English Translation of
Jāmi' At-Tirmidhī

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In the Name of Allâh, the Most Gracious, the Most Merciful
Contents

25. Chapters On Righteousness And Maintaining Good
Relations With Relatives From The Messenger Of Allāh ﷺ

Chapter 1. What Has Been Related About Being Dutiful To Parents .......... 21
Chapter 2. Also About That.................................................................. 22
Chapter 3. What Has Been Related About The Virtue Of Pleasing One’s
Parents............................................................................................ 23
Chapter 4. What Has Been Related About Disobeying Parents ............ 24
Chapter 5. What Has Been Related About Honoring The Father’s Friends..... 26
Chapter 6. About Being Dutiful To The Maternal Aunt ......................... 26
Chapter 7. What Has Been Related About Supplicating For One’s Parents..... 27
Chapter 8. What Has Been Related About Parents’ Rights ...................... 28
Chapter 9. What Has Been Related About Severing The Ties Of Kinship ..... 29
Chapter 10. What Has Been Related About Connecting The Ties Of Kinship.... 30
Chapter 11. What Has Been Related About The Love Of A Parent For His
Child.................................................................................................. 31
Chapter 12. What Has Been Related About Being Merciful With The Children. 32
Chapter 13. What Has Been Related About Spending On Daughters And
Sisters ............................................................................................... 33
Chapter 14. What Has Been Related About Being Merciful With The Orphan
And Raising Him........................................................................... 36
Chapter 15. What Has Been Related About Being Merciful With Boys .......... 37
Chapter 16. What Has Been Related About Being Merciful With People........ 39
Chapter 17. What Has Been Related About An-Nasīḥah.......................... 41
Chapter 18. What Has Been Related About The Muslim’s Compassion For the
Muslim.............................................................................................. 42
Chapter 19. What Has Been Related About Covering (The Faults) Of The
Muslims ............................................................................................ 44
Chapter 20. What Has Been Related About Defending (The Honor Of) The
Muslim ............................................................................................ 45
Chapter 21. What Has Been Related About Shunning (The Muslim) Being
Disliked ............................................................................................ 45
Chapter 22. What Has Been Related About Consoling The Brother .......... 46
Chapter 23. What Has Been Related About Backbiting ............................ 47
Chapter 24. What Has Been Related About Envy .................................... 48
Chapter 25. What Has Been Related About Hatred .................................. 49
Chapter 26. What Has Been Related About Rectifying Matters ................ 50
Chapter 27. What Has Been Related About Deception And Cheating .......... 51
Chapter 28. What Has Been Related About The Rights Of Neighbors ........ 52
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>What Has Been Related About Treating The Servant Well</td>
<td>54</td>
</tr>
<tr>
<td>30</td>
<td>What Has Been Related About Beating And Abusing The Servant</td>
<td>56</td>
</tr>
<tr>
<td>31</td>
<td>What Has Been Related About Pardoning The Servant</td>
<td>57</td>
</tr>
<tr>
<td>32</td>
<td>What Has Been Related About Disciplining The Servant</td>
<td>58</td>
</tr>
<tr>
<td>33</td>
<td>What Has Been Related About Disciplining The Son</td>
<td>59</td>
</tr>
<tr>
<td>34</td>
<td>What Has Been Related About Accepting Gifts And Reciprocating For Them</td>
<td>60</td>
</tr>
<tr>
<td>35</td>
<td>What Has Been Related About Being Grateful To The One Who Was Kind To You</td>
<td>61</td>
</tr>
<tr>
<td>36</td>
<td>What Has Been Related About Various Kinds Of Ma’ruf (Good Deeds)</td>
<td>62</td>
</tr>
<tr>
<td>37</td>
<td>What Has Been Related About Minah (Giving A Gift)</td>
<td>63</td>
</tr>
<tr>
<td>38</td>
<td>What Has Been Related About Removing Harm From The Road</td>
<td>64</td>
</tr>
<tr>
<td>39</td>
<td>What Has Been Related About Sittings Are To Be Held In Trust</td>
<td>64</td>
</tr>
<tr>
<td>40</td>
<td>What Has Been Related About Generosity</td>
<td>65</td>
</tr>
<tr>
<td>41</td>
<td>What Has Been Related About Stinginess</td>
<td>66</td>
</tr>
<tr>
<td>42</td>
<td>What Has Been Related About Spending On The Family</td>
<td>68</td>
</tr>
<tr>
<td>43</td>
<td>What Has Been Related About Hospitality And What Is The Limit Of Hospitality</td>
<td>69</td>
</tr>
<tr>
<td>44</td>
<td>What Has Been Related About Looking After The Widow And The Orphan</td>
<td>71</td>
</tr>
<tr>
<td>45</td>
<td>What Has Been Related About A Smiling And Cheerful Face</td>
<td>72</td>
</tr>
<tr>
<td>46</td>
<td>What Has Been Related About Truthfulness And Falsehood</td>
<td>72</td>
</tr>
<tr>
<td>47</td>
<td>What Has Been Related About Al-Fuhsh (Obscenity) [And At-Tafahsh (Uttering Obscenities)]</td>
<td>74</td>
</tr>
<tr>
<td>48</td>
<td>What Has Been Related About The Curse</td>
<td>75</td>
</tr>
<tr>
<td>49</td>
<td>What Has Been Related About Learning About Lineage</td>
<td>77</td>
</tr>
<tr>
<td>50</td>
<td>What Has Been Related About A Brother Supplicating For His Brother In His Absence</td>
<td>78</td>
</tr>
<tr>
<td>51</td>
<td>What Has Been Related About Vilification</td>
<td>79</td>
</tr>
<tr>
<td>52</td>
<td>What Has Been Related About Verbally Abusing The Muslim Is Disobedience, And Fighting Him Is Disbelief</td>
<td>80</td>
</tr>
<tr>
<td>53</td>
<td>What Has Been Related About Saying What Is Good</td>
<td>80</td>
</tr>
<tr>
<td>54</td>
<td>What Has Been Related About The Virtue Of The Righteous Slave</td>
<td>81</td>
</tr>
<tr>
<td>55</td>
<td>What Has Been Related About Having Amicable Relations With People</td>
<td>83</td>
</tr>
<tr>
<td>56</td>
<td>What Has Been Related About Bad Suspicion</td>
<td>84</td>
</tr>
<tr>
<td>57</td>
<td>What Has Been Related About Joking</td>
<td>84</td>
</tr>
<tr>
<td>58</td>
<td>What Has Been Related About Arguing</td>
<td>86</td>
</tr>
<tr>
<td>59</td>
<td>What Has Been Related About Being Polite</td>
<td>88</td>
</tr>
<tr>
<td>60</td>
<td>What has been Related Concerning Being Moderate In Loving And Hating</td>
<td>89</td>
</tr>
<tr>
<td>61</td>
<td>What Has Been Related About Arrogance</td>
<td>89</td>
</tr>
<tr>
<td>62</td>
<td>What Has Been Related About Good Character</td>
<td>92</td>
</tr>
<tr>
<td>63</td>
<td>What Has Been Related About Beneficence And Pardoning</td>
<td>94</td>
</tr>
<tr>
<td>64</td>
<td>What Has Been Related About Visiting Brothers</td>
<td>96</td>
</tr>
<tr>
<td>65</td>
<td>What Has Been Related About Al-Ḥayā'</td>
<td>97</td>
</tr>
</tbody>
</table>
English Translation of

Jāmi‘ At-Tirmidhī

Volume 4
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>What Has Been Related About Calmness And Haste</td>
<td>97</td>
</tr>
<tr>
<td>67</td>
<td>What Has Been Related About Gentleness</td>
<td>99</td>
</tr>
<tr>
<td>68</td>
<td>What Has Been Related About The Supplication Of The Oppressed</td>
<td>100</td>
</tr>
<tr>
<td>69</td>
<td>What Has Been Related About The Character Of The Prophet</td>
<td>100</td>
</tr>
<tr>
<td>70</td>
<td>What Has Been Reported About Keeping Consistent Relations</td>
<td>102</td>
</tr>
<tr>
<td>71</td>
<td>What Has Been Related About The Most Excellent Character</td>
<td>102</td>
</tr>
<tr>
<td>72</td>
<td>What Has Been Related About The Curse And Insulting One's Honor</td>
<td>104</td>
</tr>
<tr>
<td>73</td>
<td>What Has Been Related About Too Much Anger</td>
<td>104</td>
</tr>
<tr>
<td>74</td>
<td>What Has Been Related About Suppressing One's Rage</td>
<td>105</td>
</tr>
<tr>
<td>75</td>
<td>What Has Been Related About Honoring The Elder</td>
<td>106</td>
</tr>
<tr>
<td>76</td>
<td>What Has Been Related About The Two Who Shun Each Other</td>
<td>106</td>
</tr>
<tr>
<td>77</td>
<td>What Has Been Related About Patience</td>
<td>107</td>
</tr>
<tr>
<td>78</td>
<td>What Has Been Related About The Two Faced Person</td>
<td>108</td>
</tr>
<tr>
<td>79</td>
<td>What Has Been Related About The <em>Nammām</em></td>
<td>109</td>
</tr>
<tr>
<td>80</td>
<td>What Has Been Related About <em>Al-Hayā`</em> And <em>Al-‘īy</em></td>
<td>109</td>
</tr>
<tr>
<td>81</td>
<td>What Has Been Related About: Indeed There Is Magic In Eloquence (<em>Al-Bayān</em>)</td>
<td>110</td>
</tr>
<tr>
<td>82</td>
<td>What Has Been Related About Being Humble</td>
<td>111</td>
</tr>
<tr>
<td>83</td>
<td>What Has Been Related About Oppression</td>
<td>111</td>
</tr>
<tr>
<td>84</td>
<td>What Has Been Related About Criticizing The Favor</td>
<td>112</td>
</tr>
<tr>
<td>85</td>
<td>What Has Been Related About Honoring The Believer</td>
<td>113</td>
</tr>
<tr>
<td>86</td>
<td>What Has Been Related About Experience</td>
<td>114</td>
</tr>
<tr>
<td>87</td>
<td>What Has Been Related About One Who Pretends To Be Satisfied With Something He Was Not Given</td>
<td>114</td>
</tr>
<tr>
<td>88</td>
<td>What Has Been Related About Praising For Good</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td></td>
<td>117</td>
</tr>
</tbody>
</table>

26. Chapters On Medicine From The Messenger Of Allah

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What Has Been Related About Diet</td>
<td>117</td>
</tr>
<tr>
<td>2</td>
<td>What Has Been Related About Remedies And Encouragement For Them</td>
<td>119</td>
</tr>
<tr>
<td>3</td>
<td>What Has Been Related About What To Feed The Sick Person</td>
<td>120</td>
</tr>
<tr>
<td>4</td>
<td>What Has Been Related About: Do Not Force Your Sick To Eat And Drink</td>
<td>121</td>
</tr>
<tr>
<td>5</td>
<td>What Has Been Related About Black Seed</td>
<td>121</td>
</tr>
<tr>
<td>6</td>
<td>What Has Been Related About Drinking Camel's Urine</td>
<td>122</td>
</tr>
<tr>
<td>7</td>
<td>What Has Been Related About Who Kills Himself With Poison Or Something Else</td>
<td>123</td>
</tr>
<tr>
<td>8</td>
<td>What Has Been Related About It Being Disliked To Treat With Intoxicants</td>
<td>125</td>
</tr>
<tr>
<td>9</td>
<td>What Has Been Related About <em>As-Sa‘ūt</em> And Other Than That</td>
<td>126</td>
</tr>
<tr>
<td>10</td>
<td>What Has Been Related About It Being Disliked To Use Cauterization</td>
<td>127</td>
</tr>
</tbody>
</table>
27. Chapters On Inheritance From The Messenger Of Allah 🌟

Chapter 1. What Has Been Related About Whoever Leaves Wealth Then It Is For His Heirs ................................................................. 156
Chapter 2. What Has Been Related About Learning The Laws Of Inheritance 157
Chapter 3. What Has Been Related About The Inheritance For Daughters..... 157
Chapter 4. What Has Been Related About The Inheritance Of The Daughter Of One’s Son Along With One’s Own Daughter ..................... 159
Chapter 5. What Has Been Related About The Brothers From (The Same) Father And Mother .......................................................... 160
Chapter 6. Inheritance Of The Sons Along With The Daughters ................. 161
Chapter 7. The Inheritance Of The Sisters ............................................. 162
Chapter 8. What Has Been Related About The Inheritance For The ‘Asabah... 162
Chapter 9. What Has Been Related About The Inheritance For The Grandfather................................................................. 163
Chapter 10. What Has Been Related About The Inheritance For The Grandmother ................................................................. 164
Chapter 11. What Has Been Related About The Inheritance For The Grandmother Along With Her Daughter ........................................ 166
Chapter 12. What Has Been Related About The Inheritance For The Maternal Uncle ........................................................................ 167
Chapter 13. What Has Been Related About The One Who Dies And He Has No Heirs ........................................................................ 168
Chapter 14. What Has Been Related About The Inheritance For The Freed Slave................................................................................ 169
Chapter 15. What Has Been Related About Invalidating The Inheritance Between The Muslim And The Disbeliever .......................... 170
Chapter 16. The People Of Two Religions Do Not Inherit From Each Other .......................................................... 171
Chapter 17. What Has Been Related About Invalidating The Inheritance Of The Murderer .............................................................. 172
Chapter 18. What Has Been Related About The Inheritance For The Wife From Her Husband’s Blood-Money ......................................... 172
Chapter 19. What Has Been Related About ‘The Inheritance Is For The Heir And The ‘Aqil (Blood-Money) Is Due From The ‘Aṣabah (Relatives From The Father’s Side’)................................................................................ 173
Chapter 20. What Has Been Related About (The Inheritance Of) The Man Who Accepted Islam At The Hand Of Another Man ........... 174
Chapter 21. What Has Been Related About Invalidating Inheritance For the Child Of Zinā (Illegitimate Sexual Relations) .................. 175
Chapter 22. What Has Been Related About Who Inherits The Walâ’ .................................................................................. 176
Chapter 23. What Has Been Related About What Women Inherit From Walâ’ ................................................................................ 177
28. Chapters On Waṣāyā (Wills And Testaments) From The Messenger Of Allāh ﷺ
Chapter 1. What Has Been Related About Willing One Third ................................................................. 178
Chapter 2. What Has Been Related About Causing Harm With The Will ......................................................... 180
Chapter 3. What Has Been Related About Encouraging (To Make) The Will .................................................. 181
Chapter 4. What Has Been Related That The Prophet ﷺ Did Not Leave A Will ............................................................. 181
Chapter 5. What Has Been Related About ‘There Is No Will For The Heir’ ................................................................. 182
Chapter 6. What Has Been Related About Beginning With The Debt Before The Will ................................................................. 184
Chapter 7. What Has Been Related About A Man Giving Charity Or Freeing A Slave At The Time Of His Death ......................................................... 185
Chapter 8. .................................................................................................................................................. 186
29. Chapters On Walâ’ And Gifts From The Messenger Of Allāh ﷺ
Chapter 1. What Has Been Related About The Walâ’ Is For The One Who Frees .................................................. 188
Chapter 2. What Has Been Related About The Prohibition From Selling The Walâ’ And (From) Conferring It ................................................. 189
Chapter 3. What Has Been Related About Whoever Claims His Walâ’ to Be For Other Than His Mawāli, Or Claims Someone Else Other Than His Father ................................................................................ 190
30. Chapters On Al-Qadar
From The Messenger Of Allāh

Chapter 1. What Has Been Related About The Severity Of Engaging In (Debates About) Al-Qadar ................................. 196
Chapter 2. What Has Been Related About The Argument Between Ādam and Mūsā, Peace Be Upon Them ................................. 197
Chapter 3. What Has Been Related About Misery And Happiness ................. 198
Chapter 4. What Has Been Related About ‘One’s Deeds Depend Upon One’s End’ .............................................................. 200
Chapter 5. What Has Been Related About ‘Every Child Is Born Upon the Fitrah’. 201
Chapter 6. What Has Been Related About ‘Nothing Turns Back Al-Qadar Except Supplication’ ........................................ 202
Chapter 7. What Has Been Related About The Hearts Are Between The Fingers Of Ar-Rahmān ......................................................... 203
Chapter 8. What Has Been Related About: ‘Allāh Wrote A List Of The People Of Paradise And The People Of The Fire’ ................... 204
Chapter 9. What Has Been Related About ‘There Is No ‘Adwa Nor Hāmah, Nor Ṣafar’ .............................................................. 205
Chapter 10. What Has Been Related About Imān Including Belief In The Good And Bad Of Al-Qadar ............................................. 208
Chapter 11. What Has Been Related About The Soul Dies Wherever It Is Decreed For It .............................................................. 209
Chapter 12. What Has Been Related About Ar-Ruqya And Remedies Do Not Turn Back Anything That Allāh Decreed ....................... 210
Chapter 13. What Has Been Related About The Qadariyyah ................................................................. 211
Chapter 14. If The Calamities Miss The Son Of Ādam He Is Stricken By Decrepitude ................................................................. 212
Chapter 15. What Has Been Related About Being Satisfied With The Decree ... 213
Chapter 16. What Has Been Related About The Threats For Those Who Deny Al-Qadar ................................................................. 214
Chapter 17. Signifying The Importance Of Believing In Al-Qadar ..................... 215

31. Chapters On Al-Fitan
From The Messenger Of Allāh

Chapter 1. What Has Been Related About ‘The Blood Of A Muslim Is Not Lawful Except For One Of Three’ ........................................ 219
Chapter 2. What Has Been Related About the Prohibition Of Blood And Wealth. 220
Chapter 3. What Has Been Related About It is Not Lawful To Intimidate A Muslim ................................................. 221
Chapter 4. What Has Been Related About A Muslim Pointing A Weapon At His Brother ......................................................... 223
Chapter 5. What Has Been Related About The Prohibition Of Passing An Unsheathed Sword ............................................................. 224
Chapter 6. What Has Been Related About ‘Whoever Prays Subh Then He Is Under A Covenant Of Allah The Mighty And Sublime’ ............................................................. 224
Chapter 7. What Has Been Related About Adhering To The Jamā’ah ........................................................................................................... 225
Chapter 8. What Has Been Related About The Descent Of The Punishment When Evil Is Not Changed .......................................................... 228
Chapter 9. What Has Been Related About Commanding Good And Forbidding Evil .......................................................................................... 229
Chapter 10. The Hadith About The Earth Swallowing An Army At Al-Baida’ .......................................................... 230
Chapter 11. What Has Been Related About Changing The Evil With The Hand, Or With The Tongue, Or With The Heart .................................................. 231
Chapter 12. Something Else About That ................................................................................................................................. 232
Chapter 14. What Has Been Related About The Three Things That The Prophet Requested For His Ummah ................................................................................. 233
Chapter 15. What Has Been Related About A Man During The Fitnah .................................................................................................. 235
Chapter 16. About Restraining The Tongue During Fitnah .................................................................................................................. 236
Chapter 17. What Has Been Related About The Disappearance Of Trust ......................................................................................... 237
Chapter 18. What Has Been Related About ‘You Shall Follow the Ways Of Those Who Were Before You’ ........................................ 238
Chapter 19. What Has Been Related About Predators Speaking ........................................................................................................... 239
Chapter 20. What Has Been Related About The Moon Splitting ........................................................................................................ 240
Chapter 21. What Has Been Related About The Earth Swallowing ....................................................................................................... 241
Chapter 22. What Has Been Related About The Sun Rising From Its Setting Position .................................................................................................................... 244
Chapter 23. What Has Been Related About The Coming Out Of Ya’jûj and Ma’jûj .............................................................................................................................. 245
Chapter 24. What Has Been Related About The Description Of The Renegades .................................................................................... 246
Chapter 25. What Has Been Related About Preferential Treatment .................................................................................................. 247
Chapter 26. What The Prophet Informed His Companions Would Occur Until The Day Of Resurrection ........................................................................ 248
Chapter 27. What Has Been Related About The Inhabitants Of Ash-Sham ................................................................................................. 251
Chapter 28. What Has Been Related About “Do Not Revert To Disbelief After Me, Some Of You Striking The Necks Of Others” .................................................................................. 252
Chapter 29. What Has Been Related About ‘There Will Be A Fitnah In Which The One Sitting Is Better Than The Standing’ .................................................................................. 253
Chapter 30. What Has Been Related About ‘There Will Be A Fitnah Like A Portion Of The Dark Night’ ...................................................................................... 254
Chapter 31. What Has Been Related About Al-Hurj (And Performing Worship During It) ......................................................................................................................... 257
Chapter 32. The Hadith: “When The Sword Is Imposed On My Ummah, It Shall Not Be Removed From It Until The Day Of Resurrection.” .............................................. 258
Chapter 33. What Has Been Related About Taking A Sword of Wood (During Fitnah) ......................................................... 258
Chapter 34. What Has Been Related About The Signs Of The Hour .......................................................... 260
Chapter 35. Something Else: There Shall Not Come A Time Except That The One After It Is More Evil Than It .......................................................... 260
Chapter 36. Something Else: The Earth Expelling The Treasures That Are Inside Of It .......................................................... 262
Chapter 37. Something Else: The Happiest Of People Will Be Luka’ Bin Luka’. 262
Chapter 38. What Has Been Related About The Signs Of The Occurrence Of The Transformation And The Collapse Of The Earth ........................................................................ 262
Chapter 39. What Has Been Related About The Prophet’s Saying: “The Hour And I Have Been Dispatched Like These Two” Meaning The Index And Middle Fingers .......................................................... 266
Chapter 40. What Has Been Related About Fighting The Turks ........................................................................ 267
Chapter 41. What Has Been Related About: When Kisrã Is Ruined There Will Be No Kisrã After Him ........................................................................ 268
Chapter 42. The Hour Will Not Be Established Until A Fire Comes From The Direction Of The Hijāz ........................................................................ 268
Chapter 43. What Has Been Related About ‘The Hour Shall Not Be Established Until The Liars Appear’. ........................................................................ 269
Chapter 44. What Has Been Related About The Liar And Destroyer From Thaqīf ........................................................................ 270
Chapter 45. What Has Been Related About The Third Generation ........................................................................ 271
Chapter 46. What has Been Related About Al-Khulafa’ ........................................................................ 273
Chapter 47. It Is Disliked To Insult The Sultan ........................................................................ 274
Chapter 48. What Has Been Related About Al-Khilafah ........................................................................ 275
Chapter 49. What Has Been Related About ‘Al-Khulafa’ Are From Quraish Until The Hour Is Established’ ........................................................................ 276
Chapter 50. The Reign Of A Man Among the Mawāli Called Jahjāh ........................................................................ 277
Chapter 51. What Has Been Related About The Misguiding A’immah ........................................................................ 278
Chapter 52. What Has Been Related About The Mahdi ........................................................................ 278
Chapter 53. Regarding The Mahdi’s Life And His Giving ........................................................................ 279
Chapter 54. What Has Been Related About The Descent Of ‘Eisā Bin Mariam (Peace Be Upon Him) ........................................................................ 280
Chapter 55. What Has Been Related About The Dajjāl ........................................................................ 281
Chapter 56. What Has Been Related About The Signs Of The Dajjāl ........................................................................ 282
Chapter 57. What Has Been Related About Where The Dajjāl Comes From ........................................................................ 283
Chapter 58. What Has Been Related About Signs Of The Coming Of The Dajjāl ........................................................................ 284
Chapter 59. What Has Been Related About The Turmoil Of The Dajjāl ........................................................................ 285
Chapter 60. What Has Been Related About The Description Of The Dajjāl ........................................................................ 290
Chapter 61. What Has Been Related About ‘The Dajjāl Will Not Enter Al-Madinah’ ........................................................................ 291
Chapter 62. What Has Been Related About ‘Eisā Bin Mariam Killing The Dajjāl ........................................................................ 292
Chapter (...) ........................................................................ 293
Chapter 63. What Has Been Related About Ibn Ṣayyād ........................................................................ 294
Chapter 64. ‘A Hundred Years Shall Not Pass While A Soul Born Upon the Earth Today Survives’ ........................................................................ 298
### Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>65.</td>
<td>What Has Been Related About The Prohibition Of Cursing The Wind</td>
<td>300</td>
</tr>
<tr>
<td>66.</td>
<td>The Hadith Of Tamim Ad-Dari About The Dajjal</td>
<td>301</td>
</tr>
<tr>
<td>67.</td>
<td>Not Taking On A Trial Which One Is Not Able To Bear</td>
<td>303</td>
</tr>
<tr>
<td>68.</td>
<td>'Help Your Brother Whether He Is An Oppressor Or Oppressed'</td>
<td>303</td>
</tr>
<tr>
<td>69.</td>
<td>'Whoever Comes To The Door Of The Sultan He Will Suffer A Fitnah</td>
<td>304</td>
</tr>
<tr>
<td>70.</td>
<td>Regarding Adhering To Taqwā Of Allāh During Victory And Aid...</td>
<td>305</td>
</tr>
<tr>
<td>71.</td>
<td>The Fitnah That Spreads Like The Waves Of The Sea</td>
<td>306</td>
</tr>
<tr>
<td>72.</td>
<td>Regarding The Danger Of Agreeing With Evil Leaders</td>
<td>307</td>
</tr>
<tr>
<td>73.</td>
<td>The One Who Is Patient Upon His Religion During Fītān Is Like One Holding An Ember</td>
<td>308</td>
</tr>
<tr>
<td>74.</td>
<td>When The Evil Among My Ummah Will Be Set Over The Best Of Them</td>
<td>309</td>
</tr>
<tr>
<td>75.</td>
<td>What Has Been Related About “A People Will Never Succeed Who Give Their Leadership To A Woman”</td>
<td>310</td>
</tr>
<tr>
<td>76.</td>
<td>The Hadith “The Best Of You Is The One Whose Goodness Is Hoped For And Whose Evil People Are Safe From”</td>
<td>311</td>
</tr>
<tr>
<td>77.</td>
<td>Regarding The Best Of Leaders And Their Worst</td>
<td>312</td>
</tr>
<tr>
<td>78.</td>
<td>When The Surface Of The Earth Is Better Than Its Belly, And When It Is Worse</td>
<td>312</td>
</tr>
<tr>
<td>79.</td>
<td>Doing Deeds During Fītān, The Land Of Fītān, And The Signs Of Fītān</td>
<td>313</td>
</tr>
</tbody>
</table>

#### 32. Chapters On Dreams From The Messenger Of Allāh ﷺ

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>What Has Been Related About ‘The Believer’s Dreams Are A Portion Among The Forty-Six Portions Of Prophethood’</td>
<td>316</td>
</tr>
<tr>
<td>2.</td>
<td>Prophethood Is Gone And The Mubashshirat Remains</td>
<td>318</td>
</tr>
<tr>
<td>3.</td>
<td>Allāh’s Saying “For Them Are Glad Tidings In The Life Of The Present World.”</td>
<td>319</td>
</tr>
<tr>
<td>4.</td>
<td>What Has Been Related About The Saying Of The Prophet ﷺ “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”</td>
<td>320</td>
</tr>
<tr>
<td>5.</td>
<td>What Has Been Related About What One Should Do If He Sees What He Dislikes (In A Dream) While Sleeping</td>
<td>321</td>
</tr>
<tr>
<td>6.</td>
<td>What Has Been Related About Interpreting Dreams</td>
<td>322</td>
</tr>
<tr>
<td>7.</td>
<td>About Interpreting Dreams, What Is Recommended Of It And What Is Disliked Of It</td>
<td>323</td>
</tr>
<tr>
<td>8.</td>
<td>What Has Been Related About Lying About His Bad Dream</td>
<td>324</td>
</tr>
<tr>
<td>9.</td>
<td>About The Prophet ﷺ Dreaming About Milk And Shirts</td>
<td>325</td>
</tr>
<tr>
<td>10.</td>
<td>What Has Been Related About The Prophet ﷺ Dreaming About The Scale And The Bucket</td>
<td>327</td>
</tr>
</tbody>
</table>

#### 33. Chapters On Witnesses From The Messenger Of Allāh ﷺ

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>What Has Been Related About Witnesses And Which Of Them Are Best</td>
<td>334</td>
</tr>
<tr>
<td>2.</td>
<td>What Has Been Related About Whose Testimony Is Not Acceptable</td>
<td>336</td>
</tr>
</tbody>
</table>
Chapter 3. What Has Been Related About Bearing False Witness .......... 338
Chapter 4. Among That, Lying Will Spread Until A Man Will Testify While His Testimony Was Not Requested And A Man Will Take An Oath While His Oath Was Not Sought ........................................... 340

34. Chapters On Zuhd From The Messenger Of Allâh ﷺ

Chapter 1. Health And Free Time Are Two Favors Squandered By Many Of The People ..................................................................... 342
Chapter 2. Whoever Guards Most Against The Unlawful, Then He Is The Most Worshipping Among The People ........................................ 343
Chapter 3. What Has Been Related About Racing To Act (To Do Works) .... 344
Chapter 4. What Has Been Related About Remembering Death .................... 345
Chapter 5. What Has Been Related About The Grave's Horror And That It Is The First Stage Of The Hereafter ........................................... 346
Chapter 6. Whoever Loves To Meet Allâh, Allâh Loves To Meet Him .......... 347
Chapter 7. What Has Been Related About The Prophet ﷺ Warning His People ........................................................................... 347
Chapter 8. What Has Been Related About The Virtue Of Crying Out Of Fear Of Allâh, Most High ................................................................. 348
Chapter 10. What Has Been Related About One Who Says Something To Make People Laugh ................................................................. 351
Chapter 11. Among The Excellence Of A Person’s Islâm Is His Leaving What Does Not Concern Him .......................................................... 352
Chapter 12. What Has Been Related About Speaking Little ...................... 353
Chapter 13. What Has Been Related About The Insignificance Of The World To Allâh, The Mighty And Sublime .................................................. 355
Chapter 15. The Hadîth: “The World Compared To The Hereafter Is But Like What One Of You Gets When Placing His Finger Into The Sea” ..... 357
Chapter 16. What Has Been Related About ‘The World Is A Prison For The Believer And A Paradise For The Disbeliever’ .................... 357
Chapter 17. What Has Been Related About ‘The Parable Of The World Is That Of Four People’ ................................................................. 358
Chapter 18. What Has Been Related About Anxiety Over The World And Love For It ................................................................. 360
Chapter 19. What Has Been Related About What Suffices A Man From All His Wealth ................................................................. 360
Chapter 20. The Hadîth: “Do Not Take To The Estate Such That You Become Desirous Of The World” ......................................................... 362
Chapter 21. What Has Been Related About The Believer’s Long Life .......... 362
Chapter 22. Which Of The People Is The Best And Which Of Them Is The Worst? ........................................................................... 363
Chapter 23. What Has Been Related About ‘The Lifespan Of (The Individuals) In This Ummah Is Between Sixty And Seventy (Years) .......... 364
Chapter 24. What Has Been Related About The Constriction Of Time And The Curtailment Of Hope ............................................................ 364
Chapter 25. What Has Been Related About The Curtailment Of Hope ............ 365
Chapter 26. What Has Been Related About 'The Fitnah Of This Ummah Is Wealth' .............................................................................. 367
Chapter 27. What Has Been Related About "If The Son Of Ādam Had Two Valleys Of Wealth, He Would Desire A Third" ....................... 368
Chapter 28. What Has Been Related About: 'The Heart Of An Old Man Remains Young Because Of Love For Two Things' ..................... 369
Chapter 29. What Has Been Related About Abstinence In The World.......... 370
Chapter 30. The Things For Which The Son Of Ādam Has No Right Over Other Than Them....................................................... 371
Chapter 31. The Hadith: "The Son Of Ādam Says: 'My Wealth, My Wealth'.... 371
Chapter 32. Regarding The Virtue Of Sufficing With What Is Sufficient And Giving The Surplus ................................................................. 372
Chapter 33. About Reliance Upon Allah ........................................................... 373
Chapter 34. About The Description Of The One For Whom The World Has Been Gathered ................................................................. 374
Chapter 35. What Has Been Related About What Is Sufficient And Being Patient With It ................................................................. 375
Chapter 36. What Has Been Related About The Virtue Of Poverty ............ 377
Chapter 37. What Has Been Related About 'The Poor Among The Muhājirīn Will Enter Paradise Before The Rich Among Them' .................... 378
Chapter 38. What Has Been Related About The Subsistence Of The Prophet And His Family ................................................................. 380
Chapter 39. What Has Been Related About The Subsistence Of The Companions Of The Prophet .................................................. 385
Chapter 40. What Has Been Related About: Wealth Is Being Content With Oneself ............................................................................ 392
Chapter 41. What Has Been Related About Taking Wealth Within One's Right. 392
Chapter 42. Regarding What Has Been Related About The Slave Of The Dinār And The Slave Of The Dirham ........................................ 393
Chapter 43. The Hadith: "Two Wolves Free Among Sheep" ......................... 394
Chapter 44. The Hadith: "What Is The World But Like A Rider Seeking Shade" ...................................................................................... 395
Chapter 45. The Hadith: "A Man Is Upon The Religion Of His Friend.".......... 395
Chapter 46. What Has Been Related About The Parable Of The Son Of Ādam, His Family, His Children, His Wealth, And His Deeds .......... 396
Chapter 47. What Has Been Related About It Being Disliked To Eat Much...... 397
Chapter 48. What Has Been Related About Showing Off And The Desire To Be Heard Of ................................................................. 397
Chapter 49. The Secret Deed ........................................................................ 402
Chapter 50. What Has Been Related About A Man Shall Be With Whom He Loves ............................................................................. 404
Chapter 51. What Has Been Related About Having Good Thoughts About Allāh, Most High ................................................................. 406
Chapter 52. What Has Been Related About Righteousness And Sin ............. 406
Chapter 53. What Has Been Related About Loving For The Sake Of Allāh ...... 407
35. Chapters On The Description Of The Day Of Judgment, And Ar-Riqāq, And Al-Wara’ From The Messenger of Allāh

Chapter 1. On The Day Of Judgement ................................................................. 427
Chapter 2. What Has Been Related About The Matter Of The Reckoning And Requital ........................................................................................................ 430
Chapter (...) .................................................................................................... 432
Chapter 3. What Has Been Related About The Matter Of The Gathering .... 433
Chapter 4. What Has Been Related About The Presentation ..................... 435
Chapter 5. Something Else About That (Whoever Is Questioned He Shall Be Ruined) .............................................................................................................. 435
Chapter 6. Something Else About That (The Lord’s Questioning Of His Servant About What He Granted Him In The World) ........................................ 436
Chapter 7. Something Else About That (The Explanation Of The Most High’s Saying: “That Day It Will Declare Its Information.”) .................................. 438
Chapter 8. What Has Been Related About (The Matter Of) The Šūr .......... 439
Chapter 9. What Has Been Related About The Matter Of The Širāt .......... 440
Chapter 10. What Has Been Related About The Intercession ...................... 442
Chapter 11. Something Else About That (The Hadith: “My Intercession Is For The Major Sins In My Ummah”) ................................................................. 446
Chapter 12. Something Else About That: Seventy Thousand Are Admitted Without A Reckoning And Some Who Are Interceded For ............................ 447
Chapter 13. Something Else About That: The Hadith About The Prophet Chosing Between Half Of His Ummah Being Admitted To Paradise, Or Intercession, And That His Choice Was The Second ........................................ 449
Chapter 14. What Has Been Related About The Description Of The Hawd ...... 450
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>What Has Been Related About The Description Of The Drinking Vessels Of The Hawd</td>
<td>451</td>
</tr>
<tr>
<td>16</td>
<td>The Description Of Those Who Will Be Admitted Into Paradise Without A Reckoning And The Clarification That ‘Ukāshah Has Preceded In That</td>
<td>454</td>
</tr>
<tr>
<td>17</td>
<td>The Hadith About People’s Neglect Of The Salāt And The Hadith About Censure Of The Worshippers</td>
<td>455</td>
</tr>
<tr>
<td>18</td>
<td>Regarding The Reward For Feeding, Giving Drink, And Clothing Others, And The Hadith About One Who Fears Travels At Night...</td>
<td>457</td>
</tr>
<tr>
<td>19</td>
<td>Signs Of Tawqā And Leaving What There Is No Harm In Out Of Caution</td>
<td>458</td>
</tr>
<tr>
<td>20</td>
<td>The Hadith: “If You Would (Always) Be As You Are With Me””</td>
<td>459</td>
</tr>
<tr>
<td>21</td>
<td>The Hadith: “Indeed For Everything There Is A Zeal”</td>
<td>460</td>
</tr>
<tr>
<td>22</td>
<td>An Illustration About The Length Of Life And A Person’s Aspirations Increasing As He Becomes Old, And That He Will Become Old In The End</td>
<td>460</td>
</tr>
<tr>
<td>23</td>
<td>The Exhortation For Remembrance Of Allāh And Remembrance Of Death At The End Of The Night, And The Virtue Of Increased Salāt Upon The Prophet</td>
<td>462</td>
</tr>
<tr>
<td>24</td>
<td>Explaining What Is Implied By Having Ḥaya’ For Allāh As Is His Due</td>
<td>463</td>
</tr>
<tr>
<td>25</td>
<td>The Hadith: “The Clever Person Is The One Who Subjects His Soul And Works For What Is After Death”</td>
<td>465</td>
</tr>
<tr>
<td>26</td>
<td>The Hadith: “Increase In Remembrance Of The Severer Of Pleasures”</td>
<td>466</td>
</tr>
<tr>
<td>27</td>
<td>The Hadith In Brief: “What Do I Have To Do With The World! I Am Not In The World But As A Rider.”</td>
<td>468</td>
</tr>
<tr>
<td>28</td>
<td>The Hadith: “By Allāh! It Is Not Poverty That I Fear For You”</td>
<td>468</td>
</tr>
<tr>
<td>29</td>
<td>“Indeed This Wealth Is Green And Sweet”</td>
<td>470</td>
</tr>
<tr>
<td>30</td>
<td>The Ahādith: “We Were Tested With Adversity” And: “Whoever Makes The Hereafter His Goal” And: “Son Of Ādam, Devote Yourself To My Worship”</td>
<td>471</td>
</tr>
<tr>
<td>31</td>
<td>The Hadith Of ‘Āishah: “The Messenger of Allāh Died”</td>
<td>473</td>
</tr>
<tr>
<td>32</td>
<td>His Saying About The Curtain: “It Reminds Me Of The World”</td>
<td>473</td>
</tr>
<tr>
<td>33</td>
<td>His Saying About The Sheep</td>
<td>474</td>
</tr>
<tr>
<td>34</td>
<td>The Ahādith Of ‘Āishah, Anas, ‘Ālī and Abū Hurairah</td>
<td>475</td>
</tr>
<tr>
<td>35</td>
<td>The Hadith Of ‘Ali Mentioning Muṣʿab Bin ‘Umair</td>
<td>478</td>
</tr>
<tr>
<td>36</td>
<td>A Narration About The People Of As-Suffah</td>
<td>480</td>
</tr>
<tr>
<td>37</td>
<td>The Hadith: “Those Who Are Filled Most In The World”</td>
<td>482</td>
</tr>
<tr>
<td>38</td>
<td>About Wearing Wool</td>
<td>483</td>
</tr>
<tr>
<td>39</td>
<td>All Buildings And Concerns For Them</td>
<td>483</td>
</tr>
<tr>
<td>40</td>
<td>All Expenditures Are In Allāh’s Cause, Except For Buildings</td>
<td>484</td>
</tr>
<tr>
<td>41</td>
<td>What Has Been Related About The Reward For One Who Clothes A Muslim</td>
<td>485</td>
</tr>
<tr>
<td>42</td>
<td>The Hadith: “Spread The Salām”</td>
<td>486</td>
</tr>
<tr>
<td>44</td>
<td>The Muhājirin Praising What The Anṣār Did For Them</td>
<td>488</td>
</tr>
</tbody>
</table>
36. Chapters On The Description Of Paradise From The Messenger Of Allah ﷺ

Chapter 1. What Has Been Related About The Description Of The Trees Of Paradise............................................................. 514
Chapter 2. What Has Been Related About The Description Of Paradise And Its Bounties.......................................................... 515
Chapter 3. What Has Been Related Concerning The Description Of The Chambers Of Paradise .......................................................... 517
Chapter 4. What Has Been Related Concerning The Description Of The Levels Of Paradise .......................................................... 518
Chapter 5. What Has Been Related About The Description Of The Wives Of The People Of Paradise.................................................. 521
Chapter 6. What Has Been Related About The Description Of Intercourse For The People Of Paradise.................................................. 523
Chapter 7. What Has Been Related About The Description Of The People Of Paradise.......................................................... 524
Chapter 8. What Has Been Related About The Description Of The Garments Of The People Of Paradise .................................................. 525
Chapter 9. What Has Been Related About The Description Of The Fruits Of The People Of Paradise .................................................. 527
Chapter 10. What Has Been Related About The Description Of The Birds Of Paradise.......................................................... 527
Chapter 11. What Has Been Related About The Description Of The Horses Of Paradise.......................................................... 528
### Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 12</td>
<td>What Has Been Related About The Age Of The People Of Paradise</td>
<td>530</td>
</tr>
<tr>
<td>Chapter 13</td>
<td>What Has Been Related About The Number Of Rows Of The People Of Paradise</td>
<td>530</td>
</tr>
<tr>
<td>Chapter 14</td>
<td>What Has Been Related About The Description Of The Gates Of Paradise</td>
<td>532</td>
</tr>
<tr>
<td>Chapter 15</td>
<td>What Has Been Related About The Market Of Paradise</td>
<td>533</td>
</tr>
<tr>
<td>Chapter 16</td>
<td>What Has Been Related About Seeing The Lord, Blessed And Exalted</td>
<td>536</td>
</tr>
<tr>
<td>Chapter 17</td>
<td>The Explanation Of His Statement, “Some Faces That Day Shall Be Radiant...”</td>
<td>538</td>
</tr>
<tr>
<td>Chapter 18</td>
<td>The Dialogue Of The Lord With The People Of Paradise</td>
<td>540</td>
</tr>
<tr>
<td>Chapter 19</td>
<td>What Has Been Related About How The People Of Paradise In The Upper-Chambers Shall Seem To Others</td>
<td>541</td>
</tr>
<tr>
<td>Chapter 20</td>
<td>What Has Been Related About The Everlasting Life Of The People Of Paradise And The People Of The Fire</td>
<td>542</td>
</tr>
<tr>
<td>Chapter 21</td>
<td>What Has Been Related That “Paradise Is Surrounded With Hardships And The Fire Is Surrounded By Desires”</td>
<td>546</td>
</tr>
<tr>
<td>Chapter 22</td>
<td>What Has Been Related About The Debate Between Paradise And The Fire</td>
<td>547</td>
</tr>
<tr>
<td>Chapter 23</td>
<td>What Has Been Related About What Bounties There Are For The Lowest Inhabitants Of Paradise</td>
<td>548</td>
</tr>
<tr>
<td>Chapter 24</td>
<td>What Has Been Related About The Speech Of Al-Hür Al-'Ein</td>
<td>550</td>
</tr>
<tr>
<td>Chapter 25</td>
<td>What Has Been Related About The Description Of The Three Whom Allah Loves</td>
<td>551</td>
</tr>
<tr>
<td>Chapter 26</td>
<td>Regarding The Hadith: “The Euphrates Shall Soon Uncover A Treasure Of Gold”</td>
<td>553</td>
</tr>
<tr>
<td>Chapter 27</td>
<td>What Has Been Related About The Description Of The Rivers Of Paradise</td>
<td>554</td>
</tr>
</tbody>
</table>

### 37. Chapters On The Description Of Hell

From The Messenger Of Allah ﷺ

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 1</td>
<td>What Has Been Related About The Description Of The Fire</td>
<td>556</td>
</tr>
<tr>
<td>Chapter 2</td>
<td>What Has Been Related About The Description Of The Depth Of Hell</td>
<td>557</td>
</tr>
<tr>
<td>Chapter 3</td>
<td>What Has Been Related About The Size Of The Inhabitants Of The Fire</td>
<td>559</td>
</tr>
<tr>
<td>Chapter 4</td>
<td>What Has Been Related About The Description Of The Drink Of The Inhabitants Of The Fire</td>
<td>561</td>
</tr>
<tr>
<td>Chapter 5</td>
<td>What Has Been Related About The Descriptions Of The Food Of The People Of The Fire</td>
<td>564</td>
</tr>
<tr>
<td>Chapter 6</td>
<td>The Distance To The Bottom Of Hell</td>
<td>567</td>
</tr>
<tr>
<td>Chapter 7</td>
<td>What Has Been Related About: “This Fire Of Yours Is One Part Of The Seventy Parts Of The Fire Of Hell</td>
<td>568</td>
</tr>
<tr>
<td>Chapter 8</td>
<td>Something Else (Regarding the Description of The Fire, That It Is Dark Black)</td>
<td>569</td>
</tr>
</tbody>
</table>
Chapter 9. What Has Been Related About 'The Fire Has Two Breaths,' And What Has Been Mentioned About Those Who Will Exit The Fire From The People Of Tawhid .................................................. 570
Chapter 10. Something Else Regarding The Story Of The Last Of The People Of The Fire To Leave It.......................................................... 572
Chapter 11. What Has Been Related About Most Of The Inhabitants Of The Fire Are Women ............................................................... 577
Chapter 12. The Description Of The Least Punished For The People Of The Fire On The Day Of Judgement............................................. 578
Chapter 13. About Who The People Of Paradise Are, And Who The People Of The Fire Are ............................................................. 579
Chapters On Righteousness

In the Name of Allah, the Merciful, the Beneficent

25. Chapters On Righteousness And Maintaining Good Relations With Relatives From The Messenger Of Allah

Chapter 1. What Has Been Related About Being Dutiful To Parents

1897. Bahz bin Ḥakīm narrated from his father, from his grandfather who said: “I said: ‘O Messenger of Allah! Who most deserves (my) reverence?’ He said: ‘Your mother.’” He said: “Then who?” He said: ‘Your mother.” He said: “Then who?” He said: ‘Then your father, then the nearest relatives, then the nearest relatives.’” (Hasan)

[He said:] There are narrations on this topic from ʿAbū Hurairah, Abdūl-lāh bin ‘Amr, ‘Āʾishah, and Abdū Ad-Dardā’.

[Abū ‘Eisā said:] Bahz bin Ḥakīm is Abū Muʿāwiyyah bin Haḍāh Al-Qushairī. And this Ḥadīth is Hasan.

Shuʿbāh criticized Bahz bin Ḥakīm, but he is trustworthy according to the people of Ḥadīth. Maʿmār, Sufyān Ath-Thawrī, Ḥammād bin Salamah, and others among the Aʾimmah reported from him.
Comments:

This and other similar Ahādīth are explicit on the point that, as regards dutifulness and reverence from the children, the mother gets precedence over the father. The Prophet ﷺ has specified that the rights of mothers over children are three times more than those of the father. For one thing, the mother represents the weaker sex, and therefore needs more attention and better treatment. Besides, there are three pains that she alone suffers. Fathers can play no part in them. These are: (i) ordeal of pregnancy (ii) pangs of birth, a veritable battle between life and death, and (iii) the period of suckling during which she even has to spend wakeful nights for the sake of the baby.

Chapter 2. Also About That

1898. Ibn Mas'ūd said: "I asked the Messenger of Allāh ﷺ: ‘O Messenger of Allāh! Which is the most virtuous of deeds?’ He said: ‘Ṣalāt during its appropriate time.’ I said: ‘Then what, O Messenger of Allāh?’ He said: ‘Being dutiful to one’s parents.’ I said: ‘Then what, O Messenger of Allāh?’ He said: ‘Jihād in the cause of Allāh.’ Then the Messenger of Allāh ﷺ was silent, and if I had asked him more, he would have told me more.’”

(Ṣaḥīh)

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

Ash-Shaibānī, Shu'bah and more than one other narrator reported from Al-Walīd bin Al-'Aizār. This Ḥadīth has been reported through more than one route from Abū ‘Amr Ash-Shaibānī, from Ibn Mas'ūd. Abū ‘Amr Ash-Shaibānī’s name is Sa’d bin Iyās.
Comments:

The Messenger of Allâh ﷺ is known to have given different answers at different times to questions about what constituted the most virtuous of deeds. It was because, at each occasion, the problem was different, and he answered everybody keeping in view his particular needs and inclinations. His answers even represented appropriate remedies if he noticed certain shortcomings or failures in the person of the questioner.

Chapter 3. What Has Been Related About The Virtue Of Pleasing One's Parents

1899. ‘Abdullâh bin ‘Amr narrated that the Prophet ﷺ said: “The Lord’s pleasure is in the parent’s pleasure, and the Lord’s anger is in the parent’s anger.” (Hassan)

(Another chain) from ‘Abdullâh bin ‘Amr, and it is similar, but he did not narrate it in Marfu’ form, and this is more correct.

[Abû ‘Eisâ said:] This is how Shu’bâh’s companions reported it from Shu’bâh; from Ya’lâ bin ‘Atâ’, from his father, from ‘Abdullâh bin ‘Amr in Mawâf form. We do not know of anyone who narrated it as Marfu’ other than Khâlid bin Al-Hârîth (a narrator in the chain), from Shu’bah. Khâlid bin Al-Hârîth is trustworthy and reliable. I heard Muḥâmmad bin Al-Muthanna saying: “I did not see the likes of Khâlid bin Al-Hârîth in Al-Baṣrah, nor the likes of ‘Abdullâh bin Idrîs in Al-Kûfah.”

[He said:] There is something on this topic from ‘Abdullâh bin Mas‘ûd.
Comments:
Anyone who seeks to please his Supreme Lord i.e., Allah, let him keep his parents pleased with him, since striving to secure the happiness and pleasure of one’s parents is a precondition for achieving the pleasure of Allah. By the same token, earning the displeasure of parents means earning the displeasure of Allah.

1900. Abū ‘Abdur-Rahmān As-Sulamī narrated from Abū Ad-Dardā’. He said that a man came and said: “I have a wife whom my mother has ordered me to divorce.” So Abū Ad-Dardā’ said: “I heard the Messenger of Allah saying: ‘The father is the middle gate to Paradise. So if you wish, then neglect that door, or protect it.’” (Hasan)

And sometimes Sufyān said: “The mother” and sometimes he said: “The father.” This Hadith is Sahīh.

And Abū ‘Abdur-Rahmān As-Sulamī’s name is ‘Abdullāh bin Ḥabīb.

Comments:
The surest way to get admittance to Paradise and securing a higher place in it is to be dutiful and obedient to one’s parents.
said: ‘Shall I not tell you of the biggest of the major sins?’ They said: ‘Of course! O Messenger of Allah!’ He said: ‘To join partners with Allah, and disobeying one’s parents.’” He said: “He sat up, and he had been reclining. He said: ‘And false testimony, or false speech.’ And the Messenger of Allah would not stop saying it until we said (to ourselves): ‘I wish that he would stop.’” (Sahih)

[He said:] There is something about this from Abū Sa’eed.

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahih. Abū Bakrah’s name is Nufai’ [bin Al-Ḥārith].

Comments:

Just as the primary reason of man’s creation is to obey his Master and Creator i.e., Allah, (and of a surety, it is the greatest of all sins to ascribe partners to Him), the apparent cause of his birth in this world is his parents.

1902. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “It is among the greatest of sins that a man should curse his parents.” They said: “O Messenger of Allāh! Does a man curse his parents?” He said: “Yes. He verbally abuses the father of a man, who in turn, verbally abuses his father, and he (retaliates and) curses his mother, so he curses his mother.” (Sahih)

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

1972. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “It is among the greatest of sins that a man should curse his parents.” They said: “O Messenger of Allāh! Does a man curse his parents?” He said: “Yes. He verbally abuses the father of a man, who in turn, verbally abuses his father, and he (retaliates and) curses his mother, so he curses his mother.” (Sahih)
Chapter 5. What Has Been Related About Honoring The Father's Friends

1903. Ibn ‘Umar narrated that the Prophet ﷺ said: “Among the most dutiful of deeds is that a man nurture relations with the people his father was friends with.”

(Ṣaḥīḥ)

[He said:] There is something about this from Abū Usaid.

[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīḥ. This Ḥadīth has been reported from Ibn ‘Umar through other routes.

Comments:

To nurture relations with the father’s friends and treat them with respect is an act of great virtue, and is a part of one’s dutifulness and respect towards his own parents.

Chapter 6. About Being Dutiful To The Maternal Aunt

1904. Al-Barā’ bin ‘Āzīb narrated that the Prophet ﷺ said: “The maternal aunt holds the same status as the mother.” (Ṣaḥīḥ) There is a long story with this Ḥadīth. This Ḥadīth is Ṣaḥīḥ.

(Another chain) from Ibn ‘Umar, that a man came to the Prophet ﷺ and said: “O Messenger of Allāh ﷺ! I was afflicted by a tremendous
Chapters On Righteousness ...

27

... 

Is there any repentance for me?” He said: “Do you have your mother?” He said: “No.” He said: “Do you have any maternal aunts?” He said: “Yes.” He said: “Then be dutiful to them.”

There is something about this from ‘Ali.

(Another chain) from Abū Bakr bin Hafs, from the Prophet and it is similar, but he did not mention “from Ibn ‘Umar” in it. This is more correct than the Hadith of Abū Mu‘āwiya, and Abū Bakr bin Hafs is Ibn ‘Umar bin Sa’d bin Abī Waqqās (narrators in the chain of this Hadith.)

Comments:
The Hadith tells us that respectful behaviour and dutifulness towards one’s mother or other female relatives that stand in a similar place, viz, one’s maternal aunt or grandmother etc. are deeds of such great virtue that they can win Allāh’s mercy and forgiveness even for the worst types of sinners.

Chapter 7. What Has Been Related About Supplicating For One’s Parents

1905. Abū Hurairah narrated that the Messenger of Allāh said: “Three supplications are accepted, there is no doubt in them (about them being accepted): The
supplication of the oppressed, the supplication of the traveler, and the supplication of the father against his son.” (Hasan)

[Abū ‘Eisā said:] Al-Hajjāj Aś-Sawwāf reported this Ḥadīth from Yahyā bin Abī Kathīr, similarly to the narration of Hishām. As for Abū Ja‘far, who reported it from Abū Hurairah, he is called Abū Ja‘far Al-Mu‘adh-dhin, and we do not know his name. Yahyā bin Abī Kathīr has reported other Ḥadīths from him.

Comments:
Acceptance of a person’s supplications by Allāh depends on his invoking the Divine mercy from the bottom of his heart with perfect humility and a sincere admission of his helplessness and infirmity. A person away from home missing, as he does, his near and dear ones, or an oppressed person only supplicates in dire need of help and succour. Similarly, a broken hearted father only supplicates against his child if driven completely to the wall. And naturally, a prayer arising from the bottom of one’s heart stands the best chance of being answered by Allāh.

Chapter 8. What Has Been Related About Parents’ Rights

1906. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A son could not do enough for his father, unless he found him as a slave and purchased him to set him free.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Hasan, we do not know of it except through the narration of Suhail bin Abī Ṣāliḥ. Sufyān Ath-Thawrī and others reported this Ḥadīth from Suhail bin Abī Ṣāliḥ.
Securing the freedom of the father from bondage by a son, although an extremely virtuous deed, is in practical terms a rare occurrence. As such, it is next to impossible that a person can fully acquit himself from obligations towards his father through his various acts of dutifulness. The same is true of the mother.

Chapter 9. What Has Been Related About Severing The Ties Of Kinship

1907. Abū Salamah said: “Abū [Ar-Raddād] Al-Laithī complained (of an illness). So ‘Abdur-Rahmān bin ‘Awf visited him. He said: ‘The best of you, and the one most apt to maintain good relations, as far as I know, is Abū Muḥammad (‘Abdur-Rahmān bin ‘Awf).’ So ‘Abdur-Rahmān bin ‘Awf said: ‘I heard the Messenger of Allāh ﷺ saying: ‘Allāh, Most Blessed and Most High, said: ‘I am Allāh, and I am Ar-Rahmān. I created the Rahim (womb), and named it after My Name. So whoever keeps good relations with it, I keep good relations with him, and whoever severs it, I am finished with him.”’” (Ṣaḥīḥ)

There are narrations on this topic from Abū Sa‘eed, Ibn Abī Awfā, ‘Āmir bin Rabī‘ah, Abū Hurairah, and Jabair bin Mut‘im.

[Abū ‘Eisā said:] The Ḥadīth of Sufyān from Az-Zuhri (narrators in this chain) is a Ṣaḥīḥ Ḥadīth. Ma‘mar reported this Ḥadīth from Az-Zuhri, from Abū Salamah, from Raddād Al-Laithī, from ‘Abdur-
Rahmān bin ‘Awf. This is what Ma’mar said. Muhammad said: “The narration of Ma’mar is a mistake.”

Comments:
Allāh will deprive His closeness and mercy from anyone who severs relations from his kith and kin and tramples their rights. Sadly enough, we see everywhere that Muslims, by and large, are systematically neglecting their Prophet’s teachings pertaining to their obligations towards close relations.

Chapter 10. What Has Been Related About Connecting The Ties Of Kinship

1908. ‘Abdullāh bin ‘Amr narrated that the Prophet said: “Merely maintaining the ties of kinship is not adequate. But connecting the ties of kinship is when his ties to the womb are severed and he connects it.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih. There are narrations on this topic from Salmān, ‘Āishah, [and ‘Abdullāh bin ‘Umar].
Comments:
There is not much merit in connecting the ties of kinship with those who connect with you. True merit lies in fulfilling your duties of kinship towards those who sever them, and deny your rights to you, so that there is no dearth of regard and respect for good family relation in the Islamic society.

1909. Muhammad bin Jubair bin Mu'tim narrated from his father, that the Messenger of Allah ﷺ said: "The one who severs ties will not enter Paradise." Ibn Abi 'Umar said: "Sufyân said: 'Meaning: Ties of the womb.'" (Saîhîh)
[Abu 'Eisa said:] This Hadîth is Hasan Saîhîh.

Comments:
Severing the ties of womb (kinship) is such a grievous wrong that taken singly, it has the potential to deprive a person of the right to enter Paradise. However, if there are other extenuating circumstances, such as a good number of meritorious deeds to compensate for this sin, conditions might change for the person concerned.

Chapter 11. What Has Been Related About The Love Of A Parent For His Child

1910. 'Umar bin 'Abdul-'Aziz said: "A righteous woman, Khawlah bint Hakim said: "The Messenger of Allah ﷺ came out during the middle of the day, while holding one of the sons of his daughter in his arms. He was saying: 'You are what makes them stingy, cowardly and ignorant. And you are but from Raihanîllah.'"[1] (Da'îf)
[He said:] There are narrations on this topic from Ibn 'Umar, Al-

[1] Meaning from the good fragrances which Allâh has bestowed upon us, or from His mercy.
Chapters On Righteousness...

Ash'ath, and Ibn Qais.

[Abū 'Eisā said:] We do not know of the Hadith of Ibn 'Uyainah from Ibrāhīm bin Maisarah except through his narration. And we do not know of 'Umar bin 'Abdul-'Aziz hearing from Khawlah.

Comments:

Love of children, if it transgresses the limits designated by the Shari'ah, goads a man to act in a stingy, cowardly and ignorant manner, whereas, if it remains within the permissible limits, the children would be the harbingers of Allah’s mercy, sustenance and comfort, and an object of love and delight whom parents will caress and kiss. Thus, a person who keeps within the bounds set by the Shari'ah remains clear of infirmities of character like stinginess, cowardice, ignorance and intemperance.

Chapter 12. What Has Been Related About Being Merciful With The Children

1911. Abū Hurairah narrated: “Al-Aqra’ bin Hàbis saw the Prophet ﷺ kissing Al-Hasan” – Ibn Abī ‘Umar (one of the narrators) said: “Al-Hasan and Al-Husain.” So he said: ‘I have ten children and I do not kiss any one of them.’ So the Messenger of Allāh ﷺ said: ‘Whoever shows no mercy, he will be shown no mercy.” (Sahih)

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

[Abū ‘Eisā said:] Abū Salamah bin ‘Abdur-Rahmān’s (a narrator in this chain) name is ‘Abdullāh bin ‘Abdur-Rahmān bin ‘Awf, and this Hadith is Hasan Sahih.
Comments:
The feeling of love and affection towards one’s children and kissing and caressing them when young is a proof of the person’s having the quality of tenderness, love, and affection in his heart.

Chapter 13. What Has Been Related About Spending On Daughters And Sisters

1916. ʿAbū Saʿeed Al-Khudrī narrated that the Messenger of ʿAlāh ἀ. said: “Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears ʿAlāh regarding them, then Paradise is for him.” (Hasan)

1912. ʿAbū Saʿeed Al-Khudrī narrated that the Messenger of ʿAlāh ἀ. said: “No one has three daughters, or three sisters, and he treats them well, except that he enters Paradise.” (Daʿīf)

Comments:
Be it daughters or sisters, man has a special relationship with them. As such their rights upon man are also special. It is, therefore, required of him to fulfill his obligations towards them. Realizing one’s responsibilities and fulfilling them well is the way to Paradise.
Chapters On Righteousness...

34

‘Ámir, Anas, Jãbir, and Ibn ‘Abbãs.

[Abû ‘Eisã said:] Abû Sa’eed Al-Khudri’s name is Sa’d bin Mâlik bin Sinân and Sa’d bin Abi Waqqâs is Sa’d bin Mâlik bin Wuhaib.

They (other narrators) have added a narrator in this chain.[1]

Comments:

Daughters are considered a burden to many. But a man who refuses to take them as such and shoulders the responsibility of supporting them and giving them good company and fulfills their rights with a happy heart, he it is who acquits himself of this trial with credit and consequently wins a place in Paradise.

1913. ‘Aishah narrated that the Messenger of Allah ﷺ said:

“Whoever is tried with something from daughters, and he is patient with them, they will be a barrier from the Fire for him.” (Sahih)

[Abû ‘Eisã said:] This Hadith is Hasan.

1914. Abû Bakr bin ‘Ubaiddullãh bin Anas bin Mâlik narrated [from Anas] that the Messenger of Allah ﷺ said: “Whoever raises two girls then I and he will enter Paradise

[1] Meaning, some have added Ayyüb Al-Anşãri before Abû Sa’eed, see Abû Dâwûd no. 5147.
like these two.” And he indicated with his two fingers. (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharib. Muḥammad bin ‘Ubaidullāh bin ‘Abdul-‘Azīz has reported other narrations with this chain, and he said: “From Ibn Abī Bakr bin ‘Ubaidullāh bin Anas” and what is correct is that he is ‘Ubaidullāh bin Abī Bakr bin Anas.

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

Comments:

Raising daughters and nurturing them well is such a meritorious deed that anyone who does well with it shall have the honor of entering Paradise and staying there as closely together with the Prophet as are the two fingers of a man.

1915. ‘Aishah said: “A woman came to me with two daughters. She was asking (for food) but I did not have anything with me except a date. So I gave it to her and she divided it between her two daughters without eating any of it herself. Then she got up to leave, and the Prophet entered, and I informed him about her. So the Prophet said: ‘Whoever is tested with something from these daughters (and he/she passes the test), they will be a screen for them from the Fire.’” (Sahih)

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

The Hadith testifies to two things: (i) abundant love exhibited by the mother for her children, and (ii) the reward she is to receive for this gesture in the Hereafter. Ahadith have it that the date under reference was the one given to the mother in addition to the one given to the two daughters. She, however, kept nothing for herself but gave her own share as well to the children. (Tuhfat Al-Ahwadhi, v.3, p.120)

Chapter 14. What Has Been Related About Being Merciful With The Orphan And Raising Him

1917. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allāh admits him into Paradise without a doubt, unless he has done a sin for which he is not forgiven.” (Da‘īf)

[He said:] There are narrations on this topic from Murrah Al-Fihrī, Abū Hurairah, Abū Umāmah, and Sahl bin Sa‘d.

[Abū ‘Eisā said:] Hanash (one of the narrators) is Ḥusain bin Qais, and he is Abū ‘Alī Ar-Rahbī. Sulaimān At-Taimi would call him Hanash, and he is weak according to the people of Hadith.

Comments:

All sins committed by a servant of Allāh may be pardonable through repentance, unless they be of the category of polytheism or sins involving violation of the rights of other men. Nevertheless, if Allāh so pleases, He can Himself compensate the aggrieved party for the injury to his rights committed by the man, and exempt the sinner from punishment. (Tuhfat Al-Ahwadhi, v.3, p.131)
1918. Sahl bin Sa’d narrated that the Messenger of Allah ﷺ said: “I and the sponsor of an orphan shall be in Paradise like these two.” And he indicated with his fingers, meaning his index and his middle finger. (Sahih)

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

Comments:
The Hadith in Sahih Al-Bukhārī reports the Prophet ﷺ as saying: “The one who looks after an orphan (from whatever parentage) will be like this in Paradise,” showing his middle and index fingers and separating them.

Chapter 15. What Has Been Related About Being Merciful With Boys

1919. Anas bin Mālik narrated: “An older man came to talk to the Prophet ﷺ, and the people were hesitant to make room for him. The Prophet ﷺ said: ‘He is not one of us who does not have mercy on our young and does not respect our elders.” (Ḥasan)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, Abū Hurairah, Ibn ‘Abbās, and Abū Umāmah.

[Abū ‘Eisā said:] This Hadith is Gharib, Zarbī (one of the narrators) reported Munkar narrations from Anas bin Mālik and others.

Comments:
Some other Ahãdith that are to follow amply prove that it is incumbent on all those who associate themselves with the faith of Islam and the laws of the Shari'ah and have feelings of love and reverence for the Messenger of Allâh ﷺ, to give due respect to the elderly and love to the young. Anyone who does not follow these principles, has no right to claim affinity, either with the Messenger of Allâh ﷺ or his worthy Companions. Only a person adhering to these principles can claim affinity with them.

1920. 'Amr bin Shu'aib narrated from his father, from his grandfather, who said that the Messenger of Allâh ﷺ said: “He is not one of us who does not have mercy upon our young, nor knows the honor of our elders.” (Hasan)

[(Another chain) with similar except that he said in it: “Knows the rights of our elders.”]

1921. Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: “He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil.” (Dařf)

[Abû 'Eisâ said:] This Hadith is Hasan Gharib. The narration of Muhammad bin Ishâq from 'Amr bin Shu'aib is a Hasan Sahîh Hadith. It has been reported from 'Abdullâh bin 'Amr through routes other than this as well. Some of the people of knowledge said that the meaning of the statement of the Prophet ﷺ: “He is not one of us”
is “it is not from our Sunnah, it is not from our manners.” ‘Ali bin Al-Madini said: “Yahya bin Sa’eed said: ‘Suﬁyân Ath-Thawrî used to reject this interpretation (saying) that “He is not one of us” means ‘it is not like us to.’

Chapter 16. What Has Been Related About Being Merciful With People

1922. Jarîr bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said: “Whoever does not show mercy to the people, Allâh will not show mercy to him.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh. He said: There are narrations on this topic from ‘Abdur-Rahmân bin ‘Awf, Abû Sa’eed, Ibn ‘Umar, Abû Hurairah, and ‘Abdullâh bin ‘Amr.

Comments:

Anyone of us, who desires that Allâh show kindness and mercy to him, let him also show kindness and mercy to his fellow human beings and be of help to them in their joy and grief.
1923. Abū Hurairah narrated that Abul-Qāsim сказал: “Mercy is not removed (from anyone) except from a wicked one.” (Hasan)

[He said:] As for Abū ‘Uthmān, the one who reported it from Abū Hurairah, we do not know his name. It is said that he is the father of Mūsā bin Abī ‘Uthmān, the one that Abū Az-Zinād reported from. Abū Az-Zinād reported other Ahādīth from Mūsā bin Abī ‘Uthmān, from his father, from Abū Hurairah, from the Prophet ﷺ.

[Abū ‘Eisā said:] This Ḥadīth is Hasan.

Comments:

The absence of the feeling of pity and mercy for others in the heart of a man only proves that he is wicked.

1924. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “The merciful are shown mercy by Ar-Rahmān. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Ar-Rahmān, so whoever connects it, Allāh connects him, and whoever severs it, Allāh severs him.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣahīh.
Chapters On Righteousness ...

Comments:
The Hadith tells us that being merciful to all the creatures man encounters in this world, and helping them in their hour of misery and need makes him deserving of Allāh's mercy.

Chapter 17. (What Has Been Related) About An-Naşīḥah

1925. Jarir bin ‘Abdullāh narrated: ‘I pledged to the Prophet to establish the Salāt, give the Zakāt, and to give sincere advice to every Muslim.’ (Sahih)

[He said:] This Hadith is Sahih.

Comments:
The Hadith tells us that the sentiment of sincerity and well-wishing towards our brothers-in-faith is of such vital importance that the Messenger of Allāh had included it alongside Salāt and Zakāt in the text of the pledge he used to take from the people.

1926. Abū Hurairah narrated that the Messenger of Allāh said: “The religion is An-Naşīḥah” three times. They said: “O Messenger of Allāh! For whom?” He said: “To Allāh, His Books, the A‘immah of the Muslims, and their average people.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih. There are narrations on this topic from Ibn ‘Umar, Tamīm Ad-Dārī, Jarir, Ḥakīm bin Abī Yazīd from his father, and Thawbān.
Comments:

a. The Arabic word *An-Naṣīḥah* as occurring in the *Hadīth* means sincere, well-wishing and extending sincere help and cooperation to someone to set right his affairs.

b. *An-Naṣīḥah* for Allāh would mean having a firm belief that He is One without a partner, and is the Possessor of all the perfect Attributes. It also means not to associate to Him anything which is improper and to believe Him to be exempt from all defects or infirmities. It also means not to associate anyone or anything else in worship or servitude with Him.

c. *An-Naṣīḥah* for Allāh’s Book would mean to believe from the bottom of one’s heart that it is the Word of Allāh, uncreated, to rehearse it again and again, and follow the commands and guidance contained in it.

Chapter 18. What Has Been Related About The Muslim’s Compassion For the Muslim

1927. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Muslim is the brother to the Muslim, he does not cheat him, lie to him, nor deceive him. All of the Muslim is unlawful to another Muslim: His honor, his wealth, and his blood. *At-Taqwa* is here. It is enough evil for a man that he belittle his brother Muslim.”

(Hasan)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*. There are narrations on this topic from ‘Ali and Abū Ayyūb.
Comments:

The Hadith designates some of the rights of a Muslim upon another Muslim.

1928. Abū Músā Al-Āsh‘ārī narrated that the Messenger of Allāh ﷺ said: “The believer is to the believer like parts of a building, each one of them supporting the other.” (Sahih)

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

Comments:

Just like the bricks of a structure which, when joined together, turn into a strong structure, the believers, together are also a strong fort where each member of the community is like a brick. They must, therefore, have the same relationship with each as the bricks have with one another in a structure in-as-much as each one of them aids and supports the other.

1929. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed (each) one of you is the reflection of his brother. So if he sees something harmful in him, then let him remove it from him.” (Da‘īj)

[Abū ‘Eisā said:] Yahya bin ‘Ubaiddullāh was graded weak by Shu‘bah. [He said:] There is something on this topic from Anas.

Comments:

٥٢٦ و١٩٣٢- حكذا: الحسن بن علي الخالان
وغير واحد، قالوا: حكذا أبو أسامة عن
الزبير بن عبيد الله بن أبي بكر، عن جد أبي
بردة، عن أبي موسى الأشعري قال: قال
رسول الله ﷺ: "المؤمن لمؤمن كالبنيان.
يشد بعضه بعضه." (قال أبو جيسي: هذا حديث الحسن)

تخريج: منفص عليه، وأخرجه البخاري، الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه غير مفسد، ح: 1438 ومسلم، ح: 1022 من حديث أبي أسامة به.

٥٢٧ و١٩٣٢- حكذا: أحمد بن مخلد
أخبرنا عبد الله بن المبارك: حكذا يحيى بن
سفيان عبد الله عن أبيه، عن أبي مرتيدة قال: قال
رسول الله ﷺ: "إذا أخذتم مرأة أخوية، فإن
رأى به أدى فلتبسط عهده." (قال أبو جيسي: ويحيى بن سفيان عبد الله)

ضعفه ضعفه. (قال: وفي إسناد عن أبي ناس.


وفي إسناد عن ناس [الطاري في الأوسط: 2/51 ح: 2/123]
Comments:
A mirror does the function of faithfully reflecting the face to the onlooker including the scars and the evil spots, to the exclusion of all others. It makes no mistake in casting the true reflection. It is, therefore, the duty of each Muslim to inform his brother with all the sincerity and goodwill at his command of whatever wrong or unseemly quality he sees in him, without broadcasting it in public.

Chapter 19. What Has Been Related About Covering (The Faults) Of The Muslims

1930. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever relieves a Muslim of a burden from the burdens of the world, Allâh will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allâh will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allâh will cover (his faults) for him in the world and the Hereafter. And Allâh is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother.” (Sahih)

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

[Abū ‘Eisâ said:] This Hadith is Hasan. Abū ‘Awânah and others reported this Hadith from Al-A’mash, from Abū Šâlih, from Abū Hurairah, from the Prophet ﷺ, similarly, but they did not mention in it: “It has been narrated to me from Abū Šâlih.”

[1] This appeared under no. 1425.
Chapter 20. What Has Been Related About Defending (The Honor Of) The Muslim

1931. Ābū Ad-Dardā’ narrated that the Prophet ﷺ said: “Whoever protects his brother’s honor, Allāh protects his face from the Fire on the Day of Resurrection.” (Hasan)

He said: There are narrations on this topic from Asmā’ bint Yazīd. [Ābū ‘Eisā said:] This Ḥadīth is Hasan.

Comments:

Allāh helps and protects a Muslim who helps and protects his brother-in-faith at a time when his honor and prestige is under attack. This very help and protection acts as a shield and protection from Fire.

Chapter 21. What Has Been Related About Shunning (The Muslim) Being Disliked

1932. Ābū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “It is not lawful for the Muslim to shun his brother for more than three (days); they come fare to fare and this one turns away, and that one turns away. The best of them is the one who initiates the Salām.” (Sahih)

[He said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Anās, Ābū Hurairah,
Hishām bin ‘Āmir, and Abū Hind Ad-Dārī.

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

Comments:
Islam is a religion in perfect harmony with nature. As for man, he has the propensity to get incensed every now and then, which at times crosses reasonable limits. It is in consideration of this propensity that a maximum limit of three days has been allowed for Muslims to remain on broken terms with their brothers-in-faith, which is enough period for the tempers to cool down and good sense to prevail. However, a longer period for strained relations is also allowed if deemed necessary for religious considerations.

Chapter 22. What Has Been Related About Consoling The Brother

1933. Anas said: “When ‘Abdur-Rahmān bin ‘Awf arrived in Al-Madinah, the Messenger of Allāh established a bond of brotherhood between him and Sa’d bin Ar-Rabī’. So he said to him: “Come here, I will divide my wealth and give you half, and I have two wives, I will divorce one of them, and when she completes her waiting period you may marry her.” He said: “May Allāh bless you in your family and your wealth. Show me where the market is.” So they showed him where the market was and he did not return that day except with some cottage cheese and cooking fat which he had
earned as profit. The Messenger of Allah saw him after that, and he had traces of yellow on him. So he said to him: “What is this?” He said: “I married a woman from the Ansâr.” He said: “What dowry did you give her?” He said: “A date-stone (of gold) – (one of the narrators) Humaid said: “Or he said: – gold equal to the weight of a date-stone.” So he said: “Have a banquet, even if with only a sheep.” (Sahih)

[Abū ‘Eisâ said:] This Ḥadîth is Hasan Sahih. Ahmad bin Hanbal said: “The weight of a date-stone of gold is the weight of three and one-third Dirham.” Ishâq bin Ibrâhim said: “The weight of a date-stone of gold is the weight of five Dirham.” Ishâq bin Mansûr informed me of that from Ahmad bin Hanbal and Ishâq.

Comments:

The Hadîth brings out the unmistakable fact that the singular example of self-sacrifice and self-effacement in terms of both life and property set by the Helpers (Ansâr) of Al-Madinah in favor of the Emigrants (Muhâjîrîn) from Makkah, after the bond of brotherhood had been established between the two by the Messenger of Allah, is in many ways unparalleled in the history of mankind on this earth.

Chapter 23. What Has Been Related About Backbiting

1934. Abû Hurairah narrated that it was said: “O Messenger of Allah! What is backbiting?” He said: “Mentioning your brother with that which he does not like.” He said:
"What if what I said about him is so?" He said: "If what you said about him is so, then you have backbiten him, and if it is not as you said, then you have slandered him." (Sahih)

He said: There are narrations on this topic from Abū Barzah, Ibn 'Umar, and 'Abdullāh bin 'Amr.

[Abū 'Eisā said:] This Ḥadīth is Hasan Sahih.

Chapter 24. What Has Been Related About Envy

1935. Anas narrated that the Messenger of Allāh ﷺ said: "Do not cut off one another, nor desert one another, nor hate one another, nor envy one another. Be you, O worshippers of Allāh, brothers. It is not lawful for the Muslim to shun his brother for more than three days." (Sahih)

[Abū 'Eisā said:] This Ḥadīth is Hasan Sahih.

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Šiddīq, Az-Zubair bin Al-'Awwām, Ibn Mas'ūd, and Abū Hurairah.
Hasad, or envy, is the major sin that occurs when one person wishes another would not have a particular blessing, because he himself is more worthy of it.

1936. Sālim narrated from his father who said that the Messenger of Allāh ﷺ said: “There is to be no envy except for two: A man to whom Allāh grants wealth and he spends from it during the hours of the night and the hours of the day. And, a man to whom Allāh grants (memorization of) the Qur’ān so he stands with it (in prayer) during the hours of the night and the hours of the day.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīḥ. Similar to this has been reported from Ibn Mas‘ūd and Abū Hurairah from the Prophet ﷺ.

Chapter 25. What Has Been Related About Hatred

1937. Jābir narrated that the Messenger of Allāh ﷺ said: “Indeed Ash-Shaitān has despaired of getting those who perform Ṣalāt to worship him. But he is engaged in sowing hatred among them.” (Ṣaḥīḥ)

[He said:] There are narrations on
Chapters On Righteousness

this topic from Anas, Sulaimān bin 'Amr bin Al-Ahwas from his father.

[Abū 'Eisā said:] This Hadith is Hasan, and Abū Sufyān’s (a narrator in the chain) name is Ṭalḥah bin Nāfi’.

[Abū 'Eisā said: ] This Hadith is Hasan, and Abu Sufyān’s (a narrator in the chain) name is Ṭalḥah bin Nāfi’.

Comments:
The Arabic word Muṣallūn (literally, worshippers) used here means people of true faith and devotion. The version of Hadith as reported in Sahih Muslim also contains the words Jazirat Al-Arab (Arabian Peninsula). The Prophet ﷺ means to say that the Shaitān has despaired of enticing the Companions back to any kind of idolatry and polytheism. He would, however, try his utmost to see the believers in a state of discord and fighting each other.

Chapter 26. What Has Been Related About Rectifying Matters

1939. Asmā’ bint Yazīd narrated that the Messenger of Allāh ﷺ said: “It is not lawful to lie except in three cases: Something the man tells his wife to please her, to lie during war, and to lie in order to bring peace between the people.” (Sahih)

In his narration, Māḥmūd (a narrator in the chain) said: “There is no benefit in lying except in three cases”

We do not know of this Hadith to be a narration of Asmā’ except through the route of Ibn Khuthaim. Dāwūd bin Abī Hind narrated this Hadith from Shahr bin Hawshab from the Prophet ﷺ, and he did not mention “from Asmā’” in it. That was narrated to us by Muḥammad bin Al-ʿAla’ (who
said): “Ibn Abī Zā’idah narrated to us from Dāwud bin Abī Hind.” And there is something on this topic from Abū Bakr, may Allāh be pleased with him.

And there is something on this topic from Abū Bakr, may Allāh be pleased with him.

Comments:
The word Kadhb (literally, lie) refers to any case wherein what was stated is not true, intentionally or otherwise, a clear falsehood or dissimulation or double-entendre i.e., a speech having two possible meanings, one of which would only be evident after a little bit of deep thinking.

1938. Umm Kulthūm bint ‘Uqba narrated that the Messenger of Allāh ﷺ said: “One who brings peace between people is not a liar, he says something good, or reports something good.” (Sahīh)
[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.

Reporting good and nice things of each other to the opposing parties with the intention of rectifying matters between the two is not considered lying.

1940. Abū Sirmah narrated that the
Chapters On Righteousness...

52

Messenger of Allāh ﷺ said:

“Whoever causes harm, Allāh harms him, and whoever is harsh, Allāh will be harsh with him.”[1] (Da'īf)

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

Comments:

Anyone who deceives a person or plots to harm or harass him, himself falls a victim to delusion and deceit since, it is well said that anyone who digs a well for another, eventually falls into it himself.

1941. Abū Bakr Aṣ-Ṣiddīq narrated that the Messenger of Allāh ﷺ said:

“Cursed are those who harm a believer, or plot to do so.” (Da'īf)

[Abū ‘Eisā said:] This Hadith is Gharib.

Comments:

Harming a brother-in-faith and playing tricks with him is against the principle of Islamic fraternity and well-wishing. Such a man, therefore, earns the wrath of Allāh.

Chapter 28. What Has Been Related About The Rights Of Neighbors

1942. ‘Āishah narrated that the

[1] These two narrations are ‘weak’ as they are here, but most of the information contained in it is also reported in authentic Ahâdhîth, including Al-Bukhãri and Mulsim.
Messenger of Allāh ﷺ said: “Jibra’îl – may the Salawāt of Allāh be upon him – continued to recommend me about (treating) the neighbors so (kindly and politely), that I thought he would order me to make them heirs.” (Sahih)

Comments:
The angel Jibra’îl kept coming with repeated directives from Allāh pressing for the rights of the neighbor and treating him with the utmost kindness and respect, so much so that the Prophet ﷺ thought that perhaps the neighbor would also be made an inheritor in the wealth left behind by the dead.

1943. Mujâhid narrated: “‘Abdullâh bin ‘Amr had a sheep slaughtered for his family. So when he came he said: ‘Have you given some to our neighbor, the Jew? Have you given some to our neighbor, the Jew? I heard the Messenger of Allāh ﷺ saying: ‘Jibra’îl continued to advise me about (treating) the neighbors (so kindly and politely), that I thought he would order me (from Allāh) to make them heirs.’” (Sahih)


[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib from this route. Mujâhid also reported this Hadîth from ‘Aishah and Abû Hurairah, from the Prophet ﷺ.

Tafsîr: [Ibn ‘Abbas said:] هذا حديث حسن

١٩٤٣. مسلم بن عبدالله سأله: هل أنت قد أثنا عليه وجعلك به إنسانًا؟ قال: يقال: الله يجل صغره، وجعله فائدًا في الدنيا والآخرة.

voir la traduction arabe de cette citation
1944. ‘Abdullâh bin ‘Amr narrated that the Messenger of Allah ﷺ said: “The companion who is the best to Allah is the one who is best to his companion. And the neighbor that is the best to Allah is the one that is best to his neighbor.” (Sâlih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib. Abû ‘Abdur-Rahmân Al-Hubuli’s (a narrator in the chain) name is ‘Abdullâh bin Yazîd.

1945. Abû Dharr narrated that the Messenger of Allah ﷺ said: “Allâh has made some of your brothers as slaves under your care. So whoever has his brother under his care, then let him feed him from his food, and let him clothe him from his clothes. And do not give him a
duty he can not bear, and if you give him a duty he can not bear, then assist him with it.” (Sahih)

[He said:] There are narrations on this topic from ‘Ali, Umm Salamah, Ibn ‘Umar, and Abu Hurairah.

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

Comments:

The Hadīth makes each slave the brother of his master. This being the relationship, the masters have been exhorted to treat their servants and slaves as brothers and give them the same kind of food and clothing as they would have for themselves.

1946. Abū Bakr As-Ṣiddīq narrated that the Prophet ﷺ said: “The one who treats his slaves badly will not enter Paradise.” (Da'f)

[Abū ‘Eisā said:] This Ḥadīth is Gharib. Ayyūb As-Sikhtiyānī and others criticized Farqad As-Sabakhī because of his memory.

Comments:

The Arabic word Malakah (literally, in possession) in the context of the Hadīth means not only our handmaids and slaves but also the animals, like cattle and birds placed under our possession and care. It is, therefore, incumbent upon all of us to take good care of their needs, such as their food (or fodder) and drink, and their clothing, lodging, their physical well-being and health, as well as their protection from extreme weather conditions.
Chapter 30. What Has Been Related About Beating And Abusing The Servant

1947. Abū Hurairah narrated that Abul-Qāsim Ṣaḥīḥ, the Prophet of Repentance, said: "If somebody slanders his slave (by accusing him of committing illegal sexual intercourse) and the slave is innocent from what he says, Allāh will impose the punishment upon him on the Day of Resurrection, unless it is as he said about him."

(Ṣaḥīḥ)

[Abū ‘Eisā said:]

This Ḥadīth is Ḥasan Ṣaḥīḥ.

There are narrations on this topic from Suwaid bin Muqarrin and ‘Abdullāh bin ‘Umar. Ibn Abī Nu‘m (a narrator in the chain) is ‘Abdur-Rahmān bin Abī Nu‘m Al-Bajali, and his Kunyah is Abul-Hakam.

Comments:

Since there is no provision for imposing prescribed punishment on the master for falsely accusing his slave of adultery, Allāh will punish him for that on the Day of Resurrection.

1948. Abū Mas‘ūd [Al-Anṣārī] said: "I was beating a slave of mine and I heard someone behind me saying: ‘Beware O Abū Mas‘ūd! Beware O Abū Mas‘ūd!’ So I turned around and saw that it was the Messenger of Allāh Ṣaḥīḥ. He said: ‘Allāh has more power over you than you do over him.’" Abū Mas‘ūd said: “I have not beaten
any slave of mine since then.”

[Sahih]

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

Ibārāhim At-Ta‘īmi (a narrator in the chain) is Ibārāhim bin Yazīd bin Sharīk.

Comments:
If you find a person who truly believes in Allāh and the Last Day, then the best way to make him desist from wrongful actions is to remind him of Allāh’s reckoning and retribution on the Day of Judgment.

Chapter 31. What Has Been Related About Pardoning The Servant

1949. ‘Abdullāh bin ‘Umar narrated: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! How many times should the servant be pardoned?’ The Prophet ﷺ was silent. Then he said: ‘O Messenger of Allāh! How many times should the servant be pardoned?’ He said: ‘Seventy times each day.’” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb. ‘Abdullāh bin Wahb reported it similarly from Abū Hānī Al-Khawlānī with this chain. Al-‘Abbās (a narrator in the chain) is Ibīn Ju‘la‘id Al-Hajrī Al-Misrī.

(Another chain) with similar meaning, and some of them reported this Hadīth from ‘Abdullāh bin Wahb with this chain, saying: “From ‘Abdullāh bin ‘Amr.”
Comments:

According to the Sunan of Abu Dawud the Messenger of Allah was silent twice, without making a reply, in order to hold out the message that it was not a question worth enquiring, for pardoning one’s servant as well as those under one’s care is an established act of virtue.

Chapter 32. What Has Been Related About Disciplining The Servant

1950. Abu Sa’eed Al-Khudri narrated that the Messenger of Allah said: “When one of you beats his servant then he (should) remember Allah and, withhold your hands.” (Da’if)

[Abu ‘Eisā said:] Abu Hārūn Al-‘Abdī’s (a narrator in the chain) name is 'Ummārah bin Juwain. [He said: Abu Bakr Al-‘Aṭṭār said: “‘Ali bin Al-Madīnī said: “Yahyā bin Sa’eed said: ‘Shūbah graded Abū Hārūn Al-‘Abdī weak.’ Yahyā said: ‘Ibn ‘Awn continued reporting from Abū Hurairah until he died.’”

Comments:

The text of the Hadith has been interpreted in two ways: (i) that the master himself is instantly reminded of Allah and, consequently, restrains his hand, and (ii) the servant receiving the beating reminds the master of Allah, and he stops beating him. Anyway, it is by no means allowed to mishandle or beat the servant out of revengeful motives.
Chapter 33. What Has Been Related About Disciplining The Son

1951. Jābir bin Samurah narrated that the Messenger of Allāh ﷺ said: “That a man should discipline his son is better for him than to have given a Sā‘ in charity.” (Daif)

[Abū ‘Eisā said:] This Hadith is Gharib. And Nāṣīḥ bin Al-‘Alā’ Al-Kūfī is not strong according to the people of Hadith, and we do not know of this Hadith except from this route. There is another Shaikh named Nāṣīḥ, from Al-Baṣrah, who reports from ‘Ammār bin Abī ‘Ammār, and others, and he is more reliable than this one.

Comments:
It is the responsibility of the parents to educate their children and teach them the rules of good conduct.

1952. Ayyūb bin Mūsā narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “There is no gift that a father gives his son more virtuous than good manners.” (Daif)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except as a narration of ‘Ammār bin Abī ‘Ammār Al-Khazzāz [and he is ‘Ammār bin Śalih bin Rustum Al-Khazzāz] and Ayyūb bin Mūsā is Ibn ‘Amr bin Sa‘eед bin Al-‘Āṣ. To me, this Hadith is Mursal.
The most precious gift that a father can give his children is to train them with good manners and virtuous conduct. There is, therefore, no harm in being harsh with them in order to achieve that end.

Chapter 34. What Has Been Related About Accepting Gifts And Reciprocating For Them

1953. 'Aishah narrated: “The Prophet would accept gifts and he would give something in return.” (Sahih)

There are narrations on this topic from Abü Hurairah, Anas, Ibn 'Umar, and Jābir.

[Abū 'Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ Gharib from this route. We do not know of it to be Marfū‘ except through the narration of 'Eisā bin Yūnus from Hishām (narrators in the chain).

Comments:
Exchanging gifts is a means to promote mutual love and affection. As such, if one of us receives a gift from someone like him, he should also reciprocate in like manner. However, if one holding a superior position gives gifts they should return the gesture by thanking him and praying for his well-being.
Chapter 35. What Has Been Related About Being Grateful To The One Who Was Kind To You

1954. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever is not grateful to the people, he is not grateful to Allāh.”
(Sahīh)

He said: This Hadith is Ḥasan Sahīh.

Comments:
Anyone who does not feel grateful to his fellow beings, of a certainty he is devoid of the very sense or feeling of gratitude. Then how can he be grateful to Allāh?

1955. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Whoever is not grateful to the people, he is not grateful to Allāh.”
(Sahīh)

There are narrations on this topic from Abū Hurairah, Al-Ash’ath bin Qais, and An-Nu‘mān bin Bāshīr.

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahīh.

Comments:
How can a man, whose very nature is built upon thanklessness and ingratitude, be grateful to Allāh? In other words, whoever is incapable of
being grateful to the people, will never be really grateful to Allah. Allah will not, therefore, accept the thankfulness or gratitude of such a thankless person.

Chapter 36. What Has Been Related About Various Kinds Of Ma'rūf (Good Deeds)

1956. Abū Dharr narrated that the Messenger of Allah ﷺ said: “Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you.” (Hasan)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Jābir,[1] Ḥudhaifah, ‘Aishah, and Abū Hurairah.

[Abū 'Eisā said:] This Hadith is Hasan Gharib. Abū Rumail’s name is Simāk bin Al-Walid Al-Hanafi, and An-Nadr bin Muhammad is Al-Jurashi Al-Yamamī (narrators in the chain).

Comments:

The Hadith confirms that anything done out of sympathy and well-wishing for others, however petty it might seem, is praiseworthy and would fetch reward from Allah.

Chapter 37. What Has Been Related About Minňah (Giving A Gift)

1957. Al-Bara’ bin ‘Azib narrated that the Prophet ﷺ said: “Whoever gives someone some milk or silver, or guides him through a strait, then he will have the reward similar to freeing a slave.” (Sahîh)

[Abû ‘Eișa said:] This Hadith is Hasan Šâñîh Gharîb as a narration of Abû Ishaq from Talhah bin Muḥarrîf, and we do not know of it except through this route. Mansûr bin Al-Mu’tamîr and Shu’bâh reported this Hadith from Talhah bin Muḥarrîf.

There is something on this topic from An-Nu’mân bin Bashîr. As for the meaning of his saying: “Whoever gives some silver” it only means Dirham, and: “Or guides him through a strait” it only means guidance on the road, which is directions for the route.

Comments:

Being sympathetic and kind to the people, giving a milk animal to the needy, lending money to the hard pressed, giving direction to the person lost in the land, and freeing a slave from bondage are to be regarded as acts of kindness and charity.
Chapter 38. What Has Been Related About Removing Harm From The Road

1958. Abū Hurairah narrated that the Prophet ﷺ said: “While a man was walking on the road, he found a thorny branch and removed it. Allāh appreciated his action by forgiving him.” (Sahih)

There are narrations on this topic from Abū Barzah, Ibn ‘Abbās, and Abū Dharr.

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

Comments:

Sometimes a small act done by a person is enough to earn him Allāh’s mercy and forgiveness.

Chapter 39. What Has Been Related About Sittings Are To Be Held In Trust

1959. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “When a man narrates a narration, then he looks around, then it is a trust.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan. We only know of it as a narration of Ibn Abī Dhi‘b.

Comments:

And one who narrates a hadith in this way is held in trust.
Comments:
If a man looks sideways after having said something, it means he wants to keep it a secret from others. The one confided to should not, therefore, divulge the secret to anyone else.

Chapter 40. What Has Been Related About Generosity

1960. Asmā’ bint Abī Bakr said: “I said: ‘O Messenger of Allāh! I have nothing except what was given to me by (my husband) Az-Zubair, shall I give it (in charity)?’ He said: ‘Yes. Do not withhold so that you may be withheld from.’” It was said: “Do not hold (your wealth) so that Allāh will hold against you.” (Sahih)

There are narrations on this topic from ‘Āishah and Abū Hurairah.

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

Some of them reported this Hadith with this chain from Ibn Abī Mulaikah, from ‘Abbâd bin ‘Abdullah bin Az-Zubair, from Asmā’ bint Abī Bakr. More than one narrator has reported this from Ayyūb without mentioning “from ‘Abbâd bin ‘Abdullah bin Az-Zubair” in it.

Comments:
Allāh bestows His blessings and growth upon wealth spent in alms and charity for His sake. But if one only holds back his wealth and does not spend it out of the fear of exhausting it, Allāh withholds His blessing and growth from it. This means that spending in charity is the means of growth, and abstaining from charity means warding off Allāh’s benevolence and blessing. A wife is allowed to spend in charity from the husband’s wealth for which both shall be rewarded, provided that the husband does not mind or would be displeased with that.
1961. Abū Hurairah narrated that the Prophet ﷺ said: "Generosity is close to Allāh, close to Paradise, close to the people and far from the Fire. Stinginess is far from Allāh, far from Paradise, far from the people and close to the Fire. The ignorant generous person, is more beloved to Allāh than the worshipping stingy person." (Daʿīf)

[Abū ‘Eisā said:] This Hadīth is Gharib. We do not know of it to be a Hadīth of Yahya bin Sa'eed from Al-A'raj, from Abū Hurairah, except through the narration of Sa'eed bin Muḥammad, and Sa'eed bin Muḥammad has been contradicted in the narration of this Hadīth from Yahya bin Sa'eed; it has only been reported from Yahya bin Sa'eed, from 'Aishah, as something that is Mursal.

Comments:

Generosity brings man close to Allāh and His mercy. It draws him close to Paradise and away from the Fire, and the virtue of generosity in him endears him to the people.

Chapter 41. What Has Been Related About Stinginess

1962. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Two traits are not combined in a believer: Stinginess and bad manners." (Daʿīf)
There is something on this topic from Abu Hurairah. This Hadith is Gharib, we do not know of it except as a narration of Sadaqah bin Musa.

Comments:
The Hadith conveys to the believers that these two traits are evil and unhealthy, so they must refrain from them.

1963. Abū Bakr Aš-Šiddiq narrated that the Prophet ﷺ said: “The swindler, the stingy person, and the Mannān[1] shall not enter Paradise.”[2] (Daʿīf) [Abū ‘Eisā said:] This Hadith is Hasan Gharib.

Comments:
Swindling, stinginess and flaunting the favors done to someone in his face are some of the dangerous and abominable traits that could impair one’s chances of entering the Paradise. Therefore, those who have a desire to enter Paradise must avoid these habits that are antithetical to the spirit of faith and human values.

1964. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The believer is naively noble and the stingy person is deceitfully treacherous.”[3] (Daʿīf)

[1] One who reminds others of what he has given to them.
[3] See Aṣ-Ṣaḥiḥah no. 935 where it was graded Hasan due to other routes of narration.
Comments:
A true believer is simple and kind-hearted, therefore, liable to be deceived because of his gentlemanly belief in others. An evil person, on the other hand, is deceitful and cunning, and hence stingy and vile.

Chapter 42. What Has Been Related About Spending On The Family

1965. Abū Mas'ūd Al-Anṣārī narrated that the Prophet ﷺ said: “A man’s spending on his family is charity.” (Sahīh)

There are narrations on this topic from ‘Abdullāh bin ‘Amr, ‘Amr bin Umayyah Aḍ-Ḍamrī, and Abū Hurairah.

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

Comments:
Taking care of the upkeep and maintenance of one’s family is the legal and religious duty of each person which he can never leave. However, if he takes it as a bounden duty and a part of his quest for winning Allāh’s pleasure, it will be an act of charity and shall fetch generous reward from Allāh.
1966. Thawbân narrated that the Prophet ﷺ said: “The most virtuous of Dinar is the Dinar spent by a man on his dependants, and the Dinar spent by a man on his beast in the Cause of Allâh, and the Dinar spent by a man on his companions in the Cause of Allâh.” Abû Qilâbah (one of the narrators) said: “He ﷺ began with the dependants.” Then he said: “And which man is greater in reward than a man who spends upon his dependants, having little ones by which Allâh causes him to abstain (from the unlawful) and by which Allâh enriches him.” (Sahîh) [Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

**Comments:**

The Hadîth confirms that the three Dinar named in it are the best and most virtuous of all. As for Abû Qilâbah ﷺ, he means to say that he ﷺ only mentioned the Dinar spent on one’s dependants first because it is the best of all Dinar.

Chapter 43. What Has Been Related About Hospitality And What Is The Limit Of Hospitality

1967. Abû Shuraih Al-‘Adawi said: “My eyes saw the Messenger of Allâh ﷺ, and my ears heard him when he was speaking, and he said: ‘Whoever believes in Allâh and the Last Day, then let him honor his guest with his reward.’ They said: ‘What is his reward?’ He said: ‘A day and a night.’ He said: ‘And hospitality is for three days,
whatever is beyond that is charity. And whoever believes in Allāh and the Last Day, then let him say what is good or keep silent.” [1] (Sahih)

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

Comments:

It is the duty of every believer to welcome his guest with an open heart and serve as good a food to him for a day and night as he can afford. The next three days, he should serve him the kind of food he himself normally eats. If he has done it, then he has surely done his duty.

1968. Abū Shuraih Al-Ka‘bī narrated that the Messenger of Allāh ﷺ said: “Hospitality is for three days, and his reward is a day and a night, and whatever is spent on him after that is charity. And it is not lawful for him (the guest) to stay so long as to cause him harm.” (Sahih)

The meaning of his ﷺ saying that he is not to stay so long, is that the guest is not to remain with him until it becomes difficult on the host. The meaning of harm is inconvenience. So by saying: “as to cause him harm” means: “such that he becomes an inconvenience for him.” There are narrations on this topic from ‘Aishah and Abū Hurairah. Mālik bin Anas and Al-Laith bin Sa’d reported narrations

[1] See Ibn Ḥajar’s comments on number 6135 of Sahih Al-Bukhārī; some of them said that “his reward” (Jā’izatu) is provisions for a day and a nights journey when the guest departs, and Ibn Ḥajar indicated approval of this view. In which case, hospitality is for three days, and “His reward” is other than that.
1969. Šafwān bin Sulaim narrated that the Prophet ﷺ said: “The one who looks after a widow and a poor person is like the Mujāhid in the cause of Allah, or like the one who fasts all the day and stands (in prayer) all the night.” (Sahih)

(Another chain) from Abū Hurairah, from the Prophet ﷺ, and it is similar to that.

This [Hadith] is Hasan Sahih Gharib. Abū Al-Ghaith’s name is Sālim the freed slave of ‘Abdullāh bin Muṭi’. Thawr bin Yazīd is from Ash-Shām, and Thawr bin Zaid is from Al-Madinah.

Comments:
The Hadith makes the point that just as hospitality on the part of the host is the right of the guest, the guest is also duty-bound not to remain at someone’s house so long that his stay becomes an inconvenience for the people of the house.

Chapter 44. What Has Been Related About Looking After The Widow And The Orphan

1969. Šafwān bin Sulaim narrated that the Prophet ﷺ said: “The one who looks after a widow and a poor person is like the Mujāhid in the cause of Allah, or like the one who fasts all the day and stands (in prayer) all the night.” (Sahih)

(Another chain) from Abū Hurairah, from the Prophet ﷺ, and it is similar to that.

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Comments:
The Hadith makes the point that just as hospitality on the part of the host is the right of the guest, the guest is also duty-bound not to remain at someone’s house so long that his stay becomes an inconvenience for the people of the house.
Comments:
The word ‘Armalah’ used in the Hadith means a weak and needy person or a widow. ‘Miskin’, likewise, means an indigent or poverty-stricken person. Feeding such hard-pressed people is like constantly remaining in a state of worship.

Chapter 45. What Has Been Related About A Smiling And Cheerful Face

1970. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother.” (Sahih)

There is something about this from Abū Dharr:[1]

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

Comments:
Any action or gesture from one of us that brings joy to a Muslim brother or is prompted by a feeling of sympathy and well-wishing for him, shall earn Allāh’s pleasure and fetch reward from Him.

Chapter 46. What Has Been Related About Truthfulness And Falsehood

1971. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling

[1] It preceded under number 1956.
the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar.”

(Ṣahīh)

There are narrations on this topic from Abū Bakr [Aṣ-Ṣiddiq], ‘Umar, ‘Abdullāh bin Ash-Shikh-khir, and Ibn ‘Umar.

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

Comments:
Truthfulness as a habit in man is not only a commendable virtue in itself, it also has the effect of moulding the person into a noble individual and virtuous in all the spheres of life, which eventually makes him deserving of a place in Paradise.

1972. Ibn ‘Umar narrated that the Prophet ﷺ said: “When the slave (of Allah) lies, the angel goes a mile away from him because of the stench of what he has done.”

Yahya said: “(I asked) ‘Abdūr-Raḥīm bin Hārūn if he approved of it, and he said ‘Yes’.”[1] (Da’f)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan [Jāyīd] Gharīb, we do not know of it except from this route. ‘Abdūr-Raḥīm bin Hārūn is alone in narrating it.

[1] Meaning, Yahyā recited it to ‘Abdūr-Raḥīm, on his authority, that he heard it from ‘Abdul-‘Azīz... and ‘Abdūr-Raḥīm said yes, meaning it was narrated to me like that.
Just as the things of the world have good and bad smell, good and bad actions and words also have good and bad smell that the angels of heaven sense, much as we sense the good and foul smell of material things and objects.

1973. ['Aishah narrated: “There was no behavior more hated to the Messenger of Allah ﷺ than lying. A man would lie in narrating something in the presence of the Prophet ﷺ, and he would not be content until he knew that he had repented.”] (Hasan)

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

Comments:

Lying is so abhorrent and detestable a trait in a man's character that an honorable man feels outrage and disgust against the person practising it so intensely that he even begins to dislike and detest his company.

Chapter 47. What Has Been Related About Al-Fuhsh
(Obscenity) [And At-Tafahhush
(Uttering Obscenities)]

1974. Anas narrated that the Messenger of Allah ﷺ said: “Al-Fuhsh is not present in anything but it mars it, and Al-Hayā’ is not present in anything but it beautifies it.” (Sahīh)

There is something on this topic...
Chapters On Righteousness ...

from ’Āishah. [1]

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb. We do not know of it except as a narration of ‘Abdur-Razzāq.

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

Comments:

Use of obscene utterances and filthy language, being against the accepted norms of decency, can spoil any affair or business, while matters deliberated and discussed with bashfulness and modesty get resolved amicably.

1975. ‘Abdullāh bin ‘Amr said:
“The Messenger of Allāh说了: ‘The best of you are those best in conduct.’ And the Prophet  was not one who was obscene, nor one who uttered obscenities.” (Sāhih)

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

Comments:

Faith and good conduct go hand in hand. If a person’s faith is good, his conduct is sure to be good.

Chapter 48. What Has Been Related About The Curse

1976. Samurah bin Jundab narrated that the Messenger of Allāh  said: “Do not curse yourselves with Allāh’s curse, nor

with His anger, nor with the Fire.”

(‘Aqîd)

[He said:] There are narrations on this topic from Ibn ‘Abbâs, Abû Hurairah, Ibn ‘Umar, and ‘Imrân bin Ḥuṣain.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Abû ‘Eisâ said:

This Hadith is Hasan Sahîh.

Comments:

It is not in character with a believer to unnecessarily utter words signifying a prayer for curse or denial of Allah’s mercy for someone. It also means that one Muslim should not say to another Muslim: “May Allah’s curse or anger be upon you” or: “May Allah admit you into the Fire.” See Tuhfat Al-Awadhi.

1977. ‘Abdullâh narrated that the Messenger of Allah ﷺ said: “The believer does not insult the honor of others, nor curse, nor commit Fâhishah, nor is he foul.” (Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib.

It has been reported from ‘Abdullâh through other routes.

1977. ‘Abdullâh narrated that the Messenger of Allah ﷺ said: “The believer does not insult the honor of others, nor curse, nor commit Fâhishah, nor is he foul.” (Hasan)

It has been reported from ‘Abdulrahman bin Bâbâ through other routes.

Comments:

Islam advocates good moral values and conduct. It is, therefore, unthinkable that a true believer will indulge in utterances and words that are admittedly filthy and foul.

1978. Ibn ‘Abbâs narrated that a man cursed the wind in the presence of the Prophet ﷺ, so he
said: “Do not curse the wind, for it is merely doing as ordered, and whoever curses something undeservingly, then the curse returns upon him.”[1] (Da’if)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharīb. We do not know of anyone who narrated a chain for it except for Bishr bin ‘Umar.

Comments:
The wind blows by the command of Allāh and grows strong and ferocious by His bidding. It has no choice or discretion in the matter. Thus, if someone is put to any sort of harm by its ferocity, it is all by the will of Allāh.

Chapter 49. What Has Been Related About Learning About Lineage

1979. Abū Hurairah narrated that the Prophet ﷺ said: “Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb from this route. The meaning of “Mansā’tun Fil-Athar” is increases the life-span.

[1] There are authentic narrations prohibiting cursing the wind. See no. 2252.
Both the Qur'an and the Hadith confirm the fact that virtuous deeds are rewarded by Allah in the form of His blessings in this world too. Respecting the ties of kinship and fulfilling obligations towards the kinsmen is a blessed activity that bears the three fruits mentioned in the Hadith in this world.

Chapter 50. What Has Been Related About A Brother Supplicating For His Brother In His Absence

1980. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "No supplication is more readily responded to, than the supplication made for someone who is absent." (Da'if)

[Abū 'Eisā said:] This Hadith is Gharīb, we do not know of it except from this route. Al-Ifriqī was graded weak in Hadith. He is 'Abdur-Rahmān bin Ziyād bin An'ūm Al-Ifriqī. [And 'Abdullāh bin Yazīd is Abū 'Abdur-Rahmān Al-Ḥubulī].

Comments:

Imām Nawawī's commentary on Sahīh Muslim (V.2, p.351) has it that the Prophet ﷺ said, "A believer’s supplication made for his brother in his absence is more readily answered (since it is done with the sincerity of the heart)". When the angel attending a man hears him supplicating for something good for his brother in absentia, he responds by saying: "May Allah grant your prayer and bestow similar good upon you".

[1] "Bi-Zahril-Ghaib"; "And if he was present with him at that time, and he supplicated for him with his heart or his tongue, and he did not hear him." (Tuhfat Al-Ahwādhi.)
Chapter 51. What Has Been Related About Vilification

1981. Abū Hurairah narrated that the Messenger of Allâh ﷺ said: "(The burden of) what is said by the two who vilify each other is upon the one who initiated it, as long as the one who was wronged does not transgress." (-Sahîh)

There are narrations on this topic from Sa‘d, Ibn Mas‘ûd, and ‘Abdullâh bin Mughaffal.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

[Al-Mughîrah bin Shu‘bah narrated that the Messenger of Allâh ﷺ said: “Do not vilify the dead (and) by that harm the living.” (Hasan)

[Abû ‘Eisâ said:] The companions of Sufyân (a narrator in the chain) differed in the narration of this Hadîth. Some of them reported it the same as Al-Ḥafari did. Some of them reported it from Sufyân, from Ziyâd bin ‘Ilaqah who said: “I heard a man narrating, in the presence of Al-Mughîrah bin Shu‘bah, from the Prophet ﷺ” with similar.


Comments:

It is an act of great virtue to forgive the wrongdoer. Nonetheless, revenge in like measure is also permissible.
Chapter 52. What Has Been Related About Verbally Abusing The Muslim Is Disobedience, And Fighting Him Is Disbelief

1983. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “Verbally abusing the Muslim is disobedience and fighting him is disbelief.” Zubaid said: “I said to Abū Wā’il: ‘Did you hear it from ‘Abdullāh?’ He said: ‘Yes.’” (Sahih)

[He said: Abū ‘Elsa said:] This Hadith is Hasan Sahih.

Comments:
Islam teaches good conduct and morals. Verbally abusing someone is the very negation of it, and amounts to straying away from the commands of Allāh and His Prophet ﷺ. Islam exhorts the believers to maintain mutual love and feeling of brotherhood among themselves.

Chapter 53. What Has Been Related About Saying What Is Good

1984. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and...
said: "Who are they for, O Messenger of Allah?" He said: "For those who speak well, feed others, fast regularly, and perform Salāt [for Allah] during the night while the people sleep." (Hasan)

[Abū 'Eisā said:] This Hadīth is Gharib, we do not know of it except from the narration of 'Abdur-Rahmān bin Ishāq. [Some of the people of Hadīth criticized 'Abdur-Rahmān bin Ishāq due to his memory, and he is from Al-Kūfah, while 'Abdur-Rahmān bin Ishāq Al-Qurashi is from Al-Madinah, and he is more reliable than this one. They are both from the same era.]

Comments:
Paradise is for those who are virtuous in deeds, amiable in behaviour and blameless in conduct. The nobler the deeds and the more impeccable the morals of the people, the higher shall be their ranks in Paradise.

Chapter 54. What Has Been Related About The Virtue Of The Righteous Slave

1985. Abū Hurairah narrated that the Messenger of Allah ﷺ said:
"How wonderful it is for one of them that he obeys Allah and fulfills the rights of his master." Meaning the slave. And Ka'b said:
"Allah and His Messenger spoke the truth." (Sahīḥ)

There are narrations on this topic from Abū Mūsā and Ibn 'Umar.
Chapters On Righteousness ...

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

1986. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Three shall be upon dunes of musk – I think he said: On the Day of Judgement – a slave who fulfills Allāh's right and the right of his patron (master), a man who leads a people (in prayer) and they are pleased with him, and a man who calls for the five prayers during every day and night.” (Daʿīf)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib. We do not know of this except through the narration of Sufyān [Ath-Thawrī, from Abū Al-Yaqān as narrated by Waki'] and Abū Yaqān’s name is ‘Uthmān bin Qais [and they say it is Ibn ‘Umair which is more popular.]

Comments:
The three functions mentioned in the Ḥadīth are so demanding and difficult that not every man can accomplish them. That is why the reward promised for them is also very great.
Chapter 55. What Has Been Related About Having Amicable Relations With People

1987. Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘Have Taqwa of Allāh wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.” (Hasan)

He said: There is something on this topic from Abū Hurairah.

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

(Another chain) with similar. And (another chain) from Mu‘adh bin Jabal, from the Prophet ﷺ with similar.

Mahmūd said: “What is correct is the Hadith of Abū Dharr.”

Comments:
The fountainhead of all virtue and bulwark against all evil is the fear of Allāh, and the remedy for all ills is goodness and virtue. As for the believer, all his grandeur and glory lies in inculcating virtuous behaviour.
Chapter 56. What Has Been Related About Bad Suspicion

1988. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Beware of Zann (suspicion), for indeed Zann is the falsest of speech.” (Sahih)

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

[He said:] I heard ‘Abd bin Humaid mentioning from some of the companions of Sufyān that Sufyān said: “Zann is of two kinds: There is the sinful Zann and the Zann that is not sinful. As for the Zann that is a sin, it is to suspect something and then to talk about it. And the Zann that is not sinful is the one that one suspects but does not talk about.”

Comments:
Attributing false things to a person is a too well-known evil, but the evil of bad suspicion against someone is often taken too lightly, although it has much more potential for harm.

Chapter 57. What Has Been Related About Joking


[1] A Nughair is a type of small bird similar to a sparrow. This Hadith appeared previously, see no 333.
Chapters On Righteousness ... 85

(Another chain) from Anas with similar.

[Abū 'Eisā said:] This Hadīth is Ḥasan Šaḥīḥ. Abū At-Tayyāh’s (a narrator in the chain) name is Yazīd bin Humaid Ad-Ḏuba‘ī.

Comments:
Abū 'Umair the brother of Anas 4 was a young child who had a tamed sparrow and he used to play with it. It eventually died, and the Prophet  ﷺ tried to humor him by asking: “O Abū 'Umair! What has happened to your Nughair? The idea was just to humor the child and demonstrate his love for the little one.

1990. Abū Hurairah narrated:
“They said: ‘O Messenger of Allāh  ﷺ! You joke with us?’ He said: ‘Indeed I do not say except what is true.’” (Ḥasan)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Šaḥīḥ. And the meaning: “You Tūdā‘ibūnā” is: “You joke with us.”

1991. Anas narrated: “A man sought a mount from the Messenger of Allāh  ﷺ who said: ‘Indeed, I will let you ride on a she-camel’s child.’ So he said: ‘O Messenger of Allāh  ﷺ! What can a
she-camel’s child do?’ So the Messenger of Allâh ﷺ said: ‘Are camels borne from other than she-camels?’” (Da’îf)

[Abû ‘Elsâ said:] This Hadîth is [Hasan] Sahîh Gharib.

Comments:
The Prophet ﷺ said these words in a jovial mood but the questioner failed to take it in that light and took the words ‘she-camel’s child’ in the literal sense of a young colt, which is unfit for riding. Upon this the Prophet ﷺ explained that every born child however it grows in age, is after all, the child of its parents.

1992. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said to him: “O possessor of two ears!” Mahmûd said: “Abû Usâmah said: ‘He only meant it as a joke.’” (Hasan)

Comments:
There is no denying the fact that man is born with two ears. It was, therefore, quite right to call the man a possessor of two ears, and the idea behind calling him as such was only to be jovial with him.

Chapter 58. What Has Been Related About Arguing

1993. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Whoever avoids lying while he is doing so falsely, a house will be built for him on the outskirts of Paradise. Whoever avoids arguing while he is in the right, a house will be built for him in its midst. And
whoever has good character, a house will be built for him in its heights.” [1] (Da'if)

This [Hadith] is Hasan, we do not know of it except as a narration of Salamah bin Wardân from Anas [bin Mâlik].

Comments:
Abstaining from telling an untruth even when one is contesting for a false cause is a good trait in man's character. Kicking up disputes and argumentation is an unhealthy trait. Hence it is that avoidance of untruth in such a circumstance shall attract less reward. Avoiding disputes and argumentation even while defending a just cause is a commendable act.

1994. Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “It is enough sin for you that you never stop disputing.” (Da'if)

This [Hadith] is Ghartîb, we do not know of it except from this route.

Comments:
Making the kicking up of disputes a regular habit or quarreling with someone all the time, obliterates man’s capacity to distinguish between right and wrong, and turns him into a quarrelsome person.

1995. Ibn ‘Abbâs narrated that the Prophet ﷺ said: “Do not argue with your brother, do not joke with

[1] With different wording, there are other routes for this Hadith, see Abû Dâwûd no. 4800. See As-Sahihah no. 273 where it was graded Hasan by Shaikh Al-Albâni.
him[1] and do not make him a promise, only to not fulfill it.”

(Da'if)

[Abū ‘Eisā said:] This Hadīth is [Hasan] Gharīb, we do not know of it except from this route. [To me, ‘Abdul-Mālik is Ibn Bashir].

**Comments:**

Traits of human character singled out in the Hadīth, if not guarded against, can become a source of pain and discomfort for others. Hence the Prophet’s advice to avoid them.

**Chapter 59. What Has Been Related About Being Polite**

1996. ‘Aishah narrated: “A man sought permission to enter upon the Messenger of Allāh while I was with him, so he said: ‘What an evil son of his tribe, or brother of his tribe.’ Then he admitted him and spoke with him. When he left, I said: ‘O Messenger of Allāh! You said what you said about him, then you talked politely with him?’ He said: ‘O ‘Aishah! Indeed among the evilest of people are those whom the people avoid, or who the people leave, fearing his filthy speech.” (Sahīh)

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

**Tafsīr:**

جَنْسُ وَرَاسُ وَعَرَامُ وَلَا مَعْرَامُ. (Sayyid Qormān)

**Commentary:**

١٨٤٤٤ من حديث زياد بن أبوبه ليلة بن أبي سليم. ضعيف مدلس واختلط.

- حكَّاهُ حاسِنْ صَحِيحٌ.

See Tuhfat Al-Ahwādhr.
Chapter 60. What Has been Related Concerning Being Moderate In Loving And Hating

1997. Muhammad bin Sirin narrated from Abu Hurairah – and I think he (narrated it from the Prophet ﷺ) who said: “Love your beloved moderately, perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday.” (Hasan)

[Abu ‘Eisā said:] This Hadith is Gharib, we do not know of it with this chain except from this route. This Hadith was reported from Ayyūb with a chain other than this. Al-Hasan bin Abī Ja’far reported it – but it is also a weak Hadith – with a chain from ‘Alī, from the Prophet ﷺ. What is correct is from ‘Alī in Mawqūf form, [as his saying].

Comments:
Situations and circumstances keep on changing in a person’s life. As a result, old friends become new adversaries and vice versa, and nobody knows what is in store for him in the future. It is, therefore, advisable not to go beyond the limits of moderation either in friendship or enmity.

Chapter 61. What Has been Related About Arrogance

1998. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said:
“Whoever has a mustard seed’s weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed’s weight of faith in his heart, shall not be admitted into the Fire.” (Sahih)

[Abū `Eisā said:] This Hadīth is Hasan Sahih.

Comments:

Evil deeds and bad conduct by a man of faith, if it does not please Allāh the Compassionate and Merciful to condone or wipe them out, could push him to the Hellfire. However, ultimately his faith in Allāh would be the cause of his deliverance from Hell and entry into Paradise.
Abū Sa‘eed Al-Khudrī that the Prophet ﷺ said: “He who has even a speck of faith in his heart shall be taken out of the Fire.” More than one of the Tābi‘īn explained this Āyah: Our Lord! Verily whom You admit into the Fire, You have indeed disgraced him.\(^1\) saying: “Whoever is made to dwell in the Fire eternally, indeed he is disgraced by Allâh.” (Sahîh)

[Abū ‘Eisâ said:] This Ḥadîth is Hasan Ṣâhih Gharîb.

Comments:

If a man denies the truth out of pride and arrogance, refuses to believe in Allâh or in the code of life ordained by Him and belittles others of his ilk, then this denial of truth shall make him an unbeliever deserving of Hellfire. If, however, he is a man of faith but considers himself superior to others because of things like his handsome figure, his position and rank, his pedigree or his superior knowledge, or else he does not follow the path of truth just out of obstinacy, then he is not a disbeliever in the accepted sense of the term. His position will then be like what we have discussed in the comments.

2000. Iyās bin Salamah bin Al-Akwa‘ narrated from his father, that the Messenger of Allâh ﷺ said: “A man shall remain exalting himself until he is written among the tyrants, so that he suffers from their afflications.” (Da‘f)

[Abū ‘Eisâ said:] This Ḥadîth is Hasan Gharîb.

Comments:

The Ḥadîth informs us that the hot-headed and arrogant people, if they do not repent, shall eventually suffer from various affictions both in this world

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\(^1\) Al ‘İmran 3:192.
and the Hereafter; they lose their peace of mind and are always beset by grief and worries and cares, and meet a fearful end.

2001. Jubair bin Mu‘tim narrated from his father who said: “They (meaning the people in general) told me that I was proud, while I rode a donkey, wore a cloak, and I milked the sheep. And the Messenger of Allah ﷺ had said to me: ‘Whoever does these, then there is no pride (arrogance) in him.’” (Sahih)

[Abū ‘EIsā said:] This Hadīth is Hasan [Sahih] Gharīb.

Comments:
The Hadīth informs us that we can recognize arrogance in a man through his conduct and behaviour. Everything about him — his dress, his gait, and his manners — is unlike the humble and modest persons walking on the face of the earth.

Chapter 62. What Has Been Related About Good Character

2002. Abū Ad-Dardā’ narrated that the Prophet ﷺ said: “Nothing is heavier on the believer’s Scale on the Day of Judgement than good character. For indeed Allah, Most High, is angered by the shameless obscene person.” (Sahih)

[Abū ‘EIsā said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, Anas, and Usāmah bin Sharīk.

This Hadīth is Hasan Sahih.
After the testimony of faith and other pillars of the religion, good moral conduct shall weigh the heaviest on the Scale on the Day of Judgement since Allāh despises evil speech, indecent language and obscene expressions. Additionally, the best conduct is the conduct of faith, which includes adhering to the orders and abstaining from the prohibitions.

2003. Abū Ad-Dardā’ narrated that the Messenger of Allāh ﷺ said: “Nothing is placed on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer.” (Hasan)

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

Comments:
Another narration specifies that prayer here means the nightly optional prayer and fasting refers to optional fasts. The Ḥadīth thus signifies that a man of good moral conduct shall match those in rank who pray in the middle of the night and most often fast in the day.

2004. Abū Hurairah narrated that the Messenger of Allāh ﷺ was asked about that for which people are admitted into Paradise the most, so he said: “Taqwā of Allāh, and good character.” And he was asked about that for which people are admitted into the Fire the
most, and he said: "The mouth and the private parts." (Sahih)

[Abū ‘Eısā said:] This Hadith is Sahih Gharib. ‘Abdullāh bin Īdrīs (a narrator) is Ibn Yazīd bin ‘Abdur-Raḥmān Al-Awdī.

Comments:

Taqwā of Allāh means fulfilling one’s duty towards Allāh, namely, doing what Allāh commands and abstaining from what He prohibits. As for the term Husn Al-Khuluq, it means behaving well with the people.

2005. Abū Wahb narrated that ‘Abdullāh bin Al-Mubārak explained good character, and then he said: “It is a smiling face, doing one’s best in good, and refraining from harm.” (Sahih)

Comments:

The noted scholar Ibn Rajab in his commentary on Imam Nawawi’s ‘Forty Hadith’ (Jami’ Al-Ulūm Wal-Hikam) has cited various definitions of ‘Khuluq Hasan’ but the sum total of all is that it means demonstrating the kind of nice behaviour towards the people that would give them happiness, and joy and would cause no hurt or pain to them.

Chapter 63. What Has Been Related About Beneficence And Pardoning

2006. Abū Al-Aḥwāṣ narrated from his father who said: “I said: ‘O Messenger of Allāh! I stayed with a man who did not entertain me nor behave hospitably with me. Then he came to stay with me, shall I reciprocate the same to him?’ He ƙƙ said: ‘No, entertain him.’” He ƙƙ said: “He ƙƙ saw me
wearing tattered clothes and said: ‘Do you have any wealth?’ I said: ‘Allāh has given me various kinds of wealth through camels and goats.’ He said: ‘Then let it be seen on you.’” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Aishah, Jābir, and Abū Hurairah.

This Ḥadīth is Hasan Sahih.

Abū Al-Aḥwas’s name is ‘Awf bin Mālik bin Nablah Al-Jushamī.

And the meaning of his saying: “Entertain him” is “Be hospitable to him.” Al-Qira is hospitality.

Comments:

Even if a person does not behave well with the other person and neglects him, the latter must exercise restraint, forgive his deeds and treat him well, and not let the feeling of revenge get the better of him.

2007. Hudhaifah narrated that the Messenger of Allāh ﷺ said: “Do not let yourselves be ‘yes-men’,[1] saying: ‘If the people are good then we will be good, and if they are wrong then we will be wrong.’ Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly.” (Hasan)

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

[1] *Imma*; “The one who has no opinion, so he follows everyone’s opinion.” (An-Nihāyah)
Comments:
The Hadith teaches us that we must help people in their acts of righteousness and piety but, if they choose the path of evil, then we must not emulate their example.

Chapter 64. What Has Been Related About Visiting Brothers

2008. Abü Hurairah narrated that the Messenger of Allah ﷺ said: “Whoever visits the sick, or visits his brother in Allah (faith), a caller calls out: ‘May you have goodness and your livelihood be good, and may you dwell in an abode in Paradise.’” (Da‘īf)

[Abū ‘EIsā said:] This Hadith is [Hasan] Gharib.

Abū Sinān’s (a narrator) name is ‘EIsā bin Sinān.

Hammād bin Salamah reported something about this from Thābit, from Abū Rāfi‘, from Abū Hurairah, from the Prophet ﷺ.

Comments:
Visiting a brother-in-faith in his sickness and maintaining relations with him for the sake of Allah are acts that prompt the angel to supplicate for him. And since the angel is appointed by Allah, his supplication is sure to be answered by Allah.
Chapter 65. What Has Been Related About Al-Ḥayā’

2009. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Al-Ḥayā’ is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar, Abū Bakrah, Abū Umāmah, and ‘Imrān bin Ḥusayn. This Hadith is Hasan Ṣaḥīḥ.

Comments:

Al-Ḥayā’ (bashfulness, modesty, or self-respect) is a state of mind in which a man feels a kind of unease or discomfort in doing something hateful or unpleasant.

Chapter 66. What Has Been Related About Calmness And Haste

2010. ‘Abdullāh bin Sarjis Al-Muzani narrated that the Prophet ﷺ said: “Taking the good route is a part of the twenty-four parts of Prophethood.” (Hasan)

There is something on this topic from Ibn ‘Abbās, and this Hadith is Hasan Gharib.

(Another chain) from ‘Abdullāh bin Sarjis, from the Prophet ﷺ without mentioning “from ‘Aṣīm”
in it, and what is correct is the narration of Nasr bin 'Ali (a narrator in the chain of this Hadith).

Comments:
Good character and doing one’s work with sobriety, dignity, and moderation, are part of the twenty-four parts of Prophethood. We must try to follow the distinctive habits and traits of the Prophet’s character.

2011. Ibn ‘Abbâs narrated that the Prophet said to Ashajj ‘Abdul-Qais: “Indeed there are two traits in you that Allah loves: Forebearance, and deliberateness.” (Sahîh)

[Abû ‘Eisâ said: This Hadith is Hasan Sahîh Gharib.]
There is something about this from Al-Ashajj Al-’Asari.

Comments:
Acting wisely and with due forbearance, patience, thoughtfulness and dignity is the most commendable attitude that makes human life enjoyable and pleasant.

2012. ‘Abdul-Muhaimin bin ‘Abbâs bin Sahl bin Sa’d As-Sâ’idi narrated from his father, from his grandfather, who said that the Messenger of Allah said: “Deliberateness is from Allâh, and haste is from the Ash-Shaitân.” (Da’îf)

[Abû ‘Eisâ said: This Hadith is }
Gharib. Some of the people of knowledge criticized ‘Abdul-Muhaimin bin ‘Abbâs bin Sahl and graded him weak due to his memory. [And Ashajj bin ‘Abdul-Qais’ name is Al-Mundhir bin ‘Aidh].

Comments:

Doing one’s responsibility or task with serenity, composure and dignity is a commendable trait which Allah alone can grant or bestow upon man. On the other hand, haste and hurry is an evil trait prompted and provoked by Satan.

Chapter 67. What Has Been Related About Gentleness

2013. Abū Ad-Dardā’ narrated that the Prophet ﷺ said: “Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good.”

(Hasan)

[Abū ‘Eīsā said:] There are narrations on this topic from Āishah, Jarîr bin ‘Abdullâh, and Abū Hurairah.

This Hadîth is Hasan Sahîh.

[Al-Ashajj was a description, and it is said that it was due to the marks on his face, from Ashajj; to break, split, or mark of the wound. See Minnat Al-Mun‘im, no. 117.]
Comments:

Man lives and interacts with many people in life. If he speaks with gentle and polite speech with his fellows, he leaves a good impression on them. But if he speaks or deals with them in a harsh manner, it will only produce bad results for him.

Chapter 68. What Has Been Related About The Supplication Of The Oppressed

2014. Ibn 'Abbās narrated: “The Messenger of Allāh ﷺ sent Mu‘ādh [bin Jabal] to Yemen, and said: ‘Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allāh.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Abū Ma‘bad’s (a narrator in the chain) name is Nafidh. There are narrations on this topic from Anas, Abū Hurairah, ‘Abdullāh bin ‘Amr, and Abū Sa‘eed.

Comments:

An oppressed person is a creature with a broken heart, and the supplication he makes to Allāh rises from the bottom of his heart in a tone of utter helplessness and humility. And a supplication made in humility by a helpless person with a broken heart, finds its way to Allāh’s mercy, and is readily answered.

Chapter 69. What Has Been Related About The Character Of The Prophet ﷺ

2015. Anas narrated: “I served the Prophet ﷺ for ten years. He never said Uff and never blamed me by
Chapters On Righteousness ...

saying: ‘Why did you do so’ or ‘why did you not do so?’ And the Messenger of Allâh ﷺ had the best character among all of the people. I never touched Khazz[1] nor silk, nor anything softer than the hand of the Messenger of Allâh ﷺ, nor have I smelled musk, or a fragrance sweeter than the sweat of the Messenger of Allâh ﷺ.” (Sâhih)

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Aishah and Al-Barâ’. This Hadîth is Hasan Saâhih.

Comments:

The shining example and perfect model left by the Messenger of Allâh ﷺ for us to emulate is that we inculcate the quality of forbearance, patience and tenderness of heart in us. We should also learn to forgive the mistakes and failings of the young and lead a life of purity and virtue.

2016. Abû ‘Abdullâh Al-Jadall narrated: “I asked ‘Aishah about the character of the Messenger of Allâh ﷺ. She said: ‘He was not obscene, nor uttering obscenities, nor screaming in the markets, he would not return an evil with an evil, but rather he was pardoning and forgiving.” (Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Saâhih. Abû ‘Abdullâh Al-Jadali’s (a narrator in the chain) name is ‘Abd bin ‘Abd, and he is called ‘Abdur-Rahmân bin ‘Abd.

[1] A type of garment or cloth made from silk and wool. See Tuhfat Al-Ahwadhî.
Comments:
The Messenger of Allāh ﷺ is the perfect role model for his Ummah, and all his actions represent the highest standard of conduct, so that the people should emulate and follow his example.

Chapter 70. What Has Been Reported About Keeping Consistent Relations

2017. ‘Aishah narrated: “I was not jealous of any wife of the Prophet ﷺ as I was jealous of Khadijah, and it was not because I saw her. It was only because the Messenger of Allāh ﷺ mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah’s friends to gift them some of it.” (Sahih)

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

Chapter 71. What Has Been Related About The Most Excellent Character

2018. Jābir narrated that the Messenger of Allāh ﷺ said: “Indeed the most beloved among 

Comments:
If a man keeps good relations with someone in his life, he should continue these relations till the end. By the same token, he should give the relatives and friends of his expired wife and parents etc. The same consideration as he used to during their lifetime. This is what we would call consistency in behavior and constancy in character.
you to me, and the nearest to sit with me on the Day of Judgement is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the Tharthãrân, and the Mutashaddiqûn, and the Mutafaihiqûn.” They said: “O Messenger of Allâh! We know about the Tharthãrân, and the Mutashaddiqûn, but what about the Mutafaihiqûn?” He said: “The arrogant.” (Hasan)

[Abû ‘Eisâ said:] There is something on this topic from Abû Hurairah.

This Hadîth is Hasan Gharib from this route.

The Tharthâr is the one who is excessive in speech, and the Mutashaddiq is the one who talks about people unnecessarily and reviles them.

Some of them narrated this Hadîth from Al-Mubârak bin Fâdâlah, from Muḥammad bin Al-Munkâdir, from Jâbir, from the Prophet س‬، without mentioning “from ‘Abd Rabbih bin Sa’eed” in it, and this is more correct.

Comment:
We learn from the Hadîth that excellence of character is what makes the man lovable in this world and deserving of the Prophet’s closeness in the Hereafter. Affectation and making a show of one’s civility accompanied by boasting, bragging and excessive speech, on the other hand, are detested in every civilized society in the world. In the Hereafter too, these traits shall drive the person away from the company of the Prophet س‬.
Chapter 72. What Has Been Related About The Curse And Insulting One’s Honor

2019. Ibn ‘Umar narrated that the Prophet ﷺ said: “The believer is not one who curse others.” (Hasan)

[Abū ‘Eisâ said:] There is something on this topic from [‘Abdullâh] Ibn Mas‘ûd, and this Hâdîth is Hasan Gharîb. With this chain, some of them reported that the Prophet ﷺ said: “It is not becoming[1] of the believer that he curse others.” [And this Hâdîth is explanatory.]

Comments:

It is not the character of a believer to curse, taunt and abuse others, and these things are not consistent with his status and rank.

Chapter 73. What Has Been Related About Too Much Anger

2020. Abû Hurairah narrated that a man came to the Prophet ﷺ and said: “Teach me something that is not too much for me so that, perhaps, I may abide by it.” He ﷺ said: “Do not get angry.” He repeated that (the request) a number of times, each time he replied: “Do not get angry.” (Sâhîh)

[Abû ‘Eisâ said:] There are

[1] Lâ yanbagi: “That is; it is not allowed.” (Tuḥfat Al-Ahwadhî)
narrations on this topic from Abū Sa'eed and Sulaimān bin Ṣurad. This Hadīth is Hasan Ṣaḥīḥ Gharib from this route. Abū Ḥasīn's (a narrator) name is ‘Uthmān bin ‘Aṣīm Al-Asadi.

Comments:
It seems the man was short-tempered. That is why, in spite of his repeated pleading, he gave him the same piece of advice. It is because anger is an extremely dangerous trait fraught with fearful results.

Chapter 74. What Has Been Related About Supressing One's Rage

2021. Sahl bin Mu‘adh bin Anas Al-Juhānī narrated from his father, that the Prophet Ḥasan said:

“Whoever suppresses his rage while he is able to unleash it, Allāh will call him before the heads (leaders) of creation on the Day of Judgement, so that he can inform Him of which of the Ĥūr he would like.” (Hasan)

[He said:] This Hadīth is Hasan Gharib.

Comments:
A person who can suppress his rage just for the sake of Allāh, although he is able to unleash it, richly deserves the reward in the Hereafter, in a manner that Allāh will call him in the midst of all those present and say: “O my servant, in return for the way you sacrificed your desire for My sake, choose anyone of the Ĥūr of Paradise”.

(Ref. to Sahih Al-Bukhari)
Chapter 75. What Has Been Related About Honoring The Elder

2022. Anas bin Malik narrated that the Messenger of Allah ﷺ said: “No young person honors an elder due to his age, except that Allah appoints for him one who will honor him at that age.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except from this Shaikh Yazīd bin Bayān, and Abū Ar-Rijāl Al-Ansārī is someone else.[1]

Chapter 76. What Has Been Related About The Two Who Shun Each Other

2023. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The gates of Paradise are opened on Monday and Thursday. In them, whoever has not associated anything with Allah will be forgiven, except for the two who shun each other, (about whom) it is said: ‘Return these two until they make amends.’” (Saḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Saḥīḥ. Some narrated the Hadith: “Leave these two until they make amends.” He said: And the meaning of Mutahājirain is the two who have forsaken each other. This

[1] That is; he should not be confused with Abū Ar-Rihḥāl Al-Ansārī in this chain.
Chapters On Righteousness

107 is the same as what is reported from the Prophet saying: “It is not lawful for the Muslim to shun his brother beyond three days.”

Comments:
Mutual bickering that propels a person to sever relations with his brother, for the interests of the world, is so serious a crime before Allâh, that it may deprive the person concerned of His mercy and, consequently, leave his sins to remain unrequited and unforgiven. However, out of consideration for man’s natural inclination in such matters, a concession of three days has been allowed for him within which he may ponder over the matter and quiet his frayed tempers.

Chapter 77. What Has Been Related About Patience

2024. Abû Sa’eed narrated: “Some persons from the Anshâr asked for (something) from the Messenger of Allâh and he gave them. They again asked him for (something), and he gave them. Then he said: ‘Whatever of good that I have, I would never hoard it from any of you. (Remember) whoever abstains from asking others, Allâh will make him content, and whoever tries to make due, Allâh will suffice him. And whoever remains patient, Allâh will make him patient. Nobody can be given a blessing better and more encompassing than patience.’” (Sahih)
any of you,” and it has been reported from him as: “I have not kept it from any of you.” And the meaning of it is the same, as if to say: “I would not keep it from you.”

Comments:
Allah will surely encourage and help a person, bestow upon him self-confidence, exempt him from the ignominy of begging from others and enable him to stand on his feet, if the person truly desires to be self-reliant and makes an effort to avoid being a burden on others.

Chapter 78. What Has Been Related About The Two Faced Person

2025. Abū Hurairah narrated that the Messenger of Allah said: “Indeed among the worst of people to Allah, on the Day of Judgement, is the two faced person.” (Ṣaḥīḥ) [Abū ‘Īsā said:] There are narrations on this topic from ‘Ammār and Anas, and this Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:
Some people do it as a habit that when they see some kind of dispute or conflict developing between two persons or families they will go to one of the parties and speak evil of the other party. At other times they will meet with a person and praise him to the sky and brag of close relations between the two. But the moment this person is gone or separated from them, they start finding faults with him and impute all kinds of defects in him. In Arabic such a person is called Dhul-Wajhain i.e., a two-faced (person).
Chapter 79. What Has Been Related About The Nammām

2026. Hammām bin Al-Hārith said: “A man passed by Hudhaifah bin Al-Yamān and it was said to him: ‘This person conveys news about the people to the leaders.’ So Hudhaifah said: ‘The Messenger of Allāh &ṣṣ.m. said: “The Qattat shall not enter Paradise.”’ (Ṣaḥīh)

Sufyān said: “The Qattāt is the Nammām.”[1]

And this Hadith is Hasan Ṣaḥīh.

Comments:
A gossiping person revels in carrying such reports from one person to another that shall sow the seeds of mistrust among them, provoke them into anger and poison their relations, to the extent that they begin to harbor feelings of enmity and hatred for each other.

Chapter 80. What Has Been Related About Al-Ḥayā’ And Al-‘Īy

2027. Abū Umāmah narrated that the Prophet &ṣṣ.m. said: “Al-Ḥayā’ and Al-‘Īy are two branches of faith, and Al-Badhā’ and Al-Bayān are two branches of hypocrisy.” (Ṣaḥīh)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ḡarib. We only know of it through the narration of Abū Ghassān Muhammad bin Muṭarrif. He said: Al-‘Īy is little talk, Al-Badhā’ is obscene talk, and Al-Bayān is too much talk. The example of the people addressed

[1] The person who commits Namīmah, which is to spread gossip among people with the intent of damaging the reputation of someone.
here are the speakers who talk too much, praising people so much that Allah would not be pleased.

Comments:
Frugality in speech born of one’s habit of contemplation or a desire to avoid talkativeness, is as good a virtue as modesty. On the other hand, the gift of the gab used for sycophancy is as reprehensible as evil-speaking or malevolent gossiping.

Chapter 81. What Has Been Related About: Indeed There Is Magic In Eloquence (Al-Bayān)

2028. Ibn ‘Umar narrated that two men arrived during the time of the Messenger of Allah (ﷺ) delivering an address. The people were amazed by their speech, so the Messenger of Allah (ﷺ) turned to us and said: ‘Indeed there is magic in eloquence’ – or – ‘Indeed some eloquence is magic.’” [1] (Ṣaḥīh)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ammār, Ibn Mas‘ūd, and ‘Abdullāh bin Ash-Shikh-khīr.

This Hadīth is Ṣaḥīh Ṣāḥīh.

It is clear that the author has narrated this Hadīth after the previous, due to the descriptions of “Al-Bayān” in them. While “Bayān” may be used for clarification, or explanation, or eloquence, and all good types, these narrations explain the harmful types of “Bayān,” and some of that has an effect like magic, putting a spell on the listener, so that he sees that something is true, when in reality it is false, and vice-versa.

[1] It is clear that the author has narrated this Hadīth after the previous, due to the descriptions of “Al-Bayān” in them. While “Bayān” may be used for clarification, or explanation, or eloquence, and all good types, these narrations explain the harmful types of “Bayān,” and some of that has an effect like magic, putting a spell on the listener, so that he sees that something is true, when in reality it is false, and vice-versa.
Allah has, without a doubt, invested eloquence in some speech, elegance of style, sweetness of the tongue and grandeur and aptness of the articulated phrases and words with such a power that they can keep the audiences spellbound and mesmerize the listeners.

Chapter 82. What Has Been Related About Being Humble

2029. Abu Hurairah narrated that the Messenger of Allah said: “Charity does not diminish wealth, Allah does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allah but Allah raises him.” (Sahih)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Abdur-Rahmān bin ‘Awf, Ibn ‘Abbas, and Abū Kabshah Al-Anmāri whose name is ‘Umar bin Sa’d. This Ḥadīth is Hasan Sahih.

Comments:
Allah blesses acts of almsgiving and charity and makes them the cause of increases in wealth rather than decrease in it. Similarly, the act of forgiving and pardoning a wrongdoer from a position of strength is the cause of increase in a man’s honor and prestige.

Chapter 83. What Has Been Related About Oppression

2030. Ibn ‘Umar narrated that the Prophet said: “Oppression shall be darkness on the Day of Judgement.” (Sahih)

[Abū ‘Eīsā said:] There are
narrations on this topic from 'Abdullah bin 'Amr, 'Aishah, Abu Musa, Abu Hurairah, and Jabir.

This Hadith is Hasan Gharib Sahih as a narration of Ibn Umar.

Comments:
Tyranny and oppression in this world shall be requited by darkness and doom on the Day of Judgement to which the Qur'an refers when Allah rhetorically poses the question: "Who rescues you from the darkness of the land and sea?" (6:63)

Chapter 84. What Has Been Related About Criticizing The Favor

2031. Abu Hurairah narrated:
"The Messenger of Allah从未 criticized any food. If he liked it, he would eat it, and if not, he would leave it." (Sahih)

[Abu 'Elsa said:] This Hadith is Hasan Sahih.

Abu Hazim (a narrator in the chain) is Al-Asja'ai [Al-Kufi], and his name is Salmān, the freed slave of 'Azzah Al-Ashja'iyyah.

Comments:
The Messenger of Allah was gifted with an extremely generous disposition and as such he never discouraged or disheartened the cooks.
Chapter 85. What Has Been Related About Honoring The Believer

2032. Nāfi‘ narrated that Ibn ‘Umar said: “The Messenger of Allah ascended the Minbar and called out with a raised voice: ‘O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother’s secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.”’ He (Nāfi‘) said: “One day Ibn ‘Umar looked at the House – or – the Ka‘bah and said: ‘What is it that is more honored than you, and whose honor is more sacred than yours! And the believer’s honor is more sacred to Allah than yours.’” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib, we do not know of it except as a narration of Al-Husain bin Waqīd.

Ishāq bin Ibrāhīm As-Samarqandi reported similarly from Husain bin Waqīd, and Abū Barzah Al-Aslami reported something similar to this from the Prophet ﷺ.

Comments:

It does not behoove a true believer to act in a way that causes hurt to his Muslim brothers or humiliate them. To insult the faithful or put them to shame or insult or pry into their faults and failings is incompatible with being a believer.
Chapter 86. What Has Been Related About Experience

2033. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “There is no forebearance except for the one who stumbled, and there is no wisdom except for the one who has experience.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except from this route.

Comments:
When a man falls into some error in his conduct or commits an injudicious act, and finds himself in need of pardon and remission, it is then that he realizes the importance of forgiveness and condonation in life. Again, it is only after passing through such a process that practising forbearance and toleration begins to look easy to him. Similarly, when a man has passed through various experiences and tastes the good and the bad, and the sweet and the sour of life, he gets to know how to put his affairs right and starts giving all things their due importance. It is then that his knowledge and deeds begin to fall in accord with each other.

Chapter 87. What Has Been Related About One Who Pretends To Be Satisfied With Something He Was Not Given

2034. Jābir narrated that the Prophet ﷺ said: “Whoever is given a gift, then if he finds something let him reciprocate. If he has nothing, then let him mention some praise. For whoever has mentioned some praise, then he has expressed his gratitude. And whoever refrains (from doing so) then he has committed Kufr. And whoever
pretends to be satisfied by that which he was not given, he is like the one who wears a garment of falsehood." (Dā'ūf)

There are narrations on this topic from Asmā' bint Abī Bakr, and 'Āishah. [Abū 'Eisā said:] This Hadith is Hasan Gharib. And the meaning of his saying: "And whoever refrains, then he has committed Kufr" is that he feigned that bounty.

Chapter 88. What Has Been Related About Praising For Good

2035. Usāmah bin Zaid narrated that the Messenger of Allāh ﷺ said: "Whoever some good was done to him, and he says: 'May Allāh reward you in goodness' then he has done the most that he can of praise." (Hasan)

[Abū 'Eisā asid:] This Hadith is Hasan Jayyid Gharib, we do not know of it as a narration of Usāmah bin Zaid except through this route.

Similar has been reported from Abū Hurairah from the Prophet ﷺ. [I asked Muhammad about it and he did not know it.]

['Abdur-Raḥīm bin Hāzim Al-Balkhī narrated to us, he said: "I heard Al-Makki bin Ibrāhīm

What is correct regarding the first half, is found in the following narration. As for the second half it is recorded by Muslim, nos. 5583-5585, and others.
saying: 'We were with Ibn Juraij Al-Makki when someone came to him begging. So Ibn Juraij said to his treasurer: “Give him a Dinãr.”’ So he said: “There is only one Dinãr with me, if I give it to him, then you and your dependants will go hungry.”’ He said: ‘So he became angry, and said: “Give it to him.”’ Al-Makki said: ‘So we were with Ibn Juraij when a man came to him with a letter and a package, for which he had been dispatched to him by one of his brothers. In the letter it said: “I have sent fifty Dinãr.”’ He said: ‘So Ibn Juraij opened the package to count it and he found that there were fifty-one Dinãr in it.’ He said: ‘So Ibn Juraij said to his treasurer: “You have given one, and Allah returned it to you, and He added fifty Dinãr.”’

[南昌: عبد الرحمن بن خازم البندقي

26. Chapters On Medicine
From The Messenger
Of Allah ﷺ

Chapter 1. What Has Been Related About Diet[1]

2036. Qatadah bin An-Nu‘mān narrated that the Messenger of Allah ﷺ said: “When Allah loves a slave, He prevents him from the world, just as one of you prevents his sick one from water.”[2] (Sahih)

[Abū ‘Eīsā said:] There are narrations on this topic from Suhaib [and Umm Al-Mundhir]. This Hadīth is Hasan Gharīb. This Hadīth was reported from Mahmūd bin Labīd, from the Prophet ﷺ in Mursal form.

المحفوظ عيسى بن أم不断创新: إنما أن رسول الله ﷺ قال: "إذا أحب الله عبداً فتهرب له الدنا كما يطلع أحدكم يحوي سقيمة النها." [قال أبو عيسى:] وفي الباب عن شهيب: وأوام المذبى وهذا الحديث حسن غريب. وقد روى هذا الحديث عن محبود بن لبيد غني النبي ﷺ مرسلاً.


[1] Al-Himyah means; that which is protected, and also “diet” because of the concern to stay away from certain things with a diet.

[2] Meaning just as a patient is prevented from drinking water when it may add to their illness, Allāh prevents His beloved slave from the matters of the world he may have a thirst for.
Comments:

When Allāh loves some of His chosen servants and decides to bestow His special favors upon them, He protects them from the world (things of merriment and allurement) that would make them forget their Creator.

2037. Umm Al-Mundhir said: “The Messenger of Allāh entered upon me, while ‘Alī was with him, and we had a cluster of unripened dates hanging.” She said: “The Messenger of Allāh began eating, and ‘Alī ate with him. The Messenger of Allāh said to ‘Alī: ‘Stop, stop, for you are still recovering.’ So ‘Alī sat and the Prophet ate.” She said: “I made some chard and barely for them, so the Prophet said: ‘O ‘Alī eat from this, for indeed it will be more suitable for you.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib, we do not know of it except from the narration of Fulaih bin Sulaimān. And this Ḥadīth has been reported from Fulaih bin Sulaimān, from Ayyūb bin ‘Abdur-Raḥmān.

(Another chain) from Umm Al-Mundhir Al-Anṣārīyyah who said: “The Messenger of Allāh entered upon me” and mentioned similar to the narration of Yûnus bin Muḥammad (a narrator in the chain of no. 2037) from Fulaiḥ bin Sulaimān, except that in it he said: “More beneficial for you.” In his narration, Muḥammad bin Bashshār said: “Ayyūb bin ‘Abdur-Raḥmān narrated it to me.” And this Ḥadīth is Jayyid Gharib.

(Another chain) from ‘Āsim bin ‘Umar bin Qatādah, from Maḥmūd
bin Labid, from the Prophet with similar, but he did not mention “from Qatādah bin An-Nu‘mān” in it.

[Abū ‘Eisā said:] Qatādah bin An-Nu‘mān Az-Zafarī is the brother of Abū Sa‘eed Al-Khudrī through his mother, and Māmūd bin Labid lived during the life time of the Prophet, and he saw him when he was a young boy.

Chapter 2. What Has Been Related About Remedies And Encouragement For Them

2038. Usāmah bin Ṣhārik said: “Some bedouins asked: ‘O Messenger of Allāh! shall we treat (our ill)?’ He said: ‘Yes, O worshippers of Allāh! Use remedies. For indeed Allāh did not make a disease but He made a cure for it’ – or – ‘a remedy. Except for one disease.’ they said: ‘O Messenger of Allāh! What is it?’ He said: ‘Old age.” (Ṣaḥīh)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn Mas‘ūd, Abū Hurairah, Abū Khizāmah from his father, and Ibn ‘Abbās.

This Hadith is Ḥasan Ṣaḥīḥ.
Comments:
Old age is incurable since it is prelude to death, and death is an absolute reality. That is why according to some other narrations, the Messenger of Allah ﷺ is reported to have named “death” (instead of old age) which defies all treatment or healing. (See no. 2041)

Chapter 3. What Has Been Related About What To Feed The Sick Person

2039. ‘Aishah narrated: “Whenever one of the wives of the Messenger of Allah ﷺ became (feverishly) ill, he would order that some broth be prepared. Then he would tell them to take some of the broth, [1] and he would say: ‘It firms the heart of the grieved, and it rids the worries from the heart of the ill just as one of you removes dirt from her face with water.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ. Some of this was reported by [Ibn Al-Mubārak from Yūnus, from] Az-Zuhri, from ‘Urwah, from ‘Aishah, from the Prophet ﷺ.

(Another chain) from ‘Aishah, from the Prophet ﷺ with its meaning. That was narrated to us by Abū Ishaq.

[1] Hasā’ refers to any soup or broth, and see the comments that follow.
Chapters On Medicine

Chapter 4. What Has Been Related About: Do Not Force Your Sick To Eat And Drink

2040. ‘Uqbah bin ‘Amir Al-Juhani narrated that the Messenger of Allah ﷺ said: “Do not force your sick to eat, for indeed Allah, Blessed and Most High, provides them food and drink.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except from this route.

Comments:
The sick must not be forced to eat against his will. In case he eats his food willingly, then well and good, otherwise Allah the glorified shall take care of the sick servant, and he will not feel the pinch of hunger or thirst.

Chapter 5. What Has Been Related About Black Seed

2041. Abū Hurairah narrated that the Prophet ﷺ said: “Use this
black seed. For indeed it contains a
cure for every disease except As-
Sâm'” And As-Sâm is death.
(Šahîh)

[Abû ‘Eisâ said:] There are
narrations on this topic from
Buraïdah, Ibn ‘Umar and ‘Aishah.
This Hadîth is Hasan Šahîh. [And
black seed is Ash-Shunîz].

Comments:
Black seed (nigella stiva) is a seed much like black cumin. It is sharp in smell
and taste. If kept in a paper jacket it leaves oily traces on it. It can be used for
treating different ailments in different forms - compounded, uncompounded,
ground, in the form of a dressing (or bandage) or even by sniffing it. (For
further details see ‘Ilaj Nabawi Aur Jadid Science (Urdu) by Dr. Khãlid
Ghaznawi, pp.246-254).

Chapter 6. What Has Been
Related About Drinking
Camel’s Urine

2042. Anas narrated: “Some
people from ‘Urainah arrived in
Al-Madinah, and they were
uncomfortable (with the climate).
So the Messenger of Allah ﷺ sent
them some camels from charity. He
told them: “Drink from their milk
and urine.” [1] (Šahîh)

[Abû ‘Eisâ said:] There is
something on this topic from Ibn
‘Abbâs, and this Hadîth is Hasan
Šahîh.

[1] This Hadîth preceded under no. 72.
Comments:

Necessary comments on the Hadith have already been made in the preceding chapter (no. 72). The Hadith confirms that camel’s urine is good for stomach-related diseases. (Further details may be seen in Zād Al-Ma‘ād, v.4, p. 42-44).

Chapter 7. What Has Been Related About Who Kills Himself With Poison Or Something Else

2043. Abū Hurairah narrated (from the Prophet ﷺ): “Whoever kills himself with (an instrument of) iron, he will come on the Day of Judgement with his iron in his hand, to continually stab himself in his stomach with it, in the Fire of Jahannam, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of Jahannam, dwelling in that state eternally.” (Ṣaḥīh)

2044. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever kills himself with (an instrument of) iron, his iron will be in his hand, to continually stab himself in his stomach with it in the Fire of Jahannam, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of Jahannam, dwelling in that state eternally. And whoever throws himself from a mountain to kill
himself, then he will be continually throwing himself in the Fire of Jahannam, dwelling in that state eternally." (Sahih)

(Another chain) from Abū Hurairah, from the Prophet ﷺ with similar to the narration of Shu'bah from Al-A’ma’sh (no. 2044).

[Abū ‘Eisā said:] This Hadith is Sahih. It is more correct than the first Hadith. This is how this Hadith was reported: From Al-A’ma’sh, from Abū Šālih, from Abū Hurairah, from the Prophet ﷺ. Muḥammad bin ‘Ajlān reported from Sa’eed Al-Maqbūrī, from Abū Hurairah, that the Prophet ﷺ said: “Whoever kills himself with poison, he will be punished in the Fire of Jahannam.” And he did not mention: “Dwelling in that state eternally.” And this is how Abū Az-Zinād reported it, from Al-A’raj, from Abū Hurairah, from the Prophet ﷺ. And this is more correct, because these two narrations only provide that the people of Tawḥīd would be punished in the Fire and then be removed from it, not mentioning that they would abide eternally in it.

Comments:
A person’s decision to kill himself means that he considers himself master of his own life and death, and therefore free to take his life. This kind of mentality truly warrants punishment in the Hellfire.
2045. Abū Hurairah narrated: “The Messenger of Allāh forbade from cures that are Khabith.” [Abū ‘Eisā said:] Meaning poison.[1] (Sahih)

Comments:

Khabith in the Islamic vocabulary is anything which is filthy or unlawful. Use of medicine containing filthy and unlawful ingredient is, therefore, forbidden in Islam.

Chapter 8. What Has Been Related About It Being Disliked To Treat With Intoxicants

2046. Simāk narrated that he heard ‘Alqamah bin Wā’il narrate from his father, that he witnessed the Prophet being asked by Suwaid bin Ţāriq – or Ţāriq bin Suwaid – about Khamr, and he forbade it. So he said: “We use it as a treatment.” So the Messenger of Allāh said: “It is certainly not a treatment, rather, it is a disease.” (Sahih)

Mahmūd narrated to us (saying): “An-Nādhr bin Shumail and Shabābah narrated to us from Shu’bah” with similar. Mahmūd said: “An-Nādhr said: ‘Ţāriq bin Suwaid’ and Shabābah said:

[1] Khabith means normally filthy, and or unlawful. Regarding the statement that it means poison, Al-Mubārakpūrī said: “This is an explanation of Khabith from Abū Hurairah or someone below him.” And he quoted Ibn Ḥajar indicating the same, see Tuhfat Al-Ahwadhi, and the statement “[Abū ‘Eisā said]” between brackets is not in the text of Tuhfat Al-Ahwadhi as is the general rule.
"Suwaid bin Ṭāriq."

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣahīh.

[解说:] 与之相关的，其他的事情。当仆人们治疗他时，他告诉他们：‘治疗他们与 Al-Ladūd. ’ 所以他们除了 Al-‘Abbās 外都被治疗了 Al-Ladūd.” (Da‘īf)

Comments:

The Hadīth specifies various methods of treating the patients suffering from different diseases. No one method of treatment is good for all the people and all the diseases. Doctors alone will determine what treatment to give to which patient and when.


Any medicine taken through the nose.

A medicine which is poured forcefully into one side of the mouth of a sick person, or, it is put there with a finger, or something else, and he chews on it. See Tuhfat Al-Ahwadhi.
with is As-Sa‘ūt, Al-Ladūd, cupping and laxatives. And the best of what you use for Kuhl is Ithmid,\(^1\) for it clears the vision and grows the hair (eye-lashes).” And he said: “The Messenger of Allāh ﷺ had a Kuhl holder with which he would apply Kuhl before sleeping, three in each eye.” (Ḍa‘f)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib, and it is a narration of ‘Abbās bin Mansūr.

Comments:


Chapter 10. What Has Been Related About It Being Disliked To Use Cauterization

2049. ‘Imrān bin Ḥusayn narrated that the Messenger of Allāh ﷺ prohibited cauterization. He said: “We were tested (with a severe medical condition) so we were cauterized, but we did not have good results, nor was it successful for us.” (Ṣahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahih.

(Another chain) from ‘Imrān bin Ḥusayn who said: “We were prohibited from cauterization.”

[Abū ‘Eisā said:] There are narrations on this topic from Ibn Mas‘ūd, ‘Uqbah bin ‘Amir, and Ibn

\(^1\) It is the well known mineral used for Kuhl, and some of this appeared under no. 1757.
Chapters On Medicine

‘Abdūs. And this Hadith is Hasan Sahih.

Comments:
As long as treatment other than cauterization is available, recourse to cauterization must be avoided.

Chapter 11. What Has Been Related About Permission For That

2050. Anas narrated: “The Prophet ﷺ cauterized As‘ad bin Zurärah for Shawkah.”[1] (Sahih)
[Abū ‘Eisā said:] There are narrations on this topic from Ubayy and Jābîr. This Hadith is Hasan Gharib.

Chapter 12. What Has Been Related About Cupping

2051. Anas narrated: “The Prophet ﷺ would get cupped in his jugular veins and his upper back. And he would get cupped on the seventeenth (of the month), (or) the nineteenth, and (or) the twenty

[1] A condition that causes reddening of the face and body. See An-Nihayah and Tuhfat Al-Ahwadhi.
first.”[1] (Da'īf)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn 'Abbās, and Ma'qil bin Yasār. This Hadīth is Hasan Gharīb.

[Abū ‘Eisās said:] This Hadīth is Hasan Gharīb as a Hadīth of Ibn Mas'ūd.

2052. Ibn Mas'ūd said: “The Messenger of Allāh ﷺ narrated about the the Night of Isrā’, saying that he did not pass an assembly of angels except that they ordered him: ‘Order cupping among your Ummah.’” [2] (Da’īf)

Comments:

It is necessary to give due consideration to factors like the time, place and age of the person concerned before going for cupping. Cupping in hot climates would be very effective. (See Ibn Al-Qayyim’s Tibb Nabawi (Urdu) Translation by ‘Azizur-Rahmān A’zāmī, pp. 128-136).

[1] See As-Sahihah nos. 908 and 622 where Shaikh Al-Albānī graded it Sahih.

[2] This narration has also been graded Sahih by many scholars including Shaikh Al-Albānī.
2053. ‘Abbād bin Manṣūr narrated from ‘Ikrimah who said: “Ibn ‘Abbās had three boys who were cuppers. He would use the proceeds from two of them for himself and his family, and one of them would cup him and his family.” He said: “Ibn ‘Abbās said: ‘The Prophet ﷺ said: “How excellent is the slave who cups, letting the blood, relieving the back, and clearing the vision.” And he said: “Indeed the best for you to cup on are the seventeenth, the nineteenth, and the twenty-first.” And he said: “Indeed the best of what you treat with is As-Sa‘ūt, Al-Ladūd, cupping, and laxitives.” And indeed, the Messenger of Allah ﷺ was given medicine by Al-‘Abbās and his Companions. So the Messenger of Allah ﷺ said: “Who gave me this medicine?” All of them were silent, so he said that there shall not remain anyone in the house but he should be treated with Ladūd, except for his uncle Al-‘Abbās.” An-Nadr said: “Al-Ladūd is Al-Wajūr.” [Da’īf]

[Abū ‘Eisā said:] There is something on this topic from ‘Aishah. This Hadīth is Hasan Gharib, we do not know of it except through the narration of ‘Abbād bin Manṣūr.

Chapter 13. What Has Been Related About Treating With Hinna’

2054. ‘Ali bin ‘Ubaidullāh narrated that his grandmother [Salma] – who used to serve the Prophet ﷺ – said: “There was no wound nor cut on the Messenger of Allah ﷺ but he would order me to put Hinna’ on it.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we only know of it as a narration of Fā‘īd. Some of them reported [this Hadith] from Fā‘īd and he said: “From ‘Ubaidullāh bin ‘Ali, from his grandmother Salma.” And ‘Ubaidullāh bin ‘Alī is more correct, [and they also say it is: Sulma].

(Another chain) with similar meaning.

Comments:

In terms of its properties Hinna’ is cool and dry by nature. It is, therefore, effective not only in controlling the pain and inflammation caused by bruises and wounds but also in drying them out and healing them. (Tibb Nabawi Aur Jadid Science (Urdu) by Dr. Khālid Ghaznawi, v.1, pp. 83-95).
Chapter 14. What Has Been Related About *Ar-Ruqyah* Being Disliked

2055. ‘Aqqār bin Al-Mughīrah bin Shu‘bah narrated from his father who said that the Messenger of Allāh  said: “Whoever seeks treatment by cauterization, or with *Ruqyah*, then he has absolved himself of *At-Tawakkul* (reliance upon Allāh).”[1] (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn Mas‘ūd, Ibn ‘Abbas, and ‘Imrān bin Ḥuṣain.

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

Comments:

*Ruqyah* i.e., recitation of the Qur’ānic Verses or Allāh’s most beautiful Names and attributes, authenticated by the Prophet , over a patient suffering from some disease, or the evil effects of sorcery etc. is mentioned here, with one who does it and relies on it not on Allāh. Also, words whose meaning is either obscure or goes against the Islamic principle of Monotheism must be avoided at all costs.

Chapter 15. What Has Been Related About Permitting That

2056. Anas narrated that the Messenger of Allāh  permitted *Ruqyah* for the scorpion sting, the (evil)

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[1] Performing the lawful *Ruqyah* is good, the narration does not address those who do it, nor have it done to them, rather it addresses those who seek to have themselves treated with it. See *Taysīr Al-‘Aẓīz fi Sharḥ Kitāb At-Tawḥīd, Fath Al-Majīd, Al-Qawl Al-Mufid*, and *Majmū‘ Al-Fatawā*. 
eye, and An-Namlah.\footnote{It is mentioned in An-Nihayah and Lisân Al-'Arab as a type of wound, or ulcer that occurs on one’s side. See Tuhfat Al-Ahwadh.} (Sahih)

(Another chain) from Anas bin Mâlik who narrated that the Messenger of Allâh permitted Ruqyah for the scorpion sting, and An-Namlah.

[Abû ‘Eisâ said:] this Hadîth is Hasan Gharib.

[Abû ‘Eisâ said:] To me, this Hadîth is more correct than the narration of Mu‘awiyah bin Hishâm from Sufyân (no. 2056).

[Abû ‘Eisâ said:] There are narrations on this topic from Buraidah, ‘Imrân bin Huṣâin, Jâbir, ‘Âishah, Talq bin ‘Ali, ‘Amr bin Ḥazm, and Abû Khizâmah from his father.

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\text{سُفَيْانَ، ۡعَنْ ۡعَادِلَةَ الْحِرَّةِ، عَنْ ۡعَبْدِ اللهِ بْنِ الحَرَّةِ، عَنْ أَبِي نَفْسٍ: أَنَّ رَسُولَ اللهِ ﷺ}
\]

رَخَصَ فِي الرَّقَعِ مِنْ الْحَرَّةِ وَالْعَيْنِ وَالثَّلَّةِ. 

حَدَّثَنَا مَعْمُوَدُ بْنُ عَبْدَ اللَّهِ ﷺ: حَدَّثَنَا يُحَيٍّ بْنُ أَبِي أَوْلَٰى الْمَرَّةِ، وَقَالَ: أَنَّ رَسُولَ اللهِ ﷺ رَخَصَ فِي الرَّقَعِ مِنْ الْحَرَّةِ وَالْعَيْنِ وَالثَّلَّةِ.

[Abû ‘Eisâ said:] Shu‘bah reported this Hadîth from Husâin, from As-\\

Comments:

The last two chapters of the Qur’ân, Sûrat Al-Fatihah, and Verse (2:255) known as the ‘Verse of the Footstool’ (Ayt Al-Kursî) are treatments for all ailments.

2057. ‘Imrân bin Huṣâin narrated that the Messenger of Allâh said: “No Ruqyah except for the (evil) eye and the scorpion sting.” (Sahih)

[Abû ‘Eisâ said:] Shu‘bah reported this Hadîth from Husâin, from Ash-
Chapters On Medicine

Sha‘bî, from Buraidah [from the Prophet ﷺ, similarly].

What we get from this Hadith, and in light of others that explain it, is that the two things for which Ruqyah is most effective and useful are: the evil eye and the poisonous sting of insects and reptiles, although Ruqyah is also used for various other forms of evil troubling the affected people.

Chapter 16. What Has Been Related About Performing Ruqyah With Al-Mu‘awwidhatain

2058. Abû Sa‘eed narrated: “The Messenger of Allah ﷺ would seek refuge from the jinn and the (evil) eye of humans, until Al-Mu‘awwidhatãn were revealed. So when they were revealed he used them and left other than them.”

(Da‘îf)

[Abû ‘Eisâ said:] There is something on this topic from Anas. This Hadith is Hasan Gharib.

Comments:

The last two chapters of the Qur‘ân mentioned in the Hadith contain petitions to Allah for protection from the effect of all kinds of evil.
said: ‘O Messenger of Allah! Some of Ja’far’s children have suffered from an accelerated case of the inflammation of the eye, so should I have them treated with Ruqyah?’ He said: ‘Yes, for indeed if there was anything that could overcome the Decree, then the evil eye would overcome it.’” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Imrān bin Husain and Buraidah. And this Hadith is Hasan Sahih. This has been reported from Ayyūb, from ‘Amr bin Dinar, from ‘Urwh bin ‘Āmir, from ‘Ubad bin Rifā‘ah, from Asmā’ bint ‘Umais from the Prophet ﷺ.

This was narrated to us by Al-Hasan bin ‘Alī Al-Khallāl (who said:) “‘Abdur-Razzāq narrated to us from Ma’mar, from Ayyūb” with this chain.

Comments:
The evil eye is a dangerous and potentially fatal phenomenon. It is in recognition of this fact that the Messenger of Allah ﷺ has recommended various methods of fighting it. (For detailed discussion please see Ibn Al-Qayyim’s Tibb Nabawi (Urdu) Translation by ‘Azizur-Rahmān A’zami, pp. 310-334)

Chapter 18. How To Seek Refuge For Boys

2060. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ used to seek refuge for Al-Hasan and Al-
 Husain saying: “U'idhukumā bikalimātillāhit-tammati, min kullī shaitānin wa hāmmatin, wa minkullī ‘ālīn lāmmah (I seek refuge for the two of you in the Perfect Words of Allāh, from every devil and every poisonous pest, and from every evil harmful eye).” And he would say: “It is with this that Ibrahīm would seek refuge for Ishāq and Ismā‘il [peace be upon them].” (Sahih)

(Another chain) with its similar meanings.

[Abū 'Eīsā said:] This Ḥadīth is Hasan Sahih.

Comments:

At-Tāmmāh: is anything perfect, free from all failings and defects.

Hāmmah (pl. Hawām) means extremely poisonous and noxious insects etc.

Lammah is anything harmful or painful.

Chapter 19. What Has Been Related About: The (Evil) Eye Is Real, And Washing Due To It

2061. Hayyah bin Hābis At-Tamīmī narrated: “My father narrated that he heard the Messenger of Allāh ﷺ saying: ‘There is nothing to Al-Hām,[1] and the eye is real.’” (Hasan)

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[1] It also comes in the Ahādīth as Hammah, and there are a number of explanations about what kind of superstition it was, these included a worm that comes out of the head of a murdered person until he is avenged; an owl that they thought was an omen if it stayed near the house; and a bird that came from the bones of the dead. See Fath Al-Bārī and Tuhfat Al-Āhwādī.
By decrying Al-Hām the Prophet ﷺ means to disparage superstitions prevalent in the pre-Islamic Arab society which said that if an owl was seen sitting on a house it foreboded the death of someone in the family, or that the spirit of the murdered man would hover over the house in the form of a skull crying “Give me the drink, give me the drink” (meaning thereby the murderer’s blood) until the victim’s death was avenged.

2062. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “If there was anything that could overcome the Decree then the (evil) eye would overcome it, and when you are requested to wash (due to it) then wash.”[1] (Sahih)

[Abū ‘Eisā said:] There is something on this topic from ‘Abdullāh bin ‘Amr.

This Hadith is [Hasan] Sahih [Gharib]. And the narration of Hayyah bin Ḥabis is a Gharib Hadith. Shaibān reported it from Yahya bin Abī Kathir from Hayyah bin Ḥabis, from his father, from Abū Hurairah, from the Prophet ﷺ. ‘Alī bin Al-Mubārak and Harb bin Shaddād did not mention “From Abū Hurairah” in it.
Chapter 20. What Has Been Related About Taking Payment For Ta’widh (Incantation)

2063. Abū Sa’eed narrated: “The Messenger of Allah ﷺ dispatched us on a military expedition. We camped with some people and asked them to entertain us but they did not entertain us. Their leader was stung so they came to us saying: ‘Is there anyone among you who can treat a scorpion sting with Ruqyah?’ I said: ‘Yes I can. But I will not do any Ruqyah until you give us some sheep.’ They said: ‘Then we shall give you thirty sheep.’ We accepted that, and I recited Al-Hamda [Lillãh] seven times. He became better and we took the sheep.” He said: “We became concerned about that being permissible and said: ‘Do not be hasty until we reach the Messenger of Allah ﷺ.’” He said: ‘When we arrived with him I mentioned what I did to him. He said: ‘How did you know that it was a Ruqyah? Take the sheep, and assign me a share among you.’” (Sahih)

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

Abū Naḍrah’s name is Al-Mundhir bin Mālik bin Qut’ah. Ash-Shāfi‘i permitted the teacher to take compensation for teaching the Qur’ān, and he saw no harm that he could make that a condition for doing so. He used this Hadith as proof. [And Ja’far bin Iyās is Ja’far bin Abī Wahshiyah, and he is Abū Bishr].

(2063) - حَدِيثًا هَدَآئِدَ: حَدِيثًا أَبُو مُعاوِيَةٍ

عَنِ الْأَعْمَسِ، عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلٍ، عَنْ أَبِي الْمَلَكٍ، عَنْ أَبِي نَضْرَةٍ، عَنْ أَبِي سَعْيُدِ الْخَادِمِيَّ فَقَالَ: ﴿مَا كَانَ رَسُولُ اللَّهِ ﷺ فِي شَرِّيْكَةِ نَفْرَتَانِ ﻓَقُومُ ﻓَسَأَلَنَاهُمُ الْفَرْقَى ﺑُقْلِمَ ﻤُنَّاوُرًا ﻓَقْلُوا: ﴿هَلْ ﻓِي كِنْكِمْ ﻣَنْ يُؤْقِي ﻣِنْ الْعَقْرُبِ? ﴿فَقُلْ: ﴿نَعْمَ ﺃَيَاَّضَ، وَلَكِنْ لَا أُزْرِقُ ﺑَيْحًا تُغْطَاوُ، فَقَلُوا: ﴿إِنَّا نُؤْكِلُكُمْ ثَلَاثَينَ شَأْةً ﻓَقْلُوا: \[Abu ‘Elsa said:] This Hadith is Hasan Sahih.

Abu Nadrah’s name is Al-Mundhir bin Malik bin Qutah. Ash-Shafi’i permitted the teacher to take compensation for teaching the Quran, and he saw no harm that he could make that a condition for doing so. He used this Hadith as proof. [And Ja’far bin Iyas is Ja’far bin Abi Wahshiyyah, and he is Abu Bishr].
Chapters On Medicine

Sh’ubah, Abū ‘Awānah, [Hishām], and others reported this Hadith [from Abū Bishr], from Abū Al-Mutawakkil, from Abū Sa’eed [from the Prophet ﷺ].


Comments:

Al-Fātihat, the opening chapter of the Qur’ān, has been described by the Prophet ﷺ as the ‘Chapter of Healing’. Allāh also described the Qur’ān as a Healing. Al-Fātihat, moreover, has rightly been described as the Essence of the Qur’ān.

2064. Abū Sa’eed Al-Khudri narrated: “Some of the Companions of the Messenger of Allāh ﷺ came across a tribe of Bedouins that did not entertain them, nor behave hospitably with them. Their leader became ill, and they came to us saying: ‘Do you have any medicine?’ We said: ‘Yes. But you did not entertain us nor have us as guests so we will not do anything until you give us something.’ Then they gave some sheep for that.” He said: “So a man from us began reciting the Opening of the Book (Sūrat Al-Fātihat) and he was cured. So when we came to the Messenger of Allāh ﷺ we mentioned that to him, He said: ‘How did you know that it was a Ruqyah?’ And he did not mention any prohibition against it, and he said: ‘Eat, and assign me a share among you from them (the sheep).’” (Sahih)

[Abū ‘Elsā said:] This Hadith is Sahih. And this is more correct than the (previous) narration of Al-
A'mash from Ja'far bin Iyās. Similarly, more than one narrator reported this Hadith from Abū Bishr Ja'far bin Abī Wahshiyyah, from Abū Al-Mutawakkil, from Abū Sa'eed. And Ja'far bin Iyās is Ja'far bin Abī Wahshiyyah.

Comments:
The Messenger of Allah  desired to be given a share out of the gift in order to make the Companions feel easy and not have any pricks of conscience in the matter. For a discussion on the permissibility, or otherwise of accepting the wages for the teaching of the Qur'an see Al-Mughni, v.8, pp.136-140.

Chapter 21. What Has Been Related About Ruqyah And Medication

2065. Abū Khizāmah narrated from his father who said: “I asked the Messenger of Allah  ‘O Messenger of Allah! Do you think that the Ruqyah we use, the treatments we use, and what we seek to protect ourselves with contradict anything from Allah’s Decree?’ He said: ‘They are from Allah’s Decree.’”[1] (Da‘if)

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

(Another chain) with similar, and this is a Ṣahīh Ḥadīth. Both narrations have been reported from Ibn ‘Uyainah, some said: “from Abū Khizāmah from his father” [and some said: “From Ibn Abī Khizāmah, from his father” and

[1] This appears again in number 2148.
Chapters On Medicine

some said: "from Abū Khizāmah]. Others besides Ibn ʿUyainah reported this Ḥadīth from Az-Zuhrī, from Abū Khizāmah [from his father] and this is more correct. We do not know Abū Khizāmah to have reported anything [from his father] other than this Ḥadīth.

Comments:

Every action happens as foreseen in the Divine Decree. How, then, can measures like Ruqyah or others relating to treatment and prevention of diseases remain outside its domain? They are also part of the Divine Destiny. Thus, if it is the will of Allāh that they be beneficial to us, they shall be, otherwise not.

Chapter 22. What Has Been Related About Truffles And Al-ʿAjwah[1]

2066. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Al-ʿAjwah is from Paradise and it contains a cure for poison. Truffles are a form of manna,[2] and its liquid is a cure for the eye.” (Ḥasan)

[Abū ʿEisā said:] There are narrations on this topic from Saʿeed bin Zaid, Abū Saʿeed, and Jābir.

This Ḥadīth is Ḥasan Gharib from this route, [and it is the Ḥadīth of Muḥammad bin ʿAmr]; we do not know of it as a Ḥadīth of Muḥammad bin ʿAmr except through the narration of Saʿeed bin ʿAmir.

[1] The name of a certain type of date, and it is also a word used to refer to dried, pressed dates.

[2] That is the Manna that descended unto Bani Isrāʾil. The scholars explain that truffles are like it, because they also come freely as the Manna came to Bani Isrāʾil.
Ajwah is a date from Al-Madinah and is the best and the most beneficial of them all. It is extremely delicious and full of energy for the human body. Those looking for more details may consult Tibb Nabawi Aur Jadid Science (Urdu) by Dr. Khalid Ghaznawi.

2067. Sa'eed bin Zaid narrated that the Prophet ﷺ said: "Truffles are a form of manna and its liquid is a cure for the eye." (Saheeh)

[Abu 'Eisaa said:] This Hadith is Hasan Sahih.

2068. Abū Hurairah narrated that people among the Companions of the Prophet ﷺ would say: "Truffles are the earth's smallpox." So the Messenger of Allah ﷺ said: "Truffles are a form of manna, and its liquid is a cure for the eye. Al-'Ajwah is from Paradise, and it contains a cure for poison." (Hasan)

[Abu 'Eisaa said:] This Hadith is Hasan.
2069. Qatādah said: "It was narrated to me that Abū Hurairah said: 'I took three truffles, or five, or seven, and pressed them. Then I put their liquid in a bottle, and I liquid the eyes of a slave girl of mine with it and she was cured.'" (Da’if)

2070. Qatādah said: "It was narrated to me that Abū Hurairah said: ‘Ash-Shüniz\(^1\) is a cure for every disease except As-Säm.’ Qatādah said: "One takes twenty-one seeds daily, and puts them in a cloth, then infuses (water) and sniffs two drops in his right nostril, and one drop in the left. The second (day) two drops are sniffed in the left, and one drop in the right. The third (day) two drops in the right and one drop in the left.” (Sahih)

Comments:
The method specified by Qatādah for medication with Ash-Shüniz (black seed) is also supported by a Marfu’ Hadith as mentioned by Imam At-Tirmidhi under the Chapter on Black Seed. (See Tuhfat Al-Ahwadhi, v.3, p.159).

Chapter 23. What Has Been Related About The Wage of The Fortune-Teller

the earnings of a fornicator (from fornication), and the payment made to the fortune-teller.”[^1]

(Sahih)

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

Chapter 24. What Has Been Related About Al-Ta’liq[^2]

Being Disliked

2072. ‘Eisā – Ibn ‘Abdur-Rahmān bin Abī Lailā said: “I entered upon ‘Abbūdallāh bin ‘Ukaim Abū Ma‘bad Al-Juhānī to visit him, while he had Humrah.[^3] I said: ‘Why don’t you hang something?’ He said: ‘Death is better than that. The Prophet ﷺ said: ‘Whoever hangs something, he is entrusted to it.’”[^4] (Da’y)

[Abū ‘Eisā said:] We only know of the Hadith of ‘Abbūdallāh bin ‘Ukaim through the narration of [Muḥammad bin ‘Abdur-Rahmān] Ibn Abī Lailā. [And ‘Abbūdallāh bin ‘Ukaim did not hear from the Prophet ﷺ. He lived during the time of the Prophet ﷺ, saying: “The Messenger of Allāh ﷺ wrote to us.”]

(Another chain) with similar in

[^1]: This appeared previously under no. 1133.

[^2]: To hang something, meaning a charm or talisman around the neck or otherwise.

[^3]: In Al-Qāmūs it is described as a swelling that results from a form of plague. Modern dictionaries call it erysipelas.

[^4]: While there are defects in the chain with this wording, there are similar authentic narrations indicating the Shirk of hanging talismans. See Ghayat Al-Marām no. 297, and the extensive annotation of Musnad Ahmad (4:310) (4:154) by Al-Arna’ūt, and As-Sahīhah no.492.
meaning.

[Abū ‘Eisā said:] There is something on this topic from ‘Uqbah bin ‘Amir.

Chapter 25. What Has Been Related About Cooling Fever With Water

2073. Rāfī‘ bin Khādij narrated that the Prophet ﷺ said: “Fever is from the agitation of the Fire, so cool it with water.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from Asmā’ bint Abī Bakr, Ibn ‘Umar, Ibn ‘Abbas, the wife of Az-Zubair and ‘Aishah.

2074. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Fever is from the heat of Hell, so cool it with water.” (Sahih)

(Another chain) from Asmā’ bint Abī Bakr, from the Prophet ﷺ with similar meaning.

[Abū ‘Eisā said:] There is more said in the Hadith of Asmā’ than
this, and both Aḥādīth are Ṣahīḥ.

Comments:

As pointed out by ʿAllāmah Tamīmī, fever is the heat generated in the body when some poisonous germs finding their way into one of the premier parts of the body, or when the body develops some other kind of acute pain that disturbs the normal system of the body and adversely affects its mechanism. The heat has its source in the heat that emanates from Hell. (For more detailed information please see Bayyināt (Urdu translated version of Mishkāt), pp. 102 - 205).

Chapter 26. Invocation For Fever And All Pains

2075. Ibn ʿAbbās narrated: “For fever, and all pains, the Prophet \( \\text{would teach them to say:} \)
\( Bismillahil-Kabir; aʿūdhu billāhil-Aimī min sharri kulli ʿirqin naʿ-ārin, \)
\( wa min sharri ḥarrin-nār. \) (In the Name of Allāh the Great, I seek refuge with Allāh the Magnificent from the evil of every gushing vein, and from the evil of the heat of the Fire.)” (Daʿīf)

[Abū ʿElsā said:] This Ḥadīth is Gharīb, we do not know of it except through the narration of Ibrāhīm bin Ḳīmāʾil bin Abī Ḥabībah. Ibrāhīm was graded weak in Ḥadīth. It has been reported as (Yaʿ-ār) “screaming vein.”
Chapter 27. What Has Been Related About Al-Ghilah

2076. ‘Aishah narrated from Wahb’s daughter — and she is Judämah — who said: “I heard the Messenger of Allah ﷺ saying: ‘I wanted to prohibit Al-Ghiyal, but the Persians and Romans did it, and they did not kill their children.”’ (Sahih)

[Abū ‘Eisā said:] There is something on this topic from Asma’ bint Yazīd.

This Hadith is [Hasan] Sahih. Mālik reported a similar narration from Abūl-Aswad, from ‘Urwh, from ‘Aishah, from Judämah bint Wahb from the Prophet ﷺ.

Mālik said: “Al-Ghiyal is when a man has intercourse with his wife while she is breast-feeding.”

2077. ‘Aishah narrated from Judämah bint Wahb Al-Asadiyyah that she heard the Messenger of Allah ﷺ saying: “I intended to prohibit Al-Ghilah until I
remembered that the Persians and Romans do that, without any harm to their children.” (Sahih)

Mālik said: “Al-Ghilah is when a man touches his wife (sexually) while she is breast-feeding.”

(Another chain) with similar meaning.

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

Comments:

Ghilah, and Ghil means the condition where a person has intercourse with his wife while she is breast-feeding. Ibn Sakīt, on the other hand, states that it means the act of breast-feeding done by a woman during pregnancy (See Tuhfat Al-Ahwadhi, v.3, p.173). The fact of the matter is that if a husband has intercourse with his breast-feeding wife, she may become pregnant as a result, which can adversely affect the quality of her milk, and cause harm to the fetus. It is not, however, a matter prohibited in the Islamic Shari'ah.

Chapter 28. What Has Been Related About Treatment For Pleurisy

2078. Qatādah narrated from Abū ‘Abdullāh, that Zaid bin Arqam said: “The Prophet would acclaim oil and Wars for (the treatment of) pleurisy.” Qatādah said: “And it is put in the mouth on the side which he is suffering.” (Da’if)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih. Abū ‘Abdullāh’s name is Maimūn, he is a Shaikh from Al-Baṣrah.

تخريج: وآخره مسلي، النكاح، باب جواز العيلة وهي وطئ المرضع وكرامة العزل، ح: 140/1442 من حديث مالك ب وهو في الموطا: 2/677. 68.

Chapter 28. What Has Been Related About Treatment For Pleurisy

(المعجم 28) - باب ما جاء في دواء ذات الجنب (التحفة 28)

2078. Qatādah narrated from Abū ‘Abdullāh, that Zaid bin Arqam said: “The Prophet would acclaim oil and Wars for (the treatment of) pleurisy.” Qatādah said: “And it is put in the mouth on the side which he is suffering.” (Da’if)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih. Abū ‘Abdullāh’s name is Maimūn, he is a Shaikh from Al-Baṣrah.
2079. Maimūn Abū ‘Abdullāh said: “I heard Zaid bin Arqam say: ‘The Messenger of Allāh ﷺ ordered us to use Qust Al-Bahrī and oil to treat pleurisy.’” (Da‘īf) [Abū ‘Eīsā said:] This Ḥadīth is Hasan [Gharīb] Sahīh. We do not know of it except as a narration of Maimūn from Zaid bin Arqam. More than one of the people of knowledge have reported this Ḥadīth from Maimūn. And Dhāt Al-Janb (pleurisy) is As-Sīl (tuberculosis).[2]

Comments:

Qust Al-Bahrī (costus) is a kind of Indian incense. Pleurisy is of two kinds: (i) Real, which is the name given to a condition of swelling appearing in the inner wall of the ribs, and (ii) Unreal, a condition of pain (similar to the one that a person feels in Real Pleurisy) around the rib cage, caused by obnoxious and painful gases collected in the peritoneum.

Chapter 29. How To Ward Off Pain From Oneself

2080. ‘Uthmān bin Abī Al-‘Āṣ narrated: “The Messenger of Allāh ﷺ came to me while I had a pain that almost ruined me. So, the Messenger of Allāh ﷺ said: ‘Rub it with your right hand seven times and say: ‘A‘ūdhu bi ‘Izzatillāh wa...’” (Tuhfat Al-Ahwādī).

[2] Regarding this association, Al-Mubāрапūrī said: “I have not seen anyone explain it like that other than At-Tirmidhū.” (Tuhfat Al-Ahwādī).
(Chapters On Medicine)

150

Qudratih wa Sultanihi min sharri mā ajid.” (“I seek refuge in Allāh’s Might, Power, and Authority, from the evil of what I suffer.”) He said: “So I did it, and Allāh removed what I had, and I never ceased telling my family and others to do it.” (Sahih)

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

Comments:

Ṣahih Muslim’s version of the narration, however, asks the believers to first recite Bismillāh three times before reciting the words contained in this Hadith, then add the expression Uḥādiru after Ajidu, meaning: “I fear, I apprehend.”

Chapter 30. What Has Been Related About Senna

2081. ʿAsmāʾ bint ‘Umais narrated that the Messenger of Allāh asked her what they used as a laxative. She said: “Shubrum” He said: “It is hot and too strong.” She said: “Then I use senna as a laxative.” So the Prophet said: “If there was anything that would have a cure for death in it, then it would have been senna.” (Daqīq)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib. [Meaning the usage of a laxative as a treatment].


التعليقات:

رسالة مسلم من النARRATION, However, asks the believers to first recite Bismillāh three times before reciting the words contained in this Hadith, then add the expression Uḥādiru after Ajidu, meaning: “I fear, I apprehend.”

القرن 30. التخصص عن السنا

2081. ʿAsmāʾ bint ‘Umais reported that the Messenger of Allāh asked her what they used as a laxative. She said: “Shubrum” He said: “It is hot and too strong.” She said: “Then I use senna as a laxative.” So the Prophet said: “If there was anything that would have a cure for death in it, then it would have been senna.” (Daqīq)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib. [Meaning the usage of a laxative as a treatment].
Chapters On Medicine

Comments:
Senna (cassia) is a self-vegetating shrub growing in the Hijāz region of Western Arabia. Its leaves are granulated (surface roughened with grains) and the plant grows from a single root. It is a good laxative. (For details see Tibb Nabawi Āur Jadid Science (Urdu) by Dr. Khalīd Ghaznāwī pp. 145 - 158; Zād Al-Ma‘ād v.4, p.69 and Ibn Al-Qayyim’s Tibb Nabawi (Urdu) Translation by ‘Azīzur-Raḥmān A’zāmī, p. 155)

Chapter 31. What Has Been Related About (Treating) With Honey

2082. Ābu Sa‘īd said: “A man came to the Prophet ﷺ and said: ‘My brother is suffering from loose bowels.’ He said: ‘Let him drink honey.’ So he drank it. Then he came and said: ‘O Messenger of Allāh! He has drunk honey, but it has only made him more worse.’ So the Messenger of Allāh ﷺ said: ‘Let him drink honey.’” He said: “So he drank it. Then he came and said: ‘O Messenger of Allāh! I gave him some more to drink, but it has only made him more worse.’” He said: “The Messenger of Allāh ﷺ said: ‘Allāh has told the truth, and your brother’s stomach has lied. Give him honey to drink’. So he gave him some more honey to drink, and he was cured.” (Ṣahīh) [Ābu ‘Īsā said:] This Ḥadīth is Ḥasan Ṣahīh.

Comments:
The Messenger of Allāh ﷺ advised the man to give honey to his brother. But the man gave an insufficient quantity of honey to the patient, which failed to cure the disease. So, time and again, the man came to the Messenger of Allāh
Chapters On Medicine

with a negative report, but each time the Messenger of Allâh ﷺ advised him to give his brother more of the same. Ultimately, all the filth collected in his stomach was cleared and he was cured by the honey.

Chapter 32. What Is Said When Visiting The Ill

2083. Ibn ‘Abbâs narrated that the Prophet Ṭaḥâq said: “There is no Muslim worshipper who visits one who is ill – other than at the time of death – and he says seven times: As’alullâh Al-‘Azeem Rabbal ‘Arshil ‘Azeem an yashfik (‘I ask Allâh the Magnificent, Lord of the Magnificent Throne to cure you’) except that he will be cured.”

(Ṣahîh)

[Abû ‘Eisâ said:] This Ḥadîth is Hasan Gharîb. We do not know of it except from the narration of Al-Minhal bin ‘Amr.

Comments:

Sickness is but from the command of Allâh. It is He alone that bestows health and recovery. Treatments of all kinds and hues shall only show their result by His permission and will. All prayers for health and recovery should, therefore, be directed to Him alone whose writ runs throughout the universe.

Chapter 33. How To Cool Fever With Water

2084. Thawbân narrated that the Prophet Ṭaḥâq said: “When one of you suffers from fever – and indeed fever is a piece of the Fire – let him extinguish it with water. Let him stand in a flowing river facing the direction of its flow and say:
أبو الطلب

153

فإن الحمى قطعة من النار، فلطلبوها عند
اللهم قضاءها في نور جار فليس تفجيم
قلو: يسهم اللهم نعف عبدي وصادق
رسولي كعد ضلا صحب، وقبل طلوع
الشمسم، فليغمس في ثلاث عمسات ثلاث
يام، فإن لم يبأ في ثلاث فمس، فإن لم
يبأ في خمس فمس، فإن لم يبأ في سبع،
فمنه: فإنها لا تكاد تجاوز تشعا بإذن الله
[قال أبو عيسى: ] هذا حديث غريب.

تخريج: [إسناده ضعيف] وأخرجه أحمد: 281 عن روح بن عبادة به * سعيد بن زرعة

الحمصي الشامي مستور كما في التقرب.

Comments:

اللهم سرعًا يرجى وغصاً يتصدقون

Chapter 34. Treating With Ashes

2085. Abū Ḥazim said: “While I was listening, Sahl bin Sa’d was asked: ‘What were the wounds of the Messenger of Allāh ﷺ treated with?’ He said: ‘None is alive who is more knowledgeable of it than I. ‘Ali would come with water in his shield, and Fātimah would use it to wash his blood off, and a mat was burnt for him and his wounds were filled with it (its ashes).’” (Sahih)

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

تخريج: منفق عليه، وأخرجه مسلم، الباجداد، باب غزوة أحد، ح: 1790 عن محمد بن أبي عمر والبابخري، ح: 243 من حديث سفيان بن عيينة به.
Comments:
In cases where the wound is not very deep, bleeding can be stopped through the use of the ashes of date-palm leaves or jute or some cotton cloth, since all these objects have the effect of drying out the wounds.

2086. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The parable of the ill when he is cured and becomes healthy is that of hail that falls from the heavens in its purity and its color.” (Daʿīf)

Comments:
Sickness for a believer is like expiation from his sins of omission and commission. In sickness he is most likely to turn to Allāh with repentance and praying for the forgiveness of his sins.

Chapter 35. Comforting The Ill

2087. Abū Saʿeed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “When one of you visits the ill, then reassure him regarding his lifespan. Indeed that will not repel anything, but it will comfort his soul.” (Daʿīf)

[Abū ‘Eisā said:] This Hadith is Gharīb.

تخريج: [ضعيف] وأخرجه ابن عدي: ٢٥٣٤ من حديث علي بن حجر به وسنده ضعيف جدًا، وأوردوه ابن الجوزي في الموضوعات: ٣/٣٠٠١، ونقل عن ابن حبان قال: "هذا حديث باطل، إنما هو قول الزهري لم يرفعه عن الزهري إلا المؤقري والموقري كما في التقرب وغيره وللحديث طرق أخرى ضعيفة جدًا.

(المعنى ٢٥) - باب [تطيب نفسٍ المريض] (التحفة ٣٥)

٢٠٨٧ - خلتني عبده الله بن سعيد
الإنسح: خلتني عفصة بن خالد السكوني عن موسى بن محفّد بن إبراهيم الكبّي، عن أبيه، عن أبي سعيد الخدري قال: قال رسول الله ﷺ: "إذا خلتتم على المريض فكنّوا له في أجلِه فإن ذلَك لعادٍ شيطانًا وتُطيّبُ نفسه.

[قال أبو عبيّد:] هذَا حديثٌ غريب
تخريج: [مصنف] وأخرجه ابن ماجه، الجنائزي، باب ما جاء في عيانة المريض.

ح: ١٤٣٨ من حديث عقبة بن خالد به * موسى بن محمد: منكر الحديث كما في التقرب وغيره.
Comments:
Visiting the sick and enquiring about their health is an excellent deed meriting reward from Allah. Its main purpose is to offer comfort and solace to them. That is why the Prophet has advised such visitors to speak to the patients in a way that would comfort them, alleviate their suffering and be a source of happiness to them.

2088. Abu Hurairah narrated that the Prophet visited a man who was ill, so he said: “Cheer up, for indeed Allah said: ‘It is My Fire which I impose upon My sinning slave as his portion of the Fire.” (Hasan)

2089. Al-Hasan said: “They would hope that the fever that occurred at night would atone for any deficiency caused by sins.”

Comments:
Sickness for a believing servant of Allah is not outright pain and adversity; it could also be a blessing in disguise since it would wipe out some of his sins, and make up for the loss in his rank with Allah suffered because of his sins, and be a source of salvation from Hellfire.
Chapter 1. What Has Been Related About Whoever Leaves Wealth Then It Is For His Heirs

2090. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever leaves wealth then it is for his heirs, and whoever leaves poor dependants then it (the responsibility) is for me." (Hasan) [Abū ‘Eisā said:] This Hadith is Hasan Šāhih. Az-Zuhri reported it longer and more complete than this from Abū Salamah from Abū Hurairah from the Prophet ﷺ.

There are other narrations on this topic from Jābir and Anas, and his saying: “Diyā’an” means wretched, having nothing – then I will take responsibility for him and spend on him.

Comments:
The Hadith makes it the responsibility of the Islamic government to settle the debts of a poor and needy person in the event of his death and take care of the financial needs of his family and children.

[1] Meaning this chain, while it is recorded through another route by Al-Bukhārī (2298 and others) as well as Muslim (1619).
Chapter 2. What Has Been Related About Learning The Laws Of Inheritance

2091. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Learn the laws of inheritance and the Qur’an, and teach the people, for I am a mortal.” (Da’īf)

[Abū ‘Eisā said:] There is Iḏīrāb in this Ḥadīth. Abū Usāmah reported this Ḥadīth from ‘Awf, from a man, from Sulaimān bin Jābir, from Ibn Mas‘ūd from the Prophet ﷺ.

That was narrated to us by Al-Husain bin Huraith (who said): “Abū Usāmah informed us [from ‘Awf” with this, similar in its meaning. And Muḥamamd bin Al-Qāsim Al-Asadī was graded weak by Āḥmad bin Hanbal and others.]

Comments:

The Arabic word Al-‘Fārā’īd is the plural of ‘Fāridah’ meaning an enjoined ordinance or a duty prescribed (prescribed by Allāh). Since the shares of inheritors are meticulously determined and described in the Shari’ah, the science dealing with these laws is known as Ilm Al-Fārā’īd (Laws of Inheritance). There are numerous Ahādīth concerning the learning and teaching of the laws of inheritance in Islam.

Chapter 3. What Has Been Related About The Inheritance For Daughters

2092. Jābir bin ‘Abdullāh said: “The wife of Sa’d bin Ar-Rabī’
came with her two daughters from Sa‘d to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! These two are daughters of Sa‘d bin Ar-Rabî‘ who fought along with you on the Day of Uhud and was martyred. Their uncle took their wealth, without leaving any wealth for them, and they will not be married unless they have wealth.’ He said: ‘Allāh will decide on that matter.’ The Ayah about inheritance was revealed, so the Messenger of Allāh ﷺ sent (word) to their uncle saying: ‘Give the two daughters of Sa‘d two thirds, and give their mother one eighth, and whatever remains; then it is for you.’” [1] (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahīh, we do not know of it except as a narration of ‘Abdullāh bin Muḥammad bin ‘Aqīl (a narrator in the chain).

Sharīq also reported it from ‘Abdullāh bin Muḥammad bin ‘Aqīl.

Comments:

What the Hadith instructs us is that just as more than two daughters get two thirds of the inherited wealth; two daughters also get the same, viz. two-thirds of the inherited wealth.

This is the view of the vast majority of scholars, which is on the correct side. The mother of course, in the presence of a child or more, gets just one-eighth of the wealth.

[1] See the explanation of Ibn Kathīr in his Tafsīr of An-Nisā’ (4:11), and the narration here in chapter 6. no. 2096.
Chapter 4. What Has Been Related About The Inheritance Of The Daughter Of One’s Son Along With One’s Own Daughter

2093. Huzail bin Shurahbil said: “A man came to Abū Musa and Salman bin Rabī‘ah and asked them about a daughter, a son’s daughter, a father’s sister and a mother’s sister. So they said: ‘For the daughter is half, for the sister of the father and the mother is what remains.’ And they said to him: ‘Go to ‘Abdullāh (bin Mas‘ūd) and ask him, for surely he will concur with us.’ So he went to ‘Abdullāh mentioning that to him and informing him what they had said. ‘Abdullāh said: ‘If that were the case, then I would have erred and not been among the rightly-guided (on the matter). Rather, I will judge with what the Messenger of Allah judged: For the daughter is half, for the son’s daughter a sixth, totaling two thirds, and for the sister is what remains.’” *(Ṣahīh)*

[Abū ‘Eisā said:] This *Ḥadīth* is Ḥasan Ṣahīh, and Abū Qais Al-Awdī’s (a narrator) name is ‘Abdur-Rahmān bin Thawrān Al-Kūfī.

Shu’bāh also reported it from Abū Qais.

Comments:
If the deceased person has left behind a single daughter plus one daughter or more from the son, unquestionably the daughter would get half of the
inherited wealth since Allâh himself has decreed one half for the single daughter (An-Nisâ’, 4:11). In case there is one daughter or more from the son then, in order to make good the share of the daughters, one-sixth of the inherited wealth shall go to her (or them).

Chapter 5. What Has Been Related About The Brothers From (The Same) Father And Mother

2094. Al-Hârith narrated that ‘Ali said: “You recite this Ayah: After payment of legacies he (or she) may have bequeathed or debts, without causing harm.”[1] And indeed the Messenger of Allâh judged the debt before the will, and that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers. The man inherits from his brother from his father, and his mother, not his brother from his father.”[2] (Da’if)

(Another chain) from ‘Ali, from the Prophet with similar meaning.

2095. Al-Hârith narrated that ‘Ali said: “The Messenger of Allâh judged that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers.” (Hasan)

Comments:

Clearing the debts takes precedence over implementation of the will of the deceased person, as we shall see in the ensuing chapter devoted solely to this matter.

[2] For this and the following narration, see no. 2122.
Chapters On Inheritance

[Abū ‘Eisā said:] We do not know of this Hadīth except through the narration of Abū Iṣḥāq from Al-Hārith, from ‘Ali, and some of the people of knowledge have criticized Al-Hārith. This Hadīth is acted upon according to the people of knowledge [in general].

Chapter 6. Inheritance Of The Sons Along With The Daughters

2096. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ came to visit me while I was ill at Banū Salamah. I said: ‘O Prophet of Allāh! How shall I divide my wealth among my children?’ But he did not say anything to me, until the following was revealed: Allāh commands you regarding your children’s (inheritance): To the male, a portion equal to that of two females.”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ. [Shu‘bah and] Ibn ‘Uyainah and others reported it from Muhammad bin Al-Munkadir, from Jābir, may Allāh be pleased with him.

Comments:

We learn from the Hadīth contained in the next chapter as well as from the unanimous Ahādīth reported in both Al-Bukhārī and Muslim, Jābir was a Kalālah (having neither ascendants nor descendants). As such the term Walad (children) attributed to him in the Hadīth is used for his under-age sisters.

Chapter 7. The Inheritance Of The Sisters

Jābir bin ‘Abdullāh narrated:

“İ was ill, so the Messenger of Allāh 9 came to visit me and found me unconscious. He came walking while Abū Bakr and ‘Umar were with him. The Messenger of Allāh 9 performed Wudū’, then poured the remaining water on me, so I came to my senses. I said: ‘O Messenger of Allāh! How shall I dispose of my wealth?’ — or — ‘What shall I do with my wealth?’ He did not reply anything to me” — and he had nine sisters — “until the Ayah about inheritance was revealed: They ask you for a legal verdict. Say: ‘Allāh directs (thus) about Al-Kālālah.’ Jabir said: ‘It was revealed regarding me.’” (Ṣaḥīḥ)

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

Comments:

The Qur’ānic Verse makes it clear that if a person dies and leaves behind neither parents nor children, but a single (real) sister, then the sister shall inherit half of his wealth. In case the sisters are more than one, they shall get a share of two-third of his wealth. If there is a brother in addition to the sister as well, the brother shall get twice as much as the sister.

Chapter 8. What Has Been Related About The Inheritance For The ‘Aṣabah

Ibn ‘Abbās narrated that the
The Prophet said: “Give the shares of inheritance to those who are entitled to them. As for what remains, then it is for the closest male relative.” (Sahih)

(Another chain) with similar meaning.

[Abū ‘Īsā said:] This Hadīth is Hasan. Some of them reported it from Ibn Ṭawus, from his father, from the Prophet in Mursal form.

Comments:
The Qur’ān spells out the shares of four male and eight female members of the deceased person’s family. These shares are known as Farā‘īd (prescribed shares). Those entitled to inherit such shares are called Ashab’ Al-Furūd (recipients of prescribed shares). The law also stipulates that if a portion of the deceased person’s wealth remains undistributed among the eligible heirs, it shall go to ‘Ābah (the next of kin from the father’s side not otherwise entitled to get it). ‘Ābah, by its very definition, is not related to the deceased person through the intervention of any female member between the two. In case there are more members of this category than one, the one nearest in relation to the deceased person would get precedence over others.

Chapter 9. What Has Been Related About The Inheritance For The Grandfather

2099. ‘Imrān bin Ḥusain narrated: “A man came to the Prophet and said: ‘My son died, so what do I inherit from him?’ He said: ‘For you is a sixth.’ When he turned to leave, he called him and said: ‘For you is another sixth.’ So when he turned to leave, he called...”

[1] See the following note.
him, saying: ‘The last sixth is consumable for you.’” [1] (Da‘if)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahih. There is something on this topic from Ma‘qil bin Yāsār.

Chapter 10. What Has Been Related About The Inheritance For The Grandmother

2100. Qabīsah bin Dhw‘aib said:

“A grandmother – the mother of a mother, or the mother of a father – came to Abū Bakr and she said: ‘A son of my son’ – or, ‘A son of my daughter died, and I have been

Comments:

The fact of the matter in this case was that a certain person died leaving behind just two daughters and no sons. These daughters were, therefore, entitled to inherit two thirds of their father’s wealth. One third share of the wealth still remained. The deceased person’s father (grandfather to the daughters), therefore, inherited one-sixth of the wealth as recipient of the prescribed share, and another one-sixth as ‘sustenance’ from Allāh in his capacity as ‘ʿAsabah (a term defined above).

[1] There are three things regarding this Hadith that must be noted. First: In the commentary Tuhfat Al-Ahwadhī, Sunan Abū Dāwūd, and Tuhfat Al-Ashraf it is “My son’s son died,” and this is in accordance with the chapter heading of the author. However, the Hadith itself appears in the printed copy of Tuhfat Al-Ahwadhī as it appears here in our copy, so the publishers have retained this wording in any case. Second: In both ‘Awn Al-Ma‘bud and Tuhfat Al-Ahwadhī it is indicated that the man who died had two daughters, each of whom deserved a third. Third: In the same references, “The last sixth is consumable for you” is explained to mean that he receives this, not because it is a portion due by his relation, but because it is left over, and he is the one in the position to receive what is left over. However, the narration is weak.
informed that there is a right (from the wealth) for me in the Book.' So Abû Bakr said: ‘I do not find that there is a right for you in the Book, and I have not heard that the Messenger of Allâh judged anything for you. I shall ask the people.’ So, Al-Mughirah bin Shu‘bah testified that the Messenger of Allâh gave her (case) a sixth. He said: ‘And who heard that along with you?’ He said: ‘Muhammad bin Maslamah.’

He said: “So he gave her a sixth. Then the other grandmother who was left behind came to ‘Umar.” Sufyân said: “And Ma’mar said to me in addition, ‘from Az-Zuhri’ – and I do not remember it to be from Az-Zuhri, rather I remember it to be from Ma’mar – that ‘Umar said: ‘If the two of you are together then it is for both of you, and whichever of you is alone with it (the sixth), then it is for her.”

(Sahih)

Comments:

In case the deceased person’s mother is dead but either of the two grandmothers are alive, then she shall get one-sixth. If both grandmothers (one from father’s side and the other from mother’s side) are alive, then both shall share sixth part of the inheritance. The woman visiting Abû Bakr was the mother’s mother, while the one going to ‘Umar was the father’s mother (Tuhfat Al-Ahwadhi, v.3, p.181. For details see Al-Mughni, v.9, pp. 54-55).

2101. Qabisah bin Dhu’waib said: “A grandmother came to Abû Bakr to ask him about her inheritance. He said to her, ‘There is nothing
for you in the Book of Allāh and there is nothing for you in the Sunnah of the Messenger of Allāh ﷺ. So, return until I ask the people. So he asked the people and Al-Mughirah bin Shu'bah said: ‘I was present when the Messenger of Allāh ﷺ gave her (case) a sixth.’ So he said: ‘Was anyone else with you?’ Muhammad bin Salamah stood to say the same as what Al-Mughirah bin Shu'bah said. So Ābu Bakr implemented that for her.” He said: “Then the other grandmother came to ‘Umar bin Al-Khattāb to ask him about her inheritance. He said: ‘There is nothing in the Book of Allāh for you, but there is that sixth. So if the two of you are together then it is for both of you, and whichever one of you remains, then it is for her.” (Sahih)

[Ābu ‘Eisā said:] This Hadith is Ḥasan Ṣahīḥ, and it is more authentic than the (previous) narration of Ibn ‘Uyainah. There is a narration on this topic from Buraidah.

Chapter 11. What Has Been Related About The Inheritance For The Grandmother Along With Her Daughter

2102. ‘Abdullāh bin Mas‘ūd said, about the grandmother along with her daughter: “The Messenger of Allāh ﷺ gave the first grandmother,
along with her son, a sixth for them to consume while her son was living.” (Da'if)

[Abū ‘Eisā said:] We do not know of this Hadith to be Marfu’ except through this route. Some of the Companions of the Prophet gave the grandmother, along with her son inheritance, and some of them did not give her inheritance.

Comments:

In the opinion of ‘Umar, Ibn Mas’ūd, and Abū Mūsā Ash'arī, even in the presence of the deceased person’s father, the grandmother would be the recipient of inheritance. Qādi Shurāhī, Hasan and Ibn Sīrīn concur with this opinion. ‘Uthmān, ‘Alī and Zaid bin Thābit, however, are of the view that in the given situation, the grandmother would not get anything from the deceased person’s wealth. Imām Ishaq and Ahmad Ibn Ḥanbal concur with Ibn Mas’ūd’s position while Imām Shafī‘ī, Ath-Thawrī, Al-Awzā‘ī and the “People of Opinion” are in agreement with the view held by ‘Uthmān.

Chapter 12. What Has Been Related About The Inheritance For The Maternal Uncle

2103. Abū Umāmah bin Sahl bin Hunaif said: “‘Umar bin Al-Khaṭṭāb sent me with a letter to Abū ‘Ubaidah (saying) that the Messenger of Allāh said: ‘Allāh and His Messenger are responsible for the one who has no patron. And the maternal uncle inherits from the one who has no heirs.’” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Āishah and Al-Miqdām bin Ma‘dikarib. This Hadith is Hasan Šaḥīḥ.
Comments:

Dhawil-Arham (loosely translated as 'kin') are all those relatives of the deceased person, be they from father's side or mother's, who are neither entitled to get the prescribed shares (Fara'id) nor do they belong to the category of 'Asabah (the next of kin from the father's side). They are either female members themselves, or are related to the deceased person through some female member - maternal grandfather, maternal grandson, maternal uncle and maternal aunt - and so on. They shall only have their share in inheritance if no recipients of Farâ'id or members belonging to the 'Aabah category are alive.

2104. 'Aishah narrated that the Messenger of Allah ﷺ said: “The maternal uncle inherits from the one who has no heirs.” (Hasan)

This Hadith is Hasan Gharib. Some of them narrated it in Mursal form, not mentioning 'Aishah in it.

The Companions of the Prophet ﷺ differed regarding this. Some of them granted inheritance to the maternal uncle, maternal aunt, and the paternal aunt. Most of the people of knowledge followed this Hadith regarding the inheritance of kin, while Zaid bin Thãbit did not grant them inheritance, and he placed the inheritance in the Bait Al-Mal.

Chapter 13. What Has Been Related About The One Who Dies And He Has No Heirs

2105. 'Aishah narrated that a freed slave of the Prophet ﷺ fell
from foliage on a date-palm and died. So the Prophet ﷺ said: “See if he has any heirs.” They said: “No.” He said: “Pay it to someone among the people of the town.”

(Hasan)

There is a narration on this topic from Buraidah. And this Hadith is Hasan.

Comments:

Since Prophets do not inherit any money or wealth from anyone, the Messenger of Allâh ﷺ took nothing from whatever was left behind by his freed slave, and asked it to be given to some needy person around, although traditionally, the previous master of the deceased person would get the inheritance (Al-Mugni, v.9, p.215).

Chapter 14. What Has Been Related About The Inheritance For The Freed Slave

2106. Ibn ‘Abbas narrated that a man died during the time of the Messenger of Allâh ﷺ, and he did not leave any heirs except for a slave that he had freed. So the Prophet ﷺ gave him his inheritance. (Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan. What is acted upon regarding this topic – according to the people of knowledge – is that when a man dies and he leaves no relatives behind, then his inheritance is placed into the Muslims’ Bait Al-Mál.
Comments:
Qādī Shuraih and Tāwūs hold the view that, if the master has not left behind any heir except for a slave whom he had freed, then the freed slave will get his inheritance just as the master inherits the freed slave, if the latter leaves behind no heirs. But the general view among the scholars is that in such a case the inheritance shall go to Bāt Al-Māl (public treasury of a Muslim state) (Tuhfat Al-Ahwadhi, v.3, p.183).

Chapter 15. What Has Been Related About Invalidating The Inheritance Between The Muslim And The Disbeliever

2107. Usāmah bin Zaid narrated that the Messenger of Allah ﷺ said: “The Muslim does not inherit from the disbeliever, nor the disbeliever from the Muslim.” (Sahih)

(Another chain) with similar meaning.

[Abū ‘Eīsā said:] There are narrations on this topic from Jābir and ‘Abdullāh bin ‘Amr.

This Hadith is Hasan Sahih. This is how it was reported by Ma’mar and other narrators from Az-Zuhri. Mālik reported it similarly from Az-Zuhri from ‘Alī bin Husain, from ‘Umar bin ‘Uthmān, from Usāmah bin Zaid from the Prophet ﷺ. The narration from Mālik is faulty. Mālik erred in it. Some of them reported that Mālik said: “From ‘Amr bin ‘Uthmān” while most of the companions of Mālik said: “From Mālik, from ‘Umar bin ‘Uthmān.” ‘Amr bin ‘Uthmān bin ‘Affān is well-known, he is the son of ‘Uthmān, and we do not know ‘Umar bin ‘Uthmān.
Chapters On Inheritance

This Hadith is acted upon according to the people of knowledge. The people of knowledge differ over the apostate’s inheritance. Some of the people of knowledge among the Companions of the Prophet and others held that his wealth is to be inherited by the Muslims, while some of them said that his inheritance is not inherited by the Muslims, they cited as proof, the Hadith of the Prophet: “The Muslim does not inherit from the disbeliever.” And this is the view of Ash-Shafi’i.

Comments:

The people of knowledge are unanimous in their view that a disbeliever cannot inherit from a Muslim, and the majority of jurists among the Companions also believe that a Muslim as well, cannot inherit from a disbeliever.

Chapter 16. The People Of Two Religions Do Not Inherit From Each Other

2108. Jābir narrated that the Prophet said: “The people of two religions do not inherit from each other.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know it to be a Hadith from Jābir, except through the narration of Ibn Abī Lailā.

Nurrukh: [صحيح] وسنده ضعيف وله شاهد عند أبي داود، ح: 2911، 2 وابن ماجه، ح: 2731 وغيرهما وإسناده حسن.
Comments:

People of knowledge unanimously hold that disbelievers professing the same faith shall inherit from each other. However, views differ in cases where the disbelievers profess different faiths. But in view of the dictum that says that “All disbelief is one religion”, disbelievers of all hues and denominations can inherit from each other.

Chapter 17. What Has Been Related About Invalidating The Inheritance Of The Murderer

2109. Abū Hurairah narrated that the Prophet ﷺ said: “The murderer will not inherit.” (Hasan)

[Abū ‘Eisā said:] This Hadith is not correct. This is not known except through this route. Ishāq bin ‘Abdullāh bin Abī Farwah was abandoned by some of the people of knowledge, among them Ahmad bin Ḥanbal.

This is acted upon according to the people of knowledge, the murderer will not inherit whether the murder was a mistake or on purpose. Some of them said that if the murder was a mistake, then he inherits, and this is the view of Mālik.

Comments:

Scholars of religion are unanimous in their view that an intentional murderer will not inherit from the victim. Similarly, most of the scholars hold the view that even the person responsible for manslaughter will not inherit from the victim.

Chapter 18. What Has Been Related About The Inheritance For The Wife From Her Husband’s Blood-Money

2110. Sa‘eed bin Al-Musayyab said: "‘Umar said: ‘The blood-

المورا من دبة روجها (التحفة 18)

باب ما جاء في ميراث (المعجم 17) - باب ما جاء في إبطال ميراث القاتل (التحفة 17)
money is upon the ‘Aqilah, and the wife does not inherit anything from the blood-money of her husband.’

So Ad-Dahhak bin Sufyân Al-Kilâbi informed him that the Messenger of Allâh ﷺ wrote to him, (saying) to give the wife of Ashyam Ad-Dabâbi the inheritance from her husband’s blood-money.”

(Sâhîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sâhîh.

Comments:

As already explained in the chapter on ‘blood-money,’ the wife shall be the inheritor of her husband’s blood-money. The term ‘Aqilah (i.e. members of a clan from the father’s side responsible for the payment of blood-money on behalf of the murderer) has also been explained in some detail there.

Chapter 19. What Has Been Related About ‘The Inheritance Is For The Heir And The ‘Aql (Blood-Money) Is Due From The ‘Asabah (Relatives From The Father’s Side)’

2111. Abî Hurairah narrated that the Messenger of Allâh ﷺ judged the payment of a Gurrah male or female slave in the case of a woman’s fetus from Banû Lihyân which miscarried. Then the woman who was required to give the Gurrah died, so the Messenger of Allâh ﷺ judged that her inheritance be given to her children and her husband, and that her blood-money be paid by her ‘Asabah. (Sâhîh)

[Abû ‘Eisâ said:] Yûnus reported
this Hadith from Az-Zuhri, from Sa'eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah from the Prophet, and it is similar. Mālik reported it from Az-Zuhri, from Abū Salamah, from Abū Hurairah and Mālik (reported it) from Az-Zuhri, from Sa'eed bin Al-Musayyab; from the Prophet [in Mursal form.]

Comments:
The Hadith apparently implies that the woman that had killed the fetus of another woman was a murderer in the eye of the law. Therefore, the Prophet ordered the blood-money due from her to be paid by her 'Acabah on her behalf. However, when the woman in question herself died, the Prophet ruled that her inheritance be distributed among her husband and daughters to the exclusion of 'Asabah.

Chapter 20. What Has Been Related About (The Inheritance Of) The Man Who Accepted Islam At The Hand Of Another Man

2112. ‘Abdullāh bin Mawhab – and some of them said – ‘Abdullāh bin Wahb, narrated from Tamīm Ad-Dārī who said: “I asked the Messenger of Allāh  ‘What is the Sunnah regarding a man among the people of Shirk who accepts Islam at the hand of a man among the Muslims?’ So the Messenger of Allāh  said: ‘He is the closest of the people to him in his life and his death.’” (Hasan)

[Abū 'Eisā said:] We do not know of this Hadith except as a narration of ‘Abdullāh bin Wahb – and it is also narrated as Ibn Mawhab –
from Tamīm Ad-Dārī. Some of them entered Qabīsah bin Dhuwaib between ‘Abdullāh bin Mawhab and Tamīm Ad-Dārī. Yahya bin Ḥamzah reported it from ‘Abdul-‘Azīz bin ’Umar, and he added “from Qabīsah bin Dhuwaib” in it, and it is not connected in my view. This [Hadith] is acted upon according to some of the people of knowledge. Some of them said his inheritance is placed in Bait Al-Māl. This is the view of Ash-Shāfi‘i, and as proof, he cited the Hadith of the Prophet: “The Walā‘ is for the one who freed him (or her).”[1]

Comments:

Most of the scholars believe that Walā‘ (proximity or relationship established) referred to in this narration, generates cooperation and help, but not the right to inherit. This is the view held by Ḥasan, Sha‘bī, Mālik and most of the people of opinion. As for Imām Ahmad, both kinds of views have been attributed to him.

Chapter 21. What Has Been Related About Invalidating Inheritance For the Child Of Zinā (Illegitimate Sexual Relations)

2113. ‘Amr bin Shu‘aib narrated

[1] The reasoning behind this proof is that in the case of a slave who accepts Islam, at the hand of other than his master, the above text would indicate that the one at whose hand he accepted Islam is his heir. While the text used by Ash-Shāfi‘i indicates that if that slave is freed by his master, then the master who freed him is his heir, and this is an ‘agreed upon’ Hadith, while no. 2112 is not, the preference has been given to the more ‘agreed upon’ text.
from his father, from his grandfather, that the Messenger of Allah ﷺ said: “Any man who fornicates with a free woman, or a slave woman, then the child born from Zinā does not inherit, nor is it inherited from.” (Hasan)

[Abū 'Eisā said:] This Hadith has been reported from others besides Ibn Lahi’ah, from ‘Amr bin Shu‘aib, and this is acted upon according to the people of knowledge; the child of Zinā does not inherit from his father.

Comments:
Inheritance between the father and his children is established through lineage. No such relationship is established or recognized between the fornicator and his illegitimate child in Islam. As such, neither of them can inherit from the other.

Chapter 22. What Has Been Related About Who Inherits The Walā’

2114. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Messenger of Allah ﷺ said: “The one who inherits the Walā’ is the one who inherits the wealth.” (Da‘if)

[Abū ‘Eisā said:] The chain of this Hadith is not strong.

Comments:
When the manumitter dies, then just as his children inherit his wealth, rights of manumission are also transferred to them. By the same token, if a freed slave meets his death and leaves behind neither heirs nor ‘Asabah, then his inheritance shall go to the progeny of the manumitter.
Chapter 23. What Has Been Related About What Women Inherit From Walâ'

2115. Wâthilah bin Al-Asqa‘ narrated that the Messenger of Allah ﷺ said: “The woman collects three inheritances: Whomever she freed, whomever she found, and the child for which she made Li‘ân.”[1] (Da‘if)

This Hadîth is Hasan Gharib, we do not know of it except as a narration of Muhammad bin Harb from this route.

Comments:

According to the majority of Companions and jurists, if a woman frees a slave and he dies without leaving behind any legal heir or ‘Asabah, then the woman shall inherit from him. (Al-Mughni, v.9, p.239)

Chapter 1. What Has Been Related About Willing One Third

2116. ‘Amir bin Sa‘d bin Abī Waqqās narrated from his father who said: “I was ill during the year of the Conquest (of Makkah) with an illness bringing me to the brink of death. So the Messenger of Allāh came to visit me, and I said: ‘O Messenger of Allāh! Indeed I have a great deal of wealth and I do not have any heirs except my daughter, so should I will all of my wealth?’ He said: ‘No.’ I said: ‘Then two-thirds of my wealth?’ He said: ‘No.’ I said: ‘Then half?’ He said: ‘No.’ I said: ‘Then a third?’ He said: ‘A third, and a third is too much. If you leave your heirs without need it is better than to leave them in poverty begging from the people. Indeed you do not do any spending (on you family) except that you are rewarded for it, even the morsel of food your raise to your wife’s mouth.’” He said: “I said: ‘Will I be left behind from my
emigration?" He said: ‘You will not be left behind after me, and do righteous deeds intending Allah’s Face, except that it will add to your elevation in rank. Perhaps you will remain until some people benefit from you and others will be harmed by you. O Allah! Complete the emigration of my Companions and do not turn them on their heels. But the case of Sa’d bin Khawlah is sad.” the Messenger of Allah felt sorry for him dying in Makkah. (Sahih)

[Abū ‘Eisā said:] There is a narration on this topic from Ibn ‘Abbas.

This Hadith is Hasan Sahih, and this Hadith has been reported from Sa’d bin Abī Waqqāṣ through other routes.

This is acted upon according to the people of knowledge: A man is not to will more than a third. Some of the people of knowledge considered it recommended to make it less than a third, due to the saying of the Messenger of Allah : “And a third is too much.”

Comments:

Allah fulfilled the wish and hope expressed by the Prophet about Sa’d bin Abī Waqqāṣ in this Hadith, and he lived long after the death of the Prophet. It was under Sa’d’s command that victories were achieved against Iraq and Iran. Sa’d was also instrumental in bringing a large number of disbelievers into the fold of Islam (Nawawi’s commentary on Sahih Muslim, v.2, p.40).

[1] Meaning, after having made Hijrah, if I die in Makkah, will that reward be lost.
Chapter 2. What Has Been Related About Causing Harm With The Will

2117. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Indeed a man, and a woman, perform deeds in obedience to Allāh for sixty years, then death presents itself to them, and they cause such harm in the will that the Fire becomes warranted for them.” Then he recited: After payment of legacies he (or she) may have bequeathed or debts, without causing harm. This is a Commandment from Allāh... up to His saying: That is the magnificent success.\(^{[1]}\) (Hasan)

[Abū ‘Īsā said:] This Hadith is Hasan [Sahih] Gharib from this route, and Naṣr bin ‘Alī (a narrator in the chain) who reported from Al-Āsh‘ath bin Jābir is the grandfather of Naṣr bin ‘Alī Al-Jahdāmī.

Comments:

The Hadith proves that it is not allowed for a believing man or woman to make a will to the detriment of the legal heirs, or to make a disproportionate will in favor of a certain heir to the detriment of others, or to make a false declaration of a debt upon himself or herself in order to do wrong to the heirs — all these acts amount to committing a sin of a proportion whose only recompense is Hellfire.

\(^{[1]}\) An-Nisā’ 4:12,13.
Chapter 3. What Has Been Related About Encouraging (To Make) The Will

2118. Ibn 'Umar narrated that the Messenger of Allah ﷺ said: “It is not right for a Muslim man to spend two nights, having what he would will, without having his will written with him.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. A similar narration has been reported from Az-Zuhrī, from Sālim, from Ibn ‘Umar from the Prophet ﷺ.

Comments:

If a man owes some money to someone, or is keeping a trust to be delivered to the rightful owner, then he is duty-bound to make a will in this regard. The will may as well be committed to writing, if necessary.

Chapter 4. What Has Been Related That The Prophet ﷺ Did Not Leave A Will

2119. Ṭalhah bin Muṣarrīf said: “I said to Ibn Abī Awfā: ‘Did the Messenger of Allah ﷺ leave a will?’ He said: ‘No.’ I said: ‘How is the will written, and how was it enjoined upon the people?’ He said: ‘It was ordered in the Book of Allāh, Most High.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih [Gharīb]. We do not know of it except through the narration of Mālik bin Mīghwāl.
Comments:

The Shi'ah, taking their cue from 'Abdullâh bin Šābā', falsely propagated the story that the Messenger of Allâh ﷺ had appointed 'All as his executor and political successor. That is why everytime the Companions were questioned about whether the Messenger of Allâh ﷺ had left any will, they replied in the negative. The Prophet ﷺ in fact did not make any testament, even regarding his property or wealth.

Chapter 5. What Has Been Related About ‘There Is No Will For The Heir’

2120. Abû Ūmâmah said: “During the year of the Farwell Pilgrimage, I heard the Messenger of Allâh ﷺ saying in his Ḳhuṭbah: ‘Indeed Allâh, Most Blessed and Most High, has given the right due to everyone deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone,[1] and their reckoning is for Allâh, Most High. And whoever claims someone other than his father, or an affiliations with other than his Mawālî, then upon him is the continued curse of Allâh until the Day of Judgement. The wife is not to spend from her husband’s house except with her husband’s permission.’ They said: ‘O Messenger of Allâh! Not even food?’ He said: ‘That is the most virtuous of our wealth.’ And he said: ‘The borrowed is to be returned, the endowment is to be

[1] See number 1157.
refunded, and the debt is to be repaid, and the guarantor is responsible.”[1] (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Amr bin Khārijah and Anas bin Mālik. This Hadith is Hasan [Sahih], and it has been reported from Abū Umāmah from the Prophet through routes other than this. The narrations of Ismā‘il bin ‘Ayyāsh from the people of Al-‘Iร" and the people of Al-Ḥijāz are not that strong where he is alone in reporting it, because he reported Munkar narrations from them. His narrations from the people of Aṣh-Shām are more reliable. This is what Muḥammad bin Ismā‘il said.


[1] This last part appeared previously, see no. 1265.
2121. ‘Amr bin Khārajah narrated: “The Prophet ℒﷺ gave a Khutbah upon his she-camel, while I was under the front of her neck, and she was chewing her cud, with her saliva dripping between my shoulders. I heard him saying: ‘Indeed Allāh, Most Blessed and Most High, has given the right due to every one deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone.’” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Šāhiḥ.

Comments:
The Ḥadīth conclusively proves that it is prohibited for anyone to make a will or testament in favor of a legal heir, and there is unanimity of opinion among the scholars that no will favoring a particular heir can be made without the consent of all other heirs.

Chapter 6. What Has Been Related About Beginning With The Debt Before The Will

2122. Al-Ḥārith narrated from ‘Ali: “The Prophet ℒﷺ judged with the debt before the will, and you people recite the will before the debt.” (Hasan)

[Abū ‘Eisā said:] This is acted upon according to the people of knowledge in general; the debt is to be (settled) before the will.
Being meticulous about words and their lexical definition is not the best way to understand the real meaning of the Qur'an. An example of this attitude, as rightly mentioned in this Hadith, would be to suppose that since we find the mention of the execution of the will before the (clearing of) debt, the former should precede the latter, which is a patently wrong notion.

**Chapter 7. What Has Been Related About A Man Giving Charity Or Freeing A Slave At The Time Of His Death**

2123. Abū Ḥabībah At-Tā'ī said: “My brother willed a portion of his wealth to me. So I met Abū Ad-Dardā’ and said: ‘My brother has willed a portion of his wealth to me, so where do you suggest that I should give it – to the poor, the needy, or the Mujāhidīn in Allāh’s Cause?’ He said: ‘As for me, then I would not consider them equal to the Mujāhidīn. I heard the Messenger of Allāh ﷺ saying: “The parable of the one who frees a slave at the time of his death is that of the one who gives a gift when he is satisfied (fulfilled his needs).” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
Comments:
What we learn from the Hadith is that true charity meriting greater reward from Allâh is the one that a man makes during the days of his health of body and greed for wealth. To give away the wealth when one is at the brink of death, and the inheritance is about to go to the heirs, is an act of much less value meriting much less reward in the Hereafter.

Chapter 8.

2124. ‘Urwah narrated that ‘Aishah had informed him that Barirah came to her (‘Aishah) seeking her help for her writ of emancipation, and she had not yet paid anything for her writ of emancipation. So ‘Aishah said to her: “Return to your people, and if they agree to me paying for your writ of emancipation and that your Walâ’ will be for me, then I will do so.” So Barirah mentioned that to her people and they refused. They said: “If she wants the reward for (freeing) you while the Walâ’ is for us, then let her do it.” So I mentioned that to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: “Buy her, then free her, for the Walâ’ is only for the one who frees.” Then the Messenger of Allâh ﷺ stood and said: “What is the case of people who make conditions that are not in Allâh’s Book? Whoever makes a condition that is not in Allâh’s Book, then it will not be so for him, even if he were to make a condition a hundred times.”

(Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih, and it has been reported through more than one
route from 'Āishah. This is acted upon according to the people of knowledge, the \textit{Walā'} is for the one who does the freeing.

\begin{quote}
تخريج: متفق عليه، وأخرج البخاري، المكتاب، باب ما يجوز من شروط المكتاب ...
\end{quote}

Comments:

The people of knowledge, on the basis of this \textit{Hadīth} unanimously hold that \textit{Walā'} (right of the master to inherit any property the slave freed by him may acquire after emancipation) belongs only to the person that has freed the person concerned. The \textit{Hadīth} tells us that Barirah ḥadīth had concluded a contract with her masters to secure her emancipation on payment of a certain amount of money payable in instalments. She was at that time trying to raise money for the purpose, and had already collected some money, but had not until then, paid anything. It was for this purpose that she had come to 'Āishah ḥadīth for help. 'Āishah ḥadīth agreed to pay the entire amount in one go, and declared that after her manumission the \textit{Walā'} would belong to her.
Chapter 1. What Has Been Related About The Walâ’ Is For The One Who Frees

2125. 'Aishah narrated that she wanted to buy Barirah but (her owners) stipulated that they should have her Walâ’, so the Prophet said: “The Walâ’ is for the one who gives the price, or for the one who grants the favor.” (Sahîh)

[Abû 'Eisâ said:] There are narrations on this topic from Ibn 'Umar and Abû Hurairah.

This Hadith is Hasan Sahih, and this is acted upon according to the people of knowledge.

Comments:
On the basis of this Hadith the people of knowledge are unanimous in their view that Walâ’ belongs only to the person that frees the concerned slave or pays money for his freedom. In case the freed slave dies and leaves no heirs, then his emancipator shall inherit his/her property even in the presence of his 'Âsabah (Al-Mughni, v.9, p.215).
Chapter 2. What Has Been Related About The Prohibition From Selling The Walā’ And (From) Conferring It

2126. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allah prohibited selling the Walā’ and [from] conferring it. (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. We do not know of it except as a narration of ‘Abdullāh bin Dinār from Ibn ‘Umar from the Prophet. Shu’bah, Sufyān Ath-Thawri, and Mālik bin Anas (also) reported it from ‘Abdullāh bin Dinār. It has been related that Shu’bah said: “I so wished that ‘Abdullāh bin Dinār would permit me when he narrated this Hadith that I stand-up, so that I kiss his head.”[1] And Yahya bin Sulaim reported this Hadith from ‘Ubaidullāh bin ‘Umar from Nāfi’, from Ibn ‘Umar from the Prophet. But this is mistaken, Yahya bin Sulaim erred in it, what is correct is: “From ‘Ubaidullāh bin ‘Umar, from ‘Abdullāh bin Dinār, from Ibn ‘Umar from the Prophet.” This is how it was reported by more than one narrator from ‘Ubaidullāh bin ‘Umar.

[Abū ‘Eisā said:] And ‘Abdullāh bin Dinār is alone with this Hadith.

[1] Because he is the only one who narrates it, so Shu’bah considered it of tremendous benefit to hear it from him.
Comments:

This Hadith makes it impermissible to sell Walâ’ or confer it to someone else, or even to allow someone other than the emancipator to establish such a relationship. This is the view held by the vast majority of scholars including the Four A‘immah of Jurisprudence.

Chapter 3. What Has Been Related About Whoever Claims His Walâ’ to Be For Other Than His Mawâlî, Or Claims Someone Else Other Than His Father

2127. Ibrahim At-Taimi narrated from his father: " ‘Ali delivered a Khutbah for us in which he said: ‘Whoever claims that we have some book to read other than Allah’s Book and this paper, which includes camel’s ages and things related to (relatiation for) wounds, then he has lied.’ And he said in it: “The Messenger of Allah said: ‘Al-Madinah is sacred, what is between ‘Air to Thawr, so whoever introduces in it any innovation or shelters an innovator[1] then upon him is the curse of Allah, the angels, and all people. On the Day of Judgement, Allah will not accept his compulsory nor optional good deeds.[2] And whoever claims someone else to be his father, or claims Walâ’ for someone other than his Mawâlî, then upon him is the curse of Allah, the angels, and all people; his compulsory and optional good deeds shall not be

[1] The word Ahâdîth in this narration refers to all sorts of Munkar (evil) as well as innovation. And: “Shelters an innovator...”; Muhdîth is one who initiates either the evil or the innovation, it is also recited as Muhdath which refers to the innovation itself. See Minnat Al-Mun’im.

[2] Sarf and ‘Adî; and they say it means Allah will not accept any repentance (Sarf) not ransom (‘Adî).
accepted. The covenants of the Muslims are one, it covers the rest of them."[11] (Sunan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Some of them reported it similarly from Al-A’mash, from Ibrāhim At-Taimī, from Al-Hārith bin Suwaid from ‘Ali.

[Abū ‘Eisā said:] It has been reported through more than one route from ‘Ali [from the Prophet ﷺ].

Comments:
The Hadith proves that the Haram (inviolable status) of Al-Madinah extends from ‘Air to Thawr. Innovating things in religion or committing acts against the laws of Sharī‘ah, especially in Al-Madinah would, therefore, be regarded as acts of great sin which would even deprive the person of the reward of all kinds of his virtuous deeds, whether obligatory or optional, and would attract the curse of Allāh, of angels and of all people. Similarly, misrepresenting one’s father’s parentage and clan, or assuming the clientage (Walā) of someone other than one’s masters (Mawāli) is an accursed act.

Chapter 4. What Has Been Related About A Man Negating The Legitimacy Of His Child

2128. Abū Hurairah narrated that a man from [Banū] Fazārah came to the Prophet ﷺ and said: “O Messenger of Allāh! My wife gave birth to a black boy.” So the Prophet ﷺ said: “[Do you have any camels?]” He said: “Yes.” He said: “Then what are their colors?” He said: “Red.” He said: “Is there a grey one among them?” He said: “Yes, there is a grey one among them.” He said: “From where does

[1] This last part appeared previously, see the discussion after no. 1579.
that come?” He said: “Perhaps it is hereditary.” He said: “Then in the same way, perhaps it is his heredity.” (Sahih)

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

Comments:
The Hadith proves the fact that it is not necessary for children to take their features and complexion from their father alone, and it is not proper to attribute them to someone else simply on the basis of difference in features or color. A child may take the color of either the family of its father or of its mother.

Chapter 5. What Has Been Related About The Qāʾif (Those Who Are Experts On Heredity)

2129. ‘Aishah narrated that the Prophet visited her in a very happy mood, his face beaming with joy and said: “Don’t you see that the Mujazziz looked just now at Zaid bin Häritchah and Usámah bin Zaid, and said: ‘These feet belong to each other.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih. Sufyān bin ‘Uyainah reported this Hadith from Az-Zuhri, from ‘Urwah, from ‘Aishah and he added in it: “Don’t you see that the Mujazziz passed by Zaid bin Häritchah and Usámah bin Zaid while their heads were covered, and their feet were exposed, and he said: ‘These feet belong to each other.’”

This is how Sa’eed bin ‘Abdur-Rahmān – and more than one
narrator – narrated this Hadith from Sufyân bin ‘Uyainah, from Az-Zuhri [from ‘Urwh, from ‘Āishah. And this Hadith is Hasan Sahîh].

Some of the people of knowledge used this Hadith to support the case of the Qâ‘if.

تخرج: منفق عليه، وأخرجه مسلم، الرضاع، باب العمل بإنحلاق القاتف الولد، ح: 1459

Comments:

Zaid was a man of fair complexion, while Usâmah had a very dark complexion. The infidels, therefore, used to scandalize his lineage. But when someone known for his expertise in heredity declared them as from one stock, the disbelievers lost the very basis of their taunt, and had to accept the truth that met their own criterion.

Chapter 6. Regarding The Prophet Encouraging Gifts

2130. Abú Hurairah narrated that the Prophet said: “Give gifts, for indeed the gift removes bad feelings from the chest. And let the neighbor not look down upon (the gift of) her neighbor, even if it be the lower shanks of sheep.” [Da‘îf]

[Abû ‘Eisâ said:] This Hadith is Gharib from this route. Abû Ma’shar’s name is Najîh, the freed slave of Banû Hâshim. Some of the people of knowledge criticized him due to his poor memory.

Comments:

المعجم ٦ - باب: في حَدِيث النَّبِيّ

على الهدية (الحجة ٦)

2130 - حَدَّثَنَا أَبُو حُرَيْرَةُ بْنُ مُرَوَّانٍ البصريُّ : حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءُ : أَخْرَجَ أَبُو مُعَسَّرٍ عَنْ سُيَّبَدَ، عَنْ أَبِي هِرْيَرَةٍ عَنْ النَّبِيّ ﷺ قَالَ : "يَهَادُوا إِنَّ الْهَدِيَّةَ تَذْهِبُ وَحُرُّ الصُّدُورِ، وَلَا تَحْفُرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ شَقَّ فِي سَيْسَنِ شَأَّهُ". (قَالَ أَبُو عِيسَى) : هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوُجُوهِ. وأَبُو مُعَسَّر اسْتَفْتَهُ تَجْهِيْنَ مُؤَلِّي بَنِي هَاشِم، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعُلَّمِ مِنْ قَبْلِ جَفْهُهُ.


وحدثت: "ولَا تحفرن جارة لجارةها ولو شق فرسن شاة" له شاهد عند البخاري، ح: ٢٠١٧ ومسلم، ح: ١٣٠٠.

[1] His saying: “Give gifts to spread love (among each other)" was recorded by Al-Bukhârî in Al-Adab Al-Mufrad no. 594, and graded Hasan by Shaikh Al-Albâni. The second half of this Hadith: “Let the neighbor not look down upon...” is recorded by Al-Bukhârî (6017) and Muslim (2379) in their Sahîh.
Comments:

It is a social necessity and custom to exchange gifts and presents amongst neighbors and friends since it promotes mutual love and fellow-feeling. Such interactions also have the effect of healing the rifts in relations, if any, and removing mutual ill-feelings and misunderstandings.

Chapter 7. What Has Been Related About It Being Disliked To Take Back Gifts

2131. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “The parable of the one who gives a gift, and then takes it back, is that of a dog who eats until he is full, and vomits, then he returns to [take back] his vomit.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Abbās and ‘Abdullāh bin ‘Amr.

2132. Ibn ‘Umar and Ibn ‘Abbās narrated the Marfū’ Ḥadīth: “It is not lawful for a man to give a gift and then take it back, except in the case of the father with what he gave to his son. And the parable of the one who gives a gift and then takes it back, is that of the dog who eats until he is full and vomits, then he returns to his vomit.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih. Ash-Shāfī’ī said: “It is not lawful for one who confers something to take it back, except in
the case of the father. He may take back what he gave to his son" and he used this *Hadith* as proof.

"наяن يَزْجِعُ فِيهَا إِلاَّ الْوَالِدُ قَلْهُ أَنَّ يَزْجِعُ فيمَا أَغْطَى وَلَدَهُ، وَاَحْتَجَ بْنِهِ الدِّيْنِ.

**نَخْرِيج:** [إِسْتَنَادهُ صَحِيحُ] وَانظِرُ الحَدِيثِ السَّابِقِ.
Chapter 1. What Has Been Related About The Severity Of Engaging In (Debates About) Al-Qadar

2133. Abū Hurairah narrated: “The Messenger of Allah ﷺ came out to us while we were discussing about Al-Qadar. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: ‘Is this what I ordered you to do?’ – or: ‘Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.’” (Daif)[1]

[Abū ‘Eisā said:] There are narrations on this topic from ‘Umar, ‘Āishah, and Anas. And this Hadith is Gharib. We do not know of it from this route except through the narration of Ṣāliḥ Al-Murri. Ṣāliḥ Al-Murri has narrated strange narrations (Gharā‘ib) in

[1] The story in this Hadith has been reported by ‘Abdullāh bin ‘Amr bin Al-Ās. It was recorded by Ḥamād (2:178 & 196) with the mention of Al-Qadar, and Ibn Mājah (85). Al-Buṣrī said: “Its chain is Sahih”. And Shaikh Al-Albānī graded the narration of At-Tirmidhī Hasan. The prohibition of debating about Al-Qadar is the established creed of Ahl As-Sunnah wal-Jamā‘ah, as clearly indicated in Usul As-Sunnah by Imām  Hồmad as well as others.
Chapters On Al-Qadar

which he is alone [no one reported them except him].

Chapter 2. What Has Been Related About The Argument Between Adam and Musa, Peace Be Upon Them

2134. Abu Hurairah narrated that the Prophet ﷺ said: “Adam and Musa argued, Musa said: ‘O Adam! You are the one that Allah created with His Hand, and blew into you of His Spirit, and you misled the people and caused them to be expelled from Paradise.’ So Adam said: ‘You are Musa, the one Allah selected with His Speech! Are you blaming me for something I did which Allah had decreed for me, before creating the heavens and the earth?’ He said: ‘So Adam confuted Musa.’ (Sahih)

[Abu ‘Eisaa said:] There are narrations on this topic from ‘Umar and Jundab.

This Hadith is Hasan [Sahih] Gharib from this route, as a narration of Sulaimaan At-Taimi from Al-A’mash. Some of the companions of Al-A’mash reported it similarly from Al-A’mash from Abu Salihi, from Abu Hurairah

[1] “Referring to the nobility and specificity of it, that is: ‘From a spirit which is created’ it does not indicate any limitation.” Tuhfat Al-Ahwadhi.
from the Prophet ﷺ. Some of them said: “From Al-'A'mash, from Abū Sālih, from Abū Sa'eed from the Prophet ﷺ.” This Hadith has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

**Comments:**

Whatever good or bad a man does was written fifty thousand years (a long time) before the creation of the heavens and earth. So, if a man does a bad deed, let him offer his repentance and seek forgiveness from Allāh. Once he has offered his repentance, there is no justification to blame him for the deed in question done by him.

**Chapter 3. What Has Been Related About Misery And Happiness**

2135. ‘Āśim bin ‘Ubaidullāh said: “I heard Sālim bin ‘Abdullāh narrating a Hadith from his father who said: “‘Umar said: “O Messenger of Allāh! Do you see that what we do is a new matter – or a matter initiated – or it is a matter already concluded?” He  said: “O Ibn Al-Khaṭṭāb! It is a matter already concluded. For everyone is suited (for that for which he his created). As for one who is among the people of happiness, then he works for happiness, and as for one who is among the people of misery, then he works for his misery.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ali,
Chapters On Al-Qadar

Hudhaifah bin Asid, Anas, and 'Imran bin Husain. This Hadith is Hasan Sahih.

The blessed ones among the people are enabled to do things that are virtuous and good. The wretched ones, on the other hand, are enabled to do things that are sinful and evil.

2136. 'Ali narrated: "We were with the Messenger of Allah and he was scraping the ground, when he raised his head to the heavens, then said: 'There is not one of you but (his place) is known' – Waki' said: 'His place has been decreed (be it) in the Fire, and (or) his place in Paradise.' They said: 'Shall we not rely upon this O Messenger of Allah?' He said: 'No. Work, for everyone is facilitated for what he was created.' (Sahih) [Abu 'Eiśā said:] This Hadith is Hasan Sahih.

Every one of us is being enabled to do what is written for him. There is no getting away from those deeds. But since no one knows what is allotted for him, or whether he is destined to do acts of blessedness or of wretchedness, each one of us is obligated to abide by the dictates of the Shari'ah and do virtuous deeds, as exhorted to by the Prophets and written in the Holy Books.
Chapter 4. What Has Been Related About ‘One’s Deeds Depend Upon One’s End’

2137. ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh narrated to us – and he is the truthful and entrusted one: ‘Indeed the creation of one of you is gathered inside his mother in forty days. Then, for a similar period, he is a clot. Then, for a similar period, he is a piece of flesh. Then Allāh sends the angel to him to blow the soul into him, and he is ordered to write four (things): To write his provision, his life-span, his works, and whether he will be wretched or happy. By the One besides Whom there is none other worthy of worship! One of you will do deeds of the people of Paradise, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of the Fire, so that he enters it. And indeed one of you will do deeds of the people of the Fire, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of Paradise, so that he enters it.’” (Sahih)

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

(Another chain, but including Yahya bin Sa‘eed) with similar meaning.

[Abū ‘Eisā said:] There are
narrations on this topic from Abū Hurairah and Anas, and I heard Ahmad bin Al-Hasan saying: “I heard Ahmad bin Hanbal saying: ‘I have not seen the likes of Yahya bin Sa'eed with my eyes.’”[1] And this Hadith is Hasan Sahih.

Shu‘bah and Ath-Thawrī reported similar from Al-A‘mash.

(Another chain) with similar meaning.


Comments:

It is necessary that all of us be constantly supplicating to Allah for a good end to our lives, and salvation from an evil end. It is also necessary that we, on the basis of our seeing a person doing what he does, do not jump to judgement on whether he is destined for Hell or Paradise, since we have no means to know how he will behave towards the end of his life.

Chapter 5. What Has Been Related About ‘Every Child Is Born Upon the Fitrah’

2138. Abū Hurairah narrated that the Messenger of Allah said: “Every child is born upon the Millah, then his parents make him a Jew, a Christian, or an idolater.” It was said: “O Messenger of Allah! What about those who die before that?” He said: “Allah knows best what they would have done.” (Saḥīḥ)

(Another chain) with similar in meaning, and he said: “Born upon the Fitrah.”

[1] He cited this quote because Yahya bin Sa’eed is one of the narrators of the second chain.
Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣāhiḥ.

It has been reported by Shu'bah and others from Al-A’mash, from Abū Sāliḥ, from Abū Hurairah from the Prophet that he said: “Born upon the Fitrah.” [And there is a narration on this topic from Al-Aswad bin Sarī].

Comments:
Even if a child dies before attaining the age of maturity, reason and impressionability, Allāh knows perfectly well as to how he would behave if he were to live longer. But since he died before attaining the age of discerning right from wrong, it will be construed that he died on the upright nature i.e., Islam, and shall be admitted to Paradise. (Tuhfat Al-Ahwādhi, v.3, pp.197-198)

Chapter 6. What Has Been Related About ‘Nothing Turns Back Al-Qadar Except Supplication’

2139. Salmān narrated that the Messenger of Allāh said: “Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness.” (Da’if)

[Abū ‘Eisā said:] There is a narration on this topic from Abū Asīd.

This Hadīth is Hasan Gharīb as a narration of Yahyā bin Al-Durais. And there are two persons known as Abū Mawdūd, one of them is...
called Fiḏdah, and the other `Abdul-‘Azīz bin Abī Sulaimān. One of them is from Al-Baṣrah, and the other from Al-Madinah, and they lived during the same era. The Abū Mawdūd who reported this Ḥadīth – his name is Fiḏdah, from Al-Baṣrah.

Changes wrought in the Divine Decree by Allāh in response to man’s supplication or His granting him extension in the life-span – all this is predetermined. But since we have no knowledge of it, from our perspective it is a change and an extension but not so in Allāh’s knowledge and decree.

Chapter 7. What Has Been Related About ‘The Hearts Are Between The Fingers Of Ar-Rahmān’

2140. Anas narrated: “The Messenger of Allāh ﷺ would often say: Yā Muqallibal-qulub, thabbit qalbi ‘ala dinik (‘O Changer of the Hearts! Strengthen my heart upon Your religion.’) So I said: ‘O Prophet of Allāh! We believe in you and what you have come with, but do you fear for us?’ He said: ‘Yes. Indeed the hearts are between two Fingers of Allāh’s Fingers, He changes them as He wills.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from An-Nawwās bin Sam‘ān, Umm Salamah, ‘Abdullāh, ‘Aishah, and Abū Dharr.
This Hadith is Ḥasan Ṣaḥīḥ. This is how it was reported by more than one narrator from Al-ʿAʾmash, from Abū Sufyān, from Anas. And some of them reported it from Al-ʿAʾmash, from Abū Sufyān, from Jābir from the Prophet ﷺ. The narration of Abū Sufyān from Anas is more authentic.

Comments:
Allāh does have Hands and Fingers but not like those of His creatures. They are as befit His grandeur and glory. He is, thus, above all resemblance and similitude. We believe in them as they are mentioned in the Qurʿān and Ḥadīth without coining any similitude, or conjuring up any image, nor denying and explaining them away.

Chapter 8. What Has Been Related About ‘Allāh Wrote A List Of The People Of Paradise And The People Of The Fire’

2141. Abdullah bin ‘Amr narrated: “The Messenger of Allāh ﷺ came out to us with two books in hand. And he said: ‘Do you know what these two books are?’ We said: ‘No, O Messenger of Allāh! Unless you inform us.’ He said about the one that was in his right hand: ‘This is a book from the Lord of the worlds, in it are the names of the people of Paradise, and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no
addition to them nor deduction from them forever.' Then he said about the one that was in his left: 'This is a book from the Lord of the worlds, in it are the names of the people of the Fire and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no addition to them nor deduction from them forever.' The Companions said: 'So why work O Messenger of Allah! Since the matter is already decided (and over)!' He said: 'Seek to do what is right and draw nearer, for indeed the inhabitant of Paradise shall have his work sealed off with the deeds of the people of Paradise, whichever deeds he did. And indeed the inhabitant of the Fire shall have his work sealed off with the deeds of the people of the Fire, whichever deeds he did.' Then the Messenger of Allah motioned with his hands, casting them down and said: 'Your Lord finished with the slaves, a group in Paradise, and a group in the Blazing Fire.'”

(Another chain) with similar narration.

[Abū ‘Eisā said:] There is a report on this topic from Ibn ‘Umar.

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

Abū Qabil’s (a narrator in the chain) name is Huyayy bin Hāni’.

تخريج: [إسناد حسن] وأخرجه النسائي في الكبرى، ح: ۱۱۴۷۳ عن قتيبة وأحمد: ۲/۲۱۷ من حديث اللبث بن سعد بن أبي قبيظ هو حني بن هاني المعافري. وفي الباب عن ابن عمر

البزار (كشف الأسئلة): ۲۶/۲۱۵۶، ح: ۲۲.
Comments:
There is no getting away from doing the deeds. Allāh has simply written them because man will do those deeds. Allāh would never write them if man was not to do them. Allāh’s act is thus in consonance with what is a fact. The written things are bound to happen even as they are written since the writing reflects the fact. It cannot, therefore, be argued: Why do we need to do the deeds and for what purpose?

2142. Anas narrated that the Messenger of Allāh ﷺ said: “When Allāh wants good for a slave, He puts him in action.” It was said: “How does he put him in action Messenger of Allāh?” He said: “By making him meet up with righteous deeds before death.” (Ṣaḥīḥ)

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

Comments:
Man derives his ability to perform virtuous deeds from Allāh. Then again, it is Allāh who is the final arbiter and judge of those deeds. We must, therefore, keep on praying to Allāh for grant of ability to do such deeds and that He favor them with His approval and acceptance.

Chapter 9. What Has Been Related About ‘There Is No Adwa Nor Hamah, Nor Ṣafar’¹¹

2143. Ibn Mas‘ūd narrated: “The Messenger of Allāh ﷺ stood among us and said: ‘One thing does not infect another.’ So a Bedouin said: ‘O Messenger of Allāh! If a camel gets mangy glands

¹¹ They say it is an ailment that strikes the stomach, or a worm that gets in the stomach of cattle and people, and it is more contagious than mange according to the Arabs, and they say other than that.
and we leave it at the resting place of camels, then all of the camels get mange?" The Messenger of Allah ﷺ said: 'Who caused the first to get mange? There is no 'Adwa nor Safar. Allah ﷻ created every soul, so He wrote its life, its provision, and its afflictions.'''

(Sahih)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Ibn 'Abbas, and Anas.

And I heard Muḥammad bin ‘Amr bin Ṣafwān Ath-Thaqafi Al-Baṣrī say: ‘I heard ‘Ali bin Al-Madīnī saying: 'If I were to swear between the Corner (of the Black Stone) and the Maqām, then I would swear that I have not seen anyone more knowledgeable than ‘Abdur-Rahmān bin Mahdī.'”[1]

Comments:

Matters relating to contagious diseases have already been discussed under chapter on nos. 1614&1615. As for Ḥāmah, it means an owl, about which people believed that if it was found sitting over someone’s house it meant impending death for someone in the household. Some of the scholars hold the view that the word Ḥāmah refers to the pagan Arab’s belief that if someone in the family was murdered and the murder went unrequited, then his skull or spirit or bones hovered over the house demanding blood to satisfy the thirst. The Messenger of Allah ﷺ declared the falsehood of all these false presumptions.

[1] Meaning one of the narrators in the chain for this Hadīth.
Chapter 10. What Has Been Related About Iman Including Belief in the Good and Bad of Al-Qadar

2144. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “A slave (of Allāh) shall not believe until he believes in Al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ubādah, Jābir, and ‘Abdullāh bin ‘Amr.

This Hadith is Gharib as a narration of Jābir, we do not know of it except as a narration of ‘Abdullāh bin Maimūn, and ‘Abdullāh bin Maimūn is Munkar in Hadith!¹

Comments:

Whatever is befalling or has befallen a man, he could not have avoided it. Similarly, whatever is passing him by could not have befallen him. This is a patent truth. If one of us does not believe in this, he only puts a seal on his lack of knowledge and understanding and makes himself an impotent and helpless creature.

2145. ‘Alī narrated that the Messenger of Allāh ﷺ said: “A slave (of Allāh) shall not believe until he believes in four: The testimony of La Ilāha Illā Allāh, and that I am the Messenger of Allāh
whom He sent with the Truth, and he believes in the death, and he believes in the Resurrection after death, and he believes in Al-Qadar.” (Hasan)


2145.b Another chain with similar narration.

[Abū ‘Eisā said:] The narration of Abū Dāwūd from Shu‘bāh (no. 2145) is more authentic in my view than the narration of An-Nādhr. This is how it was reported by more than one narrator from Mānsūr, from Rībī', from ‘Alī. Al-Jarūd narrated to us, he said: “I heard Wākī saying: ‘It has been conveyed to me that Rībī' bin Hīrāsh did not utter even one lie in Islām (i.e., after he professed Islām).’”

Chapter 11. What Has Been Related About The Soul Dies Wherever It Is Decreed For It

2146. Matar bin ‘Ukāmis narrated that the Messenger of Allāh said: “When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it.” (Sahih)

[Abū ‘Eisā said:] There is something on this topic from Abū ‘Azzāh. And this Hadith is Hasan Gharīb, we do not know of Māṭar
bin 'Ukämis (narrating), from the Prophet  other than this Hadith.
(Another chain) with similar narration.

Comments:
How and where a man is to spend the various stages of his life, Allah knows it all. Moreover, in what land a man will die and how he will reach there, is also pre-determined, even as the Allah says: “No person knows in what land he will die.” (31:34)

2147. Abü ‘Azzah narrated that the Messenger of Allah  said: “When Allah decrees that a slave (of His) is to die in a land, He makes him have some need from it.” Or, he said: “In it.” (Sahih)

[Abü ‘Eisá said:] This Hadith is Sahih. Abü ‘Azzah was a Companion, and his name is Yasár bin ‘Abd. Abü Al-Maliḥ Ibn Usãmah (a narrator in the chain) is ‘Ámir bin Usãmah bin ‘Umair Al-Hudhalj, and it is said that he is Zaid bin Usãmah.

Chapter 12. What Has Been Related About Ar-Ruaya And Remedies Do Not Turn Back Anything That Allah Decreed

2148. Ibn Abi Khizãmah narrated from his father, that a man came to
the Prophet ﷺ and said: “O Messenger of Allah! Do you think that the Ruqyah we use, the treatments we use, and what we seek to protect ourselves with prevent anything from Allah’s Decree?” He said: ‘They are from Allah’s Decree.’”[1] (Da’f)

[Abū ‘Elsā said:] We do not know of this Hadīth except as a narration of Az-Zuhrī. More than one narrator has reported this from Sufyān, from Az-Zuhrī, from Abū Khizāmah from his father, and this is more correct. This is what was said by more than one narrator, “From Az-Zuhrī, from Abū Khizāmah from his father.”

Comments:

Effectiveness or otherwise of devices like recitation of holy texts over patients, various forms of medication, or taking preventive measures against diseases etc. has already been determined. There is no basis, therefore, to presume that these measures will change the Divine Decree.

Chapter 13. What Has Been Related About The Qadariyyah

2149. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ said: “There are two groups in my Ummah for whom there is no share in Islām: The Murji’ah and the Qadariyyah.” (Da’f)

[Abū ‘Elsā said:] There are narrations on this topic from ‘Umar, Ibn ‘Amr, and Rāfī’ bin Khadij. This Ḥadīth is Hasan Gharīb Sahīh.

(Other chains) with similar narrations.

Comments:

The Prophet’s saying, “There is no share in Islam for Murji’ah and Qadariyyah” in fact means that these groups have no correct understanding of Islam; they have deviated from the right path. A vast majority of the scholars of religion do not consider these groups outside the pale of Islam; they only regard them as innovators who have gone astray (Tuhfat Al-Alwahdhi, v.3, p.202).

Chapter 14. If The Calamities Miss The Son Of Adam He Is Stricken By Decrepitude

2150. Mu'tarrif bin 'Abdullâh bin Ash-Shikh-khîr narrated from his father, from the Prophet ﷺ, who said: “Ibn Âdam was fashioned with ninety-nine calamities surrounding him, if the calamities miss him, he is stricken by decrepitude until he dies.” (Da'if)
(Abū ‘Eisā said:) This Ḥadīth is Ḥasan Gharīb, we do not know of it except through this route.

Abū Al-‘Awwām (a narrator in the chain) is ‘Imrān [and he is Ibn Dawūd] Al-Qatṭān.

Comments:

Man has to suffer so many pains, adversities and diseases in life that could potentially lead him to death. In case he is able to outlive all these, then he is caught up in the thrall of decrepitude which would neither relent nor leave him until the last breath of his life. It is, therefore, only proper that we accept these happenings as part of the Divine Decree.

Chapter 15. What Has Been Related About Being Satisfied With The Decree

2151. Sa‘d narrated that the Messenger of Allah ﷺ said: “From (the signs of) the son of Ādām’s prosperity, is his satisfaction with what Allāh decreed for him, and from the son of Ādām’s misery is his avoiding to request guidance from Allāh, and from the son of Ādām’s misery is his anger with what Allāh decreed for him.” (Da‘īf)

(‘Abū ‘Eisā said:) This Ḥadīth is Gharīb, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and he is Abī Ibrāhīm Al-Madānī, and he is not strong (as a narrator) according to the people of Ḥadīth.
Comments:
Whatever is happening in the world, be it good or bad, pain or pleasure, it is happening by Allâh’s will and pleasure. We must, therefore, continue to pray to Him for good and protection from evil. We should, moreover, accept with an open heart whatever He has decided or decreed for us.

Chapter 16. What Has Been Related About The Threats For Those Who Deny Al-Qadar

2152. Nâfi’ narrated that a man came to Ibn ‘Umar and said: “So-and-so conveys his Salâm to you.” So he said: “It has been conveyed to me that he has innovated, so if he has indeed innovated, then do not convey my Salâm to him, for I heard the Messenger of Allâh saying: ‘In this Ummah’ or: ‘In my Ummah’ – the doubt was his – “a collapse of the earth, or a transformation, or stones shall rain upon the people of Al-Qadr.’”

(Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh Gharib, and Abû Sâkh’s (a narrator in the chain) name is Humaid bin Ziyâd.

Comments:
Denying the truth of the Divine Decree is a serious innovation that could attract punishment by either the collapse of the earth on the culprit or the disfigurement of his face, or the raining of stones over him from above. A man of this characteristic loses the right to receive good wishes or salutations from the believers.

2153. [Ibn ‘Umar narrated from the Prophet: “There will be a...
collapse of the earth and transformation[1] in my Ummah, and that is for those who deny Al-Qadar.”] (Hasan)

Chapter 17. Signifying The Importance Of Believing In Al-Qadar

2154. ‘Aishah narrated that the Messenger of Allah ﷺ said: “Six are cursed, being cursed by Allah and by every Prophet that came: The one who adds to Allah’s Book, the one who denies Allah’s Qadar, the one who rules with tyranny by which he honors whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, and the abandoner of my Sunnah.”] (Hasan)

[Abu ‘Eisā said:] This is how ‘Abdur-Rahmān bin Abī Al-Mawālī narrated this Hadīth; from ‘Ubaīdullāh bin ‘Abdur-Rahmān bin Mawḥab, from ‘Amrah, from ‘Aishah from the Prophet ﷺ. Sufyān Ath-Thawrī, Hāfṣ bin Ghiyāth and others reported it from ‘Ubaīdullāh bin ‘Abdur-Rahmān bin Mawḥab, from ‘Alī bin Ḥusayn from the Prophet ﷺ in Mursal form, and this is more correct.

All the six things mentioned in the Hadith run counter to the teachings of Islam. Anyone perpetrating these shall drive himself away from Allah’s grace and make himself deserving of the curse of His Prophets.

2155. ‘Abdul-Wâhid bin Sulaim narrated: “I arrived in Makkah and met ‘Atã’ bin Abî Rabâh. I said to him: ‘O Abû Muhammad! The people of Al-Barah speak about Al-Qadar.’ He said: ‘O my son! Do you recite the Qur’ãn?’ I said: ‘Yes.’ He said: ‘Then recite Az-Zukhruf to me.’” He said: “So I recited: Ha Mim. By the manifest Book. Verily, We have made it a Qur’ãn in Arabic that you may be able to understand. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.[1]

Then he said: ‘Do you know what the Mother of the Book is?’ I said: ‘Allah and His Messenger know better.’ He said: ‘It is a book that Allah wrote before He created the Heavens, and before He created the earth. In it, it is (written): Fir’awn is among the inhabitants of the Fire, and in it is: Perish the two hands of Abû Lahab, and perish he!’[2]

‘Atã’ said: ‘I met Al-Walid the son of ‘Ubâdah bin Aš-Sâmît the Companion of the Messenger of Allah ﷺ and asked him: “What was your father’s admonition when he died?” He said: “He called me and

said: 'O my son! Have Taqwâ of Allah, and know that you will never have Taqwâ of Allah until you believe in Allah, and you believe in Al-Qadar - all of it - its good and its bad. If you die upon other than this you shall enter the Fire. Indeed I heard the Messenger of Allah saying: “Verily the first of what Allah created was the Pen. So He said: ‘Write.’ It said: ‘What shall I write?’ He said: ‘Write Al-Qadar, what it is, and what shall be, until the end.’” (Sahîh)

[Abû ‘Eïsâ said:] This Hadîth is Gharib [from this route].\[1\]

2156. Abdullâh bin ‘Amr narrated that the Messenger of Allah said: “Allah decreed the measures fifty-thousand years before He created the Heavens and the earth.” (Sahîh)

[Abû ‘Eïsâ said:] This Hadîth is Hasan Sahîh Gharib.

Comments:

Allah had commanded the Pen to write what was going to happen. Thus, whatever has happened, or is happening, or will happen it is in accordance with what has been written, since Allah’s knowledge could not be contrary to

\[1\] It appears again, abridged, in number 3319, and he said: “Hasan Sahîh Gharib”
the fact or to the actual happening. Denying the Divine Decree, thus, amounts to denying both, Allah’s all-pervading knowledge and His perfect dominion.

2157. Abu Hurairah said: “Idolaters from the Quraish came to the Messenger of Allah quarreling about Al-Qadar. So this Ayah was revealed: The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell.” Verily, We have created all things with Qadar."[1] (Sahih)

[Abu `Eisa said:] This Hadith is Sahih.

Comments:

The Qur’anic Verse (54:49) is a clear proof of the fact that each creature’s destiny has already been determined, and there is absolutely nothing outside Allah’s fore-knowledge. The next Verse in the cited portion also supports this fact.

Chapter 1. What Has Been Related About ‘The Blood Of A Muslim Is Not Lawful Except For One Of Three’

2158. Abū Umāmah bin Sahl bin Ḥunaif narrated that on the day of siege, ‘Uthmān bin ‘Affān stood overlooking the people, and he said: “I swear to you by Allāh! You know that the Messenger of Allāh ﷺ said: ‘The blood of a Muslim man is not lawful, except for one of three (cases): Illegitimate sexual relations after Iḥṣān (having been married), or apostasy after Islam, or taking a life without right, for which he is killed.’ By Allāh! I have never committed illegitimate sexual relations, not during Jahiliyyah nor during Islam, and I have not committed apostasy since I gave my pledge to the Messenger of Allāh ﷺ, and I have not taken a life that Allāh had made unlawful. So for what do you fight me?’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn Mas‘ūd, ‘Aishah, and Ibn ‘Abbās. This Hadith is Hasan. Ḥammād bin Salamah reported it from Yahya bin Sa‘eed in Marfū’ form. Yahya
bin Sa'eed Al-Qatțān and more than one narrator reported this Hadith from Yahya bin Sa'eed in Mawqūf, not Marfu' form. And this Hadith has been reported through other routes from ‘Uthmān from the Prophet [saw] [in Marfu’ form].

**Comments:**
Islam is a religion of peace. It does not allow the spilling of blood unlawfully. It does provide for killing the person that has wrongfully killed another person. It only allows the killing of a person in cases where the Islamic Law provides for the death sentence.

**Chapter 2. What Has Been Related About the Prohibition Of Blood And Wealth**

2159. Sulaimān bin ‘Amr bin Al-Ahwās narrated from his father who said: “During the Farewell Pilgrimage, I heard the Messenger of Allah [saw] saying: ‘Which day is this?’ They said: ‘The day of Al-Hajj Al-Akbar’. He said: ‘Indeed your blood, your wealth, your honor is sacred to each other, just as this day of yours is sacred in this city of yours. Indeed, no one commits a crime except against himself. Indeed none commits a crime for which his son is accountable, nor does a child commit a crime for which his father is held accountable. Indeed Ash-Shaitān has lost hope of ever being worshipped in this city of...”
Chapters On Al-Fitan

yours, but he will have compliance in what deeds of yours you consider insignificant, which he will be content with.” (Hasan)

[Abū 'Eisā said:] There are narrations on this topic from Abū Bakrah, Ibn ‘Abbās, Jābir, and Hidhīyam bin ‘Amr As-Sa’dī. This Ḥadīth is Hasan Sahih. Za’īdah reported similarly from Shabīb bin Gharqadah, and we do not know of it except as a narration of Shabīb bin Gharqadah.

Comments:

All the Ahādīth of this chapter conclusively prove that Islam attaches the highest importance to protecting the life, honor and wealth of all people.

Chapter 3. What Has Been Related About It is Not Lawful To Intimidate A Muslim

2160. ‘Abdullāh bin As-Sā’īb bin Yazīd narrated from his father, from his grandfather who said: "The Messenger of Allāh ﷺ said: ‘Let one of you not take his brothers staff, neither in play nor seriousness. Whoever took his brother’s staff,[1] then let him return it to him.” (Sahīh)

[1] “His brother’s belongings...” as is in the report in Abū Dāwūd. “He only cited the staff as an example because it is of the trivial things not considered so important by its owner, so that it is known that greater care must be taken concerning what is of importance (to it’s owner).” Tuhfat Al-Ahwādhi.
Abū ‘Eisā said: There are narrations on this topic from Ibn ‘Umar, Sulaimān bīn ʿUraḍ, Ja‘dah, and Abū Hurairah.

This Hadith is Hasan Gharib, we do not know of it except as a narration of Ibn Abī Dhi‘b. As-Sā‘īb bīn Yazīd was a Companion, he heard Ahādīth from the Prophet when he was a boy. The Prophet died when As-Sā‘īb was seven years old. Yazīd bīn As-Sā‘īb, his father, was one of the Companions of the Prophet, and he reported from the Prophet. [As-Sā‘īb bīn Yazīd is the son of Namīr’s sister].

Comments:

Not to speak of taking hold of more valuable or substantial things of others for purposes of terrorizing them, Islam does not even allow a Muslim to take in his hand the wooden staff of his brother.

2161. [Muḥammad bīn Yūsuf narrated that As-Sā‘īb bīn Yazīd said: “Yazīd performed Hajj in the Farewell Pilgrimage with the Prophet when I was seven years old.” So ‘Alī bīn Al-Madīnī narrated from Yahya bīn Sa‘eed Al-Qāṭṭān: “Muhammad bīn Yūsuf was a very reliable narrator of Hadith, and As-Sā‘īb bīn Yazīd was his grandfather, and Muhammad bīn Yūsuf would say: ‘As-Sā‘īb bīn Yazīd narrated to me – and he is my grandfather from my mother’s side’”]. (Sahih)
Chapter 4. What Has Been Related About A Muslim Pointing A Weapon At His Brother

2162. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever points a piece of iron at his brother, the angels curse him.” (Sahih)

[Abū 'Eisā said:] There are narrations on this topic from Abū Bakrah, ‘Aishah, and Jābir.

This Hadith is Hasan Sahih Gharīb from this route, is considered strange as a narration of Khalid Al-Hadh-dhā’. Ayyūb reported a similar narration from Muhammad bin Sirīn, from Abū Hurairah, but he did not narrate it in Marfu’ form, and he added in it: “Even if he was his brother, from his mother or his father.”

(Another chain of narration)

Comments:

Pointing a piece of iron, such as knife, dagger or sword at a Muslim brother, even in play, has the effect of creating discomfort and fear in his mind. That is why angels send their curse on him.
Chapter 5. What Has Been Related About The Prohibition Of Passing An Unsheathed Sword

2163. Jābir narrated: “The Messenger of Allah prohibited passing an unsheathed sword.” (Da‘īf)
[Abū ‘Eisā said:] There is something on this topic from Abū Bakrah.

This Hadīth is Hasan Gharīb as a narration of Hammad bin Salamah. Ibn Lahi’ah reported this Hadīth from Abū Az-Zubair, from Jābir, from Bannah Al-Juhani from the Prophet. The narration of Hammad bin Salamah is more correct in my view.

Chapter 6. What Has Been Related About ‘Whoever Prays Subh Then He Is Under A Covenant Of Allāh The Mighty And Sublime’

2164. Abū Hurairah narrated that the Prophet said: “Whoever prays Subh, then he is under the protection of Allāh’s covenant, so do not infringe at all upon Allāh’s covenant.”[1] (Sahīh)
[Abū ‘Eisā said:] There is something on this topic from

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[1] See no. 222.
Jundab and Ibn ‘Umar.

This Hadith is Hasan Gharib from this route.

The Hadith is 

[قال أبو عبيدة: وفي jednak عن جندب]

و[هذا حديث حسن غريب من هذا النهج].


Comments:

Anyone who performs the morning Salāt in congregation will surely be able to perform other Salāt as well. Such a person will enjoy the protection of Allah. However, he who does not offer the morning Salāt in fact breaks his covenant with Allah and is liable to be censured for that.

Chapter 7. What Has Been Related About Adhering To The Jama‘ah

2165. Ibn ‘Umar narrated: “Umar delivered a Khutbah to us at Al-Jābiyah. He said: ‘O you people! Indeed I have stood among you as the Messenger of Allah stood among us, and he said: “I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is Ash-Shaṭṭān. Adhere to the Jama‘ah, beware of separation, for indeed Ash-Shaṭṭān is with one, and he is further away from two. Whoever wants the best place in Paradise,

(التحفة: 7)

(الجمع) - [ما جاء] في لزوم

(المجم) - [7-7]

then let him stick to the Jamā'ah. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you.”

(Sahih)

[Abū 'Elsā said:] This Hadīth is Hasan Sahih Gharib from this route. Ibn Al-Mubārak reported it from Muhammad bin Sūwqah, and this Hadīth has been reported through other routes from ‘Umar from the Prophet ﷺ.

Comments:

1. A person’s love and devotion towards the Messenger of Allāh ﷺ demands that he also keep his bond of love and affinity with the Companions who kept Allāh’s Messenger’s company. Then come in line the Successors and the Followers. They are the people that, should we retain our connection and link with them and abide by their path, we shall earn the title to be lodged in the best part of Paradise.

2. To rejoice at doing a good deed and grieve at doing an evil deed is a sign that the person is a believer with strong faith. As for the hypocrite, neither good nor bad has any value for him; he is simply the prisoner of his own desires and interests.

2166. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Allāh’s Hand is with the Jamā’ah.”

(Sahih)

This Hadīth is Gharib, we do not know of it as a narration of Ibn ‘Abbās except through this route.

[Announced] [叙事] ونُصِّبُ صَحِيحُ غَرَابٍ مِّن هَذَا الْوَجْهِ، وَقَدْ رَوَاهُ اِبْنُ المُبَارَكُ عَنْ مُحَمَّدٍ بْنِ سُؤَفَةَ، وَقَدْ رَوَاهُ هَذَا الحَدِيثُ مِنْ عِبَادَ وَجَهَّهَ عَنْ عُمَرَ عِنْ النَّبِيِّ ﷺ.

تَرْجِيحٌ: [صحيح] وأخرج الحاكم في المستدرك: 114/1 من حديث أحمد بن منيع والنسائي في الكبرى، ح: 2259 م حديث النصر بن إسماعيل، ولم يفرد به، تابعه ابن المبارك ( أحمد: 181/1 والحاكم ) وصحبه ابن حبان ( الإحسان: 7220 ) وله شواهد عند ابن ماجه، ح: 2263 وغيره.
2167. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Indeed Allah will not gather my Ummah” — or he said: “[Muḥammad’s] Ummah upon deviation, and Allah’s Hand is over the Jamā’ah, and whoever deviates, he deviates to the Fire.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Ghārib from this route. In my view, Sulaimān Al-Madanī is Sulaimān bin Sufyān — there is something on this topic from Ibn ‘Abbās — and Abū Dāwud At-Tayālīsī, Abū ‘Amīr Al-‘Aqādī and more than one of the people of knowledge reported from him (Sulaimān bin Sufyān).

[Abū ‘Eisā said:] The explanation of the Jamā’ah, according to the people of knowledge, is the people of Fiqh, knowledge, and Hadith. He said: “I heard Al-Jā‘ūd bin Mu‘ādh saying: ‘I heard ‘Ali bin Al-Ḥasan saying: ‘I asked ‘Abdullāh bin Al-Mubārak: Who is the Jamā’ah?’ So he said: ‘Abū Bakr and ‘Umar.’ It was said to him: ‘Abū Bakr and ‘Umar have died.’ He said: ‘So-and-so.’ It was said to him: ‘So-and-so, and so-and-so have died.’ So ‘Abdullāh bin Al-Mubārak said: ‘Abū Ḥamzah As-Sukkārī is a Jamā’ah’”

[Abū ‘Eisā said:] Abū Ḥamzah is Muhammad bin Maimūn, he was a righteous Shaikh, and he only said this about during his life, according to us.

[Abū ‘Eisā said:] Abū ‘Abdullāh bin Abī ‘Umar, Sulaimān bin Sufyān was a truth, ‘Abdullāh bin ‘Abdullāh bin Abī ‘Umar, Sulaimān bin Sufyān, and he only said this about during his life, according to us.

تخريج: [إسناده ضعيف] سليمان بن سفيان ضعيف أثر ابن المبارك صحيح عنه.
Comments:

Allah has commanded that those ill-educated or ignorant in religious matters seek guidance from those who are well-read in the Qur’an and Sunnah and related sciences. This by implication means that the people of knowledge in their totality will not unite on a wrong premise. The Hadith, therefore, confirms that any opinion on which the entire community of scholars of an age are agreed would not be misguided or deviant, and it clarifies the meaning of the Jamā‘ah.

Chapter 8. What Has Been Related About The Descent Of The Punishment When Evil Is Not Changed

2168. Abü Bakr Aṣ-Ṣiddiq said: “O you people! You recite this Ayah: Take care of yourselves! If you follow the guidance no harm shall come to you.[1] I indeed heard the Messenger of Allah saying: ‘When the people see the wrongdoer and they do not take him by the hand, then soon Allah shall envelope you in a punishment from Him.’” (Sāhih)

(Another chain of narration)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Āishah, Umm Salamah, An-Nu‘mān bin Bashīr, ‘Abdullāh bin ‘Umar, and Ḥudhaifah. [And this Hadith is Sāhih.] More than one narrator reported narrations similar to the narration of Yazīd from Ismā‘īl, some of them narrated it in Marfū’ form from Ismā‘īl, and some of them narrated it in Mawqūf form.

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Comments:

A person treading the right path puts an onus on him to direct others also to tread the right path and avoid taking the wrong one. If all people collectively decide to take this course, there shall be nothing to hinder their path. In case the society as a whole fails to fulfill this obligation, and there is an individual person who is capable and does his best to fulfill this duty, he will surely save himself from punishment. If no one performs this duty, then the entire community shall be considered sinning and be punished. The reason being that, as we shall read in the next chapter, stopping the wrongdoer from committing wrong is a collective duty that must be performed by all.

Chapter 9. What Has Been Related About Commanding Good And Forbidding Evil

2169. Hudhaifah bin Al-Yamān narrated that the Prophet ﷺ said:

"By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you."

(Hasan)

(Another route for) this chain, with similar meaning. This Ḥadīth is Hasan.

Comments:

Commanding good and forbidding evil is a religious, communal and social obligation. The entire body of the people or society has a duty to fulfill this obligation within their ability and responsibility. If the entire body of the people (or society) fails in performing this duty, the entire community shall suffer punishment and any amount of supplication shall fail to avert
retribution from Allâh. A condition of civil war in the society is but a facet of this retribution.

2170. Hudhaifah bin Al-Yamân narrated that the Messenger of Allâh ﷺ said: “By the One in Whose Hand is my soul! The Hour will not be established until you fight your A’immah, and you strike each other with your swords, and your world will be inherited by the evilest among you.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan. [We only know of it as a narration of ‘Amr bin Abî ‘Amr].

Comments:
If the people fail to enjoin good and forbid evil, internal strife shall raise its head and, consequently, the people shall revolt against their rulers. They will also fight each-other, and the worst people shall take control of the national wealth, since the community as a whole shall lose the title of being the “best of the people”.

Chapter 10. The Hadîth About The Earth Swallowing An Army At Al-Baida’

2171. Umm Salamah narrated that the Prophet ﷺ mentioned the army that the earth would swallow, so Umm Salamah said: “Perhaps there are those among them who are averse to it.” He said: “They will be resurrected on their intentions.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is (Sahîh)
Chapter 11. What Has Been Related About Changing The Evil With The Hand, Or With The Tongue, Or With The Heart

2172. Ţāriq bin Shihâb said: "The first to advance the Khutbah before the Salât was Marwân." [1] A man stood to say to Marwân: ‘You have contradicted the Sunnah.’ So he said: ‘O so-and-so! What was there it has been left.’ So Abû Sa’eed said: ‘As for this, he has fulfilled what is upon him. I heard the Messenger of Allâh ﷺ saying: ‘Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of faith.’” (Sahih) [Abû ‘Eisâ said:] This Hadîth is Hasan Sahih.

Comments:
The Hadîth confirms the fact that when evil people are in majority in a society, and some people find themselves compelled to support them, both kinds of people shall suffer punishment in this world, but on the Day of Judgement, they will be dealt with according to what they had intended.

[1] Meaning, for the ‘Eid prayers, see Al-Bukhârî, no. 956.
Comments:

The Messenger of Allah ﷺ used to perform the ‘Eid prayer first and then deliver the Khutbah. The rightly guided Caliphs also adhered to this order as a normal practice. Marwan, however, made it a habit to deliver the Khutbah first, to make the people listen to his Khutbah. The Muslims as a whole did not accept this change.

Chapter 12. Something Else About That

2173. An-Nuʿmān bin Bashir narrated that the Messenger of Allah ﷺ said: “The parable of the one who upholds Allah’s laws and the one who breaches them, is that of a people who drew lots on a ship at sea. Some of them got the upper part, and some of them the lower part. Those on the lower part ascended to get water, spilling it upon those upper part. So those in the upper part say: ‘We will not leave you to come up here and bother us.’ Then those on the lower part say: ‘We should make a hole in the lower part so we can get water.’ If they take them by the hand and stop them, then they will save all of them, and if they leave them, they will all drown.’” (Saḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
Chapter 13. What Has Been Related About ‘The Most Virtuous Jihād Is A Just Statement Before A Tyrannical Ruler’

2174. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Indeed, among the greatest types of Jihād is a just statement before a tyrannical ruler.” (Hasan)

[Abū ‘Eisā said:] There is something on this topic from Abū Umāmah.

And this Hadith is Hasan Gharīb from this route.

Comments:

The expression ‘Kalimat Al-‘Adl’ (just statement) as used here, means commanding what is good and prohibiting what is evil. To enjoin good to a tyrannical ruler or prohibit him from doing wrong is inviting disaster for oneself, nay perhaps signing one’s own death warrant, while going out to face an enemy is not necessarily to court injury or death. That is why admonishing a tyrannical ruler has been described in the Hadith as the highest form of Jihād.

Chapter 14. What Has Been Related About The Three Things That The Prophet ﷺ Requested For His Ummah

2175. ‘Abdullāh bin Khabbāb bin Al-Aratt narrated from his father: “The Messenger of Allāh ﷺ performed Salāt, making it long. They said: ‘O Messenger of Allāh! You have performed Salāt (in a manner) which you do not
ordinarily perform it.' He said: 'Yes, it was a prayer of hope and fear. In it I asked Allah for three things. He granted me two, and withheld one from me. I asked Him that my *Ummah* not be destroyed by drought. He granted that. I asked Him that they not be overcome by enemies from other than them. He granted that. And I asked Him that some of them not suffer from the harm of others, and He withheld that.'” (*Sahih*)

[Abū 'Eisā said:] This Hadith is *Hasan Gharib Sahih*. There are narrations on this topic from Sa'd and Ibn 'Umar.

Comments:
The Hadith proves that:
1. The Muslim nation as a whole shall not fall a prey to famine; partially, however, they might.
2. The entire Muslim population shall not be overcome by the enemy in a way that they are completely wiped out.
3. The community shall suffer internal dissensions and divisions resulting in acts of murder and plunder on a large scale.

2176. Thawbān narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh gathered the earth for me so that I saw its east and its west. And surely my *Ummah*’s authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red and the white. I asked my Lord that my *Ummah* is not to be destroyed by a universal drought,
and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: 'O Muḥammad! When I issue a decree it is not reversed. I have granted for your Ummah that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power – even if they gather against them from all the regions.’” Or he said: “Among the regions. But some of them will destroy others, and some will capture others.” (Ṣaḥīḥ)

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

Comments:
The Hadith is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the Prophet ﷺ.

Chapter 15. What Has Been Related About A Man During The Fitnah

1277. Umm Mālik Al-Bahziyyah narrated that the Messenger of Allāh ﷺ mentioned Fitnah, such that it was drawing near. She said: “I said: ‘O Messenger of Allāh! Who is the best of people during it?’ He said: ‘A man among his livestock, who pays what is due on them, and worships his Lord. And a man clutching the head of his horse, terrified of the enemy, and they terrified of him.’” (Ḥasan)

[Abū ‘Eisā said:] There are
narrations on this topic from Umm Mubash-shir, Abū Sa’eed Al-Khudrī and Ibn ‘Abbās.

This Hadith is Hasan Gharib from this route. Al-Laith bin Abī Sulaim reported it from Tawus, from Umm Mālik Al-Bahziyyah from the Prophet ﷺ.

Comments:
The Hadith is explicit on the point that in times of trial and tribulation i.e., in an era when Muslims are in conflict with one another, the best course for a believer is to retire to a place of isolation and spend his time there.

Chapter 16. About Restraining The Tongue During Fitnah

2178. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There shall be a Fitnah of extermination of the ‘Arabs. Its fighters are in the Fire. During it, the tongue is stronger than the sword.” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Gharīb.

I heard Muḥammad bin Ismā‘il saying: “We do not know of Ziyād bin Simin Kūsh (a narrator in the chain) other than in this Hadith.” Hammad bin Salamah reported it from Laith in Marfu‘ form, and Hammad bin Zaid reported it in Mawqūf form from Laith.


(المعجم 16) باب: في كف اللسان في الفتن (الحلفة 16)
Comments:
The fire of mutual quarreling and fighting is usually flared up by the flint of the tongue.

Chapter 17. What Has Been Related About The Disappearance Of Trust

2179. Hudhaifah [bin Al-Yamân] said: “The Messenger of Allah ﷺ narrated two narrations to us, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the Qur’ān was revealed, and they learned it from the Qur’ān, and then they learned it from the Sunnah. Then he narrated to us about the disappearance of trust, saying, ‘A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain, like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and its trace will remain like a blister, like an ember that you roll on your feet, it causes pain and you see it swollen while it contains nothing.’ Then he took a pebble and rolled it over his leg. He said: ‘So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy persons among them, such that it will be said that in such and such a tribe, there is such and such person, who is honest, and until a man will be admired for his strength, intelligence, and good manners,

(الصحيح 17) - باب ما جاء في رفع الأمانة (التحفة 17)
although indeed he will not have faith equal to a mustard seed in his heart.” He (Hudhaifah) added: “There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating me, and if he was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so.” (Sahih)

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

Comments:

As long as a person remains possessed of a sense of moral responsibility, he keeps fulfilling his obligations towards both Allāh and fellow human beings. But as soon as this quality begins to wane in him, he starts disregarding his obligations towards both the Creator and the creation. The assassination of the third Caliph ‘Uthmān was the single major event that triggered this decline in the attitude of the people.

Chapter 18. What Has Been Related About ‘You Shall Follow the Ways Of Those Who Were Before You’

2180. Abū Wāqīd Al-Laithī narrated that when the Messenger of Allāh went out to Ḥunain he passed a tree that the idolaters called Dhāt Anwāt upon which they hung their weapons. They (the Companions) said: “O Messenger of Allāh! Make a Dhāt Anwāt for us as they have a Dhāt Anwāt.” The Prophet said: “Subhān Allāh! This is like what Mūsā’s people said: Make for us a god like their
Chapter 19. What Has Been Related About Predators Speaking

2181. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! The Hour will not be established until predators speak to people, and until the tip of a man’s whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him.” (Saḥīḥ)

[Abū ‘Eisā said:] There is something on this topic from Abū Hurairah. This Hadith is Hasan Gharīb

Comments:

The Hadith makes the point that if a people have an aptitude for thoughtlessly taking up the habits of other nations, they are quick to adopt the evil ways and customs of others, which causes them to go astray.

Chapters On Al-Fitan

We do not know of it except as a narration of Al-Qasim bin Al-Fadl, and Al-Qasim bin Al-Fadl is trustworthy and reliable according to the people of Hadith. Yahya bin Sa’eed Al-Qatatan and ‘Abdur-Rahman bin Mahdi said he was trustworthy.

Narah: [Sahih] and Ahrereh al-Hakam: 4/77 from the time of ‘Abdullah bin Mas‘um. Al-Hakam, 411 on the reliability of Al-Qasim bin Al-Fadl according to the people of Ijadith.

Sa‘eed Al-Qattan and ‘Abdur-Rahman bin MahdI said he was trustworthy.

Chapter 20. What Has Been Related About The Moon Splitting

Ibn ‘Umar said: “The moon split during the time of the Messenger of Allah، so the Messenger of Allah سلسلة quoted: ‘Bear witness.”’ (Sahih)

[Abu ’Eisa said:] There are narrations on this topic from Ibn Mas‘ud, Anas, and Jubair bin Mut‘am. This Hadith is Hasan Sahih.

It so happened, before the Messenger of Allah’s り Emigration, that a party of the idolaters who were seated with him in Minah, asked him to show...
them a sign (miracle). So, Allâh, in His Supreme Might and Power, cleft the moon asunder in two. Chapter 54 of the Qur‘ân in fact opens with the mention of this miracle. A miracle, by definition, is the demonstration of a Prophet’s veracity and of the Supreme Might of Allâh. It would, therefore, be in vain to deny it, and there is absolutely no need for anyone to apologically explain it or misrepresent it in any way.

Chapter 21. What Has Been Related About The Earth Swallowing

2183. Hudhaifah bin Asîd said: “The Messenger of Allâh ﷺ stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allâh ﷺ said: ‘The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya‘jUj and Ma‘jUj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west, and a collapse in the ‘Arabian peninsula. And a fire that comes out of a place within ‘Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest.’” (Sâhîh)

(Another chain) with similar, but he added in it: “The smoke.”

(Another chain) and he added in it: “The Dajjal or the smoke.”

(Another chain) and he added in it: “The tenth of them was either a wind that drives them to the sea, or the descent of ‘Eisâ bin Mariam.”

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Alî, Abû Hurairah, Umm Salamah and Safiyyah bint Ḥuyâî. This Ḥadîth is Hasan Şâhîh.
Ten signs shall appear before the onset of the Hour. Some of them shall take place just before the approach of the Hour and some much before that. The order of their happening is, however, difficult to tell as we do not know it for sure.

2184. Ṣafiyah narrated “The Messenger of Allâh ﷺ said: ‘The people will not finish attacking this House until it is attacked by an army which, when they are at Al-Baidâ’, or a Baidâ’ in the land, it will swallow from the first of them to the last of them, and the middle of them shall not be saved.’ I said: ‘O Messenger of Allâh ﷺ! What about those among them who are averse to it?’ He said: ‘Allâh will resurrect them upon what was in their souls (intentions).’” (Ṣahîh)

[Abû ‘Eisâ said:] This Hadith is Hasan Ṣahîh.
Comments:
The Hadith tells us, by implication, that no one of us should associate himself with the wrongdoers in their evil deeds. Even those who join them in their nefarious activities under coercion, or as unwilling partners, shall not escape their sorrowful end.

2185. 'Aishah narrated “The Messenger of Allâh ﷺ said: ‘In the end of this Ummah there will be a collapse, transformation, and Qadhf.’”[1] She said: “I said: ‘O Messenger of Allâh! Will they be destroyed while there are righteous among them?’ He said: ‘Yes, when evil is dominant.” (Sahîh)

[Abû 'Eisâ said:] This Hadith is Gharîb as a narration of 'Aishah. We do not know of it except through this route, and 'Abdullâh bin ‘Umar (one of the narrators) was criticized by Yahya bin Sa‘eeds due to his poor memory.

Comments:
The Hadith is explicit on the point that when sinfulness and moral depravity become rampant in the society, and people of goodness and virtue find themselves powerless to stand up to them, or chose not to resist them, then the people shall suffer Allâh’s retribution, and not even the goodness of the good among them shall save them.

[1] In Faidh Al-Qadfr, under the Hadith: “Indeed in my Ummah there will be” it says: “Maskh: It is transforming the appearance of some humans, for example, into dogs or monkeys. Qadhf: Stones being cast down upon it from the heavens.” And he mentioned that some said it was figurative, referring to a transformation and collapse of the hearts, but his first definition is more appropriate.
Chapter 22. What Has Been Related About The Sun Rising From Its Setting Position

2186. Abū Dharr said: “I entered the Masjid at sunset, and the Prophet was sitting. He said: ‘O Abū Dharr! Do you know where this (sun) goes?’ I said: ‘Allāh and His Messenger know better.’ He said: ‘Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it:[1] “Rise from whence you came.” So it shall rise from its setting place.’ Then he recited: ‘That is its fixed course.”’

He[3] said: “That is the recitation of ‘Abdullāh bin Mas‘ūd.”[4] (Sahih)

[Abū ‘Eisā said: There are narrations on this topic from Ṣafwān bin ‘Assāl, Hudhaifah bin Asid, Anas and Abū Mūsā. This Hadith is Hasan Sahih.

Comments:
The sun, like all things in the universe, is all the time under the Throne of Allāh. And we know it too well that all things in the universe, even the smallest particle in it, is ever-obedient and dutiful to the will and command of Allāh. But since both the rising and the setting of the sun are by Allāh’s permission, when Allāh decides to wrap up this world, He will not accept the sun’s prostration and will not grant it permission to rise again.

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[1] Meaning, it shall happen, see Al-Bukhārī, nos. 3199 and 4802.
[3] “Abū Dharr, as that is what is apparent.” (Tuhfat Al-Ahwadhi).
Chapter 23. What Has Been Related About The Coming Out Of Ya’jūj and Ma’jūj

2187. Zainab bint Jahsh said: “One day, the Messenger of Allah ﷺ awoke from sleep with a flushed red face, and said: ‘Lā Ilāh īllā Allāh. He repeated it thrice. ‘Woe to the Arabs from the evil drawn near. Today a gap has been made in the wall of Ya’jūj and Ma’jūj like this.’ And he formed ten (with his fingers).” Zainab said: “I said: ‘O Messenger of Allah! Shall we be destroyed while there are righteous among us?’ He said: ‘Yes, when the evil abounds.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Sufyān has done well with this Hadith. [Al-Humaidī, ‘Alī bin Al-Madīnī, and more than one of the Huffāz reported it similarly from Sufyān bin ‘Uyainah.] Al-Humaidī said: “From Sufyān bin ‘Uyainah: ‘I remembered that in this chain from Az-Zuhrī there were four women: Zainab bint Abī Salamah, from Habibah – and they are step-daughters of the Prophet ﷺ – from Umm Habibah, from Zainab bint Jahsh – two (of the) wives of the Prophet ﷺ.” Ma’mar reported [and others] reported this Hadith from Az-Zuhrī, but they did not mention: “From Habibah” in it. [Some of the companions of Ibn ‘Uyainah reported this Hadith from Ibn ‘Uyainah but they did not mention: “From Umm Habībah” in it].
Allah confirms the appearance of Yajuj and Majuj (Gog and Magog) close to the Hour (21:96, 97).

Chapter 24. What Has Been Related About The Description Of The Renegades

2188. ‘Abdulläh [bin Mas‘ūd] narrated that the Messenger of Allah ﷺ said: “In the end of time there will come a people young in years, foolish in minds, reciting the Qur’an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target.” (Sahīh)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ali, Abū Sa‘eed and Abū Dharr. [And] this Hadith is Hasan Sahīh.

The description of these people – who recite the Qur’an which will not go beyond their throats, going through the religion as an arrow goes through the target – has been reported from the Prophet ﷺ in other than this Hadith, and they are the Harūriyah Khawārij, and others from the Khawārij.
Chapters On Al-Fitan

Comments:
The expression ‘Ākhir Az-Zamān’ (end of time) as used here means the ‘near the end of the best of times’ when a large number of Companions were still alive, since the Khawārij had only raised their heads and revolted against the established authority as an aftermath of the Battle of Siffin, because of their opposition to the policy of Arbitration. They were a highly hot-headed and emotional people who used the policy of going for Arbitration as a ploy to declare the majority of Muslims as Kāfir (unbelievers).

Chapter 25. What Has Been Related About Preferential Treatment

2189. Usaid bin Hudair said: “A man from the Ansār said, ‘O Messenger of Allāh! You appointed so-and-so and did not appoint me. So, the Prophet ﷺ said, ‘After me you will see preferential treatment, so be patient till you meet me at Al-Hawd.’” (Sahih)

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

Comments:
The Prophet ﷺ means to say that there is no discrimination against anybody in my time. Each person is being utilized in accordance with his worth and ability. This — preferential treatment to some — shall happen after me. But let no one of you make it a reason for dissention and discard. Be patient in life and you will get your reward in the next world.

2190. ‘Abdullāh narrated that the Prophet ﷺ said: “Indeed, after me you will see preferential treatment, and matters that you dislike.” They said: “Then what do you command us [O Messenger of Allāh!]” He said: “Give them their
rights, and ask Allah for yours.”

(Sahih)

[Abu ‘Eise said:] This Hadith is Hasan Sahih.

Comments:
The Hadith confirms that even if the rulers do not deliver the subjects their rights, fail to establish justice in the society, and indulge in unsavory acts (provided they do not openly commit acts of disbelief), let no one try to make a revolt against them. That is to say, no wars be waged against them that could trigger a civil strife in the society.

Chapter 26. What The Prophet Informed His Companions Would Occur Until The Day Of Resurrection

2191. Abu Sa’eed Al-Khudri said:
“One day, the Messenger of Allah lead us in Salat Al-‘Asr while it was still daytime. Then he stood to give us a Khutbah. He did not leave anything that would happen until the Hour of Judgement except that he informed us about it. Whoever remembered it remembered it, and whoever forgot it forgot it. Among what he said was: ‘Indeed the world is green and sweet, and indeed Allah has left you to remain to see how you behave. So beware of the world, and beware of women.’ And among what he said was: ‘The awe (status) of people should not prevent a man from saying the truth when he knows it.’”

He (one of the narrators) said: “Abu Sa’eed wept, then he said:
'By Allāh! We have seen things and we feared.' ‘And among what he said in it, was: ‘Indeed, for every treacherous person there shall be a banner erected on the Day of Resurrection in proportion to his treachery. And there is no treachery greater than the treachery of a leader to the masses’ whose banner shall be positioned at his buttocks.’ And among what we remember from that day is: ‘Behold! Indeed the children of Ādam were created in various classes. Among them is he who was born a believer, lives as a believer, and dies a believer. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a disbeliever. Among them, is he who was born a believer, lives as a disbeliever, and dies a believer. Behold! Among them is the slow to get angry, the quick to calm. Among them is the quick anger and the quick to calm, so this is with that.' 'Behold! Among them is the quick get angry and the slow to calm, and indeed the best of them is the slow get angry and the quick to calm, and the worst of them is the quick get angry and the slow to calm. Behold! Among them is he who pays back well and collects well. Among them is he who is bad with paying back and good when collecting. Among them is he who
pays back well and is bad with collecting, so this is with that. Behold! Among them is he who is bad with paying back and bad with collecting. Indeed the best of them is the one who is good in paying back and good in collecting. And the worst of them is the one who is bad with paying back and bad with collecting. Behold! Anger is an ember in the heart of the son of Ḍām, as you see it in the redness of his eyes and the bulge of his jugular veins. So whoever senses something from that, then let him cling to the ground.”[1]

He said: “So we began turning toward the sun to see if anything of it remained (meaning whether it has set or not). So the Messenger of Allāh ﷺ said: ‘Behold! The world, in relation to what has passed of it, shall not remain except as what remains of this day of yours, in relation to what has passed of it.” (Daʿīf)

[Abū ‘Eisā said:] There are narrations on this topic from Al-Mughirah bin Shu‘bāḥ, Abū Zaid bin Akhtab, Hudhaifah and Abū Mariām. They mentioned that: “The Prophet ﷺ narrated to them about what would be until the Hour was established.” And this Ḥadīth is Ḥasan [Ṣahīh].

Comments:
1. Anger is like a burning coal. The way to avoid it for man is to remind himself of the fact, and ponder over it, that he is created from dust whose characteristic is submissiveness and humility.
2. The world is bound to perish anyway. A greater part of it has already passed and what is left is very short in comparison. We must, therefore, make the best use of the time at our disposal.

Chapter 27. What Has Been Related About The Inhabitants Of Ash-Shām

2192. Mu'āwiyah bin Qurrah narrated from his father that the Messenger of Allah said: "When the inhabitants of Ash-Shām become corrupt, then there is no good in it for you. There will never cease to be a group in my Ummah who will be helped (by Allah), they will not be harmed by those who forsake them until the Hour is established."

Muhammad bin Ismā'il said: "Alī bin Al-Madini said: 'They are the people of Hadith.'" (Sahih)

[Abū 'Eisā said:] There are narrations on this topic from 'Abdullāh bin Ḥāwālah, Ibn 'Umar, Zaid bin Thābit, and 'Abdullāh bin 'Amr. This Hadith is Hasan Sahih.

(Another chain) Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Messenger of Allah! Where do you command me?' He said:

(See Tuhfat Al-Ahwadhi.)
There.’ And he motioned with his hand toward Ash-Shâm.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
If conditions in religious and spiritual matters deteriorate in a region, one should not feel interested in residing there nor should he wish to live there.

Chapter 28. What Has Been Related About “Do Not Revert To Disbelief After Me, Some Of You Striking The Necks Of Others”

2193. Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “Do not revert to disbelief after me, some of you striking the necks of others.” (Sahîh)

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Abdullâh bin Mas‘ûd, Jarîr, Ibn ‘Umar, Kurz bin ‘Alqamah, Wâthilah bin Al-Asqa’, and Aş-Sûnâbîhi. This Hadîth is Hasan Sahîh.

[Note: The text contains Arabic script and a few damaged characters. The enclosed text appears to be a continuation of the previous discussion, possibly mentioning religious and historical contexts related to the Hadîth discussed.]
Comments:

Muslims' killing each other is being ungrateful to the favors Allah bestowed upon them. This is why it is named “Kufr” (disbelief) and in this narration the term ‘Kuffar’ is used. It would rather be an act becoming the disbelievers. Islam is a religion of brotherhood, togetherness and love. It is in fact the disbeliever who is after the life of believers.

Chapter 29. What Has Been Related About ‘There Will Be A Fitnah In Which The One Sitting Is Better Than The Standing’

2194. Busr bin Sa’eed said: During the Fitnah (in the time) of ‘Uthmãn bin ‘Affãn, Sa’d bin Abi Waqqäs said: “I testify that the Messenger of Allah ﷺ said: ‘There will be a Fitnah during which the sitting person is better than the standing, the standing (person) is better than the walking, and the walking (person) is better than the running.” He said: “What do you see (I should do) if he entered upon me in my home and extended his hand to kill me? He said: ‘Be as Adam’s son.’”[1] (Sahih)

[Abû ‘Eisa said:] There are narrations on this topic from Abû Hurairah, Khabbâb bin Al-Aratt, Abû Bakräh, Ibn Mas‘ûd, Abû Wâqid, Abû Mûsâ, and Kharashah.

This Hadîth is Hasan. Some of them reported this Hadîth from Al-Laith bin Sa’d in which he added a narrator (in the chain).

[Abû ‘Eisa said:] This Hadîth has been reported from Sa’d from the Prophet ﷺ, through routes other than this.

Chapter 30. What Has Been Related About 'There Will Be A Fitnah Like A Portion Of The Dark Night'

2195. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Rush to do good deeds. A Fitnah will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world."

(Sahih)

[Abū 'Eīsā said:] This Hadith is Hasan Sahih.

Comments:

Man should seize the opportunity given to him and do more and more virtuous deeds. There is no knowing when a time will come when man shall grope in vain but find no way to perform good deeds.

2196. Umm Salamah narrated: "One night the Prophet ﷺ awoke and said, 'Subhān Allāh! How many Fitan (trials and afflictions) have descended tonight, and how many
2197. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Before the Hour there shall be Fitan like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning; people will sell their religion for goods of the world.” (Hasan)

[Abû ‘Eısâ said:] There are narrations on this topic from Abû Hurairah, Jundab, An-Nu’mân bin Bashîr and Abû Músâ. This Hadith is Gharib from this route.

Comments: The Hadith has three possible interpretations. (1) Passion for glamour and ostentation is generally quite strong among women. Hence the saying that many of them make claims of virtue and piety although the claims are hollow. They shall, therefore, rise up on the Day of Judgement shorn of the garment of piety. (ii) They put on fineries in this world but hardly ever give thanks to Allâh for that. They shall, therefore, rise up undressed in the Hereafter. (iii) They don dresses that reveal more than they cover of their bodies. That is why they shall be raised up naked in the Hereafter. And they say it means other than this of what is similar. Allâh knows best.
2198. Hishâm narrated that Al-Hasan would say about the Ḥadîth: “Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning” – he said: “Morning would come [upon a man] while his brother’s blood, honor and wealth was sacred, and when evening would come, he would consider it lawful for him. And evening would come while his brother’s blood, honor and wealth was sacred, and when morning would come, he would consider it lawful for him.” (Daʿif)

تخريج: [إسناده ضعيف] هشام بن حسان عن وله بيشير إلى حديث ابن أبي شيبة: 19/11 ح: 1390. من حديث زائدة عن هشام عن الحسن عن أبي موسى بن به مختصراً.

2199. ‘Alqamah bin Wa’il bin Hujr narrated from his father: “I heard the Messenger of Allah ﷺ while a man was asking him: ‘What do you see that we should do if there are leaders over us who deny our rights, while they seek their rights?’ So the Messenger of Allah ﷺ said: ‘Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.’” (Sahîh)

[Abū ‘Eisā said:] This Ḥadîth is Hasan Sahîh.

تخريج: وأخرجه مسلم، الإمام، باب: في طاعة الأمراء وإن منعوا الحقوق، ح: 1846 من حديث شعبة به.

Comments:
Islam has a clear-cut policy or principle, which is to exhort each section or group of the society to faithfully do its duty. It does not permit any individual or group to neglect his duty under the plea that others are not fulfilling their
"He said: ‘Eisā will beseech Allah, as will his companions.’ He said: ‘So Allah will send An-Naghaft down upon their necks. In the morning they will find that they have all died like the death of a single soul.’ He said: ‘Eisā and his companions will come down, and no spot nor hand-span can be found, except that it is filled with their stench, decay and blood. So ‘Eisā will beseech Allah, as will his companions.’ So Allah will send upon them birds like the necks of Bukht (milch) camels. They will carry them off and cast them into an abyss. The Muslims will burn their bows, arrows and quivers for seventy years.’

“He said: ‘Allah will send upon them a rain which no house of hide nor mud will bear. The earth will be washed, leaving it like a mirror. Then it will be said to the earth: “Bring forth your fruits and return your blessings.” So on that day, a whole troop would eat a pomegranate and seek shade under its skin. Milk will be so blessed that a large group of people will be sufficed by one milking of a camel. And that a tribe will be sufficed by one milking of a cow, and that a group will be sufficed by the milking of sheep. While it is like that, Allah will send a wind which grabs the soul of every believer, leaving the remainder of the people copulating publicly like the copulation of donkeys. Upon them

[1] A type of worm which usually infests the nose or necks of camels.
the Hour shall begin.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ghārib Ḥasan Sahīh. We do not know of it except as a narration of ‘Abdūr-ḥāmīn bin Yāzīd bin Jābīr.

Comments:

a. ‘Fa-khaffada fihi wa raffa’a’ has two possible interpretations: (i) The Prophet lowered his voice and raised it in turns in order that everybody might hear him, and at the same time he would not get tired by speaking loudly all the time, or (ii) He belittled his feats but considered them a big trial for the ‘Ummah.

b. The Ḥadīth confirms that the Dājīl will make his appearance a little before the Last Day, and Allāh will let him perform extraordinary feats, as an inducement or trial for him. The true believers will, however, not be duped by him, since the Messenger of Allāh has already given detailed description of these things to the people, in order that they might take steps to safeguard themselves against these things.

Chapter 60. What Has Been Related About The Description Of The Dājīl

2241. Ibn ‘Umar narrated that the Prophet was asked about the Dājīl, so he said: “Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape.” (Sahih)

[He said:] There is something on this topic from Sa’d, Ḥudhaifah, Abū Hurairah, Asmā’, Jābīr bin ‘Abdullāh, Abū Bakrah, ‘Āishah, Anas, Ibn ‘Abbās, and Al-Faltān bin ‘Āṣīm.

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahīh Gharib as a narration of ‘Abdullāh bin ‘Umar.
Both eyes of the Dajjāl will be defective. The left eye will be effaced and the right eye will be bulging outside like a grape. Thus, there is no contradiction between the narration of Ibn ‘Umar that he will be blind in the right eye, and that of Hudhaifah that he will be blind in the left eye.

Chapter 61. What Has Been Related About ‘The Dajjāl Will Not Enter Al-Madinah’

2242. Anas narrated that the Messenger of Allah said: “The Dajjāl will come to Al-Madinah to find the angels have surrounded it. Neither the plague nor the Dajjāl will enter it, if Allah wills.” (Sahih)

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

Comments:
Due to the constant vigil being maintained by the angels around Al-Madinah neither plague nor the Dajjāl shall enter the city. The proviso Insha-Allāh (If...
2243. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and Riyā is in those who boast among the people of horses and the people of camels. Al-Masih - that is Ad-Dajjāl - will come, and when he reaches behind Uḥud, the angels will turn his face to the direction of Ash-Shām, and it is there that he will be destroyed.” (Sahih)

[Abū 'Elsa said:] This Hadith is [Hasan] Sahih.

Comments:
The Hadith contains appreciation by the Prophet ﷺ of the quality of faith in the hearts of the people of Yemen. The appreciation may, however, be taken to belong to the people of his time, or that during these events, Yemen is the only land that faith will remain. The expression ‘direction of the east’ refers to east of Al-Madinah, namely Iraq and Iran which have been described by the Prophet ﷺ as the bastion of conflict and disbelief. History bears witness that all trials and afflictions in religion and politics have initially raised their heads in the lands of Iraq and Iran.

Chapter 62. What Has Been Related About ‘Eisā Bin Mariam Killing The Dajjāl

2244. Mujammi’ bin Jāriyah Al-Anṣārī said: “I heard the Messenger of Allah ﷺ saying: “Eisā bin Maryam will kill the Dajjāl at the gate of Ludd.”” (Hasan)

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


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

Comments:
‘Eisā bin Maryam ☪ will kill the Dajjāl in order to show to the people that he was not the Eternal Lord or Sustainer, but only a fraud or juggler who could not even save himself from the jaws of death.

Chapter: (…)

2245. It was narrated that Anas said: “The Messenger of Allāh ☪ said: ‘There was no Prophet except that he warned his Ummah of the liar who is blind in one eye. Lo! He
Chapters On Al-Fitan

294

is blind in one eye, and your Lord is not blind in one eye. Written between his eyes is: \textit{Kafir.}" (\textit{Sahih})

This Hadith is [Hasan] \textit{Sahih}.

\textbf{Tehjiz:} منافق عليه، وصلى، الفتن، باب ذكر الدجال، ح: 2933 عن محمد بن بشار والبخاري، ح: 6131 من حديث شعبة.

Chapter 63. What Has Been Related About Ibn Şayyâd

2246. Abü Sa'eed said: "I was accompanied by Ibn Şayyâd – either performing Hajj or 'Umrah – the people departed, and he and I were left. When I was alone with him I trembled and felt frightened of him because of what the people were saying about him. When I halted I said to him: 'Put your belongings near that tree.' "He saw a sheep, took out a cup, and went to milk it. Then he came to me with some milk and said to me: 'Drink Abü Sa'eed!' But I loathed drinking anything from his hand because of what the people were saying about him. So I said to him: 'It is very hot today, and I would not like to drink milk.' So he said to me: 'O Abü Sa'eed, I think I should take a rope, tie it to the tree, then hang myself because of what the people are saying about me. You see those who may be unaware of some narrations, while you are not unaware of them. You people are the most knowledgeable among the people of the Ahādīth of the Messenger of Allah, O people
obligation towards him. It is because if each one starts doing his duty, the rights of others will automatically be safeguarded. It is for this reason that Islam commands the rulers to fulfill their obligations and exhorts the subjects to fulfill theirs.

Chapter 31. What Has Been Related About Al-Harj (And Performing Worship During It)

2200. Abu Musa narrated that the Messenger of Allah said: "Indeed after you there will be days in which knowledge shall be raised up and Al-Harj shall abund. They said: "O Messenger of Allah! What is Al-Harj?" He said: "Killing." (Sahih)

[Abu 'Eisâ said:] There are narrations on this topic from Abu Hurairah, Khalid bin Al-Walid and Ma'qil bin Yasar. This Hadith is Hasan Sahih.

Comments:

Although the means of the diffusion of knowledge will be plentiful before the approach of the Hour, the really competent and true scholars shall gradually depart, and with them shall also depart the soundness and depth of knowledge.

2201. Ma'qil bin Yasar narrated that the Prophet said: "Worship during Al-Harj is like Hijrah to me." (Sahih)

[Abu 'Eisâ said:] This Hadith is Sahih Gharib, we only know of it as a narration of [Hammad bin Zaid], from Al-Mu'allâ bin Ziyâd.
Comments:
During the days of rampant killing and destruction everyone shall find himself beset by hosts of worries and cares. Contentment of the heart will be a rare commodity. Each person will be worried about his own safety. Acts of worship will no longer be the object of anybody's concern.

Chapter 32. The Hadith: "When The Sword Is Imposed On My Ummah, It Shall Not Be Removed From It Until The Day Of Resurrection."

2202. Thawbân narrated that the Messenger of Allâh ﷺ said: "When the sword is imposed on my Ummah, it shall not be removed from it until the Day of Resurrection." (Saḥîh)

[Abū ‘Eisâ said:] This Hadith is Hasan Saḥîh.

Comments:
The first use of the sword to settle the scores among the Muslim people was made for the assassination of ‘Uthmân and the Ummah is still suffering from its consequences.

Chapter 33. What Has Been Related About Taking A Sword of Wood (During Fītnah)

2203. ‘Udaisah bint Uhbân bin Saft Al-Ghifârî said: “Ali bin Abî Talib came to my father to call him to go out (to fight) with him. My father said to him: ‘Indeed my
beloved, the son of your paternal uncle, made a covenant with me, that when the people differ, to take a sword of wood. So I have resigned it, if you wish I will take it out with you." She said: 'So he left him.' (Hasan)

[Abū 'Eisā said:] There is something on this topic from Muḥammad bin Maslamah, and this Hadith is Hasan Gharib; we do not know of it except as a narration of ’Umar bin ‘Ubaid.

Comments:
To recommend a wooden sword is to exhort the addressee to keep away from Fitnah (conflict) between the Muslims, and the best course in the situation is not to take part in it.

2204. Abū Mūsā narrated that the Prophet said, about the Fitnah:
"Break your bows during it, cut their strings, and stick to the depths of your homes, and be like Ādam’s son." (Hasan)

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

‘Abdur-Rahmān bin Tharwān (a narrator in the chain) is Abū Qais Al-Awdī.

Comments:
This Hadith also advises the Muslims to suffer being killed rather than participate in internal strife, thereby following the example of Prophet
Adam's son (Habil) who preferred getting killed to taking up arms against his brother. (Qur'an, 6:28,29).

Chapter 34. What Has Been Related About The Signs Of The Hour

2205. Anas bin Malik said: “I shall narrate a Ḥadīth to you that I heard from the Messenger of Allah ﷺ, which none after me shall narrate that he heard it from the Messenger of Allah ﷺ.” [He said:] “The Messenger of Allah ﷺ said: ‘Indeed, among the signs of the Hour are that knowledge shall be raised up, ignorance shall be rampant, Zinā shall abound, Khamr shall be drunk, women shall increase and men shall decrease such that fifty women will be supported by one man.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Müṣā and Abū Hurairah. And this Hadīth is Hasan Ṣaḥairah.

Comments:
This Hadīth informs us that the Hour shall only be established when all those matters that are like breath and soul of a man’s life shall fall prey to corruption. They are: religion, life, reason, protection of family line and wealth.

Chapter 35. Something Else: There Shall Not Come A Time Except That The One After It Is More Evil Than It

2206. Az-Zubair bin ‘Adī said: “We entered upon Anas bin Mālik. We complained to him about what
we were experiencing from Al-Hajjāj. So he said: ‘There will not be a year, except that the one that is after it will be more evil than it, until you meet your Lord. I heard this from your Prophet [SAW].’”

(Ṣaḥīḥ)

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

Comments:

This Ḥadīth conveys the idea that each age before the approach of the Hour or the appearance of its signs will, as a whole, be better than the one that will follow it. Each succeeding age will be inferior to the preceding one, in terms of the decreased number of scholars endowed with depth of their scholarship and knowledge, and the uprightness of their actions and deeds.

2207. Anas narrated that the Messenger of Allāh [SAW] said: “The Hour will not be established until: ‘Allāh, Allāh’ is not said on the earth.” (Ṣaḥīḥ)

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

(Another chain) from Anas which is similar, but it is not Marjū, and this is more correct than the first Ḥadīth.

Comments:

There is a lengthy Ḥadīth narrated by ‘Abdullāh bin ‘Amr ʿ in Ṣaḥīḥ Muslim (7381). One of the sentences in it runs as follows: After the killing of Ad-Dajjāl Allāh will send a cool breeze from the direction of Ash-Shām that will bring death to anyone in whose heart is even an iota of Imān. The survivors will be the worst people, and the Hour shall only be established upon them. See no. 2240, recorded by At-Tirmidhi.
Chapter 36. Something Else:  
The Earth Expelling The Treasures That Are Inside Of It

2208. Abū Hurairah narrated that the Messenger of Allāh  said: “The earth will throw out pieces of its liver (in sides): liver; gold and silver will come out like columns.” He said: “A thief will come and say: ‘For this my hands were amputated?’ A murderer will come and say: ‘For this I killed?’ One who severed ties of kinship will come and say: ‘For this I severed the ties of kinship?’ Then they will leave it without taking anything from it.” (Ṣaḥīḥ)

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

Comments:
One of the signs of the approach of the Hour will be that the earth shall throw out columns and columns of silver and gold for anyone to see. But because of the unprecedented abundance of wealth in those days, valuables like gold and silver would have lost their luster for the people, and they would not care to pick them up. The greedy and avaricious, the thief, the murderer and the severer of the ties of kinship - all shall look at these treasures and regret the acts of stupidity that they had committed for these worthless things. The Hadīth could also mean that waves of internal dissension and conflict would have occupied their minds so absolutely that they would have no inclination left in their minds for such things.

Chapter 37. Something Else:
The Happiest Of People Will Be Luka‘ Bin Luka‘

2209. Hudhaifah bin Al-Yamān narrated that the Messenger of Allāh  said: “The Hour will not
be established until the happiest of people in the world is Luka' bin Luka'."[1] (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan [Sahih] Gharīb, we only know of it as a narration of ‘Amr bin Abī ‘Amr.

Comments:
The Hour shall only be established when the worst of people would inhabit the earth. They will have an abundance of wealth, and wealth alone shall be considered the hallmark of one’s happiness and good fortune.

Chapter 38. What Has Been Related About The Signs Of The Occurrence Of The Transformation And The Collapse Of The Earth

2210. ‘Alī bin Abī Ṭālīb narrated that the Messenger of Allāh ﷺ said: “When my Ummah does fifteen things, the afflictions will occur in it.” It was said: “What are they O Messenger of Allāh?” He said: “When Al-Maghnam (the spoils of war) are distributed (preferentially), trust is usurped, Zakāh is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his

[1] Meaning, “foolish the son of foolish” or, “disgraceful the son of disgraceful” etc.
father, voices are raised in the Masājid, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this Ummah curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation.”

(Daʾīf)

[Abū ʿEīsā said:] This Hadith is Gharib we do not know of it as a narration of ‘Alī [bin Abi ʿAbd Allāh] except through this route. We do not know anyone who reported this Hadith from Yahya bin Saʿeed Al-Anṣārī other than Al-Faraj bin Faḍālah. [And Al-Faraj bin Faḍālah] was criticized by some of the scholars of Hadith and graded weak, due to his poor memory. Wākī and others among the Aʾimmah reported from him.

Comments:
The evil habits and innovations listed in this Hadith, also catalogued in the next Hadith, are already in evidence albeit on a comparatively limited scale but the upward trend in them on a daily basis is clearly discernable.

2211. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When Al-Fatır is distributed (preferentially), trust is a spoil of war, Zakāt is a fine, knowledge is sought for other than the (sake of
the) religion, a man obeys his wife and disobeys his mother, he is close to his friend and far from his father, voices are raised in the Masajid, tribes are led by their wicked, the leader of the people is the most dispicable among them, the most honored man is the one whose evil the people are afraid of, singing slave-girls and music spread, intoxicants are drunk, and the end of this Ummah curses its beginning – then anticipate a red wind, earthquake, collapsing of the earth, transformation, Qadhf, and the signs follow in succession like gems of a necklace whose string is cut and so they fall in succession.” (Da‘if)

[Abū ‘Eisā said:] There is a narration on this topic from ‘Ali, and this Hadith is Gharīb, we do not know of it except through this route.

2212. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh said: “In this Ummah there shall be collapsing of the earth, transformation, and Qadhf.” A man among the Muslims said: “O Messenger of Allāh! When is that?” He said: “When singing slave-girls, music, and drinking intoxicants spread.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is

Comments:

All these evil habits shall dominate the society on a wide scale, close to the approach of the Hour. The various signs and the forms of divine retribution, one after the other, as mentioned in the Hadith are bound to happen in those days but a beginning of the same is already in evidence.
Chapter 39. What Has Been Related About The Prophet's Saying: “The Hour And I Have Been Dispatched Like These Two” Meaning The Index And Middle Fingers

2213. Al-Mustawrid bin Shaddad Al-Fihrî reported that the Messenger of Allah said: “I was sent in advance of the Hour, so that I precede it like this precedes this.” (Indicating) with his index and middle fingers. (Da'if)

[Abū 'Eisā said:] This Hadith is Gharib as a narration of Al-Mustawrid bin Shaddad, we do not know of it except from this route.

Comments:
The phrase 'Fi nafs as-sā'ah' (literally, synchronizing in time with each other) used in the Hadith is intended to highlight the idea that there shall be no prophet and no new Shari'ah between myself and the Hour, and there is as much proximity and conjoining between myself and the Hour as there is between the index and middle fingers of the hand. In other words, ‘I am the last Prophet and my Ummah is the last Ummah’. 
2214. Anas narrated that the Messenger of Allah said: “The Hour and I were dispatched like these two” – and Abū Dāwūd (a narrator) indicated with his index and middle fingers – so, how much more (in length) is one then the other. (Ṣahīḥ)

[Abū ʿEisā said:] This Ḥadīth is Ḥasan Ṣahīḥ.

Comments:
There is a marginal difference of length between the index and middle fingers of the hand, the middle finger being a shred longer than its companion. The idea is to convey the message to the Ummah that there is not much time left between myself and the occurrence of the Hour. Let everybody, therefore, prepare for the Hour, especially because there are is no prophet to come after him.

Chapter 40. What Has Been Related About Fighting The Turks

2215. Abū Hurairah narrated that the Prophet said: “The Hour shall not be established until you fight a people whose sandals are made of hair, and the Hour shall not be established until you fight a people whose faces will look like shields coated with leather.”

(Sahīḥ)

[Abū ʿEisā said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Buraïdah, Abū Saʿeed, ʿAmr bin Taghlib and Muʿāwiyah. This Ḥadīth is Ḥasan Sahīḥ.
Chapter 41. What Has Been Related About: When Kisrã Is Ruined There Will Be No Kisrã After Him

2216. Abû Hurairah narrated that the Messenger of Allâh ᴧ said: “When Kisrã is ruined, there will be no Kisrã after him, and when Caesar is ruined, there will be no Caesar after him. By the One in Whose Hand is my soul! You shall spend their treasures in Allâh’s cause.” (Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sâhih.

Comments:
Kisrã (Khusrau) was the title given to the kings of Iran while Qaisar (Caesar) was the title of the Roman kings. Even as the Prophet ᴧ had foretold, once the incumbent kings Khusrau and Caesar living in those days were vanquished and their treasures fell into the hands of Muslims, no ruler in the world has ever after been given either of these two titles.

Chapter 42. The Hour Will Not Be Established Until A Fire Comes From The Direction Of The Hijâz

2217. Sâlim bin ‘Abdullâh [bin (المجعم 42) - بابٌ ما جاء إذا ذهبَ كسرى فلا كسرى بعدهُ (التحفة 41)

Comments:

As predicted in the Hadîth, wars have already taken place with the Turks who used sandals made of hair and of ropes made from hair.
‘Umar] narrated from his father, that the Messenger of Allah ﷺ said: “A Fire is coming from Ḥadramawt, or from near the sea of Ḥadramawt – before the Day of Judgement – to gather the people.” They said: “O Messenger of Allah! What do you order us?” He said: “Stick to Ash-Shām.” (Ṣaḥīh)

[Abū ‘Eisā said:] There are narrations on this topic from Ḥudhaifah bin Asīd, Anas, Abū Hurairah and Abū Dharr.

This Hadīth is Hasan Gharib Ṣaḥīh as a narration of Ibn ‘Umar.

Comments:
Under this very heading there is a Hadīth from Abū Hurairah included in both Al-Bukhārī and Muslim to the effect that the Messenger of Allah ﷺ said: “The Hour will not be established till a fire will come out of the land of Hijāz, and it will throw light on the necks of the camels at Buṣrah.”

Chapter 43. What Has Been Related About ‘The Hour Shall Not Be Established Until The Liars Appear’

2218. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The Hour shall not be established until nearly thirty impostors, Dājl appear, each of them claiming that he is the Messenger of Allah.” (Ṣaḥīh)

[Abū ‘Eisā said:] There are narrations on this topic from Jābir bin Samurah and Ibn ‘Umar.
Chapter 44. What Has Been Related About The Liar And Destroyer From Thaqif

2220. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “In Thaqif there will be a great liar and destroyer.” (Ṣaḥīh)

Comments:
There is no doubt that during the caliphate of Ābū Bakr ﷺ, after the death of the Prophet ﷺ, a few tribes had turned apostates and joined hand with the idolaters. As for the worship of the idols, it shall be practiced a little before the Hour so much so that some Yemenite women shall make circuits round their old idol Dhul-Khalsah and worship the ancient Arabian idols, Lāt and ‘Uzza.
[Abū ‘Eisā said:] There is a narration on this topic from Asmā’ bint Abū Bakr.

(Another route with this chain) and this Hadith is Hasan Gharib as a narration of Ibn ‘Umar. We do not know of it except through the report of Sharīk. And Sharīk would say: “‘Abdullāh bin ‘Usm, while Isrā’il would say: “‘Abdullāh bin ‘Usmah.”

[Abū ‘Eisā said:] It is said that the liar was Al-Mukhtār bin Abī ‘Ubaid, and the destroyer was Al-Hajjāj bin Yusuf.

Abū Dāwūd Sulaimān bin Salm Al-Balkhī narrated to us: “An-Naḍr bin Shumail narrated to us, from Hishām bin Hassān who said: ‘They counted how many (people) did Al-Hajjāj killed indiscriminately, so it reached one hundred and twenty thousand murders.’”

Chapter 45. What Has Been Related About The Third Generation

2221. ‘Imrān bin Husain narrated that the Messenger of Allāh ﷺ said: “The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it.”

(Sahih)
Chapters On Al-Fitan

[Abū ‘Eīsā said:] This is how Muhammad bin Fuḍail reported this Hadith; from Al-‘A’māsh, from ‘Ali bin Mudrik from Hilāl bin Yāsāf.

Others among the Huffāz reported [this Hadith] from Al-‘A’māsh, from Hilāl bin Yāsāf, and they did not mention ‘Ali bin Mudrik in it.

Al-Ḥusain bin Ḥurayth narrated to us: “Wāki’ narrated to us from Al-‘A’māsh: ‘Hilāl bin Yāsāf narrated to us, from ‘Imrān bin Ḥusain from the Prophet ﷺ.” And he mentioned a similar narration. And this is more correct to me than the narration of Muhammad bin Fuḍail. This Hadith has been reported through more than one route from ‘Imrān bin Ḥusain from the Prophet ﷺ.

Comments:

‘Abdulīh bin Mas‘ūd’s version of the Hadith as quoted in Sahih Muslim also contains mention of the ‘third generation’. Anyway, the Hadith is categorical on the point that the best of all generations was that of the Companions and they were superior to all the rest. Second in order of superiority were the Successors, and the third were the Followers. Thereafter, begins the age of people whose integrity cannot be relied upon since they would love eating and will brag about their own superiority or else, they would have a desire to amass more and more wealth, so much so, that they would even be prepared to give false testimony for it.

2222. ‘Imrān bin Ḥusain narrated that the Messenger of Allāh ﷺ said: “The best of my Ummah is the generation among whom I was sent, then those who follow them.”
Chapters On *Al-Fitan*

He (Imrān) said: I do not know if he mentioned the third or not. "Then there shall appear people who testify while their testimony was not sought, who are treacherous, not trusted, and fatness shall spread among them." (Sahih)

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

Chapter 46. What has Been Related About *Al-Khulafā’*

2223. Simāk bin Ḥarb narrated from Jābir bin Samurah who said "The Messenger of Allah ﷺ said: ‘There will be twelve Amīr after me.’" He said: "Then he said something that I did not understand. So I asked the one who was next to me, who said that he ﷺ had said: ‘All of them are from Quraish.’" (Sahih)

[Abū ‘Eisā said:] This *Hadith* is Hasan Sahih. And it has been reported through more than one route from Jābir bin Samurah.

Abū Kuraib narrated to us: "‘Umar bin ‘Ubaid narrated to us, from his father, from Abū Bakr bin Abī Mūsā, from Jābir bin Samurah from the Prophet ﷺ” and it is similar to this *Hadith*.

[Abū ‘Eisā said:] This *Hadith* is [Hasan Sahih] Gharib, it is considered Gharib as a narration of Abū Bakr bin Abī Mūsā from Jābir bin Samurah.
Chapters on Al-Fitan

There are narrations on this topic from Ibn Mas‘ūd, and ‘Abdullāh bin ‘Amr.

Comments:


Chapter 47. It Is Disliked To Insult The Sultan

2224. Ziyād bin Kusaib Al-‘Adawī said: “I was with Abū Bakrah under the Minbar of Ibn ‘Amir[1] while he was giving a Khutbah wearing a fine garment. Abū Bilāl said: ‘Look at our Amir wearing clothes of wickedness!’ So Abū Bakrah said: ‘Be quiet! I heard the Messenger of Allah saying: “Whoever insults Allah’s Sultan on the earth, Allah disgraces him.” (Hasan)

(Hasan)

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

[Qal Abū ‘Uṯmān:] Haa ḥaddiḥu ḥasān ‘ūṣriyyī.

[Commentary:] [Iṣāḥār Ḥasan] and Ḥārīrī Ḥājī said: “Abū ‘Eisā mentioned the word ‘Abū ‘Uṯmān, and in As-Siyar (3:20 Ar-Risālah) Adh-Dhahabi said: “Abū Bilāl is Miṣrād bin Udiyyah from the Khawārij.”

[1] ‘Abdullāh bin ‘Amir who was the governor of Al-Baṣrah under ‘Uthmān, and in As-Siyar (3:20 Ar-Risālah) Adh-Dhahabi said: “Abū Bilāl is Miṣrād bin Udiyyah from the Khawārij.”
Chapter 48. What Has Been Related About Al-Khilafah

2225. Sālim bin `Abdullāh narrated from his father who said: “It was said to `Umar bin Al-Khattāb: ‘Perhaps you should endorse your successor.’ He said: ‘If I appoint a successor, then indeed Abū Bakr appointed a successor. And if I do not appoint a successor, the Messenger of Allāh did not appoint a successor.’” (Sahih)

[Abū ‘Eisā said:] There is a lengthy story in this Hadīth, and this Hadīth is Sahih, it has been reported through other routes from Ibn `Umar.

Comments:
The Messenger of Allāh did not expressly appoint anyone his successor, although he left broad hints in favor of Abū Bakr. Abū Bakr, in his turn, nominated `Umar for the office. `Umar appointed a panel and charged it to elect a caliph from amongst themselves. However, the task of selecting the successor could as well be assigned to the accredited representatives of the community.

2226. Sa`eed bin Jumhān narrated: “Safinah narrated to me, he said: ‘The Messenger of Allāh said: “Al-Khilafah will be in my Ummah for thirty years, then there will be monarchy after that.”’” Then Safinah said to me: ‘Count the Khilafah of Abū Bakr,’ then he said: ‘Count the Khilafah of `Umar and the Khilafah of ‘Uthmān.’ Then he said to me: ‘Count the Khilafah of `Ali.’” He said: “So we found that they add up to thirty
years.” Sa‘eed said: “I said to him: ‘Banū Umaiyyah claim that the Khilāfah is among them.’ He said: ‘Banū Az-Zarqa’ lie, rather they are a monarchy, among the worst of monarchies.’” (Hasan)

[Abū ‘Eisā said:] There is a narration on this topic from ‘Umar and ‘Ali saying that the Prophet did not order anything regarding the Khilāfah. And this Hadith is Hasan, more than one narrator reported it from Sa‘eed bin Jumhān, and we do not know of it except from his narration.

Comments:

Another narration by Safinah appearing in Sunan Abū Dawūd contains the words: Khilāfah An-Nubuwwah i.e. Prophetic Succession (will last after me for) thirty years, then Allāh will give (power and authority) to whomsoever He wills. The Hadith thus tells us that caliphate after the pattern of the Prophet e.g., in full accord with the principles and methods of the Prophet, will continue for thirty years, after that it will become kingship or monarchy.
other than them.’ So ‘Amr bin Al-‘As said: ‘You have lied, I heard the Messenger of Allāh ﷺ saying: “The Quraish are the leaders of the people, in the good and the bad, until the Day of Judgement.”’ (Ṣahīḥ) [Abū ‘Eīsā said:] There are narrations on this topic from Ibn Mas‘ūd, Ibn ‘Umar and Jābir.

Comments:

The Ḥadīth confirms the fact that, just as in the pre-Islamic days the Quraish were the leaders of the Arabs in both political and religious matters, and the common men had waited to see what the Quraish would do before they decided whether or not to enter the fold of Islam, and the moment the Quraish accepted Islam after the Conquest of Makkah, the rest of the people also followed them en masse, and delegates from all sides started to pour in Al-Madīnah to accept Islam. It, therefore, behooves us all even today that we recognize the special status of the Quraish, and accept their right to Imamah and Khilāfah until the Day of Judgement.

Chapter 50. The Reign Of A Man Among the Mawālī Called Jahjāh

2228. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The night and the day shall not go away until a man called Jahjāh among the Mawālī reigns.” (Ṣahīḥ) [Abū ‘Eīsā said:] This Ḥadīth is Hasan Gharīb.
Chapter 51. What Has Been Related About The Misguiding A’immah

2229. Thawbân narrated that the Messenger of Allah ﷺ said: “I only fear for my Ummah from the misguiding A’immah.” He said that the Messenger of Allah ﷺ said: “There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them until Allah’s Decree comes.” (Sahih)

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

Comments:
It is an undeniable fact that if the rulers begin to tread the path of wickedness and sin and propagate these things among the masses, the people also follow the footsteps of their masters, and this brings spiritual and moral depravity and turpitude in the society.

Chapter 52. What Has Been Related About The Mahdī

2230. ‘Abdullāh narrated that the Messenger of Allah ﷺ said: “The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Abū Sa’eed, Umm Salamah, and Abū Hurairah.

This Hadith is Hasan Sahih.
Concerning the version of the Hadith contained in Sunan Abü Dawūd the Prophet ﷺ is reported to have said: “He will be my namesake and his father’s name will agree with my father’s name, i.e. his name will be Muhammad bin ‘Abdollāh’. Therefore, the Shiite claim, that the Mahdi will be the Promised Imām as defined by them, could not be true since the name of their Hidden Imām, whose re-appearance they are waiting for, is Muḥammad bin Ḥasan ‘Askari (and not Muhammad bin ‘Abdollāh).

2231. ‘Āṣim narrated from Zirr, from ‘Abdullāh, from the Prophet ﷺ who said: “A man is coming from the people of my family whose name agrees with my name.” ‘Āṣim said: “Abū Ṣāliḥ narrated to us from Abū Ḥurairah, who said: ‘If there did not remain in the world but one day, then Allāh would extend that day until he comes.’” (Hasan) [Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ.

Chapter 53. Regarding The Mahdi’s Life And His Giving

2232. Zaid bin Al-‘Ammī said: “I heard Abū Aṣ-Ṣiddīq An-Nājī
narrate a Hadith from Abū Sa'eed Al-Khudrī who said: ‘We feared events to occur after our Prophet, so we asked Allāh’s Prophet ﷺ, and he said: “Indeed there will be a Mahdi who comes in my Ummah (ruling) living for five, or seven, or nine.”’ – Zaid was the one in doubt – He said: “What is that?” He said: “Years.” He said: “A man will come to him and say: O Mahdi! ‘Give to me, give to me! So he will fill in his garment whatever he is able to carry.’”

(Du’f)

[Abū ‘Eisā said:] This Hadith is Hasan, it has been reported through other routes from Abū Sa’eed from the Prophet ﷺ. Abū Aṣ-Ṣiddīq An-Nājī’s name is Bakr bin ‘Amr, and it is also said that it is Bakr bin Qais.

Comments:
As per other narrations, the Mahdi’s stay in the world will last seven years. Wealth in that age will be bountiful, and so he will give it to the people with an open hand.

Chapter 54. What Has Been Related About The Descent Of ‘Eisā Bin Mariam (Peace Be Upon Him)

2233. Abū Hurairah narrated that the Prophet ﷺ said: “By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the Jizyah, and wealth will be so bountiful that there will be none to accept it.” (Ṣahih)
Chapters On Al-Fitan

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

Both Imām Al-Bukhārī and Imām Muslim have reported it, and it is a clear proof of the descent of the Prophet 'Eisā ﷺ. That is why there is unanimity of opinion among the Muslims on his second coming.

Chapter 55. What Has Been Related About The Dajjāl

2234. Abū 'Ubaidah bin Al-Jarrāḥ said: “I heard the Messenger of Allah ﷺ saying: ‘There was never a Prophet after Nūḥ but that he warned his people about the Dajjāl, and indeed I shall warn you of him.’” Then the Messenger of Allah ﷺ described him for us, and he said: “Perhaps some of you who see me, or hear my words shall live to see him.” They said: “O Messenger of Allah! How will our hearts be on that day?” He said: “The same – that is, as today – or better.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Abdullah bin Busr, ‘Abdullāh bin Al-Hārith bin Juzai, and ‘Abdullāh bin Mughaffal and Abū Hurairah.

This Hadīth is Hasan Gharib as a narration of AN 'Ubaidah bin Al-Jarrah. We do not know of it from him except as a narration of Khālid Al-Hadh-dhā’. Abū ‘Ubaidah bin Al-Jarrāḥ’s name is ‘Āmir bin ‘Abdullāh bin Al-Jarrāḥ.
The Dajjâl (Antichrist) will be an extremely treacherous and deceitful character and will let loose a rein of frightful terror on earth. It is for this reason that, following the Sunnah of Nûh the first Rasûl sent down by Almighty Allâh, each Prophet that followed him, including the Last Messenger of Allâh, informed his people about this horrendous character. And since his emergence shall happen after the time of the Last Prophet of Allâh and close to the Doomsday, he gave a complete description of Ad-Dajjâl to the people so that no true believer is duped by him.

Chapter 56. What Has Been Related About The Signs Of The Dajjâl

2235. Az-Zuhri narrated from Sâlim, from Ibn ʿUmar who said: “The Messenger of Allâhstood among the people, he praised Allâh as is due to Him, then he mentioned the Dajjâl and he said: ‘Indeed I warn you of him. There has not been a Prophet except that he warned his people, and Nûh indeed warned his people - but I am to say something about him that no Prophet has said to his people: You should know that he is one-eyed, and Allâh is certainly not one-eyed.’” Az-Zuhri said: “ʿUmar bin Thâbit Al-Ansâri informed me that some of the Companions of the Prophet informed him, that one day, the Prophet was cautioning them against Fitnah and he said: ‘You must know that not one of you will ever see his Lord until he dies. And indeed, he (the
Dajjāl) has “Kāfir” written between his eyes; everyone who is averse to his behavior shall read it.” (Ṣaḥīḥ)

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

Comments:
Allāh is free from any kind of defect or blemish and is endowed with only nobleness and perfection. The Dajjāl will claim Divinity for himself, but will be imperfect in every respect, and all his defects will be evident to each man of faith. He will claim Lordship for himself, and will be visible to each naked eye like any mortal individual. As for Allāh, no one can see Him with his mortal eyes in this life on earth. Another proof of the Dajjāl’s falsity will be the fact that the word “Kāfir” shall be inscribed between his two eyes, which every Muslim - literate or illiterate - will be able to read.

2236. Ibn 'Umar narrated that the Messenger of Allāh Ṣallā اللہ علیہ وسلم said: “You shall fight the Jews. You will gain such control over them, that a rock will say: ‘O Muslim! This Jew is behind me so kill him!’” (Ṣaḥīḥ)

[He said:] This Hadīth is Hasan Ṣaḥīḥ.

Comments:
At the emergence of the Dajjāl, the Jews will side with him, and fight against the Muslims. Muslims will kill them, and they will seek shelter behind stones and trees. However, each stone and tree except the Gharqad (acacia) tree shall reveal their presence so that the Muslims might kill them.

Chapter 57. What Has Been Related About Where The Dajjāl Comes From

shall emerge from a land in the east called Khurāsān. He is followed by a people whom appear as if their faces are shields coated with leather.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah and ‘Āishah.

This Ḥadīth is Hasan Gharib. ‘Abdullāh bin Shawdhab and more than one other narrator reported it from Abū At-Tayyāh, and we do not know of it except from the narration of Abū At-Tayyāh.

Comments:

The Dajjāl will emerge from Khurāsān and seventy thousand Jews covering themselves with Persian shawls and with faces round and full of flesh will support him (Tuhfat Al-Ahwādhi, v.3, p.234).

Chapter 58. What Has Been Related About Signs Of The Coming Of The Dajjāl

2238. Abū Bahriyyah, a companion of Mu‘ādh bin Jabal narrated that the Prophet ﷺ said: “The great Malḥamah, the conquest of Constantinople, and the coming of the Dajjāl occur in (the span of) seven months.” (Da‘īf)

[Abū ‘Eisā said:] There are narrations on this topic from Aṣ-Ṣa‘b bin Jath-thāmah, ‘Abdullāh bin Busr, ‘Abdullāh bin Mas‘ūd and
Abū Sa‘eed Al-Khudrī.
This Hadith is Hasan Gharib, we do not know of it except from this route.

Comments:
It will be a long-drawn bloody war that will last more than six years. The Dajjal shall appear in the remaining seven months of the seventh year.

2239. Anas bin Mālik said: “Constantinople will be conquered with the coming of the Hour.” (Sahih)

(One of the narrators) Maḥmūd said: “This Hadith is Gharib, and Constantinople is a Roman city which will be conquered when the Dajjal comes, and Constantinople was (also) conquered during the time of some of the Companions of the Prophet ﷺ.”

Comments:
Constantinople was conquered by Muslims during the caliphate of Mu‘āwiyyah ﷺ. It was again captured by the Romans. Muslims once again captured it, and it is still under their control. The Hadith indicates that the Muslims shall once again lose control of it. Then, after a great war, Muslims will recapture it. It is after this that the Dajjal will appear, and it will happen just before the Final Hour.

Chapter 59. What Has Been Related About The Turmoil Of The Dajjāl
Nawwās bin Sam‘ān, who said: “The Messenger of Allāh mentioned the Dajjāl one morning, he belittled him and mentioned his importance, until we thought that he might be amidst a cluster of date-palms.” He said: “We departed from the presence of the Messenger of Allāh, then we returned to him, and he noticed that (concern) in us. So he said: ‘What is wrong with you?’ We said: ‘O Messenger of Allāh! You mentioned the Dajjāl this morning, belittling him, and mentioning his importance until we thought that he might be amidst a cluster of date-palms.’ He said: ‘It is not the Dajjāl that I fear for you. If he were to appear while I am among you, then I will be his adversary on your behalf. And if he appears and I am not among you, then each man will have to fend for himself. And Allāh will take care of every Muslim after me. He is young, with curly hair, his eye protruding, resembling someone from ‘Abdul-Uzza bin Qatari. Whoever among you sees him, then let him recite the beginning of Sūrah Aṣḥāb Al-Kahf.’

“He said: ‘He will appear from what is between Ash-Shām and Al-‘Irāq, causing devastation toward the right and toward the left. O worshippers of Allāh! Hold fast!’ We said: ‘O Messenger of Allāh! How long will he linger on the earth?’ He said: ‘Forty days, a day
like a year, a day like a month, a day like a week, and the remainder of his days are like your days.’” We said: ‘O Messenger of Allah! Do you think that during the day that is like a year, the Salat of one day will be sufficient for us?’ He said: ‘No. You will have to estimate it.’ We said: ‘O Messenger of Allah! How fast will he move through the earth.’ He said: ‘Like a rain storm driven by the wind. He will come upon a people and call them, and they will deny him, and reject his claims. Then he will leave them, and their wealth will follow him. They will awaken in the morning with nothing left. Then he will come upon a people and call them, and they will respond to him, believing in him. So he will order the heavens to bring rain, and it shall rain, and he will order the land to sprout, and it will sprout. Their cattle will return to them with their coats the longest, their udders the fullest and their stomachs the fattest.’ He said: ‘Then he will come upon some ruins, saying to it: “Bring me your treasures!” He will turn to leave it, and it will follow him, like drone bees. Then he will call a young man, full of youth, and he will strike him with the sword, cutting him into two pieces. Then he will call him, and he will come forward with his face beaming and laughing.

So while he is doing that, ‘Eisā bin Mariam, peace be upon him, will descend in eastern Damascus at the white minaret, between two
Mahrūd,[1] with his hands on the wings of two angels. When he lowers his head, drops fall, and when he raises it, gems like pearls drop from him.' He said: 'His (the Dajjal's) breath does not reach anyone but he dies, and his breath reaches as far as his sight.' He said: 'So he pursues him (the Dajjal) until he catches up with him at the gate of Ludd where he kills him.' He said: 'So he remains there as a long as Allah wills.' He said: 'Then Allah reveals to him: “Take my slaves to At-Tūr, for I have sent down some creatures of Mine which no one shall be able to kill.”' He said: 'Allah dispatches Ya'jūj and Ma'jūj, and they are as Allah said: They swoop down from every mount.'[2]

“He said: ‘The first of them pass by the lake of Tiberias, drinking what is in it. Then the last of them pass by it saying: “There was water here at one time.” They travel until they reach a mountain at Bait Al-Maqdis. They will say: “We have killed whoever was in the earth. Come! Let us kill whoever is in the skies.” They will shoot their arrows into the heavens, so Allah will return their arrows to them red with blood. ‘Eisā bin Mariam and his companions will be surrounded, until the head of a bull on that day would be better to them than a hundred Dīnār to one of you today.’

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[1] Two garments or cloths. “It is said that the Mahrūd garment is the one that is dyed with Wars, then saffron, so its color becomes similar to that of a buttercup flower.” (An-Nihāyah)

of the Ānār! Did the Messenger of Allah not say: “He is a disbeliever” while I am a Muslim? Did the Messenger of Allah not say: “He is sterile, having no children” while I have left my children behind in Al-Madinah? Did the Messenger of Allah not say: “[He will not enter or] Makkah and Al-Madinah are not lawful for him” and am I not from the inhabitants of Al-Madinah, and who is the one who accompanied you to Makkah?’” “By Allah, he continued talking like this until I said: ‘Perhaps he has been falsely accused’ then he said: ‘O Abu Sa’eed! By Allah, I can inform you of some information that is true, by Allah! Verily, I know him, I know his father, [and I know] where he is at this time in the land.’ So I said: ‘May the rest of your day be but grief.’” (Sahih)

[Abū ‘Eisā said: This Hadith is Hasan Sahih.1

Comments:
The real name of Ibn Sayyād (or Ibn Ṣā‘īd) was Sāf. He was an extremely treacherous and fraudulent soothsayer having in him some of the signs of the one-eyed Dajjal. It was on this basis, that some of the Companions believed him to be the Dajjal and called him as such. Some people believe that he is the very person but had not yet assumed his role, which he will do before the Final Hour.

2247. It was narrated that Abū Sa’eed said: “The Messenger of Allah met Ibn Ṣā‘īd on one of the streets of Al-Madinah, so he stopped him – and he was a Jewish boy with locks – and Abū Bakr and
‘Umar were with him. So the Messenger of Allāh ﷺ said to him: ‘Do you testify that I am the Messenger of Allāh?’ So he replied: ‘Do you testify that I am Allāh’s messenger?’ So the Prophet ﷺ said: ‘I believe in Allāh, His Angels, His Books, His Messengers, and the Last Day.’ Then the Prophet ﷺ said to him: ‘What do you see?’ He said: ‘I see a throne above the water.’ So the Prophet ﷺ said: ‘He sees the throne of Iblis above the sea.’ He said: ‘What else do you see?’ He said: ‘I see a truthful one, and two liars – or two truthful ones and a liar.’ So the Prophet ﷺ said: ‘He has been confounded. So leave him.’ (Sahih)

He said: There is a narration on this topic from ‘Umar, Husain bin ‘Alī, Ibn ‘Umar, Abū Dharr, Ibn Mas‘ūd, Jābir and Hafṣah. (Abū ‘Elsā said: This Hadīth is Hasan.

Comments:
The day the Prophet ﷺ met Ibn Sā’īd out on the street, he was a Jewish boy. The Prophet ﷺ had a treaty of peace with the Jews at that time. Hence it is, that when he claimed himself to be a messenger of Allāh, the Prophet ﷺ took no action against him.

2248. It was narrated from ‘Abdur-Rahmān bin Abī Bakrah from his father who said: “The Messenger of Allāh ﷺ said: ‘The father of the Dajjāl and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to
them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.’ Then the Messenger of Allâh ﷺ described his parents for us: ‘His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts.’”

So Abû Bakrah said: “I heard about a child being born to some Jews in Al-Madinah. So Az-Zubair bin Al-‘Awwâm and I went until we entered upon his parents. They appeared as the Messenger of Allâh ﷺ had described them. We said: ‘Do you have any children?’ They said: ‘We remained for thirty years without any children being born to us, then we bore a boy, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.’” He said: “So we were leaving them, when he appeared, glittering in the sunlight in a velvet garment, murmuring something. He uncovered his head and said: ‘What were you saying?’ We said: ‘Did you hear what we were saying?’ He said: ‘Yes, that my eyes sleep but my heart does not sleep.”’ (Da’îf)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb, we do not know of it except as a narration of Hammad bin Salamah.

Comments:

It is not Hadîth for the simple reason that Abû Bakrah ﺪ only embraced Islam at the time of the siege of Ta’îf after the conquest of Makkah in the
year 8 AH. And according to the unanimous Hadith (appearing in both Sahih Muslim and Al-Bukhari) when the Messenger of Allâh ﷺ met him at the oasis, he had already approached the age of puberty. Abû Bakrah ﷺ came and settled in Al-Madînah just two years before the death of the Prophet ﷺ.

Chapter 64. ‘A Hundred Years Shall Not Pass While A Soul Born Upon the Earth Today Survives’

2249. It was narrated from Ibn ‘Umar, that the Messenger of Allâh ﷺ passed by Ibn Sayyâd with a group of his Companions – among them ‘Umar bin Al-Khaṭṭâb – while he was playing with two boys at the fort of Banû Maghâlah, and he was a boy. He did not realize until the Messenger of Allâh ﷺ struck him with his hand on his back, then he said: ‘Do you testify that I am the Messenger of Allâh?’ So Ibn Sayyâd looked at him, and said: ‘I testify that you are the Messenger to the illiterates.’ He said: ‘Then Ibn Sayyâd said to the Prophet ﷺ: ‘Do you testify that I am the Messenger of Allâh?’ So the Prophet ﷺ said: ‘I believe in Allâh and His Messengers.’ Then the Prophet ﷺ said: ‘Who has come to you?’ Ibn Sayyâd said: ‘A truthful one and a liar came to me.’ So the Prophet ﷺ said: ‘The matter has been confused for you.’ Then the Messenger of Allâh ﷺ said: ‘I have concealed something from you.’ And he had concealed: The day when the sky will bring forth a visible smoke.[1] Ibn Sayyâd said: ‘It is, “Ad-Dukh.”’ So the...

Messenger of Allâh ﷺ said: ‘Beat it! You can never surpass your ability.’ ‘Umar said: ‘O Messenger of Allâh! Permit me to chop off his head!’ The Messenger of Allâh ﷺ said: ‘If he is indeed him, then you will never overpower him, and if he is not, then there is no good in you killing him.” (Sâhih)

‘Abdur-Razzâq said: “Meaning: The Dajjâl.”

[Abû ‘Eisâ said: This Hadîth is Hasan Sâhih.]

Comments:

Ibn Sayyâd at that time was one of the Dajjâl, but not the Great Dajjâl, who will claim not Prophethood, but Divinity for himself, and will demonstrate strange feats through his sorcery.

2250. It was narrated from Jâbir, that the Prophet ﷺ said: “There is no soul born upon the earth – meaning today – upon whom will come one hundred years.” (Sâhih)

[He said:] There are narrations on this topic from Ibn ‘Umar, Abû Sa‘eed, and Buraidah.

[Abû ‘Eisâ said:] This Hadîth is Hasan.

2251. It was narrated from ‘Abdullâh bin ‘Umar, that he said: “The Messenger of Allâh ﷺ lead us in Salât one night for Salât Al-
'Isha' during the end of his life. When he said the Taslim he stood and said: 'Do you see this night of yours, upon the head of one hundred years from it, there shall not remain anyone who is upon the surface of the earth today.' Ibn 'Umar said: 'So, people misunderstood the saying of the Messenger of Allah ﷺ, in what they say based on these Ahadith about one hundred years. The Messenger of Allah ﷺ only said: 'There shall not remain anyone who is upon the surface of the earth today.' Meaning, that generation would end.” (Saḥīḥ)

[Abū ‘Eisā said:] This Hadith is Saḥīḥ.

Comments:
As is clearly mentioned in Saḥīḥ Muslim on the authority of Jābīr ﷺ, the Prophet ﷺ made the statement, one month before his death in 11 AH, and the last of his Companions Abū Tūfayl ‘Amīr b. Waṭhi’lāh breathed his last in 110 AH.

Chapter 65. What Has Been Related About The Prophibition Of Cursing The Wind

2252. It was narrated from Ubayy bin Ka'b that the Messenger of Allah ﷺ said: “Do not curse the wind. When you see what you dislike, then say: ‘Allāhumma innā nas-aluka min khairi ḥadhihir-rih, wa khairi mā fihā wa khairi mā umirat bihi wa na'udhu bika min sharri ḥadhihir-rih wa sharri mā fihā wa sharri mā umirat bihi’ (‘O Allah! Indeed we ask you of the good of
this wind, and the good of what is in it, and the good of what it has been commanded. And we seek refuge in You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded.)” (Hasan)

[He said:] There are narrations on this topic from ‘Aishah, Abü Hurairah, ‘Uthmãn bin Abi Al-‘Aṣ, Anas, Ibn ‘Abbãs and Jâbir.

[Abû ‘Eisâ said:] This Ḥadîth is Ḥasan Šâhiḥ.

Comments:
Since the wind only obeys the commands of Allâh and is powerless to do anything of its own, and since its Creator, i.e., Allâh orders it to work good or harm, what we should do is pray and supplicate to Allâh. Cursing the wind is a profitless act, and reviling its Master is sheer impudence and perversity.

Chapter 66. The Ḥadîth Of Tamîm Ad-Dârî About The Dajjâl

2253. Fâṭimah bint Qais narrated that Allâh’s Prophet ascended the Minbar, he laughed, and said: “Verily, Tamîm Ad-Dârî narrated a story to me, and it made me happy, so I wanted to narrate it to you [what he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its
hair flowing out. They said: ‘What are you?’ It said: ‘I am Al-Jassásah.’ They said: ‘Give us some news.’ It said: ‘I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.’ So we went to the furthest village, and there was a man fettered with chains. He said: ‘Inform me about the spring of Zughar.’ We said: ‘It is full and flowing.’ He said: ‘Inform me about Al-Buhaïrah.’[1] We said, ‘It is full and flowing.’ He said: ‘Inform me about the date groves of Baysân which is between Jordan and Palestine, do they produce food?’ We said: ‘Yes.’ He said: ‘Inform me about the Prophet, has he been sent?’ We said: ‘Yes.’ He said: ‘Inform me how the people came to him.’ We said: ‘Quickly.’ He leaped up to try and escape.’ We said: ‘What are you?’ He said: ‘I am the Dajjal.”’ (The Prophet (ﷺ) said) “He will enter all of the lands except At-Taibah, and At-Taibah is Al-Madinah.” (Ṣâhih)

[Abû ‘Eisâ said:] This Ḥadîth is Ḥasan Ṣâhih Gharîb as a narration of Qatâdah from Ash-Sha’bî. It has been reported by more than one from Ash-Sha’bî from Fâtimah bint Qais.

The Ḥadîth informs us that just now the Dajjal is lying chained in an island.

[1] “The little sea” and in the version of Muslim it is “Tiberias.”
He will only be released before the Last Hour when he will perform his nefarious acts magic-like tricks.

Chapter 67. Not Taking On A Trial Which One Is Not Able To Bear

2254. It was narrated from Hudhaifah, that the Messenger of Allah ﷺ said: “It is not for the believer to humiliate himself.” They said: “How does he humiliate himself?” He said: “By taking on a trial which he can not bear.”[1]

(Al-Ṭabarānī)
[Abū ‘Eisā said:] This Hadith is Hasan Gharīb.

Comments:
Some people try to impress the people of their abstinence and piety by adopting monastic ways and practices and take to doing things that are against human nature: they stop trimming their hair, avoid taking bath, put fetters and chains in their hands and feet, and fast for days on end without letting anything past their throats.

Chapter 68. ‘Help Your Brother Whether He Is An Oppressor Or Oppressed’

2255. It was narrated from Anas bin Mālik, that the Prophet ﷺ said: “Help your brother whether

[1] There are numerous chains of narration for it, one of which Al-‘Irāqī called: “Jayyid,” (see Musnad Ahmad 5:405; Ar-Risālah) and Aṣ-Ṣaḥīḥah no. 613 where Şālikh Al-‘Albānī graded it Hasan. The meaning of this Hadith, is that it is part of faith to recognize one’s worth and abilities and lack there of, and that taking a burden one can not bear is a form of injustice and oppression, and Allāh does not oppress His creatures, but they oppress themselves, with the exception of the believer. And it is a fitting prelude and comment on the following Hadith.
he is an oppressor or oppressed.” It was said: “O Messenger of Allah! I help him when he is oppressed. But how can I help him when he oppresses?” He said: “Prevent him from oppression, that is your help for him.” (Ṣaḥīḥ)

[He said:] There is something on this topic from ‘Aishah.

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

Comments:

It was part of the pre-Islamic tradition to help and support one’s brother even when he was plainly wrong, but Islam rejects the idea of helping a wrongdoer. The Companions were understandably surprised to hear the Prophet’s advice. As such they asked the real meaning of the admonition but were satisfied when the Prophet explained its real purport.

Chapter 69. ‘Whoever Comes To The Door Of The Sultan He Will Suffer A Fitnah’

2256. It was narrated from Ibn ‘Abbās, that the Prophet Ṣaid:

“Whoever resides in the deserts, he becomes ignorant, whoever follows game, he becomes heedless, and whoever comes to the door of the Sultan, he will suffer a Fitnah.”

(Ḥasan)

[He said:] There is a narration on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan [Ṣaḥīḥ] Gharīb as a narration of Ibn ‘Abbās, we do not know of it except from the narration of Ath-Thawrī.
Anyone who takes to residing in a desert remains cut off from a great deal of information and knowledge. Moreover, his lack of interaction with people has the effect of hardening the heart and robbing it of the feeling of tenderness. Such a person will also be devoid of kindness towards his kinsmen.

Chapter 70. Regarding Adhering To Taqwâ Of Allah During Victory And Aid

2257. ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘îd narrated from his father, that he heard the Messenger of Allah ﷺ said: “Indeed you shall be aided, capturing, and victorious, so whoever among you sees that, then let him have Taqwâ of Allah, and let him command the good and forbid the evil, and whoever lies about me on purpose, then let him take his seat in the Fire.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

It is a common sight that people, when they get ascendance or victory over the enemy and capture his land or property, they lose their poise and magnanimity and exult beyond measure. Intoxicated with their triumph, they arrange drink and dance parties and abuse the conquered nations and people. Islam strictly prohibits all such things.

[1] Aided against the enemies, capturing spoils of war, and victorious over many lands. See Tuhfat Al-Ahwâdhi.
Chapter 71. The Fitnah That Spreads Like The Waves Of The Sea

2258. Abū Wā’il narrated from Ḥudhaifah that ‘Umar said: “Which of you remembers what the Messenger of Allāh ﷺ said about the Fitnah?” So Ḥudhaifah said: “I do.” Ḥudhaifah said: “A man’s Fitnah is in his family, his wealth, his children, and his neighbors. It is atoned for by the Salāt, fasting, charity, and by commanding good and forbidding evil.” ‘Umar said: “I am not asking you about this. Rather, about the Fitnah that spreads like the waves of the sea.” He said: “O Commander of the Believers! Between you and it is a closed door.” ‘Umar said: “Will it be opened or broken?” He said: “It will be broken.” He said: “Then it will never be closed until the Day of Judgement.” (Sahih)

In the narration of Ḥammād, Abū Wā’il said: “I said to Masrūq: ‘Ask Ḥudhaifah about the door.’ So he asked him, and he said: “(That door is) ‘Umar (himself).”’

[Abū ‘Eisā said:] This Ḥadīth is Sahih.

Comments:
Man’s failure to remedy the situation in the face of afflictions caused by personal shortcomings can be expiated through performing virtuous deeds. Not so the afflictions plaguing a whole nation and community. In that case the entire nation or community has to face the consequences of it. Every
student of Islamic history knows it too well that no major affliction for the Muslims had raised its head until the assassination of ‘Umar. His martyrdom, however, opened the floodgate of all sorts of trials and afflictions for the community.

Chapter 72. Regarding The Danger Of Agreeing With Evil Leaders

2259. It was narrated from Ka'b bin ‘Ujrah who said: “The Messenger of Allāh ﷺ came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: ‘Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the Hawd. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the Hawd.”’ (Ṣahīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ṣahīḥ Gharīb, we do not know of it as a narration of Mis’ar except from this route.

(Another chain) with similar narration.

(Another chain) with similar narration.

[He said:] There are narrations on this topic from Ḥudhaifah and Ibn ‘Umar.
Chapter 73. The One Who Is Patient Upon His Religion During Fitan Is Like One Holding An Ember

2260. Anas bin Malik narrated that the Messenger of Allah ﷺ said: “There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib from this route. ‘Umar bin Shākir is a Shaikh from Al-Basrah, and more than one of the people of knowledge reported from him.

Comments:
The Hadith informs us that the Muslim Ummah shall pass through periods of time when wickedness, lewdness and sinfulness will hold sway in the society, and the believers shall find it extremely difficult to preserve their faith, and swim against the surging tide of worldly benefits and gains. Holding on to one’s faith under those conditions would in fact be like holding a live coal in the palms of one’s hands, which will be a highly challenging and trying task.
Chapter 74. When The Evil Among My Ummah Will Be Set Over The Best Of Them

2261. It was narrated from ‘Abdullāh bin Dinār, that Ibn ‘Umar said: “The Messenger of Allāh said: ‘When my Ummah walks in a proud march, and its servants are the children of kings, children of Persians and Romans, the evilest of them will be set over the best of them’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharīb, Abū Mu‘āwiyyah reported it from Yahya bin Sa‘eed Al-Ansārī.

(Another chain) from Abū Mu‘āwiyyah, from Yahya bin Sa‘eed Al-Anṣārī, from ‘Abdullāh bin Dinār, from Ibn ‘Umar from the Prophet with similar meaning. And there is no basis known for the narration of Abū Mu‘āwiyyah from Yahya bin Sa‘eed, from ‘Abdullāh bin Dinār, from Ibn ‘Umar; what is known is only the narration of Mūsā bin ‘Ubaidah (the chain and narration of no. 2261). And Mālik bin Anas has reported this Hadith from Yahya bin Sa‘eed, in Mursal form, and he did not mention in it: “Abdullāh bin Dinār, from Ibn ‘Umar.”

Comments:

When the Persian and Roman empires fell to the Islamic forces during the
caliphate of ‘Uthmān א, and their treasures fell into the hands of Muslims, and the princes of yesterday became the pages of today, the lifestyle of the new entrants to the Islamic faith also started undergoing unwelcome changes. A campaign of unrest was then started by these new converts against the caliphate, which culminated in the assassination of the Caliph himself. This heralded the weakening of the Ummah (Tuhfatal-Ahwadhi), v.3, p.245).

Chapter 75. What Has Been Related About “A People Will Never Succeed Who Give Their Leadership To A Woman”

2262. Abū Bakrah said: “Allāh restrained me with something that I heard from the Messenger of Allāh ﷺ. When Kisra was destroyed, he said: ‘Who did they have to succeed him?’ They said: ‘His daughter.’ So the Prophet ﷺ said: ‘A people will never succeed who give their leadership to a woman.’” He said: “So when ‘Aishah arrived – meaning in Al-Basrah – I remembered the saying of the Messenger of Allāh ﷺ, so Allāh restrained me by it.” (Ṣaḥīh)

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

Comments:

What we learn from the Ḥadīth is that it is not permissible in Islam to choose a woman as ruler. To do so would be a wasteful bargain leading only to loss. It was for this reason that Abū Bakrah did not take sides in the conflict known as the Battle of the Camel. He not only kept himself aloof of the civil war, but also did whatever he could to restrain others from taking part in it.
Chapter 76. The Hadith “The Best Of You Is The One Whose Goodness Is Hoped For And Whose Evil People Are Safe From”

2263. Abū Hurairah narrated that the Messenger of Allah ﷺ came across some people who were sitting, so he said: ‘Shall I not inform you of the best of you from your worst?’” He said: “They became silent, so he said that three times, then a man said: ‘Of course, O Messenger of Allah! Inform us of the best among us from our worst.’ He said: ‘The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil.” (Sahih)

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

Comments:

The Companions feared lest any of their characteristics should be named as that of the worst people, and as a result of which the person concerned should appear a sorry figure in the midst of the people. That is why they refrained from speaking initially, and thought it fit to let the Prophet ﷺ speak whatever he thought best. But when the Messenger of Allah ﷺ persisted with the question, one of them spoke out and requested the Messenger of Allah ﷺ to tell them about the best and the worst among the people. The Messenger of Allah ﷺ thereupon only mentioned the golden principle with which to tell the best from the worst.
Chapter 77. Regarding The Best Of Leaders And Their Worst

2264. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ said: “Shall I not inform you of the best of your leaders and the worst of them: The best of them are those whom you love and they love you, you supplicate for them, and they supplicate for you. And the evilst of your leaders are those who hate you, and you hate them, and they curse you and you curse them.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is [Hasan] Gharib, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and Muḥammad was graded weak due to his memory.

Comments:
If the ruler is kind to his subjects, delivers their rights and wins the goodwill of the people by administering justice among them, then naturally both the ruler and the ruled will supplicate for each other.

Chapter 78. When The Surface Of The Earth Is Better Than Its Belly, And When It Is Worse

2265. Umm Salamah narrated that the Prophet ﷺ said: “Indeed there shall come upon you ‘A’immah whom you like (what they do) and some (of what they do) you dislike. So whoever rejects, then he is innocent, and whoever loathes, then he is safe. But whoever is pleased and follows.” It was said:
“O Messenger of Allāh! Shall we fight them?” He said: “No, as long as they offer Salāt.” (Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Saḥīḥ.

٢٢٦٦ - حُدَّثَنَا أَحْمَدٌ بْنُ سَعُیدٍ الأَشْقَرُ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ وَهَاجِمُ بْنُ الْقَاسمِ قَالَ: حَدَّثَنَا صَالِحُ الْمُرْقَعُ عِنْ سَعُیدٍ الْجَبَّرِيِّيَ، عَنْ أَبِي عُمَرٍ بْنِ الْمَهْدِي، عَنْ أَبِي حُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "إِذَا كَانَ أُمْرُ أَوْمَرُوكُم مُّحاَذَّرَةً وَأَغْنَى أَوْمَرُوكُمُ مَسْحَاءً، وَأُمْرُوكُم مُّسْلِمُ بَيْنَكُمْ فَظَهَرَ الأَرْضُ خَيْرًا لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أُمْرُ أَوْمَرُوكُم شِرَازَةً وَأَغْنَى أَوْمَرُوكُمُ بَخَالَةً كُرْمًا وَأُمْرًا أَوْمَرُوكُم إِلَى نِبَاتَكُمْ، فَبَلْ الأَرْضُ خَيْرُ لَكُمْ مِنْ ظُهْرِهَا". (Da‘īf)

[Abū ‘Eisā said:] This Hadīth is Gharīb, we do not know of it except as a narration of Ṣāliḥ Al-Murrij and Ṣāliḥ Al-Murrij has some Ghara‘ib (oddities) in his narrations [which he is alone with], not being followed up in them (by anyone else) and he is a righteous man.

تخريج: [إسناده ضعيف] وأخرج أبو نعيم في حلية الأولياء: ١٧٦ من حديث صالح

Chapter 79. Doing Deeds During Fitān, The Land Of Fitān, And The Signs Of Fitān

٢٢٦٧. Abū Hurairah narrated that the Prophet ﷺ said: “You are in a
time when whoever abandons a tenth of what he has been ordered, then he is ruined. Then, there will come a time in which whoever does a tenth of what he has been ordered shall be saved.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except as a narration of Nu‘aim bin Hammad from Sufyān bin ‘Uyainah. He said: There are narrations on this topic from Abū Dharr, and Abū Sa‘eed.

**Comments:**

The Hadith confirms that at a time when faith is strong and powerful and practicing it is easy, it is easier for each member of the community to follow its teachings to the maximum level. But in times when the adherents of faith, being powerless and weak, find it difficult to assert themselves and their religious duties difficult to perform, then a comparatively meager amount of that a man can practise, due to the trials he endures, shall be enough for his salvation.

2268. Ibn ‘Umar narrated that the Messenger of Allah ﷺ stood on the Minbar and said: “The land of Fītan is there” and he pointed to the east, meaning: “Where the sun rises from the horn of Shaitān” or he said: “The horn of the sun.” (Sahih)

This Hadith is Hasan Sahih.
Comments:
As pointed out earlier, the lands east of Al-Madinah are the lands of Iraq and Iran. These lands have been the breeding grounds of all political and religious trials and afflictions that have befallen Islam.

2269. Ābū Hurairah narrated that the Messenger of Allāh ﷺ said: "Black standards will come from Khurāsān, nothing shall turn them back until they are planted in Jerusalem." (Da'if)
This Hadith is Gharib Hasan.
Chapter 1. What Has Been Related About ‘The Believer’s Dreams Are A Portion Among The Forty-Six Portions Of Prophethood’

2270. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When time draws near, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them."[1] The dream of a Muslim is a portion among the forty-six portions of Prophethood. And dreams are of three types: The righteous dream which is good news from Allāh, dreams in which the Shaitān frightens someone, and dreams about something that has happened to the man himself. So when one of you sees what he

[1] In the narration with Al-Bukhārī (no. 7013) via the route of ‘Awf from Muhammad bin Sirīn “the most truthful of them” is not present. Then before proceeding it says: “Muḥammad said” and he is the one narrating it from Abū Hurairah. After the Hadith, Al-Bukhārī said (it is not translated in the popular English translation): “Qatādah, Yūnus, Hishām, and Abū Hilāl reported it from Ibn Sirīn, from Abū Hurairah from the Prophet ﷺ. Some of them included all of it in the Hadith, but the Hadith of ‘Awf is clearer. Yūnus said: ‘I am not sure if the part about the fetters is from the Prophet ﷺ.” Ibn Hajar has a lengthy discussion about which of it is from the Prophet ﷺ and which of it is from the narrators, and he endorses the view of Al-Bukhārī in the end.
likes, then he should get up and spit, and not tell any of the people— he said:— and I like the fetters in a dream while I dislike the iron collar.” And the interpretation of fetters is being firm in the religion. (Sahih)

He said: This Hadith is [Hasan] Sahih.

Comments:

The Prophet’s statement that the dreams of the believers are a portion of the forty-six portions of Prophethood should be taken in the context of the fact that Allah had endowed His Prophets with innumerable qualities and characteristics, some of them of a very high order. In some cases, their followers also bestowed with a shadow of those characteristics by Allah’s permission. It should not, however, be supposed that by getting the semblance of a certain Prophetic quality one partakes a portion of Prophethood itself. The fact is that, in the case of the Messenger of Allah, he continued to receive Divine Revelations for twenty-three years. He was first shown truthful dreams for six months, which is the forty-sixth portion of the entire tenure of the investiture of Prophethood spent in the world. That is why, true dreams have generally been described as the forty-sixth part of Prophethood. This quality of dreams, i.e., Their truthfulness, is not uniform. It could be more for one person and less for another one. For some the element of truthfulness in dreams is more, while for others it is less. It is not equal for all believers.

2271. ‘Ubâdah bin Aṣ-Šāmit narrated that the Prophet said: “The dreams of the believer are a portion of the forty-six portions of Prophethood.” (Sahih)

[He said:] There are narrations on this topic from Abû Hurairah, Abû Razîn Al-‘Uqailî, Abû Sa‘eed, ‘Abdullâh bin ‘Amr, ‘Awp bin Mâlik, Ibn ‘Umar [and Anas. He said:] The Hadith of ‘Ubâdah is a Sahih Hadith.
Chapter 2. Prophethood Is Gone And The Mubashshirat Remains

2272. Anas bin Malik narrated: "The Messenger of Allah said: 'Indeed Messengership and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.'" He (Anas) said: "The people were concerned about that, so he said: 'But there will be Mubashshirat.' So they said: 'O Messenger of Allah! What is Mubashshirat?' He said: 'The Muslim’s dreams, for it is a portion of the portions of Prophethood.'" (Sahih)

There are narrations on this topic from Abu Hurairah, Hudhaifah bin Asid, Ibn ‘Abbás, Umm Kurz [and Abū Asīd].

[He said:] This Hadith is [Hasan] Sahih Gharib from this route as a narration of Al-Mukhtār bin Fulful.

Comments:

The Prophets and Messengers have given the tidings of success and prosperity to the doers of good deeds and warnings of dire consequences to the doers of
evil deeds. Now, it is the responsibility of the religious scholars to perform the Prophetic task of guiding the people to the right path. Sometimes, a pious man is given a glimpse of the future events through a good dream. At other times he is warned in a dream to prevent him from a wrong action, which is also the sign of a good dream.

Chapter 3. Allah’s Saying “For Them Are Glad Tidings In The Life Of The Present World.”[1]

2273. ‘Aṭā’ bin Yasār narrated from a man among the inhabitants of Egypt who said: “I asked Abū Ad-Dardā’ about the saying of Allāh, Most High: ‘For them are glad tidings in the life of the present world’ so he said: ‘No one other than you asked me about it, except for one man, since I asked the Messenger of Allāh ﷺ. I asked the Messenger of Allāh ﷺ, he said: “No one other than you has asked me about it since it was revealed: This Ayah refers to the righteous dreams which the Muslim sees or which are seen about him.” (Hasan)

[He said:] There is something on this topic from ‘Ubadah bin Aṣ-Ṣāmit. [He said:] This Hadith is Hasan.

Comments:

DREAMS OF GLAD TIDINGS FOR A BELIEVER CAN TAKE EITHER OF THE TWO FORMS: (i) He may have a pleasing dream about himself and feel happy thereby, or (ii) Another Muslim brother of his is shown a good dream in which he is either seen in a happy state or situation, or engaged in a good work.

2274. Abū Sa‘eed narrated that the Prophet ﷺ said: “The most

[1] Yūnus (10:64)
truthful of dreams are in the last hours of the night.” (*Da‘īf*)

"...truthful of dreams are in the last hours of the night." (Da‘īf)

**Tafsir:** [Ismā‘īl Pasha] and his companion, Ahmad: 29/3. Ibn ‘Abd al-Hakam: 4/239 and al-Wa‘īsī (179:9 and 182:239). It is narrated from ‘Abd al-Rahmān bin As-Sāmit, who said: “[I asked] the Messenger of Allah about dreams. He said: ‘This refers to the righteous dreams which the Muslim sees or which are seen about him.’” (Hasan)

(Chapter 4. What Has Been Related About the Saying of the Prophet \( \text{ﷺ} \) “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”)

**2275.** It is narrated from ‘Ubādah bin As-Sāmit, who said: “[I asked] the Messenger of Allah about dreams. He said: ‘This refers to the righteous dreams which the Muslim sees or which are seen about him.’” (Hasan)

(Chapter 4. What Has Been Related About the Saying of the Prophet \( \text{ﷺ} \) “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”)

**Comments:**

The hour before dawn is the hour when Allah’s Mercy descends to the heaven of this world. It is, therefore, the time for Allah’s mercy to be especially bountiful and widespread. At that hour man is rather in a state of mental quietude and peace. Pious and righteous people are, therefore, shown truthful dreams at this particular hour.

**Chapter 4. What Has Been Related About the Saying of the Prophet \( \text{ﷺ} \) “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”**

2276. ‘Abdullāh narrated that the Prophet \( \text{ﷺ} \) said: “[I asked] the Messenger of Allah about dreams. He said: ‘This refers to the righteous dreams which the Muslim sees or which are seen about him.’” (Hasan)

(Chapter 4. What Has Been Related About the Saying of the Prophet \( \text{ﷺ} \) “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”)

**2276.** ‘Abdullāh narrated that the Prophet \( \text{ﷺ} \) said: “[I asked] the Messenger of Allah about dreams. He said: ‘This refers to the righteous dreams which the Muslim sees or which are seen about him.’” (Hasan)
has indeed seen me. For indeed the Shaitân can not resemble me.”

(Šahîh)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Qatādah, Ibn ‘Abbâs, Abū Sa’eed, Jâbir, Anas, Abû Malik Al-Ashja’i from his father, Abû Bakrah and Abû Juhaifah.

[Abû ‘Eisâ said:] This Hadith is Hasan Šahîh.

Chapter 5. What Has Been Related About What One Should Do If He Sees What He Dislikes (In A Dream) While Sleeping

2277. Abû Qatâdah narrated that the Messenger of Allâh ﷺ said: “Dreams are from Allâh and Ḥulum are from Shaitân. So when one of you sees something that bothers him, then let him spit on his left three times, and let him seek refuge in Allâh from its evil. Then it will not harm him.” (Šahîh)

[He said:] There are narrations on

1 It normally means bad dreams, see Sûrah Yûsuf 12:44.
Chapters On Dreams

this topic from ‘Abdullâh bin ‘Amr, Abû Sa‘eed, Jâbir and Anas. [He said:] This Hadith is Hasan Sahîh.

[قال: وفي النّواب عنّ عبد الله بن عمرو وأبي سعيد وجابر واتسني. وقال وهذا حديث حسن صحيح.]


Comments:

Allâh is the Creator of all things good and bad. No creature has any say in matters of creation. However, as a rule, all matters pleasing and good are attributed to Allâh, but nothing disliked or hateful is to be attributed to Him. That is why jumbled thoughts and medleys of dreams have been attributed to Shaitân.

Chapter 6. What Has Been Related About Interpreting Dreams

2278. Wâki‘ bin ‘Udus narrated that Abû Razîn Al-Uqailî said: “The Messenger of Allâh [SAW] said: ‘The believer’s dreams are a portion of the forty portions of Prophethood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops.” I think he said: “And it should not be discussed except with an intelligent one or a beloved one.” (Hasan)


2279. Wâki‘ bin ‘Udus narrated from Abû Razîn that the Prophet [SAW] said: “The Muslim’s dreams are
a portion of the forty-six portions of Prophethood. And it is (as if it is) on the leg of a bird as long as it is not spoken of. But when it is spoken of it falls.” *(Hasan)*

[He said:] This Hadith is Hasan Šahīh. Ābu Ṭarzīn al-ʿUqālī’s name is Laqīt bin ʿĀmir. Ḥammād bin Salamah narrated it from Yaʾlā bin ʿĀtā who said: “From Wākī bin Ḥudūs.” Shuʿbah, Ābū ʿAwānāh, and Hushāim said: “From Yaʾlā bin ʿĀtā, from Wākī bin Īdūs.” This is more correct.

**Comments:**

If a man sees a dream his mind will not rest until it is interpreted for him. His mental state is as unstable as of something you try to rest on the leg of a bird. His mind becomes a veritable corridor of different ideas and thoughts. But once it is interpreted to him, the interpretation occupies his mind and heart absolutely. It is this idea that has been expressed by the term ‘Saqaat’ (dropped and set at rest).

**Chapter 7. About Interpreting Dreams, What Is Recommended Of It And What Is Disliked Of It**

2280. Ābū Hurairah narrated that the Messenger of Allāh ﷺ said: “Dreams are of three types: The true dream, dreams about something that has happened to the man himself, and dreams in which the Shaitān frightens someone. So whoever sees what he dislikes, then he should get up and perform Ṣalāt.” And he would say: “I like fetters and I dislike the iron collar.” And he would say:
“Whoever has seen me (in a dream) then it is I, for indeed the Shaitān is not able to resemble me.” And he would say: “The dream is not to be narrated except to a knowledgeable person or a sincere advisor.” (Sahih)


The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

Comments:
Various parts of this Hadith have already been discussed in previous comments. The term ‘Alim (knowledgeable) used in the Hadith means a competent person capable of interpreting the dreams. Nāsiḥ (translated as sincere adviser) means a well wisher, also termed as Habib (beloved) under no. 2278.

Chapter 8. What Has Been Related About Lying About His Bad Dream

2281. Abū ‘Abdur-Rahmān [As-Sulami] narrated from ‘Ali, and I think he said: “From the Prophet ﷺ, who said: “Whoever lies about his dream, he will be required to knot barely kernels on the Day of Judgement.” (Hasan)

2282. (Another chain) from Abū ‘Abdur-Rahmān As-Sulami who
narrated from ‘Ali, from the Prophet ﷺ with similar narration. [He said: This Ḥadīth is Hasan.]

There are narrations on this topic from Ibn ‘Abbas, Abū Hurairah, Abū Shuraih and Wāthilah bin Al-Asqa’. (Ḥasan)

[Abū ‘Eisā said:] This is more correct than the first Ḥadīth.

2283. Ibn ‘Abbas narrated that the Prophet ﷺ said: "Whoever lies about having a dream, he will be required to knot two barely kernals together on the Day of Judgement, and he will never be able to knot them together.” (Ṣahīh)

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

Comments:
The task mentioned in the Ḥadīth as punishment for the act, is also severe and impossible to perform because no one, however much and however long he may try, can not knot one barley grain with another. The person shall thus be made to suffer perpetual punishment.

The Arabic term ‘Tahallama’ means: somebody claims that he had a dream.

Chapter 9. About The Prophet ﷺ Dreaming About Milk And Shirts

2284. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “While I was sleeping, I was
brought a cup of milk and I drank from it. Then I gave what I had left to `Umar bin Al-Khattāb. They said: “How did you interpret it O Messenger of Allāh?” He said: “Knowledge.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Bakrah, Ibn `Abbās, ‘Abdullāh bin Salām, Khuzaimah, At-Tufail bin Sakhbarah, Samurah, Abū Umāmah and Jābīr. [He said:] The Ḥadīth of Ibn `Umar is a Ṣaḥīḥ Ḥadīth.

Comments:
Just as milk is the food of man’s physical life and the source of his nourishment, knowledge of religion and Revelation is the spiritual and moral food, and source of his spiritual and moral uplift. The part of the milk that the Prophet left and gave to `Umar had the effect that a number of cases Allāh decreed in agreement with `Umar’s view. Even Shaitān avoided the road that `Umar trod. Ibn Mas‘ūd used to say that nine tenths of the knowledge was possessed by `Umar.

2285. Abū Umāmah bin Sahl bin Hunaif narrated from some of the Companions of the Prophet that the Prophet said: “While I was sleeping I saw people presented before me, and they were wearing shirts. Some of them (the shirts) reaching their breasts, and some of them reaching below that.” He said: “Then `Umar was presented before me and he was wearing a shirt that was dragging.” They said: “How did you interpret that O
Messenger of Allah?” He said: “The religion.” (Sahih)

Comments:
Man’s garment serves the purpose of hiding his nakedness, of protecting him from the element of nature, and of adornment. Similarly, religion is a bulwark against sins and evil deeds. It beautifies man’s character and conduct. ‘Umar’s dragging his shirt until below his feet is an indication that his glorious life his deep knowledge of religion and his character.

2286. Abū Umāmah bin Sahl bin Ḥunaif narrated from Abū Sa’eed Al-Khudrī that the Prophet said similar in meaning (to no. 2285). (Sahih)
[He said:] This is more correct.

2287. Abū Bakrah narrated: “One day the Prophet said: ‘Who among you had a dream?’ A man said: ‘I did. I saw as if a scale had descended from the Heavens in which you and Abū Bakr were weighed So you outweighed Abū Bakr. Abū Bakr and ‘Umar were weighed, and Abū Bakr outweighed (‘Umar). ‘Umar and ‘Uthmān were weighed and ‘Umar outweighed (‘Uthmān). Then the scale was raised up.’ Then I saw dislike in the
face of the Messenger of Allah ﷺ.” (Da‘if)

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

تخريج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في الخفيف، ح: 4234 من
حديث الأنصاري به ورواية شعبة عن الحسن بن وعلوه صحبه الحاكم: 3/312/4، 394
على شرط الشيخين ووافقه الذهبي، للحديث شواهد ضعيفة عند أبي داود، ح: 4235 وغيره.

أشعت هو ابن عهد الملك الحمراني.

Comments:
This is the order of excellence among the Companions of the Prophet ﷺ that
was recognized and accepted in those days, namely that Abū Bakr was first in
rank, 'Umar second, and 'Uthmān third.

2288. ‘Āishah said: “The Messenger of Allah ﷺ was asked about Waraqah. Khadijah said to
him: ‘He believed in you, but he died before your advent.’ So the
Messenger of Allah ﷺ said: ‘I saw
him in a dream, and upon him
were white garments. If he were
among the inhabitants of the Fire
then he would have been wearing
other than that.’” (Da‘if)

[He said:] This Hadith is Gharib.
‘Uthmān bin ‘Abdur-Rahmān (a
narrator in the chain) is not strong
according to the people of Hadith.

Comments:
As reported in a Hadith in Al-Bukhārī, when the Mother of the Believers
Khadijah ﷺ, took the Prophet ﷺ to Waraqah bin Naufal, the latter testified
to the Prophethood of the Messenger of Allah ﷺ and expressed his wish to
be with the Prophet ﷺ, and to do his bit to help him at the time when the
people would drive him out of his home. This proves that Waraqah had
believed in the Prophet ﷺ on hearing of the very first Revelation received by
him. Waraqah is, thus, the first person to enter the fold of Islam and, God
willing, will have his place in Paradise.
2289. Sàlim bin ‘Abdullàh narrated from ‘Abdullàh bin ‘Umar about the dream of the Prophet ﷺ and Abù Bakr and ‘Umar, so he said: “I saw that the people had gathered, so Abû Bakr drew a bucket or two buckets – in him was some weakness – and Allâh forgive him. Then ‘Umar stood to draw and the bucket turned into a very large one, and I have never seen a strong man toiling so hard until it was as if the people had gathered at a (camel) watering hole.”

(Sahîh)

[He said:] There is something on this topic from Abû Hurairah.

This Hadîth is Sahîh Gharib as a narration of Ibn ‘Umar.

Comments:

‘Umar ﷺ had the good fortune of getting a comparatively long, peaceful climate of work as Caliph which he made use of to speed up military successes for Islam. It is this aspect of his tenure that he has been described in the Hadîth as drawing a massive bucket of water. Abû Bakr ﷺ in his tenure had to contend with several situations of crisis and turbulence. Hence the use of the epithet ‘weak’ for the description of his tenure. There is, however, no denying the fact that bringing peace and stability out of the conditions of conflict and chaos is to be reckoned as Abû Bakr’s great achievement rather than weakness or defect. This explains why the Messenger of Allâh ﷺ supplicated to Allâh for bestowing His forgiveness and mercy upon Abû Bakr ﷺ. The tenure of ‘Umar ﷺ has, however, been described as ‘peaceful’ since it witnessed the flowering of the Islamic faith and its expansion at a very vast scale.

2290. Sàlim bin ‘Abdullàh narrated from his father about the dream of the Prophet ﷺ who said: “I saw a black woman with unkempt hair going out of Al-

Comments:
Chapters On Dreams

Madinah, until she stood in Mahya’ah, and it is Al-Juhfah. So I interpreted that to be an epidemic in Al-Madinah that would spread to Al-Juhfah.” (Sahih)

[He said:] This Hadith is [Hasan] Sahih Gharib.

Comments:
When the Messenger of Allah ﷺ emigrated to Al-Madinah, he found the inhabitants of the place contending with an epidemic-like spread of fever. It was a particularly disturbing phenomenon for the emigrants. The Prophet ﷺ, therefore, supplicated to Allah to move the epidemic to Juhfah. Allah ﷻ accepted the supplication. The epidemic was shown to the Prophet ﷺ in the form of a black woman with unkempt hair.

2291. Abū Hurairah narrated that the Messenger of Allah ﷺ said:“In the end of time, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. And dreams are three types: The good dream which is glad tidings from Allah, dreams about something that has happened to the man himself, and dreams in which the Shaitân frightens someone. So when one of you sees what he dislikes, then he should get up and perform Salāt.” Abū Hurairah said: “I like fetters and dislike the iron collar. And fetters refers to being firm in the religion.” He said: “The Prophet ﷺ said: ‘Dreams are a portion among the forty-six portions of Prophethood.’” (Sahih)
2292. Ibn ‘Abbâs narrated from Abû ‘Eisâ that the Messenger of Allah ﷺ said: “I had a dream while sleeping as if there were two gold bracelets in my hands which bothered me very much. So it was revealed to me to blow them off. I blew them off and they flew away. I interpreted them to be two liars who would appear after me. One of them called Maslamah of Yamâmâh, and (the other) Al-‘Ansi of San‘â.” (Sahih)

He said: This Hadith is Sahih [Hasan] Gharib.

Comments:
Man works with his hands, and putting bracelets on hands means preventing a person, in this case the Prophet ﷺ, from his work of spreading the Message of Islam. This was a disturbing situation for him. In order to get rid of it he was commanded to blow the bracelets off since the impediment was not very serious or strong.

2293. Abû Hurairah narrated that a man came to the Prophet ﷺ and said: “I had a dream of a cloud with shade dripping butter and honey. I saw the people scooping it up with their hands, some taking
much and some taking little. I saw a rope extending from the sky to the earth. Then I saw you O Messenger of Allah! You took hold of it and went up, then a man took hold of it after you to do so, then a man took hold of it after him to do so. Then a man took hold of it and it was severed, and then connected for him, and he did so (i.e., went up).” Abū Bakr said: “May my father and mother be ransomed for you O Messenger of Allah! Allow me to interpret it.” He said: “Interpret it.” So he said: “As for the cloud with its shade, it is Islām. As for what the butter and honey that dropped from it, this is the Qur’ān and its delicateness and sweetness. It means some of them gathered much of the Qur’ān and some of them a little. As for the rope extending from the sky to the earth, it is the truth which you are upon, you clung to it and Allāh exalted you. Then another man will take hold of it after you and ascend on it, then after him, another man will take hold of it and ascend on it. Then another [man] will take hold of it but it will break, then be connected so he will ascend on it. Inform me O Messenger of Allāh! am I correct or am I mistaken?” The Prophet ﷺ said: “You are correct in some of it and mistaken in some of it.” He (i.e., Abū Bakr) said: “I swear to you by my father and my mother O Messenger of Allāh! Inform me in what I was mistaken?” The Prophet ﷺ said: “Do not swear.” (Ṣaḥīḥ)
[He said:] This Hadith is Hasan Sahih.

**Comments:**

Scholars have divergent views on what precisely was the error committed by Abu Bakr in interpreting the dream. But when in spite of Abu Bakr's earnest request to apprise him of his error, the Messenger of Allah abstained from divulging it, we have no right to make surmises and conjectures about it. The Messenger of Allah would himself have explained if he considered it expedient or necessary.

2294. Samurah bin Jundub narrated: "When the Messenger of Allah had lead us in Subh (Fajr prayer), he turned to face the people and said: 'Did any of you have a dream during the night?'"

[He said:] This Hadith is Hasan Sahih.

This Hadith has been related from 'Awf and Jarir bin Hazim, from Abu Rajaj', from Samurah from the Prophet with the story in its entirety. [He said:] This is how Bundar reported this Hadith, with its brevity, from Wahb bin Jarir. (Sahih)

**Translation:**

[He said:] This Hadith is Hasan Sahih.

**Comments:**

Scholars have divergent views on what precisely was the error committed by Abu Bakr in interpreting the dream. But when in spite of Abu Bakr's earnest request to apprise him of his error, the Messenger of Allah abstained from divulging it, we have no right to make surmises and conjectures about it. The Messenger of Allah would himself have explained if he considered it expedient or necessary.

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[He said:] This Hadith is Hasan Sahih.

This Hadith has been related from 'Awf and Jarir bin Hazim, from Abu Rajaj', from Samurah from the Prophet with the story in its entirety. [He said:] This is how Bundar reported this Hadith, with its brevity, from Wahb bin Jarir. (Sahih)
Chapter 1. What Has Been Related About Witnesses And Which Of Them Are Best

2295. Zaid bin Khâlid Al-Juhani narrated that the Messenger of Allah said: “Shall I not inform you of the best of witnesses? The one who comes with his testimony before being asked for it.”[1]

(Sahih)

Comments:

The Hadith gives us the golden criterion to judge the veracity of a witness. According to the Hadith, the best of witnesses is the one who gives testimony without any consideration of greed or self-interest, but with the sole intention of winning the pleasure of Allah, although the one in whose favor the testimony would ultimately go is not even aware that the person concerned is a witness on his behalf.

2296. (Another chain) from Malik in which he said: “Ibn Abî ‘Amrah.” (Sahih)

[He said:] This Hadith is Hasan. Most of the people said: “‘Abdur-Rahmân bin Abî ‘Amrah.” They

[1] See nos. 2302,2303 and comments related after them.
differed over Mālik's narration in this. Some of them reported it from Abū 'Amrah, and some of them reported it from Ibn Abī 'Amrah. And he is 'Abdur-Raḥmān bin Abī 'Amrah Al-Anṣārī.

This is more correct in our view because it has been reported – in other than Mālik's narration – from 'Abdur-Raḥmān bin Abī 'Amrah, from Zaid bin Khālid. And a Hadith other than this has been reported from Abū 'Amrah from Zaid bin Khālid and it is a Sahih Hadith as well. Abū 'Amrah is the freed slave of Zaid bin Khālid Al-Juhānī. He is the Abū 'Amrah who narrated the Hadith from him about the Ghulul.

2297. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said: "The best of witnesses is the one who gives his testimony before being asked for it." (Sahih)

[He said:] This Hadith is Hasan Gharib from this route.
Chapter 2. What Has Been Related About Whose Testimony Is Not Acceptable

2298. ‘Aishah narrated that the Messenger of Allâh ﷺ said: “The testimony of a treacherous man is not acceptable, nor a treacherous woman, nor a man lashed for the Hadd, nor a woman lashed, nor one possessing malice of enmity, nor a rehearsed witness, nor the Qâni’ of (one contracted by) the family on their behalf, nor the one associating himself to other than his Walâ’ or to other than his relatives.”[1] (Da’if)

Al-Fazâri said: “The Qâni’ is the subordinant.”

This Hadith is Gharib, we do not know of it except as a narration of Yazid bin Ziyād Ad-Dimashqî. Yazîd was graded weak in hadith, and we are not aware of this to be a Hadith of Az-Zuhri except from his narration.

There is a narration on this topic from ‘Abdullâh bin ‘Amr. He said: “We do not know the meaning of this Hadith, and it is not correct in our view due to its chain.”

What the people of knowledge act upon about this, is that the testimony of the near relative is allowed for his near relative. But the people of knowledge differ over the testimony of the father for the son, and the son for the father. Most of the people of knowledge

[1] See nos. 3600,3601 of Sunan Abû Dâwûd which is similar, and graded as Hasan.
do not allow the testimony of the son for the father, nor the father for the son. Some of the people of knowledge said that when he is trustworthy then the testimony of the father for the son is acceptable. And similarly, the son's testimony for the father. They did not disagree over the brother's testimony for his brother, that it is acceptable. Similarly with every near relative's testimony for his near relative.

Ash-Shafi'i said: “A man’s testimony against another – even if he is trustworthy – is not acceptable if there is enmity between them.” He followed the Mursal narration of ‘Abdur-Rahmân Al-A’raj from the Prophet ﷺ who said: “The testimony of the possesor of resenment is not acceptable.”

Meaning the possesor of enmity. So the meaning of this Hadith is as if he ﷺ said: “The testimony of the biased person is not allowed [for his brother].” Meaning the possesor of enmity.

تخريج: [إسناده ضعيف] وأخرجه الدارقطني: ٢٤٤ من حديث يزيد بن زياد الدمشقلي به وقال: "يزيد هذا ضعيف لا يحتن به" وأخرج أبو داود، ح: ٣٦٠٠٠١ بإسناد حسن: "لا تجوز شهادة خائن ولا خائنة ولا زان ولا زانية ولا ذي غمر على أخيه" وفي الباب عن عبد الله ابن عمرو [أبو داود، ح: ٣٦٠١]

Comments:

It is imperative that the witness be a person of honorable character. Therefore, no credit must be given to the testimony of a person who (i) has joint financial or other interests with the accused, (ii) leads a life of sinfulness and immorality, or (iii) is suspected of false-witnessing against the accused because of a feeling of ill will or enmity towards him.
Chapter 3. What Has Been Related About Bearing False Witness

2299. Ayman bin Khuraim narrated that the Prophet stood to give a Khutbah and said: “O you people! False witness is tantamount to Shirk with Allah.” Then the Messenger of Allah recited: So shun the Rijs of the idols, and shun false speech.[1] (Daif)

Abu ‘Eisa said: This Hadith is [Gharib], we only know of it as a narration of Sufyan bin Ziyad. They differed in reporting this Hadith from Sufyan bin Ziyad, and we do not know that Ayman bin Khuraim heard from the Prophet.

Comments:
Untruth is common to both, false-witnessing and polytheism. Since, if ascribing partners to Allah is an act of falsehood, so is false-witnessing. Thus, in essence, both are the same, although polytheism is a falsehood of much greater proportion.

2300. Khuraim bin Fathik Al-Asadi narrated that the Messenger of Allah performed the Subh (Fajr) prayer. Then when he turned he got up to stand and said: “O you people! False witness is tantamount to Shirk with Allah.” Saying it three times, then he recited this Ayah: And shun false

speech. Until the end of the Ayah. (Da‘if)

Abū ‘Eisā said: This is more correct in my view, Khuraim bin Fātik was a Companion, he reported Ahādith from the Prophet ﷺ, and he is well-known.

Extract:

2301. ‘Abdurrāhām bin ‘Abi Bakrah narrated from his father that the Messenger of Allāh ﷺ said: “Shall I not inform you of the greatest of the major sins?” They said: “Of course 0 Messenger of Allāh!” He said: “Shirk with Allāh, disobeying parents, and false testimony.” Or: “False speech” He said: “So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): ‘I wish he would be quiet.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is [Hasan] Sahih, and there is a narration on this topic from ‘Abdul-lāh bin ‘Amr.

Comments:

There is no denying that the Creator of man is Allāh. However, the apparent
sources of his creation are his parents. Hence it is that disobedience to them is a prelude to disobedience to Allâh. And just as polytheism is the denial of Allâh’s right over His creatures, disobedience to parents is the denial of their rights over their children. Islam demands fulfilling the rights of parents as well as Allâh.

Chapter 4. Among That, Lying Will Spread Until A Man Will Testify While His Testimony Was Not Requested And A Man Will Take An Oath While His Oath Was Not Sought

2302. ‘Imrân bin Huṣain narrated that the Messenger of Allâh ﷺ said: “The best of people are my generation, then those who follow them, then those who follow them, then those who follow them.” (He ﷺ said that) three times. “Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it.”[1] (Ṣaḥīḥ)

[Abū ‘Eisâ said:] This Hadith is Ḡarīb as a narration of Al-A’mash from ‘Alî bin Mudrik. The companions of Al-A’mash only reported it from Al-A’mash, from Hilâl bin Yasîf, from ‘Imrân bin Huṣain.

(Another chain) with similar narration. And this is more correct than the narration of Muḥammad bin Fuṣail (a narrator in no. 2302).

[He said:] The meaning of this Hadith: “Giving testimony before they are asked for it.” – according to some of the people of knowledge – is only false witness, it is said that one of them will give

[1] This appeared earlier, nos. 2221, 2222.
testimony without testimony being requested.

Comments:
The Hadith confirms that the best of times is the time of the Prophet’s Companions, then of their Successors, then of the Followers of the Successors, and then of the Post-Followers, although falsehood shall start striking its roots in this period. On the whole, however, it will be better than the times that will follow it.

2303. Clarification of this is in the Hadith of ‘Umar bin Al-Khattāb, from the Prophet who said: “The best of people are my generation, then those who follow them, then those who follow them. Then lying will spread, until a man testifies while his testimony was not requested, and a man will take an oath while an oath was not sought.” (Sahih)

And the meaning of the Hadith of the Prophet: “The best witness is the one who comes with his testimony before being asked for it” — according to us — it is when a man’s testimony is sought for something, and he gives his testimony without refraining from testifying. This is the meaning of the Hadith according to some of the people of knowledge.

Comments:
False-witnessing and foreswearing is a crime and a sin. So, the people who are truthful and are asked to offer their testimony should not hesitate to offer their testimony.
Chapter 1. Health And Free Time Are Two Favors Squandered By Many Of The People

2304. Ibn ‘Abbas narrated that the Messenger of Allah said: “Two favors that many of the people squander are health and free time.” (Sahih)

(Another chain) with a similar narration.

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

[He said:] This Hadith is Hasan Sahih. More than one narrator reported it from ‘Abdullâh bin Sa’eed bin Abî Hind in Marfu’ form. Some of them reported it in Mawqûf form from ‘Abdullâh bin Sa’eed bin Abî Hind.

In the Name of Allah, the Merciful, the Beneficent

34. Chapters On Zuhd From The Messenger Of Allah û

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

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

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

(Da’if)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except as a narration of Ja’far bin Sulaimān (a narrator in the chain), and Al-Hasan did not hear anything from Abū Hurairah.
This is what was reported from Ayyūb, Yūnus bin ‘Ubaid, and ‘Alī bin Zaid, he said: Al-Ḥasan did not hear from Abū Hurairah. Abū 'Ubaidah An-Nājī reported this Hadith from Al-Ḥasan as his saying, he did not mention: “From Abū Hurairah, from the Prophet ﷺ” in it.

Comments:

a. Every one of us should learn the Ahadīth with the intention of acting upon them. In case, due to some reason, he is not able to act upon them, he must teach them to those who would act upon them.

b. It is an accepted fact that warding off harm and destruction is of greater importance in life than going after gains and profits. It is also a patent truth that a person who has the gut to avoid unlawful acts also has the courage to perform virtuous deeds. It must also be noted that failing to carry out the commanded acts is an act of sin. Therefore, the greatest form of worship and obeisance to Allāh is to avoid all things declared hateful or unlawful by Him.

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

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

[He said:] This Hadith is Gharib Ḥasan, we do not know of it as a narration of Al-A'raj from Abū
Chapters On Zuhd

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

تحريج: [إسنادة ضعيف] وأخرجه ابن عدي: 2434 من حديث أبي مصعب به وابن هارون: متروك (تقريب).

Comments:

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

Chapter 4. What Has Been Related About Remembering Death

2307. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Increase in rememberance of the severer of pleasures.” Meaning death. (Hasan)

[Abū 'Eisā said:] This Hadith is Gharib Hasan.

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


Comments:

Engrossed in the luxuries and pleasures of the world, man tends to forget the Hereafter. The best panacea for this disease is the remembrance of death that keeps alive the fear of Allāh and the care of the Last Hour, and thus man is saved from becoming oblivious of his ultimate destiny.
Chapter 5. What Has Been Related About the Grave’s Horror and That It Is the First Stage of the Hereafter

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

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

Comments:

Man’s reckoning starts right from his grave, and the punishment, if any, meted out to him in the grave expiates his sins. Thus, whether the punishment of the grave becomes full expiation for him or he is saved from it, other after-life stages become easy for him. If, on the contrary, his sins are not forgiven, then the stages ahead of him are bound to be quite severe and terrifying for him.
Chapter 6. Whoever Loves To Meet Allah, Allah Loves To Meet Him

2309. 'Ubadah bin As-Samit narrated that the Prophet ﷺ said: “Whoever loves to meet Allah, Allah loves to meet him. Whoever is averse to meeting Allah, Allah is averse to meeting him.” (Sahih)

[He said:] There are narrations on this topic from Abu Hurairah, 'Aishah, Abu Músá and Anas.

[He said:] The Hadith of 'Ubadah is a [Hasan] Sahih Hadith.

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

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

2310. 'Aishah narrated: “When this Ayah was revealed: And warn your near kindred...[1] the Messenger of Allah ﷺ said: ‘O Safiyyah bint 'Abdul-Muttalib! O Fátimah bint Muhammad! O Bánu 'Abdul-Muttalib! I have no authority on your behalf over Allah for anything. Ask me for whatever you want of my wealth.’” (Sahih)

Chapters On Zuhd

He said: There are narrations on this topic from Abu Hurairah, Ibn ‘Abbas, and Abu Musa. He said: The Hadith of Aishah is a Hasan [Gharib] Hadith. This is how some of them reported it, from Hisham bin ‘Urwah, similarly. Some of them reported the same from Hisham bin ‘Urwah from his father from the Prophet ﷺ.

The Hadith of Aishah is a Hasan Hadith. [This is how some of them reported it, from Hisham bin ‘Urwah, similarly.] Some of them reported the same from Hisham bin ‘Urwah from his father from the Prophet ﷺ.

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

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

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

He said: There are narrations on this topic from Abu Raihanah and Ibn ‘Abbas. He said: This Hadith is Hasan Sahih. Muhammad bin ‘Abdur-Rahman is the Mawla of the family of Talhah, and he is
from Al-Madinah, and trustworthy. Shu‘bah and Sufyân Ath-Thawrī reported from him.

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


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

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

[He said:] This Ḥadīth is Hasan
Chapters On Zuhd

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

Comments:

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

2313. Abū Hurairah narrated that the Messenger of Allah said: "If you knew what I know, then you would laugh little and you would cry much." (Hasan)

[He said:] This Hadith is Sahih.

Comments:

It was due to the nature of the task entrusted to the Messengers that Allah saw it fit that the reality of things be made manifest to them, so that their first hand observations might give them an absolutely certain knowledge and assured sight of the things needed for the implementation of the sublime duty entrusted to them. Not only this, Allah in His absolute wisdom, invested the Prophet's mind and heart with an extraordinary strength, so that he could perform the duties assigned to him with extreme poise and composure, that could serve as a living example for all categories of people until the Last Day.
Chapter 10. What Has Been Related About One Who Says Something To Make People Laugh

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

[He said:] This Hadith is Hasan Gharib from this route.

Comments:

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

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

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

Narrator: [Iṣāma Ḥasan] And he narrates: Ahmad: 5/5. Ibn al-Qata’a says: 4690 and he says: 4832. And they said it in the year 14/2192.
Comments:

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

Chapter 11. Among The Excellence Of A Person’s Islam Is His Leaving What Does Not Concern Him

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

[He said:] This Hadith is Gharib.

Comments:

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

2317. Abū Hurairah narrated that the Messenger of Allah  said: “Indeed among the excellence of a person’s Islam is that he leaves
what does not concern him.”

(\textit{Da‘if})

[He said:] This Hadith is \textit{Gharib}, we do not know of it as a narration of Abū Salamah from Abū Hurairah, from the Prophet except through this route.

2318. Ali bin Al-Husain narrated that: “The Messenger of Allāh \textsuperscript{a} said, ‘Surely, of the excellance of a person’s Islam is that he leaves what does not concern him.’”

(\textit{Da‘if})

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

Comments:

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

Chapter 12. What Has Been Related About Speaking Little

2319. Muḥammad bin ‘Amr narrated from his father, from his grandfather who said: “I heard Bilāl bin Al-Ḥārith Al-Muzānī, the Companion of the Messenger of
Allāh  saying: ‘I heard the Messenger of Allāh  saying: “Indeed one of you says a statement pleasing to Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His anger until the Day of Meeting with Him.” (Hasan)

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

Comments:

One of us sometimes articulates a statement pleasing to Allāh which, although he does not realize the importance of it, gets a high degree of acceptance with Allāh, and as such becomes a perpetual source of Allāh’s pleasure, until the end of the world, so that it spurs him to do more and more virtuous deeds and achieve deliverance in the next world. On the other hand, one of us sometimes articulates a small word which is highly unpleasing to Allāh, and consequently becomes the source of Allāh’s displeasure till the end of time.
Chapter 13. What Has Been Related About The Insignificance Of The World To Allah, The Mighty And Sublime

2320. Sahl bin Sa’d narrated that the Messenger of Allah said: “If the world to Allah was equal to a mosquito’s wing, then He would not allow the disbeliever to have a sip of water from it.”

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

[Abü ‘Eisā said:] This Hadith is Sahih Gharib from this route.

Comments:

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

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

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

[Abü ‘Eisā said:] The Hadith of Al-Mustawrid is a Hasan Hadīth.
When, during one of his journeys the Messenger of Allah came upon the carcass of a lamb then, instead of turning his face away from it, he chose to give his Companions a very important and instructive lesson in relation to it, owners that as insignificant and worthless as this dead lamb is to its masters, much more insignificant and worthless than this to Allah is the world, which makes its inhabitants oblivious of the Hereafter and forgetful of its Lord and Creator.

Chapter 14. The Hadith: “Indeed The World Is Cursed”

2322. Abū Hurairah narrated that the Messenger of Allah said: “Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah, what is conducive to that,\(^{[1]}\) the knowledgeable person and the learning person.” (\(\text{Hasan}\))

[Abū 'Eisā said:] This Hadith is \(\text{Hasan Gharib}.\)

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

\(^{[1]}\) Meaning those acts which Allāh loves that bring one nearer to Him.
Chapter 15. The Hadith: “The World Compared To The Hereafter Is But Like What One Of You Gets When Placing His Finger Into The Sea”

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

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

Comments:

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

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

2324. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The world is a prison for the
believer and Paradise for the disbeliever.” (Sahih)

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

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

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

2325. Abū Kabshah Al-Anmārī narrated that the Messenger of Allah ﷺ said: “There are three things for which I swear and narrate to you about, so remember it.” He said: “The slave (of Allah) wealth shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor; no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty” - or a statement similar - “And I shall narrate to you a narration, so remember it.” He said: “The world is only for four persons: A slave whom Allah
provides with wealth and knowledge, so he has Taqwā of his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank. And a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their rewards are the same. And a slave whom Allah provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having Taqwā of his Lord, nor nurturing the ties of kinship, and he does not know that Allah has a right in it. So this is the most despicable rank. And a slave whom Allah does not provide with wealth nor knowledge, so he says: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their sin is the same.” (Sahih)

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

Comments:

a. Giving away one’s wealth in charity — be it compulsory or optional — does not decrease the giver’s wealth since Allah declares in the Qur’an: Whatever you spend of anything (in Allah’s cause), He will replace it (34:39). Thus, whatever we spend in the path of Allah, He will replace it either with worldly goods or through other unseen forms such as investing what we have with His blessing (Barakah).

b. If a man patiently bears the wrongs and injustices done to him, Allah will increase him in the esteem of the people.

c. Once a person unnecessarily starts begging from others, his desire or greed is
never quenched, and mentally he will always remain a needy fellow and a beggar.

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

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

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

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

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

2327. Abū Wāil narrated: “Mu‘āwiyyah came to Abū Hāshim
bin ‘Utbah to visit him when he was ill (and dying). He said: ‘O uncle! Why do you cry? Is it from the pangs of death or desire for the world?’ He said: ‘Neither of these. But the Messenger of Allah had commissioned me with an obligation that I did not abide by. He said: “It suffices you to gather the wealth of a servant or a rider in the cause of Allah.” And (it is only) today I find that I have gathered it.” (Hasan)

[Abū ‘Eisā said:] Zā‘īdah and ‘Abīdah bin Ḥumaid reported it from Ṭanṣūr, from Abū Wā’il, from Samurah bin Sahm, he said: “Mu‘āwiyyah entered upon Abū Ḥāshim bin ‘Utbah.” And he mentioned a similar narration. There is a narration on this topic from Buraidah Al-Aslami from the Prophet ﷺ.

Comments:

Not everybody can make the right use of his wealth, neither can everyone earn it rightfully. There do, however, exist people who love austerity and abstinence from worldly pleasures above anything else. Abū Ḥāshim belonged to that category. That is why, he was worried at leaving behind as many as thirty Dirham and a cup and thought that he had not fully abided by the exhortation of the Prophet ﷺ.
Chapter 20. The Hadith: “Do Not Take To The Estate Such That You Become Desirous Of The World”

2328. 'Abdullah [bin Mas'ud] narrated that the Messenger of Allah said: “Do not take to the estate, such that you become desirous of the world.” (Hasan)

[Abu 'Eisah said:] This Hadith is Hasan.

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

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

2329. 'Abdullah bin Busr narrated that a Bedouin said: “O Messenger of Allah! Who is the best of the people?” He said: “He whose life is long and his deeds are good.” There are narrations on this topic from Abu Hurairah and Jabir. (Hasan)

[Abu 'Eisah said:] This Hadith is Hasan Gharib from this route.
Man’s success and prosperity in the Hereafter is linked to his good deeds. If, alongside long life, he is also enabled to perform virtuous deeds, then it could surely give him ascendance in rank. It is in this situation that long age becomes a desirable proposition for man.

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

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

(Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
If success and prosperity in the Hereafter is linked to man’s good deeds, then the more good deeds a person has performed the better he will be and, by the same token, the more bad deeds a person has accumulated the worse as an individual he will be.
Chapter 23. What Has Been Related About ‘The Lifespan Of (The Individuals) In This Ummah Is Between Sixty And Seventy (Years)

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

[Abū ‘Eisā said:] This Hadith is Hasan Gharib as a narration of Abū Salīḥ from Abū Hurairah. It has been reported through other routes from Abū Hurairah.

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

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

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

[Abū ‘Eisā said:] This Hadith is Gharib from this route. Sa’d bin Sa‘eed (a narrator in the chain) is
the brother of Yahyā bin Sa‘eed Al-Anṣārī.

Comments:
Various interpretations have been given to the expression “constriction of time”. They are as follows:
a. Those will be the joyful days of merry-making and prosperity. Hence the time shall pass unnoticed.
b. The world shall be devoid of heavenly bliss. As such time shall pass without anybody noticing it.
c. Governments shall come and go in quick succession, and it would seem as if they lasted but a few days.
d. People will be battling with calamities, disturbances and dissensions so that they shall lose the sense of the passage of time.

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

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

2333. Mujāhid narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ grabbed me on part of my body and said: ‘Be in the world like a stranger or a passerby, and count yourself among the inhabitants of the grave.’” Ibn ‘Umar said to me: “When you wake up in the morning, then do not concern yourself with the evening. And when you reach the evening, then do not concern yourself with the morning. Take from your health before your illness, and from your life before your death, for indeed
O slave of Allah! You do not know what your description shall be tomorrow.” (Sahih)
(Another chain) with similar narration.

This Hadith has been reported by Al-A'mash from Mujähid, from Ibn 'Umar [from the Prophet ] similarly.

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

2334. Anas bin Mâlik narrated that the Messenger of Allah said: “This is the son of Ádam, and this is his lifespan.” And he placed his hand at the (height of the) nape of his neck, then he extended it (higher) and said: “From there is what is hoped for, from there is what is hoped for.” (Sahih)
There is a narration on this topic from Abü Sa'eed.

[Abu 'Elsa said:] This Hadith is Hasan Sahih.

Comments:
Man's lifespan is limited and his death is at hand, but his hopes and desires are extended far beyond, but while he tries to reach there, the 'appointed hour' approaches and tolls the end of all his dreams and plans.
2335. Abu As-Safr narrated that ‘Abdullah bin ‘Amr said: “The Messenger of Allah passed by us while we were repairing a hut of ours, so he said: ‘What is this?’ We said: ‘It has become weak so we are repairing it.’ He said: ‘I do not think but that the matter (of life) is more in fleeting than that.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Abu As-Safr’s name is Sa’eed bin Yuhmid – and it is said that it is Ibn Ahmad – Ath-Thawri.

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

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

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

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib, we only know of it through the narration of Mu‘āwiyah bin Sālih (a narrator in the chain).
Comments:
The more the love and greed of wealth increases, the more upsurge will we find in an attitude of disobedience to the commands of Allah. Particularly in our present times, we are witnessing an unprecedented spiral in greed for wealth to an extent that it has the entire world in its grip. Consequently, the amassing of wealth has become man's greatest concern. The people aspire to become millionaires overnight through means fair or foul. Allah and the Hereafter just do not figure in his scheme of things. This is the veritable convolution that our present generation finds itself caught up in.

Chapter 27. What Has Been Related About “If The Son Of Adam Had Two Valleys Of Wealth, He Would Desire A Third”

2337. Anas bin Malik narrated that the Messenger of Allah said: “If the son of Adam had a valley of gold, then he would still like to have a second. And nothing fills his mouth but dust, Allah turns to whoever repents.” (Sahih)

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

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from this route.
Comments:
Greed for wealth is so powerful in man, that even if his whole house is filled with bricks of silver and gold, and all the fields and forests around him are plated with precious metals, his thirst for them will not be quenched, and he will still long for more.

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

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

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

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

This Ḥadīth is Hasan Sahīh.

Comments:
This is a general truth about men that they harbor in their hearts countless vain desires that could only be satisfied if they had lots of wealth and a long and healthy life. It is only the remembrance of Allāh and firm belief in the Hereafter that can save them from the harms and evil consequences of such desires.
Chapter 9. What Has Been Related About Abstinence In The World

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

[Abū 'Eisā said:] This Hadith is Gharib, we do not know of it except through this route. Abū Idrīs Al-Khawlānī’s name is ‘Āidullāh bin ‘Abdullāh, and ‘Amr bin Wāqid is Munkar in Hadith.

Comments:
Practising abstinence in the world means having more faith and reliance on Allah rather than on what the person himself has come to possess, since it is Allah who gives whatever He wills and takes back whatever He wishes. In this connection the Qur’ān says: Whatever is with you, will be exhausted, and whatever is with Allah (of good deeds) will remain (16:96). Thus, if an affliction befalls a man, then instead of bemoaning and crying over it, he had better bear it with patience and awaken within himself a desire to earn a reward from Allah for bearing the affliction with patience. He should never say to himself: “Would that the affliction had never befallen me” or: “Would that the affliction were removed from me”. Such an attitude would deprive the person concerned of the reward Allah has in store for those who are uncomplaining and patient.
Chapter 30. The Things For Which The Son Of Adam Has No Right Over Other Than Them

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

(Hasan)

[Abū 'Eisā said:] This Hadith is Sahih, and it is the Hadith of Al-Ḥuraith bin As-Sā'ib. I heard Abū Dawūd Sulaimān bin Salm Al-Balkhī saying: “An-Naḍr bin Shumail said: ‘Jīl is bread, meaning without any condiment.’”

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


2342. Muṭṭarīf narrated from his father, that he met up with the Prophet while he was saying: “The mutual increase diverts
you." He said: "The son of Adam says: 'My wealth, my wealth, but is there something for you from your wealth besides what you give in charity that remains, or you eat which perishes, or what you wear that grows worn?" (Sahih)

[Abu 'Eisa said:] This Hadith is Hasan Sahih.

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

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

2343. Abu Umama narrated that the Messenger of Allah said: "O son of Adam! If you give your surplus it is better for you, and if you keep it, it is worse for you, but there is no harm with what is sufficient. And begin (the giving) with your dependants, and the upper hand (giving) is better than the lower hand (receiving)."

(Sahih)

[Abu 'Eisa said:] This Hadith is Hasan Sahih, and Shaddad bin Abdullah’s Kunyah is Abu ‘Ammar.

{Takthur} 102:1.
Comments:

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

Chapter 33. About Reliance Upon Allâh

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

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih. We do not know of it except from this route. Abû Tamîm Al-Jaishâni’s (a narrator in the chain) name is ‘Abdullâh bin Mâlik.

Comments:

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

2345. Anas bin Mâlik narrated: “There were two brothers during the time of the Messenger of Allâh ﷺ. One of them used to come to
the Prophet ﷺ, and the other had some business. The businessman among them complained to the Prophet ﷺ about his brother, so he said: ‘Perhaps you are provided for because of him.’”[1] (Ṣaḥīḥ)

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

Comments:

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

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

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

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

[1] See no. 1702 to understand the meaning of this Ḥadīth.
Chapters On Zuhd

bin Mu‘awiyah, and his saying: “Hizat” means “gathered.”

(Another chain) with a similar narration.

[There is a narration on this topic from Abû Ad-Dardâ’].

Comments:

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

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

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

With this (the above), chain it is narrated that the Prophet said: “My Lord presented to me, that He would make the valley of Makkah into gold for me, I said: ‘No O Lord! But being filled for a day and hungry for a day’ – or he
said: “three days” or something like that – “So when I am hungry I would beseech You and remember You, and when I am full I would be grateful to You and praise You.” (Da’if)

There is something on this topic from Faḍālah bin ‘Ubad [Al-Qāsim]. [He said:] This Hadith is Hasan.

Al-Qāsim is Ibn ‘Abdur-Rahmān, his Kunyah is Abū ‘Abdur-Rahmān, and he is the freed slave of ‘Abdur-Rahmān bin Khālid bin Yazid bin Muʿāwiyah. He is from Ash-Shām and he is trustworthy. ‘Alī bin Yazid was graded weak in Ḥadīth and his Kunyah is Abū ‘Abdul-Mālik.

Comments:

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

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

[He said:] This Hadith is Hasan Ṣahīh.
2349. Fadlāl bin ‘Ubayd narrated that he heard the Messenger of Allah ﷺ saying: “Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied.” (Hasan)

[He said:] Abū ‘Eisā Al-Khawlānī’s (a narrator in the chain) name is Hūmāid bin Hānī’.
Abū ‘Eisā said: This Hadīth is [Hasan] Sahīh.

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

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

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

(Another chain) with a similar narration in meaning.
Abū ‘Eisā said:] This Hadith is Ḥasan Gharib Abū Al-Wāzî’ Ar-Rāsibī’s (a narrator in the chain) name is Jābir bin ‘Amr, and he is from Al-Baṣra.

Comments:
The Hadith emphasizes the fact that if a person truly loves the Prophet, he should prepare himself for a life of austerity and arm himself with the shield of patience and contentment even as the Prophet did. In it lies the true test of a person’s claim of love for the Messenger of Allâh.

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

2351. Abū Sa‘eed narrated that the Messenger of Allâh said: “The poor Muhājirīn will enter Paradise before the rich among them by five hundred years.” (Sahîh)

There are narrations on this topic from Abû Hurairah, ‘Abdullâh bin ‘Amr, and Jâbir.

Abū ‘Eisā said:] This Hadith is Ḥasan Gharib from this route.

Narraj: [Ṣaḥîḥ] وَعَلَيْهِ مَعَاهُ وَحِيْرَةً.
Chapters On Zuhd

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

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

[Abû ‘Eisâ said:] This Hadith is Gharîb.

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

2353. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The poor are admitted into Paradise before the rich, by five hundred years, (i.e.) half a day.” (Hasan)
Chapter 38. What Has Been Related About The Subsistence Of The Prophet And His Family

2356. Masruq said: “I entered upon ‘Aishah and she invited me to eat. She said: ‘Whenever I eat my fill of food I want to cry and begin crying.’” He said: “I said: ‘Why?’
She said: ‘I remember the circumstances under which the Messenger of Allāh ﷺ parted from the world: By Allāh! He would not eat his fill of bread and meat twice in a day.’’ (Daʿīf)
[Abū ‘Eisā said:] This Hadith is Hasan [Sahih].

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

2357. ‘Aishah narrated: “The Messenger of Allāh ﷺ did not eat his fill of barley bread on two consecutive days until he was taken (died).” (Sahih)

There is a narration on this topic from Abū Hurairah.
[Abu ‘Eisā said:] This Hadith is Hasan Sahih.

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

2358. Abū Hurairah narrated: “Neither the Messenger of Allāh ﷺ...
nor his family, ate their fill of wheat bread for three consecutive days until he parted the world.” (Sahih)

This Hadith is Hasan Sahih.

[Hasan Gharib from this route].

Comments:

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

2359. Abū Umāmah narrated: “There was never a surplus of barely bread for the inhabitants of the house of the Messenger of Allah (Sahih) [Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from this route. [This Yahya bin Abī Bukair (a narrator in the chain) is from Al-Kūfah, and Sufyān Ath-Thawri reported from Yahya’s father Abū Bukair. Yahya bin ‘Abdullāh bin Bukair from Egypt was the companion of Al-Lāith].

Comments:

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

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

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
The usual meal of the Prophet and his family was the barley bread, that too was only available for several days on end for the morning, and they were forced to sleep with empty stomachs for the night.

2361. Abū Hurairah narrated that the Messenger of Allah said: “O Allah! Make the sustenance of Muhammad’s family nourishing.” (Sahih)

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

Comments:

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

2362. Anas narrated: “The Prophet would not store anything for the morrow.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib. Others besides Ja’far bin Sulaimān have reported this Hadith from Thabit from the Prophet in Mursal form.

Comments:

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

[1] They say that it means he would not worry about keeping something so he could eat tomorrow, because he did store food for a year for his family. See Tuhfat Al-Ahwadhi.
2363. Anas said: “The Messenger of Allah ﷺ never ate on a table, nor did he eat thin bread until he died.”[1] (Sahih)

[He said:] This Hadith is Hasan Sahih Gharib as a narration of Sa’eed bin Abi ‘Arubah.

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

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

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

Mālik bin Anas has also reported it from Abū Hàzīm.

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

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

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

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīh Gharīb as a narration of Bayān.

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

---
Chapters On Zuhd

386

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

(Ṣaḥīḥ)

[Abū 'Eisā said:] This Hadith is Ṣaḥīḥ.

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

Comments:

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

2367. Muhammad bin Sirīn said:

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

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

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh Gharib [from this route].

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

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

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

Comments:
Ashāb As-Suffah (literally, People of the Bench) were poor Muslims who,
keen as they were to learn the teachings of Islam from the Prophet, had taken the Prophet's Masjid as their abode. They often had nothing to eat which was the cause of their passing out during the congregational Salat, so that the new comers among the Bedouin, unaware of their situation, took them to be crazy people because of their apparent condition. In contrast to this devotional attitude of the Companions, the students of today enjoy much greater facilities, but suffer from lack of interest and keenness to acquire religious knowledge.

2369. Abū Hurairah narrated:
“The Prophet went out during an hour in which he would normally not go out, nor meet with anyone. Then Abū Bakr came to him so he said: “What brought you O Abū Bakr?” He said: “I came to meet the Messenger of Allāh and to look at his face, and to make sure he was safe. It was not long before 'Umar came. He said: “What has brought you O 'Umar?” He said: “Hunger O Messenger of Allāh!” He said: “I also experienced some of that.” So they went to the home of Abū Al-Haitham At-Taiyyihan Al-Ansāri. He was a man with many date-palms and sheep, but he had no servants so they did not find him there. They said to his wife: “Where is your companion?” She said: “He has gone to fetch us some good water.” It was not long before Abū Al-Haitham came along hauling a large water-skin which he put down. Then he came to hug the Prophet and uttered that his father and mother should be ransomed for him. Then they went to a grove of his and he spread out a mat for them. Then he went to a date-palm and returned with a cluster of dates
which he put down. The Prophet ﷺ said: “Why don’t you select some ripe dates for us?” He said: “O Messenger of Allāh ﷺ! I wanted you to select from the ripe dates and the unripe dates.” So they ate and they drank from that water. The Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water.” Abū Al-Haitham left to prepare some food for them. The Prophet ﷺ said: “Do not slaughter one with milk.” So he slaughtered a small female or male goat and brought it to them so they could eat it. The Prophet ﷺ said: “Do you have any servants?” He said: “No.” So he said: “Then if we get some captives we shall bring them for you.” So (later) the Prophet ﷺ came with two males, there was no third among them, and he brought them to Abū Al-Haitham. The Prophet ﷺ said: “Chose from them.” He said: “O Prophet of Allāh! Chose for me.” So the Prophet ﷺ said: “Indeed the one consulted is entrusted. Take this one for I have seen him praying, and encourage him to do well.” So Abū Al-Haitham went to his wife and informed her of what the Messenger of Allāh ﷺ said. So his wife said: “You will not fulfill what the Prophet ﷺ said until you have freed him.” So he said: “He is free.” So the Prophet ﷺ said: “Indeed Allāh has not sent a
Prophet nor made a Khalifah except that he has two groups of supporters, a group ordering him to do good, and prohibiting him from evil and a group that never ceases spoiling his affairs. So whoever protects himself against the evil supporters, then he shall be protected.«\(^{[1]}\) (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan Šahīṭ Gharīb.

نَخْرِيجُ: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب في المشورة، ح: 518 وآب


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

The (previous) narration of [Shaibān] is more complete than (this) narration of Abū ‘Awānah, and it is longer. Shaibān is trustworthy according to them (the scholars) and he had written book.

[This Hadith has been reported from Abū Hurairah through other routes, and it has been reported from Ibn ‘Abbās as well].

تَخْرِيجُ: [ضعف] انظر الحديث السابق وروى عن ابن عباس تقدم: 2360

Comments:

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

\(^{[1]}\) This Hadith, its basis is recorded by Al-Bukhārī (who narrated it here to At-Tirmidhī), Muslim and others.
who is fortunate enough to get these must pay his thanks to Allāh. Sincerely offered Salāt inculcates in man a sense of responsibility and strength to do his tasks. A good wife is a dependable companion that always gives her husband wise counsel. No one should, however, do the bidding of a wife prone to giving bad counsel for she is a bad companion whose counsel is not worth implementing.

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

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

Comments:

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

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

[He said:] This Hadith is Hasan Sahih.

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

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

narration of Abū Al- Ağwaṣ. Shu'bah narrated this Hadith from Simāk from An-Nu'mān bin Bāshir from 'Umar.

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

2373. Abū Hurairah narrated that the Messenger of Allāh said: “Richness is not having many possessions, but richness is being content with oneself.” (Sahih)

[Abū ʾEisā said:] This Hadith is Hasan Sahih. [Abū Hašin’s (a narrator in the chain) name is ‘Uthmān bin ʿAšim Al-Asadi].

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

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

2374. Khawlah bint Qais, who was the wife of Hamzah bin ‘Abdul-Muṭṭalib narrated that the Messenger of Allāh said: “Indeed this wealth is green and...
sweet. Whoever gets what he deserves of it then he shall be blessed in it. And many a person who deals with what he wants for himself, from the wealth of Allāh and His Messenger, gets nothing on the Day of Judgement but the Fire.” (Hasan)

[Abū ‘Eīsā said:] This Hadith is Hasan Šāhīt. Abū Al-Walīd’s (a narrator the chain) name is ‘Ubaid [bin Sanuwṭā].

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

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

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

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


(المجمٖع ۴۲) - باب: [فيما جاء في عبد الدینار وعبد الدرهم] (التحفة ۴۲)

۲۳۷۵ - حذَّنَهُ بِشِرُّ بن هلال الصواف: حذَّنَهُ عبد الولول بن سعيد بن يونس، عن الحسن، عن أبي بكر مولى قال: قال رسول اللہ ﷺ: "لَعْنُ عبد الدینار، لَعْنُ عبد الدَّرَهْم". [قال أبو عيسى:] هذا حدث حسن غريب من هذا الوُجُوه، وقد روى [هذَا الحديث] من غير هذا الوُجُوه، عن أبي بكر مولى عن النبي ﷺ أيضًا آمَن من هذا وأطول.

تخريج: [إسناده ضعيف] وأخرجه الخطيب: ۸/۸۸ من حديث بشر بن هلال به * يونس بن عبيد عنان وانظر، ح: ۲۴۲۵ وحديث الحسن عن أبي هريرة، وأخرج البخاري، ح: ۲۸۸۶،
Slave of wealth or worship of wealth means getting so much engrossed in its quest and love and avarice as to be forgetful of Allâh’s bounds of the prohibited and the permissible, as if his only vocation is to amass Dînârs and Dirhams and serve them like deities. Such a person shall certainly be deprived and removed from Allâh’s blessing and mercy.

Chapter 43. The Ḥadîth: “Two Wolves Free Among Sheep”

2376. Ibn Ka’b bin Mâlik Al-Anṣârî narrated from his father, that the Messenger of Allâh ﷺ said: “Two wolves free among sheep are no more destructive to them than a man’s desire for wealth and honor is to his religion.” (Ḥasan)

[Abû ‘Eisâ said:] This Hadîth is Ḥasan Ṣâhîh. There is something on this topic reported from Ibn ‘Umar from the Prophet ﷺ, but its chain is not correct.

Comments:

Man’s love and infatuation for wealth and his quest for honor and position in life do great damage to his religion and severe his relationship with Allâh the Almighty.
Chapter 44. The Hadith: “What Is The World But Like A Rider Seeking Shade”

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

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

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih.

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


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

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib.
As a general rule, man imbibes the habits and manners of the people he mixes with. He would, therefore, be well advised to wisely choose his friends and companions. If he chooses the company of rogues, he would also acquire their evil habits that will only spell his ruination and doom.

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

2379. Anas bin Malik narrated that the Messenger of Allah said: “Three follow the deceased, two of them return, and one remains. He is followed by his family, his wealth, and his deeds. So his family and his wealth returns, and his deeds remain.” (Sahih)

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

Comments:
Three things connected with man in the world keep him company until he is taken for burial. His children and servants etc. accompany him right up to the grave. All connections with his family and wealth are, however, severed the moment he is buried. What remain with him in the grave are his deeds for which he will be questioned.
Chapter 47. What Has Been Related About It Being Disliked To Eat Much

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

(Another chain) “from Al-Miqdām bin Ma’dikarib from the Prophet ﷺ” and he did not mention: “I heard the Prophet ﷺ.” [Abū ‘Eisā said:] This Hadith is Hasan Sahih.

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

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

2381. Abū Sa’eed narrated that the Messenger of Allāh ﷺ said: “Whoever wants to be seen, Allāh ﷺ ﷺ would conceal him.” (Sahih)

Comments:
Whoever wishes to be seen, it is better for him that Allāh concealed him. It is not good to desire a public hearing, nor to show himself to the people. A man should be satisfied with disdaining the desires of others and being satisfied with his own deeds.
will show him, and whoever wants to be heard of, Allâh will make him heard of." And he narrated that the Messenger of Allâh ﷺ said: "He who shows no mercy to the people, Allâh shows him no mercy." (Sahîh)

There are narrations on this topic from Jundab and 'Abdullâh bin 'Amr. [Abû 'Eisâ said:] This Hadîth is Gharîb [Hasan Sahîh from this route].

[Abû 'Eisâ said:] This Hadîth is Sahîh [Hasan Sahîh from this route].

Comments:

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

2382. Al-Walîd bin Abî Al-Walîd Abû 'Uthmân bin Muslim narrated that ‘Uqbah bin Muslim narrated to him, that Shufaiy Al-Âsbaâhi narrated that he entered Al-Madinah and saw a man around whom the people had gathered. He asked: “Who is this?” They said: “Abû Hurairah.” (He said): So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: “I ask you in absolute truth[1] if you would

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[1] “In truth, in truth” or “By the right of, by the right of” meaning to stress the truth over falsehood. See Tuhfat Al-Ahwaâdhi. However some of the manuscripts have a blank spot indicating that the meaning is: “By the right of and by the right of” in which case it means that the narrator did not remember the missing words, yet based on other versions recorded, it is likely to be as it appears here.
narrate to me a Hadith which you heard from the Messenger of Allah, that you understand and know.” So Abū Hurairah said: “You want me to narrate a Hadith to you which the Messenger of Allah narrated to me that I understand and know.” Then Abū Hurairah began sobbing profusely. We sat for a while, then he recovered and said: “I shall narrate to you a Hadith which the Messenger of Allah narrated in this House, while there was no one with us other than he and I.” Then, again, Abū Hurairah began sobbing severely. Then he recovered, and wiped his face, and said: “You want me to narrate to you a Hadith which the Messenger of Allah narrated while he and I were sitting in this House, and no one was with us but he and I.” Then Abū Hurairah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: “The Messenger of Allah narrated to me, that on the Day of Judgement, Allah, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur’ān, and a man who was killed in Allah’s cause, and a wealthy man. Allah will say to the reciter: ‘Did I not teach you what I revealed to My Messenger?’ He says: ‘Of course O Lord!’ He says: ‘Then what did you do with what you
learned?’ He said: ‘I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.’ Then Allâh would say to him: ‘You have lied.’ And the angels will say: ‘You have lied.’ Allâh will say to him: ‘Rather, you wanted it to be said that so-and-so is a reciter. And that was said.’ The person with the wealth will be brought, and Allâh will say to him: ‘Was I not so generous with you, such that I did not leave you having a need from anyone?’ He will say: ‘Of course O Lord!’ He says: ‘Then what did you do with what I gave to you?’ He says: ‘I would nurture the ties of kinship and give charity.’ Then Allâh will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allâh, Most High, will say: ‘Rather, you wanted it to be said that so-and-so is so generous, and that was said.’ Then the one who was killed in Allâh’s cause shall be brought, and Allâh will say to him: ‘For what were you killed?’ So he says: ‘I was commanded to fight in Your cause, so I fought until I was killed.’ Allâh [Most High] will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allâh [Most High] will say: ‘Rather, you wanted it to be said that so-and-so is brave, and that was said.’

‘Then the Messenger of Allâh {hit me on my knees and said: ‘O Abû Hurairah! These first three are the creatures of Allâh with whom the fire will be enflamed on
the Day of Judgement.”"

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

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb.
Comments:
Obviously, all the three deeds mentioned in the Hadith are acts of great virtuosity. If done with sincerity and purity of intention, they would fetch great reward from Allāh. However, even these acts, if done in order to make a show of them and for publicity, they become so heinous before Allāh that the perpetrators would be the first among the sinners to be consigned to the burning flames of the Fire.

Chapter: (...)

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

[He said]: This Hadith is [Hasan] Gharib.

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

Chapter 49. The Secret Deed

2384. Abū Hurairah narrated that a man said: “O Messenger of Allāh! A man does a deed and conceals it, but when it is
discovered that he did it, he is happy about that.” He said: “The Messenger of Allah ﷺ said: ‘He receives two rewards: A reward in its concealment, and a reward in its publicity.’” (Da‘if)

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

[Abū ‘Eisā said:] Some of the people of knowledge explained this Hadith saying: (The words) ‘when it is discovered from him and he is happy with it,’ it only means that he was happy with the people praising him for the good he did, according to the saying of the Prophet ﷺ: “You are the witnesses for Allah on the earth.” So him being happy with the people praising him is for this reason [if he hopes the people would praise him for it]. As for when he is happy that the people learn of something good about him, and honor and exalt him for that, then this is Riya’. Some of the people of knowledge said: When it is discovered that he did it, and he is happy with that and hopes that his action would be acted upon, then he will receive the same rewards as their rewards. This view (of interpretation) is also followed.
Comments:
The Hadith confirms that if a man does a virtuous act secretly and does it solely for the pleasure of Allah, and if it pleases Allah to make it known to the people (without the man's yearning for it which of course pleases the man as well), then this happiness is not of the category of Riya' and hypocrisy; it is rather an instant reward from Allah.

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

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

(Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Ṣaḥīḥ.

2386. Anas bin Mālik narrated that the Messenger of Allah
said: “A man shall be with whoever he loves, and for him shall be what he has earned.” (Da’if)

There are narrations on this topic from ‘Ali, ‘Abdullah bin Mas‘ūd, Šawfān bin ‘Assāl, Abū Hurairah, and Abū Mūsā. [Abū ‘Eisā said:] This Hadīth is Hasan Gharib as a narration of Al-Ḥasan Al-Baṣrī from Anas [bin Mālik from the Prophet]. This Hadīth has been reported through routes other than this from the Prophet.

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib as a narration of Al-Ḥasan Al-Baṣrī from Anas [bin Mālik from the Prophet]. This Hadīth has been reported through routes other than this from the Prophet.

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

2387. Šawfān bin ‘Assāl narrated that a Bedouin with a loud voice came and said: “O Muhammad! A man loves a people but does not catch up to them (in deeds).” So the Messenger of Allāh said: “A man shall be with whomever he loves.” (Sahih)

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

(Another chain) from Šawfān bin ‘Assāl from the Prophet with similar to the (previous) narration of Māhmüd.
Whoso loves the people of righteousness and piety and tries to emulate their example, but falls short of the model, then in spite of his failure to come up to their level will, by Allâh's grace, he will be placed with those virtuous men whom he loved and tried to follow.

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

2388. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Indeed Allâh Most High says: ‘I am as My slave thinks of Me, and I am with him when He calls upon Me.”” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

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

Chapter 52. What Has Been Related About Righteousness And Sin

2389. An-Nawwâs bin Sam‘ân narrated that a man came asking the Messenger of Allâh ﷺ about righteousness and sin. So the
Prophet said: “Righteousness is good behavior, and sin is what fluctuates in your chest, and you would hate that the people discovered it about you.” *(Sahih)*

(Another chain) from Mu’āwiyyah bin Šālīh from ‘Abdur-Rahmān with similar in meanings, except that he (An-Nawwās) said in it: “I asked the Prophet.”

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

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

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

There are narrations on this topic from Abū Ad-Dardā’, Ibn Mas‘ūd, ‘Ubdah bin As-Ṣāmit, Abū Mālik Al-Aslārī and Abū Hurairah.

[Abū ‘Eisā said:] This Hadith is *Hasan Sahīh.* Abū Muslim Al-Khawlānī’s (a narrator in the chain) name is ‘Abdullāh bin Thwāb.
To love someone for no other reason than for the sake of Allâh’s Might and Majesty — a distinctive hallmark of a true believer — is an act that wins the approval and appreciation of Allâh and endears the concerned individuals to Him, so that they will be placed on podiums of light whose enchanting beauty shall even draw the admiration and envy of the Prophets and martyrs, although their own ranks would be much higher and superior to those individuals.

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

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

This Hadîth has been reported from Mâlik bin Anas similar in meaning, through other routes, and he had some doubt in it. He said:
“From Abū Hurairah or from Abū Sa‘eed.” And ‘Ubaidullāh bin ‘Umar reported it from Khubaib bin ‘Abdur-Rahmān, and he did not have any doubt in it, so he said: “From Abū Hurairah.”

Sawwār bin ‘Abdullāh Al-‘Anbari and Muhammad bin Al-Muthanna narrated to us, they both said: “Yahya bin Sa‘eed narrated to us from ‘Ubaidullāh bin ‘Umar, from Khubaib bin ‘Abdur-Rahmān, from HaFs bin ‘Āsim, from Abū Hurairah from the Prophet ﷺ. And it is similar to the narration of Mālik in meaning, except that he said: “(a man) whose heart is attached to the Masajid.” And he said: “A woman of nobility and beauty.”

This Hadith is Hasan Sahih.

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

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

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

There are narrations on this topic...
from Abū Dharr and Anas.

[Abū ‘Eisā said:] The Hadīth of Al-Miqdām is a Hasan Sahih Gharib Hadith. [Al-Miqdām’s Kunyah is Abū Karīmah].

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

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

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

Comments:
Man, by nature, loves his father, his family and his tribe. Enquiring about a person’s name and the family he belongs to and so on, is to convey the message to him that you attach importance to him, and want to remember him.
Chapter 54. What Has Been Related About Praising Others Is Disliked, And Those Who Praise Others

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

There is a narration on this topic from Abū Hurairah.

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

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

Comments:

It is not desirable for a person to praise someone or flatter him for his own selfish ends and motives, since such praise or flattery would only breed vanity and pride in him. It is, therefore, our duty to check anyone indulging in such activities and frustrate his efforts. Nevertheless, to praise a person for a commendable act done or achievement made by him and encourage him for that is not an act of flattery.
2394. Abū Hurairah narrated: “The Messenger of Allāh ﷺ ordered us to throw dust in the mouths of those who praise others.” (Sahih)

[Abū 'Eisā said:] This Hadith is Gharīb as a narration of Abū Hurairah.

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

[Abū 'Eisā said:] This Hadith [is Hasan], we only know of it through this route.

Comments:

A believer’s mixing and socializing should only be limited to the believers. Invitation to share the meals out of the sentiments of love and affection should only be extended to persons of piety and virtue. Nevertheless, feeding the poor and the hungry is another matter, since even the idolaters had sometimes shared the meals with the Prophet ﷺ at his house (Tuhfat Al-Ahwadhi, v. 3, p.285, Kawākib Al-Ādāb, v.3, p.269)
Chapter 56. (What Has Been Related) About Having Patience With Afflictions

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

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

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route.

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

2397. ‘Aishah said: “I have not seen ailment effecting anyone worse than upon the Messenger of Allah ﷺ.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahih.
The Prophet ﷺ has been invested with the highest rank among all mortals. His rewards and recompenses, too, are more abundant than anyone else's. By the same token, his sickness as well was more painful than that of others.

2398. Mus'ab bin Sa'd narrated from his father that a man said: “O Messenger of Allah ﷺ! Which of the people is tried most severely?”

He said: “The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins.” (Hasan)

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

[There are narrations on this topic from Abū Hurairah, and the sister of Hudhaifah bin Al-Yamān, saying that the Prophet ﷺ was asked: “Which of the people is tried most severely?” He said: “The Prophets, then those nearest to them, then those nearest to them.”]
Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allāh without having any sin.” (Hasan)

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

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

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

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

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

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route, and Abū Zilāl’s (a narrator) name is Hilāl.

Tafsīr: [Sahih] Aḥrār bin ‘Abd al-‘Azīz bin Mūsā said: “Indeed Abū ‘Eisā said: This Hadith is Hasan Gharib from this route, and Abū Zilāl’s (a narrator) name is Hilāl.”
Chapter 58. The Day Of Judgement And The Regrets Of The Good Doer And The Evil Doer On That Day

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

There is a narration on this topic from ʿIrbaḍ bin Sāriyah.

[Abū ʿElsā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

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

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

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

have reported something similar to this Hadith from Al-A’mash, from Talhah bin Musarrif from Masruq.

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

[Abū ‘Eisā said:] We only know of this Hadith through this route. Yahyā bin ‘Ubaidullāh (a narrator in the chain) was criticized by Shu’bah. He is, Yahyā bin ‘Ubaidullāh bin Mawahib from Al-Madinah.

Comments:

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

أبواب الزهد

هذا الحديث. وقد وَرَى بعْضُهُمْ هَذَا الْحَدِيثُ عَنِ الْأَعْمَشِ، عَنْ طَلَّاحَةِ بْنِ مَصْرِيفٍ، عَنْ مِسْرُوفٍ تَنْبِئُهُ بِهِ.


2403. أَبُو حُرَيْرَة نَرَأَى أَنَّ الْمُنْسِبَةَ: خَذَّلْتُمْ أَنْ تَنْصِرُوْنَ بِنَعْمَتِ اللَّهِ ﷺ، قَالَ: سَبَعَتُ أَبِي ﺇِلَيْهِ ﻹِجْرَاءِهِ. قَالَ ﷺ: حَدِيثٌ ﻻَيْدَاءَ. قَالُوا: وَهُمْ كَذَّابُونَ ﻷَنْ مَرَضَتُهُ ﻷَنْ كَيْفُ ادْخُلَتْهُ ﻷَنْ لَا يَكُونُ ارْتَزَاقٌ. قَالَ: ﻷَنْ كَيْفَ يَمْعِنُنَّ نَيْمًا ﻷَنْ لَا يَكُونُ نَزْحً ﻷَنْ كَيْفَ أَبُو عَبْدِ اللَّهِ ﷺ: ﻷَنْ حَدِيثٌ ﻷَنْ لَا يَكُونُ نَزْحً ﻷَنْ لَا يَكُونُ نَزْحً ﻷَنْ لَا يَكُونُ نَزْحً ﻷَنْ لَا يَكُونُ نَزْحً.

فِيهِ شَيْعَةٌ [وَهُوَ] يَحْيَى بْنِ عُبْدِ اللَّهِ ﷺ بِنَ مَوْهَبٍ ﻗَدْ طَارَ.” (مَذْنِيَّ)
Chapter 59. Those Who Try To Swindle The World By Using The Religion, And Their Punishment

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

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

Comments:

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

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

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib as a narration of Ibn ‘Umar, we do not know of it except through this route.

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

Chapter 60. What Has Been Related About Protecting The Tongue

2406. ‘Uqbah bin ‘Amir narrated: “I said: ‘O Messenger of Allāh! What is the means to salvation?’ He said: ‘That you control your tongue, suffice yourself your house, and cry over your sins.’” (Daţf)

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

 Comments:
The Hadīth tells us in no uncertain terms that the secret of success in the Hereafter lies (i) in restraining the tongue from idle misdirected talks and in speaking only purposeful things, (ii) in not going out of the houses or
wandering about without a meaningful aim or purpose, and (iii) in shedding tears of repentance and asking for Allâh's forgiveness and mercy for one's sins of omission and commission.

2407. Abû Sa'eed Al-Khudrî narrated (that the Prophet ﷺ said): “When the son of Ādâm wakes up in the morning, all of his body parts bow to the tongue and say: ‘Fear Allâh regarding us, we are only part of you. If you are straight we are straight, and if you are crooked we are crooked.’” (Hasan)

Hammâd narrated to us (he said): “Abû Usâmah narrated to us, from Usâmah bin Zaid” and it is similar, but he did not narrate it in Marfu‘ form. And this is more authentic than the narration of Muḥammad bin Mûsâ (no. 2407).

[Abû ‘Elsa said:] We do not know of this Hadîth except through the narration of Hammâd bin Zaid. And, it has been reported by others from him, and they did not narrate it in Marfu‘ form.

Ṣâlih bin ‘Abdullâh narrated to us (he said): Hammâd bin Zaid narrated to us, from Abû Aṣ-Ṣâbahâ, from Sa’eed bin Jubair, from Abû Sa’eed Al-Khudrî – and he said: “I think it was from the Prophet ﷺ” – and he mentioned similarly.

Comments:

It is an undeniable truth that, of all the apparent parts of a man's body, it is the tongue that is more closely connected with his wrongdoings and acts of sin. As such all the parts of the human body remind it every day with all the humility and submissiveness at their command that all their affairs — their success, their prosperity and their good or bad end — are inalienably linked
to it. They, therefore, entreat it to have compassion on them and keep within the boundaries set by Allah since any wrongdoing on the part of the tongue could spell doom and ruination for them all.

2408. Sahl bin Sa’d narrated that the Messenger of Allah ﷺ said: “Whoever guarantees for me what is between his jaws and what is between his legs, I shall guarantee Paradise for him.” (Sahih)

There are narrations about this topic from Abu Hurairah and Ibn ‘Abbas.

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib [as a narration of Sahl bin Sa’d].

Comments:

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

2409. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “For whomever Allah protects against the evil of what is between his jaws and the evil of what is between his legs, he shall enter Paradise.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Abu Häzim, who reports from Sahl bin Sa’d, is Abu Häzim Az-Zahid from Al-Madinah, and his name is Salamah bin Dinār.

The Abu Häzim who reported from Abu Hurairah, his name is Salamān Al-Asjja’i, the freed slave of ‘Azzah Al-Asjja’iyyah, and he is from Al-Kūfah.
Sins committed by the man’s tongue and his place of shame, act as harbingers for other acts of sin. And whoever can guard himself against the sins of these parts can also ward off other acts of sin and make himself deserving of a place in Paradise.

2410. Sufyân bin ‘Abdullãh Ath-Thaqafi said: I said: “O Messenger of Allah! Inform me about a matter that I may hold fast to.’ He said: ‘Say: My Lord is Allah, then be steadfast.’ I said: O Messenger of Allah! What do you fear most for me?” So he took hold of his tongue and said: ‘This.’” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Ijâsân Sahîth. It has been reported through other routes from Sufyân bin ‘Abdullãh Ath-Thaqafi.

Comments:
The thing most fraught with risk for man is the misuse of the tongue. It, therefore, behooves man to studiously guard it against misuse.

Chapter 61. The Prohibition Of Talking Too Much Without The Remembrance Of Allah

2411. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Do not talk too much without remembrance of Allah. Indeed excessive talking without remembrance of Allah hardens the
heart. And indeed the furthest of people from Allah is the harsh—hearted.” (Hasan)

(Another chain) with a narration similar in meaning.

[Abū 'Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it except from the narration of Ibrāhīm bin ‘Abdullāh bin Ḥāṭib.

Comments:

Anyone used to talking too much without making the remembrance of Allah a part of his conversation, will have his heart hardened and devoid of all lustre and tender feelings. Fear of Allah and submissiveness towards Him will not find a place in his heart. As a result, he will be deprived of Allah’s mercy and closeness to Him.

Chapter 62. The Hadīth: “All Of The Son Of Ādam’s Speech Is Against Him Not For Him”

2412. Umm Ḥabībah, the wife of the Prophet, narrated from the Prophet who said: “The son of Ādam’s speech is against him not for him, except for commanding good, or forbidding evil, or remembrance of Allah.” (Da’īf)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it except through the narration of Muḥammād bin Yazīd bin Khūnais.
Comments:
Remembrance of Allah is a general term covering so many activities. Commanding good and forbidding evil is also a form of remembering Allah. It should not be construed that the Hadith disapproves of any speech made in relation to man’s own needs within the bounds of Shari‘ah. However, all unnecessary and meaningless talk goes against the interests of man while well-meaning and purposeful talk goes in his favor.

Chapter 63. Regarding Giving The Rights To Oneself, The Lord, The Guest, And The Family

2413. Abū Juḥaifah narrated from his father who said: “The Messenger of Allah made a bond of brotherhood between Salmān and Abū Ad-Dardā’. Salmān went to visit Abū Ad-Dardā’, and saw Umm Ad-Dardā’ wearing shabby clothes, so he said: ‘Why are you wearing such shabby clothes?’ She said: ‘Your brother Abū Ad-Dardā’ has no interest in the world.’ So when Abū Ad-Dardā’ arrived, he prepared some food for him (Salmān) and said: ‘Eat, for I am fasting.’ He said: ‘I shall not eat until you eat.’ He said: “So he ate. When night came Abū Ad-Dardā’ started to leave and stand (in prayer), but Salmān said to him: ‘Sleep.’ So he slept. Then he went to stand (in prayer) but he said to him: ‘Sleep’ so he slept. When the morning (Fajr)
came, Salmān said: ‘Get up now.’ So he got up to perform Salāt. Then he (Salmān) said: ‘Indeed your self has a right upon you, your Lord has a right upon you, your guest has a right upon you, and your family has a right upon you. So give each the right they are due. The Prophet came, and that was mentioned to him, so he said: ‘Salmān has told the truth.’’’

(Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīḥ. Abū Al-'Umais' (a narrator in the chain) name is ‘Utbah bin ‘Abdullāh, and he is the brother of ‘Abdur-Rahmān bin ‘Abdullāh Al-Mas‘ūdī.

Comments:
The Ḥadīth confirms that man’s Master and his Creator alone are not the only ones who have rights upon him; the people he mixes with as well as his own self has rights upon him. It is, therefore, necessary that he not sacrifice or neglect the right of one for the rights of others.

Chapter 64. The Punishment Of The One Who Seeks The People's Pleasure By Allāh's Wrath And The Opposite

2414. ‘Abdul-Wahhāb bin Al-Ward narrated from a man among the inhabitants of Al-Madīnah who said: “Mu‘āwiyah wrote a letter to ‘Aishah, that: ‘Write a letter to advise me, and do not overburden me.’” He said: “So ‘Aishah [may Allāh be pleased with her] wrote to Mu‘āwiyah: ‘Peace be upon you. As for what follows: Indeed I heard the
Messenger of Allah ﷺ saying: Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And whoever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. And peace be upon you.” (Hasan)

(Another chain) from ‘Urwah, from his father that ‘Āishah wrote to Mu‘āwiya, and he mentioned the Hadith in meaning, but he did not narrate it in Marfu' form.

Comments:

The Hadith confirms that to earn Allah's wrath by seeking to please the people is a losing bargain. Anyone who indulges in this kind of activity loses Allah's support and blessing, which could otherwise be his most dependable bulwark against affliction and pain. Any effort to seek the pleasure of the people by incurring Allah's wrath is bound to fail because, however much a man may try, he cannot keep the pleasure of the people at his command.
35. Chapters On The Description Of The Day Of Judgment, And *Ar-Riqâq,*\[1\] And *Al-Wara' From The Messenger Of Allâh ﷺ*

Chapter 1. On The Day Of Judgement

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

The Messenger of Allâh ﷺ said: “Whoever among you is able to protect his face from [the heat of] the Fire – even with a piece of a date – then let him do so.” *(Sâhîh)*

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sâhîh*.

Abû As-Sâ’îb narrated to us: “One

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\[1\] *Ar-Riqâq* refers to narrations that soften the heart. *Al-Wara'* means cautious piety.
**Description Of Judgment Day**

Abū 'Eisā said: The Jahmiyyah rejected this. [Abū As-Sā'ib’s name is Salam bin Junādah bin Khālid bin Jābir bin Samurah Al-Kūfi]. This Hadith is Hasan Sahih.

**Comments:**

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

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

[Abū ‘Eisā said:] This Hadith is Gharīb, we do not know of it as a narration of Ibn Mas'ūd from the Prophet ﷺ except through the narration of Husain bin Qais. Husain [bin Qais] was graded weak in Hadith [due to his memory]. There are narrations on this topic
from Abū Barzah and Abū Sa‘eed.

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

[He said:] This Ḥadīth is Hasan Ṣaḥīh. Sa‘eed bin ‘Abdullāh bin Juraįj (a narrator in the chain) [is from Al-Baṣrah], and he is the freed slave of Abū Barzah Al-Aslāmī, and Abū Barzah Al-Aslāmī’s name is Naḍlah bin ‘Ubaid.

Comments:

Let each one of us do the soul-searching about his life, his youth, his method of earning his income and the manner of spending it, as well as about the knowledge that he accumulated and what use he made of it. He should ponder over what will happen to him when he shall stand before his Lord on the Day of Resurrection and be questioned about those things in the face of everybody. May Allah include us among those fortunate souls who make adequate preparations in good time, before the coming of that Hour and spend their lives in such a manner that they emerge happy and successful from that phase of testing and reckoning!
Chapter 2. What Has Been Related About The Matter Of The Reckoning And Requital

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

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

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

2419. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:
“May Allah have mercy upon a servant who has wronged his brother in his honor or his wealth, then he comes to him to seek his pardon before (his right) is taken, when he has no Dinár nor Dirham. Then if he has any rewards, it will be taken from his rewards, and if he has no rewards, then some of his (brother’s) bad deeds will be levied upon him.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Sahih [Gharib as a narration of Sa’eed Al-Maqburi]. Mālik bin Anas also reported it from Sa’eed Al-Maqburi, from Abū Hurairah from the Prophet ﷺ, and it is similar in meaning.

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

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

[Abū ‘Eisā said:] The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

Comments:

When conditions on the Day of Judgement are such that animals, believed to be shorn of the faculty of rational thinking and not accountable for their actions, even they have their claims against their fellow creatures requited, then there is all the more reason for man, who is a responsible and obligated
creature, to ponder over what kind of end is awaiting him in the next world.

Chapter (...)  

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

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.  

There are narrations on this topic from Abû Sa'eed and Ibn 'Umar.


2422. Ḥammâd bin Zaid narrated from Ayyûb, from Nâfi', from Ibn 'Umar – Ḥammâd said – “And it is
Marfu’ in our view.”[1] (He said): “The Day when all mankind will stand before the Lord of all that exists...[2] They will be standing in their sweat up to the middle of their ears.” (Sahih)

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

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

Comments:

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

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

2423. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The people will be gathered on the Day of Resurrection bare-foot, naked and uncircumcised as they were created.” Then he recited: “As We began the first creation, We shall repeat it: A promise binding upon Us. Truly We shall do it.[3] And the first of people to be clothed will be Ibrāhīm. Among my companions will be some men who are taken to the right and to the left. I will say: ‘O My Lord! My companions!’ It will be said: ‘You
do not know what they innovated after you, they continued to be apostates since you parted from them.' So I will say as the righteous worshipper said: If you punish them, they are your slaves, and if You forgive them, indeed You, only You are the Almighty, the All-Wise.”[1] (Sahih)

Another chain and he mentioned similarly.

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

Comments:

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

2424. Bahz bin Ḥakim narrated from his father, from his grandfather, that the Messenger of Allah (Peace be upon him) said: “You shall be gathered walking, riding, and dragged upon your faces.” (Hasan)

There is a narration on this topic from Abū Hurairah.

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

Chapter 4. What Has Been Related About The Presentation

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

[Abū ‘Eisā said:] This Hadith is not correct, because Al-Hasan did not hear from Abū Hurairah. Some of them reported it from ‘Alī bin ‘Alī – and he is Ar-Rifā’i – from Al-Hasan, from Abū Mūsā from the Prophet ﷺ.

[Abū ‘Eisā said:] This Hadith is not correct, because Al-Hasan did not hear from Abū Mūsā].

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

2426. Ibn Abī Mulaikah narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever his account is questioned
about, he shall be ruined.' I said: 'O Messenger of Allâh! Indeed Allâh [Most High] has said: Then as for him who shall be given his Record in his right hand. He surely will receive an easy reckoning.'[1] He said: 'That is the presentation.'"

(Sahîh)

[Abû `Eisâ said:] This Hadîth is Sahîh Hasan, Ayyûb also reported it from Ibn Abî Mulaikah.

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

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

[1] Al-Inshiqaq (84:7,8).
Fire.” (Da‘īf)

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

There are narrations on this topic from Abū Hurairah and Abū Sa‘eed Al-Khudri.

Comments:

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

2428. Abū Šāliḥ reported from Abū Hurairah and Abū Sa‘eed that the Messenger of Allah said:

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

[Abū ‘Eisā said:] This Adīth is

ءِنَّمَا يَعْمَلُنَّ مِنْ مَا سَلَبَهُ فِي الْحَيَاةِ الدُّنْيَا}

وتَرَكَ الْبَابَ عَنْ أُبُو هِرَّةَةً، وَأُبُو سَعْيَدَ الْخُدْرِيَّ.


[Cal: ٢٤٨، تأي: ٢٤٨]
Description Of Judgment Day

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

[Abū 'Eisā said:] This is how some of the people of knowledge have explained this Āyah: So this Day We shall forget them...[1] They said that it means: We shall leave them in chastisement.

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

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

2429. Abū Hurairah narrated:

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

and such, on such and such a day.’ He said: ‘With this it shall be ordered.’” (Da’if)

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

Tafsīr: [Істадаа аізміе] Ақыртс бір шешпей тағамдағы, қыл айдын, 2586 және 2587 жатырған ғылым және ұлыштырылған жаңа 3253 сұрыпты бір Шиман.

Comments:

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

Chapter 8. What Has Been Related About (The Matter Of) The Տուր

2430. ‘Abdullāh bin ‘Amr bin Al-‘Aṣ said: “A Bedouin came to the Prophet ﷺ and said: ‘What is the Տուր?’ He said: ‘A horn that will be blown into.’” (Sahih)

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

2431. Abū Sa’eed narrated: “The Messenger of Allah ﷺ said: ‘How can I be comfortable when the one with the horn is holding it to his lips, his ears listening for when he will be ordered to blow, so he can
blow.' It was as if that was very hard upon the Companions of the Prophet ﷺ, so he said to them: 'Say: “Allah is sufficient for us and what a good protector He is, and upon Allah we rely.”' (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan. This Hadîth has been reported through other routes from ‘Atiyyah, from Abû Sa’eed [Al-Khudrî] from the Prophet ﷺ, similarly.

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

Chapter 9. What Has Been Related About The Matter Of The ۸یرات (V iزـ) ۲۴۳۲. Al-Mughîrah bin Shu’bah narrated that the Messenger of Allah ﷺ said: “The sign of the believers upon the ۸یرات is: O Lord, protect (us), protect (us).” (Da’if)

[Abû ‘Eisâ said:] This Hadîth is Gharîb [as a narration of Al-Mughîrah bin Shu’bah] we do not know of it except through the narration of ‘Abdur-Rahmân bin Ishâq [and there is something on this topic from Abû Hurairah].


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

2433. An-Nadr bin Anas bin Mālik narrated from his father who said: “I asked the Prophet ﷺ to intercede for me on the Day of Judgement. He said: ‘I am the one to do so.’” [He said:] “I said: ‘O Messenger of Allāh! Then where shall I seek you?’ He said: ‘Seek me, the first time you should seek me is on the Širāt.’” [He said:] “I said: ‘If I do not meet you upon the Širāt?’ He said: ‘Then seek me at the Mizān.’ I said: ‘And if I do not meet you at the Mizān?’ He said: ‘Then seek me at the Hawd, for indeed I will not miss you at these three locations.’” (Ḥasan) [Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb we do not know of it except through this route.

Comments:

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

[1] This part of it preceded under no. 1837.
never before been angry, and will never be thereafter. He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Myself! Go to somebody else; go to Nûh." They will go to Nûh and say; "O Nûh! You are the first among the Messengers to the people of the earth, and Allâh named you a thankful slave. Will you not intercede for us with your Lord? Don’t you see what has happened to us? Don’t you see the state we have reached?” Nûh will say to them: “Today my Lord has become angry as He has never before been angry and will never be thereafter. I had been given one supplication, and I supplicated against my own people. Myself! Myself! Myself! Go to someone else; go to Ibrâhîm.” They will go to Ibrâhîm, and say: “O Ibrâhîm! You are Allâh’s Prophet and His Khalîl among the people of the earth, so intercede for us with your Lord, don’t you see what has happened to us?” He will say: “Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I uttered three lies.” – Abû Ḥayyân (a narrator) mentioned them in his narration – “Myself! Myself! Myself! Go to someone else, go to Mûsâ.” So they will go to Mûsâ and say: “O Mûsâ! You are the Messenger of Allâh who Allâh distinguished above the people with His Message and His Speech, intercede for us with your Lord. Don’t you see what has happened
to us?” So he will say: “Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I killed a person whom I was not ordered to kill. Myself! Myself! Myself! Go to someone else; go to ‘Eisā!” They will go to ‘Eisā and say: “O ‘Eisā! You are the Messenger of Allāh and His Word which He placed into Mariam, and a Spirit from Him, and you spoke to the people in the cradle. Intercede for us with your Lord. Don’t you see what has happened to us?” Then ‘Eisā will say: “Today my Lord has become angry as He has never before been angry and will never be thereafter.” He will not mention a sin, but will say: “Myself! Myself! Myself! Go to someone else; go to Muhammad.” He said: ‘They will go to Muhammad ﷺ and they say: “O Muḥammad! You are the Messenger of Allāh and the last of the Prophets, and your past and future sins have been pardoned. Will you not intercede for us with your Lord, don’t you see what has happened to us?” Then I will depart until I come to under the Throne to fall prostrating before my Lord. Then Allāh will guide me to such praises and beautiful statements of glorification which He did not guide anyone to before me. Then He will say: “O Muḥammad! Raise your head. Ask, so that you may be granted, and intercede so that your intercession may be accepted.” I will raise my head and say: “O Lord! My
**Description Of Judgment Day**

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

There are narrations on this topic from Abū Bakr Aṣ-Ṣiddiq, Anas, ‘Uqbah bin ‘Āmir, and Abū Sa‘eed. [Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ. [Abū Ḥayyān’s name is Yahya bin Sa‘eed bin Hayyān, and he is from Al-Kūfah, and he is trustworthy. Abū Zur‘ah bin ‘Amr bin Jarfīn’s name is Harīm.]

Comments:

When people will have gathered on the Day of Resurrection and would be waiting for the impending reckoning in a state of fright, pain and helplessness beyond measure, they will look around to see who could intercede with Allāh on their behalf. They will go to Prophet Ādām the father of the human race, then to the Prophets Nūh, Ibrāhīm, Mūsā and ‘Eisā in that order, for help. Through this measure Allāh would in fact show to everyone that the Station of Praise and Glory, and the right to make Grand Intercession, belongs only to the Prophet Muḥammad, since it would only be after the Prophet’s intercession that the process of reckoning would start, and the bewildered people would get rid of the traumatic conditions prevailing on the Gathering Plain.
Chapter 11. Something Else
About That (The Hadith: “My Intercession Is For The Major Sins In My Ummah”)

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

There is a narration on this topic from Jâbir.

[Abû ‘Eisâ said:] This Hadith is Hasan Sâhih Gharib from this route.

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

2436. Ja‘far bin Mu‘hammad narrated from his father, from Jâbir bin ‘Abdullah who said: “The Messenger of Allâh ﷺ said: ‘My intercession is for the people who committed major sins in my Ummah.’” Muhammad bin ‘Ali said: “Jâbir said to me: ‘O Mu‘ammad! Whoever is not among the people of major sins, then there is no need in the intercession for him.’” (Sâhih)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib from this route. [It was considered Gharib as a narration of Ja‘far bin Mu‘ammad].
Punishment for minor sins would be waived by Allah for the following circumstances: (i) in return for the good deeds done by the people, (ii) as a reward for exercising patience in times of adversity or (iii) for the suffering undergone by Allah's servants in their graves or while standing in wait before Allah after Resurrection. The intercession in their case would, therefore, be for the raising of their ranks.

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

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

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

'The Lord's measure' is a measure that befits His Majesty and Glory. And just as we cannot comprehend Allah's person, we cannot also comprehend the exact nature of His 'measure'. If Allah wills, He can contain all the virtuous souls in a single measure and admit them into Paradise.
2438. ‘Abdullāh bin Shaqīq narrated: “I was with a troop in Jerusalem, and a man among them said: ‘I heard the Messenger of Allah saying: ‘From the intercession of one man in my Ummah more (people) than Banū Tamīm will be admitted into Paradise.’ It was said: ‘O Messenger of Allah! Someone other than you?’ He said: ‘Other than me.’ So when he stood, I said: ‘Who is this?’ They said: ‘This is Ibn Abī Al-Jadh’ā’.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh Gharīb, and Ibn Abī Al-Jadh’ā is ‘Abdullāh, and only this one Hadīth is known from him.

Tafsīr: [Insanah Sahīh] أخرجه ابن ماجه، الزهيد، ح. ذكر الشفاعة. ح: 4316 من حديث خالد الحذاء، وصحح ابن حبان، ح: 70/2، 71، 70/3 ووافقه الذهبي.

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

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

Tafsīr: [Insanah Sahīh] أخرجه الأجري في الشريعة. ح: 351 من حديث أبي هشام الرفاعي الكوفي حدثنا حسان بن عطاء عن عثمان الصغير عن حسان بن جعفر عن جسر أبي جعفر عن الحسن البصري بِجَسْرِ بِن فَرْدِ ضَعِيف ضعفه الجمعر من جهة حفظه، انظر لسان الميزان وغيره. هذا الحديث لم يذكره المزري في تحققه الأشراف.
Comments:

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

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

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

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

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

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

تخريج: [إسناده ضعيف] وأخرجه أحمد: 3/20 من حديث زكريا به ع ع الصوفي ضعيف

말은: 합리적으로 하지 않으면 엄지 높여서 내리받는 것이 아니라 본인의 임무를 하기 위한

Comments:

The meaning of the text is that intercessions are to be done with the express permission of Allāh. The right to intercede is given to a person in a measure appropriate to their rank and station, and this will be a means of honoring them. Therefore, those who are ahead of others in rank will be given the right to intercede for a greater number of people.

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

2441. Abū Al-Malīh narrated from ‘Awf bin Mālik Al-Aja‘ī who said: “The Messenger of Allāh ﷺ said: ‘Someone came to me from my Lord to give me the choice between half of my Ummah being admitted into Paradise or
intercession. So I chose the intercession, and it is for whoever dies and he did not associate anything with Allâh.” (Hasan)

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

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

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

Chapter 14. What Has Been Related About The Description Of The Hawd

2442. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Indeed, at my Hawd there are drinking vessels as numerous as the stars in the heavens.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh Gharîb from this route.

Comments:
Drinking vessels on the Prophet’s Font of Abundance shall be countless in number, so that no one approaching for drink is inconvenienced. It also indicates how huge will be the number of the Prophet’s followers (his Ummah).
2443. Samurah narrated that the Messenger of Allah ﷺ said:
“Indeed there is a Hawd for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arriving.” (Da’if)

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

Al-Ash’āth bin ‘Abdul-Malik reported this Ḥadīth from Al-Hasan from the Prophet ﷺ in Mursal form, and he did not mention: “from Samurah” in it, and this is more correct.

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

2444. Al-‘Abbās narrated from Abū Sallām Al-Habashi who said:
“ʿUmar bin ‘Abdul-ʿAzīz summoned me so I got a ride on a mule.” [He said:] “When he entered upon him, he said: ‘0 Commander of the Believers! My riding mule was troublesome for me.’ So he said: ‘0 Abū Sallām! I did not want to trouble you, but a Ḥadīth which you narrated – from Thawbān, from the Prophet ﷺ about the Hawd – was conveyed to me, and I wanted you to narrate it
"Thawbân narrated to me from the Messenger of Allâh ﷺ who said: 'My Hawd (is as large as) from 'Adan to 'Ammân of Al-Balqâ', its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars, whoever drinks one drink from it, he will never be thirsty after that again. The first people to arrive at it are the poor among the Muhâjîrîn with disheveled heads, dirty clothes, those whom the women of favor would not marry, nor would the doors be opened for them.' ‘Umar said: 'But I have married a woman of favor and the doors are opened for me. I married Fâtimah bint 'Abdul-Malik. I shall certainly not wash my head until it is disheveled, nor wash my garment which touches my body until it becomes dirty.' (Sahîh)

[Abû 'Eisâ said:] This Hadîth is Gharîb from this route. This Hadîth has been reported from Ma'dân bin Abî ʼÂlîhâh, from Thawbân from the Prophet ﷺ. Abû Sallâm Al-Ḥabashî's name is Mamtûr, and he is from Ash-Shâm, and he is trustworthy.

Comments:

‘Adan is a well-known city and ‘Ammân is a Syrian (now Jordanian) city. Balqâ' was a settlement near 'Ammân. These destinations have only been named just to give an idea of the length and breadth of the Hawd. That is why, on different occasions, the Prophet ﷺ has named different distant points.
We also know from the Hadith that the first group of believers to arrive at the Hawd to quench their thirst will be of the poor emigrants, that would have weathered severe conditions on the earth due to their poverty, yet they stood firm by the religion.

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

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

Comments:
Various Ahādīth read together prove the fact that the Hawd has a number of branches spread all over it. The drink shall be whiter than milk, sweeter and...
more delicious than honey, and shall have far more and better pleasing odor than that of musk.

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

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

There are narrations on this topic from Ibn Mas'ûd and Abû Hurairah, may Allah be pleased with him.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

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

Chapter 17. The Hadîth About People’s Neglect Of The Salât And The Hadîth About Censure Of The Worshippers

2447. Abû ‘Imrân Al-Jawnî narrated: “From Anas bin Mâlik who said: ‘I do not recognize anything (today) from what we were upon during the time of the Messenger of Allah ﷺ.’ So I said: ‘What about the Salât?’ He said: ‘Have you (people) not done what you know (you have done)?’” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.
Hasan Gharib from this route, [as a narration of Abū ‘Imrān Al-Jawnī]. And it has been related through other routes from Anas.

Comments:

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

2448. Asmā’ bint ‘Umais Al-Khath‘amiyyah narrated that the Messenger of Allāh ﷺ said: “What an evil servant is the one who fancies himself and becomes vain, forgetting the Most Great, the Most High. What an evil servant is the one who forces and behaves hostility, forgetting the Compeller, the Most High. What an evil servant is the one who is heedless and diverted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end. What an evil servant is the one who seeks the world through the religion. What an evil servant is the one who seeks the religion through his desires. What an evil servant is the one who puts all hope in his own zeal. What an evil servant is the worshipper who is mislead by his desire. What an evil servant is the one whose aspirations humiliate him.” (Da’īf)
Abū 'Eisā said: We do not know of this Hadith except through this route, and its chain is not strong.

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

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

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

[Abū 'Eisā said:] This Hadith is Gharīb. This has been reported from 'Aṭiyyah from Abū Sa'eed Al-Khudrī in Mawqūf form, and it is more correct and more appropriate.
Meet requital or fitting recompense is the established Sunnah of Allah. Hence it is, that He has promised the finest sealed wine of Paradise to whoever gives a drink to the thirsty, the finest fruits of Paradise to whoever feeds the hungry, and the finest green garment of Paradise to whoever clothes a naked believer in the world.

Abū Hurairah narrated that the Messenger of Allah ﷺ said:

> “Whoever fears traveling at night – and whoever travels at night reaches his destination – Allah provides him with the most precious of goods, and indeed Allah’s goods are but Paradise.”

(Da‘if)

[Abū ‘Ēsā said:] This Hadith is Ḥasan Gharib, we do not know of it except as a narration of Abū An-Nadr.

Comments:

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

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

Rabī‘ah bin Yazīd and ‘Aṭīyyah bin Qais narrated from ‘Aṭīyyah As-Sa‘dī – and he was one of the Companions of the Prophet ﷺ – that the Messenger of Allah ﷺ said: “The servant shall not reach the state of being among the Muttaqīn until he leaves what there is no harm in out of caution for its harm.” (Ḥasan)
Description Of Judgment Day 459

Abū 'Eisā said: This Hadith is Hasan Gharib, we do not know of it except through this route.

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

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Comments:

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

Chapter 20. The Hadith: “If You Would (Always) Be As You Are With Me”

2452. Hanzalah Al-Usaiyyidi narrated that the Messenger of Allah said: “If you would (always) be as you are with me, then the angels would shade you with their wings.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route. This Hadith has also been related through routes other than this, from Hanzalah Al-Usaiyyidi from the Prophet.

There is a narration on this topic from Abū Hurairah.

Comments:

While in the company of the Prophet, the Companions were so absolutely occupied with the thought of the happenings of the Hereafter that it seemed...
to them as if they were face to face with Paradise and Hell. However, once they were back home and got mixed with their wives and children, they would not feel like the same. This is what gave them anxiety.

Chapter 21. The Ḥadīth: “Indeed For Everything There Is A Zeal”

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

(Hasan)

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

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

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

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

This Hadith is Ṣaḥīḥ.

**Comments:**

a. Everyman’s lifespan is predetermined and limited to a specific time, which he can never outstrip. In his life, moreover, man has to contend with so many obstacles, unhappy situations and adversities that are so persistent that they outlive his days of life. In any case, the ultimate destiny of man is death. On the one hand there are his hopes and aspirations that outreach the square lines of his life that encompass him from all sides, and on the other there is death that snaps the cord of his life and he has to leave things unfinished.

b. A teacher would do well to use charts and illustrations in order to drive home his concepts and ideas to the students.

2455. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The son of Ādam grows old but two things keep him young: Desire for life and desire for wealth.”*[1] *(Ṣaḥīḥ)*

This Hadith is *[Hasan]* Ṣaḥīḥ.

**Comments:**

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

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*[1]* This preceded under no. 2339.
old age brings in its wake the weakening of his bones and limbs. This necessarily weakens his intellect as well. He is not, therefore, able to bridle his hopes and aspirations. Consequently, lust for wealth and longevity grows stronger and stronger inside his heart.

2456. Muţarrif bin ‘Abdullāh bin Ash-Shikh-khir narrated from his father from the Prophet ﷺ, who said: “The case of the son of ʿĀdām is such that he is surrounded by ninety-nine calamities, if the calamities miss him, he falls into decrepitude.”[1] (Daʿīf)

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

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

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

2457. ʿAt-Tufail bin Ubayy bin Kaʿb narrated from his father who said: “When a third of the night had passed, the Messenger of Allāh ﷺ stood and said: ‘O you people! Remember Allāh! Remember Allāh! The Rājīfah is coming,

[1] This preceded with similar wording under no. 2150.
followed by the *Rādīfah*, death and what it brings is coming, death and what it brings is coming!" Ubayy said: "I said: 'O Messenger of Allāh! Indeed I say very much *Ṣalāt* for you. How much of my *Ṣalāt* should I make for you?' He said: 'As you wish.'" [He said:] "I said: 'A fourth?' He said: 'As you wish. But if you add more it would be better for you.' I said: 'Then half?' He said: 'As you wish. And if you add more it would be better [for you].'" [He said:] "I said: 'Then two-thirds?' He said: 'As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my *Ṣalāt* for you?' He said: 'Then your problems would be solved and your sins would be forgiven.'" (Dā'f)

[Abū 'Eīsā said:] This Hadith is Ḥasan [Ṣahīh].

Comments:

Ubayy bin Ka'b used to supplicate profusely. He once thought that since he was already making long, long supplications to Allāh; why not set apart some of that time for supplicating to Allāh to send down His special blessings on His Messenger ﷺ? He decided to enquire the Prophet ﷺ about it. When he asked the Prophet ﷺ as to how much time he should set for the purpose, the Prophet ﷺ did not consider it fit to give a time limit for it and left it to the questioner's own discretion and will. The Prophet ﷺ did, however, made it plain that the more he would do it the more beneficial it would be for him.
Allah said: “Have Hayā’ for Allah as is His due.” [He said:] We said: “O Prophet of Allah! We have Hayā’, and all praise is due to Allah.” He said: “Not that, but having the Hayā’ for Allah which He is due is to protect the head and what it contains, and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled Hayā’, meaning the Hayā’ which Allah is due.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Gharib, we only know of it through this route, as a narration of Abān bin Ishāq, from As-Sabbāh bin Muhammad.

Comments:

A sense of shyness or modesty is a natural human trait that plays an important part in building a person’s character. It is modesty that prevents him from indulging in acts that are lewd and evil. Only those who can guard their minds against evil thoughts, protect their bellies from unlawful food and drink, and are mindful of what conditions await them in their graves after death could truly have shyness. And only those people can have real modesty who put no value on the ostentations and luxuries of the world, and reject the temptations of this world in favor of a happier life in the Hereafter.
Chapter 25. The Hadith: “The Clever Person Is The One Who Subjects His Soul And Works For What Is After Death”

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

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

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

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

 تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهدي، باب ذكر الموت والاستعداد له، ح: 260 من حديث أبي بكر بن أبي مريم بن مMigration ه، وهو ضعيف مختلط أثرب عمر بن الخطاب، رواه ابن أبي الدنيا بإسناد ضعيف عنه، فإنه اقتطاع وعنترة المدلس، عن عائشة سفيان بن عبيدة، انظر مسند الفاروق لابن كثير: 218/2 وأثر ميمون بن مهروان.
Description Of Judgment Day

Comments:

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

Chapter 26. The Hadith:
“Increase In Remembrance Of The Severer Of Pleasures”[1]

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

[1] This part preceded under no. 2307.
not get comfortable. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.'"

He said: 'It will begin closing in on him (squeezing him) until his ribs are crushing each other.'"

He said: "The Messenger of Allāh ﷺ clasped some of his fingers between others and said: 'Seventy giant serpents will constrict him, if even one of them were to hiss on the earth, nothing upon it would grow as long as it remained. They will chew on him and bite him until he is brought to the Reckoning.'"

He said: "The Messenger of Allāh ﷺ said: 'The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire.'"

(Aba ‘Eisa said:) This Hadith is Hasan Gharib, we do not know of it except through this route.

Comments:
When a believer is put in the grave, it opens its bosom spacious and wide and treats him with extreme love and kindness. It rather becomes a garden from the gardens of Paradise for him. But when a wicked and disbelieving person is interned in it, it squeezes him tight and treats him harshly and severely.
Chapter 27. The Hadith In Brief: “What Do I Have To Do With The World! I Am Not In The World But As A Rider.”[1]

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

(Sahih)

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

There is a lengthy story with the Hadith.

Comments:
The Messenger of Allah had chosen for himself a life of frugality and austerity, away from the comforts and pleasures of the world. There is a long story connected with this Hadith that appears in Ahādīth relating to the Qur’ān, Chapter 66, titled At-Tahrim (The Prohibition).


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

[1] This part preceded under no. 2377.
battle of) Badr, he said: "The Messenger of Allāh ﷺ had
dispatched Ābu ‘Ubaydah bin Al-Jarrāh, so he arrived with the
wealth from Al-Bahrain. When the Ānṣār had heard of the arrival of
Ābu ‘Ubaydah they were attending Ṣalāt Al-Fajr. So the Messenger of
Allāh ﷺ performed the Ṣalāt and when he finished, they assembled
before him. The Messenger of Allāh ﷺ smiled when he saw them,
then he said: ‘I think that you heard that Ābu ‘Ubaydah has
arrived with something?’ They said: ‘Yes O Messenger of Allāh!’ He
said: ‘Then receive good news, and hope for what will please you. By
Allāh! It is not poverty that I fear for you, but what I fear for you is
that the world will be presented for
you just as it was presented for
those before you, then you will
compete for it, just as they
competed for it, and it will destroy
you, just as it destroyed them.’”
(Sahih)
[Ābu ‘Eīsā said:] This Ḥadīth is
[Ḥasan] Sahih.

Comments:
The Messenger of Allāh ﷺ knew from the history of the past nations as to
how, when they came to possess the affluence of wealth and all the fineries of
the world, they grew greedier and greedier after worldly possessions and
wealth. They, in fact, got so infatuated by the pleasures of the world that they
completely forgot the very purpose of their creation and existence on earth.
This gave rise to mutual bickering and rivalry, and even ignited open enmity
among the people, which led to their final doom and destruction. That was
the reason why the Messenger of Allāh ﷺ feared as a loving master, that the
same might happen to his own people as well, and he warned them against it.
Chapter 29. “Indeed This Wealth Is Green And Sweet”

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

[He said:] This Hadith is Sahih.
Comments:

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

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

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

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

Comments:

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

2465. Anas bin Mālik narrated that the Messenger of Allah said: “Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before
his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him.” (Pa‘Ff)

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

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

[He said:] This Hadîth is Hasan Gharîb. Abû Khâlid Al-Wâlibî’s (a narrator in the chain) name is Hurmuz.

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

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

[Abū 'Eisā said:] This Hadith is Sahih [Her saying]: “Shafr” means a small quantity of barley.

Comments:
The Messenger of Allah left nothing in inheritance, except for some food grains in the chambers of his wives.

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

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

[Abū 'Eisā said:] This Hadith is

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

Hasan [Sahih Gharib] from this route.

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

2469. ‘Aishah narrated: “The Messenger of Allah [Sahih] had a leather cushion stuffed with palm fibers which he would lean on.” (Sahih)

[Abu ‘Eisā said:] This Hadith is Hasan Sahīh.

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

Chapter 33. His Saying About The Sheep...

2470. Abū Maisarah narrated from ‘Aishah that they had slaughtered a sheep, so the Prophet [Sahih] said: “What remains of it?” She said: “Nothing remains of it except its shoulder.” He said: “All of it remains except its shoulder.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Sahīh.

(This) Abū Maisarah is Al-

References:
- Sahih
- Gharib
- Al-Bukhari
- Abū ‘Eisā

Notes:
- Hadith numbers and references are consistent with Arabic sources.
- Translations and comments are provided for greater understanding of the content.
- The use of abbreviations and terms is accurately translated.

Overall, the page provides insights into religious practices and interpretations, focusing on the Messenger of Allah’s prohibitions and teachings regarding personal habits and values.
Hamdānī, his name is ‘Amr bin Shurāhīl.

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

Chapter 34. The Ahādīth Of ‘Aishah, Anas, ‘Ali and Abū Hurairah

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

[He said:] This Hadīth is Sahih.

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

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

وَأَبَوُ مُسَرِّرَةَ هُوَ الْهَمْدَانِيُّ اسْمُهُ عَمْرُو بْنُ شُرَّاحِیلِ.


Comments:
The family of the Prophet even experienced a phase of such hardship and poverty in life when a whole month or, according to another narration, even two months would pass without their having anything to cook on fire in the house; they just lived on water and dates, or else their neighbors from the Anṣār of Al-Madinah sent them milk as a gift.
except what Bilāl could conceal under his armpit.” (Ṣaḥīḥ)

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

Comments:

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

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

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

[Abū ʿEīsā said:] This Hadith is Hasan Gharīb.

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

2474. Abū ʿUṯmān An-Nahdī narrated from Abū Hurairah that they (the Companions) were suffering from hunger so the Messenger of Allah ﷺ gave them each a date.” (Sahih)

[Abū ʿEīsā said:] This Hadith is [Hasan] Sahih.

Comments:
Abū Hurairah ﷺ was one of those who lived at the Masjid. These Companions had no hearth or home in Al-Madinah, and at times had nothing at all to eat. Whenever possible, the Prophet ﷺ tried to give them something to eat. It also happened one day that he ﷺ had only one date to give to each of these hungry pupils.
2475. Jabir bin ‘Abdullah narrated: “The Messenger of Allah dispatched us, and there were three-hundred of us. We were carrying our provisions on our shoulders. Then our provisions ran out such that each man among us could eat only a date per day.” It was said to him: “O Abu ‘Abdullah! How could one date be enough for a man?” He said: “We realized its value when we did not even have that. Then we came to the sea where we saw a whale that the sea had tossed (on the shore). So we ate as much as we liked from it for eighteen days.” (Sahih)

[Abu ‘Elsâ said:] This Hadith is Hasan Sahih. [It has been reported through other routes from Jabir bin ‘Abdullah, and Malik bin Anas reported it from Wahab bin Kaisan in a more complete and longer form than this.]

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

Chapter 35. The Hadith Of ‘Ali Mentioning Muṣ‘ab Bin ‘Umair

2476. Yazid bin Ziyad narrated from Muhammad bin Ka‘b Al-
Qurazi who said: “Someone who heard from ‘Ali bin Abī Talib narrated that he said: ‘I was sitting in a gathering with the Messenger of Allāh when Mus‘ab bin Umaid appeared before us, wearing nothing but a Burdah patched with some animal furs. When the Messenger of Allāh saw him he began crying because of the good life he previously had compared to the state that he was in that day. Then the Messenger of Allāh said: ‘How will you people be, when the late morning comes upon one of you while wearing a Ijullah, and at the end of the day he is in a Hullah, when a platter is placed in front of him while another is removed, and you cover your houses just as the Ka’bah is covered?’ They said: ‘O Messenger of Allāh! On that day we will be better than we are today, devoting ourselves to worship, satisfied with our good fortune.’ So the Messenger of Allāh said: ‘No, today you are better than you will be on that day.” (Da‘īf)

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

This Yazīd bin Ziyād is [Ibn Maisarah and he is] from Al-Madinah. Málik bin Anas and more than one of the people of knowledge other than him reported from him. (As for) Yazīd bin Ziyād Ad-Dimashqī, the one who reported from Az-Zuhri, Wākī and Marwān bin Mu‘āwiya reported from him. (As for) Yazīd bin Abī Ziyād from Al-Kūfah, Sufyān,
Description Of Judgment Day

Shu’bah, Ibn ‘Uyaiynah and more than one of the Aʾimmah reported from him.

**Comments:**

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

Chapter 36. A Narration About The People Of Aš-Ṣuffah

2477. Abū Hurairah narrated: “The people of Aš-Ṣuffah were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. And By Allāh, the One Whom there is none worthy of worship besides Him – I would lay on the ground on my liver (side) due to hunger, and I would fasten a stone to my stomach out of hunger. One day I sat by the way that they (the Companions) use to come out through. Abū Bakr passed and so I asked him about an Ayah from Allāh’s Book, not asking him except that he might tell me to follow him (for something to eat). But he passed on without doing so. Then ‘Umar passed, so I asked him about an Ayah from Allāh’s Book, not asking him except that he might tell me to follow him. But he passed on without doing so.”
Abūl-Qasim passed, and he smiled when he saw me, and said: 'Abū Hurairah?' I said: 'I am here O Messenger of Allāh!' He said: 'Come along.' He continued and I followed him, he entered his house, so I sought permission to enter, and he permitted me. He found a bowl of milk and said: 'Where did this milk come from?' It was said: 'It was a gift to us from so-and-so.' So the Messenger of Allāh said: 'O Abū Hurairah' I said: 'I am here O Messenger of Allāh!' He said: 'Go to the people of Aṣ-Ṣuffah to invite them.' - Now, they were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. Whenever some charity was brought to him, he would send it to them without using any of it. And when a gift was given to him, he would send for them to participate and share with him in it. I became upset about that, and I said (to myself): 'What good will this bowl be among the people of Aṣ-Ṣuffah, and I am the one bringing it to them?' Then he ordered me to circulate it among them (so I wondered) what of it would reach me from it, and I hoped that I would get from it what would satisfy me. But I would certainly not neglect to obey Allāh and obey His Messenger, so I went to them and invited them. When they entered upon him they sat down. He said: 'Abū Hurairah, take the bowl and give it to them.' So I gave it to a man who drank his fill, then
he gave it to another one, until it ended up with the Messenger of Allah ﷺ, and all of the people had drank their fill. The Messenger of Allah ﷺ took the bowl, put it on his hand, then raised his head. He smiled and said: 'Abū Hurairah, drink.' So I drank, then he said: 'Drink'. I kept drinking and he kept on saying, 'Drink'. Then I said: 'By the One Who sent you with the truth! I have no more space for it.' So he took the bowl and praised Allah, mentioned His Name, and drank.” (Sahih)

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

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

Chapter 37. The Hadith:
"Those Who Are Filled Most In The World..."

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

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route.
There is something on this topic from Abū Juḥaifah.

**Comments:**

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

**Chapter 38. About Wearing Wool**

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

[Abū ʿEisā said:] This Ḥadīth is Ṣaḥīḥ. The meaning of this Ḥadīth is that their garments were of wool, so when the rain fell upon them, the smell coming from their clothes was that of sheep.

**Comments:**

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

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

2480. Sufyān Ath-Thawrī narrated:

*From Abū Hamzah, (who said): “From Ibrāhīm An-Nakha’ī who...*
said: ‘All buildings and concerns for them will be against you.’ I said: ‘What do you think about what one can not do without?’ He said: ‘There is no reward for that nor harm.’” (Da‘f)

تخريج: [إسناده ضعيف] * أبو حمزة ميمون الأصور النصاب ضعيف (تقريب) وسفيان التوري عنمن.

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

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

Comments:

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

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

2482. Shabib bin Bashir narrated from Anas bin Malik that the
Messenger of Allāh ﷺ said: “All expenditures are in Allāh’s Cause, except for buildings, for there is no good in it.” (Da‘if)

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

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

This Hadīth is Gharīb.

This is what Muhammad bin Humaid said: “Shabib bin Bashir” but he is really Shabib bin Bishr.

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

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

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

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

2484. Husain said: “A beggar...
came to Ibn ‘Abbās to beg from him. Ibn ‘Abbās said to the beggar: ‘Do you testify to Lā Ilāha illallāh?’ He said: ‘Yes.’ He said: ‘Do you testify that Muhammad is the Messenger of Allāh?’ He said: ‘Yes.’ He said: ‘You fast (the month of) Ramadān?’ He said: ‘Yes?’ He said: ‘You asked, and the one who asked has a right, so you have a right upon us that we give you.’ So he gave him a garment then said: ‘I heard the Messenger of Allāh (peace be upon him) saying: “No Muslim clothes a Muslim with a garment, except that he is under the protection of Allāh as long as a shred from it remains upon him.”’

(Da’if)

[He said:] This Hadith is Hasan Gharib from this route.

Comments:

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

Chapter 42. The Hadith:
“Spread The Salām”

2485. ‘Abdullāh bin Salām said: “When the Messenger of Allāh (peace be upon him) arrived – meaning in Al-Madinah – the people came out to meet him. It was said that the Messenger of Allāh (peace be upon him) had arrived, so I went among the people to get a look at him. When I gazed upon the face
of the Messenger of Allah ﷺ, I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: ‘O you people! Spread the Salâm, feed (others), and perform Salāt while the people are sleeping; you will enter Paradise with (the greeting of) Salām.’”[1] (Ṣaḥīh)

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

Comments:

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

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

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

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

Comments:

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

[1] And it also carries the meaning of “with ease.”
the command of Allāh, paying thanks to Allāh after eating one’s food is also an act of obedience to the dictates of Allāh. Therefore, both merit reward from Allāh although the amount of reward for the two would be different.

Chapter 44. The Muhājirin
Praising What The Anṣār Did For Them

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

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ [Gharib from this route].

Comments:

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

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

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

[Abū ‘Eisā said:] This Ḥadīth is [Hasan] Gharib.

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

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

[Abū ‘Eisā said:] This Ḥadīth is [Hasan] Sahīh.

Comments:
Other Ahādīth mention in some detail the nature of work he did at home: he checked his garments for lice, stitched his torn dress, milked his sheep,
mended his shoes and repaired his water bucket, but left everything of the world at the call for prayer. (*Tuhfatul-Ahwadhi*).

**Chapter 46. His Humility In His Gatherings**

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

He said: This Hadith is Gharib.


**Comments:**

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

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

2491. ‘Abdullâh bin ‘Amr narrated that the Messenger of Allâh said: “A man among those before you went out arrogantly in a *Hullah* of his. So Allâh ordered the earth to take him. He remains sinking into it” — or he said — “He will remain sinking into it until the Day of Judgement.” (*Sahîh*)
Abū 'Eisā said: This Ḥadīth is Ṣaḥīḥ.

Comments:

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

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

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

Comments:

Self-pride or arrogance in men is such an abhorrent trait to Allāh that persons tainted with it shall be gathered on the Day of Judgement in forms as small as ants in the image of men to be trampled under feet. They shall then be fed the drippings of human wounds with a stench of rotten mud that shall play havoc with their body systems and stomach.
Chapter 48. In Which There Are Four Ahâdîth

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

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

2494. Abû Bakr bin Al-Munkadir narrated from Jâbîr that the Messenger of Allâh ﷺ said: “There are three (characteristics) for which whomever has them, Allâh will expose His side, and admit him into Paradise: Being courteous to the guest, kind to parents, and doing good for slaves.” (Da‘îf)

[He said:] This Hadîth is [Hasan] Gharib. [Abû Bakr bin Al-Munkadir is the brother of Muhammad bin Al-Munkadir].

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

2495. Abū Dharr narrated that the Messenger of Allah ﷺ said: “Allah, Most High said: ‘O My slaves! All of you are astray except whom I guide, so ask Me for guidance and I shall guide you. All of you are poor except whom I enrich, so ask of Me and I shall provide you. All of you are sinners except whom I have pardoned, so whoever among you knows that I am the One able to forgive, and seeks My forgiveness, I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the heart with the most Taqwā among My slaves, that would not add a mosquito’s wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the worst heart of My slaves, that would not diminish a mosquito’s wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the
fresh among you and the dry among you were to gather together upon one plateau, and each person among them were to ask for his utmost desire, and I were to give each what he asked for, that would not diminish from My sovereignty, except as if one of you were to pass by an ocean and dip a needle into it then remove it. That is because I am the Most Liberal without need, the Most Generous, doing as I will. I give by My speech and I punish by My speech, whenever I will something I only say: ”Be” and it shall be.” (Hasan)

[He said:] This Hadith is Hasan. Some of them reported this Hadith similarly from Shahr bin Hawshab, from Ma‘diyarib, from Abū Dharr, from the Prophet ﷺ.

**Comments:**

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

2496. Ibn ‘Umar said: “I heard the Prophet ﷺ narrating a Hadith, not just once or twice, even seven times, but I heard him saying it more than that. I heard him saying: ‘There was a man called Al-Kifl among the children of Isrā’īl who did not restrain himself from sin. A woman came to him and he gave her sixty Dinār so he could sleep with her. When he sat up from her,
as a man sits up from a woman, she began to tremble and cry, so he said: “Why are you crying, did I do something to harm you?” She said: “No. But it is because of what I did, I only did so out of need.” He said: “You did this without having done (it before), so leave me, and (the money) is for you.” And then he said: “By Allah! I will never disobey Allah after that.” He died during the night and morning came with: “Indeed Allah has forgiven Al-Kifl” written upon his door.” (Da‘if)

[Abû ‘Eisâ said:] This Hadith is Hasan. Shaibân and more than one other narrator reported it [similar to this] from Al-A‘mâsh in Marfû’ form. Some of them reported it in Mawqûf not Marfû’ form, from Al-A‘mâsh. Abû Bakr bin ‘Ayyâsh reported this Hadith from Al-A‘mâsh and made a mistake in it. He said: “From ‘Abdullâh bin ‘Abdullâh, from Sa‘e’d bin Jubair from Ibn ‘Umar” and it is not preserved. ‘Abdullâh bin ‘Abdullâh Ar-Râzî is from Al-Kûfah, and his grandmother was a concubine of ‘Ali bin Abî Ta‘lîb.

‘Ubâd Ad-Dbâbî, Al-Hajjâj bin Arîh and more than one [among the major people of knowledge] reported from ‘Abdullâh bin ‘Abdullâh Ar-Râzî.

Comments:

Man’s prosperity or otherwise in the Hereafter is determined by the manner of his end. Kifl died doing a virtuous deed. Spurred by the words of a
remorseful woman, he turned to Allah with sincere repentance before his death. Temptation for fornication is surely a most trying circumstance which no one could resist or repel without Allah's special guidance and mercy.

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

2497. Al-Harith bin Suwaid said: "'Abdullah [bin Mas'ud] narrated two Ahadith to us, one of them from himself and the other from the Prophet . 'Abdullah said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it is about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" - motioning with his hand - "to get them to fly away." (Sahih)
Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣaḥīḥ. There are narrations about this from Abū Hurairah, An-Nu‘mān bin Bashīr, and Anas bin Mālik from the Prophet ﷺ.

Comments:

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

2499. Anas narrated that the Prophet ﷺ said: “Every son of Ādam sins, and the best of the sinners are the repentant.” (Dā’īf)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb, we do not know of it except as a narration of ‘Alī bin Mas‘ādah from Qatādah.

Comments:

Wittingly or unwittingly, every man, however high or mighty he might be, is likely to commit a mistake or a sin. As for the common man, even deliberately, he commits misdeeds and sins. Allāh, in His unlimited munificence, however, gives each one of us the chance to repent and He accepts our repentance.
Chapter 50. The Hadith: “Whoever Believes In Allāh Then Let Him Honor His Guest”

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

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

There are narrations on this topic from Āishah, Anas, Abū Shuraiḥ Al-Ka‘bī, and he is Al-‘Adawi [Al-Khuwailid bin ‘Amr].

Comments:
Generosity towards the guests and giving honorable treatment to them, is a great human virtue and a part of the basic teachings of Islam.
Secondly, silence is a bulwark against many troubles and sinful acts. And avoiding sinful acts and idle talk is a sign of the purity of a person’s faith.

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

[Abū ‘Eisā said:] This Hadith is [Gharib], we do not know of it except as a narration of Ibn Lahi’ah, [and Abū ‘Abdur-Rahmān Al-Ḥubulī (a narrator in the chain) is ‘Abdullāh bin Yazīd].
Description Of Judgment Day

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

Chapter 51. The Hadîth: “If You Were To Mix It Into The Water Of The Sea…”

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

(Sâhîh)

2503. ‘Aishah narrated that the Messenger of Allâh  said: “I do not like to talk about anyone, even if I were to get this or that.”

(Sâhîh)

This Hadîth is Hasan Sâhîh. [Abû Ḥudhaifah is from Al-Kûfah, and he is one of the companions of Ibn Ma’sûd, it is said that his name is Salamah bin Šuhaibah].

Note: [Kitâb al-Mahbûb, 485: من حديث يحيى الفتنان به ▶ رواية يحيى الفتنان عن سفيان الثوري محمولة على السماح.
Comments:
The Hadith instructs us that it is an absolutely unseemly act to imitate or mimic a person’s word or deed with the intention of discrediting him. It hurts the sentiments of the man and injures his heart.

Chapter 52.

2504. Abū Mūsā said: “The Messenger of Allâh ﷺ was asked: ‘Which of the Muslims is the most virtuous?’ He said: ‘The one whom the Muslims are safe from his tongue and his hand.’” (Sahîh)

This Hadith is Sahîh Gharib [from this route] as a narration of Abū Musâ.

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

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

2505. Khalîd bin Mâ’dân narrated from Mu’âdh bin Jabal that the Messenger of Allâh ﷺ said: “Whoever shames his brother for a sin, he shall not die until he (himself) commits it.” (One of the narrators) Ahmad said: They said: ‘From a sin he has repented from.” (Dâ’î)

[Abū ‘Isâ said:] This Hadith is
Hasan Gharib, but its chain is not connected. Khalid bin Ma'dan did not see Mu'adh bin Jabal. It has been related from Khalid bin Ma'dan that he saw seventy of the Companions of the Prophet. [Mu'adh died during the Khilafah of 'Umar bin Al-Khattab. Khalid bin Ma'dan reported other Ahadith from more than one of the companions of Mu'adh.

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

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

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

[He said:] This Hadith is Hasan Gharib. Makhul heard from Wathilah bin Al-Asqa', Anas bin Malik and Abi Hind Ad-Dari. It is said that he did not hear from any of the Companions of the Prophet except these three. Makhul was from Ash-Sham and his Kunyah is Abu 'Abdullah. He was a slave who was freed. Makhul Al-Azadi was from Al-Barah, he heard from 'Abdullah bin 'Amr, and Ummarah bin Zadhan reported from him.

'Ali bin Hujr narrated to us (he said): “Ismail bin 'Ayyash narrated...
to us, from Tamim bin 'Atiyah who said: 'Most of what I heard Makhül being asked, he would say: "Nadanam."'\[1\] (Da'īf)

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

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

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

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

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

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\[1\] Which is Persian for “I do not know.” See Tuhfat Al-Ahwādhi.
both of them — sharing the people’s problems and remaining patient at the wrong done — merit good reward from Allah.

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

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

Abū ‘Eisā said: This Hadith is Sahih Gharib from this route. [The meaning of his saying]: “Sū’ā Dḥāt Al-Bain (evil with each other) is enmity and hatred, and his saying: “The Ḥāliqah” [it is said] that it severs the religion.

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

[Abū ‘Eisā said:] This Hadith is Sahih. It has been related that the Prophet ﷺ said: “It is the Ḥāliqah, I do not speak of what cuts hair, but it severs the religion.”

Description Of Judgment Day 503

(المعجم) - [باب: في فضل صلاح ذات البتين] (الحجة) (56) (البتين) - (البتين)
2510. Az-Zubair bin Al-'Awwām narrated that the Prophet ﷺ said: “The disease of the nations before you is creeping towards you: Envy and hatred, it is the Ḥāliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salām among each other.” (Da'if)

Abū 'Eisā said: They differed in their narration of this Hadith from Yahya bin Abī Kathīr. Some of them reported it from Yahya bin Abī Kathīr, from Ya'ish bin Al-Wālīd, from the freed slave of Az-Zubair from the Prophet ﷺ without mentioning: “From Az-Zubair” in it.

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

Comments:

Strengthening the relations and establishing love and amity among the believers are the basic requirement of Iman, and Iman (faith) is a prerequisite for admittance to Paradise.
upon its practitioner in the world – along with what is in store for him in the Hereafter – than tyranny and severing the ties of kinship.”

(\textit{Sahih})

[He said:] This Hadith is [\textit{Hasan}] \textit{Sahih}.


\textbf{Comments:}

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

\textbf{Chapter 58. “Look At Those Who Are Below You”}

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

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

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

تخريج: [إسناده ضعيف] وأخرجه ابن السني، ح: 3-09 من حديث المتنى بن الصباح به وهو ضعيف اختلط بأخره وكان عابداً (تقريب) وهو في الزهد لأبن المبارك (زواوته نعم المظوم)، ح: (180).

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

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

(Sahîh)

This Hadith is Sahîh.

تخريج: وأخرجه مسلم، الزهد والواقف، باب: “الدنيا سجن للمؤمن وجوة للكافر’، ح: 2963 عن أبي كرîب به.

Comments:
An inherent weakness in man is that, when he looks at someone superior to him in worldly status or wealth or physical features, he grieves that Allâh has
not made him such-and-such. In this way, he belittles what Allāh has given him. To such people the Messenger of Allāh ﷺ has given the prescription that they look at and ponder over the condition of those people who are inferior to them in that respect. By doing so, they will not devalue or belittle the favors given to them by Allāh.

Chapter 59. The Hadith Of Hanzalah

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

Abū ‘Eisā said: This Ḥadīth is Ḥasan Saḥīḥ.

Comments:

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

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

[He said:] This Ḥadīth is Saḥīḥ.

Comments:

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

2516. Ibn ‘Abbās narrated: “I was behind the Prophet ﷺ one day when he said: ‘O boy! I will teach you a statement: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask...
Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you — you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you — you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.” (Hasan)

[He said:] This Hadith is Hasan Sahih.

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

Chapter 60. The Hadith: “Tie It And Rely (Upon Allah)”

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

‘Amr bin ‘Alî said: “Yahya said: ‘To me, this Hadith is Munkar.’”

Abû ‘Eisâ said: This Hadith is Gharib as a narration of Anas. It

الرٌحمٌ: خدِّنَا أبو الوُلْدِ: خدِّنَا لِيَّ بِنَ سَعِيدٍ: خدِّنِّي قَيْسٍ بِنَ الحَجَاجٍ - المَغْتَيْنِ وَأَدْ: عَنْ حَنْشِي الْصَّلْحِيِّيِّيِّ: عَنِ الْبَنِّ عَبْدِ الْمَلِكِ قَالَ: خَلَفَ النَّبِيُّ ﷺ تَعَمَّرًا، فَقَالَ: لَيْأَمْرُوُّ! يَتَّبِعُكَ كَلِمَاتَ الْحَقِّ الْاللَّهِ يَحْفِظُهُمْ، احْفِظُ الْآنِ: تَجْهَلْكَ، إِذَا سَأَلْتَ فَاسِلًا: الَّلَّهُ، وَإِذَا اسْتَعْطَتْ فَاسِلَنَّ بِاللَّهِ، وَأَعْلَمُ أَنَّ الْأَمْثَلَ لَوِ اسْتَجَمَّرُتْ عَلَى أَنْ يُتْفَعَّلَ بِشَيْءٍ، لَمْ يُتْفَعَّلَ إِلَّا بِشَيْءٍ، فَذَ كَتَبَهُ الْاللَّهُ لَكَ، وَإِذَا اسْتَجَمَّرُتْ عَلَى أَنْ يَضْرُّوُلَ بِشَيْءٍ، لَمْ يُضْرُّوُلَ إِلَّا بِشَيْءٍ، فَذَ كَتَبَهُ الْاللَّهُ عَلَيْكَ، وَرَفِعَةَ الْأَقْلَامَ وَجَعَلَ الْقُلُبَّ صَحِيحٌ.


تخريج: [إسناد: حسن] وأخرجه أحمد: ٢٩٣/١ من حدث ليث بن سعد به وأورده الديلي

في المخترطة: ١٠/١٦-٢٠، ح: ١٢ وله الحديث طرق كثيرة.
has been reported similarly from 'Amr bin Umayyah Ad-Damri, from the Prophet ﷺ.

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

2518. Al-Hasan bin 'Ali said: "I remember that the Messenger of Allah ﷺ said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'" (Sahih)

There is a story along with this Hadith. [He said:] Abu Al-Hawrâ' [As-Sa'di's] (a narrator in the chain) name is Rab'â'ah bin Shaibân.

[He said:] This Hadith is [Hasan] Sahih.

(Another chain) with similar.

Comments:
Anything that creates a doubt in the mind also makes the heart feel uneasy. A
believer, therefore, should only do things that make his heart and soul feel tranquil.

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

‘Abdullâh bin Jaʿfar is one of the children of Al-Miswar bin Makhramah from Al-Madînah, and he is trustworthy according to the people of Hadîth.

[Abū ‘Eisâ said:] This Hadîth is Gharîb, we do not know of it except through this route.

Comments:

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

2520. Abû Saʿeed Al-Khudrî narrated that the Messenger of Allâh ﷺ said: “Whoever eats the Tayyib and acts in accordance with the Sunnah, and the people are safe from his harm, he will enter Paradise.”

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

[Abû ‘Eisâ said:] This Hadîth is Gharîb, we do not know of it except through this route as a narration of Isrâ’il.
‘Abbas bin Muhammad narrated to us (he said): “Yahya bin Abi Bukair narrated to us from Isrã’il.” [similarly with this chain. I asked Muhammad bin Ismã’il about this Hadîth but he did not know of it except as a narration of Isrã’il, and he did not know the name of Abû Bishr from Hilâl bin Miqläs similar to the narration of Qabisah from Isrã’il.

Comments:

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

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

[Abû ‘Eisã said:] This Hadîth is Munkar.

Comments:

Whatever a person does — be it his dealings with others, giving a thing to others or withholding it from them, nurturing friendship or harbouring hatred towards others, or even tying the knot of his wedlock — if all this is not motivated by a selfish end or personal likes and dislikes, but done purely for the sake of Allah, then it is a firm proof of the perfection of his faith.
Abū Sa‘eed Al-Khudrī narrated that the Prophet said:

"The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them." (Ṣahīḥ)

He said: This Hadith is Ḥasan Ṣahīḥ.

Comments:
The Hadith is about the description of the women of Paradise and is included in the coming exclusive chapter on the bounties of Paradise. This one is unrelated to that. This Hadith is, however, missing in Ṭuhfat Al-Ahwadhi and other compilations circulating in countries like Pakistan, as well as most other manuscripts.
Chapter 1. What Has Been Related About The Description Of The Trees Of Paradise

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

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

[Abū ‘Eisā said:] This Hadīth is Sahih.

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

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

The Description Of Paradise

Abū ʿEisā said: This Hadith is Hasan Gharīb as a narration of Abū Saʿeed.

[Abū ʿEisā said:] This Hadith is Hasan Gharīb as a narration of Abū Saʿeed.

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

Abū ʿEisā said: This Hadith is Gharīb Hasan [as a narration of Abū Saʿeed].

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

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

He said: “I said: ‘O Messenger of Allah! From what was the creation created?’ He said: ‘From water.’

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

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

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

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

[^1]: This preceded under no. 1984.

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

2528. Abū Bakr bin ‘Abdullāh bin Qais narrated from his father that the Prophet ﷺ said: “Indeed, in Paradise, there are two gardens, their vessels and all that are in them are of silver. And, there are two gardens, their vessels and all that are in them are of gold. There...
is nothing between the people and their seeing their Lord except the Cloak of Greatness upon his Face in the Garden of Eternity."

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

[Abu ‘Eisā said:] This Hadith is [Hasan] Sahih. Abu ‘Imrān Al-Jawni’s name is ‘Abdul-Malik bin Ḥabīb. And Abū Bakr is the son of Abū Musa. Ahmad bin Hanbal said: "His name is not known." And Abū Musa Al-Ash’ari’s name is ‘Abdullāh bin Qais, and Abū Malik Al-Ash’ari’s name is Sa’d bin Ṭāriq bin Ashaim (they are all narrators in the chain).

Comments:

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

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

2529. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "In Paradise, there are a hundred
levels, between every two levels is (the distance of) a hundred years.”

(Sahih)

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

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

(Sahih)

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

[2] The word “except” seems to have been erroneously added here in the narration by one of the narrators. The correct narration of this Ḥadīth is without it as indicated by Al-Mubārakpūrī in Tuhfat Al-Ahwādhi.
[Abū ‘Eisā said:] This Hadīth has been reported in this manner from Hishām bin Sa’d, from Zaid bin Aslam, from ‘Aṭā’ bin Yasār from Mu‘ādh bin Jabal, and in my view, this is more correct than the narration of Hammām, from Zaid bin Aslam, from ‘Aṭā’ bin Yasār, from ‘Ubādah bin Aṣ-Ṣāmit. ‘Aṭā’ did not see Mu‘ādh bin Jabal since Mu‘ādh died before him; he died during the Khilāfah of ‘Umar.

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

2531. ‘Ubādah bin Aṣ-Ṣāmit narrated that the Messenger of Allah said: “In Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. Al-Firdaus is its highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for Al-Firdaus.” (Ṣaḥīḥ)
(Another chain) with similar narration.
2532. Abū Sa‘eed narrated that the Prophet ﷺ said: “Indeed there are a hundred levels in Paradise, if all of the creatures were to be gathered in one of them, it would have sufficed them.” (Da‘î)

[Abū ‘Eisâ said:] This Hadith is Gharib.

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

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

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

(Another chain) from ‘Abdullâh bin Mas‘ûd from the Prophet ﷺ similar in meaning.

\(^1\) Ar-Rahmân 55:58, and see the Tafsîr of Ibn Kathîr.
The excellence of the beauty of the women of Paradise will be such that even the best clothes of Paradise shall not be able to screen it from view, although the view shall be restricted to their husbands alone.

2534. (Another chain:) From 'Abdullâh bin Mas'ûd, similar in meaning, and he did not report it in Marfu' form.

And this is more correct than the narration of 'Abîdah bin Humâid (a narrator in no. 2533), and it has been reported like this by Jarîr and more than one from 'Atha' bin As-Sâ'ib, and they did not mention it in Marfu' form.

[Qutaibah reported to us (he said): “Jarîr reported to us, from ‘Atha’ bin As-Sâ’ib” and it is similar to the narration of Abû Al-Alwâs. The companions of ‘Atha’ did not narrate it in Marfu’ form, and this is more correct.] (Da‘î)

2535. Abû Sa‘eed Al-Khuhdî narrated that the Prophet ﷺ said: “Indeed the first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife
wearing seventy bracelets, with the marrow of their shins being visible from behind them."\footnote{(S\(\text{a}\)h\(\text{i}\)h)}

[Abu 'Eis\(\text{a}\) said:] This Hadith is \(\text{H}\(\text{a}\)s\(\text{a}\)n \(\text{S}\(\text{a}\)h\(\text{i}\)h}\). (Another chain) from Abü Sa'eed Al-Khudrî who narrated that the Prophet said: “The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them.”

This Hadith is Hasan \(\text{S}\(\text{a}\)h\(\text{i}\)h).

\textbf{Comments:}

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

\textbf{Chapter 6. What Has Been Related About The Description Of Intercourse For The People Of Paradise}

\textbf{2536.} Anas narrated that the Prophet said: “The believer shall be given in Paradise such and such strength in intercourse.” It was said: “O Messenger of Allâh! And will he be able to do that?” He said: “He will be given the strength of a hundred.” \(\text{(Hasan)}\)

There is a narration on this topic preceded with a different chain of narration, see no. 2522.
from Zaid bin Al-Arqam.

[Abū ‘Eisā said:] This Hadīth is Sahīh Gharib, we do not know it as a narration of Qatādah from Anas except through the report of ‘Imrān Al-Qattān.


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

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

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

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

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

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

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

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

2539. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: “The people of Paradise are
without body hair, Murd,[1] with Kuhl (on their eyelids), their youth does not come to an end, and their clothes do not wear out.” (Hasan) [Abû ‘Eišā said:] This Hadîth is [Hasan] Gharîb.

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

2540. Abû Sa’eed narrated about His (Allâh’s) statement: And couches, elevated..., [2] that the Prophet ﷺ said: “Their elevation is indeed like what is between the heavens and the earth, a distance of five-hundred years.” (Da’îf) [Abû ‘Eišā said:] This Hadîth is Gharîb, we do not know of it except through the narration of Rishdîn bin Sa’d. Some of the people of knowledge have said that the interpretation of this Hadîth is that the couches are on levels, and between each level is like what is between the heaven and the earth.

[1] It means a youth without hair on his chin, it can also mean beautiful. See Tuhfat Al-Ahwadhi.
Chapter 9. What Has Been Related About The Description Of The Fruits Of (The People Of) Paradise

2541. ‘Aishah narrated from Asmâ’ bint Abi Bakr that she said: “I heard the Messenger of Allâh while mentioning the Lote-Tree of the Utmost Boundary, saying: ‘A rider will travel in the shade of one of its branches for a hundred years,’ or ‘a hundred riders will seek to shade themselves with its shade’ – (one of the narrators) Yahyâ was in doubt – ‘in it are butterflies of gold, it is as if its fruits are Qilâl.”[1] (Hasan)

[Abû ‘Eisã said:] This Hadith is Hasan Sahih Gharib.

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

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

[1] See no. 67. Qilâl is plural of Qullah which is a large measure. Here, it means that its fruits are like Qilâl in size.
and luxurious then." So the Messenger of Allāh ﷺ said, "Those who consume it are more plump than it." (Ṣaḥīḥ)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan [Gharib]. Muḥammad bin 'Abdullāh bin Muslim (a narrator in the chain) is the son of Ibn Shīhāb Az-Zuhri's brother. [And 'Abdullāh bin Muslim reported from Ibn 'Umar and Anas bin Mālik.]

Comments:

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

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

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

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

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

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

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

[He said:] I heard Muḥammad bin Ismā‘īl saying: “This Abū Sawrah is Munkar (rejected) in Hadīth, he
The Description Of Paradise

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

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

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

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

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

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

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

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

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

This Ḥadīth has been related from ‘Alqamah bin Marthad, from Sulaimān bin Buraidah from the Prophet  in Mursal form. There are some who say: “Sulaimān bin Buraidah, from his father.” And the narration of Abū Sinān from Muḥārib bin Dīthar is Ḥasan. And Abū Sinān’s name is Dirār bin Murrah. Abū Sinān Ash-Shābānī’s name is Sa’eed bin Sinān, and he is from Al-Basrah. And Abū Sinān Ash-Shāmī’s name is ‘Eisā bin Sinān, and he Al-Qasmali.

[Qāl Abū ‘Ubayy:i:] 2547. ‘Abdullāh bin Mas‘ūd narrated: “We were in a tent with the Prophet , about forty of us when the Messenger of Allāh  said to us: ‘Would you be pleased to be a quarter of the people of Paradise?’ They said: ‘Yes.’ He said: ‘Would you be pleased to be a third of the people of Paradise?’ They said: ‘Yes.’ He said: ‘Would you be pleased to be one half of the people of Paradise? Verily, the nations that preceded it.

[1] That is, the nations that preceded it.
none shall enter Paradise except a Muslim soul. And you are not with relation to Shirk\footnote{That is, with relation to the people of Shirk as mentioned in the narration of Al-Bukhārī.} except like the white hair on the hide of a black bull or like the black hair on the hide of a red bull." (\textit{Sahih})

[Abū ‘Eisā said:] This \textit{Hadīth} is \textit{Hasan Sahih}.

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

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

2548. Sālim bin ‘Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: “The breadth of the gate through which my \textit{Ummah} shall enter Paradise is the distance that a good rider covers in three.”\footnote{\textit{“Meaning three nights or three years, and that (the latter) is more obvious...” Tuhfat Al-Ahwadhī.}} Despite that,
they shall be constrained by it until their shoulders are almost crushed completely."[1] (Da'if)

[Abū 'Eisā said:] This Hadith is Gharib.

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

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

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

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

[1] That appears to be due to their large numbers, meaning although the gate is so wide, their amassing to go through it will constrict them. And Allāh knows best.
Friday from the days of the world. He shall present for them His Throne, and He shall manifest Himself to them in a garden from the gardens of Paradise. Then lofty seats of light shall be erected for them, and lofty seats of pearl, and lofty seats of corundum, and lofty seats of peridots, and lofty seats of gold, and lofty seats of silver. And the lowest of them – and there is none of them that is low – shall sit upon a dune of musk and camphor, and they shall not regard those upon the chairs as having a better sitting place than them.’ Abū Hurairah said: “I said: ‘O Messenger of Allāh, and will we see our Lord?’ He (ﷺ) said: ‘Yes. [He said:] Do you doubt [concerning] seeing the sun, or the moon on a night when it is full?’ We said: ‘No.’ He said: ‘Likewise, you will not doubt concerning seeing your Lord. And there shall not remain in that meeting any man except Allāh shall give him a lecture until he says to a man from among them: “O so-and-so son of so-and-so, do you remember the day when you said such-and-such.” And He will remind him of some of his betrayals in the world, so he will say: “O my Lord, did you not forgive me?”’ So He will say: “Indeed! It is by the vastness of My Forgiveness that you reached this station of yours.” So while they are engaged in this they shall be covered by a cloud that shall rain upon them a perfume, the like of whose smell they have not smelled,
ever. And our Lord [Blessed and Exalted is He] shall say: “Arise to what I have prepared for you of generosity, and take whatever you desire.” Then, we will come to a market which the angels will have already surrounded. [In it] shall be what no eyes have seen the like of, nor ears have heard of, nor ever has it occurred in the hearts (of men). And there shall be carried to us whatever we desire. There shall not be anything sold or bought in this market, and, in that market, the people of Paradise shall meet one another.’ He said: ‘So the person of high rank shall come and meet the one below him in rank – and there is none among them that is low – so he shall be impressed by the clothes he sees on him, their discussion shall not come to an end until he shall imagine upon himself what is more beautiful than it, and that is because it is not fitting for anyone to feel regret therein. Then we will return to our places and our wives shall meet us saying: “Welcome and greetings, you have come, and you have beauty greater than what you parted us with.”’ So we will say: “Indeed we sat today with our Lord, the Powerful, and it is fitting that we should return with what we have returned with.”’ (Da’if)

[Abū ‘Eisā said:] This Hadīth is Gharib, we do not know of it except through this route. [And Suwaid bin ‘Amr has reported part of this Hadīth from Al-Awzāʾi.]
The Description Of Paradise

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

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

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

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

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

2551. Jarir bin ‘Abdullāh Al-Bajali narrated: "We were seated with the
The Description Of Paradise

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

(Sahih)

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

Comments:

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

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

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

[Abu ‘Eisâ said:] This Hadith was only narrated with a chain in Marfu’ form by Ḥammâd bin Salamah. Sulâimân bin Al-Mughirah [and Ḥammâd bin Zâid] reported this Hadith from Thâbit Al-Bunâni from ‘Abdur-Rahmân bin Abî Lailâ as his statement.

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

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

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

[Al-Qiyamah 75:22-23.]
[Abū ‘Eisā said:] This Hadīth has been reported through more than one route from Isrā’īl, from Thuwair from Ibn ‘Umar in Marfu’ form. ‘Abdul-Malik bin Abjar reported it from Thuwair, from Ibn ‘Umar in Mawqūf form. ‘Ubaidullāh Al-Ashja’i reported it from Sufyān, from Thuwair, from Mujāhid, from Ibn ‘Umar as his statement without it being Marfu’.

This was narrated to us by Abū Kuraib Muḥammad bin Al-‘Alā’ (he said): “‘Ubaidullāh Al-Ashja’i reported to us: ‘From Sufyān, from Thuwair, from Mujāhid, from Ibn ‘Umar’” similarly, and he did not narrate it in Marfu’ form.

تخريج: [إسناده ضعيف] وأخرجه أحمد: 146/2 من حديث إسرائيل به وقال الذهبي في
تلخيص المسند: 509/2 في تأي بن أبي فاختة: وأخي الحديث وقال البهظمي: مجمع على
ضعفه (مجمع الزوائد: 201/2) * حديث ابن أبجر رواه اللالكاني وموفقاً وأحمد: 13/2 وغيره
مرفوحاً * حديث عبدالله الأشجعي بأبي بعده وانظر، ح: 330.

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

[Abū ‘Eisā said:] This Hadīth is Hasan [Sahih] Gharīb. It was reported in this manner by Yahyā bin ‘Eisā Ar-Ramli, and more than one, from Al-A’mash, from Abū Ṣāliḥ, from Abū Hurairah from the
Chapter 18. The Dialogue Of The Lord With The People Of Paradise

2555. ʿAbū Saʿeed Al-Khudrī narrated that the Messenger of Allah ﷺ said: “Indeed, Allah will say to the people of Paradise: ‘0 people of Paradise!’ They will say: ‘We respond to You, 0 our Lord, and we are at Your service.’ Then He will say: ‘Are you pleased?’ They will say: ‘Why should we not be pleased when You have given us what you have not given anyone from Your creation.’ So He will say: ‘I shall give you what is greater than that.’ They will say: ‘And what is greater than that?’ He will say: ‘I shall cover you in My Pleasure and I shall not become angry with you ever.’” (Sahih)
The Description Of Paradise

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

Comments:

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

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

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

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

Translation:

Abū Hurairah narrated that the Prophet ﷺ said: “Indeed, the people of Paradise shall see the upper chamber like they see the eastern star, or the western star, disappearing in the far edge of the sky, or ascending due to the differences in levels.” They said: “Are those the Prophets?” He said: “Yes. By the One in Whose Hand is my soul, and groups who had faith in Allāh and His Messenger, and believed in the Messengers.” (Hasan)
In order to drive home the idea of differences in the ranks of the people of Paradise, the Prophet ﷺ told them that some of the believers will be given mansions at such great heights that they would appear like stars to those living in lower chambers.

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

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

They said: “And will we see Him, O Messenger of Allāh?” He said: “Are you harmed in seeing the moon on the night of a full moon?” They said: “No, O Messenger of Allāh.” He said: “So you will not be harmed in seeing Him at that hour. Then He will conceal Himself, then He will
come, and He will make them recognize Him, then He will say: “I am your Lord, so follow Me.” So the Muslims will arise and the Sirāṭ shall be placed, and they shall pass by it the like of excellent horses and camels and their statement\[1\] upon it shall be, “Grant them safety, grant them safety.” And the people of the Fire shall remain, then a party of them shall be cast down into it, and it shall be said (to the Fire): ‘Have you become full?’ So it shall say: ‘Have you become full?’ So it shall say: Is there more?\[2\] Then a party shall be cast down into it, and it shall be said: ‘Have you become full?’ So it shall say: Is there more?\[3\] Until when they are all included in it, Ar-Razmān (the Most-Merciful) shall place His Foot in it and its sides shall be all brought together, then He will say: ‘Enough.’ It will say, ‘Enough, enough.’ So when Allah, the Exalted, has admitted the people of Paradise into Paradise and the people of the Fire into the Fire” - [He said:] – “Death shall be brought in by the collar and stood on the wall that is between the people of Paradise and the people of the Fire, then it will be said: ‘O people of Paradise!’ They will come near, afraid. Then it will be said: ‘O people of the Fire!’ They will come rejoicing, hoping for intercession. Then it will be said to the people of Paradise and the

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

\[2\] Qāf 50:30.

\[3\] Qāf 50:30.
people of the Fire: ‘Do you recognize this?’ So they will – both of them – say: ‘We recognize it. It is Death which was given charge of us,’ so it will be laid down and slaughtered upon the wall [the one that is between Paradise and the Fire], then it will be said: ‘O people of Paradise! Everlasting life without death!’ And ‘O people of the Fire! Everlasting life without death!’” (Sahih)

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

Comments:

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

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

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

There are many narrations such as
this reported from the Prophet mentioning *Ar-Ru’yah* (seeing Allâh) and that the people will see their Lord, and mentioning the Foot and similar to these things. And the chosen approach concerning this with the people of knowledge from the *A’immah* such as Sufyân Ath-Thawrî, Mâlik bin Anas, Sufyân bin ‘Uyainah, Ibn Al-Mubârak, Wâkî and other than them, is that they report these narrations then say: “We report these *Aḥādîth* as they are, and we believe in them, and it is not to be said, ‘how?’”

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

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

**Comments:**

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

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[1] That is, their “how” is not to be brought in question.
Chapter 21. What Has Been Related That “Paradise Is Surrounded With Hardships And The Fire Is Surrounded By Desires”

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

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih from this route.

Comments:

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

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

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

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

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

2561. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Paradise and the Fire debated. Paradise said: ‘The weak and the poor shall enter me,’ and the Fire said: ‘The tyrants and the proud shall enter me.’ So He said to the
Fire: ‘You are My Punishment, I take vengeance through you from whom I will,’ and He said to Paradise: ‘You are My Mercy I show mercy through you to whom I will.’” (Hasan)

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

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

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

2562. Abū Sa‘eđ Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives. He shall have a tent of pearl, peridot, and corundum set up for him, (the size of which is) like that which is between Al-Jabīyah[1] and San‘ā’.”

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

And with this chain, it is narrated

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

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

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

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

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

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

Muḥammad said: “And it has been reported from Abū Razīn Al-‘Uqailī from the Prophet ﷺ that he said: ‘Indeed the people of
Paradise shall not have children therein." And Abū Siddīq An-Nājī's name is Bakr b. 'Amr, and it is [also] said that he is Bakr b. Qais.

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

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

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

[Abū ‘Eisā said:] The Ḥadith of ‘Alī is a Gharib Ḥadīth.

Comments:

Everything about Paradise is superlative in texture and beauty. These things will neither be withdrawn from the occupants nor will they stale nor decay. Even the voices of the women of Paradise will be matchless in their sweetness and melody.
Chapter 25. What Has Been Related About The Description Of The Three Whom Allah Loves

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

And the meaning of listening is similar to what has been mentioned in the Hadīth that Al-Hūr Al-‘Ein raise their voices. (Ṣaḥīḥ)

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

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

Comments:

All the three functions mentioned in the Hadīth are extremely nerve-racking and difficult. Their status, therefore, will also be enviable.
2567. Abdullah bin Mas'ūd narrated a Marfū' narration: "There are three whom Allah, the Mighty and Glorious, loves: A man who stood at night reciting the Book of Allah; a man who spent in charity with his right hand, concealing it" - it seems to me he said "from his left hand" - "and a man who was in a small expedition while his companions were decimated, yet he faced the enemy." (Hasan)

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

Comments:
All the three types of people mentioned in the Hadith are much loved by Allah. He will therefore, love anyone who performs these deeds.

2568. Abū Dharr narrated that the Prophet ﷺ said: "There are three whom Allah loves and three whom Allah hates. As for those whom Allah loves: Then a man who came to a people and asked them by Allah, and he did not ask them due to any relation between him and them, but they did not give him. So a man stayed behind them and gave him secretly, none knew about what he gave except Allah and the one he gave. And, a group of people who traveled the night until..."
when sleep became more beloved to them than all the things that equal it and they lay their heads down, but a man stoop up humbling himself to Me and reciting My Ayat. And a man who was in a small expedition and met the enemy and they were vanquished, yet he faced them until he was killed or victory was granted to him. And the three whom Allah hates are, the old man who commits adultery, the arrogant poor man, and the oppressive rich man.” (Hasan)

(Another chain) with similar narration.

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

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

Comments:

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


2569. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The Euphrates shall soon uncover a treasure of gold, so whoever witnesses it, let him not take
anything from it.” (Sahih)

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

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

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

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

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

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

[Abū 'Eisā said:] This Hadīth is Ḥasan Sahīh. Ḥakīm bin Mu‘āwiyah is the father of Bahz
The Description Of Paradise

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

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

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

[He said:] Yūnus bin Abū Ishāq reported similar to this Hadīth from Abū Ishāq, from Buraid bin Abū Mariam, from Anas bin Mālik from the Prophet. And it has been related from Abū Ishāq, from Buraid bin Abū Mariam, from Anas bin Mālik, as his statement [in Mawqūf form as well].
Chapter 1. What Has Been Related About The Description Of The Fire

2573. 'Abdullãh bin Mas'üd narrated that the Messenger of Allah  said: “Hell will be brought forth on that Day (of Resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it.” (Sahih) 'Abdullãh bin 'Abdur-Rahmãn said: “Ath-Thawri did not narrate it in Marfu’ form.” 'Abd bin Humaid narrated to us (he said): “'Abdul-Malik bin 'Umar and Abû 'Amir Al-'Aqadi narrated to us, from Sufyãn, from Al-'Alã’ bin Khãlid” similarly with this chain, and he did not narrate it in Marfu’ form.

Comments:
Hell shall be brought forth from its resting place to the Plains of Resurrection before the people. The Qur'an says: And Hell will be brought near that Day (89:23). The Hadith informs us that hundreds of thousands of angels shall be commissioned to drag Hell and bring it face to face with the people so that (i) those granted deliverance from it shall know from the jaws of what scary and fearful thing they have escaped, and (ii) exceeding awe and fear shall take grip over the people of the Fire from that very moment.
2574. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgement. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: every obstinate oppressor, everyone who called upon a deity besides Allāh, and the image makers.' (Hasan)

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

Abū 'Eisā said: This Hadith is Hasan Sahih Gharib. [And some of them have narrated similar to this from Al-A'mash, from 'Atiyyah, from Abū Sa'eed from the Prophet ﷺ.]

Al-Asha'th bin Sawwār narrated similarly from 'Atiyyah, from Abū Sa'eed Al-Khudri from the Prophet ﷺ.

Comments:
The Hadith is explicit on the point that just as oppression, obstinacy, stubborn opposition to truth and sticking to disbelief are reprehensible acts of sin, image making is also a serious crime against Allāh. The perpetrators of these crimes shall, therefore, be made to suffer humiliation before everybody and then consigned to the flames of Fire.

Chapter 2. What Has Been Related About The Description Of The Depth Of Hell

2575. Al-Hasan said: "While he was on this pulpit – the pulpit of Al-Bāṣrah – ‘Utbah bin Ghazwān narrated that the Prophet ﷺ said: "Indeed a giant rock can be thrown..."
from the brink of Hell and it will continue to fall into it for seventy years without reaching the bottom of it.” He said: “‘Umar used to say: ‘Increase in your remembrance of the Fire, for its heat is extreme, its bottom is distant, and its whips are of iron.’” (Sahih)

Abū ‘Eisā said: We do not know of Al-Hasan hearing from ‘Utbah bin Ghazwân. ‘Utbah bin Ghazwân only went to Al-Baṣrah during the time of ‘Umar, and Al-Hasan was born during the last two years of ‘Umar’s Khilāfah.

Comments:

It is a sound Hadīth, also reported in Sahih Muslim through another chain. If something weighty is dropped down it travels fast downwards. The depth of Hell, however, is so great that even a heavy rock will travel for seventy years and will not reach the bottom of the pit.

2576. Abū Sa‘eed narrated that the Prophet ﷺ said: “As-Sa‘īd is a mountain in the Fire, a disbeliever will be raised upon it for seventy autumns and then similarly he will fall down it, forever.” (Da‘īf)

Abū ‘Eisā said: This Hadīth is Ḡarīb, we do not know it to be Marfu‘ except through the narration of Ibn Laḥi‘ah.

Comments:

Allāh says in the Qur‘ān: I shall constrain him to endure a painful uphill climb (74:17). The Hadīth informs us that the ‘uphill climb’ in fact refers to climbing a ‘mountain of fire’ in Hell.
Chapter 3. What Has Been Related About the Size of the Inhabitants of the Fire

2577. Ábi Hurairah narrated that the Prophet ﷺ said: “Indeed a disbeliever's skin will be forty-two forearm lengths thick, his molar teeth will be like Uhud (mountain), and his sitting place in Hell will be like what is between Makkah and Al-Madinah.” (Da'if)

This Hadith is Hasan Gharib Sahih as a narration of Al-A'mash.

Comments:

The case of all the disbelievers shall not be at par with one another as to the degree of their disbelief and evil deeds. Accordingly, the bulk and size of their body parts shall also be of different proportions. Apparent disparity in the description of these parts reflects the difference in the kind and degree of evil.

2578. Ábi Hurairah narrated that the Messenger of Allah ﷺ said: “The molar teeth of the disbeliever on the Day of Judgement will be like Uhud (mountain), his thigh will be like Al-Baidä’, and his seat in the Fire will be like the distance of three the likes of Ar-Rabadhah.” (Hasan)

His ( Compilation) statement: “The likes of Ar-Rabadhah means: like what is between Al-Madinah and Ar-Rabadhah. And Al-Baidä’ is a mountain like Uhud. [Ábi 'Eisā
said:] This Hadith is Hasan Gharib.

2579. Abū Hurairah narrated a Marfu' narration: "The molar teeth of the disbeliever will be like Uhud (mountain)." (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan. This Abū Hāzim (a narrator in the chain) is Al-Asja’ī, and his name is Salon, the freed slave of ‘Azzah Al-Asja’iyyah.

Comments:

Hereafter is a world altogether different from this world. It has its own laws, rules and parameters that cannot be gauged on the pattern of this world. We should not, therefore, feel surprised at the description of the size and bulk of the bodies of the disbelievers and their parts as contained in the Prophetic traditions. Nor should we doubt or deny those descriptions.

2580. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed the disbeliever’s tongue will be stretched a Farsakh or two Farsakh, such that the people will walk upon it.” (Hasan)

Abū ‘Eisā said: This Hadith is Gharib, we only know it through this route. Al-Faqīl bin Yazīd is from Al-Kūfah, and more than one of the A’immah have reported from him. Abū Al-Mukhāriq is not known (narrator in the chain).
Chapter 4. What Has Been Related About The Description Of The Drink Of The Inhabitants Of The Fire

2581. Abū Sa‘eed narrated regarding His (Allāh’s) statement: Kal Muhl,[1] the Prophet ﷺ said: “Like boiling oil, such that when it is brought close to his face, the skin of his face will fall off into it.” (Da‘īf)

[Abū ‘Eisā said:] We do not know this Hadīth except through the narration of Rishdīn bin Sa‘d and he has been criticized due to his memory.

2582. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed Hamīm will be poured over their heads. The Hamīm will penetrate until it finds its way to his insides. Then whatever is inside him will fall out until it pours over his feet while it melts away. Then he will be returned to how he was.” (Hasan)

[Sa‘eed bin Yazīd’s Kunyah is Abū Shujā’, he is from Al-Miṣr, and Al-Laith bin Sa‘d reported from him]. Ibn Hujairah is ‘Abdur-Raḥmān bin Ḥujairah Al-Miṣrī.

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


2583. Abū Umāmah narrated regarding His (Allâh’s) statement: “He will be given water of Ṣadîd to drink, he will swallow it…”[1] that the Prophet ﷺ said: “It will be brought toward his mouth and he will dislike it, so whenever it is brought closer to him it will melt his face and the skin of his head will fall into it. Then whenever he drinks from it his bowels will be severed until it comes out from his anus. Allâh, the Blessed and Exalted says: “And they will be given water of Ḣamîm to drink such that it cuts up their bowels...”[2] and He says: “And if they call for drink they will be given water of Ṡuḥl which melts the faces, the worst of drinks and the worst of abodes.”[3] (Hasan)

[Abū ‘Eisâ said:] This Hadîth is Gharib, this is how Muḥâammad bin Ismâ‘îl said it: “From ‘Ubaḍullâh bin Busr. ‘Ubaḍullâh bin Busr is not known except in this Hadîth.”

Ṣâfûn bin ‘Amr narrated a different Hadîth from ‘Abdullâh bin Busr, the Companion of the Prophet ﷺ. ‘Abdullâh bin Busr has a brother who heard from the Prophet ﷺ and his sister (also) heard from the Prophet ﷺ. Perhaps this ‘Ubaḍullâh bin Busr – the one from whom Ṣâfûn bin

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'Amr narrated the Hadith of Abū Umāmah – is the brother of 'Abdullāh bin Busr.

And with this chain, from the Prophet ﷺ, that he said: “The enclosure of the Fire is made up of four walls, the Kithaf of every wall is like the distance traveled in forty years.”

And also with this chain, from the Prophet ﷺ, that he said: “If a bucket of Ghassāq were poured out in the world, the people of the world would rot.” (Da’if)

[Abū ‘Eisā said:] We only know this Hadith through the narration of Rishdīn bin Sa’d. There is some disparagement regarding Rishdīn bin Sa’d. [He has been criticized due to his memory. And the meaning of his statement: “The Kithaf of each wall” is its thickness].

Comments:

So foul and strong will be the smell of Ghassāq (wound discharges or pus) that even if a bucketful of it were thrown into the world, the entire earth would be filled with its stench. Thus, the plight of those that will be made to drink it can very well be imagined.

Ibn ‘Abbas narrated that the Messenger of Allâh ﷺ recited this Ayah: Have the Taqwâ of Allâh as is His due, and do not die except as Muslims.\[1\] And the Messenger of Allâh ﷺ said: “If only a drop of Az-Zaqqûm were to drip into the abode of the world, it would spoil the peoples’ livelihood, so how about the person for whom it is his food?” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

‘Have Taqwâ of Allâh as is His due’ means: Keep in mind the Greatness of Allâh and His Exaltedness as well as being the Creator and Lord of the universe. Obey His Exaltedness commands and be watchful of the bounds (prohibitions) set by Him. And since nobody knows the time and manner of his death, let everyone spend each moment of his life in obedience of Allâh so that he but dies in a state of Islam.

Chapter 5. What Has Been Related About The Descriptions Of The Food Of The People Of The Fire

Abû Ad-Dardâ’ narrated that the Messenger of Allâh ﷺ said: “The inhabitants of the Fire will suffer from a hunger equal to the punishment they experience, so they will seek relief, and be given to eat of Ōrt”; which will neither nourish nor avail against hunger.\[2\]

\[1\] Al ’Imrân 3:102.
\[2\] Al-Ghashiâh 88:7.
So they will (again) seek food to relieve (their hunger), and they will be given to eat of a food that causes one to choke. Then they will remember that they used remedy for choking in the world by drinking something. So they will seek relief from drink. Then they will be given Hamim with meat hooks, so when it comes toward their faces it melts their faces, and when it enters their insides it cuts up what is inside of them. So (some of them) say: 'Call the keepers of Hell' so they say: Did there not come to you your Messengers with clear signs? They say: 'Yes!' They say: 'Then call as you like.' And the invocation of the disbelievers is nothing but in vain."[1] He said: "They will say: 'Call Mālik.' So they say: O Mālik! Let your Lord make an end of us!" He said: "So he answers them: Verily you shall abide forever. Al-A‘mash said: "I was informed that there is a thousand years between their calling him, and Mālik's answering them." He said: "They say: 'Call your Lord, for there is none better than your Lord.' So they will say: Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If we ever return (to evil), then indeed we shall be wrongdoers." He said: "So the reply to them is: You remain in it in ignominy! And

do not speak to Me.”⁴ He said: “So with that, they lose hope of any good, and with that they are taken to moaning, despair and severe ruin.” (Da‘īf)

‘Abdullāh bin ‘Abdur-Raḥmān said: “The people do not narrate this Hadith in Marfu’ form.”

[Abū ‘Eīsā said:] This Hadith has only been reported from Al-A’mash, from Shimr bin ‘Atiyyah, from Shahr bin Hawshab, from Umm Ad-Dardā’, from Abū Ad-Dardā’ as his statement, not in Marfu’ form. And Qutbah bin ‘Abdul-‘Azīz (a narrator in the chain) is trustworthy according to the people of Hadith.

2587. Abū Sa‘eeds Al-Khudrī narrated that the Prophet said: “And therein they will grimace with displaced lips.”⁵ – He will be grilled by the fire until his upper lip is folded up, reaching the middle of his head, and his bottom lip hangs down, until it hits his navel.” (Da‘īf)

[Abū ‘Eīsā said:] This Hadith is Hasan Sahih Gharib.

Abū Al-Haitham’s (a narrator in the chain) name is Sulaimān bin ‘Amr bin ‘Abd Al-‘Utwārī, and he was an orphan under the care of Abū Sa‘eeds.

⁵Al-Mu’mīnūn 23:104.
Chapter 6. The Distance To The Bottom Of Hell

2588. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated that the Messenger of Allah ﷺ said: “If a pellet like this one, and he pointed to one like Al-Jumjumah\(^1\) were to be dropped from the heavens to the earth — and it is the distance of traveling five hundred years — it would reach the earth before night-fall. But if it were dropped from the top of the chain\(^2\) it would travel for forty years, day and night, before it would reach its foundation or bottom.” (Hasan)

[Abū ‘Eisā said:] The chain for this Hadith’ is Hasan Ṣahīḥ. Sa‘eed bin Yazid is from Al-Miṣr; Al-Laith bin Sa‘d and more than one of the A‘immah reported from him.

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\(^1\) It is a small yellow seed, and the name comes from the word for the cranial cavity. Some interpreted it to refer to that. See Tuhfat Al-Ahwadhī.

\(^2\) See Al-Haqqah 69:32.
Comments:

It means that so colossal is the depth of Hell that if a ball or pellet capable of covering the distance of five hundred years in a day is hurled into it, it will not reach its bottom even in forty years.

Chapter 7. What Has Been Related About: “This Fire Of Yours Is One Part Of The Seventy Parts Of The Fire Of Hell

2589. Abū Hurairah narrated that the Prophet ﷺ said: “This Fire of yours, which the sons of Ādam kindle, is one part from seventy parts of the heat of Hell.” They said: “By Allāh! Would it not have been enough O Messenger of Allāh?” He said: “It is sixty-nine parts more – all of them similar in heat.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ. Hammām bin Munabbih (a narrator in the chain) is the brother of Wahb bin Munabbih, and Wahb reported from him.

Comments:

We know different kinds of fire in the world where the degree of heat varies one from other. For instance, grass on fire emits less heat than burning wood. Burning coal, on the other hand, is much hotter than burning wood. Similar is the case of the heat generated by welding and electricity. Far more intense than all these, is the heat generated by the killer bombs. Hellfire, however, generates more heat i.e., sixty-nine times more than the normal fire. The main purpose behind the description of the Hellfire is to kindle in the hearts of the audience the urge to take measures of righteous deeds to avoid that fire.
Chapter 8. Something Else
(Regarding the Description of
The Fire, That It Is Dark
Black)

2590. Abū Sa‘eed narrated that the Prophet ﷺ said: “This fire of yours is one part from seventy parts
of the fire of Hell, each part of it is like the heat of this one.” (Ḥasan)
[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharīb as a narration of Abū Sa‘eed.

2591. Abū Hurairah narrated that the Prophet ﷺ said: “The Fire was
kindled for one thousand years until it reddened, then it was
kindled for one thousand years until it whitened, then it was
kindled for one thousand years until it became blackened, so it is
dark black.” (Da‘īf)

(Another chain) similarly from Abū Hurairah, but he did not
narrate it in Marfū‘ form.
[Abū ‘Eisā said:] The Ḥadīth of Abū Hurairah about this is more
authentic as Mawqūf, and I do not
know anyone who narrated it in Marfū‘ form other than Yahya bin
Abī Bukair from Sharīk (narrators
in the chain).
The Description Of Hell

Chapter 9. What Has Been Related About ‘The Fire Has Two Breaths,’ And What Has Been Mentioned About Those Who Will Exit The Fire From The People Of Tawhid

2592. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The Fire complained to its Lord. It said: ‘Some parts of me consume other parts.’ So He allowed it to take two breaths: one during the winter, and one during the summer. As for the breath in the winter then it is Zamharîr, and as for the breath in the summer then it is Samûm.” (Sahih)

[Abū ‘Eisâ said:] This Hadîth is Hasan Šâhî. It has been reported from Abū Hurairah [from the Prophet ﷺ] through other routes. Al-Mufaddal bin Šâlih (a narrator) is not of a very sound memory according to the people of Hadîth.

Comments:

It goes without saying that the more firewood we put in a blazing oven the more intense becomes its heat. Hellfire was also kept ablaze for long, long periods until it reached the peak of its blackness and heat. This shall naturally increase the pain and agony of those hurled into it.
Comments:

Allāh ﷲ can grant power of speech to whomever He wills from His creatures. Accordingly, on the Day of Resurrection not only the different parts of the human body, but also the Earth, shall be allowed to describe what man has been doing all along the period of his life. There is, therefore, nothing surprising if the Fire is given the faculty of speech on that day.

2593. From Anas, that the Messenger of Allāh ﷲ said – Hishām (one of the narrators) narrated it: “Some will exit the Fire,” Shu‘bā‘ah (another narrator) narrated it: “Remove from the Fire – anyone who said Lā Ilāha illā Allāh and who had good in his heart equal to the weight of a grain of barely. Remove from the Fire anyone who said Lā Ilāha illā Allāh and had good in his heart equal to the weight of a grain of wheat. Remove from the Fire anyone who said Lā Ilāha illā Allāh and had good in his heart equal to the weight of a speck.” And Shu‘bā‘ah said: “What is equal to the weight of a light piece of corn.” (Ṣaḥīḥ)

There are narrations on this topic from Jābir, [Abū Sa‘īd,] and ‘Imrān bin Husain.

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


Comments:

Saying Lā Ilāha illā Allāh means embracing the religion of Islam and believing in it from the core of one’s heart. The glad tiding contained in the Hadīth in fact applies to those who (i) articulate the Islamic formula of monotheism viz. Lā Ilāha illā Allāh, and abide by their commitment to the religion of Islam.
2594. Anas narrated that the Prophet محمد ﷺ said: “Allah will say: ‘Remove from the Fire whoever remembered Me one day, or feared Me while in a state of sinning.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb Ṣahīḥ.

Comments:
Remembering Allah and fearing Him is the sign of one’s faith. The Hadith confirms that even those persons who have no good in their Register of Deeds except the weakest form of Faith (Iman) will ultimately get deliverance from Fire through Allah’s benevolence and mercy.

Chapter 10. Something Else Regarding The Story Of The Last Of The People Of The Fire To Leave It

2595. Ibn Mas'ūd narrated that the Messenger of Allah محمد ﷺ said: “I know the last of the people of the Fire to depart from it. A man will exit it crawling, and he will say: ‘O Lord! The people have taken all the places.’” He said: “So it will be said to him: ‘Go to Paradise to enter Paradise.’ So he will go to enter, but he will see that the people have taken all the places. He will return and say: ‘O Lord! The people have taken all of the places.’ So it will be said to him: ‘Do you remember the times you used to live in?’ And he will say: ‘Yes.’ So it will be said to him:
The Description Of Hell

‘Wish, He will wish for something, and it will be said to him: ‘For you is whatever you wished for, and ten times the world.’ He will say: ‘Do you mock me while you are the King?’’ He (Ibn Mas‘ūd) said: “I saw the Messenger of Allāh صل الله عليه وسلم laugh until his molars were visible.”

(Sahih)

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

Comments:
The Hadith is a part of a longer Hadith that narrates the story of the said person’s repeated breach of promises he makes to Allāh. Anyhow, the Hadith says that when he goes to visit Paradise and reports back to Allāh that it is fully occupied, Allāh will offer to give him ten times of what he had in the world. Bewildered at this he will say: “Where can I find ten times of the world in this fully occupied Paradise?” Then, in a style he was wont to in the world he will say: “Are you mocking me, O my Lord?”

Now, on learning that the last of the people to be admitted to Paradise are given ten times what he had in the world, consider how much more the first person admitted to Paradise will receive from his Lord.

2596. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “I know the last of the people of the Fire to depart from the Fire and the last of the people of Paradise to enter Paradise. A man will be brought forth and He ﷺ will say: ‘Ask about his small sins and hide his large sins.’ So it will be said to him: ‘Did you do this and that on such and such a day, did you do this and that on such-and-such a day?’” He said: “Then it will be said to him: ‘For each of your sins you shall have a reward.’” He (述べ) said: “So he will say: ‘O Lord! I have done things that I do not see
The Description Of Hell

here.” He (Abū Dharr) said: “I saw the Messenger of Allāh laugh until his molars were visible. (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

Comments:

Allāh’s benevolence and mercy are boundless. No rules or laws can bind Him, since He is for Whom it is said in the Qur’ān: He cannot be questioned as to what He does. (21:23) He will, therefore, change the sins into virtuous deeds for whomever He wills.

2597. Jābir narrated that the Messenger of Allāh said: “Some of the people of Tawḥīd will be punished in the Fire until they are coals. Then the Mercy (of Allāh) will reach them, they will be taken out and tossed at the doors of Paradise.” He said: “The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise.” (Sahih)

He said: This Hadith is Hasan Sahih, and it has been reported through other routes from Jābir.

Comments:

Those from among the believers in Islamic Monotheism that will be thrown into Hell shall be punished in the Fire until they turn into coals. Eventually, through Allāh’s mercy, they shall be tossed on to the doors of Paradise so that the people of Paradise sprinkle water over them and they sprout speedily and enter their coveted place, Paradise.

2598. Abū Sa‘eed Al-Khudrī narrated that the Prophet said: “Whoever had the weight of a speck of faith in his heart will depart from the Fire.” Abū Sa‘eed
The Description Of Hell

said: “Whoever has doubt then let him recite: Indeed Allah does not deal unjustly with even the weight of a speck.”\[1\] (Sahih)

He said: This Hadith is Hasan Sahih.

2599. Abū Hurairah narrated that the Messenger of Allah \(\text{ﷺ}\) said: “Indeed two men among those who entered the Fire will be screaming violently. So the Lord, Blessed and Exalted, will say: ‘Take them out.’ Then when they are taken out He will say: ‘What caused you to scream so violently?’ They will say: ‘We did that so You would have mercy on us.’ He will say: ‘My mercy for you is that you both go and throw yourselves where you were in the Fire.’ So they will go. One of them will throw himself in, and He will make it cool and peaceful for him. And the other will stand there and not throw himself in, so the Lord, Mighty and Majestic, will say to him: ‘What prevented you from throwing yourself in as your companion did?’ He will say: ‘O Lord! I hope that

Comments:
Since Allah does not deal unjustly with anyone, with even the weight of a speck, then sooner or later a person’s Faith (Iman) is bound to be of benefit to him. Such a person will thus certainly come out of the Hellfire and enter Paradise one day. It is because just as unbelief’s, final destiny is Hell; Iman’s ultimate abode is Paradise.

The Description Of Hell

you will not return me to it after You have taken me out.' So the Lord, Blessed and Exalted, will say to him: 'For you is what you hoped for,' and so they will both enter Paradise together by the mercy of Allah.’ (Qa’d)

[Abū ‘Eisā said:] The chain of this Hadith is weak because it is from Rishdhīn bin Sa’d. Rishdhīn bin Sa’d is weak according to the people of Hadith, (and) from An’um, who is Al-Ifrīqī. And Ibn Al-Ifrīqī is weak according to the people of Hadith.

Comments:
Although, as to the chain of narration, the Hadith is rated as ‘Weak’, considering the vastness of Allah’s mercy, the report should not be considered without basis.

2600. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: “A group from my Ummah will depart from the Fire through my intercession, and they will be called the Ḥaṭānāmīyīn.” (Ṣahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Abū Raja’ Al-‘Uṭāridī’s name is ‘Imrān bin Taim, and he is also called Ibn Milḥān.

Comments:
The nickname given to those delivered from Hellfire will not be construed as having insulting overtones but just a reminder of the benevolence and mercy shown to them by Allāh. He will, therefore, give them the name ‘Uṭāqā’u-Allāh (Manumitted Bondmen Of Allāh).
2601. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of Paradise in which the one who seeks it sleeps.”

(Da‘īf)

[Abū ‘Eisā said:] We only know this Hadith from the narration of Yahyā bin ‘Ubaiddullāh. Yahyā bin ‘Ubaiddullāh is weak according to [most of] the people of Hadith. Shu‘bah criticized him. [And Yahyā bin ‘Ubaiddullāh is Ibn Mawhab, and he is from Al-Madīnah.]

**Comments:**

It is a part of human nature that when a person flees from something scary or calamitous he runs on and on without rest or sleep until he feels secure from it. Similarly, when someone strives to get a thing he loves and prizes above everything, he neither rests nor sleeps until he attains it. In the same way, we must do our best to ward off Hellfire and win our place in Paradise.

**Chapter 11. What Has Been Related About Most Of The Inhabitants Of The Fire Are Women**

2602. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “I looked into Paradise and I saw that most of its people were the poor; and I looked into the Fire and I saw that most of its people were women.” (Sahih)
Comments:

Ibn Ḥajar says that the Hadith is either a part of the Prophet’s observations during his Ascension to the Heavens or a vision seen in a dream. And since the poor have historically been more numerous that the rich, and are also more religious-minded and upright, they will be the first to be lodged in Paradise.

2603. ‘Imrān bin Ḥūṣain narrated that the Messenger of Allāh said: “I looked into the Fire and I saw that most of its people are women, and I looked into Paradise and I saw that most of its people were the poor.” (Sahih)

[Abū ‘Elsā said:] This Hadith is Ḥasan Sahih. This is what ‘Awf said: “From Abū Raja’, from ‘Imrān bin Ḥūṣain.” But Ayyūb said: “From Abū Raja’ from Ibn ‘Abbās.” There is not criticism of either of those two chains. It is possible that Abū Raja’ heard from both of them. Others besides ‘Awf have also reported this Hadith from Abū Raja’ from ‘Imrān bin Ḥūṣain.

Chapter 12. The Description Of The Least Punished For The People Of The Fire On The Day Of Judgement

2604. An-Nu‘mān bin Bashīr narrated that the Messenger of Allāh said: “Indeed the person among the inhabitants of the Fire...
punished least [on the Day of Judgement] is a man who has two coals beneath his feet, which cause his brain to boil.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih. There are narrations on this topic from Abū Hurairah, ‘Abbās bin ‘Abdul-Muttalib and Abū Sa‘eed [Al-Khudri].

Comments:

It is an ‘Agreed upon’ Ḥadīth. The least punished person on the Day of Judgement will be the one whose sandals and the straps thereof shall be of fire, which shall cause his brain to boil like a cauldron. He will be under the false notion that he is getting the severest punishment although his punishment will be the lightest of all the inmates of Hell.

Chapter 13. About Who The People Of Paradise Are, And Who The People Of The Fire Are

2605. Hārithah bin Wahb Al-Khuzâ‘î narrated that the Messenger of Allâh said: “Should I not inform you about the people of Paradise: They are every humble and weak person, who if he were to make an oath by Allâh, He would fulfill it. Should I not inform you about the people of the Fire: They are every prideful swaggering ill-speaking person.” (Sahih)

[Abū Hadīth said:] This Hadīth is Hasan Sahih.

Comments:

Tafsir: منفق عليه، وأخرجه البخاري، التفسير سورة ن والقلم، باب: فعَل بعْد ذلك زَمَم، ح: 4918: 525، من حديث سفيان الثوري به.