The true collection

SUNAN AL-TIRMITHI

Imam of the Hadeeth
al-Tirmithi

Translated by
Haytham Kreidly

English - Arabic Text

VOLUME III

DAR AL-KOTOB AL-ILMIYAH
established by Mohamed Al Haydoun in 1971
Beirut-Lebanon
The true collection
SUNAN AL-TIRMITHI

Imam of the Hadeeth
Abu 'Eisa Muhammad Ibn 'Eisa Ibn Sawra al-Tirmithi
Died in 297 A.H.

Translated by
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VOLUME III

Dar Al-Kotob Al-ilmiyeh
9871 Beirut - Lebanon
The Book of Foods

As narrated from the Messenger of Allah (S.A.W.)

(1) On what the Messenger of Allah (S.A.W.) used to eat
1788 - Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) never ate on high luxurious tables or in sukrujja (a type of pottery), and he never had baked thin bread. Qutada was asked, "How did they use to eat?" He said, "On these leather sheets on the floor."

Abu E'isa said that this hadeeth is hasan gharib.

(2) Eating rabbit
1789- Anas reported that when they were in the Dhahran passage way, they spotted a rabbit. The companions chased it, and Anas was the one who caught it. He took it to Abu Talha who slaughtered it in Marwa. He sent the leg (or the
thigh) with Anas to the Prophet (S.A.W.), and he ate it. Later Anas was asked, "Did he eat it?" Anas said, "All of it."

Abu E'isa said that this hadeeth is hasan sahib.

(3) Eating *dubb* (lizard)

1790- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) was asked about eating *dubb* (a lizard that is larger than a rat), and he said, "I do not eat it, but I do not say that it is *haram* (unlawful)."

Abu E'isa said that this hadeeth is hasan sahib.

(4) Eating the hyena

1791- Ibn Abu Ammar reported that he asked Jaber (R.A.A.) about whether
the hyena is lawful to hunt. He said yes. Ibn Abu Ammar asked if he could eat it, and Jaber said yes. Ibn Abu Ammar said, "Did the Messenger of Allah say that?" He said yes.

Abu E’isa said that this hadeeth is Hasan Sahih.

1792 - Khuzaima Ibn Jaza’ asked the Messenger of Allah (S.A.W.) about eating the hyena. He (S.A.W.) asked, "Does anyone actually eat hyena?" Khuzaima then asked him about eating wolf. He (S.A.W.) answered, "Does anyone who has any goodness eat wolf?"

Abu E’isa said that the chain of this narration of this hadeeth is not that strong.

1792- Eating the horse meat

1793- Jaber narrated that the Prophet (S.A.W.) allowed them to eat horse meat and forbade them from eating donkey meat.

Abu E’isa said that this hadeeth is Hasan Sahih.
1794- Ali (R.A.A.) narrated that on the day of Khaibar the Messenger of Allah (S.A.W.) prohibited the pleasure marriage and eating donkey meat. Abu E’isa said that this hadeeth is hasan sahih.

1795- Abu Huraira (R.A.A.) narrated that the on the day of Khaibar Messenger of Allah (S.A.W.) made unlawful the eating of any fanged predator, an animal used as a target, and the donkey.

Abu E’isa said that this hadeeth is hasan sahih.

(7) Using the pottery of the disbelievers (those who worship idols)

1796- Abu Tha’alaba narrated that the Messenger of Allah (S.A.W.) was
asked about using the pottery of the Majous. He (S.A.W.) said, "Purify it by (exaggerating its) washing and then cook in it." He (S.A.W.) also prohibited eating any fanged animal.

1797 - Abu Tha'alaba Al-Khushani asked the Prophet (S.A.W.), "Oh Messenger of Allah, we live in a land of the people of the Book, so can we cook in their pots or drink from their jugs?" The Messenger of Allah (S.A.W.) said, "If you do not find anything else, then spray it with water." Then Abu Tha'alaba said, "We are in a land of hunting, so what should we do?" He (S.A.W.) said, "If you send out your trained dog, mention Allah's name, and then it kills the prey, you can eat from it. If the dog was not trained, but Allah's name was mentioned, you can also eat it. In addition, if you shoot your arrow, mention Allah's name, and you kill something, then you can eat it."

Abu E'isa said that this hadith is hasan sahih.
(8) The mouse that falls in ghee and dies

1798- Maimoona narrated that a mouse fell in some ghee and died. The Prophet (S.A.W.) was asked about it, and then he (S.A.W.) said, "Remove it and the ghee that surrounds it and then eat the rest."

Abu E'isa said that this hadeeth is hasan sahih.

(9) It is prohibited to eat or drink using the left hand

1799- Abdullah Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Not one of you should eat using his left hand nor he should drink using his left hand, because Satan eats with his left hand and drinks with his left hand."

Abu E'isa said that this hadeeth is hasan sahih.

1800- Salem narrated from his father who reported that the Messenger of Allah (S.A.W.) said, "If one of you eats, he should eat with his right hand and drink with his right hand, because Satan eats with his left hand and drinks with his left hand."

10 - Bab ma jaa fi luqiy al-’asabaih baydd al-akmal [M: 10, T: 10]
10. Licking the fingers after eating

1801- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When one of you eats, he should lick his fingers since he does not know which bite contains the blessings."

Abu E'isa said that this hadeeth is hasan gharib.

11. When a bite of food falls

1802- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "If one of you eats and a bite falls, then he should remove any doubtful things from it, eat it and never leave it for Satan."

1803- Anas narrated that whenever the Prophet (S.A.W.) ate some food, he would lick his three fingers and say, "If anyone’s bite falls he should remove any harm stuck to it, eat it and never leave anything for Satan." He (S.A.W.) also ordered them to wipe their plates clean and said, "You do not know which part of your food contains the blessings."

Abu E'isa said that this hadeeth is hasan gharib sahih.
1804- Um Asem reported that Nubaisha Al-Khair entered on them while they were eating from a plate and narrated that the Messenger of Allah (S.A.W.) said, "If someone eats from a plate and then licks it clean, the plate will ask for forgiveness for him."

Abu E'isa said that this hadeeth is gharib.

(12) It is hated to eat from the middle of the plate

1805- Ibn Abbas narrated that the Prophet (S.A.W.) said, "The blessings come down in the middle of the plate, so eat from the sides of it and not from the middle."

Abu E'isa said that this hadeeth is hasan sahih.

(13) It is hated eat garlic or onions

1806- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever eats from this," - he said the first time garlic and then he (S.A.W.) added garlic, onions, or the leek- "then he should not get near us in our mosques."
Abu E’isa said that this hadeeth is hasan sahih.

1807 - Jaber Ibn Samura reported that the Messenger of Allah (S.A.W.) stayed at Abu Ayoub’s home. He (S.A.W.) would eat something from Abu Ayoub’s food and then send the rest back. One day the Prophet (S.A.W.) sent the food back, and he (S.A.W.) had not eaten from it. When Abu Ayoub came to the Prophet (S.A.W.) and asked him about that, he (S.A.W.) said, "There was garlic in it." Abu Ayoub asked, "Is it unlawful?" He (S.A.W.) said, "No, but I hate it because of its smell."

Abu E’isa said that this hadeeth is hasan sahih.

1808- Ali (R.A.A.) narrated that eating garlic was made unlawful unless it was cooked.

1809- Ali (R.A.A.) reported that garlic should not be eaten unless it had been cooked.

Abu E’isa said that this hadeeth is not strong.
1810- Abu Yazid reported that his father narrated that Um Ayoub said that the Prophet (S.A.W.) stayed at their house. They fixed him food that contained some of those ingredients (garlic, onions, etc.), and he hated it to eat from it. He (S.A.W.) said to his companions, "You can eat from it. I am not like you, seeing as I am afraid that I will harm my companion (Jibril)."

Abu E’isa said that this hadeeth is hasan sahib gharib.

1811- Abu A’alia said that garlic is from the good foods provided by Allah (S.W.T.).

1812- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "Close the door, turn off the water, cover the food containers, and blow out the lanterns (before you sleep), because Satan cannot open a closed door, run water, or uncover a pot, and a little mouse could set the house on fire."

Abu E’isa said that this hadeeth is hasan saih.
1813 - Salem reported that his father narrated that the Messenger of Allah (S.A.W.) said, "Do not leave the fire burning in your homes when you go to sleep."

Abu E'isa said that this hadeeth is hasan sahih.

1814- It is hated to eat two dates in one bite

1815- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "If a house does not have any dates in it, then its people are hungry."

Abu E'isa said that this hadeeth is hasan sahih.
(18) Praising Allah for the food upon finishing

1816- Anas Ibn Malek (R.A.A.) that the Prophet (S.A.W.) said, "Allah (S.W.T.) is pleased with the servant that eats food, drinks something and praises Allah (S.W.T.) for them."

Abu E'isa said that this hadith is hasan.

(19) Eating with the leper

1817- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) took the hand of a leper and placed it in the plate with his and said, "Eat in the name of Allah and trust in Allah and depend on Him."

Abu E'isa said that this hadith is gharib.
The believer eats with one stomach
and the disbeliever eats with seven

1818- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "The infidel eats to fill seven stomachs, and the believer eats to fill one stomach."

Abu E'isa said that this hadith is hasan sahih.

1819- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was visited by a disbeliever. The Messenger of Allah (S.A.W.) ordered a sheep to be brought and milked for his guest. The sheep was milked, and the guest drank. It was milked another time and he drank, and then yet another time. He drank again and again until he had drunk the milk of seven sheep. The next morning, the man embraced Islam. The Messenger of Allah (S.A.W.) ordered a sheep to be milked for him. He drank the first time and was ordered another, but he could not finish drinking it. The Messenger of Allah (S.A.W.) said, "The believer drinks to fill one stomach, and the disbeliever drinks to fill seven stomachs."

Abu E'isa said that this hadith is hasan sahih gharib.
(21) The food of one person is enough for two

1820- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The food for two people is enough for three, and the food for three is enough for four."

Abu E'isa said that this hadith is hasan sahih.

Jaber and Ibn Omar both narrated that the Prophet (S.A.W.) said, "Food for one person is enough for two, and food for two is enough for four, and food for four is enough for eight."

(22) Eating the locust

1821- Abdullah Ibn Abu Awf was asked about eating locusts, and he said, "I have participated in six battles with the Prophet (S.A.W.) during which we had to eat locusts."
1823- Jaber Ibn Abdullah and Anas Ibn Malek both narrated that when the Prophet (S.A.W.) used to supplicate against the locusts, he would say, "Oh Allah, destroy the locust, kill its adults, take away its young, corrupt its eggs, cut off its strength and move away their mouths from our sustenance and foods. You are the One who answers the supplication."

One man asked, "Oh Messenger of Allah (S.A.W.), how do you supplicate to cut off the power of an army of Allah?" The Messenger of Allah (S.A.W.) said, "It is only a small part similar to the fish in the sea."

Abu E'isa said that this hadeeth is hasan gharib.

23) Eating the meat of an animal that eats filth and drinking its milk

1824- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited eating the meat of an animal that mainly eats filth or drinking its milk.

Abu E’isa said that this hadeeth is hasan gharib.
1825- Ibn Abbas narrated that the Prophet (S.A.W.) prohibited eating animals used as targets, drinking the milk of an animal that mainly eats filth, and drinking directly from the mouth of the jug.

Abu E'isa said that this hadith is hasan sahih.

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1826 - Qutada reported that Zahdam Al-Jarmi narrated that he visited Abu Musa while he was eating chicken. Abu Musa, "Approach and eat. I have seen the Messenger of Allah (S.A.W.) eat from it."

Abu E'isa said that this hadith is hasan.

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1827- Abu Musa reported that he saw the Messenger of Allah (S.A.W.) eat chicken.

Abu E'isa said that this hadeeth is hasan sahih.
(25) Eating the hubara

1828- Safeena narrated that he ate the meat of the hubara (a gray bird with a large neck and fairly long beak) with the Messenger of Allah (S.A.W.).

Abu E'isa said that this hadeeth is gharib.

(26) Eating barbeque meat

1829- Um Salam narrated that she offered the Messenger of Allah some barbequed meat, and he ate from it. He then went to prayers without performing ablution.

Abu E'isa said that this hadeeth is hasan sahih gharib.

(27) It is hated to eat while leaning on one's side

1830-Abu Juhaifa narrated that the Messenger of Allah (S.A.W.) said, "As for me, I do not eat while leaning on my side."

Abu E'isa said that this hadeeth is hasan sahih.
(28) The Prophet's love for sweets and honey

1831- A’isha (R.A.A.) narrated that the Prophet (S.A.W.) used to like to eat sweets and honey.

This hadeeth is hasan sahih gharib.

(29) It is encouraged to add water to the broth

1832- Abdullah Al-Muzani narrated that the Prophet (S.A.W.) said, "Whoever buys meat should make a lot of broth. If someone does not have meat but found some broth, then it is for him as if he had found some meat."

Abu E’isa said that this hadeeth is gharib.

1833- Abu Tharr narrated that the Messenger of Allah (S.A.W.) said, "Do not belittle any good deed that you do. Whoever cannot find any other good deed to perform should meet his brother with a cheerful face. Also, if you buy
meat and cook it, then add more (water) to its broth and give some to your neighbor."

Abu E’isa said that this hadeeth is hasan sahih.

30 - باب ما جاء في فضله التريد [M: 31, T: 31]

1834 - حدثنا محمد بن المثنى محمد بن جعفر حدثنا شعبة عن عمرو بن مروة عن مروة الهذلياني، عن أبي موسى عن النبي ﷺ قال: "اكمل من الرجالي كبير، ولي بكمل من النساء إلا مرتين بناء عمران وأبيه امرأة فرعون، وفضل عائشة على النساء كفضل التريد على نائر الطعام".

قال: وفي الباب عن عائشة وأنس;

هذا حديث حسن صحيح.

(30) The merit of porridge made from meat

1834- Abu Musa (R.A.A.) narrated that the Prophet (S.A.W.) said, "Many men have reached the point of perfection, but from among women only Miriam Bint Imran and Asia, the wife of Pharaoh, have reached the point of perfection. Moreover, the superiority of A’isha over the rest of the women is like the superiority of porridge with meat over the rest of food."

Abu E’isa said that this hadeeth is hasan sahih.

31 - باب ما جاء أن قال: أنهصوا اللحم نهساً [M: 32, T: 32]

1835 - حدثنا أحمد بن مينيب حدثنا سفيان بن عبيد الله عن عبد الكريم أبي أمية عن عبد الله بن الحارث قال: "رزوقي، أبي قد خدع أناسًا، فهم صفوًا بن أمية، فقال إبن رسول الله ﷺ قال: "أنهصوا اللحم نهساً (أنهصوا اللحم نهساً) فإنه أهذا وأمرأة".

قال: وفي الباب عن عائشة وأبي مزيرة.

وهذا حديث لا تعترف إلا من حديث عبد الكريم. وقد تكمل بعض أهل العلم في عبد الكريم المعلم منهم أبو بكر السحيمي، من قبل حافظه.

(31) Taking smaller bites of meat

1835- Safwan Ibn Ummairah narrated that the Messenger of Allah (S.A.W.) said, "Eat little bites of meat (and chew it well), because it is better and easier to digest."

Abu E’isa said that this hadeeth is known through one chain, and one of the narrators did not memorize well.
The Prophet (S.A.W.) cut meat with a knife

1836- Amr Ibn Ummiah Ad-Damri narrated that he saw the Prophet (S.A.W.) cut a piece of meat from the shoulder of a sheep and eat from it. He then went to the prayers without performing ablution.

Abu E'isa said that this hadith is hasan sahih.

The meat liked most by the Messenger of Allah (S.A.W.)

1837- Abu Huraira narrated that the Prophet (S.A.W.) was once brought some meat. He (S.A.W.) was given the leg which he liked the most. He took little bites from it.

Abu E'isa said that this hadith is hasan sahih.

A'isha (R.A.A.) narrated that the meat from the leg was not really the most liked by the Messenger of Allah (S.A.W.). However he would rarely eat
meat, so when he did he would be eager to eat from the part that was done first and that would usually be the leg.

Abu E'isa said that this hadeeth is gharib.

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(34) Vinegar

1839 - Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "The best condiment is vinegar."

1840- There is another narration of the same above hadeeth by Jaber (R.A.A.).

Abu E'isa said that the second narration is stronger than the first.

1841 - A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best condiment is vinegar."

Abu E'isa said that this hadeeth is hasan sahih gharib.
1842- Um Hani Bint Abu Taleb reported that the Messenger of Allah (S.A.W.) once visited her and asked, "Do you have anything to eat?" She said, "Nothing except for a piece of bread and vinegar." He (S.A.W.) said, "Give it to me. A house is not empty of good condiments if there is vinegar in it."

Abu E’isa said that this hadith is hasan gharib.

1843- Eating watermelon and dates

A’isha (R.A.A.) narrated that the Prophet (S.A.W.) used to like eating palm fruits with watermelon.

Abu E’isa said that this hadith is hasan gharib.

1844- Eating leeks with palm fruit

Abdullah Ibn Jafar reported that the Prophet (S.A.W.) used to eat leeks with palm fruits.

Abu E’isa said that this hadith is hasan sahih gharib.
1845- Anas narrated that a group of people from the tribe of U’rayna arrived in Medina, but could not stay there. The Prophet (S.A.W.) sent them along with the camels of zakat and told them to drink from their urine and milk.

Abu E’isa said that this hadith is Hasan Sahih Gharib.

(38) Performing ablution before and after eating

1846- Salman (R.A.A.) reported that he had read in the Torah that the blessing of the food is in performing ablution before one eats. He mentioned that to the Prophet (S.A.W.) and told him what he read in the Torah. The Messenger of Allah (S.A.W.) said, "The blessing of the food is in performing ablution before one eats and performing ablution after one eats."

Abu E’isa said that this hadith is known through one chain of narrators, and one of its narrators causes the hadith to be weak.
(39) Not having to perform ablution before eating

1847- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once walked out of the water closet and was offered some food. They asked him, "Should we get you water to perform ablution?" He (S.A.W.) said, "I was ordered to perform ablution when I get up to pray."

Abu E’isa said that this hadeeth is hasan sahib.

(40) Saying Bismillah before eating

1848- I’krash Ibn Thoua’aib narrated that the family of Murra sent him with the zakat from their money to the Messenger of Allah (S.A.W.). When he arrived in Medina, the Prophet (S.A.W.) was sitting among his companions from the immigrants and the Ansar. He (S.A.W.) took I’krash by the hand to the house of Um Salama. He (S.A.W.) asked her, "Is there any food?" They were brought a plate full of porridge made with boneless meat and started eating from it. I’krash ate from all around the plate, and he (S.A.W.) was eating only from in front of him. He (S.A.W.) took his right hand with his left hand and said, "Oh I’krash, eat from one place. It is only one food." Then they were brought another plate with different kinds of palm fruits. I’krash ate from in front of him, and the Messenger of Allah (S.A.W.) ate from different sides of
the plate. He (S.A.W.) said, "Oh I'krash, eat from wherever you please. There is more than one kind." Then they were brought water, and the Messenger of Allah (S.A.W.) washed his hands. With the wetness from his palms, he (S.A.W.) wiped over his face, his arms, and his head. He said, "Oh I'krash, this ablution is to be done after eating what the fire has changed (i.e. cooked)."

Abu E'isa said that this hadith is gharib and that it is only known through Abu Al-A'ala Ibn Al-Fadl. Moreover, this is the only hadith ever reported through I'krash.

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1849- Abu Taloot entered upon Anas Ibn Malek who was eating pumpkin. He was saying, "What a plant! I love you because the Messenger of Allah (S.A.W.) used to love you."

Abu E'isa said that this hadith is gharib.

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1850- Anas Ibn Malek (R.A.A.) narrated that he saw the Messenger of Allah (S.A.W.) pick out pumpkin from around the dish. At that moment Anas began to like pumpkin.

Abu E'isa said that this hadith is hasan sahih.

Also it has been narrated that Anas saw pumpkin in front of the Messenger (S.A.W.), so he asked, "What is that?" He (S.A.W.) said, "It is pumpkin. We increase our food with it."
1851- Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Eat (olive) oil and rub your skin with it because it is from a blessed tree."

Abu E'isa said that this hadeeth is mursal.

1852- Abu Aseed narrated that the Prophet (S.A.W.) said, "Eat (olive) oil and rub your skin with it because it is from a blessed tree."

Abu E'isa said that this hadeeth is gharib.

1853- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "If one of you is served some hot and steamy food by his servant, then he should take the servant by the hand and seat him next to him. If the servant refuses to sit down, then he should remove some food and feed it to the servant."

Abu E'isa said that this hadeeth is hasan sahih.
(44) The merit of feeding the poor

1854 - Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Spread peace, feed the poor, and strike the (disbelieving) enemy, and then you will enter Paradise."

Abu E'isa said that this hadeeth is hasan sahih gharib.

1855 - Abdullah Ibn Amr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Worship the Merciful, feed the poor, and spread peace, and you will enter Paradise in peace."

Abu E'isa said that this hadeeth is hasan sahih.

(45) The benefit of eating dinner

1856 - Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "Have dinner even if it is as little as a palm full. Not eating dinner causes us to get older (faster)."

Abu E'isa said that this hadeeth is untrue and known through one chain. One of the narrators, A'nbasa, weakens this hadeeth.
(46) Saying Bismillah when starting to eat

1857 - Omar Ibn Abu Salama reported that he visited the Messenger of Allah (S.A.W.), and he (S.A.W.) had food. He (S.A.W.) said, "Oh son! Approach, say Bismillah, eat with your right hand, and eat from what is next to you."

1858 - Hadith regarding eating with six of his companions. An Arab Bedouin man came and ate everything in two bites. The Messenger of Allah (S.A.W.) said, "Had he said Bismillah, it would have been sufficient for everyone."

Abu E'isa said that this hadeeth is hasan sahib.
(47) It is hated to sleep with the smell of fat still on the hands

1859 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Satan is a feeler and a licker, so beware of him. So if one of you sleeps with the smell of fat still on his hands and something happens to him at night, then he should only blame himself."

Abu E'isa said that this hadeeth is gharib.

1860 - Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "If someone goes to sleep with a smell of fat still on his hands and something (bad) happens to him, he should only blame himself for it."

Abu E'isa said that this hadeeth is Hasan gharib.
The Book of drinks

(1) The wine drinker

1861- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Anything that affects the mind is wine, and anything that affects the mind is unlawful. Whoever drinks wine in this life and dies addicted to it will never drink it in the Hereafter."

Abu E'isa said that this hadeeth is hasan sahih.

1862- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whenever someone drinks wine, his prayers will not be accepted for forty mornings. If he repents, Allah will accept his repentance. However if he goes back to drinking then Allah will not accept his prayers for forty more mornings. If he repents again, Allah (S.W.T.) will accept his repentance. Again,
if he goes back to drinking then Allah will not accept his prayers for forty mornings. Once again, if he repents, Allah (S.W.T.) will accept his repentance. If for a fourth time he goes back to drinking, then Allah (S.W.T.) will not accept his prayers for forty mornings. This time if he repents, Allah will not accept his repentance and will make him drink from the river of Khabal (in the Hereafter).

Ibn Omar (R.A.A.) was asked, "Oh Abu Abdurrahman, what is the river of Khabal?" He (R.A.A.) said, "A river running with the puss of the people of the Hellfire."

Abu E'isa said that this hadeeth is hasan.

(2) Any intoxicant is unlawful

1863- A'isha (R.A.A.) reported that the Prophet (S.A.W.) was asked about a certain drink, and he (S.A.W.) said, "Any drink that affects the mind is unlawful."

Abu E'isa said that this hadeeth is hasan sahih.

1864- Ibn Omar (R.A.A.) narrated that he heard the Prophet (S.A.W.) say, "Everything that affects the mind (an intoxicant) is unlawful."

Abu E'isa said that this hadeeth is hasan.
1865- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If a lot of a substance is intoxicating, then a little bit of it is unlawful."

Abu E'isa said that this hadeeth is hasan gharib.

1866- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Every intoxicant is unlawful. If in abundance it is intoxicating, then a handful is unlawful."

Abu E'isa said that this hadeeth is Hasan.

1867- A man came to Ibn Omar (R.A.A.) asking about the wine keg and whether the Messenger of Allah (S.A.W.) had prohibited it or not. Ibn Omar said that he (S.A.W.) had. Tawoos reported saying, "By Allah, I heard it from him (Ibn Omar)."
Abu E'isa said that this hadeeth is hasan sahih.

(5) It is hated to make wine in a dried gourds, pitchers, and hollow stumps

1868- Zadan (a Persian man) asked Ibn Omar (R.A.A.) about which containers the Messenger of Allah (S.A.W.) had prohibited Muslims to use. He also asked Ibn Omar to name the jars with their Arabic names and then explain the name. Ibn Omar (R.A.A.) said, "The Messenger of Allah (S.A.W.) prohibited using the hantama which is a green colored pitcher, and the qara'a which is a dry gourd. He (S.A.W.) also prohibited the use of a container made from the hollow stump of the palm tree whether it had been woven or hollowed. Finally he prohibited the muzaffat which is a varnished jar. However, he ordered us to ferment in leather water bags."

Abu E'isa said that this hadeeth is hasan sahih.

(6) It is permitted to ferment in small bags

1869- Buraida narrated that the Messenger of Allah (S.A.W.) said,
"Previously I prohibited you from fermenting anything in small bags. However, the container does not make anything lawful or not. Every intoxicant is unlawful."

Abu E’isa said that this hadith is hasan sahih.

1870 - Haditha Muhammad bin Uthman narrated, Abu Dhabi bin Abdul Malik bin Ulwain. The Prophet (S.A.W.) said: "I have prohibited you from fermenting in small bags."

Abu E’isa said that this hadith is hasan sahih.

1870- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) at first prohibited the use of small bags. The Ansar complained to him and said, "We do not have any other containers." He said, "Well then, you can."

Abu E’isa said that this hadith is hasan sahih.

(7) Fermenting in leather sacks

1871- A’isha (R.A.A.) narrated that they used to ferment for the Messenger of Allah (S.A.W.) in a leather sack that had a nozzle at its top. They would leave it in the morning, and he would drink it in the evening or they would leave it at night, and he would drink it in the morning (not long enough to become wine)."

Abu E’isa said that this hadith is gharib.

8 - Bab Mawajah Fi Al-Antiath Fil-Esqa [M: 8, T: 8]

1872 - Haditha Muhammad bin Uthman narrated, Abu Dhabi bin Abdul Malik bin Ulwain. The Prophet (S.A.W.) said: "I have prohibited you from fermenting in small bags."

Abu E’isa said that this hadith is hasan sahih.
(8) The grains that are used for wine

1872- An-Nu'man Ibn Bashir narrated that the Messenger of Allah (S.A.W.) said, "Wheat can be turned into wine, barley can be turned into wine, dates can be turned into wine, raisins can be turned into wine, and honey can be turned into wine."

Abu E'isa said that this is a gharib hadeeth.

1873- Ibn Omar reported the same hadeeth from Omar (R.A.A.).

1874- There is also another chain of narrators narrating the same hadeeth from Ibn Omar from Omar.

1875- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "From these two trees wine is made; the palm tree and the vine."

Abu E'isa said that this hadeeth is hasan sahih.
(9) It is hated to mix dried dates with fresh ones

1876 - Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited mixing dried dates with fresh ones and fermenting them. Abu E'isa said that this hadeeth is hasan sahih.

1877 - Abu Said narrated that the Prophet (S.A.W.) prohibited mixing dried dates with fresh ones. He (S.A.W.) also prohibited raisins being mixed with fresh dates, and he prohibited fermenting in kegs. Abu E'isa said that this hadeeth is hasan sahih.

(10) It is hated to drink anything from gold or silver jugs

1878 - Ibn Abu Laila narrated that Huthaifa asked for water and a person brought him water in a silver jug. Huthaifa threw the jug at the man, because he had already ordered the man not to use it, but he had refused to comply. He also said that the Messenger of Allah (S.A.W.) had prohibited drinking in gold or silver jugs and wearing silk or brocade. He (S.A.W.) also said, "Those things are for other people in this life, and they are yours in the Hereafter."

Abu E'isa said that this hadeeth is hasan sahih.
(11) It is prohibited to drink while standing

1879- Anas (R.A.A.) narrated that the Prophet (S.A.W.) prohibited men from drinking while standing. He (S.A.W.) was asked, "What about eating?" He (S.A.W.) said, "That is even worse."

Abu E'isa said that this hadeeth is hasan sahih.

1880- Al-Jaroud Ibn Al-Moua'ala narrated that the Prophet (S.A.W.) prohibited drinking while standing.

Abu E'isa said that this hadeeth is gharib hasan.

(12) The permission to drink while standing

1881- Ibn Omar (R.A.A.) narrated that during the time of the Messenger of Allah (S.A.W.) they used to eat while they were walking and drink while they were standing.

Abu E'isa said that this hadeeth is sahih gharib.
1882 - Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) drank from the water of Zamzam while standing.

Abu E'isa said that this hadith is hasan sahih.

1883 - Shuaib narrated that he saw the Messenger of Allah (S.A.W.) drink while standing and sitting.

Abu E'isa said that this hadith is hasan sahih.

1884 - Anas Ibn Malek (R.A.A.) narrated that when he drank from a jug, the Prophet (S.A.W.) would take three breaths (three separate sips). He said, "It is healthier and quenches thirst better."

Abu E'isa said that this hadith is hasan sahih.
The Book of drinks

Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not drink in one gulp similar to what the animals do. Instead drink in two or three sips. Say Bismillah before you drink and praise (thank) Allah (S.W.T.) when you finish."

Abu E'isa said that this hadeeth is gharib.

Drinking in two breathings (sips)

Ibn Abbas (R.A.A.) narrated that when the Prophet (S.A.W.) drank he would take two breaths (i.e. sips).

Abu E'isa said that this hadeeth is gharib.

It is hated to blow into the drink

Abu Said Al-Khudri narrated that the Prophet (S.A.W.) prohibited blowing into the drink. A man said that sometimes there could be some harm in the jug. He (S.A.W.) said, "Pour it out." The man said that his thirst was not quenched with only one sip. He (S.A.W.) said, "Then (as you drink) hold the jug a little distance from your mouth."
Abu E'isa said that this hadeeth is hasan sahih.

1888 - حَدَّثَنَا بِنُطْفَةُ، حَدَّثَنَا مُسْلِمُ بْنُ عَبْدِ الْأَسِيِّدِ، عَنْ عَبْدُ الْمَلِكِ الْبَطَّالِيِّ عَنْ عَكْرُومَةَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ، قَالَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَبْدَأَ فِي الإِلَانَاءِ أَوْ يَفْتَنَّ فِيهَا.
قال أبو عبيسا: هذا حديث حسن صحيح.

1888- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) prohibited breathing into the jug or blowing in it.
Abu E'isa said that this hadeeth is hasan sahih.

1889- Qutada narrated that the Messenger of Allah (S.A.W.) said, "When one of you drinks he should not breathe into the jug."
Abu E'isa said that this hadeeth is hasan sahih.

(16) It is hated to breathe into the jug

1890- Abu Said (R.A.A.) narrated that he (S.A.W.) prohibited turning the water leather bags upside down (in order to drink from their mouths).
Abu E'isa said that this hadeeth is hasan sahih.
The Book of drinks

(18) It is permitted to do the above

1891- Abdullah Ibn Unais narrated that he saw the Prophet (S.A.W.) go up to a leather water bag that was hung near him. He turned it upside down and drank from its mouth.

The chain of narrators of this hadeeth is not strong, and there is a weak link in it.

1892- Abdurrahman Ibn Abu Umra narrated from his grandmother Kabsha that the Messenger (S.A.W.) visited her once and drank from a leather water bag hanging near him while he was standing. Kabsha got up and held the spout to stop the water.

Abu E’isa said that this hadeeth is hasan sahih gharib.

(19) The two sitting on the right get to drink first

1893- Anas (R.A.A.) narrated that the Prophet (S.A.W.) was once brought some milk that was mixed with water. There was a Bedouin man was sitting on his right, and Abu Bakr was sitting on his left. He (S.A.W.) drank and gave the jug to the Bedouin on his right and said, "The one to the right and then the one to his right."

Abu E’isa said that this hadeeth is hasan sahih.
20 - باب ما جاء أن ساقي القوم آجرهم شرباً [م: 20، ت: 20]

1894 - حذفنا قتيبة، حذفنا حماد بن ربيع عن ثابت البصري عن عبد الله بن رباح عن
أبي قتادة عن النبي ﷺ قال: «ساقي القوم آجرهم شرباً» قال: وفي الباب عن ابن أبي
أوفى.

قال أبو عيسى: هذا حديث حسن صحيح.

(20) The one who passes the drink to the congregation is the last one to drink

1894- Abu Qutada reported that the Prophet (S.A.W.) said, "The one who passes the drinks is the last one to drink."

Abu E'isa said that this hadeeth is hasan sahih.

21 - باب ما جاء أي الشراب كان أحب إلى رسول الله ﷺ[م: 21، ت: 21]

1895 - حذفنا ابن أبي عمر، حذفنا سفيان بن عبادة عن عمّر بن الزهري عن عروة
عن عائشة قالت: «كان أحب الشراب إلى رسول الله ﷺ الحلو الباردة».

قال أبو عيسى: هكذا رواه عبيد بن عبد الوهاب عن ابن عبيدة. يثبت هذا عن عمّر بن الزهري
عن عروة عن عائشة. والصحيح ما روى الزهري عن النبي ﷺ مرسلاً.

(21) The drink most liked by the Messenger of Allah (S.A.W.)

1895- A'isha (R.A.A.) narrated that the drink most liked by the Messenger of Allah (S.A.W.) was the sweet, cold one.

Abu E'isa said that this hadeeth is mursal.

1896 - حدثنا أحمد بن محمد، حدثننا عبد الله بن المبارك، حدثنا عمّر بن يونس
عن الزهري: "أنا النبي ﷺ سئل: أي الشراب أطيب؟ قال: الحلو الباردة".

قال أبو عيسى: وهذا روى عبد الزهراوي عن عمّر عن الزهري عن النبي ﷺ
مرسلًا. وهذا أصح من حديث ابن عبيدة.

1896- Az-Zuhri narrated that the Messenger of Allah (S.A.W.) was asked which drink was most liked by him, and he (S.A.W.) said, "The sweet and the cold."

This hadeeth is also mursal.
كتاب البر والصلاة
عن رسول الله ﷺ
1 - باب ما جاء في بُرٍّ الْوَالِدِينِ [م: 1، ت: 1]


قال: وفي البلاء عن أبي هريرة وعبد الله بن عمرو وعائشة وأبيذاراء.
قال أبو عيسى: وتهكَّن بْن حكيم هو أبو معاوية بِن حِيدَة الفَضِّيُّ.

وهذا حديث حسن.

وقد تكلَّم مُهتمًا في تهكَّن بن حكيم، وهو لقيته عند أهل الحديث، وروى عنه معاَمَرٌ وسفيان الثوري وعمادٌ بن سلمة وغير واحدٍ من الأئمة.

The Book of keeping contact
with relatives and treating them well
As narrated from the Messenger of Allah (S.A.W.)

(1) Being good to parents

1897- Bahz Ibn Hakeem reported that his father narrated that his father asked the Messenger of Allah (S.A.W.) who he should treat the best. He (S.A.W.) said, "Your mother." He said, "Then who?" The Messenger of Allah (S.A.W.) answered, "Your mother." He repeated, "Then who?" The Prophet (S.A.W.) said, "Your mother." Again he asked, "Then who?" He (S.A.W.) said, "Your father, then the nearest (relative) and the next nearest."

Abu E'isa said that this hadeeth is hasan.
(2) Another hadith on the subject

1898 - Ibn Mas’oud narrated that he asked the Messenger of Allah (S.A.W.) about which deed is the best. He (S.A.W.) said, "Praying on time." Ibn Mas’oud asked, "Then what, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Being good to your parents." He asked, "Then what, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Jihad for the sake of Allah (S.W.T.)." Ibn Mas’oud said, "Then he (S.A.W.) did not say any more, but had I asked him for more he would have said more."

Abu E’isa said that this hadith is hasan sahih.

(3) The rewards one gets if the parents are pleased with him/her

1899 - Abu Ad-Dardaa’ narrated that a man came to him and asked, "I have a wife, and my mother is asking me to divorce her." Abu Ad-Dardaa’ said, "I heard the Messenger of Allah (S.A.W.) say, 'The parent is the middle gate of paradise. It is up to you if you want to lose that gate or keep it.'" Ibn Abu Omar who was one of the narrators was not sure whether he said mother or father.

This hadith is sahih.


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1900- Abdullah Ibn Amr narrated that the Prophet (S.A.W.), "The pleasure of Allah (S.W.T.) lies in the pleasure of the father and the wrath of Allah (S.W.T.) lies in the displeasure of the father."

Abu E'isa said that this hadeeth is mawquf which means that he did not hear it directly from the Prophet (S.A.W.).

4 - Bab ma jaa' fee Qawwi al-Walidin (M: 4, T: 4)

1901 - Haditha Humaida ben Musa'eedah, Haditha anhuma yushurun min al-mufassal Haditha al-Habririyya al-Hunaymi:

Abd al-Rahman bin Abu Bakr anhoteru'na Abu Yasir bin Abi Jahl. Qala: Rasoolu'lllah: "Allah ke ai Rabbukum?" Yawali: "Allah ke ai Rabbukum?" Qala: "Allah ke ai Rabbukum?"

Abu E'isa said that this hadeeth is hasan sahib.

(4) Severing the relations with one's parents

1901- Ibn Abu Bakra narrated that the Messenger of Allah (S.A.W.) said, "Shall I tell you about the gravest of the major sins?" They said, "Yes, oh Messenger of Allah (S.A.W.)!" He (S.A.W.) said, "Associating others with Allah (S.W.T.) and being undutiful to one's parents." He (S.A.W.) was leaning on his side, so he sat up straight and said, "And bearing false witness or speaking deceptively." Abu Bakra said that he (S.A.W.) kept repeating the last statement until they said (to themselves), "We wished that he would not say it again."

Abu E'isa said that this hadeeth is Hasan Sahih.
1902- Abdullah Ibn Saad narrated that the Messenger of Allah (S.A.W.) said, "It is a major sin for someone to cuss out his parents." They asked, "How is it possible that someone would cuss out his own parents?" He (S.A.W.) said, "Yes it is. When a man cusses out someone else's father, the other then will cuss out the first man's father, or if he cusses out someone else's mother, the other person then cusses out the first man's mother."

Abu E'isa said that this hadeeth is hasan sahih.

(5) Being good to the friend of a parent

1903- Ibn Omar (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The best of the good deeds is for one to keep a good relationship with his father's friends."

Abu E'isa said that the chain of this hadeeth is sahih.

(6) Being good to the aunt (from the mother's side)

1904- Al-Baraa' Ibn Azeb narrated that the Messenger of Allah (S.A.W.) said, "The aunt is ranked the same as the mother."

This hadeeth is sahih.
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Ibn Omar (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I have committed a grave sin, is there repentance for me?" He (S.A.W.) said, "Do you have a mother?" The man said no. The Messenger of Allah (S.A.W.) asked, "Do you have an aunt?" The man said yes. He (S.A.W.) said, "Go and be good to her."

There is another narration of the same hadeeth but not from Ibn Omar, and the other narration is truer than the above one.

(7) The supplication of the parents

1905- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Three supplications are definitely answered; the supplication of the oppressed, the supplication of the traveler, and the supplication of the father against his son."

Others have narrated this hadeeth.

(8) The rights of the parents

1906- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "No son could ever repay his father, except if the son finds out that the
father has become a slave and he frees him."

Abu E'isa said that this hadith is hasan.

(9) Severing relations with the kin

1907 - Abu Salama reported that the Abu Ar-Raddad Al-Laithi got sick, so Abdurrahman Ibn Ouf paid him a visit. Al-Laithi said, "The best among men and the best to his kin are those whom you know, oh Abu Muhammad." Abdurrahman said, "I have heard the Messenger of Allah (S.A.W.) say that Allah (S.W.T.) said, 'I am Allah, and I am the Merciful. I created the uterus (Ar-Rahem), and I derived its name from My attribute (Ar-Rahman, the Merciful). Whoever connects (treats well) his blood kin, I will connect with him, and whoever severs (relations with) his blood kin, I will sever (ties with) him.'" Abu E'isa said that this hadith is hasan.

(10) Keeping the good relations with the close kin

1908 - Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "The one
considered to treat his close kin well is the not the one who waits for his kin to be good to him so that he can be good to them. It is the one who treats his close kin well even if they are severing relations (ties) with him."

Abu E’isa said that this hadeeth is hasan sahih.

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Abu E’isa said that this hadeeth is hasan sahih.

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Abu E’isa said that it is very weak and that Omar Ibn Abdulaziz could not have heard it from Khawla.

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Abu E’isa said that this hadeeth is hasan sahih.

(11) Loving one’s child

Omar Ibn Abdulaziz reported that a good woman, Khawla Bint Hakeem, narrated that one day the Messenger of Allah (S.A.W.) went out carrying one of his grandsons. He (S.A.W.) said, "You will be a cause for people to be stingy with you, cowards (in helping you to be victorious), and ignorant in how to deal with you, even though you are like the sweet basil of Paradise."

Abu E’isa said that it is very weak and that Omar Ibn Abdulaziz could not have heard it from Khawla.

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Abu E’isa said that this hadeeth is hasan sahih.
1911- Abu Huraira (R.A.A.) narrated that Al-Aqraa' Ibn Habes saw the Prophet (S.A.W.) kissing Al-Hasan. (Ibn Abu Omar did not know for sure whether it was Al-Hussein or Al-Hasan.) Ibn Habes said, "I have ten children, and I have never kissed any of them." The Messenger of Allah (S.A.W.) said, "It is for sure that whoever does not show mercy towards people that they will not have mercy towards him."

Abu E'isa said that this hadeeth is hasan sahib.

(12) Being merciful with a child

1912- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Whoever has three daughters, three sisters, two daughters or two sisters, and he is a good companion (supporter) to them and fears Allah (S.W.T.) in how he treats them will have Paradise."

Abu E'isa said that this hadeeth is gharib.

(13) Spending on the daughters and sisters

1913- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Whoever has three daughters, three sisters, two daughters or two sisters, and he is a good companion (supporter) to them and fears Allah (S.W.T.) in how he treats them will have Paradise."

Abu E'isa said that this hadeeth is gharib.
1913- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Any of you who has three daughters or three sisters, and he treats them well, will enter Paradise."

1914- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever was tried with daughters and persevered in raising them well, then they will be his shield from the Hellfire."

Abu E'Iisa said that this hadeeth is hasan.

1915- A'isha (R.A.A.) narrated that a woman visited her with her two daughters. She asked for food and all that A'isha (R.A.A.) had was one date. She (R.A.A.) gave it to her, and the woman divided the date between her two daughters, and she did not eat. As she left the Prophet (S.A.W.) entered, so A'isha (R.A.A.) told him what had happened. He (S.A.W.) said, "Whoever is tried with daughters, they will be a cover for him from the Hellfire."

Abu E'Iisa said that this hadeeth is Hasan Sahih.

1916- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever supports two girls, he and I will enter Paradise like this," and he held
his two fingers together.

Abu E'isa said that this hadeeth is hasan gharib.

14. باب ما جاء في رحمة البيم وكفالة [م: 14، ت: 14]

1917 - حدثنا سعيد بن يعقوب الطالباني حدثنا المعمتم بن سليمان، قال: سمعت أبي يتردد عن حنث عن عكرمة بن أبي عباس أن النبي ﷺ قال: "من قبض بنيما من بين المسلمين إلى طعامه وشرابه أدخله الله الجنة البتعة إلا أن يعمل دينه لا يغير له".

قال وفيه أبو عبيدة وأخبره هو حسن بن قيس وهو أبو علي الرحمي. وسليمان النجيمي.

قوله: حنث، وهو ضعيف عند أهل الحديث.

(14) Being merciful with the orphan and fostering him

1917 - Ibn Abbas narrated that the Prophet (S.A.W.) said, "If someone takes in an orphan from among the Muslims into his food and drink (meaning into his house), Allah (S.W.T.) will reward him with Paradise unless he commits an unforgivable sin."

Abu E'isa said that this hadeeth is weak.

1918 - Sahl Ibn Saad narrated that the Messenger of Allah (S.A.W.) said, "I am in Paradise with the one who fosters an orphan like this," and he held together his index and his middle finger.

Abu E'isa said that this hadeeth is hasan sahih.

15. باب ما جاء في رحمة الصبيان [م: 15، ت: 15]

1919 - حدثنا محمد بن مروؤف البصري حدثنا عبيد بن واقد عن زربئي، قال: سمعت أنس بن مالك يقول: "جاء شيخ يبرد النبي ﷺ، فأبطأ القوم عليه أن يسوقوا له، فقال النبي ﷺ: الأنس متًا من لم يرحم مصيرًا ولا يوفر كبرانا".

قال: وفيه أبو عبيدة عن عبد الله بن عمرو وأبي هريرة وأبي عباس وأبي أمامة.

قال أبو عبيدة: هذا حديث غريب، وربّني له أحاديث متّاكدة عن أنس بن مالك وغيره.

(15) Being merciful with the boys

1919 - Zarbi reported that he had heard Anas Ibn Malek say that an old man
came asking for the Prophet (S.A.W.). People did not respond fast enough to make a way for him. The Prophet (S.A.W.) said, "He is not one of us who does not treat our young with kindness and treat our elderly with respect."

Abu E'isa said that this hadeeth is gharib.

Shuaib narrated that the Messenger of Allah (S.A.W.) said, "He is not one of us who is not kind to our young and does not recognize the honor (we should have) for our elderly."

Abu E'isa said that this hadeeth is hasan gharib.

1920- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "He is not one of us who is not kind to our young and does not recognize the honor (we should have) for our elderly."

Abu E'isa said that this hadeeth is hasan gharib.

Scholars said the meaning of "He is not one of us..." is that he does not follow our tradition (Sunnah) or our manners.

16 - Bāb  Ma Jā'ī Fa'īl Rāhīma l-Nās [M: 16, T: 16]

1922- خالد حدثنا عبد الله بن عمر يقول: "ليس من الله "من لم يرحم الناس لا يرحم الله". قال أبو عبيدة: هذا حديث صحيح. قال وفي البال عن عبيد الرحمن بن عفو وأبي سعيد بن عمرو وأبي هريرة وعبد الله بن عمر.
Having mercy on the Muslims

1922- Jarir Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "He who does not have mercy on people will not receive mercy from Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahih.

1923- Abu Huraira (R.A.A.) narrated that he heard Abu Al-Qasem (S.A.W.) say, "Mercy is not ripped out except from an evil person."

Abu E'isa said that this hadeeth is hasan.

1924- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "The ones who have mercy on others will receive the mercy of the Merciful. So have mercy on those on Earth and the One in Heavens will have mercy on you. Ar-Rahem (the uterus) is derived from Ar-Rahman (the Merciful), thus whoever connects it (by being good to his kin), Allah will be his connection, and whoever severs it will be severed from Allah."

Abu E'isa said that this hadeeth is hasan sahih.
1925- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The religion is to give advice," and he said it three times. They asked, "Oh Messenger of Allah how is that?" He (S.A.W.) said, "In regards to Allah (by being sincere in worshipping Him), His Book (by believing in it and acting upon it), the leaders of the Muslims (by aiding them and help them stay on the straight path) and their public (by attending to their interests and guiding them)."

Abu E'isa said that this hadeeth is hasan sahib.

1926- Jarir Ibn Abdullah (R.A.A.) narrated, that he had pledged his allegiance to the Messenger of Allah with the agreement to establish the prayers, pay the zakat, and give advice to every Muslim.

He said that this hadeeth is also hasan sahib.

1927- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Muslim is the brother of the Muslim. He does not betray him, be dishonest with him, or put him down. All of a Muslim is unlawful to another Muslim; his honor, his wealth, and his blood. The fear of Allah is here (he pointed towards his heart). It is evil enough for one Muslim to belittle his Muslim brother."

Abu E'isa said that this hadeeth is hasan gharib.
1928- Abu Musa Al-Asha'ari narrated that the Messenger of Allah (S.A.W.) said, "The believer is to the believer like one building block; each part strengthens the whole block."

Abu E'isa said that this hadeeth is hasan sahih.

1929- Abu Hurairah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Each one of you is the mirror of his brother. If he sees anything harming him, then he should remove it."

Abu E'isa said that the narrator Yehya Ibn Ubaidullah dropped this hadeeth to the weak rank.

1930- Abu Hurairah (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone eases one of the disasters of this life for another Muslim, Allah (S.W.T.) will ease one of his crises on the Day of Resurrection. Also if someone lifts a hardship for someone in this life, Allah will lift his in this life and in the Hereafter. If someone covers up the faults of a Muslim in this life, Allah will
cover his faults in this life and in the Hereafter. Allah is His servant's support as long as His servant supports his brother."

Abu E‘isa said that this hadeeth is hasan.

(20) Defending the honor of another Muslim

1931- Abu Ad-Dardaa’ narrated that the Prophet (S.A.W.) said, "If someone defends the honor of his brother, Allah will protect his face from the Hellfire on the Day of Resurrection."

Abu E‘isa said that this hadeeth is hasan.

(21) It is hated to forsake the Muslim brother

1932- Abu Ayoub Al-Ansari narrated that the Messenger of Allah (S.A.W.) said, "It is unlawful for a Muslim to forsake his brother for more than three days. If they meet by accident they should not turn away from each other, and the better one among them is the one who first gives the greeting (salams)."

Abu E‘isa said that this hadeeth is hasan.
1933- Anas reported that when Abdurrahman Ibn Ouf migrated to Medina, the Prophet (S.A.W.) assigned Saad Ibn Ar-Rabih as his Muslim brother. Saad told him, "I could divide my wealth equally among us. I have two wives and can divorce one of them so that you can marry her after her waiting period is over." Abdurrahman said, "May Allah bless you in both your wealth and your family. Just direct me towards the market." They directed him, and he came back that day carrying food and ghee that he had earned. Later, the Messenger of Allah (S.A.W.) saw him, and there was a trace of saffron on him. He (S.A.W.) asked him why, and he (R.A.A.) said, "I have married a woman from the Ansar." He (S.A.W.) asked, "What did you give her as a dowry?" Abdurrahman said, "The weight of a date's pit in gold." He (S.A.W.) said, "Make a feast with a sheep."

Abu E'isa said that this hadeeth is hasan sahib.

23 (22) Supporting the Muslim brother

1934- Abu Huraira (R.A.A.) reported that the Messenger of Allah (S.A.W.) was asked about backbiting. He (S.A.W.) answered, "It is mentioning your brother with something that he hates." He (S.A.W.) was asked, "What if what was said is true?" He (S.A.W.) said, "If what is said is true, then it is backbiting, and if what was said is false, then it is slander."

Abu E'isa said that this hadeeth is hasan sahib.
24. باب ما جاء في الحسَد [م: 24، ت: 24]

1935 - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ الْعَطَّارِ وَسُعْيِدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عَبْدِ الْجَبَّارِ عَنْ الْزِّبَيْرِيِّ عَنْ أُنْسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَلَا تَقَاطَعُوا، وَلَا تَذَبَّرُوا، وَلَا تَحَاسُدُوا، وَكُونُوا عَبِيدًا للهِ إِخْوَانًا، وَلَا يَجَلِّلُ الْمَسِيحِ أَنْ يَهْجُرَ أُمَّةَ لَا يُقْبَلُ عَلَيْهَا".

قال أبو عبيدة: هذا حديث صحيح.

قال: وفي الباب عن أبي بكر الصديق وَالْزِّبَيْرِيِّ بن العوّام وَأَبِي مُسْعَوْدَة وَأَبِي هَرْبَةَ

(24) Envy

1935- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not forsake each other, turn your backs on each other, hate one another, or envy each other. Be servants to Allah as brothers. It is unlawful to a Muslim to forsake his brother for more than three (nights)."

Abu E'isa said that this hadeeth is hasan sahih.

1936 - حَدَّثَنَا إِبْنُ أَبِي عُمْرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزِّبَيْرِيُّ عَنْ سَلَمَ عَنْ أَبِيهِ قَالَ:

قال رسول الله ﷺ: "أَلَا حَسَدَ إِلَّا فِي الْشَّهَابَةِ، رَجُلٌ أَتَاهُ اللهُ مَالًا، فَهُوَ يَنْفَعُهُ مِنْ أَيْنَ أَتَاهُ اللَّهُ وَأَيْنَ أَتَاهُ اللَّهُ، وَرَجُلٌ أَتَاهُ اللَّهُ الْقُرآنَ فَهُوَ يَقُومُ بِهِ أَيْنَ أَتَاهُ اللَّهُ وَأَيْنَ أَتَاهُ اللَّهُ".

قال أبو عبيدة: هذا حديث حسن صحيح. وقد روى عن ابن مسعود وَأَبِي هَرْبَةَ عَن النَّبِيِّ ﷺ نَجْوَهُ هَذَا.

1936- Salem narrated from his father that the Messenger of Allah said, "There is no envy except in two things; for a man who was given wealth that he spends on charity day and night, and a man whom Allah has given him the Quran, makes night prayers and recites it day and night."

Abu E'isa said that this hadeeth is hasan sahih.

(25) Hatred

1937- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "Satan has given up on being worshipped by those who are steadfast in their prayers. However, he is keen to nurse hatred between them."

1937 - حَدَّثَنَا إِبْنُ جَابِرٍ حَدَّثَنَا أَبُو مُعَالِيَة عَنْ الأَعْمَشِ عَنْ أَبِي سُفيَانَ عَنْ جَابِرٍ قَالَ:

قال رسول الله ﷺ: "إِنَّ السَّيَاطِينَ قَدْ أَسَىُ أَنْ يَعْبُدُ الْمُعَلِّمُونَ وَكَلَِّهِمْ في النَّجْرَةِ يَتَبِّعُهُمْ".

قال: وفي الباب عن أسَّ وَسُلْطَانٍ بْنِ عَمْرٍو بْنِ الأَحْوَصِ عَن أَبِيهِ.

قال أبو عبيدة: هذا حديث حسن وأبو سفيان اسْمَهُ طَلْحَةُ بْنُ نَافِعٍ.

(25) Hatred
Abu E’isa said that this hadeeth is hasan.


Abu E’isa said that this hadith is hasan.

(26) Bringing people closer together

1938 - Asmaa’ Bint Yazeed narrated that the Messenger of Allah (S.A.W.) said, "It is unlawful to lie except in three cases; the man talking to his wife to please her, lying during war, and lying to reconcile people." This hadith is hasan.


Abu E’isa said that this hadith is hasan sahih.
(27) Cheating and betrayal

1940- Abu Sarma narrated that the Messenger of Allah (S.A.W.) said, "If someone harms other people, Allah will harm him, and if someone makes it hard on others, Allah will make it hard on him."

Abu E’isa said that this hadeeth is hasan gharib.

1941- Abu Bakr As-Siddiq (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever harms a believer or plots against him is cursed."

Abu E’isa said that this hadeeth is gharib.

(28) The rights of the neighbor

1942- Mujahed reported that a sheep was slaughtered for Abdullah Ibn Amr when he got married. When he came home he asked if they had sent a piece as a gift to their Jewish neighbor. He (R.A.A.) narrated that he had heard the Messenger of Allah (S.A.W.) say, "Jibril kept recommending I should be good to my neighbor until I thought he was going to allow him to inherit from me."

Abu E’isa said that this hadeeth is hasan gharib.
1942 - A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Jibril kept recommending that I should be good to my neighbor until I thought he was going to allow him to inherit from me."

Abu E'isa said that this hadith is hasan sahih.

1944 - Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "The best friends in Allah's sight are the ones best to each other. The best neighbors in Allah's sight are those best to their neighbor."

Abu E'isa said that this hadith is hasan gharib.

1945 - Abu Tharr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "They are your brothers, and Allah placed them in your service. Whoever has a brother in his service should feed him from his food, dress him from his clothes, and not overburden him. If he has to give him a hard chore, then he should help him."

Abu E'isa said that this hadith is hasan sahih.
The Book of Keeping contact

1946- Abu Bakr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who has a bad temper will not enter Paradise."
Abu E'isa said that this hadeeth is gharib.

30. باب النهي عن ضرب الخادم وتشهيمهم

وفي الباب عن سوبل بن مقرَّن وعبد الله بن عمر، قال أبو عيسى: "هؤلاء من ممن ليس له خير من الرحمان بن أبي نعيم النجلي، يذكر أبي الحكيم.

(30) It is prohibited to hit servants or curse them

1947- Abu Huraira narrated that Abu Al-Qasem, the Prophet (S.A.W.) of repentance, said, "If someone accuses a servant of a crime and he is innocent, the servant will establish the punishment law against him on the Day of Resurrection; unless the servant was actually guilty of the crime."
Abu E'isa said that this hadeeth is hasan sahih.

1948 - حدّثنا محمد بن عقيل، حدّثنا مولى، حدّثنا سفيان عن الأعمش عن إبراهيم التميمي عن أبيه عن أبي مسعود، قال: "كلف أضرب مملوكة لي قسمعته قاتلًا من خلفي يقول: "قله، أن بسعود الخليل، أنا مسعود قلت، إلا أن برسول الله، فقال: الله أكبر على عليك ملك على. قال أبو مسعود: فما ضربت مملوكة لي بعد ذلك؟ قال أبو عيسى: هذا حديث حسن صحيح.

1948- Abu Mas'oud Al-Ansari reported that once he was beating one of his servants, and he heard someone call from behind him. "Know Abu Mas'oud, know Abu Mas'oud!" Abu Mas'oud turned around and saw the Messenger of Allah (S.A.W.). He said, "Allah (S.W.T.) has more power over you than you have over this servant." Abu Mas'oud said that he never hit a servant after that.
Abu E'isa said that this hadeeth is hasan sahih.

31. باب ما جاء في أذب الخادم

1949 - حدّثنا أحمد بن محمد، حدّثنا عبد الله عن سفيان عن أبي هارون العبدلي.
1949- Abu Said Al-Khudri (R.A.A) narrated that the Messenger of Allah (S.A.W.) said, "If one of you hits his servant, and the servant mentions Allah's name, then lift your hand."

Abu E'īsa said that one of the narrators had been considered weak by Shu'ba.

\[31\] Pardoning the servant

1950- Abdullah Ibn Omar (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), how many times should I forgive the mistakes of a servant?" The Messenger of Allah (S.A.W.) did not say anything. The man asked again, "Oh Messenger of Allah (S.A.W.), how many times should I forgive the mistakes of a servant?" The Messenger of Allah (S.A.W.) then said, "Seventy times every day."

Abu E'īsa said that this hadeeth is hasan gharib.
Disciplining the child

1951- Jaber Ibn Samura narrated that the Messenger of Allah (S.A.W.) said, "It is better for one of you to discipline his son than to give one Saa' of food in charity."

Abu E'isa said that this hadeeth is gharib.

1952- Ayoub Ibn Musa reported from his father from the grandfather that the Messenger of Allah said, "A father did not bestow on his son a better gift than the gift of good manners."

Abu E'isa said that this hadeeth is gharib.

Accepting the gift and being thankful

1953- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to accept the gift and thank people for it.

Abu E'isa said that this hadeeth is hasan gharib sahih.
35. Bab ma jaha fi es-Sukr lam 3ahsen illayk [M: 35, T: 35]

1954 - Haddauna Ahmad bin Muhammad, Aakhirna 'Abdul 'llah bin Al-Muhamak, Haddauna rabi' bin
Muslim, Haddauna Muhammad bin Zayd bin 'Abd Al-Hayya. Qalan Rasool Allah SWT: "Man la yashkurul nas
la yashkurul Allah." Qalan: "A'yub ibn 'Abdul 'llah." (Hadith Sahih)

(35) Thanking the one who does you a favor

1954 - Abu Hurairah (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "He who does not thank the people does not thank Allah (S.W.T.)."

Abu E'isa said that this hadith is hasan sahih.

1955 - Abu Said narrated that the Messenger of Allah (S.A.W.) said, "He
who does not thank the people does not thank Allah (S.W.T.)."

Abu E'isa said that this hadith is hasan sahih.

36. Bab ma jaha fi sid'aat ul-muktar [M: 36, T: 36]

1956 - Haddauna Ubayy bin 'Abd Al-'Uzim al-'Abbari, Haddauna Naser bin Muhammad al-
'Abbari al-Imami, Haddauna Qathr bin 'Umar, Haddauna Abu 'Abd Al-Malik bin Murad 'Abd
'Abd Al-Mu'min, 'Abd Al-Mu'min bin 'Abd Al-Malik 'Abd Al-Mu'min. Qalan Rasool Allah SWT: "Jannatul
harame, jannatul salame, jannatul barzah." Qalan: "A'yub ibn 'Abdul 'llah." (Hadith Sahih)

(36) Doing favors

1956 - Abu Tharr (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "Your smile towards your brother's face is an act of charity, enjoining
the good and forbidding the evil is an act of charity, guiding the lost man is an act
of charity, giving sight to the one with the bad sight is an act of charity, removal
of the harm, the thorn, or the stone from the road is an act of charity, and emptying your bucket to fill up the bucket of your brother is an act of charity."

Abu E’isa said that this hadeeth is hasan gharib.

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(37) Giving loans

1957- Al-Baraa’ Ibn Azeb (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Whoever loans someone milk or silver and whoever gives directions to a lost person his rewards are equal to those from freeing a slave."

Abu E’isa said that this hadeeth is hasan sahih gharib.

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(38) Removing the harm from the road

1958- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "While a man was walking down a road he found a branch of thorns, so he removed it. Allah (S.W.T.) was pleased with him and forgave his sins."

Abu E’isa said that this hadeeth is hasan sahih.
(39) The gatherings should be kept like a trust

1959. Jaber Ibn Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "If a man converses with another and then turns his face away, then it is a trust."

Abu E'isa said that this hadith is hasan.

(40) Generosity

1960. Asmaa' Bint Abu Bakr narrated that she asked the Messenger of Allah (S.A.W.) saying, "Oh Messenger of Allah (S.A.W.), all I have in my house is what Az-Zubair brings home. Can I give to charity from it?" He said, "Yes give, and do not count what you give so that no good will be held back from you."

Abu E'isa said that this hadith is hasan sahih.
Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The generous person is close to Allah (S.W.T.), close to Paradise, close to the people, and far from the Hellfire. The stingy person is far from Allah, far from Paradise, far from the people, and close to the Hellfire. Moreover, an ignorant, generous person is more liked by Allah (S.W.T.) than a scholar who is stingy."

Abu E'isa said that this hadeeth is gharib.

Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Two characteristics do not add up in a believer; miserliness and bad manners."

Abu E'isa said that this hadeeth is gharib.

Abu Bakr As-Siddiq narrated that the Prophet (S.A.W.) said, "The man who is deceitful, someone who gives charity and then follows it up with reminders, and the stingy man will not enter Paradise."

Abu E'isa said that this hadeeth is hasan gharib.
1964- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The believer is honest and generous, and the evil one is deceitful and mean."

Abu E'isa said that this hadeeth is gharib.

1965 - Abu E'isa said that this hadeeth is gharib.

(42) Spending on the family

1965- Abu Mas'oud Al-Ansari narrated that the Prophet (S.A.W.) said, "When a man spends on his family it is an act of charity."

Abu E'isa said that this hadeeth is hasan sahib.

1966- Thawban narrated that the Prophet (S.A.W.) said, "The best dinar is the dinar a man spends on his family, the dinar a man spends on his horse for the sake of Allah (S.W.T.), and the dinar a man spends on his companions for the sake of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahib.
(43) Hospitality and the length of it

1967- Abu Shuraih Al-Adawi reported that his eyes saw the Messenger of Allah and that his ears heard him (S.A.W.) when he (S.A.W.) spoke and said, "Whoever believes in Allah (S.W.T.) and the last day should be generous to his guest and treat him very well." They said, "What is treating him well?" He (S.A.W.) said, "For one day and one night extremely well and then good hospitality for three days. After that, it is considered an act of charity. Moreover, whoever believes in Allah (S.W.T.) and the last day should say a good thing or keep silent."

Abu E’isa said that this hadeeth is hasan sahih.

1968- Abu Shuraih Al-Adawi reported that his eyes saw the Messenger of Allah (S.A.W.) and that his ears heard him (S.A.W.) when he (S.A.W.) spoke and said, "Whoever believes in Allah (S.W.T.) and the last day should be generous to his guest and treat him very well." They said, "What is treating him well?" He (S.A.W.) said, "For one day and one night extremely well and then good hospitality for three days. After that, it is considered an act of charity. Moreover, whoever believes in Allah (S.W.T.) and the last day should say a good thing or keep silent.

Abu E’isa said that this hadeeth is hasan sahih.
41 Helping the widow and the orphan

1969 - Safwan Ibn Sulaim narrated that the Prophet (S.A.W.) said, "The one who helps the widow and the poor is like the mujahid for the sake of Allah or the one who fasts the day and prays the night."

This hadeeth is hasan gharib sahih.

(44) The welcoming face and receiving people warmly

1970 - Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Every good act is a charity. It is a good act to receive your brother with a welcoming face. Also, it is a good act to empty your bucket into the bucket of your brother."

Abu E'isa said that this hadeeth is hasan sahih.

(45) Being honest and lying

1971 - Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "You have to be honest; honesty leads to virtue and virtue leads to Paradise. The man keeps his honesty and tries his best to be honest until he is..."
written with Allah (S.W.T.) as an honest man. Beware of lying; lying leads to evil and evil leads to the Hellfire. The servant lies and keeps lying until he is written with Allah as a liar.'

Abu E'isa said that this hadeeth is hasan sahih.

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1972 - Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "If the servant of Allah lies, then his guardian angel moves a mile away from him due to the stench from his lie."

Abu E'isa said that this hadeeth is hasan and good, but gharib.

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1973 - A'isha (R.A.A.) narrated that the conduct most hated by the Messenger of Allah (S.A.W.) was lying. If a man told a lie in the presence of the Prophet (S.A.W.), he (S.A.W.) would have a bad feeling towards that man until he (S.A.W.) knew that the person had repented from that lie."

Abu E'isa said that this hadeeth is hasan.

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47 - Using obscene language and abusing others

1974 - Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any obscene language demeans anything, and shyness adds dignity to anything."
Abu E'isa said that this hadeeth is hasan gharib.

1975 - حَدَّثَنَا مَحْمُودُ بْنُ عُيَيْنَاءَ، حَدَثَنَا أَبُو ذَاَّثٍ قَالَ: أَنْبِئُتُنَا شُعَبْيَةٌ عِنَّ النَّعَمِيَّ: قَالَ رَسُولُ اللَّهِ ﷺ: "جِنَّاتُكمُ أَحَاسِبُونَ أَخْلَاقًا. وَلَمْ يَكُنْ النَّبِيُّ ﷺ فَاجْعَلاً وَلَا مَفْتَحِلاً.
قال أبو عبيثى: هذا حديث حسن صحيح.

1975- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "The best among amongst you are the ones who have the best manners." Ibn Amr added that the Prophet (S.A.W.) never used any obscene language or abused anyone.
Abu E'isa said that this hadeeth is hasan sahih.

48 - بَابٌ مَا جَاءَ فِي الْلَّغْعَةِ [م: 48، ت: 48]

1976 - حَدَّثَنَا مَوْضُوَّةُ بْنُ الشَّبَابِيِّ، حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَثَنَا هِشَامُ عِنْ قَاِدَةَ الْعَلَمِ عَنْ سَمْرَةَ بْنَ جَنَبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَلَعَّبُوا بِبَعْظَةِ اللَّهِ وَلَا بِغُضَبِهَا وَلَا بِالْإِثْرِ. قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبْسٍ وَأَبِي هُرَبَةِ وَأَبِي عُمَرَ وَأَبِي عَمْرَانَ بْنِ حُضَيْنِ. قَالَ أَبُو عَبْسِى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(48) Cursing

1976- Samura Ibn Jundub narrated that the Messenger of Allah (S.A.W.) said, "Do not cast Allah's curse on each other or the wrath of Allah or the fire."
Abu E'isa said that this hadeeth is hasan sahih.

1977 - حَدَّثَنَا مَوْضُوَّةُ بْنُ يَحْيَى الأَزْدِيُّ الْبَضَرْيِّ، حَدَثَنَا مَوْضُوَّةُ بْنُ سَبِيقٍ عِنْ إِسْرَائِيلٍ عَنِ الأَعْمَشِ عَنِ إِبْراهِيمَ عَنْ عَلَقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَيْسَ المَوْمِينَ بِالْطَّغَانِ وَلَا الْعَذَابِ وَلَا الْقَاحِشِ وَلَا الْبَذِّيٍّ."
قال أبو عبيثى: هذا حديث حسن غريب. وقد روي عن عبد الله بن عمير هذا الوجه.

1977- Abdullah narrated that the Messenger of Allah (S.A.W.) said, "The believer does not accuse others, curse them, speak obscenities, or bad mouth anyone."
Abu E'isa said that this hadeeth is hasan gharib.

1978 - حَدَّثَنَا زَيْدُ بْنُ أَخْرِجَ الْقَانِثِيُّ الْبَضَرْيِّ حَدَثَنَا يَسْرُرُ بْنُ عُمَرُ حَدَثَنَا أَبَا حِذَّالِ بْنُ يَزِيدَ عِنْ قَاِدَةَ عَنْ أَبِي الْغَالِبِ عَنِ ابْنِ عَبْسٍ: أَنَّ رَجُلًا لَعَنَ الْرَّحْبَ. قَالَ:
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The Book of Keeping contact

Ibn Abbas once saw a man cursing the wind in the presence of the Prophet (S.A.W.). So he (S.A.W.) said, "Do not curse the wind, it is ordered to do so. He who curses something (or someone) unjustly, the curse is cast back on him."

Abu E’isa said that this hadeeth is gharib.

(49) Learning the lineage

Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "No supplication is answered more quickly than that of a person who is absent (for example traveling) for his brother."

Abu E’isa said that this hadeeth is gharib.
1981- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Two people that cuss each other are just as they describe each other. The transgression is done by the one who started it unless the oppressed transgresses himself."

Abu E'isa said that this hadeeth is hasan sahib.

1982- Al-Mughira Ibn Shuba narrated that the Messenger of Allah (S.A.W.) said, "Do not curse the dead, because you harm the living."

Abu E'isa said that there were different narrations of the hadeeth.

1983- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Cursing the Muslim is an act of evil and fighting him is an act of kufr (leaving the religion)."

Abu E'isa said that this hadeeth is hasan sahib.
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**52 Saying the good things**

1984- Ali (R.A.A.) narrated that the Prophet (S.A.W.) said, "There are rooms in Paradise that the inside is seen from the outside and the outside is seen from the inside." A Bedouin man said, "Who do they belong to, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "They are for those who say the good things, feed the poor, fast a lot, and pray at night while people are asleep."

Abu E'isa said that this hadeeth is gharib.

**53 The merit of the good slave**

1985- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "He is a blessed man who obeys his Lord and respects the right of his master on him."

Abu E'isa said that this hadeeth is hasan sahih.

1986- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.)...
said, "Three sit on heaps of musk on the Day of Resurrection; a slave who recognizes the rights of his Lord and his masters, a man who rules a group of people and they were pleased with him, and a man who calls for the five prayers every day and every night."

Abu E'isa said that this hadeeth is hasan gharib.

(54) Dealing with people

1987 - Abu Tharr narrated that the Messenger of Allah (S.A.W.) told him, "Fear Allah wherever you are, follow a sin with a good deed in order to wipe it out, and treat people in a good manner."

Abu E'isa said that this hadeeth is hasan sahib.

(55) Thinking the worst of someone

1988 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Beware of suspicion; suspicion is the worst talk."

Abu E'isa said that this hadeeth is hasan sahib.
56. \(1989\) - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوُسْعَاحِ الْكُوْفِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسِ عَنْ شَعْبَةٍ عَنْ أَبِي الْبَيْنَاءِ عَنْ أَنْسٍ قَالَ: "إِنَّ كَانَ رَسُولُ اللَّهِ ﷺ لَيْنَالَطَنَا حَتَّى إِنَّ كَانَ لِيَقُولُ لَأَخِي لِي صَنَعَتُ، يَا أَبَا أَعْمِرٌ مَا فَعَلْتُ النَّفْثَ؟".

- حَدَّثَنَا هُمَانِ، حَدَّثَنَا وَكْبُعَ عَنْ شَعْبَةٍ عَنْ أَبِي الْبَيْنَاءِ عَنْ أَنْسٍ نَّحْوَهُ.

قال أبو عيسى: هذا حديث صحيح. وأبو النَّبَيِّ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ الصُّبْغِيُّ.

(56) Joking

1989- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to mingle with them to the extent that he would say to his little brother, "Oh Abu Umair, what happened to nughair (the boy's little bird)?"

Abu E'isa said that this hadeeth is hasan sahih.

1990- Abu Huraira (R.A.A.) reported that the Messenger of Allah (S.A.W.) was told, "Oh Messenger of Allah (S.A.W.), you joke with us!" He (S.A.W.) said, "(Yes but) I only tell the truth (even when I am joking)."

Abu E'isa said that this hadeeth is hasan sahih.

1991- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said, "To him, oh you who have ears."

This hadeeth is sahih gharib.
1992 - Anas Ibn Malek (R.A.A.) narrated that a man asked the Messenger of Allah (S.A.W.) to carry him on his camel. He (S.A.W.) said, "I will carry you on the offspring of a female camel." The man said, "Oh Messenger of Allah (S.A.W.), how can I be carried on the offspring of a female camel?" The Messenger of Allah (S.A.W.) said, "What other than a female camel has offspring?"

Abu E'isa said that this hadeeth is hasan sahib gharib.

1993 - Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever forsakes lying knowing that it is evil will have a house in the lower part of Paradise. Whoever forsakes arguing knowing that he is right will have a house in the middle of Paradise, and whoever improves his ethics will have a house in a high place of Paradise."

Abu E'isa said that this hadeeth is hasan.

1994 - Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "It is enough sin for someone to refrain from talking to a brother."

Abu E'isa said that this hadeeth is gharib.
1995- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Do not argue (just for the sake of arguing) with your brother, do not kid (too much) with him, and do not give him a promise that you will not keep."

Abu E'isa said that this hadeeth is hasan gharib.

1996- A'isha (R.A.A.) narrated that a man asked permission to enter when she was with the Messenger of Allah (S.A.W.). He (S.A.W.) said, "What a bad son of his tribe he is (or what a bad brother of his tribe he is)!") He (S.A.W.) then permitted him to come in and spoke nicely to him. When the man left, A'isha (R.A.A.) asked, "Oh Messenger of Allah, you said that about him and then spoke kindly to him." He (S.A.W.) said, "Oh A'isha, the worst one among people is the person who is avoided by other people (or left by people) because of his bad manners."

Abu E'isa said that this hadeeth is hasan sahih.

1997- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "Love your beloved in a moderate manner for he might become despised by you one day and dislike the one you despise in a moderate manner for he might become your beloved one day."

Abu E'isa said that this hadeeth is gharib.

Abdullah narrated that the Messenger of Allah (S.A.W.) said, "A man will not enter Paradise if he has an atom's weight of arrogance in his heart. A man will not enter the Hellfire if he has in his heart an atom's weight of belief (in Allah)."

Abu E'isa said that this hadeeth is hasan sahih.

Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "A man will not enter Paradise if he has an atom's weight of arrogance in his heart. A man will not enter the Hellfire if he has an atom's weight of belief (in Allah (S.W.T.)) in his heart." A man said, "I like my clothes and shoes to look nice." He (S.A.W.) said, "Allah (S.W.T.) loves (for people) to be beautiful, but
arrogance is denying the truth and humiliating others."

Abu E'isa said that this hadeeth is hasan sahih gharib.

2000 - Salama Ibn Al-Akawaa' narrated that the Messenger of Allah (S.A.W.) said, "The man allows himself become snobbish until he is considered among the tyrants; he will later receive the same fate as the tyrants."

Abu E'isa said that this hadeeth is hasan gharib.

2001- Jubair Ibn Muta'am said, "You accuse me of being snobbish, and yet I have ridden a donkey, wrapped a sheet around me, and milked sheep. The Messenger of Allah (S.A.W.) said, 'Whoever has done all of that is not arrogant at all.'"

Abu E'isa said that this hadeeth is hasan sahih gharib.

2002- Abu Ad-Dardaa' narrated that the Prophet (S.A.W.) said, "Nothing is heavier than good manners in the scales of the believer on the Day of Judgment. Allah (S.W.T.) despies the one with a filthy mouth and bad manners."

Abu E'isa said that this hadeeth is hasan sahih.
2003 - حدثنا أبو كریب، حدثنا فیض بن الیبیة الكویة عن مطرین عن عطاء عن
عُمّ الدَّرْذِاء عن أبي الدَّرْذِاء قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "ما مِنْ شَیءٍ يَبْعْثُ فِي
المیثاقِ أَنْقُلُ مِنْ حُسَنِ الخُلقِ، وإنَّ صَاحِبَ حُسَنِ الخُلقِ لَيَبْنَعُ يَدُرُّ، وَصَاحِبِ الصَّوْمِ
والصَّلَاةَ".

قال أبو عیسی: هذا الحديث غريب من هذا الوجوه.

2003- Abu Ad-Dardaa' narrated that he heard the Prophet (S.A.W.) say,
"Nothing placed on the scales is heavier than good manners. The one who is
well mannered will receive from his manners the rank of the fasting and praying
person."

Abu E'isa said that this hadeeth is gharib.

2004 - حدثنا أبو كریب محمد بن الغریثاء حدثنا عبد الله بن إدريس حدثني أبي عن
جعیب عن أبي الأعمى قال: "سُبْحَانَ رَسُولِ اللَّهِ ﷺ عَن أَكْثَرَ مَا يَدْخِلُ النَّاسُ الْجَنَّةَ، قَالَ:
نَقْوِي اللَّهَ وَحُسَنَ الخُلَقِ، وَسُبْحَانَ عَن أَكْثَرَ مَا يَدْخِلُ النَّاسُ النَّارَ، قَالَ: الْقَمَّ وَالْفْرَجَ."
 قال أبو عیسی: هذا حديث صحيح غريب. وعبد الله بن إدريس هو ابن يزيد بن
عبد الرحمن الأدیب.

2004- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
was asked about what gets more people into Paradise, so he (S.A.W.) said, "The
fear of Allah and having good manners." He (S.A.W.) was also asked about
what gets most people into the Hellfire, and he (S.A.W.) said, "The mouth and
the private parts."

Abu E'isa said that this hadeeth is sahih gharib.

2005 - حدثنا أحمد بن عبدا الصبی، حدثنا أبو وهب عن عبد الله بن المبارک،
أَنَّهُ وَصَفَ حُسَنَ الخُلَقِ فَقَالَ: هُوَ بَسْطُ الْجَوْهَرِ، وَبُذُلُ الْمُغْرُوفِ، وَئْفُقَ الأَدْی.

2005- It is narrated that Abdullah Ibn Al-Mubarak once described good
manners as having a welcoming face, doing good deeds and preventing oneself
from inflicting harm on others.

[62 - باب ما جاء في الإحسان والعفوف (م: 63، ت: 63]
06- Abu Al-Ahwas reported that his father narrated that he asked the Messenger of Allah, "Oh Messenger of Allah, if I pass by a man and he does not greet me or invite me over, should I do the same if he passes by me?" He (S.A.W.) said, "No, invite him and be hospitable to him." Abu Al-Ahwas's father also said that the Prophet (S.A.W.) saw that his clothes were ragged, so he asked him, "Do you have money?" He said, "Allah (S.W.T.) has given me from every kind of wealth; sheep and camels." He (S.A.W.) said, "Then you should let the bounties of Allah (S.A.W.) be shown on you (i.e. wear nicer clothes)."

Abu E'isa said that this hadeeth is hasan sahih.

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2007 - Huthaifa (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not imitate the rest of the people in that if they do something good, you will do it too, and if they transgress, you will transgress too. Instead strengthen yourselves. If they do something good, then do it too, and if they transgress, do not transgress."

Abu E'isa said that this hadeeth is hasan gharib.
(63) Visiting brethren

2008- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone visits a sick person or just visits a brother in Allah (S.W.T.), a caller (from Heaven) then announces that he is noble and the steps he has taken are noble steps and that he has been assigned a place in Paradise."

Abu E'isa said that this hadeeth is hasan gharib.

(64) Shyness

2009- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Shyness is a sign of faith, and faith leads to Paradise. A bad mouth is a sign of being ill-mannered, and bad manners lead to the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih.

(65) Taking things easy and rushing them

2010- Abdullah Ibn Sarjes Al-Muzani narrated that the Messenger of Allah (S.A.W.) said, "Having good ethics and being meticulous and economical are one part of twenty-four parts of prophethood."

Abu E'isa said that this hadeeth is hasan gharib.
2011 - Ibn Abbas narrated that the Prophet (S.A.W.) said to the scarred face of Abed Qais, "You have two traits that are loved by Allah (S.W.T.); tolerance and patience."

Abu E'isa said that this hadeeth is hasan gharib.

2012 - Sahl Ibn Sa'ad As-Sa'edi narrated that the Messenger of Allah (S.A.W.) said, "Patience is from Allah (S.W.T.), and hastiness is from Satan."

Abu E'isa said that this hadeeth is gharib.

66 - Lenience

2013 - Abu Ad-Dardaa' narrated that the Prophet (S.A.W.) said, "Whoever was given his share of lenience has been given his share of virtue. Whoever was deprived of his share of lenience has been deprived of his share of virtue."

Abu E'isa said that this hadeeth is hasan sahih.
(67) The supplication of the oppressed

2014 - Ibn Abbas (R.A.A.) narrated that the Messenger sent Mua'ath Ibn Jabal to Yemen and said to him, "Beware of the supplication of the oppressed for there is no barrier between it and Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahih.

(68) The manners of the Prophet (S.A.W.)

2015 - Anas (R.A.A.) reported that he served the Prophet (S.A.W.) for twenty years and that he never scolded him. He (S.A.W.) never asked him why he had done anything he had done or why did he had done something he did not do. The Messenger of Allah (S.A.W.) was the best mannered of all people. Anas also said that his hands had never touched any silk or pearls that were softer than the hands of the Messenger of Allah (S.A.W.). Anas also said that he never smelled any musk or perfume that was sweeter than the smell of the sweat of the Messenger of Allah (S.A.W.).

Abu E'isa said that this hadeeth is hasan sahih.
2016- A’isha (R.A.A.) was once asked about the manners of the Messenger of Allah (S.A.W.), and she said, "He never bad mouthed anyone, spoke in a bad manner to anyone or never raised his voice in the markets. He (S.A.W.) never treated anybody in a bad manner because he was treated so badly. Instead, he used to forgive and pardon."

Abu E’isa said that this hadeeth is hasan sahih.

2017- A’isha (R.A.A.) reported that she never was jealous of any of the Prophet’s wives as much as she was of Khadija (R.A.A.), in spite of the fact that she never met her. She (R.A.A.) felt that way because the Prophet (S.A.W.) used to talk about her a lot. Whenever he (S.A.W.) would slaughter a sheep, he would look for Khadija’s friends in order to send them a gift.

Abu E’isa said that this hadeeth is hasan sahih.
(70) The highest morals

Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The most beloved of you to my heart and those on their benches sitting closest to my seat on the Day of Resurrection are the best mannered. The ones most hated by me and the furthest from my seat on the Day of Judgment are those who talk too much, those who are snobs and have foul mouths, and the mutafiqihun." They asked him what he meant by the mutafiqihun, and he (S.A.W.) said, "The arrogant ones."

Abu E’isa said that this hadeeth is hasan gharib.

(71) Cursing and stabbing in the back

Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "The believer should not curse."

Abu E’isa said that this hadeeth is hasan gharib.

(72) Getting furious

Abu Huraira (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Teach me something that is not too hard for me to understand." He (S.A.W.) said, "Do not be angry." The man repeated request many times, and each time the Prophet (S.A.W.) would say, "Do not be angry."

Abu E’isa said that this hadeeth is hasan sahib gharib.
(73) Controlling anger

2021- Mua‘ath Ibn Anas Al-Juhani narrated that the Prophet (S.A.W.) said, "Whoever controls his anger, even though he has the power to act up upon it, will be called on the Day of Resurrection in front of all the creatures and will be given the right to choose any of the heavenly maidens that he wishes to have."

This is a hasan gharib hadith.

(74) Respecting the elderly

2022- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any young man who respects an older man because of his age will be sent someone to respect him when he becomes an old man."

Abu E’isa said that this hadeeth is gharib.

(75) The two not talking to each other

2023- Abu Hurairah (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
The gates of Paradise are open on Mondays and Thursdays. All those who do not associate any partners with Allah (S.W.T.) will be forgiven on those two days, except for the two who are not talking to each other. It is said, 'Delay those two until they make up with each other.'

Abu E'isa said that this hadeeth is hasan sahih.

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2024 - Abu Said narrated that a group of people asked the Prophet (S.A.W.) for donations, so he (S.A.W.) gave something to them. They asked him a second time and again he gave to them. Then he said, "Whatever I have that I can give you, I will not keep it from you. However, if someone does not ask (for donations), then Allah will make him rich. If anyone forsakes sin, Allah will make him virtuous. If someone trains himself to be patient, Allah will make him a patient man, and no one can be given a better blessing than patience."

Abu E'isa said that this hadeeth is hasan sahih.

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2025 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "For Allah (S.W.T.) the worst ones from among people on the Day of Resurrection are two-faced."

Abu E'isa said that this hadeeth is hasan sahih.
(78) The backbiter

2026- A man passed by Huthaifa Ibn Al-Yaman, and someone said that this man tells the governors what people say. So Huthaifa said that the Messenger of Allah (S.A.W.) said, "A tattletale (backbiter) does not enter Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

(79) Reticence

2027- Abu Umama narrated that the Prophet (S.A.W.) said, "Shyness and reticence are two traits of faith, while a foul mouth and being talkative are two traits of hypocrisy."

Abu E'isa said that this hadeeth is hasan gharib.

(80) Eloquence is charming

2028- Ibn Omar (R.A.A.) narrated that two people came to Medina during
the days of the Messenger of Allah. They gave a few speeches, and the people were impressed with their eloquence. The Messenger of Allah (S.A.W.) looked at us and said, "Eloquence has its charm."

Abu E'isa said that this hadeeth is hasan sahih.

2029- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A donation has never lessened the amount of money, forgiveness only adds dignity to the forgiving man, and Allah (S.W.T.) elevates any man who is modest for the sake of Allah."

Abu E'isa said that this hadeeth is hasan sahih.

2030- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Committing injustice results in total darkness on the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan sahih gharib.
(83) Not complaining about Allah’s bounties

2031- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) never complained about food. If he (S.A.W.) liked it, he would eat it, and if he did not, he would leave it alone.

Abu E’isa said that this hadeeth is hasan sahih.

(84) The sanctity of the believer

2032- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once got up on the pulpit and said in a high tone of voice, "Oh you who have claimed Islam with your tongues but faith has not enter your hearts, do not harm the Muslims and do not scold them or go after their faults. If someone goes after his Muslim brother’s faults, Allah will go after his faults. If Allah goes after someone’s faults, He will expose him even if he was hiding inside his belongings." Ibn Omar looked at the Ka’aba one day and said, "How great are you and how great is your sanctity! The believer has even a greater sanctity with Allah than you do."

Abu E’isa said that this hadeeth is gharib.
(85) Life experiences

2033- Abu Said (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "(There is) No sensible man who has not made a mistake, and (there is) no wise man that has not become so without having bad experiences."

Abu E’isa said that this hadeeth is hasan gharib.

2034- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone is given a gift and has something to give in return, then he should give it. If someone does not have anything to give in return, then he should compliment the giver. To give compliments is the same as thanking. Therefore if someone does not say anything, then he has denounced that gift. If someone brags about something that he has not been given, then he is the same as someone who wears two garments of forgery."

Abu E’isa said that this hadeeth is hasan gharib.
(87) Saying thank you to the one who has done a favor

2035- Usama Ibn Zaid (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone receives a favor from someone and says to that person, 'Jazaka Allahu Khairan (May Allah give you a great gift instead),' then he has done the other party justice."

Abu E’isa said that this hadeeth is hasan good gharib.
The Book of Medicine
As narrated from the Messenger of Allah (S.A.W.)

(1) Dieting

2036- Um Al-Munther reported that the Messenger of Allah (S.A.W.) visited her, and Ali (R.A.A.) was with him. There was a grape vine hanging down, and they started eating from it. The Messenger of Allah (S.A.W.) said to Ali, "Slow down and eat while sitting down." Ali sat down while the Messenger of Allah (S.A.W.) was eating. She cooked them chicory and barley. The Prophet (S.A.W.) said, "Oh Ali, eat from this! This is better for your health."

Abu E’isa said that this hadeeth is hasan gharib.
2037 - Qutada Ibn An-Nu'man narrated that the Messenger of Allah (S.A.W.) said, "When Allah loves a servant He will protect him from (the harmful things of) this world just like you would protect your sick from water (if it would harm them)."

Abu E'isa said that this hadeeth is hasan gharib.

(2) Encouraging the taking of medicine

2038 - Usama Ibn Shareek said that the Bedouins said, "Oh Messenger of Allah, can we use medicine?" He (S.A.W.) said, "Yes, oh servants of Allah! Treat yourselves with medicine. Allah (S.W.T.) did not create a disease without creating the cure for it, except for one disease." They asked, "Oh Messenger of Allah, what is it?" He (S.A.W.) said, "Growing old."

Abu E'isa said that this hadeeth is hasan sahih.
(3) What the sick should be fed?

2039- A'isha (R.A.A.) narrated that if any of the wives of Messenger of Allah (S.A.W.) became ill he would ordered soup to be made for them. Then he would tell them to eat it slowly. He (S.A.W.) would say, "Soup heals the saddened heart and cleanses the sick heart just like one of you cleans dirt off her face with water."

Abu E'isa said that this hadeeth is hasan sahih.

(4) Do not force food or drink on your patients

2040- Uqba Ibn Amer Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "Do not force food on your patients since Allah (S.W.T.) feeds them and gives them their drink."

Abu E'isa said that this hadeeth is hasan gharib.

(5) The black seed

2041- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Use
that black seed. In it there is a cure for every disease except death."

Abu E’isa said that this hadith is hasan sahih.

2042- Anas narrated that a group of people from U’rayna arrived in Medina. They felt that it was plagued. When the Messenger of Allah (S.A.W.) sent them back with the charity camels, and he said, "Drink from its milk and urine."

Abu E’isa said that this hadith is hasan sahih.

2043- Abu Huraira (S.A.W.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever kills himself with metal (a knife) will come on the Day of Resurrection with the metal in his hand stabbing himself for eternity in the stomach in the Hellfire. Also whoever kills himself with poison will have the poison in his hand and will be sipping from it for eternity in the fire of hell."

2044- Abu Huraira (S.A.W.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever kills himself with metal (a knife) will come on the Day of Resurrection with the metal in his hand stabbing himself for eternity in the stomach in the Hellfire. Also whoever kills himself with poison will have the poison in his hand and will be sipping from it for eternity in the fire of hell."
Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Whoever kills himself with metal (a knife) will come on the Day of Resurrection with the metal in his hand stabbing himself in the stomach for eternity in the Hellfire. Also whoever kills himself with poison will have the poison in his hand and will be sipping from it for eternity in the fire of Hell. Whoever throws himself over a cliff and kill himself will be jumping over cliffs for eternity in the fire of Hell."

Abu E'isa said that this hadeeth is sahih and that it is stronger then the above hadeeth.

Muhammad Ibn Ajlan narrated the same hadeeth from Abu Huraira without the part about staying in the Hellfire for eternity. That narration could be truer because the people of monotheism will not stay forever in the Hellfire. They will be punished for their crimes, but will be eventually taken out of it and will not stay for eternity.

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Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited treatment with poison.

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8 - باب ما جاء في كراهة التُذَواي بالمَسَكِّرٍ [م: 8، ت: 8]

2046 - حدثنا محمد بن عقيلان، حديثنا أبو داود، عن شعبة عن سماع أنّه سمع علقمة بن وائل عن أبيه أنّه شهد النبي ﷺ وسألتة سويت بن طارق أو طارق بن سويت عن الحمر، فسألتة فقال: إنّما لم يئتني ذيّما، فقال رسول الله ﷺ: إنّها ليست بذىءاً وليكّنها داًاءً.

2045- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited treatment with poison.
(8) It is hated to treat with alcohol

2046- Wael narrated that a man asked the Prophet (S.A.W.) about wine. The Messenger of Allah (S.A.W.) prohibited him from using it, but then the man said that they used it as medicine. The Messenger of Allah (S.A.W.) said, "It is not a cure. It is a disease."

Abu E'isa said that this hadeeth is hasan sahib.

(9) Sneezing powder

2047- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best used medicine is the sneezing powder, the ladoud (syrup used to be administered forcefully by mouth), cupping, and laxatives." When the Messenger of Allah got sick his companions made him drink the syrup. When they were done, he (S.A.W.) ordered all of them to take the medicine, and they all did except for Al-Abbas.

2048- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best medicines that you can use are the syrup, the sneezing powder, cupping, and laxatives. Also, the best kuhl (black eyeliner) is ethmid (a reddish black stone) because it strengthens the eyesight and helps the hair grow." He (S.A.W.) used to have a kuhl bottle that he would apply three times in each eye before he went to sleep.

Abu E'isa said that this hadeeth is hasan gharib.
(10) It is hated to treat with cauterization

2049- Imran Ibn Hussein said that the Messenger of Allah (S.A.W.) prohibited treating with cauterization. "We were tried so we used cauterization, but we were not cured or successful."

Abu E'isa said that this hadeeth is Hasan Sahih.

(11) It is permitted to use it

2050- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) treated Asad Ibn Zurara for a splinter with cauterization.

Abu E'isa said that this hadeeth is Hasan Gharib.

(12) Cupping

2051- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used cupping between the back and the shoulders. He used to do it either on the seventeenth of the month, the nineteenth, or the twenty-first.

Abu E'isa said that this hadeeth is Hasan Gharib.
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2052 - Ibn Mas’oud narrated that the Messenger of Allah (S.A.W.) talked about his night flight to the Heavens. He said that on his way he would pass by groups of angels and that they told him to order his nation to do cupping.

Abu E’isa said that this hadeeth is hasan gharib.

2053 - Ibn Abbas (R.A.A.) had three slaves who worked as professional cuppers; two of them would give him money for it. The third would treat Ibn Abbas and his family. Ibn Abbas (R.A.A.) narrated that the Prophet of Allah (S.A.W.) said, "The best slave is the cupper. Cupping gets rid of bad blood, soothes back pain, and clears the vision." Ibn Abbas (R.A.A.) also said that when the Messenger of Allah (S.A.W.) ascended to the Heavens, every group of angels he passed by would tell him to use cupping. Ibn Abbas also said, "The best days of the month for cupping are the seventeenth, the nineteenth, or the twenty-first." He also said, "The best of your medicines are the sneezing powder, the syrup, cupping, and laxatives." He also narrated that Al-Abbas treated the Messenger of Allah (S.A.W.) with syrup along with his companions and that the Messenger of Allah (S.A.W.) asked for the one who had treated him with syrup. Ibn Abbas said that every one in the house was treated with syrup except for Al-Abbas.
Abu E’isa said that this hadeeth is hasan gharib.

13 - باب ما جاء في التداوي بالجناء [م: 13، ت: 13]

2054 - حدثنا أحمد بن ميمون، أخبرنا حماد بن حلال الحكيم، أخبرنا فايد مولى
لآل أبي رافع، عن علي بن عبيد الله عن جدته سلمي، وكان تشفع النبي قال: «ما
كان يكون رسول الله ﷺ قرحة ولا تكبه إلا أمرني رسول الله ﷺ أن أضع عليها الجناة».
قال أبو عيسى: هذا حديث حسن غريب إنما تعرفه من حديث فارئ. وروى بعضهم
هذا الحديث عن قايد وقال: عن عبيد الله بن علي عن جدته سلمي، وعبد الله بن علي
أضح وقنا سلمي.

14 - باب ما جاء في كراهية الرقية [م: 14، ت: 14]

2055 - حدثنا محمد بن مشار بن ثابت، حدثنا عبد الرحمن بن مهدي، حدثنا سفيان
عن منصور عن مjahid عن عقير بن المغيرة بن شعبة عن أبيه قال: قال رسول الله ﷺ:
من اكتوى أو استرقق فقد برأ من التوكل.
قال أبو عيسى: وفي الباب عن ابن مسعود وأبو عباسي وعمرو بن حصين.
قال أبو عيسى: هذا حديث حسن صحيح.

13 - Using henna as a treatment

2054 - Salma, the servant of the Prophet (S.A.W.), narrated that every time
the Messenger of Allah (S.A.W.) had a blister or skin rash he would order her to
apply henna on it.

Abu E’isa said that this hadeeth is hasan gharib.

14 - It is hated to use ruqya

2055 - Al-Mughira Ibn Shu’ba narrated that the Messenger of Allah
(S.A.W.) said, "Whoever uses cauterization or a ruqya (the recitation of the
Quran) as a treatment is not someone who puts his dependence on Allah
(S.W.T.) (alone)."

Abu E’isa said that this hadeeth is hasan sahih.
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الحَمْةَةُ والْعَيْنِيَّةُ والمَلَاكَةَةُ.

2056- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) permitted the ruqya in the case of fever, the envious eye, and ant bites.

Abu E'isa said that this hadeeth is hasan gharib.

(15) It is permitted to do the above

2057- Imran Ibn Hussein narrated that the Messenger of Allah (S.A.W.) said, "There should be no ruqya unless in the case of the envious eye or a fever."

[16] The ruqya by reciting the two mu'awethat

2058- Abu Said narrated that the Messenger of Allah (S.A.W.) used to seek refuge from the Jinn and the envious eye until the mu'awethat (Surah Al-Ikhlas, Al-Falaq, An-Nas) were revealed. After they were revealed he used them and left everything else.

Abu E'isa said that this hadeeth is hasan gharib.
Using the ruqya against the envious eye

2059- Asmaa' Bint Umais told the Prophet (S.A.W.) that the sons of Jafar had been hit by the envious eye, and she asked him whether she could make ruqya for them. He (S.A.W.) said, "Yes, if there was anything that could precede destiny it would have been the envious eye."

Abu E'isa said that this hadeeth is hasan sahih.

2060- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to recite the ruqya on Al-Hasan and Al-Hussein. He (S.A.W.) would say, "'Ue'thakuma Bi Kalemati Allahi At-Tamma! Min Kulli Shaitanen Wa Hamma Wa Min Kulli A 'yen Lamma (I seek refuge with Allah's Perfect Words on your behalf from every devil and every crawling animal and from every envious eye)." He (S.A.W.) used to also say, "This is how Abraham used to make ruqya for Isaac and Ishmael, peace be upon them."

Abu E'isa said that this hadeeth is hasan sahih.
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18. The envious eye is true and how to bathe from it

2061- Habies At-Tamimi narrated that he heard the Messenger of Allah say, "Nothing can be done about crawling animals, and the envious eye is a true thing."

2062- Habes At-Tamimi narrated that he heard the Messenger of Allah say, "Nothing can be done about crawling animals, and the envious eye is a true thing."

2063- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Had there been anything that precedes destiny it would have been the envious eye. If you are asked to bathe (in order to give the used water to the person inflicted from your envious eye), then do it."

Abu E’isa said that this hadeeth is Hasan Sahih Gharib.


2063- Habes At-Tamimi narrated that the Messenger of Allah (S.A.W.) said, "Nothing can be done about crawling animals, and the envious eye is a true thing."

(18) The envious eye is true and how to bathe from it

(19) Taking a fee for treating with ruqya

2063- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.)
once sent them on an expedition. They stopped near a group of people who refused to offer them any hospitality. Later their master got bit by a scorpion. They asked the Muslims if there was anyone among them who knew how to make ruqya against the scorpion bite. Abu Said replied that he did, but that he would charge them a sheep. They offered to give them thirty sheep. Abu Said agreed and read the Fatiha seven times on him, and he was cured. They took the sheep, but did not feel right about it. They decided not to do anything with them until they had asked the Messenger of Allah (S.A.W.). When they arrived in Medina, they told the Prophet (S.A.W.) about what happened, and he (S.A.W.) said, "You did not know that was a ruqya. Take the sheep and save a share for me."

Abu E'isa said that this hadeeth is hasan.

Abu Said narrated that a group of the companions of the Prophet (S.A.W.) passed by a village of Arabians. They refused to offer them hospitality. Their chief got sick, and so they came to them to ask them if they had any medicine. They said that they did, but since they had not offered them hospitality that they were going to charge for the medicine. The village people offered them a flock of sheep if their chief was cured. One of the companions read the Fatiha of the Book on the sick man, and he was cured. When the companions arrived in Medina they told the Prophet (S.A.W.) about what had happened. He (S.A.W.) said, "How did you know that the Fatiha was a ruqya?" He (S.A.W.) did not say anything that would forbid such actions. Instead, he (S.A.W.) said, "Eat from it and save a share for me."

Abu E'isa said that this hadeeth is sahib.
2065 - Abu Khuzama narrated that his father asked the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.), do you believe that if we use ruqya, medicine, or preventive methods that these things change the destiny of Allah?" He (S.A.W.) said, "All of that is a part of Allah's destiny."

Abu E'isa said that this hadeeth is hasan sahih.

(20) Ruqya and medicine

2066- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The date is a fruit from heaven and in it there is a cure from poison. Also, truffles are from the Mann tree and its water is a cure for eye disease."

Abu E'isa said that this hadeeth is hasan gharib.

(21) Truffles and dates
2067- Said Ibn Zaid narrated that the Prophet (S.A.W.) said, "Truffles are from the Mann tree, and its water is a cure for eye disease."

Abu E'isa said that this hadeeth is hasan sahih.

2068- Abu Huraira (R.A.A.) narrated that a group of the companions said, "Truffles look like the pox of the earth, but its water is a cure for the eye disease. The date is from Heaven, and it is a cure from poison."

Abu E'isa said that this hadeeth is hasan.

2069- Abu Huraira reported that he took three, five or perhaps seven truffles and squeezed them. He poured their juice in a bottle, applied it in one of his daughter's eyes, and she was cured.

2070- Qutada reported that Abu Huraira said, "The black seed is a cure for every disease except for death." Qutada said that Abu Huraira (R.A.A.) used to gather every day twenty one black seeds and wrap them in a cloth. He would soak them in water and use them to make him sneeze three times a day. The first time he would apply two drops in his right nostril and one in his left. The second time he would apply one drop in his right nostril and two drops in his left. The
third time he would apply two drops in his right nostril and one in his left.

(22) Giving a fee to the sorcerer

Abu Mas'oud Al-Ansari reported that the Messenger of Allah (S.A.W.) prohibited putting a price on the dog, giving a dowry to the prostitute, and paying a fee to the sorcerer.

Abu E'isa said that this hadith is hasan sahih.

(23) It is hated to hang charms

E'isa Ibn Abdurrahman Aj-Juhani narrated that he visited Abdullah Ibn Ukaim who was sick, and his face was red. They said to him, "Why do not you hang anything up (for luck)?" Ibn Ukim said, "Death is closer than that. The Prophet (S.A.W.) said, 'If someone hangs up anything, then he will be given to that thing (to take care of him)."

Abu E'isa said that Abdullah Ibn Ukaim never heard directly from the Prophet, but that he used to say that the Messenger of Allah (S.A.W.) used to write to them.
(24) Cooling down the fever with water

2073 - Rafe' Ibn Khadeej narrated that the Prophet (S.A.W.) said, "Fever is a heat wave from the Hellfire, cool it down with water."

2074 - A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Fever is a hot wind from the Hellfire, cool it down with water."

Abu E'isa said that both hadeeth are sahih.

2075 - Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) used to teach them to supplicate whenever they were in pain or having fever, "Bismi Allah Al-Kabeer, Ao'uthu Billahi Al-'atheem Min Sharri kulli I'rkin Na'ar Wa Min Sharri H'arri An-Nar (In the Name of the Great God, I seek refuge with Allah, the Great, from the evil of every pinching nerve and from the heat of the Fire)."

Abu E'isa said that Ibrahim Ibn Ismail makes this hadeeth weak.
(25) Having intercourse with the breastfeeding mother

2076- Judama narrated that she heard the Messenger of Allah (S.A.W.) say, "I wanted to at first prohibit having intercourse with the breastfeeding woman, but I heard that the Persians and the Romans do it, and their children do not die."

Abu E'isa said that this hadeeth is hasan sahih.

2077- A'isha narrated that Judama reported that she heard the Messenger of Allah (S.A.W.) say, "I was going to prohibit having intercourse with a breastfeeding woman until I remembered that the Romans and the Persians do it, and it does not harm their children."

Abu E'isa said that this hadeeth is hasan gharib sahib.

(26) Treating tuberculosis

2078- Zaid Ibn Arqam narrated that the Prophet (S.A.W.) used to prescribe oil and wars (a cultivated, Arabian plant used also for skin disease) to treat
tuberculosis. Qutada said that he (S.A.W.) would also give syrup for any infection.

Abu E'isa said that this hadith is hasan sahih.

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Zaid Ibn Arqam narrated that the Messenger of Allah (S.A.W.) ordered them to treat tuberculosis with sea salt and oil.

Abu E'isa said that this hadith is hasan gharib sahih.

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Othman Ibn Abu Al-As narrated that the Messenger of Allah (S.A.W.) visited him because he was very sick. The Messenger of Allah (S.A.W.) said to him, "Wipe the place of pain with your right hand seven times and say, "Ao'uthu Bi I'zaati Allah, Wa Qudratih Wa Sultanih Min Sharri Ma Ajed (I seek refuge with the Might of Allah, His Power, and His Authority from the evil of what I find)." Othman said that he did that and that Allah took away the pain he was suffering. After that, he kept ordering his family and others to do the same.

Abu E'isa said that this hadith is hasan sahih.
Asmaa' Bint Umais narrated that the Messenger of Allah (S.A.W.) asked her about what she used as a laxative. She told him *shubrum* (the bark of a certain tree). He (S.A.W.) said, "It is too hot and harmful." She said that she had started to use *sanna* (a plant with laxative properties and is good for the heart), and the Prophet (S.A.W.) said, "If there had been any cure from death it would have been sanna."

Abu E'isa said that this hadeeth is hasan gharib.

**2081-** Using honey as a treatment

Abu Said narrated that a man came to the Prophet (S.A.W.) and said that his brother had a terrible pain in the stomach. The Prophet (S.A.W.) told the man to give his brother some honey. The man did, but the pain increased, and so he went back to the Prophet (S.A.W.) and said, "Oh Messenger of Allah, I have given him honey, but his pains have increased." The Messenger of Allah (S.A.W.) said, "Give him honey." So the man did and later came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I have given him honey, but his pains have increased." The Messenger of Allah (S.A.W.) then replied, "Allah (S.W.T.) says the truth, and your brother's stomach lies. Give your brother honey." So the man did and his brother was cured.

Abu E'isa said that this hadeeth is hasan sahih.
Another hadeeth

2083- Ibn Abbas narrated that the Prophet (S.A.W.) said, "Any Muslim servant who visits his sick brother whose time (for death) has not yet come, and if that man says for seven times, 'As-Alu Allahu Al-A 'theem, Rabbi Al-A 'arshi Al-A 'theem An Yashfeek (I ask the Great Allah, Lord of the Great Throne to cure you), then he will be cured."

Abu E'isa said that this hadeeth is hasan gharib.

(30) Another hadeeth

2084- Thawban narrated that the Prophet (S.A.W.) said, "If one of you has a fever, and since fever is a piece of the hellfire, he should put it out with water. He should lie down in a running river facing the running water. Then he should say, 'Bismi Allah, Allahumma Ishfi A 'bdak Wa Saddek Rasoulak (In the Name of Allah, oh Allah, cure Your servant and support Your Prophet (S.A.W.)).' He should do that three times over three days. If he was not cured in the first three days, then he should do it for five days. If he was not cured in five, then he should do it for seven days, and if he was not cured in seven days then he should try it for nine. It will not go past the nine
days by the Will of Allah (S.W.T.)."
Abu E'isa said that this hadeeth is gharib.

(32) Treatment with ashes

2085- Sahl Ibn Saad was asked about what treatment was used to cure the wound of the Prophet (S.A.W.). He (R.A.A.) said, "There is nobody left that knows about this more than me. Ali (R.A.A.) used to bring him water in a bowl, and Fatima (R.A.A.) would wash off the blood. Then someone would burn bamboo shoots and stuff the wound with its ashes."

Abu E'isa said that this hadeeth is hasan sahib.

2086- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The allegory of the patient when he is cured is that of a hail falling from the sky with clarity and color (i.e. rejuvenated)."

(33) Another hadeeth

2087- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "When you visit a sick person say encouraging things to him. It does not
change his destiny, but it will make him feel better."
Abu E'isa said that this hadeeth is gharib.

2088 - حديثنا هناد ومحمود بن غيلان قالا: حدثنا أبو أسامة عن عبد الرحمن بن
يزيد بن جابر عن إسماعيل بن عبد الله عن أبي صالح الأشعري عن أبي هريرة: أن
النبي ﷺ عاد رجلاً من وعلاق كان به، فقال: أبشر فإن الله يقول: هي ناري أسلطها على
عبد المذنب لتكون حظه من النار.

2088- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) visited a
sick man and said to him, "Have good tidings from Allah (S.W.T.) who says, 'It
is My fire that I touch with it my sinful servant in order for it to be his share of the
Fire.'"

2089 - حديثنا إسحاق بن منصور قال: أخبرنا عبد الرحمن بن مهدي عن سفيان
الثوري عن هشام بن حسان عن الحسن قال: كانوا يرتجون الحمي ليلة كفارة لما نقص
من الذنوب.

2089- Hisham Ibn Hassan reported that Al-Hasan said that they used to
wish for fever at nights to compensate for their sins.
The Book of Inheritance
As narrated by the Messenger of Allah (S.A.W.)

(1) When someone leaves money it belongs to his heirs

2090- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When someone dies and leaves some money, it is for his family (heirs). When someone dies and leaves nothing, I am responsible for his family."

Abu E'isa said that this hadeeth is hasan sahih.

(2) Teaching the laws of inheritance

2091- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Learn the Quran and the laws of inheritance and teach it to people because I will die (eventually)."

Abu E'isa said that there is a problem with this hadeeth, and it has been ruled weak by Ahmad Ibn Hanbal.
The inheritance of girls

2092 - Jaber Ibn Abdullah (R.A.A.) narrated that the widow of Saad Ibn Ar-Rabih came to the Prophet (S.A.W.) with their two daughters and said, "Oh Messenger of Allah (S.A.W.), these are Saad's two daughters. Their father died as a martyr when he was fighting with you in the battle of Badr. Their uncle has taken their money and left them with nothing, and no one will marry them unless they have money." He (S.A.W.) said, "Allah (S.W.T.) will be the Judge of that." The verse of the inheritance was then revealed, and so the Messenger of Allah (S.A.W.) summoned the uncle. He said to him, "Give two thirds of the money to Saad's daughters, give one eighth to their mother and keep the rest."

Abu E'isa said that this hadeeth is hasan sahih.
The inheritance of the son's daughter with the daughter

2093- A man came to Abu Musa and Salman Ibn Rabiah and asked them about the case in which the deceased left a daughter, a son's daughter and a full sister. They said, "The daughter gets one half, and the sister (from the same mother and father) gets the rest." They told the man to go ask Abdullah to make sure. The man went to Abdullah and asked him the same question. Abdullah said, "I would be misguided if I ruled as they have done. I will rule with the same ruling of the Messenger of Allah (S.A.W.); the daughter gets half, the son's daughter gets one sixth to complete two thirds, and the sister gets the rest."

Abu E'isa said that this hadith is hasan sahih.

The inheritance of brothers and sisters from the same father and mother

2094- Ali (R.A.A.) said, "You have read the verse, '...After payment of the legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).'} (Surah Al-Nisaa', verse 78) The Messenger of Allah ruled that all debts should be paid before the will is taken into consideration. Also, the sons of the mother can inherit each other, but not the stepsons. The man can inherit from his brother by the same father and mother, but cannot from his half brother by his father."

2095- Al-Hareth reported that Ali said that the Messenger of Allah (S.A.W.) had ruled that the sons of the same mother inherit each other,
but not the stepsons.

Abu E'isa said that this hadith is known through one chain only. The scholars, however, rule according to this hadith.

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(6) Inheritance of the sons and daughters

2096 Jaber Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) went to visit him at the tribe of Salama when he was ill. Jaber (R.A.A.) said, "Oh Prophet of Allah (S.A.W.), how do I divide my wealth among my children?" He (S.A.W.) did not answer him at first. Then the following verse was revealed; "Allah commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise."

Abu E'isa said that this hadith is hasan sahib.
(7) Inheritance of the sisters

2097- Jaber Ibn Abdullah said that the Messenger of Allah visited him when he was ill. He (S.A.W.) found that Jaber had fainted. He (S.A.W.) later came with Abu Bakr and Omar. The Messenger of Allah (S.A.W.) performed ablution and poured the used water on Jaber. Jaber woke up and said, "Oh Messenger of Allah (S.A.W.), how do I divide my money?" The Prophet (S.A.W.) did not answer him. Jaber had nine sisters. Later the inheritance verse was revealed; "They ask you for a legal verdict. Say: 'Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female.' (Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything." (Surah Al-Nisaa', verse 176) Jaber said that this verse was revealed about his case.

Abu E'isa said that this hadeeth is hasan sahib.

(8) The inheritance of the close kin

2098- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Give the determinate shares of inheritance to its rightful heirs, and what is left is given to the closest male heir."

Abu E'isa said that this hadeeth is hasan.
Imran Ibn Hussein narrated that a man came to the Messenger of Allah (S.A.W.) asking, "My son has died, will I inherit something from him?"

He (S.A.W.) said, "You get one sixth." After the man left, the Prophet called him back and said, "You get another one sixth." When the man left, the Prophet (S.A.W.) called him back again and said, "The second one sixth is an endowment for you."

Abu E'isa said that this hadeeth is hasan sahih.

Qabeesa Ibn Thouaib narrated that a grandmother (the mother of the mother or perhaps she was the mother of the father) came to Abu Bakr and said, "The son of my son (or perhaps she said the son of my daughter) has died, and I was told that the Book Allah says that I have some of his inheritance. Abu Bakr said, "I do not know about any right in the Book that gives you any inheritance, and I have never heard of any ruling by the Prophet (S.A.W.) on a similar case. However, I will present the case to the people." He (R.A.A.) asked some people, and Al-Mughira Ibn Shuba witnessed that the Messenger of Allah (S.A.W.) had given a woman with the same case one sixth. Abu Bakr asked, "Has anyone else heard it too?" Al-Mughira said that Muhammad Ibn Maslamah had heard him (S.A.W.) too. Abu Bakr then ruled she should be given one sixth. There was another grandmother that was disagreeing with her who later went to Omar. Omar said, "If you had come together, you would have
shared the one sixth, but since only one of you showed up then it is hers."

2101 - حَدَّثَنَا الأَنْصَارِيُّ، حَدَّثَنَا مُعْنٌ، حَدَّثَنَا مَالِيْكَ عِنْ بُنيَّةَ قَالَ: «جَاءَتْ الْجَدَّةُ إِلَيْهِ أَبُو بَكْرُ، فَسَأَلَهَا، قَالَتْ لَهَا: مَا لَكَ فِي كِتَابِ الْحَقَّ؟، وَمَا لَكَ فِي كِتَابِ الرَّسُولِ اللَّهِ ﷺ؟ شَهِيدًا فَارْجِعِي إِلَى أَبَاكَ، فَكَفَّرَ رَسُولُ اللَّهِ ﷺ غَيْبَةً عِنْدَكَ، قَالَلَهَا: فَعَمِلْتُ أَيْنَاءُ اللَّهِ ﷺ أَعْظَمَاهَا السَّبْعَةَ إِلَى مَهْدَيْنَاءَ أَبِي، فَقَالَتْ لَهَا أَبُو بَكْرُ. قَالَ، تُمَّ غَيْبَةُ الْجَدَّةُ إِلَى مَهْدَيْنَاءَ أَبِي، فَقَالَتْ لَهَا: مَا لَكَ فِي كِتَابِ اللَّهِ ﷺ؟ إِنَّهُو أَوَّلُ المَعَادُ، فَأَيْتَكْمَا حَلَّتْ بِهِ فَغَيْرُهَا ﷺ.

قَالَ أَبُو عُيَسَىٰ: هَذَا حَدِيثٌ حَسنٌ صَحِيحٌ.

وَهُوَ أَصْحَحُ مِنْ حَدِيثِ ابن عَبَّاسِ. وَقَالَ الْبَابُ عَنْ بُرِيدَةَ.

2101 - Qabeesa Ibn Thouaib narrated that a grandmother came to Abu Bakr asking about her inheritance and that Abu Bakr said, "You have no right to any inheritance according to the Book of Allah or to the Sunnah of the Messenger of Allah (S.A.W.), but come back tomorrow after I have asked other people." He asked some people, and Al-Mughira Ibn Shuba said that he had witnessed the Messenger of Allah give one sixth in a similar case. Abu Bakr asked if anyone else had witnessed that too. Muhammad Ibn Salama Al-Ansari said that he had seen it too. Abu Bakr ruled according to their testimony. The grandmother from the other side came later to Omar asking for her share of the inheritance, and he said, "You have no right to any inheritance in the Book of Allah. As for the one sixth, if you had come together you would have shared it, but if one comes alone then it is hers."

Abu E'isa said that the second hadeeth is stronger than the first one.


2102 - حَدَّثَنَا الْحَسَنُ بنُ عَرْفَةَ أَحْرُونُ بْنُ هَارُونَ، حَدَّثَنَا مَالِيْكُ عِنْ بُنيَّةَ قَالَ، قَالَ فِي الْجَدَّةِ مَعَ ابْنَهَا: "إِنَّهَا أَوَّلُ جَدَّةَ أَطْلَعَهَا رَسُولُ اللَّهِ ﷺ سَدْسًا مَعَ ابْنَهَا وَابْنَهَا حَيٌّ.

قَالَ أَبُو عُيَسَىٰ: هَذَا حَدِيثٌ لَا يُقْسَمُ عَلَيْهِ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَقَدْ وَرَتَّلَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ الْجَدَّةِ مَعَ ابْنَهَا، وَلَمْ يُرْتَلَّهَا بِغَيْرِهِمْ.

(11) The inheritance of the grandmother along with her son

2102- Abdullah Ibn Mas'oud said in the inheritance of the grandmother
along with her son, "She is the first grandmother that the Messenger of Allah (S.A.W.) gave her one sixth along with her living son."

Abu E'isa said that there is only one chain of narrators to this hadeeth.

Some of the companions of the Prophet (S.A.W.) ruled for the grandmother to inherit along with her living son and some did not.

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(12) The inheritance of the uncle to the mother's side

2103- Omar Ibn Al-Khattab wrote to Abu Ubaida that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) and His Messenger (S.A.W.) are the guardians of those who do not have a guardian, and the uncle to the mother's side inherits if there are no heirs but him."

Abu E'isa said that this hadeeth is hasan sahih.

2104- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The uncle to the mother's side inherits if there are no heirs but him."

This hadeeth is hasan gharib.

The companions of the Prophet (S.A.W.) differed on this issue. Some allowed the uncle and the aunt to the mother's side and the aunt to the father's side to inherit. This ruling is adopted by most of the scholars in regards to what the kin inherit. However, Zaid Ibn Thabet did not allow them to inherit and ruled that the money be put in the Muslim treasury.
2105- A'isha narrated that the servant of the Messenger of Allah (S.A.W.) fell from a palm tree branch and died. The Messenger of Allah (S.A.W.) said, "See if there is anybody to inherit him." They could not find anybody. He (S.A.W.) said, "Give his money to some of the people in the village."

This hadeeth is hasan.

(13) The one who dies and there is nobody to inherit from him

2106- Ibn Abbas (R.A.A.) narrated that a man died during the time of the Messenger of Allah (S.A.W.) and did not leave an heir except for a slave man that he had already freed. The Prophet (S.A.W.) gave the freed slave the inheritance.

Abu E'isa said that this hadeeth is hasan. The scholars rule that if a man dies and has no heirs then the money goes to the Muslim treasury.
There is no inheritance between a Muslim and a non-Muslim

2107- Usama Ibn Zaid (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Muslim does not inherit the non-Muslim, and the non-Muslim does not inherit the Muslim."

Abu E’isa said that this hadith is hasan sahih.

The scholars rule according to this hadith. However, they differed on the issue of the murtad (the apostate). Most scholars rule that his money goes to his Muslim heirs but some like Ash-Shafe’ii ruled that Muslim heirs do not inherit him.

There is no inheritance between people of different religions

2108- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "People of different religions do not inherit each other."

Abu E’isa said that this hadith is known only through Abu Laila from Jaber.
(17) The murderer does not inherit from someone he killed

2109- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The murderer does not inherit."

Abu E'isa said that this hadeeth is not known to be true or known except through this one chain of narrators and that one of the narrators has been excluded by many hadeeth scholars. However, the scholars rule according to this hadeeth in that the murderer cannot inherit from someone he has killed whether the killing was premeditated or involuntary manslaughter. This is Malek's ruling.

(18) Inheritance of the woman from the blood money of her husband

2110- Omar (R.A.A.) said, "The blood money is an obligation on the one responsible for the death, and the wife does not inherit from the blood money of her husband." Ad-Dahak Ibn Sufian Al-Kelabi told him that the Messenger of Allah (S.A.W.) wrote to him once ordering him to give the wife of Ashiam Ad-Dababi her share from the blood money of her deceased husband.

Abu E'isa said that this hadeeth is hasan sahih.
The inheritance is the right of the heirs and the blood money is due from
the extended family

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) ruled that a slave boy or a slave girl be paid as blood money for the killed fetus of a woman from the family of Lahian. The woman who caused the fetus to be killed later died, and the Messenger of Allah (S.A.W.) ruled that her inheritance goes to her husband and children and the blood money be paid by her other close relatives.

Abu E'isa said that this hadeeth is Mursal.

(20) The inheritance of someone who embraced Islam through a Muslim man

Tamim Ad-Dari narrated that he asked the Messenger of Allah (S.A.W.) about the ruling of a dead man who had been a disbeliever, but then embraced Islam on the hands of a Muslim man. The Messenger of Allah (S.A.W.) said, "The Muslim man is worthier than anyone else to his life and
death (i.e. to receive his wealth)."

Abu E’isa said that this is only known through Abdullah Ibn Wahab, and the narration is connected right. Some scholars, however, rule according to it. Others like Ash-Shafe’ii say that his inheritance goes to the Muslim treasury.

21 Nullifying the inheritance of the son of adultery

2113 Shuaib narrated that the Messenger of Allah (S.A.W.) said, "If a man commits adultery with a free woman, then their child is a child of adultery who neither inherits nor leaves inheritance."

Abu E’isa said that this hadeeth was narrated by more than one chain and that the scholars rule that the child of adultery does not inherit his father.

22 The inheritance of the slaves

2114 Shuaib narrated that the Messenger of Allah (S.A.W.) said, "Slaves are inherited along with the rest of the money."

Abu E’isa said that this hadeeth is not very strong.
(23) Women inheriting from slaves

2115- Wathea Ibn Alsqaa' narrated that the Messenger of Allah (S.A.W.) said, "The woman is entitled to inherit from three kinds of people; the slaves whom she has freed, the foundling child, and her son born after she had sworn innocence against the father's accusation."

Abu E'isa said that this hadeeth is hasan gharib.
The Book of Wills

As narrated by the Messenger of Allah (S.A.W.)

(1) Giving away one third of the wealth

2116- Saad Ibn Abu Waqas narrated that during the year of the conquest he got so sick that he almost died. The Messenger of Allah (S.A.W.) came to visit him. Saad said, "Oh Messenger of Allah (S.A.W.), I have a lot of money and only have my daughter to inherit me, so can I make a will giving all my money to charity?" He (S.A.W.) said no. Saad then asked, "How about two thirds of my money?" He (S.A.W.) said no. Saad said, "Well, how about one half?" He (S.A.W.) said no. Saad said, "How about one third then?" He (S.A.W.) said, "Then give one third, but one third is still too much. It is better to leave your heirs rich than leave them to be a burden and asking people for help. Moreover, any amount of money that you spend on your family you will get the rewards from it; even the bite of food that you lift to your wife's mouth."

Saad said, "Oh Messenger of Allah, will I be left after my companions have
gone?" He (S.A.W.) said, "If you are left to live after they die, then every good deed you perform seeking through it the Face (pleasure) of Allah will raise your status a degree. If you are left to live then maybe there will be people who will benefit from you and others may be harmed by you. Oh Allah, fulfill the rewards of the migration of my companions and do not let them turn back on their heels. As for the poor man, Saad Ibn Khawla, we feel sorry for him because he died in Mecca (and did not migrate)."

Abu E'isa said that this hadeeth is hasan sahih.

(2) Intending harm when making the will

2117- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The man and the woman will perform the good deeds in obedience to Allah for sixty years, and when death comes close, they make a will that harms their heirs. Thus they deserve the Hellfire." Abu Huraira recited the verse, "After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing." He continued until he reached "...these are the limits (set by) Allah (or ordainments as regards laws of inheritance), and whosoever obeys Allah and His Messenger (Muhammad (S.A.W.) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success."

Abu E'isa said that this hadeeth is hasan sahih gharib.
(3) Encouraging writing the will

2118- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "A right on the Muslim is that he should not sleep two consecutive nights without writing his will if he has anything that should be written in a will."

Abu E’isa said that this hadeeth is hasan sahih.

(4) The Prophet (S.A.W.) did not write a will

2119- Talha Ibn Musref reported that he asked Ibn Abu Awfa whether the Messenger of Allah (S.A.W.) had written a will or not. He said that he (S.A.W.) had not. Talha asked, "Then what was his will, and what did he order the people to do?" Ibn Abu Awfa said, "He (S.A.W.) asked the people to follow the Book of Allah."

Abu E’isa said that this hadeeth is hasan sahih gharib.
No will can go against the laws of inheritance

2120- Abu Umama Al-Baheli narrated that he had heard the Messenger of Allah say during his last sermon, "Allah (S.W.T.) has given everyone his lawful right, so there is no will that can deny an heir his right. The son belongs to the bed, so the adulterer gets nothing and their reckoning is with Allah (S.W.T.). Any person that attributes himself to any other than his biological father or any slave who claims that someone is his master when he is not has Allah's continuous curse to the Day of Resurrection. A woman should not spend the money of her husband in his house without his permission." The Messenger of Allah (S.A.W.) was asked, "Oh Messenger of Allah (S.A.W.), not even from the food?" He (S.A.W.) said, "Food is our best wealth." He (S.A.W.) then said, "The borrowed item should be delivered back, the donation can be taken back, the debt is to be paid, and the lender is responsible."

Abu E'isa said that this hadeeth is hasan sahih.

2121- Amr Ibn Khareja narrated that the Prophet (S.A.W.) gave a sermon while he was sitting his camel, and Amr was standing below it and holding it to keep it from moving. Its saliva was drooling between Amr's shoulders, and he heard him (S.A.W.) say, "Allah (S.W.T.) has given every one his lawful right and that there is no will that denies an heir. The child belongs to the bed and to the adulterer belongs nothing. He who claims to belong to someone other than his true father or claims other people to be his masters in order to abandon them will get Allah's Curse, and Allah will not accept from him any testimony or excuse."

Abu E'isa said that this hadeeth is hasan sahih.
The debt comes before the will

2122- Ali (R.A.A.) said, "The Prophet (S.A.W.) ruled that the debt should be paid off before the will is divided, and yet you distribute the terms of the will before paying off the debt."

Abu E'isa said that the scholars rule that the debt be paid first, and then the will can be taken into consideration.

(7) The man who gives charity or sets a slave free at death

2123- Abu Habiba At-Ta'ii reported that his brother willed him an amount of his money. Abu Habiba met Abu Ad-Dardaa' and asked him whether he should give the money to the poor, the needy, or the mujahideen. Abu Ad-Dardaa' said, "As for me I would have given it to the mujahideen. I heard the Messenger of Allah (S.A.W.) say, 'The allegory of the one who frees a slave at death is like the one who gives charity when he is full.'"

Abu E'isa said that this hadith is hasan sahih.
Urwa narrated that A'isha told him that Barira came to her to ask her to help pay for her freedom. A'isha told her that she would agree if her masters agreed and if her inheritance would go to A'isha. Barira asked her masters and they refused to sell her to A'isha unless they kept the right to inherit from her. A'isha (R.A.A.) mentioned that to the Messenger of Allah (S.A.W.), and he (S.A.W.) said, "Buy her and free her; the right to inherit is for the one who has freed her." He (S.A.W.) then got on the pulpit and said, "What is wrong with some people? They set conditions that are not in the Book of Allah! If someone sets a condition that is not in the Book of Allah, then that condition is void even if he sets it a hundred times."

Abu E'isa said that this hadeeth is hasan sahih.
The Book of the Right of Inheriting Slaves and Donations
As narrated from the Messenger of Allah (S.A.W.)

(1) The right of inheriting from the slave is for the one who gives freedom

2125- It is narrated that A‘isha wanted to buy Barira and that her masters set a condition to keep the right to inherit from her. The Prophet (S.A.W.) said, "The right of inheriting the slave is for the one who paid their price or the one who owns him."

Abu E‘isa said that this hadeeth is hasan sahib.
(2) It is prohibited to sell the right of inheriting a slave or to give that right away

2126- Abdullah Ibn Omar narrated that the Messenger of Allah (S.A.W.) prohibited people to sell the right to inherit from a slave or to give that right away.

Abu E’isa said that this hadeeth is hasan sahih.

(3) The slave who claims to belong to someone other than his masters or the person who claims to be a son of someone other than his biological family

2127- Ibrahim At-Taimi narrated that Ali (R.A.A.) once gave a sermon and said, "The person is deceitful that claims that we (the family of the Prophet (S.A.W.)) have anything other than the Book of Allah and this paper which has rulings on the zakat of the camels and legal verdicts about retaliation for wounds. In the paper it is also mentioned that the Messenger of Allah (S.A.W.) said, 'The Medina is a sanctuary from the A'yr Mountain to the Mount of Thawr. If someone makes up a heresy (concerning religion) there or gives a shelter to such an innovator, then Allah (S.W.T.), His angels, and all of the people will curse him. On the Day of Resurrection none of his obligatory or supererogatory deeds will be accepted. The one who claims to be a son of someone other than his biological father or the slave who claims to belong to someone other than his masters has on him the curses of Allah (S.W.T.), His angels, and all of the people. On the Day of Resurrection none of his obligatory or supererogatory deeds will be accepted. The asylum granted by any Muslim is to be respected by all Muslims even if it was given by the person who is lowest in social status.""
Abu E'isa said that this hadith is hasan sahih.

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4- باب ما جاء في الرجل ينتفسي من وَلَدِهِ (م: 4, ت: 4)


قل: أبو عيسى: هذا حديث حسن صحيح.

(4) The man who suspects that the child is not his

2128- Abu Huraira (R.A.A.) narrated that a man from the Fizara tribe came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), my wife gave birth to a black child!" The Prophet (S.A.W.) asked him, "Do you have any camels?" The man said yes. He (S.A.W.) then asked, "What are their colors?" The man said that they were reddish in color. He (S.A.W.) asked, "Is there any dusky ones among them?" The man said that there were dusky ones. The Prophet (S.A.W.) asked, "Where do you think that color came from?" The man said that perhaps there was a certain trait (gene) involved. The Prophet (S.A.W.) said, "Perhaps a certain trait was involved with your child."

Abu E'isa said that this hadith is hasan sahih.

5- باب ما جاء في الألفاظ (م: 5, ت: 5)

2129 - حَدَّثَنَا قُتَبْبِيَّةُ، حَدَّثَنَا الدَّلِّيُّ، عَنِ ابْنِ شِهَابِ، عَنْ عُرْقَةَ عَنْ عَائِشَةَ، أنَّ النَّبِيَّ، دَخَلَ عَلَيْهِ مَسْرُورًا تَبَيَّنَ أَسَابِيضَ وَصِحْبَةَ، فقال: أَلَمْ تَرَى أَنْ مُجَرَّدًا نَظَرَ آيَةً إِلَى زِيْدٍ بْنِ حَارِثَةِ وَأَسَامَةَ بْنِ زَيْدِ، فقال: هَذِهِ الأَفْقُادُ بِعِشْرَيْنِ مُنْ بَعْضٍ. قال أبو عيسى: هذا حديث حسن صحيح. وقد روى سفيان بن عيسى هذا الحديث عن الزهري عن عرقة عن عائشة وزرارة فيها: "أَلَمْ تَرَي أَنْ مُجَرَّدًا مَّرَّ عَلَى زِيْدٍ بْنِ حَارِثَةِ وَأَسَامَةَ بْنِ زَيْدٍ وَقَدْ عَطَيْاهُ رَؤْوَيْهَا وَبَدْتَ أَفْقَاهُمَا فَقَالُوا: إِنَّهُ هذِهِ الأَفْقُادُ بِعِشْرَيْنِ مُنْ بَعْضٍ." هكذا حدثا سفيان بن عبد الرحمن وغير واحد عن سفيان بن عيسى عن الزهري.

وَقَدْ أَحْتَجَّ بَعْضُ أُهِلِّ الْعِلْمِ بِهِذهَا الْحَدِيثَ فِي إِقَامَةِ أَمْرِ الْفَاقِهِ.

(5) Tracing the relationship according to physical features

2129- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) once entered her
house happy and his face was shining. He (S.A.W.) said, "Did you know that an expert on tracing physical features looked at Zaid Ibn Haretha and Usama Ibn Zaid and said that their feet were related to one another (they were father and son)"

Abu E’isa said that this hadeeth is hasan sahib.

In another narration, there is the addition that when the expert passed by them they were sleeping next to each other with their heads covered and only their feet showing.

(6) The Prophet’s (S.A.W.) encourages the giving of gifts

2130- Abu Huraira narrated that the Prophet (S.A.W.) said, "Give each other gifts because the gift takes away the bad feelings of the heart. Let no woman think little of any gift she wants to give her neighbor, even if it was half of a sheep’s foot."

Abu E’isa said that this hadeeth is gharib.

(7) It is hated to take back the donation

2131- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The parable of the one who gives a donation then takes it back is like the dog which eats something and then vomits it because he is full. He then goes back later and eats his own vomit."
2132- Ibn Omar and Ibn Abbas both said that it is unlawful for a man to give a donation and then ask for it back unless it was the father giving to his child. They also said that the parable of the one who reneges on his donation is the like a dog who ate until he was full, vomited what he ate and then went back and ate his vomit.

Abu E’isa said that this hadeeth is hasan sahih.

Ash-Shafe’ii said that it is unlawful to give a donation and then go back on it except for the father who gives his son a donation.
The Book of Divine Decree

As narrated by the Messenger of Allah (S.A.W.)

(1) Being harsh with those who discuss fate too much

2133- Abu Huraira narrated that once the Messenger of Allah (S.A.W.) saw them debating about fate. He got angry and his face turned as red as if someone had squeezed a pomegranate on his cheeks. He (S.A.W.) said, "Were you ordered to do this or was I sent to you with this? The people before you have perished when they started debating this matter. I ask you not to debate this anymore."

Abu E’isa said that this hadeeth is gharib.

(2) Whatever comes, man’s responsibility is the best response

2134- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said: "Ameen. If you want to ask the Almighty, you should ask Him, 'Whether Your Decree will be fulfilled, or not? And if it is to be fulfilled, who can stop it from happening?'"
(2) The debate between Musa (Moses) (A.S.) and Adam (A.S.)

2134- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said that Adam and Musa had a discussion. Musa said, "Oh Adam! You are the one who was created by Allah's own Hand, and He blew life into you from His Soul. You lured the people out of Paradise." Adam replied, "And you oh Musa! You were singled out by Allah talking directly to you. Do you blame me for something I did that was decreed by Allah (S.W.T.) on me before He created the Heavens and the Earth?" So Adam won the debate.

Abu E'isa said that this hadeeth is hasan sahih gharib.

(3) Happiness and misery

2135- Ibn Omar narrated that Omar (R.A.A.) asked, "Oh Messenger of Allah (S.A.W.)! Do you think that our deeds are actions that we initiate or have they already been decreed and cannot be changed?" He (S.A.W.) said, "Oh Ibn Al-Khattab they cannot be changed! Everyone's (path) has been made easier for him to take. If he is from the people of eternal bliss, then he will work for it, and if he is from the people of eternal misery, then that is what he works toward."

Abu E'isa said that this hadeeth is hasan sahih.
2136- Ali (R.A.A.) narrated that they once were with the Messenger of Allah (S.A.W.) and he started scratching on the earth. He then looked up to the sky and said, "Everyone's (place) has been set." In Wakee's (narration), he (S.A.W.) said, "His seat in the Hellfire has been designated, or his place in Paradise has been designated." They said, "Should we then surrender to our destiny (by not working)?" He (S.A.W.) said, "No, work for it, because each one of you will take the path that has been made easier for him."

Abu E'isa said that this hadeeth is hasan sahih.

2137- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.), the true and the honest one, said, "The creation of each one of you is put together in his mother's womb for forty days. Within that period he is a dangling piece of flesh and then becomes like a chewed piece of flesh. Then Allah (S.W.T.) sends an angel to blow life into him. The angel is ordered to decree four things; his sustenance, his life span, his deeds, and whether he will be happy (in Heaven) or miserable (in the Hellfire). By Allah, and there is no god
but Him, one of you could be performing the same deeds as the people of Paradise until there is only one arms length between them, and then the Decree precedes him, his actions will be sealed by the deeds of the people of the Hellfire, and thus he will enter it. In the same manner, one of you could be performing the same deeds as the people of the Hellfire until there is only one arms length between them, and then the Decree precedes him. Thus his actions will be sealed with the deeds of the people of Heaven, and he will enter it."

Abu E'isa said that this hadeeth is hasan sahib.

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(5) Each newborn is born with fitra (basic goodness)

2138- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Every newborn is born on the religion (basic belief in the Oneness of the Creator), and then his parents turn him into a Jew, a Christian or a polytheist." They asked, "Oh Messenger of Allah, what about the people before those times?" He (S.A.W.) said, "Allah (S.W.T.) knows what their deeds were."

Abu E'isa said that this hadeeth is hasan sahib.

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(6) Each newborn is born with fitra (basic goodness)
(6) Supplications can change the divine decree

2139- Salman (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Nothing changes the divine decree except for the supplication, and nothing increases one's life span except for treating relatives with kindness."

Abu E'isa said that this hadeeth is hasan gharib.

(7) Hearts are between two fingers of the Merciful

2140- Anas narrated that the Messenger of Allah used to often invoke the following supplication; "Ya Muggaleba Al-Qulub, Thabbet Qalbi A'ala Deenek (Oh You heart Changer, fix my heart on Your Religion)." Anas said, "Oh Messenger of Allah (S.A.W.), we believe in you and in what you have brought, do you still fear for us?" He (S.A.W.) said, "Yes, hearts are between two of the fingers of Allah, and He could change them anyway He likes."

Abu E'isa said that this hadeeth is hasan.
Abdullah Ibn Amr Ibn Al-A’as narrated that the Messenger of Allah (S.A.W.) once had two books in his hands and said, "Do you know what these books are?" They said, "No, not unless you tell us." He (S.A.W.) first spoke about the book in his right hand. "This is a book from the Creator of the worlds and in it there are the names of all of those who will be in Paradise along with the names of their fathers and families. The last name has been written, and no names will be added or subtracted." Then he (S.A.W.) spoke about the book in his left hand. "This is a book from the Creator of the worlds and in it are the names of all the people of the Hellfire along with the names of their fathers and families. The last name has been written, and no other names will be added or subtracted."

The companions (R.A.A.) said, "So why should we work if the matter has been decreed and cannot be changed?" He (S.A.W.) said, "Try your best. At his life's end the deeds of a man of Paradise will be the deeds of the people going to Heaven no matter what he had done previously. Similarly, the deeds of the man of the Hellfire will be the deeds of the people going to the Hellfire no matter what he had done before." The Messenger of Allah (S.A.W.) then tossed the books aside and said, "Your Lord is done with the servants; a faction to Paradise and a faction to the Hellfire."

Abu E’isa said that this hadeeth is hasan sahih gharib.

Anas narrated that the Messenger of Allah (S.A.W.) said, "When
Allah (S.W.T.) wants to bless a man, He (S.W.T.) uses him." They asked, "How would He (S.W.T.) use him?" He (S.A.W.) said, "He (S.W.T.) will direct him towards good deeds before his death."

Abu E'isa said that this hadeeth is hasan sahih.

9 - Bab ma jaa la 'udwri wala hamma wala 'asfur [Am: 9, Th: 9]

2143 - Hadhrat Abu al-rasool allah (S.A.W.) by Sayyidina Mas'ood (R.A.). They said: "Nothing transfers a disease to something else." A Bedouin man said, "Oh Messenger of Allah! The camel with chicken pox carries the disease in his tail and then transfers it to all the other camels." Then the Messenger of Allah (S.A.W.) said, "Then who was it that caused the first one to have the disease? There is neither contagiousness nor jaundice. Allah (S.W.T.) has created every soul, and He wrote its life span, its sustenance, and its calamities."

Abu E'isa said that Abu Huraira, Ibn Abbas, and Anas also narrated this hadeeth.

10 - Bab ma jaa 'an al-'imman al-qadri khairun wa ashurun [Am: 10, Th: 10]

2144 - Hadhrat Abu al-qattab ibn Yahiya (R.A.) by Sayyidina Abbas (R.A.). They said: "Nothing transfers a disease to something else." A Bedouin man said, "Oh Messenger of Allah! The camel with chicken pox carries the disease in his tail and then transfers it to all the other camels." Then the Messenger of Allah (S.A.W.) said, "Then who was it that caused the first one to have the disease? There is neither contagiousness nor jaundice. Allah (S.W.T.) has created every soul, and He wrote its life span, its sustenance, and its calamities."

Abu E'isa said that Abu Huraira, Ibn Abbas, and Anas also narrated this hadeeth.

(9) There is neither contagiousness nor jaundice

2143- Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) stood up and said, "Nothing transfers a disease to something else." A Bedouin man said, "Oh Messenger of Allah! The camel with chicken pox carries the disease in his tail and then transfers it to all the other camels." The Messenger of Allah (S.A.W.) said, "Then who was it that caused the first one to have the disease? There is neither contagiousness nor jaundice. Allah (S.W.T.) has created every soul, and He wrote its life span, its sustenance, and its calamities."

Abu E'isa said that Abu Huraira, Ibn Abbas, and Anas also narrated this hadeeth.
(10) Believing in the Divine Decree; whether good or bad

2144- Jaber Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) said, "No servant is a believer unless he believes in the Divine Decree; whether good or bad. (That means) until he knows that whatever he has been hit with was not going to miss him and whatever has missed him was not destined to hit him."

Abu E'isa said that this hadeeth is gharib.

2145- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "No one is a believer until he testifies four things: that there is no god but Allah; that I, Muhammad, is His Messenger who was sent with the Truth; that he believes in death and resurrection after death; and that he believes in the Divine Decree."

Abu E'isa said that there is another narration of the same hadeeth through Shuba which is stronger than this one.

2146- Matar Ibn U'kames narrated that the Messenger of Allah (S.A.W.) said, "If Allah (S.W.T.) has decreed for a servant to die in a certain land, He (S.W.T.) will create a need for him to go to it."
Abu E'isa said that this hadeeth is hasan gharib.

2147 - Hadithna Ahmad bin Mubashir and 'Uthman bin 'Abd al-Mu'min. Walaqa, narrated: "'Abdullah bin 'Abbás narrated that the Messenger of Allah (S.A.W.) said: "If Allah decrees that a man will die in a certain place, then He will create a need for him to go to it.""

Abu E'isa said that this hadeeth is sahih.

2148 - Abu A'zza narrated that the Messenger of Allah (S.A.W.) said, "If Allah (S.W.T.) decrees for a man to die in a certain land, then He will create a need for him to go to it."

Abu E'isa said that this hadeeth is sahih.

(12) The ruqya or medicine will not change the destiny of Allah

2148 - Abu Khuzama narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), do you think the ruqyas that we make or the medicines we use to prevent disease change any of Allah's decrees?" He (S.A.W.) said, "Those things are considered Allah's decree too."

Abu E'isa said that this hadeeth is only known through Al-Zuhri.
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(13) The followers of the Qaderia School

2149- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Two factions of my nation have nothing to do with Islam; Al-Murjea' and Al-Qaderia (those who deny the Divine Decree)."

Abu E'isa said that this hadeeth is hasan gharib sahih.

(14) Another hadeeth

2150- Abdullah Ibn Ashukhair narrated that the Prophet (S.A.W.) said, "The parable of the son of Adam is like someone sitting with ninety-nine deaths next to him. If those deaths happen to miss him, he lives to be very old, and then he dies."

Abu E'isa said that this hadeeth is hasan gharib.

(15) Taking whatever Allah (S.W.T.) decrees in a good way

2151- Saad Ibn Abu Waqas narrated that the Messenger of Allah (S.A.W.) said, "The happiness of the son of Adam comes from always being pleased with what Allah (S.W.T.) destines. The misery of the son of Adam comes from leaving the consultation prayers (Istikhara prayers) with Allah. Also, the misery of the son of Adam results from his displeasure with the Decree of Allah."
Abu E'isa said that this hadeeth is gharib.

2152- A man came to Ibn Omar and told him that a certain person had sent his greetings to him. The man also added that the man was an innovator (in religion). Ibn Omar said, "If he is an innovator then do not greet him." He heard the Messenger of Allah (S.A.W.) say, "There will be in my nation an annihilation of the people of Qaderia (the faction that did not believe in the Divine Decree)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

2153- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "There will be in my nation an annihilation of those who lie about the Divine Decree."

2154- A'isha narrated that the Messenger of Allah (S.A.W.) said, "(There are) six types of people who have been cursed by me, by Allah (S.W.T.) and every other Prophet that has ever lived: the one who adds to the Book of Allah;
the one who denies the Divine Decree; the dictator who transgresses and dignifies people who Allah (S.W.T.) has humiliated and humiliates people who Allah has dignified; the one who conducts the unlawful; the one who oppresses my family; and the one who abandons my Sunnah."

Abu E'isa said that there are other narrations of the same hadeeth and this one is the strongest.

2155- Abdul-Wahid Ibn Sulaim reported that he once went to Mecca and saw Ataa' Ibn Rabah and so he spoke to him. "Oh Abu Muhammad, the people of Basra are debating the Divine Decree." Rabah said, "Oh son, do you read the Quran?" Ibn Sulaim said that he did. Rabah said, "Then recite SurahAz-Zukhruf." Ibn Sulaim started reciting.

"Hâ-Mîm... (These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meaning.) By the manifest Book (i.e. this Quran that makes things clear). Verily, We have made it a Quran in Arabic that you may be able to understand (its meanings and its admonitions). And verily, it (this Quran) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfuz), with Us, indeed exalted, full of wisdom." Ataa' the said, "Do you know what the Mother of the Book is?" Ibn Sulaim said, "Allah (S.W.T.) and His Messenger (S.A.W.) know best." He said, "It is a Book that Allah wrote before He created the Heavens and before He created Earth. In it, it is written that Pharaoh is from the people of the Hellfire and in it there is, 'Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!'"

Ataa' said that he later met with Al-Walid Ibn Ubada Ibn As-Samet whose
father was a companion of the Prophet (S.A.W.). Ataa’ asked him what his father’s last will was. Al-Walid said that his father called him when he was dying and said, "Oh Son, fear Allah. You should know that you do not fear Allah unless you believe in Allah (S.W.T.) and believe in the Divine Decree, both the good and the bad. If you die on any other belief, then you will be in the Hellfire. I have heard the Messenger of Allah (S.A.W.) say, 'The first thing Allah (S.W.T.) created was the Pen and ordered it to write. Then the Pen asked what should it write, and Allah (S.W.T.) ordered it to write the Divine Decree and what would happen until eternity.'"

Abu E’isa said that this hadith is gharib.

2156 - حَدَّثَنَا إِبْرَاهِيمُ بنُ عَبْدِ الرَّحْمَنِ الصُّغَّانِيَ، أَخْبَرَنَا عَبْدِ الرَّحْمَنِ بنُ يَزِيدُ المُقْرِئِيَ، حَدَّثَنَا عِبْدُ الرَّحْمَنِ بنُ سُرْيَجُ، حَدَّثَنِي أَبُو هَانِيَةَ الْخَوَالِدِيَّيْنِي أَنَّهُ سَمَعَ أَبا عَبْدِ الرَّحْمَنِ الْمَقْدَادِرِ قَالَ أَنَّهُ يُخْلِقَ الْحَمْلَةَ وَالْأَرْضَ وَلَحْضِينَ أَلفٌ سَنَةً
قال أبو عيسى: هذا حدث حسن صحيح غريب.

2156- Abdullah Ibn Amr reported that he had heard the Messenger of Allah (S.A.W.) say, "Allah (S.W.T.) has decreed the destinies fifty thousand years before He created the Heavens and Earth."

Abu E’isa said that this hadith is hasan sahih gharib.

2157 - حَدَّثَنَا مُحَمَّدُ بنُ العَلِيِّ، وَمُحَمَّدُ بنُ يَزِيدُ، قَالَ: حَدَّثَنَا وَكِيْبُعُ الْسَفِيَّانُ الْمُؤْرِيُّ عَنْ زِيَادَ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدَ بْنِ عُبَيْدَةَ بْنِ جَعَفرِ المَخْزُوْمِيَّ عَنْ أَبِي هِرُوْبٍ قَالَ: جَاءَ مُشْرِكُوْنَ فَرِيَّشًا إِلَى رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ فَأَصِمَّوْنَ فِي الْقُرْآنِ فَذُرَتْ هَذِهِ الْآيَةُ ﴿يَبْتَغُونَ فِي الْأَلْبَاءِ عَلَى مَعْمُوْنٍ فَتَغُرَّوْنَ مَنْ سَتَرَ إِلَّا كَأَنَّكَ تَحْيَيُ حَيَّةً يَقْدِرُونَ﴾ إِنَّا كَلَّامُهُ حَيَاةً يَقْدِرُونَ
قال أبو عيسى: هذا حدث صحيح.

2157- Abu Huraira (R.A.A.) narrated that the infidels of Quraish came to the Messenger of Allah (S.W.T.) arguing about the Divine Decree. The following verse was then 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 (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).''

Abu E’isa said that this hadith is hasan sahih.
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كتاب الفتن
عن رسول الله ﷺ

1 - باب ما جاء لا يحلل دم أمري مسلم إلا بإحدى ثلاث [م: 1, ت: 1]

2158 - حديثنا أحمد بن عبدة الصنعي، حديثنا قتادة بن زياد عن يحيى بن سعيد عن أبي أمامة بن سهل بن خزيمة أن عثمان بن عفان أشرف يوم القدر فقال: أنشدكم بالله أنتم وليدين أن رسول الله ﷺ قال: لا يحلل دم أمري إلا بإحدى ثلاث: ذنباً بعد إحسان، أو ارتداد بعد إسلام، أو قتل نفس تغرض حق قتيله، فإنهما ما زنئت في جاهلية ولا في إسلام، ولا ارتضيت منذ بايعت رسول الله ﷺ، ولا قتلت النفس التي حرم الله.

قال أبو عيسى: وفي الباب عن ابن مسعود وعائشة وابن عباس. هذا الحديث حسن. ورواه حماد بن سلمة عن يحيى بن سعيد فرقه. وروى يحيى بن سعيد القطان وغير واحد عن يحيى بن سعيد هذا الحديث فأوقفه ولم يرفعه. وقد روى هذا الحديث من غير وجوه عن عثمان عن النبي ﷺ مرفوعاً.

The Book of Afflictions
As narrated from the Messenger of Allah (S.A.W.)

(1) It is unlawful to spill Muslim blood except in three cases

2158- Sahl Ibn Hunaif narrated that on the day when Othman Ibn Affan (R.A.A.) was besieged in his house, he came out and said to the people, "I ask you by Allah, do you know that the Messenger of Allah (S.A.W.) said, 'It is unlawful to spill Muslim blood except in three cases; adultery after marriage, committing apostasy after Islam, or someone who killed a soul unlawfully and is killed for it.' By Allah, I did not commit adultery neither in pre-Islamic or in Islamic times, I have never become an apostate after I pledged my allegiance to the Messenger of Allah (S.A.W.), and I have never killed the soul that Allah (S.W.T.) made unlawful to kill. So for what crime do you want to kill me?"

Abu E'isa said that this hadeeth is hasan.
(2) It is unlawful for you to commit a crime against blood and wealth

2159. Amr Ibn Al-Ahwas narrated that he heard the Messenger of Allah (S.A.W.) ask on the farewell sermon, "What day is this?" They replied that it was the day of the great pilgrimage. He (S.A.W.) then said, "It is unlawful to you to commit a crime against each other's blood, money, or honor just like this day is sanctified in this sacred land. Thus let no one commit a crime against himself. Let no one commit a crime against his offspring nor should a child commit a crime against his parent. Satan has forever lost his hope to be worshipped on this land, but he will be obeyed in that you belittle some of your good deeds, and he will be pleased to achieve that."

Abu E'isa said that this hadeeth is hasan sahib.

(3) It is unlawful for a Muslim to scare another Muslim

2160. As-Saeb Ibn Yazid narrated that the Messenger of Allah (S.A.W.) said, "Not one of you should take the staff of his Muslim brother, neither jokingly or seriously. Whoever takes the staff of his brother should (immediately) give it back to him."

Abu E'isa said that this hadeeth is hasan gharib.
2161- As-Saeb Ibn Yazid narrated that his father Yazid performed pilgrimage with the Prophet (S.A.W.). As-Saeb also said that he was seven years old at the time.

(4) The Muslim pointing a weapon at the face of his Muslim brother

2162- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever points a weapon at the face of his brother will be cursed by the angels."

Abu E'isa said that his hadeeth is hasan sahih gharib.

(5) It is hated to carry the sword without the scabbard

2163- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) prohibited carrying the sword without the scabbard.
Abu E'isa said that this hadeeth is hasan gharib.

(6) Whoever prays the Fajr prayers is under Allah's scrutiny and protection

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever prays the Fajr prayers is under Allah's scrutiny and protection, so do not allow Allah to be disobeyed while you are under His scrutiny."

Abu E'isa said that this hadeeth is hasan gharib.

(7) Clinging to the assembly of Muslims

Ibn Omar narrated that his father gave a sermon in Al-Jabia in which he said, "Oh people! I am standing here in the same place where the Messenger of Allah (S.A.W.) stood and gave us a sermon. He (S.A.W.) said, 'I ask you to take good care of my companions, the generation that comes after them, and then the next generation. After that, lying will spread among people until one makes an oath even though he was not asked to swear. Another gives testimony even though no one asked for his witness. No man should be alone with a woman since Satan will be their third (i.e. with them). Keep steadfast and cling
to the party of Muslims and beware of separation. Satan can influence one person, but it is harder for him to influence two. Whoever wants to have the affluence of Heaven must cling to the Muslim assembly. Whoever is pleased whenever he performs a good deed and is saddened when he commits a sin is a true believer."

Abu E'isa said that this hadeeth is hasan sahih gharib.

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2166- حديثي يحيى بن موسى، حدثنا عبد الرزاق، أخبرنا إيزاهيم بن ميمون عن ابن طاووس عن أبيه عن ابن عباس قال: قال رسول الله ﷺ: "قد وجه الله ﷺ الجماعة». هذا حديث غريب لا تعرفه من حديث ابن عباس إلا من هذا الوجه.

2166- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Hand of Allah (S.W.T.) is with the consensus of the Muslims."

Abu E'isa said that this hadeeth is gharib.

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2167- حديثي أبي بكر بن تافع البضائي، حديثي المتعجر بن سليمان، حديثي سليمان المدني عن عبد الله بن دينار، عن ابن عمر أن رسول الله ﷺ قال: "إن الله ﷺ يجمع أمتي - أو قال أمي محتدء - على ضلال يود الله ﷺ على الجماعة، ومن شهد شد إلى النار.

قال أبو عبيس: هذا حديث غريب من هذا الوجه. وسليمان المدني هو عائدي.

وقد أخبره ابن عباس.

2167- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) will not let my nation gather in consensus over a misguidance. The Hand of Allah (S.W.T.) is with the consensus and whoever deviates (from the consensus) will deviate into the Hellfire."

Abu E'isa said that this hadeeth is gharib.
(8) The coming down of the punishment if evil was not forbidden

2168- Abu Bakr As-Siddiq said, "Oh you people, you recite this verse, 'Oh you who believe! Take care of yourselves; (follow the right guidance and enjoin what is right, i.e. Islamic Monotheism and all that Islam orders one to do, and forbid what is wrong, i.e. polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allah; then He will inform you about (all) that which you used to do.' I have heard the Messenger of Allah (S.A.W.) say, 'If people do not react when they see the oppressor committing injustice and do not deter him, then the punishment of Allah (S.W.T.) is close to hitting them all.'"

Abu E'isa said that this hadeeth is sahih.

(9) Enjoining the good and forbidding the evil

2169- Huthaifa Ibn Al-Yaman narrated that the Prophet (S.A.W.) said, "By the One who owns my soul, you shall enjoin the good and forbid the evil or Allah (S.W.T.) will be very close to sending you His punishment. At that point you will supplicate to Him, and He will not answer your prayers."

Abu E'isa said that this hadeeth is hasan.
Huthaifa Ibn Al-Yaman narrated that the Messenger of Allah (S.A.W.) said, "By the One Who owns my soul, the Day of Judgment will not come until you commit the crime of killing your Imam, fight each other with the sword, and the worst among you will be those who inherit the right to govern you."

Abu E'isa said that this hadeeth is hasan.

Um Salama narrated that the Prophet (S.A.W.) once mentioned the army that will be annihilated, and Um Salama asked, "There might be people among them who were forced to be with them." He (S.A.W.) said, "Those will be judged according to their intentions."

Abu E'isa said that this hadeeth is hasan gharib.

Tarek Ibn Shihab reported that the first one to give the sermon before the prayers was Marwan. A man stood up to him and told him that he had gone against the Sunnah. Marwan replied that the practice had been given up. Abu Said then said, "As for this man he has fulfilled what he was ordered to do. I have heard the Messenger of Allah (S.A.W.) say, 'Whoever amongst you sees an
evil deed should change it with his hand. If he cannot (with his hand), then (he should change it) with his tongue. If he cannot (with his tongue), then with his heart, and that is the weakest of faith."

Abu E’isa said that this hadith is hasan sahih.

2173 - An-Nu’man Ibn Bashir narrated that the Messenger of Allah (S.A.W.) said, "The parable of the one who is living within Allah’s boundaries and the one transgressing those boundaries is the same as the story of a people who drew straws to get on a ship. Some had to go to the upper deck, and some had to go to the lower one. The ones in the lower deck had to go up every time they needed water. They would pour the water out in such a way that it harmed the people upstairs, so the people in the upper deck said that they would not let them come upstairs and harm them again. The ones below then said, ‘We will make a hole in the ship then to get water.’ If the ones upstairs force them to not make a hole, then they will all be saved. If they allow them to do whatever they want, then they will all drown."

Abu E’isa said that this hadith is hasan sahih.

(12) Another hadith

2174- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "The best jihad is an honest testimony against a dictator.

Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "The
best jihad is a just word against a tyrannical ruler in his presence."
Abu E’isa said that this hadeeth is hasan gharib.

14- رآب ما جاء سؤال النبي صلى الله عليه وسلم في أمية [م: 14، ت: 14]

Khabab Ibn Al-Arat narrated that the Messenger of Allah (S.A.W.) once prayed a long prayer, and so they asked, "Oh Messenger of Allah, you prayed a prayer that you have not prayed previously." He (S.A.W.) said, "Yes, it was a prayer of request and fear. I asked Allah (S.W.T.) for three things, and He only granted me two and denied me the third. I asked Him that my nation would not perish from a wide-ranging famine, and He (S.W.T.) granted me that. I asked Him to not allow them to be dominated by an outside enemy who was not from among them, and He (S.W.T.) granted me that. I asked Him not to allow some of them to transgress over others, and He refused to grant me that one."
Abu E’isa said that this hadeeth is hasan sahib gharib.
2176- Thawban narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) showed me all of the Earth from the east to the west. The rule of my nation will reach all what Allah (S.W.T.) showed me. Also, I have been given the two treasures; the red and the white. Moreover, I asked my Lord that my nation would not perish in a general famine or be dominated by an enemy who was not from among them that would take their lives and destroy their properties. My Lord said, 'Oh Muhammad, whenever I have decreed something then it will not be changed. I have granted you that your nation shall not be destroyed in a wide-ranging famine. I have granted you that I will not let their enemy dominate them unless the enemy was from among them or allow that enemy to destroy their lives and property, even if their enemy gathers from all over the world. However some of them might destroy others, and they might take captives from each other.'

Abu E'isa said that this hadeeth is hasan sahih.

15 - Bab' ma jaha kef yiku'n al-rajul fi l-fitan [M: 15, T: 15]


Qal Abu 'Imrasi: Fatirihum on Am inbiyri wa Am Sayyid al-ahdrii wa abin 'abasi.

Wa haddih hasin gribi min al-wajh.

Waqi' ruwa'ah al-lith bin 'Abi Salami al-Tawosi on Am Malik al-ahdrii al-khadijii al-nabi.

(15) What should a man do if there is the affliction of war?

2177- Um Malek Al-Bahziah narrated that the Messenger of Allah (S.A.W.) once mentioned an affliction (that his nation will be tried with) and said that it was near. She (R.A.A.) asked, "Oh Messenger of Allah (S.A.W.), who will be the best man then?" He (S.A.W.) said, "A man who tends to his flock, a man who pays his dues and worships his Lord, and a man who takes his horse by the reigns to frighten the enemy while they are frightening him."

Abu E'isa said that this hadeeth is hasan gharib.
(16) Another hadeeth

2178- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "There will be an affliction that will encompass all the Arabs; its dead are in the Hellfire (because they fought each other for wealth and power and not for religion). The tongue in it is worse than the sword."

Abu E'isa said that this hadeeth is gharib.

(17) The trust will be lifted

2179- Huthaifa Ibn Al-Yaman reported that the Messenger of Allah (S.A.W.) spoke to them about two things that would happen and that one of them had already happened in Huthaifa’s days. He was waiting for the other to happen. He (S.A.W.) said, "Trustworthiness came down and was rooted in the hearts of men. Then the Quran was revealed, so these men learned the Quran and learned the Sunnah." He (S.A.W.) then talked about how that the trust will be lifted. He said, "A man will go to sleep, and the trust will be taken away from his heart and only a faint trace will remain. Then he will sleep for a second time, and the trust will be taken from his heart and only a trace as small as a blister made by a small piece of coal that has rolled down on one’s foot. If you look at the blister you can see the swelling, but it has nothing in it."

He (S.A.W.) then took a pebble and rolled it on his leg and said, "There will
come a day when people will deal with each other in business, but there will hardly be any trust between them. At that time it will be said that there is a true and honest man in such and such tribe. This man will be admired for his intelligence, good manners and reason despite the fact that there is not even the mustard seed's weight of faith in his heart."

Huthaifa (R.A.A.) said, "I have lived for a time and did not care about with whom I conducted my business. If he was a Muslim, his religion would pay me back if he cheated me. If he was a Jew or a Christian, I would get my right from the ruler. However now I will not deal with anyone except (and he named two certain people)."

Abu E'isa said that this hadeeth is hasan sahih.

[18] You will follow the ways of those people before you

2180- Abu Waqed Al-Laithi narrated that the Messenger of Allah (S.A.W.) went to Hunain. He (S.A.W.) passed by a tree that belonged to the disbelievers. That tree was called 'that Anwat', and the disbelievers would use it to hang their weapons on it. The companions said, "Oh Messenger of Allah (S.A.W.), allow us to have a 'that Anwat' like they have." The Prophet (S.A.W.) said, "Praise be to Allah! This is just like what the people of Moses said; 'Let there be a god for us just like they have a god.' By the One who owns my soul, you will follow in the footsteps of the ones before you (the Jews and the Christians)."

Abu E'isa said that this hadeeth is hasan sahih.

[19] You will follow in the ways of the companions

2181- Abu Waqed Al-Laithi narrated that the Messenger of Allah (S.A.W.) passed by a tree that belonged to the disbelievers. They called it 'that Anwat', and they would hang their weapons on it. The companions said, "Oh Messenger of Allah (S.A.W.), allow us to have a 'that Anwat' like they have." The Prophet (S.A.W.) said, "Praise be to Allah! This is just like what the people of Moses said; 'Let there be a god for us just like they have a god.' By the One who owns my soul, you will follow in the footsteps of the ones before you (the Jews and the Christians)."
19 The animals talk

2181- Abu Said Al-Khudr narrated that the Messenger of Allah (S.A.W.) said, "By the One who owns my soul, the Last Hour will not come until the animals communicate with the humans and until the whip of a man talks to him along with his shoelace. His thigh will tell him what his family is doing in his absence."

Abu E'isa said that this hadeeth is hasan sahih.

(20) The splitting of the moon

2182- Ibn Omar narrated that the moon was split during the days of the Messenger of Allah (S.A.W.) and at that moment he (S.A.W.) told them, "Witness it!"

Abu E'isa said that this hadeeth is hasan sahih.
(21) The annihilation

2183- Huthaifa Ibn Usaid reported that the Messenger of Allah (S.A.W.) came out of his room when they were discussing the Hour (Judgment Day). He (S.A.W.) said, "The Hour will not come until you see ten signs: the sunrise from the west; Ya’jouj and Ma’jouj (the people of the far east that take over the world); the animal (that talks to people); three annihilations, one in the east, one in the west, and one in the Arabian Peninsula; and a fire that shoots out of Eden which drives people away and stays with them when they rest."

Abu E’isa said that other narrations include the signs of smoke and the Anti-Christ.

Abu E’isa said that this hadeeth is hasan sahib.

2184- Saffia narrated that the Messenger of Allah (S.A.W.) said, "People will not stop trying to invade this House (the Ka’aba) until one certain army tries to invade. The front part of the army reaches a large open space and is destroyed, the rear end of it will be annihilated, and those in the middle will not be saved either." Saffia said, "Oh Messenger of Allah (S.A.W.), what about the ones who have been forced to be with them?" He (S.A.W.) said, "Those will be resurrected by Allah (S.W.T.) according to their intentions."

Abu E’isa said that this hadeeth is hasan sahib.
2185 - A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There will be at the end of this nation annihilation and eruptions." She (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), will we perish despite the presence of righteous people among us?" He (S.A.W.) said, "Yes, if the evil was obvious.

Abu E'isa said that this hadeeth is gharib.

(22) The rising of the sun from the west

2186 - Abu Tharr narrated that he entered the Mosque as the sun was setting and the Prophet (S.A.W.) was sitting nearby. He (S.A.W.) said, "Oh Abu Tharr, do you know where this goes?" Abu Tharr said, "Allah (S.W.T.) and His Messenger know best." He (S.A.W.) said, "It goes and asks for permission to prostrate. The permission will be granted, and then it is said to her, 'Rise from where you came.' It will then rise from the place where it had set." He (S.A.W.) then recited, "And the sun runs its fixed course for a term decreed."

Abu E'isa said that this hadeeth is Hasan Sahih.
2187- Zainab Bint Jahsh narrated that Messenger of Allah (S.A.W.) woke up from his sleep and his face was red. He said, "There is no god but Allah," and he said it three times. "Woe unto the Arabs from an evil that is soon coming! Today an opening was made in the wall of Ya'jouj and Ma'jouj like this (and he circled his fingers)." Zainab said, "I asked the Messenger of Allah if we could perish while there were still virtuous people amongst us." He (S.A.W.) said, "Yes, if evil was dominant."

Abu E'isa said that this hadeeth is hasan sahih.
(24) The description of the deviators

2188- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "At the end of time there will appear people who are young and inexperienced. They will recite the Quran, but it will not pass their throats. Their talk is the talk of the most righteous of people, but they will deviate from the (true) religion just like the arrow deviates and misses its target."

Abu E'isa said that this hadeeth is hasan sahih.

Some scholars said that this hadeeth refers to the Khawarej (the people who walked out on Ali (R.A.A.)).

(25) The preference

2189- Usaid Ibn Hudair narrated that a man from the Ansar said, "Oh Messenger of Allah, you appointed (a certain man) as a governor and did not appoint me?" The Messenger of Allah (S.A.W.) said, "You will witness after me people who will be preferred over you, so be patient until you meet me at the fountain (Al-H'awd in Paradise)."

Abu E'isa said that this hadeeth is hasan sahih.

2190- Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "You will witness after me others who will be preferred over you and other matters that you will dislike." Abdullah asked, "What do you order us to do then, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Give those people what is rightfully theirs and ask Allah for what is rightfully yours."

Abu E'isa said that this hadeeth is hasan sahih.
Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) once gave them a sermon after praying the afternoon prayer. He (S.A.W.) told them about everything that will happen up to the Resurrection Day. Some things were remembered and other things have been forgotten. One thing he (S.A.W.) said was, "This life is nice and green. Allah (S.W.T.) gave you power over it to see how you will act. So beware of this life and beware of women." Also, he (S.A.W.) said, "Let not the fear of people stop any one of you from saying what he knows is right." Abu Said then cried and said, "By Allah, we..."
have seen such things, and we were afraid to talk about them."

Among other things, he (S.A.W.) said, "For every traitor there will be a banner installed exposing his treason on the Day of Judgment. The worst treason is treason by a ruler. His banner will be fixed in his behind." Also they memorized the following from his sermon. "The sons of Adam were created on different levels. Some were born as believers, lived as believers, and died as believers. Others were born as disbelievers, lived as disbelievers, and died as disbelievers. Some were believers, lived as believers, and died as disbelievers. Others were born as disbelievers, lived as disbelievers, and died as believers. Some people are slow in getting angry and fast in forgiving, while others are fast in getting angry and fast in forgiving. Thus that one is for that one. Some of them are fast in getting angry and slow in forgiving. The best one among them is the one who is slow in getting angry and fast in forgiving. The worst is the one fast in getting angry and slow in forgiving. Some people are good in paying off their debts and good in demanding their rights, while others are bad in paying off their debts, but good in demanding their rights. Some are good in paying off their debts, but are bad (rude) in demanding their rights, so that one is for that one. Some are bad in paying off their debts and rude in demanding their rights. The best among those is the one who is good in paying off his debts and good in demanding his right, and the worst among them is the one who is bad in paying off his debts and bad in demanding his right. Anger is a burned charcoal in the heart of the son of Adam. Do not you see how red his eyes become and how his cheeks get swollen? Any of you who feels that should stick (his cheek) to the ground."

Abu Said Al-Khudri said, "We started looking to the sky and the sun was almost totally set." He (S.A.W.) said, "The time left for this world in comparison to its age is like the amount of time left before this day is over in comparison to what has already passed of it."

Abu E’isa said that this hadeeth is hasan sahih.
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(27) The people of Al-Sham (the greater Syria)

2192- Qurra narrated that the Messenger of Allah (S.A.W.) said, "If the people of Syria get corrupted then there will be no more goodness in you. There will be a group among my nation that will always be victorious and not harmed (or affected) by those who people who turn against them up until the Hour comes."

Abu E'isa said that this hadeeth is hasan sahih.

(28) Do not go back to infidelity after me

2193- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "After I am gone do not go back to infidelity to the extent that some of you kill the others."

Abu E'isa said that this hadeeth is hasan sahih.
There will be an affliction where the one sitting is better than the one standing

2194- Saad Ibn Abu Waqas said when the troubles between the Muslims started in regards to Othman Ibn Affan that he had heard the Messenger of Allah (S.A.W.) say, "There will be an affliction (conflict between the Muslims) and during it the one sitting down (not getting involved in it) is better than the one standing up (trying to stand up for either party), and the one standing is better than the one walking, and the one walking is better than the one acting up (enthusiastically) in it." Someone asked him (S.A.W.), "What if a man walked into my house and was planning to kill me?" He (S.A.W.) said, "Be like the son of Adam (Abel)."

Abu E'isa said that this hadeeth is hasan.

(30) There will be affliction like the dark pieces of the night

2195- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Be quick in doing good deeds (before) the afflictions that will be like the dark parts of the night. (Times) in which a man will get up in the morning as a believer and goes to bed at night as a disbeliever or goes to bed a believer and wakes up a disbeliever. He will sell his Hereafter for something cheap of this world."

Abu E'isa said that this hadeeth is hasan sahih.
2196- Um Salama narrated that the Prophet (S.A.W.) woke up one night and said, "Glorified be Allah! How much of the afflictions have descended tonight? How much of the treasures have descended? Who will wake up the dwellers (wives) of his rooms? In the Hereafter even a woman that covers in this world could be exposed (i.e. her deeds)."

Abu E'isa said that this hadeeth is hasan sahih.

2197- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Right before the Hour (Judgment Day) there will be afflictions like the dark parts of the night. In it a man will wake up a believer and sleep as a disbeliever. Moreover, a man will go to sleep as a believer and wake up as a disbeliever. Some people will exchange their religion for a cheap part of the world."

Abu E'isa said that this hadeeth is gharib.

2198- Al-Hasan used to interpret the above hadeeth as the believer would wake up respecting the sanctity of the blood, honor, and money of his fellow Muslim and will go to sleep making it lawful for himself (to transgress). Otherwise he might go to sleep respecting the sanctity of the blood, honor, and money of his brother and wake up allowing himself to oppress him.
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2199- Wael Ibn Hujr narrated that the Messenger of Allah (S.A.W.) was asked by a man, "What do we do if the governors deny us our rights and ask us for their rights?" The Messenger of Allah (S.A.W.) said, "Hear and obey. They carry their sins, and you carry your sins."

Abu E'isa said that this hadeeth is hasan sahih.

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31 - باب ما جاء في الهرج [م: 31، ت: 31]

2200 - حدثنا هنداء، حدثنا أبو معاوية عن الأعمش عن شقيق بن سلمة عن أبي موسى قال: قال رسول الله ﷺ: "إن من ورقكم أياً يرفع فيها العلم ويكثر فيها الهرج، قالوا: يا رسول الله، ما الهرج؟ قال: القتل.

قال أبو عيسى: وفي البيت عن أبي هريرة وحایل بن الوليد ومغفل بن يسار.

وهذا حديث حسن صحيح.

(31) The days of killing and worshipping

2200- Abu Musa narrated that the Messenger of Allah (S.A.W.) said, "There will come days after you where the knowledge will be lifted, and there will be a lot of harj." They said, "Oh Messenger of Allah (S.A.W.), what is harj?" He (S.A.W.) said, "The killing."

Abu E'isa said that this hadeeth is sahih.

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2201 - حدثنا قتيبة، حدثنا حماد بن زياد عن المأمون بن زياد رضي الله عنه معاوية بن قرة، رضي الله تعالى عنه، رضي الله عنه قال: "العبادة في الهرج كجلسة إلى أبي عبيدة."

قال أبو عيسى: هذا حديث صحيح غريب، إنما نعرفه من حديث حماد بن زياد عن المأمون بن زياد.

2201- Ma'aqal Ibn Yasar narrated that the Prophet (S.A.W.) said, "Worshipping (Allah) during the days of the harj is like a migration to me."

Abu E'isa said that this hadeeth is sahih gharib.

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32 - باب ما جاء في اتخاذ سيف من خشب في الفتنة [م: 33، ت: 33]

2202 - حدثنا قتيبة، حدثنا حماد بن زياد عن أبي بليدة عن أبي أسماء بن نوبيان قال: قال رسول الله ﷺ: "إذا وضع السيف في أمتي لم يرفع عنها إلى يوم القيامة."

قال أبو عيسى: هذا حديث حسن صحيح.
(32) Taking a sword of wood during the days of an affliction

2202- Thawban narrated that the Messenger of Allah (S.A.W.) said, "If the sword is put on my nation, it will not be lifted until the Day of Resurrection." Abu E'isa said that this hadeeth is hasan sahih.

2203- Udaisa Bint Uhban Ibn Saifi Al-Ghifari narrated that Ali Ibn Abi Taleb (R.A.A.) came to her father asking him to join him in his battle. Uhban said to Ali, "I have heard my companion and your cousin (the Prophet (S.A.W.)) say that if the people differ, then take a sword of wood. So I have made myself a sword of wood and if you want me to fight with you carrying it then I will." After Uhban said that, Ali left him.

Abu E'isa said that this hadeeth is hasan gharib.

2204- Abu Musa narrated that the Prophet (S.A.W.) said about the affliction, "Break your swords during it and cut off the strings of your bows. Stay in your homes and be like the son of Adam (Abel)."

Abu E'isa said that this hadeeth is hasan gharib sahih.
2205- Anas Ibn Malek said to his companions, "I will narrate to you a hadith that I have heard from the Messenger of Allah (S.A.W.) and that no one else will claim that he heard it from the Messenger of Allah (S.A.W.)." He said that the Messenger of Allah (S.A.W.) said, "(These are) the signs of the Hour; knowledge will be lifted, ignorance will be spread, adultery will spread, wine will be drunk, and women will increase in number while men will lessen in number until the ratio will be that for every fifty women there will only be one man capable of being responsible for them."

Abu E'isa said that this hadith is hasan sahih.

(33) The sign of the Hour

2206- Az-Zubair Ibn A'ddey reported that they complained to Anas Ibn Malek about the brutality of Al-Hajjaj and he said, "Every year will be followed by someone worse until you meet your Lord. I have heard that from your Prophet (S.A.W.)."

Abu E'isa said that this hadith is hasan sahih.

(34) Another hadith

2207- Anas narrated that the Messenger of Allah (S.A.W.) said, "The Hour will not come until there will be no one Earth to say, 'Oh Allah! Oh Allah!'"

Abu E'isa said that this hadith is hasan.
2208 - Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "The Earth will throw out its buried treasures like disks of gold and silver." He (S.A.W.) said, "The thief will say, 'Because I stole something like this my hand was cut off.' The murderer will say, 'Things like this made me commit murder.' The one who abandoned his kin will say, 'Because of things like this I have severed relations with my family.' They will have to leave it and take nothing."

Abu E'isa said that his hadeeth is hasan sahih gharib.

2209 - Huthaifa Ibn Al-Yaman narrated that the Messenger of Allah (S.A.W.) said, "The Hour will not come until the happiest people on earth will be superficial and the children of superficial people."

Abu E'isa said that this hadeeth is Hasan.
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2210- Ali Ibn Abi Taleb narrated that the Messenger of Allah (S.A.W.) said, "If my nation commits fifteen certain acts then hardship will descend upon it." They asked, "What are those acts, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "They should expect a red wind or annihilation and deformation when wealth becomes distributed among just a few people, the trust is considered a gain, zakat is paid unwillingly, the man obeys his wife but disobeys his mother, the man is good to his friend but bad to his father, the voices get loud inside the mosques, the leader of the people is their worst man, the man is treated well out of fear from his harm, wine is drunk, silk is worn, women singers and music become popular, and the last of this nation starts cursing the first generation."

Abu E'isa said that this hadeeth is gharib.

(36) The signs of annihilation and deformation

2211- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If the wealth of the people is taken by a few, the trust is considered a gain, zakat is considered a hated obligation, people learn the religion for worldly gains, the man obeys his wife and disobeys his mother, the man is good to his friend but bad to his father, voices are loud inside the mosques, the people are led by their most corrupt, their representative is their worst, the man is respected out of fear from his harm, wine is drunk, silk is worn, women singers and music become popular, and the last of this nation starts cursing the first generation."

Abu E'isa said: This hadeeth is gharib.
fear from his harm, women singers and music become popular, wine is drunk, and the last of this nation starts cursing the first (generation) of it, then they (my nation) should wait for a red wind, earthquakes, annihilation, deformation, and bombardment. Those signs will follow each other like beads falling off a rotting string after it gets cut."

Abu E'isa said that this hadith is also gharib and known through only one chain of narrators.

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2212- Imran Ibn Hussein narrated that the Messenger of Allah (S.A.W.) said, "There will be in this nation annihilation, deformation, and bombardment." A Muslim man said, "Oh Messenger of Allah, when will that be?" He (S.A.W.) said, "If women singers and music becomes popular and wine is drunk."

Abu E'isa said that this hadith is mursal and gharib.

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(37) The Prophet (S.A.W.) was sent right before Judgment day

2213- Al-Mustawred Ibn Shaddad Al-Fahri narrated that the Prophet (S.A.W.) said, "I was sent racing the Hour. I have preceded it just like this finger precedes this one," and he (S.A.W.) was referring to his index and middle finger.

Abu E'isa said that this hadith is gharib.
2214 - Anas narrated that the Messenger of Allah (S.A.W.) said, "I have been sent along with the Hour like these two." Abu Dawood (the first narrator) pointed with index and the middle finger in a way that neither was before the other.

Abu E'isa said that this hadeeth is hasan sahih.

2215- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Hour will not come until you fight a people whose shoes are made of animal hair (fur) and their faces look like hammered shields."

Abu E'isa said that this hadeeth is hasan sahih.

(38) Fighting the Turks

2216- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "When this Persian emperor perishes there will be no new emperor, and when this Caesar perishes there will be no Caesar after him. By the One who owns my soul, their treasures will be spent for the sake of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahih.
2217- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A fire will come out of Hadramout (Yemen) or from around the sea of Hadramout before the Day of Resurrection and will push people out." They said, "What do we do then, oh Messenger of Allah?" He (S.A.W.) said, "Go to (the greater) Syria.

Abu E'isa said that this hadeeth is hasan sahih gharib.

2218- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Last Hour will not come until false prophets, almost thirty of them, will come out all claiming to be the Messenger of Allah."

Abu E'isa said that this hadeeth is hasan sahih.
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2219- Thawban narrated that the Messenger of Allah (S.A.W.) said, "The Last Hour will not come until some tribes from my nation will deny Islam and go back to polytheism. They will go back to worshipping idols. Also, there will be in my nation thirty liars all claiming to be a prophet. I am the last of the prophets, and there is no prophet after me."

Abu E’isa said that this hadeeth is hasan sahih.

42 From Thaqif a liar and a tyrant will emerge

2220- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A liar and a tyrant will emerge from Thaqif."

Abu E’isa said that the liar is believed to have been Al-Mukhtar Ibn Abu Ubaid, and the tyrant is believed to have been Al-Hajjaj Ibn Yousef who killed one hundred and twenty thousand people.
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2221- Imran Ibn Hussein reported that he had heard the Messenger of Allah (S.A.W.) say, "The best of people are my generation and then the following generation, and then the following generation. After that, there will appear people who fatten themselves up and love to be fat. They give their testimony before they are asked for it."

There were more than one chain of narrators of this hadeeth, and one of them is stronger than the other.

(43) The third generation

2222- Imran Ibn Hussein narrated that the Messenger of Allah (S.A.W.) said, "The best of my nation are the people that live within the same century in which I was sent, and then the ones who come after them." The narrator said, "I do not remember whether he said the ones after them a third time or not." He (S.A.W.) said then, "Then there will appear people who bear witness without being asked to testify, and they betray the trust and do not keep it. Obesity is one of their traits."

Abu E'isa said that this hadeeth is hasan sahih.
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2223- Jaber Ibn Abu Samura narrated that the Messenger of Allah (S.A.W.) said, "After me there will be twelve princes." Then he (S.A.W.) said something that Jaber did not understand, so Jaber asked the person next to him. He said that he (S.A.W.) said, "All of them are from the Quraish."

Abu E'isa said that this hadeeth is hasan sahih.

2224- Ziad Ibn Kusaib Al-A'dawi reported that he was with Abu Bakra standing next to the pulpit of Ibn Amer (governor) who was dressed in fine clothes. A man called Abu Bilal said, "Look at our governor dressed in the clothes of corruption." Abu Bakra said, "Be silent. I heard the Messenger of Allah (S.A.W.) say, 'If someone insults the governor of Allah (S.W.T.) on earth, Allah (S.W.T.) will insult him.'"

Abu E'isa said that this hadeeth is hasan gharib.

2225- Abdullah Ibn Omar (R.A.A.) reported that Omar (R.A.A.) was asked
to nominate a caliph (when he was on his deathbed). He (R.A.A.) said, "If I choose to nominate someone, then I will be following the footsteps of Abu Bakr. If I choose not to nominate someone, then I will be following the Sunnah of the Messenger of Allah (S.A.W.)."

Abu E'isa said that his hadeeth is a part of a longer story, and it is a sahih hadeeth.

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قال أبو عيسى؛ وفي الباب عن عمر وجعلي قالا: "لم يعده النبي ﷺ في الخلافة شيخًا." وهذا حديث حسن قد رواه غير واحد عن سعيد بن جمعة ولي نعفره إلا من حديث سعيد بن جمعة.

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2226 - Said Ibn Jumhan reported that Safina narrated that the Messenger of Allah (S.A.W.) said, "The caliphate in my nation will be thirty years. Then it will turn into a kingship after kingship." Then Safina told Said to calculate the time of Abu Bakr's caliphate and then the periods of Omar, Othman, and Ali. Said calculated the years and he said that they were thirty years. Said then said to Safina, "The Ummayads consider themselves to be caliphs." He said, "They have lied. Not only are they kings, they are the worst of kings."

Abu E'isa said that this hadeeth is hasan.

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47 - باب ما جاء أن الخلفاء من قريش إلى أن تقوم الساعة ﷺ: 49، ت: 49

2227 - حدثنا خسرو بن محمد البصري، حدثنا حيالد بن الحارث، حدثنا شعبة عن خبيب بن الزبير، قال: "سمعته عبد الله بن أبي الهميل يقول: كان ناس من زبيعة عند عمرو بن العاص فقال رجل من بكر بن وائل ليتبهّج، ترمي أو ليجمع الأموال على جمعهور من العرب غيّرهم، فقال عمرو بن العاص: كذبت سمحت رسول الله ﷺ يقول: "فرئاص وولاة الناس في الخير والشر إلى يوم القيامة.".

قال أبو عيسى؛ وفي الباب عن ابن مسعود وابن عمر وجعلي. وهذا حديث حسن غريب صحيح.

(47) The caliphs should be from the Quraish until the Last Hour

2227 - A man from the tribe of Bakr Ibn Wael said to Amr Ibn Al-A'as,
"Have the Quraish stop what they are doing or the rule will be shifted to others from among the Arabs." Amr (R.A.A.) said, "You have lied. I heard the Messenger of Allah (S.A.W.) say, 'The Quraish are the rulers of people in good and in bad until the Day of Resurrection.'"

Abu E'isa said that his hadith is hasan gharib sahih.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Night and day will not cease to exist until a man named Jahjah, a previous slave, takes leadership."

Abu E'isa said that this hadith is hasan gharib.

(48) The leaders who misguide people

Thawban narrated that the Messenger of Allah (S.A.W.) said, "I fear for my nation leaders who misguide people." The Messenger of Allah (S.A.W.) also said, "There will always be a group of my nation steadfast on this righteous path and triumphant. They will never be affected by those who turn against them up until the decree of Allah (S.W.T.) is revealed."

Abu E'isa said that this hadith is hasan sahih and that Ali (R.A.A.) said that those people are the people of the hadith.
2230- Abdullah narrated that the Messenger of Allah (S.A.W.) said, "This world will not cease to exist until a man who is a member of my family rules all of the Arabs, and his name is the same as mine (Muhammad Ibn Abdullah)."

Abu E'isa said that this hadeeth is hasan sahih.

2231- Abdullah narrated that the Prophet (S.A.W.) said, "A man from my family whose name is the same as mine will rule." In another narration by Abu Huraira, the Messenger of Allah (S.A.W.) also said, "If the world has only one more day to exist, Allah will make that day long enough for that man to assume leadership."

Abu E'isa said that this hadeeth is hasan sahih.

(50) Another hadeeth

2232- Abu Said Al-Khudri narrated that they feared there would affliction after the Prophet (S.A.W.) died, so they asked the Prophet (S.A.W.) about it. He (S.A.W.) said, "There will be Al-Mahdi (the Guided) in my nation. He will rule for five or seven or nine (one of the narrators was not sure which one)."

They asked, "What are those?" He (S.A.W.) said, "Years." He (S.A.W.) also said, "A man will come to him asking for a donation, and he will fill up his
cloak until the man cannot carry any more wealth."

Abu E'isa said that this hadeeth is hasan.

51- باب ما جاء في نزول عيسى ابن مريم [م: 54، ت: 54]

2233- حدثنا الليث بن سعد عن أبي شهاب عن سعيد بن المسطر، عن أبي هريرة أن النبي ﷺ قال: "والذي ننتمي بيده لكي يكون أن ننزل فيكم ابن مريم حكماً مفسيطاً في كسر الصليب وينقتل الجنرير ويدفع الجزية، ويفيض المال حتى لا يقبله أحد.

قال أبو عيسى: هذا حديث حسن صحيح.

(51) The coming of Jesus the son of Mary (A.S.)

2233- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "By the One who owns my soul, the son of Mary will soon descend and be among you to rule you justly. He will break the cross, kill the swine, and eradicate taxes. Wealth in his time will be so abundant that no one will accept charity."

Abu E'isa said that this hadeeth is hasan sahih.

52- باب ما جاء في النجاح [م: 55، ت: 55]

2234- حدثنا عبد الله بن معاوية الجمحي، حدثنا حماد بن سلمة عن خالد الحذاء عن عبد الله بن شقيق، عن عبد الله بن سرارة، عن أبي عبيدة بن الجراح قال: "سمعته رسول الله ﷺ يقول: إن لم يكن بي ناجح يغد ناجح إلا قد أتى رحمة النجاح وإن كان أحدكم، فوضعه للناس ﷺ، فقال: لعله سيدركه بعض من رأته أو سمى كلامه، قالوا يا رسول الله كيف كيف قلوبنا يومئذ؟ فقال: مثلها يعني اليوم أو غد.

قال أبو عيسى: وفي النبأ عن عبد الله بن سُنير (وعبد الله بن الحارث بن جزير).

(52) The Anti-Christ

2234- Abu Ubaida Ibn Al-Jarrah narrated that he heard the Messenger of Allah (S.A.W.) say, "All of the prophets after Noah have warned their people against the Anti-Christ, and I am warning you too." He (S.A.W.) described him to them and said, "Some of those who have seen me or heard my hadeeth might encounter him." They said, "How will our hearts be then, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Like today or better."
Abu E'isa said that this hadeeth is hasan gharib.

2235 - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أحَبَّرُنَا عَبْدُ الْرَّزَاقِيِّ، أحَبَّرُنَا مُعَمَّرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ، عَنْ أبِи عُمَّرٍ قَالَ: «قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَلَقَ عَلَيْهِ اللَّهُ بِمَا وَصَىَّهُ، ثُمَّ ذُكِّرَ الْجَالِسُونَ فَقَالَ: إِنِّي لَأَنْذَرُكُمْ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ فِي نِعْمَتِهِمْ، ثُمَّ أَنْذَرَ نَيْمَ قُوَّمِهِمْ وَلَكِنَّ سَأَوَّلُونَ فِيهِمْ قُوَّةً لَّمْ يُقَلِّلِهَا نَبِيٌّ إِلَّا إِذَا أَنْذَرَ فِي نِعْمَتِهِمْ، ثُمَّ أَنْذَرَ نَيْمَ قُوَّمِهِمْ.»

Ibn Omar (R.A.A.) narrated that the Messenger of Allah once stood on the pulpit, praised Allah (S.W.T.) and spoke about the Anti-Christ. He (S.A.W.) said, "I will warn you against him. Every prophet before me has warned his people against him. Noah warned his people against him. However, I will tell you something about him that no other prophet has told his people. You should know he is one-eyed, and your Lord is not one-eyed." The Prophet (S.A.W.) also told the people while warning them about this trial, "You know that none of you can see his Lord until after he dies. (So how can the Anti-Christ claim that he is God?) Also, K F R (meaning a disbeliever) is written on his forehead, and it can only be read by those who hate his deeds."

Abu E'isa said that this hadeeth is hasan sahih.

2236- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الزُّرَاقِيِّ، حَدَّثَنَا مُعَمَّرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أبِي عُمَّرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ النَّقْبَيْلُوكُمْ بَيِّنَاءً فَسَطَلُوْنَ عَلَيْهِمْ حَيْثُ يَقُولُُ الْحَجْرُ يَا مُسْتَلِمَ هَذَا يهُودٌ وَزَرَّى فَاقْلُ:» قَالَ: هَذَا حَدِيثٌ حُسَنٌ صَحِيحٌ

Abu E'isa said that this hadeeth is hasan sahih.

2237- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارَ وَأَحْمَدُ بْنُ مُهَيَّبٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَيْدَةٍ، حَدَّثَنَا سُعْبَى بْنُ أَبِي عُربَةٍ، عَنْ أَبِي الْفَتَّاحِ عَنِ السَّعِيرَةِ بْنِ سَعِيرٍ عَنْ عُمَرِ بْنِ حَرْثِيَّةٍ، عَنْ أَبِي بْكَرِ الصَّدْيِقِ بْنِ حَرْثِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْجَالِسُ يَخْرُجُ مَنْ أَرْضَيْتُهُ بِالمَشْرِقِ يُقَالُ لَهُ
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53) The land of the Anti-Christ’s appearance

Abu Bakr As-Siddiq narrated that the Messenger of Allah (S.A.W.) said, "The Anti-Christ will come out of a land in the east called Khurasan. He will be followed by people whose faces look like hammered shields."

Abu E’isa said that this hadeeth is hasan gharib.

54) The signs that the Anti-Christ will appear

Mua’ath Ibn Jabal narrated that the Prophet (S.A.W.) said, "The great battle, the conquest of Constantinople, and the appearance of the Anti-Christ will all happen within a seven months period."

Abu E’isa said that this hadeeth is hasan gharib.

2239- Anas Ibn Malek said that the conquest of Constantinople occurs at the same time as the Hour.

Mahmoud said that this hadeeth is gharib. Constantinople is a Roman city that will be conquered during the days of the Anti-Christ, and it was also conquered during the time of some of the companions.
كتاب الفتن

بناءً على كتاب الفتن، فإنما يذكر أن الرسول الله ﷺ قال: «أذكر ورثت الله الأذن ذات عذة فخفظ في ورق حتى ظنناه في طائفة النخل، قال: فانصرفنا من عند رسول الله ﷺ ثم رجعنا إلى أن تعرف ذلك فيما، فقال: ما شأتم، قال: قال ﷺ قلنا يا رسول الله ذكرت الأذن ذات الغداء فخفظت ورقحت حتى ظنناه في طائفة النخل. قال: غير الأذن ذات الغداء لي عليكم؛ إن يخرج وأننا فيكم قلنا حجيده دوكم وإن يخرج ولست فيكم فأمر الله حجيده نقيبه، والله خليقي على كل مسلم، إنه شاب فقطع عينه قانية شيبة بعدين الغري بن قطن، فإن رأى مكمن فل][-أ] وفاته سورة أصحاب الكهف. قال: يخرج ما بين الشام والعراق فقات بعني وشماً، يا عبادي الله ﷺ. قلنا يا رسول الله ﷺ وما له في الأرض؟ قال: أربعين يوماً يوم كنهر ويوم كفرعة وسراي الماء كأنيكم. قال: قلنا يا رسول الله ﷺ أربعة اليوم الذي كاستفة أن تنجب فيه صلاة يوم؟ قال: لا، ولكن اهتدوا لي. قلت: قال ﷺ قلنا يا رسول الله ﷺ ما سرعنة في الأرض؟ قال: كالفئي استذنبنة الريح فيأتي القوم فيذعوهم في كابذة ويردون عليه وله فنصرف عنهم. فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، فنسبة أفواهم فيضIKE عنهم، F
The seduction of Anti-Christ

An-Nuwas Ibn Saman Al-Kilabi narrated that the Messenger of Allah (S.A.W.) one day mentioned the Anti-Christ. He spoke of him sometimes in a high pitch and sometimes he lowered his voice until they thought that the Anti-Christ was in the garden of palm trees next to them. They left the Messenger of Allah (S.A.W.) there and later came back to him. He (S.A.W.) knew that they were still worried. He (S.A.W.) asked, "What bothers you?" They said, "Oh Messenger of Allah (S.A.W.), this morning you mentioned the Anti-Christ and spoke of him in such a high pitch and then lowered your voice until we thought that the Anti-Christ was in the garden of palm trees next to us."

He (S.A.W.) said, "It is not the Anti-Christ whom I fear for you. If he appears during my time, I will be enough to protect you from him. If he comes out after my time, then every person is responsible for himself, and Allah is my Heir in protecting every Muslim. The Anti-Christ is a young man with twisted and wavy hair. His eye bulges out, and he looks like Abdul Uzza Ibn Qatan. Whoever sees him should recite the first verses of Surah Al-Kahf (The Cave). He will come out from an area between Syria and Iraq and spread destruction left and right. So, oh servants of Allah, be steadfast!"

They asked, "Oh Messenger of Allah (S.A.W.), how long will he stay on Earth?" He (S.A.W.) said, "Forty days; one day will be as long as one year, another day as long as one month, another day as long as a week, and the rest of his days are like your days." They asked, "Oh Messenger of Allah (S.A.W.), do we pray only five times on the day that lasts as long as a year?" He (S.A.W.) said, "No, just estimate the (regular) time and pray accordingly."

They asked, "How fast is his movement on earth?" He (S.A.W.) said, "Like the rain carried by wind. People will come to him, and he will call them to follow him. If they refuse and reject his call, he will leave them, but their wealth will
follow him. They will be left with nothing. Other people will come to him, and he will call them to follow him. If they respond to his call and follow him, he will order the sky to rain, and it will. He will order the lands to grow produce, and it will. Their cattle will come back at night with udders full of milk, their backs held high, and their flanks stretched." He (S.A.W.) also said, "He will then arrive at a waste land and order it to release its treasures, and the treasures will follow him like swarms of bees. Then he will call a man full of youth and strike him with the sword through the middle and cut him into two pieces. Then he will call him, and the man will come to laughing and praising him."

He (S.A.W.) continued, "While he is in the middle of this, Jesus, the son of Mary (A.S.), will descend into eastern Damascus at the white Minaret wearing two garments which are dyed with saffron. His hand will be on the wings of two angels, and if he lowers his head his sweat will drip like beads of pearls." He (S.A.W.) also said, "A disbeliever will smell himself at that point and he will die from it; his smell will reach as far as his sight reaches." He (S.A.W.) also said, "Jesus will chase the Anti-Christ to the gates of Ladd (Palestine). He will stay in such a state for a while. Then Allah (S.W.T.) will reveal to Jesus that He has brought him from among His servants such invincible servants that no one will be able to fight them. He (S.W.T.) orders him (A.S.) to take those people to Tur (Sinai)."

He (S.A.W.) said, "Then Allah (S.W.T.) will send out the Ya’jouj and Ma’jouj swarming down from every slope. The first of the army will pass by the Tabariya Lake and drink from it. By the time the end of the army reaches the lake, it will be dry. Someone will comment that there used to be water there. They march towards the Mount of Jerusalem and say, 'We have killed all those on Earth, so now we shall kill those who are in the heavens.' They direct their arrows towards the sky, and Allah (S.W.T.) returns the arrows back on them covered with blood. Jesus (A.S.) and his companions will be besieged until one ox will be more valuable to them than one hundred dinars is to you. Jesus and his companions then start supplicating Allah. Allah (S.W.T.) then sends little insects that will attack them (the enemy Ya’jouj and Ma’jouj) on their necks. They will all die at the same time the next morning."

"Jesus and his companions will come down, and there will be no place to walk between the stinking bodies and blood that cover the ground. Jesus and his companions supplicate to Allah, and Allah (S.W.T.) sends birds with long necks that will carry them away, and the Muslim will use the enemy's bows, arrows, and quivers to light their fires for seven years. Then Allah (S.W.T.) sends rain that will not leave an urban home or any tent made from an animal until it washes them out and the ground will be as clean as a mirror. The Earth will then be ordered to bring out its fruits and its bounties. During those days one group of people will eat from one pomegranate tree and sit in the shade of its branches.
The Book of Afflictions

Also, Allah (S.W.T.) will bless the milk animals until one female camel gives enough milk to suffice a group of people. Similarly one whole tribe will become full from one milking of a cow. One sheep will give milk to suffice a whole family. While they are in this state, Allah (S.W.T.) will send a wind that will take the souls of every believer. The rest of the people will be left to commit adultery like animals and on those people the Last Hour will come.

Abu E’isa said that this hadeeth is hasan sahib gharib.

56 - Bab Ma Ja’aa Fi Siyaaqatul-Dajjall [M: 60, T: 60]

2241 - Hadeetha Muhammad bin Abdullah al-Uqayli al-San’ani, Hadeetha al-Mu’tim bin Shu’ayb bin ‘Abdul-Malik.

“‘Abdul-‘Aziz bin ‘Abdul-Malik bin ‘Abdul-Malik bin ‘Abdul-Malik bin ‘Abdul-Malik said: ‘Allah’s Messenger (S.A.W.) was asked about the Antichrist, and he (S.A.W.) said, ‘Your Lord is not one-eyed. The Antichrist is one-eyed; his right eye looks like a bulged grape.’”

Abu E’isa said that this hadeeth is hasan sahib gharib.

57 - Bab Ma Ja’aa Fi Anul-Dajjall La Yidhakku al-Madina [M: 61, T: 61]


Abu E’isa said that this hadeeth is hasan sahib gharib.

57 - The description of the Anti-Christ

2241- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, “Your Lord is not one-eyed. The Antichrist is one-eyed; his right eye looks like a bulged grape.”

Abu E’isa said that this hadeeth is hasan sahib.

57 - The Anti-Christ cannot enter Medina

2242- Anas narrated that the Messenger of Allah (S.A.W.) said, “The Antichrist will arrive at Medina, and he will find it protected by the angels. No plague or the Antichrist will be able to enter it by the Will of Allah.”

Abu E’isa said that this hadeeth is hasan sahib.
2243- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "(Good) faith is in Yemen, disbelief comes from the east, and tranquility is prevalent among the ones who raise sheep. Pride and haughtiness is a character of the people who own horses and live in tents. When Jesus (A.S.) arrives at Mount Uhud the angels will direct him (the Anti-Christ) towards Al-Sham, and he will perish there."

Abu E'isa said that this hadeeth is hasan sahih.

2244- Mujammeh Ibn Jaraijah Al-Ansari narrated that he heard the Messenger of Allah (S.A.W.) say, "Jesus Christ (A.S.) will kill the Anti-Christ at the gates of Ladd."

Abu E'isa said that this hadeeth is hasan sahih.

2245- Anas narrated that the Messenger of Allah (S.A.W.) said, "Every prophet has warned his people against the one-eyed liar. He is one-eyed and your Lord is not one-eyed. It is written between his eyes K F R (meaning disbelief in Arabic)."

Abu E'isa said that this hadeeth is hasan sahih.
(59) The story of Ibn Saed

2246 - Abu Said Al-Khudri narrated that Ibn Saed once accompanied him on a Hajj or Omra trip. The other people left and they were alone. Abu Said became nervous and feared Ibn Saed him because of what people said about him (that he might be the Anti-Christ). They arrived at their camping place, so Abu Said told Ibn Saed to put his gear next to tree. Ibn Saed saw sheep so he took a pitcher and went to get milk. He brought Abu Said some milk and asked him to drink. Abu Said hated to take the glass from him and drink something he had milked because of what people said about him. So he said, "I hate to drink milk on a hot and summery day."

Ibn Saed said to Abu Said, "Oh Abu Said, I almost took a rope to tie it to tree and strangle myself with it because of what people say to me and about me. Others may not understand my point of view, but you should. You, the Ansaris, are the most knowledgeable of the hadeeth of the Messenger of Allah (S.A.W.). Did not the Messenger of Allah say that the Anti-Christ is a disbeliever? However I am a Muslim. Did not the Messenger of Allah (S.A.W.) say about him that he cannot have any children, and yet I have left my son back in Medina? Did not the Messenger of Allah (S.A.W.) say that he cannot enter Mecca or Medina? Am I not a resident of Medina and here I am traveling with you to Mecca?" He kept saying things until Abu Said thought that the man had
been falsely accused. Then Ibn Saed said, "Oh Abu Said, I will tell you a true thing. By Allah, I know him (the Anti-Christ). I know his father, and I know on which spot of the Earth he is now." Abu Said to him, "Woe to you for the rest of this day."

Abu E'isa said that this hadeeth is hasan sahih.

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قال في الجبل عن عمر وحسين بن علي وابن عمر وأبي ذر وأبي مسعود وجابر

خفصة.

قال أبو عيسى: هذا حديث حسن.

2247- Abu Said Al-Khudri narrated that Ibn Saed met with the Messenger of Allah on one road in Medina. He (S.A.W.) stopped him and at the time Ibn Saed was still a young Jewish man who had long sideburns. He (S.A.W.) had Abu Bakr and Omar with him, and he (S.A.W.) asked him, "Do you bear witness that I am the Messenger of Allah?" Ibn Saed replied, "Do you bear witness that I am the Messenger of Allah?" The Prophet (S.A.W.) said, "I believe in Allah, His angels, His Books, His messengers, and the Last Day." The Prophet (S.A.W.) also asked him, "What do you see?" He said, "I see a throne above the water." The Prophet (S.A.W.) said, "You see the throne of Satan above the sea." He (S.A.W.) said, "What (else) do you see?" He said, "I see a truthful man and two liars (or he might have said a liar and two truthful men)." The Prophet (S.A.W.) said, "He is confused, leave him alone."

Abu E'isa said that this hadeeth is hasan.

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2248 - حدثنا عبد الله بن معاوية الجرمي، حدثنا حماد بن سلمة عن علی بن زيد

عن عبد الرحمن بن أبي بكر عن أبيه قال: قال رسول الله ﷺ: "فيكثُر أبو الدجال وأمه فثلاثين عاماً لا يولد نهم وولد تم بولد نهم علام أغر أضر شيء وأقلة منفعة، نتأم عيناه ولا يتأم قلبه. ثم نعتنا رسول الله ﷺ أثوبه فقال: أبوه طول ضرب اللجم كان أنفه ينققر، وأمه امرأة فرضحية طويلة الندى. قال أبو بكر: فسمعته بإمْلُود في اليمهود
Abu Bakra narrated that the Messenger of Allah (S.A.W.) said, "The Anti-Christ’s parents will be married for thirty years without being able to have children. Then they will have a one-eyed baby boy. He will be more harmful than beneficial. His eyes will sleep, but not his heart." Then the Prophet (S.A.W.) described his parents. "His father is tall and full, and his nose is like a bird’s beak. His mother is wide-boned with long hands." Abu Bakra said that they heard of a Jewish child in Medina who fit the description. So Abu Bakra went with Az-Zubair Ibn Al-Awam to check that family out. The parents matched the description of the Messenger of Allah (S.A.W.). They asked them if they had other children, and they said, "We were married for thirty years and had no children, but then we had this one-eyed boy who is more harmful than beneficial. His eyes sleep, but not his heart." Az-Zubair and Abu Bakra left and saw the boy lying down in the sun wearing a head cover and humming something. He took down his cap and said to them, "What were you talking about?" They said, "Did you not hear what we said?" He said, "Yes. My eyes sleep, but not my heart."

Abu E’isa said that this hadeeth is hasan gharib.
2249- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) passed by Ibn Saed, while his companions were with him including Omar Ibn Al-Khattab (R.A.A.). Ibn Saed was playing with the boys at the house of Utum Ibn Maghala. The boy did not feel their presence until the Messenger of Allah (S.A.W.) tapped him on his back. The Messenger of Allah (S.A.W.) asked him, "Do you bear witness that I am the Messenger of Allah?"

He said, "I bear witness that you are the Messenger of the Gentiles." Then Ibn Saed asked the Prophet (S.A.W.), "Do you bear witness that I am a messenger of Allah?"

The Prophet (S.A.W.) said, "I believe in Allah and His Messengers." The Prophet (S.A.W.) then asked him, "Who do you receive?"

Ibn Saed said, "I receive both a liar and a truthful man."

He (S.A.W.) said, "Then you are confused." The Messenger of Allah (S.A.W.) also said to him, "I have hidden something for you (he was thinking something to see if Ibn Saed could read his mind)." He (S.A.W.) hid the verse, "When the sky brings in an obvious smoke..."

Ibn Saed said, "You are hiding the smoke against me."

The Messenger of Allah (S.A.W.) said, "Shut up. You will not do more than what was destined for you."

Omar said, "Oh Messenger of Allah (S.A.W.), allow me to kill him."

The Messenger of Allah (S.A.W.) said, "If he is the one (the Anti-Christ), then you will not be able to kill him, and if he is not, then there is no benefit for you in killing him."

Abu E'isa said that this hadeeth is hasan sahib.
2251- Abdullah Ibn Omar (R.A.A.) narrated that once the Prophet (S.A.W.) was leading them in the I'sha prayers during the last days of his life, and he (S.A.W.) spoke to them after finishing the prayers. "Do you believe tonight that a hundred years from now there will not be one living person on this earth who will still be alive?" Ibn Omar said that the people got scared, but they did not understand that it referred to the people who were alive on that day.

Abu E'isa said that the hadeeth is sahih.

2252- Ubbai Ibn Abu Ka'ab narrated that the Messenger of Allah (S.A.W.) said, "Do not curse the wind. Whenever you see something you hate say, 'Oh Allah, we ask You for the good in this wind, for the good that is in it, and for the good from whatever it was ordered to do. We seek refuge with You from the evil of this wind, from the evil from whatever is in it, and from the evil from whatever it was ordered to do.'"

Abu E'isa said that this hadeeth is Hasan Sahih.
Another hadeeth

Fatima Bint Qais narrated that the Prophet of Allah (S.A.W.) once got on the pulpit laughing and said, "Tamim Ad-Dari just told me a story that I would like to narrate to you." He told him that a group of people from Palestine took to the sea. Their ship got lost, and it docked at one of the sea’s islands. There they saw a beast with long hair that could talk and was dressed in clothes. They asked her, "What are you?" and it said, "I am the storyteller." They said, "So tell us something." It said, "I will not tell you anything or ask you for anything. However, you can go to the village, and at its end there will be someone who can inform you and ask you things." They went to the far end of the village and found a man chained with iron. The man said, "Tell me about the spring of Zughar." They said that it was still a spring. They asked about the lake, and they said that it was also still full of water. He asked about the palm trees of Bisan which are in the area between Jordan and Palestine and whether they had become productive. He asked whether the Prophet (S.A.W.) had been sent, and they said that he (S.A.W.) had. He asked how the people were responding to him. They said that people were hurrying to him. He shook a little, and they asked him who he was and he said he was the Anti-Christ."

The Messenger of Allah (S.A.W.) then said, "He will enter every country except for Taiba (Al-Medina)."

Abu E’isa said that this hadeeth is hasan sahih gharib.
2254- Hutaifa (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The believer should not humiliate himself." They asked, "How will he humiliate himself?" He (S.A.W.) said, "Expose himself to trials that he cannot bear."

Abu E'isa said that this hadeeth is hasan gharib.

2255- Anas narrated that the Prophet (S.A.W.) said, "Support your brother whether he is an oppressor or is oppressed." They said, "Oh Messenger of Allah (S.A.W.), we will support him if he was oppressed, but how do we support him if he is the oppressor?" He (S.A.W.) said, "Stop him from committing injustice; that is how you support him."

Abu E'isa said that this hadeeth is hasan sahih.

2256- Ibn Abbas narrated that the Prophet (S.A.W.) said, "Whoever takes
the desert as his home will become rough, whoever follows the hunt his heart will forget (Allah), and whoever knocks on the doors of the governors will be tried."

Abu E'isa said that this hadeeth is hasan sahih gharib.

Another hadeeth

Abdullah Ibn Mas'oud (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "You will be victorious, you will attain your goals, and you will have great conquests. If someone among you sees that happen, he should fear Allah and enjoin the good and forbid the evil. Moreover, whoever lies on purpose while transmitting my hadeeth will take his seat in the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih.

Another hadeeth

Huthaifa (R.A.A.) narrated that Omar (R.A.A.) once asked who among those present knew more hadeeth about the affliction. Huthaifa said that he did. Huthaifa said, "The trials of the man come from his wife, money,
children, and neighbors and they will be forgiven by the prayers, fasting, charity, enjoining the good, and forbidding the evil." Omar said, "I am not asking about this, but about the affliction that is like the waves of the sea." Huthaifa said, "Oh Commander of the Believers, there is a closed door between you and it." Omar said, "Does it open the door or break the door?" Huthaifa said, "It will be broken." Omar said, "Then it will never be closed again until Judgment Day."

Abu E'isa said that this hadeeth is sahib.

2259 - حَدَّثَنَا هَارُوْنُ بنُ إِسْحَاقَ بنُ إِبْرَاهِيمَ، أَخَوِيْنَا مُحَمَّدُ بنُ عَبْدُ الْوَهْبِ عَنَّـا مَسْأَلَـةً عَنِ الْحَبْسِ، عَنَّـا الشَّهِيْبِيِّ عَنِ الْعَدْوَيِّي عَنَّـا كَعْبَ بْنُ عُجَّرَةَ قَالَ اِلْـلَّهُ ﻋَلَيْهِ ﻣَوْلَى، وَسَعَى، حَمْـسَةً وَأَرْبَعَةً، أَحَدُ الْـعَدْوَيِّيْنَ مِنَ الْعَرْبِ وَأَخَرُ يَوْمَ الْعَقْـمِ، قَالَ اِسْمَعَـنَا هُمُّ الْـعَدْوَيِـّيْنَ أَنَّهُمْ سَيُّوْنُ بَعْضُهُمْ أَمْـرَاءً فَمَا ذَخَّـلَ عَلَيْهِمْ فَضَّلَّهُمْ بِكَدِيمِهِمْ وَأَعَانَهُمْ عَلَىَّ تَلَكُّ قَلِـبِهِمْ قَلِـبِيْنَ مَيْـنِ وَلَستـُ مَيْنِ وَلَّيْـسَ بَيَادِ عَلَىَّ الحَوْضِ وَمَـنْ لَمْ يَذِخَّـلَ عَلَيْهِمْ وَلَـمْ يَعْـتِنَـهُمْ عَلَىَّ تَلَكُّ قَلِـبِهِمْ وَلَـمْ يُـضْفِقُهُمْ بِكَدِيمِهِمْ فَهُوَ مَيْـنِ وَلَـئِنْ وَلاَرَ فيَّ عَلَىَّ الحَوْضِ وَالْـبَيْـتِينَ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ صَـحِيحٌ غَرِيبٌ لَا نَعْـرَفَهُ مِنْ حَدِيثٍ مَسْأَلَـةٍ إِلَـنَّهُ مَـيْـنُ الْـعَدْوَيِّيْنَ. قَالَ هَارُوْنُ: فَسَمَّيَنَا مُحَمَّدٌ بْنُ عَبْدُ الْوَهْـبِ عَنِّـا سُفْيَانَ عَنَّـا حَبْسٍ عَنِّـا أَبِيْنَا حَبْسٍ عَنِّـا الشَّهِيْبِيِّ عَنَّـا عَـيْسَةَ بْنَ عَـيْسَةَ عَنَّـا كَعْبَ بْنُ عُجَّرَةَ عَنِّـا الْـبَيْـتِينَ. قَالَ هَارُوْنُ: فَسَمَّيَنَا مُحَمَّدٌ بْنُ عَبْدُ الْوَهْـبِ عَنِّـا سُفْيَانَ عَنِّـا إِبْرَاهِيْمَ وَلَّيْـسَ بَيَادِ عَلَىَّ الحَوْضِ وَالْـبَيْـتِينَ عَنِّـا كَعْبَ بْنُ عُجَّرَةَ عَنِّـا الْـبَيْـتِينَ. فإِنَّمَا كَانَ الْـبَيْـتُ يَـدْخِلُ فِيهِمْ وَفِي الْـبَيْـتِ يُنَبِّيـعُ فِيهِمْ. (68) Another hadeeth

2259- Kaab Ibn Ujra narrated that the Messenger of Allah (S.A.W.) once came forward when they were nine in number; five Arabs and four non-Arabs. He (S.A.W.) said, "Listen, you have heard that after me there will be such governors that whoever visits them, supports their lies and helps them to transgress is not from me, and I am not from him. He will not meet me at the Fountain (Al-Hawd). However, whoever does not visit them and does not support their injustices and does not believe their lies is from me, and I am from him. He will meet me at the Fountain."

Abu E'isa said that this hadeeth is sahib gharib.

2260 - حَدَّثَنَا إِسْحَاقُ إِسْحَاقُ الْمُوَسَّيْمَيْنِ الْفَزِيرُيُّ، أَخُوَّيْنَا عُمَـرُ بْنُ شَـاَبِر، عَنِّـا أسْـلَى بْنُ مَالَيْكَ قَالَ: قَـالَ رَسُولُ الْـلَّهُ ﻋَلَيْهِ ﻣَوْلَى: ﴿إِبْتَيْنَ عَلَى النَّاسِ رَفَاءُ الْـصَّـبْرِ فِيـهِمْ.}}
Another hadeeth

2260- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "There will come such a time that the one that perseveres in his religion is like the one holding a burning charcoal in his hand."

Abu E'isa said that this hadeeth is gharib.

(69) Another hadeeth

2261- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If my nation starts to walk with haughtiness and is served by the sons of Persia and Rome, then their evil people will overcome their virtuous ones."

Abu E'isa said that this hadeeth is gharib.

(70) Another hadeeth

2262- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If my nation starts to walk with haughtiness and is served by the sons of Persia and Rome, then their evil people will overcome their virtuous ones."

Abu E'isa said that this hadeeth is gharib.
(71) Another hadith

2262- Abu Bakra narrated that he was protected by something the Messenger of Allah said at the time when the Persian Caesar died. He (S.A.W.) said, "Who did they appoint after him?" They said, "His daughter." The Prophet (S.A.W.) had said, "A nation will not be successful if they appoint a woman as their leader." Abu Bakra said that when A'isha (R.A.A.) came to Basra, he remembered the hadith of the Messenger of Allah (S.A.W.) and was saved by it.

Abu E'isa said that this hadith is hasan sahih.

(72) Another hadith

2263- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) stood by a crowd people who were sitting, and he (S.A.W.) said, "Do you want me to tell you who the good one is and who the bad one is?" They did not say anything. So he (S.A.W.) repeated his question three times. One man said, "Yes, oh Messenger of Allah. Tell us who the best among us is and who is the worst." He (S.A.W.) said, "The best among you is the one on whom the people can always depend due to his virtues, and they are safe from his evil. The worst among you is the one from whom the people do not expect to get good, and they are not safe from his evil."

Abu E'isa said that this hadith is hasan sahih.
(73) Another hadith

2264- Omar Ibn Al-Khattab narrated that the Prophet (S.A.W.) said, "I will tell you who are the best governors and who are the worst. The best ones are the ones whom you like, and they like you. You supplicate for them, and they supplicate for you. The worst of your governors are the ones whom you hate and they hate you, and you curse them and they curse you."

Abu E'isa said that this hadith is hasan gharib.

(74) Another hadith

2265- Um Salama narrated that the Prophet (S.A.W.) said, "There will be governors that some agree with and others do not. Whoever disagrees with them has excused himself, and whoever hates their actions is safe. However the (worst person is the) one who approves of and follows them." They said, "Oh Messenger of Allah (S.A.W.), should not we fight them?" He (S.A.W.) said, "No, not as long as they perform the prayers."

Abu E'isa said that this hadith is hasan sahih.
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Abu E'isa said that this hadeeth is gharib.

Another hadeeth

2267- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "You belong to a time in which if one of you abandons one tenth of what he was ordered to do, he will perish. A time will come in which if one of you performs one tenth of what he is ordered to do, he will be saved."

Abu E'isa said that this hadeeth is gharib.

2268- Ibn Omar (R.A.A.) reported that the Messenger of Allah (S.A.W.) climbed the pulpit and said, "That is the land of affliction." He (S.A.W.) pointed towards the east. He (S.A.W.) meant that the horn of the devil will appear from the east.

Abu E'isa said that this hadeeth is hasan saihih.

2269- Hadith quoted, indicating that the place of the devil's horns is eastward.
2269- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Black flags will come out of Khurasan, and nothing can stop them until they are pierced in Jerusalem."

This hadeeth is gharib.
The Book of Visions

As narrated by the Messenger of Allah (S.A.W.)

(1) The vision of the believer is considered one forty-sixth of prophethood

2270- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "When the end of time approaches, the visions of the believer are almost never wrong. The one who has the truest vision will be by the one who is most truthful in talk. The vision of the Muslim is one part of forty-six parts of the prophethood. There are three types of visions; the righteous vision which is a glad tiding from Allah (S.W.T.), the vision from Satan to stress out someone, and the vision which is merely thoughts that go through the man's mind. If one of you sees something that displeases him, he should try to wake himself up and spit to his left. He should not tell anyone people about it. (In visions) I like to see cuffs on the hands, but not chains around the neck. The cuff means steadfastness in the religion."

Abu E'isa said that this hadeeth is hasan sahih.
2271- Ubada Ibn As-Samet narrated that the Prophet (S.A.W.) said, "The vision of the believer is a part of forty-six parts of prophethood."

Abu E'isa said that Ubada's hadeeth is sahih.

(2) The prophethood is gone and only the glad tidings are left

2272- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "The Message and prophethood have ceased since there is no prophet after me." The people were saddened by that, so he (S.A.W.) said, "But (there are) glad tidings." They said, "Oh Messenger of Allah (S.A.W.), what are the glad tidings?" He (S.A.W.) said, "The vision that is seen by the Muslim, and it is one forty-sixth of prophethood."

Abu E'isa said that this hadeeth is hasan saih gharib.
Abu E'isa said that this hadeeth is hasan.

2274- Abu Said narrated that the Prophet (S.A.W.) said, "The truest vision is the one seen right before Fajr time."

2275- Ubada Ibn As-Samet narrated that he asked the Messenger of Allah (S.A.W.) about the verse, "They have the glad tiding in life on Earth..." He (S.A.W.) said, "It is the righteous vision seen by the Believer or that is shown to him."

Abu E'isa said that this hadeeth is hasan.

(4) The hadith of the Prophet (S.A.W.); "Whoever sees me in his dream, then he has truly seen me."

2276- Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever sees me in his dream has truly seen me since Satan cannot take my shape."

Abu E'isa said that this hadith is hasan.
What should one do when he has a bad dream

Abu Qutada narrated that the Messenger of Allah (S.A.W.) said, "The vision is from Allah (S.W.T.), and the (bad) dream is from Satan. Thus if one sees (in his dream) something he hates, then he should blow (lightly) three times to his left. He should also seek refuge with Allah (S.W.T.) three times. Then it will not harm him."

Abu E'isa said that this hadeeth is hasan sahib.

Interpreting the vision

Laqeeet Ibn Amer narrated that the Messenger of Allah (S.A.W.) said, "The vision of the believer is a part of forty parts of the prophethood. It can come true as long as he does not talk about it. If he talks about it, then it will not." Laqeeet also said that he thought that he (S.A.W.) also said, "He should not tell the dream except to a knowledgeable person or to someone he loves."
long as he does not talk about it. If he talks about it, then it will not."

Abu E’isa said that this hadeeth is hasan sahih.

7 - باب في تأويل الرؤيا ما يستحب منها وما يكره [م: 7، ت: 7]

2280 - حَدِيثُناْ أَحْمَدَ بْنَ أَبِي عُبيَدَ الله السَّبْعَمِيِّ الْخَصِرِيُّ، حدثناْ يَزِيدُ بْنُ رَيْطَعٍ، أخبرنا سعيداً عن قَنِيعَةٍ عن محمد بن سهيل بن أبي هُرَيْرَةَ قال: قال رسول الله ﷺ: الرؤياَ ثلاثةَ: قَرْنِيَ بِحَقِّٰ وَرُؤِيَّةٌ يَحْدِثُ الرَّجلُ بِهَا نُفْسَهُ وَرُؤِيَّةٌ تَحْرِينَ مِنَ الشَّيْطَانِ. فمن رأى ما يَكُرِهُ فَلْيُخْلِصْ; وَكَانَ يَقُولُ يَعْجِبُي الْقَبْدَ وَأَكْلَةَ الْغَلٍّ، القَبْدُ قَبْدٌ في الْجَيْنِ. وكان يقول: مَنْ رَآى قَبْدٌ فَإِنَّ أَنَا هُوُّ، فَإِنَّ اللَّهُ لاَسْتَثْنِيْلِي الشَّيْطَانَ أَنْ يَتَمَلَّمَ بِهِ. وكان يقول: لا تَصْلُ السَّرْوَا إلاَّ عَلَى عَالِمٍ أَوْ نَاصِحٍ.

وفي الباب عن أَبِي وَاَيْبَيْكَرَةَ وأمَّ الْعَلَا وَأَبِي عِمْرٍ وَعَانِشَةَ وَأَبِي سَعَيْدٍ وَجَابِرٍ.

وَأَبِي مُوسَى وَأَبِي عُبَاسِ وَعَبَدُ اللَّهِ بْنُ عُمَرٍ.

قال أبو يَيْسِى: هذا حديث صحيح.

(7) What is liked and what is not in interpreting the vision

2280- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There are three types of visions; the true vision, a dream from thoughts that run through the mind, and a depressing dream from Satan. Whenever one of you sees something he hates, he should get up and pray." He (S.A.W.) used to say, "I like the handcuff (in the dream), and I hate chains around the neck. The handcuff means steadfastness in the religion." He (S.A.W.) also used to say, "If one of you sees me in his dream then it is true, because Satan is not allowed to take my shape." He (S.A.W.) also used to say, "Do not tell your dream except to a scholar or to someone who loves you."

Abu E’isa said that this hadeeth is hasan sahih.

8 - باب في الَّذِي يَكُلُّبُ في خُلْيَهِ [م: 8، ت: 8]

2281 - حَدِيثُناْ مَهْمُودُ بْنُ عْبَلَانَ، حدثناْ أبو أَحْمَدُ الْرَّيْبَيْرِيُّ، حدثنا سَفِيَانُ عَنِ عَبْدُ الْأَلْلَهِ عَنْ أَبِي عِبْدِ الرَّحْمَنِ عَنْ عَلِيَّ يَقُولُ: قَالَ أَرَاهُ عَنَ النَّبِيِّ ﷺ قَالَ: ﴿الَّذِي كَذََّبَ فِي خُلْيِهِ كَذََّبَتْ يَوْمَ الْقِيَامَةِ عَقَدَ شَعَبِيرَةٍ﴾.

(8) Someone that lies about his dream

2281- Ali (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever lies about his dream will be told on the Day of Resurrection to tie a sha’era (which is something impossible to tie)."
There is another stronger narration of the same hadeeth from Ali (R.A.A.) also.

Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever pretends to have a vision will be ordered on the Day of Resurrection to tie two sha'eras, and he will never be able to."

Abu E'isa said that this hadeeth is hasan sahih.

(9) The Prophet's (S.A.W.) dream of milk and shirts

Ibn Omar (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "While I was asleep I dreamed that I was given a cup of milk, and I drank from it. Then I gave what was left to Omar Ibn Al-Khattab." They asked, "How did you interpret it, oh Messenger of Allah?" He (S.A.W.) said, "Knowledge."

Abu E'isa said that this hadeeth is sahih.
2285- One of the companions of the Prophet (S.A.W.) narrated that the Prophet (S.A.W.) said, "While I was asleep I dreamed that some people were presented to me wearing shirts. Some of the shirts only covered their breasts and some were lower. Omar was presented to me and his shirt was dragging (the ground)." They asked, "How did you interpret it?" He (S.A.W.) said, "The religion."

2286- Abu Said Al-Khudri also narrated a similar hadith.

Abu E'isa said that the second hadith is stronger than the first one.

(10) The dream of the Prophet (S.A.W.) of the scales and a bucket

2287- Abu Bakra narrated that the Prophet (S.A.W.) said one day, "Has anyone of you had a vision?" A man said, "I did. I saw a scale came down from the sky, you were weighed against Abu Bakr, and your side of the scale was heavier. Then Abu Bakr was weighed against Omar, and Abu Bakr's scale was heavier. Then Omar was weighed against Othman, and Omar's scale was heavier. Then the scales were lifted." They noticed from the face of the Prophet (S.A.W.) that he (S.A.W.) did not like that dream.

Abu E'isa said that this hadith is hasan sahih.
2288- A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was asked about Waraqa Ibn Nawfal, the Christian cousin of Khadija (R.A.A.). Khadija (R.A.A.) asked him (S.A.W.), "He believed you, but he died before you called openly." The Messenger of Allah (S.A.W.) said, "I was shown him in a dream and he was wearing white clothes. Had he been in the Hellfire, he would have had a different kind of clothes."

Abu E’isa said that this hadith is gharib.

2289- Abdullah Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) had a vision about him, Abu Bakr and Omar. He (S.A.W.) said, "I saw the people gathered together. Abu Bakr took one or two buckets and he was weak in pulling them up, may Allah (S.W.T.) forgive him. Then Omar rose to pull up water, and the bucket turned into a large one which Omar took. I have never seen anybody stronger than him, and he gave water to the people to their satisfaction, and they also watered the camels that knelt down."

Abu E’isa said that this hadeeth is sahih gharib.
The Book of Visions

2291- Abu Huraira narrated that the Prophet (S.A.W.) said, "At the end of time the vision of the believer is almost never wrong. The one who has the truest vision is the one who is most truthful in talk. The vision of the Muslim is one part of forty-six parts of the prophethood. There are three types of visions; the righteous vision that is a glad tiding from Allah (S.W.T.), the vision which is merely from thoughts that go through the man's mind, and the vision from Satan in order to stress out someone. If one of you sees something that displeases him, he should not tell it to anyone and should get up and pray." Abu Huraira said, "I like to see handcuffs in the dream, but not a chain around the neck. The cuffs mean steadfastness in the religion." He also said that the Prophet (S.A.W.) said, "The vision of the believer is a part of forty-six parts of the prophethood."

2292- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I have seen in a dream that I had two bracelets of gold on my hands. I was unhappy to be wearing them. So it was revealed to me to blow on them. I blew on them, and they flew away. I interpreted the dream to mean that two false prophets will emerge after me. One of them is called Musailima from Yamama and the other is Al-A'ans from Sanaa'."

Abu E'isa said that this hadeeth is sahih gharib.
Ibn Abbas reported that Abu Huraira narrated that a man came to the Prophet (S.A.W.) and said, "I saw tonight a container filled with ghee and honey. I saw people taking some with their hands. Some would take a lot, and others would take a little. I saw a rope dangling from the sky to the Earth. I saw you, oh Messenger of Allah, climbing up the rope. Then a man took it after you, and he climbed up. Then another man climbed up. Then another man took it, but then it was cut off and later reconnected for him, and he climbed it up."

Abu Bakr said, "Oh Messenger of Allah (S.A.W.), by my father and mother, by Allah allow me interpret it." He (S.A.W.) said, "Interpret it." Abu Bakr (R.A.A.) said, "As for the container, it is the container of Islam. As for the ghee and honey it is the Quran and its sweetness. The people that take a lot or a little from it are the people who take a lot or a little from the Quran. As for the rope connected from the Earth to the sky, it represents the truth you follow. You took it, and Allah (S.W.T.) raised you. Then another man took it, and Allah (S.W.T.) raised him. Yet another man took it and was raised by it. Then another man took it and it was disconnected only to be reconnected for him and he was raised by it. Oh Messenger of Allah (S.A.W.), have I interpreted it right or wrong?" The Prophet (S.A.W.) said, "You were right with some things and wrong in others." Abu Bakr said, "I swear on you by my mother and father, tell me what I missed?" The Prophet (S.A.W.) said, "Do not swear (meaning by his father or mother)."

Abu E'isa said that this hadeeth is hasan sahib.
2294 - حدَّثَنا مُحَـمَّدُ بنُ بَـثَّارٍ، حَدَّثَنَا وَهْـبُ بنُ جَـحْرٍ بِنَ حَازِمٍ عَنَّ أَبِيـهِ عَنْ أَبِي رَجَاءٍ عَنْ سَـمْرَةٍ بِنَ جُنـٰدٍ قَالَ: "كَانَ النَـبِيُّ ﷺ إِذَا صَلَّى بِنَا الصُّبحِ أَقْبَلَ عَلَى النَّاسِ بِمَرْجَعِهِ وَقَالَ: "عَلِيْ رَأَيْتُ أَحَدَ مَنْ كَمَانَ اللَّيْلَةِ رَوْيَاً". قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَيُوْرُىِهِ هَذَا الْحَدِيثُ عَنْ عَوْفٍ وَجَـحْرِ بِنَ حَازِمٍ، عَنِ أَبِي رَجَاءٍ، عَنْ سَـمْرَةٍ عَنِ النَـبِيِّ ﷺ فِي قَصَّةٍ طَوِيلَةٍ، قَالَ: وَهِكَذَا رَوَّاهُ مُحَمَّدُ بْنُ بِشَارٍ هَذَا الْحَدِيثُ عَنْ وَهْـبِ بِنِ جَـحْرٍ مُختَصِرًا.

2294 - Samura Ibn Jundub narrated that the Prophet (S.A.W.) after praying the Fajr prayers used to face people and say, "Did anyone have a vision last night?"

Abu E'isa said that this hadeeth is Hasan Sahih.
36 - The Book of Testimonies
As narrated by the Messenger of Allah (S.A.W.)

(1) The best witness

2295- Zaid Ibn Khaled Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "Should I tell you about the best witness? He is the one who testifies before he is asked to."

2296- Malek also narrated the same hadeeth and said that it is a hasan hadeeth.
2297- There is yet another narration through Zaid Ibn Khaled Al-Juhani that he heard the Messenger of Allah say, "The best witness is the one who delivers his testimony before he is asked to."

Abu E’isa said that this hadeeth is hasan gharib.

2298- A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is illegal to take the testimony of a traitor or a woman traitor, or someone who has been lashed before, whether a man or a woman. (We do not take the testimony) of someone who has a difference with the one testified against, who was proven to have lied in testimony before, who is from the same household, or who is accused of loyalty or kinship."

Al-Faazari said, "Yazid, one of the narrators of this hadeeth, makes this hadeeth a weak one."

The scholar differed on the testimony of the father for the son or vice versa, although most do not allow it. Some say if the witness was known to be fair and honest, then it is acceptable. However, all agreed that the brother can testify for his brother. Ash-Sahfe’ii said that the testimony of a man who has any
animosity for the one he is testifying against is not accepted.

2299 - Ibn Khuraim narrated that the Prophet (S.A.W.) stood up, gave a sermon and (S.A.W.) said, "Oh people, the false testimony is equal to associating others with Allah (S.W.T.)." He (S.A.W.) then recited, "Avoid the filthy idols and avoid false testimony.

Abu E'isa said that this hadeeth is gharib.

2300- Khuraim Ibn Fatek Al-Asdi narrated that the Messenger of Allah (S.A.W.) once prayed the Fajr prayers. When he finished he stood up and said, "The false testimony is equal to associating others with Allah." He (S.A.W.) said it three times. He (S.A.W.) then recited the verse, "And avoid false testimony..." to the end of the verse.

Abu E'isa said that he considers the second hadeeth to be truer than the first.
2301- Abu Bakra (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Should I tell you about the worst of the grave sins?" They said, "Yes, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "(They are) associating others with Allah, rejecting the parents, and the false testimony (or false speech)." He (S.A.W.) kept repeating the last part until they wished he would stop.

Abu E'isa said that this hadith is hasan sahih.
2303- Omar Ibn Al-Khattab narrated that the Prophet (S.A.W.) said, "The best people are the people of my century (generation), then the ones who follow them, and then the ones who follow them. After that, lying will spread among people to the extent that a man will give a testimony that he was not asked to give and will swear without being asked to swear."

The meaning of the hadeeth (the first one in the above section), "(The best witness) is the one who testifies before he is asked to..." means that if a man was asked to give a testimony, he should give it immediately and not refuse. That hadeeth is interpreted this way by many scholars.
The Book of Asceticism
As narrated by the Messenger of Allah (S.A.W.)

2304- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Two blessings are misused by many people; the blessing of good health and the blessing of spare time."

Abu E'isa said that this hadeeth is hasan sahih.

2305- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Who would like to take few (good) words and act upon them or teach someone else to act upon them?" Abu Huraira (R.A.A.) responded, "I would, oh Messenger of Allah (S.A.W.)!" So he (S.A.W.) took the hand of Abu Huraira and counted out five things. He (S.A.W.) said, "Avoid the unlawful
Be quick in doing good deeds

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Be quick in performing good deeds before these seven things might happen; everything that you are waiting for might turn into poverty that will make you forget, wealth that will make you go astray, sickness that might cripple you, old age that might handicap you, death that might soon take you away, the Anti-Christ who is an evil long waited for, or the Hour which is the worst crisis."

Abu E'isa said that this hadeeth is hasan gharib.

Reminding oneself of death

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Mention often the destroyer of pleasures (i.e. death)."

Abu E'isa said that this hadeeth is hasan sahib gharib.
2308 - Hani, the servant of Othman, narrated that whenever Othman stood by a grave he would cry until his beard dripped with tears. He (R.A.A.) was asked, "Heaven and Hell are mentioned in your presence and you do not cry, but yet you cry when you see the grave?" He (R.A.A.) said that the Messenger of Allah (S.A.W.) said, "The grave is the first dwelling of the dwellings of the Hereafter. If the man is saved from its torture, then he is saved. If he is not saved from its torture, then what comes after it is even worse." He (S.A.W.) also said, "I have never seen anything more horrible than the grave."

Abu E'isa said that this hadeeth is hasan gharib.

2309- Ubada Ibn As-Samet narrated that the Prophet (S.A.W.) said, "If someone looks forward to meeting Allah (S.W.T.), then Allah (S.W.T.) looks forward to meeting him."

Abu E'isa said that this hadeeth is hasan sahib.
The Book of Asceticism

(5) The warning of the Prophet (S.A.W.) to his people

2310- A’isha (R.A.A.) narrated that when the verse "And warn your close tribe..." was revealed, the Messenger of Allah (S.A.W.) said, "Oh Saffia Bint Abdulmutalib, oh Fatima Bint Muhammad, oh Abdulmutalib tribe, I cannot protect you from Allah’s Decree. Ask from my money whatever you please."

Abu E’isa said that this hadeeth is hasan gharib.

(6) The merit of crying out from the fear of Allah (S.W.T.)

2311- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The person that has cried out of the fear of Allah (S.W.T.) will not enter the Hellfire until the milk goes back into the udder. Furthermore, the dust (on a man) from a battle for the sake of Allah will not come together with the smoke of the Hellfire."

Abu E’isa said that this hadeeth is hasan sahih.
2312- Abu Tharr narrated that the Messenger of Allah (S.A.W.) said, "If you knew what I know, you would laugh only a little..."

2313- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you knew what I know, you would only laugh a little and cry a lot."

2314- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A man might say a word that he does not think too much of, but yet it could throw him into the hellfire for seventy years."

(8) The one who says a word to make people laugh

2315- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you knew what I know, you would only laugh a little and cry a lot." This hadeeth is sahih.
2315- Hakeem narrated that his father reported that he had heard the Prophet (S.A.W.) say, "Woe unto the one who says things just to make people laugh even if it is a lie. Woe unto him! Woe unto him!"

Abu E’isa said that this hadeeth is hasan.

2316- Anas (R.A.A.) narrated that a man died, and another man said, "Have the good tidings of entering Paradise!" The Messenger of Allah (S.A.W.) said, "How do you know? He might have talked about what does not concern him or perhaps was stingy in giving away what he did not need."

Abu E’isa said that this hadeeth is gharib.

(9) Another hadeeth

2317- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is due to the good faith of a Muslim that he does not involve himself in what does not concern him or in what does not concern him."

He said that this hadeeth is gharib.
2318- علي بن حسين (ر.أ.ع.) نARRATED that the Messenger of Allah (S.A.W.) said, "It is due to the good faith of a Muslim that he does not involve himself in what does not concern him."

Abu E'isa said that there is narration through Malek that is stronger than this narration and that Ali Ibn Hussein did not live during the same time as Ali Ibn Abu Taleb (ر.أ.ع.).

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2319- بلال بن هارثة المزاني، одно из спутников Посланника Аллаха (S.A.W.), NARRATED that he heard the Messenger of Allah (S.A.W.) say, "One of you might say a word that pleases Allah (S.W.T.), and even though he does not think that it is worth that much, Allah (S.W.T.) will bestow on him His pleasure because of it until the day He meets him. Also one of you might say a word that displeases Allah (S.W.T.), and even though he does not think that he will be punished much for it, Allah (S.W.T.) will decree His wrath on him until the day He meets him."

Abu E'isa said that this hadith is hasan sahih.

2320- سهل بن عبيد القيس نARRATED that the Messenger of Allah (S.A.W.) said, "Had
this world been worth a mosquito wing to Allah (S.W.T.), He would not have allowed a disbeliever drink a sip of water from it."

Abu E’isa said that this hadeeth is sahih gharib.

2321 - Abu E’isa said that this hadeeth is hasan.

2322-Abu Huraira (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) said, "This world is cursed along with everything in it except for the remembrance of Allah (S.W.T.) and what is related to His remembrance; a scholar and a seeker of knowledge."

Abu E’isa said that his hadeeth is hasan gharib.

2323-Mustawred narrated that the Messenger of Allah (S.A.W.) said, "In
comparison to the Hereafter, this life is like a man who dips his finger into some water and then takes it out to see how much water stayed on his finger."

Abu E'isa said that this hadith is hasan sahih.

(12) This world is the prison of the believer and the heaven for the disbeliever

2324- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "This world is a prison for the believer and a heaven for the disbeliever." Abu E'isa said that this hadith is hasan sahih.

(13) This world is like four people

2325- Abu Kabsha Al-Anmari narrated that he heard the Messenger of Allah (S.A.W.) say, "There are three things that I swear are true, and I will tell you a hadith that you should memorize." He (S.A.W.) said, "The money of a servant of Allah (S.W.T.) will never decrease if he gives charity, Allah (S.W.T.) will increase the dignity of any servant who is patient with an act of oppression done to him, and Allah (S.W.T.) will open a door to poverty for the servant who..."
opens a door of useless debates. Now I will tell you a hadith that you should memorize." He (S.A.W.) continued, "This life is for four people. It is for a servant of Allah (S.W.T.) to whom Allah (S.W.T.) has given wealth and knowledge. Thus he fears his Lord, is good to his kin and gives the right of Allah (zakat) to the poor. This man is in the best ranks. Second, it is for a servant to whom Allah (S.W.T.) has given knowledge, but not wealth. However, he is true in his intentions when he says, 'If I had money, I would have given like the first person.' He gets the same rewards of the first man due to his intentions. Third, there is a servant that was given wealth, but not knowledge, and so he squanders it aimlessly. He does not spend in the fear of Allah, does not use it to help his kin, and does not give the zakat that is rightfully Allah's. This person is in the worst ranks. Fourth, there is a servant on whom Allah did not bestow either wealth or knowledge. He says, 'If I had money I would have done the same as the (third) person.' So he will be judged according to his intention, and their punishment is the same."

Abu E'isa said that this hadith is hasan sahih.

(14) Loving this world and worrying too much about it

Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Whoever is hit with (financial) hardship and depends on people for help will stay poor. However, whoever is hit with a (financial) hardship and depends on Allah for help will eventually get his sustenance from Allah, sooner or later."

Abu E'isa said that this hadith is hasan sahih gharib.
2327- Mua’wiya once visited Abu Hashem Ibn Utba when he was sick. Mua’wiya said, "Oh uncle, what causes you to cry? Is it pain hurting you or is it the fear of leaving this world?" He said, "Neither one, but rather that I remember that the Messenger of Allah (S.A.W.) ordered us to do something that I have not done. He (S.A.W.) told me that it is enough wealth to have only a servant and a ride to be used for the sake of Allah (S.W.T.).' Today I look around and find that I have gathered too much wealth."

Abu E’isa said that there is another narration of the same hadeeth.

2328- Abdullah Ibn Mas’oud narrated that the Messenger of Allah (S.A.W.) said, "Do not own (a lot of) land, because then you will wish for this world." Abu E’isa said that this hadeeth is hasan.

2329- Abdullah Ibn Busr narrated that a Bedouin Arab asked, "Oh Messenger of Allah (S.A.W.), who is best among people?" He (S.A.W.) said, "The one whose life is long and whose deeds are good." Abu E’isa said that this hadeeth is hasan gharib.

(15) Long life for the believer
2330- Abu Bakra (R.A.A.) narrated that a man asked, "Oh Messenger of Allah (S.A.W.), who is the best among people?" He (S.A.W.) said, "The one whose life is long and whose deeds are good." The man asked, "Who is the worst among people?" He (S.A.W.) said, "The one whose life is long, and his deeds are evil."

Abu E'isa said that this hadith is hasan sahib.

2331- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The life span of this nation is from sixty to seventy years."

Abu E'isa said that this hadith is hasan gharib.

16 - باب ما جاء في فناء أعمار هذِه الأمة ما بين السَّنين إلى السَّنين
[م: 23، ت: 23]

2332- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Hour will not come until it feels like time is passing faster. The year will feel like it is a month. The month will feel like it is a week. The week will feel like it is a day. The day will feel like it is an hour, and the hour will feel like the time it takes to throw a stick on the fire."

Abu E'isa said that this hadith is gharib.
(18) Preparing for departure

2333- Mujahed reported that Ibn Omar narrated that the Messenger of Allah (S.A.W.) grabbed him and said, "Act in this world as if you are just a stranger or passing by. Think of yourself as one of the dwellers of the grave." Ibn Omar then said to Mujahed, "If you wake up in the morning, do not wait for the evening. If you make it to the evening, do wait for the morning. Use your health before you get sick and your life before you die. You do not know, oh servant of Allah (S.W.T.), what your name will be tomorrow."

Abu E'isa said that Al-A'mash also narrated this hadeeth.

2334- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "This is the son of Adam, and this is his end." To illustrate, he (S.A.W.) placed his hand on his back side, brought it back and then opened it. He continued, "And yet he still has hope...he still has hope...he still has hope."

Abu E'isa said that this hadeeth is hasan sahih.
2335- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) passed by them while they were fixing a broken wall. He (S.A.W.) said, "What are you doing?" They said, "It has become weak, and we are fixing it." He (S.A.W.) said, "The matter (to come) could come quickly."

Abu E’isa said that this hadeeth is Hasan Sahih.

(19) The trial of this nation is in the wealth

2336- Kaab Ibn Ayad narrated that he heard the Messenger of Allah (S.A.W.) say, "For every nation there is a trial, and the trial of my nation is with money."

Abu E’isa said that this hadeeth is Hasan Sahih Gharib.

2337- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "If the son of Adam has two valleys of gold, he will still like to have a third. (In the end) nothing will fill his mouth except for dust. Allah (S.W.T.) accepts the..."
repentance of those who repent."
Abu E'isa said that this hadeeth is hasan sahih gharib.

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The heart of an old man is always young in loving two things; long life and a lot of wealth."
Abu E'isa said that this hadeeth is hasan sahih.

Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The son of Adam gets old, and two things stay young in him; hoping for a longer life and more wealth."
Abu E'isa said that this hadeeth is hasan sahih.

Abu Tharr (R.A.A.) narrated that the Prophet (S.A.W.) said, "Being ascetic in this life does not mean making the lawful unlawful or wasting money. Being ascetic in this life means to not trust in what is in your hand more than..."
trusting in what is in Allah's Hands. It also means to hope for rewards after being hit by a calamity and being pleased with it instead of wishing that it had not happened."

Abu E'isa said that this is a gharib hadeeth.

2341 - Othman Ibn Affan (R.A.A.) narrated that the Prophet (S.A.W.) said, "The son of Adam does not have a right to anything except for these things; a home to live in, a garment to cover his body, and dry bread and water."

Abu E'isa said that this hadeeth is hasan sahib.

2342 - Mutarref reported that his father ran by the Prophet (S.A.W.) while reciting, "Abundance diverts you..." He (S.A.W.) said, "(The son of Adam) says, 'My wealth, my wealth!' You do not keep anything from your wealth except the charity that you have given and passed on (to the Hereafter), what you have eaten and consumed, and what you have dressed and worn out."

Abu E'isa said that this hadeeth is hasan sahib.
2343- Abu Umama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh son of Adam, it is better for you to spend your extra wealth on charity, and it is worse for you if you do not. You are not to be blamed for being barely making it. Start giving to the ones you support. The upper hand (the giving hand) is better than the lower (taking) hand."

Abu E'isa said that this hadeeth is hasan sahih.

(26) Depending on Allah (S.W.T.)

2344- Omar Ibn Al-Khattab narrated that the Messenger of Allah (S.A.W.) said, "If you depend on Allah (S.W.T.) the way you should, then you will be sent the sustenance of the birds. They fly out on empty stomachs and come back full."

Abu E’isa said that this hadeeth is hasan sahih.

2345- Anas Ibn Malek (R.A.A.) narrated that there was two brothers during the time of the Prophet (S.A.W.). One of them would accompany the Prophet (S.A.W.) (for knowledge), and the other would work (and support his brother).
The working brother complained to the Prophet (S.A.W.) about his unemployed brother, and the Prophet (S.A.W.) said, "Maybe you are being given your sustenance because of him."

Abu E’isa said that this hadeeth is hasan sahih.

(27) Another hadeeth

2346- Ubaid Allah Ibn Mehesen Al-Khatmi was a companion and narrated that the Messenger of Allah (S.A.W.) said, "If someone wakes up in the morning and feels safe among his people, has a good health, and possesses enough food for that day, then it is as if he owns the whole world."

Abu E’isa said that this hadeeth is hasan gharib.
Barely making it and being pleased with it

2347- Abu Umama (R.A.A.) narrated that the Prophet (S.A.W.) said, "The happiest of my followers is a believer who is not carrying too much of this world, has a good share of prayers and has worshipped his Lord well. He obeys Him in secret, and he is unknown among people and not many know him. He is barely making it and pleased with that." He (S.A.W.) then flicked his hand and said, "His death was soon, his mourners were few, and his inheritance was just a little."

The same narrators narrated that the Prophet (S.A.W.) also said, "Allah (S.W.T.) offered me to give me the plains of Mecca filled with gold. I said, 'No, oh Allah, instead I want to be satisfied one day and hungry the next.' He (S.A.W.) repeated it about three times and then said, 'As a result when I am hungry I will beseech You and mention You, and when I am satisfied I will thank You and praise You.'"

Abu E'isa said that this hadith is hasan.

2348- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "The one who is successful is the one who embraces Islam, his sustenance is barely enough, and Allah (S.W.T.) made him pleased with it."

Abu E'isa said that this hadith is hasan sahih.

2349- Fudala Ibn Ubaid narrated that he heard the Messenger of Allah (S.W.T.) say, "Good tidings are for the one who is guided to Islam, his sustenance is just enough, and he is pleased with it."

Abu E'isa said that this hadith is hasan sahih.
29) The merit of poverty

Abdullah Ibn Mughafal reported that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), by Allah (S.W.T.) I love you." He (S.A.W.) said, "Be careful of what you say." The man repeated, "By Allah (S.W.T.), I love you." He (S.A.W.) said again three times, "Be careful of what you say." He (S.A.W.) then said, "If you truly love me then prepare to withstand poverty, because poverty is quicker to hit those who love me than rain is to its destination."

Abu E'isa said that this hadeeth is hasan gharib.

30) The poor people among the emigrants will enter Paradise before their rich

Abu Said (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The poor people of the emigrants will enter Paradise five hundred years before their rich."

Abu E'isa said that this hadeeth is hasan gharib.
The Book of Asceticism

Anas narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, give me the life and the death of the poor and resurrect me with the poor group on the Day of Resurrection." A'isha (R.A.A.) said, "Why do you wish for that, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "They enter Paradise forty years before the rich. Oh A'isha! Never refuse to give to the poor even if it is half a date. Oh A'isha, love the poor and be close to them, and Allah (S.W.T.) will then bring you closer on the Day of Resurrection."

Abu E'isa said that this hadeeth is gharib.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The poor enter Paradise five hundred years before the rich; which is half of those days."

Abu E'isa said that this hadeeth is hasan sahib.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The poor among the Muslims enter Paradise half a day before the rich which equals five hundred years."

Abu E'isa said that this hadeeth is hasan sahib.
2355. Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The poor of the Muslims enter Paradise forty years before their rich." This is a hasan hadeeth.

31- باب ما جاء في منشأة النبي ﷺ وأهله [م: 38، ت: 38]


(31) The lifestyle of the Prophet (S.A.W.) and his family

2356- Masrouq reported that he once visited A'isha (R.A.A.), and she offered him food. She (R.A.A.) said, "Every time I am satisfied by a meal I feel like crying, and I cry." Masrouq asked why, and she answered, "I remember how the Messenger of Allah (S.A.W.) left this life. By Allah (S.W.T.), he never had the chance to satisfy his hunger by eating both meat and bread twice in one day."

Abu E'isa said that this hadeeth is hasan sahih.

2357- أخبرنا أبو ذاود، أنابناء شعبة عن أبي إشخاق، قال شعبة عبد الرحمن بن يزيد يحدث، عن الأسود، عن عائشة قالت: "ما شبع رسول الله ﷺ من جبهر شبع يومين متتاليين حتى نحوم. قال أبو عيسى: هذا حديث حسن صحيح، وفيه الباب، عن أبي هريرة.

2357- A’isha (R.A.A.) said, "The Messenger of Allah (S.A.W.) never had enough barley bread to satisfy his hunger for two consecutive days up until the day he (S.A.W.) died."

Abu E’isa said that this hadeeth is hasan sahih.

2358- حدثنا أبو كرية محمد بن الحكم، حدثنا الم härبي، حدثنا يزيد بن كيسان، عن أبي خازم، عن أبي هريرة قال: "ما شبع رسول الله ﷺ وأهله فلاناً تباعاً من جبهر البهر حتى فارق الدنيا." هذا حديث حسن صحيح.

2358- Abu Huraira (R.A.A.) narrated that neither the Messenger of Allah (S.A.W.) nor his wives had enough wheat bread to satisfy their hunger for three consecutive days up until the day he (S.A.W.) left this world."

This hadeeth is sahih hasan hassan shaih.
2359- Abu Umama (R.A.A.) said, "There was never left over barley bread in the house of the Prophet (S.A.W.)."

Abu E'isa said that this hadeeth is hasan sahib gharib.

2360- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) would sleep hungry night after night. His wives would sleep without having dinner. Most of their food was barley bread.

Abu E'isa said that this hadeeth is hasan sahib.

2361- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, let the sustenance of the family of Muhammad to be enough food."

Abu E'isa said that this hadeeth is hasan sahib.

2362- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) did not save anything for the next day.

Abu E'isa said that this hadeeth is gharib.
2363 - حديثاً عدّل الله بن عبيد الرحمن، أخبرنا أبو معمر عبيد الله بن عمرو، أخبرنا
عبد الوارث، عن سعيد بن أبي عروبة، عن قتادة، عن أبي:A أسان قال: "ما أكل رسول الله
علي جذوة ولا أكل خبرة مرتقفاً حتى مات". قال: هذا حديث حسن غريب من حديث...
سعيد بن أبي عروبة.

2364 - حديثاً عدّل الله بن عبيد الرحمن، أخبرنا عبيد الله بن عبد المحسن الحكيم،
أخبرنا عبيد الرحمن، هو ابن عبد الله بن دينار، أخبرنا أبو حازم، عن سهل بن سعد أنه
قيل له: "أكل رسول الله النبي يغبي الحواري". فقال سهل: ما رأى رسول الله
النبي حتى لقي الله. فقال له: "هل كانت لكم مناجل على عهد رسول الله؟" قال: ما
كانت لنا مناجل. قيل: كيف كنتم تصنعون بالسيف؟ قال: كنا نفتحه في الشجر والثمار ما
نترقب تفعجته. قال أبو إيسا: هذا حديث حسن صحيح.

وقد رواه مالك بن أسى، عن أبي حازم.

2364- Sahl Ibn Saad was asked if the Messenger of Allah (S.A.W.) ever ate sifted barley (bread). Sahl said that the Messenger of Allah (S.A.W.) never saw sifted barley until he met with Allah (S.W.T.). He then was asked, "How did you sift the barley?" Sahl said, "We used to blow on it so that whatever was light in weight would be blown away and then make dough from the rest."

Abu E’isa said that this hadeeth is hasan sahih.

(32) The lifestyle of the companions of the Prophet (S.A.W.)

2365- Saad Ibn Abu Waqas (R.A.A.) said, "I was the first man to be injured for the sake of Allah (S.W.T.). I was also the first man to shoot an arrow for the sake of Allah (S.W.T.). You should have seen me among the companions of Muhammad (S.A.W.) when we used to go to battle and all we had to eat was the leaves of trees and the hubla (a fruit that lizards eat). Our waste was like that of sheep and camels. These days I am being scolded by the progeny of the Asad tribe about my religion, and they want to impose punishment on me. If it is as
such (that I am so ignorant in the religion), then indeed I have failed and my work has been squandered."

Abu E’isa said that this hadeeth is hasan sahib gharib.

2366 - حَدَّثَنَا مُحَمَّدُ بْنُ بُكْرَةٍ حَدَّثَنَا يُحَيَّى بْنُ سَعْيِبَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَالِدٍ قَالَ: "سَمَعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: "إِنَّ أَوَّلَ رَجُلٍ مِنَ الْأُمَيَّةِ رَأَى يِبْتَغُي فِي سَبِيلِ اللَّهِ، وَلَمْ يَرْتَبَنَّ لِيْلَةٌ مَّعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعِامٌ إِلَّا طَعِامُ الْجِنَّةِ وَهَذَا السَّمَّرُ، حَتَّى إِنَّ أَحَدَنَا لَيْسَ كَمَا تَطَعَّ مَشَأَهُ، فَمُضِبَّتُ بَنُو اسْتَغْرَبُّي فِي الْدِّينِ لَقَدْ بَيْنَيْنِ إِذَنْ وَصْلَ عَمْلِيَ".

قال أبو يحيى: هذا حديث حسن صحيح.

وَفِي الْبَابِ عِنْ عُبَيْسَةَ بْنِ عُزْوَانْ.

2366- Qais narrated that Saad Ibn Malek (R.A.A.) said, "I am the first man among the Arabs to shoot an arrow for the sake of Allah (S.W.T.). You should have seen us going to battle with the Messenger of Allah (S.A.W.) without any food except for the *hubla* (a fruit that lizards eat) and *sumar* (a kind of shrubs). (We ate them) to the extent that one of us would relieve himself, and it would resemble that of sheep. Now, the progeny of the Asad scold me and want to punish me because (they say) I am ignorant about the religion. If it is so, then indeed I have failed and my deeds have gone to waste."

Abu E’isa said that this hadeeth is hasan sahib.

2367- Muhammad Ibn Sirene narrated that he was with Abu Huraira (R.A.A.) who had two nice garments made of flax. Abu Huraira (R.A.A.) blew his nose on the flaxen material and then said (about himself), "Woe on Abu Huraira for blowing his nose on flax! You should have seen me fainting from hunger and falling down between the pulpit and A’isha’s room. Someone came and placed his foot on my neck thinking that I had gone insane; it was not insanity, it was hunger."

Abu E’isa said that this hadeeth is hasan sahib gharib.
Abu Ubaid narrated that sometimes when the Messenger of Allah (S.A.W.) was praying there would be men falling down from hunger during the prayers. They were the people of the Suffa. The Arab Bedouins used to think that they were insane. After the Messenger of Allah (S.A.W.) would finish the prayers, he would go to them and say, "If you knew how many rewards you have with Allah, you would wish for more poverty and more need."

Abu E'isa said that this hadith is sahih.
2369- Abu Huraira narrated that the Prophet (S.A.W.) once went out at an hour that he usually did not go out and when no one usually met him. Abu Bakr (R.A.A.) went to him, and so he (S.A.W.) asked, "What brings you over, oh Abu Bakr?" He said, "I came out to meet the Messenger of Allah (S.A.W.) and to look at his face and greet him." Soon Omar (R.A.A.) came too and the Messenger of Allah (S.A.W.) said, "What brings you over, oh Omar?" Omar said, "It is hunger, oh Messenger of Allah." The Messenger of Allah (S.A.W.) said, "Me too, I feel the same."

They all went to the house of Abu Haytham Al-Ansari who was a man rich with palm trees and sheep. He did not have any servants. He was not at home, so they said to his wife, "Where is your husband?" She said, "He went out to get us drinking water." They did not wait too long before Abu Haytham came carrying a big water jar. He put it down and stood next to the Prophet (S.A.W.) and praised him. He then marched to his garden and laid down a mat. He went to a palm tree and brought a branch of palm dates and put it in front of the Prophet (S.A.W.) and praised him. He then marched to his garden and laid down a mat. He went to a palm tree and brought a branch of palm dates and put it in front of the Prophet (S.A.W.). He (S.A.W.) said, "Why do not you pick us some palm fruits from it?" Abu Haytham said, "Oh Messenger of Allah (S.A.W.), I want you to choose from its fruits and dates." So they ate some and drank water. The Messenger of Allah (S.A.W.) said, "This, by the One who Owns my soul, is the blessings that you will be asked for on the Day of Resurrection; cool shade, tasty dates, and cold water." Afterwards Abu Haytham went to fix them some food, so the Prophet (S.A.W.) said to him, "Do not slaughter any milking animal." So he slaughtered a small goat, cooked it and brought it to them. They ate and the Prophet (S.A.W.) asked him, "Do you have a servant?" He (S.A.W.) said, "If you hear that we got some captives, then come to us."

Some time later, the Messenger of Allah (S.A.W.) was brought two captives. Abu Haytham came to him, and the Prophet (S.A.W.) told him to choose one. He said, "Oh Prophet of Allah (S.A.W.), you choose one for me." The Prophet (S.A.W.) said, "The consultant is trustworthy. Take this one for I have seen him pray and treat him nicely." Abu Haytham went to his wife and told her about what the Messenger of Allah (S.A.W.) said. His wife said, "You will not reach the status of what the Prophet (S.A.W.) said about him until you free him." He said, "He is free then."

The Prophet (S.A.W.) said, "Allah (S.W.T.) did not send a prophet or a
caliph without sending him two types of advisors; one who orders him to enjoin the good and forbid the evil, and one who will not fail to do his best to corrupt him. He who is saved from having corrupt advisors is truly protected.

Abu E’isa said that this hadeeth is hasan sahih gharib.

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2370 - حَدَّثَنَا صَالِحٌ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو عَوْانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلْمَةٍ بْنِ عَبْدِ الْرَّحْمَنِ، قَالَ: رَسُولُ اللَّهِ ﷺ خَرَجَ بُيُوتًا وَأَبَاهُ بَيْتُهُ وَعَطَرَهُ فَذَكَرَ تَحْوِيلُهُ هذَا الْحَدِيثُ بِمَعْنَىَّ وَلَمْ يَذْكُرَ فِيهِ عَنْ أَبِي هُرَيْرَةَ، وَحَدِيثُ شُيُبْانٌ أَنْمَثُتْ مِن حَدِيثِ أَبِي عَوْانَةَ وَأَطْلُونَ، وَشُيُبْانَ بَيَّنَّهُ عَنْهُمْ صَاحِبُ كِتَابٍ، وَقَدْ رَوِيَ عَنْ أَبِي هُرَيْرَةِ هذَا الْحَدِيثُ مِنْ غَيْرِ هذَا الْوَجِهِ وَرَوَى عَنِ اِبْنِ عَمَيْسٍ أَيْضاً.

2370 - Abu Salama Ibn Abdurrahman narrated that the Messenger of Allah (S.A.W.) went out one day with Abu Bakr and Omar. He mentioned the same hadeeth, but did not attribute it to Abu Huraira.

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2371 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، أَخْبَرَنَا سَيْنَاءُ بْنِ حَاتِمٍ عَنْ سَهْلٍ بْنِ أَسْلَمَ، عَنِ يُزَيَّدَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَنَسَ بْنِ مَالِكٍ، عَنْ أَبِي طَلَقَةَ قَالَ: شَكَرَنَا إِلَى رَسُولِ اللَّهِ ﷺ الْجُرْجَعَ وَرَفَعَنَا عَنْ بُطُونَنَا عَنْ حَجَرٍ حَجَرٍ، قَرَفَ رَسُولُ اللَّهِ ﷺ عَنْ حَجَرٍ حَجَرٍ.

قال أبو عيسى: هذا حديث غريب لا تعرفه إلا من هذا الوجه.

2371 - Abu Talha (R.A.A.) narrated that they went to the Messenger of Allah (S.A.W.) to complain about how hungry they were. They uncovered their stomachs and each had tied a stone to his stomach for relief from hunger. The Messenger of Allah (S.A.W.) uncovered his stomach, and he had two stones tied to his stomach.

Abu E’isa said that this hadeeth is gharib.

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2372 - حَدَّثَنَا قُتْبٍيَةٌ، أَخْبَرَنَا أَبُو الْأَخْوَصِي عَنْ سَمَّاَكَ بْنِ حَرَبٍ قَالَ: سَمَّعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلْسُمَّى فِي طَغَامٍ وَشَرَابٍ مَا شَيْتُمُّنَّ ؟ لَقَدْ رَأَيْتُ نَبِيَّكَ ﷺ بِمَا يَجِدُونَ مِنْ الدَّقُولِ مَا يَجِدُونَ الْبَطَنَةَ.

قال: وهذا حديث حسن صحيح.

قال أبو عيسى: وروى أبو عووانة وعبيه وعبيد عن سمّاك بن حرّب نحو حدث أبي الأخوص وروى شعبه هذا الحديث عن سمّاك عن النعمة بن بشير عن عمر.

2372 - Simak Ibn Harb narrated that he had heard the An-Nu’man Ibn Bashir say, "Do you not have whatever you want from food and drink? I saw your Prophet (S.A.W.) when he was not able to fill his stomach with the worst kind of dates."
Abu E'isa said that this hadith is hasan sahih.

[33] True wealth is the wealth of the heart
2373- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "True wealth is not material wealth, but the wealth of the heart."

Abu E'isa said that this hadith is hasan sahih.

[34] Taking of the wealth what is rightfully yours
2374- Khawla Bint Qais narrated that she heard the Messenger of Allah (S.A.W.) said, "This wealth is nice and green, and when someone takes it rightfully, then it is blessed. There may be some who indulge in taking (unrightfully) from the wealth of Allah and His Messenger (S.A.W.); he will only have the fire on the Day of Resurrection."
(35) Another hadeeth

2375- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever is the slave of the dinar is cursed, and whoever is the slave of the dirham is cursed."

Abu E’isa said that this hadeeth is hasan gharib.

(36) Another hadeeth

2376- Kaab Ibn Malek Al-Ansari narrated that the Messenger of Allah (S.A.W.) said, "Two hungry wolves cannot do the same amount of harm to sheep like the harm that is done to one's religion due to his obsession with money and honor."

Abu E’isa said that this hadeeth is hasan sahih.

(37) Another hadeeth

2377- Abdullah narrated that the Messenger of Allah (S.A.W.) slept on a bamboo mat and when he got up it left its marks on his side. They said, "Oh Messenger of Allah (S.A.W.), why do you not get a nice bed?" He (S.A.W.) said, "Why should I care about this world? I am in this world like a traveler who paused to sit in the shade of a tree and then got up and left."

Abu E’isa said that this hadeeth is hasan sahih.
2378- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Man follows the religion of his friend, so each of you should pick the right friend."

Abu E'isa said that this hadith is hasan gharib.

(38) Another hadith

2379- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Three things follow the deceased to the grave, and two things come back while one stays with him. His family, wealth and deeds follow him (to the grave), his family and wealth come back, and his deeds stay with him."

Abu E'isa said that this hadith is hasan sahih.
It is hated to eat a lot

2380- Mikdad Ibn Ma’di Karb narrated that he heard the Messenger of Allah (S.A.W.) say, "The son of Adam has never filled a container worse than filling his stomach. It is enough for a man to eat few bites to give him the strength he needs. If he has to eat more, then he should fill one third of it with food, one third liquid, and one third air."

Abu E’isa said that this hadeeth is hasan sahih.

Haughtiness and showing off

2381- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "Whoever thinks of himself as important, Allah will reveal his real importance. Whoever shows off, Allah will expose him." The Messenger of Allah (S.A.W.) also said, "Whoever is not merciful with people, Allah will not be merciful with him."

Abu E’isa said that this hadeeth is hasan sahih gharib.
2382- Shufia Al-Asbahi went into Medina once and saw a group of people circling a man while listening to him speak. He asked who the man was, and he was told that it was Abu Huraira. He approached him until he sat in front of him to listen. When he finished and was alone, Shufia said, "I want you to tell me a hadeeth that you have heard from the Messenger of Allah (S.A.W.) that you fully grasped and understood." Abu Huraira (R.A.A.) said that he would. He (R.A.A.) then nodded off to sleep for a little while. He woke up and said, "I will tell you a hadeeth that the Messenger of Allah (S.A.W.) said to me in this house when there was no one else with us." He then nodded off again. He woke up, wiped his face and said, "I will tell you a hadeeth that the Messenger of Allah (S.A.W.) said to me in this house when there was no one else with us." He then nodded off for a longer time and almost fell on his face,
so Shufia held him and leaned his head on him for a long time. When Abu Huraira woke up again, he told him the following hadeeth.

The Messenger of Allah (S.A.W.) told him that on the Day of Resurrection Allah, may He be Blessed and Glorified, descends to His servants to judge between them while they are all kneeling. The first one He calls upon is man who has memorized the Quran, a man who fought for the sake of Allah, and a wealthy man. Allah (S.W.T.) asks the one who memorized the Quran, "Did I not teach you what I have revealed to my Messenger (S.A.W.)?" The man will say, "Yes, my Lord." Allah (S.W.T.) asks him, "What did you do with that knowledge?" The man will say, "I recited it night and day." Allah will say to him, "You have lied." The angels will say to him, "You have lied." Allah (S.W.T.) will say, "You only wanted people to call you a reader (knowledgeable), and they did."

Then the wealthy man is brought forward, and Allah (S.W.T.) says to him, "Did I not give you many bounties and you needed no one?" The man will say, "Yes, my Lord." Allah (S.W.T.) will say, "What did you do with the wealth that I gave you?" The man will say, "I spent it on my kin and in charity." Allah (S.W.T.) will say to him, "You have lied." The angels will say to him, "You have lied." Allah (S.W.T.) will say, "You have done that only because you wanted people to say that you were a generous man, and they have said it."

Then the man who was killed for the sake of Allah will be brought forward, and Allah (S.W.T.) will ask him, "What did you die for?" The man will say, "I was ordered to perform Jihad for your sake, and I fought until I was killed." Allah (S.W.T.) will say to him, "You have lied." The angels will say to him, "You have lied." Allah (S.W.T.) will then say to him, "You only wanted people to say that you were a brave man, and they have." Abu Huraira then said that the Messenger of Allah (S.A.W.) patted his knees and said to him, "Oh Abu Huraira, those three are the first ones to be thrown in the Hellfire on the Day of Resurrection."

It is narrated that when Mua'wiya heard the hadeeth he said, "If such people were punished that way, then what will happen to the rest of the people?" He cried so hard that the people around him thought that he was going to die. The people said that this narrator had brought bad news. Mua'wiya then woke up, wiped his face and said, "Allah (S.W.T.) and His Messenger (S.A.W.) have said the Truth." He (R.A.A.) then recited the verse, "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 will 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."

Abu E’isa said that this hadeeth is hasan gharib.
2383- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Ask for refuge with Allah (S.W.T.) from the well of misery." They said, "Oh Messenger of Allah (S.A.W.), what is the well of misery?" He (S.A.W.) said, "It is a valley in the Hellfire, and a hundred times a day the Hellfire itself asks refuge from it." They asked, "Oh Messenger of Allah (S.A.W.), who enters it?" He said, "The readers (i.e. scholars) who boast about their deeds.

Abu E'isa said that this hadeeth is hasan gharib.

2384- Abu Huraira (R.A.A.) narrated that a man said, "Oh Messenger of Allah (S.A.W.), there is a man who gives a charity in secret, but if it becomes known he gets pleasure from it." The Messenger of Allah (S.A.W.) said, "He gets two rewards; the reward of giving a charity in secret, and the reward of the announced charity."

Abu E'isa said that this hadeeth is hasan gharib.

Some scholars said the meaning of this hadeeth is that this man likes the people's praise because Muslims are the witnesses of Allah on Earth,
but not out haughtiness or pride.

(43) The person will be with the one he loves

2385- Anas narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), when is the last hour?" The Prophet (S.A.W.) first got up to perform the prayers, but when he finished the prayers, he asked, "Where is the one asking about the last hour?" The man said, "Here I am, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "How have you prepared for it?" The man said, "I have not prepared for it with a lot prayers or fasting, but I love Allah (S.W.T.) and His Messenger (S.A.W.)." The Messenger of Allah (S.A.W.) said, "A person will be with the one he loves, and you are with the one you love."

Anas said, "I have never seen the Muslims as happy about a hadeeth as they were about this one."

Abu E'isa said that this hadeeth is sahih.

2386- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "The person is with one he loves, and he is judged according to his deeds."

Abu E’isa said that this hadeeth is hasan gharib.
2387 - Safwan Ibn A’ssal narrated that a Bedouin man with loud voice came to the Prophet (S.A.W.) and said, "Oh Muhammad (S.A.W.)! A man loves a certain people, but cannot catch up with them (in regards to doing good deeds)." The Messenger of Allah (S.A.W.) said, "The person will be with the ones he loves."

Abu E’isa said that this hadeeth is hasan sahib.

2388- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that Allah (S.W.T.) says, "I am what my servant thinks I am, and I am with him if he supplicates to Me."

Abu E’isa said that this hadeeth is hasan sahib.

(44) To thinking well of Allah (S.W.T.)
(45) Virtue and sin

2389- An-Nawas Ibn Semaan narrated that a man asked the Messenger of Allah (S.A.W.) about virtue and sin. The Prophet (S.A.W.) said, "Virtue is having good manners, and sin is what you feel bad about, and you would hate it if other people found out about it."

Abu E’isa said that this hadeeth is hasan sahih.

(46) Loving in Allah (S.W.T.)

2390- Mua’th Ibn Jabal narrated that he heard the Messenger of Allah (S.A.W.) say that Allah (S.W.T.) said, "Those who love each other in My Majesty will have high stools of light and will be envied (positively) by the prophets and the martyrs."

Abu E’isa said that this hadeeth is hasan sahih.
2391- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "Seven will be shaded by the Shade of Allah on the day where there is no shade but His Shade. (They are a) a just ruler; a young man who grows up obeying of Allah (S.W.T.); a man whose heart is attached to the mosque (thinking of it) from the time he leaves until the time he comes back; two men who love each other for Allah's (S.A.W.) sake and they get together on it and depart on it; a man who remembers Allah (S.W.T.) while he is alone so that his eyes are filled with tears; a man that is invited by a woman of status and beauty to herself and refuses saying that he fears Allah (S.W.T.); and a man who gives secretly to a charity and his left hand does not know what his right hand has spent."

Abu E'isa said that this hadeeth is hasan sahih.

2392 - Al-Miqdam Ibn Ma'adi Karb narrated that the Messenger of Allah (S.A.W.) said, "If one of you loves his brother, then he should tell him."

Abu E'isa said that this hadeeth is hasan sahih.

2392b- Yazid Ibn Na'ama Ad-Dabi narrated that the Messenger of Allah (S.A.W.) said, "When a man meets a brother (in Islam) he should ask him about his name, his father's name and what family he is from; that is better for the friendship."
Abu E'isa said that this hadeeth is gharib.

(48) It is hated to highly praise rulers or to be praised

2393- Abu Mu'mar narrated that a man highly praised a certain prince. Al-Miqdad (R.A.A.) started throwing sand in his face, and he (R.A.A.) said, "The Messenger of Allah (S.A.W.) ordered us to throw sand in the face of those who shower undue praise on others."

Abu E'isa said that this hadeeth is hasan sahih.

2394- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) ordered them to throw dust in the mouths of those who shower undue praise on their rulers.

Abu E'isa said that this hadeeth is hasan gharib.
(49) The companionship of the believer

2395- Abu Said narrated that he heard the Messenger of Allah (S.A.W.) say, "Do not befriend anyone other than a believer and do not allow anyone to eat your food unless he is pious."

Abu E'isa said that this hadeeth is known through one chain of narrators.

(50) Persevering under hardship

2396- Anas narrated that the Messenger of Allah (S.A.W.) said, "If Allah (S.W.T.) wills good for His slave, He will hasten his punishment in this world. If Allah (S.W.T.) wills bad for His slave, He will not punish him for his sins until he meets Him on the Day of Resurrection."

According to the same chain of narrators, the Prophet (S.A.W.) said, "The greater the hardship, the greater the reward. If Allah (S.W.T.) loves a certain people, He (S.W.T.) will send them trials. Whoever accepts these trials happily will get Allah's Pleasure, and whoever complains against Allah will get His Wrath."

Abu E'isa said that this hadeeth is hasan gharib.
2398- Saad asked the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.), who among the people receive the greatest hardships?" He (S.A.W.) said, "The prophets, then those that are closest to them, and then those that are closest to them. The man is tried according to the strength of his belief. If his religion is solid, then his trials are great. If his religion is weak, then his trial will be according to his level of belief. Trials will continue to be inflicted on the servant of Allah (S.W.T.) until he walks on earth with no sins on him at all."

Abu E'isa said that this hadeeth is hasan sahih.

2399- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Trials will constantly be inflicted on the believing man and the believing woman either on themselves, their children, and their wealth until they meet Allah (S.W.T.) with no sins at all."

Abu E'isa said that this hadeeth is hasan sahih.

51- The rewards of becoming blind

2400- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said
that Allah (S.W.T.) said, "If I take the two precious ones (the eyes) of my servant in this life, then there will be no compensation for them less than Paradise."

Abu E'isa said that this hadith is hasan gharib.

2401 - Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said that Allah, the Almighty, said, "If I take someone's two most precious ones (the eyes), and he accepts this trial patiently and hopes for a reward from Allah, then I will not be pleased for any other reward for him less than Paradise."

Abu E'isa said that this hadith is hasan sahib.

Another hadith

2402-Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When they see the rewards given to the people who were tried with bad health, the people that had good health will wish on the Day of Resurrection that their skins had been clipped with pliers."

This hadith is gharib.
Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Everyone will have regret when he dies." They said, "Why will we be regretful, oh Messenger of Allah?" He (S.A.W.) said, "If someone was a good man, he will regret that he was not better, and if he was an evil man, he will regret his evil."

Abu E'isa said that this hadeeth is only known through this chain of narrators.

2404- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "At the end of time there will come out men who will trade their religion for this world. They dress up for people in very soft leather coats. Their tongues (speech) are sweeter than sugar, but their hearts are the hearts of wolves. Allah, the Almighty, says, 'How dare they (challenge me) or become conceited with Me? I swore by Myself that I will send to those people such an affliction that it will leave the wise among them confused.'"
Abu E'isa said that this hadith is hasan gharib.

2406 Ḥaditha Sahlūn b. 'Abd Allāh, Ḥaditha 'Abd Allāh b. 'Abbās, Ḥaditha b. Zaid, from Aḥbārī, from 'Abbās b. Abī Affā, from 'Abbās b. Abī Affā, from 'Abbās b. Abī Affā, from Ṣa'bīn, from Abī al-Muqaffā, from 'Abbās b. 'Abd Allāh, Ḥadīth Abī 'Abbās, Ḥadīth Abī 'Abbās, Ḥadīth Abī 'Abbās, from 'Abd Allāh b. 'Abbās. The Prophet (S.W.A.) said: "I am Rasūl Allāh the al-Habībī, if you are straight I am straight and if you are crooked I am crooked." Abu E'isa said that this hadith is hasan gharib.

53. GUARDING THE TONGUE

2406 Uqba Ibn Amer narrated that he asked the Prophet (S.A.W.) about the way to salvation. He (S.A.W.) said, "Guard your tongue, keep your house as your sanctuary, and cry over your sins." Abu E'isa said that this hadith is hasan.

2407 Abu Sa'id Al-Khudri (R.A.A.) narrated that the Messenger of Allāh (S.A.W.) said, "When the son of Adam wakes up, all his organs address the tongue. They say, 'Fear Allāh (S.W.T.) in us. We are your followers. If you are straight we are straight and if you are crooked we are crooked.'"

Abu E'isa said that this hadith is only known through Hammad Ibn Zaid.

2408 Abu Sa'id Al-Khudri (R.A.A.) narrated that the Messenger of Allāh (S.A.W.) said, "When the son of Adam wakes up, all his organs address the tongue. They say, 'Fear Allāh (S.W.T.) in us. We are your followers. If you are straight we are straight and if you are crooked we are crooked.'"

Abu E'isa said that this hadith is only known through Hammad Ibn Zaid.
2408- Sahl Ibn Saad narrated that the Messenger of Allah (S.A.W.) said, "Whoever guarantees for me that which is between his jaws and that which is between his legs, I will guarantee him Paradise."

Abu E’isa said that this hadeeth is hasan sahih gharib.

2409- Abu Hurairah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever Allah (S.W.T.) protects from the evil of that which is between his jaws and the evil of that which is between his legs will enter Paradise."

This hadeeth is hasan sahih.

2410- Sufian Ibn Abdullah Ath-Thaqafi narrated that he asked the Messenger of Allah (S.A.W.) about one thing to which he could commit himself. He (S.A.W.) said, "Say that Allah (S.W.T.) is your Lord, and then be straight." Sufian asked, "Oh Messenger of Allah, what do you fear the most for me?" He (S.A.W.) held his tongue by his fingers and said, "This."

Abu E’isa said that this hadeeth is hasan sahih.
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2411- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not talk too much unless it is to remember Allah. Talking too much by saying anything other than remembrance of Allah (S.W.T.) hardens the heart. The furthest thing from Allah (S.W.T.) is the hardened heart."

Abu E'isa said that this hadeeth is hasan gharib.

2412- Um Habiba (R.A.A.) (the wife of the Prophet) narrated that the Prophet (S.A.W.) said, "All the speech of the son of Adam is counted against him, except when he enjoins the good, forbids the evil, or remembers Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan gharib.
(54) Another hadeeth

2413- The Messenger of Allah (S.A.W.) enjoined brotherhood between Salman and Abu Ad-Dardaa'. Once Salman visited Abu Ad-Dardaa', and saw his wife Um Ad-Dardaa' dressed shabbily. Salman said, "Why are you so shabbily dressed?" She said, "Your brother Abu Ad-Dardaa' has nothing to do with worldly things." When Abu Ad-Dardaa' came home he offered Salman food, but Abu Ad-Dardaa' refused to eat with him because he was fasting. Salman said that he was not going to eat unless they ate together, so Abu Ad-Dardaa' (broke his fast) and ate. At night, Abu Ad-Dardaa' got up to pray. Salman told him to sleep, so he went back to sleep. Abu Ad-Dardaa' then woke up again to pray. Salman again ordered him to go back to sleep. When it was finally close to Fajr time, Salman said to Abu Ad-Dardaa', "Now let's get up and pray." They prayed together, and then Salman said to Abu Ad-Dardaa', "You have a right on yourself, your Lord has a right on you, your guest has a right on you, and your wife has a right on you, so give each his right." When they met with the Prophet (S.A.W.) and told him what had happened, he (S.A.W.) said, "Salman has spoken the truth."

Abu E'isa said that this hadeeth is sahih.

(55) Another hadeeth

2414- Mua'wiya wrote to A'isha, the mother of the Believers (R.A.A.), to ask her to send him a letter of advice, but not to ask him for too much. A'isha (R.A.A.) wrote to Mua'wiya and said, "Salamu Alaik! I have heard the Messenger of Allah (S.A.W.) say that the person who seeks the Pleasure of Allah (S.W.T.), even if it displeases people, then Allah (S.W.T.) will be sufficient for him. The one who seeks the pleasure of people, even if it displeases Allah (S.W.T.), then Allah (S.W.T.) will leave him to the people. Assalamu Alaik."

There is another narration of the same hadeeth.
باب في القيامة

2415- حمّنا هناء، حدثنا أبو معاوية عن الأعشى، عن خيّمَة، عن غدي بن
خالد قال: قال رسول الله ﷺ: "ما منكُم مِن رجلٍ إلا سيكلمه ربي يوم القيامة ولا يُسِلَّمَ ببنِه وبنية نَرْجَحَةٌ. فنَظَرَ أيَّامٌ فَلا بَرِى شَيْنَأ إِلَّا شَيْنَأ قَدْمَةٌ، ثمَّ يَبَرِّى أَشْمَامُ فَلا بَرِى شَيْنَأ إِلَّا شَيْنَأ قَدْمَةٌ، ثمَّ يَبَرِّى بَلْغَاء وَجَهْهٍ قَسْطَقَلِيَا النَّارِ."
قال رسول الله ﷺ: "من استطاعَ يَتَّبَعَ أَن يَتَقَيَّر وَجَهَةُ النَّارَ وَلَوْ بَيْضَةً ثُمْرَةً فَلِيَنَعُّ.

[قال أبو عيسى: هذا حديث حسن صحيح].

- حدثنا أبو الساّبِب، أخبرنا وَيَغُومَة بِه ذَٰلِكَ النَّحْرِي عَن الأَعْشَى. فَلَمَّا قَرَعَ وَكَبْعَمَ من هَذَا النَّحْرِي قال: فَوَيْدَأْنَا مِن أَهْلِ خُرَاسَانِ فَلَيْحَقَّبَ فِي إِثْبَارِ هَذَا النَّحْرِي بِخُرَاسَانِ.

[قال أبو عيسى: لأنَّ الأَجْهَمَيْةَ لَعَنْهُونَ هَذَا. [اسم أبي الساّبِب سُلَم بِن جَنَادَة بِنِ خَالِد بن جاَبِر بن سَمْرَة الكُوفِي]. [هَذَا حديث حَسن صَحِيح].

The Description of the Resurrection
And the Heart Softeners and Piety
As narrated by the Messenger of Allah (S.A.W.)

(1) The Resurrection

2415- A’ddey Ibn Hatem narrated that the Messenger of Allah (S.A.W.) said, "There is not one among you who will not be talking to his Lord on the Day of Resurrection, and there will be no translator. He will look to his right and see nothing but his deeds, and he will look to his left and see nothing but his deeds. Then he will look forward and see the Hellfire." Then the Messenger of Allah (S.A.W.) said, "Therefore, whoever can save his face from the heat of the Hellfire, even if it is by giving half a date in charity, then he should do it."

Abu E’isa said that this hadeeth is hasan sahih.
2416- Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "The feet of every servant of Allah (S.W.T.) will not move away from in front of his Lord until he is asked about five things; his lifetime and how he spent it, his youth and on what he passed it, his wealth and how he made and spent it, and the knowledge he learned and if he acted upon it."

Abu E'isa said that this hadeeth is gharib, and Hussein Ibn Qais weakens the hadeeth because his memory was not that good.

2417- Abu Barza Al-Aslami narrated that the Messenger of Allah (S.A.W.) said, "The feet of the servant of Allah will not move on the Day of Resurrection until he is asked about his life and how he spent it, his knowledge and what he did with it, his money and how he made and spent it, and his body and how he used it."

Abu E'isa said that this hadeeth is hasan sahib.

2418- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "Do you know who the bankrupt person is?" They said, "The bankrupt one among us is the one who has no money or possessions." The Messenger of Allah (S.A.W.) said, "The bankrupt one of my nation is the one who comes to the Day of Resurrection amid his prayers, his fasting, and his charity. However, he also comes having cursed this one, accused this one, ripped off this one, spilled the blood of this one, and beaten this one. He then is seated, and all of those people will go away with his good deeds. When his good deeds are all gone and still someone has a right on him, then their sins will be taken from them to be flung on him, and he will be thrown into the Hellfire."

Abu E'isa said that this hadeeth is hasan saihih.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "May Allah (S.W.T.) have mercy on a servant who owes a brother property or money, and the servant goes to his brother to ask for his forgiveness before he dies and then goes to the world where there is neither a dinar nor dirham. (If he is not forgiven for his debt) and if he has any his good deeds they will be taken to pay his debt. If he does not have any good deeds, then he will have to carry something from their (the brothers who lent him money) sins."

Abu E'isa said that this hadeeth is hasan sahib gharib.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "You will give the right to its rightful owners (on the Day of Judgment) until the hornless sheep takes its right from the horned sheep."

Abu E'isa said that this hadeeth is hasan saihih.
2421- Al-Miqdad, the companion of the Messenger of Allah (S.A.W.) narrated that he heard the Messenger of Allah (S.A.W.) say, "On the Day of Resurrection, the sun will be brought close to the servants of Allah until it is only a mile or two away. Sulaim one of the narrators did not know what a mile was. He (S.A.W.) said, "The sun will melt them, and they will be dipped in their sweat according to their deeds. For some the sweat will only cover their ankles, for others the sweat will cover their knees, for others the sweat will cover their shoulders, and others will have the 'bridle of perspiration.'" At that the Messenger of Allah (S.A.W.) put his hand at the level of his mouth.

Abu E’isa said that this hadeeth is hasan sahib.

2422- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that the verse, "When the people are resurrected to meet with the Lord of the worlds..." meant that they will be resurrected from the sweat that is reaching to half way up their ears.

Abu E’isa said that this hadeeth is hasan sahib.
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Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "People will be gathered on the Day of Resurrection barefooted, naked, and uncircumcised just like they were born. He (S.A.W.) then recited the verse, "As We began the first creation, We shall repeat it." The first to be dressed among the creation is Ibrahim. From my companions there will be people snatched from the left and right (and thrown into the Hellfire). Therefore I exclaim, 'Oh Lord, my companions!' It will be said to me, 'You do not know what they have done after you left. They have abandoned the religion since the day you left them.' Then I say just like a virtuous man said, 'If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.'"

Abu E’isa said that this hadeeth is hasan sahib.

(4) On the resurrection

2423- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "People will be gathered on the Day of Resurrection barefooted, naked, and uncircumcised just like they were born. He (S.A.W.) then recited the verse, "As We began the first creation, We shall repeat it." The first to be dressed among the creation is Ibrahim. From my companions there will be people snatched from the left and right (and thrown into the Hellfire). Therefore I exclaim, 'Oh Lord, my companions!' It will be said to me, 'You do not know what they have done after you left. They have abandoned the religion since the day you left them.' Then I say just like a virtuous man said, 'If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.'"

Abu E’isa said that this hadeeth is hasan sahib.

2424- Bahuz Ibn Hakeem narrated from his father who heard from his grandfather that he heard the Messenger of Allah (S.A.W.) say, "You will be gathered on foot and riding, and you will be dragged on your faces."

Abu E’isa said that this hadeeth is hasan sahib.
2425- Al-Hasan reported that Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "People will be brought on the Day of Resurrection, and they will have to stand three times; two times they argue and try to present their excuses, and the third time the records fly into their hands. Some will take their record in their right, and some will take them in their left."

Abu E'isa said that this hadeeth cannot be true since Al-Hasan did not hear from Abu Huraira, and Abu Musa did not hear it from Al-Hasan.

(5) Standing (before Allah (S.W.T.))

2426- A'isha (R.A.A.) narrated that she heard the Messenger of Allah (S.A.W.) say, "Whoever debates his account during his judgment has perished." A'isha (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), Allah (S.W.T.) says, 'Then as for him who will be given his Record in his right hand, He surely will receive an easy reckoning.'" He (S.A.W.) replied, "That is the presentation (of one's deeds to him)."

Abu E'isa said that this hadeeth is sahib hasan.
Anas narrated that the Prophet (S.A.W.) said that the son of Adam will be herded on the Day of Resurrection as if he is a calf. He will have to stand up in front of Allah (S.W.T.). Allah (S.W.T.) will say to him, "I gave you wealth and power, and I have blessed you. So what did you do?" The man will say, "Oh Lord, I have gathered it, invested it, and left it more than it was. If you will send me back, I will bring it to you." He (S.W.T.) said, "Show me what you have done (for your Hereafter)." The man will say, "Oh Lord, I have gathered and invested it, and I left it more than it was. So let me go back, and I will bring it all to you." It will then be known that he is a servant who has not done any good, so he will be taken to the Hellfire.

Abu E'isa said that this hadeeth was transmitted at one point by Ismail Ibn Muslim who weakens the hadeeth because his memorization was weak.

Abu Huraira (R.A.A.) and Abu Said (R.A.A.) both narrated that the Messenger of Allah (S.A.W.) said that the servant will be brought forward on the Day of Judgment, and Allah (S.W.T.) will ask him, "Have I not created for you the senses of hearing and sight, wealth and children? Have I not made the animals and cultivation submissive and at your service, and I left you to be a boss and a superior? Did you never think that you would get to this day?"
will say no, and Allah (S.W.T.) will then say to him, "Today I will forget you just like you forgot me."

Abu E'isa said that this hadeeth is sahih gharib.

(8) Another hadeeth

2429- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (R.A.A.) recited the verse, "On that day, it (Earth) will tell its news." Then he (S.A.W.) said, "Do you know what its news is?" They replied, "Allah (S.W.T.) and His Messenger know best." He (S.A.W.) said, "Its news is that it testifies against a slave or a slave woman of Allah about everything that they had done on its surface. It will say that he (or she) has done this on such a date. That is its news."

Abu E'isa said that his hadeeth is hasan gharib.

(9) Al-Sour (the blowing horn)

2430- Abdullah Ibn Amr Ibn Al-A's narrated that a Bedouin man came to the Prophet (S.A.W.) and asked, "What is the sour?" He (S.A.W.) said, "It is a horn that is blown."

Abu E'isa said that this hadeeth is Hasan Sahih.
Abu Said narrated that the Messenger of Allah (S.A.W.) said, "How can I enjoy (my life) when the one who blows the horn has already picked it up and is waiting for the permission to blow it so that he can blow it." That was hard for the companions of the Prophet (S.A.W.) to bear, so he (S.A.W.) told them to say, "Hasbuna Allah Wa Ne'ma Al-Wakeel (Allah is sufficient to protect us, and He is the Best One to depend on)."

Abu E'isa said that this hadeeth is hasan.

2432- Al-Mughira Ibn Shuba narrated that the Messenger of Allah (S.A.W.) said, "The slogan of the believer over the sirat (the bridge above the Hellfire) is, 'Ya Rab Sallem, Sallem (Oh Lord, save me, save me)!""

Abu E'isa said that this hadeeth is gharib.

2433- Anas Ibn Malek narrated that he asked the Prophet (S.A.W.) to intercede on his behalf on the Day of Resurrection. The Prophet (S.A.W.) said, "I will." Anas said, "Oh Messenger of Allah (S.A.W.), where do I ask for you?"
He (S.A.W.) said, "Ask for me first over the sirat." Anas said, "What if I could not meet you over the sirat?" He (S.A.W.) said, "Ask for me at the Scales." Anas said, "What if I do not meet you at the Scales?" He (S.A.W.) said, "Then ask for me at the Hawd (the fountain) since I have to be in one of those three places."

Abu E'isa said that this hadeeth is hasan gharib.
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[Arabic text]

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[Translation]

I am the master of all the people on the Day of Resurrection. Do you know how it will be? Allah (S.W.T.) will gather the first with the last ones in one place. They will all hear the caller and see everything. The sun will get closer to them, and the people will be in such misery and distress that they cannot stand it. People will say to each other, "Do you not see how much stress you are in? See if you can find someone to intercede with your Lord on your behalf." So some people will say, "Let's go to Adam (A.S.)." So they go to Adam and say to him, "You are the father of humanity, Allah has created you with His Hand, blew into you from His Soul and ordered the Angels to prostrate to you. Intercede for us with your Lord. Do you not see what we are going through? Do you not see what has happened to us?" Adam replies, "My Lord has become so angry today, and He has never before been so angry and will never be so angry like it again after today. He forbade me from approaching the tree, and I disobeyed Him. (I seek help for) myself, myself, myself! Go to someone else; go to Noah (A.S.)."

So they go to Noah and say to him, "Oh Noah, you are the first messenger to the people of the earth, and Allah (S.W.T.) has called you a grateful servant. Please intercede for us with your Lord. Do you not see what we are going through? Do you not see what has happened to us?" Noah will say to them, "My Lord has become so angry today, and He has never before been so angry and will never be so angry again after today. I was granted a supplication, and

[Continued in Arabic text]
then I supplicated against my own people. (I seek help for) myself, myself, myself! Go to someone else. Go to Abraham (A.S.)."

So they go to Ibrahim and say, "Oh Ibrahim, you are the Prophet of Allah and His acquaintance from among the people of the earth. Intercede for us with your Lord. Do you not see what are we going through?" He will say, "My Lord has become so angry today, and He has never before been so angry and will never be so angry again after today. I have told three lies (the lies were mentioned in the hadeeth book of Abu Hayan). (I seek help for) myself, myself, myself! Go to someone else. Go to Moses (A.S.)."

They will go to Moses and say, "Oh Musa, you are the Messenger of Allah and Allah has preferred you with His Message and His direct Speech over the rest of the people. Intercede for us with your Lord. Do you not see what we are going through?" He will say, "My Lord has become so angry today, and He has never before been so angry and will never be so angry after today. (I seek help for) myself, myself, myself! Go to someone else. Go to Jesus (A.S.)."

Thus they go to Jesus and say, "Oh E'isa, you are the Messenger of Allah (S.W.T.) and His Word that he blew into Miriam and His Spirit. You spoke to the people when you were still in the crib. Intercede for us with your Lord. Do you not see what we are going through?" Jesus will say, "My Lord has become so angry today, and He has never before been so angry and will never be so angry again after today. (He did not mention any sin that he committed) (I seek help for) myself, myself, myself! Go to someone else. Go to Muhammad."

So they go and say, "Oh Muhammad (S.A.W.), you are the Messenger of Allah (S.A.W.) and the seal of the prophets and your past and future sins were forgiven, so intercede for us with your Lord. Do you not see what we are going through?" I will march until I get under the Throne and fall in prostration to my Lord (S.W.T.). Allah (S.W.T.) then will teach me the praises and good tributes that He (S.W.T.) has never taught anyone else before. I will then praise Him and commend Him. Then it is said, "Oh Muhammad, lift your head up. Ask and you will be given. Intercede and your intercession will be granted." So I lift up my head and say, "Oh Lord, my nation! Oh Lord, my nation! Oh Lord, my nation!" He (S.W.T.) will say, "Oh Muhammad, those from your nation who are not to be judged can enter the gate furthest to the right of the gates of Paradise. They can also enter from any of the gates with the rest of people."

Then he (S.A.W.) said, "By the One who owns my soul in His Hand, the distance between each two doorknobs of the gates of Heaven is like the distance between Mecca and Hajar or between Mecca and Busra."

Abu E'isa said that this hadeeth is hasan sahib.
2435 - Anas narrated that the Prophet (S.A.W.) said, "My intercession is for the people of my nation who have committed grave mistakes."

Abu E'isa said that this hadeeth is hasan sahih gharib.

2436 - Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "My intercession is for the people of my nation who have committed grave sins." Muhammad Ibn Ali said that Jaber said to him, "Oh Muhammad, if his intercession was not for the people who committed grave sins, then what is the use for intercession?"

Abu E'isa said that this hadeeth is hasan gharib.

2437 - Abu Umama narrated that he had heard the Messenger of Allah (S.A.W.) say, "My Lord has promised me to enter into Paradise seventy thousand of my nation. There will be no judgment for them or punishment. With every thousand there are seventy thousand more and three of His Handfuls (in other words a huge number and maybe up to seventy times more)."
2438 - Abu E'isa said that this hadeeth is hasan gharib.

2438- Abdullah Ibn Shaqiq narrated that once he was in a group of people in Jerusalem. One man said that he had heard the Messenger of Allah (S.A.W.) say, "A group of people that is larger than the tribe of Tamim will enter Paradise by the intercession of one man from my nation." Abdullah said that they asked him (S.A.W.), "Oh Messenger of Allah (S.A.W.), is not that man you?" He (S.A.W.) said, "He is another man."

The narrator said that he asked who that man was, and a man said that he was Ibn Abu Al-Jada'a.

Abu E'isa said that this hadeeth is hasan sahih gharib.

2439- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "There are among my nation men who will intercede for a large group of people, and some will intercede for a whole tribe, some will intercede for a family, and some will intercede for one man until they enter Paradise."

Abu E'isa said that this hadeeth is hasan.

2440- Al-Hasan Al-Basri narrated that the Messenger of Allah (S.A.W.) said, "Othman Ibn Affan (R.A.A.) will intercede on the Day of Resurrection for
group of people that is as large as the tribes of Rabia' and Mudar."

(13) Another hadith

2441- Aouf Ibn Malek Al-Ashja'ii narrated that the Messenger of Allah (S.A.W.) said, "I had a visitor from my Lord (S.W.T.), and he asked me to choose between letting half of my nation enter Paradise and (having the privilege of) intercession. I chose intercession, and it shall be for those who have died and not associated any other with Allah (S.W.T.)."

(14) The description of Al-hawd (the fountain)

2442- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There are as many cups to drink from around my fountain as stars in the sky."

Abu E'isa said that this hadith is hasan sahih gharib.
Samura narrated that the Messenger of Allah (S.A.W.) said, "Every prophet has his own fountain. They all brag about how many people will drink from it. I hope that I will be the one whose fountain will have the largest number of people to drink from it."

Abu E’isa said that this hadeeth is gharib.

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2443- Samura narrated that the Messenger of Allah (S.A.W.) said, "Every prophet has his own fountain. They all brag about how many people will drink from it. I hope that I will be the one whose fountain will have the largest number of people to drink from it."

Abu E’isa said that this hadeeth is gharib.

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2444- Abu Salam Al-Habshi narrated that when Omar Ibn Abulaziz sent for him, he was transported along with the mail. When he came to Omar he said, "Oh Commander of the Believers, it was hard for me to be brought here with the mail." Omar said, "Oh Abu Salam, I did not want to make it hard on you, but I was told that you have a hadeeth memorized that you heard from Thawban who narrated a hadeeth from the Prophet describing the hawd. I wanted to hear it directly from you."

Abu Salam said that Thawban had narrated to him that the Prophet (S.A.W.) said, "My fountain is from Yemen to Amman. Its water is whiter than milk and sweeter than honey, and its cups are as numerous as the stars in the sky."

(15) The description of the pottery of the fountain

2444- Abu Salam Al-Habshi narrated that when Omar Ibn Abulaziz sent for him, he was transported along with the mail. When he came to Omar he said, "Oh Commander of the Believers, it was hard for me to be brought here with the mail." Omar said, "Oh Abu Salam, I did not want to make it hard on you, but I was told that you have a hadeeth memorized that you heard from Thawban who narrated a hadeeth from the Prophet describing the hawd. I wanted to hear it directly from you."

Abu Salam said that Thawban had narrated to him that the Prophet (S.A.W.) said, "My fountain is from Yemen to Amman. Its water is whiter than milk and sweeter than honey, and its cups are as numerous as the stars in the sky."

(15) The description of the pottery of the fountain
The Description of the Resurrection

sky. Whoever drinks from it will never get thirsty again. The first people to arrive at it are the poor among the immigrants. They are the ones with messy hair and the dirty clothes, the ones who cannot marry pampered women and the ones that usually have doors closed in their faces." Omar said, "But I have married from among pampered women and doors were always opened for me. I have married Fatima Bint Abdul Malek. From now on, I will not wash my hair until it gets messy, and I will not wash the clothes next to my body until they are dirty."

Abu E'isa said that this hadeeth is gharib.

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Abu Tharr (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.) about the pottery of the fountain. He (S.A.W.) said, "By the One who owns my soul, its pottery is as numerous as the stars and planets seen in a dark (clear) night. It is from the pottery of Paradise. Whoever drinks from (the fountain) will never be thirsty again. Its width is the same as its length, and it is the distance from Oman to Jerusalem. Its water is whiter than milk and sweeter than honey."

Abu E'isa said that this hadeeth is hasan sahih gharib.

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Abu E'isa said that this hadeeth is [81] gharib.

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Abu Tharr (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.) about the pottery of the fountain. He (S.A.W.) said, "By the One who owns my soul, its pottery is as numerous as the stars and planets seen in a dark (clear) night. It is from the pottery of Paradise. Whoever drinks from (the fountain) will never be thirsty again. Its width is the same as its length, and it is the distance from Oman to Jerusalem. Its water is whiter than milk and sweeter than honey."

Abu E'isa said that this hadeeth is hasan sahih gharib.
Another hadeeth

2446- Ibn Abbas narrated that when the Prophet (S.A.W.) ascended to Heaven, he passed by a prophet or two, and they would have only few people with them. He passed by a prophet or two having less than ten people with them. He passed a prophet or two, and they had no one with them. Finally he passed by a great number of people, so he (S.A.W.) asked, "Who are those people?" It was said, "This is Moses and his people, but raise your head and see." He (S.A.W.) said, "Then I saw a great number of people blocking the horizon from this side to that side." It was said, "Those are your nation, and there are another seventy thousand from your nation that will enter Paradise without any reckoning." He (S.A.W.) then went into his room, so they did not ask him, and he (S.A.W.) did not explain. They said, "We are them." Others said, "They are our offspring who were born on fitra (good basic instinct) and Islam." The Prophet (S.A.W.) came out and said, "They are the ones who do not treat themselves with cauterization, they do not use ruqya as treatment, nor do they believe in bad or good omen by using birds, etc. They only depend on Allah (S.W.T.)." Okasha Ibn Mehsan got up and said, "Am I one of them, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said yes. Another man asked, "Am I one of them?" He (S.A.W.) said, "Okasha asked first."

Abu E'isa said that this hadeeth is hasan sahih.

2447- Abu Imran Al-Jawni reported that Anas Ibn Malek (R.A.A.) said, "I do not see you doing anything of what we practiced during the days of the Prophet (S.A.W.)." Abu Imran said, "What about the prayers?" Anas asked him, "Do you not realize that you have added things to your prayers?"

Abu E'isa said that this hadeeth is hasan gharib.
The Description of the Resurrection

2448 - خذِّنَا محمد بن بَخْضُي الأزْدِيُّ البَصَرِي، أَخْبَرَنَا عَبْدُ الصَّمَدِ بن عَبْد
النورِي، أَخْبَرَنَا هَاشِمٌ بن سُهَيْدٍ الكُوفِي، خذِّنَا زِبَدُ الجَهَّزِيَّ، عَن أَسْمَعْبِنَت عَمَيْس
الجَهَّزِيَّة قَالَتْ: سُمِّعَت رَسُولُ اللَّهِ ﷺ يَقُولُ: فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ وَيَحْتَلُّ، وَيَسْتَعْبَدُ
الكَبِيرُ المَتَعَالِي. فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ وَيَحْتَلُّ، وَيَسْتَعْبَدُ الْجَبَّارُ الأَعْلَى. فَيَسْتَعْبَدُ عَبْدُ
سُهَيْدٍ وَلَهَا، وَيَسْتَعْبَدُ الْجَمَّارُ وَاللَّيْلِ. فَيَسْتَعْبَدُ عَبْدُ عَلَى وَقَتْلِهِ، وَيَسْتَعْبَدُ الْمُبْنِئُ وَالْمُبْنِئِ.
فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ. فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ.
فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ. فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ.
فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ. فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ.
فَيَسْتَعْبَدُ عَبْدُ ﷺ، يَخُلُّ الْذِّنَبَا بَالذِّنَبٍ.

قال أبو عبيضا: [غربي] لا تُفْعَلُ إِلَّا مِن هَذَا الْوُجُوهُ وَلَسْنَا إِسْتَمَاعَهُ بالقُوِيِّ.

2448- Asmaa' Bint Umais Al-Khatha'amiah narrated that she heard the Messenger of Allah (S.A.W.) say, "Woe unto the slave of Allah who walks in haughtiness and arrogance and forgets the Great One Who is above everything else. Woe unto the slave of Allah who is mighty and a transgressor and forgets the Messenger of Allah. Woe unto the slave of Allah who is playful and forgets the grave and the deterioration. Woe unto the slave of Allah who jeopardizes his religion for this world. Woe unto the slave of Allah who jeopardizes his religion for what is doubtful. Woe unto the slave of Allah who is led by his greed. Woe unto the slave of Allah who is misguided by his desires. Woe unto the slave of Allah who humiliates himself for the things he wants."

Abu E'isa said that this hadeeth is gharib and that its chain is not that strong.

2449 - خذِّنَا مُحَمَّد بن قَلْبُي النَّافِي، أَخْبَرَنَا عَبْدُ الصَّمَدِ بن مَجْدَبٍ ابن أَحْمَد عَفِيْانٍ،
الثوري، أَخْبَرَنَا أَبِي سَعِيْدٍ الْحَجَّرِي، عَن أَسْمَعْبِنَت عَمَيْسِ، عَن عَطِيْةَ العَوْفِيَّ،
عَن أبي سَعِيْدِ الْحَجَّرِي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَيُّمَا مُؤْمِنٌ أَطْعَمْ مُؤْمِنًا عَلَى جَوْعٍ
أَطْعَمْهُ اللَّهُ يُؤْمِنَانَ الْقِيَّامَةَ مِنْ ثِمَارَ الْجَبَّارِ، وَأَيُّمَا مُؤْمِنٌ سَقَى مُؤْمِنًا عَلَى طَمَّةٍ سَقَىَ اللَّهُ يُؤْمِنَانَ الْقِيَّامَةَ مِنْ الْرَّجُلِ الْمُخْتَصِرِ، وَأَيُّمَا مُؤْمِنٌ كَانَ مُؤْمِنًا عَلَى عَمْرٍ يَصْلَى اللَّهُ مَنْ خَضَرَ
الْجَبَّارِ".

قال أبو عبيسا: هذا حديث غريب. وقد روى هذَا، عن عطية، عن أبي سعيد
الْحَجَّرِي، مُؤْمِنٌ، وَهُوَ أَصْحُ عَيْدَنَا وأَشْهَدُ.

2449- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Any believer who feeds another hungry believer, Allah (S.W.T.) will feed him on the Day of Resurrection from the fruits of Paradise. Any believer who gives a drink to a thirsty believer, Allah (S.W.T.) will give him a drink on the
Day of Resurrection from the sealed nectar. Any believer dresses an unclothed believer will be dressed by Allah on the Day of Resurrection from the green clothes of Paradise.

Abu E'isa said that this hadeeth is gharib.

2450 - حَدَّثَنَا أَبُو بُكْرٍ بْنِ أَبِي الْنَّضْرِ، حَدَّثَنَا أَبُو الْنَّضْرِ، حَدَّثَنَا أَبُو عَقِيلٍ الْفَقِيِّ، أُخْبَرَنَا أَبُو قُرْدِيْبٍ بْنِ سُيْدَانِ الْخَيْمِيِّ، حَدَّثَنَايُسْعَبُ بْنُ فَيْرُوْزٍ، قَالَ سَمَعْتُ أَبَا حَمْزَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ خَافَ أَذَلَّ وَمَنْ أَذَلَّ بَلَغَ المَزْنِلَ أَلَّا إِنَّ سَلَمةَ اللَّهِ عَالِيَةَ أَلَّا إِنَّ سَلَمةَ اللَّهِ عَالِيَةَ»

قال أبو عسي هذا حديث حسن غريب لا تعرفه إلا من حديث أبي النضر.

2450 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever is afraid to reach the house walks very carefully. The merchandise of Allah (S.W.T.) is expensive; the merchandise of Allah (S.W.T.) is Paradise."

Abu E'isa said that this hadeeth is hasan gharib.

17 - بابٍ [م: 19، ت: 84]

2451 - حَدَّثَنَا أَبُو بُكْرٍ بْنِ أَبِي الْنَّضْرِ، حَدَّثَنَا أَبُو عَقِيلٍ الْفَقِيِّ، حَدَّثَنَا أَبُو عَقِيلٍ الْفَقِيِّ، عَبْدُ اللَّهِ بْنُ عَقِيلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يُزْيَدٍ، حَدَّثَنَا سَلَامَةُ بْنُ يُزْيَدَ وَعَلِيُّ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِيِّ وَعَلَامَةً مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَلْبِثَ العَبْدُ أَنْ يَكُونَ مِنَ المَتَّقِينِ حَتَّى يَدْعَ ما لَا يَأْسَ به حَدْرًا لِيْمَا يَأْسَ بِهْ».

قال أبو عسي: هذا حديث حسن غريب لا تعرفه إلا من هذا الوجه.

(17) Another hadeeth

2451 - A'ttieh Al-Sa'adi, who was a companion of the Prophet (S.A.W.), said, "A slave of Allah will not reach the rank of the pious until he leaves what is okay to do out of the fear that it might not be okay to do."

Abu E'isa said that this hadeeth is hasan gharib.

18 - بابٍ [م: 20، ت: 85]

2452 - حَدَّثَنَا عُبَيْسُ الْعَبَّارِيِّ، أَخْبَرَنَا أُبُو ذَاوْدَ، أَخْبَرَنَا عُمْرَانُ الْقَطِّانُ، عَنْ قَنَادِيْدَ مَا عَنْ بْنِ يُزْيَدَ بْنِ عَبْدِ اللَّهِ بْنِ السَّحْيَرِ، عَنْ حَنْطِلَةَ الأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّ اللَّهَ أَنْصَمَّرُ كَمَا تَكُونُونَ عَدُوَّاً لِلَّهِ لَا تنفُّذُوا مَا تَأْتِمَّ يَدْكُمُ».

قال أبو عسي: هذا حديث حسن غريب من هذا الوجه. وقد روي هذا الحديث من غير هذا الوجه عن حنطلة الأسلمي عن النبي صلى الله عليه وسلم.
(18) Another hadeeth

2452- Hanthala Al-Usaidi narrated that the Messenger of Allah (S.A.W.) said, "If you could always stay in the same state that you are in when you are with me, then the angels would cover you with their wings."

Abu E'isa said that this hadeeth is hasan gharib.

(19) Another hadeeth

2453- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "In every matter (that a man desires) there is the will to exert great effort to achieve it, but after a while the will weakens. If the person has sought the middle way, then hopefully he will succeed. However, if people pointed their fingers at him (praising him because he has made exaggerated efforts), then do not count him (as a good person)."

Abu E'isa said that this hadeeth is hasan sahih gharib. It is also narrated that Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "It is enough evil for a man to be pointed at by others because of his religion or other worldly matters, except for those who were saved by Allah (from committing evil on purpose due to their sincerity)."
(20) Another hadeth

2454- Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) drew a square, and then he drew a straight line inside it and another line going out of the square. Around the line inside he (S.A.W.) drew many lines. He (S.A.W.) said, "This is the son of Adam (the line inside the square) and that (square) is his destiny surrounding him. The line in the middle is the human being, and the lines around him are the things he is exposed to. If he avoids one, another will afflict him. The line going out is hope."

This hadeth is sahih.

2455 - Hadeth

2455- Anas narrated that the Messenger of Allah (S.A.W.) said, "The son of Adam gets old, and at the same time two things in him get younger; his love for money and his hope for longer life."

This hadeth is hasan sahih.

2456 - Hadeth

2455- Abdullah Ibn Ash-Shakheer narrated that the Messenger of Allah (S.A.W.) said, "The son of Adam is portrayed as someone with ninety-nine deaths surrounding him, if these deaths miss him, he will get old." Abu E'isa said that this hadeeth is hasan sahih gharib.
Another hadeeth

2457- Ubbai Ibn Kaab narrated that the Messenger would get up and say after two thirds of the night passed, "Oh people, remember Allah (S.W.T.), remember Allah (S.W.T.) (by performing night prayers)! An earthquake is soon to come followed by the aftershock. Death will soon come with all that is in it. Death will soon come with all that is in it."

Ubbai said, "Oh Messenger of Allah (S.A.W.), I pray a lot upon you (a person asks Allah to shower the Prophet with blessings) How much of my prayers should I dedicate for you?" He (S.A.W.) said, "Whatever you wish." Ubbai said, "One quarter of it?" He (S.A.W.) said, "Whatever you wish, and if you prayed more then it would be better for you." Ubbai said, "Half of it?" He (S.A.W.) said, "Whatever you wish, and if you prayed more then it would be better for you." Ubbai said, "Two thirds of it?" He (S.A.W.) said, "Whatever you wish, and if you prayed more then it would be better for you." Ubbai said, "Then I will make all my prayers upon you." He (S.A.W.) said, "Then all your worries will be solved, and all your sins will be forgiven."

Abu E'isa said that this hadeeth is hasan sahih.

22 - Bab [Am: 24, T: 89]

2458- حذَّرتَنَا يَخْبِئِي بِنْ موْسَى، أَخْبَرَنَا مُحَمَّدَ بْنُ غَيْلَيْنِ، عَنْ أَبَانَ بْنِ إِسْحَاقٍ، عَنْ الصَّبَاحِ بِمُحَمَّدٍ رَسُولَ اللَّهِ ﷺ عَنْ مَرْوَةِ الْهُمُذَائِيَيْنِ عَنْ عَلِيٍّ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْتَهَبْنَا مِنْ اللَّهِ حَرَّمَ الْحَيَاةَ.» قَالَنَا: يَا بْنِي اَللهِ إِنَّا لَنَشْتَهْيِي وَالْحَمْدُ لِلَّهِ قَالَ: «لَعْنَاهُ دَاتَكَ وَلَكِنَّ الْاَسْتَهْيَاءِ مِنْ اللَّهِ حَرَّمَ الْحَيَاةَ أَنْ تَحْفَظَ الرَّأسَ وَمَا وَقَعَ وَتَحْفَظَ الْبَطْنَ؛ وَمَا حَوَّىَ وَتَنْدَثُرُ السَّوْرَةَ وَالْبَلَلَيْنِ وَمَنْ أَرَادَ الْآخِرَةَ تَرْكَ زِينَةَ الْذَّنْبِيَّةِ فَمَنْ فَعَّلَ ذَلِكَ فَقُدْ أَسْتَهَبْنِي فِي النَّظَرِ.» قَالَ أبو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرَفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبَانَ بْنِ إِسْحَاقٍ عَنْ الصَّبَاحِ بِنْ مُحَمَّدٍ.

(22) Another hadeeth

2458- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Be shy with Allah (S.A.W.) showing a true shyness." They said, "Oh Messenger of Allah (S.A.W.), we are shy with Allah (S.W.T.), may He be
praised!" He (S.A.W.) said, "It is not that, but being truly shy with Allah (S.W.T.) is to guard the mind and what it has understood (about the religion), to guard the stomach and what has gone into it (whether halal or haram), and it is to (always) remember death and deterioration. Whoever wants the Hereafter should leave the (excesses) of the adornment of this world. Whoever has done all of that is considered to be truly shy with Allah (S.W.T.)."

Abu E'isa said that this hadeeth is gharib.

2459 Shaddad Ibn Ous narrated that the Prophet (S.A.W.) said, "The (truly) smart person is the one who takes account of himself (before he is judged) and works for what is coming after death. The poor minded is the one who follows his own desires and hopes that Allah (will forgive his sins)."

This hadeeth is hasan.
Another hadeeth

2460- Abu Said (R.A.A.) narrated that the Messenger of Allah (S.A.W.) went into his praying place and saw people laughing hard (to the extent that all their teeth were showing). He (S.A.W.) said, "Had you remembered more often the destroyer of pleasure (death), then you would have been too busy too do this. Increase your remembrance of the destroyer of pleasure. As every day that passes by the grave, the grave says, 'I am the house of exile and loneliness. I am the house of dust, and I am the house of worms.' When the believing slave is buried, the grave says to him, 'Welcome! You were the most beloved among those who walked on top of me. Now that I am in control you shall see what I will do for you.' The grave will then expand for as far as one can see, and a gate from Heaven will open for him."

"When the sinner or infidel is buried, then the grave will say to him, 'You are not welcome. You were hated by me when you were walking on top of me, and today since I am in control you will see what I will do.' The grave then collapses on him until it breaks his ribs." The Messenger of Allah (S.A.W.) clasped his hands together and said, "Allah (S.W.T.) will unleash on him seventy dragons that if they were to blow on the earth it would never grow anything again for as long as it exists. The dragons will rip his flesh off and chomp on him until the Day of Reckoning."

The Messenger of Allah (S.A.W.) added, "The grave is either a garden from the gardens of Heaven, or an abyss of the abyss of the Hellfire."

Abu E'isa said that this hadeeth is gharib.
(25) Another hadeeth

2461- Omar Ibn Al-Khattab (R.A.A.) narrated that he went to the Messenger of Allah (S.A.W.) while he was leaning on a bamboo mat in the sand. Omar could see the markings of the mat on the body of the Prophet (S.A.W.).

Abu E'isa said that this hadeeth is hasan sahih.

(26) Another hadeeth

2462- Amr Ibn Ouf narrated that the Messenger of Allah (S.A.W.) sent Abu Ubaida Ibn Al-Jarrah to Bahrain (to collect the zakat). The Ansar heard that Abu Ubaida had returned with the money. After they had prayed the Fajr prayers with the Messenger of Allah (S.A.W.), they stood in the Prophet's way as he was leaving. He (S.A.W.) smiled to them and said, "You must have heard that Abu Ubaida brought back something?" They said, "Yes, we did, oh Messenger of Allah." He (S.A.W.) said, "Then receive good tidings and good news. By Allah, it is not poverty that I fear for you, but I fear that the worldly things will be given to you just like they were given to nations before and that you will compete for them just like they competed for them. Then it will destroy you just like they destroyed them."

Abu E'isa said that this hadeeth is sahih.
(27) Another hadeeth

2463- Hakeem Ibn Hizam narrated that he asked for something from the Messenger of Allah (S.A.W.), and he (S.A.W.) gave it to him. He asked him again, and again he (S.A.W.) gave more to him. He asked him (S.A.W.) again, and again he gave to him. He (S.A.W.) said, "Oh Hakeem, this life is sweet and green. The one who takes while the giver is giving with willingness, then Allah will bless the giving. If someone takes a thing from a giver who does not give with willingness, then Allah will not bless the giving. He will be like the one who eats, but never gets full. The upper hand is better than the lower hand."

Hakeem said, "Oh Messenger of Allah (S.A.W.), by the One Who sent you with the Truth, I will not ask anyone for anything again until I depart from this world." After that, Abu Bakr used to call Hakeem to take his share from the booty, and he would refuse to take it. Omar also used to call him, and he would refuse to take it. Omar then said, "Oh Muslims, you are my witness that I am offering Hakeem his share and that he is refusing it." After the Messenger of Allah (S.A.W.) died, Hakeem never took anything from anyone else up until the day he died.

This hadeeth is sahih.

(28) Another hadeeth

2464- Abdurrahman Ibn Ouf narrated that when they were exposed to hardship with the Messenger of Allah (S.A.W.), they were patient. Afterwards (after the Prophet's death), they were tested with affluence,
and they could not be patient.

Abu E'isa said that this hadeeth is hasan.

Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Whoever has the Hereafter as his greatest concern, Allah (S.W.T.) will make his true wealth reside in his heart. His family will be gathered around him, and the bounties of this life will come to him in spite of everything. Whoever has this life as his biggest concern, Allah (S.W.T.) will make his poverty come to face him, his family will be dispersed, and he will not get anything from this life except for what has been destined for him."

Abu Huraira narrated that the Prophet (S.A.W.) said that Allah the Almighty says, "Oh son of Adam, dedicate yourself to worshipping Me, and I will fill your heart with (true) wealth and prevent your poverty. If you do not, I will cause you to be very busy and will not prevent your poverty."

This hadeeth is hasan gharib.

A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) died, and they only had a little bit of barley. They ate from it for a while, and then A’isha said to her maid, "Go and weigh it." After she weighed it, they ate from it.
for a little while longer, and then it was all gone. She (R.A.A.) said, "Had we not weighed it, it would have lasted much longer."

Abu E'isa said that this hadeeth is sahih.

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**2468** - A'isha narrated that they had a curtain with pictures on it that she had hung on her door. The Messenger of Allah (S.A.W.) saw it and said, "Take it down for it reminds me of worldly things." She said that then they hung up a sheet with silk threads on it that they used to wear.

Abu E'isa said that this hadeeth is hasan sahih gharib.

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**2469** - A'isha (S.A.W.) narrated that the pillow the Messenger of Allah (S.A.W.) used to sleep on was made of leather and stuffed with fibers found inside the dried gourd.

Abu E'isa said this hadeeth is hassan sahih.

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**2470** - A'isha (R.A.A.) narrated that they slaughtered a sheep and that the Messenger of Allah (S.A.W.) said, "What is left of it?" She (R.A.A.) said, "Nothing is left except the shoulder." He (S.A.W.) said, "Then all of it is left and
only the shoulder is gone."
Abu E'isa said that this hadeeth is sahih.

(32) Another hadeeth

2471- A'isha (R.A.A.) narrated that the family of Muhammad would spend a whole month without any fire to kindle (they had nothing to cook). They lived only on dates and water.
Abu E'isa said that this hadeeth is sahih.

2472- Anas narrated that the Messenger of Allah (S.A.W.) said, "I was threatened (to be punished or killed) when no one else was. I was harmed for Allah's sake when no one else was. Once thirty days and nights once passed and neither I nor Bilal had anything to eat except for a small amount that Bilal could hide under his arm.

Abu E'isa said that this hadeeth is hasan gharib.

The interpretation of this hadeeth is that when the Prophet (S.A.W.) migrated and Bilal was with him, all the food that Bilal had was what he could carry under his arm.
Ali Ibn Abu Taleb narrated that he left the house of the Messenger of Allah (S.A.W.) on a rainy day. He took a dry-rotted animal skin that he ripped and slipped around his neck. He tied it to his waist with a rope made from palm fiber. Ali was very hungry and had he found any food in the house of the Prophet (S.A.W.), he would have eaten from it. Thus he went out searching for food. He passed by a Jewish man tending his garden and looked in through a hole in the garden wall. The Jewish man said, "What do you need, oh Arabian? Will you accept one date for every bucket that you can carry to water my trees?" Ali (R.A.A.) said yes and asked him to open the gate for him. The Jewish man opened the gate and handed him a bucket. Every time he watered a tree, he would give him a date. When Ali (R.A.A.) had a hand full of dates, he gave the man back his bucket and said to him, "That is enough for me." So he ate the dates and sipped some water, went back to the mosque and found the Messenger of Allah (S.A.W.) there.

Abu E'isa said that this hadith is hasan gharib.

Abu Huraira (R.A.A.) narrated that once they were hungry, and the Prophet (S.A.W.) gave each one of them one date.

Abu E'isa said that this hadith is hasan sahih.
2475- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once sent them out and they were about three hundred men carrying their provisions around their necks. Eventually the provisions were all used up, and there was only enough to give one date to each man every day. They asked, "Oh Abu Abdullah, what will one date do for a man?" He said, "We only knew its value once we had no more. However, when we reached the sea, we found a whale that had been driven to the shore. We ate from it as much as we pleased for eighteen days."

Abu E'isa said that this hadeeth is hasan sahih.

2476- Ali Ibn Abu Taleb narrated that they were sitting with the Messenger of Allah (S.A.W.) in the mosque when Musa'b Ibn Umair arrived wearing a gown patched with fur. When the Messenger of Allah (S.A.W.) saw him, he cried since he remembered the bounties Musa'b used to live in and how different his situation was then. Then the Messenger of Allah (S.A.W.) said, "What would you do if you could have the chance to change your garment everyday, to get a plate of food for every meal, and furnish your homes with curtains like those of the Ka'aba?" They said, "Oh Messenger of Allah, if that day comes we will be better off and will have more free time to worship instead of seeking sustenance." The Messenger of Allah (S.A.W.) said, "You are better off now than you will be then."

Abu E'isa said that this hadeeth is hasan gharib.
(34) Another hadeeth

2477- Abu Huraira (R.A.A.) said, "The men of the suffa (a place in the mosque where the poor immigrants stayed) were the guests of the people of Islam. They had no family or money. By Allah, and there is no god but Him, I used to press my stomach against the ground to ease my hunger. I would also sometimes tie a stone to my abdomen. One day, I waited on the road that the Prophet (S.A.W.) and his companions usually took. Abu Bakr (R.A.A.) passed by, so I asked him about a verse in the Book of Allah. I asked him in hopes that he would ask me to follow him and then feed me. He passed on by and did not ask me. Omar (R.A.A.) then passed by, so I asked him about a verse in the Book of Allah. I asked him in hopes that he would ask me to follow him and then feed me. He passed on by and did not ask me. Then Abu Al-Qasem
(S.A.W.) passed by me, smiled at me and said, 'Abu Huraira.' I said, 'I am at your service, oh Messenger of Allah.' He (S.A.W.) said, 'Follow me.' So I followed him to his house."

Abu Huraira (R.A.A.) continued, "He entered and gave me permission to come in. He found a cup of milk and asked his family, 'Where did this milk come from?' He was told that it was a gift. So the Messenger of Allah (S.A.W.) said, 'Abu Huraira.' I said, 'At your service, oh Messenger of Allah (S.A.W.).' He replied, 'Go and get the people of suffa.' The people of the suffa are the guests of Islam, and they do not have any family or money. Whenever he (S.A.W.) would get charity (zakat), he would send it to them and not eat anything from it. Whenever he would get a gift, he (S.A.W.) would send it to them; he would take a little of it and share the rest with them. I was worried that the milk was not enough, so I said (to myself), 'How could this glass of milk be sufficient for the people of the suffa? Nevertheless I am his messenger to them.' I also knew that he would ask me first to give to them. I thought that I would not have enough left for me. I had hoped to get full from that milk. However, I had to obey Allah and His Messenger. I went to them and invited them over, and when they arrived they took their places."

He said that the Prophet (S.A.W.) said, "Abu Huraira, take the glass and pass it around." So he took the glass and started to give it each one. A man would drink from it until he was full and then pass it to another until it came back to the Messenger of Allah. They all had their fill. The Messenger of Allah (S.A.W.) took it by his hands, looked at Abu Huraira and smiled. He said, "Abu Huraira, drink." So he drank. Then he (S.A.W.) said, "Drink more." So he drank more, and he (S.A.W.) kept insisting until Abu Huraira said, 'By the One Who has sent you with the Truth, there is no more place for it.' So he (S.A.W.) took the glass, thanked Allah, said Bismillah and drank himself."

Abu E'isa said that this hadeeth is hasan sahih.

(35) Another hadeeth

2478- Ibn Omar (R.A.A.) narrated that a man burped in the presence of the Messenger of Allah (S.A.W.), so he said, "Spare us your burping. The ones who
are the fullest in this life will be the ones with the longest lasting hunger on the Day of Resurrection."

Abu E'isa said that his hadeeth is hasan gharib.

(36) Another hadeeth

Abu Musa said to his son, "Oh son, you should have seen us once when we were with the Messenger of Allah (S.A.W.) and it rained on us. We started to smell just like sheep."

Abu E'isa said that this hadeeth is sahih.

The meaning of the hadeeth is that their clothes were made from wool and so when it rained on them, their clothes smelt like sheep.

(37) Another hadeeth

Ibrahim An-Nukha'ii said to Abu Hamza, "Building more than you need is for vanity only." Abu Hamza asked, "What about what is necessary?" Ibrahim answered, "(In it there is) no reward or punishment."
(S.A.W.) said, "Whoever is able to dress up and does not do it out of humility for the sake of Allah (S.W.T.) will be called out on the Day of Resurrection from among all of the creation and will be told to choose and dress from any of the garments of faith."

This hadeeth is hasan.

Another hadeeth

2482- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "All charity is for the sake of Allah (S.W.T.) except for building more than you need; there is no good in it."

Abu E'isa said that this hadeeth is gharib.

2483-Haretha Ibn Muddareb narrated that they went to visit Khabban who was sick and had cauterized himself seven times. He said, "My sickness has lasted too long, and had I not heard the Messenger of Allah (S.A.W.) say to not wish for death, I would have." He also said, "The man is rewarded for all of his charity work except for the dust," or he might have said, "...the building."

Abu E'isa said that this hadeeth is Hasan Sahih.
2484- Hussein narrated that a man came to Ibn Abbas asking for charity. Ibn Abbas asked him, "Do you bear witness that there is no god but Allah?" The man said yes. Ibn Abbas asked, "Do you bear witness that Muhammad is the Messenger of Allah (S.A.W.)?" The man said yes. Ibn Abbas asked "Do you fast Ramadan?" The man said yes. Ibn Abbas said, "You have asked, and the one who asks has a right. It is an obligation on us to give you." So he gave him a garment. Then Ibn Abbas said, "I have heard the Messenger of Allah (S.A.W.) say, 'Any Muslim who gives a garment to another Muslim will be in Allah's good keep for as long as there is piece of the garment on the body of the one who took it.'"

This hadeeth is hasan gharib.

2485- Abdullah Ibn Salam reported that when the Messenger of Allah (S.A.W.) arrived in Medina, the people rushed out to meet him. They were chanting, "The Messenger of Allah (S.A.W.) has arrived! The Messenger of Allah (S.A.W.) has arrived! The Messenger of Allah (S.A.W.) has arrived!" Abdullah Ibn Salam said, "I went to look and when I saw his face I knew that it was not the face of a liar. The first thing he said when he arrived was 'Oh people! Spread peace, feed the poor, pray at night when others are asleep, and after that you will enter Paradise in peace.'"

Abu E'isa said that this hadeeth is sahih.
2486- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The one who is thankful and feeds others is equal to the one who fasts with patience."

Abu E'isa said that this hadeeth is hasan gharib.

(41) Another hadeeth

2487- Anas narrated that when the Messenger of Allah (S.A.W.) arrived in Medina the immigrants came to him and said, "Oh Messenger of Allah (S.A.W.), we have never seen people more generous or better in consoling others than the ones to whom we have immigrated. They have given us sufficient food and shared their businesses with us. We fear that they will go away with all the rewards." The Prophet (S.A.W.) said, "No, not as long as you supplicate for them and praise them."

(42) Another hadeeth

2488- Abdullah ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Shall I tell who is not going to the Hellfire?... Anyone who is close (to people) and easy to deal with."
Abu E’isa said that this hadeeth is hasan gharib.

2489 - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ عُمَرُ، عَنْ أَبِي، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَخْبَرَهَا وَكَبَّرَهَا، عَنْ شُعَبْةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ إِبْرَاهِيمِ بْنِ الْأَسْوَدِ بْنِ رَيْدَ، قَالَ: "قَالَتْ لَهُ عَائِشَةُ: أَيُّ شَيْءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصِبْعُ إِذَا دَخَلَ بُيُوتَهُ؟ فَأَلْقَتْ كَانَ يَكُونُ فِي مَهَنَّةِ أَهْلِهِ إِذَا حَضَرَتُ مَعَهُ آبَةً فَقَبَضَتِ. " قَالَ أُبُو عَبْدِ اللَّهِ: هذَا حَدِيثُ صَحِيحُ.

2489- Al-Aswad Ibn Yazeed asked A’isha (R.A.A.), "What would the Messenger of Allah (S.A.W.) do when he came home?" She (R.A.A.) said, "He used to help his wives, and then he would leave for prayers when the prayer was called."

Abu E’isa said this hadeeth is hasan sahih.

44 - بَابٌ [م: 46، ت: 11]

2490 - حَدَّثَنَا سُوَيْدُ بْنُ نَضْرِ، أَخْبَرَنَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ عُمَرَانَ بْنِ رَيْدٍ النَّبِيِّ، عَنْ زَيدِ الدِّيْبِي، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا اسْتَفْتَرَتْ الْرَجُلُ إِلَى بَيْتٍ فَصَفَاحَةً لَا يُنْتَفِعُ بِهَا بَيْتٍ يَكُونُ الْرَجُلُ الَّذِي يَبْنُعُ، وَلَا يُضَرِّفُ وَجْهُهُ عَنْ وَجْهَهُ حَتَّى يَكُونَ الْرَجُلُ الَّذِي يَضَرِّفُ وَلَا يُضَرِّفُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الْرَجُلُ الَّذِي يَبْنُعُ " قَالَ: هذَا حَدِيثُ غَرِيبٌ.

(44) Another hadeeth

2490- Anas Ibn Malek narrated that whenever a man would shake the hand of the Messenger of Allah (S.A.W.), the Messenger of Allah (S.A.W.) would not take his hand away until the man removed his first. Also he would not stop looking at him in the face until the man turned his face away first. No one ever saw him (S.A.W.) put his knees in the face of anyone sitting in front of him."

This hadeeth is gharib.

2491- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "There was from one of the nations before you an arrogant man that came out wearing a garment to show it off. Allah (S.W.T.) ordered the earth to swallow him, and he is still trembling in it and will be there until the Day of Resurrection."
Abu E'isa said that this hadeeth is sahib.

2492- Shuaib narrated that the Prophet (S.A.W.) said, "The arrogant people are resurrected on the Day of Resurrection in the form of atoms that look like men. Humility encompasses them from all directions. They will be driven into a jail in the Hellfire called Boulas which has fire higher than all the other fires, and they will be given a drink that is made from the secretions of the other people in the Hellfire."

Abu E'isa said that this hadeeth is hasan sahib.

2493- Mua'ath Ibn Anas narrated that the Prophet (S.A.W.) said, "Whoever controls his anger at a time when he could act upon it will be called out by Allah (S.W.T.) in front of all the people on the Day of Resurrection. He lets him choose from any of the heavenly maidens that he desires."

This hadeeth is hasan gharib.

2494- Jaber narrated that the Messenger of Allah (S.A.W.) said, "There are three traits that if they are in someone, Allah (S.W.T.) will cover his life and let him enter Paradise; treating the weak with care, being affectionate to parents, and being good to the slave."

This hadeeth is hasan gharib.
2495 - Abu Tharr narrated that the Messenger of Allah (S.A.W.) said that Allah, the Almighty, said, "Oh My servants! All of you are misguided except for those whom I guided. So ask Me for guidance, and I will guide you. All of you are poor except for those whom I have given wealth. So ask Me, and I will give you. All of you are sinners except those that I have protected from falling in sin. So if any of you believe that I have the power to forgive and he asks Me for forgiveness, then I will forgive all his sins no matter how many they were. If the first, your last, your living, your dead, your moist (i.e. alive) ones, and your dried (i.e. dead) ones all gather and become as pious as the most pious of them, that will not add a mosquito’s wing weight to My Kingship. If the first, your last, your living, your dead, your moist ones, and your dried ones all gather and become as evil as the most evil man of them, that will not decrease a mosquito’s wing weight of My Kingship. If your first, your last, your living, your dead, your moist ones, and your dried ones all gather in one place and every one of them asks Allah (S.W.T.) for as far as his wishes can reach, and then I give them all they wished for then that will not decrease from My Ownership except for as much as if one of you passes by the sea, dips a needle in its water, and then lifts it out. That is because I am the Generous and the Glorifier and the One who does anything He pleases to do. My giving is only by a Word, and My punishment is only by a Word. My Order is that if I say anything I Decree to be and it is."
This hadeeth is hasan.

2496 - حديثاً عبد بن أسنب بن محمد القرشي، حديثنا أبي، أخبرنا الأعمش عن عبد الله بن عبد الله عن سعد بن مالك طلحة عن ابن عمر قال: سمعت النبي ﷺ يحدث:

"له مأمونات إلا مرتين حتي عد سبع مرات، ولكل شيء سمعته أكثر من ذلك.

سمعت رسول الله ﷺ يقول: «كان الكفل من بني إسرائيل لا ينتمون من ذنب عقله، فأتيتهم امرأة فأخذتها بتبناها على أن ينداها، فلما قعدتا بينهما لم ينفع الرجل من أمرأتيه أزغدت ولبثت فقال: ما يأتيك أذكري؟ قالت: لا ولكن عملا ما عملت فقط وما خumlت عليه إلا الحاجة، فقال: لا تفعلين أني هذا وما فعلته ذهبي فشيئ لك وقال: لا والله لا أصغي والله بعدد عامدا، فئات من ليتي فأصيح مكتوب على باب أن الله قد عرف للكفل».

قال أبو عيسى: هذا حديث حسن. قد رواه أيبان وغير واحد عن الأعمش نحو هذا ورفعه، ورووا بعضهم عن الأعمش ولم يرفعه. وروى أبو بكر بن عباس هذا الحديث عن الأعمش فأخطا فيه وقال عن عبد الله بن عبد الله عن سعد بن جبير عن ابن عمر، وهو غير محفوظ.

وعبد الله بن عبد الرحمن الرزاي هو كوفي وكانت حديثه سريته لعلي بن أبي طالب.

وقذا روى عن عبد الله بن عبد الرحمن الرزاي عبيد الله الضبي والحجاج بن أرطاة وغير واحد من كبار أهل العلم.

2496- Ibn Omar reported that he heard the Messenger of Allah narrate this hadeeth several times. He (S.A.W.) said that Al-Kifl was a man from the children of Israel who had committed all kinds of sins and did not have any piety in his heart. One time, a woman came to him to ask for money, and he offered her sixty dinars but on the condition that he could have intercourse with her. When they were alone like a married couple, she trembled and started crying. He asked, "Why are you crying? Am I forcing you?" She said, "No, but this is something I have never done before, and I am forced to do it only because I am in great need." He said, "You are crying over a sin that you have not yet committed? Go and the money is yours!" He then said, "No, by Allah, I will never disobey my Lord after this." He died that night and the next morning it was written on his door, "Allah has forgiven Al-Kifl." Abu E'isa said that this hadeeth is hasan.
Abdullah Ibn Mas'oud narrated two hadith; one about himself and the other narrated from the Prophet (S.A.W.). Abdullah said, "The believer sees his sins as big as a mountain, and he is standing at its cliff in fear that it will fall on him. The evil one sees his sins as small as the flies that fall on his nose, he brushes them off, and they fly away."

Abdullah said, "The believer sees his sins as big as a mountain, and he is standing at its cliff in fear that it will fall on him. The evil one sees his sins as small as the flies that fall on his nose, he brushes them off, and they fly away."

He also said that the Messenger of Allah (S.A.W.) said that Allah (S.W.T.) is happier when one of His servants repents than the example of the man in a desert land with no life. He sits on top of everything he has; his camel which carries his provisions, food, water, and that which keeps him well. Then he loses his camel and goes to look for it. When he is near death, he says to himself, "It is better go back to where I lost it and die there." He goes back and falls asleep. When he wakes up (he is very happy), because his camel is standing next to him with all his provisions, food, and everything that keeps him well."

Abu E'isa said that this hadith is hasan sahih.

Anas narrated that the Prophet (S.A.W.) said, "All of the sons of Adam are sinners, and the best sinners are those who keep repenting."

Abu E'isa said that this hadith is gharib.
2500- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever believes in Allah and the Last Day should be generous to his guest. Whoever believes in Allah (S.W.T.) and the Last Day should say good things or keep silent."

Abu E'isa said that this hadith is sahib.

2501- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "Whoever keeps silent is saved."

Abu E'isa said that this hadith is gharib.

2502- A'isha (R.A.A.) said, "I described to the Prophet (S.A.W.) a man." He (S.A.W.) said, "I would not be pleased to describe a man even if I were to get something for it." She (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), Safia is a woman," and she extended her arm (meaning that Safia was a short woman.). He (S.A.W.) said, "You have said a word that if it mixed with the water of the sea, it would have polluted it."
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2503- A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I would not describe a man even if I were to get something for it."

Abu E’isa said that this hadeeth is hasan sahib.

(47) Another hadeeth

2504- Abu Musa narrated that the Messenger of Allah (S.A.W.) was asked about the best Muslim. He (S.A.W.) said, "He is the one from whom the Muslims are safe from his tongue and his hand."

This hadeeth is sahih gharib.

(48) Another hadeeth

2505- Mua’ath Ibn Jabal narrated that the Messenger of Allah (S.A.W.) said, "Whoever makes fun of his brother about a sin he has committed will not die until he commits the same sin."

Ahmad said that the making fun of the sinner in this hadeeth means that it was done after the sinner had repented from his sin.

Abu E’isa said that this hadeeth is gharib and the narration is not continuous.
2506 - Wathela Ibn Asqaa' narrated that the Messenger of Allah (S.A.W.) said, "Do not rejoice over your brother's misfortune, Allah (S.W.T.) may then have mercy on him and test you."

This hadeeth is hasan gharib.

2507 - A companion of the Prophet (S.A.W.) narrated that the Prophet (S.A.W.) said, "The Muslim who mixes with the people and is patient if they harm him is better than the Muslim who does not mix with the people and is not patient with their harm."

Abu E'isa said that Shuba used to think that the companion here is Ibn Omar.
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Chapter 1

2508- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Beware of having a bad relationship between you; it is the 'shaver'."

Abu E'isa said that this hadith is sahih gharib. The 'shaver' here means the thing that 'shaves' the religion.

2509- Abu Ad-Dardaa' narrated that the Messenger of Allah (S.A.W.) said, "Should I tell you about the people who have a higher rank than the one who fasts, prays and gives charity?" They said yes. He said, "They are those who make peace between others because it is the corrupted relationship with others that is the 'shaver'."

Abu E'isa said that this hadith is sahih. It is also narrated that the Prophet (S.A.W.) added, "It is the shaver. I do not mean the shaver of the head, but the shaver of the religion."

2510- Az-Zubair Ibn Al-Awaam narrated that the Prophet (S.A.W.) told
him, "The disease of other nations has crept into your nation; envy and hatred. This disease is the shaver. I do not mean the shaver of the head, but the shaver of religion. By the One who Owns 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 strengthens love between you? Spread peace among yourselves."

Abu E'isa said that the scholars differed about who narrated this hadeeth. Some say it was the servant of Az-Zubair and not Az-Zubair himself who narrated this hadeeth.

<table>
<thead>
<tr>
<th>52</th>
<th>Bab [M: 57, T: 122]</th>
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</table>
| 2511 | حدثنا علي بن حجر، أخبرنا اسماعيل بن إبراهيم عن عائشة بنت عبد الرحمن، عن أبيه، عن أبي بكر بن عبيدة قال: قال رسول الله ﷺ: «ما من ذنب أشد ان يبتغ الله في الآخرة من المغبطة وقطع الرحم». قال: هذا حديث صحيح.

(52) Another hadeeth

2511- Abu Bakra narrated that the Messenger of Allah (S.A.W.) said, "There is no sin that someone should be punished for more in this world and in the Hereafter other than the sin of transgression and cutting off the relations with kin."

Abu E'isa said that this hadeeth is Hasan Sahih.

<table>
<thead>
<tr>
<th>53</th>
<th>Bab [M: 58, T: 123]</th>
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| 2512 | حدثنا سويد بن نصر، أخبرنا عبد الله بن المبارك عن المتنى بن الصباح، عن عمرو بن شعبان عن جهاد عبد الله بن عمر، قال: سمعت رسول الله ﷺ يقول: "خلالنفسي من كأنما فيه تقبليه الله شاكرًا ضابئًا، ومن لم ينقي من ذنبه شاكرًا ولا صابئاً: من نظر في دينه إلى من هو فقيد الله عليه ما فضله له عليه، كتب له شاكرًا وصابئاً، ومن نظر في دينه إلى من هو دونه فجعله على ما هو فقيد الله عليه به عليه، كتب له شاكرًا وصابئاً، ومن نظر في دينه إلى من هو دونه ونظر في دينه إلى ما هو فقيد الله عليه به عليه، كتب له شاكرًا ولا صابئاً.

- حدثنا مويسى بن حرام [الرجل القلبي]. أخبرنا علي بن إسحاق، أخبرنا علي بن إسحاق، أخبرنا عبد الله [بن المبارك]. أخبرنا المتنى بن الصباح عن عمرو بن شعبان عن أبيه عن جهاد عنه النبي ﷺ نعوذ.

قال: هذا حديث غريب ولم يذكر سويد بن نصر في حديثه عن أبيه.

(53) Another hadeeth

2512- Abdullah Ibn Amr narrated that he heard the Messenger of Allah
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(S.A.W.) say that whoever has two certain traits Allah (S.W.T.) deems him to be grateful and patient, and whoever does not have them Allah (S.W.T.) does not consider him to be either grateful or patient. He is the person who looks up to those who are more religious than him and decides to follow their footsteps and looks at those who are beneath him in worldly possessions and thanks Allah for that which He (S.W.T.) has preferred him. Allah (S.W.T.) considers this person as grateful and patient. The other looks up to those who are less religious than him and have more worldly possessions and feels sorry for himself. Allah does not consider him either grateful or patient."

This hadeeth is hasan gharib.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Look at those people who are beneath you and do not look at the ones who are above you. It is better for you to be thankful for the bounties that Allah (S.W.T.) bestowed on you."

This hadeeth is sahih.

Hanthala Al-Usaidi was one of the scribes of the Prophet (S.A.W.), and once he was crying when he passed by Abu Bakr. Abu Bakr said, "What is

(54) Another hadeeth

2514- Hanthala Al-Usaidi was one of the scribes of the Prophet (S.A.W.), and once he was crying when he passed by Abu Bakr. Abu Bakr said, "What is
wrong, oh Hanthala?" Hanthala said, "Hanthala is a hypocrite, oh Abu Bakr! When we are with the Messenger of Allah (S.A.W.) and he reminds us of the Hellfire and Heaven, we think that we are looking at them. However when we get back to our wives and business we forget a lot of it." Abu Bakr said, "By Allah (S.W.T.), I am that way too. Let's go to the Messenger of Allah (S.A.W.)." They went to the Messenger of Allah (S.A.W.) and when he (S.A.W.) saw Hanthala, he (S.A.W.) asked, "What is wrong with you, oh Hanthala?"

Hanthala (R.A.A.) said, "Hanthala is a hypocrite, oh Messenger of Allah (S.A.W.)! When we are with you and you remind us of the Hellfire and Heaven it is as if they are in front of us. However when we go back home, we get busy with wives and business and forget a lot." The Messenger of Allah (S.A.W.) said, "If you were to always stay in the same state as the state you are in when you leave me, the angels would shake hands with you in your meeting places, on the roads, and in your beds. Oh Hanthatala, it is an hour and an hour (in the hour with him they deliver the rights of their Lord and in the hour of their absence they take care of themselves)."

Abu E'isa said that this hadeeth is hasan sahih.

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2515 - حدثنا سواد بن نضر، أخبرنا عبد الله بن المباركي عن شعبة، عن قطادة عن
أنسي بن النبي قال: "لا يؤمن أحدكم حتى يجعل لأجل ما يحب لشفاهه".
قال: هذا الحديث صحيح.

2515 - Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "None of you is a believer until he loves for his brother what he loves for himself."
This hadeeth is sahih.

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2516 - حدثنا أحمد بن محمد بن موسى، أخبرنا عبد الله بن المباركي، أخبرنا
ليث بن سعد وابن ليثة عن قيس بن الحجاج، قال [ح] وحدثنا عبد الله بن عبد الرحمان،
أخبرنا أبو الوليد، أخبرنا ليث بن سعد حدثني قيس بن الحجاج، المغتفي واجد، عن
خالد الصعابي عن ابن عباس قال: "كانت خلف النبي يوماً، فقال: يا علامة، إن ابني
أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجاهك، إذا سألت فسأل الله،
وإذا استمعت قامعن الله، وأعلم أن الأمة لم تجتمع على أن يسمعوك لست، لم يسمعوك
إلا يسمع، قد كنتي الله لك، وإن اجتمعوا على أن يسموحك يسمع، ولم يسمعوك إلا يسمع، قد
كنتي الله عليك، ورفعت الأفام، وجعلت الصحف".
قال: هذا الحديث حسن صحيح.

2516 - Ibn Abbas (R.A.A.) narrated that he was riding behind the Messenger of Allah (S.A.W.) one day, and he (S.A.W.) said, "Oh boy, I will teach you these words; stay true to Allah (S.W.T.) (by keeping his commands), and He (S.W.T.)
will protect you, stay true to Allah (S.W.T.), and He (S.W.T.) will stand by you. If you want to ask, ask Allah (S.W.T.), and if you seek help, then seek the Help of Allah (S.W.T.). Know that if the nation gathered together to benefit you with something, they will not be able to benefit you unless it is something that Allah (S.W.T.) has decreed for you. Also, if they gathered together to harm you with something, they will not be able to harm you unless it is something that Allah (S.W.T.) has already decreed for you. The pens have been lifted, and the records have dried."

Abu E'isa said that this hadith is hasan sahih.

2517 - Hadith

Abu Al-Hawraa' As-Saadi asked Al-Hasan Ibn Ali (R.A.A.) if he remembered a hadith that he had also heard from the Prophet (S.A.W.). He (R.A.A.) said, "I remember a hadith from the Messenger of Allah (S.A.W.). He (S.A.W.) said, 'Leave what you are not sure of (as lawful) for that of which you are sure. Being truthful gives peace of the mind, and lying generates doubt."

This hadith is part of a longer story. It is a hasan sahih hadith.
2519 - حَدِيثْنَا زَيْدٌ بْنُ أَشْمَرٍ الطَّلِيفيُّ النُّبَّأَرِيُّ، حَدِيثْنَا إِبْرَاهِيمُ بْنُ أَبِي الْجُوُرَرِي، حَدِيثْنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمُحْمَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نُوْبَيْلٍ، عَنْ مَعْلُونٍ بْنِ المُكَفِّرِ، عَنْ جَابِرٍ رَأَىٰ قَالَ: "ذَكَرَ رَجُلٌ عَنْ النَّبِّيِّ ﷺ بِعَبْيَةٍ وَاجْهَادٍ، وَذَكَرَ أَخَرٌ رَأَىٰ قَالَ النَّبِّيِّ ﷺ: لَا تَعَدِّلْ بِالرَّضْوَةٍ [وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ مِنْ وَلِدِ الْمَسْرُورِ بْنِ مَحْمُرِةَ وَهُوَ مَدْنَيٌّ يَقْتَلُ عَنْدَ أَهْلِ الْحَدِيثِ.

قَالَ أبو عَيْسَى: هَذَا حَدِيثٌ [حَسَن] غَرِيبٌ لَا تَعَفَّهُ إِلَّا مِنْ هَذَا الْجُدُوِّ.

2519- Jaber narrated that a man who spent a lot of time in prayer and worship was mentioned in front of the Prophet (S.A.W.), and then another man who was pious was mentioned. The Prophet (S.A.W.) said, "Nothing is comparable to piety."

Abu E'isa said that this hadeeth is gharib.

2520 - حَدِيثْنَا هُنَذَادٌ وَأَبُو زَرْعَةٍ وَغَيْرُ وَاحِدٍ، قَالُوا: أَخِيرُنا قَبِيصَةً عَنِ إِسْرَائِيلِينَ عَنْ هِلَالٍ بْنِ مَقَالِصِ الْسَّبْعَةَ عِنْ أُبِيّ بْيَشَرٍ عَنْ أُبِيّ وَلَائِلٍ عَنْ أُبِيّ سَعِيدُ الْخَدْرَيَّيَّيَّ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: "مِنْ أَكْثَرِ الْبَيْنَيْنِ وَعَمَلَ فِي سَلَطَةٍ وَأَمَنَ النَّاسَ يَوْقِهِ الْمُخْطَرَةَ)، فَقَالَ رَجُلٌ: يَا رَسُولَ اللّهِ، إِنَّ هَذَا الْيَوْمَ فِي النَّاسِ لَكَثِيرُ. قَالَ: "فَسَيْكُونُ فِي غُرُوبٍ بَعْدَهُمْ.

قَالَ أبو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا تَعَفَّهُ إِلَّا مِنْ هَذَا الْجُدُوِّ مِنْ حَدِيثٍ إِسْرَائِيلِ.

2520- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone eats from lawful means, acts according to the Sunnah, and other people are safe from his mischief, then he will enter Paradise." A man said, "Oh Messenger of Allah (S.A.W.), a lot of people today are that way." He (S.A.W.) said, "And so it will be for many generations after me."

Abu E'isa said that this hadeeth is gharib.

2521 - حَدِيثْنَا عَبْسٌ الدُّوَّارِيُّ، حَدِيثْنَا عَبْدُ اللَّهِ بْنُ نُزُيدٍ، حَدِيثْنَا سَعِيدُ بْنُ أَبِي أُثُوبٍ، عِنْ أُبِيّ مَرْحَمُ بْنِ الْرَّجْيِمِ بْنِ مَسْمُوحٍ، عِنْ سَهْيَلٍ بْنِ مَعْلُونٍ اْبْنِ النَّبِّيِّ ﷺ، قَالَ: "فَمِنْ أَغْطِيَ اللَّهُ وَقَبَضَ اللَّهُ أَبَيْضَ اللَّهُ وَأَنْفَضَ اللَّهُ، فَقَدْ أَسْتَكَمِلَ إِبْتِيَانَهُ.

قَالَ أبو عَيْسَى: هَذَا حَدِيثٌ [مُلَكَرٍ] حَسَنٌ.

2521- Sahl Ibn Mua'ath narrated that the Messenger of Allah (S.A.W.) said,
"The person who gives for the sake of Allah, keeps for the sake of Allah, loves for the sake of Allah, hates for the sake of Allah, and marries for the sake of Allah has perfected his faith."

Abu E'isa said that this hadeeth is unknown.

2522- Abu Said Al-Khudri (R.A.A.) narrated that the Prophet (S.A.W.) said, "The first group to enter Paradise looks like the moon on the night when it is full. The second group looks like the finest glowing planet in the sky. Every man among them has two wives, and each wife is wearing seventy garments (that are so beautiful) that the insides of her legs show through them."

Abu E'isa said that this hadeeth is hasan sahih.
The book of The Description of Paradise
As narrated by the Messenger of Allah (S.A.W.)

(1) The description of the trees of Paradise

2523- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is a tree in Heaven, and a rider can ride in its shade for a hundred years."

Abu E'isa said that this hadeeth is sahib.

2524- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "There is a tree in Paradise, and a rider can ride for a hundred years in its shade and still not pass through it."

Abu E'isa said that this hadeeth is hasan gharib.

2525- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Every one of the trees of Paradise has a golden trunk."

Abu E'isa said that this hadeeth is hasan gharib.
2- باب ما جاء في صفة الجنة ونعيضها [م: 2، ت: 2]

2526 - خدّننا أبو كريب، خدّننا محمد بن قصب بن حمزة بن ربيعة قال: "قلنا يا رسول الله ما لنا إذا كنت عندك رغث قولتنا ورغننا، وكنا من أهل الآخرة، فإذا خرجنا من عينك فافتننا أهلنا وضمننا الأولاد أنكرنا أنفسنا؟ قال رسول الله ﷺ: "أو أنكم تكونون إذا خرجتم من عيني كنت عليكم عليها خالقكم ذلك لازركم في الملاكية في يوحيكم، وله لم تذيعوا نجاء الله يخلق جديد كي يذيعوا فيعفوه لهم. قال: فقلت: يا رسول الله يم خلق الخلق؟ قال: من الماء. فلنت الجنة ما بناعوها؟ قال: لينة من فسيحة ولينة من ذهب، وملاظها المسك الأدنى وحضانها اللولؤ والياقوت ونزعتها الزهور من يدخلها ينعم لا يبأس، ويحذذ لا يموت، ولا يتنى بيئاتهم ولا يغبط شبابهم. ثم قال: نلات لردة دعونهم: الإسلام العادل، والصايغ جبن ينطر، ودعوة المظلوم يرفعها فوق العلماء، وينتع أنها أبواب السماء، وينقول الأرب تبارك وتعالى: وعذب الرك صورك وله بعد جهنم.

قال أبو عيسى: هذا الحديث ليس إسناده بذلك القويّ، وليس هو عندي لمتصلى.

وقد روي هذا الحديث بإسناد آخر [عن أبي مذله] عن أبي هريرة عن النبي ﷺ.

(2) The description of Paradise and its bliss

2526- Abu Huraira narrated that they said to the Prophet (S.A.W.), "Oh Messenger of Allah, when we are with you we feel softness in our hearts, ascetic in regards to this world and as if we are the people of the Hereafter. However, when we leave and are with the company of our families and children we forget ourselves." The Messenger of Allah (S.A.W.) said, "If you were to always stay in the same state that you are in when you leave me, the angels would come visit you in your homes. If you were a people that did not sin, Allah (S.W.T.) would bring in a new creation which would sin so that He could forgive them."

Abu Huraira (R.A.A.) then asked, "Oh Messenger of Allah (S.A.W.), from what was the creation created?" He (S.A.W.) said, "From water." They asked, "From what was Paradise created?" He (S.A.W.) said, "From bricks of gold and silver. Its tiles are made of musk and its pebbles are pearls and Safire. The soil is made from saffron. Whoever enters it will live in a bliss that will not be followed by misery. They will be living in it for eternity. They will not die nor will their clothes be ragged. Their youthfulness will not disappear."

He (S.A.W.) then said, "Three people have their supplications answered; a just leader, the fasting person supplicating at the time of iftar (breaking the fast), and the supplication of the oppressed. Allah (S.W.T.) lifts it above the clouds and opens the gates of the heavens for it. The Almighty Lord will say,
'By My Strength, I will answer you even if some time passes first.'”

Abu E’isa said that this hadeeth is not a strong hadeeth, and the chain of narration is not continuous.

(3) Describing the rooms of Paradise

2527- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "In Paradise there are rooms that you can see the inside of them from the outside and can see the outside from the inside." A Bedouin Arabian man asked, "Who do they belong to, oh Messenger of Allah?" He (S.A.W.) said, "They are for those whose words are good, those who feed the poor, those who fast regularly, and those who pray at night while the rest of the people are asleep."

Abu E’isa said that this hadeeth is gharib.

2528- Abdullah Ibn Qais narrated that the Messenger of Allah (S.A.W.) said, "In Paradise there are two gardens in which the pottery is made of silver, and two gardens in which the pottery is made of gold. Nothing is between those people and seeing their Lord except for the Garment of Dignity in front of His
Face in the Paradise of Eden."

Through the same chain of narrators, the Prophet (S.A.W.) said, "There is a tent in Paradise made of a carved out jewel that is sixty miles wide; in each of its corners there are family members (wives) who see the other members and are visited by the believer."

Abu E'isa said that this hadeeth is hasan sahih.

(4) Describing the ranks of Paradise

2529- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There are a hundred levels in Paradise, and the distance between each two levels is a hundred years."

Abu E'isa said that this hadeeth is hasan gharib.

2530- Mua’ath Ibn Jabal narrated that the Messenger of Allah (S.A.W.) said, "If someone fasts Ramadan, prays all the prayers, and performs the Hajj (Mua’ath was not sure whether he (S.A.W.) mentioned the zakat too or not), it is a right on Allah (S.W.T.) to forgive his sins whether he migrates for the sake of Allah or stays in his country where he was born." Mua’ath asked the Prophet (S.A.W.) if he could tell the hadeeth to other people, and the Messenger of Allah
(S.A.W.) replied, "Let the people work for Paradise which consists of a hundred levels, and between each two levels there is the distance that is between the heaven and the Earth. Al-Firdous is the highest level in Paradise that begins in the middle of Paradise. On top of that is the Throne of the Merciful (S.W.T.) from which all the rivers of Paradise spring. When you ask Allah (S.W.T.), ask Him for Al-Firdous."

Abu E’isa said that this narration is stronger than another one reported by Hamam.

2531 - حَدَّثَنَا عَبْدُ اللهٍ بْنُ عَبْدِ الرَّحْمَنِ، أَنَابْنَا يَزِيدُ بْنُ هَارُوْنَ أَخَبَرَنَا هَمَامُ [عَن] زَيْدٍ بْنِ أَسْلَمِ، عَن عِضَائِلٍ بْنِ يَسَارٍ، عَن عَمَيْدَةٍ بْنِ الصَّبْعَبِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿فِي الْجَنَّةِ مَيَّةٌ دَرَّةٌ مَّا بَيْنَ كُلَّ دِرَارٍ كَمَا بَيْنَ السَّمَاءَ وَالأَرْضِ، وَالشَّرْفُ وَأَغْلَاسُهَا دَرَارٌ، وَبِمَثَلِهَا تَفْجِرُ أَنْهَارُ الْجَنَّةِ الأَرْبَعَةُ، وَمَنْ فُوَّحَهُ يُكُونُ العَرْضُ، فَأَيَّادُ سَأَلَّهُ اللَّهُ فَآمَنَ اللَّهُ ﰐ ﻋَلَّهُ الفَرْؤَبُ. ﴿

حَدَّثَنَا أَبُو عُيَسَى، حَدَّثَنَا يَزِيدُ بْنُ هَارُوْنَ، هَمَامُ، عَنْ زَيْدٍ بْنِ أَسْلَمِ، ﰐ

2531- Ubada Ibn As-Samet narrated that the Messenger of Allah (S.A.W.) said, "In Paradise there are a hundred levels, and between each two levels there is the distance that is between the heaven and the Earth. Al-Firdous is the highest level and from it the four rivers of Paradise spring. On top of that is the Throne. When you supplicate Allah (S.W.T.), ask Him for Al-Firdous."

2532- ﴿فِي الْجَنَّةِ مَيَّةٌ دَرَّةٌ مَّا بَيْنَ كُلَّ دِرَارٍ كَمَا بَيْنَ السَّمَاءَ وَالأَرْضِ، وَالشَّرْفُ وَأَغْلَاسُهَا دَرَارٌ، وَبِمَثَلِهَا تَفْجِرُ أَنْهَارُ الْجَنَّةِ الأَرْبَعَةُ، وَمَنْ فُوَّحَهُ يُكُونُ العَرْضُ، فَأَيَّادُ سَأَلَّهُ اللَّهُ فَآمَنَ اللَّهُ ﰐ ﻋَلَّهُ الفَرْؤَبُ. ﴿

2532- Abu Said (R.A.A.) narrated that the Prophet (S.A.W.) said, "There are a hundred levels in Paradise. If all the people were gathered in one of them, it would be big enough for all of them."

Abu E’isa said that this hadeeth is gharib.

2533- ﴿فِي الْجَنَّةِ مَيَّةٌ دَرَّةٌ مَّا بَيْنَ كُلَّ دِرَارٍ كَمَا بَيْنَ السَّمَاءَ وَالأَرْضِ، وَالشَّرْفُ وَأَغْلَاسُهَا دَرَارٌ، وَبِمَثَلِهَا تَفْجِرُ أَنْهَارُ الْجَنَّةِ الأَرْبَعَةُ، وَمَنْ فُوَّحَهُ يُكُونُ العَرْضُ، فَأَيَّادُ سَأَلَّهُ اللَّهُ فَآمَنَ اللَّهُ ﰐ ﻋَلَّهُ الفَرْؤَبُ. ﴿
(5) The Description of the Women of Paradise

2533- Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "Every woman of the women that dwell in Paradise has legs that are so white that they can be seen through seventy garments. About that Allah (S.W.T.) says, 'In beauty they are like rubies and coral.' As for the ruby, it is a kind of stone that if you put a thread through it you will be able to see it on the inside.'

Abu E'isa said that there are two different narrations of the same hadeeth.

2534- Al-Hannad narrated the same hadeeth through another chain from Abdullah Ibn Mas'oud which is considered by Abu E'isa as stronger narration than the above one.

2535- Abu Said (R.A.A.) narrated that the Prophet (S.A.W.) said, "The first group of people to enter Paradise on the Day of Resurrection have faces that are as bright as the moonlight during a full moon. The second group looks like the most beautiful, shining planet in the sky. Every man has two wives and on each wife there are seventy garments through which her legs can be seen."

Abu E'isa said that this hadeeth is hasan.
The description of intercourse for the dwellers of Paradise

2536 - Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "The believer is given great strength for intercourse." He (S.A.W.) was asked, "Oh Messenger of Allah, can the believer stand it?" He (S.A.W.) said, "He is given the strength of a hundred men."

Abu E'isa said that this hadeeth is sahih gharib.

(6) The description of intercourse for the dwellers of Paradise

2536 - Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "The believer is given great strength for intercourse." He (S.A.W.) was asked, "Oh Messenger of Allah, can the believer stand it?" He (S.A.W.) said, "He is given the strength of a hundred men."

Abu E'isa said that this hadeeth is sahih gharib.

(7) The description of the dwellers of Paradise

2537 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The first group to enter Paradise looks like the moon when it is full. They do not spit, blow their noses, or defecate. Their pottery is gold, their combs are made of gold and silver, their burners are made of good smelling wood, and their sweat is musk. Each of them has two wives that are so beautiful that their flesh is so transparent that the insides of their legs can be seen through it. The two of them do not argue nor do their hearts carry any bad feelings for the other. Their hearts are as if they were one person, and they all praise Allah (S.W.T.) day and night."
Abu E'isa said that this hadeeth is sahih.

2538 - حدَّثنا سُوْبَيْدُ بنُ رَضَى، أَخْبَرَنَا عَبْدُ اللَّهِ بنُ المُطَّارِكَ، أَخْبَرَنَا ابنُ لَيْهِيَةَ، عنْ يَزْيَةَ بنُ أبي حَبِيبٍ، عنْ ذَاهِبَةَ بنُ عَاذِرٍ بنُ سُعَدٍ بنُ أبي وَقَاصِيٍّ، عنْ أَبِيْهِ عَنْ جَدٍّ عَنْ النَّبِيِّ ﷺ قَالَ: "لَوْ أَنَّنَا لَهُمْ طَفِقْتَ مَا فِي الْجَهَّزِ يَتَبَكَّرَنَّهَا لَتَرْكُبُ الْجَهَّزِ يَتَبَكَّرَنَّهَا لَهَا بَيْنِ حَوَافِقِ السَّمَوَاتِ والأَرْضِ، وَلَوْ أَنَّ رَجُلٌ مِّنْ أَهْلِ الْجَهَّزِ يَتَبَكَّرَنَّهَا فَذَا أَساوَرَهُ لَتَمْسِئُ الشَّمْسُ ضَوءَ الشَّمْسِ كَمَا تَظْمَنُ الشَّمْسُ ضَوءَ النَّجُومِ".

قول أبو عيسى: هذا حديث غريب لا تغري به هذا الإسناد إلا من حديث ابن لهيئة.

وَقَدْ رَأَى يَحْيِى بْنُ أَبِي بْيَضَاءْ هَذَا الْحَدِيثُ مِنْ يَزِيَةَ بْنِ أَبِي حَبِيبٍ، وَقَالَ عَنْ عُمَرِ بنُ سَعِيدِ بنِ أَبِي وَقَاصِيٍّ مِنْ النَّبِيِّ ﷺ.

2538- Saad Ibn Abu Waqas narrated that the Prophet (S.A.W.) said, "If anything less than a nail from Paradise if shown (to this world) it will lighten up what is between the heavens and the earth. Also, if a man from the dwellers of Paradise revealed himself (to this world), and then his bracelet was shown it would cover up the light of the sun just as sunlight covers up the light of the stars."

Abu E'isa said that this hadeeth is gharib.

2539 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ سُعَدٍ الرَّقَابِيُّ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَيْثَامٍ، عنْ أَبِيْهِ عَنْ عَلِيِّ بْنَ عَمَّارِ الأَحْوَلِ، عنْ شَهْرِ بْنُ حُزَيْفَةِ ﷺ، قَالَ: رَسُولُ اللَّهِ ﷺ قَالَ: "أَهْلُ الْجَهَّزِ يَتَبَكَّرُونَ مَرَّةٌ كَحَلَّى لَا يَنْفِقُ شَابِهِمْ، وَلَا يَبْلُغُ شَابِهِمْ".

قال أبو عيسى: هذا حديث حسن غريب.

(8) The description of the clothes of the dwellers of Paradise

2539- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The dwellers of Paradise are beautiful, very large, and line their eyes with kuhl. They are young and never get old, and their clothes never wear out."

Abu E'isa said that this hadeeth is hasan gharib.
2540- Abu Said narrated that the Prophet (S.A.W.) explained to them the verse, "...And on couches or thrones, raised high." He (S.A.W.) said, "They are raised for you the distance between the heavens and the earth; it would take five hundred years to walk that distance."

Abu E'isa said that this hadeeth is gharib.

2541- Asmaa' Bint Abu Bakr narrated that when the Sidrat-ul-Muntaha (the lote tree which is the utmost boundary of the seventh heaven and beyond which none can pass) was mentioned, she heard the Messenger of Allah (S.A.W.) say, "The rider will ride in the shade of one of its straight branches for one hundred years,"- or (perhaps it was) one hundred riders sit in its shade (one of the narrators doubted which). "It has mattresses of gold, and it fruits are enormous."

Abu E'isa said that this hadeeth is hasan gharib.

2542- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was asked about the kawthar. He (S.A.W.) said, "It is a river given to me by Allah,"- he meant in Paradise. "It is whiter than milk and sweeter than honey. In it there are birds with necks as long as the camel's neck." Omar
(R.A.A.) said, "This sound so luxurious." The Messenger of Allah (S.A.W.) said, "Eating them is even better."

Abu E'isa said that this hadeeth is hasan gharib.

(11) The description of the horses of Paradise

2543- Buraida narrated that a man asked the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.), are there horses in Paradise?" He (S.A.W.) said, "If Allah (S.W.T.) places you in Paradise, then every time you wish to be carried on horseback there is one made of red rubies that will fly you anywhere you wish." Another man asked, "Oh Messenger of Allah (S.A.W.), are there camels in Paradise?" He (S.A.W.) did not repeat what he had said to the first man, but he (S.A.W.) said, "If Allah (S.W.T.) decrees that you enter Paradise, you will have there whatever you wish for and whatever pleases your eyes."

This narration is stronger than the one reported by Al-Mas'oudi.

2544- Abu Ayoub narrated that a Bedouin man came to the Prophet
(S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I love horses. Are there horses in Paradise?" The Messenger of Allah (S.A.W.) said, "If you are decreed to enter Paradise, you will be brought a mare made of rubies that has two wings, and you will be carried on it and flown anywhere you like."

Abu E'isa said that this hadeeth is not that strong.

(12) The age of the inhabitants of Paradise

Mua'ath Ibn Jabal narrated that the Prophet (S.A.W.) said, "The inhabitants of Paradise will enter it as they were created, large in size, and with eyeliner on their eyes. They will be thirty or thirty-three years in age."

Abu E'isa said that this hadeeth is hasan gharib.

(13) The rows of the inhabitants of Paradise

Buraida narrated that the Messenger of Allah (S.A.W.) said, "The inhabitants of Paradise consist of one hundred and twenty rows; eighty rows are from this nation and forty rows are from the other nations."

Abu E'isa said that this hadeeth is hasan.
Abdullah Ibn Mas'oud narrated that about forty companions were with the Prophet (S.A.W.) and he asked them, "Would you be pleased if you were one quarter of the dwellers of Paradise?" They said yes. He said, "Would you be pleased if you were one third of the dwellers of Paradise?" They said yes. He (S.A.W.) said, "Would you be pleased if you were one half of the dwellers of Paradise?" No one but a Muslim person will enter Paradise. When it comes to shirk (associating others with Allah), you are like the white hair on the black ox or the black hair on the red ox."

Abu E'isa said that this hadeeth is hasan sahih.

2548- Abdullah Ibn Mas'oud narrated that about forty companions were with the Prophet (S.A.W.) and he asked them, "Would you be pleased if you were one quarter of the dwellers of Paradise?" They said yes. He said, "Would you be pleased if you were one third of the dwellers of Paradise?" They said yes. He (S.A.W.) said, "Would you be pleased if you were one half of the dwellers of Paradise?" No one but a Muslim person will enter Paradise. When it comes to shirk (associating others with Allah), you are like the white hair on the black ox or the black hair on the red ox."

Abu E'isa said that this hadeeth is hasan sahih.

14 - باب ما جاء في سفر أبواب الجنة: [م: 14، ت: 14]

2548 - حدثنا الفضل بن الصباح البغدادي، حدثنا معن بن عيسى القرؤش عن خاليد ابن أبي بكر، عن سالم بن عبيد الله، عن أبيه قال: قال رسول الله: "باب أبي أبي الذي يدخلون باب الجنة عرضة وسيبارة الزاوي المجرود ثلاثاً، ثم إنهم ليضجعون عليه حتى تكاد

ماناكهم ترون".

قال أبو عيسى: هذا حديث غريب.

قال: سألت محدثاً عن هذا الحديث فلم يعرفه، وقال: لخاليد بن أبي بكر

من أكبر عن سالم بن عبد الله.

(14) The gates of Paradise

2548- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The gate through which my nation enters Paradise is as wide as the distance traveled by a professional rider after riding for three days. They will be shoving against it until their shoulders are injured."

Abu E'isa said that his hadeeth is gharib. He asked Muhammad about this hadeeth, and he said that he did not know it. Muhammad said, "Khalid Ibn Abu Bakr (one of the narrators) said unknown hadeeth from Salem Ibn Abdullah."
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2549- Said Ibn Al-Mussaib narrated that he once met Abu Huraira (R.A.A.) and that he said to him, "I beseech Allah (S.W.T.) to unite me with you in the market of Paradise." He asked, "Does it have a market?" Abu Huraira said, "Yes, I was told by the Messenger of Allah (S.A.W.) that the inhabitants of
Paradise will enter it according to their deeds. They will be called on a day that is as long as a Friday of an earthly day to visit their Lord. He (S.W.T.) will show them His Throne and reveal Himself to them in a garden from the gardens of Paradise. Pulpits of light will be placed for them along with pulpits of pearls, rubies, zabarjad (a type of precious stone), gold, and silver. The lowest in rank - and there are no low ranks - are among them on a heap of musk and camphor. They do not feel that the ones sitting on chairs are better seated than them.

Abu Huraira said that he asked the Messenger of Allah (S.A.W.) if they will see their Lord. He (S.A.W.) said, "Yes. Do you doubt that you can see the sun or the moon on the night of the full moon?" Abu Huraira (R.A.A.) said no. He (S.A.W.) said, "Similarly you will not doubt seeing your Lord. Every one will be addressed by Allah (S.W.T.) on a one to one basis until He (S.W.T.) says to a man among them, 'Oh so and so, do you remember the day when you said such and such?' He (S.W.T.) will remind him of his mistakes during his earthly life. That man will ask, 'Oh Lord, do You not forgive me?' He (S.W.T.) will say, 'Yes, it is the abundance of My Mercy that got you to this rank.'"

Abu Huraira continued, "As they are speaking, a cloud will cover them, and it will rain a perfume that they have never smelled before. Our Lord, may He be Exalted, says, 'Rise and accept the dignity that I have provided for you and take whatever you please.' People will go out to a market that is filled with angels. In the market, there are things that have never been seen by human eyes or heard of by human ears or even thought about. Anything that people like will be carried to them with no need to buy or sell. In that market, the inhabitants of Paradise will meet with each other. He (S.A.W.) also said, 'The man of the higher rank will meet those who are beneath him - and none of them is a lower person. He will be greatly impressed by the kind of the clothes that are on the one with a higher rank. However, the conversation will not end until he imagines that he has even better clothes than him. That is because no one will be upset in Heaven. Later, they will go to their homes and their wives will welcome them and say that they have returned more beautiful than when they left. The husband will say that he has sat with his Lord, the All Mighty, and that is why he returned as he did.'"

Abu E'isa said that this hadeeth is gharib.
2550- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is a market in Paradise where there is no buying or selling, only images (or statues) dressed with different ornaments. The person only has to enter whichever one he chooses and it becomes real."

Abu E'isa said that this hadeeth is gharib.

2551- Jarir Ibn Abdullah Al-Bajali reported that they were sitting at the Prophet's (S.A.W.) home, and he (S.A.W.) looked at the full moon and said, "Certainly, you will be presented before your Lord and you will see Him just like you see this moon and you will have no trouble seeing Him (S.W.T.) Thus if you can avoid missing the prayers before the sunrise (Fajr) and the prayers before the sunset (Thuhr or Asr), then you must do so." He (S.A.W.) then recited, "And glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers)."

Abu E'isa said that this hadeeth is hasan sahib.

2552- Suhaib narrated that the Prophet interpreted the verse; "For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah (S.W.T.)." He said, "When the
dwellers of Paradise enter Paradise a caller tells them that they have an appointment with their Lord. So they say, 'Did He (S.W.T.) not whiten our faces and save us from the Hellfire and place us in Paradise?' The caller says yes. Then the veil will be lifted (they will see Allah, the Almighty)." He (S.A.W.) added, "By Allah, He (S.W.T.) has not given them anything that is loved more by them than looking at Him."

Abu E'isa said that this hadeeth is narrated by Hammad Ibn Salama who narrated it as it was heard from the Prophet (S.A.W.).

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2553 - Hadeeth narrated by Ibn Omar

Ibn Omar narrated that the Messenger of Allah (S.A.W.) said, "The dweller of Paradise that is ranked the lowest will look at his gardens, his wives, his blessings, his servants, and his beds, and they fill the distance of a thousand years' walk. The highest ranked of them and the closest to Allah (S.W.T.) is the one who sees His Face in the morning and in the evening."

Then the Messenger of Allah (S.A.W.) recited this verse; "Some faces that Day shall be Nadirah (shining and radiant); looking at their Lord (Allah)..."

Abu E'isa said that this hadeeth was narrated by different chain of narrators.

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2554 - Hadeeth narrated by Abu Salih

Abu Salih narrated that on the day of battle, the Prophet (S.A.W.) said, "Tell the people of the Book and the Jews to say that they are satisfied."

Abu Salih said: This is a hadeeth that is recorded by the two Imams. And this is the only way to accept it.
2554- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Do you have any trouble seeing the moon on a full moon night, or seeing the sun?" They said no. He (S.A.W.) said, "You will see your Lord just like you see the moon on a full moon night, and you will have no trouble seeing Him."

Abu E'isa said that this hadeeth is hasan gharib.

2555- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that Allah (S.W.T.) says to the dwellers of Paradise, "Oh dwellers of Paradise!" They will respond, "At Your service and pleasure." He (S.W.T.) will ask them, "Are you pleased?" They will say, "Why would not we be pleased? You have given us what You have not given the rest of Your creation." He (S.W.T.) will say, "I will give what is better than that." They say, "What is better than that?" He (S.W.T.) will say, "I will give you My eternal pleasure, and I will never be displeased with you."

Abu E'isa said that this hadeeth is hasan sahih.
The dwellers of Paradise seeing each other through rooms

2556- Aby Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "According to their level the inhabitants of Paradise can be seen in their rooms just like you can see the eastern or western planet setting and rising in the horizon." They said, "Oh Messenger of Allah, are those the prophets?" He (S.A.W.) said, "Yes, by the One Who owns my soul, and they also include the people who have believed in Allah, His Messenger and all the other messengers."

Abu E’isa said that this hadeeth is Hasan Sahih.
The immortality of the dwellers of Paradise and the dwellers of the Hellfire

2557- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that Allah (S.W.T.) will gather all the people on the Day of Resurrection in one place. Then Allah will appear to them and say, "Let every person follow whoever he used to worship." The cross will be impersonated for those who worshipped the cross, pictures will be impersonated for those who use to make portraits, and fire will be impersonated for those who worshipped the fire. They all will follow what they used to worship. The Muslims will then be left, and Allah will present Himself to them and ask them, "Why do you not follow the other people?" They will say (since they do not recognize him), "We ask refuge with Allah from (You). Allah (S.W.T.) is our Lord. We will stay in our place until we see our Lord." He (S.W.T.) commands them and keeps them steadfast. He (S.W.T.) will then leave. He (S.W.T.) will come back and say, "Why do not you follow the other people?" They will say, "We ask refuge with Allah from (You). Allah (S.W.T.) is our Lord. We will stay in our place until we see our Lord." He (S.W.T.) commands them and keeps them steadfast.

The companions asked, "Will we see Him, oh Messenger of Allah?" He (S.A.W.) said, "Do you have any trouble seeing the moon on a full moon night?" They said, "No, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "And you will not have any trouble seeing Him (S.W.T.) at that hour. He (S.W.T.) will then disappear to later appear and reveal Himself. He (S.W.T.) will say, 'I am your Lord. Follow Me.' The Muslims will follow Him and the sirat (road leading to Paradise) will be established. They will pass over it as fast as good horses or riders. They (the prophets) still say, 'Allah! Save us! Save us!'"

"The people of the Hellfire will be left behind, and a group will be thrown in the Hellfire. The Hellfire will be asked if it is full, and it will ask, 'Are there any more?' Then another group will be thrown in, and it will be asked if it is full. The Hellfire will respond by asking, 'Are there any more?' When they are all in it, the Merciful will put His Foot on it and seal its corners together. He (S.W.T.) will then say, 'Do you have enough?' It will say, 'Enough! Enough!'"

"Once the people of Paradise are in Paradise, and the dwellers of the Hellfire are in Hellfire, death is personified and brought to be placed on the barrier between the dwellers of Paradise and those of the Hellfire. The people of Paradise will be called, and they will look about frantically. The people of the Hellfire will called upon too, and they will look up happily thinking that they will receive intercession. Then it is said to both the people of Paradise and the
people of the Hellfire, 'Do you know who this is?’ They will say, '...we know who he is, he is death that had power over us.' Death will then be put down and slaughtered on the barrier that is between Paradise and the Hellfire. It is then said, 'Oh people of Paradise, this is now immortality, and there is no death. Oh people of the Hellfire, this is immortality and there is no death.'

Abu E’isa said that this hadeeth is hasan sahih.

The scholars agree that these hadeeth were transmitted as they were. Scholars also say that we believe in these hadeeth without discussing the “how” of the events.

Abu Said narrated that the Messenger of Allah (S.A.W.) said, "On the Day of Resurrection, death will be brought in the image of a big sheep and placed between Paradise and the Hellfire. Death will be slaughtered before their eyes. If anyone is to die of happiness, the dwellers of Paradise will die of happiness, and if anyone is to die of misery, the dwellers of the Hellfire will die of misery."

Abu E’isa said that this hadeeth is hasan sahih.
(21) Paradise is surrounded with difficulties, and the Hellfire is surrounded with desires

2559- Anas narrated that the Messenger of Allah (S.A.W.) said, "Paradise is surrounded with difficulties, and the Hellfire is surrounded with desires."

Abu E'isa said that this hadith is hasan gharib sahih.

2560 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that when Allah (S.W.T.) created Paradise and the Hellfire, He (S.W.T.) sent Jibril to Paradise and said to him, "Look at it and see what I have prepared for its residents." Jibril went and looked at it and at what Allah (S.W.T.) had prepared. Jibril came back to Him and said, "By Your Might. No one will hear about it and not want to enter it." Then Allah (S.W.T.) ordered it to be surrounded by difficulties. He (S.W.T.) then said to Jibril, "Go back to it and see what I have prepared for its residents." Jibril went back to it and saw that it was surrounded by so many difficulties that he went back to Him and said, "By Your Might, I am afraid that no one will be able to enter it."

He (S.W.T.) then said to Jibril, "Go to the Hellfire, look at it, and see what I have prepared for its residents." Jibril saw how it was crumbling in on itself. He went back to Him and said, "By Your Might! No one will ever hear of it and want to enter it." Allah (S.W.T.) then ordered it to be surrounded by desires. He (S.W.T.) then said to Jibril, "Go back to it." Jibril went back to it and said, "I fear that no one will be able to escape it, and all will enter it."

Abu E'isa said that this hadith is hasan sahih.
The dispute between Paradise and the Hellfire

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that Paradise and the Hellfire had a dispute. Paradise said, "The weak and the poor are the ones who enter me," and the Hellfire said, "The tyrants and the arrogant enter me." Allah (S.W.T.) said to the Hellfire, "You are My punishment. I take revenge on whomever I please with you." He (S.W.T.) said to Paradise, "You are My Mercy, and I bless whomever I please with you."

Abu E'isa said that this hadeeth is hasan sahib.

The bounties of the lowest ranked inhabitants of Paradise

Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "The lowest ranked among the dwellers of Paradise has eighty thousand servants and seventy two heavenly maidens and will have a dome made of pearls, precious stones, and rubies. The (width) of the dome is the distance between Al-Jabia to Sanaa'."

With the same chain of narrators, the Prophet (S.A.W.) said, "Whoever dies, whether they were young or old, and he is from the dwellers of Paradise will be thirty years of age there and will never get any older. So it is for the inhabitants of the Hellfire."

Also, with the same chain of narrators, the Prophet (S.A.W.) said, "They will be wearing crowns, and the smallest pearl on it would light up what is between the east and the west."

Abu E'isa said that this hadeeth is gharib.
2563 - حَدَّثَنَا أَبُو بْكَرُ مَحْمُودٌ بْنُ بْنَاثٍ، حَدَّثَنَا مُعَاذٌ بْنُ هِشَامٍ، حَدَّثَنَا أَبُو بْكَرُ عَنْ عَمِّهِ، الْأَحْوَلٍ، عَنْ أَبِي الصَّدْيَبِي النَّاجِيٍّ، عَنِ ابْنِي سُيَّدِ الْخَلْدِي — قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ الرَّجُلَ الْمَأْمُوْسِ يَوْمَ الْيَوْمِ الْأَخَرَ "كَيْفَ يَتَّبِعُهُ الْأُمُّ الْبَنْيَانِ". قَالَ: أَبُو عَيْسِيَ: هَذَا حَدِيثٌ حِسْنٌ عَرِيبٌ. وَقَدْ أَخْلَفَ أَهْلُ الْأَلْبَامِ فِي هَذَا، فَقَالَ: بَعْضُهُمْ فِي الْجَنَّةِ جَمَاعًا وَلَا يُكَوَّنُ وَلَدًا، وَهَكَذَا يُرْوَى عَنْ طَائِفٍ وَمُجَاهِرٍ، وَإِبْرَاهِيمٍ الْمُهْدِيٍّ. وَقَالَ مُحَمَّدٌ: قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمٍ فِي حَدِيثِ الْبَنْيَانِ: "إِنَّ الرَّجُلَ الْمَأْمُوْسِ يَوْمَ الْيَوْمِ الْأَخَرَ "ٍكَيْفَ يَتَّبِعُهُ الْأُمُّ الْبَنْيَانِ". قَالَ: أَبُو عَيْسِيَ: هَذَا حَدِيثٌ حِسْنٌ عَرِيبٌ. وَقَدْ رَوَىَ عَنْ أَبِي رَزِينَ الْعُقَبِيِّ عِنِّ النَّبِيِّ ﷺ أَنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُ لَهُمْ فِيهَا وَلَدًا. وَأَبُو الصَّدْيَبِي النَّاجِيٍّ أَسْمَهَا بَكَرٌ فِي عَمِّهِ وَقَلَّ بَكَرٌ فِي قِسِّيَّةٍ أَيْضاً.

2564- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If a believer in Paradise wishes to have a child, the pregnancy, the delivery, and the child at the age he wished for will be given to him instantly."

Abu E'isa said that this hadeeth is hasan gharib.

The scholars differed on this hadeeth. Some said that there is intercourse in Heaven, but there are no children.

24 - The talk of heavenly maidens

2564- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is a compound for the heavenly maidens in Paradise where they beautify their voices in a manner that has never previously been heard among the creations. They say, 'We are immortals, and we do not deteriorate. We are the soft ones, and we never get rough. We are the pleased ones, and we never get upset. Blessed is he who belongs to us, and we belong to him.'"

Abu E'isa said that this hadeeth is gharib.
The Book of The Description of Paradise

2565- Yehya Ibn Abu Kathir interpreted this verse; "Then as for those who believed (in the Oneness of Allah - Islamic Monotheism) and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise)." The word "honored" means here that they are honored by hearing the beautiful voices mentioned in the previous hadeeth.

25 - باب ما جاء في صفة أنهار الجنة [م: 27، ت: 27]

2571- حديثاً مُحمَد بن بُشَار، حدَّثنا يزيد بن هارون، أخبرنا الجوبيري، عن حكيم بن معاوية، عن أبيه، عن النبي ﷺ قال: «إنه في الجنة بحر الكايين، وبحر العسل، وبحر اللين، وبحر الحمير، ثم تشقق الأنهار بعده». وقال أبو بكر: هذا حديث حسن صحيح. وحكيم بن معاوية هو واثد بُنَ بَن الحكيم، والجوبيري يُكنى أبو مُسعود واسمه سعيد بن أياس.

(25) The description of the rivers of Paradise

2571- Hakeem Ibn Mua'wiya reported that his father narrated that the Prophet (S.A.W.) said, "Paradise has a sea of water, a sea of honey, a sea of milk, and a sea of wine. The rivers flow out from them."

Abu E'isa said that this hadeeth is hasan sahih.

2572- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said that if someone asks Allah (S.W.T.) for Paradise three times, Paradise will say, "Oh Allah, let him enter Paradise." If someone seeks refuge from the Hellfire three times, the Hellfire will say, "Oh Allah (S.W.T.), save him from the Hellfire."

Abu E'isa said that there is more than one chain of narrators of this hadeeth.
2666 - Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Three (people) will be on heaps of musk," and he (S.A.W.) might have said it was on the Day of Resurrection. "They will be envied by the first generations and the last ones. They are a man who calls for the five prayers every day and night; a man leading a group of people in prayers, and they are pleased with him; and a slave who performs his duties towards Allah and towards his masters."

Abu E'isa said that this hadeeth is hasan gharib.

2567 - Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Three people are loved by Allah (S.W.T.): a man who wakes up at night and recites the Book of Allah (S.W.T.); a man who gives a charity with his right hand in secret and hides it from his left hand; and a man who was in a battle, and when his comrades ran away, he stayed to face the enemy."

Abu E'isa said that this hadeeth is gharib.
Abu Tharr narrated that the Prophet (S.A.W.) said, "Three people are loved by Allah (S.W.T.), and three are hated by Allah (S.W.T.). First, there was a man that went to a group of people and asked for their help in Allah's name, and he did not ask them because of kinship (but for Allah's sake). They refused to give him, so he left. However, one of them (the one Allah loves) followed him and gave him what he asked for. No one knew about this charity but Allah (S.W.T.) and the receiving person. Second, a group of people traveled until the night, and they loved to sleep and rest more than anything else. They camped and put their heads down to sleep. However, one of them (the one Allah loves) got up to supplicate to Allah and recite His verses. Third, Allah loves the man who is fighting with a battalion, and his comrades flee. However, he (the one Allah loves) faces the enemy until he is killed or victorious. The three who are hated by Allah (S.W.T.) are the older adulterer, the arrogant poor, and the wealthy transgressor."

Abu E'isa said that this hadeeth is sahib.

2568- Abu Tharr narrated that the Prophet (S.A.W.) said, "Three people are loved by Allah (S.W.T.), and three are hated by Allah (S.W.T.). First, there was a man that went to a group of people and asked for their help in Allah’s name, and he did not ask them because of kinship (but for Allah’s sake). They refused to give him, so he left. However, one of them (the one Allah loves) followed him and gave him what he asked for. No one knew about this charity but Allah (S.W.T.) and the receiving person. Second, a group of people traveled until the night, and they loved to sleep and rest more than anything else. They camped and put their heads down to sleep. However, one of them (the one Allah loves) got up to supplicate to Allah and recite His verses. Third, Allah loves the man who is fighting with a battalion, and his comrades flee. However, he (the one Allah loves) faces the enemy until he is killed or victorious. The three who are hated by Allah (S.W.T.) are the older adulterer, the arrogant poor, and the wealthy transgressor."

Abu E'isa said that this hadeeth is sahib.

2569- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is close to the time when the Euphrates River will thin out and uncover
a treasure of gold. Whoever witnesses that should not take anything from it."

Abu E’isa said that this hadeeth is hasan sahib.

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2570 حَدَّثَنَا أَبُو سَعِيدُ الْأَشْجٌ، حَدَّثَنَا عُقْبَةُ بْنَ حَاتِيْلٍ، حَدَّثَنَا عُبَيْدُ الله بْنُ عُمَرَ عن أَبِي الْزُّنَادِ عَن الأَعْرَجَ عَن أَبِي هَرْثِيَةَ عَن النَّبِيِّ ﷺ مُّلِلَهُ إِلَّا أَنَّهُ قَالَ ›يَخْسَرُ عَنْ جَبْلٍ مِنْ ذَهَبٍ‹. قال أبو عيسى: هذا حديث حسن صحيح.

2570- There is another narration of the same hadeeth by Abu Huraira, but he (S.A.W.) said, "...uncover a mountain of gold."

Abu E’isa said that this hadeeth is hasan saih.
The Description of the Hellfire

As narrated by the Messenger of Allah (S.A.W.)

(1) The description of the Hellfire

2573- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "The Hellfire will be brought forward on that Day, and it will be dragged by seventy thousands ropes. Each rope is pulled by seventy thousand angels."

2574- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that a neck will come out of the Hellfire on the Day of Resurrection that has two eyes to see with and two ears to hear with and a tongue that speaks. It will say, "I have power over three; every stubborn tyrant, everyone who associated another god with Allah (S.W.T.), and the ones who make portraits (statues)."
Abu E'isa said that this hadeeth is hasan gharib sahih.

2575 - Al-Hasan reported that Utba Ibn Ghazwan narrated that the Prophet (S.A.W.) said, "A big rock will be thrown into the pit of the Hellfire, and it will fall for seventy years and not reach the bottom." Omar (R.A.A.) used to say, "Always remind yourselves of the Hellfire. Remember that its heat is tremendous, its bottom is unfathomable, and its chains are made of iron."

Abu E'isa said that Al-Hasan could not have heard it from Utba because Al-Hasan came to Busra during the time of Omar, and Al-Hasan was born two years before the end of Omar's Caliphate.

2576 - Abu Said narrated that the Messenger of Allah (S.A.W.) said, "As-Sa’oud is a mountain in the Hellfire that the disbeliever will have to climb for seventy years, only to be thrown off of it for another seventy. This will happen forever."

Abu E’isa said that this hadeeth is gharib.
(3) The thickness (of the skin) of the disbeliever in the Hellfire

2577- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The skin of the disbeliever is as thick as forty-two arms lengths, his molar is as big as the mountain of Uhud, and his seat in the Hellfire is as wide as the distance between Mecca and Medina."

This hadeeth is hasan sahib gharib.

2578- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The incisor of the disbeliever on the Day of Resurrection is like the mountain of Uhud, his seat in the Hellfire measures the distance of riding for three nights; the distance between Al-Rubtha and Medina."

Abu E'isa said that this hadeeth is hasan gharib.

2579- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The molar of the disbeliever is the size of the mountain of Uhud."

Abu E'isa said that this hadeeth is hasan.

2580- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The disbeliever's tongue will be pulled until it is one or two leagues long, and the people will step on it."
Abu E'isa said that this hadeeth is gharib.

(4) The description of the drink of the Hellfire

2581- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) explained this verse: its like cloudy oil, and when is placed next to his face, it will make his scall fall of.

Abu E'isa said that this hadeeth is only know through Rashdeen Ibn Saad who has been criticized by some scholars in that this memory was not exact.

2582- Abu Said narrated that the Prophet (S.A.W.) said, "Lava will be poured on their heads, and it will run down until it reaches his abdomen. His insides will melt until everything comes out of his feet. Then he is returned back to the way he was."

Abu E'isa said that this hadeeth is hasan sahib gharib.
Abu Umama narrated that the Prophet (S.A.W.) commented about this verse; "In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat..." He (S.A.W.) said, "It is put close to his mouth, and he will hate it. As it comes closer, his face will be barbequed, and the scalp on his head will fall off. When he drinks it, it will rip apart his intestines until it comes out of his behind. Allah, the Almighty, says, "(Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?" He (S.W.T.) also says, "And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink..."

E’isa said that this hadeeth is gharib.

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Abu Said Al-Khudri narrated that the Prophet (S.A.W.) explained this verse; "(Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?" He explained, "It is like cloudy oil, and when is placed next to his face, it will make his scalp fall off.

With the same chain of narrators the Prophet (S.A.W.) said, "The sirdaq (wall) of the Hellfire is made of four, thick walls and each wall is as thick as the distance covered by walking forty years."

Also, with the same chain of narrators, the Prophet (S.A.W.) said, "If a bucket of the ghassaq (the discharge from dirty wounds in the Hellfire) was poured on the Earth, it would make the whole Earth stink."
Abu E’isa said that this hadeeth is only known through Rashdeen Ibn Saad who has been criticized by some scholars in that his memory was not exact.

2585 - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانِ، أَخْبَرَنَا أَبُو دَاوْدٍ، أَخْبَرَنَا شَعْبَانُ عَنِ الأَعْمَشِ عِنْدَ أَبِي طَيْلَانِ، عَنْ أَبِي الْبَرْحَانِ عِنْدَ مُجَاهِدٍ عَنْ أَبِي عُبَيْدٍ عَنْ رَشْدِينَ بْنِ سَعْدٍ عَنْ هَرُمَانَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم: «أَفْتَرَى هَذَا الْآيَةَ: «أَنْ تَقُولُوا لِلَّهِ وَلَا يَقُولُ عِنِّي مَا ۚ وَأَنْ تُعْمَلُونَ» قَالَ رَسُولُ الله صلى الله عليه وسلم: «لَوْ أَنْ قَتَّلْتُمْ مِنَ الْمَوْتُوْمَ قَتَّلْتُ فِي دَارِ الْقَلْبِ لَأَقُسَدْتُ عَلَى أَهْلِ الْدُنْيَا مَعَاهُمْ». فَقَالَ بُنُيًّةُ تَقَلَّبَتْ عَنْهُ، فَكَفَّفَتُ وَهُمْ يَكُونُ طَعَامٌ». قال أبو عيسى: هذا حديث حسن صحيح.

2585 - Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) recited this verse; "Oh you who believe, fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam (as Muslims (with complete submission to Allah))." The Messenger of Allah (S.A.W.) said, "If a drop of Zaquum (a tree in the bottom of the Hellfire) was dropped on this world, it would ruin the lives of all the people. Therefore just imagine it as the food of the people of the Hellfire!"

Abu E’isa said that this hadeeth is hasan sahih.
The Description of the Hellfire

2586- Abu Ad-Dardaa' narrated that the Messenger of Allah (S.A.W.) said that the dwellers of the Hellfire will have a hunger that is equal to the torment. They will plead and will be given food made of the daree' (a poisonous, thorny plant) that is neither nurturing nor will it satisfy their hunger. Then they will beg again for food only to be given food that will choke them. They will remember that they used to relieve choking by drinking, so they will ask for a drink. Lava will be given to them in iron containers. As the containers come closer to them, the drinks will barbeque their faces, and as the drink enters their stomachs it will rip apart everything in their abdomens. The dwellers of the Hellfire tell each other to call on the keepers of the Hellfire. The keepers reply, (described in the Quran), "Did there not come to you, your Messengers with (clear) evidence (and signs)? They will say: 'Yes.' They will reply: 'Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah!).'" (Surah Ghafer, verse 50) The Prophet (S.A.W.) then said that they will say, "Call on Malek!" and they call, "Oh Malek (Keeper of Hell)! Let your Lord make an end of us." Malek will reply, "Verily, you shall abide forever."

Al-Aa’mash said that the time between when they call on Malek and when Malek responds is one thousand years. He (S.A.W.) said that they decide together to "call your Lord, there is none better than Him," so then they say to Allah, "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust, and wrong-doers)." He (S.A.W.) said that Allah (S.W.T.) will answer, "Remain you in it with ignominy! And speak you not to Me!" Then they will fall into despair and start wailing, exhaling, and crying out in misery.

Abu E’isa said that the hadeeth is known through Al-Aa’mash alone and that it is not directly heard from the Messenger of Allah (S.A.W.).
2587- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) explained this verse; "The Fire will burn their faces, and therein they will grin..." He said that the fire will burn their faces in a way that their upper lips will shrink up to the middle of their faces, and their lower lips will drop down until they reach their navels."

Abu E'isa said that this hadeeth is hasan sahih.

Another hadeeth
2588- Abdullah Ibn Amr Ibn Al-A'as narrated that the Messenger of Allah (S.A.W.) said, "If a bullet..." and he (S.A.W.) pointed at something that looked like a skull, "was sent from Heaven to earth, it will cross the distance that is walked in five hundred years, but reach earth before night. A bullet traveling at the same speed would need to travel for forty years to measure the length of one of the chains around the dwellers of the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih.

(7) Your fire is one seventieth of the fire of the Hellfire
2589- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The
The Description of the Hellfire

fire that you use is one part of seventy parts of the Hellfire." They said, "By Allah, that would have been sufficient (torment), oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "It is sixty-nine times stronger, and each part is the same as (this) fire."

Abu E'isa said that this hadeeth is hasan sahih.

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Abu Said narrated that the Prophet (S.A.W.) said, "Your fire here is one part of seventy parts of the Hellfire, and each part is equal to this fire in heat."

Abu E'isa said that this hadeeth is hasan gharib.

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(8) Another hadeeth

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The Fire was fueled for a thousand years until it became red. Then it was fueled for another thousand years until it became white, and then it was fueled for another thousand years until became black. Now, it is black and dark."

Abu E'isa said that the hadeeth that was heard indirectly from the Prophet (S.A.W.) is stronger.
The Description of the Hellfire

2592- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that the Hellfire complained to its Lord saying, "I am eating myself up." So Allah (S.W.T.) made two breaths for it, one in the winter and one in the summer. The breath of the winter is excessive and bitter cold, and the summer breath is a smokeless flame of fire."

Abu E'isa said that this hadeeth is sahih.

2593- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said that Allah (S.W.T.) will
The Description of the Hellfire

say, "Take out of the Fire everyone who has mentioned Me once or feared Me at a one point in time."

This hadeeth is hasan gharib.

(10) Another hadeeth

2595- Abdullah Ibn Mas'oud (R.A.A) narrated that the Messenger said, "I know the last one to leave the Hellfire. It is a man that comes out crawling. He says, 'Oh Lord, the people have taken all the places.' He is told, 'Go and enter Paradise.' He goes and tries to enter Paradise and finds that the people have taken all the places. He comes back and says, 'Oh Lord, the people have taken all the places.' He is asked, 'Do you remember the time that you were on Earth?' He says yes. So he is told to wish for whatever he pleases, and he starts wishing. Then it is said to him, 'You have what you have wished for and ten times the world.' So he asks, 'Do You make fun of me, and You are the King?'

Ibn Mas'oud said, "I then saw the Messenger of Allah (S.A.W.) laugh until we could see his incisors."

Abu E'isa said that this hadeeth is hasan sahih.
Abu Tharr narrated that the Messenger of Allah (S.A.W.) said, "I know the last one to leave the Hellfire and the last one to enter Paradise. It is a man who is brought out and Allah (S.W.T.) says (to His angels), 'Ask him about his minor sins and do not mention his major sins.' So they tell him, 'You have done this on this date and have done that on that date and so on.' Then he is told, '..for every sin you have committed, you will be given a reward.' The man thus says, 'Oh Lord, I have committed other sins that have not been mentioned yet!'"

Abu Tharr commented, "I saw the Messenger of Allah (S.A.W.) laugh until we could see his incisors."

Abu E'isa said that this hadeeth is hasan sahib.

Jaber narrated that the Messenger of Allah (S.A.W.) said, "A group of the monotheists will be punished in the Hellfire until they become like its lava. Later, Mercy catches up with them so that they are taken out and dropped at the gates of Paradise. The people of Paradise sprinkle them with water, and they grow (in size) just like the foam caused by rain water. Then they enter Paradise."

Abu E'isa said that this hadeeth is hasan sahib.

Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "Anyone who has in his heart an atom's weight of faith will be taken out of the Hellfire."

Abu Said added, "Whoever doubts that should read the verse, 'Surely! Allah wrongs not even of the weight of an atom.'"

Abu E'isa said that this hadeeth is hasan sahib.
2599 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that two men from the dwellers of the Hellfire were screaming extremely loud. The Lord (S.W.T.) ordered them out of the Hellfire. He (S.W.T.) asked them, 'Why were you screaming so loud?' They replied, 'We did so in order that You might have mercy on us.' He (S.W.T.) said to them, 'My Mercy to you is that you will jump right back where you were in the Hellfire.' They go back and one of them jumps in the Hellfire, and Allah (S.W.T.) makes it cool and peaceful. The other one does not jump, and the Lord (S.W.T.) asks him, 'What has kept you from jumping into the Hellfire just like your comrade did?' He says, 'Oh Lord, I beseech You not to make me go back in it after You have taken me out of it!' The Lord says to him, 'You will get that for which you have hoped.' Both of them will then enter Paradise through Allah's Mercy."

Abu E'isa said that this hadeeth is weak because two narrators in it are weak narrators.

2600 - Imran Ibn Husein narrated that the Prophet (S.A.W.) said, "A group of my nation will be taken out of the Hellfire by my intercession. They will be called, 'the jahanamyoun (people of the Hellfire).""
Abu E'isa said that this hadeeth is hasan sahih.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I have never seen anything like the Hellfire! How can the one running from it ever sleep? I have never seen anything like Paradise. How can the one seeking it ever sleep?"

Abu E'isa said that this hadeeth is known solely from Yehya Ibn Ubaidullah who is weak.

2602- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I have looked into Paradise and saw that most of its inhabitants are from the poor. I have looked into Hellfire and saw that most of its inhabitants are women."
"I looked into the Hellfire and saw that most of its inhabitants are women. I have looked into Paradise and saw that the most of its inhabitants are from the poor."

Abu E'isa said that this hadeeth is hasan sahih.

(12) Another hadeeth

2604- An-Nu'man Ibn Bashir narrated that the Messenger of Allah (S.A.W.) said, "The person who receives the least torment in the Hellfire is a man who has in the bottom of his feet two pieces of charcoal that make his brains boil."

Abu E'isa said that this hadeeth is hasan sahih.

(13) Another hadeeth

2605- Haretha Ibn Wahab Al-Khuza'ii narrated that he heard the Prophet (S.A.W.) say, "Should I tell you about the inhabitants of Paradise? Every meek person who is considered to be humble, but he insisted in the Name of Allah, and Allah (S.W.T.) will certainly fulfill his request. Should I tell about the inhabitants of the Hellfire? They are every person that is proud, mean, and haughty."

Abu E'isa said that this hadeeth is hasan sahih.
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As narrated by the Messenger of Allah (S.A.W.)

(1) "I was ordered to fight people until they say La Ilaha Illa Allah."

2606- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "I am ordered to fight people until they say La Ilaha Illa Allah (there is no god but Allah). If they say it they have saved their blood, and their wealth from me, except according to the law. Their reckoning is with Allah."

Abu E'isa said that this hadith is hasan sahih.
(S.A.W.) died and Abu Bakr was nominated a successor, many Arabs denounced the religion. Omar Ibn Al-Khattab asked Abu Bakr, "How can you (want to) fight people knowing the Messenger of Allah (S.A.W.) said that he was ordered to fight people until they say *La Ilaha Illa Allah* and whoever says it has protected his wealth and self from him except according to the law and his reckoning is with Allah (S.W.T.)?" Abu Bakr said, "By Allah, I will fight anyone who distinguishes between the zakat and the prayers. Zakat is a right (according to the law). By Allah (S.W.T.), if they refuse to pay on a tying rope what they used to pay to the Messenger of Allah (S.A.W.), I will fight them for it." Omar Ibn Al-Khattab said, "By Allah, when I saw that Allah had led the heart of Abu Bakr towards fighting, I knew it was the right thing to do."

Abu E'isa said that this hadeeth is hasan sahih.

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(2) The Prophet's (S.A.W.) saying that he was ordered to fight them until they say *La Ilaha Illa Allah* and to establish the prayers

2608- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "I was ordered to fight the people until they bear witness that there in no god but Allah and that Muhammad is the Messenger and slave of Allah, and until they face our Qibla (face the direction of Mecca in prayers), eat from our slaughtering, and pray our prayers. If they do so, then their blood and wealth are forbidden for us unless it is according to the law. They have the same rights of the Muslims, and they have the same responsibilities."

Abu E'isa said that this hadeeth is hasan sahih gharib.
Islam was established on five pillars

2609- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Islam is founded on five (pillars); the witness that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayers, paying the alms (zakat), fasting Ramadan, and performing the Hajj (pilgrimage)."

Abu E’isa said that this hadeeth is hasan sahih.
The description of faith and Islam by Jibril (A.S.)

2610- Yehya Ibn Yamar reported that the first person to discuss (and deny) the Divine Decree was Mua‘bad Al-Juhani. So Yehya went to Medina with Himaid Ibn Abdurrahman Al-Hemiari hoping that they would meet a companion of the Prophet (S.A.W.) to ask him about this innovation. They met with Abdullah Ibn Omar when he was leaving the mosque. Yehya and his companion accompanied him, and Yehya knew that his companion would let him do the talking. So Yehya said, "Oh Abu Abdurrahman! A group of people who recite the Quran and seek knowledge claim that there is no Divine Decree and that events are not predestined." Ibn Omar said, "When you see those people tell them that I am not one of them and they are not one with me. By the One who Abdullah swears by, if one of them spends the equivalent of Mount Uhud in gold it will not be accepted from him until he believes in the Divine Decree and whether it is good or bad."

Then Ibn Omar narrated that Omar Ibn Al-Khattab reported that once they were sitting with the Messenger of Allah (S.A.W.) when a man with bright white clothes and very black hair came. The man had no signs of traveling on him and not one of them knew him. He sat close to the Prophet (S.A.W.), placed his knees next to the Prophet’s knees and asked him, "Oh Muhammad, what is faith?" The Messenger of Allah (S.A.W.) replied, "(Faith) is to believe in Allah, His angels, His Books, His messengers, the Last Day, and the Divine Decree whether it is good or bad." The man said, "What is Islam?" The Prophet...
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(S.A.W.) said, "It is the witness that there is no god but Allah (S.W.T.) and that Muhammad is the Messenger and slave of Allah, establishing the prayers, paying the alms (zakat), performing the Hajj (pilgrimage), and fasting Ramadan." The man asked, "What is the excellence (in faith)?" He (S.A.W.) said, "To worship Allah as if you see Him, even if you do not see Him but He still sees you." Every time the man asked him (S.A.W.) a question, he would say, "You have said the truth."

Omar said that they were amazed that he asked and then confirmed his answers. The man then said, "When is the Hour?" He (S.A.W.) said, "The one asked does not know more about it than the one who is asking." The man said, "What are its signs?" He (S.A.W.) said, "The signs are that the slave woman gives birth to her mistress, and the barefooted, poor, naked loafers and sheep herders (due to their wealth) compete in (erecting) high-rise buildings." Omar said that three days later the Prophet (S.A.W.) met him and asked, "Oh Omar, do you know who the questioner was? He was Jibril. He came to teach you the guidelines of your religion."

Abu E'isa said that this hadith is hasan sahib.

(5) The obligatory worships along with the faith

2611- Ibn Abbas (R.A.A.) narrated that the delegation of Abed Qais came to the Messenger of Allah (S.A.W.) and said, "We are a branch of the tribe of Rabia’a, and we cannot reach you except in the Haram months (the sacred
months). So order us to do something that we can take from you and call the others who follow us to it." He (S.A.W.) said, "I order you to do four things; to believe in Allah," and he (S.A.W.) then explained it to them as bearing witness that there is no god but Allah and that he is the Messenger of Allah, "establishing the prayers, paying the alms (zakat), and to pay one fifth of your spoils (to the Muslims)."

Abu E‘isa said that this hadeeth is hasan sahih.

(6) Perfecting the faith; it can increase or decrease

2612- A‘isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The believer with the most perfect faith is the one with the best ethics (manners) and the nicest to his wife."

Abu E‘isa said that this hadeeth is sahih.

2613- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once gave a sermon to the people and said, "Oh women! Give charity because you are the largest group of inhabitants in the Hellfire." A woman asked, "Why
is that, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) says, "You curse others often, and because you are not grateful to your husbands." He (S.A.W.) added, "Many women lack reason and religion and yet they can influence the men of good judgment and reason." A woman asked, "What is the lack of religion and mind?" He (S.A.W.) said, "In that the witness of two women is equal to the witness of one man, and the lack of the religion is in the three or four day menstruation period during which woman cannot pray."

Abu E'isa said that this hadeeth is hasan sahih gharib.

2614- Abu Huraira narrated that the Messenger of Allah said, "Faith is seventy some parts; the least of which is removing harm from the people’s way, and the greatest is bearing witness that there is no god but Allah."

Abu E'isa said that this hadeeth is hasan sahih.

6 Shyness is a part of good faith

2615- Ibn Omar narrated that the Messenger of Allah (S.A.W.) once passed by a man who was giving advice to his brother about shyness, so he (S.A.W.) said, "Shyness is from the faith."

Abu E'isa said that this hadeeth is hasan sahih.
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(8) The sanctity of the prayers

2616- Mua'ath Ibn Jabal narrated that once he traveled with the Prophet (S.A.W.). One morning Mua'ath came close to the Prophet (S.A.W.) while they were walking and said to him, "Oh Messenger of Allah (S.A.W.), tell me about an action that will get me into Paradise and will keep me away from the Hellfire." He (S.A.W.) said, "You have asked me about a great matter, and it is easy for the one on whom Allah (S.W.T.) makes it easy. Worship Allah and do not associate any with him, establish the prayers, pay the zakat, fast Ramadan, and make the Hajj." He (S.A.W.) then asked him, "Should I guide you to the doors of blessings? Fasting is a protection, charity blows out sin just like water puts out fire, and praying in the middle of night." Then he (S.A.W.) recited this verse; "Their sides forsake their beds to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."

Then he (S.A.W.) said, "Should I tell you about the peak of the matter, it pillar, and the top of its spear?" Mua'ath said, "Yes, oh Messenger of Allah (S.A.W.)!" He (S.A.W.) said, "The peak of the matter is Islam, its pillar is establishing the prayers, and the top of its spear is jihad." The he (S.A.W.) said, "Should I tell you what controls all of that?" Mua'ath said, "Yes, oh Prophet of Allah (S.A.W.)!" He (S.A.W.) took his tongue and said, "Keep this under control." Mua'ath said, "Oh Prophet of Allah (S.A.W.), are we accountable for what we say?" He (S.A.W.) said, "May your mother lose you, oh Mua'ath!
What is there other than the tongue that causes people to fall in the Fire on their faces (or their noses)?"

Abu E'isa said that this hadeeth is hasan sahib.

2617- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "If you see a man coming often to the mosque, then acknowledge that he is a believer because Allah (S.W.T.) said, 'The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (Iqamat-as-Salat), give the zakat and fear none but Allah. It is they who are on true guidance.'" (Surah At-Tawba, verse 18)

Abu E'isa said that this hadeeth is hasan gharib.

9 - باب ما جاء في ترك الصلاة [M: 9, T: 9]

2618- Jaber narrated that the Prophet (S.A.W.) said, "Between disbelief and faith is abandoning the prayers." (9) Abandoning the prayers

2619- In the same narration, he (S.A.W.) said, "Between the servant and shirk (associating others with Allah) or disbelief is abandoning the prayers."

Abu E'isa said that this hadeeth is hasan sahib.
2620- Jaber narrated that the Messenger of Allah (S.A.W.) said, "Between the servant and kufr (disbelief) is abandoning the prayers."

Abu E'isa said that this hadith is hasan sahib.

2621- Buraida (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The covenant between us and them is the prayers; whoever abandons them has become a kafir (disbeliever)."

Abu E'isa said that this hadith is hasan sahib gharib.

2622- Al-Abbas (R.A.A.) reported that he heard the Messenger of Allah (S.A.W.) say, "The one who has accepted Allah (S.W.T.) as his Lord, Islam as
his religion, and Muhammad (S.A.W.) as a prophet has truly tasted the sweetness of believing."

Abu E'isa said that this hadeeth is hasan sahih.

2624 - حَدَّثَنَا أَبُو عُمَرَ أَخْبَرَنَا عَنْ الْبَيْتِ الْتَّقَيْيِنِيْنِ عَنْ أَبِي قَيْتَانَةَ، 2624
عن آنس بن مالك، أن رسول الله ﷺ قال: "ثلاثة من كُنْتِ فِي هَذِهِ الْيَوْمِ أَوْلَى مِنْيْ: مَرْ كَانَ اللهُ وَرَسُولُهُ أَحْبَبَ إِلَيْهِ مَثْنَا سَوَاهُمَا، وَأَنْ يُحْبِبَ الْمَوْرَةَ لَا يُحْبِبْهُ إِلَّا اللهُ، وَأَنْ يُعَدَّ فِي الْجَنَّةِ عُدْدًا إِنْ أَقْتَدَتْهُ اِلَّهُ مَنْهَا، كَمَا يَكَرِهُ أَنْ يُقْدَفَ فِي الْنَّارِ".
 قال أبو عيسى: هذا حديث حسن صحيح. وقد رواه قتادة عن آنس بن مالك عن
النبي ﷺ.

2624 - Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There are three things and whoever has them has tasted the flavor of faith; to love Allah (S.W.T.) and His Messenger more than anything else, to love another person only for Allah (S.W.T.)'s sake, and to hate to go back to disbelief after Allah (S.W.T.) has saved him from it, just like the one who hates to be thrown in the fire."

Abu E'isa said that this hadeeth is hasan sahih.
(11) The adulterer does not commit adultery when in a state of belief

2625- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The adulterer at the moment of committing adultery is not in the state of belief, the thief at the moment of committing thievery is not in the state of belief. However, (the door of) repentance is open."

Abu E'isa said that this hadeeth is hasan sahih gharib.

It is also narrated by Abu Huraira that the Prophet (S.A.W.) said, "If the servant of Allah commits adultery, then (at the moment of sinning) his faith is flying above his head like a tent, and when he finishes that act his faith comes back to him."

It is also narrated that the Prophet (S.A.W.) said, "If someone commits a sin and the legal punishment is executed upon him, then he has paid for that sin. Also, if someone commits such a sin and Allah (S.W.T.) hides his sin, then it is up to Allah (S.W.T.) whether to punish him on the Day of Resurrection or forgive him."

Abu E'isa said that this hadeeth is hasan gharib.

The scholars all rule that no one is accused of kufr just for committing adultery, thievery, or drinking alcohol.

1- 12 - باب ما جاء في أن المسلمون من ليسوا كيدوه [ام: 12] ك: 12

2626- Ali (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone commits a sin that requires a legal punishment and if that punishment is executed in this life, then Allah (S.W.T.) is too just to punish his servant another time in the Hereafter. Also, if someone commits a sin that requires a legal punishment, but Allah (S.W.T.) covers his sin and forgives him, then Allah (S.W.T.) is too generous to go back and punish someone He already forgave."

Abu E'isa said that this hadeeth is hasan gharib.

The scholars all rule that no one is accused of kufr just for committing adultery, thievery, or drinking alcohol.
(12) The Muslim is the one from whom other Muslims are safe from his tongue or hand

Muslims are the one from whom other Muslims are safe from his tongue or hand.

2627- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.), "The Muslim is the one from whom other Muslims are safe from his tongue or hand. The believer is the one whom people can trust with their blood and wealth."

Abu E'isa said that this hadith is hasan sahih.

It is narrated that the Prophet (S.A.W.) was asked about the best Muslim, and he said, "The one from whom other Muslims are safe from his tongue or hand."

2628- Abu Musa Al-Asha'ari reported that the Prophet (S.A.W.) was asked about the best Muslim, and he said, "The one from whom other Muslims are safe from his tongue or hand."

Abu E'isa said that this hadith is sahih gharib hasan.
(13) Islam has started as a stranger and will be a stranger again

2629- Abdullah narrated that the Messenger of Allah (S.A.W.) said, "Islam started as a stranger and will be a stranger again, so good tidings to those who (feel) like a stranger."

Abu E'isa said that this hadith is hasan sahih gharib.

2630- Amr Ibn Ouf narrated that the Messenger of Allah (S.A.W.) said, "The religion (always) returns to Al-Hijaz (the Arabian Peninsula), just like the snake (always) returns to its home (in the ground). Also the religion will have its rope tied in the Hijaz just as strong as if it had been tied to a tip of a mountain. This religion started as a stranger, and it will be a stranger again. Therefore give good tidings to the strangers who correct after me what other people have corrupted from my Sunnah."

Abu E'isa said that this hadith is hasan sahih.

14 - Bab' ma ja'aa fi 'Ulumati al-manafiq [AM: 14, T: 14]

2631- Hadith: Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it, and when he is entrusted with
something, he betrays that trust."

Abu E’isa said that this hadeeth is hasan gharib.

AbdU'rRahman Ibn Amr narrated that the Prophet (S.A.W.) said, "There are four traits and if someone has all of them, then he is a hypocrite. If he has one of them, then he is partly a hypocrite until he abandons that trait. If he speaks, he lies; if he makes promises, he breaks them; if he has a dispute with someone, he is harsh; and if he is entrusted with a matter, he betrays it."

Abu E’isa said that this hadeeth is hasan sahih.

Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "If a man promises with the intention of making good on his promise but could not, then there is no sin on him."

Abu E’isa said that this hadeeth is gharib.
Cussing out the believer is fisq (moral corruption)

Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Fighting the Muslim brother is kufr (infidelity) and cussing him out is fisq."

Abu E'isa said that this hadeeth is hasan sahih.

Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Cussing the Muslim out is fisq and fighting him is kufr."

Abu E'isa said that this hadeeth is hasan sahih.

The meaning of the hadeeth is that fighting the Muslim brother is kufr, but not the same kufr of forsaking the religion. The evidence for that is another hadeeth of the Prophet (S.A.W.). He (S.A.W.) says, "If someone was premeditatedly murdered, then the family of the murdered person has the choice of allowing the execution of the murderer or forgiving him." If murder had been an act of real kufr, then execution would have been compulsory.
(16) Accusing a Muslim brother of kufr

2636- Thabet Ibn Ad-Dahhak narrated that the Prophet (S.A.W.) said, "The servant does not have to fulfill his nathr (vow) if he cannot. Cursing a believer is like killing him. Accusing a believer of kufr is also like killing him, and if someone kills himself (commits suicide) with an instrument, then Allah will torture him with that same instrument on the Day of Resurrection."

Abu E’isa said that this hadeeth is hasan sahib.

2637- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "If a man accuses his brother by saying 'You are a kafir', then one of them has admitted to kufr."

This hadeeth is hasan sahib gharib.
(17) The one who dies testifying that there is no god but Allah

2638- Sunabihi reported that he visited Ubada Ibn As-Samet (R.A.A.) when he was on his death bed, and he cried when he saw Ubada dying. Ubada said, "Calm down! Why are you crying? By Allah, if I was to testify, I would testify that you are a (faithful) man. If I was to intercede on your behalf, I would intercede. If I was able to benefit you, I would have." Ubada then added, "By Allah, there is not one hadeeth that I have heard from the Messenger of Allah that I have not narrated to you, except for one hadeeth that I will narrate to you now that I am about to die. I heard the Messenger of Allah (S.A.W.) say, 'If someone bears witness that there is no god but Allah and that Muhammad is the Messenger of Allah (S.A.W.), then Allah (S.W.T.) will save him from the Hellfire.'"

Abu E’isa said that this hadeeth is hasan sahih gharib.

It is reported that Az-Zuhr was asked about when he (S.A.W.) said, "Whoever testifies that there is no god but Allah will enter paradise." Az-Zuhri said, "This was at the beginning of Islam before the revelation of the obligations, commandments, and the prohibitions."

Abu E’isa says that some scholars say that the people of monotheism will eventually enter Paradise after they have been punished for their sins, and they will not be kept in the Hellfire forever.
2639 - Abdullah Ibn Amr Ibn Al-A’as narrated that the Messenger of Allah (S.A.W.) said that Allah (S.W.T.) will pick up a man from among the people on the Day of Resurrection and will spread before him ninety-nine records (of his deeds), and each one is as long as he can see. Then He (S.W.T.) will ask him, "Do you deny any of this? Was any of my scribes (angels) unfair when they recorded your deeds?" He will reply, "No, oh Lord." Allah (S.W.T.) then asks him, "Do you have any excuse?" The man will reply, "No, my Lord." Allah (S.W.T.) will say, "Yes, you have with Us one good deed, and today you will not be dealt with unfairly." A card will then be drawn out, and there is written on it, "I testify that there is no god but Allah and that Muhammad is His slave and Messenger." Then He (S.W.T.) will say, "Observe your scales." The man will ask, "Oh Lord, what will this card do against all those records?" He (S.W.T.) will say, "You will not be treated unfairly." Then the records (of his deeds) will be put in one side of the scales and the card in the other. The records will weigh nothing in comparison to the card because nothing can outweigh the Name of Allah (S.W.T.).

Abu E’isa said that this hadeeth is hasan gharib.

2640 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Jews have split into seventy-one or seventy-two sects and so did the Christians. My nation will split into seventy-three sects."
Abu E'isa said that this hadeeth is hasan sahih.

Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "My nation will go through what the children of Israel went through, almost step by step. It will be to the extent that if one of the children of Israel sleeps with his mother in public there will be someone from my nation to follow in his footsteps. Moreover, the children of Israel have split into seventy-two sects and my nation will split into seventy-three sects, and all of them are in the Hellfire except one." They asked, "What is that sect, oh Messenger of Allah (S.W.T.)?" He (S.A.W.) said, "(It is the group that follows) what my companions and I are on."

Abu E'isa said that this hadeeth is hasan gharib.

Abdullah Ibn Amr narrated that he heard the Messenger of Allah (S.A.W.) say, "Allah the Almighty created His creatures in darkness. He then shined His Light on them. Whoever was hit by that Light will be guided and whoever was missed by that Light will go astray. That is why I say that the pen has dried according to the Knowledge of Allah."

Abu E'isa said that this hadeeth is hasan.
Mua'ath Ibn Jabal narrated that the Messenger of Allah (S.A.W.) said, "What is the right of Allah (S.W.T.) on His servants?" Mua'ath said, "Allah and His Messenger know best." He (S.A.W.) said, "His Right on them is that they worship Him alone and not to associate any others with Him." He (S.A.W.) said, "Do you know what their right on Him is if they do that?" Mua'ath said, "Allah and His Messenger know best." He (S.A.W.) said, "Not to torture them."

Abu E'isa said that this hadeeth is hasan sahih.

Abu Tharr narrated that the Messenger of Allah (S.A.W.) said, "Jibril came to me and gave the good tidings that whoever dies not associating any others with Allah will enter him into Paradise. I asked him if that was true even if he stole and committed adultery, and he said yes."

Abu E'isa said that this hadeeth is hasan sahih.
The Book of Knowledge

As narrated by the Messenger of Allah (S.A.W.)

(1) If Allah (S.W.T.) wills something good for someone, he will make him knowledgeable about the religion

2645- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If Allah (S.W.T.) wills something good for someone, he will make him knowledgeable about the religion."

Abu E'isa said that this hadeeth is hasan sahih.

(2) The merit of seeking knowledge

2646- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever looks for a way to seek knowledge, Allah (S.W.T.) will ease for him a path leading to Heaven."

Abu E'isa said that this hadeeth is hasan.
2647- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.), "If someone travels to seek knowledge, then it counted (as jihad) for the sake of Allah (S.W.T.) until he comes back."

Abu E'isa said that this hadeeth is hasan gharib.

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2648 - Hadhrat Muhammad bin Hamid al-Razi, Abu Burayr bin al-Mukri narrated: "If someone travels to seek knowledge, then it counted (as jihad) for the sake of Allah (S.W.T.) until he comes back."

Abu E'isa said that this hadeeth is hasan gharib.

2649 - Sakhbara narrated that the Prophet (S.A.W.) said, "If someone seeks knowledge, then (that seeking) will cancel his past sins."

Abu E'isa said that this hadeeth is weak.

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(3) Holding back knowledge from people

2649- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone is asked about something that he knows about but he chooses to conceal it, then he will be branded on the Day of Resurrection with a brand of fire."

Abu E'isa said that this hadeeth is hasan.
(4) Putting in a good word for those who seek knowledge

2650- Abu Harun Al-A'abdi reported that they used to visit Abu Said and salute him by saying, "Greetings to the one for whom the Messenger of Allah (S.A.W.) put in a good word." The Messenger of Allah (S.A.W.) said, "People are followers of you. Men will come to you from the different sides of this earth seeking knowledge in the religion. If they do come to you, then take a good care of them."

Abu E'isa said that Shuba considered Harun a weak narrator.

Abu Harun Al-A'abdi narrated that the Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "Men from the east will come to you seeking knowledge, so when they come to you take a good care of them." Abu Said when he used to see his students he would say, "Welcome to those for whom the Messenger of Allah (S.A.W.) put in a good word."

Abu E'isa said that this hadeeth is only known through Abu Harun.

(5) The disappearance of knowledge

2652- Abdullah Ibn Amr Ibn Al-A'as narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) will not take the religion away by snatching it from the people. Instead, He (S.W.T.) takes away knowledge by taking away the scholars. Then the time will come when there are no (true) scholars left, and the people will take ignorant leaders who will be asked and pass ignorant verdicts. Thus they will misguided and misguiding."
Abu E'isa said that this hadith is hasan sahih.

2653 - Abu Ad-Dardaa' narrated that they were with the Messenger of Allah (S.A.W.) when he stared at the sky and said, "This is the time when knowledge starts to be snatched little by little from people until they have nothing left." Ziad Ibn Labeed Al-Ansari said, "How can knowledge be taken away from us when we have learned the Quran, and by Allah we will teach it to our women and children." He (S.A.W.) said, "May your mother lose you, oh Ziad! I considered you to be one of the scholars of Medina. The Torah and the Bible of the Jews and the Christians, what did they do for them?" Jubair (one of the narrators) said that he met with Ubada Ibn As-Samet and said to him, "Did you hear what your brother Abu Ad-Dardaa' said?" and Jubair told Ubada the hadith he heard from Abu Ad-Dardaa'. Ubada said, "Abu Ad-Dardaa' said the truth. If you want I can tell you which part of the knowledge will first be lifted from the (hearts) of the people; it is sincerity in worshipping. You will enter a mosque with a group of people, and you will not find one sincere man."

Abu E'isa said that this hadith is hasan gharib.
He who seeks material gain with his knowledge

2654- Malek narrated that he heard the Messenger of Allah (S.A.W.) say, "If someone seeks knowledge in order to be in the ranks of the scholars, to show off in front of uninformed company, or to con people into following him, then Allah (S.W.T.) will make him enter the Hellfire."

Abu E'isa said that this hadeeth is gharib.

2655- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone seeks knowledge with any other intention than for the sake of Allah (S.W.T.) or if he intended pleasing someone other than Allah (S.W.T.), then let him take his seat in the Hellfire."

Abu E'isa said that his hadeeth is hasan gharib.

It is encouraged to narrate the hadeeth

2656- Marwan narrated that he heard the Messenger of Allah (S.A.W.) say, "May Allah (S.W.T.) light up the face of a person who memorizes a hadeeth..."
that he heard from me and narrates it to another. It may be that the transmitter of this knowledge gives it to someone who benefits from it more, and it may be that the carrier of that knowledge is not even a scholar himself."

Abu E’isa said that this hadeeth is hasan.

2657- Abdullah Ibn Mas’oud narrated that he heard the Messenger of Allah (S.A.W.) say, "May Allah (S.W.T.) lighten up the face of a person who has heard something from us and narrated it exactly as he (or she) heard it. Verily, it may be that the one who is listening to the hadeeth will comprehend it better than the one who narrated it."

Abu E’isa said that this hadeeth is hasan sahih.

2658- It is a major sin to lie about a hadeeth from the Messenger of Allah (S.A.W.)

2659- Ali Ibn Abu Ta’leb (R.A.A.) narrated that the Messenger of Allah
(S.A.W.) said, "Do not lie (when transmitting my hadeeth). Anyone who lies about me will enter the Fire."

Abu E'isa said that this hadeeth is hasan sahib.

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2660 - حَدَّثَنَا فَتَيِّبٌ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شَهَابٍ عَنْ أَبِى مَالِكٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: "فَمَنْ كَذَّبَ عَلَيْهِ حَسَنٌ مَّعْتَمَدٌ" فَلَمْ يَكُنْ بَيْنَهُمَا النَّارُ.
قال أبو عيسى: هذا حديث صحيح من حديث الشهاب عن النبي ﷺ.

2660 - Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever lies about me,"- Anas said that he (S.A.W.) might have said "on purpose" - "then let him take his abode in the Hellfire."

Abu E'isa said that this hadeeth is hasan sahib gharib.

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9 - باب ما جاء في من روى حديثاً وهو يرى أنه كذب [م: 9، ت: 9]

2661 - حَدَّثَنَا مُحَمَّدٌ بْنُ بُكَارٍ مُّنَادَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهَيْدٍ، حَدَّثَنَا سُفِيانُ
عن حبيب بن أبي ثابت عن ميمون بن أبي شيبان عن المغيرة بن سهيلة عن النبي ﷺ قال:
"مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذَبَ فَهُوَ أَحَدُ الْخَالِدِينَ". وَفِي الْبَابِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَسَمْعَةً;
قال أبو عيسى: هذا حديث صحيح.

وردَّى شُعْبَةُ عَنِ النَّجَّالِيِّ، عَن عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلِي عَن سَمْعَةٍ عَن النَّبِيِّ ﷺ: هَذَا
الحديث، وردَّى الأَعْمَشَ وَأَبِي لَيْلِي عَن النَّجَّالِيِّ عَن عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلِي عَن
عَلِيٍّ عَن النَّبِيِّ ﷺ، وَكَانَ حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلِي عَن سَمْعَةٍ عَن النَّبِيِّ ﷺ أَصْحَابُ;
قال سَأَلَّهُ الَّذِي عَن عَبْدِ الرَّحْمَانِ أَيْبَاءُ مُحَمَّدَ، عَن حَدِيثِ النَّبِيِّ ﷺ: "مَنْ حَدَّثَ
عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذَبَ فَهُوَ أَحَدُ الْخَالِدِينَ" قَالَ لَهُ: "مَا رَوِىَ حَدِيثًا فَهُوَ أَحَدُ الْخَالِدِينَ"، أَوْ إِذَا رَوِيَ الْهَالِكُ، فَقَالَ: "أَنْسَنَتْهُ وَقَبَلَهُمْ، إِنَّمَا نَفْسُهُمْ فِي هَذَا الْحَدِيثِ، فَبَلْ أَنْسَنَتْهُ وَقَبَلَهُمْ، وَلَا يُعْرَفُ لَدَيْلِكَ الْحَدِيثِ عَنِّي أَصْلُ.
فَحَدَّثَهُ بِأَخْافُ أنْ يَكُونَ أَفْدَكَ فِي هَذَا الْحَدِيثِ.

(9) About the ones who transmit a hadeeth when he thinks it is a lie

2661- Al-Mughira Ibn Shu'ba narrated that the Prophet (S.A.W.) said, "If someone narrates a hadeeth that he believes is a lie, then he is one of the liars."

Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "May Allah (S.W.T.) lighten up the face of a person who hears my words and comprehends them, memorizes them, and narrates them. It is possible that someone narrates a
hadeeth to someone who is more knowledgeable than him. There are three things that should not be missing from the heart of a Muslim; purifying the intentions for the sake of Allah (S.W.T.), giving advice to the leaders of the Muslim, and adhering to the consensus because the true Islam is carried by them.

Abu E'isa said that this hadeeth is hasan sahih.

(10) What is prohibited while listening to the hadeeth of the Prophet (S.A.W.)

2662- Abu Rafee' narrated that the Prophet (S.A.W.) said, "You should not listen to an order that I have ordered while leaning on your couch or receive a prohibition that I have brought and then say, 'I do not know. We (only) follow what we find in the Book of Allah (S.W.T.).'"

Abu E'isa said that this hadeeth is hasan sahih.

2663- Al-Miqdam Ibn Ma'adi Karb narrated that the Messenger of Allah (S.A.W.) said, "There might come a time when a man will lean on his couch, listen to my hadeeth and say, 'Between you and us is (only) the Book of Allah. Whatever we find halal (lawful) in it we consider it halal, and whatever we find
haram (unlawful) in it we consider that to be haram.' (Let it be known) that whatever the Messenger of Allah (S.A.W.) decreed as haram is the same as if Allah (S.W.T.) had made it haram."

Abu E'isa said that this hadeeth is hasan gharib.

It is hated to write the knowledge

Abu Said Al-Khudri narrated that they asked for the Prophet's permission to write down his hadeeth, but he (S.A.W.) did not allow it.

Abu E'isa said that this hadeeth is narrated through more than one chain.

It was allowed to write the hadeeth down

Abu Huraira (R.A.A.) narrated that a man from the Ansar used to sit next to the Prophet (S.A.W.) and listen to his hadeeth. The man used to like the hadeeth, but he could not memorize them. Consequently he complained to the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.)! I hear the hadeeth from you and like it, but I am not able to memorize it!" The Messenger of Allah (S.A.W.) said, "Use your right hand." He (S.A.W.) indicated to him to write them down.

Abu E'isa said that the narration of this hadeeth is not reliable. The scholars
do not accept the hadeeth of one of its narrators.

2666 - Hadith: Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) gave a sermon that included a story. A man called Abu Shah said to his friends, "Write it down for me." The Messenger of Allah (S.A.W.) said, "Write it down for Abu Shah." The hadeeth is part of a story.

Abu E'isa said that this hadeeth is hasan sahih.

2667 - Hadith: Abu Huraira (R.A.A.) said that not one of the companions of the Prophet (S.A.W.) narrated more hadeeth from the Messenger of Allah (S.A.W.) than him, except for Abdullah Ibn Amr who used to write them down while Abu Huraira did not.

Abu E'isa said that this hadeeth is hasan sahih.
(13) Reporting the stories from the children of Israel

2668, 2669- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "Transmit knowledge from me even if it was only one sentence. Also, there is no harm in narrating stories from the children of Israel. Whoever reports lies about me on purpose shall take his seat in the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih.

(14) The one who guides to a good deed is rewarded as if he did it

2670- Anas Ibn Malek (R.A.A.) narrated that a man came to the Prophet (S.A.W.) to ask him for a camel to carry him (into battle). He (S.A.W.) did not have one, so he told him about another man who might help him and that man did. Later he went back to the Prophet (S.A.W.) to tell him what he had done, and he (S.A.W.) said, "The one who guides someone to a good deed is rewarded as if he was the one who had done it."

Abu E'isa said that this hadeeth is gharib.

2671- Abu Mas'oud Al-Badri narrated that a man came to the Prophet asking to be carried because he had lost his ride. The Messenger of Allah told
him to go to a certain man. He went to him, and the man gave him a ride. The Messenger of Allah (S.A.W.) said, "If someone guides another person to a good deed, he gets the same reward as the one performing it."

Abu E'isa said that this hadeeth is hasan sahih.

2672 - حَدَّثَنَا مُحَمَّدُ بن بُطَلَانٍ، وَالْحَسَنُ بْن عَبْدِ اللَّهِ بْن عَبْدِ اللَّهِ بْن أَبِي بُرْدَةَ، عَنْ جَهَلَّةَ أَبِي بُرْدَةٍ عَنْ أَبِي مُوسَى الْأَشْعَرَيْنَ عَنْ النَّبِيِّ ﷺ قَالَ: "اشْفَعُوا وَلْيُؤْجِرُوا وَلْيَضْعِفُوا اللَّهُ عَلَيْهِ لِسَانٍ نِّيَهُ مَيْاً شَاءً".

قال أبو عيسى: هذا حديث حسن صحيح. وبرنٌّ بن عبيد الله بن أبي بردة بن أبي موسى قد روى عنه القوري وسمية بن عمرو. وبرنٌّ بن ابي بردة أيضاً وهو كوفي تَقَّلُّ في الحديث روى عنه شعبة والقوري، وأبو عيسى هو ابن أبي موسى الأشعري.

2672 - Abu Musa Al-Asha'ari narrated that the Prophet (S.A.W.) said, "Intercede and you will be rewarded, and Allah (S.W.T.) will decree on the tongue of His Messenger whatever He pleases."

Abu E'isa said that this hadeeth is hasan sahih.

2673 - حَدَّثَنَا مُحَمَّدُ بن بُطَلَانٍ، حَدَّثَنَا وَكِيْبُعْ وَعُبْدُ الرَّزَاقِ، عِنْ سُفْيَانَ عَنْ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْن مُرْثَةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْن مُسْعُوَدَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَا نَفَسَتْ نُفَسُّهُ تَلَامِسُ إِلَّا كَانَ عَلَى بَنِي أَبِي آدمُ كَفَّلُ مَنْ دُمِّهَا وَذَلِكَ لَأَنَّ أُوْلَى مِنْ أَسْنَى الْقُلُوبِ. وَقَالَ عَبْدُ الرَّزَاقِ - سَنَّ الْقُلُوبِ

قال أبو عيسى: هذا حديث حسن صحيح. [حدثنا ابن أبي عمر، حدثنا سفيان بن عطينة عن الأعشى بهذا الإسناد ونحواً]

2673 - Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "For any soul that is premeditatedly murdered, the son of Adam (Cain) will have a part of the murder. This is because he was the first one to set the example of murder."

Abu E'isa said that this hadeeth is hasan sahih.
(15) The difference between someone who calls to guidance and was followed, and the one who calls for misguidance

2674- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone calls to guidance he will get the same rewards as those who follow him and they do not lose any of their rewards. Similarly, if someone calls to misguidance he will get the same punishment as those who follow him, and their punishment is not lessened.

Abu E'isa said that this hadeeth is hasan sahih.

2675- Jarir Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) said, "If someone sets a good example for others and they follow it, he will get his reward and a similar reward as the reward of those who followed him, and yet they do not lose any of their rewards. Similarly, if someone sets a bad example for others and they follow it, he will get his punishment and a similar punishment as the ones who followed him and their punishment is still the same."

Abu E'isa said that this hadeeth is hasan sahih.
(16) Following the Sunnah and avoiding the innovations

2676- Al-Irbad Ibn Sariah said that once the Messenger of Allah (S.A.W.) gave such a moving sermon after Fajr prayers that they had tears in their eyes and their hearts were softened. A man said, "This is the speech of a person who is going away. So what do you order us to do, oh Messenger of Allah?" He (S.A.W.) said, "I order you to fear Allah and to hear and obey (the Imam) even if he was an Ethiopian slave. Those among you who will have a long life will see a lot of changes. Beware of any innovations (in the religion), because they are misguidance. Whoever lives to see that should adhere to my Sunnah and the Sunnah of the guided and wise Caliphs after me- bite on it with your teeth!"

Abu E'isa said that this hadeeth is hasan sahih.

2677- حددنا عبد الله بن عبيد الرحمن، أخبرنا محمّد بن عبيدة عن مروان بن عبيد الرحمن، عن أبيه عن جدّه أن النبي ﷺ قال لبلال بن الحارث "العلم". قال: ما أعلم يا رسول الله? قال إنه من أحبّي سنة من سنة شفي، قد ألبنت بعدي كان له من الأجر مثلاً من عمله يبها من غير أن ينقيض من أجورهم شيئاً، ومن ابتنعت بذعه ضالّةً لا يرضيه الله ورسوله كان عليه مثل أعمّه من عمله يبها لا ينقيض ذلك من أوزاره.

قال أبو عبيدة: هذا حديث حسن، ومحمد بن عبيدة هو مصحيح شاميم، وكثير

2677- Ouf Al-Muzani narrated that the Prophet (S.A.W.) said to Bilal Ibn Al-Hareth, "Let it be known to you." Bilal said, "What should I know, oh Messenger of Allah?" He (S.A.W.) said, "Let it be known to you, oh Bilal." Bilala said, "What should I know, oh Messenger of Allah?" He (S.A.W.) said, "(Know) that whoever revives something of my Sunnah after it has been abandoned will get a reward for anyone who followed it, and they will not lose any of their rewards. Also, whoever concocts any misguidance that displeases
Allah (S.W.T.) and His Messenger (S.A.W.) will have the same sin of those who act upon it, and those people will not lose anything from their sins."

Abu E'isa said that this hadeeth is hasan.

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2678 - حديثنا مسلم بن حاتم الأنضاري البصري، حدثنا محمد بن عبد الله
الأنضاري، عن أبيه، عن علي بن زيد، عن سعيد بن المُسْبِب قال: قال أسْنَس بن مالك:
"قال لي رسول الله ﷺ: يا بني! إن قدرت أن تُضحِى ونَتْمِسمِي لِنَبِي في قلبي غضبا لأحد
فأفعل، ثم قال لي: يا بني! وذالك من سُنتي، ومن أُحِيَاني وُيَتِّقُنُّ من أَحِياني كَانَ
مُعِي في الجَنّة". وفي الحديث قصة طويلة. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حُسْنٌ غَرِيبٌ مِن هَذَا الْوَجِه، وَمُحَمَّد بن عبد الله الأنضاري
ثقة وأبوه ثقة. وعلي بن زيد صدوق إلا أنَّهُ رَمَى يَقِيَّ المَنْبِهِ الذي يَقِيَّ عَبْدِهِ وَسَمِعَتْ مَحْمَدَ بن
بِنْثَر: يقول قَالَ أَبُو الْوَلِيد قَالَ سَمِعْتُهُ، أُخْبِرْنا عَلِيَّ بن زَيْد، وَكَانَ رَفَعْهُ وَلَنْ تَعْرَفْ لِسَعِيدٍ بِن
المُسْبِبَ عن أَنُّس رِوْيَةً إِلَّا هَذَا الحَدِيثُ بِطَولِهِ. وَقَدْ رَوَى عَبْدٌ بن مِسْرَة البَنْطِكْرِي هَذَا الحَدِيثُ
عن عليّ بن زَيْد، عن أَنُّس وَلَمْ يَذْكَرْ فِيهِ عَن سَعِيدٍ بِن المُسْبِبَ.
قال أبو عيسى: وَذَكَرْتُهُ مَحْمُود بن إِسْمَاعِيل، فَلَم يَعْرِفْهُ وَلَمْ يَعْرِفْ لِسَعِيدٍ بِن
المُسْبِبَ عن أَنُّس هَذَا الحَدِيثُ وَلَا غَيْرَهُ، وَمَاتَ أَنُّس بن مَالِك سَنَةَ ثَلاَث وَبَعْشِينَ،
وَمَاتَ سَعِيدً نَّمُسْبِبَ بعْدَهُ بَعْضَ يَسَنَةٍ خَمْسٍ وَبَعْشِينَ.

2678- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said to him, "Oh son, if you can go to sleep and wake up and not have any bad feelings for anyone then do so." He (S.A.W.) then added, "Doing that is following my Sunnah (example), reviving my Sunnah is a sign of loving me, and whoever loves me will be with me in Paradise."

This hadeeth belongs to a longer story.

Abu E'isa said that this hadeeth is hasan gharib.

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2679- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Leave me alone (stop asking) when I am not saying anything. When I tell you a hadeeth take it from me (as a law). The nations before perished because

(17) Avoiding whatever the Messenger of Allah (S.A.W.) prohibited

2679- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Leave me alone (stop asking) when I am not saying anything. When I tell you a hadeeth take it from me (as a law). The nations before perished because
they used to ask too many questions and because of their differences regarding their prophets."

Abu E'isa said that this hadeeth is hasan sahih.

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(18) The merit of the scholar from Medina

2680- Abu Huraira (R.A.A.) had a narration that says, "The time is near when (some) people will march on their camels seeking knowledge, and they will find no one more knowledgeable than the scholar from Medina."

Abu E'isa said that this hadeeth is hasan.

Ibn U'uyayna was asked about who the scholar from Medina was, and he said that it was Malek Ibn Anas.

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(19) Learning the fiqh (the science of the laws) is better than worship

2681- Ibn Ababs (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "One Faqih (scholar) is harder on Satan than a thousand worshippers."

Abu E'isa said that this hadeeth is gharib.
Abu E'issa said that there are two narrations of this hadeeth in which one of them is stronger than the other.
Abu Umama Al-Bahili narrated that the Prophet (S.A.W.) was once told about two men, one was a worshipper and the other was a seeker of knowledge. The Messenger of Allah (S.A.W.) said, "The greater merit of the scholar over the worshipper is like my merit over the smallest one of you." He (S.A.W.) also said, "Allah (S.W.T.), His angels, the dwellers of the heavens and
the earth, and even the ant in its anthill and the fish pray upon the teachers who educate people about virtue."

Abu E'isa said that this hadith is hasan gharib sahih.

2686 - حدَّثَنا عُمَرُ بْنُ حَفْصٍ السَّبِيعَيْنِ الْفَضِّلِيُّ، حدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عن
عُمَّرِ بْنِ الْحَارِثِ، عنْ ذَرَّةٍ، عنْ أَبِي الْهَيْثَمِ، عنْ أَبِي سُعِيْدٍ الحُذَفْرِيِّ، عنْ رَسُولِ اللَّهِ ﷺ
قَالَ: «إِنَّ يَشْغَبُ الْمُؤْمِنُ مِنْ أَخْبَرَ الْيَسَّامِعَ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ» هَذَا حَدِيثٌ حَسَنٌ غَرِبٌ.

2686 - Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "The believer will continue to act upon a virtue that he has learned until he ends up in Paradise."

This hadith is hasan gharib.

2687 - حدَّثَنا مَحْمُودُ بْنُ عُمَرُ بْنُ الْوَلِيدِ النَّجْفِيُّ، حدَّثَنَا عَبْدُ اللَّهِ بْنُ نَعْمَانِ، عن
إِبْرَاهِيمَ بْنِ الْفَضِّلٍ، عنْ سَعِيدٍ العَلْبَيْنِيِّ، عنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْكُلِّيَةُ
الْجَكْمَةُ صَالِحَةُ الْمُؤْمِنِ، فَحَبَسَ وَجَدَهَا فَهُرَأَ أَخْلَقَهَا".
قَالَ أَبُو عَبْسَةُ: "هَذَا حَدِيثٌ غَرِيبٌ لَا يَعْلَمُنِّهُ إِلَّا مِنْ هَذَا الْوُجُوهِ، وَإِبْرَاهِيمُ بْنُ الْفَضِّلِ
المَدِينِيُّ المُخْرَجُوْيُ ضَعِيفُ فِي الْحَدِيثِ مِنْ بَيْلٍ حَفِظِهِ.

2687 - Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "The wise word is the yearning of the believer, and whenever he finds it he should be the first to accept and follow it."

Abu E'isa said that this hadith is gharib.
The Book of asking permission
As narrated from the Messenger of Allah (S.A.W.)

(1) Spreading peace (the Islamic greeting)

2688- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "By the One who owns my soul, you will not enter Paradise until you believe, and you will not believe until you love each other. Let me tell you about something that if you do it you will love each other; spread peace among yourselves.

Abu E'isa said that this hadeeth is hasan sahih.

(2) The merit of the Islamic greeting

2689- Imran Ibn Hussein narrated that a man came to the Prophet (S.A.W.) and said, "Assalamu Alaikum (Peace be with you)." The Prophet (S.A.W.)

Abu E'isa said that this hadeeth is hasan sahib gharib.

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(3) Asking three times for permission

2690- Abu Said reported that Abu Musa asked for permission to go in to see Omar, "Assalamu Alikum, can I enter?" Omar said, "Once." Abu Musa waited a while then said, "Assalamu Alikum, can I enter?" Omar said, "Twice." Abu Musa waited another while and said, "Assalamu Alikum, can I enter?" Omar said, "Three." Abu Musa then went away. Omar asked the doorman, "What did he do?" The doorman said, "He left." Omar said, "Bring him back." When he came back, Omar asked him why he had done that. Abu Musa said, "This is the Sunnah." Omar said, "Sunnah? By Allah, you will give me evidence or a proof, or I will punish you."

Abu Musa went to a group from the Ansar and asked them, "Oh Ansar, are you not the most knowledgeable of the hadeeth of the Messenger of Allah? Did the Messenger of Allah (S.A.W.) say that someone should ask three times for
permission to enter, and if you do not get permission to enter then you should go back?" The Ansari men then started joking with him (by not confirming the hadeeth). Abu Said then looked at him and said, "Do not panic, I am your partner in this punishment." Abu Said went to Omar and confirmed the hadeeth. Omar said, "I did not know this one."

Abu E'isa said that this hadeeth is hasan sahih.

Abu E'isa said that this hadeeth is hasan gharib.

Abu E'isa said that Omar did not know the part of Musa's hadeeth that reads, "If you do not get permission to enter, then you should go back."

4 - باب ما جاءُ كَيْفَ رَدَّ السَّلامُ [مَ: 4، ت: 4]

Abu Huraira (R.A.A.) narrated that a man entered the mosque while the Messenger of Allah (S.A.W.) was sitting in the corner. The man prayed and then came and greeted the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) answered, "Wa Alayk (and on you)," and told him to go back and repeat the prayers. Abu Huraira (R.A.A.) went on to mention the whole hadeeth.
Abu E’isa said that this hadeeth is hasan.

(5) Sending salams (greetings of peace)
2693- A’siha narrated that the Messenger of Allah (S.A.W.) said to her, "Jibril gives you his salams." She said, "Wa Alihi Assalam Wa Rahmatu Allahi Wa Barakatuuhu" (Peace, Mercy, and the Blessings of Allah be with him).

Abu E’isa said that this hadeeth is hasan sahib.

(6) The merit of the one who says the salams first
2694- Abu Umama narrated that the Messenger of Allah (S.A.W.) was asked if two men meet which one should start with the salams. He (S.A.W.) said, "The one closer to Allah (S.W.T.)."

Abu E’isa said that this hadeeth is hasan.
(7) It is hated to wave with the salams

2695- Shuaib narrated that the Messenger of Allah (S.A.W.) said, "A person is not one of us if he imitates someone other than us. Do not imitate the Jews or the Christians. The Jews salute with their fingers, and the Christians salute with their hands."

Abu E'isa said that this hadeeth is weak.

(8) Saluting young children

2696- Thabet narrated that he was with Anas when they passed by some children, and Anas greeted them. He said, "I was with the Messenger of Allah (S.A.W.) when he passed by children and greeted them."

Abu E'isa said that this hadeeth is sahih.
(9) Greeting women

2697- Asma' Bint Yazeed narrated that the Messenger of Allah (S.A.W.) once passed by a group of women sitting in the Mosque. He waved his hand in greeting.

Abu E'isa said that this hadeeth is hasan.

(10) Saying the salams when entering the home

2698- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to him, "Oh son, when you enter your home greet your wife. It will be a blessing on you and on your family."

Abu E'isa said that his hadeeth hasan sahib gharib.

(11) Giving the salams before saying anything else

2699- Jaber Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) said, "Giving the salams comes before saying anything else."

With the same chain of narrators, the Prophet (S.A.W.) said, "Do not invite anyone to eat with you if he did not say the salams first."

Abu E'isa said that this hadeeth is unknown.
(12) Say the salams to the thimma people (the Jews and the Christians)

2700- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not salute the Jews or the Christians first. If you see one of them push them to the side of the road."

Abu E’isa said that this hadeeth is hasan sahih.

2701- A’siha narrated that a group of Jewish people visited the Prophet (S.A.W.) and said, "As-Saammu Alyk." (It means death on you. Saamm is death, and it was a play on words.) The Prophet (S.A.W.) replied, "Wa Alaikum" (and on you)." A’isha said to them, "Alaikum As-Saamm Wa Al-La’na" (but on you death and damnation). The Prophet (S.A.W.) said, "Oh A’isha, Allah loves good manners and leniency in all matters." A’isha said, "Did you not hear what they said?" He (S.A.W.) said, "I answered, ’Wa Alaikum’ (and on you)."

Abu E’isa said that this hadeeth is hasan sahih.

(13) Saying the salams to a group of people that includes both Muslims and non-Muslims

2702- Usama Ibn Zaid narrated that the Prophet (S.A.W.) passed by a group of people that included both Muslims and Jews, and he (S.A.W.) gave them the salams to them.
Abu E'isa said that this hadeeth is hasan sahih.
15 - باب ما جاء في التسليم عند القيام وعند القعود [م: 15، ت: 15]

2706 - حدثنا ابن أبي جعفر عن أبي عجلان عن سعيد المفتي عن أبي هريرة أن رسول الله ﷺ قال: "إذا انتهى أتاهكم إلى مجلس فليس له، فإن بدأ له أن يجلس فليجلس، ثم إذا قام فليس له الأولى بأحق من الآخرة.

قال أبو عيسى: هذا الحديث حسن. وقد روي هذا الحديث أيضاً عن أبي عجلان عن سعيد المفتي عن أبي هريرة عن النبي ﷺ.

(15) Giving the salams when entering and when leaving

2706- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone enters upon some people then he should salute them. If he finds a place to sit, then let him sit. When he gets up to leave he should give the salams again. The first salams are as important as the second one."

Abu E'isa said that this hadeeth is hasan.

16 - باب ما جاء في الاستذان قبلة البيت [م: 16، ت: 16]

2707 - حدثنا ابن أبي جعفر عن أبي عجلان عن عبد الرحمن بن جعفر عن عبد الله بن أبي جعفر عن أبي هريرة أن رسول الله ﷺ قال: "امتنعت إسرائنا فأذكى بصره في البيت قبل أن يؤدَّن له قرآى عزوة أهله، فقد أتى حدا لا يليه أن يأتيه: لاأن له حين أذكى بصره استقبل بصره رجل جهل عليه ما عبير عليه، وإن مر رجل على باب بدأ له غير مغفرة ينظر قلأ خطيئة عليه، إنما الخطيئة على أهل البيت.

وفي الباب عن أبي هريرة وابن أبي أمامة.

قال أبو عيسى: هذا حديث غريب لا تعرفه مثل هذى إلا من حديث ابن أبي جعفر. وأبو عبد الرحمن بن الحنبل اسمه عبد الله بن يزيد.

(16) Asking permission while facing (the door) of the house

2707- Abu Zar narrated that the Messenger of Allah (S.A.W.) said, "Whoever unveils a cover by looking into a house before he is given permission to enter and sees the wife exposed has committed a punishable sin. It is unlawful to him to enter it again. If the man of the house had put his eye out when he looked into the house, I would not have scolded him for it. If a man passes by a door that has no cover on it or is not closed and looks inside, then there is no sin on him. The sin is on the people of the house."

Abu E'isa said that this hadeeth is gharib.
(17) If someone looks inside a house without permission

2708 - Anas narrated that the Prophet (S.A.W.) was in house when a man walked straight in, so the Prophet (S.A.W.) threw a pair of scissors at him, and the man walked back out."

Abu E'isa said that this hadeeth is hasan sahib.

2709 - Sahl Ibn Saad As-Saedi narrated that a man looked in on the Prophet (S.A.W.) through a hole in the wall of his (S.A.W.) room. In his hand he (S.A.W.) had a little pick that he used to scratch his head. He (S.A.W.) said, "Had I known you were looking inside, I would have stabbed your eyes. Asking permission was made a law to prevent people from looking inside houses."

Abu E'isa said that this hadeeth is hasan sahib.

The salams are given before asking for permission

2710 - Kilda Ibn Hanbal narrated that Safwan Ibn Ummaiah was once sent to the Prophet (S.A.W.) while he (S.A.W.) was at the tip of a valley to give him some regular milk, the milk given after the cow gives birth, and a dish made
from a small type of garlic. Kilda said that he went in without greeting him or asking for permission. The Prophet (S.A.W.) said to him, "Go back out, and say 'Assalamu Alikum, should I come in?'" That was after Safwan had embraced Islam.

Abu E'isa said that this hadeeth is hasan gharib.

2711 - حدَّثَنا سُوَيْدُ بْنُ نَضر، أَنبَأَنا عَبْدُ اللَّهِ بْنُ الْمُبارِكَ، أَخْبَرَنَا شُعَيْبَةُ، عن مُحَمَّدٍ بْنُ الْمُكَّابِرِ، عن جَابِرٍ قَالَ: "أَسْتَأْذَنْتُ عَلَى النَّبِيَّ ﷺ فِي دُنْيَا كَانَ عَلَى أَبِي، فَقَالَ مِنْ هَذَا؟ قُلْتُ أُنَّا، فَقَالَ أَنَا أُنَّا... كَأَنَّهُ كَرَى ذَلِكَ". قال أبو عيسى: هذا حديث صحيح.

2711- Jaber narrated that he had asked permission to enter on the Prophet (S.A.W.) to ask him about a debt that his father had. The Prophet (S.A.W.) said, "Who is this?" Jaber replied, "It is me." He (S.A.W.) said, "It is me... it is me," as if he (S.A.W.) hated saying it.

Abu E'isa said that this hadeeth is hasan sahih.

2712 - أَخْبَرْنَا أَحْمَدُ بْنُ مَنْبِعَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنَّ النَّاسُوُيَّ بْنِ قَيْسٍ، عَنْ نَبِيَّ الْعَرَبِيَّ عَنِ جَابِرِ بْنِ الزُّبَرِ: "إِنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَتَّقُوا النَّسَاءَ لِيْلَةٍ". وفيه الْبَابِ عَنْ أَبِي سَيْبَلِّ وَابْنِ غُرَرْ وَابْنِ عَبَّاسِ. قال أبو عيسى: هذا حديث حسن صحيح. وقد روى ابن عباس: "إِنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَتَّقُوا النَّسَاءَ لِيْلَةٍ". قال: فَقَطَّرُ رَجُلَانِ بَعْدَهُمِ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ كُلُّ واحِدٍ مَنْهَا مَعَ امْرَأَتِهِ رَجُلًا.

(19) It is hated for man to enter his house late at night (when he is not expected)

2712- Jaber narrated that the Prophet (S.A.W.) prohibited them from coming home (unexpectedly) if it was late at night.

Abu E'isa said that this hadeeth is hasan sahih.

Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) prohibited the men from coming home unexpectedly late at night. He (R.A.A.) added that two men (disobeyed) after hearing the prohibition and went in on their wives at night without announcing themselves and found each one sleeping with another man.
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2713- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If one of you writes a letter to somebody, he should write it with the utmost humility because it helps achieve his purpose."

Abu E'isa said that this hadeeth is untrue.

(20) Write with humility

2714- Zaid lbn Thabet narrated that he came to the Messenger of Allah (S.A.W.) who had a scribe with him. He heard him (S.A.W.) say, "Place the pen on your ear because it makes it easier for you to find it when you remember to write something."

Abu E'isa said that this hadeeth is gharib, and its chain is weak.

(21) Another hadeeth

2715- Zaid Ibn Thabet narrated that he came to the Messenger of Allah (S.A.W.) who had a scribe with him. He heard him (S.A.W.) say, "Place the pen on your ear because it makes it easier for you to find it when you remember to write something."

Abu E'isa said that this hadeeth is gharib, and its chain is weak.

(22) Learning the Assyrian language

2715- Zaid Ibn Thabet narrated that the Messenger of Allah (S.A.W.)
ordered him to learn the words from the Book of the Jews and said, "By Allah, I do not trust the Jews to translate my letters." Zaid said that only half a month passed and he had already learned their language. From then on when he (S.A.W.) used to write the Jews, Zaid would be the one writing. When they wrote him back, Zaid would read (translate) their letters.

Abu E’isa said that this hadeeth is hasan sahib.

2716 - حَدَّثَنَا يُوسُفُ بْنُ حَمَادِ الأَشْبَرْيِ، أَخْبِرَنَا عَبْدُ الأَّلْلَهِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ عَنْ أَبِي نَسَأٍ بْنِ مَالِكٍ: "أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ لِأَبِي سَعِيدٍ إِلَى كِسْرَاءٍ، وَإِلَى النَّجَاشِي، وَإِلَى عُلَمَاءِ الْخَيْرِ، وَأَلَّا يُكَتِّبُنَّ لِنَفْسِهِمْ إِلَّا إِبْنَ الْيَهُودِ، وَلَيْسَ بِالْمُجَاهِدِينَ الَّذِينَ ضَلُّوا عَلَيْهِنَّ

 قال أبو عسيس: هذا حديث حسن صحيح غريب.

(23) Writing to the infidels

2717- Anas narrated that the Messenger of Allah (S.A.W.) wrote before his death to Kisra (the emperor of Persia), Caesar, and to An-Najashi (of Ethiopia). He also sent letters to every tyrant and called them all to Allah (S.W.T.). This Najashi is not the same Najashi that the Prophet (S.A.W.) prayed upon.

Abu E’isa said that this hadeeth is hasan sahib.

2717- Abu Sufian narrated that Hercules sent for him while he was among a group of the Quraish trading in Damascus. They went to him, and he (R.A.A.) mentioned the conversation that took place. Abu Sufian also said, "Hercules then asked for the letter sent by the Messenger of Allah and read it. It said, 'In the Name of Allah, the Most Gracious, the Most Merciful, from Muhammad the slave of Allah and His Messenger to Hercules, the great one of the Romans. Peace be upon those who follow the Guidance...'

Abu E’isa said that this hadeeth is hasan sahib.
25- 2718 - حذفنا إِسْحَاقَ بْنَ مَعْصِرٍ، أَخَرَّنا مَعَادٌ بِنَ هَشَامٍ، حَدَّثَنَا أَبُو عُمَيْرَةَ عَنْ قَالَ: أَنَّى بِنَ مَالِكٍ قَالَ: أَلَاتَ أَرَادُ نَبِيٌّ الْلَّهَ ﷺ أَنْ يَكُنِّ بِهِ لِلْعَجْمِ، فَقَالَ لَهُ إِنَّ العَجْمَ لَا يُقِلُّونَ إِلاًّ كِتَابًا عَلَيْهِ خَاتَمٌ فَأَضْطَعَهُ خَاتَمًا. قَالَ فَكَأَيْكَ أَنْظُرُ إِلَيْكَ بِنَاحِيَةٍ فِي كُتْبِهِ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(25) Sealing the letter

2718- Anas Ibn Malek narrated that when the Prophet of Allah (S.A.W.) wanted to write to the non-Arabs, someone said, "The non-Arabs will not accept a letter that is not sealed." He (S.A.W.) ordered that a ring (seal) should be made for him. Anas said, "I can still remember the brilliance of the ring against his (S.A.W.) hand."

Abu E’isa said that this hadeeth is hasan sahih.

26- 2719 - حَدَّثَنَا سُوَيْدٌ، أَخَرَّنَا عَنْ نَبِيِّ الْلَّهِ ﷺ، أَخَرَّنَا سُلَيْمانٌ بْنَ الْمُغَرَّةِ أَخَرَّنَا ثَابِتٌ الْبَشَّارِ، أَخَرَّنَا عَنْ هِندٍ بْنَ يَحْيَى عَنْ وَقْتِهَا عَنْ سَعْدٍ بْنَ الْمُحَمَّدِ، قَالَ: أَقْبَلْتُ أَنَا وَضَاحِجَانِ لِيُقُدِّمُنِي أَخَوِيْنِي الْعَجَمِيَّينَ، وَأَيْضًا عَنْ نَبِيِّ الْلَّهِ ﷺ، فَأَتَى بِهِ إِلَيْهِ فَاتَّبَعَهُ أَخَوَيْنِي، فَأَدَأَهُ؛ فَقَالَ النَّبِيُّ ﷺ، احْتَلِبْنَا هَذَا الْبُكْرَةُ، فَكَنَّا نَحْتَلِبُهَا تَقَلُّبُهَا. َّكَثِيرْبُ كُلٍّ إِسْمَٰعِيلٍ فَيُقْسِمُونَهُ وَتَرْسُولُ اللَّهِ ﷺ، فَيُقْسِمَهُ وَقَالَ النَّبِيُّ ﷺ، اسْتَفْعَلْنَاهُ لَن يَقْطَعَ النَّامِمَ وَيُسْمِعَ النَّافَثُانَ، ثُمَّ يَأْتِي السَّمَٰجُ فَيُصَلِّي، ثُمَّ يَأْتِي مَرَّةً تَلْهَيْنِي). قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(26) How to say the salams

2719- Al-Miqdad Ibn Al-Aswad reported that him and two of his companions had (temporary) lost their hearing and sight due to hard work. They were asking help from the companions of the Prophet (S.A.W.), and nobody could offer them anything. They went to the Prophet (S.A.W.), and he (S.A.W.) took them to a home where there were three goats. He (S.A.W.) said, "Milk those goats and divide it among us." So they milked them and each drank his share and gave the Messenger of Allah (S.A.W.) his share. The Messenger of Allah (S.A.W.) when coming in at night would say salams that did not wake up the one sleeping, but those awake would hear it. He then entered the mosque and prayed. After he had done that (this time), he got his milk and drank it."

Abu E’isa said that this hadeeth is hasan sahih.
2720- Ibn Omar (R.A.A.) narrated that a man said the salams to the Prophet (S.A.W.) while he (S.A.W.) was urinating, and he (S.A.W.) did not greet him back.

Abu E’isa said that this hadeeth is hasan sahih.

(27) It is hated to say the salams to a person while urinating

2721- Abu Tamima Al-Hujaimi reported that a man from his tribe was looking for the Prophet (S.A.W.) and could not find him. He was waiting when he saw him (S.A.W.) among a group of people. The man did not know the Prophet (S.A.W.). When he (S.A.W.) left with a few of the men, one of them said, "Oh Messenger of Allah (S.A.W.)!" The man got up and saluted the

(28) It is hated to say Alaika As-Salam instead of Assalamu Alaik
Messenger of Allah (S.A.W.) by saying, "Alaika As-Salam (on you be Peace) oh Messenger of Allah (S.A.W.)! Alaika As-Salam oh Messenger of Allah (S.A.W.)! Alaika As-Salam oh Messenger of Allah (S.A.W.)!" He (S.A.W.) then replied, "Alaika As-Salam is the salute to the deceased. Alaika As-Salam is the salute to the deceased. Alaika As-Salam is the salute to the deceased." Then he (S.A.W.) walked up to the man, faced him and said, "When a man meets his Muslim brother he should say Assalamu Alikum Wa Rahmatu Allah." Then the Prophet (S.A.W.) saluted back saying, "Wa Alaika Wa Rahmatu Allah (and upon you and Allah's Mercy); wa Alaika Wa Rahmatu Allah, wa Alaika Wa Rahmatu Allah."

Abu E'isa said that this hadeeth was also narrated through Abu Ghifar from Abu Tamima.

2722- Jaber Ibn Sulaim narrated that he came to the Prophet (S.A.W.) and saluted him by saying, "Alaika As-Salam." The Prophet (S.A.W.) said, "Do not say, 'Alaika As-Salam'; say, 'As-Salamu Alaik.'" Jaber then mentioned a long story.

Abu E'isa said that this hadeeth is hasan sahih.

2723- Anas Ibn Malek reported that the Messenger of Allah (S.A.W.) saluted three times, and if he talked repeated three times.

Abu E'isa said this hadeeth hasan gharib sahih.
2724- Abu Waqid Al-Laithi narrated that the Messenger of Allah (S.A.W.) was sitting in the mosque with some people when three men entered. Two of the men approached the Messenger of Allah (S.A.W.), and the other left. When the two came close to the Prophet (S.A.W.), they saluted him. One found a space in the circle and sat in it. The other one sat behind the circle. The third one left the mosque. When the Messenger of Allah (S.A.W.) finished his talk, he said, "I will tell you about those three men. The first one sought refuge with Allah, and Allah took him in. The second one was shy of Allah, and Allah was shy of him. As for the third one, he turned his back on Allah, and Allah turned away from him."

Abu E'isa said that this hadeeth is hasan sahih.

2725- Jaber Ibn Samura narrated that when they came to the Prophet (S.A.W.) they would sit in the first empty space. Abu E'isa said that this hadeeth is hasan sahih gharib.

2726- Al-Baraa' narrated that the Messenger of Allah (S.A.W.) passed by a group of Al-Ansar while they were sitting on the side of the road. He (S.A.W.)
said, "If you must sit on the side of the road then salute back, aid the oppressed, and give directions to the traveler."

Abu E'isa said that this hadith is hasan gharib.

2728 Anas Ibn Malek narrated that a man asked the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.)! When one of us meets his brother should he bow to him?" He (S.A.W.) said no. The man said, "Should he hug and kiss him?" The Prophet (S.A.W.) said no. The man said, "Should he shake his hand?" He (S.A.W.) said yes.

Abu E'isa said that this hadith is hasan.

2729 Qutada asked Anas, "Did the companions of the Messenger of Allah greet each other by shaking their hands?" He said yes.

Abu E'isa said that this hadith is hasan sahih.

2730 Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "The best greeting is to shake hands."

Abu E'isa said that his hadith is gharib.
Also Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "No one should socialize until late at night unless it is for prayers or traveling."

Abu Umama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best way to visit the sick is to put your hand on his forehead..." He (S.A.W.) might have said 'in his hand', "...and ask him about how he feels. Also, the best way to greet someone is to shake hands."

Abu E'isa said that this hadeeth is not that strong.

Al-Baraa' Ibn Azeb narrated that the Messenger of Allah said, "Any two Muslims that meet and shake hands, Allah (S.W.T.) will forgive their sins before they depart."

Abu E'isa said that this hadeeth is hasan gharib.
32. **Hugging and kissing**

A'isha (R.A.A.) narrated that Zaid Ibn Haretha came to Medina when the Messenger of Allah (S.A.W.) was in her house. He knocked on the door, and the Messenger of Allah (S.A.W.) got up undressed and dragged his cloak to answer the door. A'isha (R.A.A.) said, "By Allah, I never saw him that lightly dressed before or after that. He (S.A.W.) hugged and kissed Zaid."

Abu E'isa said that this hadith is hasan gharib.

33. **Kissing the hands and feet**

Safwan Ibn A'ssal reported that a Jewish man said to his friend, "Let us go check that prophet out." His friend said, "Do not say that he is a prophet because if he hears you, he will be overjoyed." They went to the Messenger of Allah (S.A.W.) and asked him about nine obvious signs. He (S.A.W.) said, "Do not associate others with Allah, do not steal, do not commit adultery, do not kill the soul that Allah prohibited us to kill except according to the Law, do not take an innocent man to a governor to kill him, do not cast magic, do not deal with usury, do not accuse a chaste woman, do not flee the battlefield, and on you, the Jews, do not transgress on the Sabbath." They kissed his (S.A.W.) hand and foot and said, "We bear witness that you are a prophet." He (S.A.W.) said, "What stops you from following me?" They said, "David supplicated to Allah to have a prophet come from his offspring, and we fear that we will be killed by the Jews if we follow you."
Abu E'isa said that this hadeeth is hasan sahih.

2734 - Um Hani narrated that she went to the Messenger of Allah (S.A.W.) and found him bathing. Fatima (R.A.A.) was covering him up with a garment. She said her salams, and he asked who it was. She answered, "Um Hani," and he (S.A.W.) said, "Welcome, oh Um Hani."

The hadeeth is a part of a longer story.

Abu E'isa said that this hadeeth is hasan sahih.

2735 - Ikrima Ibn Abu Jahl (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to him when he came (to embrace Islam), "Welcome to the riding immigrant."

Abu E'isa said that the narration of this hadeeth is not a sahih one.
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2736 - Hadith narrated by Abu Al-Asrār.

Narrated: Ali (R.A.A.)

Said, "The rights of the Muslim on his Muslim brother are six and they should be done with kindness; to greet him with the salams when they meet, to answer his invitation, to invoke blessings on him when he sneezes, to visit him when he is sick, to be in his funeral when he dies, and to love for him what he loves for himself."

Abu E'isa said that this hadeeth is hasan.

2737 - Hadith narrated by Abu Huraira (R.A.A.).

Said, "The rights of the believer on the believer are six; to visit him when he is sick, to witness his funeral, to answer his invitation, to give the salams when he meets him, to invoke blessings on him when he sneezes, and to advise him in his absence or presence."

Abu E'isa said that this hadeeth is hasan sahih.
2738 - Nafee narrated that a man next to Ibn Omar sneezed and said, "Alhamdu Lillah Wa As-Salam A’ala Rasuli Allah (Praise be to Allah, and peace be upon the Messenger of Allah)." Ibn Omar said, "And I say Alhamdu Lillah Wa As-Salamu A’ala Rasuli Allah, but this is not what the Messenger of Allah (S.A.W.) taught us to say. He (S.A.W.) taught us, 'Al-Hamdu Lillah A’ala Kulli H’al’ (Praise be to Allah in any case)."

Abu E’isa said that this hadith is gharib.

(3) How to invoke blessings on the sneezer

2739- Abu Musa narrated that the Jews used to force themselves to sneeze so that the Prophet (S.A.W.) would invoke mercy on them. He (S.A.W.) would say, "Yahdeeku Allah Wa Yusleh Balakum (may Allah guide you and correct your matters)."

Abu E’isa said that this hadith is hasan sahih.
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2740- Salem Ibn Abaid narrated that he was with a group of people traveling when one of them sneezed and said, "Assalamu Alaikum." Salem said, "And on you and your mother." The man was upset with him for saying that to him. Salem said, "As for what I said, I only said what the Prophet (S.A.W.) said. A man sneezed in the presence of the Prophet (S.A.W.) and said, 'Assalamu Alaikum.' He (S.A.W.) replied, 'And on you and on your mother. When any of you sneeze, you should say Al-Hamdu Lillahi Rabbi Al-A'alam (Praise be to Allah, the Lord of all the worlds). The ones present should answer back Yarhumaka Allah (may Allah have Mercy on you). Then he should reply Yaghfir Allahu Lana Wa Lakum (may Allah forgive us and forgive you)."

Abu E'isa said that this is a hadeeth about which the scholars differed on the person who narrated it.

2741- Abu Ayoub (R.A.A.) that the Messenger of Allah (S.A.W.) said, "If any one sneezes he should say Al-Hamdu Lillahi Rabbi Al-A'alam. The one hearing him should answer back Yarhamuka Allah (May Allah have mercy on you). Then he should reply Huwa Yahdikum Wa Yuslehab Lakum (He (S.W.T.) guides you and corrects your matters)."

4- بابًا مما جاء في إيجاب التّشپَمـِ بـحمد الغایبـ (م: 4، ت: 38)

2742- حدثنا ابن أبي عمـ، حدثنا سفيـان عن سـفيـان البـيمي عن أَسـ بن مالـك: "أن رَجَلَينَ عَرَضَا عن النبي ﷺ قُشَمَتْ أحدهما ولم يُشْمِيتْ الآخر، فقال اللَّهُ ﷺ لَمْ
(4) Invoke mercy after the sneezer praises Allah (S.W.T.)

2742- Anas Ibn Malek narrated that two men sneezed in the presence of the Prophet (S.A.W.) and that he (S.A.W.) invoked mercy on one, but not the other. The one that the Prophet (S.A.W.) did not invoke mercy on said, "Oh Messenger of Allah (S.A.W.), you invoked mercy on this man and not on me." The Messenger of Allah (S.A.W.) said, "He praised Allah (S.W.T.), and you did not."

Abu E'isa said that this hadeeth is hasan sahih.

(5) How many times to invoke mercy

2743- Iyas Ibn Salama reported that his father narrated that a man sneezed in the presence of the Messenger of Allah (S.A.W.) and Salama was there. The Messenger of Allah (S.A.W.) said *Yarhamuka Allah* (may Allah have mercy on you). The man sneezed a second time, and the Prophet (S.A.W.) said, "This man has a cold."

Abu E'isa said that this hadeeth is hasan sahih.
In another narration from Iyas the same hadeeth is narrated, but he (S.A.W.) said after the third (not the second) sneeze, "This man has a cold."

2744- حديثنا القاسم بن دينار الكوفي، حديثنا إسحاق بن مصباح السُلَومي الكوفي عن عبيد الله بن حرب عن يزيد بن عبد الرحمن بن أبي خالد الدالاني، عن محمد بن إسحاق بن أبي طلحة، عن أبيه عن أبيه قال: قال رسول الله ﷺ: "تُسمِّب العاطف ثلاثًا، فإن زاد فلنَّبُتُ فضحته وإن شئت فلأ.

قال أبو عيسى: هذا حديث غريب وسناده مجهول.

2744- Omar Ibn Is-haq Ibn Abu Talha narrated that his mother reported that her father said that the Messenger of Allah (S.A.W.) said, "Invoking mercy on the sneezer is three times. After that, if you want to invoke mercy you can, otherwise you do not have to."

Abu E'isa said that this hadeeth is gharib and that its narrators are unknown.

6- باب ما جاء في خفض الصوت وتخفير الوجه عند العطاس [م: 6، ت: 40]

2745- حدثنا محمد بن ربيعة الواسطي، حدثنا يحيى بن سعيد، عن محمد بن عجلان، عن سمعي، عن أبي صالح، عن أبي هريرة أن النبي ﷺ كان إذا عطس عطى وجهه يبدي أو يبويرو وغشى بها صوته.

قال أبو عيسى: هذا حديث حسن صحيح.

(6) Minimizing the sound of the sneeze and covering the face

2745- Abu Huraira narrated that if the Prophet (S.A.W.) sneezed he would cover his face with his hand and minimized the noise.

Abu E'isa said that this hadeeth is hasan sahih.

7- باب ما جاء في الله يحب العطاس ويكره النتاوب [م: 7، ت: 41]

2746- حدثنا ابن أبي عمرو، حدثنا سفيان بن ابن عجلان، عن القانوني، عن أبي هريرة أن رسول الله ﷺ قال: "العطاس من الله والصمت من الشيطان. فإذا تناءب أحدكم فليضع يده على فيه وإذا قال أيه فإني الشيطان يضحك من جوفه. وإن الله يحب العطاس ويكره النتاوب، فإذا قال الرجل أه أو أه أو يتناءب فإني الشيطان يضحك في جوفه.

قال أبو عيسى: هذا حديث حسن صحيح.

(7) Allah likes the sneezing and hates the yawning

2746- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "Sneezing is from Allah (S.W.T.), and yawning is from Satan. Thus when any of you yawns, he should cover his mouth with his hand. If he makes a sound when he yawns, then Satan laughs from inside him. Moreover, Allah likes the sneezing and hates the yawning. If the man says 'ah' when he yawns, then Satan laughs from inside him."

Abu E'isa said that this hadeeth is hasan sahih.

2747 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S. W. T.) likes sneezing and hates yawning. Thus, if any of you sneeze, say Al-Hamdu Lilah, and then it is his right that anyone who heard him should say Yarhamuka Allah (may Allah invoke mercy on you). As for the yawning, when any of you yawn, he should try his best to hold it back. One should be careful not to (make noise) because that is from Satan who is laughing at him."

Abu E'isa said that this hadeeth is sahih.

8 - Bab Ma Jaa An Al-umras Fi Al-shalawat Min Al-shiah [Am: 8, T: 42]

2748 - Abia Ubbay (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Sneezing in the prayers is from Satan.

2748- Uddai narrated that the Messenger of Allah (S.A.W.) said, "Sneezing,
being sleepy, yawning while praying, menstruation, vomit, and puss are all from Satan."

Abu E'isa said that this hadeeth is gharib and is only known through Shareek.

(9) It is hated to ask someone to leave his seat in order to sit in it

2749- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "No one should ask his brother to leave his seat so that he could sit in his place."

Abu E'isa said that this hadeeth is hasan sahib.

2750- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "No one should make his brother leave his seat just so that he can sit in his place."

Abu E'isa said that this hadeeth is sahib.
(10) If the man leaves his seat and then comes back he has more right on it

2751- Wahab Ibn Huthaifa narrated that the Messenger of Allah (S.A.W.), "If a man left for some business and then came back, he has more right to sit in his seat than anyone else."

Abu E'isa said that this hadeeth is hasan sahib.

(11) It is hated to sit between two people without getting their permission

2752- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "It is not permitted for someone to sit between two people (sitting next to each other), except with their permission."

Abu E'isa said that this hadeeth is hasan sahib.

(12) It is hated to sit in the middle of the circle

2753- Huthaifa (R.A.A.) said that a person is cursed by the tongue of Muhammad - or Allah has cursed him by the tongue of Muhammad (S.A.W.) - if he sits in the middle of the circle.

Abu E'isa said that this hadeeth is hasan sahib.
(13) It is hated for a man to leave his seat so that someone else can sit

2754- Anas (R.A.A.) said, "(The companions) did not love anyone more than they loved the Messenger of Allah (S.A.W.). Nevertheless, whenever they saw him (S.A.W.) they did not get up, because they knew that such an act was hated."

Abu E'isa said that this hadith is hasan sahib gharib.

2755- Abu Mijlaz narrated that Mua'wiya once came to Abdullah Ibn Az-Zubair and Ibn Safwan, and they stood up when they saw him. He said, "Sit down! I heard the Messenger of Allah (S.A.W.) say that whoever likes people to stand up for him should take his seat in the Hellfire."

Abu E'isa said that this hadith is hasan.

(14) Clipping the nails

2756- Abu Huraira (R.A.A.) narrated that the Messenger of Allah said, "Five actions are considered basic instinct; shaving the pubic area, circumcision, trimming the mustache, plucking underarm hair, and cutting the nails."

Abu E'isa said that this hadith is hasan sahib.
2757 - Aisha (R.A.A.) narrated that the Prophet (S.A.W.) said, "Ten actions are considered basic instinct; trimming the mustache, letting the beard grow, using the siwak (a stick used to clean the teeth), cleaning the nose, clipping the nails, washing the finger joints, plucking the hair of the armpit, shaving the pubic hair, and washing with water (after urinating)." Mus'ab said that he forgot the tenth, but it might have been gargling.

Abu E'isa said that this hadeeth is hasan.

2758 - Anas Ibn Malek narrated that the Prophet (S.A.W.) gave a period of forty days (as the maximum) between clipping the nails, trimming the mustache, and shaving the pubic hair.

2759 - Anas narrated that the Prophet (S.A.W.) said that the time period to trim the mustache, clip the nails, shave the pubic area, and pluck the hair of the armpit should not be for longer than forty days.
This hadith is stronger than the one above.

2760 - Haditha محمد بن عمر بن الوليد الكعبي الكوفى، أخبرنا يحيى بن آدم، عن إسرائيل، عن سماك، عن عكرمة عن ابن عباس قال: «كان النبي صلى الله عليه وسلم يقص أو يأخذ من شاربه. وكان إبراهيم خليل الرحمن يفعله». قال أبو عيسى: هذا حديث حسن غريب.

(16) Trimming the mustache

2760 - Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) used to cut some or trim his mustache. Prophet Ibrahim, the friend of the Merciful, also used to do it.

Abu E'isa said that this hadith is hasan gharib.

2761 - حديثا أحمد بن ميمع، أخبرنا عبيد الله بن حميهام، عن يوسف بن صهيب عن حبيب بن بشار عن زيد بن أرقم أن رسول الله قال: «لم يأخذ من شاربه في سنة».

وفي الباب عن المغيرة بن شعبة.

قال أبو عيسى: هذا حديث حسن صحيح.

2761 - Haditha محمد بن محمد بن بشار، أخبرنا يحيى بن سعيد عن يوسف بن صهيب بن حبيب بن عبد الله.

2761 - Zaid Ibn Arqam narrated that the Messenger of Allah (S.A.W.) said, "If someone does not trim his mustache then he is not from us."

Abu E'isa said that this hadith is hasan sahih.
(17) Trimming the beard

2762- Shuaib (R.A.A.) narrated that the Prophet (S.A.W.) used to trim his beard from its sides and the length.
Abu E'isa said that this hadeeth is gharib.

(18) Letting the beard grow long

2763- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Shave the mustache and let the beard grow."
Abu E'isa said that this hadeeth is sahih.

(19) Putting one leg on another when lying down

2765- Abbad Ibn Tamim reported that his uncle narrated that he saw the Prophet (S.A.W.) lying down in the mosque with one of his legs on the other.
Abu E'isa said that this hadeeth is hasan sahih.
2766 - Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, 
"If one of you lies down on his back, he should not put one leg on the other."

More than one person narrated this hadith, and one of the narrators Khaddash is not known.

2767 - Jaber narrated that the Messenger of Allah (S.A.W.) prohibited them from wrapping themselves with a single garment so that one end cannot be raised or one hand cannot get out. He also prohibited someone to wrap himself in a single garment and sit on his buttocks with the knees close to the abdomen and the feet apart with the hands circling the knees. He (S.A.W.) also prohibited lying on one's back and putting one leg on top of the other.

Abu E'isa said that this hadith is hasan sahih.

2768 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
saw a man lying down on his stomach, and so he said to him, "This is a position that Allah (S.W.T.) does not like."

The hadith has been also narrated from Tehfa and from Ibn Omar.

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22 - BAB  ما جاء في جمع التقوى [م: 22, ت: 56]

2769 - حدثنا محمد بن سُكَّان، حدثنا بيْخلي بن سُعيط، حدثنا بهِير بن حكيم، حدثني أبي عن جَدِي قال: «قالت يا رسول الله عَزَّوَانِّي ما تأتي بِنِحَا يَ وَما نَدْرَه؟ قال: «حفظ عَزَّوَانِّي إلا من روْحٍ بَيْنَكَ أو ما مُلْكِكَ بِمَيْتِكَ». قال: الرَّجُلُ يَكُونُ مَعَ الرَّجُل؟ قال: «إن استطعت أن لا يَرَاها أحد فَأَفَعَّل». فَلَمَّا فَالَّرَجُلُ يَكُونُ خَالِبًا، قال: «فَأَفَعَّل». أَحَّرَ أن يَسْتَحْيَا بِنَفْه.»

قال أبو عبيدة: هذا حديث حسن، وَجَدَت بهَز اسْمَهُ مُعاوِيَة بن حَبْدَة الفَسْقِي. وَقَد رَوَى الْجُزَّارِيٌّ عن حكيم بن مُعاوية وهو والد بهز.}

(22) Guarding the private parts

2769- Mua’wiya Ibn Haida Al-Qushairi reported that he asked the Messenger of Allah saying, "Oh Messenger of Allah, who should we keep from seeing our private parts?" He (S.A.W.) said, "Guard your private parts except from your wife or the women that your right hand possesses." Mua’wiya said, "If a man is with another man?" He (S.A.W.) said, "If you can keep others from seeing you, then do it." Mua’wiya said, "What if a man is alone?" He (S.A.W.) said, "It is more worthy to be shy of Allah (S.W.T.)."

Abu E’isa said that this hadith is Hasan.

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23 - BAB  ما جاء في الأنكاء [م: 23، ت: 57]

2770 - حدثنا عبَّاس بن محمد الدُّورْيَة البَغدادي، حدثنا إِسْحَاق بن مِنْصُور، أَخْرَجَنَا إِسْرَأِيلٌ عن سَمَّاك بن حَرِيب، عن جَابِر بن سَمَّار، قال: «رأيت رسول الله ﷺ مُنظَّمًا عَلَى وِسَادَةٍ عَلَى يَسَارِيهِ». وقال أبو عبيدة: هذا حديث حسن غريب. وَرَوَى عَبَّاس وَأَخْرَجَهُ، هذا الحديث عن إِسْرَأِيلٍ عن سَمَّاك، عن جَابِر بن سَمَّار، قال: «رأيت النبي ﷺ مُنظَّمًا عَلَى وِسَادَةٍ وَلَمْ يَدْخُرَ عَلَى يَسَارِيهِ».

(23) Leaning

2770- Jaber Ibn Samura (R.A.A.) narrated that he saw the Prophet (S.A.W.) leaning on a pillow on his left hand side.

Abu E’isa said that this hadith is Hasan gharib.
Sammak Ibn Harb reported that Jaber Ibn Samura said that he saw the Prophet (S.A.W.) leaning on a pillow.

This hadeeth is sahib.

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2772 - Abu Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "No one should lead a man in prayers in his own home, and no one should sit in his designated seat unless he gave them permission."

Abu E'isa said that this hadeeth is hasan sahih.

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2773- Abu Buraida narrated that the Prophet (S.A.W.) was walking when a man on a donkey came up to him. The man offered the Messenger of Allah (S.A.W.) a ride and moved back to let the Prophet (S.A.W.) sit in front. The Messenger of Allah (S.A.W.) said, "You have more right to sit in the front of your ride than me, unless you permit me to sit there." The man said, "I give you permission." He (S.A.W.) then rode in front of the man.
Abu E'isa said that this hadeeth is hasan gharib.


Abu E'isa said that this hadeeth is hasan gharib.

27. Bab ma gaa' fi al-truusah fi at-tahaa al-anmaat [M: 26, T: 60]

It is permitted to own carpets

2774- Jaber narrated that the Messenger of Allah (S.A.W.) asked him, "Do you have carpets?" Jaber said, "How can we have carpets?" He (S.A.W.) said, "You will have them." Later Jaber would tell his wife, "Take your carpets away from me," and she would reply, "Did the Prophet (S.A.W.) not say that we would have carpets?" Jaber would then leave her alone.

Abu E'isa said that this hadeeth is hasan sahih.

(26) The three riding on one ride

2775- Salama reported that once he led the mule of the Messenger of Allah (S.A.W.) while he and Al-Hasan and Al-Hussein were riding on it. The three rode until they got to the room of the Prophet (S.A.W.). One was in front of him, and the other was behind him.

Abu E'isa said that this hadeeth is hasan sahih gharib.


Abu E'isa said that this hadeeth is hasan sahih.
2776- Jarir asked the Messenger of Allah (S.A.W.) about the first (unintentional) look. He (S.A.W.) ordered him to look the other way.
Abu E’isa said that this hadith is hasan sahib.

2777- Abu Buraida narrated that the Messenger of Allah (S.A.W.) said to Ali (R.A.A.), "Oh Ali, do not follow the first look with a second one; the first one is yours, and the second is not."
Abu E’isa said that this hadith is hasan gharib.

2778- Um Salama narrated that she was visiting the Messenger of Allah (S.A.W.) and Maimuna when Ibn Maktoum walked in and entered his house. This event took place after the veil was made obligatory. The Messenger of Allah (S.A.W.) said, "Veil yourselves from him." Um Salama said, "Oh Messenger of Allah, is he not blind and cannot see us?" The Messenger of Allah (S.A.W.) said, "Are you blind and cannot see him?"
Abu E’isa said that this hadith is hasan sahib.
It is prohibited to visit women without the permission of their husbands

2779 - The servant of Amr Ibn Al-A’as narrated that Amr sent him to Ali (R.A.A.) to ask permission for Amr to visit Asmaa’ Bint Umas (Ali’s wife). Ali (R.A.A.) gave him permission. When Amr finished his visit, the servant asked him why he had to get permission, and Amr said, "The Messenger of Allah (S.A.W.) prohibited us from visiting any women without their husband’s permission."

Abu E’isa said that this hadeeth is hasan sahih.

Warning against the temptation of the women

2780 - Usama Ibn Zaid narrated that the Prophet (S.A.W.) said, "I have not left behind me a greater temptation for men than women."

Abu E’isa said that this hadeeth is hasan sahih.
It is hated to add to the hair

Humaid Ibn Abdurrahman reported that he heard Mua'wiya give a sermon in Medina. "Where are your scholars, oh people of Medina? I heard the Messenger of Allah (S.A.W.) prohibit the act of adding to the hair. He said that the children of Israel perished when their women started doing that."

Abu E'isa said that this hadith is hasan sahih.

It is forbidden to add to hair or ask to, and it is forbidden to tattoo or ask for it

Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) cursed the women that get tattoos or ask to be tattooed. He (S.A.W.) also cursed the ones that pluck their eyebrows to enhance their beauty because they change Allah's creation."

Abu E'isa said that this hadith is hasan sahih.

Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) has cursed the one who adds to her hair or asks to add to her hair, and the woman who gets a tattoo or asks to be tattooed." Nafee said, "(That includes) the tattoo on the lip."

Abu E'isa said that this hadith is hasan sahih.
2784- Ibn Abbas (R.A.A.) reported that the Messenger of Allah (S.A.W.) cursed women that imitate men and men that imitate women.

Abu E’isa said that this hadeeth is hasan sahib.

2785- Ibn Abbas (R.A.A.) reported that the Messenger of Allah (S.A.W.) cursed men that behave like women (transvestites), and he (S.A.W.) cursed women that act like men.

Abu E’isa said that this hadeeth is hasan sahib.

2786- Abu Musa narrated that the Prophet (S.A.W.) said, "Every eye is an adulteress. If a woman wearing perfume passes by a group of people then she is such (meaning an adulteress)."

Abu E’isa said that this hadeeth is hasan sahib.
2787- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The perfume of men has scent and no color, and the perfume of women has color and no scent."

There is another narration of the same hadeeth.

2788- Imran Ibn Hussein narrated that the Prophet said to him, "The best male perfume has a (good) scent and no color, and the best female perfume has color and no scent." He (S.A.W.) also prohibited the perfume of Urjuwan.

This hadeeth is hasan gharib.

37 - It is hated to refuse a gift of perfume

2789- Thumama Ibn Abdullah reported that Anas did not refuse a gift of perfume and would say, "The Prophet (S.A.W.) did not refuse perfume."

Abu E'isa said that this hadeeth is hasan sahih.
2790- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Three things should not be refused; pillows, lotion, and milk." Lotion here means perfume.

Abu E'isa said that this hadeeth is gharib.

2791- Abu Uthman An-Nahdi narrated that the Messenger of Allah (S.A.W.) said, "If one of you was given some rihan (a sweet scented plant), then do not turn it down because it is a product of Paradise."

Abu E'isa said that this hadeeth is gharib.

(38) It is hated for men to get too close to men and women to women

2792- Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A woman should not describe another woman to her husband in a way that it would be the same as if he was looking at her."

Abu E'isa said that this hadeeth is hasan sahib.
said, "A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. Two men should not lie down together under the same cover. Similarly, two women should not lie down together under the same cover."

Abu E'isa said that this hadeeth is hasan gharib sahih.

(39) Guarding the private parts

2794- Hakeem reported that his father narrated that he asked the Prophet (S.A.W.) saying, "Oh Prophet of Allah (S.A.W.), what should hide from our private parts, and what can we reveal?" He (S.A.W.) said, "Guard your private parts from everyone except your wife and women that your right hand possesses." He said, "Oh Messenger of Allah, what if there are a lot of people?" He (S.A.W.) said, "If you can, keep your private parts from being seen; no one should see them." He said, "What if I am alone?" He (S.A.W.) said, "It is more worthy to be shy of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan.

(40) The thigh is considered a private area

2795- Jarhad narrated that the Prophet (S.A.W.) once passed by him in the mosque and Jarhad's thigh was showing. So he (S.A.W.) said, "The thigh is a'wra (a private area)."

Abu E'isa said that this hadeeth is hasan.
2796 Ibn Jarhad reported that the Prophet (S.A.W.) passed by his father while his thigh was showing and the Prophet (S.A.W.) said, "Cover up your thigh because it is a'wra."

Abu E'isa said that this hadith is hasan.

2797 Jarhad Al-Aslami narrated that the Prophet (S.A.W.) said, "The thigh is a'wra." This hadith is hasan gharib.

2798 Ibn Abbas narrated that the Prophet (S.A.W.) said, "The thigh is a'wra."

2799 Saleh Ibn Abu Hassan reported that he heard Said Ibn Al-Mussaib say, "Allah is Good and He (S.W.T.) likes everything that is good, is Clean and likes cleanliness, is Generous and likes generosity, and is Giving and likes

(41) Cleanliness
giving. So clean up your noses and do not be like the Jews." One narrator said that he asked Muhajir Ibn Mismar about this hadeeth, and he said that he heard a similar hadeeth narrated from Saad Ibn Abu Waqas.

Abu E'isa said that this hadeeth is gharib, and there is a weak narrator in the chain.

2800- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Beware of getting naked. You have someone (the guardian angels) with you who never leave except when you defecate and when you are intimate with your wife. Therefore you should be shy in front of them and treat them dignity."

Abu E'isa said that this hadeeth is gharib.

2801- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who believes in Allah (S.W.T.) and the Last Day should not enter the bathing room."
bathroom without a cloth wrapped around him. The one who believes in Allah (S.W.T.) and the Last Day should not let his wife in with him while he is bathing. The one who believes in Allah (S.W.T.) and the Last Day should not sit at a table where alcohol is being served."

Abu E'isa said that this hadeeth is hasan gharib. Ahmad Ibn Hanbal has ruled one of the narrators as weak.

2802 - Abu E'isa said that this hadeeth is hasan gharib. Ahmad Ibn Hanbal has ruled one of the narrators as weak.

2802- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) prohibited men and women to go to public baths. He later permitted men to go under the condition that they cover themselves.

Abu E'isa said that this hadeeth is only known through Hammad Ibn Salama, and the chain of narrators is not strong.

2803- Abu Malih Al-Huthali narrated that a group of women from Homs came to visit A’isha. She (R.A.A.) said, "You are from among women who go to public baths. I have heard the Messenger of Allah (S.A.W.) say, 'Any woman who takes off her clothes outside her husband’s house has broken the link of chastity that is between her and her Lord.'"

Abu E’isa said that this hadeeth is hasan.
The angels do not enter a house that has a dog or a portrait in it

2804- Abu Talha (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The angels do not enter a house that has a dog or a portrait in it."

Abu E'isa said that this hadeeth is hasan sahih.

2805- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "The angels do not enter a house that has statues (or a portrait) in it."

Abu E'isa said that this hadeeth is hasan sahih.

2806- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that Jibril (A.S.) came to him and said, "I came to you last night but did not come into the house you were in. What kept me from coming in was a wooden statue of a man at the door, curtains in the house with figures on them, and a dog in the house. Order that the head of the statue at the door should be cutoff, and it will look like a tree. As for the curtain, cut it in half and make two pillows
to be put on the floor and stepped on. Order that the dog goes out of the house." The Prophet (S.A.W.) did what Jibril asked him to do. The dog happened to be a puppy that belonged to Al-Hasan or Al-Hussein and lived in a doghouse. It was ordered out of the house.

Abu E'isa said that this hadeeth is hasan sahih.

(45) It is hated for men to wear saffron (from yellowish dye) colors and silk

2807- Abdullah Ibn Amr narrated that a man wearing two red garments passed by the Prophet (S.A.W.) and saluted him. He (S.A.W.) did not say the salams back to him.

Abu E'isa said that this hadeeth is hasan gharib.

The meaning of this hadeeth is that the scholars hated wearing clothes that had been dyed with saffron, but they said that red colors are permitted unless dyed with saffron.

2808- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited wearing gold rings, silk or maithara. He (S.A.W.) also prohibited jia'a (beer) which is described as a drink made in Egypt from barley.

This hadeeth is hasan sahih.
2809- Al-Baraa' Ibn Azeb narrated that the Messenger of Allah (S.A.W.) ordered them to do seven things and prohibited them seven things. He (S.A.W.) ordered them to attend funerals, visit the sick, invoke mercy on the sneezer, answer the invitation, help the oppressed, make good on promises, and salute back with the salams. He prohibited them from doing seven things; wearing gold rings (or earrings), using silver dishes, wearing silver, wearing brocaded garments, and wearing either thick or fine silk.

Abu E'isa said that this hadeeth is hasan sahih.

2810- Samura Ibn Jundub narrated that the Messenger of Allah (S.A.W.) said, "Wear white because it is purer and better. Wrap your dead in it."

Abu E'isa said that this hadeeth is hasan sahih.
2811- Abu Is-haq reported that Jaber Ibn Samura said, "I saw the Messenger of Allah (S.A.W.) once when the moonlight was bright. I was looking at the Messenger of Allah (S.A.W.) and the moon, and he (S.A.W.) was wearing a reddish garment. To me he (S.A.W.) looked better than the moon."

Abu E’isa said that this hadeeth is hasan gharib.

(47) It is permitted to wear reddish for men

2812- Abu Rimtha narrated that he saw the Messenger of Allah (S.A.W.) wearing two green cloaks.

Abu E’isa said that this hadeeth is hasan gharib.

(48) Green colored clothes

2813- A’isha (R.A.A.) narrated that the Messenger of Allah once left home wearing a blanket type cloak made of black (camel’s) hair.

Abu E’isa said that this hadeeth is hasan gharib sahih.

(49) Black clothes

2814- حديثنا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أنهُ حَدَّثَنَا جَذَّارٌ صَفِيّ، حَدَّثَنَا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَخْبَرَنَا مَحْمُودٌ بْنُ مُهْدِي، أَخْبَرَنَا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، إِيَادًا بْنُ قُيَيْطٍ، عَنْ أَبِيهِ، عَنْ أَبِي رَمَةٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَعَلَّيْهِ بَرْدَانَ أَحَضْرَانَ».

A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was wearing a black (camel’s) hair blanket type cloak and Abu E’isa said that this hadith is hasan gharib sahih.

(50) Black clothes

2814- حديثنا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَخْبَرَنَا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَخْبَرَنَا مَحْمُودٌ بْنُ مُهْدِي، أَخْبَرَنَا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنْ مُضَعِّبٍ بْنَ شَيْبَةٍ، عَنْ صَفِيّ، عَنْ عَائِشَةٍ قَالَتْ: «خَرَّجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ وَعَلَّهُ بَرْدَانَ أَحَضْرَانَ».

Abu E’isa said that this hadith is hasan gharib sahih.
Qaila Bint Makhrama reported that they visited the Messenger of Allah (S.A.W.). She narrated a long hadith. One part mentions that a man came when the sun was in the middle of the sky and said, "Assalamu Alaika, oh Messenger of Allah." The Messenger of Allah (S.A.W.) replied, "Wa Alaikum Assalam Wa Rahmatu Allah." He (S.A.W.) was wearing two small cloths (that were not sown together and) that had been dyed with some saffron that was still coming off them. He (S.A.W.) was carrying a small palm branch.

Abu E'isa said that this hadith by Qaila is only known through Abdullah Ibn Hassan.

(50) Yellow clothes

2814- Qaila Bint Makhrama reported that they visited the Messenger of Allah (S.A.W.). She narrated a long hadith. One part mentions that a man came when the sun was in the middle of the sky and said, "Assalamu Alaika, oh Messenger of Allah." The Messenger of Allah (S.A.W.) replied, "Wa Alaikum Assalam Wa Rahmatu Allah." He (S.A.W.) was wearing two small cloths (that were not sown together and) that had been dyed with some saffron that was still coming off them. He (S.A.W.) was carrying a small palm branch.

Abu E'isa said that this hadith by Qaila is only known through Abdullah Ibn Hassan.

(51) It is hated to use saffron and khalouq (a kind of oil) for men

2815- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) prohibited men from using saffron (as a perfume).

Abu E'isa said that this hadith is hasan sahih.

(50) Yellow clothes

2816- Haditha of Muhammad bin Uthman, Haditha of Abu Da'ud al-Qulliyy, about using saffron. A hadith of the narrator, saying: "Anab the notah."

Abu E'isa said: This hadith is known through Abdullah bin Sahl.
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2816- Ya'ala Ibn Murra narrated that the Prophet (S.A.W.) saw a man using khalouq (a kind of oil), so he said to him, "Go and wash it! Then wash it again, and then do not come back."

Abu E'isa said that this hadeeth is hasan.

2817- Ibn Omar (R.A.A.) reported that he heard Omar mention that the Prophet (S.A.W.) said, "Whoever wears silk in this life will not wear it in the Hereafter."

Abu E'isa said that this hadeeth is hasan sahih.

(52) It is hated to wear silk or brocaded garments

2818- Al-Miswar Ibn Makhrama narrated that the Messenger of Allah (S.A.W.) distributed cloaks (that had come from zakat), but did not send...
Makhrama one. Makhrama said, "Oh son, let us go to the Messenger of Allah (S.A.W.)." Al-Miswar went with his father. Makhrama told his son to go to the Prophet (S.A.W.) and call him out. Al-Miswar called the Prophet (S.A.W.), and he (S.A.W.) came out wearing one of the cloaks. He (S.A.W.) said, "I have kept this one for you." Makhrama looked at him (S.A.W.) and said, "Makhrama is pleased."

Abu E'isa said that this hadeeth is hasan sahih.

(54) Allah, the Almighty, likes to see the signs of His Blessings on His servant

2819- Shuaib (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) likes to see the signs of His Blessings on His servant." Abu E'isa said that this hadeeth is hasan.

(55) The black khuff (leather socks)

2820- Buraida narrated that Al-Najashi (the ruler of Ethiopia) sent a pair of black simple khuffs (leather socks) as a gift. He (S.A.W.) performed ablution and wiped over them.

This hadeeth is hasan.
(56) It is prohibited to pluck out white hairs

2821- Shuaib (R.A.A.) narrated that the Prophet (S.A.W.) prohibited plucking out white hairs and said, "They are the light of the believer." This hadeeth is hasan.

(57) The consultant is a trusted advisor

2822- Um Salama narrated that the Messenger of Allah (S.A.W.) said, "The consultant is a trusted advisor." Abu E'isa said that this hadeeth is gharib.

2823- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The consultant is a trusted advisor." He said, "This hadeeth is hasan."
Bad luck

2824- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is no bad luck except in three things; the woman, the house, and the ride."

Abu E’isa said that this hadith is sahih.
Two people should not talk privately with each other in the presence of a third person

2825- Abdullah narrated that the Messenger of Allah (S.A.W.) said, "If you are three people together, then two of you should not talk privately in front of the third one."

Abu E'isa said that this hadeeth is hasan sahib.

60 - باتِ ما جاء في الودة [م: 60، ت: 94] 2826- حديثنا واصيل بن عبد الأعلى الكوفي، حدثنا محمد بن فضيل، عن إسماعيل بن أبي خاليد، عن أبي جعفر، قال: «رأيت رسول الله ﷺ أنيض قد شاب، وكان الحسن بن علي بن أبي شيبة، وأمر لنا بثلاثة عشر قلعة، فقلعتما نقبضها فأتانا موهباً قدم يعطينا شيئاً، فقلنا قام أبو بكر قال: من كان له عند رسول الله ﷺ عدة فلقيء، فقمت إلينه فأخبرته فأمر لنا بيها.» هذا حديث حسن.

وقد روى مروان بن معاوية هذا الحديث بإسناد له عن أبي جعفرة نحو هذا. وقد روى غير واحد عن إسماعيل بن أبي خاليد عن أبي جعفرة قال: «رأيت رسول الله ﷺ وكان الحسن بن علي بن أبي شيبة، ولم يزيدوا على هذا».

(60) Making good on the promise

2826- Abu Juhaifa narrated that he saw the Messenger of Allah (S.A.W.) and his hair was getting grey. Al-Hasan Ibn Ali looked like him (S.A.W.). He (S.A.W.) ordered thirteen caps to be given to them. When they went to receive them (from the Treasury) the news of his (S.A.W.) death came, so they did not get anything. When Abu Bakr became caliph he gave a sermon and said, "Whoever was promised anything by the Messenger of Allah (S.A.W.) should come to us." Abu Juhaifa went to Abu Bakr and told him about the caps, so he (R.A.A.) ordered them for him.

Abu E'isa said that this hadeeth is hasan.

2827- أخبرنا أبو جعفرة قال: «رأيت النبي ﷺ وكان الحسن بن علي بن أبي شيبة». قال أبو عيسى: وهمذا روى غير واحد عن إسماعيل بن أبي خاليد نحو هذا.

ووفي الباب عن جابر. وأبو جعفرة اسمه وهب السوائي.

2827- Ismail Ibn Abu Khaled reported that Abu Juhaifa narrated that he saw the Prophet (S.A.W.) and that Al-Hasan Ibn Ali used to resemble him.

Abu E'isa said that more than one person has narrated this hadeeth.
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2828- Ali (R.A.A.) narrated that he never heard the Prophet (S.A.W.) say, "I sacrifice (both) my father and my mother," to anyone except Saad Ibn Abi Waqas.

(61) Saying, "Fidaka Abi Wa Ummi (I sacrifice my father and mother for you)"

2828- Ali (R.A.A.) narrated that he never heard the Prophet (S.A.W.) say, "I sacrifice (both) my father and my mother," to anyone except Saad Ibn Abi Waqas. It was on the day of the Uhud battle, and he (S.A.W.) said, "Throw! Fidaka Abi Wa Ummi." He (S.A.W.) also said, "Oh young one! Throw and on the target!"

Abu E'isa said that this hadith is hasan sahib.

2829- Ali (R.A.A.) narrated that the Prophet (S.A.W.) never said, "I sacrifice (both) my father and my mother," to anyone except Saad Ibn Abi Waqas. It was on the day of the Uhud battle, and he (S.A.W.) said, "Throw! Fidaka Abi Wa Ummi." He (S.A.W.) also said, "Oh young one! Throw and on the target!"

Abu E'isa said that this hadith is hasan sahib.

2830- Saad Ibn Abi Waqas reported that the Prophet (S.A.W.) said that he would sacrifice both his parents only to him, and it was the day of Uhud. This hadith is hasan sahib.
2831- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said to him, "Oh son."

Abu E'isa said that this hadeeth is hasan gharib.

(62) Saying, "Oh son."

2832- Shuaib narrated that the Prophet (S.A.W.) ordered them to name (the newborns), take the harmful things off (for example one scholar said it might mean to shave the baby's head), and make an *aqiqa* (banquet) for the newborn on the seventh day.

Abu E'isa said that his hadeeth is hasan gharib.

(63) Do not wait to name the newborn

2833- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "To Allah, the Almighty, the most beloved names are Abdullah and Abdurrahman.

Abu E'isa said that this hadeeth is hasan gharib.
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2834- There is another narration of the same hadeeth from Ibn Omar (R.A.A.).

This hadeeth is gharib.

2835- Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I would like to prohibit people from using the names Rafee', Baraka, and Yasar."

Abu E'isa said that this hadeeth is gharib.

2836- Samura Ibn Jundub narrated that the Messenger of Allah (S.A.W.) said, "Do not name your newborn Rabah, Aflah, Yasar, or Najih so that it will not to be said to him, 'Is that what he really is?' and the answer would be no."

Abu E'isa said that this hadeeth is hasan sahih.

2837- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "The ugliest of names with Allah (S.W.T.) on the Day of Resurrection is a man who called himself the king of kings." Sufian said an example would be the name Shahen Shah (which in Persian means the king of kings).

Abu E'isa said that this hadeeth is hasan sahib.

(66) Changing one's name

2838- Ibn Omar (R.A.A.) narrated that he changed the name of A'siah (sinner) saying, "You are Jamila (beautiful)."

Abu E'isa said that this hadeeth is hasan gharib.

2839- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to the change the names of those who had ugly names.

(67) The names of the Prophet (S.A.W.)

2840- Jubair Ibn Muta'am narrated that the Messenger of Allah (S.A.W.)
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said, "I have many names; I am Muhammad, Ahmad, Al-Mah’ii (the Eraser) because with me Allah (S.W.T.) erases non-belief, Al-H’asher because Allah (S.W.T.) will resurrect the people at my feet, and I am the Al-A’aqeb (the Last one) because there are no prophets after me."

Abu E’isa said that this hadeeth is hasan sahih.

(68) It is hated to have both the name of the Prophet and his nickname

2841- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) prohibited anyone else from using both the name and nickname of the Prophet and call himself Muhammad Abu Al-Qasem.

Abu E’isa said that this hadeeth is hasan sahih.

2842- Jaber narrated that the Messenger of Allah (S.A.W.) said, "If you name yourselves after me, then do not use my nickname too."

Abu E’isa said that this hadeeth is hasan gharib.
2843- Ali Ibn Abi Taleb (R.A.A.) narrated that he asked the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.), if I have a son can I name him after you and then later give him your nickname too?" He (S.A.W.) said yes. Ali (R.A.A.) said, "That permission was only given to me."

Abu E'isa said that this hadith is hasan sahib.

2844- Abdullah narrated that the Messenger of Allah (S.W.T.) said, "Some poetry has wisdom."

Abu E'isa said that this hadith is gharib.

2845- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There are many wise (proverbs) in poetry."

Abu E'isa said that this hadith is hasan sahib.
(70) Reciting poetry

2846- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to make a special platform in the mosque for Hassan to stand on and say poetry in favor of the Messenger of Allah (S.A.W.). The Messenger of Allah (S.A.W.) would say, "Allah (S.W.T.) supports Hassan Ibn Thabet with the Holy Ghost for as long as he defends the Messenger of Allah (S.A.W.) (in poetry)."

Abu E'isa said that this hadith is hasan sahib gharib.

2847- Anas narrated that the Prophet (S.A.W.) entered Mecca for the makeup Omra, and Abdullah Ibn Rawaha walked in front of him reciting the following poetry.

Leave him alone, oh infidels. Today we beat you according to His Revelation, a beating splitting the head from the body and separates the good friend from his friend.

Omar (R.A.A.) demanded, "Oh Ibn Rawaha, how can you say poetry in front of the Prophet (S.A.W.) and in the sacred land?" The Prophet (S.A.W.) said, "Leave him alone, oh Omar! His poetry is harder on them than shooting of arrows."
Abu E‘isa said that this hadeeth is hasan sahih gharib.

2848 - حدثنا علي بن حُكَيْر، أخبرنا شريكة، عن المقدام بن سُرْيُح عن أبيه عن عائشة. قال: «قيل لها هل كان النبي ﷺ يُتمَّلّ يُسِيّر من الشعر؟، فالت: كان يُتَمَّلّ يُسِيّر ابن رواحة، ويتمَّل وَقَوْلٌ وَبْنِ أميَّةٍ بِالْأَحْجَارِ مِنْ لَمْ تَرْوَهَاً.»

قال أبو عيسى: هذا حديثٌ حسن صحيح.

2848- A’isha (R.A.A.) was asked if the Prophet (S.A.W.) ever recited any poetry as an answer. She said that he would recite the poetry of Ibn Rawaha;

And he will get you the news, even that which you did not tell him.

Abu E‘isa said that this hadeeth is hasan sahih.

2849- حدثنا علي بن حُكَيْر، أخبرنا شريكة، عن عبد الملك بن عمير عن أبي سلمة

عن أبي هريرة عن النبي ﷺ قال: «أشعر، كلمة تكلمت بها العرب قولون أيبد: آلا كل شيء ما خلأ الله باطل.»

قال أبو عيسى: هذا حديث حسن صحيح. وقد رواه التयوري وعابر عن عبد الملك ابن عمير.

2849- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said that the best line poetry ever said by the Arabs was;

Anything other than Allah is a falsity...

Abu E‘isa said that this hadeeth is hasan sahih.

2850 - حدثنا علي بن حُكَيْر، أخبرنا شريكة عن سِمَّاك، عن جابر بن سَمْرَة. قال:

جَالَسَ النَّبِيُّ ﷺ أَكْثَرُ مِنْ مَايْةٍ مَّرَّةٍ، فَكَانَ أَصْحَابَهُ يَتَنَاشِدُونَ الشَّعْرَ وَيَتَأكَرُّونَ أَشِياءً مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَايَتُهُ فَرِيعُمَا يَبْتَسُمُ مَعْهُمُ.»

قال أبو عيسى: هذا حديث حسن صحيح. وقد رواه زُهَرٌ بن سِمَّاكُ أَيضاً.

2850- Jaber Ibn Samura narrated that he sat with Prophet (S.A.W.) and his companions more than a hundred times. His (S.A.W.) companions used to sometimes recite poetry from the days before Islam, and he (S.A.W.) would not say anything. Sometimes, he would even smile at them.

Abu E‘isa said that this hadeeth is hasan sahih.

2851- حديثنا مُحَمَّد بنُ بُشَارٍ، أخبرنا يَحْيَيْب بنُ سَعْيَدٍ، عن شُعَبَةَ عن قَتَادَةٍ، عن
2851-Saad Ibn Abi Waqas narrated that the Messenger of Allah (S.A.W.) said, "It is better for one of you to have his belly full of puss than for it to be full of poetry."

Abu E'isa said that this hadeeth is hasan sahib.

2852-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is better for one of you to have his belly full of puss than poetry."

Abu E'isa said that this hadeeth is hasan sahib.

2853-Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) hates the one who shows off by being overly eloquent; (the one who twists his tongue) in front of others just like the cow twists its tongue."

Abu E'isa said that this hadeeth is hasan gharib.
2854 - Jaber narrated that the Messenger of Allah (S.A.W.) prohibited men from sleeping on rooftops that are not walled.

Abu E'isa said that this hadeeth is gharib.

2855 - Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) would not give them too many sermons (lectures) because he did not want to bore them.

Abu E'isa said that this hadeeth is hasan sahih.

2856 - Abu Saleh reported that both A'isha and Um Salama (R.A.A.) were asked which deed was most liked by the Messenger of Allah (S.A.W.), and they said, "The deed that is steady even if it is not that much."

Abu E'isa said that this hadeeth is hasan gharib.
2857- Jaber narrated that the Messenger of Allah (S.A.W.) said, "(At night) cover up pottery, tighten the spouts of the water jugs, lock up your doors, and blow out your lanterns because a mouse might run and pull over the wick to cause a fire to burn the people of the house."

Abu E'isa said that this hadith is hasan sahih.

2858- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When you are traveling through fertile lands, slow down and let the animals graze to their fill. When you travel through barren lands, speed up (in a way that makes it easier on your animal). When you camp out at night, do not camp on the road because it is used by animals and crawling insects."

Abu E'isa said that this hadith is hasan sahih.
The Book of Parables

As narrated by the Messenger of Allah (S.A.W.)

(1) The Parable told by Allah to His servants

2859-An-Nawas Ibn Sema’an Al-Kilabi narrated that the Messenger of Allah (S.A.W.) said that Allah (S.W.T.) set the straight path as a parable. On the path’s sides there are two walls with open doors. There are covers on those doors. There is a caller at the end of the path and another one above him. "Allah calls to the Home of Peace (i.e. Paradise, by accepting Allah’s religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path." (Surah Yunes, verse 25) The doors on the walls are the forbidden things, and (the caller says) to let no one fall into them so that the cover will not be broken. The one calling above the path is the caller to Allah (S.W.T.).

Abu E’isa said that this hadeeth is hasan gharib.
Jaber Ibn Abdullah Al-Ansari narrated that once the Messenger of Allah (S.A.W.) came out one day and said to them, "I saw in my dream that Jibril was standing by my head, and Mikael was standing by my feet. One of them said to the other, 'Set a parable for him.' The other said, 'Hear! May your ears hear. And understand. May your heart grasp it. Your parable, and the parable of your nation, is like a king who bought an estate, then built a house in it and put a big table in the house. He sent his messenger to invite people over for a banquet. Some answered his invitation and some did not. Allah (S.W.T.) is the King, the estate is Islam, the house is Paradise, and you Muhammad (S.A.W.) are the Messenger. Whoever answers you will enter Islam, and whoever enters into Islam will enter into Paradise, and whoever has entered Paradise will eat from whatever is in it."

Abu Said said that this hadeeth is Mursal because Said Ibn Abu Hilal did not meet with Jaber Ibn Abdullah.
Ibn Mas'oud narrated that once after praying I'sha prayers the Messenger of Allah (S.A.W.) took him by the hand out to a plain in Mecca. He (S.A.W.) sat him down and drew a line in the sand. He (S.A.W.) said to him, "Do not pass the line. A few men will come to you, but do not talk to them since they will not talk to you."

Ibn Mas'oud then said, "The Messenger of Allah (S.A.W.) left and went where he wanted to go, and I sat behind my line. A few men came that looked like they were from a tribe from Sudan (or Indian) due to their body shape and such long hair that I could not see their private parts or their skin. They did get close to me, but they did not pass over the line all night long." The Messenger of Allah (S.A.W.) returned while Ibn Mas'oud was still sitting there and told him that he (S.A.W.) had not had any sleep. He (S.A.W.) crossed the line, laid down placing his head on Ibn Mas'oud's lap and slept. The Messenger of Allah (S.A.W.) would breathe audibly when he slept.

Ibn Mas'oud went on to say, "While I was sitting there with the Messenger of Allah (S.A.W.'s head on my lap, a group of men came wearing white clothes. Only Allah (S.W.T.) knows how beautiful they were. Some of them stood by his head and some stood by his feet. They then spoke to each other. 'We have never seen anyone else who has been given what this prophet has been given. His eyes sleep and his heart stays awake. Give him the parable of the master who built a palace, then invited all the people to come to his banquet to eat from his food and drink from his beverages. Whoever answered his invitation ate from his food and drank from his beverages. He punished those who did not come to his banquet.'"

Then they ascended and the Messenger of Allah (S.A.W.) woke up. He
(S.A.W.) said, "Did you hear what they said? Do you know who they are?" Ibn Mas’oud said, "Allah (S.W.T.) and His Messenger (S.A.W.) know best." He (S.A.W.) said, "They are angels, and do you know the parable they set?" Ibn Mas’oud said, "Allah (S.W.T.) and His Messenger (S.A.W.) know best." He (S.A.W.) said, "The parable they set was that the Merciful, may He be Exalted, built Paradise and invited His servants to it. Whoever of His servants answers His invitation will enter Paradise, and whoever does not He will punish and torture him."

Abu E’isa said that this hadeeth is hasan sahih gharib.

2 - باب ما جاء في مكال النبي والأئمة وعليهم أجمعين قبله
[م: 77، ت: 2]

2862 - حدثنا موحّد بن إسماعيل، أخبرنا موحّد بن بنيان، أخبرنا سليم بن حيان

بصري، أخبرنا سعيد بن ميناء، عن جابر بن عبد الله قال: قال رسول الله ﷺ: إنما مثلي

ومثل الأئمة قبلني كرجل بنى دارا فأتمّها وأحسنتها إلا موضوع لينة، فجعل الناس

يُدخّلونها ويتعجّجون بينها ويفلوون: لو ألم موضوع اللينة’. وفي الباب عن أبي هريرة

وأبي بن كعب.

قال أبو عبيدة: هذا الحديث حسن غريب صحيح من هذا الوقائع.

(2) The parable of the Prophet (S.A.W.) and the prophets before him

2862 - Jaber Ibn Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "My parable and the parable of the prophets before me are like a man who built a house that he had perfected and built well except for one brick. When people see it they will say, 'If only it was not for the missing brick!'"

Abu E’isa said that this hadeeth is hasan sahih gharib.
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"أَشْرَكْتُ بِاللهِ رَجُلًا عَبَدًا مِنْ خَالِصِصِّ مَالِهِ يَذْهَبُ أُوْرِقًا فَقَالَ: هَذَا ذَارِيٌّ وَهَذَا عَمَلِي فَأَغْفَلْهُ وَأَوْزَعْهُ إِلَى غَيْرٍ سَبَّابِعَ. فَأَلَمْ يُرْضَى أَنْ يَكُونُ عَبْدًا كَذَلِكَ؟ وَإِنَّ اللَّهَ أَمَرَّنَا بِالصَّلَاةِ إِذَا أَصَلْشَنَا فَلَا تَلْتَبَثْنَا إِلَّا إِنَّ اللَّهَ يُصْلِبْ وَجْهَهُ لَيْفَحُوهُ فِي صَلَاتِهِ مَا لَمْ يَلْتَبَثَا. وَأَمَرَّنَا بِالصَّيْامِ. فَإِنَّ مَلِكَ ذَلِكَ رَجُلًا فَأَصَلَّى أَسْرَىٰ الْعَدُوْنَ فَأَوْفَقَوْا بِهِ إِلَى عَفْوِهِ وَقَدْ وَهَدَاهُ لِيُصْلِبُوْهُ عَفْوًا، فَقَالَ أُنَّا أَفْلَدْنَا مِنْكُمْ بِالقَلَّةِ وَالْكِتَابِ فَقَدْ نَفْسَهُ مِنْهُمْ. وَأَمَرَّنَا أَنْ تَذَكَّرُوا اللَّهَ فَإِنَّ مَلِكَ ذَلِكَ رَجُلًا خَرَجَ الْعَدُوْنَ فِي أَذْرَى سَرَاعًا حَتَّى إِذَا أَتَى عَلَى حِضْنِ حَسَنٍ فَأَخْرَجَ نَفْسَهُ مِنْهُمْ، فَذَلِكَ الْعَبْدُ لا يَخْرَجُ نَفْسُهُ مِنْ الشَّيْطَانِ إِلَّا يَذْهَبُ اللَّهُ. فَقَالَ النَّبيُّ ﷺ: "وَأُمَّانِيُّ أَمَرُّنَا بِخَبَسِ اللَّهِ أَمْرًاٌ بِهِنَّ: السَّمَعَوْةُ وَالْعَقَةَ وَالْمَجَالِحَةَ وَالْحَجَاهَةَ وَالْجَمَاعَةَ، إِنِّي مَنْ فَأَقِمَ الرَّجُلُ قَبَضَ شَيْبًا، فَقُدْ خَلَطَ رَبَّهُ الْإِسْلَامَ مِنْ عَفْوِهِ إِلَّا أَنْ يَزَاحِمَ، وَمَنْ أَدْخَلَ ذَكَرٌ وَالْجَاهِلِيَةَ، قَلِيلٌ مِنْ مَنْ جَعَلَ جَهَنَّمَ، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّى صَلِّى وَصَامِ؟ فَقَالَ: "وَإِنِّى صَلَّى وَصَامَ. فَذَهَبَ مَعَهُ بَعْضُ الْأَرْضِ الَّذِي سَمَّاَمُ الْمُسْلِمِيْنَ المُؤْمِنِينَ عِيَانًا اللَّهُ."

هَذَا حَدِيثٌ حَسَنُ صَحيحُ غَرْبِ.

قَالَ مُحَمَّدُ بِنُ إِسْمَاعِيلٍ: "الْخَالِثُ الأُشْمَرُيُّ لِهُ صَعَابَةٌ وَلَهُ عَيْنُ هَذَا الْحَدِيثِ.

(3) The parable of the prayers, fasting, and charity

2863- Al-Hareth Al-Asha'ari narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) ordered Yahya Ibn Zakaria (John son of Zachariah) (A.S.) to do five things and to pass the order on to the children of Israel so that they would do them too. Yahya was a little slow to pass on those commands, so Jesus (A.S.) said to him, "Either you command them or I will." Yahya replied, "I fear if you command them first that I might be tortured or destroy."

Yahya then gathered the people in Jerusalem until the mosque was full, and the people had to sit on the balconies. He said, "Allah (S.W.T.) has ordered me to act upon five commands and to order you to act upon them. First, worship Allah (S.W.T.) alone and do not associate others with Him. The parable of the one who associates others with Allah (S.W.T.) is like a man who bought a slave with his money and paid with gold or silver. The man then said to the slave, 'This is my estate, and this is the land that I want you to cultivate. Work it and pay me what is due to me.' However the slave paid the earnings to someone other than his master. Would any of you accept such a slave? Second, Allah (S.W.T.) commanded you to pray. When you pray you should not look around, because Allah (S.W.T.) is looking at His slave and facing him as long as he is not looking in a different direction. Third, I command you to fast. The parable of a fasting man is like the man in a mob carrying a bag that has musk in it. Everyone around him likes the smell of the musk. Similarly, the smell of the
fasting person is better with Allah (S.W.T.) than musk. Fourth, I order you to give charity. The parable of charity is like a man who was captured by the enemy. They chained his hands up to his neck and were set to execute him. He said to them that he would pay them anything as a ransom. They took the money and freed him. Fifth, I order you to remember Allah (S.W.T.) (in *thikr* and supplication). The parable of *thikr* is like a man who was chased by the enemy until he reached a fortified fortress and sheltered himself in it. Similarly, the servant of Allah (S.W.T.) can protect himself from Satan by the remembrance of Allah (S.W.T.)."

The Prophet (S.A.W.) then said, "I too order you with these five commands that Allah (S.W.T.) commanded me with; to hear and obey, perform jihad, migrate, and adhere to the consensus (of the Muslims). He who departs from the *jama'a* (consensus of the Muslims) a hand's length has taken off from his neck the collar of Islam unless he comes back to the consensus. The one who calls to anything from the Jahiliya (pre-Islamic) times is from the pebbles of the Hellfire." A man said, "Oh Messenger of Allah (S.A.W.), even if he prays and fasts?" He (S.A.W.) said, "Even if he prays or fasts. So only call according to the Call of Allah (S.W.T.) because He has called you the Muslims, the believers, and the servants of Allah (S.W.T.)."

Abu E'isa said that this hadith is hasan sahih gharib.
2865- Abu Musa Al-Asha’ari narrated that the Messenger of Allah (S.A.W.) said, "The parable of the believer who recites the Quran is like the utrunjah (a citrus fruit); it has a good smell and tastes good. The parable of the believer who does not recite the Quran is like the date; it has no smell and has a sweet taste. The parable of the hypocrite who recites the Quran is like basil; it has a good smell, but it is bitter. The parable of the hypocrite who does not recite the Quran is like the colocynth (a plant that is similar to the watermelon but its fruit is very different); it has a bad smell and is bitter."

Abu E’isa said that this hadeeth is Hasan Sahih.

2866- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The parable of the believer is like a plantation that the wind always bothers. The parable of the hypocrite is like a cedar tree that is not affected by the wind until it is snatched out from the roots."

Abu E’isa said that this hadeeth is Hasan Sahih.

2867- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is a tree that is like the believer; its leaves do not fall. Do you know what is it?" Abdullah said that the people started suggesting all kinds of valley trees and that he thought it was the palm tree. The Prophet (S.A.W.) said that it was the palm tree. Abdullah had been too shy to say it (he was a young..."
man among older people). Abdullah said that he later told his father that he had known the answer, and Omar said, "If you had said it, it would have been better to me than many other things."

Abu E'isa said that this hadeeth is hasan sahih.

(5) The parable of the five prayers

2868- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Imagine that one of you has a river running by his door and washes in it five times every day; will he have any dirt on him?" They said, "He will be clean from any dirt." He (S.A.W.) said, "That is the parable of the five prayers; Allah (S.W.T.) washes off the sins with them."

Abu E'isa said that this hadeeth is hasan sahih.

(6) Another hadeeth

2869- Anas narrated that the Messenger of Allah (S.A.W.) said, "The parable of my nation is like the rain; no one knows whether the good is in the beginning of it or the end."

Abu E'isa said that this hadeeth is Hasan gharib.
The parable of the son of Adam in regards to his time on Earth and his hope

2870- Buraida narrated that the Prophet (S.A.W.) said, "Do you know what this is and what this is?" and he threw two pebbles. They said, "Allah (S.W.T.) and His Messenger (S.A.W.) know best." He (S.A.W.) said, "This is hope and that is the end (of life)."

Abu E'isa said that this hadeeth is gharib.

2871- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Your (the Muslim's) time in comparison to the time of other nations is like the time between Asr and Mughrib. Your parable in comparison to that of the Jews and the Christians is like a man who had many workers and said to them, 'Who will work for me until midday? Each worker will receive one karat (one twentieth of a dinar).' Thus the Jews worked for one karat each. He then said, 'Who will work for me from midday until the Asr time for one karat each?' The Christians worked for a karat each. Then you (Muslims) will work from Asr time until the Mughrib time for two karats each. The Jews and the Christians got angry and said, 'We worked harder and were paid less.' Allah (S.W.T.) will say, 'Have I deprived you from any of your reward?' They said no. He (S.W.T.) said, 'It is My bounty that I give to whomever I please.'"

Abu E'isa said that this hadeeth is hasan sahih.
2872- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "People are like a hundred camels, and a man can only find one that is fit to ride."

Abu E'isa said that this hadeeth is hasan sahib.

2873- Az-Zuhri narrated the same hadeeth through another chain of narrators.

2874- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "My parable and the parable of my nation are like a man who lit a fire. The flies and butterflies started falling into it. I am trying to save you from the fire, but you keep falling into it."

Abu E'isa said that this hadeeth is hasan sahib.
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