



# HADITH BOOK 3

## (YEAR 9)

NAME:-----

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## Chapter 41: The Oneness of Allah (Tauheed)

عَنْ هِلَالِ بْنِ عِيَاضٍ، قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْعَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتِهِمَا يَتَحَدَّثَانِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمُقُّتُ عَلَى ذَلِكَ»

112) Abû Sa'îd said: I heard the Prophet (peace be upon him) saying : "Two men should not go to relieve themselves, exposing their private parts, and then be talking to each other, since Allah hates that." (Sunan Abî Dâwûd)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - :  
"إِنَّ مَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لَوْلِيهِ أَعْلَمُكُمْ، إِذَا أَتَيْتُمُ الْعَائِطَ، فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا". وَأَمَرَ بِثَلَاثَةِ أَحْجَارٍ، وَنَهَى عَنِ الرَّوْثِ وَالرِّمَّةِ، وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ بِيَمِينِهِ

113) It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "I am like a father teaching you. When any one of you goes to Al-Khala' (the toilet), let him not face toward the Qiblah nor turn his back toward it, and let him not clean himself with his right hand." And he used to tell them to use three stones, and he forbade using dung or old bones. (Ibn Majah)

## Chapter 42: The Love & Mercy of Allah

: عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ :  
إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ  
وَإِلْأِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ ، فَبِهَا يَتَعَاطَفُونَ ، وَبِهَا  
يَتَرَاحِمُونَ ، وَبِهَا تَعَطَّفُ الْوَحْشُ عَلَى وَلَدِهَا وَأَخْرَ اللَّهُ  
تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ

114) Narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Indeed Allah has one hundred parts of mercy (this is for us to understand), of which He sent down one between the jinn, mankind, the animals and the insects, by means of which they are compassionate and merciful to one another, and by means of which wild animals are kind to their offspring. And Allah has kept back ninety-nine parts of his mercy with he will show mercy to His slaves of the Day of Resurrection." (Muslim)

وعن أبي هريرة قال: قال رسول الله ﷺ: لَمَّا خَلَقَ اللَّهُ  
الْخَلْقَ كَتَبَ فِي كِتَابٍ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي  
تَغْلِبُ غَضَبِي، وَفِي رِوَايَةٍ: غَلَبَتْ غَضَبِي، وَفِي رِوَايَةٍ  
سَبَقَتْ غَضَبِي مُتَّفَقٌ عَلَيْهِ

115) Narrated from Abu Huraira (May Allah be Pleased with him) that the Messenger of Allah, peace and blessings be upon him, said, "When Allah completed the creation, he wrote in his book which is with him upon the throne: Verily, my mercy prevails over my wrath." (Bukhari & Muslim)

، وَعَنْ عَمْرِ بْنِ الْخَطَّابِ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ بِسَبِي  
فَإِذَا امْرَأَةٌ مِنَ السَّبِي تَسْعَى، إِذْ وَجَدَتْ صَبِيًّا فِي السَّبِي  
:أَخَذَتْهُ فَأَلْزَقَتْهُ بِبَطْنِهَا، فَأَرْضَعَتْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ  
، أَتُرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَاللَّهِ  
فَقَالَ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا . مُتَّفَقٌ عَلَيْهِ

116) Narrated by Umar ibn al-Khattab (May Allah be pleased with him): Some prisoners of war were brought to the Prophet, peace and blessings be upon him, and a woman was among them. Whenever she found a child among the prisoners, she would take it to her chest and nurse it. The Prophet said to us, "Do you think this woman would throw her child in the fire?" We said, "No, Wallahi." The Prophet said, "Allah is more merciful to his servants than a mother is to her child."  
(Bukhari & Muslim)

### Chapter 43: The Power of Allah

عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ:  
يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ أَحْفَظُ اللَّهُ تَجِدُهُ  
تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ  
وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ  
يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ  
يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ  
رُفِعَتْ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

117) It is narrated by Abdullah the son of Abbas, he says: "One day I was riding (a horse/camel) behind the Prophet, peace and blessings be upon him, when he said, 'Young man, I will teach you some words. Be mindful of Allah, and He will take care of you. Be mindful of Him, and you shall find Him at your side. If you ask, ask only from Allah. If you need help, seek it from Allah. Know that if the whole world were to gather together in order to help you, they would not be able to help you except if Allah had written so. And if the whole world were to gather together in order to harm you, they would not harm you except if Allah had written so. The pens have been lifted, and the pages are dry."

(Tirmidhi)

### Chapter 44: Descriptions of the Angels

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ :  
نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ " رواه مسلم

118) Aishah (may Allah be pleased with her) reported: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'The angels are created from light, just as the jinn are created from smokeless fire and mankind is created from what you have been told about.'"  
[Muslim].

وقال رسول الله واصفا جبريل : " رَأَيْتُهُ مُنْهَبِطًا مِنَ  
السَّمَاءِ سَادًّا عِظْمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ " رواه  
مسلم

119) The Messenger of Allah (peace and blessings of Allah be upon him) said, describing Jibreel:  
"I saw Jibreel descending from heaven, and his great size filled the space between heaven and earth." [Muslim].

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ : أَدِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ  
مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةٌ  
سَبْعَ مِائَةِ عَامٍ. سنن أبي داود

120) From Jabir ibn 'Abdullah (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him), who said: 'I have been given permission to speak about one of the angels of Allah who carry the Throne. The distance between his ear-lobes and his shoulders is equivalent to a seven-hundred-year journey.'  
[Abu Dawood].

قال النبي صلى الله عليه وسلم واصفا البيت المعمور في  
السماء السابعة : " فرفع لي البيت المعمور فسألت جبريل  
فقال هذا البيت المعمور يصلي فيه كل يوم سبعون ألف ملك  
إذا خرجوا لم يعودوا إليه آخر ما عليهم " البخاري

121) The Prophet peace and blessings be upon him said whilst describing "Then I was taken up to the Much-Frequented House: every day seventy thousand angels visit it and leave, never returning to it again, another [group] coming after them." [al-Bukhaari]

: وَعَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُوتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ (   
سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُؤْنَهَا

122) Abdullah (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Hell will be brought forth that day by means of seventy thousand ropes, each of which will be pulled by seventy thousand angels.'" [Muslim].

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ : سَأَلْتُ عَائِشَةَ  
أُمَّ الْمُؤْمِنِينَ بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ قَالَتْ : كَانَ إِذَا قَامَ  
مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ  
وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ  
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ  
أَهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ " . رواه مسلم

123) From Abu Salamah ibn 'Abd al-Rahman ibn 'Awf, who said: "I asked 'Aishah, the Mother of the Believers, about what the Prophet (peace and blessings of Allah be upon him) used to start his prayer with when he got up to pray at night (qiyam al-layl). She said: 'When he got up to pray at night, he would start his prayer (with the words): 'O Allah, Lord of Jibreel, Mikail and Israfil, Creator of heaven and earth, Knower of the unseen and the seen, You are the Judge of the matters in which Your slaves differ; guide me with regard to disputed matters of truth by Your permission, for You guide whomever You will to the straight path.'" [Muslim]

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ أَحَدَكُمْ أَتَاهُ مَلَكَانِ اسْوَدَانِ  
أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ فَيَقُولَانِ مَا  
كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ مَا كَانَ يَقُولُ هُوَ عَبْدُ  
اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا ثُمَّ يُفْسَخُ لَهُ  
 فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ ثُمَّ يُنَوَّرُ لَهُ فِيهِ ثُمَّ يُقَالُ  
 لَهُ نَمْ فَيَقُولُ أَرْجِعْ إِلَى أَهْلِي فَأَخْبِرْهُمْ فَيَقُولَانِ نَمْ كَنُومَةِ  
 الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ  
 مِنْ مَضْجَعِهِ ذَلِكَ وَإِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ  
 فَقُلْتُ مِثْلَهُ لَا أَدْرِي فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ  
 فَيُقَالُ لِلأَرْضِ التَّتَمِّي عَلَيْهِ فَتَلْتَمُّ عَلَيْهِ فَتَخْتَلِفُ فِيهَا  
 أَضْرَاعُهُ فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ  
 مَضْجَعِهِ " الترمذي

124) From Abu Hurayrah (may Allah be pleased with him) who said:  
 "The Messenger of Allah (peace and blessings of Allah be upon him)  
 said: 'When the deceased is buried (or he said: when one of you is  
 buried), there come to him two blue-black angels, one of whom is  
 called Munkar and the other Nakeer. They ask him, 'What did you  
 used to say about this man?' and he says what he used to say: 'He is  
 the slave and Messenger of Allah: I bear witness that there is no god  
 except Allah and that Muhammad is the slave and Messenger of Allah.  
 They say, 'We knew beforehand that you used to say this.' Then his  
 grave will be widened for him to a size of seventy cubits by seventy  
 cubits and it will be illuminated for him. Then they tell him, 'Sleep.' He  
 says, 'Go back to my family and tell them.' They tell him, 'Sleep like a  
 bridegroom whom no-one will wake up except his most beloved,' until  
 Allah raises him up. If (the deceased) was a hypocrite, he says, 'I heard  
 the people saying something so I said something similar; I do not know.'  
 They say: 'We knew beforehand that you used to say this.' The earth  
 will be told to squeeze him, so he will be crushed until his ribs are  
 interlocked, and he will remain like that until Allah raises him up."  
 [al-Tirmidhi]

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلَائِكَةً  
 يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ  
 تَنَادَوْا هَلُمُّوا إِلَيْنَا حَاجَتِكُمْ قَالَ فَيُحْفِقُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ  
 فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ  
 وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيَمَجِّدُونَكَ قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لَا  
 وَاللَّهِ مَا رَأَوْنَا قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ يَقُولُونَ لَوْ رَأَوْنَا  
 كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا قَالَ  
 يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ الْجَنَّةَ قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ  
 يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا قَالَ يَقُولُ فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا  
 قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا



وَأَعْظَمَ فِيهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّدُونَ قَالَ يَقُولُونَ مِنَ النَّارِ قَالَ يَقُولُ  
 وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا قَالَ يَقُولُ فَكَيْفَ  
 لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا  
 مَخَافَةً قَالَ فَيَقُولُ فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُولُ مَلَكٌ مِنَ  
 الْمَلَائِكَةِ فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ هُمْ الْجُلَسَاءُ لَا  
 يَشْفَى بِهِمْ جَلِيسُهُمْ . رواه البخاري

125) Abu Hurayrah (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon Him) said: 'Allah, be He blessed and exalted, has angels who travel the highways seeking out the people of dhikr. When they find people remembering Allah, the Mighty and Majestic, they call out to one another, "Come to what you hunger for!" and they enfold them with their wings, stretching up to the lowest heaven. Their Lord asks them, and He knows better than them, "What are My slaves saying?" They say: "They are glorifying, magnifying, praising and extolling You." He asks, "Have they seen Me?" They say, "No, by Allah, they have not seen You." He asks, "And how would it be if they saw Me?" They say, "They would be even more fervent and devoted in their praise and worship." He asks, "What are they asking me for?" They say, "They ask You for Paradise." He asks, "And have they seen it?" They say, "No, by Allah, O Lord, they have not seen it." He asks, "And how would it be if they saw it?" They say: "They would be even more eager for it and they would beseech You even more earnestly." He asks, "And what do they seek My protection from?" They say, "From the Fire of Hell." He asks, "Have they seen it?" They say, "No, by Allah, they have not seen it." He asks, "And how would it be if they saw it?" They say: "They would be even more afraid and anxious to escape it." Allah says: "You are My witnesses that I have forgiven them." One of the angels says: "So-and-so is not really one of them; he came (to the gathering) for some other reason." Allah says, "They were all in the gathering, and one of them will not be excluded (from forgiveness)." [al-Bukhaari].

## Chapter 45: The Books of Allah

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا  
 قَالَ : " كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ وَكِتَابِكُمْ  
 الَّذِي أَنْزَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ  
 تَقْرَأُونَهُ مَحْضًا لَمْ يُشَبَّ ؟ وَقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الْكِتَابِ  
 بَدَّلُوا كِتَابَ اللَّهِ وَغَيَّرُوهُ وَكَتَبُوا بِأَيْدِيهِمُ الْكِتَابَ ، وَقَالُوا  
 هُوَ مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا سورة البقرة آية أَلَا يَنْهَأكُمْ مَا

جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْأَلَتِهِمْ ؟ لَا وَاللَّهِ مَا رَأَيْنَا مِنْهُمْ رَجُلًا  
يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ

126) Narrated by Ubaydullah the son of Abdullah that Abdullah bin `Abbas (May Allah be pleased with them both) said, 'O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book which Allah has revealed to your Prophet contains the most recent news from Allah and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allah's Books and distorted it and wrote something with their own hands and they would say, 'This is from Allah, so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allah, we have never seen a man from them asking you about (the Qur'an) which has been revealed to you. [Bukhari]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ، قَالَ خُفِّفَ عَلَى دَاوُدَ عَلَيْهِ السَّلَامُ الْقُرْآنُ ، فَكَانَ  
، يَأْمُرُ بِدَوَابِهِ فَنُسْرَجُ ، فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ  
وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ

127) Narrated by Abu Huraira: The Prophet said, "The reciting of the Zabur (i.e. Psalms) was made easy for David. He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work." [Bukhari]

عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ  
الْعَاصِ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَةِ ، قَالَ فَقَالَ أَجَلٌ وَاللَّهِ إِنَّهُ  
لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ يَا أَيُّهَا  
النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِرْزًا لِلْأُمِّيِّينَ  
أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكَّلَ لَيْسَ بِفِظٍّ وَلَا  
غَلِيظٍ وَلَا صَخَّابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ  
وَلَكِنْ يَغْفُو وَيَغْفِرُ وَلَنْ يَقْبِضَهُ اللَّهُ تَعَالَى حَتَّى يُقِيمَ بِهِ

الْمَلَّةَ الْعَوَجَاءَ بَأْنَ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحُوا بِهَا أَعْيُنًا  
عُمِيًّا وَآذَانًا صُمًّا وَقُلُوبًا غُلْفًا

128) Ata' ibn Yasar reported: I met Abdullah ibn Amr, may Allah be pleased with him, and I said, "Tell me about the description of the Messenger of Allah, peace and blessings be upon him, in the Torah." Abdullah said, "By Allah, he is described in the Torah with some of what is mentioned in the Quran: O Prophet, We have sent you as a witness, a bringer of glad tidings, and to give warning, (33:45) and to guard over the illiterate, for you are My servant and messenger. I have called you a trustworthy man, who is neither rude nor loud in the markets, nor does he return evil with evil, rather he pardons and forgives. Allah Almighty will not take him back until he has made straight the religion which was crooked, that they will say there is no God but Allah, through which eyes are made to see, ears are made to hear, and neglectful hearts are awakened." [Bukhari]

#### Chapter 46: The Prophets of Allah

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : خَلَقَ  
اللَّهُ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُّونَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ  
اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٌ  
فَاسْتَمِعَ مَا يُحْيُونَكَ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ فَقَالَ  
السَّلَامُ عَلَيْكُمْ فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ فَزَادُوهُ  
وَرَحْمَةَ اللَّهِ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ فَلَمْ  
يَزَلْ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ

129) Narrated Abu Huraira: The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation. [Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى  
الْغَنَمَ، فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ قَالَ: نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى  
قَرَارِيطٍ لِأَهْلِ مَكَّةَ رَوَاهُ الْبُخَارِيُّ

130) Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "Allah did not send any prophet but that he cared for sheep." The companions asked, "And you as well?" The Prophet said, "Yes. I was a shepherd with a modest wage on behalf of the people of Mecca." [Bukhari]

( : عَنْ أَبِي أُمَامَةَ قَالَ : قُلْتُ : يَا نَبِيَّ اللَّهِ ، كَمْ الْأَنْبِيَاءَ ؟ قَالَ  
مِائَةَ أَلْفٍ وَأَرْبَعَةَ وَعِشْرُونَ أَلْفًا ، مِنْ ذَلِكَ ثَلَاثُمِائَةَ وَخَمْسَةَ  
عَشَرَ جَمًّا غَفِيرًا  
رَوَاهُ ابْنُ حَاتِمٍ فِي تَفْسِيرِهِ

131) It was narrated that Abu Umaamah said: I said: O Prophet of Allah, how many Prophets were there? He said: "One hundred and twenty-four thousand, of whom three hundred and fifteen were a good number." Narrated by Ibn Hibbaan in his Tafseer

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ (لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَثَرَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَسًا فِي الْقِسْمَةِ فَأَعْطَى  
الْأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الْإِبِلِ وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ  
.وَأَعْطَى أَنَسًا مِنْ أَشْرَافِ الْعَرَبِ فَأَثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ  
قَالَ رَجُلٌ: وَاللَّهِ إِنَّ هَذِهِ الْقِسْمَةَ مَا عَدِلَ فِيهَا وَمَا أُرِيدُ  
بِهَا وَجْهَ اللَّهِ فَقُلْتُ وَاللَّهِ لِأُخْبِرَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ  
وَرَسُولُهُ رَحِمَ اللَّهُ مُوسَى قَدْ أُوْذِيَ بِأَكْثَرَ مِنْ هَذَا  
فَصَبَرَ

132) Narrated 'Abdullah: On the day (of the battle) of Hunain, Allah's Apostle favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Habis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient." [Bukhari]

عَنْ عَبْدِ اللَّهِ قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ  
وَجْهِهِ وَيَقُولُ رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

133) Abdullah ibn Mas'ud reported: I remember seeing the Messenger of Allah, peace and blessings be upon him, tell the story of a prophet who was beaten by his people and he wiped the blood from his face, saying, "My Lord, forgive my people for they do not know." [Bukhari]

#### Chapter 47: The Grave

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ : " زُورُوا الْقُبُورَ فَإِنَّهَا تُدَكِّرُكُمْ الْآخِرَةَ

134) Abu Huraira r.a narrated that The Prophet (peace and blessings of Allaah be upon him) said: "Visit the graves, for they remind you of the Hereafter." (Muslim)

عَنْ سُلَيْمَانَ بْنِ بَرِيْدَةَ ، عَنْ أَبِيهِ ، قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ يَقُولُ : " السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْحِقُوقِ ، أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ ، تَبَعٌ ، فَنَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

135) Narrated from Buraydah ibn al-Husayb (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to teach them, when they went out to the graveyard, to say: "Al-salaamu 'alaykum ahl al-diyaar min al-mu'mineen wa'l-Muslimeen, wa inna in sha Allaah lalaahiqoon. As'al Allaah lana wa lakum al-'aafiyah (Peace be upon you, O inhabitants of the graves, believers and Muslims. Verily we will, in sha Allaah, join you. I ask Allaah for well-being for us and for you). (Bukhari)

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

136) Narrated by Hazrath Aisha r.a the wife of the prophet that the Messenger of Allah used to supplicate (with these words) in his Salaah (after tashahhud): "O Allah, I seek refuge in You from the PUNISHMENT of the GRAVE, and I seek refuge in You from the trial of the False Messiah (Dajjal), and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from SIN and from DEBT." (Bukhari)

عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ : خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَنْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَانَتْ عَلَى رُءُوسِنَا الطَّيْرُ وَفِي يَدِهِ عُوذٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ ، فَقَالَ اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ : إِنَّ الْعَبْدَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهُهُمْ الشَّمْسُ مَعَهُمْ كَفُّوا مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتْهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي

إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ قَالَ : فَتَخْرُجُ تَسْبِيلُ كَمَا تَسْبِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ  
فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ  
الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةٍ مِسْكٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ  
قَالَ : فَيَصْعَدُونَ بِهَا فَلَا يَمْرُونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا : مَا هَذَا الرُّوحُ  
: الطَّيِّبُ قَالَ : فَيَقُولُونَ فَلَانُ ابْنُ فَلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا قَالَ  
حَتَّى يَنْهَوْهَا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَنْفِخُونَ لَهُ فَيَفْتَحُ لَهُ فَيَسْبِغُهُ مِنْ كُلِّ سَمَاءٍ  
: مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ  
اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أَعِيدُهُمْ وَمِنْهَا  
أُخْرِجُهُمْ تَارَةً أُخْرَى قَالَ : فَتُعَادُ رُوحُهُ فِي جَسَدِهِ فَإِذَا مَلَكَانِ فَيَجْلِسَانِهِ فِي مَكَانِهِ  
فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ ؟ فَيَقُولُ : رَبِّي اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ ، فَيَقُولُ : دِينِي الْإِسْلَامُ  
فَيَقُولَانِ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ ؟ فَيَقُولُ : هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ،  
وَسَلَّمَ ، فَيَقُولَانِ لَهُ : وَمَا عِلْمُكَ فَيَقُولُ : قَرَأْتُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ فَأَمَنْتُ بِهِ  
وَصَدَّقْتُ ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَّقَ عَبْدِي فَأَفْرَشُوهُ مِنَ الْجَنَّةِ وَاللَّيْسُوهُ مِنَ  
الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ : فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيْبِهَا وَيُفْسَخُ لَهُ فِي قَبْرِهِ مَدَّةُ  
الْبَصَرِ وَيَأْتِيهِ رَجُلٌ حَسَنُ الثِّيَابِ طَيِّبُ الرَّيْحِ فَيَقُولُ : لَهُ أَنْبَشِرُ بِالَّذِي يَسْرُكَ هَذَا يَوْمَكَ  
الَّذِي كُنْتَ تُوعِدُ فَيَقُولُ : مَنْ أَنْتَ فَوَجْهَكَ الْوَجْهَ الَّذِي يَجِيءُ بِالْخَيْرِ فَيَقُولُ : أَنَا عَمَلُكَ  
: الصَّالِحِ فَيَقُولُ رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي قَالَ  
وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا وَإِقْبَالِ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ  
السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ فَيَجْلِسُونَ مِنْهُ مَدَّةَ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ  
حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيُّهَا النَّفْسُ الْخَبِيثَةُ اخْرُجِي إِلَى سَخَطِ مِنَ اللَّهِ عَزَّ وَجَلَّ  
وَعُذْبِ قَالَ : فَتُفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يَنْتَزِعُ السَّفُودُ مِنَ الصُّوفِ الْمَبْلُورِ  
فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ  
وَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ جَيْفَةٍ وَجِدَتْ عَلَى ظَهْرِ الْأَرْضِ فَيَصْعَدُونَ بِهَا وَلَا يَمْرُونَ  
بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ فَيَقُولُونَ فَلَانُ ابْنُ فَلَانٍ بِأَفْبَحِ  
أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَنْفِخُ لَهُ فَلَا  
يُفْتَحُ لَهُ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا  
يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ } فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : اكْتُبُوا كِتَابَهُ فِي  
سَجِّينَ فِي الْأَرْضِ السُّفْلَى فَيَطْرَحُ رُوحَهُ طَرْحًا ثُمَّ قَرَأَ { وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ  
مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ } فَتُعَادُ رُوحُهُ فِي جَسَدِهِ  
وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ هَاهُ هَاهُ لَا أُدْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ  
فَيَقُولُ هَاهُ هَاهُ لَا أُدْرِي فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَاهُ هَاهُ لَا أُدْرِي  
فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرَشُوا لَهُ مِنَ النَّارِ وَاللَّيْسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا  
إِلَى النَّارِ فَيَأْتِيهِ مِنْ حَرِّهَا وَسُمُومِهَا وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ وَيَأْتِيهِ  
رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ مُنْتِنُ الرَّيْحِ فَيَقُولُ أَنْبَشِرُ بِالَّذِي يَسُوءُكَ هَذَا يَوْمَكَ الَّذِي  
كُنْتَ تُوعِدُ فَيَقُولُ : مَنْ أَنْتَ ؟ فَوَجْهَكَ الْوَجْهَ يَجِيءُ بِالْشَّرِّ فَيَقُولُ : أَنَا عَمَلُكَ الْخَبِيثِ  
فَيَقُولُ : رَبِّ لَا تَقِمِ السَّاعَةَ

137) Upon the authority of al-Bara' ibn 'Aazib who said: We went out with the the Prophet (salla Allahu alaihi wa sallam) to a burial of a man from the Ansar (original inhabitants of Madina) until we arrived at the grave, and he still had not been placed in the slot of the grave.

Then the Messenger of Allah (salla Allahu alaihi wa sallam) sat down and we sat around him. You would have thought that birds were upon our heads from our silence, and in the hand of the Messenger of Allah (salla Allahu alaihi wa sallam) was a stick which he was poking the ground with. [Then he started looking at the sky and looking at the earth and looking up down three times]. Then he said to us: "Ask Allah for refuge from the torment of the grave", he

repeated this command two or three times. [Then he said O Allah I seek refuge in you from the torment of the grave][three times]. Then he said: "Verily, the believing servant, when leaving this life and journeying to the hereafter angels will descend upon him, their faces will be white as if they were suns, they will have with them a shroud (kafan) from the shroud of Paradise), and an embalment (HanouT) from the embalments of heaven. Then, they will sit within eye-shot of him.

Then the angel of death (peace be upon him) will come and sit at his head and will say "O you virtuous soul; come out to a forgiveness and a pleasure from your Lord ". So it will come out as a drop comes out of the mouth of a jug (with ease), then he will take it, not leaving it in his hand for longer than a blink of an eye until they (he and the other angels) have placed it in that shroud and that embalment. And there will emanate from it a smell like that of the most sweet smelling musk on the face of the earth. Then they shall ascend with it, and they shall not pass with it by any group of angels but they will say: What is this good and sweet-smelling soul?. Then they shall say to them (he is) "such" the son of "such" choosing the best of the names he used to be called in this life. Until they reach the lowest sky, then they shall ask permission to enter, and they shall be granted entry, until they end at the seventh heaven sky, then Allah, exalted and high, shall say: "write the book of my servant in `illiyeen (1) [And what will explain to you what Illiyeen is `illiyeen, there is a register fully inscribed to which bear witness those nearest to Allah (see 83:18)], and his book will be written in `illiyeen, and the shall be said "return him to the earth, for [I promised them] I have created them from it, and into it I shall return them, and from it I shall extract (resurrect) them a second time (20:55)". So [he is returned to earth and] his soul is returned to his body [he said and he will hear the footsteps of his friends who buried him when they leave him].

Then two [severe] angels shall come and [terrify him and] sit him up next to them and shall ask him: "Who is your Lord?". He shall reply "My Lord is Allah". Then they shall ask him: "What is your religion?". He shall answer them: "My religion is Islam". Then they shall ask him "Who is this man who was sent among you?". He will reply "He is the Messenger of Allah (salla Allahu alaihi wa sallam) peace be upon him". Then they shall ask him "What have you done?". He shall reply: "I read the book of Allah, then I believed in it and accepted it". [The angel will terrify him and ask him "who is your Lord?", "what is your religion?" "who is your prophet?", and this will be the last trial on earth for the believer, it is then when Allah says : "Allah will establish in strength those who believe with the word that stands firm in this world", so he will answer my Lord is Allah, my religion is Islam and my Prophet is Mohammad salla Allahu alaihi wa sallam. Then a caller will call from the sky: "My slave has spoken the truth, so spread out for him from the heaven, and clothe him from the heaven, and open a door for him from the heaven (within his grave)", so it's goodness and its smell will come unto him, then his grave will be expanded for him as far as he can see.

Then a man will come to him. His face will be handsome, and his clothes will be handsome, and his smell will be sweet. Then he shall say unto him: I bring you glade tidings of that which will make you happy [Rejoice with a pleasure of Allah and delights that endure]. This is the day that you were promised (46:16). Then he will say [and may Allah give you glad tiding] "who are you?, for your face is the face of someone who comes with good news". He shall reply: "I am your good deeds, [by Allah, I did not know of you but that you were quick to the obedience of Allah and slow to His desoobedience, so may Allah reward you good]". Then he shall say: "My Lord bring the hour so that I might return to my family and my wealth" [it will be said to him "be tranquil"].

He (Mohammed, salla Allahu alaihi wa sallam) said: { And the disbelieving [transgressor/wicked] servant}, if he is leaving this life and journeying to the hereafter then angels will descend upon him, their faces will be black, they have with them a coarse woolen fabric (sackcloth)[ made of fire]. Then they will sit within eye-shot of him. Then the angel of death will come and sit at his head and will say "O you wicked soul; come out to a anger from your Lord and a fury (from Him)". So it will be distributed (spread out) throughout his body, then it will be ripped away as a skewer/spit is ripped out of damp cotton [and in its way out it will tear and cut the nerves and blood vessels] [and then he will be cursed by all the angels between the earth and the sky and by all the angels in the sky, and the gates of heaven are closed. There is no gate in the heaven but its people supplicate that the wicked soul shall not be ascended to their side], then he will take it (the soul), not leaving it in his hand for longer than a blink of an eye until they have placed it in that sackcloth. And there will emanate from it a stench like that of the most evil smelling corpse on the face of the earth. Then they shall ascend with it, and they shall not pass with it by a group of angels but they will say: What is this wicked soul?. Then they shall say to them (he is) "such" the son of "such" choosing the most hated of the names he used to be called in this life. Until they reach the lowest heaven(sky), then they shall ask permission to enter, and they shall not be granted entry. Then the Messenger of Allah (salla Allahu alaihi wa sallam) recited "The doors of the sky are not opened to them, nor shall they enter heaven until the camel passes through the eye of the needle" (7:40).

Then Allah, exalted and high, shall say: "write the book of my servant in Sijjeen (2)(83:7) in the lowest earth". [Then will be said "return my slave to the earth, for I promised them I have created them from it, and into it I shall return them, and from it I shall extract (resurrect) them a second time (20:55)"]. Then his soul shall be taken away [from the sky] with a mighty hurl [until it is cast into his body]. Then he (the Prophet salla Allahu alaihi wa sallam) read: "and



those who associate partners with Allah, They are as one who falls from the sky then is snatched by the birds or is cast by the wind into a very low place (22:31)". Then his soul will be returned into his body, [he (the prophet) said : verily he will hear the footsteps of his friends who buried him when they leave him]. Then two harsh severe and fearsome angels shall come and [terrify him and] sit him up and shall ask him: "Who is your Lord?". He shall reply "Huh?, Huh (this is an expression of sorrow), I don't know". Then they shall ask him: "What is your religion?". He shall answer them: "Huh?, Huh?, I don't know". Then they shall ask him "Who is this man who was sent among you?". He will reply "Huh?, Huh?, I don't know [I heard people saying that!]" He (the Prophet salla Allahu alaihi wa sallam) said "And then will be said to him don't ever know and don't ever recite!"].

Then a caller will call from the sky: "My slave has spoken falsely, so spread out for him from the hell fire, and open a door for him from the hell fire (within his grave)", so its heat and hot wind will come unto him, then his grave will be contracted upon him until his limbs are caught up among one another. Then a man will come to him. His face will be ugly, and his clothes will be ugly, and his smell will be vile. Then he shall say unto him: I bring you tidings of that which will harm you. This is the day that you were promised (70:44). Then he will say [and you, may Allah give you bad tiding] "who are you?, for your face is the face of someone who comes with evil". He shall reply: "I am your evil deeds [by Allah, I did not know of you but that you were quick to the disobedience of Allah and slow to His obedience, so may Allah reward you bad, and then will be assigned to him a blind, deaf and mute person who holds in his hand a hammer, if a mountain is hit with it, it would disintegrate, and he will beat him with it until he becomes dust, and then Allah will render him to his initial form, and he will beat him again, and he (the wicked) will cry of sorrow and pain a cry that will be heard by all creatures except humans and jinn, and a door of hell will be opened unto him within his grave and will spread out for him sheets of hell fire]". Then he shall say: "My Lord do not bring the hour". (Abu Dawood)

## Chapter 48: Signs of the Hour

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ:  
 لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ))  
 دَعَوْتُهُمَا وَاحِدَةً، وَحَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ  
 يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ  
 وَتَظْهَرَ الْفِتْنُ، وَيَكْثُرَ الْهَرْجُ؛ وَهُوَ الْقَتْلُ، وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ حَتَّى  
 يُهَمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ عَلَيْهِ، فَيَقُولَ الَّذِي  
 يَعْرِضُهُ عَلَيْهِ: لَا أَرَبَ لِي بِهِ، وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ، وَحَتَّى  
 يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ، وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ  
 مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ - يَعْنِي آمَنُوا - أَجْمَعُونَ؛ فَذَلِكَ حِينَ لَا  
 يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا، وَتَقُومَنَّ  
 السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتْبَاعِيَعَانِهِ وَلَا يَطْوِيَانِهِ  
 وَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْتِهِ فَلَا يَطْعَمُهُ، وَتَقُومَنَّ السَّاعَةُ  
 وَهُوَ يُلِيظُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلَا  
 يَطْعَمُهَا

138) Abu Huraira r.a narrated that Allah's Messenger (ﷺ) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger (ﷺ), (3) till the religious knowledge is

taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

#### Chapter 49: Rising from the Grave

عن أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ

139) Narrated by Abu Huraira (May Allah be please with him) he said that the Prophet of Allah (peace and blessings be upon him) said: "I will be the leader of the sons of Adam on the Day of Resurrection, and the first one for whom the grave will be opened, and the first to intercede, and the first whose intercession will be accepted." (Muslim)

عن ابن عمر، قال: قال رسول الله صلى الله عليه وسلم: ((أنا أول من تنشق عنه الأرض، ثم أبو بكر، ثم عمر، ثم آتي أهل البقيع، فيحشرون معي، ثم أنتظر أهل مكة، فأحشر بين الحرمين

140) Narrated by Abdullah son of Umar (r.a) that the Prophet of Allah (Allah bless him and grant him peace) said: "I am the first for whom the Earth will burst open [on the Day of Judgment], then Abu Bakr, and then 'Umar. I shall then come to those who are buried in al-Baqi' and they will be gathered along with me. After that I shall wait for the people of Makkah so as to be gathered among the inhabitants of the two sacred cities." (Tirmidh)

أَنَّ أَبَا هُرَيْرَةَ، قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ فِي قَسَمٍ يُفْسِمُ بِهِ، فَقَالَ الْيَهُودِيُّ

وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ الْيَهُودِيَّ، فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحْزِرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعُقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أُدْرِي أَكَانَ فِيْمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَنْتَى اللَّهَ " .

141) Narrated Abu Huraira (r.a): "A man from the Muslims and a man from the Jews quarrelled, and the Muslim said, "By Him Who gave superiority to Muhammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!" On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allah's Apostle and informed him of all that had happened between him and the Muslim. The Prophet said, "Do not give me superiority over Moses, for the people will fall down unconscious at the time when they should fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Musa will be there holding onto the Throne. I will not know whether he has been amongst those who have fallen unconscious or not." (Bukhari)

## Chapter 50: Intercession

عن أنس بن مالك قال : حَدَّثَنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ( إِذَا كَانَ يَوْمَ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا إِلَى رَبِّكَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا فَاسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذِنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدَهُ بِهَا لَا تَحْضُرُنِي الْآنَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخْرَجُ لَهُ سَاجِدًا فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعُ لَكَ وَاسْأَلُ تُعْطَى وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي فَيَقُولُ انْطَلِقْ فَأَخْرَجَ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخْرَجُ لَهُ سَاجِدًا فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعُ لَكَ وَاسْأَلُ تُعْطَى وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي فَيَقُولُ انْطَلِقْ فَأَخْرَجَ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِثْقَالِ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرَجَهُ مِنَ النَّارِ فَأَنْطَلِقُ فَأَفْعَلُ) فَلَمَّا خَرَجْنَا مِنْ عِنْدِ أَنْسِ قُلْتُ لِبَعْضِ اصْحَابِنَا: لَوْ مَرَرْنَا بِالْحَسَنِ وَهُوَ مُتَوَارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ فَحَدَّثْنَاهُ بِمَا حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ فَأَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ فَأَذِنَ لَنَا فَقُلْنَا ، لَهُ : يَا أَبَا سَعِيدٍ جِئْنَاكَ مِنْ عِنْدِ أَحِيكَ أَنْسِ بْنِ مَالِكٍ فَلَمْ نَرَ مِثْلَ مَا حَدَّثَنَا فِي الشَّفَاعَةِ فَقَالَ: هَيْهَ ، فَحَدَّثْنَاهُ بِالْحَدِيثِ فَأَنْتَهَى إِلَيَّ هَذَا الْمَوْضِعَ فَقَالَ : هَيْهَ فَقُلْنَا لَمْ يَزِدْ لَنَا عَلَى ، هَذَا فَقَالَ لَفَدَّ حَدَّثَنِي وَهُوَ جَمِيعٌ مُنْذُ عَشْرِينَ سَنَةً فَلَا أُدْرِي أَنَسِي أَمْ كَرَهُ أَنْ تَتَكَلَّمُوا قُلْنَا : يَا أَبَا سَعِيدٍ فَحَدَّثْنَا ، فَضَحِكَ وَقَالَ : خُلِقَ الْإِنْسَانُ عَجُولًا مَا ذَكَرْتُهُ إِلَّا وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي كَمَا حَدَّثْتُمْ بِهِ قَالَ : ( ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخْرَجُ لَهُ سَاجِدًا فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعُ وَاسْأَلُ تُعْطَى وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا

رَبِّ اَنْدَنْ لِي فَيَمَنْ قَالَ لَا اِلَهَ اِلَّا اللهُ فَيَقُولُ وَعِزَّتِي وَجَلَالِي وَكِبْرِيَايِ وَعَظْمَتِي  
لَاخْرَجَنَّ مِنْهَا مَنْ قَالَ لَا اِلَهَ اِلَّا اللهُ

142) It was narrated that Anas ibn Maalik said: Muhammad (peace and blessings of Allaah be upon him) told us: "When the Day of Resurrection comes, the people will surge with each other like waves. They will come to Adam and say, 'Intercede for us with your Lord.' He will say, 'I am not fit for that. Go to Ibraaheem for he is the Close Friend of the Most Merciful.' So they will go to Ibraaheem, but he will say, 'I am not fit for that. Go to Moosa for he is the one to whom Allaah spoke directly.' So they will go to Moosa but he will say, 'I am not fit for that. Go to 'Eesa for he is a soul created by Allaah and His Word.' So they will go to 'Eesa but he will say, 'I am not fit for that. Go to Muhammad (peace and blessings of Allaah be upon him).' So they will come to me and I will say, I am fit for that.' Then I will ask my Lord for permission and He will give me permission, and He will inspire me with words of praise with which I will praise Him, words that I do not know now. So I will praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, my ummah, my ummah!' He will say, 'Go and bring forth everyone in whose heart there is faith the weight of a barley-grain.' So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, my ummah, my ummah!' He will say, 'Go and bring forth everyone in whose heart there is faith the weight of a small ant or a mustard-seed.' So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, my ummah, my ummah!' He will say, 'Go and bring forth from the Fire everyone in whose heart there is faith the weight of the lightest, lightest grain of mustard-seed.' So I will go and bring them forth." (Bukhari)

#### Chapter 51: Our Final Destination - Jannah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ  
اللهُ أَعَدَّدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى  
قَلْبِ بَشَرٍ فَاقْرَأُوا إِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ

143) Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "Allah said: I have prepared for my righteous servants what no eye has seen, what no ear has heard, and what no heart has perceived. Recite the verse if you wish: No soul knows what has been hidden for them of comfort." (32:17) (Bukhari)

عَنْ بَرِيدَةَ بْنِ الْحَصِيبِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ قَالَ إِنْ يُدْخِلَكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَادَّتْ عَيْنُكَ

144) Buraydah ibn al-Hasib reported: A man asked the Prophet, peace and blessings be upon him, "O Messenger of Allah, will there be camels in Paradise?" The Prophet said, "If Allah admits you in Paradise, you will have whatever your soul desires and pleases your eyes." (Tirmidhi)

عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً

145) Mu'adh ibn Jabal reported: The Prophet, peace and blessings be upon him, said, "The people of Paradise will enter Paradise with smooth and hairless skin, kohl upon their eyes, at thirty or thirty-three years of age." (Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْضَامُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَتُضَامُونَ فِي رُؤْيَةِ الشَّمْسِ قَالُوا لَا قَالَ فَإِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا تُضَامُونَ فِي رُؤْيِيهِ

146) Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Do you overlook a crowd to see the full moon? Do you overlook a crowd to see the sun?" They said no. The Prophet said, "Verily, you will see your Lord just as you see the full moon and you will not need to overlook a crowd to see him." (Tirmidhi)

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوْلُ مَنْ يُدْعَى إِلَى الْجَنَّةِ الْحَمَادُونَ الَّذِينَ يَحْمَدُونَ اللَّهَ عَلَى السَّرَّاءِ وَالضَّرَّاءِ

147) Ibn Abbas reported: The Prophet, peace and blessings be upon him, said, "The first to be called to Paradise are those who always praised Allah in times of ease and adversity." (Tirmidhi)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ فِي الْجَنَّةِ عُرْفَةٌ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا فَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ لِمَنْ أَلَانَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَبَاتَ لِلَّهِ قَائِمًا وَالنَّاسُ نِيَامًا

148) Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, in Paradise are rooms whose

outside can be seen from inside and whose inside can be seen from outside." Abu Musa said, "Who are they for, O Messenger of Allah?" The Prophet said, "For those who speak mildly, feed the hungry, and spend the night standing for the sake of Allah while people sleep." (Tirmidhi)

## Chapter 52: Actions that will lead one to Paradise

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اضْمَنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ أَضْمَنْ لَكُمْ الْجَنَّةَ اصْدُقُوا إِذَا حَدَّثْتُمْ وَأَوْفُوا إِذَا وَعَدْتُمْ وَأَدُوا إِذَا أَوْثَمْتُمْ واحفظوا فروجكم وغضوا أبصاركم وكفوا أيديكم

149) 'Ubadah ibn al-Samit reported: The Messenger of Allah, peace and blessings be upon him, said, "Guarantee for me six deeds and I will guarantee for you Paradise: Be truthful when you speak, keep your promises when you make them, fulfill the trust when you are trusted, guard your chastity, lower your gaze, and restrain your hands from harming others." (Musnad Ahmad)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَتِي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِدَلِكِ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ

150) Abu Huraira reported: The Prophet, peace and blessings be upon him, said to Bilal at the time of dawn prayer, "O Bilal, tell me of the most hopeful deed you practiced in Islam. I heard the scuffle of your sandals before me in Paradise." Bilal said, "The most hopeful deed to me is that I do not perform ablution by day or night that I pray along with it as much as Allah decreed me to pray." (Muslim)

عن أبي ذر فقلت يا رسول الله ماذا يُنجي العبد من النار قال الإيمان بالله فقلت يا نبي الله إن مع الإيمان عمل قال يرضخ مما رزقه الله فقلت يا رسول الله أرأيت إن كان فقيرًا لا يجد ما يرضخ به قال يأمر بالمعروف وينهى عن المنكر فقلت يا رسول الله أرأيت إن كان عيبًا لا يستطيع أن يأمر بالمعروف ولا ينهى عن المنكر قال يصنع لأخرق فقلت أرأيت إن كان أخرق لا يستطيع أن يصنع شيئًا قال يعين مغلوبًا فقلت أرأيت إن كان ضعيفًا لا يستطيع أن يعين مظلومًا فقال ما تريد أن تترك في صاحبك من خير تُمسك الأذى عن الناس فقلت يا رسول الله إذا فعل ذلك دخل الجنة قال ما من مسلم يفعل خصلة من هؤلاء إلا أخذت بيده حتى تُدخله الجنة

151) Abu Dharr reported: I said, "O Messenger of Allah, what will save a servant from the Hellfire?" The Prophet, peace and blessings be upon him, said, "Faith in Allah." I said, "O Prophet of Allah, what deeds must accompany faith?" The Prophet said, "He should give in charity from what he has been provided." I said, "O Messenger of Allah, what if he is

poor and he does not find anything to give in charity?" The Prophet said, "He should enjoin good and forbid evil." I said, "O Messenger of Allah, what if he is unable to enjoin good and forbid evil?" The Prophet said, "He should work for the needy." I said, "What is he himself is needy and unable to work?" The Prophet said, "He should support the oppressed." I said, "What if he is weak and unable to support the oppressed?" The Prophet said, "You do not want your companion to be deprived of goodness. Let him refrain from harming people." I said, "O Messenger of Allah, will he enter Paradise if he does that?" The Prophet said, "No Muslim acts upon one of these qualities but that it will take him by the hand to enter Paradise." (Mu'jam al Kabir)

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ  
 انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَنَّتْ فِي النَّاسِ  
 لِأَنْظَرِ إِلَيْهِ فَلَمَّا اسْتَنْبَتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ  
 وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلُ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ أَيُّهَا النَّاسُ أَفْشُوا  
 السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامًا تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

152) Abdullah ibn Salaam reported: When the Messenger of Allah, peace and blessings be upon him, came to Medina, the people rushed toward him and it was said, "The Messenger of Allah has come!" I came along with the people to see him and when I looked at the face of the Prophet, I realized that his face was not the face of a liar. The first thing the Prophet said was this, "O people, spread peace, feed the hungry, and pray at night when people are sleeping and you will enter Paradise in peace." (Tirmidhi)

عَنْ حُدَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ  
 حَسَنٌ ابْتِغَاءً وَجْهَ اللَّهِ خُتِمَ لَهُ بِهَا دَخَلَ الْجَنَّةَ وَمَنْ صَامَ يَوْمًا ابْتِغَاءً وَجْهَ اللَّهِ  
 خُتِمَ لَهُ بِهَا دَخَلَ الْجَنَّةَ وَمَنْ تَصَدَّقَ بِصَدَقَةٍ ابْتِغَاءً وَجْهَ اللَّهِ خُتِمَ لَهُ بِهَا دَخَلَ  
 الْجَنَّةَ

153) Hudhayfah reported: The Prophet, peace and blessings be upon him, said, "Whoever declares there is no God but Allah seeking the countenance of Allah as his last deed, he will enter Paradise. Whoever fasts a day seeking the countenance of Allah as his last deed, he will enter Paradise. Whoever gives in charity seeking the countenance of Allah as his last deed, he will enter Paradise." (Musnad Ahmad)

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حُفَّتِ الْجَنَّةُ بِأَمْكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ "

154) Anas b. Malik reported: The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations. (Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " نَارُ كَوْمٍ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لِكَافِيَةٍ. قَالَ " فَضِلْتُ عَلَيْهِنَّ بِتِسْعَةِ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا " .

155) Narrated Abu Huraira: Allah's Messenger ﷺ said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger (ﷺ) This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." (Bukhari)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيَصِيبَنَّ أَقْوَامًا سَفَعُ مِنَ النَّارِ بِدُوبِ أَصَابِهَا عُقُوبَةً، ثُمَّ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ يُقَالُ لَهُمُ الْجَهَنَّمِيُّونَ "

156) Narrated Anas b. Malik: The Prophet (ﷺ) said, "Some people will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-Jahannamiyyin' (the people of Hell). (Bukhari)

عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّارَ، فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ، فَتَعَوَّذَ مِنْهَا، وَأَشَاحَ بِوَجْهِهِ. قَالَ شُعْبَةُ أَمَا مَرَّتَيْنِ فَلَا أَشْكُ. ثُمَّ قَالَ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ "

157) Narrated `Adi bin Hatim: The Prophet (ﷺ) mentioned the (Hell) Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allah) from it and turned his face to the other side. The Prophet (ﷺ) then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word." (Bukhari)



عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبْعَةً، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ،  
وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ، وَلَا سَبِطٍ أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَأُ

158) Anas bin Malik (Radiallhu Anhu) reports, "Rasullullah (Sallallahu alaihe wasallam) was of a medium stature, he was neither very tall nor very short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly" (Shama'il Muhammadiyah)

إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَمْ  
يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ الْمُمَّعِطِ، وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ، وَكَانَ رَبْعَةً مِنَ الْقَوْمِ، لَمْ يَكُنْ  
بِالْجَعْدِ الْقَطِطِ، وَلَا بِالسَّبِطِ، كَانَ جَعْدًا رَجُلًا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ، وَلَا بِالْمُكَلَّمِ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ، أَبْيَضُ  
مُشْرَبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهْدَبُ الْأَشْفَارِ، جَلِيلُ الْمُشَاشِ وَالكَتَدِ، أَجْرَدُ، ذُو مَسْرَبَةٍ، شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا  
مَشَى كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ، وَإِذَا التَّفَتَ التَّفَتَ مَعًا، بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدُ النَّاسِ  
صَدْرًا، وَأَصْدَقُ النَّاسِ هَجَاتَةً، وَالْيَدُ هُمُ عَرِيكَتَهُ، وَأَكْرَمُهُمْ عِشْرَةً، مَنْ رَأَاهُ بِدَيْهَةٍ هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً  
أَحَبَّهُ، يَقُولُ نَاعِنُهُ: لَمْ أَرْتَبَلُهُ، وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

159) It is related from Ebrahim bin Muhammad (Radiallahu anhu) who is from the sons (grandsons of Ali radiallahu anhu, that whenever Ali radiallahu anhu described the noble features of Rasulallah (Sallallahu alaihe wasallam), he used to say:

"Rasulullah (Sallallahu alaihe wasallam) was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (*meaning he did not have a fully round face nor a fully elongated face, bur in between the two*). The complexion of Rasulallah (Sallallahu alaihe wasallam) was white with redness in it. The mubaarak eyes of Rasulallah (Sallallahu alaihe wasallam) were extremely black. His eyelashes were long. The joints of the body (*e.g. elbows and knees etc.*) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (*more than normal*) on his body. He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulallah (Sallallahu alaihe wasallam) were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. The seal of prophethood was situated between his shoulders. He was a last of all prophets. He

was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family. Any person who saw him suddenly would become awe-inspired. Sayyidina Rasulallah (Sallallahu alaihe wasallam) had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: "I have not seen anyone like Rasulallah (Sallallahu alaihe wasallam) neither before nor after him." (Shama'il Muhammadiyah)

عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي لَيْلَةٍ إِضْحِيَانٍ، وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ.

160) It is related from Jaabir (Radiallahu anhu) that he said: "I once saw Rasulallah (Sallallahu alaihe wasallam) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at Rasulallah (Sallallahu alaihe wasallam). Ultimately, I came to the conclusion that Rasulallah (Sallallahu alaihe wasallam) was more handsome, beautiful and more radiant than the full moon." (Shama'il Muhammadiyah)

عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْلَحَ النَّبِيِّينَ، إِذَا تَكَلَّمَ رُئِيَ كَالنُّورِ يُخْرَجُ مِنْ بَيْنِ ثَنَائِيَاهُ.

161) Ibn Abbas (Radiallahu anhu) says: "The front teeth of Rasulallah (Sallallahu alaihe wasallam) were a bit wide (spread out). They were spaced out and not close together. When Rasulallah (Sallallahu alaihi wasallam) talked, an illumination emitting from his teeth could be seen." (Shama'il Muhammadiyah)

## Chapter 55: The Noble Mannerism of our Beloved

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "مَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشِيَّتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَأَنَّهَا الْأَرْضُ تُطَوِّسُ لَهُ، إِنَّا لَنُجْهِدُ أَنْفُسَنَا؛ وَإِنَّهُ لَعَبِيرٌ مُكْتَرِبٌ"

162) Hazrat Abu Hurairah RadiAllahu Anhu says, "I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago, he would be here, and then there. We found it difficult to keep

pace when we walked with him, and he walked at his normal pace."  
(Shamail)

عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، أَهْمَارَأْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، وَهُوَ قَاعِدٌ الْقَرْفُصَاءِ، قَالَتْ: فَلَمَّا  
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمْتَخَشَّعَ فِي الْجَلْسَةِ، أُرْعِدْتُ مِنَ الْفَرْقِ.

163) Hazrat Qaylah bint Makhramah RadiAllahu Anha reports: "I saw Rasulullah (sallallahu alaihi wasallam) in the masjid (in a very humble posture) sitting in a qarfasaa posture. Due to his awe-inspiring personality, I began shivering". (Shamail)

عَنْ أَبِي جَحِيْفَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا أَنَا فَلَا أَكُلُ مُتَّكِمًا

164) Hazrat Abu Juhayfah RadiAllahu Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallain said: 'I do not lean and eat"'. (Shamail)

عَنْ ابْنِ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِأَصَابِعِهِ، الثَّلَاثِ وَيَلْعَقُهُنَّ.

165) Hazrat Ka'b bin Maalik RadiAllahu Anhu says: "It was the noble habit of Rasulullah (sallallahu alaihi wasallam) used to use three fingers whilst eating and he also licked them". (Shamail)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ:  
إِنَّهُ أَرْوَى، وَأَبْرَأُ

166) Anas ibn Malik RadiAllahu Anhu relates that Rasulullah (sallallahu alaihi wasallam) drank water in three breaths (i.e. in three gulps/sips) and used to say, "It is more pleasing and satisfying in this manner." (Muslim)

عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالَي هِنْدُ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَافًا، فَقُلْتُ: صِفْ لِي مَنَظِقَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَاصِلَ الْأَحْزَانِ، دَائِمَ الْفِكْرَةِ، لَيْسَتْ لَهُ رَاحَةٌ، طَوِيلُ  
السَّكْتِ، لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يَفْتَتِحُ الْكَلَامَ، وَيَخْتِمُهُ بِاسْمِ اللَّهِ تَعَالَى، وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ، كَلَامُهُ فَضْلٌ، لَا

فُضُولَ، وَلَا تَقْصِيرَ، لَيْسَ بِالْجَانِي، وَلَا الْمُهِينِ، يُعْظِمُ التَّعَمَّةَ وَإِنْ دَقَّتْ لَا يَدُمُ مِنْهَا شَيْئًا، غَيْرَ أَنَّهُ لَمْ يَكُنْ يَدُمُ  
ذَوَاتًا وَلَا يَمْدَحُهُ، وَلَا تُغْضِبُهُ الدُّنْيَا، وَلَا مَا كَانَ لَهَا، فَإِذَا تَعَدَّى الْحَقُّ، لَمْ يَقُمْ لِعْضَبِهِ شَيْءٌ، حَتَّى يَنْتَصِرَ لَهُ، وَلَا  
يَغْضِبُ لِنَفْسِهِ، وَلَا يَنْتَصِرُ لَهَا، إِذَا أَشَارَ بِكَفِّهِ كُلِّهَا، وَإِذَا تَعَجَّبَ قَلْبُهَا، وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا، وَضَرَبَ بِرَأْسِهِ  
الْيَمْنَى بَطْنَ إِبْهَامِهِ الْيُسْرَى، وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ، وَإِذَا فَرِحَ غَضَّ طَرْفَهُ، جُلَّ ضَحِكِهِ التَّبَسُّمُ، يَفْتَرُّ  
عَنْ مِثْلِ حَبِّ الْعَمَامِ.

167) Hazrat Hadhrat Hasan RadiAllahu Anhu says, "I asked my (maternal) uncle Hind ibn Abi Haalah, who always described the noble features of Rasoolullah SallAllahu Alaihi wa Aalihi wa Sallam to describe to me the manner in which Rasoolullah SallAllahu Alaihi wa Aalihi wa Salla spoke. He replied that Rasoolullah SallAllahu Alaihi wa Aalihi wa Sallam was always worried (about the hereafter). And always busy thinking (about the attributes of Allah and the betterment of the Ummah). Due to these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well-being. It is mentioned in the hadith that the coolness of my eyes is in salaah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla Ali Qaari has collected forty such ahaadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there half-talks' where the meaning was not complete and could not be grasped. He was not shorttempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it. He did not criticize food, nor over-praised it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things). If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ulama say the reason being that it is against humbleness to point with one finger only. Some ulama say it was his noble habit to signal oneness of Allah with one finger, therefore he did not signal anyone in that manner). When he was surprised by something he turned his hands, and

when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasoolullah SallAllahu Alaihi wa Aalihi wa Sallam was mostly a smile, at that moment his mubarak front teeth glittered like white shining hailstone. (Shamail)