

Hadith 131 :

Narrated from Baraa' ibn Azib that Rasullullah said:

يَأْتِيهِ مَلَكَانِ فَيُقَلِّسَانِهِ . فَيَقُولَانِ لَهُ مَنِ رَبُّكَ ؟

Translation :

→ "2 angels come to him (the deceased^{believer}) and they sit him up and they say to him: "who is your Lord?" And he will say: "My Lord is Allah ^{عَلَى}". Then they will say to him: "what is your religion?." He says: "my religion is Islaam." Then they say: "who is this man that was sent to you?" He will say: "He is the messenger of Allah ^{رَسُولُهُ}". Then they will say to him: "what has allowed you to recognise this?" And he will say: "I recited the book of Allah, and I believed in it and affirmed it". And that (firm response ~~is~~) is mentioned in his saying: "~~Allah~~ Allah keeps the believers firm with the firm word (of Tawheed) in the worldly life and the hereafter." He ^{رَسُولُهُ} said: "then a caller will call out from the heaven\ sky, that "my servant has told the truth, so give him a bed from Paradise and clothe him from paradise, and open for him a door to Paradise." And it (door to Jannah) will be opened. The Prophet ^{أَمْرُهُ} said: "So, some of its breeze and fragrance will come to him and the grave will be expanded for him as far as his eyes can see\ to the extent of his sight."

"As for the unbeliever, the prophet mentioned his death.

He ^{أول} ^{أول} ^{أول} also said: "And his Soul will be returned to his body, and 2 angels will come to him and sit him up, and they will say: "who is your lord", and he (the unbeliever) will say: "Alas, Alas, I do not know". Then they will say to him: "what is your religion?" He will say: "Alas, Alas, I do not know". Then they will say, who is this man that was sent amongst you?". He will say: "Alas, Alas, I do not know". Then a caller will call out from the heaven "that he has spoken a lie, So give him a bed from the hellfire and clothe him from the hellfire, and open for him a door to the hellfire" The prophet ^{أول} ^{أول} ^{أول} said: "So some of the heat and the hot air of the hellfire will reach him." He ^{أول} ^{أول} ^{أول} said: "And his grave will be tightened around him such that his ribs will be altered (will change form). Then a blind deaf ~~person~~ person (angel) will be assigned to him / put in charge of him, with whom, there will be a sledgehammer made from iron. If a mountain was struck by it, it would become dust. Then he (the blind + deaf angel) will strike the unbeliever with the hammer ~~to such an extent~~ in such a manner that everything between the East and west hears it except the humans and jinns (جِنَّة). And the unbeliever will turn to dust, and then the Soul will be returned to him"

Hadith explanation :

→ 1 → The questioning in the grave will take place in Arabic, and the response will also be given in Arabic, even if a person did not know Arabic when he was alive (Stronger opinion as Hadith mentions the Arabic)

→ Some Ulama have stated questioning happens in mother tongue

→ 2 → After the believer gives the correct response to the 3 questions, the angels will ask him how he knew the answers. He will say:

↳ He found the answers in the Quran which he believed in:

Question 1 (Surah Muhammad Ayah 19) فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
Question 2 (Surah Ale Imran 190) إِنَّ الدِّينَ عِنْدَ اللَّهِ إِيْسَلَامٌ
Question 3 (Surah Fath Ayah 29) مُحَمَّدٌ رَسُولُ اللَّهِ

→ 3 → "فَإِلَّا قَوْلُهُ يُثَبِّتُ اللَّهُ..."

→ The Prophet ﷺ said, that the firm and correct response of the believer is mentioned by Allah ﷻ in this verse of the Quran (Surah Ibrahim 27 (mentioned in Hadith))

↳ "Allah keeps believers firm in the world and the hereafter"

↳ grave included in hereafter

↳ In the grave they are firm too so answer correctly

→ 4 → The caller who calls out from the direction of the sky, seems to be Allah ﷻ, bc the caller says: قَدْ تَكَلَّمَ عَبْدِي → "my servant has spoken the truth"

↓
seems like it is Allah

→ Not that Allah is physically in the sky

→ Allah ﷻ will instruct the angels to provide certain blessings and luxuries of Paradise to the believer.

- ↳ 1 → Bed from Jannah
- 2 → clothes from Jannah
- 3 → fragrance of Paradise

→ 5 → "وَأَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهُ"

→ After speaking abt the believer, the Prophet ﷺ moved onto the unbeliever and began by mentioning the difficulty and the intensity of his death

↳ taking the soul of unbeliever would be very painful → His death will be very painful

→ Then the Prophet ﷺ said, that the soul of the unbeliever would be returned to him and the 2 angels will ask him the 3 questions

↳ To all 3 questions, the unbeliever will say he does not know the answer (لَا أَدْرِي)

↳ Then a Caller will call out that he has spoken a lie bc he did receive the message of Islam and he was aware of it, but he denied the religion, either out of ignorance, or stubbornness

→ 6 → Then Allah will instruct the angels to inflict him with certain punishments of the hell fire :

- ↳ 1 → Bed from Hell
- 2 → clothes from Hell
- 3 → Stench of the hellfire

→ His grave will become tight and crush him

→ 7 → Then a blind and deaf angel will be appointed over him, who has an iron sledgehammer

↳ The reason why this angel is blind is so that it does not feel any mercy upon seeing the person he is striking

↳ Allah does things with wisdom

→ The reason the angel is deaf is so that it does not feel ~~sympathy~~ sympathy for the person upon hearing his cry and his plea for help

→ Some Ulama have said that the angel is not actually blind and deaf, rather, blind and deaf metaphorically refers to the lack of mercy and ~~sympathy~~ sympathy

→ This angel will strike the unbeliever causing him to turn to dust

→ 8 → ثُمَّ يُعَادُ فِيهِ الشَّرْحُ

→ After turning to dust, the soul will be returned to the person (unbeliever) so that he receives punishment again (Angel will strike him again)

→ Some have mentioned that the person being struck by the angel and turning to dust, will only occur twice

↳ This is zohb (apparent) meaning of Hadith

→ others have said it will keep on happening

↳ ~~The Punis~~ Everyone does agree that the punishment will continue till Qiyamah, only Ikhtilaaf is with regards to the amount of times the angel strikes

→ When it is mentioned "soul returned", it is possible that it means Allah takes him back to his original state

→ S Uthman responded by quoting 2 sayings of the Prophet ﷺ

① The stages of the Akhirah begin with the questioning in the grave, which is then followed by being resurrected for judgement day, and then standing by the mizaaan, for his deeds to be weighed, and then crossing the al-Sir (Bridge) and entering either paradise or hell

↓

Hafiz Ibn Hajar says: whoever is saved from the punishment of the grave, it indicates that he is a true believer, therefore the other stages that follow will be easy for him. And if he is not saved from the punishment of the grave, it indicates that he is either a sinful believer or an unbeliever, and therefore the other stages which follow will be very difficult for him

Hadith 132 :

It is narrated from Uthman رضي الله عنه, that when he would stand at a grave, he would weep until the crying would make his beard wet. It was said to him, "you mention / remember paradise and hell, but you don't weep, but you weep due to this (the grave)." Uthman رضي الله عنه says: Indeed the messenger of Allah ﷺ said: ① "Indeed the grave is the first stage from the stages of the hereafter, and if a person is saved from it (Punishment of grave), then what comes after it will be easier than it. And if a person is not saved from it, then what comes after it will be more severe than it." Uthman رضي الله عنه said: The messenger of Allah ﷺ also said, ② "I have never seen any scene / sight, except that the grave is more abominable / atrocious than it."

Narrated by Imam Tirmizi and Imam Ibn Majah

Imam Tirmizi also said: "This Hadith is غريب"

Hadith explanation :

→ The freed slave of Uthman رضي الله عنه, حِزَابِي (Haani') narrated that whenever Uthman would stand by a grave, he would cry so much, that his beard would become wet

↳ somebody once asked him, why does the grave always make you cry whereas, when paradise and hell are mentioned, you don't always cry

② "I have never seen anything which is more detestable than the state of the grave"

↳ why detestable?

→ It is a place of isolation & loneliness, darkness and punishment, and a place where the terrifying angels (Munkar & Nakir) would ~~come~~ come, and it is the point when a person loses connection with his family, friends, wealth, all other things in the Dunya

Hadith 133 :

And it is narrated from him (Cuthman):

"When the Prophet ﷺ would finish burying the deceased, he would stand by the grave near the grave. And he would say, seek forgiveness for your brother, and the ask for steadfastness for him. For indeed he is ~~being~~ being questioned now."

Hadith explanation :

1 → This hadith is proof that supplicating for the deceased benefits them, contrary to the beliefs of the muatazila (They deny punishment of grave as body perished)

↳ This proves making Dua is of benefit

2 → سَلُوا لَهُ بِالتَّائِبَاتِ

↳ This means, after a person is buried, you should ask Allah to make the deceased person firm in answering questions of the grave muslim

Mulla Ali

Qari:

→ Doing this is better than تَلْقِيَةُ الْمَيِّتِ bc the Ahadith supporting this are stronger + more authentic compared to those supporting تَلْقِيَةُ الْمَيِّتِ. However, no harm in it

↳ Nevertheless, تَلْقِيَةُ الْمَيِّتِ is still Permitted and even recommended according to many Scholars (E.g. = Imam Ghazali)

تَلْقِيَةُ الْمَيِّتِ → when after burying the deceased, you tell the deceased person the answers to the questions of the grave

E.g. "O Zaid ibn Bakr, remember your religion of this world, with the Shahadah, that there is no God besides Allah, and Muhammad ﷺ is the messenger of Allah,

Hadith 134 :

Narrated from Abu Saeed Al Khudri, the messenger said:

"99 large poisonous snakes will be appointed over the unbeliever in his grave. They will bite him and sting him until the hour is established. If one snake from them blew onto the Earth, then the Earth would not produce any vegetation / greenery.

(Imam Darimi narrated it, and Imam Tirmizi narrated smth similar, but he says 70 instead of 99)

Hadith explanation :

→ one of the Punishments of the grave for the unbeliever is that 99 large poisonous snakes will be released in his grave

→ They will continue biting + stinging the person till ^{resurrection} resurrection

→ Their Poison/venom is so harmful that if 1 snake even blew on the Earth (ie: breathed), that Earth would become barren and not be able to produce any greenery

→ If 99 is actually referring to the number 99 specifically, then there could be many wisdoms behind why 99 ~~se~~ snakes are released

↳ 1 wisdom could be, Allah has 99 names, and ^{كافر} disbelieved in these 99 names, so there will be 1 snake per name

↳ Imam Ghazzali mentions, number of bad traits = 99

→ It is also possible that 99 simply refers to a large number (Not 99 ~~se~~ specifically)

→ One of the reasons for this interpretation is bc in another narration, it mentions 70 snakes, to reconcile between them, they say, 99 and 70, the objective of them is just a large number

→ Stronger position is 99

→ Those who say 99, refer specifically to 99, say the following abt the narration saying 70 snakes:

1 → The narration of 70 is weak

2 → The narration of 70 is regarding the ^{وآل} ~~وآل~~ whom merely followed others, and the 99 narration is for the leaders who were being followed

3 → The number 70 in Arabic is sometimes used to simply refer to a larger number, so it does not contradict the 99 narration

The chapter of clinging onto the Quran and Sunnah :

الفصل الاول

Hadith 140 :

It is narrated from S Aisha رضى الله عنها, that the prophet صلى الله عليه وسلم said:

"whoever innovates/introduces in this affair of ours, that which is not from it, then it is rejected" then he is rejected"

رواه البخاري ومسلم

EXplanation :

→ أمرنا (this affair of ours) refers to religion

Hadith 141 :

It is narrated from Jabir رضى الله عنه, that the Prophet said:
"Thereafter, indeed the best of speech is the book of Allah,
and the best guidance is the guidance of Muhammad
صلى الله عليه وسلم, and the worst of matters, are its innovations
newly introduced matter. And every innovation is a misguidance"

رواه مسلم والنسائي

EXplanation of Hadith 140 + 141 :

→ The Phrase "أَمَّا بَعْدُ" was regularly used by the prophet صلى الله عليه وسلم in his sermons, due to which it is sunnah for تَكْبِير to use it

↳ Phrase known as فصل الخطاب
(Seperator of speech)

→ used commonly after قُرْآن + حَد

→ In this Hadith, the prophet ﷺ mentioned 4 things :

> 1 → The best of speech is the **قُرْآن** (كلام الله)

> 2 → The best **هَدْي** (guidance) and course of affairs is **هَدْيِ مُحَمَّد**

> 3 → The worst of all affairs are the newly introduced / innovated matters

4 → **كُلُّ بَدْعٍ ضَلَالَةٌ** (Every innovation is misguidance)

↳ some narrations add: **وَكُلُّ ضَلَالَةٍ فِي النَّارِ**
(Every innovation is in the fire)

بَدْعَة

(Imam Nawawi → definition) **بَدْعَة** refers to a matter which was introduced after the time of the messenger of Allah ﷺ

As mentioned by **عِزُّ الدِّين** → **بَدْعَة** is of 5 types :

ابن عبد السلام (d:660) + ابن عابدين

→ 1 → **بَدْعَة وَاجِبَة**

↳ This is a **بَدْعَة** which is necessary. It wasn't there at the time of the prophet, but smth you have to do

E.g. → Studying + teaching Nahw to understand the Quran

↳ At the time of the prophet, it was the mother tongue + eloquent, but then after, it was necessary for ppl to be able to understand Quran

E.G = The science of الْبَرَحُ وَالْتَعْدِيلُ

↳ Declaring narrators to be reliable or unreliable
→ Needed To do so, to distinguish between narrators

→ 2 → بِدْعَةٌ مَكْرُومَةٌ

↳ Prohibited innovation

Refuting these groups is بدعة واجبة ← E.G = The deviant sects which arose such as جَبَرِيَّةٌ, قَدَرِيَّةٌ, مُعْتَزِلَةٌ, etc

E.G = Unlawful music, music enticing ppl to sin, night clubs

→ 3 → بِدْعَةٌ مَنُوعَةٌ

↳ Recommended innovation → Every good deed which was not present at the time of the prophet ﷺ

E.G = Performing Taraweeh in Congregation regularly → By رضي الله عنه Umar

E.G = Building institutes → madrasahs and schools to educate ppl

E.G = Caravansaries → lodges for travellers or poor ppl

4 → بَيِّنَةٌ مَكْرُوءَةٌ

↳ Disliked innovation (Not to level of Haram)

E.g. = Decorating the mosques in a manner that it distracts the worshippers

5 → بَيِّنَةٌ مَبْرُوءَةٌ

↳ permissible innovation

E.g. = Biryani, - tasty foods which were not there at the time of the Prophet ﷺ

→ The Hadith says "every بَيِّنَةٌ is misguidance"
So is there any proof for these 5 divisions
and that some innovations are good and not misguidance?

→ In another Hadith, the Prophet ﷺ said:

"Whoever innovates) introduces into Islam a good practice, then for him is its reward, and the reward of those who practice it..." (Muslim 1017, Ibn Majah 203...)

→ Another Proof is, the actions of the Sahabah رضي الله عنهم

↳ E.g. = The Quran was compiled into a book form by S Abu Bakr + S Umar رضي الله عنهما

E.g. = S Uthman having Quran exclusively in Qureshi dialect

E.g. = S Uthman → 2 Azaans for Jummah رضي الله عنه

ofc Sahaba
& Kiram aware
of the Hadith
on Bid'ah

→ Based on these other proofs, becomes clear that the حديث is referring to bad innovations only:

⇒ كُلُّ بَدْعٍ [نَسِيئَةٍ] ضَلَالَةٌ
"Every [bad] innovation is misguidance"

→ S Umar said abt Tarawih in Jama'ah:

بِعَمَّةٍ نِعَمَتِ الْبَدْعَةُ هَذِهِ

"This is an excellent ~~excellent~~ innovation"

Hadith 142:

"It is narrated from Ibn Abbas رضي الله عنه:

The messenger of Allah صلی اللہ علیہ وسلم said: "The most hated of ppl to Allah عالي" are 3: one who deviates from the truth in the Haram (sacred sanctity), the one who seeks a practice of the age of ignorance within Islaam, the one who seeks the blood of a person without any right in order to shed his blood."
روح البخاري

Explanation:

→ الناس → أَبْغَضُ النَّاسِ → The الناس on ال is for عهد خارجي

↳ i.e: A specific group of ppl was intended by the Prophet صلی اللہ علیہ وسلم. They are the عُصَاةُ الْمُسْلِمِينَ

↳ The sinful muslims

→ In this Hadith, the Prophet ﷺ mentions the most despised sinful muslims in the sight of Allah ﷻ

→ Why have we interpreted النَّاسَ in this way?
Why not let it refer to all ppl (Muslim + Non muslim)?

→ Bc the 3 ppl mentioned in the Hadith, haven't committed the worst of sins (i.e: كفر + شرك)

↳ So to refer to them as the most hated of ppl in the sight of Allah, even tho they haven't ~~committed~~ committed the worst of sins

→ This interpretation preferred to mulla Ali Qari راجه

→ Who are the 3 ppl?

→ 1 → مُطِيعٌ فِي الْحَرَمِ → The one who deviates from the correct path by committing a sin within the Haram. Such a person has not only committed a sin, but has violated the sanctity of the Haram which is why he is from the most despised of sinners

(The sin will now be more severe and the punishment)

Allah states in surah Hajj 25:

وَمَنْ يُرِدْ فِيهِ الْقَارِ بِظُلْمٍ نَذِقْهُ مِنْ عَذَابِ آلِيمٍ

"And whoever intends to deviate therein (Masjide Haram) by committing a wrong doing, we will make him taste a painful punishment"

→ Some scholars say, wrong doing refers to insulting a تَارِيق of the mosque

2 → A person who seeks to bring Practices of كفر to Islam

↳ E.G = Bring back Practices from ignorance which are Prohibited

↳ E.G = Killing children, Despising daughters, gambling, Lamenting (Slap cheeks & rip their clothes)

→ Such a person has not only sought to innovate a matter in the religion, but that matter happens to be from the practices of كفر which Islam came to illuminate

3 → one who seeks the blood of a person without any right (Just for the sake of shedding blood)

↳ A person who seeks to kill an innocent person w-out any valid reason, he just wants to kill him

↳ He has not only killed an innocent person, but he has killed him purely with the intention of shedding blood w-out any excuse or reason (apparent valid reason)

Hadith 143 :

أَبَى أَيْ لَا
To refuse

Abu Hurayrah narrated that the Prophet ﷺ said:
"All of my ummah will enter Paradise except those who refuse. (To accept my message). It was said: "And who are the ones to refuse?" He ﷺ said: "Whoever obeys me will enter Paradise, and whoever disobeys me, he has refused."

Explanation :

→ There are 2 ways of understanding this حديث :

↳ 1 → أُمَّةُ الدَّعْوَةِ is referring to

(Includes Muslims
and Non Muslims)

↳ i.e.: All ppl that the Prophet ﷺ was sent to call to Islam

↳ Based on this, the حديث means everyone will enter جَنَّةَ except those who refused to accept Islam

↳ 2 → أُمَّةُ الْإِسْلَامِ is referring to

↳ i.e.: Those who accepted the call to Islam
(only includes Muslims)

↳ Based on this, the حديث means all Muslims will enter جَنَّةَ without entering hell except those who refused to follow the Commandments of Islam \ Shariah and died w-out Tawbah as they will first enter hell due to their sins, unless Allah forgives him

→ رُقْيَةٌ is the plural of رُقْيٌ

→ طِبٌّ = Medicine

رُقْيَةٌ

→ This refers to smth being recited or written in order to heal a person who is suffering from illness or the effects of evil eye or magic

↳ E.G = Someone having a fit

→ ~~S Aishah~~ رُقْيَةٌ is permitted if used for smth permitted and with that permitted

→ S Aishah رَضِيَ عَنْهَا was asked where she recieved her knowledge of medicine from. She said: "The Prophet ﷺ experienced illness on many occasions and the expert doctors among the Arabs and Non Arabs would come to treat him." So she learn medicine from that.

→ According to the Preferred opinion, Some knowledge of medicine we have recieved thro the revelations of the prophets

↳ Some of the knowledge came thro experience
(تَجَرُّبَةً)

Hadith 4514:

It was narrated on the authority of Abu Hurairah رضي الله عنه

The prophet صلی اللہ علیہ وسلم said: "Allah عز وجل" has not decreed any illness except that he has sent down a cure for it"

Explanation:

→ By using the word أَنْزَلَ, the prophet صلی اللہ علیہ وسلم has indicated that every illness and every cure comes from Allah عز وجل

→ No person can be afflicted with illness unless Allah عز وجل wills and no person can be cured unless if Allah عز وجل wills

↳ This does not mean that we should expose ourselves to situations where we may become unwell

↳ E.G = Sitting with Covid Patient + let him cough on you and Sharing meal

↳ Altho the illness cannot transfer to you w-out Allah's will, it is the practice (سنة) of Allah عز وجل that he has made certain things the اسباب ظاهريّة (Apparant means/causes) of illness

↳ When you come into contact of a contagious illness, Practice of Allah to give you same illness

→ In a similar manner, even tho a person can be cured by simply Supplicating to Allah عز وجل and asking Allah, Allah has made it his Practice that he gives cures for certain illnesses via certain types of medicine

Hadith 4515 :

It was narrated on the authority of Jabir

The prophet ﷺ said: "For every illness there is a cure. So when the cure of the illness is obtained, he will be cured with the permission of Allah ﷻ"

Explanation :

→ By saying ^{awl} ~~لا اله الا الله~~, the prophet has made it clear that no medication can cure a person independent of Allah ^{عالي} "عالي". Rather, Allah ^{عالي} "عالي" alone cures the illness by means of the medication.

mentioned by mullah Ali Qari in mirkaat Al mafateeh → Summary of another story: When a person finds a cure, Allah sends an angel with a veil ~~with~~ and medicine. The angel puts the veil between the illness and medicine, and it doesn't have any effect, but when Allah عز وجل intends to cure the person, Allah عز وجل will say to remove the veil

→ Sometimes, a person will ~~be~~ take the medicine but won't receive cure

→ This could be bc the person has not put full trust in Allah ^{عالي} to cure him and this is often why many ppl recite the Quran, but it does not cure them of their spiritual illness'

↳ You must have full faith in it

Hadith 4516 :

It was narrated on the authority of Ibn Abbas ^{رضي الله عنه} said: "Cure is in 3 things: In the incision of the cupping blade or a drink of honey or ^{with} cauterisation ~~of~~ fire. And I prohibit my Ummah from ~~cauterisation~~."

Explanation:

→ In this Hadith, the Prophet mentions that ^{الشفاء} cure lies in 3 things :

1 → Cupping (wet cupping)

2 → Honey drunk alone or whilst mixed with smth else

3 → Cauterisation with fire

↳ القَوْرِ - Its ruling :

→ Some Hadiths Prohibit it and some allow it

↳ One way of reconciling between these ^{الآيتين} is that the prohibition is referring to practising cauterisation when treating the ^{wound} ~~wound~~ can be done by other means which are effective

↳ Or when cauterisation is excessive + can endanger life

→ The Permission for cauterisation is when there is a genuine need to perform it + not excessive

→ Others have said that the prohibition is for ^(Dislike) "نزيه"

↳ i.e.: indicates it is disliked, but not Prohibited
E.g. = مكره "نزيه", طلاف الاولى

Cauterisation with fire:

It is simply to indicate
a mild dislike while
still being permissible

It is an actual Prohibition
done w-out genuine need
or done excessively

Is شفاء restricted to these 3 :-

→ No, شفاء is not restricted to these 3 things

↳ The other آيات indicate there is شفاء
in other things (E.g. = black seed oil)

→ Some scholars have explained that these 3 were specified
bc all ~~Physical~~ physical illnesses can be cured via these 3

↳ Physical illnesses are either:

1 → دَمَوِيَّة (Associated with blood)

2 → صَفْرَاوِيَّة (Associated with yellow bile)

3 → بَلغمِيَّة (Associated with ~~black~~ phlegm)

4 → سُودَاوِيَّة (Associated with black bile)

→ The cure to 1 (دموية) is extracting the blood which occurs via Cupping

→ The cure to 2, 3, 4 is Purging, i.e.: letting out excess fluid
Substances

→ This can be done by drinking honey as honey is a laxative

→ And when the doctor can not find a cure thro these things due to the severity of the situation (E.g. = Someone is losing blood), then the cure is by stopping the blood flow which can be done by way of ☉ Cauterisation

Hadith 4517 :

It was narrated on the authority of Jabir ^{رضي الله عنه}; He said:
"Ubayy was shot with an arrow on the day of Ahzaab on his median cubital vein. So the messenger of Allah ^{صلی الله علیه وسلم} cauterised it."

EXPLANATION :

→ Ubayy Ibn Ka'ab ^{رضي الله عنه} : A companion from the ^{انصار} recognised to be ^{سَيِّدُ الْقُرَاءِ} and ^{سيد انصار}

→ He was a ^{لاف} and one of the writers of revelation

→ Passed away 19AH in Madinah

→ Day of Ahzaab → غزوة الخندق \ غزوة الأحزاب

→ when mentioned "The messenger ^{عليه السلام} ~~cauterised~~ cauterised it", 2 options:

→ 1 → The Prophet ^{عليه السلام} cauterised it himself

→ 2 → The prophet ^{عليه السلام} ~~ordered~~ ordered someone else to do it

→ option 1 ~~is~~ is more likely based on wording

→ This Hadith indicates Permissibility of cauterisation

Hadith 4518 :

It was also narrated from him (S Jabir ^{رضي الله عنه}) :

"He said: Sa'ad Ibn Mu'az ^{رضي الله عنه} was shot on his median cubital ^{vein}, so the Prophet ^{عليه السلام} cauterised it with his own hand with an arrow head. Then his ~~hand~~ arm became swollen, so the Prophet ^{عليه السلام} cauterised it a 2nd time."

Hadith 4519 :

It was also narrated from him (S Jabir ^{رضي الله عنه}) :

"The messenger ^{عليه السلام} sent a doctor to Ubayy Ibn Ka'ab ^{رضي الله عنه}, The doctor cut a vein from him and then cauterised it for him" (The wound)

→ It is most likely it was the doctor who cut the vein and the cauterised it

↳ However, Possible that it was the Prophet ^{عليه السلام} who cauterised it

Hadith 4520 :

It was narrated on the authority of S Abu Hurairah ^{رضي الله عنه} :

He heard the messenger ^{صلى الله عليه وسلم} saying, "In black seed & lies cure for every illness except ^{الموت} . And Ibn Shihab Al Zuhri said : "الموت is death. And black seed is ^{شونيز} " (the term they used for black seed)

Explanation of ^{شونيز} :

→ There are 2 opinions in regard to explanation of this Hadith :

↳ 1 → Black seed is a cure for all illnesses except death

↳ This is the apparent meaning of the Hadith

2 → Black seed is a cure for illnesses which are moist and ~~cold~~ cold in their nature \ effect.

↳ Why have they specified such illnesses?

→ illnesses are generally cured by medicine which has the opposite nature \ effect to the illness

↳ Black seed is the opposite of cold + moist
(It is dry + Hot)

Hadith 4521 :

It was narrated on the authority of S Abu Sa'eed Al Khudri

He said: "A man came to the Prophet ﷺ and he said: "my brother is suffering from diarrhea." The messenger said: "Give him honey to drink." So he gave him honey to drink. Then he came back and said: "I gave him honey, but it only increased him in his diarrhea." The Prophet ﷺ said (the statement) to him 3 times. Then he came a 4th time and the Prophet ﷺ said the statement again. The man said: "I gave him it to drink but it only increased him in his diarrhea." Then the messenger ﷺ said: "Allah has spoken the truth and the stomach of your brother has spoken a lie." Then the brother was given honey again and was cured."

Explanation of Hadith :

Summary:

→ A man came to the Prophet ﷺ and mentioned his brother is suffering from constant diarrhea

↳ Could be actual brother or brother in Islam

→ The Prophet told him to give his brother honey

↳ He did that but the diarrhea only got worse, so he came and mentioned it to the Prophet

↳ Again the Prophet told him to give his brother honey to drink

→ This happened again (A 3rd time). So the Prophet told him to give honey again

↳ Then when the man returned the 4th time, and the Prophet ^{عليه السلام} again told him to give his brother honey, the man ~~sa~~ said, he has ~~dr~~ done it 3 times and its not working.

↳ Then the Prophet ^{عليه السلام} said to him, Allah ^{تعالى} has spoken the truth, where he has stated honey for ppl. (﴿...فِيهِ شِفَاءٌ لِلنَّاسِ﴾) (Al-Baqara: 169). And the stomach of your brother has told a lie. (i.e.: It has not accepted the cure as tho it ~~is~~ is saying that honey is not a cure for the illness)

→ So the man gave honey to his brother a 3rd time and then he was cured

Why did the honey not cure him initially:

→ Medicine is only effective when the right dosage is taken

↳ This man's brother did not receive enough honey till the 4th time

↳ Shouldn't stop taking medicine. Keep taking it till cure achieved

→ Also possible that his intention when drinking honey first 3 times was not sincere

↳ Didn't have full faith in the words of the Rasul ^{عليه السلام}

Hadith 4522 :

It was narrated on the authority of S Anas ^{رضي الله عنه} :

The messenger of Allah ^{عليه السلام} said: "Indeed the best things which you treat illnesses ~~with~~ ^{are} cupping and sea costus"

Explanation :

→ Sea Costus → A white coloured medicinal herb

↳ Benefits :→ Helps respiratory ailments

→ Digestive health (Digestion, excess gas, ^{stomach} ulcer)

→ Anti inflammatory properties

→ Good for immune system + tonsillitis

→ These 2 are from amongst best forms of medicine

↳ But there are still others mentioned in other Ahadith such as honey ~~or~~ or black seed

Hadith 4523 :

It was also narrated from him (Anas رضي الله عنه):

The messenger of Allah ﷺ said: "Do not torture your children by pressing / squeezing (the tonsils) due to tonsillitis. Adopt Costus (As a cure)."

Explanation:

→ At the time of the Prophet ﷺ, when children would get tonsillitis, their parents would apply pressure to the tonsils to try and cure the children

↳ This would cause a lot of pain to the children, thus the Prophet ﷺ prohibited this

↳ Instead, use Costus as a cure

→ There are 2 types of قُسط (Costus). Both of which have healing properties

↳ one is: قُسط بَحْرِيّ → sea costus (details on prev page)

2 → قُسط هِنْدِيّ → Indian Costus

↳ This one is a dark medicinal herb native to India + China which has similar healing properties to sea costus

→ Both of these are useful as a cure for tonsillitis but the objective in this: حَدِيث is likely to be Indian Costus (As specified in next page)

How to use Costus? (for curing tonsillitis):

→ It is crushed into a powder and inhaled via the nose
↳ or extract the liquid from it and use it like a nasal drop

→ There is a passage between nose + throat

↳ so will reach tonsils

Hadith 4524 :

It was narrated on the authority of Umm Qays ^{رضي الله عنها}

The messenger of Allah ^{صلى الله عليه وسلم} said: "Why do you treat your children with this squeezing? Adopt this Indian Costus, for indeed there are 7 cures within it, Among which is pleurisy. It is inhaled thro the nose to treat tonsillitis and it is inserted into one side of the mouth ~~to~~ to treat pleurisy."

Explanation :

→ Umm Qays ^{رضي الله عنها} once came to the messenger ^{صلى الله عليه وسلم} with her son who had tonsillitis and ^{she} ~~he~~ had squeezed his tonsils

↳ In response to this, the Prophet ~~said~~ asked why she is doing this → will harm the children

↳ use Indian Costus instead

→ ^{علي} ^{علي} → ^{علي} same as: ^{علي} → ^{علي}
^{علي} ^{علي} ^{علي}

→ In this ^{آية} ^{آية}, the Prophet said there are 7 cures in the Costus

↳ The objective of this was not to limit Costus to having 7 cures (i.e: cures to 7 illnesses)

↳ In reality, it can be used to cure more than 7

→ The Prophet ^{عليه} ^{عليه} specified 7 which were befitting for the circumstances of the PPI present at that time

↳ It is also possible the number 7 here doesn't actually mean 7, but simply refers to a large amount

→ After mentioning that there are 7 cures in the Costus, the prophet ^{عليه} ^{عليه} specifically mentioned pleurisy, bc it is an extremely difficult illness to cure and is often fatal (one affected from it rarely saved)

→ After mentioning pleurisy, the prophet ^{عليه} ^{عليه} mentioned the method of using Indian Costus to treat 2 of the 7 illnesses that it is a cure for:

↳ for tonsillitis → Inhaled via nose (Powder or liquid)

↳ for Pleurisy → Inserted in side of mouth

What is pleurisy:

→ The inflammation of the membrane surrounding the lungs causing sharp intense chest pain that worsens during breathing, coughing, sneezing → usually happens when have condition

Hadith 4525 :

It was narrated on the authority of S Aisha ^{رضي الله عنها} and Rafi ibn Khadeej ^{رضي الله عنه} from the Prophet ^{صلى الله عليه وسلم}.

He said: "fever is from the heat of hell, so cool it down with water"

EXPLANATION :

→ when a person has a fever, he becomes extremely hot (temperature rises) → Hottest someone becomes (other than if burned)

↳ In the ^{حديث} ^{رواه} ^{ابن} ^{ما} ^{جزة}, the Prophet ^{صلى الله عليه وسلم} compared this heat to the most intense heat, which is the heat of the hell fire

→ Some scholars have taken the ^{حديث} ^{رواه} ^{ابن} ^{ما} ^{جزة} literally, that the heat a person feels during a fever is actually taken from the heat of the hell fire

↳ Everything in this Dunya created by Allah, even the illness

↳ Fever also created by Allah ^{عز وجل} but with what? with heat of ^{جحيم} (According to some)

→ The Prophet ^{صلى الله عليه وسلم} mentioned the cure to fever, → To cool the fever down using water (E.G. = placing wet cold towel on forehead, ^{↑ dipping hand + feet in cold water})

E.G. = Taking a cool bath, drinking water

→ when the Prophet ^{صلى الله عليه وسلم} had a fever, he would get a container of water and pour it on himself

Hadith 4526 :

It was narrated on the authority of S Anas ^{رضي الله عنه}, he said:

"The messenger ^ﷺ gave a concession / dispensation in using Ruqya to cure the evil eye and the sting of a scorpion and ulcers / pustules (pimples)"

Explanation :

→ The Prophet ^ﷺ would often prohibit Ruqya bc the words that were uttered would contain ^{شُرْك} or bc the ppl believed that the words that were recited could cure them, independant of Allah ^{عالي}"

↳ So in this ^{رواية}, S Anas ^{رضي الله عنه} stated that the prophet ^ﷺ gave a ^{رخصة} in using ^{رقية} for 3 things.

→ The Permission to use ^{رقية}, is not limited to these 3, but these 3 were specified bc they commonly affected ppl in Arabia, otherwise, ^{رقية} is permitted as a cure for any illness / tribulation, as long as the words do not contain ^{شُرْك} and they are based on the ^{قرآن} and ^{سنة}, and the person believes that these words can only benefit him if Allah ^{عالي} wills

→ The 3 things :

1 → ^{العين} → The evil eye

↳ This is cast by gazing at some1 with jealousy, hatred, or admiration w-out remembering Allah ^{عالي}

→ Hence when seeing smth good, you should say
بَارَكَ اللهُ [أحسن الخالقين] or مَا شَاءَ اللهُ
or بَارَكَ اللهُ فِيهِ

→ Evil eye can occur even w-out the person intending
the evil eye

↳ If a person is regularly praying + seeking
protection, then he/she is likely to be protected
from the effect of the evil eye

↳ If a person isn't regularly praying or seeking
protection, he may be affected by evil eye

↳ effects: E.g. = becoming unwell
death etc

2 → Sting of a scorpion

3 → Postules / ulcers

Hadith 4527 :

It was narrated on the authority of S Aisha ^{رضي الله عنها} that:

"The Prophet ^ﷺ commanded that we seek Ruqyah
use Ruqyah for the evil eye"

Explanation :

→ The Prophet ^ﷺ instructed us to use Ruqyah
to protect + cure oneself from the evil eye and its effects

Hadith 4528 :

It was narrated on the authority of Umm Salamah ^{رضي الله عنها} that the Prophet ^ﷺ saw in her house a young girl
(Slave girl on whose face there was a sign of the devil.
- (It means yellowness) - . The Prophet ^ﷺ said:
"Seek Ruqyah for her, for indeed she has the effects of the
evil eye"

Explanation :

→ once the Prophet ^ﷺ saw a young girl
in the house of Umm Salamah, and her face had
become discoloured as tho she had been affected by
the devil (Struck / touched by devil)

↳ The Prophet ^ﷺ instructed the ppl to
recite Ruqyah for her cure

↳ we assume it was done + she was cured

→ Evil eye usually from humans, but this proves can also come from jinn

Hadith 4529 :

It is narrated from S Jابر ^{رضي الله عنه} :

The messenger of Allah ^{صلی اللہ علیہ وسلم} prohibited Ruqyahs. The family of Amar Ibn Hazm came and said: "O messenger of Allah, ^{صلی اللہ علیہ وسلم} indeed we have a Ruqyah which we recite for the Scorpion (i.e: sting of Scorpion). And you have prohibited Ruqyahs. Then they presented the Ruqyah to the prophet ^{صلی اللہ علیہ وسلم} and he said: I do not see any harm in it, whoever from amongst you is capable of ^{benefiting} bettering his brother (in Islam), then he should benefit him."

Hadith 4530 :

It is narrated from S Awf ibn malik Al Ashja'i ^{رضي الله عنه}

He said: "we used to recite Ruqya during the age of ignorance, so we said: "O messenger of Allah, ^{صلی اللہ علیہ وسلم} what is your view on that!" He ^{صلی اللہ علیہ وسلم} said: "Present to me your Ruqyahs. There is no harm in Ruqyahs as long as there is no ^{شرك} in it"

Hadith 4531 :

It was narrated from S Ibn Abbas ^{رضي الله عنه} from the messenger of Allah ^{صلی اللہ علیہ وسلم} said:

"Evil eye is a reality, and if anything could surpass precede destiny, then the evil eye would surpass it. when you are requested to wash yourself (As a ~~cure~~ cure) for the person afflicted with evil eye) then you should wash yourself"

Hadith explanation :

→ In this رواه, the prophet has made it very clear that the evil eye is a reality + smth so powerful that if anything was able to change destiny, then it would be the evil eye



→ This is an indication that ntm can actually change قَدَر (Pre eternal decree)

↳ But ~~if~~ if there was smth which could, it would be the evil eye

→ Emphasising the Power of the evil eye :

It is narrated from S Jabir + S Abu Zarr رواه :

"The evil eye can cause a person to enter the grave and it can cause a camel to enter the cooking pot."

→ "And when you are asked to wash."

(Pg 688)

↳ To understand this let us look at Hadith 4562

"Once the companion سَهْلُ بْنُ سَهْلٍ was bathing and another companion (عَامِرُ بْنُ رَبِيعَةَ) saw him and was amazed by Sahl's skin, in terms of how soft, delicate, radiant it was. And he said: "I have not seen any day like today nor the skin of a virgin girl like this skin." As soon as he said this, Sahl had a seizure and he fell down, so he was brought to the prophet ﷺ and they asked him if he has any عِلَّة bc Sahl has been afflicted with the evil eye. The prophet ﷺ

Then asked them: "Do you suspect anyone who gave it?"
They replied: "Yes, Amir Ibn Rabi'ah". The Prophet ﷺ called Amir and spoke harshly to him and said: "Why would any one of you kill his brother? Why did you not pray for blessings?" The prophet ﷺ told him to wash himself as a cure for ḥaṣ. So Amir washed his face, hands, elbows, knees, ends of his feet (toes) and inside his lower garment and gathered the water in a vessel. That water was poured over ḥaṣ, and he immediately recovered like nothing happened."

Explanation:

- Lower garment = thighs (one opinion)
- This is one of the methods of Ruqyah that has been prescribed by the prophet ﷺ, which is when the ḥaṣ (giver of the evil eye) washes certain parts of his body, and that water is poured over the ḥaṣ (the one afflicted by the evil eye).
- Qadi Iyad رحمه الله quotes opinion of some ulama:
 - ↳ If a person becomes known for afflicting ppl with evil eye, then the muslim ruler ought to put this person on house arrest so that ppl are protected from his harm
 - ↳ Even if that person is poor and needed to go out for work, the ruler would just give him provisions

A few Ruqyahs to recite from Quran + Sunnah :

→ 1 → ^{الله} ~~المعوذتين~~ → Surah Falaq + Surah Naas

→ 2 → Hadith: ^{الله} ~~أعوذ بكلمات التامة~~ من غضبه وعقابه وشر عباده ومن همزات الشياطين وأن يحضروني
(مسند احمد)

"I seek refuge thro the perfect words of Allah from his anger and his punishment, and the evil of his servants, and from the temptations of the devils, and the devil's being present with me"

→ 3 → Hadith: أعوذ بكلمات الله التامة، من كل شيطان وفسامة. ومن كل عين لامة
(بخاري)

"I seek refuge thro the Perfect words of Allah ^{عالي} from every devil and harmful creature, and from every evil / blameworthy eye"

→ The Prophet ^{الله عليه وسلم} used to recite this on Imam Hassan + Imam Hussain ^{عليه السلام}

↳ He would use word: أعوذ ^{الله} أعيد كذا instead of أعوذ كذا when reciting on them

(٣) باب اشراط الساعة - كتاب الفتن

Book of Tribulations - Chapter 2 → Signs of the final hour

→ أَشْرَاطُ (ج) → شَرَطُ (و)

↳ It means عِلَامَةٌ (sign)

→ السَّاعَةُ: multiple meanings:

↳ 1 → الْقِيَامَةُ 2 → Hour 3 → moment

↳ 4 → watch

→ In this case, it comes in the meaning of الْقِيَامَةُ

الفصل الاول

Hadith 5437:

It was narrated on the authority of S Anas Ibn Malik رضى الله عنه . He said, I heard the messenger of Allah صلى الله عليه وسلم saying:

"Indeed from the Signs of the DoJ is that knowledge will be lifted, ignorance will become common, fornication will increase, drinking alcohol will spread, men will decrease, women will increase, such that for 50 women, there will be 1 male Custodian."

In one narration is; "Knowledge will decrease and ignorance will prevail"

Explanation of حدیث :

→ In this حدیث, the prophet ﷺ mentioned 5 Signs of يوم القيامة being near:

1 → knowledge will be lifted :

↳ The سلا will pass away without anyone to replace them who is suitable

↳ The ppl taking their place aren't سلا
(They are ignorant ppl)

2 → Ignorance will Prevail

↳ In one narration it mentions that ignorant ppl will give فُتُوحَات \ Religious verdicts w-out knowledge

↳ They themselves will be misguided + they will misguide others

3 → Zina will be widespread (Intimate relations outside marriage)

4 → Drinking alcohol will be widespread

5 → The number of men will decrease + women will increase

↳ for every 50 women, will only be 1 man to look after them

↳ This could literally mean the ratio of woman to man becomes 50:1

women : man

→ or it could mean the number of those men who actually fulfill their role as men, they will become very few

Hadith 5438 :

It was narrated on the authority of S Jabir Ibn Samurah ^{رضي الله عنه} . He said : I heard the Prophet ^{صلی الله علیه وسلم} saying :

"Indeed, before the final hour, there will be major liars and deceivers, so be aware of them."

EXPLANATION of حديث :

→ ^{حديث} could refer to many things (In this ^{حديث})

1 → It refers to the increase of ignorant ppl who will fabricate Hadiths and attribute them to the Prophet ^{صلی الله علیه وسلم}

2 → It refers to those who claim Prophethood after the Prophet ^{صلی الله علیه وسلم} (Referred to ^{رَبَّائُونَ})

3 → It refers to deviant ^{sects} who will base their beliefs upon their whims + desires

^{فَاِنَّ رُؤُوسَهُ} → This phrase isn't part of the narration in ^{صحيح مسلم}. It is mentioned in other books

Some say it could be the case that S Jabir ^{رضي الله عنه} said this phrase

Hadith 5439

It was narrated on the authority of S Abu Hurairah رضي الله عنه

Whilst the Prophet ﷺ was speaking, a bedouin suddenly came and he said: "when is the final hour?" The Prophet ﷺ said: "when trust becomes lost, await ~~the~~ the hour". The bedouin said: "How will the trust be lost?" The Prophet ﷺ said: "when authority is assigned to those not worthy of it, then await the hour."

Hadith explanation :

→ one day, the Prophet ﷺ was speaking to the companions, when a bedouin came & asked the time of "قيامة"

(بخاري ٥٩) edition "The Prophet ﷺ continued his talk, ~~but~~ when he had finished, he said, "where is the questioner who asked abt judgement day?" The bedouin said: "Here I am o messenger of Allah." The Prophet ﷺ answered by mentioning one of the signs of the day of judgement. That sign is, trustworthiness will vanish.

→ 2 opinions:

↳ 1 → The Prophet ﷺ was aware of when قِيَامَة is but Allah instructed him to conceal it.

↳ This is how the Prophet ﷺ was aware of ~~some~~ so many signs

2 → The Prophet didn't know at the time but was made aware later in life

→ one of the signs = Trustworthiness disappears

↓

Happens when ppl who aren't worthy come to power

↳ This refers to when the rulers, governors, the judges and other ppl of religious authority like Imams + scholars gaining their position without being worthy of it

↓

ppl who aren't trustworthy, or ppl who are put into positions via connections without deserving it

Hadith 5440 :

It is also narrated from him (S Abu Hurairah ^{رضي الله عنه})

The messenger ^{عليه السلام} said: "The final hour will not be established until the ~~final~~ wealth becomes abundant and it overflows. Such that a person will take out the zakat of their wealth and not find anyone to accept it from them. And until the land of Arabia returns to meadows and rivers."

Imam muslim narrated this. And in one narration of his, he said: "The homes will reach ^بلَوَّ or ^بلَوَّ."

Explanation of Hadith :

→ In this Hadith, 2 signs of ^{آية} are mentioned:

1 → wealth will become so abundant that ppl will not even find anyone to give zakat to

2 → The land of Arabia will become filled with greenery and rivers / lakes

→ In another narration of Sahih muslim, it mentions that one of the signs of DoJ is that the homes of ^{أمة} will increase and become so abundant that they will reach either ^بلَوَّ or ^بلَوَّ

2 places some miles away from ^{أمة}

Hadith 5441 :

It was narrated on the authority of S Jaber ^{رضي الله عنه}

The messenger of Allah ^ﷺ said: "At the end of time, there will be a ^{خليفة} who will distribute wealth without counting it"

And in 1 narration, ^{عليه السلام} he said:

"At the end of my ummah, there will be a ^{خليفة} who will give out handfuls of wealth abundantly, without counting it at all."

Hadith EXPLANATION :

→ In this ^{آية}, one sign of DoJ is mentioned:

↳ There will be a righteous muslim ruler who will distribute wealth amongst those worthy of it, and he will do so freely ~~ex~~ and abundantly w-out counting how much he is giving

→ This is diff to most kings/rulers who store wealth

→ Some scholars have mentioned, this ^{خليفة} is referring to ^{المهدي}

Hadith 5442 :

It was narrated from S Abu Hurairah ^{رضي الله عنه}

He said: The messenger of Allah ^{عليه السلام} said:
"Soon the Euphrates river will uncover a treasure of Gold. So whoever is present, he should not take anything from it"

Hadith 5443 :

It was also narrated from him (S Abu Hurairah) ^{رضي الله عنه}

"The messenger of Allah ^{عليه السلام} said: The final hour will not be established until the Euphrates river uncovers a mountain of Gold. The PPI will fight over it. From every 100 PPI, 99 will be killed. Every man from them will say, hopefully I will be the one who is saved."

Explanation of Hadith 5442 + 5443 :

→ Close to the day of judgement, the Euphrates river will dry up + uncover a huge amount of gold

→ Upon seeing the gold, the PPI will begin to fight for it and 99% of the PPI who fight for it will be killed

→ Each person will be hopeful that he is saved, so that he can get the gold

↳ The Prophet ^{عليه السلام} prohibited us from taking any of it bc when you go to get it, will cause fighting amongst muslims

Hadith 5444 :

And it is narrated from him (Abu Hurairah) that the Prophet ^{عليه السلام} said:

"The Earth will cast out its treasures like (large) Pillars of gold and silver. And then the murderer will come and say, "I murdered for this (wealth)." And the one who severs family ties will come and say: "I severed my family ties for this." The thief will come and say: "My hand was amputated for this." Then they will leave it (the treasure) and not take anything from it."

Explanation of حديث :

→ أَفْلَازِنَ كِبْرًا
Pieces
of its liver

→ literal meaning: "pieces of its liver"

→ It refers to "Treasures of the Earth"

→ one sign of DOJ is that the Earth will cast out treasures that are hidden within it

↳ Some scholars have said, this is indication towards Surah Zilzaal Ayah 1-2 :

"When the Earth is severely shaken" v1

"And the Earth casts out its contents (اِثْقَالَهَا)" v2

↓
i.e.: its treasures

→ When this happens, ppl who committed crimes on the basis of wealth will recall that they committed their crimes to achieve wealth like this

→ These ppl will not take any of that treasure of the Earths
bc there will be so much of it that it will lose its worth
and they won't have any need for it

↳ or bc the final hour will be so near that they
will lose hope in living for much longer

Hadith 5445:

And it is narrated from him (S Abu Hurairah ^{رضي الله عنه})

The messenger of Allah ^{عليه السلام} said:

"I swear by the one ⁱⁿ whose Hand lies my life, the world will not disappear until a person passes by a grave and rolls around on it whilst saying: "If only I was in place of the person in this grave". And religion will not be the cause of it, rather tribulations (of the Dunya)."

Explanation:

> One of the signs of the DoJ is that ppl will pass by graves and roll around in the dirt/soil wishing that they were dead. The reason for wishing death will not be the religion, i.e: the desire to meet Allah ^ﷻ, rather the reason will be abundant tribulations of the Dunya.

Hadith 5446 :

It is also narrated from him (S Abu Hurairah ^{رضي الله عنه}):

The messenger of Allah ^{صلی اللہ علیہ وسلم} said:

"The final hour will not be established till a fire emerges from the land of Hijaz, which illuminates the ~~heads~~ necks of camels of Busra"

Explanation :

→ بَصْرَا : Town in Syria

→ حِجَاز : Makkah, Madinah, Surrounding areas

→ one sign of DoJ is that a huge fire will emerge in the حِجَاز region such that it will be visible to the ppl in Syria

→ Necks of camel → Metaphor → Things in Syria will be illuminated

(631-676 AH) → Imam Nawawi and Others have stated that this fire emerged in their time (In 654 AH)

↳ It was a huge volcano which erupted on the Eastern side of مَدِينَة behind الْقَرَّة

↳ All the ppl of مَدِينَة became aware of it and visible to them → lasted for 50 days

Hadith 5447

It is narrated by S Anas ^{رضي الله عنه} :

The messenger of Allah ^{صلى الله عليه وسلم} said:

"The first of the signs of the final hour will be a fire that will ^{gather} ppl from the East to the west."

Hadith explanation :

→ There is another ^{رواه} is S. Muslim, Hadith 2901 which mentions 10 major signs of DoJ and states that the last one is a fire which will emerge from Yemen and it will drive the ppl to their ^{مواضع} (Place where everyone will gathered on DoJ)

↳ Refers to the land of ^{المشرق} (Levant)

→ Both of these Hadiths refer to the same fire and the same sign of DoJ

↳ Very close to DoJ, a huge fire will erupt in Yemen which will very quickly spread throughout the Earth, causing all ppl from East to west and North to South to go towards ^{المشرق}

↓
Then, after everyone ^{on Earth} is gathered in ^{المشرق}, the first blow of the trumpet will occur. (whoever is alive at that time will die + perish)

→ If these 2 Hadiths are referring to the same fire, why is it referred to as the first sign in one Hadith, and the last sign in another narration?

~~But Zaid came last~~

→ The fire is considered the last sign from the perspective of worldly events. I.E. After it, no other worldly events will occur.

↳ This fire can also be called the first sign of DoJ from the perspective of the events of the afterlife. As soon as this sign occurs, the trumpet will be blown, so as the Akhirah has begun.