

(The lovers' picnic of the oddities for the hankered) Section About what was mentioned of the wisdom that came in four words

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Abstract

Praise be to God, Lord of the Worlds, and prayers and peace be upon his last prophet, Mohammed. It must be emphasized that the title of the manuscript and its attribution to its author are fixed, as they were mentioned in his introduction, the classifier said: "The poorest of the servants to the Most Generous, the Creator, Abd al-Jawad Ibn Sheikh Ali al-Abyari... says I called this investigation as: The lovers' picnic of the oddities for the hankered." We have investigated this manuscript according to the sections mentioned by the classifier, and we called this research (The lovers' picnic of the oddities for the hankered- section about what was mentioned of the wisdom in four words), in which it was limited to the texts of wisdom that came to four words in the various sources of hadith books, and Arabic literature books, and there are some texts that we did not investigate them in what we found from different sources. Whosoever reads the title of the main manuscript, it comes to his mind at first glance that the material of this manuscript is love and infatuation, but in fact it is the opposite. As we find from the Hadith, sayings, proverbs and poems that have such directive advice which can be considered as a doctrine for those who want to achieve success on both lives- the earth and hereafter. As for the handwritten copy approved in the investigation, it is a single and unique copy in which was written by the classifier, illustrated by its original preserved at Princeton University, Yehuda Collection, No.: (4145), in the volume: (127b - 146b).

However, the photocopy that we obtained from Juma Al Majid Center, was preserved at number: (375048), lacked accuracy in photography, and some of its words were blurred, which made our work more difficult.

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Introduction

Nutshell about the classifier

He is Abd al-Gawad bin Ali al-Abyari al-Shafi'i al-Sufi, and Al-Abyari related to Abyar, the name of a village on the island of Bani Nasr between Egypt and Alexandria. He was the preacher of the White Mosque in Cairo known as Bakria Mosque, and it seems that Al-Abyari had a degree of knowledge in order to be a sermon in this mosque. He was not limited to public speaking, but excelled in writing, as we have received several books in his handwriting, which indicated to his craft of his work in writing and copying books, he was copying some books for himself in the desire to preserve knowledge, and among these books:

1. A copy of the book "informing of the prominent of the Holy Mosque", Paris No. (1640), copied in (1037 AH).
2. The second part of the book: The End of the Needy for Explanation of the Alminhag(the Discipline), by Muhammad bin Ahmed bin Hamza Al-Ramli Al-Shafi'i (d. 1004 AH), copied in (1067 AH).
3. A masterpiece of the people of belief in some of the virtues of Abu Bakr Al-Siddiq, by Abdul Qadir bin Jalal Al-Din Al-Mahalli (d. 1023 AH), copied in 1033 AH.

Al-Abyari left for us a number of works, including:

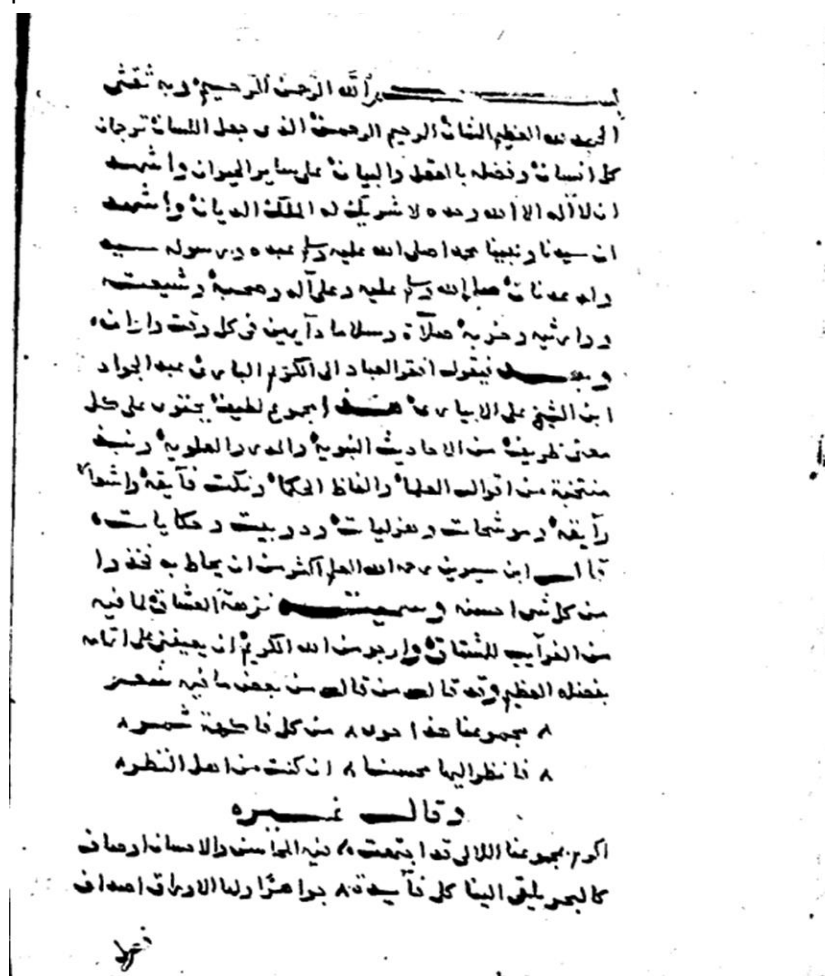
- 1) The Etiquette of companionship, manuscript at Princeton University, 9 folios, No.: (Judea_ 4147).
- 2) Tuhfat Al-Ra'a' (Masterpiece of leaders) about what was mentioned about women, and it was printed in Dar Al-Tawfiq, in Damascus, in 2002,
- 3) The lovers' picnic of the oddities for the hankered, and our research is part of it.

We do not know the exact year of Al-Abyari's death, except that he was alive in 1068 AH, which is the year he wrote the second part of the book "The End of the Needy", the version of Al-Azhar's previously mentioned.

Investigation method

As it is known, there is a method followed by many investigators in verifying many manuscript sources. We copied the text of the book from the manuscript, then we compared it, and then we fixed it with the appropriate diacritics and punctuation marks. We also extracted the texts of the book that we found in the books of the Noble Hadith, books of literature, history and others which helped us to fixed the text of the book and to complete the words that were missed, or

distorted, in addition to that we introduced such introduction of the pioneers and left the most famous ones.



The first page of the manuscript

A section on the wisdom that came in four words

It was narrated that the Prophet, peace be upon him (PBUH) - said: "He who is given four is not forbidden of four: he who is given a supplication is not deprived of the answer, and he who is given asking for forgiveness is not deprived of forgiveness, and he who is given repent is not deprived of acceptance."

He (PBUH) also said: "Four are the actions of the alive by which they recompense the dead: a man who dies leaving a righteous son who supplicates for him, a man who dies fighting for the sake of Allah [136/b] whose work is increased for him, and a man who teaches knowledge of which many people follow his/her knowledge, and a

man who gives charity is rewarded as much as people do the same of what he used.

And He (PBUH), said: "Whoever has four things is a hypocrite: if he speaks, he lies, if he makes an oath, he betrays, if he makes a promise, he breaks it, and if he quarrels, he became wicked.

It was said: "A man came to the Prophet, PBUH, and said: O Messenger of God, what is honoring one's parents? He said: There are four qualities: seeking forgiveness for them after their death, fulfilling their covenant, honoring those whom they used to honor during their lives, and keeping the ties of kinship that has no kinship except with them."

And he, PBUH, said: "Four are the ways of the messengers: having perfume, marriage, tooth brushing, and modesty." And He, PBUH, said: "Four things are of defame: not shedding tears of Allah fearing, hardness of the heart when remembrance of Allah, hatred of the (Mo'omen) believers, and disobedience to parents." Moreover, He, PBUH, said: "Whoever has four things, God will replace his bad deeds with good deeds: honesty, modesty, gratitude, and good character."

It was said: "Four the punishment for them is hastened: a man whom you do good to him and then repays you with evil, a man with whom you made a covenant on a matter and your resolve to fulfill it and his resolve to renege, a man whom you keep his kinship ties and he cuts your kinship off, and a man whom you do not do evil on him and he does evil on you."

And he, PBUH, said: "There are four things that Allah will enter into His mercy and specialized them with His knowledge: He who shelters an orphan, has mercy on the weak, honors one's parents, and is kind to his slave."

And he, PBUH, said: "Four are raised from their stumble: Whoever relieves needy of his distress, whoever gives a believing slave freedom, whoever helps the oppressed, and whoever performs Hajj obligatory."

And he, PBUH, said: "There are four whose supplications are not rejected: the Fair Imam if [137/a] supplicates for his flock, the brother if he supplicates for his brother in his absence, the father for his righteous son, and the oppressed if he supplicates on the wrong doer." It was said: God Almighty says to him: I will help you even after a while".

He, PBUH, said: "There are four things for whom did on Friday, God Almighty will provide him with what he needs, and will make a river flow for him in Paradise: Whoever becomes fasting, visits a sick person, and attends a funeral".

It was said: "a man came to Ali - may Allah honor him - and he said: O, Commander of Faithful, what is faith? He said: Faith is on four pillars of patience, certainty, Jihad (fighting) and justice. And he said: [Patience] is on four aspects: on longing, compassion, anticipation, and accusation, so whoever longed for paradise avoids the desires, and whoever afraid of the hell repents of sins, and whoever waits rushed to do good deeds, and who is restraint, avoids the earthly desires.

He said: [and certainty] is on four aspects: On the insight instinct, the interpretation of wisdom, the understanding the lesson, and the Sunnah of the ancients and whoever contemplates prudence will interpret the wisdom, and whoever interprets wisdom will know the lesson, and whoever knows the lesson, it is as if he were among the ancients .

He said: [and justice] is on four aspects: on the deepest of understanding and the core of knowledge, having the exact laws of governance, and he who is guided to the laws of governance is wise, and he who is wise lives and loved in the earth.

And he said: [and jihad] is on four aspects: on commanding good, forbidding evil, honesty for the citizen, and dishonoring the defiantly disobedient. And he whoever commanded good, he supported Muslims and who forbade the evil, he has compelled the people of evil, and he who is true to the citizen has fulfilled what he must fulfill, and whosoever dishonored the defiantly disobedient, he got angry with them for sake of Allah, and whoever is angry for the sake of Allah [137/b] then Allah will get angry for sake of him, then he will please him on the Day of Resurrection.

He said: So the man got up and kissed his head.

It was narrated on the authority of Sufyan Al-Thawri that he said: "The lawful is on four things: the gift of a just leader, the keeping relationship with a believing brother, a good inheritance, and a trade in which there is no deceit. " Ali, may Allah honor him, said: "Whoever has four qualities, God will replace his bad deeds with good: honesty, modesty, gratitude, and good moral."

And Assad bin Abdullah said to a man from Banu Shayban: I have been told that leader among you is cheap, so what is it? He said: We do elect a leader except for he who has four qualities: He accompanies us on his journey, he makes his bed for us, he serves us himself, and he gives us his money. He said to him: by your father (swear), this is a noble person.

It was narrated on the authority of Ibn Abbas, may Allah be pleased with him, that he(PBUH) said: Four cannot be able to reward them, if Allah does not reward them on behalf of me: a man who makes a seat for me, and a man who give me water to drink on the thirst, and a

man who walked distance place on his foot to visit me without any other purpose, and a man stayed thinking an entire night about an issue, then he saw me worthy of that issue and sent it to me.

And may Allah be pleased with him said: "Four shows what they have in four issues: the wise when gets angry, courageous at time fear and cowardice, and the friend when needed, and enemy when the calamity".

Sufyan ibn Uyaynah said: "who has four features, will win what he wants: Whoever has his protection at the scourge by saying that there is no power and no strength save in Allah the Almighty, when the calamity Allah we belong and to Him is or return, when having blessing says Parise be to Allah, Lord of all creation, when being sad or anger saying I seek forgiveness from Allah ".

It was said: "Four strengthens a person to do good deeds: health, knowledge, richness and success.

Al-Khalil bin Ahmad said: "People are four: a great scholar, so learned from him, and a absentminded scholar, so remind him, and an ignorant scholar who knows his ignorance, taught him, and an ignorant whom [138/a] people see that he is a scholar, so run away from him".

And it was said: "Four must not be ignored for the honorable one, even if he is a princess: standing up for his father from his seat, serving his guest, taking care of his horse, and serving the scholar to take from his knowledge".

It was said: "Four things of happiness: the broad house, the righteous wife, the tamed animal, and the righteous companions"...

Ibn Siren said: "The man's love is in four: the rich, the perfume, the women, and the children".

And it was said: "Four are not satisfied from four: an eye from view, a land from rain, a female from a male, and a scholar from knowledge".

And Ali may Allah honor him said, "I advise you with four things: if you travelled by f camels for their request, they would be worthy of that: None of you should hope except for his Lord, and fear nothing but his sin, and none of you is ashamed to learn what he does not know, and if he is asked what he does not know: must say" I do not know".

And it was said: "Four features if anyone is free of unawareness: modesty, piety, generosity, and self-respect.

It was said: "Four in which there is a destruction of the flatterer: religion, children, winter, and imbalance".

It was said: "The men are four: a generous, a miser, wasteful and a moderate. The generous is he who gives his portion to his brothers without asking them a benefit, does care for his earthy affairs rather than the Hereafter, the miser is he who withholds for his brother and

does not make anything for Hereafter, wasteful is he who does not leave anything, as he is dying soon, moderate is he who takes from his live to the Hereafter.

And some of Persians kings said to his ministers: "Collect a very valuable science in words that can be easily memorized, make it in four words, and they said: Do not bear what you cannot bear, and do not do a work that you do not benefit from, and do not trust a woman [138/b] if she is from your relatives, and do not be amazed of money, even if there is a lot..

Ali, may Allah honor him, said: "He who wants a companion, himself will suffice him, and he who wants a comforter, the Qur'an suffices him, and he who wants treasure, contentment will suffice him, and he who wants a preacher, then death is sufficient for him, and he who does not satisfied with these the hell will suffice him. "

Al-Qutbi said: "The Arabs used to reproach each other for four things, such as eating a lot, cowardice, miserliness, and sleeping.."

Wahb bin Munabbih (may Allah be pleased with him) said: "Nothing is the most wasted from four things: affection that you give to one who has no purity, a hand that you give with one who has no gratitude, literature that you teach to one who has no eloquence, and money you inherit from one who has no thrift.."

And it was said: "Do not be deceived by four things: the soberness of a eunuch, the repentance of a soldier, the worship of a boy, and the asceticism of a woman."

And it was said: "Four things clear up the calamity: a beautiful face, running water, a green place, and nice perfume. "

Shareek bin Abdullah said: "Do not travel with four: the coward, as he flees from his son and his father, the fool, as he let you down when you are in dire need of him, the immoral person, who kills you from where you do not know, and the miser, who sells you for his food and drink.."

Abdullah bin Shaddad said: "Whoever has four things has been freed from arrogance: one who has tamed a camel, rides a donkey, wears wool, and responds to the supplication of the lowly person.

And it was said: "Four are not equal from four: the gentleman from the fools, the honorable from the lowly, the religious from those who have no religion, and the ruled from the ruler.

And it was said: "Whoever controls himself in four ways, Allah will forbid his body from the fire: when he is angry, when he wants something, when he is afraid, and when he desires. "

And some of the knowledgeable people said: "Four people whose evil is intolerable: a mean person when becomes rich, a slave who thinks

himself a king, a slave-girl who inherited from her master, and a whore who married her lover.”

It was said: “There are four things in this world that are not greater than them: certainty, mind, halal money, and a brother in the sake of Allah.”

And it was said: “It is not pleasant to live with four races: a disobedient companion, an ignorant child, having a quarrel with a mean person, and depending on a corruptor.”

And it was said: “Four are the manners of sagacious: They do not feel sorry for their additional worships, they do not grieve for what has happen to them, they do not look at the state of their prosperity, and they are not recompensed when calamity befalls them”.

And it was said: “The humiliated are four: the gossip, the liar, the indebted, and the poor.”

And it was said: “Allah, the Most High, chose four angels from among the angels: Gabriel, the author of revelation, Michael, the treasurer of provisions, Israfil, the keeper of the Preserved Slate, and Azrael, the Angel of Death. From the children of Adam, four: prophets, messengers, scholars, and servants, and among the prophets are four: Ibrahim, Moses, Jesus and the Beloved, Mohammed, Peace be upon them. There are four books: the Torah, the Gospel, the Psalms, and the Quran.

And from the Qur’an there are four Surahs (chapters): Surah Al-An’am, Surah Yasin, Surah Al-Ikhlās, and Al-Fatihah Al-Kitāb. Among the verses are four: the verse of Al-Kursi, the verse “The Messenger has believed” [Al-Baqarah: 285], and the verse “Say: Call upon Allah or call upon the Most Merciful” [Al-Isra: 110] and the verse: “If we had sent down this Qur’an” [Al-Hashr: 21].

There are four nations: the nation of Abraham, the nation of Moses, the nation of Jesus, and the nation of Muhammad, PBUH, from the four places: the honorable Macca, Medina, Bayt Al-Maqdis, and the land of the Levant, and among the four mosques: Al-Masjid Al-Haram, Al-Aqsa Mosque, Quba Mosque, Elias Mosque, and among the houses are four: Al-Bayt Al-Sharif, Al-Bait Al-Mamoor(Macca), and the House of Abraham, as the Almighty said: May the mercy of Allah and His blessing be upon you, people of the house. (Hud: 73), and the house of Muhammad, PBUH.

Among the companions were four: Abu Bakr Al-Siddiq, Umar bin Al-Khattab, Othman bin Affan, and Ali, may Allah be pleased with them.

Among the sayings are four: Glory be to Allah, praise be to Allah [139/b], there is no god but Allah, and Allah is the greatest. Among the sacred months are four: Dhul-Qa’dah, Dhul-Hijjah, Muharram, and Rajab. There are four nights: the night of Friday, the night of

forgiveness, the night of Decree, and the night of the two Eids. There are four days: the Friday, the day of Ashura, the day of Arafat, and the day of the two Eids, and among the times are four: the times of midnight, sahur, morning, and between sunset and late night. There are four rivers: the Nile, the Euphrates, the Sihon, and the Gihon. Among the women are four: Asiyah, Maryam, Fatimah and Khadija, May Allah be pleased with them.” Trustworthy.

Bibliography

His name was also mentioned in the introduction to his book, and his other books that he wrote and copied.

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He mentioned this on his own account in the last edition of the book: Tuhfat Ahl al-TaSiddiq (masterpiece of the people of belief), Some of the Virtues of Abu Bakr al-Siddiq, by Abd al-Qadir bin Jalal al-Din al-Mahli al-Ansari (d. 1033 AH), investigated by: Khurshid Ali, Salafi House, India, 1, 1983 AD, p. 107

See: The New Compromise Plans, by Ali Mubarak, Grand Amiri Press, Cairo, 1306 AH. , part 6, p. 73

Indexes of Al-Azhar Manuscripts, Al-Azhar Press, 1946 AD, vol. 2, p. 626.

It was Narrated by al-Bayhaqi in Shu’ab al-Iman, No.: (4210), vol. 6, p. 294, from the hadith of Ibn Masoud, may Allah be pleased with him, and he said: “The preserved text is this text with the first text of narrators, and Abd al-Aziz bin Aban Matrook, and another weak hadith was narrated.”

did not find it with this expression in the books of the Noble Prophetic hadith, but from what was mentioned with its meaning: _ “Every dead person is sealed for his deeds except for the one who dies fighting for the sake of Allah, for his deeds will be enhanced for him until the Day of Resurrection, and he will be safe from the trial of the grave, he said also: Almugahid(the fighter) is he who fight himself- from desires. True Hadith. It was mentioned in Sunan al-Tirmidhi, Abi Issa Muhammad bin Issa bin Surah (d. 279 AH), investigated by: Bashar Awad Maarouf, Dar al-Gharb al-Islami, Beirut, 1998 AD, No.: (1621), vol. 3, p. 217, from the hadith of Fadala bin Obaid, may Allah be pleased with him.

“If a person dies, his work is cut off from him except for three: Except from ongoing charity, or beneficial knowledge, or the righteous son supplicates for him.” Sahih Muslim Ibn Alhajaj Al-Qashiri (d.261H) investigation of: Mohammed Fouad Abdulbaqi, Dar Ehya'a the Arabic Culture. Beirut, d.t. No.: (1631), vol. 3, p. 1255, from the hadith of Abu Hurairah, may Allah be pleased with him.

Agreed upon Hadith, Sahih Al-Bukhari, Mohammed bin Ismail (d. 256 AH), investigation of: Mohammed Zuhair bin Nasser al-Nasir, Dar Tuq al-Najat, 1, 1422 AH. No.: (34), Part 1, p. 16, and Muslim in his Sahih, No.: (58), Part 1, p. 78, from the hadith of Abdullah bin Amr, may Allah be pleased with him.

Sahih Ibn Hibban, arranged by: Alaa Al-Din Ali Bin Balban Al-Farsi, presented to him and its text was edited by: Kamal Yusuf Al-Hout, Dar Al-Kotob Al-Ilmiyah, Beirut, ed. 1987 No.(418)V.2.p.162, from Hadith Abi Asad may Allah, its first word is: "The Messenger of Allah, PBUH, came to a man from Banu Salamah while I was with him, and he said: O Messenger of Allah, my parents died, so is there anything left for me after their death of their righteousness?"

Musnad of Imam Ahmad bin Hanbal (d. 241 AH), investigated by: Shuaib Al-Arnaout, and Adel Murshid, Al-Resala Foundation, 1, 2001 AD, No.: (23581), part 38, p. 554, from the hadith of Abu Ayyub Al-Ansari, may Allah be pleased with him, and Shuaib said: "the text of narrators is weak".

Narrated by Al-Mawardi in Proverbs and Wisdom, by Abu Al-Hasan Ali bin Muhammad bin Muhammad bin Habib Al-Basri Al-Baghdadi, known as Al-Mawardi (d. 450 AH), investigated by: Fouad Abdel Moneim Ahmed, Dar Al-Watan Publishing, Riyadh, 1st edition, 1999 AD. Part 1, p. 214, and its text: "Three feature who has them, Allah will bring him into his love and spread his mercy on him..."

I did not come across it with this wording, and it was with another wording, and its text was: "There are three whose supplication is not rejected: the fasting person until he breaks his fast, the just leader, and the supplication of the oppressed, which Allah raises it above the clouds and opens the gates of heaven for it, and the Lord says: " by my Might, I shall surely aid you, even if it should be after a while." In his Sunan, No.: (3598), part 5, pg. 470, from the hadith of Abu Hurairah, may Allah be pleased with him.

Its text is in Illusions of Collecting and Separating Part 1, p. 223: "And justice is on four aspects: the deepest understanding, the midst of knowledge, the flower of ruling, and the garden of the patience. People and did not neglect it

the addition to avoid the illusions of Collection and Separation, part 1, p. 408

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Narrated by Al-Khatib Al-Baghdadi in Illusions of Collection and Separation, Part 1, pg. 408, and in it Ismail bin Abi Ziyad Al-Sakuni is left to devalue the hadith, and Al-Dhahabi narrated it in the scale of Modesty, part 2, p. 199, and in it Suleiman bin Al-Hakam they weakened it.

Abu Abdullah Sufyan bin Saeed bin Masrouq Al-Thawri, from Banu Thawr bin Abd Manat, from Mudar, the Commander of the Faithful in hadith. He was the master of the people of his time in the sciences of religion and piety. He was born and grown in Kufa, and Al-Mansur Al-Abbasid wanted him to be a ruler, but he refused. And he left Kufa in the year (144 AH) and settled in Macca and Medina. Then the Mahdi requested him, so he disappeared. He moved to Basra, where he died in his hiding. From his words: I have not memorized anything and I have forgotten it. Ibn al-Jawzi has a book on his merits. He died in the year (161 AH). See: The Deaths of Nobles, Ibn Khallikan, Shams al-Din Ahmed bin Muhammad (d. 681 AH), investigation: Ihsan Abbas, Dar Sader, Beirut, 1977 AD, vol. 2, p. 386.

- Narrated by Al-Ghazali in the identification of hadiths of the revival of religious sciences, by Al-Iraqi (d. 806 AH), Zain al-Din Abd al-Rahim Ibn al-Hussein, investigation: Abi Abdullah al-Haddad, Dar al-Assimah, Riyadh, 1, 1987 CE, vol. 4, p. 387, on the authority of Ibn Abbas with the wording: "Four Whoever has them, he has won"...
- Asad bin Abdullah Al-Qasri Al-Bajali: a prince of the bravest and generous. Born and grown in Damascus. And his brother Khaled Ibn Abdullah appointed him a prince on Khorasan in the year (108 AH), and he lived there for a while, and he renewed the building of Balkh and sent his army into it, then chose it for his residence. The Persians were satisfied with him and his rule, and Saman (the grandfather of the Samanids) embraced Islam by his hand and named his son Assad, after his name. He died in Balkh in the year 120 AH. See: Al-Kamil fi Al-Tarikh(the entire in the history), by Ibn Al-Atheer, Izz Al-Din Muhammad bin Muhammad (d. 630 AH), investigation: Abi Al-Fida Abdullah Al-Qadi, Al-Kotob Al-Ilmiyah, Beirut, 1, 1987 AD, vol. 5, p. 79.
- Insights and Ammunition, by al-Tawhidi, Abi Hayyan Ali bin Muhammad (d. 400 AH), investigation: Wedad al-Qadi, Dar Sader, Beirut, 1, 1988 AD, vol. 5, p. 179.
- Makarim Al-Akhlaq (the best moral), Suleiman bin Ahmed bin Ayoub bin Mutair Al-Lakhmi Al-Shami, Abu Al-Qasim Al-Tabarani (d. 360 AH), investigation: Ahmed Shams Al-Din, Dar Al-Kotob Al-Ilmiyah, Beirut, 1, 1989 AD, pg. 380.
- Abu Muhammad Sufyan bin Uyaynah bin Maymoon Al-Hilali Al-Kufi, the narrator of the Great Mosque of Mecca, from Al-Muwali(servants), was born in Kufa, lived in Makkah and died there in the year (198 AH), and he was a trustworthy memorizer and a great scholar of knowledge, and respectful. AlShafae, said: if no Malek and Sufyan no knowledge in Alhigaz. He was one-eyed and made seventy pilgrimages. See: The Deaths of nobles, by Ibn Khalkan, Volume 2, p. 391.
- Abu Abd al-Rahman al-Khalil ibn Ahmad ibn Amr ibn Tamim al-Farahidi al-Azdi, one of the Imams(scholars) of language and literature, and the author of the prosody literary , took it from music and was familiar with it. He is Sibawayh's professor of grammar. He was born and died in Basra, and lived poor and patient. He has a book (the eye) in the language. He died in the year 170 AH. See: The History of Islam and the Deaths of Celebrities and famous people, by Al-Dhahabi, Shams Al-Din Muhammad Bin Ahmed (d. 748 AH), investigation: Bashar Awad Maarouf, Dar Al-Gharb Al-Islami, ed 1, 2003 AD, vol. 4, p. 355.
- Warning the heedless with the hadiths of the prophet Mohammed(PBUH), by Abu Al-Layth Nasr bin Muhammad bin Ahmed bin Ibrahim Al-Samarqandi (d. 373 AH), investigation: Yusuf Ali Badawi, Dar Ibn Katheer, Damascus, Beirut, 3rd edition, 2000 AD, p. 504.
- Narrated by Al-Busiri in amusing the elites of craftsperson with extra ten pillars, by Abu Al-Abbas Shihab Al-Din Ahmed bin Abi Bakr bin Ismail bin Salim bin Qaymaz bin Othman Al-Busairi Al-Kinani Al-Shafi'i (d. 840 AH), investigated by: Abu Tamim Yasser bin Ibrahim, Al-Watan Publishing House, Riyadh, 1st. 1999 AD, c 4, p. 24, and his wording is: "Three are of happiness: a woman when you look at her you like her, and when you

leave her, you trust her on herself and your money, and the animal is tamed and fast that by it you will follow your companions, and the spacious house with a lot of facilities.”

It was narrated on the authority of the Prophet(PBUH) in the Collection of the Extra and the Source of Benefits, by Abu al-Hasan Nur al-Din Ali bin Abi Bakr bin Suleiman al-Haythami (d. 807 AH), investigation: Husam al-Din Al-Qudsi, Al-Qudsi Library, Cairo, 1994 AD, vol. 2, p. 313, and said Al-Haythami: “Al-Tabarani narrated it in Al-Awsat, and in it is Abd al-Salam ibn Abd al-Quddus, and he is weak and cannot be taken as evidence.”

(Al-Iqd Al-farid)The Unique Contract, by Ibn Abd Rabbo al-Andalusi, Abi Omar Ahmed bin Muhammad (d. 328 AH), investigation: Ibrahim al-Abyari, Dar al-Kitab al-Arabi, Beirut, vol. 3, p. 90.

Accompanying, by Al-Dinori, vol. 6, p. 378, on the authority of Ibn Abjar, on the authority of some of the wise men.

The branches and with it the correction of the branches by Alaa Al-Din Ali bin Suleiman Al-Mardawi, Muhammad Ibn Muflih bin Muhammad bin Mufrej, Abu Abdullah, Shams Al-Din Al-Maqdisi Al-Ramini then Al-Salihi Al-Hanbali(d.763h) Abdullah ibn Abdullah Mihsen Alturky, Alresalah Foundation, edition.1 2003, chapter8. P.413

Abu Muhammad Abdullah bin Muslim bin Qutaiba Al-Dinwari, one of the scholars of literature, and one of the many classifiers. He was born in Baghdad and lived in Kufa, then he became the governor of Al-Dinur district for a period, and he was attributed to it, and he died in Baghdad. Among his books: “The Interpretation of the Different Hadiths”, “Adab al-Kitab” and “Al-Maarif”. He died in (276 AH). See: The Deaths of Nobles, by Ibn Khalkan, vol. 3, p. 42.

Al-Hamadoniyah Reminder, by Ibn Hamdoun, Abi Al-Ma’ali Muhammad bin Al-Hassan (T. 562 AH), investigation: Ihsan Abbas, Dar Sader, Beirut, 1996 AD, vol. 9, p. 95

Abu Abdullah Wahb bin Munabbih Al-San’ani Al-Dhamari, historian, a lot of news about ancient books, a scholar of the myths of the ancients, especially the Israelites. counts in the subordinates. His origin is from the sons of the Persians who were sent by Khosroes to Yemen. And his mother is from Hemyer. He was born and died in Sana'a, and Omar bin Abdul Aziz appointed a judge there. He accompanied Ibn Abbas for thirteen years. He died in 114 AH. Among his books: “The mention of the crowned kings of Hymers, their news, their stories, their graves, and their poetry.” Ibn Khallikan saw it in one volume, and said: It is one of the useful books. He has "Stories of the Prophets" and "Stories of chosen and outstanding ones", which were mentioned by the author of Kashf al-Dunun, Record of Assumptions. See: Al-Alam, by Al-Zarkali, vol. 8, p. 126.

Al-Jalis Al-Salih Al Kafi(the perfect and righteous companion), by Al-Nahrwani, p. 587.

Drilling clear characteristics and exposed the scandalous shortcomings, by AlWatwat, Jamal al-Din Muhammad bin Ibrahim (d. 718 AH), Dar Saab, Beirut. p. 62, and in it: “The Woman’s Complaint”.

Pearls inlaid with something that has no root or its origin is fabricated, Muhammad bin Khalil bin Ibrahim, by Abu Al-Mahasin Al-Qawuqji Al-Tarabulsi Al-Hanafi (d. 1305 AH), investigation: Fawaz Ahmed Zamerli, Dar Al-Bashaer Al-Islamiya, Beirut, 1, 1415 AH., p. 68, and its wording: « Three increase the sight..." And he said: "Ibn Qayyim Al-Jawziyah said: These are words that Abu Hurayrah, Ibn Abbas, also Saeed bin Al-Musayyib and Al-Hassan and, Ahmed and Malik are careful about ."

Abu Abdullah Sharik bin Abdullah bin Al-Harith Al-Nakh'i Al-Kufi, a scholar of hadith, a jurist, famous for his strong intelligence and quick intuition. Al-Mansur Al-Abbasid raised him up in Kufa in the year (153 AH) and then dismissed him. And the Mahdi returned him, and Musa al-Hadi isolated him. He was just in his judgment. He was born in Bukhara. And his death in Kufa in the year (177 AH). See: The Deaths of Nobles, by Ibn Khalkan, Volume 2, pg. 464..

The Solitude, by Al-Khattabi, p. 51.

He is Abu Al-Walid Abdullah bin Shaddad Al-Laithi Al-Madani, one of the followers of the people of Medina, he narrated on the authority of Omar and Ali, and he was trustworthy and had little Shiite hadith, he died in the year (82 AH). See: History of Islam, by Al-Dhahabi, Volume 2, p. 957.

Oyoun al-Akhbar, by Ibn Qutayba al-Dinori, Abi Muhammad Abdullah bin Muslim (d. 276 AH), Al-Kotob Al-Ilmiyah, Beirut, 1418 AH, vol. 2, p. 32.

This hadith is reprehensible, as Ibn Hajar al-Asqalani said in Lisan al-Mizan, to Abu al-Fadl Ahmed bin Ali bin Muhammad bin Ahmad bin Hajar al-Asqalani (d. 852 AH), the Systematic Knowledge Department, India, Al-Alamy Institute for Publications, Beirut, 2nd edition, 1971 AD., Part 4, pg. 402