

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [31]

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Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

[30001] 'Umar said: "A time has passed over me when I thought that whoever recited the Quran intended by it the Face of Allah. But now it has appeared to me lately that I see people who have recited it intending by it the people. So intend Allah by your recitation and intend Allah by your deeds."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي فِرَاسٍ، قَالَ: قَالَ عُمَرُ: قَدْ أَتَى عَلَيَّ رَمَانٌ وَأَنَا أَحْسِبُ مِنْ قَرَا الْقُرْآنَ يُرِيدُ بِهِ وَجْهَ اللَّهِ، فَقَدْ خَيَّلَ لِي الْأَنْ بِآخِرَةِ أَنِّي أَرَى قَوْمًا قَدْ قَرَأُوهُ يُرِيدُونَ بِهِ النَّاسَ، فَأَرِيدُوا اللَّهَ بِقِرَاءَتِكُمْ وَأَرِيدُوا اللَّهَ بِأَعْمَالِكُمْ

[30002] I heard the Messenger of Allah (peace be upon him) say: "Whoever recites the Quran, let him ask Allah by it, for there will come a people who recite the Quran and ask people by it."

حَدَّثَنَا الرُّبَيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ خَيْرِيَّةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: مَنْ قَرَا الْقُرْآنَ فَلْيَسْأَلْ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيءُ قَوْمٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ النَّاسَ بِهِ

[30003] 'Umar said: "Recite the Quran and seek by it what is with Him [Allah] before there come peoples who read it seeking by it what is with people."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ عُمَرُ: افْرُءُوا الْقُرْآنَ، وَاطْلُبُوا بِهِ مَا عِنْدَهُ قَبْلَ أَنْ يَقْرَأَهُ أَقْوَامٌ يَطْلُبُونَ بِهِ مَا عِنْدَ النَّاسِ

[30004] The Messenger of Allah (peace be upon him) said: "Recite the Quran and ask Allah by it, for there will recite it peoples who straighten it as the arrow is straightened; they will seek its reward in this world and will not delay it [to the Hereafter]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَرِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: افْرُوا الْقُرْآنَ، وَسْأُلُوا اللَّهُ بِهِ فَإِنَّهُ سَيَرَوْهُ أَقْوَامٌ يُقْيِمُونَهُ إِقْلَامَةً الْقَدْحِ يَتَعَجَّلُونَهُ، وَلَا يَنْأَجُولُنَّهُ

[30005] Abu Iyas Mu'awiyah ibn Qurrah said: I was staying with 'Amr ibn al-Nu'man ibn Muqarrin. When Ramadan came, a man came to him with two thousand dirhams from Mus'ab ibn al-Zubayr and said: "The Amir conveys greetings to you and says: 'We will not leave a noble reciter without a favor from us reaching him, so use these two [thousand] for the expenses of this month of yours.'" 'Amr said: "Convey greetings to the Amir and say to him: 'By Allah, we did not read the Quran desiring the world by it.'" And he returned it to him.

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ أَيُوبَ، قَالَ: أَخْبَرَنِي أَبُو إِيَّاسٍ مُعاوِيَةً بْنُ قَرَّةَ، قَالَ: كُنْتُ نَازِلًا عَلَى عَمْرٍو بْنِ النُّعْمَانَ بْنِ مُقَرِّنٍ، فَلَمَّا حَضَرَ رَمَضَانَ جَاءَهُ رَجُلٌ بِالْفَيْنِ دِرْهَمٍ مِنْ قِبْلَ مُصْبَعِ بْنِ الزُّبَيْرِ، فَقَالَ: إِنَّ الْأَمِيرَ يُفْرِنُ السَّلَامَ، وَيَقُولُ: إِنَّا لَنْ نَذَعَ قَارِنًا شَرِيفًا إِلَّا وَقَدْ وَصَلَ إِلَيْهِ مِنَا مَعْرُوفٌ، فَاسْتَعْنُ بِهَدِينِ عَلَى نَفْقَةِ شَهْرِكَ هَذَا، فَقَالَ عَمْرُو: "افْرُأْ عَلَى الْأَمِيرِ السَّلَامَ، وَقُلْ لَهُ: وَاللَّهِ مَا قَرَأْنَا الْقُرْآنَ تُرِيدُ بِهِ الدُّنْيَا، وَرُدْ عَلَيْهِ

[30006] Abu Shurayh al-Khuza'i said: The Messenger of Allah (peace be upon him) came out to us and said: "Rejoice! Rejoice! Do you not bear witness that there is no god but Allah and that I am the Messenger of Allah?" They said: "Yes." He said: "Indeed, this Quran is a rope; one end of it is in the Hand of Allah and the other end is in your hands. So hold fast to it, for you will never go astray nor perish after it, ever."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَبْشِرُوكُمْ بِإِيمَانِكُمْ، أَلَيْسَ شَهِدُوكُمْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟، قَالُوكُمْ: نَعَمْ، قَالَ: فَإِنَّ هَذَا الْقُرْآنَ سَبِيلٌ طَرَفُهُ بِإِيمَانِ اللَّهِ، وَطَرَفُهُ بِإِيمَانِكُمْ فَتَمَسَّكُوكُمْ بِهِ، فَإِنَّكُمْ لَنْ تَضَلُّوكُمْ وَلَنْ تَهْلُكُوكُمْ بَعْدَهُ أَبَدًا

[30007] 'Ali said: I heard the Messenger of Allah (peace be upon him) say: "The Book of Allah contains the news of what was before you, the news of what will be after you, and the judgment of what is between you. It is the decisive word, not a jest. It is that by which desires do not deviate, scholars are not satiated with it, it does not wear out from much repetition, and its wonders do not end. It is that which, whoever abandons it out of arrogance, Allah will crush him, and whoever seeks guidance in other than it, Allah will misguide him. It is the firm rope of Allah, the wise reminder, and the straight path. It is that which, whoever acts by it is rewarded, whoever judges by it is just, and whoever calls to it is guided to a straight path. Take it, O A'war."

حَدَّثَنَا حُسْنِ بْنُ عَلَيٍّ، عَنْ حَمْزَةَ الْرَّيَّاَتِ، عَنْ أَبِي المُخْتَارِ الطَّائِيِّ، عَنْ ابْنِ أَخِي الْحَارِثِ الْأَعْوَرِ، عَنِ الْحَارِثِ، عَنْ عَلَيٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كِتَابُ اللَّهِ فِيهِ خَبْرٌ مَا قَبْلَكُمْ، وَنَبَأٌ مَا بَعْدُكُمْ، وَحُكْمٌ مَا بَيْنَكُمْ، هُوَ الْفَصْلُ لِئَنْ لَا يَهْزِلُ، هُوَ الَّذِي لَا تَرِيغُ بِهِ الْأَهْوَاءُ، وَلَا يَشْبُعُ مِنْهُ الْعُلَمَاءُ، وَلَا يَخْلُو عَنْ كُثْرَةِ رَدٍّ، وَلَا تَنْفَضِي عَجَائِبُهُ، هُوَ الَّذِي مَنْ تَرَكَهُ مِنْ جَبَارٍ قَصَمَهُ اللَّهُ، وَمَنْ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، هُوَ حَبْلُ اللَّهِ الْمَتَّيْنُ، وَهُوَ الذِّكْرُ الْحَكِيمُ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ الَّذِي مَنْ عَمِلَ بِهِ أَجْرٌ، وَمَنْ حَكَمَ بِهِ عَذَلٌ، وَمَنْ دَعَا إِلَيْهِ هُدِيًّا إِلَى صِرَاطِ مُسْتَقِيمٍ، خُذُّهَا إِلَيْكَ يَا أَعْوَرُ

[30008] 'Abd Allah said: The Messenger of Allah (peace be upon him) said: "Indeed, this Quran is the banquet of Allah, so learn from the banquet of Allah as much as you can. Indeed, this Quran is the rope of Allah, the clear light, and the beneficial healing; a protection for he who holds fast to it, and a salvation for he who follows it. It does not become crooked so as to need straightening, nor does it deviate so as to need correction. Its wonders do not end, and it does not wear out from much repetition."

[30009] A man from Bajilah said: Jundub al-Bajali went out on a journey, and some people from his tribe went out with him until they reached the place where they were to bid farewell to each other. He said: "O people, upon you is the fear of Allah (Taqwa). Upon you is this Quran; stick to it regardless of hardship or poverty, for it is a light in the dark night and a guidance in the day."

حَدَّثَنَا أَبُو مُعَاوِيَةُ الْمَهْجَرِيُّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذَا الْقُرْآنَ مَأْدِبٌ لِلَّهِ، فَتَعَلَّمُوا مِنْ مَأْدِبِ اللَّهِ مَا أَسْتَطَعْنُمْ، إِنَّ هَذَا الْقُرْآنَ هُوَ حَبْلُ اللَّهِ، وَهُوَ النُّورُ الْبَيِّنُ، وَالشَّفَاءُ النَّافِعُ، عِصْمَةٌ لِمَنْ تَمَسَّكَ بِهِ، وَنَجَاهَ لِمَنْ تَبَعَّهُ لَا يَعْوِجُ فَيَقُومُ، وَلَا يَزِيغُ فَيَسْتَعْتِبُ، وَلَا تَنْقَضِي عَجَائِبُهُ، وَلَا يَخْلُقُ مِنْ كُثْرَةِ الرَّدِّ

حَدَّثَنَا ابْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا أَبْنُ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَجِيلَةَ، قَالَ: خَرَجَ جُنْدُ الْبَجَلِيُّ فِي سَفَرٍ لَهُ، قَالَ: فَخَرَجَ مَعَهُ نَاسٌ مِنْ قَوْمِهِ حَتَّى إِذَا كَانُوا بِالْمَكَانِ الَّذِي يُوَدِّعُ بَعْضُهُمْ بَعْضًا، قَالَ: أَيْ قَوْمٌ، عَلَيْكُمْ يُتَّقَوَّى اللَّهُ، عَلَيْكُمْ بِهَذَا الْقُرْآنَ فَالْزَّمُوهُ عَلَى مَا كَانَ مِنْ جَهْدٍ وَفَاقَةً، فَإِنَّهُ نُورٌ بِاللَّيْلِ الْمُظْلَمِ، وَهُدًى بِالنَّهَارِ

[30010] Zayd ibn Jubayr said: Abu al-Bukhturi al-Ta'i said to me: "Follow this Quran, for indeed it guides you."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: قَالَ لِي أَبُو الْبُحْرَنِيُّ الطَّائِيُّ: اتَّبِعْ هَذَا الْقُرْآنَ فَإِنَّهُ يَهْدِيكَ

[30011] 'Abd Allah said: "Indeed, these hearts are vessels, so fill them with the Quran and do not fill them with anything else."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمَحَارِبِيُّ، عَنْ هَارُونَ بْنِ عَنْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ فَاقْشُعُوهَا بِالْقُرْآنِ، وَلَا تَشْغُلُوهَا بِغَيْرِهِ

[30012] 'Abd Allah said: "Indeed, this Quran is a banquet; whoever enters it is safe."

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيسَرَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ هَذَا الْقُرْآنَ مَادِبَةٌ، مَنْ دَخَلَ فِيهِ فَهُوَ آمِنٌ

[30013] 'Umar said: "Learn the Book of Allah and you will be known by it, and act upon it and you will be of its people."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: قَالَ عُمَرُ: تَعَلَّمُوا كِتَابَ اللَّهِ تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ

[30014] Abu Musa said: "Indeed, this Quran will be a remembrance for you and a reward for you, or it will be a burden against you. So follow the Quran and do not let the Quran follow you. For whoever follows the Quran, it lands him in the gardens of Paradise, and whoever the Quran follows, it shoves him in the back and hurls him into Hell."

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ مُخْرَاقٍ، عَنْ أَبِي إِيَّاسٍ، عَنْ أَبِي كَنَانَةَ، عَنْ أَبِي مُوسَى الْأَنْشَدِ قَالَ: إِنَّ هَذَا الْقُرْآنَ كَائِنٌ لَكُمْ ذِكْرًا، وَكَائِنٌ لَكُمْ أَجْرًا، أَوْ كَانَ عَلَيْكُمْ وِزْرًا، فَاتَّبِعُوا الْقُرْآنَ، وَلَا يَتَبَعُكُمُ الْقُرْآنُ، فَإِنَّهُ مَنْ يَتَبَعُ الْقُرْآنَ يَهْبِطُ بِهِ عَلَى رِيَاضِ الْجَنَّةِ، وَمَنْ يَتَنَاهُ الْقُرْآنُ يَرْجُحُ فِي قَفَاهُ فَيَقْذِفُهُ فِي جَهَنَّمَ

[30015] Zubaid al-Muradi said: I witnessed Ibn Mas'ud standing to deliver a sermon, and he said: "Stick to the Quran and hold fast to it," until he began clenching his hands together in a row as if he were holding onto a rope.

حَدَّثَنَا كَبِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: حَدَّثَنَا الْأَخْنَسُ بْنُ أَبِي الْأَخْنَسِ، عَنْ رُبَيْدِ الْمُرَادِيِّ، قَالَ: شَهِدْتُ ابْنَ مَسْعُودٍ قَامَ خَطِيبًا، فَقَالَ: الْرَّمُوا الْقُرْآنَ وَتَمَسَّكُوا بِهِ، حَتَّى جَعَلَ يَقْبِضُ عَلَى يَدِيهِ صَفَّا كَانَهُ أَحَدُ بَنْبَبِ شَيْءٍ

[30016] Abu Mu'awiyah, from Al-A'mash said: A woman passed by Jesus son of Mary, then he mentioned similar to it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ قَالَ: مَرَأْتُ بِعِيسَى ابْنَ مَرْيَمَ امْرَأً، ثُمَّ ذَكَرَ نَحْوَهُ

[30017] Mughirah bint Hassan said: I heard Anas say regarding {he has grasped the most trustworthy handhold}: "It is the Quran."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُغِيرَةَ بْنِتِ حَسَانَ، قَالَتْ: سَمِعْتُ أَنَسًا يَقُولُ: {فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى} ، قَالَ: الْقُرْآنُ [256]: [البقرة]

[30018] 'Abd Allah said: "Whoever wants knowledge, let him read the Quran, for in it is the knowledge of the first and the last."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُرَّةَ،
عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ أَرَادَ الْعِلْمَ فَلْيَقْرَأِ الْقُرْآنَ فَإِنَّ فِيهِ
عِلْمًا الْأَوَّلِينَ وَالآخِرِينَ

[30019] 'Abd Allah said: "You must adhere to the two cures: The Quran and Honey."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْرَمَةَ، عَنِ
الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: "عَلَيْكُمْ بِالسَّفَاعَيْنِ: الْقُرْآنُ
وَالْعَسْلِ

[30020] 'Abd Allah said: "Honey is a cure for every illness, and the Quran is a cure for what is in the breasts."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي
الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: الْعَسْلُ شِفَاءٌ مِّنْ كُلِّ دَاءِ،
وَالْقُرْآنُ شِفَاءٌ لِمَا فِي الصُّدُورِ

[30021] Regarding {healing for people} [An-Nahl: 69], he [Mujahid] said: "The healing is in the Quran."

حَدَّثَنَا الْمُحَارِبُيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: {شِفَاءٌ لِلنَّاسِ}
, قَالَ: السَّفَاءُ فِي الْقُرْآنِ [69]: [النَّحل]

[30022] 'Abd Allah said: "The house in which the Quran is not recited is like the ruined house that has no inhabitant."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: الْبَيْتُ الَّذِي لَا يُقْرَأُ
فِيهِ الْقُرْآنُ كَمَثَلِ الْبَيْتِ الْخَرْبِ الَّذِي لَا غَامِرَ لَهُ

[30023] Ibn Sirin said: "The house in which the Quran is recited is attended by the angels, and the devils leave it, and it becomes spacious for its people, and its good increases. And the house in which the Quran is not recited is attended by the devils, and the angels leave it, and it becomes constricted for its people, and its good decreases."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبَادٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ تَحْضُرُهُ الْمَلَائِكَةُ، وَتَخْرُجُ مِنْهُ الشَّيَاطِينُ، وَيَسْعُ بِأَهْلِهِ، وَيَكْثُرُ حَيْرُهُ، وَالْبَيْتُ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ تَحْضُرُهُ الشَّيَاطِينُ، وَتَخْرُجُ مِنْهُ الْمَلَائِكَةُ، وَيَضْيقُ بِأَهْلِهِ، وَيَقْلُ حَيْرُهُ

[30024] I heard Ibn Mas'ud say: "Indeed, the emptiest of houses is the one that is empty of the Book of Allah."

حَدَّثَنَا عَبِيدَةُ، عَنْ أَبِي الزَّعْرَاءِ، عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: إِنَّ أَصْفَرَ الْبَيْوَتِ الَّذِي أَصْفَرَ مِنْ كِتَابِ اللَّهِ

[30025] Ibn Sabit said: "Indeed, the houses in which the Quran is recited shine to the people of the sky just as the sky shines to the people of the earth." He said: "And the house in which the Quran is not recited becomes constricted upon its people, devils attend it, and angels flee from it. And indeed, the emptiest of houses is a house empty of the Book of Allah."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي لَيْثٍ، عَنْ ابْنِ سَلَطِٰنٍ، قَالَ: إِنَّ الْبَيْوَتَ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ لَتُضِيَءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ السَّمَاءَ لِأَهْلِ الْأَرْضِ، قَالَ: وَإِنَّ الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ لَيَضِيقُ عَلَى أَهْلِهِ، وَتَخْضُرُ الشَّيَاطِينُ، وَتَنْفُرُ مِنْهُ الْمَلَائِكَةُ، وَإِنَّ أَصْفَرَ الْبَيْوَتِ لَبَيْتٌ صُفَرٌ صُفَرٌ مِنْ كِتَابِ اللَّهِ

[30026] 'Abd Rahman ibn 'Awf, when he entered his house, used to recite Ayat al-Kursi in its corners.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ إِذَا دَخَلَ مَنْزِلَهُ قَرَأَ فِي رَوَابِطَةِ آيَةِ الْكُرْسِيِّ

[30027] Abu Hurayrah used to say:

"The house, if the Book of Allah is recited in it, expands for its people, its good increases, angels attend it, and devils leave it. And the house in which the Book of Allah is not recited constricts upon its people, its good decreases, angels avoid it, and devils attend it."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ، قَالَ: حَدَّثَنَا نَابِتُ، قَالَ: كَانَ أَبُو هُرَيْرَةَ يَقُولُ: الْبَيْتُ إِذَا تَلَى فِيهِ كِتَابُ اللَّهِ اتَّسَعَ بِأَهْلِهِ، وَكَثُرَ حَيْرَهُ، وَحَضَرَتْهُ الْمَلَائِكَةُ، وَخَرَجَتْ مِنْهُ الشَّيَاطِينُ، وَالْبَيْتُ الَّذِي لَمْ يُتَلَى فِيهِ كِتَابُ اللَّهِ، ضَاقَ بِأَهْلِهِ، وَقَلَ حَيْرَهُ، وَتَنَكَّبَتْ عَنْهُ الْمَلَائِكَةُ، وَحَضَرَتْ الشَّيَاطِينُ

[30028] 'Abd Allah said: "I have heard the earlier readers and found them to be close [in their recitation]. So recite it as you have been taught, and beware of hairsplitting [excessiveness] and disagreement." Abu Mu'awiyah added: "It is only like the saying of one of you: 'Halumma' and 'Ta'ala' [synonyms for 'Come']."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَفْصُ، عَنْ الأَعْمَشِ، عَنْ سُفْيَانَ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنِّي قَدْ سَمِعْتُ أُولَى الْقُرَاءِ فَوَجَدْتُهُمْ مُتَقَارِبِينَ، فَاقْرَأُوهُ كَمَا عَلِمْتُمْ، وَإِيَّاكمُ وَالشَّطْعَ وَالْأَخْتِلَافَ، رَأَدَ أَبُو مُعَاوِيَةَ: إِنَّمَا هُوَ كَقُولٌ أَحَدُكُمْ هُلُمْ وَتَعَالَ

[30029] Sa'id ibn Jubayr said: "Recite the Quran purely for Allah, and do not be excessive [or hairsplitting] in it."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: افْرِءُوا الْقُرْآنَ صَفَاءَ لِلَّهِ، وَلَا تَنْتَطِعُوا فِيهِ

[30030] Hudhayfah said: "Indeed, the most reciting of people is the hypocrite who does not leave out a 'Waw' nor an 'Alif', licking it [with his tongue] as a cow licks with its tongue; it does not go beyond his collarbone."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ حَكِيمِ بْنِ جَابِرِ، قَالَ: قَالَ حُدَيْفَةُ: إِنَّ أَفْرَا النَّاسِ الْمُنَافِقُ الَّذِي لَا يَدْعُ وَأَوْا وَلَا أَلِفًا، يَلْفُهُ كَمَا تَلْفُ الْبَقَرُ الْأَسْنَتَهَا، لَا يُجَاوِزُ تَرْفُوَتَهُ

[30031] Ibrahim said: "They used to dislike teaching a child the Quran until he could understand."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: أَخْبَرَنِي الثَّوْرِيُّ، عَنِ الْحَسَنِ بْنِ عَمْرِو، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ: كَانُوا يَكْرَهُونَ أَنْ يُعْلَمُوا الصَّبِيُّ الْقُرْآنَ حَتَّى يَعْقُلَ

[30032] Ubayd said: "The Book of Allah: what is clear from it, act upon it; and what is ambiguous to you, believe in it and entrust it to One who knows it."

حَدَّثَنَا أَبُو أَسَمَّةَ، حَدَّثَنِي الثَّوْرِيُّ، قَالَ: حَدَّثَنَا أَسْلَمُ الْمُنْقَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَازَيِّ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، قَالَ: كِتَابُ اللَّهِ مَا اسْتَبَانَ مِنْهُ فَاعْمَلْ بِهِ، وَمَا اشْتَبَهَ عَلَيْكَ فَامْنُ بِهِ وَكُلْهُ إِلَى عَالِمِهِ

[30033] 'Abd Allah said: "Indeed, the Quran has beacons like the beacons of the road. So whatever you recognize, hold fast to it, and whatever is ambiguous to you, leave it."

حَدَّثَنَا يَعْلَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ رُبِيْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ لِلْقُرْآنِ مَنَارًا كَمَنَارِ الطَّرِيقِ، فَمَا عَرَفْتُمْ فَنَمْسَكُوا بِهِ، وَمَا اشْتَبَهَ عَلَيْكُمْ فَدَرُوْهُ

[30034] Al-Rabi' ibn Khuthaym said: "Refer this Quran back to Allah and His Messenger [when in doubt/ambiguity]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْنَابِهِ، عَنْ الرَّبِيعِ بْنِ خُثَيْمٍ، قَالَ: اضْطَرُوا هَذَا الْقُرْآنَ إِلَى اللَّهِ وَرَسُولِهِ

[30035] Mu'adh said: "As for the Quran, it is a beacon like the beacons of the road, and it is not hidden from anyone. So whatever you recognize of it, do not ask anyone about it, and whatever you doubt of it, entrust it to a scholar."

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ مُعاذِ أَنَّهُ قَالَ: أَمَّا الْقُرْآنُ فَمَنَارٌ كَمَنَارِ الطَّرِيقِ، وَلَا يَخْفَى عَلَى أَحَدٍ، فَمَا عَرَفْتُمْ مِنْهُ فَلَا تَسْأَلُوا عَنْهُ أَحَدًا، وَمَا شَكَّتُمْ فِيهِ فَكُلُّهُ إِلَى عَالَمٍ

[30036] The Messenger of Allah (peace be upon him) said: "The one who recites the Quran and is proficient in it is with the noble, righteous scribes (angels). And the one who recites it while it is difficult for him has two rewards."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتُورَائِيِّ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ، وَالَّذِي يَقْرُءُهُ وَهُوَ يَشْتَدُّ عَلَيْهِ لَهُ أَجْرٌ

[30037] 'Ata' said: "The one for whom the Quran is easy is with the noble scribes. And the one from whom it escapes and is difficult for him has two rewards with Allah."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءِ: الَّذِي يَهُونُ عَلَيْهِ الْقُرْآنُ مَعَ السَّفَرَةِ الْكَرَامِ، وَالَّذِي يَتَفَلَّتُ مِنْهُ وَيَشْقُ عَلَيْهِ لَهُ عِنْدَ اللَّهِ أَجْرٌ

[30038] Anas used to gather his family when he completed [the recitation of] the Quran.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّهُ كَانَ إِذَا حَتَّمْ جَمَعَ أَهْلَهُ

[30039] 'Abd al-Rahman ibn al-Aswad said: "It is mentioned that mercy is sent down upon him when he completes [the Quran]."

حَدَّثَنَا وَكِيعٌ، عَنْ مُسْعِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ،
قَالَ: يُذَكِّرُ اللَّهُ يُصَلِّي عَلَيْهِ إِذَا خَمِ

[30040] Al-Hakam said: Mujahid, 'Abdah ibn Abi Lubabah, and people were reviewing their Mushafs. When it was the day they intended to finish, they sent for me and Salamah ibn Kuhayl, saying: "We were reviewing the Mushafs and wanted to finish today, so we liked for you to witness us." It used to be said: "When the Quran is completed, mercy descends at its completion" or "mercy is present at its completion."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ قَالَ: كَانَ
مُجَاهِدُ، وَعَبْدَةُ بْنُ أَبِي لَبَابَةَ، وَنَاسٌ يَعْرِضُونَ
الْمَصَاحِفَ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي أَرَادُوا أَنْ يَخْتَمُوا
أَرْسَلُوا إِلَيَّ وَإِلَى سَلَمَةَ بْنِ كُهَيْلٍ فَقَالُوا: "إِنَّا كَانَ
نَعْرِضُ الْمَصَاحِفَ فَأَرْدَنَا أَنْ نَخْتَمَ الْيَوْمَ فَأَحَبَّنَا أَنْ
تَشْهُدُونَا، إِنَّهُ كَانَ يُقَالُ: إِذَا خُتِمَ الْقُرْآنُ نَزَّلَ الرَّحْمَةُ
عِنْدَ خَاتِمِهِ أَوْ حَضَرَتِ الرَّحْمَةُ عِنْدَ خَاتِمِهِ

[30041] Al-Musayyib ibn Rafi' used to complete the Quran in three [days], and he would fast on the morning of the day he completed it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْعَوَامِ بْنِ حَوْشَبٍ، عَنْ
الْمُسَيَّبِ بْنِ رَافِعٍ: أَنَّهُ كَانَ يَخْتَمُ الْقُرْآنَ فِي ثَلَاثٍ،
وَيُصْبِحُ الْيَوْمُ الَّذِي يَخْتَمُ فِيهِ صَائِماً

[30042] Mujahid said: "Mercy descends at the completion of the Quran."

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ،
عَنْ مُجَاهِدٍ قَالَ: الرَّحْمَةُ تَنْزَلُ عِنْدَ خُتْمِ الْقُرْآنِ

[30043] Abu al-'Aliyah used to, if he wanted to complete the Quran at the end of the day, delay it until evening came, and if he wanted to complete it at the end of the night, delay it until morning came.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَانُ، عَنِ التَّيْمِيِّ، عَنْ رَجُلٍ،
عَنْ أَبِي الْعَالِيَةِ: أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يَخْتَمِ الْقُرْآنَ مِنْ
آخِرِ النَّهَارِ أَخَرَهُ إِلَى أَنْ يُمْسِيَ، وَإِذَا أَرَادَ أَنْ يَخْتَمِ
مِنْ آخِرِ اللَّيْلِ أَخَرَهُ إِلَى أَنْ يُصْبِحَ

[30044] The Messenger of Allah (peace be upon him) said: "The Quran will be represented on the Day of Resurrection as a man. A man who carried it [memorized/read it] but violated its command will be brought. It [the Quran] will represent itself as an adversary to him and say: 'O Lord, You made him carry me, so what an evil carrier! He transgressed my limits, neglected my obligations, committed acts of disobedience towards me, and abandoned obedience to me.' It will continue to hurl arguments against him until it is said: 'Do what you will with him.' So it will take him by the hand and will not let him go until it throws him on his face into the Fire. And a righteous man who carried it and preserved its command will be brought. It will represent itself as an adversary [defending] him, saying: 'O Lord, You made him carry me, so what a good carrier! He preserved my limits, acted upon my obligations, avoided acts of disobedience towards me, and followed obedience to me.' It will continue to hurl arguments for him

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ،
عَنْ عَمْرُو بْنِ شَعْبَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "يُمَثَّلُ الْقُرْآنُ
يَوْمَ الْقِيَامَةِ رَجُلًا، فَيُؤْتَى بِالرَّجُلِ قَدْ حَمَلَهُ فَخَالَفَ
أُمْرَهُ، فَيُمَثَّلُ حَصْمًا لَهُ فَيَقُولُ: يَا رَبَّ حَمَلَنَا إِيَّايَ
فَشَرُّ حَامِلٍ تَعْذَى حُذُودِي، وَضَيْعَ فَرَائِضِي، وَرَكِبَ
مَعْصِيَتِي، وَتَرَكَ طَاعَتِي، فَمَا يَرَالْ يَقْدِفُ عَلَيْهِ
بِالْحُجَّاجِ حَتَّى يُقَالَ: شَانُكَ بِهِ فَيَأْخُذُ بِيَدِهِ، فَمَا يُرْسِلُهُ
حَتَّى يَكُبُّهُ عَلَى مَنْخِرِهِ فِي النَّارِ، وَيُؤْتَى بِرَجُلٍ صَالِحٍ
قَدْ كَانَ حَمَلَهُ، وَحَفِظَ أُمْرَهُ، فَيُمَثَّلُ حَصْمًا لَهُ دُونَهُ
فَيَقُولُ: يَا رَبَّ حَمَلَنَا إِيَّايَ فَخَيْرُ حَامِلٍ، حَفِظَ حُذُودِي،
وَعَمِلَ بِفَرَائِضِي، وَاجْتَنَبَ مَعْصِيَتِي، وَاتَّبَعَ طَاعَتِي،
فَمَا يَرَالْ يَقْدِفُ لَهُ بِالْحُجَّاجِ حَتَّى يُقَالَ: شَانُكَ بِهِ، فَيَأْخُذُ
بِيَدِهِ فَمَا يُرْسِلُهُ حَتَّى يُلِسِّهُ حُلَّةُ الْإِسْتِبْرَقِ، وَيَعْقِدُ عَلَيْهِ
ثَاجُ الْمُلْكِ، وَيَسْقِيَهُ كَأسَ الْخَمْرِ

[30045] I was with the Messenger of Allah (peace be upon him) and heard him say: "The Quran will meet its companion on the Day of Resurrection when his grave splits open for him, appearing as a pale man. It will say to him: 'Do you know me?' He will say: 'I do not know you.' It will say to him: 'I am your companion, the Quran, which made you thirsty in the heat and kept you awake at night. Indeed, every merchant is behind his trade, and indeed you are today behind every trade.' He said: So he will be given dominion in his right hand and eternity in his left, and a crown of dignity will be placed on his head. His parents will be clothed in two garments which the people of the world cannot afford. They will say: 'Why were we clothed with this?' He said: It will be said to them: 'Because of your child taking [learning] the Quran.' Then it will be said to him: 'Read and ascend in the degrees of Paradise and its chambers.' He will be ascending as long as he reads, whether rapidly or slowly."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، قَالَ: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ،
قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ:
إِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُ عَنْهُ
قَبْرُهُ كَالرَّجُلِ الشَّاهِبِ يَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟، فَيَقُولُ:
مَا أَعْرِفُكَ، فَيَقُولُ لَهُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَانْتَكَ
فِي، وَأَسْهَرْتُ لَيْلَكَ، وَإِنَّ كُلَّ ثَاجِرٍ مِنْ وَرَاءِ تَجَارَتِهِ
وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تَجَارَةٍ، قَالَ: فَيُعْطَى الْمُلْكُ
بِيَمِينِهِ، وَالْخُلُدُ بِشِمَائِلِهِ، وَيُوْضَعُ عَلَى رَأْسِهِ تَاجٌ
الْوَقَارِ، وَيُكْسَى وَالْإِدَاهُ حُلُنَّينِ، لَا يَقُولُ لَهُمَا أَهْلُ الدُّنْيَا،
فَيَقُولُ لَهُمَا: بِمَ كُسِينَا هَذَا؟، قَالَ: فَيَقُولُ لَهُمَا: بِأَخْذٍ وَلِدُكْمَا
الْقُرْآنَ، ثُمَّ يُقَالُ لَهُ: اقْرَأْ وَاصْعِدْ فِي دَرَجِ الْجَلَّةِ
وَغُرْفَهَا، فَهُوَ فِي صُعُودٍ مَا ذَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْبِيلًا

[30046] Ka'b said: "The Quran will be represented for the one who used to act upon it in the world on the Day of Resurrection in the most beautiful form he has seen, with the best face and the sweetest scent. It will stand beside its companion. Whenever terror comes to him, it will calm his terror, reassure him, and extend his hope. He will say to it: 'May Allah reward you with good, what a companion! How beautiful your form is and how sweet your scent is!' It will say to him: 'Do you not know me? Come, ride me, for you rode me for so long in the world. I am your deed. Since your deed was beautiful, you see my form as beautiful, and since it was good, you perceive my scent as good.' It will carry him and bring him before the Lord, Blessed and Exalted. It will say: 'O Lord, this is So-and-so,' and He knows him better than it does, 'I occupied him during his days in his life in the world, I made his day thirsty and kept his night awake, so grant me intercession for him.' So the crown of kingship will be placed on his

حَدَّنَا رَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّنَا مُوسَى بْنُ عُبَيْدَةَ الرَّبَّذِيُّ، قَالَ: حَدَّنَا سَعِيدُ بْنُ أَبِي سَعِيدِ الْمَقْبُرِيُّ، عَنْ عُثْمَانَ بْنِ الْحَكَمِ، عَنْ كَعْبٍ أَنَّهُ قَالَ: "يُمْثَلُ الْقُرْآنُ لِمَنْ كَانَ يَعْمَلُ بِهِ فِي الدُّنْيَا يَوْمَ الْقِيَامَةِ كَأَحْسَنِ صُورَةٍ رَآهَا، وَأَحْسَنَهَا وَجْهًا، وَأَطْيَبَهَا رِيحًا، فَيُقُولُ بِجَنْبِ صَاحِبِهِ، فَكُلُّمَا جَاءَهُ رَوْعٌ هَذَا رَوْعَهُ، وَسَكَنُهُ، وَبَسَطَ لَهُ أَنْتَهُ، فَيَقُولُ لَهُ: جَزَّاكَ اللَّهُ خَيْرًا مِنْ صَاحِبِهِ، فَمَا أَحْسَنَ صُورَتَكَ وَأَطْيَبَ رِيحَكَ، فَيَقُولُ لَهُ: أَمَا تَعْرِفُنِي؟ تَعَالَ أَرْكَبْنِي، فَطَالَمَا رَكِبْنَاكَ فِي الدُّنْيَا، أَنَا عَمَلُكَ، إِنَّ عَمَلَكَ كَانَ حَسَنًا، فَتَرَى صُورَتِي حَسَنَةً، وَكَانَ طَيِّبًا فَتَرَى رِيحِي طَيِّبَةً، فَيُحَمِّلُهُ فَيُوَافِي بِهِ الرَّبَّ تَبَارَكَ وَتَعَالَى، فَيَقُولُ: يَا رَبَّ هَذَا فُلَانٌ، وَهُوَ أَعْرَفُ بِهِ مِنْهُ، قَدْ شَعَلَهُ فِي أَيَّامِهِ فِي حَيَاتِهِ فِي الدُّنْيَا، أَطْمَأْتُ نَهَارَهُ، وَأَسْهَرْتُ لَيلَهُ، فَسَفَعْنَيْ فِيهِ، فَيُوَضِّعُ تَاجُ الْمُلْكِ عَلَى رَأْسِهِ، وَيُكْسِي حُلْلَةَ الْمُلْكِ، فَيَقُولُ: يَا رَبَّ قَدْ كُنْتُ أَرْغَبُ لَهُ عَنْ هَذَا، وَأَرْجُو لَهُ مِنْكَ أَفْضَلَ مِنْ هَذَا، فَيُعْطِي الْخُلُدَ بِتَمِينِهِ، وَالنَّعْمَةَ بِشَمَالِهِ، فَيَقُولُ: يَا رَبَّ إِنْ كُلَّ تَاجِرٍ قَدْ دَخَلَ عَلَى أَمْلَهِ مِنْ تِجَارَتِهِ، فَيُسْفِعُ فِي أَقْارِبِهِ، وَإِنْ كَانَ كَافِرًا مُتَّلِّهً لَهُ عَمَلُهُ فِي أَقْبَحِ صُورَةٍ رَآهَا وَأَنْتَهَا، فَكُلُّمَا جَاءَهُ رَوْعٌ زَادَهُ رَوْعًا، فَيَقُولُ: قَبَّحَكَ اللَّهُ مِنْ صَاحِبِهِ، فَمَا أَقْبَحَ صُورَتَكَ وَمَا أَنْتَ رِيحَكَ، فَيَقُولُ: مَنْ أَنْتَ؟، فَيَقُولُ: أَمَا تَعْرِفُنِي؟، أَنَا عَمَلُكَ، إِنَّ عَمَلَكَ كَانَ قَبِيحاً فَتَرَى صُورَتِي قَبِيحةً، وَكَانَ مُنْتَنِي فَتَرَى رِيحِي مُنْتَنَةً، فَيَقُولُ: تَعَالَ أَرْكَبْنَاكَ، فَطَالَمَا رَكِبْنَاكِي فِي الدُّنْيَا، فَبَرْكَبُهُ فَيُوَافِي بِهِ اللَّهُ فَلَا يُقِيمُ لَهُ وَزْنًا

[30047] Abu Hurayrah said: "What an excellent intercessor the Quran is for its companion on the Day of Resurrection. He said: It says: 'O Lord, I used to prevent him from his desires in the world, so honor him.' He said: So he is clothed in the garment of honor. He said: Then it says: 'O Lord, increase him.' He said: So he is adorned with the garment of honor. It says: 'O Lord, increase him.' He said: So he is clothed in the crown of honor. It says: 'O Lord, increase him.' He said: So He becomes pleased with him, and there is nothing after the pleasure of Allah for him."

[30048] Abu Salih said: "The Quran will intercede for its companion on the Day of Resurrection, so he will be clothed in the garment of honor. It will say: 'O Lord, increase him, for it has missed him [in the world].' He said: So he will be clothed in the crown of honor. It will say: 'O Lord, increase him, for it has missed him.' So He will say: 'My pleasure.'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "بِعْنَمِ الشَّفِيعِ الْقُرْآنِ لِصَاحِبِهِ يَوْمَ الْقِيَامَةِ، قَالَ: يَقُولُ: يَا رَبَّنِي كُنْتُ أَمْنَعَهُ شَهْوَتِهِ فِي الدُّنْيَا فَأَكْرَمْتَهُ، قَالَ: فَيُبَلِّسُ حَلَةَ الْكَرَامَةِ، قَالَ: فَيَقُولُ: أَيْ رَبَّ زِدْهُ، قَالَ: فَيُخَلِّي حَلَةَ الْكَرَامَةِ، فَيَقُولُ: أَيْ رَبَّ زِدْهُ، قَالَ: فَيُخَسِّي ثَاجَ الْكَرَامَةِ، قَالَ: فَيَقُولُ: يَا رَبَّ زِدْهُ، قَالَ: فَيَرْضَى مِنْهُ فَلَيْسَ بَعْدَ رِضَى اللَّهِ عَنْهُ شَيْءٌ

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ أَبِي صَالِحٍ، قَالَ: "يَشْفَعُ الْقُرْآنِ لِصَاحِبِهِ يَوْمَ الْقِيَامَةِ فَيُخَسِّي حَلَةَ الْكَرَامَةِ، فَيَقُولُ: أَيْ رَبَّ زِدْهُ فَإِنَّهُ فَاتَّهُ، قَالَ: فَيُخَسِّي ثَاجَ الْكَرَامَةِ، قَالَ: فَيَقُولُ: أَيْ رَبَّ زِدْهُ فَإِنَّهُ فَاتَّهُ، فَيَقُولُ: رِضَانِي

[30049] Mujahid said: "The Quran will intercede for its companion on the Day of Resurrection. It says: 'O Lord, You placed me inside him, so I kept his night awake and prevented him from many of his desires, and every worker has a wage for his work.' So it will be said to him: 'Stretch out your hand.' He said: It will be filled with Ridwan (Good Pleasure), so He will not be angry with him after that. Then it will be said to him: 'Read and ascend.' He said: For every verse, he will be raised a degree and increased by a good deed for every

حَدَّنَا غُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُجَاهِدٍ أَنَّهُ قَالَ: "الْقُرْآنُ يَشْفَعُ لِصَاحِبِهِ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبَّ جَعَلْتِي فِي حَوْفِهِ فَأَسْهَرْتُ لَيْلَةً، وَمَنَعْتُهُ عَنْ كَثِيرٍ مِّنْ شَهَوَاتِهِ، وَلِكُلِّ عَامِلٍ مِّنْ عَمَلِهِ عِمَالَةً، فَيُقَالُ لَهُ: ابْسُطْ يَدَكَ، قَالَ فَتَمَلَّأَ مِنْ رِضْوَانٍ، فَلَا يَسْخَطُ عَلَيْهِ بَعْدَهُ، ثُمَّ يُقَالُ لَهُ: اقْرَأْ وَارْقُهُ، قَالَ: فَيُرْفَعُ لَهُ بِكُلِّ آيَةٍ دَرَجَةً، وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً"

[30050] Mujahid said: "The Quran will come on the Day of Resurrection before its companion until they reach their Lord. The Quran will say: 'O Lord, there is no worker but that he has a share of his wage, and You placed me inside him, so I used to forbid him from his desires.' He said: So it will be said to him: 'Stretch out your right hand.' He said: It will be filled with the Pleasure of Allah. Then it will be said to him: 'Stretch out your left hand.' It will be filled with the Pleasure of Allah, and He will never be angry with him after that ever."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ رَائِدَةَ، قَالَ: قَالَ مَنْصُورٌ:
حَدَّثَنَا عَنْ مُجَاهِدٍ قَالَ: "يَحِيُّهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ بَيْنَ
يَدِيْ صَاحِبِهِ حَتَّى إِذَا اتَّهَيَا إِلَى رَبِّهِمَا، قَالَ الْقُرْآنُ: يَا
رَبِّ إِنَّهُ لَيْسَ مِنْ عَامِلٍ إِلَّا لَهُ مِنْ عِمَالَتِهِ نَصِيبٌ، وَإِنَّكَ
جَعَلْتَنِي فِي جَوْفِهِ فَكُنْتُ أَنْهَاهُ عَنْ شَهَوَاتِهِ، قَالَ: فَيَقُولُ
لَهُ: ابْسُطْ يَمِينَكَ، قَالَ: فَتَمَلَّأُ مِنْ رِضْوَانِ اللَّهِ، ثُمَّ يُقُولُ
لَهُ: ابْسُطْ شِمَالَكَ، فَتَمَلَّأُ مِنْ رِضْوَانِ اللَّهِ، فَلَا يَسْخُطُ
عَلَيْهِ بَعْدَ ذَلِكَ أَبَدًا

[30051] Mujahid said regarding His saying {And the one who has brought the truth and [they who] believed in it} [Az-Zumar: 33]: "They are those who come with the Quran on the Day of Resurrection and say: 'This is what You gave us, so we followed what was in it.'"

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: فِي قَوْلِهِ
(33): {وَالَّذِي جَاءَ بِالصَّدْقَ وَصَدَّقَ بِهِ} [الزمر]
"الَّذِينَ يَحِيُّونَ بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: هَذَا الَّذِي
أَعْطَيْنَا مُؤْمِنُوا فَاتَّبَعْنَا مَا فِيهِ

[30052] Zadhan said: "It is said that the Quran is an intercessor whose intercession is accepted, and a dispute/pleader believed."

حَدَّثَنَا عَبْيَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي جَعْفَرٍ،
عَنْ زَادَانَ، قَالَ: يُقَالُ إِنَّ الْقُرْآنَ شَافِعٌ مُشَفَّعٌ، وَمَاحِلٌ
مُصَدِّقٌ

[30053] Ibn Mas'ud said: "The Quran will come on the Day of Resurrection and intercede for its companion, so it will be a leader [guiding him] to Paradise. And it will bear witness against him, so it will be a driver [driving him] to the Fire."

حَدَّثَنَا عَقَّانُ، قَالَ: حَدَّثَنَا هَمَامٌ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ
بَهْدَلَةَ، عَنِ الشَّعْبِيِّ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: يَحِيَءُ
الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَشْفَعُ لِصَاحِبِهِ فَيَكُونُ فَائِدًا إِلَى
الْجَنَّةِ، وَيَشْهُدُ عَلَيْهِ فَيَكُونُ سَائِقًا لَهُ إِلَى النَّارِ

[30054] 'Abd Allah said: "The Quran is an intercessor whose intercession is accepted and a pleader believed. Whoever puts it in front of him, it leads him to Paradise, and whoever puts it behind his back, it drives him to the Fire."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ عَمْرُو بْنِ فَيْسٍ، عَنْ
رُبَيْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْقُرْآنُ شَافِعٌ مُشَفَّعٌ، وَمَاحِلٌ
مُصَدِّقٌ، فَمَنْ جَعَلَهُ أَمَامَهُ قَادِهً إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ
خَلْفَ ظَهْرِهِ قَادِهً إِلَى النَّارِ

[30055] Abu Sa'id or Abu Hurayrah (Al-A'mash was in doubt) said: "It will be said to the companion of the Quran on the Day of Resurrection: 'Read and ascend, for your station is at the last verse you read.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي هُرَيْرَةَ - شَكَ الْأَعْمَشُ - قَالَ: "يُقَالُ لِصَاحِبِ الْقُرْآنِ يَوْمَ الْقِيَامَةِ: اقْرَأْ وَارْفَهْ، فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

[30056] From 'Abd Allah ibn 'Amr, with the same, and he added in it: "And recite slowly and distinctly as you used to recite in the world."

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَّانَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، بِمِثْلِهِ، وَرَأَدَ فِيهِ: وَرَأَنَّ كَمَا كُنْتَ تُرَأَّلُ فِي الدُّنْيَا

[30057] 'Abd Allah ibn 'Amr said: "It will be said to the companion of the Quran when he enters Paradise: 'Read and ascend in Paradise, and recite slowly as you used to recite in the world, for your station is in the degrees at the last thing you read.'"

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ رَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: "يُقَالُ لِصَاحِبِ الْقُرْآنِ حِينَ يَدْخُلُ الْجَنَّةَ: اقْرَأْ وَارْفَهْ فِي الْجَنَّةِ، وَرَأَنَّ كَمَا كُنْتَ تُرَأَّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَكَ فِي الدَّرَجَاتِ عِنْدَ آخِرِ مَا تَقْرَأُ

[30058] Mujahid said: "It will be said: 'Read and ascend.' He said: So for every verse, he is raised a degree and increased by a good deed for every verse."

حَدَّثَنَا غُنْدُرُ، نَا شُعْبَهُ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ مُجَاهِدٍ، قَالَ: "يُقَالُ: اقْرَأْ وَارْفَهْ، قَالَ: فَيُرْفَعُ لَهُ بِكُلِّ آيَةٍ دَرَجَةٌ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةٌ

[30059] Al-Dahhak ibn Qays used to say: "O people, teach your children and families the Quran. For whoever of the Muslims has it written for him that Allah enters him into Paradise, two angels will come to him and surround him, saying to him: 'Ascend in the degrees of Paradise,' until they bring him down where his knowledge of the Quran ends."

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي الضْحَى قَالَ: كَانَ الضَّحَّاكُ بْنُ قَيْسٍ يَقُولُ: "إِنَّهَا النَّاسُ عَلِمُوا أَوْ لَادْكُمْ وَأَهَالِكُمُ الْقُرْآنَ، فَإِنَّمَا مَنْ كُتِبَ لَهُ مِنْ مُسْلِمٍ يُدْخِلُهُ اللَّهُ الْجَنَّةَ أَتَاهُ مَلْكًا نَّفَاهُ فَقَالَ لَهُ: وَارْتَقِ فِي دَرَجِ الْجَنَّةِ، حَتَّى يَئْنَلَّ إِلَيْهِ حَيْثُ أَنْهَى عِلْمُهُ مِنَ الْقُرْآنِ"

[30060] Qatadah said: I heard Anas say: "Mu'adh, Ubayy, Sa'd, and Abu Zayd collected [memorized] it [the Quran]." He said: I said: "Who is Abu Zayd?" He said: "One of my paternal uncles."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَرَأَهُ مُعَاذُ، وَأَبِي، وَسَعْدُ، وَأَبْو زَيْدٍ. قَالَ: قُلْتُ: مَنْ أَبْو زَيْدٍ؟، قَالَ: أَحَدُ عُمُومِي

[30061] Al-Sha'bi said: "The readers [collectors] of the Quran during the time of the Prophet (peace be upon him) were Ubayy, Mu'adh, Zayd, Abu Zayd, Abu al-Darda', and Sa'id ibn 'Ubayd. And none of the Caliphs among the Companions of the Prophet (peace be upon him) collected it except 'Uthman, and Mujamma' ibn Jariyah collected it except for a surah or two."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ قَالَ: فَرَأَهُ الْقُرْآنَ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِيهِ، وَمُعَاذُ، وَرَيْدُ، وَأَبُو رَيْدٍ، وَأَبُو الدَّرْدَاءِ، وَسَعِيدُ بْنُ عُبَيْدٍ، وَلَمْ يَقُرَأْ أَحَدٌ مِنْ الْخُلُفَاءِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا عُثْمَانُ، وَقَرَأَهُ مُجَمِّعُ بْنُ جَارِيَةَ إِلَّا سُورَةً أَوْ سُورَتَيْنِ

[30062] 'Abd Allah said: Mu'adh came to the Prophet (peace be upon him) and said: "O Messenger of Allah, teach me to recite." The Messenger of Allah (peace be upon him) said [to me]: "Teach him to recite." So I taught him what I had with me. Then he and I alternated going to the Messenger of Allah (peace be upon him), so Mu'adh learned it [collected it]. So he was a teacher among the teachers during the time of the Messenger of Allah (peace be upon him).

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ مُعَاذُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ أَقْرِنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقْرِنِهِ، فَاقْرَأْهُ مَا كَانَ مَعِي، ثُمَّ اخْتَلَفُتُ أَنَا وَهُوَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهُ مُعَاذُ، فَكَانَ مُعَلِّمًا مِنَ الْمُعْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[30063] 'Abd Allah said: "I recited seventy surahs from the mouth of the Messenger of Allah (peace be upon him), while Zayd ibn Thabit had two locks of hair [being a young boy] at the Maktab (school)."

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ جُبَيْرِ
بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتَ
لَهُ ذُو ابْنَانَ فِي الْكِتَابِ

[30064] Ibn 'Abbas said: "I collected the Muhkam [precise surahs] during the time of the Messenger of Allah (peace be upon him)." Meaning: The Mufassal.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي شِرٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: جَمَعْتُ الْمُحْكَمَ عَلَى عَهْدِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَعْنِي: الْمُفَصَّلَ

[30065] Muhammad said: "Our companions did not disagree that the Messenger of Allah (peace be upon him) died and no one among his Companions had collected [memorized the whole] Quran except four, all of them from the Ansar: Mu'adh ibn Jabal, Ubayy ibn Ka'b, Zayd, and Abu Zayd."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ
مُحَمَّدٍ قَالَ: "كَانَ أَصْحَابُنَا لَا يَخْلُقُونَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُبِضَ وَلَمْ يَقْرَأِ الْقُرْآنَ مِنْ
أَصْحَابِهِ إِلَّا أَرْبَعَةً كُلُّهُمْ مِنَ الْأَنْصَارِ: مُعاذُ بْنُ جَبَلٍ،
وَأَبُو زَيْدٍ بْنُ كَعْبٍ، وَزَيْدٌ، وَأَبُو زَيْدٍ

[30066] Abu Sa'id said regarding the saying of the Almighty {Say: In the bounty of Allah and in His mercy, in that let them rejoice} [Yunus: 58]: "By the bounty of Allah: The Quran; and by His mercy: That He made you among its people."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَّ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ فِي قَوْلِهِ تَعَالَى {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ قَالَ: "بِفَضْلِ اللَّهِ الْقُرْآنُ، 58: فَلَيَقْرَأُوهُ"} [يونس] وَبِرَحْمَتِهِ: أَنْ جَعَلْتُمْ مِنْ أَهْلِهِ

[30067] Hilal ibn Yasaf said regarding His saying {Say: In the bounty of Allah and in His mercy, in that let them rejoice, it is better than what they accumulate} [Yunus: 58]: "The Book of Allah and Islam; it is better than what they accumulate."

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ فِي قَوْلِهِ: {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلَيَقْرَأُوهُ هُوَ قَالَ: كِتَابُ اللَّهِ 58: خَيْرٌ مِمَّا يَجْمَعُونَ} [يونس] وَالإِسْلَامُ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

[30068] Ibn 'Abbas said regarding the saying of Allah {Say: In the bounty of Allah and in His mercy} [Yunus: 58]: "By the bounty of Allah: Islam; and by His mercy: That He made you among the people of the Quran."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَاجَّ، عَنْ عَطِيَّةَ، عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ} قَالَ: "بِفَضْلِ اللَّهِ: الإِسْلَامُ، وَبِرَحْمَتِهِ: 58: [يونس] أَنْ جَعَلْتُمْ مِنْ أَهْلِ الْقُرْآنِ

[30069] Mujahid said: "[It is] The Quran."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَاجَّ، عَنْ الْفَاسِيمِ، عَنْ مُجَاهِدٍ، قَالَ: الْقُرْآنُ

[30070] Salim said: "In the bounty of Allah and in His mercy" [Yunus: 58]: Islam and the Quran."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ عَمْرُو بْنِ فَيْسٍ، عَنْ مَنْصُورٍ،
عَنْ سَالِمٍ، قَالَ: "إِنَّ فَضْلَ اللَّهِ وَبِرَحْمَتِهِ" [يونس
الْإِسْلَامُ وَالْقُرْآنُ : 58]

[30071] 'Uthman said: The Messenger of Allah (peace be upon him) said: "The best of you are those who learn the Quran and teach it."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ عَلْمَةٍ
بْنِ مَرْئِدٍ، قَالَ: عَنْ سَعِيدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ، عَنْ عُثْمَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ مَنْ تَعْلَمُ الْقُرْآنَ وَعَلَمَهُ

[30072] 'Ali said: The Messenger of Allah (peace be upon him) said: "The best of you are those who learn the Quran and teach it."

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ
عَلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
خَيْرُكُمْ مَنْ تَعْلَمُ الْقُرْآنَ وَعَلَمَهُ

[30073] The Messenger of Allah (peace be upon him) said: "Would one of you like, when he returns to his family, to find there three pregnant, fat, large she-camels?" He said: We said: "Yes." He said: "Three verses that one of you reads in his prayer are better for him than three pregnant, fat, large she-camels."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَيُّحُبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ
خَلِفَاتٍ سِمَانٍ عِظَامٍ، قَالَ: فُلْنَا: نَعَمْ، قَالَ: فَثَلَاثُ آيَاتٍ
يَقْرُؤُهُنَّ أَحَدُكُمْ فِي صَلَاةٍ خَيْرٌ لَهُ مِنْ ثَلَاثٍ خَلِفَاتٍ
سِمَانٍ عِظَامٍ

[30074] 'Uqbah ibn 'Amir said: The Messenger of Allah (peace be upon him) came out to us while we were in the Suffah and said: "Which of you would like to go out every morning to Buthan or Al-'Aqiq and bring back two large-humped she-camels without sin or severing ties of kinship?" We said: "Yes, O

Messenger of Allah, we all would like that." He said: "Does not one of you go out to the mosque and teach or recite two verses from the Book of Allah? That is better for him than two she-camels, and three are better for him than three, and four are better for him than four, and any number [of verses] than the same number of camels."

حَدَّثَنَا أَبُو دُكْيَنِ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَلِيٍّ،
قَالَ: سَمِعْتُ أَبِيهِ، يُحَدِّثُ، عَنْ عُبَيْهِ بْنِ عَامِرٍ قَالَ:
خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْحَنَ فِي
الصُّفَّةِ قَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَعْذُو كُلَّ يَوْمٍ إِلَى بَطْحَانَ
أَوْ الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَانَوَيْنِ فِي غَيْرِ أَئْمَ وَلَا
قَطِيعَةِ رَحِيمٍ؟، قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، كُلُّنَا نُحِبُّ ذَلِكَ،
قَالَ: أَفَلَا يَعْنُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيُعْلَمُ أَوْ يَغْرُأً لَيْتَنِ
مِنْ كِتَابِ اللَّهِ خَيْرٌ مِنْ نَاقَتَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ
ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ
الْأَبْلَى

[30075] 'Abd Allah said: "If five young she-camels were appointed for one of you if he prayed the morning prayer at the village, he would spend the night saying to his family: 'It is time for me to go.' Yet one of you does not sit and learn five verses from the Book of Allah, for they are better for him than five young she-camels and five young she-camels."

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: "لَوْ جُعِلَ لِأَحَدٍ خَمْسُ قَلَائِصَ إِنْ صَلَّى الْغَدَاءَ بِالْفُرْيَةِ لِبَاتَ يَقُولُ لِأَهْلِهِ: لَقَدْ آتَيْتِنِي أَنْ أَنْطِقُ، وَإِذَا يَقُولُ أَحَدُكُمْ فَيَعْلَمُ خَمْسَ آيَاتٍ مِنْ كِتَابِ اللَّهِ فَلَهُ خَيْرٌ لَهُ مِنْ خَمْسٍ قَلَائِصَ، وَخَمْسٍ قَلَائِصَ

[30076] His father used to recite the Quran, pass by a verse, and say to the man: "Take it, for by Allah, it is better than anything on earth." He said: The man would see that he meant only that verse until he did it with the whole Quran.

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ، قَالَ: "كَانَ يَقْرَأُ الْقُرْآنَ فَيَمْرُّ بِالْآيَةِ فَيَقُولُ لِلرَّجُلِ: حُذْهَا فَوَاللَّهِ لَهُ خَيْرٌ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ"، قَالَ: فَيَرَى الرَّجُلُ أَنَّمَا يَعْنِي تِلْكَ الْآيَةَ حَتَّى يَفْعَلُهُ بِالْقَوْمِ كُلَّهُمْ

[30077] Jabir narrated that the Prophet (peace be upon him) said: "I have left among you that which if you hold fast to, you will not go astray after it: The Book of Allah."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "تَرَكْتُ فِيمْ مَا إِنْ تَضَلُّوا بَعْدَهُ إِنْ اغْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ

[30078] Zayd ibn Arqam said: We entered upon him... He said: Yes, and he addressed us and said: "I am leaving among you the Book of Allah. It is the rope of Allah. Whoever follows it is on guidance, and whoever abandons it is in error."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَسَانُ بْنُ إِبْرَاهِيمَ، عَنْ سَعِيدِ
بْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ رَيْدِ بْنِ أَرْقَمَ،
قَالَ: دَخَلْنَا عَلَيْهِ، فَقُلْنَا لَهُ: قَدْ رَأَيْتَ خَيْرًا، صَحِبْتَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْتَ خَلْفَهُ، فَقَالَ:
نَعَمْ، وَإِنَّهُ خَطْبَنَا، فَقَالَ: إِنِّي تَارِكٌ فِيمُّ كِتَابِ اللَّهِ هُوَ
حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ
عَلَى الضَّلَالِ

[30079] I heard Abu Umamah say: "Recite the Quran, and do not let these hanging Mushafs deceive you, for Allah will not punish a heart that has contained [memorized/understood] the Quran."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا جَرِيرٌ، قَالَ: حَدَّثَنَا
سُلَيْمَانُ بْنُ شُرَحِيلِ الْخَوَلَانِيُّ، قَالَ: سَمِعْتُ أَبَا أَمَامَةَ
يَقُولُ: افْرَأُوا الْقُرْآنَ وَلَا يَغْرِيْكُمْ هَذِهِ الْمَصَاحِفُ
الْمَعْلَفَةُ فَإِنَّ اللَّهَ لَمْ يُعَذِّبْ قَلْبًا وَعَى الْقُرْآنَ

[30080] 'Abd Allah said: "Whoever recites the Quran, let him rejoice."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ قَرَأَ
الْقُرْآنَ فَلَيَسِرْ

[30081] The Prophet (peace be upon him) said: "I am leaving among you the Two Weighty Things, one of them greater than the other: The Book of Allah is a rope extended from the heaven to the earth."

حَدَّثَنَا زَكَرِيَا، قَالَ: حَدَّثَنِي عَطِيَّةُ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي تَارِكٌ
فِيمُّ النَّقَائِنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْأَخَرِ، كِتَابُ اللَّهِ حَبْلٌ
مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

[30082] The Messenger of Allah (peace be upon him) said: "Whoever recites one hundred verses in a night is not written among the heedless. Whoever recites two hundred verses is written among the devoutly obedient (Qanitin)."

And whoever recites five hundred to a thousand verses, he will have a Qintar of reward in the morning, and the Qirat is like a great hill."

[30083] Mu'adh said: "Whoever recites three hundred verses in a night is written among the devoutly obedient (Qanitin). And whoever recites a thousand verses will have a Qintar; indeed, a Qirat of it is better than anything on earth."

[30084] Ka'b said: "Whoever recites one hundred verses in a night is written among the devoutly obedient (Qanitin)."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنُ الْحَارِثِ، عَنْ يُحَسَّنَ أَبِي مُوسَى، عَنْ رَاشِدِ بْنِ سَعْدٍ، أَخْ لِأَمِ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ مِائَةً آيَةً فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَرَأَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَرَأَ خَمْسَمِائَةً آيَةً إِلَى أَلْفِ آيَةٍ أَصْبَحَ لَهُ قِنْطَارٌ مِنَ الْأَجْرِ، وَالْقِيرَاطُ مِثْلُ التَّلَّ الْعَظِيمِ

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعَاذِ أَنَّهُ قَالَ: مَنْ قَرَأَ فِي لَيْلَةٍ ثَلَاثَمِائَةً آيَةً كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَرَأَ بِالْأَلْفِ آيَةً كَانَ لَهُ قِنْطَارٌ، إِنَّ الْقِيرَاطَ مِنْهُ أَفْضَلُ مِمَّا فِي الْأَرْضِ مِنْ شَيْءٍ

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنِ الْأَعْمَشِ، عَنْ مُحَاجِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ، عَنْ كَعْبٍ، قَالَ: مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةً آيَةً كُتِبَ مِنَ الْقَانِتِينَ

[30085] Abu Hurayrah said: "Whoever recites one hundred verses in a night is not written among the heedless, and whoever recites two hundred is written among the devoutly obedient (Qanitin)."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ تَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ قَرَا مِائَةً آيَةً فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَرَا مِائَتَيْنِ كُتِبَ مِنَ الْفَانِتِينَ

[30086] 'Abd Allah said: "Whoever recites fifty verses in a night is not written among the heedless. Whoever recites one hundred verses is written among the devoutly obedient (Qanitin). Whoever recites three hundred verses, a Qintar is written for him. And whoever recites nine hundred verses, it is opened for him."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ فِطْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ قَرَا فِي لَيْلَةٍ خَمْسِينَ آيَةً لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَرَا مِائَةً آيَةً كُتِبَ مِنَ الْفَانِتِينَ، وَمَنْ قَرَا لِلْأَمْائِةِ آيَةً كُتِبَ لَهُ قِنْطَارٌ، وَمَنْ قَرَا تِسْعَمِائَةً آيَةً فُتحَ لَهُ

[30087] Abu Hurayrah said: "Whoever recites one hundred verses in a night is not written among the heedless, and whoever recites two hundred verses is written among the devoutly obedient (Qanitin)."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ قَرَا فِي لَيْلَةٍ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَرَا بِمِائَتَيْ آيَةٍ كُتِبَ مِنَ الْفَانِتِينَ

[30088] Ibn 'Umar said: "Whoever recites ten verses in a night is not written among the heedless."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ قَرَأَ بِعَشْرِ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ

[30089] 'Abd Allah said: "If a man spent the night providing horses in the cause of Allah, and another man spent the night reciting the Book of Allah, the one remembering Allah would be the better of the two." He said: And 'Abd Allah ibn 'Umar said: "If a man spent the night spending dinar after dinar and dirham after dirham and providing horses in the cause of Allah, and a man spent the night reciting the Book of Allah until it was accepted from him, and I spent the night reciting the Book of Allah until it was accepted from me, I would not like to have his deed in place of my deed."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَوْ أَنَّ رَجُلًا بَاتَ يَحْمِلُ عَلَى الْحِيَادِ فِي سَبِيلِ اللَّهِ، وَبَاتَ رَجُلٌ يَتْلُو كِتَابَ اللَّهِ لِكَانَ ذَاكِرُ اللَّهِ أَفْضَلُهُمَا. قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَوْ بَاتَ رَجُلٌ يُنْفِقُ دِينَارًا دِينَارًا، وَدِرْهَمًا دِرْهَمًا، وَيَحْمِلُ عَلَى الْحِيَادِ فِي سَبِيلِ اللَّهِ، وَبَاتَ رَجُلٌ يَتْلُو كِتَابَ اللَّهِ حَتَّى يُصْبِحَ مُتَقَبِّلًا مِنْهُ، وَبَتُّ أَتَلُو كِتَابَ اللَّهِ حَتَّى أَصْبِحَ مُتَقَبِّلًا مِنِّي، لَمْ أُحِبَّ أَنْ لِي عَمَلٌ بِعَمَلِي

[30090] Salman said: "If a man spent the night giving white female slaves (or precious things), and another spent the night reciting the Quran and remembering Allah, I would consider the one remembering Allah to be better."

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: لَوْ بَاتَ رَجُلٌ يُعْطِي الْفَقِيرَاتِ الْبِيْضَ، وَبَاتَ آخَرُ يَقْرَأُ الْقُرْآنَ وَيَذْكُرُ اللَّهَ لَرَأَيْتَ أَنَّ ذَاكِرَ اللَّهِ أَفْضَلُ

[30091] 'Abd Allah said: "Reciting the Quran is more beloved to me than fasting."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قِرَاءَةُ الْقُرْآنِ أَحَبُّ إِلَيَّ مِنَ الصَّوْمِ

[30092] Abu Razin said: A man said to Hayyah ibn Salamah, who was one of the companions of 'Abd Allah: "I have read the whole Quran." He said: "And what have you realized from it?"

حَدَّثَنَا عَبْدُ الرَّحْمَنَ بْنُ مَهْدِيٍّ، عَنْ شَقِيقٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينَ قَالَ: قَالَ رَجُلٌ لِحَيَّةَ بْنِ سَلَمَةَ، وَكَانَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ: قَرَأْتُ الْقُرْآنَ كُلَّهُ: قَالَ: وَمَا أَدْرَكْتَ مِنْهُ؟

[30093] Ibn 'Umar used to dislike that one says: "I have read the whole Quran."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَبِيدٍ، قَالَ: حَدَّثَنَا أَبُو يُوبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: "أَنَّهُ كَانَ يَكْرَهُ أَنْ يَقُولُ: قَرَأْتُ الْقُرْآنَ كُلَّهُ"

[30094] Hudhayfah said: "You do not read [even] a quarter of it." Meaning: [Surah] Bara'ah (At-Tawbah).

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، قَالَ: قَالَ حُذَيْفَةُ: مَا تَقْرَءُونَ رُبْعَهَا، يَعْنِي: بِرَاءَةَ

[30095] Ibn 'Umar disliked that one says: "Al-Mufassal." He would say: "The whole Quran is mufassal (explained in detail/separated), but say: 'The short surahs of the Quran'."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: كَرِهَ أَنْ يَقُولُ: الْمُفَصَّلُ، وَيَقُولُ: "الْقُرْآنُ كُلُّهُ مُفَصَّلٌ، وَلَكُنْ فُولُوا: قِصَارُ الْقُرْآنِ"

[30096] Ibn 'Umar said: 'Umar asked me: "How much of the Quran do you have [memorized]?" I said: "Ten surahs." Then he said to 'Ubayd Allah ibn 'Umar: "How much of the Quran do you have?" He said: "One surah." 'Abd Allah said: So he did not forbid us nor command us, except that he said: "If you are to learn something from it, then you should stick to this Mufassal, for it is easier to memorize."

[30097] Hafs, from 'Asim, from Abu al-'Aliyah mentioned similar to it, except that he differed in some of the words.

[30098] Farwah ibn Nawfal said: Khabbab ibn al-Aratt said to me, as I was coming with him from the mosque to his house: "If you are able to draw near to Allah, then indeed you will not draw near to Him with anything more beloved to Him than His Speech [the Quran]."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ قَالُوا: سَأَلْنَا عُمَرَ: كَمْ مَعَكُمْ مِنَ الْقُرْآنِ؟، قَلْتُ: عَشْرُ سُورٍ، فَقَالَ لِعَبْيَدِ اللَّهِ بْنِ عُمَرَ: كَمْ مَعَكُمْ مِنَ الْقُرْآنِ؟، قَالَ: سُورَةٌ، قَالَ عَبْدُ اللَّهِ: "فَلَمْ يَتَهَّنَا وَلَمْ يَأْمُرْنَا غَيْرَ أَنَّهُ قَالَ: وَإِنْ كُنْتُمْ مُتَعَلِّمِينَ مِنْهُ بِشَيْءٍ فَعَلَيْكُمْ بِهَذَا الْمُفَصَّلِ فَإِنَّهُ أَحْفَظُ

حَدَّثَنَا حَفْصُ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ ذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ خَالِفُ فِي بَعْضِ الْكَلَامِ

حَدَّثَنَا عَبْيَدُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةِ بْنِ نَوْفَلٍ، قَالَ: قَالَ خَبَابُ بْنُ الْأَرَاثَ، وَأَقْبَلَتْ مَعَهُ مِنَ الْمَسْجِدِ إِلَى مَنْزِلِهِ فَقَالَ لِي: إِنِّي أَسْتَطَعْ أَنْ تَقْرَبَ إِلَى اللَّهِ فَإِنَّكَ لَا تَقْرَبُ إِلَيْهِ بِشَيْءٍ أَحَبُّ إِلَيْهِ مِنْ كَلَامِهِ

[30099] Ibn Sirin said: I asked 'Ubaydah about a verse in the Book of Allah. He said: "You must fear Allah and be upright, for those who knew regarding what the Quran was revealed have passed away."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنَ، عَنِ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُ عَبِيَّدَةَ عَنْ آيَةٍ فِي كِتَابِ اللَّهِ، فَقَالَ: عَلَيْكَ بِتَقْوَى اللَّهِ وَالسَّدَادِ، فَقَدْ ذَهَبَ الَّذِينَ كَانُوا يَعْلَمُونَ فِيمَا نَزَّلَ الْقُرْآنُ

[30100] 'Amr ibn Murrah said: A man asked Sa'id ibn al-Musayyib about a verse from the Quran. He said: "Do not ask me about the Quran, but ask about it the one who claims that nothing of it is hidden from him." Meaning: 'Ikrimah.

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَأَلَ رَجُلٌ سَعِيدُ بْنُ الْمُسَيْبَ عَنْ آيَةٍ مِنَ الْقُرْآنِ، فَقَالَ: لَا تَسْأَلْنِي عَنِ الْقُرْآنِ، وَسَلْ عَنْهُ مَنْ يَزْعُمُ أَنَّهُ لَا يَخْفَى عَلَيْهِ مِنْهُ شَيْءٌ، يَعْزِي: عَكْرِمَةَ

[30101] Ibn 'Abbas said: "Whoever speaks about the Qur'an without knowledge, let him take his seat in the Fire."

حَدَّثَنَا وَكِيعُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلَيَبْرُأْ مَقْعَدَهُ مِنَ النَّارِ

[30102] Mughirah said: "Ibrahim disliked speaking about the Qur'an."

حَدَّثَنَا وَكِيعُ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، قَالَ: كَانَ إِبْرَاهِيمُ يُكْرَهُ أَنْ يَتَكَلَّمَ فِي الْقُرْآنِ

[30103] Al-Sha'bi said: "I met the companions of 'Abd Allah and the companions of 'Ali, and there was nothing of knowledge they disliked more than interpreting the Qur'an."

He said: And Abu Bakr used to say: "Which sky would shade me, and which earth would carry me, if I said about the Book of Allah what I do not know?"

[30104] 'Abd Allah ibn Habib ibn Abi Thabit said: "I asked Tawus about the interpretation of this verse: {Testimony [should be taken] among you when death approaches one of you} [Al-Ma'idah: 106]. He wanted to strike me, until it was said: 'This is Ibn Habib,' out of dislike for interpreting the Qur'an."

[30105] Anas narrated that 'Umar said on the pulpit: "{And fruit and grass} [Abasa: 31]." Then he said: "This fruit we know, but what is the 'Abb'?" Then he returned to himself and said: "Indeed, this is affectation (Takalluf), O 'Umar."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْحَسَنِ بْنِ عَمْرُو، عَنِ الشَّعْبِيِّ قَالَ: أَدْرَكْتُ أَصْحَابَ عَبْدِ اللَّهِ، وَأَصْحَابَ عَلَيِّ وَلَيْسَ هُمْ لِشَيْءٍ مِّنَ الْعِلْمِ أَكْرَهَ مِنْهُمْ لِتَقْسِيرِ الْقُرْآنِ، قَالَ: وَكَانَ أَبُو بَكْرٍ يَقُولُ: أَيُّ سَمَاءٍ ثُظِلْنِي، وَأَيُّ أَرْضٍ نُقْلَنِي إِذَا قُلْتُ فِي كِتَابِ اللَّهِ مَا لَا أَعْلَمُ

حَدَّثَنَا الْفَضْلُ بْنُ دُكْيَنَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَبِيبٍ بْنُ أَبِي ثَابِتٍ، قَالَ: سَأَلْتُ طَاؤُسًا عَنْ تَقْسِيرِ هَذِهِ الْأُبْيَةِ: {شَهَادَةُ بَنِيكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ} [الْمَائِدَةِ 106] فَأَرَادَ أَنْ يَبْطِشَ، حَتَّى قِيلَ هَذَا ابْنُ حَبِيبٍ، كَرَاهِيَّةً لِتَقْسِيرِ الْقُرْآنِ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ، [31]: أَنَّ عُمَرَ قَالَ عَلَى الْمِنْبَرِ: {وَفَلَكِهُهُ وَأَبَّا} [عَبْسٌ] ثُمَّ قَالَ: هَذِهِ الْفَاكِهَةُ قَدْ عَرَفْنَاهَا فَمَا الْأَبُّ؟ ثُمَّ رَجَعَ إِلَى نَفْسِهِ، فَقَالَ: إِنَّ هَذَا لَهُوَ التَّكْلُفُ يَا عُمَرُ

[30106] 'Amir said: "A man wrote a Mushaf and wrote its interpretation next to every verse. So 'Umar called for it and cut it with scissors."

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ:
كَتَبَ رَجُلٌ مُصْنَحًا وَكَتَبَ عِنْدَ كُلِّ آيَةٍ تَفْسِيرَهَا، فَدَعَا
بِهِ عُمَرُ فَقَرَضَهُ بِالْمِقْرَاضِينَ

[30107] Ibrahim al-Taymi narrated that Abu Bakr was asked about {fruit and grass} [Abasa: 31], and he said: "Which sky would shade me, and which earth would carry me, if I said about the Book of Allah what I do not know?"

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْعَوَامِ بْنِ حَوْشَبٍ، عَنْ
إِبْرَاهِيمَ التَّمِيِّيِّ، أَنَّ أَبَا بَكْرَ سُلَيْلَ عَنْ {فَاكِهَةَ وَأَبَابَ}
، فَقَالَ: أَيُّ سَمَاءٍ تُظْلِنِي، وَأَيُّ أَرْضٍ
تُقْلِنِي إِذَا قُلْتُ فِي كِتَابِ اللَّهِ مَا لَا أَعْلَمُ

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الزُّبَيْدِيُّ، عَنْ سُفْيَانَ، عَنْ
الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: "كَانَ إِذَا سُلِّلَ عَنْ شَيْءٍ
مِنَ الْقُرْآنِ، قَالَ: قَدْ أَصَابَ اللَّهُ مَا أَرَادَ"

[30108] Abu Wa'il used to say when asked about something from the Qur'an: "Allah has achieved what He intended."

حَدَّثَنَا الشَّقِيقُ، عَنْ شَعَيْبٍ، قَالَ: "كَانَ أَبُو الْعَالِيَةَ يُقْرِئُ
النَّاسَ الْقُرْآنَ، فَإِذَا أَرَادَ أَنْ يُغَيِّرَ لَمْ يَقُلْ: لَيْسَ كَذَّا
وَكَذَا، وَلَكِنَّهُ يَقُولُ: افْرَا آيَةً كَذَا، فَذَكَرْتُهُ لِإِبْرَاهِيمَ،
فَقَالَ: أَظُنُّ صَاحِبَكُمْ قَدْ سَمِعَ آتَهُ مَنْ كَفَرَ بِحَرْفٍ مِنْهُ
فَقَدْ كَفَرَ بِهِ كُلُّهُ"

[30109] Shu'ayb said: "Abu al-'Aliyah used to teach people the Qur'an. If he wanted to correct something, he would not say: 'It is not like this and that,' but he would say: 'Recite verse such-and-such.' I mentioned this to Ibrahim, and he said: 'I think your companion has heard that whoever disbelieves in a letter of it has disbelieved in all of it.'"

[30110] 'Alqamah said: "I held the Mushaf for 'Abd Allah. He said: 'How did you see?' I said: 'I read it as it is in the Mushaf except for such-and-such letter, I read it as such-and-such.'"

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
قَالَ: أَمْسَكْتُ عَلَى عَبْدِ اللَّهِ فِي الْمُصْنَفِ، فَقَالَ: كَيْفَ
رَأَيْتَ؟، قُلْتُ: قَرَأْتُهَا كَمَا هِيَ فِي الْمُصْنَفِ إِلَّا حَرْفٍ
كَذَا قَرَأْتُهُ كَذَا وَكَذَا

[30111] Al-A'mash said: "I used to read to Ibrahim. If I passed by a letter he disapproved of, he would not say to me: 'It is not like this and that,' but he would say: "Alqamah used to read such-and-such."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: كُنْتُ أَقْرَأُ عَلَى
إِبْرَاهِيمَ، فَإِذَا مَرَرْتُ بِحَرْفٍ يُنْكِرُهُ لَمْ يَقُلْ لِي: لَيْسَ
كَذَا وَكَذَا، وَيَقُولُ: كَانَ عَلْقَمَةً يَقْرَأُ كَذَا وَكَذَا

[30112] Al-A'mash said: Ibrahim said to me: "Ibrahim al-Taymi wants you to teach him the recitation of 'Abd Allah." I said: "I cannot." He said: "Yes [you can]." He said: "For he has wanted that." He said: When I saw him, I said: "So let this be in your presence so we can recall the letters of 'Abd Allah." He said: "This is not sufficient." I said: "What do you dislike about this?" He said: "I dislike saying: 'It is not like this,' or saying: 'There is a Waw in it' when there is no Waw in it."

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنِ الْأَعْمَشِ، قَالَ: قَالَ لِي
إِبْرَاهِيمُ: إِنَّ إِبْرَاهِيمَ التَّمِيمِيَ يُرِيدُ أَنْ تُقْرَئَهُ قِرَاءَةً عَبْدِ
اللَّهِ، قُلْتُ: لَا أَسْتَطِيعُ، قَالَ: بَلِي، قَالَ: فَإِنَّهُ قَدْ أَرَادَ
ذَلِكَ، قَالَ: فَلَمَّا رَأَيْتُهُ قُلْتُ: فَيَكُونُ هَذَا بِمَحْضِ مِنْكَ
فَنَنَدَأْكُرْ حُرُوفَ عَبْدِ اللَّهِ، فَقَالَ: لَا يَكْفِي هَذَا، قُلْتُ:
وَمَا تَكْرُهُ مِنْ هَذَا؟، قَالَ: "أَكْرَهُ أَنْ أَقُولَ: لَيْسَ هُوَ
هَذَا، أَوْ أَقُولَ: فِيهَا وَأَوْ لَيْسَ فِيهَا وَأَوْ

[30113] Ibrahim said: A man asked Ibn Mas'ud about: {And those who believed and whose descendants followed them} [Al-Tur: 21]. The man kept repeating it and repeating it, and he did not say: "It is not like this."

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلَ رَجُلٌ ابْنَ مَسْعُودٍ: {وَالَّذِينَ آمَنُوا وَأَنْبَغَتْهُمْ دُرِّيَّتُهُمْ} ، فَجَعَلَ الرَّجُلُ يُرَدِّدُهَا وَيُرَدِّدُهَا وَلَا [الطور] يَقُولُ: لَيْسَ كَذَّا

[30114] Ibrahim said: "I surely dislike to witness the presentation of the Qur'an and say: 'It is like this and not like that.'"

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: "إِنِّي لَأَكُرَّهُ أَنْ أَشْهَدَ عَرْضَ الْقُرْآنِ فَأَقُولُ: كَذَّا وَلَيْسَ كَذَّا

[30115] Ibrahim said: "He used to dislike reciting the Qur'an for a worldly purpose."

حَدَّثَنَا حَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَكْرَهُ أَنْ يَقْرَأَ الْقُرْآنَ بِعَرَضٍ مِنْ أَمْرِ الدُّنْيَا

[30116] Hisham ibn 'Urwah said: "When my father saw something of worldly matters that impressed him, he would say: {Do not extend your eyes toward that by which We have given enjoyment to [some] categories of them} [Al-Hijr: 88]."

حَدَّثَنَا حَفْصُ، عَنْ هِشَامَ بْنِ عُرْوَةَ قَالَ: "كَانَ أَبِي إِذَا رَأَى شَيْئًا مِنْ أَمْرِ الدُّنْيَا يُعْجِبُهُ، قَالَ: {لَا تَمْدَنَ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَرْوَاجًا مِنْهُمْ} [الحجر] 88:

[30117] Umm Ayyub narrated that the Prophet (peace be upon him) said: "The Qur'an was revealed in seven modes (Ahruf); whichever one you read, you have done correctly."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ،
عَنْ أَبِي، عَنْ أُمِّ أَيُوبَ، قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: نَزَّلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ، أَيْهَا قَرَأْتَ
أَصَبَّتْ

[30118] 'Amr narrated that the Messenger of Allah (peace be upon him) said: "The Qur'an was revealed in seven modes (Ahruf), each is healing and sufficient."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَزَّلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ
كُلُّ شَافٍ كَافٍ

[30119] Abu Hurayrah narrated that the Messenger of Allah (peace be upon him) said: "The Qur'an was revealed in seven modes (Ahruf): All-Knowing, All-Wise, Oft-Forgiving, Most Merciful."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو، عَنْ
أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَزَّلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ: عَلِيًّا
حَكِيمًا غَفُورًا رَّحِيمًا

[30120] Ubayy ibn Ka'b narrated: "Gabriel came to the Messenger of Allah (peace be upon him) and said: 'Indeed, Allah commands you to recite the Qur'an to your nation in seven modes (Ahruf); whichever mode they recite upon, they have done correctly.'"

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي
خَالِدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: أَخْبَرَنِي أَبُو بْنُ كَعْبٍ: "أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ
الَّهَ يَأْمُرُكَ أَنْ تُقْرِئَ أَمْثَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ
فَأَيْمًا حَرْفٍ قَرَءُوا عَلَيْهِ فَقَدْ أَصَابُوا

[30121] 'Abd Allah narrated from the Prophet (peace be upon him) that he said: "The Qur'an was revealed in seven modes (Ahruf)."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنِ الْهَاجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: نَزَّلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ

[30122] Abu Bakrah narrated: "Gabriel said to the Prophet (peace be upon him): 'Read the Qur'an in one mode.' Michael said to him: 'Ask for more.' He said: 'Two modes.' Then he said: 'Ask for more,' until it reached seven modes, all of them healing and sufficient, like saying: 'Halumma' and 'Ta'ala' (both meaning 'Come'), as long as you do not end a verse of mercy with a verse of punishment, or a verse of punishment with mercy."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدِ بْنِ جُذْعَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: "أَنَّ جَبْرِيلَ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: افْرِأِ الْقُرْآنَ عَلَى حَرْفٍ، فَقَالَ لَهُ مِيكَائِيلُ: اسْتَرْدِهِ، فَقَالَ: حَرْفَيْنِ، ثُمَّ قَالَ: اسْتَرْدِهِ، حَتَّى يَلْغَ سَبْعَةَ أَحْرُفٍ كُلُّهَا شَافٍ كَافٍ كَفُولَكَ: هَلْمٌ وَتَعَالَ، مَا لَمْ يَحْتِمْ آيَةً رَحْمَةً بِآيَةِ عَذَابٍ، أَوْ آيَةً عَذَابٍ بِرَحْمَةٍ

[30123] Ubayy narrated that the Prophet (peace be upon him) said: "Read the Qur'an in seven modes (Ahruf)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، عَنْ أَبِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: افْرِأِ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ

[30124] Samurah narrated that the Prophet (peace be upon him) said: "The Qur'an was revealed in three modes (Ahruf)."

حَدَّثَنَا عَفَّانَ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ فَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: نَزَّلَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرُفٍ

[30125] 'Umar ibn al-Khattab said: The Messenger of Allah (peace be upon him) said: "Indeed, the Qur'an was revealed in seven modes (Ahruf), so read what is easy of it."

حَدَّثَنَا حَالِدُ بْنُ مِجْلَزٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ
الْعَزِيزِ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الْزُّبَيرِ، عَنِ
الْمَسْوُرِ بْنِ مَحْرَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ،
قَالَا: سَمِعْنَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْقُرْآنَ نَزَّلَ عَلَى سَبْعَةِ
أَحْرُفٍ، فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ

[30126] Ubayy narrated from the Prophet (peace be upon him): "Gabriel instructed him, saying: 'Command them to read it in seven modes (Ahruf).'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ
زِرٍّ، عَنْ أَبِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ
جِبْرِيلَ لَقَنَهُ، فَقَالَ: مُرْهُمْ فَلَيَقْرَأُوهُ عَلَى سَبْعَةِ أَحْرُفٍ

[30127] 'Abd Allah ibn 'Amr said: The Messenger of Allah (peace be upon him) said: "Take the Qur'an from four: from 'Abd Allah ibn Mas'ud, Mu'adh ibn Jabal, Ubayy ibn Ka'b, and Salim, the freed slave of Abu Hudhayfah."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ
مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةِ، مِنْ عَبْدِ
اللَّهِ بْنِ مَسْعُودٍ، وَمَعَاذَ بْنِ جَبَلٍ، وَأَبِيِّ بْنِ كَعْبٍ، وَسَالِمَ
مَوْلَى أَبِي حُذَيْفَةَ

[30128] 'Abd Allah said: "I recited to the Messenger of Allah (peace be upon him), and he said to me: 'You have done well.'"

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِي: أَحْسَنْتَ

[30129] Ibn 'Abbas said: 'Umar addressed us and said: "Ali is the most knowledgeable among us in judgement, and Ubayy is the most knowledgeable in recitation. We leave out some of what Ubayy recites, and Ubayy says: 'I heard the Messenger of Allah (peace be upon him), and I will not leave anything the Messenger of Allah (peace be upon him) said.' And revelation came down after Ubayy."

حَدَّثَنَا أَبْنُ نُعْمَيْرٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: حَطَبَنَا عُمَرُ، فَقَالَ: عَلَيِّ أَقْضَانَا، وَأَبِي أَفْرُونَا، وَإِنَّا لَنَثْرُكُ أَشْيَاءً مِمَّا يَقُولُ أَبِي، وَإِنَّ أُبَيَّا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَنْثُرُكُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ، وَقَدْ نَزَلَ بَعْدَ أَبِي كِتَابٌ

[30130] Qabisah ibn Jabir said: "I have not seen anyone more recitative of the Book of Allah, nor more knowledgeable in the religion of Allah, nor more knowing of Allah than 'Umar."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَفْرَا لِكِتَابَ اللَّهِ، وَلَا أَفْقَهَ فِي دِينِ اللَّهِ، وَلَا أَعْلَمُ بِاللَّهِ مِنْ عُمَرَ

[30131] Mujahid said: "We used to boast to people about our reciter, 'Abd Allah ibn al-Sa'ib."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ دَاؤَدَ بْنِ شَابُورَ، عَنْ مُجَاهِدٍ، قَالَ: كُنَّا نُفْخَرُ عَلَى النَّاسِ بِقَارِبِنَا عَبْدَ اللَّهِ بْنِ السَّائِبِ

[30132] Mujahid said: "I used to think people were deficient in memorizing the Qur'an, until I prayed behind Maslamah ibn Makhlad. He began Al-Baqarah and did not miss a Waw or an Alif in it."

حَدَّثَنَا حُسْيِنُ بْنُ عَلَيٰ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ دَاؤِدَ بْنِ شَابُورَ، عَنْ مُجَاهِدٍ، قَالَ: كُنْتُ أَتَخَذُ النَّاسَ بِالْحِفْظِ لِلْقُرْآنِ، حَتَّى صَلَّيْتُ حَلْفَ مَسْلَمَةَ بْنَ مَخْلُدٍ، فَأَفْتَنَّهُ الْبَقَرَةَ فَمَا أَخْطَأَ فِيهَا وَلَا أَلِفًا

[30133] 'Amr said: The Messenger of Allah (peace be upon him) said: "Whoever is pleased to read the Qur'an fresh as it was revealed, let him read according to the recitation of Ibn Umm 'Abd."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَمْرِو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ رَطْبًا كَمَا أُنْزِلَ فَلْيَقْرَأْ عَلَى قِرَاءَةِ ابْنِ أَمْ عَبْدٍ

[30134] 'Amr ibn al-Harith said: The Messenger of Allah (peace be upon him) said: "Whoever is pleased to read the Qur'an as it was revealed, fresh, let him read it according to the recitation of Ibn Umm 'Abd."

حَدَّثَنَا الْفَضْلُ بْنُ ذُكْرَى، قَالَ: حَدَّثَنَا عِيسَى بْنُ دِينَارٍ، مَوْلَى عَمْرَو بْنِ الْحَارِثِ، قَالَ: حَدَّثَنَا أَبُى، قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ كَمَا أُنْزِلَ عَصًى فَلْيَقْرَأْ عَلَى قِرَاءَةِ ابْنِ أَمْ عَبْدٍ

[30135] Abu Habbah al-Badri said: When {Those who disbelieved among the People of the Scripture} [Al-Bayyinah: 1] was revealed until its end, Gabriel said: "O Messenger of Allah, your Lord commands you to recite it to Ubayy." The Prophet (peace be upon him) said to Ubayy: "Gabriel commanded me to recite this Surah to you." Ubayy said: "Did he mention me, O Messenger of Allah?" He said: "Yes."

حَدَّثَنَا عَمَّانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ رَيْدٍ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا حَمَادَ الْبَدْرِيَّ قَالَ: لَمَّا نَزَّلْتُ: {لَمْ يَكُنْ الدِّينَ كَفُرُوا مِنْ أَهْلِ إِلَى آخِرِهَا، قَالَ جِبْرِيلُ: يَا رَسُولَ [1: الْكِتَابِ] [البينةِ اللَّهُ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُقْرِئَهَا أُبَيًّا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِيِّ: إِنَّ جِبْرِيلَ أَمَرَنِي أَنْ أُقْرِئَكَ هَذِهِ السُّورَةَ، قَالَ أَبِيُّ: ذَكَرَنِي يَا رَسُولُ اللَّهِ، قَالَ: نَعَمْ

[30136] 'Abd Allah narrated from the Prophet (peace be upon him) that he said: "Whoever loves to read the Qur'an fresh as it was revealed, let him read it according to the recitation of Ibn Umm 'Abd."

حَدَّثَنَا مُعاوِيَةُ بْنُ عُمَرَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَصَّا كَمَا أَنْزَلْنَاهُ فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أَمْ عَبْدٍ

[30137] Mughirah heard Ibrahim say: "'Abd Allah recited by heart."

حَدَّثَنَا مُصْنَعُ بْنُ الْمِقْدَامَ، عَنْ إِسْرَائِيلَ، عَنْ مُغِيرَةَ، أَنَّهُ سَمِعَ إِبْرَاهِيمَ، يَقُولُ: قَدْ قَرَأَ عَبْدُ اللَّهِ عَلَى ظَهْرِ لِسَانِهِ

[30138] Al-Sha'bi said: "Abu Bakr, 'Umar, and 'Ali died without having collected [memorized completely] the Qur'an."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الشَّعَدِيِّ، قَالَ: مَاتَ أَبُو بَكْرٍ، وَعُمَرُ، وَعَلِيٌّ، وَلَمْ يَجْمِعُوا الْقُرْآنَ

[30139] Abu Hurayrah said: "The Opening of the Book (Al-Fatihah) was revealed in Medina."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَنْزَلْتُ فَاتِحَةَ الْكِتَابَ بِالْمَدِينَةِ

[30140] Hisham's father said:
"Whatever involves Hajj or
obligation was revealed in Medina,
and whatever mentions nations,
generations, and punishment was
revealed in Mecca."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: مَا كَانَ
مِنْ حَجَّ، أَوْ فَرِيزَةً فَإِنَّهُ نَزَلَ بِالْمَدِينَةِ، وَمَا كَانَ مِنْ
ذِكْرِ الْأَمْمِ، وَالْفُرُونِ، وَالْعَذَابِ فَإِنَّهُ أَنْزَلَ بِمَكَّةَ

[30141] Al-Dahhak said: "O you who have believed} [Al-Baqarah: 104] is in Medina."

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ: «{يَا أَيُّهَا الَّذِينَ
فِي الْمَدِينَةِ [104]: أَمْنُوا} [البقرة]

[30142] Ibrahim said: "Everything in the Qur'an {O you who have believed} [Al-Baqarah: 104] was revealed in Medina, and everything in the Qur'an {O mankind} [Al-Baqarah: 21] was revealed in Mecca."

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "كُلُّ
[104] شَيْءٍ فِي الْقُرْآنِ {يَا أَيُّهَا الَّذِينَ آمَنُوا} [البَقْرَةُ]
أُنْزَلَ بِالْمَدِينَةِ، وَكُلُّ شَيْءٍ فِي الْقُرْآنِ {يَا أَيُّهَا النَّاسُ}
أُنْزَلَ بِمَكَّةَ [21]: [البَقْرَةُ]

[30143] 'Abd Allah said: "We read the Mufassal for years while we were in Mecca, and it does not contain {O you who have believed} [Al-Baqarah: 104]."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: «قَرَأْنَا الْمُفْصَلَ
حُجَّاجًا وَنَخْنُ بِمَكَّةَ لَئِنَسَ فِيهَا {إِنَّمَا أَئْتَهَا الَّذِينَ آمَنُوا}»
[البقرة: 104]

[30144] Ikrimah said: "Every Surah containing {O you who have believed} [Al-Baqarah: 104] is Medinan."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُوبَ، عَنْ عِكْرَمَةَ، قَالَ: "كُلُّ سُورَةٍ فِيهَا {بِإِيمَانِ الَّذِينَ} فَوْقَى مَدْنِيَّةً" [104: آمُوا] [البقرة]

[30145] Mujahid said: "{Praise be to Allah, Lord of the worlds} was revealed in Medina."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أُنْزِلَتْ بِالْمَدِينَةِ

[30146] Shahr said: "Al-An'am is Meccan."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُفِيَّانَ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، قَالَ: الْأَنْعَامُ مَكَّيَّةٌ

[30147] 'Urwah said: "Whatever contains {O mankind} [Al-A'raf: 158] is in Mecca, and whatever contains {O you who have believed} [Al-Baqarah: 104] is in Medina."

حَدَّثَنَا أَبُو أَحْمَدَ مِسْعَرُ، عَنِ النَّضْرِ بْنِ قَبِيسٍ، عَنْ 158: عُرْوَةَ: "مَا كَانَ {بِإِيمَانِ النَّاسِ}" [الأعراف] 104: بِمَكَّةَ، وَمَا كَانَ {بِإِيمَانِ الَّذِينَ آمَنُوا} [البقرة] بِالْمَدِينَةِ

[30148] Ibn 'Awn said: They mentioned in the presence of al-Sha'bi His saying: {And a witness from the Children of Israel has testified} [Al-Ahqaf: 10], and it was said: 'Abd Allah ibn Salam. He said: "How can it be Ibn Salam when this Surah is Meccan?"

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، قَالَ: ذَكَرُوا عِنْدَ الشَّعْبِيِّ: قَوْلُهُ: {وَشَهَدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ} [الأحقاف] 10: فَقِيلَ: عَبْدُ اللَّهِ بْنُ سَلَامٍ، قَالَ: كَيْفَ يَكُونُ ابْنُ سَلَامٍ وَهَذِهِ السُّورَةُ مَكَّيَّةٌ؟

[30149] Hisham's father said: "I know what of the Qur'an was revealed in Mecca and what was revealed in Medina. As for what was revealed in Mecca, it is the striking of parables and mention of generations. As for what was revealed in Medina, it is the obligations, punishments (Hudud), and Jihad."

حَدَّثَنَا عَلِيُّ بْنُ مُسْعِدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: إِنِّي لَأَعْلَمُ مَا نَزَّلَ مِنَ الْقُرْآنِ بِمَكَّةَ، وَمَا أَنْزَلَ بِالْمَدِينَةِ، فَأَمَّا مَا نَزَّلَ بِمَكَّةَ فَضَرْبُ الْأَمْثَالِ، وَذِكْرُ الْقُرُونِ، وَأَمَّا مَا نَزَّلَ بِالْمَدِينَةِ فَالْفَرَائِصُ، وَالْحُدُودُ، وَالْجِهَادُ

[30150] Qatadah said: I asked Anas about the recitation of the Prophet (peace be upon him). He said: "He would elongate his voice with it."

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، قَالَ: سَأَلْتُ أَنَسًا عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَقَالَ: يَمْدُدُ بِهَا صَوْتَهُ مَدًّا

[30151] Umm Salamah said: "The recitation of the Prophet (peace be upon him) was: 'All praise is due to Allah, Lord of the worlds,'" and she mentioned letter by letter.

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: "كَانَ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَذَكَرَتْ حَرْفًا، حَرْفًا

[30152] Ibrahim said: 'Alqamah was reciting to 'Abd Allah, so he said: "Recite slowly and distinctly, may my father and mother be ransomed for you, for it is the adornment of the Qur'an."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلْفَمَةً يَقْرَأُ عَلَى عَبْدِ اللَّهِ، فَقَالَ: رَتِّلْ، فَذَاكَ أَبِي وَأُمِّي، فَإِنَّهُ زَيْنُ الْقُرْآنِ

[30153] Ayyub said: "When Ibn Sirin recited, he would proceed [quickly] in his recitation."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيُّ، عَنْ أَيُوبَ، قَالَ: كَانَ ابْنُ سِيرِينَ إِذَا قَرَا يَمْضِي فِي قِرَاءَتِهِ

[30154] 'Uthman ibn al-Aswad narrated that Mujahid and 'Ata' used to recite very quickly.

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، وَعَطَاءً: أَنَّهُمَا كَانَا يَهْدَانَ الْقِرَاءَةَ هَذِهِ

[30155] Wa'il ibn Hujr said: I heard the Prophet (peace be upon him) recite {nor of those who went astray} [Al-Fatiha: 7], and he said: "Amin," elongating his voice with it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرَ بْنِ عَيْسَى، عَنْ وَائِلَ بْنِ حُجْرٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَا {وَلَا الضَّالِّينَ}، فَقَالَ: آمِينٌ، يَمْدُدُ بِهَا صَوْتَهُ [7]: [الفاتحة]

[30156] 'Abd Allah said: "Do not recite the Qur'an quickly like the reciting of poetry, and do not scatter it like the scattering of bad dates."

حَدَّثَنَا وَكِيعٌ، عَنْ عَيْسَى، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تَهْدُوا الْقُرْآنَ كَهْدَ الشِّعْرِ، وَلَا تَنْتَرُوهُ نَثْرَ الدَّقَّلِ

[30157] Regarding {And recite the Qur'an with measured recitation} [Al-Muzzammil: 4], Mujahid said: "Some of it following some."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: بَعْضُهُ عَلَى [4]: {وَرَتَّلُ الْقُرْآنَ ثُرْتِيلًا} [المزمول] أَثْرٌ بَعْضٌ

[30158] Regarding {And recite the Qur'an with measured recitation} [Al-Muzzammil: 4], Ibn 'Abbas said: "Clarify it clearly."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَهُ تَبَيْنًا [4]: {وَرَتَّلُ الْقُرْآنَ ثُرْتِيلًا} [المزمول]

[30159] Mujahid was asked about two men: one recited Al-Baqarah and the other recited Al-Baqarah and Al 'Imran, and their bowing, prostration, and sitting were the same. Which of them is better? He said: "The one who recited Al-Baqarah." Then Mujahid recited: {And [it is] a Qur'an which We have separated by intervals that you might recite it to the people over a prolonged period. And We have sent it down progressively} [Al-Isra:

حَدَّثَنَا وَكِبِيعُ، عَنْ سُعْيَانَ، عَنْ عُبَيْدِ الْمُكْتَبِ، قَالَ: سُئِلَ مُجَاهِدٌ عَنْ رَجُلَيْنِ قَرَا أَحَدُهُمَا الْبَقَرَةَ، وَقَرَا أَخْرَى الْبَقَرَةَ، وَالَّذِي عِمْرَانَ، وَكَانَ رُكُوعُهُمَا، وَسُجُودُهُمَا، وَجُلوسُهُمَا سَوَاءً، أَيْهُمَا أَفْضَلُ؟، قَالَ: الَّذِي قَرَا الْبَقَرَةَ، ثُمَّ قَرَا مُجَاهِدٌ: {وَقُرْنَا أَنَّا فَرَقْنَا هَذِهِ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا} [الإسراء 106]

[30160] Muhammad ibn Ka'b al-Qurazi said: "To recite {When the earth is shaken} and {The Striking Calamity}, repeating them and contemplating them, is more beloved to me than to recite the Qur'an quickly."

حَدَّثَنَا وَكِبِيعُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْفَطَرِيَّ، يَقُولُ: لَأَنَّ أَقْرَأَ إِذَا رُلْزِلَتْ، وَالْقَارِغَةَ، أَرَدَدُهُمَا، وَأَشْفَكَهُمَا أَحَبَّ إِلَيَّ مِنْ أَنْ أَهُدَّ الْقُرْآنَ هَذِهِ

[30161] Thabit ibn Qays said: "I heard 'Umar ibn 'Abd al-'Aziz recite slowly and distinctly in his recitation."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ثَابِتِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ إِذَا قَرَا تَرَسَّلَ فِي قِرَاءَتِهِ

[30162] People from Kufa came to Abu al-Darda' and said: "Brothers from Kufa send you greetings and ask you to advise them." He said: "Give them greetings and order them to give the Qur'an its due reins, for it will lead them to moderation and ease, and avoid injustice and ruggedness."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، أَنَّ نَاسًا مِنْ أَهْلِ الْكُوفَةِ أَتَوْا أَبَا الدَرْدَاءِ، فَقَالُوا: إِنَّ إِخْرَانًا مِنْ أَهْلِ الْكُوفَةِ يُقْرِئُونَكَ السَّلَامَ، وَيَأْمُرُونَكَ أَنْ تُوَصِّيهُمْ، قَالَ: فَأَقْرِئُهُمُ السَّلَامَ، وَمُرْوُهُمْ فَلَيُعْطُوا الْقُرْآنَ حَزَائِمَهُ، فَإِنَّهُ يَحْمِلُهُمْ عَلَى الْقَصْدِ وَالسُّهُولَةِ، وَيُجَنِّبُهُمُ الْجَوْرَ وَالْحُزُونَةَ

[30163] Abu al-Darda' said: "One does not fully understand until he sees many faces (interpretations) for the Qur'an."

حَدَّثَنَا الشَّفَعِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: قَالَ أَبُو الدَرْدَاءِ: لَا يَفْقَهُ كُلُّ الْفِقْهِ حَتَّى يَرَى لِلْقُرْآنِ وُجُوهًا كَثِيرَةً

[30164] Abu Musa said: "Give the Qur'an its due reins; it will take you to moderation and ease, and avoid injustice and ruggedness."

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ، قَالَ: حَدَّثَنَا عَوْنُ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي كِتَانَةَ، عَنْ أَبِي مُوسَى، قَالَ: أَعْطُوا الْقُرْآنَ حَزَائِمَهُ، يَأْخُذُ بِكُمُ الْقَصْدِ وَالسُّهُولَةِ، وَيُجَنِّبُكُمُ الْجَوْرَ وَالْحُزُونَةَ

[30165] Sa'd, the freed slave of 'Amr ibn al-'As, narrated that two men disputed over a verse, so they went up to the Messenger of Allah (peace be upon him). He said: "Do not argue about it, for arguing about it is disbelief (Kufr)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَعْدٍ، مَوْلَى عَمْرُو بْنِ الْعَاصِ، قَالَ: تَشَاجِرَ رَجُلَانِ فِي آيَةٍ، فَأَرْتَفَعَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا تَمَارَوْا فِيهِ فَإِنَّ الْمِرَاءَ فِيهِ كُفُرٌ

[30166] 'Abd Allah ibn 'Amr narrated that the Messenger of Allah (peace be upon him) said: "Leave arguing about the Qur'an, for the nations before you were not cursed until they differed about the Scripture. Indeed, arguing about the Qur'an is disbelief (Kufr)."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ، قَالَ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ يَزِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَوْبَانَ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: دَعُوا الْمِرَاءَ فِي الْقُرْآنِ، فَإِنَّ الْأُمَّةَ قَبْلَكُمْ لَمْ
يُلْعَنُوا حَتَّى اخْتَلَفُوا فِي الْقُرْآنِ، فَإِنَّ مِرَاءَ فِي الْقُرْآنِ
كُفْرٌ

[30167] Jundub ibn 'Abd Allah narrated that the Messenger of Allah (peace be upon him) said: "Recite the Qur'an as long as your hearts agree upon it, but if you differ regarding it, then stand up [and leave]."

حَدَّثَنَا مَالِكٌ، حَدَّثَنَا أَبُو قُدَامَةَ، قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ
الْجَوْنِيُّ، عَنْ جُنْدِبٍ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَءُوا الْقُرْآنَ مَا اتَّقَفْتُ عَلَيْهِ
فَلْوَبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا

[30168] Ibn 'Abbas said: "Do not strike parts of the Qur'an against other parts, for that causes doubt in the hearts."

حَدَّثَنَا جَعْفُرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَاسٍ،
قَالَ: لَا تَضْرِبُوا الْقُرْآنَ بِعَضَهُ بِعَضٍ، فَإِنَّ ذَلِكَ يُوَقِّعُ
الشَّكَّ فِي الْقُلُوبِ

[30169] Abu Hurayrah narrated that the Messenger of Allah (peace be upon him) said: "Disputing about the Qur'an is disbelief (Kufr)."

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّمِيميُّ، عَنْ مَنْصُورٍ، عَنْ سَعْدٍ
بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: جِدَالٌ فِي الْقُرْآنِ كُفْرٌ

[30170] 'Abd Allah said: I heard the Messenger of Allah (peace be upon him) say: "Those before you differed regarding it and it destroyed them, so do not differ regarding it," meaning the Qur'an.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، قَالَ: سَمِعْتُ النَّبَّارَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: إِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فِيهِ فَأَهْلَكُهُمْ فَلَا تَخْتَلِفُوا فِيهِ، يَعْنِي: الْقُرْآنَ

[30171] 'Ali said: "The likeness of one who combines faith and the Qur'an is like the citron (Utrujjah); good in taste and good in scent. And the likeness of one who combines neither faith nor the Qur'an is like the colocynth (Hanzalah); foul in taste and foul in scent."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: مَثُلَ الَّذِي جَمَعَ الْإِيمَانَ، وَجَمَعَ الْقُرْآنَ مِثُلُ الْأَثْرَجَةِ الطَّيِّبَةِ الطَّعْمِ، وَمَثُلُ الَّذِي لَمْ يَجْمَعْ الْإِيمَانَ، وَلَمْ يَجْمَعْ الْقُرْآنَ مِثُلُ الْخُنْذُلَةِ حَبِيبَةِ الطَّعْمِ، وَحَبِيبَةِ الرِّيحِ

[30172] Abu Musa narrated that the Prophet (peace be upon him) said: "The likeness of a believer who does not recite the Qur'an is like a date; its taste is sweet but it has no scent. The likeness of a believer who recites the Qur'an is like a citron; its taste is good and its scent is good. And the likeness of a wicked person who does not recite the Qur'an is like a colocynth; its taste is bitter and it has no scent."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَنَادَةُ، عَنْ أَنَسٍ، أَنَّ أَبَا مُوسَى، حَدَّثَهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَثُلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثُلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحٌ لَهَا، وَمَثُلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثُلِ الْأَثْرَجَةِ طَيِّبَةِ الطَّعْمِ طَيِّبَةِ الرِّيحِ، وَمَثُلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثُلِ الْخُنْذُلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحٌ لَهَا

[30173] Abu 'Abd al-Rahman said: "The Qur'an is wild (should be revered) and is not suitable amidst noise."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: الْقُرْآنُ وَحْشٌ، وَلَا يَصْلُحُ مَعَ الْلَّغَطِ

[30174] Qays ibn 'Ubada said: "The companions of the Messenger of Allah (peace be upon him) used to dislike raising the voice during remembrance (Dhikr)."

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْنُوَائِيُّ، عَنْ فَتَنَادَهُ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادَةَ، قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُونَ رَفْعَ الصَّوْتِ عِنْدَ الذِّكْرِ

[30175] Al-Hasan said: "The Prophet (peace be upon him) used to dislike raising the voice when reciting the Qur'an."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ رَفْعَ الصَّوْتِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

[30176] Khaythamah said: I came to 'Abd Allah ibn 'Amr while he was looking into the Mushaf. I said: "What are you reading in the Mushaf?" He said: "My portion (Hizb) that I will stand with tonight."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: اتَّهَيْتُ إِلَيْهِ وَهُوَ يَنْظُرُ فِي الْمُصْحَفِ، قَالَ: فُلْثُ: أَيُّ شَيْءٍ تَقْرَأُ فِي الْمُصْحَفِ؟، قَالَ: حِزْبُ الَّذِي أَقُومُ بِهِ اللَّيْلَةَ

[30177] 'Abd Allah said: "Continually look into the Mushafs."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ زَرٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَدِيمُوا النَّظَرَ فِي الْمَصَاحِفِ

[30178] Al-Hasan said: "They entered upon 'Uthman while the Mushaf was in his lap."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي مُوسَى، عَنِ الْحَسَنِ، قَالَ: دَخَلُوا عَلَى عُثْمَانَ وَالْمُصْحَفَ فِي حِجْرِهِ

[30179] Yunus said: "It was the habit of the early ones to look into the Mushafs." He said: And al-Ahnaf ibn Qays, when alone, would look into the Mushaf.

حَدَّثَنَا يُونُسُ، قَالَ: كَانَ حُلْقُ الْأَوَّلِينَ النَّظرَ فِي الْمَصَاحِفِ. قَالَ: وَكَانَ الْأَحْنَافُ بْنُ قَيْسٍ إِذَا خَلَا نَظَرًا فِي الْمُصَحَّفِ

[30180] The concubine of al-Rabi' said: "Al-Rabi' used to read in the Mushaf, but if a person entered, he would cover it and say: 'Let him not see that I am reading in it all the time."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُرِّيَّةِ الرَّبِيعِ، قَالَتْ: كَانَ الرَّبِيعُ يَقْرَأُ فِي الْمُصَحَّفِ، فَإِذَا دَخَلَ إِنْسَانٌ غَطَّاهُ، وَقَالَ: لَا يَرَى هَذَا أَنِّي أَقْرَأُ فِيهِ كُلَّ سَاعَةٍ

[30181] Al-A'mash said: "Ibrahim used to read in the Mushaf, but if a person entered upon him, he would cover it and say: 'Let him not see that I am reading in it all the time."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: كَانَ إِبْرَاهِيمُ يَقْرَأُ فِي الْمُصَحَّفِ، فَإِذَا دَخَلَ عَلَيْهِ إِنْسَانٌ غَطَّاهُ، وَقَالَ: لَا يَرَى هَذَا أَنِّي أَقْرَأُ فِيهِ كُلَّ سَاعَةٍ

[30182] 'A'ishah said: "I recite my portion, or most of my portion, while I am reclining on my bed."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمٍ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: إِنِّي لَأَقْرَأُ حِزْبِي، أَوْ عَامَةَ حِزْبِي وَأَنَا مُضْطَجَعَةٌ عَلَى فِرَاشِي

[30183] 'Ali said: "I held the Qur'an for Fadalah ibn 'Ubayd until he finished it."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُوسَى بْنِ عَلَيٍّ، قَالَ: سَمِعْتُ أُبَيَّ، قَالَ: أَمْسَكْتُ عَلَى فَضَالَةَ بْنَ عُبَيْدِ الْقُرَآنِ حَتَّى فَرَغَ مِنْهُ

[30184] Abu Salih al-'Uqayli said: "Abu al-'Ala' Yazid ibn 'Abd Allah ibn al-Shikhhir used to read in the Mushaf until he would faint."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا أَبُو هِلَالٌ، قَالَ: حَدَّثَنَا أَبُو صَالِحِ الْعَقِيلِيُّ، قَالَ: كَانَ أَبُو الْعَلَاءَ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ السَّخِيرِ يَقْرَأُ فِي الْمُصْنَفِ حَتَّى يُعْشَى عَلَيْهِ

[30185] Layth said: "I saw Talhah reading in the Mushaf."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، قَالَ: رَأَيْتُ طَلْحَةَ يَقْرَأُ فِي الْمُصْنَفِ

[30186] Ibrahim disliked saying: "The reading of so-and-so," but would say: "As so-and-so reads."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: كَرِهَ أَنْ يَقُولَ: قِرَاءَةُ فُلَانٍ، وَيَقُولُ: كَمَا يَقْرَأُ فُلَانٌ

[30187] Ibn 'Abbas said: "The Qur'an was revealed all at once from the Highest Heaven to the Lowest Heaven in Ramadan. So when Allah wanted to reveal something, He revealed it."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنْ دَاؤَدَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَزَّلَ الْقُرْآنُ جُمْلَةً مِنَ السَّمَاءِ الْعُلْيَا إِلَى سَمَاءِ الدُّنْيَا فِي رَمَضَانَ، فَكَانَ اللَّهُ إِذَا أَرَادَ أَنْ يُجْدِّدَ شَيْئًا أَحَدَّهُ

[30188] Abu Qilabah said: "The Torah was revealed on the sixth of Ramadan, and the Qur'an was revealed on the twenty-fourth."

حَدَّثَنَا النَّفَفِيُّ، عَنْ أَبِي يَوْبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: نَزَّلَتِ التَّوْرَاةُ لِسِتٌّ خَلْوَنَ مِنْ رَمَضَانَ، وَأَنْزَلَ الْقُرْآنُ لِأَرْبَعِ وَعِشْرِينَ

[30189] Abu Qilabah said: "The Scriptures were revealed on the night of the twenty-fourth of Ramadan."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: نَزَّلَتِ الْكُتُبُ لَيْلَةَ أَرْبَعِ وَعِشْرِينَ مِنْ رَمَضَانَ

[30190] Regarding His saying: {Indeed, We sent it down during the Night of Decree} [Al-Qadr: 1], Ibn 'Abbas said: "It was raised to Gabriel on the Night of Decree in its entirety, then raised to the House of Glory (Bayt al-Izzah), and began to be revealed gradually."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا عَمَّارُ بْنُ زُرْيَقٍ،
عَنِ الْأَعْمَشِ، عَنْ حَسَانَ بْنِ أَبِي الْأَشْرَسِ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ
، قَالَ: رُفِعَ إِلَى جَبَرِيلَ لَيْلَةَ الْفَدْرِ}[1]: الْفَدْرُ} [القدر]
جُمْلَهُ، فُرُفِعَ إِلَى بَيْتِ الْعِزَّةِ جَعَلَ يَنْزِلُ ثَنَزِيلًا

[30191] Abu al-Jald said: "The Scriptures of Abraham were revealed on the first night of Ramadan, the Zabur on the sixth, the Gospel on the eighteenth, and the Qur'an on the twenty-fourth."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، قَالَ: أَخْبَرَنِي مَنْ،
سَمِعَ أَبَا الْعَالِيَّةَ، يَذْكُرُ عَنْ أَبِي الْجَلْدِ، قَالَ: نَزَّلَتِ
صُحْفُ إِبْرَاهِيمَ أَوَّلَ لَيْلَةً مِنْ رَمَضَانَ، وَنَزَّلَ الزَّبُورُ
فِي سِتٍّ، وَالْإِنْجِيلُ فِي ثَمَانِ عَشَرَةَ، وَالْقُرْآنُ فِي أَرْبَعَ
وَعِشْرِينَ

[30192] 'Abd Allah said: "How will you be when the Book of Allah is taken away by night and disappears?" He said: "O Abu 'Abd al-Rahman, what about us concerning the sisters of men?" He said: "Allah will send a good wind that will take the soul of every believer."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهُرٍ، عَنْ أَبِي إِسْحَاقِ الشَّيْبَانِيِّ، عَنْ
وَاصِلِ بْنِ حَيَّانَ، عَنْ شَعِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ،
قَالَ: كَيْفَ أَنْتُمْ إِذْ أُسْرِيَ عَلَى كِتَابِ اللَّهِ فَدَهَبَ بِهِ؟،
قَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ بِنَا فِي أَخْوَاتِ
الرِّجَالِ؟، قَالَ: يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً وَتَلْفِتُ كُلَّ مُؤْمِنٍ

[30193] 'Abd Allah said: "This Qur'an which is among you is about to be taken away from you." I said: "How can it be taken away from us when Allah has established it in our hearts and we have established it in our Mushafs?" He said: "It will be taken away by night in one night, stripped from the hearts and gone from the Mushafs, and people will wake up destitute of it." Then he recited: {And if We willed, We could surely do away with that which We revealed to you} [Al-Isra: 86].

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ شَدَادِ بْنِ مَعْقِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ هَذَا الْقُرْآنَ الَّذِي بَيْنَ أَظْهَرْكُمْ يُوشِكُ أَنْ يُنْزَعَ مِنْكُمْ، قَالَ: قُلْتُ: كَيْفَ يُنْزَعُ مِنَا وَقَدْ أَتَبَّهَ اللَّهُ فِي قُلُوبِنَا وَأَتَبَّنَاهُ فِي مَصَاحِفِنَا؟، قَالَ: يُسْرَى عَلَيْهِ فِي لَيْلَةٍ وَاحِدَةٍ، فَيُنْزَعُ مَا فِي الْفُلُوبِ، وَيُدْهَبُ مَا فِي الْمَصَاحِفِ، وَيُصْبِحُ النَّاسُ مِنْهُ فُقَرَاءٌ، ثُمَّ قَرَأَ {وَلَئِنْ شِئْنَا لَنُذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ} [الإِسْرَاء: 86]

[30194] The Messenger of Allah (peace be upon him) said: "There will be people from my nation who recite the Qur'an but will pass through Islam just as an arrow passes through a hunted game."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيَقُرَآنَ الْقُرْآنَ أَقْوَامٌ مِنْ أُمَّتِي يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهُمُ مِنَ الرَّمِيمَةِ

[30195] Yusayr ibn 'Amr said: I asked Sahl ibn Hunayf: "Did you hear the Prophet (peace be upon him) mention these Kharijites?" He said: "I heard him, and he pointed with his hand towards the East: 'From there will emerge a people who recite the Qur'an with their tongues, but it will not go beyond their collarbones. They will pass through the religion as an arrow passes through a hunted game.'"

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ التَّسِيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرِو، قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ هُؤُلَاءِ الْخَوَارِجَ؟، قَالَ: سَمِعْتُهُ، وَأَشَارَ بِيَدِهِ تَحْوِيَّ الْمَشْرِقَ: يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ بِالْأَسْنَابِ لَا يَعْدُوا ثَرَاقَهُمْ، يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّمِيَّةِ

[30196] Jabir narrated that the Messenger of Allah (peace be upon him) said: "There will come a people who recite the Qur'an but it will not go beyond their collarbones. They will pass through the religion as an arrow passes through a hunted game."

حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، قَالَ: حَدَّثَنِي قُرَةُ بْنُ خَالِدٍ السَّدُوسِيُّ، قَالَ: حَدَّثَنِي أَبُو الزُّبَيرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَحْيِيُّ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوزُ ثَرَاقَهُمْ، يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّمِيَّةِ

[30197] 'Abd Allah narrated that the Messenger of Allah (peace be upon him) said: "In the end of time there will come forth a people young in age, foolish in minds, reciting the Qur'an but it will not go beyond their throats."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوزُ حَاجَرَهُمْ

[30198] Abu Barzah narrated that the Messenger of Allah (peace be upon him) said: "A people will emerge from the East reciting the Qur'an, but it will not go beyond their collarbones. They will pass through the religion as an arrow passes through a hunted game, never returning to it."

حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ شَرِيكِ بْنِ شِهَابٍ الْحَارِثِيِّ، عَنْ أَبِي بَرْزَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ قَوْمٌ مِنَ الْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ ثَرَاقِيهِمْ، يَمْرُغُونَ مِنَ الدِّينِ كَمَا يَمْرُغُ السَّهْمُ مِنَ الرَّمَيَّةِ لَا يَرْجِعُونَ إِلَيْهِ

[30199] Ziyad ibn Labid said: The Messenger of Allah (peace be upon him) mentioned something and said: "That will be at the time when knowledge disappears." I said: "O Messenger of Allah, how will knowledge disappear when we recite the Qur'an and teach it to our children, and our children teach it to their children until the Day of Resurrection?" He said: "May your mother be bereaved of you, Ziyad! I used to consider you one of the most knowledgeable men in Medina. Do not these Jews and Christians read the Torah and the Gospel but do not act upon anything contained in them?"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ زِيَادِ بْنِ أَبِي دِيرٍ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا، فَقَالَ: وَذَاكَ عِنْدَ أَوَانَ ذَهَابِ الْعِلْمِ، قَالَ: فُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ يَذْهَبُ الْعِلْمُ، وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرِئُهُ أَبْنَاءَنَا، وَيُقْرِئُهُ أَبْنَاؤُنَا أَبْنَاءُهُمْ إِلَى يَوْمِ الْقِيَامَةِ؟، قَالَ: ثُكْلَنْكَ أُمُّكَ زِيَادُ، إِنْ كُنْتُ لَأَرَكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِينَةِ، أَوْلَئِنَّ هَذِهِ الْيَهُودُ وَالنَّصَارَى يَقْرَءُونَ التَّورَاةَ وَالْإِنْجِيلَ لَا يَعْمَلُونَ بِشَيْءٍ مِمَّا فِيهِمَا

[30200] Abu Sa'id narrated that the Messenger of Allah (peace be upon him) said: "He has not believed in the Qur'an who makes lawful what it prohibits."

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ، عَنْ ابْنِ سِنَانٍ، عَنْ أَبِي الْمُبَارَكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ مَحَارِمَهُ

[30201] From Suhayb, from the Prophet (peace be upon him), with similar [wording].

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ سِنَانٍ، عَنْ أَبِي الْمُبَارَكِ، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ

[30202] Husayn b. 'Ali told us, from Za'idah, from 'Asim, from Zirr, who said: I said to Ubayy: "Ibn Mas'ud does not write the two Mu'awwidhat in his Mus-haf." He said: "I asked the Prophet (peace be upon him) about them, and he said: 'It was said to me,' so I said [it]." Ubayy said: "And we say as was said to us."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، قَالَ: قُلْتُ لِأَبِي: إِنَّ ابْنَ مَسْعُودٍ لَا يَكْتُبُ الْمُعَوَّذَتَيْنِ فِي مُصْحَفِهِ، فَقَالَ: إِنِّي سَأَلْتُ عَنْهُمَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: قِيلَ لِي، فَقُلْتُ: فَقَالَ أَبِي: وَنَحْنُ نَقُولُ كَمَا قِيلَ لَنَا

[30203] Husayn b. 'Ali told us, from Za'idah, from Husayn, from Al-Sha'bi, who said: "The two Mu'awwidhat are part of the Quran."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، قَالَ: الْمُعَوَّذَتَانِ مِنَ الْقُرْآنِ

[30204] Ibn Idris told us, from Husayn, from Al-Sha'bi, with the like of it.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، بِنَحْوِ مِنْهُ

[30205] Abu Al-Ahwas told us, from Abu Ishaq, from 'Abd Al-Rahman b. Yazid, who said: I saw 'Abdullah erase the two Mu'awwidhat from his Mus-hafs, and he said: "Do not mix into it what is not part of it."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ مَحَا الْمُعَوْذَتَيْنِ مِنْ مَصَاحِفِهِ، وَقَالَ: لَا تَخْلِطُوا فِيهِ مَا لَيْسَ مِنْهُ

[30206] Waki' told us, saying: Sufyan told us, from Al-A'mash, from Ibrahim, who said: I said to Al-Aswad: "Are they part of the Quran?" He said: "Yes," meaning the two Mu'awwidhat.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِلْأَسْوَدِ: مِنَ الْقُرْآنِ هُمَا؟، قَالَ: نَعَمْ، يَعْنِي: الْمُعَوْذَتَيْنِ

[30207] Yahya b. Abi Bukayr told us, from Ibrahim b. Nafi', who said: I heard Sulaym, the freed slave of Umm 'Ali: "That Mujahid used to dislike reciting the Mu'awwidhat alone until he included another Surah with them."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، قَالَ: سَمِعْتُ سُلَيْمَ، مَوْلَى أُمِّ عَلَيْ: أَنَّ مُجَاهِدًا كَانَ يَكْرَهُ أَنْ يَقْرَأَ بِالْمُعَوْذَاتِ وَحْدَهَا حَتَّى يَجْعَلَ مَعَهَا سُورَةً

[30208] Muttalib b. Ziyad told us, from Muhammad b. Aslam, who said: I said to Abu Ja'far: "Ibn Mas'ud erased the two Mu'awwidhat from his manuscripts." He said: "Recite them."

حَدَّثَنَا مُطَلِّبُ بْنُ زَيَادٍ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ: إِنَّ ابْنَ مَسْعُودٍ مَحَا الْمُعَوْذَتَيْنِ مِنْ صُحُفِهِ، فَقَالَ: اقْرَأْ بِهِمَا

[30209] 'Affan told us, saying: Abu Hilal told us, saying: Mansur Al-Qassab told us, saying: I asked Al-Hasan, saying: "O Abu Sa'id, should I recite the two Mu'awwidhat in the Fajr prayer?" He said: "Yes, if you wish; they are two blessed, good Surahs."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا أَبُو هِلَالٌ، قَالَ: حَدَّثَنَا
مَنْصُورُ الْقَسَابُ، قَالَ: سَأَلْتُ الْحَسَنَ قُلْتُ: يَا أَبَا سَعِيدٍ
أَقْرَأُ الْمُعَوْذَتَيْنِ فِي صَلَاةِ الْفَجْرِ؟، قَالَ: نَعَمْ إِنْ شِئْتَ،
سُورَتَانِ مُبَارَكَاتِ طَيِّبَاتِ

[30210] Abu Usamah told us, from Sufyan, from Mu'awiyah b. Salih, from 'Abd Al-Rahman b. Jubayr, from his father, from 'Uqbah b. 'Amir, that he asked the Messenger of Allah (peace be upon him) about the two Mu'awwidhat. He said: "So the Messenger of Allah (peace be upon him) led us in the Fajr prayer with them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفْيَانَ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ
عَامِرٍ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ
الْمُعَوْذَتَيْنِ، قَالَ: فَلَمَّا كُنَّا بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي صَلَاةِ الْفَجْرِ

[30211] Waki' told us, from Hisham b. Al-Ghaz, from Sulayman b. Musa, from 'Uqbah b. 'Amir, who said: I was with the Prophet (peace be upon him) on a journey. When dawn broke, he called the Adhan and established the prayer (Iqamah), then he stood me on his right side and recited the two Mu'awwidhat. When he finished, he said: "How did you see it?" I said: "I have seen, O Messenger of Allah." He said: "Recite them whenever you sleep and whenever you wake up."

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامَ بْنِ الْغَازِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَقْبَةَ بْنِ عَامِرٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَلَمَّا طَلَعَ الْفَجْرُ أَذَّنَ وَأَقامَ، ثُمَّ أَقَامَنِي عَنْ يَمِينِهِ وَقَرَأَ بِالْمُعَوْذَنَاتِ، فَلَمَّا انْصَرَفَ، قَالَ: كَيْفَ رَأَيْتَ؟ فَلَمَّا قَدْ رَأَيْتُ يَا رَسُولَ اللَّهِ، قَالَ: فَاقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ

[30212] Waki' told us, from Ibn 'Awn, from Ibn Sirin, who said: "Ibn Mas'ud used to not write the two Mu'awwidhat."

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبْنِ عَوْنِ، عَنْ أَبْنِ سِيرِينَ قَالَ: كَانَ أَبْنُ مَسْعُودٍ لَا يَكْتُبُ الْمُعَوْذَنَاتِ

[30213] Waki' told us, saying: Isra'il told us, from Abu Ishaq, from Al-Bara', who said: "The last Surah to be revealed completely was Bara'ah, and the last verse to be revealed in the Quran was: '{They ask you for a legal ruling. Say, "Allah gives you a ruling concerning Kalalah"}'."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: "آخِرُ سُورَةِ نَزَّلَتْ كَامِلًا بِرَاءَةً، وَآخِرُ آيَةٍ نَزَّلَتْ فِي الْقُرْآنِ: {يَسْتَفْتُونَكُمْ فَلِلَّهِ يُثْبِتُكُمْ} فِي الْكَلَالَةِ"

[30214] Waki' told us, from Isma'il b. Abi Khalid, from Al-Suddi, who said: "The last verse to be revealed was: '{And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly}'."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنِ السُّدْدِيِّ، قَالَ: "آخِرُ آيَةٍ نَزَّلْتُ: {وَانْقُوا يَوْمًا ثُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ}

[30215] 'Abdullah b. Numayr told us, saying: Malik b. Mighwal informed us, from 'Atiyyah Al-'Awfi, who said: "The last verse to be revealed was: '{And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly}'."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: أَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، قَالَ: "آخِرُ آيَةٍ نَزَّلْتُ: {وَانْقُوا يَوْمًا ثُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ}

[30216] Ibn Numayr told us, saying: Bashir told us, saying: Malik told us, from Abu Al-Safar, from Al-Bara', who said: "The last verse to be revealed was: '{They ask you for a legal ruling. Say, "Allah gives you a ruling concerning Kalalah"}'."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا بَشِيرٌ، قَالَ: حَدَّثَنَا مَالِكُ، عَنْ أَبِي السَّفَرِ، عَنِ الْبَرَاءِ، قَالَ: "آخِرُ آيَةٍ نَزَّلْتُ: {يَسْأَلُوكُمُ الَّهُ يُفْتِنُكُمْ فِي الْكَلَالَةِ}

[30217] Waki' told us, from Sufyan, from Ibn Abi Najih, from Mujahid, who said: "It is the first Surah to be revealed: 'Read in the name of your Lord who created', then Nun."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي حِيجَ، عَنْ مُجَاهِدٍ، قَالَ: "هِيَ أَوَّلُ سُورَةٍ نَزَّلْتُ: إِذْ رَبُّكَ الَّذِي خَلَقَ، لَمْ نُونٌ

[30218] Waki' told us, from Isma'il b. Abi Khalid, from Abu Ishaq, from Al-Bara', who said: "The last verse to be revealed in the Quran was: '{They ask you for a legal ruling. Say, "Allah gives you a ruling concerning Kalalah"}'."

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: "آخِرُ آيَةٍ نَزَّلْتُ فِي الْقُرْآنِ: {يَسْأَلُوكُمُ الَّهُ يُفْتَنُكُمْ فِي الْكَلَالَةِ}

[30219] Waki' told us, from Shu'bah, from 'Amr b. Dinar, who said: I heard 'Ubayd b. 'Umayr say: "The first thing revealed of the Quran was: 'Read in the name of your Lord who created', then Nun."

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرَ، يَقُولُ: "أَوَّلُ مَا نَزَّلَ مِنَ الْقُرْآنِ: إِذْ رَبُّكَ الَّذِي خَلَقَ، لَمْ نُونٌ

[30220] Waki' told us, from Qurrah, from Abu Raja', who said: "I learned from Abu Musa: 'Read in the name of your Lord who created', and it was the first Surah revealed to Muhammad (peace be

حَدَّثَنَا وَكِبِيعُ، عَنْ قُرَّةَ، عَنْ أَبِي رَجَاءِ، قَالَ: أَخَذْتُ مِنْ أَبِي مُوسَى أَفْرَا بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، وَهِيَ أَوَّلُ سُورَةٍ أُنْزِلْتُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[30221] Muhammad b. Fudayl told us, from his father, who said: 'Umar b. 'Abd Al-'Aziz "would not assign a stipend except to those who read (memorized) the Quran." He said: "And my father was among those who read the Quran, so he assigned him a stipend."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لَا يَفْرَضُ إِلَّا مَنْ قَرَأَ الْقُرْآنَ، قَالَ: وَكَانَ أَبِي مَمْنُونَ قَرَأَ الْقُرْآنَ فَفَرَضَ لَهُ

[30222] Waki' told us, from Sufyan, from Al-Shaybani, from Yusayr b. 'Amr, who said: Sa'd wanted to assign two thousand each to those who read the Quran, so 'Umar wrote to him: "Do you give a wage for the Book of Allah?"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرِو، قَالَ: أَرَادَ سَعْدٌ أَنْ يُلْحِقَ مَنْ قَرَأَ الْقُرْآنَ عَلَى الْأَفْئِينَ الْأَفْئِينَ، فَكَتَبَ إِلَيْهِ عُمَرُ: تُعْطِي عَلَى كِتَابِ اللَّهِ أَجْرًا

[30223] Al-Thaqafi told us, from Ayyub, from Muhammad, who said: A number of people gathered (memorized) the Quran until they reached a certain number. Abu Musa wrote to 'Umar about that. 'Umar wrote back to him: "Some people are more entitled to it than others, and perhaps some of those who recite it may stand in a better position than the recitation of others who delay what is incumbent upon them."

[30224] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Ali: "That he disliked for the Quran to be written in a small Mus-haf."

[30225] Waki' told us, from Sufyan, from Al-A'mash, from Ibrahim, from 'Ali, with the like of it, except that he said: "The Mus-

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَبْيَوبَ، عَنْ مُحَمَّدٍ، قَالَ: جَمِيعَ النَّاسِ
الْقُرْآنَ حَتَّىٰ بَلَّوْا عِدَّهُ، فَكَتَبَ أَبُو مُوسَىٰ إِلَىٰ عُمَرَ
بِذَلِّكَ، فَكَتَبَ إِلَيْهِ عُمَرُ: إِنَّ بَعْضَ النَّاسِ أَدْوَالُهُ مِنْ
بَعْضٍ، وَلَعَلَّ بَعْضَ مَنْ يَقْرُؤُهُ أَنْ يَقُومَ الْمَقَامَ خَيْرٌ مِّنْ
قِرَاءَةِ الْآخَرِ أَخْرَ مَا عَلَيْهِ

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلِيٍّ: أَنَّهُ كَرِهَ أَنْ يُكْتَبَ الْقُرْآنُ فِي الْمُصَحَّفِ الصَّغِيرِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلِيٍّ، بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: الْمَصَاحِفُ

[30226] 'Abdullah b. Shaddad Al-'Abdi told us, from 'Ubaydullah b. Sulayman Al-'Abdi, from Abu Hakimah Al-'Abdi, who said: We were writing Mus-hafs in Kufa, and 'Ali would pass by us while we were writing. He would stand and say: "Sharpen your pen." He said: So I trimmed it and then wrote. He said: "Like this; illuminate what Allah has illuminated."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ الْعَبْدِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ سُلَيْمَانَ الْعَبْدِيِّ، عَنْ أَبِي حَكِيمَةَ الْعَبْدِيِّ، قَالَ: كُنَّا نَكْتُبُ الْمَصَاحِفَ بِالْكُوفَةِ فَيَمْرُ عَلَيْنَا عَلَيٌ وَتَحْنُ نَكْتُبُ، فَيَقُولُونَ: أَجْلِ قَلْمَكَ، قَالَ: فَقَطَطْنَا مِنْهُ ثُمَّ كَتَبْنَا، قَالَ: هَكَذَا نَوَرُوا مَا نَوَرَ اللَّهُ

[30227] Waki' told us, from 'Ali b. Mubarak, from Abu Hakimah Al-'Abdi, who said: We were writing Mus-hafs in Kufa, and 'Ali would pass by us, look, and be pleased with our handwriting, and say: "Like this; illuminate what Allah has illuminated."

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيٍّ بْنِ مُبَارَكٍ، عَنْ أَبِي حَكِيمَةَ الْعَبْدِيِّ، قَالَ: كُنَّا نَكْتُبُ الْمَصَاحِفَ بِالْكُوفَةِ فَيَمْرُ عَلَيْنَا عَلَيٌ فَيَنْظُرُ وَيُعْجِزُهُ حَطْنَا، وَيَقُولُونَ: هَكَذَا نَوَرُوا مَا نَوَرَ اللَّهُ

[30228] Muhammad b. 'Abdullah b. Al-Zubayr told us, from Sufyan, from Layth, from Mujahid, that he "disliked saying: 'Musayhif' (a diminutive form of Mus-haf)."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ "كَرِهَ أَنْ يَقُولَ: مُصَيْحِفٌ"

[30229] Waki' told us, from Sufyan, from Al-Suddi, from 'Abd Khayr, who said: 'Ali said: "May Allah have mercy on Abu Bakr; he was the first to gather (the Quran) between two covers."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ السُّدَّيِّ، عَنْ عَبْدِ خَيْرٍ،
قَالَ: قَالَ عَلَيْهِ: يَرْحَمُ اللَّهُ أَبَا بَكْرٍ هُوَ أَوَّلُ مَنْ جَمَعَ
بَيْنَ الْلُّوْحَيْنِ

[30230] Yazid b. Harun told us, saying: Ibn 'Awn informed us, from Muhammad, who said: When Abu Bakr became Caliph, 'Ali sat in his house. It was said to Abu Bakr, so he sent to him: "Do you dislike my caliphate?" He said: "No, I do not dislike your caliphate, but the Quran used to have additions made to it. So when the Messenger of Allah (peace be upon him) passed away, I resolved not to put on my cloak except for prayer until I had gathered it for the people." Abu Bakr said: "What an excellent idea you had."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنِ، عَنْ
مُحَمَّدٍ، قَالَ: لَمَّا اسْتُخْلَفَ أَبُو بَكْرٍ قَعَدَ عَلَيْهِ فِي بَيْتِهِ،
فَقَبِيلَ لَأْبِي بَكْرٍ فَأَرْسَلَ إِلَيْهِ: أَكْرَهْتَ حِلْفَتِي، قَالَ: لَا،
لَمْ أَكْرَهْ حِلْفَتِكَ، وَلَكِنْ كَانَ الْقُرْآنُ يُزَادُ فِيهِ، فَلَمَّا
فُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَتْ عَلَى أَنْ
لَا أَرْتَدِي إِلَّا إِلَى الصَّلَاةِ حَتَّى أَجْمَعَهُ لِلنَّاسِ، فَقَالَ أَبُو
بَكْرٍ: نَعَمْ مَا رَأَيْتَ

[30231] Qabisah told us, saying: Ibn 'Uyaynah told us, from Mujalid, from Al-Sha'bi, from Sa'sa'ah, who said: "The first one who gathered (the Quran) between two covers and gave inheritance to the Kalalah was Abu Bakr."

حَدَّثَنَا قَبِيسَةُ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ صَاعِصَةَ، قَالَ: أُولُو مَنْ جَمَعَ بَيْنَ الْلَّوْحَيْنِ، وَوَرَثَ الْكَلَالَةَ أَبُو بَكْرٍ

[30232] Abu Khalid Al-Ahmar told us, from Muhammad b. 'Ajlan, from Sa'id b. Abi Sa'id, who said: Ubayy said: "If you adorn your Mus-hafs and decorate them, then destruction is upon you."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، قَالَ أَبِي: إِذَا حَلَّتُمْ مَصَاحِفَكُمْ وَرَوَقْتُمْ فَالدَّمَارُ عَلَيْكُمْ

[30233] Yahya b. Adam told us, saying: Qutbah b. 'Abd Al-'Aziz told us, from 'Asim, from 'Ikrimah, from Ibn 'Abbas, that he saw a Mus-haf being adorned, so he said: "You are tempting thieves with it; its decoration is within it."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا قُطْبَهُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عَاصِمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ رَأَى مُصْحَّفًا يُخَلَّى، فَقَالَ: ثُغُرُونَ بِهِ السُّرَاقُ زَيَّنُهُ فِي حَوْفِهِ

[30234] Mu'tamir told us, from his father, from Mughirah, from Ibrahim: "That he disliked for the Mus-haf to be adorned."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَرِهَ أَنْ يُخَلَّى الْمُصْحَّفُ

[30235] Abu Mu'awiyah told us, from Al-A'mash, from Abu Wa'il, who said: 'Abdullah was brought a Mus-haf that had been decorated with gold. 'Abdullah said: "The best thing with which the Mus-haf is decorated is its recitation with truth."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: أَتَيَ عَبْدُ اللَّهِ بِمُصْحَفٍ قَدْ رُزِّيَّنَ بِالْذَّهَبِ، فَقَالَ عَبْدُ اللَّهِ: إِنَّ أَحْسَنَ مَا زُيِّنَ بِهِ الْمُصْحَفُ تِلَاقُهُ بِالْحَقِّ

[30236] 'Abdah told us, from Al-Zibriqan, who said: I said to Abu Razin: "I have a Mus-haf that I want to seal with gold." He said: "Do not add anything of worldly matters to it, be it little or much."

حَدَّثَنَا عَبْدَهُ، عَنِ الزَّبِرِقَانِ، قَالَ: قُلْتُ لِأَبِي رَزِينٍ: إِنَّ عِنْدِي مُصْحَفًا أُرِيدُ أَنْ أَخْتِمَهُ بِالْذَّهَبِ، قَالَ: لَا تَزِيدْ فِيهِ شَيْئًا مِنْ أَمْرِ الدُّنْيَا قَلَّ وَلَا كَثُرَ

[30237] 'Ubaydullah told us, from 'Abd Al-Hamid b. Ja'far, from Sufyan, from Abu Ishaq, who said: Abu Dharr said: "You have decorated your mosques and adorned your Mus-hafs, so destruction is upon you."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ أَبُو ذَرًّا: رَوَقْنُمْ مَسَاجِدُكُمْ، وَحَلَّيْتُمْ مَصَاحِفَكُمْ فَالَّذِمَا رُعِيَّتُمْ

[30238] Abu Usamah told us, from Al-Ahwas b. Hakim, from Abu Al-Zahiriyyah, from Abu Umamah: "That he disliked for the Mus-haf to be adorned."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَحْوَاصِ بْنِ حَكِيمٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي أَمَامَةَ: أَنَّهُ كَرِهَ أَنْ يُحَلَّ الْمُصْحَفُ

[30239] Sufyan b. 'Uyaynah told us, from Abu Najih, from Mujahid, who said: I brought gold dust to 'Abd Al-Rahman b. Abi Layla. He said: "Did you perhaps intend to adorn a Mus-haf with it?"

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: أَتَيْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى بِتِبْرِ، فَقَالَ: هَلْ عَسِيْتَ أَنْ تُحَلِّيَ بِهِ مُصْحَّفًا

[30240] Mu'adh told us, from Ibn 'Awn, from Muhammad, who said: "There is no harm in the Mus-haf being adorned."

حَدَّثَنَا مُعَاذُ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: لَا بَأْسَ أَنْ يُحَلِّيَ الْمُصْحَّفُ

[30241] Abu Bakr b. 'Ayyash told us, from Abu Husayn, from Yahya, from Masruq, from 'Abdullah: "That he disliked the marking of tens in the Mus-haf."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ يَحْيَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ كَرِهَ التَّعْشِيرَ فِي الْمُصْحَّفِ

[30242] Abu Khalid Al-Ahmar told us, from Hajjaj, from 'Ata': "That he used to dislike the marking of tens in the Mus-haf, and for anything other than it to be written in it."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ: أَنَّهُ كَانَ يَكْرِهُ التَّعْشِيرَ فِي الْمُصْحَّفِ، وَأَنْ يُكْتَبَ فِيهِ شَيْءٌ مِّنْ غَيْرِهِ

[30243] Abu Khalid told us, from Hajjaj, from Hammad, from Ibrahim, the like of it.

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

[30244] Al-Muharibi told us, from Layth, from Mujahid: "That he used to dislike that ten-verse markers or section dividers be written, or that one says 'Surah Al-Baqarah', but rather he would say: 'The Surah in which the cow is mentioned'."

حَدَّثَنَا الْمَحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: "أَنَّهُ كَانَ يَكْرَهُ أَنْ يُكْتَبَ تَعْشِيرٌ، أَوْ تَفْصِيلٌ، وَيَقُولُ: سُورَةُ الْبَقَرَةِ، وَيَقُولُ: السُّورَةُ الَّتِي تُذَكَّرُ فِيهَا الْبَقَرَةُ"

[30245] Waki' told us, saying: Sufyan told us, from Layth, from Mujahid: "That he disliked the marking of tens in the Mus-haf."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفيَّانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: أَنَّهُ كَرِهَ التَّعْشِيرَ فِي الْمُصْحَفِ

[30246] 'Abdah told us, from Al-Zibriqan, who said: I said to Abu Razin: "I have a Mus-haf that I want to seal with gold and write at the beginning of the Surah 'Verse such-and-such'." Abu Razin said: "Do not add anything of worldly matters to it, be it little or much."

حَدَّثَنَا عَبْدَةُ، عَنِ الزَّبْرِقَانِ، قَالَ: قُلْتُ لِأَبِي رَزِينٍ: إِنَّ عِنْدِي مُصْحَفًا أُرِيدُ أَنْ أَخْتِمَهُ بِالْذَّهَبِ، وَأَكْتُبَ عِنْدَ أَوَّلِ سُورَةٍ آيَةً كَذَا وَكَذَا، قَالَ أَبُو رَزِينٍ: لَا يَزِيدَ فِيهِ شَيْئًا مِنْ أَمْرِ الدُّنْيَا قَلَّ وَلَا كَثُرَ

[30247] Yazid b. Harun told us, from Hisham, from Muhammad: "That he used to dislike the opening markers and the ten-verse markers that contain Qaf and Kaf."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ: أَنَّهُ كَانَ يَكْرَهُ الْفَوَاتِحَ، وَالْعَوَانِشَ الَّتِي فِيهَا قَافٌ وَكَافٌ

[30248] Waki' told us, from Sufyan, from Mughirah, from Ibrahim: "That he disliked the dotting [of letters] and [writing] 'End of Surah such-and-such'."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ: أَنَّهُ
كَرِهَ النُّقْطَةَ، وَخَاتِمَةَ سُورَةَ كَذَا وَكَذَا

[30249] Abu Khalid told us, from Hajjaj, from a Sheikh, from 'Abdullah, that he saw a mistake in the Mus-haf, so he scraped it off and said: "Do not mix other things into it."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ شَيْخٍ، عَنْ عَبْدِ اللَّهِ
أَنَّهُ رَأَى خطأً فِي الْمُصْنَفِ فَحَكَمَهُ، وَقَالَ: لَا تَخْلُطُوا
فِيهِ غَيْرَهُ

[30250] Abu Mu'awiyah told us, from Hajjaj, from 'Ata': "That he used to dislike the marking of tens in the Mus-haf, and for anything other than it to be written in it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ: أَنَّهُ كَانَ
يَكْرِهُ التَّعْشِيرَ فِي الْمُصْنَفِ، وَأَنْ يُكْتَبَ فِيهِ شَيْءٌ مِنْ
غَيْرِهِ

[30251] 'Affan told us, saying: Hammad b. Zayd told us, from Shu'ayb b. Al-Habhab, that Abu Al-'Aliyah "used to dislike the ten-verse markers."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ شُعَيْبِ بْنِ
الْحَبَّابِ، أَنَّ أَبَا الْعَالِيَّةَ كَانَ يَكْرِهُ الْعَوَافِرَ

[30252] Waki' told us, saying: Sufyan told us, from Salamah b. Kuhayl, from Abu Al-Za'ra', from 'Abdullah, who said: "Strip the Quran [of extraneous markings], and do not clothe it with what is not part of it."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الرَّعَاءِ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَرَّدُوا الْقُرْآنَ، وَلَا تُلْبِسُوا بِهِ مَا لَيْسَ مِنْهُ

[30253] Waki' told us, from Sufyan, from Al-A'mash, from Ibrahim, who said: 'Abdullah said: "Strip the Quran [of extraneous

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: جَرَّدُوا الْقُرْآنَ

[30254] Waki' told us, saying: Sufyan told us, from Ibrahim, who said: "It used to be said: 'Strip the Quran [of extraneous markings]'."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يُقَالُ: جَرَّدُوا الْقُرْآنَ

[30255] I said to 'Abd al-Rahman ibn al-Aswad: "What prevents you from asking as Ibrahim asked?" He said: "It used to be said: 'Strip the Qur'an [of anything else, i.e., keep it pure/isolated].'"

حَدَّثَنَا الْمُحَارِبُيُّ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: قُلْتُ: لِعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ: مَا يَمْنَعُكَ أَنْ تَكُونَ سَأَلْتَ كَمَا سَأَلَ إِبْرَاهِيمُ؟، قَالَ: "فَقَالَ كَانَ يُقَالُ: جَرَّدُوا الْقُرْآنَ

[30256] A man recited in the presence of Ibn Mas'ud and said: "Seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan." 'Abd Allah said: "Strip the Qur'an [of additions]."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدِ الطَّوَيْلِ، عَنْ مَعْلُوَيَةَ
بْنِ مُرَّةَ، عَنْ أَبِي الْمُغَيْرَةِ، قَالَ: قَرَأَ رَجُلٌ عِنْدَ أَبْنَ
مَسْعُودٍ، فَقَالَ: اسْتَعِدْ بِاللَّهِ السَّمِيعُ الْعَلِيمُ مِنَ الشَّيْطَانَ
الرَّجِيمِ، فَقَالَ عَبْدُ اللَّهِ: جَرَدُوا الْقُرْآنَ

[30257] Abu al-'Aliyah said: "Strip the Qur'an [of additions]."

حَدَّثَنَا مَالِكُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ شُعَيْبِ بْنِ
الْجَنْاحِ، أَنَّ أَبَا الْعَالِيَّةِ، قَالَ: جَرَدُوا الْقُرْآنَ

[30258] Abu Musa al-Ash'ari said: "Part of glorifying Allah is honoring the bearer of the Qur'an who does not go to extremes in it nor turns away from it."

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ عَوْفٍ، عَنْ مِخْرَاقٍ، عَنْ أَبِي
كِنَانَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: مِنْ إِجْلَالِ اللَّهِ
إِكْرَامُ حَامِلِ الْقُرْآنِ غَيْرُ الْعَالِيِّ فِيهِ، وَلَا الْجَافِي عَنْهُ

[30259] Sa'id ibn al-Musayyib said: The Messenger of Allah (peace be upon him) passed by Bilal while he was reciting from this Surah and from that Surah. He [Bilal] said: "May my father be ransomed for you, O Messenger of Allah, I wanted to mix the good with the good." So he (peace be upon him) said: "Read the Surah as it is."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: "مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَى بِلَالٍ وَهُوَ يَقْرَأُ مِنْ هَذِهِ السُّورَةِ وَمِنْ
هَذِهِ السُّورَةِ، فَقَالَ: يَا أَبَا أَنْتَ يَا رَسُولَ اللَّهِ، إِنِّي أَرَدْتُ
أَنْ أَخَالِطَ الطَّيْبَ بِالظَّيْبِ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
اقْرَأِ السُّورَةَ عَلَى نَحْوِهَا

[30260] Abu Ishaq said: Mu'adh used to mix from this Surah and from that Surah. It was mentioned to him, and he said: "Do you see me mixing into it what is not part of it?"

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ مُعَاذٌ يَخْلُطُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ، فَقِيلَ لَهُ، فَقَالَ: أَتَرَوْنِي أَخْلُطُ فِيهِ مَا لَيْسَ مِنْهُ؟

[30261] Zayd ibn Yuthay' reported that the Prophet (peace be upon him) passed by Bilal... then he mentioned something similar to the Hadith of Hatim.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَيْدِ بْنِ يُتَّىعِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِإِبْلَلٍ، ثُمَّ ذَكَرَ نَحْوًا مِنْ حَدِيثِ حَاتِمٍ

[30262] Al-Hasan used to dislike reading from two Surahs [simultaneously/jumping] until one finishes the end of one, then takes up the other.

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، عَنْ الْحَسَنِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَقْرَأَ فِي سُورَتَيْنِ حَتَّى يَخْتَمَ آخِرَتَهَا، ثُمَّ يَأْخُذُ فِي الْأُخْرَى

[30263] Khalid ibn al-Walid led the people in prayer at Al-Hirah, and he recited from various Surahs. Then he turned to us when he finished and said: "Jihad distracted us from learning the Qur'an."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ جُمِيعٍ، قَالَ: حَدَّثَنِي رَجُلٌ: أَنَّهُ أَمَّ النَّاسَ بِالْحِيرَةِ حَالَدُ بْنُ الْوَلِيدِ، ثُمَّ قَرَا مِنْ سُورٍ شَتَّى، ثُمَّ الْتَّفَتَ إِلَيْنَا حِينَ انْصَرَفَ، فَقَالَ: شَغَلَنَا الْجِهَادُ عَنْ تَعْلِيمِ الْقُرْآنِ

[30264] They used to dislike reading part of a verse and leaving part of it.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سَيَّانٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلٍ، قَالَ: كَانُوا يَكْرُهُونَ أَنْ يَقْرَءُوا بَعْضَ الْآيَةِ، وَيَتَرُكُوا بَعْضَهَا

[30265] He [Abu 'Abd al-Rahman] disliked saying: "I dropped such and such verse."

حَدَّثَنَا الْعَضْلُ بْنُ دُكِينِ، عَنْ سُفْيَانَ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ: "إِنَّهُ كَرِهٌ أَنْ يَقُولَ: أَسْقَطْتُ آيَةً كَذَا وَكَذَا"

[30266] Abu al-Jawza' said: "Moving stones is easier for the hypocrite than reciting the Qur'an."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ قَالَ: نَقْلُ الْحِجَارَةَ أَهُونُ عَلَى الْمُنَافِقِ مِنْ قِرَاءَةِ الْقُرْآنِ

[30267] Zayd ibn 'Ali said: I passed by Abu Ja'far while he was in his house, and he was saying: "O Allah, forgive me by the Qur'an, O Allah, have mercy on me by the Qur'an, O Allah, guide me by the Qur'an, O Allah, provide for me by the Qur'an."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ عَلَيٍّ، قَالَ: مَرَرْتُ بِأَبِي جَعْفَرٍ وَهُوَ فِي دَارِهِ، وَهُوَ يَقُولُ: اللَّهُمَّ اغْفِرْ لِي بِالْقُرْآنِ، اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ، اللَّهُمَّ اهْدِنِي بِالْقُرْآنِ، اللَّهُمَّ ارْزُقْنِي بِالْقُرْآنِ

[30268] Abu Bakr said: "O Messenger of Allah, what has made you grey?" He said: "Hud, Al-Waqi'ah, Al-Mursalat, 'Amma Yatasa'alun (An-Naba'), and Idhash-Shamsu Kuwwirat (At-Takwir) have made me grey."

حَدَّثَنَا أَبُو الْخَوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ مَا شَيَّئْتَ؟، قَالَ: شَيَّئْتَنِي هُودٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوَرَّتْ

[30269] Hudhayfah said: "You call it Surah At-Tawbah (Repentance), but it is Surah Al-'Adhab (Torment)."

Meaning [Surah] Bara'ah.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، وَقَبِيْصَةُ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ، قَالَ: تَقُولُونَ سُورَةَ التَّوْبَةَ وَهِيَ سُورَةُ الْعَذَابِ، يَعْنِي بَرَاءَةَ

[30270] 'Ikrimah said: "[Surah] Bara'ah continued to be revealed until Muhammad (peace be upon him) feared it, and it used to be called 'Al-Fadihah' (The Disgracer)."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْ، عَنْ عِكْرِمَةَ، قَالَ: مَا زَالَتْ بَرَاءَةً تَنْزَلُ حَتَّى أَشْفَقَ مِنْهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ تُسَمَّى الْفَاضِحَةُ

[30271] 'Abd Allah said: "The Tiwal (Long Surahs) are like the Torah, the Mi'un (Surahs with approx. 100 verses) are like the Gospel, the Mathani (oft-repeated) are like the Psalms (Zabur), and the rest of the Qur'an is extra favor."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ الْمُسَيْبِ، قَالَ: قَالَ عَبْدُ اللَّهِ: الطُّولُونَ كَالنُّورَاةِ، وَالْمِنْوَنَ كَالْأَنْجِيلِ، وَالْمَثَانِي كَالرَّبُورِ، وَسَائِرُ الْقُرْآنِ فَضْلٌ

[30272] Regarding the verse {And We have written in the Zabur} [Al-Anbiya: 105], Sa'id ibn Jubayr said: "It [Zabur] is the Qur'an, the Torah, and the Gospel."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: {وَلَقَدْ قَالَ: "الْقُرْآنُ: 105: كَتَبْنَا فِي الرَّبُورِ"} [الأنبياء التوراة والإنجيل]

[30273] Muhammad b. Abi 'Adi told us, from Dawud, from Al-Sha'bi: "{And We have already written in the Zabur after the Dhikr}", he said: "In the Zabur of David after the Dhikr (Torah) of

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ دَاؤَدَ، عَنِ الشَّعْبِيِّ: {وَلَقَدْ كَتَبْنَا فِي الرَّبُورِ مِنْ بَعْدِ الذِّكْرِ}، قَالَ: فِي رَبُورِ دَاؤَدَ مِنْ بَعْدِ ذِكْرِ مُوسَى

[30274] 'Affan told us, saying: Hammam told us, saying: I heard Abu 'Imran Al-Jawni, who said: 'Abdullah b. Rabah told us, saying: I heard Ka'b say: "The opening of the Torah is the opening of Surah Al-An'am, and the ending of the Torah is the ending of Surah Hud."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِيَّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ، قَالَ: سَمِعْتُ كَعْبًا يَقُولُ: فَاتِحَةُ التُّورَةِ فَاتِحَةُ سُورَةِ الْأَنْعَامِ، وَخَاتَمَهُ التُّورَةِ خَاتَمَهُ سُورَةُ هُودٍ

[30275] 'Ali b. Mushir told us, from Dawud, from Al-Sha'bi, from 'Alqamah, from 'Abdullah, who said: "If you are in doubt regarding [whether a letter is] Ya or Ta, make it Ya, for the Quran is masculine, so make it masculine."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ دَاؤِدَ، عَنْ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا شَكَّنْتُمْ فِي الْأَيَاءِ وَالثَّاءِ فَاجْعَلُوهَا يَاءً فَإِنَّ الْقُرْآنَ ذَكَرٌ فَنَكْرُوهُ

[30276] Mu'awiyah b. Hisham told us, saying: Abu Nizar Al-Muradi told us, from 'Amr b. Maysarah, from Abu 'Abd Al-Rahman Al-Sulami, who said: "If you disagree in the Quran regarding a Ya or a Ta, make it Ya, for the Quran was revealed according to the Ya."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا أَبُو نِزَارٍ الْمُرَادِيُّ، عَنْ عَمْرُو بْنِ مَيْسَرَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، قَالَ: إِذَا اخْتَلَفْتُمْ فِي الْقُرْآنِ فِي يَاءٍ أَوْ ثَاءٍ فَاجْعَلُوهَا يَاءً فَإِنَّ الْقُرْآنَ نَزَّلَ عَلَى الْأَيَاءِ

[30277] Mu'awiyah b. 'Amr told us, from Za'idah, from 'Asim, from Zirr, from 'Abdullah, who said: "If you dispute in the Quran regarding a Ya or a Ta, make it Ya, and treat the Quran as masculine, for it is masculine."

حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرٍو، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِيرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا تَمَارَيْتُمْ فِي الْقُرْآنِ فِي يَاءٍ أَوْ تَاءٍ فَاجْعَلُوهَا يَاءً وَذَكَرُوا الْقُرْآنَ فَإِنَّهُ مُذَكَّرٌ

[30278] Ibn 'Uyaynah told us, from 'Amr, from Yahya b. Ja'dah, from Ibn Mas'ud, who said: "The Quran is masculine, so treat it as masculine."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: الْقُرْآنُ ذَكَرٌ فَذَكَرُوهُ

[30279] Sufyan b. 'Uyaynah told us, from 'Abd Al-Karim, from 'Amr b. Shu'ayb, who said: When a boy from the Banu 'Abd Al-Muttalib began to speak clearly, the Prophet (peace be upon him) would teach him this verse seven times: '{Praise be to Allah, who has not taken a son and has had no partner in sovereignty and has no protector out of weakness; and glorify Him with [great] glorification}.'

حَدَّثَنَا سُعِيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرٍو بْنِ شُعِيبٍ قَالَ: كَانَ الْغُلَامُ إِذَا أَفْصَحَ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْأُبْيَةَ سَبْعًا {الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَخَذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّلُّ وَكَبَرَهُ تَكْبِيرًا}

[30280] 'Umar b. Sa'd Abu Dawud told us, from Sufyan, from Al-Hasan b. 'Amr b. Abi Sa'id b. 'Umar, from Fudayl, from Ibrahim, who said: "They used to dislike teaching their children the Quran until they could reason [understand]."

حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ أَبُو دَاوُدَ، عَنْ سُفِّيَانَ، عَنْ الْحَسَنِ بْنِ عَمْرِو بْنِ أَبِي سَعِيدٍ بْنِ عُمَرَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُعَلِّمُوا أَوْلَادَهُمُ الْقُرْآنَ حَتَّى يَعْقِلُوا

[30281] Sufyan b. 'Uyaynah told us, from Al-Zuhri, from Salim, from his father: From the Prophet (peace be upon him), who said: "There is no envy except in two cases: a man whom Allah has given wealth and he spends it during the night and the day, and a man whom Allah has taught the Quran and he stands with it [in prayer] during the night and the day."

حَدَّثَنَا سُفِّيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "لَا حَسَدَ إِلَّا فِي اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ عَلِمَ اللَّهُ الْقُرْآنَ فَهُوَ يَقُولُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ

[30282] Yahya b. Adam told us, saying: Yazid b. 'Abd Al-'Aziz told us, from Al-A'mash, from Abu Salih, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "There is no envy except in two cases: a man whom Allah has given the Quran and he recites it during the night and the day, so a man says: 'If Allah had given me the like of what He gave so-and-so, I would have done the like of what he does.' And a man whom Allah has given wealth and he spends it in its right cause, so a man says: 'If Allah had given me the like of what He gave so-and-so, I would have done the like of what he does.'"

[30283] Sufyan b. 'Uyaynah told us, from Ibn Abi Najih, from Mujahid, who said: 'Abdullah said: "{Ha-Mim} is the brocade of the Quran."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ،
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا حَسَدَ إِلَّا فِي
الثَّنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتَلَوُهُ آنَاءَ اللَّيْلِ وَآنَاءَ
النَّهَارِ، فَيَقُولُ الرَّجُلُ: لَوْ آتَانِي اللَّهُ مِثْلُ مَا آتَى فُلَانًا
فَعَلَتُ مِثْلُ مَا يَفْعَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفَقُهُ فِي
حَقِّهِ، فَيَقُولُ الرَّجُلُ: لَوْ آتَانِي اللَّهُ مِثْلُ مَا آتَى فُلَانًا
فَعَلَتُ مِثْلُ مَا يَفْعَلُ

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ
مُجَاهِدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: " {حَم} دِينَاجُ الْقُرْآنِ

[30284] Ja'far b. 'Awn told us, from Mis'ar, from Sa'd b. Ibrahim, who said: "All the Hawamim (Surahs starting with Ha-Mim) are called the Brides."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: كُلُّ الْحَوَامِيمِ يُسَمَّى الْعَرَائِسَ

[30285] Muhammad b. Bishr and Waki' told us, from Mis'ar, from Ma'n b. 'Abd Al-Rahman, who said: 'Abdullah said: "When I fall upon the family of Ha-Mim, I fall into soft meadows where I luxuriate."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَكَيْبُعْ، عَنْ مِسْعَرٍ، عَنْ مَعْنَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا وَقَعْتُ فِي آلِ حَمٍ وَقَعْتُ فِي رَوْضَاتِ دَمَنَاتِ أَنَانَقٍ فِيهِنَّ

[30286] Waki' told us, from Sufyan, from Khubayb, from a man, from Abu Al-Darda', that he passed by him while he was building a mosque, so he said: "This is only for the family of Ha-Mim."

حَدَّثَنَا وَكَيْبُعْ، عَنْ سُفْيَانَ، عَنْ خُبَيْبٍ، عَنْ رَجُلٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: مَرَّ عَلَيْهِ وَهُوَ يَبْنِي مَسْجِدًا، فَقَالَ: مَا هَذَا إِلَّا لَآلِ حَمٍ

[30287] Al-Fadl b. Dukayn told us, from Shibl, from Ibn Abi Najih, from Mujahid, who said: "I presented the Quran to Ibn 'Abbas from its opening to its closing three times, stopping at every verse to understand it."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ شِبْلٍ، عَنْ ابْنِ أَبِي تَجْبِحٍ، عَنْ مُجَاهِدٍ، قَالَ: عَرَضْتُ الْقُرْآنَ عَلَى ابْنِ عَبَّاسٍ مِنْ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ ثَلَاثَ عَرْضَاتٍ أَفْقَهَ عِنْدَ كُلِّ آيَةٍ

[30288] Abu Mu'awiyah told us, from Al-A'mash, from Abu Zabyan, from Ibn 'Abbas: "That the Messenger of Allah (peace be upon him) used to present the Quran once every Ramadan, except for the year in which he passed away, for it was presented to him twice in the presence of 'Abdullah, so he witnessed what was abrogated of it and what was changed."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيَّانَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْرِضُ الْقُرْآنَ فِي كُلِّ رَمَضَانَ مَرَّةً، إِلَّا الْعَامُ الَّذِي قُبِضَ فِيهِ، فَإِنَّهُ عُرِضَ عَلَيْهِ مَرَّتَيْنِ بِحَضْرَةِ عَبْدِ اللَّهِ فَشَهِدَ مَا تُسَيَّخُ مِنْهُ وَمَا بُدُّلَ

[30289] Ya'la b. 'Ubayd told us, from Muhammad b. Ishaq, from Al-Zuhri, from 'Ubaydullah b. 'Abdullah, from Ibn 'Abbas, who said: "The Messenger of Allah (peace be upon him) used to present the Book every Ramadan to Gabriel. But in the month in which he died, he presented it to him twice."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الرُّهْبَرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ الْكِتَابَ فِي كُلِّ رَمَضَانَ عَلَى جِبْرِيلَ، فَلَمَّا كَانَ الشَّهْرُ الَّذِي هَلَّ فِيهِ عَرَضَهُ عَلَيْهِ عَرَضَتِينَ

[30290] Al-Fadl b. Dukayn told us, saying: Musa b. 'Ali told us, saying: I heard my father say: "I held the Quran for Fadalah b. 'Ubayd until he finished it."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَلَيٌّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَمْسَكْتُ عَلَى فَضَالَةَ بْنَ عُبَيْدِ الْقُرْآنَ حَتَّى فَرَغَ مِنْهُ

[30291] Husayn b. 'Ali told us, from Ibn 'Uyaynah, from Ibn Jurayj and from Ibn Sirin, from 'Abidah, who said: "The recitation that was presented to the Prophet (peace be upon him) in the year he passed away is the recitation that the people recite today."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ ابْنِ جُرَيْجٍ،
وَعَنْ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، قَالَ: الْقِرَاءَةُ الَّتِي
عُرِضَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَامِ
الَّذِي قُبِضَ فِيهِ هِيَ الْقِرَاءَةُ الَّتِي يَقْرُؤُهَا النَّاسُ الْيَوْمَ
فِيهِ

[30292] Husayn b. 'Ali told us, from Za'idah, from Hisham, from Ibn Sirin, who said: "Gabriel used to present the Quran to the Prophet (peace be upon him) once every year in Ramadan, but in the year he passed away, he presented it to him twice."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ ابْنِ
سِيرِينَ، قَالَ: كَانَ جِبْرِيلُ يَعْرِضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فِي كُلِّ عَامٍ مَرَّةً فِي رَمَضَانَ، فَلَمَّا
كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ

[30293] Ibn Numayr told us, saying: Zakariyya b. Abi Za'idah told us, from Firas, from Al-Sha'bi, from Masruq, from 'A'ishah, who said: "The Messenger of Allah (peace be upon him) used to present the Quran to Gabriel once every year, but in the year he passed away, he presented it to him twice."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا زَكَرِيَاً بْنُ أَبِي زَائِدَةَ، عَنْ
فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ الْقُرْآنَ
عَلَى جِبْرِيلٍ فِي كُلِّ عَامٍ مَرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي
قُبِضَ فِيهِ عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ

[30294] 'Affan told us, saying: Hammad b. Salamah told us, from 'Asim, from Abu Al-Ahwas, from 'Abdullah, who said: "Everything has a core, and the core of the Quran is the Mufassal."

حَدَّثَنَا عَمَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: لِكُلِّ شَيْءٍ لُبَابٌ، وَإِنَّ لُبَابَ الْقُرْآنِ الْمُفَصَّلُ

[30295] Waki' told us, saying: Al-A'mash told us, from Sulayman b. Maysarah, from Tariq b. Shihab, who said: Salman said to Zayd b. Suhan: "How will you be if the Quran and the Sultan fight?" He said: "Then I will be with the Quran." He said: "What an excellent Zayd you are then."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَ سَلَمَانُ لِزَيْدٍ بْنِ صُورَانَ: كَيْفَ أَنْتَ إِذَا افْتَنَ الْقُرْآنَ وَالسُّلْطَانَ؟، قَالَ: إِذَا أَكُونُ مَعَ الْقُرْآنِ، قَالَ: نِعْمَ الرَّبِيدُ إِذَا أَنْتَ

[30296] Abu Mu'awiyah told us, from Al-A'mash, from Shimr, from Shahr b. Hawshab, from Ka'b, who said: "The Quran and the Sultan will fight, and the Sultan will trample upon the interior of the Quran, so this one will not care about that one, nor that one about this one."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ شَهْرٍ بْنِ حَوْشَبٍ، عَنْ كَعْبٍ، قَالَ: يَقْتَلُ الْقُرْآنُ وَالسُّلْطَانُ، فَيَطِئُ السُّلْطَانُ عَلَى صِمَاحِ الْقُرْآنِ، فَلَا يُبَالِي ذَا مِنْ ذَاهِلٍ وَلَا ذَا مِنْ ذَاهِلٍ

[30297] Yahya b. Abi Bukayr told us, saying: Sharik told us, from 'Abd Al-Malik b. 'Umayr, from 'Abd Al-Rahman b. 'Abdullah, who said: A man came to Ibn Mas'ud and said: "O Abu 'Abd Al-Rahman, teach me comprehensive and beneficial words." He said: "Worship Allah and do not associate anything with Him."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَتَى رَجُلٌ ابْنَ مَسْعُودٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ عَلَمْنِي كَلِمَاتٍ حَوَامِعَ نَوَافِعَ، قَالَ: تَعَبِّدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا

[30298] Sufyan told us, from Jabalah b. Suhaym, from 'Amir b. Matar, who said: I was with Hudhayfah, and he said: "How will you be, O 'Amir b. Matar, if the people take one path and the Quran takes another path; with which of them will you be?" I said: "With the Quran; I live with it or I die." He said: "Then you are [on the right path]."

حَدَّثَنَا سُفِيَّاً، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ عَامِرِ بْنِ مَطْرٍ، قَالَ: كُنْتُ مَعَ حُذَيْفَةَ، فَقَالَ: كَيْفَ أَنْتَ يَا عَامِرُ بْنُ مَطْرٍ إِذَا أَخَذَ النَّاسُ طَرِيقًا وَالْقُرْآنُ طَرِيقًا مَعَ أَيِّهِمَا تَكُونُ؟، فَقَالَ: مَعَ الْقُرْآنِ أَحْيَا مَعَهُ أَوْ أَمْوَاتُ، قَالَ: فَإِنْتَ إِذَا

[30299] Abu Usamah told us, from Mis'ar, who said: Ma'n told us, who said: A man came to Ibn Mas'ud and said: "Teach me comprehensive and beneficial words." He said: "Worship Allah and do not associate anything with Him, and turn with the Quran wherever it turns."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مِسْعَرٍ، قَالَ: حَدَّثَنَا مَعْنُ، قَالَ:
أَتَى رَجُلٌ ابْنَ مَسْعُودٍ، فَقَالَ: عَلِمْنِي كَلِمَاتٍ جَوَامِعَ
نَوَافِعَ، فَقَالَ: تَعْبُدِ اللَّهَ وَلَا تُشْرِكِ بِهِ شَيْئًا، وَتَرْزُلُ مَعَ
الْقُرْآنِ حِينَ زَالَ

[30300] Waki' told us, from Sufyan, from Mansur, from Ibrahim, who said: "The companions of 'Abdullah who used to give legal rulings and teach the Quran were: 'Alqamah, Al-Aswad, 'Abidah, Masruq, 'Amr b. Shurahbil, and Al-Harith b. Qays."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: "كَانَ أَصْحَابُ عَبْدِ اللَّهِ الَّذِينَ يُقْتَلُونَ وَيَقْرَءُونَ
الْقُرْآنَ: عَلْقَمَةُ، وَالْأَسْوَدُ، وَعَبِيدَةُ، وَمَسْرُوقُ، وَعَمْرَو
بْنُ شَرَحْبِيلٍ، وَالْحَارِثُ بْنُ قَيْسٍ"

[30301] Abu Mu'awiyah narrated to us, from Al-A'mash, from Masruq, who said: "'Abdullah used to recite the Qur'an to us in the gathering, then he would sit afterwards and speak to the people."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مَسْرُوقٍ، قَالَ:
كَانَ عَبْدُ اللَّهِ يَقْرَأُ بَيْنَ الْقُرْآنِ فِي الْمَجْلِسِ، ثُمَّ يَجْلِسُ
بَعْدَهُ يُحَدِّثُ النَّاسَ

[30302] Yahya b. Adam narrated to us, he said: 'Abd al-Rahman b. Humayd narrated to us, he said: I heard Abu Ishaq say: "Abu 'Abd al-Rahman al-Sulami taught the Qur'an in the mosque for forty years."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ،
قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، يَقُولُ: أَفْرَا أَبُو عَبْدِ الرَّحْمَنِ
السُّلَمِيُّ الْقُرْآنَ فِي الْمَسْجِدِ أَرْبَعِينَ سَنَةً

[30303] Hafs narrated to us, from Al-A'mash, from Ibrahim, from 'Ubaydah, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said to me: "Recite the Qur'an to me." I said: "Shall I recite it to you while it was revealed to you?" He said: "I desire to hear it from someone else." He said: So I recited Surat An-Nisa' to him until I reached: {So how [will it be] when We bring from every nation a witness and we bring you against these [people] as a witness?} [An-Nisa': 41]. I raised my head—or a man next to me nudged me, so I raised my head—and I saw his eyes overflowing [with tears].

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْنِيَّةَ،
عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: اقْرَا عَلَيَّ الْقُرْآنَ، فَقُلْتُ: أَفْرَا عَلَيْكَ وَعَلَيْكَ
أُنْزَلٌ، قَالَ: إِنِّي أَسْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي، قَالَ:
فَقَرَأْتُ عَلَيْهِ النِّسَاءَ حَتَّى بَلَغْتُ: {فَكَيْفَ إِذَا جِئْنَا مِنْ
كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هُؤُلَاءِ شَهِيدًا} [النِّسَاءَ
, رَفَعْتُ رَأْسِي أَوْ غَمَرْنِي رَجْلًا إِلَى جَنْبِي، 41]
فَرَفَعْتُ رَأْسِي، فَرَأَيْتُ عَيْنَيْهِ تَسِيلُ - -

[30304] Ibn Idris narrated to us, from Husayn, from Hilal b. Yasaf, from Abu Hayyan, from 'Abdullah, from the Prophet (peace be upon him), similar to the Hadith of Al-A'mash.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ هِلَالِ بْنِ يَسَافٍ،
عَنْ أَبِي حَيَّانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَنْهُوا مِنْ حَدِيثِ الْأَعْمَشِ

[30305] Husayn b. 'Ali narrated to us, from Za'idah, from 'Asim, from Zirr, from 'Abdullah: That the Prophet (peace be upon him) said to him: "Recite." So he began Surat An-Nisa' until he reached His saying: {So how [will it be] when We bring from every nation a witness and we bring you against these [people] as a witness?} [An-Nisa': 41]. He said: The eyes of the Prophet (peace be upon him) shed tears, and he said: "That is enough for you."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ
زِرٍّ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ
لَهُ: اقْرَأْ، فَأَفْتَنَّهُ سُورَةَ النِّسَاءِ حَتَّىٰ إِذَا بَلَغَ إِلَى قَوْلِهِ
تَعَالَى: {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ
، قَالَ: فَدَمَعْتُ عَيْنِي} 41 [النِّسَاءِ]
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: حَسْبُكَ

[30306] Ibn Numayr narrated to us, from Al-Ajlah, from Ibn Abza, from his father, who said: I heard Ubayy b. Ka'b say: The Messenger of Allah (peace be upon him) said: "I have been commanded to present the Qur'an to you." I said: "Did He name me to you?" He said: "Yes." So Ubayy said: {In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate} [Yunus: 58].

[30307] Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaqiq, who said: It was said to 'Abdullah: "So-and-so recites the Qur'an backwards." 'Abdullah said: "That is a person with an inverted heart."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْأَجْلَحِ، عَنْ أَبْنِ أَبْرَزَى، عَنْ أَبِيهِ،
قَالَ: سَمِعْتُ أَبِيهِ بْنَ كَعْبَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمِرْتُ أَنْ أَعْرِضَ عَلَيْكُمُ الْقُرْآنَ،
فُلِتُّ: سَمَّاَنِي لَكَ، قَالَ: نَعَمْ، فَقَالَ أَبِيهِ: {بِفَضْلِ اللَّهِ
وَبِرَحْمَتِهِ فَبِإِلَّكَ فَلْيَقْرَأُوهُ مَنْ خَيْرٌ مِمَّا يَجْمَعُونَ}
[يونس: 58]

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، قَالَ: قَبْلِ
لِعَبْدِ اللَّهِ: إِنَّ فُلَانًا يَقْرَأُ الْقُرْآنَ مَنْكُوسًا، فَقَالَ عَبْدُ اللَّهِ:
ذَاكَ مَنْكُوسُ الْقُلُوبِ

[30308] Abu al-Ahwas narrated to us, from Harun b. 'Antarah, from his father, who said: I asked Ibn 'Abbas: "Which deed is best?" He said: "Remembrance of Allah. And no people sit in a house dealing with the Book of Allah among themselves and studying it, except that the angels shade them with their wings, and they are guests of Allah as long as they remain in it until they move on to another topic."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ أَبِيهِ،
قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: أَيُّ الْعَمَلٍ أَفْضَلُ؟، قَالَ: ذِكْرُ
اللَّهِ، وَمَا جَلَسَ قَوْمٌ فِي بَيْتٍ يَتَعَاطَوْنَ فِيهِ كِتَابَ اللَّهِ
فِيمَا بَيْنَهُمْ وَيَتَدَارَسُونَهُ، إِلَّا أَظْلَلَهُمُ الْمَلَائِكَةُ بِأَجْبَحَتِهَا،
وَكَانُوا أَضْيَافَ اللَّهِ مَا ذَامُوا فِيهِ حَتَّى يُفِيضُوا فِي
حَدِيثٍ غَيْرِهِ

[30309] Isma'il Ibn 'Ulayyah narrated to us, from Abu Hayyan, from Abu Zur'ah, from Abu Hurayrah, who said: One day the Messenger of Allah (peace be upon him) was appearing before the people, when a man came to him and said: "O Messenger of Allah, what is Iman (faith)?" He said: "Iman is to believe in Allah, His angels, His books, the meeting with Him, His messengers, and to believe in the Resurrection hereafter." He said: "O Messenger of Allah, what is Islam?" He said: "It is to worship Allah and not associate anything with Him, to establish the prescribed prayer, to pay the obligatory Zakat, and to fast Ramadan." He said: "O Messenger of Allah, what is Ihsan (excellence)?" He said: "It is to worship Allah as if you see Him, for if you do not see Him, He sees you."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟، قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُلِّهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ، قَالَ: يَا رَسُولَ اللَّهِ مَا الإِسْلَامُ؟، قَالَ: أَنْ تَعْبُدَ اللَّهَ، وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ الْمُكْتُوبَةَ، وَتُؤْتِيَ الزَّكَةَ الْمُفْرُوضَةَ، وَتَصُومَ رَمَضَانَ، قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ؟، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَلَّا كَثُرَاءً، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ

[30310] Ghundar narrated to us, from Shu'bah, from Abu Jamrah, from Ibn 'Abbas: That the delegation of 'Abd al-Qays came to the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) asked: "Who are the delegation?" or "Who are the people?" They replied: "Rabi'ah." He said: "Welcome to the people" or "the delegation, without disgrace or regret." They said: "O Messenger of Allah, we come to you from a distant land, and between us and you is this tribe of the disbelievers of Mudar, and we cannot come to you except in the sacred month. So command us with a decisive order that we may inform those behind us and by which we may enter Paradise." He said: "He commanded them with four things and forbade them from four things. He commanded them to believe in Allah alone." And he said: "Do you know what faith in Allah is?" They said: "Allah and His Messenger know best." He said: "The testimony that there is no god but Allah and that Muhammad is the Messenger of

حَدَّنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، عَنْ أَبْنَ عَبَّاسٍ، أَنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ الْوَقْدُ أَوْ مَنِ الْقَوْمُ؟، قَالُوا: رَبِيعَةُ، قَالَ: مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَقْدِ غَيْرَ حَزَارِيَا، وَلَا نَذَامِي، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا نَأْتِكَ مِنْ شَفَةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هَذَا الْحَيَّ مِنْ كُفَّارٍ مُضَرَّ، وَإِنَّا لَا نَسْتَطِعُ أَنْ نَأْتِكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرْنَا بِأَمْرٍ فَصَلِّ ثُخِرْ بِهِ مَنْ وَرَاءَنَا نَدْخُلُ بِهِ الْجَنَّةَ، قَالَ: "فَأَمَرَهُمْ بِأَرْبَعَ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمْرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ" وَقَالَ: هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْحُمُسَ مِنَ الْمُغْنِمِ، فَقَالَ: احْفَظُوهُ وَأَخْبِرُوْا بِهِ مَنْ وَرَاءَكُمْ

[30311] Jarir narrated to us, from Mansur, from Salim b. Abi al-Ja'd, from 'Atiyyah, the Mawla of Banu 'Amir, from Yazid b. Bashir al-Saksi, who said: I came to Medina and entered upon 'Abdullah b. 'Umar. A man from the people of Iraq came to him and said: "O 'Abdullah, why do you perform Hajj and 'Umrah but abandon fighting in the cause of Allah?" He said: "Woe to you! Faith is built upon five: worshiping Allah, establishing prayer, paying Zakat, performing Hajj to the House, and fasting Ramadan." He said: So he repeated it to him. He said: "O 'Abdullah, worshiping Allah, establishing prayer, paying Zakat, performing Hajj to the House, and fasting Ramadan." He said: So he repeated it to him. He said: "O 'Abdullah, worshiping Allah, establishing prayer, paying Zakat, performing Hajj to the House, and fasting Ramadan. That is what the Messenger of Allah (peace be upon him) told us."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،
عَنْ عَطِيَّةَ مَوْلَى بَنِي عَامِرٍ، عَنْ يَزِيدِ بْنِ بَشِيرِ
السَّكْسِيِّ، قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ
بْنِ عُمَرَ، فَأَتَاهُ رَجُلٌ مِّنْ أَهْلِ الْعِرَاقِ فَقَالَ: يَا عَبْدَ اللَّهِ
مَالِكَ تَحْجُّجٍ، وَتَعْتَمِرُ، وَتَرَكْتُ الْغَزْوَ فِي سَبِيلِ اللَّهِ؟
فَقَالَ: "وَبِّلَكَ، إِنَّ الْإِيمَانَ بُنْيَ عَلَى خَمْسٍ: تَعْبُدُ اللَّهَ،
وَتُثْقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَحْجُّ الْبَيْتَ، وَتَصُومُ
رَمَضَانَ"، قَالَ: فَرَدَّهَا عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ تَعْبُدُ
اللَّهَ، وَتُثْقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَحْجُّ الْبَيْتَ،
وَتَصُومُ رَمَضَانَ، قَالَ: فَرَدَّهَا عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ
تَعْبُدُ اللَّهَ، وَتُثْقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَحْجُّ الْبَيْتَ،
وَتَصُومُ رَمَضَانَ، كَذَلِكَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ

[30312] Muhammad b. Fudayl narrated to us, from 'Umarah, from Abu Zur'ah, 'Umar said: "The handles of faith are four: Prayer, Zakat, Jihad, and Trustworthiness."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ،
قَالَ عُمَرُ: "عِرَى الْإِيمَانِ أَرْبَعٌ: الصَّلَاةُ، وَالزَّكَاةُ،
وَالجِهَادُ، وَالْأَمَانَةُ"

[30313] Waki' narrated to us, from Sufyan, from Abu Ishaq, from Silah, who said: Hudhayfah said: "Islam consists of eight shares: Prayer is a share, Zakat is a share, Jihad is a share, fasting Ramadan is a share, commanding the good is a share, forbidding the evil is a share, and Islam is a share. And he has failed who has no share."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَّةَ،
قَالَ: قَالَ حُذَيْفَةَ: "الْإِسْلَامُ تَمَانِيَةُ سَهْمٍ: الصَّلَاةُ سَهْمٌ،
وَالزَّكَاةُ سَهْمٌ، وَالجِهَادُ سَهْمٌ، وَصَوْمُ رَمَضَانَ سَهْمٌ،
وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ، وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ،
وَالْإِسْلَامُ سَهْمٌ، وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ"

[30314] Ghundar narrated to us, from Shu'bah, from Al-Hakam, who said: I heard 'Urwah b. al-Nazzal narrating from Mu'adh b. Jabal, who said: We returned with the Messenger of Allah (peace be upon him) from the Battle of Tabuk. When I saw him alone, I said: "O Messenger of Allah, tell me of a deed that will admit me into Paradise." He said: "You have asked about a great matter, yet it is easy for whom Allah makes it easy: Establish the prescribed prayer, pay the obligatory Zakat, and meet Allah not associating anything with Him. Shall I not guide you to the head of the matter, its pillar, and the peak of its hump? Jihad in the cause of Allah."

[30315] 'Ubaydah b. Humayd narrated to us, from Al-Hakam, from Al-A'mash, from Maymun b. Abi Shabib, from Mu'adh b. Jabal, who said: We went out with the Messenger of Allah (peace be upon him) on the Battle of Tabuk. Then he mentioned something similar.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ التَّرَالِ، يُحَدِّثُ، عَنْ مُعاذِ بْنِ جَبَلٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةِ تَبُوكَ، فَلَمَّا رَأَيْتُهُ خَالِيَا، قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: "الْأَقْدَسْتُ عَنْ عَظِيمٍ، وَهُوَ يَسِيرٌ عَلَى مَنْ يَسِرَ اللَّهُ عَلَيْهِ: تُقْيِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤْتِي الزَّكَاةَ الْمُفْرُوضَةَ، وَتَلْقَى اللَّهُ لَا تُشْرِكُ بِهِ شَيْئًا، أَوْ لَا أَذْلِكَ عَلَى رَأْسِ الْأَمْرِ، وَعَمُودِهِ وَذِرْوَةُ سَنَامِهِ؟، فَالْجِهَادُ فِي سَبِيلِ اللَّهِ"،

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنِ الْحَكَمِ، عَنِ الْأَعْمَشِ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ مُعاذِ بْنِ جَبَلٍ، قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوكَ. ثُمَّ ذَكَرَ نَخْوَةً

[30316] Abu al-Ahwas narrated to us, from Mansur, from Rib'i, from a man from Banu Asad, from 'Ali, who said: The Messenger of Allah (peace be upon him) said: "Four things, a man will not taste the flavor of faith until he believes in them: That there is no god but Allah alone; that I am the Messenger of Allah sent with the truth; that he will die and then be resurrected after death; and that he believes in the divine decree entirely."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ رَجُلٍ مِنْ بَنْيِ أَسَدٍ، عَنْ عَلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَرْبَعٌ لَنْ يَجِدَ رَجُلٌ طَعْمَ الْإِيمَانِ حَتَّى يُؤْمِنَ بِهِنَّ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، وَأَنِّي رَسُولُ اللَّهِ بَعَنِّي بِالْحَقِّ، وَبِأَنَّهُ مَيْتٌ، ثُمَّ مَبْعُوثٌ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْفَدَرِ كُلِّهِ

[30317] Ibn Fudayl narrated to us, from 'Ata b. al-Sa'ib, from Salim b. Abi al-Ja'd, from Ibn 'Abbas, who said: A Bedouin came to the Prophet (peace be upon him) and said: "Peace be upon you, O son of Banu 'Abd al-Muttalib." He said: "And upon you." He said: "I am a man from your maternal uncles of Banu Sa'd b. Bakr, and I am the messenger of my people to you and their representative. I am going to ask you, and I will be firm in my questioning, and I will adjure you strongly." He said: "Go ahead, O brother of Banu Sa'd." He said: "Who created you, and is the Creator of those before you and the Creator of those after you?" He said: "Allah." He said: "I adjure you by that, did He send you?" He said: "Yes." He said: "Who created the seven heavens and the seven earths and caused provision to flow between them?" He said: "Allah." He said: "I adjure you by that, did He send you?" He said: "Yes." He said: "We have found in your Book, and your messengers have commanded us, to pray five prayers in the day

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: جَاءَ أَغْرَابِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا عَلَامَ بَنِي عَبْدِ الْمُطَّلِبِ، فَقَالَ: وَعَلَيْكَ، فَقَالَ: إِنِّي رَجُلٌ مِنْ أَخْوَالِكَ مِنْ بَنِي سَعْدٍ بْنَ بَكْرٍ، وَأَنَا رَسُولٌ قَوْمِي إِلَيْكَ وَوَافِدُهُمْ، وَأَنَا سَانِدُكَ، فَمُشَدِّدٌ مُسَانِدٌ إِلَيْكَ، مُنَاشِدٌكَ مُنَاشِدَتِي إِلَيْكَ، قَالَ: "خُذْ عَنْكَ يَا أَخَا بَنِي سَعْدٍ، قَالَ: مَنْ خَلَقَكَ، وَهُوَ خَالِقُ مَنْ قَبْلَكَ، وَهُوَ خَالِقُ مَنْ بَعْدَكَ؟، قَالَ: اللَّهُ، قَالَ: نَشَدْتُكَ بِذَلِكَ أَهُوَ أَرْسَلَكَ؟، قَالَ: نَعَمْ، قَالَ: مَنْ خَلَقَ السَّمَاوَاتِ السَّبْعَ، وَالْأَرْضِينَ السَّبْعَ، وَأَجْرَى بَيْنَهُنَّ الرِّزْقَ؟، قَالَ: اللَّهُ، قَالَ: نَشَدْتُكَ بِذَلِكَ أَهُوَ أَرْسَلَكَ؟، قَالَ: فَإِنَّا قَدْ وَجَدْنَا فِي كِتَابِكَ، وَأَمْرَتْنَا رُسُلَكَ أَنْ تُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ صَلَوَاتٍ لِمَوَاقِيْتِهَا نَشَدْتُكَ بِذَلِكَ أَهُوَ أَمْرَكَ بِذَلِكَ؟، قَالَ: نَعَمْ، قَالَ: فَإِنَّا وَجَدْنَا فِي كِتَابِكَ، وَأَمْرَتْنَا رُسُلَكَ أَنْ تَأْخُذَ مِنْ حَوَاشِي أَمْوَالِنَا، فَنَرَدَهَا عَلَى فُقَرَائِنَا، فَنَشَدْتُكَ بِذَلِكَ أَهُوَ أَمْرَكَ بِذَلِكَ؟، قَالَ: نَعَمْ، ثُمَّ قَالَ: أَمَا الْخَامِسَةُ، فَلَسْنُكَ بِسَائِبِكَ عَنْهَا وَلَا إِرْبَلِي فِيهَا، قَالَ: ثُمَّ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لِأَعْمَلَنَّ بِهَا وَمَنْ أَطَاعَنِي مِنْ قَوْمِي، ثُمَّ رَجَعَ، فَضَحَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَأْتُ نَوَاجِدُهُ، ثُمَّ قَالَ: وَالَّذِي نَسِيَ بِبَدِيهِ لَئِنْ صَدَقَ لِي دُخُلُّنَ الْجَنَّةَ

[30318] Shababah b. Sawwar narrated to us, he said: Sulayman b. al-Mughirah narrated to us, from Thabit, from Anas, who said: We were forbidden to ask the Messenger of Allah (peace be upon him) about anything, so we liked for an intelligent man from the people of the desert to come and ask him while we listened. A man from the people of the desert came and said: "O Muhammad, your messenger came to us and claimed that Allah sent you." He said: "He spoke the truth." He said: "Who created the sky?" He said: "Allah." He said: "Who created the earth?" He said: "Allah." He said: "Who erected these mountains?" He said: "Allah." He said: "By the One Who created the sky, created the earth, and erected the mountains, did Allah send you?" He said: "Yes." He said: "Your messenger claimed that we are obligated to perform five prayers in our day and night." He said: "He spoke the truth." He said: "By the One Who created the sky, created the earth, and erected the mountains, did Allah command you

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ تَائِبٍ، عَنْ أَنَّسٍ، قَالَ: كُنَّا قَدْ نُهِيبُنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَأْتِي الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ، فَيَسْأَلُهُ وَتَحْنُّ سَمْعُهُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ أَتَنَا رَسُولُكَ فَرَأَمْتُ لَنَا أَنَّ اللَّهَ أَرْسَلَكَ، قَالَ: صَدَقَ، قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: اللَّهُ، قَالَ: فَمَنْ تَصَبَّ هَذِهِ الْجِبَالَ؟ - ، قَالَ: اللَّهُ، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ اللَّهُ أَرْسَلَكَ؟، قَالَ: نَعَمْ، قَالَ: فَرَأَمْتُ لَنَا أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا؟، قَالَ: صَدَقَ، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ الْجِبَالَ، اللَّهُ أَمْرَكَ بِهَذَا؟، قَالَ: نَعَمْ، قَالَ: فَرَأَمْتُ لَنَا أَنَّ عَلَيْنَا رَكَأً فِي أَمْوَالِنَا، قَالَ: صَدَقَ، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ، اللَّهُ أَمْرَكَ بِهَذَا؟، قَالَ: نَعَمْ، قَالَ: وَرَأَمْتُ لَنَا أَنَّ عَلَيْنَا صَوْمٌ رَمَضَانٌ فِي سَنَتِنَا، قَالَ: نَعَمْ، صَدَقَ، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ الْجِبَالَ اللَّهُ أَمْرَكَ بِهَذَا؟، قَالَ: نَعَمْ، قَالَ: رَأَمْتُ لَنَا أَنَّ عَلَيْنَا الْحَجَّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقَ، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ اللَّهُ أَمْرَكَ بِهَذَا؟، قَالَ: نَعَمْ، ثُمَّ وَلَى، وَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزْدَادُ عَلَيْهِ شَيْئًا وَلَا أَفْعُضُ مِنْهُ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ صَدَقَ دَخَلَ الْجَنَّةَ

[30319] Zayd b. al-Hubab narrated to us, from 'Ali b. Mas'adah, who said: Qatadah narrated to us, who said: Anas b. Malik narrated to us, who said: The Messenger of Allah (peace be upon him) said: "Islam is public, and faith is in the heart." Then he pointed with his hand to his chest and said: "Piety is here, piety is here."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَلَيِّ بْنِ مَسْعَدَةَ، قَالَ: حَدَّثَنَا
قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَّسُ بْنُ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ عَلَانِيَّةٌ، وَالإِيمَانُ فِي
الْقَلْبِ، ثُمَّ يُشَيَّرُ بِيَدِهِ إِلَى صَدْرِهِ وَيَقُولُ: التَّقْوَى هَاهُنَا،
التَّقْوَى هَاهُنَا

[30320] Mus'ab b. al-Miqdam narrated to us, he said: Abu Hilal narrated to us, from Qatadah, from Anas, who said: The Messenger of Allah (peace be upon him) said: "There is no faith for the one who has no trustworthiness."

حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامَ، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، عَنْ
قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

[30321] Abu Usamah narrated to us, he said: 'Awf narrated to us, from 'Abdullah b. 'Amr b. Hind al-Jamali, who said: 'Ali said: "Faith begins as a white spot in the heart; as faith increases, the whiteness increases until the whole heart becomes white. Hypocrisy begins as a black spot in the heart; as hypocrisy increases, the blackness increases until the whole heart becomes black. By the One in Whose Hand is my soul, if you were to split open the heart of a believer, you would find it white, and if you were to split open the heart of a hypocrite, you would find it black."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو ابْنِ هِنْدَ الْجَمَالِيِّ، قَالَ: قَالَ عَلِيٌّ: الْإِيمَانُ يَبْدأُ نُقْطَةً بَيْضَاءً فِي الْقَلْبِ، كُلَّمَا ازْدَادَ الْإِيمَانُ ازْدَادَتْ بَيْاضًا حَتَّى يَبْيَضَ الْقَلْبُ كُلُّهُ، وَالنَّفَاقُ يَبْدأُ نُقْطَةً سُوْدَاءً فِي الْقَلْبِ، كُلَّمَا ازْدَادَ النَّفَاقُ ازْدَادَتْ سُوْدَاءً، حَتَّى يَسْوَدَ الْقَلْبُ كُلُّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ شَفَقْنَا عَنْ قَلْبِ مُؤْمِنٍ لَوْ جَذَّمُهُ أَبْيَضَ، وَلَوْ شَفَقْنَا عَنْ قَلْبِ مُنَافِقٍ لَوْ جَذَّمُهُ أَسْوَدَ

[30322] Waki' narrated to us, he said: Al-A'mash narrated to us, from Sulayman b. Maysarah, from Tariq b. Shihab, who said: 'Abdullah said: "A man commits a sin, and a black spot is marked in his heart. Then he commits another sin, and it is marked until his heart becomes the color of an ash-colored sheep."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُنَكِّثُ فِي قَلْبِهِ نُكْتَهَ سُوْدَاءً، ثُمَّ يُذْنِبُ الذَّنْبَ فَيُنَكِّثُ حَتَّى يَصِيرَ قَلْبُهُ لَوْنَ الشَّاهِ الرَّبْدَاءِ

[30323] Waki' narrated to us, from Sufyan, who said: Hisham said, from his father: "Never does a servant's trustworthiness decrease except due to a decrease in his faith."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، قَالَ: قَالَ هِشَامٌ، عَنْ أَبِيهِ: مَا نَقَصَتْ أَمَانَةُ عَبْدٍ قَطُّ إِلَّا بِنَقْصٍ إِيمَانِهِ

[30324] Ibn 'Uyaynah narrated to us, from 'Amr, from 'Ubayd b. 'Umayr, who said: "Faith is fluctuating (like wind)."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: الْإِيمَانُ هُبُوبٌ

[30325] Ibn 'Uyaynah narrated to us, from 'Amr, from Nafi' b. Jubayr: That the Messenger of Allah (peace be upon him) sent Bishr b. Suhaym al-Ghfari on the Day of Sacrifice to announce among the people: "That none shall enter Paradise except a believing soul."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ نَافِعِ بْنِ جُبَيْرٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِشْرَ بْنَ سُحَيْمٍ الْغِفارِيَّ يَوْمَ التَّحْرِيرِ يُنَادِي فِي النَّاسِ: أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ

[30326] Waki' narrated to us, he said: Hisham b. 'Amr narrated to us, from his father, who said: "Let not a person's prayer or fasting deceive you; whoever wishes can fast, and whoever wishes can pray. Indeed, there is no religion for the one who has no trustworthiness."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامٌ بْنُ عَمْرِو، عَنْ أَبِيهِ، قَالَ: لَا يَغُرَّنُكُمْ صَلَاةُ امْرِيٍّ وَلَا صِيَامُهُ، مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ صَلَّى، أَلَا لَأَدِينَ لِمَنْ لَا أَمَانَةَ لَهُ

[30327] 'Affan narrated to us, he said: Hammad b. Salamah narrated to us, from Ja'far al-Khatmi, from his father, from his grandfather 'Umayr b. Habib b. Khumashah, that he said: "Faith increases and decreases." It was said to him: "What is its increase and what is its decrease?" He said: "When we remember Him and fear Him, that is its increase. And when we are heedless, forget, and waste time, that is its decrease."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ جَعْفَرِ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبِ بْنِ حُمَاسَةَ، أَنَّهُ قَالَ: إِيمَانٌ يَزِيدُ وَيَنْقُصُ، قِيلَ لَهُ: وَمَا زِيَادَتُهُ وَمَا نُفِصَانُهُ؟، قَالَ: إِذَا ذَكَرْنَاهُ، وَخَشِبْنَاهُ، فَذَلِكَ زِيَادَتُهُ، وَإِذَا غَفَلْنَا، وَنَسِيْنَا، وَضَيَّعْنَا، فَذَلِكَ نُفِصَانُهُ

[30328] Ibn Numayr narrated to us, from Sufyan, from 'Ubayd Allah, from Nafi', from Ibn 'Umar, that he used to say: "O Allah, do not take away faith from me as You have given it."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ لَا تَنْزِعْ مِنِّي إِيمَانَ كَمَا أَعْطَيْتَهُ

[30329] Hammad b. Mas'adah narrated to us, from Ghalib b. Bakr, who said: "If I were to ask about the best of the people of this mosque, and they said: 'We testify that he is a believer with complete faith, free from hypocrisy,' I would not bear witness. If I were to bear witness, I would testify that he is in Paradise. And if I were to ask about a man"—or the doubt is from Abu Bakr—"a man, and they said: 'We testify that he is a hypocrite with complete hypocrisy, free from faith,' I would not bear witness. If I were to bear witness, I would testify that he is in the Fire."

[30330] 'Abdullah b. Numayr narrated to us, he said: Fudayl b. Ghazwan narrated to us, he said: 'Uthman b. Abi Safiyyah al-Ansari narrated to us, he said: 'Abdullah b. 'Abbas said to one of his slaves: "Shall I not marry you off? For there is no slave who commits adultery except that Allah strips the light of faith from him."

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ غَالِبِ بْنِ بَكْرٍ، قَالَ: "أَلْوَ سَأَلْتُ عَنْ أَفْضَلِ أَهْلِ هَذَا الْمَسْجِدِ، فَقَالُوا: نَشْهُدُ أَنَّهُ مُؤْمِنٌ مُسْتَكْمِلٌ إِيمَانًا بَرِيءٌ مِنَ النَّفَاقِ، لَمْ أَشْهُدْ، وَلَوْ شَهِدْتُ لَشَهِدْتُ أَنَّهُ فِي الْجَنَّةِ، وَلَوْ سَأَلْتُ عَنْ رَجُلٍ، أَوْ الشَّكُّ مِنْ أَبِي بَكْرٍ، رَجُلًا، فَقَالُوا: نَشْهُدُ أَنَّهُ مُنَافِقٌ مُسْتَكْمِلٌ النَّفَاقَ بَرِيءٌ مِنَ الإِيمَانِ، لَمْ أَشْهُدْ، وَلَوْ شَهِدْتُ لَشَهِدْتُ أَنَّهُ فِي النَّارِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ غَرْوَانَ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي صَفِيَّةَ الْأَنْصَارِيَّ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ لِغُلَامٍ مِنْ غِلْمَانِهِ: أَأْرُوْجُكَ؟، فَمَا مِنْ عَبْدٍ يَزْنِي إِلَّا نَرَعَ اللَّهُ مِنْهُ نُورَ إِيمَانٍ

[30331] Sulayman b. Harb narrated to us, from Hammad b. Salamah, from his father, from 'Aishah, who said: The Messenger of Allah (peace be upon him) said: "The adulterer does not commit adultery while he is a believer, nor does the thief steal while he is a believer, nor does the drinker drink while he is a believer."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: لَا يَرْزُقُ الظَّالِمَيْ حِينَ يَرْزُنِي وَهُوَ مُؤْمِنٌ، وَلَا
يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ
يَشْرَبُ وَهُوَ مُؤْمِنٌ

[30332] Abu Mu'awiyah narrated to us, from Al-Shaybani, from Tha'labah, from Abu Qilabah, who said: The messenger sent to me by 'Abdullah b. Mas'ud narrated to me, saying: "I ask you by Allah, do you know that people during the time of the Messenger of Allah (peace be upon him) were of three categories: believer in secret and believer in public; disbeliever in secret and disbeliever in public; and believer in public but disbeliever in secret?" He said: 'Abdullah replied: "O Allah, yes." He said: "I adjure you by Allah: Which of them were you?" He said: "O Allah, believer in secret and believer in public. I am a believer." Abu Ishaq said: I met 'Abdullah b. Ma'qil and said: "Some righteous people criticize me for saying: 'I am a believer.'" 'Abdullah b. Ma'qil said: "You have indeed been cheated and lost if you are not a believer."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الشَّيْبَانِيِّ، عَنْ تَعْلِيَةَ، عَنْ أَبِي قِلَابَةَ، قَالَ: حَدَّثَنِي الرَّسُولُ الْذِي بَعَثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، قَالَ: أَسْأَلُكَ بِاللَّهِ أَتَعْلَمُ أَنَّ النَّاسَ كَانُوا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ثَلَاثَةِ أَصْنَافٍ: مُؤْمِنٌ السَّرِيرَةِ، وَمُؤْمِنٌ الْعَلَانِيَّةِ، وَكَافِرٌ السَّرِيرَةِ، وَكَافِرٌ الْعَلَانِيَّةِ، وَمُؤْمِنٌ الْعَلَانِيَّةَ كَافِرٌ بِاللَّهِ: مَنْ أَيَّهُمْ كُنْتَ؟، فَقَالَ: اللَّهُمَّ مُؤْمِنٌ السَّرِيرَةِ مُؤْمِنٌ الْعَلَانِيَّةِ، أَنَا مُؤْمِنٌ فَقَالَ أَبُو إِسْحَاقَ: فَأَقِيتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ، فَقُلْتُ: إِنَّ أَنَا مِنْ أَهْلِ الصَّلَاحِ يَعْبُدُونَ عَلَيَّ أَنْ أَقُولَ: أَنَا مُؤْمِنٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: لَدَدْ غُبْنَتَ وَخَسِرْتَ إِنْ لَمْ تَكُنْ مُؤْمِنًا

[30333] Abu Mu'awiyah narrated to us, from Musa b. Muslim al-Shaybani, from Ibrahim al-Taymi, who said: "What is wrong with one of you saying: 'I am a believer'? By Allah, if he is truthful, Allah will not punish him for his truthfulness. And if he is lying, the disbelief he has entered into is worse for him than the lying."

[30334] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from 'Alqamah, who said: A man said to him: "Are you a believer?" He said: "I hope so."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ مُوسَى بْنِ مُسْلِمِ الشَّيْبَانِيِّ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، قَالَ: "وَمَا عَلَى أَحَدٍ كُمْ أَنْ يَقُولَ: أَنَا مُؤْمِنٌ، فَوَاللَّهِ لَئِنْ كَانَ صَادِقًا لَا يُعَذِّبَ اللَّهُ عَلَى صِدْقِهِ، وَإِنْ كَانَ كَاذِبًا لَمَا دَخَلَ عَلَيْهِ مِنَ الْكُفْرِ أَشَدُ عَلَيْهِ مِنَ الْكِذْبِ

حَدَّثَنَا أَبُو مُعاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ لَهُ رَجُلٌ: أَمُؤْمِنٌ أَنْتَ؟، قَالَ: أَرْجُو

[30335] Abu Mu'awiyah narrated to us, from Dawud b. Abi Hind, from Shahr b. Hawshab, from Al-Harith b. 'Umayr al-Zubaydi, who said: The plague broke out in Syria, so Mu'adh stood up in Homs and addressed them, saying: "This plague is a mercy from your Lord, the supplication of your Prophet (peace be upon him), and the death of the righteous before you. O Allah, allot to the family of Mu'adh their full share of it." When he descended from the pulpit, someone came to him and said: "'Abd al-Rahman b. Mu'adh has been stricken." He said: "To Allah we belong and to Him we shall return." He said: Then he went towards him. When 'Abd al-Rahman saw him coming, he said: "It is {the truth from your Lord, so do not be among the doubters} [Al-Baqarah: 147]." He said: He replied: "O my son, {You will find me, if Allah wills, of the steadfast} [As-Saffat: 102]." He said: The family of Mu'adh died one by one until Mu'adh was the last of them. He said: Then he was stricken, and Al-Harith b. 'Umayr al-Zubaydi came to him. He said:

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ الْحَارِثِ بْنِ عُمَيْرِ الزُّبَيْدِيِّ، قَالَ: وَقَعَ الطَّاعُونُ بِالشَّامَ فَقَامَ مُعاذٌ بِحِمْصٍ فَخَطَبَهُمْ، فَقَالَ: إِنَّهَا الطَّاعُونُ رَحْمَةٌ رَبِّكُمْ، وَدَعْوَةٌ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، اللَّهُمَّ افْسِمْ لِأَلِ مُعَاذٍ تَصِيبُهُمُ الْأَوْفَى مِنْهُ" ، فَلَمَّا نَزَلَ عَنِ الْمِنْبَرِ أَثَاءَ أَتَ فَقَالَ: إِنَّ عَبْدَ الرَّحْمَنَ بْنَ مُعاذٍ قَدْ أَصَبَّ، فَقَالَ: إِنَّا إِلَهٌ وَإِنَّا إِلَيْهِ رَاجِحُونَ، قَالَ: ثُمَّ انْطَلَقَ تَحْوَةً فَلَمَّا رَأَهُ عَبْدُ الرَّحْمَنُ مُقْبِلاً، قَالَ: إِنَّهُ {الْحَقُّ مِنْ رَبِّكَ فَلَا يُكَفِّرُ عَنْهُ} [البقرة: 147]؛ تَكُونُنَّ مِنَ الْمُمْتَرِينَ} [الصافات: 102]؛ بُنَيَ {سَنَجْدَنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ} [الصافات: 102]؛ قَالَ: فَمَاتَ آلُ مُعَاذٍ إِنْسَانًا حَتَّى كَانَ" [147]؛ مُعَاذٌ آخَرُهُمْ، قَالَ: فَأَصَبَّ فَأَتَاهُ الْحَارِثُ بْنُ عُمَيْرِ الزُّبَيْدِيِّ، قَالَ: فَأَعْشَيَ عَلَى مُعَاذٍ غَشِيَّةً، قَالَ: فَفَاقَ مُعَاذٌ وَالْحَارِثُ يَبْكِي، قَالَ: فَقَالَ مُعاذٌ: مَا يُبْكِيكَ؟، قَالَ: أَبْكِي عَلَى الْعِلْمِ الَّذِي يُدْفَنُ مَعَكَ، قَالَ: فَقَالَ: فَإِنْ كُنْتَ طَالِبًا لِلْعِلْمِ لَا مَحَالَةَ فَاطَّلِبْهُ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمِنْ عُوَيْمَرِ أَبِي الدَّرَدَاءِ، وَمِنْ سَلْمَانَ الْفَارَسِيِّ، قَالَ: وَإِيَّاكَ وَرَزْلَةَ الْعَالَمِ، قَالَ: فَقُلْتُ: وَكَيْفَ لِي أَصْلَحَكَ اللَّهُ أَنْ أَغْرِفَهَا؟، قَالَ: إِنَّ لِلْحَقِّ نُورًا يُعْرَفُ بِهِ قَالَ: فَمَاتَ مُعاذٌ وَخَرَجَ الْحَارِثُ يُرِيدُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ بِالْكُوفَةِ، فَقَالَ: فَانْتَهِي إِلَى بَيْهِ فَإِذَا عَلَى الْبَابِ نَفَرَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ يَتَحَنَّثُونَ، قَالَ: فَجَرَى بَيْنَهُمُ الْحَدِيثُ حَتَّى قَالُوا: يَا شَامِيَ أَمُؤْمِنُ أَنْتَ؟، قَالَ: نَعَمْ، فَقَالُوا: مِنْ أَهْلِ الْجَنَّةِ؟، قَالَ: فَقَالَ: إِنَّ لِي ذُنُوبًا لَا أُدْرِي مَا يَصْنَعُ اللَّهُ فِيهَا، فَلَوْ أَعْمَمْ أَنَّهَا غُفِرَتْ لِي لَأَنْبَثُكُمْ أَنِّي مِنْ أَهْلِ الْجَنَّةِ، قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ خَرَجُوا عَلَيْهِمْ عَبْدُ اللَّهِ، فَقَالُوا لَهُ: أَلَا تَعْجَبُ مِنْ أَخِينَا هَذَا الشَّامِيَ يَرْجُعُ أَنَّهُ مُؤْمِنٌ وَيَرْجُعُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ، فَقَالَ عَبْدُ اللَّهِ: لَوْ قُلْتُ إِحْدَاهُمَا لَا تَبْعَثُهَا الْأُخْرَى، قَالَ: فَقَالَ الْحَارِثُ: إِنَّا إِلَهٌ وَإِنَّا إِلَيْهِ رَاجِحُونَ، صَلَّى اللَّهُ عَلَى مُعَاذٍ، قَالَ: وَيُخَاَكَ، وَمِنْ

[30336] Mus'ab b. al-Miqdam narrated to us, he said: 'Ikrimah b. 'Ammar narrated to us, he said: Abu Zumayl narrated to me, from Malik b. Marthad al-Zimmani, from his father, who said: Abu Dharr said: I asked the Messenger of Allah (peace be upon him): "What saves a servant from the Fire?" He said: "Faith in Allah." He said: I said: "Allah is sufficient for me. Is there any deed with faith?" He said: "You give a little from what Allah has provided you," or "he gives a little from what Allah has provided him."

حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامَ، قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنِي أَبُو زُمَيْلٍ، عَنْ مَالِكِ بْنِ مَرْئِدٍ الرَّمَانِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو ذَرٌ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَاذَا يُنَجِّي الْعَبْدَ مِنَ النَّارِ؟، فَقَالَ: الْإِيمَانُ بِاللَّهِ، قَالَ: قُلْتُ: حَسْبِيَ اللَّهُ أَوْسَعُ الْإِيمَانِ عَمَلٌ؟، قَالَ: تَرْضَخُ مِمَّا رَزَقَ اللَّهُ، أَوْ يَرْضَخُ مِمَّا رَزَقَهُ اللَّهُ

[30337] 'Affan narrated to us, he said: Hammad b. Zayd narrated to us, from 'Ali b. Zayd, from Umm Muhammad, that a man said to 'Aishah: "What is faith?" She said: "Shall I explain in detail or summarize?" He said: "No, summarize." She said: "Whoever is pleased by his good deed and displeased by his bad deed is a believer."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، أَنَّ رَجُلًا قَالَ لِعَائِشَةَ: مَا الْإِيمَانُ؟، قَالَتْ: أَفْسَرُ أُمُّ أَجْمَلٍ؟، قَالَ: لَا، بْنُ أَجْمَلٍ، قَالَتْ: مَنْ سَرَّتْهُ حَسَنَةٌ، وَسَاءَتْهُ سَيِّئَةٌ فَهُوَ مُؤْمِنٌ

[30338] Muhammad b. Sabiq narrated to us, he said: Isra'il narrated to us, from Al-A'mash, from Ibrahim, from 'Alqamah, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "The believer is not one who slanders, nor curses, nor is obscene, nor foul-mouthed."

حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ الْمَرْءُ الْمُؤْمِنُ بِالْطَّعَانِ، وَلَا بِاللَّعَانِ، وَلَا بِالْفَاحِشِ، وَلَا بِالْبَذِي

[30339] Yahya b. Sa'id narrated to us, from Sufyan, from Salamah b. Kuhayl, from Mus'ab b. Sa'd, from Sa'd, who said: "The believer is naturally disposed to all characteristics except treachery and lying."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ: طَبِيعُ الْمُؤْمِنِ عَلَى الْخِلَالِ كُلُّهَا إِلَّا الْخِيَانَةُ وَالْكَذِبُ

[30340] Yahya b. Sa'id narrated to us, from Sufyan, from Mansur, from Malik b. al-Harith, from 'Abd al-Rahman b. Yazid, from 'Abdullah, who said: "The believer may have all characteristics except treachery and lying."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: الْمُؤْمِنُ يَطْوِي عَلَى الْخِلَالِ كُلُّهَا غَيْرَ الْخِيَانَةِ وَالْكَذِبِ

[30341] Husayn b. 'Ali narrated to us, from Za'idah, from Hisham, from Al-Hasan, from Abu Musa: That the Prophet (peace be upon him) said: "In the end times, there will be trials like pieces of a dark night. A man will wake up a believer and go to evening a disbeliever, and go to evening a believer and wake up a disbeliever."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، عَنْ أَبِي مُوسَىٰ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: تَكُونُ فِي أَخْرِ الزَّمَانِ فِتْنَةً كَقِطْعَ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا

[30342] Ibn 'Ulayyah narrated to us, from Hajjaj b. Abi 'Uthman, from Yahya b. Abi Kathir, from Hilal b. Abi Maymunah, from 'Ata b. Yasar, from Mu'awiyah b. al-Hakam al-Sulami, who said: I had a slave girl who tended sheep for me towards Uhud. One day I checked on her and found that a wolf had taken a sheep from her flock. He said: I am a man from the children of Adam, I get angry as they get angry, but I slapped her. I came to the Messenger of Allah (peace be upon him) and that weighed heavily on me. I said: "O Messenger of Allah, should I free her?" He said: "Bring her to me." He said: So I brought her to him. He said to her: "Where is Allah?" She said: "In the heaven." He said: "Who am I?" She said: "You are the Messenger of Allah." He said: "Free her, for she is a believing woman."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ حَجَاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَى
بْنِ أَبِي كَتَبِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ
يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَامِيِّ، قَالَ: كَانَتْ لِي
جَارِيَةً تَرْعَى غَنَّمًا لِي فِي قِبْلَ أَحُدٍ، فَاطَّلَعْنَا ذَاتَ
يَوْمٍ، وَإِذَا الذَّنْبُ قَدْ دَهَبَ بِشَاءٍ مِنْ غَنَمِهَا، قَالَ: وَأَنَا
رَجُلٌ مِنْ بَنِي آدَمَ أَسَفُ كَمَا يَأْسَفُونَ، لَكُنِي صَكَّنُهَا
صَكَّةً، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَطَهُ
ذَلِكَ عَلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا أَعْنَقُهَا؟، قَالَ:
أَنْتِنِي بِهَا، فَقَالَ: فَأَنْتِنِيهُ بِهَا، فَقَالَ لَهَا: أَيْنَ اللَّهُ؟، قَالَتْ:
فِي السَّمَاءِ، قَالَ: مَنْ أَنَا؟، قَالَتْ: أَنْتَ رَسُولُ اللَّهِ،
قَالَ: أَعْنَقُهَا فَإِنَّهَا مُؤْمِنَةٌ

[30343] 'Ali b. Hashim narrated to us, from Ibn Abi Layla, from Sa'id b. Jubayr, from Ibn 'Abbas, from Al-Hakam, raising it (to the Prophet), that a man came to the Prophet (peace be upon him) and said: "My mother owes a believing slave, and I have a black non-Arab slave girl." He said: "Bring her." He said: "Do you testify that there is no god but Allah and that I am the Messenger of Allah?" She said: "Yes." He said: "Then free her."

[30344] 'Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, from Sa'id b. al-Musayyib, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The likeness of the believer is like a crop which the wind continually sways; the believer continues to be struck by trials. And the likeness of the disbeliever is like the cedar tree which does not shake until it is uprooted."

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الْحَكَمِ، يَرْفَعُهُ، أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: إِنَّ عَلَى أُمِّي رَقَبَةً مُؤْمِنَةً، وَعِنْدِي رَقَبَةُ سَوْدَاءُ أَعْجَمِيَّةُ، فَقَالَ: أَنْتَ بِهَا، فَقَالَ: أَشْهُدُ إِنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ؟، قَالَ: نَعَمْ، قَالَ: فَأَعْنِفْهَا

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثْلُ الْمُؤْمِنِ مَثْلُ الزَّرْعِ لَا تَزَالُ الرِّيحُ تُمْيلُهُ، وَلَا يَزَالُ الْمُؤْمِنُ يُصْبِيُهُ الْبَلَاءُ، وَمَثْلُ الْكَافِرِ كَمَثْلِ شَجَرَةِ الْأَرْزَةِ لَا تَهْتَزُ حَتَّى تُسْتَحْصَدَ

[30345] Ibn Numayr narrated to us, he said: Zakariyya narrated to us, from Sa'id b. Ibrahim, he said: Ibn Ka'b b. Malik informed me, from his father, who said: The Messenger of Allah (peace be upon him) said: "The believer is like the tender plant of crops; the wind sways it, sometimes bending it down and sometimes straightening it up until it dries out. And the likeness of the disbeliever is like the unyielding cedar tree on its roots; nothing sways it until its uprooting occurs all at once."

[30346] Waki' narrated to us, from 'Imran b. Hudayr, from Yahya, from Sa'd, from Bashir b. Nahik, from Abu Hurayrah, who said: "The likeness of the weak believer is like the tender plant of crops; the wind bends it once and strengthens it once." He said: I said: "What about the strong believer?" He said: "Like the date palm; it yields its produce at all times in its shade, and the wind does not bend it."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا زَكَرِيَاً، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي أَبْنُ كَعْبٍ بْنُ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ كَمِثْلِ خَامِةِ الزَّرْعِ تَفِيلُهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً، وَتَعْدِلُهَا أُخْرَى حَتَّى تُوَبِّعَ، وَمِثْلُ الْكَافِرِ كَمِثْلُ الْأَرْزَادِ الْمُجَدَّبَةِ عَلَى أَصْوَلِهَا، لَا يَفِيلُهَا شَيْءٌ حَتَّى يَكُونَ انجِعَافُهَا مَرَّةً وَاحِدَةً

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ يَحْيَى، عَنْ سَعْدٍ، عَنْ بَشِيرٍ بْنِ نَهْيَكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مِثْلُ الْمُؤْمِنِ الضَّعِيفِ كَمِثْلِ الْخَامِةِ مِنَ الزَّرْعِ، تَسْبِيلُهَا الرِّيحُ مَرَّةً وَتَقْيِيمُهَا مَرَّةً، قَالَ: قُلْتُ: فَالْمُؤْمِنُ الْفَوِيقُ؟، قَالَ: مِثْلُ النَّخْلَةِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ فِي ظِلِّهَا ذَلِكَ وَلَا تَسْبِيلُهَا الرِّيحُ

[30347] Ghundar narrated to us, from Shu'bah, from Ya'la b. 'Ata, from his father, from 'Abdullah b. 'Amr, who said: "The likeness of the believer is like the date palm; it yields good and produces good."

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءَ، عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: مَثَلُ الْمُؤْمِنِ كَمَثَلِ النَّخْلَةِ
تُؤْتِي طَيْبًا وَتَنْضَعُ طَيْبًا

[30348] Ibn Idris narrated to us, from Burayd b. 'Abdullah, from Abu Burdah, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: "A believer to another believer is like a building whose parts reinforce each other."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ
بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضَهُ بَعْضًا

[30349] Waki' narrated to us, from Sufyan, from Al-A'mash, from Abu 'Ammar, from 'Amr b. Shurahbil, who said: The Messenger of Allah (peace be upon him) said: "Indeed, 'Ammar is filled with faith to his marrow."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي
عَمَّارٍ، عَنْ عَمْرُو بْنِ شُرَحْبِيلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ عَمَّارًا مُلِئَ إِيمَانًا إِلَى مَسَاشِهِ

[30350] 'Aththam b. 'Ali narrated to us, from Al-A'mash, from Abu Ishaq, from Hani' b. Hani', who said: We were sitting with 'Ali when 'Ammar entered. He said: "Welcome to the pure and purified one. I heard the Messenger of Allah (peace be upon him) say: 'Indeed, 'Ammar is filled with faith to his marrow.'"

حَدَّثَنَا عَلَّامُ بْنُ عَلِيٍّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقِ،
عَنْ هَانِئِ بْنِ هَانِئٍ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلِيٍّ فَدَخَلَ
عَمَّارٌ، فَقَالَ: مَرْحَبًا بِالطَّيِّبِ الْمُطَيِّبِ، سَمِعْتُ رَسُولَ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ عَمَّارًا مُلِئَ إِيمَانًا
إِلَى مَثَاشِيهِ

[30351] Ja'far b. Sulayman narrated to us, he said: Zakariyya narrated to us, he said: I heard Al-Hasan say: "Faith is not by adornment nor by wishing, but faith is what settles in the heart and is verified by deeds."

حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا زَكَرِيَّاً، قَالَ:
سَمِعْتُ الْحَسَنَ، يَقُولُ: إِنَّ الإِيمَانَ لَيْسَ بِالْحَلْقِ وَلَا
بِالثَّمَنِي، إِنَّمَا الإِيمَانُ مَا وَقَرَ فِي الْقَلْبِ، وَصَدَقَهُ الْعَمَلُ

[30352] Ibn Mahdi narrated to us, from Sufyan, from Ibrahim b. Muhajir, from Mujahid, from Ibn 'Abbas, that he said to his slaves: "Whoever among you desires marriage, we will marry him off. For no adulterer among you commits adultery except that Allah strips the light of faith from him. If He wills, He may return it, and if He wills to withhold it from him, He withholds it."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ،
عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لِعَلَمَانِهِ: مَنْ أَرَادَ
مِنْكُمُ الْبَاعَةَ رَوَجَنَاهُ، فَلَا يَرْزُنِي مِنْكُمْ رَانٍ إِلَّا نَزَعَ اللَّهُ
مِنْهُ ثُورَ الإِيمَانَ، فَإِنْ شَاءَ أَنْ يَرُدَّهُ، وَإِنْ شَاءَ أَنْ
يَمْنَعَهُ إِيَّاهُ مَنْعَهُ

[30353] Qabisah narrated to us, from Sufyan, from Ma'mar, from Ibn Tawus, from his father, who said: "How strange for our brothers from the people of Iraq to call Al-Hajjaj a believer."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، قَالَ: عَجَباً لِإِخْوَانِنَا مِنْ أَهْلِ الْعِرَاقِ يُسَمُّونَ الْحَاجَاجَ مُؤْمِنًا

[30354] Abu Bakr b. 'Ayyash narrated to us, from Al-Ajlah, from Al-Sha'bi, who said: "I bear witness that he believes in Taghut and disbelieves in Allah," referring to Al-Hajjaj.

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: أَشْهَدُ أَنَّهُ مُؤْمِنٌ بِالْطَّاغُوتِ كَافِرٌ بِاللَّهِ، يَعْنِي: الْحَاجَاجَ

[30355] Fudayl b. 'Iyad narrated to us, from Al-A'mash, from Khaythamah, from 'Abdullah b. 'Amr, who said: "A time will come upon people when they will gather and pray in mosques, yet there will not be a single believer among them."

حَدَّثَنَا فُضِيلُ بْنُ عِيَاضٍ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ يَجْمِعُونَ وَيُصَلُّونَ فِي الْمَسَاجِدِ، وَلَيْسَ فِيهِمْ مُؤْمِنٌ

[30356] Yahya b. Adam narrated to us, from Sufyan, from 'Asim, who said: We said to Talq b. Habib: "Describe piety (Taqwa) to us." He said: "Piety is acting in obedience to Allah, hoping for Allah's mercy, upon light from Allah; and piety is leaving disobedience to Allah out of fear of Allah's punishment, upon light from Allah."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفِّيَانَ، عَنْ عَاصِمٍ، قَالَ: فُلْنَا لِطَّافِقُ بْنُ حَبِيبٍ: صِفَتُ لَنَا التَّقْوَى، قَالَ: التَّقْوَى عَمَلٌ بِطَاعَةِ اللَّهِ، رَجَاءً رَحْمَةً اللَّهِ عَلَى نُورٍ مِنَ اللَّهِ، وَالنَّقْوَى تَرْكُ مَعْصِيَةِ اللَّهِ مَخَافَةً عِقَابَ اللَّهِ عَلَى نُورٍ مِنَ اللَّهِ

[30357] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim: That when he mentioned Al-Hajjaj, he would say: "Indeed, the curse of Allah is upon the wrongdoers."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمِ، أَنَّهُ كَانَ إِذَا ذَكَرَ الْحَجَاجَ قَالَ: أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

[30358] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: "It is blindness enough that a man should be blind regarding Al-Hajjaj—may Allah disgrace him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمِ، قَالَ: كَفَى بِهِ عَمَّى، أَنَّهُ يَعْمَى الرَّجُلُ فِي الْحَجَاجَ لَحَادَ اللَّهُ

[30359] Waki' narrated to us, from Sufyan, from 'Abd al-Malik b. Abi Bashir, from 'Abdullah b. Mas'ud, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "He does not believe who spends the night satiated while his neighbor is hungry by his side."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَشِيرٍ،
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا يُؤْمِنُ مَنْ مِنْ بَأْتَ
شَبَّاعَانَ وَجَارُهُ طَلَوْ إِلَى جَنْبِهِ

[30360] Yahya b. Ya'la al-Taymi narrated to us, from Mansur, from Talq b. Habib, from Anas b. Malik, who said: "Three things, whoever has them will find the taste of faith and its sweetness: That Allah and His Messenger are more beloved to him than anything else; that he loves for the sake of Allah and hates for the sake of Allah"—and he mentioned Shirk (idolatry).

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مَنْصُورٍ، عَنْ طَلْقِ
بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: "إِلَاتٌ مِنْ كُنَّ فِيهِ
وَجَدَ طَعْمُ الْإِيمَانَ وَحَلَاؤَهُ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ
أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ فِي اللَّهِ، وَيُبغضَ فِي
اللَّهِ، وَذَكَرَ الشَّرْكَ

[30361] Ibn Numayr narrated to us, he said: Hisham narrated to us, from his father, from Al-Miswar b. Makhramah and Ibn 'Abbas: That they entered upon 'Umar when he was stabbed. He said: "The prayer." He said: "Indeed, there is no share in Islam for anyone who neglects the prayer." So he prayed while his wound was gushing blood.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الْمَسْوُرِ بْنِ مَخْرَمَةَ، وَابْنِ عَبَّاسٍ: أَنَّهُمَا دَخَلَا عَلَى عُمَرَ حِينَ طُعِنَ، فَقَالَ: الصَّلَاةُ، فَقَالَ: إِنَّهُ لَا حَظٌ لِأَحَدٍ فِي الإِسْلَامِ لِمَنْ أَضَاعَ الصَّلَاةَ، فَصَلَّى وَجْرَحُهُ يَتَعَبَّدُ دَمًا

[30362] Ibn Abi Fudayl narrated to us, from his father, from Shibak, from Ibrahim, from 'Alqamah, that he used to say to his companions: "Come, let us increase in faith."

حَدَّثَنَا أَبْنُ أَبِي فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ شِبَّاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ: امْشُوا بِنَا تَرْدَدٌ إِيمَانًا

[30363] Waki' narrated to us, he said: Al-A'mash narrated to us, from Jami' b. Shaddad, from Al-Aswad b. Hilal al-Muharibi, who said: Mu'adh said to me: "Sit with us so we may believe for an hour"—meaning: remember Allah.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالِ الْمُهَارِبِيِّ، قَالَ: قَالَ لِي مُعَاذُ: اجْلِسْ بِنَا تُؤْمِنُ سَاعَةً، يَعْنِي: ذَكْرُ اللَّهِ

[30364] Abu Usamah narrated to us, from Mahdi b. Maymun, from 'Imran al-Qasir, from Mu'awiyah b. Qurrah, who said: Abu al-Darda' used to say: "O Allah, I ask You for enduring faith, beneficial knowledge, and upright guidance." Mu'awiyah said: "So you see that some faith is not enduring, some knowledge is not beneficial, and some guidance is not upright."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مَهْدِيٍّ بْنِ مَعْمُونٍ، عَنْ عِمْرَانَ الْقَصِيرِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا دَائِمًا، وَعِلْمًا نَافِعًا، وَهُدًى قَيِّمًا، قَالَ مُعَاوِيَةُ: فَتَرَى مِنَ الْإِيمَانِ إِيمَانًا لَيْسَ بِدَائِمٍ، وَمِنَ الْعِلْمِ عِلْمًا لَا يَنْفَعُ، وَمِنَ الْهُدْيِ هُدًى لَيْسَ بِقَيِّمٍ

[30365] Abu Usamah narrated to us, from Al-A'mash, from Jami' b. Shaddad, from Al-Aswad b. Hilal, who said: Mu'adh used to say to a man from his brothers: "Sit with us, let us believe for an hour." So they would sit remembering Allah and praising Him.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، قَالَ: كَانَ مُعَاذٌ يَقُولُ لِرَجُلٍ مِنْ إِخْرَانِهِ: اجْلِسْ بِنَا فَلْنُؤْمِنْ سَاعَةً، فَيَجْلِسُ إِنْ يَذَاكِرَ إِنَّ اللَّهَ وَيَحْمَدُهُ

[30366] Abu Usamah narrated to us, from Muhammad b. Talha, from Zubayd, from Zirr, who said: 'Umar used to take the hand of a man or two from his companions and say: "Stand with us so we may increase in faith."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ زِرٍّ، قَالَ: كَانَ عُمَرُ مِمَّا يَأْخُذُ بِيَدِ الرَّجُلِ وَالرَّجُلَيْنِ مِنْ أَصْحَابِهِ، فَيَقُولُ: قُمْ بِنَا تَزْدَدْ إِيمَانًا

[30367] Waki' narrated to us, he said: Al-A'mash narrated to us, from Sulayman b. Maysarah and Al-Mughirah b. Shibli, from Tariq b. Shihab al-Ahmasi, from Salman, who said: "The likeness of the five prayers is like shares of the spoils. Whoever takes five shares is better than one who takes four. Whoever takes four shares is better than one who takes three. Whoever takes three shares is better than one who takes two. Whoever takes two shares is better than one who takes one share. And Allah has not made the one who has a share in Islam like the one who has no share."

[30368] Yazid b. Harun narrated to us, from Al-'Awwam, from 'Ali b. Mudrik, from Abu Zur'ah, from Abu Hurayrah, who said: "Faith is light. Whoever commits adultery, faith departs from him. But whoever blames himself and repents, faith returns to him."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، وَالْمُغِيرَةَ بْنِ شِبْلٍ، عَنْ طَارِقَ بْنِ شِهَابٍ الْأَحْمَسِيِّ، عَنْ سَلْمَانَ، قَالَ: إِنَّ مَثَلَ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ سِهَامِ الْغَنِيمَةِ، فَمَنْ يَضْرِبُ فِيهَا بِخَمْسَةِ حَيْرٍ مِّمَّنْ يَضْرِبُ فِيهَا بِأَرْبَعَةِ، وَمَنْ يَضْرِبُ فِيهَا بِأَرْبَعَةِ حَيْرٍ مِّمَّنْ يَضْرِبُ فِيهَا بِتَلَاثَةِ، وَمَنْ يَضْرِبُ فِيهَا بِتَلَاثَةِ حَيْرٍ مِّمَّنْ يَضْرِبُ فِيهَا بِسَهْمَيْنِ، وَمَنْ يَضْرِبُ فِيهَا بِسَهْمَيْنِ حَيْرٌ مِّمَّنْ يَضْرِبُ فِيهَا بِسَهْمٍ، وَمَا جَعَلَ اللَّهُ مَنْ لَهُ سَهْمٌ فِي الْإِسْلَامِ كَمَنْ لَا سَهْمَ لَهُ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَامِ، عَنْ عَلَيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: الْإِيمَانُ نُورٌ، فَمَنْ رَنَّا فَارِقَةً الْإِيمَانَ، فَمَنْ لَمْ تَفْسُدْ وَرَاجَعَهُ رَاجِعَةً الْإِيمَانَ

[30369] Muhammad b. Bashir narrated to us, he said: Muhammad b. 'Amr narrated to us, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The most complete of believers in faith, and the best of believers in faith, are those best in character."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسِيرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا، وَأَفْضَلُ
الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

[30370] Hafs b. Ghiyath narrated to us, from Khalid, from Abu Qilabah, from 'Aishah, who said: The Messenger of Allah (peace be upon him) said: "The most complete of believers in faith are those best in character."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَبَةَ، عَنْ
عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

[30371] Al-Maqburi narrated to us, from Sa'id b. Abi Ayyub, from Ibn 'Ajlan, from Al-Qa'qa', from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The most complete of believers are those best in character."

حَدَّثَنَا الْمَقْبُرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُوبَ، عَنْ ابْنِ
عَجْلَانَ، عَنِ الْقَعْدَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَكْمَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا

[30372] Abu Usamah narrated to us, from Jarir b. Hazim, from Ya'la b. Hakim—he said: My strongest belief is that he said: from Sa'id b. Jubayr, who said: Ibn 'Umar said: "Modesty and faith are joined together; if one of them is removed, the other is removed."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، قَالَ: أَكْثَرُ ظَنِّي أَنَّهُ قَالَ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ ابْنُ عُمَرَ: الْحَيَاةُ وَالإِيمَانُ فُرِنَا جَمِيعًا فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْأُخْرَ

[30373] Ghundar narrated to us, from Shu'bah, from Salamah, from Ibrahim, from 'Alqamah, who said: A man said in the presence of 'Abdullah: "I am a believer." He said: "Say: 'I am in Paradise.' But we believe in Allah, His angels, His books, and His messengers."

حَدَّثَنَا غُنْدَرُ ، عَنْ شُعْبَةَ ، عَنْ سَلَمَةَ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ قَالَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: إِنِّي مُؤْمِنٌ ، فَقَالَ: إِنِّي فِي الْجَنَّةِ ، وَلَكِنَّا نُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

[30374] Jarir narrated to us, from Mansur, from Ibrahim, from 'Alqamah, who said: It was said to him: "Are you a believer?" He said: "I hope so."

حَدَّثَنَا جَرِيرُ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ قَالَ: قِيلَ لَهُ: أَمُؤْمِنُ أَنْتَ؟ قَالَ: أَرْجُو

[30375] Jarir narrated to us, from Mughirah, from Simak b. Salamah, from 'Abd al-Rahman b. 'Ismah: That 'Aishah said: "You are believers, if Allah wills."

حَدَّثَنَا جَرِيرُ ، عَنْ مُغِيرَةَ ، عَنْ سِمَاكِ بْنِ سَلَمَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِصْمَةَ ، أَنَّ عَائِشَةَ، قَالَتْ: أَنْتُمُ الْمُؤْمِنُونَ إِنْ شَاءَ اللَّهُ

[30376] Abu Usamah narrated to us, from Mis'ar, from 'Ata b. al-Sa'ib, from Abu 'Abd al-Rahman, who said: "When one of you is asked: 'Are you a believer?' he should not doubt his faith."

حَدَّثَنَا أَبُو أَسَامَةُ ، عَنْ مِسْعَرٍ ، عَنْ عَطَاءَ بْنِ السَّائِبِ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: "إِذَا سُئِلَ أَحَدُكُمْ: أَمْؤْمِنْ أَنْتَ ، فَلَا يَشْكُ فِي إِيمَانِهِ

[30377] Waki' narrated to us, from Mis'ar, from Musa b. Abi Kathir, from a man he did not name, from his father, who said: I heard Ibn Mas'ud say: "I am a believer."

حَدَّثَنَا وَكِبِيعُ ، عَنْ مِسْعَرٍ ، عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: أَنَا مُؤْمِنٌ

[30378] Waki' narrated to us, from Al-A'mash, from Abu Wa'il, who said: A man came and said: "I met riders and said: 'Who are you?' They said: 'We are the believers.'" He said: "Why didn't they say: 'We are in Paradise'?"

حَدَّثَنَا وَكِبِيعُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ ، قَالَ: لَقِيتُ رَكْبًا فَقُلْتُ: مَنْ أَنْتُمْ؟ قَالُوا: نَحْنُ الْمُؤْمِنُونَ ، قَالَ: أَفَلَا قَالُوا: نَحْنُ فِي الْجَنَّةِ

[30379] Ibn Mahdi narrated to us, from Sufyan, from Ma'mar, from Ibn Tawus, from his father; and from Muhammad, from Ibrahim: "That whenever they were asked, they would say: 'We believe in Allah, His angels, His books, and His messengers.'"

حَدَّثَنَا ابْنُ مَهْدِيٍّ ، عَنْ سُفْيَانَ ، عَنْ مَعْمَرٍ ، عَنْ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، وَعَنْ مُحَمَّدٍ ، عَنْ إِبْرَاهِيمَ "أَنَّهُمَا كَانَا إِذَا سُئِلَا فَلَا: أَمَّا بِاللَّهِ وَمَلَائِكَتِهِ وَكُلِّهِ وَرُسُلِهِ

[30380] Abu Mu'awiyah narrated to us, from Al-Shaybani, who said: I met 'Abdullah b. Ma'qil and said to him: "Some righteous people criticize me for saying: 'I am a believer.'" 'Abdullah said: "You have indeed failed and lost if you are not a believer."

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الشَّيْبَانِيِّ قَالَ: لَقِيَتْ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ فَقُلْتُ لَهُ: إِنَّ أَنَاسًا مِنْ أَهْلِ الصَّالِحِ يَعْبُدُونَ عَلَيَّ أَنْ أَقُولَ: أَنَا مُؤْمِنٌ ، فَقَالَ عَبْدُ اللَّهِ: لَقَدْ خَبَّتْ وَخَسِرْتَ إِنْ لَمْ تَكُنْ مُؤْمِنًا

[30381] Waki' narrated to us, from 'Amr b. Munabbih, from Sawwar b. Shabib, who said: A man came to Ibn 'Umar and said: "There are people here who testify that I am a disbeliever." He said: "Why don't you say: 'There is no god but Allah' and prove them liars?"

حَدَّثَنَا وَكِيعٌ ، عَنْ عَمْرِو بْنِ مُنْبَهٍ ، عَنْ سَوَارِ بْنِ شَبِيبٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَقَالَ: إِنَّ هَاهُنَا قَوْمًا يَشْهُدُونَ عَلَيَّ بِالْكُفْرِ ، فَقَالَ: "أَلَا تَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ فَنَكِذِّبُهُمْ

[30382] Abu Mu'awiyah narrated to us, from Al-Shaybani, from Abu Qilabah, from 'Abdullah b. Yazid al-Ansari, who said: "Call yourselves by the names Allah has named you: Hanifiyyah, Islam, and Iman."

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الشَّيْبَانِيِّ ، عَنْ أَبِي قِلَابَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: تَسْمُوا بِسَمَائِكُمُ الَّتِي سَمَّاكُمُ اللَّهُ بِالْحَنِيفَةِ وَالْإِسْلَامِ وَالْإِيمَانِ

[30383] Ibn Idris narrated to us, from Al-A'mash, from Sufyan, from Salamah b. Sabrah, who said:

Mu'adh addressed us and said: "You are the believers, and you are the people of Paradise."

حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنْ الأَعْمَشِ ، عَنْ سُفْيَانَ ، عَنْ سَلَمَةَ بْنِ سَبْرَةَ قَالَ: حَطَبَنَا مُعَاذٌ ، فَقَالَ: أَنْتُمُ الْمُؤْمِنُونَ وَأَنْتُمْ أَهْلُ الْجَنَّةِ

[30384] 'Umar b. Ayyub narrated to us, from Ja'far b. Burqan, who said: 'Umar b. 'Abd al-'Aziz wrote to us: "As for what follows, the handles of religion and the foundation of Islam are faith in Allah, establishing prayer, and paying Zakat. So pray the prayer at its time."

حَدَّثَنَا عُمَرُ بْنُ أَئْيُوبَ ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَمَّا بَعْدُ فَإِنَّ عُرَى الدِّينِ وَقِوَامَ الْإِسْلَامِ الْإِيمَانُ بِاللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ فَصَلُّوا الصَّلَاةَ لِوْقْتِهَا

[30385] Muhammad b. Bishr narrated to us, he said: Sa'id narrated to us, from Qatadah, from Anas: That the Prophet of Allah (peace be upon him) said: "Whoever says: 'There is no god but Allah' and has in his heart good equal to the weight of a barley grain will come out of the Fire." Then he said the second time: "Whoever says: 'There is no god but Allah' and has in his heart good equal to the weight of a wheat grain will come out of the Fire."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ ، عَنْ فَتَاهَةَ ،
عَنْ أَنَسٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَخْرُجُ
مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ، وَكَانَ فِي قَلْبِهِ مِنَ
الْخَيْرِ مَا يَزِنُ شَعِيرَةً" ; ثُمَّ قَالَ التَّالِيَةَ: يَخْرُجُ مِنَ النَّارِ
مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا
يَزِنُ بُرَّةً

[30386] Yazid b. Harun narrated to us, he said: Ibn Abi Dhi'b informed us, from Al-Zuhri, from 'Amir b. Sa'd, from his father: That a group of people came to the Messenger of Allah (peace be upon him), and he gave to them except for one man among them. Sa'd said: "O Messenger of Allah, you gave to them and left so-and-so. By Allah, I see him as a believer." The Messenger of Allah (peace be upon him) said: "Or a Muslim?" Sa'd said: "By Allah, I see him as a believer." The Messenger of Allah (peace be upon him) said: "Or a Muslim." The Messenger of Allah (peace be upon him) said that three times.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الرَّهْرِيِّ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ ، أَنَّ نَفَرًا أَتَوْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ ، أَعْطَيْتَهُمْ وَتَرَكْتَ فُلَانًا وَاللَّهِ إِنِّي لِأُرَاهُ مُؤْمِنًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ مُسْلِمًا؟ فَقَالَ سَعْدٌ: وَاللَّهِ إِنِّي لِأُرَاهُ مُؤْمِنًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ مُسْلِمًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ ثَلَاثًا

[30387] Abu Mu'awiyah narrated to us, from 'Asim, from Abu 'Uthman, from Salman, who said: It will be said to him: "Ask, and you will be given"—meaning the Prophet (peace be upon him)—"intercede, and your intercession will be accepted; call, and you will be answered." He will raise his head and say: "My Ummah, my Ummah," twice or thrice. Salman said: "Regarding everyone who has in his heart a grain of wheat's weight of faith, or a barley grain's weight of faith, or a mustard seed's weight of faith." Salman said: "That is the Praiseworthy Station (Al-Maqam Al-Mahmud)."

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنْ عَاصِمٍ ، عَنْ أَبِي عُثْمَانَ ، عَنْ سَلَمَانَ قَالَ: فَيَقُولُ لَهُ: سَلْ تُعْطَهُ يَعْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَإِشْفَعْ تُشَفَّعْ وَادْعُ تُجَبْ" ، فَيَرْفَعُ رَأْسَهُ فَيَقُولُ: أَمَّتِي أَمَّتِي مَرَّتَيْنِ أَوْ ثَلَاثَةِ" ، فَقَالَ سَلَمَانُ: فِي كُلِّ مَنْ فِي قَلْبِهِ مِنْقَالٌ حَبَّةٌ حِنْطَةٌ مِنْ إِيمَانٍ ، أَوْ مِنْقَالٌ شَعِيرَةٌ مِنْ إِيمَانٍ ، أَوْ مِنْقَالٌ حَبَّةٌ حَرْذَلٌ مِنْ إِيمَانٍ ، قَالَ سَلَمَانُ: فَذَلِكَ الْمَقَامُ الْمُحْمُودُ

[30388] Yazid b. Harun narrated to us, he said: Muhammad b. 'Amr informed us, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The adulterer does not commit adultery while he is a believer, nor does the thief steal while he is a believer, nor does he drink wine while he is a believer, nor does he plunder a valuable item that people raise their eyes to while he is a believer."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَزْنِي الرَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ ، وَلَا يَتَنَاهُ نُهْبَةً يَرْفَعُ النَّاسُ فِيهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ

[30389] Yazid b. Harun narrated to us, he said: Muhammad b. 'Amr informed us, from 'Abbad b. 'Abdullah b. al-Zubayr, from his father, from 'Aishah, who said: I heard the Messenger of Allah (peace be upon him) say: "The adulterer does not commit adultery while he is a believer, nor does the thief steal while he is a believer, nor does he drink"—meaning wine—"while he is a believer. So beware, beware!"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا يَزْنِي الرَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرَبُ يَعْنِي الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ فَإِيَّاكُمْ إِيَّاكُمْ

[30390] Ibn 'Ulayyah narrated to us, from Layth, from Mudrik, from Ibn Abi Awfa, who said: The Messenger of Allah (peace be upon him) said: "The adulterer does not commit adultery while he is a believer, nor does the thief steal while he is a believer, nor does he drink wine while he is a believer, nor does he plunder a valuable item of high status that Muslims raise their heads to while he is a

حَدَّثَنَا أَبْنُ عُلَيْهِ ، عَنْ لَيْثٍ ، عَنْ مُدْرِكٍ ، عَنْ أَبْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَرْزُنِي الرَّازِي حِينَ يَرْزُنِي وَهُوَ مُؤْمِنٌ ، وَلَا يَسْرُقُ حِينَ يَسْرُقُ وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرُبُ الْخَمْرَ حِينَ يَشْرُبُهَا وَهُوَ مُؤْمِنٌ ، وَلَا يَتَنَاهُ بُنْهَبَةً ذَاتَ شَرْفٍ يَرْفَعُ الْمُسْلِمُونَ إِلَيْهَا رُءُوسَهُمْ وَهُوَ مُؤْمِنٌ

[30391] Al-Hasan b. Musa narrated to us, he said: Shu'bah narrated to us, from Firas, from Mudrik, from Ibn Abi Awfa, from Ubayy, similar to it.

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شُعْبَةُ ، عَنْ فِرَاسٍ ، عَنْ مُدْرِكٍ ، عَنْ أَبْنِ أَبِي أَوْفَى ، عَنْ أَبْنِي نَحْوَهُ

[30392] Muhammad b. Bishr narrated to us, he said: Muhammad b. 'Amr narrated to us, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Modesty is from faith, and faith is in Paradise. Obscenity is from coarseness, and coarseness is in the Fire."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ، وَالْبَذَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ

[30393] Husayn b. 'Ali narrated to us, from Za'idah, from Al-Hasan, from Jabir b. 'Abdullah: That he said: It was asked: "O Messenger of Allah, which deeds are best?" He said: "Patience and tolerance." It was asked: "Which of the believers is most complete in faith?" He said: "Those best in character."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ ، عَنْ زَائِدَةَ ، عَنْ الْحَسَنِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: قَيْلٌ: يَا رَسُولَ اللَّهِ ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّبْرُ وَالسَّمَاحَةُ ، قَيْلٌ: أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: أَحْسَنُهُمْ خُلُقًا

[30394] Waki' narrated to us, from Sufyan, from Abu al-Zubayr, from Jabir, who said: The Messenger of Allah (peace be upon him) said: "Between a servant and disbelief is abandoning prayer."

حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ أَبِي الرُّبَيْرِ ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَيْنَ الْعِبْدِ وَبَيْنَ الْكُفُرِ تَرْكُ الصَّلَاةِ

[30395] 'Ubaydah b. Humayd narrated to us, from Al-A'mash, from Abu Sufyan, from Jabir, from the Prophet (peace be upon him), similar to it.

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي سُفْيَانَ ، عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْوِةً

[30396] Yahya b. Wadih narrated to us, from Husayn b. Waqid, who said: I heard Ibn Buraydah say: I heard my father say: I heard the Messenger of Allah (peace be upon him) say: "The covenant that is between us and them is prayer; whoever abandons it has disbelieved."

حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ قَالَ: سَمِعْتُ ابْنَ بُرَيْدَةَ يَقُولُ: سَمِعْتُ أَبِيهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعَهْدُ الَّذِي بَيَّنَنَا وَبَيَّنَهُمُ الصَّلَاةُ ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

[30397] Sharik narrated to us, from 'Asim, from Zirr, from 'Abdullah, who said: "Whoever does not pray has no religion."

حَدَّثَنَا شَرِيكٌ ، عَنْ عَاصِمٍ ، عَنْ زِرٍّ ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ لَمْ يُصَلِّ فَلَا دِينَ لَهُ

[30398] Yazid b. Harun narrated to us, from Hisham al-Dastu'i, from Yahya, from Abu Qilabah, from Abu Malih, from Ibn Buraydah, from the Prophet (peace be upon him), who said: "Whoever abandons the 'Asr prayer, his deeds have become void."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ هِشَامِ الدَّسْطُوَائِيِّ ، عَنْ يَحْيَى ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَبِي مَلِيجِ عَنْ ابْنِ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَرَكَ الْعَصْرَ فَقَدْ حَبَطَ عَمَلَهُ

[30399] 'Isa and Waki' narrated to us, from Al-Awza'i, from Yahya b. Abi Kathir, from Abu Qilabah, from Abu al-Muhajir, from Buraydah, from the Prophet (peace be upon him), who said: "Whoever abandons the 'Asr prayer, his deeds have become void."

حَدَّثَنَا عِيسَى وَوَكِيعٌ ، عَنِ الْأَوْزَاعِيِّ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَبِي الْمُهَاجِرِ ، عَنْ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَرَكَ الْعَصْرَ فَقَدْ حَبَطَ عَمَلَهُ

[30400] Hushaym narrated to us, he said: 'Abbad b. Rashid al-Munqiri informed us, from Abu Qilabah and Al-Hasan, that they were sitting together. Abu Qilabah said: Abu al-Darda' said: "Whoever abandons the 'Asr prayer until its time passes without excuse, his deeds have become void." He said: And Al-Hasan said: The Messenger of Allah (peace be upon him) said: "Whoever abandons a prescribed prayer without excuse, his deeds have become void."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا عَبَادُ بْنُ رَاشِدٍ الْمُفْرِيُّ ، عَنْ أَبِي قِلَابَةَ وَالْحَسَنِ أَنَّهُمَا كَانَا جَالِسَيْنِ فَقَالَ أَبُو قِلَابَةَ: قَالَ أَبُو الدَّرْدَاءِ: مَنْ تَرَكَ الْعَصْرَ حَتَّى يَقُولَهُ مِنْ غَيْرِ عُذْرٍ فَقَدْ حَبَطَ عَمَلَهُ قَالَ: وَقَالَ الْحَسَنُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ صَلَاةً مُكْتُوبَةً مِنْ غَيْرِ عُذْرٍ فَقَدْ حَبَطَ عَمَلَهُ

[30401] Hawdhah b. Khalifah told us, he said: 'Awf told us, from Qasamah b. Zuhayr, he said: "There is no faith for the one who has no trustworthiness, and there is no religion for the one who has no covenant."

حَدَّثَنَا هُوَذَةُ بْنُ حَلِيلَةَ قَالَ: حَدَّثَنَا عَوْفٌ ، عَنْ فَسَامَةَ
بْنِ زُهَيْرٍ قَالَ: لَا إِيمَانٌ لِمَنْ لَا أَمَانَةً لَهُ وَلَا دِينٌ لِمَنْ لَا
عَهْدَ لَهُ

[30402] Abu Mu'awiyah told us, from Al-A'mash, from Mujahid, he said: "Indeed, the best of worship is a good opinion."

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ الْأَعْمَشِ ، عَنْ مُجَاهِدٍ قَالَ: إِنَّ
أَفْضَلَ الْعِبَادَةِ الرَّأْيُ الْحَسَنُ

[30403] Abu Mu'awiyah told us, from Yusuf b. Maymun, he said: I said to 'Ata': "There are people among us whom we count as people of righteousness; if we say 'We are believers,' they criticize that against us." He said: So 'Ata' said: "We are the Muslims, the believers. And likewise, we found the Companions of Muhammad, peace be upon him, saying."

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ يُوسُفَ بْنِ مَيْمُونٍ قَالَ: قُلْتُ
لِعَطَاءَ إِنَّ قِبَلَنَا فَوْمًا نَعْذِهُمْ مِنْ أَهْلِ الصَّلَاحِ ، إِنْ قُلْنَا
نَحْنُ مُؤْمِنُونَ عَابُوا ذَلِكَ عَلَيْنَا ، قَالَ: فَقَالَ عَطَاءَ نَحْنُ
الْمُسْلِمُونَ الْمُؤْمِنُونَ ، وَكَذِلِكَ أَذْرَكُنَا أَصْحَابُ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ

[30404] Abu Mu'awiyah told us, from Al-A'mash, from 'Amr b. Murrah, from Abu Al-Bakhtari, from Hudhayfah, he said: "Hearts are of four types: A polished heart, and that is the heart of the hypocrite; a sheathed heart, and that is the heart of the disbeliever; a bare heart that seems to have a shining lamp inside it, and that is the heart of the believer; and a heart containing both hypocrisy and faith, its likeness is that of an ulcer supplied by pus and blood, and its likeness is that of a tree watered by good water; so whichever dominates, it will overcome the other."

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنْ الْأَعْمَشِ ، عَنْ عَمْرُو بْنِ مُرَّةَ ، عَنْ أَبِي الْبَخْتَرِيِّ ، عَنْ حُدَيْفَةَ قَالَ: "الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ مُصَفَّحٌ فَذَلِكَ قَلْبُ الْمُنَافِقِ ، وَقَلْبٌ أَغْفَفٌ فَذَلِكَ قَلْبُ الْكَافِرِ ، وَقَلْبٌ أَجْرَدُ فَكَانَ فِيهِ سِرَاجًا يُزْهَرُ فَذَلِكَ قَلْبُ الْمُؤْمِنِ ، وَقَلْبٌ فِيهِ نِفَاقٌ وَإِيمَانٌ فَمَثَلُهُ كَمَثَلِ فُرْحٍ يَمْدُهَا قَيْحٌ وَدَمٌ وَمَثَلُهُ كَمَثَلِ شَجَرَةٍ يَسْقِيْهَا مَاءٌ طَيِّبٌ فَإِنَّ مَا غَلَبَ غَلَبَ عَلَيْهِ

[30405] Abu Mu'awiyah told us, from Al-A'mash, from Abu Sufyan, from Anas, that the Prophet, peace be upon him, used to frequently say: "O Turner of hearts, make my heart firm upon Your religion." I said: "O Messenger of Allah, we have believed in you and in what you have brought, so do you fear for us?" He said: "Indeed, the hearts are between two fingers of the fingers of Allah; He turns them."

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي سُفْيَانَ ،
عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ أَنْ
يَقُولَ: يَا مُفَّلِّبَ الْقُلُوبِ ، تَبَّتْ قَلْبِي عَلَى دِينِكَ ، فُلِّتْ:
يَا رَسُولَ اللَّهِ: أَمَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهُنْ تَحَافُ عَلَيْنَا؟
قَالَ: إِنَّ الْقُلُوبَ بَيْنِ إِصْبَاعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقْلِبُهَا

[30406] Mu'adh b. Mu'adh told us, he said: Abu Ka'b, the silk merchant, informed us, he said: Shahr b. Hawshab told us, he said: I said to Umm Salamah: "O Mother of the Believers? What was the most frequent supplication of the Messenger of Allah, peace be upon him, when he was with you?" He said: She said: "His most frequent supplication was: 'O Turner of hearts, make my heart firm upon Your religion.'" I said: "O Umm Salamah: Indeed, there is no human except that his heart is between two fingers of the fingers of Allah; whatever He wills of them He sets upright, and whatever He wills He causes to deviate."

حَدَّثَنَا مُعَاذُ بْنُ مُعاذٍ قَالَ: أَخْبَرَنَا أَبُو كَعْبٍ صَاحِبُ الْحَرِيرِ قَالَ: حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ قَالَ: قُلْتُ لِأُمِّ
سَلَمَةَ: يَا أُمَّ الْمُؤْمِنِيْنَ؟ مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَكِ؟ قَالَ: قَالْتُ: كَانَ
أَكْثَرُ دُعَائِهِ: يَا مُقْلِبَ الْفُلُوبِ تَبَّتْ قَلْبِي عَلَى دِينِكِ ،
قُلْتُ: يَا أُمَّ سَلَمَةَ: إِنَّهُ لَيْسَ آدَمِيًّا إِلَّا وَقَلْبُهُ بَيْنَ إِصْبَاعَيْنِ
مِنْ أَصَابِعِ اللَّهِ مَا شَاءَ مِنْهَا أَقَامَ وَمَا شَاءَ أَرَأَعَ

[30407] Yazid told us, he said: Hammam b. Yahya informed us, from 'Ali b. Zayd, from Umm Muhammad, from 'Aishah, she said: The Messenger of Allah, peace be upon him, used to say: "O Turner of hearts, make my heart firm upon Your religion." I said: "O Messenger of Allah, indeed you supplicate with this supplication." He said: "O 'Aishah, did you not know that the heart of the son of Adam is between the fingers of Allah? If He wills to turn it towards guidance, He turns it, and if He wills to turn it towards error, He turns it."

حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَىٰ ، عَنْ عَلَيِّ بْنِ رَيْدٍ ، عَنْ أُمِّ مُحَمَّدٍ ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَا مُقْلِبَ الْقُلُوبِ ، تَبَّأْتُ قَلْبِي عَلَى دِينِكَ ، قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ تَدْعُو بِهَذَا الدُّعَاءِ قَالَ: يَا عَائِشَةُ ، أَوْمَا عَلِمْتَ أَنَّ قَلْبَ ابْنِ آدَمَ بَيْنَ أَصْبَابِ اللَّهِ ، إِذَا شَاءَ أَنْ يُقْلِبَ إِلَى الْهُدَى قَلْبَهُ ، وَإِنْ شَاءَ أَنْ يُقْلِبَ إِلَى الضَّلَالِ قَلْبَهُ

[30408] Ghundar told us, from Shu'bah, from Al-Hakam b. 'Utaybah, he said: I heard Ibn Abi Layla narrating from the Prophet, peace be upon him, that he used to supplicate with this supplication: "O Turner of hearts, make my heart firm upon Your religion."

حَدَّثَنَا غُنْدَرُ ، عَنْ شُعْبَةَ ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: يَا مُقْلِبَ الْقُلُوبِ تَبَّأْتُ قَلْبِي عَلَى دِينِكَ

[30409] Abu Mu'awiyah told us, from Al-A'mash, from Dharr, from Wa'il b. Muhanah, he said: 'Abdullah said: "I have not seen anyone lacking in religion and judgment more overcoming of men of authority in their affairs than women." They said: "O Abu 'Abd al-Rahman, and what is the deficiency of her religion?" He said: "Her abandoning prayer during the days of her menstruation." They said: "Then what is the deficiency of her intellect?" He said: "The testimony of two women is not valid except with the testimony of a man."

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الْأَعْمَشِ ، عَنْ دَرْرٍ ، عَنْ وَائِلٍ بْنِ مُهَانَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: مَا رَأَيْتُ مِنْ نَاقِصِ الدِّينِ وَالرَّأْيِ أَغْلَبَ لِلرِّجَالِ ذُوِّي الْأَمْرِ عَلَى أَمْرِهِمْ مِنَ النِّسَاءِ ، قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ ، وَمَا نُفْصَانُ دِينَهَا؟ قَالَ: تَرْكُهَا الصَّلَاةَ أَيَّامَ حَيْضِهَا ، قَالُوا: فَمَا نُفْصَانُ عَقْلَهَا؟ ، قَالَ: لَا تَحُوزُ شَهَادَةُ امْرَأَيْنِ إِلَّا بِشَهَادَةِ رَجُلٍ

[30410] Abu Usamah told us, from Hasan b. 'Abbas, from Mughirah, he said: Ibrahim was asked about a man who says to another man: "Are you a believer?" He said: "The answer is an innovation, and it does not please me that you doubted."

حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ حَسَنِ بْنِ عَبَّاسٍ ، عَنْ مُغِيرَةَ قَالَ: سُئِلَ إِبْرَاهِيمُ عَنِ الرَّجُلِ يَقُولُ لِلرَّجُلِ: أَمْؤْمَنْ أَنْتَ؟ قَالَ: الْجَوابُ بِدُعَةٍ وَمَا يَسْرُنِي إِنْ شَكَّتَ

[30411] Abu Usamah told us, from Habib b. Al-Shahid, from 'Ata', from Abu Hurayrah: "The man does not commit adultery at the time he commits it while he is a believer, nor does he steal while he is a believer, nor does he drink wine while he is a believer."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ حَبِيبِ بْنِ الشَّهَيدِ ، عَنْ عَطَاءٍ ،
عَنْ أَبِي هُرَيْرَةَ: لَا يَرْزُنِي الرَّجُلُ حِينَ يَرْزُنِي وَهُوَ
مُؤْمِنٌ ، وَلَا يَسْرُقُ وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرَبُ الْخَمْرَ
وَهُوَ مُؤْمِنٌ

[30412] Abu Khalid al-Ahmar told us, from Al-A'mash, from 'Umarah b. 'Umayr, from Abu 'Ammar, from Hudhayfah, who said: "By Allah, a man surely wakes up sighted, then evening comes and he does not see [even] with an eyelid."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ ، عَنِ الْأَعْمَشِ ، عَنْ عُمَارَةَ بْنِ
عُمَيْرٍ ، عَنْ أَبِي عَمَارٍ ، عَنْ حُذَيْفَةَ قَالَ: وَاللَّهِ إِنَّ
الرَّجُلَ لَيُصْبِحُ بَصِيرًا ثُمَّ يُمْسِي وَمَا يَنْظُرُ بِشَفْرٍ

[30413] Ibn Idris told us, from Muhammad b. Ishaq, from Sa'id b. Yasar, who said: News reached 'Umar that a man in Sham claimed that he was a believer. He said: So 'Umar wrote: "Bring him to me." So he came to 'Umar, who said: "Are you the one who claims that you are a believer?" He said: "Were the people during the time of the Messenger of Allah (saw) anything but in three stations: a believer, a disbeliever, and a hypocrite? By Allah, I am neither a disbeliever nor a hypocrite." So 'Umar said to him: "Extend your hand." Ibn Idris said: I said: "Did he accept what he said?" He said: "He accepted what he said."

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ سَعِيدِ
بْنِ يَسَارٍ قَالَ: بَلَغَ عُمَرَ أَنَّ رَجُلًا بِالشَّامِ يَزْعُمُ أَنَّهُ
مُؤْمِنٌ ، قَالَ: فَكَتَبَ عُمَرُ: اجْلِبُوهُ عَلَيَّ ، فَقَدِيمَ عَلَى
عُمَرَ قَالَ: أَنْتَ الَّذِي تَزْعُمُ أَنَّكَ مُؤْمِنٌ ، قَالَ: هُنَّ كَانُ
النَّاسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا
عَلَى ثَلَاثَةِ مَنَازِلٍ: مُؤْمِنٌ وَكَافِرٌ وَمُنَافِقٌ ، وَاللَّهُ مَا أَنَا
بِكَافِرٍ وَلَا مُنَافِقٍ ، فَقَالَ لَهُ عُمَرُ: ابْسُطْ يَدَكَ ، قَالَ أَبْنُ
إِدْرِيسَ: قُلْتُ: رَضِيَ بِمَا قَالَ؟ قَالَ: رَضِيَ بِمَا قَالَ

[30414] Shababah b. Sawwar told us, he said: Layth b. Sa'd told us, from Yazid b. Sinan, from Anas, from the Prophet (saw), who said: "Before the Hour there will be tribulations like pieces of the dark night, in which a man will wake up a believer and evening comes while he is a disbeliever, and he will wake up a disbeliever and evening comes while he is a believer."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ قَالَ: حَدَّثَنَا لَيْلُ بْنُ سَعْدٍ ، عَنْ يَزِيدَ بْنِ سِنَانٍ ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فَتَنٌ كَقْطَعِ اللَّيلِ الْمُظْلَمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا وَيُمْسِي مُؤْمِنًا

[30415] 'Isa b. Yunus told us, from Al-Awza'i, from Yahya b. Abi 'Amr al-Saybani, who said: Hudhayfah said: "I surely know the people of two religions; the people of those two religions are in the Fire. People of a religion who say: 'Faith is speech and not action, even if one kills and even if one commits adultery.' And people of a religion who say: 'If it was' or 'If he saw him'—he mentioned a word that slipped my memory—you order us to pray five prayers every day, but it is only two prayers: the prayer of 'Isha and the prayer of Fajr.'"

حَدَّثَنَا عِيسَى بْنُ يُوئِنْسَ ، عَنِ الْأَوزَاعِيِّ ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ قَالَ: قَالَ حُذَيْفَةُ: "إِنِّي لِأَعْلَمُ أَهْلَ دِيَنِنِ ، أَهْلَ دِيَنِكَ الْدِيَنِ فِي الدَّارِ: أَهْلُ دِينِ يَقُولُونَ: الْإِيمَانُ كَلَامٌ وَلَا عَمَلٌ وَإِنْ قُتِلَ وَإِنْ زُنَى ، وَأَهْلُ دِينِ يَقُولُونَ: إِنْ كَانَ أَوْ لَوْ رَآءَ ذَكَرَ كَلِمَةً سَقَطَتْ عَنِّي لِتَأْمُرُونَا بِخَمْسِ صَلَوَاتٍ فِي كُلِّ يَوْمٍ ، وَإِنَّمَا هِيَ صَلَاتَانِ: صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ"

[30416] Abu Khalid al-Ahmār told us, from Ibn 'Ajlan, from 'Abd Allah b. Dinar, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (saw) said: "Faith is sixty or seventy or some number—or one of the two numbers. The highest of it is the testimony that there is no god but Allah, and the lowest of it is removing a harmful object from the road; and modesty is a branch of faith."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ ، عَنْ ابْنِ عَجْلَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِيمَانُ سِتُّونُ أَوْ سَبْعُونَ أَوْ بِضَعْفَهُ أَوْ أَحَدُ الْعَدَدَيْنِ أَعْلَاهَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَدَى عَنِ الظَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

[30417] Ibn 'Uyaynah told us, from Al-Zuhri, from Salim, from his father, who said: The Messenger of Allah (saw) said: "Modesty is from faith."

حَدَّثَنَا ابْنُ عُيَيْنَةَ ، عَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَيَاءُ مِنَ الْإِيمَانِ

[30418] Waki' told us, he said: Al-A'mash told us, from Salamah b. Kuhayl, from Habbah b. Juwayn al-'Urani, who said: We were with Salman and the enemy had lined up against us, so he said: "These are the believers, and these are the hypocrites, and these are the polytheists. So Allah grants victory to the hypocrites by the supplication of the believers, and Allah supports the believers by the call of the hypocrites."

[30419] 'Abdah b. Sulayman told us, from Al-A'mash, from Abu Ishaq, from Abu Qurrah, who said: Salman said to a man: "If I were to cut my nerves, I would not have reached [the true reality of] faith."

[30420] Ibn Fudayl told us, from Layth, from 'Amr b. Murrah, from Mu'awiyah b. Suwayd, from Al-Bara', who said: The Messenger of Allah (saw) said: "The strongest knot of Islam is loving for the sake of Allah and hating for the sake of Allah."

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا الْأَعْمَشُ ، عَنْ سَلَمَةَ بْنِ كَهْيَلٍ ، عَنْ حَبَّةَ بْنِ جُوَيْنِ الْعُرَنِيِّ قَالَ: كُنَّا مَعَ سَلَمَانَ وَقَدْ صَافَقْنَا الْعَدُوَّ فَقَالَ: هُؤُلَاءِ الْمُؤْمِنُونَ وَهُؤُلَاءِ الْمُنَافِقُونَ وَهُؤُلَاءِ الْمُشْرِكُونَ ، فَيَنْصُرُ اللَّهُ الْمُنَافِقِينَ بِدَعْوَةِ الْمُؤْمِنِينَ ، وَيُؤَيِّدُ اللَّهُ الْمُؤْمِنِينَ بِدَعْوَةِ الْمُنَافِقِينَ

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي قُرَّةَ قَالَ: قَالَ سَلَمَانُ لِرَجُلٍ: لَوْ قَطَعْتُ أَعْصَبِي مَا بَلَغْتُ الْإِيمَانَ

حَدَّثَنَا ابْنُ فُضَيْلٍ ، عَنْ لَيْثٍ ، عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ ، عَنْ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْتَقُ عَرَى الإِسْلَامِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

[30421] Ibn Numayr told us, from Malik b. Mighwal, from Zubayd, from Mujahid, who said: "The strongest knot of faith is loving for the sake of Allah and hating for His sake."

حَدَّثَنَا أَبْنُ نُمَيْرٍ ، عَنْ مَالِكِ بْنِ مَعْوِلٍ ، عَنْ زُبَيْدٍ ، عَنْ مُجَاهِدٍ قَالَ: أَوْتَقْ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِيهِ

[30422] Yazid bin Harun narrated to us, he said: Dawud informed us, from Zurarah bin Awfa, from Tamim al-Dari who said: "The first thing for which the servant will be brought to account is the prescribed prayer. If he completed it [well and good], otherwise it will be said: 'Look to see if he has any voluntary prayers.' Then the obligatory prayer will be completed from his voluntary prayers. But if the obligatory prayer is not complete and he has no voluntary prayers, he will be seized by his limbs and cast into the Fire."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا دَاؤُدُ ، عَنْ زُرَارَةَ بْنِ أَوْفَى ، عَنْ ثَمِيمِ الدَّارِيِّ قَالَ: "أَوْلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ الْمَكْتُوبَةُ ، فَإِنْ أَنْتَمْهَا وَإِلَّا قِيلَ: انْظُرُوا هَلْ لَهُ مِنْ تَطْوِعٍ ، فَإِنْ كُلِّمْتُ الْفَرِيضَةَ مِنْ تَطْوِعِهِ ، فَإِنْ لَمْ تَكُملِ الْفَرِيضَةَ وَلَمْ يَكُنْ لَهُ تَطْوِعٌ أَخْذُ بِطَرَفِيهِ فَقُدِّفَ بِهِ فِي النَّارِ"

[30423] Yazid bin Harun narrated to us, he said: Abu Ma'shar informed us, from Muhammad bin Salih al-Ansari, that the Messenger of Allah (peace be upon him) met 'Awf bin Malik and said: "How are you this morning, O 'Awf bin Malik?" He said: "I have become a true believer." The Messenger of Allah (peace be upon him) said: "Indeed, for every statement there is a reality; so what is that [reality of your faith]?" He said: "O Messenger of Allah, I have detached my soul from the world, I stay up at night [in prayer], and I make myself thirsty during the midday heat [fasting]. It is as if I am looking at the Throne of my Lord, and as if I am looking at the people of Paradise visiting one another therein, and as if I am looking at the people of the Fire wailing therein." The Messenger of Allah (peace be upon him) said: "You have known and believed, so remain steadfast."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا أَبُو مَعْشَرٍ ، عَنْ مُحَمَّدِ بْنِ صَالِحِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ عَوْفَ بْنَ مَالِكٍ فَقَالَ كَيْفَ أَصْبَحْتَ يَا عَوْفَ بْنَ مَالِكٍ؟ قَالَ أَصْبَحْتُ مُؤْمِنًا حَقًّا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ قَوْلٍ حَقِيقَةً ، فَمَا ذَلِكَ؟ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ أَطْلُبْ نُفُسِي عَنِ الدُّنْيَا ، سَهُرْتُ لَيْلَيْ وَأَظْمَأْتُ هَوَاجِرِي وَكَانَيَ أَنْظَرُ إِلَى عَرْشِ رَبِّي ، وَكَانَيَ أَنْظَرُ إِلَى أَهْلِ الْجَنَّةِ يَتَرَاؤْرُونَ فِيهَا ، وَكَانَيَ أَنْظَرُ إِلَى أَهْلِ النَّارِ يَتَضَاغُوْنَ فِيهَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ وَآمَنْتَ فَالْأَنْ

[30424] Hushaym narrated to us, he said: Dawud informed us, from Zurarah bin Awfa, from Tamim al-Dari, similar to [the narration of] Yazid, except that he did not mention in it: "And he will be seized by his limbs and cast into the Fire."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا دَاوُدُ، عَنْ زُرَارَةَ بْنِ أَوْفَى
عَنْ تَمِيمِ الدَّارِيِّ بِمِثْلِ يَزِيدٍ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فِيهِ وَيُؤْخَذُ
بِطَرَقِهِ فَيُقْذَفُ بِهِ فِي النَّارِ

[30425] Ibn Numayr narrated to us, he said: Malik bin Mighwal narrated to us, from Zubayd who said: The Messenger of Allah (peace be upon him) said: "How are you this morning, O Harith bin Malik?" He said: "I have become a true believer." He said: "Indeed, for every statement there is a reality, so what is the reality of that?" He said: "I have become such that my soul has turned away from the world, I keep my night awake [in prayer], and I keep my day thirsty [fasting]. It is as if I am looking at the Throne of my Lord brought forth for the Account, and as if I am looking at the people of Paradise visiting one another in Paradise, and as if I hear the howling of the people of the Fire." He said: So he [the Prophet] said to him: "[This is] a servant whose heart has been illuminated with faith. If you have known [the truth], then remain steadfast."

حَدَّثَنَا أَبْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ ، عَنْ رُبَيْدٍ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ
أَصْبَحْتَ يَا حَارِثَ بْنَ مَالِكٍ؟ قَالَ: أَصْبَحْتُ مُؤْمِنًا
حَقًّا ، قَالَ: إِنَّ لِكُلِّ قَوْلٍ حَقِيقَةً فَمَا حَقِيقَةُ ذَلِكَ؟ قَالَ:
أَصْبَحْتُ عَزَفْتُ نَفْسِي عَنِ الدُّنْيَا وَأَسْهَرْتُ لَيْلِي
وَأَطْمَأْتُ نَهَارِي ; وَكَانَيَ أَنْظَرُ إِلَى عَرْشِ رَبِّي فَذَدَ
أَبْرِزَ لِلْحِسَابِ ، وَكَانَيَ أَنْظَرُ إِلَى أَهْلِ الْجَنَّةِ بِتَزَارُونَ
فِي الْجَنَّةِ ، وَكَانَيَ أَسْمَعَ عُوَاءَ أَهْلِ النَّارِ ، قَالَ: فَقَالَ
لَهُ: عَبْدُنُورُ الْإِيمَانِ فِي قَلْبِهِ ، إِنْ عَرَفْتَ فَالْزَمْ

[30426] Abu Usamah narrated to us, from Musa bin Muslim, he said: Ibn Sabit narrated to us, saying: 'Abdullah bin Rawahah used to take the hand of a group of his companions and say: "Come, let us believe for an hour; come, let us remember Allah and increase in faith; come, let us remember Him by obeying Him, perhaps He will remember us with His forgiveness."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ مُوسَى بْنِ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبْنُ سَابِطٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ يَأْخُذُ بِيَدِ النَّفَرِ مِنْ أَصْحَابِهِ فَيَقُولُ: تَعَالَوْا نُؤْمِنْ سَاعَةً ; تَعَالَوْا فَلَذْكُرُ اللَّهِ وَتَزْدَدْ إِيمَانًا ، تَعَالَوْا تَذْكُرُهُ بِطَاعَتِهِ لَعَلَّهُ يَذْكُرُنَا بِمَغْفِرَتِهِ

[30427] Yazid narrated to us, he said: Al-'Awwam bin Hawshab informed us, from Abu Sadiq, from 'Ali who said: "Indeed, Islam is [based on] three supports: Faith (Iman), Prayer (Salah), and the Congregation (Jama'ah). No prayer is accepted without faith. Whoever believes prays, and whoever prays joins the congregation. And whoever separates from the congregation by a hand span has cast off the yoke of Islam from his neck."

حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا الْعَوَامُ بْنُ حَوْشَبٍ ، عَنْ أَبِي صَادِقٍ ، عَنْ عَلِيٍّ قَالَ: "إِنَّ الْإِسْلَامَ ثَلَاثٌ أَثَافِي: الْإِيمَانُ وَالصَّلَاةُ وَالجَمَاعَةُ ، فَلَا تُقْبَلُ صَلَاةً إِلَّا بِإِيمَانٍ ، وَمَنْ آمَنَ صَلَّى وَمَنْ صَلَّى جَامِعًا ، وَمَنْ فَارَقَ الجَمَاعَةَ فَيَنْ شَبَرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُقْدَهِ

[30428] Yazid bin Harun narrated to us, he said: Muhammad bin Mutarrif informed us, from Hassan bin 'Atiyyah, from Abu Umamah who said: The Messenger of Allah (peace be upon him) said: "Modesty and inarticulateness [in speech, to avoid sin or showing off] are two branches of faith."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرْرِفٍ ،
عَنْ حَسَانَ بْنِ عَطِيَّةَ ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ
الْإِيمَانِ

[30429] Ibn Fudayl narrated to us, from 'Ata' bin al-Sa'ib, from Muharib bin Dithar, from Ibn Buraydah, from Ibn Ya'mur who said: We arrived in Madinah and came to 'Abdullah bin 'Umar, and we said: "O Abu 'Abd al-Rahman, we travel far in the land and we meet people who claim that there is no Decree (Qadar)." He said: "From the Muslims, those who pray towards the Qiblah?" He [Ibn Ya'mur] said: He became angry until I wished I had not asked him. Then he said: "If you meet those people, inform them that 'Abdullah bin 'Umar is innocent of them and they are innocent of him." Then he said: "If you wish, I will narrate to you from the Messenger of Allah (peace be upon him)." He said: "Yes." He said: We were with the Messenger of Allah (peace be upon him) when a man came to him, well-dressed, smelling pleasant, and with a handsome face. He said: "O Messenger of Allah, what is Islam?" The Messenger of Allah (peace be upon him) said: "That you establish prayer, pay Zakah, fast Ramadan, perform Hajj to the House, and

حَدَّثَنَا أَبْنُ حُضِيْلٍ ، عَنْ عَطَاءَ بْنِ السَّائِبِ ، عَنْ مُحَارِبِ بْنِ دِئْلَرٍ ، عَنْ أَبْنِ بُرَيْدَةَ ، عَنْ أَبْنِ يَعْمَرَ قَالَ: وَرَدَنَا بِالْمَدِيْنَةِ فَأَتَيْنَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْنَا: يَا أَبَا عَبْدِ الرَّحْمَنِ ، إِنَّا نُعْمَنُ فِي الْأَرْضِ فَنَقَى فَوْمًا يَزْعُمُونَ أَنَّ لَا قَدَرَ ، فَقَالَ: مِنَ الْمُسْلِمِينَ مَنْ يُصْلِي إِلَى الْقِبْلَةِ ، قَالَ: فَعَضِيبٌ حَتَّى وَدَدْتُ أَنِّي لَمْ أَكُنْ سَالِتُهُ ، ثُمَّ قَالَ: إِذَا لَيَقِيتُ أُولَئِكَ فَأَخِيرُهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ وَأَنَّهُمْ مِنْهُ بُرَاءُ ، ثُمَّ قَالَ: إِنْ شِئْتَ حَدَّثْنِكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَجِلْ ، فَقَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَّاهَ رَجُلٌ جَيْدُ التَّيَابِ طَيِّبُ الرِّيحِ خَسْنُ الْوَجْهِ فَقَالَ يَا رَسُولَ اللَّهِ ، مَا الإِسْلَامُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَقْيِيمُ الصَّلَاةِ وَتَشْوِيْقُ الزَّكَاةِ وَتَنْصُومُ رَمَضَانَ وَتَحْجُجُ الْبَيْتَ وَتَعْشِيلُ مِنَ الْجَنَابَةِ؟ قَالَ: صَدَقْتَ ، فَمَا الْإِيمَانُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُوْمَنُ بِاللَّهِ وَالْيَوْمُ الْآخِرُ وَالْمَلَائِكَةُ وَالْكِتَابُ وَالنَّبِيُّنَ وَبِالْقَدْرِ كُلُّهُ خَيْرٌ وَشَرٌّ وَخُلُوْهُ وَمُرُوْهُ ، قَالَ: صَدَقْتَ ، ثُمَّ انْصَرَفَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيَّ بِالرَّجُلِ ، قَالَ: فَقُلْنَا بِأَجْمَعِنَا فَلَمْ تَقْدِرْ عَلَيْهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا جِبْرِيلُ أَنَّكُمْ يُعَلَّمُكُمْ بِيَنْكُمْ

[30430] 'Affan narrated to us, he said: Aban al-'Attar narrated to us, he said: Yahya bin Abi Kathir narrated to us, from Zayd, from Abu Salam, from Abu Malik al-Ash'ari, that the Messenger of Allah (peace be upon him) used to say: "Purity is half of faith."

حَدَّثَنَا عَمَانُ قَالَ: حَدَّثَنَا أَبْنُ الْعَطَّارُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ ، عَنْ رَيْدٍ ، عَنْ أَبِي سَلَامٍ ، عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: الظُّهُورُ شَطْرُ الْإِيمَانِ

[30431] Ibn Mahdi told us, from Sufyan, from Abu Ishaq, from Abu Layla Al-Kindi, from Hujr b. 'Adi, he said: 'Ali told us that "Purification is half of faith."

حَدَّثَنَا ابْنُ مَهْدِيٍّ ، عَنْ سُفْيَانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ ، عَنْ حُجْرِ بْنِ عَدِيٍّ قَالَ: حَدَّثَنَا عَلِيُّ أَنَّ الظُّهُورَ شَطْرُ الْإِيمَانِ

[30432] Waki' told us, he said: Al-Awza'i told us, from Hassan b. 'Atiyyah, he said: "Ablution is half of faith."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ ، عَنْ حَسَانَ بْنِ عَطِيَّةَ قَالَ: الْوُضُوءُ شَطْرُ الْإِيمَانِ

[30433] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from Abu Layla Al-Kindi, from a slave of Hujr b. 'Adi, that Hujr saw a son of his come out from the privy and he did not perform ablution, so he said: "O boy, hand me the scroll from the niche; for I heard 'Ali say: 'Purification is half of faith."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ ، عَنْ غُلَامِ لِحْجَرِ بْنِ عَدِيٍّ ، أَنَّ حُجْرًا رَأَى ابْنًا لَهُ خَرَجَ مِنَ الْغَائِطِ وَلَمْ يَتَوَضَّأْ فَقَالَ: يَا غُلَامُ تَأْوِلْنِي الصَّحِيفَةُ مِنَ الْكُوَّةِ ; فَسَمِعَتْ عَلَيَّ يَقُولُ: الظُّهُورُ نِصْفُ الْإِيمَانِ

[30434] Muhammad b. Bishr told us, he said: Zakariyya told us, he said: Al-Hawari told us, that 'Abdullah b. 'Umar said: "Indeed, the bonds of religion and its support are prayer and Zakat, no distinction is made between them, and Hajj to the House and fasting Ramadan. And indeed, among the rectifying deeds are charity and Jihad. Then stand and proceed."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا
الْحَوَارِيُّ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: إِنَّ عُرَى الدِّينِ
وَقِوَامَةُ الصَّلَاةِ وَالرَّكَأُ لَا يُفَرَّقُ بَيْنَهُمَا، وَحَجُّ الْبَيْتِ
وَصَوْمُ رَمَضَانَ، وَإِنَّ مِنْ إِصْلَاحِ الْأَعْمَالِ الصَّدَقَةَ
وَالْجِهَادَ، ثُمَّ قُمْ فَانْطَلِقْ

[30435] Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, he said: The Messenger of Allah, peace be upon him, said: "The most complete of the believers in faith is the best of them in character."

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ يُوسُفَ، عَنْ الْحَسَنِ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا
أَحْسَنُهُمْ خُلُقًا

[30436] Ibn Numayr told us, he said: Muhammad b. Abi Isma'il told us, from Ma'qil Al-Khath'ami, he said: A man came to 'Ali while he was in the Rahbah and said: "O Commander of the Believers, what do you say about a woman who does not pray?" He said: "Whoever does not pray is a disbeliever."

حَدَّثَنَا ابْنُ نُعَيْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ،
عَنْ مَعْقِلِ الْخَثْعَمِيِّ قَالَ: أَتَى عَلَيَّ رَجُلٌ وَهُوَ فِي
الرَّحْبَةِ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا تَرَى فِي امْرَأَةٍ لَا
تُصَلِّي؟ قَالَ: مَنْ لَمْ يُصَلِّ فَهُوَ كَافِرٌ

[30437] Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih, from 'Abdullah b. Damrah, from Ka'b, he said: "Whoever establishes prayer, pays Zakat, listens and obeys, has reached the middle of faith; and whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah has completed faith."

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ،
عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ ، عَنْ كَعْبٍ قَالَ: مَنْ أَقَامَ
الصَّلَاةَ وَاتَّى الرَّكَأَةَ وَسَمِعَ وَأَطَاعَ فَقَدْ تَوَسَّطَ الإِيمَانَ ،
وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ
اسْتَخْلَفَ الإِيمَانَ

[30438] Isma'il b. 'Ayyash told us, from 'Ubayd Allah b. 'Ubayd Al-Kala'i, he said: He took the hand of Makhul and said: "O Abu Wahb, let the matter of faith be great in your soul. Whoever abandons a prescribed prayer intentionally, the protection of Allah is removed from him, and whoever the protection of Allah is removed from has disbelieved."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الْكَلَاعِيِّ قَالَ: أَخَذَ بِيَدِ مَكْحُولٍ فَقَالَ: يَا أَبَا وَهْبٍ ،
لِيَعْظُمْ شَأنُ الإِيمَانِ فِي نَفْسِكَ ، مَنْ تَرَكَ صَلَاةً مَكْتُوبَةً
مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللَّهِ ، وَمَنْ بَرِئَتْ مِنْهُ ذِمَّةُ
اللَّهِ فَقَدْ كَفَرَ

[30439] Abu Khalid told us, from 'Amr b. Qays, from Abu Ishaq, he said: 'Ali said: "Patience is to faith what the head is to the body; if patience goes, faith goes."

حَدَّثَنَا أَبُو خَالِدٍ ، عَنْ عَمْرِو بْنِ قَيْسٍ ، عَنْ أَبِي إِسْحَاقِ
قَالَ: قَالَ عَلَيْهِ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ
الْجَسَدِ ، فَإِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ

[30440] Waki' told us, from Sufyan, from Abu Ishaq, from Silah, from 'Ammar, he said: "Three things, whoever collects them has collected faith: Justice from yourself, spending while in poverty, and offering the greeting of peace to the world."

حَدَّثَنَا وَكِيعُ ، عَنْ سُفِيَّانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ صِلَةَ
، عَنْ عَمَّارٍ قَالَ: "الْأَلَّا تَرَى مَنْ جَمَعَهُنَّ جَمْعَ الْإِيمَانَ:
الْإِنْصَافُ مِنْ نَفْسِكَ ، وَالْإِنْفَاقُ مِنَ الْإِقْتَارِ ، وَبَدْلُ
السَّلَامِ لِلْعَالَمِ

[30441] Waki' told us, from Sufyan, from Abu Ishaq, from Silah, from 'Ammar: "{Indeed, there are no oaths [ayman] for them}" [At-Tawbah: 12], meaning: No covenant for them."

حَدَّثَنَا وَكِيعُ ، عَنْ سُفِيَّانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ صِلَةَ
لَا [12] :، عَنْ عَمَّارٍ "إِنَّهُمْ لَا يَأْمَنُونَ لَهُمْ" [التوبَة
عَهْدُهُمْ

[30442] Jarir told us, from Mansur, from Ibrahim, he said: It used to be said: "No human will enter the Fire who has in his heart the weight of a mustard seed of faith."

حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ
يُقَالُ: لَا يَدْخُلُ النَّارَ إِنْسَانٌ فِي قَلْبِهِ مِثْقَالٌ حَبَّةٍ خَرْدَلٍ
مِنْ إِيمَانٍ

[30443] Zayd b. Al-Hubab told us, from As-Sa'q b. Hazn, he said: 'Aqil b. Al-Ja'd told me, from Abu Ishaq, from Suwayd b. Ghafalah, from Ibn Mas'ud, he said: The Messenger of Allah, peace be upon him, said: "The strongest bond of faith is love for the sake of Allah and hatred for the sake of Allah."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ ، عَنِ الصَّعْقِ بْنِ حَزْنٍ قَالَ: حَدَّثَنِي عَقِيلُ بْنُ الْجَعْدِ ، عَنْ أَبِي إِسْحَاقِ ، عَنْ سُوِيدِ بْنِ غَفَلَةَ ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْتَقُ عَرَى الإِيمَانَ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

[30444] Abu Usamah told us, from Jarir b. Hazim, he said: 'Isa b. 'Asim told me, he said: 'Adi b. 'Adi told me, he said: 'Umar b. 'Abd al-'Aziz wrote to me: "As for what follows, indeed faith has obligatory duties, laws, limits, and Sunnahs. Whoever completes them has completed faith, and whoever does not complete them has not completed faith. If I live, I will explain them to you so that you may act upon them; and if I die before that, I am not eager for your company."

حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ جَرِيرِ بْنِ حَازِمٍ قَالَ: حَدَّثَنِي عِيسَى بْنُ عَاصِمٍ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ عَدِيٍّ قَالَ: كَتَبَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَمَّا بَعْدُ فَإِنَّ لِلْإِيمَانِ فَرَأِصَنَ وَشَرَائِعَ وَحُدُودًا وَسُنْنًا ، فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ الْإِيمَانُ ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الْإِيمَانُ ، فَإِنْ أَعْشَنْ فَسَابِيَّنَاهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا ، وَإِنْ أَمْتُ قَبْلَ ذَلِكَ فَمَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ

[30445] Al-Fadl b. Dukayn told us, he said: Hisham b. Sa'd told us, from Zayd b. Aslam, he said: "The people of this religion must have four things: Entering into the call of Islam; and there must be faith and confirmation in Allah and the Messengers, the first of them and the last of them, and in Paradise, the Fire, and Resurrection after death; and you must do a deed by which you verify [your faith]; and you must learn knowledge by which you improve your deed." Then he recited: {And indeed, I am Forgiving to him who repents, believes and does righteousness, and then is guided} [Ta-Ha: 82].

[30446] 'Abd al-A'la told us, from Al-Jurayri, from 'Abdullah b. Shaqiq, he said: "They did not used to say regarding any deed that a man abandoned it was Kufr (disbelief), except for prayer." He said: "They used to say: Abandoning it is Kufr."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ ، عَنْ رَيْدِ بْنِ أَسْلَمَ قَالَ: "لَا يَدْرِي لِأَهْلِ هَذَا الدِّينِ مِنْ أَرْبَعٍ دُخُولُ فِي دَعْوَةِ الإِسْلَامِ ، وَلَا يَدْرِي مِنَ الْإِيمَانِ وَتَصْدِيقِ بِاللَّهِ وَبِالْمُرْسَلِينَ أَوْلَاهُمْ وَآخِرُهُمْ وَبِالْجَنَّةِ وَالنَّارِ وَالْأَبْعَثِ بَعْدَ الْمَوْتِ ، وَلَا يَدْرِي أَنْ تَعْمَلَ عَمَلاً ثَصَدِّقُ بِهِ ، وَلَا يَدْرِي مِنْ أَنْ تَعْلَمَ عِلْمًا ثَحِينُ بِهِ عَمَلَكَ ، ثُمَّ قَرَأَ {وَإِنَّى لَغَافِرٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى} [طه: 82]

حَدَّثَنَا عَبْدُ الْأَعْلَى ، عَنِ الْجُرَيْرِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: مَا كَانُوا يَقُولُونَ لِعَمَلٍ تَرَكَهُ رَجُلٌ كُفُرٌ غَيْرِ الصَّلَاةِ قَالَ: "كَانُوا يَقُولُونَ: تَرَكُهَا كُفُرٌ

[30447] Abu Bakr told us, he said: From 'Asim, from Abu Wa'il, he said: It was said to him: "There are people who claim that the believers enter the Fire." He said: "By your life, by Allah, indeed its stuffing is other than the believers."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: عَنْ عَاصِمٍ ، عَنْ أَبِي وَائِلٍ قَالَ:
قِيلَ لَهُ: إِنَّ نَاسًا يَرْعُمُونَ أَنَّ الْمُؤْمِنِينَ يَدْخُلُونَ النَّارَ ،
قَالَ: لَعَمْرُكَ وَاللَّهِ إِنَّ حَشْوَهَا غَيْرُ الْمُؤْمِنِينَ

[30448] Abu Bakr b. 'Ayyash told us, from Mughirah, he said: I heard Shaqiq saying, while a man asked him: "Did you hear Ibn Mas'ud say: 'Indeed, whoever testifies that he is a believer, let him testify that he is in Paradise'?" He said: "Yes."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ
شَقِيقًا يَقُولُ وَسَأَلَهُ رَجُلٌ: سَمِعْتَ ابْنَ مَسْعُودٍ يَقُولُ: إِنَّهُ
مَنْ شَهَدَ أَنَّهُ مُؤْمِنٌ فَلْيَشَهُدْ أَنَّهُ فِي الْجَنَّةِ؟ قَالَ: نَعَمْ

[30449] Hushaym told us, from Ya'la b. 'Ata', from Waki' b. 'Adas Al-'Uqayli, from his uncle Abu Razin, that he heard the Prophet, peace be upon him, say: "The dream is on the leg of a bird as long as it is not interpreted; if it is interpreted, it falls." He said: "And the dream is a part of forty-six parts of prophecy." And I think he said: "Do not relate it except to one who is beloved or one of judgment."

حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عَدَسِ
الْعُقَيْلِيِّ، عَنْ عَمِّهِ أَبِي رَزِينِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ: الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبِّرْ،
فَإِذَا عَبَرَتْ وَقَعَتْ قَالَ: وَالرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعينَ
جُزْءًا مِنَ النُّبُوَّةِ، وَأَحْسَبَهُ قَالَ: لَا تَقْصُّهَا إِلَّا عَلَى وَادِّ
أَوْ ذِي رَأْيٍ

[30450] 'Abd al-A'la told us, from Ma'mar, from Az-Zuhri, from Sa'id b. Al-Musayyib, from Abu Hurayrah, from the Prophet, peace be upon him, he said: "The dream of the Muslim is a part of forty-six parts of prophecy."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رُؤْيَا الْمُسْلِمِ جُزْءٌ مِّنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِّنَ النُّوَّةِ

[30451] 'Abdullah b. Numayr told us, he said: Al-A'mash told us, from Abu Salih, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "The dream of the Muslim is a part of forty-six parts of prophecy."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رُؤْيَا الْمُسْلِمِ جُزْءٌ مِّنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِّنَ النُّوَّةِ

[30452] Waki' told us, he said: Al-A'mash told us, from Abu Salih, from 'Ata' b. Yasar, from a man who used to give fatwa in Egypt, he said: I asked Abu Darda' about this verse {For them are good tidings in the worldly life} [Yunus: 64]. He said: "No one has asked me about it since I asked the Messenger of Allah, peace be upon him, about it. The Messenger of Allah, peace be upon him, said to me: 'No one asked me before you. It is the righteous dream that the Muslim sees or is seen for him; and in the Hereafter, [the glad tiding] is Paradise.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ، كَانَ يُفْتَنُ بِمَصْرٍ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الْآيَةِ {لِهُمُ الْبَشْرَى فِي الْحَيَاةِ ، قَالَ: مَا سَأَلْنِي عَنْهَا أَحَدٌ مُنْذُ [64 : الدُّنْيَا]} [بونس سأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا سَأَلْنِي أَحَدٌ قَبْلَكَ، هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ، وَفِي الْآخِرَةِ الْجَنَّةُ

[30453] Shababah b. Sawwar told us, he said: Shu'bah told us, from Qatadah, from Anas, from 'Ubada b. As-Samit, from the Prophet, peace be upon him, he said: "The dream of the Muslim is a part of forty-six parts of prophecy."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، عَنْ عُبَادَةَ بْنِ الصَّانِيتِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ

[30454] Abu Bakr b. 'Ayyash told us, from 'Asim, from Abu Salih, from Abu Darda', he said: I asked the Prophet, peace be upon him, about {Good tidings in the worldly life} [Yunus: 64]. He said: "The good dream that the Muslim sees or is seen for him."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
، قَالَ: 64: عَنْ {الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا} [يونس
الرُّؤْيَا الْحَسَنَةُ يَرَاهَا الْمُسْلِمُ أَوْ ثُرَى لَهُ

[30455] 'Abdullah b. Numayr and Abu Usamah told us, he said: 'Ubayd Allah b. 'Umar told us, from Nafi', from Ibn 'Umar, that the Messenger of Allah, peace be upon him, said: "The righteous dream is a part of seventy parts of prophecy."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، وَأَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرُّؤْيَا الصَّالِحةُ جُزُءٌ مِّنْ
سَبْعِينَ جُزْءًا مِّنَ النُّبُوَّةِ

[30456] Sufyan b. 'Uyaynah told us, from Sulayman b. Suhaym, from Ibrahim b. 'Abdullah b. Ma'bad, from his father, from Ibn 'Abbas, he said: The Messenger of Allah, peace be upon him, uncovered the curtain while the people were in rows behind Abu Bakr, and he said: "O people, indeed there remains nothing of the glad tidings of prophecy except the righteous dream that the Muslim sees or is seen for him."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَسَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّرْرَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ

[30457] 'Abdullah b. Idris told us, from Al-Mukhtar b. Fulful, from Anas, he said: The Messenger of Allah, peace be upon him, said: "Indeed, prophecy and the message have ceased." The people were alarmed, so he said: "There remain glad tidings, and they are a part of prophecy."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلِ، عَنْ أَنَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ النُّبُوَّةَ قَدْ انْقَطَعَتْ وَالرِّسَالَةَ، فَخَرَجَ النَّاسُ فَقَالَ: قَدْ بَقَيَتْ مُبَشِّرَاتٌ وَهِيَ جُزُءٌ مِنَ النُّبُوَّةِ

[30458] Waki' told us, from Shu'bah, from Abu 'Imran Al-Jawni, from 'Abdullah b. As-Samit, from Abu Dharr, he said: I said: "O Messenger of Allah, a man does a deed and people love him for it?" He said: "That is the urgent glad tidings of the believer."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَعْمَلُ الْعَمَلَ يُحِبُّهُ النَّاسُ عَلَيْهِ، قَالَ: تِلْكَ بُشْرَى الْمُؤْمِنِ

[30459] Muhammad b. Bashshar told us, he said: Mis'ar told us, he said: Abu Husayn told me, from Zahir Al-Aslami, from his father, from 'Abdullah, he used to say: "The righteous truthful dream is a part of seventy parts of prophecy."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي أَبُو حُصَيْنٍ، عَنْ زَاهِرِ الْأَسْلَمِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ كَانَ يَقُولُ: الرُّؤْيَا الصَّالِحَةُ الصَّادِقَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ

[30460] Al-'Uqayli told us, from Humayd, from Anas, he said: "The dream of the Muslim is a part of forty-six parts of prophecy."

حَدَّثَنَا الْعَقِيلُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ

[30461] Abu Bakr b. 'Ayyash told us, from Abu Husayn, from Abu Salih, from Abu Hurayrah, he said: "The dream is among the glad tidings, and it is a part of seventy parts of prophecy."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: الرُّؤْيَا مِنَ الْمُبَشِّرَاتِ، وَهِيَ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ

[30462] 'Abdah b. Sulayman told us, from Hisham b. 'Urwah, from his father, regarding {For them are good tidings in the worldly life} [Yunus: 64], he said: "It is the righteous dream that the righteous slave sees."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
قَالَ: [لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا] {يُونُسٌ
هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ الصَّالِحُ

[30463] Ibn Fudayl told us, from Layth, from Mujahid, regarding {For them are good tidings in the worldly life} [Yunus: 64], he said: "It is the righteous dream that the Muslim sees or is seen for him."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ {لَهُمُ الْبُشْرَى
فِي الْحَيَاةِ الدُّنْيَا} [يُونُسٌ
هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ

[30464] Waki' told us, from Talhah Al-Qannad, from Ja'far, from Sa'id b. Jubayr, from Ibn 'Abbas, regarding {For them are good tidings in the worldly life} [Yunus: 64], he said: "It is the good dream that the Muslim sees for himself or for his brother."

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ الْقَنَادِ، عَنْ جَعْفَرٍ، عَنْ سَعِيدٍ
بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، {لَهُمُ الْبُشْرَى فِي الْحَيَاةِ
هِيَ الرُّؤْيَا الْخَيْرَةُ يَرَاهَا} [الذُّنْيَا] [يُونُسٌ
الْمُسْلِمُ لِنَفْسِهِ أَوْ لِأَخِيهِ

[30465] 'Ubayd Allah b. Musa told us, from Sufyan, from Firas, from Abu Sa'id, that the Prophet of Allah, peace be upon him, said: "The dream of the righteous Muslim man is a part of seventy parts of prophecy."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ،
عَنْ أَبِي سَعِيدٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنَ
النُّبُوَّةِ

[30466] Khalaf b. Khalifah told us, from Abu Malik Al-Ashja'i, from his father, he said: The Messenger of Allah, peace be upon him, said: "Whoever has seen me in a dream has truly seen me."

حَدَّثَنَا حَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَأَيَ فِي الْمَنَامِ فَقَدْ رَأَيَ

[30467] Waki' b. Al-Jarrah told us, from Sufyan, from Abu Ishaq, from Abu Al-Ahwas, from 'Abdullah; and Sufyan, from Abu Salih, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "Whoever has seen me in a dream has truly seen me; indeed, Satan does not assume my form."

حَدَّثَنَا وَكِبِيرُ بْنُ الْجَرَاحَ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ، وَسُفْيَانُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَأَيَ فِي الْمَنَامِ فَقَدْ رَأَيَ، إِنَّ الشَّيْطَانَ لَا يَمْتَنِنُ فِي صُورَتِي

[30468] Hawdhah b. Khalifah told us, he said: 'Awf told me, from Yazid Al-Farisi, he said: I saw the Messenger of Allah, peace be upon him, in sleep during the time of Ibn 'Abbas over Basra. He said: I said to Ibn 'Abbas: "I saw the Messenger of Allah, peace be upon him, in sleep." Ibn 'Abbas said: For the Messenger of Allah, peace be upon him, used to say: "Indeed, Satan is not able to resemble me; so whoever sees me in sleep has truly seen me."

حَدَّثَنَا هُوَذَةُ بْنُ حَلِيفَةَ، قَالَ: حَدَّثَنِي عَوْفٌ، عَنْ يَزِيدَ الْفَارِسِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ زَمْنَ ابْنِ عَبَّاسٍ عَلَى الْبَصْرَةِ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ، فَقَالَ ابْنُ عَبَّاسٍ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: إِنَّ الشَّيْطَانَ لَا يَسْتَطِعُ أَنْ يَتَسَبَّبَ بِي، فَمَنْ رَأَيَ فِي النَّوْمِ فَقَدْ رَأَيَ

[30469] Ahmad b. 'Abdullah told us, he said: Layth b. Sa'd told us, from Abu Az-Zubayr, from Jabir, that the Messenger of Allah, peace be upon him, said: "Whoever has seen me in sleep has truly seen me, for Satan does not assume my form."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَأَيَ فِي النَّوْمِ فَقَدْ رَأَيَ، فَإِنَّ الشَّيْطَانَ لَا يَمْتَنَّ فِي صُورَتِي

[30470] 'Affan told us, he said: 'Abd al-'Aziz b. Mukhtar told us, he said: Thabit told us, he said: Anas told us, he said: The Messenger of Allah, peace be upon him, said: "Indeed, Satan does not take my form."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، قَالَ: حَدَّثَنَا ثَابِثٌ، قَالَ: حَدَّثَنَا أَنَّسٌ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّيْطَانَ لَا يَمْتَنَّ بِي

[30471] Bakr b. 'Abd al-Rahman told us, he said: 'Isa informed us, from Muhammad b. Abi Layla, from 'Atiyyah Al-'Awfi, from Abu Sa'id, from the Prophet, peace be upon him, he said: "Whoever has seen me in a dream has truly seen me; indeed, Satan does not take my form."

حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: أَخْبَرَنَا عَيْسَى، عَنْ مُحَمَّدٍ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، إِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِ

[30472] Sufyan b. 'Uyaynah told us, from Abu Az-Zubayr, from Jabir, he said: A man came to the Prophet, peace be upon him, and said: "I saw as if my neck was struck." He said: "Why does one of you tell of Satan playing with him?"

حَدَّثَنَا سُفِيَّاً بْنُ عُيَيْنَةَ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ عُنْقِي ضُرِبَتْ، قَالَ: لَمْ يُخْبِرْ أَحَدُكُمْ بِلَعْبِ الشَّيْطَانِ بِهِ

[30473] Waki' told us, he said: Al-A'mash told us, from Abu Sufyan, from Jabir, he said: A man came to the Prophet, peace be upon him, and said: "O Messenger of Allah, I saw in a dream as if my head was cut off." He said: The Prophet, peace be upon him, laughed and said: "If Satan plays with one of you in his sleep, let him not speak of it to the people."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي سُفِيَّانَ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ، قَالَ: فَضَحِّكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: إِذَا لَعَبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ فَلَا يُحَدِّثُ بِهِ النَّاسَ

[30474] Muhammad b. 'Abdullah Al-Asadi told us, from 'Umar b. Sa'id b. Abi Al-Husayn, he said: 'Ata' b. Abi Rabah told me, from Abu Hurayrah, he said: A man came to the Prophet, peace be upon him, and said: "I saw in a dream as if my head was struck and I saw it in this hand of mine." He said: The Messenger of Allah, peace be upon him, said to him: "Satan targets one of you and terrifies him, then he [the man] wakes up and tells the people."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ عُمَرَ بْنِ سَعِيدٍ
بْنِ أَبِي الْحُسَيْنِ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: إِنِّي رَأَيْتُ فِي الْمَنَامِ كَانَ رَأْسِي ضُرِبَ فَرَأَيْتُهُ
بِيَدِي هَذِهِ، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: يَعْمَدُ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَيَتَهَوَّلُ لَهُ، ثُمَّ يَغُدُو
فَيُخْبِرُ النَّاسَ

[30475] Mu'awiyah b. Hisham told us, from Sufyan, from Abu Ishaq, from Harithah b. Mudarrib, that a man saw a dream: "Whoever prays tonight in the mosque enters Paradise." So 'Abdullah b. Mas'ud went out saying: "Go out, do not be deceived, for it is only a whisper of Satan."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ حَارِثَةَ بْنِ مُضْرِبٍ، أَنَّ رَجُلًا رَأَى رُؤْيَا: مَنْ
صَلَّى اللَّيْلَةَ فِي الْمَسْجِدِ دَخَلَ الْجَنَّةَ، فَخَرَجَ عَبْدُ اللَّهِ بْنُ
مَسْعُودٍ وَهُوَ يَقُولُ: اخْرُجُوا لَا تَغْتَرُوا فَإِنَّمَا هِيَ نَفْخَةٌ
شَيْطَانٌ

[30476] Muhammad b. Bishr told us, he said: Muhammad b. 'Amr told us, from Abu Salamah, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "I saw in my hands two bracelets of gold, so I blew on them [and they flew away]. I interpreted them as these two liars: Musaylimah and Al-'Ansi."

[30477] Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, he said: The Messenger of Allah, peace be upon him, said: "I saw in my hands two bracelets of gold, and I disliked them, so I blew on them and they went away: [They represent] Kisra (Chosroes) and Qaysar (Caesar)."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "رَأَيْتُ فِي يَدَيِّ سِوَارَيْنِ مِنْ ذَهَبٍ فَنَفَخْتُهُمَا، فَأَوْتُهُمَا هَذَيْنِ الْكَدَّابِينِ: مُسَيْلِمَةَ وَالْعَنْسِيَّ

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "رَأَيْتُ فِي يَدَيِّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَكَرِهْتُهُمَا فَنَفَخْتُهُمَا فَذَاهَبَا: كِسْرَى وَقَيْصَرَ

[30478] Abu Mu'awiyah told us, from Al-A'mash, from Muslim, he said: A man came to the Prophet, peace be upon him, and said: "O Messenger of Allah, I saw a man emerging from the earth, and over his head was a man with an iron sledgehammer in his hand. Every time he brought his head out, he struck his head and he would go back into the earth. Then he would emerge from another place, and he would come to him and strike his head." He said: "That is Abu Jahl b. Hisham; that will continue to be done to him until the Day of Resurrection."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ قَالَ: أَتَى رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ رَجُلًا يَخْرُجُ مِنَ الْأَرْضِ وَعَلَى رَأْسِهِ رَجُلٌ فِي يَدِهِ مِرْزَبَةً مِنْ حَدِيدٍ، كُلَّمَا أَخْرَجَ رَأْسَهُ ضَرَبَ رَأْسَهُ بِمِرْزَبَةِ حَدِيدٍ فَيَنْخُلُ فِي الْأَرْضِ، ثُمَّ يَخْرُجُ مِنْ مَكَانٍ آخَرَ، فَيَأْتِيهِ فَيَضْرِبُ رَأْسَهُ، قَالَ: ذَاكَ أَبُو جَهْلٍ بْنُ هِشَامٍ، لَا يَرَالْ يُصْنَعُ بِهِ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ

[30479] 'Abdullah b. Idris told us, from Husayn, from 'Abd al-Rahman b. Abi Layla, he said: The Messenger of Allah, peace be upon him, said: "I saw myself being followed by black sheep, followed by white sheep."

Abu Bakr said: "O Messenger of Allah, these are the Arabs following you, followed by the non-Arabs." He said: The Messenger of Allah, peace be upon him, said: "That is how the angel interpreted it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي رَأَيْتُنِي يَتَبَعَّنِي عَنْمَ سُودٌ يَتَبَعَّهَا عَنْمَ عُفَرٌ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، هَذِهِ الْعَرَبُ تَتَبَعَّنِي تَتَبَعَّهَا الْأَعَجَمُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَلِكَ عَبَرَهَا الْمَلَكُ

[30480] Ibn Idris told us, from his father, from Al-Hurr b. As-Sayyah, he said: The Messenger of Allah, peace be upon him, said: "That is how the angel interpreted it at dawn."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ الْحُرْرِ بْنِ الصَّيَّاحِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَلِكَ عَبَرَهَا الْمَلَكُ بِالسَّحَرِ

[30481] Yazid told us, he said: Sufyan b. Husayn informed us, from Az-Zuhri, from 'Ubayd Allah b. 'Abdullah b. 'Utbah, from Ibn 'Abbas, he said: A man came to the Prophet, peace be upon him, and said: "I saw a cloud dripping butter and honey, and the people were taking from it, some taking much and some taking little, and some in between. And it was as if a rope was lowered from the sky, so I came and took hold of it and ascended, so Allah raised you. Then a man came after you and took hold of it and ascended, so Allah raised him. Then a man came after the two of you and took hold of it and ascended, so Allah raised him. Then a man came after you [all] and took hold of it, and it broke with him, then it was reconnected for him and he ascended with it." Abu Bakr said: "Allow me, O Messenger of Allah, to interpret it." He permitted him, so he said: "As for the cloud, it is Islam. As for the butter and honey, it is the Quran. As for the rope, it is the truth that you are upon; you rise and Allah raises you. Then there

حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا سُفيَّانُ بْنُ حُسَيْنٍ، عَنِ الرَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي رَأَيْتُ ظِلَّةً تَنْطُفُ سَمَنًا وَعَسَلًا، وَكَانَ النَّاسُ يَأْخُذُونَ مِنْهَا، فَبَيْنَ مُسْتَكِثِرٍ وَبَيْنَ مُسْتَقِلٍّ وَبَيْنَ ذَلِكَ، وَكَانَ سَبَبًا ذُلِّيًّا مِنَ السَّمَاءِ فَجَاءَ فَأَخَذَتْ بِهِ فَعَلَوْتُ، فَأَعْلَمَ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكَ فَأَخَذَتْ بِهِ فَعَلَوْتُ، فَأَعْلَمَ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكُمْ فَأَخَذَتْ بِهِ فَأَنْقَطَعَ بِهِ، ثُمَّ وُصِّلَ لَهُ فَعَلَوْتُ بِهِ، فَقَالَ أَبُو بَكْرٍ: أَنْذِنْ لِي يَا رَسُولَ اللَّهِ فَأَعْبُرُهَا، فَأَذِنَ لَهُ فَقَالَ: أَمَا الظِّلُّ فَإِلَّا إِسْلَامٌ، وَأَمَا السَّمَنُ وَالعَسَلُ فَالْقُرْآنُ، وَأَمَا السَّبَبُ فَمَا أَنْتَ عَلَيْهِ تَعْلُو فَيُغَلِّيَ اللَّهُ، ثُمَّ يَكُونُ رَجُلٌ مِنْ بَعْدِكَ عَلَى مِنْهَا جَائِقًا فَيَقْلُو فَيُغَلِّيَ اللَّهُ، ثُمَّ يَكُونُ رَجُلٌ مِنْ بَعْدِكُمَا فَيَأْخُذُ بِأَخْذِكُمَا فَيَقْلُو فَيُغَلِّيَ اللَّهُ، ثُمَّ يَكُونُ رَجُلٌ مِنْ مِنْ بَعْدِكُمْ عَلَى مِنْهَا جَائِقُمْ ثُمَّ يُقْطَعُ بِهِ ثُمَّ يُوَصَّلُ لَهُ فَيَقْلُو فَيُغَلِّيَ اللَّهُ، قَالَ: أَصَبَّتْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَصَبَّتْ وَأَخْطَأْتَ، قَالَ: أَفْسَمْتْ يَا رَسُولَ اللَّهِ لَتُخْبِرُنِي قَالَ: لَا تُفْسِمْ

[30482] Qabisah b. 'Uqbah told us, from Hammad b. Salamah, from 'Ali b. Zayd, from 'Abd al-Rahman b. Abi Bakrah, from his father, he said: We went as a delegation with Ziyad to Mu'awiyah, and he was not impressed by any delegation as much as he was impressed by us. He said: "O Abu Bakrah, tell me something you heard from the Messenger of Allah, peace be upon him." He said: I heard the Messenger of Allah, peace be upon him, say—and he used to like good dreams and ask about them—so he said: "I saw a scale sent down from the sky. I was weighed in it with Abu Bakr, and I outweighed Abu Bakr. Abu Bakr and 'Umar were weighed, and Abu Bakr outweighed. Then 'Umar and 'Uthman were weighed, and 'Umar outweighed 'Uthman. Then the scale was lifted to the sky." The Messenger of Allah, peace be upon him, said: "A Caliphate of Prophecy, then Allah gives the kingdom to whom He wills." He said: So he went out into our courtyards and expelled us.

حَدَّثَنَا قَبِيسَةُ بْنُ عُقْبَةَ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ عَلَيِّ
بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ:
وَفَدَنَا مَعَ زِيَادٍ إِلَى مُعَاوِيَةَ فَمَا أَعْجَبَ بِوَفْدٍ أَعْجَبَ بِنَا
فَقَالَ: يَا أَبَا بَكْرَةَ، حَدَّثَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، وَكَانَتْ تُعْجِبُ الرُّؤْبِيَ الْحَسَنَةُ
يَسْأَلُ عَنْهَا فَيَقُولُ: رَأَيْتُ مِيزَانًا أُنْزِلَ مِنَ السَّمَاءِ
فَوُزِنْتُ فِيهِ أَنَا وَأَبُو بَكْرٍ فَرَجَحْتُ بِأَبِي بَكْرٍ، وَوُزِنَ أَبُو
بَكْرٍ وَعُمَرٌ فَرَجَحَ أَبُو بَكْرٍ، ثُمَّ وُزِنَ عُمَرٌ وَعُثْمَانُ
فَرَجَحَ عُمَرُ بِعُثْمَانَ، ثُمَّ رُفِعَ الْمِيزَانُ إِلَى السَّمَاءِ، فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خِلَافَةُ نُبُوَّةِ، ثُمَّ يُؤْتِي
اللَّهُ الْمُلْكُ مَنْ يَشَاءُ، قَالَ: فَخَرَجَ فِي أَفْنِيتِنَا فَأَخْرَجَنَا

[30483] 'Affan told us, he said: Wuhayb told us, he said: Musa b. 'Uqbah told me, he said: Salim told me, regarding the dream of the Messenger of Allah, peace be upon him, about the epidemic of Madinah, from 'Abdullah b. 'Umar, from the Prophet, peace be upon him, he said: "I saw a black woman with disheveled hair come out of Madinah until she was cast into Mahya'ah. I interpreted it that the epidemic of Madinah was transferred to Mahya'ah."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا وُهَيْبٌ، قَالَ: حَدَّثَنِي مُوسَى
بْنُ عُقْبَةَ، قَالَ: حَدَّثَنِي سَالِمٌ، عَنْ رُؤْيَا رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَبَاءِ الْمَدِينَةِ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَأَيْتُ امْرَأَةً
سَوْدَاءَ تَأْيِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى فُدِقَتْ
بِمَهِيَّةَ، فَأَوْلَى أَنْ وَبَاءَ الْمَدِينَةَ نُقْلَ إِلَى مَهِيَّةَ

[30484] Abu Dawud 'Umar b. Sa'd told us, from Badr b. 'Uthman, from 'Ubayd Allah b. Marwan, from Abu 'Aishah, from Ibn 'Umar, he said: The Messenger of Allah, peace be upon him, came out to us one morning and said: "I saw just now that I was given the balances and the keys. As for the keys (Maqalid), they are these keys; and as for the balances (Mawazin), they are what you weigh with. I was placed in one pan and my nation was placed in one pan, and I outweighed them. Then Abu Bakr was brought and he outweighed [them]. Then 'Umar was brought and he outweighed [them]. Then 'Uthman was brought and he outweighed [them]." Then he said: "I was raised." He said: A man said to him: "Then where are we?" He said: "Where you have placed yourselves."

حَدَّثَنَا أَبُو دَاؤِدَ عُمَرُ بْنُ سَعْدٍ ، عَنْ بَدْرِ بْنِ عُثْمَانَ ،
عَنْ عُبَيْدِ اللَّهِ بْنِ مَرْوَانَ ، عَنْ أَبِي عَائِشَةَ ، عَنْ أَبْنِ
عُمَرَ قَالَ: حَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ذَاتَ حَدَّادَةٍ فَقَالَ: رَأَيْتُ أَنِّي أَعْطَيْتُ الْمَوَازِينَ
وَالْمَقَالِيدَ، فَلَمَّا الْمَقَالِيدُ فَهَذِهِ الْمَفَاتِيحُ، وَلَمَّا الْمَوَازِينَ
فَهُوَيَ الَّذِي تَرَنُونَ بِهَا، فَوُضِعْتُ فِي كِفَّةٍ وَوُضِعَتْ أُمَّتِي
فِي كِفَّةٍ فَرَجَحْتُ بِيْمُ، فَجَيَءَ بِأَبِي بَكْرٍ فَرَجَحَ، ثُمَّ جَيَءَ
بِعُمَرَ فَرَجَحَ، ثُمَّ جَيَءَ بِعُثْمَانَ فَرَجَحَ، ثُمَّ قَالَ: رُفِعْتُ،
قَالَ: فَقَالَ لَهُ رَجُلٌ: فَلَيْنَ نَحْنُ؟ قَالَ: حَيْثُ جَعَلْنَا
أَنفُسَنَا

[30485] Muhammad b. Bishr told us, he said: 'Ubayd Allah b. 'Umar told us, he said: Abu Bakr b. Salim b. 'Abdullah told me, from his father, that the Messenger of Allah, peace be upon him, said: "I saw in sleep as if I was drawing water with a bucket on a pulley from a well. Abu Bakr came and drew a bucket or two, and he drew with some weakness, and may Allah forgive him. Then 'Umar b. Al-Khattab came and drew water, and it turned into a large bucket. I have not seen a genius working as he worked until the people quenched their thirst and watered their camels."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ،
قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَأَيْتُ فِي
النَّوْمِ كَانِي أُنْزَعُ بِذَلِيلٍ بَكَرَةً عَلَى قَلِيلٍ، فَجَاءَ أَبُو بَكْرٍ
فَنَزَعَ ذَلِيلًا أَوْ ذَلَوْيَنَ فَنَزَعَ نَزْعًا ضَعِيفًا وَاللَّهُ يَعْلَمُ لَهُ
ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَسْقَى فَاسْتَحَالَتْ غَرْبًا،
فَأَنْهَى أَرْ عَبْرِيًّا يَغْرِي فَرِيَةً حَتَّى رَوَى النَّاسُ، وَضَرَبُوا
بِعَطَانِ

[30486] Hawdhah b. Khalifah told us, he said: 'Awf told us, from Abu Raja', he said: Samurah b. Jundub told us, he said: The Messenger of Allah, peace be upon him, used to often say to his companions: "Did anyone among you see a dream?" So whoever Allah willed would relate to him. One morning he said to us: "Indeed, two comers came to me last night—or two people (the doubt is from Hawdhah)—and said to me: 'Proceed.' So I proceeded with them, and we came upon a man lying down, and behold, another man was standing over him with a rock. And behold, he would throw the rock at his head and smash his head with it. The stone would roll away over there, and he would go to get it and not return to him until his head was restored as it was. Then he would return to him and do to him as he did the first time." He said: "I said to them: 'Glory be to Allah! What is this?' They said to me: 'Proceed, proceed.' So we proceeded until we came upon a man lying flat on his back, and behold, another man was standing

حَدَّثَنَا هُوَذَةُ بْنُ حَلِيفَةَ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءِ فَقَالَ: حَدَّثَنَا سَمْرَةُ بْنُ جُنْدَبٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَقُولُ لِأَصْنَابِهِ: هُلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا، فَيَقُصُّ عَلَيْهِ مَا شَاءَ اللَّهُ أَنْ يَقُصَّ، فَقَالَ لَنَا ذَاتَ غَدَاءً: إِنِّي أَتَانِي الْلَّيْلَةُ آتِيَانِ، أَوْ اثْنَانِ - الشَّكُّ مِنْ هُوَذَةَ - فَقَالَ لِي: انْطَلِقْ، فَانْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا أَخْرُ قَائِمٌ عَلَيْهِ بِصَحْرَةٍ، وَإِذَا هُوَ يَهُوِي بِالصَّحْرَةِ لِرَأْسِهِ فَيَتَلَعَّبُ بِهَا رَأْسَهُ، فَيَنْتَهِدُهُ الْحَاجَرُ هَاهُنَا، فَيَأْخُذُهُ وَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصْحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَقْعُلُ بِهِ مِثْلَ الْمَرْأَةِ الْأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ مَا هَذَا؟ فَقَالَ لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْتُ حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُسْتَلَقٍ لِقَفَاهُ، فَإِذَا أَخْرُ قَائِمٌ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شَفَّيَ وَجْهَهُ فَيُشَرِّشُ شِدْقَةً إِلَى قَفَاهُ، وَعَيْنَيْهِ إِلَى قَفَاهُ، وَمَنْخَرَهُ إِلَى قَفَاهُ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْأُخْرَى فَيَقْعُلُ بِهِ مِثْلَ ذَلِكَ، فَمَا يَقْرُغُ مِنْهُ حَتَّى يَصْحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَقْعُلُ بِهِ كَمَا يَقْعُلُ فِي الْمَرْأَةِ الْأُولَى، فَقُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ، فَاطَّلَعْنَا حَتَّى أَتَيْنَا عَلَى مِثْلِ بَنَاءِ النَّوْرِ، قَالَ: فَأَحْسِبْ أَنَّهُ قَالَ: سَمِعْنَا فِيهِ لَعْطَا وَأَصْوَاثًا، فَانْطَلَقْنَا فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاءَ، وَإِذَا هُمْ يَأْتِيُهُمْ لَهِبَّ مِنْ أَسْفَلِ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ الْلَّهِبُ ضَنْوَضَنُوا، قَالَ: قُلْتُ لَهُمَا: مَا هُوَلَاءُ، قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ، حَسِبْتُ أَنَّهُ قَالَ: أَحْمَرٌ مِثْلَ الدَّمِ، فَإِذَا فِي النَّهْرِ رَجُلٌ يَسْبُحُ، وَإِذَا عَلَى شَاطِئِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِعُ يَسْبُحُ مَا يَسْبُحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْحِجَارَةَ فَيَفْغُرُ لَهُ فَاهُ فَيُفَقِّمُهُ حَجَرًا، فَيَدْهُبُ فَيَسْبُحُ مَا يَسْبُحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي كَلَّمَا رَجَعَ فَغَرَ لَهُ فَاهُ فَأَفْلَقَهُ الْحَجَرُ، قَالَ: فُلِّتَ: مَا هَذَا؟، قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيمِ الْمَرْأَةِ كَأَكْرَهَهَا مَا أَنْتَ رَاءِ رَجُلاً، وَإِذَا هُوَ عِنْدَ نَارٍ يَحْسُهَا وَيَسْعَى حَوْلَهَا، قَالَ:

[30487] Al-Hasan b. Musa told us, he said: Hammad b. Salamah told us, from 'Asim b. Bahdalah, from Al-Musayyib b. Rafi', from Kharashah b. Al-Hurr, he said: I came to Madinah and sat with some elders in the mosque, Companions of the Messenger of Allah, peace be upon him. He said: An old man came leaning on a staff of his. The people said: "Whoever is pleased to look at a man from the people of Paradise, let him look at this one." He said: He stood behind a pillar and prayed two rak'ahs, so I got up and went to him and said to him: "Some of the people said such and such." He said: "Praise be to Allah, Paradise belongs to Allah, He admits into it whom He wills. Indeed, I saw a dream during the time of the Messenger of Allah, peace be upon him. I saw as if a man came to me and said to me: 'Proceed.' So I went with him, and he took me along a great path. Then a path appeared on my left, and I wanted to take it, but it was said: 'You are not of its people.' Then a path appeared on my right, so I took it until I ended up at a slippery

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ خَرَشَةَ بْنِ الْحُرْ قَالَ: قَدِمْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى مَشِيَّخٍ فِي الْمَسْجِدِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَجَاءَ شَيْخٌ مُتَوَكِّيٌّ عَلَى عَصَالَةَ، فَقَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلَيُنْظُرْ إِلَيْهِ هَذَا، قَالَ: فَقَامَ خَلْفَ سَارِيَةَ، فَصَلَّى رَكْعَتَيْنِ فَقَمَتْ إِلَيْهِ، فَقُلْتُ لَهُ: قَالَ بَعْضُ الْقَوْمِ: كَذَّا وَكَذَا، فَقَالَ: الْحَمْدُ لِلَّهِ، الْجَنَّةُ لِلَّهِ يُدْخِلُهَا مَنْ يَشَاءُ، وَإِنِّي رَأَيْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا، رَأَيْتُ كَانَ رَجُلًا أَثَانِي فَقَالَ لِي: انْطَلِقْ فَذَهَبْتُ مَعَهُ، فَسَلَّكَ بِي فِي مَنْهَجٍ عَظِيمٍ، فَعَرَضَتْ لِي طَرِيقٌ عَنْ يَسَارِي، فَأَرَدْتُ أَنْ أَسْلُكُهَا فَقِيلَ: إِنَّكَ لَسْتَ مِنْ أَهْلِهَا، ثُمَّ عَرَضَتْ لِي طَرِيقٌ عَنْ يَمِينِي، فَسَلَّكْتُهَا حَتَّى إِذَا انْتَهَيْتُ إِلَى جَبَلٍ زَلِقٍ، فَلَأَخْذُ بِيَدِي فَرَجَلٌ بِي، فَإِذَا أَنَا عَلَى ذُرْوَتِهِ، فَلَمْ أَقْفَلْ وَلَمْ أَتَمَسَّكْ، وَإِذَا عَمُودٌ مِنْ حَدِيدٍ فِي ذُرْوَتِهِ حَفَّةٌ مِنْ ذَهَبٍ، فَلَأَخْذُ بِيَدِي فَرَجَلٌ بِي حَتَّى أَحَدَثُ بِالْعُرْوَةِ، فَقَالَ: أَسْتَمْسِكْ، فَقُلْتُ: نَعَمْ، فَضَرَبَ الْعَمُودَ بِرِجْلِهِ، فَاسْتَمْسَكْ بِالْعُرْوَةِ، فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ فَقَالَ: رَأَيْتُ خَيْرًا، أَمَا الْمَنْهَجُ الْعَظِيمُ فَالْمَحْشَرُ، وَأَمَا الطَّرِيقُ الَّتِي عَرَضَتْ عَنْ يَسَارِكَ فَطَرِيقُ النَّارِ وَلَسْتُ مِنْ أَهْلِهَا، وَأَمَا الطَّرِيقُ الَّتِي عَرَضَتْ عَنْ يَمِينِكَ فَطَرِيقُ أَهْلِ الْجَنَّةِ، وَأَمَا الْجَبَلُ الزَّلِقُ فَمَنْزِلُ الشُّهَداءِ، وَأَمَا الْعُرْوَةُ الَّتِي أَسْتَمْسَكْ بِهَا فَعُرْوَةُ الْإِسْلَامُ، فَاسْتَمْسَكْ بِهَا حَتَّى تَمُوتَ، قَالَ: فَأَنَا أَرْجُو أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ، قَالَ: فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ سَلَمَ

[30488] 'Affan told us, he said: Hammad b. Salamah told us, from Thabit, from Anas, that the Messenger of Allah, peace be upon him, said: "I saw as if I was in the house of 'Uqbah b. Rafi', and we were brought some fresh dates of the Ibn Tab variety. I interpreted it that the elevation (Rif'ah) is for us in this world, and the [good] end ('Aqibah) is in the Hereafter, and that our religion has become good (Tab)."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ،
عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
رَأَيْتُ كَانِي فِي دَارٍ عُقْبَةَ بْنِ رَافِعٍ وَأَتَيْنَا بِرُطْبٍ مِنْ
رُطْبِ الطَّابِ، فَأَوْلَى أَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا، وَالْعَاقِبَةُ
فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ

[30489] 'Affan told us, he said: Hammad b. Salamah told us, from Abu Az-Zubayr, from Jabir, he said: The Messenger of Allah, peace be upon him, said: "I saw as if I was in a fortified coat of mail, and I saw a slaughtered cow. I interpreted that the coat of mail is Madinah, and the cow is [my companions being slaughtered]."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي
الزُّبَيرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: رَأَيْتُ كَانِي فِي دِرْعٍ حَصِينَةٍ، وَرَأَيْتُ بَقَرَةً
مُنْحُورَةً، فَأَوْلَى أَنَّ الدِّرْعَ الْمَدِينَةُ، وَالْبَقَرَةُ بَقَرُ

[30490] 'Affan told us, he said: Hammad b. Salamah told us, from 'Ali b. Zayd, from Anas, that the Messenger of Allah, peace be upon him, said: "I saw in what the sleeper sees as if I was riding behind a ram, and as if the edge of my sword broke. I interpreted it that I will kill the leader of the battalion." 'Affan said: There was something after this that I did not know what it was.

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيٍّ بْنِ رَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَأَيْتُ فِيمَا يَرَى النَّاسُ كَانِي مُرْدِفٌ كَبِيشًا، وَكَانَ ضَبَّةً سَيِّفِي انْكَسَرَتْ، فَأَوْلَأْتُ أَنِي أَقْتُلُ صَاحِبَ الْكَتْبَيَةِ، قَالَ عَفَانُ: كَانَ بَعْدَ هَذَا شَيْءٌ لَمْ أَذْرِ مَا هُوَ

[30491] 'Affan told us, he said: Hammad b. Salamah told us, he said: Al-Ash'ath b. 'Abd al-Rahman Al-Jarmi informed us, from his father, from Samurah b. Jundub, that a man said to the Messenger of Allah, peace be upon him: "I saw as if a bucket was lowered from the sky. Abu Bakr came and took its cross-bars and drank, and there was weakness in him. Then 'Umar came and took its cross-bars and drank until he was full."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا الْأَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ الْجَرْمِيُّ، عَنْ أَبِيهِ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَأَيْتُ كَانَ دُلُوًا أَدْلِيلُثُ مِنَ السَّمَاءِ، فَجَاءَ أَبُو بَكْرٍ فَأَخَذَ بِعَرَاقِيهَا فَشَرَبَ وَفِيهِ ضَعْفٌ، ثُمَّ جَاءَ عُمَرُ فَأَخَذَ بِعَرَاقِيهَا فَشَرَبَ حَتَّى تُضْلَعَ

[30492] Abu Usamah told us, from Ibn Mubarak, from Yunus, from Az-Zuhri, from Hamzah b. 'Abdullah, from Ibn 'Umar, he said: The Messenger of Allah, peace be upon him, said: "I saw in a dream as if hydration was flowing between my fingernail or fingernails, then I gave my leftover to 'Umar." He said: "How did you interpret it?" He said: "Knowledge."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ مُبَارَكٍ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَأَيْتُ فِي الْمَنَامِ كَانَ الرَّيْ يَجْرِي بَيْنَ طَفْرِي أَوْ أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ، قَالَ: مَا أَوْلَانِهُ؟ قَالَ: الْعِلْمُ

[30493] 'Abdullah b. Numayr told us, from Yahya b. Sa'id, from Abu Salamah, from Abu Qatadah, he said: I heard the Messenger of Allah, peace be upon him, say: "The good dream is from Allah, and the bad dream is from Satan. So if one of you sees what he dislikes, let him spit to his left and seek refuge in Allah from its evil, for it will not harm him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي فَتَاهَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ

[30494] Ahmad b. 'Abdullah told us, from Layth b. Sa'd, from Abu Az-Zubayr, from Jabir, he said: The Messenger of Allah, peace be upon him, said: "If one of you sees a dream he dislikes, let him spit to his left three times, and seek refuge in Allah from Satan three times, and turn over from the side he was on."

[30495] Abu Mu'awiyah told us, from Al-A'mash, from Yazid Ar-Raqashi, from Anas, he said: The Messenger of Allah, peace be upon him, said: "Dreams have nicknames and they have names. So interpret them by their nicknames, and consider them by their names; and the dream belongs to the first interpreter."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكُرْهُهَا فَلْيَصُوْقْ عَنْ يَسَارِهِ ثَلَاثَةً، وَلْيَسْتَعِدْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثَةً، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلرُّؤْيَا كُنَّى، وَلَهَا أَسْمَاءٌ، فَكُنُّوهَا بِكُنَّاهَا، وَاعْتَبِرُوهَا بِاسْمَاهَا، وَالرُّؤْيَا لِأَوَّلِ عَابِرٍ

[30496] Abu Mu'awiyah told us, from Al-A'mash, from Muslim, from Masruq, he said: Suhayb passed by Abu Bakr and turned away from him. He said: "Why did you turn away from me? Did something reach you that you dislike?" He said: "No, by Allah, except a dream I saw that I disliked." He said: "And what did you see?" He said: "I saw your hand chained to your neck at the door of a man from the Ansar called Abu Al-Hashr." Abu Bakr said: "What an excellent thing you saw! My religion has been gathered for me until the Day of Gathering (Al-Hashr)."

[30497] Mu'tamir b. Sulayman told us, from Ayyub, from Abu Qilabah, that 'Aishah said to her father: "I saw in sleep as if a moon fell into my lap"—until she mentioned it three times. Abu Bakr said: "If your dream is true, the three best people on earth will be buried in your

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: مَرْ صُهَيْبٌ بْنُ أَبِي بَكْرٍ فَأَعْرَضَ عَنْهُ، فَقَالَ: مَالِكُ أَعْرَضْتَ عَنِّي؟ أَبْلَغَكَ شَيْءًا تَكْرَهُهُ، قَالَ: لَا، وَاللَّهِ إِلَّا الرُّؤْيَا رَأَيْتُهَا كَرْهَنِهَا، قَالَ: وَمَا رَأَيْتَ؟ قَالَ: "رَأَيْتُ يَدَكَ مَعْلُولَةً إِلَى عُنْقِكَ عَلَى بَابِ رَجْلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ: أَبُو الْحَشْرِ، فَقَالَ أَبُو بَكْرٍ: نِعْمَ مَا رَأَيْتَ، جَمَعَ لِي دِينِي إِلَى يَوْمِ الْحَشْرِ

حَدَّثَنَا مُعْنِمُ بْنُ سُلَيْمَانَ، عَنْ أَبُو يَمِّينَ، عَنْ أَبِي قَلَبَةِ، أَنَّ عَائِشَةَ قَالَتْ لِأَبِيهَا: إِنِّي رَأَيْتُ فِي النَّوْمِ كَانَ قَمَرًا وَقَعَ فِي حِجْرِي حَتَّى ذَكَرَتْ ثَلَاثَ مَرَّاتٍ، فَقَالَ أَبُو بَكْرٍ: إِنْ صَدَقْتُ رُؤْيَاكَ، يُدْفَنُ فِي بَيْتِكَ خَيْرٌ أَهْلَ الْأَرْضِ ثَلَاثَةٌ

[30498] Mu'tamir told us, from Ayyub, from Abu Qilabah, that a man came to Abu Bakr and said: "I saw in sleep as if I was urinating blood." He said: "I see that you approach your wife while she is menstruating." He said: "Yes." He said: "Then fear Allah."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، أَنَّ رَجُلًا أَتَى
أَبَا بَكْرٍ فَقَالَ: إِنِّي رَأَيْتُ فِي النَّوْمِ كَانَى أَبُولَ دَمًا، قَالَ:
أَرَاكَ ثَانِي امْرَأَكَ وَهِيَ حَائِضٌ، قَالَ: نَعَمْ، قَالَ: فَاتَّقِ
اللهَ

[30499] Abu Usamah told us, from Mujalid, from 'Amir, he said: A man came to Abu Bakr and said: "I saw in a dream as if I was chasing a fox." He said: "You are a lying man, so fear Allah and do not return [to it]."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ قَالَ: أَتَى رَجُلٌ
أَبَا بَكْرٍ فَقَالَ: إِنِّي رَأَيْتُ فِي الْمَنَامِ كَانَى أَجْرِيَ شَعْلًا،
قَالَ: أَنْتَ رَجُلٌ كَذَّابٌ، فَاتَّقِ اللَّهَ وَلَا تَرْجِعْ

[30500] Abu Usamah told us, from Mujalid, from Ash-Sha'bi, he said: 'Aishah said to Abu Bakr: "I saw in a dream cows being slaughtered around me." He said: "If your dream is true, a group will be killed around you."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: قَاتَلْ
عَائِشَةً لِأَبِي بَكْرٍ: إِنِّي رَأَيْتُ فِي الْمَنَامِ بَقَرًا يُنْخَرِنَ
حَوْلِي، قَالَ: إِنْ صَدَقْتُ رُؤْيَاكَ قُتِلْتُ حَوْلَكَ فِئَةً

[30501] Isma'il b. Ibrahim told us, from Sa'id b. Abi 'Arubah, from Salim b. Abi Al-Ja'd Al-Ghatafani, from Ma'dan b. Abi Talhah Al-Ya'muri, that 'Umar b. Al-Khattab said on the day of Friday—and he delivered a sermon on Friday, so he praised Allah and extolled Him, then he said: "O people, indeed I saw a red rooster peck me two pecks, and I do not see that except as the approach of my term [death]."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةِ،
عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَّافِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي
طَلْحَةَ الْيَعْمَرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ يَوْمَ الْجُمُعَةِ،
وَخَطَبَ يَوْمَ الْجُمُعَةِ، فَحَمَدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ:
أَئْهَا النَّاسُ، إِلَيْ رَأَيْتُ دِيكًا أَحْمَرَ نَقْرَنِي نَقْرَنِيْنِ، وَلَا
أَرَى ذَلِكَ إِلَّا حُضُورَ أَجْلِي

[30502] 'Abd Allah b. Idris told us, from Shu'bah, from Abu Hamzah, from Juwayriyah b. Qudamah al-Sa'di, who said: I performed Hajj the year 'Umar was attacked. He said: He gave a sermon and said: "I saw [in a dream] as if a rooster pecked me two or three times."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي حَمْزَةَ،
عَنْ جُوَيْرِيَةَ بْنِ قُدَامَةَ السَّعْدِيِّ قَالَ: حَجَجْتُ الْعَامَ الَّذِي
أُصِيبَ فِيهِ عُمَرُ، قَالَ: فَخَطَبَ فَقَالَ: إِلَيْ رَأَيْتُ كَانَ
دِيكًا نَقْرَنِي نَقْرَنِيْنِ أَوْ ثَلَاثَانِ

[30503] Ibn Numayr told us, from Sufyan, from Al-Aswad b. Qays, from 'Abd Allah b. al-Harith al-Khuza'i, who said: I heard 'Umar b. al-Khattab saying in his sermon: "I saw last night a rooster peck me, and I saw the people driving it away from me." He did not remain but a little while until the slave of Al-Mughirah, Abu Lu'lu'ah, killed him.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْخُزَاعِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابَ، يَقُولُ فِي حُطْبَتِهِ: إِنِّي رَأَيْتُ الْبَارِحَةَ دِيكًا نَقَرَنِي وَرَأَيْتُهُ يُجْلِيهِ النَّاسُ عَنِّي، فَلَمْ يَلْبِسْ إِلَّا قَلِيلًا حَتَّى قَتَلَهُ عَبْدُ الْمُغِيرَةِ أَبُو لُؤْلُؤَةَ

[30504] Abu Usamah told us, from 'Amr b. Hamzah, who said: Salim informed me, from Ibn 'Umar, who said: 'Umar said: I saw the Messenger of Allah (saw) in a dream, and I saw that he would not look at me. So I said: "O Messenger of Allah, what is the matter with me?" He said: "Are you not the one who kisses while fasting?" I said: "By the One who sent you with the truth, I will not kiss while fasting after this."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَمْرِو بْنِ حَمْزَةَ قَالَ: أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَرَأَيْتُهُ لَا يُنْظَرُنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا شَأْنِي؟ قَالَ: أَسْأَلُكَ الَّذِي تُعْقِلُ وَأَنْتَ صَائِمٌ؟، قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَقْبَلُ بَعْدَهَا وَأَنَا صَائِمٌ

[30505] Ibn Fudayl told us, from 'Ata' b. al-Sa'ib, who said: More than one person told me that a judge from the judges of the people of Sham came to 'Umar b. al-Khattab and said: "O Commander of the Faithful, I saw a dream that horrified me." He said: "What is it?" He said: "I saw the sun and the moon fighting each other, and the stars were with them, divided in two halves." He said: "With which of them were you?" He said: "With the moon against the sun." 'Umar recited: "{And We have made the night and day two signs, then We erased the sign of the night and made the sign of the day visible}" [Al-Isra: 12]. He said: "Go, for by Allah, you shall never work for me again."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: حَدَّثَنِي
عَيْرُ وَاحِدٌ، أَنْ قَاضِيًّا مِنْ قُضاةِ أَهْلِ الشَّامِ أَتَى عُمَرَ
بْنَ الْخَطَّابِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، رَأَيْتُ رُؤْيَا
أَفْطَعَتِنِي، قَالَ: مَا هِيَ؟، قَالَ: رَأَيْتُ الشَّمْسَ وَالْقَمَرَ
يَقْتَلَانِ، وَالنُّجُومَ مَعَهُمَا نِصْفَيْنِ، قَالَ: فَمَعَ أَيِّهِمَا
كُنْتَ؟، قَالَ: مَعَ الْقَمَرِ عَلَى الشَّمْسِ، قَالَ عُمَرُ: "
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا
، قَالَ: فَانْطَلِقْ،" [12: آيَةَ النَّهَارِ مُبْصِرَةً] [الإِسْرَاءِ
فَوَاللَّهِ لَا تَعْمَلُ لِي عَمَلاً أَبْدَى

[30506] Surayj b. al-Nu'man told us, he said: 'Abd al-'Aziz b. Abi Salamah told me, from Zayd b. Aslam, from his father, who said: 'Umar b. al-Khattab addressed the people and said: "I saw in my dream a red rooster peck me at the seat of my waist wrapper three times." Asma' bint Qays interpreted it and said: "If your dream is true, a man from the non-Arabs will kill you."

حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانَ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أُبَيِّهِ قَالَ: حَطَبَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فَقَالَ: إِنِّي رَأَيْتُ فِي مَنَامِي دِيكًا أَحْمَرَ نَقَرَنِي عَلَى مَقْعِدٍ إِذْارِي ثَلَاثَ نَقَرَاتٍ، فَأَسْتَعْبَرَتْهَا أَسْمَاءُ بِنْتُ قَيْسٍ فَقَالَتْ: إِنْ صَدَقْتُ رُؤْيَاكَ قَتَّلَكَ رَجُلٌ مِنَ الْعَجَمِ

[30507] Al-'Ala' b. Mansur told us, he said: Yahya b. Hamzah told me, from Yazid b. 'Ubaydah, from Abu 'Ubayd Allah, from 'Awf b. Malik al-Ashja'i, who said: The Messenger of Allah (saw) said: "Dreams are of three types: terror from Satan to grieve the son of Adam; matters that a person speaks to himself about while awake and then sees in his sleep; and a part of forty-six parts of prophecy."

حَدَّثَنَا الْعَلَاءُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ حَمْزَةَ عَنْ يَزِيدَ بْنِ عُبَيْدَةَ عَنْ أَبِي عُبَيْدَ اللَّهِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الرُّؤْيَا عَلَى ثَلَاثَةِ ، مِنْهَا تَخْوِيفٌ مِنَ الشَّيْطَانِ لِئَخْرِنَ بِهَا ابْنَ آدَمَ ، وَمِنْهَا الْأَمْرُ يُحَدِّثُ بِهِ نَفْسَهُ فِي الْيَقَظَةِ فَيَرَاهُ فِي الْمَنَامِ ، وَمِنْهَا جُزْءٌ مِنْ سِتَّةِ وَأَرْبَعينَ جُزْءًا مِنَ النُّبُوَّةِ

[30508] Hawdhah b. Khalifah told us, from 'Awf, from Muhammad, from Abu Hurayrah, from the Prophet (saw), who said: "Dreams are three: glad tidings from Allah, self-talk, and terror from Satan. So if one of you sees a dream that pleases him, let him recount it to whomever he wishes; and if he sees something he dislikes, let him not recount it to anyone, and let him stand and pray."

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ عَنْ عَوْفٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرُّؤْيَا تَلَاثٌ فَالْبُشْرَى مِنَ اللَّهِ وَحَدِيثُ النَّفْسِ وَتَحْوِيفُ مِنَ الشَّيْطَانِ إِنَّ رَأَى أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَأَيْقَصَهَا لِمَنْ شَاءَ وَإِنَّ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصُهُ عَلَى أَحَدٍ وَأُتْهِمُ بِصَلَّى

[30509] Abu Mu'awiyah and Waki' told us, from Al-A'mash, from Abu Zabyan, from 'Alqamah, who said: 'Abd Allah said: "Dreams are three: the presence of Satan, a man talking to himself during the day and seeing it at night, and the dream which is [the true] dream."

حَدَّثَنَا أَبُو مُعاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ عَنْ أَبِي طَبَيْبَيْنَ عَنْ عَلْقَمَةَ قَالَ قَالَ عَبْدُ اللَّهِ الرُّؤْيَا تَلَاثَةٌ حُضُورُ الشَّيْطَانِ وَالرَّجُلُ يُحَدِّثُ نَفْسَهُ بِاللَّهَارِ فَيَرَاهُ بِاللَّيْلِ وَالرُّؤْيَا الَّتِي هِيَ الرُّؤْيَا

[30510] 'Affan told us, he said: Wuheib told us, he said: Dawud told us, from Ziyad b. 'Abd Allah, from Umm Hilal bint Waki', from the wife of 'Uthman, who said: 'Uthman dozed off, and when he woke up he said: "The people are going to kill me." I said: "Nay, O Commander of the Faithful." He said: "I saw the Messenger of Allah (saw), Abu Bakr, and 'Umar." He said: "They said: 'Break your fast with us tonight,'" or "They said: 'You will break your fast with us tonight.'"

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا دَاوُدُ، عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ هِلَالٍ بِنْتِ وَكِيعٍ، عَنْ امْرَأَةِ عُثْمَانَ قَالَتْ: أَغْفِي عُثْمَانَ فَلَمَّا اسْتَيقَطَ قَالَ: إِنَّ الْقَوْمَ يَقْتُلُونَنِي، قُلْتُ: كَلَّا يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبَا بَكْرٍ، وَعُمَرَ، قَالَ: قَالُوا: أَفْطِرْ عِنْدَنَا اللَّيْلَةَ، أَوْ قَالُوا: إِنَّكَ تُفْطِرُ عِنْدَنَا اللَّيْلَةَ

[30511] Ishaq b. Sulayman told us, from Abu Ja'far, from Ayyub, from Nafi', from Ibn 'Umar, that 'Uthman woke up telling the people, saying: "I saw the Messenger of Allah (saw) last night in a dream, and he said: 'O 'Uthman, break your fast with us.'" So he entered the morning and was killed on that day.

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُثْمَانَ، أَصْبَحَ يُحَدَّثُ النَّاسَ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّيْلَةَ فِي الْمَنَامِ، فَقَالَ: يَا عُثْمَانَ أَفْطِرْ عِنْدَنَا"، فَأَصْبَحَ وَقْتُلَ مِنْ يَوْمِهِ

[30512] Abu Usamah told us, from Hisham, from Muhammad, from Abu Hurayrah, who said: "I love fetters in a dream, and I dislike the iron collar; fetters represent steadfastness in religion." And Abu Hurayrah said: "Milk in a dream represents the Fitrah (natural disposition)."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَحِبُّ الْفِيدَ فِي الْمَنَامِ، وَأَكْرَهُ الْغَلَ، الْفِيدُ تَبَاتٌ فِي الدِّينِ، وَقَالَ أَبُو هُرَيْرَةَ: الْلَّبَنُ فِي الْمَنَامِ الْفِطْرَةُ

[30513] Abu Mu'awiyah told us, from Al-A'mash, from Shaqiq, from Masruq, from 'Aishah, who said: "I saw myself on a hill, as if around me were cows being slaughtered." Masruq said: "If you are able not to be that [one], then do so." He said: "So she was tested by that, may Allah have mercy on her."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتِنِي عَلَى تَلٍ كَانَ حَوْلِي بَقَرًا يُنْحَرُنَ، فَقَالَ مَسْرُوقٌ: إِنِّي أَسْتَطَعْتُ أَنْ لَا تَكُونِي أَنْتَ هِيَ فَاعْفُ عَنِي، قَالَ: فَابْتَلِي بِذَلِكَ رَحْمَهَا اللَّهُ

[30514] 'Abd Allah b. Bakr al-Sahmi told us, from Hatim b. Abi Saghirah, from Ibn Abi Mulaykah, from 'Aishah bint Talhah, from 'Aishah the Mother of the Believers, that she killed a Jinn (in the form of a snake). Then someone came to her in a dream and said to her: "By Allah, you have killed a Muslim." She said: "Why then did he not enter upon the wives of the Prophet (saw)?" It was said to her: "He would only enter upon you while you were wearing your clothes." So she woke up terrified and ordered twelve thousand [dirhams] to be given in the way of Allah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ ابْنِ أَبِي مُلِيكَةَ، عَنْ عَائِشَةَ بْنُتِ طَلحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، "أَنَّهَا قَتَّلَتْ جَانِاً، فَأَتَيْتُ فِيمَا يَرَى النَّائِمُ فَقُتِلَ لَهَا: أَمَّا وَاللَّهِ لَقَدْ قَتَّلَتِ مُسْلِمًا، قَالَتْ: فَلَمْ يَدْخُلْ عَلَيَّ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُتِلَ لَهَا: مَا تَدْخُلُ عَلَيْكِ إِلَّا وَعَلَيْكِ ثَيَابُكَ، فَاصْبَحَتْ فَزِعَةً وَأَمْرَتْ بِإِثْنَيْ عَشَرَ أَلْفًا فِي سَبِيلِ اللَّهِ

[30515] Yezid b. Harun told us, he said: Hammad b. Salamah informed us, from Abu Ja'far al-Khatmi, from 'Umarah b. Khuzaymah b. Thabit, from his father, that he saw in a dream as if he prostrated on the forehead of the Messenger of Allah (saw). He mentioned that to the Messenger of Allah (saw). He said: The Messenger of Allah (saw) said: "Indeed the soul does not meet the soul," or he said: "The soul meets the soul" – Yazid was unsure – so the Messenger of Allah (saw) tilted his head back, then ordered him, so he prostrated from behind him onto the forehead of the Messenger of Allah (saw).

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ،
عَنْ أَبِيهِ جَعْفَرِ الْخَطْمَىِ، عَنْ عُمَارَةَ بْنِ حُرَيْمَةَ بْنِ
تَابِتٍ، عَنْ أَبِيهِ، أَنَّهُ رَأَى فِي الْمَنَامِ كَانَهُ سَجَدَ عَلَى
جَبِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ ذَلِكَ
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الرُّوْحَ لَا يَلْقَى الرُّوْحَ،
أَوْ قَالَ: الرُّوْحُ يَلْقَى الرُّوْحَ - شَكَّ يَزِيدُ - فَاقْتَنَعَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ، ثُمَّ أَمْرَهُ فَسَاجَدَ مِنْ
خَلْفِهِ عَلَى جَبِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[30516] 'Affan told us, he said: Hammad b. Salamah told us, he said: 'Ali b. Zayd and Abu 'Imran al-Jawni informed us, that Samurah b. Jundub said to Abu Bakr: "I saw in a dream as if I was twisting a rope and placing it by my side, and a group of people were eating it." He said: "You will marry a woman with a child who will eat your earnings." He said: "And I saw a bull come out of a hole and it could not return into it." He said: "This is the grievous word that comes out of a man's mouth, and he cannot take it back." He said: "And I saw as if it was said: 'The Dajjal is coming out.' So I began to climb over walls, then I turned behind me and the earth opened up for me and I entered it." He said: "A hardship will befall you in your religion, and the Dajjal is close behind you."

حَدَّثَنَا عَمَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، وَأَبُو عِمْرَانَ الْجَوْنِيَّ، أَنَّ سَمْرَةَ بْنَ جُنْدُبٍ قَالَ لِأَبِيهِ بَكْرٍ: رَأَيْتُ فِي الْمَنَامِ كَأَنِّي أَفْتَلُ شَرِيطًا وَأَضَعَهُ إِلَى جَنْبِي وَنَفَرَ يَأْكُلُهُ، قَالَ: تَرَوَّجَ امْرَأَةً دَاتَ وَلَدٍ يَأْكُلُ كَسْبَكَ، قَالَ: وَرَأَيْتُ نُورًا خَرَجَ مِنْ جُحْرٍ فَلَمْ يَسْتَطِعْ يَعُودُ فِيهِ، قَالَ: هَذِهِ الْعَظِيمَةُ تَخْرُجُ مِنْ فِي الرَّجْلِ فَلَا يَسْتَطِعُ أَنْ يَرُدَّهَا، قَالَ: "وَرَأَيْتُ كَأَنَّهُ قِيلَ: الدَّجَّالُ يَخْرُجُ، فَجَاءَتْ أَشْقَاهُ الْجُذُرُ، فَأَلْتَقَتْ خَلْفِي فَفُرِجَتْ لِي الْأَرْضُ فَذَخَلْنَاهَا"، قَالَ: يُصِيبُكَ قَحْمٌ فِي دِينِكَ، وَالدَّجَّالُ عَلَى أَثْرِكَ قَرِيبًا

[30517] 'Abd Allah b. Bakr told us, he said: Humayd told us, from Anas, who said: "I saw in a dream as if 'Abd Allah b. 'Umar was eating dates." So I wrote to him: "I saw you eating dates, and it is the sweetness of faith, if Allah the Exalted wills."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ
قَالَ: رَأَيْتُ فِيمَا يَرَى النَّاسُ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَأْكُلُ
ثَمْرًا، فَكَتَبْتُ إِلَيْهِ: إِنِّي رَأَيْتُكَ تَأْكُلُ ثَمْرًا وَهُوَ حَلَوةٌ
إِلِيَّمَانِ إِنْ شَاءَ اللَّهُ تَعَالَى

[30518] Hashim b. al-Qasim told us, he said: Sulayman b. al-Mughirah told us, from Humayd b. Hilal, from Al-'Ala' b. Ziyad al-'Adawi, who said: "I saw in sleep as if I was looking at an old woman, one-eyed, and the other eye was almost gone, and her adornment was something amazing." He said: "I said: 'What are you?' She said: 'The World (Dunya).' I said: 'I seek refuge in Allah from your evil.' She said: 'If it pleases you to seek refuge from my evil, then hate the Dirham.'"

حَدَّثَنَا هَاشِمُ بْنُ الْفَارِسِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ،
عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ الْعَلَاءِ بْنِ زِيَادِ الْعَدَوِيِّ وَقَالَ:
رَأَيْتُ فِي النَّوْمِ كَائِنًا أَرَى عَجُوزًا كَبِيرًا عَوْرَاءَ
الْعَيْنِ، وَالْأُخْرَى قَدْ كَادَتْ تَذَهَّبُ عَلَيْهَا، وَالْحَلِيلُ شَيْءٌ
عَجَبٌ، قَالَ: "فَلَمْ: مَا أَنْتِ؟ قَالَتِ: الدُّنْيَا، فَلَمْ: أَعُوذُ
بِاللَّهِ مِنْ شَرِّكَ، قَالَتِ: إِنْ سَرَّكَ أَنْ تَعُودَ مِنْ شَرِّي
فَأَبْيَضُ الدِّرْهَمَ

[30519] 'Abd Allah b. Numayr told us, he said: Fudayl b. Ghazwan told us, he said: 'Abd Allah b. al-Qasim told us, he said: "I saw the Messenger of Allah (saw) [in a dream] and asked him about drinks." He said: "Between one who drinks and one who leaves."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عَزْوَانَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْقَاسِيمَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنِ الْأَشْرَبَةِ، قَالَ: بَيْنَ شَارِبٍ وَثَارِبٍ

[30520] 'Affan told us, he said: Jarir b. Hazim told us, he said: It was said to Muhammad b. Sirin: "So-and-so does not laugh." He said: "And why does he not laugh? For one who is better than him laughed." I was told that 'Aishah said: "The Prophet (saw) laughed at a dream a man recounted to him, a laughter the likes of which I never saw him laugh at anything more intensely." Muhammad said: "And I know what the dream was and its interpretation: He saw as if his head was cut off and he went chasing after it. The head is the Prophet (saw), and the man wants to catch up in his deeds with the deeds of the Messenger of Allah (saw), but he will not reach him."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: قِيلَ لِمُحَمَّدِ بْنِ سِيرِينَ: إِنَّ فُلَانًا لَا يَضْحَكُ، قَالَ: وَلَمْ لَا يَضْحَكُ؟ فَقَدْ ضَحَكَ مَنْ هُوَ خَيْرٌ مِنْهُ، حُدِّثْتُ أَنَّ عَائِشَةَ قَالَتْ: ضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رُؤْيَا قَصَّهَا عَلَيْهِ رَجُلٌ ضَحِكًا مَا رَأَيْتُ ضَحَكًا مِنْ شَيْءٍ قَطُّ أَسَدَ مِنْهُ، قَالَ مُحَمَّدٌ: "وَقَدْ عَلِمْتُ مَا الرُّؤْيَا وَمَا تَلَوَيْلَهَا: رَأَى كَانَ رَأْسَهُ قُطْعَهُ فَذَهَبَ يَتَبَعَّهُ، فَالرَّأْسُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالرَّجُلُ يُرِيدُ أَنْ يَلْحَقَ بِعَمَلِهِ عَمَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ لَا يَدْرِكُهُ"

[30521] 'Affan told us, he said: Hammad b. Salamah told us, he said: Thabit informed me, from Anas b. Malik, that Abu Musa al-Ash'ari—or Anas—said: "I saw in a dream as if I took many swift horses and traveled with them until I reached a mountain. Suddenly, there was the Messenger of Allah (saw) on top of the mountain, and Abu Bakr was by his side, and he began gesturing with his hand to 'Umar." So I said: "We belong to Allah and to Him we return; by Allah, 'Umar has died." I said: "Will you not write about it to 'Umar?" He said: "I would not write to announce 'Umar's own death to him."

حَدَّثَنَا عَمَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنِي تَابِتُ، عَنْ أَنَّسِ بْنِ مَالِكٍ، أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ، أَوْ أَنَّسًا قَالَ: رَأَيْتُ فِي الْمَنَامِ كَانِي أَخْذُتُ جَوَادًا كَثِيرَةً فَسَلَّكْتُهَا حَتَّى انْتَهَيْتُ إِلَى جَبَلٍ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوْقَ الْجَبَلِ وَأَبُو بَكْرٍ إِلَى جَنْبِهِ وَجَعَلَ يُومِي بِيَدِهِ إِلَى عُمَرَ، فَقُلْتُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، مَاتَ وَاللَّهُ عُمَرُ، فَقُلْتُ: أَلَا تَخْبِئُ بِهِ إِلَى عُمَرَ؟ فَقَالَ: مَا كُنْتُ أَكْنِبُ أَنْعِي إِلَى عُمَرَ نَفْسَهُ

[30522] Husayn b. Muhammad told us, he said: Jarir b. Hazim told us, from Nafi', that Ibn 'Umar saw a dream "as if an angel took him to the Fire, then another angel met him and was scaring him. He said: 'Why do you scare this one? What an excellent man, if only he would pray at night.'" – He said: So after that, he used to lengthen prayer at night – He said: "He took me to Hell while I was saying: 'I seek refuge in Allah from the Fire.' Suddenly it was narrow like a well, wide at the bottom and narrow at the top, and there were men from Quraysh whom I recognized, hanging upside down by their feet."

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ،
عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَأَى رُؤْيَا "كَانَ مَلَكًا انْطَلَقَ بِهِ
إِلَى النَّارِ فَأَفْيَهُ مَلَكٌ آخَرُ وَهُوَ يُرْعِهُ، فَقَالَ: لَمْ تُرْعِ
هَذَا، نِعْمَ الرَّجُلُ لَوْ كَانَ يُصَلَّى مِنَ اللَّيْلِ"، - قَالَ:
فَكَانَ بَعْدَ ذَلِكَ يُطِيلُ الصَّلَاةَ فِي اللَّيْلِ -، قَالَ: وَقَدْ
أَنْتَهَى بِي إِلَى جَهَنَّمَ وَأَنَا أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ،
فَإِذَا هِيَ ضَيَقَةٌ كَالْبَيْتِ، أَسْفَلُهُ وَاسِعٌ وَأَعْلَاهُ ضَيِيقٌ،
وَإِذَا رَجَالٌ مِنْ قُرَيْشٍ أَعْرِفُهُمْ مُنْكَسُونَ بِأَرْجُلِهِمْ

[30523] 'Abd al-Rahman b. Mahdi told us, from Sufyan, from his father, who said: I heard Ibrahim al-Taymi say: "What led me to sit in this gathering of mine was that I saw [in a dream] as if I was smelling basil among the people." I mentioned that to Ibrahim al-Nakha'i, and he said: "Basil has a [beautiful] appearance but its taste is bitter."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّمِيميَّ يَقُولُ: إِنَّمَا حَمَلْنِي عَلَى مَجْلِسِي هَذَا أَنِّي رَأَيْتُ كَأَنِّي أَشْمَرَ رَيْحَانًا بَيْنَ النَّاسِ، فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ النَّخْعَيِّ فَقَالَ: إِنَّ الرَّيْحَانَ لَهُ مَنْظَرٌ وَطَعْمٌ مُرٌّ

[30524] Abu Usamah told us, from Shubayl, from Ibn Abi Najih, from Mujahid, regarding "{And You taught me the interpretation of narratives}" [Yusuf: 101], he said: "The interpretation of dreams."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ شُبَيْلٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ {وَعَلِمْتُنِي مِنْ ثَاوِيلِ الْأَحَادِيثِ} [بِيُوسُفَ 101] ، قَالَ: عِبَارَةُ الرُّؤْيَا

[30525] Ibn Fudayl told us, from Abu Sinan, from 'Abd Allah b. Shaddad, that he heard people mentioning a dream while he was praying. When he finished, he asked them about it, but they concealed it from him. He said: "Verily, the interpretation of Yusuf's dream came after forty" – meaning years.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّهُ سَمِعَ قَوْمًا يَذْكُرُونَ رُؤْيَا وَهُوَ يُصَلِّي، فَلَمَّا انْصَرَفَ سَأَلَهُمْ عَنْهَا فَكَتَمُوهُ فَقَالُوا: أَمَّا إِنَّهُ جَاءَ ثَاوِيلَ رُؤْيَا يُوسُفَ بَعْدَ أَرْبَعِينَ يَعْنِي سَنَةً

[30526] Ibn 'Ulayyah told us, from Ayyub, who said: A man asked Muhammad, saying: "I saw as if I was eating Khabis (a sweet dish) during prayer." He said: "Khabis is lawful, but eating during prayer is not lawful for you." Then he said to him: "Do you kiss your wife while you are fasting?" He said: "Yes." He said: "Do not do that."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ أَئِبْوَنَ قَالَ: سَأَلَ رَجُلٌ مُحَمَّدًا قَالَ:
رَأَيْتُ كَانَى أَكْلُ حَبِيبًا فِي الصَّلَاةِ، فَقَالَ: "الْحَبِيبُ
حَلَالٌ، وَلَا يَحِلُّ لَكَ الْأَكْلُ فِي الصَّلَاةِ، فَقَالَ لَهُ: أَتَقْبَلُ
أَمْ رَأَنَكَ وَأَنْتَ صَائِمٌ؟"، قَالَ: نَعَمْ، قَالَ: فَلَا تَفْعَلْ

[30527] Asbat b. Muhammad told us, from Al-Taymi, from Abu 'Uthman, from Salman, who said: "Between Yusuf's dream and its interpretation was forty years."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ،
عَنْ سَلَمَانَ قَالَ: كَانَ بَيْنَ رُؤْيَا يُوسُفَ وَتَأْوِيلِهَا
أَرْبَعُونَ سَنَةً

[30528] Yazid b. Harun told us, he said: 'Abd Allah b. 'Awn informed us, from Ibrahim, who said: "When one of them saw something he disliked, he would say: 'I seek refuge in what the angels of Allah and His Messenger sought refuge in, from the evil of what I saw in my dream, lest anything I dislike in this world or the Hereafter befalls me from it.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنَ،
عَنْ إِبْرَاهِيمَ قَالَ: "كَانُوا إِذَا رَأَى أَحَدُهُمْ مَا يَكْرَهُ قَالَ:
أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ وَرَسُولُهُ مِنْ شَرِّ مَا
رَأَيْتُ فِي مَنَامِي أَأْنُ يُصِيبُنِي مِنْهُ شَيْءٌ أَكْرَهُهُ فِي
الْدُّنْيَا وَالْآخِرَةِ

[30529] Aswad b. 'Amir told us, he said: Bukayr b. Abi al-Samit told us, he said: I heard Muhammad b. Sirin being asked about a man who saw in a dream as if he had a drawn sword with him. He said: "A male child." He said: "The sword broke." He said: "He will die." He said: And Ibn Sirin was asked about stones in sleep. He said: "Hardness of heart." And he was asked about wood in sleep. He said: "Hypocrisy."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ أَبِي السَّمِيطِ
قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ سِيرِينَ سُئِلَ عَنْ رَجُلٍ رَأَى فِي
الْمَنَامِ كَأَنْ مَعَهُ سَيْفًا مُخْتَرِطًا، فَقَالَ: وَلَدُّ ذَكْرٌ، قَالَ:
إِنَّذِقَ السَّيْفَ قَالَ: يَمُوتُ قَالَ: وَسُئِلَ ابْنُ سِيرِينَ عَنِ
الْحِجَارَةِ فِي النَّوْمِ، فَقَالَ: فَسْوَةٌ، وَسُئِلَ عَنِ الْخَشْبِ فِي
النَّوْمِ، فَقَالَ: نِفَاقٌ

[30530] Jarir told us, from Mughirah, from Ibrahim, who said: He was asked about a man who saw a hyena in the middle of the night. He said: "If this was something good, the Companions of Muhammad (saw) would have looked into it."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: سُئِلَ عَنْ
رَجُلٍ رَأَى ضَبًّا فِي جَوْفِ اللَّيْلِ، فَقَالَ: لَوْ كَانَ هَذَا
خَيْرًا نَظَرَ فِيهِ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[30531] 'Affan told us, he said: Sulayman b. al-Mughirah told us, from Humayd b. Hilal, that Silah b. Ashyam said: "I saw in sleep as if I was among a group, and there was a man behind me with a drawn sword. He said: Whenever he came to one of us, he struck his head and it fell off, then he would sit up and return as he was. He said: I began watching for when he would come to me and do that to me. He said: So he came to me and struck my head and it fell off. It was as if I was looking at my head when I picked it up, shaking the dust from my hair, then I took it and put it back as it was."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ، عَنْ حُمَيْدِ
بْنِ هِلَالٍ قَالَ صِلْهُ بْنُ أَسْيَمَ: "رَأَيْتُ فِي النَّوْمِ كَانِي فِي
رَهْطٍ، وَكَانَ رَجُلٌ خَلْفِي مَعَهُ السَّيْفُ شَاهِرٌ"، قَالَ:
كُلُّمَا أَتَى عَلَى أَحَدٍ مِنَنَا ضَرَبَ رَأْسَهُ فَوَقَعَ، ثُمَّ يَعْدُ
فَيَعُودُ كَمَا كَانَ، قَالَ: فَجَعَلْتُ أَنْظُرُ حِينَ يَأْتِي عَلَيَّ
فَيَصْنَعُ بِي ذَاكَ، قَالَ: فَأَتَى عَلَيَّ فَضَرَبَ رَأْسِي فَوَقَعَ،
فَكَانَ أَنْظُرُ إِلَى رَأْسِي حِينَ أَخْذُهُ أَنْفُضَ عَنْ شَعْرِي
الثُّرَابَ، ثُمَّ أَخْذُهُ فَأَعْدَنُهُ كَمَا كَانَ

[30532] 'Affan told us, he said: Sulayman told us, from Humayd b. Hilal, that Silah said: "I saw Abu Rifa'ah in sleep after he was killed, on a fast she-camel, while I was on a heavy, slow camel, following his trail. He said: He would turn it toward me, so I would say: 'Now I will make him hear my voice,' but then he would set it loose and I would follow his track." He said: "So I interpreted my dream that I am taking the path of Abu Rifa'ah, struggling hard in deeds after him."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ حُمَيْدِ بْنِ هَلَالٍ
قَالَ صِلْهُ: "رَأَيْتُ أَبَا رِفَاعَةَ بَعْدَمَا أُصِيبَ فِي اللَّوْمِ
عَلَى نَاقَةٍ سَرِيعَةٍ وَأَنَا عَلَى جَمَلٍ ثَقَلٍ قَطْوَفٍ وَأَنَا أَخْذُ
عَلَى إِثْرِهِ، قَالَ: فَيُعَوِّجُهَا عَلَيَّ، فَأَقُولُ: الْآنَ أَسْمَعُهُ
الصَّوْتَ فَيُسْرِجُهَا وَأَنَا أَتَبْعُ أَثْرَهُ"، قَالَ: فَأَوْلَى رُؤْبَايِ
أَخْذُ طَرِيقَ أَبِي رِفَاعَةَ وَأَنَا أَكُدُّ الْعَمَلَ بَعْدَهُ كَذَا

[30533] 'Affan told us, he said: Hammad b. Salamah told us, from Thabit, that Abu Thamir saw in a dream: "Woe to the women who make themselves resemble [men/others] from a darkness in the bones on the Day of Resurrection."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، أَنَّ
أَبَا ثَامِرٍ رَأَى فِيمَا يَرَى النَّاثِمُ: وَيْلٌ لِلْمُتَسَمِّيَاتِ مِنْ
قَنَّرَةٍ فِي الْعِظَامِ يَوْمَ الْقِيَامَةِ

[30534] Husayn b. 'Ali told us, he said: 'Abd al-Malik said: Shaqiq entered upon Al-Hajjaj, so he said: "What is your name?" He said: "The Emir did not send for me until he knew my name." He said: "I want to use your help in some of my work." He said: So he said: "I fear for myself." So he asked to be excused, and he excused him. He said: When he left his presence, he stood up saying: "This is how we are sent forth." He said: Al-Hajjaj said: "Guide the old man, guide the old

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ قَالَ: قَالَ عَبْدُ الْمَلِكِ: دَخَلَ شَقِيقٌ
عَلَى الْحَجَاجَ فَقَالَ: مَا اسْمُكَ؟ قَالَ: مَا بَعَثَ إِلَيَّ
الْأَمِيرُ حَتَّى عَلِمَ اسْمِي قَالَ: أَرِيدُ أَنْ أَسْتَعِنَ بِكَ عَلَى
بَعْضِ عَمَلِي، قَالَ: فَقَالَ: إِنِّي أَخَافُ نَفْسِي، فَاسْتَغْفَرَ
فَأَعْفَاهُ، قَالَ: فَلَمَّا خَرَجَ مِنْ عِنْدِهِ قَامَ وَهُوَ يَقُولُ: هَكَذَا
إِنْعَانًا، قَالَ: فَقَالَ الْحُجَاجُ: سَدَّدُوا الشَّيْخَ سَدَّدُوا الشَّيْخَ

[30535] Husayn b. 'Ali told us, from 'Abd al-Malik b. Abjar, who said: Ibn Awsat sent Al-Sha'bi to Al-Hajjaj, and he was a governor over Rayy. He said: So he was brought in to Ibn Abi Muslim, and the relationship between them was friendly. He said: Ibn Abi Muslim took him aside and said: "I am taking you in to the Emir; if he laughs in your face, do not laugh." He said: So he was brought in to him.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ قَالَ:
بَعَثَ ابْنُ أَوْسَطَ بِالشَّعْبِيِّ إِلَى الْحَجَاجَ وَكَانَ عَامِلًا عَلَى
الرَّئِيْسِ، قَالَ: فَأُدْخِلَ عَلَى ابْنِ أَبِي مُسْلِمٍ وَكَانَ الَّذِي بَيْنَهُ
وَبَيْنَهُ لَطِيفًا، قَالَ: فَعَزَّلَهُ ابْنُ أَبِي مُسْلِمٍ وَقَالَ: إِنِّي
مُذْخَلُكَ عَلَى الْأَمِيرِ، فَإِنْ ضَحَكَ فِي وَجْهِكَ فَلَا
تَضْحَكَنَّ قَالَ: فَأُدْخِلَ عَلَيْهِ

[30536] Husayn b. 'Ali told us, from a shaykh of Nakha', from Jiddiyah, who said: "Sa'id b. Jubayr was hiding at your father's place during the time of Al-Hajjaj, so your father smuggled him out in a chest to Makkah."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ شَيْخٍ، مِنَ النَّحَّاجَ عَنْ جِدِّيَّةِ
قَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ مُسْتَحْفِيًّا عِنْدَ أَبِيهِ زَمَنَ
الْحَجَّاجَ فَأَخْرَجَهُ أَبُوكَ فِي صُندُوقٍ إِلَى مَكَّةَ

[30537] Ibn 'Ulayyah told us, from Ibn 'Awn, from Muhammad, who said: Al-Walid b. 'Uqbah said while giving a sermon: "O people of Kufa, I adjure anyone who named me 'As'arir Ka...' to stand up." So 'Adi came out of his room, stood up and said to him: "He is... who stands and says: 'I am the one who named you.'" Ibn 'Awn said: And he was the one who had named him.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ قَالَ: قَالَ
الْوَلِيدُ بْنُ عَقْبَةَ وَهُوَ يَخْطُبُ: يَا أَهْلَ الْكُوفَةِ، أَعْزِمُ
عَلَى مَنْ سَمَّانِي أَسْعَرِيرَ كَمَا قَامَ، فَخَرَجَ عَدِيُّ مِنْ
غُرْفَتِهِ، فَقَامَ فَقَالَ لَهُ: "إِنَّهُ... الَّذِي يَقُولُ فَيَقُولُ: أَنَا
الَّذِي سَمَّيْتُكَ"، قَالَ ابْنُ عَوْنَى: وَكَانَ هُوَ الَّذِي سَمَّاهُ

[30538] Husayn told us, from 'Abd al-Malik b. Abjar, who said: They were talking. He said: 'Ali came out once, and with him was 'Aqil, and with 'Aqil was a ram. He said: So 'Ali said: "One of us falls short in his remembrance." He said: 'Aqil said: "As for me and my ram, we do not."

حَدَّثَنَا حُسَيْنُ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبْجَرَ قَالَ: كَانُوا
يَتَكَلَّمُونَ قَالَ: فَخَرَجَ عَلَيْهِ مَرَّةً وَمَعَهُ عَقِيلٌ وَمَعَ عَقِيلِ
كَبْشٌ قَالَ: فَقَالَ عَلَيْهِ: يَقْصُرُ أَحَدُنَا بِذِكْرِهِ، قَالَ: قَالَ
عَقِيلٌ: أَمَّا أَنَا وَكَبْشِي فَلَا

[30539] Husayn b. 'Ali told us, from Majma', who said: 'Abd al-Rahman b. Abi Layla entered upon Al-Hajjaj, so he said to his companions: "If you want to look at a man who insults the Commander of the Faithful 'Uthman, then here he is before you" – meaning 'Abd al-Rahman b. Abi Layla. He said: He replied: "Allah forbid, O Emir, that I should insult 'Uthman. Indeed, verses in the Book of Allah prevent me from that. Allah said: {For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger. Those are the truthful} [Al-Hashr: 8]." He said: "So 'Uthman was one of them." He said: Then he recited: "{And those who were settled in the Home and [accepted] the faith before them}." "And my father was one of them." "{And those who came after them, saying: 'Our Lord, forgive us and our brothers who preceded us in faith'}." "And I was one of them." He said: "You have spoken the truth."

حَدَّثَنَا حُسْنِي بْنُ عَلَىٰ، عَنْ مَحْمَعٍ قَالَ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَلَى الْحَجَاجَ فَقَالَ لِجُلْسَائِهِ: إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى رَجُلٍ يَسْبُ أمِيرَ الْمُؤْمِنِينَ عُثْمَانَ فَهَذَا عِنْدُكُمْ - يَعْنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى - قَالَ: فَقَالَ: مَعَادُ اللَّهِ أَيْهَا الْأَمِيرُ أَنْ أَكُونَ أَسْبَعُ عُثْمَانَ، إِنَّهُ لَيَحِزْنِي عَنْ ذَلِكَ آيَاتٍ فِي كِتَابِ اللَّهِ قَالَ اللَّهُمَّ لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوكُم مِّنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَتَّغَرَّبُونَ فَضْلًا مِّنَ اللَّهِ وَرَضُوا نَّا وَيَنْصُرُونَ قَالَ: [8: اللَّهُ وَرَسُولُهُ أُولَئِكَ هُمُ الصَّادِقُونَ] [الْحَشْرُ] فَكَانَ عُثْمَانُ مِنْهُمْ - - ، قَالَ: ثُمَّ قَالَ: {وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ} فَكَانَ أَبِي مُنْهُمْ {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا إِلَهَ إِلَّا إِنَّا لِلَّهِ بِسَبَقُونَا بِالْإِيمَانِ} فَكُنْتُ مِنْهُمْ، قَالَ: صَدَقْتَ

[30540] Husayn b. 'Ali told us, from Ibn Wahb, from 'Ata' b. al-Sa'ib, who said: Abu Ja'far Muhammad b. 'Ali said to me: "From whom are you?" He said: I said: "From a people whom the people hate: from Thaqif."

[30541] Husayn b. 'Ali told us, from Abu Musa, who said: Al-Mughirah b. Shu'bah said to 'Ali: "Write to these two men confirming their appointment to Kufa and Basra" – meaning Al-Zubayr and Talhah – "and write to Mu'awiyah confirming his appointment to Sham, for he will be satisfied with that from you." He said: 'Ali said: "I would not compromise my religion." He said: Later on, Al-Mughirah met Mu'awiyah, so Mu'awiyah said to him: "Are you the author of the advice?" He said: "Yes, by Allah, none prevented its evil consequences but Allah."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنِ ابْنِ وَهْبٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلَيٰ: مَمَنْ أَنْتَ؟ قَالَ: قُلْتُ: "مِنْ قَوْمٍ يُبْغِضُهُمُ النَّاسُ: مِنْ تَقْيِيفٍ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ
الْمُغِيرَةُ بْنُ شَعْبَةَ لِعَلَيٰ: اكْتُبْ إِلَى هَذَيْنِ الرَّجُلَيْنِ
بِعَهْدِهِمَا إِلَى الْكُوفَةِ وَالْبَصْرَةِ - يَعْنِي الزُّبَيْرَ وَطَلْحَةَ
-، وَأَكْتُبْ إِلَى مَعَاوِيَةَ بِعَهْدِهِ إِلَى الشَّامِ، فَإِنَّهُ سَيَرْضَى
مِنْكَ بِذَلِكَ، قَالَ عَلَيٰ: لَمْ أَكُنْ أُعْطِي الرِّيبَةَ فِي
دِينِي، قَالَ: فَلَمَّا كَانَ بَعْدُ، لَقِيَ الْمُغِيرَةَ مَعَاوِيَةَ، فَقَالَ لَهُ
مَعَاوِيَةُ: أَنْتَ صَاحِبُ الْكَلِمَةِ؟ قَالَ: نَعَمْ، أَمَّا وَاللَّهِ مَا
وَقَى شَرَّهَا إِلَّا اللَّهُ

[30542] Husayn b. 'Ali told us, from Abu Musa, who said: Ziyad wrote to 'Aishah, the Mother of the Believers: "From Ziyad b. Abi Sufyan" – hoping that she would write back to him addressing him as Ibn Abi Sufyan. He said: "So she wrote: 'From 'Aishah, the Mother of the Believers, to Ziyad, her son.'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ أَبِي مُوسَىٰ، قَالَ: كَتَبَ زِيَادٌ إِلَى عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: مِنْ زِيَادِ بْنِ أَبِي سُفْيَانَ - رَجَاءً أَنْ تَكُتبَ إِلَيْهِ ابْنُ أَبِي سُفْيَانَ -، قَالَ: فَكَتَبَ مِنْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ إِلَى زِيَادِ ابْنِهَا

[30543] Husayn b. 'Ali told us, from Abu Musa, who said: A man said to Al-Hasan: "O Abu Sa'id, by Allah, I do not see you making grammatical errors." He said: "O son of my brother, you have outstripped the error."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَجُلٌ لِلْحُسْنَ: يَا أَبَا سَعِيدٍ وَاللَّهِ مَا أَرَاكَ تَلْحُنْ؟ قَالَ: يَا ابْنَ أَخِي: قَدْ سَيَقْتَ اللَّهُنَّ

[30544] Husayn b. 'Ali told us, from Al-Walid b. 'Ali, from Zayd b. Aslam, who said: "I never sat with anyone among his family like him" – meaning Al-Hasan.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنِ الْوَلِيدِ بْنِ عَلَيٌّ، عَنْ زَيْدِ بْنِ أَسْلَمْ قَالَ: مَا جَالَسْتُ فِي أَهْلِ بَيْتِهِ مِثْلُهُ - يَعْنِي الْحَسَنَ -

[30545] Husayn b. 'Ali told us, from Za'idah, from 'Abd al-Rahman b. al-Asbahani, who said: 'Abd Allah b. Shaddad told me, he said: Ibn 'Abbas said to me: "Shall I not amaze you?" He said: "I was one day in the house and had lain down for the midday nap, when it was said there was a man at the door." He said: I said: "He did not come at this hour except for a need; let him in." He said: So he entered. He said: I said: "Do you have a need?" He said: "W h e n w i l l t h a t m a n b e resurrected?" I said: "Which man?" He said: "'Ali." He said: I said: "He will not be resurrected until Allah resurrects those in the graves." He said: So he said: "You say what these fools say." He said: I said: "Get this man away from me."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أَعْجِبُكُمْ؟ قَالَ: إِنِّي يَوْمًا فِي الْمَنْزِلِ وَقَدْ أَخَذْتُ مَضْجِعِي لِلْفَائِلَةِ إِذْ قَبِيلَ رَجُلٌ بِالْبَابِ، قَالَ: قُلْتُ: مَا جَاءَ هَذَا هَذِهِ السَّاعَةُ إِلَّا لِحَاجَةٍ؟ أَنْجُلُوهُ، قَالَ: فَدَخَلَ، قَالَ: قُلْتُ: لَكَ حَاجَةٌ؟، قَالَ: مَنْ يُبَعِّثُ ذَلِكَ الرَّجُلَ؟ قُلْتُ: أَيُّ رَجُلٍ؟، قَالَ: عَلَيْهِ، قَالَ: قُلْتُ: لَا يُبَعِّثُ حَتَّى يَبْعَثَ اللَّهُ مَنْ فِي الْقُبُورِ، قَالَ: قَالَ: تَقُولُ مَا يَقُولُ هُؤُلَاءِ الْحُمَقَاءُ، قَالَ: قُلْتُ: أَخْرُجُوهُمْ هَذَا عَنِّي

[30546] Husayn b. 'Ali told us, from 'Abd al-Malik b. Abjar, who said: When Sa'id b. Jubayr entered upon Al-Hajjaj, he said: "Are you Shaqi (Wretched) b. Kusayr (Broken)?" He said: "No, I am Sa'id (Happy) b. Jubayr (Healer/Mender)." He said: "I am going to kill you." He said: "If you kill me, then my mother was correct in naming me."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبْجَرَ قَالَ: لَمَّا دَخَلَ سَعِيدُ بْنُ جُبَيْرٍ عَلَى الْحَاجَاجَ قَالَ: أَنْتَ الشَّقِيقُ بْنُ كُسَيْرٍ؟ قَالَ: لَا، أَنَا سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: إِنِّي قَاتَلْتُكَ، قَالَ: لَئِنْ قَاتَلْتَنِي لَقَدْ أَصَابَتْ أُمِّي اسْمِي

[30547] 'Ubayd Allah told us, he said: Isra'il informed us, from Abu Ishaq, from Al-Aswad, who said: I said to 'Aishah: "A man from the Tulaqa' (freed captives) is being pledged allegiance to" – meaning Mu'awiyah. She said: "O my son, do not be amazed; it is the dominion of Allah, He gives it to whom He wills."

حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: قُلْتُ لِعَائِشَةَ: إِنَّ رَجُلًا مِنَ الظُّلْمَاءِ يُبَايِعُ لَهُ - يَعْنِي مُعَاوِيَةَ -، قَالَتْ: يَا بُنَيَّ، لَا تَعْجَبْ هُوَ مُلْكُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

[30548] 'Ubayd Allah told us, he said: Isra'il informed us, from Abu Ishaq, from Harithah, from Al-Walid b. 'Uqbah, that he said: "There was never a prophethood but that there was a kingship after it."

حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ، عَنْ الْوَلِيدِ بْنِ عُفْيَةَ أَنَّهُ قَالَ: لَمْ تَكُنْ نُبُوَّةً إِلَّا كَانَ بَعْدَهَا مُلْكٌ

[30549] Ibn 'Ulayyah told us, from Ayyub, from Abu Qilabah, that a man from Quraysh called Thumamah was in charge of Sana'a. When news of the killing of 'Uthman came, he wept and wept for a long time. When he recovered, he said: "Today Prophethood and the Caliphate of Prophethood have been snatched from the Ummah of Muhammad (saw), and it has become kingship and tyranny; whoever overcomes something devours it."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَئِبْ، عَنْ أَبِي قِلَابَةَ، أَنَّ رَجُلًا مِنْ قُرَيْشٍ يُقَالُ لَهُ ثُمَامَةُ كَانَ عَلَى صَنْعَاءَ، فَلَمَّا جَاءَ قَتْلُ عُثْمَانَ بَكَى فَأَطَالَ البُكَاءَ، فَلَمَّا أَفَاقَ قَالَ: الْيَوْمُ انْتَزَعَتِ النُّبُوَّةُ وَخِلَافَةُ النُّبُوَّةِ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَصَارَتْ مُلْكًا وَجَبْرِيَّةً، مَنْ غَلَبَ عَلَى شَيْءٍ أَكْلَهُ

[30550] Ibn 'Ulayyah told us, he said: Al-Hasan said to me: "Are you not amazed at Sa'id b. Jubayr? He entered upon me and asked me about fighting Al-Hajjaj, and with him were some of the leaders" – meaning the companions of Ibn al-Ash'ath.

حَدَّثَنَا أَبْنُ عُلَيْهِ قَالَ: قَالَ لِي الْحَسَنُ: أَلَا تَعْجَبُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ دَخَلَ عَلَيَّ فَسَأَلَنِي عَنْ قِتَالِ الْحَاجَاجِ - وَمَعَهُ بَعْضُ الرُّوَسَاءِ - يَعْنِي أَصْحَابَ أَبْنِ الْأَشْعَثِ

[30551] Waki' told us, from Isma'il b. Abi Khalid, from Qays, who said: I heard Mu'awiyah during the illness in which he died; he uncovered his forearms, which were like palm branches, and he was saying: "By Allah, I wish I had not known you for more than three [days]." They said: "[You go] to the mercy of Allah and His forgiveness." He said: "Whatever Allah wills to do, He does, even if He dislikes a matter other than it." Ibn Bishr added to it: "Is the world anything but what we have known or experienced?"

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ قَيْسِ
قَالَ: سَمِعْتُ مُعَاوِيَةَ فِي مَرْضِهِ الَّذِي مَاتَ فِيهِ حَسَرَ
عَنْ ذِرَاعَيْهِ كَأَنَّهُمَا عَسِيبَانَخْلٍ وَهُوَ يَقُولُ: وَاللَّهِ
لَوْدِدْتُ أَنِّي لَا أَعْتَرْفُكُمْ فَوْقَ تَلَاثٍ فَقَالُوا: إِلَى رَحْمَةِ
اللَّهِ وَمَغْفِرَتِهِ، فَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَفْعَلَ وَلَوْ كَرِهَ
أَمْرًا غَيْرَهُ، وَرَأَدَ فِيهِ ابْنُ بِشْرٍ: هَلِ الدُّنْيَا إِلَّا مَا عَرَفْنَا
أَوْ جَرَيْنَا

[30552] Waki' told us, from Musa, from Qays b. Rummanah, from Abu Burdah, who said: Mu'awiyah said: "I did not fight 'Ali except over the matter of 'Uthman."

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى، عَنْ قَيْسِ بْنِ رُمَانَةَ، عَنْ أَبِي
بُرْدَةَ قَالَ: قَالَ مُعَاوِيَةُ: مَا قَاتَلْتُ عَلَيْهِ إِلَّا فِي أَمْرِ
عُثْمَانَ

[30553] Hafs told us, from Mujalid, from Al-Sha'bi, who said: A young man from Quraysh entered upon Mu'awiyah and spoke harshly to him. So he said to him: "O son of my brother, I forbid you from [confronting] the Sultan. For indeed the Sultan gets angry like a child, but seizes like a lion."

حَدَّثَنَا حَفْصٌ، عَنْ مُجَالِدٍ، عَنْ الشَّعَبِيِّ قَالَ: دَخَلَ شَابٌ
مِنْ قُرَيْشٍ عَلَى مُعَاوِيَةَ فَأَغْلَظَهُ، فَقَالَ لَهُ: يَا ابْنَ
أَخِي، أَنْهَاكَ عَنِ السُّلْطَانِ، إِنَّ السُّلْطَانَ يَغْضَبُ غَضَبَ
الصَّبِيِّ وَيَأْخُذُ أَحْذَ الأَسَدِ

[30554] 'Abd Allah b. Numayr told us, from Mujalid, from Al-Sha'bi, who said: Ziyad said: The Commander of the Faithful did not surpass me in anything of politics except in one matter: I employed so-and-so, and his tax collection was abundant, so he feared that I would punish him [for something], so he fled to the Commander of the Faithful. I wrote to him: "This is bad discipline for those under me." So he wrote to me: "It is not appropriate for me nor for you that we govern the people with one policy—that we are both soft so the people become insolent in disobedience, nor that we are both harsh so we drive the people to destruction. Rather, you represent severity and roughness, and I represent softness, kindness, and mercy."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ قَالَ: قَالَ زَيْدًا: مَا غَلَبَنِي أَمِيرُ الْمُؤْمِنِينَ بِشَيْءٍ مِنَ السِّيَاسَةِ إِلَّا بِبَابٍ وَاحِدٍ، اسْتَعْمَلْتُ فُلَانًا فَكَثُرَ حَرَاجُهُ فَخَشِيَ أَنْ أَعَاقِبَهُ، فَقَرَأَ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَكَتَبَ إِلَيْهِ: إِنَّ هَذَا أَدْبُرُ سُوءٍ لِمَنْ قَبَلَنِي، فَكَتَبَ إِلَيَّ: إِنَّهُ لَيْسَ يَتَبَغِي لِي وَلَا لَكَ أَنْ تَسْوُسَ النَّاسَ سِيَاسَةً وَاحِدَةً، أَنْ تَلِينَ جَمِيعًا فَتَنْمَرَحَ النَّاسُ فِي الْمُعْصِيَةِ، وَلَا أَنْ تَشُدَّ جَمِيعًا فَتَحْمِلَ النَّاسَ عَلَى الْمَهَالِكِ، وَلَكِنْ تَكُونُ لِلنَّشَدَةِ وَالْفَطَاظَةِ وَأَكُونُ لِلِّينَ وَالرَّأْفَةِ وَالرَّحْمَةِ

[30555] Abu Usamah told us, he said: Mujalid informed us, he said: 'Amir informed us, he said: I heard Mu'awiyah saying: "No nation ever divided except that Allah made the people of falsehood prevail over the people of truth, except for this Ummah."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: أَخْبَرَنَا مُجَالِدٌ قَالَ: أَخْبَرَنَا عَامِرٌ
قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: مَا تَفَرَّقَتْ أُمَّةٌ قَطُّ إِلَّا أَظْهَرَ
اللَّهُ أَهْلَ الْبَاطِلِ عَلَى أَهْلِ الْحَقِّ إِلَّا هَذِهِ الْأُمَّةُ

[30556] Abu Mu'awiyah told us, from Al-A'mash, from 'Amr b. Murrah, from Sa'id b. Suwayd, who said: Mu'awiyah prayed Jumu'ah with us at Al-Nukhaylah in the forenoon, then he addressed us and said: "I did not fight you so that you would pray, nor so that you would fast, nor so that you would perform Hajj, nor so that you would give Zakat, for I know that you do that. But I fought you only to have authority over you, and Allah has given me that while you are averse to it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،
عَنْ سَعِيدِ بْنِ سُوَيْدٍ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنَ مُعَاوِيَةَ الْجُمُعَةَ
بِالنَّخْيَلَةِ فِي الصُّحَّى، ثُمَّ حَطَّبَنَا فَقَالَ: مَا قَاتَلْتُكُمْ
لِتُصَلِّوْا، وَلَا لِتَصُومُوا، وَلَا لِتَحْجُوْا، وَلَا لِتُرْكُوا، وَقَدْ
أَعْرَفُ أَنَّكُمْ تَفْعَلُونَ ذَلِكَ، وَلَكِنْ إِنَّمَا قَاتَلْتُكُمْ لِتَأْمَرَ
عَلَيْكُمْ، وَقَدْ أَعْطَانِي اللَّهُ ذَلِكَ وَأَنْتُمْ لَهُ كَارِهُونَ

[30557] Abu Mu'awiyah told us, from Al-A'mash, from Habib, from Hudhayl b. Shurahbil, who said: Mu'awiyah addressed them and said: "O people, indeed you pledged allegiance to me obediently. Had you pledged allegiance to an Abyssinian slave with mutilated ears, I would have come to pledge allegiance to him with you." He said: When he came down from the pulpit, 'Amr b. al-'As said to him: "Do you know what you said today? You claimed that people pledged allegiance to you obediently, and [that] if they had pledged to an Abyssinian slave with mutilated ears, you would have come to pledge to him with them." He said: So Mu'awiyah stood up on the pulpit and said: "O people, was anyone more entitled to this matter than me?"

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ هُدَيْلٍ
بْنِ شَرَحْبِيلَ قَالَ: حَطَبُهُمْ مُعَاوِيَةُ فَقَالَ: أَيُّهَا النَّاسُ،
إِنَّكُمْ قَيْمًا بِأَيْعُنُونِي طَائِعِينَ، وَلَوْ بَأَيْعُنْتُمْ عَدْدًا حَبَشِيًّا
مُجَدَّعًا لَجِئْتُ حَتَّى أَبَايِعَةُ مَعْكُمْ، قَالَ: فَلَمَّا نَزَلَ عَنِ
الْمِنْبَرِ قَالَ لَهُ عَمْرُو بْنُ الْعَاصِ: تَذَرِّي أَيَّ شَيْءَ جِئْتُ
بِهِ الْيَوْمَ؟ رَعَمْتُ أَنَّ النَّاسَ بِأَيْعُوكَ طَائِعِينَ، وَلَوْ
بَأَيْغُوا عَدْدًا حَبَشِيًّا مُجَدَّعًا لَجِئْتُ حَتَّى تُبَايِعَهُ مَعْكُمْ،
قَالَ: فَقَامَ مُعَاوِيَةُ إِلَى الْمِنْبَرِ فَقَالَ: أَيُّهَا النَّاسُ، وَهَلْ
كَانَ أَحَدٌ أَحَقٌ بِهَذَا الْأَمْرِ مِنِّي

[30558] 'Isa b. Yunus told us, from Hisham b. 'Urwah, from his father, who said: Mu'awiyah said: "There is no forbearance except [through] experiences."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ
قَالَ: قَالَ مُعَاوِيَةُ: لَا حُلْمٌ إِلَّا تَجَارِبُ

[30559] Zayd b. al-Hubab told us, from Husayn b. Waqid, who said: 'Abd Allah b. Buraydah told me, that Hasan b. 'Ali entered upon Mu'awiyah, so he said: "I will surely give you a reward that I have not given to anyone before you, nor will I give it to anyone after you from the Arabs." So he rewarded him with four hundred thousand, and he accepted it.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، أَنَّ حَسَنَ بْنَ عَلَى دَخَلَ عَلَى
مُعَاوِيَةَ فَقَالَ: لَا جِزَّتْ بِجَائِزَةِ أَمْ أَجْزُ بِهَا أَحَدًا قَبْلَكَ
وَلَا أَجْزُ بِهَا أَحَدًا بَعْدَكَ مِنَ الْعَرَبِ، فَأَجْزَاهُ بِأَرْبَعَمِائَةِ
أَلْفٍ، فَقِيلَ لَهُ

[30560] Zayd b. al-Hubab told us, from Husayn b. Waqid, who said: 'Abd Allah b. Buraydah told us, he said: My father and I entered upon Mu'awiyah. He seated my father on the couch and brought food and fed us, and brought drink and drank. Mu'awiyah said: "There is nothing I used to find pleasure in when I was young and take it today except milk, for I take it [with the same enjoyment] as I used to take it before today." And the conversation is good.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى
مُعَاوِيَةَ، فَأَجْلَسَ أَبِي عَلَى السَّرِيرِ وَأَنَا بِالطَّعَامِ
فَأَطْعَمْنَا، وَأَنَا بِشَرَابٍ فَشَرَبْ، فَقَالَ مُعَاوِيَةُ: مَا شَيْءَ
كُنْتُ أَسْتَلِهُ وَأَنَا شَابٌ فَأَخُذُهُ الْيَوْمَ إِلَّا اللَّيْلَ، فَإِنِّي آخُذُهُ
كَمَا كُنْتُ آخُذُهُ قَبْلَ الْيَوْمِ وَالْحَدِيثُ الْحَسَنُ

[30561] 'Abd Allah b. Numayr told us, he said: Abu Muhallim al-Hamdani told us, from 'Amir, who said: A man came to Mu'awiyah and said: "O Commander of the Faithful, [what about] your promise that you promised me?" He said: "And what did I promise you?" He said: "That you would increase my stipend by one hundred." He said: "Did I not do it?" He said: "Yes [you promised]." He said: "Who knows that?" He said: "Al-Aswad" – or Ibn al-Aswad. He said: "What does this one say, O Ibn al-Aswad?" He said: "Yes, you increased him." So he ordered it for him. Then Mu'awiyah struck one of his hands against the other and said: "It is not the hundred that I added for a man that bothers me, but my negligence that I would increase a man from the Muhajirin by a hundred and then forget it." So Ibn al-Aswad said to him: "O Commander of the Faithful, was it ordered for him?" He said: "Yes." He said: "By Allah, you did not increase him anything [before this], but no man invites me to a good he can obtain from a ruler except that I

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ قَالَ: حَدَّثَنَا أَبُو مُحَلِّمُ الْهَمْدَانِيُّ،
عَنْ عَامِرٍ قَالَ: أَتَى رَجُلٌ مُعَاوِيَةَ فَقَالَ: يَا أَمِيرَ
الْمُؤْمِنِينَ، عِذْنِكَ الَّذِي وَعَدْنِي؟ قَالَ: وَمَا وَعَدْنِكَ؟،
قَالَ: أَنْ تَزِيدَنِي مِائَةً فِي عَطَائِي، قَالَ: مَا فَعَلْتَ؟،
قَالَ: بَلَى، قَالَ: مَنْ يَعْلَمُ ذَلِكَ؟، قَالَ الْأَسْوَدُ - أَوْ ابْنُ
الْأَسْوَدِ -، قَالَ: مَا يَقُولُ هَذَا يَا ابْنَ الْأَسْوَدِ؟، قَالَ: نَعَمْ،
فَذَرْنِهُ، فَأَمَرَ لَهُ بِهَا، ثُمَّ إِنَّ مُعَاوِيَةَ ضَرَبَ بِيَدِيهِ
إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَالَ: مَا يِبِي مِائَةً زِدْنِهَا رَجُلًا،
وَلَكِنْ يِبِي غَفْلَتِي أَنْ أَرِيدَ رَجُلًا مِنَ الْمُهَاجِرِينَ مِائَةً، ثُمَّ
أَنْسَاهَا، فَقَالَ لَهُ ابْنُ الْأَسْوَدِ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَهُوَ
أَمِيرٌ عَلَيْهَا؟ قَالَ: نَعَمْ، قَالَ: فَوَاللَّهِ مَا زِدْنِهُ شَيْئًا، وَلَكِنْ
لَا يَدْعُونِي رَجُلٌ إِلَى خَيْرٍ يُصِيبُهُ مِنْ ذِي سُلْطَانٍ إِلَّا
شَهَدْتُ لَهُ بِهِ، وَلَا شَرٌّ أَصْرَفُهُ عَنْهُ مِنْ ذِي سُلْطَانٍ إِلَّا
شَهَدْتُ لَهُ بِهِ

[30562] Abu Usamah told us, he said: Al-Walid b. Kathir told me, from Wahb b. Kaysan, who said: I heard Jabir b. 'Abd Allah saying: When it was the Year of Unity (Al-Jama'ah), Mu'awiyah sent Busr b. Artah to Madinah to take the pledge of allegiance from its people according to their banners and tribes. When the day came that the Ansar came to him, Banu Sulaym came to him. He said: "Is Jabir among them?" They said: "No." He said: "Let them return, for I will not accept their pledge until Jabir is present." He said: So they came to me and said: "We adjure you by Allah, go with us and pledge allegiance, and save your blood and the blood of your people. For if you do not do so, our fighters will be killed and our offspring taken captive." He said: "So I asked them for a delay until night." When evening came, I entered upon Umm Salamah, the wife of the Prophet (saw), and informed her of the news. She said: "O son of my mother, go and pledge allegiance, and save your blood and the blood

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا كَانَ عَامُ الْجَمَاعَةِ بَعَثَ مُعَاوِيَةَ إِلَى الْمَدِينَةِ بُشْرَ بْنَ أَرْطَاطَةَ لِيُبَايِعَ أَهْلَهَا عَلَى رَأْيِهِمْ وَقَبَائِلِهِمْ، فَلَمَّا كَانَ يَوْمُ جَاءُهُ الْأَنْصَارُ جَاءُهُ بْنُو سُلَيْمٍ قَالَ: أَفِيهِمْ جَابِرٌ؟ قَالُوا: لَا، قَالَ: فَلَيْرُجِعُوهَا فَإِنِّي لَسْتُ مُبَايِعَهُمْ حَتَّى يَحْضُرَ جَابِرٌ، قَالَ: فَاتَّابَنِي فَقَالَ: تَائِذْنُكَ اللَّهُ، إِلَّا مَا انْطَلَقْتَ مَعَنِّا فَبَأْيَعْتَ فَحَقَّنْتَ دَمَكَ وَدِمَاءَ قَوْمِكَ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ قُتِلْتُ مُقَاتِلُنَا وَسُبِّيَتْ ذَرَارِيْنَا، قَالَ: فَأَسْتَنْظِرُهُمْ إِلَى اللَّيْلِ، فَلَمَّا أَمْسَيْتُ دَخَلْتُ عَلَى أَمْ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهَا الْخَبَرَ فَقَالَتْ: يَا ابْنَ أَمِّي، انْطَلِقْ، فَبَأْيَعْ وَاحْقَنْ دَمَكَ وَدِمَاءَ قَوْمِكَ، فَإِنِّي قَدْ أَمْرَتُ ابْنَ أَخِي يَدْهَبُ فَيُبَايِعُ

[30563] Abu Usamah told us, from Hisham b. 'Urwah, from Wahb b. Kaysan, who said: A man from the people of Iraq wrote to Ibn al-Zubayr when allegiance was pledged to him: "Peace be upon you. I praise Allah to you, besides Whom there is no god. As for what follows: Indeed, for the people of obedience to Allah and the people of good there is a sign by which they are known, and it is known among them: enjoining good, forbidding evil, and acting in obedience to Allah. And know that the likeness of the Imam is only like the market; what is in demand there comes to it. If he is righteous, the people of righteousness come to him with their righteousness; and if he is wicked, the people of wickedness come to him with their wickedness."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ قَالَ: "كَتَبَ رَجُلٌ مِّنْ أَهْلِ الْعِرَاقِ إِلَى ابْنِ الزُّبَيْرِ حِينَ بُوِيْعَ: سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَمَا بَعْدُ، فَإِنَّ لِأَهْلِ طَاعَةِ اللَّهِ وَلِأَهْلِ الْخَيْرِ عَلَمَةً يُعْرَفُونَ بِهَا، وَيُعْرَفُ فِيهِمْ مِنَ الْأَمْرِ بِالْمَعْرُوفِ، وَنَهْيِ عَنِ الْمُنْكَرِ، وَالْعَمَلُ بِطَاعَةِ اللَّهِ، وَاعْلَمُ أَنَّمَا مَثَلُ الْإِمَامِ مَثَلُ السُّوقِ يَأْتِيهِ مَا زَكَّا فِيهِ، فَإِنْ كَانَ بَرَّا جَاءَهُ أَهْلُ الْبَرِّ بِبَرِّهِمْ، وَإِنْ كَانَ فَاجِرًا جَاءَهُ أَهْلُ الْفُجُورِ بِفُجُورِهِمْ

[30564] 'Ubayd Allah told us, he said: Isra'il informed us, from Abu Ishaq, from Sa'id b. Wahb, who said: I was with 'Abd Allah b. al-Zubayr, and it was said to him: "Al-Mukhtar claims that he receives revelation." He said: "He spoke the truth." Then he recited: "{Shall I inform you upon whom the devils descend? They descend upon every sinful liar}" [Al-Shu'ara: 221-222].

حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقِ
عَنْ سَعِيدِ بْنِ وَهْبٍ قَالَ كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ
فَقِيلَ لَهُ إِنَّ الْمُخْتَارَ يَزْعُمُ أَنَّهُ يُوَحَّى إِلَيْهِ ، فَقَالَ:
صَدَقَ: ثُمَّ تَلَأَ {هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ
222: تَنَزَّلُ عَلَى كُلِّ أَفَاكِ أَنْتُمْ} [الشعراء]

[30565] Abu Usamah told us, from Za'idah, from Al-A'mash, from Shimr, from Anas, who said: "There will be kings, then tyrants, then Taghuts (oppressors/false gods)."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ زَائِدَةَ عَنْ الْأَعْمَشِ عَنْ شِمْرٍ عَنْ
أَنَّسٍ قَالَ: إِنَّهَا سَتَكُونُ مُلُوكٌ ثُمَّ الْجَبَابِرَةُ ثُمَّ الطَّوَاغِيْتُ

[30566] Abu Usamah told us, from Layth, from Abu Nadrah, who said: "We used to talk that Banu So-and-so would be afflicted by severe killing. When that happens, four groups of them will flee to the Romans, and they will bring the Romans against the Muslims."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ لَيْثٍ عَنْ أَبِي نَصْرَةَ قَالَ: كُنَّا
نَتَحَدَّثُ أَنَّ بَنِي فُلَانٍ يُصِيبُهُمْ قَتْلٌ شَدِيدٌ ، فَإِذَا كَانَ ذَلِكَ
هَرَبَ مِنْهُمْ أَرْبَعَةُ رَهْطٍ إِلَى الرُّومِ ، فَجَلَبُوا الرُّومَ عَلَى
الْمُسْلِمِينَ

[30567] Abu Usamah told us, from 'Umar b. Hamzah, who said: Inform me. He said: When they wanted to pledge allegiance to Yazid b. Mu'awiyah, Marwan stood up and said: "The Rightly Guided, Guide Sunnah of Abu Bakr." So 'Abd al-Rahman b. Abi Bakr stood up and said: "It is not the Sunnah of Abu Bakr. Abu Bakr left his family, clan, and kinsmen, and intentionally chose a man from Banu 'Adi b. Ka'b when he saw that he was worthy of it, so he pledged allegiance to him."

[30568] Abu Usamah told us, from Al-Mujalid, from 'Amir, who said: Muhammad b. al-Ash'ath said: "Indeed, everything has a turn/time of dominance, to the point that foolishness has a time of dominance over knowledge."

حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ قَالَ: حَبْرُنِي ،
قَالَ: لَمَّا أَرَادُوا أَنْ يُبَأِّبُوا لِيَزِيدَ بْنَ مُعَاوِيَةَ قَامَ مَرْوَانُ
فَقَالَ: سُنَّةُ أَبِي بَكْرٍ الرَّاشِدَةُ الْمَهْدِيَّةُ؛ فَقَامَ عَبْدُ
الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فَقَالَ: لَيْسَ بِسُنَّةِ أَبِي بَكْرٍ وَقَدْ
تَرَكَ أَبُو بَكْرٍ الْأَهْلَ وَالْعَشِيرَةَ وَالْأَصْبَلَ، وَعَمِدَ إِلَى
رَجُلٍ مِنْ بَنِي عَدِيٍّ بْنِ كَعْبٍ إِذْ رَأَى أَنَّهُ لِذِلْكَ أَهْلٌ ،
فَبَأْيَعَهُ

حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْمُجَالِدِ عَنْ عَامِرٍ قَالَ: قَالَ مُحَمَّدٌ
بْنُ الْأَشْعَثِ: إِنَّ لِكُلِّ شَيْءٍ دَوْلَةً حَتَّى أَنَّ لِلْحُمْقِ فِي
الْعِلْمِ دَوْلَةً

[30569] Abu Usamah told us, from 'Umar b. Hamzah, who said: Salim informed me, from his father, that when 'Umar removed Shurahbil b. Hasanah, he [Shurahbil] said: "Tell us, 'Umar, was it out of anger that you removed me?" He said: "No, but we saw someone who was stronger than you, so we felt reluctant before Allah to keep you in office when we saw someone stronger than you." So Shurahbil said to him: "Then absolve me [publicly]." So 'Umar stood on the pulpit and said: "We had employed Shurahbil b. Hasanah, then we removed him not because of any anger I found against him, but we saw someone who was stronger than him, so we felt reluctant before Allah to keep him in office when we saw someone stronger than him." Then 'Umar looked in the evening at the people flocking to the governor who had been appointed, while Shurahbil was coming alone. So 'Umar said: "What is the world? It is indeed vile."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ قَالَ: أَخْبَرَنِي سَالِمُ عَنْ أَبِيهِ أَنَّ عُمَرَ لَمَّا نَزَعَ شُرَحْبِيلَ بْنَ حَسَنَةَ قَالَ: حَدَّثَنَا عُمَرُ عَنْ سَخْطَةٍ نَزَعَ عَنِّي؟ قَالَ: لَا ، وَلَكِنَّ رَأَيْنَا مَنْ هُوَ أَقْوَى مِنْكَ فَنَحَرَ جَنَاحَهُ مِنَ اللَّهِ أَنْ نُقْرَأَ وَقَدْ رَأَيْنَا مَنْ هُوَ أَقْوَى مِنْكَ ، فَقَالَ لَهُ شُرَحْبِيلُ: فَأَعْذِرْنِي ، فَقَامَ عُمَرُ عَلَى الْمِنْبَرِ فَقَالَ: كُنَّا اسْتَعْمَلْنَا شُرَحْبِيلَ بْنَ حَسَنَةَ ثُمَّ نَزَعْنَاهُ مِنْ غَيْرِ سَخْطَةٍ وَجَذَّبَاهُ عَلَيْهِ ، وَلَكِنَّ رَأَيْنَا مَنْ هُوَ أَقْوَى مِنْهُ ، فَنَحَرَ جَنَاحَهُ مِنَ اللَّهِ أَنْ نُقْرَأَ وَقَدْ رَأَيْنَا مَنْ هُوَ أَقْوَى مِنْهُ ، فَنَظَرَ عُمَرُ مِنَ الْعَشِيِّ إِلَى النَّاسِ وَهُمْ يَلْوُذُونَ الْعَالِمُ الَّذِي اسْتَعْمَلْنَا ، وَشُرَحْبِيلُ يَحْيِي وَحْدَهُ فَقَالَ عُمَرُ: مَا الدُّنْيَا؟ فَإِنَّهَا لَكَاعِنَّ

[30570] Abu Usamah told us, from 'Umar b. Hamzah, from Muhammad the Scribe, that 'Umar used to say: "Nothing rectifies this matter except firmness without tyranny, and softness without weakness."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ عَنْ مُحَمَّدِ الْكَاتِبِ
أَنَّ عُمَرَ كَانَ يَقُولُ: لَا يُصْلِحُ هَذَا الْأَمْرُ إِلَّا شِيَةٌ فِي
غَيْرِ تَجْبِيرٍ، وَلَيْسُ فِي غَيْرِ وَهَنِ

[30571] Abu Usamah told us, from 'Abd Allah b. Muhammad b. 'Umar b. 'Ali, who said: My father told me, he said: 'Ali said: "By the One who split the grain and created the soul, removing mountains from their places is easier than removing a dominion whose time is deferred [by Allah]."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ
عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي قَالَ: قَالَ عَلِيُّ: وَالَّذِي فَاقَ الْحَبَّةَ
وَبَرَّ النُّسْمَةَ، لِإِرَالَةِ الْجِبَالِ مِنْ مَكَانِهَا أَهْوَنُ مِنْ
إِرَالَةِ مَلِكٍ مُؤَجَّلٍ

[30572] Jarir b. 'Abd al-Hamid told us, from Mughirah, from Simak b. Salamah, from 'Abd al-Rahman b. 'Ismah, who said: I was with 'Aishah when a messenger from Mu'awiyah came to her with a gift. He said: "The Commander of the Faithful sent this." So she accepted his gift. When the messenger left, we said: "O Mother of the Believers, are we not believers and is he our commander?" She said: "You are, if Allah wills, the believers, and he is your commander."

[30573] Jarir told us, from Al-Mughirah, from 'Uthman b. Yasar, from Tamim b. Hadhlam, who said: The first day a governor in Kufa was greeted with the title of Emirate [Amir], he said: "What is this? I am but a man among them." So it was abandoned for a time, then he accepted it later.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُغِيرَةَ عَنْ سِمَاكِ بْنِ سَلَمَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِصْمَةَ قَالَ: كُنْتُ عِنْدَ عَائِشَةَ فَأَتَاهَا رَسُولٌ مِّنْ مَعَاوِيَةَ بِهِدْيَةٍ فَقَالَ: أَرْسَلْ بِهِذَا أَمِيرُ الْمُؤْمِنِينَ ، فَقَرِئَتْ هَدِيَّةُهُ ، فَلَمَّا خَرَجَ الرَّسُولُ قَالُوا: يَا أُمَّ الْمُؤْمِنِينَ أَلَسْنَا مُؤْمِنِينَ وَهُوَ أَمِيرُنَا؟ قَالَتْ أَنْتُمْ إِنْ شَاءَ اللَّهُ الْمُؤْمِنُونَ وَهُوَ أَمِيرُكُمْ

حَدَّثَنَا جَرِيرُ عَنْ الْمُغِيرَةِ عَنْ عُثْمَانَ بْنِ يَسَارٍ عَنْ ثَمِيمِ بْنِ حَذْلَمٍ قَالَ: إِنَّ أَوَّلَ يَوْمٍ سُلِّمَ عَلَى أَمِيرٍ بِالْكُوفَةِ بِالْإِمْرَةِ ، فَقَالَ: مَا هَذَا مَا أَنَا إِلَّا رَجُلٌ مِّنْهُمْ فَتَرَكَتْ زَمَانًا ثُمَّ أَفَرَّهَا بَعْدَ

[30574] Waki' told us, from Sufyan, from Muhammad b. al-Munkadir, who said: I heard Jabir b. 'Abd Allah saying: "I entered upon Al-Hajjaj and I did not greet him."

حَدَّثَنَا وَكِبِيعُ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلْتُ عَلَى الْحَجَاجَ فَلَمْ أَسْلِمْ عَلَيْهِ

[30575] Waki' told us, from Sufyan, from Muhammad b. al-Munkadir, who said: News reached Ibn 'Umar that allegiance had been pledged to Yazid b. Mu'awiyah, so he said: "If it is good, we are satisfied; and if it is evil, we will be patient."

حَدَّثَنَا وَكِبِيعُ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: بَلَغَ أَبْنَ عُمَرَ أَنَّ يَزِيدَ بْنَ مُعَاوِيَةَ بُوِيَعَ لَهُ فَقَالَ: إِنْ كَانَ حَيْرًا رَضِينَا ، وَإِنْ كَانَ شَرًّا صَبَرْنَا

[30576] Muhammad b. Bishr told us, he said: Isma'il told us, from Qays, who said: I witnessed 'Abd Allah b. Mas'ud coming to demand repayment from Sa'd for dirhams he had lent him from the Treasury. He said: "Return this money." Sa'd said: "I think you are going to meet with evil." He said: "Return this money." He said: Sa'd said: "Are you anything but Ibn Mas'ud, a slave from Hudhayl?" He said: 'Abd Allah said: "Are you anything but Ibn Hamnah?" He said: The nephew of Sa'd said: "I find that you two are Companions of the Messenger of Allah (saw), and people are looking at you." Sa'd raised his hands saying: "O Allah, Lord of the heavens and the earth..." So Ibn Mas'ud said: "Woe to you! Speak a word, do not curse." He said: Sa'd said: "By Allah, were it not for the fear of Allah, I would have supplicated against you a supplication that would not miss you." He said: So 'Abd Allah left as he was.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ:
شَهِدْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ جَاءَ يَنْقَاضِي سَعْدًا دَرَاهِمَ
أَسْلَفَهَا إِبَاهَ مِنْ بَيْتِ الْمَالِ ، فَقَالَ: رُدَّ هَذَا الْمَالُ ، فَقَالَ
سَعْدٌ: أَطْلُكَ لَاقِيَا شَرًّا ، قَالَ: رُدَّ هَذَا الْمَالُ ; قَالَ:
فَقَالَ سَعْدٌ: هَلْ أَنْتَ إِلَّا ابْنُ مَسْعُودٍ عَبْدُ مِنْ هُدَيْلٍ ،
قَالَ: فَقَالَ عَبْدُ اللَّهِ: هَلْ أَنْتَ إِلَّا ابْنُ حَمْنَةَ ، قَالَ: فَقَالَ
ابْنُ أَخِي سَعْدٍ: أَجِدُ أَنَّكُمَا لَصَاحِبَا رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَنْتَظِرُ النَّاسُ إِلَيْكُمَا ، فَرَفَعَ سَعْدٌ يَدِيهِ يَقُولُ:
اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ ، فَقَالَ ابْنُ مَسْعُودٍ:
وَيَحْكَ ، قُلْ قُولًا لَا تَلْعَنْ ، قَالَ: فَقَالَ سَعْدٌ: أَمَا وَاللَّهِ
أَنْ لَوْلَا مَحَافَةُ اللَّهِ لَدَعْوَتُ عَلَيْكَ دَعْوَةً لَا تُخْطِلُكَ ،
قَالَ: فَأَنْصَرَفَ عَبْدُ اللَّهِ كَمَا هُوَ

[30577] Muhammad b. Bishr told us, he said: Isma'il told us, from Ziyad, who said: When 'Uthman wanted to flog Al-Walid, he said to Talhah: "Stand up and flog him." He said: "I am not one of the floggers." So 'Ali stood up to him and flogged him. Al-Walid began saying to 'Ali: "I am the companion of Makin." He said: I said to Ziyad: "And what is the companion of Makin?" He said: "A woman he used to talk to."

[30578] Waki' told us, from Isma'il, from Qays, who said: Marwan was with Talhah on the Day of the Camel. When the battle became intense, Marwan said: "I will not seek my revenge after today." He said: Then he shot him with an arrow and hit his knee, and the blood did not stop flowing until he died. He said: Talhah said: "Leave it, for it is an arrow sent by Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ عَنْ زِيَادٍ قَالَ: لَمَّا أَرَادَ عُثْمَانُ أَنْ يَجْلِدَ الْوَلِيدَ قَالَ طَلْحَةُ: قُمْ فَاجْلِدُهُ ، قَالَ: إِنِّي لَمْ أَكُنْ مِنَ الْجَلَدِينَ ، فَقَامَ إِلَيْهِ عَلَيْ فَجَلَدَهُ ، فَجَعَلَ الْوَلِيدُ يَقُولُ لِعَلِيٍّ: أَنَا صَاحِبُ مَكِينَةٍ ، قَالَ: قُلْتُ لِزِيَادٍ: وَمَا صَاحِبُ مَكِينَةٍ؟ ، قَالَ: امْرَأٌ كَانَ يَتَحَدَّثُ بِهَا

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ قَالَ: كَانَ مَرْوَانُ مَعَ طَلْحَةَ يَوْمَ الْجَمْلِ فَلَمَّا اسْتَكَنَ الْحَرْبُ قَالَ مَرْوَانُ: لَا أَطْلُبُ بِثَارِي بَعْدَ الْيَوْمِ ، قَالَ: ثُمَّ رَمَاهُ بِسَهْمٍ فَأَصَابَ رُكْبَتَهُ ، فَمَا رَقَّ الدَّمُ حَتَّى مَاتَ ، قَالَ: وَقَالَ طَلْحَةُ: دَعْوَةُ فَإِنَّهُ سَهْمٌ أَرْسَلَهُ اللَّهُ

[30579] Ibn 'Ulayyah told us, from Ibn 'Uyaynah, from his father, who said: Abu Bakr met Al-Mughirah b. Shu'bah with some people at midday, and he was covered [in a veil/mask]. He said: "Where are you going?" He said: "I am going for a need." He said: "Indeed, the Emir is visited and does not visit."

حَدَّثَنَا ابْنُ عُلَيْهِ عَنْ ابْنِ عُيَيْنَةَ عَنْ أَبِيهِ قَالَ: لَقِيَ أَبُو بَكْرَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ نَصْفَ النَّهَارِ وَهُوَ مُقْتَعٌ فَقَالَ: أَيْنَ تُرِيدُ؟ فَقَالَ: أَرِيدُ حَاجَةً، قَالَ: إِنَّ الْأَمِيرَ يُزَارُ وَلَا يُزُورُ

[30580] 'Ali b. Mushir told us, from Hisham b. 'Urwah, who said: It reached me that Al-Mughirah b. Shu'bah was in charge of the Hajj season. He heard that an Emir had advanced against him, so he advanced the Day of 'Arafah and made it the Day of Sacrifice.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عَرْوَةَ قَالَ: بَأْعَنِي أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ وَلِيَ الْمَوْسِمَ فَبَلَغَهُ أَنَّ أَمِيرًا تَقَدَّمَ عَلَيْهِ فَقَدَّمَ يَوْمَ عَرَفَةَ فَجَعَلَهُ يَوْمَ الْأَضْحَى

[30581] Abu Usamah told us, he said: Hisham told us, from his father, who said: Qays b. 'Ubadah was with 'Ali in his vanguard, and with him were five thousand who had shaved their heads after 'Ali died. When Al-Hasan entered into the pledge of allegiance to Mu'awiyah, Qays refused to enter. He said to his companions: "What do you wish? If you wish, I will fight with you forever until the one destined to die sooner dies. And if you wish, I will secure a guarantee of safety for you." They said to him: "Secure a guarantee of safety for us." So he secured for them that they would have such and such, and would not be punished for anything; "And I am a man among them." He did not ask for anything for himself. When they departed towards Madinah and he went with his companions, he began slaughtering a camel for them every day until he reached [his destination].

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: كَانَ
قَيْسُ بْنُ عُبَادَةَ مَعَ عَلَيِّ مُقْدَمَةً، وَمَعَهُ خَمْسَةُ الْأَفِ قَدْ
حَلَّوْرُ رُؤُسَهُمْ بَعْدَمَا مَاتَ عَلَيِّ، فَلَمَّا دَخَلَ الْحَسَنُ فِي
بَيْعَةِ مُعَاوِيَةَ أَبَى قَيْسٌ أَنْ يَدْخُلَ، فَقَالَ لِاصْحَابِهِ: مَا
شِئْتُمْ؟ إِنْ شِئْتُمْ جَاءَتْ بِكُمْ أَبْدًا حَتَّى يَمُوتَ الْأَعْجَلُ ،
وَإِنْ شِئْتُمْ أَخَذْتُ لَكُمْ أَمَانًا ، فَقَالُوا اللَّهُمَّ حُذْلَنَا أَمَانًا ،
فَأَخَذَ لَهُمْ أَنَّ لَهُمْ كَذَا وَكَذَا وَلَا يُعَاقِبُوا بِشَيْءٍ؛ وَإِنِّي
رَجُلٌ مِنْهُمْ ، وَلَمْ يَأْخُذْ لِنَفْسِهِ شَيْئًا ، فَلَمَّا ارْتَحَلُوا نَحْنُ
الْمَدِينَةَ وَمَضَى بِاصْحَابِهِ جَعَلَ يَنْهَرُ لَهُمْ كُلَّ يَوْمٍ
جَزُورًا حَتَّى بَلَغَ

[30582] Ibn 'Uyaynah told us, from 'Amr, from Abu Ja'far, that something reached 'Ali about Al-Mughirah b. Shu'bah, so he said: "If I were to seize him, his stones would follow him [i.e., he would be stoned]."

حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ أَبِي جَعْفَرٍ أَنَّ عَلِيًّا
بَلَغَهُ عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ شَيْءًا فَقَالَ: لَأَنْ أَخَذَنَهُ
لَا يَتَبَعَّهُ أَحْجَارُهُ

[30583] Ibn 'Uyaynah told us, from 'Amr, from Abu Ja'far, that So-and-so testified before 'Umar, and he rejected his testimony.

حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ أَبِي جَعْفَرٍ أَنَّ فُلَانًا
شَهَدَ عِنْدَ عُمَرَ فَرَدَ شَهَادَتَهُ

[30584] Ghundar told us, from Shu'bah, from Sa'd b. Ibrahim, who said: I heard my father narrate that he heard 'Amr b. al-'As say when 'Abd al-Rahman b. 'Awf died: "Ibn 'Awf has gone with your fullness [of reward/dignity], nothing of it was diminished."

حَدَّثَنَا غُنْدَرُ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ:
سَمِعْتُ أَبِي يُحَدِّثُ أَنَّهُ سَمِعَ عَمْرَو بْنَ الْعَاصِ قَالَ لَمَّا
مَاتَ عَبْدُ الرَّحْمَنَ بْنَ عَوْفٍ قَالَ: أَذْهَبَ ابْنَ عَوْفٍ
بِطُنْتَكَ ، لَمْ يَتَغَضَّضْنَ مِنْهَا شَيْءٌ

[30585] Abu Usamah told us, from Abu Ja'far, who said: Ibn Sirin heard a man cursing Al-Hajjaj, so Ibn Sirin said: "Indeed, Allah is a Just Judge; He takes retribution for Al-Hajjaj from those who wronged him, just as He takes retribution for those who were wronged by Al-Hajjaj."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ أَبِي جَعْفَرٍ قَالَ: سَمِعَ ابْنُ سِيرِينَ رَجُلًا يَسْبُطُ الْحَجَاجَ, فَقَالَ ابْنُ سِيرِينَ: إِنَّ اللَّهَ حَكَمَ عَدْلًا, يَأْخُذُ لِلْحَجَاجِ مِمَّنْ ظَلَمَهُ كَمَا يَأْخُذُ لِمَنْ ظُلِمَ مِنَ الْحَجَاجِ

[30586] Abu Usamah told us, he said: Sufyan told us, he said: Abu al-Jahhaf told me, he said: Mu'awiyah b. Thalabah informed me, he said: I came to Muhammad b. al-Hanafiyyah and said: "The messenger of Al-Mukhtar came to us calling us." He said: So he said to me: "Do not fight, for I dislike cutting off the affair of this Ummah or coming to it from other than its proper way."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ حَدَّثَنَا سُفْيَانَ قَالَ حَدَّثَنِي أَبُو الْجَحَافِ قَالَ: أَخْبَرَنِي مُعاوِيَةُ بْنُ تَعْلَبَةَ قَالَ: أَتَيْتُ مُحَمَّدَ بْنَ الْحَافِيَةَ فَقُلْتُ: إِنَّ رَسُولَ الْمُحْكَمِ أَتَانَا يَدْعُونَا, قَالَ: فَقَالَ لِي: لَا تُقَاتِلْ, إِنِّي لَأَكْرَهُ أَنْ أَبْثُرَ هَذِهِ الْأُمَّةَ أَمْرَهَا أَوْ آتِيهَا مِنْ غَيْرِ وَجْهِهَا

[30587] Qabisah told us, from Sufyan, from Al-Harith al-Azdi, who said: Ibn al-Hanafiyyah said: "May Allah have mercy on a man who enriches himself [with contentment], restrains his hand, holds his tongue, and sits in his house. He has what he sought of reward, and he is with whom he loves."

حَدَّثَنَا قَبِيسَةُ عَنْ سُعْيَانَ عَنْ الْحَارِثِ الْأَزْدِيِّ قَالَ: قَالَ ابْنُ الْحَنَفِيَّةِ: رَحِمَ اللَّهُ امْرًا أَعْنَى نَفْسَهُ وَكَفَّ يَدَهُ وَأَمْسَكَ لِسَانَهُ وَجَلَسَ فِي بَيْتِهِ، لَهُ مَا احْتَسَبَ، وَهُوَ مَعَ مَنْ أَحَبَّ

[30588] Ibn Fudayl told us, from Radi b. Abi 'Aqil, from his father, who said: We were at the door of Ibn al-Hanafiyyah in the Shu'ab. A son of his with two braids came out and said: "O assembly of Shia, my father sends you greetings." He said: It was as if birds were on their heads [they were silent/still]. He said: "Indeed my father says: 'We do not love those who curse, nor those who are excessive, nor those who hasten destiny.'"

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ رَضِيِّ بْنِ أَبِيهِ عَقِيلٍ عَنْ أَبِيهِ قَالَ: كُنَّا عَلَى بَابِ ابْنِ الْحَنَفِيَّةِ بِالشَّعْبِ فَخَرَجَ ابْنُ لَهُ دُؤَابَيْتَانِ، فَقَالَ: يَا مَعْشَرَ الشِّيَعَةِ، إِنَّ أَبِي يُقْرِئُكُمُ السَّلَامَ، قَالَ: فَكَانَمَا كَانَثُ عَلَى رُءُوسِهِمُ الطَّيْرُ، قَالَ: إِنَّ أَبِي يَقُولُ: إِنَّا لَا نُحِبُّ الْعَانِينَ وَلَا الْمُفَرِّطِينَ وَلَا الْمُسْتَعْجِلِينَ بِالْفَدَرِ

[30589] Waki' told us, from Sufyan, from his father, from Mundhir, from Ibn al-Hanafiyyah, who said: "If 'Ali had lived to see this affair of ours, this would have been the place of his saddle" – meaning the Shu'ab (mountain pass/glen).

حَدَّثَنَا وَكِبِيعٌ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ مُنْذِرٍ عَنْ ابْنِ الْحَنَفِيَّةِ قَالَ: لَوْ أَنَّ عَلِيًّا أَذْرَكَ أَمْرَنَا هَذَا ، كَانَ هَذَا مَوْضِعَ رَحْلِهِ يَعْنِي الشَّعْبَ

[30590] Muhammad b. al-Hasan al-Asadi told us, from Sharik, from Abu Ishaq, from Ibn al-Zubayr, who said: The Messenger of Allah (saw) said: "The Hour will not be established until thirty liars appear; among them are Al-'Ansi, Musaylimah, and Al-Mukhtar."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ عَنْ شَرِيكٍ عَنْ أَبِي إِسْحَاقَ عَنْ ابْنِ الرَّبِيبِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَابًا مِنْهُمْ الْغَنْسِيُّ وَمُسَيْلِمَةُ وَالْمُخْتَارُ

[30591] Muhammad b. Bishr told us, he said: Sufyan b. Sa'id told us, from Abu al-Jahhaf, from Musa b. 'Umayr, from his father, who said: Al-Husayn ordered a caller, so he called out and said: "No man shall fight with me who has a debt upon him." A man said: "My wife guaranteed my debt." He said: "What is the guarantee of a woman?" He said: And he called out regarding the freed slave: "For it has reached me that no man is killed leaving no means of repayment [for his debt] except that he enters the Fire."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ أَبِي الْجَحَافِ عَنْ مُوسَى بْنِ عُمَيْرٍ عَنْ أَبِيهِ قَالَ أَمْرَ الْحُسَيْنِ مُنَادِيًّا فَنَادَى فَقَالَ لَا يُقَاتِلَنَّ رَجُلٌ مَعِي عَلَيْهِ دَيْنٌ فَقَالَ رَجُلٌ ضَمِنَتْ أَمْرَأَتِي دَيْنِي فَقَالَ مَا ضَمَانُ أَمْرَأَةٍ قَالَ وَنَادَى فِي الْمَوْلَى فَإِنَّهُ بِلَغْنِي أَنَّهُ لَا يُقْتَلُ رَجُلٌ لَمْ يَتْرُكْ وَفَاءً إِلَّا دَخَلَ النَّارَ

[30592] Muhammad b. Bishr told us, he said: Sufyan told us, from Al-Zuhri, from 'Adi, who said: Ibrahim said to me: "Beware of fighting/killing alongside a reed (Qasabah)."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَدِيٍّ قَالَ قَالَ لِي إِبْرَاهِيمُ إِبَاكَ أَنْ تَقْتَلَ مَعَ قَصْبَةَ

[30593] Muhammad b. Bishr told us, he said: I heard Mis'ar mentioning from Ibrahim b. Muhammad b. al-Muntashir that Masruq used to ride a mule of his every Friday and put me behind him. He would come to an old dunghill/mound (Kunasah) in Al-Hirah, drive his mule onto it, and then say: "The world is beneath us."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ سَمِعْتُ مِسْعَرًا يَذْكُرُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْتَشِيرِ أَنَّ مَسْرُوقًا كَانَ يَرْكَبُ كُلَّ جُمْعَةً بَعْلَةً لَهُ وَيَجْعَلُنِي خَلْفَهُ فَيَأْتِي كُنَاسَةً بِالْحِيرَةَ قَدِيمَةً فَيَحْمِلُ عَلَيْهَا بَعْلَتَهُ ثُمَّ يَقُولُ: الْدُّنْيَا تَحْتَنَا

[30594] Muhammad b. Bishr told us, he said: I heard Humayd b. 'Abd al-Rahman al-Asamm mentioning from Umm Rashid, his grandmother, who said: I was with Umm Hani' when 'Ali came to her, and food was called for him. She said: I went down and met two men in the courtyard, and I heard one of them saying to his companion: "Our hands pledged allegiance to him, but our hearts did not." She said: I said: "Who are these two men?" They said: "Talhah and Al-Zubayr." She said: I heard one of them saying to his companion: "Our hands pledged allegiance to him, but our hearts did not." So 'Ali recited: "{So whoever breaks his oath only breaks it to his own detriment, and whoever fulfills what he has covenanted with Allah, He will give him a great reward}" [Al-Fath: 10].

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ الْأَصَمَ يَذْكُرُ عَنْ أُمِّ رَاشِدٍ جَدِّهِ قَالَتْ: كُنْتُ عِنْدَ أُمِّ هَانِيٍّ فَأَتَاهَا عَلَيْيُ فَذْعِيَ لَهُ بِطَعَامٍ ، قَالَتْ: وَنَزَّلْتُ فَلَقِيتُ رَجُلَيْنِ فِي الرَّحْبَةِ فَسَمِعْتُ أَحَدَهُمَا يَقُولُ لِصَاحِبِهِ: بَأَيْعَثْنَاهُ أَيْدِينَا وَلَمْ تُبَايِعْهُ قُلُوبُنَا ، قَالَتْ: فَقُلْتُ: مَنْ هَذَا الرَّجُلَانِ؟ قَالُوا: طَلْحَةُ وَالرُّبَّيرُ ، قَالَتْ: سَمِعْتُ أَحَدُهُمَا يَقُولُ لِصَاحِبِهِ: بَأَيْعَثْنَاهُ أَيْدِينَا وَلَمْ تُبَايِعْهُ قُلُوبُنَا ، فَقَالَ عَلَيْيِّ "رَفِمْ نَكَّ فَإِنَّمَا يَنْكُّ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا" [الفتح: 10]

[30595] Waki' told us, from Sufyan, from Ja'far, from his father, from 'Ali b. Husayn, who said: Ibn 'Abbas told me, he said: 'Ali sent me to Talhah and Al-Zubayr on the Day of the Camel. He said: I said to them: "Your brother sends you greetings and says to you: Did you find me committing any injustice, or appropriating any Fay' (spoils), or in such and such?" He said: Al-Zubayr said: "No, not in any of those. But with fear comes intense greed."

حَدَّثَنَا وَكَيْبُعْ عَنْ سُعِيَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ حُسْنَيْنِ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: أَرْسَلْنِي عَلَيُّ إِلَى طَلْحَةَ وَالزُّبَيْرِ يَوْمَ الْجَمْلِ، قَالَ: فَقُلْتُ لَهُمَا: إِنَّ أَخَاهُمَا يُقْرِنُكُمَا السَّلَامَ وَيَقُولُ لَهُمَا: هَلْ وَجَدْنَا مَا عَلَيَّ فِي حَيْفٍ أَوْ فِي اسْتِئْنَارٍ فِي فَيْءٍ أَوْ فِي كَادِ؟ قَالَ: فَقَالَ الزُّبَيْرُ: لَا وَلَا فِي وَاحِدَةٍ مِنْهُمَا، وَلَكِنْ مَعَ الْخَوْفِ شِدَّةُ الْمَطَامِعِ

[30596] Waki' told us, from Sufyan, from Salamah, from Abu Tariq, from Hasan al-Kinani, from 'Alim al-Kindi, from Salman, who said: "This House will surely be destroyed at the hands of a man from the family of Al-Zubayr."

حَدَّثَنَا وَكَيْبُعْ عَنْ سُعِيَانَ، عَنْ سَلَمَةَ، عَنْ أَبِي طَارِقِ، عَنْ حَسَنِ الْكِنَانِيِّ، عَنْ عَلَيِّ الْكِنْدِيِّ، عَنْ سَلْمَانَ قَالَ: لَيَخْرَجُنَّ هَذَا الْبَيْتُ عَلَى يَدِ رَجُلٍ مِنْ آلِ الزُّبَيْرِ

[30597] Abu Bakr b. 'Ayyash told us, from Al-Ajlah, who said: I said to 'Amir: "The people claim that Al-Hajjaj is a believer." He said: "And I testify that he is a believer in Taghut (false gods/tyranny), and a disbeliever in Allah."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنِ الْأَجْلَحِ قَالَ: قُلْتُ لِعَامِرِ: إِنَّ النَّاسَ يَرْعَمُونَ أَنَّ الْحَجَّاجَ مُؤْمِنٌ، فَقَالَ: وَأَنَا أَشَهُدُ أَنَّهُ مُؤْمِنٌ بِالْطَّاغُوتِ كَافِرٌ بِاللَّهِ

[30598] Abu Bakr b. 'Ayyash told us, from 'Asim, who said: I never saw Abu Wa'il curse an animal ever, except Al-Hajjaj once. He mentioned some of his deeds and said: "O Allah, feed Al-Hajjaj from Dari' (a thorny plant) which neither nourishes nor satisfies hunger." He said: Then he corrected it afterwards and said: "If that is beloved to You." I said: "Do you doubt regarding Al-Hajjaj?" He said: "And we count that as a sin."

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ قَالَ: "مَا رَأَيْتُ أَبَا وَائِلٍ سَبَّ دَابَّةً قُطْلُ إِلَّا الْحَجَاجَ مَرَّةً وَاحِدَةً، فَإِنَّهُ ذَكَرَ بَعْضَ صَنْيَعَهُ فَقَالَ: اللَّهُمَّ أَطْعِمِ الْحَجَاجَ مِنْ ضَرَبِعِ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ حُوْعٍ، قَالَ: ثُمَّ تَذَارَكَهَا بَعْدُ فَقَالَ: إِنْ كَانَ ذَلِكَ أَحَبَّ إِلَيْكَ، فَقُلْتُ: أَتَشْكُ فِي الْحَجَاجِ؟ قَالَ: وَنَعَّذُ ذَلِكَ ذَنْبًا

[30599] Ghundar told us, from Shu'bah, from Sa'd b. Ibrahim, who said: I heard my father say: It reached 'Ali b. Abi Talib that Talhah was saying: "I only pledged allegiance while the sword was at my neck." So he sent Ibn 'Abbas to ask him. He said: Usamah said: "As for the sword at his neck, no; but he pledged allegiance while he was unwilling." He said: So the people leaped at him until they almost killed him. He said: Suhayb came out and I was by his side. He turned to me and said: "I knew that Umm 'Awf was treacherous."

[30600] 'Abd Allah b. Numayr told us, from Al-A'mash, who said: We entered upon Ibn Abi al-Hudhayl, and he said: "They killed 'Uthman, then they came to me." I said to him: "Does your self doubt you [make you suspicious]?"

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبِي يَقُولُ , قَالَ: بَلَغَ عَلَيَّ بْنُ أَبِي طَالِبٍ أَنَّ طَلْحَةَ يَقُولُ: إِنَّمَا بَأْيَعْتُ وَاللُّجُّ عَلَى قَفَاعِي , فَأَرْسَلَ أَبْنَ عَبَّاسٍ فَسَأَلَهُ , قَالَ: فَقَالَ أُسَامَةُ: أَمَّا اللُّجُّ عَلَى قَفَاعَةَ فَلَا , وَلَكِنْ بَأْيَعَ وَهُوَ كَارِهٌ , قَالَ: فَوَنَّبَ النَّاسُ إِلَيْهِ حَتَّىٰ كَادُوا أَنْ يَقْتُلُوهُ , قَالَ: فَخَرَجَ صَهَيْبٌ وَأَنَا إِلَيْهِ , فَالْتَّقَتُ إِلَيَّ قَالَ: قَدْ عَلِمْتُ أَنَّ أُمَّ عَوْفٍ خَائِنَةٌ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ عَنْ الْأَعْمَشِ قَالَ: دَخَلْنَا عَلَى ابْنِ أَبِي الْهُدَيْلِ , فَقَالَ: قَتَلُوا عُثْمَانَ ثُمَّ جَاءُونِي , فَقُلْتُ لَهُ: أَتَرِبِّكَ نَفْسُكَ؟

[30601] Ibn Idris told us, from Harun b. 'Antarah, who said: I heard Abu 'Ubaydah say: "How can I hope for martyrdom after my saying: 'I saw you shouting the shout of the Bedouins?'"

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ هَارُونَ بْنِ عَنْتَرَةَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يَقُولُ: "كَيْفَ أَرْجُو الشَّهَادَةَ بَعْدَ قَوْلِي: أَرَأَيْتُ إِيَّاكُ تَزْجُرُ زَجْرَ الْأَعْرَابِ

[30602] Ibn Idris told us, from Harun b. 'Antarah, from Sulaym b. Hanzalah, who said: We came to Ubayy b. Ka'b to talk with him. When he stood up to walk, we stood up to walk with him. 'Umar caught up with him and raised his whip over him. He said: "O Commander of the Faithful, do I know what you are doing?" He said: "Do you not see it as a trial for the one being followed and a humiliation for the follower?"

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ هَارُونَ بْنِ عَنْتَرَةَ عَنْ سُلَيْمَ بْنِ حَنْظَلَةَ قَالَ: أَتَيْنَا أَبِي بْنَ كَعْبٍ لِلتَّحَدَّثِ مَعَهُ ، فَلَمَّا قَامَ يَمْشِي قُفِّنَا نَمْشِي مَعَهُ ، فَلَاحِقَهُ عُمَرُ فَرَفَعَ عَلَيْهِ الدَّرَةَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ: أَعْلَمُ مَا تَصْنَعُ؟ قَالَ: مَا تَرَى فِتْنَةً لِلْمَتَّبِعِ مَذَلَّةً لِلثَّابِعِ

[30603] Ibn Idris told us, from Mis'ar, from 'Amr b. Murrah, from 'Abd al-Rahman b. Abi Layla, who said: A man came to Ka'b b. 'Ujrah and began mentioning 'Abd Allah b. Ubayy and what was revealed about him in the Qur'an, and cursing him. There was a bond and kinship between him and him, so Ka'b remained silent. He said: So the man went to 'Umar and said: "O Commander of the Faithful, did you not see that I mentioned what was revealed about 'Abd Allah b. Ubayy, but there was no [reaction] from Ka'b?" So 'Umar met Ka'b and said: "Was I not informed that 'Abd Allah b. Ubayy was mentioned in your presence and there was no [reaction] from you?" Ka'b said: "I heard what he said, but when I saw that he intended to upset me..." He said: So 'Umar said: "I wish I had struck his nose," or "I wish I had broken his nose."

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ مُسْعَرٍ عَنْ عَمْرٍو بْنِ مُرَّةَ عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: جَاءَ رَجُلٌ إِلَى كَعْبِ بْنِ
عُجْرَةَ فَجَعَلَ يَذْكُرُ عَبْدَ اللَّهِ بْنَ أَبِي وَمَا نَزَّلَ فِيهِ مِنْ
الْقُرْآنِ وَيَسِّبُهُ، وَكَانَ بَيْنَهُ وَبَيْنَهُ حُرْمَةً وَقَرَابَةً،
وَكَعْبٌ سَاكِنٌ، قَالَ: فَأَنْطَلَقَ الرَّجُلُ إِلَى عُمَرَ فَقَالَ: يَا
أَمِيرَ الْمُؤْمِنِينَ: أَلَمْ تَرَ أَنِّي ذَكَرْتُ مَا نَزَّلَ فِي عَبْدِ اللَّهِ
بْنِ أَبِي، فَلَمْ يَكُنْ مِنْ كَعْبٍ، فَأَنْتَقِي عُمَرُ كَعْبًا فَقَالَ:
أَلَمْ أُخْبِرْ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي ذَكَرَ عِنْدَكَ فَلَمْ يَكُنْ مِنْكَ؛
فَقَالَ كَعْبٌ: قَدْ سَمِعْتُ مَقَالَتَهُ، فَلَمَّا رَأَيْتُهُ كَانَهُ يَعْمَدُ
مَسَاءَتِي، قَالَ: فَقَالَ عُمَرُ: وَدَدْتُ لَوْ ضَرَبْتُ أَنْفَهُ، أَوْ
وَدَدْتُ أَنِّي لَوْ كَسَرْتُ أَنْفَهُ

[30604] Abdullah bin Idris narrated to us, from Harun bin Abi Ibrahim, from Abdullah bin Ubayd bin Umair, that Al-Ashtar and Ibn al-Zubayr met [in battle]. Ibn al-Zubayr said: "I did not strike him one blow before he struck me five or six." Then he said: "He threw me down by a leg, then said: 'If not for your kinship to the Messenger of Allah (peace be upon him), I would not have left a single limb of yours attached to its companion [limb].'" He said: And Aisha said: "Oh, the bereavement of Asma!" He said: Later on, she gave the one who brought her the good news that he was alive ten thousand.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ هَارُونَ بْنِ أَبِي إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّ الْأَشْتَرَ وَابْنَ الرُّبَّيْرِ التَّقِيَا ، فَقَالَ ابْنُ الرُّبَّيْرِ: مَا ضَرَبْتُهُ ضَرْبَةً حَتَّى ضَرَبَنِي حَمْسًا أَوْ سِتًا ، ثُمَّ قَالَ: فَالْقَانِي بِرَجْلٍ ثُمَّ قَالَ: لَوْلَا قَرَبْتُكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَكْتُ مِنْكَ عُضُوًا مَعَ صَاحِبِهِ ، قَالَ: وَقَالَتْ عَائِشَةُ: "وَأَتُكُلُّ أَسْمَاءً ، قَالَ: فَلَمَّا كَانَ بَعْدُ أَعْطَتِ الَّذِي يَشَرِّهَا أَنَّهُ حَيٌّ عَشْرَةَ آلَافٍ

[30605] Abdullah bin Idris narrated to us, from his father, from Abdullah bin Abi al-Safar, from Al-Sha'bi who said: I have not known anyone to get the better of Shurayh [in argument] except a Bedouin. Shurayh said to him: "Indeed, your tongue is longer than your hand." The Bedouin said: "Are you a Samaritan so that you cannot be touched?" Shurayh said to him: "Come forward, may your matter be accepted." He said: "That is what brought me to you." He said: When he wanted to stand up, Shurayh said to him: "I did not mean [harm] by my statement to you, nor was I acting boldly against you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنِ الشَّعَبِيِّ قَالَ: مَا عِلِّمْتُ أَحَدًا اتَّصَافَ مِنْ شُرَيْحٍ إِلَّا أَعْرَابِيُّ، قَالَ لَهُ شُرَيْحٌ: إِنَّ لِسَانَكَ أَطْوَلُ مِنْ يَدِكَ، فَقَالَ الْأَعْرَابِيُّ: أَسَامِيرِيُّ أَنْتَ فَلَا تُمْسِ؟، قَالَ لَهُ شُرَيْحٌ: أَقْبِلُ قُبْلَ أَمْرُكَ، قَالَ: ذَاكَ أَهْلَنِي إِلَيْكَ، قَالَ: فَلِمَّا أَرَادَ أَنْ يَقُومَ قَالَ لَهُ شُرَيْحٌ: إِنِّي لَمْ أُرِذْكَ بِقَوْلِي وَلَا اجْتَرَيْثُ عَلَيْكَ

[30606] Ibn Idris narrated to us, from Al-A'mash, from Shimr bin 'Atiyyah, that Ibn Mikhlas al-Azdi sat with 'Ali. He said: So he said to him: "Recite." So he recited Surat Al-Baqarah. He did not finish it before 'Ali anticipated [his skill/knowledge]. He said: So he sent him to Isfahan. He said: "He took what he took [of the tax/wealth], and carried the rest of the money to Mu'awiyah."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ الْأَعْمَشِ، عَنْ شِمْرٍ بْنِ عَطِيَّةَ أَنَّ أَبْنَ مِخْلَفَ الْأَزْدِيَّ جَلَسَ إِلَى عَلَيِّ قَالَ: فَقَالَ لَهُ أَفْرَاً، فَقَرَا سُورَةَ الْبَقَرَةِ، فَمَا فَرَغَ مِنْهَا حَتَّى سَبَقَ عَلَيْهِ، قَالَ: فَبَعَثَهُ إِلَى أَصْبَهَانَ، قَالَ: فَأَخَذَ مَا أَخَذَ وَحَمَلَ بَقِيَّةَ الْمَالِ إِلَى مُعَاوِيَةَ

[30607] Ibn Idris narrated to us, from 'Abd al-'Aziz bin Siyah, from Habib bin Abi Thabit, from Tha'laba bin Yazid al-Himmani, who said: I heard 'Ali on this pulpit saying: "O people, help yourselves [by being honest]. For a village might be set right by seven [people]. But if you must plunder it, then come so I can divide it among you. For when people descend upon a people, you strike their faces [in defense/conflict] over their

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ تَعْلِيَةَ بْنِ يَزِيدَ الْحِمَانِيِّ قَالَ: سَمِعْتُ عَلَيْهِ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: يَا أَيُّهَا النَّاسُ، أَعِينُوا عَلَى أَنْفُسِكُمْ، فَإِنْ كَانَتِ الْقَرْيَةُ لِيُصْلِحُهَا السَّبَعَةُ، وَإِنْ كُنْتُمْ لَا بُدَّ مُنْتَهِيَّهُ فَهَلْمُوْا حَتَّى أُفَسِّمَهُ بَيْنَكُمْ، فَإِنَّ الْقَوْمَ مَثَّى نَزَلُوا بِالْقَوْمِ تَضَرِّبُوا وَجُوهُهُمْ عَلَى قَرْبِتِهِمْ

[30608] Ibn Idris narrated to us, from Layth, who said: 'Umar passed by Hudhayfah, so Hudhayfah said: "The companions of the Messenger of Allah (peace be upon him) sat in a gathering, and there is not one of them except that he has been given [something of the world] from his religion, except this man."

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ لَيْثٍ قَالَ: مَرَّ عُمَرُ بِحُدَيْفَةَ فَقَالَ
حُدَيْفَةُ: لَقِدْ جَلَسَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَجْلِسًا مَا مِنْهُمْ مِنْ أَحَدٍ إِلَّا أُعْطِيَ مِنْ دِينِهِ إِلَّا
هَذَا الرَّجُلُ

[30609] Ibn Idris narrated to us, from Shu'bah, from Sa'd bin Ibrahim, from Ibn Mina', from Al-Miswar bin Makhramah who said: I heard 'Umar—and one of my fingers was in this wound of his—saying: "O company of Quraysh, indeed I do not fear the people for you, rather I fear [you] for the people. I have left among you two things; you will remain in good so long as you adhere to them: Justice in judgment, and justice in division. And I have left you upon something like the clear path of sheep, unless a people become crooked, then it will become crooked with them."

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ
أَبْنِ مِينَاءَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ عُمَرَ
وَإِنَّ أَحَدَ أَصَابِعِي فِي جُرْجِهِ هَذِهِ وَهُوَ يَقُولُ: "يَا
مَعْشَرَ قُرَيْشٍ، إِنِّي لَا أَخَافُ النَّاسَ عَلَيْكُمْ، إِنَّمَا أَخَافُ
عَلَى النَّاسِ، وَإِنِّي قَدْ تَرَكْتُ فِيهِمُ الْاثْتَنِينَ لَمْ تَبْرُحُوا
بِخَيْرٍ مَا لَزَمْتُمُوهَا: الْعَدْلُ فِي الْحُكْمِ، وَالْعَدْلُ فِي
الْقُسْطِ، وَإِنِّي قَدْ تَرَكْتُمْ عَلَى مِثْلِ مَحْرَقَةِ الْغَنَمِ إِلَّا
يَعْوَجُ قَوْمٌ فَيَعْوَجُ بِهِمْ

[30610] Ibn Idris narrated to us, from Husayn, from Zayd bin Wahb who said: We passed by Abu Dharr at Al-Rabadhah, so we asked him about [why he took] his dwelling. He said: "I was in Sham, and I recited this verse: {Those who hoard gold and silver and spend it not in the way of Allah} [At-Tawbah: 34]. Mu'awiyah said: 'It is only regarding the People of the Book.' I said: 'It is regarding us and them.' He said: So 'Uthman wrote to me to come. When I arrived, the people crowded upon me as if they had not seen me before that. So I complained of that to 'Uthman, and he said: 'If you were to withdraw [to a secluded place] but stay nearby.' So I settled in this dwelling. And I will not leave his saying [instruction], even if they appointed an Abyssinian slave over me."

[30611] Jarir narrated to us, from Mughirah, from Abu Ja'far who said: Ibrahim said: "It is enough [evil] for one who doubts [the wickedness of] Al-Hajjaj, may Allah disgrace him."

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: مَرَرْنَا عَلَى أَبِي ذَرٍ بِالرَّبَدَةِ، فَسَأَلْنَاهُ عَنْ مَنْزِلِهِ، قَالَ: كُنْتُ بِالشَّامِ، فَقَرَأْتُ هَذِهِ الْآيَةَ {الَّذِينَ يَكْنِزُونَ الْأَذْهَبَ} [الْتَّوْبَةَ 34]: وَالْفِضَّةَ وَلَا يُفْعَلُونَهَا فِي سَبِيلِ اللَّهِ [الْتَّوْبَةَ 34]: وَالْفِضَّةَ وَلَا يُفْعَلُونَهَا فِي سَبِيلِ اللَّهِ [الْتَّوْبَةَ 34]: وَالْفِضَّةَ وَلَا يُفْعَلُونَهَا فِي سَبِيلِ اللَّهِ [الْتَّوْبَةَ 34]: مَعَاوِيَةً: إِنَّمَا هِيَ فِي أَهْلِ الْكِتَابِ، فَقُلْتُ: إِنَّهَا لِفِينَا وَفِيهِمْ، قَالَ: فَكَتَبَ إِلَيْيَّ عُثْمَانَ أَنْ أَفْيِلْ، فَلَمَّا قَدِيمْتُ رَكِبَنِي النَّاسُ كَانُوهُمْ لَمْ يَرَوْنِي قَبْلَ ذَلِكَ، فَشَكُوتُ ذَلِكَ إِلَى عُثْمَانَ فَقَالَ: لَوْ اعْتَرَلْتُ فَكُنْتُ فَرِيَّا، فَنَرَلْتُ هَذَا الْمَنْزِلَ، فَلَا أَدْعُ قَوْلَهُ وَلَا أَمْرُوا عَلَيْهِ عَبْدًا حَبِيشِيًّا

حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ أَبِي جَعْفَرٍ قَالَ: قَالَ إِبْرَاهِيمُ: كَفَى بِمَنْ شَاءَ فِي الْحَجَّاجِ لِحَاءَ اللَّهِ

[30612] Jarir narrated to us, from Mughirah, that 'Umar bin 'Abd al-'Aziz had companions with whom he conversed at night. The sign between him and them [to leave] was for him to say to them: "If you wish [you may go]."

حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ لَهُ سُمَارٌ ، فَكَانَ وَعَلَامَةً مَا بَيْنَهُ وَبَيْنَهُمْ أَنْ يَقُولُ لَهُمْ إِذَا شِئْتُمْ

[30613] Ibn Idris narrated to us, from Hisham who said: When Ibrahim was mentioned in the presence of Ibn Sirin, he would say: "I saw a youth giving us fatwas in the presence of 'Alqamah, having a whiteness in his eye." As for Al-Sha'bi, I saw him giving fatwas in the time of Ibn Ziyad.

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ هِشَامٍ قَالَ: كَانَ إِبْرَاهِيمُ إِذَا ذُكِرَ عِنْدَ ابْنِ سِيرِينَ قَالَ: قَدْ رَأَيْتُ فَقَّيْتِنَا عِنْدَ عَلْقَمَةَ فِي عَيْنِهِ بَيَاضٌ ، فَأَمَّا الشَّعْبِيُّ فَقَدْ رَأَيْتُهُ يُقْتَيَ فِي زَمَانِ ابْنِ زِيَادٍ

[30614] Ibn Idris narrated to us, from Al-A'mash, who said: "Mu'adh was a young man with dark skin and bright front teeth. When he sat with the Companions of the Prophet (peace be upon him), they would view him with the regard they had for a middle-aged man [due to his wisdom]."

حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنِ الْأَعْمَشِ قَالَ: كَانَ مُعَاذُ شَابًا آدَمَ وَضَاحَ الْثَّانِيَا ، وَكَانَ إِذَا جَلَسَ مَعَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأُوا لَهُ مَا يَرَوْنَ لِكَهْلٍ

[30615] Ibn Idris narrated to us, from Hasan bin Furat, from his father, from 'Umayr bin Sa'd who said: When 'Ali returned from [the Battle of] the Camel, and prepared for Siffin, the Nakha' tribe gathered until they entered upon Al-Ashtar. He said: "Is there anyone in the house except a Nakha'i?" They said: "No." He said: "This Ummah turned against its best one and killed him. We marched against the people of Basra, a people who owed us allegiance, and we were granted victory over them due to their reneging. But you are about to march to the people of Sham, a people who do not owe you allegiance. So let every man look to where he places his sword."

[30616] Ibn Idris narrated to us, from Ibn 'Awn, from Ibn Sirin, who said: It was said to 'Umar: "Write to the 'Jawanan'." He said: "And what is 'Jawanan'?" They said: "The best of the youths." He said: "Write to the worst of the youths."

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ حَسَنَ بْنِ فُرَاتٍ عَنْ أَبِيهِ عَنْ عُمَيْرِ بْنِ سَعْدٍ قَالَ: لَمَّا رَجَعَ عَلَيْهِ مِنَ الْجَمْلِ ، وَتَهَيَّأَ إِلَى صِفَّيْنِ اجْتَمَعَتِ النَّحْرُ حَتَّى دَخَلُوا عَلَى الْأَسْنَرِ ، فَقَالَ: هَلْ فِي الْبَيْتِ إِلَّا نَخْعِيُّ ، قَالُوا: لَا ، قَالَ: إِنَّ هَذِهِ الْأُمَّةَ عَمِدَتْ إِلَى خَيْرِهَا فَقَتَلَهُ ، وَسِرْنَا إِلَى أَهْلِ الْبَصْرَةِ قَوْمٌ لَنَا عَلَيْهِمْ بَيْعَةٌ فَنَصَرْنَا عَلَيْهِمْ بِنُكْسِهِمْ ، وَإِنَّكُمْ سَتَسْبِيْرُونَ إِلَى أَهْلِ الشَّامِ قَوْمٌ لَيْسَ لَكُمْ عَلَيْهِمْ بَيْعَةٌ ، فَلَيَنْظُرُ امْرُؤٌ أَيْنَ يَضَعُ سَيِّفَهُ؟

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ أَبْنِ عَوْنَى عَنْ أَبْنِ سِيرِينَ قَالَ: قِيلَ لِعُمَرَ: اكْتُبْ إِلَى جَوَانَانَ ، قَالَ: وَمَا جَوَانَانُ؟ قَالُوا: خَيْرُ الْفُتَّيَانِ ، قَالَ: اكْتُبْ إِلَى شَرِّ الْفُتَّيَانِ

[30617] Abu Mu'awiyah narrated to us, from Al-A'mash who said: I saw 'Abd al-Rahman bin Abi Layla after Al-Hajjaj beat him and made him stand at the door of the mosque. He said: They began saying: "Curse the liars." So 'Abd al-Rahman began saying: "May Allah curse the liars," then he would pause, then say: "Ali bin Abi Talib, 'Abdullah bin al-Zubayr, and Al-Mukhtar bin Abi 'Ubayd." I knew when he paused and then started with their names, raising them [grammatically as a new sentence, meaning: they are...], that he did not mean them [as the liars].

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى ضَرَبَهُ الْحَاجَاجُ وَأَوْقَفَهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: فَجَعَلُوا يَقُولُونَ: لَعْنَ الْكَذَابِينَ، فَجَعَلَ عَبْدُ الرَّحْمَنِ يَقُولُ: لَعْنَ اللَّهِ الْكَذَابِينَ ثُمَّ يَسْكُنُ ثُمَّ يَقُولُ: عَلَيْ بْنَ أَبِي طَالِبٍ وَعَبْدَ اللَّهِ بْنَ الْزُّبَيرِ وَالْمُخْتَارَ بْنَ أَبِي عُيَيْدٍ، فَعَرَفْتُ حِينَ سَكَنَ ثُمَّ ابْتَدَأُهُمْ فَرَفَعَهُمْ أَنَّهُ لَيْسَ يُرِيدُهُمْ

[30618] Malik bin Isma'il narrated to us, he said: Ja'far bin Ziyad informed us, from 'Ata' bin al-Sa'ib, who said: I was sitting with Abu al-Bukhturi al-Ta'i while Al-Hajjaj was delivering a sermon. He said: "The likeness of 'Uthman with Allah is like the likeness of 'Isa son of Maryam." He said: Then he raised his head and sighed, then recited: {Indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection} [Al Imran: 55]. He said: So Abu al-Bukhturi said: "He has disbelieved, by the Lord of the Kaaba."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا جَعْفُرُ بْنُ زَيَادٍ
عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي
الْبُحْرَنِيِّ الطَّائِيِّ وَالْحَاجَجُ يَخْطُبُ , فَقَالَ: مَئْلُ عُثْمَانَ
عِنْدَ اللَّهِ كَمِئُلٌ عِيسَى ابْنُ مَرْيَمَ ; قَالَ: فَرَفَعَ رَأْسَهُ ثُمَّ
ثَوَّهَ , ثُمَّ قَالَ: {إِنِّي مُنَوَّفِيكَ وَرَافِعُكَ إِلَيَّ وَمُطْهِرُكَ
مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ
قَالَ: فَقَالَ [55]: كَفَرُوا إِلَيْهِ يَوْمُ الْقِيَامَةِ} [آل عمران
أَبُو الْبُحْرَنِيِّ: كَفَرَ وَرَبَّ الْكَعْبَةِ

[30619] Malik bin Isma'il narrated to us, he said: Zuhayr narrated to us, he said: Kinanah narrated to us, he said: I used to say to Safiyyah: "You will surely be turned away from 'Uthman." He said: Then Al-Ashtar met her and struck the face of her mount until it leaned over, and she said: "Take me back; let this man not disgrace me."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا زُهْيَرٌ قَالَ: حَدَّثَنَا كِنَانَةً قَالَ: كُنْتُ أَقْوِلُ لِصَفَيَّةَ لَتْرُدَّنَ عَنْ عُثْمَانَ ، قَالَ: فَلَقِيَهَا الْأَشْتَرُ فَضَرَبَ وَجْهَ نَعْلَمَا حَتَّىٰ مَأْلُوتٍ وَحَتَّىٰ قَالَتْ: رُدُونِي ; لَا يَقْضَحُنِي هَذَا

[30620] 'Ali bin Mushir narrated to us, from Al-Rabi' bin Abi Salih, who said: When Sa'id bin Jubayr arrived from Makkah to Kufa to be taken to Al-Hajjaj in Wasit, he said: We came to him—we were three or four men—and found him in the Kunashah of timber, so we sat with him. A man among us wept, so Sa'id said to him: "What makes you weep?" He said: "I weep for what has befallen you of this matter." He said: "Do not weep, for it has already preceded in Allah's knowledge that this would be." Then he recited: {No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy} [Al-Hadid: 22].

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الرَّبِيعِ بْنِ أَبِي صَالِحٍ قَالَ: لَمَّا قَدِمَ سَعِيدُ بْنُ جُبَيْرٍ مِنْ مَكَّةَ إِلَى الْكُوفَةِ لِيُنْتَطَّلِقَ بِهِ إِلَى الْحَجَاجِ إِلَى وَاسِطٍ , قَالَ: فَأَتَيْنَاهُ وَنَحْنُ ثَلَاثَةُ نَفَرٌ أَوْ أَرْبَعَةُ , فَوَجَدْنَاهُ فِي كُنَّاسَةِ الْخَشَبِ فَجَلَسْنَا إِلَيْهِ , فَبَكَى رَجُلٌ مِنْهُ فَقَالَ لَهُ سَعِيدٌ مَا يُبْكِيكَ؟ , قَالَ: "أَبْكِي لِلَّذِي نَزَلَ بِكَ مِنَ الْأَمْرِ , قَالَ: فَلَا تَبْكِ فَإِنَّهُ قَدْ كَانَ سَبِقَ فِي عِلْمِ اللَّهِ يَكُونُ هَذَا , ثُمَّ قَرَأَ {مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ} [الْحَدِيد 22]

[30621] 'Affan narrated to us, he said: Abu 'Awana narrated to us, he said: Al-Mughirah narrated to us, from Thabit bin Hurmuz, from 'Abbad who said: Al-Mukhtar came to 'Ali bin Abi Talib with money from Al-Mada'in, over which his uncle Sa'd bin Mas'ud was [governor]. He said: He placed the money before him, and he was wearing a red cut garment. He said: He put his hand in and took out a purse containing about fifteen hundred. He said: "This is from the wages of prostitutes." He said: So 'Ali said: "We have no need for the wages of prostitutes." He said: And he ordered the money of Al-Mada'in to be taken to the treasury. He said: When he [Al-Mukhtar] turned away, 'Ali said to him [or about him]: "By Allah, if his heart were cut open, it would be found full of love for Al-Lat and Al-'Uzza."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا الْمُغِيرَةُ
عَنْ تَابِتِ بْنِ هُرْمَزَ عَنْ عَبَادٍ قَالَ: أَتَى الْمُخْتَارُ عَلَيَّ
بْنَ أَبِي طَالِبٍ بِمَالٍ مِنَ الْمَدَائِنِ وَعَلَيْهَا عَمَّةُ سَعْدٍ بْنِ
مَسْعُودٍ ، قَالَ: فَوَضَعَ الْمَالَ بَيْنَ يَدِيهِ وَعَلَيْهِ مُقْطَعَةٌ
حَمْرَاءُ ، قَالَ: فَأَدْخَلَ يَدَهُ فَاسْتَخْرَجَ كِيسًا فِيهِ نَحْوُ مِنْ
خَمْسَ عَشْرَةَ مِائَةٍ ، قَالَ: هَذَا مِنْ أَجُورِ الْمُؤْمِنَاتِ ،
قَالَ: فَقَالَ عَلَيْهِ: لَا حَاجَةَ لَنَا فِي أَجُورِ الْمُؤْمِنَاتِ ،
قَالَ: وَأَمْرَ بِمَالِ الْمَدَائِنِ فَرُفِعَ إِلَى بَيْتِ الْمَالِ ، قَالَ:
فَلَمَّا أَذْبَرَ قَالَ لَهُ عَلَيْهِ: وَاللَّهِ ، لَوْ شُقَّ عَلَى قَلْبِهِ لَوْجَدَ
مَلْأُنَّ مِنْ حُبِّ الْلَّاتِ وَالْعَزَّى

[30622] 'Affan narrated to us, he said: Wuhaib narrated to us, he said: Dawud narrated to us, from Al-Hasan, from Al-Zubayr bin al-'Awwam regarding this verse: {And fear a trial which will not strike those who have wronged among you exclusively} [Al-Anfal: 25]. He said: "It was revealed, and we did not know who it was intended for." He said: So some of them said: "O Abu 'Abdullah, then why did you come to Basra?" He said: "Woe to you! Indeed we see, but we do not have patience."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا دَاؤُدُّ عَنِ
الْحَسَنِ عَنِ الرُّبَّيْرِ بْنِ الْعَوَامِ فِي هَذِهِ الْأُبْيَةِ: {وَاتَّقُوا
قَالَ: [25: فِتْنَةً لَا تُصِيبُنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ} [الأنفال]
لَقَدْ نَزَّلْتُ وَلَا تَدْرِي مَنْ يُخْلِفُ لَهَا" ، قَالَ: فَقَالَ
بَعْضُهُمْ: يَا أَبَا عَبْدِ اللَّهِ فَلِمَ جِئْتَ إِلَى الْبَصْرَةِ؟ قَالَ:
وَيَحْكُمُ إِنَّا نُبْصِرُ وَلَكُنَا لَا تَصِيرُ

[30623] Abu 'Awanah narrated to us, from Al-Mughirah, from Qudamah bin Ghiyath, who said: I saw 'Ali delivering a sermon when someone came to him and said: "O Commander of the Faithful, catch Bakr bin Wa'il, for Banu Tamim has struck them at Al-Kunashah." 'Ali said: "Hah?" Then he returned to his sermon. Then another came to him and said the same thing, so he said: "Ah?" Then [someone] came to him a third or fourth time and said: "Catch Bakr bin Wa'il, for Banu Tamim has struck them at Al-Kunashah." He said: "Have you not told me the truth about the age of a young camel? O Shaddad, catch Bakr bin Wa'il and Banu Tamim and draw lots between them [to settle the dispute]."

حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْمُغِيرَةِ عَنْ قُدَّامَةَ بْنِ غِيَاثٍ قَالَ: رَأَيْتُ عَلَيًّا يَخْطُبُ فَأَتَاهُ آتٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ، أَدْرِكْ بَكْرَ بْنَ وَائِلٍ فَقَدْ ضَرَبْتُهَا بَنُو تَمِيمٍ بِالْكِنَاسَةِ ، قَالَ عَلَيُّ: هَاهِ ، ثُمَّ أَقْبَلَ عَلَى خُطْبَتِهِ ، ثُمَّ أَتَاهُ آخَرُ فَقَالَ: مِثْلُ ذَلِكَ فَقَالَ: أَهِ ، ثُمَّ أَتَاهُ النَّالِلَةُ أَوِ الرَّابِعَةُ فَقَالَ: أَدْرِكْ بَكْرَ بْنَ وَائِلٍ فَقَدْ ضَرَبْتُهَا بَنُو تَمِيمٍ هِيَ بِالْكِنَاسَةِ ، فَقَالَ: أَلَا صَدَّقْتَنِي سَنَّ بَكْرٍ ، يَا شَادُ ، أَدْرِكْ بَكْرَ بْنَ وَائِلٍ وَبَنِي تَمِيمٍ فَأَفْرَغْ بَيْنَهُمْ

[30624] Yazid bin Harun narrated to us, he said: Al-'Awwam bin Hawshab informed us, from Ibrahim, the freed slave of Sakhr, from Abu Wa'il who said: Al-Hajjaj sent for me, so I came to him in Al-Ahwaz. He said to me: "What do you have of the Qur'an?" He said: I said: "That which, if I follow it, will suffice me." He said: "I want to use your help in some of my work." He said: I said: "If you force me, I will be forced. But if you put it on someone else... I fear evil entourages." He said: So Al-Hajjaj said: "By Allah, if you say that, indeed evil entourages are a corruption for a man." He said: I said: "I have remained fearful tonight in my bed, afraid that you would kill me." He said: "And for what would I kill you? By Allah, if you say that, I do not kill a man for a matter for which killing was feared by those before me."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْعَوَامُ بْنُ حَوْشَبٍ عَنْ إِبْرَاهِيمَ مَوْلَى صَخْرٍ، عَنْ أَبِي وَائِلٍ قَالَ: بَعْثَ إِلَيَّ الْحَجَاجُ فَقَدِمْتُ عَلَيْهِ الْأَهْوَازَ، قَالَ لِي: مَا مَعَكِ مِنَ الْقُرْآنِ؟، قَالَ: قُلْتُ: مَا إِنَّ الْبَعْثَةَ كَفَانِي، قَالَ: إِنِّي أُرِيدُ أَنْ أَسْتَعِينَ بِكَ عَلَى بَعْضِ عَمَلِي، قَالَ: قُلْتُ: إِنْ تُفْحِمْنِي أَفْتَحْمُ، وَإِنْ تَجْعَلْ فِي غَيْرِي خَفْتُ بَطَائِنَ السُّوءِ؛ قَالَ: قَالَ الْحَجَاجُ وَاللَّهِ لَئِنْ قُلْتُ ذَاكَ، إِنْ بَطَائِنَ السُّوءِ لَمَفْسَدَةُ الرَّجُلِ، قَالَ: قُلْتُ: مَا زِلْتُ أَتَحْوِفُ اللَّيْلَةَ عَلَى فِرَاشِي مَحَافَةً أَنْ تَقْتُلَنِي، قَالَ: وَعَلَامَ أَفْتَأْكُ، أَمَّا وَاللَّهِ لَئِنْ قُلْتُ ذَاكَ، إِنِّي لَا أَفْتَأْنِي الرَّجُلَ عَلَى أَمْرٍ قَدْ كَانَ مِنْ قَبْلِي يُهَابُ الْفَتْنَةَ عَلَى مِثْلِهِ

[30625] Zayd bin Hubab narrated to us, he said: Muhammad bin Hilal al-Qurashi narrated to us, he said: My father informed me, he said: I heard Abu Hurairah saying to Marwan when he delayed the Friday prayer: "You remain at the house of so-and-so, being fanned with fans and given cold water to drink, while the sons of the Muhajirin are being boiled by the heat! I almost decided to do such and such..." Then he said: "Listen to your Amir."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ هِلَالٍ الْقَرَشِيُّ قَالَ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ لِمَرْوَانَ وَأَبْنِهِ بِالْجُمُعَةِ: تَظُلُّ عِنْدَ بَيْتِ فُلَانٍ يُرَوْحُكُ بِالْمَرَاحِ وَيَسْقِيكُ الْمَاءَ الْبَارِدَ ، وَأَبْنَاءُ الْمُهَاجِرِينَ يُسْلَقُونَ مِنَ الْحَرِّ ، لَقَدْ هَمَمْتُ أَنْ أَفْعَلُ وَأَفْعَلُ ، ثُمَّ قَالَ: اسْمَعُوا لِأَمِيرِكُمْ

[30626] Hammad bin Salamah narrated to us, he said: Abu Mu'awiyah 'Amr bin 'Isa narrated to us, he said: 'Aishah said: "O Allah, avenge the violation of Your protection regarding 'Uthman, and deliver retribution in their extension [of tyranny/conflict], and expose the fault of the man among Banu Tamim who exhausted [efforts against him]—the father of Al-Farazdaq's wife."

حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَمْرُو بْنُ عِيسَى قَالَ: قَالَتْ عَائِشَةُ: اللَّهُمَّ أَدْرِكْ خَفْرَتَكَ فِي عُثْمَانَ وَأَبْلِغْ الْقِصَاصَ فِي مَدْهُمْ وَأَبْدِ عَوْرَةَ أَعْبِيَ الرَّجُلَ فِي نَبِيِّ تَمِيمٍ أَبُو امْرَأَةِ فَرَزْدَقَ

[30627] Abu Usamah narrated to us, he said: Mu'tamir narrated to us, from his father, he said: Abu Nadrah informed us that Rabi'ah spoke to him in the mosque of Banu Salalah, saying: "We were facing the enemy until your allegiance to this man came to us, then now you are fighting him?" –or as they said. He said: "I was entered into the enclosure and the sword was placed on my neck and it was said: 'Pledge allegiance, otherwise we will fight you.'" He said: "So I pledged allegiance, and I knew it was an allegiance of error." Al-Taymi said: And Walid bin 'Abd al-Malik said: A hypocrite from the hypocrites of the people of Iraq, Jabalah bin Hakim, said to Al-Zubayr: "You have pledged allegiance." So Al-Zubayr said: "Indeed, the sword was placed on my neck, and it was said to me: 'Pledge allegiance, otherwise we will fight you.'" He said: "So I pledged allegiance."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ قَالَ:
أَخْبَرَنَا أَبُو نَضْرَةَ أَنَّ رَبِيعَةَ كَلْمَهُ فِي مَسْجِدِ بَنِي سَلَامَةَ
فَقَالَ: كُنَّا فِي تَحْرِيرِ الْعَدُوِّ حَتَّى جَاءَنَا بَيْعَنُكَ هَذَا الرَّجُلُ
ثُمَّ أَنْتَ الْأَنْ ثُقَاتِهِ، أَوْ كَمَا قَالُوا ، فَقَالَ: "إِنِّي أَنْخَلَتُ
الْحَشَّ وَوُضِعَ السَّيْفُ عَلَى عُنْقِي فَقِيلَ: بَأْيُونَ وَإِلَّا
قَاتَلْنَاكَ" ، قَالَ: فَبَأْيَعْتُ وَعَرَفْتُ أَنَّهَا بَيْعَةُ ضَلَالٍ قَالَ
الثَّيْمِيُّ: وَقَالَ وَلِيدُ بْنُ عَبْدِ الْمَالِكِ: إِنَّ مُنَافِقًا مِنْ مُنَافِقِي
أَهْلِ الْعَرَاقِ جَبَلَةُ بْنُ حَكِيمٍ قَالَ لِلزُّبَيْرِ: إِنَّكَ قَدْ بَأْيَعْتَ ،
فَقَالَ الزُّبَيْرُ: "إِنَّ السَّيْفَ وُضِعَ عَلَى عُنْقِي ، فَقِيلَ لِي:
بَأْيُونَ وَإِلَّا قَاتَلْنَاكَ" ، قَالَ: فَبَأْيَعْتُ

[30628] Abu Usamah narrated to us, he said: Mu'tamir narrated to us, from his father, from Abu Nadrah, from Abu Sa'id that there were people at 'Aishah's tent, and 'Uthman passed by at that time in Makkah. Abu Sa'id said: There was no one remaining among them except that he cursed him or insulted him other than me. There was a man from the people of Kufa among them. 'Uthman was bolder against the Kufan than against anyone else. So he said: "O Kufan, I wish to reach Madinah," as if threatening him. He said: It was said to him: "Go to Talhah." He said: So Talhah went with him until he came to 'Uthman. 'Uthman said: "By Allah, I will surely flog you a hundred [lashes]." Talhah said: "By Allah, you will not flog him a hundred unless he is an adulterer." He said: "I will surely deprive you of your stipend." He said: So Talhah said: "Indeed, Allah will provide for him."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ نَاسًا كَانُوا عِنْدَ فُسْطَاطِ عَائِشَةَ ، فَمَرَّ عُثْمَانُ إِذْ ذَاكَ بِمَكَّةَ، قَالَ أَبُو سَعِيدٍ: فَمَا بَقَى أَحَدٌ مِنْهُمْ إِلَّا لَعَنَهُ أَوْ سَبَّهُ غَيْرِي ، وَكَانَ فِيهِمْ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ ، فَكَانَ عُثْمَانُ عَلَى الْكُوفِيِّ أَحْرَأً مِنِي عَلَى غَيْرِهِ ، قَالَ: يَا كُوفِيُّ، أَشْتَهِي أَقْدَمَ الْمَدِينَةِ كَانَتْ يَتَهَّدُهُ ، قَالَ: فَقِيلَ لَهُ: عَلَيْكَ طَلْحَةُ، قَالَ: فَانْطَلَقَ مَعْهُ طَلْحَةُ حَتَّى أَتَى عُثْمَانَ ، قَالَ عُثْمَانُ: وَاللهِ لَا جِلَدَنَّكَ مِائَةً ، قَالَ طَلْحَةُ: وَاللهِ لَا تَجِدُهُ مِائَةً إِلَّا أَنْ يَكُونَ زَانِيَا ، قَالَ: لَا حُرْمَنَّكَ عَطَاءَكَ ، قَالَ: فَقَالَ طَلْحَةُ: إِنَّ اللَّهَ سَيَزِفُهُ

[30629] Abdullah bin Idris narrated to us, from Husayn, from Umar bin Jawan, from Al-Ahnaf bin Qais who said: "We arrived in Madinah intending to perform Hajj." Al-Ahnaf said: "I went and came to Talhah and Al-Zubayr and said: 'What do you command me to do and what do you approve for me? For I do not see this [man] except that he will be killed'—meaning Uthman. They said: 'We command you to follow Ali.' I said: 'You command me to follow him and you approve of him for me?' They said: 'Yes.' Then I set out for Hajj until I arrived in Makkah. While we were there, news of the killing of Uthman reached us, and Aisha, the Mother of Believers, was there. I met her and said: 'Who do you command me to pledge allegiance to?' She said: 'Ali.' I said: 'Do you command me to follow him and do you approve of him?' She said: 'Yes.' So I passed by Ali in Madinah and pledged allegiance to him. Then I returned to Basra, thinking that the matter had been settled. While I was like that, someone came to me

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ عَنْ عُمَرَ بْنِ جَوَانَ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: قَدِمْنَا الْمَدِينَةَ وَنَحْنُ نُرِيدُ الْحَجَّ , قَالَ الْأَخْنَفُ: "فَإِنْ طَلَقْتُ فَأَنْتِ طَلَحَةُ وَالزَّبِيرُ فَقُلْتُ: مَا تَأْمُرَنِي بِهِ وَتَرْضِيَانِهِ لِي , فَإِنِّي مَا أَرَى هَذَا إِلَّا مَقْتُولًا" يَعْنِي عُثْمَانَ , قَالَ: تَأْمُرُكَ بِعَلَيِّي , قُلْتُ: تَأْمُرَنِي بِهِ وَتَرْضِيَانِهِ لِي , قَالَ: نَعَمْ , "لَمْ انْطَلِقْتُ حَاجًا حَتَّى قَدِمْتُ مَكَّةَ , فَبَيْنَا تَحْنُّ بِهَا إِذْ أَتَانَا قَتْلُ عُثْمَانَ , وَبِهَا عَائِشَةُ أُمُّ الْمُؤْمِنِينَ , فَأَقْبَلُهَا فَقُلْتُ: مَا تَأْمُرِينِي بِهِ أَنْ أُبَايِعَ" , قَالَتْ: عَلَيِّي , قُلْتُ: أَتَأْمُرِينِي بِهِ وَتَرْضِيَتِهِ؟ قَالَتْ: نَعَمْ , فَمَرَرْتُ عَلَى عَلَيِّ بِالْمَدِينَةِ فَبَيَاعَثُهُ , لَمْ رَجَعْتُ إِلَى الْبَصْرَةِ وَأَنَا أَرَى أَنَّ الْأَمْرَ قَدْ اسْتَقَامَ , فَبَيْنَا أَنَا كَذَلِكَ إِذْ أَتَانِي أَتِ فَقَالَ: هَذِهِ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ وَطَلَحَةُ وَالزَّبِيرُ قَدْ نَزَلُوا إِلَيْكَ يَسْتَثْصِرُونَكَ عَلَى دَمِ عُثْمَانَ , فُتُلِّ مَظْلُومًا , قَالَ: فَأَتَانِي أَفْطَعُ أَمْرِ مَا أَتَانِي قَطُّ , قَالَ: قُلْتُ: إِنَّ خَذْلَانَ هُوَلَاءِ وَمَعْهُمْ أُمُّ الْمُؤْمِنِينَ وَحَوَارِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَشَدِيدٌ , وَإِنَّ قَتَالَابْنِ عَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرٌ وَقَدْ أَمْرُونِي لِبَيْعَتِهِ لَشَدِيدٌ , قَالَ: فَلَمَّا أَتَيْنُهُمْ قَالُوا: حِنْنَا نَسْتَثْصِرُكَ عَلَى دَمِ عُثْمَانَ ; فُتُلِّ مَظْلُومًا , قَالَ: قُلْتُ: "يَا أُمَّ الْمُؤْمِنِينَ , أَشِدُّكُ بِاللَّهِ , أَقْلَتِ؟: مَا تَأْمُرِينِي؟" فَقَالَتْ: عَلَيِّي , فَقُلْتُ: تَأْمُرِينِي بِهِ وَتَرْضِيَتِهِ لِي؟ قَالَتْ: نَعَمْ , وَلَكِنَّهُ بَدَلَ , فَقُلْتُ: "يَا زَبِيرُ , يَا حَوَارِيُّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , يَا طَلَحَةُ , نَشَدُّكُمَا بِاللَّهِ: أَقْلَتُ لَكُمَا: مَنْ تَأْمُرَنِي بِهِ , فَقُلْتُمَا: عَلَيِّاً , فَقُلْتُ: تَأْمُرَنِي بِهِ وَتَرْضِيَانِهِ لِي , فَقُلْتُمَا: نَعَمْ" , فَقَالَ: نَعَمْ , وَلَكِنَّهُ بَدَلَ قَالَ: قُلْتُ: "لَا أَقْاتِلُكُمْ وَمَعْكُمْ أُمُّ الْمُؤْمِنِينَ وَحَوَارِيُّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا أَقْاتِلُ ابْنَ عَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرُ ثُمُونِي بِبَيْعَتِهِ , اخْتَارُوا مِنِّي ثَلَاثَ خَصَالٍ: إِمَّا أَنْ تَفْتَحُوا لِي بَابَ الْجِسْرِ فَالْحَقُّ بِأَرْضِ الْأَعْجَمِ حَتَّى يَقْضِي اللَّهُ مِنْ

[30630] Ibn Idris narrated to us, from Yahya, from Abdullah bin Abi Qatadah who said: The Prophet (peace be upon him) joked with Abu Qatadah and said: "I will surely drag your hair [Jummah]." He said to him: "And for you in its place is a bond [of affection/value]?" Then he said to him after that: "Honor it." So he used to apply oil/protection to it.

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ يَحْيَىٰ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ قَالَ: مَا زَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا قَتَادَةَ فَقَالَ: لَأَجْرِنَّ جُمَّكَ فَقَالَ لَهُ: وَلَكَ مَكَانُهَا أَسْرُّ، فَقَالَ لَهُ بَعْدًا ذَلِكَ: أَكْرِمُهَا، فَكَانَ يَتَخَذُ لَهَا السُّدَّ

[30631] Waki' narrated to us, from Mis'ar, from Abu Bakr bin Hafs, from Al-Hasan bin Al-Hasan, that Abdullah bin Ja'far married off his daughter, and he was alone with her and said to her: "If death comes to you or a terrible matter of the world befalls you, face it by saying: 'There is no god but Allah, the Forbearing, the Generous. Glory be to Allah, Lord of the Mighty Throne. Praise be to Allah, Lord of the Worlds.'" Al-Hasan bin Al-Hasan said: Al-Hajjaj sent for me, so I said them. When I stood before him, he said: "I sent for you wanting to strike your neck, but now you have become such that there is no one dearer to me than you. Ask me for your need."

حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ عَنْ أَبِي بَكْرٍ بْنَ حَفْصٍ عَنْ
الْحَسَنِ بْنِ الْحَسَنِ أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرَ زَوْجَ ابْنَتِهِ
فَخَلَّا بِهَا فَقَالَ لَهَا: "إِذَا تَرَلَ بِكَ الْمَوْتُ أَوْ أَمْرٌ مِنْ
أُمُورِ الدُّنْيَا فَظِيْعٌ فَاسْتَغْبِلِيهِ بِأَنْ تَقُولِي: لَا إِلَهَ إِلَّا اللَّهُ
الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ" ، قَالَ الْحَسَنُ بْنُ الْحَسَنِ: فَبَعَثَ إِلَيَّ
الْحَجَاجُ فَقُلْتُهُنَّ ، فَلَمَّا مَتَّلَّتْ بَيْنَ يَدَيْهِ قَالَ: لَقَدْ بَعَثْتُ
إِلَيْكَ وَأَنَا أُرِيدُ أَنْ أَضْرِبَ عُنْقَكَ ، وَلَقَدْ صِرْتُ وَمَا مِنْ
أَحَدٍ أَكْرَمٌ عَلَيَّ مِنْكَ سَلْيَ حَاجَتَكَ

[30632] Abu Usamah narrated to us, from Nafi', from Ibn Umar, from Ibn Abi Mulaykah who said: Al-Zubayr said to Ubayd bin Umair: "Speak to these people of Sham, hoping that might turn them back." Al-Hajjaj heard that, so he sent word to them: "Raise your voices." He said: Al-Zubayr said: "So they do not hear anything from him." Ubayd said: "Woe to you! Do not be like those who said: {Do not listen to this Qur'an and speak noisily during [its recitation] that perhaps you will overcome} [Fussilat: 26]."

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ ابْنِ أَبِي مُلِيقَةَ قَالَ: قَالَ الزُّبَيْرُ لِعُبَيْدِ بْنِ عُمَيْرٍ: كُلُّهُؤلاءِ لِأَهْلِ الشَّامِ رَجَاءُ أَنْ يَرُدُّهُمْ ذَاكَ، فَسَمِعَ ذَلِكَ الْحَجَاجُ فَأَرْسَلَ إِلَيْهِمْ: ارْفُعُوا أَصْوَاتَكُمْ، قَالَ: قَالَ الزُّبَيْرُ: فَلَا تَسْمَعُونَا مِنْهُ شَيْئًا، فَقَالَ عُبَيْدٌ: "وَيْحَمُّ، لَا تَكُونُوا كَالَّذِينَ قَالُوا: {لَا تَسْمَعُوا لِهَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعْنَمْ 26: تَغْلِيلُونَ} [فصلت]

[30633] Jarir narrated to us, from Mughirah who said: Abu Ja'far Muhammad bin Ali said: "O Allah, You know that I am not an Imam for them."

حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ قَالَ: قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلَيٍّ: اللَّهُمَّ إِنِّي تَعْلَمُ أَنِّي لَسْتُ لَهُمْ بِإِمَامٍ

[30634] Yazid bin Harun narrated to us, he said: Jarir bin Hazim narrated to us, he said: A Sheikh from the people of Kufa narrated to me, saying: I saw Ibn Umar during the days of Ibn al-Zubayr. He entered the mosque, gave the greeting, and began saying: "You have magnified the world," until he touched the [Black] Stone.

[30635] Yazid bin Harun narrated to us, he said: Muhammad bin Talhah informed us, he said: Ibrahim bin Abd al-A'la al-Ju'fi narrated to us, he said: Al-Hajjaj sent for Suwayd bin Ghafalah and said: "Do not lead your people [in prayer], and when I return, appoint a deputy over us." He said: I said: "Hearing and obeying."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ:
حَدَّثَنِي شَيْخٌ مِّنْ أَهْلِ الْكُوفَةِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ فِي
أَيَّامِ ابْنِ الرُّبَّيْرِ فَدَخَلَ الْمَسْجِدَ فَأَدَى السَّلَامَ فَجَعَلَ
يَقُولُ: لَقَدْ أَعْظَمْنَا الدُّنْيَا ، حَتَّى اسْتَأْمَ الْحَجَرَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الْأَعْلَى الْجُعْفَيُّ قَالَ: أَرْسَلَ
الْحَجَاجُ إِلَى سُوَيْدِ بْنِ غَفَّالَةَ ، قَالَ: لَا تَنْوِمْ قَوْمَكَ ، وَإِذَا
رَجَعْتُ فَاسْتَنِبْ عَلَيْنَا ، قَالَ: فُلُثُ: سَمِعًا وَطَاعَةً

[30636] Mu'adh bin Mu'adh narrated to us, he said: Ibn 'Awn narrated to us, he said: Ibrahim mentioned that he was sent for during the time of Al-Mukhtar bin Abi Ubayd. "So he painted his face with a coating and drank medicine [to appear sick], so he did not go to them, and they left him alone."

حَدَّثَنَا مُعَاذُ بْنُ مُعاذٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنَ قَالَ: ذَكَرَ إِبْرَاهِيمَ أَنَّهُ أُرْسَلَ إِلَيْهِ رَمَنَ الْمُخْتَارِ بْنَ أَبِي عُبَيْدٍ ، فَطَلَى وَجْهَهُ بِطِلَاءٍ ، وَشَرِبَ دَوَاءً ، فَلَمْ يَأْتِهِمْ فَتَرَكُوهُ

[30637] Ibn Numayr narrated to us, from Zakariyya, from Al-Abbas bin Dhuraih, from Al-Sha'bi who said: Aisha wrote to Muawiyah: "As to what follows: Indeed, whoever acts by the displeasure of Allah, his praiser among the people will turn into a blamer."

حَدَّثَنَا ابْنُ ثُمَيرٍ عَنْ زَكَرِيَّاَ عَنْ الْعَبَّاسِ بْنِ ذُرَيْحٍ عَنِ الشَّعَبِيِّ قَالَ: كَتَبْتُ عَائِشَةَ إِلَى مُعَاوِيَةَ: أَمَّا بَعْدُ فَإِنَّهُ مَنْ يَعْمَلْ بِسَخَطِ اللَّهِ يُعَذَّبُ حَامِدُهُ مِنَ النَّاسِ ذَامًا

[30638] Muawiyah bin Hisham narrated to us, from Sufyan, from Abu Ishaq who said: I saw Hujr bin Adi saying: "My allegiance—I will not revoke it nor ask for it to be revoked; may Allah and the people hear it." He meant by his statement Al-Mughirah.

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ قَالَ: رَأَيْتُ حُجْرَ بْنَ عَدِيًّا وَهُوَ يَقُولُ: بَيَعْتَيْ لَا أُقْبِلُهَا وَلَا أَسْتَقِلُهَا ، سَمَاعُ اللَّهِ وَالنَّاسِ يَعْنِي بِقَوْلِهِ الْمُغِيرَةَ

[30639] Yahya bin Adam narrated to us, he said: Qutbah bin Abd al-Aziz narrated to us, from Al-A'mash, from Amr bin Murrah, from Salim bin Abi al-Ja'd who said: The Companions of Muhammad (peace be upon him) wrote down the faults of Uthman, then they said: "Who will go to him with it?" Ammar said: "I will." So he went to him with it. When he [Uthman] read it, he said: "May Allah rub your nose in the dust." Ammar said: "And the nose of Abu Bakr and Umar?" He said: So he stood up and trampled him until he fainted. He said: And he was an old man. He said: Then he sent for Al-Zubayr and Talhah, and they said to him: "Choose one of three: Either you forgive, or you take the indemnity (Arsh), or you exact retaliation." He said: So Ammar said: "I will not accept anything from them until I meet Allah." Abu Bakr said: I heard Yahya bin Adam say: I mentioned this Hadith to Hasan bin Salih, and he said: "There was nothing against Uthman greater than what he did [in this incident]."

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا فُطْبَهُ بْنُ عَبْدِ الْعَزِيزِ
عَنِ الْأَعْمَشِ عَنْ عَمْرُو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي
الْجَعْدِ قَالَ: كَتَبَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَيْبَ عُثْمَانَ فَقَالُوا: مَنْ يَذْهَبُ بِهِ إِلَيْهِ؟ فَقَالَ عَمَّارُ:
أَنَا، فَذَهَبَ بِهِ إِلَيْهِ، فَلَمَّا قَرَأَهُ قَالَ: أَرْغَمَ اللَّهُ بِأَنْفَكَ،
فَقَالَ عَمَّارُ: وَبِأَنْفِ أَبِي بَكْرٍ وَعُمَرَ؛ قَالَ: فَقَامَ وَوَطَّهَ
حَتَّى غُشِيَ عَلَيْهِ، قَالَ: وَكَانَ عَلَيْهِ سَانُ، قَالَ: ثُمَّ
بَعَثَ إِلَى الزُّبَيْرِ وَطَلْحَةَ فَقَالَا لَهُ: "اخْتَرْ إِحْدَى تَلَاثَ
إِمَّا أَنْ تَغْفُلْ، وَإِمَّا أَنْ تَأْخُذَ الْأَرْشَ، وَإِمَّا أَنْ
تَقْتَصَّ"، قَالَ: فَقَالَ عَمَّارُ: لَا أَقْبَلُ مِنْهُ شَيْئًا حَتَّى
الْقَى اللَّهُ، قَالَ أَبُو بَكْرٍ: سَمِعْتُ يَحْيَى بْنَ أَدَمَ قَالَ:
ذَكَرْتُ هَذَا الْحَدِيثَ لِحَسَنِ بْنِ صَالِحٍ فَقَالَ: مَا كَانَ
عَلَى عُثْمَانَ أَكْبَرَ مِمَّا صَنَعَ

[30640] Ibn Fudayl narrated to us, from Abu Uthman, from Hammad who said: I said to Ibrahim: "Al-Layth comes from Qutaybah [bringing news] containing falsehood and lies. If I want to tell my sitting companion, should I do so?" He said: "No, rather keep silent."

حَدَّثَنَا أَبْنُ قُضَيْلٍ عَنْ أَبِي عُنْمَانَ عَنْ حَمَادٍ قَالَ: فُلْتُ لِأَبْرَاهِيمَ: إِنَّ الَّذِي يَحِيُّهُ مِنْ قَبْلِ فَتْيَةٍ فِيهِ الْبَاطِلُ وَالْكَذِبُ، فَإِذَا أَرَدْتُ أَنْ أُحَدِّثَ جَلِيلِي أَفْعَلُ؟ قَالَ: لَا بَنْ أَنْصِتُ

[30641] Husayn bin Ali narrated to us, from Isra'il who said: A man said to Uthman bin Abi al-As: "You have taken the world and the Hereafter." He said: "And what is that?" He said: "You have wealth from which you give charity and maintain ties, while we have no wealth." He said: "Indeed, a dirham that one of you takes and places in its rightful place is better than ten thousand that one of us takes forcefully from a seizure and finds no way to [spend/purify] it."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ عَنْ إِسْرَائِيلَ قَالَ: قَالَ رَجُلٌ لِعُنْمَانَ بْنِ أَبِي الْعَاصِ: ذَهَبْتُ بِالدُّنْيَا وَالْآخِرَةِ، قَالَ: وَمَا ذَاكُ؟ قَالَ: كُلُّ أَمْوَالٍ تَصَدَّقُونَ مِنْهَا وَتَصِلُونَ مِنْهَا، وَلَيْسَتْ لَنَا أَمْوَالٌ، قَالَ: لَدِرْهَمٍ يَأْخُذُهُ أَحَدُكُمْ فَيَضَعُهُ فِي حَقٍّ أَفْضَلُ مِنْ عَشَرَةِ أَلْفٍ يَأْخُذُهُ أَحَدُنَا عَنِيفًا مِنْ قُبْضٍ وَلَا يَجِدُ لَهَا مَسًا

[30642] Waki' narrated to us, from Shu'bah, from Yahya bin al-Husayn, from Tariq bin Shihab who said: There were words [a dispute] between Khalid bin al-Walid and Sa'd. He said: A man attacked [criticized] Khalid in the presence of Sa'd. Sa'd said: "Indeed, what is between us has not reached our religion."

حَدَّثَنَا وَكِبِيْعٌ عَنْ شُعْبَةَ عَنْ يَحْيَى بْنِ الْحُصَيْنِ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ سَعْدِ كَلَامٌ ; قَالَ: فَتَنَاهُ رَجُلٌ خَالِدًا عِنْدَ سَعْدٍ , قَالَ سَعْدٌ: إِنَّ مَا بَيْنَنَا لَمْ يَأْلِغْ دِينَنَا

[30643] Ibn Numayr narrated to us, from Abdullah bin Umar, he said: Someone who heard Salim narrated to me, saying: When Umar forbade the people from something, he would gather his family and say: "I have forbidden the people such and such. The people look at you as birds look at meat. By Allah, I will not find anyone of you having done it except that I will double the punishment for him."

حَدَّثَنَا ابْنُ ثُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي مَنْ سَمِعَ سَالِمًا قَالَ: كَانَ عُمَرُ إِذَا نَهَى النَّاسَ عَنْ شَيْءٍ جَمَعَ أَهْلَ بَيْتِهِ فَقَالَ: إِنِّي نَهَيْتُ النَّاسَ كَذَا وَكَذَا ، أَوْ إِنَّ النَّاسَ لَيَنْظُرُونَ إِلَيْكُمْ نَظَرَ الطَّيْبِ إِلَى اللَّحْمِ ، وَإِنَّ اللَّهَ لَا أَجِدُ أَحَدًا مِنْكُمْ فَعَلَهُ إِلَّا أَضْعَفْتُ لَهُ الْعُقُوبَةَ ضِعْقِينَ

[30644] Ibn Numayr narrated to us, from Al-Sabbah bin Thabit who said: My father used to hear the servant girl cursing the sheep, so he would say: "You curse a sheep from whose milk you drink?"

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الصَّبَّاحِ بْنِ ثَابِتٍ قَالَ: كَانَ أَبِي يَسْمَعُ الْخَادِمَةَ تَسْبُ الشَّاةَ فَيَقُولُ: تَسْبِينَ شَاهَ شَرِبَيْنَ مِنْ لَبِنِهَا

[30645] Marhum bin Abd al-Aziz narrated to us, from Malik bin Dinar who heard him say: Salim bin Abdullah said: Umar bin Abd al-Aziz said to me: "Write to me the Sunnah [practice] of Umar." He said: I said: "If you act according to what Umar acted upon, you are better than Umar. For you do not have times like the times of Umar, nor men like the men of Umar."

حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ مَالِكِ بْنِ دِينَارٍ سَمِعَهُ يَقُولُ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ، قَالَ لِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَكْثُبْ إِلَيَّ بِسُنْنَةَ عُمَرَ، قَالَ: قُلْتُ: إِنَّكَ إِنْ أَعْمَلْتُ بِمَا عَمِلَ عُمَرُ فَأَنْتَ أَفْضَلُ مِنْ عُمَرَ، إِنَّهُ لَيْسَ لَكَ مِثْلُ زَمَانِ عُمَرَ، وَلَا رِجَالٌ مِثْلُ رِجَالِ عُمَرَ

[30646] Hafs bin Ghiyath narrated to us, from Uthman bin Waqid, from someone who narrated to him, he said: I heard Ibn Umar saying while he was prostrating in the Kaaba towards the Stone, saying: "I seek refuge in You from the evil of what the whip mixes [of punishment/torture]."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُثْمَانَ بْنِ وَاقِدٍ عَمَّنْ حَدَّثَهُ قَالَ: سَمِعْتُ أَبْنَ عُمَرَ يَقُولُ وَهُوَ سَاجِدٌ فِي الْكَعْبَةِ تَحْوِي الْحَجَرِ وَهُوَ يَقُولُ: إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يُسَوِّطُ

[30647] Muhammad bin Bishr narrated to us, he said: Abdullah bin al-Walid narrated to me, he said: Umar bin Ayyub informed me, he said: Abu Iyas Muawiyah bin Qurrah informed me, he said: I was staying with Amr bin al-Nu'man bin Muqarrin. When Ramadan arrived, a man came with two thousand dirhams from Mus'ab bin al-Zubayr and said: "The Amir sends you greetings and says: 'We have not left any noble reciter [of Quran] except that a kindness from us has reached him. So use these two [thousand] for your expenses this month.'" Amr said: "Give the Amir greetings and tell him: 'By Allah, we did not read the Qur'an desiring the world by it.' And he returned it to him."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ أَيُوبَ قَالَ: أَخْبَرَنِي أَبُو إِيَاسٍ مُعاوِيَةً بْنُ قُرَّةَ قَالَ: كُنْتُ نَازِلاً عِنْدَ عَمْرُو بْنِ الْعُمَانِ بْنِ مُقَرِّنٍ، فَلَمَّا حَضَرَ رَمَضَانَ جَاءَ رَجُلٌ بِالْفَيْ دِرْهَمٌ مِنْ قِبْلٍ مُصْنَعٌ بْنِ الزُّبَيْرِ قَالَ: إِنَّ الْأَمِيرَ يُقْرِنُكَ السَّلَامَ وَيَقُولُ: إِنَّا لَمْ نَدْعُ قَارِئًا شَرِيفًا إِلَّا وَقَدْ وَصَلَ إِلَيْهِ مِنَا مَعْرُوفٌ، فَلَاسْتَعْنُ بِهِدَيْنِ عَلَى نَفَقَةِ شَهْرِكَ هَذَا، فَقَالَ عَمْرُو: "إِفْرًا عَلَى الْأَمِيرِ السَّلَامَ وَقُلْ لَهُ: إِنَّ وَاللَّهِ مَا قَرَأْنَا الْقُرْآنَ ثُرِيدُ بِهِ الدُّنْيَا، وَرَدَّهُ عَلَيْهِ

[30648] Hatim bin Isma'il narrated to us, from Asim bin Muhammad, from Habib bin Abi Thabit who said: While I was sitting in the Sacred Mosque and Ibn Umar was sitting in a corner with his two sons on his right and left, and Al-Hajjaj bin Yusuf addressed the people saying: "Behold, Ibn al-Zubayr has inverted the Book of Allah, may Allah invert his heart." Ibn Umar said: "Behold, that is not in your hand nor in his hand." Al-Hajjaj fell silent for a while –if you wish you could say a long time, and if you wish you could say not long–then he said: "Behold, Allah has taught us–every Muslim and you, O Sheikh–that He does [what He wills]." He said: Ibn Umar began to laugh and said to those around him: "Indeed, I left the decisive word, which was to say: 'You lied.'"

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: فَبَيْنَا أَنَا جَالِسٌ فِي الْمَسْجِدِ الْحَرَامِ وَابْنُ عُمَرَ جَالِسٌ فِي نَاحِيَةٍ وَابْنَاهُ عَنْ يَمِينِهِ وَشِمَالِهِ، وَقَدْ خَطَبَ الْحَاجَاجُ بْنُ يُوسُفَ النَّاسَ قَالَ: أَلَا إِنَّ ابْنَ الْزُّبَيْرِ نَكَسَ كِتَابَ اللَّهِ، نَكَسَ اللَّهَ قَلْبَهُ، فَقَالَ ابْنُ عُمَرَ: أَلَا إِنَّ ذَلِكَ لَيْسَ بِبِدْرِكَ وَلَا بِبِدْرِهِ، فَسَكَتَ الْحَاجَاجُ هَنِيَّةً إِنْ شِئْتُ قُلْتُ طَوِيلًا وَإِنْ شِئْتُ قُلْتُ لَيْسَ بِطَوِيلٍ ثُمَّ قَالَ: أَلَا إِنَّ اللَّهَ قَدْ عَلَمَنَا، كُلُّ مُسْلِمٍ وَإِيَّاكُ أَيُّهَا الشَّيْخُ، أَنَّهُ يَقْعُلُ، قَالَ: فَجَعَلَ ابْنُ عُمَرَ يَضْحَكُ فَقَالَ لِمَنْ حَوْلَهُ: "أَمَّا إِنِّي فَذَرَكُتُ الَّتِي فِيهَا الْفَصْلُ أَنْ أَقُولَ: كَذَبْتُ"

[30649] Malik bin Isma'il narrated to us, from Kamil, from Habib who said: "Al-Abbas was the closest of people in earlobes to the sky [meaning he was very tall]."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ كَامِلٍ عَنْ حَبِيبٍ قَالَ: كَانَ الْعَبَّاسُ أَقْرَبَ النَّاسِ شَحْمَةً آذَانٍ إِلَى السَّمَاءِ

[30650] Qabisah narrated to us, he said: Yunus narrated to us, from Abu Ishaq, from Al-Walid bin al-'Ayzar who said: While Amr bin al-As was in the shade of the Kaaba, he saw Al-Husayn bin Ali approaching, so he said: "This is the most beloved of the people of earth to the people of heaven."

حَدَّثَنَا قَبِيسَةُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ قَالَ: بَيْنَا عَمْرُو بْنُ الْعَاصِ فِي ظَلِّ الْكَعْبَةِ إِذْ رَأَى الْحُسَيْنَ بْنَ عَلَيٍّ مُقْبِلًا فَقَالَ: هَذَا أَحَبُّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ

[30651] Al-Fadl bin Dukayn narrated to us, from Abd al-Wahid bin Ayman who said: I said to Sa'id bin Jubayr: "You are coming to Al-Hajjaj, so consider what you say. Do not say what will make him consider your blood lawful." He said: "He will only ask me if I am a disbeliever or a believer. I was not going to testify against myself with disbelief while I do not know if I will be saved from him or not."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ قَالَ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: إِنَّكَ قَادِمٌ عَلَى الْحَجَاجِ فَانظُرْ مَاذَا تَقُولُ , لَا تَقُلْ مَا يَسْتَحِلُّ بِهِ دَمَكَ , قَالَ: إِنَّمَا يَسْأَلُنِي كَافِرٌ أَنَا أَوْ مُؤْمِنٌ , فَلَمْ أَكُنْ لِأَشْهَدَ عَلَى نَفْسِي بِالْكُفْرِ وَأَنَا لَا أَدْرِي أَنْجُو مِنْهُ أَمْ لَا

[30652] Mu'tamir bin Sulayman narrated to us, from Al-Nu'man who said: Umar wrote to Muawiyah: "Adhere to the truth, and the truth will adhere to you [save/protect you]."

حَدَّثَنَا مُعْنَمٌ بْنُ سُلَيْمَانَ عَنِ النُّعْمَانِ قَالَ: كَتَبَ عُمَرُ إِلَى مُعَاوِيَةَ: الْأَرْمَ الْحَقَّ يَلْرَمُكَ الْحَقُّ

[30653] Mu'tamir narrated to us, from Imran bin Hudair, from Abd al-Malik bin Ubayd who said: Umar said: "We seek help through the strength of the hypocrite, and his sin is upon him."

حَدَّثَنَا مُعْتَمِرٌ عَنْ عِمْرَانَ بْنِ حُدَيْرٍ عَنْ عَبْدِ الْمَالِكِ بْنِ عَبْيَدٍ قَالَ عُمَرُ: نَسْتَعِينُ بِقُوَّةِ الْمُنَافِقِ وَإِنَّمَا عَلَيْهِ

[30654] Ibn Fudayl narrated to us, from Ibn Shubrumah who said: I heard Al-Farazdaq say: "Ibn Hittan was among the most poetic of people."

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ ابْنِ شُبْرُمَةَ قَالَ: سَمِعْتُ الْفَرَزْدَقَ يَقُولُ: كَانَ ابْنُ حِطَّانَ مِنْ أَشْعَرِ النَّاسِ

[30655] Ibn Idris narrated to us, from Hamzah Abu Umarah who said: Umar bin Abd al-Aziz said to Ubaydullah bin Abdullah: "What is it with you and poetry?" He said: "Can the one with a congested chest do anything but cough it out?"

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ حَمْزَةَ أَبِي عُمَارَةَ قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لِعَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: مَالِكٌ وَلِلشِّعْرِ؟ قَالَ: هُلْ يَسْتَطِيعُ الْمَصْدُورُ إِلَّا أَنْ يَنْفَثِ

[30656] Affan narrated to us, he said: Sulaym bin Akhdar narrated to us, he said: Ibn Awn narrated to us, saying: "Muslim bin Yasar was more highly regarded by the people of Basra than Abu Sa'id, until he [Muslim] went lightly [joined] with Ibn al-Ash'ath, and the other one [Abu Sa'id] held back. So Abu Sa'id remained high in [regard], and the other one fell."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سُلَيْمَ بْنُ أَخْضَرَ قَالَ: حَدَّثَنَا ابْنُ عَوْنِ قَالَ: كَانَ مُسْلِمُ بْنُ يَسَارٍ أَرْفَعَ عِنْدَ أَهْلِ الْبَصْرَةِ مِنْ أَبِي سَعِيدٍ حَتَّى خَلَقَ مَعَ ابْنِ الْأَشْعَثِ وَكَفَ الأُخْرُ , فَلَمْ يَرْزَلْ أَبُو سَعِيدٍ فِي عُلُوِّ مِنْهَا وَسَقَطَ الْأُخْرُ

[30657] Zayd bin al-Hubab narrated to us, he said: Abd al-Rahman bin Awf informed me, he said: Umayr bin Hani informed, he said: Munqidh, the companion of Al-Hajjaj, informed me that when Al-Hajjaj killed Sa'id bin Jubayr, he remained for three nights saying: "What is it between me and Sa'id bin Jubayr?"

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْنِ قَالَ: أَخْبَرَ عُمَيْرُ بْنُ هَانِيٍّ قَالَ: أَخْبَرَنِي مُنْقَدُ صَاحِبُ الْحَجَاجَ أَنَّ الْحَجَاجَ لَمَّا قَتَلَ سَعِيدَ بْنَ جُبَيْرٍ مَكَثَ ثَلَاثَ لَيَالٍ يَقُولُ: مَالِي وَلَسَعِيدَ بْنَ جُبَيْرٍ

[30658] Yahya bin Adam narrated to us, he said: Sharik narrated to us, from Muhammad bin Abdullah al-Muradi, from Amr bin Murrah, from Abdullah bin Salamah who said: While a poet on the day of Siffin was reciting a satire against Muawiyah and Amr bin al-As, he said: And Ammar was saying: "Slavery [to evil/world] belongs to two wicked men." He said: So a man said: "Glory be to Allah, you say this while you are the Companions of the Messenger of Allah (peace be upon him)?" So Ammar said to him: "If you wish to sit, sit; and if you wish to go, go."

[30659] Ibn Ulayyah narrated to us, from Habib bin al-Shahid, from Muhammad bin Sirin who said: Ibn Umar used to say: "May Allah have mercy on Ibn al-Zubayr, he wanted the dinars of Sham. May Allah have mercy on Marwan, he wanted the dirhams of Iraq."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُرَادِيِّ عَنْ عَمْرُو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: بَيْنَا شَاعِرٌ يَوْمَ صِيفٍ يُشِيدُ هِجَاءً لِمُعَاوِيَةَ وَعَمْرُو بْنِ الْعَاصِ قَالَ: وَعَمَّارٌ يَقُولُ: الرَّقُ لِفَجُورِيْنَ قَالَ: فَقَالَ رَجُلٌ: سُبْحَانَ اللَّهِ، تَقُولُ هَذَا وَأَنْتُمْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ لَهُ عَمَّارٌ: إِنْ شِئْتَ أَنْ تَجْلِسَ فَاجْلِسْ ، وَإِنْ شِئْتَ أَنْ تَدْهَبَ فَادْهَبَ

حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: رَحْمَ اللَّهِ ابْنَ الزُّبَيْرِ ، أَرَادَ دَنَانِيرَ الشَّامِ ، رَحْمَ اللَّهِ مَرْوَانَ أَرَادَ ذَرَاهِمَ الْعِرَاقِ

[30660] Ibn Ulayyah narrated to us, from Hisham, from Al-Hasan who said: Ziyad wrote to Al-Hakam bin Amr al-Ghfari, while he was over Khorasan, that the Commander of the Faithful wrote that the white and yellow [silver and gold] should be selected for him, so no gold or silver should be divided among the people. So he wrote back to him: "Your letter reached me, mentioning that the Commander of the Faithful wrote that the white and yellow be selected for him. And indeed, I found the Book of Allah before the letter of the Commander of the Faithful. And by Allah, if the heavens and the earth were closed up against a servant, then he feared Allah, Allah would make a way out for him. Peace be upon you." Then he said to the people: "Go early to your wealth." So they went early and he divided it among them.

حَدَّثَنَا أَبْنُ عُلَيَّةَ عَنْ هِشَامٍ عَنِ الْحَسَنِ قَالَ: كَتَبَ زِيَادٌ
إِلَى الْحَكَمِ بْنِ عَمْرِو الْغِفارِيِّ وَهُوَ عَلَى خَرَاسَانَ أَنَّ
أَمِيرَ الْمُؤْمِنِينَ كَتَبَ أَنْ يُصْنَفَقَ لِهِ الْبَيْضَاءُ وَالصَّفَرَاءُ
فَلَا ثُقْسَمٌ بَيْنَ النَّاسِ ذَهَبًا وَلَا فِضَّةً، فَكَتَبَ إِلَيْهِ:
"بِلْغَنِي كِتَابَكَ، تَذَكَّرُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ كَتَبَ أَنَّ
يُصْنَفَقَ لِهِ الْبَيْضَاءُ وَالصَّفَرَاءُ، وَإِنِّي وَجَدْتُ كِتَابَ
اللَّهِ قَبْلَ كِتَابِ أَمِيرِ الْمُؤْمِنِينَ وَإِنَّهُ وَاللَّهُ: لَوْ أَنَّ
السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَثِقَانِ عَلَى عَبْدِنِمَ اتَّقَى اللَّهُ
جَعَلَ اللَّهُ لَهُ مَخْرَجًا، وَالسَّلَامُ عَلَيْكُمْ" ، ثُمَّ قَالَ لِلنَّاسِ:
اَعْذُّوْا عَلَى مَالِكُمْ، فَعَذَّوْا فَقَسَمَهُ بَيْنَهُمْ

[30661] Abu Usamah narrated to us, from Abdullah bin Muhammad bin Umar bin Ali who said: Ali said: "What was the case with Al-Zubayr? He was like a man from us, the People of the House, until his son Abdullah attained maturity and turned him away from us."

[30662] Abu Usamah narrated to us, from Abu Sura'ah, from Ubadah bin Nusayy who said: They mentioned poetry before the Prophet (peace be upon him) and they mentioned Imru' al-Qais. The Prophet (peace be upon him) said: "Mentioned in the world, mentioned in the Hereafter: He is the bearer of the banner of poetry into Hellfire on the Day of Resurrection" –or he said: "into the Fire."

[30663] Sharik narrated to us, from Abu Ishaq, from Hunaydah bin Khalid al-Khuza'i who said: "The first head to be gifted in Islam was the head of Ibn al-Humaq."

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلَيِّ قَالَ: قَالَ عَلَيْ: مَا بَالُ الرُّبَّيْرِ كَانَهُ رَجُلٌ مِنَا أَهْلُ الْبَيْتِ حَتَّى أَدْرَكَهُ ابْنُهُ عَبْدُ اللَّهِ فَلَفَتَهُ عَنَّا

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ أَبِي سِرَاعَةَ عَنْ عُبَادَةَ بْنِ نُسَيْرٍ قَالَ: ذَكَرُوا الشِّعْرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا امْرَأَ الْقِيسِ فَقَالَ: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَذْكُورٌ فِي الدُّنْيَا مَذْكُورٌ فِي الْآخِرَةِ حَامِلٌ لِرَوَاءَ الشِّعْرِ فِي جَهَنَّمِ يَوْمَ الْقِيَامَةِ" ، أَوْ قَالَ: فِي النَّارِ

حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ الْخُزَاعِيِّ قَالَ: أَوْلُ رَأْسٍ أُهْدِيَ فِي الإِسْلَامِ رَأْسُ ابْنِ الْحُمَقِ

[30664] Sharik narrated to us, from Abu al-Juwaryah al-Jarmi who said: I was among those who marched against the people of Sham on the Day of Al-Hadhir. We met, and the wind blew against them, so they turned back, and we killed them throughout our evening and night until morning came. He said: Ibrahim—meaning Ibn al-Ashtar—said: "I killed a man last night, and I found a pleasant scent coming from him. I do not think he is anyone but Ibn Marjanah. His legs went east and his head went west—or his head went east and his legs went west." He said: "So I went, and by Allah, it was him."

حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ قَالَ: كُنْتُ فِيمَنْ صَارَ إِلَى أَهْلِ الشَّامِ يَوْمَ الْحَادِيرِ فَأَلْقَيْنَا، فَهَبَ الرَّيْخُ عَلَيْهِمْ فَأَدْبَرُوا فَقَتَلْنَاهُمْ عَشِيشَتَنَا وَأَلْيَتَنَا حَتَّى أَصْبَحَنَا، قَالَ: فَقَالَ إِبْرَاهِيمٌ يَعْنِي ابْنَ الْأَشْتَرِ: قَتَلْتُ الْبَارِحةَ رَجُلًا وَإِنِّي وَجَدْتُ مِنْهُ رِيحًا طَيِّبًا، وَمَا أَرَاهُ إِلَّا ابْنَ مَرْجَانَةَ، شَرَقَتْ رِجْلَاهُ وَغَرَبَ رَأْسُهُ، أَوْ شَرَقَ رَأْسُهُ وَغَرَبَتْ رِجْلَاهُ، قَالَ: فَانْطَلَقْتُ فَإِذَا هُوَ وَاللَّهِ هُوَ

[30665] Zayd bin al-Hubab narrated to us, he said: Al-Ala' bin al-Minhal al-Ghanawi narrated to me, he said: Abu al-Jahm al-Qurashi narrated to me, from his father who said: Something reached Ali about me, so he flogged me with whips. Then it reached him after that Muawiyah had written to [me]. So he sent two men to search his house. He [the father] found the letter in his house, so he said to one of the two men, who was from the clan: "You are from the clan, so cover for me." He said: So they came to Ali and informed him [that they found nothing]. He said: So Ali rode and my father rode. He [Ali] said to my father: "As for us, we searched that place of yours and found it false [the accusation]." He [the father] said: "The reason for which you beat me was falser."

حَدَّثَنَا زَيْدُ بْنُ الْجُبَابِ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ الْمِنْهَالِ الْغَنَوِيُّ قَالَ: حَدَّثَنِي أَبُو الْجَهْمِ الْفَرَشِيُّ عَنْ أَبِيهِ قَالَ: بَلَغَ عَلَيْا مِنِّي شَيْءٌ فَضَرَبَنِي أَسْوَاطًا , ثُمَّ بَلَغَهُ بَعْدَ ذَلِكَ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْهِ فَأَرْسَلَ رَجُلَيْنِ يُفَتَّشَانِ مَنْزِلَهُ , فَوَجَدَا الْكِتَابَ فِي مَنْزِلِهِ فَقَالَ لِأَحَدِ الرَّجُلَيْنِ وَهُوَ مِنَ الْعَشِيرَةِ: إِنَّكَ مِنَ الْعَشِيرَةِ فَاسْتَرْ عَلَيَّ , قَالَ: فَأَتَيْتَنِي عَلَيْهِ فَأَخْبَرَاهُ , قَالَ: فَرَكِبَ عَلَيْهِ وَرَكِبَ أَبِي , فَقَالَ: لَأْبِي , أَمَا إِنَّا فَتَشَنَّاهُ عَلَيْكَ ذَلِكَ فَوَجَدْنَاهُ بَاطِلًا , قَالَ: مَا ضَرَبَنِي فِيهِ أَبْطَلْ

[30666] Ubaydullah bin Musa narrated to us, Shaiban narrated to us, from Al-A'mash, from Abu al-Duha who said: Someone who heard Umar narrated to me that he used to say when he saw Al-Mughirah bin Shu'bah: "Woe to you, O Mughirah! By Allah, I never saw you but I feared..."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنِ الْأَعْمَشِ
عَنْ أَبِي الصُّنْحَى قَالَ: حَدَّثَنِي مَنْ سَمِعَ عُمَرَ يَقُولُ إِذَا
رَأَى الْمُغِيرَةَ بْنَ شُعْبَةَ: وَيْحَىٰ يَا مُغِيرَةُ ، وَاللَّهِ مَا
رَأَيْتُكَ قَطُّ إِلَّا خَشِيْتُ

[30667] Ubaydullah narrated to us, he said: Shaiban informed us, from Al-A'mash, from Abdullah bin Sinan who said: Ibn Mas'ud came out to us while we were in the mosque and said: "O people of Kufa, I have lost from your treasury tonight one hundred thousand for which no letter came to me from the Commander of the Faithful."

حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَخْبَرَنَا شَيْبَانُ عَنِ الْأَعْمَشِ عَنْ
عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: خَرَجَ إِلَيْنَا ابْنُ مَسْعُودٍ وَنَحْنُ
فِي الْمَسْجِدِ فَقَالَ: يَا أَهْلَ الْكُوفَةِ فَقَدْتُ مِنْ بَيْتِ مَالِكٍ
اللَّيْلَةِ مِائَةً أَلْفِ لَمْ يَأْتِنِي بِهَا كِتَابٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ

[30668] Yahya bin Adam narrated to us, he said: Fitr narrated to us, he said: Mundhir al-Thawri narrated to us, from Muhammad bin Ali Ibn al-Hanafiyyah who said: "Beware of these tribulations, for no one looks towards them except that they overtake him. Behold, these people have a term and a duration. If everyone on earth gathered to remove their kingdom, they would not be able to do so until Allah is the One who permits it. Are you able to remove these mountains?"

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا فِطْرٌ قَالَ: حَدَّثَنَا مُنْذِرٌ
الْوَوْرِيُّ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ ابْنِ الْحَافِيَّةِ قَالَ: اتَّهَا هَذِهِ
الْفِتْنَ فَإِنَّهُ لَا يَسْتَشْرِفُ إِلَيْهَا أَحَدٌ إِلَّا اسْتَبَقَهُ ، أَلَا إِنَّ
هَؤُلَاءِ الْقَوْمَ لَهُمْ أَجَلٌ وَمَدَدٌ ، لَوْ أَجْمَعَ مَنْ فِي الْأَرْضِ
أَنْ يُزِيلُوا مُلْكَهُمْ لَمْ يَقْدِرُوا عَلَى ذَلِكَ حَتَّى يَكُونَ اللَّهُ
هُوَ الَّذِي يَأْذِنُ فِيهِ ، أَتَسْتَطِيعُونَ أَنْ تُزِيلُوا هَذِهِ الْجِبالَ

[30669] Muhammad bin Bishr narrated to us, Mis'ar narrated to us, Abu Bakr bin Amr bin Utbah narrated to me, from Jabir bin Samurah who said: Sa'd sent me to divide land between Al-Zubayr and Khabbab. They threw stones at each other [in dispute], so I returned and informed Sa'd of that. He laughed until he struck with his leg and said: "Is there in the land [land] like this mosque?" –or he said: "Which exceeds it?" He said: "Why didn't you turn them back?"

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ حَدَّثَنَا مِسْعَرٌ حَدَّثَنِي أَبُو بَكْرٍ بْنُ
عَمْرٍو بْنِ عُثْبَةَ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: بَعَثَنِي سَعْدُ
أَقْسِمُ بَيْنَ الرُّبَّيْرِ وَخَبَّابَ أَرْضًا ، فَتَرَأَمِيَا بِالْجِنَدِ
فَرَجَعْتُ فَأَخْبَرْتُ سَعْدًا ذَلِكَ ، فَضَحِكَ حَتَّى ضَرَبَ
بِرْجُلِهِ وَقَالَ: فِي الْأَرْضِ مِثْلُ هَذَا الْمَسْجِدِ أَوْ قَالَ: مَا
يَزِيدُ عَلَيْهِ ، قَالَ: فَهَلَا رَدَنْتُهُمَا

[30670] Muhammad bin Bishr narrated to us, Mis'ar narrated to us, Sa'id bin Shaiban narrated to us, from someone who narrated to him, from Adi bin Hatim, to whom tough meat was presented. So he said: "Tear it apart forcefully."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيفٍ حَدَّثَنَا مِسْعَرٌ حَدَّثَنَا سَعِيدُ بْنُ شَبَّابٍ عَمَّنْ حَدَّثَهُ عَنْ عَلَيِّ بْنِ حَاتِمٍ قُدْمَ إِلَيْهِ لَحْمٌ حَدَّاوِلًا فَقَالَ: انْهَسُوا لَهُشًا

[30671] Ibn Ulayyah narrated to us, from Ayyub, from Nafi', from Ibn Umar who said: When allegiance was pledged to Ali, he came to me and said: "You are a man beloved by the people of Ash-Sham [Syria/Levant], and I have appointed you over them, so march to them." He said: I mentioned kinship and I mentioned plunder [as excuses]. I said: "As to what follows, by Allah, I will not pledge allegiance to you [for that]." He said: So he left me and went out. Later, Ibn Umar came to Umm Kulthum, greeted her, and headed towards Makkah. Ali, may Allah have mercy on him, came and was told: "Ibn Umar has headed towards Ash-Sham." So he mobilized the people. He [Nafi' or narrator] said: "The man would hurry until he threw his cloak on the neck of his camel." He said: I came to Umm Kulthum and informed [her]. She sent word to her father: "What is this that you are doing? The man came to me, greeted me, and headed towards Makkah." So the people returned.

حَدَّثَنَا أَبْنُ عُلَيَّةَ عَنْ أَئِبْوَبَ عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ قَالَ: لَمَّا بُوِيَعَ لِعْلَىٰ أَتَانِي فَقَالَ: إِنَّكَ امْرُؤٌ مُحَبٌَّ فِي أَهْلِ السَّمَاءِ، وَقَدِ اسْتَعْمَلْتَكَ عَلَيْهِمْ فَسِرْ إِلَيْهِمْ، قَالَ: فَذَكَرْتُ الْقَرَابَةَ وَذَكَرْتُ النَّهْبَ، فَقُلْتُ: أَمَّا بَعْدُ فَوَاللهِ لَا أُبَايِعُكَ، قَالَ: فَتَرَكَنِي وَخَرَجَ؛ فَلَمَّا كَانَ بَعْدَ ذَلِكَ جَاءَ أَبْنُ عُمَرَ إِلَى أُمَّ الْكُلُومِ فَسَلَّمَ عَلَيْهَا وَتَوَجَّهَ إِلَى مَكَّةَ فَأَتَىٰ عَلَيْيَ رَحْمَةَ اللهِ فَقَبَلَ لَهُ: إِنَّ أَبْنَ عُمَرَ قَدْ تَوَجَّهَ إِلَى الشَّامَ فَاسْتَفِرَ النَّاسَ، قَالَ: فَإِنْ كَانَ الرَّجُلُ لَيُعَجَّلُ حَتَّىٰ يُلْقِي رِدَاءَهُ فِي عُنْقِ بَعِيرِهِ، قَالَ: وَأَتَيْتُ أُمَّ الْكُلُومِ فَلَخْبَرْتُ، فَأَرْسَلْتُ إِلَى أَبِيهَا: مَا هَذَا الَّذِي تَصْنَعُ؟ قَدْ جَاءَنِي الرَّجُلُ وَسَلَّمَ عَلَيَّ وَتَوَجَّهَ إِلَى مَكَّةَ، فَتَرَاجَعَ النَّاسُ

[30672] Ibn Uyainah narrated to us, from Dawud bin Shabur, from Mujahid who said: "We used to boast over the people with four: Our jurist, our storyteller, our caller to prayer, and our reciter. Our jurist was Ibn Abbas, our caller to prayer was Abu Mahdhurah, our storyteller was Ubayd bin Umayr, and our reciter was Abdullah bin al-Sa'ib."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنْ دَاؤِدَ بْنِ شَابُورٍ عَنْ مُجَاهِدٍ قَالَ:
كُلُّنَا نَفْخَرُ عَلَى النَّاسِ بِأَرْبَعَةٍ، فِقْرِيْهَا وَفَاصِنَا وَمُؤَذِّنَا
وَقَارِئُنَا، فَفَقِيرُهَا أَبْنُ عَبَّاسٍ، وَمُؤَذِّنُهَا أَبُو مَحْذُورَةَ،
وَفَاصِنُهَا عُبَيْدُ بْنُ عُمَيْرٍ، وَقَارِئُهَا عَبْدُ اللَّهِ بْنُ السَّائِبِ

[30673] Ibn Uyainah narrated to us, from Dawud bin Shabur, from Mujahid who said: "When Ibn al-Zubayr decided to demolish it [the Kaaba to rebuild it], we went out to Mina expecting the punishment—meaning the demolition of the Kaaba."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ دَاؤِدَ بْنِ شَابُورٍ عَنْ مُجَاهِدٍ قَالَ:
لَمَّا أَجْمَعَ أَبْنُ الزُّبَيْرِ عَلَى هَدْمِهَا حَرَجْنَا إِلَى مَنِيَّ
تَنَتَّطِرُ الْعَذَابَ يَعْنِي هَدْمُ الْكَعْبَةِ

[30674] Ibn Uyainah narrated to us, from Mansur, from Safiyyah, from her mother who said: Ibn Umar entered the mosque while Ibn al-Zubayr was crucified. They said to him: "Here is Asma'." So he came to her, reminded her [of Allah] and admonished her, and said: "Indeed, the corpse is nothing, and the souls are only with Allah. So be patient and seek reward." She said: "What prevents me from patience when the head of Yahya bin Zakariyya was gifted to a prostitute from the prostitutes of the Children of Israel?"

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ عَنْ صَفِيَّةَ عَنْ أُمِّهَا
قَالَتْ؟ دَخَلَ أَبْنُ عُمَرَ الْمَسْجَدَ وَأَبْنُ الرُّبَّيرِ مَصْلُوبٌ ،
فَقَالُوا لَهُ: هَذِهِ أَسْمَاءُ ، فَأَنَّا هَا فَدَكَرَهَا وَوَعَظَهَا وَقَالَ:
إِنَّ الْجُنُونَ لَيْسَتْ بِشَيْءٍ ، وَإِنَّمَا الْأَرْوَاحُ عِنْدَ اللَّهِ ،
فَاصْبِرْيَ وَاحْتَسِبْيَ ، فَقَالَتْ: مَا يَمْنَعُنِي مِنَ الصَّبْرِ
وَقَدْ أَهْدِيَ رَأْسُ يَحْيَى بْنُ زَكَرِيَّا إِلَى بَغِيٍّ مِنْ بَعْيَادِيَا
بَنِي إِسْرَائِيلَ

[30675] Isma'il Ibn Ulayyah narrated to us, from Ayyub, from Ibn Abi Mulaykah who said: I came to Asma' after the killing of Abdullah bin al-Zubayr. She said: "It has reached me that they crucified Abdullah upside down and hung a cat with him. By Allah, I wish that I do not die until he is given to me so I can wash him, scent him, shroud him, and then bury him." Not long after, a letter came from Abd al-Malik ordering that he be given to his family. He said: So I brought him to Asma', and she washed him, scented him, shrouded him, and then buried him.

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُوبَ عَنْ ابْنِ أَبِي مُلِيكَةَ قَالَ: أَتَيْتُ أَسْمَاءَ بَعْدَ قَتْلِ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ فَقَالَتْ: بَلَغْنِي أَنَّهُمْ صَلَبُوا عَبْدَ اللَّهِ مُنَكِّسًا وَعَلَقُوا مَعْهُ الْمَهْرَةَ، وَاللَّهِ لَوْدِدْتُ أَنِّي لَا أَمُوتُ حَتَّى يُدْفَعَ إِلَيَّ فَأُغَسِّلَهُ وَأُحْنَطَهُ وَأَكْفَنَهُ ثُمَّ أَدْفِنَهُ، فَمَا لَبِثْتُ أَنْ جَاءَهُ كِتَابٌ عَنِ الْمَلِكِ أَنْ يُدْفَعَ إِلَى أَهْلِهِ، قَالَ: فَأَتَيْتُ بِهِ أَسْمَاءَ فَغَسَّلَهُ وَحَنَطَهُ وَكَفَنَهُ ثُمَّ دَفَنَهُ

[30676] Abu Usamah narrated to us, he said: Hisham narrated to us, from his father who said: I and Abdullah bin al-Zubayr entered upon Asma' ten nights before Abdullah was killed, and Asma' was in pain. Abdullah said to her: "How do you find yourself?" She said: "In pain." He said: "Indeed, in death there is relief." He said: "Perhaps you would rejoice at my death?" [She said:] "That is wished for [by enemies], so do not do it. By Allah, I do not desire to die until one of your two outcomes comes to pass: Either you are killed and I seek reward for you, or you are victorious and my eye is cooled. So beware lest his lot be offered to you and it does not suit you, yet you accept it out of dislike for death." He said: Ibn al-Zubayr only meant that he would be killed and that would grieve her.

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ الرُّبَيْرِ عَلَى أَسْمَاءَ قَبْلَ قُتْلَ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ لِأَيَّالٍ وَأَسْمَاءُ وَجَعَةً ، فَقَالَ لَهَا عَبْدُ اللَّهِ: كَيْفَ تَحْدِيدِيَكَ؟ قَالَتْ: وَجَعَةً ، قَالَ: إِنَّ فِي الْمَوْتِ لَعَافِيَةً ، قَالَ: لَعَلَّكَ شَمَتَنِي بِمَوْتِي ، فَذَلِكَ يَتَمَّنَاهُ فَلَا تَفْعَلِي ، فَوَاللَّهِ مَا أَشَّهِي أَنْ أَمُوتَ حَتَّى يَاتِيَ عَلَى أَحَدٍ طَرِيقَكَ ، إِمَّا أَنْ تُقْتَلَ فَأَحْتَسِبُكَ ، وَإِمَّا تُطْهَرَ فَقَرَأَ عَيْنِي ، فَإِيَّاكَ أَنْ تُعَرَضَ عَلَيْكَ حَظُّهُ ، لَا تُوَافِقُكَ فَتَقْتُلُهَا كَرَاهَةُ الْمَوْتِ ، قَالَ: وَإِنَّمَا عَنِي أَبُنُ الرُّبَيْرِ لِيُقْتَلُ فَيُخْزِنُهَا ذَلِكَ

[30677] Khalaf bin Khalifah narrated to us, from his father, he said: My father informed me that when Al-Hajjaj killed Ibn al-Zubayr, he brought him to Mina and crucified him at the mountain pass in the belly of the valley. Then he said to the people: "Look at this evil one of the Ummah." He said: I saw Ibn Umar come on a mule of his, and he went to bring it close to the trunk, but it began to shy away. So he said to its owner: "Woe to you, take its bridle and bring it close." He said: I saw him bring it close, and Abdullah bin Umar stood and said: "May Allah have mercy on you. Indeed, you were one who fasted often and prayed at night often. And indeed, an Ummah wherein you are its 'evil one' has succeeded."

حَدَّثَنَا حَلْفُ بْنُ حَلِيلَةَ عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي أَبِي أَنَّ
الْحَجَاجَ حِينَ قُتِلَ ابْنُ الرُّبَّيرِ جَاءَ بِهِ إِلَى مَنِي فَصَلَّبَهُ
عِنْدَ التَّنْيَةِ فِي بَطْنِ الْوَادِيِّ, ثُمَّ قَالَ لِلنَّاسِ: انْظُرُوا
إِلَى هَذَا شَرُّ الْأُمَّةِ, فَقَالَ: إِنِّي رَأَيْتُ ابْنَ عُمَرَ جَاءَ
عَلَى بَعْلَةٍ لَهُ فَدَهَبَ لِيُدْنِنِيهَا مِنَ الْجِدْعِ فَجَعَلَتْ تَنْفَرُ ,
فَقَالَ لِمَوْلَاهَا: وَبِحَكْ كُحْ دِلْجَامَهَا فَأَدْنِهَا , قَالَ: فَرَأَيْتُهُ
أَنَّهَا فَوَاقَفَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَهُوَ يَقُولُ: رَحْمَكَ
اللَّهُ , إِنْ كُنْتُ صَوَاماً فَوَاماً , وَلَقَدْ أَفْلَحْتُ أُمَّةً أَنْتَ
شُرُّهَا

[30678] Abu Usamah narrated to us, from Al-A'mash, from Shimr, from Hilal bin Yasaf who said: The courier who brought the head of Al-Mukhtar to Abdullah bin al-Zubayr narrated to me, saying: When he placed it before him, he said: "Ka'b never told me a Hadith except that I saw its confirmation, other than this one. For he told me that a man from Banu Thaqif would kill me, but I see that I am the one who killed him."

حَدَّثَنَا أَبُو أَسَمَّةَ عَنِ الْأَعْمَشِ عَنْ شِمْرٍ عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: حَدَّثَنِي الْبَرِيدُ الَّذِي جَاءَ بِرَأْسِ الْمُخْتَارِ إِلَى عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ قَالَ: فَلَمَّا وَضَعَهُ بَيْنَ يَدَيْهِ قَالَ: مَا حَدَّثَنِي گَعْبٌ بِحَدِيثٍ إِلَّا رَأَيْتُ مَصْدَاقَهُ غَيْرَ هَذَا ، فَإِنَّهُ حَدَّثَنِي أَنَّهُ يَقْتُلُنِي رَجُلٌ مِنْ بَنِي تَقِيفٍ ، أَرَانِي أَنَا الَّذِي قَتَلْتُهُ

[30679] Yahya bin Ya'la narrated to us, from his father Ya'la bin Harmalah who said: Al-Hajjaj spoke on the Day of Arafah at Arafat and prolonged the speech. So Abdullah bin Umar said: "Behold, today is a day of remembrance." Al-Hajjaj continued. He said: So Abdullah repeated it twice or thrice, then said: "O Nafi', call for the prayer." So Al-Hajjaj came down.

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى عَنْ أَبِيهِ يَعْلَى بْنِ حَرْمَلَةَ قَالَ: ثَكَلَمُ الْحَجَاجُ يَوْمَ عَرْفَةَ بِعَرَفَاتٍ فَأَطَالَ الْكَلَامَ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَلَا إِنَّ الْيَوْمَ يَوْمُ ذِكْرٍ ، فَأَمْضَى الْحَجَاجُ قَالَ: فَأَعْادَهَا عَبْدُ اللَّهِ مَرَّتَيْنِ أَوْ ثَلَاثَتَيْنِ ثُمَّ قَالَ: يَا نَافِعُ نَادَى بِالصَّلَاةِ ، فَنَزَلَ الْحَجَاجُ

[30680] Abu Usamah narrated to us, he said: Isma'il narrated to us, Qais informed us, he said: Umar said: "Will you not inform me about these two positions of yours? And with this, I do not ask you two, for I can discern in your faces which of the two positions is better." He said: So Jarir said to him: "I will inform you, O Commander of the Faithful. As for one of the positions, it is the nearest palm tree in Al-Sawad to the land of the Arabs. As for the other position, it is the land of Persia, with its heat and its distress"—meaning Al-Mada'in. He said: So Ammar called me a liar and said: "I lied?" Umar said: "You are more of a liar." Then Umar said: "Will you not inform me about this governor of yours, is he Hajari?" I said: "By Allah, he is not Hajari nor was he, nor is he knowledgeable in governance." So he removed him and sent Al-Mughirah bin Shu'bah.

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا قَيْسُ قَالَ: قَالَ عُمَرُ: أَلَا تُخْبِرُونِي بِمَنْزِلَتِكُمْ هَذِينَ؟ وَمَعَ هَذَا إِنِّي لَا أَسْأَلُكُمَا وَإِنِّي لَأَتَبَيَّنُ فِي وُجُوهِهِنْ أَيُّ الْمَنْزِلَتَيْنِ خَيْرٌ؟ قَالَ لَهُ جَرِيرٌ: أَنَا أَخْبُرُكَ يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَّا إِحْدَى الْمَنْزِلَتَيْنِ فَأَنَا نَخْلَةٌ بِالسَّوَادِ إِلَى أَرْضِ الْعَرَبِ، وَأَمَّا الْمَنْزِلُ الْآخَرُ فَأَرْضُ فَارِسٍ، وَعَلَيْهَا وَحْرٌ هَا وَوَلِعَهَا يَعْنِي الْمَدَائِنِ؛ قَالَ: فَكَذَّبَنِي عَمَّارٌ فَقَالَ: كَذَّبْتُ، فَقَالَ عُمَرُ: أَنْتَ أَكْذَبُ، ثُمَّ قَالَ عُمَرُ: أَلَا تُخْبِرُونِي عَنْ أَمِيرِكُمْ هَذَا أَهْجَرِيُّ هُوَ؟ قَلَّ: وَاللَّهِ لَا هُوَ بِهَجَرِيُّ وَلَا كَانَ وَلَا عَالِمٌ بِالسِّيَاسَةِ، فَعَزَّلَهُ فَبَعَثَ الْمُعِيزَةَ بْنَ شُعْبَةَ

[30681] Abu Usamah narrated to us, he said: Isma'il narrated to us, from Qais who said: There was ill feeling between Ibn Mas'ud and Al-Walid bin Uqbah. He said: So Sa'd prayed against them and said: "O Allah, induce ill will between them." So one of them used to say to his companion: "Sa'd's prayer has been answered regarding us."

[30682] Ibn Uyainah narrated to us, from Ibrahim bin Maysarah, from Tawus who said: I mentioned the rulers in the presence of Ibn Abbas, and a man among them started to speak, stretching himself tall until no one in the house seemed taller than him. I heard Ibn Abbas say: "O Hazahan [hasty one], do not make yourself a trial for the unjust." So he shrank down until I saw no one among the people shorter than him.

حَدَّثَنَا أَبُو أَسَمَّةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ:
كَانَ بَيْنَ ابْنِ مَسْعُودٍ وَالْوَلِيدِ بْنِ عَقْبَةَ حَسْرًا ، قَالَ:
فَدَعَا عَلَيْهِمَا سَعْدٌ قَالَ: اللَّهُمَّ امْسِ بَيْنَهُمَا ، فَكَانَ
أَحَدُهُمَا يَقُولُ لِصَاحِبِهِ: لَقَدْ أَجِيبَ فِينَا سَعْدٌ

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ طَاؤِسٍ
قَالَ: ذَكَرْتُ الْأَمْرَاءَ عِنْدَ أَبْنِ عَبَّاسٍ فَأَنْبَرَ فِيهِمْ رَجُلٌ
فَنَطَّاولَ حَتَّىٰ مَا رُؤِيَ فِي الْبَيْتِ أَطْوَلَ مِنْهُ ، فَسَمِعَتْ
أَبْنَ عَبَّاسٍ يَقُولُ: يَا هَرَّهَانُ، لَا تَجْعَلْ نَفْسَكَ فِتْنَةً
لِظَّالِمِينَ ، فَتَقَاصَرَ حَتَّىٰ مَا رَأَيْتُ فِي الْقَوْمِ أَقْصَرَ مِنْهُ

[30683] Muhammad bin Al-Hasan Al-Asadi narrated to us, he said: Yahya bin Al-Muhallab Abu Kudaynah informed us, from Al-A'mash who said: They mentioned the Caliphs and people's love for changing them in the presence of Ibn Umar. Ibn Umar said: "If the companion of this pillar were to rule the people, they would not be satisfied with him"—meaning Abd al-Malik bin Marwan.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ الْمُهَلَّبِ أَبُو كُبَيْرَةَ عَنِ الْأَعْمَشِ قَالَ: ذَكَرُوا عِنْدَ ابْنِ عُمَرَ الْخُلُفَاءِ وَحُبَّ النَّاسُ تَغْيِيرَهُمْ فَقَالَ ابْنُ عُمَرَ: لَوْ وَلَيَ النَّاسَ صَاحِبُ هَذِهِ السَّارِيَةِ مَا رَضُوا بِهِ يَعْنِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ

[30684] Muhammad bin Al-Hasan Al-Asadi narrated to us, he said: Sharik narrated to us, from Abu al-Jahhaf, from Abd al-Rahman bin Abza, from Ali who said: "Indeed, there is a sting like the sting of a scorpion. When that happens, then join your paternal aunt, the palm tree"—meaning [flee to] the Sawad [rural agricultural lands].

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْجَحَافِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ عَلَيِّ قَالَ: إِنَّ حُمَّةً كَحُمَّةِ الْعَقْرَبِ، فَإِذَا كَانَ ذَلِكَ فَالْحُطُّوا بِعَمَّتِكُمُ الْنَّخْلَةَ يَعْنِي السَّوَادَ

[30685] Muhammad bin Al-Hasan narrated to us, he said: Sharik narrated to us, from Dawud, from a man, from Ali that he said: "There will be a return [attack/turn of events]."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ دَاؤِدَ
عَنْ رَجُلٍ عَنْ عَلِيٍّ أَنَّهُ قَالَ: سَتَّكُونُ عَكِيرَةً

[30686] Muhammad bin Kunasa narrated to us, he said: Ishaq bin Sa'id narrated to us, from his father who said: Mus'ab bin al-Zubayr came to Abdullah bin Umar while he was performing Sa'i between Safa and Marwah. He said: "Who are you?" He said: "Your sister's son, Mus'ab bin al-Zubayr." He said: "The ruler of Iraq?" He said: "Yes. I came to ask you about a people who threw off obedience, shed blood, and gathered wealth. They were fought and defeated, so they entered a palace and fortified themselves in it. Then they asked for safety and were given it, then they were killed." He said: "How many was the number?" He said: "Five thousand." He said: Ibn Umar glorified Allah at that and said: "By Allah, O Ibn al-Zubayr, if a man came to the livestock of Al-Zubayr and slaughtered five thousand of them in one morning, would you consider him wasteful?" He said: "Yes." He said: "So you consider it wastefulness regarding animals that do not know what Allah is, yet you consider it lawful regarding those

حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ أَبِيهِ قَالَ: أَتَى مُصْعَبُ بْنُ الرَّبَيْرِ عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ يَطْوُفُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ فَقَالَ: مَنْ أَنْتَ؟ ، فَقَالَ: ابْنُ أَخْنَاكَ مُصْعَبُ بْنُ الرَّبَيْرِ ، قَالَ: صَاحِبُ الْعَرَاقِ؟ ، قَالَ: نَعَمْ ، جِئْنِكَ لِأَسْلَكَ عَنْ قَوْمٍ خَلَعُوا الطَّاغِيَةَ وَسَفَكُوا الدَّمَاءَ وَحَنَّوا الْأَمْوَالَ فَقُوتَلُوا فَغُلَبُوا فَدَخَلُوا قَصْرًا فَتَحَصَّنُوا فِيهِ ثُمَّ سَأَلُوا الْأَمَانَ فَأُغْطُوْهُمْ قُتِلُوا ; قَالَ: وَكَمُ الْعِدَّةُ؟ قَالَ: خَمْسَةُ آلَافٍ ، قَالَ: فَسَبَّحَ ابْنُ عُمَرَ عِنْدَ ذَلِكَ وَقَالَ: وَاللَّهِ يَا ابْنَ الرَّبَيْرِ ، لَوْ أَنَّ رَجُلًا أَتَى مَاشِيَةً لِلرَّبَيْرِ فَدَبَّحَ مِنْهَا فِي غَدَاءٍ خَمْسَةَ آلَافٍ أَكْنَتْ نَرَاهُ مُسْرِفًا؟ قَالَ: نَعَمْ ، قَالَ: فَتَرَاهُ إِسْرَافًا فِي بَهَائِمٍ لَا تَدْرِي مَا اللَّهُ ، وَشَتَّلَهُ مِنْ هَلْلَ اللَّهِ يَوْمًا وَاحِدًا؟

[30687] Muhammad bin Kunasa narrated to us, from Ishaq bin Sa'id, from his father who said: Abdullah bin Umar came to Abdullah bin al-Zubayr and said: "O Ibn al-Zubayr, beware of deviation [Ilhad] in the Sanctuary of Allah. For I heard the Messenger of Allah (peace be upon him) say: 'A man from Quraysh will deviate in it; if his sins were weighed against the sins of mankind and Jinn, they would outweigh them. So watch out that you are not him.'"

حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ عَنْ إِسْحَاقَ بْنِ سَعِيدٍ عَنْ أَبِيهِ قَالَ: أَتَى عَبْدُ اللَّهِ بْنُ عُمَرَ عَبْدُ اللَّهِ بْنَ الرُّبِّيرَ فَقَالَ: يَا ابْنَ الرُّبِّيرِ، إِيَّاكَ وَالْإِلْحَادَ فِي حَرَامِ اللَّهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: سَيُلْحِدُ فِيهِ رَجُلٌ مِنْ قَرِيبِكُمْ لَوْ أَنَّ دُنْوَبَهُ تُوزَّنُ بِذُنُوبِ النَّقَلِينَ لَرَجَحَتْ عَلَيْهِ فَانظُرْ لَا تَكُونُهُ

[30688] Abu Dawud Al-Tayalisi narrated to us, from Al-Muthanna bin Sa'id, from Abu Sufyan who said: Ibn al-Zubayr addressed us and said: "We have been tested with what you see. Whatever command we give you in which there is obedience to Allah, we have the right to your hearing and obedience. And whatever command we give you in which there is no obedience to Allah, we have no right to your obedience, nor any favor [pleasure]."

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنِ الْمُتَّنَّى بْنِ سَعِيدٍ عَنْ أَبِيهِ سُفِّيَّاً قَالَ: حَطَّبَنَا ابْنُ الرُّبِّيرَ فَقَالَ: إِنَّا قَدْ ابْتَلَيْنَا بِمَا نَرَوْنَا، فَمَا أَمْرَنَاكُمْ بِأَمْرٍ لِلَّهِ فِيهِ طَاعَةٌ فَلَنَا عَلَيْكُمْ فِيهِ السَّمْعُ وَالطَّاعَةُ، وَمَا أَمْرَنَاكُمْ مِنْ أَمْرٍ لَيْسَ لِلَّهِ فِيهِ طَاعَةٌ فَلَيْسَ لَنَا عَلَيْكُمْ فِيهِ طَاعَةٌ وَلَا نِعْمَةٌ عَيْنِ

[30689] Ubaydullah bin Musa narrated to us, he said: Isra'il informed us, from Abu Ishaq, from Harithah bin Mudarrib, from Ali that he delivered a sermon then said: "The son of your brother, Al-Hasan bin Ali, has collected wealth and he wants to divide it among you." So the people attended. Al-Hasan stood up and said: "I only collected it for your poor." So half the people stood up [to leave, realizing it wasn't for everyone? Or to receive?]. The first one to take from it was Al-Ash'ath bin Qais.

[30690] Ubaydullah narrated to us, he said: Isra'il informed us, from Abu Ishaq, from Hani', from Ali who said: "Husayn will surely be killed unjustly. And indeed, I know the soil of the land in which he will be killed, near the two rivers."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ عَنْ عَلَيِّ أَنَّهُ خَطَبَ ثُمَّ قَالَ: إِنَّ ابْنَ أَخِيهِمُ الْحَسَنَ بْنَ عَلَيِّ فَدْ جَمَعَ مَالًا وَهُوَ يُرِيدُ أَنْ يُعْصِمَهُ بَيْنَكُمْ ، فَحَضَرَ النَّاسُ فَقَامَ الْحَسَنُ فَقَالَ: إِنَّمَا جَمَعْتُ لِفُقَرَائِكُمْ ، فَقَامَ نِصْفُ النَّاسِ ، فَكَانَ أَوَّلُ مَنْ أَخَذَ مِنْهُ الْأَشْعَثُ بْنُ قَيْسٍ

حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ هَانِئٍ عَنْ عَلَيِّ قَالَ: لَيُقْتَلَنَّ الْحُسَيْنُ ظُلْمًا ، وَإِنِّي لَا عُرَفُ بِتُرْبَةِ الْأَرْضِ الَّتِي يُقْتَلُ فِيهَا قَرِيبًا مِنَ النَّهَرِينَ

[30691] Waki' narrated to us, he said: Al-A'mash narrated to us, from Abdullah bin Murrah al-Sulami who said: Al-Ash'ath bin Qais came and sat with Ka'b bin Ujrah in the mosque. He placed one of his legs over the other. So Ka'b said to him: "Put it down, for it is not fitting for a human [shows arrogance]."

حَدَّثَنَا وَكِبْرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ السُّلَمِيِّ قَالَ: جَاءَ الْأَشْعَثُ بْنُ فَيْسٍ فَجَلَسَ إِلَى كَعْبَ بْنِ عُخْرَةَ فِي الْمَسْجِدِ فَوَضَعَ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى فَقَالَ لَهُ كَعْبٌ: ضَعْهَا فَإِنَّهَا لَا تَصْلُحُ لِبَشَرٍ

[30692] Waki' narrated to us, he said: Al-A'mash narrated to us, from Malik bin al-Harith, from Abu Khalid who said: I came as a delegate to Umar, and he favored the people of Sham over us in the prize/gift. We spoke to him about it, so he said: "O people of Kufa, are you upset that I favored the people of Sham over you in the gift due to their distance? I have preferred you with Ibn Umm Abd [Ibn Mas'ud, as a teacher]."

حَدَّثَنَا وَكِبْرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ أَبِي خَالِدٍ قَالَ: وَفَدْتُ إِلَى عُمَرَ فَفَضَّلَ أَهْلَ الشَّامِ عَلَيْنَا فِي الْجَائِزَةِ فَقُلْنَا لَهُ، فَقَالَ: يَا أَهْلَ الْكُوفَةِ ، أَجْرِ عُنْمَنْ أَبِي فَضَّلٍ عَلَيْكُمْ أَهْلَ الشَّامِ فِي الْجَائِزَةِ لِبَعْدِ شُقُّهُمْ ، فَقَدْ أَثْرَكُمْ بِابْنِ أَمِّ عَبْدٍ

[30693] Ibn Fudayl narrated to us, from Salim bin Abi Hafsah, from Mundhir who said: I was with Ibn al-Hanafiyah, and I saw him tossing on his bed and sighing. His wife said to him: "What distresses you about the affair of this enemy of yours, Ibn al-Zubayr?" He said: "By Allah, it is not this enemy of Allah, Ibn al-Zubayr, that concerns me, but what will be done in His Sanctuary tomorrow." He said: Then he raised his hands to the sky and said: "O Allah, You know that I knew, from what You taught me, that he would leave it as a corpse, his head paraded in the cities or in the markets."

حَدَّثَنَا أَبْنُ فُضِيلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ عَنْ مُنْذِرٍ
قَالَ: كُنْتُ عِنْدَ أَبْنِ الْحَنَفِيَّةِ فَرَأَيْتُهُ يَتَقَلَّبُ عَلَى فِرَاسِهِ
وَيَنْفُخُ، فَقَالَتْ لَهُ امْرَأَتُهُ: مَا يَكْرِبُكَ مِنْ أَمْرٍ عَوْنَكِ
هَذَا أَبْنُ الرُّبَّيْرِ؟ فَقَالَ: وَاللَّهِ مَا بِي عَدُوُ اللَّهِ هَذَا أَبْنُ
الرُّبَّيْرِ، وَلَكِنْ بِي مَا يُفْعَلُ فِي حَرَمِهِ غَدًا، قَالَ: ثُمَّ
رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ قَالَ: اللَّهُمَّ أَنْتَ تَعْلَمُ أَنِّي كُنْتُ
أَعْلَمُ مِمَّا عَلِمْتَنِي أَنَّهُ يَخْرُجُ مِنْهَا قَتِيلًا يُطَافُ بِرَأْسِهِ
فِي الْأَمْصَارِ أَوْ فِي الْأَسْوَاقِ

[30694] Zayd bin al-Hubab narrated to us, he said: Shu'bah bin al-Hajjaj narrated to us, he said: Umarah bin Abi Hafsah narrated to us, from Abu Mijlaz, from Qais bin Abbad who said: "I went out to Madinah seeking honor and knowledge. A man came wearing a beautiful suit, and he placed his hands on the shoulders of Umar. I said: 'Who is this?' They said: 'Ali bin Abi Talib.'"

[30695] Ya'la bin Ubayd narrated to us, he said: Isma'il bin Abi Khalid narrated to us, from Hakim bin Jabir who said: When Uthman was besieged, he came to Talhah while he was leaning his back against cushions in his house and said: "I ask you by Allah, why did you turn the people away from Ali, the Commander of the Faithful?" Talhah said: "Until they give the right from themselves."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَاجَاجَ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ أَبِي مِجْلَزٍ عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ: "خَرَجْتُ إِلَى الْمَدِينَةِ أَطْلَبُ الشَّرَفَ وَالْعِلْمَ، فَأَقْبَلَ رَجُلٌ عَلَيْهِ طَلْحَةُ جَمِيلَةُ، فَوَضَعَ يَدِيهِ عَلَى مَنْكِبَيْهِ عُمَرَ فَقُلْتُ مَنْ هَذَا؟ قَالُوا: عَلَيُّ بْنُ أَبِي طَالِبٍ

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ حَكِيمِ بْنِ جَابِرٍ قَالَ: لَمَّا حُصِرَ عُثْمَانُ أَتَى عَلَى طَلْحَةَ وَهُوَ مُسْتَدِّ ظَاهِرٌ إِلَى وَسَائِدَ فِي بَيْتِهِ فَقَالَ: أُشِيدُكَ اللَّهُ لِمَ رَدَدْتَ النَّاسَ عَنْ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ، فَقَالَ طَلْحَةُ: حَتَّى يُعْطُوا الْحَقَّ مِنْ أَنْفُسِهِمْ

[30696] Sharik narrated to us, from Abu Ishaq, from Sa'id bin Wahb, from his nephew Abd al-Rahman, that he heard Al-Mukhtar saying: "Nothing remains of Ali's turban except two cubits until he comes." I said: "Why do you mislead the people?" He said: "Let me rally them."

حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ عَنِ
ابْنِ أَخِيهِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ الْمُخْتَارَ وَهُوَ يَقُولُ: مَا
بَقَىَ مِنْ عَمَامَةٍ عَلَيْهِ إِلَّا زَرَاعَانِ حَتَّىٰ يَحْيَىٰ ، قُلْتُ لَهُ
تُضِلُّ النَّاسَ؟ قَالَ: دَعْنِي أَتَأْلَفُهُمْ

[30697] Yahya bin Adam narrated to us, he said: Ibn Uyainah narrated to us, from Isma'il bin Abi Khalid, from Hakim bin Jabir who said: I heard Talhah bin Ubaydullah saying on the Day of the Camel: "Indeed, we had compromised in the matter of Uthman, so we find no alternative but to go to extremes [in seeking justice]."

حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ إِسْمَاعِيلِ
بْنِ أَبِي حَالِدٍ عَنْ حَكِيمِ بْنِ جَابِرٍ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ
عُيَيْنَةَ اللَّهَ يَقُولُ يَوْمَ الْجَمْلِ: إِنَّا كُنَّا قَدْ ذَاهَنَّا فِي أَمْرِ
عُثْمَانَ فَلَا نَجِدُ بُدُّا مِنَ الْمُبَالَغَةِ

[30698] Yahya bin Adam narrated to us, he said: Ibn Uyainah narrated to us, from Mujalid bin Sa'id, from Al-Sha'bi who said: When the reconciliation took place between Al-Hasan bin Ali and Muawiyah bin Abi Sufyan, Al-Hasan wanted to leave—meaning to Madinah. Muawiyah said to him: "You are not going to leave until you address the people." Al-Sha'bi said: I heard him on the pulpit; he praised Allah and extolled Him, then said: "As to what follows: Indeed, the smartest intelligence is piety, and the most helpless helplessness is immorality. And indeed, this matter in which I and Muawiyah differed—either it was mine and I left it for Muawiyah, or it was a right belonging to someone who was more entitled to it than me. I only did this to spare your blood, and I do not know; perhaps it is a trial for you and enjoyment for a time."

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُجَالِدِ بْنِ سَعِيدٍ عَنِ الشَّعْعَبِيِّ قَالَ: لَمَّا كَانَ الصُّلُحُ بَيْنَ الْحَسَنِ بْنِ عَلِيٍّ وَبَيْنَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَرَادَ الْحَسَنُ الْخُرُوجَ يَعْنِي إِلَى الْمَدِينَةِ، فَقَالَ لَهُ مُعَاوِيَةُ: مَا أَنْتَ بِالذِّي تَدْهَبُ حَتَّى تَحْطُبَ النَّاسَ، قَالَ الشَّعْعَبِيُّ: فَسَمِعْتُهُ عَلَى الْمِنْبَرِ حَمْدَ اللَّهِ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ أَكْيَسَ الْكَيْسِ الْتُّقَى، وَإِنَّ أَغْرَى الْعَجْزِ الْفُجُورُ، وَإِنَّ هَذَا الْأَمْرَ الَّذِي اخْتَلَفْتُ فِيهِ أَنَا وَمُعَاوِيَةً حَتَّى كَانَ لِي فَتَرَكْتُهُ لِمُعَاوِيَةَ، أَوْ حَقٌّ كَانَ لِإِمْرَيِّ أَحَقُّ بِهِ مِنِّي، وَإِنَّمَا فَعَلْتُ هَذَا لِحَقْنِ دِمَائِكُمْ وَإِنْ أَدْرِي لِعَلَّهُ فِتْنَةً أَكُمْ وَمَتَاعً إِلَى حِينٍ

[30699] Waki' narrated to us, from Isma'il bin Abi Khalid, from Abu al-Duha, from Abu Ja'far who said: "O Allah, I disavow Mughirah and Yaman before You."

حَدَّثَنَا وَكِبِيْعٌ عَنْ إِسْمَاعِيلَ بْنُ أَبِي خَالِدٍ عَنْ أَبِي الصُّحَى عَنْ أَبِي جَعْفَرٍ قَالَ: اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنْ مُغِيرَةَ وَيَمَانَ

[30700] Waki' narrated to us, from Imran bin Hudair, from Al-Samit, from Ka'b who said: "For every time there are kings. If Allah intends good for a people, He sends among them their reformers. And if Allah intends evil for a people, He sends among them their affluent ones."

حَدَّثَنَا وَكِبِيْعٌ عَنْ عِمْرَانَ بْنِ حُذَيْرٍ عَنِ السَّمِيطِ عَنْ كَعْبٍ قَالَ: لِكُلِّ رَمَانٍ مُلُوكٌ , فَإِذَا أَرَادَ اللَّهُ بِقُوَّمٍ خَيْرًا بَعَثَ فِيهِمْ مُصْلِحِيهِمْ , وَإِذَا أَرَادَ اللَّهُ بِقُوَّمٍ شَرًا بَعَثَ فِيهِمْ مُثْرِفِيهِمْ

[30701] Ibn Fudayl told us, from 'Ata' b. al-Sa'ib, from Maysarah, who said: A boy or a girl from those whom Al-Hajjaj would expel to the Sawad (rural Iraq) would pass by him, and he would say: "Who is your Lord?" He/she would say: "Allah." He would say: "Who is your Prophet?" He/she would say: "Muhammad (saw)." He said: So he would say: "By Allah, besides Whom there is no god, I do not find anyone fighting Al-Hajjaj but that I would fight Al-Hajjaj along with him."

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عَطَاءَ بْنِ السَّائِبِ عَنْ مَيْسَرَةَ قَالَ: كَانَ يَمْرُ عَلَيْهِ الْغَلَامُ أَوِ الْجَارِيَةُ مِنْ يُخْرِجُهُ الْحَاجَاجُ إِلَى السَّوَادِ فَيَقُولُ: مَنْ رَبُّكَ؟ فَيَقُولُ: اللَّهُ ، فَيَقُولُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَيَقُولُ: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ، لَا أَجُدُّ أَحَدًا يُقَاتِلُ الْحَاجَاجَ إِلَّا قَاتَلَتُ مَعَهُ الْحَاجَاجَ

[30702] Waki' told us, from Sufyan, from Yazid, from Abu al-Bakhtari, that he saw a man retreat/withdraw, so he said: "The heat of the Fire is more severe than the heat of the sword."

حَدَّثَنَا وَكِبْيَعُ عَنْ سُفْيَانَ عَنْ يَزِيدَ عَنْ أَبِي الْبَخْتَرِيِّ أَنَّهُ رَأَى رَجُلًا انْهَازَ فَقَالَ: حَرُّ النَّارِ أَشَدُ مِنْ حَرِّ السَّيْفِ

[30703] Ghundar told us, from Shu'bah, from Husayn, who said: I heard 'Abd al-Rahman b. Abi Layla inciting the people during the Days of Al-Jamajim.

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى يُحَاضِّنُ النَّاسَ أَيَّامَ الْجَمَاجِيمِ

[30704] 'Abd al-A'la told us, from Al-Jariri, from Al-'Ala', who said: They said to Mutarrif: "This is 'Abd al-Rahman b. al-Ash'ath who has advanced." Mutarrif said: "By Allah, two matters have made me doubt: If he prevails, no religion will stand for Allah; and if he is defeated, they will remain humiliated until the Day of Resurrection."

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجَرِيرِيِّ عَنِ الْعَلَاءِ قَالَ: قَالُوا لِمُطَرِّفِ: هَذَا عَبْدُ الرَّحْمَنَ بْنُ الْأَشْعَثِ قَدْ أَقْبَلَ , فَقَالَ مُطَرِّفُ: "وَاللَّهِ لَقَدْ رَأَبِنِي أَمْرَانِ: لَئِنْ ظَهَرَ لَا يَقُولُ اللَّهُ دِينُ , وَلَئِنْ ظَهَرَ عَلَيْهِ لَا يَرَأُوا أَذْلَّ إِلَى يَوْمِ الْقِيَامَةِ

[30705] Ibn Fudayl told us, from 'Ata' b. al-Sa'ib, who said: More than one person informed me that a judge from the judges of the people of Sham came to 'Umar and said: "O Commander of the Faithful, I saw a dream that horrified me." He said: "What did you see?" He said: "I saw the sun and the moon fighting each other, and the stars were with them, divided in two halves." He said: "With which of them were you?" He said: "I was with the moon against the sun." So 'Umar recited: "{And We have made the night and day two signs, then We erased the sign of the night and made the sign of the day visible}" [Al-Isra: 12]. "Go, for by Allah, you shall never work for me again." 'Ata' said: It reached me that he was killed alongside Mu'awiyah on the Day of Siffin.

حَدَّثَنَا أَبْنُ فُضِيلٍ عَنْ عَطَاءَ بْنِ السَّائِبِ قَالَ: أَخْبَرَنِي
عَيْرُ وَاحِدٌ أَنَّ قَاضِيَا مِنْ قُضاةِ أَهْلِ الشَّامِ أَتَى عُمَرَ
فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، رَأَيْتُ رُؤْيَا أَفْطَعَتِي، قَالَ:
وَمَا رَأَيْتَ؟ قَالَ: رَأَيْتُ الشَّمْسَ وَالْقَمَرَ يَقْتَلَانِ،
وَالنُّجُومَ مَعَهُمَا نِصْفَيْنِ، قَالَ: فَمَعَ أَيِّهِمَا كُنْتَ؟ قَالَ:
كُنْتُ مَعَ الْقَمَرِ عَلَى الشَّمْسِ، فَقَالَ عُمَرُ "وَجَعَلْنَا
اللَّيْلَ وَالنَّهَارَ آيَيْنِ فَعَوَّذَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
فَانْطَلَقَ فَوَاللَّهِ لَا تَعْمَلُ لِي، [12: مُبْصِرَةً] [الإِسْرَاءَ]
عَمَلاً أَبَدًا" ، قَالَ: عَطَاءُ: فَبَلَغَنِي أَنَّهُ قُتِلَ مَعَ مُعاوِيَةَ
يَوْمَ صِيفَيْنِ

[30706] Ibn Fudayl told us, from 'Ata', who said: Two Eids coincided on one day. Al-Hajjaj said during the first Eid [prayer]: "Whoever wishes to gather [for Friday prayer] with us, let him gather; and whoever wishes to leave, let him leave, and there is no harm." Abu al-Bakhtari and Maysarah said: "What is the matter with him? May Allah fight him! From where did he stumble upon this [correct ruling]?"

[30707] Abu Usamah told us, he said: Sufyan told us, from Wasil al-Ahdab, who said: Ibrahim saw the Emir of Hulwan riding through [some] crops. Ibrahim said: "Injustice on the road is better than injustice in religion."

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ عَطَاءِ قَالَ: اجْتَمَعَ عِيدَانٍ فِي يَوْمٍ
فَقَالَ الْحَاجَاجُ فِي الْعِيدِ الْأَوَّلِ: مَنْ شَاءَ أَنْ يُجْمِعَ مَعَنِ
فَلِيُجْمِعْ ، وَمَنْ شَاءَ أَنْ يَنْصَرِفَ فَلِيَنْصَرِفْ وَلَا
خَرَجَ ، فَقَالَ أَبُو الْبَخْرِيُّ وَمَيْسِرٌ: مَالَهُ قَاتِلُهُ اللَّهُ ،
مَنْ أَيْنَ سَقَطَ عَلَى هَذَا؟

حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلِ الْأَحْدَبِ
قَالَ: رَأَى إِبْرَاهِيمَ أَمِيرَ حُلْوَانَ يَسِيرُ فِي زَرْعٍ فَقَالَ
إِبْرَاهِيمُ: الْجَوْرُ فِي الطَّرِيقِ خَيْرٌ مِنَ الْجَوْرِ فِي الدِّينِ

[30708] Abu Usamah told us, he said: Za'idah told us, he said: 'Abd al-Malik b. 'Umayr told us, from Rib'i, from Abu Musa, who said: 'Amr b. al-'As said: "If Abu Bakr and 'Umar left this wealth while some of it was lawful for them, then we have been cheated and their judgment was deficient. But by Allah's life, they were not cheated nor was their judgment deficient. Rather, they were two men for whom this wealth, which we obtained after them, was forbidden, so we have perished. And by Allah, the delusion did not come except from our own selves."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا زَائِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ عَنْ رِبِيعٍ عَنْ أَبِي مُوسَى قَالَ: قَالَ عَمِيرُ بْنُ الْعَاصِ: لَأَنْ كَانَ أَبُو بَكْرٍ وَعُمَرُ تَرَكَا هَذَا الْمَالَ وَهُوَ يَحِلُّ لَهُمَا مِنْهُ شَيْءٌ لَقَدْ غُبِّنَا وَنَقَصَ رَأْيُهُمَا ، وَلَعَمْرُ اللَّهِ إِنْ كَانَا لِمَغْبُونَيْنِ وَلَا نَاقِصَيِ الرَّأْيِ ، وَلَكِنْ كَانَا امْرَأَيْنِ يَحْرُمُ عَلَيْهِمَا مِنْ هَذَا الْمَالِ الَّذِي أَصَبَّنَا بَعْدَهُمَا لَقَدْ هَلْكَنَا ; وَإِيمَانُ اللَّهِ مَا جَاءَ الْوَهْمُ إِلَّا مِنْ قِبْلَنَا

[30709] Aswad b. 'Amir told us, he said: Jarir b. Hazim told us, he said: I heard Muhammad b. Sirin say: 'Ali b. Abi Talib sent Qays b. Sa'd as governor over Egypt. He said: So Mu'awiyah and 'Amr b. al-'As wrote a letter to him in which they spoke harshly to him, insulted him, and threatened him. So he wrote a letter back to them to provoke them and make them despair of [winning] him [over]. He said: He said: When the letter reached them, they wrote a letter to him mentioning his virtue and trying to entice him with what they had. So he wrote to them in answer to their first letter, speaking harshly, leaving nothing unsaid. So one of them said to the other: "No, by Allah, we cannot handle Qays b. Sa'd. But come, let us plot against him with 'Ali." He said: So they sent his first letter to 'Ali. He said: So the people of Kufa said to him: "The enemy of Allah, Qays b. Sa'd! Dismiss him." 'Ali said: "Woe to you! I, by Allah, know best; it is one of his ploys." But they refused anything but his dismissal, so he dismissed him and sent Muhammad

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ سِيرِينَ قَالَ: بَعَثَ عَلَيْهِ بْنُ أَبِي طَالِبٍ قَيْسَ بْنَ سَعْدِ أَمِيرًا عَلَى مِصْرَ , قَالَ: فَكَتَبَ إِلَيْهِ مُعَاوِيَةً وَعَمْرُو بْنَ الْعَاصِ بِكِتَابٍ فَأَغْلَظَاهُ فِيهِ وَشَنَمَاهُ وَأَوْعَدَاهُ , فَكَتَبَ إِلَيْهِمَا بِكِتَابٍ لَأَنْ يُعَارِبُهُمَا وَيُطْعِمُهُمَا فِي نَفْسِهِ , قَالَ: فَلَمَّا أَتَاهُمَا الْكِتَابَ كَتَبَا إِلَيْهِ بِكِتَابٍ يَذْكُرُانِ فَضْلَهُ وَيُطْعِمُعَانِيهِ فِيمَا فَبَلَّهُمَا , فَكَتَبَ إِلَيْهِمَا بِجَوَابٍ كِتَابِهِمَا الْأَوَّلِ يُغَلِّظُ فَمَ يَدْعُ شَيْئًا إِلَّا قَالَهُ , فَقَالَ أَخْذُهُمَا لِلْآخِرِ: لَا وَاللَّهِ مَا نُطِيقُ تَحْنُنَ قَيْسَ بْنَ سَعْدٍ , وَلَكِنْ تَعَالَ نَمْكُرُ بِهِ عِنْدَ عَلِيٍّ , قَالَ: فَقَالَ لَهُ أَهْلُ الْكُوفَةِ: عَدُوُ اللَّهِ قَيْسُ بْنُ سَعْدٍ فَاعْزِلْهُ , فَقَالَ عَلِيٌّ: وَيَحْكُمُ أَنَا وَاللَّهُ أَعْلَمُ هِيَ إِحْدَى فَعَلَاتِهِ , فَأَبْوَا إِلَيْهِ فَعَزَلَهُ , وَبَعَثَ مُحَمَّدًا بْنَ أَبِي بَكْرٍ , فَلَمَّا قَدِمَ عَلَى قَيْسَ بْنَ سَعْدٍ قَالَ لَهُ قَيْسُ: انْظُرْ مَا أَمْرُكَ بِهِ , إِذَا كَتَبَ إِلَيْكَ مُعَاوِيَةً بِكَذَا وَكَذَا فَأَكْتُبْ إِلَيْهِ بِكَذَا وَكَذَا , وَإِذَا صَنَعْ بِكَذَا فَاصْنَعْ كَذَا , وَإِبَاكَ أَنْ تُخَالِفَ مَا أَمْرَتُكَ بِهِ , وَاللَّهِ لَكَانِي أَنْظُرُ إِلَيْكَ إِنْ فَعَلْتَ قَدْ قُتِلْتُ ثُمَّ أُدْخِلْتَ جَوْفَ حَمَارٍ فَأُخْرِقْتَ بِالنَّارِ , قَالَ: فَفَعَلَ ذَلِكَ بِهِ

[30710] Aswad b. 'Amir told us, he said: Jarir b. Hazim told us, from Muhammad b. Sirin, who said: "I did not know that 'Ali was accused regarding the killing of 'Uthman until allegiance was pledged to him; when allegiance was pledged to him, the people accused him."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: مَا عَلِمْتُ أَنَّ عَلِيًّا أُتُومَ فِي قَتْلِ عُثْمَانَ حَتَّىٰ بُويعَ، فَلَمَّا بُويعَ اتَّهَمَ النَّاسُ

[30711] Aswad b. 'Amir told us, he said: Jarir b. Hazim told us, from Muhammad b. Sirin, who said: Qays b. Sa'd b. 'Ubada said: "Were it not that a man plots until he commits immorality, I would have plotted against the people of Sham a plot that would make them tremble from day until night."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ قَيْسُ بْنُ سَعْدٍ بْنُ عَبَادَةَ: لَوْلَا أَنْ يَمْكُرَ الرَّجُلُ حَتَّىٰ يَفْجُرَ لَمَكَرُّهُ بِأَهْلِ الشَّامِ مَكْرًا يَضْطَرِبُونَ يَوْمًا إِلَى اللَّيلِ

[30712] Mu'adh b. Mu'adh told us, from Abu Ma'dan, from Malik b. Dinar, who said: I witnessed Al-Hasan, Malik b. Dinar, Muslim b. Yasar, and Sa'd commanding to fight Al-Hajjaj along with Ibn al-Ash'ath. Al-Hasan said: "Indeed, Al-Hajjaj is a punishment that came from the sky, so do not meet Allah's punishment with the sword."

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ عَنْ أَبِي مَعْدَانَ عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: شَهَدْتُ الْحَسَنَ وَمَالِكَ بْنَ دِينَارٍ وَمُسْلِمَ بْنَ يَسَارٍ وَسَعْدًا يَأْمُرُونَ بِقتالِ الْحَاجَاجَ مَعَ ابْنِ الْأَشْعَثِ، فَقَالَ الْحَسَنُ: إِنَّ لِلْحَاجَاجَ عُقُوبَةً جَاءَتْ مِنَ السَّمَاءِ فَلَيُسْتَقْبَلَ عُقُوبَةُ اللَّهِ بِالسَّيْفِ

[30713] Abu Sufyan al-Himyari told us, he said: Khalid b. Muhammad al-Qurashi told us, he said: 'Abd al-Malik b. Marwan said: "Whoever wants to take a slave girl for pleasure, let him take a Berber; and whoever wants to take one for children, let him take a Persian; and whoever wants to take one for service, let him take a Roman."

حَدَّثَنَا أَبُو سُعْيَانَ الْحِمَيْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مُحَمَّدٍ
الْقُرَشِيُّ قَالَ: قَالَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ: مَنْ أَرَادَ أَنْ
يَتَّخِذَ جَارِيَةً لِلْتَّلَذُّذِ فَلْيَتَخِذْهَا بَرْبِرِيَّةً ، وَمَنْ أَرَادَ أَنْ
يَتَّخِذَهَا لِلْوَلِّدِ فَلْيَتَخِذْهَا فَارِسِيَّةً ، وَمَنْ أَرَادَ أَنْ يَتَّخِذَهَا
لِلْخِدْمَةِ فَلْيَتَخِذْهَا رُومِيَّةً

[30714] Al-Fadl b. Dukayn told us, he said: Ibn Abi Ghaniyyah told us, from a shaykh from the people of Madinah, who said: Mu'awiyah said: "I am the first of the kings."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ عَنْ
شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: قَالَ مُعَاوِيَةُ: أَنَا أَوَّلُ الْمُلُوكِ

[30715] Ibn Numayr told us, from Isma'il b. Ibrahim, from 'Abd al-Malik b. 'Umayr, who said: Mu'awiyah said: I did not cease to hope for the Caliphate since the Messenger of Allah (saw) said to me: "O Mu'awiyah, if you become a ruler, then do good."

حَدَّثَنَا ابْنُ ثُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: قَالَ مُعَاوِيَةُ: مَا زِلْتُ أَطْمَعُ فِي
الْخِلَافَةِ مُنْذُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
يَا مُعَاوِيَةُ ، إِنْ مَلَكْتَ فَأَخْسِنْ

[30716] Isma'il told us, from Shurahbil b. Muslim, who said: I heard Abu Umamah al-Bahili say: I heard the Messenger of Allah (saw) in his sermon during the Year of the Farewell Pilgrimage saying: "Indeed, Allah has given every one with a right his right, so there is no bequest for an heir."

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ شُرَحِبِيلَ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خُطْبَتِهِ عَامَ حَجَّةَ الْوَدَاعِ يَقُولُ: إِنَّ اللَّهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقًّا فَلَا وَصِيَّةَ لِوَارِثٍ

[30717] Yazid b. Harun told us, from Sa'd, from Qatadah, from Shahr b. Hawshab, from 'Abd al-Rahman b. Ghanm, from 'Amr b. Kharijah, from the Prophet (saw), who said: "There is no bequest for an heir."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَعْدٍ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْمٍ، عَنْ عَمْرٍو بْنِ خَارِجَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا وَصِيَّةَ لِوَارِثٍ

[30718] Abu Khalid al-Ahmar told us, from Hajjaj, from Abu Ishaq, from Al-Harith, from 'Ali, who said: "There is no bequest for an heir."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: لَيْسَ لِوَارِثٍ وَصِيَّةً

[30719] Mulazim b. 'Amr told us, from 'Abd Allah b. Badr, who said: A man asked Ibn 'Umar, saying: "O Ibn 'Umar, what is your view on a bequest for an heir?" He rebuked him and said: "Have you approached the Haruriyyah [ideology]?" He said: "A bequest for an heir is not permissible."

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ فَقَالَ: يَا ابْنَ عُمَرَ، مَا تَرَى فِي الْوَصِيَّةِ لِلْوَارِثِ؟ فَأَنْتَهَهُ، وَقَالَ: هُنَّ قَارَبُتُ الْحَرُورِيَّةِ، فَقَالَ: لَا تَجُوزُ الْوَصِيَّةُ لِلْوَارِثِ

[30720] Ibn Idris told us, from Hisham, from Al-Hasan and Ibn Sirin, who both said: "There is no bequest for an heir unless the heirs wish."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ قَالَا: لَيْسَ لِوَارِثٍ وَصِيَّةٌ إِلَّا إِنْ شَاءَ الْوَرَثَةُ

[30721] Ibn Mahdi told us, from Sufyan, from Abu Miskin, from Sa'id b. Jubayr, who said: "There is no bequest for an heir."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي مِسْكِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَيْسَ لِوَارِثٍ وَصِيَّةٌ

[30722] Jarir told us, from Mansur, from Ibrahim, who said: "If a man makes a bequest to an heir and the heirs permit it before he dies, the heirs cannot revoke it after his death; they are bound by their decision. And if it is for a non-heir, whatever is between him and the third, it is permissible."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَوْصَى الرَّجُلُ الْوَصِيَّةَ لِوَارِثٍ فَأَجَازَ الْوَرَثَةُ قَبْلَ أَنْ يَمُوتَ لَمْ تَرْجِعْ الْوَرَثَةُ بَعْدَ مَوْتِهِ، فَهُمْ عَلَى رَأْسِهِمْ أَمْرِهِمْ، وَإِذَا كَانَ لِغَيْرِ وَارِثٍ مَا بَيْنَهُ وَبَيْنَ الْثَّالِثِ فَإِنَّهَا جَائِزَةٌ

[30723] 'Ali b. Mushir told us, from Dawud, from Al-Sha'bi, from Shurayh, who said: "If a man asks his heirs for permission regarding a bequest and bequeaths more than the third, and they agree to it for him; when they shake the dust from their hands after his burial, they are [back] at the beginning of their affair: if they wish, they may permit it, and if they wish, they may not permit it."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ ذَوْدَ، عَنْ الشَّعْبِيِّ، عَنْ شُرَيْحٍ قَالَ: إِذَا اسْتَأْذَنَ الرَّجُلُ وَرَثَتْهُ فِي الْوَصِيَّةِ فَأَوْصَى بِأَكْثَرِ مِنَ الْثَّالِثِ فَطَبَّيْوَا لَهُ، فَإِذَا نَفَضُوا أَيْدِيهِمْ مِنْ قَبْرِهِ فَهُمْ عَلَى رَأْسِ أَمْرِهِمْ، إِنْ شَاءُوا أَجَازُوا، وَإِنْ شَاءُوا لَمْ يُجِيزُوا

[30724] Ibn 'Uyaynah told us, from Salih b. Muslim, from Al-Sha'bi, who said: I asked him, and he said: "They are [back] at the beginning of their affair [they have the choice]."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ صَالِحِ بْنِ مُسْلِمٍ، عَنْ الشَّعْبِيِّ قَالَ: سَأَلْتُهُ فَقَالَ: هُمْ عَلَى رَأْسِ أَمْرِهِمْ

[30725] Muhammad b. Bakr told us, from Ibn Jurayj, from Ibn Tawus, from his father, who said: "They may revoke [their permission] if they wish."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاؤِسٍ،
عَنْ أَبِيهِ قَالَ: يَرْجِعُونَ إِنْ شَاءُوا

[30726] 'Abd al-A'la told us, from Yunus, from Al-Hasan, regarding a man who bequeathed more than the third with the consent of the heirs, but when he died, they denied that. He said: "It is binding upon them."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ فِي رَجْلٍ
أَوْصَى بِأَكْثَرِ مِنَ الثُّلُثِ بِرَضَا الْوَرَثَةِ، فَلَمَّا مَاتَ
أَنْكَرُوا ذَلِكَ، قَالَ: هُوَ جَائزٌ عَلَيْهِمْ

[30727] Muhammad b. Bakr told us, from Ibn Jurayj, who said: 'Ata' used to say: "It is permissible; they have already given permission."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: كَانَ عَطَاءً
يَقُولُ: جَائزٌ قَدْ أَذِنُوا

[30728] Ghundar told us, from Shu'bah, from Hammad, that he said regarding a man who bequeaths more than the third and the heirs permit it, then they revoke it [after his death]. He said: "They do not have the right to revoke." And Al-Hakam said: "If they wish, they may revoke it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ أَنَّهُ قَالَ فِي الرَّجُلِ
يُوصِي بِأَكْثَرِ مِنَ الثُّلُثِ يُجِيزُهُ الْوَرَثَةُ ثُمَّ يَرْجِعُونَ فِيهِ،
قَالَ: لَيْسَ لَهُمْ أَنْ يَرْجِعُوا، وَقَالَ الْحَكَمُ: إِنْ شَاءُوا
رَجَعُوا فِيهِ

[30729] Ibn Abi Ghaniyyah told us, from his father, from Al-Hakam, who said: "If a man makes a bequest exceeding the third and asks his son's permission during his lifetime and he permits him; when he dies, it returns to his son: if he wishes, he permits it, and if he wishes, he rejects it."

حَدَّثَنَا أَبْنُ أَبِي غَنِيَّةَ، عَنْ أَبِيهِ، عَنْ الْحَكَمِ قَالَ: إِذَا أَوْصَى الرَّجُلُ فِرَادَ عَلَى الْتُّلُثِ فَاسْتَأْذَنَ ابْنَهُ فِي حَيَاتِهِ فَأَذِنَ لَهُ، فَإِذَا مَاتَ فَعَادَ إِلَى ابْنِهِ، إِنْ شَاءَ أَجَازَهُ وَإِنْ شَاءَ رَدَهُ

[30730] Waki' told us, from Al-Mas'udi, from Abu 'Awn, from Al-Qasim b. 'Abd al-Rahman, that a man asked his heirs for permission during his illness to bequeath more than the third, and they permitted him. But when he died, they revoked it. Ibn Mas'ud was asked about that, and he said: "They have that right; [consent given under] pressure is not valid."

حَدَّثَنَا وَكِبِيرٌ عَنْ الْمَسْعُودِيِّ عَنْ أَبِي عَوْنَ، عَنِ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ رَجُلًا أَسْتَأْذَنَ وَرَتَّهُ فِي مَرَضِهِ فِي أَنْ يُوصِي بِأَكْثَرَ مِنَ الْتُّلُثِ فَأَذِنُوا لَهُ، فَلَمَّا مَاتَ رَجَعُوا، فَسُئِلُوا أَبْنُ مَسْعُودٍ عَنْ ذَلِكَ فَقَالُوا: لَهُمْ ذَلِكَ التَّكْرُهُ لَا يَجُوزُ

[30731] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, from Dawud b. Abi Hind, from 'Amir, and from Khalid, from Ibn Sirin, from Shurayh, who said:

"If a man makes a bequest during his illness of more than the third to a non-heir or to an heir, and the heirs permit it, then he dies, they have the right to revoke it."

[30732] Ghundar told us, from Shu'bah, from Yazid b. Khalid al-Dalani, who said: I heard Abu 'Awn Muhammad b. 'Ubayd Allah narrating from Al-Qasim b. 'Abd al-Rahman, from his father, from 'Abd Allah, that he said regarding a man who bequeaths more than the third and the heir permits it, then does not permit it after his death. He said: "That [consent given under] pressure is not valid."

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ دَاؤُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَامِرٍ، وَعَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، عَنْ شَرَيْحٍ قَالَ: إِذَا أَوْصَى الرَّجُلُ فِي مَرَضٍه بِأَكْثَرٍ مِنَ الْثُلُثِ لِعَيْرٍ وَارِثٍ أَوْ لَوَارِثٍ، فَإِذَا الْوَرَثَةُ ثُمَّ مَاتَ، فَلَهُمْ أُنْ يَرْجِعُوا

حَدَّثَنَا عَنْدُرُ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ بْنِ خَالِدِ الدَّالَانِيِّ قَالَ: سَمِعْتُ أَبَا عَوْنَ مُحَمَّدَ بْنَ عُبَيْدِ اللَّهِ، يُحَدِّثُ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ فِي الرَّجُلِ يُوصِي بِأَكْثَرٍ مِنَ الْثُلُثِ يُحِيزُ الْوَارِثَ ثُمَّ لَا يُحِيزُه بَعْدَ مَوْتِهِ قَالَ: ذَلِكَ التَّكْرُهُ لَا يَجُوزُ

[30733] 'Abd al-A'la or Hushaym told us, from Yunus, from Al-Hasan, who said: "If he makes a bequest, then makes another bequest after it," he said: "The latter of the two is taken."

حَدَّثَنَا عَبْدُ الْأَعْلَى، أَوْ هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ
قَالَ إِذَا أَوْصَى بِوَصِيلَةٍ ثُمَّ أَوْصَى بِأُخْرَى بَعْدَهَا قَالَ:
يُؤْخَذُ بِالْأُخْرَى مِنْهُمَا

[30734] Ibn 'Uyaynah told us, from 'Amr b. Dinar, from 'Ata', Tawus, and Abu al-Sha'tha', who said: "The last bequest is taken."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءَ،
وَطَاؤِسٍ، وَأَبِي الشَّعْنَاءِ قَالُوا: يُؤْخَذُ بِآخِرِ الْوَصِيلَةِ

[30735] 'Abd al-A'la told us, from Yunus, from Hisham, from Al-Hasan, that a man made a bequest and called some people, saying: "I call you to witness that my slave So-and-so is free if anything happens to me." They left him, and it was said to him: "You freed So-and-so and left So-and-so, who has served better?" He said: "Bring the witnesses back to me." They did, and he said: "I have revoked the emancipation of So-and-so; and indeed So-and-so—referring to his other slave—is free if anything happens to me." The man died. The first one said: "I am free," and the other said: "I am free." They disputed before 'Abd al-Malik b. Marwan, and he rejected the emancipation of the first and validated the emancipation of the

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّ رَجُلًا أَوْصَى فَدَعَا نَاسًا فَقَالَ: أَشْهُدُكُمْ أَنَّ غُلَامِي فُلَانًا إِنْ حَدَثَ بِي حَادِثٌ فَهُوَ حُرٌّ، فَخَرَجُوا مِنْ عِنْدِهِ فَقَيلَ لَهُ: أَعْتَقْتُ فُلَانًا وَتَرَكْتُ فُلَانًا وَكَانَ أَحْسَنَ بِلَاءً، فَقَالَ: رُدُّوا عَلَيَّ الْبَيْتَةَ، فَعَلَوْا فَقَالَ: رَجَعْتُ فِي عِنْقِ فُلَانٍ، وَإِنْ فُلَانًا، لِعَبْدِهِ الْآخَرِ، إِنْ حَدَثَ بِي حَادِثٌ فَهُوَ حُرٌّ، فَمَاتَ الرَّجُلُ فَقَالَ الْأَوَّلُ: أَنَا حُرٌّ، وَقَالَ الْآخَرُ: أَنَا حُرٌّ، فَأَخْتَصَمَا إِلَى عَبْدِ الْمَالِكِ بْنِ مَرْوَانَ، فَرَدَّ عِنْقَ الْأَوَّلِ وَأَجَازَ عِنْقَ الْآخَرِ

[30736] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, who said: "If a man makes a bequest then revokes it, it is the latter [that counts]. And if he does not revoke it, then both are valid within his third, proportionally."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: إِذَا أَوْصَى الرَّجُلُ بِوَصْيَةٍ ثُمَّ نَفَضَهَا فَهِيَ الْآخِرَةُ، وَإِنْ لَمْ يَنْفُضْهَا فَإِنَّهُمَا تَجُوزَانِ جَمِيعًا فِي ثُلُثِهِ بِالْحِصْنِ

[30737] Zayd b. al-Hubab told us, from Hammad b. Salamah, from 'Amr b. Shu'ayb, that Ibn Abi Rabi'ah wrote to 'Umar b. al-Khattab [asking about] a man who makes a bequest then makes another. He said: "The most controlling of them is the last of them."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ أَنَّ ابْنَ أَبِي رَبِيعَةَ كَتَبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ: الرَّجُلُ يُوصِي بِوَصْيَةٍ ثُمَّ يُوصِي بِأُخْرَى قَالَ: أَمْكُنُهُمَا آخِرُهُمَا

[30738] Hafs told us, from Ash'ath, from Abu Ishaq, from Al-Harith, from 'Ali, regarding a man who makes a bequest to a man, and the one to whom the bequest was made dies before it reaches him [or before the testator dies]. He said: "It belongs to the heirs of the one to whom the bequest was made."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ فِي رَجُلٍ أَوْصَى لِرَجُلٍ فَمَاذَا الَّذِي أَوْصَى لَهُ قَبْلَ أَنْ يَاتِيهِ، قَالَ: هِيَ لِوَرَثَةِ الْمُوصَى لَهُ

[30739] Hafs told us, he said: I asked 'Umar about it. He said: Al-Hasan used to say: "It belongs to the heirs of the one to whom the bequest was made."

حَدَّثَنَا حَفْصٌ قَالَ: سَأَلْتُ عُمَرَ عَنْهُ قَالَ: كَانَ الْحَسَنُ يَقُولُ: هِيَ لِوَرَثَةِ الْمُوصَى لَهُ

[30740] Ghundar told us, from Shu'bah, from Abu Ma'shar, from Ibrahim, who said: "If he makes a bequest to a man who is dead on the day he makes the bequest, the bequest returns to the heirs of the testator. But if he makes a bequest to a man who then dies [after the bequest is made], the bequest belongs to the heirs of the one to whom the bequest was made."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَوْصَى لِرَجُلٍ وَهُوَ مَيْتٌ يَوْمَ يُوصَى لَهُ فَإِنَّ الْوَصِيَّةَ تَرْجَعُ إِلَى وَرَثَةِ الْمُوصَى، وَإِذَا أَوْصَى لِرَجُلٍ ثُمَّ مَاتَ فَإِنَّ الْوَصِيَّةَ لِوَرَثَةِ الْمُوصَى لَهُ

[30741] Ibn 'Ulayyah told us, from Khalid, from Abu Qilabah, who said: "There is no bequest for a dead person."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ قَالَ: لَا وَصِيَّةَ لِمَيْتٍ

[30742] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, regarding a man who makes a bequest, and the one to whom the bequest was made dies before the one who made the bequest. He said: "He has nothing; he made a bequest to him while he [effectively] was dead."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُعْمَرٍ، عَنِ الزُّهْرِيِّ فِي الرَّجُلِ
يُوصِي بِالْوَصِيَّةِ فَيَمُوتُ الَّذِي أَوْصَى لَهُ قَبْلَ الَّذِي
أَوْصَى، قَالَ: لَيْسَ لَهُ شَيْءٌ، إِنَّهُ أَوْصَى لَهُ وَهُوَ مَيِّثٌ

[30743] Jarir told us, from Mughirah, from Hammad, regarding a man who makes a bequest, and the one to whom the bequest was made dies before the one who made the bequest. He said: "It becomes void. But if the one who made the bequest dies, then the one to whom the bequest was made [dies], it belongs to his heirs."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ فِي الرَّجُلِ يُوصِي
بِالْوَصِيَّةِ فَيَمُوتُ الْمُوْصَى لَهُ قَبْلَ الَّذِي أَوْصَى، قَالَ:
تَبْطُلُ، وَإِنْ مَاتَ الَّذِي أَوْصَى ثُمَّ الَّذِي أَوْصَى لَهُ كَانَ
لِوَرَثَتِهِ

[30744] Hushaym told us, from Mughirah, from Abu Ma'shar, from Ibrahim, regarding a man who bequeathed one-third of his wealth to a man, then acquired [more] wealth before he died, then died. He said: "He has the third that he bequeathed to him, and he has a third of what he acquired."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمِ
فِي رَجُلٍ أَوْصَى لِرَجُلٍ بِثُلُثِ مَالِهِ وَأَفَادَ مَالًا قَبْلَ أَنْ
يَمُوتَ ثُمَّ مَاتَ، قَالَ: لَهُ الثُّلُثُ الَّذِي أَوْصَى لَهُ، وَلَهُ
ثُلُثُ مَا أَفَادَ

[30745] Hafs told us, from Sa'id, from Qatadah, from Khilas, from 'Ali, regarding a man who bequeathed one-third of his wealth and was killed accidentally. He said: "The third is included in his blood money (Diyah)."

حَدَّثَنَا حَفْصٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَلَيِّ فِي رَجُلٍ أَوْصَى بِثُلُثِ مَالِهِ وُقُتِلَ حَطَّاً، قَالَ: الْثُلُثُ دَاخِلٌ فِي دِيَّةِ

[30746] Hafs told us, from Ash'ath, from Abu Ishaq, from Al-Harith, from 'Ali, who said: "He has one-third of his wealth."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: لَمْ تُلْتَ مَالِهِ

[30747] Muhammad b. Abi 'Adi told us, from Ash'ath, from Al-Hasan, regarding a man who bequeathed one-third of his wealth then was killed accidentally. He said: "One-third of the blood money (Diyah) enters into the third of his wealth."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىًّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ فِي الرَّجُلِ أَوْصَى بِثُلُثِ مَالِهِ فُقْتِلَ حَطَّاً، قَالَ: يَدْخُلُ ثُلُثُ الدِّيَّةِ فِي ثُلُثِ مَالِهِ

[30748] 'Abbad told us, from Ash'ath, from Al-Sha'bi, who said: "The people of the bequest are partners in the bequest, whether it increases or decreases." He said: I informed Ibn Sirin of it, and it pleased him.

حَدَّثَنَا عَبَادٌ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ قَالَ: أَهْلُ الْوَصِيَّةِ شُرَكَاءُ فِي الْوَصِيَّةِ، إِنْ زَادَتْ وَإِنْ نَقَصَتْ قَالَ: فَأَخْبَرْتُ بِهِ ابْنَ سِيرِينَ فَأَعْجَبَهُ ذَلِكَ

[30749] Zayd b. al-Hubab told us, from Ibn Lahi'ah, from Yazid b. Abi Habib, from 'Umar b. 'Abd al-'Aziz, regarding a man who made a bequest to a man, then wealth came to him or he acquired wealth. He said: "It [the new wealth] does not enter into it."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ ابْنِ لَهِيَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فِي رَجُلٍ أَوْصَى لِرَجُلٍ بِوَصِيَّةٍ ثُمَّ جَاءَهُ مَالٌ أَوْ أَفَادَ مَالًا، قَالَ: لَا يَدْخُلُ فِيهِ

[30750] Hafs told us, from Al-A'mash, from Ibrahim, who said: "If a man bequeaths fifty dirhams to a man, it is expedited for him from the ready cash (Al-'Ayn); but if he bequeaths a third or a quarter, it is from the ready cash and the debt."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَوْصَى الرَّجُلُ لِلرَّجُلِ بِخَمْسِينَ دِرْهَمًا عُجِّلَتْ لَهُ مِنَ الْعَيْنِ، وَإِذَا أَوْصَى بِثُلُثٍ أَوْ رُبْعٍ كَانَ فِي الْعَيْنِ وَالدَّيْنِ

[30751] Hafs told us, from 'Amr, from Al-Hasan, regarding a man who bequeaths fifty dirhams from [his] wealth to a man. He said: "Whatever is between it and a third of the ready cash is expedited."

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ فِي الرَّجُلِ يُوصِي لِلرَّجُلِ بِخَمْسِينَ دِرْهَمًا مِنْ مَالٍ، قَالَ: يُعَجَّلُ مَا بَيْنَهُ وَبَيْنَ ثُلُثِ الْعَيْنِ

[30752] Ibn Mubarak told us, from Ya'qub, from 'Ata' and Qatadah, and from Matar, from Al-Hasan, regarding a man who makes a bequest to his cousins (Bani 'Amm), men and women. They said: "For the male is the like of the share of the female, unless he said: 'For the male is the like of the share of two females'" [Al-Nisa: 11]."

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ يَعْقُوبَ، عَنْ عَطَاءٍ، وَفَنَادَهُ
وَعَنْ مَطْرِ، عَنْ الْحَسَنِ، فِي رَجُلٍ أَوْصَى لِبْنَيْ عَمِّهِ
رِجَالٍ وَنِسَاءً قَالُوا: لِلذَّكَرِ مِثْلُ حَظِ الْأُنْثَى إِلَّا أَنْ يَكُونَ
11: قَالَ: "لِلذَّكَرِ مِثْلُ حَظِ الْأُنْثَيْنِ" [النساء]

[30753] Waki' told us, he said: Sufyan told us, from Talhah b. al-A'lam al-Hanafi, from Al-Sha'bi, that a man made a bequest to the destitute (Aramil) of Banu Hanifah. Al-Sha'bi said: "It is for the men and women from those who descended from the loins of Hanifah."

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ الْأَعْلَمِ
الْحَافِيِّ، عَنْ الشَّعْبِيِّ، أَنَّ رَجُلًا أَوْصَى لِأَرَامِلَ بَنِي
خَنِيفَةَ، فَقَالَ الشَّعْبِيُّ: هُوَ لِلرِّجَالِ وَالنِّسَاءِ مِمَّنْ خَرَجَ
مِنْ كَمَرَةِ خَنِيفَةَ

[30754] Abu Dawud al-Tayalisi told us, from Wuheib, from Yunus, from Al-Hasan, regarding a man who says: "For Banu So-and-so is such and such." He said: "It is for their rich and their poor, their male and their female."

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ وُهَيْبٍ، عَنْ يُونُسَ، عَنْ
الْحَسَنِ، فِي الرَّجُلِ يَقُولُ لِبْنَيْ فُلَانٍ: كَذَا وَكَذَا، قَالَ:
هُوَ لِغَنِيِّهِمْ وَفَقِيرِهِمْ وَذَكَرِهِمْ وَأُنْثَاهُمْ

[30755] Hammad b. Khalid told us, from 'Abd Allah b. Ja'far, from Sa'd b. Ibrahim, who said: I asked Al-Qasim about a man who had dwellings and bequeathed one-third of every dwelling he owned. He said: "It is extracted so that it is in one dwelling."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ الْقَاسِمَ عَنْ رَجُلٍ كَانَتْ لَهُ مَسَاكِنٌ فَأَوْصَى بِتِلْكُوكْلَ مَسْكَنٍ لَهُ قَالَ: يُخْرُجُ حَتَّى يَكُونَ فِي مَسْكَنٍ وَاحِدٍ

[30756] Ya'la told us, from 'Abd al-Malik, from 'Ata', regarding a man who bequeathed one-third of his wealth and things other than that, and left a house that constitutes the third: Is the one to whom the third was bequeathed given it [the house]? He said: "No, but he is given [his right] by share from the wealth and the house."

حَدَّثَنَا يَعْلَى، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي رَجُلٍ أَوْصَى بِتِلْكُوكْلَ مَالِهِ وَأَشْيَاءَ سَوَى ذَلِكَ، وَنَرَكَ ذَارًا يَكُونُ بِتِلْكُوكْلَهَا، أَيْعُطَاهَا الْمُوْصَى لَهُ بِالْمُنْتَهِ؟ قَالَ: لَا وَلَكِنْ يُعْطَى بِالْحِصْنَةِ مِنَ الْمَالِ وَالْدَّارِ

[30757] Hafs told us, from Ash'ath, from Al-Hakam and Hammad, from Ibrahim, that he was asked about a man who said: "Two-thirds of three hundred dirhams: one hundred for So-and-so, one hundred for So-and-so, and whatever remains is for So-and-so." If nothing remains, "It is nothing [for the third person]."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، وَحَمَادٌ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ قَالَ: تِلْكَيْنِي ثَلَاثِمَائَةً دِرْهَمٍ: مِائَةٌ لِفُلَانٍ، وَمِائَةٌ لِفُلَانٍ، وَمَا بَقِيَ فَلَفَلَانٍ، وَإِنْ لَمْ يَبْقَ شَيْءٌ، فَلَيْسَ بِشَيْءٍ

[30758] Zayd b. Hubab told us, from Hammad b. Salamah, from Qatadah, from Sa'id b. al-Musayyib, regarding a man who bequeathed: "Two-thirds for So-and-so; if he dies, then it is for So-and-so." He said: "It belongs to the first."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ،
عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي رَجُلٍ أَوْصَى ثَلَاثَ لِفْلَانٍ،
فَإِنْ ماتَ فَهُوَ لِفْلَانٍ قَالَ: هُوَ لِلأَوَّلِ

[30759] Zayd b. Hubab told us, from Hammad b. Salamah, from Qatadah, from Al-Hasan, who said: "It belongs to the first."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ،
عَنْ الْحَسَنِ قَالَ: هُوَ لِلأَوَّلِ

[30760] Zayd b. Hubab told us, from Hammad, from Qatadah, from Humayd b. 'Abd al-Rahman, who said: "It proceeds as he said."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادٍ، عَنْ قَتَادَةَ، عَنْ حُمَيْدٍ
بْنِ عَبْدِ الرَّحْمَنِ قَالَ: يَجْرِي كَمَا قَالَ

[30761] Zayd b. Hubab told us, from Hammad, from Hisham b. 'Urwah, from his father, the like of it.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادٍ، عَنْ هِشَامَ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، مِثْلُهُ

[30762] 'Abd al-Wahhab al-Thaqafi told us, from Yahya b. Sa'id, who said: It reached me that Safiyyah bequeathed a large or significant amount of wealth to a relative of hers from the Jews. They would have been her heirs had they been Muslims, [but] others from the Muslims inherited from her, and what she bequeathed was permitted for them.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: بَلَغَنِي أَنَّ صَفِيَّةَ أُوصَتْ لِقَرَابَةٍ لَهَا بِمَالٍ عَظِيمٍ أَوْ كَثِيرٍ مِنَ الْيَهُودِ كَانُوا وَرَتَّهَا لَوْ كَانُوا مُسْلِمِينَ وَرَتَّهَا غَيْرُهُمْ مِنَ الْمُسْلِمِينَ وَجَازَ لَهُمْ مَا أُوصَتْ

[30763] Waki' told us, from Sufyan, from Layth, from Nafi', that Safiyyah made a bequest to a Jewish relative of hers.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، أَنَّ صَفِيَّةَ، أُوصَتْ لِقَرَابَةٍ لَهَا يَهُودِيًّا

[30764] Mu'adh told us, from Ash'ath, from Muhammad, who said: "A man's bequest is permissible, whether for a Dhimmi or for anyone else."

حَدَّثَنَا مُعَاذٌ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ قَالَ: "وَصِيَّةُ الرَّجُلِ جَائِزَةٌ لِدِيمَيِّ كَانَ أَوْ لِغَيْرِهِ

[30765] Abu Mu'awiyah told us, from Hajjaj, from Al-Hakam, from Ibrahim, who said: He used to say: "A bequest for a Jew, a Christian, a Magian, and a slave is permissible."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَاجَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يَقُولُ: الْوَصِيَّةُ لِلْيَهُودِيِّ وَالنَّصَارَانِيِّ وَالْمَجُوسِيِّ وَالْمَمْلُوكِ جَائِزَةً

[30766] Ibn Idris told us, from Layth, from 'Ata', that a woman from the wives of the Prophet (saw) made a bequest to a relative of hers from the Jews.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَتْ لِقَرَابَةٍ لَهَا مِنَ الْيَهُودِ

[30767] Waki' told us, he said: Sufyan told us, from Jabir, from 'Amir, who said: "There is no harm in bequeathing to a Jew or a Christian."

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لَا يَأْسَ أَنْ يُوصَى لِلْيَهُودِيِّ وَالنَّصَارَائِيِّ

[30768] 'Abd al-Rahim b. Sulayman told us, from Shu'bah, from Qatadah, regarding "{Except that you do kindness to your close associates (awliya')}" [Al-Ahzab: 6]. He said: "Your associates from the People of the Book." He says: "[There is] bequest, but no inheritance for them."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، إِلَّا أَنْ تَفْعُلُوا إِلَى أُولَيَائِكُمْ مَعْرُوفًا قَالَ: أُولَيَائِكَ مِنْ أَهْلِ الْكِتَابِ، يَقُولُ: وَصِيَّةٌ وَلَا مِيرَاثٌ لَهُمْ

[30769] 'Umar b. Harun told us, from Ibn Jurayj, from 'Ata', who said: He heard him being asked about a bequest to the polytheists. He said: "There is no harm in it."

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْهُ وَهُوَ يَسْأَلُ عَنِ الْوَصِيَّةِ لِأَهْلِ الشَّرْكِ قَالَ: لَا يَأْسَ بِهَا

[30770] Ibn 'Uyaynah told us, from 'Amr b. Dinar, that 'Umar entrusted his will (made wasiyyah) to Hafsa.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، أَنَّ عُمَرَ أَوْصَى إِلَى حَفْسَةَ

[30771] Waki' told us, he said: Abu Hayyan told us, from Abu 'Awn al-Thaqafi, that a man entrusted his will to his wife, and Shurayh permitted that.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي عَوْنَانَ التَّقِيِّ، أَنَّ رَجُلًا أَوْصَى إِلَى امْرَأَتِهِ، فَاجْعَزَ ذَلِكَ شُرِيعَةُ

[30772] Abu Usamah told us, from 'Umar b. 'Amr al-Azdi, who said: My maternal aunt—who was the wife of Ibrahim—told me, she said: Ibrahim entrusted some of his will to me.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُمَرَ بْنِ عَمْرٍو الْأَزْدِيِّ قَالَ: حَدَّثَنِي خَالْتِي، - وَكَانَتِ امْرَأَةً إِبْرَاهِيمَ - قَالْتُ: أَوْصَى إِلَيَّ إِبْرَاهِيمَ بِشَيْءٍ مِنْ وَصِيَّتِهِ

[30773] 'Abdah told us, from 'Abd al-Malik, from 'Ata', who said: "A woman should not be an executor (wasi). If he does so, look for a man who is trusted, and assign that to him." And I heard Waki' say: Sufyan said: "She can be an executor; many a woman is better than a man."

حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءِ قَالَ: لَا تَكُونُ الْمَرْأَةُ وَصِيًّا، فَإِنْ فَعَلَ نَظَرْ إِلَى رَجُلٍ يَوْئِقُ بِهِ، فَجَعَلَ ذَلِكَ إِلَيْهِ وَسَمِعْتَ وَكِيعًا يَقُولُ: قَالَ سُفِيَّانُ: ثَكُونُ وَصِيًّا، وَرُبَّ امْرَأَةٍ خَيْرٌ مِنْ رَجُلٍ

[30774] Waki' told us, from Sufyan, from Ma'mar, from a man, from 'Ikrimah, regarding a man who makes a bequest to the needy. He said: "It is placed among the relatives; if there are none, then among the clients (mawali); if there are none, then among the neighbors."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ رَجُلٍ، عَنْ عَكْرِمَةَ، فِي رَجُلٍ أَوْصَى وَصِيَّةً لِلمُحْوَجِينَ قَالَ: يُجْعَلُ فِي الْقَرَابَةِ، فَإِنْ لَمْ يَكُونُوا فِي الْمَوَالِيِّ فَإِنْ لَمْ يَكُونُوا فِي الْجِيرَانِ

[30775] Ibn 'Ulayyah told us, from Ayyub, from Muhammad, who said: 'Ubayd Allah b. 'Abd Allah b. Ma'mar said regarding the bequest: "Whoever named [recipients], we place it where he named; and whoever said: 'Where Allah commanded,' we place it among his relatives."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ فِي الْوَصِيَّةِ: "مَنْ سَمَّ جَعَلْنَاهَا حَيْثُ سَمَّى، وَمَنْ قَالَ: حَيْثُ أَمَرَ اللَّهُ جَعَلْنَاها فِي قَرَابَتِهِ"

[30776] Mu'tamir told us, from his father, from Al-Hasan, regarding a man who makes a bequest to distant people and leaves the relatives. He said: "His bequest is made into three thirds: two-thirds for the relatives, and a third for the distant ones." As for Muhammad b. Ka'b, he said: "It is only wealth Allah gave him; he places it where he likes."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ الْحَسَنِ، فِي الرَّجُلِ
يُوصِي لِلأَبَادِعِ وَيَنْهَاكُ الْأَقْرَبَ، قَالَ: "الْتُّجْعَلُ وَصِيَّةُ
تَلَائِفُهُ تَلَائِفٌ: لِلْأَقْرَبِ تَلَائِفُ، وَلِلْأَبَادِعِ تَلَائِفُ"، وَأَمَّا
مُحَمَّدُ بْنُ كَعْبٍ فَقَالَ: إِنَّمَا هُوَ مَالٌ أَعْطَاهُ اللَّهُ يَضْعُهُ
حَيْثُ أَحَبَّ

[30777] Mu'tamir told us, from Humayd, from Ibn Sirin, who said: "Place it where he ordered it."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ ابْنِ سِيرِينَ قَالَ: ضَعُوهَا
حَيْثُ أَمْرَ بِهَا

[30778] Ibn Mahdi told us, from Hammad, from Qatadah, who was asked about a man who bequeaths to other than his relatives. He said: Salim, Sulayman b. Yasar, and 'Ata' used to say: "It belongs to the one to whom he bequeathed it."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادٍ، عَنْ قَتَادَةَ سُلَيْمَانَ عَنِ الرَّجُلِ
يُوصِي لِغَيْرِ قَرَابَتِهِ، قَالَ: كَانَ سَالِمٌ، وَسُلَيْمَانُ بْنُ
بَسَارٍ وَعَطَاءُ يَقُولُونَ: هِيَ لِمَنْ يُوصِي لَهُ بِهَا

[30779] Al-Dahhak b. Makhlad told us, from Ibn Jurayj, from 'Ata', who said: I said: "A man made a bequest in the way of Allah while leaving needy relatives." He said: "His bequest is where he bequeathed it."

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلُدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ
قَالَ: فُلْتُ: أَوْصَى رَجُلٌ فِي سَبِيلِ اللَّهِ وَتَرَكَ قَرَابَةً
مُحْتَاجِينَ قَالَ: وَصِيَّةُ حَيْثُ أَوْصَى بِهَا

[30780] Muhammad b. Bakr told us, from Ibn Jurayj, from Ibn Abi Mulaykah, who said: "If he ordered them with a command and they opposed [it and gave to relatives], it is permissible, and what they withheld [from the named recipient] is valid." And that 'Ata' said: "The relative has more right to it."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: أَمَرَهُمْ بِأَمْرٍ فَإِنْ خَالَفُوا جَازَ، وَمَضَى مَا مَنَعُوا، وَأَنَّ عَطَاءً قَالَ: ذُو الْقَرَابَةِ أَحَقُّ بِهَا

[30781] Waki' told us, he said: Isra'il told us, from Jabir, from 'Amir, who said: "A man has his third; he may throw it in the sea if he wishes."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لِلرَّجُلِ ثُلُثُهُ، يَطْرَحُهُ فِي الْبَحْرِ إِنْ شَاءَ

[30782] Mu'tamir told us, from Humayd, from Al-Hasan, regarding a man who makes a bequest to distant people and leaves the relatives. He said: "His bequest is made into three thirds: two-thirds for the relatives, and a third for the distant ones."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، فِي الرَّجْلِ يُوصِي لِلْأَبَاعِدِ، وَيَنْهَاكُ الأَقْارِبَ قَالَ: "الْجُعْلُ وَصِيَّثَةٌ ثَلَاثَةَ أَثْلَاثٍ: لِلْأَقْارِبِ ثَلَاثَانِ، وَلِلْأَبَاعِدِ ثُلُثٌ

[30783] Al-Dahhak told us, from Ibn Jurayj, from Ibn Tawus, from his father, who said: He did not see the bequest [as valid] except for the needy relatives (Dhuwi al-Arham). If he bequeathed it to others, it is taken from them and returned to them [the relatives]. If there are no poor people among them, then to the poor people whoever they are, and if its people remain, except for whom he bequeaths to them.

حَدَّثَنَا الضَّحَّاكُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلْوَسٍ، عَنْ أَبِيهِ، قَالَ: كَانَ لَا يَرَى الْوَصِيَّةَ إِلَّا لِدُوْيِ الْأَرْحَامِ أَهْلِ الْفَقْرِ، فَإِنْ أَوْصَى بِهَا لِغَيْرِهِمْ نُزِعَتْ مِنْهُمْ فَرُدَّتْ إِلَيْهِمْ، فَإِنْ لَمْ يَكُنْ فِيهِمْ فُقَرَاءُ فَلَا هُلُلُ الْفَقْرِ مِنْ كَانُوا، وَإِنْ بَقَى أَهْلُهَا إِلَّا مَنْ يُوصَى لَهُ

[30784] Ibn Mahdi told us, from Hammad b. Salamah, from 'Ata' b. Abi Maymunah, who said: I asked Al-'Ala' b. Ziyad and Muslim b. Yasar about the bequest. He called for the Mushaf and recited: "{If he leaves good, the bequest is for the parents and nearest of kin}" [Al-Baqarah: 180]. They said: "It is for the relatives."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، قَالَ: سَأَلْتُ الْعَلَاءَ بْنَ زَيْدٍ، وَمُسْلِمَ بْنَ يَسَارٍ عَنِ الْوَصِيَّةِ، فَذَعَا بِالْمُصْنَحَفِ فَقَرَأَ: {إِنْ تَرَكَ [البقرة: 180]: خَيْرًا الْوَصِيَّةُ لِلْوَالِدِينِ وَالْأَقْرَبِينَ} [البقرة: 180]: هِيَ لِلْفَرَاجَةِ

[30785] Ibn Mahdi told us, from Hammam, from Qatadah, from Al-Hasan and 'Abd al-Malik b. Ya'la, who said: "It is returned to his relatives."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ هَمَامَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، وَعَبْدِ الْمَالِكِ بْنِ يَعْلَى قَالَا: ثُرَدَ عَلَى قَرَابَتِهِ

[30786] Hafs told us, from Humayd, from Anas, that Abu Talhah came to the Prophet (saw) and said: "O Messenger of Allah, I have made my garden for Allah; if I could hide it, I would not make it public." The Prophet (saw) said: "Place it among the poor of your family."

حَدَّثَنَا حَفْصٌ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ "أَبَا طَلْحَةَ جَاءَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جَعَلْتُ حَائِطِي لِلَّهِ، وَلَوْ أَسْتَطَعْتُ أَنْ أَخْفِيَهُ لَمْ أُظْهِرْهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْعَلْهُ فِي قُرَاءِ أَهْلِكَ

[30787] Hushaym told us, from Yunus, from Al-Hasan, that he used to say regarding a man who makes a bequest during his illness, then recovers and does not change that bequest until he dies afterwards. He said: "What is in it is executed."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ فِي الرَّجُلِ إِذَا أَوْصَى فِي مَرَضِهِ ثُمَّ بَرَأَ فَلَمْ يُغَيِّرْ وَصِيَّتَهُ تِلْكَ حَتَّى يَمُوتَ بَعْدُ، قَالَ: يُؤْخَذُ بِمَا فِيهَا

[30788] Ibn Mahdi told us, from Hammad b. Salamah, from Qatadah, from 'Abd al-Malik b. Ya'la, regarding a man who makes a bequest during his illness, then recovers, then leaves it until he dies. He said: "It is permissible."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ يَعْلَى، فِي رَجُلٍ أَوْصَى بِوَصِيَّةٍ فِي مَرَضِهِ فَبَرَأَ ثُمَّ تَرَكَهُ حَتَّى مَاتَ، قَالَ: جَائزٌ

[30789] Hafs told us, from Dawud b. Abi Hind, who said: 'Amir was asked about a man who died and left three sons and bequeathed the like of the share of one of them [to someone else]. He said: "He is a fourth; he has a quarter."

حَدَّثَنَا حَفْصٌ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ قَالَ: سُئِلَ عَامِرٌ
عَنْ رَجُلٍ ماتَ وَتَرَكَ تَلَاثَةً بَنِينَ وَأُوْصَى بِمِثْلِ نَصِيبِ
أَحَدِهِمْ، قَالَ: هُوَ رَابِعٌ، لَهُ الرُّبْعُ

[30790] Waki' told us, from Sufyan, from Mansur and Al-A'mash, from Ibrahim, who said: "If a man leaves three sons and bequeaths the like of the share of one of them," he said: "[Treat him as] one [of them] and make it from four."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُنْصُورٍ، وَالْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ قَالَ: إِذَا تَرَكَ الرَّجُلُ تَلَاثَةً بَنِينَ وَأُوْصَى بِمِثْلِ
نَصِيبِ أَحَدِهِمْ قَالَ: وَاحِدًا اجْعَلْهَا مِنْ أَرْبَعَةٍ

[30791] Waki' told us, he said: Sufyan told us, from Dawud, from Al-Sha'bi, who said: "[Treat him as] one and make it from four."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ دَاؤَدَ، عَنِ الشَّعْبِيِّ
قَالَ: وَاحِدٌ وَاجْعَلْهَا مِنْ أَرْبَعَةٍ

[30792] Yahya b. Adam told us, he said: Sharik told us, from Mansur, from Ibrahim, regarding a man who left two sons and two parents, and bequeathed the like of the share of one of the two sons. He said: "It is from three."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثَنَا شَرِيكُ، عَنْ مُنْصُورٍ، عَنْ
إِبْرَاهِيمَ، فِي رَجُلٍ تَرَكَ ابْنَيْنَ وَأَبْوَيْنَ وَأُوْصَى بِمِثْلِ
نَصِيبِ أَحَدِ الابْنَيْنِ، قَالَ: هُوَ مِنْ تَلَاثَةٍ

[30793] Yahya b. Adam told us, he said: Sharik told us, from Mansur, from Ibrahim, regarding a man who left six sons and bequeathed the like of the share of some of his children.

He said: Mansur said: "It is from seven; he enters [as a share] with them." Mughirah said: "It is decreased and not completed for him the like of the share of one of them [if it exceeds the third]."

[30794] Abu Mu'awiyah told us, Abu 'Asim al-Thaqafi told us, he said: Ibrahim met me and said: "What do you say regarding a man who bequeathed his half, his third, and his quarter?" He said: I did not have anything regarding it. So Ibrahim said: "Take a sum that has a half, a third, and a quarter: twelve. Take its half, six; its third, four; and its quarter, three. Divide the wealth by thirteen. What corresponds to six belongs to the owner of the half; what corresponds to four belongs to the owner of the third; and what corresponds to three belongs to the owner of the quarter."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي رَجْلٍ تَرَكَ سِتَّةَ بَنِينَ وَأُوْصَى بِمِثْلِ نَصِيبٍ بَعْضٍ وَلَدِيهِ، قَالَ: قَالَ مَنْصُورٌ: هِيَ مِنْ سَبْعَةِ يَدْخُلُ مَعَهُمْ وَقَالَ مُغِيرَةُ: يُنْفَصُّ وَلَا يُنَتَّمُ لَهُ مِثْلُ نَصِيبٍ أَحَدِهِمْ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا أَبُو عَاصِمِ الْقَقَفِيِّ قَالَ: لَقِيَنِي إِبْرَاهِيمُ فَقَالَ: مَا تَقُولُ فِي رَجْلٍ أُوْصَى بِنِصْفِهِ وَثُلُثِهِ وَرُبْعِهِ، قَالَ: فَلَمْ يَكُنْ عِنْدِي فِيهَا شَيْءٌ، فَقَالَ إِبْرَاهِيمُ: "خُذْ مَا لَكَ نِصْفٌ وَثُلُثٌ وَرُبْعٌ: أَنَا عَشَرَ، فَخُذْ نِصْفَهَا سِتَّةً وَثُلُثَهَا أَرْبَعَةً وَرُبْعَهَا ثَلَاثَةً، فَاقْسِمِ الْمَالَ عَلَى ثَلَاثَةَ عَشَرَ، فَمَا أَصَابَ سِتَّةً كَانَ لِصَاحِبِ النِّصْفِ، وَمَا أَصَابَ أَرْبَعَةً كَانَ لِصَاحِبِ الثُّلُثِ، وَمَا أَصَابَ ثَلَاثَةً كَانَ لِصَاحِبِ الرُّبْعِ

[30795] Sufyan told us, from Mansur, from Ibrahim, who said: "They used to dislike that a man bequeath the like of the share of one of the heirs, unless it was less."

حَدَّثَنَا سُفْيَانُ، عَنْ مَتْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: گَائِلُوا يَكْرَهُونَ أَنْ يُوصِي الرَّجُلُ بِمِثْلِ نَصِيبٍ أَحَدِ الْوَرَثَةِ حَتَّى يَكُونَ أَقْلَى

[30796] Ishaq b. Mansur told us, he said: 'Ubada al-Saydalani told us, from Humayd, from Anas, that he bequeathed the like of the share of one of his children.

حَدَّثَنَا إِسْحَاقُ بْنُ مَتْصُورٍ قَالَ: ثنا عُبَادَةُ الصَّيْدَلَانِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ أَنَّهُ أَوْصَى بِمِثْلِ نَصِيبٍ أَحَدَ وَلَدِهِ

[30797] Waki' told us, Za'idah Abu Qutaybah al-Hamdani told us, from Yasar Abu Kurayb, from Shurayh, that he ruled regarding a man who bequeathed a share (sahm) of his wealth to a man but did not name [the amount]. He said: "The shares are raised [calculated], and the legatee gets a share."

حَدَّثَنَا وَكِيعٌ، ثنا زَائِدَةُ أَبُو فُتَيْبَةَ الْهَمْدَانِيُّ، عَنْ يَسَارٍ أَبِي كُرَيْبٍ، عَنْ شُرَيْحٍ، أَنَّهُ قَضَى فِي رَجُلٍ أَوْصَى لِرَجُلٍ بِسَهْمٍ مِنْ مَالِهِ وَلَمْ يُسَمِّ، قَالَ: تُرْفَعُ السَّهْمَاتُ فَيَكُونُ لِلْمُوَصَّى لَهُ سَهْمٌ

[30798] Waki' told us, he said: Sufyan told us, from a man from Khurasan, from 'Ikrimah, who said: "He has nothing; this is unknown."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ رَجُلٍ، مِنْ خُرَاسَانَ عَنْ عَكْرَمَةَ قَالَ: لَيْسَ لَهُ شَيْءٌ هَذَا مَجْهُولٌ

[30799] 'Affan told us, he said: Ibn al-Mubarak told us, from Ya'qub b. al-Qa'qa', from 'Ata', and Muhammad b. Suhayb, from 'Ikrimah, regarding a man who bequeaths a share of his wealth to a man. He said: "It is nothing; he did not clarify."

حَدَّثَنَا عَفَّانُ قَالَ: ثنا ابْنُ مُبَارَكٍ، عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ، عَنْ عَطَاءٍ، وَمُحَمَّدٌ بْنُ صُهَيْبٍ، عَنْ عِكْرَمَةَ فِي رَجُلٍ أَوْصَى لِرَجُلٍ سَهْمًا مِنْ مَالِهِ، قَالَ: لَيْسَ بِشَيْءٍ لَمْ يُبَيِّنْ

[30800] Zayd b. al-Hubab told us, from Hammad b. Zayd, from Ayyub, from Iyas b. Mu'awiyah, who said: "The Arabs used to say: He has the sixth [for a 'sahm']."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَيُوبَ، عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ، قَالَ: "كَانَتِ الْأَرَبُ تَقُولُ: لَهُ السُّدُسُ"

[30801] Waki' told us, he said: Muhammad b. Abi Qays told us, from Al-Hudhayl, that a man assigned a share of his wealth to a man but did not name [the amount], so 'Abdullah said: "He gets one-sixth."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي قَيْسٍ، عَنِ الْهُذَيْلِ، أَنَّ رَجُلًا جَعَلَ لِرَجُلٍ سَهْمًا مِنْ مَالِهِ وَلَمْ يُسَمِّ، فَقَالَ عَبْدُ اللَّهِ: لَهُ السُّدُسُ

[30802] 'Affan told us, Hammad b. Salamah told us, from Humayd, that 'Adi asked Iyas, and he said: "The share (Sahm) in the speech of the Arabs is one-sixth."

حَدَّثَنَا عَفَّانُ، ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، أَنَّ عَدِيًّا سَأَلَ إِيَاسًا، فَقَالَ: السَّهْمُ فِي كَلَامِ الْأَرَبِ السُّدُسُ

[30803] Ibn Mubarak told us, from Hammad b. Salamah, from Qatadah, from Khilas, that a woman was told during her illness: "Bequeath such and such, bequeath such and such," and she nodded her head [meaning yes], but 'Ali b. Abi Talib did not allow it.

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ خَلَاسٍ، أَنَّ امْرَأَةً قَيلَ لَهَا فِي مَرَضِهَا: أَوْصِي بِكَذَّا، أَوْصِي بِكَذَا، فَأَوْمَأَتْ بِرَأْسِهَا، فَلَمْ يُجِزْهُ عَلَيْهِ بْنُ أَبِي طَالِبٍ

[30804] Yahya b. Sa'id told us, from Husayn Al-Mu'allim, from 'Amr b. Shu'ayb, from 'Abdullah b. Al-Harith b. Abi Rabi'ah, or Al-Harith b. 'Abdullah b. Abi Rabi'ah, he said: I said to 'Umar: "Something the people of Yemen do; a man makes a will then changes his will." He said: "Let him change whatever he wills of his will."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَمْرٍو بْنِ شَعِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ، أَوْ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ قَالَ: قُلْتُ لِعُمَرَ: شَيْءٌ يَصْنَعُهُ أَهْلُ الْيَمَنَ، يُوصِي الرَّجُلُ ثُمَّ يُغَيِّرُ وَصِيَّتَهُ، قَالَ: لِيُغَيِّرُ مَا شَاءَ مِنْ وَصِيَّتِهِ

[30805] Ibn Idris told us, from Layth, from Mujahid, he said: 'Umar said: "Whatever slaves a man emancipates during his illness, it is a bequest; if he wills, he may revoke it."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عُمَرُ: مَا أَعْنَقَ الرَّجُلُ فِي مَرَضِهِ مِنْ رَقِيقَةٍ فَمَيِّرَ وَصِيَّةً، إِنْ شَاءَ رَجَعَ فِيهَا

[30806] Hafs told us, from Ibn Jurayj, from 'Ata', he said: "A man may change whatever he wills of his will except emancipation."

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً قَالَ: يُغَيِّرُ الرَّجُلُ مِنْ وَصِيَّتِهِ مَا شَاءَ إِلَّا الْعَنَاقَةَ

[30807] 'Abdah told us, from Ash-Shaybani, from Ash-Sha'bi, he said: "Every bequest, if he wills, he may revoke it, except emancipation."

حَدَّثَنَا عَبْدَهُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبَانِيِّ قَالَ: كُلُّ وَصِيَّةٍ إِنْ شَاءَ رَجَعَ فِيهَا إِلَّا الْعَنَاقَةَ

[30808] Ibn 'Ulayyah told us, from Hammad b. Salamah, from Hajjaj, from Al-Hakam, from Ibrahim, he said: "If a man makes a bequest for himself: 'If the event of death happens to him,'" he said: "He does not revoke in [it]."

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَاجَاجَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: "إِذَا أَوْصَى الرَّجُلُ بِوَصِيَّةٍ لَهُ: إِنْ حَدَثَ بِهِ حَدَثُ الْمُوتِ" ، قَالَ: لَا يَرْجُعُ فِي

[30809] 'Abd al-A'la told us, from Hisham, from Al-Hasan, he said: "If a man makes a will, he may change his will as he pleases." It was said to him: "What about emancipation?" He said: "Emancipation and other than emancipation; only the last of it is taken."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: إِذَا أَوْصَى الرَّجُلُ فَإِنَّهُ يُغَيِّرُ وَصِيَّةً مَا شَاءَ، قِيلَ لَهُ: فَالْعَنَاقَةُ؟ قَالَ: الْعَنَاقَةُ وَغَيْرُ الْعَنَاقَةِ، وَإِنَّمَا يُؤْخَذُ بِآخِرِهَا

[30810] Ad-Dahhak b. Makhlad told us, from Ibn Jurayj, from 'Amr b. Dinar, from Tawus, "That he used to see no harm in a man returning [revoking] his emancipation."

حَدَّثَنَا الضَّحَّاكُ بْنُ مُخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ طَاؤِسٍ أَنَّهُ كَانَ لَا يَرَى بَاسًا أَنْ يَعُودَ الرَّجُلُ فِي عَنَاقِهِ

[30811] Mu'tamir told us, from 'Asim, he said: Abu Al-'Aliyah fell ill, so he emancipated a slave of his. They mentioned to him that he [the slave] was beyond the river. He said: "If he is alive, I do not emancipate him, and if he is dead, then he is free." And he mentioned this verse: {And he has weak offspring}.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَاصِمٍ قَالَ: مَرِضَ أَبُو الْعَالِيَةَ فَأَعْنَقَ مَمْلُوكًا لَهُ، ذَكَرُوا لَهُ أَنَّهُ مِنْ وَرَاءِ النَّهْرِ، فَقَالَ: إِنْ كَانَ حَيًّا فَلَا أَعْنِقُهُ، وَإِنْ كَانَ مِيتًا فَهُوَ عَنِيقٌ، وَذَكَرَ {هَذِهِ الْأُلْيَةُ: {وَلَهُ ذُرَيْةٌ ضُعَفَاءُ

[30812] 'Abd al-A'la told us, from Hisham, from Muhammad, he said: "They used to make wills, so a man would write in his will: 'If an event [death] happens to me before I change this will of mine.' So if it appeared to him to change [it], he changed whatever he willed, emancipation or otherwise. But if he did not make an exception in his will, he changed whatever he willed of it except emancipation."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ قَالَ: "كَانُوا يُوصِّونَ، فَيَكْتُبُ الرَّجُلُ فِي وَصِيَّتِهِ: إِنْ حَدَثَ بِي حَدَثٌ قَبْلَ أَنْ أَغِيرَ وَصِيَّتِي هَذِهِ، فَإِنْ بَدَا لَهُ أَنْ يُغِيرَ غَيْرَ إِنْ شَاءَ الْعَنَاقَةَ وَغَيْرَهَا، فَإِنْ لَمْ يَسْتَثنُ فِي وَصِيَّتِهِ غَيْرَ مِنْهَا مَا شَاءَ غَيْرَ الْعَنَاقَةِ

[30813] Ibn 'Ulayyah told us, from Rawh b. Al-Qasim, from Ibn Abi Najih, from Mujahid, "He used to swear an oath about it that the one emancipated after death (Mudabbar) is a bequest, and that a man has the right to change whatever he wills of his will."

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ أَبْنِ أَبِي حَيْحٍ، عَنْ مُجَاهِدٍ، كَانَ يُقْسِمُ عَلَيْهِ قَسْمًا أَنَّ الْمُعْتَقَ عَنْ ذُبْرٍ وَصِيَّةٌ، وَأَنَّ لِلرَّجُلِ أَنْ يُعِيرَ مِنْ وَصِيَّتِهِ مَا شَاءَ

[30814] Sa'id b. Khuthaym told us, from Hanzalah, from Tawus, he said: "The master of the Mudabbar may revoke [it] whenever he wills."

حَدَّثَنَا سَعِيدُ بْنُ خُثَيْمٍ، عَنْ حَنْظَلَةَ، عَنْ طَاؤُسٍ قَالَ: يَرْجِعُ مَوْلَى الْمُدَبَّرِ مَئِي شَاءَ

[30815] Yazid b. Harun told us, from Ibn 'Awn, from Nafi', he said: 'Aishah said: "Let the man write in his will: 'If an event [death] happens to me before I change this will of mine.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبْنِ عَوْنِ، عَنْ نَافِعٍ قَالَ: قَالَتْ عَائِشَةُ: "إِذْكُرْ الرَّجُلَ فِي وَصِيَّتِهِ: إِنْ حَدَثَ بِي حَدَثٌ قَبْلَ أَنْ أَغِيرَ وَصِيَّتِي هَذِهِ

[30816] Waki' told us, from Abu Al-'Umayr, from 'Amir b. 'Abdullah b. Az-Zubayr, that Ibn Mas'ud made a will and wrote in his will: "In the name of Allah, the Most Gracious, the Most Merciful. This is what Ibn Mas'ud bequeathed: If an event happens to him in this illness of his."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ
بْنِ الرُّبِّيرِ، أَنَّ ابْنَ مَسْعُودٍ أَوْصَى فَكَتَبَ فِي وَصِيَّتِهِ:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا أَوْصَى بِهِ ابْنُ
مَسْعُودٍ: إِنْ حَدَثَ بِهِ حَدَثٌ فِي مَرَضِهِ هَذَا

[30817] 'Abd al-A'la told us, from Hisham, from Muhammad, he said: "They used to make wills: so a man would write in his will: 'If an event happens to me before I change this will of mine.'"

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ قَالَ: "كَانُوا
يُوصُونَ: فَيَكْتُبُ الرَّجُلُ فِي وَصِيَّتِهِ: إِنْ حَدَثَ بِي
حَدَثٌ قَبْلَ أَنْ أَغِيرَ وَصِيَّتِي هَذِهِ

[30818] Abu Dawud At-Tayalisi told us, from Abu Khalda, from Abu Al-'Aliyah, he said: "I made a will some ten odd times; [each time] I fulfilled [it]. If the time came, I had the choice."

حَدَّثَنَا أَبُو ذَوْدَ الطَّيَّالِسِيُّ، عَنْ أَبِي حَلْدَةَ، عَنْ أَبِي
الْعَالِيَّةِ قَالَ: أَوْصَيْتُ بِضْعَ عَشْرَةً مَرَّةً أَوْفَتُ إِذَا جَاءَ
الْوَقْتُ كُنْتُ بِالْخِيَارِ

[30819] Abu Usamah told us, from Abu 'Umayr Al-Harith b. 'Umayr, from Ayyub, from Nafi', from Ibn 'Umar, that he used to stipulate: "If an event happens to me before I change this writing of mine."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي عُمَيْرِ الْحَارِثِ بْنِ عُمَيْرٍ،
عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَشْتَرِطُ:
إِنْ حَدَثَ بِي حَدَثٌ قَبْلَ أَغَيْرِ كِتَابِي هَذَا

[30820] 'Abd al-A'la told us, from Ma'mar, from Ibn Tawus, "That a man from the people of Yemen made a will and said: 'So-and-so is free and so-and-so is free' - and he did not name [it a bequest] - 'if I die in this illness of mine.' The man recovered, so some ten odd slaves disputed with him before the judge of the people of Al-Janad. He consulted Tawus about that, and Tawus said: 'They are slaves; his intention was only: If an event happens to him [death].'"

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَلْوُسٍ، "أَنَّ رَجُلًا مِنْ أَهْلِ الْيَمَنِ أَوْصَى فَقَالَ: فُلَانٌ حُرٌّ وَفَلَانٌ حُرٌّ - وَلَمْ يُسمِّ - إِنْ مِثْلُهِ فِي مَرْضِي هَذَا، فَبَرَأَ الرَّجُلُ فَخَاصَّمَهُ بِضُعْفَةِ عَشَرَ مَمْلُوكًا عَلَى قَاضِي أَهْلِ الْجُنُدِ فَشَاعَرَ فِي ذَلِكَ طَلْوُسًا، فَقَالَ طَلْوُسُ: "هُمْ عَبِيدٌ إِنَّمَا كَانُوا نِيَّتُهُمْ: إِنْ حَدَثَ بِهِ حَدَثٌ

[30821] Hafs told us, from 'Asim, from Ash-Sha'bi, that he was asked about a man who bequeathed his slave girl to his nephew then had intercourse with her. He said: "He invalidated his will."

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَوْصَى بِجَارِيَتِهِ لِابْنِ أَخِيهِ ثُمَّ وَطَنَهَا قَالَ: أَفْسَدَ وَصِيَّتَهُ

[30822] Jarir told us, from Mughirah, from Hammad, from Ibrahim, he said: "If he bequeaths them both, they are from the third." Meaning Hajj and Zakat.

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أُوصَى بِهِمَا فَهُمَا مِنَ الْثَّلَاثِ يَعْنِي الْحَجَّ وَالزَّكَاةَ

[30823] Hushaym told us, from Mughirah, from Ibrahim, he said: "If he bequeaths Hajj and he had not performed Hajj, then it is from the third."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أُوصَى بِالْحَجَّ وَلَمْ يَكُنْ حَجَّ فَمِنَ الْثَّلَاثِ

[30824] Hushaym told us, from Hisham, from Ibn Sirin, he said: "From the third."

حَدَّثَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ قَالَ: مِنَ الْثَّلَاثِ

[30825] Hushaym told us, from Yunus and Mansur, from Al-Hasan, he said: "It is from the whole property."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَمَنْصُورٍ، عَنِ الْحَسَنِ قَالَ: هُوَ مِنْ جَمِيعِ الْمَالِ

[30826] Jarir told us, from Sulayman At-Taymi, from Al-Hasan and Tawus, regarding the man who owes the Hajj of Islam and Zakat is due on his wealth, they said: "These two are in the status of a debt."

حَدَّثَنَا جَرِيرُ، عَنْ سُلَيْمَانَ التَّمِيميِّ، عَنِ الْحَسَنِ، وَطَاؤِسٍ، فِي الرَّجُلِ عَلَيْهِ حَجَّ الْإِسْلَامِ وَتَكُونُ عَلَيْهِ الزَّكَاةُ فِي مَالِهِ، قَالاً: يَكُونُانِ هَذَيْنِ بِمَنْزِلَةِ الدِّينِ

[30827] Isma'il b. 'Ayyash told us, from 'Abd al-Aziz, from Ash-Sha'bi, regarding the man who dies and bequeaths that Hajj be performed on his behalf, or charity be given on his behalf as expiation for Ramadan or expiation for an oath, he said: "From the third."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنِ الشَّعْبِيِّ، فِي الرَّجُلِ يَمُوتُ وَيُوصَىُ أَنْ يُحَجَّ عَنْهُ أَوْ يُتَصَدِّقَ عَنْهُ كُفَّارَةً رَمَضَانَ أَوْ كُفَّارَةً يَمِينٍ قَالَ: مِنَ الْثُّلُثِ

[30828] 'Abd al-A'la told us, from Ma'mar, from Az-Zuhri, he said: "If there is something obligatory upon the man, it is from the whole property."

حَدَّثَنَا عَبْدُ الْأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: إِذَا كَانَ عَلَى الرَّجُلِ شَيْءٌ وَاجِبٌ فَهُوَ مِنْ جَمِيعِ الْمَالِ

[30829] Hushaym told us, from Layth, from Tawus, he said: "It is from the whole property."

حَدَّثَنَا هُشَيْمٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ قَالَ: هُوَ مِنْ جَمِيعِ الْمَالِ

[30830] Ibn Mubarak told us, from Salih b. Khawwat, from 'Abdullah b. Abi Bakr, that 'Umar b. 'Abd al-Aziz wrote that: "The Mukatab (slave with a contract for freedom) is not permitted a will nor a gift except with the permission of his master."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ أَنَّ الْمُكَاتَبَ لَا تَجُوزُ لَهُ وَصِيَّةٌ وَلَا هِبَةٌ إِلَّا بِإِذْنِ مَوْلَاهُ

[30831] Ibn Abi 'Adi told us, from Ash'ath, from Al-Hasan, he said: "The Mukatab does not emancipate nor give a gift except with the permission of his master."

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ قَالَ:
الْمُكَاتَبُ لَا يَعْتِقُ وَلَا يَهَبُ إِلَّا بِإِذْنِ مَوْلَاهُ

[30832] Ad-Dahhak told us, he said: I said: "Is the will of the two of them valid if they hit upon the truth, judging based on their minds?" He said: What.

حَدَّثَنَا الضَّحَّاكُ قَالَ: قُلْتُ: أَنْجُوزُ وَصِيلَّهُمَا إِنْ أَصَابَا
الْحَقَّ يَحْكُمُانِ عَلَى عُقُولِهِمَا قَالَ: مَا

[30833] From Hammad b. Salamah, from Iyas b. Mu'awiyah, "Regarding a will".

حَدَّثَنَا عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ، فِي
وَصِيلَةٍ

[30834] Mahdi told us, from Hammam, from Qatadah, from Humayd b. 'Abd.

حَدَّثَنَا مَهْدِيٌّ عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ حُمَيْدِ بْنِ عَبْدٍ

[30835] 'Abbad b. Al-Awwam told us, from 'Asim b. Kulayb, he said: "If he named the warriors, he gives to the warriors; is not obedience to Allah His way?"

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: إِنْ
كَانَ سَمَّى الْغُرَاءَ أَعْطَى الْغُرَاءَ، أَلَا طَاعَةُ اللَّهِ سَبِيلٌ

[30836] Waki' told us, from Sufyan, from Abu Ishaq, from Abu Habibah, from Abu Darda', regarding a man who bequeathed something in the way of Allah, he said: "For the Mujahidin."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَيْهِ، عَنْ أَبِي الدَّرَدَاءِ، فِي الرَّجُلِ أُوصَى بِشَيْءٍ فِي سَبِيلِ اللَّهِ، قَالَ: فِي الْمُجَاهِدِينَ

[30837] Ibn 'Ulayyah told us, from Ibn 'Awn, from Anas b. Sirin, that a woman bequeathed thirty dirhams in the way of Allah. When it was the time of ease [or Hajj prosperity], I said to Ibn 'Umar: "A woman bequeathed thirty dirhams in the way of Allah; shall we give it for Hajj?" He said: "Indeed, it is from the way of Allah."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّ امْرَأَةً أُوصَتْ بِتِلَاثِينَ دِرْهَمًا فِي سَبِيلِ اللَّهِ، فَلَمَّا كَانَ زَمْنُ التُّرْفَةِ قُلْتُ لِابْنِ عُمَرَ امْرَأَةً أُوصَتْ بِتِلَاثِينَ دِرْهَمًا فِي سَبِيلِ اللَّهِ، فَنَعْطَيْهَا فِي الْحَجَّ، فَقَالَ: أَمَا إِنَّهُ مِنْ سَبِيلِ اللَّهِ

[30838] 'Ubayd Allah b. Musa told us, from Musa b. 'Ubaydah, from Waqid b. Muhammad b. Zayd, that a man died and left wealth and bequeathed it in the way of Allah. The executor mentioned that to 'Umar b. Al-Khattab, so he said: "Give it to the workers of Allah." He said: "And who are the workers of Allah?" He said: "The pilgrims to the House of Allah."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ، أَنَّ رَجُلًا مَاتَ وَتَرَكَ مَالًا وَأُوصَى بِهِ فِي سَبِيلِ اللَّهِ، فَذَكَرَ ذَلِكَ الْوَصِيُّ لِعُمَرَ بْنَ الْخَطَّابِ فَقَالَ: أَعْطِهِ عَمَلَ اللَّهِ، قَالَ: وَمَا عَمَلَ اللَّهُ؟ قَالَ: حُجَّاجُ بَيْتِ اللَّهِ

[30839] Ibn Mahdi told us, from Ayman b. Nabil, he said: A man asked Mujahid about a man who said: "Everything I have is in the way of Allah." Mujahid said: "The way of Allah is not one; every good deed he does is in the way of Allah."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ أَيْمَنَ بْنِ نَابِلٍ، قَالَ: سَأَلَ رَجُلٌ
مُجَاهِدًا عَنْ رَجُلٍ قَالَ: كُلُّ شَيْءٍ لِي فِي سَبِيلِ اللَّهِ،
قَالَ مُجَاهِدٌ: لَيْسَ سَبِيلُ اللَّهِ وَاحِدًا، كُلُّ خَيْرٍ عَمِلَهُ فَهُوَ
فِي سَبِيلِ اللَّهِ

[30840] Waki' told us, from Shu'bah, from Anas b. Sirin, that a man bequeathed something in the way of Allah, so Ibn 'Umar said: "Hajj is in the way of Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّ رَجُلًا
أَوْصَى بِشَيْءٍ فِي سَبِيلِ اللَّهِ، فَقَالَ أَبْنُ عُمَرَ: الْحَجُّ فِي
سَبِيلِ اللَّهِ

[30841] 'Isa b. Yunus told us, from Al-Awza'i, that 'Umar b. 'Abd al-'Aziz wrote regarding a man who gave all his wealth as charity to a non-heir then withheld it until he died: "That is returned to the third."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، أَنَّ عُمَرَ بْنَ
عَبْدِ الْعَزِيزِ، كَتَبَ فِي رَجُلٍ تَصَدَّقَ بِمَا لَهُ عَلَى عَيْرٍ
وَارِثٍ لَمْ حَسَهُ حَتَّى مَاتَ: يُرْدَ ذَلِكَ إِلَى التَّالِثِ

[30842] 'Ubayd Allah told us, from 'Uthman b. Al-Aswad, from Mujahid, he said: "Whoever does something with his wealth but does not execute it until death becomes present for him, then it is in its path [i.e., treated as a bequest from the third]."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ
قَالَ: مَنْ صَنَعَ فِي مَالِهِ شَيْئًا لَمْ يُنَفِّذْهُ حَتَّى يَخْضُرَهُ
الْمَوْتُ فَهُوَ فِي سَبِيلِهِ

[30843] Ibn 'Ulayyah told us, from Yunus, he said: A man came to Al-Hasan with a sealed will to witness it. He said: "We do not find among these people two men whose trustworthiness [is such that] you can make them witnesses to this writing of yours."

حَدَّثَنَا ابْنُ عُلَيَّهُ، عَنْ يُونُسَ قَالَ: جَاءَ رَجُلٌ إِلَى الْحَسَنِ بِوَصِيلَةٍ مَخْتُومَةٍ لِيَشْهَدَ عَلَيْهَا، فَقَالَ: مَا نَجِدُ فِي هُؤُلَاءِ النَّاسِ رَجُلَيْنِ تَقْتَهُمَا شُهُدُهُمَا عَلَى كِتَابِكَ هَذَا

[30844] Jarir told us, from Mughirah, he said: I think it is from Ibrahim, regarding the man who seals his will and says to the people: "Bear witness to what is in it." He said: "It is not valid, unless he reads it to them - or it is read to him - and he acknowledges what is in it."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: أَرَاهُ عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَخْتُمُ وَصِيلَةً وَيَقُولُ لِلنَّاسِ: اشْهُدُوا عَلَى مَا فِيهَا، قَالَ: لَا تَحْجُرُ، إِلَّا أَنْ يَقْرَأَهَا عَلَيْهِمْ - أَوْ ثُقُرَ عَلَيْهِ - فَيُقْرَأُ بِمَا فِيهَا

[30845] Zayd b. Al-Hubab told us, from Hammad b. Zayd, from Ayyub, from Abu Qilabah, regarding the man who says: "Bear witness to what is in this scroll." He said: "No, until it is known what is in it."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادَ بْنِ زَيْدٍ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، فِي الرَّجُلِ يَقُولُ: اشْهُدُوا عَلَى مَا فِي هَذِهِ الصَّحِيفَةِ، قَالَ: لَا خَيْرٌ يُعْلَمُ مَا فِيهَا

[30846] Ibn Mahdi told us, from 'Abdullah b. 'Umar, from Sa'id b. Zayd, he said: I went with Hafs b. 'Asim to Salim, and he had sealed his will, so he said: "If an event [death] happens to me, then bear witness to it."

[30847] Zayd b. Al-Hubab told us, from Hammad b. Salamah, from Qatadah, from 'Abd al-Malik b. Ya'la - the judge of Basra - regarding the man who writes his will then seals it then says: "Bear witness to what is in it." He said: "It is valid."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: ذَهَبْتُ مَعَ حَفْصِ بْنِ عَاصِمٍ إِلَى سَالِمِ وَقَدْ خَتَمَ وَصِيَّةً فَقَالَ: إِنْ حَدَثَ بِي حَادِثٌ فَأَشْهُدُوا عَلَيْهَا

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ يَعْلَى - قَاضِي الْبَصْرَةِ - فِي الرَّجُلِ يَكْتُبُ وَصِيَّةً ثُمَّ يَخْتِمُهَا ثُمَّ يَقُولُ: اشْهُدُوا عَلَى مَا فِيهَا، قَالَ: جَائِزٌ

[30848] Mu'adh told us, from Rawh b. Al-Qasim, from 'Abdullah b. Abi Bakr b. 'Amr b. Hazm, from his father, he said: There was a boy from Ghassan in Madinah, and he had heirs in Sham, and he had a paternal aunt in Madinah. When [death] was present, she came to 'Umar b. Al-Khattab and mentioned that to him and said: "Can he make a will?" He said: "Allah." He said: I said: "No." He said: "So he bequeathed palm trees to her." I sold it for her for thirty thousand dirhams.

حَدَّثَنَا مُعاذٌ، عَنْ رَوْحِ بْنِ الْفَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، قَالَ: كَانَ غُلَامًا مِنْ غَسَانَ بِالْمَدِينَةِ، وَكَانَ لَهُ وَرَأْتَهُ بِالشَّامِ، وَكَانَتْ لَهُ عَمَّةً بِالْمَدِينَةِ، فَلَمَّا حَضَرَ أَثْنَتْ عُمَرَ بْنَ الْخَطَّابَ فَذَكَرَتْ ذَلِكَ لَهُ وَقَالَتْ: أَفَيُوصِي، قَالَ: اللَّهُ، قَالَ: فَلَمْ: لَا، قَالَ: فَأَوْصَى لَهَا بِنَخْلٍ، فَبَعْثَهُ أَنَا لَهَا بِثَلَاثِينَ أَلْفِ دِرْهَمٍ

[30849] Abu 'Isam told us, from Al-Awza'i, from Az-Zuhri, that 'Uthman "allowed the will of an eleven-year-old."

حَدَّثَنَا أَبُو عِصَامٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ أَجَازَ وَصِيَّةَ ابْنِ إِحْدَى عَشْرَةَ سَنَةً

[30850] 'Abd al-A'la told us, from Ma'mar, from Az-Zuhri, that 'Umar b. 'Abd al-'Aziz "allowed the will of the boy."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَجَازَ وَصِيَّةَ الصَّبِيِّ

[30851] 'Abd al-Wahhab told us, from Ayyub, from Muhammad, from 'Abd Allah b. 'Utbah, that he was asked about the bequest of a girl whom they considered young and insignificant. He said: "Whoever hits upon the truth, we permit it."

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّهُ سُئِلَ عَنْ وَصِيَّةِ حَارِيَةٍ صَغِيرَهَا وَحَقَّهَا فَقَالَ: مَنْ أَصَابَ الْحَقَّ أَجْزَأَهُ

[30852] 'Ali b. Mushir told us, from Al-Shaybani, from Abu Bakr b. Abi Musa, who said: A young boy son of Abu Musa made a bequest. His brothers wanted to reject his bequest, so they took the matter up to Shurayh, and he permitted the boy's bequest.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى قَالَ: أَوْصَى ابْنُ لَأْبِي مُوسَى غُلَامٌ صَغِيرٌ بِوَصِيَّةٍ، فَأَرَادَ إِخْرَاجُهُ أَنْ يَرُدُّهَا وَصِيَّتَهُ، فَارْتَفَعُوا إِلَى شُرَيْحٍ فَأَجَازَ وَصِيَّةَ الْغُلَامِ

[30853] Abu Dawud al-Tayalisi told us, from Hisham, from Hammad, from Ibrahim, who said: "The bequest of a child regarding his wealth is valid for one-third or less."

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ هِشَامٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: تَجُوزُ وَصِيَّةُ الصَّبِيِّ فِي مَالِهِ فِي التَّلْثِي فَمَا دُونَهُ

[30854] Ibn Idris told us, from Mutarrif, from Al-Sha'bi, who said: I said to him: "Is his bequest valid?" He said: "It is permissible."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ قَالَ: قُلْتُ لَهُ: تَجُوزُ وَصِيَّتُهُ؟ قَالَ: جَائزٌ

[30855] Ghundar told us, from Shu'bah, from 'Umarah, who said: I heard Abu 'Amr b. al-Mughirah say: The guardian of a boy brought a dispute to 'Ali, so 'Ali ordered: "That we free him." So we freed him.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا عَمْرُو بْنَ الْمُغِيرَةِ قَالَ: اخْتَصَمَ إِلَيِّيْ طَفْلٌ غُلَامٌ، فَأَمْرَأْتُ عَلَيْهِ أَنْ تُعْتَقُهُ، فَأَعْتَقْنَاهُ

[30856] Waki' told us, he said: Isma'il told us, from Al-Sha'bi, from Shurayh, that he said regarding the bequest of a child: "Whichever testator makes a bequest and hits upon the truth, it is valid."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ أَنَّهُ قَالَ فِي وَصِيَّةِ الصَّبِيِّ: أَيُّمَا مُوصَى أَوْصَى فَأَصَابَ حَقًا جَازَ

[30857] Waki' told us, he said: Yunus b. Abi Ishaq told us, from his father, that a boy under guardianship made a bequest to a wet-nurse of his from the people of Al-Hirah for forty dirhams, and Shurayh permitted it.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، أَنَّ وَصِيَّاً أَوْصَى لِظَّرِيرَ لَهُ مِنْ أَهْلِ الْجِيرَةِ بِأَرْبَعِينَ دِرْهَمًا، فَأَجَازَهُ شُرَيْحٌ

[30858] Waki' told us, he said: Yunus b. Abi Ishaq told us, from his father, from Shurayh, who said: "If a child avoids the well lest he fall into it, then his bequest is valid."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ شُرَيْحٍ قَالَ: إِذَا أَنْقَى الصَّبِيُّ الرَّكَيِّ أَنْ يَقْعُدَ فِيهَا فَقَدْ جَازَتْ وَصِيَّتُهُ

[30859] Waki' told us, he said: Zakariyya told us, from Al-Sha'bi, who said: "The bequest of a boy or a girl is not valid until they pray."

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا، عَنِ الشَّعْبِيِّ قَالَ: لَا تَجُوزُ وَصِيَّةُ غُلَامٍ وَلَا جَارِيَّةٍ حَتَّى يُصَلِّي

[30860] Hafs told us, from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: "The manumission of a child is not valid, nor his bequest, nor his sale, nor his purchase, nor his divorce."

حَدَّثَنَا حُفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا يَجُوزُ عِنْقُ الصَّبِيِّ، وَلَا وَصِيَّةُهُ، وَلَا بَيْعُهُ، وَلَا شِرَاؤُهُ، وَلَا طَلاقُهُ

[30861] Abu Usamah told us, from Hisham, from Yunus, from Al-Hasan, who said: "The bequest of a boy is not valid until he has a wet dream, nor of a girl until she menstruates."

حَدَّثَنَا أَبُو أَسَمَّةً، عَنْ هِشَامٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: لَا تَجُوزُ وَصِيَّةُ غُلَامٍ حَتَّى يَحْتَلِمْ، وَلَا جَارِيَّةٍ حَتَّى تَحِيضَ

[30862] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, who said: "His bequest is not valid except for what is insignificant."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: وَصِيَّتُهُ أَلْيَسْتُ بِجَائِزٍ إِلَّا مَا لَيْسَ بِذِي بَالٍ

[30863] 'Isa b. Yunus told us, from Abu Bakr b. 'Abd Allah, from Makhul, who said: I heard him say: "If a boy reaches fifteen, his bequest is valid."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ مَكْحُولٍ قَالَ: سَمِعْتُهُ يَقُولُ: إِذَا بَلَغَ الْغُلَامُ خَمْسَةَ عَشَرَ جَازَتْ وَصِيَّتُهُ

[30864] Ibn Idris told us, from Hisham, from Yunus, from Al-Hasan, who said: "His bequest is not valid."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ يُونُسَ، عَنْ الْحَسَنِ
فَالْمَوْلَى: لَا تَجُوزُ وَصِيَّةٌ

[30865] Abu Dawud told us, from Al-Mustamir b. al-Rayyan, who said: I attended Ja'far b. Zayd in the Congregational Mosque, and Zurarah b. Awfa—who was the judge at that time—said to him: "A case was brought to me of a boy who freed a slave, and the guardians denied that. I wanted to reject that, then let the boy be until he grows up and loves wealth; if he [then] wishes to proceed, he proceeds, and if he wishes to reject, he rejects."

حَدَّثَنَا أَبُو دَاؤِدُ، عَنِ الْمُسْتَمِرِ بْنِ الرَّيَانِ قَالَ: حَضَرْتُ
جَعْفَرَ بْنَ زَيْدَ فِي الْمَسْجِدِ الْجَامِعِ، وَقَالَ لَهُ زُرَارَةُ بْنُ
أَوْفَى وَهُوَ يَوْمَئِذٍ عَلَى الْفَضَّاءِ: إِنَّهُ دُفِعَ إِلَيَّ غُلَامٌ أَعْنَقَ
عَنْدُهُ، فَأَكَلَكَ ذَلِكَ الْأُولِيَاءِ، فَأَرَدْتُ أَنْ أَرْدَ ذَلِكَ، ثُمَّ
يُودِي الْغُلَامُ حَتَّى يَشِّبَّهَ الْغُلَامَ وَيُحِبَّ الْمَالَ، فَإِنْ شَاءَ
أَنْ يَمْضِيَ أَنْضَنِي، وَإِنْ شَاءَ أَنْ يَرْدَ رَدًّا

[30866] Abu Usamah told us, from 'Awf, who said: I witnessed Hisham b. Hubayrah ruling regarding a man who made a bequest to a sister of his at his death for the like of the share of two of his children. The deceased left sons and daughters. The legatee (sister) wanted to place herself in the status of a male [child's share], and the heirs refused to place her except in the status of a female [child's share]. So he ruled: "That she is in her status if there were no sons."

[30867] Waki' told us, he said: Sufyan told us, from 'Awf al-A'rabi, from Hisham b. Hubayrah, that he ruled regarding a man who made a bequest to a man for the like of the share of one of his children, and he had a male and a female [child]: "That he has the share of the female." Abu Bakr said: Waki' said: Sufyan said: "He has the share of a female."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ قَالَ: شَهَدْتُ هِشَامَ بْنَ هُبَيْرَةَ قَضَى فِي رَجُلٍ أُوصَى لِأَخْتٍ لَهُ عِنْدَ مَوْتِهِ يُمْثِلُ نَصِيبَ اثْنَيْنِ مِنْ وَلَدِهِ، وَتَرَكَ الْمَيْتُ بَنِينَ وَبَنَاتٍ، فَأَرَادَتِ الْمُوَصَّى لَهَا أَنْ تَجْعَلَ نَفْسَهَا بِمَنْزِلَةِ الذَّكَرِ وَأَبَى الْوَرَثَةُ أَنْ يَجْعَلُوهَا إِلَّا بِمَنْزِلَةِ الْأُنْثَى، فَقَضَى: أَنَّهَا بِمَنْزِلَتِهَا إِنْ لَمْ يَكُنْ بَيْنَ

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْفِ الْأَعْرَابِيِّ، عَنْ هِشَامَ بْنِ هُبَيْرَةَ، أَنَّهُ قَضَى فِي رَجُلٍ أُوصَى لِرَجُلٍ يُمْثِلُ نَصِيبَ أَحَدِ وَلَدِهِ، وَلَهُ ذَكْرٌ وَأُنْثَى: أَنَّ لَهُ نَصِيبَ الْأُنْثَى، قَالَ أَبُو بَكْرٍ: "قَالَ وَكِيعٌ: قَالَ سُفْيَانُ: لَهُ نَصِيبُ اُنْثَى"

[30868] 'Umar told us, from Yunus, from Al-Zuhri, regarding a man who bequeathed a horse to a man and named it, and said: "A third of my wealth is for So-and-so and So-and-so," and the horse constituted the third of his wealth. Al-Zuhri said: "We see that the third of his wealth should be divided according to their shares."

حَدَّثَنَا عُمَرُ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، فِي رَجُلٍ أَوْصَى لِرَجُلٍ بِفَرَسٍ وَسَمَاءً، وَقَالَ: ثُلُثُ مَالِي لِفُلَانٍ وَفُلَانٍ، وَكَانَ الْفَرَسُ لِعَابٌ لِثُلُثِ مَالِهِ، قَالَ الزُّهْرِيُّ: نَرَى أَنْ يُعَسَّمْ ثُلُثُ مَالِهِ عَلَى حَصَصِهِمْ

[30869] Hushaym told us, from some of his companions, from Al-Hasan, that he said regarding a man who bequeathed a dirham, a sixth, and the like: "They all share proportionately."

حَدَّثَنَا هُشَيْمٌ، عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ، أَنَّهُ قَالَ فِي رَجُلٍ أَوْصَى بِدِرْهَمٍ وَبِالسُّدُسِ وَنَحْوِهِ، قَالَ: يَتَحَاصُّنَ جَمِيعًا

[30870] Hatim b. Wardan told us, from Yunus, from Al-Hasan, that he used to see no harm in a man bequeathing to his slave one hundred or two hundred dirhams if the guardians agreed. And if he assigned him something from his third, it is for his manumission.

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُوصِي الرَّجُلُ لِمَمْلُوكِهِ بِمِائَةِ دِرْهَمٍ وَالْمِائَتَيْنِ إِذَا رَضِيَ الْأُولَائِينَ، وَإِنْ جَعَلَ لَهُ شَيْئًا مِنْ ثُلُثِهِ فَهُوَ فِي عِنْقِهِ

[30871] Hafs told us, he said: I asked 'Umar about a man who makes a bequest to his slave. He said: Al-Hasan used to say: "He does not bequeath to him a loaf of bread; his gift is his manumission."

حَدَّثَنَا حَفْصٌ قَالَ: سَأَلْتُ عُمَرَ، عَنِ الرَّجُلِ يُوصِي لِعَبْدِهِ فَقَالَ: كَانَ الْحَسَنُ يَقُولُ: لَا يُوصِي لَهُ بِرَغِيفٍ وَصِلَةُ اللَّهِ عَنْ أَنَّهُ

[30872] Abu al-Ahwas told us, from Shabib b. Gharqadah, from Jundub, who said: Tahman asked Ibn 'Abbas: "Does a slave make a bequest?" He said: "No."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ شَبِيبِ بْنِ غَرْقَادَةَ، عَنْ جُنْدُبٍ قَالَ: سَأَلَ طَهْمَانَ ابْنَ عَبَّاسٍ: أَيُوصِي الْعَبْدُ؟ قَالَ: لَا

[30873] 'Abd al-A'la told us, from Hisham, from Al-Hasan and Muhammad, who said: "A man's bequest is where he placed it, unless the executor is suspected."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ قَالَا: وَصِيَّةُ الرَّجُلِ حِينَ جَعَلَهَا إِلَّا أَنْ يُتَّهَمَ الْوَصِيُّ

[30874] Waki' told us, he said: Sufyan told us, from Jabir, from 'Amir, who said: "The executor is in the status of the father; and if the executor is suspected, he is removed or another is appointed with him."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: الْوَصِيُّ بِمَنْزِلَةِ الْوَالِدِ، وَإِذَا اتَّهِمَ الْوَصِيُّ عُزِّلَ أَوْ جُعِلَ مَعْهُ غَيْرُهُ

[30875] Hafs told us, from Layth, from Mujahid, from 'Umar, who said: "If there is a bequest and a manumission, they share proportionately."

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عُمَرَ قَالَ: إِذَا
كَانَتْ وَصِيَّةً وَعَنَاقَةً تَحَاصُرَا

[30876] Hafs and Ibn 'Ulayyah told us, from Ash'ath, from Nafi', from Ibn 'Umar, who said: "If there is manumission and a bequest, one begins with the manumission."

حَدَّثَنَا حَفْصُ، وَابْنُ عُلَيَّةَ، عَنْ أَشْعَثَ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ قَالَ: إِذَا كَانَتْ عَنَاقَةً وَوَصِيَّةً بُدِئَ بِالْعَنَاقَةِ

[30877] Hafs told us, from Ash'ath and Hajjaj, from Al-Hakam, from Shurayh, that he used to begin with the manumission.

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، وَحَاجَّ، عَنِ الْحَكَمِ، عَنْ
شُرَيْحٍ أَنَّهُ كَانَ يُبْدِأُ بِالْعَنَاقَةِ

[30878] Jarir told us, from Mughirah, from Hammad, from Ibrahim, regarding a man who bequeaths the manumission of his slave during his illness and bequeaths other bequests along with it. He said: "One begins with the manumission of the slave before the bequests. But if he bequeathed that a slave be bought for him and freed, that slave is like the rest of the bequests."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي
الرَّجُلِ يُوصِي بِعَنَاقِ عَبْدِهِ فِي مَرَضِهِ، وَيُوصِي مَعَهُ
بِوَصَائِيَا، قَالَ: يُبْدِأُ بِعَنَاقِ الْعَبْدِ قَبْلَ الْوَصَائِيَا، فَإِنْ
أَوْصَى أَنْ يَشْتَرِي لَهُ نَسْمَةً فَتَعْتَقُ، كَانَتِ النَّسْمَةُ
كَسَائِرِ الْوَصِيَّةِ

[30879] Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, that he used to say: "One begins with manumission, even if that consumes the entire third."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: يُبَدِّأُ بِالْعَنَاقِ وَإِنْ أَتَى ذَلِكَ عَلَى الْثُلُثِ كُلَّهُ

[30880] Ibn 'Ulayyah told us, from Ayyub, from Muhammad, that he used to say regarding a bequest in which there is manumission and it exceeds the third: "The third is among them proportionately."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَقُولُ فِي الْوَصِيَّةِ يَكُونُ فِيهَا الْعَنْقُ فَتَرِيدُ عَلَى الْثُلُثِ، قَالَ: الْثُلُثُ بَيْنَهُمْ بِالْحِصْصِ

[30881] Hushaym told us, from Al-Shaybani, from someone who told him, from Masruq, that he said regarding manumission and bequest: "One begins with the bequest."

حَدَّثَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَمَّنْ حَدَّثَهُ عَنْ مَسْرُوقٍ، أَنَّهُ قَالَ فِي الْعَنَاقِ وَالْوَصِيَّةِ، قَالَ: يُبَدِّأُ بِالْوَصِيَّةِ

[30882] Waki' told us, he said: Sufyan told us, from Mansur, from Al-Sha'b i , who said : "Proportionately."

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ قَالَ: بِالْحِصْصِ

[30883] Waki' told us, from Sufyan, from Mansur, from Ibrahim, who said: "One begins with manumission."

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُبَدِّأُ بِالْعَنَاقِ

[30884] Jarir told us, from Mughirah, from Hammad, from Ibrahim, who said: "One begins with manumission only if he names a specific slave."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ:
إِنَّمَا يُبَدِّلُ بِالْعَنَاقَةِ إِذَا سَمِيَ مَمْلُوكًا بِعَيْنِهِ

[30885] Waki' told us, he said: Sufyan said: If he bequeaths things and says: "Free [slaves] on my behalf," then it is proportionately. And if he bequeaths and says: "So-and-so is free," then one begins with the manumission.

حَدَّثَنَا وَكِيعُ قَالَ سُفِيهُنُّ: إِذَا أَوْصَى بِأَشْيَاءَ وَقَالَ:
أَعْنَقُوا عَنِي فِي الْحِصَاصِ، وَإِذَا أَوْصَى فَقَالَ: فُلَانُ حُرُّ،
بُدِئَ بِالْعَنَاقَةِ

[30886] Waki' told us, from Sufyan, from Ibn Jurayj, from 'Ata', who said: "One begins with manumission."

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيهِنَّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ
قَالَ: يُبَدِّلُ بِالْعَنَاقَةِ

[30887] Abu Khalid told us, from Hajjaj, from 'Ata', who said: "Proportionately."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ قَالَ: بِالْحِصَاصِ

[30888] Abu Khalid told us, from Hajjaj, from Al-Hakam, from Ibrahim, who said: "One begins with manumission."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ
قَالَ: يُبَدِّلُ بِالْعَنَاقَةِ

[30889] 'Abd al-Salam told us, from Hajjaj, from Al-Sha'bi, regarding a man who died and left two thousand dirhams and a slave whose value was one thousand dirhams, and he bequeathed five hundred to a man and the manumission of the slave. He said: "The slave is freed, and the bequest is void."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ حَجَاجٍ، عَنْ الشَّعْبِيِّ، فِي رَجُلٍ مَاتَ وَتَرَكَ الْفَقِيرَ بِرْهَمٍ وَعَنْدَهُ رَبْمَةً أَلْفَ دِرْهَمٍ وَأَوْصَى لِرَجُلٍ بِخَمْسِمَائَةٍ وَعِشْرِينَ الْعَيْدِ، قَالَ: يَعْتَقُ الْعَبْدَ وَتَبْطِلُ الْوَصِيَّةُ

[30890] 'Abbad b. al-'Awwam told us, from Dawud, from Sa'id b. al-Musayyib, regarding His saying: "{And when the relatives and the orphans and the needy attend the division, provide for them from it)," he narrated from Muhammad, from 'Abidah, that he administered a bequest, so he ordered a sheep to be slaughtered and food prepared because of this verse. He said: "Were it not for this verse, this would have been from my own wealth."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ دَاؤِدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي قَوْلِهِ: {وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْفُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ}، فَحَدَّثَ عَنْ مُحَمَّدٍ، عَنْ عَبِيَّةَ، أَنَّهُ وَلَيَ وَصِيَّةً فَأَمَرَ بِشَاهَةِ فَدِيْكَتْ فَصَنَعَ طَعَامًا لِأَجْلِ هَذِهِ الْأُيُّوبِ وَقَالَ: لَوْلَا هَذِهِ الْأُيُّوبُ لَكَانَ هَذَا مِنْ مَالِي

[30891] Jarir told us, from Mughirah, from Ibrahim, regarding His saying: "And when the relatives and the orphans and the needy attend the division, provide for them from it." He said: "If people divide the inheritance and these people are present, they are given a small gift from the inheritance. But if they are rich and one of them is present, if he wishes, he gives from his share, and if not, he speaks to them words of appropriate kindness." He said: He says: "If you had a right in it."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي قَوْلِهِ: {وَإِذَا
حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْأَيَّامَى وَالْمَسَاكِينُ
فَارْزُقُوهُمْ مِنْهُ} قَالَ: إِذَا كَانَ قَسْمَ الْقَوْمِ الْمِيرَاثَ،
وَكَانَ هُؤُلَاءِ شُهُودًا رُضِّخَ لَهُمْ مِنَ الْمِيرَاثِ، فَإِنْ كَانُوا
أَغْنِيَاءَ وَأَحَدُهُمْ شَاهِدٌ، فَإِنْ شَاءَ أَعْطَى مِنْ نَصِيبِهِ
وَإِلَّا قَالَ لَهُمْ قَوْلًا مَعْرُوفًا، قَالَ: يَقُولُ: إِنْ كَانَ لَكُمْ فِيهِ حَقًّا

[30892] Yahya b. Yaman told us, from Sufyan, from 'Asim, from Abu al-'Aliyah and Al-Hasan, who said: "They give a small gift and speak words of appropriate kindness."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ
أَبِي الْعَالِيَّةِ، وَالْحَسَنِ قَالَا: يَرْضَخُونَ وَيَقُولُونَ قَوْلًا
مَعْرُوفًا

[30893] Jarir told us, from Mughirah, from Al-Sha'bi, who said: A man was dividing an inheritance, and he said to his companion: "Will you not come for the best verse from the Book of Allah that I have fulfilled?" So he distributed among them from his own share.

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ قَالَ: "كَانَ رَجُلٌ يَقْسِمُ مِيرَاثًا فَقَالَ لِصَاحِبِهِ: أَلَا تَحْيِيءُ بِخَيْرٍ آيَةً مِنْ كِتَابِ اللَّهِ قَدْ أَصَبْتُ، فَقَسَمَ بَيْنَهُمْ مِنْ نَصِيبِهِ

[30894] Yazid b. Harun and Sufyan b. Husayn told us, from Al-Hasan and Ibn Sirin, regarding His saying: "{And when the relatives and the orphans attend the division}." They said: "It is clear. If it is present and these people are present, they are given from it and gifted a small amount."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَسُفْيَانُ بْنُ حُسْنِيْنَ، عَنِ الْحَسَنِ، وَأَبْنِ سِيرِينَ، فِي قَوْلِهِ: {وَإِذَا حَضَرَ الْفِسْمَةُ أُولُو الْفُرْبَى وَالْيَتَامَى} قَالَا: هِيَ مُبَيِّنَةٌ، فَإِذَا حَضَرَتْ وَحَضَرَ هُؤُلَاءِ الْقَوْمُ أُعْطُوا مِنْهَا وَرُضِّخَ لَهُمْ

[30895] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, regarding His saying: "{And when the relatives attend the division}." [He said]: "It is decisive."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْنَى، عَنِ الزُّهْرِيِّ، فِي قَوْلِهِ: {وَإِذَا حَضَرَ الْفِسْمَةُ أُولُو الْفُرْبَى}: إِنَّهَا مُحْكَمَةٌ

[30896] Ghundar told us, from Shu'bah, from Qatadah, who said: I heard Yunus b. Jubayr narrating from Hittan, from Abu Musa, regarding this verse: "And when the relatives and the orphans and the needy attend the division, provide for them from it and speak to them words of appropriate kindness." He said: "Abu Musa ruled according to it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ، يُحَدِّثُ عَنْ حِطَانَ، عَنْ أَبِي مُوسَى، فِي هَذِهِ الْأُبْيَةِ: {وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْفُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَلَرْزُفُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا}، قَالَ: فَصَنَعَ بِهَا أَبُو مُوسَى

[30897] 'Abd al-Samad b. 'Abd al-Warith told us, from Hammad b. Salamah, from Hisham b. 'Urwah, that 'Urwah divided the inheritance of his brother Mus'ab, and he gave to those of these who were present, while his sons were small.

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ عُرْوَةَ، قَسَمَ مِيرَاثَ أَخِيهِ مُصْنَعِبَ، فَأَعْطَى مَنْ حَضَرَهُ مِنْ هُؤُلَاءِ وَبَنُوَّهُ صِغَارًّا

[30898] 'Abd al-Samad told us, from Hammad b. Salamah, from Hajjaj, from Abu Ishaq, from Abu Bakr b. Abi Musa and 'Abd al-Rahman b. Abi Bakr, that they used to give to those of these who were present.

حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَجَاجِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، أَنَّهُمَا كَانَا يُعْطِيَانِ مَنْ حَضَرَ مِنْ هُؤُلَاءِ

[30899] Waki' told us, from Sufyan, from Al-Suddi, from Abu Sa'd, from Sa'id b. Jubayr: "And when the relatives and the orphans and the needy attend the division, provide for them from it." He said: "If they are adults, they are given a gift; and if they are minors, apologies are made to them." That is His saying: "words of appropriate kindness."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ السُّدَّيِّ، عَنْ أَبِي سَعْدٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ: {وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى
وَالْأَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ} قَالَ: إِنْ كَانُوا
كِبَارًا رُضِخُوا، وَإِنْ كَانُوا صِغَارًا اعْتَدُرُوا إِلَيْهِمْ،
فَذَلِكَ قَوْلُهُ: {قَوْلًا مَعْرُوفًا}

[30900] Ibn Fudayl told us, from Ash'ath, from Ibn Sirin, from Humayd b. 'Abd al-Rahman, who said: My father administered an inheritance, so he ordered a sheep to be slaughtered and prepared. When he divided that inheritance, he fed them and spoke kindness to those who did not inherit.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ أَبْنِ سِيرِينَ، عَنْ
حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: وَلِي أَبِي مِيرَاثًا فَأَمْرَ بِشَاهِ
فَدُبِحَتْ فَصُنِعَتْ، فَلَمَّا قَسَّمَ ذَلِكَ الْمِيرَاثَ أَطْعَمَهُمْ وَقَالَ
لِمَنْ لَمْ يَرِثْ مَعْرُوفًا

[30901] Yahya bin Yaman narrated to us, from Sufyan, from Al-Suddi, from Abu Malik: "The verse of inheritance abrogated it."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ السُّدَّيِّ، عَنْ
أَبِي مَالِكٍ، نَسَخَتْهَا آيَةُ الْمِيرَاثِ

[30902] Ibn Yaman narrated to us, from Mu'adh, from Al-Shaibani, from 'Ikrimah, from Ibn 'Abbas, who said: "It is operative (Muhkamah), not abrogated."

[30903] Waki' narrated to us, he said: Al-A'mash told us, he said: I heard Al-Sha'bi saying in the mosque once: I heard a Hadith that no one remains who heard it other than me. I heard 'Amr bin Shurahbil saying: 'Abdullah said: "Indeed you, O people of Yemen, are among the most likely of people for a man to die leaving no male heirs (Asabah). So let him place his wealth wherever he wishes." Al-A'mash said: I said to Ibrahim: "Al-Sha'bi said such and such." Ibrahim said: Hammam bin Al-Harith narrated to me, from 'Amr bin Shurahbil, from 'Abdullah, similar to it.

حَدَّثَنَا أَبْنُ يَمَانٍ، عَنْ مُعَاذٍ، عَنْ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ،
عَنْ أَبْنِ عَيَّاسٍ قَالَ: مُحْكَمَةٌ لَيْسَتْ بِمَنْسُوخَةٍ

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا الأَعْمَشُ قَالَ: سَمِعْتُ الشَّعْبِيَّ
يَقُولُ فِي الْمَسْجِدِ مَرَّةً: سَمِعْتُ حَدِيبًا مَا بَقِيَ أَحَدٌ سَمِعْهُ
غَيْرِي، سَمِعْتُ عَمْرَو بْنَ شُرَحِيلَ يَقُولُ: قَالَ عَبْدُ
اللَّهِ: إِنَّكُمْ مَعْشَرَ الْيَمَنِ مِنْ أَجْدَرِ قَوْمٍ أَنْ يَمُوتَ الرَّجُلُ
وَلَا يَدْعُ عُصْبَةً فَلَيَضْعُ مَالُهُ حَيْثُ شَاءَ قَالَ الأَعْمَشُ:
فَقُلْتُ لِإِبْرَاهِيمَ: إِنَّ الشَّعْبِيَّ قَالَ: كَذَا وَكَذَا، قَالَ
إِبْرَاهِيمُ: حَدَّثَنِي هَمَامُ بْنُ الْحَارِثِ، عَنْ عَمْرَو بْنِ
شُرَحِيلٍ، عَنْ عَبْدِ اللَّهِ مِثْلُهُ

[30904] Abu Usamah narrated to us, from Hisham bin 'Urwah, from Ibn Sirin, who said: I asked 'Abidah about a man who has no contract (of wala') upon him, and no male heirs (Asabah), can he bequeath all his wealth? He said: "Yes."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ ابْنِ سِيرِينَ قَالَ: سَأَلْتُ عَبِيدَةَ عَنْ رَجُلٍ لَيْسَ عَلَيْهِ عَقْدٌ، وَلَيْسَ عَلَيْهِ عُصْبَةٌ يُوصَى بِمَالِهِ كُلُّهٗ؟ قَالَ: نَعَمْ

[30905] Waki' narrated to us, from Isma'il, from Al-Sha'bi, from Masruq, who was asked about a man who died and left no emancipating master (Mawla 'Ataqah) nor an heir. He said: "[It goes] where he placed it [by will]. If he did not bequeath anything, then his wealth belongs to the Bayt al-Mal (Treasury)."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، سُئِلَ عَنْ رَجُلٍ مَاتَ وَلَمْ يَتَرَكْ مَوْلَى عَنَّاقَةً وَلَا وَارِثًا، قَالَ: حَيْثُ وَضَعَةً، فَإِنْ لَمْ يَكُنْ أُوصَى بِشَيْءٍ فَمَالُهُ فِي بَيْتِ الْمَالِ

[30906] 'Abd al-A'la narrated to us, from Yunus, from Al-Hasan, regarding a man who allied with another man and accepted Islam at his hands. He said: "If he wishes, he may bequeath all his wealth [to him or others]."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ وَالِى رَجُلًا فَأَسْلَمَ عَلَى يَدِيهِ، قَالَ: إِنْ شَاءَ أُوصَى بِمَالِهِ كُلُّهٗ

[30907] Jarir narrated to us, from Mughirah, that Abu Al-'Aliyah "bequeathed his inheritance to Banu Hashim."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، أَنَّ أَبَا الْعَالِيَّةِ، أَوْصَى بِمِيرَاثِهِ لِبْنِي هَاشِمٍ

[30908] Abu Usamah narrated to us, he said: Hisham narrated to us that 'Abdullah bin Mas'ud, 'Uthman, Al-Miqdad bin Al-Aswad, 'Abd al-Rahman bin 'Awf, and Muti' bin Al-Aswad "entrusted their wills (appointed as executor) to Al-Zubayr bin Al-'Awwam." He said: And he [Al-Zubayr?] entrusted his will to 'Abdullah bin Al-Zubayr.

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا هِشَامٌ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، وَعُثْمَانَ، وَالْمِقْدَادَ بْنَ الْأَسْوَدِ، وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَمُطِيبَ بْنَ الْأَسْوَدِ، أَوْصَوْا إِلَى الزُّبَيْرِ بْنِ الْعَوَامِ قَالَ: وَأَوْصَى إِلَى عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ

[30909] Azhar narrated to us, from 'Awn, from Nafi', from Ibn 'Umar, [that] "he was an executor for a man."

حَدَّثَنَا أَزْهَرُ، عَنْ عَوْنِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، كَانَ وَصِيًّا لِرَجُلٍ

[30910] 'Abbad bin Al-'Awwam narrated to us, from Ibn 'Awn, who said: A cousin of mine appointed me as his executor, and I disliked that. So I asked 'Amr, and "he ordered me to accept it." He said: And Ibn Sirin used to "accept the

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ ابْنِ عَوْنِ قَالَ: أَوْصَى إِلَيَّ ابْنُ عَمٍّ لِي فَكَرَهْتُ ذَلِكَ، فَسَأَلْتُ عَمْرًا فَأَمْرَنِي أَنْ أَقْبِلَهَا، قَالَ: وَكَانَ ابْنُ سِيرِينَ يَقْبِلُ الْوَصِيَّةَ

[30911] Abu Usamah narrated to us, from Isma'il, from Qais, who said: "Abu 'Ubaidah was with the Qurra' (readers/reciters), so he entrusted his will to 'Umar bin Al-Khattab."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: كَانَ أَبُو عَبِيدَةَ عِنْدَ الْقُرَّاءِ فَأَوْصَى إِلَى عُمَرَ بْنِ الْخَطَّابِ

[30912] Waki' narrated to us, from Isra'il, from Abu Al-Haytham, who said: "Ibrahim sent for me and entrusted his will to me."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي الْهَيْمَنَ قَالَ: بَعْثَتْ إِلَيَّ ابْرَاهِيمُ فَأَوْصَى إِلَيَّ

[30913] Ibn 'Uyainah narrated to us, from Al-Zuhri, from 'Amir bin Sa'd, from his father, that he said: He fell ill with a sickness from which he recovered. The Prophet (peace be upon him) came to visit him, so he said: "O Messenger of Allah, I have much wealth and no one inherits from me except a daughter of mine. Shall I give two-thirds in charity?" He said: "No." He said: "Half?" He said: "No." I said: "Then a third?" He said: "A third, and a third is much."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: مَرِضَ مَرِضًا أَشْفَى مِنْهُ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا وَلَا يَرْثِنِي إِلَّا ابْنَةٌ لِي، أَفَأَنْصَدَّقُ بِالثُّلُثَيْنِ؟ قَالَ: لَا، قَالَ: الشَّطْرُ؟ قَالَ: لَا، فُلْثُ: فَالثُّلُثُ؟ قَالَ: الْثُلُثُ وَالثُّلُثُ كَثِيرٌ

[30914] Waki' narrated to us, from Hisham, from his father, from Ibn 'Abbas, who said: "I wish people would reduce from a third to a fourth, because the Messenger of Allah (peace be upon him) said: 'A third is much.'"

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَدِدْتُ أَنَّ النَّاسَ غَضُوا مِنَ الْثُلُثِ إِلَى الرُّبْعِ، لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْثُلُثُ كَثِيرٌ

[30915] Waki' narrated to us, from Hisham, from his father, that Al-Zubayr "bequeathed his third."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ الزُّبَيْرَ، أَوْصَى بِثُلُثِهِ

[30916] Abu Usamah narrated to us, from 'Ubaidullah, from Nafi', from Ibn 'Umar, who said: The third in the bequest was mentioned in the presence of 'Umar. He said: "The third is moderate; neither deficient nor excessive."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: ذُكِرَ عِنْدَ عُمَرَ الْثُلُثُ فِي الْوَصِيَّةِ، قَالَ: الْثُلُثُ وَسْطٌ لَا بَخْسٌ وَلَا شَطَطٌ

[30917] 'Abd al-A'la narrated to us, from Burd, from Makhul, that Mu'adh bin Jabal said: "Allah has given you charity of one-third of your wealth as an increase in your deeds (life)." Meaning the bequest.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّ مُعاَذَ بْنَ جَبَلَ قَالَ: إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ زِيادةً فِي حَيَاتِكُمْ يَعْنِي الْوَصِيَّةَ

[30918] Abu Mu'awiyah narrated to us, from Ja'far bin Burqan, from Khalid bin Abi 'Azzah, who said: Abu Bakr said—the last one to say it: "What Allah took from the Fai' (booty)," so he bequeathed the fifth.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ خَالِدِ بْنِ أَبِي عَزَّةِ قَالَ أَبُو بَكْرٍ: أَخْرُ مَنْ قَالَ: مَا أَخَذَ اللَّهُ مِنَ الْفَيْءِ فَأَوْصَى بِالْخُمُسِ

[30919] Abu Mu'awiyah narrated to us, from Juwaibir, from Al-Dahhak, who said: Abu Bakr and 'Ali bequeathed the fifth.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ جُوَيْبِرٍ، عَنِ الصَّحَّাকِ قَالَ: أَوْصَى أَبُو بَكْرٍ، وَعَلَيْهِ بِالْخُمُسِ

[30920] Ibn 'Ulayyah narrated to us, from Humaid, from Bakr, that Humaid bin 'Abd al-Rahman said: "I would not accept the executorship of a man who bequeaths a third while he has children."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: مَا كُنْتُ لِأَقْبِلَ وَصِيَّةَ رَجُلٍ يُوصِي بِالثُّلُثِ وَلَهُ وَلَدٌ

[30921] Abu Khalid narrated to us, from Hisham, from Muhammad, from Shuraih, who said: "The third is a strain (maximum), but it is permissible."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ شُرَيْحٍ قَالَ: الْثُّلُثُ جَهْدٌ وَهُوَ جَائزٌ

[30922] Abu Usamah narrated to us, from Bashir bin 'Uqbah, from Yazid bin Al-Shikhkhir, who said:

Mutarrif used to consider the fifth in the bequest as prudent [lit. implicit/contained].

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ بَشِيرِ بْنِ عُقْبَةَ، عَنْ يَزِيدَ بْنِ السَّخِيرِ قَالَ: كَانَ مُطَرِّفٌ يَرَى الْخُمُسَ فِي الْوَصِيَّةِ ضِمِّنًا

[30923] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, who said: "They used to say: 'The one who bequeaths a fifth is better than the one who bequeaths a fourth, and the one who bequeaths a fourth is better than the one who bequeaths a third.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَقُولُونَ: الَّذِي يُوصِي بِالْخُمُسِ أَفْضَلُ مِنَ الَّذِي يُوصِي بِالرُّبْعِ، وَالَّذِي يُوصِي بِالرُّبْعِ أَفْضَلُ مِنَ الَّذِي يُوصِي بِالثُّلُثِ

[30924] Ya'la and Ibn Numair narrated to us, from Isma'il, from Al-Sha'bi, who said: "They used to bequeath a fifth and a fourth. The third is the limit of the defiant." Ibn Numair said: "The limit of defiance."

حَدَّثَنَا يَعْلَى، وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ قَالَ: إِنَّمَا كَانُوا يُوصُونَ بِالْخُمُسِ وَالرُّبْعِ، وَالثُّلُثِ مُنْتَهَى الْجَامِحِ، وَقَالَ ابْنُ نُمَيْرٍ: مُنْتَهَى الْجَامِحِ

[30925] Abu Al-Ahwas narrated to us, from Abu Ishaq, from Al-Harith, from 'Ali, who said: "To bequeath a fifth is more beloved to me than to bequeath a fourth, and to bequeath a fourth is more beloved to me than to bequeath a third. And whoever bequeaths a third has left nothing [extra/room]."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ،
عَنْ عَلَيْهِ قَالَ: لَأَنْ أُوصِي بِالْخَمْسِ أَحَبُّ إِلَيَّ مِنْ أَنْ
أُوصِي بِالرُّبْعِ، وَلَأَنْ أُوصِي بِالرُّبْعِ أَحَبُّ إِلَيَّ مِنْ أَنْ
أُوصِي بِالثُّلُثِ، وَمَنْ أَوْصَى بِالثُّلُثِ لَمْ يَتُرَكْ

[30926] Yahya bin Adam narrated to us, he said: Mighwal narrated to us, from Al-A'mash, from Talhah, from Abu 'Ammar, from 'Amr bin Shurahbil, who said: "The third is injustice (Janaf) and the fourth is injustice."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثَنَا مِغْوَلُ، عَنْ الْأَعْمَشِ، عَنْ
طَلْحَةَ، عَنْ أَبِي عَمَّارٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلٍ قَالَ:
الثُّلُثُ جَنَفٌ وَالرُّبْعُ جَنَفٌ

[30927] Yahya bin Adam narrated to us, he said: Mighwal narrated to us, from Al-A'mash, from Malik bin Al-Harith, from Al-'Abbas, who said: "The fourth is injustice, and the third is injustice."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثَنَا مِغْوَلُ، عَنْ الْأَعْمَشِ، عَنْ
مَالِكِ بْنِ الْحَارِثِ، عَنْ الْعَبَّاسِ قَالَ: الرُّبْعُ جَنَفٌ،
وَالثُّلُثُ جَنَفٌ

[30928] Husain bin 'Ali narrated to us, from Za'idah, from Mansur, who said: Ibrahim said: "It used to be said: 'A sixth is better than a third in the bequest.'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ قَالَ: قَالَ إِبْرَاهِيمُ: "كَانَ يُقَالُ: السُّدُسُ خَيْرٌ مِنَ الْتُّلُثِ فِي الْوَصِيَّةِ"

[30929] Ibn Fudayl narrated to us, from 'Ata', from Abu 'Abd al-Rahman, who said: "They used to like to leave [some] of the third [unbequeathed]."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: كَانُوا يَسْتَحِبُونَ أَنْ يَتَرُكُوا مِنَ الْتُّلُثِ

[30930] Jarir narrated to us, from Mughirah, from Qutham, the freed slave of Ibn 'Abbas, who said: 'Ali said: "My executorship is to the eldest of my children, provided he is not accused regarding his stomach [greed/unlawful food] or his privates [chastity]."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ قُثَمَ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلَيْهِ: وَصِيَّتِي إِلَى أَكْبَرِ وَلَدِي غَيْرَ طَاعِنٍ عَلَيْهِ فِي بَطْنٍ وَلَا فِي فَرْجٍ

[30931] Abu Usamah narrated to us, he said: 'Ubaidullah narrated to us, from Nafi', from Ibn 'Umar, from the Prophet (peace be upon him), who said: "It is not right for a Muslim man who spends two nights and has something to bequeath, except that his will is written with him."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: ثنا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا حَقٌّ امْرِئٍ مُسْلِمٍ يَبْيَثُ لَيْلَتَيْنِ وَلَهُ شَيْءٌ يُوصِي بِهِ إِلَّا وَصَيْلَهُ مَكْتُوبٌ عِنْدَهُ

[30932] 'Abd al-A'la narrated to us, from Dawud, from 'Amir, who said: "Whoever makes a bequest in which he does not act unjustly nor harms anyone, he will have a reward as if he had given it in charity during his life while in good health."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ، عَنْ عَامِرٍ قَالَ: مَنْ أَوْصَى بِوَصِيَّةٍ لَمْ يَحْفُظْ فِيهَا وَلَمْ يُضَارَ أَحَدًا، كَانَ لَهُ مِنَ الْأَجْرِ مَا لَوْ تَصَدَّقَ بِهِ فِي حَيَاتِهِ فِي صِحَّتِهِ

[30933] Ibn Idris narrated to us, from Dawud, from 'Ikrimah, from Ibn 'Abbas, who said: "Harming [heirs] in the bequest is among the major sins." Then he recited: {Without [being] harmful, [this is] an ordinance from Allah} [An-Nisa: 12].

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ دَاؤِدَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الضَّرَارُ فِي الْوَصِيَّةِ مِنَ الْكَبَائِرِ، ثُمَّ تَلَاهَا [12]: {غَيْرَ مُضَارٍ وَصَيْلَهُ مِنَ اللَّهِ} [النِّسَاء]

[30934] Ibn Mahdi narrated to us, from Sufyan, from Habib, who said: I and Al-Hakam went to Sa'id bin Jubayr and I asked him about His saying, Exalted is He: {And let those fear who, if they left behind them weak offspring, would fear for them} [An-Nisa: 9] up to His saying: {appropriate words} [An-Nisa: 9]. He said: "It is the one who is attended by death, so the one present says to him: 'Fear Allah and give to them [non-heirs], join them, be righteous to them.' If they were the ones advising him about the bequest [for their own sake], they would have loved to keep [wealth] for their own children." So we came to Miqsam and he asked us, saying: "What did Sa'id say?" We said: "Such and such." He said: "No, rather it is the man who is attended by death, so it is said to him: 'Fear Allah, and hold on to your wealth, for there is no one more deserving of your wealth than your children.' If the one making the bequest were a relative, they would have loved for him to bequeath to them."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُعْيَانَ، عَنْ حَبِيبٍ قَالَ: ذَهَبْتُ إِلَى الْحُكْمِ إِلَى سَعِيدِ بْنِ جُبَيْرٍ فَسَأَلَهُ عَنْ قَوْلِهِ تَعَالَى: {وَلَيَخْشَى الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةٌ ضِيَاعًا حَافِرًا}[٩: إِلَى قَوْلِهِ: {سَدِيدًا}[النساء ٩: عَلَيْهِمْ}[النساء ٩: إِلَى قَوْلِهِ: {سَدِيدًا}] فَقَالَ: "هُوَ الَّذِي يَحْضُرُ الْمَوْتَ فَيَقُولُ لَهُ مَنْ يَحْضُرُ؟ أَنْقَلَ اللَّهَ وَأَعْطَاهُمْ صِلْبَهُمْ بِرَهْمَهُ، وَلَوْ كَانُوا هُمُ الَّذِينَ يَأْمُرُونَهُ بِالْوَصِيَّةِ لِأَحَبُّهُمْ لَا يُبْغُوا أَنْ يُبْغُوا لِأَوْلَادِهِمْ"، فَأَنْتَنَا مِقْسَمًا فَسَأَلَنَا، فَقَالَ: مَا قَالَ سَعِيدٌ؟ فَقُلْنَا: كَذَا وَكَذَا، قَالَ: "لَا، وَلَكِنَّ الرَّجُلُ يَحْضُرُ الْمَوْتَ فَيُقَالُ لَهُ: أَنْقَلَ اللَّهَ، وَأَمْسِكَ عَلَيْكَ مَالِكَ، فَإِنَّهُ لَيْسَ أَحَدٌ أَحَقُّ بِمَالِكِ مِنْ وَلَدِكَ، وَلَوْ كَانَ الَّذِي يُوصِي ذَاقَرَابَةً لِأَحَبُّهُمْ يُوصِي لَهُمْ

[30935] Abu Khalid Al-Ahmar narrated to us, from Dawud bin Abi Hind, from Al-Qasim bin 'Amr, who said: My father fell ill, so I met Thumamah bin Hazn Al-Qushairi. He said to me: "Has your father made a will?" I said: "No." He said: "If you are able to have him make a will, let him do so, for it is a completion for what was deficient in his Zakat."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ الْفَالِسِمِ بْنِ عَمْرٍو قَالَ: أَشْتَكَى أَبِي فَلَقِيتُ ثُمَامَةَ بْنَ حَزَنَ الْفُشَيْرِيَّ فَقَالَ لِي: أَوْصَى أَبُوكَ؟ قُلْتُ: لَا، قَالَ: إِنْ اسْتَطَعْتَ أَنْ يُوصِي فُلُؤُوسَهُ، فَإِنَّهَا تَمَامٌ لِمَا انْتَفَضَ مِنْ زَكَاتِهِ

[30936] Abu Khalid narrated to us, from Dawud bin Abi Hind, from 'Ikrimah, from Ibn 'Abbas, who said: "Harming [heirs] in the bequest is among the major sins." Then he recited: {And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein} [An-Nisa: 14].

حَدَّثَنَا أَبُو خَالِدٌ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: الضَّرَارُ فِي الْوَصِيَّةِ مِنَ الْكُبَائِرِ، لَمْ قَرَأْ: {مَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخَلُهُ نَارًا خَالِدًا فِيهَا} [النساء 14]

[30937] Muhammad bin Bakr narrated to us, from Ibn Juraij, who said: Ibrahim bin Maysarah informed me that he heard Tawus say: "There is no Muslim who is commanded to make a will and does not do so, except that his family is obliged to make a will on his behalf."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةً، أَنَّهُ سَمِعَ طَاؤِسًا يَقُولُ: مَا مِنْ مُسْلِمٍ يُؤْمِرُ بِالْوَصِيَّةِ وَلَمْ يُوصِّي إِلَّا أَهْلُهُ مَحْفُوقُونَ أَنْ يُوصُوا عَنْهُ

[30938] Abu Usamah narrated to us, he said: Mis'ar narrated to us, he said: Abu Hamzah narrated to us, from Ibrahim, who said: "They used to dislike for a man to die before making a will, before the [verses of] inheritance were revealed."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: ثَنَا مِسْعَرٌ قَالَ: ثَنَا أَبُو حَمْزَةُ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرُهُونَ أَنْ يَمُوتَ الرَّجُلُ قَبْلَ أَنْ يُوصِيَ قَبْلَ أَنْ تُنَزَّلَ الْمَوَارِيثُ

[30939] Waki' narrated to us, from Malik bin Mighwal, from Talhah, who said: I said to Ibn Abi Awfa: "Did the Messenger of Allah (peace be upon him) make a will?" He said: "No." I said: "Then how did he command people to make wills?" He said: "He bequeathed the Book of Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ طَلْحَةَ قَالَ: قُلْتُ لِابْنِ أَبِي أَوْفَى: أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: لَا قُلْتُ: فَكَيْفَ أَمَرَ النَّاسَ بِالْوَصِيَّةِ؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ

[30940] Abu Mu'awiyah and Ibn Numair narrated to us, from Al-A'mash, from Sufyan, from Masruq, from 'Aishah, who said: "The Messenger of Allah (peace be upon him) did not leave a dinar nor a dirham, nor did he bequeath anything."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ سُفْيَانَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا وَلَا دِرْهَمًا وَلَا أَوْصَى بِشَيْءٍ

[30941] 'Ubaidullah narrated to us, he said: Isra'il informed us, from Abu Ishaq, from Arqam bin Shurahbil, from Ibn 'Abbas, who said: "The Messenger of Allah (peace be upon him) died and did not make a will."

حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ماتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُوصِّ

[30942] Ibn 'Ulayyah narrated to us, from Ibn 'Awn, from Ibrahim, from Al-Aswad, who said: They mentioned in the presence of 'Aishah that 'Ali was the executor [of the Prophet]. She said: "When did he bequeath to him? I was supporting him against my lap, and he went limp and died, so when did he bequeath to him?"

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا، فَقَالَتْ: مَئَى أَوْصَى إِلَيْهِ؟ فَلَقَدْ كُنْتُ مُسْتَدِّثَةً إِلَيْهِ حِجْرِيًّا، فَأَخْنَثَتْ فَمَاتَ، فَمَئَى أَوْصَى إِلَيْهِ

[30943] Ibn Juraij narrated to us, from Laith, from Tawus, from Ibn 'Abbas, who said: "If the deceased leaves seven hundred dirhams, he should not make a bequest."

حَدَّثَنَا أَبْنُ جُرَيْجٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: إِذَا تَرَكَ الْمَيِّتُ سَبْعَمِائَةً دِرْهَمًا فَلَا يُوصِي

[30944] Zaid bin Hubab narrated to us, from Khaitham, from Qatadah: {if he leaves good [wealth], the bequest} [Al-Baqarah: 180]. He said: "The 'good' wealth was said to be: One thousand dirhams and upwards."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ خَيْرٍ، عَنْ قَتَادَةَ {إِنْ تَرَكَ قَالَ: "خَيْرُ الْمَالِ كَانَ [180: خَيْرًا الْوَصِيَّةُ} [البقرة] يُقَالُ: أَلْفُ دِرْهَمٍ فَصَاعِدًا

[30945] Abu Khalid narrated to us, from Hisham, from his father, that 'Ali entered upon a man from Banu Hashim to visit him. He wanted to make a bequest, so he forbade him and said: "Allah says: {if he leaves good [wealth]} [Al-Baqarah: 180], and you have not left wealth, so leave it for your dependents."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا دَخَلَ عَلَى رَجُلٍ مِنْ بَنِي هَاشِمٍ يَعُودُ، فَأَرَادَ أَنْ يُوصِي فَتَهَا، وَقَالَ: إِنَّ اللَّهَ يَقُولُ: {إِنْ تَرَكَ خَيْرًا} [البقرة] وَإِنَّكَ لَمْ تَدْعُ مَالًا، فَدَعْهُ لِعِيالِكَ [180]

[30946] Abu Mu'awiyah narrated to us, from Muhammad bin Sharik, from Ibn Abi Mulaykah, from 'Aishah. He said: A man said to her: "I want to make a bequest." She said: "How much is your wealth?" He said: "Three thousand." She said: "And how many are your dependents?" He said: "Four." She said: "Allah says: {if he leaves good [wealth]} [Al-Baqarah: 180], and this is a small amount, so leave it for your dependents, for that is better."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ مُحَمَّدِ بْنِ شَرِيكٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَ: قَالَ لَهَا رَجُلٌ: إِنِّي أُرِيدُ أَنْ أُوصِي، قَالَتْ: كَمْ مَالُكُ؟ قَالَ: ثَلَاثَةُ آلَافٍ، قَالَتْ: فَكُمْ عِيَالُكُ؟ قَالَ: أَرْبَعَةٌ، قَالَتْ: فَإِنَّ اللَّهَ يَقُولُ: {إِنْ تَرَكْ ، وَإِنَّهُ شَيْءٌ يَسِيرٌ، فَدَعْهُ لِعِيَالِكَ} [البقرة: 180] حَيْرًا قَاتَّهُ أَفْضَلُ

[30947] Waki' narrated to us, from Sufyan, from Habib, from Ibrahim, regarding His saying: {a bequest for their wives} [Al-Baqarah: 240]. He said: "It is abrogated."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ، فِي قَالَ: هِيَ [240: قَوْلُهُ: {وَصِيَّةً لِأَزْوَاجِهِمْ} [البقرة: مَنْسُوخَةٌ

[30948] Waki' narrated to us, from Sufyan, from Al-Jahdam, from 'Abdullah bin Badr, from Ibn 'Umar: {if he leaves good [wealth], the bequest} [Al-Baqarah: 180]. He said: "The verse of inheritance shares abrogated it, and the close relatives who do not inherit were left out."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنِ الْجَهْضَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ ابْنِ عُمَرَ: {إِنْ تَرَكْ خَيْرًا الْوَصِيَّةَ} ، قَالَ: تَسْخَّطُهَا آيَةُ الْفَرَائِضِ، وَتَرَكَ [180: البقرة: الْأَفْرَادُونَ مِمَّنْ لَا يَرِثُ

[30949] Waki' narrated to us, Yahya bin Sa'id narrated to us, from Ibn Juraij, from 'Ata', who said: "The bequest is not guaranteed [indemnified if lost without negligence]; rather, it is like a debt upon a man."

حَدَّثَنَا وَكِبْعُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ،
عَنْ عَطَاءٍ قَالَ: الْوَصِيَّةُ لَيْسَتْ بِمَضْمُونَةٍ، إِنَّمَا هِيَ
بِمَنْزِلَةِ الدَّيْنِ فِي الرَّجُلِ

[30950] Yahya bin Sa'id narrated to us, from Ibn Juraij, from Ibrahim bin Maysarah, from Tawus, "that he used to consider the bequest guaranteed."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ إِبْرَاهِيمَ بْنِ
مَيسَرَةَ، عَنْ طَوْسٍ، أَنَّهُ كَانَ يَرَى الْوَصِيَّةَ مَضْمُونَةً

[30951] Abu Bakr bin 'Ayyash narrated to us, from Hisham, from Al-Hasan, who said: "If a man entrusts his will to a man who is absent, then he returns and acknowledges the executorship, then denies it, he does not have that right [to deny it after accepting]."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ:
إِذَا أَوْصَى رَجُلٌ إِلَى رَجُلٍ غَائِبٍ، ثُمَّ قَدَمَ فَأَفَرَدَ
بِالْوَصِيَّةِ، ثُمَّ أَنْكَرَ فَلَيْسَ لَهُ ذَلِكَ

[30952] Mu'tamir bin Sulayman narrated to us that he read to Fudail bin Maysarah, from Abu Hariz, from Al-Hakam, from Mujahid, from 'Umar, who said: "When the two armies meet [in battle], and the woman is struck by labor pains, only the third of their wealth is valid for them [to bequeath/dispose of]."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، أَنَّهُ قَرَأَ عَلَى فُضَيْلِ بْنِ مَيسَرَةَ، عَنْ أَبِي حَرِيزٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ عُمَرَ قَالَ: إِذَا لَقِيَ الرَّجْفَانَ وَالْمَرْأَةَ يَضْرِبُهَا الْمَخَاضُ لَا يَجُوزُ لَهُمَا فِي مَالِهِمَا إِلَّا الثُّلُثُ

[30953] Ibn Mubarak narrated to us, from Hisham, from Al-Hasan, regarding a man giving [gifts] during battle engagement, sea travel, plague, and the pregnant woman. He said: "Whatever they give voluntarily is permissible, [provided] it is not from the third."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُعْطِي فِي الْمُرَاجَفَةِ، وَرُكُوبِ الْبَحْرِ، وَالطَّاغُونَ وَالْحَامِلِ، قَالَ: مَا أَطَاعُوا فَهُوَ جَائزٌ، لَا يَكُونُ مِنَ الثُّلُثِ

[30954] Hafs narrated to us, from Ash'ath, from Al-Hasan, who said: "Whatever the pregnant woman does [with her wealth] in her month [of delivery/late pregnancy] is from the third."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثٍ، عَنِ الْحَسَنِ قَالَ: مَا صَنَعَتِ الْحَامِلُ فِي شَهْرِهِا فَهُوَ مِنَ الثُّلُثِ

[30955] Hushaym narrated to us, from 'Abd al-Malik, from 'Ata', regarding a man who has tuberculosis and fever while he comes and goes [is mobile]. He said:

"Whatever he does is from the entire wealth, unless he is bedridden."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ
يَكُونُ بِهِ السُّلُولُ وَالْحُمَّى وَهُوَ يَجِيءُ وَيَذْهَبُ، قَالَ: مَا
صَنَعَ مِنْ شَيْءٍ فَهُوَ مِنْ جَمِيعِ الْمَالِ إِلَّا أَنْ يَكُونَ
أَضْنَى عَلَى فِرَاسَةِ

[30956] 'Umar narrated to us, from Ibn Juraij, from 'Ata', who said:

"[The disposition of] the pregnant woman is [considered] a bequest [i.e., from the third]."

حَدَّثَنَا عُمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: الْحَامِلُ
وَصَيْبَةُ

[30957] Waki' narrated to us, Sufyan told us, from Jabir, from 'Amir, who said: "[The disposition of] the pregnant woman is a bequest."

حَدَّثَنَا وَكِيعٌ، ثنا سُعْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ:
الْحَامِلُ وَصَيْبَةُ

[30958] Waki' narrated to us, from Hammad bin Zaid, from Yahya bin Sa'id, who said: My wife gave a gift while she was pregnant. Al-Qasim bin Muhammad said: "It is from the entire wealth." Hammad said: Yahya said: "And we say: It is from the entire wealth as long as labor pains have not struck her."

حَدَّثَنَا وَكِبِيعُ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَعْطَتِ امْرَأَتِي عَطَاءً وَهِيَ حَامِلٌ، فَقَالَ الْفَاسِمُ بْنُ مُحَمَّدٍ: هُوَ مِنْ جَمِيعِ الْمَالِ، قَالَ حَمَادٌ: قَالَ يَحْيَى: "وَنَحْنُ نَقُولُ: هُوَ مِنْ جَمِيعِ الْمَالِ مَا لَمْ يَضْرُبْهَا الطَّلاقُ"

[30959] Waki' narrated to us, Isra'il told us, from Jabir, from 'Amir, who said: "[The disposition of] the pregnant woman is a bequest."

حَدَّثَنَا وَكِبِيعُ، ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: الْحَامِلُ وَصِيَّةٌ

[30960] Hushaym narrated to us, from Humaid, who said: Iyas bin Mu'awiyah imprisoned me on suspicion, then he sent me saying: "Go to Al-Hasan and ask him: What is my status regarding what I dispose of in my wealth while in this state of mine?" He said: I came to Al-Hasan and said to him: "Your brother Iyas sends you greetings and says: 'What is my status regarding what I dispose of on this day of mine?'" Al-Hasan said: "His status is the status of a sick person; only the third is valid for him."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ قَالَ: حَبَسَنِي إِيَّاسُ بْنُ مَعَاوِيَةَ فِي الظَّنَّةِ فَأَرْسَلَنِي قَالَ: انْطَلِقْ إِلَى الْحَسَنِ فَاسْأَلْهُ مَا حَالِي فِيمَا أَحْدِثُ فِي مَالِي عَلَى حَالِي هَذِهِ؟ قَالَ: فَأَتَيْتُ الْحَسَنَ: فَقُلْتُ لَهُ: إِنَّ أَخَاهُ إِيَّاسًا يُقْرِئُكَ السَّلَامَ وَيَقُولُ: مَا حَالِي فِيمَا أَحْدِثُ فِي يَوْمِي هَذَا؟ فَقَالَ الْحَسَنُ: حَالَهُ حَالُ الْمَرِيضِ، لَا يَجُوزُ لَهُ إِلَّا التَّلْكِ

[30961] Yahya bin Sa'id narrated to us, from Shu'bah, from Mughirah, from Simak, from Al-Sha'bi, who said: "If he puts his foot in the stirrup, whatever he bequeaths is from the third."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مُغَيْرَةَ، عَنْ سِمَاكٍ، عَنْ الشَّعْبِيِّ قَالَ: لَوْ وَضَعَ رِجْلَهُ فِي الْعَرْزِ فَمَا أُوصَى بِهِ فَهُوَ مِنَ الْثَّلِثِ

[30962] Waki' narrated to us, he said: Sufyan told us, from Jabir, from Al-Sha'bi, from Shuraih, who said: "If he puts his foot in the stirrup, whatever thing he speaks of [bequeathing] is from his third."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، عَنْ شُرَيْحٍ قَالَ: إِذَا وَضَعَ رِجْلَهُ فِي الْعَرْزِ فَمَا تَكَلَّمَ بِهِ مِنْ شَيْءٍ فَهُوَ مِنْ ثُلُثِهِ

[30963] Ghundar narrated to us, from Shu'bah, from Mughirah, from Simak, from Al-Sha'bi, from Masruq, that he said: "If a man puts his foot in the stirrup—he says: when he travels—whatever he bequeaths is from the third."

حَدَّثَنَا غُندُرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ أَنَّهُ قَالَ: إِذَا وَضَعَ الرَّجُلُ رِجْلَهُ فِي الْغَرْزِ يَقُولُ: إِذَا سَافَرَ فَمَا أَوْصَى بِهِ فَهُوَ مِنَ الْثُلُثِ

[30964] 'Abd al-A'la narrated to us, from Hisham, from Al-Hasan, "regarding the captive in the hands of the enemy: If he gives a gift, or bestows a donation, or bequeaths his third, it is permissible."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، "فِي الْأَسِيرِ فِي أَيْدِي الْعَوْنَى: إِنْ أَعْطَى عَطْيَةً، أَوْ نَحَلَّ نَحْلًا، أَوْ أَوْصَى بِالثُلُثِ فَهُوَ جَائزٌ"

[30965] Ma'n bin 'Isa narrated to us, from Ibn Abi Dhi'b, from Al-Zuhri, who said: "Nothing is valid for the captive regarding his wealth except the third."

حَدَّثَنَا مَعْنُ بْنُ عَيْسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ قَالَ: لَا يَجُوزُ لِلْأَسِيرِ فِي مَالِهِ إِلَّا الْثُلُثُ

[30966] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: "The sale of the executor is valid."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: بَيْعُ الْوَصِيِّ جَائزٌ

[30967] Al-Fadl bin Dukayn narrated to us, from Shuraih, from Al-Shaibani, from Al-Sha'bi, who said: "The executor is in the position of the father."

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنَ، عَنْ شُرَيْحٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: الْوَصِيُّ بِمَنْزِلَةِ الْأَبِ

[30968] Ibn Mahdi narrated to us, from Yahya bin Hamzah, from Abu Wahb, from Makhul, who said: "The command of the executor is valid except in real estate. And if he makes a sale, it cannot be rescinded."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ يَحْيَى بْنِ حَمْرَةَ، عَنْ أَبِي وَهْبٍ،
عَنْ مَكْحُولٍ قَالَ: أَمْرُ الْوَصِيِّ جَائِزٌ إِلَّا فِي الرُّبَاعِ،
وَإِنْ بَاعَ بَيْعًا لَمْ يَقْلُ

[30969] Waki' narrated to us, from Yazid bin Ibrahim, from Al-Hasan, who said: "Look after the orphan just as [care] is seen for the orphan, with action, so that he [the guardian] may be suspected [i.e., act with such caution and care that it invites scrutiny/shows he is unafraid of accusation]."

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنِ الْحَسَنِ قَالَ:
تَنْظُرُوا إِلَى الْيَتَمِّ مِثْلُ مَا يُرَى لِلْيَتَمِّ بِعَمَلٍ لِيَتَمَّ بِهِ

[30970] Waki' narrated to us, from Sharik, from Mughirah, from Al-Shaibani, from Al-Sha'bi, who said: "The executor is in the position of the parent."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ مُغِيرَةَ، عَنِ الشَّيْبَانِيِّ،
عَنِ الشَّعْبِيِّ قَالَ: الْوَصِيُّ بِمَنْزِلَةِ الْوَالِدِ

[30971] Ibn Numair narrated to us, from Hajjaj, from Abu Ishaq, that Shuraih "used to allow the testimony of executors."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ حَجَاجٍ، عَنْ أَبِي إِسْحَاقَ، أَنَّ شُرَيْحًا، كَانَ يُجِيزُ شَهَادَةَ الْأُوْصِيَاءِ

[30972] Ibn Numair narrated to us, from Hajjaj, from Hammad, from Ibrahim, similar to it.

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ حَجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

[30973] Waki' narrated to us, from Sufyan, from Jabir, from 'Amir, who said: "It is not permissible; he is an adversary [party to the dispute]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لَا يَجُوزُ، هُوَ خَصْمٌ

[30974] Hushaym narrated to us, from Humaid, from Al-Hasan, that 'Umar "bequeathed to the mothers of his children four thousand each."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، أَنَّ عُمَرَ أَوْصَى لِأُمَّهَاتِ أُولَادِهِ بِأَرْبَعَةِ آلَافٍ أَرْبُعةَ آلَافٍ

[30975] Ibn 'Ulayyah narrated to us, from Salamah bin 'Alqamah, from Al-Hasan, that 'Imran bin Husain "made a bequest to the mothers of his children."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ الْحَسَنِ، أَنَّ عُمَرَانَ بْنَ حُصَيْنَ، أَوْصَى لِأُمَّهَاتِ أُولَادِهِ

[30976] Khalid bin Hayyan narrated to us, from Ja'far bin Burqan, who said: I said to Maymun bin Mihran: "Can a man make a bequest to the mother of his child?" He said: "It is permissible."

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ: قُلْتُ لِمَيْمُونَ بْنِ مَهْرَانَ: الرَّجُلُ يُوصِي لَامَ وَلَدِهِ؟ قَالَ: هُوَ جَائزٌ

[30977] Yahya bin Yaman narrated to us, from Sufyan, from Jabir, who said: "Al-Sha'bi made a bequest to the mother of his child."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَوْصَى الشَّعْبِيُّ لَامَ وَلَدِهِ

[30978] Waki' narrated to us, from Shu'bah, from Al-Hakam, from Ibrahim, regarding a man who gives a gift to the mother of his child. He said: "It is permissible."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَهَبُ لَامَ وَلَدِهِ قَالَ: هُوَ جَائزٌ

[30979] Mu'tamir narrated to us, he said: I said to Yunus: "A man gave something to the mother of his child then died." He said: Al-Hasan used to say: "It belongs to her."

حَدَّثَنَا مُعْتَمِرٌ قَالَ: قُلْتُ لِيُونُسَ: رَجُلٌ وَهَبَ لَامَ وَلَدِهِ شَيْئًا ثُمَّ مَاتَ، قَالَ: كَانَ الْحَسَنُ يَقُولُ: هُوَ لَهَا

[30980] Jarir narrated to us, from Mughirah, from Hammad, from Ibrahim, who said: "If the mother of the child acquired something during the life of her master and her master dies, it belongs to her and she is emancipated. But if the deceased took back something before he died [or] bequeathed something, [then it is his]. Whatever she had acquired in his lifetime, she may do with it as she wishes."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَحْرَزَتْ أُمُّ الْوَلَدِ شَيْئًا فِي حَيَاةِ سَيِّدِهَا فَمَا تَسْيِدُهَا فَهُوَ لَهَا وَقَدْ عَنَّتْ، فَإِنْ انْتَزَعَ الْمَيِّتُ شَيْئًا قَبْلَ أَنْ يَمُوتَ أَوْصَى بِشَيْءٍ، فَمَا كَانَتْ أَحْرَزَتْ فِي حَيَاةِهِ تَصْنُعُ فِيهِ مَا شَاءَتْ

[30981] Jarir narrated to us, from 'Abd al-'Aziz bin Rufay', who said: A man died in Rayy and left wealth and slaves. He said: "My slave So-and-so is for So-and-so, and my slave So-and-so is for So-and-so." His bequest did not reach the third [was within limit]. When the slaves were brought to Kufa, some of the slaves of the heirs died, but the slaves of the one to whom he bequeathed did not die. I asked Ibrahim, and he said: "He gives the beneficiaries of the bequest what his companion bequeathed to them [specifically]."

حَدَّثَنَا جَرِيرُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: ثُوْفَيْ رَجُلٌ بِالرَّأْيِ وَثَرَكَ مَالًا وَرَقِيقًا فَقَالَ: عَبْدِي فُلَانٌ إِلَّا فُلَانٌ وَعَبْدِي فُلَانٌ إِلَّا فُلَانٌ، فَمَنْ تَبَلَّغَ وَصِيَّةُ الْثَّالِثِ، فَلَمَّا أَفْبَلَ بِالرَّقِيقِ إِلَى الْكُوفَةِ مَاتَ بَعْضُ رَقِيقِ الْوَرَثَةِ، وَلَمَّا يَمُوتَ رَقِيقُ الدِّيَارِيِّ أَوْصَى لَهُمْ، فَسَأَلْتُ إِبْرَاهِيمَ فَقَالَ: يُعْطِي أَصْحَابَ الْوَصِيَّةِ عَلَى مَا أَوْصَى بِهِ صَاحِبُهُ

[30982] Jarir narrated to us, from Mughirah, from Ibrahim, regarding a man who assigned his executorship to his Mukatab (slave with contract of manumission). The Mukatab said: "I spent my Kitabah payments on the dependents of my master." He said: "He is believed, and that is permissible. And there is no harm in him entrusting his will to his slave. But if the slave says: 'I have contracted myself [for freedom]'-or 'I sold myself'-that is not permissible."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ جَعَلَ وَصِيلَتَهُ إِلَى مُكَاتِبِهِ، فَقَالَ الْمُكَاتَبُ: إِنِّي قَدْ أَنْفَقْتُ مُكَاتِبِي عَلَى عِبَالِ مَوْلَايَ، فَقَالَ: "يُصَدِّقُ، وَيَجُوزُ ذَلِكَ، وَلَا بَأْسَ أَنْ يُوصِي إِلَى عَبْدِهِ، فَإِنْ قَالَ الْعَبْدُ: إِنِّي قَدْ كَانَتْ نَفْسِي، - أَوْ يُعْثِرْ نَفْسِي -، لَمْ يَجُزْ ذَلِكَ

[30983] Ibn Idris narrated to us, from 'Abd al-Malik, from 'Ata', who said: He was asked about a man who made a bequest to Banu Hashim: "Are their freed slaves included with them?" He said: "No."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ قَالَ: سُئِلَ عَنْ رَجُلٍ أَوْصَى لِبَنِي هَاشِمٍ، أَيْدُخْلُ مَوَالِيهِمْ مَعَهُمْ؟ قَالَ: لَا

[30984] 'Abbad bin Al-'Awwam narrated to us, from 'Abd al-Malik, from 'Ata', that Sa'd bin 'Ubadah divided his wealth among his heirs according to the Book of Allah, and a wife of his had given birth to a male. So Abu Bakr and 'Umar sent to Qais bin Sa'd [saying]: "Bring out the right of this boy." He said: He said: "As for something Sa'd did, I will not revoke it. However, my share is for him." So that was accepted from him.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، أَنَّ سَعْدَ بْنَ عُبَادَةَ قَسَمَ مَالَهُ بَيْنَ وَرَثَتِهِ عَلَى كِتَابِ اللَّهِ، وَأَمْرَاهُ لَهُ قَدْ وَضَعَتْ رَجُلًا، فَأَرْسَلَ أَبُو بَكْرٍ وَعُمَرَ إِلَى قَيْسَ بْنِ سَعْدٍ أَنْ أَخْرُجْ لَهُذَا الْغُلَامَ حَقَّهُ، قَالَ: قَالَ: أَمَا شَيْءٌ صَنَعَهُ سَعْدٌ فَلَا أَرْجِعُ فِيهِ، وَلَكِنْ نَصِيبِي لَهُ، فَقَبِيلَ ذَلِكَ مِنْهُ

[30985] Ibn Fudayl narrated to us, from Bayan, from Wabarah, who said: A man bought a sister of his who had been a captive in the Jahiliyyah; he bought her and a son of hers whose father was unknown. He grew up and acquired wealth, then died. They came to 'Umar and related the story to him. He said: "Take his inheritance and place it in the Bayt al-Mal. I do not see that he left a Wali Ni'mah (manumitter), nor do I see an assigned share for you." This reached Ibn Mas'ud, so he said: "Wait until I meet him." So he met him and said: "O Commander of the Faithful, [he is] an 'Asabah (male relative) and a Wali Ni'mah." He said: "Is that so?" He said: "Yes." So he gave him the wealth.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ قَالَ: أَشْتَرَ رَجُلٌ أخْنَانًا لِهِ كَانَتْ سَبَيْةً فِي الْجَاهِلِيَّةِ فَاشْتَرَهَا وَابْنًا لَهَا لَا يَدْرِي مَنْ أَبُوهُ، فَشَبَّ فَأَصَابَ مَالًا ثُمَّ مَاتَ، فَأَتَوْا عُمَرَ فَقَصُّوا عَلَيْهِ الْقِصَّةَ فَقَالَ: "خُذُوا مِيرَاثَهُ فَاجْعَلُوهُ فِي بَيْتِ الْمَالِ، مَا أَرَاهُ تَرَكَ وَلَيَ نِعْمَةٌ، وَلَا أَرَى لَكُمْ فَرِيضَةً، فَبَلَغَ ذَلِكَ أَبْنَ مَسْعُودٍ فَقَالَ: مَهْ حَتَّى الْقَاءُ، فَلَقِيَهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، عَصَبَةٌ وَوَلِيٌّ نِعْمَةٌ، قَالَ: كَذَّا؟، قَالَ: نَعَمْ، فَأَعْطَاهُ الْمَالَ

[30986] Yahya bin 'Isa narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, who said: A man came to 'Umar and said to him: "I had a sister who was a prostitute. She died and left a boy, then he died and left a herd of camels." 'Umar said: "I do not see any lineage between you and him. Bring it and put it with the charity camels." He said: So he came to Ibn Mas'ud and mentioned that to him. 'Abdullah stood up and came to 'Umar and said: "What do you say, O Commander of the Faithful?" He said: "I do not see any lineage between him and him." He said: "Is he not his maternal uncle and his Wali Ni'mah (benefactor/guardian)?" He said: "What do you think?" He said: "I see that he is most entitled to his wealth." So 'Umar returned it to him.

حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنِ الْأَسْوَدِ، قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ فَقَالَ لَهُ: كَانَتْ
لِي أُخْتٌ بَغْيٌ فَنُوَفِّيَتْ وَتَرَكَتْ غُلَامًا فَمَاتَ وَتَرَكَ دَوْدًا
مِنَ الْإِبْلِ، فَقَالَ عُمَرُ: مَا أَرَى بَيْنَكَ وَبَيْنَهُ سَبَبًا، أَنْتَ
بِهَا فَاجْعَلْهَا فِي إِبْلِ الصَّدَقَةِ، قَالَ: فَأَتَى ابْنَ مَسْعُودٍ
فَذَكَرَ ذَلِكَ لَهُ، فَقَامَ عَبْدُ اللَّهِ فَأَتَى عُمَرَ فَقَالَ: مَا تَقُولُ يَا
أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: مَا أَرَى بَيْنَكَ وَبَيْنَهُ سَبَبًا فَقَالَ:
أَلَيْسَ هُوَ خَالُهُ وَوَلِيُّ نِعْمَتِهِ، فَقَالَ: مَا ثَرَى؟، قَالَ:
أَرَى أَنَّهُ أَحَقُّ بِمِالِهِ، فَرَدَّهَا عَلَيْهِ عُمَرُ

[30987] Abu Usamah narrated to us, from Abu 'Awana, who said: Hammad was asked about a man who bequeathed dirhams to the poor. He said: "He saw no harm in favoring some of them over others according to need."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي عَوَانَةَ قَالَ: سُنْلَ حَمَادٌ عَنْ رَجُلٍ أُوصَى فِي الْفُقَرَاءِ بِذَرَاهِمَ، قَالَ: لَمْ يَرَ بَأْسًا أَنْ يُفَضِّلَ بَعْضَهُمْ عَلَى بَعْضٍ بِقُدرِ الْحَاجَةِ

[30988] Ibn 'Ulayyah narrated to us, from Ibn Juraij, who said: I said to 'Ata': "Is equality in gifts between children a right according to the Book of Allah?" He said: "Yes, and that has reached us from the Prophet of Allah (peace be upon him), that he said: 'Did you treat your children equally?'" I said: "Regarding Al-Nu'man?" He said: "And others, they claimed."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءَ: أَحَقُّ شَرْوِيَّةُ التَّحْلِيلِ بَيْنَ الْوَلَدَيْنِ عَلَى كِتَابِ اللَّهِ؟ قَالَ: نَعَمْ، وَقَدْ بَلَغَنَا ذَلِكَ عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَسَوَّيْتَ بَيْنَ وَلَدِكَ؟ قُلْتُ: فِي النُّعْمَانِ؟ قَالَ: وَغَيْرِهِ زَعَمُوا

[30989] 'Abbad narrated to us, from Husain, from Al-Sha'bi, who said: I heard Al-Nu'man bin Bashir saying: My father gave me a gift, so my mother 'Amrah bint Rawahah said: "I will not be satisfied until you make the Messenger of Allah (peace be upon him) a witness." So he came to the Messenger of Allah (peace be upon him) and said: "O Messenger of Allah, I gave the son of 'Amrah a gift, and she ordered me to make you a witness." He said: "Did you give all your children the likes of this?" He said: "No." He said: "Fear Allah and be just between your children." He said: So he returned and took back his gift.

حَدَّثَنَا عَبَادُ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَعْطَانِي أُبِي عَطِيَّةً، فَقَالَتْ أُمِّي عَمْرَةُ ابْنَةُ رَوَاحَةَ: فَلَا أَرْضَى حَتَّى تُشَهِّدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَعْطَيْتُ ابْنَ عَمْرَةَ عَطِيَّةً، فَأَمْرَتْنِي أَنْ أُشُهِّدَكَ، فَقَالَ: أَعْطَيْتُ كُلَّ وَلَدٍ كَمِثْلَ هَذَا؟، قَالَ: لَا، قَالَ: اتَّقُوا اللَّهَ وَاغْدِلُوا بَيْنَ أُولَادِكُمْ، قَالَ: فَرَجَعَ فَرَدَ عَطِيَّةَ

[30990] Ibn 'Ulayyah narrated to us, from Al-Zuhri, from Humaid bin 'Abd al-Rahman, and from Muhammad bin Al-Nu'man, from his father, that his father gifted him a slave, and that he came to the Prophet (peace be upon him) to make him a witness. He said: "Did you give every one of your children the like of this?" He said: "No." He said: "Then take it back."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنِ الرُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ، عَنْ أَبِيهِ، أَنَّ أَبَاهُ حَالَهُ عَلَامًا، وَأَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُشُهِّدَهُ فَقَالَ: أَكُلَّ وَلِدَكَ أَعْطَيْتُهُ مِثْلَ هَذَا؟، قَالَ: لَا، قَالَ: فَارْجُنْهُ

[30991] 'Ali bin Mushir narrated to us, from Abu Hayyan, from Al-Sha'bi, from Al-Nu'man bin Bashir, who said: My father went with me to the Prophet (peace be upon him) to make him witness a gift he gave me. He said: "Do you have others besides him?" He said: "Yes." He said: "Did you give them the like of his gift?" He said: "No." He said: "Then I do not bear witness to injustice."

حَدَّثَنَا عَلَيْهِ بْنُ مُسْوِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْطَلَقَ بْنِ أَبِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُشُهِّدَهُ عَلَى عَطِيَّةٍ أَعْطَانِيهَا، قَالَ: لَكَ غَيْرُهُ؟، قَالَ: نَعَمْ، قَالَ: أَعْطَيْتُهُمْ مِثْلَ أَعْطَيْتِهِ؟، قَالَ: لَا، قَالَ: فَلَا أَشْهُدُ عَلَى جُورِ

[30992] Ibn 'Ulayyah narrated to us, from Ibn Abi Najih, who said: Whenever Tawus was asked about it [favoring one child], he said: {Is it the judgment of [the time of] ignorance they desire?} [Al-Ma'idah: 50].

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ أَبِي نَجِيحٍ قَالَ: كَانَ طَاؤْسٌ إِذَا سُئِلَ عَنْهُ قَالَ: {أَفَحُكْمُ الْجَاهِلِيَّةِ يَبْغُونَ} [الْمَائِدَةِ 50]

[30993] Ibn 'Ulayyah narrated to us, from Ma'mar, from Al-Zuhri, who said: 'Urwah said: "The injustice of the living is rejected just as the injustice of the dead is rejected."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ عُرْوَةُ: يُرَدُّ مِنْ جَنَفِ الْحَيِّ مَا يُرَدُّ مِنْ جَنَفِ الْمَيِّتِ

[30994] Abu Dawud narrated to us, from Misma' bin Thabit, from 'Ikrimah, "that he used to dislike it [favoring a child]."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ مِسْمَعِ بْنِ ثَابِتٍ، عَنْ عِكْرِمَةَ، أَنَّهُ كَانَ يَكْرَهُهُ

[30995] Waki' narrated to us, from Malik bin Mighwal, from Abu Ma'shar, from Ibrahim, who said: "They used to like for a man to be just between his children even in kisses."

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ أَبِي مَعْشِرٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَحِبُّونَ أَنْ يَعْدِلَ الرَّجُلُ بَيْنَ وَلَدِهِ حَتَّى فِي الْقُبْلِ

[30996] Hafs narrated to us, from Ash'ath, from Al-Hakam, "that he disliked a man favoring some of his children over others, but he used to permit it in judgment [legally valid but makruh]."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، أَنَّهُ كَرِهَ أَنْ يُفَضِّلَ الرَّجُلُ بَعْضَ وَلَدِهِ عَلَى بَعْضٍ، وَكَانَ يُحِبُّهُ فِي الْقَضَاءِ

[30997] Abu Usamah narrated to us, he said: Mujalid narrated to us, from 'Amir, from Shuraih, that he said: "There is no harm if a man favors some of his children over others."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: ثنا مُجَالِدٌ، عَنْ عَامِرٍ، عَنْ شُرَيْحٍ أَنَّهُ قَالَ: لَا بَأْسَ أَنْ يُفَضِّلَ الرَّجُلُ بَعْضَ وَلَدِهِ عَلَى بَعْضٍ

[30998] Husain bin 'Ali narrated to us, from Za'idah, from Abu Hayyan, who said: My father told me, saying: A neighbor of Shuraih, who had sons, was present. He divided his wealth among them, striving to be just. Then he called Shuraih, who came. He said: "O Abu Umayyah, I have divided my wealth among my children and did not spare [effort to be just], and I have made you a witness." Shuraih said: "Allah's division is more just than your division. Return them to Allah's division and His inheritance shares. Bear witness to me [that I said this] –otherwise do not make me a witness, for I do not bear witness to injustice."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ أَبِي حَيَّانَ قَالَ:
حَدَّثَنِي أَبِي قَالَ: حَضَرَ جَارٌ لِشُرَيْحٍ وَلَهُ بْنُوْنَ، فَقَسَمَ
مَالَهُ بَيْنَهُمْ لَا يَأْلُو أَنْ يَعْدُلَ، ثُمَّ دَعَا شُرَيْحًا، فَجَاءَ فَقَالَ
أَبَا أُمِيَّةَ: إِنِّي قَسَمْتُ مَالِيَ بَيْنَ وَلَدِي وَلَمْ آلُ وَقَدْ
أَشَهَدُكَ، فَقَالَ شُرَيْحٌ: قِسْمَةُ اللَّهِ أَعْدُلُ مِنْ قِسْمَتِكَ،
فَأَرْدَدْهُمْ إِلَى قِسْمَةِ اللَّهِ وَقَرَأْتُ عَلَيْهِ، وَأَشَهَدُنِي وَإِلَّا فَلَا
تُشَهِّدْنِي، لَا أَشَهُدُ عَلَى جُورٍ

[30999] Abu Mu'awiyah narrated to us, from Al-A'mash, from Muslim, from Masruq, that he attended to a man who was making a will, and he bequeathed things that were not appropriate. Masruq said: "Indeed, Allah has divided among you and did so well. And whoever prefers his own opinion over Allah's opinion goes astray. Bequeath to your relatives who do not inherit from you, then leave the wealth for those among whom Allah has divided it."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، أَنَّهُ حَضَرَ رَجُلًا يُوصِي فَأَوْصَى بِأَسْيَاءِ لَا يَتَبَغِي، فَقَالَ: مَسْرُوقٌ: إِنَّ اللَّهَ قَدْ قَسَمَ بَيْنَكُمْ فَأَحْسَنَ، وَإِنَّهُ مَنْ يَرْغِبُ بِرَأْيِهِ عَنْ رَأْيِ اللَّهِ يَضْلُّ، أَوْصِ لِذَوِي قَرَابَتِكَ مِمَّنْ لَا يَرْثُكَ، ثُمَّ دَعَ الْمَالَ عَلَى مَنْ قَسَمَهُ اللَّهُ عَلَيْهِ

[31000] Waki' narrated to us, from Isra'il, from Jabir, from Al-Qasim and Al-Sha'bi, regarding a man who had leprosy and said: "My brother is my partner in my wealth." He said: "If witnesses testify that he bequeathed it before his illness befell him, he shares it [with him]."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنِ الْفَاسِمِ، وَالشَّعْبِيِّ، فِي رَجُلٍ كَانَ بِهِ جُدَامٌ فَقَالَ: أَخِي شَرِيكٍ فِي مَالِي فَقَالَ: إِنْ شَهَدْتِ الشُّهُودُ أَنَّهُ أَوْصَى بِهِ قَبْلَ أَنْ يُصِيبَهُ وَجَعَةُ شَرَكَةٍ