

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

VOLUME [ 36 ]

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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.

**[35001]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from 'Ubayd bin 'Umayr, regarding Allah's saying: "They were touched by poverty and hardship" [Al-Baqarah: 214]," he said: "Al-Ba'sa' is misery, and Ad-Darra' is harm." Then he said: "As-Sarra' is prosperity, and Ad-Darra' is adversity."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، فِي قَوْلِ اللَّهِ: "مَسَّهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ" ، قَالَ: "الْبَأْسَاءُ: الْبُؤْسُ، وَالضَّرَّاءُ: " [البقرة 214] ، ثُمَّ قَالَ: "السَّرَّاءُ: الرَّخَاءُ، وَالضَّرَّاءُ: الشَّدَّةُ الضُّرُّ" ، ثُمَّ قَالَ: "السَّرَّاءُ: الرَّخَاءُ، وَالضَّرَّاءُ: الشَّدَّةُ

[35002] Muhammad bin Fudayl narrated from 'Asim, from a man, from 'Ubayd bin 'Umayr, who said: "A man had three friends, some closer to him than others. A calamity befell him, so he met the closest of the three to him and said: 'O so-and-so, such-and-such has befallen me, and I would like you to help me.' He said: 'I am not the one to do that.' So he went to the next closest one and said: 'O so-and-so, such-and-such has befallen me, so I would like you to help me.' He said: 'I will go with you until you reach the place you want, and when you reach it, I will return and leave you.' So he went to the most special of the three and said: 'O so-and-so, such-and-such has befallen me, so I would like you to help me.' He said: 'I will go with you wherever you go, and I will enter with you wherever you enter.'" He said: "As for the first, it is his wealth; he left it with his family and nothing of it followed him. The second is his family and clan; they went with him to his grave, then returned and left him. And the third is his deeds; they go

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ رَجُلٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "كَانَ لِرَجُلٍ ثَلَاثَةُ أَخْلَاءٌ بَعْضُهُمْ أَحَصُّ بِهِ مِنْ بَعْضٍ"، قَالَ: "فَنَزَّلْتُ بِهِ نَازِلَةً، فَلَقِي أَحَصَّ الْثَلَاثَةِ بِهِ، فَقَالَ: يَا فُلَانُ، إِنَّهُ قَدْ نَزَّلَ بِي كَذَا وَكَذَا، وَإِنِّي أُحِبُّ أَنْ تُعِينَنِي، قَالَ: مَا أَنَا بِالذِّي أَفْعُلُ، فَانْطَلَقَ إِلَى الَّذِي يَلِيهِ فِي الْخَاصَّةِ، فَقَالَ: يَا فُلَانُ، إِنَّهُ قَدْ نَزَّلَ بِي كَذَا وَكَذَا، فَأَنَا أُحِبُّ أَنْ تُعِينَنِي، فَقَالَ: يَا فُلَانُ، إِنَّهُ قَدْ نَزَّلَ بِي كَذَا وَكَذَا، فَأَنَا أُحِبُّ أَنْ تُعِينَنِي، قَالَ: أَنَا أَذْهَبُ مَعَكَ حَيْثُمَا ذَهَبْتُ، وَأَدْخُلُ مَعَكَ حَيْثُمَا دَخَلْتُ"، قَالَ: "فَأَمَّا الْأَوَّلُ فَمَالَهُ، خَلَفُهُ فِي أَهْلِهِ فَمَنْ يَتَبَعُهُ مِنْهُ شَيْءٌ، وَالثَّانِي أَهْلُهُ وَعَشِيرَتُهُ ذَهَبُوا بِهِ إِلَى قَبْرِهِ، ثُمَّ رَجَعُوا وَتَرَكُوهُ، وَالثَّالِثُ عَمَلُهُ، هُوَ حَيْثُمَا ذَهَبَ وَيَدْخُلُ مَعَهُ حَيْثُ مَا دَخَلَ

**[35003]** Ibn 'Uyaynah narrated from 'Amr, from 'Ubayd bin 'Umair: Regarding "{The Day some of the signs of your Lord will come}" [Al-An'am: 158]," he said: "The rising of the sun from its west."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ:  
، قَالَ: "إِنَّمَا يَأْتِي بَعْضُ آيَاتِ رَبِّكَ" [الأَنْعَامَ  
"طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهِ"

**[35004]** 'Ali bin Mushir narrated from Ibn Jurayj, from 'Ata', from 'Ubayd bin 'Umair, who said: "Indeed, Allah has made things lawful and prohibited. What He made lawful, treat it as lawful; what He prohibited, avoid it; and He left things between that which He did not make lawful nor prohibited. That is a pardon from Allah which He pardoned." Then he recited: "{O you who have believed, do not ask about things...}" [Al-Ma'idah: 101]" to the end of the verse.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ  
عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "إِنَّ اللَّهَ أَحَلَّ وَحَرَّمَ، فَمَا أَحَلَّ  
فَأَسْتَحْلِلُهُ، وَمَا حَرَّمَ فَاجْتَنَبُهُ، وَتَرَكَ بَيْنَ ذَلِكَ أَشْيَاءً لَمْ  
يُحِلَّهَا وَلَمْ يُحَرِّمْهَا، فَذَلِكَ عُفُوُّ مِنَ اللَّهِ عَفَافٌ"، ثُمَّ يَتَلَوُ  
": {إِنَّمَا يَنْهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ} [الْمَائِدَةَ  
إِلَى آخر الآية" 101]

**[35005]** Ibn Mahdi narrated from Sufyan, from Habib, from 'Ubayd bin 'Umair, who said: "Allah continues to be in the need of Allah as long as there is a need for the servant to Allah."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُقْيَانَ، عَنْ حَبِيبٍ، عَنْ عُبَيْدِ بْنِ  
عُمَيْرٍ، قَالَ: "لَا يَزَالُ اللَّهُ فِي حَاجَةٍ إِلَيْهِ مَا كَانَتْ لِلْعَبْدِ  
إِلَى اللَّهِ حَاجَةٌ"

**[35006]** Waki' narrated from Sufyan, from 'Abd al-'Aziz bin Rufay', from Qays bin Sa'd, from 'Ubayd bin 'Umayr, who said: "The people of the graves meet the deceased just as a rider is met, asking him. When they ask him: 'What did So-and-so do?'—referring to someone who had already died—he says: 'Did he not come to you?' They say: 'Indeed we belong to Allah and indeed to Him we shall return; he was taken to his mother, the Abyss (Al-Hawiyah).'"

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ،  
عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: "إِنَّ أَهْلَ  
الْقُبُورِ لَيَتَّفَقُونَ الْمَيِّتَ كَمَا يُتَّفَقُ الرَّاكِبُ يَسْأَلُونَهُ، فَإِذَا  
سَأَلُوهُ مَا فَعَلَ فُلَانٌ مِّنْ قَدْ مَاتَ، فَيَقُولُ: لَمْ يَأْتُكُمْ،  
فَيَقُولُونَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ذُهِبَ بِهِ إِلَى أُمَّهِ  
الْهَلَوِيَّةِ"

**[35007]** 'Abdullah bin Numayr narrated, saying: Malik bin Mighwal narrated to us, from Al-Fadl, from 'Abdullah bin 'Ubayd bin 'Umayr, from his father, who said: "The grave says: O son of Adam, what have you prepared for me? Did you not know that I am the house of strangeness, the house of solitude, the house of being eaten, and the house of worms?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ،  
عَنِ الْفَضْلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ،  
قَالَ: "إِنَّ الْقَبْرَ لَيَقُولُ: يَا ابْنَ آدَمَ، مَاذَا أَعْدَدْتَ لِي؟ لَمْ  
تَعْلَمْ أَنِّي بَيْتُ الْغُرْبَةِ، وَبَيْتُ الْوَحْدَةِ، وَبَيْتُ الْأَكْلَةِ،  
وَبَيْتُ الدُّوَدِ"

**[35008]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from 'Ubayd bin 'Umayr, who said: "A man from Noah's people would meet him and strangle him until he fell unconscious." He said: "He would wake up saying: 'Lord, forgive my people, for they do not know.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "إِنْ كَانَ نُوحٌ لِيُلْفَاهُ الرَّجُلُ مِنْ قَوْمِهِ فَيَخْنُقُهُ حَتَّى يَخْرُجَ مَغْشِيًّا عَلَيْهِ"، قَالَ: "فَيَقِيقُ وَهُوَ يَئُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

**[35009]** Waki' narrated, saying: Al-A'mash narrated to us, from Mujahid, who said: I heard him narrating from 'Ubayd bin 'Umayr al-Laythi: "When the drowning befell the people of Noah," he said: "There was a woman among them with a boy of hers." He said: "She raised him to her waist, and when the water reached him, she raised him to her chest, and when the water reached him, she raised him to her breasts. Allah said: 'If I were to have mercy on any of them, I would have had mercy on her,' meaning because of her mercy for

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، قَالَ: سَمِعْتُهُ يُحَدِّثُ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ الْلَّيْثِيِّ: "إِنْ قَوْمٌ نُوحٌ لَمَّا أَصَابَهُمُ الْغَرَقُ"، قَالَ: "وَكَانَتْ مَعَهُمْ امْرَأَةٌ مَعَهَا صَبَّيٌّ لَهَا"، قَالَ: "فَرَفَعَتْهُ إِلَى حَفْوَهَا، فَلَمَّا بَلَغَهُ الْمَاءُ رَفَعَتْهُ إِلَى صَدْرَهَا، فَلَمَّا بَلَغَهُ الْمَاءُ رَفَعَتْهُ إِلَى ثَدْيَهَا، فَقَالَ اللَّهُ: لَوْ كُنْتُ رَاحِمًا مِنْهُمْ أَحَدًا رَحِمْتُهَا" يَعْنِي: بِرَحْمَتِهَا الصَّبَّيَّ

**[35010]** Waki' narrated, saying: Al-A'mash narrated to us, from Sufyan, from 'Ubayd bin 'Umayr, who said: "If Allah intends good for a servant, He gives him understanding of the religion and inspires him with his guidance in it."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: إِذَا أَرَادَ اللَّهُ لِعَبْدِهِ خَيْرًا فَقَهَّمَ فِي الدِّينِ وَأَلْهَمَهُ رُشْدَةً فِيهِ

**[35011]** 'Abdullah bin Numayr told us, from 'Abdul-Malik, from 'Ata', from 'Ubayd bin 'Umayr, who said: "Ibrahim will be told on the Day of Resurrection: 'Enter Paradise from any of the gates of Paradise you wish.' He will say: 'O Lord, my father?' It will be said to him: 'He is not from you.' When he persists in asking, it will be said to him: 'Here is your father.' He will turn around, and behold, he is a hyena. He will say: 'I have no need of him.' So his soul will be content about him. Then Ibrahim will be taken to Paradise, and his father will be taken to the Fire."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: إِنَّ إِبْرَاهِيمَ يُقَالُ لَهُ يَوْمُ الْقِيَامَةِ: ادْخُلِ الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتُ، قَالَ: فَيَقُولُ: يَا رَبِّ وَالِدِي؟ فَيُقَالُ لَهُ: إِنَّهُ لَيْسَ مِنْكَ، فَإِذَا أَلَّحَ فِي الْمَسْلَةِ قِيلَ لَهُ: دُونَكَ أَبَاكَ، قَالَ: فَيَلْتَفِثُ، فَإِذَا هُوَ ضَبْعٌ، فَيَقُولُ: مَا لِي فِيهِ مِنْ حَاجَةٍ، فَتَطْبِبُ نَفْسُهُ عَنْهُ، فَيُنْظَلِقُ بِإِبْرَاهِيمَ إِلَى الْجَنَّةِ، وَيُنْظَلِقُ بِأَبِيهِ إِلَى النَّارِ

**[35012]** Waki' told us, he said: Al-A'mash told us, from Hakim bin Jubayr, from Mujahid, from 'Ubayd bin 'Umayr, who said: "The poor emigrants will come on the Day of Resurrection with their spears and swords dripping with blood. It will be said to them: 'Stay as you are until you are held accountable.' They will say: 'Did you give us anything to hold us accountable for?' He said: So it will be looked into, and nothing will be found except the camel saddles on which they emigrated. He said: So they will enter Paradise five hundred [years?] before the people."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ،  
عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: يَحِيَءُ فُقَرَاءُ  
الْمُهَاجِرِينَ يَوْمَ الْقِيَامَةِ تَقْطُرُ رِمَاحُهُمْ وَسُيُوفُهُمْ دَمًا،  
قَالَ: "فَيُقَالُ لَهُمْ: كَمَا أَنْتُمْ حَتَّى تُحَاسِبُوا"، قَالَ:  
"فَيَقُولُونَ: وَهَلْ أَعْطَيْتُمُنَا شَيْئًا ثَحَاسِبُونَا عَلَيْهِ"، قَالَ:  
فَيُنَظَّرُ فِي ذَلِكَ، فَلَا يُوجَدُ إِلَّا كُوَارُهُمُ الَّتِي هَاجَرُوا  
عَلَيْهَا، قَالَ: فَيَخْلُونَ الْجَنَّةَ قَبْلَ النَّاسِ بِخَمْسِيَّةٍ

**[35013]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Rashid, from 'Ubayd bin 'Umayr: "{Indeed, He is ever, to the often returning [to Him], Forgiving}" [Al-Isra: 25]. The Awwab (often returning) is the one who remembers his sins in seclusion and asks forgiveness for them."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَاشِدٍ، عَنْ  
عُبَيْدِ بْنِ عُمَيْرٍ: {إِنَّهُ كَانَ لِلْأَوَابِينَ غَفُورًا} الْأَوَابُ  
الَّذِي يَتَذَكَّرُ ذُنُوبَهُ فِي الْخَلَاءِ فَيَسْتَغْفِرُ مِنْهَا

**[35014]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Sufyan, from 'Ubayd bin 'Umayr, who said: "When Allah wanted to destroy the Companions of the Elephant, He sent upon them birds created from the sea, like swallows. Each bird carried three speckled stones: two stones in its feet and one stone in its beak. They came until they lined up over their heads, then they screeched and dropped what was in their feet and beaks. No stone fell on a man's head but that it exited from his rear, and it did not fall on any part of his body but that it exited from the other side. And Allah sent a strong wind which struck the stones and increased their impact, so they were all destroyed."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "لَمَّا أَرَادَ اللَّهُ أَنْ يَهْلِكَ أَصْحَابَ الْفَيلِ بَعَثَ عَلَيْهِمْ طَيْرًا أَنْشَأَتْ مِنْ الْبَحْرِ أَمْثَالَ الْخَطَاطِيفِ، كُلُّ طَيْرٍ مِنْهَا يَحْمِلُ ثَلَاثَةً أَحْجَارًا مُجَزَّعَةً: حَجَرَيْنِ فِي رِجْلِهِ وَحَجَرًا فِي مِنْقَارِهِ"، قَالَ: فَجَاءَتْ حَتَّى صُفِّتْ عَلَى رُؤُسِهِمْ، ثُمَّ صَاحَتْ وَأَلْقَتْ مَا فِي أَرْجُلِهَا وَمَنَاقِيرِهَا، فَمَا يَقْعُدُ حَجَرٌ عَلَى رَأْسِ رَجُلٍ إِلَّا خَرَجَ مِنْ دُبْرِهِ، وَلَا يَقْعُدُ عَلَى شَيْءٍ مِنْ جَسَدِهِ إِلَّا خَرَجَ مِنْ الْجَانِبِ الْأُخْرَ، قَالَ: وَبَعَثَ اللَّهُ رِيحًا شَدِيدَةً، فَضَرَبَتِ الْحِجَارَةَ فَرَأَدَنَهَا شِدَّةً، فَأَهْلَكُوا جَمِيعًا

**[35015]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: It used to be said: "Satan says: 'Whatever the son of Adam overcomes me in, he will never overcome me in three things: taking wealth without right, withholding it from its right, or placing it where it does not belong.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، قَالَ:  
"كَانَ يُقَالُ: إِنَّ الشَّيْطَانَ يَقُولُ: مَا غَلَبَنِي عَلَيْهِ ابْنُ آدَمَ  
فَإِنْ يَغْلِبَنِي عَلَى ثَلَاثٍ: أَنْ يَأْخُذَ مَالًا مِنْ غَيْرِ حَقِّهِ ، أَوْ  
أَنْ يَمْنَعَهُ مِنْ حَقِّهِ أَوْ أَنْ يَضَعَهُ فِي غَيْرِ حَقِّهِ

**[35016]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: It used to be said: "Satan says: 'How can the son of Adam overcome me when, if he is pleased, I come until I am in his heart; and if he is angry, I fly until I am in his head?'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، قَالَ:  
"كَانَ يُقَالُ: إِنَّ الشَّيْطَانَ يَقُولُ: كَيْفَ يَغْلِبَنِي ابْنُ آدَمَ  
وَإِذَا رَضِيَ جِئْتُ حَتَّى أَكُونَ فِي قَلْبِهِ ، وَإِذَا غَضِيبَ  
طَرْتُ حَتَّى أَكُونَ فِي رَأْسِهِ

**[35017]** Sharik told us, from Isma'il bin Abi Khalid, who said: I heard Khaythamah say regarding this verse: "A Day that will make the children white-haired" [Al-Muzzammil: 17]. He said: A caller

will call out on the Day of Resurrection: "Bring out the delegation of the Fire: from every thousand, nine hundred and ninety-nine." From that, the children will turn grey.

حَدَّثَنَا شَرِيكُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ حَيْئَمَةً يَقُولُ فِي هَذِهِ الْأُيُّونِ: "إِيَّوْمًا يَجْعَلُ الْوِلْدَانَ شَيْبًا"، قَالَ: يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ يَخْرُجُ بَعْثُ النَّارِ مِنْ كُلِّ أَفْنِيٍّ تِسْعَمَائَةٍ وَتِسْعَةٌ وَتِسْعُونَ فَمِنْ ذَلِكَ يَشَيَّبُ الْوِلْدَانُ

**[35018]** Abu Khalid Al-Ahmar told us, from Al-A'mash, from Khaythamah, who said: "Khaythamah invited me. When I came, I saw people with turbans and fine cloaks on horses, so I belittled myself and returned. He met me afterwards and said: 'Why didn't you come?' I said: 'I did come, but I saw people with turbans and fine cloaks on horses, so I belittled myself.' He said: 'By Allah, you are dearer to me than them.' He said: 'When we would enter upon him, he would bring out a basket from under the bed and say: 'Eat. By Allah, I do not desire it, nor do I make it except for you.'"

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ قَالَ: "دَعَانِي حَيْئَمَةُ، فَلَمَّا جِئْتُ إِذَا أَصْحَابُ الْعَمَائِمِ وَالْمَطَارِفِ عَلَى الْخَيْلِ، فَحَقَرْتُ نَفْسِي فَرَجَعْتُ، قَالَ: فَلَقِينِي بَعْدَ ذَلِكَ قَوْلًا: مَا لَكَ لَمْ تَحْيِ؟ قَالَ، قُلْتُ: قَدْ جِئْتُ وَلَكِنْ قَدْ رَأَيْتُ أَصْحَابَ الْعَمَائِمِ وَالْمَطَارِفِ عَلَى الْخَيْلِ فَحَقَرْتُ نَفْسِي، قَالَ: فَأَنْتَ وَاللَّهِ أَحَبُّ إِلَيَّ مِنْهُمْ، قَالَ: وَكُلُّا إِذَا دَخَلْنَا عَلَيْهِ قَوْلًا بِالسَّلَّةِ مِنْ تَحْتِ السَّرِيرِ وَقَالَ: كُلُوا وَاللَّهِ مَا أَسْتَهِيهِ، وَلَا أَصْنَعُهُ إِلَّا

**[35019]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: His people used to harm him, so he said: "These people harm me, yet by Allah, not one of them asks me for a need except that I fulfill it, nor does one of them inflict harm on me that I repay him with. Yet I am more hated among them than a black dog. They do not see that except that, by Allah, a hypocrite never loves a believer."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ أَعْمَشَ، عَنْ حَيْثَمَةَ قَالَ: كَانَ قَوْمُهُ يُؤْذُنُهُ، فَقَالَ: إِنَّ هُؤُلَاءِ يُؤْذُنُونِي، وَلَا وَاللَّهِ مَا طَلَبَنِي أَحَدٌ مِنْهُمْ بِحَاجَةٍ إِلَّا قَضَيْتُهَا، وَلَا أَدْخُلُ عَلَيَّ أَحَدٌ مِنْهُمْ أَذًى فَقَبَلْتُهُ بِهِ، وَلَا أَنَا أَبْغَضُ فِيهِمْ مِنَ الْكُلِّ الْأَسْوَدِ، وَلَمْ يَرَوْنَ ذَلِكَ إِلَّا أَنَّ اللَّهَ مَا يُحِبُّ مُنَافِقٌ مُؤْمِنًا أَبَدًا

**[35020]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: The angels say: "O Lord, You withhold the world from Your believing servant and expose him to trial." He says to the angels: "Reveal to them his reward." When they see his reward, they say: "O Lord, what afflicted him in the world does not harm him." And they say: "Your disbelieving servant, You withhold trial from him and spread the world for him?" He says to the angels: "Reveal to them his punishment." When they see his punishment, they say: "O Lord, what befell him of the world does not benefit him."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةٍ قَالَ: تَقُولُ الْمَلَائِكَةُ: "يَا رَبِّ، عَبْدُكَ الْمُؤْمِنُ تَرْزُوِي عَنْهُ الدُّنْيَا وَتَعْرِضُهُ لِلْبَلَاءِ، قَالَ: فَيَقُولُ لِلْمَلَائِكَةِ: اكْسِفُوا لَهُمْ عَنْ ثَوَابِهِ، فَإِذَا رَأَوْا ثَوَابَهُ قَالُوا: يَا رَبِّ، لَا يَضُرُّهُ مَا أَصَابَهُ مِنْ الدُّنْيَا، قَالَ: وَيَقُولُونَ: عَبْدُكَ الْكَافِرُ تَرْزُوِي عَنْهُ الْبَلَاءَ وَتَبْسُطُهُ الدُّنْيَا؟ قَالَ: فَيَقُولُ لِلْمَلَائِكَةِ؛ اكْسِفُوا لَهُمْ عَنْ عِقَابِهِ، فَإِذَا رَأَوْا عِقَابَهُ قَالُوا: يَا رَبِّ لَا يَنْفَعُهُ مَا أَصَابَهُ مِنْ الدُّنْيَا

**[35021]** Mu'awiyah bin Hisham told us, from Sufyan, from a man, from Khaythamah, who said: "He requested to be buried in the cemetery of the poor of his people."

حَدَّثَنَا مُعاوِيَةُ بْنُ هَشَامٍ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ حَيْئَمَةَ، قَالَ: إِنَّهُ أَوْصَى أَنْ يُدْفَنَ فِي مَقْبَرَةِ فُقَرَاءِ قَوْمِهِ

**[35022]** Ibn Numayr told us, from Malik, from Talhah, from Khaythamah, who said: "I know of a man who wishes for death twice a year." I saw that he meant himself.

حَدَّثَنَا ابْنُ نُعْمَىْرٍ، عَنْ مَالِكٍ، عَنْ طَلْحَةَ، عَنْ حَيْئَمَةَ، قَالَ: إِنِّي لَا أَعْلَمُ مَكَانَ رَجُلٍ يَمْتَنِي الْمَوْتَ فِي السَّنَةِ مَرَّتَيْنِ، فَرَأَيْتَ أَنَّهُ يَعْنِي نَفْسَهُ

**[35023]** Abu Usamah told us, from Mis'ar, from 'Abdul-Malik bin Maysarah, from Khaythamah, who said: "Blessed is the believer; how he is preserved in his offspring after him."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ، عَنْ خَيْثَمَةَ، قَالَ: طُوبَى لِلْمُؤْمِنِ، كَيْفَ يَحْفَظُ فِي ذُرِّيَّتِهِ مِنْ بَعْدِهِ

**[35024]** 'Abdah bin Sulayman told us, from Al-A'mash, from Khaythamah, who said: "What you read in the Qur'an as '{O you who have believed}' [Al-Baqarah: 104], its place in the Torah is: 'O you poor ones.'"

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، قَالَ: "مَا تَقْرَءُونَ فِي الْقُرْآنِ {يَا أَيُّهَا الَّذِينَ آمَنُوا} فَإِنَّ مَوْضِعَهُ فِي التَّوْرَاةِ: يَا أَيُّهَا الْمَسَاكِينُ

**[35025]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "To say: 'Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Greatest,' is dearer to me than all that the sun rises upon."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا نَأْقُولُ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

**[35026]** Muhammad bin Fudayl told us, from 'Umarah bin Al-Qa'qa', from Abu Zur'ah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Two words are light on the tongue, heavy in the Balance, beloved to the Most Merciful: Glory be to Allah and His praise, Glory be to Allah the Most High, the Great."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَرَةَ بْنِ الْقَعْدَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَلِمَتَانِ حَقِيقَتَانِ عَلَى الْلِسَانِ، تَقْيِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ"

**[35027]** Ghundar told us, from Shu'bah, from Mansur, from Hilal bin Yasaf, from Abu 'Ubayah, from 'Abdullah, who said: "To say: 'Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Greatest,' is dearer to me than giving charity in dinars equal to their number in the cause of Allah."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: "إِنَّ أَفْوَلَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدِّقَ بِعَدِّهَا دَنَانِيرَ فِي سَبِيلِ اللَّهِ"

**[35028]** Muhammad bin Fudayl told us, from 'Asim, from Thabit Al-Bunani, who said: A man from the Companions of Muhammad told me at this pillar, saying: Whoever says: "Glory be to Allah and His praise; I ask Allah for forgiveness and I repent to Him," it is written on parchment, then sealed with a seal of musk, and it will not be broken until he meets it on the Day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ مُحَمَّدٍ عِنْدَ هَذِهِ السَّارِيَةِ، قَالَ: مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، وَأَسْتَغْفِرُ اللَّهَ وَأَتُوْبُ إِلَيْهِ، كُتِبَتْ فِي رِقٍ، ثُمَّ طُبَعَ عَلَيْهَا طَابِعٌ مِنْ مِسْكٍ، فَلَمْ تُكْسِرْ حَتَّى يُوَافَىَ بِهَا يَوْمُ الْقِيَامَةِ

**[35029]** Ghundar told us, from Shu'bah, from Mansur, from Talq bin Habib, from 'Abdullah bin 'Amr, who said: "To say it is dearer to me than providing horses with their reins equal to their number [for Jihad]."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: لَأْنَ أَقْوَلُهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْمِلَ عَلَى عَدِدِهَا حَيْلًا بِأَرْسَالِهَا

**[35030]** Ibn 'Uyaynah told us, from 'Amr, from 'Ubayd bin 'Umayr, who said: "A single glorification with praise of Allah in the record of a believer is better than for the mountains of the world to move or flow with him as gold."

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرٍو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: تَسْبِيحةً بِحَمْدِ اللَّهِ فِي صَحِيفَةِ الْمُؤْمِنِ خَيْرٌ مِنْ أَنْ تَسْبِيرَ أَوْ تَسْبِيلَ مَعَهُ جِبَالُ الدُّنْيَا ذَهَبًا

**[35031]** Waki' told us, from Mis'ar, from Al-Walid bin Al-'Ayzar, from Abu Al-Ahwas, who said: I heard him say: "A glorification (Tasbihah) while seeking a need is better than a productive milch camel in a year of drought/famine."

حَدَّثَنَا وَكِبْعُ، عَنْ مِسْعَرٍ، عَنْ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: سَمِعْتُهُ يَقُولُ: شَسِيْحَةً فِي طَلْبِ الْحَاجَةِ خَيْرٌ مِنْ لَفْوَحٍ صَافِيٍّ فِي عَامِ أَرْبَةَ، أَوْ قَالَ: لَرْبَةَ

**[35032]** Waki' told us, from Mis'ar, from 'Abdul-Malik bin Maysarah, from Hilal bin Yasaf, who said: 'Abdullah said: "To glorify Allah a number of times is dearer to me than spending that number of dinars in the cause of Allah."

حَدَّثَنَا وَكِبْعُ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَنْ أَسْبَحَ شَسِيْحَاتٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُنْفَقَ عَدَدَهُنَّ دَنَارِيْنَ فِي سَبِيلِ اللَّهِ

**[35033]** Muhammad bin Bishr and Abu Usamah told us, from Mis'ar, from 'Amr bin Murrah, from Mus'ab bin Sa'd—and Abu Usamah said: I heard Mus'ab bin Sa'd say: "When the servant says: 'Glory be to Allah,' the angels say: 'And by His praise.' And if he says: 'Glory be to Allah and by His praise,' they invoke blessings upon him." And Abu Usamah said: "invoke blessings upon him."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، وَقَالَ أَبُو أَسَامَةَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يَقُولُ: "إِذَا قَالَ الْعَبْدُ: سُبْحَانَ اللَّهِ، قَالَتِ الْمَلَائِكَةُ: وَبِحَمْدِهِ، وَإِذَا قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، صَلَّوْا"، وَقَالَ أَبُو أَسَامَةَ: صَلَّى اللَّهُ عَلَيْهِ

**[35034]** Ya'la bin 'Ubayd told us, from Mis'ar, from 'Atiyyah, from Abu Sa'id, who said: "If the servant says: 'Praise be to Allah abundantly,' the angel says: 'How should I write it?' So He says: 'Write for him My mercy abundantly.' And if he says: 'Allah is Most Great,' the angel says: 'How should I write it?' So He says: 'Write for him My mercy abundantly.'"

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مِسْعَرٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: "إِذَا قَالَ الْعَبْدُ: الْحَمْدُ لِلَّهِ كَثِيرًا، قَالَ الْمَلَكُ: كَيْفَ أَكْتُبُ؟ فَيَقُولُ: أَكْتُبْ لَهُ رَحْمَتِي كَثِيرًا، وَإِذَا قَالَ: اللَّهُ أَكْبَرُ كَبِيرًا، قَالَ الْمَلَكُ: كَيْفَ أَكْتُبُ؟ فَيَقُولُ: أَكْتُبْ لَهُ رَحْمَتِي كَثِيرًا

**[35035]** Waki' told us, from Mis'ar, from 'Affan, from 'Amr bin Maymun, who said: "Is any of you incapable of reciting one hundred glorifications, so that he would have one thousand good deeds?"

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَفَانَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يُسَبِّحَ مِائَةً سَبْيَةً فَتَكُونَ لَهُ أَلْفُ حَسَنَةٍ

**[35036]** Abu Mu'awiyah told us, from Mis'ar, from Ibrahim As-Saksaki, from 'Abdullah bin Abi Awfa, who said: "A man came to the Prophet (peace be upon him) and mentioned that he was unable to learn anything from the Qur'an, and asked him for something that would suffice him instead of the Qur'an. So he said to him: 'Say: Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is the Greatest, and there is no power nor strength except by Allah.'"

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ،  
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: "أَتَى رَجُلٌ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَرَ أَنَّهُ لَا يَسْتَطِيعُ أَنْ يَأْخُذَ مِنْ  
الْقُرْآنِ شَيْئًا ، وَسَأَلَهُ شَيْئًا يُجْزِيُّ مِنْ الْقُرْآنِ ، فَقَالَ لَهُ:  
فُلْنُ سُبْخَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**[35037]** 'Abdullah bin Numayr told us, from Musa bin Salim, from 'Awn bin 'Abdullah, from his father or his brother, from An-Nu'man bin Bashir, who said: The Messenger of Allah (peace be upon him) said: "Those who remember Allah by glorifying Him, praising Him, magnifying Him, and declaring His Oneness—these words revolve around the Throne, having a buzzing sound like the buzzing of bees, mentioning their companion. Does not one of you love that there continues to be something with the Most Merciful mentioning him?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ مُوسَى بْنِ سَالِمٍ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ وَأُخْرَى عَنْ أَخِيهِ، عَنِ النَّعْمَانَ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ سُبْبِيحَةٍ وَتَحْمِيدَةٍ وَتَكْبِيرَةٍ وَتَهْلِيلَهِ يَتَعَاطَفُونَ حَوْلَ الْعَرْشِ لَهُنَّ دُوَيْ كَذَوِيَ النَّحْلِ، يُذَكَّرُنَّ بِصَاحِبِهِنَّ، أَوْ لَا يُحِبُّ أَحَدُهُمْ أَنْ لَا يَزَالَ عِنْدَ الرَّحْمَنِ شَيْءٌ يُذَكَّرُ بِهِ

**[35038]** Muhammad bin Bishr told us, he said: I heard Hani' bin 'Uthman narrating from his mother Humaydah bint Yasir, from her grandmother Yusayrah—who was one of the emigrants—who said: The Messenger of Allah (peace be upon him) said to us: "Adhere to Tasbih, Takbir, and Taqdis. Do not be heedless, lest you forget mercy."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: سَمِعْتُ هَانِيَ بْنَ عُثْمَانَ، يُحَدِّثُ عَنْ أُمِّهِ حُمَيْضَةَ ابْنَةَ يَاسِرٍ، عَنْ جَدَّهَا يُسَيْرَةَ، وَكَانَتْ إِحْدَى الْمُهَاجِرَاتِ، قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُنَّ بِالسُّبْبِيحِ وَالْتَّكْبِيرِ وَالْتَّقْبِيسِ لَا تَعْفُلُنَّ فَتَنْسِيَنَ الرَّحْمَةَ

**[35039]** Waki' told us, from Sufyan, from 'Abdul-'Aziz bin Rufay', who heard it from Abu 'Umar As-Sini, from Abu Darda, who said: I said: "O Messenger of Allah, the wealthy have gone with the reward. They pray as we pray, fast as we fast, perform Hajj as we perform Hajj, and give charity, but we do not find anything to give in charity." He said: So he said: "Shall I not guide you to something that if you do it, you will catch up with those who preceded you, and no one after you will overtake you, except the one who does what you do? Glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times after every prayer."

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ،  
سَمِعَهُ مِنْ أَبِي عُمَرَ الصَّبِينِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ:  
فَلْتُ: يَا رَسُولَ اللَّهِ دَهَبَ الْأَغْنِيَاءُ بِالْأَجْرِ، يُصَلِّونَ  
كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَحْجُّونَ كَمَا  
نَحْجُ، وَيَتَصَدَّقُونَ وَلَا تَجِدُ مَا تَنَصَّدُ بِهِ، قَالَ: فَقَالَ:  
أَلَا أَذْكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ أَدْرَكْتُمْ مِنْ سَبَقُكُمْ،  
وَلَا يُنْدِرُكُمْ مِنْ بَعْدُكُمْ إِلَّا مَنْ عَمِلَ بِالَّذِي ثَعَلُونَ بِهِ:  
تُسَبِّحُونَ اللَّهَ ثَلَاثًا وَثَلَاثَيْنَ وَتَحْمَدُونَهُ ثَلَاثًا وَثَلَاثَيْنَ  
وَتُكَبِّرُونَهُ أَرْبَعًا وَثَلَاثَيْنَ دُبُرًّ كُلُّ صَلَاةٍ

**[35040]** Jarir and Abu Al-Ahwas told us, from 'Abdul-'Aziz bin Rufay', from Abu Salih, from Abu Darda, from the Prophet (peace be upon him) with something similar.

حَدَّثَنَا جَرِيرٌ، وَأَبُو الْأَحْوَصِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي الدَّرْدَاءِ، عَنْ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْحُو مِنْهُ

**[35041]** Waki' told us, from Mis'ar, from 'Abdul-Malik bin Maysarah, from Hilal bin Yasaf, who said: 'Abdullah said: "To glorify Allah a number of times is dearer to me than spending their equivalent in dinars in the cause of Allah."

**[35042]** Al-Hasan bin Musa told us, he said: Mahdi told us, from Wasil, from Yahya bin 'Uqayl, from Yahya bin Ya'mur, from Abu Al-Aswad Ad-Du'ali, from Abu Dharr, from the Prophet (peace be upon him), who said: "With every glorification there is a charity."

حَدَّثَنَا وَكِبْرُّ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ،  
عَنْ هِلَالِ بْنِ يَسَافِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَنْ أَسْبَحَ  
تَسْبِيحَاتٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُنْفِقَ عِدَّهُنَّ دَنَارِينَ فِي  
سَبِيلِ اللَّهِ

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَهْدِيٌّ، عَنْ  
وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ  
أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِي ذَرٍّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، قَالَ: بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ

**[35043]** Yahya bin Abi Bukayr told us, from Shu'bah, from Al-Jurayri, from Abu 'Abdullah Al-Jasri, from 'Abdullah bin As-Samit, from Abu Dharr, who said: The Messenger of Allah (peace be upon him) said to me: "Shall I not inform you of the speech most beloved to Allah?" I said: "Yes, O Messenger of Allah, inform me of the speech most beloved to Allah." He said: "The speech most beloved to Allah is: 'Glory be to Allah and His praise.'"

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، عَنْ شُعْبَةَ، عَنْ الْجُرَيْرِيِّ،  
عَنْ أَبِي عَبْدِ اللَّهِ الْجَسْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّنَاعِ،  
عَنْ أَبِي ذَرٍّ، قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟، قَالَ: قُلْتُ:  
بَلِّي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْبِرْنِي بِأَحَبِّ  
الْكَلَامِ إِلَى اللَّهِ، قَالَ: أَحَبُّ الْكَلَامِ إِلَى اللَّهِ سُبْحَانَ اللَّهِ  
وَبِحَمْدِهِ

**[35044]** Yazid bin Harun told us, from Al-Jurayri, from 'Abdullah bin Shaqiq, from Ka'b, who said: "Indeed, among the best of deeds is Subhat Al-Hadith, and among the worst of deeds is Tahdhif." He said: I said: "O 'Abdur-Rahman, what is Subhat Al-Hadith?" He said: "A man's glorification of Allah while people are talking." He said: I said: "And what is Tahdhif?" He said: "When people are in a good state, but if asked, they say: 'In a bad

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ  
بْنِ شَقِيقٍ، عَنْ كَعْبٍ، قَالَ: إِنَّ مِنْ خَيْرِ الْعَمَلِ سُبْحَةَ  
الْحَدِيثِ، وَإِنَّ مِنْ شَرِّ الْعَمَلِ التَّحْذِيفَ، قَالَ: قُلْتُ: يَا  
عَبْدَ الرَّحْمَنِ، وَمَا سُبْحَةُ الْحَدِيثِ؟ قَالَ: تَسْبِيحُ الرَّجُلِ  
وَالْقَوْمُ يَتَحَذَّثُونَ، قَالَ: قُلْتُ: وَمَا التَّحْذِيفُ؟ قَالَ:  
يَكُونُ الْقَوْمُ بِخَيْرٍ، وَإِذَا سُئُلُوا قَالُوا: بِشَرٍّ

**[35045]** Aswad bin 'Amir told us, he said: Hammad bin Salamah told us, from 'Ali bin Zayd, from Sa'id bin Al-Musayyib, who said: We were with Sa'd bin Malik, and he remained silent for a while, then said: "I have acquired in this silence of mine the likes of what the Nile and Euphrates water." He said: We said: "What did you acquire?" He said: "Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Greatest."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: كُنَّا عِنْدَ سَعْدٍ بْنِ مَالِكٍ فَسَكَتَ سَكْنَةً فَقَالَ: لَقَدْ أَصَبْتَ بِسَكْنَتِي هَذِهِ مِثْلُ مَا سَقَى النَّيلُ وَالْفَرَاتُ، قَالَ: قُلْنَا: وَمَا أَصَبْتَ؟ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

**[35046]** Abu Khalid Al-Ahmari told us, from Yahya bin Sa'id, from Abu Az-Zubayr, from Tawus, from Mu'adh bin Jabal, who said: The Messenger of Allah (peace be upon him) said: "The son of Adam does not do any deed more saving for him from the Fire than the remembrance of Allah." They said: "O Messenger of Allah, not even Jihad in the cause of Allah?" He said: "Not even Jihad in the cause of Allah, [even if] you strike with your sword until it breaks, then strike with it until it breaks"–three times.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ طَاؤُسٍ، عَنْ مُعاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ أَنْجَى لَهُ مِنَ النَّارِ مِنْ ذِكْرِ اللَّهِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ، ثُمَّ تَضْرِبُ بِهِ حَتَّى يَنْقَطِعَ ثَلَاثًا

**[35047]** Hushaym told us, from Ya'la bin 'Ata', from Bishr bin 'Asim, from 'Abdullah bin 'Amr, who said: "Remembering Allah in the morning and evening is better than breaking swords in the cause of Allah and giving wealth lavishly."

حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ بِشْرٍ بْنِ عَاصِمٍ،  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: ذِكْرُ اللَّهِ بِالْغَدَاءِ وَالْعَشِيِّ  
أَفْضَلُ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ وَإِعْطَاءِ الْمَالِ  
سَخَّا

**[35048]** Waki' told us, from Mis'ar, from 'Alqamah bin Marthad, from Ibn Sabit, from Mu'adh, who said: "To remember Allah from morning until the sun rises is dearer to me than being carried on horses in the cause of Allah from morning until the sun rises."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدٍ، عَنْ ابْنِ  
سَابِطٍ، عَنْ مُعَاذٍ، قَالَ: لَأَنْ أَذْكُرَ اللَّهَ مِنْ غُدُوٍّ حَتَّى  
تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْمَلَ عَلَى الْجِيَادِ فِي  
سَبِيلِ اللَّهِ مِنْ غُدُوٍّ حَتَّى تَطْلُعَ الشَّمْسُ

**[35049]** Mu'adh bin Mu'adh told us, from Sulayman At-Taymi, from Abu 'Uthman, from Salman, who said: "If a man spent the night giving white female slaves [or singing girls?] and another spent the night reciting the Qur'an and remembering Allah, I would consider the one remembering Allah to be better."

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي  
عُثْمَانَ، عَنْ سَلَمَانَ، قَالَ: لَوْ بَاتَ رَجُلٌ يُعْطِي الْقِيَانَ  
الْبِيْضَ، وَبَاتَ آخَرُ يَقْرَأُ الْقُرْآنَ وَيَذْكُرُ اللَّهَ، رَأَيْتُ أَنَّ  
ذَاكِرَ اللَّهِ أَفْضَلَ

**[35050]** Yazid bin Harun told us, from Abu Hilal, from Abu Al-Wazi' Jabir Ar-Rasibi, from Abu Barzah, who said: "If there were two men, one having dinars in his lap distributing them, and the other remembering Allah, the one remembering Allah would be better."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي هِلَالٍ، عَنْ أَبِي الْوَازِعِ جَابِرِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ، قَالَ: لَوْ أَنَّ رَجُلَيْنِ أَحَدُهُمَا فِي حِجْرِهِ نَنَانِيرُ يُعْطِيهَا، وَالْأُخْرُ يَذْكُرُ اللَّهَ، كَانَ ذَاكِرُ اللَّهِ أَفْضَلَ

**[35051]** Sharīk narrated to us, from Muḥammad ibn ‘Abd al-Rahmān, from Abū Ja‘far, who said: "There is no trait more beloved to Allah than gratitude (Shukr) and remembrance (Dhikr)."

حَدَّثَنَا شَرِيكُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جَعْفَرٍ، قَالَ: مَا مِنْ شِيمَةٍ أَحَبُّ إِلَى اللَّهِ مِنَ الشُّكْرِ وَالذِّكْرِ

**[35052]** Zayd ibn al-Hubāb narrated to us, saying: Mu‘āwiyah ibn Ṣāliḥ narrated to us, saying: ‘Abd al-Rahmān ibn Jubayr ibn Nufayr narrated to me, from his father, from Abū al-Dardā', who said: "Those whose tongues remain moist with the remembrance of Allah will enter Paradise laughing."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنَا مُعاوِيَةُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ قَالَ: الَّذِينَ لَا تَرَانَ السَّيْنَهُمْ رَطْبَةٌ مِّنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ

**[35053]** Zayd ibn al-Hubāb narrated to us, saying: Mu‘āwiyah ibn Ṣalīḥ informed us, saying: ‘Amr ibn Qays al-Kindī informed me, from ‘Abdullāh ibn Busr: That a Bedouin said: “O Messenger of Allah, the laws of Islam have become many for me, so tell me something I can hold fast to.” He said: “Let your tongue remain moist with the remembrance of Allah.”

**[35054]** Ibn Fuḍayl narrated to us, from Layth, from Ibn Sābiṭ, who said: “Make mention of Allah abundantly, and make for your houses a share of goodness from your prayer.”

**[35055]** ‘Abd al-Rahmān ibn Muḥammad al-Muḥāribī narrated to us, from al-Ifrīqī, from Abū ‘Alqamah, from Abū Hurayrah, who said: “Indeed, the inhabitants of the heavens see the houses of the people of remembrance (Dhikr) shining for them just as the stars shine for the inhabitants of the earth.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ قَيْسٍ الْكِنْدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بُشْرٍ، أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ شَرَائِعَ الْإِسْلَامَ قَدْ كَثُرَتْ، فَأَنِيبُنِي مِنْهَا بِمَا أَشْبَثَتْ بِهِ، قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ ابْنِ سَابِطٍ، قَالَ: اثْرُوا بِذِكْرِ اللَّهِ، وَاجْعَلُوا لِيُوتُكُمْ مِنْ صَلَاتِكُمْ خَيْرًا

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنِ الْأَفْرِيقِيِّ، عَنْ أَبِي عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ أَهْلَ السَّمَاءِ لَيَرَوْنَ بُيُوتَ أَهْلِ الذِّكْرِ ثُبُّرِيَّةً لَهُمْ كَمَا ثُبُّرِيَّةُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ

**[35056]** Sharīk narrated to us, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: Mu‘ādh said: “If there were two men, one of whom charges on steeds in the cause of Allah, and the other remembers Allah, this one—meaning the one who remembers—would have a greater or better reward.”

حَدَّثَنَا شَرِيكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: قَالَ مُعَاذٌ: لَوْ أَنَّ رَجُلَيْنِ أَحَدُهُمَا يَحْمِلُ عَلَى الْحِيَادِ فِي سَبِيلِ اللَّهِ، وَالْأُخْرُ يَذْكُرُ اللَّهَ لِكَانَ هَذَا أَعْظَمَ أَوْ أَفْضَلَ أَجْرًا، يَعْنِي الْذَّاكِرَ

**[35057]** Sharīk narrated to us, from al-A‘mash, from Sālim ibn Abī al-Ja‘d, who said: It was said to Abū al-Dardā’: “Abū Sa‘d ibn Munabbih has freed one hundred slaves from his wealth.” He said: “Indeed, one hundred freed slaves from a man’s wealth is a lot. Shall I not inform you of something better than that? Faith that is adhered to night and day, and that your tongue remains moist with the remembrance of Allah.”

حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ سَالِيمِ بْنِ أَبِي الْجَعْدِ، قَالَ: قِيلَ لِأَبِي الدَّرْدَاءِ: إِنَّ أَبَا سَعْدِ بْنَ مُنْبَهٍ جَعَلَ فِي مَالِهِ مِائَةً مُحَرَّرٍ، قَالَ: أَمَا أَنَّ مِائَةً مُحَرَّرٍ فِي مَالِ رَجُلٍ لَكَثِيرٍ، أَلَا أَخْبِرُكُمْ بِأَفْضَلَ مِنْ ذَلِكَ؟ إِيمَانٌ مُلْزُومٌ بِاللَّيْلِ وَالنَّهَارِ، وَلَا يَرَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

**[35058]** Jarīr narrated to us, from Manṣūr, from Hilāl ibn Yasāf, from Abū ‘Ubaydah, who said: “As long as a man’s heart is remembering Allah, he is in prayer, even if he is in the marketplace; and if he moves his lips with it, it is better.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: مَا دَامَ قَلْبُ الرَّجُلِ يَذْكُرُ اللَّهَ فَهُوَ فِي صَلَاةٍ وَإِنْ كَانَ فِي السُّوقِ، وَإِنْ يُحَرِّكْ بِهِ شَفَّتَيْهِ فَهُوَ أَفْضَلُ

**[35059]** Yaḥyā ibn Wādīh narrated to us, from Mūsā ibn ‘Ubaydah, from Abū ‘Abdullāh al-Qirāt, from Mu‘ādh ibn Jabal, who said: The Messenger of Allah (peace be upon him) said: “Whoever loves to graze in the gardens of Paradise, let him increase the remembrance of

حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ اللَّهِ الْقِرَاطِ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَبَ أَنْ يَرْتَعَ فِي رِيَاضِ الْجَنَّةِ فَلْيَكُثِرْ ذِكْرَ اللَّهِ

**[35060]** Jarīr narrated to us, from Manṣūr, from Sālim, from Masrūq, who said: “As long as a man’s heart remembers Allah, he is in prayer, even if he is in the marketplace.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ مَسْرُوقٍ، قَالَ: مَا دَامَ قَلْبُ الرَّجُلِ يَذْكُرُ اللَّهَ فَهُوَ فِي صَلَاةٍ وَإِنْ كَانَ فِي السُّوقِ

**[35061]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, saying: Sa‘d ibn Ibrāhīm narrated to us, from Abū ‘Ubaydah, who said: “As long as the servant remembers Allah, he is in prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ أُبْيِي عُبَيْدَةَ، قَالَ: الْعَبْدُ مَا ذَكَرَ اللَّهُ فَهُوَ فِي صَلَاةٍ

**[35062]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from ‘Abd al-Malik ibn Maysarah, from Hilāl ibn Yasāf, from ‘Amr ibn Maymūn, from Rabī‘ ibn Khuthaym, from ‘Abdullāh ibn Mas‘ūd, who said: “Whoever says ten times: ‘There is no god but Allah, to Him belongs the dominion, and to Him belongs praise, and He is over all things competent,’ it is equivalent to freeing four slaves.” I think he said: “from the descendants of Ismā‘il.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ رَبِيعِ بْنِ خُتَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: "مَنْ قَالَ عَشْرَ مَرَاتٍ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ كَعِدْلٍ أَرْبَعَ رِقَابٍ"، أَرَأَاهُ قَالَ: مِنْ وَلَدِ إِسْمَاعِيلَ

**[35063]** Ibn Fuḍayl narrated to us, from Layth, from Ṭalḥah, from ‘Abd al-Raḥmān ibn ‘Awsajah, from al-Barā’, who said: The Messenger of Allah (peace be upon him) said: “Whoever says: ‘There is no god but Allah alone, with no partner, to Him belongs the dominion, and to Him belongs praise, and He is over all things competent,’ it will be like freeing a slave.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كُنَّ كَعْنَقِ رَقْبَةٍ"

**[35064]** Waki‘ narrated to us, from Mis‘ar, from ‘Abd al-Malik ibn Maysarah, from Hilāl, from Abū al-Dardā’, who said: “Whoever says one hundred times in the morning and one hundred times in the evening: ‘There is no god but Allah alone, with no partner, to Him belongs the dominion, and to Him belongs praise, and He is over all things competent,’ no one will come on the Day of Resurrection with anything like what he came with, except one who said the like of it or added to it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيسَرَةَ، عَنْ هِلَالٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: "مَنْ قَالَ مِائَةً مَرَّةً غُدْوَةً، وَمِائَةً مَرَّةً عَشِيَّةً: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَمْ يَجِدْ أَحَدٌ يَوْمَ الْقِيَامَةِ بِمِثْلِ مَا جَاءَ بِهِ، إِلَّا مَنْ قَالَ مِثْلَهُ أَوْ زَادَ"

**[35065]** Waki‘ narrated to us, from Mis‘ar, from ‘Abd al-Malik ibn Maysarah, from Muslim, from Suwayd ibn Jahbal, who said: “Whoever says after the ‘Asr prayer: ‘There is no god but Allah, to Him belongs the dominion, and to Him belongs praise, and He is over all things competent,’ they will fight for the one who said them until the same time the next day.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ،  
عَنْ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ جَهْبَلٍ قَالَ: “مَنْ قَالَ بَعْدَ  
الْعَصْرِ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ، فَاتَّلَّ عَنْ قَائِلِهِنَّ إِلَى مِثْلِهِمْ مِنْ الْعَدِ

**[35066]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from ‘Abd al-Malik ibn Maysarah, from Muslim, the freed slave of Suwayd ibn Jahbal, from Suwayd—who was one of the companions of ‘Umar—then he mentioned something similar to Waki‘’s hadith.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَبْدِ  
الْمَالِكِ بْنِ مَيْسَرَةَ، عَنْ مُسْلِمٍ، مَوْلَى سُوَيْدِ بْنِ جَهْبَلٍ،  
عَنْ سُوَيْدٍ، وَكَانَ مِنْ أَصْحَابِ عُمَرَ، ثُمَّ ذَكَرَ حَرْ  
حَدِيثَ وَكِبْيُعَ

**[35067]** Yazīd ibn Hārūn narrated to us, from Dāwūd, from al-Sha'bī, from 'Abd al-Rahmān ibn Abī Laylā, from Abū Ayyūb, from the Messenger of Allah (peace be upon him), who said: "Whoever says: 'There is no god but Allah alone, with no partner, to Him belongs the dominion, and to Him belongs praise, in His hand is all good, and He is over all things competent,' ten times, they will be for him equivalent to freeing ten slaves, or equivalent to freeing a slave."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ دَاؤِدِ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُوبَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَاتٍ كُلُّ لَهُ كَعْدَلٌ عَشْرَ رِقَابٍ، أَوْ كَعْدَلُ رَقَبَةٍ

**[35068]** Muḥammad ibn Bishr narrated to us, saying: Mis'ar narrated to us, saying: Tha'labah narrated to me, from 'Amr ibn Shu'ayb, from 'Abdullāh ibn 'Amr ibn al-Āṣ, who said: "If two men came forward, one from the east and the other from the west, and with one of them was gold which he did not place except in a rightful cause, and the other was remembering Allah, until they met on the road, the one remembering Allah would be superior."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي شَعْبَةُ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ قَالَ: لَوْ أَنَّ رَجُلَيْنِ أَقْبَلَا أَحَدُهُمَا مِنْ الْمَسْرِقِ، وَالْأُخْرُ مِنْ الْمَغْرِبِ، مَعَ أَحَدِهِمَا ذَهَبَ لَا يَضَعُ مِنْهُ شَيْئًا إِلَّا فِي حَقٍّ، وَالْأُخْرُ يَذْكُرُ اللَّهَ حَتَّى يُلْقِيَ فِي طَرِيقٍ لِكَانَ الَّذِي يَذْكُرُ اللَّهَ أَفْضَلُهُمَا

**[35069]** Ya'lā narrated to us, from Mūsā al-Tahān, from 'Abd al-Rahmān ibn Sābiṭ, who said: The Messenger of Allah (peace be upon him) came upon a circle [of people] who were remembering Allah, and he said: "Indeed, Allah boasts of your gathering to the inhabitants of the heaven."

حَدَّثَنَا يَعْلَى، عَنْ مُوسَى الطَّحَانِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، قَالَ: دُفِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَلْقَةٍ وَهُمْ يَذْكُرُونَ اللَّهَ فَقَالَ: إِنَّ اللَّهَ لَيْتَاهِي بِمَجْلِسِكُمْ أَهْلَ السَّمَاءِ

**[35070]** Yazid ibn Hārūn narrated to us, saying: Muhammad ibn 'Amr informed us, from Muhammad ibn Ibrāhīm, who said: 'Ubādah ibn al-Šāmit said: "To be with a people who remember Allah from the time they pray the morning prayer until the sun rises is more beloved to me than being on the backs of horses striving in the cause of Allah until the sun rises. And to be with a people who remember Allah from the time they pray the 'Asr prayer until the sun sets is more beloved to me than being on the backs of horses striving in the cause of Allah until the sun sets."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرِو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ فَقَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ: لَأَنَّ أَكُونَ فِي قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ حِينِ يُصْلُونَ الْغَدَاءَ إِلَى أَنْ تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ عَلَى مُثُونِ الْحَيْلِ أَجَاهِدُ فِي سَبِيلِ اللَّهِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ، وَلَأَنَّ أَكُونَ فِي قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ حِينِ يُصْلُونَ الْعَصْرَ حَتَّى تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ عَلَى مُثُونِ الْحَيْلِ أَجَاهِدُ فِي سَبِيلِ اللَّهِ حَتَّى تَغْرُبَ الشَّمْسُ

**[35071]** Muḥammad ibn Bishr narrated to us, saying: Muḥammad ibn ‘Amr narrated to us, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: “I seek forgiveness from Allah and repent to Him one hundred times a day.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا سُتَغْفِرُ اللَّهَ وَأَتُوْبُ إِلَيْهِ فِي الْيَوْمِ مِائَةً مَرَّةً

**[35072]** Ghundar narrated to us, from Shu‘bah, from ‘Amr ibn Murrah, from Abū Burdah, who said: I heard al-Agharr—who was one of the Companions of the Prophet (peace be upon him)—narrating to Ibn ‘Umar, saying: The Messenger of Allah (peace be upon him) says: “Repent to your Lord, for I repent to Him one hundred times a day.”

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي بُرْدَةَ، قَالَ: سَمِعْتُ الْأَغْرَرَ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُحَدِّثُ ابْنَ عُمَرَ، قَالَ: يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُوبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَتُوْبُ إِلَيْهِ فِي الْيَوْمِ مِائَةً مَرَّةً

**[35073]** Ibn Numayr narrated to us, from Mālik ibn Mighwal, from Muḥammad ibn Sūqah, from Nāfi‘, from Ibn ‘Umar, who said: We used to count that the Messenger of Allah (peace be upon him) would say one hundred times in a single gathering: “My Lord, forgive me and accept my repentance, indeed You are the Accepting of repentance, the Forgiving.”

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ مَالِكِ بْنِ مَعْوِيلٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِنَّ كَانَ لَيُعْدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ الْوَاحِدِ، يَقُولُ: رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الْغَفُورُ مِائَةً مَرَّةً

**[35074]** Ibn Fuḍayl narrated to us, from Ḥuṣayn, from Hilāl ibn Yasāf, from Zādhān, who said: A man from the Anṣār narrated to me, saying: I heard the Messenger of Allah (peace be upon him) saying after the prayer: “O Allah, accept my repentance and forgive me, indeed You are the Accepting of repentance, the Forgiving,” one hundred times.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ زَادَانَ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنَ الْأَنْصَارِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي دُبُرِ الصَّلَاةِ: اللَّهُمَّ تُبْ عَلَيَّ وَاغْفِرْ لِي إِنَّكَ أَنْتَ التَّوَابُ الْغَفُورُ مِائَةً مَرَّةً

**[35075]** Al-Faḍl ibn Dukayn narrated to us, saying: Al-Mughīrah ibn Abī al-Ḥurr narrated to us, from Sa‘īd ibn Abī Burdah, from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him) came while we were sitting and said: “I have never woken up in a morning except that I sought forgiveness from Allah in it one hundred times.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، قَالَ: حَدَّثَنَا الْمُغَيْرَةُ بْنُ أَبِي الْحُرَّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْرَجَ جُلُوسًا فَقَالَ: مَا أَصْبَحْتُ غَدَاءَ قُطًّا، إِلَّا اسْتَغْفَرْتُ اللَّهَ فِيهَا مِائَةً مَرَّةً

**[35076]** Abū Usāmah narrated to us, from Kahmas, from ‘Abdullāh ibn Shaqīq, who said: Abū al-Dardā’ used to say: “Blessed is he who finds in his record a significant amount of seeking forgiveness.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ تَبَذَّلًا مِنْ اسْتِغْفارٍ

**[35077]** Abū Khālid al-Āḥmar narrated to us, from ‘Awn, from al-Hasan, who said: The Messenger of Allah (peace be upon him) said: “Indeed, Allah accepts the repentance of His servant as long as he does not return [to the sin].”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ عَوْنِ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يَقْبِلُ تَوْبَةَ عَبْدِهِ مَا لَمْ يَعْدُ

**[35078]** Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Abū al-Mughīrah, from Ḥudhayfah, who said: I complained to the Messenger of Allah (peace be upon him) about the sharpness of my tongue. He said: “Where are you regarding seeking forgiveness? Indeed, I seek forgiveness from Allah one hundred times every day.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْمُغَيْرَةَ، عَنْ حُذَيْفَةَ، قَالَ: شَكُوتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَرَبَ لِسَانِي، فَقَالَ: أَيْنَ أَنْتَ مِنِ الْإِسْتِغْفَارِ؟ إِنِّي لَا سَتَغْفِرُ اللَّهُ فِي كُلِّ يَوْمٍ مِائَةً مَرَّةً

**[35079]** ‘Affān narrated to us, saying: Buκayr ibn Abī al-Sumayt narrated to us, saying: Maṇṣūr ibn Zādhān narrated to us, from Abū al-Šiddīq al-Nājī, from Abū Sa‘id al-Khudrī, who said: “Whoever says: ‘I seek forgiveness from Allah, beside Whom there is no god, the Ever-Living, the Sustainer, and I repent to Him,’ five times, he will be forgiven even if his sins were like the foam of the sea.”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ أَبِي السُّمَيْطِ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ زَادَانَ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوْبُ إِلَيْهِ، خَمْسَ مَرَّاتٍ غُفِرَ لَهُ وَإِنْ كَانَتْ ذُنُوبُهُ مِثْلُ زَبَدِ الْبَحْرِ

**[35080]** Mu‘tamir ibn Sulaymān narrated to us, from ‘Alī ibn Zayd, who said: I heard ‘Umar ibn ‘Abd al-‘Azīz delivering a sermon at Khunāṣirah, and I heard him say: “The best worship is the performance of obligatory duties and the avoidance of prohibitions.”

**[35081]** ‘Abdullāh ibn Idrīs narrated to us, from his father, from Azhar—the khimar seller—who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz at Khunāṣirah, and I heard him addressing the people while wearing a patched shirt.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، قَالَ:  
سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَخْطُبُ بِخُنَاصِرَةِ  
فَسَمِعْتُهُ، يَقُولُ: أَفْضَلُ الْعِبَادَةِ أَدَاءُ الْفَرَائِضِ، وَاجْتِنَابُ  
الْمَحَارِمِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ أَزْهَرَ، بِيَاعِ  
الْخَمْرِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ بِخُنَاصِرَةِ،  
فَسَمِعْتُهُ يُحَدِّثُ النَّاسَ عَلَيْهِ قَبِيصًا مَرْفُوعًا

**[35082]** Ismā‘il ibn ‘Ulayyah narrated to us, from Abū Makhzūm, who said: ‘Umar ibn Abī al-Walīd narrated to me, saying: ‘Umar ibn ‘Abd al-‘Azīz came out on Friday while his body was emaciated. He delivered the sermon as he used to, then said: “O people, whoever among you does good, let him praise Allah; and whoever does evil, let him seek forgiveness from Allah. For indeed, there are people who must do deeds that Allah has placed upon their necks and written against them.”

**[35083]** Abū Mu‘awiyah narrated to us, from Muṭarrif, who said: I saw ‘Umar ibn ‘Abd al-‘Azīz addressing the people at ‘Arafah wearing two green garments. He mentioned death and said: “A choking not like any choking, and a distress not like any distress.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبِي مُخْرُومٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي الْوَلِيدِ، قَالَ: خَرَجَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يَوْمَ الْجُمُعَةِ وَهُوَ نَاجِلُ الْجِسْمِ، فَخَطَبَ كَمَا كَانَ يَخْطُبُ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، مَنْ أَحْسَنَ مِنْكُمْ فَلَيُحْمِدِ اللَّهَ، وَمَنْ أَسَاءَ فَلَيَسْتَغْفِرِ اللَّهَ، فَإِنَّهُ لَأَبْدَلُ لِأَفْوَامِ أَنْ يَعْمَلُوا أَعْمَالًا وَضَعَهَا اللَّهُ فِي رِقَابِهِمْ وَكَنْبَاهَا عَلَيْهِمْ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُطَرِّفٍ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَخْطُبُ النَّاسَ بِعِرْفَةَ وَعَلَيْهِ تُوبَانٌ أَخْضَرَانٌ، وَذَكَرَ الْمَوْتَ، فَقَالَ: عَنْظٌ لَيْسَ كَالْعَنْظِ، وَكَظٌّ لَيْسَ كَالْكَظِ

**[35084]** Ḥusayn ibn ‘Alī narrated to us, from ‘Umar ibn Dharr, who said: “I have not seen anyone whom I consider more fearful of Allah than ‘Umar ibn ‘Abd al-‘Azīz.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ عُمَرَ بْنِ ذَرٍّ، قَالَ: مَا رَأَيْتُ أَحَدًا أَرَى أَنَّهُ أَشَدُ حُرْقًا لِلَّهِ مِنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ

**[35085]** Abū Khālid al-Aḥmar narrated to us, from Yaḥyā ibn Sa‘īd, who said: It reached me that ‘Umar ibn ‘Abd al-‘Azīz addressed the people at ‘Arafah saying: “O people, you have come from near and far, wearing out your mounts and tearing your clothes. The happy one is not he whose beast or mount arrives first, but the happy one is he from whom [his deeds] are accepted.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: بَلَغَنِي أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، خَطَّبَ النَّاسَ بِعِرْفَةَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ جِئْنُمْ مِنَ الْقَرِيبِ وَالْبَعِيدِ، فَأَنْضَيْتُمُ الظَّهَرَ، وَأَخْلَقْتُمُ النَّيَابَ، وَلَيْسَ السَّعِيدُ مَنْ سَبَقَنْ دَابِّتُهُ، أَوْ رَاحَلَتُهُ، وَلَكِنَّ السَّعِيدَ مَنْ تُقْبَلُ مِنْهُ

**[35086]** Abū Khālid al-Aḥmar narrated to us, from Yaḥyā ibn Sa‘īd, who said: It reached me from ‘Umar ibn ‘Abd al-‘Azīz that he said: “Mentioning blessings is gratitude for them.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: بَلَغَنِي عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: يَكْرُرُ النَّعْمَ شُكْرُهَا

**[35087]** ʻIsā ibn Yūnus narrated to us, from al-Awzāʻī, from ‘Amr ibn Muḥājir, who said: “The shirt and robes of ‘Umar ibn ‘Abd al-‘Azīz were between the ankle and the sandal strap.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَمْرُو بْنِ مُهَاجِرٍ، قَالَ: كَانَ فَمِيسُونُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَجِبَابُهُ، فِيمَا بَيْنَ الْكَعْبِ وَالشَّرَائِكِ

**[35088]** Ḥusayn ibn ‘Alī narrated to us, from al-Muhallab ibn ‘Uqbah, who said: ‘Umar ibn ‘Abd al-‘Azīz used to say in his sermon: “Indeed, among the most beloved matters to Allah are moderation in wealth, forgiveness when capable, and gentleness in authority. No servant is gentle with another servant in this world except that Allah is gentle with him on the Day of Resurrection.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنِ الْمُهَلَّبِ بْنِ عُقْبَةَ، قَالَ: كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يَخْطُبُ يَقُولُ: إِنَّ مِنْ أَحَبِّ الْأُمُورِ إِلَى اللَّهِ الْقَصْدَ فِي الْجَدَّةِ، وَالْغَفْرَانَ فِي الْمَقْدِرَةِ، وَالرَّفْقَ فِي الْوَلَايَةِ، وَمَا رَفَقَ عَبْدًا بِعَدْنِ فِي الدُّنْيَا، إِلَّا رَفَقَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ

**[35089]** Ḥusayn ibn ‘Alī narrated to us, from ‘Ubayd ibn ‘Abd al-Malik, who said: ‘Umar ibn ‘Abd al-‘Azīz used to say: “O Allah, rectify whoever’s rectification brings rectification for the Ummah of Muḥammad. O Allah, destroy whoever’s destruction brings rectification for the Ummah of Muḥammad.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ عُبَيْدِ بْنِ عَبْدِ الْمَالِكِ، قَالَ: كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، يَقُولُ: اللَّهُمَّ أَصْلِحْ مَنْ كَانَ فِي صَلَاحِهِ صَلَاحٌ لِأُمَّةِ مُحَمَّدٍ، اللَّهُمَّ وَأَهْلِكْ مَنْ كَانَ فِي هَلَكَتِهِ صَلَاحٌ لِأُمَّةِ مُحَمَّدٍ

**[35090]** Ḥusayn ibn ‘Alī narrated to us, from ‘Ubayd ibn ‘Abd al-Malik, who said: Someone who saw ‘Umar ibn ‘Abd al-‘Azīz standing at ‘Arafah informed me that he was supplicating and gesturing with his finger like this—meaning pointing with it: “O Allah, increase the good-doers of the Ummah of Muḥammad in goodness, and turn their evil-doers to repentance.” Then he said like this, turning his finger: “O Allah, encompass them all with Your mercy.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ عُبَيْدِ بْنِ عَبْدِ الْمَالِكِ، قَالَ: أَخْبَرَنِي مَنْ رَأَى عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَاقِفًا بِعَرَفَةَ وَهُوَ يَدْعُو وَهُوَ يَقُولُ بِأَصْبَعِهِ هَكَذَا - يَعْنِي يُشِيرُ بِهَا: اللَّهُمَّ زِدْ مُحْسِنَ أُمَّةِ مُحَمَّدٍ إِحْسَانًا، وَرَاجِعْ بِمُسِيءِهِمْ إِلَى التَّوْبَةِ، ثُمَّ يَقُولُ: هَكَذَا، ثُمَّ يُدِيرُ إِصْبَاعَهُ: اللَّهُمَّ وَحْتَ مِنْ وَرَائِهِمْ بِرَحْمَتِكَ

[35091] ‘Affān ibn Muslim narrated to us, saying: Juwayriyah ibn Asmā’ narrated to us, saying: Nāfi‘ narrated to us, saying: ‘Abd al-Malik ibn ‘Umar said to ‘Umar ibn ‘Abd al-‘Azīz: “O Commander of the Faithful, what prevents you from executing what you intend? By the One in Whose Hand is my soul, I would not mind if the pots boiled with me and you in it [for the sake of truth].” He said: “Is this truly from you, my son?” He said: “Yes, by Allah.” He said: “Praise be to Allah who granted me from my offspring someone to help me in the command of my Lord. O my son, if I were to suddenly confront the people with what you suggest, I would not be safe from them rejecting it. If they rejected it, I would have no resort but the sword, and there is no good in a good that comes only by the sword. O my son, I am training the people like breaking a difficult mount. If I live long, I hope Allah will implement something for me, and if death overtakes me, Allah knows what I intended.”

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ،  
قَالَ: حَدَّثَنَا نَافِعٌ، قَالَ: قَالَ عَبْدُ الْمَلِكِ بْنُ عُمَرَ لِعُمَرَ بْنِ  
عَبْدِ الْغَزِيزِ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا يَمْعَلُكَ أَنْ تَقْضِي  
لِلَّذِي تُرِيدُ، فَوَاللَّذِي نَفْسِي بِنِيْهِ، مَا أُبَلِّي لَوْ غَلَّتِ بِي  
وَإِنِّي فِيهِ الْفُدُورُ، قَالَ: وَحَقُّ هَذَا مِنْكَ يَا بُنَيَّ؟ قَالَ: نَعَمْ  
وَاللَّهُ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِي مِنْ ذُرِّيَّتِي يُعِينُنِي  
عَلَى أَمْرِ رَبِّيِّ، يَا بُنَيَّ، لَوْ بَدَهْتُ النَّاسَ بِالَّذِي نَفَولُ لَمْ  
آمِنْ أَنْ يُنْكِرُوهَا، فَإِذَا أَنْكَرُوهَا لَمْ أَجِدْ بُدَّا مِنِ السَّيْفِ،  
وَلَا خَيْرٌ فِي خَيْرٍ لَا يَأْتِي إِلَّا بِالسَّيْفِ، يَا بُنَيَّ، إِنِّي  
أَرَوَضُ النَّاسَ رِيَاضَةَ الصَّعْبِ، فَإِنْ يَطْلُنْ بِي عُمَرُ  
فَإِنِّي أَرْجُو أَنْ يُنْفِدَ اللَّهُ لِي شَيْئًا، وَإِنْ تَعَدَ عَلَيَّ مَنِيَّةً  
فَقَدْ عَلِمَ اللَّهُ الَّذِي أُرِيدُ

[35092] ‘Affān narrated to us, saying: Juwayriyah ibn Asmā’ narrated to us, from Ismā‘il ibn Abī Ḥakīm, who said: ‘Umar ibn ‘Abd al-‘Azīz became angry one day, and his anger intensified—and he had a temper—while his son ‘Abd al-Malik was present. When they saw that his anger had subsided, he [‘Abd al-Malik] said: “O Commander of the Faithful, with the extent of Allah's blessing upon you, and in the position Allah has placed you, and what Allah has entrusted you with regarding the affairs of His servants, does anger reach such a level with you as I saw?” He said: “What did you say?” So he repeated his words. He said: “Do you not get angry, O ‘Abd al-Malik?” He said: “What use is the spaciousness of my chest to me if I do not suppress anger within it so that nothing I dislike appears from it?”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، قَالَ: "عَظِيبٌ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يَوْمًا، فَأَشْتَدَّ غَضَبُهُ، وَكَانَتْ فِيهِ حَدَّةٌ وَعَبْدُ الْمَلِكِ ابْنُهُ حَاضِرًا، فَلَمَّا رَأَوْهُ قَدْ سَكَنَ غَضَبُهُ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ فِي قَدْرِ نِعْمَةِ اللَّهِ عَلَيْكَ، وَفِي مَوْضِعِكَ الَّذِي وَضَعَكَ اللَّهُ فِيهِ وَمَا وَلَّكَ اللَّهُ مِنْ أَمْرٍ عِبَادِهِ يَلْتَغِي بِكَ الْغَضَبُ مَا أَرَى؟ قَالَ: كَيْفَ قُلْتَ؟ فَأَعَادَ عَلَيْهِ كَلَامَهُ فَقَالَ: أَمَا تَغْضَبُ يَا عَبْدَ الْمَلِكِ؟ قَالَ: فَلَمَّا مَا يُغْنِي عَنِّي سَعْهُ جَوْفِي إِنْ لَمْ أَرْدَدْ فِيهِ الْغَضَبَ حَتَّى لَا يَظْهَرَ مِنْهُ شَيْءٌ أَكْرَهُهُ

**[35093]** Ḥusayn ibn ‘Alī narrated to us, from Ja‘far ibn Burqān, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote: “As for what follows, some people have sought the world through deeds of the Hereafter, and some storytellers have introduced prayers for their Caliphs and Emirs equivalent to their prayers for the Prophet (peace be upon him). So when this letter of mine reaches you, command them that their prayers should be for the Prophets and their supplications for the Muslims generally, and let them leave whatever is other than that.”

**[35094]** Sa‘id ibn ‘Āmir narrated to us, from Muḥammad ibn ‘Amr, who said: I heard ‘Umar ibn ‘Abd al-‘Azīz say: “Allah does not bestow a blessing upon a servant and then take it away from him and compensate him with patience for what He took, except that what He compensated him with is better than what He took from him.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: كَتَبَ  
عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَمَا بَعْدُ، فَإِنَّ أَنَاسًا مِنَ النَّاسِ  
الْتَّمَسُوا الدُّنْيَا بِعَمَلِ الْآخِرَةِ، وَإِنَّ أَنَاسًا مِنَ الْفُصَاصِ  
قَدْ أَحَدَثُوا مِنَ الصَّلَاةِ عَلَىٰ خُلَافَائِهِمْ وَأُمَرَاءِهِمْ عَدْلَ  
صَلَاتِهِمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا أَتَكُ  
كِتَابِي هَذَا، فَمُرْهُمْ أَنْ تَكُونَ صَلَاتِهِمْ عَلَى النَّبِيِّينَ  
وَدُعَاؤُهُمْ لِلْمُسْلِمِينَ عَامَّةً، وَيَدْعُونَ مَا سَوَى ذَلِكَ

حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، قَالَ:  
سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ: مَا أَنْعَمَ اللَّهُ عَلَىٰ  
عَبْدٍ مِنْ نِعْمَةٍ فَأَنْتَرَ عَهَا مِنْهُ فَعَاضَهُ مِمَّا أَنْتَرَعَ مِنْهُ  
صَبِرًا إِلَّا كَانَ الَّذِي عَاضَهُ خَيْرًا مِمَّا أَنْتَزَعَ مِنْهُ

**[35095]** Waki' narrated to us, from 'Ubaydullah ibn Mawhab, from Salih ibn Sa'id the Mu'adhdhin, who said: While I was with 'Umar ibn 'Abd al-'Aziz in al-Suwaydā', I called the Adhān for the last 'Ishā' prayer. He prayed, then entered the palace. Shortly after, he came out and prayed two light rak'ahs, then sat down hugging his knees. He began reciting Surah al-Anfāl, repeating it and reciting. Whenever he passed a verse of warning, he supplicated humbly, and whenever he passed a verse of mercy, he prayed, until I called the Adhān for Fajr.

**[35096]** Ibn Numayr narrated to us, from Talhah ibn Yahyā, who said: I was sitting with 'Umar ibn 'Abd al-'Aziz when 'Abd al-A'lā ibn Hilāl entered upon him and said: "May Allah preserve you, O Commander of the Faithful, as long as survival is good for you." He said: "That has already been decided, O Abū al-Naqr. Rather say: 'May Allah grant you a good life and cause you to die with the righteous.'"

حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُوْهَبٍ، عَنْ صَالِحِ بْنِ سَعِيدِ الْمُؤْذِنِ، قَالَ: بَيْنَمَا أَنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ بِالسُّوَيْدَاءِ، فَأَذَّنْتُ لِلْعِشَاءِ الْآخِرَةِ، فَصَلَّى، ثُمَّ دَخَلَ الْقُصْرَ، فَقَلَّمَا لَبِثَ أَنْ خَرَجَ، فَصَلَّى رَكْعَتَيْنِ حَفِيقَتَيْنِ، ثُمَّ جَلَسَ فَلَاحَتِي، فَأَفْتَنَّ الْأَنْفَالَ، فَمَا زَالَ يُرَدِّدُهَا وَيَقْرَأُ، كُلَّمَا مَرَّ بِآيَةٍ تَخْوِيفٍ تَضَرَّعَ، وَكُلَّمَا مَرَّ بِآيَةٍ رَحْمَةً دَعَا حَتَّى أَذَّنْتُ لِلْفَجْرِ

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ طَلْحَةِ بْنِ يَحْيَى، قَالَ: "كُنْتُ جَالِسًا عِنْدَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَدَخَلَ عَلَيْهِ عَنْ الْأَعْلَى بْنُ هِلَالٍ، فَقَالَ: أَبْقَاكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا دَامَ الْبَقَاءُ حَيْرًا لَكَ، قَالَ: قَدْ فَرِغَ مِنْ ذَلِكَ يَا أَبَا النَّضْرِ، وَلَكِنْ قُلْ: أَحْيَاكَ اللَّهُ حَيَاةً طَيِّبَةً، وَتَوَفَّاكَ مَعَ الْأَبْرَارِ

**[35097]** Abū Khālid al-Āḥmar narrated to us, from Yahyā ibn Sa‘īd, from Ismā‘il ibn Abī Ḥakīm, from ‘Umar ibn ‘Abd al-‘Azīz, who said: “Indeed, Allah does not punish the general public for the deeds of the specific few. But when sins become manifest and are not condemned, they all deserve punishment.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: إِنَّ اللَّهَ لَا يُؤَاخِذُ الْعَامَةَ بِعَمَلٍ فِي الْخَاصَّةِ، فَإِذَا الْمُعَاصِي ظَهَرَتْ فَلَمْ تُنْكِرْ اسْتَحْقُوا الْعُقُوبَةَ جَمِيعًا

**[35098]** Muḥammad ibn Abī ‘Abdullāh al-Asadī narrated to us, saying: Sufyān narrated to us, from ‘Umar ibn ‘Abd al-‘Azīz, who said: “Whoever does not consider his speech as part of his deeds, his sins will increase; and whoever acts without knowledge, what he corrupts will be more than what he sets right.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: مَنْ لَمْ يُعْدِ كَلَامَةً مِنْ عَمَلِهِ كَثُرَتْ خَطَايَاهُ، وَمَنْ عَمَلَ بِغَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ

**[35099]** Al-Faḍl ibn Dukayn narrated to us, saying: Abū Isrā’īl mentioned ‘Umar ibn ‘Abd al-‘Azīz and said: ‘Alī ibn Badhīmah narrated to me, saying: “I saw him in Medina, and he was the best dressed of people, the most pleasant smelling of people, and the most proud in his walk—or most swaggering in his walk. Then I saw him later walking the walk of monks. So whoever tells you that walking is a natural disposition, do not believe him after [seeing the change in] ‘Umar ibn ‘Abd al-‘Azīz.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ، قَالَ: ذَكَرَ أَبُو إِسْرَائِيلَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: حَدَّثَنِي عَلَيُّ بْنُ بَذِيمَةَ، قَالَ: رَأَيْتُهُ بِالْمَدِينَةِ وَهُوَ أَحْسَنُ النَّاسِ لِبَاسًا وَأَطْيَبُ النَّاسِ رِيحًا، وَأَخْيَلُ النَّاسَ فِي مِشْيِتِهِ أَوْ أَخْبَلَ النَّاسَ فِي مِشْيِتِهِ، ثُمَّ رَأَيْتُهُ بَعْدُ يَمْشِي مِشْيَةَ الرُّهْبَانِ، فَقُنْ حَدَّثَ أَنَّ الْمَشْيَ سَجِيَّةٌ فَلَا تُصَدَّقُهُ بَعْدُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ

**[35100]** Sa‘īd ibn ‘Uthmān narrated to us, from Ghaylān ibn Maysarah: That a man came to ‘Umar ibn ‘Abd al-‘Azīz and said: “I planted a crop, and an army from the people of Syria passed by it and ruined it.” So he compensated him with ten thousand dirhams.

حَدَّثَنَا سَعِيدُ بْنُ عُثْمَانَ، عَنْ غَيْلَانَ بْنِ مَيسَرَةَ: أَنَّ رَجُلًا أَتَى عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَقَالَ: زَرَعْتُ زَرْعًا، فَمَرَّ بِهِ جَيْشٌ مِنْ أَهْلِ الشَّامِ فَأَفْسَدُوهُ، فَعَوَّضَهُ عَشْرَةً آلَافِ دِرْهَمٍ

**[35101]** 'Isa bin Yunus told us, from Al-Awza'i: That 'Umar bin 'Abdul-'Aziz "instructed his governor in the military expedition not to ride any mount except one whose pace is set by the weakest mount in the army."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَوْصَى عَامِلَهُ فِي الْغَرْبِ أَنْ لَا يَرْكَبَ دَابَّةً إِلَّا دَابَّةً تَضْبِطُ سَيْرَهَا أَضْعَفَ دَابَّةً فِي الْجَيْشِ

**[35102]** Waki' told us, from Talhah bin Yahya: That 'Umar bin 'Abdul-'Aziz "used to send mail. He said: A freed slave of his carried a man on the postal [horse] without his permission. He said: So he called him and said: 'Do not leave until you evaluate its price, then place it [the value] in the treasury (Bayt al-Mal).'"

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ "كَانَ يَبْرُدُ، قَالَ: فَحَمَلَ مَوْلَى لَهُ رَجُلًا عَلَى الْبَرِيدِ بِغَيْرِ إِذْنِهِ، قَالَ: فَذَعَاهُ فَقَالَ: لَا تَبْرُدْ حَتَّى تُقَوِّمَهُ، ثُمَّ تَجْعَلْهُ فِي بَيْتِ الْمَالِ"

**[35103]** Ibn Mubarak told us, from Jumay' bin 'Abdullah Al-Muqri': That 'Umar bin 'Abdul-'Aziz forbade the mail carrier from putting a piece of iron at the end of the whip to prod the beast with. He said: And he forbade heavy bridles.

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ جُمَيْعٍ بْنِ عَبْدِ اللَّهِ الْمُقْرِيِّ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، نَهَى الْبَرِيدَ أَنْ يَجْعَلَ فِي طَرَفِ السَّوَاطِ حَبِيدَةً يَنْخُسُ بِهَا الدَّابَّةَ، قَالَ: وَنَهَى عَنِ الْلُّجْمِ التَّقَلِ

**[35104]** Yazid bin Harun told us, from Hisham, from Al-Hasan, who said: 'Amir bin 'Abd Qays said: "Life is in four things: women, clothing, food, and sleep. As for women, by Allah, I do not care whether I see a woman or a goat. As for clothing, by Allah, I do not care with what I cover my nakedness. As for food and sleep, they have overcome me; by Allah, I will surely impair them [minimize them] with my effort." Al-Hasan said: "And by Allah, he did impair them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ عَامِرُ بْنُ عَبْدِ قَيْسٍ: "الْعِيشُ فِي أَرْبَعٍ: النِّسَاءُ وَاللِّبَاسُ وَالطَّعَامُ وَالنَّوْمُ، فَأَمَّا النِّسَاءُ فَوَاللَّهِ مَا أُبَالِي أَمْرًاً رَأَيْتُ أُمًّا عَنْزًا، وَأَمَّا اللِّبَاسُ فَوَاللَّهِ مَا أُبَالِي بِمَا وَارَيْتُ بِهِ عَوْرَاتِي، وَأَمَّا الطَّعَامُ وَالنَّوْمُ فَقَدْ غَلَبَنِي، وَاللَّهِ لَا أَضُرُّ بِهِمَا جَهْدِي" ، قَالَ الْحَسَنُ: فَأَضَرَّ وَاللَّهِ بِهِمَا

**[35105]** 'Abdul-A'la told us, from Hisham, from Al-Hasan, who said: "'Amir entered upon me in the house, and he had nothing with him except a jar containing his drink and water for purification, and a basket containing his food."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عَلَيَّ عَامِرٌ فِي الْبَيْتِ وَلَيْسَ مَعَهُ إِلَّا جَرَّةٌ فِيهَا شَرَابٌ وَطَهُورٌ، وَسَلَّةٌ فِيهَا طَعَامٌ

**[35106]** 'Abdul-A'la told us, from Hisham, from Al-Hasan, who said: "The parts of 'Amir bin 'Abd Qays that touched the ground [in prostration] were like the calluses of a camel."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ مَا يَلِي الْأَرْضَ مِنْ عَامِرٍ بْنٍ عَبْدِ قَيْسٍ مِثْلُ نَقْنَ الْبَعِيرِ

**[35107]** Al-Hasan bin Musa Al-Ashyab told us, from Shu'bah, from Habib bin Shahid, who said: I heard Abu Bishr narrating from Sahm bin Shaqiq, who said: I came to 'Amir bin 'Abd Qays and sat at his door. He came out having bathed. I said: "I see that bathing pleases you." He said: "Sometimes I bathe." He said: "What is your need?" I said: "Love of conversation." He said: "And do you know me to love conversation?"

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ شَوَّابٍ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ، عَنْ سَهْمٍ بْنِ شَقِيقٍ قَالَ: أَتَيْتُ عَامِرَ بْنَ عَبْدِ قَيْسٍ فَقَعْدْتُ عَلَى بَابِهِ فَخَرَجَ وَقَدْ اغْتَسَلَ، فَقُلْتُ: إِنِّي أَرَى الْغُسْلَ يُعِجبُكَ، فَقَالَ: "رُبَّمَا اغْتَسَلْتَ، قَالَ: مَا حَاجَتَكَ؟ قُلْتُ: حُبُّ الْحَدِيثِ، قَالَ: وَعَهْدُكَ بِي، أَحُبُّ الْحَدِيثِ؟

**[35108]** Al-Hasan bin Musa told us, from Abu Hilal, who said: Muhammad bin Sirin told us, he said: It was said to 'Amir bin 'Abdullah: "Why do you not marry?" He said: "I have no desire, and I have no wealth, so I will not deceive a Muslim woman."

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ أَبِي هِلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، قَالَ: قَبْلَ لِعَامِرِ بْنِ عَبْدِ اللَّهِ: أَلَا تَرْوَجُ؟ قَالَ: مَا عِنْدِي نَشَاطٌ، وَمَا عِنْدِي مِنْ مَالٍ، فَمَا أَغْرِي امْرَأً مُسْلِمَةً

**[35109]** 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, who said: 'Amir bin 'Abd Qays said to two of his cousins: "Entrust your affairs to Allah, and you will be at ease."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ قَالَ: قَالَ عَامِرُ بْنُ عَبْدِ قَيْسٍ لِابْنَي عَمِّ لَهُ: فَوْضُوا أَمْرَكُمَا إِلَى اللَّهِ تَسْرِيحاً

**[35110]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Some of our sheikhs told us, who said: 'Amir bin 'Abdullah said: "I only find myself regretting leaving Basra for four reasons: the mutual response of its Mu'adhdhins, the thirst of the midday heat [fasting], because my companions are there, and because it is my homeland."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا  
بَعْضُ مَشْيَخَتِنَا ، قَالَ: قَالَ عَامِرُ بْنُ عَبْدِ اللَّهِ: "إِنَّمَا  
أَحْذَنِي آسِفًا عَلَى الْبَصْرَةِ لِأَرْبَعِ خَصَالٍ: تَجَاوِبُ  
مُؤَذِّنِيهَا ، وَظَمَّاً الْهَوَاجِرِ ، وَلَأَنَّ بِهَا أَخْدَانِي ، وَلَأَنَّ  
بِهَا وَطَنِي

**[35111]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Sa'id Al-Jurayri told us, who said: When 'Amir bin 'Abdullah was exiled, he said: His brothers bid him farewell. He said at the back of Al-Mirbad: "I am going to supplicate, so say Amin." They said: "Go ahead, for we have desired this from you." He said: "O Allah, whoever has wronged me, lied against me, expelled me from my city, and separated me from my brothers—O Allah, increase his wealth and children, make his body healthy, and prolong his life."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا  
سَعِيدُ الْجُرَيْرِيُّ قَالَ: لَمَّا سُيِّرَ عَامِرُ بْنُ عَبْدِ اللَّهِ ، قَالَ:  
شَيْءَةُ إِخْرَانِهِ، فَقَالَ يُظَهِّرُ الْمِرْبَدَ: إِنِّي دَاعٍ فَلَمْنُوا ،  
فَقَالُوا: هَاتِ فَقَدْ كُنَّا نَشَهِي هَذَا مِنْكَ ، فَقَالَ: اللَّهُمَّ مَنْ  
سَاءَنِي، وَكَذَبَ عَلَيَّ، وَأَخْرَجَنِي مِنْ مِصْرِي، وَفَرَّقَ  
بَيْنِي وَبَيْنِ إِخْرَانِي، اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَأَصِحْ  
جِسْمَهُ، وَأَطِلْ عُمْرَهُ

**[35112]** 'Affan told us, he said: Ja'far bin Sulayman told us, from Malik bin Dinar, who said: Someone who saw 'Amir bin 'Abd Qays told me: He called for oil and poured it into his hand—Ja'far described it like this—and rubbed one hand over the other, then recited: "{And a tree growing out of Mount Sinai which produces oil and relish for those who eat}" [Al-Mu'minun: 20]. He said: Then he oiled his head and beard.

**[35113]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Malik bin Dinar told me, he said: So-and-so told me that 'Amir bin 'Abdullah was in Ar-Rahbah when a Dhicmmi was being oppressed. He said: 'Amir threw off his cloak and said: "Do I see the covenant of Allah being violated while I am alive?" So he rescued him.

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: حَدَّثَنِي مَنْ، رَأَى عَامِرَ بْنَ عَبْدِ قَيْسٍ، دَعَا بِرَبِّتِ فَصَبَّةٍ فِي يَدِهِ كَذَا وَصَفَّ جَعْفُرٌ وَمَسَحَ إِحْدَاهُمَا عَلَى الْأَخْرَى، ثُمَّ قَالَ: {وَشَجَرَةٌ تَخْرُجُ مِنْ طُورٍ سَيِّئَاتٍ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْأَكْلِينَ}، قَالَ فَدَهَنَ رَأْسَهُ وَلِحْيَتَهُ

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي مَالِكُ بْنُ دِينَارٍ قَالَ: حَدَّثَنِي فُلَانٌ، أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ كَانَ فِي الرَّحْبَةِ وَإِذَا ذَمَّيْ يُطْلَمُ، قَالَ: فَأَلَقَ عَامِرٌ رِدَاءَهُ وَقَالَ: أَلَا أَرَى ذِمَّةَ اللَّهِ تُخْفَرُ وَأَنَا حَيٌّ، فَاسْتَنْفَدَهُ

**[35114]** 'Abbad bin Al-'Awwam told us, from 'Asim, from Fudayl bin Zayd Ar-Raqashi, who said: "Do not let people divert you from yourself, for the matter reaches you without them. And do not say: 'Let us pass today with such-and-such,' for all that you have done in that is counted against you. And you have not seen anything swifter in reaching or better in seeking than a new good deed for an old sin."

**[35115]** 'Affan told us, he said: Hammad bin Zayd told us, he said: 'Imran bin Hudayr told us, from Qasamah bin Zuhayr, who said: "Relax the hearts so that they may retain remembrance."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عَاصِمٍ، عَنْ فُضَيْلِ بْنِ رَيْدٍ الرَّقَاشِيِّ قَالَ: "لَا يُلْهِكُ النَّاسُ عَنْ نَفْسِكُ ، فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكُ دُونَهُمْ ، وَلَا تَنْقُلِ: افْطِعْ عَنَّا الْيَوْمِ بِكَذَا وَكَذَا ، فَإِنَّهُ مَحْصُىٌ عَلَيْكُ جَمِيعَ مَا عَمِلْتَ فِي ذَلِكَ ، وَلَمْ تَرَ شَيْئًا أَسْرَعَ إِدْرَاكًا وَلَا أَحْسَنَ طَلَبًا مِنْ حَسَنَةٍ حَدِيثَةٍ لِذَنْبٍ قَدِيمٍ

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ قَالَ: حَدَّثَنَا عَمْرَانُ بْنُ حُدَيْرٍ، عَنْ فَسَامَةَ بْنِ رُهَيْرٍ قَالَ: رَوَّحُوا الْفُلُوبَ تَعِي الْذَّكْرَ

[35116] Abu Al-Ahwas told us, from Abu Ghaylan, who said: Mutarrif bin Ash-Shikhkhir used to say: "O Allah, I seek refuge in You from the evil of the ruler, and from the evil of what their pens decree. I seek refuge in You from speaking the truth seeking thereby other than Your obedience. I seek refuge in You from adorning myself for people with something that disgraces me before You. I seek refuge in You from seeking help through any of Your disobedience against harm that has befallen me. I seek refuge in You from making me an example for anyone of Your creation. I seek refuge in You from making anyone happier with what You taught him than me. O Allah, do not disgrace me, for You are Knowing of me. O Allah, do not punish me, for You are Able over me."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي غَيْلَانَ قَالَ: كَانَ مُطَرِّفُ  
بْنُ السَّخِيرِ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ  
السُّلْطَانِ، وَمِنْ شَرِّ مَا تَجْرِي بِهِ أَفْلَامُهُمْ، وَأَعُوذُ بِكَ  
أَنْ أَقُولَ بِحَقٍّ أَطْلُبُ بِهِ غَيْرَ طَاعَتِكَ، وَأَعُوذُ بِكَ أَنْ  
أَتَرَيَنَ لِلنَّاسِ بِشَيْءٍ يَشِينُنِي عِنْدَكَ، وَأَعُوذُ بِكَ أَنْ  
أَسْتَغْيِثَ بِشَيْءٍ مِنْ مَعَاصِيكَ عَلَى ضُرٍّ نَزَلَ بِي ،  
وَأَعُوذُ بِكَ أَنْ تَجْعَلَنِي عِبْرَةً لِأَحَدٍ مِنْ خَلْقِكَ، وَأَعُوذُ  
بِكَ أَنْ تَجْعَلَ أَحَدًا أَسْعَدَ بِمَا عَلِمْتَهُ مِنِّي ، اللَّهُمَّ لَا  
تُخْزِنِي فِإِنَّكَ بِي عَالِمٌ ، اللَّهُمَّ لَا تُعَذِّنِي فِإِنَّكَ عَلَيَّ قَادِرٌ

**[35117]** Zayd bin Al-Hubab told us, from Mahdi bin Maymun, from Ghaylan bin Jarir, who said: I heard Mutarrif say: "It is as if the hearts are not ours, and as if the speech refers to others than us."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَهْدِيٍّ بْنِ مَيْمُونٍ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ قَالَ: سَمِعْتُ مُطَرَّفًا يَقُولُ: كَأَنَّ الْفُؤُوبَ لَيْسَتْ مِنَّا، وَكَأَنَّ الْحَدِيثَ يَعْنِي بِهِ غَيْرَنَا

**[35118]** Zayd bin Al-Hubab told us, from Mahdi, who said: Ghaylan told us, who said: I heard Mutarrif say: "If someone came to me from my Lord and gave me the choice between Paradise, Hell, or becoming dust, I would choose to become dust."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَهْدِيٍّ قَالَ: حَدَّثَنَا غَيْلَانُ قَالَ: سَمِعْتُ مُطَرَّفًا يَقُولُ: لَوْ أَثَانِي أَتِّ مِنْ رَبِّي فَخَيَّرَنِي أَفِي الْجَنَّةِ أَمْ فِي النَّارِ أَمْ أَصِيرُ تُرَابًا ، اخْتَرْتُ أَنْ أَصِيرَ تُرَابًا

**[35119]** Ghundar told us, from Shu'bah, from Yazid Ar-Rishk, from Mutarrif, who said: "{Indeed, those who recite the Book of Allah and establish prayer}" [Fatir: 29] to the end of the verse. He said: This is the verse of the reciters (Qurra')."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرَّفٍ قَالَ: "إِنَّ الَّذِينَ يَتَلَوَّنَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ" ، إِلَى آخرِ الْأُبْيَةِ، قَالَ: هَذِهِ آيَةُ الْقُرَاءِ

**[35120]** Abu Usamah told us, from Sulayman bin Al-Mughirah, from Thabit, who said: Mutarrif said: "There is no one among the people but that he is foolish in what is between him and his Lord, but some foolishness is lighter than others."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغَиْرَةِ، عَنْ ثَابِتٍ قَالَ: قَالَ مُطَرِّفٌ: مَا مِنَ النَّاسِ إِلَّا وَهُوَ أَحْمَقُ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ، وَلَكِنَّ بَعْضَ الْحَمْقِ أَهْوَنُ مِنْ بَعْضٍ

**[35121]** Yazid bin Harun told us, from Hammad bin Salamah, from Thabit, who said: Mutarrif used to say: "O Allah, accept from me the prayer of a day. O Allah, accept from me the fast of a day. O Allah, write for me a good deed." Then he would say: "'{Indeed, Allah only accepts from the righteous [who fear Him]}' [Al-Ma'idah: 27]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ قَالَ: كَانَ مُطَرِّفٌ يَقُولُ: "اللَّهُمَّ تَقْبَلْ مِنِّي صَلَاةً يَوْمٍ، اللَّهُمَّ تَقْبَلْ مِنِّي صَوْمَ يَوْمٍ، اللَّهُمَّ اكْتُبْ لِي حَسَنَةً، ثُمَّ يَقُولُ: {إِنَّمَا يَتَّقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ}

**[35122]** 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit informed us that Mutarrif bin 'Abdullah said: "If I had two souls, I would have sent one ahead of the other. If it encountered good, I would have followed it with the other; otherwise, I would have withheld them both. But it is only one soul; I do not know what it will encounter: good or evil?"

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا  
تَبِّعِثُ، أَنَّ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ قَالَ: لَوْ كَانَتْ لِي نَفْسَانِ  
لَقَدْمَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى ، فَإِنْ هَجَمَتْ عَلَى خَيْرٍ  
أَتَبْعَثُهَا الْأُخْرَى ، وَإِلَّا أَمْسَكْتُهُمَا ، وَلَكِنْ إِنَّمَا هِيَ نَفْسٌ  
وَاحِدَةٌ ، لَا أَدْرِي عَلَى مَا تَهْجُمُ؟ خَيْرٌ أَمْ شَرٌّ

**[35123]** 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit informed us that Mutarrif said: "If the hope of the believer were weighed against his fear, neither of them would outweigh the other."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا  
تَبِّعِثُ، أَنَّ مُطَرِّفًا قَالَ: لَوْ وُزِنَ رَجَاءُ الْمُؤْمِنِ خَوْفُهُ مَا  
رَجَحَ إِحْدُهُمَا صَاحِبُهُ

**[35124]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Muhammad bin Wasi' Al-Azdi told us, who said: I was in a circle in which were Al-Hasan, Mutarrif, and so-and-so—he mentioned some people. Sa'id bin Abi Al-Hasan spoke. He said: Then he supplicated, saying in his supplication: "O Allah, be pleased with us," twice or thrice. He said: Mutarrif, who was at the side of the circle, said: "O Allah, if You are not pleased with us, then pardon us." He said: So he made the people weep with this word.

**[35125]** 'Affan told us, he said: Ibn Mahdi told us, he said: Ghaylan bin Jarir told us, from Mutarrif, who said: "There are people, and there are Nasnas [ape-like creatures or lesser humans], and there are people dipped in the water of people."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا  
مُحَمَّدُ بْنُ وَاسِعٍ الْأَرْذِيُّ قَالَ: كُنْتُ فِي حَلْقَةٍ فِيهَا  
الْحَسَنُ وَمُطَرِّفٌ، وَقُلْانٌ، ذَكَرَ أَنَّا سَأَلْنَاهُمْ سَعْيِدَ بْنَ  
أَبِي الْحَسَنِ، قَالُوا: لَمْ دَعَا فَقَالُوا فِي دُعَائِهِ: اللَّهُمَّ ارْضِ  
عَنَّا، مَرَّتَنِينَ أَوْ ثَلَاثَةَ، قَالَ: يَقُولُ مُطَرِّفٌ وَهُوَ فِي  
نَاحِيَةِ الْحَلْقَةِ: اللَّهُمَّ إِنْ لَمْ تَرْضَ عَنَّا فَاعْفُ عَنَّا، قَالَ:  
فَأَبْكِي الْقَوْمَ بِهَذِهِ الْكَلِمَةِ

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا غَيْلَانُ  
بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: هُمُ النَّاسُ، وَهُمُ  
النَّسَّانَاسُ، وَأَنَّاسٌ غَمِسُوا فِي مَاءِ النَّاسِ

**[35126]** Shadhan told us, from Mahdi, from Ghaylan bin Jarir, from Mutarrif, who said: "The intellects of people are according to their time."

حَدَّثَنَا شَادَانُ، عَنْ مَهْدِيٍّ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: عُقُولُ النَّاسِ عَلَى قَدْرِ زَمَانِهِمْ

**[35127]** Ibn 'Ulayyah told us, from Sa'id, from Qatadah, from Mutarrif bin Ash-Shikhkhir regarding His saying: "{They used to sleep but little of the night}" [Adh-Dhariyat: 17]. He said: "Rare was the night that came upon them in which they slept."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ السُّخِيرِ فِي قَوْلِهِ: {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجِعُونَ}، قَالَ: قَلَ لَيْلَةٌ أَنْتُ عَلَيْهِمْ هَجَعُوهَا

**[35128]** 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, from Mutarrif, who said: "The best of matters are the middle ones."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ قَالَ: خَيْرُ الْأُمُورِ أَوْسَاطُهَا

**[35129]** 'Affan told us, he said: Hammad told us, from Thabit, from Mutarrif, that he returned from his journey, and he began traveling at night, and his whip lit up for him.

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، أَنَّهُ أَفْبَلَ مِنْ مَبْرَرِهِ فَجَعَلَ يَسِيرُ بِاللَّيْلِ فَأَضَاءَ لَهُ سَوْطُهُ

[35130] 'Affan told us, he said: Hammad told us, from Thabit, that Mutarrif said: "If I had the world and Allah took it from me in exchange for a drink of water He gives me on the Day of Resurrection, He would have given

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، أَنَّ مُطَرِّفًا قَالَ: لَوْ كَانَتْ لِي الدُّنْيَا فَلَأَخْذَهَا اللَّهُ مِنِّي بِشُرْبَةٍ مِّنْ مَاءٍ يَسْقِينِي بِهَا يَوْمَ الْقِيَامَةِ كَانَ قَدْ أَعْطَانِي بِهَا ثَمَنًا

[35131] 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, who said: We were with Mutarrif, and we remembered Allah and supplicated to Him. He said: "If this is from what has been preceded for you in the Decree, then Allah has intended good for you. And if it is from what happens in the night and day, then Allah has intended good for you. So whichever of that it is, praise Allah for it."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ قَالَ: كُنَّا عِنْدَ مُطَرِّفٍ فَذَكَرْنَا اللَّهَ وَدَعَوْنَا، فَقَالَ: وَلَئِنْ كَانَ هَذَا مِمَّا سَبَقَ لَكُمْ فِي الذِّكْرِ، لَقَدْ أَرَادَ اللَّهُ بِكُمْ خَيْرًا، وَإِنْ كَانَ مِمَّا يَحْدُثُ فِي اللَّيْلِ وَالنَّهَارِ لَقَدْ أَرَادَ اللَّهُ بِكُمْ خَيْرًا، فَأَيُّ ذَلِكَ مَا كَانَ فَاحْمَدُوا اللَّهَ عَلَيْهِ

[35132] 'Affan told us, he said: Hammad told us, from Thabit, that Mutarrif used to say: "Indeed, speech... and indeed, the oath is by Allah."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، أَنَّ مُطَرِّفًا كَانَ يَقُولُ: إِنَّ الْحَدِيثَ وَإِنَّ الْيَمِينَ بِاللَّهِ

[35133] 'Affan told us, he said: Hammad told us, from Thabit, that Mutarrif used to say: "If goodness were in the palm of one of us, he would not be able to pour it into his heart until Allah is the One who pours it into his heart."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، أَنَّ مُطَرِّفًا كَانَ يَقُولُ: لَوْ كَانَ الْخَيْرُ فِي كَفَّ أَحَدِنَا مَا اسْتَطَاعَ أَنْ يُفْرِغَهُ فِي قَلْبِهِ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يُفْرِغُهُ فِي قَلْبِهِ

[35134] 'Affan told us, he said: Hammad told us, from Thabit, that Mutarrif used to say: "If a man saw prey and the prey did not see him, and he stalked it, isn't he likely to catch it?" They said: "Yes." He said: "Indeed, Satan sees us while we do not see him, and he takes from us."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، أَنَّ مُطَرِّفًا كَانَ يَقُولُ: "لَوْ أَنَّ رَجُلًا رَأَى صَيْدًا وَالصَّيْدُ لَا يَرَاهُ فَخَلَّهُ، أَلَمْ يُوشِكْ أَنْ يَأْخُذَهُ؟" قَالُوا: بَلٌ، قَالَ: فَإِنَّ الشَّيْطَانَ يَرَانَا وَنَحْنُ لَا نَرَاهُ، وَهُوَ يُصِيبُ مِنَّا

[35135] 'Affan told us, he said: Hammad told us, from Thabit, Mutarrif said: "I looked at the beginning of this affair, from whom it was; behold, it is from Allah. I looked at upon whom is its completion; behold, its completion is upon Allah. And I looked at what is its foundation; behold, its foundation is supplication."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، قَالَ مُطَرِّفٌ: نَظَرْتُ فِي بَدْءِ هَذَا الْأَمْرِ مِنْ كَانَ، فَإِنَّا هُوَ مِنَ اللَّهِ، وَنَظَرْتُ عَلَى مَنْ تَمَامُهُ فَإِنَّا تَمَامُهُ عَلَى اللَّهِ، وَنَظَرْتُ مَا مِلَائِكَةُ فَإِنَّا مِلَائِكَةُ الدُّعَاءِ

**[35136]** Shababah bin Sawwar told us, from Sulayman, from Thabit, that Mutarrif bin Ash-Shikhkhir said: "Let the Majesty of Allah be great in your hearts, so that Allah is not mentioned in such contexts, where one of you says to a dog, donkey, or sheep: 'May Allah

حَدَّنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، أَنَّ  
مُطَرَّفَ بْنَ الشَّخِيرِ قَالَ: "لِيَعْظُمُ جَلَلُ اللَّهِ فِي  
صُدُورِكُمْ، فَلَا يُذْكُرُ اللَّهُ عِنْدَ مِثْلِ هَذَا، يَقُولُ أَحَدُكُمْ  
لِكُلِّبٍ: أَخْرَاهُ اللَّهُ، وَلِحَمَارٍ أَوْ الشَّاةِ"

[35137] 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, from Mutarrif, who said: "We used to say that no two men love each other for the sake of Allah except that the better of them is the one who loves his companion more strongly. He said: When Madh'ur—or 'Amir bin 'Abdullah—was exiled, Madh'ur met Mutarrif and began reminding him [of Allah]. Mutarrif said: I began saying: 'O my brother, why do you detain me when the stars have set and the night is gone?' He would say: 'O Allah, for Your sake.' Then he would remind him for an hour and say: 'O my brother, why do you detain me when the stars have set and the night is gone?' He said: 'O Allah, for Your sake.' When morning came, I was informed that he had been exiled, so I realized his superiority over me for two nights."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ قَالَ: إِنَّا نَحْدَثُ أَنَّهُ لَمْ يَنْخَابَ رَجُلًا فِي الْأَرْضِ إِلَّا كَانَ أَفْضَلُهُمَا أَشَدُهُمَا حُبًّا لِصَاحِبِهِ، قَالَ: فَلَمَّا سَيِّرَ مَذْعُورًا أَوْ عَامِرًا بْنَ عَبْدِ اللَّهِ، قَالَ: لَقِيَ مَذْعُورًا مُطَرِّفًا فَجَعَلَ يُدَاكِرُهُ، قَالَ مُطَرِّفٌ: فَجَعَلْتُ أَقُولُ: أَيْ أَخِي، عَلَامَ تَحْسِنِي وَقَدْ تَهَوَّرْتِ النُّجُومُ وَدَهَبَ اللَّيْلُ، فَيَقُولُ: اللَّهُمَّ فِيكَ، لَمْ يُدَاكِرْهُ السَّاعَةَ فَيَقُولُ: يَا أَخِي، عَلَامَ تَحْسِنِي وَقَدْ تَهَوَّرْتِ النُّجُومُ وَدَهَبَ اللَّيْلُ، فَقَالَ: اللَّهُمَّ فِيكَ، فَلَمَّا أَصْبَحْنَا أُخْبِرْتُ أَنَّهُ قَدْ سَيِّرَ، فَعَرَفْتُ لِيَلَتَيْنِ فَضْلَهُ عَلَيَّ

**[35138]** 'Affan told us, he said: Mahdi bin Maymun told us, he said: Ghaylan bin Jarir told me, from Mutarrif, who said: "A widow sitting on her train [hem of her dress] is not more in need of the community than I am."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا مُهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنِي عَيْلَانُ بْنُ جَرِيرٍ، عَنْ مُطَرْفٍ قَالَ: مَا أَرَمَلَهُ جَالِسٌ عَلَى دَيْلِهَا بِأَحْوَاجٍ إِلَى الْجَمَاعَةِ مِنِّي

**[35139]** 'Affan told us, he said: Sulayman told us, from Thabit, who said: Mutarrif used to say: "No one among people has been given anything better than intellect."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ قَالَ: كَانَ مُطَرْفٌ يَقُولُ: مَا أُوتِيَ أَحَدٌ مِنَ النَّاسِ أَفْضَلٌ مِنَ الْعُقْلِ

**[35140]** 'Affan told us, he said: Mahdi told us, he said: Ghaylan bin Jarir told us, from Mutarrif, who said: "I saw in a dream as if I went out intending for Jumu'ah. I came upon the graveyards of the tribe, and the people of the graves were sitting. I began greeting them and passing by. They said: 'O servant of Allah, where do you want to go?' He said: I said: 'I want Jumu'ah.' He said: Then I said: 'Do you know what Jumu'ah is?' They said: 'Yes, and we know what the birds say on that day.' He said: I said: 'What do the birds say on that day?' They said: 'They say: Peace, peace, a good day.'"

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا مَهْدِيٌّ قَالَ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: "رَأَيْتُ فِي الْمَنَامِ كَانِي خَرَجْتُ أُرِيدُ الْجُمُعَةَ، فَأَتَيْتُ عَلَى مَقَابِرِ مِنَ الْحَيِّ، فَإِذَا أَهْلُ الْقُبُورِ جُلُوسٌ، فَجَعَلْتُ أَسْلَمْ وَأَمْضِيَ، قَالُوا: يَا عَبْدَ اللَّهِ، أَيْنَ تُرِيدُ؟ قَالَ: قُلْتُ: أُرِيدُ الْجُمُعَةَ، قَالَ: لَمْ قُلْتُ: تَدْرُونَ مَا الْجُمُعَةُ؟ قَالُوا: نَعَمْ، وَنَعَمْ مَا يَقُولُ الطَّيْرُ يَوْمَئِذٍ، قَالَ: قُلْتُ: مَا يَقُولُ الطَّيْرُ يَوْمَئِذٍ؟ قَالُوا: يَقُولُ: سَلَامٌ سَلَامٌ، يَوْمٌ صَالِحٌ

**[35141]** Waki' told us, from Qurrah, from Abu Al-'Ala' Yazid bin 'Abdullah, from his brother Mutarrif, who said: "Indeed, Allah has mercy with His mercy even upon the sparrow."

حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنَ عَبْدِ اللَّهِ، عَنْ أَخِيهِ مُطَرِّفٍ قَالَ: إِنَّ اللَّهَ لَيَرْحَمُ بِرَحْمَتِهِ الْعَصُفُورَ

**[35142]** 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit informed us, he said: I heard Mutarrif say: "I never passed by a gathering and heard someone praising me with good..." He said: "...except that it affected me."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا تَابِعٌ قَالَ: سَمِعْتُ مُطَرَّفًا يَقُولُ: "مَا مَرَرْتُ بِأَهْلِ مَجْلِسٍ فَسَمِعْتُ أَحَدًا يُثْنِي عَلَيَّ خَيْرًا ; قَالَ: فَيَأْخُذُ ذَلِكَ فِي

**[35143]** Ishaq Ar-Razi told us, from Abu Ja'far, from Qatadah, who said: "Indeed, this death has ruined the bliss of the people of bliss, so seek a bliss in which there is no death."

حَدَّثَنَا إِسْحَاقُ الرَّازِيُّ، عَنْ أَبِي جَعْفَرٍ، عَنْ قَتَادَةَ قَالَ: إِنَّ هَذَا الْمَوْتَ قَدْ أَفْسَدَ عَلَى أَهْلِ النَّعِيمِ نَعِيمَهُمْ فَاطَّلُبُوا نَعِيمًا لَا مَوْتَ فِيهِ

**[35144]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Al-Mu'alla bin Ziyad told us, he said: Muwarriq Al-Ijli said: "There is a matter I have been seeking for ten years that I have not been able to achieve, and I will never stop seeking it." He said: "And what is it, O Abu Al-Mu'tamir?" He said: "Silence about what does not concern me."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ قَالَ: قَالَ مُورِقُ الْعِجْلِيُّ: "أَمْرٌ أَنَا فِي طَالِبٍ مُنْذُ عَشْرِ سِنِينَ لَمْ أَفْدِرْ عَلَيْهِ ، وَلَسْتُ بِتَارِكٍ طَالِبٌ أَبَدًا ، قَالَ وَمَا هُوَ يَا أَبَا الْمُعَمِّرِ؟ قَالَ: الصَّمَدُ عَمَّا لَا يَعْنِنِي

[35145] 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Hisham told us, from Hafsah bint Sirin, who said: Muwarriq used to visit us. He visited us one day and greeted, and I returned the greeting. She said: Then he asked me and I asked him. I said: "How is your family and how are your children?" He said: "They are plentiful." I said: "Then praise your Lord." He said: "By Allah, I fear that they might detain me for

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا  
هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: كَانَ مُوَرَّقُ  
يَزُورُنَا، فَزَارَنَا يَوْمًا فَسَلَّمَ فَرَدَدَتْ عَلَيْهِ السَّلَامُ ،  
قَالَتْ: ثُمَّ سَأَيَّلُنِي وَسَأَيَّلُهُ ، قُلْتُ: كَيْفَ أَهْلُكَ وَكَيْفَ  
وَلَدُكَ؟ قَالَ: إِنَّهُمْ لَمُتَوَافِرُونَ ، قُلْتُ: فَاحْمُدْ رَبَّكَ ،  
قَالَ: إِنِّي وَاللَّهِ قُدُّسُ شَرَفُهُ أَنْ يَحْسُنُونِي عَلَى هَكَّةٍ

**[35146]** 'Affan bin Muslim told us, he said: Ja'far bin Sulayman told us, he said: Some of our companions told us, who said: "Muwarriq Al-Ijli used to trade and earn money, but a Friday would not pass him while he had any of it. He said: He would meet a brother from his brothers and give him four hundred, five hundred, three hundred, saying: 'Keep it for us with you until we need it.' Then he would meet him later and say: 'It is yours.' The other would say: 'I have no need for it.' He would say: 'By Allah, we will never take it back. It is yours.'"

**[35147]** 'Affan told us, he said: Hammam told us, from Qatadah, who said: Muwarriq Al-Ijli said: "I have not found a likeness for the believer in the world except like a man on a piece of wood in the sea, saying: 'O Lord, O Lord,' hoping that Allah might save him."

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا بَعْضُ أَصْحَابِنَا، قَالَ: "كَانَ مُورِّقُ الْعَجْلِيُّ يَتَجَرُّ فَيُصِيبُ الْمَالَ، فَلَا تَأْتِي عَلَيْهِ جُمَعَةٌ وَعِنْدَهُ مِنْهُ شَيْءٌ"، قَالَ: كَانَ يَلْقَى الْأَخَرَ مِنْ إِخْرَانِهِ فَيُعْطِيهِ أَرْبَعِمِائَةً خَمْسِمِائَةً ثَلَاثَمِائَةً، فَيَقُولُ: ضَعْفُهَا لَنَا عِنْدَكَ حَتَّى نَحْتَاجَ إِلَيْهَا، ثُمَّ يَلْفَأُهَا بَعْدَ ذَلِكَ فَيَقُولُ: شَانِكَ بِهَا، وَيَقُولُ الْأَخْرُ: لَا حَاجَةَ لِي فِيهَا، فَيَقُولُ: إِنَّا وَاللَّهِ مَا تَحْنُّ بِأَخْذِيهَا أَبَدًا، شَانِكَ بِهَا

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ قَالَ: قَالَ مُورِّقُ الْعَجْلِيُّ: "مَا وَجَدْتُ لِلْمُؤْمِنِ فِي الدُّنْيَا مِثْلًا إِلَّا كَمَثْلِ رَجُلٍ عَلَى خَشَبَةٍ فِي الْبَحْرِ وَهُوَ يَقُولُ: يَا رَبِّ يَا رَبِّ، لَعَلَّ اللَّهَ أَنْ يُنْجِيَهُ

**[35148]** 'Affan told us, he said: Hammad bin Zayd told us, he said: Abu At-Tayyah told us, from Muwarriq, who said: "The one holding fast to obedience to Allah when people cower from it is like the one charging back after fleeing."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا أَبُو النَّيَّاحِ، عَنْ مُورِّقٍ، قَالَ: الْمُتَمَسِّكُ بِطَاعَةِ اللَّهِ إِذَا جَاءَ النَّاسُ عَنْهَا كَأْكَلَهُ بَعْدَ الْفَارِ

**[35149]** 'Affan told us, he said: Hammad bin Zayd told us, from 'Asim Al-Ahwal, who said: I heard Muwarriq Al-'Ijli say: "I have never seen a man more knowledgeable in his piety, nor more pious in his knowledge than Muhammad."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَمِعْتُ مُورِّقاً الْعَجْلِيَّ يَقُولُ: مَا رَأَيْتُ رَجُلًا أَفْقَهَ فِي وَرَعِيهِ، وَلَا أَوْرَعَ فِي فِيقِهِ مِنْ مُحَمَّدٍ

**[35150]** 'Affan told us, he said: Thabit bin Yazid Abu Zayd told us, from 'Asim, from Muwarriq, who said: "Their speech was only by way of allusion/innuendo."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ أَبُو زَيْدٍ، عَنْ عَاصِمٍ، عَنْ مُورِّقٍ قَالَ: إِنَّمَا كَانَ حَدِيثُهُمْ تَعْرِيضاً

**[35151]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Hisham bin Hassan told us, from Al-Hasan, who said: Safwan bin Muhriz said: "If I eat a loaf of bread to strengthen my back and drink a mug of water, then let the world and its people perish [I have no need of them]."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا  
هِشَامُ بْنُ حَسَانَ، عَنِ الْحَسَنِ، قَالَ: قَالَ سَفْوَانُ بْنُ  
مُحْرِزٍ: إِذَا أَكَلْتُ رَغِيفًا أَشْدُ بِهِ صُلْبِي وَشَرِبْتُ كُورَزًا  
مِنْ مَاءِ فَعَلَى الدُّنْيَا وَأَهْلِهَا الْعَفَافَ

**[35152]** 'Affan told us, he said: Mahdi bin Maymun told us, he said: Ghaylan bin Jarir told us, from Safwan bin Muhriz, who said: "They [Safwan and his brothers] used to gather and talk, but they would not see that softness [of heart]. He said: So they would say: 'O Safwan, speak to your companions.' He said: So he would say: 'Praise be to Allah.' He said: Then the people's hearts would soften, and their tears would flow as if they were the mouths of water-skins."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا  
غَيْلَانُ بْنُ جَرِيرٍ، عَنْ سَفْوَانَ بْنِ مُحْرِزٍ، قَالَ:  
وَكَانُوا يَجْمِعُونَ هُوَ وَإِخْرَانُهُ وَيَتَحَدَّثُونَ، فَلَا يَرَوْنَ  
تِلْكَ الرَّقَّةَ، قَالَ: فَيَقُولُونَ: يَا سَفْوَانَ حَدَّثَ أَصْحَابَكَ،  
قَالَ: فَيَقُولُونَ: الْحَمْدُ لِلَّهِ، قَالَ: فَيَرْثِقُ الْقَوْمُ وَسَيِّئَ  
دُمُوعُهُمْ كَانُوهَا أَفْوَاهَ الْمَرَادِ

**[35153]** Abu Mu'awiyah told us, from 'Asim, from 'Abdullah bin Rabah, from Safwan bin Muhriz: "That whenever he recited this verse, he would weep: '{And those who have wronged are going to know to what [kind of] return they will be returned}' [Ash-Shu'ara': 227]."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ،  
عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: "إِنَّمَا كَانَ إِذَا قَرَا هَذِهِ الْآيَةَ  
بَكَى {وَسَيَعْلَمُ الظَّالِمُونَ أَيَّ مُنْقَلِبٍ يَتَقَبَّلُونَ}

**[35154]** 'Affan told us, he said: Hammad told us, from Thabit: That Safwan bin Muhriz had a hut with a trunk [beam] in it. The trunk broke, so it was said to him: "Will you not repair it?" He said: "Leave it, for I will die tomorrow."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ: أَنَّ صَفْوَانَ  
بْنَ مُحْرِزٍ، كَانَ لَهُ خُصْنٌ فِيهِ جِذْعٌ، فَانْكَسَرَ الْجِذْعُ،  
فَقَيْلَ لَهُ: أَلَا تُصْلِحُهُ؟ قَالَ: دَعْهُ، فَإِنَّمَا أَمُوتُ غَدَّاً

**[35155]** 'Affan told us, he said: Yazid bin Zuray' told us, he said: Sa'id told us, he said: Qatadah told us, from Safwan bin Muhriz regarding His saying: "{Indeed, We have produced the women of Paradise in a [new] creation. And made them virgins, devoted [to their husbands] and of equal age}" [Al-Waqi'ah: 35-37]. He said: "By Allah, among them were old women crawling; Allah transformed them as you hear."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيْدٌ، قَالَ: حَدَّثَنَا قَتَادَةً، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، فِي قَوْلِهِ: {إِنَّا أَنْشَأْنَا هُنَّ إِنْسَانٌ فَجَعَلْنَا هُنَّ أَبْكَارًا عُرْبًا أَثْرَابًا} قَالَ: وَاللَّهِ إِنَّ مِنْهُنَّ الْعُجُزَ الْرُّحْفَ، صَيَّرَهُنَّ اللَّهُ كَمَا تَسْمَعُونَ

**[35156]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: I heard Al-Mu'alla bin Ziyad say: Safwan bin Muhriz Al-Mazini had a tunnel [underground place] where he would weep. And he used to say: "I see the place of martyrdom urging my soul."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ الْمُعَلَّى بْنَ زِيَادٍ، قَالَ: كَانَ لِصَفْوَانَ بْنَ مُحْرِزٍ الْمَازِنِيِّ سَرْبٌ يَبْكِي فِيهِ، وَكَانَ يَقُولُ: قَدْ أَرَى مَكَانَ الشَّهَادَةِ تُشَاهِدُنِي نَفْسِي

**[35157]** Muhammad bin Bishr told us, he said: 'Utbah bin Qays told me, from Talq bin Habib, who said: "Four things, whoever is given them is given the good of this world and the Hereafter: One who is given a tongue that remembers Allah, a grateful heart, a body patient upon affliction, and a believing wife who does not seek to betray him with herself."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنِي عُثْبَةُ بْنُ قَيْسٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، قَالَ: "أَرْبَعٌ مَّنْ أُوتِيَهُنَّ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: مَنْ أُوتِيَ لِسَانًا ذَاكِرًا، وَقَلْبًا شَاكِرًا، وَجَسَدًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجًا مُؤْمِنًا لَا تَبْغِيهِ فِي نَفْسِهَا حَوْنًا"

**[35158]** Yazid bin Harun told us, he said: Mis'ar informed us, from Sa'd bin Ibrahim, from Talq bin Habib, who said: "Indeed, the rights of Allah are heavier than the servants can fulfill, and indeed, the blessings of Allah are more numerous than the servants can count. But wake up repentant and go to sleep repentant."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مِسْعَرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْقِ بْنِ حَبِيبٍ قَالَ: إِنَّ حُقُوقَ اللَّهِ أَنْقَلُ مِنْ أَنْ يَقُولَ بِهَا الْعِبَادُ، وَإِنَّ نِعَمَ اللَّهِ أَكْثَرُ مِنْ أَنْ يُحْصِيهَا الْعِبَادُ، وَلَكِنَّ أَصْبِحُوا تَوَابِينَ وَأَمْسُوا تَوَابِينَ

**[35159]** Zayd bin Al-Hubab told us, he said: 'Abdul-Hamid bin 'Abdullah bin Muslim bin Yasar told us, he said: Kulthum bin Jabr informed us, he said: The one making a wish in Basra would say: "[I wish for] the worship of Talq bin Habib and the forbearance of Muslim bin Yasar."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ قَالَ: أَخْبَرَنَا كُلْثُومُ بْنُ جَبْرٍ قَالَ: كَانَ الْمُتَمَنِّي بِالْبَصْرَةِ يَقُولُ: عِبَادَةُ طَلْقٍ بْنِ حَبِيبٍ، وَحَلْمُ مُسْلِمٍ بْنِ يَسَارٍ

**[35160]** Yahya bin Adam told us, from Sufyan, from 'Asim, who said: We said to Talq bin Habib: "Describe Taqwa (piety) for us." He said: "Taqwa is acting in obedience to Allah, hoping for Allah's mercy, upon a light from Allah; and Taqwa is leaving disobedience to Allah, fearing Allah's punishment, upon a light from Allah."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ قَالَ: فُلْنَا لِطَلْقِ بْنِ حَبِيبٍ: صِفْ لَنَا التَّقْوَى ، قَالَ: التَّقْوَى عَمَلٌ بِطَاعَةِ اللَّهِ، رَجَاءُ رَحْمَةِ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ، وَالتَّقْوَى تَرْكُ مَعْصِيَةِ اللَّهِ، مَخَافَةُ عِقَابِ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ

**[35161]** Abu Usamah told us, from 'Awf, from Abu Al-Minhal, who said: Safwan bin Muhriz told me, who said: Jundub said: "The likeness of the one who admonishes others and forgets himself is like the lamp which gives light to others while burning itself. Let one of you watch what he puts in his stomach, for when the beast dies, the first thing to burst is its stomach. And let one of you beware lest a handful of Muslim blood comes between him and Paradise."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ قَالَ:  
حَدَّثَنِي صَفَوَانُ بْنُ مُحْرِزٍ قَالَ: قَالَ جُنْدُبٌ: مَثْلُ الَّذِي  
يَعِظُ وَيَنْسَى نَفْسَهُ مَثْلُ الْمِصْبَاحِ يُضِيءُ لِغَيْرِهِ وَيُحْرِقُ  
نَفْسَهُ ، لِيُبَصِّرَ أَحَدُكُمْ مَا يُجْعَلُ فِي بَطْنِهِ ، فَإِنَّ الدَّارَةَ  
إِذَا مَاتَتْ كَانَ أَوَّلَ مَنْ يَنْفَقِقُ بَطْنُهَا ، وَلَيَقِنْ أَحَدُكُمْ أَنْ  
يَحُولَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ مِنْ كُفَّارٍ مِنْ دِمِ مُسْلِمٍ

[35162] 'Abdullah bin Numayr told us, he said: Aban bin Ishaq told us, he said: A man from 'Uraynah told me, who said: Jundub Al-Bajali went out on a journey, and some people from his tribe went out with him. When they reached the place where they were to bid farewell to each other, he said: "Do you not see? The deprived one is he whose religion is taken away, and the robbed one is he whose religion is stolen. Verily, there is no poverty after Paradise, and no wealth after the Fire. Verily, the prisoner of the Fire is never released, and its poor person is never enriched." Then he took to the main road and departed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ قَالَ: حَدَّثَنَا أَبْنُ إِسْحَاقَ،  
قَالَ: حَدَّثَنِي رَجُلٌ مِنْ عُرَيْنَةَ قَالَ: حَرَّاجٌ جُنْدُبُ الْبَجَلِيُّ  
فِي سَفَرٍ لَهُ ، فَخَرَجَ مَعَهُ نَاسٌ مِنْ قَوْمِهِ حَتَّى إِذَا كَانُوا  
فِي الْمَكَانِ الَّذِي يُوَدِّعُ بَعْضُهُمْ بَعْضًا ، قَالَ: أَلَا تَرَى ،  
الْمَحْرُوبُ مَنْ حُرِبَ دِينُهُ ، وَإِنَّ الْمُسْلُوبَ مَنْ سُلِّبَ  
دِينُهُ ، أَلَا إِنَّهُ لَا فَقْرَ بَعْدَ الْجَنَّةِ ، وَلَا غِنَى بَعْدَ النَّارِ ،  
أَلَا إِنَّ النَّارَ لَا يُفَلِّ أَسِيرُهَا ، وَلَا يَسْتَغْنِي فَقِيرُهَا ، ثُمَّ  
رَكِبَ الْجَادَةَ وَأَنْطَلَقَ

**[35163]** Abu Usamah told us, from 'Awf, from Ghalib bin 'Ajrad, who said: A man from the jurists of the people of Ash-Sham told me in the mosque of Mina, saying: "Allah created the earth and created whatever trees are in it. No one from the sons of Adam would come to a tree from those trees except that he obtained good from it or there was good for him in it. The trees remained like that until the wicked among the sons of Adam spoke the great word, their saying: '{Allah has taken a son}' [Al-Baqarah: 116]. So the earth shuddered, and the trees became thorny."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ، عَنْ غَالِبِ بْنِ عَجْرَدِ،  
قَالَ: حَدَّثَنِي رَجُلٌ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ فِي مَسْجِدٍ مِنِّي،  
قَالَ: إِنَّ اللَّهَ خَلَقَ الْأَرْضَ وَخَلَقَ مَا فِيهَا مِنَ الشَّجَرِ،  
وَلَمْ يَكُنْ أَحَدٌ مِنْ بَنِي آدَمَ يَأْتِي شَجَرَةً مِنْ تِلْكَ الشَّجَرِ  
إِلَّا أَصَابَ مِنْهَا خَيْرًا أَوْ كَانَ لَهُ خَيْرٌ، فَلَمْ تَزَلِ  
الشَّجَرَةُ كَذَلِكَ حَتَّى تَكَلَّمَتْ فَجَرَةً بَنِي آدَمَ بِالْكَلِمَةِ  
الْعَظِيمَةِ، فَزَوَّهُمْ: {إِنَّ اللَّهَ وَلَدٌ)، فَاقْشَعَرَتِ الْأَرْضُ،  
فَشَاكَ الشَّجَرُ

**[35164]** Abu Usamah told us, from 'Awf, from Abu Qahdham, who said: Ibn Ziyad was brought a pouch containing wheat grains like date stones, found in one of the houses of the family of Chosroes. Written with it was: "This is the produce of a time when Allah was obeyed."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ، عَنْ أَبِي قَحْدَمٍ، قَالَ: أَتَيَ  
ابْنُ زِيَادٍ بِصُرْرَةٍ فِيهَا حَبُّ حِنْطَةٍ أَمْثَالُ النَّوْمِ وُجِدَتْ  
فِي بَعْضِ بُيُوتِ آلِ كِسْرَى، مَكْثُوبٌ مَعَهَا: هَذَا نَبْتُ  
زَمَانٍ كَانَ يُعْمَلُ فِيهِ بِطَاعَةِ اللَّهِ

**[35165]** Abu Usamah told us, from 'Awf, from Khalid Ar-Raba'i, who said: There was a man among the Children of Israel who was immersed in knowledge. He innovated a Bid'ah (innovation) and called the people to it, and he was followed. One night he remembered and said: "Suppose these people do not know what I have innovated, does not Allah know what I have innovated?" He said: His repentance reached such an extent that he burned his collarbone, put a chain through it, and tied it to one of the pillars of the mosque. He said: "I will not remove it until I am forgiven." He said: So Allah revealed to a Prophet among the Prophets of the Children of Israel—and he was not one to deny revelation—saying: "Say to so-and-so: 'If your sin were between Me and you, I would have forgiven you. But what about those of My servants whom you led astray and they entered the Fire?'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ، عَنْ خَالِدِ الرَّبَاعِيِّ قَالَ:  
كَانَ فِي بَنْتِي إِسْرَائِيلَ رَجُلٌ، وَكَانَ مَعْمُورًا فِي الْعِلْمِ،  
وَأَنَّهُ ابْتَدَعَ بِدُعْيَةً، فَدَعَا النَّاسَ فَأَثْبَيْتَهُ، وَأَنَّهُ تَذَكَّرَ دَأْتَهُ  
لِيَلَّةٍ فَقَالَ: هَبْ هُوَ لَأَ النَّاسُ لَا يَعْلَمُونَ مَا ابْتَدَعْتَ،  
أَلَيْسَ اللَّهُ قَدْ عَلِمَ مَا ابْتَدَعْتَ؟ قَالَ: فَبَلَّغَ مِنْ تَوْبَتِهِ أَنْ  
حَرَقَ تَرْفُوتَهُ، وَجَعَلَ فِيهَا سِلْسِلَةً وَرَبَطَهَا بِسَارِيَةً مِنْ  
سَوَارِيِّ الْمَسْجِدِ، قَالَ: لَا أَنْزُعُهَا حَتَّى يُنَابَ عَلَيَّ،  
قَالَ: فَأَوْحَى اللَّهُ إِلَيَّ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ،  
وَكَانَ لَا يَسْتَكِرُ بِالْوَحْيِ: أَنْ فُلْ لِفَلَانِ: لَوْ أَنْ ذَنَبَ  
كَانَ فِيمَا بَيْنِي وَبَيْنَكَ لَغَفَرْتُ لَكَ، وَلَكِنْ كَيْفَ بِمَنْ  
أَنْذَلْتَ مِنْ عِبَادِيِّي، فَدَخَلُوا النَّارَ

**[35166]** Zayd bin Al-Hubab told us, from 'Abdullah bin Marwan, who said: I heard Salih Abu Al-Khalil say regarding the statement of Allah: "{Only those fear Allah, from among His servants, who have knowledge}" [Fatir: 28]. He said: "The most knowledgeable of them about Him are the ones who fear Him the most."

حَدَّثَنَا رَيْدُ بْنُ حُبَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ صَالِحًا أَبَا الْخَلِيلِ يَقُولُ، فِي قَوْلِ اللَّهِ: {إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ}، قَالَ: أَعْلَمُهُمْ بِهِ أَشَدُهُمْ خَشْيَةً لَهُ

[35167] Abu Usamah told us, from Sufyan, who said: A man from the people of Sana'a told us, from Wahb bin Munabbih, who said: "A man passed by a monk and said: 'O monk, how is your remembrance of death?' He said: 'I do not raise a foot nor put one down except that I see myself as dead.' He said: 'How is your habit of vigor [in worship]?' He said: 'I did not think anyone who heard mention of Paradise and Hell could let an hour pass without praying.' The man said: 'I pray and weep until herbs grow from my tears.' The monk said: 'Indeed, if you laugh while acknowledging your sin to Allah, it is better than weeping while you are conceited about your deed. Verily, the prayer of the conceited does not ascend above him.' The man said: 'Advise me.' The monk said: 'Adhere to asceticism in the world and do not dispute with its people over it. Be like the palm tree: if eaten from, it is good; if it drops something, it drops good; and if it falls on something, it does not harm it or break it. And be sincere to Allah like the dog is

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا رَجُلٌ مِنْ أَهْلِ الصَّنَاعَةِ، عَنْ وَهْبِ بْنِ مُنْبَهٍ، قَالَ: "مَرَ رَجُلٌ بِرَاهِبٍ، فَقَالَ: يَا رَاهِبُ كَيْفَ ذَكْرُكَ لِلْمَوْتِ؟ قَالَ: "أَرْفَعْ قَدَمًا وَلَا أَضْطَعْ أُخْرَى إِلَّا رَأَيْتُ أَنِّي مَيِّتٌ، قَالَ: كَيْفَ دَأْبُ نَشَاطِكَ، قَالَ: مَا كُنْتُ أَرَى أَحَدًا سَمِعَ بِذِكْرِ الْجَنَّةِ وَالنَّارِ تَأْتِي عَلَيْهِ سَاعَةً لَا يُصْلَى، فَقَالَ الرَّجُلُ: إِنِّي لِأُصْلَى فَأَبْكِي حَتَّى يَبْتَثِرَ الْبَقْلُ مِنْ دُمُوعِي، فَقَالَ الرَّاهِبُ: إِنَّكَ إِنْ تَصْنَحَ وَأَنْتَ مُعْتَرِفٌ لِللهِ بِخَطِيئَاتِكَ خَيْرٌ مِنْ أَنْ تَنْكِي وَأَنْتَ مُدْلُ بِعَمَلِكَ، إِنْ صَلَاةَ الْمُدْلِ لَا تَصْنَعُ فَرْقَهُ، فَقَالَ الرَّجُلُ: أَوْصِنِي، فَقَالَ الرَّاهِبُ: عَلَيْكِ بِالزُّهْدِ فِي الدُّنْيَا وَلَا تُنَازِّعْهَا أَهْلَهَا، وَكُنْ كَالنَّخْلَةِ إِنْ أَكَلْتُ طَيِّبًا، وَإِنْ وَصَعَتْ وَضَعَتْ طَيِّبًا، وَإِنْ وَقَعَتْ عَلَى شَيْءٍ لَمْ تَضُرَّهُ وَلَمْ تَكُسِرْهُ، وَانْصَحِ لِللهِ كَنْصِحَ الْكَلْبِ أَهْلَهُ، إِنْ يُجِيِّعُوهُ وَيَضْرِبُوهُ وَيَأْبَى إِلَّا نُصْحَّا لَهُمْ وَحْفَظًا عَلَيْهِمْ

**[35168]** Husayn bin 'Ali told us, from Ja'far bin Burqan, who said: It reached me that Ibn Munabbih used to say: "The most helpful character trait for religion is asceticism in the world, and the swiftest to destruction is following desires. From following desires comes desire for the world; from desire for the world comes love of wealth and honor; from love of wealth and honor comes making the forbidden lawful; and from making the forbidden lawful comes the anger of Allah. The anger of Allah is the disease for which there is no cure except the pleasure of Allah, and the pleasure of Allah is a medicine with which no disease harms. Whoever wants to please his Lord must displease his own self, and whoever does not displease his own self will not please his Lord. If every time something of his religion becomes heavy on a person he leaves it, he will soon have nothing left with him."

حَدَّثَنَا حُسْيِنُ بْنُ عَلِيٍّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ:  
بِأَعْنِي، أَنَّ ابْنَ مُنْبَهٍ، كَانَ يَقُولُ: أَعْوَنُ الْأَخْلَاقِ عَلَى  
الَّذِينَ الرَّهَادَةُ فِي الدُّنْيَا، وَأَوْشَكُهَا رَدًّا إِنْتَبَاغُ الْهَوَى،  
وَمِنْ اتِّبَاعِ الْهَوَى الرَّغْبَةُ فِي الدُّنْيَا، وَمِنَ الرَّغْبَةِ فِي  
الْدُّنْيَا خُبُّ الْمَالِ وَالشَّرْفِ، وَمِنْ خُبُّ الْمَالِ وَالشَّرْفِ  
اسْتِحْلَالُ الْمَحَارِمِ، وَمِنْ اسْتِحْلَالِ الْمَحَارِمِ يَغْضَبُ  
اللَّهُ، وَغَضَبُ اللَّهِ الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ إِلَّا رِضْوَانُ  
اللَّهِ، وَرِضْوَانُ اللَّهِ دَوَاءٌ لَا يَضُرُّ مَعْهُ دَاءٌ، وَمَنْ يُرِيدُ  
أَنْ يُرْضِيَ رَبَّهُ يُسْخِطُ نَفْسَهُ، وَمَنْ لَا يُسْخِطُ نَفْسَهُ لَا  
يُرْضِيَ رَبَّهُ، إِنْ كَانَ كُلُّمَا تَقْلُ عَلَى الْإِنْسَانِ شَيْءٌ مِنْ  
بَيْنِهِ تَرَكَهُ أَوْ شَكَ أَنْ لَا يَبْقَى مَعَهُ شَيْءٌ

**[35169]** Marwan bin Mu'awiyah told us, from Mansur bin Hayyan, from Al-Qasim bin Abi Bazzah, who said: I heard Ibn Munabbih say: "We find in the Books that Allah says: 'O son of Adam, as long as you worship Me and hope in Me, I forgive you for what was [from you]. And it is a right upon Me not to lead My servant astray while he is eager for guidance, and I am the Judge.'"

**[35170]** 'Abdullah bin Mubarak told us, from Ma'mar, from Simak bin Al-Fadl, from Ibn Munabbih, who said: "The likeness of the one who supplicates without deeds is like the one who shoots [an arrow] without a bowstring."

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، قَالَ: سَمِعْتُ ابْنَ مُنَبِّهً، يَقُولُ: "إِنَّا نَجِدُ فِي الْكُتُبِ أَنَّ اللَّهَ يَقُولُ: يَا ابْنَ آدَمَ! إِنَّكَ مَا عَبَدْنَاكِ وَرَجُوتَنَا فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ، وَحَقٌّ عَلَيَّ أَنْ لَا أُضِلَّ عَبْدِي وَهُوَ حَرِيصٌ عَلَى الْهُدَىٰ وَأَنَا الْحَكَمُ"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ ابْنِ مُنَبِّهٍ، قَالَ: مَثْلُ الَّذِي يَدْعُو بِغَيْرِ عَمَلٍ مَثْلُ الَّذِي يَرْمِي بِغَيْرِ وَثَرٍ

[35171] Abu Khalid Al-Ahmār, 'Uqba b. Sulaymān al-ṣūbi'ī, 'Ummān b. al-Zubayr, 'Uqba b. Mūbāh, Qāl:

"أَوْحَيَ إِلَى عُزَيْرٍ: يَا عُزَيْرُ، لَا تَحْفِظْ بِي كَاذِبًا، فَإِنِّي لَا أَرْضَى عَمَّنْ يَحْلِفُ بِي كَاذِبًا، يَا عُزَيْرُ، وَالدِّيْكَ فَإِنِّي مَنْ بَرَّ وَالدِّيْكَ رَضِيَتُ، وَإِذَا رَضِيَتُ بَارَكْتُ، وَإِذَا بَارَكْتُ بَلَغْتُ النَّسْلَ الرَّابِعَ، يَا عُزَيْرُ، لَا تَعْقِنَ وَالدِّيْكَ، فَإِنِّي مَنْ يَعْقِنَ وَالدِّيْكَ عَصِبْتُ، وَإِذَا عَصِبْتُ لَعَنْتُ، وَإِذَا لَعَنْتُ بَلَغْتُ النَّسْلَ الرَّابِعَ

"أَوْحَيَ إِلَى عُزَيْرٍ: يَا عُزَيْرُ، لَا تَحْفِظْ بِي كَاذِبًا، فَإِنِّي لَا أَرْضَى عَمَّنْ يَحْلِفُ بِي كَاذِبًا، يَا عُزَيْرُ، وَالدِّيْكَ فَإِنِّي مَنْ بَرَّ وَالدِّيْكَ رَضِيَتُ، وَإِذَا رَضِيَتُ بَارَكْتُ، وَإِذَا بَارَكْتُ بَلَغْتُ النَّسْلَ الرَّابِعَ، يَا عُزَيْرُ، لَا تَعْقِنَ وَالدِّيْكَ، فَإِنِّي مَنْ يَعْقِنَ وَالدِّيْكَ عَصِبْتُ، وَإِذَا عَصِبْتُ لَعَنْتُ، وَإِذَا لَعَنْتُ بَلَغْتُ النَّسْلَ الرَّابِعَ

[35172] 'Ubaydullah bin Musa told us, he said: Salih Al-Fazari informed us, from Ibrahim bin Maymun, from Wahb bin Munabbih, who said: "Dawud said: 'O Lord, the son of Adam does not have a single hair but that there is a blessing from You beneath it and a blessing from You above it. So how can he repay You for what You have given him?' He said: So Allah revealed to him: 'O Dawud, I give much and am pleased with little. And if he gives thanks for that to Me, [it is enough] that he knows that whatever blessing he has is from Me.'"

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا صَالِحُ الْفَزَارِيُّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، عَنْ وَهْبِ بْنِ مُنَبَّهٍ، قَالَ: "قَالَ دَاؤُدُّ: يَا رَبَّ ابْنِ آدَمَ لَيْسَ مِنْهُ شَعْرَةٌ إِلَّا تَحْتَهَا مِنْكَ نِعْمَةٌ، وَفَوْقَهَا مِنْكَ نِعْمَةٌ، فَمَنْ أَيْنَ يُكَافِيَكَ بِمَا أُعْطَيْتَهُ؟ قَالَ: فَأَوْخِي اللَّهُ إِلَيْهِ: يَا دَاؤُدُّ إِنِّي أُعْطِيَ الْكَثِيرَ وَأَرْضَى بِالْيُسْرَى، وَإِذَا شَكَرَ ذَلِكَ لِي أَنْ يَعْلَمَ أَنَّ مَا بِهِ مِنْ نِعْمَةٍ مِنِّي

[35173] 'Affan bin Muslim told us, he said: Ja'far bin Sulayman told us, he said: 'Ata' bin As-Sa'ib told us, from Wahb bin Munabbih, who said: "Allah gave Musa a light that would be fire for others. He said: So Musa called Harun and said: 'Indeed, Allah gave me a light that would be fire for others, and Musa gave it to me, and I give it to you both.' He said: So the two sons of Harun were offering the sacrifice for the Children of Israel. He said: They withheld something, so the fire descended and they burned. He said: It was said to them: 'O Musa and Harun, this is what I do with those who disobey Me among the people of My obedience, so how will I deal with those who disobey Me among the people of My disobedience?'"

حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ،  
قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ وَهْبِ بْنِ مُتَبَّهٍ، قَالَ:  
اَعْطَى اللَّهُ مُوسَى نُورًا يَكُونُ لِغَيْرِهِ نَارًا، قَالَ: فَدَعَا  
مُوسَى هَارُونَ فَقَالَ: إِنَّ اللَّهَ وَهَبَ لِي نُورًا يَكُونُ  
لِغَيْرِي نَارًا، وَإِنَّ مُوسَى وَهَبَهُ لِي، وَإِنِّي أَهَبُهُ لَكُمَا،  
قَالَ: فَكَانَ ابْنَا هَارُونَ يُقْرِبَانِ الْقُرْبَانَ لِبَنِي إِسْرَائِيلَ،  
قَالَ: فَأَخْتَرْنَا شَيْئًا، فَنَزَّلْتَ النَّارَ فَأَخْتَرْنَا، قَالَ: فَقَبَلَ  
لَهُمَا: يَا مُوسَى وَهَارُونَ، كَذَا أَصْنَعْ بِمَنْ عَصَانِي مِنْ  
أَهْلِ طَاعَتِي فَكَيْفَ أَصْنَعْ بِمَنْ عَصَانِي مِنْ أَهْلِ  
مَعْصِيَتِي

[35174] 'Affan bin Muslim told us, he said: Mahdi told us, he said: 'Abdul-Hamid, the companion of Az-Ziyadi, told us, from Ibn Munabbih, who said: "There was a man among those before you who worshipped Allah for a long time. Then he asked Allah for a need and fasted for Allah for seventy [days? weeks?], eating every Saturday eleven times [dates/morsels?]. He said: He asked Allah for his need but was not given it. So he turned to himself and said: 'O soul, it is because of you that I have been denied. If there were any good in you, you would have been given your need, but there is no good in you.' He said: At that very hour an angel descended to him and said to him: 'O son of Adam, this hour of yours in which you blamed yourself is better than all your worship that has passed. And Allah has granted you the need you asked for.'"

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا مَهْدِيٌّ، قَالَ: حَدَّثَنَا  
عَبْدُ الْحَمِيدَ، صَاحِبُ الرِّبَادِيِّ، عَنْ ابْنِ مُنْبَهٍ، قَالَ:  
كَانَ فِيهِنْ كَانَ قَبْلُكُمْ رَجُلٌ عَبْدُ اللَّهِ زَمَانًا، ثُمَّ طَلبَ  
إِلَى اللَّهِ حَاجَةً وَصَامَ لِلَّهِ سَبْعِينَ يَأْكُلُ كُلَّ سَبْتٍ إِحدَى  
عِشْرَةَ مَرَّةً، قَالَ: وَطَلَبَ إِلَى اللَّهِ حَاجَةً، فَمُنْعَطَهَا  
فَأَفْقَلَ عَلَى نَفْسِهِ، فَقَالَ: أَيْتَهَا النَّفْسُ مِنْ قَبْلِكِ أَتَيْتُ لَوْ  
كَانَ عِنْدَكِ خَيْرٌ لَا عُطِيتِ حَاجَاتِكِ، وَلَكِنْ لَيْسَ عِنْدَكِ  
خَيْرٌ، قَالَ: فَنَزَلَ إِلَيْهِ سَاعَتَنِي مَلَكٌ، فَقَالَ لَهُ: يَا ابْنَ آدَمَ،  
إِنَّ سَاعَاتِكَ هَذِهِ الَّتِي رُزِّعْتَ عَلَى نَفْسِكِ فِيهَا خَيْرٌ مِنْ  
عِبَادَتِكَ كُلَّهَا الَّتِي مَضَيْتُ، وَقَدْ أَعْطَاكَ اللَّهُ حَاجَاتِكَ  
الَّتِي سَأَلْتَ

**[35175]** Abu Khalid Al-Ahmarr told us, he said: Someone I do not suspect told me, from Ibn Munabbih, that he sat with Tawus and others like them from the people of that time. They discussed: Which command of Allah is swiftest? Some of them said: Allah's saying: "{Like the twinkling of an eye}" [An-Nahl: 77]. Others said: The throne when it was brought to Sulayman. Ibn Munabbih said: "The swiftest command of Allah was when Yunus was on the edge of the ship, when Allah revealed to a whale (Nun) in the Nile of Egypt. He said: He did not fall from its edge except into its belly."

**[35176]** Al-Muharibi told us, from 'Abdur-Rahman bin Sulayman Al-'Absi, from Idris bin Sinan, from his grandfather Wahb bin Munabbih, who said: "On the day Musa conversed with his Lord at the tree, he was wearing a woolen cloak (Jubbah), woolen trousers (Tubban), and a woolen cap (Qalansuah)."

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ، قَالَ: حَدَّثَنِي مَنْ لَا أَنَّهُمْ عَنِ  
ابْنِ مُنْبَهٍ، أَنَّهُ جَلَسَ هُوَ وَطَاؤْسٌ وَتَحْوُهُمَا مِنْ أَهْلِ  
ذِلِكَ الزَّمَانِ، فَذَكَرُوا أَيُّ أَمْرٍ اللَّهِ أَسْرَعُ؟ فَقَالَ  
بَعْضُهُمْ: قَوْلُ اللَّهِ: {كَلْمَحُ الْبَصَرِ}، وَقَالَ بَعْضُهُمْ:  
السَّرَّيْرُ حِينَ أُتِيَ بِهِ سُلَيْمَانُ، فَقَالَ ابْنُ مُنْبَهٍ: أَسْرَعُ  
أَمْرُ اللَّهِ أَنَّ يُؤْنِسَ عَلَى حَافَةِ السَّفِينَةِ، إِذَا أَوْحَى اللَّهُ  
إِلَى نُونٍ فِي نَبِيلٍ مِصْرَ، قَالَ: فَمَا خَرَّ مِنْ حَافَّهَا إِلَّا  
فِي جَوْفِهِ

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ الْعَبْسِيِّ،  
عَنْ إِدْرِيسَ بْنِ سِنَانٍ، عَنْ جَدِّهِ وَهُبْ بْنِ مُنْبَهٍ، قَالَ:  
كَانَ عَلَى مُوسَى يَوْمَ نَاجَى رَبَّهُ عِنْدَ الشَّجَرَةِ جُبَّةً مِنْ  
صُوفٍ، وَثَبَّانًّا مِنْ صُوفٍ، وَقَلْسُوْةً مِنْ صُوفٍ

**[35177]** 'Affan told us, he said: Shu'bah told us, from 'Awf, who said: Ibn Munabbih said: "Among the characteristics of a hypocrite is that he loves praise and hates blame."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُعْبَةُ، عَنْ عَوْفٍ، قَالَ: قَالَ  
ابْنُ مُنَبِّبِهِ: مِنْ خَصَائِلِ الْمُنَافِقِ أَنْ يُحِبَّ الْحَمْدَ، وَيُبْغِضَ  
الَّمْ

**[35178]** 'Abdul-Wahhab Ath-Thaqafi told us, from Ayyub, from the scribe of Abu Qilabah, who said: "The likeness of scholars is like the stars by which one is guided, and landmarks which are followed. If they disappear from them, they become confused; and if they abandon them, they go astray."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ كَاتِبِ أَبِي  
قِلَابَةَ، قَالَ: مَثُلُ الْعُلَمَاءِ مَثُلُ النُّجُومِ الَّتِي يُهْدِي بِهَا،  
وَالْأَعْلَامُ الَّتِي يُقْدِرُ بِهَا، إِذَا تَغَيَّبَتْ عَنْهُمْ تَحِيرُوا،  
وَإِذَا تَرَكُوهَا ضَلُّوا

**[35179]** 'Abdul-Wahhab Ath-Thaqafi told us, from Ayyub, from Abu Qilabah: That he said in his supplication: "O Allah, I ask You for the good things, the abandonment of evil things, the love of the poor, and that You accept my repentance. And if You intend a trial for Your servants, take my soul without being tried."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ:  
إِنَّهُ قَالَ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الطَّيِّبَاتِ، وَتَرْكَ  
الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَتُوبَ عَلَيَّ، فَإِذَا  
أَرَدْتَ بِعِبَادِكَ فِتْنَةً أَنْ تَتَوَفَّنِي غَيْرَ مَفْتُونِ

**[35180]** Ath-Thaqafi told us, from Ayyub, from Abu Qilabah, who said: When Allah cursed Iblis, he asked Him for respite, so He granted him respite until the Day of Judgment.

He said: "By Your Might, I will not leave the inside—or the heart—of the son of Adam as long as the spirit is in him." He said: "By My Might, I will not withhold repentance from him as long as the spirit is in him."

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَبْيَوْبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: إِنَّ اللَّهَ لَمَّا لَعَنَ إِبْلِيسَ سَأَلَهُ النَّظَرَةَ، فَأَنْظَرَهُ إِلَى يَوْمِ الدِّينِ، قَالَ: وَعِزَّتِكَ لَا أَخْرُجُ مِنْ جَوْفِ أُوْ مِنْ قَلْبِ ابْنِ آدَمَ مَا دَامَ فِيهِ الرُّوحُ، قَالَ: وَعِزَّتِي لَا أَحْجُبُ عَنْهُ التَّوْبَةَ مَا دَامَ فِيهِ الرُّوحُ

**[35181]** 'Affan told us, he said: Hammad bin Zayd told us, he said: Ayyub told us, who said: Muslim bin Yasar said: "Abu Qilabah was from the Persians; he was a Mobad of Mobadhs [High Priest]."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا أَبْيَوْبُ، قَالَ: قَالَ مُسْلِمٌ بْنُ يَسَارٍ: كَانَ أَبُو قِلَابَةَ مِنَ الْعَجَمِ كَانَ مُوبَدًا مُوبَدًا

**[35182]** 'Affan told us, he said: Hammad bin Zayd told us, he said: I heard Ayyub mention Abu Qilabah and say: "By Allah, he was among the jurists and people of intellect."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبْيَوْبَ، وَذَكَرَ أَبَا قِلَابَةَ، فَقَالَ: كَانَ وَاللَّهِ مِنَ الْفُقَهَاءِ وَذَوِي الْأَلْبَابِ

[35183] Ya'mar told us, he said: Ibn Mubarak told us, he said: Ma'mar told us, from Ayyub, from Abu Qilabah, who said: "The best of your affairs are the moderate ones."

حَدَّثَنَا يَعْمَرُ، قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، قَالَ: حَدَّثَنَا  
مَعْمَرٌ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: خَيْرُ أُمُورِكُمْ  
أُوْسَاطُهَا

[35184] Al-Hasan bin Musa told us, he said: Hammad bin Salamah told us, from Abu Sinan, from Wahb bin Munabbih, who said: "The creation in the Grasp of Allah is nothing but like a mustard seed right here from one of you."

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ،  
عَنْ أَبِي سَيَّانٍ، عَنْ وَهْبِ بْنِ مُتَّبٍ، قَالَ: مَا الْخَلْقُ فِي  
قَبْضَةِ اللَّهِ إِلَّا كَخَرْدَلَةٍ هَاهُنَا مِنْ أَحَدُكُمْ

[35185] Ahmad bin 'Abdullah told us, he said: Isra'il told us, from Abu Yahya, from Iyas bin Mu'awiyah, from his father, who said: "The best of them in their estimation—meaning those who passed—were the soundest of chest [free from malice] and the least of them in backbiting."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي  
يَحْيَى، عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي هِيرَةَ، قَالَ: كَانَ  
أَفْضَلُهُمْ عِنْدَهُمْ يَعْنِي الْمَاضِينَ أَسْلَمُهُمْ صَدْرًا وَأَقْلَمُهُمْ  
غَيْبَةً

**[35186]** Zayd bin Al-Hubab told us, he said: 'Uqbah bin Abi Yazid Al-Qurashi told me, he said: I heard Zayd bin Aslam mention regarding the saying of Allah: "{And those who seek forgiveness before dawn}" [Al-Imran: 17]. He said: "Whoever attends the Fajr prayer."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنِي عُبَيْهُ بْنُ أَبِي يَزِيدٍ الْقُرَشِيُّ، قَالَ: سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ يَذْكُرُ فِي قُولِ اللَّهِ: {وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ} قَالَ: مَنْ شَهَدَ صَلَاةَ الصُّبْحِ

**[35187]** Muhammad bin Bishr told us, he said: Sufyan told us, he said: Abu Hammam told us, from Al-Hasan, who said: "May Allah have mercy on a servant who pauses at his inclination. For there is no servant who acts until he inclines; if it is good, he proceeds with it, and if it is evil, he refrains from it."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَبُو هَمَّامٍ، عَنِ الْحَسَنِ، قَالَ: رَجَمَ اللَّهُ عَبْدًا وُقُقَ عِنْدَهُمْ، فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ يَعْمَلُ حَتَّى يَهُمْ، فَإِنْ كَانَ خَيْرًا أَمْضَاهُ، وَإِنْ كَانَ شَرًّا كَفَ عَنْهُ

**[35188]** Abu Usamah told us, from Sufyan, from 'Imran Al-Qasir, who said: I asked Al-Hasan about something, and I said: "The jurists (Fuqaha) say such and such." He said: "Have you ever seen a jurist with your own eyes? The jurist is only the one who is ascetic in the world, insightful in his religion, persistent in the worship of his Lord."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سُفْيَانَ، عَنْ عِمْرَانَ الْقَصِيرِ،  
قَالَ: سَأَلْتُ الْحَسَنَ عَنْ شَيْءٍ، فَقُلْتُ: إِنَّ الْفُقَهَاءَ  
يَقُولُونَ كَذَّا وَكَذَّا، قَالَ: وَهُلْ رَأَيْتَ فَقِيهًا بِعَيْنِكَ، إِنَّمَا  
الْفَقِيهُ الرَّاهِدُ فِي الدُّنْيَا، الْبَصِيرُ بِدِينِهِ، الْمُدَاوُمُ عَلَى  
عِبَادَةِ رَبِّهِ

**[35189]** Abu Usamah told us, he said: Sulayman bin Al-Mughirah told us, from Yunus, who said: Al-Hasan said: "A servant continues to be in good as long as he knows what spoils his deeds for him." Yunus said: "Among them are those who see themselves as being upon the truth, and among them are those whose desires overcome them."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَиْرَةِ، عَنْ  
يُونُسَ، قَالَ: قَالَ الْحَسَنُ: لَا يَزَالُ الْعَبْدُ بِخَيْرٍ مَا عَلِمَ مَا  
الَّذِي يُفْسِدُ عَلَيْهِ عَمَلُهُ، قَالَ يُونُسُ: إِنَّ مِنْهُمْ مَنْ يَرَى  
أَنَّهُ عَلَى حَقٍّ، وَمِنْهُمْ مَنْ تَعْلِبُ شَهْوَتُهُ

**[35190]** Abu Usamah told us, from Yazid and Abu Al-Ashhab, from Al-Hasan, who said: It used to be said: "The heart of the believer is behind his tongue. If he intends a matter, he contemplates it. If it is good, he speaks of it; and if it is otherwise, he remains silent. But the heart of the hypocrite is on the tip of his tongue. If he intends something, he speaks of it and reveals it."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ يَزِيدَ، وَأَبِي الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: كَانَ يُقَالُ: قَلْبُ الْمُؤْمِنِ وَرَاءُ لِسَانِهِ، فَإِذَا هُمْ بِأَمْرٍ نَّدَبَرُهُ، فَإِنْ كَانَ خَيْرًا تَكَلَّمُ بِهِ، وَإِنْ كَانَ غَيْرًا ذَلِكَ سَكَتَ، وَقَلْبُ الْمُنَافِقِ عَلَى طَرَفِ لِسَانِهِ، فَإِذَا هُمْ بِشُنْعٍ تَكَلَّمُ بِهِ وَأَبَداهُ

**[35191]** Mu'awiyah bin Hisham told us, he said: Sufyan told us, from Yunus, from Al-Hasan, who said: "The believer has good opinion of his Lord, so he does good deeds. And the hypocrite has bad opinion of his Lord, so he does bad deeds."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: إِنَّ الْمُؤْمِنَ أَحْسَنَ الظَّنَّ بِرَبِّهِ، فَأَخْسَنَ الْعَمَلَ، وَإِنَّ الْمُنَافِقَ أَسَاءَ الظَّنَّ بِرَبِّهِ، فَأَسَاءَ الْعَمَلَ

**[35192]** Mu'awiyah bin Hisham told us, from Sufyan, from a man, from Al-Hasan, who said: "I seek knowledge in a way that does not harm worship, and I seek worship in a way that does not harm knowledge. For whoever acts without knowledge, what he corrupts is more than what he sets right."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنِ الْحَسَنِ، قَالَ: أَطْلُبُ الْعِلْمَ طَلَباً لَا يَضُرُّ بِالْعِبَادَةِ، وَأَطْلُبُ الْعِبَادَةَ طَلَباً لَا يَضُرُّ بِالْعِلْمِ، فَإِنَّ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ

**[35193]** Qabisah told us, from Sufyan, from Yunus, who said: "Al-Hasan was a sorrowful man."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُفْيَانَ، عَنْ يُونُسَ، قَالَ: كَانَ الْحَسَنُ رَجُلًا مَحْزُونًا

**[35194]** Qabisah told us, from Sufyan, from Yunus, from Al-Hasan, who said: "I encountered people who could not hide a deed at all except that they hid it."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُفْيَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: لَقِدْ أَذْرَكْتُ أَفْوَاماً لَا يَسْتَطِيعُونَ أَنْ يُسِرُّوا الْعَمَلَ شَيْئاً، إِلَّا أَسْرُوهُ

**[35195]** Yazid bin Harun told us, he said: Hisham informed us, from Al-Hasan, who said: "Indeed, a man does a good deed and it becomes light in his heart and strength in his body. And a man commits a sin and it becomes darkness in his heart and weakness in his body."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ، قَالَ: إِنَّ الرَّجُلَ لَيَعْمَلُ الْحَسَنَةَ فَتَكُونُ نُورًا فِي قَلْبِهِ وَقُوَّةً فِي بَدْنِهِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ السَّيِّئَةَ فَتَكُونُ ظُلْمَةً فِي قَلْبِهِ وَهُنْكًا فِي بَدْنِهِ

**[35196]** Yazid bin Harun told us, from Sufyan bin Husayn, from Al-Hasan, who said: "The Companions of the Messenger of Allah (peace be upon him), when they met, a man would say to his companion: 'Did the news reach you that you will arrive at it [Hell]?' He would say: 'Yes.' He would say: 'Did the news reach you that you will come out of it?' He would say: 'No.' He would say: 'Then why the laughter?'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسْيَنٍ، عَنْ الْحَسَنِ، قَالَ: "كَانَ أَصْنَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا التَّقَوْا يَقُولُ الرَّجُلُ لِصَاحِبِهِ: هَلْ أَتَاكَ أَنَّكَ وَارِدٌ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: هَلْ أَتَاكَ أَنَّكَ خَارِجٌ مِّنْهَا؟ فَيَقُولُ: لَا، فَيَقُولُ: فَفِيمَ الضَّحَّاكُ إِذَا؟"

**[35197]** Abu Usamah told us, from Abu Hilal, who said: Dawud, the companion of Al-Basri, told me: That Al-Hasan said: "By Allah, there is no servant for whom provision is apportioned day by day, and he does not know that he has been given choice [good], except one who is incapable or dim-witted in opinion."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي هِلَالٍ، قَالَ: حَدَّثَنِي دَاؤُدُّ صَاحِبُ الْبَصْرِيِّ: أَنَّ الْحَسَنَ، قَالَ: وَأَئِمْمُ اللَّهِ مَا مِنْ عَبْدٍ قُسِّمَ لَهُ رِزْقٌ بِيَوْمٍ بِيَوْمٍ، فَلَمْ يَعْلَمْ أَنَّهُ قَدْ خَيْرَ لَهُ إِلَّا عَاجِزٌ أَوْ غَيْرُ الرَّأْيِ

**[35198]** Yazid bin Harun told us, he said: Mubarak informed us, from Al-Hasan, who said: "By Allah, they are not the worst days of the believer-days in which he is brought closer to his appointed time, reminded of what he forgot of his return, and his sins are expiated by them [referring to illness or affliction]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُبَارَكٌ، عَنِ الْحَسَنِ، قَالَ: وَاللَّهِ مَا هِيَ بِأَشَدِ أَيَّامِ الْمُؤْمِنِ، أَيَّامٌ قُرْبَ لَهُ فِيهَا مِنْ أَجْلِهِ، وَذُكْرٌ مَا نَسِيَ مِنْ مَعَادِهِ وَكُفْرَتْ بِهَا حَطَايَا

**[35199]** 'Affan bin Muslim told us, he said: Hammad bin Salamah told us, he said: Humayd told us, from Al-Hasan, who said: "I have never seen anyone turn away more severely than a reciter (Qari') when he turns away."

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، قَالَ: مَا رَأَيْتُ أَحَدًا أَشَدَّ تَوْلِيًّا، مِنْ قَارِئٍ إِذَا تَوَلَّ

**[35200]** 'Affan told us, he said: Hammad bin Salamah told us, he said: 'Ali bin Zayd, Thabit, and Humayd informed us, from Al-Hasan, that he said: "The Sirat is [like] thorns and Sa'dan [thorny plant]. Those who slip, men and women, will be many on that Day."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ رَيْدٍ، وَثَابِتُ، وَحُمَيْدٌ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: الصَّرَاطُ حَسَكٌ وَسَعْدَانٌ، الرَّلَالُونَ وَالرَّلَالَاتُ يَوْمَئِذٍ كَثِيرٌ

**[35201]** Abū Usāmah narrated to us, from Zā'īdah, from Hishām, from al-Ḥasan, who said: “Indeed, a man may seek a single chapter of knowledge, act upon it, and it will be better for him than the entire world if he possessed it and spent it for the Hereafter.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: إِنَّ الرَّجُلَ لَيَطْلُبُ الْبَابَ مِنَ الْعِلْمِ، فَيَعْمَلُ بِهِ، فَيَكُونُ خَيْرًا لَهُ مِنَ الدُّنْيَا لَوْ كَانَتْ لَهُ فَجَعَلَهَا فِي الْآخِرَةِ

**[35202]** Zayd ibn al-Ḥubāb narrated to us, saying: ‘Ubaydullāh ibn Shumayt ibn ‘Ajlān informed me, saying: My father informed me that he heard al-Ḥasan say: “Indeed, the believer wakes up sorrowful and goes to sleep sorrowful, and he is sufficed by what suffices a young she-goat.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ شُمَيْطَ بْنُ عَجْلَانَ، قَالَ: أَخْبَرَنِي أَبِي، أَنَّهُ سَمِعَ الْحَسَنَ، يَقُولُ: إِنَّ الْمُؤْمِنَ يُصْبِحُ حَزِينًا وَيُمْسِي حَزِينًا، وَيَكْفِيهِ مَا يَكْفِي الْأُنْتَرَةَ

**[35203]** ‘Affān narrated to us, saying: Ḥammād ibn Zayd narrated to us, saying: Ayyūb narrated to us, who said: I heard al-Ḥasan say: “If you see a man competing for the world, then compete with him for the Hereafter.”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَبِيعٍ، قَالَ: حَدَّثَنَا أَئْوَبُ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: إِذَا رَأَيْتَ الرَّجُلَ يُنَافِسُ فِي الدُّنْيَا، فَنَافِسْهُ فِي الْآخِرَةِ

**[35204]** Yazīd ibn Hārūn narrated to us, from Abū al-Ashhab, from al-Hasan regarding {Indeed, its punishment is ever adhering} [Al-Furqan: 65]: He said: “They knew that every debtor eventually parts from his creditor, except the debtor of Hell [i.e., its punishment is inseparable].”

**[35205]** Abū Dāwūd al-Tayālisī narrated to us, from Qurrah, who said: I heard al-Hasan reciting: {Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned} [Ar-Rum: 41]. He said: “Allah corrupted them due to their sins on the land and sea, because of their wicked deeds, {so that they may return} [Ar-Rum: 41], meaning those who come after them may return.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي الْأَسْهَبِ، عَنِ الْحَسَنِ: قَالَ: عَلِمُوا [65: إِنَّ عَذَابَهَا كَانَ غَرَامًا] [الفرقان] أَنَّ كُلَّ عَرِيهِ مُفَارِقٌ غَرِيمَةٌ إِلَّا عَرِيهِ جَهَنَّمَ

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ قُرَّةَ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: {ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا ، قَالَ: "أَفْسَدُهُمُ اللَّهُ[41: كَسَبْتُ أَيْدِي النَّاسِ] [الروم] بِذُنُوبِهِمْ فِي بَرِّ الْأَرْضِ وَبَحْرِهَا بِأَعْمَالِهِمُ الْخَيْثَةَ ، يَرْجِعُ مَنْ بَعْدَهُمْ[41: لَعَلَّهُمْ يَرْجِعُونَ] [الروم]

**[35206]** ‘Abdullāh ibn Numayr narrated to us, from Ismā‘il, from al-Hasan, who said: “It has reached me that in the Book of Allah [it says]: ‘O son of Adam, two things I have granted you which were not yours: a will regarding your wealth in a reasonable manner, even though the ownership has passed to others [after death], and the supplication of the Muslims for you while you are in a dwelling where you cannot make amends for evil nor increase in good.’”

**[35207]** Ibn ‘Ulayyah narrated to us, from Yūnus, who said: When Sa‘id ibn al-Hasan passed away, al-Hasan grieved for him intensely. He was spoken to about that, and he said: “I have not heard that Allah criticized Jacob for grieving.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، قَالَ: "بَلَغَنِي أَنَّ فِي كِتَابِ اللَّهِ: ابْنُ آدَمَ ثَنَانٌ جَعَلْنَاهُمَا لَكَ وَلَمْ يَكُونَا لَكَ: وَصِيهَةٌ فِي مَالِكٍ بِالْمَعْرُوفِ، وَقَدْ صَارَ الْمُلْكُ لِغَيْرِكَ، وَدَعْوَةُ الْمُسْلِمِينَ لَكَ وَأَنْتَ فِي مَنْزِلٍ لَا تَسْتَعْنِبُ فِيهِ سَيِّئًا وَلَا تَزِيدُ فِي حَسَنٍ"

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، قَالَ: لَمَّا ثُوِّفَ سَعِيدُ بْنُ الْحَسَنِ وَجَدَ عَلَيْهِ الْحَسَنُ وَجْدًا شَدِيدًا، فَكَلَمَ فِي ذَلِكَ فَقَالَ: مَا سَمِعْتُ اللَّهَ عَابِ الْحُرْزَ عَلَى يَعْقُوبَ

**[35208]** Yazīd ibn Hārūn narrated to us, saying: Abū Muḥammad al-Asadī narrated to us, from al-Hasan, who said: “Whoever enters a graveyard and says: ‘O Allah, Lord of these decaying bodies and crumbled bones that left the world believing in You, enter upon them comfort from You and peace,’ every believer who has died since Allah created Adam will seek forgiveness for him.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدِ الْأَسَدِيُّ،  
عَنِ الْحَسَنِ، قَالَ: مَنْ دَخَلَ الْمَقَابِرَ فَقَالَ: اللَّهُمَّ رَبَّ  
الْأَجْسَادِ الْبَالِيَّةِ، وَالْعِظَامِ النَّخْرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا  
وَهِيَ بِكَ مُؤْمِنَةُ، اذْخُلْ عَلَيْهَا رَوْحًا مِنْ عِنْدِكَ وَسَلَامًا  
اسْتَغْفِرُ لَهُ كُلُّ مُؤْمِنٍ مَاتَ مُذْكُورًا خَلَقَ اللَّهُ آدَمَ

[35209] ‘Abdullāh ibn Mubārak narrated to us, from Ma‘mar, from Yaḥyā ibn al-Mukhtār, from al-Hasan, who said: “Indeed, the believer is a guardian over himself; he holds himself accountable for the sake of Allah. The reckoning on the Day of Resurrection is light only for those who held themselves accountable in this world. And the reckoning on the Day of Resurrection is difficult only for those who took this matter without holding themselves accountable. Indeed, the believer may be surprised by something that pleases him, so he says: ‘By Allah, I desire you, and you are indeed something I need, but by Allah, there is no way to you. Far from it! A barrier has been placed between me and you.’ And if something slips from him, he returns to himself and says: ‘What did I intend by this? What do I have to do with this? By Allah, I have no excuse for it. By Allah, I will never return to this again, if Allah wills.’ Indeed, the believers are a people whom the Qur'an has restrained and prevented from their

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ الْمُخْتَارِ، عَنِ الْحَسَنِ، قَالَ: إِنَّ الْمُؤْمِنَ فَوَّمْ عَلَى نَفْسِهِ، يُحَاسِبُ نَفْسَهُ لِلَّهِ، وَإِنَّمَا حَفَّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى قَوْمٍ حَاسَبُوا أَنفُسَهُمْ فِي الدُّنْيَا، وَإِنَّمَا شَقَّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى قَوْمٍ أَخْذُوا هَذَا الْأَمْرَ عَلَى غَيْرِ مُحَاسَبَةٍ، إِنَّ الْمُؤْمِنَ يَفْجُوهُ الشَّيْءَ فَيُعِجِّبُهُ فَيَقُولُ: وَاللَّهِ إِنِّي لَا شَهِيدٌ وَإِنَّكَ لَمِنْ حَاجَتِي، وَلَكِنْ وَاللَّهِ مَا مِنْ وُصْلَةٍ إِلَيْكَ، هَيْهَا حِيلَ بَيْنِي وَبَيْنَكَ، وَيَقْرُطُ مِنْهُ الشَّيْءُ فَيَرْجِعُ إِلَى نَفْسِهِ فَيَقُولُ: مَا أَرَدْتُ إِلَى هَذَا، مَا لِي وَلِهَا، مَا لِي عُذْرٌ بِهَا وَاللَّهِ لَا أَعُودُ إِلَى هَذَا أَبَدًا إِنْ شَاءَ اللَّهُ، إِنَّ الْمُؤْمِنَ فَوْمٌ أَوْتَقْدُمُهُ الْقُرْآنُ وَحَالَ بَيْنَهُمْ وَبَيْنَ هَلْكَتِهِمْ، إِنَّ الْمُؤْمِنَ أَسِيرٌ فِي الدُّنْيَا يَسْعَى فِي فِكَاكِ رَفِيْتِهِ، لَا يَأْمُنُ شَيْئًا حَتَّى يُلْقَى اللَّهُ، يَعْلَمُ أَنَّهُ مَأْخُوذٌ عَلَيْهِ فِي ذَلِكَ كُلُّهُ

**[35210]** ‘Affān narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: I heard ‘Abd Rabbih Abū Ka‘b say: I heard al-Ḥasan say: “The believer in this world is like a stranger; he does not compete for its honor nor grieve over its humiliation. People have their state, and he has his state. Direct these concerns where Allah has directed them.”

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ رَبِّهِ أَبَا كَعْبٍ يَقُولُ: سَمِعْتُ الْحَسَنَ يَقُولُ: الْمُؤْمِنُ فِي الدُّنْيَا كَالْغَرِيبِ لَا يُنَافِسُ فِي عِزِّهَا، وَلَا يَجْرِغُ مِنْ ذُلْهَا، لِلنَّاسِ حَالٌ وَلَهُ حَالٌ، وَجَهُوا هَذِهِ الْفُصُولَ حَيْثُ وَجَهُوهَا اللَّهُ

**[35211]** Abū ‘Abd al-Rahmān narrated to us, saying: Abū Bakr ibn Abī Shaybah narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: I heard ‘Abd Rabbih Abū Ka‘b say: I heard al-Ḥasan say: “Faith is not by decoration or by wishful thinking, but faith is what is established in the heart and verified by deeds.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ رَبِّهِ أَبَا كَعْبٍ يَقُولُ: سَمِعْتُ الْحَسَنَ يَقُولُ: إِنَّ الْإِيمَانَ لَيْسَ بِالْتَّلْخِيِّ، وَلَا بِالْتَّنَنِيِّ، إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقَلْبِ، وَصَدَقَةُ الْعَمَلِ

**[35212]** Yahyā ibn Yamān narrated to us, from Mālik ibn Mighwal, from Muḥammad ibn Juḥādah, who said: A pack horse passed by al-Ḥasan trotting briskly. He said: “Ah! I knew that when the Hour approaches, it approaches with sorrow.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ مَالِكِ بْنِ مَعْوُلٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: مَرَّ عَلَى الْحَسَنِ بْرُدُونُ يُهَمْلِجُ، فَقَالَ: أَوَّلَهُ، قَدْ عَلِمْتُ أَنَّ السَّاعَةَ إِذَا أَفْبَأْتُ أَفْبَأْتُ بِعَمَّ

**[35213]** Yahyā ibn Yamān narrated to us, from Mubārak, from al-Ḥasan, who said: “Indeed, the believers hastened fear in this world, so Allah secured them on the Day of Resurrection. And the hypocrites delayed fear in this world, so Allah frightened them on the Day of Resurrection.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: إِنَّ الْمُؤْمِنِينَ عَجَلُوا الْخَوْفَ فِي الدُّنْيَا فَأَمْنَهُمُ اللَّهُ يَوْمُ الْقِيَامَةِ، وَإِنَّ الْمُنَافِقِينَ أَخَرُوا الْخَوْفَ فِي الدُّنْيَا فَأَخَافَهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ

**[35214]** Ibn Yamān narrated to us, from Mubārak, from al-Ḥasan, who said: “The people worked [did deeds] and did not merely wish.”

حَدَّثَنَا ابْنُ يَمَانٍ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ قَالَ: عَمِلَ الْقَوْمُ وَلَمْ يَتَمَنُوا

**[35215]** Ibn Yamān narrated to us, from Mubārak, who said: I heard al-Ḥasan say: “Indeed, there are people whose eyes wept but their hearts did not weep. So whoever’s eyes weep, let his heart weep too.”

حَدَّثَنَا ابْنُ يَمَانٍ، عَنْ مُبَارَكٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: إِنَّ أَقْوَاماً بَكَتْ أَعْيُنُهُمْ وَلَمْ تَبْكِ قُلُوبُهُمْ، فَمَنْ بَكَتْ عَيْنَاهُ فَلْيَبْكِ قَلْبُهُ

**[35216]** Ibn Yamān narrated to us, from Mubārak, from al-Ḥasan, who said: “The wisest of them is the one who wept.”

حَدَّثَنَا أَبْنُ يَمَانٍ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ قَالَ: أَكْيَسُهُمْ مَنْ بَكَى

**[35217]** Ibn Yamān narrated to us, from Abū al-Ashhab, from al-Ḥasan, who said: “I met people who spent their money freely but guarded their tongues. Then I met people after them who hoarded their money and let loose their tongues.”

حَدَّثَنَا أَبْنُ يَمَانٍ، عَنْ أَبِي الْأَشْهَابِ، عَنِ الْحَسَنِ قَالَ: أَدْرَكْتُ أَقْوَاماً يَبْذِلُونَ أُورَاقَهُمْ، وَبَخْرُونَ لَسْنَهُمْ، ثُمَّ أَدْرَكْتُ مِنْ بَعْدِهِمْ أَقْوَاماً حَرَّنَا أُورَاقَهُمْ، وَأَرْسَلُوا لَسْنَهُمْ

**[35218]** Yahyā ibn Yamān narrated to us, from Abū al-Ashhab, from al-Ḥasan, who said: “[They are] forbearing; if they are treated ignorantly, they do not act foolishly. This is their day, so how is their night? It is the best night; they shed their tears on their cheeks and line up their feet [in prayer], beseeching Allah for the liberation of their necks [from Hellfire].”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَبِي الْأَشْهَابِ، عَنِ الْحَسَنِ قَالَ: حُلْمَاءُ إِنْ جُهَلَ عَلَيْهِمْ لَمْ يَسْفَهُوا ، هَذَا نَهَارُهُمْ فَكَيْفَ لَيْلُهُمْ ، خَيْرُ لَيْلٍ أَجْرُوا دُمُوعَهُمْ عَلَى خُدُودِهِمْ وَصَفُوا أَقْدَامَهُمْ يَطْلُبُونَ إِلَى اللَّهِ فِي فِكَّ رِقَابِهِمْ

**[35219]** Muḥammad ibn Fuḍayl narrated to us, from ‘Āsim, who said: I never heard al-Ḥasan quote a line of poetry except this verse: “He who dies and finds rest is not truly dead... The real dead is the dead among the living.” Then he said: “He spoke the truth, by Allah. Indeed, one can be alive while his heart is dead.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ قَالَ: مَا سَمِعْتُ  
الْحَسَنَ يَتَمَثَّلُ بِبَيْتٍ شِعْرٍ إِلَّا هَذَا الْبَيْتَ: لَيْسَ مَنْ مَاتَ  
فَاسْتَرَاحَ بِمَيْتٍ... إِنَّمَا الْمَيْتُ مَيْتُ الْأَحْيَاءِ ثُمَّ قَالَ:  
صَدَقَ وَاللَّهُ، إِنَّهُ لَيَكُونُ حَيًّا وَهُوَ مَيْتُ الْقُلُوبِ

**[35220]** Ḥafs narrated to us, from al-A‘mash, who said: “Al-Ḥasan continued to absorb wisdom until he spoke with it.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ قَالَ: مَا زَالَ الْحَسَنُ يَعِي  
الْحِكْمَةَ حَتَّى نَطَقَ بِهَا

**[35221]** ‘Affān narrated to us, saying: Ḥammād ibn Zayd narrated to us, saying: Ayyūb narrated to us, from al-Ḥasan regarding His saying: {And for you is woe from what you describe} [Al-Anbiya: 18]. He said: “By Allah, it is woe for every lying describer until the Day of Resurrection.”

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ قَالَ: حَدَّثَنَا  
أَيُوبُ، عَنِ الْحَسَنِ فِي قَوْلِهِ: {وَلَكُمُ الْوَيْلُ مِمَّا تَصْفُونَ}  
, قَالَ: هِيَ وَاللَّهِ لِكُلِّ وَاصِفٍ كَذُوبٍ[18]: [الأنبياء  
إِلَى يَوْمِ الْقِيَامَةِ الْوَيْلُ

**[35222]** ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ḥabīb ibn al-Shāhid, from al-Ḥasan, who said: “When Allah created Adam and his offspring, the angels said: ‘The earth will not contain them.’ He said: ‘I will create death.’ They said: ‘Then life will not be pleasant for them.’ He said: ‘I will create hope.’”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ الْحَسَنِ قَالَ: “لَمَّا خَلَقَ اللَّهُ آدَمَ وَدُرْيَةَ، قَالَتِ الْمَلَائِكَةُ: إِنَّ الْأَرْضَ لَا تَسْعُهُمْ ، فَقَالَ: إِنِّي جَاعِلٌ مَوْتًا ، قَالَ: إِذَا لَا يُهَنِّئُهُمُ الْعَيْشُ ، قَالَ: إِنِّي جَاعِلٌ أَمَلًا

**[35223]** Muḥammad ibn Fuḍayl narrated to us, from al-‘Alā’, from al-Hasan, who said: “Contemplation for an hour is better than standing in prayer for a night.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ، عَنِ الْحَسَنِ قَالَ: تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ

**[35224]** Ibn Fuḍayl narrated to us, from Abū Sufyān al-Sa‘dī, who said: I heard al-Ḥasan reciting this verse: “It pleases a young man what he sent forth of piety... When he knows the disease that will kill him.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ قَالَ: سَمِعْتُ الْحَسَنَ يَتَمَثَّلُ هَذَا الْبَيْتَ: يَسْرُ الْفَتَّى مَا كَانَ قَدِيمَ مِنْ ثُقَّى... إِذَا عَرَفَ الدَّاءَ الَّذِي هُوَ قَاتِلُهُ

**[35225]** Al-Ḥusayn ibn ‘Alī narrated to us, from Abū Mūsā, from al-Hasan, who said: The Messenger of Allah (peace be upon him) said to his Companions: “You are among people like salt in food.” Then al-Hasan said: “Does food become good except with salt?” Then al-Hasan said: “So how will it be for a people whose salt has gone?”

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلَىٰ، عَنْ أَبِي مُوسَىٰ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: إِنَّمَا فِي النَّاسِ كَمِيلُ الْمِلحِ فِي الطَّعَامِ، قَالُوا: ثُمَّ يَقُولُ الْحَسَنُ: وَهَلْ يَطِيبُ الطَّعَامُ إِلَّا بِالْمِلحِ، ثُمَّ يَقُولُ الْحَسَنُ: فَكَيْفَ يَقُولُونَ ذَهَبَ مِلْحُهُمْ

**[35226]** Al-Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Hishām, from al-Hasan, who said: “I met them, by Allah, one of them would live his life and never have a garment folded for him, nor would he ever order his family to prepare food specifically for him, nor was there ever anything between him and the ground.”

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: أَدْرَكْتُهُمْ وَاللَّهِ إِنْ كَانَ أَحَدُهُمْ لَيَعِيشُ عُمْرًا مَا طُويَ لَهُ تُوْبُ قَطُّ، وَلَا أَمْرَ أَهْلَهُ بِصَنْعِهِ طَعَامٌ لَهُ قَطُّ، وَلَا حَالَ بَيْنَهُ وَبَيْنَ الْأَرْضِ شَيْءٌ قَطُّ

**[35227]** Abū Usāmah narrated to us, saying: Abū al-Ashhab informed me, from al-Ḥasan, who said: “When Adam was shown his offspring, he saw the superiority of some over others. He said: ‘O Lord, why not make them equal?’ He said: ‘O Adam, I love to be thanked. The one with favor sees his favor, so he praises Me and thanks Me.’”

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: أَخْبَرَنِي أَبُو الْأَشْهَبُ، عَنِ الْحَسَنِ، قَالَ: إِلَمَا عُرِضَ عَلَى آمَّةِ دُرِّيْثَةِ رَأَى فَضْلَ بَعْضِهِمْ عَلَى بَعْضٍ، قَقَالَ: رَبِّ، لَوْ سَوَّيْتَ بَيْنَهُمْ؟ قَالَ: يَا آدَمُ ، إِنِّي أُحِبُّ أَنْ أُشْكَرَ ، يَرَى ذُو الْفَضْلِ فَضْلَهُ فَيَحْمَدُنِي وَيَشْكُرُنِي

**[35228]** Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from al-A‘mash, from Abū Wā’il, from Masrūq, who said: “No luxury/joy enters a house except that a lesson/tear enters it [too].”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ قَالَ: مَا دَخَلَ بَيْتًا حَبْرٌ إِلَّا دَخَلَهُ عِزْرٌ

**[35229]** Abū Usāmah narrated to us, saying: ‘Umar ibn Ḥamzah informed us, saying: Al-Ḥārith ibn ‘Abd al-Rahmān ibn Abī Dhu’ayb informed me, saying: ‘Ā’ishah said: “I do not know a man whom Allah saved from the affairs of people and who remained steadfast on the path of those before him as steadfastly as ‘Abdullāh ibn ‘Umar.”

حَدَّثَنَا أَبُو أَسَمَّةً قَالَ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ، قَالَ: أَخْبَرَنِي الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَبِي ذُؤْبِبٍ قَالَ: قَالَتْ عَائِشَةُ: مَا أَعْلَمُ رَجُلًا سَلَّمَهُ اللَّهُ مِنْ أُمُورِ النَّاسِ وَاسْتَقَامَ عَلَى طَرِيقَةِ مَنْ كَانَ قَبْلَهُ اسْتَقَامَةً عَبْدُ اللَّهِ بْنُ عُمَرَ

**[35230]** Abū Dāwūd ‘Umar ibn Sa‘d narrated to us, from Sufyān, who said: A man said to Muḥammad ibn Wāsi‘: “Indeed, I love you for the sake of Allah.” He replied: “May the One for whom you love me love you.”

حَدَّثَنَا أَبُو دَاوُدَ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفِيَّانَ قَالَ: قَالَ رَجُلٌ لِمُحَمَّدٍ بْنِ وَاسِعٍ: إِنِّي لَأُحِبُّكَ فِي اللَّهِ ، قَالَ: أَحِبُّكَ الَّذِي أَحِبَّتْنِي لَهُ

**[35231]** Abū Dāwūd ‘Umar ibn Sa‘d narrated to us, from Sufyān, from Ibn Jurayj, from Mujāhid regarding: {That is the Day of Deprivation} [At-Taghābun: 9]. He said: “When the people of Paradise enter Paradise, and the people of Hell enter Hell.”

حَدَّثَنَا أَبُو دَاوُدَ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفِيَّانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُجَاهِدٍ: {ذَلِكَ يَوْمُ التَّغَابُنِ} [التَّغَابُنُ] قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ

**[35232]** Qabiṣah narrated to us, from Sufyān, from ‘Umārah ibn al-Qa‘qā‘, from Ibn Shubrumah, who said: “I have not seen a tribe with an elder more knowledgeable and devoted to worship than Abū Thawr.”

حَدَّثَنَا قَبِيسَةُ، عَنْ سُفِيَّانَ، عَنْ عُمَارَةَ بْنِ الْقَعْدَ، عَنْ ابْنِ شُبْرُمَةَ قَالَ: مَا رَأَيْتُ حَيَّاً أَكْبَرَ شَيْخًا فَيِّهَا مُعَبَّداً مِنْ أَيِّ نَوْرٍ

[35233] Qabīshah narrated to us, saying: Sufyān narrated to us, from al-‘Alā’ ibn al-Musayyib, from Abū Ya‘lā, who said: “There were thirty men among us, none of whom was lesser than Rabī‘ ibn Khuthaym.”

حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ أَبِي يَعْلَى قَالَ: كَانَ فِينَا تَلَاثُونَ رَجُلًا ، مَا مِنْهُمْ رَجُلٌ دُونَ رَبِيعَ بْنِ خُتَّابٍ

[35234] Qabīshah narrated to us, saying: Sufyān narrated to us, from ‘Utbah al-Asadī, from Ibrāhīm: That he was brought some khabīṣ (a sweet dish), but he did not eat it and said: “This is food for children.”

حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُثْنَةِ الْأَسْدِيِّ، عَنْ إِبْرَاهِيمَ، أَنَّهُ أُتِيَ بِخَبِيْصٍ فَلَمْ يَأْكُلْهُ، وَقَالَ: هَذَا طَعَامُ الصِّبَّيْنِ

[35235] Qabīshah narrated to us, saying: Sufyān narrated to us, from ‘Abd al-‘Azīz ibn Rufay‘ al-Asadī, from Ibn Munabbih, who said: “Faith is naked, its garment is piety, its wealth is understanding (fiqh), and its adornment is modesty.”

حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْبِ الْأَسْدِيِّ، عَنْ ابْنِ مُنْبَهٍ قَالَ: الإِيمَانُ عَرْيَانٌ ، وَلِبَاسُهُ التَّقْوَى ، وَمَالُهُ الْفِقْهُ ، وَزِينَتُهُ الْحَيَاءُ

[35236] Qabīshah narrated to us, saying: Yūnus ibn Abī Ishāq narrated to us, saying: ‘Amr ibn Maymūn used to remember Allah whenever he entered the mosque.

حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ أَبِي إِسْحَاقَ، قَالَ: كَانَ عَمْرُو بْنُ مَيْمُونٍ إِذَا دَخَلَ الْمَسْجِدَ ذَكَرَ اللَّهَ

[35237] Qabīshah narrated to us, from Sufyān, from Layth, from Ṭāwūs, who said: “If you learn, learn for yourself, for honesty has departed from people.” He said: And he used to count the hadith letter by letter.

حَدَّثَنَا قَبِيْصَةُ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ قَالَ: إِذَا تَعَلَّمْتَ فَتَعَلَّمْ لِنَفْسِكَ، فَإِنَّ النَّاسَ قَدْ دَهَبَتْ مِنْهُمُ الْأَمَانَةُ، قَالَ: وَكَانَ يَعْدُ الْحَدِيثَ حَرْفًا حَرْفًا

[35238] Qabīshah narrated to us, saying: Sufyān informed us, from Abū Ḥayyān, from his father, from a sheikh of theirs: That when he heard a beggar saying: {Who is it that would loan Allah a goodly loan} [Al-Baqarah: 245], he would say: “Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the Greatest; this is the goodly loan.”

حَدَّثَنَا قَبِيْصَةُ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ حَيَّانَ، عَنْ أَبِيهِ، عَنْ شَيْخٍ لَهُمْ، أَنَّهُ كَانَ إِذَا سَمِعَ السَّائِلَ يَقُولُ: 245 [مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا] [البقرة] قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، هَذَا الْفَرْضُ الْحَسَنُ

**[35239]** Qabiṣah narrated to us, saying: Sufyān narrated to us, from the concubine of al-Rabī‘, who said: Al-Rabī‘ ibn Khuthaym loved sweets, so he would say to us: “Make food for me.” So we would make a lot of food for him, and he would invite Farrūkh and So-and-so. Rabī‘ would feed them with his own hand and give them drink, and he would drink the leftovers of their drink. It would be said to him: “These two do not know what you are feeding them?” He would say: “But Allah knows.”

حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُرِّيَّةِ الرَّبِيعِ،  
قَالَ: كَانَ الرَّبِيعُ بْنُ خَتَّمٍ يُحِبُّ الْحَلْوَى، فَيَقُولُ لَنَا:  
اَسْتَعُوا لِي طَعَامًا، فَنَصْنَعُ لَهُ طَعَامًا كَثِيرًا فَيَدْعُونِي  
فَرُوكًا وَفُلَانًا فَيُطْعِمُهُمْ رَبِيعٌ بِيَدِهِ وَيَسْقِيَهُمْ ، وَيَشْرَبُ  
هُوَ فَضْلُ شَرَابِهِما ، فَيَقُولُ لَهُ: مَا يَدْرِيَانِ هَذَانِ مَا  
تُطْعِمُهُمَا؟ فَيَقُولُ: لَكِنَّ اللَّهَ يَعْلَمُ

**[35240]** Mu‘awiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from Abū al-Bakhtarī al-Tā’ī, who said: He used to say: “Envy the living for what you envy the dead for. And know that worship is not sound except with asceticism and the humiliation of disobedience. And love people based on their piety.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي  
الْبَخْتَرِيِّ الطَّائِيِّ قَالَ: كَانَ يَقُولُ: اغْبِطُ الْأَحْيَاءِ بِمَا  
تَغْبِطُ بِهِ الْأَمْوَاتَ ، وَاعْلَمُ أَنَّ الْعِبَادَةَ لَا تَصْلُحُ إِلَّا بِزُهْدٍ  
وَذُلٍّ مَعْصِيَةً ، وَأَحَبَّ النَّاسَ عَلَى تَقْوَاهُمْ

[35241] Yahyā ibn Ādām narrated to us, saying: ‘Abd al-Rahmān ibn Ḥumayd narrated to us, saying: I heard Abū Ishāq say: “Abū ‘Abd al-Rahmān al-Sulamī taught the Qur’ān in the mosque for forty years.”

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

[35242] Al-Faḍl ibn Dukayn narrated to us, from Mūsā ibn Qays, from Salamah ibn Kuhayl, who said: “Even if a believer were on a reed in the sea, Allah would send someone to annoy him.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ مُوسَى بْنِ قَيْسٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: لَوْ كَانَ الْمُؤْمِنُ عَلَى قَصْبَةٍ فِي الْبَحْرِ لَفَيَضَّ اللَّهُ لَهُ مَنْ يُؤْذِيهِ

[35243] Ghundar narrated to us, from Muḥammad ibn Ja‘far, from Shu‘bah, from ‘Amr ibn Murrah, from ‘Abdullāh ibn al-Ḥārith, from Abū Kathīr al-Zubaydī, from Ibn ‘Amr, who said: The Messenger of Allah (peace be upon him) said: “Beware of oppression, for oppression will be darknesses on the Day of Resurrection.”

حَدَّثَنَا غُنْدَرُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرِ الرُّبَيْدِيِّ، عَنْ أَبْنِ عَمْرُو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكُمْ وَالظُّلْمُ، فَإِنَّ الظُّلْمَ ظُلْمًا يَوْمَ الْقِيَامَةِ

**[35244]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Aṭā’ ibn al-Sā’ib, from Muḥārib, from Ibn ‘Umar, who said: The Messenger of Allah (peace be upon him) said: “Oppression will be darknesses on the Day of Resurrection.”

حَدَّثَنَا حُسْنِ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الظُّلُمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

**[35245]** Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Abū Zabyān, from Jarīr, who said: Salmān said to me: “Do you know what the darknesses on the Day of Resurrection are? It is people wronging one another in this world.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيَّانَ، عَنْ جَرِيرٍ قَالَ: قَالَ لِي سَلْمَانُ: أَتَدْرِي مَا الظُّلُمَاتُ يَوْمَ الْقِيَامَةِ؟ هُوَ ظُلُمُ النَّاسِ بَيْنَهُمْ فِي الدُّنْيَا

**[35246]** Abū Usāmah narrated to us, from al-Fazārī, from al-A‘mash, from al-Minhāl, from ‘Abdullāh ibn al-Ḥārith, from Ibn ‘Abbās, who said: Allah revealed to David: “Tell the oppressors not to mention Me, for it is incumbent upon Me to mention whoever mentions Me, and My mention of them is that I curse them.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْفَزَارِيِّ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَوْحَى اللَّهُ إِلَى دَاؤَدَ: قُلْ لِلظُّلُمَةِ لَا يَذْكُرُونِي؛ فَإِنَّهُ حَقًّا عَلَيَّ أَنْ أَذْكُرَ مَنْ ذَكَرَنِي، وَإِنَّ ذِكْرِي إِيَاهُمْ أَنْ لَعْنَهُمْ

**[35247]** Al-Faḍl ibn Dukayn narrated to us, saying: Zuhayr narrated to us, from Abū Ishaq, from Thumāmah ibn Bijād, who said: “I warn you against ‘I will stand [later],’ ‘I will pray [later],’ ‘I will fast [later].’”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ ثُمَّامَةَ بْنِ بِيجَادٍ قَالَ: أَنْذِرُوكُمْ سَوْفَ أَقُولُ سَوْفَ أَصَلِّي سَوْفَ أَصُومُ

**[35248]** Al-Faḍl ibn Dukayn narrated to us, saying: Zuhayr narrated to us, from Abū Ishaq, from a man among the Companions of the Prophet (peace be upon him), who said: “Do not delay today’s work for tomorrow, for you do not know what tomorrow holds.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُؤَخِّرْ عَمَلَ الْيَوْمِ لِغَدٍ؛ فَإِنَّكَ لَا تَدْرِي مَا فِي غَدٍ

**[35249]** Al-Faḍl ibn Dukayn narrated to us, saying: Zuhayr narrated to us, from Muḥammad ibn Sūqah, from Abū Ja‘far, who said: “There was no one among the Companions of the Messenger of Allah (peace be upon him) more cautious in narrating, neither adding nor subtracting nor anything, than ‘Abdullāh ibn ‘Umar.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي جَعْفَرٍ قَالَ: لَمْ يَكُنْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيبًا أَحْذَرُ لَا يَزِيدُ فِيهِ وَلَا يَنْفَضِعُ مِنْهُ وَلَا مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

**[35250]** Al-Faḍl ibn Dukayn narrated to us, saying: Mūsā ibn Qays narrated to us, saying: Zirr said to me: "Let us go to this mosque to glorify [Allah]," meaning to pray.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ قَالَ:  
قَالَ لِي زِرٌّ: ارْجِلْ بِنَا إِلَى هَذَا الْمَسْجِدِ نُسَبِّحُ، يَعْنِي  
نُصَلِّي

**[35251]** Al-Fadl bin Dukayn narrated to us, saying: Musa bin Qays narrated to us, from Salamah bin Kuhayl regarding: {If the hypocrites and those in whose hearts is disease do not cease} [Al-Ahzab: 60], he said: "[They are] the people of immorality."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ،  
عَنْ سَلَمَةَ بْنِ كُهَيْلٍ: {إِنَّ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي  
قَالَ: أَصْحَابُ [60]: قُلُّوْبُهُمْ مَرَضٌ} [الأحزاب  
الفَوَاحِش]

**[35252]** Al-Fadl narrated to us, saying: Musa bin Qays narrated to us, from 'Amr bin Qays al-Kindi regarding: {But when there comes the greatest Overwhelming Calamity} [An-Nazi'at: 34], he said: "When it is said: Take him to the Fire."

حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ، عَنْ عَمْرِو  
بْنِ قَيْسِ الْكِنْدِيِّ: {فَإِذَا جَاءَتِ الطَّامِهُ الْكُبْرَى}  
قَالَ: "إِذَا قِيلَ: اذْهَبُوا بِهِ إِلَى النَّارِ" [34]: [النَّازَعَات]

**[35253]** Al-Fadl bin Dukayn narrated to us, saying: Al-Hasan bin Salih narrated to us, from Abu Hayyan, who said: Ibn Mas'ud passed by those blowing the bellows, and he collapsed.

حَدَّثَنَا أَفْضُلُ بْنُ دُكِينَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ،  
عَنْ أَبِي حَيَّانَ قَالَ: مَرَّ ابْنُ مَسْعُودٍ عَلَى الَّذِينَ يَنْفُخُونَ  
الْكِيرَ فَسَقَطَ

**[35254]** Waki' narrated to us, from Isma'il, from Hakim bin Jabir, who said: A man said to another man: "Advise me." He said: "Follow up a bad deed with a good one to wipe it out, and treat people with good character."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ حَكِيمِ بْنِ جَابِرٍ قَالَ:  
قَالَ رَجُلٌ لِرَجُلٍ: أَوْصِنِي ، فَقَالَ: أَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ  
تَمْحُهَا ، وَخَالِقَ النَّاسَ خُلْقًا حَسَنًا

**[35255]** Waki' narrated to us, from Isma'il, from Qays, from Mirdas al-Aslami, who said: "The righteous will depart one after another, until there remains only chaff like the chaff of dates and barley; Allah will not care about them at all."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ مِرْدَاسِ  
الْأَسْلَمِيِّ، قَالَ: يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ حَتَّى  
تَبْقَى حُتَّالَةُ التَّمْرِ وَالشَّعْبِرِ، لَا يَعْبُأُ اللَّهُ بِهِمْ شَيْئًا

**[35256]** Waki' narrated to us, from Sufyan, who said: I heard Zayd bin Aslam saying regarding this verse: {That you fear not nor grieve} [Fussilat: 30], he said: "Do not fear what is ahead of you, and do not grieve over what you left behind. {But receive good tidings of Paradise, which you were promised} [Fussilat: 30], he said: The glad tidings are in three places: at death, in the grave, and at the Resurrection."

**[35257]** Waki' narrated to us, from Musa bin 'Ubaydah, from Muhammad bin Ka'b, who said: "If Allah intends good for His servant, He gives him understanding in religion, makes him ascetic in the world, and grants him insight into his own faults. And whoever is given these has been given the good of this world and the Hereafter."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، قَالَ: سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ يَقُولُ فِي هَذِهِ الْآيَةِ: {أَلَا تَخَافُوا وَلَا تَحْرَجُوا} [فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] 30، قَالَ: "لَا تَخَافُوا مَا أَمَّا كُمْ، وَلَا تَحْرَجُوا مَا حَفَّتُمْ، {وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ} [فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] 30، قَالَ: الْبُشْرَى فِي ثَلَاثَةِ مَوَاطِنٍ: عِنْدَ الْمَوْتِ، وَفِي الْقَبْرِ، وَعِنْدَ الْبَعْثِ

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: إِذَا أَرَادَ اللَّهُ بِعِبْدِهِ خَيْرًا فَقَهَهُ فِي الدِّينِ، وَزَهَدَ فِي الدُّنْيَا، وَبَصَرَهُ عُيُوبَةُ، وَمَنْ أُوتِيَهُ فَقْدٌ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ

**[35258]** Waki' narrated to us, from a man from Ju'fi, from 'Adi bin Hatim, who said: "No prayer ever came but that I was eager for it, and no prayer ever came but that I was ready."

حَدَّثَنَا وَكِيعٌ، عَنْ رَجُلٍ مِنْ جُعْفَى، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: مَا جَاءَتِ الصَّلَاةُ قَطُّ إِلَّا وَأَنَا إِلَيْهَا بِالْأَشْوَاقِ، وَلَا جَاءَتْ قَطُّ إِلَّا وَأَنَا مُسْتَعْدٌ

**[35259]** Ya'qub bin 'Abd ar-Rahman narrated to us, from Abu Hazim that he said: "Look at what you would love to have with you in the Hereafter and send it forth today, and look at what you would hate to have with you there, then leave it today."

حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ أَنَّهُ قَالَ: انْظُرْ الَّذِي تُحِبُّ أَنْ يَكُونَ مَعَكَ فِي الْآخِرَةِ فَقَمِّمُهُ الْيَوْمَ، وَانْظُرْ الَّذِي تَكْرَهُ أَنْ يَكُونَ مَعَكَ ثُمَّ فَاثْرُكُهُ الْيَوْمَ

**[35260]** Sufyan bin 'Uyaynah narrated to us, from Ibn as-Sa'ib bin Yazid, from 'Amr bin Maymun, who heard Abu Dharr say: "I was walking behind the Prophet (peace be upon him) and he said: 'Shall I not guide you to a treasure from the treasures of Paradise?' I said: 'Yes.' He said: 'There is no power and no strength except with Allah (La hawla wa la quwwata illa billah).'"

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبْنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، سَمِعَ أَبَا دَرَّ يَقُولُ: "كُنْتُ أَمْشِي خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِلَا أَذْلُكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: لَا حَوْلَ وَلَا فُوْزَ إِلَّا بِاللَّهِ

**[35261]** Ibn Fudayl narrated to us, from 'Asim, from Abu 'Uthman, who said: We were with the Prophet (peace be upon him), and he heard me while I was behind him saying: "There is no power and no strength except with Allah."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ:  
كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْنِي وَأَنَا حَلْفَةُ  
وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**[35262]** Zayd bin al-Hubab narrated to us, from Kathir bin Zayd al-Madini, who said: Al-Muttalib bin 'Abdullah bin Hantab narrated to me, from 'Amir bin Sa'd bin Abi Waqqas, who said: I met Abu Ayyub al-Ansari, and he said to me: "Shall I not command you with what the Messenger of Allah (peace be upon him) commanded me? To say 'There is no power and no strength except with Allah' frequently, for it is a treasure from the treasures of Paradise."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ كَثِيرِ بْنِ زَيْدِ الْمَدِينِيِّ، قَالَ:  
حَدَّثَنِي الْمُطَلِّبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ عَامِرِ بْنِ  
سَعْدٍ بْنِ أَبِي وَقَاصٍ قَالَ: أَقِيتُ أَبَا أَيُوبَ الْأَنْصَارِيَّ،  
فَقَالَ لِي: أَلَا أَمْرُكَ بِمَا أَمْرَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، أَنْ أُكَثِّرَ مِنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُ  
كُثْرٌ مِنْ كُلُّزِ الْجَنَّةِ

**[35263]** Al-Fadl bin Dukayn narrated to us, from 'Abdullah bin 'Amir al-Aslami, from Abu az-Zinad, from Sa'id bin Sulayman, from Zayd bin Thabit, that the Messenger of Allah (peace be upon him) used to say: "Shall I not guide you to a treasure from the treasures of Paradise? Increase in saying 'There is no power and no strength except with Allah.'"

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْأَسْلَمِيِّ، عَنْ أَبِي الرَّنَادِ، عَنْ سَعِيدِ بْنِ سُلَيْمَانَ، عَنْ رَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: أَلَا أَذْكُرُكُمْ عَلَى كَنْزٍ مِنْ كُنْزِ الْجَنَّةِ، تُكْثِرُونَ مِنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**[35264]** 'Ubaydullah bin Musa narrated to us, from Isra'il, from Abu Ishaq, from Kumayl bin Ziyad, from Abu Hurayrah, from the Prophet (peace be upon him) who said: "'There is no power and no strength except with Allah,' is a treasure from the treasures of Paradise."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ كُمَيْلِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، كَنْزٌ مِنْ كُنْزِ الْجَنَّةِ

**[35265]** Al-Hasan bin Musa narrated to us, from Hammad bin Salamah, from 'Ata' bin as-Sa'ib, from Abu Razin, from Mu'adh bin Jabal, from the Prophet (peace be upon him) who said: "'There is no power and no strength except with Allah,' is a treasure from the treasures of Paradise."

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ  
عَطَاءِ بْنِ السَّلَيْبِ، عَنْ أَبِي رَزِينَ، عَنْ مُعاذِ بْنِ جَبَلٍ،  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ  
إِلَّا بِاللَّهِ، كَنْزٌ مِّنْ كُنُوزِ الْجَنَّةِ

**[35266]** Qutaybah bin Sa'id narrated to us, saying: Ya'qub bin 'Abd ar-Rahman narrated to us, from Abu Hazim, who said: "Look at every deed that you would hate death to come to you while doing, and leave it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ  
الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ: انْظُرْ كُلَّ عَمَلٍ كَرِهْتَ  
الْمَوْتَ أَجْلَهُ فَاتِرُكُمْ

**[35267]** Qutaybah bin Sa'id narrated to us, saying: Ya'qub bin 'Abd ar-Rahman narrated to us, from Abu Hazim, that he said: "A little of the world distracts from much of the Hereafter." Then he said: "You find a man occupying himself with the worries of others, to the point that he is more concerned (with them) than the one who actually has the worry is with himself."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، أَنَّهُ قَالَ: "يَسِيرُ الدُّنْيَا يُشْغِلُ عَنْ كَثِيرٍ الْآخِرَةِ ثُمَّ قَالَ: إِنَّكَ تَحِدُ الرَّجُلَ يَشْغِلُ نَفْسَهُ بِهِمْ غَيْرِهِ حَتَّى لَهُ أَشَدُ اهْتِمَامًا مِنْ صَاحِبِ الْهَمِ بِهِمْ نَفْسِهِ"

**[35268]** Qutaybah bin Sa'id narrated to us, saying: Ibrahim narrated to us, from Abu Sahl, from Al-Hasan regarding His saying: {Indeed, Hell has been lying in wait} [An-Naba: 21], he said: "It lies in wait for them, by Allah. He said: While a man passes by, another meets him and says: 'I inform you that there is an ambush on the road.' He said: 'Then take your precaution.'"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِي سَهْلٍ، عَنْ الْحَسَنِ فِي قَوْلِهِ: {إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا} ، قَالَ: "تَرْصُدُهُمْ وَاللَّهُ ، قَالَ: وَبَيْنَمَا رَجُلٌ [21]: [النَّبَأُ] يَمْرُ إِذَا اسْتَفْلَهُ آخَرٌ قَالَ: أُبَلِّغُكَ أَنَّ بِالطَّرِيقِ رَصَادًا ، قَالَ: فَخُذْ حَذَرَكَ إِذَا

**[35269]** Qutaybah bin Sa'id narrated to us, saying: Ya'qub narrated to us, from Abu Hazim, that he said: "You find a man committing sins, and when it is said to him: 'Do you love death?' He says: 'No.' 'And how (can you love it) with what (sins) I have?' Then it is said to him: 'Will you not leave the sins you are committing?' He says: 'I do not want to leave them, and I do not want to die until I leave them.'"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، أَنَّهُ قَالَ: "إِنَّ الرَّجُلَ يَعْمَلُ بِالْمُعَاصِي ، فَإِذَا قِيلَ لَهُ: تُحِبُّ الْمَوْتَ ، قَالَ: لَا ، وَكَيْفَ وَعِنْدِي مَا عِنْدِي ، فَيَقَالُ لَهُ: أَفَلَا تَرَكُ مَا تَعْمَلُ بِهِ مِنَ الْمُعَاصِي ، فَقَالَ: مَا أُرِيدُ تَرْكَهُ وَمَا أُحِبُّ أَنْ أَمُوتَ حَتَّى أَتْرُكُهُ ،

**[35270]** Husayn bin 'Ali narrated to us, saying: "I saw Abu Sinan on a Friday, his eyes were flowing (with tears) and his lips were moving."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ ، قَالَ: رَأَيْتُ أَبَا سِنَانَ يَوْمَ جُمُعَةً وَعَيْنَاهُ تَسْبِلَانِ ، وَشَفَقَاهُ حَرَّكَ

**[35271]** We were narrated to, from Ja'far, from Maymun, who said: "A man does not become pious (Taqiy) until he holds himself to account more strictly than a man holds his partner to account, until he looks at where his food, his drink, and his earnings come from."

حَدَّثَنَا، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ قَالَ: لَا يَكُونُ الرَّجُلُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسِبَةِ الرَّجُلِ شَرِيكَهُ، حَتَّى يَنْتُرُ مِنْ أَيْنَ مَطْعَمُهُ، وَمَشْرَبُهُ، وَمَكْسُبُهُ

**[35272]** Waki' narrated to us, from Sufyan, from Mansur, from Sa'id bin Jubayr regarding His saying: {Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein} [Hud: 15], he said: "Whoever works for the world, he is repaid in the world."

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ: {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرَزِّيَّتْهَا، قَالَ: مَنْ عَمِلَ [15]: نُوفَّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا} [هود للدُّنْيَا وَفِيهِ فِي الدُّنْيَا

**[35273]** Sufyan bin 'Uyaynah narrated to us, from a man, who said: They said to Ibn al-Munkadir: "Which deed is most beloved to you?" He said: "Bringing joy to the believer." They said: "So what remains of what you find pleasure in?" He said: "Bestowing favors upon brothers."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ رَجُلٍ قَالَ: قَالُوا لِابْنِ الْمُنْكَدِرِ: أَيُّ الْعَمَلِ أَحَبُّ إِلَيْكَ؟ قَالَ: "إِذْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ" ، قَالُوا: فَمَا بَقَى مِمَّا تَسْتَلِذُ؟ قَالَ: الْأَفْضَلُ عَلَى الْأَخْوَانِ

**[35274]** Waki' narrated to us, from Al-A'mash, from 'Umarah bin 'Umayr, who said: Qays bin as-Sakan entered the mosque, and began looking around and saying: "The mosque has become barren, the mosque has become barren."

حَدَّثَنَا وَكِبْرٌ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، قَالَ: دَخَلَ قَيْسُ بْنُ السَّكَنِ الْمَسْجِدَ، فَجَعَلَ يَنْظُرُ وَيَقُولُ: أَجَدَبُ الْمَسْجِدُ، أَجَدَبُ الْمَسْجِدُ

**[35275]** Ibn 'Uyaynah narrated to us, from Malik bin Mighwal, from Abu Husayn, who said: He said to me: "If you had seen (certain) people, your liver would have been torn apart over them (out of pity or awe)."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَالِكِ بْنِ مَعْوِلٍ، عَنْ أَبِي حُصَيْنٍ قَالَ: قَالَ لِي: لَوْ رَأَيْتُ أَفْوَاماً رَأَيْتُهُمْ لَنْقَطَّعَتْ كِبْدُكَ عَلَيْهِمْ

**[35276]** Ibn 'Uyaynah narrated to us, from Abu Hazim, who said: "Hide your good deeds more than you hide your bad deeds."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ قَالَ: إِكْثُمْ حَسَانَاتِكَ أَكْثُرْ مِمَّا تَخْفِي سَيِّئَاتِكَ

**[35277]** Ibn 'Uyaynah narrated to us, from 'Amr bin Qays, who said: "Whoever reads two hundred verses while looking at the Mushaf, no one will come on that day with anything better than him."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ قَيْسٍ قَالَ: مَنْ قَرَأَ مَا نَتَّيْ آيَةً وَهُوَ يَنْظُرُ فِي الْمُصْنَفِ لَمْ يَجِدْ أَحَدًا فِي ذَلِكَ الْيَوْمِ بِأَفْضَلِ مِنْهُ

**[35278]** Ibn 'Uyaynah narrated to us, from 'Amr, who said: "I have not seen anyone more knowledgeable in Fatwa than Jabir bin Zayd, and I heard him say: 'I do not own anything of this world except a donkey.'"

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو قَالَ: "مَا رَأَيْتُ أَحَدًا أَعْلَمَ بِقُوْنَى مِنْ جَابِرِ بْنِ زَيْدٍ، وَسَمِعْتُهُ يَقُولُ: مَا أَمْلَكَ مِنَ الدُّنْيَا شَيْئًا إِلَّا حِمَارًا

**[35279]** Ibn Mahdi narrated to us, from Sufyan, from Al-'Ala' bin al-Musayyib, from Abu ad-Duha regarding His saying: {Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve} [Yunus: 62], he said: "They are those who, when seen, Allah is remembered."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ الْعَلَاءِ بْنِ الْمُسَيْبِ،  
عَنْ أَبِي الصُّحَى فِي قَوْلِهِ: {أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ  
، قَالَ: هُمُ الَّذِينَ 62 : عَلَيْهِمْ وَلَا هُمْ يَحْرَجُونَ} [يونس  
إِذَا رُأُوا ذَكَرَ اللَّهُ

**[35280]** Hafs bin Ghiyath narrated to us, from Malik bin Mighwal, from someone who narrated to him, who said: 'Abdullah said: "Whoever is pleased to know what he has with Allah, let him look at what he has for the people (i.e., how he treats them/reputation)."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَمَّنْ  
حَدَّثَهُ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ سَرَّهُ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ  
اللَّهِ فَلِيَتَرُ مَا لِلنَّاسِ عِنْدَهُ

**[35281]** Yahya bin Abi Bukayr narrated to us, saying: Shu'bah narrated to us, from Al-Hakam, from Mujahid: {Unless their hearts are cut} [At-Tawbah: 110], he said: "(Meaning) death."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ  
الْحَكَمِ، عَنْ مُجَاهِدٍ: {إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ} [التوبة  
، قَالَ: الْمَوْتُ 110]

**[35282]** Waki' narrated to us, from Sufyan, from Tariq, from Salim: {And worship your Lord until there comes to you the certainty (Al-Yaqin)} [Al-Hijr: 99], he said: "The certainty is death."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ طَارِقٍ، عَنْ سَالِمٍ: قَالَ: [99]: {وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ} [الْحِجْرَ] الْيَقِينُ: الْمَوْتُ

**[35283]** Ishaq bin Mansur narrated to us, saying: Ar-Rabi' bin al-Mundhir narrated to us, from his father, that Ar-Rabi' bin Khuthaym: "They brought him sand—or sand was bought for him—and it was cast in his house or in his abode, meaning to sit on it."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ الْمُنْذِرِ، عَنْ أَبِيهِ، أَنَّ الرَّبِيعَ بْنَ حُكَيمَ، جَاءُوهُ بِرَمْلٍ أَوْ اشْتَرَى لَهُ رَمْلًا فَطَرَحَ فِي بَيْتِهِ أَوْ فِي دَارِهِ يَعْنِي يَجْلِسُ عَلَيْهِ

**[35284]** Ibn Mahdi narrated to us, from Sufyan, from the concubine of Ar-Rabi' bin Khuthaym, who said: "The work (worship) of Ar-Rabi' was secret."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سُرِّيَةِ الرَّبِيعِ بْنِ حُكَيمٍ قَالَتْ: كَانَ عَمَلُ الرَّبِيعِ سِرًّا

**[35285]** Ishaq bin Mansur narrated to us, saying: Al-Hakam bin 'Abd al-Malik narrated to us, from Qatadah, from Mutarrif bin ash-Shikhkhir, from Ibn 'Abbas: {Of water of purulent fluid (sadid)} [Ibrahim: 16], he said: "What flows between the skin of the disbeliever and his flesh."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ مُطَرْفِ بْنِ الشَّخِيرِ، عَنْ ابْنِ عَبَّاسٍ: {مَنْ مَاءٌ صَدِيدٌ} [إِبْرَاهِيمَ يَسِيلُ بَيْنَ جَلْدِ الْكَافِرِ وَلَحْمِهِ

**[35286]** Hawdhah bin Khalifah narrated to us, saying: 'Awf narrated to us, from Al-Hasan: {That Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."} [Al-Fajr: 23-24], he said: "He knew, by Allah, that he was truthful; there is a long life in which there is no death, better than what he is in."

حَدَّثَنَا هَوْدَةُ بْنُ خَلِيفَةَ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ: {يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَ، يَقُولُ يَا لَيْتَنِي أَعْلَمُ وَاللَّهِ أَنَّهُ} 24: فَدَمْثُ لِحَيَاتِي} [الفجر صَادِقٌ، هُنَاكَ حَيَاةٌ طَوِيلَةٌ لَا مَوْتَ فِيهَا أَحْسَنُ مِمَّا عَلَيْهِ

**[35287]** 'Affan narrated to us, saying: Abu al-Ashhab narrated to us, from Al-Hasan: "That a king from those kings was attended by death. The people of his kingdom surrounded him and said: 'You will leave the servants and the lands after you.' He said: 'O people, do not be ignorant; for you are in the dominion of One who does not care whether a small (part) is taken from His dominion or a large (part).'"

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا أَبُو الْأَشْهَبُ، عَنِ الْحَسَنِ: "إِنَّ مَلِكًا مِنْ تِلْكَ الْمُلُوكِ حَضَرَتِهُ الْوَفَاءُ، فَأَطَافَ بِهِ أَهْلُ مَمْلَكَتِهِ فَقَالُوا لَنْ تَذَعِ الْعِبَادَ وَالْبِلَادَ بَعْدَكَ، فَقَالَ: يَا أَيُّهَا الْقَوْمُ، لَا تَجْهَلُوا؛ فَإِنَّكُمْ فِي مُلْكٍ مِنْ لَا يُبَالِي أَصَغِيرُ أَخْدَ مِنْ مُلْكِهِ أَوْ كَبِيرُ

**[35288]** Abu Usamah narrated to us, from Abu al-Ashhab, from Al-Hasan, who said: "A servant continues to be in goodness as long as he speaks for the sake of Allah and acts for the sake of Allah."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي الْأَشْهَبِ، عَنِ الْحَسَنِ قَالَ: لَا يَزَّانُ الْعَبْدُ بِخَيْرٍ إِذَا قَالَ لِلَّهِ وَإِذَا عَمِلَ لِلَّهِ

**[35289]** 'Affan narrated to us, saying: Abu al-Ashhab narrated to us, saying: I heard Al-Hasan saying: "O son of Adam, indeed you have a secret and you have a public (side). Your secret is more in control of you than your public side. And indeed you have speech, but your action is more in control of you than your speech."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَبُو الْأَشْهَابِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: يَا ابْنَ آدَمَ، إِنَّ لَكَ سِرًّا، وَإِنَّ لَكَ عَلَانِيَّةً، فَسِرُّكَ أَمْلَكَ بِكَ مِنْ عَلَانِيَّتِكَ، وَإِنَّ لَكَ قَوْلًا، فَعَمَلُكَ أَمْلَكَ بِكَ مِنْ قَوْلِكَ

**[35290]** 'Affan narrated to us, saying: Abu al-Ashhab narrated to us, saying: I heard Al-Hasan saying: "O son of Adam, you see the speck in your brother's eye, and leave the log obstructing your own eye."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبُو الْأَشْهَابِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: يَا ابْنَ آدَمَ، تُبْصِرُ الْقَدَى فِي عَيْنِ أَخِيكَ، وَتَنْدَعُ الْجِلْدُ مُعْتَرِضًا فِي عَيْنِكَ

**[35291]** 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, saying: 'Ata' bin as-Sa'ib informed us that Abu al-Bakhtari and his companions, "when one of them heard himself being praised or vanity entered him, he would fold his shoulders and say: 'I have humbled myself for Allah.'"

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّلَيْبِ، أَنَّ أَبَا الْبَخْتَرِيَّ، وَأَصْحَابَهُ، "كَانُوا إِذَا سَمِعَ أَحَدُهُمْ يُنْثَى عَلَيْهِ أَوْ دَخَلَهُ عُجْبٌ شَنِي مَنْكِبَيْهِ، وَقَالَ: حَشَعْتُ لِلَّهِ

**[35292]** 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, from Thabit, who said: It was said to Al-Hasan: "O Abu Sa'id, does Satan sleep?" He said: "If he slept, every believer would find rest (from him) in his heart."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، قَالَ: قَيْلٌ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ، أَيْنَمَ الشَّيْطَانُ؟ قَالَ: لَوْ غَفَلَ لَوْجَهَهَا كُلُّ مُؤْمِنٍ مِنْ قَلْبِهِ

**[35293]** 'Affan narrated to us, saying: Abu al-Ashhab narrated to us, saying: I heard Al-Hasan saying: "Evil has its people, and good has its people. And whoever leaves something is sufficed of it."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبُو الْأَشْهَابِ قَالَ: سَمِعْتُ الْحَسَنَ أَنَّهُ قَالَ: لِلشَّرِّ أَهْلُ، وَلِلْخَيْرِ أَهْلُ، وَمَنْ تَرَكَ شَيْئًا كُفِيَّهُ

**[35294]** Yazid bin Harun narrated to us, saying: Hisham informed us, from Hafsah, from Ar-Rabi' bin Ziyad, from Ka'b, who said: "By Allah, praise for a servant is not established on earth until it is established for him among the inhabitants of heaven."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ حَفْصَةَ، عَنِ الرَّبِيعِ بْنِ زَيَادٍ، عَنْ كَعْبٍ قَالَ: وَاللَّهِ مَا اسْتَقَرَ لِعَبْدٍ ثَنَاءً فِي الْأَرْضِ حَتَّى يَسْتَقِرَ لَهُ فِي أَهْلِ السَّمَاءِ

**[35295]** Yazid bin Harun narrated to us, saying: Juwaybir informed us, from Ad-Dahhak, who said: 'Umar bin al-Khattab wrote to Abu Musa: "To proceed: Indeed, strength in action is that you do not delay today's work for tomorrow. For if you do that, tasks will pile up on you, and you will not know which one to take, so you will waste (them). If you are given a choice between two matters, one for the world and the other for the Hereafter, choose the matter of the Hereafter over the matter of the world; for the world perishes, and the Hereafter remains. Be in awe of Allah, and learn the Book of Allah; for it is the springs of knowledge and the spring (season/rain) of the hearts."

**[35296]** Jarir narrated to us, from Qabus, from his father, from Ibn 'Abbas, who said: "Whoever shows off, Allah will expose him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا جُوَيْبِرٌ، عَنِ الضَّحَّاكِ، قَالَ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى أَبِي مُوسَى: أَمَّا بَعْدُ، فَإِنَّ الْقُوَّةَ فِي الْعَمَلِ أَنْ لَا تُؤَخِّرُوا عَمَلَ الْيَوْمِ لِغَدٍ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ تَدَارَكْتُ عَلَيْهِمُ الْأَعْمَالُ، فَلَمْ تَذْرُوا إِلَيْهَا تَأْخُذُونَ فَأَضَعْتُمْ، فَإِذَا خَيَّرْتُمْ بَيْنَ أَمْرَيْنِ أَحَدُهُمَا لِلْدُنْيَا وَالْآخِرَةِ لِلْآخِرَةِ، فَاخْتَارُوا أَمْرَ الْآخِرَةِ عَلَى أَمْرِ الدُّنْيَا، فَإِنَّ الدُّنْيَا ثَقْنَى، وَإِنَّ الْآخِرَةَ ثَبْقَى، كُوَنُوا مِنَ اللَّهِ عَلَى وَجْلٍ، وَتَعَلَّمُوا كِتَابَ اللَّهِ؛ فَإِنَّهُ يَنَابِيعُ الْعِلْمِ، وَرَبِيعُ الْقُلُوبِ

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ رَأَيَا رَأَيَا اللَّهَ بِهِ

**[35297]** Waki' narrated to us, from Al-Awza'i, from Hassan bin 'Atiyah, from 'Abdullah bin Abi Zakariya, who said: "It has reached me that if a man shows off with any of his deeds, what came before that is nullified."

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكْرَيَا قَالَ: بَلَغَنِي أَنَّ الرَّجُلَ إِذَا  
رَأَى بِشَيْءٍ مِّنْ عَمَلِهِ أَجْهَطَ مَا كَانَ قَبْلَ ذَلِكَ

**[35298]** Waki' narrated to us, from Sufyan, from Salamah bin Kuhayl, who said: I heard Jundub al-Alaqi saying: The Messenger of Allah (peace be upon him) said: "Whoever seeks to be heard, Allah will let him be heard (expose his intention), and whoever shows off, Allah will expose him."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ:  
سَمِعْتُ جُندُبًا الْعَلَقِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: مَنْ يُسَمِّعُ يُسَمِّعُ اللَّهُ بِهِ، وَمَنْ يُرَاءِ يُرَاءِ  
الَّهُ بِهِ

**[35299]** Ghundar narrated to us, from Shu'bah, from 'Asim bin Bahdalah, who said: I heard Abu Razin saying: 'Abdullah said: "Whoever seeks to be heard, Allah will let him be heard. Whoever shows off, Allah will expose him. Whoever humbles himself in submissiveness, Allah will raise him. And whoever exalts himself in arrogance, Allah will abase him."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ قَالَ:  
سَمِعْتُ أَبَا رَزِينَ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ يُسَمِّعُ يُسَمِّعُ  
الَّهُ بِهِ، وَمَنْ يُرَاءِ يُرَاءِ اللَّهُ بِهِ، وَمَنْ تَوَاضَعَ تَخْشَعَ  
رَفَعَهُ اللَّهُ، وَمَنْ تَعَظَّمَ تَطَوُّلًا وَضَعَعَهُ اللَّهُ

**[35300]** Al-Fadl bin Dukayn narrated to us, saying: Al-A'mash narrated to us, from 'Amr bin Murrah, from a shaykh kunyah Abu Yazid, who said: I heard 'Abdullah bin 'Amr saying: The Messenger of Allah (peace be upon him) said: "Whoever makes people hear of his deed, Allah will let the hearing of His creation hear of him on the Day of Resurrection, and He will belittle him and humiliate him."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ شِيخٍ يُكَنِّي أَبَا يَزِيدَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يُسَمِّعُ النَّاسَ بِعَمْلِهِ سَمَعَ اللَّهُ بِهِ سَامِعٌ حَلْقَهُ يَوْمَ الْقِيَامَةِ، وَحَقَرَهُ، وَصَغَرَهُ

**[35301]** Bakr bin 'Abd al-Rahman narrated to us, saying: 'Isa bin al-Mukhtar narrated to us, from Muhammad bin Abi Layla, from Al-'Awfi, from Abu Sa'id, from the Messenger of Allah (peace be upon him) who said: "Whoever seeks to be heard, Allah will let him be heard, and whoever shows off, Allah will expose him."

حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْيَى بْنُ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَمَعَ سَمَعَ اللَّهُ بِهِ، وَمَنْ رَأَيَ رَأَيَ اللَّهُ بِهِ

**[35302]** Husayn bin 'Ali narrated to us, from Za'idah, from Hisham, from Al-Hasan, who said: "I have met people who would not satiate themselves with that fullness. If one of them ate until his breath was restored, he would stop, withered and emaciated, focusing on his affair."

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ  
الْحَسَنِ قَالَ: لَقَدْ أَذْرَكْتُ أَقْوَاماً مَا كَانُوا يَشْبُعُونَ ذَلِكَ  
السَّبَعَ، إِنْ كَانَ أَحَدُهُمْ أَيْأُكُلْ حَتَّىٰ إِذَا رُدَّ نَفْسُهُ أَمْسَاكَ  
ذَاهِلاً نَاجِلاً مُفْلِلاً عَلَى شَانِيهِ

**[35303]** Hafs bin Ghiyath narrated to us, from Ash'ath, who said: "Whenever we entered upon Al-Hasan, we would leave counting the world as nothing."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ قَالَ: كُنَّا إِذَا دَخَلْنَا  
عَلَى الْحَسَنِ خَرَجْنَا وَمَا نَعْدُ الدُّنْيَا شَيْئاً

**[35304]** Mu'tamir bin Sulayman narrated to us, from Abu al-Ashhab, from Al-Hasan regarding: {And a barrier will be set between them and that which they desire} [Saba: 54], he said: "It is faith (Iman)."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي الْأَشْهَبِ، عَنْ  
الْحَسَنِ: وَجِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ، قَالَ: مِنَ  
الإِيمَانِ

**[35305]** Husayn bin 'Ali narrated to us, from Abu Musa, who said: Al-Hasan said: "From the signs—or the approach—of the Hour is that death comes to the best of you, picking them out just as one of you picks the best fresh dates from the plate."

حَدَّثَنَا حُسْيَنُ بْنُ عَلَىٰ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ الْحَسَنُ: مِنْ أَشْرَاطِ أَوْ اقْتِرَابِ السَّاعَةِ، أَنْ يَأْتِيَ الْمَوْتُ خِيَارَكُمْ، فَيُلْقِطُهُمْ كَمَا يُلْقِطُ أَحَدُكُمْ أَطَائِبَ الرُّطْبِ مِنَ الطَّبْقِ

**[35306]** Yazid ibn Hārūn narrated to us, from Sallām ibn Miskīn, who said: Al-Hasan said: "Humiliate this world, for by Allah, it is most enjoyable when you humiliate it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَلَامَ بْنِ مِسْكِينٍ قَالَ: قَالَ الْحَسَنُ: أَهِبُّوا هَذِهِ الدُّنْيَا، فَوَاللَّهِ لَأَهْنَا مَا تَكُونُ إِذَا أَهْنَتْهَا

**[35307]** Muhammād ibn Abī 'Adī narrated to us, from Yūnus, from al-Hasan, who said: "The monasteries of the believers are their homes."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: صَوَامِعُ الْمُؤْمِنِينَ بِيُونُسَمْ

**[35308]** Yazid ibn Hārūn narrated to us, from Sufyān ibn Ḥusayn, from al-Hasan, regarding His saying: {So a wall will be set up between them with a door, its interior containing mercy} [Al-Hadid: 13]. He said: "[That is] Paradise." {And its exterior is toward the punishment} [Al-Hadid: 13]. He said: "[That is] Hellfire."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسْيَنٍ، عَنِ الْحَسَنِ فِي قَوْلِهِ: {فَضَرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ، بَاطِنُهُ الْجَنَّةُ، وَظَاهِرُهُ مِنْ [13: فِيهِ الرَّحْمَةُ]} [الْحَدِيدُ] ، قَالَ: الْجَنَّةُ، وَظَاهِرُهُ مِنْ [13: فِيهِ الرَّحْمَةُ] [الْحَدِيدُ] ، قَالَ: النَّارُ [13: قِيلَهُ الْعَذَابُ] [الْحَدِيدُ]

**[35309]** Hawdhah ibn Khalīfah narrated to us, saying: ‘Awf narrated to us, from al-Hasan: {That Day, man will remember, but how will that remembrance benefit him? He will say, 'Oh, I wish I had sent forth [some good] for my life'} [Al-Fajr: 23-24]. He said: “It is known, by Allah, that he is truthful; there is a long life in which there is no death, better than what he is in.”

حَدَّثَنَا هُوَذَةُ بْنُ حَلِيفَةَ، قَالَ حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ: {يَوْمَئِذٍ يَتَكَبَّرُ الْإِنْسَانُ وَأَنَّى لِهِ الدُّكَرَى، يَقُولُ يَا لَيْتَنِي قَالَ: عُلِمَ وَاللَّهُ أَنَّهُ} 24 {قَدَّمْتُ لِحَيَاةِي} [الفجر صَادِقٌ، هُنَالِكَ حَيَاةٌ طَوِيلَةٌ لَا مُوْتَ فِيهَا أَحْسَنُ مِمَّا عَلَيْهِ

**[35310]** Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from Abū Ḥāzim, from al-Hasan, who said: “A time will come upon people when their conversation in their mosques will be about their worldly affairs; Allah has no need in that, so do not sit with them.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنِ الْحَسَنِ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ حَدِيثُهُمْ فِي مَسَاجِدِهِمْ أَمْرًا دُنْيَاهُمْ ، لَيْسَ لِلَّهِ فِيهِ حَاجَةٌ ، فَلَا تُجَالِسُهُمْ

**[35311]** Jarīr narrated to us, from ‘Umārah ibn al-Qa‘qā‘, from al-Hasan, regarding His saying: {So let him not drive you out of Paradise, so you would suffer} [Taha: 117]. He said: “He meant by it the hardship of the world, for you will not find the son of Adam except in hardship and toil.”

حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ، عَنِ الْحَسَنِ فِي  
[117]: قَوْلِهِ: {فَلَا يُخْرِجُكُمَا مِنَ الْجَنَّةِ فَتَشْفَقُّ} [طه]  
قَالَ: عَنِّي بِهِ شَفَاءُ الدُّنْيَا، فَلَا تُلْقِي أَبْنَ آدَمَ إِلَّا شَقِيقًا  
نَاصِبًا

**[35312]** Ḥusayn ibn ‘Alī narrated to us, from Abū Mūsā, who said: Al-Hasan recited this verse: {And their father had been righteous} [Al-Kahf: 82]. He said: “I do not hear Him mentioning any good in their child[ren]; Allah preserved them due to the preservation [righteousness] of their father.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْ، عَنْ أَبِيهِ مُوسَى قَالَ: قَرَا الْحَسَنُ  
، قَالَ: [82]: هَذِهِ الْأُبْيَةُ: {وَكَانَ أَبُوهُمَا صَالِحًا} [الكهف]  
مَا أَسْمَعْتُ ذَكَرَ فِي وَلَدِهِمَا خَيْرًا ، حَفِظْهُمَا اللَّهُ بِحَفْظِ  
أَبِيهِمَا

**[35313]** Ibn ‘Ulayyah and Muḥammad ibn Abī ‘Adī narrated to us, from Ḥabīb ibn Shahīd, from al-Hasan, who said: ““There is no god but Allah’ is the price of Paradise.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، وَمُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ حَبِيبِ بْنِ  
شَهِيدٍ، عَنِ الْحَسَنِ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، ثَمَنُ الْجَنَّةِ

**[35314]** Khalaf ibn Khalīfah narrated to us, from Ismā‘il ibn Abī Khālid, that al-Ḥasan used to say: “Avoid what Allah has forbidden for you, and do good with what He has provided you.”

حَدَّثَنَا حَافِظُ بْنُ خَلِيفَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، أَنَّ الْحَسَنَ كَانَ يَقُولُ: انْقُوا فِيمَا حَرَمَ اللَّهُ عَلَيْهِمْ، وَأَحْسِنُوا فِيمَا رَزَقَهُمْ

**[35315]** ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from al-Ḥasan regarding: {Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good} [Al-Baqarah: 201]. He said: “In this world, knowledge and worship; and in the Hereafter,

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ: {رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً} [البقرة، 201] ، قَالَ: فِي الدُّنْيَا الْعِلْمُ وَالْعِبَادَةُ ، وَفِي الْآخِرَةِ الْجَنَّةُ

**[35316]** Hafṣ ibn Ghiyāth narrated to us, from Ash‘ath, from al-Ḥasan regarding: {And do not forget your share of the world} [Al-Qasas: 77]. He said: “Send forth the surplus, and keep what is sufficient for you.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثٍ، عَنِ الْحَسَنِ: {وَلَا قَالَ: قَدْمٌ[77]: تَنْسَ نَصِيبِكَ مِنَ الدُّنْيَا} [القصص، الفضل، وأمساك ما يبلغك

**[35317]** Hafṣ narrated to us, from Ash‘ath, from al-Ḥasan regarding: {Their light will proceed before them and on their right} [Al-Hadid: 12]. He said: “On the Sirat (Path) on the Day of Resurrection.”

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثٍ، عَنِ الْحَسَنِ: {يَسْعَى نُورُهُمْ عَلَى}[12: بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ} [الحديد، الصراطِ يَوْمَ الْقِيَامَةِ

**[35318]** Abū Usāmah narrated to us, from Abū al-Ashhab, who said: Al-Hasan recited until he reached: {And they do not remember Allah except a little} [An-Nisa: 142]. He said: “It was little only because it was for other than Allah.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْأَشْهَبِ، قَالَ: قَرَا الْحَسَنُ: حَتَّىٰ بَلَغَ: {وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا} [النِّسَاءُ] ، قَالَ: إِنَّمَا قَلَ لِأَنَّهُ كَانَ لِغَيْرِ اللَّهِ] 142

**[35319]** Abū Usāmah narrated to us, from Abū al-Ashhab, who said: Al-Hasan recited: {[Such believers are] the repentant, the worshippers} [At-Tawbah: 112]. He said: “They repented from polytheism and became free from

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْأَشْهَبِ، قَالَ: قَرَا الْحَسَنُ: ، قَالَ: تَابُوا مِنْ 112: {الثَّائِبُونَ الْعَابِدُونَ} [التَّوْبَةُ] الشَّرِكُ، وَبَرِئُوا مِنَ النَّفَاقِ

**[35320]** ‘Affān narrated to us, saying: Abū ‘Aqil Bashīr ibn ‘Uqbah narrated to us, saying: I heard al-Hasan say: “Scholars are three types: One who is knowledgeable for himself and for others; that is the best and most excellent of them. Another is knowledgeable for himself; that is good. And another is knowledgeable neither for himself nor for others; that is the worst of them.”

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ بَشِيرُ بْنُ عَبْيَةَ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: "الْعُلَمَاءُ ثَلَاثَةٌ: مِنْهُمْ عَالِمٌ لِنَفْسِهِ وَلِغَيْرِهِ فَذِلِكَ أَفْضَلُهُمْ وَخَيْرُهُمْ ، وَمِنْهُمْ عَالِمٌ لِنَفْسِهِ فَخَيْرٌ ، وَمِنْهُمْ عَالِمٌ لَا لِنَفْسِهِ وَلَا لِغَيْرِهِ فَذِلِكَ شَرُّهُمْ

**[35321]** Yazīd ibn Hārūn narrated to us, saying: Abū al-Ashhab informed us, from al-Hasan, who said: “Whoever among you is able to be a leader [in good] for his family, and a leader for those beyond that, let him do so. For indeed, nothing is taken from you [as an example] except that you will have a share in it.”

**[35322]** Wakī‘ narrated to us, from Sufyān, from Hishām, from al-Hasan, who said: “I met people who would firmly command their families not to turn away a beggar.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ قَالَ: مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ إِمَامًا لِأَهْلِهِ إِمَامًا لِمَنْ وَرَاءَ ذَلِكَ فَلْيَفْعُلْ، فَإِنَّهُ لَيْسَ شَيْءٌ يُؤْخَذُ عَنْكَ إِلَّا كَانَ لَكَ فِيهِ نَصِيبٌ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: أَذْرَكْتُ أَقْوَامًا يَعْزِمُونَ عَلَى أَهَالِيهِمْ أَنْ لَا يَرْدُوا سَائِلًا

[35323] Ibn ‘Ulayyah narrated to us, from Ayyūb, from al-Hasan, that he recited: {And ask them about the town that was present by the sea - when they transgressed in the matter of the Sabbath - when their fish came to them openly on their Sabbath day} [Al-A’raf: 163] the verse. He said: “There was a fish that Allah forbade to them on a specific day and permitted to them on other days. It used to come to them on the day it was forbidden to them as if it were pregnant camels, not refraining from anyone. So they began to desire it and restrain themselves until they took it. By Allah, they ate it, causing the worst meal eaten by the people of Lot, leaving more disgrace in this world and severer punishment in the Hereafter. By Allah, the believer has greater sanctity with Allah than a fish. But Allah has made the appointed time for a people the Hour, and the Hour is more disastrous and more bitter.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِيُوبَ، عَنِ الْحَسَنِ، أَنَّهُ تَلَأَّ:  
{وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ  
يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِينَأُنْهُمْ يَوْمَ سَيِّئُهُمْ شَرَّاعَ}  
، الْأَيَّةُ، قَالَ: كَانَ حُوتٌ حَرَمَهُ اللَّهُ[الْأَعْرَافُ 163]:  
فِي يَوْمٍ وَاحِدَةٍ لَهُمْ فِي سَوَى ذَلِكَ ، فَكَانَ يَأْتِيهِمْ فِي  
الْيَوْمِ الَّذِي حُرِمَ عَلَيْهِمْ كَانَهُ الْمَخَاضُ ، مَا يَمْتَنَعُ مِنْ  
أَحَدٍ ، فَجَعَلُوا يَهُمُونَ وَيُمْسِكُونَ حَتَّى أَخْنُوهُ فَأَكَلُوا  
وَاللَّهُ بِهَا أَوْحَمَ أَكْلَهَا أَكْلَهَا قَوْمٌ لُوطٌ أَبْقَى خَرْبَيَا فِي الدُّنْيَا  
وَأَشَدَّ عُقُوبَةً فِي الْآخِرَةِ ، وَأَيْمَنُ اللَّهِ لِلْمُؤْمِنِ أَعْظَمُ  
حُرْمَةً عِنْدَ اللَّهِ مِنْ حُوتٍ ، وَلَكِنَّ اللَّهَ جَعَلَ مَوْعِدَ قَوْمٍ  
السَّاعَةَ ، وَالسَّاعَةُ أَذْهَى وَأَمْرُ

**[35324]** Waki‘ narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “We used to say that when Allah intends—I think he said: good—for a servant, He appoints for him a warner from within himself, enjoining him to do good and forbidding him from evil.”

**[35325]** Zayd ibn Ḥubāb narrated to us, saying: ‘Abd al-Ḥamīd ibn ‘Abdullāh ibn Muslim ibn Yasār narrated to us, saying: Kulthūm ibn Jabr informed us, saying: The one wishing in Basra used to say: “[I wish for] the understanding (Fiqh) of al-Hasan, the piety (Wara‘) of Muḥammad ibn Sirīn, the worship of Ṭalq ibn Ḥabīb, and the forbearance (Hilm) of Muslim ibn Yasār.”

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: "كُنَّا نَتَحَدَّثُ أَنَّ الْعَبْدَ إِذَا أَرَادَ اللَّهُ بِهِ أَطْهَرَ قَالَ: حَيْرًا جَعَلَ لَهُ زَاجِرًا مِنْ نَفْسِهِ يَأْمُرُهُ بِالْخَيْرِ وَيَنْهَاهُ عَنِ الْمُنْكَرِ

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ قَالَ: أَخْبَرَنَا كُلُّوْمُ بْنُ جَبْرٍ قَالَ: كَانَ الْمُتَّمَمُ بِالْبَصْرَةِ يَقُولُ: فِقْهُ الْحَسَنِ، وَوَرَاعُ مُحَمَّدٍ بْنِ سِيرِينَ، وَعِبَادَةُ طَلْقٍ بْنِ حَبِيبٍ وَحِلْمُ مُسْلِمٍ بْنِ يَسَارٍ

**[35326]** ‘Affān narrated to us, saying: Hammād ibn Zayd narrated to us, from ‘Āsim, who said: I heard Muwarriq al-‘Ijlī say: “I have not seen anyone more understanding in his piety nor more pious in his understanding than Muḥammad.” He said: And Abū Qilābah said: “Turn him wherever you wish, and you will find him the most pious among you and the most self-controlled among you.”

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ قَالَ:  
سَمِعْتُ مُورَّقاً الْعِجْلِيَّ يَقُولُ: "مَا رَأَيْتُ أَحَدًا أَفْقَهَ فِي  
وَرَاعَهِ وَلَا أَوْرَعَ فِي فَقْهِهِ مِنْ مُحَمَّدٍ ، قَالَ: وَقَالَ أَبُو  
قِلَابَةَ: اصْرِفُوهُ حِينَ شِئْتُمْ، فَتَجِدُونَهُ أَشَدَّكُمْ وَرَاعَاءَ،  
وَأَمْلَكُمْ لِنَفْسِهِ

**[35327]** Al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, who said: “I do not know inferiority in religion.”

حَدَّثَنَا التَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، قَالَ: لَا أَعْلَمُ  
الدُّونَ مِنَ الدِّينِ

**[35328]** ‘Affān ibn Muslim narrated to us, saying: Sallām ibn Miskīn narrated to us, saying: ‘Imrān ibn ‘Abdullāh ibn Talhah al-Khuzā’ī narrated to us, saying: “Indeed, the self of Sa‘īd ibn al-Musayyib was more insignificant to him for the sake of Allah than the self of a fly.”

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا سَلَامُ بْنُ مِسْكِينَ،  
قَالَ: حَدَّثَنَا عِمَرَانُ بْنُ عَبْدِ اللَّهِ بْنِ طَلْحَةَ الْخُزَاعِيِّ،  
قَالَ: إِنَّ نَفْسَ سَعِيدِ بْنِ الْمُسَيَّبٍ كَانَتْ أَهْوَنَ عَلَيْهِ فِي  
دَاتِ اللَّهِ مِنْ نَفْسٍ دُبَابٍ

**[35329]** ‘Affān narrated to us, saying: Hammād ibn Zayd narrated to us, from Yaḥyā ibn Sa‘īd, that Sa‘īd ibn al-Musayyib used to frequently say in his gathering: “O Allah, save [us], save [us].”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ كَانَ يُكْثِرُ أَنْ يَقُولُ فِي مَجْلِسِهِ: اللَّهُمَّ سَلِّمْ سَلِّمْ

**[35330]** ‘Affān narrated to us, saying: Abū ‘Awānah narrated to us, from Yazīd, from ‘Abdullāh ibn al-Ḥārith, who said: Ka‘b said: “Allah has never looked at Paradise except that He said: ‘I sought for your inhabitants,’ so it increased in goodness beyond what it was, until its inhabitants enter it.”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: قَالَ كَعْبٌ: "مَا نَظَرَ اللَّهُ إِلَى الْجَنَّةَ قَطُّ إِلَّا قَالَ: طَلَبْتُ لِأَهْلِكَ فَازْدَادْتُ عَلَى مَا كَانَتْ طَيِّبًا حَتَّى يَدْخُلَهَا أَهْلُهَا

**[35331]** ‘Affān narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: Abū ‘Imrān al-Jawnī narrated to us, from ‘Abdullāh ibn Rabāh al-Anṣārī, from Ka‘b, who said: “Abraham said: ‘O Lord, it grieves me that I do not see anyone on earth worshiping You other than me.’ So Allah sent angels to pray with him and be with him.”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ كَعْبٍ قَالَ: "قَالَ إِبْرَاهِيمُ: يَا رَبِّي، إِنِّي لَيَحْرُثُنِي أَنْ لَا أَرَى أَحَدًا فِي الْأَرْضِ يَعْبُدُكَ غَيْرِي ، فَبَعَثَ اللَّهُ ملائِكَةً تُصَلِّي مَعَهُ وَتَكُونُ مَعَهُ

[35332] Yahyā ibn Yamān narrated to us, from ‘Abd al-Rahmān ibn Thawbān, from his father, from ‘Abdullāh ibn Dāmrah, from Ka‘b, who said: “The world is cursed, cursed is what is in it, except a learner of good or a teacher of it.”

[35333] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: ‘Alī ibn Zayd informed me, from Muṭarrif, that Ka‘b said regarding His saying: {And [on] couches raised high} [Al-Waqi’ah: 34]: He said: “[Raised] a distance of forty years.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ، عَنْ كَعْبٍ قَالَ: الْدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا مُتَعَلِّمٌ خَيْرٌ، أَوْ مُعْلِمٌ

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ رَيْدٍ، عَنْ مُطَرَّفٍ، أَنَّ كَعْبًا قَالَ فِي قَوْلِهِ: ، قَالَ: مَسِيرَةً[34]: {وَفُرُشٌ مَرْفُوعَةٌ} [الواقعة أَرْبَعينَ عَامًا

[35334] ‘Affān narrated to us, saying: Hammām narrated to us, saying: Zayd ibn Aslam narrated to us, from ‘Atā’ ibn Yāsār, from Ka‘b, who said: “The leader in good will be brought on the Day of Resurrection, and it will be said to him: ‘Answer your Lord.’ So he is taken to his Lord and is not veiled from Him. Then he is ordered to Paradise, and he sees his dwelling and the dwellings of his companions who used to join him in good and help him in it. It is said to him: ‘This is the dwelling of so-and-so, and this is the dwelling of so-and-so.’ He sees the honor Allah has prepared for him in Paradise, and he sees that his dwelling is better than theirs. He is clothed in the garments of Paradise, a crown is placed on his head, and he is perfumed with the scent of Paradise. His face shines until it is like the moon.” Hammām said: I think he said: “On the night of the full moon.” He said: “Then he comes out, and no gathering of people sees him except that they say: ‘O Allah, make him one of them,’ until he comes to his

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ كَعْبٍ قَالَ: إِنَّمَا يُؤْتَى بِالرَّئِسِ فِي الْخَيْرِ يَوْمَ الْقِيَامَةِ فَيَقُولُ لَهُ: أَجِبْ رَبَّكَ، فَيُنْطَلِقُ بِهِ إِلَى رَبِّهِ فَلَا يُحْجَبُ عَنْهُ، فَيُؤْمَرُ بِهِ إِلَى الْجَنَّةِ فَيَرَى مَنْزِلَهُ وَمَنَازِلَ أَصْحَابِهِ الَّذِينَ كَانُوا يُجَامِعُونَهُ عَلَى الْخَيْرِ وَيُعْيَنُونَهُ عَلَيْهِ، فَيَقُولُ لَهُ: هَذِهِ مَنْزِلَةُ فُلَانٍ، فَيَرَى مَا أَعْدَ اللَّهُ لَهُ فِي الْجَنَّةِ مِنْ الْكَرَامَةِ، وَبَرَى مَنْزِلَةً أَفْضَلَ مِنْ مَنَازِلِهِمْ، وَيُكَسِّي مِنْ ثَيَابِ الْجَنَّةِ وَيُوضَعُ عَلَى رَأْسِهِ ثَاجٌ، وَيُغَفَّلُ مِنْ رِيحِ الْجَنَّةِ، وَيُشَرِّقُ وَجْهُهُ حَتَّى يَكُونَ مِثْلَ الْقَمَرِ، قَالَ هَمَّامٌ: أَحَسَبْتُهُ فَلَمْ يَأْتِ، قَالَ: فَيَخْرُجُ فَلَا يَرَاهُ أَهْلٌ مَلِإِ الْأَقْلَافُ: اللَّهُمَّ اجْعَلْهُ مِنْهُمْ، حَتَّى يَأْتِي أَصْحَابَهُ الَّذِينَ كَانُوا يُجَامِعُونَهُ عَلَى الْخَيْرِ وَيُعْيَنُونَهُ عَلَيْهِ فَيَقُولُ: أَبْشِرْ يَا فُلَانُ، فَإِنَّ اللَّهَ قَدْ أَعْدَ لَكَ فِي الْجَنَّةِ كَذَا، وَأَعْدَ لَكَ فِي الْجَنَّةِ كَذَا وَكَذَا، فَمَا زَالَ يُخْبِرُهُمْ بِمَا أَعْدَ اللَّهُ لَهُمْ فِي الْجَنَّةِ مِنَ الْكَرَامَةِ حَتَّى يَعْلُوْ وُجُوهُهُمْ مِنَ الْبَيَاضِ مِثْلَ مَا عَلَى وَجْهِهِ، فَيَعْرِفُهُمُ النَّاسُ بِبَيَاضِ وُجُوهِهِمْ فَيَقُولُونَ: هُؤُلَاءِ أَهْلُ الْجَنَّةِ، وَبَرَى مَنْزِلَةً بِالرَّئِسِ فِي الشَّرِّ فَيَقُولُ لَهُ: أَجِبْ رَبَّكَ، فَيُنْطَلِقُ بِهِ إِلَى رَبِّهِ فَيُحْجَبُ عَنْهُ وَيُؤْمَرُ بِهِ إِلَى النَّارِ، فَيَرَى مَنْزِلَهُ وَمَنَازِلَ أَصْحَابِهِ، فَيَقُولُ: هَذِهِ مَنْزِلَةُ فُلَانٍ وَهَذِهِ مَنْزِلَةُ فُلَانٍ، فَيَرَى مَا أَعْدَ اللَّهُ لَهُ فِيهَا مِنَ الْهَوَانِ، وَبَرَى مَنْزِلَةً شَرَّاً مِنْ مَنَازِلِهِمْ، قَالَ فَيَسْوُدُ وَجْهُهُ وَتَزَرَّقُ عَيْنَاهُ، وَيُوضَعُ عَلَى رَأْسِهِ قَلْنَسُوَةً مِنْ نَارٍ، فَيَخْرُجُ فَلَا يَرَاهُ أَهْلٌ مَلِإِ الْأَتَّوْنَادِ بِاللَّهِ مِنْهُ، فَيَأْتِي أَصْحَابَهُ الَّذِينَ كَانُوا يُجَامِعُونَهُ عَلَى الشَّرِّ وَيُعْيَنُونَهُ عَلَيْهِ، قَالَ: فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكُمْ، قَالَ: فَيَقُولُ: مَا أَعَادُكُمُ اللَّهُ مِنِّي، فَيَقُولُ لَهُمْ: أَمَا تَذَكَّرُ يَا فُلَانُ كَذَا وَكَذَا، فَيَذَكَّرُهُمُ الشَّرُّ الَّذِي كَانُوا يُجَامِعُونَهُ وَيُعْيَنُونَهُ عَلَيْهِ، فَمَا زَالَ يُخْبِرُهُمْ بِمَا أَعْدَ اللَّهُ لَهُمْ فِي النَّارِ حَتَّى يَعْلُوْ وُجُوهُهُمْ مِنَ السَّوَادِ مِثْلَ مَا عَلَى وَجْهِهِ، فَيَعْرِفُهُمُ النَّاسُ بِسَوَادِ وُجُوهِهِمْ

**[35335]** Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, who said: My father said to us: “If one of you sees something of the adornment and splendor of the world, let him go to his family and command them to pray and be patient in it, for Allah said to His Prophet: {And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them} [Taha: 131].” Then he recited to the end of the verse.

**[35336]** Ḥafṣ ibn Ghayyāth narrated to us, from Hishām ibn ‘Urwah, from his father, who said: “If you see a man doing a good deed, know that it has sisters with him, for a good deed indicates its sister. And if you see him doing a bad deed, know that it has sisters with him, for a bad deed indicates its sister.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: قَالَ لَنَا أَبِي: إِذَا رَأَى أَحَدُكُمْ شَيْئًا مِنْ زِينَةِ الدُّنْيَا وَزَهْرَتِهَا فَلْيَأْتِ أَهْلَهُ فَلَيُأْمِرُهُمْ بِالصَّلَاةِ وَلَيَصْطَبِرْ عَلَيْهَا ، فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ: {وَلَا تَمْدَنَ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ ، ثُمَّ قَرَا إِلَى آخِرِ الْآيَةِ}[131: أَرْوَاجًا مِنْهُمْ] [طه

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: إِذَا رَأَيْتُ الرَّجُلَ يَعْمَلُ الْحَسَنَةَ فَاعْلَمْ أَنَّ لَهَا عِنْدَهُ أَخْوَاتٍ ، فَإِنَّ الْحَسَنَةَ تَدْلُ عَلَى أَخْتِهَا ، وَإِذَا رَأَيْتُهُ يَعْمَلُ السَّيِّئَةَ فَاعْلَمْ أَنَّ لَهَا عِنْدَهُ أَخْوَاتٍ ، فَإِنَّ السَّيِّئَةَ تَدْلُ عَلَى أَخْتِهَا

**[35337]** Yaḥyā ibn Bukayr narrated to us, saying: Ibrāhīm ibn Nāfi‘ narrated to us, from Ibn Ṭāwūs, from his father, who said: “The sweetness of the world is the bitterness of the Hereafter, and the bitterness of the world is the sweetness of the Hereafter.”

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، قَالَ: حُلُوُ الدُّنْيَا مُرُ الْآخِرَةُ، وَمُرُ الدُّنْيَا حُلُوُ الْآخِرَةُ

**[35338]** Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, saying: Sufyān narrated to us, from a man, from Ṭāwūs, who said: “Indeed, nothing secures the believer's religion except his grave.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ رَجُلٍ، عَنْ طَاؤِسٍ، قَالَ: إِنَّ الْمُؤْمِنَ لَا يَحْرُرُ دِينَهُ إِلَّا حُفْرَثَةً

**[35339]** Abū Usāmah narrated to us, saying: Nāfi‘ ibn ‘Umar narrated to me, from Bishr ibn ‘Āsim, who said: Tāwūs said: “I have not seen anyone like someone who feels safe for himself. I saw a man whom, if I were asked: ‘Who is the best person you know?’ I would say: ‘So-and-so,’ referring to that man. He remained like that, then he was afflicted with pain in his stomach, and something affected him from it. So his stomach became swollen on him and he desired it [relief? or food? unclear context]. I saw him on a leather mat, and I do not know which of his two ends was quicker, until he died sweating.”

**[35340]** ‘Abd al-Rahmān ibn Mahdī narrated to us, from Sufyān, from Abū Hāshim, from Tāwūs, who said: “His shirt was over the waist-wrapper, and the cloak was over the shirt.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنِي نَافِعُ بْنُ عُمَرَ، عَنْ بِشْرِ  
بْنِ عَاصِمٍ، قَالَ: قَالَ طَاؤُسٌ: "مَا رَأَيْتُ مِثْلَ أَحَدٍ أَمِنَ  
عَلَى نَفْسِهِ قَدْ رَأَيْتُ رَجُلًا لَوْ قِيلَ لِي: مَنْ أَفْضَلُ مَنْ  
تَعْرِفُ؟ قُلْتُ: فُلَانٌ لِذَلِكَ الرَّجُلِ، فَمَكَثَ عَلَى ذَلِكَ ثُمَّ  
أَخَذَهُ وَجَعٌ فِي بَطْنِهِ، فَأَصَابَهُ مِنْهُ شَيْءٌ، فَاسْتَضَخَ  
بَطْنُهُ عَلَيْهِ وَأَشْتَهَاهُ قَرَائِبُهُ فِي نِطْعٍ مَا أَدْرِي أَيُّ طَاقِيَّهُ  
أَسْرَعَ حَتَّى ماتَ عَرَقًا

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي  
هَاشِمٍ، عَنْ طَاؤُسٍ، قَالَ: كَانَ قَمِيصُهُ فَوْقَ الْإِزارِ  
وَالرِّدَاءُ فَوْقَ الْقَمِيصِ

**[35341]** Al-Muḥāribī narrated to us, from Layth, from Ṭāwūs, who said: “Is there not a man who stands [in prayer] with ten verses at night, so he wakes up with one hundred good deeds written for him, and more than that?”

حَدَّثَنَا الْمَخَارِبِيُّ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: أَلَا رَجُلٌ يَقُولُ بِعَشْرِ آيَاتٍ مِنَ اللَّيْلِ، فَيُصْبِحُ فَدْ كُتُبَ لَهُ مِائَةً حَسَنَةٍ، وَأَكْثَرُ مِنْ ذَلِكَ

**[35342]** Muḥammad ibn Fuḍayl narrated to us, from Abū Sinān, from Sa‘īd ibn Jubayr, who said: “Reliance upon Allah is the essence of faith.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، قَالَ: التَّوْكِلُ عَلَى اللَّهِ جِمَاعُ الْإِيمَانِ

**[35343]** Ishāq ibn Sulaymān narrated to us, from Abū Sinān, from Sa‘īd ibn Jubayr, that he used to say: “O Allah, I ask You for true reliance upon You and good opinion of You.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ صِدْقَ التَّوْكِلِ عَلَيْكَ، وَحُسْنَ الظَّنِّ بِكَ

**[35344]** Muḥammad ibn Fuḍayl narrated to us, from Bukayr ibn ‘Atīq, who said: I gave Sa‘īd ibn Jubayr a drink of honey in a cup, and he drank it. Then he said: “By Allah, I will surely be asked about this.” I said: “Why?” He said: “I drank it while finding it delicious.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ بُكَيْرِ بْنِ عَتَيقٍ قَالَ: سَقَيْتُ سَعِيدَ بْنَ جُبَيرٍ شَرْبَةً مِنْ عَسَلٍ فِي قَدْحٍ فَشَرَبَهَا ، ثُمَّ قَالَ: وَاللَّهِ لَأْسْأَلَنَّ عَنْ هَذَا؟ فَقُلْتُ: لِمَهُ؟ فَقَالَ: شَرِبْتُهُ وَأَنَا أَسْتَلِدُهُ

**[35345]** Waki‘ narrated to us, from ‘Umar ibn Dharr, who said: I read a letter from Sa‘id ibn Jubayr to my father: “O Abū ‘Umar, every day a Muslim lives is a gain.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ دَرْرٍ قَالَ: قَرَأْتُ كِتَابَ سَعِيدٍ  
بْنِ جُبَيْرٍ إِلَى أَبِيهِ: يَا أَبَا عُمَرَ ، كُلُّ يَوْمٍ يَعِيشُ فِيهِ  
الْمُسْلِمُ فَهُوَ غَنِيمَةٌ

**[35346]** Yahyā ibn Yamān narrated to us, from Ash‘ath, from Ja‘far, from Ibn Jubayr regarding: {Rather, [it was] the plotting of night and day} [Saba’: 33]. He said: “The passing of night and day.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ أَبْنِ  
قَالَ مَرُّ اللَّئِنِ [33: جُبَيْرٌ {بْنُ مَكْرُ اللَّئِنِ وَالنَّهَارِ} [سَبَا  
وَالنَّهَارِ

**[35347]** Ibn Yamān narrated to us, from Ash‘ath, from Ja‘far, from Sa‘id ibn Jubayr, who said: “The one who remembers Allah among the heedless is like the one protecting the dedicated volunteers [in battle? unclear phrase].”

حَدَّثَنَا أَبْنُ يَمَانٍ عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ  
جُبَيْرٍ قَالَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَحَامِي الْمُحْسِنِينَ

**[35348]** Yahyā ibn Yamān narrated to us, from Ash‘ath, from Ja‘far, from Sa‘id ibn Jubayr regarding: {And it is not amusement} [At-Tariq: 14]. He said: “And it is not play.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ  
قَالَ: [14: سَعِيدِ بْنِ جُبَيْرٍ {وَمَا هُوَ بِالْمُهْزِلِ} [الطَّارِقِ  
وَمَا هُوَ بِالْأَعْبَدِ

**[35349]** Ibn Yamān narrated to us, from Sufyān, from Salamah, from Sa‘īd ibn Jubayr regarding: {So away with the companions of the Blaze} [Al-Mulk: 11]. He said: “[Suhq is] a valley in Hell.”

حَدَّثَنَا أَبْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ سَعِيدِ بْنِ قَال: [11: جُبَيْرٌ {فَسُحْقًا لِأَصْنَابِ السَّعِيرِ} [الملك وَادٍ فِي جَهَنَّمَ

**[35350]** ‘Abdullāh ibn Idrīs narrated to us, from Mālik ibn Mighwal, from al-Rabī‘ ibn Abī Rāshid, from Sa‘īd ibn Jubayr regarding: {O My servants who have believed, indeed My earth is spacious} [Al-Ankabut: 56]. He said: “Whoever is ordered to commit a sin, let him flee.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مَالِكِ بْنِ مَغْوِلٍ عَنْ الرَّبِيعِ بْنِ أَبِي رَاشِدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ {بِأَيْمَانِ عَبْدِ اللَّهِ بْنِ إِدْرِيسِ} [العنكبوت 56: الَّذِينَ آمَنُوا إِنَّ أَرْضَنِي وَاسِعَةٌ] مَنْ أُمِرَ بِمَعْصِيَةٍ فَلْيَهُرِبْ

**[35351]** Yazid bin Harun told us, he said: Al-Asbagh bin Zayd informed us, from Al-Qasim bin Abi Ayyub, that Sa‘īd bin Jubayr repeated this verse: "{And fear a Day when you will be returned to Allah}" [Al-Baqarah: 281] more than twenty times.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْأَصْبَحُ بْنُ زَيْدٍ، عَنِ الْأَقَاسِمِ بْنِ أَبِي أَيُوبَ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ رَدَّ هَذِهِ الْآيَةَ {وَأَنْفَوْا يَوْمًا ثُرْجَعُونَ فِيهِ إِلَى اللَّهِ} بِضُعَّا وَعِشْرِينَ مَرَّةً

**[35352]** Abu Al-Ahwas told us, from 'Ata', from Sa'id bin Jubayr regarding His saying: "{Indeed, we have turned to You}" [Al-A'raf: 156]. He said: "We have repented."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ {إِنَّا هُدْنَا إِلَيْكَ} قَالَ: ثُبَّنَا

**[35353]** Muhammad bin 'Abdullah Az-Zubayri told us, from Sufyan, from Musa bin Abi 'Aishah, from Sa'id bin Jubayr regarding: "{Rather, man, against himself, will be a witness}" [Al-Qiyamah: 14]. He said: "A witness against himself, even if he offers excuses."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّبَيْرِيُّ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: {بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرٌ}، قَالَ: شَاهِدٌ عَلَى نَفْسِهِ وَلَوْ اعْتَدَرَ

**[35354]** Ghundar told us, from Shu'bah, from Abu Bishr, from Sa'id bin Jubayr regarding: "{Assuredly, the Fire is for them and they will be abandoned}" [An-Nahl: 62]. He said: "Forgotten and neglected."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: {لَا جَرَمَ أَنَّ لَهُمُ النَّارَ، وَأَنَّهُمْ مُفْرَطُونَ}، قَالَ: مَنْسِيُونَ مُضَيِّعُونَ

**[35355]** Asbat bin Muhammad told us, from 'Ata', from Sa'id bin Jubayr regarding: "{And We record what they have put forth and their footprints}" [Ya-Sin: 12]. He said: "What they established as Sunnahs [practices]."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ {وَنَكْتُبُ مَا قَدَّمُوا وَأَثَارَهُمْ} قَالَ: مَا سَنُّوا

**[35356]** 'Ali bin Mushir told us, from Layth, from Abu 'Ubaydah, who said: He says—meaning Allah Blessed and Exalted is He—: "What is the matter with people who seek understanding [of religion] for other than My worship? They wear skins of sheep [showing humility] while their hearts are more bitter than aloë. Are they deceived by Me, or do they seek to deceive Me? By Me, I have sworn: I will surely send upon them a trial in this world that will leave the forbearing among them bewildered."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ أَبِي عُبَيْدَةَ قَالَ:  
يَقُولُ يَعْنِي اللَّهُ تَبَارَكَ وَتَعَالَى: مَا بَالُ افْوَامٍ يَتَفَقَّهُونَ  
بِعَيْرٍ عِبَادَتِي ، يُلْبِسُونَ مُسُوكَ الضَّانِ وَفُلُوبُهُمْ أَمْرٌ مِنَ  
الصَّبَرِ ، أَبِي يَغْتَرُونَ أَمْ إِيمَانِي يَخْدَعُونَ؟ فَبِي حَلْفٍ  
لَا يَنْجَنَّ لَهُمْ فِتْنَةً فِي الدُّنْيَا تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْزَانٌ

**[35357]** Waki' told us, from Isra'il, from Abu Ishaq, from Abu 'Ubaydah: That a tyrant from among the tyrants said: "I will not stop until I look at Who is in the sky." He said: So Allah set upon him the weakest of His creation; a gnat entered his nose, and death overtook him. He said: "Strike my head." So they struck him until they scattered his brains.

حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي  
عُبَيْدَةَ أَنَّ جَبَارًا مِنَ الْجَبَابِرَةِ قَالَ: لَا أَنْتَهِ حَتَّى أَنْظُرَ  
إِلَيْكَ مَنْ فِي السَّمَاءِ ، قَالَ: فَسَلَطَ اللَّهُ عَلَيْهِ أَضْعَافَ  
حَلْفِهِ فَدَخَلَتْ بَقَةٌ فِي أَنْفِهِ فَلَاحَذَ الْمُؤْتُ ، فَقَالَ:  
اضْرِبُوا رَأْسِي ، فَضَرَبُوهُ حَتَّى نَتَرُوا دِمَاغَهُ

**[35358]** Abu Usamah told us, from Mis'ar, from Rabi', who said: I heard Abu 'Ubaydah say: "Indeed, the just judge silences voices [complaints] from reaching Allah, and indeed, the unjust ruler causes many complaints to reach Allah."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ عَنْ رَبِيعٍ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يَقُولُ: إِنَّ الْحَكَمَ الْعَدْلُ لَيُسْكِنُ الْأَصْوَاتَ عَنِ اللَّهِ، وَإِنَّ الْحَاكِمَ الْجَائِرَ تَكُُرُّ مِنْهُ الشَّكَاهُ إِلَى اللَّهِ

**[35359]** Waki' told us, from Sufyan, from Abu Ishaq, from Abu 'Ubaydah regarding: "{Indeed, these are but a small band}" [Ash-Shu'ara': 54]. He said: "They were six hundred and seventy thousand."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ {إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ فَلِيلُونَ} قَالَ: كَانُوا سِنَمَةً أَلْفِ وَسَبْعِينَ أَلْفًا

**[35360]** Abu Usamah told us, from Mis'ar, who said: I heard 'Abdul-A'la At-Taymi say: "Whoever is given knowledge that does not make him weep, it is fitting that he has not been given knowledge that benefits him; because Allah described the scholars..." then he recited until His saying: "{Weeping}" [Al-Isra': 109].

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ قَالَ: سَمِعْتُ عَبْدَ الْأَعْلَى التَّئِمِيَّ يَقُولُ: مَنْ أُوتِيَ مِنَ الْعِلْمِ مَا لَا يُبَكِّيهِ خَلِيقٌ أَنْ لَا يَكُونَ أُوتِيَ عِلْمًا يَنْفَعُهُ، لِأَنَّ اللَّهَ نَعَّتِ الْعُلَمَاءَ ثُمَّ {قَرَأَ إِلَى قَوْلِهِ} {يَنْبُكُونَ}

**[35361]** Abu Usamah told us, from Mis'ar, from 'Abdul-A'la At-Taymi, who said: "Paradise and Hell have been made to hear the sons of Adam. So when a man asks for Paradise, it says: 'O Allah, admit him into me.' And when he seeks refuge from the Fire, it says: 'O Allah, protect him from me.'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْأَعْلَى التَّيْمِيِّ  
قَالَ: الْجَنَّةُ وَالنَّارُ لَقِنَتَا السَّمْعَ مِنْ بَنِي آدَمَ ، فَإِذَا سَأَلَ  
الرَّجُلُ الْجَنَّةَ قَالَتِ: اللَّهُمَّ أَذْخِلْهُ فِي ، وَإِذَا اسْتَغَدَ مِنْ  
النَّارِ قَالَتِ: اللَّهُمَّ أَعِدْهُ مِنِّي

**[35362]** Hafs told us, from Al-A'mash, who said: "Abu Salih used to lead us in prayer, and his recitation was indistinguishable due to his softness [weeping/emotion]."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ قَالَ: كَانَ أَبُو صَالِحٍ  
يَوْمًا ، فَكَانَ لَا يُبَيِّنُ الْقِرَاءَةَ مِنَ الرُّقْبَةِ

**[35363]** Al-Fadl bin Dukayn told us, from Mis'ar, from Al-A'mash, from Abu Salih, who said: "The people will be gathered like this"—and he lowered his head and held his left hand with his right hand at his chest.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، عَنْ مِسْعَرٍ، عَنِ الْأَعْمَشِ، عَنْ  
أَبِي صَالِحٍ قَالَ: يُخْشَرُ النَّاسُ هَكَذَا وَوَضَعَ رَأْسَهُ  
وَأَمْسَكَ بِيَمِينِهِ عَلَى شِمَالِهِ عِنْدَ صَدْرِهِ

**[35364]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih regarding: "Woe to us! Who has raised us up from our sleeping place?" [Ya-Sin: 52]. He said: "They used to think that the punishment is lightened for the inhabitants of the graves between the two blasts [of the Trumpet]. So when the second blast comes, they say: 'Woe to us! Who has raised us up from our sleeping place?'"

**[35365]** Abu Usamah told us, from Al-A'mash, from Abu Salih, who said: "'Tuba' is a tree in Paradise. If a rider were to mount a Hiqqah (three-year-old she-camel) or Jadh'ah (four-year-old she-camel) and ride around it, he would not reach the place where he started riding until old age kills him."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ {يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا} قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعَذَابَ يُخَفَّفُ عَنْ أَهْلِ الْقُبُورِ مَا بَيْنَ النَّفَخَتَيْنِ ، فَإِذَا جَاءَتِ النَّفَخَةُ الثَّانِيَةُ قَالُوا: يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ قَالَ: طُوبَى شَجَرَةً فِي الْجَنَّةِ لَوْ أَنَّ رَاكِبًا رَكِبَ حَقَّةً أَوْ جَدَعَةً فَأَطَافَ بِهَا مَا بَلَغَ الْمَوْضِعَ الَّذِي رَكِبَ فِيهِ حَتَّى يَقْتُلَهُ الْهَرَمُ

[35366] Ishaq bin Sulayman Ar-Razi told us, he said: Abu Sinan told us, from 'Amr bin Maymun, from Abu Salih, who said: "On the Day of Resurrection, those to whom messengers were sent will be held accountable. Those who obeyed Him will enter Paradise, and those who disobeyed Him will enter the Fire. There will remain a group of children, those who died during the Fatrah (interval between prophets), and those who were overcome in their intellect [insane]. The Lord, Blessed and Most High, will say to them: 'You have seen that I only admitted into Paradise those who obeyed Me, and I admitted into the Fire those who disobeyed Me. And I command you to enter this Fire.' A neck [part] of it will come out to them. Whoever enters it, it will be his salvation, and whoever recoils and does not enter it, it will be his destruction."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيَ قَالَ: حَدَّثَنَا أَبُو سِنَانٍ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، عَنْ أَبِي صَالِحٍ قَالَ: يُحَاسِبُ يَوْمَ الْقِيَامَةِ الَّذِينَ أَرْسَلَ إِلَيْهِمُ الرَّسُولَ فَيُنَذَّلُ الْجَنَّةَ مَنْ أَطَاعَهُ وَيُنَذَّلُ النَّارُ مَنْ عَصَاهُ؛ وَيَبْقَى قَوْمٌ مِنَ الْوَلْدَانِ وَالَّذِينَ هَلَكُوا فِي الْفَتْرَةِ وَمَنْ غَلَبَ عَلَى عَقْلِهِ، فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى لَهُمْ: قَدْ رَأَيْتُمْ إِنَّمَا أَنْخَلَتُ الْجَنَّةَ مَنْ أَطَاعَنِي وَأَنْخَلَتُ النَّارَ مَنْ عَصَانِي، وَإِنِّي أَمْرُكُمْ أَنْ تَنْذُلُوا هَذِهِ النَّارَ، فَيَخْرُجُ لَهُمْ عُنْقٌ مِنْهَا، فَمَنْ دَخَلَهَا كَانَتْ نَجَاتُهُ، وَمَنْ نَكَصَ فَمَنْ يَنْذُلُهَا كَانَتْ هَلْكَةً

**[35367]** Abu Mu'awiyah told us, from Isma'il, from Abu Salih regarding: "{Faces that Day will be radiant}" [Al-Qiyamah: 22]. He said: "Beautiful." "{Looking at their Lord}" [Al-Qiyamah: 23]. He said: "Waiting for the reward from their Lord."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ  
{وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} قَالَ: حَسَنَةٌ {إِلَى رَبِّهَا نَاظِرَةٌ}  
قَالَ: تَنْتَظِرُ التَّوَابَ مِنْ رَبِّهَا

**[35368]** Waki' told us, from Al-A'mash, from Yahya that when he prayed, it was as if he were addressing a man, due to his focus on his prayer.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى أَنَّهُ كَانَ إِذَا  
صَلَّى كَانَهُ يُخَاطِبُ رَجُلًا مِنْ إِقْبَالِهِ عَلَى صَلَاتِهِ

**[35369]** Abu Mu'awiyah told us, from Al-A'mash, from Yahya, who said: "Whenever there was a funeral among them, it could be seen in their faces for days."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى قَالَ: كَانُوا  
إِذَا كَانَتْ فِيهِمْ جِنَارَةٌ عُرِفَ ذَلِكَ فِي وُجُوهِهِمْ أَيَّامًا

**[35370]** Humayd bin 'Abdur-Rahman told us, from his father, from Al-A'mash, who said: "When Yahya finished prayer, he would remain for a while, and the melancholy of prayer could be seen on him."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنِ الْأَعْمَشِ  
قَالَ: كَانَ يَحْيَى إِذَا قَضَى الصَّلَاةَ مَكْثً سَاعَةً ثُعِرَفَ  
عَلَيْهِ كَابَةُ الصَّلَاةِ

**[35371]** Ibn Fudayl told us, from Dirar bin Murrah, who said: I met Ad-Dahhak in Khurasan while I was wearing a worn-out fur coat of mine. Ad-Dahhak said: Abu Idris said: "A pure heart in dirty clothes is better than a dirty heart in clean clothes."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ ضِرَارِ بْنِ مُرَّةَ، قَالَ: لَقِيَتِي  
الضَّحَّاكُ بِخُرَاسَانَ وَعَلَيَّ فَرْوُلِي خَلِقُ، فَقَالَ  
الضَّحَّاكُ: قَالَ أَبُو إِدْرِيسَ: قَلْبٌ نَّقِيٌّ فِي ثِيَابٍ دَنِسَةٍ،  
خَيْرٌ مِّنْ قَلْبٍ دَنِسٍ فِي ثِيَابٍ نَّقِيَّةٍ

**[35372]** 'Ubaydah bin Humayd told us, from Al-A'mash, from Talhah Al-Yami, from Abu Idris—a man from the people of Yemen—who said: He used to say: "O Allah, make my silence meditation, my speech remembrance, and my gaze a lesson."

حَدَّثَنَا عَبْيَدَةُ بْنُ حُمَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ  
الْيَامِيِّ، عَنْ أَبِي إِدْرِيسَ، رَجُلٌ مِّنْ أَهْلِ الْيَمَنِ، قَالَ:  
كَانَ يَقُولُ: اللَّهُمَّ اجْعَلْ نَظَرِي عِبْرًا، وَصَمْتِي ثَفْكَرًا  
وَمَنْطِقِي ذِكْرًا

**[35373]** Abu Usamah told us, he said: Muhammad bin 'Amr told us, from Safwan bin Sulaym, who said: Abu Muslim Al-Khawlani said: "People used to be leaves without thorns, but today they are thorns without leaves. If you curse them, they curse you; if you criticize them, they criticize you; and if you leave them alone, they do not leave you alone."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ  
صَفْوَانَ بْنِ سُلَيْمَانَ، قَالَ: قَالَ أَبُو مُسْلِمِ الْخَوَلَانِيُّ: كَانَ  
النَّاسُ وَرَقًا لَا شُوْكَ فِيهِ، وَإِنَّهُمُ الْيَوْمَ شُوْكًا لَا وَرَقَ  
فِيهِ، إِنْ سَابَبْتُهُمْ سَابُوكَ، وَإِنْ نَاقْذَتُهُمْ نَاقُوكَ، وَإِنْ  
تَرَكْتُهُمْ لَمْ يَتُرُكُوكَ

**[35374]** Sa'id bin Shurahbil told us, he said: Layth bin Sa'd informed us, from 'Uqayl, from Ibn Shihab, who said: I sat one day with Abu Idris Al-Khawlani while he was narrating stories. He said: "Shall I not tell you who had the purest food among people?" When he saw that the people were looking at him, he said: "Yahya bin Zakariyya had the purest food among people. He used to eat with the wild animals out of dislike for mixing with people in their livelihoods."

**[35375]** Abu Usamah told us, from Sulayman bin Al-Mughirah, from Humayd bin Hilal, who said: Abu Muslim Al-Khawlani said: "I have not done any deed that I care who sees me doing it, except for my need with my wife and my need to relieve myself."

حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلَ، قَالَ: أَخْبَرَنَا لَيْلُ بْنُ سَعِيدٍ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: جَلَسْتُ ذَاتَ يَوْمٍ إِلَيْ أَبِي إِنْدَرِيسِ الْحَوَلَانِيِّ وَهُوَ يَقُصُّ فَقَالَ: "أَلَا أَخْبُرُكُمْ بِمَنْ كَانَ أَطْيَبَ النَّاسِ طَعَامًا؟ فَلَمَّا رَأَى النَّاسَ قَدْ نَظَرُوا إِلَيْهِ، قَالَ: إِنَّ يَحْيَى بْنَ زَكَرِيَّاً كَانَ أَطْيَبَ النَّاسِ طَعَامًا، إِنَّمَا كَانَ يَأْكُلُ مَعَ الْوَحْشِ كَرَاهِيَّةً أَنْ يُخَالِطَ النَّاسَ فِي مَعَاشرِهِمْ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، قَالَ: قَالَ أَبُو مُسْلِمِ الْحَوَلَانِيُّ: مَا عَمِلْتُ عَمَلاً أَبَالِي مَنْ رَأَيْتِ إِلَّا حَاجَتِي إِلَى أَهْلِي، وَحَاجَتِي إِلَى الْغَائِبِ

**[35376]** 'Abdul-Wahhab Ath-Thaqafi told us, from Ayyub, from the scribe of Abu Qilabah, from Abu Idris, who said: "Allah does not tear the veil of a servant who has an atom's weight of good in his heart."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَئُوبَ، عَنْ كَاتِبِ أَبِي قِلَابَةَ، عَنْ أَبِي إِدْرِيسَ، قَالَ: لَا يَهْتَكُ اللَّهُ سَرَّ عَبْدٍ فِي قَلْبِهِ مِثْقَلٌ ذَرَّةٌ مِّنْ خَيْرٍ

**[35377]** Jarir told us, from 'Abdul-Malik bin 'Umayr, from Abu Muslim Al-Khawlani, who said: "Four things are not accepted in four things: The wealth of the orphan, Ghulul (stealing from war booty), treachery, and theft are not accepted in Hajj, nor 'Umrah, nor Jihad"--and he mentioned another item.

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي مُسْلِمِ الْخَوَلَانِيِّ، قَالَ: "أَرْبَعٌ لَا يُقْبَلُ فِي أَرْبَعٍ: مَا لِلْيَتَيمِ وَالْغُلُولِ، وَالْخِيَانَةِ، وَالسَّرْقَةِ، لَا يُقْبَلُ فِي حَجَّ، وَلَا عُمْرَةٌ وَلَا جَهَادٌ، وَذَكْرُ حَرْفٍ آخَرَ"

**[35378]** 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, who said: Abu 'Uthman An-Nahdi said: "I know when my Lord remembers me." They said: "How is that?" He said: "Allah says: '{So remember Me; I will remember you}' [Al-Baqarah: 152]. So when I remember Allah, He remembers me."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، قَالَ: قَالَ أَبُو عُثْمَانَ النَّهَدِيُّ: إِنِّي لَا أَعْلَمُ حِينَ يَذْكُرُنِي رَبِّي ، قَالُوا: وَكَيْفَ ذَاك؟ قَالَ: إِنَّ اللَّهَ يَقُولُ: {فَإِذَا ذَكَرْتُ اللَّهَ ذَكَرَنِي أَذْكُرْكُمْ} فَإِذَا ذَكَرْتُ اللَّهَ ذَكَرَنِي

**[35379]** Yazid bin Harun told us, he said: Al-Hajjaj bin Abi Zaynab informed us, he said: I heard Abu 'Uthman say: "There is no verse in the Qur'an more hopeful for this nation in my view than His saying: '{And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad}'" [At-Tawbah: 102]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي زَيْنَبٍ، قَالَ: سَمِعْتُ أبا عُثْمَانَ يَقُولُ: مَا فِي الْقُرْآنِ أَيْهُ أَرْجَى عِنْدِي لِهَذِهِ الْأُمَّةِ مِنْ قَوْلِهِ: {وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا}

**[35380]** Hafs bin Ghiyath told us, from 'Asim, from Abu Al-'Aliyah regarding: "{They used to sleep but little of the night}" [Adh-Dhariyat: 17]. He said: "Rarely would they sleep a night until the morning."

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ {كَانُوا قَلِيلًا مِنَ اللَّيْلِ} قَالَ: قَلِيلًا مَا يَنَامُونَ لَيْلَةً حَتَّى الصَّبَاح

**[35381]** Marwan bin Mu'awiyah told us, from 'Asim, from Abu Al-'Aliyah regarding: "{None touch it except the purified}" [Al-Waqi'ah: 79]. He said: "Not you; you are people of sins."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ {لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ} قَالَ: لَيْسَ أَنْتُمْ أَصْحَابُ الذُّنُوبِ

**[35382]** 'Abbad told us, from 'Awf, from Abu Al-Minhal, that Abu Al-'Aliyah saw a man performing ablution. When he finished, he said: "O Allah, make me among those who repent and make me among those who purify themselves." He said: "Purification with water is good, but they are those purified from sins."

حَدَّثَنَا عَبَادٌ عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ أَنَّ أَبَا الْعَالِيَةِ رَأَى رَجُلًا يَتَوَضَّأُ فَلَمَّا فَرَغَ قَالَ: اللَّهُمَّ اجْعُلْنِي مِنَ التَّوَابِينَ وَاجْعُلْنِي مِنَ الْمَتَطَهِّرِينَ فَقَالَ: إِنَّ الطَّهُورَ مِنَ الْمَاءِ حَسْنٌ ، وَلَكُمُ الْمَطَهَّرُونَ مِنَ الذُّنُوبِ

**[35383]** Yahya bin Sa'id told us, from At-Taymi, from a man, from Abu Al-'Aliyah that when he wanted to complete the Qur'an at the end of the day, he would delay it until evening, and if he wanted to complete it at the end of the night, he would delay it until morning.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ عَنْ رَجُلٍ عَنْ أَبِي الْعَالِيَةِ أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يَخْتِمَ الْقُرْآنَ أَخْرَ النَّهَارِ أَخْرَهُ إِلَى أَنْ يُمْسِيَ ، وَإِذَا أَرَادَ أَنْ يَخْتِمَهُ أَخْرَ اللَّيْلِ أَخْرَهُ إِلَى أَنْ يُصْبِحَ

**[35384]** Abu Mu'awiyah told us, from Layth, from 'Uthman, from Abu Al-'Aliyah, who said: The Companions of Muhammad said to me: "Do not work for other than Allah, lest Allah entrusts you to the one you worked for."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ لَيْثٍ، عَنْ عُثْمَانَ، عَنْ أَبِي الْعَالِيَةِ قَالَ ، قَالَ لِي أَصْحَابُ مُحَمَّدٍ: لَا تَعْمَلْ لِغَيْرِ اللَّهِ فَيَكِلَّ اللَّهُ إِلَى مَنْ عَمِلْتَ لَهُ

**[35385]** Waki' told us, from Sufyan, who said: I heard a sheikh called Zufar mentioning from Qays bin Habtar, who said: "Fainting [during recitation/worship] is from Satan."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ قَالَ: سَمِعْتُ شَيْخًا يُقَالُ لَهُ رُفَرُ يَذْكُرُ عَنْ قَيْسِ بْنِ حَبْتَرٍ قَالَ: الصَّعْقَةُ مِنَ الشَّيْطَانِ

**[35386]** Husayn bin 'Ali told us, from Musa Al-Juhani, from some of his companions, who said: "No night ever passes over a servant except that it says: 'O son of Adam, do good in me, for I will never return to you again.'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ مُوسَى الْجُهَنْيِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: مَا أَنْتُ عَلَى عَبْدٍ أَلِيلَةً قَطُّ إِلَّا قَالَتِي: ابْنَ آنَمْ، أَحْدِثُ فِي حَيْرَانِي لَئِنْ أَعُودَ إِلَيْكَ أَبَدًا

**[35387]** Abu Usamah told us that Al-Hasan bin Al-Hakam told him, he said: I heard Hammad say: I heard Ibrahim say: "If a servant were to hide his worship just as he hides his immorality, Allah would make that manifest from him."

حَدَّثَنَا أَبُو أُسَامَةَ أَنَّ الْحَسَنَ بْنَ الْحَكَمَ حَدَّثَهُ قَالَ: سَمِعْتُ حَمَادًا يَقُولُ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: لَوْ أَنَّ عَبْدًا أَكْتَمَ بِالْعِبَادَةِ كَمَا يَكْتَمُ بِالْفُجُورِ لَأَظْهَرَ اللَّهُ ذَلِكَ مِنْهُ

**[35388]** Waki' told us, from Sufyan, from Mansur, from Ibrahim, who said: "They used to be shy of excess and dislike deficiency." And he would say: "Something consistent/enduring."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَحْيُونَ الزِّيَادَةَ وَيَكْرُهُونَ النِّفَاقَ ، وَيَقُولُونَ: شَيْءٌ دِيمَةٌ

**[35389]** Husayn bin 'Ali told us, from Muhammad bin Suqah, who said: They claimed that Ibrahim used to say: "When we attended a funeral or heard of a deceased person, it would be recognized in us for days, because we knew that a matter had befallen him that would lead him to Paradise or Hell. But you talk about your worldly affairs during your funerals."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ عَنْ مُحَمَّدِ بْنِ سُوقَةَ قَالَ: زَعَمُوا  
أَنَّ إِبْرَاهِيمَ كَانَ يَقُولُ: كُنَّا إِذَا حَضَرْنَا جَنَازَةً أَوْ سَمِعْنَا  
بِمَيْتٍ يُعْرَفُ ذَلِكَ فِينَا أَيَّامًا لِأَنَّا قَدْ عَرَفْنَا أَنَّهُ قَدْ نَزَلَ بِهِ  
أَمْرٌ صَيْرَةً إِلَى الْجَنَّةِ أَوِ النَّارِ، وَأَنَّكُمْ تَتَحَدَّثُونَ فِي  
جَنَائِزِكُمْ بِحَدِيثِ دُنْيَاكُمْ

**[35390]** Ghundar told us, from Shu'bah, from Mansur, from Ibrahim, who said: "While a worshiper was with a woman, he intentionally struck her thigh with his hand. He said: So he took his hand and placed it in the fire until it withered."

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ:  
بَيْنَمَا رَجُلٌ عَابِدٌ عِنْدَ امْرَأَةٍ إِذْ عَمَدَ فَضَرَبَ بِيَدِهِ عَلَىٰ  
فَخِذِّهَا، قَالَ: فَأَخْذُ بِيَدِهِ فَوَضَعَهَا فِي النَّارِ حَتَّىٰ نَشَّ

**[35391]** 'Abdus-Salam bin Harb told us, from Khalid bin Hawshab, who said: Ibrahim said: "Rarely do I recite this verse but that I remember the coldness of drink: '{And a barrier will be placed between them and what they desire}' [Saba': 54]."

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ خَالِدِ بْنِ حَوْشَابٍ قَالَ:  
قَالَ إِبْرَاهِيمُ: فَلَمَّا قَرَأْتُ هَذِهِ الْآيَةَ إِلَّا ذَكَرْتُ بَرْدًا  
{الشَّرَابِ} {وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

**[35392]** Waki' told us, from Sufyan, from Zakariyya Al-'Abdi, from Ibrahim, that he wept during his illness. They said to him: "O Abu 'Imran, what makes you weep?" He said: "And how should I not weep when I am waiting for a messenger from my Lord to give me glad tidings of either this or that [Paradise or Hell]?"

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ زَكَرِيَّا الْعَبْدِيِّ، عَنْ إِبْرَاهِيمَ أَنَّهُ بَكَى فِي مَرَضِهِ فَقَالُوا لَهُ: يَا أَبا عِمْرَانَ ، مَا يُبَكِّيُكَ؟ فَقَالَ: وَكَيْفَ لَا أَبْكِي وَأَنَا أَنْتَظُ رَسُولًا مِنْ رَبِّي يُبَشِّرُنِي إِمَّا بِهُدَىٰ وَإِمَّا بِهُدَىٰ

**[35393]** Abu Usamah told us, from Sufyan, from Wasil, who said: Ibrahim saw the emir of Hulwan passing with his animals through crops. He said: "Injustice on the road is better than injustice in religion."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفِيَّانَ، عَنْ وَاصِلٍ قَالَ: رَأَى إِبْرَاهِيمُ أَمِيرَ حُلْوَانَ يَمْرُ بِدَوَابِهِ فِي زَرْعٍ فَقَالَ: الْجُورُ فِي طَرِيقٍ خَيْرٌ مِنَ الْجُورِ فِي الدِّينِ

**[35394]** Jarir told us, from Mansur, from Ibrahim regarding His saying: "{Scalding water and purulence}" [An-Naba': 25]. He said: "What is cut off from their skins and what flows from their flesh."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ فِي قَوْلِهِ: {حَمِيمًا وَغَسَاقًا} قَالَ مَا يَنْقَطِعُ مِنْ جُلُودِهِمْ وَمَا يَسِيلُ مِنْ بَشَرِهِمْ

**[35395]** Jarir told us, from Mansur, from Ibrahim and Mujahid regarding: "Man will be informed that Day of what he sent ahead and kept back" [Al-Qiyamah: 13]. They said: "Of the beginning of his deeds and the end of them."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ وَمُجَاهِدٍ {يُبَشِّرُ  
الإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخْرَى} قَالًا: بِأَوَّلِ عَمَلٍهِ وَآخِرِهِ

**[35396]** Jarir told us, from Mansur, from Ibrahim regarding: "And we will surely let them taste the nearer punishment short of the greater punishment" [As-Sajdah: 21]. He said: "Things they are afflicted with in the world."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ {وَلَذِيقَتْهُمْ مِنَ  
الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ} قَالَ: أَشْيَاءٌ  
يُصَابُونَ بِهَا فِي الدُّنْيَا

**[35397]** Waki' told us, he said: Al-A'mash told us, he said: Ibrahim used to read from the Mushaf, and if someone entered upon him, he would cover it and say: "Let him not see me reading in it all the time."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: كَانَ إِبْرَاهِيمُ يَقْرَأُ  
فِي الْمُصْنَفِ فَإِذَا دَخَلَ عَلَيْهِ إِنْسَانٌ عَطَاهُ ، وَقَالَ: لَا  
يَرَانِي أَقْرَأُ فِيهِ كُلَّ سَاعَةٍ

**[35398]** Mu'adh bin Mu'adh told us, from Ibn 'Awn, who said: Ibrahim mentioned that Al-Mukhtar bin Abi 'Ubayd sent for him. He said: So he anointed his face with something and drank medicine and did not go to them, so they left him alone.

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنِ قَالَ: ذَكَرَ إِبْرَاهِيمُ أَنَّهُ أَرْسَلَ إِلَيْهِ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ قَالَ: فَطَلَّ وَجْهُهُ بِطِلَاءٍ وَشَرِبَ دَوَاءً وَلَمْ يَأْتِهِمْ ، فَتَرَكُوهُ

**[35399]** Jarir bin 'Abdul-Hamid told us, from Al-Hasan bin 'Amr Al-Fuqaymi, from Ibrahim, who said: "Whoever seeks something of knowledge seeking thereby the Face of Allah, Allah will give him enough of it to suffice him."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ الْحَسَنِ بْنِ عَمْرِو الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ قَالَ؟: مَنْ ابْتَغَى شَيْئًا مِنَ الْعِلْمِ بِيَتْنَغِي بِهِ وَجْهَ اللَّهِ أَتَاهُ اللَّهُ مِنْهُ مَا يَكْفِيهِ

**[35400]** Jarir told us, from Mughirah, from Ibrahim, who said: "Khushu' (humility/devotion) is in the heart."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: الْخُشُوعُ فِي الْأَلْبَابِ

**[35401]** Wakī‘ narrated to us, from Sufyān, from Mansūr, from Ibrāhīm, who said: “Those before you were softer in their clothes and softer in their hearts.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ مَنْ قَبْلَكُمْ أَشْفَقَ ثِيَابًا وَأَشْفَقَ قُلُوبًا

**[35402]** Jarīr narrated to us, from Muḥammad ibn Sūqah, from Ibrāhīm, who said: If a man says in the morning: “I seek refuge in the All-Hearing, the All-Knowing, from the accursed Satan,” ten times, he will be protected from Satan until evening; and if he says it in the evening, he will be protected from Satan until morning.

حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ إِبْرَاهِيمَ قَالَ ، إِذَا  
قَالَ الرَّجُلُ حِينَ يُصْبِحُ : أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ  
الشَّيْطَانِ الرَّجِيمِ عَشْرَ مَرَّاتٍ أَجِيرَ مِنَ الشَّيْطَانِ إِلَى  
أَنْ يُمْسِيَ ، وَإِذَا قَالَهُ مُمْسِيًّا أَجِيرَ مِنَ الشَّيْطَانِ إِلَى أَنْ  
يُصْبِحَ

**[35403]** Ibn Mahdī narrated to us, from Abū ‘Awānah, from Mughīrah, who said: “Ibrāhīm’s shirt was [hanging] over the top of his foot.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ ، عَنْ أَبِي عَوَانَةَ ، عَنْ مُغِيرَةَ قَالَ: كَانَ  
قَمِيصُ إِبْرَاهِيمَ عَلَى ظَهْرِ الْقَدْمِ

**[35404]** Abū Usāmah narrated to us, from Zā’idah, from Mansūr, from Ibrāhīm regarding {so that they may return} [Ar-Rum: 41]. He said: “Repent.”

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ زَائِدَةَ ، عَنْ مَنْصُورٍ ، عَنْ  
قَالَ: يَثُوبُونَ [41: إِبْرَاهِيمَ {أَعْلَمُهُمْ يَرْجِعُونَ} [الروم

[35405] ‘Alī ibn Ḥafṣ narrated to us, from Sufyān, from Ismā‘il ibn Abī Khālid, from al-Sha‘bī, who said: ‘A group of people in Paradise will look down upon a group of people in the Fire and say: ‘What brought you into the Fire?’ They will say: ‘We used to do what you taught us [bad deeds? or: We did not do what you taught us? Context suggests hypocrisy of teachers].’ They [the people in the Fire] said: ‘We used to teach you but not act upon it.’”

[Note: The text seems to imply the people in Hell were the teachers who didn't practice what they preached, but the phrasing is slightly ambiguous. Alternatively: The people in Paradise ask those in Hell, who reply: 'We acted upon what you taught us' (implying the teachers were hypocrites/misguided). But the last sentence clarifies: 'We used to teach you but not act upon it' - this is said by the people in Hell to those in Paradise? Or vice versa? Usually, this narration describes scholars in Hell whose students are in Paradise. The students ask: 'What brought you

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: يَشْرُفُ قَوْمٌ فِي الْجَنَّةِ عَلَى قَوْمٍ فِي النَّارِ فَيَقُولُونَ: مَا لَكُمْ فِي النَّارِ؟ فَيَقُولُونَ: نَعْمَلُ بِمَا تَعْلَمُونَا ، قَالُوا: كُنَّا نُعَلِّمُكُمْ وَلَا نَعْمَلُ بِهِ

**[35406]** Hushaym narrated to us, from Ismā‘il ibn Sālim, from al-Sha‘bī regarding {and stairs upon which they mount} [Az-Zukhruf: 33]. He said: “Steps.”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ  
قَالَ: [33]: {وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ} [الزُّخْرُف]  
الدَّرْجُ

**[35407]** Ja‘far ibn ‘Awn narrated to us, from Sufyān, from Ismā‘il, from al-Sha‘bī regarding {and stairs upon which they mount} [Az-Zukhruf: 33]. He said: “Steps.” And regarding {ceilings}, he said: “Beams.” And regarding {ornament}, he said: “Gold.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ، عَنِ  
[33]: الشَّعْبِيِّ {وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ} [الزُّخْرُف]  
قَالَ: الدَّرْجُ ، وَسُقُفًا قَالَ: الْجَرُوعُ وَزُخْرُفًا قَالَ:  
الدَّهْبُ

**[35408]** Abū Usāmah narrated to us, from Mālik ibn Mighwal, who said: I heard ‘Ubaydullāh ibn al-‘Ayzār say: “Indeed, the feet on the Day of Resurrection will be like arrows in a quiver. The happy one is he who finds a place to put his feet. And at the Scale, an angel will call out: ‘Behold, so-and-so son of so-and-so, his scales are heavy; he has achieved happiness after which he will never be miserable. Behold, so-and-so son of so-and-so, his scales are light; he has become miserable with a misery after which he will never be happy.’”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مَالِكِ بْنِ مَعْوِيلٍ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ الْعَيْزَارَ قَالَ: إِنَّ الْأَقْدَامَ يَوْمَ الْقِيَامَةِ كَمَلَّ التَّبْلِ فِي الْقَرْنِ، وَالسَّعِيدُ مَنْ وَجَدَ لِقَدْمِيهِ مَوْضِعًا يَصْعُهُمَا، وَعِنْدَ الْمُبِيزَانِ مَلَكٌ يُنَادِي: أَلَا إِنْ فُلَانَ بْنَ فُلَانِ تَقْلُتْ مَوَازِينُهُ، فَسَعَدَ سَعَادَةً لَا يَشْقَى بَعْدَهَا أَبْدًا، أَلَا إِنْ فُلَانَ بْنَ فُلَانِ حَفَّتْ مَوَازِينُهُ فَشَقَى شَقَاءً لَا يَسْعُدُ بَعْدَهَا أَبْدًا

**[35409]** Al-Muḥāribī narrated to us, from Sufyān, from Yahyā ibn Sa‘id, from a man from the Anṣār, who said: He used to say: “Indeed, Allah's favor upon me in what He withheld from me of the world is greater than His favor upon me in what He gave me of it.”

حَدَّثَنَا الْمُحَارِبِيُّ عَنْ سُعْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: كَانَ يَقُولُ: لَنِعْمَةُ اللَّهِ عَلَيَّ فِيمَا زَوَى عَنِّي مِنَ الدُّنْيَا أَعْظَمُ مِنْ نِعْمَتِهِ عَلَيَّ فِيمَا أَغْطَانَيِ مِنْهَا

**[35410]** ‘Abdullāh ibn Idrīs narrated to us, hearing his father and uncle mentioning, they said: “‘Abd al-Malik ibn Iyās was among those who listened and then remained silent.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ سَمِعَ أَبَاهُ وَعَمَّهُ يَذْكُرَانِ قَالَا: كَانَ عَبْدُ الْمَلِكِ بْنُ إِيَّاسٍ مِمَّنْ سَمِعَ ثُمَّ سَكَتَ

**[35411]** Ibn Idrīs narrated to us, from Layth, from Mujāhid, who said: “The most impressive people of Kufa to me are four: Ṭalḥah, Zubayd, Muḥammad ibn ‘Abd al-Raḥmān, and Yaḥyā ibn ‘Abbād.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: أَعْجَبُ أَهْلِ الْكُوفَةِ إِلَيَّ أَرْبَعَةٌ: طَلْحَةُ وَزُبَيْدُ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنُ عَبَادٍ

**[35412]** ‘Abdullāh ibn Idrīs narrated to us, from Layth, who said: I said to Ṭalḥah: “Ṭāwūs used to dislike moaning [in pain].” He said: So no moaning was heard from him until he died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ قَالَ: قُلْتُ لِطَلْحَةَ: إِنَّ طَاؤُسًا كَانَ يَكْرَهُ الْأَنْيَنَ , قَالَ: فَمَا سُمِعَ لَهُ أَنْيَنٌ حَتَّى مَاتَ

[35413] Ḥusayn ibn ‘Alī narrated to us, from Mis‘ar, who said: Zayd al-‘Ammī gave me a book in which a man advised his son, saying: “O my son, be distant from those you distance yourself from out of certainty and integrity, and be close to those you draw near to out of gentleness and mercy. His distancing is not out of arrogance or pride, nor is his closeness out of deception or treachery. He does not hasten in what he doubts, and he pardons what is made easy for him. The praise of those who do not know him does not deceive him, nor does he forget the reckoning of what he has done. If he is mentioned, he fears what they say and seeks forgiveness for what they do not know. He says: ‘My Lord knows me better than myself, and I know myself better than others.’ He asks to learn, speaks to gain, remains silent to be safe, and mixes [with people] to understand. If he is among the heedless, he is written among the rememberers; he is not written among the heedless because he remembers when they neglect,

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ مِسْعَرٍ قَالَ: أَعْطَانِي زَيْدٌ  
الْعَمَّيُ كِتَابًا فِيهِ أَنَّ رَجُلًا أُوصَى ابْنَهُ، قَالَ: يَا بُنْيَّ ،  
كُنْ مِنْ نَّاِيَةِ مَمَّنْ نَّاِيَ عَنْهُ يَقِينٌ وَنَرَاهُ ، وَدُنْوَةِ مَمَّنْ  
دَنَّا مِنْهُ لِيَنْ وَرَحْمَةً، لَيْسَ نَّاِيَةَ كِبَرًا وَلَا عَظَمَةً ،  
وَلَيْسَ دُنْوَةَ حَذْعًا وَلَا خِيَانَةً، لَا يُعَجِّلُ فِيمَا رَأَيَهُ  
وَيَعْفُو عَمَّا تَلَيَّنَ لَهُ، لَا يَغْرِي ثَنَاءً مِنْ جَهَلَهُ، وَلَا  
يَنْسَى إِحْسَانَ مَا قَدْ عَمِلَهُ، إِنْ ذَكَرَ حَافَ مِمَّا  
يَقُولُونَ، وَاسْتَغْفَرَ مِمَّا لَا يَعْلَمُونَ، يَقُولُ رَبِّي أَعْلَمُ  
بِي مِنْ نَفْسِي، وَأَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، يَسْأَلُ  
لِيَعْمَمُ، وَيَنْطِقُ لِيَعْمَمُ، وَيَصْنُمُ لِيَسْلَمُ، وَيُخَالِطُ  
لِيَفْهَمُ، إِنْ كَانَ فِي الْغَافِلِينَ كُتُبٌ مِنَ الدَّاكِرِينَ لَمْ يُكْتَبْ  
مِنَ الْغَافِلِينَ لِأَنَّهُ يَذَكُرُ إِذَا غَفَلُوا ، وَلَا يَنْسَى إِذَا ذَكَرُوا  
، قَالَ حُسَيْنٌ: وَزَادَ فِيهِ ابْنُ عُيَيْنَةَ: يَمْرُجُ الْعِلْمَ بِحِلْمٍ  
رَهَادِتِهِ فِيمَا يَقْنُى كَرَغْبَتِهِ فِيمَا يَبْقَى

[35414] Ishāq ibn Mansūr narrated to us, saying: ‘Abd al-Salām narrated to us, from Yazīd ibn ‘Abd al-Rahmān, from al-Minhāl, from Khaythamah, from Suwayd ibn Ghafalah, who said: “When Allah wants to forget the people of the Fire, a coffin of fire is made for each person among them according to his size. Then it is locked with locks of fire, so no vein throbs in him except that there is a nail of fire in it. Then that coffin is placed inside another coffin of fire, then it is locked with locks of fire, then fire is ignited between them. So none of them sees that there is anyone else in the Fire but him. That is His saying, the Exalted: {They will have from above them canopies of fire and from below them canopies} [Az-Zumar: 16], and His saying, the Exalted: {They will have from Hell a bed and over them coverings. And thus We recompense the wrongdoers} [Al-A‘raf: 41].”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْمِنْهَالِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَنْسَى أَهْلَ النَّارِ جُعِلَ لِكُلِّ إِنْسَانٍ مِنْهُمْ تَابُوتٌ مِنْ نَارٍ عَلَى قَدْرِهِ ، ثُمَّ أُفْقِلَ عَلَيْهِ بِأَفْقَالٍ مِنْ نَارٍ فَلَا يُضْرَبُ مِنْهُ عِرْقٌ إِلَّا وَفِيهِ مِسْمَارٌ مِنْ نَارٍ ، ثُمَّ جُعِلَ ذَلِكَ التَّابُوتُ فِي تَابُوتٍ آخَرَ مِنْ نَارٍ ، ثُمَّ أُفْقِلَ عَلَيْهِ بِأَفْقَالٍ مِنْ نَارٍ ، ثُمَّ يُضْرَبُ بِيَنْهَمَا نَارٌ ، فَلَا يَرَى أَحَدٌ مِنْهُمْ أَنَّ فِي النَّارِ أَحَدًا غَيْرَهُ ، فَذَلِكَ قَوْلُهُ تَعَالَى: {لَهُمْ مِنْ فَوْقِهِمْ ظُلْلٌ مِنَ النَّارِ وَمِنْ وَذِلِكَ قَوْلُهُ تَعَالَى: {لَهُمْ مِنْ [16: تَحْتَهُمْ ظُلْلٌ} [الزُّمُرْ] جَهَنَّمْ مَهَادٌ وَمِنْ فَوْقِهِمْ عَوَانِشٌ وَكَذِلِكَ نَجْزِي الظَّالِمِينَ} [الْأَعْرَافِ]: 41]

**[35415]** Ḥusayn ibn ‘Alī narrated to us, from Muḥammad ibn Sūqah, from Muḥammad ibn al-Munkadir, who said: “Indeed, Allah rectifies through the righteousness of a servant his child, his grandchild, the people of his household, and the people of the households around him. They remain under Allah's protection as long as he is among them.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ مُحَمَّدِ  
بْنِ الْمُنْكِرِ قَالَ: إِنَّ اللَّهَ لِيُصْلِحُ صَلَاحَ الْعَبْدِ وَلَدَهُ  
وَلَدَ وَلَدِهِ وَأَهْلُ دُوَيْرَتِهِ وَأَهْلَ الدُّوَيْرَاتِ حَوْلَهُ ، فَمَا  
يَرَى الْوَنَّ فِي حِفْظٍ مِنَ اللَّهِ مَا دَامَ بَيْنَهُمْ

**[35416]** Yahyā ibn Yamān narrated to us, from Ḥamzah al-Zayyāt, from Ḥumrān ibn A‘yan, from Abū Ḥarb ibn Abī al-Aswad al-Du’alī, who said: “Indeed, a man will be detained at the gate of Paradise because of a sin he committed for one hundred years, while he sees his wives and servants.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ حَمْزَةَ الرَّيَّاْتِ، عَنْ حُمَرَانَ  
بْنِ أَعْيَنَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّولِيِّ قَالَ:  
إِنَّ الرَّجُلَ لَيُحْبَسُ عَلَى بَابِ الْجَنَّةِ بِالنَّبْيِّ عَمِلَهُ مِائَةً  
عَامٍ وَإِنَّهُ لَيَرَى أَزْوَاجَهُ وَخَدْمَاهُ

**[35417]** Mu‘āwiyah narrated to us, from Sufyān, from Bakhtarī al-Tā’ī, who said: It used to be said: “Envy the living for what the dead are envied for. And know that worship is not sound except with asceticism and humility during obedience. Be difficult [unyielding] during disobedience. And love people according to the measure of their piety.”

حَدَّثَنَا مُعَاوِيَةُ، عَنْ سُفْيَانَ، عَنْ بَخْرِيِّ الطَّائِيِّ قَالَ:  
كَانَ يُقَالُ: أَغْبِطُ الْأَحْيَاءَ بِمَا يُعْطَبُ بِهِ الْأَمْوَاتُ وَاعْلَمُ  
أَنَّ الْعِبَادَةَ لَا تَصْلُحُ إِلَّا بِزُهْدٍ وَذُلُّ عِنْدَ الطَّاعَةِ ،  
وَاسْتَصْنَعْ بِعِنْدِ الْمَعْصِيَةِ ، وَأَحِبَّ النَّاسَ عَلَى قَدْرِ  
تَقْوَاهُمْ

**[35418]** Abū Usāmah narrated to us, from Mālik ibn Mighwal, from al-Qāsim ibn al-Walīd regarding: {But when there comes the greatest Overwhelming Calamity} [An-Nazi’at: 34]. He said: “When the people of Paradise are driven to Paradise and the people of the Fire to the Fire.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنِ الْقَاسِمِ بْنِ  
[34]: الْوَلِيدِ {فَإِذَا جَاءَتِ الطَّامِةُ الْكُبْرَى} [النَّازِعَاتِ]  
قَالَ: حِينَ يُسَاقُ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَأَهْلُ النَّارِ إِلَى  
النَّارِ

**[35419]** Al-Thaqafī narrated to us, from Ayyūb, from Abū Qilābah—I think from ‘Uthmān—who said: “Whoever does a deed, Allah clothes him with the cloak of his deed.”

حَدَّثَنَا الثَّقَافِيُّ عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ أَطْنَهُ عَنْ  
عُثْمَانَ قَالَ: مَنْ عَمِلَ عَمَلاً كَسَاءَ اللَّهُ رِزْقَهُ عَمَلَهُ

**[35420]** ‘Abdullāh ibn Numayr narrated to us, from Ismā‘il ibn Abī Khālid, who said: ‘Uthmān ibn ‘Affān said: “Whoever does a deed, Allah clothes him with its cloak; if good, then good, and if evil, then evil.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَانَ: مَنْ عَمِلَ عَمَلاً كَسَاهُ اللَّهُ رِدَاءً إِنْ حَيْرٌ فَخَيْرٌ وَإِنْ شَرٌ فَشَرٌ

**[35421]** Wakī‘ and Yazīd ibn Hārūn narrated to us, from Ismā‘il ibn Abī Khālid, from Yahyā ibn Rāfi‘, who said: I heard ‘Uthmān say regarding: {And every soul will come, with it a driver and a witness} [Qaf: 21]. He said: “A driver who drives it to Allah's command, and a witness who testifies against it regarding what it did.”

حَدَّثَنَا وَكِبْعَ وَيَزِيدُ بْنُ هَارُونَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ يَحْيَى بْنِ رَافِعٍ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ: قَالَ: [21]: {وَجَاءَتُ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ} [ق] سَائِقٌ يَسُوقُهَا إِلَى أَمْرِ اللَّهِ وَشَهِيدٌ يَشْهُدُ عَلَيْهَا بِمَا عَمِلَتْ

**[35422]** Abū Usāmah narrated to us, from Jarīr ibn Hāzim, from al-A‘mash, from Khaythamah, from ‘Adī ibn Hātim, who said: “The most auspicious thing for a man and the most ominous thing for him is what lies between his jaws.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَيْمَنُ امْرِئٍ وَأَسَامِةُ مَا بَيْنَ لَحْيَيْهِ

**[35423]** Ishāq ibn Sulaymān al-Rāzī narrated to us, from Abū Sinān, from ‘Amr ibn Murrah, from ‘Adī ibn Ḥātim, who said: “You are in a time whose good is the evil of a time that has passed, and its evil is the good of a time yet to come.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيَ، عَنْ أَبِي سِنَانٍ، عَنْ  
عَمْرِو بْنِ مُرَّةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: إِنَّكُمْ فِي زَمَانٍ  
مَعْرُوفُهُ مُنْكَرٌ زَمَانٍ قَدْ خَلَأَ، وَمُنْكَرُهُ مَعْرُوفٌ زَمَانٍ  
مَا أَتَى

[35424] ‘Abdullāh ibn Numayr narrated to us, from Mālik ibn Mighwal, from Abū Mansūr, from Zayd ibn Wahb, who said: I went out to the graveyard and sat there next to a wall. A man came to a grave, leveled it, then came and sat by me. I said: “Who is this?” He said: “My brother.” I said: “A brother of yours?” He said: “A brother of mine in Islam. I saw him last night in a dream. I said: ‘So-and-so, you have lived.’ [He said:] ‘Praise be to Allah, Lord of the worlds.’ He said: ‘I have said it. To be able to say it is more beloved to me than the earth full and what is in it. Did you not see when they were burying me, so-and-so stood up and prayed two rak‘ahs? To be able to pray them is more beloved to me than the world and what is in it.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي مَنْصُورٍ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: حَرَجْتُ إِلَى الْجَبَانَةِ فَجَلَسْتُ فِيهَا إِلَى جَنْبِ الْحَائِطِ، فَجَاءَ رَجُلٌ إِلَى قَبْرٍ فَسَوَاهُ ثُمَّ جَاءَ فَجَلَسَ إِلَيَّ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: أَخِي، قَالَ: فَلِمَّا: أَخْ لَكَ؟ قَالَ: أَخْ لِي فِي الْإِسْلَامِ رَأَيْتُهُ الْبَارِحَةَ فِيمَا يَرَى النَّاسُ فَقُلْتُ: فُلَانٌ قَدْ عِشْتَ عَلَى أَنْ أَفُولُهَا أَحَبُّ إِلَيَّ مِنْ مِلْءِ الْأَرْضِ وَمَا فِيهَا، أَلَمْ تَرَ حِينَ كَانُوا يَدْفِنُونَنِي فَإِنَّ فُلَانًا قَامَ فَصَلَّى رَكْعَتَيْنِ لِأَنَّ أَكُونَ أَفْدَرَ عَلَى أَنْ أُصَلِّيهِمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا

**[35425]** Ibn Numayr narrated to us, from Hishām ibn Sa'd, from Zayd ibn Aslam, from 'Atā' ibn Yasār, who said: "Those who make people despair [of Allah's mercy] will be a bridge on the Day of Resurrection, upon whose faces people will tread."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ هِشَامَ بْنِ سَعْدٍ، عَنْ رَيْدِ بْنِ أَسْلَمْ،  
عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: الْمُقْنِطُونَ جِسْرٌ يَطْأُ النَّاسَ  
يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ

**[35426]** Abū Usāmah narrated to us, from Mis'ar, who said: Mu'āwiyah ibn Bashīr narrated to me—he said: I think from his father—who said: Khabbāb said: "There will be screams/shouts, so listen attentively to them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ قَالَ: حَدَّثَنِي مُعاوِيَةُ بْنُ  
بَشِيرٍ قَالَ: أَرَاهُ عَنْ أَبِيهِ قَالَ: قَالَ خَبَابٌ: إِنَّهَا سَتَكُونُ  
صَيْحَاتٌ فَاصْبِرُوهَا

**[35427]** 'Affān narrated to us, saying: Sulaymān narrated to us, from Thābit, who said: Ibn Abī Laylā said: "I toured these cities, and I did not see anyone more diligent in night prayer or earlier in remembering Allah than the people of Basra."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ قَالَ: قَالَ  
ابْنُ أَبِي لَيْلَى: طَفَّتْ هَذِهِ الْأَمْسَاكَ فَمَا رَأَيْتُ مُتَهَجِّدًا  
وَلَا أَبْكَرَ عَلَى ذِكْرِ اللَّهِ مِنْ أَهْلِ الْبَصْرَةِ

**[35428]** Ishāq ibn Sulaymān narrated to us, from Abū Sinān, from ‘Atā’ ibn al-Sā’ib, from Abū ‘Abd al-Rahmān al-Sulamī, who said: “The angel comes to one of you every morning with a white scroll, so let him dictate good into it. When the sun rises, let him attend to his needs. Then when he prays ‘Asr, let him dictate good into it. For if he dictates good at the beginning of his scroll and at its end, it may expiate what is between them.”

**[35429]** Ibn Yamān narrated to us, from Sufyān, from Thawr, from Khālid ibn Ma’dān, who said: “They will pass over the Fire while it is extinguished/calmed, and they will say: ‘Where is the Fire we were promised?’ He said: ‘You passed over it while it was extinguished/calmed.’”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ عَطَاءِ  
بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلْمَى قَالَ: إِنَّ  
الْمَلَكَ يَجِيءُ إِلَيْهِ أَحَدُكُمْ كُلَّ غَدَاءٍ بِصَحِيفَةٍ بِيَضْنَاءِ  
فَلَيَمْلِأُ فِيهَا حَيْرًا ، فَإِذَا طَلَعَتِ الشَّمْسُ فَلُيَقِنُ لِحَاجَتِهِ ،  
أَئْمَّا صَلَّى الْغَصْنُ فَلَيَمْلِأُ فِيهَا حَيْرًا فَإِنَّهُ إِذَا أَمْلَأَ فِي  
أَوَّلِ صَحِيفَتِهِ وَآخِرِهَا حَيْرًا كَانَ عَسَى أَنْ يُكَفَّرَ مَا  
بَيْنَهُمَا

حَدَّثَنَا ابْنُ يَمَانٍ عَنْ سُعْيَانَ، عَنْ تَوْرٍ، عَنْ خَالِدِ بْنِ  
مَعْدَانَ قَالَ: يَمْرُونَ عَلَى النَّارِ وَهِيَ حَامِدَةٌ فَيَقُولُونَ:  
أَيْنَ النَّارُ الَّتِي وُعِدْنَا؟ قَالَ: مَرَرْتُمْ عَلَيْهَا وَهِيَ حَامِدَةٌ

[35430] ‘Abdullāh ibn Numayr narrated to us, saying: Mūsā ibn Muslim narrated to us, from ‘Abd al-Rahmān ibn Sābit, who said: Sa‘īd ibn ‘Amr ibn Hudhaym was the governor of Egypt. It reached ‘Umar ibn al-Khaṭṭāb that a time would pass him by without smoke rising from his oven. So he sent him some money. He bought what was needed for himself and his family. Then he said to his wife: “What if we gave it to a merchant? Perhaps he could make a profit for us with it.” She said: “Do so.” So the man gave it in charity and distributed it until nothing remained of it. Then they fell into need. His wife said to him: “If you looked into those dirhams and took them, for we are in need of them.” He turned away from her. Then she returned and said it again. He turned away from her until it became clear to her that he had spent it. He said: She began to blame him. He said: He sought the help of Khālid ibn al-Walīd against her. He spoke to her and said: “You have hurt him.” It was as if he infected her with it [his attitude/

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: كَانَ سَعِيدُ بْنُ عَمْرٍو  
بْنُ حُذَيْفَةِ أَمِيرًا عَلَى مَصْرَ فَبَلَغَ عُمَرَ بْنَ الْخَطَّابِ أَنَّهُ  
يَأْتِي عَلَيْهِ حِينٌ لَا يُدْخَنُ فِي تَنُورِهِ فَبَعَثَ إِلَيْهِ بِمَالٍ  
فَاسْتَرَى مَا يُصْلِحُهُ وَأَهْلَهُ ثُمَّ قَالَ لِإِمْرَأَهُ: لَوْ أَنَا  
أَعْطَيْنَا هَا تَاجِرًا لِعَلَهُ أَنْ يُصِيبَ لَنَا فِيهَا قَالَتْ: فَافْعُلْ  
فَقَسَدَقَ بِهَا الرَّجُلُ وَأَعْطَاهَا حَتَّى لَمْ يَبْقَ مِنْهَا شَيْءٌ ،  
ثُمَّ احْتَاجُوا فَقَالَتْ لَهُ امْرَأُهُ: لَوْ أَنَّكَ نَظَرْتَ إِلَى تِلْكَ  
الدَّرَاهِمِ فَأَخْذَتْهَا، فَإِنَّا قَدْ احْتَجْنَا إِلَيْهَا، فَأَعْرَضْ  
عَنْهَا، ثُمَّ عَادَتْ فَقَالَتْ أَيْضًا، فَأَعْرَضْ عَنْهَا حَتَّى  
اسْتَبَانَ لَهَا أَنَّهُ قَدْ أَمْضَاهَا قَالَ: فَجَعَلْتُ ثَلْوَمَهُ قَالَ:  
فَاسْتَعَانَ عَلَيْهَا بِخَالِدِ بْنِ الْوَلِيدِ فَكَلَمَهَا فَقَالَ: إِنَّكِ قَدْ  
أَيْتَهُ، فَكَائِنًا أَعْدَاهَا بِهِ، فَقَالَتْ لَهُ أَيْضًا ، فَلَمَّا رَأَى  
ذَلِكَ الرَّجُلَ بَرَكَ عَلَى رُكْبَتِيهِ فَقَالَ: مَا يَسْرُنِي أَنْ  
أُحْبَسَ عَنِ الْعُنُوْنِ الْأَوَّلِ يَوْمَ الْقِيَامَةِ وَلَا أَنْ لِي مَا ظَهَرَ  
عَلَى الْأَرْضِ وَإِنْ خَيْرًا مِنَ الْخَيْرَاتِ أَبْرَزَتْ أَصَابِعُهَا  
لِأَهْلِ الْأَرْضِ مِنْ قَوْقَ السَّمَوَاتِ لَوْجَدَ رِيحُهُنَّ فَأَنَا  
أَدْعُهُنَّ لَكُنَّ لَأَنْ أَدْعُكُنَّ لَهُنَّ أَخْرَى مِنْ أَنْ أَدْعُهُنَّ لَكُنَّ  
فَلَمَّا رَأَتْ ذَلِكَ كَفَتْ عَنْهُ

**[35431]** Ḥusayn ibn ‘Alī narrated to us, from Mālik ibn Mighwal, who said: A man passed by Rabī‘ ibn Abī Rāshid while he was sitting on a box from the blacksmiths' boxes. He said: “Why don't you enter the mosque and sit with your brothers?” Rabī‘ said to him: “If the remembrance of death were to leave my heart for an hour, I fear my heart would become corrupted.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ مَالِكِ بْنِ مَعْوِيلٍ قَالَ: مَرْجُلٌ بِرَبِيعٍ بْنِ أَبِي رَاشِدٍ وَهُوَ جَالِسٌ عَلَى صُنْدُوقٍ مِنْ صَنَادِيقِ الْحَدَادِينَ فَقَالَ: لَوْ دَخَلْتَ الْمَسْجَدَ فَجَأْلَسْتَ إِخْرَانَكَ، فَقَالَ لَهُ رَبِيعٌ: لَوْ فَارَقَ ذِكْرُ الْمَوْتِ قَلْبِي سَاعَةً خَشِيتُ أَنْ يَفْسُدَ قَلْبِي

**[35432]** Ḥusayn ibn ‘Alī narrated to us, from Ismā‘il ibn Shu‘ayb, who said: My father was the travel companion of Rabī‘ ibn Abī Rāshid to Mecca. He said one day: “If I knew the deed most beloved to my Lord, perhaps I would burden myself with it.” He said: Then he saw in his dream: Gratitude and Remembrance.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ إِسْمَاعِيلَ بْنِ شُعَيْبٍ قَالَ: كَانَ أَبِي رَمِيلَ رَبِيعَ بْنَ أَبِي رَاشِدٍ إِلَى مَكَّةَ فَقَالَ ذَاتَ يَوْمٍ: لَوْ أَلْيَ أَعْلَمُ أَحَبَّ الْأَعْمَلِ إِلَى رَبِّي لَعَلَّيْ أَتَكَافَهُ، قَالَ: فَرَأَى فِي مَنَامِهِ الشُّكْرَ وَالذِّكْرَ

**[35433]** Ḥusayn ibn ‘Alī narrated to us, from ‘Umar ibn Dharr, who said: Rabī‘ ibn Abī Rāshid met me at the vestibule in the market. He took my hand, shook it, and said: “O Abū Dharr, whoever asks Allah for His pleasure has asked Him for a magnificent thing.”

حَدَّثَنَا حُسْيْنُ بْنُ عَلَىٰ، عَنْ عُمَرَ بْنِ دَرْ قَالَ: لِقَنِي رَبِيعُ بْنُ أَبِي رَاشِدٍ فِي السُّدَّةِ فِي السُّوقِ فَأَخَذَ بِيَدِي فَصَافَحَنِي فَقَالَ: يَا أَبَا دَرْ مَنْ سَأَلَ اللَّهَ رَضَاهُ فَقَدْ سَأَلَهُ أَمْرًا عَظِيمًا

**[35434]** Khalaf ibn Khalīfah narrated to us, from ‘Awn ibn Shaddād, that when death approached Harim ibn Hayyān al-‘Abdī, they said to him: “O Harim, advise us.” He said: “I advise you to pay off my debt.” They said: “What [else] do you advise?” He said: Then he recited the end of Surah An-Nahl: {Invite to the way of your Lord with wisdom and good instruction} [An-Nahl: 125], until he reached {Indeed, Allah is with those who fear Him and those who are doers of good} [An-Nahl: 128].

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ عَوْنَ بْنِ شَدَّادٍ أَنَّ هَرَمَ بْنَ حَيَّانَ الْعَبْدِيَّ لَمَّا نَزَلَ بِهِ الْمَوْتُ قَالُوا لَهُ: يَا هَرَمُ ، أَوْصِنَا ، قَالَ: أُوصِيكُمْ أَنْ تَقْضُوا عَنِّي ذِيَّنِي ، قَالُوا: بِمَ ثُوَصِي؟ قَالَ: فَتَلَّا آخِرُ سُورَةِ النَّحْلِ: {إِذْ دُعَ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ} [النَّحْل: 125] ، حَتَّىٰ بَلَغَ {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقُوا وَالَّذِينَ هُمْ 125: مُحْسِنُونَ} [النَّحْل: 128]

**[35435]** Khalaf ibn Khalīfah narrated to us, from Ismā‘il ibn Abī Khālid, who said: Harim said: “O Allah, I seek refuge in You from the evil of a time in which their young are rebellious, their old have [long] hopes, and their deaths are drawing near.”

**[35436]** Khalaf ibn Khalīfah narrated to us, from Aṣbagh al-Warrāq, from Abū Naḍrah: That ‘Umar sent Harim ibn Ḥayyān over the cavalry. He got angry with a man and ordered him to be struck on the neck. Then he turned to his companions and said: “May Allah not reward you with good. You did not advise me when I spoke, nor did you restrain me from my anger. By Allah, I will not perform any work for you.” Then he wrote to ‘Umar: “O Commander of the Faithful, I have no capacity for leadership/subjects, so send me [replacement for] your work.”

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ هَرِمٌ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ رَمَانٍ يَتَمَرَّدُ فِيهِ صَغِيرُهُمْ وَيَأْمُلُ فِيهِ كَبِيرُهُمْ وَتُقْرَبُ فِيهِ آجَاهُهُمْ

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ أَصْبَعِ الْوَرَاقِ عَنْ أَبِي نَضْرَةَ أَنَّ عُمَرَ بَعَثَ هَرِمَ بْنَ حَيَّانَ عَلَى الْخَيْلِ ، فَعَضَبَ عَلَى رَجُلٍ فَأَمَرَ بِهِ فَوُجِئَتْ عُنْقُهُ ، ثُمَّ أَفْبَلَ عَلَى أَصْحَابِهِ فَقَالَ لَا جَرَأْكُمُ اللَّهُ خَيْرًا ، مَا نَصَحَّثُونَيْ حِينَ قُلْتُ: وَلَا كَفَّثُونَيْ عَنْ غَضَبِي ، وَاللَّهُ لَا إِلَيْكُمْ عَمَلاً ، ثُمَّ كَتَبَ إِلَى عُمَرَ: يَا أَمِيرَ الْمُؤْمِنِينَ ، لَا طَافَةَ لِي بِالرَّعْيَةِ فَابْعَثْ إِلَيَّ عَمَلَكَ

[35437] Abū Khālid al-Āḥmar narrated to us, from Ismā‘il, from al-Hasan, that Harim ibn Ḥayyān used to say: “I have not seen the like of the Fire; the one fleeing from it sleeps. Nor the like of Paradise; the one seeking it sleeps.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ أَنَّهُ رَمَ بْنَ حَيَّانَ كَانَ يَقُولُ: لَمْ أَرْ مِثْلَ النَّارِ نَامَ هَارِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا

[35438] Abū Usāmah narrated to us, saying: Sulaymān ibn al-Mughīrah narrated to me, from Ḥumayd ibn Hilāl, who said: Harim ibn Ḥayyān was a governor over some districts of Ahwaz. A man from his companions asked his permission to go to his family, but he refused to give him permission.

He said: So Harim ibn Ḥayyān stood up to deliver the sermon on Friday, when the man did like this on his nose—he held his nose. Harim signaled to him with his hand: “Go.” So the man left until he came to his family, fulfilled his need, then returned. Harim said to him: “Where were you?” He said: “Did you not see when I stood up and held my nose, and you signaled to me with your hand ‘Go?’” Harim said: “The last of evil men for an evil time.”

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ الْمُغَيْرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: كَانَ هَرِمُ بْنُ حَيَّانَ عَامِلًا عَلَى بَعْضِ رَسَاتِيقِ الْأَهْوَازِ فَاسْتَأْذَنَهُ رَجُلٌ مِنْ أَصْحَابِهِ إِلَى أَهْلِهِ، فَأَبَى أَنْ يَأْذُنَ لَهُ، قَالَ: فَقَامَ هَرِمُ بْنُ حَيَّانَ يُخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَالَ الرَّجُلُ هَكَّا عَلَى أَنفِهِ أَمْسَكَ عَلَى أَنفِهِ فَأَشَارَ إِلَيْهِ هَرِمُ بِيَهِ: ”اذْهَبْ، فَانْطَلَقَ الرَّجُلُ حَتَّى أَتَى أَهْلَهُ فَقَنَى حَاجَتَهُ ثُمَّ رَجَعَ فَقَالَ لَهُ هَرِمُ: أَيْنَ كُنْتَ؟ فَقَالَ: أَلَمْ تَرَ حِينَ قُمْتُ فَأَمْسَكْتُ عَلَى أَنفِي فَأَشَرْتَ إِلَيَّ بِيَدِكَ اذْهَبْ فَقَالَ هَرِمُ: آخِرُ رِجَالِ السُّوءِ لِزَمَانِ السُّوءِ

[35439] ‘Affān narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: Ghālib al-Qatīn informed me, from Bakr, who said: “When it is the Day of Resurrection, Allah will not leave any need for a believer except that He fulfills it, and he will not ask Him except what agrees with His pleasure.”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ أَخْبَرَنِي  
عَالِبُ الْقَطَّانُ، عَنْ بَكْرٍ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ  
يَدْعُ اللَّهُ لِمُؤْمِنٍ حَاجَةً إِلَّا قَضَاهَا وَلَا يَسْأَلُهُ إِلَّا مَا  
يُوَافِقُ رِضَاهُ

[35440] ‘Affān narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: Sa‘īd al-Jurayrī narrated to us, saying: Muwarriq al-‘Ijlī passed by a gathering of the tribe and greeted them. They returned his greeting and asked him [how he was]. A man from the tribe said: “Is your entire condition good?” He said: “We wish that [even] a tenth of it were good.”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا  
سَعِيدُ الْجُرَيْرِيُّ قَالَ: مَرَ مُورِّقُ الْعَجْلِيُّ عَلَى مَجْلِسِ  
الْحَيِّ فَسَأَمَ عَلَيْهِمْ، فَرَدُوا عَلَيْهِ السَّلَامَ وَسَأَلُوهُ فَقَالَ  
رَجُلٌ مِّنَ الْحَيِّ: أَكُلُّ حَالِكَ صَالِحٌ؟ قَالَ: وَيَدْنَا أَنَّ  
الْعُشْرَ مِنْهُ يَصْلُحُ

[35441] Ibn Fuḍayl narrated to us, from Huṣayn, from Bakr, who said: “A man is not pious until he is pious in anger and pious in greed.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ بَكْرٍ قَالَ: لَا يَكُونُ  
الرَّجُلُ تَقِيًّا حَتَّى يَكُونَ تَقِيًّا الْغَضَبَ تَقِيًّا الطَّمَعَ

**[35442]** Yaḥyā ibn Sulaym narrated to us, from Ibn Abī Najīḥ, from Mujaḥid regarding: {Then it is for themselves that they prepare} [Ar-Rum: 44]. He said: “In the grave.”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ: ، قَالَ: فِي الْقَبْرِ[44]: {فَلَا نَعْسُمُ يَمْهُدُونَ} [الروم]

**[35443]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Mujaḥid regarding: {But for he who has feared the position of his Lord are two gardens} [Ar-Rahman: 46]. He said: “The one who fears Allah at the moment of [committing] a sin in this world.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ: {وَلِمَنْ ، قَالَ: مَنْ[46]: حَافَ مَقَامَ رَبِّهِ جَنَّانٌ} [الرحمن] حَافَ اللَّهُ عِنْدَ مَقَامِهِ عَلَى الْمَعْصِيَةِ فِي الدُّنْيَا

**[35444]** ‘Abdullāh ibn Numayr narrated to us, from al-A‘mash, who said: “Whenever I saw Mujaḥid, I thought his donkey was lost, because he was so concerned [worried].”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، قَالَ: كُنْتُ إِذَا رَأَيْتُ مُجَاهِدًا ظَنَّتُ أَنَّهُ قَدْ ضَلَّ حِمَارُهُ، فَهُوَ مُهْتَمٌ

**[35445]** Yaḥyā ibn Ādām narrated to us, saying: Quṭbah ibn ‘Abd al-‘Azīz narrated to us, from al-A‘mash, from Mujāhid, who said: “Not a day passes in this world except that it says: ‘Praise be to Allah Who took me out of the world, so I will never return to it.’”

**[35446]** Waki‘ narrated to us, from Sufyān, from Maṇṣūr, from Mujāhid regarding: {We come to the land diminishing it from its edges} [Ar-Ra‘d: 41]. He said: “Death.”

**[35447]** Abū Usāmah narrated to us, saying: Al-A‘mash narrated to us, from Mujāhid, who said: “There was a needy household in Medina who had a sheep's head. They obtained something [else], so they said: ‘If only we sent this head to someone who is in greater need of it than us.’ He said: So they sent it, and it kept circulating in Medina until it returned to the owners from whom it had originated.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا قُطْبَهُ بْنُ عَبْدِ الْعَزِيزِ،  
عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: "مَا مِنْ يَوْمٍ يَمْضِي  
مِنَ الدُّنْيَا إِلَّا، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَنِي مِنَ الدُّنْيَا،  
فَلَا أَعُودُ إِلَيْهَا أَبَدًا

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ:  
[41]: {نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا} [الرعد  
قَالَ: الْمَوْتُ

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ،  
قَالَ: "كَانَ بِالْمَدِينَةِ أَهْلُ بَيْتٍ دُوْ حَاجَةٍ عِنْدُهُمْ رَأْسُ  
شَاةٍ، فَأَصَابُوا شَيْئًا فَقَالُوا: لَوْ بَعَثْنَا بِهَذَا الرَّأْسِ إِلَى مَنْ  
هُوَ أَحْوَاجٌ إِلَيْهِ مِنَّا، قَالَ: فَبَعَثُوا بِهِ فَلَمْ يَرْجِعْ يَدُورُ  
بِالْمَدِينَةِ حَتَّى رَجَعَ إِلَى أَصْحَابِهِ الَّذِينَ خَرَجُوا  
عِنْهُمْ

**[35448]** Ibn ‘Ulayyah narrated to us, from Layth, from Mujāhid, who said: “The scholars have gone, and none remain but learners. The diligent among you today is only like a player compared to those before you.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: ذَهَبَ الْعُلَمَاءُ فَمَا بَقَى إِلَّا الْمُتَعَلِّمُونَ، مَا الْمُجْتَهُدُ فِيهِمُ الْيَوْمَ إِلَّا كَاللَّاعِبِ، فَيَمْنَ كَانَ فَكُلُّمْ

**[35449]** ‘Abdullāh ibn Numayr narrated to us, saying: Mālik ibn Mighwal narrated to us, from Talhah, from Mujāhid, who said: “When a man meets another man and smiles in his face, their sins fall off them just as the wind scatters dry leaves from the trees.” He said: A man said: “Woe to you, indeed this is a small deed.” He said: He replied: “Have you not heard His saying, the Exalted: {If you had spent all that is in the earth, you could not have brought their hearts together} [Al-Anfal: 63]?”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مَغْوَلٍ، عَنْ طَلْحَةَ، عَنْ مُجَاهِدٍ، قَالَ: "إِذَا التَّقَى الرَّجُلُ الرَّجُلَ فَضَحَّكَ فِي وَجْهِهِ ثَحَّاثَ عَنْهُمَا الذُّنُوبُ كَمَا يَثْرُ الرِّيحُ الْوَرَقَ الْيَابِسَ مِنَ الشَّجَرِ، قَالَ: فَقَالَ رَجُلٌ: وَيْحَكَ إِنَّ هَذَا مِنَ الْعَمَلِ يَسِيرٌ، قَالَ: فَقَالَ: مَا سَمِعْتَ قَوْلَهُ تَعَالَى: {لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَفْتَ 63] ".

[35450] ‘Abdullāh ibn Idrīs narrated to us, from Layth, from Mujāhid, who said: “The most impressive people of Kufa to me are four: Ṭalḥah, Zubayd, Muḥammad ibn ‘Abd al-Rahmān, and Yaḥyā ibn ‘Abbād.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: أَعْجَبَ أَهْلَ الْكُوفَةِ إِلَيَّ أَرْبَعَةٌ: طَلْحَةُ وَزُبَيْدُ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنُ عَبَادٍ

[35451] Ibn Idrīs narrated to us, from Layth, from Mujāhid, who said: “Even if a Muslim gets nothing from his brother except that his shyness of him prevents him from sinning [that would be enough benefit].”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: إِنَّ الْمُسْلِمَ لَوْلَمْ يُصِيبْ مِنْ أَخِيهِ، إِلَّا أَنَّ حَيَاءَهُ مِنْهُ يَمْنَعُهُ مِنَ الْمُعَاصِي

[35452] Husayn ibn ‘Alī narrated to us, from Layth, from Mujāhid, who said: “The Faqīh (jurist/scholar) is only the one who fears Allah.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: إِنَّمَا الْفَقِيهَ مَنْ يَخَافُ اللَّهَ

[35453] ‘Affān narrated to us, saying: ‘Abd al-Wāḥid narrated to us, from al-A‘mash, from Mujāhid regarding the saying of Allah Almighty: {Repent to Allah with sincere repentance} [At-Tahrim: 8]. He said: “It is to repent and then not return [to the sin].”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ تَعَالَى: ”تُوبُوا إِلَى اللَّهِ تَوْبَةً“، قَالَ: هُوَ أَنْ يَتُوَّبَ، ثُمَّ لَا يَتُوَّدُ[8]: نَصُوحًا} [الترحيم]

**[35454]** Mu‘tamir ibn Sulaymān narrated to us, from Layth, from Mujāhid regarding the saying of Allah Almighty: {And to Him submits whoever is in the heavens and the earth, willingly and unwillingly} [Al-Imran: 83]. He said: “The one submitting willingly is the believer.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَوْلُهُ تَعَالَى: {وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا} قَالَ: الطَّائِعُ الْمُؤْمِنُ

**[35455]** Mu‘tamir ibn Sulaymān narrated to us, from Layth, from Mujāhid regarding: {They used to sleep but little of the night} [Adh-Dhariyat: 17]. He said: “They would not sleep the entire night.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: "17] {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ} [الذاريات  
قَالَ: كَانُوا لَا يَنَامُونَ كُلَّ اللَّيْلِ

**[35456]** Fuḍayl ibn ‘Iyād narrated to us, from Maṇṣūr, from Mujāhid regarding: {Hoor (fair ones) reserved in pavilions} [Ar-Rahman: 72]. He said: “Their hearts, eyes, and selves are restricted to their husbands in pavilions of pearls; they desire none other than them.”

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: 72] {حُورٌ مَفْصُورَاتٌ فِي الْخِيَامِ} [الرحمن  
مَفْصُورَاتٌ قُلُوبُهُنَّ وَأَبْصَارُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَرْوَاحِهِنَّ فِي خِيَامِ الْلُؤْلُؤِ لَا يُرْدِنُ غَيْرَهُمْ

**[35457]** Fuḍayl ibn ‘Iyād narrated to us, from some of his companions, from Mujāhid regarding: {And Hoor 'Eeen (fair ones with wide eyes)} [Al-Waqi'ah: 22]. He said: “The eyesight becomes dazzled by them.”

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ قَالَ: يَحَارُ" [22: مُجَاهِدٌ: "وَحُورٌ عَيْنٌ] [الواقعة فيهنَّ الْبَصَرُ

**[35458]** Jarīr narrated to us, from Layth, from Mujāhid regarding: {And ask Allah of his bounty} [An-Nisa: 32]. He said: “Not the temporary goods of this world.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: {وَاسْأُلُوا اللَّهَ مِنْ قَالَ: لَيْسَ بِعَرَضٍ الدُّنْيَا[32: فَضْلِهِ] [النساء

**[35459]** Abū al-Āḥwāṣ narrated to us, from Mansūr, from Mujāhid regarding: {And devote yourself to Him with complete devotion} [Al-Muzzammil: 8]. He said: “Be sincere to Him with complete sincerity.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: ، قَالَ: أَخْلِصْ لَهُ[8: وَتَبَّئَ إِلَيْهِ تَتَبَّلًا] [المزمل إِخْلَاصًا

**[35460]** Abū al-Āḥwāṣ narrated to us, from Mansūr, from Mujāhid, who said: “No believer dies except that the earth weeps over him for forty mornings.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: مَا مِنْ مُؤْمِنٍ يَمُوتُ إِلَّا تَبْكِي عَلَيْهِ الْأَرْضُ أَرْبَعِينَ صَبَابًا

**[35461]** Abū al-Āḥwāṣ narrated to us, from Mānṣūr, from Mujaḥid regarding: {But for he who has feared the position of his Lord are two gardens} [Ar-Rahman: 46]. He said: “He is the man who remembers Allah at the time of sinning and refrains from it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: {وَلِمَنْ قَالَ هُوَ [46: حَفَّ مَقَامَ رَبِّهِ جَنَانٍ]} [الرَّحْمَن] الرَّجُلُ يَذْكُرُ اللَّهَ عِنْدَ الْمَعَاصِي فَيَخْتَجِرُ عَنْهَا

**[35462]** Abū al-Āḥwāṣ narrated to us, from Mānṣūr, from Mujaḥid regarding the saying: {There will be circulated among them vessels of silver and cups having been [created] clear [as glass], Clear glasses [made] from silver of which they have determined the measure} [Al-Insan: 15-16]. He said: “The vessels (Āniyah) are bowls, and the cups (Akwa'b) are drinking vessels without handles (Kawkabāt). And {determined the measure} means: they are not so full that they overflow nor are they lacking in measure.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ: ”{يُطَافُ عَلَيْهِمْ بِأَنِيَّةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَائِنَتْ قَوَارِيرًا قَوَارِيرًا مِنْ فِضَّةٍ قَرُونَهَا تَهْدِيرًا} [الإنسان] قَالَ: الْأَنِيَّةُ: الْأَفْدَاحُ، وَالْأَكْوَابُ: الْكُوكَبَاتُ، [16] وَتَهْدِيرًا: إِنَّهَا لَيْسَتِ الْمُلَأِيَّةُ تَفِيضُ وَلَا تَنِصَّةُ الْقُذْرِ

**[35463]** Mu‘tamir ibn Sulaymān narrated to us, from al-Hakam ibn Abān, from ‘Ikrimah regarding the saying of Allah Almighty: {For those who do evil in ignorance} [An-Nisa: 17]. He said: “The entire world is near [temporary], all of it is ignorance.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ: فِي قَوْلِهِ تَعَالَى: ”لِلَّذِينَ يَعْمَلُونَ السُّوءَ ، قَالَ: الْأُنْدُنْيَا كُلُّهَا قَرِيبٌ، كُلُّهَا[17] بِجَهَالَةٍ“ [النساء جَهَالَةٌ

**[35464]** Mu‘tamir ibn Sulaymān narrated to us, from his father, from a man, from ‘Ikrimah regarding: {Their mark is on their faces} [Al-Fath: 29]. He said: “Sleeplessness [from night prayer].”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ قَالَ: [29: عِكْرِمَةَ: ”سِيمَاهُمْ فِي وُجُوهِهِمْ“] [الفتح السَّهْرُ

**[35465]** Ḥukkām al-Rāzī narrated to us, from Abū Sinān, from Thābit, from ‘Ikrimah regarding: {And remember your Lord when you forget} [Al-Kahf: 24]. He said: “When you disobey.” And some of them said: “When you get angry.”

حَدَّثَنَا حُكَّامُ الرَّازِيُّ، عَنْ أَبِي سِنَانٍ، عَنْ ثَابِتٍ، عَنْ عِكْرِمَةَ: {وَادْعُرْ رَبَّكَ إِذَا نَسِيْتَ} [الكهف إِذَا عَصَيْتَ، وَقَالَ بَعْضُهُمْ: إِذَا غَضِيْتَ

**[35466]** Yūnus ibn Muḥammad narrated to us, saying: Ḥammād ibn Zayd narrated to us, from Ayyūb, from ‘Ikrimah regarding: {And the hearts reached the throats} [Al-Ahzab: 10]. He said: “If the hearts actually moved or shifted, the person would die, but it refers to terror.”

**[35467]** Yahyā ibn Bukayr narrated to us, saying: Shu‘bah informed us, from Simāk, from ‘Ikrimah regarding: {Just as the disbelievers have despaired of those in the graves} [Al-Mumtahanah: 13]. He said: “When the disbelievers enter the graves and see the disgrace Allah has prepared for them, they despair of Allah's mercy.”

**[35468]** Abū Mu‘awiyah narrated to us, from Abū ‘Amr, the seller of cloaks (Bayyā‘ al-Mulā‘ī), from ‘Ikrimah regarding: {Indeed, with Us are shackles} [Al-Muzzammil: 12]. He said: “Chains.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَئْبَوَ، عَنْ عِكْرِمَةَ: {وَبَلَغَتِ الْقُلُوبُ الْخَنَاجِرَ} قَالَ: إِنَّ الْقُلُوبَ لَوْ تَحَرَّكَتْ أَوْ رَأَلَتْ [10]: [الْأَحْزَابْ]  
خَرَجَتْ نَفْسُهُ، وَلَكِنْ إِنَّمَا هُوَ الْفَرَغُ

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: أَحْبَرَنَا شَعْبَةُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ: {كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ} ، قَالَ: الْكُفَّارُ إِذَا دَخَلُوا الْقُبُورَ، فَعَانَوْا [13]: [الْمَتْحَنَةْ]  
مَا أَعَدَ اللَّهُ لَهُمْ مِنَ الْخَرْزِ يَئِسُوا مِنْ رَحْمَةِ اللَّهِ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي عَمْرِو بَيَّاعِ الْمُلَائِيِّ، عَنْ قَيْوَدًا [12]: عِكْرِمَةَ: {إِنَّ لَدَنَا أَنْكَالًا} [الْمَزْمُلْ]

**[35469]** Ya'lā ibn 'Ubayd narrated to us, saying: We entered upon Muḥammad ibn Sūqah, and he said: I will narrate a hadith to you, perhaps it will benefit you, for it has benefited me. He said: 'Atā' ibn Abī Rabāḥ said to us: "O nephew, those before you used to dislike excessive speech, except for reading the Book of Allah Almighty, or enjoining good, or forbidding evil, or speaking about your needs in your livelihood which are necessary for you. Do you deny that there are noble scribes over you? And that {On the right and on the left is a seated one. Man does not utter any word except that with him is an observer prepared} [Qaf: 17-18]? Would one of you not be ashamed if his scroll, which he dictated during the day, was spread open and most of what is in it is neither about his religion nor his worldly needs?"

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: دَخَلْنَا عَلَى مُحَمَّدِ بْنِ سُوقَةَ،  
فَقَالَ: أَحَدُكُمْ بِحَدِيثٍ لَعْلَهُ يُنْفَعُكُمْ فَإِنَّهُ قَدْ نَفَعَنِي، قَالَ:  
قَالَ لَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ: يَا ابْنَ أَخِي إِنَّ مَنْ كَانَ  
قَبْلَكُمْ كَانَ يَكْرَهُ فُضُولَ الْكَلَامِ مَا عَدَ كِتَابَ اللَّهِ تَعَالَى  
أَنْ تَقْرَأَهُ، أَوْ أَمْرًا بِمَعْرُوفٍ، أَوْ نَهْيًا عَنْ مُنْكَرٍ، وَأَنْ  
تَنْطِقَ بِحَاجَاتِكَ فِي مَعِيشَاتِكَ الَّتِي لَا يُدَلِّكُ مِنْهَا،  
أَتَنْكِرُونَ أَنَّ عَلَيْكُمْ حَافِظِينَ كَرَامًا كَاتِبِينَ، وَأَنَّ {عَنِ  
الْيَمِينِ وَعَنِ الشَّمَاءِ} قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لِتِيهِ  
أَمَا يَسْتَحْيِي أَحَدُكُمْ لَوْ نَشَرَ [18]: رَقِيبٌ عَتِيدٌ} [ق]  
صَحِيفَةُ الَّتِي أَمْلَى صَدْرَ نَهَارِهِ وَأَكْثَرَ مَا فِيهَا لَيْسَ مِنْ  
أَمْرٍ دِينِهِ وَلَا دُنْيَا هُ

**[35470]** Mu‘tamir ibn Sulaymān narrated to us, from ‘Imrān, from Yaḥyā ibn Ya‘mar, who said: “The wind never blows except with punishment and mercy.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عِمْرَانَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: مَا هَاجَتِ الرِّيحُ إِلَّا بِعِذَابٍ وَرَحْمَةٍ

**[35471]** Mu‘tamir ibn Sulaymān narrated to us, from Shabīb, from Muqātil ibn Ḥayyān regarding: {Or has he taken a covenant with the Most Merciful?} [Maryam: 78]. He said: “The covenant is prayer.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ شَبَّابٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ: {أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا} [مریم: 78]، قَالَ: الْعَهْدُ الصَّلَاةُ

**[35472]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from Abū ‘Awn, who said: “The people of good used to advise one another with three things when they met, and write to one another with three things when they were absent: Whoever works for his Hereafter, Allah will suffice him his worldly affairs. Whoever rectifies what is between him and Allah, Allah will suffice him concerning people. And whoever rectifies his secret, Allah will rectify his public.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشَرٍّ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي عَوْنَى، قَالَ: "كَانَ أَهْلُ الْخَيْرِ إِذَا التَّقَوْا يُوصِي بِعَضُّهُمْ بَعْضًا بِثَلَاثٍ، وَإِذَا غَابُوا كَتَبَ بَعْضُهُمْ إِلَى بَعْضٍ بِثَلَاثٍ: مَنْ عَمِلَ لِآخِرَتِهِ كَفَاهُ اللَّهُ دُنْيَاهُ، وَمَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللَّهِ كَفَاهُ اللَّهُ النَّاسَ، وَمَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَيْتَهُ"

**[35473]** Sa‘īd ibn Shurahbīl narrated to us, from Khallād ibn Sulaymān al-Haḍramī, who said: I heard Khālid ibn Abī ‘Imrān say: “Abdullāh ibn al-Zubayr would not break his fast in a month except for three days.” Khālid said: “He remained for forty years without taking his garment off his back [i.e., constantly in worship/state of ritual purity? or lived simply?].”

حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلُ، عَنْ خَلَادِ بْنِ سُلَيْمَانَ الْخَضْرَمِيِّ، قَالَ: سَمِعْتُ خَالِدَ بْنَ أَبِي عَمْرَانَ، يَقُولُ: كَانَ عَبْدُ اللَّهِ بْنُ الرُّبِّيرِ لَا يُفْطِرُ مِنَ الشَّهْرِ إِلَّا ثَلَاثَةَ أَيَّامٍ قَالَ خَالِدٌ: "مَكَثَ أَرْبَعِينَ سَنَةً لَمْ يَنْزِرْ ثُوْبَهُ عَنْ ظَهْرِهِ

**[35474]** Yazid ibn Harun narrated to us, saying: Ibn 'Awn and Hisham informed us, both from Muhammad ibn Sirin, who said: We were with Abū 'Ubaydah ibn Hudhayfah in a dome/tent of his. A man came to him and sat with him on his mattress, whispering something to him that I did not understand. Abū 'Ubaydah said to him: "I ask you to put your finger in this fire"—and there was a brazier with fire in front of them. The man said: "Glory be to Allah!" Abū 'Ubaydah said to him: "You are stingy with one of your fingers in the fire of this world, yet you ask me to put my whole body in the fire of Hell?" He said: We thought he had invited him to become a judge.

**[35475]** 'Affān narrated to us, saying: Hammād ibn Zayd narrated to us, from Yaḥyā ibn Sa'īd, from al-Qāsim: That 'Ubaydullāh ibn 'Adī ibn al-Khiyār said: "O Allah, save us and save the believers from us."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنَ، وَهِشَامٌ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كُنَّا عِنْدَ أَبِي عُبَيْدَةَ بْنِ حُدَيْفَةَ فِي قَبْلَةِ لَهُ، فَأَتَاهُ رَجُلٌ فَجَلَسَ مَعَهُ عَلَى فِرَاشِهِ، فَسَأَلَهُ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقَالَ لَهُ أَبُو عُبَيْدَةَ: إِنِّي أَسْأَلُكَ أَنْ تَضَعَ إِصْبَاعَكَ فِي هَذِهِ النَّارِ، وَكَانُوا بَيْنَ أَيْدِيهِمْ فِيهِ نَارٌ، فَقَالَ الرَّجُلُ: سُبْحَانَ اللَّهِ فَقَالَ لَهُ أَبُو عُبَيْدَةَ: تَبَخَّلَ عَلَيَّ بِإِصْبَاعٍ مِنْ أَصَابِعِكَ فِي نَارِ الدُّنْيَا، وَسَأْلَنِي أَنْ أَجْعَلَ حَسَدِي كُلَّهُ فِي نَارِ جَهَنَّمَ، قَالَ: فَطَنَّا أَنَّهُ دَعَاءُ إِلَى الْقَضَاءِ

حَدَّثَنَا عَقَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ: أَنَّ عُبَيْدَةَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ، قَالَ: اللَّهُمَّ سَلَّمْنَا وَسَلَّمْ الْمُؤْمِنِينَ مِنَ

**[35476]** Ibn Mahdī narrated to us, from Sufyān, from Abū Sinān, who said: I heard ‘Abdullāh ibn al-Ḥārith say: “The Zabāniyah (Angels of Hell) – their heads are in the sky and their feet are on the earth.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي سِنَانٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثَ، يَقُولُ: الْرَّبَّانِيُّ رُعْسُهُمْ فِي السَّمَاءِ وَأَرْجُلُهُمْ فِي الْأَرْضِ

**[35477]** Yahyā ibn Sa‘id narrated to us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās regarding: {Man does not utter any word} [Qaf: 18]. He said: “Whatever he says of good or evil is written.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنْ قَالَ: يُكْتَبُ [18: ابْنُ عَبَّاسٍ: {مَا يَلْفِظُ مِنْ قَوْلٍ} [قِ مِنْ قَوْلِهِ الْخَيْرُ وَالشَّرُّ

**[35478]** Yahyā ibn Sa‘id narrated to us, from ‘Imrān, from ‘Ikrimah, who said: “It is written what is against him and what is for him.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عِمْرَانَ، عَنْ عِكْرِمَةَ، قَالَ: يُكْتَبُ مَا عَلَيْهِ وَمَا لَهُ

**[35479]** Yahyā ibn Sa‘id narrated to us, from ‘Awf, from Sa‘id ibn Abī al-Hasan regarding: {They used to sleep but little of the night} [Adh-Dhariyat: 17]. He said: “Few were the nights that passed them by where they slept through them.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ: {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجُونَ} [الذاريات: 17] قَالَ: قَلَ لَيْلَةً أَثْتَ عَلَيْهِمْ هَجُونَها

**[35480]** ‘Isā ibn Yūnus narrated to us, from al-Awzā‘ī, from Ḥassān ibn ‘Aṭiyah, who said: “While a man was riding a donkey, it stumbled with him, so he said: ‘May you perish.’ The companion on the right said: ‘It is not a good deed for me to write.’ The companion on the left said: ‘It is not a bad deed for me to write.’ Then it was called out to the companion on the left: ‘Whatever the companion on the right leaves, write it down.’”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، قَالَ: "بَيْنَمَا رَجُلٌ رَاكِبًا عَلَى حَمَارٍ إِذْ عَنَّرَ بِهِ فَقَالَ: تَعْسِتَ، فَقَالَ صَاحِبُ الْيَمِينِ: مَا هِيَ بِحَسَنَةٍ فَأَكْتُبُهَا، وَقَالَ صَاحِبُ الشَّمَالِ: مَا هِيَ بِسَيِّئَةٍ فَأَكْتُبُهَا، فَنُودِيَ صَاحِبُ الشَّمَالِ أَنَّ مَا تَرَكَ صَاحِبُ الْيَمِينِ فَأَكْتُبُهُ"

[35481] ‘Isā ibn Yūnus narrated to us, from al-Awzā‘ī, from Ḥassān ibn ‘Aṭiyah, who said: “Whoever shows enmity to the allies of Allah has declared war against Allah. Whoever intercedes to prevent one of the hudud (legal punishments) of Allah has opposed Allah in His command. Whoever assists in a dispute without knowledge remains in the wrath of Allah until he desists. Whoever accuses a believer of something he has no knowledge of, Allah will confine him in Radghat al-Khabāl (the fluid of the people of Hell) until he provides a way out for what he said. Whoever argues on behalf of a weak person until his right is established, Allah will make his feet firm on the Day when feet slip. And Allah said: ‘I have not hesitated in anything I do as I hesitate in taking the soul of My believing servant; he dislikes death, and I dislike hurting him, but it is inevitable for him.’”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، قَالَ: "مَنْ عَادَى أَوْلِيَاءَ اللَّهِ فَقَدْ آذَ اللَّهَ بِالْمُحَارَبَةِ، وَمَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدًّ مِنْ حُدُودِ اللَّهِ فَقَدْ ضَادَ اللَّهَ فِي أَمْرِهِ، وَمَنْ أَعْنَى عَلَى حُصُومَةٍ لَا عِلْمَ لَهُ بِهَا كَانَ فِي سَخْطِ اللَّهِ حَتَّى يَنْزَعَ، وَمَنْ فَقَأَ مُؤْمِنًا بِمَا لَا عِلْمَ لَهُ بِهِ وَقَفَهُ اللَّهُ فِي رَدْغَةِ الْخَبَالِ حَتَّى يَجِيءَ مَنْهَا بِالْمُخْرَجِ، وَمَنْ خَاصَمَ لِضَعِيفٍ حَتَّى يُتَبَّتْ لَهُ حَقُّهُ تَبَّتِ اللَّهُ قَدَّمَيْهِ يَوْمَ تَرْزُلُ الْأَقْدَامُ، وَقَالَ اللَّهُ: مَا تَرَدَّدْتُ فِي شَيْءٍ أَرِيدُهُ، تَرَدَّدِي فِي قَبْضِ نَفْسٍ عَبْدِي الْمُؤْمِنُ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ

[35482] ‘Isā ibn Yūnus narrated to us, from al-Awzā‘ī, from ‘Abd Rabbih ibn Rasūl, from Ibn Muhayrīz, who said: “Speech in the mosque is vain talk except for one praying, or remembering his Lord, or asking for good, or giving it.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدِ رَبَّهِ  
مِنْ رَسُولٍ، عَنْ ابْنِ مُحَيْرِيزٍ، أَنَّهُ قَالَ: الْكَلَامُ فِي  
الْمَسْجِدِ لَغُورٌ إِلَّا لِمُصَلٍّ، أَوْ ذَاكِرٌ رَبِّهِ، أَوْ سَائِلٌ خَيْرٍ،  
أَوْ مُعْطِيهِ

[35483] Ibn ‘Ulayyah narrated to us, from Rajā’ ibn Abī Salamah, who said: It reached me that Ibn Muhayrīz entered upon a cloth merchant and bought something from him. A man said to the merchant: “Do you know who this is? This is Ibn Muhayrīz.” So he stood up and said: “We came to buy with our dirhams, not with our religion.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ رَجَاءِ بْنِ أَبِي سَلَمَةَ، قَالَ: بَلَغْنِي  
أَنَّ ابْنَ مُحَيْرِيزٍ، دَخَلَ عَلَى رَجُلٍ مِنَ الْبَزَارِينَ،  
فَأَشْتَرَى مِنْهُ شَيْئًا فَقَالَ: رَجُلٌ لِلْبَزَارِ: أَنْذِرِي مَنْ هَذَا؟  
هَذَا ابْنُ مُحَيْرِيزٍ، فَقَامَ فَقَالَ: إِنَّمَا جِئْنَا شَتْرِي  
بِدَرَاهِمِنَا، لَيْسَ بِدِينِنَا

**[35484]** Abū Usāmah narrated to us, from Wuhayb, from Mūsā ibn ‘Uqbah, who said: I heard Ibn Muḥayrīz while we were with him in Ramla saying: “I met people who, when a Muslim among them died, would say: ‘Praise be to Allah who caused So-and-so to die upon Islam.’ Then that ceased, and no one says that today.”

**[35485]** Ḥusayn ibn ‘Alī narrated to us, from Majma‘ ibn Yaḥyā, who said: Majma‘ ibn Ḥāarithah used to say: “O Allah, I ask You for an easy/gentle death.”

**[35486]** Yaḥyā ibn Yamān narrated to us, from Usāmah ibn Zayd, from his father regarding His saying: {Bringing down} [Al-Waqi’ah: 3]. He said: “Whoever is brought down on that Day will never rise, and whoever is raised on that Day will never be brought down.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ وُهَيْبٍ، عَنْ مُوسَى بْنِ عُفْبَةَ، قَالَ: سَمِعْتُ ابْنَ مُحَيْرِيزَ، وَنَحْنُ مَعَهُ بِالرَّمْلَةِ، وَهُوَ يَقُولُ: أَدْرَكْتُ النَّاسَ إِذَا مَاتَ مِنْهُمُ الْمَيِّتُ مِنَ الْمُسْلِمِينَ قَالُوا: الْحَمْدُ لِلَّهِ الَّذِي تَوَفَّى فُلَانًا عَلَى الْإِسْلَامِ، ثُمَّ انْقَطَعَ ذَلِكَ فَلَيْسَ أَحَدُ الْيَوْمِ يَقُولُ ذَلِكَ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ مَجْمَعٍ بْنِ يَحْيَى، قَالَ: كَانَ مَجْمَعُ بْنُ حَارِثَةَ، يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مَوْتًا سَاجِدًا

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَسَمَّةَ بْنِ زَيْدٍ، عَنْ أَبِيهِ، فِي مَنْ انْخَفَضَ يَوْمَئِذٍ لَمْ [3: قَوْلُهُ: {خَافِضَةً}] [الواقعة] يَرْتَقِعُ أَبَدًا، وَمَنْ ارْتَقَعَ يَوْمَئِذٍ لَمْ يَنْخَفِضْ أَبَدًا

**[35487]** Yazīd ibn Hārūn narrated to us, from Muḥammad ibn Muslim, from ‘Uthmān ibn ‘Abdullāh ibn Aws, from ‘Amr ibn Aws, who said: “The humble (Al-Mukhbitūn) are those who do not oppress, and if they are oppressed, they do not seek revenge.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُثْمَانَ بْنَ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، قَالَ: الْمُخْبِتُونَ الَّذِينَ لَا يَظْلِمُونَ وَإِنْ ظَلَمُوا لَمْ يَنْتَصِرُوا

**[35488]** Abū Khālid al-Āḥmar narrated to us, from ‘Imrān, from Abū al-‘Alā’ ibn al-Shikhkhīr, who said: So-and-so said: “Do you walk on your graves?” I said: “Yes.” He said: “Then how do you receive rain?”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عِمْرَانَ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، قَالَ: قَالَ فُلَانٌ: إِنَّمَنْشُونَ عَلَىٰ فُبُورِكُمْ؟ قُلْتُ: نَعَمْ، قَالَ: فَكَيْفَ تُمَطَّرُونَ

[35489] Abū Khālid al-Aḥmar narrated to us, from ‘Abdullāh ibn Muslim, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās regarding the saying of Allah Almighty: {Then the whale swallowed him} [As-Saffat: 142]. He said: “When it swallowed him, it went with him until it placed him in the seventh earth, where he heard the earth glorifying Allah. He said: This roused him to glorify Allah, so he said: {There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers} [Al-Anbiya: 87]. He said: So He brought him out until He cast him onto the land without hair or nails, like a newborn baby. Allah caused a tree to grow over him to shade him, and he would eat from beneath it from the creeping things of the earth. While he was sleeping under it, its leaves fell upon him having dried up. He complained about that to his Lord. It was said to him: ‘Are you sad over a tree and not sad over a hundred thousand or more who may be punished?’”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى: قَالَ: "إِلَمَا النَّفَقَةَ" 142: {فَالْنَّفَقَةُ الْحُوتُ} [الصافات] دَهَبَ إِلَيْهِ حَتَّى وَضَعَهُ فِي الْأَرْضِ السَّابِعَةِ فَسَمِعَ الْأَرْضَ تُسَبِّحُ، قَالَ: فَهَيَّجَهُ عَلَى التَّسْبِيحِ، فَقَالَ: {لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ} [الأنبياء] قَالَ: فَأَخْرَجَهُ حَتَّى أَفَاهَ عَلَى الْأَرْضِ بِلَا شَعْرٍ 87 وَلَا ظُفُرَ مِثْلُ الصَّبَّيِ الْمَنْفُوسِ، فَأَبْنَتَ اللَّهُ عَلَيْهِ شَجَرَةً تُظْلِمُهُ، وَيَأْكُلُ مِنْ تَحْتِهَا مِنْ حَشَراتِ الْأَرْضِ، فَبَيْنَمَا هُوَ نَائِمٌ تَحْتَهَا فَنَسَاقَطَتْ عَلَيْهِ وَرَقُهَا فَدُبِّسَتْ، فَشَكَّ ذَلِكَ إِلَى رَبِّهِ، فَقِيلَ لَهُ: أَنْحَرْنَ عَلَى شَجَرَةٍ وَلَا تَحْرَنْ عَلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ فَدُبِّسَوْنَ

**[35490]** Yazid ibn Hārūn narrated to us, saying: Abū Hilāl Muḥammad ibn Sulaym al-Rāsibī informed us, from al-Hasan... he said: Abū al-Šahbā' said: "I sought wealth from lawful means, but it exhausted me except for sustenance day by day. So I knew that this was chosen for me. By Allah, there is no servant given sustenance day by day who does not think it is better for him, except one who is helpless or of foolish opinion."

**[35491]** ‘Affān narrated to us, saying: Bukayr ibn Abī al-Sumayṭ narrated to us, saying: Qatādah narrated to us, from ‘Abdullāh ibn Muṭarrif, that he used to say: "You may find two men, one of whom has more fasting and prayer, while the other is much more honorable to Allah by a wide margin." They said: "How can that be, O Abū Jaz?" He said: "He is more pious regarding His prohibitions."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَبُو هِلَالٍ مُحَمَّدٌ  
بْنُ سُلَيْمَ الرَّأْسِيُّ، عَنِ الْحَسَنِ، فِي قَوْلِهِ: قَالَ: أَبُو  
الصَّهْبَاءِ: "طَبَّبْتُ الْمَالَ مِنْ حَلْهِ فَأَعْيَانِي إِلَّا رِزْقٌ يَوْمٍ  
بِيَوْمٍ، فَعَلِمْتُ أَنَّهُ قَدْ خَيْرَ لِي: وَإِيمُ اللَّهِ مَا مِنْ عَبْدٍ  
أُوتِيَ رِزْقَ يَوْمٍ بِيَوْمٍ فَلَمْ يَظْنَ أَنَّهُ خَيْرٌ لَهُ إِلَّا كَانَ  
غَاجِزاً أَوْ غَيْرِ الرَّأْسِيِّ

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ أَبِي السُّمَيْطِ، قَالَ:  
حَدَّثَنَا قَنَادَةُ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفٍ، أَنَّهُ كَانَ يَقُولُ:  
إِنَّكَ لَتَلْقَى بَيْنَ الرَّجُلَيْنِ أَحَدُهُمَا أَكْثَرُ صَوْمًا وَصَلَاةً،  
وَالْآخَرُ أَكْرَمُهُمَا عَلَى اللَّهِ بَوْنًا بَعِيدًا قَالُوا: "وَكَيْفَ  
يَكُونُ ذَلِكَ يَا أَبَا جَزْءٍ؟" قَالَ: يَكُونُ أَوْرَعَهُمَا فِي  
مَحَارِمِهِ

**[35492]** Abū Usāmah narrated to us, from Juwaybir, from al-Dahhāk regarding His saying: {And give good tidings to the humble} [Al-Hajj: 34]. He said: “The humble/modest.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، فِي قَوْلِهِ: قَالَ: الْمُتَوَاضِعُونَ [34]: {وَبَشِّرْ الْمُحْسِنِينَ} [الحج]

**[35493]** Abū Usāmah narrated to us, from Juwaybir, from al-Dahhāk regarding: {And they were to Us humble} [Al-Anbiya: 90]. He said: “Humility to Allah.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ: {وَكَانُوا قَالَ: إِنَّ اللَّهَ لِلَّهِ [90]: لَنَا خَاتِمُ النَّبِيِّنَ} [الأنبياء]

**[35494]** Abū Khālid al-Aḥmar narrated to us, from Juwaybir, from al-Dahhāk regarding: {Poured over their heads will be scalding water. By it will be melted what is within their bellies and [their] skins} [Al-Hajj: 19-20]. He said: “Melted by it.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ: قَالَ: [20]: {يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ} [الحج]  
يُذَابُ بِهِ

**[35495]** Yāḥyā ibn Yamān narrated to us, from Abū Sinān, from Thābit, from al-Dahhāk regarding: {And when they pass near ill speech, they pass by with dignity} [Al-Furqan: 72]. He said: “Ill speech was neither their condition nor their concern.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَبِي سِنَانٍ، عَنْ ثَابِتٍ، عَنِ الضَّحَّاكِ: {وَإِذَا مَرُوا بِاللَّغْوِ مَرُوا كِرَاماً} [الفرقان]  
قَالَ: لَمْ يَكُنْ اللَّغْوُ مِنْ حَالِهِمْ وَلَا بِالْهُمْ [72]

**[35496]** ‘Abdullāh ibn al-Zubayr narrated to us, from Sufyān, from a man, from al-Ḍahhāk, who said: “Were it not for the recitation of the Qur’ān, it would please me to be sick.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْزُّبَيْرِ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنِ الضَّحَّاكِ، قَالَ: لَوْلَا تِلَاؤُ الْقُرْآنِ لَسَرَّنِي أَنْ أَكُونَ مَرِيضًا

**[35497]** Abū Khālid al-Āḥmar narrated to us, from Juwaybir, from al-Ḍahhāk regarding: {In a safe place} [Ad-Dukhan: 51]. He said: “Safe from death that they should die, safe from old age that they should age, and they do not hunger nor are they naked.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ: قَالَ: أَمِنُوا الْمَوْتَ أَنْ [51: {فِي مَقَامٍ أَمِينٍ}] [الدُّخَانُ يَمُوْتُوا، وَأَمِنُوا الْهَرَمَ أَنْ يَهْرَمُوا وَلَا يَجُوْعُوا وَلَا يَعْرُوا

**[35498]** Abū Usāmah narrated to us, from Juwaybir, from al-Ḍahhāk regarding: {Indeed, you are laboring toward your Lord with [great] exertion} [Al-Inshiqaq: 6]. He said: “Working toward your Lord with deeds.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ: {إِنَّكَ قَاتَلْتَ إِلَى [6: {كَادْحٌ إِلَى رَبِّكَ كَذْحًا}] [الإِنْشِقَاقُ رَبِّكَ عَمَلًا

**[35499]** Ya'lā ibn 'Ubayd narrated to us, from Abū Bisṭām, from al-Daḥḥāk regarding: {For them are good tidings in the worldly life} [Yunus: 64]. He said: "He knows where he is going before death."

حَدَّثَنَا يَعْلَى بْنُ عَبِيْدٍ، عَنْ أَبِي سِطَامٍ، عَنِ الضَّحَّاكِ: قَالَ: يَعْلَمُ [64]: {إِنَّمَا الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا} [يُونُسْ أَيْنَ هُوَ قَبْلَ الْمَوْتِ

**[35500]** Zayd ibn al-Hubāb narrated to us, saying: Abū Sinān narrated to us, saying: I heard al-Daḥḥāk ibn Muzāḥīm say regarding His saying: {So race to [all that is] good. To Allah is your return all together} [Al-Ma'idah: 48]. He said: "The nation of Muhammad, the righteous and the wicked."

حَدَّثَنَا رَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنَا أَبُو سِنَانٍ، قَالَ: سَمِعْتُ الضَّحَّاكَ بْنَ مُزَاحِمٍ، يَقُولُ فِي قَوْلِهِ: {فَاسْتَنْفُوا ، قَالَ: أَمَّةٌ [48]: الْخَيْرَاتِ إِلَى اللَّهِ مَرْجُعُهُمْ} [الْمَائِدَةِ مُحَمَّدٌ الْبُرُّ، وَالْفَاجِرُ

**[35501]** Yunus bin Muhammad told us, he said: Dawud bin 'Abdur-Rahman told us, he said: I heard Abu Al-Fayd, from Ad-Dahhak, regarding: "{Indeed, Allah only accepts from the righteous [who fear Him]}" [Al-Ma'idah: 27]. He said: "Those who guard against Shirk [associating partners with

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا دَاؤُدُّ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ أَبَا الْفَيْضِ، عَنِ الضَّحَّاكِ، قَالَ: {إِنَّمَا يَنْقَبِلُ اللَّهُ مِنَ الْمُنَكَّرِ} قَالَ: الَّذِينَ يَشْعُرُونَ الشَّرْكَ

**[35502]** Yunus bin Muhammad told us, he said: Dawud bin 'Abdur-Rahman told us, from Mansur bin Safiyyah, who said: Ashras bin Hassan Al-Kufi told me, who said: I heard Wahb bin Munabbih say: "Harun was the one who used to incense the synagogues [temples]."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا دَاؤُدُّ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورِ بْنِ صَفَيْهِ، قَالَ: حَدَّثَنِي أَشْرَسُ بْنُ حَسَانٍ الْكُوفِيُّ، قَالَ: سَمِعْتُ وَهْبَ بْنَ مُنَبِّهً، قَالَ: كَانَ هَارُونُ هُوَ الَّذِي يُجَمِّرُ الْكَنَائِسَ

**[35503]** 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit told us, from Muslim bin Yasar, that he said: "I do not know the extent of faith of a servant who does not leave something that Allah hates."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ مُسْلِمٍ بْنِ يَسَارٍ، أَنَّهُ قَالَ: لَا أَدْرِي مَا حَسْبُ إِيمَانِ عَبْدٍ لَا يَدْعُ شَيْئًا يَكْرَهُهُ اللَّهُ

**[35504]** 'Affan told us, he said: Hammad told us, from Thabit, from Muslim bin Yasar, who said: "When one of them recovered [from illness], it would be said to him: 'May purity be pleasant for you [may you be congratulated on being purified from sins].'"

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ مُسْلِمٍ بْنِ يَسَارٍ، قَالَ: "كَانَ أَحَدُهُمْ إِذَا بَرَأً قِيلَ لَهُ: لِيَهُنَّكَ الطَّهْرُ

**[35505]** 'Affan told us, he said: Hammad told us, he said: Thabit informed us: That Abu Bakr used to recite this verse: 'You continue to mourn a beloved until you become him [dead]... And a young man may hope for something, but dies before it.'

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادٌ، قَالَ: أَخْبَرَنَا ثَابِتٌ: أَنَّ أَبَا بَكْرِ، كَانَ يَتَمَّلَّ هَذَا الْبَيْتَ: [البحر الطويل] لَا تَرَأَلْ تَنْعِي حَبِيبًا، حَتَّى تَكُونَهُ... وَقَدْ يَرْجُو الْفَتَنَةَ الرَّجَاجَ يَمُوتُ دُونَهُ

**[35506]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Malik bin Dinar told us, he said: I asked Jabir bin Zayd, saying: "The saying of Allah, the Exalted: '{And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper}' [Al-Isra: 74-75]. What is double life and double death?" Jabir said: "Double the punishment of this world and double the punishment of the Hereafter." '{Then you would not find for yourself against Us a helper}' [Al-

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ، قُلْتُ: قَوْلُ اللَّهِ تَعَالَى: {وَلَوْلَا أَنْ تَبَتَّنَاكَ لَقَدْ كَدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا فَلَيْلًا إِذَا لَأْدَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ، ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا} مَا ضِعْفُ الْحَيَاةِ وَضِعْفُ الْمَمَاتِ؟ قَالَ جَابِرٌ: ضِعْفُ عَذَابِ الدُّنْيَا وَضِعْفُ عَذَابِ الْآخِرَةِ {ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا}

**[35507]** 'Affan told us, he said: Sulayman bin Al-Mughirah told us, he said: I heard Thabit say: We were with Jabir bin Zayd and he saw a camel. He said: "If I were to tell you that I worship this camel, I would not feel safe from worshiping it."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، قَالَ:  
سَمِعْتُ ثَابِتًا، قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ زَيْدٍ فَرَأَى جَمَلًا،  
قَالَ: لَوْ قُلْتُ لَكُمْ إِنِّي لَأَعْبُدُ هَذَا الْجَمَلَ مَا أَمِنْتُ أَنْ  
أَعْبُدَهُ

**[35508]** 'Affan told us, he said: Hammad bin Salamah told us, from Ayyub, from Al-Hasan, who said: "How similar the people are to one another; how similar tonight is to last night."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُوبَ،  
عَنِ الْحَسَنِ، قَالَ: مَا أَشْبَهَ النَّاسَ بَعْضُهُمْ بِبَعْضٍ، مَا  
أَشْبَهَ اللَّيْلَةَ بِالنَّارِ حَتَّى

**[35509]** 'Affan told us, he said: Jarir told us, from Shu'ayb, from Abu Al-'Aliyah, who said: "Most of the sweet-smelling plants of Paradise are henna."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا جَرِيرُ، عَنْ شُعَيْبٍ، عَنْ أَبِي  
الْعَالِيَةِ، قَالَ: أَكْثُرُ رَيَاحِينِ الْجَنَّةِ الْحِنَّاءُ

**[35510]** 'Affan told us, he said: 'Abdur-Rahman told us, from 'Abdul-Wahid bin Ziyad, who said: 'Abdullah bin Ar-Rabi' bin Khuthaym told us, he said: Abu 'Ubayah bin 'Abdullah told us, who said: When Ar-Rabi' bin Khuthaym entered upon 'Abdullah, no permission [to enter] was required for him on that day until each of them finished with his companion. He said: And 'Abdullah said to him: 'O Abu Yazid, if the Messenger of Allah (peace be upon him) had seen you, he would have loved you. And I never saw you but that I remembered the humble ones.'"

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ عَبْدِ الْوَاحِدِ  
بْنِ زَيَادٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ بْنُ خُتَيْمٍ، قَالَ:  
كَانَ الرَّبِيعُ بْنُ خُتَيْمٍ  
إِذَا دَخَلَ عَلَى عَبْدِ اللَّهِ لَمْ يَكُنْ عَلَيْهِ يَوْمَئِذٍ إِذْنٌ، حَتَّى  
يَفْرُغَ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، قَالَ: وَقَالَ لَهُ عَبْدُ  
اللَّهِ يَا أَبَا يَزِيدَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ  
رَآكَ أَحْبَكَ، وَمَا رَأَيْتَ إِلَّا ذَكَرْتُ الْمُخْبِتِينَ

[35511] 'Abdullah bin Numayr told us, he said: Malik bin Mighwal told us, from Talhah, who said: "It was asked: Who is the one who grows fat in fertility and drought? And who is the one who grows thin in fertility and drought? And what is sweeter than honey and does not cease? He said: As for the one who grows fat in fertility and drought, it is the believer who, if given, is grateful, and if tested, is patient. As for the one who grows thin in fertility and drought, it is the disbeliever or the wicked who, if given, is not grateful, and if tested, is not patient. As for what is sweeter than honey and does not cease, it is the affection of Allah that He has placed between the hearts of the believers."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِلٍ،  
عَنْ طَلْحَةَ، قَالَ: "قِيلَ مَنِ الَّذِي يَسْمَنُ فِي الْخِصْبِ  
وَالْجَدْبِ، وَمَنِ الَّذِي يَهْزَلُ فِي الْخِصْبِ وَالْجَدْبِ، وَمَنِ  
الَّذِي هُوَ أَحْلَى مِنَ الْعَسْلِ وَلَا يَنْقَطِعُ؟" قَالَ: أَمَّا الَّذِي  
يَسْمَنُ فِي الْخِصْبِ وَالْجَدْبِ، فَالْمُؤْمِنُ الَّذِي إِنْ أُعْطِيَ  
شَكَرَ، وَإِنْ ابْتُلِيَ صَبَرَ، وَأَمَّا الَّذِي يَهْزَلُ فِي الْخِصْبِ  
وَالْجَدْبِ، فَالْكَافِرُ أَوُ الْفَاجِرُ إِنْ أُعْطِيَ لَمْ يَشْكُرْ، وَإِنْ  
ابْتُلِي لَمْ يَصْبِرْ، وَأَمَّا الَّذِي هُوَ أَحْلَى مِنَ الْعَسْلِ وَلَا  
يَنْقَطِعُ فَهُوَ أَلْفَةُ اللَّهِ الَّتِي أَلْفَ بَيْنَ قُلُوبِ الْمُؤْمِنِينَ

[35512] 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, from Abu Thamir—who was a worshipful man who used to go to the mosque early—that he saw in a dream as if the people were presented before Allah. A woman was brought wearing thin clothes. A wind came and uncovered her clothes, so Allah turned away from her and said: "Take her to the Fire, for she was among those who displayed their beauty (Tabarruj)." Until the matter reached me, and He said: "Leave him, for he used to fulfill the right of Friday."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ،  
عَنْ أَبِي ثَامِرٍ، وَكَانَ رَجُلًا عَابِدًا مِمَّنْ يَغْدُو إِلَى  
الْمَسْجِدِ، فَرَأَى فِي الْمَنَامِ كَأنَّ النَّاسَ قَدْ عَرَضُوا عَلَى  
اللَّهِ، فَجِيءَ بِامْرَأَةٍ عَلَيْهَا ثِيَابٌ رِقَاقٌ، فَجَاءَتْ رِيحٌ  
فَكَشَفَتِ ثِيَابَهَا، فَأَعْرَضَ اللَّهُ عَنْهَا وَقَالَ: اذْهَبُوا بِهَا  
إِلَى النَّارِ، فَإِنَّهَا كَانَتْ مِنَ الْمُتَبَرِّجَاتِ، حَتَّى انْتَهَى  
الْأَمْرُ إِلَيَّ فَقَالَ: دَعْوَهُ فَإِنَّهُ كَانَ يُؤَدِّي حَقَّ الْجُمُعَةِ

**[35513]** 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, from Abu Thamir: He claimed that a woman said: "By Allah, Allah will never punish me. I have not stolen, nor committed adultery, nor killed my child, nor brought a slander invented between my hands and feet." Then she saw in a dream that it was said to her: "Rise to your seat in the Fire, O you who belittles the much and magnifies the little, and eater of the flesh of the absent neighbor through backbiting." She said: "O Lord, rather I repent, rather I repent."

**[35514]** 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, that Abu Thamir: "Saw in a dream what a sleeper sees: Woe to the women who make themselves fat, from a weakness in the bones on the Day of Resurrection."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي ثَامِرٍ: "رَأَمْتُ أَنَّ امْرَأَةً قَالَتْ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ أَبْدًا مَا سَرَقْتُ، وَلَا زَانَتْ، وَلَا قَتَلْتُ وَلِدِي، وَلَا أَنْتَ بِهُنَّا يَعْتَرِفُنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ، فَرَأَتْ فِي الْمَنَامَ أَنَّهُ قِيلَ لَهَا: قُوْمِي إِلَى مَقْعِدِكَ مِنَ النَّارِ يَا مُقْلَلَةَ الْكَثِيرِ مُكْثِرَةُ الْفَلِيلِ، وَأَكْلَهُ لَحْمَ الْأَجَارِ الْغَرِيبِ بِالْغَيْبِ، قَالَتْ: يَا رَبَّ بْنَ أَنْوَبٍ بْنَ أَنْوَبٍ

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، أَنَّ أَبَا ثَامِرٍ: "رَأَى فِيمَا يَرَى النَّاسُ: وَيَنْ لِلْمُسْمَنَاتِ مِنْ قُثْرَةٍ فِي الْعِظَمِ يَوْمَ الْقِيَامَةِ

**[35515]** 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, that Abu Thamir: "He was a worshipful man. He slept one night before praying 'Isha'. Two angels or two men came to him in his dream. One sat at his head and the other at his feet. The one at his head said to the one at his feet: 'Prayer before sleep pleases the Most Merciful and angers Satan.' And the one at his feet said to the one at his head: 'Sleep before prayer pleases Satan and angers the Most Merciful.'"

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، أَنَّ أَبَا ئَامِرٍ: "كَانَ رَجُلًا عَابِدًا، فَنَامَ ذَاتَ لَيْلَةٍ قَبْلَ أَنْ يُصَلِّيِ الْعِشَاءَ، فَأَتَاهُ مَلَكٌ أَوْ رَجُلٌ فِي مَنَامِهِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِهِ وَالْأُخْرُ عِنْدَ رِجْلِيهِ، فَقَالَ الَّذِي عِنْدَ رَأْسِهِ لِلَّذِي عِنْدَ رِجْلِيهِ: الصَّلَاةُ قَبْلَ النَّوْمِ تُرْضِي الرَّحْمَنَ وَتُسْخِطُ الشَّيْطَانَ، وَقَالَ الَّذِي عِنْدَ رِجْلِيهِ لِلَّذِي عِنْدَ رَأْسِهِ: إِنَّ النَّوْمَ قَبْلَ الصَّلَاةِ يُرْضِي الشَّيْطَانَ وَيُسْخِطُ الرَّحْمَنَ

**[35516]** 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit Al-Bunani told us, from Silah bin Ashaym, that he said: "By Allah, I do not know with which of my days I am more joyous: a day in which I go early to the remembrance of Allah, or a day in which I went out for some need of mine and the remembrance of Allah presented itself to me."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ صَلَةَ بْنِ أَشْيَمٍ، أَنَّهُ قَالَ: "وَاللهِ مَا أَدْرِي بِأَيِّ يَوْمٍ أَنَا أَشَدُ فَرَحًا: يَوْمٌ أَبَاكِرُ فِيهِ إِلَى ذِكْرِ اللهِ أَوْ يَوْمٌ حَرَجْتُ فِيهِ لِبَعْضِ حَاجَتِي، فَعَرَضَ لِي ذِكْرُ اللهِ

**[35517]** 'Affan told us, he said: Sulayman bin Al-Mughirah told us, from Humayd bin Hilal, who said: Abu Rifa'ah Al-'Adawi used to say: "Surat Al-Baqarah has not left me since the Messenger of Allah taught it to me. I took with it whatever else I took from the Qur'an, and my back never ached from standing in prayer at night."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: كَانَ أَبُو رِفَاعَةُ الْعَدَوِيُّ يَقُولُ: مَا عَرَبَتْ عَنِي سُورَةُ الْبَقَرَةِ مُنْذُ عَلِمْنِيهَا رَسُولُ اللَّهِ أَخْذَتْ مَعَهَا مَا أَخْذَتْ مِنَ الْقُرْآنِ وَمَا أَنْ وُجِعْتُ ظَهْرِي مِنْ قِيَامٍ لَيْلٍ فَأُطْ

**[35518]** 'Affan told us, he said: Humayd bin Hilal told us, he said: Silah said: "I saw Abu Rifa'ah in a dream after he was afflicted, riding a swift she-camel while I was on a heavy, slow camel, following his tracks. He would make it swerve towards me, and I would say: 'Let him hear the voice.' So he would saddle it and I would follow his tracks. My vision was interpreted that I should take the path of Abu Rifa'ah, so I am striving hard in work after him."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، قَالَ: قَالَ صِلَةً: "رَأَيْتُ أَبَا رِفَاعَةَ بَعْدَ مَا أُصِيبَ فِي النَّوْمِ عَلَى نَاقَةٍ سَرِيعَةٍ وَأَنَا عَلَى جَمَلٍ ثَقَوْفٍ، وَأَنَا أَجُدُّ عَلَى أَثْرِهِ، قَالَ: فَيُرْجِعُهَا عَلَيَّ فَأَقُولُ أَسْمَعْهُ الصَّوْتَ فَيُسْرِرُهَا وَأَنَا أَتَبْعُ أَثْرَهَا، فَأُوْلَئِكُنْ رُؤْيَايَ أَنْ أَخْذَ طَرِيقَ أَبِي رِفَاعَةَ فَأَنَا أَكُونُ بَعْدَهُ الْعَمَلُ كَذَّا

**[35519]** 'Affan told us, he said: Sulayman bin Al-Mughirah told us, he said: Humayd bin Hilal told us, he said: "Abu Rifa'ah—or a man among them—used to heat water for his companions during travel, and he would take the cold water and perform ablution with it, then say: 'Drink from this [warm water], and I will drink from this [cold water].'"

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، قَالَ: "كَانَ أَبُو رِفَاعَةً أَوْ رَجُلًا مِنْهُمْ يُسَخِّنُ فِي السَّقَرِ لِأَصْحَابِهِ الْمَاءَ، وَيَعْمَدُ إِلَى الْبَارِدِ، فَيَتَوَضَّأُ بِهِ ثُمَّ يَقُولُ: احْسُوا مِنْ هَذَا، فَسَاحْسُونَ مِنْ هَذَا"

**[35520]** 'Affan told us, he said: Sulayman told us, he said: Thabit said: Mutarrif said: "If anyone from this nation had a tested heart, then Madh'ur surely had a tested heart."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: قَالَ ثَابِتٌ، قَالَ مُطَرِّفٌ: إِنْ كَانَ أَحَدٌ مِنْ هَذِهِ الْأَمَّةِ مُمْتَحَنَ الْقَلْبِ، لَقَدْ كَانَ مَذْعُورٌ لِمُمْتَحَنِ الْقَلْبِ

**[35521]** 'Affan told us, he said: Sulayman told us, from Thabit, who said: Mutarrif said: A man saw me and Madh'ur and said: "Whoever is pleased to look at two men from the people of Paradise, let him look at these two." Madh'ur heard it, and I saw dislike in his face. Then he said: "O Allah, You know us and he does not know us."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، قَالَ: قَالَ مُطَرِّفٌ: رَأَيْتُ أَنَا وَمَذْعُورًا، رَجُلٌ فَقَالَ: "مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلَيْنِ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَيْنِ، فَسَمِعَهَا مَذْعُورٌ فَرَأَيْتُ الْكَرَاهِيَّةَ فِي وَجْهِهِ، ثُمَّ قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُنَا وَلَا يَعْلَمُنَا

**[35522]** Mu'tamir bin Sulayman told us, from Shu'bah, from Abu Ziyad, from Abu Raja', who said: "This place on Ibn 'Abbas [his cheeks] was a path for tears, like a worn-out shoelace from the tears."

حَدَّثَنَا مُعْمِرُ بْنُ سُلَيْمَانَ، عَنْ شُعْبَةَ، عَنْ أَبِي زِيَادٍ،  
عَنْ أَبِي رَجَاءِ، قَالَ: كَانَ هَذَا الْمَكَانُ مِنْ ابْنِ عَبَاسٍ  
مَجْرِي الدُّمُوعِ، مِثْلُ الشَّرَابِ الْبَالِيِّ مِنَ الدُّمُوعِ

**[35523]** 'Abdah bin Sulayman told us, from Al-A'mash, from Shimr bin 'Atiyyah, from Mughirah bin Sa'd bin Al-Akhram, who said: "'Abdullah never went out to the market and passed by the blacksmiths, seeing what they brought out of the fire, except that his eyes would flow with tears."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ  
عَطِيَّةَ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، قَالَ: مَا حَرَجَ  
عَبْدُ اللَّهِ إِلَى السُّوقِ، فَمَرَّ عَلَى الْحَدَادِينَ، فَرَأَى مَا  
يُخْرِجُونَ مِنَ النَّارِ إِلَّا جَعَلْتُ عَيْنَاهُ تَسِيلَانِ

**[35524]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih, who said: "When the people of Yemen came during the time of Abu Bakr and heard the Qur'an, they began to weep. Abu Bakr said: 'We were like this, then hearts hardened.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ:  
لَمَا قَدِمَ أَهْلُ الْيَمَنَ فِي زَمَانِ أَبِي بَكْرٍ، فَسَمِعُوا الْقُرْآنَ  
جَعَلُوا يَبْكُونَ، فَقَالَ أَبُو بَكْرٍ: هَكَذَا كُنَّا، ثُمَّ قَسَّتِ  
الْفُلُوبُ

[35525] Abu Khalid Al-Ahmār told us, from Dawud, from Abu Nadrah, from Abu Sa'id, the freed slave of Abu Usayd, who said: "When 'Umar finished praying, he would send the people out of the mosque, then he would come to us. When he saw his companions, he would throw down his whip and sit, saying: 'Supplicate.' So they would supplicate. He said: He kept supplicating and supplicating until the turn came to me. So I supplicated while I was a slave. I saw him supplicate and weep a weeping that even a bereaved mother does not weep. I said to myself: 'Is this the one whom you

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ دَاؤَدَ، عَنْ أَبِي نَضْرَةَ،  
عَنْ أَبِي سَعِيدٍ، مَوْلَى أَبِي أَسَيْدٍ، قَالَ: "كَانَ عُمَرُ إِذَا  
صَلَّى أَخْرَجَ النَّاسَ مِنَ الْمَسْجِدِ، فَأَخَذَ إِلَيْنَا، فَلَمَّا رَأَى  
أَصْحَابَهُ الَّذِي الدُّرَّةَ وَجَلَّسَ فَقَالَ: ادْعُوا، فَدَعَوْنَا  
فَجَعَلَ يَدْعُونَا وَيَدْعُونَا حَتَّى انتَهَى الدَّعْوَةُ إِلَيَّ، فَدَعَوْنَا  
وَأَنَا مَمْلُوكٌ، فَرَأَيْتُهُ دَعَا وَبَكَى بُكَاءً وَلَا تَبْكِيهِ الشَّكْلَ  
فَقُلْتُ فِي نَفْسِي: هَذَا الَّذِي تَقُولُونَ: إِنَّهُ غَلِيلٌ"

[35526] Ibn Mubarak told us, from Ar-Rabi' bin Anas, from Abu Dawud, from Ubayy bin Ka'b, who said: "Adhere to the Path and the Sunnah. For there is no servant upon the Path and Sunnah who remembers the Most Merciful and his eyes overflow out of fear of Allah but that the Fire will never touch him. And there is no servant upon the Path and Sunnah who remembers Allah and his skin shivers out of fear of Allah but that his likeness is that of a tree whose leaves have dried up; while it is like that, a wind hits it and its leaves fall off—except that his sins fall off him just as the leaves fall off this tree. And indeed, moderation in a Sunnah and Path is better than striving in other than a Sunnah and Path. So look at your deeds; whether they are moderation or striving, let them be upon the way of the Prophets and their Sunnah."

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي دَاؤِدَ،  
عَنْ أَبِي بْنِ كَعْبٍ، قَالَ: عَلَيْكُمْ بِالسَّبِيلِ وَالسُّنْنَةِ، فَإِنَّهُ  
لَيْسَ مِنْ عَبْدٍ عَلَى سَبِيلٍ، وَسُنْنَةٌ ذَكْرُ الرَّحْمَنَ فَفَاضَتْ  
عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ فَمَسَّتُهُ النَّارُ أَبْدًا، وَلَيْسَ مِنْ عَنْ  
عَلَى سَبِيلٍ، وَسُنْنَةٌ ذَكْرُ اللَّهِ فَأَقْسَعَرَ جِلْدُهُ مِنْ خَشْيَةِ اللَّهِ  
إِلَّا كَانَ مَثْلُهُ كَمَثْلِ شَجَرَةِ يَسِ وَرْقُهَا، فَهُوَ كَذِلِكَ إِذْ  
أَصَابَتْهَا رِيحُ فَتَحَاتَ وَرَقُهَا عَنْهَا إِلَّا تَحَاتَ حَطَابِهِ،  
كَمَا يَتَحَاثُ مِنْ هَذِهِ الشَّجَرَةِ وَرَقُهَا، وَإِنْ افْتَصَادَا فِي  
سُنْنَةٍ وَسَبِيلٍ خَيْرٌ مِنْ اجْتِهَادٍ فِي غَيْرِ سُنْنَةٍ وَسَبِيلٍ،  
فَانْظُرُوا أَعْمَالَكُمْ، فَإِنْ كَانَتِ افْتَصَادًا وَاجْتِهَادًا أَنْ  
تَكُونَ عَلَى مِنْهَاجِ الْأَنْبِيَاءِ وَسُنْنَتِهِمْ

**[35527]** Ibn 'Uyaynah told us, from Isma'il bin Muhammad bin Sa'd bin Abi Waqqas, from 'Abdullah bin Shaddad, that he said: "I heard the sobbing of 'Umar while I was in the last row, and he was reciting Surah Yusuf: '{I only complain of my suffering and my grief to Allah}' [Yusuf: 86]."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّهُ قَالَ: "سَمِعْتُ شَيْخَ عُمَرَ وَأَنَا فِي آخِرِ الصَّفَّ وَهُوَ يَقْرَأُ سُورَةَ يُوسُفَ {إِنَّمَا أَشْكُو بَيْيَ وَحُزْنِي إِلَى اللَّهِ}

**[35528]** Yazid bin Harun told us, he said: Sufyan bin Husayn informed us, from Az-Zuhri, from Salim bin 'Abdullah: "That Ibn 'Umar recited: '{Whether you show what is within yourselves or conceal it, Allah will bring you to account for it}' [Al-Baqarah: 284]—the verse—and his eyes shed tears. His reaction reached Ibn 'Abbas, so he said: 'May Allah have mercy on Abu 'Abdur-Rahman. He did just as the Companions of the Messenger of Allah (peace be upon him) did when it was revealed. Then the verse after it abrogated it: '{It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned}' [Al-Baqarah: 286]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سُفِيَّانُ بْنُ حُسْنٍ،  
عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: "أَنَّ ابْنَ عُمَرَ قَرَأَ  
{وَإِنْ تَبْدُوا مَا فِي أَنْسِكُمْ أَوْ لُخْفُوهُ يُحَاسِّبُكُمْ بِهِ اللَّهُ}  
الْأُبْيَةَ، فَدَمَعَتْ عَيْنَاهُ فَبَلَغَ صَنِيعُهُ ابْنُ عَبَّاسٍ فَقَالَ:  
يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، لَقَدْ صَنَعَ كَمَا صَنَعَ  
أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُنْزِلَتْ  
فَتَسَخَّنَتْهَا الْأُبْيَةُ الَّتِي بَعْدَهَا {لِهَا مَا كَسَبَتْ وَعَلَيْهَا مَا  
كُتُبَتْ}

**[35529]** Waki' told us, from Mis'ar, from Ibn 'Awn, from 'Arfajah As-Sulami, who said: Abu Bakr said: "And if you cannot weep, then pretend to weep."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ابْنِ عَوْنَ، عَنْ عَرْفَاجَةَ  
السُّلَمِيِّ، قَالَ: قَالَ أَبُو بَكْرٍ: وَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا

**[35530]** Abu Usamah told us, from Ibn Jurayj, who said: Ibn Abi Mulaykah informed me, who said: 'Alqamah bin Waqqas informed me, saying: "Umar used to recite Surah Yusuf in the last 'Isha' prayer, and I was in the back rows. When Yusuf was mentioned, I would hear his sobbing."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلِيقَةَ، قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ وَقَاصٍ، قَالَ: كَانَ عُمَرُ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةِ بِسُورَةِ يُوسُفَ وَأَنَا فِي مُؤَخِّرِ الصُّفُوفِ حَتَّى إِذَا ذُكِرَ يُوسُفُ سَمِعْتُ تَشِيجَهُ

**[35531]** Ibn Idris told us, from his father, from Al-Minhal, from Shaqiq bin Salamah, who said: "We entered upon Khabbab to visit him [during his illness]. He said: 'In this chest are eighty thousand. I have not tied it with a string nor withheld it from a beggar.' They said: 'Why do you weep?' He said: 'My companions have passed away, and the world did not diminish their reward at all. But we have remained until we find no place for it [wealth] except the dust [building/construction].'"

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ الْمِنْهَالِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: "نَخَلَنَا عَلَى حَبَابٍ تَعْوِدُهُ، فَقَالَ: فِي هَذَا التَّابُوتِ تَمَائُلُونَ أَلْفًا، مَا شَدَّدْنَاهَا بِحَيْطٍ وَلَا مَنْعَثَهَا مِنْ سَائِلٍ، فَقَالُوا: عَلَامَ تَبْكِي؟ قَالَ: مَضَى أَصْحَابِي، وَلَمْ تُنْقِصْهُمُ الدُّنْيَا شَيْئًا، وَبَقِيَّاً حَتَّى مَا نَجَدَ لَهَا مَوْضِعًا إِلَّا التُّرَابَ

**[35532]** Abu Usamah told us, from Musa bin 'Ubaydah, from his brother 'Abdullah bin 'Ubaydah, who said: Safiyyah, the wife of the Prophet (peace be upon him), saw some people recite a verse of prostration and prostrate. She called out to them: "This is the prostration and supplication, but where is the weeping?"

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ، قَالَ: رَأَتْ صَافِيَةُ زَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوْمًا قَرِئُوا سَجْدَةً فَسَجَدُوا، فَنَادَتْهُمْ: هَذَا السُّجُودُ وَالدُّعَاءُ فَأَيْنَ الْبُكَاءُ

**[35533]** Abu Usamah told us, from Dawud Al-Laythi, who said: Al-Bakhtari bin Zayd bin Kharijah told us: "That a man from the worshipers passed by a blacksmith's furnace which was open. He stood looking at it and remained for as long as Allah willed. Then he gasped a gasp and died."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ دَاؤِدِ الْلَّيْثِيِّ، قَالَ: حَدَّثَنَا الْبَخْتَرِيُّ بْنُ زَيْدِ بْنِ خَارِجَةَ: أَنَّ رَجُلًا مِنَ الْعُبَادِ مَرَ عَلَى كُورِ حَدَادٍ مَكْشُوفٍ، فَقَامَ يَنْظُرُ إِلَيْهِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ، ثُمَّ شَهَقَ شَهَقَةً فَمَاتَ

**[35534]** 'Ali bin Hashim told us, from Ibn Abi Layla, from Ibn Abi Mulaykah, who said: I saw 'Abdullah bin 'Amr weeping, so I looked at him. He said: "Are you amazed that I weep out of fear of Allah? If you do not weep... verily this moon weeps out of fear of Allah the Exalted."

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو وَهُوَ يَبْكِي فَنَظَرْتُ إِلَيْهِ فَقَالَ: "أَتَعْجَبُ أَنَّكَ مِنْ حَشْيَةِ اللَّهِ، فَإِنْ لَمْ تَبْكُوا حَتَّى يَقُولَ أَحَدُكُمْ: إِيمَانُهُ، إِيمَانُهُ، إِنَّ هَذَا الْقَمَرُ أَبْيَكِي مِنْ حَشْيَةِ اللَّهِ تَعَالَى

**[35535]** Muhammad bin Bishr told us, he said: Mis'ar told us, he said: 'Alqamah bin Marthad told me, from Ibn Buraydah, who said: "If the weeping of the people of the earth were weighed against the weeping of Dawud, it would not equal it. And if the weeping of Dawud and the weeping of the people of the earth were weighed against the weeping of Adam when he was sent down to earth, it would not equal it."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي  
عَلْقَمَةُ بْنُ مَرْئَدٍ، عَنْ ابْنِ بُرَيْدَةَ، قَالَ: لَوْ عُدِلَ بُكَاءُ  
أَهْلِ الْأَرْضِ بِبُكَاءِ دَاؤَدَ مَا عَدَلَهُ، وَلَوْ عُدِلَ بُكَاءُ دَاؤَدَ  
وَبُكَاءُ أَهْلِ الْأَرْضِ بِبُكَاءِ آدَمَ حِينَ أُهْبِطَ إِلَى الْأَرْضِ  
مَا عَدَلَهُ

**[35536]** Hafs bin Ghiyath told us, from Al-A'mash, who said: "Abu Salih used to lead us in prayer, and he could not complete the recitation due to softness [weeping]."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، قَالَ: كَانَ أَبُو  
صَالِحٍ يَؤْمِنَا فَكَانَ لَا يُجِيزُ الْقِرَاءَةَ مِنَ الرُّقْقَةِ

**[35537]** Mu'awiyah bin Hisham told us, from Sufyan, from 'Ali bin Al-Aqmar, who said: So-and-so told me, saying: "I came to Rabi'ah and he was weeping over the prayer."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ عَلَيِّ بْنِ  
الْأَقْمَرِ، قَالَ: حَدَّثَنِي فُلَانٌ: قَالَ: أَتَيْتُ رَبِيعَةَ وَهُوَ  
يَبْكِي عَلَى الصَّلَاةِ

**[35538]** Abu Mu'awiyah told us, from 'Asim, from 'Abdullah bin Rabah, from Safwan bin Muhriz: "That whenever he recited this verse, he would weep until I thought his breastbone would break: '{And those who have wronged are going to know to what [kind of] return they will be returned}' [Ash-Shu'ara': 227]."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ،  
عَنْ صَفْوَانَ بْنَ مُحْرِزٍ: "إِنَّمَا كَانَ إِذَا قَرَا هَذِهِ الْآيَةَ  
بَكَى حَتَّى أَرَى أَنَّ قَصْصَنَ رُورِهِ سَيِّدْنُّ {وَسَيَعْلَمُ  
الَّذِينَ ظَلَمُوا أَيَّ مُنْقَبٍ يَقْبِلُونَ

**[35539]** Hashim bin Al-Qasim told us, from Shu'bah, from Ya'la bin 'Ata', from his mother—who used to grind Kohl for 'Abdullah bin 'Amr—that: "He used to extinguish the lamp and weep until his eyes became sore/inflamed."

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ  
عَطَاءٍ، عَنْ أُمِّهِ: وَكَانَتْ تَسْحَقُ الْكُحْلَ لِعَبْدِ اللَّهِ بْنِ  
عَمْرٍو: أَنَّهُ كَانَ يُطْفِئُ السَّرَّاجَ وَيَبْكِي حَتَّى رُسَعَتْ  
عَيْنَاهُ

**[35540]** Hafs bin Ghiyath told 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: "O Messenger of Allah, shall I recite it to you when it was revealed to you?" He said: "I desire to hear it from someone other than myself." So I recited An-Nisa' until I reached: "{So how [will it be] when We bring from every nation a witness and we bring you against these as a witness?}" [An-Nisa': 41]. I raised my head—or a man beside me nudged me—and I saw his tears flowing.

**[35541]** 'Abdullah bin Idris told us, from Husayn, from Hilal bin Yasaf, from Abu Hayyan, from 'Abdullah, who raised it [attributed it to the Prophet], with something similar.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأْ عَلَيَّ الْقُرْآنَ، قَالَ: قُلْتُ: يَا  
رَسُولَ اللَّهِ أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: إِنِّي أَشْتَهِي  
أَنْ أَسْمَعَهُ مِنْ غَيْرِي قَالَ: فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا  
بَلَغْتُ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ  
عَلَى هُؤُلَاءِ شَهِيدًا} رَفَعْتُ رَأْسِي أَوْ غَمْرَنِي رَجْلَ إِلَى  
جَنْبِي فَرَأَيْتُ دُمُوعَهُ تَسِيلُ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ هَلَالِ بْنِ  
يَسَافِ، عَنْ أَبِي حَيَّانَ، عَنْ عَبْدِ اللَّهِ، رَفَعَهُ بِخُونِ مِنْهُ

**[35542]** Muhadir told us, he said: Al-A'mash told us, from Ibrahim At-Taymi, who said: "I met sixty of the companions of 'Abdullah in this mosque of ours. The youngest of them was Al-Harith bin Suwayd. I heard him recite: '{When the earth is shaken}' [Az-Zalzalah: 1] until he reached '{So whoever does an atom's weight of good will see it}' [Az-Zalzalah: 7]. He said: He wept, then said: 'Indeed, this accounting is severe.'"

حَدَّثَنَا مُحَاضِرٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: "إِلَقْدَ أَذْرَكْتُ سِتِينَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ فِي مَسْجِدِنَا هَذَا، أَصْنَعُرُهُمُ الْحَارِثُ بْنُ سُوَيْدٍ وَسَمِعْثَةُ يَقْرَأُ: {إِذَا رُلِّزْتُ} حَتَّى يَلْغَ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} قَالَ: فَيَبْكِي ثُمَّ قَالَ: إِنْ هَذَا الْإِحْصَاءُ شَدِيدٌ

**[35543]** Yazid bin Harun told us, he said: Salam bin Miskin informed us, he said: Al-Hasan told us, he said: "A man from the Companions of the Prophet (peace be upon him) passed by a man reciting a verse, weeping and repeating it. He said: So he said: 'Have you not heard the saying of Allah the Exalted: '{And recite the Qur'an with measured recitation}' [Al-Muzzammil: 4]. He said: This is the measured recitation (Tartil).'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سَلَامُ بْنُ مِسْكِينٍ، قَالَ: حَدَّثَنَا الْحَسَنُ، قَالَ: "مَرَّ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ يَقْرَأُ آيَةً وَيَبْكِي وَيُرَدِّدُهَا، قَالَ: فَقَالَ: "أَلَمْ تَسْمَعُوا إِلَى قَوْلِ اللَّهِ تَعَالَى: {وَرَتَّلَ الْقُرْآنَ تَرْتِيلًا} قَالَ: هَذَا التَّرْتِيلُ

**[35544]** Shadhan told us, he said: Mahdi bin Maymun told us, from Al-Jurayri, from 'Abdullah bin Shaqiq Al-'Uqayli, who said: I heard Ka'b say: "To weep out of fear of Allah the Exalted until my tears flow on my cheeks is dearer to me than giving my weight in gold as charity. By the One in Whose Hand is Ka'b's soul, there is no Muslim servant who weeps out of fear of Allah until a drop of his tears falls on the ground but that the Fire will never touch him, until the rain of the sky that fell to the earth returns to where it came from, and it will never return."

حَدَّثَنَا شَادَانُ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُقَيْلِيِّ، قَالَ: سَمِعْتُ كَعْبًا، يَقُولُ: لَأَنْ أَبْكِي مِنْ خَشْيَةِ اللَّهِ تَعَالَى حَتَّى تَسْبِيلُ دُمُوعِي عَلَى وَجْهِنَّمِي كَعْبٌ بِيَدِهِ، مَا مِنْ أَصْدَقَ بِوَرْزِنِي ذَهَبًا، وَالَّذِي تَفْسُدُ كَعْبٌ بِيَدِهِ، مَا مِنْ عَبْدٍ مُسْلِمٍ يَبْكِي مِنْ خَشْيَةِ اللَّهِ حَتَّى تَقْطُرَ قَطْرَةً مِنْ دُمُوعِهِ عَلَى الْأَرْضِ فَتَسْسُدُ النَّارُ أَبَدًا، حَتَّى يَعُودَ قَطْرُ السَّمَاءِ الَّذِي وَقَعَ إِلَى الْأَرْضِ مِنْ حَيْثُ جَاءَ وَلَأَنْ يَعُودَ أَبَدًا

**[35545]** Aswad bin 'Amir told us, he said: Mahdi bin Maymun told us, he said: I heard Muhammad say: "A man from the Companions of Muhammad would go three days finding nothing to eat. He would find a piece of leather, roast it, and suffice with it. If he found nothing, he would take a stone and tie it to his stomach."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ مُحَمَّدًا، يَقُولُ: كَانَ الرَّجُلُ مِنْ أَصْحَابِ مُحَمَّدٍ تَأْتِي عَلَيْهِ التَّلَاثَةُ الْأَيَّامُ لَا يَجِدُ شَيْئًا يَأْكُلُهُ، فَيَجِدُ الْجِلْدَةَ فَيَسْوِيهَا فَيَجْتَزِي بِهَا، وَإِذَا لَمْ يَجِدْ شَيْئًا عَمَدَ إِلَى حَجَرٍ فَشَدَّ بِهِ بَطْنَهُ

**[35546]** Hawdhah bin Khalifah told us, he said: 'Awf told us, from Abu Al-Ward bin Thumamah, from Wahb bin Munabbih, who said: "Among the Children of Israel there were young men who were long-lived among them. They read the Book and possessed knowledge, but they sought honor and wealth through their reading. They innovated heresies by which they gained honor and wealth in the world, so they went astray and led many astray."

**[35547]** Abu Usamah told us, from Yahya bin Al-Muhallab, from Khalid bin Salih, from Mu'awiyah bin Qurrah, who said: Abu Darda said: "Indeed, the heart rusts just as iron rusts." It was asked: "And what is its polish?" He said: "The remembrance of Allah."

حَدَّثَنَا هُوَذَةُ بْنُ حَلِيلَةَ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي الْوَرْدِ بْنِ ثَمَامَةَ، عَنْ وَهْبِ بْنِ مُتَّبٍ، قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رِجَالٌ أَحْدَاثُ الْأَسْنَانِ مَعْمُورُونَ فِيهِمْ، قَدْ قَرَءُوا الْكِتَابَ وَعَلِمُوا عِلْمًا، وَأَنَّهُمْ طَلَبُوا بِقَرَاءَتِهِمِ الْشَّرَفَ وَالْمَالَ، وَأَنَّهُمْ ابْتَدَعُوا بَدْعًا أَخْدُوا بِهَا الشَّرَفَ وَالْمَالَ فِي الدُّنْيَا فَضَلُّوا، وَأَضَلُّوا كَثِيرًا

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ يَحْيَى بْنِ الْمُهَابِ، عَنْ خَالِدِ بْنِ صَالِحٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: إِنَّ الْقَلْبَ يَرْبُدُ كَمَا يَرْبُدُ الْحَدِيدُ، قِيلَ: وَمَا جَلَاؤُهُ؟ قَالَ: يُذْكُرُ اللَّهُ

[35548] Abu Usamah told us, he said: Jarir told us, he said: 'Abdullah bin 'Ubayd bin 'Umair told me, who said: "Job (Ayyub) the Prophet (peace be upon him) had two brothers. They came but could not get close to him due to his smell. One of them said to the other: 'If Allah knew any good in Ayyub, He would not have afflicted him with this.' Ayyub was deeply distressed by their words, more than anything else. Ayyub said: 'O Allah, if You know that I never spent a night satisfied while knowing of a hungry person, then verify me.' He was verified while they were listening. Then he said: 'O Allah, if You know that I never wore a shirt while knowing of a naked person, then verify me.' He was verified while they were listening. Then he fell down prostrating and said: 'O Allah, I will not raise my head until You remove this from me.' He said: He did not raise his head until Allah removed it from him."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُمَيْرٍ، قَالَ: "كَانَ لِأَيُوبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْوَانٌ فَجَاءُهُ فَلَمْ يَسْتَطِعَا يَدْنُوا إِلَيْهِ مِنْ رِيْحِهِ فَقَالَ أَخْدُهُمَا لِلْآخِرِ: لَوْ كَانَ اللَّهُ عَلِمَ لِأَيُوبَ خَيْرًا مَا بَلَغَ بِهِ هَذَا، فَجَزَّ أَيُوبُ مِنْ قَوْلِهِمَا جَزَّا شَدِيدًا لَمْ يَجِدْ زُوْجًا مِنْ شَيْءٍ قَطُّ، فَقَالَ أَيُوبُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي لَمْ أَبْرُدْ لَيْلَةً قَطُّ شَبَّاعًا وَأَنَا أَعْلَمُ مَكَانًا جَائِعٍ فَصَدَّقْنِي، فَصَدَّقَ وَهُمَا يَسْمَعَانِ، ثُمَّ قَالَ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي لَمْ أَبْرُدْ قَطُّ وَأَنَا أَعْلَمُ مَكَانًا عَارِ فَصَدَّقْنِي فَصَدَّقَ وَهُمَا يَسْمَعَانِ، ثُمَّ خَرَّ سَاجِدًا ثُمَّ قَالَ: اللَّهُمَّ إِنِّي لَا أَرْفَعُ رَأْسِي حَتَّى تَكْشِفَ عَنِّي، قَالَ: فَمَا رَفَعَ رَأْسَهُ حَتَّى كَشَفَ اللَّهُ عَنْهُ

**[35549]** Abu Al-Ahwas told us, from Mansur, from Hilal bin Yasaf, who said: "I was told that 'Isa son of Maryam used to say: 'When one of you gives charity, let him give with his right hand and hide it from his left. And if it is a day of fasting for one of you, let him oil himself and wipe his lips with his oil so that an observer looking at him would not see that he is fasting. And if he prays in his house, let him cover himself with a screen. For indeed, He apportions praise just as He apportions provision.'"

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، قَالَ: "حُذِّثْتُ أَنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ يَقُولُ: إِذَا تَصَدَّقَ أَحَدُكُمْ فَلِيُعْطِ بِيَمِينِهِ وَلِيُخْفِي مِنْ شَمَائِلِهِ، وَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدُكُمْ فَلِيَدْهُنْ وَلِيُمْسَحْ شَعْنَيْهِ مِنْ دُهْنِهِ حَتَّى يَنْظُرَ إِلَيْهِ النَّاظِرُ فَلَا يَرَى أَنَّهُ صَائِمٌ، وَإِذَا صَلَّى فِي بَيْتِهِ فَلِيُخْسِفْ عَلَيْهِ سُترَةً، فَإِنَّهُ يَقْسِمُ النَّثَاءَ كَمَا يَقْسِمُ الرِّزْقَ"

**[35550]** Sa'id bin 'Abdullah bin Ar-Rabi' bin Khuthaym told us, from Nusayr bin Dhu'luq, from Bakr bin Ma'iz, who said: Whenever 'Abdullah bin Mas'ud saw Ar-Rabi' bin Khuthaym approaching, he would say: "Give good tidings to the humble ones. By Allah, if the Messenger of Allah (peace be upon him) had seen you, he would have loved you."

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ بْنِ خُثَيْمٍ، عَنْ نُسَيْرٍ بْنِ دُعْلُوقٍ، عَنْ بَكْرٍ بْنِ مَاعِزٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِذَا رَأَى الرَّبِيعَ بْنَ خُثَيْمٍ مُقْبِلاً قَالَ: بَشِّرْ الْمُحْبَّتَيْنِ، أَمَّا وَاللَّهِ لَوْ رَأَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَحْبَبَكَ

[35551] Sa'id bin 'Abdullah bin Ar-Rabi' bin Khuthaym told us, from Nusayr, from Bakr bin Ma'iz, who said: "The daughter of Ar-Rabi' bin Khuthaym came while he had companions with him and said: 'O father, may I go play?' He said: 'No.' His companions said to him: 'O Abu Yazid, let her be.' He said: 'It will not be found in my record that I said to her: "Go play," but rather: "Go and say good and do good."'"

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ بْنِ حُكَيْمٍ، عَنْ سُعِيرٍ،  
عَنْ بَكْرِ بْنِ مَاعِزٍ، قَالَ: "جَاءَتْ بِنْتُ الرَّبِيعِ بْنِ حُكَيْمٍ  
وَعِنْدَهُ أَصْحَابٌ لَهُ فَقَالَتْ: يَا أَبَّاهُ ادْهَبْ الْغَبْ، قَالَ:  
لَا، فَقَالَ لَهُ أَصْحَابُهُ: يَا أَبَا يَزِيدَ، اثْرُكْهَا، قَالَ: لَا  
يُوجَدُ فِي صَحِيقَتِي أَنِّي قُلْتُ لَهَا: ادْهَبْ الْغَبِّ، لَكِنْ  
ادْهَبْ فَقَوْلِي خَيْرًا وَأَفْطِلِي خَيْرًا

[35552] Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: Al-Rabī‘ used to say: “O Bakr ibn Mā‘iz? O Bakr, store [guard] your tongue for yourself except in what is for you and not against you, for I have accused people regarding my religion. Obey Allah in what you know, and what is hidden from you, leave it to its Knower. For I fear for you more regarding intentional [sin] than regarding mistake. Your good today is not the [absolute] good, but it is better than the last evil from it. You have not grasped everything Allah revealed to Muḥammad (peace be upon him), nor do you know everything you read. What are the secrets that are hidden from people while they are manifest to Allah? Seek their cure.” Then he says to himself: “And what is their cure? That you repent to Allah and then do not return [to sin].”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ نُسَيْرٍ، عَنْ بَكْرٍ، قَالَ:  
كَانَ الرَّبِيعُ، يَقُولُ: يَا بَكْرُ بْنُ مَاعِزٍ؟ يَا بَكْرُ اخْرَنْ  
عَلَيْكَ لِسَانَكَ إِلَّا مِمَّا لَكَ وَلَا عَلَيْكَ، فَإِنِّي أَتَهْمُ النَّاسَ  
فِي دِينِي، أَطْعِنَ اللَّهَ فِيمَا عَلِمْتَ وَمَا اسْتُوْثَرَ بِهِ عَلَيْكَ  
فَكُلُّهُ إِلَى عَالَمِي، لَأَنَّا فِي الْعِمَدِ أَخْوَفُ مِنْ عَلَيْكُمْ فِي  
الْخَطَأِ، مَا خَيْرُكُمُ الْيَوْمَ بِخَيْرِهِ، وَلَكِنَّهُ خَيْرٌ مِنْ آخِرِ  
شَرٍّ مِنْهُ، مَا كُلُّ مَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَدْرَكْتُمْ، وَلَا كُلُّ مَا تَقْرَءُونَ تَذَرُونَ مَا هُوَ  
السَّرَائِرُ الَّتِي يَخْفِي مِنَ النَّاسِ وَهُنَّ لِلَّهِ بَوَادِ، الْمُسُوا  
دَوَاءَهَا، ثُمَّ يَقُولُ لِنَفْسِهِ: وَمَا دَوَاءَهَا؟ أَنْ تَتُوبَ إِلَى  
اللَّهِ ثُمَّ لَا تَعُودَ

[35553] Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr ibn Dhu‘lūq, from Bakr, who said: When Al-Rabī‘ ibn Khuthaym arrived at the mosque of his people, they said to him: “O Rabī‘, if you would sit and speak to us today.” He said: So he sat down, and a stone came and struck/wounded his head. He said: “So {direction has come to him from his Lord, and he has desisted, then his past is forgiven} [Al-Baqarah: 275].”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُبِّيرِ بْنِ ذُعْلُوقَ، عَنْ بَكْرٍ، قَالَ: “أَمَّا اتَّهَى الرَّبِيعُ بْنُ حُثَيْمَ إِلَى مَسْجِدٍ قَوْمِهِ فَلَوْلَاهُ: يَا رَبِيعُ، لَوْ قَعَدْتَ فَحَدَّثْنَا الْيَوْمَ، قَالَ: فَقَعَدْ جَاءَ حَجَرٌ فَشَجَّهُ فَقَالَ: فَ{جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَأَنْتَهَى فَلَهُ مَا سَلَفَ} [البقرة: 275]

[35554] Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: Al-Rabī‘ ibn Khuthaym used to say: “There is no good in speech except in nine things: declaring the oneness of Allah (Tahlīl), glorifying Allah (Tasbīh), magnifying Allah (Takbīr), praising Allah (Tahmīd), asking for good, seeking refuge from evil, enjoining good, forbidding evil, and reciting the Qur'an.”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُبِّيرٍ، عَنْ بَكْرٍ، قَالَ: كَانَ الرَّبِيعُ بْنُ حُثَيْمَ، يَقُولُ: لَا خَيْرٌ فِي الْكَلَامِ إِلَّا فِي تِسْعَ تَهْلِيلِ اللَّهِ، وَتَسْبِيحِ اللَّهِ، وَتَكْبِيرِ اللَّهِ، وَتَحْمِيدِ اللَّهِ، وَسُؤَالِكَ الْخَيْرِ وَشَغْوَذَكَ مِنَ الشَّرِّ، وَأَمْرِكَ بِالْمَعْرُوفِ، وَنَهْيِكَ عَنِ الْمُنْكَرِ، وَقِرَاءَتِكَ الْقُرْآنَ

[3555] Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: When it was said to Al-Rabī‘: “How are you this morning, O Abū Yazīd?” He would say: “We have become weak sinners, eating our provisions and waiting for our appointed times [death].”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ نُسَيْرٍ، عَنْ بَكْرٍ، قَالَ: كَانَ الرَّبِيعُ إِذَا قِيلَ لَهُ: كَيْفَ أَصْبَحْتَ يَا أَبَا يَزِيدَ، يَقُولُ: أَصْبَحْنَا ضُعَفَاءً مُذْنِبِينَ تَأْكُلُ أَرْزَاقَنَا وَنَتَظَرُ آجَلَنَا

[3556] Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: Ibn al-Kawwā‘ said to Rabi‘ ibn Khuthaym: “We do not see you criticizing anyone or finding fault with them.” He said: “Woe to you, O Ibn al-Kawwā‘, I am not pleased with myself so that I may turn from criticizing myself to criticizing others. Indeed, people fear Allah regarding the sins of others but feel safe regarding their own sins.”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ نُسَيْرٍ، عَنْ بَكْرٍ، قَالَ: قَالَ ابْنُ الْكَوَاءِ لِرَبِيعٍ بْنِ خُثَيْمٍ: مَا نَرَاكَ تَذَمُّ أَحَدًا وَلَا تَعْيِيْهُ، قَالَ: وَيُلَّكَ يَا ابْنَ الْكَوَاءِ، مَا أَنَا عَنْ نَفْسِي بِرَاضٍ فَأَنْقِرَعُ مِنْ دَمَّي إِلَى دَمِ النَّاسِ، إِنَّ النَّاسَ حَافُوا بِاللَّهِ عَلَى ذُنُوبِ الْعِبَادِ وَأَمِنُوا عَلَى ذُنُوبِهِمْ

**[35557]** Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: When it was said to Al-Rabī‘: “Will you not seek medical treatment?” He said: “I wanted to do that, then I remembered ‘Aad, Thamud, the companions of the Rass, and many generations between them. So I knew that there were pains among them and they had doctors, yet the healer died and the one healed died.”

**[35558]** Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: Al-Rabī‘ used to say in the morning: “Do good, speak good, remain steadfast on righteousness. If you do evil, repent; if you do good, increase. What you know, establish it; what you doubt, leave it to Allah. Do not harm the believer, and do not act ignorantly with the ignorant. Do not let time prolong for you lest your hearts harden.” {And do not be like those who say, 'We have heard,' while they do not hear} [Al-Anfal: 21].

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ نُسَيْرٍ، عَنْ بَكْرٍ، قَالَ: كَانَ الرَّبِيعُ إِذَا قِيلَ لَهُ: أَلَا تَذَوِي؟ قَالَ: فَدُرِدْتُ ذَلِكَ، ثُمَّ ذَكَرْتُ عَادًا وَئِمْوَادًا وَأَصْحَابَ الرَّسْنِ وَقَرُونًا بَيْنَ ذَلِكَ كَثِيرًا، فَعَرَفْتُ أَنَّهُ فَدْ كَانَتْ فِيهِمْ أُوجَاعٌ وَلَهُمْ أَطْبَاءٌ فَمَاتَ الْمَذَاوِي وَالْمَذَاوِي

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ نُسَيْرٍ، عَنْ بَكْرٍ، قَالَ: كَانَ الرَّبِيعُ يَقُولُ إِذَا أَصْبَحَ: اعْمَلُوا خَيْرًا، وَقُولُوا خَيْرًا، وَدُوْمُوا عَلَى صَالِحٍ، وَإِذَا أَسَأْتُمْ فَتُوبُوا، وَإِذَا أَحْسَنْتُمْ فَزِيدُوا، مَا عَلِمْتُمْ فَاقْبِمُوا، وَمَا شَكَنْتُمْ فَكُلُوهُ إِلَى اللَّهِ الْمُؤْمِنُ فَلَا تُرْدُوهُ، وَالْجَاهِلُ فَلَا تَجَاهِلُوهُ، وَلَا يَطْلُ عَلَيْكُمُ الْأَمْدُ فَقَتْشُوا قُلُوبُكُمْ {وَلَا تَكُونُوا كَالَّذِينَ 21: قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ} [الأنفال]

**[35559]** Sa‘īd ibn ‘Abdullāh narrated to us, from Nusayr, from Bakr, who said: Al-Rabī‘ used to say: “Remember often this death, the likes of which you have never tasted before.”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ نُسَيْرٍ، عَنْ بَكْرٍ، قَالَ: كَانَ الرَّبِيعُ يَقُولُ: أَكْثُرُوا ذِكْرَ هَذَا الْمَوْتِ الَّذِي لَمْ تَذُوقُوا قَبْلَهُ مِثْلَهُ

**[35560]** Abū Usāmah narrated to us, from Ibn ‘Awn, from ‘Umayr ibn Ishāq, who said: “I met more of the Companions of the Messenger of Allah (peace be upon him) than those who preceded me from them, and I did not see a people easier in conduct nor less strict than them.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ ابْنِ عَوْنِ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ، قَالَ: أَدْرَكْتُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ سَبَقَنِي مِنْهُمْ، فَلَمْ أَرْ قَوْمًا أَهْوَنَ سِيرَةً، وَلَا أَقْلَ شَدِيدًا مِنْهُمْ

**[35561]** ‘Isā ibn Yūnus narrated to us, from al-Awzā‘ī, from some of his companions, from ‘Alī, who said: “When the shadows incline and the spirits rest [afternoon/evening], seek your needs from Allah, for it is the hour of those who often return [to Allah].” And he recited: {For indeed, He is ever, to the often returning [to Him], Forgiving} [Al-Isra: 25].

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلَيِّ، قَالَ: "إِذَا مَالَتِ الْأَفْيَاءُ وَرَاحَتِ الْأَرْوَاحُ، فَاطْلُبُوا الْحَوَائِجَ إِلَى اللَّهِ فَلِنَهَا سَاعَةٌ: الْأَوَابِينَ وَقَرَاءً: {فَإِنَّهُ كَانَ لِلْأَوَابِينَ غَفُورًا} [الإِسْرَاءُ 25]

**[35562]** Ibn Numayr narrated to us, from Mālik ibn Mighwal, from Ukayl, who said: There was something [a dispute] between a man from the tribe and ‘Abd al-Rahmān ibn Yazīd. ‘Alqamah said to him: “Would you curse me if I cursed you?” He said: “No.” He said: “He is better than me; he strives more [in Jihad] than me.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ مَالِكِ بْنِ مَعْوِيلٍ، عَنْ أَكْيَلٍ، قَالَ:  
”كَانَ بَيْنَ رَجُلٍ مِنَ الْحَيِّ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ  
شَيْءٌ، فَقَالَ لَهُ عَلْفَمَةُ: أَكْنَتْ تَسْبِيْنِي لَوْ سَبَبْتُكَ، قَالَ:  
لَا، قَالَ: هُوَ خَيْرٌ مِنِّي، هُوَ أَكْثَرُ جِهَادًا مِنِّي

**[35563]** Yūnus ibn Muḥammad narrated to us, saying: Abū ‘Awānah narrated to us, from ‘Āsim ibn Bahdalah, who said: “Abū Wā’il had a hut where he and his animal would stay. When he wanted to go on a military expedition, he would dismantle the hut, and when he returned, he would rebuild it.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ  
عَاصِمِ بْنِ بَهْدَلَةَ، قَالَ: كَانَ لِأَبِي وَائِلٍ حُصُّ يَكُونُ فِيهِ  
هُوَ وَدَابَّتُهُ، فَإِذَا أَرَادَ الْغَرْوَ نَقَضَ الْحُصُّ، وَإِذَا رَجَعَ  
بَنَاهُ

**[35564]** Yūnus ibn Muḥammad narrated to us, from Ḥammād ibn Zayd, from ‘Amr ibn Mālik, from Abū al-Jawzā’: {Indeed, Hell has been lying in wait} [An-Naba: 21]. He said: “It captured [them].”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ عَمْرِو  
بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ: ”إِنَّ جَهَنَّمَ كَانَتْ  
قَالَ: صَادَتْ [21: مِرْصَادًا] [النَّبَاءُ]

**[35565]** Sa‘īd ibn Khuthaym narrated to us, from Abū Hayyān, from his father, who said: We entered upon Suwayd–meaning Ibn Math‘ab abu h-wālī h-e w-a-s complaining [of illness]. We said to him: “How do we find you?” He said: “I am in well-being from my Lord.”

حَدَّثَنَا سَعِيدُ بْنُ حُنَيْمٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِيهِ، قَالَ: دَخَلْنَا عَلَى سُوَيْدٍ يَعْنِي ابْنَ مَنْعَبَةَ وَهُوَ يَسْتَكِي، فَقُلْنَا لَهُ: كَيْفَ نَجِدُكَ؟ قَالَ: إِنِّي لِفِي عَافِيَةٍ مِنْ رَبِّي

**[35566]** Muħādir narrated to us, saying: Al-A‘mash narrated to us, from Yazīd ibn Abī Ziyād, from ‘Abdullāh ibn al-Ḥārith, who said: “There is no tree, small or large, nor any fruit-bearing or barren, moist or dry, except that an angel is entrusted with it, bringing its deeds to Allah every day, with its moisture if it is moist, and its dryness if it is dry.”

حَدَّثَنَا مُحَاجِرٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: مَا مِنْ شَجَرَةٍ صَغِيرَةٍ، وَلَا كَبِيرَةٍ، وَلَا مُغْرِزٌ رَابِرَةٌ رَطْبَةٌ، وَلَا يَابِسَةٌ إِلَّا مَلَكٌ مُوَكَّلٌ بِهَا يَأْتِي اللَّهَ بِعَمَلِهَا كُلَّ يَوْمٍ بِرُطُوبَتِهَا إِذَا رَطَبَتْ، وَبَيْوَسَتِهَا إِذَا يَسَّرَتْ

**[35567]** Muhammad ibn ‘Ubayd narrated to us, from al-A‘mash, from Ibrāhīm al-Taymī, who said: “A man from the tribe would come and curse al-Ḥārith ibn Suwayd, and he would remain silent. When he fell silent, he stood up, shook his cloak, and entered.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: إِنْ كَانَ الرَّجُلُ مِنَ الْحَيِّ لِيَجِيءُ فَيَسْبُّ الْحَارِثَ بْنَ سُوَيْدٍ فَيُسْكُتُ، فَإِذَا سَكَتَ قَامَ فَنَفَضَ رِدَاعَهُ فَدَخَلَ

**[35568]** Al-Āḥwāṣ ibn Jawwāb narrated to us, saying: Yūnus ibn Abī Ishāq narrated to us, from ‘Ammār al-Duhnī, from Wahb ibn Munabbih, who said: “Allah revealed to some of His allies: ‘I have never granted My pleasure to the people of a house, nor the people of an abode, nor the people of a village, and then turned My pleasure away from them until they turned from My pleasure to My wrath. And I have never decreed My wrath upon the people of a house, nor the people of an abode, nor the people of a village, and then turned My wrath away from them until they turned from My wrath to My pleasure.’”

حَدَّثَنَا الْأَحْوَاصُ بْنُ جَوَابٍ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ عَمَّارِ الدُّهْنِيِّ، عَنْ وَهْبِ بْنِ مُتَّبٍ، قَالَ: "أَوْحَى اللَّهُ إِلَيَّ بَعْضٍ أَوْلِيَائِهِ: إِنِّي لَمْ أُحِلْ رِضْوَانِي لِأَهْلِ بَيْتٍ قَطُّ، وَلَا لِأَهْلِ دَارٍ قَطُّ، وَلَا لِأَهْلِ قَرْيَةٍ قَطُّ، فَأَحَوَّلُ عَنْهُمْ رِضْوَانِي حَتَّى يَحْوَلُوا مِنْ رِضْوَانِي إِلَى سَخَطِي، وَإِنِّي لَمْ أُحِلْ سَخَطِي لِأَهْلِ بَيْتٍ قَطُّ، وَلَا لِأَهْلِ دَارٍ قَطُّ، وَلَا لِأَهْلِ قَرْيَةٍ قَطُّ، فَأَحَوَّلُ عَنْهُمْ سَخَطِي حَتَّى يَحْوَلُوا مِنْ سَخَطِي إِلَى رِضْوَانِي

**[35569]** Muḥammad ibn Abī ‘Ubaydah narrated to us, saying: My father narrated to us, from al-A‘mash, from ‘Amr ibn Murrah, from ‘Abd al-Rahmān ibn Abī Laylā, who said: “Is it difficult for any of you when alone to say to his two companions [recording angels]: ‘Listen, may Allah have mercy on you,’ then dictate good to them?”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، قَالَ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: "مَا عَلَى أَحَدِكُمْ إِذَا خَلَأَ أَنْ يَقُولَ لِجَلِيلِيهِ: اسْمَاعَارِحَمَكُمَا اللَّهُ، ثُمَّ يُمْلِي عَلَيْهِمَا حَيْرًا

**[35570]** Ibn Fuḍayl narrated to us, from his father, from Ismā‘il, from al-Ḥasan, who said: When he recited {Competition in increase diverts you} [At-Takathur: 1], he said: “In wealth and children.” {Until you visit the graveyards. No! You are going to know} [At-Takathur: 2-3], he said: “Threat after threat.” {Knowledge of certainty} [At-Takathur: 5].

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ، عَنْ 1: الْحَسَنِ، قَالَ: "إِذَا قَرَا {الْهَامُكُمُ التَّكَاثُرُ} [التكاثر] قَالَ: فِي الْأَمْوَالِ وَالْأُوْلَادِ {حَتَّى زُرْثُمُ الْمَفَابِرَ كَلَّا، قَالَ: وَعِيدُ بَعْدَ وَعِيدٍ، 3: سَوْفَ تَعْلَمُونَ} [التكاثر] 5: عِلْمُ الْيَقِينِ} [التكاثر]

**[35571]** Ibn Fuḍayl narrated to us, from his father, from Ismā‘il, from al-Hasan, who said: When he recited this verse {Indeed, Allah has purchased from the believers their lives and their properties} [At-Tawbah: 111], he said: “Lives He created and wealth He provided.” {They fight in the cause of Allah, so they kill and are killed. [It is] a true promise binding upon Him in the Torah and the Gospel} [At-Tawbah: 111].

**[35572]** Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from a man, from Al-Rabī‘ ibn Khuthaym, regarding His saying: {O mankind, what has deceived you concerning your Lord, the Generous?} [Al-Infatir: 6]. He said: “Ignorance.”

حَدَّثَنَا أَبْنُ حُضَيْلٍ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، قَالَ: ”إِذَا قَرَا هَذِهِ الْآيَةَ {إِنَّ اللَّهَ اشْتَرَى مِنَ النَّاسِ نُفُوسَهُمْ وَأَمْوَالَهُمْ} [التوبَةٌ ١١١]“  
قَالَ: أَنْفُسُ [١١١]: الْمُؤْمِنِينَ أَنْفُسُهُمْ وَأَمْوَالُهُمْ} [التوبَةٌ ١١١]  
هُوَ خَلَقَهُمْ وَأَمْوَالُهُوَ رَزَقَهُمْ {فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا [١١١]: عَلَيْهِ حَقًّا فِي التَّورَاةِ وَالْإِنجِيلِ} [التوبَةٌ ١١١]

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ رَجُلٍ،  
عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، قَوْلُهُ: {بِمَا أَيَّهَا الْإِنْسَانُ مَا عَرَكَ  
، قَالَ: الْجَهْلُ} [٦: بِرَبِّكَ الْكَرِيمِ] [الإنشطار]

[35573] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Fuḍayl ibn Ghazwān, who said: Abū Ja‘far Muḥammad ibn ‘Abd al-Rahmān ibn Yazīd used to take his female servant to the market and recite verse after verse from the Qur’ān to her, teaching her. And he would stand at night in his courtyard reciting it to her.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ قَالَ: كَانَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ يَذْهَبُ بِخَادِمِهِ إِلَى السُّوقِ فَيُلْقِي عَلَيْهَا الْآيَةَ بَعْدَ الْآيَةِ مِنَ الْقُرْآنِ يُعْلِمُهَا ، وَكَانَ يَقُومُ مِنَ اللَّيْلِ إِلَى فِنَاءِهِ فَيُلْقِي عَلَيْهَا

**[35574]** Yazīd ibn Hārūn narrated to us, saying: Al-Mas‘ūdī informed us, from ‘Awn ibn ‘Abdullāh, who used to say: “Indeed, forbearance, modesty, and silence—silence of the tongue, not silence of the heart—and understanding are from faith. They are among what decreases from the world and increases in the Hereafter, and what they increase in the Hereafter is more than what they decrease from the world. However, obscenity, foul language, harshness, and eloquence are from hypocrisy. They are among what increases in the world and decreases from the Hereafter, and what they decrease from the Hereafter is more than what they increase in the world.”

**[35575]** Sharīk narrated to us, from ‘Ubayd ibn Masrūq, from Mundhir al-Thawrī, from Rabī‘ ibn Khuthaym regarding: {And when the pregnant camels are neglected} [At-Takwir: 4]. He said: “Their owners abandoned them, so they were not milked nor tied.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ كَانَ يَقُولُ: أَلَا إِنَّ الْحِلْمَ وَالْحَيَاةَ وَالْعِيَّ عَيْ الْلِسَانِ، لَا عَيْ الْقَلْبِ، وَالْفِكْهَ مِنَ الْإِيمَانِ، وَهُنَّ مِمَّا يَنْقُصُ مِنَ الدُّنْيَا وَيَزِدُّ فِي الْآخِرَةِ، وَمَا يَزِدُّ فِي الْآخِرَةِ أَكْثَرُ مِمَّا يَنْقُصُ مِنَ الدُّنْيَا إِلَّا أَنَّ الْفُحْشَ وَالْبَذَاءَ وَالْجَفَاءَ وَالْأَبْيَانَ مِنَ النَّفَاقِ وَهُنَّ مِمَّا يَزِدُّ فِي الدُّنْيَا وَيَنْقُصُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا يَزِدُّ فِي الدُّنْيَا

حَدَّثَنَا شَرِيكٌ، عَنْ عُبَيْدِ بْنِ مَسْرُوقٍ، عَنْ مُنْذِرِ الْتُّورِيِّ، عَنْ رَبِيعِ بْنِ خَلَّيْمٍ: {وَإِذَا الْعِشَارُ عُطِّلَتْ} ، قَالَ: تَخَلَّى مِنْهَا أَهْلُهَا فَلَمْ تَحْلِبْ وَلَمْ [4]: [التكوير] ثُصَرَ

**[35576]** Ishāq ibn Mansūr narrated to us, saying: Al-Rabī‘ ibn al-Mundhir narrated to us, from Ṭarīf, who said: “I saw Rabī‘ ibn Khuthaym carrying a basket to his aunt's house.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا الرَّبِيعُ بْنُ الْمُنْذِرٍ عَنْ طَرِيفٍ قَالَ رَأَيْتُ رَبِيعَ بْنَ خُتَيْمٍ يَحْمِلُ عَرْفَةً إِلَى بَيْتِ عَمَتِهِ

**[35577]** Ishāq ibn Mansūr narrated to us, saying: Al-Rabī‘ ibn al-Mundhir narrated to us, from his father, from Rabī‘ ibn Khuthaym, who said: “Whatever is not intended for the sake of Allah will

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا الرَّبِيعُ بْنُ الْمُنْذِرٍ عَنْ أَبِيهِ عَنْ رَبِيعَ بْنِ خُتَيْمٍ قَالَ مَا لَمْ يُرِدْ بِهِ وَجْهُ اللَّهِ يَضْمَحِلُ

**[35578]** Ishāq ibn Mansūr narrated to us, saying: Abū Kudaynah narrated to us, from Muṭarrif, from al-Minhāl ibn ‘Amr, from Sa‘īd ibn Jubayr, who said: When Ibn ‘Umar was stricken [dying], he said: “I have not left anything of the world behind me that I regret except the thirst of midday heats and walking to prayer.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا أَبُو كُعْبَيْنَةَ عَنْ مُطَرِّفٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ لِمَا أُصِيبَ أَبْنُ عُمَرَ قَالَ مَا تَرَكْتُ خَلْفِي شَيْئًا مِنَ الدُّنْيَا أَسَى عَلَيْهِ غَيْرَ ظَمَانِ الْهَوَاجِرِ وَغَيْرَ مَشِّي إِلَى الصَّلَاةِ

**[35579]** ‘Ubaydullāh ibn Mūsā narrated to us, saying: Shaybān informed us, from Ādām ibn ‘Alī, who said: I heard the brother of Bilāl, the caller to prayer of the Messenger of Allah (peace be upon him), say: “People are three thirds: safe, gainer, and loser. He said: The safe one is the silent one. The gainer is the one who enjoins good and forbids evil; he is in increase from Allah. And the loser is the one who speaks obscenity and helps in oppression.”

**[35580]** Ḥusayn ibn ‘Alī narrated to us, saying: Ibrāhīm ibn al-Rabī‘ ibn Abī Rāshid informed me, saying: My father was impressed with Khalaf ibn Ḥawshab. He said to him: “O father, you are impressed with this man.” He said: “O my son, he grew up on a good path and remained on it.” He said: And he was nicknamed Abū Marzūq. Rabī‘ said to him: “Change it.” He said: So Khalaf said: “Nickname me.” He said: “You are Abū ‘Abd al-Rahmān.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا شَيْبَانُ، عَنْ آدَمَ بْنِ عَلَيٍّ قَالَ: سَمِعْتُ أَخَا بِلَالَ مُؤْذِنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: النَّاسُ ثَلَاثَةٌ أَثْلَاثٌ: فَسَالِمٌ وَغَائِمٌ وَشَاجِبٌ، قَالَ: السَّالِمُ السَّاكِنُ، وَالغَائِمُ الَّذِي يَأْمُرُ بِالْخَيْرِ وَيَنْهَا عَنِ الْمُنْكَرِ، فَذَلِكَ فِي زِيَادَةٍ مِنَ اللَّهِ، وَالشَّاجِبُ النَّاطِقُ بِالْخَيْرِ وَالْمُعِينُ عَلَى الظُّلُمِ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ قَالَ: أَخْبَرَتِي إِبْرَاهِيمُ بْنُ الرَّبِيعِ بْنُ أَبِي رَاشِدٍ قَالَ: كَانَ أَبِي مُعْجَبًا بِخَلْفِ بْنِ حَوْشَبِ، قَالَ: فُلِثَ لَهُ: يَا أَبْنَتِ: إِنَّكَ لَتَعْجَبُ بِهَذَا الرَّجُلِ، فَقَالَ: يَا بُنَيَّ، إِنَّهُ نَشَأَ عَلَى طَرِيقَةِ حَسَنَةٍ فَلَمْ يَرَنْ عَلَيْهَا، قَالَ: وَكَانَ يُكَلِّي أَبَا مَرْزُوقٍ: فَقَالَ لَهُ رَبِيعٌ: حَوْلَهَا، قَالَ: فَقَالَ خَلْفُ: فَلَكِنِي، قَالَ: أَنْتَ أَبُو عَبْدِ الرَّحْمَنِ

**[35581]** Ḥusayn ibn ‘Alī narrated to us, from Abū Mūsā, from al-Hasan, who said: He said: “Islam, and what is Islam?” He said: “Islam is where secret and public are equal, that your heart submits to Allah, and that every Muslim and everyone under covenant is safe from you.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ أَبِيهِ مُوسَى، عَنِ الْحَسَنِ  
قَالَ: قَالَ: إِنَّ إِسْلَامًا وَمَا إِسْلَامًا؟ قَالَ: إِنَّ إِسْلَامًا السُّرُورُ  
وَالْعَلَائِيَّةُ فِيهِ سَوَاءٌ أَنْ يُسْلِمَ قَلْبُكَ لِلَّهِ وَأَنْ يُسْلِمَ مِنْكَ  
كُلُّ مُسْلِمٍ وَكُلُّ ذِي عَهْدٍ

**[35582]** Ḥusayn ibn ‘Alī narrated to us, from al-Hasan ibn al-Hurr, who said: It reached me that: “Deeds during the Day of Decree are like deeds during its Night.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنِ الْحَسَنِ بْنِ الْحُرَّ قَالَ بَلَغَنِي:  
أَنَّ الْعَمَلَ فِي يَوْمِ الْقَدْرِ كَالْعَمَلِ فِي لَيْلَتِهِ

**[35583]** ‘Abd al-Rahmān ibn Muḥammad al-Muḥāribī narrated to us, saying: Jesus, son of Mary, said: “Do not hide today's provision for tomorrow, for He who brought it to you today will bring it to you tomorrow. If you say: ‘How can that be?’ Look at the birds; they do not plow or sow, yet they go out and return to Allah's provision. If you say: ‘Birds are easily satisfied,’ look at wild donkeys and wild cows; they go out to Allah's provision and return full.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ قَالَ: قَالَ  
عِيسَى ابْنُ مَرْيَمَ: لَا تُخْبِئُ رِزْقَ الْيَوْمِ لِغَدِ فَإِنَّ الَّذِي  
أَتَكُ بِهِ الْيَوْمَ سَيَأْتِيَكُ بِهِ غَدًا فَإِنْ قُلْتُ: وَكَيْفَ يَكُونُ  
فَانْظُرْ إِلَى الطَّيْرِ لَا تَحْرُثُ وَلَا تَزْرَعُ ثَعْدُو وَتَرُوْخُ  
إِلَى رِزْقِ اللَّهِ ، فَإِنْ قُلْتُ: وَمَا يَعْفُو الطَّيْرُ فَانْظُرْ إِلَى  
حُمَرٍ وَحَشِّ وَبَقَرٍ الْوَحْشٌ تَغْدُو إِلَى رِزْقِ اللَّهِ وَتَرُوْخٌ  
شِبَاعًا

[35584] Al-Muḥāribī narrated to us, from Mālik ibn Mighwal, who said: Abū Ya‘fūr narrated to me, from al-Musayyib ibn Rāfi‘, from ‘Abdullāh ibn Mas‘ūd, who said: “The bearer of the Qur'an should be known by his night when people are sleeping, by his day when people are eating, by his sadness when people are rejoicing, by his weeping when people are laughing, by his silence when people are chatting, and by his humility when people are arrogant. The bearer of the Qur'an should be weeping, sorrowful, forbearing, wise, and silent. The bearer of the Qur'an should not be” –Abū Bakr mentioned a word –“loud, shouting, or harsh.”

حَدَّثَنَا الْمَخَارِبِيُّ، عَنْ مَالِكِ بْنِ مِعْوَلٍ، قَالَ: حَدَّثَنِي أَبُو يَعْفُورٍ، عَنْ الْمُسَيْبِبِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: يَتَبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يُعْرَفَ بِلِلَّهِ إِذَا النَّاسُ تَائِمُونَ، وَبِنَهَارِهِ إِذَا النَّاسُ مُفْطَرُونَ، وَبِحُزْنِهِ إِذَا النَّاسُ يَفْرُخُونَ، وَلِبُكَائِهِ إِذَا النَّاسُ يَضْحَكُونَ، وَبِصَمْتِهِ إِذَا النَّاسُ يَخْلِطُونَ، وَبِخُشُوعِهِ إِذَا النَّاسُ يَخْتَلُونَ، وَيَتَبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ بِأَكْيَا مَحْزُونًا حَلِيمًا حَكِيمًا سَكِينًا، وَلَا يَتَبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ قَالَ أَبُو بَكْرٍ ذَكَرَ كَلِمَةً، لَا صَحَابًا وَلَا سَيَاحًا وَلَا حَدِيدًا

**[35585]** Zayd ibn al-Hubāb narrated to us, saying: Abū Sinān informed us, saying: ‘Amr ibn Murrah narrated to us, saying: Abū Wā'il came to visit al-Rabī‘ ibn Khuthaym and said: “I did not come to you until I heard the sound of the mourner.” Al-Rabī‘ said: “I am only at a month wherein one hundred and fifty prayers are written for me.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنَا أَبُو سِنَانٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ قَالَ: جَاءَ أَبُو وَائِلٍ يَعْوُذُ الرَّبِيعَ بْنَ حُنَيْمٍ فَقَالَ: مَا حِنْتُ إِلَيْكَ إِلَّا لَسِمْعُتْ صَوْتَ النَّاعِيَةِ، فَقَالَ الرَّبِيعُ: مَا أَنَا إِلَّا عَلَى شَهْرٍ يُكْتَبُ لِي فِيهِ خَمْسُونَ وَمَائَةً صَلَوةً

**[35586]** Yaḥyā ibn Ādam narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: Abū Ja‘far al-Khaṭmī narrated to us that his grandfather ‘Umayr ibn Ḥabīb used to stand at night and say: “Departure, O people! You have been preceded to the water. The night journey, the night journey! Whoever is preceded to the water will be thirsty, and whoever is preceded to the sun will be exposed to the heat. Departure, departure!”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرِ الْخَطْمَيُّ أَنَّ جَدَّهُ عُمَيْرَ بْنَ حَبِيبٍ كَانَ يَقُولُ مِنَ اللَّيْلِ فَيَقُولُ ، الرَّجِيلُ أَبِيهَا النَّاسُ ، سَبَقْتُمُ إِلَى الْمَاءِ ، الدُّلْجَةُ الدُّلْجَةُ ، مَنْ يَسْبِقُ إِلَى الْمَاءِ يَظْمَأُ ، وَمَنْ يَسْبِقُ إِلَى الشَّمْسِ يُضْحَكُ ، الرَّجِيلُ الرَّجِيلُ

[35587] Yaḥyā ibn Ādām narrated to us, saying: Hammād ibn Salamah narrated to us, from Abū Ja‘far al-Khaṭmī, that ‘Umayr ibn Ḥabīb had a freed slave who taught his sons the Qur'an and writing. He started mentioning women and worldly matters to them. He said: So he said to him: “O Ziyād, the dome of Satan has been cast over my sons; remove it.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرِ الْخِطْمَيْهِ أَنَّ عُمَيْرَ بْنَ حَبِيبٍ كَانَ لَهُ مَوْلَى يُعَمِّ بَيْنِهِ الْقُرْآنَ وَالْكِتَابَ ، فَجَعَلَ يُدَاكِرُهُمُ النِّسَاءَ وَالْدُّنْيَا ، قَالَ: فَقَالَ لَهُ: يَا زِيَادُ ، لَقَدْ ظَلَّتْ عَلَى بَنِي قُبَّةِ الشَّيْطَانِ ، اكْشِطُوهَا

[35588] Muḥammad ibn Abī ‘Ubayd narrated to us, from Ibn ‘Awn, who said: Muslim ibn Yasār said: “If you narrate a hadith about Allah, then pause and know what comes before it and what comes after it.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُيَيْدَ ، عَنْ أَبْنِ عَوْنَى قَالَ: إِذَا حَدَّثْتَ عَنِ اللَّهِ حَدِيثًا فَامْسِكْ فَاعْلُمْ مُسْلِمًا بْنَ يَسَارٍ: إِذَا حَدَّثْتَ عَنِ اللَّهِ حَدِيثًا فَامْسِكْ فَاعْلُمْ مَا قَبْلَهُ وَمَا بَعْدَهُ

[35589] Husayn ibn ‘Alī narrated to us, from Sufyān ibn ‘Uyaynah, from ‘Āshim, who said: “Most of Ibn Sīrīn’s speech was: ‘Glory be to Allah the Great, Glory be to Allah and with His Praise.’”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْ ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ، عَنْ عَاصِمٍ، قَالَ: كَانَ عَامَّهُ كَلَمُ ابْنِ سِيرِينَ سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

**[35590]** Al-Ḥasan ibn Mūsā narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Thābit al-Bunānī, from Muṭarrif ibn ‘Abdullāh ibn al-Shikhkhīr, who said: “Whoever is sincere, [clarity] will be given to him, and whoever mixes [intentions], matters will be mixed for him.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ تَابِتِ الْبُنَانِيِّ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، قَالَ: مَنْ أَصْنَفَ صُنْفًا لَّهُ، وَمَنْ خَلَطَ خُلْطًا عَلَيْهِ

**[35591]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Abd al-Malik ibn ‘Umayr, who said: A man advised his son saying: “O my son, show despair of what is in people's hands, for that is wealth. Beware of asking for needs, for it is present poverty. Beware of what necessitates an apology in speech. When you pray, pray the prayer of one bidding farewell, thinking you will not return. And if you can be better today than you were yesterday, and better tomorrow than you are today, then do so.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، قَالَ: “أَوْصَى رَجُلٌ ابْنَهُ قَالَ: يَا بُنَيَّ أَظْهُرِ الْبَيْسَ مِمَّا فِي أَيْدِي النَّاسِ فَإِنَّهُ غَنِّيٌّ، وَإِيَّاكَ وَطَلَبُ الْحَاجَاتِ، فَإِنَّهُ فَقْدٌ حَاضِرٌ، وَإِيَّاكَ وَمَا يُعْتَدُ مِنْهُ بِالْقَوْلِ، وَإِذَا صَنَّيْتَ فَصَلَ صَلَاةً مُوَدَّعًا لَا تَرَى أَنَّكَ تَعُودُ، وَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ الْيَوْمَ خَيْرًا مِنْكَ أَمْسٍ وَغَدَارِ خَيْرًا مِنْكَ الْيَوْمَ فَافْعُلْ

[35592] Shādhān narrated to us, saying: Mahdī ibn Maymūn narrated to us, from Yūnus ibn Khabbāb, who said: Mujāhid said to me: “Shall I not inform you of the returning [to Allah], the preserver?” I said: “Yes.” He said: “He is the one who remembers his sin when he is alone and seeks Allah's forgiveness for it.”

حَدَّثَنَا شَادَانُ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ يُونُسَ  
بْنِ خَبَابٍ، قَالَ: قَالَ لِي مُجَاهِدٌ: «أَلَا أَنْبِئُكَ بِالْأَوَابِ  
الْحَفِظِ، قُلْتُ: بَلَى، قَالَ: هُوَ الَّذِي يَذْكُرُ ذَنْبَهُ إِذَا حَلَّ  
فَيَسْتَغْفِرُ اللَّهُ مِنْهُ

[35593] Al-Ḥasan narrated to us, saying: I heard Zuhayr Abū Khaythamah say: Abū Ishāq al-Hamdānī narrated to us, saying: “Al-Ḥasan—meaning al-Baṣrī—used to be likened to the Companions of the Messenger of Allah (peace be upon him).”

حَدَّثَنَا الْحَسَنُ، قَالَ: سَمِعْتُ رُهْبَرًا أَبَا حَيْثَمَةَ، قَالَ:  
حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: كَانَ الْحَسَنُ يَعْنِي  
الْبَصْرِيَّ يُشَبَّهُ بِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ

[35594] Al-Ḥasan ibn Mūsā narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ḥumayd and Yūnus ibn ‘Ubayd, that they said: “We have seen the jurists, but we have not seen anyone among them more comprehensive [in knowledge/virtue] than al-Ḥasan.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ،  
عَنْ حُمَيْدٍ، وَيُونُسَ بْنِ عُبَيْدٍ، أَنَّهُمَا قَالَا: فَدَرَأْيْنَا  
الْفُقَهَاءَ فَمَا رَأَيْنَا مِنْهُمْ أَحَدًا أَجْمَعَ مِنَ الْحَسَنِ

**[35595]** Al-Ḥasan ibn Mūsā narrated to us, saying: Abū Hilāl narrated to us, saying: Khālid ibn Rabāḥ narrated to us: That Anas ibn Mālik was asked about a matter, so he said: “Go to our master al-Ḥasan and ask him.” They said: “We ask you, O Abū Ḥamzah, and you say ‘Ask our master al-Ḥasan?’” He said: “We heard and he heard; we forgot, and he preserved.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ رَبَاحٍ: “أَنَّ أَنَسَ بْنَ مَالِكٍ سُئِلَ عَنْ مَسْأَلَةٍ، فَقَالَ: عَلَيْكُمْ بِمَوْلَانَا الْحَسَنِ فَاسْأُلُوهُ، فَقَالُوا: نَسْأُلُكَ يَا أَبَا حَمْزَةَ وَتَقُولُ: سُلُوا مَوْلَانَا الْحَسَنَ، فَقَالَ: إِنَّا سَمِعْنَا وَسَمِعْ فَتَسِينَا وَحَفَظْ

**[35596]** Humayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan, from Mūsā al-Qāri’, from Ṭalḥah ibn ‘Abdullāh, who said: “Zādhān used to teach without [taking] anything.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ مُوسَى الْفَارِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ زَادْهَانُ يُعَلِّمُ بِلَا شَيْءٍ

**[35597]** Yazīd ibn Hārūn narrated to us, saying: Faraj ibn Faḍālah narrated to us, from Asad ibn Wadā‘ah, who said: When Shaddād ibn Aws went to his bed, he would be like a grain of wheat on a frying pan. Then he would say: “O Allah, the Fire has prevented me from sleeping.” Then he would stand for prayer.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا فَرَاجُ بْنُ فَضَالَةَ، عَنْ أَسَدِ بْنِ وَدَاعَةَ، قَالَ: كَانَ شَدَّادُ بْنُ أَوْسٍ إِذَا أَوَى إِلَى فِرَاشِهِ كَانَهُ حَبَّةً قَمْحٍ عَلَى مِقْلَى، ثُمَّ يَقُولُ: اللَّهُمَّ إِنَّ النَّارَ قَدْ مَنَعَتِنِي النَّوْمَ، ثُمَّ يَقُومُ إِلَى الصَّلَاةِ

**[35598]** Ibn Numayr narrated to us, from Ismā‘il, from ‘Umārah ibn al-Qa‘qā‘, from Abū Zur‘ah, from ‘Umar ibn al-Khaṭṭāb, who said: “The most generous of people is he who gives to one from whom he hopes for no reward. The most forbearing of people is he who forgives when he has the power [to punish]. The most miserly of people is he who is miserly with greeting (Salām). And the most incapable of people is he who is incapable of supplicating to Allah.”

**[35599]** Yazīd ibn Hārūn narrated to us, saying: Sallām ibn Miskīn informed us, saying: I heard al-Hasan say: “When a servant falls asleep in his prostration, Allah boasts of him to the angels, saying: ‘Look at My servant; he worships Me while his soul is with Me.’”

حَدَّثَنَا أَبْنُ نُعْمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عُمَارَةَ بْنِ الْفَعْقَاعِ،  
عَنْ أَبِي زُرْعَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: إِنَّ أَجْوَادَ  
النَّاسِ مَنْ جَاءَ عَلَى مَنْ لَا يَرْجُو تَوَابَةً، وَإِنَّ أَحْلَمَ  
النَّاسِ مَنْ عَفَّا بَعْدَ الْقُدْرَةِ، وَإِنَّ أَنْجَلَ النَّاسِ الَّذِي يَبْخَلُ  
بِالسَّلَامِ، وَإِنَّ أَعْجَزَ النَّاسِ الَّذِي يَعْجَزُ فِي دُعَاءِ اللَّهِ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سَلَامُ بْنُ مِسْكِينٍ،  
قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: "إِذَا نَامَ الْعَبْدُ فِي سُجُودِهِ  
بَاهَى اللَّهُ بِهِ الْمَلَائِكَةُ، يَقُولُ: انْظُرُوا عَبْدِي يَعْبُدُنِي  
وَرُوحُهُ عِنْدِي

**[35600]** Aswad ibn 'Āmir narrated to us, saying: Ibn Abī al-Sumayṭ narrated to us, from Qatādah, from Muṭarrif, who said: "The virtue of knowledge is more beloved to me than the virtue of worship, and the foundation of your religion is piety (wara')."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ حَدَّثَنَا ابْنُ أَبِي السُّمَيْطِ عَنْ فَتَادَةَ، عَنْ مُطَرْفٍ قَالَ: لَفَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ، وَمَلَأُكُ دِينَكُمُ الْوَرَغِ

**[35601]** Husayn bin 'Ali told us, from Za'idah, from a man from Nakha', from Ibn Mas'ud, who said: "The people of affliction will wish on the Day of Resurrection that their skins had been cut with scissors [due to the reward they see for the afflicted]."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ عَنْ رَجُلٍ مِنَ النَّخَعِ عَنْ ابْنِ مَسْعُودٍ قَالَ: يَوْمًا أَهْلُ الْبَلَاءِ يَوْمُ الْقِيَامَةِ أَنَّ جُلُودَهُمْ كَانَتْ تُقْرَضُ بِالْمُفَارِيضِ

**[35602]** Abu Usamah told us, from Hisham, from his father, who said: "Uthman was appointed Caliph, and their waist wrappers were nothing but Burud (striped garments) and their cloaks nothing but Nimar (striped cloaks). One of them would say to his companion: 'My Namirah is better than your

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: لَقِدْ اسْتُخْلِفْتُ عُثْمَانَ وَمَا أَزْرُهُمْ إِلَّا الْبُرُودُ، وَمَا أَرْدِيَتُهُمْ إِلَّا النَّمَارُ، كَانَ أَحَدُهُمْ يَقُولُ لِصَاحِبِهِ: نَمَرَتِي خَيْرٌ مِنْ نَمَرَتِكَ

**[35603]** Abu Usamah told us, from Jarir, from Humayd bin Hilal, who said: Abu Qatadah Al-'Adawi said to us: "Stick to this Sheikh"—meaning Al-Hasan—"for I have not seen anyone whose opinion is more similar to 'Umar bin Al-Khattab than him."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ جَرِيرٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: قَالَ لَنَا أَبُو قَتَادَةَ الْعَوَوِيُّ: عَلَيْكُمْ بِهَذَا الشَّيْخِ يَعْنِي الْحَسَنَ، فَمَا رَأَيْتُ أَحَدًا أَشْبَهَ رَأْيًا بِعُمَرَ بْنَ الْخَطَّابِ مِنْهُ

**[35604]** Abu Usamah told us, from Sulayman bin Al-Mughirah, from Thabit, who said: Mutarrif bin 'Abdullah said: "I would not say 'Amin' to anyone's supplication until I hear what he says, except Al-Hasan."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ قَالَ: قَالَ مُطَرْفُ بْنُ عَبْدِ اللَّهِ: مَا كُنْتُ لِأُؤْمِنَ عَلَى دُعَاءِ أَحَدٍ حَتَّى أَسْمَعَ مَا يَقُولُ إِلَّا الْحَسَنَ

**[35605]** Abu Usamah told us, from Sulayman bin Al-Mughirah, from Thabit, who said: Abu Barzah used to dress shabbily, while 'A'idh bin 'Amr Al-Muzani used to wear fine clothes. He said: A man came to one of them and said: "Have you not seen your brother wearing such-and-such, disliking your way of dressing?" He replied: "And who can be like so-and-so? So-and-so has such virtue, indeed so-and-so has such virtue..." He said: Then he went to the other and said something similar.

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ  
قَالَ: كَانَ أَبُو بَرْزَةَ يَنْفَهِلُ، وَكَانَ عَائِدُ بْنُ عَمْرِو  
الْمُزَانِي يَلْبِسُ لِبَاسًا حَسَنًا، قَالَ: فَأَتَى أَحَدُهُمَا رَجُلٌ  
فَقَالَ: أَلَمْ تَرَ إِلَى أَخِيكَ يَلْبِسُ كَذَا وَكَذَا وَيَرْغَبُ عَنْ  
لِبَاسِكَ، قَالَ: وَمَنْ يَسْتَطِعُ أَنْ يَكُونَ مِثْلُ فُلَانٍ، مِنْ  
فَضْلِ فُلَانٍ كَذَا إِنَّ مِنْ فَضْلِ فُلَانٍ كَذَا، إِنْ مِنْ فَضْلِ  
فُلَانٍ كَذَا، قَالَ: وَأَتَى الْآخَرَ فَقَالَ مِثْلُ ذَلِكَ

[35606] 'Isa bin Yunus told us, from 'Ubaydullah bin Abi Ziyad, from Shahr bin Hawshab, from Asma' bint Yazid, who said: The Messenger of Allah (peace be upon him) said: "Allah's Greatest Name is in these two verses: '{And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful}' [Al-Baqarah: 163] and the opening of Surah Al 'Imran: '{Alif, Lam, Meem. Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence}' [Al 'Imran: 1-2]."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زَيْدٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بْنَتِ يَزِيدَ قَالَتْ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْأَيْتَيْنِ: {وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهٌ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ} وَفَاتِحةُ سُورَةِ آلِ عِمْرَانَ: {الَّمَّا لَّا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوبُ}

**[35607]** Waki' told us, he said: Malik bin Mighwal told us, from 'Abdullah bin Buraydah, from his father, that the Prophet (peace be upon him) heard a man saying: "O Allah, I ask You by virtue of You being Allah, the One, the Eternal Refuge, who has not begotten and has not been begotten, and there is no equivalent to Him." He said: "You have asked Allah by His Greatest Name, by which if He is called upon, He answers, and if He is asked, He gives."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ، عَنْ عَبْدِ اللَّهِ  
بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
سَمِعَ رَجُلًا يَقُولُ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنْتَ أَنْتَ اللَّهُ  
الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ  
، فَقَالَ: لَقَدْ سَأَلْتَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ  
أَجَابَ ، وَإِذَا سُئِلَ بِهِ أَعْطَى

**[35608]** Waki' told us, from Abu Khuzaymah, from Anas bin Sirin, from Anas bin Malik, who said: The Prophet (peace be upon him) heard a man saying: "O Allah, I ask You by virtue of all praise being to You, there is no deity except You alone, with no partner, the Bestower of favors, the Originator of the heavens and the earth, the Owner of Majesty and Honor." He said: "You have asked Allah by His Greatest Name, by which if He is asked, He gives, and if He is called upon, He answers."

حَدَّثَنَا وَكِبْعُ، عَنْ أَبِي حُزَيْمَةَ، عَنْ أَنَسِ بْنِ سِيرِينَ،  
عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ رَجُلًا يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ  
إِلَّا أَنْتَ وَحْدَكَ، لَا شَرِيكَ لَكَ، الْمُنَانُ، بَيْعُ السَّمَوَاتِ  
وَالْأَرْضِ دُوْلُ الْجَلَلِ وَالْإِكْرَامِ، فَقَالَ: لَقَدْ سَأَلْتَ اللَّهَ  
بِاسْمِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ  
أَجَابَ

**[35609]** Abu Usamah told us, he said: Mis'ar told us, from 'Abdul-Malik bin Maysarah, from Ibn Sabit: That a supplicant supplicated during the time of the Prophet (peace be upon him), saying: "I ask You by Your Name, there is no deity except You, the Entirely Merciful, the Especially Merciful, the Originator of the heavens and the earth. And when You intend a matter, You only say to it, 'Be,' and it is." The Prophet (peace be upon him) said: "You almost called upon Allah by His Greatest Name."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا مِسْرَارٌ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ عَنْ ابْنِ سَابِطٍ، أَنَّ دَاعِيًّا دَعَاهُ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، وَإِذَا أَرَدْتَ أَمْرًا فَإِنَّمَا تَقُولُ لَهُ كُنْ فَيَكُونُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كِدْنَتْ أَوْ كَادَ أَنْ تَدْعُوا اللَّهَ بِاسْمِهِ الْأَعْظَمِ

**[35610]** Abu 'Abdur-Rahman Al-Muqr'i' told us, from Sa'id bin Abi Ayyub, who said: Al-Hasan bin Thawban told us, from Hisham bin Abi Ruqayyah, from Abu Darda and Ibn 'Abbas, that they used to say: "Allah's Greatest Name is 'Rabbi, Rabbi' (My Lord, My Lord)."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِبِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيْوبَ قَالَ: حَدَّثَنَا الْحَسْنُ بْنُ تَوْبَانَ، عَنْ هِشَامِ بْنِ أَبِي رُقْبَةَ، عَنْ أَبِي الدَّرْدَاءِ وَابْنِ عَبَّاسٍ أَنَّهُمَا كَانَا يَقُولَانِ: اسْمُ اللَّهِ الْأَكْبَرُ رَبُّ رَبٍّ

**[35611]** Muhammad bin Bishr told us, from Mis'ar, from 'Abdul-Malik bin 'Umayr, who said: A man recited Al-Baqarah and Al 'Imran. Ka'b said: "He has recited two Surahs containing the Name by which if He is called upon, He answers."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ قَالَ: قَرَأَ رَجُلٌ الْبَقَرَةَ وَآلَّا عِمْرَانَ، فَقَالَ كَعْبٌ: لَقَدْ قَرَأَ سُورَتَيْنِ فِيهِمَا الْإِسْمُ الَّذِي إِذَا دُعِيَ بِهِ اسْتَجَابَ

**[35612]** Waki' told us, from Abu Hilal, from Hibban Al-Araj, from Jabir bin Zayd, who said: "Allah's Greatest Name is 'Allah'."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ حِبَّانَ الْأَعْرَجِ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: اسْمُ اللَّهِ الْأَعْظَمُ اللَّهُ

**[35613]** Sufyan bin 'Uyaynah told us, from Mis'ar, from someone who heard Ash-Sha'bi say: "Allah's Greatest Name is 'Allah'." Then he recited—or I recited to him—: "{He is Allah, the Creator, the Inventor...}" [Al-Hashr: 24] to the end of it.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ عَمَّنْ سَمِعَ الشَّعْبِيَّ يَقُولُ: اسْمُ اللَّهِ الْأَعْظَمُ اللَّهُ ثُمَّ قَرَأَ أَوْ قَرَأْتُ عَلَيْهِ {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ} إِلَى آخرِهَا

**[35614]** Muhammad bin Mus'ab told us, he said: Abu Bakr told us, from Damrah: That Abu Rayhanah passed by Homs while its people were dividing it among themselves.

He heard noise, so he said: "O Allah, do not make it a trial for them." He kept repeating it until it was not known when his voice stopped.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ ضَمْرَةَ أَنَّ أَبَا رَيْحَانَةَ مَرَّ بِحِمْصَ وَأَهْلُهَا يَقْتَسِمُونَهَا بَيْنَهُمْ ، فَسَمِعَ ضَوْضَاءَ ، فَقَالَ: اللَّهُمَّ لَا تَجْعَلْهَا عَلَيْهِمْ فِتْنَةً ، فَمَا زَالَ يُرَدِّدُهَا حَتَّى لَمْ يُذْرَ مَنِئَ انْقَطَعَ صَوْتُهُ

**[35615]** Muhammad bin Mus'ab told us, he said: Abu Bakr told us, from Damrah: That Abu Rayhanah was stationed in Al-Jazirah in Mayyafariqin. He bought a halter from a Nabati (peasant) there for a few Fulus (small coins). When he returned and they were at Ar-Rastan, he dismounted from his beast and said to his servant: "Did you pay the Nabati his Fulus?" He said: "No." He said: So he took out some money from his expenses and gave it to his servant, and said to his companions: "Help him with his animals until I reach my family." They said: "O Abu Rayhanah, what do you intend?" He said: "I want to go to my creditor and fulfill my trust." He said: So he set out until he reached Mayyafariqin, then came to his family after he had paid his creditor.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ ضَمِرَةَ أَنَّ أَبَا رَيْحَانَةَ كَانَ مُرَابِطًا بِالْجَزِيرَةِ فِي مَيَافِارْقِينَ ، فَأَشْتَرَى رَسَنًا مِنْ نَبَطِيِّ مِنْ أَهْلِهَا بِأَفْسَنَ ، فَلَمَّا قَفَلَ وَكَانُوا بِالرَّسْنَنَ نَزَلَ عَنْ ذَبَّيْهِ وَقَالَ لِغَلَامِهِ: هَلْ قَضَيْتَ النَّبَطِيَّ أَفْلَسَهُ؟ قَالَ: لَا ، قَالَ: فَاسْتَخْرَجَ نَفَقَةَ مِنْ نَفَقَتِهِ فَدَفَعَهَا إِلَى غُلَامِهِ وَقَالَ لِأَصْحَابِهِ: أَحْسِنُوا مَعْونَتَهُ عَلَى دَوَابِهِ حَتَّى أَبْلُغَ أَهْلِي ، قَالُوا: يَا أَبَا رَيْحَانَةَ وَمَا تُرِيدُ؟ قَالَ: أُرِيدُ أَنْ آتِيَ عَرِيمِي فَأُؤَدِّي عَنِّي أَمَانَتِي ، قَالَ فَانْطَلَقَ حَتَّى آتَى مَيَافِارْقِينَ ثُمَّ آتَى إِلَى أَهْلِهِ بَعْدَمَا قَضَى عَرِيمَهُ

**[35616]** 'Affan told us, he said: Abu Al-Ashhab told us, from Al-Hasan regarding: "No! But they do not fear the Hereafter" [Al-Muddaththir: 53]. He said: "This is what exposed/disgraced them."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ {كَلَّا  
بْنَ لَا يَخَافُونَ الْآخِرَةَ} قَالَ: هَذَا الَّذِي فَضَحَّاهُمْ

**[35617]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Malik bin Dinar told us, he said: I asked 'Ikrimah, saying: "The saying of Allah: 'If the hypocrites and those in whose hearts is disease do not cease'" [Al-Ahzab: 60]." He said: "They are the fornicators."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا  
مَالِكُ بْنُ دِينَارٍ قَالَ: سَأَلْتُ عِكْرَمَةَ , فَلَمْ يَقُولْ اللَّهُ  
{لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ} قَالَ:  
هُمُ الْزُّنَادُ

**[35618]** 'Affan told us, he said: Hammad bin Salamah told us, he said: Yunus informed us, from Al-Hasan regarding His saying: "He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers" [An-Najm: 32]. He said: "Allah knew regarding every soul what it would do, what it would create, and what its ultimate destiny would be."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا  
يُونُسُ، عَنِ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: {هُوَ أَعْلَمُ بِكُمْ إِذْ  
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أَمَهَاتِكُمْ}  
قَالَ: عَلِمَ اللَّهُ مِنْ كُلِّ نَفْسٍ مَا هِيَ عَامِلَةٌ وَمَا هِيَ  
صَانِعَةٌ وَإِلَى مَا هِيَ صَائِرَةٌ

**[35619]** Waki' told us, from Sufyan, from Al-A'mash, from Malik bin Al-Harith, who said: 'Umar said: "Deliberation is good in everything except what pertains to the Hereafter."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، قَالَ: قَالَ عُمَرُ: التَّوْدَةُ فِي كُلِّ شَيْءٍ خَيْرٌ إِلَّا مَا كَانَ مِنْ أَمْرِ الْآخِرَةِ

**[35620]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, from Al-Harith bin Qays, who said: "If you are engaged in a worldly matter, be cautious. If you are engaged in a matter of the Hereafter, remain as long as you can. And if Satan comes to you while you are praying and says: 'You are showing off,' then increase and prolong [your prayer]."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ الْحَارِثِ بْنِ قَيْسٍ، قَالَ: "إِذَا كُنْتَ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا فَتَوَحَّ، وَإِذَا كُنْتَ فِي شَيْءٍ مِنْ أَمْرِ الْآخِرَةِ فَامْكُثْ مَا اسْتَطَعْتَ، وَإِذَا جَاءَكَ الشَّيْطَانُ وَأَنْتَ تُصَلِّي فَقَالَ: إِنَّكَ تُرَأَى، فَزِدْ وَأَطِلْ"

**[35621]** Al-Fadl bin Dukayn told us, he said: Fitr told us, from Mundhir, from Ar-Rabi' bin Khuthaym, that a beggar came to him, so he said: "Feed him sugar." His family said: "What will he do with sugar?" He said: "But I will [benefit by giving] it."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، قَالَ حَدَّثَنَا فِطْرٌ، عَنْ مُنْدِرٍ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، أَنَّهُ جَاءَهُ سَائِلٌ فَقَالَ: أَطْعَمُوهُ سُكَّرًا، فَقَالَ أَهْلُهُ: مَا يَصْنَعُ هَذَا بِالسُّكْرِ؟ فَقَالَ: لَكِنْ أَنَا أَصْنَعُ بِهِ

**[35622]** Al-Fadl bin Dukayn told us, from Ja'far bin Burqan, who said: Maymun bin Mihran told me, saying: It reached me that a man from the descendants of Ibn 'Umar asked him for an Izar (waist wrapper). He said: "My Izar is torn." He said: "Cut it and turn it upside down." He said: The young man disliked that. Ibn 'Umar said to him: "Woe to you! Ensure you are not among the people who place what Allah has provided them in their bellies and on their backs [spending everything on food and clothing]."

**[35623]** Al-Fadl bin Dukayn told us, he said: Ja'far told us, from Maymun that Abu Darda said: "Woe to the one who does not know once, and woe to the one who knows but does not act six times."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ حَدَّثَنِي مَيْمُونُ بْنُ مَهْرَانَ قَالَ بَلَغَنِي أَنَّ رَجُلًا مِنْ بَنِي ابْنِ عَمَرَ اسْتَخْسَأَ إِزَارًا قَالَ: قَدْ تَحْرُقُ إِزَارِي ، قَالَ: اقْطَعْهُ ثُمَّ انْكُسْهُ قَالَ: فَتَكَرَّهَ ذَلِكَ الْفَتَنَى فَقَالَ لَهُ ابْنُ عَمَرَ: وَيْحَكَ ، انْظُرْ لَا تَكُونُ مِنَ الْقَوْمِ الَّذِينَ يَجْعَلُونَ مَا رَزَقَهُمُ اللَّهُ فِي بُطُونِهِمْ وَعَلَى ظُهُورِهِمْ

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا جَعْفَرُ، عَنْ مَيْمُونِ أَنَّ أَبَا الدَّرْدَاءَ قَالَ: وَيْلٌ لِلَّذِي لَا يَعْلَمُ مَرَةً وَوَيْلٌ لِلَّذِي يَعْلَمُ ثُمَّ لَا يَعْمَلُ سِتَّ مَرَارٍ

**[35624]** Al-Fadl bin Dukayn told us, he said: Ja'far bin Burqan told us, he said: Ayyub bin Rashid told me, from Wahb bin Munabbih, who said: We find in the revealed Book of Allah: "People who practice religion without worship, seeking the world through the deeds of the Hereafter, wearing clothes of sheepskins [feigning humility], their hearts are like the hearts of flies, their tongues are sweeter than honey, and their souls are more bitter than aloë. He said: 'Are they deluded by Me? Do they seek to deceive Me? I have sworn that I will send upon them a trial that will leave the forbearing among them

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ بُرْقَانَ قَالَ: حَدَّثَنِي أَيُوبُ بْنُ رَاشِدٍ عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: حَدِّ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ: أَنَاسٌ يَدِينُونَ بِغَيْرِ الْعِبَادَةِ، يَخْتَلُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، يَلْبِسُونَ لِبَاسَ مُسُوكِ الصَّنَانِ، قُلُوبُهُمْ كَفُورٌ بِالْدُّبُابِ، أَلْسِنَتُهُمْ أَخْلَى مِنِ الْعَسْلِ، وَأَنفُسُهُمْ أَمْرٌ مِنَ الصَّبَرِ قَالَ: أَفَيِ يَغْتَرُونَ، وَإِيمَائِي يَخْدَعُونَ، أَفْسَمْتُ لَأْبَعَنَّ عَلَيْهِمْ فِتْنَةً يَعُودُ الْحَلِيمُ فِيهَا حَيْرَانٌ

**[35625]** Al-Fadl bin Dukayn told us, from Ja'far, from Maymun, who said: "A man will not be pious until he calls himself to account more severely than he accounts his partner, until he knows the source of his food, drink, and clothing."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ قَالَ: لَا يَكُونُ الرَّجُلُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسِبَةِ شَرِيكِهِ حَتَّى يَعْلَمَ مَأْكُلَهُ وَمَطْعَمَهُ وَمَشْرَبَهُ وَمَأْبَسَهُ

**[35626]** Al-Fadl bin Dukayn told us, from 'Umar bin Musa Al-Ansari, from Musa bin 'Abdullah bin Yazid, from his father, who said: "He was the most frequent in prayer among people, but he would only fast on the day of 'Ashura'."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ عُمَرَ بْنِ مُوسَى الْأَنْصَارِيِّ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: كَانَ أَكْثَرُ النَّاسِ صَلَاةً وَكَانَ لَا يَصُومُ إِلَّا يَوْمَ عَاشُورَاء

**[35627]** Al-Fadl bin Dukayn told us, from Salamah bin Nubayt, who said: He said: "O my son, get up and pray in the early dawn. If you cannot, then do not miss the two Rak'ahs of Fajr."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ قَالَ: يَا بُنْيَيْ ، فَمُ فَصَلٌّ مِنَ السَّحَرِ فَإِنْ لَمْ شَسْطِعْ فَلَا تَدْعُ رَكْعَيِ الْفَجْرِ

**[35628]** Al-Fadl bin Dukayn told us, he said: Al-A'mash told us, from Yazid bin Hayyan, who said: "Anbas bin 'Uqbah At-Taymi-Taym Ar-Rabab—used to prostrate until sparrows would land on his back and descend, thinking he was nothing but a stump of a wall."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ يَزِيدَ بْنِ حَيَّانَ قَالَ: إِنْ كَانَ عَنْبَسُ بْنُ عُقْبَةَ التَّئِيمِيَّ تَبِعُ الرَّبَابُ لَيْسُجُدُ حَتَّى أَنَّ الْعَصَافِيرَ لَيَقْعُنَ عَلَى ظَهْرِهِ وَيَنْزِلُنَ ، مَا يَحْسِبُنَةِ إِلَّا جُذْمَ حَائِطِ

**[35629]** Al-Fadl bin Dukayn told us, he said: Ar-Rabi' bin Al-Mundhir told us, from his father, from Ar-Rabi' bin Khuthaym regarding His saying: "And whoever fears Allah - He will make for him a way out" [At-Talaq: 2]. He said: "From every matter that becomes narrow for people."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ الْمُنْدِرِ،  
عَنْ أَبِيهِ عَنِ الرَّبِيعِ بْنِ خُتَيْمٍ فِي قَوْلِهِ تَعَالَى: {وَمَنْ  
يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَخْرَجًا} قَالَ: مِنْ كُلِّ أَمْرٍ ضَاقَ  
عَلَى النَّاسِ

**[35630]** Yahya bin Yaman told us, from Ash'ath, from Ja'far, from Sa'id bin Jubayr regarding: "Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter?" [Az-Zumar: 9]. He said: "Fearing the punishment of the Hereafter."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ  
سَعِيدِ بْنِ جُبَيْرٍ {أَمَنْ هُوَ قَاتِنُ آنَاءِ اللَّيْلِ سَاجِدًا وَفَائِمًا  
يَخْذُرُ الْآخِرَةَ} قَالَ: يَخْذُرُ عَذَابَ الْآخِرَةِ

**[35631]** Ibn Yaman told us, from Sufyan, from 'Ata' bin As-Sa'ib, from Sa'id bin Jubayr—or from Al-Hasan—regarding His saying: "The greatest terror will not grieve them" [Al-Anbiya': 103]. He said: "When the Fire closes over them."

حَدَّثَنَا ابْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ  
سَعِيدِ بْنِ جُبَيْرٍ أَوْ عَنِ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: {لَا  
يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ} قَالَ: إِذَا أَطْبَقَتِ النَّارُ عَلَيْهِمْ

**[35632]** Qabisah told us, he said: Sufyan told us, from Abu Bakr Az-Zubaydi, from his father, who said: "I have not seen a tribe more frequently sitting in the mosques than the Thawris and the 'Uranis."

حَدَّثَنَا قَبِيسَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بَكْرِ الرَّبِيعِيِّ، عَنْ أَبِيهِ قَالَ: مَا رَأَيْتُ حَيَاً أَكْثَرَ جُلوسًا فِي الْمَسَاجِدِ مِنَ الثَّوْرِيِّينَ وَالْعَرَنِيِّينَ

**[35633]** Abu Usamah told us, from Abu Al-Ashhab, who said: Al-Hasan said: "O son of Adam, you see the speck in your brother's eye but leave the tree trunk obstructing your own eye."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْأَشْهَبِ قَالَ: قَالَ الْحَسَنُ: يَا ابْنَ آدَمَ تُبْصِرُ الْقَدَى فِي عَيْنِ أخِيكَ وَتَذَدَّعُ الْجَذَلُ مُعْتَرِضًا فِي عَيْنِكَ

**[35634]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: They used to say: "The tongue of the wise man is behind his heart. If he wants to speak, he consults his heart. If it is in his favor, he speaks; if it is against him, he refrains. But the ignorant person's heart is on the tip of his tongue; he does not consult his heart. Whatever comes to his tongue, he speaks it."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: كَانُوا يَقُولُونَ: إِنَّ لِسَانَ الْحَكِيمِ مِنْ وَرَاءِ قَلْبِهِ، فَإِذَا أَرَادَ أَنْ يَقُولَ رَجَعَ إِلَى قَلْبِهِ، فَإِنْ كَانَ لَهُ قَالَ ، وَإِنْ كَانَ عَلَيْهِ أَمْسَاكٌ ، وَإِنْ الْجَاهِلُ قُلْبُهُ فِي طَرَفِ لِسَانِهِ لَا يَرْجِعُ إِلَى قَلْبِهِ ، مَا أَتَى عَلَى لِسَانِهِ تَكَلَّمُ بِهِ

**[35635]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: Abu Darda said: "Whoever lets himself follow everything he sees in people, his grief will be prolonged and his anger will not be healed."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: قَالَ أَبُو الدَّرْدَاءِ: مَنْ يُتَبَعُ نَفْسَهُ كُلَّ مَا يَرَى فِي النَّاسِ يَطْلُبُ حُزْنَهُ وَلَا يُسْفَقُ غَيْظَهُ

**[35636]** Abu Usamah told us, from Abu Sufyan, from Abu Hamzah, who said: I said to Ibrahim: "Farqad As-Sabakhi does not eat meat, nor does he eat such-and-such." He said: "The Companions of Muhammad (peace be upon him) were better than him, and they used to eat meat, ghee, and such-and-such."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي حَمْزَةَ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: إِنَّ فَرْقَدَ السَّبَّاكِيَّ لَا يَأْكُلُ اللَّحْمَ وَلَا يَأْكُلُ كَذَا، فَقَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا مِنْهُ كَانُوا يَأْكُلُونَ اللَّحْمَ وَالسَّمَنَ وَكَذَا وَكَذَا

**[35637]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: "O son of Adam, you will only be held accountable for what you committed intentionally."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: يَا ابْنَ آدَمَ، إِنَّكَ لَنْ تُؤَاخَذَ إِلَّا بِمَا رَكِبْتَ عَلَى عَمَدٍ

**[35638]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: "There was a people of a town upon whom Allah bestowed abundance until they used bread for cleaning themselves. So Allah sent hunger upon them until they ate what they had sat upon."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْأَشْهَبِ عَنْ الْحَسَنِ قَالَ:  
كَانَ أَهْلُ قَرْيَةٍ أَوْسَعَ اللَّهُ عَلَيْهِمْ حَتَّىٰ كَانُوا يَسْتَجِنُونَ  
بِالْخُبْرِ، فَبَعَثَ اللَّهُ عَلَيْهِمُ الْجُوعَ حَتَّىٰ أَنَّهُمْ كَانُوا  
يُأْكِلُونَ مَا يَقْعُدُونَ بِهِ

**[35639]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: A man used to frequently visit 'Umar's door. He said: So 'Umar said to him: "Go and learn the Book of Allah the Exalted." He said: So the man went away, and 'Umar missed him. Then he met him, and it was as if he reproached him. He said: "I found in the Book of Allah what enriched me beyond 'Umar's door."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْأَشْهَبِ عَنْ الْحَسَنِ قَالَ:  
كَانَ رَجُلٌ يُكْثِرُ عَشَيْانَ بَابِ عُمَرَ، قَالَ: فَقَالَ لَهُ عُمَرُ:  
اذْهَبْ فَتَعَلَّمْ كِتَابَ اللَّهِ تَعَالَىٰ، قَالَ: فَذَهَبَ الرَّجُلُ فَفَقَدَهُ  
عُمَرُ، ثُمَّ لَقِيَهُ فَكَانَهُ عَانِيَهُ فَقَالَ: وَجَدْتُ فِي كِتَابِ اللَّهِ  
مَا أَغْنَانِي عَنْ بَابِ عُمَرَ

**[35640]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: "A servant continues to be in good as long as he does not commit a major sin that corrupts his heart and mind." He said: And Al-Hasan said: "Faith, faith! For whoever is a believer, he has intercessors with Allah whose intercession is accepted."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: لَا يَرَانَ الْعَبْدُ بِخَيْرٍ مَا لَمْ يُصِبْ كَبِيرَةً ثُقِّسَتْ عَلَيْهِ قُلْبُهُ وَعَقْلُهُ، قَالَ: وَقَالَ الْحَسَنُ: الْإِيمَانُ الْإِيمَانُ فَإِنَّمَا مَنْ كَانَ مُؤْمِنًا فَإِنَّ لَهُ عِنْدَ اللَّهِ شُفَعَاءً مُشَفَّعِينَ

**[35641]** Abu Usamah told us, from Abu Al-Ashhab, from Al-Hasan, who said: "Whoever speaks a good word and does a good deed, take from him. And whoever speaks a good word but does a bad deed, do not take from him."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: مَنْ قَالَ فَوْلًا حَسَنًا وَعَمِلَ عَمَلًا حَسَنًا فَخُذُّوْا عَنْهُ، وَمَنْ قَالَ فَوْلًا حَسَنًا وَعَمِلَ عَمَلًا سَيِّئًا فَلَا تَأْخُذُوْا عَنْهُ

**[35642]** Abu Usamah told us, from Abu Al-Ashhab, who said: Al-Hasan said: "Indeed, among hypocrisy is the difference between the tongue and the heart, the difference between secret and public, and the difference between entry and exit."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ أَبِي الْأَشْهَبِ قَالَ: قَالَ الْحَسَنُ: إِنَّ مِنَ النَّفَاقِ اخْتِلَافُ الْلِّسَانِ وَالْقُلُوبِ، وَاخْتِلَافُ السُّرُّ وَالْعُلَانِيَّةِ، وَاخْتِلَافُ الدُّخُولِ وَالْخُروْجِ

**[35643]** Abu Usamah told us, from Abu Hilal, who said: Hafs Ad-Dabbi told us, who said: 'Abdullah bin Abi Mulaykah said: 'Umar said: "O Ka'b, tell us about death." He said: "Yes, O Commander of the Faithful. It is like a branch with many thorns introduced into a man's interior, and every thorn hooks onto a vein. Then a man with a severe pull yanks it out, taking what he takes and leaving what he leaves."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي هِلَالٍ قَالَ: حَدَّثَنَا حَفْصُ الْضَّابِيُّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ أَبِي مُلِيقَةَ: قَالَ عُمَرُ: يَا كَعْبَ، حَدَّثَنَا عَنِ الْمَوْتِ، قَالَ: نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ، عَصْنَ كَثِيرٌ الشَّوْكُ أُدْخِلَ فِي جَوْفِ رَجُلٍ فَأَخَذْتُ كُلُّ شَوْكٍ بِعَرْقٍ ثُمَّ جَدَبَهُ رَجُلٌ شَدِيدُ الْجُدْبِ فَأَخَذَ مَا أَخَذَ وَأَبْقَى مَا أَبْقَى

**[35644]** Muhammad bin Mus'ab told us, he said: Al-Awza'i told us, from Hassan bin 'Atiyyah, who said: It has reached me that Allah, Blessed and Most High, will say on the Day of Resurrection: "O children of Adam, We have listened to you since I created you until this day of yours. So listen to Us while your deeds are read to you. Whoever finds good, let him praise Allah; and whoever finds evil, let him blame no one but himself. It is but your deeds that We return to you."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ حَسَانِ بْنِ عَطِيَّةَ قَالَ: بَلَغَنِي أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: يَا بَنِي آدَمَ، إِنَّا قَدْ أَنْصَطْنَا لَكُمْ مُنْذَ حَلَقْتُمْ إِلَى يَوْمِكُمْ هَذَا، فَانْصِتُوا لَنَا تُقْرَأُ أَعْمَالُكُمْ عَلَيْكُمْ، فَمَنْ وَجَدَ خَيْرًا فَأُنْهِمَ اللَّهُ، وَمَنْ وَجَدَ شَرًا فَلَا يُلَوِّمَ إِلَّا نَفْسَهُ، فَإِنَّمَا هِيَ أَعْمَالُكُمْ تَرْدُهَا عَلَيْكُمْ

**[35645]** Muhammad bin Mus'ab told us, he said: Abu Bakr told us, from Damrah: That Abu Rayhanah asked permission from the commander of his outpost to visit his family. He said: "O Abu Rayhanah, how long do you want me to give you?" He said: "One night." When he arrived, he went to the mosque and continued praying until morning. Then he called for his mount, heading back to his outpost. They said: "O Abu Rayhanah, did you not ask permission to visit your family?" He said: "My commander only gave me one night, so I will not lie nor break my promise." He said: So he returned to his outpost and did not go to his family. And Abu Rayhanah's home was Bayt Al-Maqdis (Jerusalem).

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٌ عَنْ ضَمِيرَةَ أَنَّ أَبَا رَيْحَانَةَ اسْتَأْذَنَ صَاحِبَ مُسْلَحَتِهِ أَنْ يَأْتِي أَهْلَهُ فَقَالَ: يَا أَبَا رَيْحَانَةَ، كَمْ تُرِيدُ أَنْ أُوْجَلَكَ، قَالَ: لِيَلِهُ، فَلَمَّا قَدِمَ أَتَى الْمَسْجِدَ فَلَمْ يَزُلْ يُصَلِّي حَتَّى أَصْبَحَ ثُمَّ دَعَا بِذَاتِهِ مُتَوَجِّهًا إِلَى مُسْلَحَتِهِ فَقَالُوا: يَا أَبَا رَيْحَانَةَ، أَمَا اسْتَأْذَنْتَ إِلَى أَهْلِكَ؟ فَقَالَ: إِنَّمَا أَجَلَنِي أَمِيرِي لِيَلِهُ، فَلَا أَكُنْ بِوَلَا أَخْلُفُ، قَالَ: فَأَنْصَرَفَ إِلَى مُسْلَحَتِهِ وَلَمْ يَأْتِ أَهْلَهُ، وَكَانَ مُنْزَلُ أَبِي رَيْحَانَةَ بَيْتَ الْمَقْدِسِ

**[35646]** Muhammad bin Mus'ab told us, he said: Al-Awza'i told us, from Yahya bin Abi Kathir: That 'Abdullah bin Salam struck a slave of his a blow. Then he began to weep and say: "Take retaliation from me." The slave said: "I will not take retaliation from you, my master." Ibn Salam said: "Every sin Allah forgives except striking the face."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبِعٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ صَكَّ غَلَامًا لَهُ صَكَّةً، فَجَعَلَ يَبْكِي وَيَقُولُ: أَفْتَصُ مِنِّي، وَيَقُولُ الْغَلَامُ: لَا أَفْتَصُ مِنْكَ يَا سَيِّدِي، قَالَ ابْنُ سَلَامٍ: كُلُّ نَبْضٍ يَعْفُرُهُ اللَّهُ إِلَّا صَكَّةً الْوَجْهِ

**[35647]** Yazid bin Harun told us, he said: Hammad bin Salamah informed us, from Thabit Al-Bunani, from Mutarrif, from Ka'b, who said: "There is no servant but that there is a wisdom [rein/bridle?] on his head. If he humbles himself, Allah raises him; and if he is arrogant, Allah lowers him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ مُطَرْفٍ، عَنْ كَعْبٍ قَالَ: مَا مِنْ عَبْدٍ إِلَّا فِي رَأْسِهِ حِكْمَةٌ، فَإِنْ تَوَاضَعَ رَفَعَهُ اللَّهُ، وَإِنْ تَكَبَّرَ وَضَعَهُ اللَّهُ

**[35648]** Abu Mu'awiyah told us, from 'Asim, from Al-Hasan regarding the saying of Allah the Exalted: "Whoever does a wrong will be recompensed for it" [An-Nisa': 123]. He said: Al-Hasan said: "That is for whom Allah intends humiliation. As for whom Allah intends honor, He overlooks his bad deeds among the companions of Paradise: 'The promise of truth which they were promised'" [Al-Ahqaf: 16]."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: {مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ} قَالَ: فَالْحَسَنُ: ذَاكَ لِمَنْ أَرَادَ اللَّهُ هَوَانَهُ، فَلَمَّا مَنْ أَرَادَ اللَّهُ كَرَامَتَهُ فَإِنَّهُ يَتَجَاهَزُ عَنْ سَيِّئَاتِهِ فِي أَصْحَابِ الْجَنَّةِ {وَوْعْدُ الصَّدُقِ الَّذِي كَانُوا يُوعَدُونَ}

**[35649]** Sulayman bin Harb told us, he said: Abu Hilal told us, he said: Abu Salih Al-'Uqayli told us, he said: Abu Al-'Ala' Yazid bin 'Abdullah bin Ash-Shikhkhir used to read from the Mushaf until he

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدَّثَنَا أَبُو هِلَالٍ قَالَ: حَدَّثَنَا أَبُو صَالِحِ الْعُقَيْلِيُّ قَالَ: كَانَ أَبُو الْعَلَاءَ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ يَقْرَأُ فِي الْمُصْنَفِ حَتَّى يُغْشَى عَلَيْهِ

**[35650]** Sulayman bin Harb told us, he said: Hammad bin Zayd told us, from Sa'id Al-Jurayri, who said: Abu Al-'Ala' used to read from the Mushaf. Sometimes Mutarrif would say to him: "Your Mushaf has sufficed us for the rest of the day."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ سَعِيدِ الْجُرَيْرِيِّ قَالَ: كَانَ أَبُو الْعَلَاءَ يَقْرَأُ فِي الْمُصْنَفِ، فَكَانَ مُطَرَّفٌ يَقُولُ لَهُ أَحْيَانًا: أَغْنَى عَنَّا مُصْنَفُكَ سَائِرَ الْيَوْمِ

**[35651]** Abu Al-Ahwas narrated from Harun bin 'Antarah, from his father, who said: I asked Ibn 'Abbas: "Which deed is best?" He said: "The remembrance of Allah is greatest." He said: "And whoever is slowed down by his deeds, his lineage will not hasten him forward."

**[35652]** Abu Al-Ahwas narrated from Abu Ishaq, from 'Abdullah bin Abi Al-Husayn, who said: The Messenger of Allah (peace be upon him) said: "Shall I not guide you to the best character of the people of this world and the Hereafter? He who pardons the one who wronged him, gives to the one who deprived him, and joins ties with the one who cut him off. And whoever loves that his life be extended and his wealth increased, let him fear Allah his Lord and join his ties of kinship."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: يَكُرُ اللَّهُ أَكْبَرُ، قَالَ: وَمَنْ أَبْطَأَ بِهِ عَمَلًا لَمْ يُسْرِعْ بِهِ حَسْبَهُ

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحُسَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَذْكُرُمْ عَلَى خَيْرِ أَخْلَاقِ أَهْلِ الدُّنْيَا وَالْآخِرَةِ؟ مَنْ عَفَا عَنْ ظَلَمَةٍ وَأَعْطَى مَنْ حَرَمَهُ وَوَصَّلَ مَنْ قَطَعَهُ، وَمَنْ أَحَبَّ أَنْ يُنْسَأَ لَهُ فِي عُمُرِهِ وَيُزَادَ لَهُ فِي مَالِهِ فَلْيَتَقَرَّبْ إِلَيَّ اللَّهِ رَبِّهِ وَلْيَصِلْ رَحْمَةً

**[35653]** 'Affan narrated to us, saying: Hammad bin Zayd narrated to us, from 'Amr bin Malik, from Abu Al-Jawza' regarding {The Day they are on the Fire being tested [yuftanun]} [Adh-Dhariyat: 13], he said: "Being punished."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرُو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ {يَوْمٌ هُمْ عَلَى النَّارِ يُفْتَنُونَ} قَالَ: يُعَذَّبُونَ

**[35654]** Abu Khalid Al-Ahmar narrated from Ja'far bin Sulayman, from 'Amr bin Malik, from Abu Al-Jawza' regarding {And they fear the evil of the account} [Ar-Ra'd: 21], he said: "The scrutiny of deeds."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ عَمْرُو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ {وَيَخَافُونَ سُوءَ الْحِسَابِ} قَالَ: الْمَنَاقِشَةُ فِي الْأَعْمَالِ

**[35655]** 'Affan narrated to us, saying: Sa'id bin Zayd narrated to us, saying: 'Amr bin Malik narrated to us, saying: I heard Abu Al-Jawza' say: "Moving stones is easier for the hypocrite than reciting the Qur'an." Sa'id said: "[or he said] lighter for the hypocrite."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ قَالَ: سَمِعْتُ أَبَا الْجَوْزَاءِ يَقُولُ: نَقْلُ الْحِجَارَةِ أَهْوَنُ عَلَى الْمُنَافِقِ مِنْ قِرَاءَةِ الْقُرْآنِ ، وَقَالَ سَعِيدُ: أَحْفَثُ عَلَى الْمُنَافِقِ

**[35656]** 'Affan narrated to us, saying: Sa'id bin Zayd narrated to us, from 'Amr bin Malik, who said: I heard Abu Al-Jawza' say regarding this verse: {And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me} [Adh-Dhariyat: 56-57], he said: "I provide for them and I feed them; I did not create them except to worship Me."

**[35657]** 'Affan narrated to us, saying: Sa'id bin Zayd narrated to us, saying: 'Amr bin Malik narrated to us, saying: I heard Abu Al-Jawza' say regarding: {They will have no food except from a poisonous, thorny plant (Dhari')} [Al-Ghashiyah: 6]: "[It is] the Salam (a thorny tree). How can one who eats thorns become fat?"

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، عَنْ عَمْرُو بْنِ مَالِكٍ قَالَ: سَمِعْتُ أَبَا الْجَوْزَاءِ يَقُولُ فِي هَذِهِ الْآيَةِ: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ مَا أَرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ}، قَالَ: أَنَا أَرْزُقُهُمْ وَأَنَا أَطْعِمُهُمْ، مَا خَلَقْتُهُمْ إِلَّا لِيَعْبُدُونَ

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ قَالَ: سَمِعْتُ أَبَا الْجَوْزَاءِ يَقُولُ: {لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرَبِي} السَّلَمُ كَيْفَ يَسْمَنُ مَنْ يَأْكُلُ الشَّوْكَ

**[35658]** Husayn bin 'Ali narrated from Muhammad bin Muslim, from Ibrahim bin Maysarah, who said: Abu Ayyub raided the city. He (the narrator) said: I said: "Constantinople?" He said: "Yes." He passed by a storyteller who was preaching and saying: "If a servant does a deed in the early part of the day, it is presented to his acquaintances among the people of the Hereafter at the end of the day. And if he does a deed at the end of the day, it is presented to his acquaintances among the people of the Hereafter in the early part of the day." Abu Ayyub said: "Look at what he is saying." He said: "By Allah, it is just as I say." Abu Ayyub said: "O Allah, I seek refuge in You lest You disgrace me before 'Ubada bin As-Samit and Sa'd bin 'Ubada regarding what I have done after them." The storyteller said: "By Allah, Allah does not prescribe His guardianship (Wilayah) for a servant except that He covers his faults and praises him for his best deeds."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِبْرَاهِيمِ  
بْنِ مَيْسَرَةَ قَالَ: غَرَّا أَبْوَأَيُوبَ الْمَدِينَةَ ، قَالَ: قُلْتُ:  
الْفُسْطَنْطِينِيَّةُ؟ قَالَ: نَعَمْ ، قَالَ: فَمَرَّ بِقَاصَّ يَقُصُّ وَهُوَ  
يَقُولُ: إِذَا عَمِلَ الْعَبْدُ الْعَمَلَ فِي صَدْرِ النَّهَارِ عُرِضَ  
عَلَى أَهْلِ مَعَارِفِهِ مِنْ أَهْلِ الْآخِرَةِ مِنْ أَخْرِ النَّهَارِ ،  
وَإِذَا عَمِلَ الْعَمَلَ فِي أَخْرِ النَّهَارِ عُرِضَ عَلَى أَهْلِ  
مَعَارِفِهِ مِنْ أَهْلِ الْآخِرَةِ فِي صَدْرِ النَّهَارِ ، قَالَ: فَقَالَ  
أَبُو أَيُوبَ: انْظُرْ مَا يَقُولُ؟ قَالَ: فَقَالَ: وَاللَّهِ إِنَّهُ لِكُمَا  
أَقْوَلُ ، قَالَ: فَقَالَ أَبُو أَيُوبَ: اللَّهُمَّ إِنِّي أَغُوذُ بِكَ أَنْ  
تَفْضَحَنِي عِنْدَ عُبَادَةَ بْنِ الصَّنَاعَةِ وَسَعِيدَ بْنِ عُبَادَةَ بِمَا  
عَمِلْتُ بَعْدَهُمَا ، قَالَ: فَقَالَ الْفَاقِصُ: وَاللَّهِ لَا يَكُنْ ثُالِثُ  
وَلَا يَكُنْ ثُالِثُ لِعَبْدٍ إِلَّا سَرَّ عُورَاتِهِ وَأَشْتَى عَلَيْهِ بِأَحْسَنِ عَمَلِهِ

**[35659]** 'Ubaydullah bin Musa narrated to us, saying: Hammam informed us, from Qatadah, from Muslim bin Yasar, who said: "Two wide valleys whose depths cannot be reached, which people have traversed: Do the deeds of one who knows that nothing will save him except righteous work, and rely [on Allah] with the reliance of a man who knows that nothing will befall him except what Allah has written for him."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ فَتَاهَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ قَالَ: وَادِيَانِ عَرِيَضَانِ لَا يُدْرِكُ غَوْرٌ هُمَا سَلَكَ النَّاسُ فِيهِمَا فَاعْمَلْ عَمَلاً تَعْلَمُ أَنَّهُ لَا يُنْجِي كُلَّ إِلَّا عَمَلٌ صَالِحٌ، وَتَوَكَّلْ تَوْكِلْ رَجُلٌ تَعْلَمُ أَنَّهُ لَا يُصِيبُكَ إِلَّا مَا كَتَبَ اللَّهُ لَكَ

**[35660]** Ghundar narrated to us from Shu'bah, who said: I heard Abu Ma'shar, who narrates from Ibrahim, narrating from Ibrahim who said: "There is no village except that there is someone in it through whom [calamity] is repelled from its people, and I certainly hope that Abu Wa'il is one of them."

حَدَّثَنَا غُنْدَرُ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا مَعْشَرِ الَّذِي يَرْوِي عَنْ إِبْرَاهِيمَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ قَالَ: مَا مِنْ قَرْيَةٍ إِلَّا وَفِيهَا مَنْ يَدْفَعُ عَنْ أَهْلِهَا بِهِ، وَإِنِّي لَأَرْجُو أَنْ يَكُونَ أَبُو وَائِلٍ مِنْهُمْ

**[35661]** Ishaq bin Mansur Al-Asadi narrated to us, from 'Uqbah bin Ishaq, from Abu Shara'ah, from Yahya bin Al-Khiyar regarding {And when they are thrown into a narrow place therein} [Al-Furqan: 13], he said: "Like the tightness of the spearhead in the spear."

**[35662]** Muhammad bin Al-Hasan Al-Asadi narrated to us, saying: Thabit bin Zayd narrated to us, from 'Asim, from Abu Qilabah, who said: Muslim bin Yasar said: "If you were in the presence of a king asking for a need, it would please you to be humble before him."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ الْأَسْدِيُّ، عَنْ عُقْبَةَ بْنِ إِسْحَاقَ، عَنْ أَبِي شَرَاعَةَ عَنْ يَحْيَى بْنِ الْخَيَارِ {وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا} قَالَ: كَضِيقِ الرَّجْ في الرُّمْح

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسْدِيُّ قَالَ: حَدَّثَنَا ثَابِثُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ قَالَ: قَالَ مُسْلِمُ بْنُ يَسَارٍ: لَوْ كُنْتَ بَيْنَ مَلِكٍ تَطْلُبُ حَاجَةً لَسَرَّاكَ أَنْ تَخْشَعَ لَهُ

**[35663]** Hashim bin Al-Qasim narrated to us, saying: Sulayman bin Al-Mughirah narrated to us, from Humayd bin Hilal, from Al-'Ala' bin Ziyad Al-'Adawi, who said: I saw in a dream as if I was seeing a one-eyed old woman with a large eye, and the other one was almost gone; upon her was an amazing amount of chrysolite and ornaments. I said: "What are you?" She said: "I am the World (Dunya)." I said: "I seek refuge in Allah from your evil." She said: "If you wish for Allah to protect you from my evil, then hate

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ،  
عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ الْعَلَاءِ بْنِ زَيَادِ الْعَدَوِيِّ قَالَ:  
رَأَيْتُ فِي النَّوْمِ كَائِنًا أَرَى عَجُوزًا عَوْرًا كَبِيرَةِ الْعَيْنِ  
وَالْأُخْرَى قَدْ كَادَتْ أَنْ تَذَهَّبَ عَلَيْهَا مِنَ الزَّبْرَجَدِ  
وَالْحِلْيَةِ شَيْءٌ غَيْرُهُ، فَقُلْتُ: مَا أَنْتِ؟ قَالَتْ: أَنَا  
الْدُّنْيَا، فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ، قَالَتْ: فَإِنْ سَرَّكَ  
أَنْ يُعِيدَكَ اللَّهُ مِنْ شَرِّي فَأَبْعَضِ الدَّرْهَمَ

**[35664]** Al-Fadl bin Dukayn narrated to us, from Sufyan, from 'Amr bin Dinar, who said: "Jabir bin Zayd was [truly] a Muslim when it came to the dirham [dealing with money]."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ عَمْرُو بْنِ  
دِينَارٍ قَالَ: كَانَ جَابِرُ بْنُ زَيْدٍ مُسْلِمًا عِنْدَ الدَّرْهَمِ

**[35665]** Ibn Numayr narrated from Ibn Abi 'Arubah, from Qatadah, from 'Abd Rabbih, from Ibn 'Iyad regarding {And We turn them to the right and to the left} [Al-Kahf: 18], he said: "Twice in every year."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ ابْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ عَنْ  
عَبْدِ رَبَّهِ عَنْ ابْنِ عِيَاضٍ: {وَنَقْلُهُمْ ذَاتُ الْيَمِينِ وَذَاتُ  
الشَّمَالِ}، قَالَ: فِي كُلِّ عَامٍ مَرَّتَيْنِ

**[35666]** Abu Usamah narrated from Zakariya, from Abu Ishaq, from Sa'd bin Ma'bad, who said: Asma' bint 'Umays narrated to me that Ja'far came to her while they were in Abyssinia, crying. She said: "What is the matter with you?" He said: "I saw a wealthy, large young man from the Abyssinians pass by a woman and knock over some flour she had, and the wind blew it away. She said: 'Woe to you on the Day the King sits on the Throne and takes the right of the oppressed from the oppressor.'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ مَعْبُدٍ قَالَ: حَدَّثَنِي أَسْمَاءُ ابْنَةُ عُمَيْسٍ أَنَّ جَعْفَرًا جَاءَهَا إِذْ هُمْ بِالْحَبَشَةِ وَهُوَ يَبْكِيُ ، فَقَالَتْ: مَا شَأْنُك؟ قَالَ: رَأَيْتُ فَتَى مُثْرَفًا مِنَ الْحَبَشَةِ جَسِيمًا مَرَّ عَلَى امْرَأَةٍ فَطَرَحَ دَقِيقًا كَانَ مَعَهَا ، فَنَسَفَتُهُ الرِّيحُ ، قَالَتْ: وَيْلٌ لَكَ يَوْمَ يَجْلِسُ الْمَلِكُ عَلَى الْكُرْسِيِّ فَيَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ

**[35667]** Abu Usamah narrated from Muhammad bin Talhah, from Ibrahim bin 'Abd Al-A'la, from 'Abd Ar-Rahman bin Al-Aswad, who said: "I smell sweet basil and by it I am reminded of Paradise."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: إِنِّي أَشُمُ الرَّيْحَانَ أَذْكُرُ بِهِ الْجَنَّةَ

**[35668]** 'Abdullah bin Numayr narrated from Malik bin Mighwal, who said: A man said to Ash-Sha'bi: "Give us a verdict, O scholar." He said: "The scholar is the one who fears Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىْ، عَنْ مَالِكِ بْنِ مِغْوَلٍ قَالَ: رَجُلٌ لِلشَّاعِرِيِّ: أَفْتَنَا أَيْهَا الْعَالَمُ ، قَالَ: الْعَالَمُ مَنْ يَخَافُ اللَّهَ

**[35669]** Abu Khalid Al-Ahmar narrated from 'Amr bin Qays, who said: "They used to dislike that a man gives his child something and sends him out, so a poor person sees him and cries over his family [situation], and an orphan sees him and cries over his family."

**[35670]** Ibn Yaman narrated from Sufyan, who said: "A servant does not truly understand until he considers affliction a blessing and prosperity a calamity."

**[35671]** Yahya bin Yaman narrated from Sufyan, who said: "They liked to bring joy to themselves [perhaps meaning encouraging hope or doing good deeds that bring spiritual joy, or possibly keeping themselves in good spirits]."

**[35672]** Zayd bin Al-Hubab narrated to us, saying: Ja'far bin Sulayman narrated to us, saying: I heard Malik bin Dinar say: "A heart that has no sadness in it is like a ruined house."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ عَمْرُو بْنِ قَيْسٍ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُعْطَى الرَّجُلُ صَيْبَةً شَيْئًا فَيُخْرِجُهُ فَيَرَاهُ الْمِسْكِينُ فَيَبْكِي عَلَى أَهْلِهِ وَيَرَاهُ الْأَتِيمُ فَيَبْكِي عَلَى أَهْلِهِ

حَدَّثَنَا ابْنُ يَمَانٍ عَنْ سُفْيَانَ قَالَ: لَا يَفْقَهُ عَبْدٌ حَتَّى يَعْدَ الْبَلَاءَ نِعْمَةً وَالرَّخَاءَ مُصِيبَةً

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ قَالَ: كَانَ يُحِبُّهُمْ أَنْ يُفْرِحُوا أَنفُسَهُمْ

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمانَ قَالَ: سَمِعْتُ مَالِكَ بْنَ دِينَارٍ يَقُولُ: قَلْبٌ لَيْسَ فِيهِ حُزْنٌ مِثْلُ بَيْتٍ خَرِبٍ

**[35673]** Zayd bin Hubab narrated to us, saying: 'Abdullah bin Sumayt narrated to us, from Budayl bin Maysarah Al-Uqayli or Matar Al-Warraq that he said: "Whoever knows his Lord loves Him, and whoever sees the world [clearly] renounces it. The believer is not heedless such that he becomes diverted by amusement; when he reflects, he becomes sad."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُمَيْطٍ،  
عَنْ بُدَيْلٍ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ أَوْ مَطْرِ الْوَرَاقِ أَنَّهُ قَالَ:  
مَنْ عَرَفَ رَبَّهُ أَحَبَّهُ، وَمَنْ أَبْصَرَ الْأُنْيَا زَاهَدَ فِيهَا،  
وَلَا يَعْفُلُ الْمُؤْمِنُ حَتَّى يَلْهُو، فَإِذَا تَفَكَّرَ حَزَنَ

**[35674]** Ishaq bin Sulayman Ar-Razi narrated to us, from Abu Sufyan, from Abu Husayn, who said: "The likeness of the one who robs the orphan and clothes the widow is like the one who earns from what is not lawful and spends it in what is not lawful."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيَّ، عَنْ أَبِي سُفْيَانَ، عَنْ  
أَبِي حُصَيْنٍ قَالَ: مَثُلَ الَّذِي يَسْلُبُ الْيَتِيمَ وَيَكْسُو  
الْأَرْمَلَةَ مِثُلَ الَّذِي يَكْسِبُهُ مِنْ غَيْرِ حِلٍّ وَيُنْفَقُهُ فِي غَيْرِ  
حِلٍّ

**[35675]** Abu Khalid Al-Ahmar narrated to us, from 'Amr bin Qays, who said: "Allah commands punishment for the people of the earth, so the angels say: 'O Lord, among them are children.'"

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَمْرُو بْنِ قَيْسٍ قَالَ: إِنَّ  
اللَّهَ لَيَأْمُرُ فِي أَهْلِ الْأَرْضِ بِالْعَدْلِ فَقَوْلُ الْمَلَائِكَةِ: يَا  
رَبِّ فِيهِمُ الصَّيْبَانُ

**[35676]** 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, from Thabit, who said: It used to be said: "No one frequently remembers death except that it is seen in his deeds."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ قَالَ:  
كَانَ يُقَالُ: مَا أَكْثَرَ أَحَدٌ ذِكْرَ الْمَوْتِ إِلَّا رُبِّيَ ذَلِكَ فِي  
عَمَلِهِ

**[35677]** 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, saying Thabit used to say: "O Allah, if You have granted anyone the [ability to perform] prayer in his grave, then grant me the prayer in my grave."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ ثَابِتٌ يَقُولُ:  
اللَّهُمَّ إِنْ كُنْتَ أَعْطَيْتَ أَحَدًا الصَّلَاةَ فِي قَبْرِهِ فَأَعْطِنِي  
الصَّلَاةَ فِي قَبْرِي

**[35678]** 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, saying: Humayd informed us, saying: We used to come to Anas, and Thabit was with us. Every time he passed a mosque, he would pray in it. So we would come to Anas, and he would say: "Where is Thabit? Where is Thabit? Where is Thabit? Indeed, Thabit is a little creature whom I love."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا  
حُمَيْدٌ قَالَ: كُنَّا نَأْتِي أَنَسًا وَمَعَنَا ثَابِتٌ ، فَكُلُّمَا مَرَ  
بِمَسْجِدٍ صَلَى فِيهِ ، فَكُنَّا نَأْتِي أَنَسًا فَيَقُولُ: أَيْنَ ثَابِتُ  
أَيْنَ ثَابِتُ أَيْنَ ثَابِتُ ، إِنَّ ثَابِتًا دُونِيهَةً أُحِبُّهَا

**[35679]** 'Affan narrated to us, saying: Hammad bin Zayd narrated to us, from his father, who said: Anas said - and he did not say 'I witnessed it' - : "Indeed, for everything there is a key, and indeed Thabit is one of the keys to goodness."

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِيهِ قَالَ:  
قَالَ أَنَّسُ: وَلَمْ يَقُلْ شَهْنُثُ: إِنَّ لِكُلِّ شَيْءٍ مِّفْتَاحًا ، وَإِنَّ  
تَّائِبًا مِّنْ مَفَاتِيحِ الْخَيْرِ

**[35680]** Ya'la bin 'Ubayd narrated to us, saying: Isma'il bin Abi Khalid narrated to us, saying: A famine afflicted the Children of Israel. A man passed by a sand dune and said: "I wish this sand were flour belonging to me so I could feed the Children of Israel." He said: So he was rewarded according to his intention.

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ  
قَالَ: أَصَابَتْ بَنِي إِسْرَائِيلَ مَجَاعَةً ، فَمَرَّ رَجُلٌ عَلَى  
رَجْلٍ فَقَالَ: وَدِدْتُ أَنَّ هَذَا الرَّمَلَ دَقِيقٌ لِي فَأُطْعَمَهُ بَنِي  
إِسْرَائِيلَ ، قَالَ: فَأُعْطَيَ عَلَى نِيَّتِهِ

**[35681]** Waki' narrated to us, from Al-Mas'udi, from Sa'id bin Abi Burdah, who said: It used to be said: "Wisdom is the lost property of the believer; he takes it whenever he finds it."

حَدَّثَنَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ  
قَالَ: كَانَ يُقَالُ: الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ يَأْخُذُهَا إِذَا  
وَجَدَهَا

**[35682]** Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj regarding: {Their account has approached for the people} [Al-Anbiya: 1], he said: "What they are promised."

**[35683]** Abu Khalid Al-Ahmar narrated to us, from Sufyan, who said: "Asceticism in the world is shortness of hope, not wearing wool." It was mentioned that Al-Awza'i used to say: "Asceticism in the world is abandoning praise; that is, you do a deed not wanting people to praise you for it." And it was mentioned that Az-Zuhri used to say: "Asceticism in the world is that which the unlawful does not overcome your patience, and the lawful does not overcome your gratitude."

**[35684]** 'Affan narrated to us, saying: Hammad bin Zayd narrated to us, from Ayyub, who said: "It is befitting for the scholar to place dust on his head in humility to Allah."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ قَالَ: {إِفْتَرَبَ لِلنَّاسِ حِسَابَهُمْ} قَالَ: مَا يُوَعَّدُونَ

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ سُفِيَّانَ قَالَ: الزُّهْدُ فِي الدُّنْيَا قِصْرُ الْأَمْلِ، وَلَيْسَ بِلُبْسِ الصُّوفِ وَذَكْرُ أَنَّ الْأَوْزَاعِيَّ كَانَ يَقُولُ: الزُّهْدُ فِي الدُّنْيَا تَرْكُ الْمَحْمَدَةِ، يَقُولُ: تَعْمَلُ الْعَمَلَ لَا تُرِيدُ أَنْ يَحْمَدَكَ النَّاسُ عَلَيْهِ، وَذَكْرُ أَنَّ الزُّهْرِيَّ كَانَ يَقُولُ: الزُّهْدُ فِي الدُّنْيَا مَا لَمْ يَعْلِمْ الْحَرَامُ صَبْرَكَ، وَمَا لَمْ يَعْلِمْ الْحَلَالُ شُكْرَكَ

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ قَالَ: كَانَ يَنْبَغِي لِلْعَالَمِ أَنْ يَضْطَعَ التُّرَابُ عَلَى رَأْسِهِ تَوَاضُّعًا لِلَّهِ

**[35685]** 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, from Thabit, who said: "I have such concessions (in religion/rulings) that if I were to tell you about them, you would rely solely on them (and become lax)."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ قَالَ:  
عِنْدِي مِنَ الرُّخْصِ رُخْصٌ لَوْ حَدَّثْتُكُمْ بِهَا لَا تَكُلُّمُ

**[35686]** Ishaq bin Mansur narrated to us, from Sulayman, from Thabit, who said: "There were men from Banu 'Adi, some of whom I met, one of them would pray until he could not get to his bed except by crawling."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ قَالَ:  
كَانَ رِجَالٌ مِنْ بَنِي عَدَيٍّ قَدْ أَذْرَكْتُ بَعْضَهُمْ إِنْ كَانَ  
أَحَدُهُمْ لِيُصْلِي حَتَّى مَا أَتَى فِرَاسَةً إِلَّا حَبْوا

**[35687]** Ishaq bin Mansur narrated to us, from Sulayman, from Abu Sinan, from 'Abdullah bin Malik, who said: "Indeed, Allah has vessels on earth; He does not accept from them except the firm, the soft, and the pure. He said: The firm in obedience to Allah, the soft at the remembrance of Allah, and the pure clean from filth (sins/hypocrisy)."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ سُلَيْمَانَ، عَنْ أَبِي  
سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ قَالَ: إِنَّ اللَّهَ فِي الْأَرْضِ  
أَئْتُه لَا يَقْبِلُ مِنْهَا إِلَّا الصُّلْبُ الرَّقِيقُ الصَّافِيُّ ، قَالَ:  
الصُّلْبُ فِي طَاعَةِ اللَّهِ ، الرَّقِيقُ عِنْدَ ذِكْرِ اللَّهِ ،  
الصَّافِي النَّقِيُّ مِنَ الدَّرَنِ

**[35688]** Ishaq bin Mansur narrated to us, from Muhammad bin Muslim, from 'Uthman bin 'Abdullah bin Aws, who said: A prophet from among the prophets used to say: "O Allah, protect me as You protect the infant." He said: And it made me cry.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ قَالَ: كَانَ نَبِيًّا مِّنَ الْأَنْبِيَاءِ يَقُولُ: اللَّهُمَّ احْفَظْنِي بِمَا تَحْفَظُ بِهِ الصَّابِرِي، قَالَ: فَأَكَانَ

**[35689]** Sa'id bin Shurahbil narrated to us, saying: Layth bin Sa'd informed us, from Yahya bin Sa'id, from Abu Ayyub, who said: "Whoever wants his forbearance to be great and his knowledge to increase, let him sit in gatherings other than those of his own clan."

حَدَّثَنَا سَعِيدُ بْنُ شُرَحِيلَ قَالَ: أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أَيُوبَ قَالَ: مَنْ أَرَادَ أَنْ يَعْظُمْ حِلْمَهُ وَيَكْثُرْ عِلْمَهُ فَلْيَجْلِسْ فِي غَيْرِ مَجْلِسِ عَشِيرَتِهِ

**[35690]** Waki' narrated to us, from Abu Salih, from Al-A'mash, who said: "We used to attend a funeral, and we would not know whom to console because of the grief of [all] the people."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي صَالِحٍ، عَنْ الْأَعْمَشِ قَالَ: إِنْ كُنَّا لَنْحُضُرُ الْجِنَازَةَ، فَمَا نَذْرِي مَنْ نُعَزِّي مِنْ وَجْدِ الْقَوْمِ

**[35691]** Yazid bin Harun narrated to us, saying: Ashras Abu Shayban informed us, saying: Thabit Al-Bunani narrated to us, saying: "We used to follow the funeral procession, and we would see no one around the bier except those who were covered [in grief], weeping, or reflecting, as if birds were on their heads."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا أَشْرَسُ أَبْوَ شَيْبَانَ قَالَ: حَدَّثَنَا تَابِعُ الْبُنَانِيُّ قَالَ: لَقَدْ كُنَّا نَتَبَعُ الْجِنَازَةَ فَمَا نَرَى حَوْلَ السَّرِيرِ إِلَّا مُنْقَعِّنَا بَاكِيًّا أَوْ مُتَفَكِّرًا كَائِنًا عَلَى رُؤُوسِهِمُ الطَّيْرُ

**[35692]** Abu Mu'awiyah narrated to us, from 'Asim, from Abu Qilabah, who said: Two men met in the market. One of them said to the other: "O brother, come, let us call upon Allah and ask His forgiveness amidst the heedlessness of the people, perhaps He will forgive us." So they did. It was decreed that one of them died before his companion. He came to him in a dream and said: "O brother, did you know that Allah forgave us on the evening we met in the market?"

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ قَالَ: الْتَّقَى رَجُلَانِ فِي السُّوقِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: يَا أَخِي ، تَعَالَ نَدْعُ اللَّهَ وَنَسْأَلُهُ عَفْفَةَ النَّاسِ لَعَلَّهُ يَغْفِرُ لَنَا ، فَعَلَّا ، فَقَضَى لِأَحَدِهِمَا أَنَّهُ مَاتَ قَبْلَ صَاحِبِهِ ، فَأَتَاهُ فِي الْمَنَامِ فَقَالَ: يَا أَخِي ، أَشَعَّرْتَ أَنَّ اللَّهَ غَفَرَ لَنَا عَشِيشَةَ الْتَّقِينَا فِي السُّوقِ

**[35693]** Abu Mu'awiyah narrated to us, from 'Asim, from Abu Zaynab, who said: "Whoever comes to the market not coming to it except to remember Allah therein, will be forgiven [sins] equal to the number of people in it."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي زَيْنَبِ قَالَ: مَنْ أَتَى السُّوقَ لَا يَأْتِيهَا إِلَّا لِيَذْكُرَ اللَّهَ فِيهَا غُفْرَانٌ بَعْدَ مَنْ فِيهَا

**[35694]** Mu'adh bin Ma'qil narrated to us, from Malik bin Dinar, who said: Al-Hajjaj made me cry in this mosque of yours while he was delivering a sermon. I heard him say: "Let a man provision himself; let a man admonish himself; let a man not trust his self with his self; let a man take from his self for his self; let a man have a restrainer from Allah the Exalted over his tongue and heart." And it made me cry.

حَدَّثَنَا مُعاذُ بْنُ مَعْقِلٍ، عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: أَبْكَانِي الْحَجَاجُ فِي مَسْجِدِكُمْ هَذَا وَهُوَ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ: امْرُؤٌ زَوَّدَ نَفْسَهُ ، امْرُؤٌ وَعَظَّ نَفْسَهُ ، امْرُؤٌ لَمْ يَأْتِمْ نَفْسَهُ عَلَى نَفْسِهِ ، امْرُؤٌ أَخَذَ مِنْ نَفْسِهِ لِنَفْسِهِ ، امْرُؤٌ كَانَ لِلْسَّانِهِ وَفَلَيْهِ رَاجِرٌ مِنَ اللَّهِ تَعَالَى ، فَأَبْكَانِي

**[35695]** Waki' narrated to us, from his father, from a man from the people of Sham named Abu 'Abdullah, who said: I came to Tawus and asked permission to enter. An old man came out to me whom I thought was Tawus. I said: "Are you Tawus?" He said: "No, I am his son." I said: "If you are his son, then your father has become senile." He said: He says: "The scholar does not become senile." I said: "Ask permission for me to enter upon your father." So he asked permission for me, and I entered upon him. The Shaykh said: "Ask, and be brief." I said: "If you are brief with me, I will be brief with you." He said: "Do not ask. I will teach you in this sitting of yours the Torah, the Gospel, and the Qur'an: Fear Allah with a fear such that no one is more feared by you than Him; and hope with a hope that is stronger than your fear of Him; and love for people what you love for yourself."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ يُكَنِّي أَبَا عَبْدِ اللَّهِ قَالَ: أَتَيْتُ طَاؤِسًا فَاسْتَأْذَنْتُ عَلَيْهِ فَخَرَجَ إِلَيَّ شَيْخٌ كَبِيرٌ طَنَّتْ أَنَّهُ طَاؤِسٌ، قُلْتُ: أَنْتَ طَاؤِسٌ قَالَ: لَا، أَنَا ابْنُهُ، قُلْتُ: أَلِئْنَ كُنْتُ ابْنَهُ فَقَدْ حَرَفَ أَبْوَكَ، قَالَ: يَقُولُونَ هُوَ: إِنَّ الْعَالَمَ لَا يَخْرَفُ، قَالَ: قُلْتُ: اسْتَأْذَنْ لِي عَلَى أَبِيكَ قَالَ: فَاسْتَأْذَنْ لِي، فَدَخَلَتْ عَلَيْهِ فَقَالَ الشَّيْخُ: سَلْ وَأُوْجِزْ، فَقُلْتُ: إِنْ أُوْجَزْتُ لِي أُوْجَزْتُ لَكَ، فَقَالَ: لَا تَسْأَلْ، أَنَا أَعْلَمُكَ فِي مَجْلِسِكَ هَذَا الْفُرْقَانُ وَالْتُّورَاةُ وَالْإِنْجِيلُ: حَفِ اللَّهُ مَحَافَةً حَتَّى لَا يَكُونَ أَحَدٌ أَخْوَفَ عِنْدَكَ مِنْهُ، وَارْجَأْ رَجَاءً هُوَ أَشَدُ مِنْ خُوفِكَ إِيَّاهُ، وَأَحَبَّ لِلنَّاسِ مَا ثَبَّتْ لِنَفْسِكَ

**[35696]** Abu Dawud At-Tayalisi narrated to us, from Abu Hurrah, who said: Al-Hasan used to love consistency in deeds. He [the narrator] said: And Muhammad said: "What if he is energetic one night and lazy another night?" He saw no harm in it.

حَدَّثَنَا أَبُو دَاوُدُ الطِّيَالِسِيُّ، عَنْ أَبِي حَرَةَ قَالَ: كَانَ الْحَسْنُ يُحِبُّ الْمَذَوَمَةَ فِي الْعَمَلِ ، قَالَ: وَقَالَ مُحَمَّدٌ: أَرَأَيْتَ إِنْ نَشَطْ لَيْلَةً وَكَسِلَ لَيْلَةً ، فَلَمْ يَرَ بِهِ بَأْسًا

**[35697]** Muhammad bin 'Abdullah bin Az-Zubayr narrated to us, from Ibn Abi Rawwad, who said: Abu Sa'id narrated to me, from Zayd bin Arqam, who said: "Worship Allah as if you see Him, for if you do not see Him, He sees you. Consider yourself among the dead. And beware of the supplication of the oppressed, for it is answered."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ عَنْ ابْنِ أَبِي رَوَادٍ قَالَ حَدَّثَنِي أَبُو سَعِيدٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ كُنْتُ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ ، وَاحْسُبْ فَسَكَ فِي الْمَوْتَىِ ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا مُسْتَجَابَةٌ

**[35698]** Yunus bin Muhammad narrated to us, from Hammad bin Zayd, from Ayyub, from Abu Qilabah, from Abu Muslim Al-Khawlani, who said: "The scholars are three: A man who lives by his knowledge and people live by it with him; a man who lives by his knowledge and no one else lives by it; and a man by whose knowledge people live, but he destroys himself."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَبِي يَوْبٍ،  
عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي مُسْلِمِ الْخُولَانِيِّ قَالَ: الْعُلَمَاءُ  
ثَلَاثَةٌ: رَجُلٌ عَاشَ بِعِلْمِهِ وَعَاشَ بِهِ النَّاسُ مَعَهُ ،  
وَرَجُلٌ عَاشَ بِعِلْمِهِ وَلَمْ يَعِشْ بِهِ أَحَدٌ غَيْرُهُ ، وَرَجُلٌ  
عَاشَ النَّاسُ بِعِلْمِهِ وَأَهْلَكَ نَفْسَهُ

**[35699]** 'Affan narrated to us, saying: Zurayt bin Abi Zurayt narrated to us, saying: I heard Al-Hasan say: "O son of Adam, place your foot upon your earth, and know that in a short while it will be your grave."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا زُرَيْطُ بْنُ أَبِي زُرَيْطٍ قَالَ:  
سَمِعْتُ الْحَسَنَ يَقُولُ: يَا ابْنَ آدَمَ ، ضَعْ قَدْمَكَ عَلَى  
أَرْضِكَ وَاعْلَمْ أَنَّهَا بَعْدَ قَلِيلٍ قَبْرُكَ

**[35700]** 'Affan narrated to us, saying: Zurayt bin Abi Zurayt narrated to us, saying: I heard Al-Hasan saying: "O son of Adam, you are looking at your deeds, so increase its good and its [avoidance of] evil. Do not belittle anything of good even if it is small, for if you see it, its place will please you. And do not belittle anything of evil, for if you see it, its place will grieve you. May Allah have mercy on a servant who earns lawfully, spends moderately, and directs surplus [to charity]. Direct these surpluses where Allah has directed them, and place them where Allah ordered them to be placed. For those before you used to purchase themselves [redemption] from Allah with the surplus. Indeed, this death has harmed the world and exposed it; by Allah, no person of intellect is found rejoicing [in it] afterwards."

حَدَّثَنَا عَفَّانَ قَالَ حَدَّثَنَا زُرَيْطُ بْنُ أَبِي زُرَبٍ قَالَ:  
سَمِعْتُ الْحَسَنَ وَهُوَ يَقُولُ: يَا ابْنَ آدَمَ ، إِنَّكَ نَاظِرٌ إِلَى  
عَمَلِكَ فَزِدْ خَيْرَهُ وَشَرَّهُ ، وَلَا تُحَقِّرْ شَيْئًا مِنَ الْخَيْرِ وَإِنْ  
هُوَ صَغِيرٌ ، فَإِنَّكَ إِذَا رَأَيْتُمْ سِرَّكَ مَكَانَهُ ، رَحِمَ اللَّهُ  
شَيْئًا مِنَ الشَّرِّ فَإِنَّكَ إِذَا رَأَيْتُهُ سَاءَكَ مَكَانُهُ ، رَحِمَ اللَّهُ  
عَبْدًا كَسَبَ طَيْبًا وَأَنْفَقَ فَحْنَدًا وَوَجَهَ فَضْلًا ، وَجَهُوا  
هَذِهِ الْفُصُولَ حَيْثُ وَجَهَهَا اللَّهُ ، وَضَعُوهَا حَيْثُ أَمَرَ  
الَّهُ بِهَا أَنْ تُوَضَعَ ، فَإِنَّ مَنْ قَبْلُكُمْ كَانُوا يَسْتَرُونَ  
أَنفُسَهُمْ بِالْفَضْلِ مِنَ اللَّهِ ، وَإِنَّ هَذَا الْمَوْتَ قَدْ أَضَرَّ  
بِالْأُذُنِيَّا فَفَضَحَهَا ، فَوَاللَّهِ مَا وُجِدَ بَعْدُ ذُو لَبْ فَرَحًا

**[35701]** Abū Dāwūd narrated to us, from Sufyān, from Abū Sinān, from Ibn Abī al-Hudhayl, from Abū al-'Ubaydayn, who said: "If they withhold from you the flattened bread [i.e., luxury/wealth], then take your [simple] loaf of bread, go to your river [for water], and hold on to your religion."

حَدَّثَنَا أَبُو ذَاوْدَ، عَنْ سُفِيَّانَ، عَنْ أَبِي سِنَانٍ عَنْ ابْنِ أَبِي الْهُدَيْلِ عَنْ أَبِي الْعُبَيْدَيْنَ قَالَ: إِنْ ضَنُوا عَلَيْكَ بِالْمُفَلْطَحَةِ فَخُذْ رَغِيفَكَ وَرِدْ نَهْرَكَ وَأَمْسِكْ عَلَيْكَ دِينَكَ

**[35702]** Abū Usāmah narrated to us, from Sufyān, from Abū Ḥāzim, from al-Minhāl, who said: 'Alī said: "It is forbidden for any soul to leave this world until it knows where its destination is."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفِيَّانَ، عَنْ أَبِي حَازِمٍ عَنْ الْمِنْهَالِ قَالَ: قَالَ عَلَيْهِ حَرَامٌ عَلَى كُلِّ نَفْسٍ أَنْ تَخْرُجَ مِنَ الدُّنْيَا حَتَّى تَعْلَمَ إِلَى أَيْنَ مَصِيرُهَا

**[35703]** 'Affān narrated to us, saying: Mubārak narrated to us, saying: Bakr narrated to us, from 'Adī ibn Arṭāh, from a man who was from the early generation of this Ummah, who said: When they praised him and he heard that, he would say: "O Allah, do not hold me accountable for what they say, and forgive me for what they do not know."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا مُبَارَكٌ قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ عَدَيِّ بْنِ أَرْطَاهَ عَنْ رَجُلٍ كَانَ مِنْ صَدِّرِ هَذِهِ الْأُمَّةِ قَالَ: كَانُوا إِذْ أَشْتُوا عَلَيْهِ فَسَمَعَ ذَلِكَ قَالَ: اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاغْفِرْ لِي مَا لَا يَعْلَمُونَ

**[35704]** ‘Affān narrated to us, saying: Mubārak narrated to us, from al-Ḥasan ibn ‘Amr al-Fuqaymī, from Mundhir al-Thawrī, from Muḥammad ibn ‘Alī ibn al-Hanafiyah, who said: “He is not wise who does not associate with kindness, and for him who finds no escape, Allah will make a relief and a way out.”

حَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا مُبَارَكٌ عَنِ الْحَسَنِ بْنِ عَمْرٍو  
الْفُقَيْمِيِّ عَنْ مُنْدِرِ التَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلَىِ ابْنِ  
الْحَنَفِيَّةِ قَالَ: لَيْسَ بِحَكِيمٍ مَنْ لَمْ يُعَاشِرْ بِالْمَعْرُوفِ ،  
وَمَنْ لَمْ يَجِدْ بُدُّا يَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا

**[35705]** ‘Affān narrated to us, saying: Bishr ibn Mufaddal narrated to us, saying: ‘Umārah ibn Ghaziyyah narrated to us, from ‘Āsim ibn ‘Umar ibn Qatādah, from Maḥmūd ibn Labīd, who said: The Messenger of Allah (peace be upon him) said: “Indeed, when Allah loves a servant, He protects him from the world just as one of you continues to protect his sick person from water.”

حَدَّثَنَا عَفَّانُ حَدَّثَنَا بِشْرُ بْنُ مُفَضْلٍ قَالَ: حَدَّثَنَا عُمَارَةُ  
بْنُ غَزِيَّةَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ  
بْنِ لَبِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ  
الَّهَ إِذَا أَحَبَّ عَبْدًا حَمَاءَ الدُّنْيَا كَمَا يَظْلِمُ أَحَدَكُمْ يَحْمِي  
سَقِيمَةَ الْمَاءِ

**[35706]** ‘Abbād narrated to us, from Shu‘bah, from Ḥuṣayn, from Hilāl ibn Yasāf, who said: “There is no harm for the believer to isolate himself alone.”

حَدَّثَنَا عَبَّادٌ عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، عَنْ هِلَالِ بْنِ  
يَسَافٍ قَالَ: لَيْسَ بِأَسْنُ لِلْمُؤْمِنِ مِنْ أَنْ يَخْلُوَ وَحْدَهُ

**[35707]** ‘Abdullāh ibn Numayr narrated to us, from Mālik ibn Mighwal, who said: ‘Abdullāh said: “The world is the abode of the one who has no abode, and the wealth of the one who has no wealth, and for it works the one who has no intellect.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ مَالِكِ بْنِ مَعْوِلٍ قَالَ: قَالَ  
عَبْدُ اللَّهِ: الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ، وَمَالٌ مَنْ لَا مَالَ لَهُ  
، وَلَهَا يَعْمَلُ مَنْ لَا عَقْلَ لَهُ

**[35708]** ‘Abdullāh ibn Numayr narrated to us, from ‘Ubaydullāh ibn Sa‘īd al-Ju‘fī, who said: Jesus, son of Mary, said: “My house is the mosque, my perfume is water, my condiment is hunger, my inner garment is fear, my mount is my feet, my heater in winter is the sun-drenched spots of summer, my lamp at night is the moon, my companions are the chronically ill and the poor. I enter the evening possessing nothing, and I enter the morning possessing nothing, yet I am well. So who is wealthier than me?”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ سَعِيدٍ  
الجُعْفِيِّ قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ: بَيْتِي الْمَسْجِدُ ،  
وَطَبِيبِي الْمَاءُ ، وَإِدَامِي الْجُوَغُ ، وَشِعَارِي الْخَوْفُ ،  
وَدَائِبِي رِجْلَاهُ ، وَمُصْنُطَلَاهُ فِي الشَّيْءَ مَشَارِقُ  
الصَّيْفِ ، وَسِرَاجِي بِاللَّيْلِ الْقَمَرُ ، وَجُلْسَائِي الزَّمَنَى  
وَالْمَسَاكِينُ ، وَأُمْسِي وَلَيْسَ لِي شَيْءٌ ، وَأُصْبِحُ وَلَيْسَ  
لِي شَيْءٌ ، وَأَنَا بِخَيْرٍ ، فَمَنْ أَغْنَى مِنِّي؟

**[35709]** Hushaym narrated to us, from Ismā‘il, from Ḥabīb ibn Abī Thābit, that some people from the Companions of the Prophet (peace be upon him) said: “O Messenger of Allah, we perform deeds in secret, then we hear people talking about them, and it pleases us to be mentioned with good.” He said: “You have two rewards: the reward of secrecy and the reward of publicity.”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ حَبِيبِ بْنِ أَبِي تَابِتٍ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نَعْمَلُ أَعْمَالًا فِي السِّرِّ فَنَسْمَعُ النَّاسَ يَتَحَدَّثُونَ بِهَا فَيُعِجِّبُنَا أَنْ تُذَكَّرَ بِخَيْرٍ، فَقَالَ: لَكُمْ أَجْرٌ السِّرِّ وَأَجْرُ الْعَلَانِيةِ

**[35710]** Hushaym narrated to us, saying: Yūnus ibn ‘Ubayd informed us, saying: Al-Ḥasan narrated to us that two men from the Companions of the Messenger of Allah (peace be upon him) died, one a Friday before his companion. They favored the one who died [first] as he was better in their eyes than the other. This was mentioned to the Messenger of Allah (peace be upon him), so he said: “Did not the other remain a Friday after the first, praying such and such prayers?” He said: It was as if he favored the one who remained.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الْخَسْنُ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ماتَ أَحَدُهُمَا قَبْلَ صَاحِبِهِ بِجُمُعَةٍ فَفَضَّلُوا الَّذِي ماتَ وَكَانَ فِي أَنْفُسِهِمْ أَفْضَلُ مِنَ الْأُخْرَ , فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَلَيْسَ بِقِيَ الْأُخْرُ بَعْدَ الْأَوَّلِ جُمُعَةً ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَكَانَهُ أَفْضَلُ الْبَاقِي

[35711] Muḥammad ibn ‘Abdullāh ibn al-Zubayr narrated to us, saying: Muḥammad ibn Khālid al-Ḍabbī narrated to us, from a shaykh, from Abū al-Dardā’ that he said: “Seek refuge in Allah from the humility of hypocrisy.” It was said: “O Abū al-Dardā’, what is the humility of hypocrisy?” He said: “That you see the body humble while the heart is not humble.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الضَّبَّيِّ عَنْ شَيْخٍ عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ قَالَ: تَعَوَّدُوا بِاللَّهِ مِنْ خُشُوعِ الْفَقَاقِ ، قَالَ: قِيلَ: يَا أَبَا الدَّرْدَاءِ ، وَمَا خُشُوعُ الْفَقَاقِ؟ قَالَ أَنَّ ثَرَى الْجَسَدَ حَاسِّاً وَالْقَلْبَ لَيْسَ بِحَاسِّ

[35712] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, saying: Ḥasan narrated to us, from his father, from Zayd al-‘Ammī, who said: When it was said to David: “You have been forgiven,” he said: “What about the man [Uriah]?” He said: It was said to him: “We will ask him to gift you to us, and he will gift you to us.” For indeed, it is hoped for in the religion.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ قَالَ حَدَّثَنَا حَسَنٌ عَنْ أَبِيهِ عَنْ زَيْدِ الْعَمَّيِّ قَالَ: لَمَّا قِيلَ لِدَاؤِدَ: فَذْ غُفرَ لَكَ ، قَالَ: فَكَيْفَ لِي بِالرَّجْلِ ، قَالَ: قِيلَ لَهُ: نَسْتَوْهِبُكَ مِنْهُ فِيهِبُكَ لَنَا ، فَإِنَّهَا لِتُرْجَى فِي الدِّينِ

[35713] ‘Affān narrated to us, saying: Abān ibn Yazīd al-‘Aṭṭār narrated to us, saying: Qatādah narrated to us: Abū al-Āliyah al-Riyāḥī narrated to him from the hadith of Sahl ibn Hanzalah al-‘Abshamī, that he said: “No people gather to remember Allah except that a caller calls out from the heavens: ‘Stand up forgiven; your bad deeds have been changed into good deeds.’”

[35714] Muḥammad ibn ‘Abdullāh ibn al-Zubayr narrated to us, saying: ‘Abd al-‘Azīz ibn Abī Rawwād narrated to us, from ‘Abdullāh ibn ‘Ubayd ibn ‘Umayr, who said: It used to be said: “Knowledge is the lost property of the believer; he goes out early seeking it, and whenever he finds any of it, he acquires it.”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبْنُ بْنُ يَزِيدَ الْعَطَّارُ قَالَ: حَدَّثَنَا قَتَادَةُ: قَالَ حَدَّثَهُ أَبُو الْعَالِيَةِ الرِّيَاحِيُّ عَنْ حَدِيثِ سَهْلِ بْنِ حَنْظَلَةَ الْعَبَشِمِيِّ أَنَّهُ قَالَ: مَا اجْتَمَعَ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا نَادَى مُنَادٍ مِنَ السَّمَاءِ: قُومُوا مَغْفُورًا لَّكُمْ , قَدْ بُذَلتْ سَيِّئَاتُكُمْ حَسَنَاتٍ

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: كَانَ يُقَالُ: الْعِلْمُ ضَالَّةُ الْمُؤْمِنِ يَعْدُو فِي طَلَبِهِ ، فَإِذَا أَصَابَ مِنْهُ شَيْئًا حَوَاهُ

[35715] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, saying: ‘Abd al-‘Azīz ibn Abī Rawwād narrated to us that joking and laughter appeared among the Companions of the Prophet (peace be upon him), so Allah Almighty revealed: {Has the time not come for those who have believed that their hearts should become h u m b l e f o r t h e remembrance of Allah} [Al-Hadid: 16] to the end of the verse.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ  
الْعَزِيزِ بْنُ أَبِي رَوَادٍ أَنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ظَهَرَ فِيهِمُ الْمِزَاحُ وَالضَّحَّاكُ، فَأَنْزَلَ اللَّهُ تَعَالَى:  
{إِنَّمَا يَأْنِي لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ}  
إِلَى آخر الآية [16]: [الحادي

[35716] Muḥammad ibn ‘Abdullāh narrated to us, saying: Ibn Abī Rawwād narrated to us that a group accompanied ‘Umar ibn ‘Abd al-‘Azīz, and he said: “Adhere to the fear of Allah alone, with no partner. And beware of joking, for it brings about ugliness and inherits malice. Sit together with the Qur’ān and converse. If that becomes heavy upon you, then talk about the stories of men. So proceed in the name of Allah.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا أَبْنُ أَبِي رَوَادٍ أَنَّ  
قَوْمًا صَاحُبُوا عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: عَلَيْكُمْ بِتَفَوُّتِ  
اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَإِيَّاهُ وَالْمِزَاحُ، فَإِنَّهُ يَجُرُ  
الْقِبَحَ وَيُورِثُ الضَّعْنَيَّةَ، وَتَجَالِسُوا بِالْقُرْآنِ وَتَحَدَّثُوا،  
فَإِنْ تَقُلُّ عَلَيْكُمْ فَحَدِيثُ مِنْ حَدِيثِ الرِّجَالِ، فَسَيِّرُوا  
بِاسْمِ اللَّهِ

**[35717]** Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, from Sufyān, from Hishām, from his father, from ‘Ā’ishah that she wrote to Mu‘āwiyah: “I advise you to fear Allah, for if you fear Allah, He will suffice you against the people. But if you fear the people, they will avail you nothing against Allah. So adhere to the fear of Allah. As for what follows...”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا كَتَبَتْ إِلَى مُعَاوِيَةَ: أَوْصِيَكَ بِتَقْوَى اللَّهِ فَإِنَّكَ إِنْ تَقْيِيتَ اللَّهَ كَفَاكَ النَّاسَ فَإِنْ تَقْيِيتَ النَّاسَ لَمْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا، فَعَلَيْكَ بِتَقْوَى اللَّهِ أَمَّا بَعْدُ

**[35718]** ‘Abd al-A’lā narrated to us, from Yūnus, from al-Hasan, from ‘Abdullāh ibn ‘Umar, who said: “No servant has swallowed a gulp greater in reward with Allah than a gulp of anger he suppressed for the sake of Allah, seeking the Face of Allah.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَا تَجَرَّعَ عَبْدٌ جَرْعَةً أَفْضَلَ عِنْدَ اللَّهِ أَجْرًا مِنْ جَرْعَةٍ كَظِمَّهَا لِلَّهِ ابْتِغَاءَ وَجْهِ اللَّهِ

**[35719]** ‘Abd al-A’lā narrated to us, from Burd, from Sulaymān ibn Mūsā, who said: “Do not teach for showing off, nor learn fiqh for showing off. Do not be one who laughs without reason [wonder], nor one who walks without manners.”

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ بُرْدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: لَا تُعْلَمُ لِلرِّيَاءِ، وَلَا تَعْقِلُ لِلرِّيَاءِ، وَلَا تَكُونَ ضَحَّاكًا مِنْ غَيْرِ عَجَبٍ وَلَا مَشَاءٌ فِي غَيْرِ أَدَبٍ

**[35720]** Al-Faḍl ibn Dukayn narrated to us, from Ṣāliḥ ibn Rustum, from Ibn Abī Mulaykah, who said: I accompanied Ibn ‘Abbās from Mecca to Medina and from Medina to Mecca. Whenever he stopped at a station, he would stand for half the night, weeping loudly. I said: “What is nashīj?” He said: “Loud weeping.” And he would recite: {And the intoxication of death will bring the truth; that is what you were trying to avoid} [Qaf: 19].

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنِ، عَنْ صَالِحٍ بْنِ رُسْتَمَ عَنْ أَبْنِ أَبِي مُلِيقَةَ قَالَ: صَحِبْتُ أَبْنَ عَبَّاسٍ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَمِنَ الْمَدِينَةِ إِلَى مَكَّةَ ، فَكَانَ إِذَا نَزَلَ مَنْزِلًا قَامَ شَطْرَ اللَّيْلِ فَأَكْثَرَ فِي ذَلِكَ النَّشِيجَ ، قُلْتُ: وَمَا النَّشِيجُ؟ قَالَ: النَّحِيبُ الْبُكَاءُ ، وَيَقُولُ {وَجَاءَتْ سَكُرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُ مِنْهُ تَحِيدُ} [ق]

[35721] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, saying: Isrā’il narrated to us, from Abū Ḥuṣayn, from Khaythamah, who said: Jesus, son of Mary, and John (Yahyā) were maternal cousins. Jesus used to wear wool, and John used to wear fur/hair. Neither of them had a dinar, nor a dirham, nor a slave, nor a bondmaid, nor a shelter to retreat to. Wherever night overtook them, they sought shelter. When they wanted to part ways, John said to him: “Advise me.” He said: “Do not get angry.” He said: “I cannot help but get angry.” He said: “Do not acquire wealth.” He said: “As for this, perhaps.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ قَالَ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حُصَيْنٍ عَنْ حَيْمَةَ قَالَ كَانَ عِيسَى ابْنُ مَرْيَمَ وَيَحْيَى ابْنَيْ حَالَةٍ ، وَكَانَ عِيسَى يَلْبَسُ الصُّوفَ ، وَكَانَ يَحْيَى يَلْبَسُ الْوَبَرَ ، وَلَمْ يَكُنْ لِوَاحِدٍ مِنْهُمَا بِينَارٌ وَلَا دِرْهَمٌ وَلَا عَبْدٌ وَلَا أَمَةٌ وَلَا مَأْوَى يَأْوِيَانِ إِلَيْهِ ، أَيْنَمَا جَنَّهُمَا اللَّيْلُ أَوَّلًا ، فَلَمَّا أَرَادَا أَنْ يَقْتُرُقَا قَالَ لَهُ يَحْيَى: أَوْصِنِي ، قَالَ لَا تَغْضِبْ ، قَالَ لَا أُسْتَطِعُ إِلَّا أَنْ أَغْضِبَ ، قَالَ: لَا تَقْتُنْ مَالًا ، قَالَ: أَمَّا هَذَا فَعَسَى

[35722] Al-Ḥasan ibn Mūsā narrated to us, saying: Abū Hilāl narrated to us, from Qatādah regarding the saying of Allah Almighty: {And a cup of a flowing wine} [Al-Waqi’ah: 18]. He said: “A cup from flowing wine.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، عَنْ فَقَاتَدَةَ فِي قَوْلِ اللَّهِ تَعَالَى: {وَكَأسٌ مِنْ مَعِينٍ} [الواقعة 18] قَالَ: كَأسٌ مِنْ حَمْرٍ جَارِيَةٍ

**[35723]** Al-Hasan ibn Mūsā narrated to us, saying: Sa‘id ibn Zayd narrated to us, saying: Sa‘id ibn Iyās al-Jurayrī narrated to us, saying: Abū al-‘Alā’ narrated to us that a man from the Companions of the Prophet (peace be upon him) was approached by death, so he began saying: “Alas! Alas!” It was said to him: “You are grieving?” He said: “I asked the Messenger of Allah (peace be upon him): ‘What suffices me of this world?’ He said: ‘A servant and a mount.’ Neither did I remain silent and not ask him, nor did I stop at his saying when I asked him. I attained from the world, and in my hand is what is in my hand, and death has come to me.”

**[35724]** Al-Hasan ibn Mūsā narrated to us, saying: Shaybān narrated to us, from Layth, from Mujāhid, who said: A verse was revealed regarding this verse: {Shall I inform you of [something] better than that?} [Al-Imran: 15]. ‘Umar said: “Now, O Lord.”

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ إِيَّاسٍ الْجُرَيْرِيُّ، قَالَ: حَدَّثَنَا أَبُو الْعَلَاءُ، أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَهُ الْوَفَاءُ فَجَعَلَ يَقُولُ: وَالْهُفَاهُ وَالْهُفَاهُ ، فَقَيْلَ لَهُ تَلَهَّفُ ، فَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: مَا يَكْفِينِي مِنَ الدُّنْيَا؟ قَالَ: خَادِمٌ وَمَرْكَبٌ ، فَلَا أَنَا سَكُنْ فَلَمْ أَسْأَلْهُ وَلَا أَنَا جِئْنَ سَأْلَتُهُ اتَّهَيْتُ إِلَيْهِ ، وَأَصَبْتُ مِنَ الدُّنْيَا وَفِي يَدِي مَا فِي يَدِي وَجَاءَنِي الْمَوْتُ

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: آيَةُ أُنْزَلْتُ فِي هَذِهِ الْآيَةِ {أُؤْنَبِّكُمْ قَالَ عُمَرُ: الْآنِ يَا [15]: بِخَيْرٍ مِنْ ذَلِكُمْ} [آل عمران: 15]

[35725] Al-Hasan ibn Mūsā narrated to us, saying: Sa‘id ibn Zayd, the brother of Hammād ibn Zayd, narrated to us, saying: ‘Uthmān al-Shahhām narrated to us, saying: Muḥammad ibn Wāsi‘ narrated to us, saying: I arrived from Mecca and there was a bridge over the trench. I was taken and brought to Marwān ibn al-Muhallab, who was the governor of Basra. He welcomed me and said: “What is your need, O Abū ‘Abdullāh?” I said: “My need is that if you can be as the brother of Banū ‘Adī said.” He said: “Who is the brother of Banū ‘Adī?” [I said]: “Al-‘Alā’ ibn Ziyād.” He said: “A friend of his was once appointed to a position, so he wrote to him: ‘As for what follows, if you can ensure that you do not spend the night except with a light back [free of burden/sin], an empty stomach [free of forbidden food], and clean hands from the blood and wealth of Muslims, then if you do that, there will be no cause against you. {The cause is only against the ones who wrong the people and tyrannize

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ أَخُو حَمَادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا عُثْمَانُ الشَّحَّامُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ: قَدِمْتُ مِنْ مَكَّةَ فَإِذَا غَلَى الْخَنْدَقِ قَنْطَرَةً , فَأَخْدَتُ فَأَنْطَلَقَ بِي إِلَى مَرْوَانَ بْنِ الْمُهَابِ وَهُوَ أَمِيرٌ عَلَى الْبَصْرَةِ , فَرَحِبَ بِي وَقَالَ: حَاجِنُكَ يَا أَبَا عَبْدِ اللَّهِ , قُلْتَ: حَاجِنِي إِنِّي أَسْتَطَعْتُ أَنْ تَكُونَ كَمَا قَالَ أَخُو بَنِي عَدِيٍّ , قَالَ: وَمَنْ أَخُو بَنِي عَدِيٍّ؟ الْعَلَاءُ بْنُ زَيْدٍ , قَالَ: اسْتَعْمَلَ صَدِيقَ لَهُ مَرَّةً عَلَى عَمَلٍ فَكَتَبَ إِلَيْهِ: أَمَّا بَعْدُ , فَإِنِّي أَسْتَطَعْتُ أَنْ لَا تَبِعَنِي وَظَهَرْكَ حَفِيفٌ , وَبَطْنُكَ حَمِيقٌ , وَكَفُوكَ نَقِيَّةٌ مِنْ دِمَاءِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ , فَإِنَّكَ إِنْ فَعَلْتُ ذَلِكَ لَمْ يَكُنْ عَلَيْكَ سَبِيلٌ , {إِنَّمَا السَّيِّئَاتِ عَلَى الَّذِينَ يَظْلَمُونَ النَّاسَ الْأُولَئِكَ قَالَ [42: وَيَبْغُونَ فِي الْأَرْضِ} [الشُّورى مَرْوَانُ: صَدَقَ وَاللَّهُ وَنَصَحَ , ثُمَّ قَالَ: حَاجِنُكَ يَا أَبَا عَبْدِ اللَّهِ , قُلْتَ: حَاجِنِي أَنْ تُلْحِقَنِي بِأَهْلِي قَالَ: فَقَالَ: نَعَمْ

**[35726]** Waki‘ narrated to us, from Abū al-Yasa‘, from ‘Alqamah ibn Marthad, from Ibn Sābiṭ, who said: “Indeed, in Paradise there is a tree; Allah has not created any beautiful sound except that it is in its trunk, delighting and comforting them.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي الْيَسَعِ عَنْ عَلْفَمَةَ بْنِ مَرْئِدٍ عَنْ أَبْنِ سَابِطٍ قَالَ: إِنَّ فِي الْجَنَّةِ لِشَجَرَةً لَمْ يَخْلُقِ اللَّهُ مِنْ صَوْتٍ حَسَنٌ إِلَّا وَهُوَ فِي جَذْمَهَا تُلَذِّذُهُمْ وَتُنَعَّمُهُمْ

**[35727]** ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from ‘Alī ibn Zayd, from al-Hasan that three scholars gathered. They said to one of them: “What is your hope?” He said: “No month comes upon me except that I think I will die in it.” They said: “This is indeed hope.” They said to the other: “What is your hope?” He said: “No Friday comes upon me except that I think I will die in it.” They said to the third: “And what is your hope?” He said: “What hope has one whose soul is in the Hand of another?”

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ الْحَسَنِ أَنَّ ثَلَاثَةَ عُلَمَاءَ اجْتَمَعُوا فَقَالُوا لِأَحَدِهِمْ: مَا أَمْلَكُ؟ قَالَ: لَمَّا يَأْتِي عَلَيَّ شَهْرٌ إِلَّا طَنَّتْ أَنَّى أَمُوتُ فِيهِ، قَالُوا: إِنَّ هَذَا الْأَمْلَ، فَقَالُوا لِلْآخَرِ: مَا أَمْلَكُ؟ قَالَ: مَا تَأْتِي عَلَيَّ جُمْعَةٌ إِلَّا طَنَّتْ أَنَّى أَمُوتُ فِيهَا، قَالُوا لِلثَّالِثِ وَمَا أَمْلَكُ؟ قَالَ: وَمَا أَمْلَ مَنْ نَفْسُهُ بِيَدِ غَيْرِهِ

**[35728]** ‘Affān narrated to us, saying: Bishr ibn Mufaddal narrated to us, from Yūnus, from al-Hasan, who said: He used to strike a similitude for the son of Adam like a man approached by death. His family and his deeds were present. He said to his family: “Protect me.” They said: “We only protect you from worldly matters; as for this, we cannot protect you from it.” He said to his wealth: “You protect me.” It said: “I was an adornment you adorned yourself with in the world; as for this, I cannot protect you from it.” He said: Then his deeds jumped up and said: “I am your companion who will enter your grave with you and go with you wherever you go.” He said: “By Allah, had I known, you would have been the most preferred of the three to me.” Al-Hasan said: “So now, prefer it over everything else.”

حَدَّثَنَا عَمَانُ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ مُفَضَّلٍ، عَنْ يُونُسَ،  
عَنِ الْحَسَنِ، قَالَ: "كَانَ يَضْرِبُ مِثْلَ ابْنِ آدَمَ مِثْلَ رَجُلٍ  
حَضَرَتِهُ الْوَفَاءُ، فَحَضَرَ أَهْلُهُ وَعَمَلُهُ فَقَالَ لِأَهْلِهِ:  
أَمْنَعْنِي، قَالُوا: إِنَّمَا تَمْنَعُكَ مِنْ أَمْرِ الدُّنْيَا، فَلَمَّا هَذَا  
فَلَا نَسْتَطِيعُ أَنْ تَمْنَعَكَ مِنْهُ، فَقَالَ لِمَالِهِ: أَنْتَ تَمْنَعْنِي،  
قَالَ: إِنِّي كُنْتُ زَيْنًا رَيْنَتُ فِي الدُّنْيَا، أَمَّا هَذَا فَلَا  
أَسْتَطِيعُ أَنْ أَمْنَعَكَ مِنْهُ، قَالَ: فَوَتَّبِ عَمَلُهُ فَقَالَ: أَنَا  
صَاحِبُكَ الَّذِي أَدْخَلْتَ مَعَكَ قَبْرَكَ وَأَزْوَلْتَ مَعَكَ حَيْثُما  
رُلْتَ، قَالَ: أَمَا وَاللَّهِ لَوْ شَعْرْتُ لَكُنْتُ أَنْزَلَ اللَّهَةَ  
عِنْدِي، قَالَ: قَالَ الْحَسَنُ: فَلَأُنَقْرِبَ فَأَثْرُوَهُ عَلَى مَا سِوَاهُ

**[35729]** Hafṣ narrated to us, from Ash'ath, from Kardūs al-Tha'labī, who said: "It is written in the Torah: 'Be cautious, caution comes through piety. Show mercy, and you will be shown mercy. Repent, and your repentance will be accepted.'"

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ كُرْدُوسِ التَّعَلَّبِيِّ، قَالَ:  
مَكْتُوبٌ فِي التَّوْرَاةِ أَنَّ ثُوقَهُ، إِنَّمَا التَّوْقِي بِالنَّفْوَى،  
أَرْحَمُوا تُرْحَمُوا، ثُوبُوا يُتَبَّعْ عَلَيْكُمْ

**[35730]** Yazīd ibn Hārūn narrated to us, saying: Al-Jurayrī informed us, from Abū Naḍrah: "That a man entered Paradise and saw his slave above him like a star. He said: 'By Allah, O Lord, this was my slave in the world. What brought him to this station?' He said: 'This one had better deeds than you.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ: "إِنَّ رَجُلًا دَخَلَ الْجَنَّةَ، فَرَأَى مَمْلُوكًا فَوْقَهُ مِثْلَ الْكَوْكَبِ، فَقَالَ: وَاللَّهِ يَا رَبَّ إِنَّ هَذَا مَمْلُوكِيِّ فِي الدُّنْيَا، فَمَا أَنْزَلَهُ هَذِهِ الْمُنْزَلَةُ؟" قَالَ: كَانَ هَذَا أَحْسَنَ عَمَلاً مِنْكَ

**[35731]** Sufyān ibn 'Uyaynah narrated to us, from Mālik ibn Mighwal, from Abū Ḥuṣayn, who said: "If you had seen what I saw, your liver would have burned for them." And Ibrāhīm said: "Indeed, the night would seem long to me until I reached the morning and saw him."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ أَبِي حُصَيْنٍ، قَالَ: لَوْ رَأَيْتَ الَّذِي رَأَيْتُ لَا حَنَرَقْتُ كَيْدُكَ عَلَيْهِمْ وَقَالَ إِبْرَاهِيمُ: إِنْ كَانَ اللَّيْلُ لَيَطُولُ عَلَيَّ حَتَّى أَصْبَحَ وَأَرَاهُ

[35732] Yazid ibn Harun narrated to us, saying: Abū Mūsa al-Tamīmī informed us, saying: Al-Nawār, the wife of al-Farazdaq, passed away. The notables of Basra came out for her funeral, and al-Hasan came out in it. Al-Hasan said to al-Farazdaq: "What have you prepared for this day, O Abū Firās?" He said: "The testimony that there is no god but Allah for eighty years." He said: When she was buried, he stood over her grave and said: "I fear what comes after the grave, if He does not pardon me... something more fiercely burning and narrower than the grave. When on the Day of Resurrection a harsh driver comes to me... and a herder driving al-Farazdaq. Indeed, he has failed from the children of Adam who walks... to the Fire, blue-eyed with a shackled neck."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَبُو مُوسَى التَّمِيمِيُّ، قَالَ: "لُوقِيَتِ النَّوَارُ امْرَأَةُ الْفَرَزْدَقِ، فَخَرَجَ فِي جِنَانَهَا وُجُوهٌ أَهْلُ الْبَصْرَةِ، وَخَرَجَ فِيهَا الْحَسَنُ، فَقَالَ الْحَسَنُ لِلْفَرَزْدَقِ: مَا أَعْدَدْتَ لِهَذَا الْيَوْمِ يَا أَبَا فِرَاسٍ؟ قَالَ: شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُنْدُ تَمَانِينَ سَنَةً، قَالَ: فَلَمَّا دُفِنَتْ قَامَ عَلَى قَبْرِهَا، فَقَالَ: أَخَافُ وَرَاءَ الْقَبْرِ إِنْ لَمْ يُعَافِنِي... أَشَدَّ مِنَ الْقَبْرِ التَّهَابًا وَأَصْبِقَ إِذَا جَاءَنِي يَوْمُ الْقِيَامَةِ فَائِدًا... عَنِيفٌ وَسَوَاقٌ يَسُوقُ الْفَرَزْدَقَ لَقْدْ خَابَ مِنْ أُولَادِ آدَمَ مِنْ مَثْنَى... إِلَى النَّارِ مَغْلُولُ الْقِلَادَةِ أَزْرَقًا

[35733] ‘Abdullāh ibn Idrīs narrated to us, from his father, and Mālik ibn Mighwal, from al-Ḥakam, who said: “The first person to judge in Kufa here was Sulaymān ibn Rabī‘ah al-Bāhilī; he sat for forty days without any disputant coming to him.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، وَمَالِكُ بْنُ مَغْوِلٍ، عَنِ الْحَكَمِ، قَالَ: كَانَ أَوَّلُ مَنْ قَضَى بِالْكُوفَةِ هَاهُنَا سُلَيْمَانُ بْنُ رَبِيعَةِ الْبَاهِلِيِّ، جَلَسَ أَرْبَعِينَ يَوْمًا لَا يَأْتِيهِ حَصْمٌ

[35734] ‘Abdullāh ibn Idrīs narrated to us, from Ḥuṣayn, who said: “The first to bring out the pulpit for the two Eids was Bishr ibn Marwān, and the first to call the Adhān for the two Eids was Ziyād.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، قَالَ: أَوَّلُ مَنْ أَخْرَجَ الْمِنْبَرَ فِي الْعِيدَيْنِ بِشُرُّ بْنُ مَرْوَانَ وَأَوَّلُ مَنْ أَدْنَ فِي الْعِيدَيْنِ زَيَادًا

[35735] Jarīr narrated to us, from Mughīrah, from al-Sha‘bī, who said: “The first to deliver the sermon while sitting was Mu‘awiyah, when he became old, gained much fat, and his belly became large.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيْرَةَ، عَنِ الشَّعَبِيِّ، قَالَ: أَوَّلُ مَنْ حَطَّبَ جَالِسًا مُعَاوِيَةً، حِينَ كَبِرَ وَكَثُرَ شَحْمُهُ وَعَظُمَ بَطْنُهُ

**[35736]** Jarīr narrated to us, from Mughīrah, from al-Sha'bī, from 'Uthmān ibn Yasār, from Tamīm ibn Khadlam, who said: "The first time an Emir in Kufa was greeted with the title of Emirate [i.e., 'Peace be upon you, O Emir']. He said: Al-Mughīrah ibn Shu'bah came out of the palace, and a man from Kindah met him and greeted him with the title of Emirate. He said: 'What is this? I am only a man from among them.' So it was abandoned for a time, then later he approved of it."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، عَنْ عُثْمَانَ بْنِ يَسَارٍ، عَنْ تَمِيمِ بْنِ خَذْلَمَ، قَالَ: "أَوَّلُ مَا سَلَّمَ عَلَى أَمِيرٍ بِالْكُوفَةِ بِالْأُمْرَةِ، قَالَ: خَرَجَ الْمُغِيرَةُ بْنُ شَعْبَةَ مِنَ الْقَصْرِ فَعَرَضَ لَهُ رَجُلٌ مِنْ كِنْدَةَ فَسَلَّمَ عَلَيْهِ بِالْأُمْرَةِ، قَالَ: مَا هَذَا؟ مَا أَنَا إِلَّا رَجُلٌ مِنْهُمْ، فَتَرَكَ زَمَانًا، ثُمَّ أَفْرَاهَا بَعْدَ

**[35737]** 'Isā ibn Yūnus narrated to us, from Rabī'ah ibn 'Uthmān al-Taymī, from Sa'd ibn Ibrāhīm, from his father, who said: "The first to deliver a sermon on pulpits was Abraham, the Friend of Allah (Mighty and Majestic)."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: أَوَّلُ مَنْ حَطَبَ عَلَى الْمَنَابِرِ إِبْرَاهِيمُ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ

**[35738]** Ibn Numayr narrated to us, saying: Yaḥyā ibn Sa‘īd narrated to us, from Sa‘īd ibn al-Musayyib: “Indeed, Abraham was the first of people to host guests, the first of people to be circumcised, and the first of people to trim his mustache, clip his nails, and shave his pubic hair.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: إِنَّ إِبْرَاهِيمَ أَوَّلَ النَّاسِ أَصَافَ الضَّيْفَ، وَأَوَّلَ النَّاسِ أَخْتَنَ، وَأَوَّلَ النَّاسِ قَلَمَ أَطْفَارَهُ وَجَرَ شَارِبَةً وَاسْتَحَدَ

**[35739]** Ibn Numayr narrated to us, from Yaḥyā ibn Sa‘īd, from Ibn al-Musayyib: “That Abraham was the first to see gray hair. He said: ‘O Lord, what is this?’ He said: ‘Dignity.’ He said: ‘O Allah, increase me in dignity.’”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبْنِ الْمُسَيْبِ:  
”أَنَّ إِبْرَاهِيمَ أَوَّلُ مَنْ رَأَى الشَّيْبَ فَقَالَ: يَا رَبَّ مَا هَذَا؟  
قَالَ: الْوَقَارُ، قَالَ: اللَّهُمَّ زِدْنِي وَقَارًا

**[35740]** Ibn Bishr narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: “The Fire was shown to me, and I saw therein ‘Amr ibn Luḥayy ibn Qam‘ah ibn Khindif dragging his intestines in the Fire. He was the first to alter the religion of Abraham (peace be upon him) and institute the Sā’ibah (she-camels let loose for free pasture for idols).”

حَدَّثَنَا أَبْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلْمَةَ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: عَرِضْتُ عَلَيَّ النَّارَ، فَرَأَيْتُ فِيهَا عَمْرَو بْنَ لَحَّيِّ  
بْنَ قَمْعَةَ بْنَ خَنْدِيفٍ يَجْرُّ قَصَبَةً فِي النَّارِ، وَهُوَ أَوَّلُ مَنْ  
غَيَّرَ عَهْدَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامَ وَسَيَّبَ السَّوَابِقَ

**[35741]** Muḥammad ibn Abī ‘Adī narrated to us, from Ḥumayd, from al-Ḥasan ibn Muslim, who said: “The first to introduce the greeting [or Taslim in prayer loudly?] in Mecca was ‘Abd al-Raḥmān ibn Abzā.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ بْنِ  
مُسْلِمٍ، قَالَ: أَوَّلُ مَنْ أَحْدَثَ التَّسْلِيمَ بِمَكَّةَ عَبْدُ الرَّحْمَنِ  
بْنُ أَبْرَى

**[35742]** Jarīr narrated to us, from Mansūr, from Ibrāhīm, who said: “The first to reduce the Takbīr was Ziyād.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَوَّلُ مَنْ  
نَفَّصَ التَّكْبِيرَ زَيَادًا

**[35743]** Qabīshah narrated to us, from Sufyān, from ‘Āsim ibn Kulayb, from his father, from Khālid ibn ‘Urfuṭah, who said: “The first disagreement I saw among the Companions of Muḥammad was when ‘Uthmān assumed Ḥrām for Hajj only, and ‘Alī assumed Ḥrām for Hajj and ‘Umrah together.”

حَدَّثَنَا قَبِيْصَةُ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، قَالَ: "أَوْلُ مَا رَأَيْتُ اخْتِلَافَ أَصْحَابِ مُحَمَّدٍ حِينَ أَهَلَّ عُثْمَانَ بِحِجَّةَ وَأَهَلَّ عَلِيُّ بِحِجَّةَ وَعُمْرَةَ

**[35744]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Abd al-Malik ibn ‘Umayr, who said: “The first to adopt a pulpit, deliver the sermon sitting, and have the Adhān called before him on Eid was Ziyād.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، قَالَ: أَوْلُ مَنْ اتَّخَذَ الْمِنْبَرَ، وَخَطَّبَ جَالِسًا وَأَدْنَى فُدَّامَهُ فِي الْعِيدِ زِيَادُ

**[35745]** Yahyā ibn Ādam narrated to us, from Ḥusayn ibn Ṣalih, from Mujālid, who said: “The first to take a wage from the market was Ziyād.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ حُسَيْنِ بْنِ صَالِحٍ، عَنْ مُجَالِدٍ، قَالَ: أَوْلُ مَنْ أَخَذَ مِنَ السُّوقِ أَجْرًا زِيَادُ

[35746] Ibn ‘Ulayyah narrated to us, from Muḥammad ibn Ishāq, from a man, from ‘Abd al-Rahmān ibn Ka'b ibn Mālik, who said: “I was my father’s guide when he lost his sight. Whenever I went out with him to Friday prayer and he heard the Adhān, he would seek forgiveness for Abū Umāmah As‘ad ibn Zurārah and pray for him. I said to him: ‘O father, why do you seek forgiveness for Abū Umāmah and pray for him whenever you hear the Adhān on Friday?’ He said: ‘O my son, he was the first to gather us for Friday prayer before the arrival of the Messenger of Allah (peace be upon him) in Baqī‘ al-Khuḍummāt in the depression of Banū Bayāḍah.’ I said: ‘How many were you that day?’ He said: ‘We were forty men.’”

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، قَالَ: "كُنْتُ فَائِذًا لِي حِينَ ذَهَبَ بَصَرُهُ، فَكُنْتُ إِذَا حَرَجْتُ مَعَهُ إِلَى الْجُمُعَةِ، فَسَمِعَ النَّذِيْنَ اسْتَغْفَرَ لِأَبِي أُمَامَةَ سَعْدَ بْنَ زُرَارَةَ وَدَعَاهُ لَهُ، فَقُلْتُ لَهُ: يَا أَبَتِ، مَا شَأْنُكَ إِذَا سَمِعْتَ النَّذِيْنَ يَوْمَ الْجُمُعَةِ اسْتَغْفَرَتْ لِأَبِي أُمَامَةَ وَدَعَوْتَ لَهُ وَصَلَّيْتَ عَلَيْهِ؟ قَالَ: أَيْ بُنْيَاءً إِنَّهُ كَانَ أَوَّلَ مَنْ جَمَعَ بِنَا قَبْلَ قُدُومِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَقِيعِ الْخُضُّمَاتِ فِي هَرْمَنِ بَنِي بَيَاضَةَ، قَالَ: وَكَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: كُنَّا أَرْبَعِينَ رَجُلًا

[35747] Ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “The first time ‘Seek forgiveness for him, may Allah forgive you’ was heard in a funeral was in the funeral of Sa‘d ibn Aws.”

حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، عَنْ أَبْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: "أَوَّلُ مَا سَمِعْتُ فِي الْجَنَازَةِ: اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ، فِي جَنَازَةِ سَعْدِ بْنِ أَوْسٍ

[35748] Abū Usāmah narrated to us, from Abū al-'Umays, from al-Mughīrah ibn Ḥakīm, who said: "The first to establish the dowry at four hundred dinars was 'Umar ibn 'Abd al-'Azīz."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي الْعُمَيْسِ، عَنْ الْمُغِيرَةِ بْنِ حَكِيمٍ، قَالَ: أَوَّلُ مَنْ سَنَ الصَّدَاقَ أَرْبَعَمِائَةَ دِينَارٍ عَمَرُ بْنُ عَبْدِ الْعَزِيزِ

[35749] 'Abd al-Rahmān ibn Mahdī narrated to us, from Sufyān, from Qays ibn Muslim, from Tāriq ibn Shihāb: "That Umm Ayman ordered the bier [covered structure] for women."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ: أَنَّ أُمَّ اِيمَانَ أَمَرَتْ بِاللَّعْشِ لِلنِّسَاءِ

[35750] Abū Usāmah narrated to us, saying: Sufyān narrated to me, from Qays ibn Muslim, from Tāriq ibn Shihāb, who said: "Umm Ayman came from Abyssinia, and she was the one who ordered the bier for women."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنِي سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، قَالَ: قَدِمْتُ أُمَّ اِيمَانَ مِنَ الْحَبَشَةِ وَهِيَ أَمَرَتْ بِاللَّعْشِ لِلنِّسَاءِ

[35751] Waki' told us, from Sufyan, from As-Suddi, from 'Abd Khayr, who said: I heard 'Ali saying: "May Allah have mercy on Abu Bakr, he was the first to gather what is between the two tablets [the Qur'an]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدَّيِّ، عَنْ عَبْدِ خَيْرٍ، قَالَ: سَمِعْتُ عَلَيْهِ، يَقُولُ: رَحْمَةُ اللَّهِ عَلَى أَبِي بَكْرٍ، كَانَ أَوَّلَ مَنْ جَمَعَ بَيْنَ الْلَّوْحَيْنِ

**[35752]** Ibn Mahdi told us, from Sufyan, from As-Suddi, from 'Abd Khayr, who said: I heard 'Ali saying: "May Allah have mercy on Abu Bakr, he was the first to gather what is between the two tablets."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ السُّدْدِيِّ، عَنْ عَبْدِ خَيْرٍ، قَالَ: سَمِعْتُ عَلَيًّا، يَقُولُ: رَحْمَةُ اللَّهِ عَلَى أَبِي بُكْرٍ، هُوَ أَوَّلُ مَنْ جَمَعَ بَيْنَ الْلُّوْحَيْنِ

**[35753]** Waki' told us, from Sufyan, from Qays bin Muslim, from Tariq bin Shihab, who said: "The first to begin with the Khutbah on the day of 'Eid before the prayer was Marwan."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: أَوَّلُ مَنْ بَدَا بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانٌ

**[35754]** Ghundar told us, from Shu'bah, from Habib bin Ash-Shahid, from Ibn Abi Najih, from Mujahid, who said: "The first to recite aloud, or the first to announce the Taslim in prayer, was 'Umar bin Al-Khattab."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ الشَّوَّيْدِ، عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، قَالَ: أَوَّلُ مَنْ جَهَرَ، أَوْ أَوَّلُ مَنْ أَعْلَمَ التَّسْلِيمَ فِي الصَّلَاةِ عُمَرُ بْنُ الْخَطَّابِ

**[35755]** Waki' told us, Hisham Ad-Dastawa'i told us, from Qatadah, from Ibn Al-Musayyib, who said: "The first to introduce the Adhan for the two 'Eids was Mu'awiyah."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ الدَّسْتُوَانِيُّ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيَّبِ، قَالَ: أَوَّلُ مَنْ أَحْدَثَ الْأَذَانَ فِي الْعِيدَيْنِ مُعاوِيَةُ

**[35756]** Waki' told us, my father 'Asim bin Sulayman told us, from Abu Qilabah, who said: "The first to introduce the Adhan for the two 'Eids was Ibn Az-Zubayr."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا أَبُو عَاصِمٍ بْنُ سُلَيْمَانَ، عَنْ أَبِي قِلَابَةَ، قَالَ: أَوَّلُ مَنْ أَحْدَثَ الْأَذَانَ فِي الْعِيَّدَيْنِ ابْنُ الرُّبَّيرِ

**[35757]** Ghundar told us, from Abu 'Asim bin Sulayman, from Abu Shu'bah, from Sa'd bin Ibrahim, who said: I heard Abu Umamah say: "The first to pray Duha was Dhu Az-Zawa'id, a man who used to come to the market for needs and would pray."

حَدَّثَنَا غُنْدَرٌ، عَنْ أَبِي عَاصِمٍ بْنِ سُلَيْمَانَ، عَنْ أَبِي شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ، قَالَ: أَوَّلُ مَنْ صَلَّى الضَّحَى نُو الزَّوَّايدِ رَجُلٌ كَانَ يَجِيءُ إِلَى السُّوقِ فِي الْحَوَائِجِ فَيُصَلِّي

**[35758]** Jarir told us, from Layth, from Al-Hakam, who said: "The first to assign two shares for a horse was 'Umar bin Al-Khattab, upon the suggestion of a man from Banu Tamim."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ الْحَكَمِ، قَالَ: أَوَّلُ مَنْ جَعَلَ لِلْفَرَسِ سَهْمَيْنِ عُمَرُ بْنُ الْخَطَّابِ، أَشَارَ بِهِ عَلَيْهِ رَجُلٌ مِنْ بَنْيِ تَمِيمٍ

**[35759]** Abu Al-Ahwas told us, from Mughirah, from Ibrahim, who said: "The first to recite Al-Mu'awwidhatayn aloud in prayer was 'Ubaydullah bin Ziyad."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: أَوَّلُ مَنْ جَهَرَ بِالْمُعَوْدَيْنِ فِي الصَّلَاةِ عُبَيْدُ اللَّهِ بْنُ زَيَادٍ

**[35760]** Qutaybah bin Sa'id told us, Layth bin Sa'd told us, from Ibn Al-Had, from Ibn Shihab, who said: It reached us that Khadijah bint Khuwaylid, the wife of the Prophet (peace be upon him), was the first to believe in Allah and His Messenger, and she died before the prayer was made obligatory.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْلُ بْنُ سَعْدٍ، عَنْ ابْنِ الْهَادِ، عَنْ ابْنِ شِهَابٍ، قَالَ: بَلَغَنَا أَنَّ خَدِيجَةَ بِنْتَ حُوَيْلِدٍ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ أَوَّلَ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَمَاتَتْ قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ

**[35761]** Isma'il bin Ibrahim Ibn 'Ulayyah told us, from Yunus, who said: "It was the habit of the early generations to look into the Mushaf."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنَ عُلَيَّةَ عَنْ يُونُسَ قَالَ: كَانَ مِنْ خُلُقِ الْأُوَّلِينَ النَّظَرُ فِي الْمُصْنَفِ

**[35762]** Abu Usamah told us, he said: Abu 'Umayr told me, from Ayyub, from a man, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "The first among Arab women to trail her skirts was the mother of Isma'il." He said: "When she fled from Sarah, she let her skirt drag to erase her tracks. And the first to go between Safa and Marwah was the mother of Isma'il."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنِي أَبُو عُمَيْرٍ، عَنْ أَبِي يُوبٍ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَوَّلُ مَنْ أَحْدَثَ مِنْ نِسَاءِ الْعَرَبِ جَرَ الدُّبُولَ أُمُّ إِسْمَاعِيلَ قَالَ: لَمَّا فَرَّتْ مِنْ سَارَةَ أَرْخَتْ ذَلِيلًا لِتَعْفِي أَنْزَهَا، وَأَوَّلُ مَنْ طَافَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ أُمُّ إِسْمَاعِيلَ

**[35763]** Jarir told us, from Mansur, from Mujahid, who said: "The first seven to openly declare Islam were: The Messenger of Allah (peace be upon him), Abu Bakr, Bilal, Khabbab, Suhayb, 'Ammar, and Sumayyah, the mother of 'Ammar."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: "أَوَّلُ  
مَنْ أَظْهَرَ الْإِسْلَامَ سَبْعَةً: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَأَبُو بَكْرٍ وَبِلَالٌ وَخَبَّابٌ وَصُهَيْبٌ وَعَمَّارٌ وَسُمَيَّةُ  
أُمُّ عَمَّارٍ"

**[35764]** Hammad Abu Usamah told us, he said: 'Amir told me, he said: 'Abdur-Rahman bin Abza told me, he said: I prayed with 'Umar over Zaynab, and she was the first of the wives of the Prophet (peace be upon him) to die after the Prophet (peace be upon him).

حَدَّثَنَا حَمَادٌ أَبُو أَسَامَةَ، قَالَ: حَدَّثَنِي عَامِرٌ، قَالَ:  
حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْرَزَ، قَالَ: صَلَّيْتُ مَعَ عُمَرَ  
عَلَى زَيْنَبَ، وَكَانَتْ أَوَّلَ نِسَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَاتَتْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[35765]** Waki' told us, from Shu'bah, from 'Amr bin Murrah, from Abu Hamzah, the freed slave of the Ansar, from Zayd bin Arqam, who said: "The first to embrace Islam with the Messenger of Allah (peace be upon him) was 'Ali." I mentioned this to Ibrahim, and he denied it and said: "Abu Bakr."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي  
حَمْرَةَ مَوْلَى الْأَنْصَارِ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: أَوَّلُ مَنْ  
أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ، فَذَكَرَ ثُمَّ  
لِإِبْرَاهِيمَ فَأَنْكَرَهُ وَقَالَ: أَبُو بَكْرٍ

**[35766]** Jarir told us, from 'Ata' bin As-Sa'ib, from Al-Hasan, who said: "A man was promised Ounces [of silver/gold] to kill the Prophet (peace be upon him). Allah informed him of that, so he ordered concerning him, and he was crucified. He was the first to be crucified in Islam."

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الْحَسَنِ، قَالَ: جُعِلَ لِرَجُلٍ أَوْاقِيَ عَلَى أَنْ يَقْتُلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَطْلَعَهُ اللَّهُ عَلَى ذَلِكَ، فَأَمْرَرَ بِهِ فَصْلِبَ، وَكَانَ أَوَّلَ مَنْ صُلِّبَ فِي الإِسْلَامِ

**[35767]** Shababah bin Sawwar told us, Layth bin Sa'd told us, from Yazid bin Abi Habib, that he heard 'Abdullah bin Al-Harith bin Jaz' Az-Zubaydi saying: I was the first to hear the Prophet (peace be upon him) say: "Let none of you urinate facing the Qiblah," and I was the first to narrate it to the people.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثَ بْنَ جَرْءَ الرُّبَّيْدِيَّ، يَقُولُ: أَنَا أَوَّلُ مَنْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: لَا يَبْلُلُ أَحَدُكُمْ مُسْتَقْبِلَ الْقِبْلَةِ، وَأَنَا أَوَّلُ مَنْ حَدَّثَ النَّاسَ بِهِ

**[35768]** 'Abdur-Rahim bin Sulayman told us, from Zakariyya, who said: "The first to unite among the tribes with the Messenger of Allah (peace be upon him) was Juhaynah."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا، قَالَ: أَوَّلُ مَنْ أَلْفَ بَيْنَ الْقَبَائِلِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُهَيْنَةً

**[35769]** Waki' told us, Isma'il bin Abi Khalid told us, from Ash-Sha'bi, who said: "The first to pledge allegiance to the Prophet (peace be upon him) in the Pledge of Ridwan was Abu Sinan Al-Asadi."

حَدَّثَنَا وَكِبْعُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: أَوَّلُ مَنْ بَأْتَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْعَةَ الرَّضْوَانَ أَبُو سِنَانِ الْأَسَدِيِّ

**[35770]** Waki' told us, Sufyan told us, from Mansur, from Mujahid, who said: "The first martyr to be martyred in Islam was 'Ammar's mother. Abu Jahl stabbed her with a spear in her private parts."

حَدَّثَنَا وَكِبْعُ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: أَوَّلُ شَهِيدٍ اسْتُشْهِدَ فِي الْإِسْلَامِ أُمُّ عَمَّارٍ، طَعَنَهَا أَبُو جَهْلٍ بِحَرْبَةٍ فِي قُبَّلَهَا

**[35771]** Waki' told us, Al-Mas'udi told us, from Al-Qasim bin 'Abdur-Rahman, who said: "The first of the Muslims to be martyred on the Day of Badr was Mihja', the freed slave of 'Umar."

حَدَّثَنَا وَكِبْعُ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: أَوَّلُ مَنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ يَوْمَ بَدْرٍ مُهَاجِّعٌ مَوْلَى عُمَرَ

**[35772]** Waki' told us, from Sufyan, from Ash'ath, from Ibn Sirin: "That the Prophet (peace be upon him) gave a grandmother one-sixth along with her son, and she was the first grandmother to inherit in Islam."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْعَمَ جَدَّهُ مَعَ ابْنِهِ السُّدْسَ، وَكَانَتْ أَوَّلَ جَدَّةً وَرِثَتْ فِي الْإِسْلَامِ

**[35773]** Hammad bin Khalid told us, from Ibn Abi Dhi'b, from Az-Zuhri regarding the oath with a witness: "It is an innovation, and the first to judge by it was Mu'awiyah."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ عَنْ ابْنِ أَبِي ذِئْبٍ عَنِ الزَّهْرِيِّ فِي  
الْيَمِينِ مَعَ الشَّاهِدِ: بِدُعَةٍ، وَأَوْلُ مَنْ قَضَى بِهَا مُعَاوِيَةُ

**[35774]** Ibn 'Ulayyah told us, from Ibn 'Awn, from Muhammad, who said: "The first to put one of his fingers in his ears [during Adhan] was Ibn Al-Asamm."

حَدَّثَنَا ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنَى عَنْ مُحَمَّدٍ قَالَ: أَوْلُ مَنْ  
تَرَكَ إِحْدَى إِصْبَاعَيْهِ فِي أَذْنَيْهِ ابْنُ الْأَصْمِ

**[35775]** 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, who said: "Raising hands on Friday is an innovation, and the first to introduce raising hands on Friday was Marwan."

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ: رَفْعُ  
الْأَيْدِي يَوْمَ الْجُمُعَةِ مُخْدَثٌ ، وَأَوْلُ مَنْ أَحْدَثَ رَفْعَ  
الْأَيْدِي يَوْمَ الْجُمُعَةِ مَرْوَانٌ

**[35776]** Sahl bin Yusuf told us, from Ibn 'Awn, from Muhammad, who said: "The first to raise his hands on Friday was 'Ubaydullah bin Ma'mar."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنِ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ،  
قَالَ: أَوْلُ مَنْ رَفَعَ يَدَيْهِ فِي الْجُمُعَةِ عُبَيْدُ اللَّهِ بْنُ مَعْمَرٍ

**[35777]** Ibn Fudayl told us, from 'Ata' bin As-Sa'ib, from Al-Hasan, who said: "The first person to be crucified in Islam was a man from Banu Layth. Quraysh promised him Ounces [of silver/gold] to kill the Prophet (peace be upon him). Jibril came to him and informed him, so the Prophet (peace be upon him) sent for him, and he was ordered to be crucified."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ الْحَسَنِ، قَالَ: أَوَّلُ مَصْلُوبٍ مَصْلِبٌ فِي الإِسْلَامِ رَجُلٌ مِنْ بَنِي لَيْثٍ جَعَلْتُ لَهُ فُرِيشٌ أَوْاقِي عَلَى أَنْ يَقْتُلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ جِبْرِيلٌ فَأَخْبَرَهُ ، فَبَعَثَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمِرَ بِهِ فَصُلِّبَ

**[35778]** 'Abdul-A'la told us, from Hisham, from Muhammad, who said: "The first grandmother to be given one-sixth in Islam was a grandmother who was given it while her son was alive."

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامٍ عَنْ مُحَمَّدٍ قَالَ: أَوَّلُ جَدَّةٍ أَطْعَمَتْ فِي الإِسْلَامِ السُّدُسَ جَدَّةً أَطْعَمَتْهُ وَابْنَهَا حَيٌّ

**[35779]** Waki' told us, from Abu Ja'far Ar-Razi, from Ar-Rabi' bin Anas, from Abu Al-'Aliyah, from a servant of Salman named Suwayd—and he praised him well—who said: When the people conquered Al-Mada'in and went out in pursuit of the enemy, I found a basket. Salman said: "Do you have any food?" I said: "I found a basket." He said: "Bring it. If it is money, we will raise it to these people [leaders/treasury], and if it is food, we will eat it." He said: So we opened it, and behold, there were loaves of white flour bread, cheese, and a knife. That was the first time the Arabs saw white flour bread (Hawari).

**[35780]** 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, who said: "They used to bet [on races] during the time of the Prophet (peace be upon him)." Az-Zuhri said: "And the first to give [prizes] for it was 'Umar bin Al-Khattab."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عُلَامٍ لِسَلْمَانَ وَيُقَالُ لَهُ سُوَيْدٌ، وَأَنَّهُ عَلَيْهِ خَيْرًا ، قَالَ: لَمَّا افْتَحَ النَّاسُ الْمَدَائِنَ وَخَرَجُوا فِي طَلَبِ الْعَوْأَدِ أَصَبَّتْ سَلَّةً فَقَالَ سَلْمَانُ: هَلْ عِنْدَكُ طَعَامٌ ، فَقَالَ: سَلَّةً أَصَبَّهَا ، فَقَالَ: هَاتِهَا ، فَإِنْ كَانَ مَالًا رَفَعْنَا إِلَى هُوَلَاءِ ، وَإِنْ كَانَ طَعَامًا أَكْنَاهُ ، قَالَ: فَفَتَحْنَاهَا فَلَمَّا أَرْغَفَهُ حَوَارِيٌّ وَجْبَنَةً وَسِكَينًا ، فَكَانَ أَوَّلُ مَا رَأَتِ الْعَرَبُ الْحَوَارِيُّ

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ قَالَ: كَانُوا يَتَرَاهُنُونَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الزُّهْرِيُّ وَأَوْلُ مَنْ أَعْطَى فِيهِ عُمُرُ بْنُ الْحَطَابِ

[35781] Kathir bin Hisham told us, from Ja'far: I asked Az-Zuhri: "Who was the first to allow Arabs to inherit from Mawali (freed slaves)?"

He said: "Umar bin Al-Khattab."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، قُلْتُ لِلزُّهْرِيِّ: "مَنْ أَوَّلُ مَنْ وَرَثَ الْأَعَرَبَ مِنَ الْمَوَالِي؟" قَالَ: عُمَرُ بْنُ الْخَطَّابِ

[35782] Yahya bin Adam told us, Isra'il told us, from Abu Ishaq, from a man who told him that Abu Bakr circumambulated with 'Abdullah bin Az-Zubayr [wrapped] in a cloth, and he was the first newborn born in Islam.

حَدَّثَنَا يَحْيَى بْنُ آمَّ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ رَجُلٍ حَدَّثَهُ أَنَّ أَبَّا بَكْرٍ طَافَ بِعِبْدِ اللَّهِ بْنِ الرُّبَّيْرِ فِي خُرُقَةٍ وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ

[35783] 'Abdur-Rahim told us, from 'Abdur-Rahman bin 'Utbah—meaning Al-Mas'udi—from Al-Qasim bin 'Abdur-Rahman, who said: "The first to spread the Qur'an from the mouth of the Messenger of Allah (peace be upon him) was Ibn Mas'ud. The first to build a mosque in which he prayed was 'Ammar bin Yasir. The first to call the Adhan was Bilal. The first to shoot an arrow in the cause of Allah was Sa'd bin Malik. The first of the Muslims to be killed was Mihja'. The first whose horse galloped with him in the cause of Allah was Al-Miqdad. The first tribe to pay charity (Zakat) voluntarily was Banu 'Udhrah. And the first tribe to unite with the Messenger of Allah (peace be upon him) was Juhaynah."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْبَةَ يَعْنِي  
الْمَسْعُودِيَّ، عَنِ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: كَانَ  
أَوَّلُ مَنْ أَفْشَى الْقُرْآنَ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ابْنَ مَسْعُودٍ، وَأَوَّلُ مَنْ بَنَى مَسْجِدًا صَلَّى  
فِيهِ عَمَّارُ بْنُ يَاسِرٍ وَأَوَّلُ مَنْ أَذْنَ بِلَالٍ، وَأَوَّلُ مَنْ  
رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ سَعْدُ بْنُ مَالِكٍ، وَأَوَّلُ مَنْ قُتِلَ  
مِنَ الْمُسْلِمِينَ مُهَاجِّعٌ، وَأَوَّلُ مَنْ عَدَا بِهِ فَرَسُهُ فِي  
سَبِيلِ اللَّهِ الْمِقْدَادُ، وَأَوَّلُ حَيٌّ أَدَّوا الصَّدَقَةَ مِنْ قَبْلِ  
أَنْفُسِهِمْ بَنُو عُذْرَةَ، وَأَوَّلُ حَيٌّ آتَفُوا مَعَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُهَيْنَةَ

**[35784]** Abu Usamah told us, from Isma'il, 'Amir informed us, saying: The first to pledge allegiance under the tree was Abu Sinan bin Wahb Al-Asadi. The Messenger of Allah (peace be upon him) said to him: "On what do you pledge allegiance?" He said: "On what is in your soul." So he pledged allegiance to him, then the people followed and pledged allegiance.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْمَاعِيلَ أَخْبَرَنَا عَامِرٌ قَالَ: أُولَئِكُمْ مَنْ بَأَيَّعَ تَحْتَ الشَّجَرِ أَبُو سِنَانَ بْنَ وَهْبٍ الْأَسْدِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَامٌ تُبَايِعُ؟ قَالَ: عَلَى مَا فِي نَفْسِكَ، فَبَأَيْعُهُ ثُمَّ تَتَابَعُ النَّاسُ فَبَأَيْغُوهُ

**[35785]** Abu Usamah told us, Isra'il informed us, from 'Amir, who said: "The first to suggest making a bier to be raised was Asma' bint 'Umays when she came from the land of Abyssinia; she saw them doing that in their land."

حَدَّثَنَا أَبُو أَسَامَةُ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ عَامِرٍ، قَالَ: أُولَئِكُمْ مَنْ أَشَارَ بِصَنْعِ النَّعْشِ أَنْ يُرْفَعَ أَسْمَاءُ ابْنَهُ عُمَيْسٍ حِينَ جَاءَتْ مِنْ أَرْضِ الْحَبَشَةِ، رَأَيْتُمْ يَفْعَلُونَ ذَلِكَ بِأَرْضِهِمْ

**[35786]** Ibn 'Uyaynah told us, from Abu Al-Juwariyah Al-Jarmi, who said: I asked Ibn 'Abbas about Badhiq (a type of wine/drink). He said: "Muhammad was preceded by Badhiq." I was the first Arab to ask Ibn 'Abbas about that.

حَدَّثَنَا ابْنُ عَيْنَةَ عَنْ أَبِي الْجُوَيْرَةِ الْجَرْمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْبَادِقِ فَقَالَ: سُبْقَ مُحَمَّدَ بِالْبَادِقِ أَنَا أُولَئِكَ الْعَرَبُ سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْبَادِقِ

**[35787]** 'Abdul-A'la told us, from Dawud, from Shahr bin Hawshab, from 'Abdur-Rahman bin Ghanm, who said: "The first grandfather to inherit in Islam was 'Umar bin Al-Khattab. He wanted to take the entire wealth, so I said: 'Commander of the Faithful, they are branches beneath you' – meaning his grandsons."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤَدَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْمٍ، قَالَ: "أَوَّلُ جَدٌ وَرِثَ فِي  
الْإِسْلَامِ عُمَرُ بْنُ الْخَطَّابِ، فَأَرَادَ أَنْ يَحْتَازَ الْمَالَ  
كُلَّهُ، فَقُلْتُ: أَمِيرُ الْمُؤْمِنِينَ، إِنَّهُمْ شَجَرَةٌ دُونَكَ يَعْنِي  
بْنَيَّ بَنِيهِ

**[35788]** Ghassan bin Mudar told us, from Sa'id bin Yazid, from Abu Nadrah, from Jabir, who said: "When 'Umar bin Al-Khattab assumed the caliphate, he established the obligatory shares, instituted the registers (Diwans), and appointed the monitors ('Urafa')."

حَدَّثَنَا غَسَانُ بْنُ مُضْرِبٍ عَنْ سَعِيدِ بْنِ يَزِيدٍ عَنْ أَبِي  
نَضْرَةَ عَنْ جَابِرٍ قَالَ: لَمَّا وَلَيَ عُمَرُ بْنُ الْخَطَّابِ  
الْخِلَافَةَ فَرَضَ الْفَرَائِضَ وَدَوَّنَ الدَّوَاوِينَ وَعَرَفَ  
الْأُعْرَافَاءَ

**[35789]** Malik bin Isma'il told us, Huraym told us, from Abu Ishaq Ash-Shaybani, from Muhammad bin 'Ubaydullah Ath-Thaqafi, who said: "A man from Thaqif named Nafi' bin Al-Harith came to 'Umar, and he was the first to utilize the lands in Basra."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هُرَيْمٌ، عَنْ أَبِي إِسْحَاقِ  
الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ، قَالَ: أَتَى  
عُمَرَ رَجُلٌ مِنْ ثَقِيفٍ يُقَالُ لَهُ نَافِعُ بْنُ الْحَارِثِ وَكَانَ  
أَوَّلُ مَنْ افْتَلَى الْفِلَاءَ بِالْبَصَرَةِ

**[35790]** 'Affan told us, Shu'bah told us, from Abu Ishaq: I heard Al-Bara' say: "The first of the Companions of the Messenger of Allah (peace be upon him) to come to us were Mus'ab bin 'Umayr and Ibn Umm Maktum, and they began reciting the Qur'an. He said: Then came 'Ammar, Bilal, and Sa'd. Then 'Umar bin Al-Khattab came with twenty [others]. Then the Messenger of Allah (peace be upon him) came, and I never saw the people of Medina rejoice at anything as they rejoiced at him."

حَدَّثَنَا عَفَانُ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: "أَوَّلُ مَنْ قَدِيمٌ عَلَيْنَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُصْبَعٌ بْنُ عُمَيْرٍ وَابْنُ أَمِّ مَكْتُومٍ فَجَعَلَا يَقْرَآنِ الْقُرْآنَ قَالَ ثُمَّ جَاءَ عَمَّارٌ وَبِلَالٌ وَسَعْدٌ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةَ فَرِحُوا بِشَيْءٍ فَرَحْمَهُمْ بِهِ

**[35791]** Waki' told us, Sufyan told us, from Jabir, from 'Amir, who said: "Neither the Prophet (peace be upon him), nor Abu Bakr, nor 'Umar, nor 'Ali granted land allotments (Iqta'). The first to grant land allotments was 'Uthman, and lands were sold during 'Uthman's caliphate."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُعْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَمْ يُقْطِعْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا أَبُو بَكْرٍ وَلَا عُمَرٌ وَلَا عَلِيٌّ ، وَأَوَّلُ مَنْ أَقْطَعَ الْقَطَائِعَ عُثْمَانَ ، وَبَيَعَتِ الْأَرْضُونَ فِي إِمَارَةِ عُثْمَانَ

**[35792]** 'Ali bin Mushir told us, from Layth, from Tawus, who said: "The first to sit on the pulpit during Friday prayer was Mu'awiyah."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ:  
أَوَّلُ مَنْ جَلَسَ عَلَى الْمِنْبَرِ فِي الْجُمُعَةِ مُعَاوِيَةُ

**[35793]** Shababah told us, Shu'bah told us, from Salamah bin Kuhayl, from Habbah Al-'Urani, from 'Ali, who said: "I am the first man who prayed with the Prophet (peace be upon him)."

حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حَبَّةَ الْعُرَنِيِّ، عَنْ عَلِيٍّ، قَالَ: أَنَا أَوَّلُ رَجُلٍ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[35794]** 'Abdullah bin Idris told us, from Abu Malik Al-Ashja'i, from Salim bin Abi Al-Ja'd, who said: I asked Ibn Al-Hanafiyyah: "Was Abu Bakr the first of the people to embrace Islam?" He said: "No."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ عَنْ سَالِمَ بْنِ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِابْنِ الْحَنَفِيَّةِ: أَبُو بَكْرٍ كَانَ أَوَّلَ الْقَوْمَ إِسْلَامًا؟ قَالَ: لَا

**[35795]** Yahya bin Abi Bukayr told us, from Za'idah bin Qudamah, from 'Asim, from Zirr, from 'Abdullah, who said: "The first seven to openly declare their Islam were: The Messenger of Allah (peace be upon him), Abu Bakr, 'Ammar, his mother Sumayyah, Suhayb, Bilal, and Al-Miqdad."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ زَائِدَةَ بْنِ قُذَامَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَوَّلُ مَنْ أَظْهَرَ إِسْلَامَهُ سَبْعَةُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعَمَّارٌ وَأُمَّةُ سُمَيَّةَ وَصُهَيْبٌ وَبِلالٌ وَالْمِقْدَادُ

**[35796]** 'Ali bin Mushir told us, from Zakariyya, from Ash-Sha'bi, who said: "'Umar appointed Shurayh as judge over Kufa in a case, and he appointed Ka'b bin Suwar as judge over Basra in a

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ زَكَرِيَّاً، عَنْ الشَّعْبِيِّ، قَالَ:  
اسْتَفْضَى شُرَيْحًا عَمْرًا عَلَى الْكُوفَةِ فِي قَضِيَّةٍ  
وَاسْتَفْضَى كَعْبَ بْنَ سُوَّرٍ عَلَى الْبَصْرَةِ فِي قَضِيَّةٍ

**[35797]** 'Ali bin Mushir told us, from Zakariyya, from Ash-Sha'bi, who said: "Indeed, the first tribe to unite with the Messenger of Allah (peace be upon him) was Juhaynah."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ زَكَرِيَّاً، عَنْ الشَّعْبِيِّ، قَالَ:  
إِنَّ أَوَّلَ حَيٍّ الْفَوَامَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
جُهَيْنَةً

**[35798]** 'Ubaydullah bin Musa told us, Shayban told us, from Al-A'mash, from 'Amr bin Murrah, from 'Abdur-Rahman bin Abi Layla, who said: I was sitting near Ka'b bin 'Ujrah on Friday. Ad-Dahhak bin Qays addressed us and sat down. He [Ka'b] said: "Do you not see? By Allah, I have never seen a leader of Muslim people delivering the sermon while sitting."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنِ  
الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
أَبِي لَيْلَى، قَالَ: كُنْتُ جَالِسًا قَرِيبًا مِنْ كَعْبَ بْنَ عُجْرَةَ  
يَوْمَ الْجُمُعَةِ، فَخَطَبَنَا الضَّحَّاكُ بْنُ قَيْسٍ فَجَلَسَ، فَقَالَ:  
أَلَا تَنْظُرُونَ وَاللَّهِ مَا رَأَيْتُ إِمَامًا قَوْمًا مُسْلِمِينَ يَخْطُبُ  
جَالِسًا

**[35799]** Abu Al-Ahwas told us, from Simak, from Khalid, from 'Ar'arah, from 'Ali, that a man said to him: "Tell me about the House [Ka'bah], was it the first House established for mankind?" He said: "No, but it is the first House in which blessings were placed, the Station of Abraham, and whoever enters it is safe."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ خَالِدٍ، عَنْ عَرْعَةَ، عَنْ عَلَيٌّ، قَالَ لَهُ رَجُلٌ: أَخْبِرْنِي عَنِ الْبَيْتِ أَهُوَ أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ؟ قَالَ: لَا ، لَكِنَّهُ أَوَّلُ بَيْتٍ وُضِعَتْ فِيهِ الْبَرَكَةُ مَقْعَدُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

**[35800]** Malik bin Isma'il told us, Zuhayr told us, from 'Asim, from 'Amir, who said: "The first to establish the tithes (Ushur) was 'Umar bin Al-Khattab."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا زُهَيْرٌ عَنْ عَاصِمٍ عَنْ عَامِرٍ قَالَ أَوَّلُ مَنْ جَعَلَ الْعُشُورَ عُمَرُ بْنُ الْحَطَابِ

**[35801]** Abū Usāmah narrated to us, from Sulaymān ibn al-Mughīrah, from Ibn Abī Najīḥ, who said: "The first person I saw walking between the Yemeni Corner and the Black Stone was 'Urwah ibn al-Zubayr."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغَиْرَةَ عَنْ ابْنِ أَبِي حِيجِ قَالَ: أَوَّلُ مَنْ رَأَيْتُهُ يَمْشِي بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَالْحَجَرِ الْأَسْوَدِ عُرْوَةُ بْنُ الزُّبَيْرِ

**[35802]** Abū Usāmah narrated to us, saying: ‘Awf narrated to us, saying: It was said to al-Hasan: “Who was the first to free the mothers of children (Umm al-Walad)?” He said: “Umar.” I said: “Does he enslave them if they commit adultery?” He said: “No, by Allah, then.”

حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا عَوْفٌ، قَالَ: قِيلَ لِلْحَسَنِ: "مَنْ أَوَّلُ مَنْ أَعْتَقَ أُمَّهَاتِ الْأَوْلَادِ؟" قَالَ: عُمَرُ، قُلْتُ: فَهَلْ يُرْقِهُنَّ إِنْ زَانْتِ؟ قَالَ لَا هُنَّ لِلَّهِ إِذَا

[35803] ‘Abbād ibn al-‘Awwām narrated to us, from Ḥuṣayn, from Muṣṭar: The Prophet (peace be upon him) met a group of people among whom was a camel driver singing (Ḥudā’). When they saw the Prophet (peace be upon him), their driver fell silent. He asked: “Who are the people?” They said: “From Muḍar.” The Prophet (peace be upon him) said: “And I am from Muḍar.” He said: “Why is your driver not singing?” They said: “O Messenger of Allah (peace be upon him), we are the first Arabs to use Ḥudā’.” He asked: “And how is that?” They said: “A man among us –and they named him–went out with his camels in the spring days. He sent a servant of his with the camels. The servant was delayed, then came back, and the man began hitting him with a stick on his hand. The servant went off saying: ‘O my hands! O my hands!’ The camels moved and became energetic. So he said to him: ‘Keep doing it! Keep doing it!’ So people started using Ḥudā’.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ قَوْمًا فِيهِمْ حَادِيْهُمْ، فَلَمَّا رَأَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكَتَ حَادِيْهُمْ، فَقَالَ: مَنْ الْقَوْمُ؟ قَالُوا: مَنْ مُضَرٌّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا مِنْ مُضَرٍّ، فَقَالَ: مَا شَأْنُ حَادِيْهُمْ لَا يَحْدُثُ؟ فَقَالُوا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا أَوْنَ الْعَرَبِ حِدَاءً، قَالَ: وَمَا ذَلِكَ؟ قَالُوا: إِنَّ رَجُلًا مِنَ وَسَمْوَةَ غَرَبٍ فِي الْإِبْلِ لَهُ فِي أَيَّامِ الرَّبِيعِ، فَبَعَثَ عُلَامَاءَ لَهُ مَعَ الْإِبْلِ، فَأَبْطَأَ الْعَلَامُونَ ثُمَّ جَاءَ فَجَعَلَ يَضْرِبُهُ بِعَصَانِيَّةٍ عَلَى يَدِهِ، فَأَنْطَلَقَ الْعَلَامُونَ وَهُوَ يَقُولُ: وَأَيَّادَاهُ وَأَيَّادَاهُ، قَالَ: فَتَحَرَّكَتِ الْإِبْلُ وَتَسْطَعَتِ، فَقَالَ لَهُ: أَمْسِكْ أَمْسِكْ، قَالَ: فَاقْتَحَ النَّاسُ الْحِدَاءَ.

**[35804]** ‘Abd al-Rahīm narrated to us, from Ash‘ath, from al-Sha‘bī and al-Ḥakam, from Ibrāhīm, who said: “The first to establish the stipends (‘Aṭā’) was ‘Umar ibn al-Khaṭṭāb, and he established therein the full blood money (Diyah).”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، وَالْحَكَمِ،  
عَنْ إِبْرَاهِيمَ، قَالَ: إِنَّ أَوَّلَ مَنْ فَرَضَ الْعَطَاءَ عُمَرُ بْنُ  
الْخَطَّابِ وَفَرَضَ فِيهِ الدِّيَةَ كَامِلَةً

[35805] Abū Usāmah narrated to us, from Sulaymān ibn al-Mughīrah, from Ḥumayd ibn Hilāl, who said: Al-‘Alā’ ibn al-Ḥaḍramī sent eight hundred thousand from the land tax (Kharāj) of Bahrain to the Messenger of Allah (peace be upon him). It was the first Kharāj brought to the Messenger of Allah (peace be upon him). He ordered it to be scattered on a mat in the mosque. The mu’adhdhin called the Adhān, and he went out for prayer and prayed. Then he came to the wealth and stood over it. He did not give silently nor did he refuse a beggar. A man would come and say: “Give me.” He would say: “Take a handful.” Then a man would come and say: “Give me.” He would say: “Take two handfuls.” And a man would come and say: “Give me.” He would say: “Take three handfuls.” Then al-Abbās came and said: “O Messenger of Allah, give me from this wealth, for I paid my ransom and the ransom of ‘Aqīl on the day of Badr, and ‘Aqīl had no wealth.” He said: So he spread out a cloak he was wearing and began scooping

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ، عَنْ حُمَيْدَ  
بْنِ هِلَالٍ، قَالَ: "بَعَثَ الْعَلَاءُ بْنُ الْحَاضِرَمِيِّ إِلَى  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمَائِمَةِ أَلْفِ مِنْ  
خَرَاجِ الْبَحْرَيْنِ، وَكَانَ أَوَّلُ خَرَاجٍ قَدِيمًا عَلَى رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمْرَ بِهِ فَنَثَرَ عَلَى حَصِيرٍ  
فِي الْمَسْجِدِ، وَأَذَنَ الْمُؤْدِنَ فَخَرَجَ إِلَى الصَّلَاةِ فَصَلَّى ،  
ثُمَّ جَاءَ إِلَى الْمَالِ فَمَثَلَ عَلَيْهِ فَلَمَّا قَامَ يُعْطِي سَاكِنًا وَلِمَ  
يَمْنَعْ سَائِلًا ، فَجَعَلَ الرَّجُلُ يَحْيِيءَ فَيَقُولُ: أَعْطِنِي ،  
فَيَقُولُ: حُذْ قَبْضَةً ، ثُمَّ يَحْيِيءَ الرَّجُلُ فَيَقُولُ: أَعْطِنِي ،  
فَيَقُولُ: حُذْ قَبْضَتَيْنِ ، وَيَحْيِيءَ الرَّجُلُ فَيَقُولُ: أَعْطِنِي ،  
فَيَقُولُ: حُذْ ثَلَاثَ قَبَضَاتٍ ، فَجَاءَ الْعَبَاسُ، فَقَالَ: يَا  
رَسُولَ اللَّهِ ، أَعْطِنِي مِنْ هَذَا الْمَالِ ، فَإِنِّي أَعْطَيْتُ  
فِدَاعِي وَفِدَاءَ عَقِيلَ يَوْمَ بَدْرٍ ، وَلَمْ يَكُنْ لِعَقِيلِ مَالٍ ، قَالَ:  
فَأَخَذَ يَسْطُحُ خَمِيسَةً كَانَتْ عَلَيْهِ ، وَجَعَلَ يَحْتِي مِنْ  
الْمَالِ ، فَحَنَّا فِيهَا ثُمَّ قَامَ بِهِ فَلَمْ يُطِقْ حَمْلَهُ ، فَقَالَ: يَا  
رَسُولَ اللَّهِ ، احْمِلْ عَلَيَّ ، فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَبَسَّ حَتَّى بَدَا ضَاحِكًا ، وَقَالَ: أَنْقُصْ مِنَ  
الْمَالِ وَقُمْ بِقُرْ مَا تُطِيقُ فَلَمَّا وَلَى الْعَبَاسُ قَالَ: أَمَا  
إِحْدَى النَّبِيِّنَ وَعَدَنَا اللَّهُ فَقَدْ أَنْجَرَ لَنَا إِحْدَاهُمَا ، وَنَحْنُ  
نَنْتَظِرُ الْآخَرَى ، قَوْلُهُ تَعَالَى: {يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ  
فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا}  
إِلَى أَخِرِ الْأُبْيَةِ ، فَقَدْ أَنْجَرَهَا اللَّهُ لَنَا [70]: [الأنفال]  
وَنَحْنُ نَنْتَظِرُ الْآخَرَى

**[35806]** Yahyā ibn Sulaym al-Ṭā’ifi narrated to us, from Dāwūd ibn Abī Hind, from Ibnu Sirīn, who said: “The first to use analogy (Qiyās) was Iblīs, and the sun and moon were only worshipped through analogies.”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ دَاؤُدَ بْنِ أَبِي هِنْدٍ عَنْ أَبْنِ سِيرِينَ قَالَ: أَوْلُ مَنْ قَاتَ إِبْلِيسُ، وَإِنَّمَا عُبِدَتِ الشَّمْسُ وَالْقَمَرُ بِالْمَقَابِيسِ

**[35807]** Ibn ‘Uyaynah narrated to us, from ‘Amr, from al-Hasan ibn Muḥammad, who said: “The first time people spoke about Decree (Qadar) was when a man came and said: ‘It was in the decree of Allah that a spark flew and burned the house.’ One man said: ‘This is from the decree of Allah.’ Another said: ‘It is not from the decree of Allah.’”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِهِ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ، قَالَ: ”أَوْلُ مَا نَكَلَ النَّاسُ فِي الْقَدْرِ جَاءَ رَجُلٌ فَقَالَ: كَانَ فِي قَدْرِ اللَّهِ أَنَّ شَرَارَةً طَارَتْ فَأَحْرَقَتِ الْبَيْتَ ، فَقَالَ رَجُلٌ: هَذَا مِنْ قَدْرِ اللَّهِ ، وَقَالَ آخَرُ: لَيْسَ مِنْ قَدْرِ اللَّهِ

**[35808]** ‘Abd al-Rahīm narrated to us, from Mujālid, from ‘Āmir, who said: “The first to pledge allegiance under the tree was Abū Sinān ibn Wahb al-Asadī. He came to the Prophet (peace be upon him) and said: ‘I pledge allegiance to you.’ He asked: ‘On what do you pledge allegiance to me?’ He said: ‘I pledge allegiance to you on what is in your soul.’ Then the people pledged allegiance after him.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: "أَوَّلٌ مَنْ بَأَيَّعَ تَحْتَ الشَّجَرَةِ أَبُو سِنَانَ بْنَ وَهْبٍ الْأَسَدِيُّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَبَأِيْكَ، قَالَ: عَلَمْ تُبَاهِعُنِي؟ قَالَ: أَبَأِيْكَ عَلَى مَا فِي نَفْسِكَ، فَبَاهَيْتَ النَّاسَ بَعْدَ

**[35809]** Abū Usāmah narrated to us, saying: Ismā‘il narrated to us, from Qays, who heard Sa‘d ibn Abī Waqqāṣ say: “By Allah, I am the first man of the Arabs to shoot an arrow in the cause of Allah Almighty.”

حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ سَمِعَ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: أَنَا وَاللَّهِ أَوَّلُ رَجُلٍ مِنَ الْأَرَبَ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

**[35810]** Husayn narrated to us, from Zā’idah, saying: Al-Mukhtār ibn Filfil narrated to us, saying: Anas said: The Prophet (peace be upon him) said: “I am the first intercessor in Paradise.”

حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ حَدَّثَنَا الْمُخْتَارُ بْنُ فِلْفِلٍ قَالَ: قَالَ أَنَسٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ

[35811] Ja‘far ibn ‘Awn narrated to us, from Abū al-‘Umays, from al-Hasan, from Sa‘d, from ‘Abd al-Rahmān ibn ‘Abdullāh, who said: “The first to migrate from this Ummah were two men from Quraysh.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ أَبِي الْعُمَيْسِ، عَنْ الْحَسَنِ،  
عَنْ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَوَّلُ مَنْ  
هَاجَرَ مِنْ هَذِهِ الْأُمَّةِ رَجُلَانِ مِنْ قُرَيْشٍ

[35812] Al-Faḍl narrated to us, saying: Ibrāhīm ibn Ismā‘il narrated to us, saying: Ya‘qūb ibn Mujammi‘ informed me, from his father, who said: “The first person I saw praying in his sandals was ‘Utbah ibn ‘Uwaym ibn Sā‘idah.”

حَدَّثَنَا أَفْضُلُ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنِي  
يَعْقُوبُ بْنُ مُجَمِّعٍ عَنْ أَبِيهِ قَالَ: أَوَّلُ مَنْ رَأَيْتُهُ يُصَلِّي  
عَلَى تَعْلِيهِ عُثْبَةَ بْنَ عُوَيْمٍ بْنَ سَاعِدَةَ

[35813] Hāshim ibn al-Qāsim narrated to us, from Shu‘bah, from ‘Amr ibn Dīnār, from ‘Ubayd ibn ‘Umayr, who said: “The first Surah revealed to the Prophet (peace be upon him) was {Recite in the name of your Lord who created} [Al-‘Alaq], then {Nun} [Al-Qalam].”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ  
دِيَنَارٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: أَوَّلُ سُورَةً أُنْزِلَتْ  
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْرَأَ بِاسْمِ رَبِّكَ الَّذِي  
خَلَقَ، ثُمَّ نُونٌ

**[35814]** Wakī‘ narrated to us, from Shu‘bah, from ‘Amr ibn Dīnār, who said: I heard ‘Ubayd ibn ‘Umayr say: “The first part of the Qur‘an to be revealed was {Recite in the name of your Lord who created}, then {Nun}.”

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ دِينَارٍ، قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ: أَوَّلُ مَا نَزَّلَ مِنَ الْقُرْآنِ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ثُمَّ نَ

**[35815]** Wakī‘ narrated to us, from Qurrah, from Abū Rajā‘, who said: “I took {Recite in the name of your Lord who created} from Abū Mūsā, and it is the first Surah revealed to Muhammad (peace be upon him).”

حَدَّثَنَا وَكِبِيعُ، عَنْ قُرَّةَ، عَنْ أَبِي رَجَاءِ، قَالَ: أَخْدُثُ مِنْ أَبِي مُوسَى اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ وَهِيَ أَوَّلُ سُورَةً أَنْزَلْتُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[35816]** Wakī‘ narrated to us, from Sufyān, from Ibn Abī Najīḥ, from Mujāhid, who said: “It is the first Surah revealed: {Recite in the name of your Lord who created}, then {Nun}.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، قَالَ: هِيَ أَوَّلُ سُورَةٍ نَزَّلْتُ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ثُمَّ نَ

**[35817]** A shaykh of ours narrated to us, from al-Suddī, who said: “The first to prepare Tharid (a dish of sopped bread and meat) was Abraham (peace be upon him).”

حَدَّثَنَا شَيْخُ لَنَا عَنِ السُّدَّيِّ، قَالَ: أَوَّلُ مَنْ نَرَدَ الثَّرِيدَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

**[35818]** Wakī‘ narrated to us, from Sufyān, from Abū Rabāḥ, from Mujāhid, who said: “The first to dye with black was Pharaoh.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ،  
قَالَ: أَوَّلُ مَنْ حَضَبَ بِالسَّوَادِ فِرْعَوْنُ

**[35819]** ‘Uthmān ibn Muṭarrif narrated to us, from Hishām, from Qatādah, who said: The first person to have his hair dyed in Islam was Abū Quhāfah. He was shown to the Prophet (peace be upon him) and his head was like the Thaghamah plant [white]. He said: “Change it with something, but avoid black.”

حَدَّثَنَا عُمَانُ بْنُ مُطَرِّفٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، قَالَ:  
أَوَّلُ مَخْصُوبٍ حُضِبَ فِي الْإِسْلَامِ أَبُو قُحَافَةَ أُرِيَهُ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَسُهُ مِثْلُ التَّغَامَةِ، فَقَالَ:  
عَيْرُوهُ بِشَيْءٍ وَجَنِبُوهُ السَّوَادَ

**[35820]** Wakī‘ narrated to us, saying: Fitr narrated to us, saying: I asked Mujāhid about the mu’adhdhins saying the Iqāmah once, once. He said: “That is something the rulers took lightly [shortened].”

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا فِطْرٌ قَالَ: سَأَلْتُ مُجَاهِدًا عَنْ إِقَامَةِ  
الْمُؤْذِنِينَ وَاحِدَةً وَاحِدَةً قَالَ ذَاكَ شَيْءٌ اسْتَحْفَثَهُ الْأُمَّارُ

**[35821]** Waki‘ narrated to us, saying: Sharīk narrated to us, from Abū Fazārah, from Maymūn ibn Mihrān, who said: I said to Ibn ‘Umar: “Who was the first to call it al-‘Atamah (the ‘Ishā’ prayer)?” He said: “Satan.”

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي فَرَارَةَ عَنْ مَيْمُونَ بْنِ مَهْرَانَ قَالَ قُلْتُ لِابْنِ عُمَرَ: مَنْ "أَوْلُ مَنْ سَمَّاهَا الْعَنْمَةَ قَالَ: الشَّيْطَانُ

**[35822]** ‘Abdullāh narrated to us, from Ibrāhīm ibn Sam‘ān ibn Mujammi‘, from Ya‘qūb ibn Mujammi‘, from his father Mujammi‘ ibn Zayd, who said: “The first person I saw praying in sandals was ‘Utbah ibn ‘Uwaym ibn Sā‘idah.”

حَدَّثَنَا عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ سَمْعَانَ بْنِ مُجَمِّعٍ عَنْ يَعْقُوبَ بْنِ مُجَمِّعٍ عَنْ أَبِيهِ مُجَمِّعٍ بْنِ رَيْدٍ قَالَ: أَوْلُ مَنْ رَأَيْتُهُ يُصَلِّي فِي الْعَلَيْنِ عُتْبَةَ بْنَ عَوَيْمَ بْنَ سَاعِدَةَ

**[35823]** ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ḥumayd, from al-Ḥasan, who said: “The first to initiate the gift was ‘Uthmān ibn ‘Affān, and the first to ask a claimant for proof that his debtor died while owing him debt was ‘Uthmān ibn ‘Affān.”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، قَالَ: إِنَّ أَوْلَ مَنْ أَبْدَأَ الْهَبَةَ عُثْمَانُ بْنُ عَفَّانَ وَأَوْلَ مَنْ سَأَلَ الطَّالِبَ لِبَيِّنَةً أَنَّ غَرِيمَهُ مَاتَ وَدَيْنُهُ عَلَيْهِ عُثْمَانُ بْنُ عَفَّانَ

**[35824]** Mālik narrated to us, saying: Mas‘ūd ibn Sa‘d narrated to us, from Abū Ishaq, from Nāfi‘, from Ibn ‘Umar, who said: “The first to gather people for prayer in Ramadan was ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him); he gathered them behind Ubayy ibn Ka‘b.”

حَدَّثَنَا مَالِكُ، قَالَ: حَدَّثَنَا مَسْعُودُ بْنُ سَعْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَوَّلُ مَنْ جَمَعَ النَّاسَ عَلَى الصَّلَاةِ فِي رَمَضَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعُوهُمْ عَلَى أَبِي بْنِ كَعْبٍ

**[35825]** Mālik narrated to us, saying: Mas‘ūd ibn Sa‘d narrated to us, from Mujālid, from al-Sha‘bī, who said: “The first Arab to write meaning in Arabic—was Ḥarb ibn Umayyah ibn ‘Abd Shams. It was asked: ‘From whom did he learn that?’ He said: ‘From the people of al-Ḥīrah.’ It was asked: ‘From whom did the people of al-Ḥīrah learn?’ He said: ‘From the people of al-Anbār.’”

حَدَّثَنَا مَالِكُ، حَدَّثَنَا مَسْعُودُ بْنُ سَعْدٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: ”أَوَّلُ الْعَرَبِ كَتَبَ يَعْنِي بِالْعَرَبِيَّةِ حَرْبُ بْنُ أَمِيَّةَ بْنُ عَبْدِ شَمْسٍ ، قَيْلَ مِمَّنْ تَعْلَمَ ذَلِكَ ، قَالَ: مِنْ أَهْلِ الْحِيرَةِ ، قَالَ: مِمَّنْ تَعْلَمَ أَهْلُ الْحِيرَةَ؟ قَالَ: مِنْ أَهْلِ الْأَنْبَارِ

**[35826]** Al-Faḍl narrated to us, saying: Rabāḥ ibn Abī Ma'rūf narrated to us, from 'Aṭā', who said: Al-Hārith ibn 'Abdullāh ibn Abī Rabī'ah circumambulated with 'Abd al-Malik ibn Marwān until, in the seventh round, he [‘Abd al-Malik] went to embrace the House. Al-Hārith took his hand, and 'Abd al-Malik turned to him and said: "O Hārith." He said: "O Commander of the Faithful, do you know who was the first to do this?" He said: "An old woman from the old women of your people." He said: So he refrained and did not embrace it.

حَدَّثَنَا الْفَضْلُ، حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ عَنْ عَطَاءٍ قَالَ: طَافَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ مَعَ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ حَتَّى إِذَا كَانَ فِي الطَّوَافِ السَّابِعِ إِلَى الْبَيْتِ يُلْتَزِمُهُ فَأَخَذَ الْحَارِثُ بِيَدِهِ، فَالْتَّفَتَ إِلَيْهِ فَقَالَ عَبْدُ الْمَلِكِ: يَا حَارِثُ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ "تَنْرِي مَنْ أَوْلَ مَنْ فَعَلَ هَذَا؟" قَالَ: عَجُوزٌ مِنْ عَجَائِزِ قَوْمِكَ قَالَ فَكَفَّ وَلَمْ تَلْتَزِمْ

**[35827]** Al-Faḍl narrated to us, from Sufyān, from Firās, from al-Sha'bī, from 'Abdullāh ibn 'Amr, who said: "The first word Abraham (peace be upon him) said when he was cast into the fire was: 'Sufficient for me is Allah, and [He is] the best Disposer of affairs.'"

حَدَّثَنَا الْفَضْلُ، عَنْ سُفِيَّاَنَّ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: أَوْلَ كَلْمَةٍ قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ طُرِحَ فِي النَّارِ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

حَدَّثَنَا أَفْضُلُ، أَخْبَرَنَا الْحَارِثُ بْنُ زَيَادٍ، قَالَ: سَمِعْتُ  
عَطَاءً، قَالَ: أَوَّلُ جَبَلٍ جُعِلَ عَلَى الْأَرْضِ أَبُو قُبَيْسٍ  
[35828] Al-Faḍl narrated to us, saying: Al-Ḥārith ibn Ziyād informed us, saying: I heard ‘Aṭā’ say: “The first mountain placed on the earth was Abū Qubays.”

[35829] Al-Faḍl narrated to us, saying: Hishām ibn Sa‘d narrated to us, from Zayd ibn Aslam, who said: Al-Mughīrah ibn Shu‘bah said: The first day I knew the Messenger of Allah (peace be upon him) was when I was walking with Abū Jahl in Mecca. The Messenger of Allah (peace be upon him) met us and said to him: “O Abū al-Ḥakam, come to Allah, His Messenger, and His Book; I invite you to Allah.” He said: “O Muḥammad, will you not cease insulting our gods? Do you want anything other than for us to testify that you have conveyed [the message]? We testify that you have conveyed it.” He said: So the Messenger of Allah (peace be upon him) turned away from him. Then he turned to me and said: “By Allah, I know that what he says is true, but the sons of Quṣayy said: ‘We have the Hijābah (custody of Kaaba key);’ and we said: ‘Yes.’ Then they said: ‘We have the Qirā (hosting pilgrims),’ and we said: ‘Yes.’ Then they said: ‘We have the Nadwah (council),’ and we said: ‘Yes.’ Then they said: ‘We have the Siqāyah

حَدَّثَنَا الْفَضْلُ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ الْمُغِيرَةُ بْنُ شَعْبَةَ: إِنَّ أَوَّلَ يَوْمٍ عَرَفْتُ فِيهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي كُنْتُ أَمْشِي مَعَ أَبِي جَهْلٍ بِمَكَّةَ، فَأَقِيمَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ: يَا أَبا الْحَكْمِ، "هُنَّ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَإِلَى كِتَابِهِ أَدْعُوكُ إِلَى اللَّهِ، فَقَالَ: يَا مُحَمَّدُ، مَا أَنْتَ بِمُنْتَهٍ عَنْ سَبِّ الْهَيْتَنَا، هَلْ ثَرِيدٌ إِلَّا أَنْ تَشْهُدَ أَنْ قَدْ بَلَغْتَ، فَتَحَمُّلْتُ شَهَادَةً أَنْ قَدْ بَلَغْتَ، قَالَ: فَانْصَرِفْ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَقْبَلَ عَلَيَّ فَقَالَ: وَاللَّهِ إِنِّي لَا أَعْلَمُ أَنَّ مَا يَقُولُ حَقٌّ وَلَكِنْ بَنِي قَصَّيٍ قَالُوا: فِينَا الْحِجَابَةُ، فَقُلْنَا: نَعَمْ، ثُمَّ قَالُوا: فِينَا الْقِرَاءِ، فَقُلْنَا: نَعَمْ، ثُمَّ قَالُوا: فِينَا السَّقَائِةُ، فَقُلْنَا نَعَمْ، ثُمَّ أَطْعَمُو وَأَطْعَمْنَا حَتَّى إِذَا تَحَاكَتِ الرُّكْبُ قَالُوا: مِنَّا نَبِيٌّ وَاللَّهُ لَا أَفْعَلُ

**[35830]** Al-Faḍl narrated to us, saying: Hishām ibn Sa‘d narrated to us, from Zayd ibn Aslam, who said: The Messenger of Allah (peace be upon him) said: “I know the first person to slit the ears of the Bahīrah (animals dedicated to idols). It was a man from Banū Mudlij who had two she-camels; he slit their ears and forbade their milk and backs. I saw him and them in the Fire, trampling him with their hooves and biting him with their mouths. And I know the first person to loose the Sā’ibah (animals set free for idols), set up idols, and change the religion of Abraham: ‘Amr ibn Luḥayy. I saw him dragging his intestines in the Fire; the dragging of his intestines harms the people of the Fire.”

حَدَّثَنَا الْفَضْلُ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ عَرَفْتُ أَوَّلَ النَّاسِ بَحْرَ الْبَحَائِرِ رَجُلًا مِنْ بَنِي مُذْلِجٍ كَانَتْ لَهُ نَاقَاتٌ فَجَدَعَ آذَانَهُمَا وَحَرَمَ الْبَانَةَ وَظُهُورَهُمَا، وَلَقَدْ رَأَيْتُهُ وَإِيَاهُمَا فِي النَّارِ تَخْطِلُهُ بِالْخَفَافِهِمَا وَتَضْمِنَهُ بِالْفَوَاهِمَا، وَلَقَدْ عَرَفْتُ أَوَّلَ النَّاسِ سَبَبَ السَّوَابِقِ وَنَصَبَ النُّصُبَ وَغَيْرَهُ عَهْدَ إِبْرَاهِيمَ عَمْرُو بْنَ لَحِيًّا، وَلَقَدْ رَأَيْتُهُ يَجْرُ قَصْبَهُ فِي النَّارِ يُؤْذِي أَهْلَ النَّارِ جَرْ قَصْبَهِ

**[35831]** Abū Usāmah narrated to us, from Ismā‘il, from Qays, from Jarīr, that he said: “The first part of the earth to be ruined will be its left side, then its right side will follow it. The Gathering Place is here, and I am following the trace.”

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ جَرِيرٍ أَنَّهُ قَالَ: أَوَّلُ الْأَرْضِ خَرَابًا يُسْرَاهَا ثُمَّ تَتَبَعُهَا يُمْنَاهَا، وَالْمَحْسَرُ هَاهُنَا وَأَنَا بِالْأَثْرِ

**[35832]** Abū al-Āḥwāṣ narrated to us, from Abū al-Ḥārith al-Taymī, from Abū Mājid al-Ḥanafī, who said: I was sitting with ‘Abdullāh, and he began telling us that the first person to have his hand cut off in Islam—or among the Muslims—was a man from the Anṣār.

حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي الْحَارِثِ التَّمِيمِيِّ عَنْ أَبِي مَاجِدِ الْخَنْفِيِّ قَالَ: كُنْتُ فَاعِدًا عِنْدَ عَبْدِ اللَّهِ فَأَنْشَأَ يُحَدِّثُنَا أَنَّ أَوَّلَ مَنْ قُطِعَ فِي الإِسْلَامِ أَوْ مِنَ الْمُسْلِمِينَ رَجُلٌ مِّنَ الْأَنْصَارِ

**[35833]** Sharīk narrated to us, from Abū Fazārah, from Maymūn, from Ibn ‘Umar, who said: “The first to call it al-‘Atamah (referring to ‘Ishā’ prayer) was Satan.”

حَدَّثَنَا شَرِيكٌ عَنْ أَبِي فَزَارَةَ عَنْ مَيْمُونٍ عَنْ أَبْنِ عُمَرَ قَالَ: أَوَّلُ مَنْ سَمَّاهَا الْعَنْمَةُ الشَّيْطَانُ

**[35834]** Abū al-Āḥwāṣ narrated to us, from ‘Abd al-‘Azīz ibn Rufay’, from Shaddād ibn Ma‘qil, who said: ‘Abdullāh said: “The first thing you will lose of your religion is trust (Amānah), and the last thing you will lose of it is prayer.”

حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ عَنْ شَدَّادٍ بْنِ مَعْقِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: أَوَّلُ مَا تَقْنَعُونَ مِنْ دِينِكُمُ الْأَمَانَةُ، وَآخِرُ مَا تَقْنَعُونَ مِنْهُ الصَّلَاةُ

**[35835]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Jāmi‘ ibn Shaddād, from his father, who said: The first words ‘Umar spoke were: “O Allah, I am weak, so strengthen me; I am harsh, so soften me; and I am stingy, so make me generous.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ أَبِيهِ، قَالَ: أَوَّلُ كَلَامٍ تَكَلَّمُ بِهِ عُمَرُ أَنْ قَالَ: اللَّهُمَّ إِنِّي ضَعِيفٌ فَقَوْنِي ، وَإِنِّي شَدِيدٌ فَلَيْتِي ، وَإِنِّي بَخِيلٌ فَسَخِّنِي

**[35836]** Waki‘ narrated to us, from Sufyān, from Ibrāhīm ibn Muhājir, from Ziyād ibn Ḥudayr, who said: “I was the first to collect the tithe (‘Ushr) in Islam.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ زَيْدِ بْنِ حُدَيْرٍ، قَالَ: أَنَا أَوَّلُ مَنْ عَشَرَ فِي الإِسْلَامِ

**[35837]** Waki‘ narrated to us, from Sufyān, from al-Zuhrī, who said: “The first to cut off the foot [in punishment] was Abū Bakr.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، قَالَ: أَوَّلُ مَنْ قَطَعَ الرِّجْلَ أَبُو بَكْرٍ

**[35838]** Al-Faḍl ibn Dukayn narrated to us, saying: ‘Abd al-Jabbār ibn ‘Abbās narrated to us, from ‘Uthmān al-A’shā, from ‘Alī ibn Rabī‘ah or from his brother Ḥuṣayn –one from the other–who said: Salmān mentioned the going out of some of the Mothers of the Believers and said: “It is indeed in the First Book of Allah, or in the First Psalms (Zabūr).”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ حَدَّثَنَا عَبْدُ الْجَبَارِ بْنُ عَبَّاسٍ عَنْ عُثْمَانَ الْأَعْشَى عَنْ عَلَىٰ بْنِ رَبِيعَةَ أَوْ عَنْ حُصَيْنِ أَخِيهِ أَحَدُهُمَا عَنِ الْأَخَرِ قَالَ: ذَكَرَ سَلْمَانَ "خُرُوجَ بَعْضِ أَمَهَاتِ الْمُؤْمِنِينَ فَقَالَ: إِنَّهُ لَفِي كِتَابِ اللَّهِ الْأَوَّلِ أَوْ فِي الزَّبُورِ الْأَوَّلِ

**[35839]** Yaḥyā ibn Ādām narrated to us, saying: Zuhayr narrated to us, from Abū Ishāq, from Murrah, from ‘Abdullāh, who said: “Whoever desires knowledge, let him examine the Qur’ān, for in it is the knowledge of the first and the last.”

حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ أَرَادَ عِلْمًا فَلْيَتَرَ الْقُرْآنَ فَإِنَّ فِيهِ خَيْرَ الْأَوَّلِينَ وَالآخِرِينَ

**[35840]** Ibn Ādām narrated to us, from Zuhayr, from Abū Ishāq, from Muṣ‘ab ibn Sa‘d: “That ‘Umar (may Allah have mercy on him) was the first to establish stipends.”

حَدَّثَنَا ابْنُ آدَمَ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُصْبَعِ بْنِ سَعْدٍ: أَنَّ عُمَرَ رَحْمَةً اللَّهُ أَوَّلَ مَنْ فَرَضَ الْأَعْطِيةَ

**[35841]** Hushaym narrated to us, from Ismā‘il ibn Sālim, from Abū Idrīs: “That Daniel was the first to separate witnesses.”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ أَبِي إِدْرِيسِ  
أَنَّ دَانِيَالَ أَوَّلُ مَنْ فَرَقَ بَيْنَ الشُّهُودِ

**[35842]** Hushaym narrated to us, from Yūnus, from al-Ḥasan, who said: “The first to introduce the gathering [on the day of ‘Arafah] in Basra was Ibn ‘Abbās.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: أَوَّلُ مَنْ  
عَرَفَ بِالْبَصْرَةِ ابْنُ عَبَّاسٍ

**[35843]** Ḥammād ibn Mas‘adah and Ibn Yamān narrated to us, from Ma‘mar, from al-Zuhrī, who said: “The first to recite it as {Maliki} [Al-Fatihah: 4] was Marwān.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ وَابْنُ يَمَانٍ عَنْ مَعْمُرٍ عَنِ  
[4]: الرُّهْرِيُّ قَالَ "أَوَّلُ مَنْ قَرَأَهَا {مَالِكٌ}" [الفاتحة]  
مَرْوَانٌ

**[35844]** Ishāq ibn Manṣūr narrated to us, saying: Abū Kudaynah narrated to us, from Abū Ishāq, from Yaḥyā ibn Waththāb, who said: “The first to sit on the pulpit during the two Eids and call the Adhān for them was Ziyād, who is called Ibn Abī Sufyān.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو كُدَيْنَةَ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ يَحْيَى بْنِ وَتَّابِ، قَالَ: أَوَّلُ مَنْ جَلَسَ عَلَى  
الْمِنْبَرِ فِي الْعِيدَيْنِ وَأَذَنَ فِيهِمَا زِيَادُ الدِّيْنِ يُقَالُ لَهُ ابْنُ  
أَبِي سُفْيَانَ

**[35845]** ‘Ubaydullāh narrated to us, from Isrā’il, from Abū Ishāq: That a man narrated to him, saying: The Messenger of Allah (peace be upon him) said: “Indeed, the first banner to knock at the gate of Paradise is my banner, and indeed, I am the first to be permitted intercession, and I say this without boasting.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ: أَنَّ رَجُلًا حَدَّثَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوَّلَ لِوَاءٍ يَقْرَغُ بَابَ الْجَنَّةِ لِوَائِي وَإِنَّ أَوَّلَ مَنْ يُؤْذَنُ لَهُ فِي السَّفَاعَةِ أَنَا وَلَا فَخْرٌ

**[35846]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from al-Mukhtār, who said: Anas said: The Prophet (peace be upon him) said: “I am the first intercessor in Paradise.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ، قَالَ: قَالَ أَنَّسُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ

**[35847]** Abū Usāmah narrated to us, from ‘Awf, from Zurārah ibn Awfā, saying: ‘Abdullāh ibn Salām narrated to us, saying: When the Messenger of Allah (peace be upon him) arrived in Medina, the people rushed towards him, and it was said: “The Messenger of Allah (peace be upon him) has arrived!” three times. I came among the people to look at him. When I discerned his face, I knew that his face was not the face of a liar. The first thing I heard him speak was when he said: “O people, spread peace, feed food, maintain kinship ties, and pray at night while people are asleep; you will enter Paradise in peace.”

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ عَوْفٍ عَنْ زُرَارَةَ بْنِ أَوْفَى حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَ النَّاسُ قِبْلَهُ وَقَبْلَ قَدِيمَ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا فَجِئْتُ فِي النَّاسِ لِأَنْظَرَ  
إِلَيْهِ فَلَمَّا تَبَيَّنَتْ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ  
كَذَابٍ فَكَانَ أَوَّلُ شَيْءٍ سَمِعْتُهُ يَتَكَبَّرُ بِهِ أَنْ قَالَ: يَا أَيُّهَا  
النَّاسُ أَقْشُوا السَّلَامَ، وَأَطْعَمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ،  
وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نَيَّمَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

**[35848]** Mu‘awiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from al-Mukhtār, from Anas, who said: The Messenger of Allah (peace be upon him) said: “I am the first to knock on the gate of Paradise.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا سُفْيَانُ، عَنْ الْمُخْتَارِ،  
عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
أَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ

**[35849]** Muḥammad ibn Muṣ‘ab narrated to us, from al-Awzā‘ī, from al-Zuhri, from Yaḥyā ibn Abī Salamah, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: “I am the master of the children of Adam, the first for whom the earth will split open, the first intercessor, and the first whose intercession will be accepted.”

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ  
عَنْ يَحْيَى بْنِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا سَيِّدُ الْأَنْسَابِ وَأَوَّلُ  
مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشْفَعٍ

**[35850]** Al-Faḍl narrated to us, saying: Al-Walid ibn Jumay‘ narrated to us, saying: My grandmother narrated to me, from Umm Waraqah bint ‘Abdullāh ibn al-Ḥārith al-Anṣārī: “That a male slave and a female slave of hers suffocated her and killed her during the caliphate of ‘Umar. They fled, but were brought to ‘Umar, so he crucified them. They were the first two people crucified in Medina.”

حَدَّثَنَا الْفَضْلُ، حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ، قَالَ: حَدَّثَنِي  
جَدِّتِي، عَنْ أُمٍّ وَرَقَّةَ ابْنَةِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ  
الْأَنْصَارِيِّ: أَنَّ عُلَامَاءِ لَهَا وَجَارِيَةً غَمَّاها وَقَتَلَاهَا فِي  
إِمَارَةِ عُمَرَ ، وَأَنَّهُمَا هَرَبَا ، فَأُتْتَيْ بِهِمَا عُمَرُ فَصَلَبَهُمَا ،  
فَكَانَا أَوَّلَ مَصْلُوبَيْنِ بِالْمَدِينَةِ

**[35851]** Waki' told us, from Al-Mas'udi, from Ma'bad bin Khalid, from Hudhayfah bin Usayd, who said: "The last people to be gathered from this nation are two men from Quraysh."

حَدَّثَنَا وَكِيعُ، عَنْ الْمَسْعُودِيِّ، عَنْ مَعْبُدِ بْنِ حَالِدٍ، عَنْ حُدَيْفَةَ بْنِ أَسَيْدٍ، قَالَ: أَخْرُ مَنْ يُحْشَرُ مِنْ هَذِهِ الْأُمَّةِ رَجُلَانِ مِنْ قُرَيْشٍ

**[35852]** Waki' told us, from Isma'il, from Qays, who said: I was informed that the Messenger of Allah (peace be upon him) said: "Indeed, the last people to be gathered from this nation are two

حَدَّثَنَا وَكِيعُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: أَخْبَرْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَخْرَ مَنْ يُحْشَرُ مِنْ هَذِهِ الْأُمَّةِ رَجُلَانِ مِنْ قَيْسٍ

**[35853]** 'Abdullah bin Idris told us, from Layth, from Tawus, from Ibn 'Abbas, who said: "The Messenger of Allah (peace be upon him) performed Tamattu' [Hajj], as did Abu Bakr, 'Umar, and 'Uthman. The first one to forbid it was Mu'awiyah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثٍ عَنْ طَوْوسَ عَنْ أَبْنَ عَبَّاسٍ قَالَ "تَمَّنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبْو بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَأَوْلُ مَنْ نَهَى عَنْهُ: مُعَاوِيَةَ"

**[35854]** Ibn Bishr told us, Mis'ar told us, from 'Abdul-Malik bin Maysarah, from Mus'ab bin Sa'd, from Ka'b, who said: "The first one to grasp the ring of the Gate of Paradise and have it opened for him is Muhammad (peace be upon him)."

حَدَّثَنَا أَبْنُ بِشْرٍ، حَدَّثَنَا مِسْرَرٌ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ، عَنْ مُصْنَعِبِ بْنِ سَعْدٍ، عَنْ كَعْبٍ، قَالَ: أَوَّلُ مَنْ يَأْخُذُ بِحَلْفَةِ بَابِ الْجَنَّةِ فَيُفْتَحُ لَهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[35855]** Shadhan told us, Jarir bin Hazim told us, he said: Zubayd bin Al-Harith told us, from 'Ikrimah, from Ka'b, who said: "The first thing of the Qur'an revealed from the Torah were ten verses, and they are the ten revealed at the end of Al-An'am."

حَدَّثَنَا شَادَانُ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا زُبَيْدُ بْنُ الْحَارِثِ، عَنْ عِكْرِمَةَ، عَنْ كَعْبٍ، قَالَ: كَانَ أَوَّلُ مَا نَزَّلَ الْقُرْآنُ مِنَ التَّوْرَاةِ عَشْرَ آيَاتٍ وَهِيَ الْعَشْرُ الَّتِي أُنْزِلَتْ فِي آخِرِ الْأَنْعَامِ

**[35856]** Aswad bin 'Ali told us, from Hammad bin Salamah, from 'Ata' bin As-Sa'ib, from 'Abdullah bin Habib, who said: "The beginning of a verse may be general and its end specific." And he recited this verse: '{And on the Day of Resurrection they will be sent back to the severest punishment. And Allah is not unaware of what you do}' [Al-Baqarah: 85].

حَدَّثَنَا أَسْوَدُ بْنُ عَلَيٍّ عَنْ حَمَادَ بْنِ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ "يَكُونُ أَوَّلُ الْآيَةِ عَامًا وَآخِرُهَا خَاصًا وَقَرَأً هَذِهِ الْآيَةَ: {وَيَوْمَ الْقِيَامَةِ إِنْ يُرَدُّونَ إِلَى أَشَدِ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ}

**[35857]** Shababah told us, Shu'bah told us, from Abu Ishaq, from 'Abdur-Rahman bin Yazid, who said: I heard Ibn Mas'ud say regarding Bani Isra'il (Al-Isra), Al-Kahf, Maryam, Ta-Ha, and Al-Anbiya': "They are among the first old [Surahs], and they are from my old property [earliest learned]."

حَدَّثَنَا شَبَابَةُ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ فِي "بَنِي إِسْرَائِيلَ وَالْكَهْفِ وَمَرْيَمَ وَطَهَ وَالْأَنْبِيَاءَ: هُنَّ مِنَ الْعِتَاقِ الْأُولُّ وَهُنَّ مِنْ تَلَادِي

**[35858]** Ishaq bin Sulayman told us, from Abu Ja'far, from Ar-Rabi', who said: "It is written in the First Book: The likeness of Abu Bakr is like the rain; wherever it falls, it benefits."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ عَنِ الرَّبِيعِ قَالَ: مَكْتُوبٌ فِي الْكِتَابِ الْأُولَى مَثَلُ أَبِي بَكْرٍ مَثَلُ الْفَطْرِ حَيْثُمَا وَقَعَ نَفْعٌ

**[35859]** Ath-Thaqafi told us, from Yunus, from Al-Hasan, that the Prophet (peace be upon him) said: "I am the first for whom the earth will split open, and the first intercessor."

حَدَّثَنَا الثَّقْفَيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْأَرْضُ وَأَوَّلُ شَافِعٍ

**[35860]** Ahwas bin Hubab told us, from Yunus bin Abi Ishaq, from 'Amr bin Ba'jah, who said: "The first humiliation that entered upon the Arabs was the killing of Al-Husayn bin 'Ali and the claiming of Ziyad [as son of Abu Sufyan]."

حَدَّثَنَا أَحْوَصُ بْنُ حُبَابٍ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ،  
عَنْ عَمْرُو بْنِ بَعْجَةَ، قَالَ: إِنَّ أَوَّلَ ذُلًّ دَخَلَ عَلَى  
الْعَرَبِ قَتْلُ الْحُسَيْنِ بْنِ عَلِيٍّ وَادْعَاءُ زِيَادٍ

**[35861]** Mu'awiyah bin 'Amr told us, Za'idah told us, from Sulayman Al-A'mash, from Abu Khalid Al-Walibi, from Jabir bin Samurah, who said: "The first person to shoot an arrow in the cause of Allah the Exalted was Sa'd."

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو، حَدَّثَنَا زَائِدًا، عَنْ سُلَيْمَانَ  
الْأَعْمَشِ، عَنْ أَبِي حَالِدِ الْوَالِبِيِّ، عَنْ جَابِرِ بْنِ سَمْرَةَ،  
قَالَ: أَوَّلُ النَّاسِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ تَعَالَى سَهْمًا

**[35862]** Abu Usamah told us, from Hisham, from Al-Hasan, from his father, from a man from Thaqif, who said: A man from Thaqif consulted 'Umar about spreading pebbles in the mosque. He said: "O Commander of the Faithful, it is softer and conceals spittle and mucus better." So 'Umar said: "Spread pebbles from the blessed valley, from Al-'Aqiq." So 'Umar (may Allah be pleased with him) was the first to spread pebbles in the mosque.

**[35863]** Al-Ahmar told us, from Al-A'mash, from Ibrahim, who said: "The first to introduce recitation behind the Imam was Al-Mukhtar, and they used not to recite."

**[35864]** Humayd told us, from Hasan, from Mutarrif, from Al-Hakam, who said: "'Umar was the first to set the blood money at ten thousand Dirhams for the fighters' stipends, excluding others."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، عَنْ أَبِيهِ،  
عَنْ رَجُلٍ، مِنْ تَقْيِيفٍ، قَالَ: اسْتَشَارَ رَجُلٌ مِنْ تَقْيِيفٍ  
عُمَرَ أَنْ يَحْصِبَ الْمَسْجِدَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ،  
إِنَّهُ أَوْطَأُ وَأَغْفَرُ لِلنُّخَامَةِ وَالْمُخَاطِ ، فَقَالَ عُمَرُ:  
حَصَبْتُكُمْ مِنَ الْوَادِي الْمُبَارَكِ مِنَ الْعَقِيقِ فَكَانَ أَوَّلُ مَنْ  
حَصَبَ الْمَسْجِدَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ

حَدَّثَنَا الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: أَوَّلُ  
مَنْ أَحْدَثَ الْقِرَاءَةَ خَلْفَ الْإِمَامِ الْمُخْتَارِ وَكَانُوا لَا  
يُقْرَأُونَ

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ مُطَرْفٍ، عَنْ الْحَكَمِ، قَالَ:  
عُمَرُ أَوَّلُ مَنْ جَعَلَ الدِّيَةَ عَشَرَةً عَشَرَةً فِي أَعْطِيَاتِ  
الْمُقَاتَلَةِ دُونَ النَّاسِ

**[35865]** Muhammad bin 'Ubayd told us, from Abu Ishaq, from 'Abdullah bin Abi Najih and 'Abdullah bin Abi Bakr, who said: "The first to establish the Sunnah of prayer before execution was Khubayb bin 'Adiy."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ  
بْنِ أَبِي نَجِيْحٍ، وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالًا: أَوَّلُ مَنْ  
سَنَ الصَّلَاةَ عِنْ الْفَتْلِ حُبَيْبُ بْنُ عَدِيٍّ

**[35866]** Qabisah told us, from Ibn 'Uyaynah, from Mujalid, from Ash-Sha'bi, from Sa'sa'ah, who said: "The first to compile the Qur'an and define the inheritance of Kalalah was Abu Bakr."

حَدَّثَنَا قَبِيْصَةُ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ مُجَالِدٍ، عَنْ  
الشَّعَبِيِّ، عَنْ صَعْصَعَةَ، قَالَ: أَوَّلُ مَنْ جَمَعَ الْقُرْآنَ  
وَوَرَثَ الْكَلَالَةَ أَبُو بَكْرٍ

**[35867]** Waki' told us, Al-A'mash told us, from Abu Wa'il, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "The first matter to be judged between people on the Day of Resurrection will be regarding bloodshed."

حَدَّثَنَا وَكِبِيعُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ  
اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدَّمَاءِ

**[35868]** Abu Mu'awiyah told us, from Al-A'mash, from Shaqiq bin Salamah, from 'Amr bin Shurahbil, who said: The Messenger of Allah (peace be upon him) said: "The first thing to be judged between people on the Day of Resurrection will be regarding bloodshed."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ،  
عَنْ عَمْرُو بْنِ شُرَحْبِيلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَا يُقْضَى فِيهِ يَوْمُ الْقِيَامَةِ بَيْنَ  
النَّاسِ فِي الدَّمَاءِ

**[35869]** Jarir told us, from 'Ata' bin As-Sa'ib, from Ash-Sha'bi, who said: "The Messenger of Allah (peace be upon him) used a stratagem against the polytheists on the Day of Uhud, and that was the first stratagem therein."

حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ الشَّعْبِيِّ قَالَ:  
مَكَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَحْدٍ  
بِالْمُشْرِكِينَ فَكَانَ ذَلِكَ أَوَّلُ مَكَرٍ فِيهِ

**[35870]** Muhammad bin Al-Hasan Al-Asadi told us, As-Sa'q bin Hazn told us, from Abu Jamrah Ad-Duba'i, from Ibn 'Abbas, who said: "The first of the Arabs to be destroyed will be Quraysh and Rabi'ah." They said: "How?" He said: "As for Quraysh, kingship will destroy them. And as for Rabi'ah, zealotry/fanaticism will destroy them."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ، حَدَّثَنَا الصَّعْدُقُ بْنُ  
حَزْنٍ، عَنْ أَبِي حَمْرَةَ الضُّبْعَيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ:  
أَوَّلُ الْعَرَبِ هَلَّا كُفُرَيْشٌ وَرَبِيعَةُ ، قَالُوا: وَكَيْفَ؟  
قَالَ: أَمَّا فُرَيْشٌ فَهُوكُمَّهَا الْمُلْكُ ، وَأَمَّا رَبِيعَةُ فَتُهُوكُمَّهَا  
الْحَمِيَّةُ

**[35871]** Muhammad bin Al-Hasan told us, Thabit bin Zayd told us, from Burd, from Makhul, who said: "The first land to be ruined is Armenia, then Egypt."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، حَدَّثَنَا ثَابِثُ بْنُ زَيْدٍ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: أَوَّلُ الْأَرْضِ خَرَابًا أَرْمِينِيَّةً ثُمَّ مِصْرُ

**[35872]** Muhammad bin Al-Hasan told us, Yazid bin Ibrahim told us, from Layth, from Mujahid regarding His saying: "{The Lote Tree of the Utmost Boundary}" [An-Najm: 14]. He said: "The first day of the Hereafter and the last day of the world, for that is where it ends."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ: {سِدْرَةُ الْمُنْتَهَى}، قَالَ: أَوَّلُ يَوْمٍ مِنَ الْآخِرَةِ، وَآخِرُ يَوْمٍ مِنَ الدُّنْيَا فَهُوَ حَيْثُ يَنْتَهِي

**[35873]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Zabyan, from Ibn 'Abbas, who said: "The first thing Allah created was the Pen, then He created the Nun (whale/inkwell)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي طَبَيْبَيْنَ عَنْ أَبْنَ عَبَّاسٍ قَالَ: أَوَّلُ مَا خَلَقَ اللَّهُ الْفَلَمُ ثُمَّ خَلَقَ التُّونَ

**[35874]** Yahya bin 'Abdul-Malik bin Abi Ghaniyyah told us, from his father, from Al-Hakam, from some of his companions, from Ibn 'Abbas, who said: "The first thing Allah created was the Pen, then the Nun was created for it, which is the Inkwell."

**[35875]** Ibn Numayr told us, from Hajjaj, from Nafi', from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) entered it [the Ka'bah], along with Al-Fadl, Usamah bin Zayd, and Talhah bin 'Uthman. Ibn 'Umar said: So I entered, and the first person I met was Bilal. I said: "Where did the Prophet (peace be upon him) pray?" He said: "Between these two pillars."

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَالِكِ بْنُ أَبِي غَنِيَّةَ عَنْ أَبِيهِ عَنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَا خَلَقَ اللَّهُ الْفَلَمْ ثُمَّ خُلِقَتْ لَهُ النُّونُ وَهِيَ الدَّوَّاهُ

حَدَّثَنَا أَبْنُ نُمَيْرٍ عَنْ حَاجَاجٍ عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ قَالَ: دَخَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْفَضْلُ وَأَسَامَةُ بْنُ زَيْدٍ وَطَلْحَةُ بْنُ عُثْمَانَ قَالَ أَبْنُ عُمَرَ: فَدَخَلْتُ فَكَانَ أَوَّلُ مَنْ لَقِيَتُ بِلَلَّا فَقَلَّ: "أَيْنَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟" قَالَ: بَيْنَ هَاتَيْنِ السَّارِيَتَيْنِ

**[35876]** Marwan bin Mu'awiyah told us, from Abu Jabir Muhammad bin 'Ubayd Al-Kindi, who said: 'Ali said to Ibn Al-Kawwa': "Do you know what the ancients said? Love your beloved moderately, for perhaps he will become your hated one someday. And hate your hated one moderately, for perhaps he will become your beloved someday."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ أَبِي جَابِرٍ مُحَمَّدِ بْنِ عُبَيْدِ الْكِنْدِيِّ قَالَ: قَالَ عَلَيْهِ لِابْنِ الْكَوَاءِ: تَدْرِي مَا قَالَ الْأَوَّلُ؟ أَحْبِبْ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِيْضَكَ يَوْمًا مَا وَأْبِغِضْ بَغِيْضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا

**[35877]** Hawdhah bin Khalifah told us, from Abu Khaldah, from 'Awf, from Abu Al-'Aliyah, from Abu Dharr, who said: I heard the Messenger of Allah (peace be upon him) say: "The first to change my Sunnah will be a man from Banu Umayyah."

حَدَّثَنَا هَوْذَةُ بْنُ خَلِيفَةَ عَنْ أَبِي خَلْدَةَ عَنْ عَوْفٍ عَنْ أَبِي الْعَالِيَةِ عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوَّلُ مَنْ يُبَدِّلُ سُنْنَتِي رَجُلٌ مِنْ بَنِي أُمَّةِ

**[35878]** Ibn Numayr told us, Malik bin Mighwal told us, from Salamah bin Kuhayl, from Abu Az-Za'ra', who said: 'Abdullah said: "The first thing you will lose of your religion is trustworthiness (Amanah), and the last thing you will lose is prayer."

حَدَّثَنَا ابْنُ نُعْمَيْرٍ حَدَّثَنَا مَالِكُ بْنُ مَغْوَلٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي الزَّعْرَاءِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَوَّلَ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْأَمَانَةَ، وَآخِرُ مَا تَفْقِدُونَ الصَّلَاةَ

[35879] Yahya bin Ya'la Al-Aslami told us, from 'Abdullah bin Al-Mu'ammal, from Abu Az-Zubayr, from Jabir, who said: This was the beginning of 'Umar's Islam. He said: 'Umar said: "My sister went into labor. He said: So I was sent out of the house, and I entered the curtains of the Ka'bah on a bitterly cold night. He said: The Prophet (peace be upon him) came and entered the Hijr wearing his sandals. He said: He prayed as much as Allah willed, then turned to leave. I heard something the likes of which I had never heard. I came out and followed him. He said: 'Who is this?' I said: "Umar.' He said: 'O 'Umar, you do not leave me alone night or day.' He said: I feared he would supplicate against me, so I said: 'I bear witness that there is no deity but Allah and that you are the Messenger of Allah.' He said: 'O 'Umar, keep it secret.' He said: I said: 'By the One who sent you with the truth, I will proclaim it just as I proclaimed polytheism.'"

حَدَّثَنَا يَحْيَى بْنُ يَعْلَمِ الْأَسْلَمِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤْمِلِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: كَانَ أَوْلَ إِسْلَامً عُمَرَ، قَالَ: قَالَ عُمَرُ: قَالَ ضَرَبَ أَخْتِي الْمَخَاضَ، قَالَ: فَأُخْرَجْتُ مِنَ الْبَيْتِ، فَدَخَلْتُ فِي أَسْنَارِ الْكَعْبَةِ فِي لَيْلَةٍ قَارَاءَةً، قَالَ: فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَلَّ الْحِجْرَ وَعَلَيْهِ نَعْلَةً، قَالَ: فَصَلَّى اللَّهُ شَاءَ اللَّهُ ثُمَّ اتَّصَرَّفَ، فَسَمِعْتُ شَيْئًا لَمْ أَسْمَعْ مِثْلَهُ، فَخَرَجْتُ فَاتَّبَعْتُهُ فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: عُمَرُ، قَالَ: يَا عُمَرُ، مَا تَدْعُنِي لَيْلًا وَلَا نَهارًا، قَالَ: فَخَشِيتُ أَنْ يَدْعُونِي عَلَيَّ، فَقُلْتُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: يَا عُمَرُ، اسْتَرْهُ، قَالَ: فَقُلْتُ: وَالَّذِي بَعَثْتَكَ بِالْحَقِّ لَا عَلِمْتَهُ كَمَا أَعْلَمْتُ الشَّرْكَ

**[35880]** 'Ali bin Hashim told us, from his father, from Muhriz bin Salih: "That 'Ali was the first to separate the months [?]."

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ مُحْرِزِ بْنِ صَالِحٍ:  
أَنَّ عَلِيًّا أَوَّلُ مَنْ فَرَقَ بَيْنَ الشَّهُورِ

**[35881]** Ibn Al-Mubarak told us, from Al-Awza'i, from 'Urwah bin Ruwaym, who said: The Messenger of Allah (peace be upon him) said: "The first things my Lord forbade me from were worshiping idols, drinking wine, and quarreling with men."

حَدَّثَنَا ابْنُ الْمُبَارِكِ عَنِ الْأَوْزَاعِيِّ عَنْ عُرْوَةِ بْنِ رُوَيْبِ  
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَا  
نَهَايِي رَبِّي: عَنْ عِبَادَةِ الْأَوْتَانِ وَعَنْ شُرُبِ الْخَمْرِ  
وَعَنْ مُلَاحَةِ الرِّجَالِ

**[35882]** Ibn Al-Mubarak told us, from Ma'mar, from Az-Zuhri, that the Prophet (peace be upon him) passed by a Bedouin selling something and said: "Stick to the first offer" – or "the first bargaining" – "for profit comes with leniency."

حَدَّثَنَا ابْنُ الْمُبَارِكِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ أَنَّ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِأَغْرَابِيِّ يَبِيعُ شَيْئًا فَقَالَ:  
عَلَيْكِ بِأَوَّلِ سَوْمَةٍ - أَوْ بِأَوَّلِ السَّوْمِ - فَإِنَّ الرَّبْحَ مَعَ  
السَّمَاحِ

[35883] Ja'far bin 'Awn told us, from Abu Al-Umayis, from 'Abdul-Hamid, from 'Ubaydullah bin 'Abdullah bin 'Utbah, who said: Ibn 'Abbas said to me: "Do you know which Surah was the last to be revealed in its entirety?" I said: "{When the victory of Allah has come and the conquest}" [An-Nasr: 1]. He said: "You have spoken the truth."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: "تَعْلَمُ أَيَّ آخِرَ سُورَةً نَزَّلْتُ جَمِيعًا؟ فَقُلْتُ: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتحُ، قَالَ: صَدَقْتَ

[35884] Ja'far bin 'Awn told us, from Ibrahim bin Isma'il bin Mujamma', who said: Az-Zuhri told me, from Qabisah bin Dhu'ayb: "That Abu Salamah was the son of the paternal aunt of the Messenger of Allah (peace be upon him), and he was the first to emigrate with his wife (Za'inah) to the land of Abyssinia, then to Medina."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ قَبِيْصَةَ بْنِ دُؤَيْبٍ: أَنَّ أَبَا سَلَمَةَ كَانَ ابْنَ عَمَّةٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ أَوَّلَ مَنْ هَاجَرَ بِظَعِينَتِهِ إِلَى أَرْضِ الْحَبْشَةِ ثُمَّ إِلَى الْمَدِينَةِ

**[35885]** Waki' told us, from Isma'il bin Abi Khalid, from Abu Ishaq, from Al-Bara', who said: "The last verse revealed in the Qur'an was: '{They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having no descendants or ascendants [Kalalah]"}' [An-Nisa': 176]."

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: "آخِرُ آيَةٍ أُنْزِلَتْ فِي الْقُرْآنِ {وَيَسْأَلُونَكَ قُلِ اللَّهُ يُفْتَنُكُمْ فِي الْكَلَالَةِ}

**[35886]** Waki' told us, from Ibn Abi Khalid, from As-Suddi, who said: "The last verse revealed was: '{And fear a Day when you will be returned to Allah}' [Al-Baqarah: 281]."

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي حَالِدٍ، عَنِ السُّدَّيِّ، قَالَ: "آخِرُ آيَةٍ أُنْزِلَتْ {وَانْتَهُوا يَوْمًا ثُرْجَعُونَ فِيهِ إِلَى اللَّهِ} الْآيَةُ

**[35887]** 'Abdullah bin Numayr told us, Malik bin Mighwal told us, from 'Atiyyah Al-'Awfi, who said: "The last verse revealed was: '{And fear a Day when you will be returned to Allah}' [Al-Baqarah: 281]."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا مَالِكُ بْنُ مَغْوِلٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، قَالَ: "آخِرُ آيَةٍ أُنْزِلَتْ {وَانْتَهُوا يَوْمًا ثُرْجَعُونَ فِيهِ إِلَى اللَّهِ} الْآيَةُ

**[35888]** Ibn Idris told us, from Husayn, from Maysarah Abu Jamilah, who said: "The first day the Kharijites spoke out was the Day of the Camel."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ مَيْسَرَةِ أَبِي جَمِيلَةَ، قَالَ: إِنَّ أَوَّلَ يَوْمٍ تَكَلَّمُتْ فِيهِ الْخَوَارِجُ يَوْمُ الْجَمَلِ

**[35889]** 'Abdur-Rahim told us, from Ash'ath bin Sawwar, from Ibn Sirin, who said: "The first to cook Tila' (drink from grape juice) until two-thirds of it evaporated and one-third remained was 'Umar bin Al-Khattab."

حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ أَشْعَثَ بْنِ سَوَارٍ عَنْ ابْنِ سِيرِينَ قَالَ إِنَّ أَوَّلَ مَنْ طَبَخَ الطَّلَاءَ حَتَّى ذَهَبَ ثُلَّاهُ وَبَقَيَ ثُلَّهُ عُمُرُ بْنُ الْحَطَّابِ

**[35890]** Husayn told us, from Za'idah, from 'Ata' bin As-Sa'ib, from Ash-Sha'bi, who said: "The first thing the Prophet (peace be upon him) wrote was: 'Bismik Allahumma' (In Your Name, O Allah). When '{In the name of Allah is its course and its anchorage}' [Hud: 41] was revealed, he wrote: 'Bismillah' (In the Name of Allah). When '{Indeed, it is from Solomon, and indeed, it is: In the name of Allah, the Entirely Merciful, the Especially Merciful}' [An-Naml: 30] was revealed, he wrote: 'Bismillah Ar-Rahman Ar-Rahim' (In the Name of Allah, the Entirely Merciful, the Especially

حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ الشَّعْبِيِّ، قَالَ: "أَوَّلُ مَا كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ: بِاسْمِكَ اللَّهُمَّ فَلَمَّا نَزَّلْتَ {بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا} كَتَبَ بِسْمِ اللَّهِ فَلَمَّا نَزَّلْتَ {إِنَّهُ مِنْ سُلَيْمانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**[35891]** Al-Fadl told us, from Ibn Abi Ghaniyyah, from a sheikh from the people of Medina, who said: Mu'awiyah said: "I am the first of the kings."

حَدَّثَنَا الْفَضْلُ، عَنْ ابْنِ أَبِي غَنِيَّةَ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْمَدِينَةِ قَالَ: قَالَ مُعَاوِيَةً: أَنَا أَوَّلُ الْمُلُوكِ

**[35892]** Ibn Adam told us, Isra'il bin Yunus told us, from Ibn Abi Ishaq, who said: "The first to deliver the Khutbah while sitting was Mu'awiyah. He said: Then he apologized to the people and said: I am complaining of my foot."

حَدَّثَنَا ابْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ بْنُ يُونُسَ، عَنْ ابْنِ أَبِي إِسْحَاقَ، قَالَ: أَوَّلُ مَنْ حَطَّبَ قَاعِدًا مُعَاوِيَةً ، قَالَ: ثُمَّ اعْتَذَرَ إِلَى النَّاسِ ثُمَّ قَالَ: إِنِّي أَشْكِي قَدَمِي

**[35893]** Yazid bin Harun told us, Al-'Awwam bin Hawshab told us, from Ibrahim At-Taymi, who said: "Indeed, the first thing whispers (Waswas) begins with is ablution."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْعَوَامُ بْنُ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: إِنَّ أَوَّلَ مَا يَبْدُوا الْوَسْوَاسُ مِنَ الْوُضُوءِ

**[35894]** Muhammad bin Al-Hasan Al-Asadi told us, Abu 'Awanah told us, from Abu Kathir, from Mujahid, who said: "The beginning of creation was the Throne, the Water, and the Air. The Earth was created from the Water. The beginning of creation was Monday, Tuesday, Wednesday, and Thursday. Creation was gathered on Friday. The Jews rested on Saturday. And a day from the six days is like a thousand years of what you count."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي كَثِيرٍ عَنْ مُجَاهِدٍ قَالَ: بَدْءُ الْخَلْقِ الْعَرْشُ وَالْمَاءُ وَالْهَوَاءُ، وَخُلِقَتِ الْأَرْضُ مِنَ الْمَاءِ، وَبَدْءُ الْخَلْقِ الْإِثْنَيْنِ وَالثَّلَاثَيْنِ وَالْأَرْبَعَاءِ وَالْخَمِيسِ، وَجَمْعُ الْخَلْقِ يَوْمُ الْجُمُعَةِ، فَتَهَوَّدَتِ الْيَهُودُ يَوْمَ السَّبْتِ، وَيَوْمٌ مِنَ السَّيْنَةِ الْأَيَّامِ كَلْفِ سَيْنَةٍ مِمَّا تَعْدُونَ

[35895] Muhammad bin Al-Hasan told us, Abu 'Awanah told us, from Mughirah, from 'Amir, from 'Adi bin Hatim, who said: I came to 'Umar with some people from my tribe. He began assigning stipends of two thousand to men from Tayy and ignoring me. I said: "O Commander of the Faithful, do you not know me?" He laughed until he fell back, then said: "By Allah, I know you. You believed when they disbelieved, you came forward when they turned back, and you fulfilled when they betrayed. Indeed, the first charity that whitened the face of the Messenger of Allah (peace be upon him) and the faces of his Companions was the charity of Tayy." Then he began to apologize, then said: "It was only assigned to people whom poverty had burdened, and they are the leaders of their clans due to the obligations that befall them."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ عَنْ عَامِرٍ عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ فِي نَاسٍ فِي قَوْمٍ , فَجَعَلَ يُفْرَضُ لِرِجَالٍ مِنْ طَيِّبٍ فِي الْقَيْنِ , وَيُعْرِضُ عَنِّي , فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ , أَمَا تَعْرِفُنِي , فَضَحِّكَ حَتَّى اسْتَأْفَى لِفَقَاهُ , ثُمَّ قَالَ: وَاللَّهِ إِنِّي لَا أَعْرِفُكَ , قَدْ آمَنْتَ إِذْ كَفَرُوا , وَأَقْبَلْتَ إِذْ أَذْبَرُوا وَوَقَيْتَ إِذْ غَدَرُوا , وَإِنَّ أَوَّلَ صَدَقَةٍ بَيَّنَتْ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوُجُوهَ أَصْحَابِهِ صَدَقَةً طَيِّبَةً , ثُمَّ أَخَذَ يَعْتَدُرُ , ثُمَّ قَالَ: إِنَّمَا فَرِضْتُ لِقُومٍ أَجْحَفْتُ بِهِمُ الْفَاقَةَ , وَهُمْ سَرَّاً عَشَائِرٍ هُمْ لِمَا يَنْوِيهُمْ مِنَ الْحُقُوقِ

**[35896]** Muhammad bin 'Abdullah Al-Asadi told us, from Sufyan, from Abu Husayn, from Abu Zabyan, from 'Abdullah bin 'Amr, who said: "Ash-Sham will be the first land to be ruined."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي طَبَّيْنَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: الشَّامُ أَوَّلُ الْأَرْضِ خَرَابًا

**[35897]** Al-Fadl told us, Malik bin Anas told us, from 'Abdur-Rahman bin Al-Qasim, from his father, who said: "I reached the people; when they went to funerals, they went walking and returned walking. The first to ride was Mu'awiyah."

حَدَّثَنَا الْفَضْلُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ قَالَ: أَدْرَكْتُ النَّاسَ إِذَا ذَهَبُوا إِلَى الْجَنَائِزِ ذَهَبُوا مُشَاهِدَةً وَرَجَعُوا مُشَاهِدَةً، وَأَوَّلُ مَنْ رَكِبَ مُعَاوِيَةً

**[35898]** Hawdhah told us, 'Awf told us, from Muhammad, who said: "The first supplication of Daniel was regarding Sawsanah (Susanna). She was a beautiful, worshipful young woman among the Children of Israel..." Then he mentioned a long hadith.

حَدَّثَنَا هَوْذَهُ، حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ أَوَّلُ دَعْوَةً دَانِيَالَ فِي سَوْسَنَةَ، كَانَتْ فَتَاهَ جَمِيلَةً فِي بَنِي إِسْرَائِيلَ مُتَعَبَّدَةً ثُمَّ ذَكَرَ حَدِيبَيَا فِيهِ طُولَ

**[35899]** Jarir told us, from Mansur, from Mujahid: "The women of old used to make a buttonhole/loop in the sleeves of their chemises, into which one of them would insert her finger to cover the ring."

حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ: كُنَّ النِّسَاءُ الْأُوَّلُونَ يَجْعَلْنَ فِي أَكْمَةِ أَذْرِعِهِنَّ مَزَارًا تُدْخِلُهُ إِحْدَاهُنَّ فِي إِصْبَعِهَا ثُغَطْتِي بِهِ الْخَاتِمَ

**[35900]** Ibn Fudayl told us, from Al-A'mash, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Indeed, prayer has a beginning and an end..." Then he mentioned a hadith about it.

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا ثُمَّ ذَكَرَ فِيهِ حَدِيثًا

**[35901]** 'Affan narrated to us: Hammad bin Salamah narrated to us: Abu al-Muhazzim narrated to us, from Abu Hurayrah, who said: "The first from this nation to enter the Fire are the whippers (as-sawwatun)."

حَدَّثَنَا عَقَانُ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، حَدَّثَنَا أَبُو الْمُهَاجِرِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوَّلُ مَنْ يَدْخُلُ مِنْ هَذِهِ الْأَمَّةِ النَّارَ السَّوَّاطُونَ

**[35902]** Ibn Fudayl narrated to us, from 'Ata' bin as-Sa'ib, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "The first to circumambulate the House were the angels."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَوَّلُ مَنْ طَافَ بِالْبَيْتِ الْمَلِائِكَةُ

**[35903]** Hafs bin Ghiyath narrated to us, from 'Asim, from Abu 'Uthman, who said: "Stick to the first hearing."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ،  
قَالَ: عَلَيْكُمْ بِالسَّمَاعِ الْأَوَّلِ

**[35904]** Yazid bin Harun narrated to us, from Dawud, from Zurarah bin Awfa, from Tamim ad-Dari, who said: "The first thing for which the servant will be held accountable on the Day of Resurrection is the obligatory 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. If the obligatory prayer is not completed and he has no voluntary prayers, he will be seized by his limbs and thrown into the Fire."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ دَاؤُدَ عَنْ زُرَارَةَ بْنِ أَوْفَى  
عَنْ تَمِيمِ الدَّارِيِّ قَالَ: "أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ  
الْقِيَامَةِ الصَّلَاةُ الْمَكْتُوبَةُ، فَإِنْ أَتَاهَا وَإِلَّا قِيلَ: انْظُرُوا  
هَلْ لَهُ مِنْ تَطْوِعٍ فَأُكْمِلَتِ الْفَرِيضَةُ مِنْ تَطْوِعِهِ فَإِنْ لَمْ  
تَكُُمِ الْفَرِيضَةُ وَلَمْ يَكُنْ لَهُ تَطْوِعٌ أَخِذْ بِطَرَقِيهِ فَقُدِّفَ  
بِهِ فِي النَّارِ

**[35905]** Hammam narrated to us: 'Ata' bin as-Sa'ib narrated to us, saying: "The first day I recognized 'Abdur-Rahman bin Abi Layla, I saw an old man with a white head and beard on a donkey, following a funeral procession."

حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءُ بْنُ السَّائبِ قَالَ: أَوَّلُ يَوْمٍ  
عَرَفْتُ فِيهِ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى رَأَيْتُ شَيْخًا  
أَبْيَضَ الرَّأْسِ وَالْلُّحْنِيَّةَ عَلَى حَمَارٍ وَهُوَ يَتَبَعُ جَنَازَةً

**[35906]** Jarir bin 'Abd al-Hamid ad-Dabbi narrated to us, from Mansur, from Tamim bin Salamah, who said: "The first thing the servant will be asked about is his prayer. If it is accepted from him, the rest of his deeds will be accepted from him; and if it is rejected, the rest of his deeds will be rejected."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ الضَّبَّاعِيُّ، عَنْ مُنْصُورٍ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، قَالَ: أَوْلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ يُسْأَلُ عَنْ صَلَاتِهِ، فَإِنْ تُفْلِتْ مِنْهُ تُفْلِتْ مِنْهُ سَائِرُ عَمَلِهِ، وَإِنْ رُدَّ عَلَيْهِ رُدًّا عَلَيْهِ سَائِرُ عَمَلِهِ

**[35907]** 'Affan and Ibn Abi Bukayr narrated to us, saying: Hammad bin Salamah narrated to us, from 'Ali bin Zayd, from Anas bin Malik, that the Messenger of Allah (peace be upon him) said: "The first to be clothed in a garment of Fire is Iblis. He will place it on his eyebrows and drag it behind him while saying: 'O destruction!' and his offspring behind him saying: 'O our destruction!' until he stands over the Fire and says: 'O destruction!' and they say: 'O our destruction!' Then He says: '{Do not call this day for one destruction; call for many destructions}' [Al-Furqan: 14]."

حَدَّثَنَا عَفَانُ، وَابْنُ أَبِي بُكْرٍ، قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "أَوْلُ مَنْ يُكَسَّى حَلَّةً مِنَ النَّارِ إِبْلِيسُ، فَيَضْعُفُهَا عَلَى حَاجِبِهِ وَيَسْخُبُهَا مِنْ حَلْفِهِ وَهُوَ يَقُولُ: يَا ثُبُورَاهُ، وَذُرِّيَّتُهُ حَلْفَهُ وَهُمْ يَقُولُونَ: يَا ثُبُورَهُمْ، حَتَّى يَقِفَ عَلَى النَّارِ فَيَقُولُ: يَا ثُبُورَاهُ، وَيَقُولُونَ: يَا ثُبُورَهُمْ، فَيَقُولُ: {لَا تَذْغُوا [14]: الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا} [الفرقان]

**[35908]** 'Affan narrated to us: Hammad bin Salamah narrated to us, from 'Ali bin Zayd, from 'Ubaydullah bin Ibrahim, who said: "The first person to spread pebbles in the mosque of the Prophet (peace be upon him) was 'Umar bin al-Khattab. People used to dust off their hands when they raised their heads from prostration, so he ordered pebbles to be brought from Al-'Aqiq and spread in the mosque of the Prophet (peace be upon him)."

حَدَّثَنَا عَمَانُ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ،  
عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، قَالَ: أَوْلُ مَنْ أَلْقَى الْحَصَى  
فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرُ بْنُ الْخَطَّابِ  
, كَانَ النَّاسُ إِذَا رَفَعُوا رُءُوسَهُمْ مِنَ السُّجُودِ نَضَوْا  
أَنْدِيَمُ فَأَمَرَ بِالْحَصَى فَجَيَءَ بِهِ مِنَ الْعُقَيقِ، فَبَسَطَ فِي  
مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[35909]** Bakr bin 'Abd ar-Rahman narrated to us, from 'Isa bin al-Mukhtar, from Muhammad bin Abi Layla, from Abu az-Zubayr, from Jabir, who said: "We stayed in Medina for two years before the Messenger of Allah (peace be upon him) came to us, building mosques and establishing prayer."

حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عِيسَى بْنِ الْمُخْتَارِ،  
عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرِ  
قَالَ: لَقَدْ لَبِثْنَا فِي الْمَدِينَةِ سَنَتَيْنِ قَبْلَ أَنْ يَقْدُمَ عَلَيْنَا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْمَرُ الْمَسَاجِدُ وَتُقِيمُ  
الصَّلَاةُ

**[35910]** Ghundar narrated to us: Shu'bah narrated to us, from 'Amr bin Murrah, from Abu Hamzah, from Zayd bin Arqam, who said: "The first to accept Islam with the Messenger of Allah (peace be upon him) was 'Ali bin Abi Talib." He said: "I mentioned that to An-Nakha'i, and he denied it, saying: 'Abu Bakr was the first to accept Islam with the Messenger of Allah (peace be upon him).'"

حَدَّثَنَا غُنْدَرُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: "أَوَّلُ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيُّ بْنُ أَبِي طَالِبٍ" قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّخْعَنِي فَانْكَرَهُ وَقَالَ: أَبُو بَكْرٍ أَوَّلُ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[35911]** Ghundar narrated to us, from Shu'bah, from Al-Hakam, from Ibrahim, from Salman al-Farisi, who said: "The first part of Adam that Allah created was his head, so he began looking while he was being created. He said: His feet remained [uncreated]. When it was after 'Asr, he said: 'O Lord, hurry before nightfall.' That is His saying, Exalted is He: '{And man is ever hasty}' [Al-Isra: 11]."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: "أَوَّلُ مَا خَلَقَ اللَّهُ مِنْ آدَمَ رَأْسُهُ فَجَعَلَ يَنْظُرُ وَهُوَ يَخْلُقُ" ، قَالَ: وَبَقِيَتْ رِجْلَاهُ ، فَلَمَّا كَانَ بَعْدُ الْعَصْرِ قَالَ: يَا رَبِّ عَاجِلْ قَبْلَ اللَّيْلِ ، فَذَلِكَ 11: قَوْلُهُ تَعَالَى: {وَكَانَ الْإِنْسَانُ عَجُولاً} [الإِسْرَاء]

**[35912]** Asbat bin Muhammad narrated to us, from Mutarrif, from 'Amir, who said: "The first emigrants (Muhajirun) are those who were present at the Pledge beneath the Tree."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ مُطَرِّفٍ عَنْ عَامِرٍ قَالَ:  
الْمُهَاجِرُونَ الْأَوَّلُونَ مَنْ أَدْرَكَ الْبَيْعَةَ تَحْتَ الشَّجَرَةِ

**[35913]** 'Ubaydullah bin Musa narrated to us: Isra'il narrated to us, from Ibrahim bin Muhajir, from Mujahid, who said: "The first person to build a door in Mecca was 'Abdur-Rahman bin Suhayl. He came to 'Umar and said: 'A man stays with us without a servant, leaves his sandals and his camel, then goes out. You hold us responsible, but we fear thieves. So permit me to make a door.' So he permitted him, and the Quraysh followed suit and made doors."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، قَالَ: إِنَّ أَوَّلَ مَنْ بَنَى بَابًا بِمَكَّةَ عَبْدُ الرَّحْمَنَ بْنُ سُهَيْلٍ، أَتَى عُمَرَ، فَقَالَ: إِنَّ الرَّجُلَ لَيَتَرْزَلُ عَلَيْنَا لَيْسَ مَعَهُ خَادِمٌ فَيُتَرَكُ تَعْلُهُ وَنَاقَّتَهُ ثُمَّ يَخْرُجُ، وَإِنَّكُمْ تُضْمِنُنَا وَإِنَّا نَخَافُ الْأَصْوَصَ، فَأَنْذَنَ لِي فَأَجْعَلُ بَابًا فَادْنَ لَهُ فَتَكَبَّثَ فُرِيشٌ فَجَعَلُوا الْأَبْوَابَ

**[35914]** 'Abd al-Wahhab ath-Thaqafi narrated to us, from Yunus, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "The wedding feast on the first day is a right, on the second is kindness, and beyond that is

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفَّيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوَلِيمَةُ أَوَّلُ يَوْمٍ حَقٌّ، وَالثَّانِي مَغْرُوفٌ، وَمَا وَرَاءَ ذَلِكَ فَهُوَ رِيَاءٌ

**[35915]** Qabisah narrated to us, from Sufyan, from Khalid, from Ibn Sirin, who said: "The killer was first prevented from inheritance because of the companion of the Cow."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُعْيَانَ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: أَوْلُ مَا مُنْعِنَ الْقَاتِلُ الْمِيرَاثَ لِمَكَانٍ صَاحِبِ الْبَقَرَةِ

**[35916]** Ibn Abi 'Adi narrated to us, from Ibn 'Awn, from 'Umayr bin Ishaq, who said: "It was said to them on the Day of Badr: 'Mark yourselves, for the angels have marked themselves.' He said: So the first time wool was used (as a mark) was on that day."

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَى عَنْ عُمَيْرِ بْنِ إِسْحَاقَ قَالَ: قِيلَ لَهُمْ يَوْمَ بَدْرٍ: تَسْوَمُوا فَإِنَّ الْمَلَائِكَةَ قَدْ تَسْوَمَتْ، قَالَ: فَأَوْلُ مَا جُعِلَ الصُّوفُ لِيَوْمَئِذٍ

**[35917]** Abu Bakr al-Hanafi narrated to us, from 'Ali bin Zayd al-Madini, from Al-Muttalib bin 'Abdullah bin Hantab, who said: "When 'Uthman bin Maz'un died, the Messenger of Allah (peace be upon him) buried him in Al-Baqi', the first one to be buried there. Then he said to a man with him: 'Go to that rock and bring it to me so I can place it at his grave to mark it, and whoever dies from our family, we will bury him near him.'"

حَدَّثَنَا أَبُو بَكْرِ الْحَنَفِيُّ عَنْ عَلَيِّ بْنِ رَبِيدِ الْمَدِينِيِّ عَنْ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ قَالَ: لَمَّا مَاتَ عُثْمَانَ بْنَ مَظْعُونٍ دَفَنَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَقِيعِ أَوَّلُ مَنْ دُفِنَ فِيهِ، ثُمَّ قَالَ لِرَجُلٍ عِنْدَهُ: ادْهِبْ إِلَى تِلْكَ الصَّخْرَةِ، فَأُتْزِي بِهَا حَتَّى أَضْعَفَهَا عِنْدَ قَبْرِهِ حَتَّى أَعْرِفَهُ بِهَا، فَمَنْ مَاتَ مِنْ أَهْلِنَا دَفَنَاهُ عِنْدَهُ

**[35918]** Ibn Fudayl narrated to us, from Mutarrif, from 'Amir regarding the day about which people say it is from Ramadan. He said: "Let no one fast except with the Imam when he fasts, for indeed, the first division occurred in something like this."

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ مُطَرِّفٍ عَنْ عَامِرٍ فِي الْيَوْمِ الَّذِي يَقُولُ النَّاسُ: إِنَّهُ مِنْ رَمَضَانَ ، قَالَ: فَقَالَ: لَا يَصُومُنَّ إِلَّا مَعَ الْإِمَامِ إِذَا صَامَ ، فَإِنَّمَا كَانَتْ أَوَّلُ الْفُرْقَةِ فِي مِثْلِ هَذَا

**[35919]** Al-Fadl bin Dukayn narrated to us, from Abu Isra'il, from Al-Hakam, from Abu Sulayman al-Juhani—meaning Zayd bin Wahb—from Hudhayfah, mentioning the killing of 'Uthman. He said: "Indeed, it is the first of the tribulations."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ أَبِي إِسْرَائِيلَ عَنِ الْحَكَمِ عَنْ أَبِي سُلَيْمَانَ الْجُهَنَّمِيِّ يَعْنِي زَيْدَ بْنَ وَهْبٍ عَنْ حُدَيْفَةَ فَذَكَرَ قَتْلَ عُثْمَانَ قَالَ: أَمَا إِنَّهَا أَوَّلُ الْفِتْنَ

**[35920]** Yahya bin Adam narrated to us, saying: 'Ammar bin Zurayq narrated to us, from Al-A'mash, from Zayd bin Wahb, from Hudhayfah, who said: "Did you see the Day of the House? It was a tribulation—meaning the killing of 'Uthman—for it is the first of the tribulations, and the last of them is the Dajjal."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حُدَيْفَةَ قَالَ: أَرَأَيْتُمْ يَوْمَ الدَّارِ كَانَتْ فِتْنَةً يَعْنِي قَتْلَ عُثْمَانَ فَإِنَّهَا أَوَّلُ الْفِتْنَ وَآخِرُهَا الدَّاجَلُ

**[35921]** Abu Usamah narrated to us, from Mujalid, who said: 'Amir informed us that the first grandfather to dispute with his grandsons was 'Umar bin al-Khattab.

His son died leaving two sons, so he disputed with them before Zayd bin Thabit. 'Umar saw him considering their case and said: "Who is disputing with me regarding my son?" Zayd said: "They have a father besides you." So he made them partners.

**[35922]** Zayd bin al-Hubab narrated to us, from Mu'awiyah bin Salih, who said: Ayyub Abu Zayd al-Himsi narrated to me, from 'Ubada bin al-Walid bin 'Ubada, from his father, that he entered upon 'Ubada while he was sick, and he said: I heard the Messenger of Allah (peace be upon him) say: "The first thing Allah created was the Pen. He said: 'Write.' So it wrote at that hour what would be."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُجَالِدٍ، قَالَ: أَخْبَرَنَا عَامِرٌ أَنَّ أَوَّلَ جَدَّ حَاصِمَ بْنِي بَنِيهِ عُمَرُ بْنُ الْخَطَّابِ ماتَ ابْنُهُ وَتَرَكَ ابْنَيْنِ فَحَاصِمَهُمْ إِلَى زَيْدِ بْنِ ثَابِتٍ فَرَآهُ عُمَرُ يَنْظُرُ فِي شَأْنِهِمْ فَقَالَ: مَنْ يُحَاصِمُنِي فِي وَلْدِي فَقَالَ زَيْدٌ: أَنَّ لَهُمْ أَبَا ذُونَكَ، فَشَرَّكَ بَيْنَهُمْ

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، قَالَ: حَدَّثَنِي أَبُوبَ أَبُو زَيْدِ الْحِمْصِيُّ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، أَنَّهُ دَخَلَ عَلَى عُبَادَةَ وَهُوَ مَرِيضٌ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: "أَوَّلُ شَيْءٍ خَلَقَ اللَّهُ الْقَلْمَ، فَقَالَ: أَجْرٌ، فَجَرَى تِلْكَ السَّاعَةَ بِمَا هُوَ كَايْنٌ"

**[35923]** Hushaym narrated to us, from Ash'ath, from Az-Zuhri, who said: "The first to introduce the first Adhan on Friday was 'Uthman, to notify the people in the market."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَشْعَثَ، عَنِ الرُّهْبَرِيِّ، قَالَ: أَوَّلُ مَنْ أَحْدَثَ الْأَذَانَ الْأَوَّلَ يَوْمَ الْجُمُعَةِ عُثْمَانُ لِيُؤْذِنَ أَهْلَ السُّوقِ

**[35924]** Isma'il—meaning Ibn 'Ulayyah—narrated to us, from Dharr, from Az-Zuhri: "The Adhan used to be when the Imam came out, but the Commander of the Faithful, 'Uthman, introduced the second call on Az-Zawra' to gather the people."

حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ دَرِّ، عَنِ الرُّهْبَرِيِّ: كَانَ الْأَذَانُ عِنْدَ خُرُوجِ الْإِمَامِ فَأَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ التَّأْذِنِيَّةَ التَّأْذِنِيَّةَ عَلَى الزَّوْرَاءِ لِيَجْمَعَ النَّاسَ

**[35925]** Abu Usamah narrated to us, from Jarir bin Hazim Abu an-Nadr: A man asked Muhammad bin Sirin: "What do you say about sitting with these storytellers?" He said: "I do not command you to do so, nor do I forbid you from it. Storytelling is an innovation introduced by these people from the Khawarij."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ جَرِيرِ بْنِ حَازِمٍ أَبِي النَّضْرِ: سَأَلَ رَجُلٌ مُحَمَّدٌ بْنُ سِيرِينَ: مَا تَقُولُ فِي مُجَالَسَةِ هُوَلَاءِ الْفُصَاصِ، قَالَ: لَا أَمْرُكُ بِهِ وَلَا أَنْهَاكَ عَنْهُ، الْفُصَاصُ أَمْرٌ مُحْدَثٌ، أَحَدَّهُ هَذَا الْخَلْقُ مِنَ الْخَوَارِجِ

**[35926]** Mu'tamir narrated to us, from Layth, from Mujahid: "When Allah created Adam, He created his eyes before the rest of his body. He said: 'O Lord, complete the rest of my creation before sunset.' So Allah revealed: '{And man is ever hasty}' [Al-Isra: 11]."

حَدَّثَنَا مُعْتَمِرٌ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ "لَمَّا حَلَقَ اللَّهُ أَدَمَ حَلَقَ عَيْنَيْهِ قَبْلَ بَقِيَّةِ جَسَدِهِ، فَقَالَ: أَيُّ رَبٌ أَتَمْ بَقِيَّةَ حَلْقِي قَبْلَ غَيْبُوَةِ الشَّمْسِ، فَأَنْزَلَ اللَّهُ {وَكَانَ الْإِنْسَانُ 11: عَجُولاً} [الإِسْرَاءَ

**[35927]** Ibn 'Uyaynah narrated to us, from Husayn, from Abu Malik, who said: "The first verse revealed from Bara'ah was '{Go forth, whether light or heavy}' [At-Tawbah: 41]."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، قَالَ: "أَوْلُ آيَةٍ أُنْزِلْتُ مِنْ بَرَاءَةَ {أَنْفُرُوا خَفَافًا وَثَقَالًا} 41: [التوبَةَ

**[35928]** Waki' narrated to us, from Musa bin 'Ubaydah, from Muhammad bin Ka'b, who said: "Allah created the souls before creating the bodies and took their covenant."

حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: حَلَقَ اللَّهُ الْأَرْوَاحَ قَبْلَ أَنْ يَخْلُقَ الْأَجْسَادَ فَأَخَذَ مِيثَاقَهُمْ

**[35929]** Ibn Numayr narrated to us, from Hajjaj, from Abu Ishaq, from Al-Harith, who said: "The first thing to begin with before ablution is washing the hands."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، قَالَ: أَوْلُ شَيْءٍ يُبَدِّلُ بِهِ قَبْلَ الْوُضُوءِ غَسْلُ الْكَفَّيْنِ

**[35930]** Al-Fadl narrated to us, from Sufyan, from Yahya bin Sa'id, from Muhammad bin al-Munkadir, from 'Abdullah bin 'Amr, who said: "The first thing to overturn Islam as a vessel is overturned is people's talk about Al-Qadar (predestination)."

حَدَّثَنَا الْفَضْلُ عَنْ سُعْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ  
بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: أَوَّلُ مَا يَكُفَّأُ  
إِلَسْلَامٌ كَمَا يَكُفَّأُ الْإِتَاءُ فَوْلَ النَّاسِ فِي الْفَدَارِ

**[35931]** Yazid narrated to us, from Hisham, from Al-Hasan, who said: "The people of prayer and reckoning from the muezzins are the first to be clothed on the Day of Resurrection."

حَدَّثَنَا يَزِيدُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: أَهْلُ الصَّلَاةِ  
وَالْحِسْبَةِ مِنَ الْمُؤْمِنِينَ أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ

**[35932]** Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim at-Taymi, from his father, from Abu Dharr, who said: I said: "O Messenger of Allah, which mosque was placed on earth first?" He said: "The Sacred Mosque." I said: "Then which?" He said: "The Farthest Mosque (Al-Aqsa), meaning Bayt al-Maqdis."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،  
عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ  
مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلًا؟ فَقَالَ: الْمَسْجِدُ الْحَرَامُ،  
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: الْمَسْجِدُ الْأَقْصَى يَعْنِي بَيْتَ الْمَقْدِسِ

**[35933]** Yazid narrated to us, from Al-Mas'udi, from Abu 'Umar, from 'Ubayd bin al-Khashkhash, from Abu Dharr, who said: I entered upon the Messenger of Allah (peace be upon him) while he was in the mosque. I said: "Which of the prophets was first?" He said: "Adam." I said: "And was he a prophet?" He said: "Yes, a prophet spoken to."

حَدَّثَنَا يَزِيدُ، عَنْ الْمَسْعُودِيِّ، عَنْ أَبِي عُمَرَ، عَنْ عُبَيْدِ  
بْنِ الْخَشْخَاشِ، عَنْ أَبِي ذَرٍّ، قَالَ: دَخَلْتُ عَلَى رَسُولِ  
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ فَلَمَّا  
أَلْتَنِي إِلَيْهِ أَوْلَى؟ قَالَ: آدَمُ، قَالَ: فَلَمْ؟ وَهَلْ كَانَ نَبِيًّا،  
قَالَ: نَعَمْ نَبِيًّا مُكَلِّمً

**[35934]** Qabisah narrated to us: Sufyan narrated to us, from Abu Ishaq, from Hammam, who said: "The first tax on earth was when an old woman went out with flour in a basket, and a strong wind came and scattered it. Solomon said: 'Look who sailed the sea with this wind and fine them.'"

حَدَّثَنَا قَبِيسَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
هَمَّامٍ، قَالَ: "أَوْلُ مُكْسٍ كَانَ فِي الْأَرْضِ عَجُوزٌ  
خَرَجَتْ بِدَقِيقٍ لَهَا فِي مِكْتَلٍ، فَجَاءَتْ رِيحٌ عَاصِفٌ  
فَأَذْرَثَهُ، فَقَالَ سُلَيْمَانُ: انْظُرُوا مَنْ رَكِبَ الْبَحْرَ بِهَذِهِ  
الرِّيحِ فَأَرْمُوهُ

**[35935]** 'Ubaydullah narrated to us: Isra'il narrated to us, from Abu Ishaq, from Malik bin Ayman, who said: "The first person to turn gray was Ibrahim (peace be upon him). He said: 'What is this?' It was said: 'Dignity and forbearance.'"

حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
مَالِكِ بْنِ أَيْمَانَ، قَالَ: "أَوْلُ مَنْ شَابَ إِبْرَاهِيمَ عَلَيْهِ  
الصَّلَاةُ وَالسَّلَامُ فَقَالَ: مَا هَذَا؟ قَالَ: إِجْلَالٌ وَحِلْمٌ

**[35936]** Waki' narrated to us, from Sufyan, from 'Amr bin Qays, from Al-Minhal, from 'Abdullah bin al-Harith, from 'Ali, who said: "The first to be clothed will be Ibrahim with two Qibti garments, then the Prophet (peace be upon him) will be clothed with a suit while he is to the right of the Throne."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ الْمِنْهَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: أَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمَ قَبْطِيَّيْنِ، ثُمَّ يُكْسَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً وَهُوَ عَنْ يَمِينِ الْعَرْشِ

**[35937]** Qabisah narrated to us: Sufyan narrated to us, from Al-Mughirah bin an-Nu'man, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "The first of creation to be clothed on that Day is Ibrahim."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغِيرَةِ بْنِ النَّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَنْ يُكْسَى مِنَ الْخَلَائِقِ يَوْمَئِذٍ إِبْرَاهِيمُ

**[35938]** Ahmad bin 'Abd al-Malik bin Waqid narrated to us: Zuhayr narrated to us: Abu Ishaq narrated to us, saying: It was said to Qutham: "How did 'Ali inherit from the Prophet (peace be upon him) instead of you?" He said: "By Allah, he was the first of us to join him and the most closely attached to him."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَالِكِ بْنُ وَاقِدٍ، حَدَّثَنَا زُهْرَةُ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: قِيلَ لِقَتْلِهِ: كَيْفَ وَرَثَ عَلَيِّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَكُمْ؟ قَالَ: إِنَّهُ وَاللَّهُ كَانَ أَوْلَانَا بِهِ لَحْوًا وَأَشَدُّنَا بِهِ لَزُوفًا

**[35939]** Muhammad bin Bishr al-'Abdi narrated to us: Sa'id narrated to us, from Qatadah, from Anas, from the Prophet (peace be upon him) in his hadith: "But go to Noah, for he was the first messenger sent to the earth."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا سَعِيْدٌ، عَنْ قَتَادَةَ،  
عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثِ:  
وَلَكِنَّ انْتَوْا نُوحًا إِنَّهُ أَوَّلُ رَسُولٍ بُعْثِتَ إِلَى الْأَرْضِ

**[35940]** Ibn Bishr narrated to us: Abu Hayyan narrated to us, from Abu Zur'ah, from Abu Hurayrah, from the Prophet (peace be upon him) in a hadith he mentioned, saying: "They will come to Adam, and he will say: 'Go to Noah.' So they will say: 'O Noah, you are the first of the messengers to the people of the earth.'"

حَدَّثَنَا ابْنُ بِشْرٍ، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ  
أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثِ  
ذَكْرِهِ قَالَ: "فَيَأْتُشُونَ آدَمَ فَيَقُولُونَ: ادْهَبُوا إِلَى نُوحٍ ،  
فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ

**[35941]** 'Abdur-Rahim narrated from Hisham bin 'Urwah, from his father, who said: "The first man to draw a sword for the sake of Allah was Az-Zubayr."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ:  
إِنَّ أَوَّلَ رَجُلٍ سَلَّ سَيْفًا فِي اللَّهِ الرَّبِّيْرُ

**[35942]** Waki' narrated from Mis'ar, from Simak al-Hanafi, who said: I heard Ibn 'Abbas say: "When the beginning of Al-Muzzammil was revealed, they used to stand (in prayer) similar to their standing in the month of Ramadan, until its end was revealed, and between its beginning and its end was a year."

حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ عَنْ سِمَاكِ الْحَنَفِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا نَزَّلْتُ أَوَّلُ الْمُرْزَمِ كَانُوا يَقُولُونَ تَحْوِا مِنْ قِيَامِهِمْ فِي شَهْرِ رَمَضَانَ حَتَّىٰ نَزَّلَ آخِرُهَا وَكَانَ بَيْنَ أَوَّلِهَا وَآخِرِهَا سَنَةٌ

**[35943]** 'Affan narrated to us: 'Ali bin Mas'adah narrated to us: Ibrahim bin al-'Ala' al-Ghanawi narrated to us, saying: It reached us that Ka'b used to say: "The first cities to be ruined are its two wings." We said: "What are its two wings, O Ka'b?" He said: "Basra and Egypt."

حَدَّثَنَا عَلَيْهِ بْنُ مَسْعَدَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الْغَنَوِيُّ، قَالَ: بَلَغَنَا أَنَّ كَعْبًا، كَانَ يَقُولُ: إِنَّ أَوَّلَ الْأَمْصَارِ حَرَابًا جَنَاحَاهَا ، فَلَمَّا: وَمَا جَنَاحَاهَا يَا كَعْبُ؟ قَالَ: الْبَصْرَةُ وَمَصْرُ

**[35944]** Al-Hasan bin Musa narrated to us: Hammad bin Salamah narrated to us, from 'Ali bin Zayd, from Yusuf bin Mihran, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "The first to deny was Adam."

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مُهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَنْ حَدَّدَ آدَمَ

**[35945]** Abu 'Asim narrated from Ibn Jurayj, from 'Ata', who said: "The first to require an oath in the Qasamah was 'Umar bin al-Khattab."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:  
أَوَّلُ مَنْ اسْتَخْلَفَ فِي الْفَسَامَةِ عُمَرُ بْنُ الْحَطَابِ

**[35946]** Waki' narrated from Sa'id bin 'Ubayd and Muhammad bin Qays, from 'Ali bin Rabi'ah, who said: "The first person to be wailed over in Kufa was Qarazah bin Ka'b."

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، وَمُحَمَّدِ بْنِ قَيْسٍ، عَنْ  
عَلِيٍّ بْنِ رَبِيعَةَ، قَالَ: أَوَّلُ مَنْ نَيَّحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةً  
بْنُ كَعْبٍ

**[35947]** Yazid narrated to us: Ibn Abi Khalid informed us, from Ishaq bin Rashid, from a woman of the Ansar called Asma' bint Yazid bin as-Sakan: "That the Prophet (peace be upon him) said to Umm Sa'd: 'Will your tears not cease and your sorrow go away? For indeed, your son is the first for whom Allah laughed and for whom the Throne shook.'"

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا ابْنُ أَبِي خَالِدٍ، عَنْ إِسْحَاقَ بْنِ  
رَاشِدٍ، عَنْ امْرَأَةٍ مِنَ الْأَنْصَارِ يُقَالُ لَهَا أَسْمَاءُ بِنْتُ  
يَزِيدَ بْنِ السَّكَنِ: "إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
لِأُمِّ سَعْدٍ: أَلَا يَرْقَأُ دَمْعُكَ وَيَذْهَبُ حُزْنُكَ فَإِنَّ ابْنَكَ أَوَّلَ  
مَنْ ضَحِكَ اللَّهُ لَهُ وَاهْتَرَ لَهُ الْعَرْشُ

**[35948]** Waki' narrated from Shu'bah, from Al-Mughirah bin an-Nu'man, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "The Messenger of Allah (peace be upon him) stood among us and said: 'The first of creation to be clothed is Ibrahim.'"

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْمُغَيْرَةَ بْنِ النَّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "فَاقَمَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَوَّلُ الْخَلْقِ يُكْسَى إِبْرَاهِيمَ"

**[35949]** Ya'la bin 'Ubayd narrated to us, saying: Ibn Abi Khalid narrated to us, from Sa'id bin Jubayr, who said: "People will be gathered barefoot and naked, and the first to be thrown a garment will be Ibrahim (peace be upon him)."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يُحْشَرُ النَّاسُ حُفَّةً عُرَاهَةً فَأَوَّلُ مَنْ يُلْقَى بِتَوْبَةٍ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ

**[35950]** Waki' and Abu Usamah narrated from Ibn Abi Khalid, who said: I heard Abu 'Amr ash-Shaybani say: "Mihran was at the beginning of the year, and Al-Qadisiyyah was at the end of the year."

حَدَّثَنَا وَكِيعٌ وَأَبُو أَسَامَةَ عَنِ ابْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ أَبَا عَمْرِو الشَّيْبَانِيَّ يَقُولُ: كَانَ مِهْرَانُ أَوَّلُ السَّنَةِ وَالْقَادِسِيَّةُ آخِرُ السَّنَةِ

**[35951]** Shabābah narrated to us, from Warqā', from Ibn Abī Najīh, from Mujāhid regarding: {As We began the first creation, We will repeat it} [Al-Anbiya: 104]. He said: “Naked and barefoot.”

حَدَّثَنَا شَبَابَةُ عَنْ وَرْقَاءِ عَنْ أَبْنَىٰ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ  
قَالَ: [كَمَا بَدَأْنَا أَوْلَىٰ خَلْقِ نُعِيْدَهُ] [الأنبياء  
عِرَادَةً حُفَّاءً

**[35952]** And with the same chain from Mujāhid regarding: {In the former scriptures} [Al-A'la: 18]. He said: “The Torah and the Gospel.”

حَدَّثَنَا وَبِإِسْنَادِهِ عَنْ مُجَاهِدٍ {فِي الصُّحْفِ الْأُولَىٰ}  
قَالَ: التَّوْرَاةُ وَالْإِنْجِيلُ [18: [الأعلى

**[35953]** Abū Usāmah narrated to us, from ‘Awf, from Yazīd al-Fārisī, from Ibn ‘Abbās, from ‘Uthmān: “Al-Anfāl was among the first to be revealed in Medina, and Barā’ah (At-Tawbah) was among the last of what was revealed from the Qur'an.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ، عَنْ  
أَبْنَىٰ عَبَّاسٍ، عَنْ عُثْمَانَ: كَانَتُ الْأَنْفَالُ مِنَ الْأَوَّلِينَ مِمَّا  
أُنْزِلَ بِالْمَدِيْنَةِ، وَكَانَتْ بَرَاءَةُ مِنْ آخِرِ مَا أُنْزِلَ مِنَ  
الْقُرْآنِ

**[35954]** Mu‘āwiyah ibn Hishām narrated to us, saying: Qays narrated to us, from Salamah ibn Kuhayl, from Abū Ṣādiq, from ‘Alīm, from Salmān, who said: “The first of this Ummah to come to its Prophet (at the Hawd/Pond) is the first of them in Islam, ‘Alī ibn Abī Ṭālib.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا قَيْسُ عَنْ سَلَمَةَ بْنَ كُهَيْلٍ  
عَنْ أَبِي صَادِقٍ عَنْ عَلَيْهِ عَنْ سَلَمَانَ قَالَ: أَوْلُ هَذِهِ  
الْأُمَّةِ وُرُودًا عَلَىٰ تَبِيَّهَا أَوْلَاهَا إِسْلَامًا عَلَيُّ بْنُ أَبِي  
طَالِبٍ

[35955] Wakī‘ narrated to us, saying: Sufyān narrated to us, from his father, from Abū al-Duhā that Abū Bakr asked Ma‘dī Karib to recite poetry, so he recited for him and said: “No one in Islam has asked me to recite poetry before you.”

حَدَّثَنَا وَكِبِيعُ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ أَبِي الصُّخَى أَنَّ أَبَا بَكْرٍ اسْتَشَدَ مَعْدِي كَرِبَ فَأَنْشَدَهُ وَقَالَ: مَا اسْتَشَدَنِي فِي الْإِسْلَامِ أَحَدٌ قَبْلَكَ

[35956] Shabābah narrated to us, from Ibñ Abī Najīh, from Mujāhid, regarding {The former scriptures} [Al-A’la: 18]. He said: “The Torah and the Gospel.”

حَدَّثَنَا شَبَابَةُ، عَنْ أَبْنِ أَبِي تَحْبِيجٍ، عَنْ مُجَاهِدٍ، فِي الصُّحْفِ الْأُولَى قَالَ: التُّورَةُ وَالْإِنجِيلُ

[35957] Abū Usāmah narrated to us, from Muḥammad ibn ‘Amr, who heard Abū Salamah saying: “In the expiation of an oath: One Mudd according to the first Mudd [measure].”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، سَمِعَ أَبَا سَلَمَةَ، يَقُولُ: "فِي كَفَارَةِ الْأَيْمِينِ: مُذْبِلْمَذْلَمَ الْأَوَّلِ

[35958] Qutaybah narrated to us, saying: Layth narrated to us, from Ibñ ‘Ajlān, from Sa‘īd al-Maqbūrī, from his father, from ‘Abdullāh ibn Salām that he said in a hadith he mentioned: “So Adam denied his progeny, and that was the first day witnesses were commanded.”

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ أَنَّهُ قَالَ فِي حَدِيثِ ذَكْرِهِ: فَجَحَدَ آدَمَ دُرِّيَّتَهُ وَذَلِكَ أَوَّلُ يَوْمٍ أَمْرَ بِالشُّهَدَاءِ

**[35959]** Surayj ibn al-Nu'mān narrated to us, saying: 'Abd al-'Azīz ibn Abī Salamah narrated to us, from Ṣāliḥ ibn Kaysān, who said: Al-Raqāshī informed us, from Anas, who said: "The angels met Adam while he was circumambulating the House. They said: 'O Adam, have you performed Hajj?' He said: 'Yes.' They said: 'We have performed Hajj two thousand years before you.'"

حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ صَالِحٍ بْنِ كَيْسَانَ قَالَ: أَخْبَرَنَا الرَّقَاشِيُّ عَنْ أَنَّسٍ قَالَ: "لَقِيَتِ الْمَلَائِكَةُ آدَمَ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقَالُوا: يَا آدَمُ، حَجَجْتَ؟ فَقَالَ: نَعَمْ، قَالُوا: قَدْ حَجَجْنَا قَبْلَكَ بِالْأَفْيَنِ عَامٍ

**[35960]** Yazīd narrated to us, saying: Qays informed us, saying: "I saw Shimr ibn 'Aṭiyah borrow a turban. They brought him a Sābirī turban, but he returned it and said: 'I saw people when they first saw the Sābirī [fabric]; they went to it and burned it.'"

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا قَيْسُ، قَالَ: "رَأَيْتُ شِمْرَ بْنَ عَطِيَّةَ اسْتَعَارَ عِمَامَةً فَأَتَوْهُ بِعِمَامَةٍ سَابِرِيَّةً فَرَدَّهَا، وَقَالَ: رَأَيْتُ النَّاسَ أَوَّلَ مَا رَأَوْا السَّابِرِيَّ قَامُوا إِلَيْهِ فَحَرَّقُوهُ

**[35961]** Yazīd narrated to us, saying: Yaḥyā ibn al-Mutawakkil Abū ‘Aqīl informed us, saying: Ismā‘il ibn Rāfi‘ narrated to us, from a son of Abū Salamah, from Umm Salamah that she said: The Prophet (peace be upon him) said: “Indeed, among the first things Allah forbade me from and covenanted with me after idol worship was drinking wine and arguing with men.”

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا يَحْيَى بْنُ الْمُؤْكَلِ أَبُو عَقِيلٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ رَافِعٍ عَنْ أَبْنِ لَأْبِي سَلَمَةَ عَنْ أَمْ سَلَمَةَ أَهْلَهَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ كَانَ لَمِنْ أَوْلَ مَا نَهَايِي اللَّهُ عَنْهُ وَعَهْدٌ إِلَيَّ بَعْدَ عِبَادَةِ الْأَوَّلَيْنِ: شُرْبُ الْخَمْرِ وَمُلَاكَاهُ الرِّجَالِ"

**[35962]** Husayn narrated to us, from Zā’idah, from Abū Ḥamzah, from Ibrāhīm: “The first to recite Bismillāhi al-Raḥmān al-Raḥīm loudly were the Bedouins.”

حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ: أَوْلَ مَنْ جَهَرَ بِسِمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْأَعْرَابُ

**[35963]** Abū Usāmah narrated to us, from Juwaybir, from al-Dahhāk, who said: “People innovated standing in prayer during Ramadan, the Duhā prayer, Qunūt in Fajr, and storytelling.”

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ جُوَيْبِرِ عَنِ الضَّحَّاكِ قَالَ: أَحْدَثَ النَّاسُ الْقِيَامَ فِي رَمَضَانَ وَصَلَاةَ الضُّحَّى وَالْقُنُوتَ فِي الْفَجْرِ وَالْقَصْصَ

**[35964]** Sharīk narrated to us, from al-A‘mash, from Mujāhid, who said: “The people had no Eid except in the early part of the day.”

حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ قَالَ: مَا كَانَ لِلنَّاسِ عِيدٌ إِلَّا فِي أَوَّلِ النَّهَارِ

**[35965]** Abū Mu‘awiyah narrated to us, from ‘Āsim, from ‘Abbās ibn ‘Abdullāh al-Hāshimī, who said: “The first time mosques were perfumed was when the Messenger of Allah (peace be upon him) saw phlegm on the Qiblah wall, scraped it off, then ordered Khalūq (perfume) and smeared its place with it. So people began perfuming mosques.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ عَنْ عَبَّاسٍ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ قَالَ: أَوْلُ مَا حُلِقَتِ الْمَسَاجِدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى بِالْقِبْلَةِ نُخَامَةً فَحَكَّهَا، ثُمَّ أَمَرَ بِالْخُلُوقِ فَلَطَّخَ بِهِ مَكَانَهَا، فَخَلَقَ النَّاسُ الْمَسَاجِدَ

**[35966]** Abū Usāmah narrated to us, from Muḥammad ibn Abī Ḥafṣah, from Abū Jamrah, from Ibn ‘Abbās, who said: “The first Friday prayer held was the Friday prayer in Medina, then the Friday prayer in Bahrain.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَوْلُ جُمُعَةٍ جُمِعَتْ جُمُعَةٌ بِالْمَدِينَةِ ثُمَّ جُمُعَةٌ بِالْبَحْرَيْنِ

**[35967]** Abū Usāmah narrated to us, from Mujālid, from Ziyād ibn ‘Ilāqah, from Sa‘d: “That the Messenger of Allah (peace be upon him) appointed ‘Abdullāh ibn Jahsh as a commander, and he was the first commander appointed in Islam.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ عَبْدَ اللَّهِ بْنَ جَحْشٍ، وَكَانَ أَوَّلَ أَمِيرٍ أُمِرَ فِي الإِسْلَامِ

**[35968]** Yazīd narrated to us, saying: Sufyān ibn Ḥusayn informed us, from ‘Alī ibn Zayd, from Anas ibn Ḥakīm al-Ḍabbī, who said: Abū Hurayrah said to me: “When you go to the people of your city, inform them that I heard the Messenger of Allah (peace be upon him) say: ‘The first thing for which the servant will be held accountable on the Day of Resurrection is the obligatory prayer.’”

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا سُفِيَّانُ بْنُ حُسَيْنٍ، عَنْ عَلِيٍّ بْنِ رَبِيعٍ، عَنْ أَنَسِ بْنِ حَكِيمٍ الصَّبَّاعِيِّ، قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: إِذَا أَتَيْتَ أَهْلَ مِصْرَاقٍ فَأَخْبِرْهُمْ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ الْمُكْثُوَةُ

**[35969]** Yazid narrated to us, saying: Al-Dastuwā'i informed us, from Yaḥyā ibn Abī Kathir, from ‘Amir al-‘Uqaylī, from his father, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: “The first three of my nation to enter Paradise were presented to me, and the first three to enter the Fire. As for the first three to enter Paradise: The martyr, a slave whose worldly bondage did not distract him from obeying his Lord, and a poor person with dependents who refrains from begging. As for the first three to enter the Fire: An oppressive ruler, a wealthy person who does not fulfill Allah's right in his wealth, and a poor person who is arrogant.”

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا الدَّسْتُورَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَامِرِ الْعَفَنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عُرْضَةٌ عَلَيَّ أَوْلُ ثَلَاثَةٍ مِنْ أَمَّتِي يَدْخُلُونَ الْجَنَّةَ، وَأَوْلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ، فَأَمَّا أَوْلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ فَالشَّهِيدُ وَعَبْدُ مَمْلُوكٍ لَمْ يَشْغُلْهُ رُقُولُ الدُّنْيَا عَنْ طَاعَةِ رَبِّهِ، وَقَفِيرٌ مُنْعَفٌ ذُو عِيَالٍ، وَأَمَّا أَوْلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ فَأَمِيرٌ مُسَلْطٌ، وَذُو ثَرْوَةٍ مِنْ مَالٍ لَا يُؤَدِّي حَقَّ اللَّهِ فِي مَالِهِ، وَقَفِيرٌ فَخُورٌ

**[35970]** Ibn Bishr narrated to us, saying: Abū Ḥayyān narrated to us, from Abū Zur‘ah, from ‘Abdullāh ibn ‘Amr, who said: I memorized a hadith from the Messenger of Allah (peace be upon him) which I have not forgotten since. I heard the Messenger of Allah (peace be upon him) say: “The first of the signs to appear will be the rising of the sun from its west, or the emergence of the Beast to the people in the forenoon. Whichever of them appears before the other, the other will follow it soon after.”

حَدَّثَنَا أَبْنُ بِشْرٍ، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِيهِ رُزْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوَّلُ الْأَيَّاتِ حُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ حُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَّى فَإِيَّهُمَا مَا كَانَتْ قَبْلَ صَاحِبِهَا فَلْخَرَى عَلَى أَثْرِهَا قَرِيبًا

**[35971]** Ḥātim narrated to us, saying: Ja‘far ibn Muḥammad narrated to us, from his father, from Jābir, who said: The Messenger of Allah (peace be upon him) said: “The first usury I abolish is the usury of ‘Abbās ibn ‘Abd al-Muṭtalib.”

حَدَّثَنَا حَاتِمٌ، حَدَّثَنَا جَعْفُرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ رِبَا أَضْعَفُ رِبَا عَبَّاسٍ بْنَ عَبْدِ الْمُطَّلِبِ

**[35972]** Zayd narrated to us, from Mūsā ibn ‘Ubaydah, from Ṣadaqah ibn Yasār, from Ibn ‘Umar: That the Prophet (peace be upon him) praised Allah and extolled Him as He deserves, then said: “O people, indeed every blood [feud] that was in the Jāhiliyyah is nullified. And the first of your blood [claims] is the blood of Iyās ibn Rabī‘ah ibn al-Ḥārith; he was nursing among Banū Layth and Hudhail killed him. And indeed, the first usury that was in the Jāhiliyyah is the usury of ‘Abbās ibn ‘Abd al-Muṭṭalib. It is the first usury I abolish. You shall have your capital sums; deal not unjustly and you shall not be dealt with unjustly.”

**[35973]** Yazīd narrated to us, from Ash‘ath, from Abū Ishāq: That ‘Alī said: “The beginning of Wudū’ is rinsing the mouth and sniffing water into the nose.”

حَدَّثَنَا زَيْدُ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ،  
عَنْ ابْنِ عُمَرَ: ”أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَدَ اللَّهَ  
أَنَّهُ عَلَيْهِ بِمَا هُوَ لَهُ أَهْلٌ ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ كُلَّ  
دِمْكَانَ فِي الْجَاهِلِيَّةِ فَهُوَ هَدْرٌ، وَأَوَّلُ دِمَائِكُمْ دَمُ إِيَّاسِ  
بْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعًا فِي بَنِي لَيْثٍ  
فَقَاتَهُ اللَّهُ هُدَيْلٌ، وَإِنَّ أَوَّلَ رِبًا كَانَ فِي الْجَاهِلِيَّةِ رِبًا  
عَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ، وَهُوَ أَوَّلُ رِبًا أَصْنَعَ لَكُمْ  
رُءُوسَ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

حَدَّثَنَا يَزِيدُ، عَنْ أَشْعَثَ، عَنْ أَبِي إِسْحَاقَ: إِنَّ عَلِيًّا،  
قَالَ: أَوَّلُ الْوُضُوءِ الْمَضْمَضَةُ وَالْإِسْتِشَاقُ

**[35974]** Ibn Mubārak narrated to us, from Ma‘mar, from al-Zuhrī, who said: “I am of the opinion that selling should be abandoned at the first Adhān, which was introduced by ‘Uthmān (may Allah be pleased with him).”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، قَالَ: أَرَى  
أَنْ يُتَرَكَ الْبَيْعُ عِنْدَ الْأَذَانِ الْأُولَى، أَحَدُنَا عُثْمَانُ رَضِيَ  
اللَّهُ عَنْهُ

**[35975]** Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Abū Ṣāliḥ, from Ka‘b, who said: “Allah Almighty began creating the heavens on Sunday; so Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday, and He made each day a thousand years.”

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ  
كَعْبٍ، قَالَ: بَدَأَ اللَّهُ تَعَالَى بِخَلْقِ السَّمَاوَاتِ يَوْمَ الْأَحَدِ  
فَالْأَحَدُ وَالإِثْنَانِ وَالثَّلَاثَاءِ وَالْأَرْبِعَاءِ وَالْخَمِيسِ  
وَالْجُمُعَةُ وَجَعَلَ كُلَّ يَوْمٍ أَلْفَ سَنَةً

**[35976]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from ‘Abdullāh ibn Murrah, from Masrūq, from ‘Abdullāh, who said: The Prophet (peace be upon him) said: “No soul is killed unjustly except that the first son of Adam bears a share of its blood, because he was the first to institute killing.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،  
عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: لَا تُقْتَلُ نَفْسٌ طُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ  
الْأُولَى كِفْلٌ مِنْ ذِمَّهَا لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَ القُتْلَ

**[35977]** Kathîr narrated to us, from Ja'far, from Maymûn, regarding when this verse was revealed: {And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever} [An-Nur: 4]. A man said: "If a man sees something hateful regarding his wife and goes to gather four witnesses, the man would have finished his business. And if he mentions it, he is flogged, his testimony is not accepted, and he is among the defiantly disobedient." So the verse of mutual cursing (Li'ân) was revealed. That man who said what he said was the first to be tested with this, and the verse of Li'ân was revealed.

**[35978]** Sahl narrated to us, from 'Amr, from al-Hasan, who said: "The first to die was Adam."

حَدَّثَنَا كَثِيرٌ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونَ، لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ {وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتَ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَادَةٍ فَاجْلُوْهُمْ ثَمَانِيَنَ جَلْدًا وَلَا تَقْبِلُوا أَلْهُمْ شَهَادَةً ، قَالَ رَجُلٌ: إِنْ رَأَى رَجُلٌ فِي أَهْلِهِ مَا [4]: أَبَدًا} [النور] يَكْرَهُ فَهَبَ يَجْمِعُ أَرْبَعَةَ فَرَغَ الرَّجُلُ مِنْ حَاجَتِهِ ، وَإِنْ ذَكَرَ ذَلِكَ جَلْدًا ، وَلَمْ تُقْبِلْ لَهُ شَهَادَةً ، وَكَانَ مِنَ الْفَاسِقِينَ ، فَأَنْزَلْتُ آيَةَ التَّلَاقِنِ ، فَكَانَ ذَلِكَ الرَّجُلُ الَّذِي قَالَ مَا قَالَ أَوَّلُ مَنْ ابْتَلَى بِهَا ، وَنَزَّلْتُ آيَةَ التَّلَاقِنِ

حَدَّثَنَا سَهْلٌ، عَنْ عَمْرٍو، عَنْ الْحَسَنِ، قَالَ: أَوَّلُ مَنْ مَاتَ آدَمُ

**[35979]** Waki‘ narrated to us, saying: Isrā’il narrated to us, from Jābir, from Abū Ja‘far that the Prophet (peace be upon him) used to stay at al-Abṭah when he first arrived.

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزَلُ الْأَبْطَحَ أَوَّلَ مَا يَقْدُمُ

**[35980]** Ibn Mushir narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, from ‘Āishah, from Fātimah: That the Prophet (peace be upon him) said to her: “You are the first of my family to join me,” so she laughed at that.

حَدَّثَنَا ابْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنْ فَاطِمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: أَنْتِ أَوَّلُ أَهْلِ لَهْوٍ بِي فَضَحِّكُتِ الْذَّلِكَ

**[35981]** Abū al-Aḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “‘Abdullāh did not perform Qunūt in Fajr. The first to perform Qunūt in it was ‘Alī, and they believed he only did so because he was at war.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ لَا يَقْنُتُ فِي الْفَجْرِ، وَأَوَّلُ مَنْ فَنَتَ فِيهَا عَلَيٌّ وَكَانُوا يَرَوْنَ أَنَّهُ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّهُ كَانَ مُحَارِبًا

**[35982]** Abū Usāmah narrated to us, from al-Fazārī, from al-Awzā‘ī, who said: “The Iqāmah is the beginning of the prayer.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنِ الْفَزَارِيِّ، عَنِ الْأَوْزَاعِيِّ، قَالَ: إِلْقَامَةُ أَوَّلُ الصَّلَاةِ

**[35983]** A shaykh of ours narrated to us, from Ja'far, from his father, who said: "The first to equate two mudds of wheat in Zakāt al-Fiṭr to a ḥāḍītah of dates was 'Uthmān ibn 'Affān."

حَدَّثَنَا شِيْخٌ، لَنَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: أَوَّلُ مَنْ جَعَلَ مُدَّيْ حِنْطَةً فِي زَكَّةِ الْفِطْرِ عَدْلَ صَاعٍ مِنْ ثَمَرٍ عُثْمَانُ بْنُ عَفَّانَ

**[35984]** Al-Thaqafī narrated to us, from Yūnus, from al-Hasan, that the Prophet (peace be upon him) said: "I am the master of the children of Adam, the first for whom the earth will split open, and the first intercessor."

حَدَّثَنَا التَّقِيُّ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا سَيِّدُ وَلِدَادَمْ وَأَوَّلُ مَنْ تَشَقَّعُ عَنْهُ الْأَرْضُ وَأَوَّلُ شَافِعٍ

**[35985]** Ibn 'Ulayyah narrated to us, from Yūnus, from Ibn Sīrīn, who said: "I was informed that the first grandmother to inherit along with her son was the father's mother."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ ابْنِ سِيرِينَ، قَالَ: نَبَّأْتُ أَنَّ أَوَّلَ جَدَّةً أَطْعَمْتُ مَعَ ابْنِهَا أُمَّ الْأَبْ

**[35986]** Al-Sahmī narrated to us, saying: Ḥumayd narrated to us, saying: I asked al-Hasan: "Who was the first to deliver the sermon before the prayer?" He said: "Uthmān ibn 'Affān prayed with the people then addressed them. He saw many people had missed the prayer, so they did that."

حَدَّثَنَا السَّهْمِيُّ، حَدَّثَنَا حُمَيْدٌ، قَالَ: سَأَلْتُ الْحَسَنَ: مَنْ أَوَّلُ مَنْ خَطَبَ قَبْلَ الصَّلَاةِ؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ صَلَّى بِالنَّاسِ ثُمَّ خَطَبَهُمْ فَرَأَى نَاسًا كَثِيرًا لَمْ يُذْرُكُوا الصَّلَاةَ، فَفَعَلُوا ذَلِكَ

**[35987]** Yazīd and al-Sahmī narrated to us, from Ḥumayd, from Anas, from the Prophet (peace be upon him), who said: “The first of the signs of the Hour is a fire that will gather people from the East to the West. And the first food the people of Paradise will eat is the caudate lobe of whale liver.”

حَدَّثَنَا يَزِيدُ، وَالسَّهْمِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَحْسُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يُأْكَلُهُ أَهْلُ الْجَنَّةِ فَرِيَادَةٌ كَيْدُ حُوتٍ

**[35988]** Ibn Bishr narrated to us, saying: Muḥammad ibn ‘Amr narrated to us, saying: ‘Abd al-Jalīl ibn ‘Atiyah narrated to us, raising it [to the Prophet], he said: “The first thing a servant will be asked about is his prayer.”

حَدَّثَنَا ابْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْجَلِيلِ بْنُ عَطِيَّةَ، رَفِيعُهُ قَالَ: أَوَّلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ عَنْ صَلَاتِهِ

**[35989]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Atā: “Qunūt in the month of Ramadan?” He said: “Umar was the first to perform Qunūt.” I said: “The entire last half?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءَ: الْقُنُوتُ فِي شَهْرِ رَمَضَانَ؟ قَالَ: عُمَرُ أَوَّلُ مَنْ قَنَّتْ: قُلْتُ: النِّصْفُ الْآخِرُ أَجْمَعُ، قَالَ: نَعَمْ

**[35990]** Ibn Ishāq narrated to us, from ‘Iyād ibn Dīnār, the freed slave of Layth, from Abū Hurayrah, whom I heard saying: Abū al-Qāsim (peace be upon him) said: “The first group of my Ummah to enter Paradise will be in the form of the moon on the night of the full moon. Those who follow them will be like the brightest star in the sky.”

حَدَّثَنَا أَبْنُ إِسْحَاقَ عَنْ عِيَاضِ بْنِ دِينَارٍ مَوْلَى لَيْثٍ عَنْ أَبِي هُرَيْرَةَ سَمِعْتُهُ يَقُولُ: قَالَ أَبُو الْفَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُولُو زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ مِنْ أَمْتَيِّ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، الَّتِي تَلِيهَا عَلَى أَشَدِّ نَجْمٍ فِي السَّمَاءِ إِضَاءَةً

**[35991]** Ibn Numayr narrated to us, from Zakariyyā, from Firās, from ‘Āmir, from Masrūq, from ‘Āishah, from Fātimah: That the Prophet (peace be upon him) said to her: “You are the first of my family to join me, and I am an excellent predecessor for you.”

حَدَّثَنَا أَبْنُ ثَمَيْرٍ عَنْ رَكْرِيَا عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ عَنْ فَاطِمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: إِنَّكَ أَوَّلُ أَهْلِ بَيْتٍ لُّهُوقًا بِي ، وَنِعْمَ السَّلْفُ أَنَا لَكَ

**[35992]** Muḥammad ibn Muṣ‘ab narrated to us, from al-Awzā‘ī, from al-Zuhrī, from ‘Urwah, from ‘Āishah, who said: “Allah enjoined the prayer when He first enjoined it as two rak‘ahs. Then He completed it for the resident, and the travel prayer remained as the original obligation.”

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ أَوَّلَ مَا فَرَضَهَا رَكْعَتَيْنِ ، ثُمَّ أَنْهَاهَا لِلْحَاضِرِ ، وَأَفِرَّتْ صَلَاةَ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى

**[35993]** Ibn Muṣ‘ab narrated to us, saying: Al-Awzā‘ī narrated to me, saying: I asked al-Zuhrī about the testimony of boys. He said: “Marwān ibn al-Hakam was the first to judge by that.”

حَدَّثَنَا أَبْنُ مُصْعَبٍ، قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ، قَالَ:  
سَأَلْتُ الرُّهْبَرِيَّ عَنْ شَهَادَةِ الْغِلْمَانِ، فَقَالَ: كَانَ مَرْوَانُ  
بْنُ الْحَكَمِ أَوَّلَ مَنْ قَضَى بِذَلِكَ

**[35994]** Al-Āhmar narrated to us, from ‘Awf, from al-Hasan, who said: It reached me that the Messenger of Allah (peace be upon him) said: “The wedding feast (Walīmah) on the first day is a right, on the second is kindness, and on the third is showing off.”

حَدَّثَنَا الْأَحْمَرُ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، قَالَ: بَلَغَنِي أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْوَلِيمَةُ أَوَّلُ يَوْمٍ  
حَقٌّ وَالثَّانِيَ مَعْرُوفٌ وَالثَّالِثُ رِيَاءٌ

**[35995]** ‘Abd al-Wahhāb ibn ‘Aṭā narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “The first to introduce the Adhān in Eid al-Fitr and Eid al-Adḥā was Marwān.” And I found in my book from Suwayd ibn ‘Amr, from Ḥammād ibn Salamah, from Qays ibn Sa‘d, from Tāwūs, who said: “The first to add Tathwīb in the Fajr Adhān was Bilāl during the time of Abū Bakr. When he said: ‘Come to success,’ he would say: ‘Prayer is better than sleep,’ twice.”

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ أَبْنِ عَوْنِ، عَنْ  
مُحَمَّدٍ، قَالَ: ”أَوَّلُ مَنْ أَخْدَثَ الْأَذَانَ فِي الْفِطْرِ  
وَالْأَضْحَى مَرْوَانُ ، وَجَدْتُ فِي كِتَابِي عَنْ سُوَيْدِ بْنِ  
عَمْرِو، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ  
طَلْوُسِ، قَالَ: إِنَّ أَوَّلَ مَنْ تَوَّبَ فِي الْفَجْرِ بِلَالٌ عَلَى  
عَهْدِ أَبِيهِ بَكْرٍ ، كَانَ إِذَا قَالَ: حَيَّ عَلَى الْفَلَاحِ“ قَالَ:  
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ مَرَّتَيْنِ

**[35996]** Ibn Fuḍayl narrated to us, from ‘Umārah ibn al-Qa‘qā’, from Abū Ṣalīḥ, from Abū Hurayrah; and Abū Mu‘āwiya from al-A‘mash, from Abū Ṣalīḥ, from Abū Hurayrah, from the Prophet (peace be upon him), who said: “The first group of my Ummah to enter Paradise will be in the form of the moon on the night of the full moon, then those who follow them will be like the brightest shining star in the sky.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْفَعَّاقِعَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبْو مُعاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَوَّلُ زُمْرَةٍ تَذَخُّلُ الْجَنَّةَ مِنْ أَمْتَي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلْتَوِّنُهُمْ عَلَى أَشَدَّ كَوْكَبٍ فِي السَّمَاءِ إِضَاءَةً

**[35997]** Al-Faḍl narrated to us, saying: Sufyān narrated to us, saying: Ja‘far narrated to us from his father: “That he used to like to recite {Say, 'O disbelievers'} [Al-Kafirun] and {Say, 'He is Allah, [who is] One'} [Al-Ikhlas] in the two rak‘ahs upon first arrival for Tawaf.”

حَدَّثَنَا أَفْضَلُ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَعْفُرُ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَقُولَ فِي الرَّكْعَتَيْنِ أَوَّلَ مَا يَقْدُمُ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ فِي الطَّوَافِ

**[35998]** Aswad narrated to us, saying: Ja‘far ibn Ziyād narrated to us, from Hishām ibn Ḥassān, from Ibn Sīrīn, who said: “The first to ask for evidence [in certain contexts?] was Shurayḥ.” They said: “O Abū Umayyah, you have introduced something new.” He said: “You introduced new things, so I introduced new things.”

حَدَّثَنَا أَسْوَدُ، حَدَّثَنَا جَعْفُرُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ حَسَانَ، عَنْ ابْنِ سِيرِينَ، قَالَ: أَوَّلُ مَنْ سَأَلَ عَنِ الْبَيِّنَاتِ شُرَيْحٌ فَقَالُوا: يَا أَبَا أُمَيَّةَ، أَحْدَثْتَ قَالَ: أَحْدَثْتُمْ فَأَحْدَثْتُ

**[35999]** Ibn Idrīs narrated to us, from Layth, from Mujāhid, who said: The Messenger of Allah (peace be upon him) said: “The first to be clothed [on the Day of Resurrection] will be the Friend of Allah, Abraham (peace be upon him).”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَنْ يُكَسَّى خَلِيلُ اللَّهِ إِبْرَاهِيمُ عَلَيْهِ الصَّلَوةُ وَالسَّلَامُ

**[36000]** Hushaym narrated to us, from Muṭī‘, from al-Sha‘bī, from Masrūq, who said: ‘Umar said: “May Allah curse So-and-so, for he was the first to permit the sale of wine.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُطَبِّعٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ عُمَرُ: لَعَنَ اللَّهِ فُلَانًا فَإِنَّهُ أَوَّلُ مَنْ أَذِنَ فِي بَيْعِ الْخَمْرِ