

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

VOLUME [ 35 ]

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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.

**[34001]** Yazid ibn Harun told us, he said: Jarir ibn 'Uthman informed me, he said: Sulayman ibn Numayr Al-Alhani told us, he said: Kathir ibn Murrah Al-Hadrami told us, he said: "Indeed, the Companions..."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنِي جَرِيرُ بْنُ عُثْمَانَ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ نُمَيْرٍ الْأَلْهَانِيُّ، قَالَ حَدَّثَنَا كَثِيرٌ بْنُ مُرَّةَ الْحَضْرَمَيُّ، قَالَ إِنَّ الصَّحَابَةَ

**[34002]** Yazid ibn Harun told us, he said: Jarir ibn 'Uthman informed us, from Sulayman ibn Numayr, from Sufyan ibn 'Umayr, from 'Abdullah ibn 'Umar, he said: "A man from the people of Paradise will come, and women will look down at him and say: 'O so-and-so son of so-and-so, you were not more worthy of being ours when you left us than you are now.' He will say: 'Who are you?' They will say: 'We are among those about whom Allah the Exalted said: {No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do} [Al-Sajdah: 17].'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا جَرِيرُ بْنُ عُثْمَانَ، عَنْ سُلَيْمَانَ بْنِ نُمَيْرٍ، عَنْ سُعْدِيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: إِنَّ الرَّجُلَ مِنْ أَهْلِ الْجَنَّةِ لِيَجِيءُ فَتُشَرَّفُ عَلَيْهِ النِّسَاءُ فَيَقُولُ: يَا فُلَانُ بْنَ فُلَانٍ ، مَا أَنْتَ حَيْنَ حَرَجْتَ مِنْ عِنْدَنَا بِأَوْلَى بِكَ مِنَّا ، فَيَقُولُ: وَمَنْ أَنْتَ؟ فَيَقُولُ: تَحْنُ مِنَ الْلَّاتِي قَالَ اللَّهُ تَعَالَى: {فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْةَ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [السجدة: 17]

**[34003]** Abu Al-Ahwas told us, from Abu Ishaq, from Abu 'Ubaydah, he said: 'Abdullah said: "It is written in the Torah: 'Allah has prepared for those whose sides forsake their beds what no eye has seen, no ear has heard, and no human heart has conceived, and what no angel or messenger knows.' He said: And we recite it: {No soul knows what has been hidden for them of comfort for eyes} [Al-Sajdah: 17] to the end of the verse."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ،  
قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّهُ لَمَكْتُوبٌ فِي التَّورَاةِ: لَقَدْ أَعَدَ اللَّهُ لِلَّذِينَ تَنَجَّافُ بِجُنُوبِهِمْ عَنِ الْمُضَاجِعِ مَا لَمْ تَرَ عَيْنُ وَلَمْ شَمَّعْ أُذْنٌ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَمَا لَا يَعْلَمُهُ مَلَكٌ وَلَا مُنْسَلٌ، قَالَ: وَنَحْنُ نَفْرَأُهُ: إِنَّمَا تَعْلَمُ نَفْسُ إِلَى آخِرِ [17: مَا أَخْفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ] [السجدة الآية]

**[34004]** Waki' ibn Al-Jarrah told us, from Isra'il, from Abu Ishaq, from 'Asim ibn Damrah, he said: I heard 'Ali saying regarding {And those who feared their Lord will be driven to Paradise in groups} [Al-Zumar: 73]: "Until they reach a gate among the gates of Paradise, they find a tree at its gate from beneath the trunk of which two springs flow. They come to one of them as if they were ordered to, and purify themselves in it. The freshness of bliss flows over them. He said: Their skin never becomes dusty after that, and their hair never becomes disheveled after that, as if they have been anointed. He said: Then they go to the other spring and drink from it, and whatever harm or impurity was in their bellies goes away. The angels meet them and say: {Peace be upon you; you have become pure; so enter it to abide eternally therein} [Al-Zumar: 73]. He said: Each of their servants meets their master, surrounding him like children surrounding a close relative returning from a long absence, saying: 'Rejoice! Allah has

حَدَّنَا وَكَيْعُ بْنُ الْجَرَاحَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: سَمِعْتُ عَلَيْهِ، يَقُولُ: {وَسَيِّقَ الَّذِينَ اتَّقُوا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا} حَتَّى إِذَا اتَّهَوْا إِلَى بَابِ مِنْ أَبْوَابِ الْجَنَّةِ [73]: [الزمر  
وَجَدُوا عِنْدَ بَابِهَا شَجَرَةً تَخْرُجُ مِنْ تَحْتِ سَاقِيهَا عَيْنَانِ فَيَأْتُونَ إِلَّا هُمْ كَانُوا أَمْرُوا بِهَا فَيَطَهَّرُونَ فِيهَا ، فَجَرْيٍ - - عَلَيْهِمْ تَضْرِبُ الرُّغْيَمُ ، قَالَ: فَلَا تَتَعَجَّبُ أَبْشَارُهُمْ بَعْدَهَا أَبْدًا ، وَلَا تُشَعِّثُ شُعُورُهُمْ بَعْدَهَا أَبْدًا ، كَانَّمَا ذَهَبُوا قَالَ: ثُمَّ يَعْمَدُونَ إِلَى الْآخِرَى فَيَسْرِبُونَ مِنْهَا فَتَنَاهُبُ مَا فِي بُطُونِهِمْ مِنْ أَذْى وَقَدْى ، وَتَلَاقَهُمُ الْمَلَائِكَةُ فَيَقُولُونَ {سَلَامٌ عَلَيْكُمْ طِبَّئُمْ فَادْخُلُوهَا حَالِيْنِ} قَالَ: وَيَتَأَفَّى كُلُّ غَلْمَانٍ صَاحِبَهُمْ [73]: [الزمر  
يُطَبِّقُونَ بِهِ فَعْلَ الْوَلْدَانِ بِالْحَمِيمِ يَقْدُمُ مِنَ الْغَيْنَةِ ، يَقُولُونَ: أَبْشِرْ قَدْ أَعَدَ اللَّهُ لَكَ مِنَ الْكَرَامَةِ كَذَا ، وَيَسِّيْقُ غَلْمَانٌ مِنْ غَلْمَانِهِ إِلَى أَزْوَاجِهِ مِنَ الْحُورِ الْعَيْنِ فَيَقُولُونَ: هَذَا فَلَانٌ بِاسْمِهِ فِي الدُّنْيَا قَدْ أَثَاكُنَ ، قَالَ: فَيَقُلُّنَ: أَنْتُمْ رَأَيْتُمُوهُ ، فَيَقُولُونَ: نَعَمْ ، قَالَ: فَيَسْخَفُهُنَّ الْفَرَحُ حَتَّى يَخْرُجُنَ إِلَى أَسْكُفَةِ الْبَابِ ، قَالَ: وَيَدْخُلُ الْجَنَّةَ فَإِذَا تَمَارِقُ مَصْفُوفَةً وَأَكْوَابُ مَوْضُوعَةً وَزَرَائِيْعُ مَبْنُوَةً ، فَيَكُنُّ عَلَى أَرِيكَةٍ مِنْ أَرِائِكَهُ ، قَالَ: فَيَنْتَرُ إِلَى تَأْسِيسِ بُنْيَانِهِ فَإِذَا هُوَ قَدْ أَسَسَ عَلَى جَنْدَلِ الْلُّؤْلُؤِ بَيْنَ أَصْفَرَ وَأَحْمَرَ وَأَخْضَرَ وَمِنْ كُلِّ لَوْنٍ ، قَالَ: ثُمَّ يَرْفَعُ طَرَفَهُ إِلَى سَقْفِهِ فَلَوْلَا أَنَّ اللَّهَ قَدَرَهُ لَهُ لَأَمَّ بَصَرَهُ أَنْ يَدْهَبَ بِالْبَرْقِ ثُمَّ قَرَأً {وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا إِلَيْهَا وَمَا كُنَّا لِنَهْتَدِي لَوْلَا أَنْ هَدَانَا اللَّهُمْ} [الأعراف: 43]

**[34005]** Yazid ibn Harun told us, from Abu Malik Al-Ashja'i, from Khalid, from Abu Hurayrah, he said: "By the One who revealed the Book to Muhammad (saw), the people of Paradise indeed increase in beauty and handsomeness just as they increase in ugliness and decrepitude in the world."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَالَّذِي أَنْزَلَ الْكِتَابَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ أَهْلَ الْجَنَّةِ لَيَزِدُّونَ جَمَالًا وَحُسْنًا كَمَا يَرْدَادُونَ فِي الدُّنْيَا قَبَاحَةً وَهَرَمًا

**[34006]** Yazid ibn Harun told us, from Hammad ibn Salamah, from 'Ali ibn Zayd, from Sa'id ibn Al-Musayyib, from Abu Hurayrah, from the Prophet (saw), he said: "The people of Paradise will enter Paradise hairless, beardless, white, with curly hair, kohl-rimmed eyes, aged thirty-three years, in the form of Adam, sixty cubits tall and seven cubits wide."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَدْخُلُ أَهْلَ الْجَنَّةِ جُرْدًا مُرْدًا بَيْضَاءً جِعَادًا مُكَحْلِينَ أَبْنَاءَ تَلَاثَ وَتَلَاثَيْنَ عَلَى خَلْقِ آدَمَ، طُولُهُ سِتُّونَ ذِرَاعًا فِي عَرْضِ سَبْعِ أَذْرُعٍ

**[34007]** Waki' told us, from Isra'il, from Abu Ishaq, from Abu Al-Ahwas, from 'Abdullah, he said: "The servants of the people of Paradise say: 'From where shall we pluck for you? From where shall we give you drink?'"

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: يَقُولُ عِلْمَانُ أَهْلِ الْجَنَّةِ: مِنْ أَيْنَ نَقْطِفُ لَكُمْ؟ مِنْ أَيْنَ نَسْقِيكُ؟

**[34008]** 'Ali ibn Mushir told us, from Al-Ajlah, from 'Abdullah ibn Abi Al-Hudhayl, that Moses, or another prophet, said: "O Lord, how can this be from You? Your allies on earth are hungry and killed, they ask and are not given, while Your enemies eat whatever they wish and drink whatever they wish" - or similar to this. He said: "Take My servant to Paradise." So he looked at what he had never seen the like of before: cups placed, cushions lined up, carpets spread out, hur al-'in, fruits, and servants as if they were hidden pearls. He said: "Whatever befell My allies in the world did not harm them if their destination is this." Then He said: "Take this servant of Mine," so he was taken to the Fire, and a neck emerged from it, and the servant swooned. Then he recovered and said: "What benefit did My enemies gain from what I gave them in the world if their destination is this?" He said: "Nothing."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَدَى، أَنَّ مُوسَى، أَوْ غَيْرَهُ مِنَ الْأَنْبِيَاءَ قَالَ: يَا رَبَّ، كَيْفَ يَكُونُ هَذَا مِنْكَ؟ أُولَئِكُمْ فِي الْأَرْضِ جَائِعُونَ يُقْتَلُونَ، وَيَطْلُبُونَ فَلَا يُعْطَوْنَ وَأَعْدَاؤُكُمْ يَأْكُلُونَ مَا شَاءُوا وَيَشْرَبُونَ مَا شَاءُوا وَنَحْنُ هَذَا، فَقَالَ: انْطَلِقُوا بِعَبْدِي إِلَى الْجَنَّةِ فَيَنْظُرُ مَا لَمْ يَرَ مِثْلَهُ قَطُّ إِلَى أَكْوَابِ مَوْضُوعَةِ وَتَمَارِقِ مَصْفُوفَةِ وَزَرَابِيَّ مَبْلُوَثَةِ، وَإِلَى الْحُورِ الْعَيْنِ وَإِلَى الْمَنَارِ وَإِلَى الْخَدَمِ كَانُوكُمْ لُؤْلُؤُ مَكْنُونٌ، فَقَالَ: مَا ضَرَّ أُولَئِيَّاتِي مَا أَصَابَهُمْ فِي الدُّنْيَا إِذَا كَانَ مَصِيرُهُمْ إِلَى هَذَا، ثُمَّ قَالَ: انْطَلِقُوا بِعَبْدِي هَذَا، فَانْطَلَقَ بِهِ إِلَى النَّارِ فَيَخْرُجُ مِنْهَا عُنْقٌ فَصُعِقَ الْعَبْدُ، ثُمَّ أَفَاقَ فَقَالَ: مَا نَفَعَ أَعْدَائِي مَا أَعْطَيْتُهُمْ فِي الدُّنْيَا إِذَا كَانَ مَصِيرُهُمْ إِلَى هَذَا؟، قَالَ: لَا شَيْءٌ

**[34009]** Zayd ibn Al-Hubab told us, he said: 'Anbasah ibn Sa'id, the Qadi of Rayy, told me, from Ja'far ibn Abi Al-Mughirah, from Shimr ibn 'Atiyyah, from Ka'b, he said: "Allah has an angel who has been fashioning the jewelry of the people of Paradise from the day he was created until the Hour begins. If a piece of jewelry from the jewelry of the people of Paradise were brought out, it would outshine the light of the sun's rays. So do not ask after that about the jewelry of the people of Paradise."

حَدَّثَنَا زَيْدُ بْنُ الْجُبَابِ، قَالَ: حَدَّثَنِي عَنْبَسَةُ بْنُ سَعِيدٍ،  
قَاضِي الرَّيِّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ شِيمَرِ بْنِ  
عَطِيَّةَ، عَنْ كَعْبٍ، قَالَ: إِنَّ لِلَّهِ مَلِكًا ، يَصُوَّغُ حُلَيَّ أَهْلَ  
الْجَنَّةِ مِنْ يَوْمِ خُلُقٍ إِلَى أَنْ تَقُومَ السَّاعَةُ وَلَوْ أَنْ حُلَيًّا  
مِنْ حُلَيٍّ أَهْلُ الْجَنَّةِ أَخْرَجَ لَذَهَبَ بِضَوْءِ شَعَاعِ الشَّمْسِ  
, فَلَا تَسْأَلُوا بَعْدَهَا عَنْ حُلَيٍّ أَهْلُ الْجَنَّةِ

**[34010]** Abu Usamah told us, from Sufyan, from Abu Malih, he said: I heard Ibrahim saying: "In Paradise, they have whatever they wish, but no children. He said: He looks a glance and desire is created for him, then he looks another glance and another desire is created for him."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفْيَانَ، عَنْ أَبِي مَلِحٍ، قَالَ:  
سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ: فِي الْجَنَّةِ مَا شَاءُوا وَلَا وَلَدٌ ،  
قَالَ: فَيَنْظُرُ النَّظَرَةَ فَيُشَاءُ لَهُ الشَّهْوَةُ , ثُمَّ يَنْظُرُ النَّظَرَةَ  
فَيُشَاءُ لَهُ شَهْوَةً أُخْرَى

**[34011]** Mu'awiyah ibn Hisham told us, he said: Sufyan told us, from Mansur, he said: Ibn 'Abbas was asked: "Are there children in Paradise?" He said: "If they wish."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، قَالَ سُئِلَ ابْنُ عَبَّاسٍ: أَفِي الْجَنَّةِ وَلَدٌ؟ قَالَ: إِنْ شَاءُوا

[34012] Zayd ibn Al-Hubab told us, from Musa ibn 'Ubaydah, he said: Muhammad ibn Ka'b told me, from 'Awf ibn Malik Al-Ashja'i, he said: The Messenger of Allah (saw) said: "I know the last of the people of Paradise to enter Paradise, a man who used to ask Allah to remove him from the Fire. When the people of Paradise enter Paradise and the people of Hell enter Hell, he is between that. He says: 'O Lord, bring me close to the gate of Paradise.' It is said: 'O son of Adam, did you not ask to be removed from the Fire?' He says: 'And who is like You? So bring me close to the gate of Paradise.' He looks at a tree at the gate of Paradise and says: 'Bring me close to it so I may shade myself in its shade and eat from its fruit.' He says: 'O son of Adam, did you not say...' He says: 'O Lord, and who is like You? So bring me close.' He says: 'O Lord, bring me close.' He says: 'O son of Adam, did you not say...' Until he says: 'O Lord, and who is like You? So bring me close.' It is said: 'Run' - Abu Bakr said: Running

حَدَّثَنَا زَيْدُ بْنُ الْحُجَّابِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ كَعْبٍ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لِأَعْلَمُ أَخْرَى أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ، رَجُلًا كَانَ يَسْأَلُ اللَّهَ أَنْ يُزْخِرَهُ عَنِ النَّارِ، إِذَا دَخَلَ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ الَّذِي كَانَ بَيْنَ ذَلِكَ، فَقَالَ: يَا رَبِّ، ادْئُنِي مِنْ بَابِ الْجَنَّةِ، فَقَيلَ: يَا ابْنَ آدَمَ، أَلَمْ تَسْأَلْ أَنْ تُزْخَرَ عَنِ النَّارِ، فَقَالَ: وَمَنْ مِثْلِكَ، فَادْئُنِي مِنْ بَابِ الْجَنَّةِ، فَنَظَرَ إِلَى شَجَرَةٍ عِنْدَ بَابِ الْجَنَّةِ فَقَالَ: ادْئُنِي مِنْهَا لِأَسْتَطِلَّ بِظِلِّهَا وَأَكُلَّ مِنْ ثَمَرِهَا، قَالَ: يَا ابْنَ آدَمَ أَلَمْ تَقْنُ، فَقَالَ: يَا رَبِّ، وَمَنْ مِثْلِكَ، فَادْئُنِي مِنْهَا وَإِلَيْ أَفْضَلِ مِنْ ذَلِكَ، فَقَالَ: يَا رَبِّ، ادْئُنِي، فَقَيلَ، اعْدُ قَالَ أَبُو بَكْرٍ: الْعَدُوُّ الشَّدُّ فَلَكَ مَا بَلَغَتُهُ فَدَمَاكَ وَرَأْتُهُ عَيْنَكَ، قَالَ: فَيَعْلُمُ حَتَّى إِذَا بَلَحَ يَعْلَمُ: أَعْيَا قَالَ: يَا رَبِّ، هَذَا لِي وَهَذَا لِي، فَيُقَالُ: لَكَ مِثْلُهُ وَأَضْعَافُهُ فَيَقُولُ: قَدْ رَضِيَ عَنِي رَبِّي، فَلَوْ أَدْنَ لِي فِي كِسْوَةِ أَهْلِ الدُّنْيَا وَطَعَامِهِمْ لَأُوسَعَهُمْ

[34013] Yahya ibn Abi Bukayr told us, he said: Zuhayr ibn Muhammad told us, from Suhayl ibn Abi Salih, from An-Nu'man ibn Abi 'Ayyash, from Abu Sa'id Al-Khudri, that the Messenger of Allah (saw) said: "The person with the lowest status in Paradise is a man whose face Allah turns away from the Fire towards Paradise. A tree with shade is presented to him, so he says: 'O Lord, bring me close to this tree so I may be in its shade.' Allah says: 'Perhaps if I do that, you will ask Me for something else?' He says: 'No, by Your might.' So Allah brings him close to it. Then another tree with shade and fruit is presented to him, so he says: 'O Lord, bring me close to this tree so I may be in its shade and eat from its fruit.' Allah says: 'Perhaps if you are given that, you will ask Me for something else?' He says: 'No, by Your might.' So Allah brings him close to it. Then another tree with shade, fruit, and water is presented to him, so he says: 'O Lord, bring me close to this tree so I may be in its shade, eat from its fruit, and drink from its water.'

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ ثَنا رُهْبَرُ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ النَّعْمَانَ بْنَ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً رَجُلٍ صَرَفَ اللَّهُ وَجْهُهُ عَنِ النَّارِ قَبْلَ الْجَنَّةِ، وَمَنْلَأَ لَهُ شَجَرَةً ذَاتَ ظِلٍّ فَقَالَ: أَيُّ رَبٌّ، قَدَّمْنِي إِلَى هَذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا، فَقَالَ اللَّهُ: هَلْ عَسِيْتَ إِنْ فَعَلْتُ أَنْ تَسْأَلَنِي غَيْرَهُ، فَقَالَ: لَا وَعَزْرَتِكَ، فَقَدَّمَهُ اللَّهُ إِلَيْهَا، وَمَنْلَأَ لَهُ شَجَرَةً أُخْرَى ذَاتَ ظِلٍّ وَتَمَرَّةً فَقَالَ: أَيُّ رَبٌّ، قَدَّمْنِي إِلَى هَذِهِ الشَّجَرَةِ لِأَكُونُ فِي ظِلِّهَا وَأَكُلُّ مِنْ تَمَرِهَا، فَقَالَ اللَّهُ: هَلْ عَسِيْتَ إِنْ أَعْطَيْتَ ذَلِكَ أَنْ تَسْأَلَنِي غَيْرَهُ، فَقَالَ: لَا وَعَزْرَتِكَ، فَقَدَّمَهُ اللَّهُ إِلَيْهَا، فَتَمَلَّأَ لَهُ شَجَرَةً أُخْرَى ذَاتُ ظِلٍّ وَتَمَرٍ وَمَاءً فَيَقُولُ: أَيُّ رَبٌّ، قَدَّمْنِي إِلَى هَذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا وَأَكُلُّ مِنْ تَمَرِهَا وَأَشْرَبُ مِنْ مَائِهَا، فَقَالَ اللَّهُ: هَلْ عَسِيْتَ إِنْ فَعَلْتُ أَنْ تَسْأَلَنِي غَيْرَهُ، فَيَقُولُ: لَا وَعَزْرَتِكَ، لَا أَسْأَلُكَ غَيْرَهُ، فَقَدَّمَهُ اللَّهُ إِلَيْهَا فَقَالَ: فَيَبْرُزُ لَهُ بَابُ الْجَنَّةِ فَيَقُولُ: أَيُّ رَبٌّ، قَدَّمْنِي إِلَى بَابِ الْجَنَّةِ فَأَكُونُ تَحْتَ ثِمَارِ الْجَنَّةِ وَأَنْطَرُ إِلَى أَهْلِهَا فَيُقْدِمُهُ اللَّهُ إِلَيْهَا فَيَرِى أَهْلَ الْجَنَّةِ وَمَا فِيهَا فَيَقُولُ: أَيُّ رَبٌّ، أَدْخُلْنِي الْجَنَّةَ، فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ، فَإِذَا دَخَلَ الْجَنَّةَ قَالَ: هَذَا وَهَذَا لِي، فَيَقُولُ اللَّهُ، تَمَنَّ - - فَيَتَمَنَّى، يُذَكِّرُهُ اللَّهُ: سَلْ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا اقْطَعْتُ بِهِ الْأَمَانِي قَالَ اللَّهُ: هُوَ لَكَ وَعَشْرَةُ أَمَانِي، قَالَ: ثُمَّ يَدْخُلُ بَيْتَهُ فَيُدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعَيْنِ فَتَقُولُانَ لَهُ: الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَكَ لَنَا وَاخْتَارَنَا لَكَ، فَيَقُولُ: مَا أُعْطَيْتُ أَحَدٌ مِثْلُ مَا أُعْطِيْتُ

**[34014]** Abu Mu'awiyah told us, from 'Abdur-Rahman ibn Ishaq, from An-Nu'man ibn Sa'd, from 'Ali, regarding this verse: {On the Day We will gather the righteous to the Most Merciful as a delegation} [Maryam: 85]. Then he said: "Do you know upon what they will be gathered? No, by Allah, they will not be gathered on foot, but they will be brought she-camels the like of which creation has never seen, with saddles of gold and reins of chrysolite. They will sit on them, then they will be taken until they knock on the gate of Paradise."

**[34015]** Qurad Abu Nuh told us, he said: Shu'bah told us, from Isma'il ibn Abi Khalid, from Abu Hurayrah, regarding His saying: {On the Day We will gather the righteous to the Most Merciful as a delegation} [Maryam: 85]: "On camels."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَىٰ، فِي هَذِهِ الْأِيَّةِ: {يَوْمَ نَحْشُرُ ثُمَّ قَالَ: هَلْ [85 : الْمُتَقِّنِينَ إِلَى الرَّحْمَنِ وَفُدًّا]} [مريم تَذْرُونَ عَلَىٰ أَيِّ شَيْءٍ يُحْشَرُونَ؟ أَمَا وَاللَّهِ مَا يُحْشَرُونَ عَلَىٰ أَفْدَامِهِمْ، وَلَكِنَّهُمْ يُؤْتَوْنَ بِثُوقٍ لَمْ تَرِ الْخَلَائِقُ مِثْلًا، عَلَيْهَا رِحَالُ الدَّهَبِ، وَأَرْمَاهَا الرَّبْرَجَدُ، فَيَجْلِسُونَ عَلَيْهَا، ثُمَّ يَنْطِلِقُ بِهِمْ حَتَّىٰ يَقْرَعُوا بَابَ الْجَنَّةِ

حَدَّثَنَا قُرَادُ أَبُو نُوحٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ أَبِي هُرَيْرَةَ، فِي قَوْلِهِ: {يَوْمَ نَحْشُرُ عَلَىٰ الْأَيْلِ: [85 : الْمُتَقِّنِينَ إِلَى الرَّحْمَنِ وَفُدًّا]} [مريم

**[34016]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Ubaydah, from 'Abdullah, he said: The Messenger of Allah (saw) said: "I know the last of the people of the Fire to come out of the Fire, a man who comes out crawling. It is said to him: 'Go and enter Paradise.' He said: So he goes to enter Paradise and finds the people have taken the places. So he returns and says: 'O Lord, the people have taken the places.' He said: It is said to him: 'Do you remember the time you were in?' He says: 'Yes.' He said: It is said to him: 'Wish.' So he wishes. It is said to him: 'You shall have what you wished and ten times the world.' He said: He says to Him: 'Do You mock me when You are the King?' He said: I saw the Messenger of Allah (saw) laugh until his molars appeared."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا عَرِفُ أَخْرَى أَهْلَ النَّارِ حُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا رَحْفًا فَيَقُولُ لَهُ: انْطَلِقْ فَانْدُلِ الْجَنَّةَ، قَالَ: فَيَدْهَبُ فَيَدْخُلُ الْجَنَّةَ فَيَجِدُ النَّاسَ قَدْ اتَّخَذُوا الْمَنَازِلَ فَيَرْجِعُ فَيَقُولُ: يَا رَبَّ ، قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ ، قَالَ: فَيَقُولُ لَهُ: أَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ ، قَالَ: فَيَقُولُ لَهُ: تَمَنَّ ، فَيَتَمَنَّ فَيَقُولُ لَهُ: لَكَ الَّذِي تَمَنَّتْ وَعَشَرَةً أَضْعَافِ الدُّنْيَا ، قَالَ: فَيَقُولُ لَهُ: أَشْخَرُ بِي وَأَنْتَ الْمَلِكُ؟ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحَّاكَ حَتَّى بَدَأْتُ نَوَاجِذَهُ

**[34017]** 'Ubaydullah ibn Musa told us, from Shayban, from Firas, from 'Atiyyah, from Abu Sa'id, from the Prophet (saw), he said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon. The second will be the color of the most beautiful bright star in the sky in illumination. For each one of them there will be two wives; on each wife there will be seventy garments, the marrow of her legs visible from

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ،  
عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: أَوَّلُ رُمْرَةٍ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرَّيٍّ فِي  
السَّمَاءِ إِضَاءَةً، لِكُلِّ وَاحِدٍ مِنْهُمَا زَوْجَتَانِ، عَلَى كُلِّ  
زَوْجَةٍ سَبْعُونَ حُلَّةً، يَبْدُو مُحْ سَاقِيهَا مِنْ وَرَائِهَا

[34018] Abu Khalid Al-Ahmarr, from Mujalid, from Ash-Sha'bi, from Al-Mughirah ibn Shu'bah, he said: Moses said: "O Lord, which of Your servants is the lowest in status among the people of Paradise?" He said: "A man who remains in the traces after the people have settled." He said: It is said to him: "Rise and enter Paradise." He says: "Where shall I enter when the people have preceded me?" He said: It is said to him: "Wish for four kings from the kings of the world whose kingdom and authority you used to wish for

the like of." He said: He says: "So-and-so." He said: He counts four, then it is said to him: "Do you wish for little? Wish for whatever you want." He said: So he wishes. He said: Then it is said to him: "Desire whatever you want." He said: So he desires. He said: It is said: "You shall have this and ten times the like of it." He said: Moses said: "O Lord, then what about Your chosen ones?" He said: It was said: "This is what you wanted." He said: "I created their honor and made it with My Hand, and sealed its treasures

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ الْمُغِيرَةَ بْنِ شَعْبَةَ، قَالَ: قَالَ مُوسَى: يَا رَبِّي، أَيُّ عَبْدٍكَ أَنْدَى أَهْلِ الْجَنَّةِ مَنْزَلَةً؟ قَالَ: رَجُلٌ يَبْقَى فِي الدَّمْنَةِ بَعْدَ أَنْ يَجْلِسَ النَّاسَ، قَالَ: فَيَقُولُ لَهُ: قُمْ فَادْخُلِ الْجَنَّةَ، قَالَ: أَيْنَ أَدْخُلُ وَقَدْ سَبَقَنِي النَّاسُ، قَالَ: فَيَقُولُ لَهُ: ثَمَّ أَرْبَعَةٌ مُلُوكٌ مِنْ مُلُوكِ الدُّنْيَا مِمَّنْ كُنْتَ تَتَمَّنَ مِنْ مُلْكِهِمْ وَسُلْطَانِهِمْ، قَالَ: فَيَقُولُ: فُلَانٌ، قَالَ: فَيَعْدُ أَرْبَعَةً ثُمَّ يَقُولُ لَهُ: ثَمَّ بَقَلِيلٌ؟ مَا شِئْتَ، قَالَ: فَيَتَمَّنِي، قَالَ: ثُمَّ يُقَالُ لَهُ: اشْتَهِ مَا شِئْتَ، قَالَ فَيَشْتَهِي، قَالَ: فَيَقُولُ: لَكَ هَذَا وَعَشْرَةُ أَضْعَافِهِ، قَالَ، فَقَالَ مُوسَى: يَا رَبِّي، فَمَا لِأَهْلِ صَفْوَتِكِ؟ قَالَ: فَقِيلَ: هَذَا الَّذِي أَرْدَتَ، قَالَ: خَلَقْتُ كَرَامَتَهُمْ وَعَمِلْتُهُمْ بِيَدِي، وَخَتَمْتُ عَلَى خَزَائِنِهَا مَا لَا عَيْنٌ رَأَتْ وَلَا أَذْنٌ سَمِعَتْ وَلَا حَطَرَ عَلَى قُلُوبِ بَشَرٍ، ثُمَّ تَلَى: {فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لِهِمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ} [السجدة]

**[34019]** 'Affan told us, he said: Hammad ibn Salamah told us, from 'Asim ibn Bahdalah, from Khaythamah, from 'Abdullah ibn 'Amr, he said: "The people of 'Illiyyin have windows from which they look down. When one of them looks down, Paradise lights up. He said: So the people of Paradise say: 'A man from the people of 'Illiyyin has looked down."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ بَهْذَلَةَ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: إِنَّ لِأَهْلِ عِلْيَيْنِ كُوَى يُشَرِّفُونَ مِنْهَا فَإِذَا أَشْرَفَ أَحَدُهُمْ أَشْرَفَتِ الْجَنَّةُ ، قَالٌ: فَيَقُولُ أَهْلُ الْجَنَّةِ: قَدْ أَشْرَفَ رَجُلٌ مِنْ أَهْلِ عِلْيَيْنَ

**[34020]** Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, he said: The Messenger of Allah (saw) said: "For one of you, a whip's length in Paradise is better than the world and what is in it."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالٌ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَحَدُكُمْ لَسْوَطَةً مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[34021]** 'Isa ibn Yunus told us, from Al-Awza'i, from Yahya ibn Abi Kathir, regarding His saying: {In a garden they are delighted} [Al-Rum: 15]. He said: "Al-Habar refers to listening [to music/singing] in Paradise."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، فِي قَوْلِهِ: {فِي رَوْضَةٍ يُحْبَرُونَ} [الروم: 15] قَالٌ: الْحَبَرُ السَّمَاعُ فِي الْجَنَّةِ

**[34022]** 'Affan told us, he said: Zam'ah ibn Kulthum told us, he said: I heard Al-Hasan say: The Messenger of Allah (saw) said: "By the One in whose Hand is the soul of Muhammad, if a woman from the women of Paradise looked down upon the people of the earth, she would fill the earth with the scent of musk. And the scarf of a woman from the women of Paradise is better than the world and what is in it. Do you know what the Nasif is? It is the Khimar (headscarf)."

**[34023]** Abu Mu'awiyah told us, from Hajjaj, from 'Atiyyah, from Abu Sa'id, he said: The Messenger of Allah (saw) said: "A hand span of Paradise is better than the world and what is in it."

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا زَمْعَةُ بْنُ كُلْثُومٍ، قَالَ سَمِعْتُ  
الْحَسَنَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ  
أَشْرَفَتْ عَلَى أَهْلِ الْأَرْضِ لَمَلَأَتِ الْأَرْضَ مِنْ رِيحِ  
الْمُسْكِ، وَلَنْصِيفُ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ خَيْرٌ مِنْ  
الْدُّنْيَا وَمَا فِيهَا، هَلْ تَدْرُونَ مَا النَّصِيفُ؟ هُوَ الْخِمارُ

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي  
سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
لَشِبْرٌ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[34024]** Yahya ibn 'Isa told us, from Al-A'mash, from Nuwayr, from Ibn 'Umar, he said: "The person with the lowest status in Paradise is a man who has a thousand palaces; between each palace is a journey of a year. He sees the furthest of them just as he sees the nearest of them. In every palace, there are hur al-'in, aromatic plants, and servants. He does not call for anything except that it is brought to him."

**[34025]** Muhammad ibn Abi 'Ubaydah told us, from his father, from Al-A'mash, from Malik ibn Al-Harith, he said: Mughith ibn Sumay said: "In Paradise, there are palaces of gold, palaces of silver, palaces of ruby, and palaces of chrysolite. Its mountains are musk and its soil is saffron."

حَدَّثَنَا يَحْيَى بْنُ عَيسَى، عَنِ الْأَعْمَشِ، عَنْ نُوَيْرٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مِنْزَلَةً رَجُلٌ لَهُ أَلْفٌ قَصْرٌ، مَا بَيْنَ كُلَّ قَصْرٍ مَسِيرَةُ سَنَةٍ، يَرَى أَقْصَاهَا كَمَا يَرَى أَدْنَاهَا، فِي كُلِّ قَصْرٍ مِنَ الْحُورِ الْعَيْنِ وَالرَّيَاحِينِ وَالْأَوْلَادِنِ مَا يَدْعُونَ بِشَيْءٍ إِلَّا أُتَيْ بِهِ

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، قَالَ: قَالَ مُغِيْثُ بْنُ سُمَيْ: إِنَّ فِي الْجَنَّةِ قُصُورًا مِنْ ذَهَبٍ، وَقُصُورًا مِنْ فِضَّةٍ، وَقُصُورًا مِنْ يَاقُوتٍ، وَقُصُورًا مِنْ زَيْرَجَدٍ، جِبَالًا الْمِسْنَكُ وَتُرَابُهَا الزَّعْفَرَانُ

**[34026]** Muhammad ibn Bishr told us, from Mis'ar, he said: Qatadah told us, from Anas, he said: "A speaker among the people of Paradise will say: 'Let us go to the market.' So they come to mountains of musk, sit, and talk."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَّسٍ، قَالَ: إِنَّ قَائِلَ أَهْلِ الْجَنَّةِ لَيَقُولُ: انْطَلِقُوا بِنَا إِلَى السُّوقِ، فَيَأْتُونَ جِبَالًا مِنْ مِسْكٍ فَيَجْلِسُونَ فَيَتَحَدَّثُونَ

**[34027]** Jarir ibn 'Abd al-Hamid told us, from Mughirah, from Ibrahim At-Taymi, he said: It has reached me that a man from the people of Paradise is given the desire, appetite, and voracity of a hundred men. When he eats, he is given a pure drink, which comes out of his skin as sweat like the sweat of musk, then his desire

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: بَلَغَنِي أَنَّهُ يُفْسَمُ لِلرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ شَهْوَةً مِائَةً وَأَكْلَهُمْ وَنَهْمَهُمْ، فَإِذَا أَكَلَ سُقِيَ شَرَابًا طَهُورًا يَخْرُجُ مِنْ جَلْدِهِ رَشْحًا كَرْشَحَ الْمِسْكِ ثُمَّ تَعُودُ شَهْوَتُهُ

**[34028]** Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, from 'Abdullah ibn Al-Harith, from Abu Kathir, from 'Abdullah ibn 'Amr, he said: They will be gathered, and it will be said: "Where are the poor and destitute of this nation?" He said: So they will come forward. It will be said: "What do you have?" They will say: "O Lord, You tested us and we were patient, and You know best." He said: And I think he said: "And You gave wealth and authority to others besides us." He said: So it will be said: "You have spoken the truth." So they will enter Paradise before the rest of the people, and the severity of the reckoning will remain for those with wealth and authority. He said: I said: "Where are the believers on that Day?" He said: "Chairs of light will be placed for them, and clouds will shade them, and that Day will be shorter for them than an hour of a day."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: يُجْمَعُونَ فَيُقَالُ: أَيْنَ فُقَرَاءُ هَذِهِ الْأَمَّةِ وَمَسَاكِينُهُمْ؟ قَالَ: فَيَرْزُونَ فَيُقَالُ: مَا عِنْدُكُمْ، فَيَقُولُونَ يَا رَبَّ، ابْنَتِنَا فَصَبَرْنَا وَأَنْتَ أَعْلَمُ، قَالَ: وَأَرَاكَ قَالَ: وَوَلَّتِ الْأَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا، قَالَ: فَيُقَالُ: صَدَقْنَاهُ فَيَدْخُلُونَ الْجَنَّةَ قَبْلَ سَائِرِ النَّاسِ، وَيَبْقَى شَدَّةُ الْحِسَابِ عَلَى ذُوِي الْأَمْوَالِ وَالسُّلْطَانِ، قَالَ: قُلْتُ: فَإِنَّ الْمُؤْمِنُونَ يَوْمَئِذٍ؟ قَالَ: يُوضَعُ لَهُمْ كَرَاسِيٌّ مِنْ نُورٍ وَيُظَلَّ عَلَيْهِمُ الْغَمَامُ وَيَكُونُ ذَلِكَ الْيَوْمَ أَقْسَرَ عَلَيْهِمْ مِنْ سَاعَةٍ مِنْ نَهَارٍ

**[34029]** Yazid ibn Harun told us, he said: Humayd informed us, from Anas, that 'Abdullah ibn Salam came to the Messenger of Allah (saw) asking him: "What is the first thing the people of Paradise will eat?" He said: "Gabriel informed me just now that the first thing the people of Paradise will eat is the caudate lobe of a whale's liver."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ، أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ، أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ: مَا أَوَّلُ مَا يَأْكُلُهُ أَهْلُ الْجَنَّةِ، فَقَالَ: أَخْبَرَنِي جِبْرِيلٌ أَنِّفَا أَنَّ أَوَّلَ مَا يَأْكُلُهُ أَهْلُ الْجَنَّةِ زِيَادَةً كِيدُوتٍ

**[34030]** Zayd ibn Al-Hubab told us, from Usamah ibn Zayd, from Muhammad ibn Ka'b, he said: "Something like lightning is seen in Paradise, so it is said: 'What is this?'" It is said: 'A man from the people of 'Illiyyin moved from one room to another.'"

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: يُرَى فِي الْجَنَّةِ كَهْيَةً الْبَرْقِ فَيُقَالُ: مَا هَذَا؟ قِيلَ: رَجُلٌ مِنْ أَهْلِ عِلْيَيْنَ تَحَوَّلُ مِنْ غَرْفَةٍ إِلَى غَرْفَةٍ

**[34031]** Abu Khalid Al-Ahmar told us, from Juwaybir, from Ad-Dahhak: {Those will be awarded the Chamber} [Al-Furqan: 75]. He said: "The Chamber is Paradise."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ: قَالَ: الْغَرْفَةُ [75]: {أُولَئِكَ يُجْزَوْنَ الْغَرْفَةَ} [الْفُرْقَانُ] الْجَنَّةُ

**[34032]** Yazid ibn Harun told us, from Sufyan ibn Husayn, from Ya'la ibn Muslim, from Mujahid, that 'Umar ibn Al-Khattab recited on the pulpit: {Gardens of Eden} [Al-Bayyinah: 8]. He said: "Do you know what {Gardens of Eden} [Al-Bayyinah: 8] are?" He said: "A palace in Paradise with five thousand gates; at each gate are twenty-five thousand hur al-'in. None shall enter it except a Prophet - congratulations to the occupant of the grave (and he pointed to the grave of the Messenger of Allah (saw)) - and a Siddiq - congratulations to Abu Bakr - and a Martyr - but from where will 'Umar get martyrdom?" Then he said: "By the One who brought me out of my distress, He is indeed capable of driving it to me."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ  
يَعْلَى بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابَ، قَرَأَ  
فَقَالَ: وَهَلْ [8: عَلَى الْمُتَبَرِّ] {جَنَّاتُ عَدْنٍ} [البينة]  
؟ قَالَ: فَصَرُّ فِي [8: تَدْرُونَ مَا {جَنَّاتُ عَدْنٍ} [البينة]  
الْجَنَّةُ لَهُ خَمْسَةُ أَكْفَابٍ، عَلَى كُلِّ بَابٍ خَمْسَةُ  
وَعَشْرُونَ أَلْفًا مِنَ الْحُورِ الْعَيْنِ، لَا يَدْخُلُهُ إِلَّا نَبِيٌّ  
هَنِيَّا لِصَاحِبِ الْقَبْرِ وَأَشَارَ إِلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِدِّيقٌ هَنِيَّا لِأَبِي بَكْرٍ، وَشَهِيدٌ وَأَنَّ  
لِعُمَرَ شَهَادَةً، ثُمَّ قَالَ: وَالَّذِي أَخْرَجَنِي مِنْ ضُرِّيِّ؟ إِنَّهُ  
لَقَدِيرٌ عَلَى أَنْ يَسْوَقَهَا إِلَيَّ

**[34033]** Waki' told us, he said: Sufyan told us, from Mansur, from Abu Ad-Duha, from Masruq, from 'Abdullah: {Gardens of Eden} [Al-Tawbah: 72]. He said: "The middle of Paradise."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي  
الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: {جَنَّاتُ عَدْنٍ}  
قَالَ: بَطْنُانُ الْجَنَّةِ [72: التوبية]

**[34034]** Yazid ibn Harun told us, from Hisham, from Humayd ibn Hilal, from Bishr ibn Ka'b, he said: Ka'b said: "In Paradise, there is a ruby with no crack or joint. In it are seventy thousand houses; in every house are seventy thousand hur al-'in. None enters it except a Prophet, or a Siddiq, or a Martyr, or a Just Imam, or one who is judged in himself." He said: We said: "O Ka'b, what is 'one who is judged in himself?'" He said: "A man whom the enemy seizes and gives him the choice between disbelieving or adhering to Islam and being killed, so he chooses to adhere to Islam."

**[34035]** Sufyan ibn 'Uyaynah told us, from 'Amr, from 'Amr ibn Aws, from 'Abdullah ibn 'Amr, reaching the Prophet (saw), he said: "Indeed, the just are with Allah upon pulpits of light on the right of the Most Merciful - and both His Hands are right - those who are just in their judgment, their families, and what they are in charge of."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ بِشْرِ بْنِ كَعْبٍ، قَالَ: قَالَ كَعْبٌ: إِنَّ فِي الْجَنَّةِ يَأْفُوتَهُ لِيَسَ فِيهَا صَدْعٌ وَلَا وَصْلٌ، فِيهَا سَبْعُونَ أَلْفَ دَارٍ، فِي كُلِّ دَارٍ سَبْعُونَ أَلْفًا مِنَ الْحُورِ الْأَعْيَنِ، لَا يَخْلُوُنَّ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ أَوْ إِمَامٌ عَادِلٌ أَوْ مُحَكَّمٌ فِي نَفْسِهِ، قَالَ: قُلْنَا: يَا كَعْبُ، وَمَا الْمُحَكَّمُ فِي نَفْسِهِ؟ قَالَ: الرَّجُلُ يَأْخُذُهُ الْعُدُوُّ فَيُحَكِّمُهُ بَيْنَ أَنْ يَتُفَرَّقَ أَوْ يَلْزَمَ الْإِسْلَامَ فَيُقْتَلُ، فَيَخْتَارُ أَنْ يَلْزَمَ الْإِسْلَامَ

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرُو، عَنْ عَمْرُو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرِ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ وَكُلُّنَا يَنْدِيُهُ يَمِينُ الدِّينِ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِهِمْ وَمَا وَلُوا

**[34036]** 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, from Sa'id ibn Al-Musayyib, from 'Abdullah ibn 'Amr, that the Messenger of Allah (saw) said: "Indeed, those who are just in the world will be upon pulpits of pearls on the Day of Resurrection before the Most Merciful because of their justice in the world."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرٍ مِنْ لُؤْلُؤٍ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ الرَّحْمَنِ بِمَا أَفْسَطُوا فِي الدُّنْيَا

**[34037]** Muhammad ibn Bishr told us, he said: Abu Hayyan told us, from Abu Zur'ah, from Abu Hurayrah, from the Prophet (saw), he said: "By the One in whose Hand is my soul, the distance between the two gate-panels of the gates of Paradise is like the distance between Mecca and Hajar, or like the distance between Mecca and Busra."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَسَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى

**[34038]** Waki' told us, from Qurrah, from Humayd ibn Hilal, from Khalid ibn 'Umayr, and from Abu Na'amah, he heard it from Khalid ibn 'Umayr, he said: 'Utbah ibn Ghazwan addressed us and said: "Indeed, the distance between the two gate-panels of the gates of Paradise is a journey of forty years. And a day will surely come upon the gates of Paradise when there is not a gate among them but it is crowded."

حَدَّثَنَا وَكِبْعُ، عَنْ قُرَّةَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ خَالِدِ  
بْنِ عُمَيْرٍ، وَعَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ  
قَالَ: حَطَبَنَا عُتْبَةُ بْنُ عَزْوَانَ فَقَالَ: إِنَّ مَا بَيْنَ  
الْمَصْرَاعَيْنَ مِنْ أَبْوَابِ الْجَنَّةِ لَمَسِيرَةُ أَرْبَعِينَ عَامًا  
وَلَيَاتِيَنَّ عَلَى أَبْوَابِ الْجَنَّةِ يَوْمٌ وَلَيَسَّ مِنْهَا بَابٌ إِلَّا وَهُوَ  
كَظِيفٌ

**[34039]** 'Ali ibn Mushir told us, from 'Asim, from Abu 'Uthman, from Ka'b, he said: "The distance between the two gate-panels of Paradise is forty autumns for the diligent rider, and a day will surely come upon it when it is crowded with people."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ،  
عَنْ كَعْبٍ، قَالَ: مَا بَيْنَ مِصْرَاعَيِ الْجَنَّةِ أَرْبَعُونَ  
خَرِيفًا لِلرَّاكِبِ الْمُحِيدِ وَلَيَاتِيَنَّ عَلَيْهِ يَوْمٌ وَهُوَ كَظِيفُ  
الرَّحَامِ

**[34040]** 'Affan told us, he said: Hammad ibn Salamah told us, from Abu Al-Muhazzim, he said: I heard Abu Hurayrah say: "The believer's abode in Paradise is made of a pearl containing forty houses. In its center is a tree that grows garments. He comes to it and takes with his finger seventy garments adorned with pearls and coral."

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْمُهَزْمِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ: دَارُ الْمُؤْمِنِ فِي الْجَنَّةِ مِنْ لُؤْلُؤَةٍ فِيهَا أَرْبَعُونَ بَيْتًا فِي وَسْطِهَا شَجَرَةٌ تَبْتُ الطَّلَلَ فَيَأْتِيهَا فَيَأْخُذُ بِأُصْبِعِهِ سَبْعِينَ حُلَّةً مُمَنْظَفَةً بِاللُّؤْلُؤِ وَالْمَرْجَانِ

**[34041]** Waki' told us, from Sufyan, from Habib ibn Abi Thabit, from Mujahid, from 'Abdullah ibn Al-Harith, he said: "The people of Al-A'raf will end up at a river called 'Life,' whose banks are gold reeds." He said: I think he said: "Adorned with pearls. They will bathe in it once, and a white mole will appear on their necks. Then they will return and bathe, and every time they bathe, it will increase in whiteness. It will be said to them: 'Wish whatever you want.' So they will wish whatever they want. It will be said: 'You shall have what you wished for and seventy times more.' They are the poor of the people of Paradise."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: أَصْحَابُ الْأَعْرَافِ يَنْتَهُونَ إِلَيْهِمْ إِلَى نَهْرٍ يُقَالُ لَهُ الْحَيَاةُ حَافَّةً قَصْبُ ذَهَبٍ، قَالَ: أَرَاهُ قَالَ: مُكَلَّ بِاللُّؤْلُؤِ فَيَغْسِلُونَ مِنْهُ اغْتِسَالًا فَتَبَدُّو فِي نُحُورِهِمْ شَامِمًا بِضِيَاءِ ، لَمْ يَعُودُنَّ فَيَغْسِلُونَ فَكُلُّمَا اغْتَسَلُوا ازْدَادَتْ بَيَاضًا ، فَيُقَالُ لَهُمْ: تَمَّنُوا مَا شِئْتُمْ ، فَيَتَمَّنُونَ مَا شَاءُوا فَيُقَالُ: لَكُمْ مَا تَمَّنَّيْتُمْ وَسَبْعُونَ ضِعْفًا ، فَهُمْ مَسَاكِينٌ أَهْلُ الْجَنَّةِ

**[34042]** Waki' told us, from Sufyan, from Mansur, from Mujahid: {In them are women limiting [their] glances} [Al-Rahman: 56]. He said: "Their glances are limited to their husbands, so they do not desire anyone else."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: قَالَ: فُصِّرَ [56]: {فِيهِنَّ فَاقِرَاتُ الطَّرْفِ} [الرَّحْمَنُ طَرْفَهُنَّ عَلَى أَزْوَاجِهِنَّ فَلَا يُرِدْنَ غَيْرَهُمْ

**[34043]** Hushaym told us, from Juwaybir, from Ad-Dahhak: {As if they were rubies and coral} [Al-Rahman: 58]. He said: "Their colors are like rubies and pearls in their purity."

حَدَّثَنَا هُشَيْمٌ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ: {كَأَنَّهُنَّ قَالَ: الْوَانُهُنَّ [58: الْيَاقُوتُ وَالْمَرْجَانُ} [الرَّحْمَنَ كَالْيَاقُوتِ وَاللُّؤْلُؤِ فِي صَفَائِهِ

**[34044]** Yahya ibn Yaman told us, from Al-Hurr ibn Jurmuz, he said: I heard 'Abdullah ibn Al-Harith saying: {As if they were rubies and coral} [Al-Rahman: 58]. He said: "As if they were pearls on a string."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنِ الْحُرَّ بْنِ جُرْمُوزٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثَ، يَقُولُ: {كَأَنَّهُنَّ الْيَاقُوتُ قَالَ: كَأَنَّهُنَّ الْلُّؤْلُؤُ فِي [58: وَالْمَرْجَانُ} [الرَّحْمَنَ الْخَيْطِ

**[34045]** Yunus ibn Muhammad told us, he said: Dawud ibn 'Abdur-Rahman told us, he said: I heard Sulayman Abu 'Ubaydullah, from Mujahid: {As if they were rubies and coral} [Al-Rahman: 58]. He said: "The marrow of their legs is seen from behind the garments just as the thread is seen inside the ruby."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنَ، قَالَ: سَمِعْتُ سُلَيْمَانَ أَبَا عُيَيْدَ اللَّهِ، عَنْ [58: مُجَاهِدٍ: {كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ} [الرَّحْمَنَ قَالَ: يُرَى مُخُّ سَاقِهِنَّ مِنْ وَرَاءِ الثِّيَابِ كَمَا يُرَى الْخَيْطُ فِي الْيَاقُوتَةِ

**[34046]** Abu Mu'awiyah told us, from Mughirah ibn Muslim, from 'Ikrimah: {Untouched before them by man or jinn} [Al-Rahman: 56]. He said: "[Meaning] had intercourse with them."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ عَكْرَمَةَ: قَالَ: [56: {لَمْ يَطْمِنُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ}] [الرَّحْمَنُ يُجَامِعُهُنَّ

**[34047]** Al-Fadl ibn Dukayn told us, from Sharik, from Salim, from Sa'id ibn Jubayr, he said: "[Meaning] tread [have intercourse with] them."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ، عَنْ شَرِيكٍ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يَطْهَأُهُنَّ

**[34048]** 'Abdah ibn Sulayman and Waki' told us, from Isma'il ibn Abi Khalid, from Harithah ibn Sulayman, from Abu Az-Zubayr: {Dark green [in color]} [Al-Rahman: 64]. He said: "Green from irrigation."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَارِثَةَ بْنِ سُلَيْمَانَ، عَنْ أَبِي الرُّبَيْرِ: قَالَ: حَضَرَا وَانِ مِنْ [64: {مُدْهَمَّاتٌ}] [الرَّحْمَنُ الرَّئِيْ

**[34049]** Ibn Al-Fudayl told us, from 'Ata' ibn As-Sa'ib, from Sa'id ibn Jubayr, from Ibn 'Abbas: {Dark green [in color]} [Al-Rahman: 64]. He said: "Green."

حَدَّثَنَا ابْنُ الْفُضَيْلِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ [64: بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: {مُدْهَمَّاتٌ}] [الرَّحْمَنُ قَالَ: حَضَرَا وَانِ

**[34050]** Asbat ibn Muhammad told us, from 'Amr ibn Qays, from Salamah, from Mujahid, regarding His saying: {Dark green [in color]} [Al-Rahman: 64]. He said: "Green from their irrigation."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ سَلَمَةَ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ: {مُذْهَمَّانِ} [الرَّحْمَن] 64  
قَالَ: حَضْرًا وَانِ مِنْ رَيْهُما

**[34051]** Ishaq b. Sulayman narrated to us, from Abu Sinan, from Al-Dahhak, who said: "Black due to intense irrigation [referring to verse 55:64 regarding the two gardens]."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنانٍ، عَنْ الضَّحَّاكِ، قَالَ: سَوْدًا وَانِ مِنْ الرَّيْ

**[34052]** 'Abd Allah b. Idris narrated to us, from his father, from 'Atiyyah, who said: "Green [referring to verse 55:64]."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ عَطِيَّةَ، قَالَ: حَضْرًا وَانِ

**[34053]** Waki' narrated to us, from Wasil, from 'Ata', who said: "Green due to intense irrigation [referring to verse 55:64]."

حَدَّثَنَا وَكِيعٌ، عَنْ وَاصِلٍ، عَنْ عَطَاءٍ، قَالَ: حَضْرًا وَانِ مِنْ الرَّيْ

**[34054]** Asbat b. Muhammad narrated to us, from 'Amr b. Qays, from Salamah, from Mujahid, regarding: {Gushing springs} [Al-Rahman: 66], he said: "Gushing with every good."

**[34055]** Yahya b. Yaman narrated to us, from Ash'ath, from Ja'far, from Sa'id b. Jubayr, regarding: {Gushing springs} [Al-Rahman: 66], he said: "With water and fruit."

**[34056]** Waki' narrated to us, from Sufyan, from Jabir, from Al-Qasim b. Abi Bazzah, from Abu 'Ubayd, from 'Abd Allah: {In them are good and beautiful women} [Al-Rahman: 70], he said: "In every tent there is good."

**[34057]** I was told about Ibn al-Mubarak, from Isma'il, from Abu Salih: {In them are good and beautiful women} [Al-Rahman: 70], he said: "The virgins of Paradise."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ 66: سَلَمَةً، عَنْ مُجَاهِدٍ، قَالَ: {نَضَّا خَثَانٌ} [الرَّحْمَنِ] كُلُّ حَيْرٍ

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ 66: سَعِيدٍ بْنِ جُبَيْرٍ، قَالَ: {نَضَّا خَثَانٌ} [الرَّحْمَنِ] بِالْمَاءِ وَالْفَاكِهَةِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَانَ، عَنْ جَابِرٍ، عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَبْدِ اللَّهِ: {فِيهِنَّ حَيْرَاتٌ} قَالَ: فِي كُلِّ حَيْمَةٍ حَيْرٌ [70: حَسَانٌ] [الرَّحْمَنِ]

حَدَّثَنَا حُدَيْثُ عَنْ ابْنِ الْمُبَارَكِ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي 70: صَالِحٍ: {فِيهِنَّ حَيْرَاتٌ حَسَانٌ} [الرَّحْمَنِ] عَذَارَى الْجَنَّةِ

**[34058]** Yazid b. Harun narrated to us, from Hammam, from Qatadah, from 'Ikrimah, from Ibn 'Abbas, who said: "The tent is a hollowed pearl, a farsakh by a farsakh, having four thousand golden panels."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْخَيْمَةُ دُرَّةٌ مُجَوَّفَةٌ ، فَرْسَخٌ فِي فَرْسَخٍ لَهَا أَرْبَعَةُ آلَافٍ مِصْرَاعٍ مِنْ دَهَبٍ

**[34059]** 'Aththam b. 'Ali narrated to us, from Isma'il, from Abu Salih: {Fair ones reserved in pavilions} [Al-Rahman: 72], he said: "The virgins of Paradise."

حَدَّثَنَا عَثَمُ بْنُ عَلَيٰ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ: قَالَ: [72]: {حُورٌ مَقْصُورَاتٌ فِي الْخَيَامِ} [الرَّحْمَنُ عَذَارَى الْجَنَّةِ

**[34060]** Ghundar narrated to us, from Shu'bah, from 'Umarah, from Abu Mijlaz, from the Prophet, may Allah's prayers and peace be upon him, that he said regarding: {Fair ones reserved in pavilions} [Al-Rahman: 72], he said: "They are hollow pearls."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عُمَارَةَ، عَنْ أَبِي مُجْلِزٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي: {حُورٌ قَالَ: دُرٌّ [72]: مَقْصُورَاتٌ فِي الْخَيَامِ} [الرَّحْمَنُ مُجَوَّفٌ أَوْ مُجَوَّفٌ

**[34061]** Ghundar narrated to us, from Shu'bah, from 'Abd al-Malik b. Maysarah, from Abu al-Ahwas, from 'Abd Allah, who said: "Hollow pearls."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْأَحْوَاصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: دُرٌّ مُجَوَّفٌ

**[34062]** Muhammad b. Marwan al-Basri narrated to us, from Abu al-'Awwam, from Qatadah, from Ibn 'Abbas, regarding {Fair ones reserved in pavilions} [Al-Rahman: 72], Ibn 'Abbas said: "The tent is a hollowed pearl, a farsakh by a farsakh, containing four thousand panels."

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْبَصْرِيُّ، عَنْ أَبِي الْعَوَامِ، عَنْ فَتَادَةَ، عَنْ ابْنِ عَبَّاسٍ، حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: الْخَيْمَةُ دُرُّ مُجَوَّفَهُ ، فَرْسَخٌ فِي فَرْسَخٍ فِيهِ أَرْبَعَةُ آلَافٍ مِصْرَاعٍ

**[34063]** Muhammad b. Marwan narrated to us, from 'Ikrimah: {Fair ones reserved in pavilions} [Al-Rahman: 72], he said: "Hollow pearls."

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ، عَنْ عَكْرَمَةَ: {حُورٌ قَالَ: دُرُّ [72: مَقْصُورَاتٌ فِي الْخِيَامِ]} [الرَّحْمَنُ مُجَوَّفٌ

**[34064]** Waki' narrated to us, from Sufyan, from Mansur, from Harb b. Bashir, who said: I heard 'Amr b. Maymun say: "The tent is a hollowed pearl."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ حَرْبِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونَ، يَقُولُ: الْخَيْمَةُ دُرَّةً مُجَوَّفَةً

**[34065]** Yahya b. Yaman narrated to us, from Abu Ja'far, from Al-Rabi', from Abu al-'Aliyah: {Fair ones reserved in pavilions} [Al-Rahman: 72], he said: "Confined [kept]."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَبِي جَعْفَرٍ، عَنِ الرَّابِيعِ، عَنْ أَبِي الْعَالِيَّةِ: {حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ} [الرَّحْمَنُ 72: مَحْبُوسَاتٌ]

**[34066]** Yahya b. Yaman narrated to us, from Abu Ma'shar, from Muhammad b. Ka'b al-Qurazi, regarding His saying: {Fair ones reserved in pavilions} [Al-Rahman: 72], he said: "In canopied beds (hujal)."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَبِي مُعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ، فِي قَوْلِهِ: {حُورٌ مَّقْسُورَاتٌ فِي الْخِيَامِ} قَالَ: فِي الْحُجَّالِ [72]: [الرَّحْمَن]

**[34067]** Waki' narrated to us, from Salamah, from Al-Dahhak, regarding His saying: {Fair ones reserved in pavilions} [Al-Rahman: 72], he said: "Hollow pearls."

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ، فِي قَوْلِهِ: قَالَ: [72]: {حُورٌ مَّقْسُورَاتٌ فِي الْخِيَامِ} [الرَّحْمَن] دُرٌّ مُجَوَّفٌ

**[34068]** Waki' narrated to us, from Sufyan, from Mansur, from Mujahid, who said: "The tent is a hollowed pearl."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: الْخَيْمَةُ دُرٌّ مُجَوَّفٌ

**[34069]** Hushaym narrated to us, from Abu Bishr, from Sa'id b. Jubayr, regarding His saying: {Reclining on green cushions and beautiful carpets} [Al-Rahman: 76], he said: "Rafraf is the gardens of Paradise, and 'Abqari is exquisite carpets."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ: {مُتَكَبِّئُونَ عَلَى رَفَرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ} قَالَ: الرَّفَرَفُ رِيَاضُ الْجَنَّةِ [76]: [الرَّحْمَن] وَالْعَبْقَرِيُّ: عَنَّاقُ الزَّرَابِيِّ

**[34070]** 'Abdah b. Sulayman narrated to us, from Juwaybir, from Al-Dahhak, who said: "Rafraf is the sitting places, and 'Abqari is the carpets."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ،  
قَالَ: الرَّفْرُفُ: الْمَجَالِسُ، وَالْعَبْقَرِيُّ: الزَّرَابِيُّ

**[34071]** Qabisah narrated to us, from Sufyan, from Harun b. 'Antarah, from his father, from Ibn 'Abbas: {Reclining on green cushions} [Al-Rahman: 76], he said: "The excess of the sitting places, rugs, and mattresses."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُعْيَانَ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ  
أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ: {مُنَكِّبَيْنَ عَلَى رَفَرَفٍ خُضْرِيِّ}  
قَالَ: فُضُولُ الْمَجَالِسِ وَالْبُسْطِ [76]: [الرَّحْمَنُ  
وَالْفُرْشُ]

**[34072]** Qabisah narrated to us, from Sufyan, from Rabah b. Abi Ma'ruf, from Mujahid: {And beautiful carpets} [Al-Rahman: 76], he said: "Silk brocade."

حَدَّثَنَا قَبِيسَةُ، عَنْ سُعْيَانَ، عَنْ رَبَاحِ بْنِ أَبِي مَعْرُوفٍ،  
قَالَ: [76]: عَنْ مُجَاهِدٍ: {وَعَبْقَرِيٌّ حِسَانٌ} [الرَّحْمَنُ  
الْدَّيْبَاجُ]

**[34073]** Ibn 'Ulayyah narrated to us, from Abu Raja', from Al-Hasan: {Reclining on green cushions} [Al-Rahman: 76], he said: "Rugs. The people of Jahiliyyah used to say they are rugs."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَبِي رَجَاءِ، عَنْ الْحَسَنِ: {مُنَكِّبَيْنَ  
قَالَ: الْبُسْطُ, [76]: عَلَى رَفَرَفٍ خُضْرِيِّ} [الرَّحْمَنُ  
كَانَ أَهْلُ الْجَاهِلِيَّةِ يَقُولُونَ: هِيَ الْبُسْطُ]

**[34074]** Yahya b. Sa'id narrated to us, from Sa'id, from Qatadah, from 'Ikrimah, who said: "Istabraq is thick silk brocade."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَكْرِمَةَ، قَالَ: إِسْتَبْرَقُ الدِّيَاجُ الْغَلِيلِ

**[34075]** 'Abdah b. Sulayman narrated to us, from Juwaybir, from Al-Dahhak, who said: "Istabraq is thick silk brocade."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ، قَالَ: إِسْتَبْرَقُ الدِّيَاجُ الْغَلِيلِ

**[34076]** Yazid b. Harun narrated to us, he said: Hammam narrated to us, he said: Zayd b. Aslam narrated to us, from 'Ata' b. Yasar, from 'Ubada b. al-Samit, from the Prophet, may Allah's prayers and peace be upon him, who said: "Paradise has one hundred grades; the distance between each grade is like the distance between the heaven and the earth. Al-Firdaws is the highest grade, and above it is the Throne, and from it gush forth the four rivers of Paradise. So if you ask Allah for Paradise, ask Him for Al-Firdaws."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْجَنَّةُ مِائَةُ دَرْجَةٍ بَيْنَ كُلِّ دَرْجَةٍ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةِ، فَإِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ

**[34077]** Waki' narrated to us, from Sufyan, from Ibn Abi Najih, from Mujahid: {On thrones facing one another} [Al-Hijr: 47], he said: "None of them looks at the back of another."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ  
قَالَ: لَا [47: مُجَاهِدٌ: {عَلَى سُرُرٍ مُتَقَابِلَيْنَ} [الحجر]  
يَنْظُرُ بَعْضُهُمْ فِي قَوْمٍ بَعْضٍ

**[34078]** Sharik narrated to us, from Salim, from Sa'id b. Jubayr: {No headache will they have therefrom, nor will they be intoxicated} [Al-Waqi'ah: 19], he said: "Their heads will not ache, nor will their intellects be exhausted."

حَدَّثَنَا شَرِيكٌ، عَنْ سَالِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: لَا  
قَالَ: لَا [19: يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ} [الواقعة]  
ثُصَدَّعُ رُءُوسُهُمْ وَلَا تَنْزَفُ عُقُولُهُمْ

**[34079]** 'Abd Allah b. Numayr narrated to us, from Abu Ja'far, from Husayn, from Mujahid: {And a cup of pure wine} [Al-Waqi'ah: 18], he said: "White wine." {No headache will they have therefrom, nor will they be intoxicated}, he said: "Their heads will not ache, nor will they vomit it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ حُصَيْنٍ،  
قَالَ: [18: عَنْ مُجَاهِدٍ: {وَكَأسٌ مِنْ مَعِينٍ} [الواقعة]  
خَمْرٌ بَيْضَاءٌ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ] قَالَ: لَا  
ثُصَدَّعُ رُءُوسُهُمْ وَلَا يَقْبَلُونَهَا

**[34080]** 'Abd Allah b. Idris narrated to us, from his father, from Abu 'Utbah, from Sa'id b. Jubayr, and from Husayn, from Mujahid, regarding His saying: {Woven} [Al-Waqi'ah: 15], one of them said: "Woven/interlaced," and the other said: "Woven with gold."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْنَةَ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ حُصَيْنِ، عَنْ مُجَاهِدٍ، فِي  
قَالَ أَحَدُهُمَا: [15: قَوْلُهُ: {مَوْضُونَةٌ} [الواقعة  
الْمَرْمُولَةُ، وَقَالَ أَحَدُهُمَا: الْمَرْمُولَةُ بِالدَّهْبَ

**[34081]** Waki' narrated to us, from Sufyan, from Mansur, from Hassan b. Abi al-Ashras, from Mugith b. Summi, who said: "A bird comes and lands on the tree, and he eats dried meat from one of its sides and roasted meat from the other."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَ، عَنْ مَنْصُورٍ، عَنْ حَسَانَ بْنِ  
أَبِي الْأَشْرَسِ، عَنْ مُغِيْثِ بْنِ سُمَيِّ، قَالَ يَحِيَّهُ الطَّيْرُ  
فَيَقْعُدُ عَلَى الشَّجَرَةِ فَيَأْكُلُ مِنْ أَحَدِ جَنْبَيْهِ قَدِيدًا وَمِنْ  
الْأُخْرِ شِوَاءً

**[34082]** Waki' narrated to us, from Ja'far b. al-Zubayr, from Al-Qasim, from Abu Umamah: {And couches raised high} [Al-Waqi'ah: 34], he said: "If a mattress were to fall from the top of it, it would plummet to its bottom for such-and-such years."

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ الزُّبَيْرٍ، عَنْ الْفَاسِمِ، عَنْ  
قَالَ لَوْ [34: أَبِي أُمَامَةَ: {وَقَرْشٌ مَرْفُوعَةٌ} [الواقعة  
خَرَّ مِنْ أَعْلَاهَا فِرَاشٌ لَهَوَى إِلَى قَرَارِهَا كَذَا وَكَذَا  
خَرِيفًا

**[34083]** Ghundar narrated to us, from Shu'bah, from Abu Ishaq, from Al-Bara': {Its bunches are within easy reach} [Al-Haqqah: 23], he said: "A man can take its fruits while standing."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ:  
قَالَ: يَتَأَوَّلُ الرَّجُلُ [23]: {فَطُوفْهَا دَانِيَةً} [الْحَاقَةُ]  
فَوَاكِهَهَا وَهُوَ قَائِمٌ

**[34084]** Abu Usamah narrated to us, from Zakariyya, from Abu Ishaq, from Al-Bara': {Near} [Al-Haqqah: 23], he said: "Brought close to them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
الْبَرَاءِ: {أَذْبَيْتُ مِنْهُمْ} [23]: {ذَانِيَةً} [الْحَاقَةُ]

**[34085]** Abu Usamah narrated to us, from Zakariyya, from Abu Ishaq, from Al-Bara': {And its bunches are lowered in compliance} [Al-Insan: 14], he said: "Lowered for them so they take from them wherever they wish."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
الْبَرَاءِ: {وَذَلَّلْتُ فُطُوفَهَا تَذَلِّلًا} [الإِنْسَانُ]  
ذَلَّلْتُ لَهُمْ يَأْخُذُونَ مِنْهَا حَيْثُ شَاءُوا

**[34086]** Waki' narrated to us, from Sufyan, from a man, from Mujahid, who said: "Al-'Abqari is thick silk brocade."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ، قَالَ:  
الْعَنْقَرِيُّ الدِّيَاجُ الْغَلِيلِيُّ

[**34087**] Waki' narrated to us, from Sufyan, from Abu Sinan, from 'Abd Allah b. al-Harith, who said: When Allah created the Garden of Eden, He said to it: "Speak." It said: "Successful indeed are the believers" [Al-Mu'minun: 1].

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي سَنَانٍ، عَنْ عَبْدِ اللَّهِ  
بْنِ الْحَارِثِ، قَالَ: لَمَّا حَلَقَ اللَّهُ جَهَّةً عَدْنَ قَالَ لَهُ:  
[ ١] تَكَمَّلَ ، قَالَتْ: {قَدْ أَفْلَحَ الْمُؤْمِنُونَ} [المؤمنون]

**[34088]** 'Abd Allah b. Idris narrated to us, from Husayn, from Mujahid: {Reclining on raised couches}, he said: "Couches with canopies."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ:  
{عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ} قَالَ: السُّرُورُ عَلَيْهَا الْحُجَّالُ

**[34089]** Ibn 'Ulayyah narrated to us, from Abu Raja', from Al-Hasan: {They will be given to drink of a sealed nectar} [Al-Mutaffifin: 25], he said: "It is wine."

**حَدَّثَنَا أَبْنُ عَلِيَّةَ، عَنْ أَبِي رَجَاءٍ، عَنْ الْحَسَنِ: {يُسْقَوْنَ**  
**فَالَّذِي الْخَمْرُ [25: مِنْ رَحِيقِ مَخْرُومٍ] [المطففين]**

[**34090**] Waki' narrated to us, from Al-A'mash, from 'Abd Allah b. Murrah, from Masruq, from 'Abd Allah, who said: "Al-Rahiq is wine."

**[34091]** Waki' narrated to us, from Al-A'mash, from 'Abd Allah b. Murrah, from Masruq, from 'Abd Allah: {Sealed} [Al-Mutaffifin: 25]: "Mixed." {Whose seal is musk} [Al-Mutaffifin: 26], he said: "Its taste and smell. Tasnim is a spring in Paradise {from which those nearest to Allah drink} [Al-Mutaffifin: 28] purely, and it is mixed for the People of the Right Hand."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ 25: مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: {مَخْتُومٌ} [المطفيين قَالَ: طَعْمَةٌ 26: مَفْرُوجٌ، {خَتَامَةُ مِسْكٌ} [المطفيين وَرِيحُهُ تَسْنِيمٌ عَيْنٌ فِي الْجَنَّةِ {يَشْرَبُ بِهَا الْمُقَرَّبُونَ} صَرْفًا وَيُمْزَجُ لِأَصْحَابِ الْيَمِينِ 28: [المطفيين

**[34092]** Jarir narrated to us, from Mansur, from Malik b. al-Harith: {And its mixture is of Tasnim, a spring from which those nearest to Allah drink} [Al-Mutaffifin: 28]: "Purely, and it is mixed for the rest of the inhabitants of Paradise."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مَالِكِ بْنِ الْحَارِثِ: {وَمِزَاجُهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ} صَرْفًا وَيُمْزَجُ لِسَائِرِ أَهْلِ الْجَنَّةِ : 28: [المطفيين

**[34093]** Ibn 'Ulayyah narrated to us, from Abu Raja', from Al-Hasan: {And its mixture is of Tasnim} [Al-Mutaffifin: 27], he said: "Hidden things that Allah has concealed for the people of Paradise."

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ أَبِي رَجَاءِ، عَنِ الْحَسَنِ: {وَمِزَاجُهُ قَالَ: خَفَّا إِلَيْهِ أَخْفَاهَا اللَّهُ 27: مِنْ تَسْنِيمٍ} [المطفيين لِأَهْلِ الْجَنَّةِ

**[34094]** Yahya b. Adam narrated to us, from Sharik, from Salim, from Sa'id, and from Abu Rawq, from Al-Dahhak, regarding His saying: {Whose seal is musk} [Al-Mutaffifin: 26], they said: "Its aftertaste."

**[34095]** 'Abd Allah b. Idris narrated to us, from Abu Khalid, from Qurrah b. Sharik al-'Ijli, from Ibn Sabit, who said: "I have been informed that on the right of the Most Merciful—and both of His hands are right—there are people on pulpits of light, their faces are light, wearing green garments that dazzle the eyes of beholders. They are neither prophets nor martyrs. They are people who loved one another for the glory of Allah when Allah was disobeyed on earth."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ سَالِمٍ، عَنْ سَعِيدٍ، وَعَنْ أَبِي رَوْقٍ، عَنْ الصَّحَّاحِ، فِي قَوْلِهِ: {خَتَّامُ قَالًا: آخِرُ طَعْمِهِ [26]: مِسْكٌ} [المطففين]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِي خَالِدٍ، عَنْ فَرَّةِ بْنِ شَرِيكِ الْعَجْلِيِّ، عَنْ ابْنِ سَابِطٍ، قَالَ: أَنْبَثْتُ أَنَّ عَنْ يَمِينِ الرَّحْمَنِ وَكُلُّنَا يَدْعِيهِ يَمِينَ قَوْمٍ عَلَى مَنَابِرِ مِنْ نُورٍ، وَوُجُوهُهُمْ نُورٌ، عَلَيْهِمْ تِيَابٌ حُسْنٌ تَعْشَى أَبْصَارُ النَّاظِرِينَ، لَيْسُوا بِأَنْبِياءٍ وَلَا شُهَدَاءَ، قَوْمٌ تَخَابُوا فِي حَلَالِ اللَّهِ حِينَ عُصِيَ اللَّهُ فِي الْأَرْضِ

**[34096]** Muhammad b. Bishr narrated to us, he said: 'Abd al-Aziz b. 'Umar narrated to us, he said: Ibrahim b. Abi 'Ablah al-Uqayli narrated to me that Al-'Ala' b. Ziyad used to narrate from the Prophet of Allah, may Allah's prayers and peace be upon him, who said: "There are servants among the servants of Allah who are neither prophets nor martyrs. The prophets and martyrs will envy them on the Day of Resurrection for their closeness to Allah, upon pulpits of light. The prophets and martyrs will say: 'Who are these?' They will say: 'These are those who loved one another for the sake of Allah without wealth being exchanged between them or kinship ties between them.'"

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ،  
قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ الْعُقَيْلِيُّ، أَنَّ الْعَلَاءَ بْنَ  
رِيَادٍ، كَانَ يُحَدِّثُ عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: عِبَادُ مِنْ عِبَادِ اللَّهِ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ ،  
يُغْرِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِقُرْبِهِمْ مِنَ اللَّهِ  
عَلَى مَنَابِرِ مِنْ نُورٍ ، يَقُولُونَ الْأَنْبِيَاءُ وَالشُّهَدَاءُ: مَنْ  
هُؤُلَاءِ ، فَيَقُولُونَ: هُؤُلَاءِ كَانُوا يَتَحَلَّوْنَ فِي اللَّهِ عَلَى  
غَيْرِ أَمْوَالٍ تَعَاطُوْهَا وَلَا أَرْحَامٍ كَانُتْ بِيَنْهُمْ

**[34097]** We were told about Ibn Mushir, from Al-Mukhtar, from Anas, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Al-Kawthar is a river my Lord promised me in Paradise. Upon it is much good. It is a basin to which my Ummah will come on the Day of Resurrection. Its vessels are as numerous as the stars."

**[34098]** Muhammad b. Fudayl narrated to us, from 'Ata' b. al-Sa'ib, from Muharib b. Dithar, from Ibn 'Umar, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "{Al-Kawthar} [Al-Kawthar: 1] is a river in Paradise. Its banks are of gold, its bed is over rubies and pearls, its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow."

حَدَّثَنَا حُدَيْنًا عَنْ ابْنِ مُسْهِرٍ عَنْ الْمُخْتَارِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْكَوْثَرُ: نَهْرٌ وَعَذْنِيهِ رَبِّي فِي الْجَنَّةِ، عَلَيْهِ الْخَيْرُ كَثِيرٌ، هُوَ حَوْضٌ ثَرُدٌ عَلَيْهِ أَمَّتِي يَوْمَ الْقِيَامَةِ، آتَيْتُهُ عَدْدَ النُّجُومِ

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِئْلَرٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ نَهْرٌ فِي [1]: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {الْكَوْثَرُ} [الْكَوْثَرُ] الْجَنَّةُ، حَافَّةً مِنْ ذَهَبٍ، وَمَجْرَاهُ عَلَى الْبَيْقَوْتِ وَالدُّرِّ، تُرْبَثُهُ أَطْيَبُ مِنَ الْمِسْكِ وَمَأْوَاهُ أَخْيَى مِنَ الْعَسْلِ وَأَشْدَدُ بَيَاضًا مِنَ النَّحْلِ

**[34099]** Abu al-Ahwas narrated to us, from Abu Ishaq, from Abu 'Ubaydah, from 'A'ishah, who said: "Al-Kawthar" [Al-Kawthar: 1] is a river in the courtyard of Paradise. Its banks are hollow pearls, and in it are ewers and vessels as numerous as the stars."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُيْنَةَ،  
نَهْرٌ يُفَنَّاءُ : [ ١ ] : عَنْ عَائِشَةَ، قَالَتْ: {الْكَوْثَرُ} [الْكَوْثَرُ]  
الْجَنَّةُ شَاطِئًا دُرُّ مُجَوَّفٍ ، وَفِيهِ مِنَ الْأَبَارِيقِ وَالْأَنْيَةِ  
عَدَّ النُّجُومَ

**[34100]** Waki' narrated to us, from Ja'far b. Burqan, from Habib b. Abi Marzuq, from 'Ata' b. Abi Rabah, from Abu Muslim al-Khawlani, from Mu'adh b. Jabal and 'Ubada b. al-Samit, who said: We heard the Messenger of Allah, may Allah's prayers and peace be upon him, narrating from his Lord, saying: "My love is due for those who love one another for My sake, My love is due for those who spend on one another for My sake, and My love is due for those who visit one another for My sake. Those who love one another for the sake of Allah will be on pulpits of light in the shade of the Throne on a Day when there is no shade but His shade."

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ حَبِيبِ بْنِ أَبِي  
مَرْزُوقٍ، عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي مُسْلِمٍ  
الْخَوْلَانِيِّ، عَنْ مُعاذِ بْنِ جَبَلٍ، وَعُبَادَةَ بْنِ الصَّامِتِ،  
قَالَا: سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي  
عَنْ رَبِّهِ يَقُولُ: حَقٌّ مَحِبَّتِي عَلَى الْمُتَحَابِينَ فِي ،  
وَحَقٌّ مَحِبَّتِي عَلَى الْمُتَبَاذِلِينَ فِي ، وَحَقٌّ مَحِبَّتِي  
عَلَى الْمُتَرَأْوِرِينَ فِي ، وَالْمُتَحَابُونَ فِي اللَّهِ عَلَى مَنَابِرِ  
مِنْ ثُورٍ فِي ظِلِّ الْعَرْشِ يَوْمًا لَا ظِلَّ إِلَّا ظِلُّهُ

**[34101]** ‘Abdullāh ibn Numayr narrated to us, from Ḥumayd ibn ‘Aṭā’, from ‘Abdullāh ibn al-Ḥārith, from Ibn Mas‘ūd, from the Prophet (peace be upon him), who said: "Those who love each other for the sake of Allah are on a pillar of red ruby. At the top of the pillar are seventy thousand rooms, overlooking the people of Paradise. When one of them looks down, his beauty fills the houses of the people of Paradise just as the sun fills the houses of the people of this world with its light." He said: "So the people of Paradise will say: 'Let us go out to those who loved each other for the sake of Allah.'" He said: "So they will go out and look at their faces, which are like the moon on the night of the full moon. Upon them are green garments, and written on their faces is: 'These are those who loved each other for the sake of Allah.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ، عَنْ حُمَيْدِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُتَحَابُونَ فِي اللَّهِ عَلَى عَمُودٍ مِنْ يَاقُوتٍ حَمْرَاءَ، فِي رَأْسِ الْعَمُودِ سَبْعُونَ أَفَّ غُرْفَةً، مُشْرِفُونَ عَلَى أَهْلِ الْجَنَّةِ، وَإِذَا أَطْلَعَ أَهْدُهُمْ مَلَأَ حُسْنَةً بُيُوتَ أَهْلِ الْجَنَّةِ، كَمَا تَمَلَّ الشَّمْسُ بِضَوْئِهَا بُيُوتَ أَهْلِ الدُّنْيَا، قَالَ: فَيَقُولُ أَهْلُ الْجَنَّةِ: اخْرُجُوا إِلَيَّ الْمُتَحَابِينَ فِي اللَّهِ، قَالَ: فَيَخْرُجُونَ فَيَنْظُرُونَ فِي وُجُوهِهِمْ مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَيْهِمْ ثَيَابٌ خُضْرَاءٌ، مَكْتُوبٌ فِي وُجُوهِهِمْ: هُؤُلَاءِ الْمُتَحَابُونَ فِي اللَّهِ

[34102] ‘Abd al-‘Azīz ibn ‘Abd aṣ-Ṣamad narrated to us, from Abū ‘Imrān al-Jawnī, from ‘Abdullāh ibn aṣ-Ṣāmit, from Abū Dharr, who said:

I said: "O Messenger of Allah, what are the vessels of the Basin (Hawd)?"

He said: "By the One in Whose Hand is my soul, its vessels are more numerous than the stars of the sky and its planets on a dark, clear night. Whoever drinks from them will never thirst. Its width is like its length, the distance between Oman and Aylah. Its water is whiter than milk and sweeter than honey."

حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنُ عَبْدِ الصَّمَدِ، عَنْ أَبِي عِمْرَانَ الْجَوْزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ فُلُثٌ: يَا رَسُولَ اللَّهِ، مَا أَنِيَةُ الْحَوْضِ؟ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَأَنِيَّتُهُ أَكْثَرُ مِنْ عَدَدِ ثُجُومِ السَّمَاءِ وَكَوَافِيهَا فِي اللَّيْلَةِ الْمُطْلَمَةِ الْمُصْحِّحةِ، مَنْ شَرَبَ مِنْهُمَا لَمْ يَظْمَأْ ، عَرْضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عُمَانَ إِلَى أَيْلَهَ، مَاءُهُ أَشَدُ بَيَاضًا مِنَ الْلَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ

[34103] Muḥammad ibn Bishr narrated to us, saying: Sa‘īd ibn Abī ‘Arūbah narrated to us, from Qatādah, from Sālim ibn Abī al-Ja‘d, from Ma‘dān ibn Abī Ṭalhah al-Ya‘marī, from Thawbān, that the Prophet (peace be upon him) was asked about the width of the Basin.

He said: "The distance between this place of mine and Oman, which is a month or thereabouts." The Messenger of Allah (peace be upon him) was asked about its drink. He said: "Whiter than milk and sweeter than honey. Two spouts pour into it, their supply—or their source—is from Paradise; one of them is silver and the other is gold."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سَعِيدٌ بْنُ أَبِي عَرْوَبَةَ، عَنْ فَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ تَوْبَانَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ سَعَةِ الْحَوْضِ فَقَالَ: مَا بَيْنَ مَقَامِي هَذَا إِلَى عُمَانَ مَا بَيْنَهُما شَهْرٌ أَوْ نَحْوَ ذَلِكَ ، فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابِهِ فَقَالَ: أَشْدُ بَيَاضًا مِنَ الْلَّبَنِ وَأَحْلَى مِنَ الْعَسْلِ ، يَصْبُرُ فِيهِ مِيزَابَانٌ مِدَادُهُ أَوْ مِدَادُهُمَا مِنَ الْجَنَّةِ ، أَحَدُهُمَا وَرِقٌ وَالْأُخْرُ ذَهَبٌ

**[34104]** Muḥammad ibn Bishr narrated to us, saying: Zakariyyā ibn Abī Zā’idah narrated to us, from ‘Atīyyah, from Abū Sa‘īd, that the Prophet (peace be upon him) said: "Indeed, I have a Basin whose length is the distance between the Ka‘bah and Bayt al-Maqdis (Jerusalem), whiter than milk. Its vessels are as numerous as the stars. And indeed, I will have the most followers among the prophets on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا زَكَرِيَّاً بْنُ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِي حَوْضًا طُولُهُ مَا بَيْنَ الْكَعْبَةِ إِلَى بَيْتِ الْمَقْدِسِ أَبْيَضَ مِنَ الْلَّبَنِ، أَنِّيهُ عَذْدُ النُّجُومِ، وَإِنِّي أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ

**[34105]** ‘Abd al-Wahhāb ath-Thaqafī narrated to us, from Humayd, from Anas, who said: The Messenger of Allah (peace be upon him) said: "I entered Paradise, and behold, I came upon a flowing river, its banks were domes of pearls. He said: I put my hand into the clay, and behold, it was pungent musk. I said: 'O Jibrīl, what is this?' He said: 'Al-Kawthar which Allah has given you.'"

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ يَجْرِي، حَاقَّتَاهُ خِيَامُ الْلُّؤْلُؤِ، قَالَ: فَصَرَبْتُ بَيْدِي إِلَى الطَّينِ فَإِذَا مَسْنُكَ أَدْفَرُ، فَقُلْتُ: يَا جِبْرِيلُ، مَا هَذَا؟ قَالَ: الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ

**[34106]** Waki‘ narrated to us, from Al-A‘mash, from ‘Abdullāh ibn Murrah, from Masrūq, from ‘Abdullāh, who said: "The rivers of Paradise gush forth from a mountain of musk."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَنْهَارُ الْجَنَّةِ تُفَجَّرُ مِنْ حَبَلٍ مِنْ مِسْنَكِ

**[34107]** ‘Abdullāh ibn Numayr narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from Sa‘d at-Tā’ī, who said: "I was informed that when Allah created Paradise, He said to it: 'Adorn yourself.' So it adorned itself. Then He said: 'Speak.' It said: 'Blessed is he with whom You are pleased.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ سَعْدِ الطَّائِيِّ، قَالَ: أَخْبَرْتُ أَنَّ اللَّهَ لَمَّا خَلَقَ الْجَنَّةَ قَالَ لَهَا: تَرَيَّنِي ، فَتَرَيَّنْتُ ثُمَّ قَالَ: تَكَلِّمِي ، فَقَالَتْ: طُوبَى لِمَنْ رَضِيَتْ عَنْهُ

[34108] Muḥammad ibn Fuḍayl narrated to us, from Al-A‘mash, from Al-Minhāl ibn ‘Amr, from Sa‘īd ibn Jubayr, from ‘Abdullāh ibn al-Ḥārith, from Ibn ‘Abbās, who said: A Prophet among the Prophets said: "O Allah, a servant among Your servants worships You, obeys You, and avoids Your wrath, yet You turn the world away from him and expose him to tribulation. And another servant worships other than You and commits disobedience to You, yet You expose the world to him and turn tribulation away from him." He said: So Allah revealed to him: "The servants and tribulation belong to Me; all glorify Me with My praise. As for My believing servant, he has sins, so I only expose him to tribulation and turn the world away from him so that it may be expiation for his sins, and I reward him when he meets Me. As for My disbelieving servant, he has good deeds, so I turn tribulation away from him and expose the world to him so that it may be a reward for his good deeds, and I requite him for his sins when he meets Me."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَلِ بْنِ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: قَالَ نَبِيٌّ مِّنَ الْأَنْبِيَاءِ: اللَّهُمَّ ، الْعَبْدُ مِنْ عَبْدِكَ يَعْبُدُكَ وَيُطِيعُكَ وَيَجْتَبُ سَخْطَكَ ، تَرْزُوِي عَنْهُ الدُّنْيَا وَتَعْرُضُ لَهُ الْبَلَاءُ ، وَالْعَبْدُ يَعْبُدُ عَيْرَكَ وَيَعْمَلُ بِمَعَاصِيكَ فَتَعْرُضُ لَهُ الدُّنْيَا وَتَرْزُوِي عَنْهُ الْبَلَاءُ ، قَالَ: فَأَرْخَى اللَّهُ إِلَيْهِ أَنَّ الْجِنَادَ وَالْبَلَاءَ لِي ، كُلُّ يُسَبِّحُ بِحَمْدِي ، فَلَمَّا عَبَدِي الْمُؤْمِنُ فَتَكُونُ لَهُ سَيِّنَاتٌ فَإِنَّمَا أَعْرُضُ لَهُ الْبَلَاءَ وَأَرْزُوِي عَنْهُ الدُّنْيَا فَتَكُونُ كَفَارَةً لِسَيِّنَاتِهِ وَأَجْزِيهِ إِذَا لَقِيَنِي ، وَلَمَّا عَبَدِي الْكَافِرُ فَتَكُونُ لَهُ الْحَسَنَاتُ فَأَرْزُوِي عَنْهُ الْبَلَاءَ وَأَعْرُضُ لَهُ الدُّنْيَا فَتَكُونُ جَزَاءً لِحَسَنَاتِهِ وَأَجْزِيهِ سَيِّنَاتِهِ حِينَ يُلْقَانِي

**[34109]** Al-Faḍl ibn Dukayn narrated to us, from Abū Qudāmah, from Abū ‘Imrān al-Jawnī, from Abū Bakr ibn ‘Abdullāh ibn Qays, from his father, who said: The Messenger of Allah (peace be upon him) said: "The Gardens of Firdaws are four: two of gold, their ornaments, vessels, and whatever is in them; and two of silver, their ornaments, vessels, and whatever is in them. And there is nothing between the people and their looking at their Lord except the Cloak of Greatness over His Face."

**[34110]** Wakī‘ narrated to us, from Ibn Fuḍālah, from Luqmān ibn ‘Āmir, from Abū Umāmah, who said: I heard him say regarding: "{The Gardens of Al-Firdaws as lodging} [Al-Kahf: 107]," he said: "The navel of Paradise." He said: "The center of Paradise."

حَدَّثَنَا الْفَضَلُّ بْنُ دُكَيْنِ، عَنْ أَبِي فُذَامَةَ، عَنْ أَبِي  
عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ بْنِ قَيْسٍ،  
عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
جَنَّاتُ الْفِرْدَوْسِ أَرْبَعٌ: تِنْتَانٌ مِنْ ذَهَبٍ حِلْيَتُهُمَا  
وَأَنِيْتُهُمَا وَمَا فِيهِمَا، وَتِنْتَانٌ مِنْ فِضَّةٍ حِلْيَتُهُمَا وَأَنِيْتُهُمَا  
وَمَا فِيهِمَا، وَلَيْسَ بَيْنَ الْقَوْمَ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ  
إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ فُضَالَةَ، عَنْ لَقْمَانَ بْنِ عَامِرٍ، عَنْ  
أَبِي أَمَامَةَ، قَالَ: سَمِعْتُهُ يَقُولُ: {جَنَّاتُ الْفِرْدَوْسِ نُزُلٌ}  
قَالَ: سُرُّهُ الْجَنَّةُ قَالَ: وَسَطُ الْجَنَّةِ [107]: [الكهف]

**[34111]** Muḥammad ibn ‘Ubayd narrated to us, from Al-A‘mash, from Yazīd, from ‘Abdullāh ibn al-Ḥārith, from Ka‘b regarding: "The Gardens of Al-Firdaws as lodging" [Al-Kahf: 107]," he said: "Gardens of grapes."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبٍ: {جَنَّاتُ الْفِرْدَوْسِ قَالَ: جَنَّاتُ الْأَعْنَابِ} [الكاف] 107: نُزُلًا

**[34112]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Hishām, from Al-Ḥasan, who said: "The trunks of the palm trees of Paradise are gold, their vine is emerald and ruby, and their fronds are garments. The dates emerge like large jugs, sweeter than honey and whiter than milk."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: نَخْلُ الْجَنَّةِ جُذُوعُهَا ذَهَبٌ وَكَرْمُهَا زُمْرُدٌ وَيَاقُوتٌ وَسَعْفُهَا حُلَّلٌ، يَخْرُجُ الرُّطْبُ أَمْثَالَ الْفِلَالِ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضَ مِنَ الْلَّبَنِ

**[34113]** Shabābah ibn Sawwār narrated to us, saying: Shu‘bah narrated to us, from Muḥammad ibn Ziyād, who said: I heard Abū Hurayrah narrating from the Prophet (peace be upon him) who said: "Allah marvels at a people who are brought in chains until He admits them into Paradise."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَجِبَ اللَّهُ مِنْ قَوْمٍ جِيءُ بِهِمْ فِي السَّلَاسِلِ حَتَّى يُدْخِلُهُمُ الْجَنَّةَ

**[34114]** ‘Affān narrated to us, saying: Sulaymān ibn Mughīrah narrated to us, saying: Ḥumayd ibn Hilāl said: It was mentioned to us that when a man enters Paradise, he is fashioned in the form of the people of Paradise, clothed in their garments, adorned with their ornaments, and sees his spouses, servants, and dwellings in Paradise. He is overcome with a surge of joy such that if it were possible for him to die, he would die. He said: It is said to him: "Do you see this surge of joy of yours? Indeed, it will remain with you forever."

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ مُغِيرَةَ، قَالَ: قَالَ حُمَيْدُ بْنُ هِلَالٍ: نَكَرَ لَنَا أَنَّ الرَّجُلَ إِذَا دَخَلَ الْجَنَّةَ صُورَ صُورَةً أَهْلِ الْجَنَّةِ، وَأَلِيسَ لِبَاسُهُمْ، وَحُلُولُهُمْ، وَرَأْيُهُمْ، وَرَأْيُ ازْوَاجِهِ وَحَدَّمَةُ وَمَسَاكِنَهُ فِي الْجَنَّةِ فَأَخْدَهُ سِوَارُ فَرَحٍ، لَوْ كَانَ يَتَبَعِي لَهُ أَنْ يَمُوتَ لَمَاتَ، قَالَ: فَيَقُولُ: أَرَأَيْتَ سِوَارَ فَرْحَنَاتِكَ هَذِهِ فَإِنَّهَا فَائِمَةٌ لِكَ أَبَدًا

**[34115]** ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: Thābit informed us, from Anas, that the Messenger of Allah (peace be upon him) said: "Indeed, the people of Paradise have a market which they come to every Friday, containing dunes of musk. When they go out to it, a wind blows"—Ḥammād said: I think he said: "a northern wind"—"filling their faces and homes with musk, so they increase in beauty and comeliness."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا  
تَابِعٌ، عَنْ أَنَّسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: إِنَّ لِأَهْلِ الْجَنَّةِ سُوقًا يَأْتُونَهَا كُلَّ جُمْعَةٍ فِيهَا كُتُبَانُ  
الْمِسْنَكِ، فَإِذَا خَرَجُوا إِلَيْهَا هَبَّتْ رِيحٌ - قَالَ حَمَّادُ:  
أَحْسِبُهُ قَالَ: شَمَالٌ - فَتَمَلَّأُ جُوْهُهُمْ وَبُيُوتُهُمْ مِسْكًا  
فَيَزْدَادُونَ حُسْنًا وَجَمَالًا

**[34116]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Maysarah al-Ashja‘ī, from ‘Ikrimah, from Ibn ‘Abbās, who said: I asked Ka‘b: "What is the Lote Tree of the Utmost Boundary (Sidrat al-Muntahā)?" He said: "A lote tree at which the knowledge of the angels ends, and there they find the command of Allah; knowledge does not go beyond it." I asked him about the Garden of Refuge (Jannat al-Ma’wā). He said: "A garden in which there are green birds into which the souls of the martyrs ascend."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَأَلْتُ كَعْبًا مَا سِدْرَةُ الْمُنْتَهَى؟ فَقَالَ: سِدْرَةٌ يَتَّهَى إِلَيْهَا عِلْمُ الْمَلَائِكَةِ، وَعِنْدَهَا يَجِدُونَ أَمْرَ اللَّهِ لَا يُجَاوزُهَا عِلْمٌ، وَسَأَلْتُهُ عَنْ جَنَّةِ الْمَأْوَى فَقَالَ: جَنَّةٌ فِيهَا طَيْرٌ خَضْرٌ تَرْتَقِي فِيهَا أَرْوَاحُ الشُّهَداءِ

**[34117]** Marwān ibn Mu‘awiyah narrated to us, from Al-‘Alā’ ibn Khālid al-Asadī, from Shaqīq ibn Salamah, from Ibn Mas‘ūd regarding His saying: "{And Hell is brought that Day} [Al-Fajr: 23]," he said: "It will be brought, being pulled by seventy thousand bridles, with each bridle seventy thousand angels dragging it."

حَدَّثَنَا، مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ، الْعَلَاءِ بْنِ خَالِدِ الْأَسَدِيِّ، عَنْ، شَقِيقِ بْنِ سَلَمَةَ، عَنْ، ابْنِ مَسْعُودٍ، فِي ، قَالَ: جِيءَ [23]: قَوْلَهُ: {وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ} [الْفَجْرِ] بِهَا تُقَادُ سَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُونَهَا

**[34118]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Al-Minhāl, from Shahr ibn Ḥawshab, from Ka‘b, who said: "Hell will emit a groan on the Day of Resurrection, and no angel brought near nor prophet sent will remain except falling to his knees, saying: 'O Lord, myself, myself!'"

**[34119]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mālik ibn al-Ḥārith, from Mughīth ibn Sumayy, who said: "Indeed, Hell emits two groans every day; nothing remains except that it hears them, except for the two heavy species (jinn and humans) upon whom are punishment and reckoning."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ الْمِنْهَلِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ كَعْبٍ، قَالَ: "تَرْفُرُ جَهَنَّمُ يَوْمَ الْقِيَامَةِ رَفْرَةً، فَلَا يَبْقَى مَلَكٌ مُقْرَبٌ وَلَا نَبِيٌّ مُرْسَلٌ إِلَّا وَقَعَ عَلَى رُكْبَتَيْهِ فَقَالَ: يَا رَبِّنِي نَفْسِي نَفْسِي

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ مُعِيشَةِ بْنِ سُمَيِّ، قَالَ: إِنَّ لِجَهَنَّمَ كُلَّ يَوْمٍ رَفَرَتَيْنِ مَا يَبْقَى شَيْءٌ إِلَّا سَمِعَهُمَا إِلَّا التَّقَلِيلُ لِلَّذِينَ عَلَيْهِمَا الْعَذَابُ وَالْحِسَابُ

**[34120]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Zabyān, from Salmān, who said: "The Fire is black and dark; its embers do not shine, and its flame is not extinguished." Then he recited: "{Every time they want to get out of Hellfire from anguish, they will be returned to it} [Al-Hajj: 22] and it will be said to them, '{Taste the punishment of the Burning Fire!} [Al-Hajj: 22]."

**[34121]** Sufyān ibn ‘Uyaynah narrated to us, from Abū Sinān, from Ibn Abī al-Hudhayl, who said: "The Fire scorched them with a scorch, leaving no flesh on a bone except that it cast it off."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي طَبْيَانَ،  
عَنْ، سَلْمَانَ، قَالَ: "النَّارُ سَوَادٌ مُظْلَمٌ، لَا يُضِيءُ  
جَمْرُهَا وَلَا يُطْفَى لَهُبُّهَا، ثُمَّ قَرَا {كُلَّمَا أَرَادُوا أَنْ  
وَقِيلَ [22]: يَخْرُجُوا مِنْهَا مِنْ عَمَّ أَعْيَدُوا فِيهَا} [الحج  
22]: لَهُمْ {ذُوقُوا عَذَابَ الْحَرِيقِ} [الحج

حَدَّثَنَا، سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ، أَبِي سَنَانٍ، عَنْ، ابْنِ أَبِي  
الْهُدَيْلِ، قَالَ: لَفْحَتْهُمُ النَّارُ لَفْحَةً فَمَا أَبْقَتْ لَحْمًا عَلَى  
عَظْمٍ إِلَّا أَلْقَاهُ

**[34122]** Abū Usāmah narrated to us, from Sa‘īd ibn Abī ‘Arūbah, from Qatādah, from Abū Ayyūb, from ‘Abdullāh ibn ‘Amr, who said: "The people of Hell called out: '{O Mālik, let your Lord put an end to us!}' [Az-Zukhruf: 77].' So He left them for forty years, then answered them: '{Indeed, you will remain}' [Az-Zukhruf: 77].' He said: So they said: '{Remove us from it, and if we return, we would indeed be wrongdoers}' [Al-Mu’minūn: 107].' He said: So He left them for twice the duration of the world, then answered them: '{Remain despised therein and do not speak to Me}'.' He said: So the people did not despair after that with a single word; there was nothing but groaning and sighing."

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ،  
فَتَادَةَ، عَنْ، أَبِي أَيُوبَ، عَنْ، عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ:  
”إِنَّ أَهْلَ النَّارِ نَادُوا: {بِأَمْلَكْ لِيَقْضِ عَلَيْنَا رَبُّكَ}  
فَخَلَى عَنْهُمْ أَرْبَعِينَ عَامًا، ثُمَّ ، [77]: الزخرف  
، قَالَ: فَقَالُوا: [77]: أَجَابُوهُمْ: {إِنَّكُمْ مَاكِثُونَ} [الزخرف  
]: {أَخْرِجْنَا مِنْهَا فَإِنْ عَدْنَا فَإِنَّا ظَالِمُونَ} [المؤمنون  
]، قَالَ: فَخَلَى عَنْهُمْ مِثْلِ الْثُنْيَا ، ثُمَّ أَجَابُوهُمْ: [107]  
{أَخْسِنُوا فِيهَا وَلَا تُكَلُّمُونَ}، قَالَ: فَلَمْ يَبْيَسِ الْقَوْمُ بَعْدَ  
ذَلِكَ بِكَلِمَةٍ ، إِنْ كَانَ إِلَّا الرَّفِيفُ وَالشَّهِيفُ

**[34123]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mālik ibn al-Ḥārith, from Mughīth ibn Sumayy, who said: "When a man is brought to the Fire, it is said: 'Wait until we give you a gift.' He said: So a cup of viper and cobra venom is brought. When he brings it near his mouth, the flesh scatters apart and the bones scatter apart."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، مَالِكِ بْنِ الْحَارِثِ، عَنْ، مُغِيْثِ بْنِ سُمَيَّ، قَالَ: "إِذَا جَاءَ بِالرَّجُلِ إِلَى النَّارِ قِيلَ: انتَظِرْ حَتَّى تُنْهَقَ، قَالَ: فَيُؤْتَى بِكَأسٍ مِنْ سُمِّ الْأَفَاعِيِّ وَالْأَسَادِ، إِذَا أَنْهَا مِنْ فِيهِ نَثَرَتِ الْأَحْمَرَ عَلَى حِدَةِ وَالْعَظْمِ عَلَى حِدَةِ

**[34124]** ‘Alī ibn Mushir narrated to us, from Ismā‘il ibn Sumay‘, from Abū Razīn regarding "Blackening the skins" [Al-Muddaththir: 29]," he said: "It scorches his skin until it leaves him blacker than night."

حَدَّثَنَا، عَلَيُّ بْنُ مُسْهِرٍ، عَنْ، إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ، قَالَ: تُلْوُحُ[29] :أَبِي رَزِينَ {لَوَاحَةً لِلْبَشَرِ} [المدثر]  
حِلْدَةً حَتَّى تَدْعَهُ أَشَدَّ سَوَادًا مِنَ اللَّيلِ

**[34125]** Wakī‘ narrated to us, from Sufyān, from Salamah, from Khaythamah, from ‘Abdullāh regarding: "Indeed, the hypocrites will be in the lowest depths of the Fire" [An-Nisā’: 145]," he said: "In sealed coffins over them."

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، سُفْيَانَ، عَنْ، سَلَمَةَ، عَنْ، خَيْثَمَةَ، عَنْ، عَبْدِ اللَّهِ: {إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ} [النساء]  
الْأَسْفَلُ مِنَ النَّارِ، قَالَ: فِي ثَوَابِيْتِ مُبَهَّمَةٍ [145]  
عَلَيْهِمْ

**[34126]** Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Hubayrah, from ‘Alī, who said: "The gates of Hell are one above the other. It begins with the lowest, so it is filled –and that is the lowest of the low– then the one next to it, then the one next to it, until Hell is filled."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيرَةَ، عَنْ عَلَيِّ، قَالَ: أَبْوَابُ النَّارِ بَعْضُهَا فَوْقَ بَعْضٍ يَبْدُأُ بِالْأَسْفَلِ فَيَمْلأُ فَهُوَ أَسْفَلُ سَافِلِينَ، ثُمَّ الَّذِي يَلِيهِ، ثُمَّ الَّذِي يَلِيهِ حَتَّى يَمْلأَ النَّارَ

**[34127]** Ismā‘il ibn ‘Ulayyah narrated to us, from Abū Hārūn, from Ḥiṭṭān ibn ‘Abdullāh, who said: ‘Alī said: "Do you know how the gates of Hell are?" They said: "Yes, like these gates." He said: "No, rather they are like this," and he described layers one above the other.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبِي هَارُونَ، عَنْ جِطَّانَ بْنِ عَبْدِ اللَّهِ، قَالَ: أَتَدْرُونَ كَيْفَ أَبْوَابُ النَّارِ؟ قَالُوا: نَعَمْ، تَحْوِي هَذِهِ الْأَبْوَابِ، قَالَ: لَا وَلَكِنَّهَا هَكَذَا فَوَصْفُ أَطْبَاقِ بَعْضِهَا فَوْقَ بَعْضٍ

**[34128]** Muḥammad ibn Bishr narrated to us, saying: Muḥammad ibn ‘Amr narrated to us, saying: Yaḥyā ibn ‘Abd ar-Rahmān ibn Ḥāfiẓ narrated to me, from his father, who said: We sat with Ka'b al-Aḥbār in the mosque while he was narrating. ‘Umar came and sat at the edge of the group, then called him and said: "Woe to you, O Ka'b! Make us fearful." He said: "By the One in Whose Hand is my soul, Hell will be brought near on the Day of Resurrection, groaning and sighing. Until when it is brought close and near, it will emit a groan such that no prophet, truthful one (ṣiddīq), or martyr Allah created will remain except falling to his knees, until every prophet, truthful one, and martyr says: 'O Allah, I do not ask You today except for myself.' Even if you had the deeds of seventy prophets, O Ibn al-Khaṭṭāb, you would think you would not be saved." ‘Umar said: "By Allah, the matter is indeed severe."

حَدَّثَنَا، مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا، مُحَمَّدُ بْنُ عَمْرُو، قَالَ: حَدَّثَنِي، يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ، أَبِيهِ، قَالَ: جَلَسْنَا إِلَى كَعْبِ الْأَحْبَارِ فِي الْمَسْجِدِ وَهُوَ يُحَدِّثُ، فَجَاءَ عُمَرُ فَجَلَسَ فِي نَاحِيَةِ الْقَوْمِ فَنَادَاهُ فَقَالَ: وَيَحْكُمُ يَا كَعْبُ، خُوقْنَا، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ النَّارَ لِنُقْرَبُ يَوْمَ الْقِيَامَةِ لَهَا زَفِيرٌ وَشَهِيقٌ حَتَّى إِذَا أَذْنِيْتُ وَقُرْبَتُ رَفَرَتْ رَفْرَةً مَا خَلَقَ اللَّهُ مِنْ نَبِيٍّ وَلَا صِدِّيقٍ وَلَا شَهِيدٍ إِلَّا وَجَنَّ لِرُكْبَتِهِ سَاقِطًا، حَتَّى يَقُولُ كُلُّ نَبِيٍّ وَكُلُّ صِدِّيقٍ وَكُلُّ شَهِيدٍ: اللَّهُمَّ لَا أَكَلِّفَكَ الْيَوْمَ إِلَّا نَفْسِي، وَلَوْ كَانَ لَكَ يَا ابْنَ الْخَطَّابِ عَمَلٌ سَبْعِينَ نَبِيًّا لَظَنَّتُ أَنْ لَا تَنْجُو، قَالَ عُمَرُ: وَاللَّهِ إِنَّ الْأَمْرَ لَشَدِيدٌ

[34129] Muḥammad ibn Fuḍayl narrated to us, from Al-A‘mash, from ‘Amr ibn Murrah, from Shahr ibn Hawshab, from Umm ad-Dardā’, from Abū ad-Dardā’, who said: "Hunger will be cast upon the people of Hell until it equals the punishment they are in. He said: They will seek relief and be given relief with Ḏarī‘ (bitter thorny plant) which neither nourishes nor satisfies hunger. They will seek relief and be given food that chokes. They will remember that they used to clear choking with drink, so they will seek relief and be given boiling water with iron hooks. When they bring it near their faces, it roasts their faces; when it enters their bellies, it cuts what is in their bellies. He said: So they will call out: '{Call upon your Lord to lighten for us one day of the punishment}' [Ghāfir: 49]. He said: They will be answered: '{Did there not come to you your messengers with clear proofs? They will say, "Yes." They will reply, "Then call." And the supplication of the disbelievers is not except in error}' [Ghāfir: 50]. He

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: "يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ حَتَّى يَعْدَلَ عَنْهُمْ مَا هُمْ فِيهِ مِنَ الْعَذَابِ" ، قَالَ فَيَسْتَغْيِثُونَ فَيَعْلَمُونَ بِالضَّرِيعِ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ، فَيَسْتَغْيِثُونَ فَيَعْلَمُونَ بِطَعَامِ ذِي عُصَمَةٍ - - فَيَنْكُرُونَ أَنَّهُمْ كَانُوا يُحِبُّونَ الْعَصَاصَنَ بِالشَّرَابِ ، فَيَسْتَغْيِثُونَ فَيَعْلَمُونَ بِمَاءِ مِنْ حَمِيمٍ فِي كَلَالِيبِ مِنْ حَدِيدٍ ، فَإِذَا أَذْخَلُوهُ أَذْنَوْهُ إِلَى وُجُوهِهِمْ شَوَّى وُجُوهُهُمْ ، فَإِذَا أَذْخَلُوهُ بُطْوَنَهُمْ قَطَعَ مَا فِي بُطْوَنِهِمْ ، قَالَ: فَيَنْدُوْنَ {إِذْعُوا رَبَّكُمْ يُحَقِّفُ عَنَّا يَوْمًا مِنَ الْعَذَابِ} [غافر: 49] : رَبَّكُمْ يُحَقِّفُ عَنَّا يَوْمًا مِنَ الْعَذَابِ} [غافر: 50] : فَيُجَابُونَ: {أَوْلَمْ نَكُ تَأْتِيكُمْ رُسُلُّنَا بِالْبَيِّنَاتِ قَالُوا بَلِي قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ} [غافر: 51] : قَالَ: فَيَقُولُونَ: نَادُوا مَالِكًا ، فَيَنْدُوْنَ: {نَا} [غافر: 52] ، قَالَ: [77] مَالِكٌ لِيَقْضِي عَلَيْنَا رَبُّكَ} [الزخرف] ، قَالَ: [77] فَأَجَابَهُمْ: {إِنَّكُمْ مَاكِثُونَ} [الزخرف] فَيَقُولُونَ: ادْعُوا رَبَّكُمْ ، فَلَا شَيْءٌ أَرْحَمُ بِكُمْ مِنْ رَبِّكُمْ ، قَالَ: فَيَقُولُونَ {رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُذْنَا فَإِنَّا ، قَالَ: فَيُجِيبُهُمْ: {أَخْسِنُوا} [107] ظَالِمُونَ} [المؤمنون] فِيهَا وَلَا تُكَلِّمُونَ} قَالَ: فَعِنْدَ ذَلِكَ يَئْسُوا مِنْ كُلِّ خَيْرٍ ، وَيَأْخُذُونَ فِي الْوَيْلِ وَالشَّوْقِ وَالنُّبُرِ

**[34130]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ar-Raqāshī, from Anas, who said: The Messenger of Allah (peace be upon him) said: "Weeping will be sent upon the people of Hell, so they will weep until tears run out. Then they will weep blood until it becomes like trenches in their faces; if ships were sent into them, they would

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنِ الرَّقَاشِيِّ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُلْقَى الْبُكَاءُ عَلَى أَهْلِ النَّارِ فَيَبْكُونَ حَتَّى يَنْفَدِ الدُّمُوعُ ، قَالَ: ثُمَّ يَبْكُونَ الدَّمَ حَتَّى أَنَّهُ لَيَصِيرَ فِي وُجُوهِهِمْ أَخْرُوًا لَوْ أَنْ سَلَنْتُ فِيهِ السُّفُنَ لَجَرَتْ

**[34131]** Yazīd ibn Hārūn narrated to us, from Salām ibn Miskīn, from Qatādah, from Abū Burdah, from Abū Mūsā, who said: "The people of Hell will weep in the Fire until, if ships were sailed in their tears, they would sail. Then they will weep blood after the tears, due to what they are in."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ عَنْ سَلَامَ بْنِ مِسْكِينٍ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: إِنَّ أَهْلَ النَّارِ لَيَبْكُونَ فِي النَّارِ حَتَّى لَوْ أُجْرِيَتِ السُّفُنُ فِي دُمُوعِهِمْ لَجَرَتْ ، ثُمَّ إِنَّهُمْ لَيَبْكُونَ الدَّمَ بَعْدَ الدُّمُوعِ وَيَمْثِلُ مَا هُمْ فِيهِ

**[34132]** Abū Usāmah narrated to us, from Al-A'mash, from Abū Ishaq, from An-Nu'mān ibn Bashīr, who said: The Messenger of Allah (peace be upon him) said: "The person with the lightest punishment among the people of Hell is one who has two sandals and two straps of fire from which his brain boils like a cauldron boils. He does not think anyone is being punished more severely than him, yet he is the one with the lightest punishment."

**[34133]** Abū Mu'awiyah narrated to us, from Al-A'mash, from Mujāhid, from 'Ubayd ibn 'Umayr, who said: The Messenger of Allah (peace be upon him) said: "The person with the least punishment among the people of Hell is a man wearing two sandals from which his brain boils as if it were a cauldron. His ears are embers, his molars are embers, his eyelashes are flames of fire, and the contents of his sides come out from his feet. The rest of them are like a few grains in much water, boiling."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانٌ وَشَرَّاكَانٌ مِنْ نَارٍ يَعْلَيْ مِنْهُمَا دِمَاغُهُ كَمَا يَعْلَيِ الْمَرْجَلُ ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ عَذَابًا مِنْهُ وَإِنَّهُ لِأَهْوَنِهِمْ عَذَابًا

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَدْنَى أَهْلِ النَّارِ عَذَابًا لِرَجُلٍ عَلَيْهِ نَعْلَانٌ يَعْلَيْ مِنْهُمَا دِمَاغُهُ كَأَنَّهُ مِرْجَلٌ ، مَسَامِعُهُ جَمْرٌ ، وَأَصْرَاسُهُ جَمْرٌ ، وَأَسْفَارُهُ لَهُبُّ النَّارِ ، وَيَخْرُجُ أَحْشَاءُ جَنِينٍ مِنْ قَدَمَيْهِ ، وَسَائِرُهُمْ كَالْحَبَّ الْقَلِيلِ فِي الْمَاءِ الْكَثِيرِ فَهُوَ يَقُولُ

**[34134]** Yaḥyā ibn Abī Bakr narrated to us, saying: Zuhayr ibn Muḥammad narrated to us, from Suhayl ibn Abī Ṣalih, from An-Nu‘mān ibn Abī ‘Ayyāsh, from Abū Sa‘īd al-Khudrī, that the Messenger of Allah (peace be upon him) said: "The person with the least punishment among the people of Hell wears two sandals of fire, from the heat of which his brain boils."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، قَالَ حَدَّثَنَا زُهْيَرُ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - قَالَ: إِنَّ أَذَنَى أَهْلَ النَّارِ عَذَابًا يَتَنَعَّلُ بِنَعْلَيْهِ مِنْ نَارٍ يَعْلَيِ دِمَاغُهُ مِنْ حَرَارةَ نَعْلَيْهِ

**[34135]** ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: Thābit narrated to us, from Abū ‘Uthmān an-Nahdī, from Ibn ‘Abbās, that the Messenger of Allah (peace be upon him) said: "The person with the lightest punishment among the people of Hell is Abū Ṭālib, and he wears two sandals of fire."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنَا تَابِعٌ، عَنْ أَبِي عُتْمَانَ النَّهْدِيِّ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَهْوَنَ أَهْلَ النَّارِ عَذَابًا أَبُو طَالِبٍ وَهُوَ مُنْتَعِلٌ بِنَعْلَيْهِ مِنْ نَارٍ

**[34136]** Abū al-Āḥwāṣ narrated to us, from Simāk, from An-Nu‘mān ibn Bashīr, who said: I heard the Messenger of Allah (peace be upon him) while he was on the minbar saying: "I warn you of the Fire," until one side of his cloak fell from his shoulders while he was saying: "I warn you of the Fire," so loudly that if he were in this place of mine, the people of the market—or whoever Allah willed among them—would have heard him.

**[34137]** ‘Abdullāh ibn Idrīs narrated to us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The Fire complained to its Lord, saying: 'O Lord, parts of me have consumed other parts.' So He allowed it two breaths: a breath in summer and a breath in winter. The severe cold you find is from its Zamharīr (extreme cold), and the severe heat you find is from its Samūm (scorching heat)."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنِ النَّعْمَانَ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَنْذِرُكُمُ النَّارَ حَتَّى سَقَطَ إِحْدَى عِطْفَيْ رِدَائِهِ عَنْ مَنْكِبَيْهِ وَهُوَ يَقُولُ: أَنْذِرُكُمُ النَّارَ حَتَّى لَوْ كَانَ فِي مَكَانٍ هَذَا لَاسْمَعَ أَهْلَ السُّوقِ أَوْ مَنْ شَاءَ اللَّهُ مِنْهُمْ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَشْكَنْتَ النَّارَ إِلَى رَبِّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعْضِي بَعْضًا ، فَجَعَلَ لَهَا نُفْسِينِ: نَفْسٌ فِي الصَّيفِ وَنَفْسٌ فِي الشَّتَاءِ فَشَدَّدَ مَا تَجِدُونَ مِنَ الْبَرِدِ مِنْ زَمْهَرِيرِهَا ، وَشَدَّدَ مَا تَجِدُونَ مِنَ الْحَرَّ مِنْ سَمُومِهَا

**[34138]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Abdullāh ibn Murrah, from Masrūq, from ‘Abdullāh regarding His saying: "We will increase them in punishment over [their] punishment" [An-Nahl: 88]," he said: "They are increased with scorpions, the shortest of which are like tall palm trees."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،  
عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ: {زِدْنَاهُمْ عَذَابًا  
قَالَ: زِيدُوا عَقَارِبَ أَذْنَاهَا} [88: فَوْقَ الْعَذَابِ] [النحل  
كَالَّخُلُ الطَّوَالِ

**[34139]** Wakī‘ narrated to us, from Sufyān, from Yūnus, from Ḥumayd ibn Hilāl, who said: I was told from Ka‘b, who said: "Indeed, in Hell there are ovens whose narrowness is like the narrowness of the ferrule of one of your spears in the ground, which close upon people because of their deeds."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَىَّ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ  
هِلَالٍ، قَالَ: حُدَّثْتُ عَنْ كَعْبٍ، قَالَ: إِنَّ فِي جَهَنَّمْ تَنَانِيرَ  
ضِيقَهَا كَضِيقِ رَجْ رُمْحٍ أَحَدِكُمْ فِي الْأَرْضِ تُطَبَّقُ  
عَلَىٰ قَوْمٍ بِأَعْمَالِهِمْ

**[34140]** Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn as-Sā’ib, from ‘Awf ibn ‘Abdullāh ibn ‘Utbah, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Paradise and Hell argued. Hell said: 'In me are the arrogant, the wealthy, and the nobles.' Paradise said: 'Why is it that only the weak and the needy enter me?' Allah the Exalted said to Paradise: 'You are My mercy; I admit into you whom I will.' And He said to Hell: 'You are My punishment; I punish with you whom I will. And I shall fill both of

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَوْفِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: فِي الْمُتَكَبِّرِينَ وَأَصْحَابِ الْأَمْوَالِ وَالْأَشْرَافِ، وَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا الصُّعَفَاءُ وَالْمَسَاكِينُ، فَقَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَنْخَلَكِ مَنْ شِئْتُ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَعَذِّبُ بِكِ مَنْ شِئْتُ، وَكِلَّكُمَا سَأَمِلُ

**[34141]** ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from ‘Aṭiyyah, from Abū Sa‘īd, from the Prophet (peace be upon him), who said: "A neck will come out of the Fire on the Day of Resurrection, having a tongue that speaks, saying: 'I have been commanded with three: I have been commanded with whoever made another god with Allah, and with every stubborn tyrant'—and he mentioned another category—so it will wrap around them and fling them into the depths of Hell."

**[34142]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Mujāhid, who said: "Indeed, Hell has pits containing snakes like the necks of Bactrian camels and scorpions like black mules. He said: They flee from Hell to those snakes and scorpions, which seize them by their lips and faces, stripping off everything from the hair to the nails. He said: So nothing saves them but fleeing [back] into the Fire."

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ،  
عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
يَخْرُجُ عُنْقٌ مِّنَ النَّارِ يَوْمَ الْقِيَامَةِ لَهُ لِسَانٌ يَنْطَقُ فَيَقُولُ:  
إِنِّي أُمِرْتُ بِتَلَاثَةٍ: أُمِرْتُ بِمِنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ ،  
وَبِكُلِّ جَبَارٍ عَنِيدٍ وَذَكَرَ حَرْفًا آخَرَ فَيَنْطَوِي عَلَيْهِمْ  
فَيُؤْفَهُمْ فِي عَمَرَاتِ جَهَنَّمِ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: إِنَّ  
لِجَهَنَّمَ جِبَابًا فِيهَا حَيَّاتٌ أَمْثَالَ أَعْنَاقِ الْبُخْتِ وَالْعَقَارِبِ  
كُلُّ بِغَالِ الدَّلَمِ ، قَالَ: فَيَهُرُونَ مِنْ جَهَنَّمَ إِلَى تُلْكَ  
الْحَيَّاتِ وَالْعَقَارِبِ فَتَأْخُذُهُمْ بِشَفَاهِهِمْ وَجُنُوبِهِمْ فَتَخْشِطُ  
مَا بَيْنَ الشَّعْرِ إِلَى النُّظْفِ ، قَالَ: فَمَا يُنْجِي هُنَّ الْمَرْبُطُ إِلَى  
النَّارِ

**[34143]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Mujāhid, who said: "Scabies will be cast upon the people of Hell. He said: So they scratch until the bones appear. He said: They say: 'Our Lord, why has this afflicted us?' He said: He says: 'Because of your harming the believers.'"

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: يُلْقَى الْجَرْبُ عَلَى أَهْلِ النَّارِ، قَالَ: فَيَحْكُونَ حَتَّى تَبْدُوا الْعِظَامُ، قَالَ: فَيَقُولُونَ: رَبَّنَا بِمَا أَصَابَنَا هَذَا؟ قَالَ: فَيَقُولُ: بِإِذْكُرِ الْمُؤْمِنِينَ

**[34144]** Yahyā ibn ‘Isā narrated to us, from Al-A‘mash, from Abū Yahyā, from Mujāhid, from Ibn ‘Abbās, who said: "If a drop of Zaqqūm of Hell were sent down upon the people of the earth, it would ruin the people's livelihoods."

حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنِ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَوْ أَنَّ قَطْرًّا مِنْ رَفْقَمْ جَهَنَّمْ أُنْزِلْتَ عَلَى أَهْلِ الْأَرْضِ أَفْسَدْتُ عَلَى النَّاسِ مَعَايِشَهُمْ

**[34145]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: "If a bucket of pus from Hell were lowered from the sky and the people of the earth smelled its stench, it would ruin the world for them."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: لَوْ أَنَّ دُلُوًا، مِنْ صَدِيدِ جَهَنَّمْ دُلُّي مِنَ السَّمَاءِ فَوَجَدَ أَهْلَ الْأَرْضِ رِيحَهُ لَأْفَسَدَ عَلَيْهِمُ الدُّنْيَا

**[34146]** Wakī‘ ibn al-Jarrāḥ narrated to us, from Al-A‘mash, from Mujāhid, who said: "This fire of yours seeks refuge from the fire of Hell."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: إِنَّ نَارَكُمْ هَذِهِ تَعُودُ مِنْ نَارِ جَهَنَّمِ

**[34147]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ar-Raqāshī, from Anas, who said: The Messenger of Allah (peace be upon him) said: "If a stone like seven pregnant camels were thrown from the edge of Hell, it would fall in it for seventy years without reaching its bottom."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الرَّقَاشِيِّ، عَنْ أَنَسِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَنَّ حَجَرًا مِثْلُ سَبْعِ خَلِفَاتِ الْقَيِّمِ مِنْ شَفْرٍ جَهَنَّمَ لَهُوَ فِيهَا سَبْعينَ عَامًا لَا يَتَلَغَّ فَعْرَاهَا

**[34148]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Yazīd ar-Raqāshī, from Anas ibn Mālik, who said: One day the Messenger of Allah (peace be upon him) heard a thud. He said: "O Jibrīl, what is this?" He said: "A stone that was thrown from the edge of Hell seventy autumns ago; only now has it settled at its bottom."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا دَوِيًّا فَقَالَ: يَا جِبْرِيلُ ، مَا هَذَا؟ فَقَالَ: حَجَرٌ الْقَيِّمِ فِي شَفِيرِ جَهَنَّمَ مِنْ سَبْعينَ حَرِيفًا ، الْأَنْ حِينَ اسْتَقَرَ فِي قَعْرِهَا

**[34149]** Muḥammad ibn Bishr narrated to us, from Hārūn ibn Abī Ibrāhīm, from Abū Naṣr, who said: I heard Abū Sa‘īd al-Khudrī saying: We were with the Messenger of Allah (peace be upon him) one day and saw him gloomy. Some of them said: "O Messenger of Allah, may my father and mother be sacrificed for you, why do I see you like this?" The Messenger of Allah (peace be upon him) said: "I heard a crash the like of which I have never heard. Jibrīl came to me, and I asked him about it. He said: 'This is a rock that was cast into Hell seventy autumns ago, and today it has settled at its bottom.'" Abū Sa‘īd said: "By the One who took the soul of our Prophet (peace be upon him), I never saw him laughing after that day until the dust covered him."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، عَنْ هَارُونَ بْنِ أَبِي إِبْرَاهِيمَ، عَنْ أَبِي نَصْرٍ، قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ، يَقُولُ: إِنَّ يَوْمًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْنَاهُ كَيْنِيَا ، فَقَالَ بَعْضُهُمْ: يَا رَسُولَ اللَّهِ ، بَأْبِي وَأُمِّي مَا لِي أَرَاكَ هَكَذَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَمِعْتُ هَذَهُ لَمْ أَسْمَعْ مِثْلَهَا ، فَلَتَّانِي جِبْرِيلُ فَسَأَلَنِي عَنْهَا فَقَالَ: هَذَا صَخْرٌ فُدِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ حَرِيفًا فَالْيَوْمُ اسْتَقَرَ قَرَارُهُ ، فَقَالَ أَبُو سَعِيدٍ: وَالَّذِي ذَهَبَ بِنَفْسِ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مَا رَأَيْتُهُ ضَاحِكًا بَعْدَ ذَلِكَ الْيَوْمِ حَتَّى وَارَاهُ التُّرَابُ

**[34150]** ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Dāwūd ibn Abī Hind, who said: ‘Abdullāh ibn Qays narrated to us, from Al-Ḥārith ibn Uqaysh, that the Messenger of Allah (peace be upon him) said: "Indeed, among my Ummah are those who will become so huge for the Fire that they will become one of its corners. And indeed, among my Ummah are those by whose intercession more [people] than [the tribe of] Muḍar will enter Paradise."

**[34151]** Yazid ibn Harun told us, from Hisham, from Al-Hasan, regarding His saying {Every time their skins are roasted through We will replace them with other skins} [An-Nisa: 56]. He said: "It has reached me that one of them will be burned seventy thousand times in a day."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ، عَنْ الْحَارِثِ بْنِ أَقْيَشٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَعْظُمُ لِلنَّارِ حَتَّى يَكُونَ أَحَدَ رَوَابِطِهَا، وَإِنَّ مِنْ أُمَّتِي مَنْ يَنْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرٍّ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي قَوْلِهِ {كُلُّمَا نَضِجَتْ جُلُودُهُمْ بَذَلَّنَاهُمْ جُلُودًا غَيْرَهَا} قَالَ: بِأَغْنِيَ أَنَّهُ يُحرَقُ أَحَدُهُمْ فِي الْيَوْمِ [56]: [النساء سَبْعِينَ أَلْفَ مَرَّةً]

**[34152]** Waki' told us, from Abu Habibah, from Al-Hakam, from Abu Hurayrah, he said: "They will become huge in the Fire until their lips hang down to their chests; they are hideous, falling into the Fire."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي حَبِيبَةَ، عَنْ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: يَعْظُمُونَ فِي النَّارِ حَتَّى تَصِيرَ سِفَاهُهُمْ إِلَى صُدُورِهِمْ مَقْبُوْحُونَ يَتَهَافَّوْنَ فِي النَّارِ

**[34153]** Waki' told us, from Abu Yahya At-Tawil, from Abu Yahya Al-Qattat, from Mujahid, from Ibn 'Abbas, from Ibn 'Umar, from the Prophet (saw), he said: "The people of the Fire will become huge in the Fire until one of them becomes [the size of] a journey of such and such, and the molar tooth of one of them is like Uhud."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي يَحْيَى الطَّوَيْلِ، عَنْ أَبِي يَحْيَى الْقَنَّاتِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَ عَبَّاسٍ، عَنْ أَبْنَ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَهْلَ النَّارِ يَعْظُمُونَ فِي النَّارِ حَتَّى يَصِيرَ أَحَدُهُمْ مَسِيرَةً كَذَا وَكَذَا، وَإِنَّ ضِرْسَ أَحَدِهِمْ لَمِثْلِ أَحَدٍ

**[34154]** 'Ali ibn Mushir told us, from Abu Hayyan, from Yazid ibn Hayyan, from Zayd ibn Arqam, he said: "The molar tooth of the disbeliever in the Fire is like Uhud."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: إِنَّ ضِرْسَ الْكَافِرِ فِي النَّارِ مِثْلُ أَحَدٍ

**[34155]** Muhammad ibn Fudayl told us, from Al-A'mash, from Abu Salih, from Abu Hurayrah, he said: Ibn Mas'ud said to Abu Hurayrah: "Do you see how thick the skin of the disbeliever is?" Abu Hurayrah said: "No." 'Abdullah said: "The thickness of the disbeliever's skin is forty-two cubits."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ ابْنُ مَسْعُودٍ لِأَبِي هُرَيْرَةَ:  
تَرَاهُ كَمْ عِظْلُ جَلْدِ الْكَافِرِ؟ قَالَ أَبُو هُرَيْرَةَ: لَا ، فَقَالَ  
عَبْدُ اللَّهِ: غِلْطُ جَلْدِ الْكَافِرِ إِثْنَانٌ وَأَرْبَعُونَ ذِرَاعًا

**[34156]** Husayn ibn 'Ali told us, from Za'idah, from Hisham, from Al-Hasan, he said: 'Umar used to say: "Remember the Fire often, for its heat is intense, its bottom is deep, and its maces are of iron."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ  
الْحَسَنِ، قَالَ: كَانَ عُمَرُ يَقُولُ: أَكْثِرُوا ذِكْرَ النَّارِ فَإِنَّ  
حَرَّهَا شَدِيدٌ ، وَإِنَّ قَعْدَهَا بَعِيدٌ ، وَإِنَّ مَقَامَهَا حَدِيدٌ

[34157] Abu Khalid Al-Ahmar told us, from 'Amr ibn Qays, from Yunus ibn Khabbab, from Mujahid, he said: "In the Fire are pits containing snakes like Bactrian camels and scorpions like dusky mules. The people of the Fire flee from the Fire to those pits, and the snakes and scorpions meet them, seizing their lips and eyes. He said: They seek relief only by returning to the Fire. The one with the lightest punishment among them is he who has two sandals under the arches of his feet, from which his brain, eyelids, and molars boil. The rest of them surge therein like a few seeds in much water."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ يُونُسَ بْنِ حَبَّابٍ، عَنْ مُجَاهِدٍ، قَالَ: إِنَّ فِي النَّارِ لِجَابًا فِيهَا حَيَاتٌ كَمَثَلِ الْبَخَاتِيِّ وَعَقَارِبَ كَمَثَلِ الْبَغَالِ الدَّلَمَ، فَيَقُولُ أَهْلُ النَّارِ مِنَ النَّارِ إِلَى تِلْكَ الْجَبَابِ فَتَسْتَقْبِلُهُمُ الْحَيَاتُ وَالْعَقَارِبُ، فَتَأْخُذُ شِفَاهَهُمْ وَأَعْيُنَهُمْ، قَالَ: فَمَا يَسْتَغْيِثُونَ إِلَّا بِالرُّجُوعِ إِلَى النَّارِ، وَإِنَّ أَهْوَانَهُمْ عَذَابًا لِمَنْ فِي أَخْمَصِ قَنَمِيَّةِ نَعْلَانِ فَيَعْلِي مِنْهُمَا بِمَاغُهُ وَأَشْفَارُهُ وَأَضْرَاسُهُ، وَسَائِرُهُمْ يَمُوْجُونَ فِيهَا كَالْحَبَّ الْقَلِيلِ فِي الْمَاءِ الْكَثِيرِ

**[34158]** Waki' told us, from Sufyan, from 'Abdul-Malik ibn 'Umayr, from 'Abdullah ibn Al-Harith, from Al-'Abbas ibn 'Abdul-Muttalib, that he said to the Prophet (saw): "Your uncle Abu Talib protected you and got angry for your sake." He said: The Messenger of Allah (saw) said: "He is in a shallow part of the Fire, and were it not for me, he would have been in the lowest depths."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَمُّكَ أَبُو طَالِبٍ يَحُوتُكَ وَيَعْصِبُ لَكَ قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ لَفِي ضَخْضَاحٍ مِنَ النَّارِ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرِكِ الْأَسْفَلِ

**[34159]** Yazid ibn Harun told us, he said: Al-Azhar ibn Sinan Al-Qurashi informed us, he said: Muhammad ibn Wasi' told me, he said: I entered upon Bilal ibn Abi Burdah and said to him: "O Bilal, your father told me from his father, from the Prophet (saw), he said: 'In Hell there is a valley called Habhab; it is incumbent upon Allah to make every tyrant inhabit it.' So beware, O Bilal, lest you be among those who inhabit it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْأَزْهَرُ بْنُ سِنَانِ الْفُرَشِيِّ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ، قَالَ: دَخَلْتُ عَلَى بِلَالَ بْنِ أَبِي بُرْدَةَ فَقُلْتُ لَهُ: يَا بِلَالُ، إِنَّ أَبَاكَ حَدَّثَنِي عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ فِي جَهَنَّمَ وَادِيًا يُقَالُ لَهُ هَبَّهَبٌ حَتْمٌ عَلَى اللَّهِ أَنْ يُسْكِنَهُ كُلَّ جَبَّارٍ فَإِنَّكَ يَا بِلَالُ أَنْ تَكُونَ مِمَّنْ يَسْكُنُهُ

**[34160]** Waki' told us, from Sufyan, from Abu Qays, from Hudhayl, he said: "The spirits of the people of Pharaoh are in the bellies of black birds that go out and return to the Fire; that is their presentation [to the Fire]."

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُدَيْلٍ،  
قَالَ: أَرْوَاحُ آلِ فِرْعَوْنَ فِي جَوْفِ طَيْرٍ سُودٍ تَغْدُو  
وَتَرُوحُ عَلَى النَّارِ فَذَلِكَ عَرْضُهَا

**[34161]** 'Abdullah ibn Numayr told us, from Fudayl ibn Ghazwan, from Muhammad ibn 'Abdur-Rahman ibn Yazid, he said: "It has reached me that [there are] people with long whips who show no mercy to people. It will be said to them: 'Put down your whips and enter the Fire.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ فُضَيْلِ بْنِ عَزْوَانَ، عَنْ  
مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، قَالَ: بَلَغَنِي أَنَّ أَنَاسًا  
مَعَهُمْ سِيَاطٌ طِوَالٌ لَا يَرْحَمُونَ النَّاسَ ، يُقَالُ لَهُمْ:  
ضَعُوا سِيَاطَكُمْ وَادْخُلُوا النَّارَ

**[34162]** Abu Khalid Al-Ahmar told us, from 'Amr ibn Qays, that it reached him that 'Umar said to Ka'b: "O Ka'b, frighten us." He said: "Yes. Allah will gather all creatures on one plain where sight can reach them all and the caller can make them hear. Hell will be brought, and on that Day, it will let out three roars. At the first roar, no tear will remain in an eye but it will flow until blood pours forth. As for the second, no one will remain but will fall to his knees calling out: 'Lord! Myself, myself!' even His friend Ibrahim. As for the third, if you had the deeds of seventy prophets, O 'Umar, you would fear until you knew which of the two groups you belong to."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ عَمْرٍو بْنِ قَيْسٍ، أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ، قَالَ لِكَعْبٍ: يَا كَعْبُ، حَوْفَنَا، قَالَ: نَعَمْ، يَجْمَعُ اللَّهُ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ يَنْذَهُمُ الْبَصَرُ وَيَسْمَعُهُمُ الدَّاعِي وَيُجَاءُ بِجَهَنَّمَ، فَلَهَا يَوْمَئِذٍ ثَلَاثَ رَزْفَاتٍ، فَأَوَّلُ رَزْفَةٍ لَا تَبْقَى دَمْعَةٌ فِي عَيْنٍ إِلَّا سَالَتْ حَتَّى يَنْسَكِبَ الدَّمُ، وَآمَّا الثَّالِثَةُ فَلَا يَبْقَى أَحَدٌ إِلَّا جَنَّ لِرُكُبَتِهِ يُنَادِي رَبَّ تَفْسِي نَفْسِي حَتَّى خَلِيلُهُ إِبْرَاهِيمَ، وَآمَّا الثَّالِثَةُ فَلَوْ كَانَ لَكَ يَا عُمَرُ عَمَلٌ سَبْعِينَ تَبِيًّا لَا شَفَقَتْ حَتَّى تَعْلَمَ مِنْ أَيِّ الْفَرِيقَيْنِ تَكُونُ

**[34163]** Abu Khalid Al-Ahmar told us, from Juwaybir, from Ad-Dahhak: {And for them are maces of iron} [Al-Hajj: 21]. He said: "Hammers."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، وَلَهُمْ مَقَامٌ مِنْ حَدِيدٍ قَالَ: مَطَارِقُ

**[34164]** Ibn Mahdi told us, from Sufyan, from Abu Sinan, he said: I heard 'Abdullah ibn Al-Harith say: "The Zabaniyah (Guardians of Hell), their heads are in the sky and their feet are on the earth."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي سِنانٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثَ، يَقُولُ: الرَّبَّانِيُّ رُعْوَسُهُمْ فِي السَّمَاءِ وَأَرْجُلُهُمْ فِي الْأَرْضِ

**[34165]** Yahya ibn Abi Bukayr told us, he said: Sharik told us, from 'Asim, from Abu Salih, from Abu Hurayrah, he said: "The Fire was stoked for a thousand years until it turned white, then it was stoked for a thousand years until it turned red, then it was stoked for a thousand years until it turned black, so it is like a pitch-dark night."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا شَرِيكُ، عَنْ عَاصِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْقَدْتِ النَّارَ أَلْفَ سَنَةً حَتَّى ابْيَضَتْ، ثُمَّ أَوْقَدْتِ أَلْفَ سَنَةً فَاحْمَرَّتْ، ثُمَّ أَوْقَدْتِ أَلْفَ سَنَةً فَاسْوَدَتْ فَوْيَ كَالَّلِيلِ الْمُظْلِمِ

**[34166]** Ishaq ibn Mansur told us, he said: Asbat ibn Nasr told us, from 'Asim, from Dharr, 'Abdullah said regarding: {And Hell is brought that Day} [Al-Fajr: 23]. He said: "It will be brought, dragged by seventy thousand bridles, with every bridle seventy thousand angels."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنْ عَاصِيمٍ، عَنْ ذَرٍ، قَالَ عَبْدُ اللَّهِ {وَجِيءَ قَالَ: جِيءَ بِهَا ثُقَادٌ [23: يَوْمَئِذٍ جَهَنَّمُ] [الفجر بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ

**[34167]** Isma'il ibn 'Ulayyah told us, from Abu Raja', from Al-Hasan: {And other [punishments] of its type [in various] kinds} [Sad: 58]. He said: "Various types of punishment."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ أَبِي رَجَاءٍ، عَنِ الْحَسَنِ،  
قَالَ: الْلَّوَانُ مِنْ [58]: {وَآخَرُ مَنْ شَكَلَهُ أَزْوَاجٌ} [ص  
الْعَذَاب]

**[34168]** Yahya ibn Abi Bukayr told us, from Hammad ibn Salamah, from 'Ali ibn Zayd, from Anas ibn Malik, that the Messenger of Allah (saw) said: "The first to be clothed in a garment of fire is Iblis. He places it over his eyebrows and drags it behind him, and his offspring follow him, and he cries out: 'O destruction!' And they cry out: 'O destruction!' He said: It will be said to them: {Do not call this day for one destruction, but call for much destruction} [Al-Furqan: 14]."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، عَنْ حَمَادٍ بْنِ سَلَمَةَ، عَنْ  
عَلِيٍّ بْنِ زَيْدٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَوَّلُ مَنْ يُكْسَى حُلَّةً مِنْ نَارٍ  
إِنْلِيسُ ، يَضْعُفُهَا عَلَى حَاجِبَيْهِ يَسْحَبُهَا مِنْ حَلْفِهِ وَذُرِّيَّتِهِ  
- - مِنْ حَلْفِهِ وَبَنَادِي: يَا ثُبُورَا، وَبَنَادُونَ: يَا ثُبُورَهُمْ  
، قَالَ: فَيُقَالُ لَهُمْ {لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا  
ثُبُورًا كَثِيرًا} [الفرقان: 14]

**[34169]** Abu Mu'awiyah told us, from Isma'il, from Abu Salih: {A remover of exteriors} [Al-Ma'arij: 16]. He said: "The flesh of the shins."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ،  
قَالَ: لَحْمُ السَّاقَيْنَ [16]: {تَرَاعَةً لِلشَّوَّى} [المعارج

**[34170]** Yahya ibn Abi Bukayr told us, from Sharik, from Layth, and Al-A'mash, from Mujahid: {A remover of exteriors} [Al-Ma'arij: 16]. He said: "Al-Shawa refers to the extremities."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ،  
وَالْأَعْمَشِ، عَنْ مُجَاهِدٍ، {نَزَّاعَةً لِلشَّوَّى} [المعارج  
فَالشَّوَّى الْأَطْرَافُ [16]

**[34171]** Ya'la ibn 'Ubayd told us, he said: Isma'il told us, from Abu Salih: {And what will his wealth avail him when he falls?} [Al-Layl: 11]. He said: "Into the Fire."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي  
صَالِحٍ، {وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى} [الليل  
فَالنَّارِ

[34172] Yazid ibn Harun told us, he said: Al-Jurayri informed us, from Ghunaym ibn Qays, from Abu Al-'Awwam, he said: Ka'b said: "Do you know what His saying is: {And there is none of you except he will come to it} [Maryam: 71]?" They said: "We thought 'coming to it' meant entering it." He said: He said: "No, but Hell will be brought, and it will appear to the people as if it were a smooth surface of fat until the feet of creation, the righteous among them and the wicked, settle upon it. A caller will call out to it: 'Take your companions and leave My companions.' So it will swallow up every ally of it, for it knows them better than a parent knows his child. And the believers will be saved, their clothes moist. He said: And a keeper among the keepers of Hell, the distance between his shoulders is a journey of a year. He has an iron staff with two prongs; he pushes with it once, and seven hundred thousand - or whatever Allah wills - are thrown into the Fire."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ عُنَيْمَ بْنِ قَيْسٍ، عَنْ أَبِي الْعَوَّامِ، قَالَ: قَالَ كَعْبٌ: هَلْ 71] تَدْرُونَ مَا قَوْلُهُ: {وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا} [مريم فَقَالُوا، مَا كُنَّا نَرَى وَارْدُهَا إِلَّا دُخُولُهَا، قَالَ: فَقَالَ: لَا وَلَكِنَّهُ يُجَاءُ بِجَهَنَّمْ فَتَمُرُّ لِلنَّاسِ كَانُوهَا مَئْنَ إِهَالَةٍ حَتَّى اسْتَوْتُ عَلَيْهَا أَفْدَامُ الْخَلَائِقِ بَرُّهُمْ وَفَاجِرُهُمْ نَادَاهَا مَنَادِ: خُذِنِي أَصْحَابِكَ وَدَرِي أَصْحَابِيِّ، فَتَحْسِفُ بِكُلِّ وَلِيٍّ لَهَا فَهِيَ أَعْرَفُ مِنَ الْوَالِدِ بِوَلَدِهِ، وَيَنْجُو الْمُؤْمِنُونَ نَدِيَّةً ثَيَابُهُمْ قَالَ: وَإِنَّ الْخَازِنَ مِنْ حَرَنَةِ جَهَنَّمَ مَا بَيْنَ مَنْكِبَيْهِ مَسِيرَةُ سَنَةٍ، مَعَهُ عَمُودٌ مِنْ حَدِيدٍ لَهُ شَعْبَانٌ يَدْفَعُ بِهِ الدَّفْعَةَ فَيُكْلُ في النَّارِ سَبْعِمَائَةُ أَلْفٍ أَوْ مَا شَاءَ اللَّهُ

**[34173]** Jarir told us, from 'Ata' ibn As-Sa'ib, from Abu Ma'qil: {And if you could see when they are terrified but there is no escape} [Saba: 51]. He said: "He terrified them, so they did not escape Him."

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي مَعْقِلٍ،  
قَالَ: [51]: {وَلُوَّرَى إِذْ فَرَزُوا فَلَا فَوْتَ} [سَابَا]  
أَفْرَزَهُمْ فَأَنْ يَقُولُوا

**[34174]** Sufyan ibn 'Uyaynah told us, from 'Amr, from 'Ubayd ibn 'Umayr, they said: "The huge, tall man will be brought on the Day of Resurrection and placed in the scale, but he will not weigh in the sight of Allah the weight of a gnat's wing." Then he recited: {So We will not assign to them on the Day of Resurrection any weight} [Al-Kahf: 105].

حَدَّثَنَا سُقِيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالُوا: يُؤْتَى بِالرَّجُلِ الْعَظِيمِ الطَّوِيلِ يَوْمَ الْقِيَامَةِ، فَيُوَضَّعُ فِي الْمِيزَانِ فَلَا يَزُنُّ عِنْدَ اللَّهِ جَنَاحَ بَعْوضَةٍ ثُمَّ تَلَّا. {فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا} [الكَهْف]: 105]

[34175] Yahya ibn Abi Bukayr told us, he said: Nu'aym ibn Maysarah An-Nahwi told me, from 'Uyaynah ibn Al-Fayd, he said: Al-Hasan said: "The shackles were not placed on the necks of the people of the Fire because they overpowered the Lord, but when the flame overwhelms them, they drag them down into the Fire." He said: Then Al-Hasan fell unconscious.

حَدَّنَا يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ حَدَّنِي نَعِيمُ بْنُ مَيسَرَةَ النَّحْوِيُّ، عَنْ عُيَيْنَةَ بْنِ الْفَيْضِ، قَالَ: قَالَ الْحَسَنُ: إِنَّ الْأَغْلَانَ لَمْ تُجْعَلْ فِي أَعْنَاقِ أَهْلِ النَّارِ لِأَنَّهُمْ أَعْجَزُوا الرَّبَّ وَلَكِنْ إِذَا طَغَى بِهِمُ الْلَّهَبُ أَرْسَبُوهُمْ فِي النَّارِ ، قَالَ: ثُمَّ خَرَّ الْحَسَنُ مَغْشِيًّا عَلَيْهِ

[34176] Muhammad ibn Fudayl told us, from Husayn, from Hassan ibn Abi Al-Mukhariq, from Abu 'Abdullah Al-Jadali, he said: I came to Bayt Al-Maqdis (Jerusalem), and there were 'Ubada ibn As-Samit, 'Abdullah ibn 'Amr, and Ka'b Al-Ahbar conversing in Bayt Al-Maqdis. He said: 'Ubada said: "When it is the Day of Resurrection, people will be gathered on one plain where sight can reach them all and the caller can make them hear. Allah will say: {This is the Day of Judgement; We have gathered you and the former peoples. So if you have a plan, then plan against Me} [Al-Mursalat: 39]. Today, no obstinate tyrant or rebellious devil will escape Me." He said: 'Abdullah ibn 'Amr said: "We find in the Book that a neck will emerge from the Fire on that Day and proceed swiftly until it is among the people. It will say: 'O people, I have been sent to three. I know them better than a father knows his child and a brother his brother. No watering place will avail them against me, and no hiding place will hide them from

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ حَسَانَ بْنِ أَبِي الْمُخَارِقِ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَذَلِيِّ، قَالَ: أَتَيْتُ بَيْتَ الْمَقْدِسِ فَإِذَا عُبَادَةً بْنُ الصَّامِتِ وَعَبْدَ اللَّهِ بْنَ عَمْرِو وَكَعْبَ الْأَحْبَارِ يَتَحَدَّثُونَ فِي بَيْتِ الْمَقْدِسِ ، قَالَ فَقَالَ عُبَادَةُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جُمِعَ النَّاسُ فِي صَعِيدٍ وَاحِدٍ فَيَنْذَهُمُ الْبَصَرُ وَيَسْمَعُهُمُ الدَّاعِي وَيَقُولُ اللَّهُ: {هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ فَإِنْ كَانَ لَكُمْ كِتَابٌ الْيَوْمَ لَا يَنْجُو مَنِي جَبَارٌ} [39: تَكَبِّدُونَ] [المرسلات عَنِيْدٌ وَلَا شَيْطَانٌ مَرِيدٌ ، قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو: إِنَّا نَحْدُ دِي الْكِتَابِ أَنَّهُ يَخْرُجُ يَوْمَئِذٍ عُنْقٌ مِنَ النَّارِ فَيُنْطَلِقُ مَعْنَاقًا حَتَّى إِذَا كَانَ بَيْنَ طَهَرَانِي النَّاسُ قَالَ: يَا أَيُّهَا النَّاسُ ، إِنِّي بَعَثْتُ إِلَيْكُمْ تَلَاثَةٍ ، أَنَا أَعْرَفُ بِهِمْ مِنَ الْوَالِدِ بِوَلَدِهِ وَمِنَ الْأَخِ بِأَخِيهِ ، لَا يُغْنِيهِمْ مَنِي وَرَدٌ وَلَا تُخْفِيْهِمْ مَنِي خَافِيْهُ: الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ ، وَكُلُّ جَبَارٍ عَنِيْدٍ ، وَكُلُّ شَيْطَانٌ مَرِيدٌ ، قَالَ: فَيُنْطَوِي عَلَيْهِمْ فَيَقْذِفُهُمْ فِي النَّارِ قَبْلَ الْحِسَابِ بِأَرْبَعِينَ قَالَ حُصَيْنُ: إِمَّا أَرْبَعِينَ عَاماً أَوْ أَرْبَعِينَ يَوْمًا ، قَالَ: وَيَهْرَعُ قَوْمٌ إِلَى الْجَنَّةِ فَنَقْتُلُ لَهُمُ الْمَلَائِكَةُ: قِفْوَا لِلْحِسَابِ ، قَالَ: فَيَقُولُونَ: وَاللَّهِ مَا كَانَتْ لَنَا أَمْوَالٌ وَمَا كُنَّا بِعُمَالٍ ، قَالَ: فَيَقُولُ اللَّهُ: صَدَقَ عِبَادِي أَنَا أَحَقُّ مِنْ أَوْفَى بِعَهْدِهِ ، ادْخُلُوا الْجَنَّةَ ، قَالَ: فَيَدْخُلُونَ الْجَنَّةَ قَبْلَ الْحِسَابِ بِأَرْبَعِينَ إِمَّا قَالَ عَاماً وَإِمَّا يَوْمًا

[34177] 'Abdah ibn Sulayman told us, from Juwaybir, from Ad-Dahhak: {Assuredly, the Fire is for them and they will be abandoned} [An-Nahl: 62]. He said: "Forgotten in the Fire."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ جُوَيْبِرٍ، عَنِ الصَّحَّাকِ، {لَا  
[62: جَرَمَ أَنَّ لَهُمُ النَّارَ، وَأَنَّهُمْ مُفْرَطُونَ} [النحل  
قَالَ: مَنْسِيُونَ فِي النَّارِ

[34178] Yazid ibn Harun told us, from Sufyan ibn Husayn Al-Juhani, from Al-Hasan: {And We will drive the criminals to Hell in thirst} [Maryam: 86]. He said: "Thirsty."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنِ الْجُهْنَّمِيِّ،  
عَنِ الْحَسَنِ، {وَنَسْوُقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا}  
قَالَ: عِطَاشًا [86: مريم]

[34179] Yunus ibn Muhammad told us, he said: Shayban told us, he said: Qatadah said: I heard Abu Nadrah narrating from Samurah ibn Jundub that he heard the Prophet of Allah (saw) say: "Among them are those whom the Fire will take up to their ankles, among them are those whom the Fire will take up to their knees, among them are those whom it will take up to their waists, and among them are those whom it will take up to their collarbones."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، قَالَ: قَالَ  
فَتَادَهُ: سَمِعْتُ أَبَا نَصْرَةَ، يُحَدِّثُ عَنْ سَمْرَةَ بْنِ جُنْدُبِ،  
أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ مِنْهُمْ  
مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى  
رُكْبَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ  
تَأْخُذُهُ إِلَى تَرْفُوتِهِ

[34180] 'Abdullah ibn Numayr told us, he said: Fudayl ibn Ghazwan told us, from Muhammad Ar-Rasibi, from Bishr ibn 'Asim, he said: 'Umar ibn Al-Khattab wrote an appointment for Bishr ibn 'Asim. He said: "I have no need for it. I heard the Messenger of Allah (saw) say: 'The governors will be brought on the Day of Resurrection and will stand on the bridge of Hell. Whoever was obedient to Allah, Allah will take him with His Right Hand until He saves him. And whoever was disobedient to Allah, the bridge will tilt with him into a valley of fire blazing fiercely.'" He said: So 'Umar sent for Salman and Abu Dharr. He said to Abu Dharr: "Did you hear this hadith from the Messenger of Allah (saw)?" He said: "Yes, by Allah, and after the valley is another valley of fire." He said: And he asked Salman, but he did not tell him anything. So 'Umar said: "Who will take it with what is in it?" Abu Dharr said: "He whose nose and eyes Allah has removed and whose cheek He has cast to the ground."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، قَالَ حَدَّثَنَا فُضَيْلُ بْنُ عَزْرَوَانَ،  
عَنْ مُحَمَّدِ الرَّأْسِيِّ، عَنْ بِشْرِ بْنِ عَاصِمٍ، قَالَ: كَتَبَ  
عَمْرُ بْنُ الْخَطَّابَ عَهْدًا لِبِشْرِ بْنِ عَاصِمٍ فَقَالَ: لَا حَاجَةَ  
لِي فِيهِ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
يَقُولُونَ: إِنَّ الْوُلَاةَ يُجَاهُهُمْ بِهِمْ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ عَلَى  
جَسْرِ جَهَنَّمَ، فَمَنْ كَانَ مِطْوَاعًا لِلَّهِ تَنَوَّلَهُ اللَّهُ بِيمِينِهِ  
حَتَّى يُنْجِيَهُ، وَمَنْ كَانَ عَاصِيًّا لِلَّهِ أَنْجَرَفَ بِهِ الْجِسْرُ  
إِلَى وَادٍ مِنْ نَارٍ يَلْتَهِبُ التِّهَابًا، قَالَ: فَأَرْسَلَ عَمْرُ إِلَى  
سَلْمَانَ وَأَبِي ذَرٍّ، فَقَالَ لِأَبِي ذَرٍّ: أَنْتَ سَمِعْتَ هَذَا  
الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ  
وَاللَّهُ، وَبَعْدَ الْوَادِي وَادٍ أَخْرَى مِنْ نَارٍ، قَالَ: وَسَلَّمَ  
سَلْمَانُ فَلَمْ يُخِرِّبْ بِشَيْءٍ، فَقَالَ عَمْرُ: مَنْ يَأْخُذُهَا بِمَا  
فِيهَا؟ فَقَالَ أَبُو ذَرٍّ: مَنْ سَلَبَ اللَّهُ أَنْفَهُ وَعَيْنَيْهِ وَأَصْرَعَ  
حَدَّةَ إِلَى الْأَرْضِ

[34181] Ishaq ibn Sulayman Ar-Razi told us, from Abu Sinan, from 'Amr ibn Murrah, from Abu Salih, he said: "Those to whom messengers were sent will be reckoned on the Day of Resurrection. Allah will admit into Paradise those who obeyed Him and admit into the Fire those who disobeyed Him. There will remain a group of children, those who perished during the interval [between prophets], and those who were overcome [by insanity]. [Allah will say:] 'Whoever disobeys Me... and I command you to enter this Fire.' A neck will emerge for them from it. 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 الرَّازِيَّ، عَنْ أَبِي سِنَانٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي صَالِحٍ، قَالَ: يُحَاسِّبُ يَوْمَ الْقِيَامَةِ الَّذِينَ أُرْسِلُ إِلَيْهِمُ الرَّسُولُ فَيُنْدَخِلُ اللَّهُ الْجَنَّةَ مَنْ أَطَاعَهُ وَيُنْدَخِلُ النَّارَ مَنْ عَصَاهُ، وَيَبْقَى قَوْمٌ مِنَ الْوَلْدَانَ وَالَّذِينَ هَلَكُوا فِي الْفَتْرَةِ وَمَنْ غُلِبَ عَلَى النَّارِ مَنْ عَصَانِي وَإِنِّي أَمْرُكُمْ أَنْ تَنْدَخُلُوا هَذِهِ النَّارَ، فَيَخْرُجُ لَهُمْ عُنْقٌ مِنْهَا، فَمَنْ دَخَلَهَا كَانَتْ نَجَاتُهُ، وَمَنْ نَكَصَ فَلَمْ يَنْدَخُلْهَا كَانَتْ هُنْكَثَةً

**[34182]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih, he said: When Abu Talib fell ill, they said: "Send for this nephew of yours to bring you a bunch of grapes from his Paradise; perhaps it will heal you." He said: So the messenger came while Abu Bakr was sitting with the Prophet (saw). Abu Bakr said: {Indeed, Allah has forbidden them to the disbelievers} [Al-A'raf: 50].

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ: لَمَّا مَرِضَ أَبُو طَالِبٍ قَالُوا: أَرْسِلْ إِلَى ابْنِ أَخِيكَ هَذَا فَيَأْتِيَكِ بِعُفُودٍ مِّنْ جَنَّتِهِ، لَعَلَّهُ يَشْفِيكُ بِهِ، قَالَ: فَجَاءَ الرَّسُولُ وَأَبُو بَكْرٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ، فَقَالَ أَبُو بَكْرٌ: {إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكَافِرِينَ} [الْأَعْرَافِ] 50]

[34183] 'Affan ibn Muslim told us, he said: Hammad ibn Salamah told us, he said: Al-Azraq ibn Qays told us, he said: A man from Banu Tamim told me, he said: We were with Abu Al-'Awwam, and he recited this verse: {Nineteen} [Al-Muddaththir: 30]. He said: "What do you say: nineteen thousand angels or nineteen angels?" He said: I said: "No, rather nineteen angels." He said: "And how do you know that?" I said: "Because Allah says: {And We have not made their number except as a trial for those who disbelieve} [Al-Muddaththir: 31]." He said: "You have spoken the truth. In the hand of every angel is an iron mace with two prongs; he strikes a blow with it and seventy thousand fall by it. The distance between the shoulders of each angel among them is a journey of such and such."

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنَا الْأَزْرَقُ بْنُ قَيْسٍ، قَالَ حَدَّثَنِي رَجُلٌ، مِنْ بَنِي ثَمِيمٍ قَالَ: كُنَّا عِنْدَ أَبِيهِ الْعَوَامِ فَقَرَا هَذِهِ الْآيَةَ {تِسْعَةَ فَقَالَ: مَا تَقُولُونَ: أَتِسْعَةَ عَشَرَ [30: عَشَرَ} [المدثر أَلْفَ مَلَكٍ أَوْ تِسْعَةَ عَشَرَ مَلَكًا؟ قَالَ: فَقُلْتُ: لَا بَلْ تِسْعَةَ عَشَرَ مَلَكًا ، قَالَ: وَمِنْ أَيْنَ تَعْلَمُ ذَلِكَ؟ فَقُلْتُ ، لِأَنَّ اللَّهَ يَقُولُ: {وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا} قَالَ: صَدَقْتَ ، بِإِنَّ كُلَّ مَلَكٍ مِرْزَبَةً مِنْ [31: [المدثر حَدِيدٍ لَهَا شَعْبَانٌ فَيَصْرِبُ الضَّرْبَةَ فَهُوَ بِهَا سَبْعِينَ أَلْفًا مَا بَيْنَ مَنْكَبَيْ كُلِّ مَلَكٍ مِنْهُمْ مَسِيرَةً كَذَا وَكَذَا

**[34184]** Shababah told us, from Sulayman ibn Al-Mughirah, from Humayd ibn Hilal, he said: It has reached me that the person with the lightest punishment among the people of the Fire will have a sandal of fire from which his brain will boil. His heart will scream, and he will say: "No one has been punished more severely than he has been punished."

حَدَّثَنَا شَبَابَةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: بَلَغَنِي أَنَّ أَهْوَنَ، أَهْلَ النَّارِ عَذَابًا لَهُ نَعْلٌ مِنْ نَارٍ يَعْلَمُ بِمَاهِنَهَا دِمَاغُهُ يَصِيقُ قَلْبُهُ وَيَقُولُ: مَا عُذْبَ أَحَدٌ بِأَشَدَّ مِمَّا عُذْبَ بِهِ

**[34185]** Yahya ibn Yaman told us, from Sufyan, from Salamah, from Sa'id ibn Jubayr: {So away with the companions of the Blaze} [Al-Mulk: 11]. He said: "A valley in Hell."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {فَسُحْقًا لِاصْنَاحَابِ السَّعِيرِ} [الملك: 11] قَالَ: وَادٍ فِي جَهَنَّمَ

**[34186]** Yahya ibn Yaman told us, from Sufyan, from Abu Ishaq, from Abu Al-Ahwas, from 'Abdullah: {And they will grin therein with displaced lips} [Al-Mu'minun: 104]. He said: "Like the head is combed near the head."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ، {وَهُمْ فِيهَا كَالْحُوَنَ} قَالَ: كَمَا يُمْشِطُ الرَّأْسُ عِنْدَ الرَّأْسِ [104: المؤمنون]

**[34187]** Abu 'Abdur-Rahman Al-Muqrī' told us, from Sa'id ibn Abi Ayyub, he said: I heard Darraj Abu As-Samh say: I heard Abu Al-Haytham say: I heard Abu Sa'id Al-Khudri say: The Messenger of Allah (saw) said: "Ninety-nine dragons will be set upon the disbeliever in his grave, biting and stinging him until the Hour begins. If one of those dragons were to breathe on the earth, it would not grow any vegetation."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي إِيُوبَ، قَالَ: سَمِعْتُ دَرَاجًا أَبَا السَّمْحِ، قَالَ: سَمِعْتُ أَبَا الْهَيْئَمَ، يَقُولُ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُسْلَطُ عَلَى الْكَافِرِ فِي قَبْرِهِ تِسْعَةُ وَتِسْعُونَ تِنْيَانِ تَنْهَشَةٍ وَتَلَدْغَةً حَتَّى تَقُومَ السَّاعَةُ، وَلَوْ أَنَّنَا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَ حَضْرَاءَ

**[34188]** Yazid ibn Harun told us, from Abu Al-Ashhab, from Al-Hasan, he said: {Indeed, its punishment is ever adhering} [Al-Furqan: 65]. He said: "They knew that every creditor leaves his debtor except the creditor of Hell."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي الْأَشْهَبِ، عَنْ الْحَسَنِ، قَالَ: [65: قَالَ: {إِنَّ عَذَابَهَا كَانَ غَرَامًا} [الفرقان] عَلِمُوا أَنَّ كُلَّ غَرِيمٍ يُفَارِقُ غَرِيمَهُ إِلَّا غَرِيمَ جَهَنَّمَ

**[34189]** Yazid ibn Harun told us, from Sufyan ibn Husayn, from Al-Hasan: {So a wall will be set up between them with a door, its interior containing mercy} [Al-Hadid: 13]. He said: "Paradise." {And its exterior is toward the punishment} [Al-Hadid: 13]. He said: "The Fire."

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

**[34190]** Yahya ibn Yaman told us, from Ash'ath, from Ja'far, from Sa'id ibn Jubayr, he said: Moses and Aaron sent two sons of Aaron with an offering to present. They said: "The fire consumed it," and they hid it. So Allah sent a fire upon them which consumed them both. Then Allah revealed to them: "This is what I do with My friends, so how about My enemies?"

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ أَشْعَثَ عَنْ جَعْفَرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: بَعَثَ مُوسَى وَهَارُونُ ابْنَيْ هَارُونَ بِغُرْبَانٍ يُقَرِّبَانِهِ فَقَالَا: أَكْلَنَا النَّارَ وَاحْتَرَنَا فَأَرْسَلَ اللَّهُ عَلَيْهِمَا نَارًا فَأَكْلَلَهُمَا فَأَوْحَى اللَّهُ إِلَيْهِمَا هَكَذَا أَفْعَلَ بِأَوْلِيَائِي فَكَيْفَ بِأَعْدَائِي

**[34191]** Abu Khalid Al-Ahmar told us, from Isma'il, from Al-Hasan, that Harim ibn Hayyan used to say: "I have not seen anything like the Fire, the one fleeing from it sleeps; nor anything like Paradise, the one seeking it sleeps."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، أَنَّ هَرِيمَ بْنَ حَيَّانَ، كَانَ يَقُولُ: لَمْ أَرَ مِثْلَ النَّارِ نَامَ هَارِبًا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبًا

[34192] 'Abdul-A'la ibn 'Abdul-A'la told us, from Muhammad ibn Ishaq, he said: 'Ubaydullah ibn Al-Mughirah told me, from Sulayman ibn 'Amr ibn 'Abd Al-'Utwari, the ancestor of Banu Layth who was under the guardianship of Abu Sa'id Al-Khudri, from Abu Sa'id Al-Khudri, he said: I heard him say: I heard the Messenger of Allah (saw) say: "The Bridge will be placed over Hell. On it are thorns like the thorns of Sa'dan. Then the people will pass over it. Some will be saved safe and sound, some will be scratched then saved, some will be detained on it, and some will fall into it. When Allah finishes judging between the servants, the believers will miss men who used to be with them in the world, praying as they prayed, paying Zakat as they paid, fasting as they fasted, performing Hajj as they did, and fighting in battles as they did. They will say: 'O our Lord, servants of Yours were with us in the world, praying our prayers, paying our Zakat, fasting our fasts, and fighting our battles, we do not see them.' He said: He will say: 'Go

حَتَّىٰ عَبْدُ الْأَعْلَىٰ بْنُ عَبْدِ الْأَعْلَىٰ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْمُغِيرَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرُو بْنِ عَبْدِ الْعُطْوَارِيِّ، جَدِّ بَنِي لَيْثٍ وَكَانَ فِي حِجْرٍ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يُوضَعُ الصَّرَاطُ بَيْنَ ظَهَرَاتِي جَهَنَّمَ، عَلَيْهِ حَسَكَ كَحَسَكَ السَّعْدَانَ، ثُمَّ يَسْتَجِيزُ النَّاسُ فَنَاجِ مُسْلِمٌ وَمَخْدُوْجٌ بِهِ ثُمَّ تَاجِ مُحْسِنٌ بِهِ وَمَنْكُوسٌ فِيهِ، فَإِذَا فَرَغَ اللَّهُ مِنِ الْقَضَاءِ بَيْنَ الْجَبَادِ يَقْدُدُ الْمُؤْمِنُونَ رِجَالًا كَانُوا فِي الدُّنْيَا كَانُوا يُصْلَوْنَ صَلَاتَهُمْ وَيُرْكَوْنَ زَكَاتَهُمْ وَيَصُومُونَ صِيَامُهُمْ وَيَحْجُجُونَ حَجَّهُمْ وَيَغْزُونَ غَزْوَهُمْ فَيُقُولُونَ: أَيْ رَبَّا عَبَدْ مِنْ عِبَادِكَ كَانُوا مَعَنَا فِي الدُّنْيَا يُصْلَوْنَ صَلَاتَنَا وَيُرْكَوْنَ زَكَاتَنَا وَيَصُومُونَ صِيَامَنَا وَيَغْزُونَ غَزْوَنَا لَا نَرَاهُمْ ، - - قَالَ: فَيَقُولُ: اذْهَبُوا إِلَى النَّارِ فَمَنْ وَجَدْتُمْ فِيهَا فَأَخْرِجُوهُ مِنْهَا ، فَيَجِدُونَ قَدْ أَخْذَهُمُ النَّارُ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمَنْهُمْ مَنْ أَخْذَنَهُ إِلَى قَدْمَيْهِ ، وَمَنْهُمْ مَنْ أَخْذَنَهُ إِلَى عُنْقِهِ وَلَمْ يُعْشَ الْوَجْهُ ، فَيَطْرَحُونَهُمْ فِي مَاءِ الْحَيَاةِ ، قَبْلَهُ: يَا رَسُولَ اللَّهِ، وَمَا مَاءُ الْحَيَاةِ؟ قَالَ: عُسلُ أَهْلِ الْجَنَّةِ ، فَيَبْثِثُونَ كَمَا ثَبَثَتِ الزَّرِيعَةُ فِي غُثَاءِ السَّيْلِ ، ثُمَّ يَسْفَعُ الْأَنْبِيَاءُ فِيمَنْ كَانَ يَسْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا ، ثُمَّ يَتَحَنَّ اللَّهُ بِرَحْمَتِهِ عَلَى مَنْ فِيهَا ، فَمَا يَتَرُكُ فِيهَا عَبْدًا فِي قَلْبِهِ مِنْقَالْ حَبَّةٍ مِنَ الْإِيمَانِ إِلَّا أَخْرَجَهُ مِنْهَا

**[34193]** 'Affan told us, he said: Sa'id ibn Zayd told us, he said: I heard Abu Sulayman Al-'Asari say: 'Uqbah ibn Sahban told me, he said: I heard Abu Bakrah, from the Prophet (saw), he said: "People will be carried onto the Bridge on the Day of Resurrection, and the two sides of the Bridge will cast them down like moths falling into fire. He said: Then Allah will show mercy to whom He wills. He said: Then permission will be given to the angels, prophets, and martyrs to intercede. They will intercede and bring out, and intercede and bring out whoever has in his heart the weight of an atom of faith."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا سُلَيْمَانَ الْعَسْرَى، قَالَ: حَدَّثَنِي عَبْدَهُ بْنُ صَهْبَانَ، قَالَ: سَمِعْتُ أَبَا بَكْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُحْمَلُ النَّاسُ عَلَى الصَّرَاطِ يَوْمَ الْقِيَامَةِ فَتَقَادُعُ بِهِمْ جَنْبَنَا الصَّرَاطِ تَقَادُعُ الْفِرَاشِ فِي النَّارِ، قَالَ: فَتَحَنَّ اللَّهُ بِرَحْمَتِهِ عَلَى مَنْ يَشَاءُ، قَالَ: ثُمَّ يُؤْذَنُ لِلْمَلَائِكَةِ وَالنَّبِيِّينَ وَالشَّهِداءِ أَنْ يَشْفَعُوا فَيَشْفَعُونَ وَيُخْرِجُونَ وَيَشْفَعُونَ وَيُخْرِجُونَ مَنْ كَانَ فِي قُلُوبِهِ مَا يَزِنُ ذَرَّةً مِنْ إِيمَانٍ

**[34194]** Muhammad ibn 'Abdullah Al-Asadi told us, from Sufyan, from Ash-Shaybani, from 'Ikrimah, he said: "The Path (Sirat) is over the bridge of Hell; they will pass over it."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ عَكْرَمَةَ، قَالَ: الصَّرَاطُ عَلَى جِسْرِ جَهَنَّمِ يَرِدُونَ عَلَيْهِ

**[34195]** Al-Hasan ibn Musa told us, from Hammad ibn Salamah, from Thabit Al-Bunani, from Abu 'Uthman An-Nahdi, from Salman Al-Farisi, he said: "The Bridge will be placed, and it has an edge like the edge of a razor. The angels will say: 'O our Lord, whom will You allow to pass over this?' He will say: 'I will allow to pass over it whom I will.'"

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ تَابِتِ الْبُنَانِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: يُوضَعُ الصَّرَاطُ وَلَهُ حَدٌّ كَحْدَ الْمُوسَى فَتَقُولُ الْمَلَائِكَةُ: رَبَّنَا مَنْ تُجِيزُ عَلَى هَذَا ، فَيَقُولُ: أُجِيزَ عَلَيْهِ مَنْ شِئْتُ

**[34196]** Ghundar told us, from Shu'bah, from Al-A'mash, from Shimr, from Abu Al-Ahwas, from 'Abdullah, he said: "People will be brought to the Balance on the Day of Resurrection, and they will argue intensely before it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: يُجَاءُ بِالنَّاسِ إِلَى الْمِيزَانِ يَوْمَ الْقِيَامَةِ فَيَتَجَادَلُونَ عِنْهُ أَشَدَّ الْجِدَالِ

**[34197]** Ghundar told us, from Shu'bah, from Ya'la ibn 'Ata', he said: Tamim ibn Ghaylan told me, from Salamah, from Abu Ad-Darda', he said: "Where will you be on the Day Hell is brought, blocking the horizons, and it is said: 'You will not enter Paradise until you cross the Fire'? If you have light with you, the Bridge will be steady for you, and by Allah, you are saved and guided. But if you do not have light with you, some of Hell's hooks or grapnels or something from it will snatch you, and by Allah, you will perish and fall."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ حَدَّثَنِي تَمِيمُ بْنُ غَيْلَانَ، عَنْ سَلَمَةَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَيْنَ أَنْتَ مِنْ يَوْمٍ جِيءَ بِجَهَنَّمَ فَذَهَبْتُ مَا بَيْنَ الْخَافِقَيْنِ، وَقَبْلَهُ: لَنْ تَدْخُلُ الْجَنَّةَ حَتَّى تَحُوشَ النَّارَ، فَإِنْ كَانَ مَعَكَ نُورٌ اسْتَقَمَ بِكَ الصَّرَاطُ فَقَدْ وَاللهِ نَجَوتَ وَهُدِيتَ وَإِنْ لَمْ يَكُنْ مَعَكَ نُورٌ تَشَبَّثَ بِكَ بَعْضُ حَطَاطِيفِ جَهَنَّمَ أَوْ كَلَالِيبِهَا أَوْ شَيْءٍ مِنْهَا فَقَدْ وَاللهِ رَدِيتَ وَهُوَيْتَ

**[34198]** 'Abdullah ibn Numayr told us, he said: Al-A'mash told us, from Mujahid, from 'Ubayd ibn 'Umair, he said: "The Bridge is slippery, its foothold like the edge of a sword, flat. The angels have hooks, and the Prophets are standing around it saying: 'Our Lord, save, save!' So [people are] between scratched, thrown into the Fire, saved, and safe."

حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: الصَّرَاطُ دَحْضٌ مَنْزُلَهُ كَحْدُ السَّيِّفِ سَلْقًا وَالْمَلَائِكَةُ مَعَهُمُ الْكَلَالِيبُ وَالْأَنْبِيَاءُ قِيَامٌ يَقُولُونَ حَوْلَهُ: رَبَّنَا سَلْمٌ سَلْمٌ فَبَيْنَ مَخْدُوشٍ وَمُكَرْدَسٍ فِي النَّارِ وَنَاجٍ وَمُسَلِّمٍ

**[34199]** Abu Khalid Al-Ahmar told us, from Ibn 'Ajlan, from his father, from Abu Hurayrah, he said: The Messenger of Allah (saw) said: "When Allah created the creation, He wrote with His Hand upon Himself: 'Indeed, My mercy prevails over My anger.'"

حَدَّثَنَا، أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ، ابْنِ عَجْلَانَ، عَنْ، أَبِيهِ،  
عَنْ، أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: إِلَمَا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: إِنَّ  
رَحْمَتِي تَغْلِبُ غَصَبِي

**[34200]** Waki' told us, from Sufyan, from Salamah ibn Al-Haytham, from Hasan, he said: The Messenger of Allah (saw) said: "If you did not sin, Allah would bring a creation that sins so He could forgive them."

حَدَّثَنَا، وَكِيعُ، عَنْ، سُفْيَانَ، عَنْ، سَلَمَةَ بْنِ الْمَهِيمَ، عَنْ،  
حَسَنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ  
كُنْتُمْ لَا تُذْنِبُونَ لَجَاءَ اللَّهُ بِخَلْقٍ يُذْنِبُونَ فَيَغْفِرُ لَهُمْ

**[34201]** Abu Mu'awiyah told us, Al-'Ala' ibn Mansur told us, from Layth ibn Sa'd, from Muhammad ibn Qays, from Abu Sirmah, from Abu Ayyub, he said: The Messenger of Allah (saw) said: "If you did not sin, Allah would bring a people who sin so He could forgive them."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، حَدَّثَنَا، الْعَلَاءُ بْنُ مَنْصُورٍ، عَنْ،  
لَيْثٍ بْنِ سَعْدٍ، عَنْ، مُحَمَّدٍ بْنِ قَيْسٍ، عَنْ، أَبِي صِرْمَةَ،  
عَنْ، أَبِي أَيُوبَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: لَوْ لَمْ تُذْنِبُوا لَجَاءَ اللَّهُ بِقَوْمٍ يُذْنِبُونَ فَيَغْفِرُ لَهُمْ

**[34202]** Abu Mu'awiyah narrated from 'Asim, from Abu 'Uthman, from Salman, who said: "When Ibrahim was shown the kingdom of the heavens and the earth, he saw a servant committing an indecency, so he prayed against him and he perished. Then he saw another and prayed against him and he perished. Then he saw another and prayed against him and he perished. So Allah said: 'Bring down My servant (or leave My servant alone), do not destroy My servants."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: "لَمَّا أَرَى إِبْرَاهِيمَ مَلْكُوتَ السَّمَاوَاتِ وَالْأَرْضِ رَأَى عَبْدًا عَلَى فَاحِشَةٍ، فَدَعَاهُ عَلَيْهِ فَهَلَّكَ، ثُمَّ رَأَى آخَرَ فَدَعَاهُ عَلَيْهِ فَهَلَّكَ، ثُمَّ رَأَى آخَرَ فَدَعَاهُ عَلَيْهِ فَهَلَّكَ، فَقَالَ اللَّهُ: أَنْزِلُوا عَبْدِي لَا تُهَلِّكُوا عِبَادِي

**[34203]** Waki' narrated from Ziyad bin Khaythamah, from Nu'aym bin Abi Hind, from Rib'i, from Hudhayfah, who said: "The believers are in no need of intercession; it is only for the sinners."

حَدَّثَنَا وَكِبْعُ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبْعَيِّ، عَنْ حُذَيْفَةَ، قَالَ: الْمُؤْمِنُونَ مُسْتَغْفِلُونَ عَنِ الشَّفَاعَةِ، إِنَّمَا هِيَ لِلْمُذْنِبِينَ

**[34204]** Abu Mu'awiyah narrated from Al-A'mash, from 'Amr bin Murrah, from Abu 'Ubaydah, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: "Allah's Hands are stretched out for the sinner of the night to repent by day, and for the sinner of the day to repent by night, until the sun rises from its west."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، عَمْرُو بْنِ مُرَّةَ، عَنْ، أَبِي عُبَيْدَةَ، عَنْ، أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَدَا اللَّهِ تُبْسَطَانِ لِمُسِيِّءِ اللَّيْلِ أَنْ يَتُوبَ بِاللَّهَارِ وَلِمُسِيِّءِ النَّهَارِ أَنْ يَتُوبَ بِاللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

**[34205]** Muhammad bin Fudayl narrated from Abu Sinan, from Abu Wa'il, who said: "Verily, Allah will screen the servant on the Day of Resurrection, screening him with His Hand, and say: 'Do you recognize what is here?' He will say: 'Yes, O Lord.' He will say: 'I call you to witness that I have forgiven you.'"

حَدَّثَنَا، مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، أَبِي سِنَانٍ، عَنْ، أَبِي وَائِلٍ، قَالَ: "إِنَّ اللَّهَ يَسْتُرُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَسْتُرُهُ بِيَدِهِ فَيَقُولُ: تَعْرِفُ مَا هُنَّا؟ فَيَقُولُ: نَعَمْ يَا رَبَّ ، فَيَقُولُ: أَشْهُدُكَ أَنِّي قَدْ غَفَرْتُ لَكَ

**[34206]** 'Abdur-Rahim bin Sulayman narrated from Dawud, from Abu 'Uthman, from Salman, who said: "Allah created one hundred mercies, and He placed one mercy among the creations. Every mercy is as vast as the distance between the heavens and the earth. Through it, a mother shows affection to her child, and through it, the birds and wild animals drink water. When it is the Day of Resurrection, Allah will take it back from the creations and make it—along with the ninety-nine—for the righteous. That is His saying: {And My mercy encompasses all things! So I will ordain it for those who fear Allah} [Al-A'raf: 156]."

حَدَّثَنَا، عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ، دَاؤْدَ، عَنْ، أَبِي عُثْمَانَ، عَنْ، سَلَيْمَانَ، قَالَ: "خَلَقَ اللَّهُ مِائَةً رَحْمَةً فَجَعَلَ مِنْهَا رَحْمَةً بَيْنَ الْخَلَائِقِ، كُلُّ رَحْمَةٍ أَعْظُمُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فِيهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا وَبِهَا شَرِبُ الطَّيْرُ وَالْوَحْشُ أَمْمَاءٌ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قَبَضَهَا اللَّهُ مِنَ الْخَلَائِقِ فَجَعَلَهَا وَالشَّرْكَةَ وَالشَّرْكَيْنَ لِلْمُنْقَبِينَ فَذَلِكَ قَوْلُهُ: {وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقَوْنَ} [الْأَعْرَافِ] 156]

**[34207]** Abu Mu'awiyah narrated from Al-A'mash, from Abu Salih, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "Verily, on the day He created the heavens and the earth, Allah created one hundred mercies. He placed in the earth one mercy from them; through it, a mother shows affection to her child, and animals show affection to one another. And He deferred ninety-nine to the Day of Resurrection. When it is the Day of Resurrection, He will complete this mercy with those to make one hundred mercies."

**[34208]** Abu Mu'awiyah narrated from Al-A'mash, from Jami' bin Shaddad, from Mughith bin Summi, who said: "There was a man among those before you who used to commit acts of disobedience. One day he remembered [Allah/his sins] and said: 'O Allah, Your forgiveness.' So he was forgiven."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي صَالِحٍ، عَنْ، أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ خَلَقَ يَوْمَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ مِائَةً رَحْمَةً فَجَعَلَ فِي الْأَرْضِ مِنْهَا رَحْمَةً فِيهَا تَعْطُفُ الْوَالِدَةُ عَلَى وَلَدِهَا وَالْبَهَائِمُ بَغْضَهَا عَلَى بَعْضِهَا؛ وَآخَرَ تِسْعًا وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ مِائَةً رَحْمَةً

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، جَامِعِ بْنِ شَدَّادٍ، عَنْ، مُغِيْثِ بْنِ سُمِّيٍّ، قَالَ: "كَانَ رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ يَعْمَلُ بِالْمُعَاصِي فَلَذَّكَرَ يَوْمًا فَقَالَ: اللَّهُمَّ غُفرَانَكَ فَغُفِرَ لَهُ

**[34209]** Yahya bin 'Isa narrated from Al-A'mash, from 'Abdullah bin 'Abdullah, from Sa'd, the Mawla of Talhah, from Ibn 'Umar, who said: "While a man called Al-Kifl was committing acts of disobedience, a woman pleased him, so he gave her sixty dinars. When he sat with her as a man sits with his wife, she trembled. He said to her: 'What is the matter with you?' She said: 'This is a deed I have never done before.' He said: 'You are terrified of this sin, while I have been doing it for such and such time! By Allah, I will never disobey Allah again.' He said: Then he died that night. When the morning came, the Children of Israel said: 'Who will pray over So-and-so?' Ibn 'Umar said: Then it was found written on his door: 'Allah has forgiven Al-Kifl.'"

حَدَّثَنَا، يَحْيَى بْنُ عِيسَى، عَنْ، الْأَعْمَشِ، عَنْ، عَبْدِ اللَّهِ  
بْنِ عَبْدِ اللَّهِ، عَنْ، سَعْدٍ، مَوْلَى طَلْحَةَ، عَنْ ابْنِ عُمَرَ،  
قَالَ: "بَيْنَ رَجُلٍ يُقَالُ لَهُ الْكِفْلُ يَعْمَلُ بِالْمَعَاصِي  
فَأَعْجَبَتْهُ امْرَأَةٌ فَأَعْطَاهَا سِتِّينَ دِينَارًا ، فَلَمَّا قَعَدَ مِنْهَا  
مَقْعَدَ الرِّجَالِ ارْتَعَدَتْ، فَقَالَ لَهَا: مَا أَلَكِ؟ قَالَتْ: هَذَا  
عَمَلٌ مَا عَمِلْتُهُ قَطُّ ، قَالَ: أَنْتِ تَجْزِيَعِينَ مِنْ هَذِهِ  
الْخَطِيبَةِ وَأَنَا أَعْمَلُهُ مُذْكَرًا وَكَذَّا ، وَاللَّهِ لَا أَغْصِبُ اللَّهَ  
أَبْدًا ، قَالَ: فَمَاتَ مِنْ لَيْلَتِهِ ، فَلَمَّا أَصْبَحَ بَثُو إِسْرَائِيلَ  
قَالَ: مَنْ يُصَلِّي عَلَى فُلَانٍ؟ قَالَ ابْنُ عُمَرَ: فَوْجَدَ  
مُكْتُوبًا عَلَى بَابِهِ قَدْ غَفَرَ اللَّهُ لِلْكِفْلِ

**[34210]** Waki' narrated (saying): Al-A'mash narrated to us, from Abu Sufyan, from Mughith bin Summi, who said: "There was a man who worshipped in his hermitage for about sixty years. He said: Then the rain fell upon the people, so he looked out from his hermitage and saw the pools and the greenery. He said: 'If I went down, walked, and looked.' He did so. While he was walking, a woman met him and he spoke to her. She kept speaking to him until he had intercourse with her. He said: Then he put down a bag he had with him containing a loaf of bread, and went down to the water to bathe. Then his time of death came. A beggar passed by and gestured toward the loaf, so he (the beggar) took it, and the man died. His deeds for sixty years were weighed and his sin outweighed his deeds. Then the loaf was placed (on the scale), and it outweighed (the sin), so he was forgiven."

حَدَّثَنَا، وَكِبِيعُ، قَالَ: حَدَّثَنَا، الْأَعْمَشُ، عَنْ، أَبِي سُفْيَانَ،  
عَنْ، مُغِيثِ بْنِ سُمِّيَّ، قَالَ: "كَانَ رَجُلٌ يَتَعَبَّدُ فِي  
صَوْمَاعَتِهِ نَحْوًا مِنْ سِتِّينَ سَنَةً، قَالَ: فَمَطَرَ النَّاسُ  
فَأَطْلَعَ مِنْ صَوْمَاعَتِهِ، فَرَأَى الْغَدَرَ وَالْخُضْرَةَ فَقَالَ: لَوْ  
نَزَّلْتُ فَكَمْسِيْتُ وَنَظَرْتُ، فَفَعَلَ فَبَيْنَمَا هُوَ يَمْشِي إِذْ أَفِيتَهُ  
امْرَأَةً فَكَلَّمَهَا، فَلَمْ يَرَنْ ثُكَّامَهُ حَتَّى وَاقَعَهَا، قَالَ:  
فَوَضَعَ كِيسًا كَانَ عَلَيْهِ، فِيهِ رَغِيفٌ، وَنَزَّلَ المَاءُ  
يَعْشِلُ، فَحَضَرَ أَجْلُهُ فَمَرَ سَائِلٌ فَأُولُومًا إِلَى الرَّغِيفِ  
فَأَخَذَهُ، وَمَاتَ الرَّجُلُ، فَوَزَنَ عَمَلَهُ لِسِتِّينَ سَنَةً  
فَرَجَحَتْ خَطِيئَتُهُ بِعَمَلِهِ، ثُمَّ وَضَعَ الرَّغِيفَ فَرَجَحَ  
فَعُفِرَ لَهُ

**[34211]** 'Umar bin Sa'd narrated from Sufyan, from Salamah, from Abu Az-Za'ra', from 'Abdullah: "A monk worshipped Allah in his hermitage for sixty years. A woman came and stayed by his side, so he went down to her and had intercourse with her for six nights. Then he became remorseful and fled. He came to a mosque and took shelter in it, remaining for three days without eating anything. A loaf of bread was brought to him, so he broke half of it and gave half to a man on his right, and gave (the other) to another on his left. Then Allah sent the Angel of Death to him and took his soul. The deeds of the sixty years were placed in one scale, and the evil deed was placed in a scale, and the evil deed outweighed (them). Then the loaf was brought and it outweighed the evil deed."

حَدَّثَنَا، عُمَرُ بْنُ سَعْدٍ، عَنْ، سُفِيَّانَ، عَنْ، سَلَمَةَ، عَنْ،  
أَبِي الزَّعْرَاءِ، عَنْ، عَبْدِ اللَّهِ: أَنَّ رَاهِبًا عَبَدَ اللَّهَ فِي  
صَوْمَاعَتِهِ سِتِّينَ سَنَةً ، فَجَاءَتِ امْرَأَةٌ فَنَزَّلَتْ إِلَى جَنْبِهِ  
فَنَزَّلَ إِلَيْهَا فَوَاقَعَهَا سِتَّ لَيَالٍ ، ثُمَّ سَقَطَ فِي يَدِهِ فَهَرَبَ،  
فَأَتَى مَسْجِدًا فَأَوْتَى إِلَيْهِ فَمَكَثَ تَلَاثًا لَا يَطْعُمُ شَيْئًا ،  
فَأَتَى بِرَغِيفٍ فَكَسَرَ نِصْفَهُ فَأَعْطَى نِصْفَهُ رَجُلًا عَنْ  
يَمِينِهِ، وَأَعْطَى أَخْرَى عَنْ يَسْارِهِ ، فَبَعَثَ اللَّهُ إِلَيْهِ مَلَكٌ  
الْمَوْتِ فَقَبَضَ رُوحَهُ ، فَوُضِعَ عَمَلُ السِّتِّينَ سَنَةَ فِي  
كِفَّةٍ وَوُضِعَتِ السَّيِّئَةُ فِي كِفَّةٍ، فَرَجَحَتِ السَّيِّئَةُ ، ثُمَّ  
جِيءَ بِالرَّغِيفِ فَرَجَحَ بِالسَّيِّئَةِ

[34212] Mu'tamir bin Sulayman told us, from his father, who said: Abu 'Uthman told us, from Abu Burdah, who said: "When death approached Abu Musa, he said: 'O my sons, remember the owner of the loaf.' He said: 'There was a man who worshipped in a hermitage—I think he said—for seventy years, never coming down except on one day.' He said: 'So he came down on one day.' He said: 'Then Satan made a woman appear attractive in his eyes'—or 'Satan stimulated him regarding a woman'—'so he was with her for seven days or seven nights.' He said: 'Then the man's covering was unveiled [his heedlessness was removed], and he went out repenting. Every time he took a step, he prayed and prostrated.' He said: 'Nighttime gave him shelter at a place where there were twelve poor people. Exhaustion overtook him, so he threw himself between two men among them. There was a monk there who would send them loaves of bread every night, giving each person a loaf. The owner of the loaves came and gave each

حَدَّثَنَا، مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا، أَبُو عُثْمَانَ، عَنْ أَبِيهِ بُرْدَةَ، قَالَ: لَمَّا حَضَرَ أَبَا مُوسَى الْوَفَاءَ، قَالَ: يَا بَنِي اذْكُرُوا صَاحِبَ الرَّغِيفِ، قَالَ: كَانَ رَجُلٌ يَتَعَبَّدُ فِي صَوْمَاءِ أَرَاهُ قَالَ: سَبْعِينَ سَنَةً، لَا يَنْزَلُ إِلَّا فِي يَوْمٍ أَحَدٍ، قَالَ: فَنَزَلَ فِي يَوْمٍ أَحَدٍ، قَالَ: فَشَبَّهَ أَوْ شَبَّ الشَّيْطَانَ فِي عَيْنِهِ امْرَأًا، فَكَانَ مَعَهَا سَبْعُونَ أَيَّامًا أَوْ سَبْعَ لَيَالٍ، قَالَ: ثُمَّ كُشِّفَ عَنِ الرَّجُلِ غِطْلَوَةً فَخَرَجَ ثَائِبًا، فَكَانَ كُلُّمَا خَطْوَةً صَلَى وَسَجَدَ، قَالَ: فَلَوْا هُوَ اللَّيْلُ إِلَى مَكَانٍ عَلَيْهِ اثْنَا عَشْرَ مِسْكِينًا، فَأَدْرَكَ الْإِعْيَاءَ فَرَمَى بِنَفْسِهِ بَيْنَ رَجُلَيْنِ مِنْهُمْ، وَكَانَ ثُمَّ رَاهِبٌ يَتَبَعَّثُ إِلَيْهِمْ كُلَّ لَيْلَةٍ بِأَرْغَفَةٍ، فَيُعْطِي كُلَّ إِنْسَانٍ رَغِيفًا، فَجَاءَ صَاحِبُ الرَّغِيفِ فَأَعْطَى كُلَّ إِنْسَانٍ رَغِيفًا، وَمَرَّ عَلَى ذَلِكَ الَّذِي خَرَجَ ثَائِبًا، فَظَلَّ أَنَّهُ مِسْكِينٌ فَأَعْطَاهُ رَغِيفًا، فَقَالَ الْمَتَرُوكُ لِصَاحِبِ الرَّغِيفِ: مَا لَكَ، لَمْ تُعْطِنِي رَغِيفي، مَا كَانَ لَكَ عَنْهُ غَنِّيٌّ، قَالَ: تَرَانِي أَمْسِكُهُ عَنِّكَ، سَلَّهُ هُنَّ أَعْطَيْتُ أَحَدًا مِنْهُمْ رَغِيفَيْنِ، قَالُوا: لَا، قَالَ: إِنِّي أَمْسِكُهُ عَنِّكَ وَاللَّهِ لَا أُعْطِيَكَ شَيْئًا لِلَّيْلَةِ، قَالَ: فَعَمِدَ الثَّائِبُ إِلَى الرَّغِيفِ الَّذِي دَفَعَهُ إِلَيْهِ، فَدَفَعَهُ إِلَى الرَّجُلِ الَّذِي ثَرَكَ فَأَصْبَحَ الثَّائِبُ مَيِّيًّا، قَالَ: فَوْزِنَتِ السَّبْعُونَ سَنَةً بِالسَّبْعِ الْلَّيَالِي فَلَمْ تَنْزُنْ، قَالَ: فَوْزَنَ الرَّغِيفُ بِالسَّبْعِ الْلَّيَالِي، قَالَ: فَرَجَحَ الرَّغِيفُ، فَقَالَ أَبُو مُوسَى: يَا بَنِي اذْكُرُوا صَاحِبَ الرَّغِيفِ

**[34213]** Abu Mu'awiyah and Ya'la told us, from Al-A'mash, from Abu Sa'id, from Abu Al-Kanud, who said: 'Abdullah passed by a storyteller while he was mentioning the Fire, so he said: "O reminder, do not make the people despair: '{O My servants who have transgressed against themselves...}'" [Az-Zumar: 53]."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، وَيَعْلَى، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي سَعِيدٍ، عَنْ، أَبِي الْكَنْوَدِ، قَالَ: مَرَّ عَبْدُ اللَّهِ عَلَى قَاصِ وَهُوَ يَذْكُرُ النَّارَ فَقَالَ: "إِيمَانًا مُذَكَّرًا، لَا تُقْنِطِ النَّاسَ {يَا عَبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ

**[34214]** Waki' told us, from Sufyan, from Musa bin 'Uqbah, from Salim, from Ibn 'Umar, from Ka'b, who said: "When the angels saw the sons of Adam and the sins they were committing, they said: 'O Lord, they are committing sins.' He said: 'If you were like them, you would do as they do.' So choose two angels from among you.' He said: 'So they chose Harut and Marut.' He [Allah] Blessed and Most High said to them: 'Verily, between Me and the people there is a messenger, but there is no one between Me and you. Do not associate anything with Me, do not steal, and do not commit adultery.'

Abdullah said: Ka'b said: 'They did not complete that day before they fell into what was forbidden for them."

حَدَّثَنَا، وَكِبِيعُ، عَنْ، سُفْيَانَ، عَنْ، مُوسَى بْنُ عُقْبَةَ، عَنْ، سَالِمٍ، عَنْ، ابْنِ عُمَرَ، عَنْ، كَعْبٍ، قَالَ: "إِلَمَ رَأَتِ الْمَلَائِكَةُ بْنَيْ آدَمَ وَمَا يُذْبِيُونَ، قَالُوا: يَا رَبَّ يُذْبِيُونَ، قَالَ: لَوْ كُنْنَمْ مِثْلُهُمْ فَعَلْنَمْ كَمَا يَعْلَمُونَ، فَاخْتَارُوا مِنْهُمْ مَلَكِينَ، قَالَ: فَاخْتَارُوا هَارُوتَ وَمَارُوتَ، فَقَالَ لَهُمَا تَبَارَكَ وَتَعَالَى: إِنَّ بَيْنِي وَبَيْنِ النَّاسِ رَسُولٌ، فَلَيْسَ بَيْنِي وَبَيْنَكُمْ أَحَدٌ، لَا شُرِكًا بِي شَيْئًا وَلَا شُرُقاً وَلَا تَرْزِيقًا، قَالَ: عَبْدُ اللَّهِ: قَالَ كَعْبٌ: فَمَا اسْتَكْمَلَ ذَلِكَ الْيَوْمَ حَتَّىٰ وَقَعَا فِيمَا حُرِمُ عَلَيْهِمَا

**[34215]** Muhammad bin Fudayl told us, from Abu Sinan, from Ya'qub bin Sufyan Al-Kasri, from 'Abdullah bin Mas'ud, who said: "A man came to him who had committed a sin and asked him about it. He ['Abdullah] turned away from him and turned to the people with his conversation. Then 'Abdullah happened to glance and saw the man's eyes pouring forth [tears]. So he said: 'This... and indeed what you came to ask me about has concerned me. Verily, Paradise has seven gates, all of which open and close, except the Gate of Repentance. An angel is entrusted with it. So work, and do not despair.'"

**[34216]** Zayd bin Al-Hubab told us, from 'Ali bin Mas'adah, who said: Qatadah told us, from Anas bin Malik, who said: The Messenger of Allah (peace be upon him) said: "Every son of Adam is a frequent sinner, and the best of sinners are those who frequently repent."

حَدَّثَنَا، مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، أَبِي سِنَانٍ، عَنْ، يَعْقُوبَ بْنِ سُفْيَانَ الْكَسْرِيِّ، عَنْ، عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: "أَتَاهُ رَجُلٌ قَدْ أَلْمَ بِذَنْبٍ فَسَأَلَهُ عَنْهُ فَأَمَّى عَنْهُ ، وَأَفْبَلَ عَلَى الْقَوْمِ بِحَدِيثِهِمْ فَحَانَتْ نَظَرَةٌ مِنْ عَبْدِ اللَّهِ فَإِذَا عَيْنُ الرَّجُلِ ثُمَرَاقٌ ، فَقَالَ: هَذَا وَإِنَّكَ أَهْمَنِي مَا جَنَّتَ تَسْأَلُنِي عَنْهُ ، إِنَّ لِلْجَنَّةِ سَبْعَةَ أَبْوَابٍ كُلُّهُمَا يُفْتَحُ وَيُغْلَقُ عَيْنُ بَابِ التَّوْبَةِ ، مُوَكَّلٌ بِهِ مَلَكٌ فَاعْمَلْ فَاعْمَلْ وَلَا تَيَأسْ

حَدَّثَنَا، زَيْدُ بْنُ الْحُبَابِ، عَنْ، عَلَيِّ بْنِ مَسْعَدَةَ، قَالَ: حَدَّثَنَا، قَتَادَةُ، عَنْ، أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ ابْنِ آدَمَ حَطَّاءٌ وَخَيْرُ الْحَطَّائِينَ التَّوَابُونَ

**[34217]** 'Abdul-Wahhab Ath-Thaqafi told us, from Ayyub, from Abu Qilabah, who said: "When Allah the Exalted cursed Iblis, he [Iblis] asked Him for respite, so He granted him respite until the Day of Judgment. He said: 'By Your Might, I will not exit the interior—or heart—of the son of Adam as long as the soul is in him.' He [Allah] said: 'By My Might, I will not withhold repentance from him as long as the soul is in him.'"

حَدَّثَنَا، عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَئِبْوَبِ، عَنْ أَبِي قِلَّابَةَ،  
قَالَ: "إِنَّ اللَّهَ تَعَالَى لَمَّا لَعَنَ إِبْلِيسَ سَأَلَهُ النَّظَرَةَ،  
فَأَنْظَرَهُ إِلَى يَوْمِ الدِّينِ، قَالَ: وَعِزْتِكَ لَا أَخْرُجُ مِنْ  
جَوْفِ أَوْ قَلْبِ ابْنِ آدَمَ مَا دَامَ فِيهِ الرُّوحُ، قَالَ: وَعِزْتِي  
لَا أَحْجُبُ عَنْهُ التَّوْبَةَ مَا دَامَ فِيهِ الرُّوحُ

**[34218]** 'Abdullah bin Numayr told us, from Malik bin Mighwal, who said: "It was written in the Psalms of David: 'Verily, I am Allah, there is no god but Me, the King of kings. The hearts of kings are in My Hand. So whichever people are in obedience, I make the kings a mercy upon them; and whichever people are in disobedience, I make the kings a punishment upon them. Do not occupy yourselves with abusing the kings, and do not repent to them [turn for favor], but repent to Me, and I will incline their hearts towards you.'"

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، قَالَ:  
كَانَ فِي زَبُورٍ ذَاوَدَ مَكْتُوبًا: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
مَالِكُ الْمُلُوكِ، قُلُوبُ الْمُلُوكِ بِيَدِيِّ، فَإِيمَانًا قَوْمًا كَانُوا  
عَلَى طَاعَةِ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ رَحْمَةً، وَأَيْمَانًا قَوْمِ  
كَانُوا عَلَى مَعْصِيَةِ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ نِقْمَةً، لَا  
تَشْغَلُوا أَنْسُكُمْ بِسَبَبِ الْمُلُوكِ وَلَا تَتُوبُوا إِلَيْهِمْ، ثُوَبُوا  
إِلَيَّ أَعْطِفُ قُلُوبَهُمْ عَلَيْهِمْ

[34219] 'Abdullah bin Numayr and Abu Usamah told us, from Isma'il bin Abi Khalid, from Qays, from 'Abdullah, who said: "While a man from those before you was among a disbelieving people, there were some righteous people among them [nearby]. He said: 'For as long as I have been in my disbelief... I will surely go to this righteous town and become a man of its people.' So he set out, but death overtook him. The Angel and Satan disputed over him. This one said: 'I have more right to him,' and this one said: 'I have more right to him.' Then Allah ordained one of His soldiers [angels] who said to them: 'Measure the distance between the two towns; whichever one he is closer to, he belongs to its people.' So they measured the distance between them and found him closer to the righteous town, so he was [counted] among them."

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، وَأَبُو أَسَامَةَ، عَنْ، إِسْمَاعِيلَ  
بْنِ أَبِي خَالِدٍ، عَنْ، فَيْسِيرٍ، عَنْ، عَبْدِ اللَّهِ، قَالَ: "بَيْنَمَا  
رَجُلٌ مَّنْ كَانَ قَبْلَكُمْ كَانَ فِي قَوْمٍ كُفَّارٍ، وَكَانَ فِيمَا  
بَيْنَهُمْ قَوْمٌ صَالِحُونَ، قَالَ: فَطَالَمَا كُنْتُ فِي كُفَّرٍ،  
لَا تَبِعَنِي هَذِهِ الْقَرِيَّةُ الصَّالِحَةُ، فَأَكَوَنَ رَجُلًا مِّنْ أَهْلِهَا،  
فَانْطَلَقَ فَأَدْرَكَهُ الْمَوْتُ، فَاحْتَاجَ فِيهِ الْمَلَكُ وَالشَّيْطَانُ،  
يَقُولُ هَذَا: أَنَا أَوْلَى بِهِ، وَيَقُولُ هَذَا: أَنَا أَوْلَى بِهِ، إِذْ  
قَيَضَ اللَّهُ بَعْضَ جُنُودِهِ فَقَالَ لَهُمَا: قِيسُوا مَا بَيْنَ  
الْقَرِيَّتَيْنِ، فَأَيَّنِهِمَا كَانَ أَقْرَبُ إِلَيْهَا فَهُوَ مِنْ أَهْلِهَا،  
فَقَاسُوا مَا بَيْنَهُمَا، فَوَجَدُوهُ أَقْرَبَ إِلَى الْقَرِيَّةِ  
الصَّالِحَةِ، فَكَانَ مِنْهُمْ

**[34220]** Yazid ibn Harun narrated to us, from Hammam ibn Yahya, who said: Qatada narrated to us, from Abu al-Siddiq al-Najî, from Abu Sa'id al-Khudri, who said: I will not inform you of anything but what I heard from the mouth of the Messenger of Allah (peace be upon him), which my ears heard and my heart retained: "A servant [of Allah] killed ninety-nine souls. Then repentance was presented to him, so he asked about the most learned person on earth. He was directed to a man, so he came to him and said: 'I have killed ninety-nine souls; is there any repentance for me?' He replied: 'After killing ninety-nine souls?' So he drew his sword and killed him, completing one hundred with him. Then repentance was presented to him [again], so he asked about the most learned person on earth. He was directed to a man, so he came to him and said: 'I have killed one hundred souls; is there any repentance for me?' He replied: 'Who stands between you and repentance? Leave the malicious town in which you are

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَامَ بْنِ يَحْيَىٰ، قَالَ: حَدَّثَنَا  
قَتَادَةُ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ  
الْخُدْرِيِّ، قَالَ: لَا أُخْبِرُكُمْ إِلَّا مَا سَمِعْتُ مِنْ فِي رَسُولِ  
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ أَذْنَانِي وَوَعَاهَ قَلْبِي: أَنَّ  
عَبْدًا قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، ثُمَّ عَرِضَتْ لَهُ التَّوْبَةُ،  
فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدَلَّ عَلَى رَجُلٍ فَأَتَاهُ فَقَالَ:  
إِنِّي قَتَلْتُ تِسْعَةً وَتِسْعِينَ نَفْسًا فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ:  
بَعْدَ قَتْلِ تِسْعَةٍ وَتِسْعِينَ نَفْسًا؟ قَالَ: فَأَنْتَصَرْتَ سَيِّفَهُ  
فَقَتَلْتَهُ، فَأَكْمَلْتَ بِهِ مِائَةً، ثُمَّ عَرِضَتْ لَهُ التَّوْبَةُ فَسَأَلَ  
عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ، فَدَلَّ عَلَى رَجُلٍ فَأَتَاهُ فَقَالَ:  
إِنِّي قَتَلْتُ مِائَةً نَفْسٍ فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: وَمَنْ  
يَحْوِلُ بِيَنَّكَ وَبَيْنَ التَّوْبَةِ، اخْرُجْ مِنَ الْقَرِيبَةِ الْخَيْبَةِ  
الَّتِي أَنْتَ فِيهَا إِلَى الْقَرِيبَةِ الصَّالِحةِ قَرِيبَةً كَدَا وَكَدَا،  
فَاعْبُدْ رَبَّكَ فِيهَا، قَالَ: فَخَرَجَ يُرِيدُ الْقَرِيبَةَ الصَّالِحةَ  
فَعُرِضَ لَهُ أَجْلَهُ فِي الطَّرِيقِ، قَالَ: فَأَخْتَصَمْ فِيهِ  
مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَالَ إِبْلِيسُ: أَنَا  
أَوْلَى بِهِ لَمْ يَعْصِنِي سَاعَةً قَطُّ، فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ:  
إِنَّهُ خَرَجَ تَائِبًا، قَالَ هَمَّامٌ: فَحَدَّثَنِي حُمَيْدُ الطَّوَيلِ، عَنْ  
بَكْرِ بْنِ عَبْدِ اللَّهِ الْمَزَنِيِّ، عَنْ أَبِي رَافِعٍ، قَالَ: فَبَعَثَ  
اللهُ إِلَيْهِ مَلَكًا فَأَخْتَصَمُوا إِلَيْهِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ  
قَتَادَةَ فَقَالَ: انْظُرُوا أَيَّ الْقَرِيبَتَيْنِ كَانَتْ أَفْرَبَ إِلَيْهِ  
فَالْحِقْوَةُ بِهَا، قَالَ: فَحَدَّثَنِي الْحَسَنُ قَالَ: لَمَّا عَرَفَ  
الْمَوْتَ احْتَقَرَ بِنَفْسِهِ فَقَرَبَ اللَّهُ مِنْهُ الْقَرِيبَةُ الصَّالِحةُ  
وَبَاءَعَدَ مِنْهُ الْقَرِيبَةُ الْخَيْبَةُ، فَالْحِقْوَةُ بِأَهْلِ الْقَرِيبَةِ  
الصَّالِحةِ.

[34221] Yazīd ibn Hārūn narrated to us, from Hammām ibn Yahyā, who said: Qatādah narrated to us, from Ṣafwān ibn Muhriz, who said: I was holding the hand of ‘Abdullāh ibn ‘Umar when a man came to him and said: “How did you hear the Messenger of Allah (peace be upon him) speak about the Najwā (secret counsel)?” He said: I heard the Messenger of Allah (peace be upon him) say: “Indeed, Allah will draw the believer near on the Day of Resurrection until He places His covering (kanaf) over him, screening him from the people, and He will say: ‘O My servant, do you acknowledge such and such sin?’ He will say: ‘Yes, O Lord.’ Until, when He has made him confess his sins and he [the servant] sees within himself that he is ruined, He [Allah] says: ‘Indeed, I concealed them for you in the world, and I have forgiven them for you today.’ Then he is given the book of his good deeds. But as for the disbelievers and the hypocrites, the witnesses will say: {These are the ones who lied against their Lord.

حَدَّثَنَا، يَزِيدُ بْنُ هَارُونَ، عَنْ، هَمَامَ بْنِ يَحْيَى، قَالَ: حَدَّثَنَا، فَتَادَهُ، عَنْ، صَفَوَانَ بْنِ مُحْرِزٍ، قَالَ: كُنْتُ أَخْدَا بِيَدِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَأَتَاهُ رَجُلٌ فَقَالَ: كَيْفَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ يُذِنُّ الْمُؤْمِنَ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كُفَّةً يَسْتَرُّهُ مِنَ النَّاسِ، فَيَقُولُ: أَيْ عَبْدِي تَعْرُفُ كَذَا وَكَذَا؟ فَيَقُولُ: أَيْ نَعَمْ رَبْ، حَتَّى إِذَا قَرَرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَرَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَقَدْ غَرَرْتُهَا لَكَ الْيَوْمَ، ثُمَّ يُؤْتَى بِكِتَابٍ حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيَقُولُونَ الْأَشْهَادُ: {هُؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ أَلَّعْنُهُ اللَّهُ عَلَى 18: الظَّالِمِينَ} [هود]

**[34222]** Sufyān ibn ‘Uyaynah narrated to us, from Mis‘ar, from ‘Awn, who said: “He began with the pardon before the sin: {May Allah pardon you, why did you give them permission?} [At-Tawbah: 43].”

حَدَّثَنَا، سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ، مِسْعَرٍ، عَنْ، عَوْنِ، قَالَ: بُدِئَ بِالْغَفْرَى قَبْلَ الدَّنْبِ {عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتَ لَهُمْ} [التوبه: 43]

**[34223]** Waki‘ narrated to us, from Ḥammād ibn Salamah, from Thābit, from Abū Rāfi‘, from Abū Hurayrah, from the Prophet (peace be upon him), who said: “A man went out from a town to visit a brother of his in another town. So Allah sent an angel to him who sat on his path and said: ‘Where do you intend to go?’ He said: ‘I intend to visit a brother of mine for the sake of Allah in this town.’ He [the angel] said: ‘Is there any favor he owes you that you are going to tend to?’ He said: ‘No, but I love him for the sake of Allah.’ He said: ‘I am a messenger from your Lord to you, [to inform you] that He loves you as you have loved him for His sake.”

حَدَّثَنَا، وَكِيعٌ، عَنْ، حَمَادِ بْنِ سَلَمَةَ، عَنْ، ثَابِتٍ، عَنْ، أَبِي رَافِعٍ، عَنْ، أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: ”خَرَجَ رَجُلٌ مِنْ قَرْيَةٍ يَزُورُ أَخَاهُ لَهُ فِي قَرْيَةٍ أُخْرَى ، قَالَ: فَأَرْسَلَ اللَّهُ لَهُ مَلَكًا فَجَلَسَ عَلَى طَرِيقِهِ فَقَالَ: أَيْنَ تُرِيدُ؟ فَقَالَ: أُرِيدُ أَخَا لِي أَزُورُهُ فِي اللَّهِ فِي هَذِهِ الْقَرْيَةِ ، فَقَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ تُرْبُهَا؟ قَالَ: لَا وَلَكِنِي أَحْبَبْتُهُ فِي اللَّهِ ، قَالَ: إِنِّي رَسُولُ رَبِّكَ إِلَيْكَ ، إِنَّهُ قَدْ أَحْبَبَكَ فِيمَا أَحْبَبْتَهُ فِيهِ

**[34224]** Ibn Mahdī narrated to us, from Sufyān, from Ḥabīb, from ‘Urwah ibn ‘Āsim, who said: “Indeed, a man will have his sins displayed to him; he will pass by a sin and say: ‘I was indeed fearful of You concerning this,’ so Allah forgives him.”

حَدَّثَنَا، أَبْنُ مَهْدِيٍّ، عَنْ، سُفْيَانَ، عَنْ، حَبِيبٍ، عَنْ،  
عُرْوَةَ بْنِ عَاصِمٍ، قَالَ: "إِنَّ الرَّجُلَ لِتُعَرَّضُ عَلَيْهِ  
ذُنُوبُهُ فَيَمُرُّ بِالذَّنْبِ فَيَقُولُ: قَدْ كُنْتُ مِنْكَ شَفِيقًا فَيَعْفُرُ اللَّهُ  
لَهُ"

**[34225]** ‘Abdullāh ibn Numayr narrated to us, saying: Hishām ibn Sa‘d narrated to us, from Zayd ibn Aslam, from ‘Atā’ ibn Yasār, who said: “Indeed, for those who make people despair [of Allah's mercy], there is a confinement where people will trample on their necks on the Day of Resurrection.”

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا، هِشَامُ بْنُ سَعْدٍ،  
عَنْ، زَيْدِ بْنِ أَسْلَمَ، عَنْ، عَطَاءِ بْنِ يَسَارٍ، قَالَ: إِنَّ  
لِلْمُقْتَدِينَ حَبْسًا يَطْأُ النَّاسُ عَلَى أَعْنَاقِهِمْ يَوْمَ الْقِيَامَةِ

**[34226]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Maṇṣūr, from Mujaḥid, from ‘Ubayd ibn ‘Umayr, who said: “Jesus, son of Mary (peace be upon him), would not save a morning meal for the evening, nor an evening meal for the morning. He used to say: ‘Indeed, with every day comes its provision.’ He used to wear wool [haircloth], eat from the trees, and sleep wherever he was when evening came.”

**[34227]** 'Abbad bin al-'Awwām narrated from Al-'Alā' bin al-Musayyab, from Shimr bin 'Atiyah, who said: "Isa, son of Maryam, said: 'Eat from the wild plants, drink from the pure water, and escape from the world safely.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ، مَنْصُورٍ، عَنْ، مُجَاهِدٍ، عَنْ، عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "كَانَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ لَا يَرْفَعُ غَدَاءً لِعَشَاءً وَلَا عَشَاءً لِغَدَاءٍ، وَكَانَ يَقُولُ: إِنَّ مَعَ كُلِّ يَوْمٍ رِزْقٌ، وَكَانَ يَلْبَسُ الشَّعْرَ وَيَأْكُلُ الشَّجَرَ وَيَنَامُ حَيْثُ أَمْسَى

حَدَّثَنَا، عَبَادُ بْنُ الْعَوَامِ، عَنْ، الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ، شِمْرٍ بْنِ عَطِيَّةَ، قَالَ: "قَالَ عِيسَى ابْنُ مَرْيَمَ: كُلُوا مِنَ الْبَرِّيَّةِ، وَاشْرَبُوا مِنَ الْمَاءِ الْقَرَاحِ، وَانجُوا مِنَ الدُّنْيَا سَالِمِينَ

**[34228]** Sharik narrated from 'Asim, from Abu Salih, attributing it to Isa, son of Maryam, who said: He said to his companions: "Take the mosques as dwellings, and take houses as temporary stops, escape from the world in peace, and eat from the herbs of the wild." He said: Al-A'mash added to it: "And drink from the pure water."

حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ: يَرْفَعُهُ إِلَى عِيسَى ابْنَ مَرْيَمَ، قَالَ: قَالَ لِأَصْحَابِهِ: "اَتَخُذُوا الْمَسَاجِدَ مَسَاكِنَ ، وَاتَّخُذُوا الْبَيْوَتَ مَنَازِلَ ، وَانجُوا مِنَ الدُّنْيَا بِسَلَامٍ ، وَكُلُوا مِنْ بَقْلَ الْبَرِّيَّةِ ، وَقَالَ: رَادَ فِيهِ الْأَعْمَشُ: وَاسْرُبُوا مِنَ الْمَاءِ الْقَرَاجِ

**[34229]** 'Abbad bin al-'Awwam narrated from Al-'Ala' bin al-Musayyab, from a man who narrated to him, saying: "The Disciples said to Isa, son of Maryam: 'What do you eat?' He said: 'Barley bread.' They said: 'And what do you wear?' He said: 'Wool.' They said: 'And what do you sleep on?' He said: 'The earth.' They said: 'All of this is difficult.' He said: 'You will not attain the Kingdom of the Heavens until you accept this with pleasure'—or he said—with desire."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ رَجُلٍ، حَدَّثَهُ، قَالَ: "قَالَ الْحَوَارِيُّونَ لِعِيسَى ابْنَ مَرْيَمَ: مَا تَأْكُلُ؟ قَالَ: خُبْزُ الشَّعِيرِ ، قَالُوا: وَمَا تَأْبَسُ؟ قَالَ: الصُّوفَ ، قَالُوا: وَمَا تَفْتَرِشُ؟ قَالَ: الْأَرْضَ ، قَالُوا: كُلُّ هَذَا شَدِيدٌ ، قَالَ: لَنْ تَنَالُوا مَلْكُوتَ السَّمَاوَاتِ حَتَّى تُصِيبُوا هَذَا عَلَى لَذَّةٍ أَوْ قَالَ: عَلَى شَهْوَةٍ

**[34230]** Abu Khalid al-Ahmar narrated from Muhammad bin 'Ajlan, from Muhammad bin Ya'qub, who said: "Isa, son of Maryam, said: 'Do not speak much without the remembrance of Allah, lest your hearts become hardened, for the hardened heart is far from Allah, though you do not know. Do not look at the sins of the servants as if you were lords, but look at your own sins. People are but two types: the afflicted and the pardoned. So have mercy on the afflicted and praise Allah for well-being.'"

**[34231]** Abu Mu'awiyah narrated from Al-A'mash, from Khaythamah, who said: "A woman passed by Isa and said: 'Blessed is the womb that carried you and the breast that nursed you.' Isa said: 'Rather, blessed is the one who reads the Qur'an [Scripture] and follows what is in it.'"

حَدَّثَنَا، أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ، مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ،  
مُحَمَّدِ بْنِ يَعْقُوبَ، قَالَ: "قَالَ عِيسَى ابْنُ مَرْيَمَ: لَا  
تُكَثِّرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَتَقْسُوُا فُلُوْبُكُمْ فَإِنَّ الْقَلْبَ  
الْقَاسِيَ بَعِيدٌ مِنَ اللَّهِ، وَلَكِنْ لَا تَعْلَمُونَ، لَا تَنْظُرُوا  
فِي ذُنُوبِ الْعِبَادِ كَانَكُمْ أَرْبَابُ ، وَانْظُرُوا فِي ذُنُوبِكُمْ ،  
فَإِنَّمَا النَّاسُ رَجُلَانِ: مُنْتَلِي وَمُعَافَى ، فَارْحَمُوا أَهْلَ  
الْبَلَاءِ وَاحْمُدُوا اللَّهَ عَلَى الْعَافِيَةِ

حَدَّثَنَا، أَبُو مُعاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، خَيْثَمَةَ، قَالَ:  
"مَرَّتْ بِعِيسَى امْرَأَةٌ، فَقَالَتْ: طُوبَى لِبَطْنِ حَمَلَكَ ،  
وَلِنَذْنِي أَرْضَعَكَ ، فَقَالَ عِيسَى: بَلْ طُوبَى لِمَنْ قَرَأَ  
الْقُرْآنَ وَاتَّبَعَ مَا فِيهِ

**[34232]** Waki' narrated from Sufyan, from Mansur, from Salim, who said: "Isa, son of Maryam, said: 'Fear Allah and work for Allah, and do not work for your bellies. Look at these birds; they do not harvest nor sow, yet Allah provides for them. If you claim that your bellies are greater than the bellies of birds, then look at these cattle and donkeys; they do not plow nor sow, yet Allah provides for them. Beware of the excess of the world, for it is an abomination with Allah.'"

حَدَّثَنَا، وَكِبِيعُ، عَنْ، سُفْيَانَ، عَنْ، مَنْصُورٍ، عَنْ، سَالِمٍ، قَالَ: "قَالَ عِيسَى ابْنُ مَرْيَمَ: اتَّقُوا اللَّهَ وَاعْمَلُوا لِلَّهِ وَلَا تَعْمَلُوا لِبُطُونِكُمْ ، وَانظُرُوا إِلَى هَذِهِ الطَّيْرِ لَا تَحْسُدُ وَلَا تَرْزَعُ بِرْزُقُهَا اللَّهُ ، فَإِنْ رَأَيْتُمْ أَنَّ بُطُونَكُمْ أَعْظَمُ مِنْ بُطُونِ الطَّيْرِ فَهَذِهِ الْبَقْرُ وَالْحَمِيرُ لَا تَحْرُثُ وَلَا تَرْزَعُ بِرْزُقُهَا اللَّهُ ، وَإِيَّاكُمْ وَفَضْلُ الدُّنْيَا فَإِنَّهَا عِنْدَ اللَّهِ رِجْسٌ

**[34233]** Muhammad bin Fudayl narrated from Al-'Ala', from Khaythamah, who said: "Isa, son of Maryam, said: 'Blessed are the children of the believer. Blessed are they; they are preserved after him.' And Khaythamah recited: {And their father had been righteous} [Al-Kahf: 82]."

حَدَّثَنَا، مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، الْعَلَاءِ، عَنْ، خَيْثَمَةَ، قَالَ: "قَالَ عِيسَى ابْنُ مَرْيَمَ: طُوبَى لِوَلَدِ الْمُؤْمِنِ ، طُوبَى لَهُمْ يَحْفَظُونَ مِنْ بَعْدِهِ ، وَقَرَأَ خَيْثَمَةً: {وَكَانَ أَبُوهُمَا صَالِحًا} [الكهف: 82]

**[34234]** Jarir bin 'Abd al-Hamid narrated from 'Abd al-'Aziz bin Rufay', from Abu Thumamah, who said: "The Disciples said: 'O Isa, what is sincerity to Allah?' He said: 'That a man does a deed and does not love for anyone among the people to praise him for it. And the one who is sincere to Allah is the one who begins with the right of Allah before the right of the people, preferring the right of Allah over the right of the people. And when two matters are presented: one for the world and the other for the Hereafter, he begins with the matter of the Hereafter before the matter of the world.'"

**[34235]** Abu Usamah narrated from Sulayman bin al-Mughirah, from Thabit al-Bunani, who said: "A man said to Isa, son of Maryam: 'If only you would take a donkey to ride for your needs?' He said: 'I am more honored before Allah than that He should make something for me that would occupy me.'"

حَدَّثَنَا، جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ، عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ، أَبِي ثُمَامَةَ، قَالَ: "قَالَ الْحَوَارِيُونَ: يَا عِيسَى مَا الْإِخْلَاصُ لِلَّهِ؟ قَالَ: أَنْ يَعْمَلَ الرَّجُلُ الْعَمَلَ لَا يُحِبُّ أَنْ يَحْمَدَهُ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ، وَالْمَنَاصِحُ لِلَّهِ الَّذِي يَبْدُأُ بِحَقِّ اللَّهِ قَبْلَ حَقِّ النَّاسِ، يُؤْثِرُ حَقَّ اللَّهِ عَلَى حَقِّ النَّاسِ، وَإِذَا عُرِضَ أَمْرَانِ: أَحَدُهُمَا لِلْدُنْيَا، وَالْأُخْرُ لِلْآخِرَةِ، بَدَأَ بِأَمْرِ الْآخِرَةِ قَبْلَ أَمْرِ الدُّنْيَا،

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ، ثَابِتِ الْبَنَانِيِّ، قَالَ: "قَالَ رَجُلٌ لِعِيسَى ابْنِ مَرْيَمَ: لَوْ أَنَّكُنْ حِمَارًا تَرْكَبُهُ لِحَاجَتِكَ؟ قَالَ: أَنَا أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يُجْعَلَ لِي شَيْئًا يَشْغُلُنِي بِهِ

**[34236]** Muhammad bin Bishr al-'Abdi narrated from Isma'il bin Abi Khalid, who said: A man from the people of the mosques before the Day of Jamajim narrated to me, saying: "I was informed that Isa, peace be upon him, used to say: 'O Allah, I have reached the morning not owning for myself what I hope for, nor am I able to ward off from myself what I dislike. The good has come to lie in the hand of Other than me, and I have become held hostage by what I have earned. So there is no poor person poorer than me. So do not make my calamity in my religion, and do not make the world my greatest concern, and do not place over me one who will not have mercy on me.'"

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيْ الْعَبْدِيُّ، عَنْ، إِسْمَاعِيلَ بْنَ أَبِي خَالِدٍ، قَالَ: حَدَّثَنِي، رَجُلٌ قَبْلَ الْجَمَاجِمِ مِنْ أَهْلِ الْمَسَاجِدِ، قَالَ: "أَخْبَرْتُ أَنَّ عِيسَى عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: اللَّهُمَّ أَصْبَحْتُ لَا أَمْلَكُ لِنَفْسِي مَا أَرْجُو، وَلَا أَسْتَطِيعُ عَنْهَا دَفْعَ مَا أَكْرَهُ، وَأَصْبَحَ الْخَيْرُ بِيَدِ غَيْرِي، وَأَصْبَحْتُ مُرْتَهَنًا بِمَا كَسَبْتُ، فَلَا فَقِيرٌ أَفْقَرُ مِنِّي، فَلَا تَجْعَلْ مُصِيبَتِي فِي دِينِي، وَلَا تَجْعَلِ الْذُنُوبَ أَكْبَرَ هَمَّي، وَلَا تُسْلِطْ عَلَيَّ مِنْ لَا يَرْحَمْنِي

**[34237]** Abu Khalid al-Ahmar narrated from Al-A'mash, from Khaythamah, who said: "Isa, son of Maryam, said to a man from his companions who was rich: 'Give your wealth in charity.' He disliked that. So Isa said: 'The rich man does not enter Paradise.'"

حَدَّثَنَا، أَبُو خَالِدِ الْأَحْمَرِ، عَنْ، الْأَعْمَشِ، عَنْ، خَيْثَمَةَ، قَالَ: "قَالَ عِيسَى ابْنُ مَرْيَمَ لِرَجُلٍ مِنْ أَصْحَابِهِ وَكَانَ غَنِيًّا: تَصَدَّقْ بِمَالِكَ فَكَرِهَ ذَلِكَ فَقَالَ عِيسَى: مَا يَدْخُلُ الْغَنِيُّ الْجَنَّةَ

**[34238]** Yahya bin Abi Bukayr narrated: Shibl bin 'Abbad narrated to us, from 'Umar bin Abi Sulayman, from Ibn Abi Najih, from Mujahid, who said: "Maryam said: 'When I was alone with Isa, he spoke to me and I spoke to him. But if a human distracted me from him, he glorified Allah in my womb while I could hear.'"

حَدَّثَنَا، يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ: حَدَّثَنَا، شِبْلُ بْنُ عَبَادٍ، عَنْ، عُمَرَ بْنِ أَبِي سُلَيْمَانَ، عَنْ، ابْنِ أَبِي نَجِيحٍ، عَنْ، مُجَاهِدٍ، قَالَ: "قَالَتْ مَرْيَمٌ: كُنْتُ إِذَا خَلُوتُ أَنَا وَعِيسَى حَدَّثَنِي وَحَدَّثَنَاهُ، فَإِذَا شَعَلَنِي عَنْهُ إِنْسَانٌ سَبَّحَ فِي بَطْنِي وَأَنَا أَسْمَعُ

**[34239]** Yahya bin Abi Bukayr narrated: Shibl bin 'Abbad narrated to us, from Ibn Abi Najih, from Mujahid, from Ibn 'Abbas, who said: "Isa did not speak except the verses with which he spoke, until he reached the age of children."

حَدَّثَنَا، يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ: حَدَّثَنَا، شِبْلُ بْنُ عَبَادٍ، عَنْ، ابْنِ أَبِي نَجِيحٍ، عَنْ، مُجَاهِدٍ، عَنْ، ابْنِ عَبَّاسٍ، قَالَ: مَا تَكَلَّمَ عِيسَى إِلَّا بِالْأُبْيَاتِ الَّتِي تَكَلَّمُ بِهَا حَتَّى بَلَغَ مَبْلَغَ الصِّيَّانَ

**[34240]** Muhammad bin Abi 'Ubaydah narrated from his father, from Al-A'mash, from 'Amr bin Murrah, from Salim, who said: "Isa, son of Maryam, said: 'Verily, Musa forbade you from adultery, and I forbid you from it, and I forbid you from speaking to yourselves about disobedience. For the likeness of that is like the woodworm in the tree trunk; if it does not break it, it hollows it out and weakens it. Or like smoke in the house; if it does not burn it, it changes its color and makes it stink.'"

**[34241]** 'Abd al-Salam bin Harb narrated from Khalaf bin Hawshab, who said: "Isa, son of Maryam, said to the Disciples: 'O salt of the earth, do not become corrupt, for if a thing becomes corrupt, nothing fixes it except salt. And know that there are two traits in you: laughing without amazement, and sleeping in the morning without having stayed up.'"

حَدَّثَنَا، مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، عَنْ، أَبِيهِ، عَنْ، الْأَعْمَشِ،  
عَنْ، عَمْرِو بْنِ مُرَّةَ، عَنْ، سَالِمٍ، قَالَ: "فَالَّذِي عِيسَى ابْنُ  
مَرْيَمَ: إِنَّ مُوسَى نَهَاكُمْ عَنِ الزَّنَاءِ وَأَنَا نَهَاكُمْ عَنْهُ ،  
وَأَنْهَاكُمْ أَنْ تُحَدِّثُوا أَنْفُسَكُمْ بِالْمُعْصِيَةِ ، فَإِنَّمَا مِثْلُ ذَلِكَ  
كَالْقَادِحِ فِي الْجَذْعِ إِنْ لَا يَكُونُ يَكْسِرُهُ فَإِنَّهُ يَنْخُرُهُ  
وَيُضْعِفُهُ ، أَوْ كَالْدُخَانِ فِي الْبَيْتِ إِنْ لَا يَكُونُ يُحْرِفُهُ  
فَإِنَّهُ يُعِيَّرُ لَوْنَهُ وَيَنْتَهِي

حَدَّثَنَا، عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ، خَلْفِ بْنِ حَوْشَبٍ،  
قَالَ: "فَالَّذِي عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ: يَا مُلَّا الْأَرْضِ  
(أَيْ مُلَّا الْأَرْضِ)، لَا تُفْسِدُوا ، فَإِنَّ الشَّيْءَ إِذَا فَسَدَ لَا يُصْلِحُهُ إِلَّا الْمِلْحُ ،  
وَاعْلَمُوا أَنَّ فِيهِمْ حَسْنَاتَيْنِ: الصَّحَّكُ مِنْ غَيْرِ عَجَبٍ ،  
وَالثَّصْبُحُ مِنْ غَيْرِ سَهَرٍ

**[34242]** Yazid bin Harun narrated: Abu al-Ashhab informed us, from Maymun bin Siyah, who said: "Isa, son of Maryam, peace be upon him, said: 'O assembly of Disciples, take the mosques as dwellings, and take your houses as the stations of guests. You have no home in the world; you are but passersby.'"

حَدَّثَنَا، يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، أَبُو الْأَشْهَبِ، عَنْ، مَيْمُونَ بْنِ سِيَاهٍ، قَالَ: "قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: يَا مَعْشِرَ الْحَوَارِيِّينَ: اتَّخِذُوا الْمَسَاجِدَ مَسَاكِنًا، وَاتَّخِذُوا بُيُوتَكُمْ كَمَازِلَ الْأَصْبَابِ، مَا لَكُمْ فِي الْعَالَمِ مِنْ مَنْزِلٍ، إِنْ أَنْتُمْ إِلَّا عَابِرُو سَبِيلٍ

**[34243]** Abu Mu'awiyah narrated from Al-A'mash, from Khaythamah, who said: "Isa, son of Maryam, used to make food for his companions. He said: Then he would stand over them and say: 'This is how you should act with the reciters.'"

حَدَّثَنَا، أَبُو مُعاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، خَيْثَمَةَ، قَالَ: "كَانَ عِيسَى ابْنُ مَرْيَمَ يَصْنَعُ الطَّعَامَ لِأَصْحَابِهِ، قَالَ: ثُمَّ يَقُولُ عَلَيْهِمْ وَيَقُولُ: هَكَذَا فَاصْنُعوا بِالْفُرَاءِ

**[34244]** 'Affan bin Muslim narrated: Abu 'Awanah narrated to us, from Mughirah, from Ash-Sha'bi: "That when the Hour was mentioned in the presence of Isa, son of Maryam, he would cry out and say: 'It is not fitting for the son of Maryam that the Hour be mentioned in his presence without him crying out'—or he said—'falling silent.'"

حَدَّثَنَا، عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا، أَبُو عَوَانَةَ، عَنْ، مُغِيرَةَ، عَنْ، الشَّعْبِيِّ: "إِنَّ، عِيسَى ابْنَ مَرْيَمَ كَانَ إِذَا ذُكِرَتْ عِنْدُهُ السَّاعَةُ صَاحَ، وَقَالَ: لَا يَنْبَغِي لِابْنِ مَرْيَمَ أَنْ تُذَكَّرَ عِنْدُهُ السَّاعَةُ إِلَّا صَاحَ، أَوْ قَالَ: سَكَتَ

**[34245]** 'Affan narrated: Khalid narrated to us, saying: Dirar bin Murrah Abu Sinan informed us, from 'Abdullah bin Abi al-Hudhayl, who said: "When Yahya saw Isa, he said: 'Advise me.' He said: 'Do not get angry.' He said: 'I cannot.' He said: 'Do not acquire wealth.' He said: 'Perhaps.'"

حَدَّثَنَا، عَفَّانُ، قَالَ: حَدَّثَنَا، حَالِدُ، قَالَ: أَخْبَرَنَا، ضِرَارُ بْنُ مُرَّةَ أَبُو سِنَانٍ، عَنْ، عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلٍ، قَالَ: "لَمَّا رَأَى يَحْيَى عِيسَى، قَالَ: أُوصِنِي ، قَالَ: لَا تَعْصِبْ ، قَالَ: لَا أَسْتَطِيعُ ، قَالَ: لَا تَقْتَنْ مَالًا ، قَالَ: عَسَى

**[34246]** Marwan bin Mu'awiyah narrated from 'Awf, from 'Abbas al-'Ammi, who said: "It has reached me that Dawud the Prophet (peace be upon him) used to say in his supplication: 'Glory be to You, O Allah, You are my Lord. You are Exalted above Your Throne, and You have placed the fear of You upon whoever is in the heavens and the earth. So the closest of Your creation to You in rank are those who fear You the most. And what knowledge does he have who does not fear You? Or what wisdom does he have who does not obey Your command?'"

حَدَّثَنَا، مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ، عَوْفٍ، عَنْ، عَبَّاسٍ الْعَمَّيِّ، قَالَ: "بَلَغَنِي أَنَّ دَاؤِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُعَائِهِ: سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي ، تَعَالَيْتَ فَوْقَ عَرْشِكَ ، وَجَعَلْتَ خَشْيَاتِكَ عَلَى مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ، فَأَقْرَبْتُ حَلْفِكَ مِنْكَ مَنْزِلَةً أَشَدُّهُمْ لَكَ خُشُبَةً ، وَمَا عِلْمُ مَنْ لَمْ يَخْشَكَ ، أَوْ مَا حِكْمَةُ مَنْ لَمْ يُطِعْ أَمْرَكَ

**[34247]** 'Affan narrated: Hammad bin Salamah narrated to us, from 'Ata' bin as-Sa'ib, from Abu 'Abdullah al-Jadali, who said: "Dawud never raised his head to the sky until he died."

حَدَّثَنَا، عَفَّانُ، قَالَ: حَدَّثَنَا، حَمَادُ بْنُ سَلَمَةَ، عَنْ، عَطَاءِ  
بْنِ السَّائِبِ، عَنْ، أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، قَالَ: مَا رَفَعَ  
دَاوُدُ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَاتَ

**[34248]** Muhammad bin Fudayl narrated from Layth, from Mujahid, who said: "When Dawud committed the sin—and his sin was only that when he saw her matter, he isolated her and did not approach her—the two disputants came to him and climbed over the wall into the prayer chamber. When he saw them, he stood up to them and said: 'Get away from me! What brings you to me?' He said: They said: 'We are only speaking to you with a simple word. This is my brother; he has ninety-nine ewes and I have one ewe, and he wants to take it from me.' Dawud said: 'By Allah, he deserves to have his nose smashed from here to here'—meaning from his nose to his chest. He said: So the man said: 'This, Dawud, you have done it.' Dawud realized that he meant him by that, and he recognized his sin, so he fell down prostrating for forty days and forty nights. His sin was written on his hand; he would look at it so as not to be heedless, until plants grew around him from his tears, covering his head. After forty days, he called

حَدَّنَا، مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، لَيْثٍ، عَنْ، مُجَاهِدٍ، قَالَ: "لَمَّا أَصَابَ دَاؤُدَ الْخَطِيْبَةَ، وَإِنَّمَا كَانَتْ حَطِيْنَةً إِنَّهُ لَمَّا أَبْصَرَ أَمْرَهَا فَعَرَلَهَا فَلَمْ يَقْرَبْهَا، فَأَشَاءَ الْخَصْمَانِ فَتَسَوَّرُوا فِي الْمِحْرَابِ، فَلَمَّا أَبْصَرَهُمَا قَامَ إِلَيْهِمَا قَالَ: اخْرُجَا عَنِّي، مَا جَاءَ بِكُمَا إِلَيَّ، قَالَ: قَالَا: إِنَّمَا نُكَلِّمُ بِكَلَامٍ يَسِيرٍ، إِنَّ هَذَا أَخِي لَهُ تِسْعَ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً، وَهُوَ يُرِيدُ أَنْ يَأْخُذَهَا مِنِّي، فَقَالَ دَاؤُدُ: وَاللَّهِ إِنَّهُ أَحَقُّ أَنْ يُكْسَرَ مِنْهُ مِنْ لُدْنِ هَذَا إِلَى هَذَا يَعْنِي مِنْ آنِفِهِ إِلَى صَدْرِهِ قَالَ: قَالَ الرَّجُلُ: فَهَذَا دَاؤُدُ قَدْ فَعَلَهُ، فَعَرَفَ دَاؤُدُ أَنَّهُ إِنَّمَا يَعْنِي بِذَلِكَ، وَعَرَفَ ذَنْبَهُ فَخَرَّ سَاجِدًا أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً، وَكَانَتْ حَطِيْنَةً مَكْثُوبَةً فِي يَدِهِ، يَنْظُرُ إِلَيْهَا لِكَيْ لَا يَغْفُلُ حَتَّى تَبَتَّ الْبَقْلُ حَوْلَهُ مِنْ دُمُوعِهِ مَا غَطَّى رَأْسَهُ، فَنَادَى بَعْدَ أَرْبَعِينَ يَوْمًا: فَرَحَ الْجَبَّانُ وَجَمَدَتِ الْعَيْنُ، وَدَاؤُدُ لَمْ يَرْجِعْ إِلَيْهِ فِي حَطِيْنَةِ شَيْءٍ، فَتُوْدِيَ: أَجَائِعُ فَطْطَعْمُ، أَوْ عُرْيَانُ فَثَكْسَى، أَوْ مَظْلُومٌ فَتُنَصَّرُ، قَالَ: فَنَحَبَ تَحْبَةً هَاجَ مَا ثَمَّ مِنَ الْبَقْلِ حِينَ لَمْ يَذْكُرْ ذَنْبَهُ، فَعِنْدَ ذَلِكَ غُفرَ لَهُ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ لَهُ رَبُّهُ: كُنْ أَمَامِي، فَيَقُولُ: أَيْ رَبِّ ذَنْبِي ذَنْبِي، فَيَقُولُ لَهُ: كُنْ خَلْفِي، فَيَقُولُ: أَيْ رَبِّ ذَنْبِي ذَنْبِي، قَالَ: فَيَقُولُ لَهُ: حُدُّ بِقَدْمِي، فَيَأْخُذُ بِقَدْمِهِ

**[34249]** Waki' narrated from Mis'ar, from 'Ali bin al-Aqmar, from Abu al-Ahwas, who said: "The two disputants entered upon Dawud; one of them was holding the head of his companion."

حَدَّثَنَا، وَكِبِيعُ، عَنْ، مِسْعَرٍ، عَنْ، عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ، أَبِي الْأَحْوَصِ، قَالَ: دَخَلَ الْخَصْمَانِ عَلَى دَاؤِدَ أَحَدُهُمَا أَحَدٌ بِرَأْسِ صَاحِبِهِ

**[34250]** Khalaf bin Khalifah narrated from Abu Hashim, from Sa'id bin Jubayr, who said: "The trial of Dawud was only the glance."

حَدَّثَنَا، خَلَفُ بْنُ خَلِيفَةَ، عَنْ، أَبِي هَاشِمٍ، عَنْ، سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِنَّمَا كَانَتْ فِتْنَةُ دَاؤِدَ النَّظَرُ

**[34251]** Dawud told us, he said: Hammad bin Salamah told us, from Sa'id Al-Jurayri: That Dawud said: "O Jibril, which part of the night is best?" He said: "I do not know, except that I know the Throne shakes at the time of Sahur (pre-dawn)."

حَدَّثَنَا، دَاؤِدُ، قَالَ: حَدَّثَنَا، حَمَادُ بْنُ سَلَمَةَ، عَنْ، سَعِيدِ الْجُرَيْرِيِّ: "أَنَّ دَاؤِدَ، قَالَ: يَا جَبْرَائِيلُ، أَيُّ اللَّيْلٍ أَفْضَلُ، قَالَ: مَا أَدْرِي غَيْرَ أَنِّي أَعْلَمُ أَنَّ الْعَرْشَ يَهْزُمُ مِنَ السُّحْرِ

**[34252]** Abu Usamah told us, from 'Awf, from Khalid Ar-Raba'i, who said: "I was informed that the opening of the Zabur—which is called the Zabur of Dawud—is: 'The head of wisdom is the fear of the Lord.'"

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، عَوْفٍ، عَنْ، خَالِدِ الرَّبَاعِيِّ، قَالَ: "أَخْبِرْتُ أَنَّ فَاتِحَةَ الزُّبُورِ الَّذِي يُقَالُ لَهُ زَبُورٌ دَاؤِدًا: رَأْسُ الْحِكْمَةِ خَشْيَةُ الرَّبِّ

**[34253]** Abu Usamah told us, from Al-Fazari, from Al-A'mash, from Al-Minhal, from 'Abdullah bin Al-Harith, from Ibn 'Abbas, who said: "Allah revealed to Dawud: 'Tell the oppressors not to remember Me, for it is a right upon Me that I remember whoever remembers Me, and My remembrance of them is that I curse them.'"

حَدَّثَنَا، أَبُو أَسَمَّةَ، عَنْ، الْفَرَارِيِّ، عَنْ، الْأَعْمَشِ، عَنْ، الْمِنْهَالِ، عَنْ، عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ، ابْنِ عَبَّاسٍ، قَالَ: "أُوحَى اللَّهُ إِلَى دَاؤَدَ: قُلْ لِلظَّلْمَةِ لَا تَذْكُرُونِي ، فَإِنَّهُ حَقٌّ عَلَيَّ أَنْ أَذْكُرَ مَنْ ذَكَرَنِي ، وَأَنْ ذَكْرِي إِيَّاهُمْ أَنْ أَغْنَهُمْ

**[34254]** Abu Khalid Al-Ahmar told us, from Al-A'mash, from Al-Minhal, from 'Abdullah bin Al-Harith, who said: "Allah revealed to Dawud: 'Love Me, love those who love Me, and make Me beloved to My servants.' He said: 'O Lord, I love You and I love those who love You, but how do I make You beloved to Your servants?' He said: 'Mention Me to them, for they will not mention anything about Me except good.'"

حَدَّثَنَا، أَبُو خَالِدِ الْأَحْمَرِ، عَنْ، الْأَعْمَشِ، عَنْ، الْمِنْهَالِ، عَنْ، عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: "أُوحَى اللَّهُ إِلَى دَاؤَدَ أَنْ أَحِبَّنِي وَأَحِبَّ أَحِبَّائِي وَحَبَّبْنِي إِلَى عِبَادِي ، قَالَ: يَا رَبَّ ، أَحِبُّكَ وَأَحِبُّ أَحِبَّاءَكَ فَكَيْفَ أَحِبُّكَ إِلَى عِبَادِكَ ، قَالَ: اذْكُرُونِي لَهُمْ فَإِنَّهُمْ لَنْ يَذْكُرُوا مِنِّي إِلَّا خَيْرًا

**[34255]** Waki' told us, from Isra'il, from Abu Ishaq, from Ibn Abza, who said: "Dawud, the Prophet of Allah, said: 'Ayyub was the most forbearing of people, the most patient of people, and the one who suppressed anger the most.'"

حَدَّثَنَا، وَكَيْعُ، عَنْ، إِسْرَائِيلَ، عَنْ، أَبِي إِسْحَاقَ، عَنْ، ابْنِ أَبْرَى، قَالَ: "قَالَ دَاؤُدُّ نَبِيُّ اللَّهِ: كَانَ أَبْيُوبُ أَحَمَّ النَّاسَ وَأَصْبَرَ النَّاسَ وَأَكْظَمَهُمْ لِلْغَيْظِ

**[34256]** Yazid bin Harun told us, he said: Mubarak informed us, from Al-Hasan, who said: "Dawud the Prophet, peace be upon him, used to say: 'O Allah, let there be no sickness that wastes me away, nor health that makes me forget, but rather let it be between that.'"

حَدَّثَنَا، يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، مُبَارَكٌ، عَنْ، الْحَسَنِ، قَالَ: "كَانَ دَاؤُدُّ النَّبِيُّ عَلَيْهِ السَّلَامُ يَقُولُ: اللَّهُمَّ لَا مَرَضَ يُضْنِنِي وَلَا صِحَّةَ تُشْتِنِي وَلَكِنْ بَيْنَ ذَلِكَ

**[34257]** Abu Usamah told us, from Muhammad bin Sulaym, from Thabit Al-Bunani, from Safwan bin Muhriz, who said: "Dawud, the Prophet of Allah, peace be upon him, had a day in which he would groan, saying: 'Oh! From the punishment of Allah! Oh! From the punishment of Allah! Oh! From the punishment of Allah! Oh! From the punishment of Allah!' It was said: 'Do not [say] Oh.' He said: 'So he mentioned it one day in a gathering, and weeping overcame him until he stood up.'"

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، مُحَمَّدِ بْنِ سُلَيْمَ، عَنْ، ثَابِتِ الْبُنَانِيِّ، عَنْ صَفَوَانَ بْنِ مُحْرِزٍ، قَالَ: "كَانَ لِدَاؤُدْ نَبِيًّا اللَّهِ عَلَيْهِ السَّلَامُ يَوْمًا يَتَوَوَّهُ فِيهِ فَيَقُولُ: أَوْهُ مِنْ عَذَابِ اللَّهِ، أَوْهُ مِنْ عَذَابِ اللَّهِ أَوْهُ مِنْ عَذَابِ اللَّهِ، أَوْهُ مِنْ عَذَابِ اللَّهِ، قِيلَ: لَا أَوْهُ، قَالَ: فَذَكَرَ هَا ذَاتَ يَوْمٍ فِي مَجْلِسٍ فَغَلَبَهُ الْبُكَاءُ حَتَّى قَامَ

**[34258]** Abu Usamah told us, from Muhammad bin Sulaym, from Thabit, who said: "When Dawud, the Prophet of Allah, remembered Allah's punishment, his joints would become dislocated, and nothing would hold them together except bindings. Then, when he remembered Allah's mercy, they would return [to normal]."

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، مُحَمَّدِ بْنِ سُلَيْمَ، عَنْ، ثَابِتِ قَالَ: كَانَ دَاؤُدْ نَبِيًّا اللَّهِ إِذَا ذَكَرَ عِقَابَ اللَّهِ تَخَلَّعَ أَوْصَالُهُ لَا يَشْدُدُهَا إِلَّا الْأَسْرُ فَإِذَا ذَكَرَ رَحْمَةَ اللَّهِ رَجَعَتْ

**[34259]** Muhammad bin Bishr told us, he said: Mis'ar told us, he said: 'Alqamah bin Marthad told me, from Buraydah, who said: "If the weeping of the people of the earth were weighed against the weeping of Dawud, it would not equal it."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْأَرٌ، قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْتَدٍ، عَنْ بُرَيْدَةَ، قَالَ: لَوْ عُدِلَ بُكَاءُ أَهْلِ الْأَرْضِ بِبُكَاءِ دَاؤَدَ مَا عَدَلَهُ

**[34260]** 'Abdullah bin Numayr told us, from Malik bin Mighwal, who said: "It was in the Zabur of Dawud: 'Verily, I am Allah, there is no god but Me, the King of kings. The hearts of kings are in My Hand. So whichever people are in obedience, I make the kings a mercy upon them; and whichever people are in disobedience, I make the kings a punishment upon them. Do not occupy yourselves with abusing the kings, and do not repent to them, but repent to Me, and I will incline the hearts of kings towards you.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، عَنْ مَالِكِ بْنِ مَعْوِلٍ، قَالَ: كَانَ فِي زَبُورٍ دَاؤَدَ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ، مَالِكُ الْمُلُوكِ ، قُلُوبُ الْمُلُوكِ بِيَدِي ، فَإِيمَاناً فَوْمٍ كَانُوا عَلَى طَاعَةِ جَعْلِ الْمُلُوكِ عَلَيْهِمْ رَحْمَةً ، وَأَيْمَاناً فَوْمٍ كَانُوا عَلَى مَعْصِيَةِ جَعْلِ الْمُلُوكِ عَلَيْهِمْ نِعْمَةً ، لَا تَشْغُلُوا أَنفُسَكُمْ بِسَبَبِ الْمُلُوكِ وَلَا تَتُوبُوا إِلَيْهِمْ ، ثُوَبُوا إِلَيَّ أَعْطِفُ قُلُوبَ الْمُلُوكِ عَلَيْهِمْ

**[34261]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Ishaq, from 'Abdur-Rahman bin Abza, who said: "Dawud the Prophet said: 'The speech of a fool in the gathering of people is like one who sings at the head of a dead person.'"

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي إِسْحَاقَ،  
عَنْ، عَبْدِ الرَّحْمَنِ بْنِ أَبْرَزَى، قَالَ: "قَالَ دَاؤُدُ النَّبِيُّ:  
خُطْبَةُ الْأَحْمَقِ فِي نَادِي الْقَوْمِ كَمَثْلِ الَّذِي يَتَغَنَّى عِنْدَ  
رَأْسِ الْمَيِّتِ

**[34262]** 'Affan told us, he said: Hammad bin Salamah told us, from 'Ali bin Zayd, from Al-Ahnaf bin Qays, from Dawud the Prophet, peace be upon him, who said: "O Lord, the Children of Israel ask You by Ibrahim, Ishaq, and Ya'qub. Make me, O Lord, a fourth for them.' He said: 'So Allah revealed to him: 'O Dawud, Ibrahim was cast into the fire for My sake and he was patient, and that is a trial that did not befall you. Ishaq offered himself to be slaughtered and was patient for My sake, and that is a trial that did not befall you. And Ya'qub, I took his beloved until his eyes turned white [from grief], and that is a trial that did not befall you.''"

حَدَّثَنَا، عَفَّانُ، قَالَ: حَدَّثَنَا، حَمَادُ بْنُ سَلَمَةَ، عَنْ، عَلَيِّ  
بْنِ رَزِيدٍ، عَنْ، الْأَحْمَقِ بْنِ قَيْسٍ، عَنْ دَاؤُدَ النَّبِيِّ عَلَيْهِ  
السَّلَامُ، قَالَ: "يَا رَبِّ، إِنَّ بَنِي إِسْرَائِيلَ يَسْأَلُونَكَ  
بِإِبْرَاهِيمَ، وَإِسْحَاقَ وَيَعْقُوبَ، فَاجْعَلْنِي يَا رَبِّ لَهُمْ  
رَابِعًا، قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ: يَا دَاؤُدُ، إِنَّ إِبْرَاهِيمَ  
الْقَيْ فِي النَّارِ فِي شَيْءٍ فَصَبَرَ، وَتَأْكَبَ لَيْلَةً لَمْ تَنْلُكْ  
وَإِنَّ إِسْحَاقَ بَذَلَ نَفْسَهُ لِيُذْبَحَ فَصَبَرَ مِنْ أَجْلِي فَتَأْكَبَ بَلِيلَةً  
لَمْ تَنْلُكْ وَإِنَّ يَعْقُوبَ أَحْدَثَ حَبَبَةً حَتَّى ابْيَضَتْ عَيْنَاهُ،  
وَتَأْكَبَ بَلِيلَةً لَمْ تَنْلُكْ

**[34263]** Mu'awiyah bin Hisham told us, he said: Sufyan told us, from Abu Al-Mus'ab, from his father, from Ka'b, who said: "When the fasting person broke his fast, he would face the Qiblah and say: 'O Allah, save me from every calamity that descends from the sky to the earth'—three times. And when the edge of the sun rose, he would say: 'O Allah, assign for me a share in every good deed that descends from the sky'—three times. He said: It was said to him [about this], and he said: 'This is the supplication of Dawud, so soften your tongues with it and make your hearts feel it.'"

**[34264]** Waki' told us, from Yunus bin Abi Ishaq, from his father, from Ibn Abza, who said: "Dawud said: 'What an excellent aid is prosperity –or wealth—for [practicing] religion.'"

حَدَّثَنَا، مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا، سُفْيَانُ، عَنْ، أَبِي الْمُصْبَعِ، عَنْ، أَبِيهِ، عَنْ، كَعْبٍ، قَالَ: "كَانَ إِذَا أَفْطَرَ الصَّائِمُ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: اللَّهُمَّ حَلْصِنِي مِنْ كُلِّ مُصِيبَةٍ نَزَلْتُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثَلَاثًا، وَإِذَا طَلَعَ حَاجِبُ الشَّمْسِ قَالَ: اللَّهُمَّ اجْعَلْ لِي سَهْمًا فِي كُلِّ حَسَنَةٍ نَزَلْتُ مِنَ السَّمَاءِ ثَلَاثًا، قَالَ: فَقِيلَ لَهُ فَقَالَ: دَعْوَةُ ذَارُودَ فَلَيَّوْا بِهَا أَسْتَكْمُ وَأَشْعِرُوهَا فَلَوْبَثُمْ

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، يُونُسَ بْنَ أَبِي إِسْحَاقَ، عَنْ، أَبِيهِ، عَنْ، ابْنِ أَبْرَى، قَالَ: "قَالَ ذَارُودُ: نِعْمَ الْحَوْنُ الْيَسَارُ عَلَى الدِّينِ أَوِ الْغَنَى

**[34265]** Qabisah told us, from Sufyan, from Al-'Ala' bin Al-Musayyab, from a man, from Mujahid, who said: "Dawud said: 'O Lord, my life has become long, my age has advanced, and my pillar [strength] has weakened.' So Allah revealed to him: 'O Dawud, blessed is he whose life is long and whose deeds are good.'"

حَدَّثَنَا قَبِصَةُ، عَنْ سُفْيَانَ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ،  
عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ، قَالَ: "قَالَ دَاؤُدُّ: يَا رَبِّ ،  
طَالَ عُمْرِي وَكَبَرَتْ سِنِّي وَضَعَفَ رُكْنِي ، فَأَوْحَى  
اللَّهُ إِلَيْهِ: يَا دَاؤُدُ طُوبَى لِمَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ

**[34266]** Abu Bakr told us, he said: Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: "Sulayman bin Dawud said: 'We have tried all of life, its softness and its hardship, and we found that the least of it suffices.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ،  
عَنْ خَيْثَمَةَ، قَالَ: "قَالَ سُلَيْمَانُ بْنُ دَاؤُدَ: كُلُّ الْعِيشِ  
جَرَبَنَا لَيْلَةً وَشَيْدَهُ فَوَجَدْنَاهُ يَكْفِي مِنْهُ أَدْنَاهُ

[34267] 'Abdullah bin Numayr told us, from Al-A'mash, from Khaythamah, who said: "The Angel of Death came to Sulayman bin Dawud, and he was a friend to him. Sulayman said to him: 'Why do you come to a household and take all of their souls, while you leave the household next to them without taking any of them?' He said: 'I do not know whom I am to take from them. I am only beneath the Throne, and scrolls containing names are thrown down to me.'"

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، عَنْ، الْأَعْمَشِ، عَنْ، حَيْمَةَ،  
قَالَ: "أَتَى مَلَكُ الْمَوْتَى سُلَيْمَانُ بْنَ دَاؤِدَ، وَكَانَ لَهُ  
صَدِيقًا ، فَقَالَ لَهُ سُلَيْمَانُ: مَا لَكَ تَأْتِي أَهْلَ الْبَيْتِ  
فَتَقْبِضُهُمْ جَمِيعًا وَتَذَرُّعُ أَهْلَ الْبَيْتِ إِلَى جَنِيْهِمْ لَا تَقْبِضُ  
مِنْهُمْ أَحَدًا ، قَالَ: مَا أَعْلَمُ بِمَا أَقْبِضُ مِنْهُمَا ، إِنَّمَا أَكُونُ  
تَحْتَ الْعَرْشِ فَلَقِيَ إِلَيَّ صِرَاطًا فِيهَا أَسْمَاءٌ

[34268] 'Abdullah bin Numayr told us, from Al-A'mash, from Khaythamah, who said: "The Angel of Death entered upon Sulayman and began staring at a man among his companions, prolonging his gaze at him. When he left, the man said: 'Who was that?' He said: 'That was the Angel of Death.' He said: 'I saw him looking at me as if he wanted me.' He said: 'So what do you want?' He said: 'I want you to have the wind carry me and drop me in India.' He said: 'So he called the wind, and it carried him and dropped him in India. Then the Angel of Death came to Sulayman, and he [Sulayman] said: 'You were staring prolongedly at a man among my companions?' He said: 'I was amazed by him. I was ordered to take his soul in India while he was with you.'"

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، عَنْ، الْأَعْمَشِ، عَنْ، حَيْمَةَ،  
قَالَ: "دَخَلَ مَلَكُ الْمَوْتِ إِلَى سُلَيْمَانَ فَجَعَلَ يَنْظُرُ إِلَى  
رَجُلٍ مِنْ جُلْسَائِهِ يُدِيمُ النَّظَرَ إِلَيْهِ، فَلَمَّا خَرَجَ قَالَ  
الرَّجُلُ: مَنْ هَذَا؟ قَالَ: هَذَا مَلَكُ الْمَوْتِ، قَالَ: رَأَيْتُهُ  
يَنْظُرُ إِلَيَّ كَانَهُ يُرِيدُنِي، قَالَ: فَمَا تُرِيدُ؟ قَالَ: أَرِيدُ أَنْ  
تَحْمِلَنِي عَلَى الرِّيحِ حَتَّى تُلْقِنِي بِالْهَنْدِ، قَالَ: فَدَعَا  
بِالرِّيحِ فَحَمَلَهُ عَلَيْهَا فَلَقَثَهُ فِي الْهَنْدِ، ثُمَّ أَتَى مَلَكُ  
الْمَوْتِ سُلَيْمَانَ، قَالَ: إِنَّكَ كُنْتَ تُدِيمُ النَّظَرَ إِلَى رَجُلٍ  
مِنْ جُلْسَائِي؟ قَالَ: كُنْتُ أَعْجَبُ مِنْهُ، أُمِرْتُ أَنْ أَفْصِنَهُ  
بِالْهَنْدِ وَهُوَ عِنْدَكَ

**[34269]** 'Isa bin Yunus told us, from Al-Awza'i, from Yahya bin Abi Kathir, who said: "Sulayman bin Dawud said to his son: 'O my son, just as a wedge enters between two stones, so too does sin enter between the seller and the buyer.'"

حَدَّثَنَا، عِيسَى بْنُ يُونُسَ، عَنْ، الْأَوْزَاعِيِّ، عَنْ، يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: "قَالَ سُلَيْمَانُ بْنُ دَاؤِدَ لِابْنِهِ: يَا بُنْيَءِي ، كَمَا يَدْخُلُ الْوَتْدُ بَيْنَ الْحَجَرَيْنِ كَذَلِكَ تَدْخُلُ الْخَطِيئَةُ بَيْنَ الْبَاعِي وَالْمُشَتَّرِي

**[34270]** Abu Usamah told us, from Al-Ifriqi, from Salman bin 'Amir Ash-Shaybani, who said: "Have you seen Sulayman and what he was given in his kingdom? He never raised his head to the sky until Allah took his soul, out of humility towards Allah."

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، الْأَفْرِيقِيِّ، عَنْ، سَلَمَانَ بْنَ عَامِرِ الشَّيْبَانِيِّ، قَالَ: أَرَيْتُمْ سُلَيْمَانَ وَمَا أُوتِيَ فِي مُلْكِهِ فَإِنَّهُ لَمْ يَرْفَعْ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى قَبَضَهُ اللَّهُ تَحْشُعًا لِلَّهِ

**[34271]** Abu Usamah told us, from Al-A'mash, from Malik bin Al-Harith, from Ibn 'Abbas, who said: "Sulayman bin Dawud the Prophet, peace be upon him, was not spoken to out of reverence for him. He said: 'So the 'Asr prayer was missed by him, and no one could bear to speak to him.'"

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، الْأَعْمَشِ، عَنْ، مَالِكِ بْنِ الْحَارِثِ، عَنْ، ابْنِ عَبَّاسٍ، قَالَ: "كَانَ سُلَيْمَانُ بْنُ دَاؤِدَ الْتَّيْغِي عَلَيْهِ السَّلَامُ لَا يُكَلِّمُ إِعْظَامَالَهُ ، قَالَ: فَلَقَدْ فَاتَتْهُ الْعَصْرُ فَمَا أَطَاقَ أَحَدٌ يُكَلِّمُهُ

[34272] 'Affan told us, he said: Hammad bin Salamah told us, from 'Ata' bin As-Sa'ib, from 'Abdur-Rahman bin Abi Layla, from Abu Darda', who said: "A son of Sulayman bin Dawud died, and he grieved for him deeply until it was noticed in him and in his judgment. One day, two angels appeared before him as litigants. One of them said: 'I sowed some seeds until they grew strong and were ready for harvest, then this one passed by it and ruined it.' He said to the other: 'What do you say?' He said: 'He spoke the truth. I took the path and came upon a crop, so I looked right and left, and behold, the path was over it, so I took my way over it.' Sulayman said to the other: 'Why did you sow on the path? Did you not know that people's passage is on the path?' He [the angel] said: 'O Sulayman, then why do you grieve for your son when you know that you will die and that the path of the people is to the Hereafter?'"

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ  
بْنِ السَّابِبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي  
الدَّرْدَاءِ، قَالَ: مَاتَ ابْنُ سُلَيْمَانَ بْنِ دَاؤَدَ، فَوَجَدَ عَلَيْهِ  
وَجْدًا شَدِيدًا حَتَّى عُرِفَ ذَلِكَ فِيهِ وَفِي قَضَائِهِ، فَبَرَّزَ  
دَائِتَ يَوْمٍ مُلْكَانِ بَيْنَ يَدَيْهِ لِلْخُصُومِ، فَقَالَ أَحَدُهُمَا: إِنِّي  
بَدَرْتُ بَدْرًا حَتَّى إِذَا اسْتَنَدَ وَاسْتَحْصَدَ مَرَّ هَذَا بِهِ فَأَفْسَدَهُ  
، فَقَالَ لِلْآخَرِ: مَا تَقُولُ؟ فَقَالَ: صَدَقَ، أَخْذَتُ الطَّرِيقَ  
فَأَتَيْتُ عَلَى دَرْعٍ فَنَظَرْتُ يَمِينًا وَشِمَالًا، فَإِذَا الطَّرِيقُ  
عَلَيْهِ فَلَأَخْذُتُ عَلَيْهِ، فَقَالَ سُلَيْمَانُ لِلْآخَرِ: لَمْ بَدَرْتَ  
عَلَى الطَّرِيقِ؟ أَمَا عَلِمْتَ أَنَّ مَأْخَذَ النَّاسِ عَلَى  
الطَّرِيقِ؟ فَقَالَ: يَا سُلَيْمَانَ، فَلَمْ تَحْرُنْ عَلَى أَبْنَكَ وَأَنْتَ  
تَعْلَمُ أَنَّكَ مَيِّتٌ وَأَنَّ سَبِيلَ النَّاسِ إِلَى الْآخِرَةِ

**[34273]** Waki' told us, he said: Mis'ar told us, from Zayd Al-'Ammi, from Abu As-Siddiq An-Naji: That Sulayman bin Dawud went out with the people to pray for rain. He passed by an ant lying on its back, raising its legs to the sky, saying: "O Allah, I am one of Your creations; we cannot do without Your provision. Either You send us rain or You destroy us." Sulayman said to the people: "Go back, for you have been given rain through the supplication of other than you."

**[34274]** Muhammad bin Bishr told us, he said: Isma'il bin Abi Khalid told us, he said: "It was mentioned concerning one of the Prophets that he said: 'O Allah, do not burden me with seeking what You have not decreed for me. And whatever provision You have decreed for me, let me obtain it with ease and well-being from You. And reform me with that by which You reformed the righteous, for it is only You who reformed the righteous.'"

حَدَّثَنَا، وَكَيْبُعُ، قَالَ: حَدَّثَنَا، مِسْعَرٌ، عَنْ، زَيْدِ الْأَعْمَى،  
عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ: "إِنَّ سُلَيْمَانَ بْنَ دَاؤِدَ، حَرَجَ  
بِالنَّاسِ يَسْتَسْقِي، فَمَرَّ عَلَى نَمْلَةٍ مُسْتَلْقِيَةٍ عَلَى قَفَاهَا  
رَافِعَةً قَوَائِمَهَا إِلَى السَّمَاءِ هِيَ تَقُولُ: اللَّهُمَّ إِنِّي خَلَقْتَ  
مِنْ خَلْقِكَ لَيْسَ بِنَا عَنِّي عَنْ رِزْقِكَ، فَإِمَّا أَنْ تَسْقِنَا  
وَإِمَّا أَنْ تُهْلِكَنَا، فَقَالَ سُلَيْمَانُ لِلنَّاسِ: ارْجُعوا فَقَدْ  
سُقِيتُمْ بِدَعْوَةِ غَيْرِكُمْ

حَدَّثَنَا، مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا، إِسْمَاعِيلُ بْنُ أَبِي  
خَالِدٍ، قَالَ: "ذُكِرَ عَنْ بَعْضِ الْأَنْبِيَاءِ أَنَّهُ قَالَ: اللَّهُمَّ لَا  
تُكَفِّنِي طَلَبَ مَا لَمْ تُقْرِرْهُ لِي، وَمَا قَرَرْتَ لِي بِهِ مِنْ  
رِزْقٍ فَإِنِّي بِهِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ، وَأَصْلَحْنِي بِمَا  
أَصْلَحْتَ بِهِ الصَّالِحِينَ، فَإِنَّمَا أَصْلَحَ الصَّالِحِينَ أَنْتَ

[34275] Abu Khalid Al-Ahmar told us, from Muhammad bin 'Ajlan, from Zayd bin Aslam: That a Prophet from the Prophets of Allah said: "[O Lord] Who are Your people, those who are Your people in the shade of Your Throne?" He said: "They are those whose hands are innocent, whose hearts are pure, who love one another for My Majesty, who when they are mentioned, I am remembered through them, and when I am mentioned, they are mentioned through Me. They perform ablution thoroughly even in difficult conditions. They are devoted to My love just as a child is devoted to people. They seek shelter in My remembrance just as birds seek shelter in their nests. And they become angry for My prohibitions when they are violated just as a leopard becomes angry when it is deprived"—or he said—"attacked."

حَدَّثَنَا، أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ، مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ،  
زَيْدِ بْنِ أَسْلَمَ: "إِنَّ نَبِيًّا مِّنْ أَنْبِيَاءِ اللَّهِ قَالَ: مَنْ أَهْلَكَ  
الَّذِينَ هُمْ أَهْلُكُ الدِّينَ فِي ظِلِّ عَرْشِكَ ، قَالَ: هُمُ الْبَرِيَّةُ  
أَيُّدِيهِمْ ، الطَّاهِرَةُ قُلُوبُهُمْ ، الَّذِينَ يَتَحَابُونَ بِجَلَالِيِّ ،  
الَّذِينَ إِذَا ذُكِرُوا ذُكِرْتُ بِهِمْ وَإِذَا ذُكِرْتُ ذُكِرْوَا بِيِّ ،  
يَسْبُعُونَ الْوُضُوءَ عَلَى الْمَكَارِهِ ، وَالَّذِينَ يَكْلُفُونَ بِحُبِّيِّ  
كَمَا يَكْلُفُ الصَّبَرُ بِالنَّاسِ ، وَالَّذِينَ يَأْوُونَ إِلَى ذُكْرِيِّ  
كَمَا تَأْوِي الطَّيْرُ إِلَى وَكْرَهَا ، وَالَّذِينَ يَغْضَبُونَ  
لِمَحَارِمِيِّ إِذَا اسْتُحِلَّتْ كَمَا يَغْضَبُ النَّمِرُ إِذَا حُرِمَ أُوْ  
قَالَ: حُربٌ

**[34276]** 'Affan told us, he said: Al-Mubarak told us, from Al-Hasan, from Dawud the Prophet, peace be upon him, who said: "O Allah, I ask You for brothers, companions, neighbors, and sitting partners who, if I forget, remind me, and if I remember, help me. And I seek refuge in You from companions, brothers, neighbors, and sitting partners who, if I forget, do not remind me, and if I remember, do not help me."

**[34277]** 'Affan bin Muslim told us, he said: Mubarak told us, from Al-Hasan: That Dawud the Prophet, peace be upon him, said: "O Allah, let there be no sickness that wastes me away, nor health that makes me forget, but rather let it be between that."

حَدَّثَنَا، عَفَّانُ، قَالَ: حَدَّثَنَا، الْمُبَارَكُ، عَنْ، الْحَسَنِ، عَنْ دَاؤَدَ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْإِخْرَاجَ وَالْأَصْحَابَ وَالْجِيرَانَ وَالْجُلْسَاءَ مَنْ إِنْ تَسْبِيْثُ ذَكَرُونِي، وَإِنْ ذَكَرْتُ أَعَانُونِي، وَأَغُوْذُ بِكَ مِنَ الْأَصْحَابِ وَالْإِخْرَاجِ وَالْجِيرَانِ وَالْجُلْسَاءِ مَنْ إِنْ تَسْبِيْثُ لَمْ يُذَكَّرُونِي، وَإِنْ ذَكَرْتُ لَمْ يُعِينُونِي

حَدَّثَنَا، عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا، مُبَارَكُ، عَنْ، الْحَسَنِ: "إِنَّ دَاؤَدَ النَّبِيِّ عَلَيْهِ السَّلَامُ، قَالَ: اللَّهُمَّ لَا مَرَضَ يُضْنِي وَلَا صِحَّةٌ تُضْنِي، وَلَكِنْ بَيْنَ ذَلِكَ

**[34278]** 'Affan told us, he said: Mubarak told us, he said: I heard Al-Hasan say: "Whenever a calamity befell Ayyub, he would say: 'O Allah, You took and You gave. Whatever of my soul remains, I praise You for the excellence of Your trial.'"

حَدَّثَنَا، عَفَّانُ، قَالَ: حَدَّثَنَا، مُبَارَكٌ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: "إِنَّ أَيُوبَ كَانَ كُلَّمَا أَصَابَتْهُ مُصِيبَةٌ قَالَ: اللَّهُمَّ أَنْتَ أَحَدُّنَا وَأَنْتَ أَعْطَيْتَ مَهْمَا تُبْقِي نَفْسِي أَحْمَدُكَ عَلَى حُسْنِ بَلَائِكَ

**[34279]** 'Affan told us, he said: Ja'far bin Sulayman Ad-Duba'i told us, from Thabit Al-Bunani, who said: "It has reached us that Dawud the Prophet, peace be upon him, divided prayer among his household: among his wives and his children. Not a single hour of the night or day would pass without a person from the family of Dawud standing in prayer. So this verse encompassed them: '{Work, O family of David, in gratitude. And few of My servants are grateful.}' [Saba: 13]."

حَدَّثَنَا، عَفَّانُ، قَالَ: حَدَّثَنَا، جَعْفُرُ بْنُ سُلَيْمَانَ الضُّبْعِيِّ، عَنْ، ثَابِتِ الْبُنَانِيِّ، قَالَ: "بَلَغَنَا أَنَّ دَاؤِدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ جَزَّا الصَّلَاةَ عَلَى بُيُوتِهِ: عَلَى نِسَائِهِ وَوَلَدِهِ، فَلَمْ تَكُنْ تَأْتِي سَاعَةً مِنَ اللَّيْلِ وَالنَّهَارِ إِلَّا وَإِنْسَانٌ مِنْ آلِ دَاؤِدَ قَاتِمٌ يُصَلِّي ، فَعَمَّتْهُنَّ هَذِهِ الْآيَةُ: {أَعْمَلُوا آلَ دَاؤِدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِي الشَّكُورُ}

**[34280]** 'Affan told us, he said: Mu'awiyah bin 'Abdul-Karim told us, from Al-Hasan: That Dawud the Prophet, peace be upon him, said: "My God, even if every hair of mine had two tongues glorifying You night and day, we would not fulfill [gratitude for] a single blessing of Your blessings upon me."

حَدَّثَنَا، عَفَانُ، قَالَ: حَدَّثَنَا، مُعَاوِيَةُ بْنُ عَبْدِ الْكَرِيمِ، عَنْ، الْحَسَنِ: "أَنَّ دَاؤِدَ النَّبِيَّ عَلَيْهِ السَّلَامُ قَالَ: إِلَهِي ، لَوْ أَنَّ لِكُلِّ شَعْرَةٍ مِنِّي لِسَائِنَيْنِ يُسَبِّحَانِكَ اللَّيلَ وَالنَّهَارَ مَا قَضَيْنَا نِعْمَةً مِنْ يَعْمَلَ عَلَيَّ

**[34281]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Al-Ja'd Abu 'Uthman told us, he said: "It has reached us that Dawud said: 'My God, what is the reward of one whose eyes overflow [with tears] out of fear of You?' He said: 'His reward is that I secure him on the Day of the Greatest Terror.'"

حَدَّثَنَا، عَفَانُ، قَالَ: حَدَّثَنَا، جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا، الْجَعْدُ أَبُو عُثْمَانَ، قَالَ: "بَلَغَنَا أَنَّ دَاؤِدَ، قَالَ: إِلَهِي ، مَا جَزَاءُ مِنْ فَاضَتْ عَيْنَاهُ مِنْ حَشْيَتَكَ ، قَالَ: جَزَاؤُهُ أَنْ أُوْمَّهُ يَوْمَ الْقِرْعَ الْأَكْبَرِ

**[34282]** Abu Bakr told us, he said: 'Abdullah bin Numayr told us, he said: Malik bin Mighwal told us, from Al-Hasan Abu Yunus, from Harun bin Ri'ab, who said: Ibn 'Umar told me, from Hanzalah, the scribe of the Prophet (peace be upon him): That Allah revealed to Musa: "Your people have adorned their mosques but ruined their hearts, and they have fattened themselves just as pigs are fattened for the day of their slaughter. I have looked at them and cursed them. I will not answer their supplications nor grant them their requests."

**[34283]** Sulayman bin Harb told us, from Hammad bin Salamah, from 'Ata' bin As-Sa'ib, from 'Ubayd bin 'Umayr: That Dawud prostrated until greenery grew around him from his tears. So Allah revealed to him: "O Dawud, what do you want? Do you want Me to increase your wealth, your children, and your lifespan?" He said: "O Lord, is this being returned to me [is this my answer]?" So he was forgiven.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، قَالَ:  
حَدَّثَنَا، مَالِكُ بْنُ مَعْوِيلٍ، عَنْ، الْحَسَنِ أَبْنِي يُونُسَ، عَنْ،  
هَارُونَ بْنِ رِئَابٍ، قَالَ: حَدَّثَنِي، ابْنُ عُمَرَ، عَنْ،  
حَنْظَلَةَ، كَاتِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَّ اللَّهَ  
أَوْحَى إِلَى مُوسَى: أَنَّ قَوْمَكَ زَيَّنُوا مَسَاجِدَهُمْ  
وَأَخْرَجُوهُمْ قُلُوبَهُمْ وَتَسْمَئُوا كَمَا تُسَمَّئُ الْخَنَازِيرُ لِيَوْمَ  
ذَبْحِهَا، وَأَنِّي نَظَرْتُ إِلَيْهِمْ فَلَعْنَاهُمْ وَلَا أَسْتَجِيبُ  
دُعَاءَهُمْ وَلَا أَعْطِيهِمْ مَسَائِلَهُمْ

حَدَّثَنَا، سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ، حَمَادِ بْنِ سَلَمَةَ، عَنْ،  
عَطَاءِ بْنِ السَّائبِ، عَنْ، عُبَيْدِ بْنِ عُمَيْرٍ: "أَنَّ دَاؤِدَ  
سَجَدَ حَتَّى نَبَتَ مَا حَوْلَهُ حَضْرَاءُ مِنْ دُمُوعِهِ، فَلَوْحَى  
اللَّهُ إِلَيْهِ: يَا دَاؤِدُ مَا ثُرِيدُ، ثُرِيدُ أَنْ أَزِيدَكَ فِي مَالِكٍ  
وَوَلَدِكَ وَعُمُرِكَ؟ قَالَ: يَا رَبَّ، هَذَا تُرَدُّ عَلَيَّ؟ فَعُفِرَ لَهُ

**[34284]** Abu Usamah told us, he said: Hisham bin 'Urwah told us, from his father: That Musa said: "O Lord, inform me of the most noble of Your creation to You." He said: "The one who rushes to My desire as the eagle rushes to its desire; who is devoted to My righteous servants just as a child is devoted to people; and who becomes angry when My prohibitions are violated with the anger of a leopard for itself, for when the leopard gets angry, it does not care whether people are many or few."

حَدَّثَنَا، أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا، هِشَامُ بْنُ عُرْوَةَ، عَنْ،  
أَبِيهِ: "إِنَّ مُوسَى، قَالَ: يَا رَبِّ أَخْيُرُنِي بِأَكْرَمِ خَلْقِكَ  
عَلَيْكَ، قَالَ: الَّذِي يُسْرِعُ إِلَى هَوَاهِ إِسْرَاعَ النَّسْرِ إِلَى  
هَوَاهُ، وَالَّذِي يَكْفُ بِعِبَادِي الصَّالِحِينَ كَمَا يَكْفُ  
الصَّبَّيُ بِالنَّاسِ، وَالَّذِي يَغْضَبُ إِذَا انْتُهَكْ مَحَارِمِي  
غَضَبَ التَّمَرِ لِنَفْسِهِ، فَإِنَّ التَّمَرَ إِذَا غَضَبَ لَمْ يُبَالِ  
أَكْثَرُ النَّاسُ أَمْ قَلُوا

**[34285]** Mu'awiyah bin Hisham told us, he said: Sufyan told us, from Zayd bin Aslam, from 'Abdullah bin 'Ubayd, from his father, who said: Musa said: "O Lord, You mentioned Ibrahim, Ishaq, and Ya'qub. Why did You give them that [status]?" He said: "Ibrahim did not equate anything with Me but that he chose Me. Ishaq was generous with his life [offered it for sacrifice], and he would be even more generous with anything else. And as for Ya'qub, I did not test him with any trial but that he increased in good opinion of Me."

حَدَّثَنَا، مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا، سُفْيَانُ، عَنْ، زَيْدِ  
بْنِ أَسْلَمَ، عَنْ، عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ، أَبِيهِ، قَالَ: قَالَ  
مُوسَى: أَيُّ رَبٌّ ، نَكْرَنْتُ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ،  
بِمَ أَعْطَيْتَهُمْ ذَاكَ ، قَالَ: إِنَّ إِبْرَاهِيمَ لَمْ يَعْدِنْ بِي شَيْئًا  
إِلَّا اخْتَارَنِي ، وَإِنَّ إِسْحَاقَ جَادَ بِنَفْسِهِ وَهُوَ بِمَا سِوَاهَا  
أَجْوَدُ ، وَإِنَّ يَعْقُوبَ لَمْ ابْنَلِهِ بِبَلَاءٍ إِلَّا ازْدَادَ بِي حُسْنَ  
ظَلَّ

**[34286]** Jarir told us, from Qabus, from his father, from Ibn 'Abbas, who said: "Musa said: 'O Lord, which of Your servants is most beloved to You?' He said: 'The one who remembers Me the most.' He said: 'Which of Your servants is richest?' He said: 'The one who is satisfied with what I have given him.' He said: 'O Lord, which of Your servants is wisest?' He said: 'The one who judges himself as he judges the people.'"

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "قَالَ مُوسَى: أَيُّ رَبٌّ، أَيُّ عِبَادِكَ أَحَبٌ إِلَيْكَ، قَالَ أَكْثَرُهُمْ لِي ذِكْرًا، قَالَ: أَيُّ عِبَادِكَ أَغْنَى، قَالَ: الرَّاضِي بِمَا أَعْطَيْتَهُ، قَالَ: أَيُّ رَبٌّ عِبَادِكَ أَحْكَمْ؟ قَالَ: الَّذِي يَحْكُمُ عَلَى نَفْسِهِ بِمَا يَحْكُمُ عَلَى النَّاسِ

**[34287]** Waki' told us, he said: Sufyan told us, from 'Ata' bin Abi Marwan Al-Aslami, from his father, from Ka'b, who said: "Musa said: 'O Lord, are You near so I may whisper to You, or far so I may call out to You?' He said: 'O Musa, I am the sitting companion of whoever remembers Me.' He said: 'O Lord, we are sometimes in a state where we hold You too great or too majestic to remember You in.' He said: 'And what is that?' He said: 'Sexual impurity (Janabah) and relieving oneself.' He said: 'O Musa, remember Me in every state.'"

حَدَّثَنَا، وَكِبِيعُ، قَالَ: حَدَّثَنَا، سُفْيَانُ، عَنْ، عَطَاءِ بْنِ أَبِي مَرْوَانَ الْأَسْلَمِيِّ، عَنْ، أَبِيهِ، عَنْ، كَعْبٍ، قَالَ: "قَالَ مُوسَى: أَيْ رَبٌ أَقْرِيبُ أَنْتَ فَأُنَاهِيَكَ أَمْ بَعِيدٌ فَأُنَاهِيَكَ؟ قَالَ: يَا مُوسَى ، أَنَا جَلِيسٌ مِنْ ذَكْرِنِي ، قَالَ ، يَا رَبُّ ، فَإِنَّا نَكُونُ مِنَ الْخَالِ عَلَى حَالٍ نُعَظِّمُكَ أَوْ نُحْلِكَ أَنْ تَذْكُرَكَ عَلَيْهَا ، قَالَ: وَمَا هِيَ؟ قَالَ: الْجَنَابَةُ وَالْغَائِطُ ، قَالَ: يَا مُوسَى ، اذْكُرْنِي عَلَى كُلِّ حَالٍ

[34288] Mu'awiyah bin Hisham told us, he said: Ibn Abi Dhi'b told us, from Sa'id Al-Maqburi, from his father, from 'Abdullah bin Salam, who said: "Musa said to his Lord: 'O Lord, what is the gratitude that is befitting of You?' He said: 'That your tongue remains moist with My remembrance.' He said: 'O Lord, I am sometimes in a state where I hold You too majestic to remember You, such as sexual impurity, relieving myself, urinating, or being without ablution.' He said: 'Yes [remember Me].'" He said: 'How should I say it?' He said: 'Say: 'Glory and praise be to You, there is no god but You, so remove harm from me. Glory and praise be to You, there is no god but You, so protect me from harm.'"'

حَدَّثَنَا، مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا، ابْنُ أَبِي ذِئْبٍ، عَنْ، سَعِيدِ الْمَقْبُرِيِّ، عَنْ، أَبِيهِ، عَنْ، عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: "قَالَ مُوسَى لِرَبِّهِ: يَا رَبِّ، مَا الشُّكْرُ الَّذِي يَتَبَّغِي لَكَ؟ قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِي، قَالَ: يَا رَبِّ، إِنِّي أَكُونُ عَلَى حَالٍ أَجْلَكَ أَنْ أَذْكُرَكَ مِنَ الْجَنَابَةِ وَالْغَائِطِ وَإِرَاقَةِ الْمَاءِ وَعَلَى غَيْرِ وُضُوءٍ قَالَ: بَلٌ، قَالَ: كَيْفُ أَفْوُنُ، قَالَ: ثُلُّ سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ فَاجْتَبِنِي الْأَذْيَ سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ فَقِنِي الْأَذْيَ

**[34289]** Muhammad bin Bishr told us, he said: Mis'ar told us, from Khalaf bin Hawshab, who said: "Jibril—or he said: the angel—entered upon Yusuf while he was in prison. He [Yusuf] said: 'O angel with the good scent and pure clothes, inform me about Ya'qub—or what Ya'qub has done?' He said: 'He has lost his sight.' He said: 'How great is his grief?' He said: 'The grief of seventy bereaved mothers.' He said: 'What is his reward?' He said: 'The reward of one hundred martyrs.'"

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ، خَلَفِ  
بْنِ حَوْشَبٍ، قَالَ: "دَخَلَ جَبْرَائِيلُ أَوْ قَالَ: الْمَلَكُ عَلَى  
يُوسُفَ وَهُوَ فِي السَّجْنِ، فَقَالَ: أَيُّهَا الْمَلَكُ الطَّيِّبُ  
الرَّيْحُ، الطَّاهِرُ الْتَّيِّابُ، أَخْبِرْنِي عَنْ يَعْقُوبَ أَوْ مَا  
فَعَلَ يَعْقُوبُ؟ قَالَ: دَهَبَ بَصَرُهُ، قَالَ: مَا بَلَغَ مِنْ  
حُزْنٍ؟ قَالَ: حُزْنُ سَبْعِينَ لَكْلَى، قَالَ: مَا أَجْرُهُ؟ قَالَ:  
أَجْرُ مِائَةٍ شَهِيدٍ

**[34290]** Abu Usamah told us, he said: Al-Ahwas bin Hakim informed me, from Zuhayr bin 'Abdur-Rahman, from Yazid bin Maysarah—who had read the Scriptures—who said: "Allah revealed among what He revealed to Musa: 'The most beloved of My servants to Me are those who walk in the earth giving sincere advice, those who walk on their feet to the Friday prayers (Jumu'ah), and those who seek forgiveness in the pre-dawn hours. Those are the ones whom, if I intended to afflict the people of the earth with a punishment, then I saw them, I would withhold My punishment from them. And the most hated of My servants to Me is the one who imitates the bad deed of a believer but does not imitate his

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: أَخْبَرَنِي، الْأَحْوَصُ بْنُ حَكِيمٍ، عَنْ رُهْبَرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ بْنِ مَيْسَرَةَ، وَكَانَ قَدْ قَرَا الْكُتُبَ قَالَ: إِنَّ اللَّهَ أَوْحَى فِيمَا أَوْحَى إِلَى مُوسَى أَنَّ أَحَبَّ عِبَادِي إِلَيَّ الَّذِينَ يَمْشُونَ فِي الْأَرْضِ بِالنَّصِيْحَةِ، وَالَّذِينَ يَمْشُونَ عَلَى أَفْدَامِهِمْ إِلَى الْجُمُعَاتِ، وَالْمُسْتَغْفِرُونَ بِالْأَسْحَارِ، أُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِعَذَابٍ، ثُمَّ رَأَيْتُهُمْ كَفَّثُ عَنْهُمْ عَذَابِي، وَأَنَّ أَبْغَضَ عِبَادِي إِلَيَّ الَّذِي يَقْتَدِي بِسَيِّئَةِ الْمُؤْمِنِ وَلَا يَقْتَدِي بِحَسَنَتِهِ

**[34291]** Abu Bakr told us, he said: Yahya bin 'Isa told us, from Al-A'mash, from Mujahid, who said: "Luqman was a black slave with thick lips and cracked feet."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ لُقْمَانَ عَبْدًا أَسْوَدَ عَظِيمَ السَّقَيْنِ مُشَقَّ الْقَدَمَيْنِ

**[34292]** Waki' told us, from Muhammad bin Sharik, from Ibn Abi Mulaykah, from 'Ubayd bin 'Umayr, who said: "Luqman said to his son: 'O my son, do not let the one with broad arms [strength] in shedding blood impress you, for he has a killer with Allah who does not die.'"

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، مُحَمَّدِ بْنِ شَرِيكٍ، عَنْ، ابْنِ أَبِي مُلِيقَةَ، عَنْ، عُبَيْدِ بْنِ عَمِيرٍ، قَالَ: "قَالَ لُقْمَانُ لَابْنِهِ: يَا بُنَيَّ، لَا يُعْجِبُكَ رَحْبُ الدَّرَاعَيْنِ بِالدَّمِ، فَإِنَّ لَهُ عِنْدَ اللَّهِ قَاتِلًا لَا يَمُوتُ

**[34293]** Abu Usamah told us, from Abu Al-Ashhab, from Muhammad bin Wasi': That Luqman used to say to his son: "O my son, fear Allah. Do not show people that you are fearful [of Allah] while your heart is sinful."

حَدَّثَنَا، أَبُو أُسَامَةَ، عَنْ، أَبِي الْأَشْهَبِ، عَنْ، مُحَمَّدِ بْنِ وَاسِعٍ: "أَنَّ لُقْمَانَ كَانَ يَقُولُ لَابْنِهِ: يَا بُنَيَّ اتَّقِ اللَّهَ، لَا تُثِرِ النَّاسَ إِنَّكَ تَخْشَى وَقْبُكَ فَاجْرُ

[34294] Abu Usamah told us, from Abu Al-Ashhab, who said: Khalid bin Thabit Ar-Raba'i told me—Ja'far said: and he used to read the Scriptures: That Luqman was an Abyssinian slave, a carpenter. His master said to him: "Slaughter a sheep for me." So he slaughtered a sheep for him. He said: "Bring me the two best morsels from it." So he brought him the tongue and the heart. He said: "Was there nothing in it better than these two?" He said: "No." He remained silent for a while, then said: "Slaughter a sheep for me." So he slaughtered a sheep for him. He said: "Throw away the two worst morsels from it." So he threw away the tongue and the heart. He said to him: "I told you to bring me the best of it, and you brought me the tongue and the heart. Then I told you to throw away the worst of it, and you threw away the tongue and the heart." He said: "There is nothing better than them if they are good, and nothing worse than them if they are bad."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي الْأَشْهَبِ، قَالَ: حَدَّنِي  
خَالِدُ بْنُ ثَابِتٍ الرَّبَاعِيُّ، قَالَ جَعْفُرٌ: وَكَانَ يَقْرَأُ الْكُتُبَ:  
أَنَّ لُقْمَانَ كَانَ عَبْدًا حَبْشَيًّا نَجَارًا، وَأَنَّ سَيِّدَهُ قَالَ لَهُ:  
إِذْبَحْ لِي شَاةً، قَالَ: فَذَبَحَ لَهُ شَاةً فَقَالَ: إِنِّي بِأَطْبِيهَا  
مُضْعَتَيْنِ، فَأَتَاهُ بِاللُّسَانِ وَالْقَلْبِ، قَالَ: فَقَالَ: مَا كَانَ  
فِيهَا شَيْءٌ أَطْبَى مِنْ هَذِئِنِ؟ قَالَ: لَا، فَسَكَّ عَنْهُ مَا  
سَكَّ، ثُمَّ قَالَ: إِذْبَحْ لِي شَاةً، فَذَبَحَ لَهُ شَاةً قَالَ: إِنَّ  
أَخْبَتَهَا مُضْعَتَيْنِ، فَأَلْقَى اللُّسَانَ وَالْقَلْبَ، فَقَالَ لَهُ: قُلْتُ  
لَكَ إِنِّي بِأَطْبِيهَا، فَأَبَيَّنَتِي بِاللُّسَانِ وَالْقَلْبِ، ثُمَّ قُلْتُ  
لَكَ: إِنَّ أَخْبَتَهَا مُضْعَتَيْنِ، فَأَلْقَيْتُ اللُّسَانَ وَالْقَلْبَ،  
قَالَ: لَيْسَ شَيْءٌ أَطْبَى مِنْهُمَا إِذَا طَابَا وَلَا أَخْبَتَ مِنْهُمَا  
إِذَا خَبَئَ

**[34295]** Shababah told us, from Shu'bah, from Sayyar, who said: "It was said to Luqman: 'What is your wisdom?' He said: 'I do not ask about what I have been sufficed with, and I do not burden myself with what does not concern me.'"

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ سَيَّارٍ، قَالَ: "قِيلَ لِلْفَعَانَ: مَا حِكْمَتُكَ؟ قَالَ: لَا أَسْأَلُ عَمَّا كُفِيتُ وَلَا أَتَكَلَّفُ مَا لَا يَعْنِينِي

**[34296]** Yazid bin Harun told us, he said: Isma'il Al-Makki and Mubarak informed us, from Al-Hasan, who said: "Luqman said to his son: 'O my son, I have carried rocks and iron, but I have not found anything heavier than a bad neighbor. And I have tasted all bitterness, but I have not found anything more bitter than poverty.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ الْمَكِيُّ، وَمُبَارَكٌ، عَنِ الْحَسَنِ، قَالَ: "قَالَ لُقْمَانُ لَابْنِهِ: يَا بُنَيَّ حَمَلْتُ الْجَنْدُلَ وَالْحَدِيدَ فَلَمْ أَرْ شَيْئًا أَثْقَلَ مِنْ جَارِ سُوءٍ، وَدُقْتُ الْمُرَارَ كُلَّهُ فَلَمْ أَرْ شَيْئًا أَمَرَّ مِنَ الْفَقْرِ

**[34297]** 'Affan told us, he said: Hatim bin Wardan told us, he said: Yunus told us, from Al-Hasan, who said: "Musa asked for a comprehensive summary of deeds, so it was said to him: 'Look at how you want people to treat you, and treat people that way.'"

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، قَالَ حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: سَأَلَ مُوسَى جِمَاعًا مِنَ الْعَمَلِ فَقَيْلَ لَهُ: انْظُرْ مَا تُرِيدُ أَنْ يُصَاحِبَكَ بِهِ النَّاسُ فَصَاحِبِ النَّاسِ بِهِ

**[34298]** Mu'awiyah bin Hisham told us, he said: Sufyan bin Aslam Al-Munqiri told us, from Habib bin Abi Thabit, who said: "Ya'qub's eyebrows had fallen over his eyes, so he used to lift them with a rag. It was said to him: 'What has brought you to this?' He said: 'Length of time and abundance of sorrows.' So Allah revealed to him: 'O Ya'qub, are you complaining about Me?' He said: 'O Lord, it is a sin I committed, so forgive it.'"

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ بْنُ أَسْلَمَ الْمُنْقَرِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: كَانَ حَاجِبًا يَعْقُوبَ قَدْ وَقَعَا عَلَى عَيْنَيْهِ، فَكَانَ يَرْفَعُهُمَا بِخِرْفَةٍ، فَقَيلَ لَهُ: مَا بَلَغَ بِكَ هَذَا؟ قَالَ: طُولُ الزَّمَانِ وَكُثْرَةُ الْأَحْزَانِ، فَأَوْحَى اللَّهُ إِلَيْهِ: يَا يَعْقُوبُ شَكُونَتِنِي؟ قَالَ: يَا رَبَّ خَطِيئَةٍ أَخْطَلُهَا فَاغْفِرْهَا

**[34299]** Sa'id bin Shurahbil told us, from Layth bin Sa'd, 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.'"

حَدَّثَنَا سَعِيدُ بْنُ شَرَحْبِيلَ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: جَلَسْتُ يَوْمًا إِلَى أَبِي إِدْرِيسِ الْخَوَلَانِيِّ وَهُوَ يَقُصُّ فَقَالَ: أَلَا أُخْبِرُكُمْ مَنْ كَانَ أَطْيَبَ النَّاسِ طَعَامًا، فَلَمَّا رَأَى النَّاسَ قَدْ نَظَرُوا إِلَيْهِ قَالَ: إِنَّ يَحْيَى بْنَ زَكَرِيَّاً كَانَ أَطْيَبَ النَّاسِ طَعَامًا، إِنَّمَا كَانَ يَأْكُلُ مَعَ الْوَحْشِ كَرَاهَةً أَنْ يُخَالِطَ النَّاسَ فِي مَعَايِشِهِمْ

**[34300]** 'Affan told us, he said: Abu 'Awanah told us, he said: Habib bin Abi 'Amrah told us, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "Musa said: '{My Lord, indeed I am, for whatever good You would send down to me, in need}' [Al-Qasas: 24], while he was the most noble of His creation to Him. Yet he was in need of a piece of a date, and hunger afflicted him until his stomach stuck to his back."

حَدَّثَنَا عَمَّانُ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَقَدْ قَالَ مُوسَى: رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ وَهُوَ أَكْرَمُ حَلْقِهِ عَلَيْهِ، وَلَقَدْ كَانَ افْتَقَرَ إِلَى شِقْقَةٍ ثُمَرَةٍ، وَلَقَدْ أَصَابَهُ الْجُوعُ حَتَّى لَرِقَ بَطْنَهُ بِظَاهْرِهِ

**[34301]** Ishāq ibn Mansūr narrated to us, from Muḥammad ibn Muslim, from 'Uthmān ibn 'Abd Allāh ibn Aws, who said: A prophet among the prophets used to supplicate: "O Allah, protect me with what You protect the child."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أُوْسٍ، قَالَ: كَانَ نَبِيًّا مِنَ الْأَنْبِيَاءِ يَدْعُونَ: اللَّهُمَّ احْفَظْنِي بِمَا تَحْفَظُ بِهِ الصَّيْرَى

**[34302]** Abū Bakr ibn Abī Shaybah narrated to us, saying: Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from some of the Medinans, from ‘Aṭā’ ibn Yasār, who said: “The world presented itself to the Prophet (peace be upon him), and he said: ‘I do not want you.’ It replied: ‘If you do not want me, someone other than you will want me.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا، مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا، سُفْيَانُ، عَنْ، بَعْضِ الْمَدِينَيْنَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، قَالَ: “تَعَرَّضَتِ الدُّنْيَا لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي لَسْتُ أُرِيدُكُ، قَالَتْ: إِنْ لَمْ تُرِيدْنِي فَسَيَرِيدُنِي غَيْرُكَ”

**[34303]** Wakī‘ narrated to us, from al-Mas‘ūdī, from ‘Amr ibn Murrah, from Ibrāhīm, from Alqamah, from ‘Abdullāh, who said: The Messenger of Allah (peace be upon him) said: “My likeness and the likeness of the world is only like that of a rider who rested in the shade of a tree on a hot day, then went on and left it.”

حَدَّثَنَا وَكِيعٌ، عَنْ، الْمَسْعُودِيِّ، عَنْ، عَمْرُو بْنِ مُرَّةَ، عَنْ، إِبْرَاهِيمَ، عَنْ، عَلْقَمَةَ، عَنْ، عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَمَثَلِ الرَّاكِبِ قَالَ فِي ظِلِّ شَجَرَةٍ فِي يَوْمٍ صَائِفٍ ثُمَّ رَاحَ وَثَرَكَهَا

**[34304]** Abū Mu‘awiyah narrated to us, from Layth, from Mujāhid, from Ibnu ‘Umar, who said: The Prophet (peace be upon him) took hold of my hand or part of my body and said to me: “O ‘Abdullāh ibn ‘Umar, be in the world as if you were a stranger or a traveler, and count yourself among the inhabitants of the graves.” Mujāhid said: And ‘Abdullāh ibn ‘Umar said to me: “When you wake up in the morning, do not tell yourself about the evening, and when you reach the evening, do not tell yourself about the morning. Take from your life before your death, and from your health before your sickness, for indeed, you do not know what your name [status] will be tomorrow.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي أَوْ بِعَضِ جَسَدِي فَقَالَ لِي: "إِنَّا عَبْدَ اللَّهِ بْنَ عُمَرَ: كُنْ فِي الدُّنْيَا غَرِيبًا أَوْ عَابِرَ سَبِيلًا، وَعُذْ نَفْسَكَ فِي أَهْلِ الْقُبُورِ" قَالَ مُجَاهِدٌ: وَقَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ، وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ، وَحَذَّرَ مِنْ حَيَاةِكَ قَبْلَ مَوْتِكَ، وَمِنْ صِحَّاتِكَ قَبْلَ سَقْمِكَ، فَإِنَّكَ لَا تَدْرِي مَا اسْمُكَ غَدًّا

**[34305]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Abū al-Safar, from ‘Abdullāh ibn ‘Amr, who said: The Messenger of Allah (peace be upon him) passed by me while we were repairing a hut of ours. He said: “What is this?” I said: “A hut of ours that we are repairing.” The Messenger of Allah (peace be upon him) said: “I do not see the matter [of life] but quicker than that.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي السَّفَرِ،  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نُصْلِحُ خُصًّا لَنَا فَقَالَ: مَا  
هَذَا؟ قُلْتُ: خُصًّا لَنَا وَهَا نُصْلِحُهُ، فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ

**[34306]** ‘Abdullāh ibn Idrīs narrated to us, from Ismā‘il ibn Abī Khālid, from Qays, who said: I heard Mustawrid, the brother of Banū Fihr, say: I heard the Messenger of Allah (peace be upon him) say: “By Allah, the world in comparison to the Hereafter is nothing but as when one of you dips his finger into the sea, then lifts it; let him see what he brings back.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي  
خَالِدٍ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ مُسْتَوْرِدًا أَخَا بَنِي فِهْرٍ،  
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَضْعُ أَحْدُوكُمْ إِصْبَعَهُ  
فِي الْأَيْمَنِ، ثُمَّ يَرْفَعُهَا فَلَيَنْظُرْ بِمَا يَرْجِعُ

**[34307]** Waki‘ narrated to us, from Ismā‘il, from Qays, from al-Mustawrid, from the Prophet (peace be upon him) similar to it, except that he did not say: “then lifts it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ الْمُسْتَوْرِدِ،  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ إِلَّا إِنَّهُ لَمْ يَقُلْ ثُمَّ  
يَرْفَعُهَا

**[34308]** ‘Abdah ibn Sulaymān narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘Āishah, who said: “The pillow of the Messenger of Allah (peace be upon him) on which he reclined was of leather stuffed with palm

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ، هِشَامَ بْنَ عُرْوَةَ، عَنْ، أَبِيهِ، عَنْ، عَائِشَةَ، قَالَتْ: كَانَ أَسْنَادُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَتَكَبَّرُ عَلَيْهِ مِنْ أَدَمَ حَشْوُهُ لِيفُ

**[34309]** Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from Yahyā ibn Ja‘dah, who said: Some people from the Companions of the Messenger of Allah (peace be upon him) visited Khabbāb [in his illness]. They said: “Rejoice, O Abū ‘Abdullāh, you will meet Muḥammad (peace and blessings be upon him) at the Pond.” He said: “How can that be when this [wealth] is at the bottom of the house and its top? And the Messenger of Allah (peace be upon him) said to us: ‘It is sufficient for one of you from the world to have the provision of a rider.’”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ، عَمْرٍو عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: عَادَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَّابًا، فَقَالُوا: أَبْشِرْ أَبَا عَبْدِ اللَّهِ ثَرْدَ عَلَى مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْحَوْضَ، فَقَالَ: كَيْفَ بِهَذَا وَهَذِهِ أَسْفَلُ الْبَيْتِ وَأَعْلَاهُ وَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا يَكْنِي أَحَدَكُمْ مِنَ الدُّنْيَا كَفَرْ زَادَ الرَّاكِبِ

**[34310]** Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Shaqīq, who said: Mu‘āwiyah entered upon his maternal uncle Abū Hāshim ibn ‘Utbah to visit him [in sickness], and he wept. Mu‘āwiyah said to him: “What makes you weep, O my uncle? Is it a pain that troubles you or greed for the world?” He said: “Neither, but the Prophet (peace be upon him) made a covenant with us, saying: ‘O Abū Hāshim, perhaps you will live to see wealth given to people; sufficient for you from gathering wealth is a servant and a mount for the cause of Allah.’ And I see myself as having gathered [too much].”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، شَقِيقٍ، قَالَ:  
”دَخَلَ مُعَاوِيَةً عَلَى حَالِهِ أَبِي هَاشِمٍ بْنِ عُثْبَةَ يَعُودُهُ  
فَبَكَى فَقَالَ لَهُ مُعَاوِيَةُ: مَا يُبْكِيكَ يَا حَالِي ، أَوْجَعَ  
يُشَيْرُكَ أَمْ حِرْصٌ عَلَى الدُّنْيَا ، فَقَالَ: كُلُّ لَا ، وَلَكِنَّ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاهَدَ إِلَيْنَا قَالَ: يَا أَبَا هَاشِمٍ ،  
إِنَّهَا لَعَلَّهَا تُنْزِرُكُمْ أَمْوَالٌ تُؤْتَاهَا أَقْوَامٌ ، فَإِنَّمَا يَكْفِيكَ مِنْ  
جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ فَأَرَانِي قَدْ  
جَمَعْتُ،

**[34311]** Ḥusayn ibn ‘Alī al-Ju‘fī narrated to us, from Zā’idah, from Manṣūr, from Abū Wā’il, from Samurah ibn Sahm, who said: Mu‘āwiyah entered upon his maternal uncle... and he mentioned something similar to the hadith of Abū Mu‘āwiyah. And he said: Sufyān al-Thawrī added in his chain: “Would that it were dung around us.”

حَدَّثَنَا حُسْيِنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمْرَةَ بْنِ سَهْمٍ، قَالَ: دَخَلَ مُعَاوِيَةً عَلَى خَالِهِ فَذَكَرَ مِثْلَ حَدِيثِ أَبِي مُعَاوِيَةَ، وَقَالَ: رَأَدَ فِيهِ سُقْيَانُ التَّوْرِيُّ بِإِسْنَادِهِ: يَا لَيْتَهُ كَانَ بَعْرًا حَوْلَنَا

[34312] Abū Mu‘awiyah narrated to us, from al-A‘mash, from Abū Sufyān, from his shaykhs, who said: Sa‘d ibn Abī Waqqās entered upon Salmān to visit him, and he wept. Sa‘d said to him: “What makes you weep, O Abū ‘Abdullāh? The Messenger of Allah (peace be upon him) passed away while he was pleased with you, and you will meet him and come to him at the Pond.” Salmān said: “Indeed, I do not weep out of anxiety over death, nor out of greed for the world, but the Messenger of Allah (peace be upon him) made a covenant with us, saying: ‘Let the sufficiency of one of you be like the provision of a rider.’” He said: “And around me are these articles.” He said: And around him were only a pillow, a large bowl, and a vessel for purification. Sa‘d said: “O Abū ‘Abdullāh, make a covenant with us that we may hold on to after you.” He said: “O Sa‘d, remember Allah at your concern when you are concerned, at your judgment when you judge, and at your hand when you distribute.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي سُفْيَانَ،  
عَنْ، أَشْيَاعِهِ، قَالَ: دَخَلَ سَعْدٌ بْنُ أَبِي وَقَاصٍ عَلَى  
سَلْمَانَ يَعْوَدُهُ فَبَكَىٰ، قَالَ: فَقَالَ لَهُ سَعْدٌ: مَا يُبْكِيكَ أَبَا  
عَبْدِ اللَّهِ؟ ثُوَّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ  
عَنْكَ رَاضٌ، وَتَلْفَقَهُ وَتَرَدَ عَلَيْهِ الْحَوْضُ، فَقَالَ  
سَلْمَانُ: أَمَّا إِنِّي لَا أَبْكِي جَزَّاً مِنَ الْمَوْتِ، وَلَا  
جَرْصًا عَلَى الْأُنْيَا، وَلَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ عَهْدَ إِلَيْنَا فَقَالَ: لِتَكُنْ بُلْغَةً أَحَدِكُمْ مِثْلَ زَادِ  
الرَّاكِبِ، قَالَ: وَحَوْلِي هَذِهِ الْأَسْلَانَةُ، قَالَ: وَإِنَّمَا  
حَوْلَهُ وَسَادَةٌ وَجَفْنَةٌ وَمَطْهَرَةٌ، فَقَالَ سَعْدٌ: يَا أَبَا عَبْدِ  
اللَّهِ، اعْهَدْتَ إِلَيْنَا عَهْدًا نَأْخُذُ بِهِ مِنْ بَعْدِكَ، فَقَالَ: يَا  
سَعْدٌ، ادْكُرْ اللَّهَ عِنْدَ هَمَكَ إِذَا هَمَمْتَ وَعِنْدَ حُكْمَكَ إِذَا  
حَكَمْتَ وَعِنْدَ يَدِكَ إِذَا قَسَمْتَ

[34313] Ibn Numayr narrated to us, saying: Mu‘āwiyah al-Naṣrī narrated to us, from Nahshal, from al-Ḍahḥāk ibn Muzāhim, from al-Aswad, who said: ‘Abdullāh said: If the people of knowledge had preserved their knowledge and placed it with its people, they would have led the people of their time by it. But they offered it to the people of the world to obtain some of their world by it, so they became insignificant to its people. I heard your Prophet (peace be upon him) say: “Whoever makes his concerns one concern, Allah will suffice him his concern for the Hereafter. And whoever is branched out by concerns and the conditions of the world, Allah does not care in which of its valleys he perishes.”

حَدَّثَنَا، أَبْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا، مُعاوِيَةُ النَّصْرِيُّ، عَنْ،  
نَهْشَلٍ، عَنْ، الضَّحَّاكِ بْنِ مُرَاحِّمٍ، عَنْ، الْأَسْوَدِ، قَالَ:  
قَالَ عَبْدُ اللَّهِ: لَوْ أَنَّ أَهْلَ الْعِلْمِ صَانُوا عِلْمَهُمْ وَوَضَعُوهُ  
عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ، وَلَكِنَّهُمْ بَذَلُوا لِأَهْلِ  
الْدُّنْيَا لِيَنْلُوا بِهِ مِنْ دُنْيَا هُمْ فَهَانُوا عَلَى أَهْلِهَا، سَمِعْتُ  
نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ جَعَلَ الْهُمْوَمَ هَمًا  
وَاحِدًا كَفَاهُ اللَّهُ هُمْ آخِرَتِهِ، وَمَنْ تَشَعَّبَ بِهِ الْهُمْوَمُ  
وَأَحْوَانُ الدُّنْيَا أَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَتِهَا وَقَعَ

**[34314]** Ibn Idrīs narrated to us, from al-A'mash, from 'Amr ibn Murrah, from Abū Ja'far, who said: The Messenger of Allah (peace be upon him) said: "Indeed, when faith enters the heart, the heart expands and opens up for it." And he mentioned this verse: {So whoever Allah wants to guide - He expands his breast to Islam} [Al-An'am: 125]. They said: "O Messenger of Allah, is there a sign by which that is known?" He said: "Yes, turning toward the abode of eternity, withdrawing from the abode of delusion, and preparing for death before death."

حَدَّثَنَا، أَبْنُ إِدْرِيسَ، عَنْ، الْأَعْمَشِ، عَنْ، عَمْرُو بْنِ مُرَّةَ، عَنْ، أَبِي جَعْفَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الْإِيمَانَ إِذَا دَخَلَ الْقَلْبَ انْفَسَحَ لَهُ الْقَلْبُ وَانْشَرَحَ، وَذَكَرَ هَذِهِ الْآيَةَ: {فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ، فَلْأُولَئِكَ يَأْتِيَنَا بِمَا كُلِّيَّا بِهِ، فَلَمَّا سَمِعَهُ أَبْنُ إِدْرِيسَ، قَالَ: يَا [125]: يَسْرَحُ صَدْرُهُ لِلْإِسْلَامِ} [الأنعام]

رَسُولُ اللَّهِ، وَهُنَّ لِذَلِكَ مِنْ آيَةٍ يُعْرَفُ بِهَا؟ قَالَ: نَعَمْ،  
الْإِنْبَابُ إِلَى دَارِ الْخُلُودِ، وَالثَّجَافِيُّ عَنْ دَارِ الْغُرُورِ،  
وَالإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ الْمَوْتِ

**[34315]** Abū Khālid al-Aḥmar narrated to us, from ‘Amr ibn Qays, from ‘Amr ibn Murrah, from ‘Abdullāh ibn Mas‘ūd, who said: The Messenger of Allah (peace be upon him) recited: {Whoever Allah wants to guide - He expands his breast to Islam}. They said: “O Messenger of Allah, what is this expansion?” He said: “A light that is cast into the heart, so the heart expands for it.” He said: It was said: “Is there a sign by which that is known?” He said: “Yes.” It was said: “What is it?” He said: “Turning toward the abode of eternity, withdrawing from the abode of delusion, and preparing for death before the meeting of death.”

حَدَّثَنَا، أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ، عَمْرُو بْنِ قَيْسٍ، عَنْ،  
عَمْرُو بْنِ مُرَّةَ، عَنْ، عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: ثُلَّا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِي  
يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ فَقَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هَذَا  
الشَّرْحُ؟ قَالَ: نُورٌ يُقْدَفُ بِهِ فِي الْقَلْبِ فَيَنْفَسُخُ لَهُ  
الْقَلْبُ، قَالَ: فَقِيلَ: فَهَلْ لِذَلِكَ مِنْ أَمَارَةٍ يُعْرَفُ بِهَا؟  
قَالَ: نَعَمْ، قِيلَ: وَمَا هِيَ؟ قَالَ: الْإِنْتَابَةُ إِلَى دَارِ  
الْخُلُودِ، وَالثَّجَافِي عَنْ دَارِ الْغُرُورِ، وَالإِسْتِعْدَادُ  
لِلْمَوْتِ قَبْلَ لِقَاءِ الْمَوْتِ

**[34316]** Abū Mu‘āwiyah and Ya‘lā narrated to us, from al-A‘mash, from Zayd ibn Wahb, from Abū Dharr, who said: The Prophet (peace be upon him) said to me: “Look, O Abū Dharr, at the highest man you see in the mosque.” He said: So I looked and saw a man wearing a suit, so I said: “This one.” He said: Then he said: “Look at the lowliest man you see in the mosque.” He said: So I looked and saw a man wearing worn-out clothes, so I said: “This one.” He said: “This one is better than an earth full of that one.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَيَعْلَى، عَنْ الْأَعْمَشِ، عَنْ رَبِيدْ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْظُرْ يَا أَبَا ذَرٍّ أَرْفَعَ رَجُلٍ تَرَاهُ فِي الْمَسْجِدِ، قَالَ: فَنَظَرْتُ فَإِذَا بِرَجُلٍ عَلَيْهِ حَلَّةً فَقُلْتُ: هَذَا، قَالَ: فَقَالَ: إِنْظُرْ أَوْضَعَ رَجُلٍ تَرَاهُ فِي الْمَسْجِدِ، قَالَ: فَنَظَرْتُ فَإِذَا رَجُلٌ عَلَيْهِ أَخْلَاقٌ، فَقُلْتُ: هَذَا، فَقَالَ: هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِنْ هَذَا

**[34317]** Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from Sulaymān ibn Mushir, from Kharashah, from Abū Dharr, from the Prophet (peace be upon him) with something similar.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ حَرَشَةَ، عَنْ أَبِي ذَرٍّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْثُلُهُ

**[34318]** Abū Mu‘āwiyah narrated to us, from Sulaymān ibn Farrūkh, from al-Ḍahhāk ibn Muzāḥīm, who said: A man came to the Prophet (peace be upon him) and said: “O Messenger of Allah, who is the most ascetic of people in the world?” He said: “He who does not forget the graves and decay, leaves the best adornment of the world, prefers what remains over what perishes, does not count tomorrow as part of his days, and counts himself among the dead.”

**[34319]** Waki‘ narrated to us, from Ja‘far ibn Burqān, from Ziyād ibn Jarrāḥ, from ‘Amr ibn Maymūn: That the Prophet (peace be upon him) said to a man: “Take advantage of five before five: your life before your death, your free time before your busyness, your wealth before your poverty, your youth before your old age, and your health before your sickness.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ سُلَيْمَانَ بْنِ فَرُوحَ، عَنْ الصَّحَّاحَ بْنِ مُرَاجِمِ، قَالَ: "أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَرْهَدَ النَّاسَ فِي الدُّنْيَا؟ قَالَ: مَنْ لَمْ يَنْسَ الْمَقابرَ وَالْأَلْيَى، وَتَرَكَ أَفْضَلَ زِينَةِ الدُّنْيَا، وَأَتَرَ مَا يَبْقَى عَلَى مَا يَقْنَى، وَلَمْ يَعْدَ غَدًا مِنْ أَيَّامِهِ، وَعَدَ نَفْسَهُ مِنَ الْمَوْتِيَّ

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانٍ، عَنْ زِيَادِ بْنِ جَرَاحٍ، عَنْ عَمْرُو بْنِ مَيْمُونٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: "اغْتَنِ خَمْسًا قَبْلَ خَمْسٍ: حَيَاكَ قَبْلَ مَوْتِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَشَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّاتَكَ قَبْلَ سَقْمِكَ

**[34320]** ‘Abdullāh ibn Numayr narrated to us, from Muḥammad ibn Ishaq, from al-Ṣabbāḥ ibn Muḥammad al-Āḥmasī, from Murrah al-Hamdānī, from ‘Abdullāh ibn Mas‘ūd, who said: The Messenger of Allah (peace be upon him) said: “Be shy of Allah with true shyness.” He said: We said: “We are indeed shy, O Messenger of Allah (peace be upon him).” He said: “That is not it, but whoever is truly shy of Allah, let him preserve the head and what it contains, preserve the belly and what it holds, and remember death and decay. And whoever wants the Hereafter leaves the adornment of the world. So whoever does that has been shy of Allah with true shyness.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، عَنْ، مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ، الصَّبَّاحِ بْنِ مُحَمَّدِ الْأَحْمَسِيِّ، عَنْ، مُرَّةَ الْهَمْدَانِيِّ، عَنْ، عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاةِ" ، قَالَ: قُلْنَا: إِنَّا لَنَسْخَجِي بِإِيمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: لَيْسَ ذَاكَ، وَلَكِنَّ مَنْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاةِ فَلَيُحْفَظِ الرَّأْسَ وَمَا حَوَى، وَلَيُحْفَظِ الْبَطْنَ وَمَا وَعَى، وَلَيُذْكَرِ الْمَوْتُ وَالْبَلِى، وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاةِ

**[34321]** Abū Khālid al-Aḥmar narrated to us, from Ḥumayd, from Anas: That the Messenger of Allah (peace be upon him) had a she-camel called Al-‘Aḍbā’ that could not be beaten. Then a Bedouin came on a young camel and beat it, which was hard on the Muslims. They said: “O Messenger of Allah, Al-‘Aḍbā’ has been beaten!” The Messenger of Allah (peace be upon him) said: “It is a right upon Allah that nothing of this world rises high but that He lowers it.”

**[34322]** Abū al-Āḥwāṣ narrated to us, from Simāk, from al-Nu‘mān ibn Bāshīr, who said: I heard him say: “Are you not in [an abundance of] food and drink as you wish? I have seen your Prophet (peace be upon him) not finding enough low-quality dates to fill his belly.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ نَاقَةً يُقَالُ لَهَا: الْعَصْبَاءُ لَا تُسْبِقُ فَجَاءَ أَعْرَابِيٌّ عَلَى قَعْدَهُ فَسَبَقَهَا فَسَقَهُ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ، سُبِّقَتِ الْعَصْبَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفَعَ مِنْهَا شَيْءٌ إِلَّا وَضَعَهُ يَعْنِي الدُّنْيَا

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ الْعُمَانِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُهُ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ، لَدُدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلأُ بِهِ بَطْنَهُ

**[34323]** Abū Usāmah narrated to us, saying: Sulaymān ibn al-Mughīrah informed us, from Ḥumayd ibn Hilāl, from Abū Barzah, who said: “I entered upon ‘Ā’ishah, and she brought out for me a coarse waist-wrapper of the type made in Yemen and a cloak from these cloaks which you call ‘mulabbaḍah’ (patched/felted). She swore to me that the Messenger of Allah (peace be upon him) passed away in them.”

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: أَخْبَرَنَا، سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ، حُمَيْدٍ بْنِ هِلَالٍ، عَنْ، أَبِي بَرْزَةَ قَالَ: "دَخَلْتُ عَلَى عَائِشَةَ، فَأَخْرَجَتْ لِي إِزَارًا غَلِيلًا مِنَ الَّذِي يُصْنَعُ بِالْيَمَنِ وَكِسَاءً مِنْ هَذِهِ الْأَكْسِيَةِ الَّتِي تَدْعُونَهَا الْمُلَبَّدَةَ فَأَفْقَسَمْتُ لِي: لِقَبْضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمَا

**[34324]** ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn ‘Amr, from ‘Abdullāh ibn ‘Abd al-Rahmān ibn Ma’mar, from a man from Banū Sālim or Fahm: That the Prophet (peace be upon him) was brought a gift, so he looked but did not find anything to put it in. He said: “Put it on the ground, for he is only a slave who eats as a slave eats and drinks as a slave drinks. And if the world weighed the wing of a mosquito with Allah, He would not have given a disbeliever a drink of water from it.”

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، مُحَمَّدِ بْنِ عَمْرُو، عَنْ، عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْنَرٍ، عَنْ، رَجُلٍ، مِنْ بَنِي سَالِمٍ أَوْ فَهْمٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِهَدِيَّةٍ، فَنَظَرَ فَلَمْ يَجِدْ شَيْئًا يَجْعَلُهَا فِيهِ، فَقَالَ: ضَعْفَةٌ بِالْحَاضِرِيْضِ، فَإِنَّمَا هُوَ عَبْدٌ يَأْكُلُ كَمَا يَأْكُلُ الْعَبْدُ، وَيَشْرُبُ كَمَا يَشْرُبُ الْعَبْدُ، وَلَوْ كَانَتِ الدُّنْيَا تَرْزُنُ عِنْدَ اللَّهِ جَنَاحَ بَعْوَضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرِبَةً مَاءٍ

**[34325]** Muḥammad ibn Bishr narrated to us, saying: Abū Mu‘āwiyah narrated to us, saying: Mu‘ādh ibn Jabal said: “O Messenger of Allah, advise me.” He said: “Worship Allah as if you see Him, count yourself among the dead, remember Allah at every rock and tree, and if you commit a bad deed, do a good deed next to it: secret for secret and public for public.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، قَالَ: حَدَّثَنَا، أَبُو مُعَاوِيَةَ، قَالَ:  
قَالَ مُعاذُ بْنُ جَبَلٍ: أَيْ رَسُولُ اللَّهِ، أَوْصِنِي ، قَالَ:  
”اَعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ وَاعْدُ نَفْسَكَ مِنَ الْمَوْتَىٰ ، وَادْكُرْ  
الَّهَ عِنْدَ كُلِّ حَجَرٍ وَشَجَرٍ ، وَإِذَا عَمِلْتَ السَّيِّئَةَ فَاعْمَلْ  
بِجُنْبِهَا حَسَنَةً: السُّرُّ بِالسُّرِّ وَالْعُلَانِيَّةُ بِالْعُلَانِيَّةِ

**[34326]** Muḥammad ibn ‘Amr narrated to us, saying: Abū Salamah narrated to us, saying: The Messenger of Allah (peace be upon him) used to say: “Remember often the destroyer of pleasures,” meaning death.

حَدَّثَنَا، مُحَمَّدُ بْنُ عَمْرِو، قَالَ: حَدَّثَنَا، أَبُو سَلَمَةَ، قَالَ:  
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَكْثُرُوا  
ذِكْرَ هَايِمِ الْلَّذَّاتِ يَعْنِي الْمَوْتَ

**[34327]** Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn Ibrāhīm informed 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: “Remember often the destroyer of pleasures,” meaning death.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، مُحَمَّدُ بْنُ  
إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا، مُحَمَّدُ بْنُ عَمْرِو، عَنْ، أَبِي  
سَلَمَةَ، عَنْ، أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْثُرُوا ذِكْرَ هَايِمِ الْلَّذَّاتِ يَعْنِي الْمَوْتَ

**[34328]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from ‘Alqamah ibn Marthad, from Ibnu Sābiṭ, who said: A man was mentioned in the presence of the Prophet (peace be upon him) and he was praised well. The Prophet (peace be upon him) said: “How is his remembrance of death?” He had not mentioned that. He said: “He is not as you mention.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ، عَلِمَهُ  
بْنُ مَرْدِيدٍ، عَنْ، ابْنِ سَابِطٍ، قَالَ: ذُكِرَ رَجُلٌ عِنْدَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُحْسِنَ عَلَيْهِ الشَّاءُ، فَقَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ ذِكْرُهُ لِمَوْتِ؟ فَلَمْ يَذْكُرْ  
ذَلِكَ، فَقَالَ: مَا هُوَ كَمَا تَذَكَّرُونَ

**[34329]** Ishāq ibn Sulaymān al-Rāzī narrated to us, from Abū Ja‘far al-Rāzī, from al-Rabī‘, who said: The Messenger of Allah (peace be upon him) said: “Death is sufficient as a deterrent from the world and an encouragement for the Hereafter.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيِّ، عَنْ، أَبِي جَعْفَرِ  
الرَّازِيِّ، عَنْ، الرَّبِيعِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: كَفَى بِالْمَوْتِ مُرْهَدًا فِي الدُّنْيَا وَمُرْغَبًا فِي  
الْآخِرَةِ

**[34330]** Ḥātim ibn Wardān narrated to us, from Yūnus, from al-Ḥasan, from the Prophet (peace be upon him), who said: “If Allah willed, He would have made you all poor with no rich person among you, but He tests some of you by means of others.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ، يُونُسَ، عَنْ، الْحَسَنِ، عَنْ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ  
فُقَرَاءَ كُلَّكُمْ لَا غَيْرَيْ فِيهِمْ وَلَكِنْ ابْنَى لَيْ بَعْضَكُمْ بِبَعْضٍ

**[34331]** Ishāq ibn Mansūr narrated to us, saying: Abū Raja' narrated to us, from Muḥammad ibn Mālik, from al-Barā', who said: We were with the Prophet (peace be upon him) at a funeral. When he reached the grave, the Prophet (peace be upon him) knelt at the grave. He said: I turned around to face him. He said: He wept until he wet the soil, then he said: "My brothers, for the likes of this, let the workers work, so prepare."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا، أَبُو رَجَاءٍ،  
عَنْ، مُحَمَّدِ بْنِ مَالِكٍ، عَنْ، الْبَرَاءِ، قَالَ: كُنَّا مَعَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ، فَلَمَّا انْتَهَى إِلَى الْقَبْرِ  
جَئَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْقَبْرِ، قَالَ:  
فَاسْتَدَرْتُ فَاسْتَقْبَلْتُهُ، قَالَ: فَبَكَى حَتَّى بَلَّ التَّرَى ثُمَّ  
قَالَ: إِخْرَاجِي، لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ فَأَعْدُوا

**[34332]** Muḥammad ibn Bishr narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from ‘Abd al-Malik ibn ‘Umayr, who said: I was informed that Ibn Mas‘ūd said: The Messenger of Allah (peace be upon him) said: “O people, there is nothing that brings you closer to Paradise and distances you from the Fire except that I have commanded you to do it, and there is nothing that brings you closer to the Fire and distances you from Paradise except that I have forbidden you from it. And indeed, the Trustworthy Spirit inspired in my heart that no soul dies until it completes its provision. So fear Allah and be moderate in seeking, and do not let the delay of provision cause you to seek it through disobedience to Allah, for what is with Him is not obtained except by obedience to Him.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَثْرَى، قَالَ: حَدَّثَنَا، إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ، عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: أَخْبَرْتُ، أَنَّ ابْنَ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ مِنْ شَيْءٍ يُقْرَبُكُمْ مِنَ الْجَنَّةِ وَيُبَعْدُكُمْ مِنَ النَّارِ إِلَّا قَدْ أَمْرَكُمْ بِهِ، وَلَيْسَ شَيْءٌ يُقْرَبُكُمْ مِنَ النَّارِ وَيُبَعْدُكُمْ مِنَ الْجَنَّةِ إِلَّا قَدْ نَهَيْكُمْ عَنْهُ، وَإِنَّ الرُّوحَ الْأَمِينَ تَفَثَ فِي رَوْعِي أَنَّهُ لَيْسَ مِنْ نَفْسٍ تَمُوتُ حَتَّى تَسْتُوْفِيَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَاجْمِلُوا فِي الطَّلَبِ، وَلَا يَحْمِلُكُمْ اسْتِبْطَاءُ الرِّزْقِ عَلَى أَنْ تَطْلُبُوهُ بِمَعَاصِي اللَّهِ، فَإِنَّهُ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ

[34333] Abū Usāmah narrated to us, from ‘Awf, from al-Hasan, who said: “When the Messenger of Allah (peace be upon him) mentioned the People of the Ditch, he sought refuge in Allah from the severity of tribulation.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ، عَوْفٍ، عَنْ، الْحَسَنِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ أَصْحَابَ الْأَخْدُودَ تَعَوَّذَ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ

**[34334]** Muḥammad ibn Bishr narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, saying: My brother Nu‘mān narrated to me, from Muṣ‘ab ibn Sa‘d, from Ḥafṣah bint ‘Umar, who said: She said to her father: “O Commander of the Faithful, what if you wore something softer than this garment of yours, and ate something better than this food of yours? Allah has opened the earth for you and expanded provision for you.” He said: “I will argue against you with your own self. Do you not know what the Messenger of Allah (peace be upon him) used to face of harsh living?” And he began reminding her of some of what the Messenger of Allah (peace be upon him) faced until he made her cry. He said: “I have told you that I had two companions who followed a path, and if I follow a path other than theirs, I will be led to a path other than theirs. So by Allah, I will share with them in their harsh living, so that perhaps I may attain with them their prosperous life.” He meant by his two companions the Prophet

حَدَّثَنَا مُحَمَّدُ بْنُ يَثْرَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: حَدَّثَنِي أَخِي نُعْمَانُ، عَنْ، مُصْعَبِ بْنِ سَعْدٍ، عَنْ، حَفْصَةَ بْنِتِ عُمَرَ، قَالَ: قَالْتُ لِأَبِيهَا: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا عَلَيْكَ لَوْلَيْسَتَ الَّذِيْنَ مِنْ ثَوْبِكَ هَذَا؛ وَأَكَلْتَ أَطْيَبَ مِنْ طَعَامِكَ هَذَا، قَدْ فَتَحَ اللَّهُ عَلَيْكَ الْأَرْضَ، وَأَوْسَعَ عَلَيْكَ الرَّزْقَ؟ قَالَ: سَأَخَاصِمُكَ إِلَى نَفْسِكِ، أَمَا تَعْلَمِنِي مَا كَانَ يَلْقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شَدَّةِ الْعَيْشِ، وَجَعَلَ يُنَكَّرُ هَا شَيْئًا مِمَّا كَانَ يَلْقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَبْكَاهَا، قَالَ: قَدْ قُلْتُ لَكَ إِنَّهُ: كَانَ لِي صَاحِبَانِ سَلَكَا طَرِيقًا، فَإِنِّي إِنْ سَلَكْتُ غَيْرَ طَرِيقِهِمَا سَلَكَ بِي غَيْرَ طَرِيقِهِمَا، فَإِنِّي وَاللَّهِ لَا شَارِكَ لَهُمَا فِي مِثْلِ عَيْشِهِمَا الشَّدِيدِ، لَعَلَّيَ ادْرِكُ مَعَهُمَا عَيْشَهُمَا الرَّحِيمَ يَعْنِي بِصَاحِبَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

**[34335]** Zayd ibn al-Ḥubāb narrated to us, saying: ‘Abd al-Rahmān ibn Shurayḥ narrated to me, saying: Sharāḥīl ibn Yazīd al-Ma‘āfirī narrated to me, saying: I heard Muḥammad ibn Hadiyyah al-Ṣadafī say: I heard ‘Abdullāh ibn ‘Amr say: I heard the Messenger of Allah (peace be upon him) say: “The majority of the hypocrites of my Ummah are its reciters (Qurrā’).”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنِي، عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، قَالَ: حَدَّثَنِي، شَرَاحِيلُ بْنُ يَزِيدَ الْمَعَافِرِيُّ، قَالَ: سَمِعْتُ، مُحَمَّدَ بْنَ هَدِيَّةَ الصَّدَفِيَّ، يَقُولُ: سَمِعْتُ، عَبْدُ اللَّهِ بْنَ عَمْرُو، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَأُوهَا

**[34336]** Yaḥyā ibn Yamān narrated to us, from Ash‘ath, from Ja‘far, from Sa‘īd ibn Jubayr, who raised it [to the Prophet]: “{Indeed, the allies of Allah - no fear will be upon them, nor will they grieve} [Yunus: 62], Allah is remembered when they are seen.”

حَدَّثَنَا، يَحْيَى بْنُ يَمَانٍ، عَنْ، أَشْعَثَ، عَنْ، جَعْفَرٍ، عَنْ، سَعِيدِ بْنِ جُبَيْرٍ، رَفَعَهُ: " {إِنَّ أَوْلَيَاءَ اللَّهِ لَا خَوْفٌ يُذَكَّرُ اللَّهُ [62: عَلَيْهِمْ وَلَا هُمْ يَحْرَثُونَ} [يُونُس لِرُؤْيَتِهِمْ

**[34337]** Khālid ibn Makhlad narrated to us, saying: Sa‘id ibn Muslim ibn Bānak narrated to me, saying: I heard ‘Āmir ibn ‘Abdullāh ibn al-Zubayr say: ‘Awf ibn al-Ḥāarith narrated to me, from ‘Ā’ishah, who said: The Messenger of Allah (peace be upon him) said: “O ‘Ā’ishah, beware of minor sins, for they have a demandant from Allah.”

**[34338]** Ibn Fuḍayl narrated to us, from Layth, from ‘Amr ibn Murrah - Jarīr added: from Mu‘āwiyah ibn Suwayd, from al-Barā’ ibn ‘Āzib - who said: The Messenger of Allah (peace be upon him) said: “The firmest bond of faith is loving for the sake of Allah and hating for the sake of Allah.”

حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ، قَالَ: حَدَّثَنِي، سَعِيدُ بْنُ مُسْلِمٍ بْنَ بَانَكَ، قَالَ: سَمِعْتُ، عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، قَالَ: حَدَّثَنِي، عَوْفُ بْنُ الْحَارِثِ، عَنْ، عَائِشَةَ، قَالْتُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَائِشَةُ إِبَّاكِ وَمُحَقَّرَاتِ الْأَعْمَالِ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا

حَدَّثَنَا، ابْنُ فُضَيْلٍ، عَنْ، لَيْثٍ، عَنْ، عَمْرُو بْنِ مُرَّةَ، زَادَ جَرِيرٌ: عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْأَبْرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْثِقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

**[34339]** Abū Khālid al-Āḥmar narrated to us, from Muwarriq al-‘Ijlī, who said: The Messenger of Allah (peace be upon him) recited: {Competition in increase diverts you until you visit the graveyards} [At-Takāthur: 1-2]. He said: Then the Messenger of Allah (peace be upon him) said: “You have nothing of your wealth except what you ate and consumed, or wore and wore out, or gave in charity and passed on.”

**[34340]** Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from Abū Ja‘far, who said: The Messenger of Allah (peace be upon him) said: “The hardest deeds are three: remembering Allah in every state, being fair to others from yourself, and sharing wealth.”

**[34341]** Hafṣ narrated to us, from Hishām, from al-Hasan, who said: The Messenger of Allah (peace be upon him) said: “Indeed, Allah does not accept the deed of a servant until He is pleased with him.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ مُورِّقِ الْعِجْلِيِّ، قَالَ: قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {الْهَامُ الْتَّكَاثُرُ حَتَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ لَكَ مِنْ مَالِكِ إِلَّا مَا أَكْلَتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَشَدُ الْأَعْمَالِ ثَلَاثَةٌ: ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ، وَالْإِنْصَافُ مِنْ نَفْسِكَ، وَالْمُوَاسَأَةُ فِي الْمَالِ

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَا يَقْبِلُ عَمَلَ عَبْدٍ حَتَّىٰ يَرْضَى عَنْهُ

**[34342]** Abū Usāmah narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, who said: When the Prophet (peace be upon him) recited: {And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah...} [Al-Aḥzāb: 7], he said: “I was begun with in goodness, and I was the last of them in mission.”

**[34343]** Yaḥyā ibn Yamān narrated to us, from Hishām, from al-Ḥasan, who said: The Messenger of Allah (peace be upon him) said: “Take on from deeds what you can bear, for one of you does not know what the extent of his lifespan is.”

**[34344]** Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from Makhūl, who said: It reached me that the Messenger of Allah (peace be upon him) said: “No servant is sincere [to Allah] for forty mornings except that the springs of wisdom appear from his heart upon his tongue.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَا: {وَإِذْ أَخْدُنَا مِنْ قَالَ: [7: النَّبِيُّ مِنَاقِهِمْ وَمِنْكَ وَمِنْ نُوحٍ] [الْأَحْزَابِ بُدِئَ بِي فِي الْخَيْرِ، وَكُنْتُ آخَرَهُمْ فِي الْبَعْثَةِ

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِكْلِفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا مِقْدَارُ أَجَلِهِ

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ حَاجَاجِ، عَنْ مَكْحُولٍ، قَالَ: بَلَغَنِي إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا أَخْلَصَ عَبْدًا أَرْبَعِينَ صَبَاحًا إِلَّا ظَهَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ

**[34345]** Muḥammad ibn Bishr narrated to us, from Muḥammad ibn ‘Amr, who said: Ṣafwān ibn Sulaym narrated to us, from Maḥmūd ibn Labīd, who said: When this Surah was revealed to the Messenger of Allah (peace be upon him): {Competition in increase diverts you until you visit the graveyards} until he reached {Then you will surely be asked that Day about pleasure} [At-Takāthur: 8], they said: “O Messenger of Allah, about which pleasure will we be asked? It is only the two black ones: water and dates, and our swords are on our necks and the enemy is present, so about which pleasure will we be asked?” He said: “Indeed, that will

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرَرَ، عَنْ مُحَمَّدٍ بْنِ عَمْرٍو، قَالَ حَدَّثَنَا صَفَوْانُ بْنُ سُلَيْمَانَ، عَنْ مَحْمُودٍ بْنِ لَبِيدٍ، قَالَ: لَمَّا نَزَّلَتْ هَذِهِ السُّورَةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلْهَاكُمُ الْتَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ حَتَّى بَلَغَ {الْتَّسْأَلُ}: قَالُوا: أَيْ رَسُولَ اللَّهِ، [8]: نَبَوَّمَدٌ عَنِ النَّعِيمِ} [التكاثر] عَنْ أَيِّ نَعِيمٍ نُسَأَلُ، إِنَّمَا هُمَا الْأَسْوَدَانِ: الْمَاءُ وَالثَّمَرُ، وَسُلُوفُنَا عَلَى رِقَابِنَا وَالْعَدُو حَاضِرٌ، فَعَنْ أَيِّ نَعِيمٍ نُسَأَلُ؟ قَالَ: إِنَّ ذَلِكَ سَيْكُونُ

**[34346]** ‘Abdah ibn Sulaymān narrated to us, from al-Ifriqī, from Muslim al-Qurashī, from Sa‘īd ibn al-Musayyib, who said: I heard him say: The Messenger of Allah (peace be upon him) said: “If a servant does good and Allah attaches tribulation to him, it is because Allah wants to purify him.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الْإِفْرِيقِيِّ، عَنْ مُسْلِمٍ الْقُرَشِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَحْسَنَ الْعَبْدُ فَأَلْزَقَ اللَّهُ بِهِ الْبَلَاءَ فَإِنَّ اللَّهَ يُرِيدُ أَنْ يُصَافِيهُ

**[34347]** ‘Abdah narrated to us, from al-Ifriqī, from Sa‘d ibn Mas‘ūd, who said: The Messenger of Allah (peace be upon him) said: “Poverty is a more beautiful adornment for the believer than a fine bridle on the cheek of a horse.”

حَدَّثَنَا عَبْدَةُ، عَنِ الْإِفْرِيقِيِّ، عَنْ سَعْدِ بْنِ مَسْعُودٍ، قَالَ ،  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْفَقْرُ زَيْنٌ  
لِلْمُؤْمِنِ مِنْ عِدَارٍ حَسَنٍ عَلَى خَدِّ الْفَرَسِ

**[34348]** Yazīd ibn Hārūn narrated to us, saying: Hishām informed us, from al-Hasan, who said: Worship would take hold of the Prophet (peace be upon him) until he would come out to the people looking like a worn-out waterskin, despite being the most radiant of people. It was said: “O Messenger of Allah, has Allah not forgiven you?” He said: “Should I not be a grateful servant?”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ،  
قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَأْخُذُهُ الْعِبَادَةُ حَتَّى  
يَخْرُجَ عَلَى النَّاسِ كَانَهُ الشَّنْ أَبْلَىٰ ، وَكَانَ أَصْبَحَ  
النَّاسُ ، فَقَيلَ: يَا رَسُولَ اللَّهِ ، أَلَيْسَ قَدْ غَفَرَ اللَّهُ لَكَ ،  
قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا

**[34349]** Abū Khālid al-Āḥmar narrated to us, from Ibn ‘Ajlān, from Zayd ibn Aslam, who said: The Messenger of Allah (peace be upon him) said: “Allah only admits to Paradise those who hope for it, and He keeps away from the Fire those who fear it, and Allah only shows mercy to those who show mercy.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ  
أَسْلَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا  
يُدْخِلُ اللَّهُ الْجَنَّةَ مَنْ يَرْجُوهَا ، وَإِنَّمَا يُجْبَبُ النَّارَ مَنْ  
يَخْشَاهَا ، وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ يَرْحَمُ

**[34350]** Muḥammad ibn Bishr narrated to us, saying: Ismā‘īl narrated to us, from ‘Āmir, who said - and perhaps he said: our companions said - from Abū Dharr, who said: “My close friend [the Prophet] advised me with seven things: To love the poor and be close to them, to look at those below me and not look at those above me, to maintain family ties even if they turn away, to say ‘La hawla wa la quwwata illa billah’ (There is no power and no strength except by Allah) often, to speak the bitter truth without fearing the blame of a blamer for the sake of Allah, and not to ask people for anything.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَامِرٍ، قَالَ: وَرُبَّمَا قَالَ: قَالَ أَصْحَابُنَا عَنْ أَبِي ذَرٍ، قَالَ: أَوْصَانِي خَلِيلِي بِسَبَعٍ: حُبُّ الْمَسَاكِينِ، وَأَنْ أَدْنُوا مِنْهُمْ، وَأَنْ أَنْظُرَ إِلَى مَنْ أَسْفَلَ مِنِّي وَلَا أَنْظُرَ إِلَى مَنْ فَوْقِيِّ، وَأَنْ أَصْبِرَ رَحِيمِي وَإِنْ جَفَانِيِّ، وَأَنْ أُخْتِرَ مِنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَأَنْ أَشْكُمَ بِمُرُّ الْحَقِّ لَا تَأْخُذُنِي فِي اللَّهِ لَوْمَةً لَا يُمْكِنُ، وَأَلَا أَسْأَلُ النَّاسَ شَيْئًا

**[34351]** Isma'il bin Ibrahim narrated from Al-Jurayri, from Abu Nadrah, who said: "The Messenger of Allah (peace be upon him) and some of his companions ate a meal of unsifted barley bread with meat, and they drank from a stream. He said: 'This is a meal of the delight (Na'im) about which you will be asked on the Day of Resurrection.'"

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، قَالَ: أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَاسٌ مِنْ أَصْحَابِهِ أَكْلَهُ مِنْ خُبْزِ الشَّعِيرِ لَمْ يُنْخَلِّ بِلْحِمٍ، وَشَرَبُوا مِنْ جَدْوِلٍ، وَقَالَ: هَذِهِ أَكْلَهُ مِنَ النَّعِيمِ، تُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ

**[34352]** Waki' narrated from 'Ali bin 'Ali bin Rifa'ah, from Al-Hasan, who said: "The Messenger of Allah (peace be upon him) was on a journey and camped at a rugged, barren place. He ordered his companions to dismount, so they dismounted. Then he ordered them to gather (items). A man would bring a small thing to a small thing, and a large thing to a large thing, and something to something, until they gathered a large black pile. The Messenger of Allah (peace be upon him) said: 'This is like your deeds, O sons of Adam, in good and evil.'"

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ عَلَيِّ بْنِ رِفَاعَةَ، عَنِ الْحَسَنِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ لَهُ فَنَرَلَ مَنْزِلًا حَرَّتِنَا مُجْدِبًا، وَأَمَرَ أَصْحَابَهُ فَنَرَلُوا، قَالَ: ثُمَّ أَمَرْتُهُمْ أَنْ يَجْمِعُوا، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالصَّغِيرِ إِلَى الصَّغِيرِ وَالكَبِيرِ إِلَى الْكَبِيرِ وَالشَّيْءِ إِلَى الشَّيْءِ حَتَّى جَمَعُوا سَوَادًا عَظِيمًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذِهِ مِثْلُ أَعْمَالِكُمْ يَا بَنَى آدَمَ فِي الْخَيْرِ وَالشَّرِّ

**[34353]** Abu Khalid and 'Isa bin Yunus narrated from Ibn 'Awn, from Nafi', from Ibn 'Umar, who said: "The Prophet (peace be upon him) mentioned: {The Day when mankind will stand before the Lord of the worlds} [Al-Mutaffifin: 6]; he said: 'They will be detained until the sweat reaches their ears.'"

**[34354]** Waki' narrated from 'Umar bin Dharr, who said: My father said: The Messenger of Allah (peace be upon him) said: "Allah is with the tongue of every speaker, so let a servant consider what he says."

حَدَّثَنَا أَبُو حَالِدٍ، وَعَيْسَى بْنُ يُونُسَ، عَنْ ابْنِ عَوْنِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {يَوْمَ يَقُولُ النَّاسُ لِرَبِّ الْعَالَمِينَ} [المطففين] قَالَ: يُحْبَسُونَ حَتَّى يَبْلُغَ الرَّسْخَ آذَانَهُمْ ;

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، قَالَ: قَالَ أَبِي: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عِنْدَ لِسَانٍ كُلَّ قَائِلٍ، فَيُنْظَرُ عَبْدٌ مَاذَا يَقُولُ

**[34355]** 'Abdah bin Sulayman narrated to us, from Isma'il bin Abi Khalid, from Sa'd at-Ta'i, that it reached him that the Messenger of Allah (peace be upon him) said: "There is no believer who feeds a hungry believer except that Allah feeds him from the fruits of Paradise. And there is no believer who gives water to a thirsty believer except that Allah gives him to drink from the Sealed Nectar. And there is no believer who clothes a naked believer except that Allah clothes him from the green (garments) of Paradise."

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ،  
عَنْ سَعْدِ الطَّائِيِّ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ مُؤْمِنٍ يُطْعَمُ مُؤْمِنًا جَائِعًا إِلَّا  
أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَمَا مِنْ مُؤْمِنٍ يَسْقِي  
مُؤْمِنًا عَلَى ظَمَاءً إِلَّا سَقَاهُ اللَّهُ مِنْ رَحِيقٍ مَخْتُومٍ، وَمَا  
مِنْ مُؤْمِنٍ يَكْسُو مُؤْمِنًا عَارِيًّا إِلَّا كَسَاهُ اللَّهُ مِنْ خُضْرَ  
الْجَنَّةِ

**[34356]** Waki' narrated from Ziyad bin Abi Muslim, from Salih Abu al-Khalil, who said: "The Messenger of Allah (peace be upon him) was not seen laughing or smiling since the revelation of: {Then at this statement do you wonder? And you laugh...} [An-Najm: 59-60]."

حَدَّثَنَا وَكِيعٌ، عَنْ زَيْدَ بْنِ أَبِي مُسْلِمٍ، عَنْ صَالِحِ أَبْيِ  
الْخَلِيلِ، قَالَ: مَا رَأَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
ضَاحِكًا أَوْ مُبَشِّسًا مُذْنَذِرًا: {إِفَمْنَ هَذَا الْحَدِيثُ  
60] :تَعْجَبُونَ وَتَضْحَكُونَ} [النَّجْم]

**[34357]** Waki' narrated from 'Abdullah bin Sa'id bin Abi Hind, from his father, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "Two blessings in which many people are deceived: Free time and good health."

حَدَّثَنَا وَكِبِيعُ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الْفَرَاغُ وَالصَّحَّةُ

**[34358]** Waki' narrated from Usamah bin Zayd, from Muhammad bin al-Munkadir, from Jabir bin 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "Ask Allah for beneficial knowledge, and seek refuge with Allah from knowledge that does not benefit."

حَدَّثَنَا وَكِبِيعُ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْأَلُوا اللَّهَ عِلْمًا نَافِعًا، وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ

**[34359]** Waki' narrated from Sufyan, from Ziyad bin Fayyad, from Abu 'Abdur-Rahman, who said: The Messenger of Allah (peace be upon him) said: "I do not command you to be priests and

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ زَيْدِ بْنِ فَيَاضٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا أَمْرُكُمْ أَنْ تَكُونُوا قِسِّيِّينَ وَرُهْبَانًا

**[34360]** Hafs bin Ghiyath narrated from Hisham, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "Verily, Allah does not accept the deed of a servant until He is pleased with him."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَا يَعْنِي  
عَمَلَ عَبْدٍ حَتَّى يَرْضَى عَنْهُ

**[34361]** Ibn Numayr narrated, saying: Hisham narrated to us, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "Knowledge is of two types: knowledge in the heart, and that is the beneficial knowledge; and knowledge on the tongue, and that is Allah's proof against His servants."

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ حَدَّثَنَا هِشَامٌ، عَنْ الْحَسَنِ، قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعِلْمُ عِلْمَانٌ: عِلْمٌ فِي  
الْقَلْبِ فَذَاكُ الْعِلْمُ النَّافِعُ ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكُ حُجَّةُ  
اللَّهِ عَلَى عَبْدِهِ

**[34362]** 'Abdullah bin Numayr narrated to us, from Musa bin Muslim at-Tahhan, from 'Amr bin Murrah, from Abu Ja'far al-Mada'ini, who attributed it (to the Prophet), saying: "Oh, wonder! All wonder is for the one who believes in the Abode of Eternity yet strives for the Abode of Deception. Oh, wonder! All wonder is for the arrogant boaster, while he was created from a drop (of fluid) and will return as a carcass, and between that he does not know what will be done with him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىْرٍ، عَنْ مُوسَى بْنِ مُسْلِمِ الطَّحَانِ،  
عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي جَعْفَرِ الْمَادَائِنِيِّ، رَفِعَهُ  
قَالَ: يَا عَجَبًا كُلُّ الْعَجَبِ لِمُصَدِّقٍ بِدَارِ الْخُلُودِ وَهُوَ  
يَسْعَى لِدَارِ الْغُرُورِ، يَا عَجَبًا كُلُّ الْعَجَبِ لِلْمُخَالِفِ  
الْفَخُورِ وَإِنَّمَا خُلِقَ مِنْ نُطْفَةٍ ثُمَّ يَعُودُ حِيفَةً وَهُوَ بَيْنَ  
ذَلِكَ لَا يَدْرِي مَا يَفْعَلُ بِهِ

**[34363]** Waki' narrated from Sufyan, from Abu Sinan, from 'Abdullah bin al-Harith: The Prophet (peace be upon him) performed Hajj on a saddle, and it tilted with him, so he said: "Labbayk, indeed the life is the life of the Hereafter."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَيْنِ، عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ  
بْنِ الْحَارِثِ، إِنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حَجَّ عَلَى  
رَحْلٍ فَاجْتَنَحَ بِهِ، فَقَالَ: لَيْلَكَ إِنَّ الْعِيشَ عَيْشُ الْآخِرَةِ

**[34364]** Abu al-Ahwas narrated from Abu Ishaq, from a man from Juhaynah, who said: The Messenger of Allah (peace be upon him) said: "The best thing a believer is given is good character, and the worst thing a man is given is bad character in a beautiful form."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، مِنْ جُهَيْنَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرٌ مَا أُعْطَى الْمُؤْمِنُ خُلُقٌ حَسَنٌ، وَشَرٌّ مَا أُعْطَى الرَّجُلُ خُلُقٌ سُوءٌ فِي صُورَةٍ حَسَنَةٍ

**[34365]** Waki' narrated from Isma'il bin Abi Khalid, from Ash-Sha'bi, who said: When Mu'adh arrived in Yemen, he addressed the people, praised Allah and extolled Him, and said: "I am the messenger of the Messenger of Allah to you: that you worship Allah and associate nothing with Him, establish prayer, and pay Zakah. For it is only Allah alone, and Paradise and Hell; a residence with no departure, and eternity with no death."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَمَّا قَدِمَ مُعَاذًا إِلَى الْيَمَنِ حَطَبَ النَّاسُ فَحَمِدَ اللَّهَ وَأَتَّسَى عَلَيْهِ وَقَالَ: أَنَا رَسُولُ اللَّهِ إِلَيْكُمْ أَنْ تَعْبُدُوا اللَّهَ لَا تُشْرِكُوا بِهِ شَيْئًا وَتُفْقِيُوا الصَّلَاةَ وَتَوْلُوا الزَّكَاءَ، وَإِنَّمَا هُوَ اللَّهُ وَحْدَهُ وَالْجَنَّةُ وَالنَّارُ، إِقْلَامَةً فَلَا طُعْنَ وَخُلُودٌ فَلَا مَوْتٌ

**[34366]** Hafs bin Ghiyath narrated from Al-A'mash, from Abu Ishaq, from Abu al-Ahwas, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "Verily, Islam began as something strange, so Tuba (blessedness) is for the strangers." It was said: "And who are the strangers?" He said: "The tribesmen who migrate (or detach themselves)."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ، قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: النُّرَاغُ مِنَ الْقَبَائِلِ

**[34367]** 'Affan narrated, saying: 'Abdur-Rahman bin Ibrahim narrated to us, saying: Al-'Ala' narrated to us, from his father, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "Verily, the religion began as something strange, and it will return as it was, so Tuba is for the strangers."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَسَيَعُودُ كَمَا كَانَ، فَطُوبَى لِلْغُرَبَاءِ

**[34368]** Abu Khalid al-Ahmār narrated from Yahyā bin Sa'īd, from Ibrāhīm bin al-Mughirah—or Ibñ Abi al-Mughirah—who said: The Messenger of Allah (peace be upon him) said: "Tuba is for the strangers." It was said: "And who are the strangers?" He said: "People who rectify when the people corrupt."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ أَوْ ابْنَ أَبِي الْمُغِيرَةِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طُوبَى لِلْغُرَبَاءِ، قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: قَوْمٌ يُصْلِحُونَ حِينَ يُفْسَدُ النَّاسُ

**[34369]** 'Abdullāh bin Idrīs narrated from Layth, from Mujaħid, who said: The Messenger of Allah (peace be upon him) said: "Verily, Islam began as something strange, and it will return as it began, so Tuba is for the strangers."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ

**[34370]** Ibn Numayr narrated, saying: 'Ubaydullah bin 'Umar narrated to us, from Nafi', from Ibn 'Umar, from the Prophet (peace be upon him) who said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then (he is) from the people of Paradise; and if he is from the people of the Fire, then (he is) from the people of the Fire. And it is said to him: 'This is your seat until Allah resurrects you on the Day of Resurrection.'"

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعِدَةً بِالْعَدَاءِ وَالْعَشَيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ وَيُقَالُ لَهُ: هَذَا مَقْعِدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ

[34371] 'Ali bin Mushir narrated from Muhammad bin 'Amr, from Abu Salamah, from 'Aishah, who said: The Messenger of Allah (peace be upon him) said during his illness: "What did you do with the gold?" I said: "It is with me, O Messenger of Allah." He said: "Bring it to me." So I brought it to him, and it was between five to nine (dinars). He placed it in his palm and said regarding it, then said: "What would Muhammad think of it if he met Allah while this is with him? Spend it, O 'Aishah."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ: مَا فَعَلْتَ بِالدَّهَبِ؟ قَالَتْ: عِنْدِي يَا رَسُولَ اللَّهِ، قَالَ: أَنْتِي بِهَا، فَأَنْتِي بِهَا، وَهِيَ مَا بَيْنَ الْخَمْسَةِ إِلَى التِّسْعَةِ فَجَعَلَهَا فِي كَفَّهِ فَقَالَ بِهَا لَمَّا قَالَ: مَا ظُنِّنَ مُحَمَّدٌ بِهَا أَنْ لَوْلَقِي اللَّهُ وَهَذِهِ عِنْدِهِ أَنْفَقَهَا يَا عَائِشَةَ

**[34372]** Husayn bin 'Ali and Abu Usamah narrated from Za'idah, from 'Abdul-Malik bin 'Umayr, from Rib'i, from Umm Salamat, who said: The Messenger of Allah (peace be upon him) entered upon me while he was pale-faced. I thought that was from a change (in health), so I said: "O Messenger of Allah, I see you are pale-faced; is it from an illness?" He said: "No, but the seven dinars that were brought to us yesterday, I forgot them in the corner of the bedding, and I spent the night without distributing them."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، وَأَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعَيِّ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ سَاهِمُ الْوَجْهِ، فَطَنَنَتْ أَنَّ ذَاكَ مِنْ تَهْبِيرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَاكَ سَاهِمَ الْوَجْهِ، أَمْ مِنْ عِلْمٍ؟ قَالَ: لَا، وَلَكِنْ السَّبْعَةُ الدَّنَارِيُّ الَّتِي أُتْبَيْنَا بِهَا أَمْسِ نَسِينَاهَا فِي خُصْمِ الْفَرَاشِ فَبِئْتُ وَلَمْ أَقْسِمْهَا

[34373] Muhammad bin 'Abdullah bin az-Zubayr narrated from 'Umar bin Sa'id bin Abi Husayn al-Makki, who said: 'Abdullah bin Abi Mulaykah narrated to me, from 'Uqbah bin al-Harith, who said: The Messenger of Allah (peace be upon him) left from the 'Asr prayer quickly, and the people were amazed at his speed. He came out to them and recognized what was in their faces (of surprise), so he said: "I remembered some gold ore (tibr) in our house, and I feared it would stay overnight with us, so I ordered its distribution."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، عَنْ عُمَرَ بْنِ سَعِيدٍ  
بْنِ أَبِي حُسَيْنِ الْمَكِّيِّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي  
مُلِيقَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ: انْصَرَفَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَاتِ الْعَصْرِ سَرِيعًا ،  
فَتَعَجَّبَ النَّاسُ مِنْ سُرْعَتِهِ ، فَخَرَجَ إِلَيْهِمْ فَعَرَفَ الَّذِي  
فِي وُجُوهِهِمْ فَقَالَ: ذَكَرْتُ تِبْرًا فِي الْبَيْتِ عِنْدَنَا فَخَفِثُ  
أَنْ يَبِيتَ عِنْدَنَا فَأَمْرَتُ بِقِسْمِهِ

**[34374]** Ibn Numayr narrated from Fudayl bin Ghazwan, from Nafi', from Ibn 'Umar: That the Messenger of Allah (peace be upon him) came to Fatimah and found a curtain on her door, so he did not enter. He said: And he rarely entered (Medina) without starting with her. So 'Ali came and saw her distressed, so he said: "What is wrong with you?" She said: "The Messenger of Allah (peace be upon him) came to me but did not enter upon me." So 'Ali went to him and said: "O Messenger of Allah, it weighed heavily on Fatimah that you came to her but did not enter upon her." He said: "And what do I have to do with the world? Or what do I have to do with embroidered patterns?" He said: So he went to Fatimah and informed her of the saying of the Messenger of Allah (peace be upon him). She said: "Say to the Messenger of Allah (peace be upon him): 'What do you command me regarding it?'" He said: He said to her: "Let her send it to the sons of So-and-so."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ فُضَيْلِ بْنِ عَزْوَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى فَاطِمَةَ فَوَجَدَ عَلَى بَابِهَا سِتْرًا ، فَلَمْ يَدْخُلْ قَالَ: وَقَالَ كَانَ يَدْخُلُ إِلَّا بَدَا بِهَا ، فَجَاءَ عَلَيْهِ فَرَأَاهَا مُهَمَّةً فَقَالَ: مَا لَكِ؟ قَالَتْ: جَاءَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَدْخُلْ عَلَيَّ ، فَأَتَاهَا عَلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ: إِنَّ فَاطِمَةَ أَشْتَدَّ عَلَيْهَا أَنَّكَ جِئْنَاهَا فَلَمْ تَدْخُلْ عَلَيْهَا ، فَقَالَ: وَمَا أَنَا وَالدُّنْيَا ، أَوْ مَا أَنَا وَالرَّقْمُ ، قَالَ: فَذَهَبَ إِلَى فَاطِمَةَ فَلَأْخِبِرَهَا بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: قُلْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَأْمُرُنِي بِهِ؟ قَالَ: قَالَ لَهَا: فَلْتُرْسِلْ بِهِ إِلَى تَنْبِي فُلَانِ

**[34375]** Ibn Idris narrated from Ash'ath, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) came to the house of his daughter Fatimah and saw a curtain spread out, so he returned. He said: So 'Ali came to him and said: "Did I not inform you (or were you not informed) that you came to your daughter but did not enter?" He said: He said: "Did I not see her covering her house with expense (that could be) in the path of Allah?" It was said to Al-Hasan: "And what was that curtain?" He said: "A Bedouin woolen curtain, the price of which was four dirhams, which she spread in the back of the house."

**[34376]** 'Abdullah bin Idris narrated from Hisham, from Al-Hasan, who said: "The price of the garments (muroot) of the wives of the Prophet (peace be upon him) was six (dirhams) and something like that."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِ ابْنِتِهِ فَاطِمَةَ فَرَأَى سِتْرًا مَنْشُورًا فَرَجَعَ ، قَالَ: فَأَنَاهُ عَلَيْيُ فَقَالَ: أَلَمْ أُخْبِرْكَ أَنَّكَ أَتَيْتَ ابْنَتَكَ فَلَمْ تَدْخُلْ ، قَالَ: فَقَالَ: أَفَلَمْ أَرَهَا سَتَرَتْ بَيْنَهَا بِنَفْقَةٍ فِي سَبِيلِ اللَّهِ "، فَقَيْلَ لِلْحَسَنِ: وَمَا كَانَ ذَلِكَ السَّتْرُ؟ قَالَ: قِرَامٌ أَعْرَابِيٌّ ثَمَنُ أَرْبَعَةِ دَرَاهِمٍ ، كَانَتْ تَشْرُهُ فِي مُؤَخِّرِ الْبَيْتِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ ثَمَنُ مُرُوطِ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةً وَنَحْوَ ذَلِكَ

**[34377]** Waki' narrated from Usamah bin Zayd, from Ibn Abi Labibah, from Sa'd, who said: The Messenger of Allah (peace be upon him) said: "The best provision is what suffices, and the best remembrance is the hidden one."

حَدَّثَنَا وَكِبِيرٌ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ ابْنِ أَبِي لَبِيبَةِ، عَنْ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَيْرُ الرِّزْقِ مَا يَكْفِي وَخَيْرُ الدَّكْرِ الْخَفِيُّ

**[34378]** Waki' narrated, saying: Al-A'mash narrated to us, from 'Umarah bin Qa'qa', from Abu Zur'ah 'Amr bin Jarir, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "O Allah, make the provision of the family of Muhammad sustenance (just enough to sustain)."

حَدَّثَنَا وَكِبِيرٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ قَعْدَاءِ، عَنْ أَبِي زُرْعَةَ عَمْرُو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا

**[34379]** Abu Mu'awiyah narrated from Al-A'mash, from Shimr, from Mughirah bin Sa'd bin al-Akhram, from his father, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "Do not acquire estates (farms/real estate), lest you desire the world." 'Abdullah said: "Baradhan is Baradhan, and in Medina is what is in Medina."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ مُغَيْرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَتَخَذُوا الصَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا ، قَالَ عَبْدُ اللَّهِ: بِرَادَانَ مَا بِرَادَانَ وَبِالْمَدِينَةِ مَا بِالْمَدِينَةِ

**[34380]** 'Abdullah bin Numayr narrated, saying: Zakariya bin Abi Za'idah narrated to us, from Muhammad bin 'Abdur-Rahman bin Sa'd bin Zurarah, that Ibn Ka'b bin Malik narrated to him, from the Prophet (peace be upon him), who said: "Two hungry wolves sent against a flock of sheep are not more destructive to it than a man's greed for wealth and honor is to his religion."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ بْنِ زُرَارَةَ، أَنَّ ابْنَ كَعْبَ بْنَ مَالِكٍ حَدَّثَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا ذِيْنَبَانَ جَائِعَانَ أَرْسَلَا فِي غَنِّيمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمُرْءِ عَلَى الْمَالِ وَالشَّرْفِ لِدِينِهِ

**[34381]** Sufyan bin 'Uyaynah narrated from Muhammad bin 'Ajlan, from 'Iyad bin 'Abdullah, from Abu Sa'id al-Khudri, who said: The Messenger of Allah (peace be upon him) said while he was on the pulpit: "Indeed, what I fear most for you is what Allah brings forth from the vegetation of the earth or the bloom of the world." A man stood up and said: "O Messenger of Allah, and does good bring evil?" He remained silent until we thought

that revelation was coming down to him, and he was covered by breathlessness and sweat. Then he said: "Where is the questioner?"— and he intended only good. He said: "Here I am, and I intended only good." He said: "Indeed, good does not bring except good. But the world is green and sweet. Whatever the spring grows kills by distension or brings one close (to death), except the eater of the green vegetation who eats until his flanks are full, then faces the sun, defecates, urinates, then chews the cud. Whoever takes wealth by its right, it is blessed for him in it; and

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عِبَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ: إِنَّ أَخْوَافَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ مِنْ ثَبَاتِ الْأَرْضِ أَوْ زَهْرَةِ الدُّنْيَا فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ، فَسَكَتَ حَتَّىٰ ظَنَّا أَنَّهُ يَنْزَلُ عَلَيْهِ وَغَشِّيَّهُ بُهْرٌ وَعَرَقٌ، ثُمَّ قَالَ: أَيْنَ السَّائِلُ وَلَمْ يُرِدْ إِلَّا خَيْرًا فَقَالَ: هَا أَنَا وَلَمْ أُرِدْ إِلَّا خَيْرًا، فَقَالَ: إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِالْخَيْرِ، وَلَكِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ، كُلُّمَا يُبْتَلِي الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلْمُ إِلَّا أَكِيلَةُ الْحَصِيرِ، ثَأْكُلْ حَتَّىٰ إِذَا امْتَلَأْتُ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ فَتَأَطَّلَتْ ثُمَّ بَالَّتْ ثُمَّ أَفَاضَتْ فَاجْتَرَرْتُ، مَنْ أَخَذَ مَالًا بِحَقِّهِ بُورَكَ لَهُ فِيهِ، وَمَنْ أَخَذَ مَالًا بِغَيْرِ حَقِّهِ كَانَ كَلَذِي يَأْكُلُ وَلَا يَشْبُعُ

**[34382]** Sufyan bin 'Uyaynah narrated from Yahya bin Sa'id, from 'Umar bin Kathir, from 'Ubayd Sanuta, from Khawlah, from the Prophet (peace be upon him), who said: "Indeed, the world is green and sweet. So whoever takes it by its right, it is blessed for him in it. And many a person who delves into the wealth of Allah and the wealth of His Messenger shall have the Fire on the Day of Resurrection."

**[34383]** Sufyan bin 'Uyaynah narrated from Az-Zuhri, from 'Urwah and Sa'id, from Hakim bin Hizam, who said: I asked the Prophet (peace be upon him) and he gave me, then I asked him and he gave me, then I asked him and he gave me, then he said: "Indeed, this wealth is green and sweet. Whoever takes it with a contended soul, it is blessed for him in it. And whoever takes it with a longing soul, it is not blessed for him in it, and he is like the one who eats and is not satisfied. And the upper hand is better than the lower hand."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنَ كَثِيرٍ، عَنْ عُبَيْدِ سَنُوْطَا عَنْ حَوْلَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْأُنْتِيَا حَضِرَةً حُلْوَةً، فَمَنْ أَخْدَهَا بِحَقِّهَا بُورِكَ لَهُ فِيهَا، وَرَبُّ مُتَحَوْضٍ فِي مَالِ اللَّهِ وَمَالِ رَسُولِهِ لَهُ النَّارُ يَوْمَ الْقِيَامَةِ

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حَزَّامٍ، قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ثُمَّ سَأَلَ اللَّهَ فَأَعْطَانِي ثُمَّ سَأَلَ اللَّهَ فَأَعْطَانِي ثُمَّ قَالَ: إِنَّ هَذَا الْمَالَ حَضِرَةً حُلْوَةً، فَمَنْ أَخْدَهَا بِطِيبٍ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخْدَهَا بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارِكْ لَهُ فِيهِ، وَكَانَ كَلَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْأَيْدِي الْأَعْلَى خَيْرٌ مِنَ الْأَيْدِي السُّفْلَى

**[34384]** Ghundar narrated from Shu'bah, from Sa'd bin Ibrahim, from Ma'bad al-Juhani, from Mu'awiyah, who said: I heard the Messenger of Allah (peace be upon him) say: "Indeed, this wealth is sweet and green. So whoever takes it by its right, it is blessed for him in it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مَعْبُدِ الْجُهْنَىِّ، عَنْ مُعاوِيَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ هَذَا الْمَالَ حُلُوٌّ حَاضِرٌ ، فَمَنْ أَخْدَهُ بِحَقِّهِ يُبَارِكُ لَهُ فِيهِ

**[34385]** Muhammad bin Fudayl narrated from Zayd bin Wahb, from Abu Dharr, who said: A man stood up while the Messenger of Allah (peace be upon him) was delivering a sermon and said: "O Messenger of Allah, the hyena has eaten us!" He said: So the people pushed him until he fell. Then he stood up again and called out with his voice. Then the Messenger of Allah (peace be upon him) turned to him and said: "I fear for you more than that: that the world will be poured upon you abundantly. Would that my nation did not wear gold." I said to Zayd: "What is the hyena?" He said: "The drought/famine."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍ، قَالَ: قَامَ رَجُلٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَكَلَنَا الصَّبَّاعُ ، قَالَ: فَدَفَعَهُ النَّاسُ حَتَّى وَقَعَ ثُمَّ قَامَ أَيْضًا فَنَادَى بِصَوْتِهِ ثُمَّ النَّفَثَةَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنْ ذَلِكَ أَنْ تُصَبَّ عَلَيْكُمُ الدُّنْيَا صَبَّاً، فَلَيَتَ أَمَّتِي لَا تَلْبِسَ الْذَّهَبَ فَقُلْتُ لِزَيْدٍ: مَا الصَّبَّاعُ؟ قَالَ: السَّنَةُ

**[34386]** Abu Mu'awiyah, Ibn Numayr, and Waki' narrated from Al-A'mash, from Al-Ma'rur bin Suwayd, from Abu Dharr, who said: I came to the Prophet (peace be upon him) while he was sitting in the shade of the Ka'bah. When he saw me, he said: "They are the losers, by the Lord of the Ka'bah." I came and sat, but I could not stay settled until I stood up and said: "O Messenger of Allah, may my father and mother be ransomed for you, who are they?" He said: "They are those with the most wealth, except for the one who says with the wealth like this, and like this, in front of him, behind him, to his right, and to his left."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَابْنُ ثُمَيرٍ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ،  
عَنِ الْمَعْرُورِ بْنِ سُوِيدٍ، عَنْ أَبِي ذَرٍّ، قَالَ: اتَّهَيْتُ إِلَى  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ،  
فَلَمَّا رَأَنِي قَالَ: هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ، فَجِئْتُ  
فَجَلَسْتُ فَلَمْ أَتَقَارَ أَنْ قُنْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، فِدَاكَ  
أَبِي وَأُمِّي، مَنْ هُمْ؟ قَالَ: هُمُ الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ  
قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا مِنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ وَعَنْ  
يَمِينِهِ وَعَنْ شِمَالِهِ

**[34387]** 'Ubaydullah bin Musa narrated from Musa bin 'Ubaydah, from 'Abdullah bin Dinar, from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "Shall I not give you glad tidings, O assembly of the poor? Indeed, the poor believers will enter Paradise before their rich by half a day: five hundred years."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَبْشِرُكُمْ يَا مَعْشَرَ الْفُقَرَاءِ إِنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ ، حَمْسِيَّةَ عَامٍ

**[34388]** 'Affan narrated, saying: Hammad bin Salamah narrated to us, from Al-Jurayri, from Abu Nadrah, from 'Abdullah bin Mawlah, from Buraydah al-Aslami, from the Prophet (peace be upon him), who said: "Sufficient for one of you from the world is a servant and a mount."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَوْلَةَ، عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَكْفِي أَحَدُكُمْ مِنَ الدُّنْيَا خَادِمٌ وَمَرْكَبٌ

**[34389]** Muhammad bin Mus'ab narrated, saying: Al-Awza'i narrated to us, from Az-Zuhri, from 'Ubaydullah, from Ibn 'Abbas: That the Prophet (peace be upon him) passed by a dead sheep that its owners had discarded. He said: "Surely, the vanishing of the world is more insignificant to Allah than this is to its owners."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعِبٍ، قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَاةٍ مَيَةً فَدَلَّقَاهَا أَهْلُهَا فَقَالَ: لِزَوْالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا

**[34390]** Ghundar narrated from Shu'bah, from Al-Hakam, who said: I heard Ibn Abi Layla narrating from 'Abdullah bin Rabi'ah, who said: The Messenger of Allah (peace be upon him) was on a journey when he came across a discarded dead sheep. He said: "Do you consider this insignificant to its owners?" They said: "Yes." He said: "The world is more insignificant to Allah than this is to its owners."

حَدَّثَنَا عَنْدُرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَإِذَا هُوَ بِشَاةٍ مَنْبُودَةٍ فَقَالَ: أَتَرَوْنَ هَذِهِ هَيْنَهُ عَلَى أَهْلِهَا؟ قَالُوا: نَعَمْ، قَالَ: الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا

**[34391]** Abu Khalid al-Ahmār narrated from Hajjāj, from Abu Ja'far, from Jābir, who said: The Messenger of Allah (peace be upon him) passed by a dead sheep and said: "Why do you think its owners discarded this?" They said: "O Messenger of Allah, and would they benefit from it when it is dead?" He said: "Surely, the vanishing of the world is more insignificant to Allah than this is to its owners."

**[34392]** Muhammād bin Bishr narrated, saying: Muhammād bin 'Amr narrated to us, from Abu Salamah, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "The poor believers enter Paradise before the rich by half a day: five hundred years."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجَ، عَنْ أَبِي جَعْفَرٍ،  
عَنْ جَابِرٍ، قَالَ: مَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَى شَاهِ مَيْتَةَ فَقَالَ: لِمَ تَرَوْنَ الْقَيْ هَذِهِ أَهْلَهَا؟ فَقَالُوا:  
يَا رَسُولَ اللَّهِ وَهَلْ يَنْتَقِعُونَ بِهَا وَقَدْ مَاتُوا؟ فَقَالَ:  
لَزِوْلَ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلَهَا

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ  
أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ  
الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِمِائَةٍ عَامٍ

**[34393]** 'Affan narrated, saying: Shu'bah narrated to us, saying: Musa bin Anas narrated to me, saying: I heard Anas saying: The Messenger of Allah (peace be upon him) said: "If you knew what I know, you would laugh little and weep much."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي مُوسَى بْنُ أَنَسٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ تَعْلَمُوا مَا أَعْلَمُ لَضَحِكُوكُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

**[34394]** Abu Khalid al-Ahmar narrated from Hatim bin Abi Saghirah, from Ibn Abi Mulaykah, from Al-Qasim, who said: 'Aishah said: I said: "O Messenger of Allah, how will the people be gathered on the Day of Resurrection?" He said: "Naked and barefoot." I said: "And the women?" He said: "And the women." I said: "O Messenger of Allah, will they not be ashamed?" He said: "The matter is too severe for some of them to look at others."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبْنِ أَبِي مُلِيقَةَ، عَنْ الْفَاسِيمِ، قَالَ: قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ؟ قَالَ: عُرَاءً حُفَاءً، قُلْتُ: وَالنِّسَاءُ؟ قَالَ: وَالنِّسَاءُ، قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا يُسْتَحْيِي؟ قَالَ: الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ

**[34395]** Sufyan bin 'Uyaynah narrated from 'Amr, from Sa'id bin Jubayr, from Ibn 'Abbas, who heard the Prophet (peace be upon him) preaching while saying: "Indeed, you will meet Allah walking, barefoot, naked, and uncircumcised."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّكُمْ مُلَاقُو اللَّهِ مُشَاهِدُ حُفَّةَ عُرَاءً غُرْلًا

**[34396]** Yazid bin Harun narrated, saying: Al-Walid bin Jumay' informed us, from Abu at-Tufayl, from Hudhayfah bin Usayd, who said: Abu Dharr said: "O people, speak and do not differ, for the Truthful and Trusted One narrated to me that the people will be gathered on the Day of Resurrection in three groups: a group fed, clothed, and riding; a group walking and running; and a group dragged by the angels on their faces." He said: We said: "As for these two, we know them. But what about those who walk and run?" He said: "Allah will cast a calamity upon the beasts of burden until no beast remains, so that a man would offer a pleasing garden for an old she-camel with a saddle, but he will not find it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْوَلِيدُ بْنُ جُمَيْعٍ  
عَنْ أَبِي الطَّفَلِينَ، عَنْ حُدَيْفَةَ بْنِ أَسَيْدٍ، قَالَ: قَالَ أَبُو  
ذَرٌ: أَيُّهَا النَّاسُ، قُولُوا وَلَا تَخْتَافُوا فَإِنَّ الصَّادِقَ  
الْمَصْدُوقَ حَدَّثَنِي أَنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عَلَى  
ثَلَاثَةِ أَفْرَاجٍ: فَوْجٌ طَاعُونَ كَاسُونَ رَاكِبُونَ، وَفَوْجٌ  
يَمْشُونَ وَيَسْعَونَ، وَفَوْجٌ تَسْجَبُهُمُ الْمَلَائِكَةُ عَلَى  
وُجُوهِهِمْ، قَالَ: قُلْنَا: أَمَّا هَذَا فَقَدْ عَرَفْنَاهُمَا، فَمَا  
الَّذِينَ يَمْشُونَ وَيَسْعَونَ؟ قَالَ: يُلْقِي اللَّهُ الْأَفْلَةَ عَلَى  
الظَّهَرِ حَتَّى لَا يَبْقَى ظَهَرٌ حَتَّى إِنَّ الرَّجُلَ لَيُطِئَ  
الْحَدِيقَةَ الْمُعْجَبَةَ بِالشَّارِفِ دَاتِ الْقَتْبِ فَمَا يَجِدُهَا

[34397] 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 giving an admonition and said: "Indeed, you will be gathered to Allah barefoot and uncircumcised: {As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it} [Al-Anbiya: 104]. The first of creation to be clothed with a garment will be Ibrahim, the Friend of the Merciful. He said: Then a group of you will be taken to the left. I will say: 'O Lord, my companions!' It will be said: 'Indeed, you do not know what they introduced after you; they continued to turn back on their heels as apostates.' So I will say as the righteous servant said: {And I was a witness over them as long as I was among them...} [Al-Ma'idah: 117] until his saying: {the Exalted in Might, the Wise} [Al-Ma'idah: 118]."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْمُغَيْرَةَ بْنِ النَّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَوْعِظَةٍ فَقَالَ: إِنَّكُم مَحْشُورُونَ إِلَى اللَّهِ حُفَاهَ غُرْلًا {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ 104: نُعِدُّهُ وَغَدَّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} [الأنبياء] فَأَوَّلُ الْخَلَاقِ يُلْقَى بِتَوْبٍ إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ ، قَالَ: إِنَّمَّا يُؤْخَذُ قَوْمٌ مِنْكُمْ ذَاتُ السَّمَاءِ فَاقْتُلُوهُ: يَا أَرَبَّ أَصْحَابِيِّ ، فَيَقُولُ: إِنَّكَ لَا تَنْرِي مَا أَحْدَثُوا بَعْدَكَ ، إِنَّهُمْ لَمْ يَرَالُوا مُرْتَبَيْنَ عَلَى أَعْقَابِهِمْ ، فَاقْتُلُوهُ كَمَا قَالَ الْغَنْدُ إِلَى [117: الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَوِيدًا} [المائدة] 118: قَوْلِهِ: {الْعَزِيزُ الْحَكِيمُ} [المائدة]

**[34398]** Ahmad bin Ishaq narrated from Wuhaib, who said: 'Abdullah bin Tawus narrated to us, from his father, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "The people will be gathered in three manners: hoping and fearing; and two on a camel, and three on a camel."

**[34399]** Ibn 'Ulayyah narrated from Ayyub, from Ibn Abi Mulaykah, from 'Aishah, who said: The Messenger of Allah (peace be upon him) said: "Whoever is held to account on the Day of Resurrection will be punished." I said: "Did Allah not say: {He will be judged with an easy account} [Al-Inshiqaq: 8]?" He said: "That is not the accounting; that is only the presentation. Whoever has his account scrutinized on the Day of Resurrection will be punished."

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، عَنْ وُهَيْبٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ طَلْوَسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُحْشَرُ النَّاسُ عَلَى  
ثَلَاثٍ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ، وَأُثْنَانَ عَلَى بَعِيرٍ  
وَثَلَاثَةَ عَلَى بَعِيرٍ

حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُوبَ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ  
عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
مَنْ حُوِسِبَ يَوْمَ الْقِيَامَةِ عُذْبَ، قُلْتَ: أَلَيْسَ قَالَ اللَّهُ:  
؟ قَالَ: [8] {فَسَوْفَ يُحَاسَبُ حِسَابًا بَسِيرًا} [الإنشقاق]  
لَيْسَ ذَلِكَ بِالْحِسَابِ، إِنَّمَا ذَلِكَ الْعَرْضُ، مَنْ ثُوِقَ  
الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذْبَ

**[34400]** 'Affan narrated, saying: Hammad bin Salamah narrated to us, saying: Thabit informed us, from Anas, that the Messenger of Allah (peace be upon him) said: "The person who had the most misery in the world among the people of Paradise will be brought, and Allah will say: 'Dip him once in Paradise.' So he will be dipped in it once. Then Allah will say: 'O son of Adam, did you ever see misery or anything you dislike?' He will say: 'No, by Your Glory, I never saw anything I disliked.' Then the person who had the most luxury in the world among the people of the Fire will be brought, and He will say: 'Dip him once in the Fire.' So he will be dipped in it. Then He will say: 'O son of Adam, did you ever see any delight?' He will say: 'No, by Your Glory, I never saw any good.'"

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا تَابِتُ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ: يُؤْتَى بِأَشَدِ النَّاسِ كَانَ بِلَاءً فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيَقُولُ اللَّهُ: اصْبُغُوهُ صِبْغَةً فِي الْجَنَّةِ، فَيُصْبِغُ فِيهَا صِبْغَةً فَيَقُولُ اللَّهُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتُ بُؤْسًا قَطُّ أَوْ شَيْئًا تَكْرَهُهُ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، مَا رَأَيْتُ شَيْئًا أَكْرَهُهُ قَطُّ، ثُمَّ يُؤْتَى بِأَنْعَمِ النَّاسِ فِي الدُّنْيَا مِنْ أَهْلِ النَّارِ فَيَقُولُ: اصْبُغُوهُ صِبْغَةً فِي النَّارِ، فَيُصْبِغُ فِيهَا فَيَقُولُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ قَطُّ ثُرَّةً عَيْنِ؟ فَيَقُولُ: لَا وَعِزَّتِكَ مَا رَأَيْتُ خَيْرًا قَطُّ

**[34401]** Ishaq bin Mansur narrated, saying: Ja'far bin Ziyad narrated to us, from Musa al-Juhani, from a man from Thaqif, from Anas, who said: I used to serve the Prophet (peace be upon him), and he said to me one day: "Do you have anything for us to eat?" I said: "Yes, O Messenger of Allah, a leftover from the food that was (here) yesterday." He said: "Did I not forbid you from leaving the food of one day for the morrow?"

**[34402]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: "The Messenger of Allah (peace be upon him) never ate his fill of wheat bread for three consecutive days until he passed away."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا جَعْفُرُ بْنُ زَيَادٍ، عَنْ مُوسَى الْجُهْنَىِّ، عَنْ رَجُلٍ، مِنْ تَقِيفٍ عَنْ أَنَسِّ، قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي يَوْمًا: هَلْ عِنْدَكَ شَيْءٌ تُطْعِمُنَا؟ قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، فَضَلَّ مِنَ الطَّعَامِ الَّذِي كَانَ أَمْسِ، قَالَ: أَلَمْ أَنْهَكَ أَنْ تَدْعُ طَعَامَ يَوْمِ لِغَدٍ

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: "مَا شَيَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ تِبَاعًا مِنْ خُبْزٍ بُرُّ حَتَّىٰ مَضَىٰ لِسَبِيلِهِ"

**[34403]** Abu Khalid Al-Ahmar told us, from Ibn 'Ajlan, from Al-Qa'qa', from Al-Qasim, who said: 'Aishah said: "We would stay for a month or half a month without a fire being lit in our house for a lamp or anything else." I said: "What did you used to live on?" She said: "The two black ones: water and dates. And we had neighbors from the Ansar—may Allah reward them with good—who had milch camels, so sometimes they would send us some of their milk."

حَدَّثَنَا أُبُو حَالِدٌ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ الْفَعْقَاعَ،  
عَنْ الْفَاسِمِ، قَالَ: قَالْتُ عَائِشَةً: "إِنْ كُنَّا لَنَمْكُثُ الشَّهْرَ  
أَوْ نِصْفَ الشَّهْرِ مَا يَذْخُلُ بَيْتَنَا نَارٌ لِمِصْبَاحٍ وَلَا  
لِغَيْرِهِ، فَقُلْتُ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعِيشُونَ، قَالَتْ:  
بِالْأَسْوَدَيْنِ: الْمَاءِ وَالثَّمَرِ، وَكَانَ لَنَا جِيرَانٌ مِنَ  
الْأَنْصَارِ جَرَاهُمُ اللَّهُ خَيْرًا لَهُمْ مَنَاجِعٌ فَرُبَّمَا بَعَثُوا إِلَيْنَا  
مِنْ أَلْبَانِهَا

**[34404]** Mu'awiyah bin Hisham said: Sufyan told us, from some of the Medinans, from 'Ata' bin Yasar, who said: "The world presented itself to the Prophet (peace be upon him), so he said: 'I do not want you.' It said: 'If you do not want me, someone else will want me.'"

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ بَعْضِ  
الْمَدِينَيْنِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، قَالَ: "تَعَرَّضَتِ الدُّنْيَا  
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي لَسْتُ أُرِيدُكُ ،  
قَالَتْ: إِنْ لَمْ تُرِيدْنِي فَسَيُرِيدُنِي غَيْرُكُ

**[34405]** Waki' told us, from Sufyan, from 'Amr bin Qays, who said: The Messenger of Allah (peace be upon him) said: "The superiority of knowledge is better than the superiority of worship, and the foundation of your religion is piety (wara')."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ قَيْسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَضْلُ الْعِلْمِ خَيْرٌ مِّنْ فَضْلِ الْعِبَادَةِ، وَمَلَائِكَةُ دِينِكُمُ الْوَرَغَ

**[34406]** Abu Khalid Al-Ahmar told us, from Abu Al-Fadl, from Ash-Sha'bi, from 'Aishah, who said: I said: "O Messenger of Allah, do you remember your families on the Day of Resurrection?" He said: "As for at three [places], no: at the Book (records), at the Balance (Mizan), and at the Sirat (Bridge)."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ أَبِي الْفَضْلِ، عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، "أَنَذِكُرُونَ أَهْلَكُمْ يَوْمَ الْقِيَامَةِ؟" فَقَالَ: أَمَّا عِنْدَ تَلَاثٍ فَلَا: عِنْدَ الْكِتَابِ وَعِنْدَ الْمِيزَانِ وَعِنْدَ الصَّرَاطِ

**[34407]** Abu Khalid Al-Ahmar told us, from Bahz bin Hakim, from his father, from his grandfather, who said: I said: "O Messenger of Allah, where do you command me [to go]?" He said: "Here," and he pointed with his hand towards Ash-Sham. "You will be gathered walking and riding, and you will be gathered on your faces."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيْنَ تَأْمُرُنِي؟ قَالَ: هَاهُنَا وَقَالَ بِيَدِهِ نَحْوَ الشَّامِ "إِنَّكُمْ مَخْسُورُونَ رِجَالًا وَرُكْبَانًا وَتُخْشَرُونَ عَلَى وُجُوهِكُمْ

**[34408]** Muhammad bin Fudayl told us, from Harun bin Abi Waki', from his father, who said: When this verse was revealed: "{This day I have perfected for you your religion}," he said: It was the day of the Greatest Hajj. He said: So 'Umar wept. The Messenger of Allah (peace be upon him) said to him: "What makes you weep?" He said: "O Messenger of Allah, what makes me weep is that we were in increase regarding our religion, but when it is perfected, nothing is ever perfected but that it [begins to] decrease." He said: "You have

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ هَارُونَ بْنِ أَبِي وَكِيعٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} قَالَ: يَوْمُ الْحَجَّ الْأَكْبَرُ، قَالَ: فَبَكَى عُمَرُ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا يُبْكِيكَ؟ قَالَ: يَا رَسُولَ اللَّهِ، أَبْكَانِي أَنَّا كُنَّا فِي زِيَادَةٍ مِنْ دِينِنَا، فَلَمَّا إِذَا كَمُلَ فَإِنَّهُ لَمْ يَكُمْ قَطُّ شَيْءٌ إِلَّا نَقْصَنَ، قَالَ: صَدَقْتَ

**[34409]** Ibn Fudayl told us, from Al-'Ala' bin Al-Musayyab, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "There are no two drops more beloved to Allah than a drop [of blood] in His cause, or a drop of tears that fell from the eye of a man standing in the middle of the night out of fear of Allah. And there are no two gulps more beloved to Allah than a gulp of sadness and pain that its owner swallows with good patience and consolation, or a gulp of rage that he suppresses."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسِيَّبِ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ قَطْرَتَيْنِ أَحَبُّ إِلَى اللَّهِ مِنْ قَطْرَةٍ فِي سَبِيلِهِ، أَوْ مِنْ قَطْرَةٍ دُمُوعٍ قَطَرَتْ مِنْ عَيْنِ رَجُلٍ قَائِمٍ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللَّهِ، وَمَا مِنْ جُرْعَتَيْنِ أَحَبُّ إِلَى اللَّهِ مِنْ جُرْعَةٍ مُحْزِنَةٍ مُوجَعَةٍ رَدَّهَا صَاحِبُهَا بِحُسْنِ صَبْرٍ وَعَزَاءٍ، أَوْ جُرْعَةٍ غَيْظٍ كَظَمَ عَلَيْهَا

**[34410]** Yahya bin Yaman told us, from Hisham, from Al-Hasan, who said: "Worship used to take hold of the Prophet (peace be upon him) until he would come out to his companions looking like a worn-out water skin."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: "كَانَتِ الْعِبَادَةُ تَأْخُذُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ عَلَى أَصْحَابِهِ كَأَنَّهُ شِنْ بَالٍ

[34411] 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, from Sa'id, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The parable of the believer is like the crop; the wind continues to tilt it, and the believer continues to be afflicted by trials. And the parable of the disbeliever is like the cedar tree; it does not shake until it is uprooted."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْمُؤْمِنِ مَثَلُ الزَّرْعِ لَا تَزَالُ الرِّيحُ تُهْنِيْهُ ، وَلَا يَرَانَ الْمُؤْمِنُ يُصِيبَهُ بَلَاءً ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَقِ لَا تَهْنِيْهُ حَتَّى تَنْهَىْهُ

[34412] 'Abdullah bin Numayr and Muhammad bin Bishr told us: Zakariyya bin Abi Za'idah told us, from Sa'd bin Ibrahim, who said: Ibn Ka'b bin Malik told me, from his father, who said: The Messenger of Allah (peace be upon him) said: "The parable of the believer is like the tender stalk of crop; the wind bends it, sometimes throwing it down and sometimes straightening it, until it dries up. And the parable of the disbeliever is like the cedar tree, firm on its root; nothing bends it until its uprooting happens all at once."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ، قَالَا حَدَّثَنَا زَكَرِيَاً بْنُ أَبِي زَائِدَةَ، عَنْ سَعِيدٍ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي أَبْنُ كَعْبٍ بْنُ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامِنِ مِنَ الزَّرْعِ تَبَيَّنَهَا الرِّيحُ تَصْرُعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَى حَتَّى تَهْبَطَ وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَاقِ الْمُجَدَّبَةِ عَلَى أَصْلِهَا ، لَا يَفْنِيْهَا شَيْءٌ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً

**[34413]** 'Abdullah bin Idris told us, from Burayd bin 'Abdullah, from Abu Burdah, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: "The believer to the believer is like a building; one part strengthens the other."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَسْتَدِعُ بَعْضَهُ بَعْضًا

**[34414]** Ghundar told us, from Shu'bah, from Ya'la bin 'Ata', from his father, from 'Abdullah bin 'Amr, who said: "The parable of the believer is like the bee; it eats good and produces good."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: "مَثَلُ الْمُؤْمِنِ كَمَثَلِ النَّحْلَةِ تَأْكُلُ طَيْبًا وَتَضَعُ طَيْبًا

**[34415]** Abu Mu'awiyah and Waki' told us, from Al-A'mash, from Ash-Sha'bi, from An-Nu'man bin Bashir, who said: The Messenger of Allah (peace be upon him) said: "The believers are like a single man; if his head complains, the rest of his body calls out to it with fever and sleeplessness."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعُ، عَنِ الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمُؤْمِنُونَ كَرَجْلٍ وَاحِدٍ إِنْ اشْتَكَى رَأْسُهُ نَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالْحُمَّى وَالسَّهْرِ

**[34416]** 'Ali bin Ishaq told us, from Ibn Mubarak, from Mus'ab bin Thabit, who said: Abu Hazim told me, he said: I heard Sahl bin Sa'd narrating from the Prophet (peace be upon him), who said: "The believer among the people of faith is in the position of the head to the body. The believer feels pain for the people of faith just as the body feels pain for what is in the head."

**[34417]** Yazid bin Harun told us, he said: Hammad bin Salamah informed us, from Simak, from An-Nu'man bin Bashir, from the Prophet (peace be upon him), who said: "The parable of the believer is like the body; if a part of it feels pain, the whole of it calls out for that."

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، عَنِ ابْنِ مُبَارَكٍ، عَنْ مُصْعَبٍ  
بْنِ ثَابِتٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، قَالَ: سَمِعْتُ سَهْلَ بْنَ  
سَعْدٍ، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
الْمُؤْمِنُ مِنْ أَهْلِ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ ،  
يَأْلُمُ الْمُؤْمِنُ لِأَهْلِ الْإِيمَانِ كَمَا يَأْلُمُ الْجَسَدُ لِمَا فِي  
الرَّأْسِ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ  
سِمَاكٍ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: "مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْجَسَدِ إِذَا أَلْمَ  
بَعْضُهُ نَدَاعِي لِدَلِيلِ كُلِّهِ

**[34418]** Yazid bin Harun told us, from Muhammad bin Talhah, from Muhammad bin Juhadah, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "No servant raises himself but that Allah lowers him, and no servant lowers himself but that Allah raises him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ  
مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَرْفَعُ عَبْدٌ نَفْسَهُ إِلَّا وَضَعَهُ  
الَّهُ وَلَا يَضَعُ عَبْدٌ نَفْسَهُ إِلَّا رَفَعَهُ اللَّهُ"

**[34419]** 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." He said: 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." He said: 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?}". I raised my head—or a man beside me nudged me—and I saw his tears flowing.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَقْرَأْ عَلَيَّ الْقُرْآنَ ، قَالَ: قُلْتُ:  
يَا رَسُولَ اللَّهِ ، أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أُنْزَلَ؟ قَالَ: إِنِّي  
أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي ، قَالَ: فَقَرَأْتُ النِّسَاءَ  
حَتَّى إِذَا بَلَغْتُ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلَّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا  
بِكَ عَلَى هُوَلَاءِ شَهِيدًا} رَفَعْتُ رَأْسِي أَوْ عَمَزَنِي رَجْلًا  
إِلَى جَنْبِي فَرَأَيْتُ دُمْوَعَةً تَسِيلُ

**[34420]** Zayd bin Hubab told us, he said: Mu'awiyah bin Salih informed me, he said: 'Amr bin Qays told me, from 'Abdullah bin Busr, that a Bedouin said to the Messenger of Allah (peace be upon him): "Which people are best?" He said: "He whose life is long and whose deeds are good."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ حَدَّثَنِي عَمْرُو بْنُ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُشْرٍ، أَنَّ أَغْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيُّ النَّاسِ خَيْرٌ؟" قَالَ: مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ

**[34421]** Waki' told us, from Kathir bin Zayd, from Al-Harith bin Abi Yazid, from Jabir bin 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "Verily, among the happiness of a man is that his life is long and Allah grants him repentance [turning back] to Him."

حَدَّثَنَا وَكِيعٌ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ الْحَارِثِ بْنِ أَبِي يَزِيدَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَطُولَ عُمُرُهُ وَيَرْزُقَهُ اللَّهُ الْإِنْتَاجَةُ إِلَيْهِ"

**[34422]** Ja'far bin 'Awn told us, from Muhammad bin Ishaq, from Muhammad bin Ibrahim, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The best of you are those longest in life and best in deeds."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "خَيْرُكُمْ أَطْوَلُكُمْ أَعْمَارًا وَأَحْسَنُكُمْ أَعْمَالًا"

[34423] Waki' told us, from Talhah bin Yahya, who said: Ibrahim bin Muhammad bin Talhah told me, from 'Abdullah bin Shaddad, who said: Three men from Banu 'Udhrah came to the Prophet (peace be upon him) and accepted Islam. He said: So the Prophet (peace be upon him) said: "Who will take care of them for me?" He said: Talhah said: "I will." He said: So they were with me. He said: Then a dispatch was sent out, and one of them went out and was martyred. Then a dispatch was sent out, and the second one went out in it and was martyred. He said: And the third remained until he died sick in his bed. Talhah said: Then I saw in a dream as if I had entered Paradise, and I saw them; I recognized them by their names and appearances. He said: Behold, the one who died in his bed entered first among them, and behold, the second of the martyrs followed him, and behold, the first of them was the last of them. He said: This troubled me. He said: So I came to the Prophet (peace be upon him) and mentioned that to him. The

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: جَاءَ تَلَائِهُ رَهْطٌ مِّنْ بَنِي عُذْرَةٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمُوا ، قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَكْفِينِي هَؤُلَاءِ؟ قَالَ: فَقَالَ طَلْحَةُ: أَنَا ، قَالَ: فَكَانُوا عِنْدِي ، قَالَ: فَضَرِبَ عَلَى النَّاسِ بَعْثٌ ، قَالَ: فَخَرَجَ أَحَدُهُمْ فَاسْتَشْهَدَ ، ثُمَّ ضَرِبَ بَعْثٌ فَخَرَجَ الثَّانِي فِيهِ فَاسْتَشْهَدَ قَالَ: وَبَقَى التَّالِلُ ثَالِثًا مَاتَ مَرِيضًا عَلَى فِرَاشِهِ ، قَالَ طَلْحَةُ: فَرَأَيْتُ فِي الْوَمْبَأِ كَانَيْتُ أَذْخَلْتُ الْجَنَّةَ فَرَأَيْتُهُمْ أَعْرَفُهُمْ بِإِسْمَائِهِمْ وَسِيمَاهُمْ ، قَالَ: فَإِذَا الَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ أَوْلَهُمْ ، وَإِذَا الَّذِي مِنَ الْمُسْتَشْوِدِينَ عَلَى أَثْرِهِ ، وَإِذَا أَوْلَهُمْ آخِرُهُمْ ، قَالَ فَدَخَلَنِي مِنْ ذَلِكَ ، قَالَ: فَأَتَيْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَيْسَ أَحَدٌ عِنْدَ اللَّهِ أَفْضَلُ مِنْ مُعَمَّرٍ يَعْمَرُ فِي الإِسْلَامِ لِنَهْلِيلِهِ وَتَكْبِيرِهِ وَتَسْبِيحِهِ وَتَحْمِيدِهِ

**[34424]** Al-Fadl bin Dukayn told us, from Zuhayr, from 'Ali bin Zayd, from 'Abdur-Rahman bin Abi Bakrah, from his father, who said: A man came to the Prophet (peace be upon him) and said: "Which people are best?" He said: "He whose life is long and whose deeds are good." He said: "Which people are worst?" He said: "He whose life is long and whose deeds are bad."

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنِ، عَنْ رُهْبَرٍ، عَنْ عَلَيِّ بْنِ زَيْدٍ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: جَاءَ  
رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "أَيُّ النَّاسِ  
أَفْضَلُ؟ قَالَ: مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ ، قَالَ: أَيُّ  
النَّاسِ شَرٌّ؟ قَالَ: مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ

**[34425]** Ghundar told us, from Shu'bah, from 'Amr bin Murrah, from 'Amr bin Maymun, from 'Abdullah bin Rabi'ah, from 'Ubayd bin Khalid As-Sulami, who said: The Messenger of Allah (peace be upon him) established brotherhood between two men. One of them was killed, and the other [died] after him. So we prayed over him. The Messenger of Allah (peace be upon him) said: "What did you say?" They said: "We prayed to Allah for him: 'O Allah, join him with his companion.'" The Messenger of Allah (peace be upon him) said: "Then where is his prayer after his prayer, and his fasting after his fasting, and where are his deeds after his deeds?" And he doubted about the fasting. "And the deeds that are between them are like what is between the heaven and the earth."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ  
عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، عَنْ عُبَيْدِ  
بْنِ حَلَلِ السُّلْمَى، قَالَ: أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بَيْنَ رَجُلَيْنِ، فَقُتِلَ أَحَدُهُمَا وَالْأُخْرُ بَعْدَهُ، فَصَانَّا  
عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا قُلْنَا؟  
قَالُوا: دَعَوْنَا اللَّهَ لَهُ "اللَّهُمَّ الْحَقْهَ بِصَاحِبِهِ قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَأَيْنَ صَلَاتُهُ بَعْدَ صَلَاتِهِ  
وَصِيَامُهُ بَعْدَ صِيَامِهِ وَأَيْنَ عَمَلُهُ بَعْدَ عَمَلِهِ وَشَكَ فِي  
الصَّوْمِ وَالْعَمَلِ الَّذِي بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

**[34426]** Ibn 'Ulayyah told us, from Ayyub, from 'Ikrimah, who said: Al-'Abbas said: "I will surely know how long the Messenger of Allah (peace be upon him) will remain among us." So I said: "O Messenger of Allah, if you were to take a raised platform [to sit on] and speak to the people, for they have hurt [annoyed/crowded] you." He said: "I will not cease to be among them, treading on my heels, disputing with me over my cloak, and their dust settling on me, until Allah grants me rest from them."

**[34427]** Yahya bin Abi Bukayr told us, he said: Mustalim bin Sa'id Al-Wasiti informed us, from Mansur bin Zadhan, from Al-Hasan, who said: "The Messenger of Allah (peace be upon him) used to console people with his own self, to the point that he would patch his lower garment with leather. He never combined dinner and lunch for three consecutive days until Allah took his soul."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَبِيهِ أَبِي يُوبَ، عَنْ عِكْرِمَةَ، قَالَ: قَالَ  
الْعَبَّاسُ: لَا أَعْلَمُ مَا بَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِينَا فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ أَخْذَتَ غَرِيشًا  
فَكَلَمْتَ النَّاسَ، فَإِنَّهُمْ قَدْ آذُوكَ، قَالَ: "لَا أَزَّالُ بَيْنَ  
أَظْهَرِهِمْ يَطْلُونَ عَقِيقِي وَيُنَازِّعُونِي رِدَائِي وَيُصِيبُونِي  
غُبَارُهُمْ حَتَّى يَكُونَ اللَّهُ يُرِيكُنِي مِنْهُمْ

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ أَخْبَرَنَا مُسْتَلِمُ بْنُ سَعِيدٍ  
الْوَاسِطِيُّ، عَنْ مَنْصُورِ بْنِ زَادَةَ، عَنْ الْحَسَنِ، قَالَ:  
"كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَاسِي النَّاسَ  
بِنَفْسِهِ حَتَّى جَعَلَ يُرَفَّعُ إِزَارَهُ بِالْأَدَمِ، وَمَا جَمَعَ بَيْنَ  
عَشَاءٍ وَغَدَاءٍ ثَلَاثَةَ أَيَّامٍ وَلَا هُنَّ قَبْضَةُ اللَّهِ

**[34428]** Abu Khalid Al-Ahmar told us, from Bahz bin Hakim, from his father, from his grandfather, who said: I said: "O Messenger of Allah, is this our religion?" He said: "This is your religion, and wherever you do good, it will suffice you."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ،  
عَنْ جَدِّهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا دِينُنَا؟ قَالَ:  
هَذَا دِينُكُمْ، وَأَيْنَمَا تُحْسِنُ يُكْفَأُ

**[34429]** Yahya bin Abi Bukayr told us, he said: Zuhayr bin Muhammad told us, from Khalid bin Sa'id, from Al-Muttalib bin Hantab, that the Messenger of Allah (peace be upon him) said: 'Whoever says: 'May Allah make the world ugly,' the world says: 'May Allah make the one of us who is most disobedient to Him ugly.'"

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ حَدَّثَنَا زُهَيرُ بْنُ مُحَمَّدٍ،  
عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ الْمُطَّلِبِ بْنِ حَنْطَبٍ، أَنَّ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ: فَبَخَ اللَّهُ الدُّنْيَا  
، قَالَتِ الدُّنْيَا: فَبَخَ اللَّهُ أَعْصَانَا لَهُ

**[34430]** Yahya bin Yaman told us, from Sufyan, from Nistas, from Sa'id Al-Maqburi, that the Prophet (peace be upon him) said: "The best of people is the one whose good is hoped for and whose evil is safe from. And the worst of people is the one whose good is not hoped for and whose evil is not safe from."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ نِسْطَاسٍ، عَنْ  
سَعِيدِ الْمَقْبُرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
"خَيْرُ النَّاسِ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ ، وَشَرُّ  
النَّاسِ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ

[34431] Muhammad bin Fudayl told us, from 'Abdur-Rahman bin Ishaq, from 'Abdullah Al-Qurashi, from 'Abdullah bin 'Ukaym, who said: Abu Bakr delivered a sermon to us and said: "As for what follows: I advise you to fear Allah, and to praise Him with what He is worthy of, and to mix hope with fear, and to be persistent in asking. For Allah praised Zakariyya and his household, saying: 'Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.' [Al-Anbiya': 90]. Then know, O servants of Allah, that Allah has held your souls in pledge for His right, and has taken your covenants upon that, and has purchased from you the little that perishes for the much that remains. This is the Book of Allah among you; its wonders do not cease, and its light is not extinguished. So believe His statement, seek advice from His Book, and seek insight in it for the day of darkness. For He created you only for worship, and appointed over you noble scribes who know

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ الْقُرَشِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْرٍ، قَالَ: حَطَبَنَا أَبُو بَكْرٌ فَقَالَ: "أَمَّا بَعْدُ فَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَأَنْ تُنْثِنُوا عَلَيْهِ بِمَا هُوَ لَهُ أَهْلٌ، وَأَنْ تَخْلُطُوا الرَّغْبَةَ بِالرَّهْبَةِ وَتَجْمِعُوا الْأَلْحَافَ بِالْمَسَالَةِ، فَإِنَّ اللَّهَ أَنْتُمْ عَلَى زَكَرِيَاً وَعَلَى أَهْلِ بَيْتِهِ فَقَالَ: {إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَذْعُونَنَا رَغْبَةً وَرَهْبَةً وَكَانُوا لَنَا حَاسِبِينَ}، ثُمَّ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ اللَّهَ قَدْ أَرْتَهُنَّ بِحَقِّهِ أَنْسُكُمْ، وَأَخَذَ عَلَى ذَلِكَ مَوَاثِيقَكُمْ، وَاشْتَرَى مِنْكُمُ الْفَقِيلِ الْفَانِي بِالْكَثِيرِ الْبَاقِي، وَهَذَا كِتَابُ اللَّهِ فِيهِمْ لَا تَفْنِي عَجَائِبُهُ وَلَا يُطْفَأُ نُورُهُ فَصَدَّقُوا قَوْلَهُ، وَأَنْتَصِحُوا كِتَابَهُ، وَاسْتَبِصُرُوا فِيهِ لِيَوْمِ الظُّلْمَةِ، فَإِنَّمَا حَلَقْكُمْ لِلْعِبَادَةِ، وَوَرَكَلْ بِكُمُ الْكِرَامُ الْكَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ، ثُمَّ اعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ تَغْدُونَ وَتَرُوْخُونَ فِي أَجَلٍ قَدْ عُيِّنَ عَنْكُمْ عِلْمُهُ، فَإِنْ اسْتَطَعْتُمْ أَنْ تَنْقُضُوا الْأَجَالَ وَأَنْتُمْ فِي عَمَلِ اللَّهِ فَاقْفَلُوا، وَلَنْ تَسْتَطِعُوا ذَلِكَ إِلَّا بِاللَّهِ، فَسَابِقُوا فِي مَهْلِ آجَالِكُمْ قَبْلَ أَنْ تَنْقُضُوا آجَالَكُمْ فَيَرُدُّكُمْ إِلَى أَسْوَأِ أَعْمَالِكُمْ، فَإِنَّ أَفْوَاماً جَعَلُوا آجَالَهُمْ لِغَيْرِهِمْ وَنَسُوا أَنْفُسَهُمْ فَلَنْهَاكُمْ أَنْ تَكُونُوا أَمْثَالَهُمْ فَالْوَحَاءُ الْوَحَاءُ، وَالنَّجَاءُ النَّجَاءُ، فَإِنَّ وَرَاءَكُمْ طَالِبًا حَتَّىَ مَرُّهُ سَرِيعٌ

**[34432]** Abu Mu'awiyah told us, from Juwaybir, from Ad-Dahhak, who said: Abu Bakr As-Siddiq saw a bird perched on a tree, so he said: "Blessed are you, O bird. By Allah, I wish I were like you; you perch on the tree, eat from the fruit, then fly away, and there is no reckoning against you nor punishment. By Allah, I wish I were a tree by the side of the road; a camel would pass by me, take me, put me in its mouth, chew me, then swallow me, then excrete me as dung, and I were not a human being."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ، قَالَ:  
رَأَى أَبُو بَكْرٍ الصَّدِيقُ طَيْرًا وَاقِعًا عَلَى شَجَرَةٍ فَقَالَ:  
طَوْبَى لَكَ يَا طَيْرُ وَاللَّهِ لَوْدَدْتُ أَنِّي كُنْتُ مِثْلَكَ ، تَقَعُ  
عَلَى الشَّجَرَةِ، وَتَأْكُلُ مِنَ الثَّمَرِ، ثُمَّ تَطِيرُ وَلَيْسَ عَلَيَّكَ  
حِسَابٌ وَلَا عَدَابٌ ، وَاللَّهِ لَوْدَدْتُ أَنِّي كُنْتُ شَجَرَةً إِلَى  
جَانِبِ الطَّرِيقِ مَرَّ عَلَيَّ جَمَلٌ، فَأَخْذَنِي فَأَنْخَلَنِي فَاهَ  
فَلَأَكَنِي، ثُمَّ أَرْزَقَنِي، ثُمَّ أَخْرَجَنِي بَعْدًا وَلَمْ أَكُنْ بَشَرًا

[34433] 'Abdullah bin Idris told us, from Isma'il bin Abi Khalid, from Zubayd, who said: When death approached Abu Bakr, he sent for 'Umar and said: "I am advising you with a testament, if you preserve it: Verily, Allah has a right in the night that He does not accept in the day, and Allah has a right in the day that He does not accept in the night, and that a voluntary deed is not accepted until the obligatory deed is performed. Scales are only light for those whose scales are light on the Day of Resurrection because of their following falsehood in the world and its lightness upon them; and it is fitting for a scale in which nothing but falsehood is placed to be light. And scales are only heavy for those whose scales are heavy on the Day of Resurrection because of their following the truth in the world and its heaviness upon them; and it is fitting for a scale in which nothing but the truth is placed on the Day of Resurrection to be heavy. Do you not see that Allah mentioned the people of Paradise by the best of what they did, and overlooked their

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، إِسْمَاعِيلَ بْنَ أَبِي حَالِدٍ، عَنْ، رَبِيعٍ، قَالَ: لَمَّا حَضَرَتْ أَبَا بَكْرٍ الْوَفَاءُ أَرْسَلَ إِلَى عُمَرَ فَقَالَ: "إِنِّي مُوصِيَكَ بِوَصِيَّةٍ إِنْ حَفِظْتَهَا: "إِنَّ لِلَّهِ حَقًّا فِي الْلَّيْلِ لَا يَقْبَلُهُ فِي النَّهَارِ، وَإِنَّ لِلَّهِ حَقًّا فِي النَّهَارِ لَا يَقْبَلُهُ فِي الْلَّيْلِ، وَأَنَّهُ لَا يُقْبَلُ تَافِلَةً حَتَّى تُؤْدَى الْفَرِيضَةُ، وَإِنَّمَا حَفَّتْ مَوَازِينَ مَنْ حَفَّتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْبَاطِلَ فِي الدُّنْيَا وَخَفْتَهُ عَلَيْهِمْ، وَحَقٌّ لِمِيزَانٍ لَا يُوضَعُ فِيهِ إِلَّا الْبَاطِلُ أَنْ يَكُونَ خَفِيفًا، وَإِنَّمَا تَثْلَثُ مَوَازِينُ مَنْ تَثْلَثُ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْحَقَّ فِي الدُّنْيَا وَتَقْلِيَّهُ عَلَيْهِمْ، وَحَقٌّ لِمِيزَانٍ لَا يُوضَعُ فِيهِ يَوْمَ الْقِيَامَةِ إِلَّا الْحَقُّ أَنْ يَكُونَ ثَقِيلًا، أَلَمْ تَرَ أَنَّ اللَّهَ ذَكَرَ أَهْلَ الْجَنَّةَ بِصَالِحِ ما عَمِلُوا، وَتَجَاوَزَ عَنْ سَيِّئَاتِهِمْ، فَيَقُولُ الْفَائِلُ: أَلَا بَلَغَ هُؤُلَاءِ، وَذَكَرَ أَهْلَ النَّارِ بِسَيِّئِي مَا عَمِلُوا وَرَدَ عَلَيْهِمْ صَالِحَ مَا عَمِلُوا، فَيَقُولُ الْفَائِلُ: أَنَا خَيْرٌ مِنْ هُؤُلَاءِ، وَذَكَرَ آيَةَ الرَّحْمَةِ وَآيَةَ الْعَدَابِ، فَيَكُونُ الْمُؤْمِنُ رَاغِبًا رَاهِبًا، وَلَا يَتَمَّنِي عَلَى اللَّهِ غَيْرَ الْحَقِّ، وَلَا يُلْقِي بِيَدِيهِ إِلَى التَّهْكِمَةِ، فَإِنْ أَنْتَ حَفِظْتَ قَوْلِي هَذَا فَلَا يَكُنْ غَائِبٌ أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ وَلَا بُدَّ لَكَ مِنْهُ، وَإِنْ أَنْتَ ضَيَّعْتَ قَوْلِي هَذَا فَلَا يَكُنْ غَائِبٌ أَبْغَضَ إِلَيْكَ مِنْهُ وَلَنْ تُعْجِزَهُ

**[34434]** Waki' told us, he said: Al-A'mash told us, from Sulayman bin Maysarah, from Tariq bin Shihab, from Rafi' bin Abi Rafi', who said: "I accompanied Abu Bakr, and he had a Fadaki cloak that he would pin upon himself when he rode, and he and I would wear it when we dismounted. It is the cloak about which Hawazin mocked him, saying: 'Is it to the one with the pin that we give allegiance after the Messenger of Allah (peace be upon him)?"

**[34435]** Yazid bin Harun told us, he said: Muhammad bin 'Amr informed us, from Muhammad bin Ibrahim, who said: When "{Indeed, those who lower their voices before the Messenger of Allah - those are the ones whose hearts Allah has tested for righteousness}" [Al-Hujurat: 3] was revealed, Abu Bakr As-Siddiq said: "O Messenger of Allah (peace be upon him), I will not speak to you except like one whispering secrets until I meet Allah."

حَدَّثَنَا وَكِبْعَ، قَالَ: حَدَّثَنَا، الْأَعْمَشُ، عَنْ، سُلَيْمَانَ بْنِ مَيْسَرَةَ، عَنْ، طَارِقِ بْنِ شِهَابٍ، عَنْ، رَافِعِ بْنِ أَبِي رَافِعٍ، قَالَ: "رَأَفْتُ أَبَا بَكْرٍ وَكَانَ لَهُ كِسَاءً فَدَكَيْ يُخْلِهُ عَلَيْهِ إِذَا رَكِبَ، وَنَلْبِسُهُ أَنَا وَهُوَ إِذَا نَزَلَنَا، وَهُوَ الْكِسَاءُ الَّذِي عَيَّرَتْهُ بِهِ هَوَازِنُ، فَقَالُوا: أَدَّا الْخَلَالِ تُبَايِعُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، مُحَمَّدُ بْنُ عَمْرُو، عَنْ، مُحَمَّدِ بْنِ إِبْرَاهِيمَ، قَالَ: لَمَّا نَزَلَتْ {إِنَّ الَّذِينَ يَعْضُوْنَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ فُلُوْبَهُمْ لِتَتَّقُوا}، قَالَ أَبُو بَكْرٍ الصَّدِيقُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَكُلُّمُ إِلَّا كَاحِي السَّرَّارَ حَتَّى أَلْقَى اللَّهُ

**[34436]** Yazid bin Harun told us, he said: Hammad bin Salamah informed us, from Thabit, from Anas, who said: Abu Bakr used to address us and mention the beginning of the creation of man, saying: "He was created from the passage of urine, from filth." He would mention [this] until one of us would feel disgusted with himself.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، حَمَادُ بْنُ سَلَمَةَ، عَنْ، تَابِتٍ، عَنْ، أَنَسٍ، قَالَ: كَانَ أَبُو بَكْرٍ يَخْطُبُنَا فَيَذْكُرُ بَدْءَ خَلْقِ الْإِنْسَانِ فَيَقُولُ: خَلَقَ مِنْ مَجْرَى الْبَوْلِ مِنْ نَنِّي ، فَيَذْكُرُ حَتَّى يَقْذَرَ أَهْدُنَا نَفْسَهُ

**[34437]** Waki' told us, from Mis'ar, from Ibn 'Awn, from 'Arfajah As-Sulami, who said: Abu Bakr said: "Weep, and if you cannot weep, then pretend to weep."

حَدَّثَنَا وَكِبِيعٌ، عَنْ، مِسْعَرٍ، عَنْ، ابْنِ عَوْنٍ، عَنْ، عَرْفَجَةَ السُّلَمِيِّ، قَالَ: أَبُو بَكْرٍ: ابْكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَكُوكُوا

**[34438]** Abu Usamah told us, from Za'idah, from 'Abdul-Malik bin 'Umayr, from Rib'i, from Abu Musa, who said: 'Amr bin Al-'As said: "By Allah, if Abu Bakr and 'Umar left this wealth while anything of it was lawful for them, then we have been cheated and their opinion was deficient. And by Allah, they were not cheated nor were they deficient in opinion. And if they were two men for whom this wealth that we have acquired after them was unlawful, then we are destroyed. And by Allah, the delusion is only on our part."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ رَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عَمِيرٍ، عَنْ رِبِيعِيِّ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ عَمْرُو بْنُ الْعَاصِ: وَاللَّهِ لَئِنْ كَانَ أَبُو بَكْرٍ وَعُمَرُ تَرَكَا هَذَا الْمَالَ وَهُوَ يَحْلُّ لَهُمَا شَيْءٌ مِنْهُ، لَقَدْ غَبَّنَا وَنَفَصَ رَأْيُهُمَا، وَإِيمَانُ اللَّهِ مَا كَانَا بِمَغْبُونَيْنِ وَلَا نَاقِصَيِ الرَّأْيِ، وَلَئِنْ كَانَا امْرَأَيْنِ يَحْرُمُ عَلَيْهِمَا مِنْ هَذَا الْمَالِ الَّذِي أَصَبَّنَا بِعُدُّهُمَا لَقَدْ هَلَّكُنَا، وَإِيمَانُ اللَّهِ مَا الْوَهْمُ إِلَّا مِنْ قِبْلَنَا

**[34439]** Jarir told us, from Mansur, from Mujahid, who said: Abu Bakr stood up delivering a sermon and said: "Rejoice, for I hope that Allah will complete this matter until you are satiated with oil and bread."

حَدَّثَنَا حَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: قَامَ أَبُو بَكْرٍ خَطِيبًا، فَقَالَ: أَبْشِرُوكُلَّا فَإِنِّي أَرْجُو أَنْ يُتَمَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى تَشْبَعُوا مِنَ الرَّيْتِ وَالْخُبْزِ

**[34440]** 'Abdur-Rahman bin Muhammad Al-Muharibi told us, from Malik, from Abu As-Safar, who said: Some people from his brothers entered upon Abu Bakr to visit him during his illness. They said: "O Caliph of the Messenger of Allah, shall we not call a physician for you to look at you?" He said: "He has already looked at me." They said: "So what did he say to you?" He said: "He said: 'I am the Doer of what I intend.'"

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُخَارِبِيُّ، عَنْ، مَالِكٍ، عَنْ، أَبِي السَّفَرِ، قَالَ: دَخَلَ عَلَى أَبِي بَكْرٍ نَاسٌ مِنْ إِخْرَانِهِ يَعْوَدُونَهُ فِي مَرَضِهِ فَقَالُوا: يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "أَلَا نَدْعُوكَ لَكَ طَبِيبًا يَنْظُرُ إِلَيْكَ، قَالَ: فَذَنَبَ نَظَرًا إِلَيْهِ، قَالُوا: فَمَاذَا قَالَ لَكَ؟ قَالَ: قَالَ: إِنِّي فَعَالْتُ لِمَا أُرِيدُ

**[34441]** Khalid bin Hayyan told us, from Ja'far bin Burqan, from Maymun, who said: A crow with abundant wings was brought to Abu Bakr. He said: "No game is hunted, nor is a branch of a tree cut, except due to what it neglected of glorification (Tasbih)."

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ، جَعْفَرِ بْنِ بُرْقَانَ، عَنْ، مَيْمُونٍ، قَالَ: أَتَيَ أَبُو بَكْرٍ بِغُرَابٍ وَافِرِ الْجَنَاحَيْنِ فَقَالَ: مَا صَيْدَ مِنْ صَيْدٍ وَلَا عَصْدَ مِنْ شَجَرٍ إِلَّا بِمَا ضَيَّعَتْ مِنَ التَّسْبِيحِ

[34442] Abu Khalid Al-Ahmar told us, from Yahya bin Sa'id, from Al-Qasim, from Aslam, the freed slave of 'Umar, who said: When we arrived with 'Umar in Ash-Sham, he made his camel kneel and went to relieve himself. I threw my fur coat between the two branches of the saddle. When he came back, he rode on the fur coat. The people of Ash-Sham met us to receive 'Umar, and they began looking, so I started pointing them to him. He said: 'Umar said: "Their eyes aspire to the mounts of those who have no share [in the Hereafter]; he wants the mounts of the non-Arabs."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ، يَحْيَى بْنِ سَعِيدٍ، عَنْ،  
الْفَالِسِمِ، عَنْ، أَسْلَمَ، مَوْلَى عُمَرَ، قَالَ: لَمَّا قَدِمْنَا مَعَ  
عُمَرَ الشَّامَ أَنَاخَ بَعِيرَةً وَدَهَبَ لِحَاجَتِهِ فَأَلْفَيْتُ فَرْوَاتِي  
بَيْنَ شُعْبَيِ الرَّحْلِ، فَلَمَّا جَاءَ رَكِبَ عَلَى الْفَرْوِ، فَلَقِينَا  
أَهْلَ الشَّامَ يَتَلَقَّوْنَ عُمَرَ فَجَعَلُوا يُنْظَرُونَ فَجَعَلْتُ أَشِيرَ  
لَهُمْ إِلَيْهِ، قَالَ: يَقُولُ عُمَرُ: تَطْمَحُ أَغْيَثُمُ إِلَى مَرَاكِبِ  
مَنْ لَا خَلَاقَ لَهُ يُرِيدُ مَرَاكِبَ الْعَجَمِ

**[34443]** Waki' told us, from Isma'il, from Qays, who said: When 'Umar arrived in Ash-Sham, the people received him while he was on his camel. They said: "O Commander of the Faithful, if only you would ride a workhorse (birdhawn), for the great men and nobles of the people are meeting you." He said: So 'Umar said: "Do I not see you here? The matter is only from here"--and he pointed with his hand to the sky --"Leave the way for my camel."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: لَمَّا قَدِمَ  
عُمَرُ الشَّامَ اسْتَقْبَلُهُ النَّاسُ وَهُوَ عَلَى بَعِيرٍ فَقَالُوا: يَا  
أَمِيرَ الْمُؤْمِنِينَ، لَوْ رَكِبْتَ بِرْدَوْنًا يُلْقِاكَ عَظَمَاءَ النَّاسِ  
وَوُجُوهُهُمْ، قَالَ: فَقَالَ عُمَرُ: أَلَا أَرَأْكُمْ هَاهُنَا، إِنَّمَا  
الْأَمْرُ مِنْ هَاهُنَا، وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ خَلَوَا سَبِيلَ  
جَمْلِي

**[34444]** Abu Mu'awiyah told us, from Al-A'mash, from Qays bin Muslim, from Tariq bin Shihab, who said: When 'Umar arrived in Ash-Sham, the armies came to him. He was wearing a waist wrapper (izar), two leather socks (khuff), and a turban, and he was holding the head of his camel, wading through water. They said to him: "O Commander of the Faithful, the armies and the patriarchs of Ash-Sham are meeting you while you are in this state?" He said: So 'Umar said: "We are a people whom Allah has honored with Islam, so we will not seek honor through anything else."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، قَيْسِ بْنِ مُسْلِمٍ، عَنْ، طَارِقِ بْنِ شِهَابٍ، قَالَ: لَمَّا قَدِمَ عُمَرُ الشَّامَ أَتَتْهُ الْجُنُودُ وَعَلَيْهِ إِزَارٌ وَخُفَانٌ وَعِمَامَةٌ وَهُوَ آخِذٌ بِرَاسِهِ بَعِيرِهِ يَخُوضُ الْمَاءَ فَقَالُوا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، تَلْفَاكَ الْجُنُودُ وَبَطَارِقَةَ الشَّامِ وَأَنْتَ عَلَى هَذَا الْحَالِ، قَالَ: فَقَالَ عُمَرُ: إِنَّا قَوْمٌ أَعْزَنَا اللَّهُ بِالْإِسْلَامِ فَلَنْ تَلْمِسَ الْعِزَّةِ بِعَيْرِهِ

**[34445]** Muhammad bin Fudayl told us, from Al-A'mash, from Shaqiq, who said: 'Umar wrote: "The world is green and sweet. Whoever takes it by its right, it is likely to be blessed for him. And whoever takes it otherwise, is like the eater who is not satisfied."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، الْأَعْمَشِ، عَنْ، شَقِيقٍ، قَالَ: كَتَبَ عُمَرُ: إِنَّ الدُّنْيَا حَضِيرَةٌ حُلُوةٌ ، فَمَنْ أَخْدَهَا بِحَقِّهَا كَانَ قَمِنًا أَنْ يُبَارِكَ لَهُ فِيهَا ، وَمَنْ أَخْدَهَا بِعَيْرِهِ ذَلِكَ كَانَ كَالْأُكْلِ الَّذِي لَا يُشْبِعُ

**[34446]** 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, from Ibrahim bin 'Abdur-Rahman bin 'Awf, who said: When the treasures of the family of Chosroes were brought to 'Umar—and there was gold and silver that almost dazzled the sight—he said: So 'Umar wept at that. 'Abdur-Rahman said: "What makes you weep, O Commander of the Faithful? This is a day of gratitude, joy, and happiness." So 'Umar said: "This does not increase among a people except that Allah casts enmity and hatred between them."

**[34447]** Abu Usamah told us, from Sulayman bin Al-Mughirah, from Thabit, from Anas, who said: "I saw between 'Umar's shoulders four patches on his shirt."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ، مَعْمِرٍ، عَنْ، الرُّهْبَرِيِّ، عَنْ، إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: لَمَّا أَتَيَ عُمَرُ بِكُلُورٍ أَلِ كِسْرَى فَإِذَا مِنَ الصَّفْرَاءِ وَالْأَيْضَاءِ مَا يَكَادُ أَنْ يَحَارَ مِنْهُ الْبَصَرُ، قَالَ: فَبَكَى عُمَرُ عِنْدَ ذَلِكَ، فَقَالَ عَبْدُ الرَّحْمَنِ: مَا يُبَكِّيكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ إِنَّ هَذَا الْيَوْمَ يَوْمُ شُكْرٍ وَسُرُورٍ وَفَرَحٍ، فَقَالَ عُمَرُ: مَا كَثُرَ هَذَا عِنْدَ قَوْمٍ إِلَّا أَلْقَى اللَّهُ بَيْنَهُمُ الْعَدَاةَ وَالْبَعْضَاءَ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ، سُلَيْمَانَ بْنِ الْمُغَиْرَةَ، عَنْ، ثَابِتٍ، عَنْ، أَنَّسٍ، قَالَ: رَأَيْتُ بَيْنَ كِتْفَيْ عُمَرَ أَرْبَعَ رِقَاعَ فِي قَمِيصِهِ

**[34448]** 'Abdullah bin Idris told us, from Isma'il bin Abi Khalid, from Sa'id bin Abi Burdah, who said: 'Umar wrote to Abu Musa: "As for what follows: The happiest of shepherds is the one whose flock is happy with him, and the most wretched of shepherds before Allah is the one whose flock is wretched with him. Beware lest you graze [indulgently], for then your workers will graze, and your likeness before Allah will be like the likeness of a beast that looked at some green vegetation in the land and grazed in it seeking fatness thereby, but its death lies in its fatness. And peace be upon you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،  
عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي  
مُوسَى: أَمَا بَعْدُ، إِنَّ أَسْعَدَ الرُّعَاةِ مَنْ سَعِدَتْ بِهِ  
رَعِيَّةُهُ، وَإِنَّ أَشَقَّ الرُّعَاةِ عِنْدَ اللَّهِ مَنْ شَقِيقَتْ بِهِ  
رَعِيَّةُهُ، وَإِيَّاكَ أَنْ تَرْتَعَ فَيَرْتَعَ عَمَّالُكَ، فَيَكُونُ مِثْلُكَ  
عِنْدَ اللَّهِ مِثْلُ الْبَهِيمَةِ، نَظَرَتْ إِلَى حَضْرَةِ مِنَ الْأَرْضِ  
فَرَأَتْتُ فِيهَا شَبَّاغَيْ بِذِلِّكَ السَّمْنَنِ، وَإِنَّمَا حَثُّهَا فِي  
سَمْنِيهَا، وَعَلَيْكَ السَّلَامُ

**[34449]** 'Abdullah bin Idris told us, from Hisham, from Al-Hasan, who said: 'Umar said: "The subjects render to the Imam what the Imam renders to Allah. If he grazes [indulgently], they graze."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، هِشَامٍ، عَنْ، الْحَسَنِ،  
قَالَ: قَالَ عُمَرُ: الرَّعِيَّةُ مُوَدِّيَةُ إِلَى الْإِمَامِ مَا أَدَى الْإِمَامُ  
إِلَى اللَّهِ، فَإِذَا رَأَى رَعَيْهِ رَأَى رَعَيْهَا

**[34450]** 'Abdullah bin Idris told us, from Muhammad bin 'Ajlan, from Ibrahim, from Muhammad bin Shihab, who said: 'Umar said: "Do not interfere in what does not concern you, keep away from your enemy, and guard yourself against your friend except for the trustworthy one, for the trustworthy one among the people has no equal. Do not accompany the wicked lest he teach you of his wickedness, do not reveal your secret to him, and consult in your affair those who fear Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، مُحَمَّدِ بْنِ عَجْلَانَ،  
عَنْ، إِبْرَاهِيمَ، عَنْ، مُحَمَّدِ بْنِ شِهَابٍ، قَالَ: قَالَ عُمَرُ:  
لَا تَعْرِضْ فِيمَا لَا يَعْنِيكَ وَاعْتَزْ عَدُوكَ وَاخْفِظْ مِنْ  
خَلِيلِكَ إِلَّا الْأَمِينَ فَإِنَّ الْأَمِينَ مِنَ الْقَوْمِ لَا يُعَالِلُهُ شَيْءٌ ،  
وَلَا تَصْبِحْ الْفَاجِرَ فَيُعْلَمُكَ مِنْ فُجُورِهِ ، وَلَا تُنْشِ إِلَيْهِ  
سِرَّكَ وَاسْتَشِرْ فِي أَمْرِكَ الَّذِينَ يَخْسِنُونَ اللَّهَ

[34451] Marwan bin Mu'awiyah told us, from Muhammad bin Suqah, who said: I came to Nu'aym bin Abi Hind, and he brought out a scroll to me. In it was: From Abu 'Ubaydah bin Al-Jarrah and Mu'adhdh bin Jabal to 'Umar bin Al-Khattab: Peace be upon you. As for what follows: We have known you when the affair of your own self was important to you, and now you have become in charge of the affair of this nation, its red and its black. The noble and the lowly, the enemy and the friend sit before you, and each has his share of justice, so look how you are in that regard, O 'Umar. For we warn you of a Day in which faces will be humbled, hearts will dry up, and arguments will be cut off; He [Allah] will possess their subjugation with His Omnipotence, and the creation will be humbled before Him, hoping for His mercy and fearing His punishment. And we used to say that the affair of this nation will return at the end of its time to such a state that brothers in public will be enemies in secret. And we seek refuge in Allah lest our

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، قَالَ: أَتَيْتُ نُعِيمَ بْنَ أَبِي هِنْدٍ فَأَخْرَجَ إِلَيَّ صَحِيفَةً، فَإِذَا فِيهَا: مِنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَاحِ، وَمُعاذَ بْنِ جَبَلٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ: سَلَامٌ عَلَيْكَ أَمَا بَعْدُ، فَإِنَّا عَهْدَنَاكَ وَأَمْرُنَفْسِكَ لَكَ مُهُومٌ وَأَصْبَحْتُ قَدْ وَلَيْتَ أَمْرَ هَذِهِ الْأُمَّةِ أَحْمَرَهَا وَأَسْوَدَهَا، يَجْلِسُ بَيْنَ يَدِيَكَ الشَّرِيفَ وَالْوَضِيعَ وَالْغَنُوَّ وَالصَّدِيقَ، وَلِكُلِّ حِصَّةٍ مِنَ الْعَدْلِ فَانظُرْ كَيْفَ أَنْتَ عِنْدَ ذَلِكَ يَا عُمَرُ، فَإِنَّا نُحَدِّرُكَ يَوْمًا شَغْوُ فِيهِ الْوُجُوهُ، وَتَحْفُ فِيهِ الْقُلُوبُ، وَتَقْطَعُ فِيهِ الْحُجَّاجُ يَمْلِكُ فَهَرَهُمْ بِجَرْوِتِهِ وَالْخَلْقُ دَاهِرُونَ لَهُ، يَرْجُونَ رَحْمَةَ وَيَخَافُونَ عَقَابَهُ، وَإِنَّا كُنَّا نُحَدِّثُ أَنَّ أَمْرَ هَذِهِ الْأُمَّةِ سَيْرَجُعُ إِلَى آخِرِ زَمَانِهَا: أَنْ يَكُونَ إِخْوَانُ الْعَلَانِيَّةِ أَعْدَاءَ السَّرِيرَةِ، وَأَنْ تَعُودَ بِاللَّهِ أَنْ يَنْزِلَ كَيْنَانَا إِلَيْكَ سَوَى الْمَنْزِلِ الَّذِي نَزَلَ مِنْ قُلُوبِنَا، فَإِنَّا كَتَبْنَا بِهِ نَصِيحةً لَكَ وَالسَّلَامُ عَلَيْكَ، فَكَتَبَ إِلَيْهِمَا: مِنْ عُمَرَ بْنِ الْخَطَّابِ إِلَى أَبِي عُبَيْدَةَ وَمُعاذَ بْنِ جَبَلٍ: سَلَامٌ عَلَيْكُمَا أَمَا بَعْدُ "فَإِنَّكُمَا كَتَبْنَا إِلَيَّ تَذَكْرَانِ أَنَّكُمَا عَهْدَنَانِي وَأَمْرُنَفْسِي لِي مُهُومٌ وَأَنِّي قَدْ أَصْبَحْتُ قَدْ وَلَيْتَ أَمْرَ هَذِهِ الْأُمَّةِ أَحْمَرَهَا وَأَسْوَدَهَا، يَجْلِسُ بَيْنَ يَدِيَ السَّرِيفِ وَالْوَضِيعِ وَالْغَنُوَّ وَالصَّدِيقِ، وَلِكُلِّ حِصَّةٍ مِنْ ذَلِكَ، وَكَتَبْنَا مَا فَانَظَرْ كَيْفَ أَنْتَ عِنْدَ ذَلِكَ يَا عُمَرُ، وَأَنَّهُ لَا حَوْلَ وَلَا قُوَّةَ عِنْدَ ذَلِكَ لِعُمَرِ إِلَّا بِاللَّهِ، وَكَتَبْنَا نُحَدِّرَانِي مَا حَدَّرْتُ بِهِ الْأُمُّ فَبَلَّا، وَقَدِيمَا كَانَ اخْتِلَافُ الْلَّيْلِ وَالنَّهَارِ بِأَجَالِ النَّاسِ يُقْرَبَانِ كُلَّ بَعْدٍ وَيُبَلِّيَانِ كُلَّ جَدِيدٍ وَيَأْتِيَانِ بِكُلِّ مَوْعِدٍ حَتَّى يَصِيرَ النَّاسُ إِلَى مَنَازِلِهِمْ مِنَ الْجَنَّةِ وَالنَّارِ، كَتَبْنَا تَذَكْرَانِ أَنَّكُمَا كَتَبْنَا تَذَكْرَانِ أَنَّ أَمْرَ هَذِهِ الْأُمَّةِ سَيْرَجُعُ فِي آخِرِ زَمَانِهَا: أَنْ يَكُونَ إِخْوَانُ الْعَلَانِيَّةِ أَعْدَاءَ السَّرِيرَةِ، وَلَسْتُمْ بِأَوْلَانِكَ، لَيْسَ هَذَا بِزَمَانِ ذَلِكَ، وَأَنَّ ذَلِكَ زَمَانٌ تَظَهَّرُ فِيهِ الرَّغْبَةُ وَالرَّهْبَةُ، تَكُونُ رَغْبَةُ بَعْضِ النَّاسِ إِلَى بَعْضٍ لِصَلَاحِ دُنْيَاهُمْ، وَرَهْبَةُ بَعْضِ النَّاسِ مِنْ بَعْضٍ، كَتَبْنَا بِهِ نَصِيحةً تَعْظَانِي بِاللَّهِ أَنْ يَنْزِلَ

**[34452]** Ibn Fuḍayl narrated to us, from Layth, from Sulaym ibn Hanzalah, from ‘Umar ibn al-Khaṭṭāb, that he used to say: “O Allah, I seek refuge in You lest You take me while I am unaware, or leave me in negligence, or make me among the heedless.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ، لَيْثٍ، عَنْ، سُلَيْمَ بْنَ حَنْظَلَةَ،  
عَنْ، عُمَرَ بْنَ الْخَطَّابِ، أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ  
بِكَ أَنْ تَأْخُذَنِي عَلَى غِرَةٍ، أَوْ تَرَنِي فِي غَفْلَةٍ، أَوْ  
تَجْعَلَنِي مِنَ الْغَافِلِينَ

**[34453]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Shaqīq, from Yasār ibn Numayr, who said: “By Allah, I never sifted flour for ‘Umar except that I was disobeying him [by doing so].”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، شَقِيقِ، عَنْ،  
يَسَارِ بْنِ نُمَيْرٍ، قَالَ: وَاللَّهِ مَا نَخَلْتُ لِعُمَرَ الدَّقِيقَ قَطُّ  
إِلَّا وَأَنَا لَهُ عَاصِ

**[34454]** Waki‘ narrated to us, from Hishām ibn ‘Urwah, from Abū al-Layth al-Anṣārī, who said: ‘Umar said: “Master the dough [knead it well], for it is one of the two grindings.”

حَدَّثَنَا وَكِيعٌ، عَنْ، هِشَامِ بْنِ عُرْوَةَ، عَنْ، أَبِي الْأَئِثِ  
الْأَنْصَارِيِّ، قَالَ: قَالَ عُمَرُ: امْلَكُوا الْعَجِينَ فَهُوَ أَحَدُ  
الْطَّحْنَتَيْنِ

**[34455]** Muḥammad ibn Marwān narrated to us, from Yūnus, who said: Al-Ḥasan would sometimes mention ‘Umar and say: “By Allah, he was not the first of them in Islam, nor the best of them in spending in the cause of Allah, but he surpassed the people in asceticism in the world and strictness in the command of Allah, and he did not fear the blame of a blamer for the sake of Allah.”

**[34456]** ‘Affān narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: Mālik ibn Dīnār narrated to us, from al-Ḥasan, who said: “By Allah, ‘Umar did not apply oil [to himself] until he was killed except with ghee, animal fat, or plain cooked oil.”

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ، عَنْ، يُونُسَ، قَالَ: كَانَ الْحَسَنُ رُبَّمَا ذَكَرَ عُمَرَ، فَيَقُولُ: وَاللَّهِ مَا كَانَ بِأَوْلَاهُمْ إِسْلَامًا وَلَا بِأَفْضَلِهِمْ نَفَقَةً فِي سَبِيلِ اللَّهِ، وَلَكِنَّهُ غَلَبَ النَّاسَ بِالرُّهْدِ فِي الدُّنْيَا وَالصَّرَامةِ فِي أَمْرِ اللَّهِ، وَلَا يَخَافُ فِي اللَّهِ لَوْمَةَ لَا يَهِيءُ

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا، جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا، مَالِكُ بْنُ دِينَارٍ، عَنْ، الْحَسَنِ، قَالَ: مَا ادْهَنَ عُمَرُ حَتَّى قُتِلَ إِلَّا بِسَمْنٍ أَوْ إِهَلَلٍ أَوْ زَبْتٍ مُقْتَتِ

**[34457]** ‘Affān narrated to us, saying: Ja‘far ibn Sulaymān narrated to us, saying: Hishām narrated to us, from al-Hasan, who said: “Umar ibn al-Khaṭṭāb would pass by a verse in his daily litany and be choked with emotion, so he would weep until he fell. Then he would stay in his house until he was visited, as they thought he was sick.”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا، جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ:  
حَدَّثَنَا، هِشَامٌ، عَنْ، الْحَسَنِ، قَالَ: كَانَ عُمَرُ بْنُ  
الْخَطَّابَ يَمْرُ بِالْآيَةِ فِي وَرْدِهِ فَتَخْفَفُهُ الْعَبْرَةُ فَيَبْكِي  
حَتَّى يَسْقُطُ، ثُمَّ يَلْزَمُ بَيْتَهُ حَتَّى يُعَادَ، يَحْسِبُونَهُ  
مَرِيضًا

**[34458]** Ibn ‘Ulayyah narrated to us, from Yūnus, from al-Ḥasan, who said: ‘Umar was walking on a path with ‘Abdullāh ibn ‘Umar when he saw a skinny girl stumbling once and standing up another time. He said: “Oh, misery for this one, oh! Who knows this one?” ‘Abdullāh said: “This, by Allah, is one of your daughters.” He said: “My daughters?” He said: “Yes.” He said: “Who is she?” He said: “The daughter of ‘Abdullāh ibn ‘Umar.” He said: “Woe to you, O ‘Abdullāh ibn ‘Umar! You have destroyed her with emaciation.” He replied: “What can we do? You prevented us from what you have.” He looked at him and said: “What I have? Does it honor you that you earn for your daughters as other people earn? No, by Allah, you have nothing from me except your share alongside the Muslims.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ، يُونُسَ، عَنْ، الْحَسَنِ، قَالَ: كَانَ  
عُمَرُ يَمْشِي فِي طَرِيقٍ وَمَعَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَرَأَى  
جَارِيَةً مَهْزُولَةً تَطِيشُ مَرَّةً، وَتَقُومُ أُخْرَى، فَقَالَ: هَا  
بُوْسَ لِهَذِهِ هَاهُ، مَنْ يَعْرِفُ تَيَاهَ، فَقَالَ عَبْدُ اللَّهِ: هَذِهِ  
وَاللَّهِ إِحْدَى بَنَاتِكَ، قَالَ: بَنَاتِي؟ قَالَ: نَعَمْ، قَالَ: مَنْ  
هِيَ؟ قَالَ: بِنْتُ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: وَيُلَكَ يَا عَبْدُ  
اللَّهِ بْنَ عُمَرَ، أَهْلُكُتُهَا هَذِلًا، قَالَ: مَا نَصْنَعُ، مَنْعَثْنَا  
مَا عِنْدَكَ، فَظَرَرَ إِلَيْهِ فَقَالَ: مَا عِنْدِي؟ عَزَّكَ أَنْ تَكْسِبَ  
لِبَنَاتِكَ كَمَا تَكْسِبُ الْأَفْوَامُ؟ لَا وَاللَّهِ مَا لَكَ عِنْدِي إِلَّا  
سَهْنُكَ مَعَ الْمُسْلِمِينَ

**[34459]** Waki' narrated to us, from Ja'far ibn Burqān, from a man he did not name, from 'Umar ibn al-Khaṭṭāb, that he said in his sermon: "Bring yourselves to account before you are brought to account, and weigh yourselves before you are weighed, and adorn yourselves for the Greatest Presentation; {That Day, you will be exhibited, not a secret of yours will be hidden}."

حَدَّثَنَا وَكِبِيعُ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ رَجْلٍ، لِمَ يُكْنَى بِسَمَيَّهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ قَالَ فِي حُطْبَتِهِ: حَاسِبُوا أَنفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوكُمْ وَزِنُوكُمْ قَبْلَ أَنْ تُوزَنُوكُمْ وَتَزَيَّنُوكُمْ لِلْعَرْضِ الْأَكْبَرِ، يَوْمَ ثُعَرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةً

**[34460]** Muḥammad ibn Bishr narrated to us, saying: Muḥammad ibn 'Amr narrated to us, saying: Abū Salamah narrated to us, saying: Sa'd said: "By Allah, he was not the earliest of us in Islam, nor the earliest of us in emigration, but I know by what thing he surpassed us: he was the most ascetic of us in the world," referring to 'Umar ibn al-Khaṭṭāb.

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، قَالَ: حَدَّثَنَا، مُحَمَّدُ بْنُ عَمْرُو، قَالَ: حَدَّثَنَا، أَبُو سَلَمَةَ، قَالَ: قَالَ سَعْدٌ: أَمَّا وَاللهِ مَا كَانَ بِأَقْدَمِنَا إِسْلَامًا وَلَا أَقْدَمِنَا هِجْرَةً وَلَكِنْ قَدْ عَرَفْتُ بِأَيِّ شَيْءٍ فَصَنَّنَا كَانَ أَزْهَنَنَا فِي الدُّنْيَا يَعْنِي عُمَرَ بْنَ الْخَطَّابِ

**[34461]** Abū Khālid al-Āḥmar, Ibn Idrīs, and Ibn ‘Uyaynah narrated to us, from Ibn ‘Ajlān, from Bukayr ibn ‘Abdullāh ibn al-Ashajj, from Ma‘mar ibn Abī Ḥabībah, from ‘Ubaydullāh ibn ‘Adī ibn al-Khiyār, who said: ‘Umar said: “Indeed, when a servant humbles himself for Allah, Allah raises his wisdom and says: ‘Rise, may Allah raise you.’ So he is small in his own eyes but great in the eyes of the people. And indeed, when a servant becomes arrogant and exceeds his limits, Allah casts him to the ground and says: ‘Be driven away, may Allah drive you away.’ So he is great in his own eyes but small in the eyes of the people, until he is more contemptible to them than a pig.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَابْنُ إِدْرِيسَ، وَابْنُ عَيْنَةَ،  
عَنْ، ابْنِ عَجْلَانَ، عَنْ، بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَ،  
عَنْ، مَعْمَرِ بْنِ أَبِي حَبِيبَةَ، عَنْ، عُبَيْدِ اللَّهِ بْنِ عَدَى بْنِ  
الْخِيَارِ، قَالَ: قَالَ عُمَرُ: ”إِنَّ الْعَبْدَ إِذَا تَوَاضَعَ لِلَّهِ رَفَعَ  
اللَّهُ حِكْمَتَهُ، وَقَالَ: إِنَّتُعْشِنْ نَعْشَكَ اللَّهُ، فَهُوَ فِي نَفْسِهِ  
صَغِيرٌ وَفِي أَنْفُسِ النَّاسِ كَبِيرٌ، وَإِنَّ الْعَبْدَ إِذَا تَعَظَّمَ  
وَعَدَا طَوْرَةً رَهْصَةً اللَّهُ إِلَى الْأَرْضِ وَقَالَ أَخْسَأَ  
أَخْسَأَكَ اللَّهُ، فَهُوَ فِي نَفْسِهِ كَبِيرٌ وَفِي أَنْفُسِ النَّاسِ  
صَغِيرٌ حَتَّى لَهُ أَحْقَرُ عِنْدَهُ مِنْ خَزِيرٍ

**[34462]** Abū Khālid al-Āḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: “When ‘Umar mobilized [for travel], he piled up a mound of dirt, then spread his garment over it and lay down on it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ، يَحْيَى بْنِ سَعِيدٍ، عَنْ،  
سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: لَمَّا نَفَرَ عُمَرُ كَوْمَةً مِنْ  
ثُرَابٍ، ثُمَّ بَسَطَ عَلَيْهَا تُوبَةً وَاسْتَلَقَ عَلَيْهَا

[34463] Abū Khālid al-Āḥmar narrated to us, from Yahyā ibn Sa‘īd, from Muṣ‘ab ibn Muḥammad, from a man of Ghifār, from his father, who said: I came carrying food from al-Jār on camels from the charity camels. ‘Umar inspected them and was pleased with a young camel among them. I said: “Take it, O Commander of the Faithful.” He tapped my shoulder with his hand and said: “By Allah, I have no more right to it than a man from Banū Ghifār.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ، يَحْيَى بْنِ سَعِيدٍ، عَنْ،  
مُصْنَعِ بْنِ مُحَمَّدٍ، عَنْ، رَجُلٍ، مِنْ غِفارٍ عَنْ أَبِيهِ،  
قَالَ: أَفَبِلْتُ بِطَعَامٍ أَحْمَلُهُ مِنْ الْجَارِ عَلَى إِيلٍ مِنْ إِيلِ  
الصَّدَّاقَةِ فَنَصَّافَهَا عُمُرٌ فَأَعْجَبَهُ بِكُرُّ فِيهَا ، قُلْتُ: حُذْهُ  
يَا أَمِيرَ الْمُؤْمِنِينَ ، فَضَرَبَ بِيَدِهِ عَلَى كَتْفِي وَقَالَ:  
وَاللَّهِ مَا أَنَا بِأَحَقٍ بِهِ مِنْ رَجُلٍ مِنْ بَنِي غِفارٍ

**[34464]** Abū Khālid al-Aḥmar narrated to us, from Yahyā ibn Sa‘īd, from Muḥammad ibn Yahyā ibn Hibbān, who said: Before ‘Umar was a bowl containing crumbled bread. A man, who seemed like a Bedouin, came. He [‘Umar] said: “Eat.” He said: So the man began to chase the fat with his morsel on the side of the bowl. ‘Umar said: “It seems you are deprived [of fat].” He said: “By Allah, I have not tasted ghee nor seen anyone eating it [for a long time].” ‘Umar said: “By Allah, I will not taste ghee until the people live as they used to live.”

**[34465]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from ‘Awn ibn ‘Abdullāh ibn ‘Utbah, who said: ‘Umar said: “Sit with those who constantly repent, for they have the softest hearts.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ، يَحْيَى بْنِ سَعِيدٍ، عَنْ،  
مُحَمَّدٌ بْنُ يَحْيَى بْنِ جَبَانَ، قَالَ: كَانَ بَيْنَ يَدَيْهِ عَمَرَ  
صَحْفَةٌ فِيهَا حُبْزٌ مَفْتُوحٌ فِيهِ، فَجَاءَ رَجُلٌ كَالْبَنَوِيِّ ،  
قَالَ: فَقَالَ: كُلْ ، قَالَ: فَجَعَلَ يَتَّبِعُ بِاللُّفْفَمَةِ الدَّسَمَ فِي  
جَانِبِ الصَّحْفَةِ ، فَقَالَ عُمَرُ: كَانَكَ مُقْفِرٌ ، فَقَالَ: وَاللَّهِ  
مَا دُقْتُ سَمْنًا وَلَا رَأَيْتُ لَهُ آكِلًا ، فَقَالَ عُمَرُ: وَاللَّهِ لَا  
أُذُوقُ سَمْنًا حَتَّى يَحْيَا النَّاسُ مِنْ أَوَّلِ مَا يَحْيِيُونَ

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا، مِسْعَرٌ، عَنْ، عَوْنَ  
بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، قَالَ: قَالَ عُمَرُ: جَالِسُوا التَّوَابِينَ  
فَإِنَّهُمْ أَرَقُّ شَيْءٍ أَفْلَهَ

**[34466]** ‘Abdah ibn Sulaymān narrated to us, from Mis‘ar, from Ḥabīb, from Yahyā ibn Ja‘dah, who said: ‘Umar said: “Were it not for marching in the cause of Allah, or placing my forehead in the dust for Allah, or sitting with people who pick the best words as dates are picked, I would have loved to have joined Allah.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ مِسْعَرٍ، عَنْ حَبِيبٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَ عُمَرُ: لَوْلَا أَنْ أَسِيرَ فِي سَبِيلِ اللَّهِ، أَوْ أَضْعَ حَبِيبِنِي لِلَّهِ فِي التُّرَابِ، أَوْ أَجَالِسَ قَوْمًا يَأْتِقْطُونَ طَيْبَ الْكَلَامِ كَمَا يُلْقَطُ التَّمْرُ، لَا حَبَّبْتُ أَنْ أَكُونَ قَدْ لَحِقْتُ بِاللَّهِ

**[34467]** Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from a shaykh, who said: ‘Umar said: “Whoever wants the truth, let him come out to the open,” meaning: let him reveal his matter.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا، الْأَعْمَشُ، عَنْ شَيْخٍ، قَالَ: قَالَ عُمَرُ: مَنْ أَرَادَ الْحَقَّ فَلْيَنْزِلْ بِالْبِرَازِ يَعْنِي يُظْهِرْ أَمْرَهُ

**[34468]** Husayn ibn ‘Alī narrated to us, from Zā’idah, from al-Taymī, from Abū ‘Uthmān, who said: ‘Umar said: “Winter is the prize of the worshiper.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ رَائِدَةَ، عَنْ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ: قَالَ عُمَرُ: الشَّتَاءُ غَنِيمَةُ الْعَابِدِ

**[34469]** Yazīd ibn Hārūn narrated to us, saying: Ashras Abū Shaybān narrated to us, saying: ‘Aṭā’ al-Khurāsānī narrated to us, saying: ‘Umar ibn al-Khaṭṭāb was delayed from his companions, then he came out to them in the evening. They said: “What detained you?” He said: “I washed my clothes, and when they dried, I came out to you.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا، أَشْرَسُ أَبُو شَيْبَانَ،  
قَالَ: حَدَّثَنَا، عَطَاءُ الْخُرَاسَانِيُّ، قَالَ: قَالَ: احْتَسَنَ عُمَرُ  
بْنُ الْخَطَّابِ عَلَى جُلُسَائِهِ فَخَرَجَ إِلَيْهِمْ مِنَ الْعَشِيِّ  
فَقَالُوا: مَا حَبَسَكِ؟ قَالَ: عَسَلْتُ ثِيَابِيِّ، فَلَمَّا جَفَّ  
خَرَجْتُ إِلَيْهِمْ

**[34470]** Wakī‘ narrated to us, from Sufyān, who said: ‘Umar wrote to Abū Mūsā: “Indeed, you will not attain the Hereafter with anything better than asceticism in the world.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي  
مُوسَىٰ: إِنَّكَ لَنْ تَنَالَ الْآخِرَةَ بِشَيْءٍ أَفْضَلَ مِنَ الرُّهْدِ  
فِي الدُّنْيَا

**[34471]** Sufyān ibn ‘Uyaynah narrated to us, from Abū Farwah, from ‘Abd al-Rahmān ibn Abī Laylā, who said: Some people from Iraq came to ‘Umar, and he saw them eating as if with difficulty [or excessively enjoying soft food]. He said: “What is this, O people of Iraq? If I wished to have soft food prepared for me as it is prepared for you, I would have done so. But we save from our world for what we will find in our Hereafter. Have you not heard Allah say: {You exhausted your good things in your worldly life and enjoyed them} [Al-Ahqāf: 20]?”

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَدِيمٌ عَلَى عُمَرَ نَاسٌ مِنْ أَهْلِ الْعِرَاقِ فَرَأَى كَانُوهُمْ يَأْكُلُونَ تَعْذِيرًا، فَقَالَ: "مَا هَذَا يَا أَهْلَ الْعِرَاقِ؟ لَوْ شِئْتُ أَنْ يُدْهِمَ لِي كَمَا يُدْهِمُ أَكْثَرَ لَفْعَلْتُ ، وَلَكِنَّا نَسْتَبَقُ مِنْ دُنْيَانَا كَمَا نَجْدُهُ فِي آخِرَتِنَا ، أَمَا سَمِعْتُمُ اللَّهَ قَالَ: {إِذْهَبْتُمْ طَيِّبَاتُكُمْ فِي حَيَاكُمُ الدُّنْيَا 20 : وَاسْتَمْعَثُ بِهَا} [الْأَحْقَاف]

**[34472]** Abū Usāmah narrated to us, saying: Hishām ibn ‘Urwah informed us, from his father, who said: When ‘Umar arrived in Syria, his shirt was torn at the seat, a thick Sunbulānī shirt. He sent it to the person in charge of Adhri‘at or Ubullah. He washed it, patched it, and sewed a Qaṭarī shirt for him. He brought both of them to him and threw the Qaṭarī one to him. ‘Umar took it, touched it, and said: “This is softer.” Then he threw it back to him and said: “Throw my shirt to me, for it absorbs sweat better than the two.”

**[34473]** ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from ‘Āsim ibn ‘Umar, who said: ‘Umar used to say: “Allah protects the believer.” ‘Āsim ibn Thābit ibn al-Aflāḥ had vowed not to touch a polytheist nor be touched by a polytheist. So Allah protected him after his death just as he refrained from them during his life.

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: أَخْبَرَنَا، هِشَامُ بْنُ عُرْوَةَ، عَنْ، أَبِيهِ، قَالَ: لَمَّا قَدِمَ عُمَرُ الشَّامَ كَانَ قَمِيصُهُ قَدْ ثُجِّوبُ عَنْ مَقْعِدِهِ، قَمِيصُ سُنْبُلَانِيٍّ غَلِيلِيٌّ، فَأَرْسَلَ بِهِ إِلَى صَاحِبِ الْأَذْرِعَاتِ أَوْ أَبْلَةِ، قَالَ: فَغَسَّلَهُ وَرَقَّعَهُ وَخَيَطَ لَهُ قَمِيصَ قَطْرِيٍّ، فَجَاءَ بِهِمَا جَمِيعًا فَالْلَّقَى إِلَيْهِ الْقَطْرِيُّ، فَأَخَذَهُ عُمَرُ فَمَسَّهُ فَقَالَ: هَذَا الَّذِينَ، فَرَمَى بِهِ إِلَيْهِ وَقَالَ: أَلَا إِلَيْهِ قَمِيصِيُّ، فَإِنَّمَا أَنْشَفُهُمَا لِلْعَرَقِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ، عَاصِمِ بْنِ عُمَرَ، قَالَ: كَانَ عُمَرُ يَقُولُ: يَحْفَظُ اللَّهُ الْمُؤْمِنَ، كَانَ عَاصِمُ بْنُ ثَابِتٍ بْنِ الْأَفْلَحِ نَدَرَ أَنْ لَا يَمْسَسْ مُشْرِكًا وَلَا يَمْسَسْ مُشْرِكًا، فَمَنْعَهُ اللَّهُ بَعْدَ وَفَاتِهِ كَمَا امْتَنَعَ مِنْهُمْ فِي حَيَاتِهِ

**[34474]** Waki‘ narrated to us, from Sufyān, from al-Rabī‘ ibn Buzay‘, who said: I heard Ibn ‘Umar say: ‘Umar ibn al-Khaṭṭāb would be brought his bread, meat, milk, oil, vegetables, and vinegar. He would eat, then suck his fingers and do like this—wiping his hands with his hands—and say: “These are the napkins of the family of ‘Umar.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيَّانَ، عَنْ الرَّبِيعِ بْنِ بُزَيْعٍ، قَالَ: سَمِعْتُ، ابْنَ عُمَرَ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يُؤْتَى بِخُبْزٍ وَلَحْمٍ وَلَبْنٍ وَزَيْتٍ وَبَقْلَهُ وَخَلٌّ فَيَأْكُلُ، ثُمَّ يَمْسُدُ أَصَابِعَهُ وَيَقُولُ هَذَا، فَيَمْسُحُ يَدِيهِ بِيَدِيهِ، وَيَقُولُ: هَذِهِ مَنَادِيلُ آلِ عُمَرَ

**[34475]** Mu‘āwiyah ibn Hishām narrated to us, from Sufyān, from ‘Abd al-Malik ibn ‘Umayr, from Abū Malīh, who said: ‘Umar said: “The world in comparison to the Hereafter is nothing but like the jump of a rabbit.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي مَلِحٍ، قَالَ: قَالَ عُمَرُ: مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَفْجَةً أَرْتَبَ

**[34476]** Abū Usāmah narrated to us, saying: Wadī‘ah al-Anṣārī narrated to us, saying: ‘Umar said: “Do not interfere in what does not concern you, keep away from your enemy, and be wary of your friend except the trustworthy one among the people—and there is no trustworthy one except he who fears Allah. Do not accompany the wicked lest you learn from his wickedness, do not let him know your secret, and consult in your affair those who fear Allah.”

**[34477]** Wakī‘ narrated to us, from Sufyān, from Ismā‘il ibn Umayyah, who said: ‘Umar said: “In isolation, there is relief from bad companions.”

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا، وَدِيْعَةُ الْأَنْصَارِيُّ، قَالَ:  
قَالَ عُمَرُ: لَا تَعْتَرِضُ لِمَا لَا يَعْنِيْكَ وَاعْتَرِضْ عَدُوكَ  
وَاحْدَدْ صَدِيقَكَ إِلَّا الْأَمِينَ مِنَ الْأَقْوَامِ، وَلَا أَمِينٌ إِلَّا  
مَنْ خَشِيَ اللَّهَ، وَلَا تَصْبَحْ الْفَاجِرَ فَتَعْلَمُ مِنْ فُجُورِهِ،  
وَلَا تُطْلِعْ عَلَى سِرْكَ وَاسْتَشِرْ فِي أَمْرِكَ الَّذِينَ  
يَخْسِنُونَ اللَّهَ

حَدَّثَنَا وَكِبِيْعُ، عَنْ، سُفْيَانَ، عَنْ، إِسْمَاعِيلَ بْنِ أَمِيَّةَ،  
قَالَ: قَالَ عُمَرُ: فِي الْعُزْلَةِ رَاحَةٌ مِنْ خُلُطَاءِ السُّوءِ

**[34478]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Ḥabīb, who said: Some people from Iraq came to ‘Umar, among them Jarīr ibn ‘Abdullāh. He brought them a bowl prepared with bread and oil. He said to them: “He [referring to himself] sees what you crave. So what do you want? Sweet, sour, hot, cold, and just throwing it into the bellies?”

**[34479]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Ḥabīb, from some of his companions, from ‘Umar: That he was invited to a meal, and whenever they brought a dish, he would mix it with the other [to discourage variety].

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ، الْأَعْمَشِ، عَنْ، حَبِيبٍ، قَالَ:  
قَدِيمُ أَنَاسٌ مِنَ الْعِرَاقِ عَلَى عُمَرَ وَفِيهِمْ جَرِيرُ بْنُ عَبْدِ  
اللَّهِ قَالَ: فَلَمَّا هُمْ بِجَهَنَّمِ قَدْ صُنِعْتُ بِخُبْزٍ وَرَبَّتٍ ، قَالَ:  
فَقَالَ لَهُمْ: قَدْ رَأَى مَا تَقْرُمُونَ إِلَيْهِ ، فَأَيُّ شَيْءٍ تُرِيدُونَ  
حُلُواً وَحَامِضًا وَحَارًّا وَبَارِدًا وَقَدْدًا فِي الْبُطُونِ

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ، الْأَعْمَشِ، عَنْ، حَبِيبٍ، عَنْ،  
بَعْضِ أَصْحَابِهِ، عَنْ عُمَرَ، أَنَّهُ دُعِيَ إِلَى طَعَامٍ فَكَانُوا  
إِذَا جَاءُوا بِلُونٍ خَلَطُهُ بِصَاحِبِهِ

**[34480]** Shabābah ibn Sawwār narrated to us, saying: Shu‘bah narrated to us, from ‘Āsim ibn ‘Ubaydullāh, from ‘Abdullāh ibn ‘Āmir, who said: I saw ‘Umar ibn al-Khaṭṭāb take a straw from the ground and say: “I wish I were this straw, I wish I were nothing, I wish my mother had not given birth to me, I wish I were a thing forgotten and unnoticed.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ  
بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، قَالَ: رَأَيْتُ عُمَرَ  
بْنَ الْخَطَّابِ أَخْذَ شَيْئًا مِنَ الْأَرْضِ فَقَالَ: لَيْتَنِي هَذِ  
الشَّيْءَةَ، لَيْتَنِي لَمْ أَكُ شَيْئًا، لَيْتَ أُمِّي لَمْ تَلِنِي، لَيْتَنِي  
كُنْتُ نَسْيَا مَنْسِيًّا

**[34481]** Shabābah narrated to us, saying: Shu‘bah narrated to us, from ‘Āsim ibn ‘Ubaydullāh, from ‘Abdullāh ibn ‘Āmir, from Ibn ‘Umar, who said: ‘Umar’s head was on my lap, and he said: “Put it down [on the ground], may you have no mother.” Then he said: “Woe to me and woe to ‘Umar’s mother if my Lord does not forgive me.”

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ عَبْدِ  
اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ  
رَأْسُ عُمَرَ عَلَى جَبْرِي فَقَالَ: ضَعْفَةُ لَا أَمَّ لَكَ، ثُمَّ  
قَالَ: وَلَيْلِي وَلَيْلَ أُمُّ عُمَرَ إِنْ لَمْ يَغْفِرْ لِي رَبِّي

**[34482]** Yaḥyā ibn Ādām narrated to us, saying: Hammād ibn Salamah narrated to us, from Abū Na‘āmah, from Ḥujayr ibn Rabī‘, who said: ‘Umar said: “Indeed, immorality is like this”—and he covered his head down to his eyebrows—“Behold, righteousness is like this”—and he uncovered his head.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا، حَمَّادُ بْنُ سَلَمَةَ، عَنْ، أَبِي نَعَامَةَ، عَنْ، حُجَيْرٍ بْنِ رَبِيعٍ، قَالَ: قَالَ عُمَرُ: إِنَّ الْفُجُورَ هَكَذَا وَغَطَّى رَأْسَهُ إِلَى حَاجِبِيهِ، أَلَا إِنَّ الْإِيمَانَ هَكَذَا وَكَشَفَ رَأْسَهُ

**[34483]** ‘Affān narrated to us, saying: Sulaymān ibn al-Mughīrah narrated to us, saying: Thābit said: Anas said: “Barley became expensive—food became expensive in Medina during the time of ‘Umar.” So he began eating barley, and his stomach rumbled in protest. He reached his hand to his stomach and said: “By Allah, it is nothing but what you see until Allah expands provisions for the Muslims.”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا، سُلَيْمَانُ بْنُ الْمُغِيرَةِ، قَالَ: قَالَ ثَابِتٌ: قَالَ أَنْسُ: غَلَّ الشَّعِيرُ غَلَّ الطَّعَامُ بِالْمَدِينَةِ عَلَى عَهْدِ عُمَرَ، فَجَعَلَ يَأْكُلُ الشَّعِيرَ فَاسْتَكَرَهُ بَطْنُهُ، فَأَهْوَى بِنَدِيْهِ إِلَى بَطْنِهِ فَقَالَ: وَاللَّهِ مَا هُوَ إِلَّا مَا تَرَى حَتَّى يُوَسَّعَ اللَّهُ عَلَى الْمُسْلِمِينَ

**[34484]** Mu‘āwiyah ibn Hishām narrated to us, from Hishām ibn Sa‘d, from Zayd ibn Aslam, from his father, who said: I was walking with ‘Umar ibn al-Khaṭṭāb when he saw a discarded date. He said: “Take it.” I said: “What will I do with a date?” He said: “A date and a date until they accumulate.” So I took it, and he passed by a drying place for dates, so he said: “Throw it in there.”

**[34485]** ‘Abdah ibn Sulaymān narrated to us, from Yaḥyā ibn Sa‘id, from ‘Abdullāh ibn ‘Āmir, who said: I went out with ‘Umar, and I did not see him set up a tent until he returned. He said: I said: “With what did he shade himself?” He said: “He would throw a leather mat over a tree and shade himself with it.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ، هِشَامِ بْنِ سَعْدٍ، عَنْ، زَيْدٍ  
بْنِ أَسْلَمْ، عَنْ، أَبِيهِ، قَالَ: كُنْتُ أَمْشِي مَعَ عُمَرَ بْنِ  
الْخَطَّابِ فَرَأَى تَمْرَةً مَطْرُوحَةً، فَقَالَ: حُذْهَا، فَلَمْ  
وَمَا أَصْنَعُ بِتَمْرَةٍ؟ قَالَ: تَمْرَةٌ وَتَمْرَةٌ حَتَّى تَجْمِعَ،  
فَأَخْدُهَا فَمَرَّ بِمِرْبِدٍ تَمْرٍ فَقَالَ: أَلْقِهَا فِيهِ

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ، يَحْيَى بْنِ سَعِيدٍ، عَنْ،  
عَبْدِ اللَّهِ بْنِ عَامِرٍ، قَالَ: حَرَجْتُ مَعَ عُمَرَ فَمَا رَأَيْتُهُ  
مُضْطَرِّبًا فُسْطَاطًا حَتَّى رَجَعَ، قَالَ: فَلَمْ: بِإِيْ شَيْءٍ  
كَانَ يَسْتَظِلُّ؟ قَالَ: يَطْرَحُ الظُّلْمَ عَلَى الشَّجَرَةِ يَسْتَظِلُّ  
بِهِ

**[34486]** Waki‘ narrated to us, from Usāmah, from al-Zuhri, from Humayd ibn ‘Abd al-Rahmān, who said: ‘Umar said: “If a lamb were to die lost on the bank of the Euphrates, I would fear that Allah would ask me about it.”

حَدَّثَنَا وَكِبْعُ، عَنْ، أَسَامَةَ، عَنْ، الزُّهْرِيِّ، عَنْ، حُمَيْدِ  
بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عُمَرُ: لَوْ هَلَكَ حَمْلٌ مِنْ وَلَدِ  
الضَّانِ ضَيَاعًا بِشَاطِئِ الْفُرَاتِ خَشِيتُ أَنْ يَسْأَلَنِي اللَّهُ  
عَنْهُ

**[34487]** ‘Alī ibn Mushir narrated to us, from al-Shaybānī, from Yasir ibn ‘Amr, who said: When ‘Umar ibn al-Khaṭṭāb came to Syria, he was brought a pack horse (birdhawn), and he mounted it. When it shook him [pranced], he got off it, struck its face, and said: “May Allah make you ugly and make ugly him who taught you this.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ، الشَّيْبَانِيِّ، عَنْ، يَسِيرِ بْنِ  
عَمْرِو، قَالَ: لَمَّا آتَى عُمَرُ بْنُ الْخَطَّابِ الشَّامَ أَتَى  
بِرْدُونِ فَرَكِبَ عَلَيْهِ، فَلَمَّا هَزَّ نَزَلَ عَنْهُ وَضَرَبَ  
وَجْهَهُ وَقَالَ: قَبَّحَكَ اللَّهُ وَقَبَّحَ مَنْ عَلِمَكَ هَذَا

[34488] Yaḥyā ibn ‘Isā narrated to us, from al-A‘mash, from Ibrāhīm, from Hammām, from Ḥudhayfah, who said: I entered upon ‘Umar while he was sitting on a trunk in his house, talking to himself. I approached him and said: “What is troubling you, O Commander of the Faithful?” He gestured with his hand like this. He said: I said: “Whatever troubles you, by Allah, if we saw anything from you that we disapproved of, we would correct you.” He said: “By Allah, besides Whom there is no god, if you saw anything from me that you disapproved of, you would correct it?” I said: “By Allah, besides Whom there is no god, if we saw anything from you that we disapproved of, we would correct you.” He said: He rejoiced greatly at that and said: “Praise be to Allah who placed among you, the Companions of Muḥammad, those who, if they see anything from me that they disapprove of, correct me.”

حَدَّثَنَا يَحْيَى بْنُ عَيسَى، عَنْ، الْأَعْمَشِ، عَنْ، إِبْرَاهِيمَ،  
عَنْ، هَمَّامٍ، عَنْ، حُذَيفَةَ، قَالَ: دَخَلْتُ عَلَى عُمَرَ وَهُوَ  
قَاعِدٌ عَلَى جَذْعٍ فِي دَارِهِ وَهُوَ يُحَدِّثُ نَفْسَهُ فَدَوْتُ مِنْهُ  
فَقُلْتُ: مَا الَّذِي أَهَمَكَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ: هَكَذَا  
بِيَدِهِ وَأَشَارَ بِهَا، قَالَ: قُلْتُ: الَّذِي يُهْمِكَ وَاللَّهُ لَوْ رَأَيْنَا  
مِنْكَ أَمْرًا نُنْكِرُهُ لِقَوْمَنَاكَ، قَالَ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
، لَوْ رَأَيْنُهُ مِنِّي أَمْرًا نُنْكِرُهُ لِقَوْمَنُهُ، قُلْتُ: اللَّهُ  
الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَوْ رَأَيْنَا مِنْكَ أَمْرًا نُنْكِرُهُ  
لِقَوْمَنَاكَ، قَالَ: فَفَرَحَ بِذَلِكَ فَرَحًا شَيِيدًا، وَقَالَ: الْحَمْدُ  
لِلَّهِ الَّذِي جَعَلَ فِيْكُمْ أَصْحَابَ مُحَمَّدٍ مِنَ الَّذِي إِذَا رَأَى  
مِنِّي أَمْرًا نُنْكِرُهُ قَوْمَنِي

**[34489]** Yazīd ibn Hārūn narrated to us, from Hammām ibn Yahyā, from Iṣhāq ibn ‘Abdullāh ibn Abī Ṭalḥah, from Anas, who said: “I saw ‘Umar ibn al-Khaṭṭāb eating a Šā‘ of dates with their bad parts [hashaf].”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامَ بْنِ يَحْيَى عَنْ إِسْحَاقَ  
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَّسٍ، قَالَ: رَأَيْتُ عُمَرَ  
بْنَ الْخَطَّابِ يَأْكُلُ الصَّاعَ مِنَ التَّمْرِ بِحَشْفِهِ

**[34490]** Yazīd ibn Hārūn narrated to us, from Muḥammad ibn Muṭarrif, from Zayd ibn Aslam, from his father, who said: I used to bring ‘Umar a Šā‘ of dates, and he would say: “O Aslam, peel its skin/bad parts for me,” so I would peel it, and he would eat it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ  
رَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: كُنْتُ آتِيُ عُمَرَ بِالصَّاعَ  
مِنَ التَّمْرِ فَيَقُولُ: يَا أَسْلَمَ حُتْ عَنِّي قِسْرَةً فَأَحْشِفُهُ ،  
فَيَأْكُلُهُ

**[34491]** Abū al-Āḥwāṣ narrated to us, from Simāk, from al-Nu‘mān ibn Bashīr, who said: ‘Umar was asked about sincere repentance (al-tawbah al-naṣūḥ). He said: “Sincere repentance is that the servant repents from the bad deed and then never returns to it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ النُّعْمَانِ بْنِ  
بَشِيرٍ، قَالَ: سُئِلَ عُمَرُ عَنِ التَّوْبَةِ النَّصُوحِ ، فَقَالَ:  
الْتَّوْبَةُ النَّصُوحُ أَنْ يَتُوبَ الْعَبْدُ مِنَ الْعَمَلِ السَّيِّئِ ، ثُمَّ لَا  
يَعُودُ إِلَيْهِ أَبَدًا

**[34492]** Abū al-Āḥwāṣ narrated to us, from Simāk, from al-Nu‘mān ibn Bashīr, who said: ‘Umar was asked about the saying of Allah: {And when the souls are paired} [At-Takwīr: 7]. He said: “The righteous man is paired with the righteous man in Paradise, and the evil man is paired with the evil man in the Fire.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ: سُئِلَ عُمَرُ عَنْ قَوْلِ اللَّهِ: {وَإِذَا النُّفُوسُ ، قَالَ: يُفْرَنُ بَيْنَ الرَّجُلِ الصَّالِحِ [7: رُوْجَتْ} [النَّكْوَرْ مَعَ الرَّجُلِ الصَّالِحِ فِي الْجَنَّةِ ، وَيُفْرَنُ بَيْنَ الرَّجُلِ السُّوءِ مَعَ الرَّجُلِ السُّوءِ فِي النَّارِ

[34493] Ḥusayn ibn ‘Alī narrated to us, saying: Tu‘mah ibn Ghaylān al-Ju‘fī narrated to me, from a man called Mīkā’il, a shaykh from the people of Khurāsān, who said: When ‘Umar stood for prayer at night, he would say: “You see my standing and know my need, so return me from Your presence, O Allah, with my need fulfilled, successful, victorious, answering [Your call] and answered [by You], having forgiven me and had mercy on me.” When he finished his prayer, he would say: “O Allah, I see nothing of the world lasting, nor do I see any state in it remaining straight. Make me speak in it with knowledge and remain silent in it with judgment. O Allah, do not give me too much of the world lest I transgress, nor too little lest I forget, for what is little and sufficient is better than what is abundant and distracting.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، قَالَ: حَدَّثَنِي، طُعْمَةُ بْنُ غَيْلَانَ الْجُعْفُوُيُّ، عَنْ رَجُلٍ يُقَالُ لَهُ: مِيكَائِيلُ شَيْخُ مِنْ أَهْلِ خُرَاسَانَ، قَالَ: كَانَ عُمَرُ إِذَا قَامَ مِنَ اللَّيْلِ قَالَ: فَدَّتَرَى مَقَامِي وَتَعْلَمَ حَاجَتِي، فَأَرْجَعْنِي مِنْ عِنْدِكَ يَا اللَّهُ بِحَاجَتِي مُفْلِحًا مُنْجِحًا مُسْتَحِبًّا مُسْتَجَابًا لِي، فَدَّ غَفَرْتَ لِي وَرَحْمَتْنِي، فَإِذَا قَضَى صَلَاتَهُ قَالَ: اللَّهُمَّ لَا أَرَى شَيْئًا مِنَ الدُّنْيَا يَدُومُ، وَلَا أَرَى حَالًا فِيهَا يَسْتَقِيمُ، اجْعَلْنِي أَنْطِقُ فِيهَا بِعِلْمٍ وَأَصْنَمْتُ فِيهَا بِحُكْمٍ، اللَّهُمَّ لَا تُكْثِرْ لِي مِنَ الدُّنْيَا فَأَطْغَى، وَلَا تُنْقِلْ لِي مِنْهَا فَأَنْسَى، فَإِنَّ مَا قَلَ وَكَفَى حَيْزٌ مِمَّا كَثُرَ وَاللَّهُ

[34494] Abū Bakr narrated to us, saying: Abū Khālid al-Āhm̄ar narrated to us, from Dāwūd, from ‘Āmir, from Ibn ‘Abbās, who said: I entered upon ‘Umar when he was stabbed, and I said: “Rejoice in Paradise, O Commander of the Faithful. You embraced Islam when people disbelieved, you strove with the Messenger of Allah when people forsook him, the Messenger of Allah passed away while he was pleased with you, no two people differed concerning your caliphate, and you have been killed as a martyr.” He said: “Repeat that to me.” So I repeated it to him. He said: “By the One besides Whom there is no god, if I had everything on earth of gold and silver, I would ransom myself with it from the terror of the imminent scene.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ دَاؤِدٍ،  
عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ  
حِينَ طَعِنَ، فَقُلْتُ: أَبْشِرْ بِالْجَنَّةِ يَا أَمِيرَ الْمُؤْمِنِينَ ،  
أَسْلَمْتَ حِينَ كَفَرَ النَّاسُ وَجَاهَدْتَ مَعَ رَسُولِ اللَّهِ حِينَ  
خَذَلَهُ النَّاسُ ، وَقُبِضَ رَسُولُ اللَّهِ وَهُوَ عَنْكَ رَاضٌ ،  
وَلَمْ يَخْلُفْ فِي خِلَافَتِكَ الْأَنَّانُ ، وَقُتِلْتَ شَهِيدًا ، فَقَالَ:  
أَعْدَدْتَ عَلَيَّ ، فَأَعْدَدْتُ عَلَيْهِ فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ لَوْ  
أَنْ لِي مَا عَلَى الْأَرْضِ مِنْ صَفَرَاءَ وَبَيْضَاءَ لَا فَتَدَيْتُ  
بِهِ مِنْ هَوْلِ الْمَطْلَعِ

**[34495]** ‘Abdullāh ibn Idrīs narrated to us, from Ismā‘il and Sufyān, from Zubayd ibn al-Ḥārith, from a man of Banū ‘Āmir, who said: ‘Alī said: “I only fear two things for you: long hope and following desire. For long hope makes one forget the Hereafter, and following desire blocks from the truth. The world has departed turning its back, and the Hereafter is coming forward, and each of them has sons. So be among the sons of the Hereafter, for today is work without account, and tomorrow is account without work.”

**[34496]** Hafṣ narrated to us, from Ismā‘il ibn Abī Khālid, from Zubayd, from al-Muhājir al-‘Āmirī, from ‘Alī, with similar to it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، إِسْمَاعِيلَ، وَسُفْيَانَ،  
عَنْ رُبَيْدَ بْنِ الْخَارِثِ، عَنْ رَجْلٍ، مِنْ بَنَى عَامِرٍ، قَالَ:  
قَالَ عَلَيْ: “إِنَّمَا أَخَافُ عَلَيْكُمُ الْتَّنَّينَ: طُولُ الْأَمْلِ ،  
وَاتِّبَاعُ الْهَوَى ، فَإِنْ طُولَ الْأَمْلِ يُنْسِي الْأُخْرَةَ ، وَإِنْ  
اتِّبَاعُ الْهَوَى يَصْدُ عَنِ الْحَقِّ ، وَإِنَّ الدُّنْيَا قَدْ تَرَكَتْ  
مُدْبِرَةً ، وَإِنَّ الْأُخْرَةَ مُقْبِلَةٌ وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَئُونَ،  
كَفُونُوا مِنْ أَبْنَاءِ الْأُخْرَةِ ، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا جِسَابٌ ،  
وَغَدَّا حِسَابٌ وَلَا عَمَلٌ

حَدَّثَنَا حَفْصٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ رُبَيْدَ،  
عَنِ الْمُهَاجِرِ الْعَامِرِيِّ، عَنْ عَلَيِّ، يُمْثِلُهُ

**[34497]** Ibn ‘Ulayyah narrated to us, from Layth, from al-Hasan, who said: ‘Alī said: “Blessed is every obscure servant who knows the people but the people do not know him, and Allah knows him with His pleasure. Those are the lamps of guidance. He clears every dark trial from them and admits them into His mercy. They are not broadcasters of secrets nor ostentatious boors.”

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ، لَيْثٍ، عَنْ، الْحَسَنِ، قَالَ: قَالَ  
عَلِيٌّ: طُوبَى لِكُلِّ عَبْدٍ نَوْمَةٍ عَرَفَ النَّاسَ ، وَلَمْ يَعْرِفْهُ  
النَّاسُ ، وَعَرَفَهُ اللَّهُ مِنْهُ بِرِضْوَانٍ ، أُولَئِكَ مَصَابِيحُ  
الْهُدَى ، يُجْلِي عَنْهُمْ كُلَّ فِتْنَةٍ مُظْلِمَةٍ ، وَيُخْلِمُ اللَّهُ فِي  
رَحْمَتِهِ ، لَيْسَ أُولَئِكَ بِالْمَذَاقِ الْبَدْرُ وَلَا بِالْجُفَاءِ  
الْمُرَائِينَ

**[34498]** Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn Ṭalḥah informed us, from Zubayd, who said: ‘Alī said: “The best of people are this middle group; the one lagging behind catches up to them, and the extremist returns to

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، مُحَمَّدُ بْنُ طَلْحَةَ،  
عَنْ، رُبَيْدٍ، قَالَ: قَالَ عَلِيٌّ: خَيْرُ النَّاسِ هَذَا النَّمطُ  
الْأُوْسَطُ يُلْحَقُ بِهِمُ التَّالِيُّ ، وَيَرْجُعُ إِلَيْهِمُ الْغَالِيُّ

**[34499]** Waki‘ narrated to us, saying: Iyās ibn Abī Tamīmah narrated to us, saying: I heard ‘Aṭā’ ibn Abī Rabāḥ say: Whenever ‘Alī ibn Abī Ṭālib sent out a military detachment, he would appoint a man in command and advise him, saying: “I advise you to fear Allah; you must meet Him, and there is no end for you other than Him, and He owns the world and the Hereafter. Adhere to what brings you closer to Allah, for in it is a recompense from Allah for the world.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا، إِيَاسُ بْنُ أَبِي ثَمِيمَةَ، قَالَ: سَمِعْتُ، عَطَاءً بْنُ أَبِي رَبَاحٍ، قَالَ: كَانَ عَلَيْهِ بْنُ أَبِي طَالِبٍ إِذَا بَعَثَ سَرِيَّةً وَلَى أَمْرَهَا رَجُلًا فَأُوصَاهُ فَقَالَ: أُوصِيكَ بِتَقْوَى اللَّهِ، لَا بُدَّ لَكَ مِنْ لِقَائِهِ، وَلَا مُنْتَهَى لَكَ دُونَهُ وَهُوَ يَمْلِكُ الدُّنْيَا فِي الْآخِرَةِ، وَعَلَيْكَ بِالذِّي يُقْرِبُكَ إِلَى اللَّهِ، فَإِنَّ فِيهَا عِنْدَ اللَّهِ خَلْفًا مِنَ الدُّنْيَا

**[34500]** Waki‘ narrated to us, saying: Sharīk narrated to us, from ‘Uthmān al-Thaqafī, from Zayd ibn Wahb: That Ibn Na‘jah criticized ‘Alī for his clothing. He [‘Alī] said: “The believer emulates it, and the heart is humbled by it.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا، شَرِيكُ، عَنْ، عُثْمَانَ التَّقَافِيِّ، عَنْ، زَيْدِ بْنِ وَهْبٍ: أَنَّ ابْنَ نَعْجَةَ، عَائِبَ عَلَيْهِ فِي لِيَاسِيهِ فَقَالَ: يَقْنَدِي بِهِ الْمُؤْمِنُ وَيَخْشَعُ الْقُلُوبُ

**[34501]** Abū Mu‘āwiyah narrated to us, saying: Al-A‘mash narrated to us, from ‘Amr ibn Murrah, from Abū Ṣāliḥ, who used to serve Umm Kulthūm bint ‘Alī, who said: I entered upon Umm Kulthūm while she was combing her hair, and there was a curtain between her and me. I sat waiting for her to give me permission. Ḥasan and Ḥusayn came and entered upon her while she was combing. They said: “Will you not feed Abū Ṣāliḥ something?” She said: “Yes.” He said: So they brought out a bowl containing broth with grains. I said: “You feed me this while you are princes?” Umm Kulthūm said: “O Abū Ṣāliḥ, how would it be if you saw the Commander of the Faithful? He was brought some citrons, and Ḥasan or Ḥusayn went to take a citron from it, but he snatched it from his hand, then he ordered it to be distributed.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، قَالَ: حَدَّثَنَا، الْأَعْمَشُ، عَنْ، عَمْرُو بْنِ مُرَّةَ، عَنْ، أَبِي صَالِحِ الَّذِي كَانَ يَخْدُمُ أُمَّ الْكُلُومِ ابْنَةَ عَلَيِّ، قَالَ: دَخَلْتُ عَلَى أُمَّ الْكُلُومِ وَهِيَ تَمْسِطُ وَسِنْرَ بَيْنَهَا وَبَيْنِي، فَجَلَسْتُ أَنْتَظِرُهَا حَتَّى تَأْذِنَ لِي، فَجَاءَ حَسَنٌ وَحُسَيْنٌ فَدَخَلَا عَلَيْهَا وَهِيَ تَمْسِطُ، فَقَالَ: أَلَا تُطْعِمُونَ أَبَا صَالِحٍ شَيْئًا؟ قَالَتْ: بَلَى، قَالَ: فَأَخْرُجُوا قَصْعَةً فِيهَا مَرَقٌ بِحُبُوبٍ، فَقُوْتُ: أَلْطَعْمُونَنِي هَذَا وَأَنْتُمْ أَمْرَاءُ؟ فَقَالَتْ أُمُّ الْكُلُومِ: يَا أَبَا صَالِحٍ، فَكَيْفَ لَوْ رَأَيْتَ أَمِيرَ الْمُؤْمِنِينَ، وَأَتَيْتَ بِأَثْرُنْجٍ فَذَهَبَ حَسَنٌ أَوْ حُسَيْنٌ يَتَّهَلَّلُ مِنْهُ أَثْرُنْجًا فَنَزَّعَهَا مِنْ يَدِهِ، ثُمَّ أَمْرَ بِهِ فَقُسِّمَ

**[34502]** Abu Mu'awiyah narrated: Al-A'mash narrated to us, from 'Amr bin Murrah, from Abu al-Bakhtari, who said: 'Ali said to his mother, Fatimah bint Asad: "Spare Fatimah, the daughter of the Messenger of Allah, the work outside: drawing water and running errands, and she will spare you the work inside the house: kneading, baking, and grinding."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ، عَمْرٍو بْنِ مُرَّةَ، عَنْ، أَبِي الْبَخْتَرِيِّ، قَالَ: قَالَ عَلَيْ لِأَمْهِ فَاطِمَةَ بِنْتَ أَسَدٍ: "إِنَّمَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ الْخَدِيمَ حَارِجًا: سِقَائِيَّةُ الْمَاءِ وَالْحَاجَةِ، وَتَكْبِيَّكَ الْعَمَلَ فِي الْبَيْتِ: الْعَجْنَ وَالْخُبْزَ وَالطَّحْنَ"

**[34503]** Muhammad bin Fudayl narrated from Mujalid, from Ash-Sha'bi, from Al-Harith, from 'Ali, who said: "Fatimah was conducted to me (as a bride) on the night she was conducted to me, and there was nothing beneath us except a ram's skin."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، مُجَالِدٍ، عَنْ، الشَّعْبِيِّ، عَنْ، الْحَارِثِ، عَنْ، عَلَيِّ، قَالَ: أَهْدَيْتُ فَاطِمَةَ لَيْلَةً أُهْدِيْتُ إِلَيْ وَمَا تَحْتَنَا إِلَّا جِلْدَ كَبِشٍ

**[34504]** Abu Khalid al-Ahmar narrated from 'Amr bin Qays, from Abu Ishaq, who said: 'Ali said: "(These are) words that if you were to saddle camels (to travel in search of them), you would exhaust them before finding the likes of them: Let a servant hope for nothing but his Lord, let him fear nothing but his sin, let one who does not know not be ashamed to learn, and let a scholar, if asked about what he does not know, not be ashamed to say: 'Allah knows best.' And know that the position of patience in relation to faith is like the position of the head in relation to the body; if the head goes, the body goes, and if patience goes, faith goes."

**[34505]** Waki' narrated from Sufyan, from 'Amr bin Qays, from 'Adi bin Thabit, who said: "'Ali was brought a tray of Faludhaj (a sweet dish), but he did not eat from it."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ، عَمْرُو بْنُ قَيْسٍ، عَنْ، أَبِي إِسْحَاقَ، قَالَ: قَالَ عَلَيْهِ: "الْكَلِمَاتُ لَوْ رَحِلْتُمُ الْمَطَيِّ فِيهِنَّ لَأْنْضَيْتُمُوهُنَّ قَبْلَ أَنْ تُذْرِكُوا مِنْهُنَّ: لَا يَرْجُ عَبْدٌ إِلَّا رَبَّهُ، وَلَا يَخْفُ إِلَّا ذَنْبَهُ، وَلَا يَسْتَحْيِي مَنْ لَا يَعْلَمُ أَنْ يَتَعَلَّمُ، وَلَا يَسْتَحْيِي عَالَمٌ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ، وَاعْلَمُوا أَنَّ مَنْزِلَةَ الصَّابِرِ مِنَ الْإِيمَانِ كَمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ، وَإِذَا ذَهَبَ الصَّابِرُ ذَهَبَ الْإِيمَانُ

حَدَّثَنَا وَكِيعٌ، عَنْ، سُفْيَانَ، عَنْ، عَمْرُو بْنُ قَيْسٍ، عَنْ، عَدِيِّ بْنِ ثَابِتٍ، قَالَ: أُتِيَ عَلَيْهِ بِطَسْخَوَانَ فَالْوَدْجَ فَلَمْ يُأْكُلْ مِنْهُ

**[34506]** Yahya bin Yaman narrated from Sufyan, from 'Amr bin Kathir al-Hanafi, from 'Ali, who said: "Suppress anger, and lessen laughter, lest the hearts reject it."

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ عَمْرُو بْنِ كَثِيرٍ الْخَنْفِيِّ، عَنْ عَلَيِّ، قَالَ: اكْظِمُوا الْغَيْظَ، وَأَقْلُوا الصَّحَّاحَ لَا تَمْجُهُ الْقُلُوبُ

**[34507]** 'Ali bin Mushir narrated from Al-Ajlah, from Ibn Abi Hudhayl, who said: "I saw 'Ali wearing a shirt; its sleeve, when he let it hang, reached the middle of his forearm, and when he stretched it, it did not go past his fingernail."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ الْأَجْلَحِ، عَنْ ابْنِ أَبِي هُذَيْلٍ، قَالَ: رَأَيْتُ عَلَى عَلَيِّ قَمِيصًا ، كُمْهٌ إِذَا أَرْسَلْتُه بَلَغَ نِصْفَ سَاعِدِهِ ، وَإِذَا مَدَهُ لَمْ يُجَاوِزْ ظُفْرَةً

**[34508]** 'Isa bin Yunus narrated from Abu Bakr bin Abi Maryam, from Damrah, who said: "The Messenger of Allah (peace be upon him) decreed for his daughter Fatimah the service of the house, and he decreed for 'Ali what was outside the house."

حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ ضَمْرَةَ، قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهِ فَاطِمَةَ بِخِدْمَةِ الْبَيْتِ ، وَقَضَى عَلَى عَلِيٍّ بِمَا كَانَ خَارِجًا مِنَ الْبَيْتِ

**[34509]** Abu Mu'awiyah narrated from Layth, from Mujahid, from 'Abdullah bin Sakhbarah, from 'Ali, who said: "No one in Kufa wakes up except in comfort. The lowest of them in status is the one who eats wheat, sits in the shade, and drinks from the water of the Euphrates."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، لَيْثٍ، عَنْ، مُجَاهِدٍ، عَنْ، عَبْدِ اللَّهِ بْنِ سَخْبَرَةَ، عَنْ، عَلَيِّ، قَالَ: مَا أَصْبَحَ بِالْكُوفَةِ أَحَدُ إِلَّا نَاعِمًا ، وَإِنَّ أَدْنَاهُمْ مَنْ يَأْكُلُ الْبُرَّ، وَيَجْلِسُ فِي الظَّلِّ، وَيَشْرَبُ مِنْ مَاءِ الْفُرَاتِ

**[34510]** Abu Mu'awiyah narrated: Abu Hayyan narrated to us, from Mujammi', from Ibrahim at-Taymi, from Yazid bin Sharik, who said: 'Ali went out one day with his sword and said: "Who will buy this sword of mine from me? If I had the price of an Izar (waist wrapper), I would not have sold it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا، أَبُو حَيَّانَ، عَنْ، مُجَمِّعٍ، عَنْ، إِبْرَاهِيمَ التَّمِيِّ، عَنْ، يَزِيدَ بْنِ شَرِيكٍ، قَالَ: حَرَجَ عَلَيِّ ذَاتَ يَوْمٍ بِسَيْفِهِ فَقَالَ: مَنْ يَبْتَغَ مِنِّي سَيْفِي هَذَا ، فَلَوْ كَانَ عِنْدِي تَمْنُ إِزَارٍ مَا بِعْثَةَ

**[34511]** Abu Mu'awiyah narrated from Al-A'mash, from 'Uthman Abu al-Yaqzan, from Zadhan, from 'Ali: regarding {Except the companions of the right} [Al-Muddaththir: 39], he said: "They are the children of the Muslims."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، عُثْمَانَ أَبِي الْيَقْظَانَ، عَنْ، زَادَانَ، عَنْ، عَلَيِّ: {إِلَّا أَصْحَابَ الْأَيْمَنِ} [المدثر: 39]

**[34512]** Abu Usamah narrated from Al-Hasan bin al-Hakam an-Nakha'i, who said: My mother narrated to me, from Umm 'Uthman—a mother of a child of 'Ali (i.e., his concubine)—who said: I came to 'Ali while cloves were poured out in front of him in the courtyard. I said: "O Commander of the Faithful, gift my daughter a necklace from these cloves." He said: "Like this?"—and he tapped with his hands—"Show me a good dirham, for this is but the wealth of the Muslims. Otherwise, be patient until our share of it comes to us, then we will gift your daughter a necklace from it."

**[34513]** Abu al-Ahwas narrated from Abu Ishaq, from Al-Harith, from 'Ali, who said: "The likeness of the one who combines faith and the Qur'an is that of the citron: good in scent and good in taste. And the likeness of the one who does not combine faith and does not combine the Qur'an is that of the colocynth: foul in scent and foul in taste."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ، الْحَسَنِ بْنِ الْحَكَمِ النَّخَعِيِّ، قَالَ: حَدَّثَنِي أُمِّي، عَنْ، أُمَّ عُثْمَانَ أُمَّ وَلَدٍ لِغَلِيِّ، قَالَ: حِنْتُ عَلَيْهِ وَبَيْنَ يَدَيْهِ قُرْنُفُلٌ مَكْبُوبٌ فِي الرَّحْبَةِ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَبْ لِابْنِتِي مِنْ هَذَا الْقُرْنُفُلِ قِلَادَةً، فَقَالَ: هَذَا وَنَقَرَ بِيَدِيْهِ، أَرِنِي دِرْهَمًا جَيْدًا، فَإِنَّمَا هَذَا مَالُ الْمُسْلِمِينَ، وَإِلَّا فَاصْبِرْيَ حَتَّى يَأْتِنَا حَطْنَا مِنْهُ، فَهَبْ لِابْنِتِكِ مِنْهُ قِلَادَةً

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ، أَبِي إِسْحَاقَ، عَنْ، الْحَارِثِ، عَنْ، عَلَيِّ، قَالَ: مَثُلُ الَّذِي جَمَعَ الإِيمَانَ وَالْقُرْآنَ مَثُلُ الْأُنْرُجَةِ الطَّيِّبَةِ الرَّيْحِ الطَّيِّبَةِ الطَّعْمِ، وَمَثُلُ الَّذِي لَمْ يَجْمِعْ الإِيمَانَ وَلَمْ يَجْمِعْ الْقُرْآنَ مَثُلُ الْحَنْظَلَةِ حَبِيبَةِ الرَّيْحِ وَخَبِيثَةِ الطَّعْمِ

**[34514]** Abu Usamah narrated: 'Abdullah bin Muhammad bin 'Umar bin 'Ali narrated to me, saying: My father narrated to me, saying: It was said to 'Ali: "What is the matter with you, O Abu Hasan? You have taken up residence next to the graveyard?" He said: "I find them to be truthful neighbors; they refrain from evil and remind of the Hereafter."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنِي، عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلَيِّ، قَالَ: حَدَّثَنِي، أَبِي قَالَ: قَيلَ لِعَلِيٍّ: مَا شَأْنُكَ يَا أَبَا حَسَنٍ؟ جَاءَرْتَ الْمَقْبَرَةَ؟ قَالَ: إِنِّي أَجِدُهُمْ جِبَرَانَ صِدْقِي، يَكْفُونَ السَّيِّئَةَ وَيَذَّكَّرُونَ الْآخِرَةَ

**[34515]** 'Isa bin Yunus narrated from Al-Awza'i, from 'Ata', who said: "Fatimah used to knead dough, and her forelock would almost strike the bowl."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ، الْأَوْزَاعِيِّ، عَنْ، عَطَاءً، قَالَ: إِنْ كَانَتْ فَاطِمَةُ لَتَعْجِنُ، وَإِنْ فَصَّتْهَا لَتَكَادُ تَضْرِبُ الْجَفْنَةَ

**[34516]** 'Abdullah bin Idris narrated from Yazid bin Abi Ziyad, from Abu Juhayfah, who said: 'Abdullah (Ibn Mas'ud) said: "The purity of the world has gone, and its murkiness remains; so death is a gift for every Muslim."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ، أَبِي جُحَيْفَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: ذَهَبَ صَفُّ الدُّنْيَا وَبَقَى كَدْرُهَا فَالْمَوْتُ ثُخْفَةٌ لِكُلِّ مُسْلِمٍ

[34517] 'Abdullah bin Idris narrated from Yazid, from Abu Juhayfah, from 'Abdullah: "The world is like a stagnant pool; its purity has gone and its murkiness remains."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، يَزِيدَ، عَنْ، أَبِي جَحِيفَةَ، عَنْ، عَبْدِ اللَّهِ: الْدُّنْيَا كَالْعَبْدَ ذَهَبَ صَفْوَهُ وَبَقَى كَرْهَهُ

[34518] Muhammad bin Fudayl narrated from Al-A'mash, from 'Abdullah bin Murrah, from Ibn Mas'ud, who said: "It is sufficient knowledge for a man that he fears Allah, and it is sufficient ignorance for him that he is impressed by his own deeds."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، الْأَعْمَشِ، عَنْ، عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ، ابْنِ مَسْعُودٍ، قَالَ: بِحَسْبِ الْمَرْءِ مِنَ الْعِلْمِ أَنْ يَخَافَ اللَّهَ، وَبِحَسْبِهِ مِنَ الْجَهْلِ أَنْ يُعْجَبَ بِعَمَلِهِ

[34519] Waki' narrated from Sufyan, from Abu Qays, from Hudhayl, from 'Abdullah, who said: "Whoever desires the Hereafter harms the world, and whoever desires the world harms the Hereafter. O people, so harm the perishable for the sake of the eternal."

حَدَّثَنَا وَكِيعٌ، عَنْ، سُفْيَانَ، عَنْ، أَبِي قَيْسٍ، عَنْ، هُذَيْلٍ، عَنْ، عَبْدِ اللَّهِ، قَالَ: مَنْ أَرَادَ الْآخِرَةَ أَضَرَّ بِالْدُّنْيَا وَمَنْ أَرَادَ الدُّنْيَا أَضَرَّ بِالْآخِرَةِ، يَا قَوْمَ فَأَصِرُّوا بِالْفَانِي لِلْبَاقِي

**[34520]** Abu Mu'awiyah narrated from Malik bin Mighwal, from Abu Sufrah, from Ad-Dahhak bin Muzahim, who said: 'Abdullah said: "I wish I were a bird with feathers on my shoulders."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ، مَالِكِ بْنِ مَغْوِلٍ، عَنْ، أَبِي صُفْرَةَ، عَنْ، الصَّحَّافِ بْنِ مُزَاجِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَوْدِبْتُ أَنِّي طَيْرٌ فِي مَنْكِبِي رِيشٌ

**[34521]** Yahya bin Adam narrated from Zuhayr, from Abu Ishaq, who said: 'Abdullah said: "Would that I were a tree being lopped off."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ، زُهَيْرٍ، عَنْ، أَبِي إِسْحَاقَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَيَتَنِي شَجَرَةٌ تُعْضَدُ

**[34522]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from Al-Harith bin Suwayd, who said: 'Abdullah said: "I wish that I was but a dung dropped from me, and I was attributed to it and called 'Abdullah bin Rawthah (son of dung), and that Allah had forgiven me one sin." Except that Abu Mu'awiyah said (in his version): "I wish that I knew that Allah had forgiven me," then he mentioned the like of it.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ، الْأَعْمَشِ، عَنْ، إِبْرَاهِيمِ التَّمِيميِّ، عَنْ، الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَوْدِبْتُ أَنَّ رَوْثَةَ اُنْفَلَقْتُ عَلَيَّ فَسِبْتُ إِلَيْهَا فَسُسِّيَّتُ عَبْدُ اللَّهِ بْنَ رَوْثَةَ، وَأَنَّ اللَّهَ غَفَرَ لِي ذَنْبًا وَاحِدًا، إِلَّا أَنَّ أَبَا مُعَاوِيَةَ قَالَ: لَوْدِبْتُ أَنِّي عَلِمْتُ أَنَّ اللَّهَ غَفَرَ لِي، ثُمَّ ذَكَرَ مِثْلَهُ

**[34523]** Waki' narrated from Isma'il, from his brother, from Abu 'Ubaydah, who said: 'Abdullah said: "Whoever among you is able to place his treasure in the sky where the weevil does not eat it and thieves do not reach it, let him do so; for a man's heart is with his treasure."

حَدَّثَنَا وَكِبِيعُ، عَنْ، إِسْمَاعِيلَ، عَنْ، أَخِيهِ، عَنْ، أَبِي عُبَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ اسْتَطَعَ مِنْكُمْ أَنْ يَجْعَلَ كَنْزَهُ فِي السَّمَاءِ حَيْثُ لَا يَأْكُلُهُ السُّوْسُ وَلَا يَنْأِلُهُ السُّرُقُ فَلْيَفْعُلْ ، فَإِنَّ قَلْبَ الرَّجُلِ مَعَ كَنْزِهِ

**[34524]** Abu Usamah narrated from Mis'ar, from 'Umar bin Ayyub, from Abu Burdah, who said: "'Abdullah bin Mas'ud heard a shout, so he lay down facing the Qiblah."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ، مِسْعَرٍ، عَنْ، عُمَرَ بْنَ أَبْيَوبَ، عَنْ، أَبِي بُرْدَةَ، قَالَ: سَمِعَ عَبْدُ اللَّهِ بْنُ مِسْعُودٍ، صَيْحَةً فَاضْطَجَعَ مُسْتَقْلِ الْقِبْلَةَ

**[34525]** Husayn bin 'Ali narrated from Za'idah, from 'Abdul-Malik bin 'Umayr, who said: The family of 'Abdullah informed me: That 'Abdullah advised his son 'Abdur-Rahman, saying: "I advise you to fear Allah, let your house contain you, control your tongue, and weep over your sin."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ، زَائِدَةَ، عَنْ، عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، قَالَ: أَخْبَرَنِي، أَلْ عَبْدُ اللَّهِ: أَنَّ عَبْدَ اللَّهِ، أَوْصَى ابْنَهُ عَبْدَ الرَّحْمَنَ فَقَالَ: أُوصِيكَ بِتَقْوَى اللَّهِ وَلَيْسَعَكَ بِئْنَكَ ، وَامْلِأْ عَلَيْكَ لِسَانَكَ ، وَابْكِ عَلَى حَطِينَكَ

**[34526]** Muhammad bin Fudayl narrated from Bayan, from Qays, who said: 'Abdullah said: "I wish I knew that Allah had forgiven me one of my sins, and (if so) I would not care which child of Adam gave birth to me."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ، بَيَانٍ، عَنْ، قَيْسٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَوْرَدَتْ أَنِّي أَعْلَمُ أَنَّ اللَّهَ غَفَرَ لِي ذَنْبًا مِنْ ذُنُوبِي ، وَأَنِّي لَا أُبَالِي أَيَّ وَلَدٌ آتَمْ وَلَدَنِي

**[34527]** Abu Mu'awiyah narrated from Al-A'mash, from Salih bin Khabbab, from Husayn bin 'Uqbah, who said: 'Abdullah said: "Indeed, Paradise is surrounded by hardships, and Hell is surrounded by desires. So whoever looks behind a veil falls into what is behind it."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، صَالِحِ بْنِ خَبَابٍ، عَنْ، حُصَيْنِ بْنِ عُقْبَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: وَإِنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ ، وَإِنَّ النَّارَ حُفَّتْ بِالشَّهَوَاتِ ، فَمَنْ اطَّلَعَ بِحِجَابٍ وَاقِعٍ مَا وَرَاءَهُ

**[34528]** Abu al-Ahwas narrated from Simak, from 'Abdur-Rahman bin 'Abdullah, from his father, who said: "The likeness of trivialized deeds (sins) is like a people who stopped in a place with no firewood, and they had meat. They kept gathering (small sticks) until they collected enough to cook their meat."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ، سِمَاكٍ، عَنْ، عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ، أَبِيهِ، قَالَ: مَثُلُ الْمُحَقَّرَاتِ مِنَ الْأَعْمَالِ مَثُلُ قَوْمٍ نَزَلُوا مَنْزِلًا لَيْسَ بِهِ حَطَبٌ وَمَعْهُمْ لَحْمٌ ، فَلَمْ يَزَالُوا يَلْعَظُونَ حَتَّى جَمَعُوا مَا أَنْصَبُوا بِهِ لَحْمَهُمْ

**[34529]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim, from 'Alqamah, who said: 'Abdullah fell ill with a sickness and showed anxiety during it. We said: "We have not seen you anxious in your illness like this?" He said: "It is the Hereafter, and it is closer to me than negligence."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ، الْأَعْمَشِ، عَنْ، إِبْرَاهِيمَ، عَنْ، عَلْقَمَةَ، قَالَ: مَرِضَ عَبْدُ اللَّهِ مَرِضًا فَجَزَّ فِيهِ فَقْلُنَا: مَا رَأَيْنَاكَ جَزِّعْتَ فِي مَرَضِكَ هَذَا؟ قَالَ: إِنَّهُ أَخْرَى وَأَقْرَبُ بِي مِنَ الْغَفْلَةِ

**[34530]** 'Abdullah bin Idris narrated from Layth, from Al-Qasim, who said: 'Abdullah said: "Do not be hasty in praising people or blaming them, for a man may please you today and displease you tomorrow, and he may displease you today and please you tomorrow. People change, and Allah forgives sins on the Day of Resurrection. Allah is more merciful to His servants on the Day they come to Him than a mother of an only child who spreads a bed for him on the ground, then proceeds to feel his bedding with her hand; if there is a sting, it is on her, and if there is a thorn, it is on her."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ، لَيْثٍ، عَنْ، الْفَاسِمِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تَعْجَلُوا بِحَمْدِ النَّاسِ وَبِذَمِّهِمْ ، فَإِنَّ الرَّجُلَ يُعْجِبُكُمْ الْيَوْمَ وَيَسُوءُكُمْ غَدًا ، وَيَسُوءُكُمْ الْيَوْمَ وَيُعْجِبُكُمْ غَدًا ، وَإِنَّ الْعِبَادَةَ يُغَيِّرُونَ وَاللَّهُ يَغْفِرُ الذُّنُوبَ يَوْمَ الْقِيَامَةِ ، وَاللَّهُ أَرْحَمُ بِعِبَادِهِ يَوْمَ ثَانِيَةِ مِنْ أَمْ وَاحِدٍ فَرَسَطْتُ لَهُ فِي الْأَرْضِ، ثُمَّ قَامَتْ تَلْتَمِسُ فِرَاشَهُ بِيَدِهَا ، فَإِنْ كَانَتْ لَدْغَةً كَانَتْ بِهَا، وَإِنْ كَانَتْ شَوْكَةً كَانَتْ بِهَا

**[34531]** Abu Khalid al-Ahmar narrated from Al-Mas'udi, from Al-Qasim, who said: 'Abdullah said: "I wish that I was single (detached) from the world, like a rider going out in the morning and returning in the evening."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ، الْمَسْعُودِيِّ، عَنْ، الْفَاسِمِ،  
قَالَ: قَالَ عَبْدُ اللَّهِ: وَدَدْتُ أَنِّي مِنَ الدُّنْيَا فَرْدٌ كَالْغَادِي  
الرَّاكِبُ الرَّائِحُ

**[34532]** Yazid bin Harun narrated from Al-Mas'udi, from Al-Qasim bin 'Abdur-Rahman, who said: 'Abdullah said: "Fear of Allah is sufficient as knowledge, and being deluded about Him is sufficient as ignorance."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ، الْمَسْعُودِيِّ، عَنْ، الْفَاسِمِ  
بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: كَفَى بِخَشْيَةِ اللَّهِ  
عِلْمًا ، وَكَفَى بِالْأَغْتِرَارِ بِهِ جَهْلًا

**[34533]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from Al-Harith bin Suwayd, who said: 'Abdullah said: "By the One besides Whom there is no god, the family of 'Abdullah does not possess anything by which they hope Allah will give them good or ward off evil from them, except that Allah knows that 'Abdullah does not associate anything with Him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، إِبْرَاهِيمِ  
الثَّمِيمِيِّ، عَنْ، الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ:  
وَالَّذِي لَا إِلَهَ غَيْرُهُ ، مَا أَصْبَحَ عِنْدَ الْعَبْدِ اللَّهُ شَيْءٌ  
يَرْجُونَ أَنْ يُعْطِيهِمُ اللَّهُ بِهِ خَيْرًا أَوْ يَدْفَعَ عَنْهُمْ بِهِ سُوءًا  
إِلَّا أَنَّ اللَّهَ قَدْ عَلِمَ أَنَّ عَبْدَ اللَّهِ لَا يُشْرِكُ بِهِ شَيْئًا

**[34534]** Abu Mu'awiyah narrated from Al-A'mash, from Shimr bin 'Atiyah, from Mughirah bin Sa'd bin al-Akhram, from his father, who said: 'Abdullah said: "By the One besides Whom there is no god, it does not harm a servant who wakes up upon Islam and goes to sleep upon it what he misses of the world."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ شِمْرٍ بْنِ عَطِيَّةَ،  
عَنْ، مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمَ، عَنْ، أَبِيهِ، قَالَ: قَالَ  
عَبْدُ اللَّهِ: وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا يَضُرُّ عَبْدًا يُصْبِحُ عَلَى  
الْإِسْلَامِ، وَيُمْسِي عَلَيْهِ مَاذَا أَصْحَابُهُ مِنَ الدُّنْيَا

**[34535]** Mu'tamir bin Sulayman narrated from 'Abbad bin 'Abbad bin 'Alqamah al-Mazini, from Abu Mijlaz, who said: "The cold bit the companions of Ibn Mas'ud. He said: A man would be ashamed to come in a shabby garment or a shabby cloak. So Abu 'Abdur-Rahman (Ibn Mas'ud) appeared in a rough cloak, then appeared in it (again), then appeared in it on the third day."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ، عَبَادَ بْنَ عَبَادٍ بْنَ عَلْقَمَةَ  
الْمَازِنِيِّ، عَنْ، أَبِي مِجْلَزٍ، قَالَ: "فَرَصَ أَصْحَابَ ابْنِ  
مَسْعُودٍ الْبَرْدُ، قَالَ: فَجَعَلَ الرَّجُلُ يَسْتَحْيِي أَنْ يَجِيءَ  
فِي الْلَّوْبِ الدُّونِ أَوِ الْكِسَاءِ الدُّونِ، فَأَصْبَحَ أَبُو عَبْدِ  
الرَّحْمَنِ فِي عَبَايَةٍ، ثُمَّ أَصْبَحَ فِيهَا، ثُمَّ أَصْبَحَ فِي الْيَوْمِ  
الثَّالِثِ فِيهَا

**[34536]** Abu Khalid al-Ahmar narrated from Dawud, from Ash-Sha'bi, who said: 'Abdullah said: "I do not fear for you regarding mistake, but I fear for you regarding intent. I do not fear that you will deem your deeds few, but I fear that you will deem them many."

**[34537]** Yazid bin Harun narrated: Hisham ad-Dastuwai informed us, from Yahya bin Abi Kathir, who said: 'Abdullah said: "Leave the doubtful matters (that itch in the chest), for they are sin."

**[34538]** Waki' narrated from Fitr, from Abu Ishaq, from Abu al-Ahwas, who said: 'Abdullah said: "The believer sees his sin as if it were a rock he fears will fall on him, and the hypocrite sees his sin like a fly that landed on his nose, so he shooed it and it went away."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ، دَاؤِدَ، عَنْ، الشَّعْبِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنِّي لَا أَخَافُ عَلَيْكُمْ فِي الْخَطَا، وَلَكِنِي أَخَافُ عَلَيْكُمْ فِي الْعَمَدِ، إِنِّي لَا أَخَافُ عَلَيْكُمْ أَنْ شَتَّقُوا أَعْمَالَكُمْ، وَلَكِنِي أَخَافُ عَلَيْكُمْ أَنْ شَتَّكُرُوهَا

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا، هِشَامُ الدَّسْنُوَائِيُّ، عَنْ، يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: دَعُوا الْحُكَمَاتِ فَإِنَّهَا الْأَئْمَمُ

حَدَّثَنَا وَكِيعٌ، عَنْ، فِطْرٍ، عَنْ، أَبِي إِسْحَاقَ، عَنْ، أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْمُؤْمِنُ يَرَى ذَنْبَهُ كَائِنًا صَحْرَاءً يَخَافُ أَنْ تَقَعَ عَلَيْهِ، وَالْمُنَافِقُ يَرَى ذَنْبَهُ كَبُبَابٍ وَقَعَ عَلَى أَنْفِهِ فَطَارَ فَدَهَبَ

**[34539]** Ibn Idris narrated from Malik bin Mighwal, who said: We were sitting with Al-Qasim bin 'Abdur-Rahman. A man said—pointing to Al-Qasim—he said: 'Abdullah said: "I wish that when I die, I would not be resurrected." Al-Qasim gestured with his head like this, meaning: Yes.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ، مَالِكٍ بْنِ مِعْوَلٍ، قَالَ: كُنَّا جُلُوسًا مَعَ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، فَقَالَ رَجُلٌ وَأَشَارَ إِلَى الْقَاسِمِ، قَالَ: قَالَ عَبْدُ اللَّهِ: وَدَدْتُ أَنِّي إِذَا مِتْ لَمْ أُبَعِثْ، فَقَالَ الْقَاسِمُ بِرَأْسِهِ هَكَذَا، أَيْ نَعَمْ

**[34540]** Ibn Idris narrated from Isma'il, from Zubayd, who said: 'Abdullah said: "Speak good and you will be known by it; act upon it and you will be of its people. Do not be hasty, spreaders (of secrets/rumors), or sowers (of discord)."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ، إِسْمَاعِيلَ، عَنْ، زُبَيْدَ، قَالَ: قَالَ عَبْدُ اللَّهِ: قُولُوا خَيْرًا ثَعْرُفُوا بِهِ، وَأَعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ، وَلَا تَكُونُوا عَجَلًا مَذَابِيعَ بَدْرًا

**[34541]** Abu Mu'awiyah narrated from As-Sari bin Yahya, from Al-Hasan, who said: 'Abdullah said: "If I stood between Paradise and Hell and it was said to me: 'We will inform you which of them you will be in, is that dearer to you or that you become ashes?' I would have chosen to become ashes."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ، السَّرِيِّ بْنِ يَحْيَى، عَنْ، الْحَسَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: "أَلَا وَقَفْتُ بَيْنَ الْجَنَّةِ وَالنَّارِ فَقِيلَ لِي: تُخْبِرُكَ مَنْ أَئْتُهُمَا تَكُونُ أَحَبَّ إِلَيْكَ أَوْ تَكُونُ رَمَادًا، لَا خَرَثْتُ أَنْ أَكُونَ رَمَادًا

**[34542]** Waki' narrated from Muhammad bin Qays, from Ma'n, who said: 'Abdullah said: "Do not divide, lest you perish."

حَدَّثَنَا وَكِبْعُ، عَنْ، مُحَمَّدِ بْنِ قَيْسٍ، عَنْ، مَعْنِ، قَالَ:  
قَالَ عَبْدُ اللَّهِ: لَا تَفْرَقُوا فَقَهْلُوْا

**[34543]** Waki' narrated from Al-A'mash, from Abu Ishaq, from Abu al-Ahwas, from 'Abdullah, who said: "I wish I were settled with nine sins and one good deed."

حَدَّثَنَا وَكِبْعُ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي إِسْحَاقَ، عَنْ،  
أَبِي الْأَخْوَصِ، عَنْ، عَبْدِ اللَّهِ، قَالَ: وَدِنْتُ أَنِّي  
صُولِحْتُ عَلَى تِسْعَ سَيِّئَاتٍ وَحَسَنَةٍ

**[34544]** Waki' narrated from Sufyan, from Al-Mas'udi, from Abu Hazim, from Abu 'Awn, who said: 'Abdullah said: "The believer is one who is friendly (unites with others), and there is no good in one who is not friendly and is not befriended."

حَدَّثَنَا وَكِبْعُ، عَنْ، سُفْيَانَ، عَنْ، الْمَسْعُودِيِّ، عَنْ، أَبِي  
حَازِمٍ، عَنْ، أَبِي عَوْنَ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْمُؤْمِنُ  
مَالِفٌ، وَلَا خَيْرٌ فِيمَنْ لَا يَأْلُفُ وَلَا يُؤْلِفُ

**[34545]** Waki' narrated from Sufyan, from Zubayd, from Murrah, who said: 'Abdullah said: "Verily, Allah gives the world to whom He loves and whom He does not love, but He does not give faith except to whom He loves. So if Allah loves a servant, He gives him faith."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ رُبِيدٍ، عَنْ مُرَّةَ، قَالَ: قَالَ  
عَبْدُ اللَّهِ: إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ ،  
وَلَا يُعْطِي الإِيمَانَ إِلَّا مَنْ يُحِبُّ ، فَإِذَا أَحَبَّ اللَّهَ عَبْدًا  
أَعْطَاهُ الإِيمَانَ

**[34546]** Abu Usamah narrated from Abu Hanifah, who heard it from 'Awn bin 'Abdullah, from Ibn Mas'ud, who said: "The people will be presented on the Day of Resurrection with three registers: a register containing good deeds, a register containing blessings, and a register containing bad deeds. The register of blessings will be set against the register of good deeds, and the blessings will consume the good deeds. The bad deeds will remain, and their disposal is up to Allah Almighty; if He wills, He punishes, and if He wills, He forgives."

**[34547]** Ibn Fudayl narrated from Yazid, from Ibrahim, from 'Alqamah, from 'Abdullah, who said: "Learn, learn! Then when you have learned, act."

**[34548]** Ibn Fudayl narrated from Layth, from Ma'n, who said: 'Abdullah said: "Appearance does not resemble appearance until the hearts resemble each other."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي حَنِيفَةَ، سَمِعَهُ مِنْ عَوْنَ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ مَسْعُودٍ، قَالَ: يُعَرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى ثَلَاثَةِ دَوَائِينَ: دِيْوَانُ فِيهِ الْحَسَنَاتِ، وَدِيْوَانُ فِيهِ النَّعِيمُ، وَدِيْوَانُ فِيهِ السَّيِّئَاتُ، فَيُقَابَلُ دِيْوَانُ الْحَسَنَاتِ دِيْوَانُ النَّعِيمِ، فَيَسْتَرْغُ النَّعِيمُ الْحَسَنَاتِ، وَتَبَقَّى السَّيِّئَاتُ مَشِيشًا إِلَى اللَّهِ تَعَالَى، إِنْ شَاءَ عَذَابًا، وَإِنْ شَاءَ غَفَرَ

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: تَعْلَمُوا تَعْلَمُوا، فَإِذَا عَلِمْتُمْ فَأَعْمَلُوا

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مَعْنٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا يُسْبِهُ الرَّبِّيُّ الرَّبِّيُّ حَتَّى تَشْتَهِيَ الْفُلُوبُ

**[34549]** Yahya bin Yaman narrated from Muhammad bin 'Ajlan, from Abu 'Isa, who said: 'Abdullah said: "It is from the height of humility that you are content with a lower place in the gathering, and that you begin with the greeting of peace to whom you meet."

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِي عِيسَى، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ مِنْ رَأْسِ التَّوَاضُعِ أَنْ تَرْضَى بِالذُّونِ مِنْ شَرْفِ الْمَجْلِسِ، وَأَنْ تَبْدَأْ بِالسَّلَامِ مِنْ لَقِيَتِ

**[34550]** Abu Mu'awiyah narrated from Al-A'mash, from 'Umarah, from 'Abdur-Rahman bin Yazid, from 'Abdullah, who said: "You fast more, pray more, and strive more than the companions of the Messenger of Allah (peace be upon him), but they were better than you." They said: "Why, O Abu 'Abdur-Rahman?" He said: "They were more abstinent in the world and more desirous of the Hereafter."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَنْتُمْ أَكْثَرُ صِيَامًا وَأَكْبَرُ صَلَاتًّا وَأَكْثَرُ اجْتِهادًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ كَانُوا خَيْرًا مِنْكُمْ، قَالُوا: لَمْ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: كَانُوا أَرْهَدَ فِي الدُّنْيَا وَأَرْغَبَ فِي الْآخِرَةِ

[34551] 'Abdur-Rahman bin Muhammad al-Muharibi narrated from Harun bin 'Antarah, from 'Abdur-Rahman bin al-Aswad, from his father, who said: 'Abdullah bin Mas'ud said: "These hearts are but vessels, so fill them with the Qur'an and do not fill them with other than it."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُهَارِبِيُّ، عَنْ هَارُونَ  
بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ،  
قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: إِنَّمَا هَذِهِ الْفُلُوبُ أَوْعِيَةٌ ،  
فَاقْشُعِلُوهَا بِالْقُرْآنِ وَلَا تَشْغُلُوهَا بِغَيْرِهِ

[34552] Abdullāh ibn Numayr narrated to us, saying: Sufyān narrated to us, saying: Abdullāh ibn ‘Āish narrated to us, saying: Iyās narrated to me, from Abdullāh [ibn Mas‘ūd], that he used to say in his sermon: “Indeed, the most truthful speech is the Speech of Allah, the firmest handhold is the word of piety, the best of religions is the religion of Abraham, the best of narratives is this Qur'an, the best of ways is the way of Muḥammad (peace be upon him), the noblest speech is the remembrance of Allah, the best of matters are the resolved ones, the worst of matters are the newly invented ones, the best guidance is the guidance of the Prophets, the noblest death is the killing of the martyrs, the most misleading blindness is blindness after guidance, the best knowledge is that which benefits, the best guidance is that which is followed, the worst blindness is the blindness of the heart, the upper hand is better than the lower hand, and what is little and sufficient is better than what is abundant and

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا سُفِيَانُ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَائِشٍ، قَالَ حَدَّثَنِي إِيَّاسٌ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَقُولُ فِي حُطْبَتِهِ: إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللَّهِ، وَأَوْئَقَ الْعَرَى كَلِمَةُ النَّفَوَى، وَخَيْرُ الْمِلَلِ مِلَّةُ إِبْرَاهِيمَ، وَأَحْسَنُ الْقَصَصِ هَذَا الْفُرْقَانُ، وَأَحْسَنُ السُّنَّةِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشَرَّفَ الْحَدِيثِ ذِكْرُ اللَّهِ، وَخَيْرُ الْأُمُورِ عَرَائِمُهَا، وَشَرَّ الْأُمُورِ مُحَدَّثَاهَا، وَأَحْسَنُ الْهَدِيَّ هَذِي الْأَنْبِيَاءُ، وَأَشَرَّفَ الْمَوْتِ قَتْلُ الشَّهِيدَاءِ، وَأَغْرَى الْضَّلَالَةِ الضَّلَالَةُ بَعْدَ الْهُدَى، وَخَيْرُ الْعِلْمِ مَا نَفَعَ، وَخَيْرُ الْهُدَى مَا أَنْجَعَ، وَشَرَّ الْعِمَّى عَمَى الْقَلْبِ، وَالْبَيْدُ الْعَلِيَا خَيْرٌ مِنْ الْأَنْجَى، الْأَيْدِي السُّفَلَى، وَمَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَالْهَمَى، وَنَفْسٌ تُنْجِيْهَا خَيْرٌ مِنْ أَمَارَةٍ لَا تُحْصِيْهَا، وَشَرَّ الْعَذِيلَةِ عِنْدَ حَضْرَةِ الْمَوْتِ، وَشَرَّ النَّدَامَةِ نَدَامَةً يَوْمَ الْقِيَامَةِ، وَمِنَ النَّاسِ مَنْ لَا يَأْتِي الصَّلَاةَ إِلَّا ثُبُرًا، وَمِنَ النَّاسِ مَنْ لَا يَذْكُرُ اللَّهَ إِلَّا هَجْرًا، وَأَعْظَمُ الْخَطَايَا الْلَّسَانُ الْكَلُوبُ، وَخَيْرُ الْغُنَّى غَنَى النَّفْسِ، وَخَيْرُ الرِّزَادِ التَّقَوَى، وَرَأْسُ الْحِكْمَةِ مَحَافَلُ اللَّهِ، وَخَيْرُ مَا أُقْيِي فِي الْقَلْبِ الْيَقِينُ، وَرَأْيُبُ مِنَ الْكُفْرِ، وَالنَّوْحُ مِنْ عَمَلِ الْجَاهِلَةِ، وَالْغُلُولُ مِنْ جَهَنَّمَ، وَالْكَنْزُ كَيْ مِنَ النَّارِ، وَالشَّعْرُ مَرَامِيْرُ إِبْلِيسِ، وَالْحَمْرَ جِمَاعُ الْإِنْمِ، وَالنِّسَاءَ حَبَائِلُ الشَّيْطَانِ، وَالشَّبَابُ شُعْبَةُ مِنَ الْجُنُونِ، وَشَرَّ الْمَكَابِسِ كَسْبُ الرَّبِّا، وَشَرَّ الْمَاكِلِ أَكْلُ مَالِ الْيَتَمِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، وَالشَّقِيقُ مَنْ شُقِيقٌ فِي بَطْنِ أَمْهِ، وَإِنَّمَا يَكْفِي أَحَدُكُمْ مَا قَنَعَتْ بِهِ نَفْسُهُ، وَإِنَّمَا يَصِيرُ إِلَى مَوْضِعِ أَرْبَعِ أَدْرُعٍ وَالْأَمْرُ بِآخِرِهِ، وَأَمْلَكَ الْعَمَلِ بِهِ حَوَائِلُهُ، وَشَرَّ الرِّوَايَا رِوَايَا الْكَذِبِ، وَأَكْلَ مَا هُوَ آتٍ قَرِيبٌ، وَسَبَابُ الْمُؤْمِنِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ، وَأَكْلَ لَحْمِهِ مِنْ مَعَاصِي اللَّهِ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ، وَمِنْ يَنْتَلَى عَلَى اللَّهِ بِكَذِبَةٍ، وَمِنْ يَعْفُرُ يَعْفِرُ اللَّهُ لَهُ،

**[34553]** Abdullāh ibn Idrīs narrated to us, from Layth, from Zubayd ibn al-Ḥārith, from Murrah ibn Shurahbīl, who said: Abdullāh said: “{Fear Allah as He should be feared} [Al Imran: 102]. And fearing Him as He should be feared is that He be obeyed and not disobeyed, remembered and not forgotten, thanked and not denied. And giving wealth despite love for it is that you give it while you are healthy and stingy, hoping for life and fearing poverty. And the merit of the night prayer over the day prayer is like the merit of secret charity over public charity.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ رُبَيْدٍ بْنِ الْحَارِثِ، عَنْ مُرَّةَ بْنِ شُرَحْبِيلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: وَحَقُّ ثُقَاتِهِ [102]: {إِنَّقُوا اللَّهَ حَقَّ ثُقَاتِهِ} [آل عمران أَنْ يُطَاعَ فَلَا يُعْصَى ، وَأَنْ يُذْكَرَ فَلَا يُسْتَهِنَّ ، وَأَنْ يُسْكَرَ فَلَا يُكْفَرَ ، وَإِيتَاءُ الْمَالِ عَلَى حُبِّهِ أَنْ تُؤْتِيهِ وَأَنْ صَحِيحُ شَحِيقٌ تَأْمَلُ الْعَيْشَ وَتَخَافُ الْفَقْرَ ، وَفَضْلُ صَلَاةِ اللَّيْلِ عَلَى صَلَاةِ النَّهَارِ كَفْضِلٌ صَدَقَةٌ السَّرِّ عَلَى صَدَقَةِ الْعَلَانِيَةِ

**[34554]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Āsim, from Shaqīq, from Abdullāh, who said: “Prayer does not benefit except he who obeys it.” Then Abdullāh recited: {Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater} [Al-Ankabut: 45]. Abdullāh said: “Allah’s remembrance of the servant is greater than the servant’s remembrance of his Lord.”

**[34555]** Wakī‘ narrated to us, from Ismā‘il, from Qays, who said: Abdullāh said: “It is sufficient misery—or failure—for a man to spend the night while Satan has urinated in his ear, so he wakes up and has not remembered Allah.”

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَا تَنْفَعُ الصَّلَاةُ إِلَّا مَنْ أَطَاعَهَا، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: {إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ}، [45: الْفَحْشَاءُ] [العنكبوت] فَقَالَ عَبْدُ اللَّهِ: ذِكْرُ اللَّهِ الْعَبْدُ أَكْبَرُ مِنْ ذِكْرِ الْعَبْدِ لِرَبِّهِ

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: كَفَىٰ بِالْمَرْءِ مِنَ الشَّقَاءِ أَوْ مِنَ الْخَيْرِ أَنْ يَبِيتَ وَقَدْ بَالَ الشَّيْطَانُ فِي أُذُنِهِ فَيُصْبِحُ وَلَمْ يَذْكُرْ اللَّهَ

**[34556]** Abū Usāmah narrated to us, from Mis'ar, who said: I heard 'Awn ibn Abdullāh say: A man recited in the presence of Abdullāh ibn Mas'ūd: {Has there not come upon man a period of time when he was not a thing even mentioned?} [Al-Insan: 1]. Abdullāh said: "Would that it had remained so [i.e., that he remained unmentioned/non-existent]."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مَسْعُورٍ، قَالَ سَمِعْتُ عَوْنَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: قَرَأَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: {هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا} فَقَالَ عَبْدُ اللَّهِ: أَلَا لَيْسَ ذَلِكَ تَمَّ ، [1]:[الإنسان]

**[34557]** Al-Faḍl ibn Dukayn narrated to us, from Qurrah, from al-Dahhāk, from Ibn Mas'ūd, who said: "No one wakes up today except that he is a guest and his property is a loan. The guest will depart, and the loan will be returned."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ قُرَّةَ، عَنِ الصَّحَّাকِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: مَا أَصْبَحَ الْيَوْمَ أَحَدُ مِنَ النَّاسِ إِلَّا وَهُوَ ضَيْفٌ ، وَمَآلُهُ عَارِيَّةٌ ، فَالظَّيْفُ مُرْتَحِلٌ وَالْعَارِيَّةُ مُؤَدَّةٌ

**[34558]** Abdullāh ibn Idrīs narrated to us, from his father, from al-Minhāl ibn ‘Amr, from Qays ibn Sakan, from Abdullāh, regarding His saying: {Their light will proceed before them} [Al-Hadid: 12]. He said: “They will be given their light according to their deeds. Among them is he whose light is like a mountain, and among them is he whose light is like a palm tree. And the lowest of them in light is he whose light is on his thumb; it extinguishes once and lights up another time.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ الْمِنْهَالِ بْنِ عَمْرِو، عَنْ قَيْسِ بْنِ سَكْنٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ: قَالَ: يُؤْتُونَ [12]: {يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ} [الحديد] نُورُهُمْ عَلَى قَدْرِ أَعْمَالِهِمْ ، مِنْهُمْ مَنْ نُورُهُ مِثْلُ الْجَبَلِ ، وَمِنْهُمْ مَنْ نُورُهُ مِثْلُ النَّخْلَةِ وَأَدْنَاهُمْ نُورًا مَنْ نُورُهُ عَلَى إِنْهَامِهِ يُطْفَأُ مَرَّةً وَيَقْدُ أُخْرَى

**[34559]** Yaḥyā ibn Sa‘īd narrated to us, from Sufyān, from ‘Āsim, from Abū Razīn, from Abdullāh ibn Mas‘ūd, who said: “[There is the one who is] given ample provision in the world and ample provision in the Hereafter; [the one who is] restricted in the world and restricted in the Hereafter; [the one who is] given ample provision in the world and restricted in the Hereafter; and [the one who is] resting and [the one who is] relieved from.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِينَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: مُوسَعٌ عَلَيْهِ فِي الدُّنْيَا مُقْتُورٌ عَلَيْهِ فِي الْآخِرَةِ، مَقْتُورٌ عَلَيْهِ فِي الدُّنْيَا مُقْتُورٌ عَلَيْهِ فِي الْآخِرَةِ، مُوسَعٌ عَلَيْهِ فِي الدُّنْيَا مُقْتُورٌ عَلَيْهِ فِي الْآخِرَةِ، مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ

**[34560]** Wāki‘ narrated to us, from Sufyān, from Abū Iṣhāq, from Abū al-Aḥwāṣ, from Abdullāh, regarding His saying: {Repent to Allah with sincere repentance} [At-Tahrim: 8]. He said: “Sincere repentance is to repent and then not return [to the sin].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ: {تُوبُوا إِلَى اللَّهِ قَالَ: التَّوْبَةُ النَّصُوحُ أَنْ [8: تَوْبَةً نَصُوحًا]} [التَّهْرِيمُ يُتُوبَ ثُمَّ لَا يَعُودُ

**[34561]** Wakī‘ narrated to us, from al-A‘mash, from Ibrāhīm, who said: Abdullāh said: “Whoever desires the world harms the Hereafter, and whoever desires the Hereafter harms the world.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَرَادَ الدُّنْيَا أَضَرَّ بِالْآخِرَةِ، وَمَنْ أَرَادَ الْآخِرَةَ أَضَرَّ بِالدُّنْيَا

**[34562]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from al-Musayyib ibn Rāfi‘, who said: Abdullāh said: “Indeed, I detest seeing a man idle, involved in neither the work of this world nor the work of the Hereafter.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنِّي لَا مُفْتَرُ الرَّجُلُ أَنْ أَرَأَهُ فَارِغًا لَا يُنْسَى فِي شَيْءٍ مِنْ عَمَلِ الدُّنْيَا وَلَا عَمَلِ الْآخِرَةِ

**[34563]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Khaythamah, who said: Abdullāh said: “Whoever loves to be fair to Allah regarding himself, let him treat people with what he loves to be treated with.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَحَبَّ أَنْ يُنْصِفَ اللَّهَ مِنْ نَفْسِهِ فَلْيَأْتِ إِلَيَّ النَّاسَ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

**[34564]** Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Khaythamah, who said: Abdullāh said: “By the One besides Whom there is no god, no believing servant is given anything better than having a good opinion of Allah. And by the One besides Whom there is no god, no believing servant has a good opinion of Allah except that He gives him that, for all goodness is in His Hand.”

**[34565]** Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Abū al-Āḥwaṣ, from Abdullāh, who said: “The dung beetle was almost punished in its burrow because of the sin of the son of Adam.” Then he recited: {And if Allah were to impose blame on the people for what they have earned} [Fatir: 45].

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: وَالَّذِي لَا إِلَهَ غَيْرُهُ، مَا أَعْطَى عَبْدُ مُؤْمِنٍ مِنْ شَيْءٍ أَفْضَلَ مِنْ أَنْ يُحْسِنَ بِاللَّهِ ظَنَّهُ، وَالَّذِي لَا إِلَهَ غَيْرُهُ، لَا يُحْسِنُ عَبْدُ مُؤْمِنٍ بِاللَّهِ ظَنَّهُ إِلَّا أَعْطَاهُ ذَلِكَ، فَإِنَّ كُلَّ الْخَيْرِ بِيَدِهِ

حَدَّثَنَا وَكِيعُ، عَنْ سُعْدِيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَادَ الْجُنُونُ أَنْ يُعَذَّبَ فِي جُحْرِهِ بِذَنْبِ ابْنِ آدَمَ، ثُمَّ قَرَأَ: {وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا} [فاطر: 45]

**[34566]** Waki‘ narrated to us, from Sufyān, from Abū Ishaq, from Abū al-Aḥwaṣ, who said: Abdullāh said: “Do not try to overcome this night, for you cannot endure it. If one of you feels drowsy, let him sleep on his bed, for that is safer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تُغَالِبُوا هَذَا اللَّيْلَ فَإِنَّكُمْ لَا تُطِيقُونَهُ، فَإِذَا نَعَسَ أَحَدُكُمْ فَلْيَنْتَهِ عَلَى فَرَاسِهِ فَإِنَّهُ أَسْلَمٌ

**[34567]** ‘Abbād ibn al-‘Awwām narrated to us, from Sufyān ibn Husayn, from Abū al-Ḥakam, from Abū Wā’il, from Ibn Mas‘ūd, who said: “There is no one among the people on the Day of Resurrection but that he wishes he had only eaten subsistence in the world. And it does not harm any of you in what state he spends the evening or morning in the world as long as there is no discontent in the soul. And for one of you to bite on a burning coal until it is extinguished is better than saying about a matter that Allah has decreed: ‘I wish this had not happened.’”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سُعِيَانَ بْنِ حُسَيْنٍ، عَنْ أَبِي الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: مَا أَحَدٌ مِنَ النَّاسِ يَوْمَ الْقِيَامَةِ إِلَّا يَتَمَنَّى أَنَّهُ كَانَ يَأْكُلُ فِي الدُّنْيَا قُوًّا، وَمَا يَضُرُّ أَحَدُكُمْ عَلَى أَيِّ حَالٍ أَمْسَى وَاصْبَحَ مِنَ الدُّنْيَا أَنْ لَا تَكُونَ فِي النَّفْسِ مَزَاجَةٌ، وَلَأَنْ يَعْضَدَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تُطْفَأْ خَيْرٌ مِنْ أَنْ يَقُولَ لِأَمْرٍ قَضَاهُ اللَّهُ: لَيْتَ هَذَا لَمْ يَكُنْ

**[34568]** Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Abū ‘Ubaydah, who said: Abdullāh said: “It is written in the Torah: Allah has prepared for those whose sides forsake their beds what no eye has seen, no ear has heard, and has not occurred to the heart of any human, and what no angel or messenger knows.” He said: “And we recite it: {And no soul knows what has been hidden for them of comfort for eyes} [As-Sajdah: 17].”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُيْنَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّهُ لَمَكْتُوبٌ فِي التُّورَاةِ: لَقَدْ أَعَدَ اللَّهُ لِلَّذِينَ تَنَجَّفُوا جَنُوبُهُمْ عَنِ الْمُضَاجِعِ مَا لَمْ تَرَ عَيْنُ وَلَمْ تَسْمَعْ أَذْنُ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ وَمَا لَا يَعْلَمُ مَلَكٌ وَلَا مُرْسَلٌ، قَالَ: وَتَحْنُ نَفْرَاهَا: إِنَّمَا تَعْلَمُ نَفْسٌ 17: مَا أَخْبَرَ لَهُمْ مِنْ قُرْءَةِ أَعْيُنٍ} [السجدة]

**[34569]** Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Muslim al-Baṭīn, from ‘Adasah al-Tā’ī, who said: Abdullāh was brought a bird that was hunted in Shirāf. Abdullāh said: “I would love to be where this bird was hunted, with no human speaking to me nor me speaking to him until I meet Allah.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ عَدَسَةِ الطَّائِيِّ، قَالَ: أُتِيَ عَبْدُ اللَّهِ بِطَيْرٍ صِيدَ بِشَرَافٍ، فَقَالَ عَبْدُ اللَّهِ: لَوْدِنْتُ أَنِّي بِحِينَتِ صِيدَ هَذَا الطَّيْرَ، لَا يُكَلِّمُنِي بَشَرٌ وَلَا أَكَلِمُهُ حَتَّى أَلْقَى اللَّهَ

**[34570]** Jarīr ibn Abd al-Ḥamīd narrated to us, from Abd al-‘Azīz ibn Rufay‘, from Khaythamah, who said: Abdullāh said: “Look at people at their deathbeds. If you see the servant dying in the best state you see him in, then hope for good for him. And if you see him dying in the worst state you see him in, then fear for him. For if a servant is wretched, even if some of his deeds impress the people, a devil is appointed for him who brings him down and destroys him until the wretchedness written for him overtakes him. And if he is happy [blessed], even if people dislike some of his deeds, an angel is appointed for him who guides him and directs him until the happiness written for him overtakes him.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ،  
عَنْ حَيْمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنْظُرُوا النَّاسَ عِنْدَ  
مَضَاجِعِهِمْ ، فَإِذَا رَأَيْتُمُ الْعَبْدَ يَمُوتُ عَلَى خَيْرٍ مَا تَرَوْنَهُ  
فَارْجُو أَلَّهُ الْخَيْرَ ، وَإِذَا رَأَيْتُمُوهُ يَمُوتُ عَلَى شَرٍّ مَا  
تَرَوْنَهُ فَخَافُوا عَلَيْهِ ، فَإِنَّ الْعَبْدَ إِذَا كَانَ شَقِيقاً وَإِنْ  
أَعْجَبَ النَّاسَ بَعْضُ عَمَلِهِ فَيُضَنَّ لَهُ شَيْطَانٌ فَأَرْدَاهُ  
وَأَهْلَكَهُ حَتَّى يُنْدِرَ كُلُّ الشَّفَاعَةِ الَّذِي كُتِبَ عَلَيْهِ ، وَإِذَا كَانَ  
سَعِيداً وَإِنْ كَانَ النَّاسُ يَكْرُهُونَ بَعْضَ عَمَلِهِ فَيُضَنَّ لَهُ  
مَلَكٌ فَأَرْشَدَهُ وَسَدَّدَهُ حَتَّى تُنْدِرَ كُلُّ السَّعَادَةِ الَّتِي كُتِبَتْ لَهُ

**[34571]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from ‘Umārah, from Abū al-Aḥwāṣ, who said: Abdullāh said: “Accustom yourselves to good, for good is indeed a habit.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي  
الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَوَّدُوا الْخَيْرَ فَإِنَّمَا  
الْخَيْرُ فِي الْعَادَةِ

**[34572]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Khaythamah, from al-Aswad, who said: Abdullāh said: “There is no soul, righteous or wicked, but that death is better for it than life. If it is righteous, Allah has said: {And what is with Allah is best for the righteous} [Al Imran: 198]. And if it is wicked, Allah has said: {And let not those who disbelieve ever think that [because] We extend their time it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment} [Al Imran:

**[34573]** Shabābah ibn Sawwār narrated to us, saying: Shu‘bah narrated to us, from al-A‘mash, from Abdullāh ibn Murrah, from Abū Kanaf: That a man saw a dream and began narrating it to Ibn Mas‘ūd, and the man was fat. Ibn Mas‘ūd said: “I dislike that a reciter [of the Qur'an] be fat.” Al-A‘mash said: I mentioned that to Ibrāhīm, and he said: “[It means] a fat person is forgetful of the Qur'an.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا مِنْ نَفْسٍ بَرَّةٌ وَلَا فَاجِرَةٌ إِلَّا وَإِنَّ الْمَوْتَ خَيْرٌ لَهَا مِنَ الْحَيَاةِ، لَئِنْ كَانَ بَرًّا لَفَدْرًا فَقَالَ اللَّهُ: {وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ} [آل عمران: 198] وَلَئِنْ كَانَ فَاجِرًا لَفَدْرًا فَقَالَ اللَّهُ: {وَلَا يَحْسَبُنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنَّفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ [آل عمران: 178] لِيَرْدَدُوا إِنَّمَا وَلَهُمْ عَذَابٌ مُهِينٌ}

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي گَنْفٍ، أَنَّ رَجُلًا رَأَى رُؤْيَا فَجَعَلَ يَفْصِلُهَا عَلَى ابْنِ مَسْعُودٍ وَهُوَ سَمِينٌ، فَقَالَ ابْنُ مَسْعُودٍ: إِنِّي لِأَخْرُهُ أَنْ يَكُونُ الْقَارِئُ سَمِينًا، قَالَ الْأَعْمَشُ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: سَمِينٌ نَسِيَ لِلْقُرْآنَ

**[34574]** Wakī‘ narrated to us, from Sufyān, from Abū Iṣhāq, from Abū al-Aḥwāṣ, who said: Abdullāh said: “With every joy there is a sorrow.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّاَنَّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَعَ كُلِّ فَرْحَةٍ طَرْحَةٌ

**[34575]** Hafṣ ibn Ghiyāth narrated to us, from al-A‘mash, from Abū al-Duhā, from Masrūq, who said: Abdullāh was brought a drink. He said: “Give it to ‘Alqamah.” He said: “I am fasting.” Then he said: “Give it to al-Aswad.” He said: “I am fasting.” Until it passed by all of them. Then he took it, drank it, and recited this verse: {They fear a Day in which the hearts and eyes will turn about} [An-Nur: 37].

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، قَالَ: أَتَيَ عَبْدُ اللَّهِ بِشَرَابٍ فَقَالَ: أَعْطِهِ عَلْفَمَةً، قَالَ: إِنِّي صَائِمٌ، ثُمَّ قَالَ: أَعْطِ الْأَسْوَدَ، فَقَالَ: إِنِّي صَائِمٌ، حَتَّىٰ مَرَّ بِكُلِّهِمْ، ثُمَّ أَخَذَهُ فَشَرَبَهُ ثُمَّ تَلَّ هَذِهِ الْآيَةُ: {يَخَافُونَ يَوْمًا تَنَقَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ} [النور: 37]

**[34576]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Abū Wā‘il, who said: Abdullāh said: “I liken what remains of the world only to a puddle whose clear water has been drunk and its dregs remain. One of you will continue to be in good as long as he fears Allah, and if something wavers in his chest, he goes to a man who heals him of it. And by Allah, you are on the verge of not finding him.”

**[34577]** Wakī‘ narrated to us, from Sufyān, from ‘Āsim, from al-Musayyib, from Wā‘il ibn Rabī‘ah, from Abdullāh, who said: “There is no state in which Allah loves to see the servant more than when he is prostrating.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا شَبَّهْتُ مَا غَبَرَ مِنَ الدُّنْيَا إِلَّا بِتَغْبِيَةٍ شُرِبَ صَفْوَهُ وَبَقَيَ كَدْرُهُ، وَلَا يَرَانَ أَحَدُكُمْ بِخَيْرٍ مَا أَنْقَى اللَّهُ، وَإِذَا حَاكَ فِي صَدْرِهِ شَيْءٌ أَتَى رَجُلًا فَسَفَاهَ مِنْهُ، وَأَئِمَّةُ اللَّهِ لَا يُؤْشِكُ أَنْ لَا تَجِدُوهُ

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ عَاصِمٍ، عَنْ الْمُسَيَّبِ، عَنْ وَائِلِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا حَالَ أَحَبُّ إِلَى اللَّهِ يَرَى الْعَبْدَ عَلَيْهَا مِنْهُ وَهُوَ سَاجِدٌ

**[34578]** Waki‘ narrated to us, from Sufyān, from Zubayd, from Murrah, from Abdullāh, who said: “Indeed, Allah gives the world to those He loves and those He does not love, but He does not give faith except to those He loves. So if Allah loves a servant, He gives him faith. So whoever among you is too cowardly to endure the night [in prayer], or to fight the enemy, or is too stingy to spend wealth, let him say frequently: ‘Subhan Allah’ (Glory be to Allah), ‘Al-Hamdulillah’ (Praise be to Allah), ‘La ilaha illa Allah’ (There is no god but Allah), and ‘Allahu Akbar’ (Allah is Greatest).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ رُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ، فَإِذَا أَحَبَّ اللَّهَ عَبْدًا أَعْطَاهُ الْإِيمَانَ، فَمَنْ جَاءَنَا مِنْكُمْ عَنِ الْلَّيْلِ أَنْ يُكَابِدَهُ وَالْأَعْدُو أَنْ يُجَاهِدَهُ وَضَنَّ بِالْمَالِ أَنْ يُنْفِقَهُ فَأَكْثَرُ مِنْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

**[34579]** ‘Isā ibn Yūnus narrated to us, from Mis‘ar, from ‘Awn ibn Abdullāh ibn ‘Utbah, who said: Abdullāh said: “Indeed, a mountain calls out to [another] mountain: ‘Has anyone remembering Allah passed by you today?’”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مِسْعَرٍ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْجَبَلَ لَيَنْادِي بِالْجَبَلِ: هَلْ مَرَّ بِكَ الْيَوْمَ مَنْ ذَاكِرٌ لِلَّهِ

**[34580]** Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Abdullāh ibn Murrah, who said: Abū al-Dardā’ said: “Worship Allah as if you see Him, count yourselves among the dead, know that a little that suffices you is better than a lot that distracts you, and know that righteousness does not decay and sin is not forgotten.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: اعْبُدُوا اللَّهَ كَانَكُمْ تَرَوْنَهُ، وَعُذُّوْا أَنفُسَكُمْ مِنَ الْمَوْتِيِّ، وَاعْلَمُوا أَنَّ قَلِيلًا يُغْنِيُكُمْ خَيْرٌ مِنْ كَثِيرٍ يُلْهِيْكُمْ، وَاعْلَمُوا أَنَّ الْبَرَّ لَا يَبْلِيْ، وَأَنَّ الْإِثْمَ لَا يُنْسَى

**[34581]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Abd al-Malik ibn ‘Umayr, from Rajā’ ibn Haywah, who said: Abū al-Dardā’ gathered the people of Damascus and said: “Listen to a brother of yours who gives sincere advice: Do you gather what you do not eat, hope for what you do not attain, and build what you do not inhabit? Where are those who were before you? They gathered much, had far-reaching hopes, and built strongly; but their gathering became destruction, their hope became delusion, and their homes became graves.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، قَالَ: جَمَعَ أَبُو الدَّرْدَاءَ أَهْلَ دِمْشُقَ فَقَالَ: "اسْمَعُوا مِنْ أَخِ لَكُمْ نَاصِحٌ: أَجْمَعُونَ مَا لَا تَأْكُلُونَ، وَتُؤْمِنُونَ مَا لَا تُدْرِكُونَ، وَتَبْنُونَ مَا لَا تَسْكُنُونَ، أَيْنَ الَّذِينَ كَانُوا مِنْ قَبْلِكُمْ، فَجَمَعُوا كَثِيرًا، وَأَمَلُوا بَعِيدًا، وَبَنُوا شَدِيدًا، فَأَصْبَحَ جَمْعُهُمْ بُورًا، وَأَصْبَحَ أَمْلَاهُمْ غُرُورًا، وَأَصْبَحَ دِيَارُهُمْ قُبُورًا

**[34582]** Abdullāh ibn Numayr narrated to us, from Sufyān, from Ḥabīb, who said: Abū al-Dardā' would not pass by a village without saying: “Where is so-and-so who perished?” Then he would say: “They have gone and the deeds remain.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، قَالَ: كَانَ أَبُو الدَّرْدَاءِ لَا يَمْرُّ عَلَى فَرِيزَةٍ إِلَّا قَالَ: "أَيْنَ هَلْكَ ثُمَّ يَقُولُ: دَهْبُوا وَبَقِيَتِ الْأَعْمَالُ"

**[34583]** Abdullāh ibn Numayr narrated to us, from Mālik ibn Mighwal, from Abd al-Malik ibn ‘Umayr, who said: Abū al-Dardā' said: “Whoever remembers death frequently, his envy decreases and his joy decreases.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: مَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ قَلَ حَسَدُهُ وَقَلَ فَرَحُهُ

**[34584]** Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Abū Qilābah, from Abū al-Dardā', who said: “You will not fully understand [religion] until you detest people for the sake of Allah, then you return to yourself and are even more detesting of it.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: لَا تَفْقَهُ كُلَّ الْفِقْهِ حَتَّى تَمْفَتَّنَ النَّاسَ فِي جَنْبِ اللَّهِ، ثُمَّ تَرْجِعَ إِلَى نَفْسِكَ فَتَكُونَ لَهَا أَشَدُّ مَقْنَعًا

**[34585]** Abū Usāmah narrated to us, from Khālid ibn Dīnār, from Mu‘awiyah ibn Qurrah, who said: Abū al-Dardā’ said: “Goodness is not that your wealth and children increase, but goodness is that your forbearance becomes great, your knowledge increases, and you compete with people in the worship of Allah. If you do good, you praise Allah, and if you do evil, you seek forgiveness from Allah.”

**[34586]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from ‘Amr ibn Murrah, from Sālim ibn Abī al-Ja‘d, from Umm al-Dardā’, who said: She was asked: “What was the best deed of Abū al-Dardā’?” She said: “Contemplation.”

**[34587]** Zayd ibn Ḥubāb narrated to us, from Mu‘awiyah ibn Ṣalih, from Abd al-Rahmān ibn Jubayr ibn Nufayr, from his father, from Abū al-Dardā’, who said: “Those whose tongues remain moist with the remembrance of Allah will enter Paradise while laughing.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: قَالَ أَبُو الدَّرْدَاءُ: لَيْسَ الْخَيْرُ أَنْ يَكُنْ مَالِكٌ وَوَلْدُكَ، وَلَكِنَّ الْخَيْرَ أَنْ يَعْظُمْ حِلْمُكَ، وَأَنْ يَكُنْ عِلْمُكَ، وَأَنْ تُبَارِي النَّاسَ فِي عِبَادَةِ اللَّهِ، فَإِنْ أَحْسَنْتَ حَمِدْتَ اللَّهَ، وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهَ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ الدَّرْدَاءِ قَالَ: قِيلَ لَهَا: مَا كَانَ أَفْضَلُ عَمَلٍ أَبِي الدَّرْدَاءِ؟ قَالَتْ: التَّقْفُ

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: إِنَّ الَّذِينَ لَا تَرَالْ أَسْنَنُهُمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يُنْخَلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ

**[34588]** Yazīd ibn Hārūn narrated to us, from Yahyā ibn Sa‘īd, from Abū Bakr ibn Muḥammad, that Abū ‘Awn informed him that Abū al-Dardā’ used to say: “I have never spent a night and woken up without the people seeing a calamity in it for me, except that I saw a blessing from Allah in it for me.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، أَنَّ أَبَا عَوْنَ أَخْبَرَهُ، أَنَّ أَبَا الدَّرْدَاءَ كَانَ يَقُولُ: مَا بِتُّ مِنْ لَيْلَةٍ فَأَصْبَحْتُ لَمْ يَرَ مِنْيَ النَّاسُ فِيهَا بِذَاهِيَّةٍ إِلَّا رَأَيْتُ أَنَّ عَلَيَّ مِنَ اللَّهِ فِيهِ نِعْمَةٌ

**[34589]** Ibn Mahdī narrated to us, from Sufyān, from Ziyād ibn Fayyād, from Abū Ḥāzim, who said: Umm al-Dardā’ said: “The old man comes and prays, and the young man comes and does not pray.” Abū al-Dardā’ said: “Each is in a reward that has been prepared for him.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفِينَ، عَنْ زَيَادِ بْنِ فَيَاضٍ، عَنْ أَبِي حَازِمٍ، قَالَ: قَالَتْ أُمُّ الدَّرْدَاءِ: يَجِيءُ الشَّيْخُ فَيُصَلِّيُ، وَيَجِيءُ الشَّابُ فَلَا يُصَلِّي، فَقَالَ أَبُو الدَّرْدَاءِ: كُلُّ فِي ثَوَابٍ قَدْ أَعْدَ لَهُ

**[34590]** Abū Usāmah narrated to us, from Abd al-Ḥamīd ibn Ja‘far, who said: Ṣāliḥ ibn Abī ‘Arīb narrated to me, from Kathīr ibn Murrah al-Ḥaḍramī, who said: I heard Abū al-Dardā’ say: “Shall I not inform you of the best of your deeds, the most beloved of them to your King, the most elevating of them in your ranks, better than meeting your enemy and striking their necks and them striking your necks, and better than giving gold and silver?” They said: “What is it, O Abū al-Dardā’?” He said: “The remembrance of Allah is greater.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، قَالَ:  
حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ  
الْحَضْرَمِيِّ، قَالَ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: أَلَا أَخْبُرُكُمْ  
بِخَيْرِ أَعْمَالِكُمْ، وَأَحَبَّهَا إِلَى مَلِيكِكُمْ، وَأَنْمَاهَا فِي  
ذَرَاجَاتِكُمْ، خَيْرٌ مِنْ أَنْ تَغْرُوا عَذُوكُمْ فَيَضْرِبُونَا رِقَابُكُمْ  
وَتَضْرِبُونَا رِقَابَهُمْ، خَيْرٌ مِنْ إِعْطَاءِ الدَّنَانِيرِ وَالدَّرَاهِيمِ،  
قَالُوا: وَمَا هُوَ يَا أَبَا الدَّرْدَاءِ؟ قَالَ: ذِكْرُ اللَّهِ أَكْبَرُ

**[34591]** Jarīr ibn Abd al-Ḥamīd narrated to us, from Maṇṣūr, from Abū Wā'il, from Abū al-Dardā’, who said: “Indeed, I command you to do something and I do not do it, but I hope for reward in it. And indeed, the most hateful of people to me to oppress is the one who seeks no help against me except from Allah.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ أَبِي  
وَائِلٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: إِنِّي لَأَمْرُكُمْ بِالْأَمْرِ وَمَا  
أَفْعَلُهُ وَلَكِنِّي أَرْجُو فِيهِ الْأَجْرَ، وَإِنَّ أَبْعَضَ النَّاسِ إِلَيَّ  
أَنْ أَظْلِمُهُ الَّذِي لَا يَسْتَعِينُ عَلَيَّ إِلَّا بِاللَّهِ

**[34592]** ‘Affān narrated to us, saying: Wuhayb narrated to us, saying: Mūsā ibn ‘Uqbah narrated to us, saying: Bilāl ibn Sa‘d al-Kindī narrated to me, from his father, from Abū al-Dardā’: That when he mentioned the world, he would say: “It is cursed, and what is in it is cursed.”

حَدَّثَنَا عَفَانَ، قَالَ: حَدَّثَنَا وُهَيْبٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: حَدَّثَنِي بِلَالُ بْنُ سَعْدِ الْكِنْدِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّهُ كَانَ إِذَا ذَكَرَ الدُّنْيَا قَالَ: إِنَّهَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا

**[34593]** Wakī‘ narrated to us, from Abū Hilāl, from Mu‘āwiyah ibn Qurrah, who said: Abū al-Dardā’ fell ill, so they visited him and said: “What do you complain of?” He said: “My sins.” It was said: “What do you desire?” He said: “Paradise.” It was said: “Shall we call a doctor for you?” He said: “He is the One who laid me down.”

حَدَّثَنَا وَكَبِيعُ، عَنْ أَبِي هِلَالٍ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ قَالَ: مَرَضَ أَبُو الدَّرْدَاءِ فَعَادُوهُ فَقَالُوا: أَيْ شَيْءٍ تَشْتَكِي؟ قَالَ: ذُنُوبِي، قَبِيلٌ: أَيْ شَيْءٍ تَشْتَكِي؟ قَالَ: الْجَنَّةُ، قَبِيلٌ: نَدْعُ لَكَ الطَّبِيبَ؟ قَالَ: وَهُوَ أَضْجَعُنِي

**[34594]** Muḥammad ibn Bishr narrated to us, saying: A sheikh of ours called al-Ḥakam ibn al-Fuḍayl narrated to us, from Zayd ibn Aslam, who said: Abū al-Dardā' said: “Seek goodness all your life, and expose yourselves to the breezes of Allah's mercy, for indeed Allah has breezes of His mercy with which He strikes whom He wills of His servants. And ask Allah to cover your faults and secure your fears.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا شَيْخٌ مِنَ الْيَقَالِ لَهُ:  
الْحَكَمُ بْنُ الْفُضَيْلِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: قَالَ أَبُو  
الدَّرْدَاءِ: النَّمِسُوا الْخَيْرَ دَهْرَكُمْ كُلَّهُ، وَتَعَرَّضُوا  
لِنَفَّحَاتِ رَحْمَةِ اللَّهِ، فَإِنَّ لِلَّهِ نَفَّحَاتٍ مِنْ رَحْمَتِهِ يُصِيبُ  
بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَاسْأَلُوا اللَّهَ أَنْ يَسْتَرَ عَوْرَاتَكُمْ  
وَيُؤْمِنَ رَوْعَانَتُكُمْ

**[34595]** Waki‘ narrated to us, from Sufyān, from Thawr, from Sulaym ibn ‘Āmir, from Abū al-Dardā’, who said: “Excellent is the hermitage of a man: his house. In it he protects his tongue and his sight. And beware of the marketplace, for it causes lag and distraction.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ثَوْرٍ، عَنْ سُلَيْمَ بْنِ  
عَامِرٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: نِعْمَ، صَوْمَاعَةُ الرَّجُلِ  
بَيْتُهُ، يَحْفَظُ فِيهَا لِسَانَهُ وَبَصَرَهُ، وَإِبَاكَ وَالسُّوقَ فَإِنَّهَا  
لُلْغَى وَلُلْهَى

**[34596]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from ‘Awn ibn Abdullāh, from Abū al-Dardā’, who said: “Whoever scrutinizes [others] will be left alone [lose friends], and whoever does not prepare patience for the tragedies of affairs will be helpless.” He said: And Abū al-Dardā’ said: “If you criticize people, they will criticize you, and if you leave them alone, they will not leave you alone.” He said: “So what do you command me?” He said: “Lend from your honor for the day of your poverty [i.e., forgive their insults to be rewarded on Judgment Day].”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مَنْ يَتَفَقَّدُ يُفْقَدُ، وَمَنْ لَا يُعَدُ الصَّبَرَ لِفَوَاحِعِ الْأُمُورِ يَعْجِزُ قَالَ: وَقَالَ أَبُو الدَّرْدَاءِ: إِنْ فَارَضْتَ النَّاسَ فَارَضُوكَ، وَإِنْ تَرَكْتَهُمْ لَمْ يَتَرَكُوكَ، قَالَ: فَمَا تَأْمُرُنِي؟ قَالَ: افْرِضْ مِنْ عَرَضِكَ لِيَوْمِ فَقْرِبَكَ

[34597] Abū Usāmah narrated to us, from al-A‘mash, from ‘Amr ibn Murrah, from Abū al-Bakhtarī, who said: While Abū al-Dardā’ was lighting a fire under a pot of his and Salmān was with him, Abū al-Dardā’ heard a sound in the pot. Then the sound rose with glorification (Tasbeeh) like the voice of a child. He said: Then the pot tilted and overturned, then it returned to its place without spilling anything. Abū al-Dardā’ began to call out: “O Salmān, look at the wonder! Look at what neither you nor your father has seen the like of!” Salmān said: “Indeed, if you had remained silent, you would have heard from the great signs of Allah.”

[34598] Abū Usāmah narrated to us, from Sulaymān ibn al-Mughīrah, from Ḥumayd ibn Hilāl, who said: Abū al-Dardā’ said: “Indeed, the most fearful thing I fear when I stand for the Account is that it be said to me: ‘You knew; so what did you do with what you knew?’”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ،  
عَنْ أَبِي الْبَخْرِيِّ، قَالَ: بَيْنَمَا أَبُو الدَّرْدَاءِ يُوقَدُ تَحْتَ  
قِدْرِ لَهُ وَسْلَمَانُ عِنْدَهُ، إِذْ سَمِعَ أَبُو الدَّرْدَاءِ فِي الْقِدْرِ  
صَوْتًا، ثُمَّ ارْتَفَعَ الصَّوْتُ بِتَسْبِيحٍ كَهِينَةً صَوْتِ  
الصَّبَّيِّ، قَالَ: ثُمَّ نَزَّرَتِ الْقِدْرُ فَانْكَفَأْتُ، ثُمَّ رَجَعْتُ إِلَى  
مَكَانِهَا لَمْ يَنْصَبْ مِنْهَا شَيْءٌ، فَجَعَلَ أَبُو الدَّرْدَاءِ يُنَادِي:  
يَا سَلَمَانُ، انْظُرْ إِلَى الْعَجَبِ، انْظُرْ إِلَى مَا لَمْ تَنْظُرْ إِلَى  
مِثْلِهِ أَنْتَ وَلَا أَبُوكَ، فَقَالَ سَلَمَانُ: أَمَا إِنَّكَ لَوْ سَكَتَ  
لَسْمَعْتَ مِنْ آيَاتِ اللَّهِ الْكُبِيرَى

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغَиْرَةِ، عَنْ حُمَيْدِ  
بْنِ هِلَالٍ قَالَ: قَالَ أَبُو الدَّرْدَاءِ: إِنَّ أَخْوَفَ مَا أَخَافُ  
إِذَا وَقَفْتُ عَلَى الْحِسَابِ أَنْ يُقَالُ لِي: قَدْ عَلِمْتَ فَمَا  
عَمِلْتَ فِيمَا عَلِمْتَ؟

**[34599]** Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from al-A‘mash, from ‘Amr ibn Murrah—or someone else—from Sālim ibn Abī al-Ja‘d, who said:

Two bulls passed by Abū al-Dardā’ while they were working. One of them stood up [stopped], so the other stood up. Abū al-Dardā’ said: “Indeed, in this is a lesson.”

**[34600]** Muḥammad ibn Fuḍayl narrated to us, from al-A‘mash, from Ghaylān ibn Bašīr, from Ya‘lā ibn al-Walīd, who said: I was walking with Abū al-Dardā’. I said: “O Abū al-Dardā’, what do you love for the one you love?” He said: “Death.” I said to him: “And if he does not die?” He said: “That his wealth and children decrease.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفِيَّاً، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، أَوْ غَيْرِهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: مَرَّ تُورَانٌ عَلَى أَبِي الدَّرْدَاءِ وَهُمَا يَعْمَلَانِ، فَقَامَ أَحَدُهُمَا، فَقَامَ الْآخَرُ، فَقَالَ أَبُو الدَّرْدَاءِ: إِنَّ فِي هَذَا لِمَعْنَابًا

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ غَيْلَانَ بْنِ بَشِيرٍ، عَنْ يَعْلَى بْنِ الْوَلِيدِ، قَالَ: كُنْتُ أَمْشِي مَعَ أَبِي الدَّرْدَاءِ، قَالَ: قُلْتُ: يَا أَبَا الدَّرْدَاءِ، مَا تُحِبُّ لِمَنْ تُحِبُّ؟ قَالَ: الْمَوْتُ، قَالَ: قُلْتُ لَهُ: فَإِنْ لَمْ يَمُتْ؟ قَالَ: يَقْلُ مَالُهُ وَوَلَدُهُ

**[34601]** Muhammad bin Fudayl told us, from Muhammad bin Sa'd Al-Ansari, who said: 'Abdullah bin Yazid bin Rabi'ah Ad-Dimashqi told me, who said: Abu Darda said: "I went out one night to the mosque. When I entered, I passed by a man who was prostrating and saying: 'O Allah, I am fearful and seeking protection, so protect me from Your punishment. I am a beggar and poor, so grant me from Your bounty. I am not innocent of sin to offer excuses, nor am I powerful to triumph, but I am a sinner seeking forgiveness.'" He said: "So in the morning, Abu Darda began teaching these words to his companions out of admiration for them."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ الْأَنْصَارِيِّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنُ رَبِيعَةَ الدَّمَشْقِيِّ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: "أَذْلَجْتُ ذَاتَ لَيْلَةٍ إِلَى الْمَسْجِدِ، فَلَمَّا دَخَلْتُ مَرْأْتُ عَلَى رَجُلٍ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي خَائِفٌ مُسْتَحِيرٌ فَأَجِرْنِي مِنْ عَذَابِكَ، وَسَائِلٌ فَقِيرٌ فَأَرْزُقْنِي مِنْ فَضْلِكَ، لَا بَرِيءٌ مِنْ ذَنْبٍ فَأَعْذِنْرُ، وَلَا ذُو قُوَّةٍ فَانْتَصِرْ، وَلَكِنْ مُذْنِبٌ مُسْتَغْفِرٌ"، قَالَ: فَأَصْبَحَ أَبُو الدَّرْدَاءِ يُعَلَّمُهُنَّ أَصْحَابَهُ إِعْجَابًا بِهِنَّ

**[34602]** Yahya bin Abi Bukayr told us, he said: Shu'bah told us, he said: Yazid bin Khumayr Ash-Shami informed us, he said: Sulayman bin Marthad informed me, he said: I heard the daughter of Abu Darda, from Abu Darda, who said: "If you knew what I know, you would laugh little and weep much, and you would go out weeping, not knowing whether you will be saved or not saved."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا شُعْبَهُ، قَالَ:  
أَخْبَرَنَا يَزِيدُ بْنُ حُمَيْرِ الشَّامِيُّ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ  
بْنُ مَرْئِدٍ، قَالَ: سَمِعْتُ ابْنَةَ أَبِي الدَّرْدَاءِ، عَنْ أَبِي  
الدَّرْدَاءِ، قَالَ: لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا  
وَلَبَكَيْتُمْ كَثِيرًا وَلَخَرَجْتُمْ تَبْكُونَ لَا تَدْرُونَ تَنْجُونَ أَوْ لَا  
تَنْجُونَ

**[34603]** Waki' told us, from Mis'ar, from Ibrahim As-Saksi, who said: Our companions told us, from Abu Darda, who said: "If you wish, I will swear to you: The most beloved of servants to Allah are those who love Allah and make Allah beloved to His servants, and those who observe the sun, the moon, the stars, and the shadows for the remembrance of Allah."

حَدَّثَنَا وَكِبِيعٌ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ قَالَ:  
حَدَّثَنَا أَصْحَابُنَا، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: "إِنْ شِئْتُمْ  
لأَفْسِمَنَ لَكُمْ: إِنَّ أَحَبَّ الْعِبَادَ إِلَى اللَّهِ الَّذِينَ يُحِبُّونَ اللَّهَ  
وَيُحَبَّبُونَ اللَّهَ إِلَى عِبَادِهِ وَالَّذِينَ يُرَاعُونَ الشَّمْسَ  
وَالقَمَرَ وَالنُّجُومَ وَالْأَظِلَّةَ لِذِكْرِ اللَّهِ

**[34604]** Ghundar told us, from Shu'bah, from 'Amr bin Murrah, from Ibn Abi Layla, who said: Abu Darda wrote to Maslamah bin Makhlad while he was the governor in Egypt: "As for what follows: When a servant acts in obedience to Allah, Allah loves him; and when Allah loves him, He makes him beloved to His creation. And when He hates him, He makes him hateful to His creation."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: كَتَبَ أَبُو الدَّرْدَاءِ إِلَى مُسْلِمَةَ بْنِ مَخْلَدٍ وَهُوَ أَمِيرُ بِمِصْرَ: أَمَّا بَعْدُ فَإِنَّ الْعَبْدَ إِذَا عَمِلَ بِطَاعَةً لِلَّهِ أَحَبَّهُ اللَّهُ، وَإِذَا أَحَبَّهُ اللَّهُ حَبَّبَهُ إِلَى خَلْقِهِ، وَإِذَا أَنْجَضَهُ بَغْضَةً إِلَى خَلْفِهِ

**[34605]** Muhammad bin Fudayl told us, from Husayn, from Salim bin Abi Al-Ja'd, from Abu Darda, that he said: "Why do I see your scholars passing away, and I see your ignorant ones not learning? Learn before knowledge is lifted, for the lifting of knowledge is the passing of the scholars. Why do I see you coveting what has been guaranteed for you [provision], while you waste what you have been entrusted with [religion]? I know your worst ones better than a veterinarian knows horses: They are those who do not come to prayer except at the very end, and they do not listen to the Qur'an except to abandon it [or speak nonsense about it], and they do not free their slaves."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ أَبِي الدَّرَذَاءِ، أَنَّهُ قَالَ: مَالِي أَرَى عُلَمَاءَكُمْ يَذْهَبُونَ، وَأَرَى جُهَّالَكُمْ لَا يَتَعَلَّمُونَ، اعْلَمُوا فَبْنَ أَنْ يُرْفَعَ الْعِلْمُ، فَإِنَّ رَفْعَ الْعِلْمِ ذَهَابُ الْعُلَمَاءِ، مَالِي أَرَأْكُمْ تَحْرِصُونَ عَلَى مَا تُكْفِلُ لَكُمْ بِهِ، وَتُنْسِيُّونَ مَا وُكْلَمْ بِهِ، لَأَنَّا أَعْلَمُ بِشَرَارِكُمْ مِنَ الْبَيْطَارِ بِالْحَيْلِ، هُمُ الَّذِينَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا دُبُرًا، وَلَا يَسْمَعُونَ الْقُرْآنَ إِلَّا هَجْرًا، وَلَا يَعْتِقُ مُحَرَّرُهُمْ

**[34606]** Jarir told us, from Mansur, from Salim, who said: A man climbed up to Abu Darda while he was sitting on top of a house picking up grains. He said: It was as if the man felt shy because of him and turned back. So Abu Darda said: "Come here, for indeed, part of your understanding (Fiqh) is your gentleness in your livelihood."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، قَالَ: صَدِعَ رَجُلٌ إِلَى أَيْسِي الدَّرْدَاءِ وَهُوَ جَالِسٌ فَوْقَ بَيْتٍ يَلْقِطُ حَبًّا، قَالَ: فَكَانَ الرَّجُلُ اسْتَحْيَا مِنْهُ فَرَجَعَ، فَقَالَ أَبُو الدَّرْدَاءِ: تَعَالَ فَإِنَّ مِنْ فَقْهِكَ رِفْقَاتٍ بِمَعِيشَتِكَ

**[34607]** 'Ali bin Ishaq told us, from Ibn Mubarak, from 'Abdur-Rahman bin Yazid bin Jabir, who said: Isma'il bin 'Ubaydullah informed me, who said: Umm Darda told me that Abu Darda fainted, then he woke up and saw his son Bilal with him. He said: "Get up and leave me." Then he said: "Who will work for the like of this bed of mine? Who will work for the like of this hour of mine? '{And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly}' [Al-An'am: 110]." She said: Then he would faint and remain for a while, then wake up and say the same thing. He kept repeating it until he passed away.

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، عَنْ ابْنِ مُبَارَكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أُمُّ الدَّرْدَاءِ، أَنَّهُ أَغْمَى عَلَى أَبِي الدَّرْدَاءِ فَأَفَاقَ، فَإِذَا بِلَلَّ أَبْنَهُ عِنْدَهُ، فَقَالَ: فُمْ فَاحْرُجْ عَنِّي، ثُمَّ قَالَ: "مَنْ يَعْمَلُ لِمِثْلِ مَضْجَعِي هَذَا؟ مَنْ يَعْمَلُ لِمِثْلِ سَاعَتِي هَذِهِ؟ {وَنُقْلِبُ أَفْنَيْتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةً وَأَنْذَرْتُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ}"، قَالَتْ: ثُمَّ يُغْمَى عَلَيْهِ فَيَأْبُتُ لِبَنَّا، ثُمَّ يُفِيقُ يَقُولُ مِثْلَ ذَلِكَ، فَلَمْ يَرْزَنْ يُرَدَّدُهَا حَتَّى قُبِضَ

**[34608]** Ghundar told us, from Shu'bah, from Ya'la bin 'Ata', who said: Tamim bin Ghaylan bin Salamah told me, who said: A man came to Abu Darda while he was sick and said: "O Abu Darda, you are on the verge of departing from this world, so command me with something by which Allah may benefit me, and for which I will remember you." He said: "You are from a nation that has been granted safety; so establish the prayer, pay the Zakat if you have wealth, fast Ramadan, and avoid immoralities; then rejoice." The man repeated his request to Abu Darda, and Abu Darda said the same thing to him. So the man shook out his cloak and said: "{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people}" [Al-Baqarah: 159], until His saying: '{and those who curse will curse them}' [Al-Baqarah: 159]. So Abu Darda said: "Bring the man to me." He came, and Abu Darda said: "What did I say?" He said: "I was a man seeking knowledge, and you have

حَدَّنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ: حَدَّنِي تَمِيمُ بْنُ عَيْلَانَ بْنُ سَلَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَيَّ أَبِي الدَّرْدَاءِ وَهُوَ مَرِيضٌ فَقَالَ: يَا أَبَا الدَّرْدَاءِ، إِنَّكَ قَدْ أَصْبَحْتَ عَلَى جَنَاحِ فَرَاقِ الدُّنْيَا، فَمُرْنِي بِأَمْرٍ يَنْفَعُنِي اللَّهُ بِهِ، وَأَذْكُرُكَ بِهِ، فَقَالَ: إِنَّكَ مِنْ أُمَّةٍ مُعَافَاهُ، فَأَفِيمُ الصَّلَاةَ، وَأَدِ الزَّكَاةَ إِنْ كَانَ لَكَ مَالٌ، وَصُمُمُ رَمَضَانَ، وَاجْتَنَبَ الْوَاحِشَ، ثُمَّ أَبْشِرْ، فَأَغَادَ الرَّجُلُ عَلَى أَبِي الدَّرْدَاءِ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ مِثْلَ ذَلِكَ، فَنَفَضَ الرَّجُلُ رَدَاءَهُ، ثُمَّ قَالَ: {إِنَّ الَّذِينَ يَكْمُنُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَاهُ لِلنَّاسِ}، إِلَى قَوْلِهِ: {وَرِيلْعُنُمُ الْلَّاعِنُونَ}، فَقَالَ أَبُو الدَّرْدَاءِ: عَلَيَّ بِالرَّجُلِ، فَجَاءَ، فَقَالَ أَبُو الدَّرْدَاءِ: مَا قُلْتُ؟، قَالَ: كُنْتُ رَجُلًا مُعْلَمًا، عِنْدَكَ مِنَ الْعِلْمِ مَا لَيْسَ عِنْدِي، فَأَرْدَتُ أَنْ تُحَدِّنِي بِمَا يَنْفَعُنِي اللَّهُ بِهِ، فَلَمْ تَرُدْ عَلَيَّ إِلَّا قُولًا وَاحِدًا، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: "اجْلِسْ ثُمَّ اعْقِلْ مَا أَقُولُ لَكَ: أَيْنَ أَنْتَ مِنْ يَوْمٍ لَيْسَ لَكَ مِنَ الْأَرْضِ إِلَّا عَرْضُ ذِرَاعَيْنِ فِي طُولِ أَرْبَعِ أَذْرُعٍ، أَقْبِلَ إِلَيْكَ أَهْلُكَ الَّذِينَ كَانُوا لَا يُجْبِونَ فِرَاقَكَ وَجُلْسَاؤُكَ وَإِخْوَانُكَ فَأَتَقْتُوا عَلَيْكَ الْبَيِّنَاتِ وَأَكْثَرُوا عَلَيْكَ التُّرَابَ وَتَرَكُوكَ لِمِثْلِ ذَلِكَ، وَجَاءَكَ مَلْكَانَ أَسْوَدَانَ أَزْرَقَانَ جَعْدَانَ، أَسْمَاهُمَا مُنْكَرٌ وَنَكِيرٌ، فَأَجْلَسَكَ، ثُمَّ سَأَلَكَ: مَا أَنْتَ وَعَلَى مَاذَا كُنْتَ؟ وَمَا تَقُولُ فِي هَذَا الرَّجُلِ؟ فَإِنْ قُلْتَ: وَاللَّهِ مَا أَدْرِي، سَمِعْتُ النَّاسَ قَالُوا قُولًا فَقُلْتُ قُولُ النَّاسِ، فَقَدْ وَاللَّهِ رَدِيتَ وَهُوَيْتَ، وَإِنْ قُلْتَ: مُحَمَّدٌ رَسُولُ اللَّهِ أَنْزَلَ اللَّهُ عَلَيْهِ كِتَابًا، فَامْنَتُ بِهِ وَبِمَا جَاءَ بِهِ، فَقَدْ وَاللَّهِ نَجَوْتَ وَهُدِيتَ، وَلَنْ تَسْتَطِعَ ذَلِكَ إِلَّا بِتَبَيِّنِ مِنَ اللَّهِ مَعَ مَا تَرَى مِنَ الشَّدَّةِ وَالنَّخْوِيفِ، ثُمَّ أَيْنَ أَنْتَ مِنْ يَوْمٍ لَيْسَ لَكَ مِنَ الْأَرْضِ إِلَّا مَوْضِعٌ قَدْمِيْكَ، وَيَوْمَ كَانَ مِقْدَارَهُ خَمْسِينَ الْفَ سَنَةً، النَّاسُ فِيهِ قِيَامٌ لِرَبِّ الْعَالَمِينَ، وَلَا ظِلَّ إِلَّا ظِلُّ عَرْشِ رَبِّ الْعَالَمِينَ، وَأَدْنِيَتِ الشَّمْسُ، فَإِنْ كُنْتَ مِنْ أَهْلِ الظُّلُّ فَقَدْ وَاللَّهِ نَجَوْتَ وَهُدِيتَ، وَإِنْ كُنْتَ مِنْ أَهْلِ الشَّمْسِ فَقَدْ وَاللَّهِ رَدِيتَ وَهُوَيْتَ، ثُمَّ أَيْنَ أَنْتَ مِنْ يَوْمٍ حَيَءَ بِجَهَنَّمَ قَدْ سَدَّتْ مَا بَيْنَ الْخَافِقَيْنِ وَقَبِيلَ: لَنْ تَدْخُلَ الْجَنَّةَ حَتَّى تُحُوضَ النَّارَ، فَإِنْ كَانَ مَعَكَ نُورٌ

**[34609]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: Abu Darda said: "I was a merchant before Muhammad (peace be upon him) was sent. When Muhammad was sent, I tried to combine trade and worship, but they did not come together, so I took worship and left trade."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: كُنْتُ تَاجِرًا فَبَلَّ أَنْ يُبَعْثَتْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا بُعْثِتْ مُحَمَّدًا رَأَوْلَتِ النَّجَارَةُ وَالْعِبَادَةُ فَلَمْ تَجْئِمَا، فَأَخْذَتِ الْعِبَادَةَ وَتَرَكَتِ النَّجَارَةَ

**[34610]** Ya'la bin 'Ubayd told us, he said: Isma'il bin Abi Khalid told us, from a man, from Muhammad bin Wasi', who said: Abu Darda said to his son: "O my son, let the mosque be your house, for I heard the Messenger of Allah (peace be upon him) say: 'The mosques are the houses of the pious. Whoever makes the mosque his house, [Allah] guarantees for him comfort, mercy, and passage over the Sirat to Paradise.'"

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ رَجُلٍ، عَنْ مُحَمَّدِ بْنِ وَاسِعٍ قَالَ: قَالَ أَبُو الدَّرْدَاءِ لِابْنِهِ: يَا بُنَيَّ، لِيَكُنَّ الْمَسْجِدُ بَيْتَكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: الْمَسَاجِدُ بُيُوتُ الْمُنَّقِينَ، فَمَنْ يَكُنْ الْمَسْجِدُ بَيْتَهُ يَضْمَنْ لَهُ الرُّوحَ وَالرَّحْمَةَ وَالْجَوَازَ عَلَى الصَّرَاطِ إِلَى الْجَنَّةِ

**[34611]** Yazid bin Harun told us, he said: Muhammad bin Mutarrif Abu Ghassan informed us, from Zayd bin Aslam, from 'Ata' bin Yasar, from Abu Hurayrah, from the Prophet (peace be upon him), who said: "Whoever goes to the mosque in the morning or in the evening, Allah prepares for him a hospitality in Paradise every time he goes in the morning or in the evening."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرٌ  
أَبُو غَسَّانٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ  
أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ  
عَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ إِلَى الْمَسْجِدِ أَعَدَ اللَّهُ لَهُ فِي  
الْجَنَّةِ نُرُّلًا كُلَّمَا عَدَا أَوْ رَاحَ

**[34612]** Yazid bin Harun told us, he said: 'Uyaynah bin 'Abdur-Rahman informed us, from Ayyub bin Musa, from Abu Hazim, from Sa'id bin Al-Musayyib, who said: "Verily, the mosques have pegs [steadfast people] among the servants of Allah. Their sitting companions are the angels. If they miss them, they ask about them; if they are sick, they visit them; and if they are in need, they help them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عُيَيْنَةُ بْنُ عَبْدِ  
الرَّحْمَنِ، عَنْ أَيُوبَ بْنِ مُوسَى، عَنْ أَبِي حَازِمٍ، عَنْ  
سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: إِنَّ لِلْمَسَاجِدِ مِنْ عِبَادِ اللَّهِ  
أَوْنَادًا، جُلْسَاؤُهُمُ الْمَلَائِكَةُ، فَإِنْ فَقَوْهُمْ سَأَلُوا عَنْهُمْ،  
فَإِنْ كَانُوا مَرْضَى عَادُوهُمْ، وَإِنْ كَانُوا فِي حَاجَةٍ  
أَعْانُوهُمْ

**[34613]** Mu'awiyah bin Hisham told us, he said: Sufyan told us, from Al-A'mash, from 'Abdur-Rahman bin Ma'qil, who said: "We used to say that the mosque is a strong fortress against Satan."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْقِلٍ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ الْمَسْجِدَ حِصْنٌ حَصِينٌ مِنَ الشَّيْطَانِ

**[34614]** Abu Khalid Al-Ahmar told us, from Muhammad bin Ishaq, who said: My uncle Musa bin Yasar told me: That Salman wrote to Abu Darda: "Indeed, in the shade of the Throne is a man whose heart is attached to the mosques out of love for them."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي عَمِّي مُوسَى بْنُ يَسَارٍ: أَنَّ سَلْمَانَ، كَتَبَ إِلَى أَبِي الدَّرْدَاءِ: إِنَّ فِي ظِلِّ الْعَرْشِ رَجُلًا قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ مِنْ حُبِّهَا

**[34615]** Abu Usamah told us, from Mis'ar, from Al-Walid bin Al-'Ayzar, from 'Amr bin Maymun, from 'Umar, who said: "The mosques are the houses of Allah on earth, and it is a right upon the Host to honor His visitor."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عُمَرَ، قَالَ: الْمَسَاجِدُ بُيُوتُ اللَّهِ فِي الْأَرْضِ، وَحَقٌّ عَلَى الْمَزُورِ أَنْ يُكْرَمَ زَائِرَهُ

**[34616]** Shababah bin Sawwar told us, he said: Hariz told us, from 'Abdur-Rahman bin Abi 'Awf, from 'Abdur-Rahman bin Mas'ud Al-Fazari, from Abu Darda, who said:

"There is no man who goes to the mosque for some good that he learns or teaches, but that the reward of a Mujahid is written for him, and he does not return except with spoils."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا حَرِيزٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ الْفَزَارِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مَا مِنْ رَجُلٍ يَعْدُو إِلَى الْمَسْجِدِ لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلَّمُهُ إِلَّا كُتِبَ لَهُ أَجْرٌ مُجَاهِدٍ لَا يَنْقَلِبُ إِلَّا غَانِمًا

**[34617]** Ja'far bin Ghiyath told us, from 'Asim, from Abu 'Uthman, from Salman, who said: "Whoever performs ablution and does it well, then comes to the mosque to pray in it, is the visitor of Allah; and it is a right upon the Host to honor His visitor."

حَدَّثَنَا جَعْفُرُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لِيُصَلِّي فِيهِ كَانَ زَائِرَ اللَّهِ، وَحَقُّ عَلَى الْمَزُورِ أَنْ يُكْرَمَ زَائِرَهُ

**[34618]** Ibn Numayr told us, from 'Ubaydullah bin 'Umar, from Sa'id bin Abi Sa'id, from 'Umar bin Abi Bakr, from his father, from Ka'b Al-Ahbar, who said: "I find in the Book of Allah: There is no believing servant who goes to the mosque in the morning or evening—going only to learn good, or teach it, or remember Allah, or remind others of Him—except that his likeness in the Book of Allah is like that of the Mujahid in the cause of Allah. And Allah the Exalted knows best."

**[34619]** Abu Khalid Al-Ahmarr told us, from Hisham, from his father, who said: 'Umar bin Al-Khattab entered upon Abu 'Ubaydah bin Al-Jarrah and found him lying on the felt pad of his saddle, using the saddlebag as a pillow. He said: 'Umar said to him: "Will you not furnish [your house] as your companions have furnished?" He said: "O Commander of the Faithful, this is sufficient to get me to the resting place."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عُمَرَ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ كَعْبِ الْأَخْبَارِ، قَالَ: "أَجَدُ فِي كِتَابِ اللَّهِ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يَغْدُ إِلَى الْمَسْجِدِ وَيَرُوْحُ لَا يَغْدُ وَلَا يَرُوْحُ إِلَّا لِيَتَعَلَّمَ خَيْرًا، أَوْ يُعْلَمُ، أَوْ يَذْكُرَ اللَّهَ، أَوْ يُذَكَّرَ بِهِ، إِلَّا مَثَلُهُ فِي كِتَابِ اللَّهِ كَمَثَلِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَاللَّهُ تَعَالَى أَعْلَمُ

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: دَخَلَ عُمَرُ بْنُ الْخَطَّابِ عَلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَاحَ فَإِذَا هُوَ مُضْطَبِعٌ عَلَى طِفْسَةِ رَحْلِهِ مُتَوَسِّدٌ الْحَقِيقَةِ، قَالَ: فَقَالَ لَهُ عُمَرُ: أَلَا تُحَدِّثُ أَحْدَاثَ أَصْحَابِكَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَذَا يُبَلِّغُنِي الْمُقِيلُ

**[34620]** Abu Usamah told us, he said: Sulayman bin Al-Mughirah told us, he said: Thabit Al-Bunani told us, who said: Abu 'Ubaydah bin Al-Jarrah was the governor of Ash-Sham. He addressed the people and said: "O people, I am a man from Quraysh, and by Allah, I do not know of anyone, red or black, who surpasses me in the fear of Allah, except that I would wish to be in his skin."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةِ، قَالَ:  
حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، قَالَ: كَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَاحَ  
أَمِيرًا عَلَى الشَّامِ فَخَطَبَ النَّاسَ فَقَالَ: يَا أَيُّهَا النَّاسُ،  
إِنِّي أَمْرُؤٌ مِّنْ قُرَيْشٍ، وَإِنِّي وَاللَّهِ مَا أَعْلَمُ أَحْمَرَ وَلَا  
أَسْوَدَ يَفْضُلُنِي بِتَقْوَى اللَّهِ إِلَّا وَدِدْتُ أَنِّي فِي مِسْلَاهِ

**[34621]** Yazid bin Harun told us, he said: Hariz bin 'Uthman told us, from Nimran bin Mikhmar Ar-Rahabi, who said: Abu 'Ubaydah bin Al-Jarrah used to march with the army saying: "Lo! Many a whitener of his clothes is a sullier of his religion! Lo! Many a person honoring himself is [actually] humiliating it! Lo! Hasten to wipe out old bad deeds with new good deeds. For if one of you were to commit bad deeds filling what is between the heaven and the earth, then he did a good deed, it would overcome his bad deeds until it conquered them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ،  
عَنْ نِمْرَانَ بْنِ مِخْمَرٍ الرَّاحِبِيِّ، قَالَ: كَانَ أَبُو عُبَيْدَةَ بْنُ  
الْجَرَّاحِ يَسِيرُ فِي الْجَيْشِ وَهُوَ يَقُولُ: أَلَا رَبُّ مُبَيِّضٍ  
لِثَيَابِهِ مُذَنِّسٌ لِدِينِهِ، أَلَا رَبُّ مُكْرِمٍ لِنَفْسِهِ وَهُوَ لَهَا  
مُهِينٌ، أَلَا بَادِرُوا السَّيِّئَاتِ الْقَدِيمَاتِ بِالْحَسَنَاتِ  
الْحَدِيثَاتِ، فَإِنَّ أَحَدَكُمْ لَوْ أَسَاءَ مَا بَيْنَ السَّمَاءِ  
وَالْأَرْضِ، ثُمَّ عَمِلَ حَسَنَةً لَغَلَبَتْ سَيِّئَاتِهِ حَتَّى تُفَهَّرَ هُنَّ

[34622] 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit told us, from Anas, who said: I came to Abu 'Ubaydah bin Al-Jarrah, and he lodged me in a corner of his house, while his wife was in another corner, and there was a curtain between us. He would milk the she-camel and bring the vessel, placing it in my hands. A man from the Tulaqa' [those pardoned after the conquest of Mecca] said to him: "Do you lodge this one in a corner of your house with your wife?" He said: "I am watching through him for the caravan of one whom, if I met him stripped of everything, he would still be preferred over every mount [meaning he values Anas and the Prophet's companions highly due to their status]."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا  
تَابِعٌ، عَنْ أَنَّسٍ، قَالَ: قَدِيمْتُ عَلَى أَبِي عُبَيْدَةَ بْنِ  
الْجَرَاحِ فَأَنْزَلْنِي فِي نَاحِيَةِ بَيْتِهِ، وَأَمْرَأَهُ فِي نَاحِيَةِ  
وَبَيْنَنَا سِنْرٌ، فَكَانَ يَحْلِبُ النَّاقَةَ فَيَجِيءُ بِالْأَنَاءِ فَيَضْمُمُهُ  
فِي بَيْدَىِهِ، فَقَالَ لَهُ رَجُلٌ مِنَ الظُّلْمَاءِ: أَنْزَلْنِي هَذَا نَاحِيَةَ  
بَيْتِكَ مَعَ امْرَأَتِكَ، فَقَالَ: أَرَاقِبُ بِهِ عِيرَ مِنْ لَوْلَقِينَهُ  
سَلِيبًا لَأَسْنَانِي عَلَى كُلِّ مَرْكَبٍ

**[34623]** Waki' told us, from Sufyan, from Thawr, from Khalid bin Ma'dan, from Abu 'Ubaydah bin Al-Jarrah, who said: "The likeness of the heart of the believer is like the sparrow; it turns over this way one time and that way another time."

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَاحَ، قَالَ: مَثَلُ قَلْبِ الْمُؤْمِنِ مَثَلُ الْعُصْنُورِ يَتَقَلَّبُ كَذَا مَرَّةً وَكَذَا مَرَّةً

**[34624]** 'Abdah bin Sulayman told us, from Muhammad bin 'Amr, from Yahya bin 'Abdur-Rahman bin Hatib, who said: Abu Waqid Al-Laythi said: "We followed up on deeds [to see] which of them is best, and we did not find anything more helpful in seeking the Hereafter than asceticism (Zuhd) in the world."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ قَالَ: قَالَ أَبُو وَاقِدٍ الْلَّيْثِيُّ: تَابَعْنَا الْأَعْمَالَ أَهْيَا أَفْضَلُ، فَلَمْ نَجِدْ شَيْئًا أَعْوَنَ عَلَى طَلَبِ الْآخِرَةِ مِنَ الزُّهْدِ فِي الدُّنْيَا

**[34625]** Yazid bin Harun and Waki' told us, from Isma'il bin Abi Khalid, from Qays, who said: Az-Zubayr bin Al-'Awwam said: "Whoever among you is able to have a hidden stash of good deeds, let him do so."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَوَكِبْيُعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، قَالَ: قَالَ الرُّبَيْرُ بْنُ الْعَوَامِ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ لَهُ خَبْءٌ مِنْ عَمَلٍ صَالِحٍ فَلْيَفْعُلْ

**[34626]** Aswad bin 'Amir told us, from Hammad bin Salamah, from Hisham, from his father: That Az-Zubayr was sent to Egypt, and it was said to him: "There is plague in it." He said: "We only came to it for stabbing [fighting] and the plague."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ،  
عَنْ أَبِيهِ: أَنَّ الرُّبِّيرَ بُعِثَ إِلَى مِصْرَ فَقَالَ لَهُ: إِنَّ بِهَا  
الْطَّاعُونَ، فَقَالَ: إِنَّمَا جَنَّاهَا لِلطَّعْنِ، وَالْطَّاعُونَ

**[34627]** 'Abbad bin Al-'Awwam told us, from Husayn, from Salim bin Abi Al-Ja'd, from Jabir, who said: "There is no one among us who reached the world [wealth/status] except that he inclined towards it and it inclined towards him, except 'Abdullah bin 'Umar."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ حُصَيْنِ، عَنْ سَالِمِ بْنِ أَبِي  
الْجَعْدِ، عَنْ جَابِرٍ، قَالَ: مَا مِنَّا أَحَدٌ أَدْرَكَ الدُّنْيَا إِلَّا مَالَ  
بِهَا وَمَالَتْ بِهِ غَيْرُ عَبْدِ اللَّهِ بْنِ عُمَرَ

**[34628]** Abu Mu'awiyah told us, from Al-A'mash, from Mujahid, from Ibn 'Umar, who said: "No one acquires anything from the world except that it reduces his ranks with Allah, even if he is honorable to Him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدِ، عَنْ ابْنِ  
عُمَرَ، قَالَ: لَا يُصِيبُ أَحَدٌ مِنَ الدُّنْيَا إِلَّا تَعَصَّ مِنْ  
دَرَجَاتِهِ عِنْدَ اللَّهِ وَإِنْ كَانَ عَلَيْهِ كَرِيمًا

**[34629]** Yahya bin Yaman told us, from Sufyan, from Layth, from a man, from Ibn 'Umar, who said: "A man cannot be from the people of knowledge until he does not envy the one above him, does not belittle the one below him, and does not seek a price for his knowledge."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفِيَّانَ، عَنْ لَيْثٍ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا يَكُونُ رَجُلٌ مِنْ أَهْلِ الْعِلْمِ، حَتَّى لَا يَحْسُدَ مِنْ فَوْقَهُ، وَلَا يُحَقِّرَ مِنْ دُونَهُ، وَلَا يَبْنَغِي بِعِلْمِهِ ثَمَنًا

**[34630]** Waki' told us, from Sufyan, from Mansur, from Salim bin Abi Al-Ja'd, from Ibn 'Umar, who said: "A servant does not reach the reality of faith until he considers people foolish in his religion [due to his strict adherence compared to their laxity]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَصْوُرٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا يَبْلُغُ عَبْدُ حَقِيقَةِ الإِيمَانِ حَتَّى يُعَذَّ النَّاسُ حَمْقَى فِي دِينِهِ

**[34631]** 'Abdullah bin Numayr told us, from 'Abdul-Malik bin Abi Sulayman, from Sa'id bin Jubayr, who said: "I entered upon Ibn 'Umar, and he was sleeping on his arms, using a pillow stuffed with palm fiber."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَمَّرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: دَخَلْتُ عَلَى ابْنِ عُمَرَ، فَإِذَا هُوَ مُفْتَرِشٌ ذِرَاعَيْهِ، مُتَوَسِّدٌ وِسَادَةً حَشُورًا لِيفُ

**[34632]** Abu Khalid Al-Ahmar told us, from 'Amr bin Qays, from 'Atiyyah, from Ibn 'Umar, who said: "When the believer exits his grave, he will be met by the most beautiful form he has ever seen. He will say to it: 'Who are you?' It will say to him: 'I am the one who was with you in the world [your good deeds]. I will not leave you until I admit you into Paradise.'"

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ، قَالَ: "يَسْتَقْبِلُ الْمُؤْمِنُ عِنْدَ خُرُوجِهِ مِنْ قَبْرِهِ أَحْسَنَ صُورَةً رَأَاهَا قَطُّ، فَيَقُولُ لَهَا: مَنْ أَنْتِ؟ فَتَقُولُ لَهُ: أَنَا الَّتِي كُنْتُ مَعَكَ فِي الدُّنْيَا، لَا أُفَارِقُ حَتَّى أُدْخِلَكَ الْجَنَّةَ

**[34633]** 'Abdullah bin Numayr told us, from 'Asim, from someone who told him, who said: "When anyone saw Ibn 'Umar, they would think there was something wrong with him [madness] because of his [obsessive] following of the traces of the Prophet (peace be upon him)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ عَاصِمٍ، عَمَّنْ حَدَّثَهُ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا رَأَاهُ أَحَدُ ظَنَّ أَنَّ بِهِ شَيْئًا مِنْ تَبَيْعَهِ آثارَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[34634]** Ibn 'Uyaynah told us, from 'Amr, that Ibn 'Umar said: "I have not laid a brick nor planted a palm tree since the Messenger of Allah (peace be upon him) passed away."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، أَنَّ ابْنَ عُمَرَ، قَالَ: مَا وَضَعْتُ لِيَنَّهُ وَلَا غَرَسْتُ نَخْلًا مُنْذُ قِبْضَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[34635]** Ibn 'Uyaynah told us, from Ayyub, from Nafi', from Ibn 'Umar: "He used to dislike praying towards milestones made of stone that Marwan had constructed."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَئْوَبِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ:  
كَانَ يَكْرَهُ أَنْ يُصَلِّي إِلَى أَمْيَالٍ صَنَعَهَا مَرْوَانُ مِنْ  
جَارَةٍ

**[34636]** Jarir told us, from Dawud bin As-Sulayk, from Abu Sahl, who said: I heard Ibn 'Umar say regarding this verse: "{Every soul, for what it has earned, will be retained, except the companions of the right}" [Al-Muddaththir: 38-39]. He said: "[They are] the children of the Muslims."

حَدَّثَنَا جَرِيرُ، عَنْ دَاؤِدَ بْنِ السُّلَيْكِ، عَنْ أَبِي سَهْلٍ،  
قَالَ: سَمِعْتُ ابْنَ عُمَرَ، قَالَ فِي هَذِهِ الْأُبْيَةِ: {كُلُّ نَفْسٍ  
بِمَا كَسَبَتْ رَهِينَةً إِلَّا أَصْحَابُ الْيَمِينِ}، قَالَ: أَطْفَالُ  
الْمُسْلِمِينَ

**[34637]** Hushaym told us, he said: Ya'la bin 'Ata' told us, from Al-Walid bin 'Abdur-Rahman, from Ibn 'Umar, that he said to Humran: "Do not meet Allah with a covenant that you did not fulfill. For indeed, on the Day of Resurrection, there will be no Dinar and no Dirham; people will only be recompensed by their deeds."

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ، عَنِ الْوَلِيدِ بْنِ  
عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ لِحُمْرَانَ: لَا تَلْفِينَ  
اللَّهَ بِذِمَّةٍ لَا وَفَاءَ بِهَا، فَإِنَّهُ لَيْسَ يَوْمُ الْقِيَامَةِ بِيَنَارٍ وَلَا  
بِرْزَمٍ، إِنَّمَا يُجَازِي النَّاسُ بِأَعْمَالِهِمْ

**[34638]** Ibn 'Ulayyah told us, from Ayyub, from Muhammad, who said: I was informed about Ibn 'Umar that he used to say: "I found my companions upon a certain path, and if I deviate from them, I fear that I will not join them."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، قَالَ: تُبَشِّرُ  
عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: إِنِّي أَفَيْتُ أَصْحَابِي عَلَى  
أَمْرٍ، وَإِنِّي إِنْ حَلَفْتُهُمْ خَشِيتُ أَنْ لَا أَلْحَقَ بِهِمْ

**[34639]** Ibn Idris told us, from his father, from 'Atiyyah, from Ibn 'Umar regarding: "{Or [any] creation of that which is great within your breasts}" [Al-Isra: 51]. He said: "Death. [Meaning Allah says:] If you were death itself, I would bring you to life."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ عَطِيَّةَ، عَنْ ابْنِ  
عُمَرَ: {أَوْ خَلَقَ مِمَّا يَكُبُرُ فِي صُدُورِكُمْ}، قَالَ: الْمَوْتُ،  
لَوْ كُنْتُمُ الْمَوْتَ لَا يُحْيِنُكُمْ

**[34640]** Ibn Idris told us, from his father, from 'Atiyyah, from Ibn 'Umar regarding: "{But he has not broken through the difficult pass}" [Al-Balad: 11]. He said: "A slippery mountain in Hell."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ عَطِيَّةَ، عَنْ ابْنِ  
عُمَرَ، قَالَ: {فَلَا افْتَحْمَ الْعَقبَةَ} "، قَالَ: جَبَلٌ زُلَالٌ فِي  
جَهَنَّمْ

**[34641]** Ibn Fudayl told us, from Al-Bara' bin Sulaym, from Nafi', from Ibn 'Umar, who said: "He never recited this verse but that he wept: '{Whether you show what is within yourselves or conceal it, Allah will bring you to account for it}' [Al-Baqarah: 284]."

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنِ الْبَرَاءِ بْنِ سُلَيْمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: "مَا تَلَأَ هَذِهِ الْأُلْيَةُ قَطُّ إِلَّا بَكَى {وَإِنْ تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ}

**[34642]** 'Affan bin Muslim told us, he said: Khalid bin Abi 'Uthman told us, he said: Salit bin 'Abdullah told us, who said: Ibn 'Umar said: "Show off with good deeds [to encourage others], and do not show off with evil."

حَدَّثَنَا عَقَانَ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ أَبِي عُثْمَانَ، قَالَ: حَدَّثَنَا سَلِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ ابْنُ عُمَرَ: رَأَءُوا بِالْخَيْرِ وَلَا تُرَأَءُوا بِالشَّرِّ

**[34643]** Yahya bin Yaman told us, from Sufyan, from Jabalah bin Suhaym, from Ibn 'Umar regarding: "{And in the hours before dawn they ask for forgiveness}" [Adh-Dhariyat: 18]. He said: "They pray."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ ابْنِ عُمَرَ: {وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ}، قَالَ: يُصَلُّونَ

**[34644]** Waki' told us, he said: Hisham bin Sa'd told us, from Nafi', who said: "Ibn 'Umar used to practice things in his private life that he would not practice among the people."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، قَالَ:  
كَانَ ابْنُ عُمَرَ يَعْمَلُ فِي خَاصَّةِ نَفْسِهِ بِالشَّيْءِ لَا يَعْمَلُ  
بِهِ فِي النَّاسِ

**[34645]** Yazid bin Harun told us, from Ibn 'Awn, from Muhammad, who said: "Whenever Ibn 'Umar woke up during the night, he would pray."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ،  
قَالَ: كَانَ ابْنُ عُمَرَ كُلَّمَا اسْتَيقَطَ مِنَ اللَّيْلِ صَلَّى

**[34646]** Yazid bin Harun told us, he said: 'Amr bin Maymun informed us, from his father, who said: It was said to Ibn 'Umar: "Zayd bin Harithah has died and left one hundred thousand." He said: "But it will not leave him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونِ،  
عَنْ أَبِيهِ، قَالَ: قَبْلَ لَا يَنْ عُمَرَ: ثُوْفَيْ رَبِيدُ بْنُ حَارِثَةَ  
وَنَرَكَ مِائَةً أَلْفِ، قَالَ: لَكِنْ لَا تَنْرُكُهُ

**[34647]** Abu Usamah told us, from 'Uthman bin Waqid, from Nafi', who said: "When 'Abdullah bin 'Umar recited this verse: '{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah}' [Al-Hadid: 16], he would weep until weeping overcame him."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُنْمَانَ بْنِ وَاقِدٍ، عَنْ نَافِعٍ، قَالَ: "كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِذَا قَرَا هَذِهِ الْآيَةَ {إِنْ يَأْتِنَّ لِلَّذِينَ آمَنُوا أَنْ تَخُشَّعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ} بَكَى حَتَّى يَغْلِبَهُ البُكَاءُ"

**[34648]** Waki' told us, from Abu Mawdud, from Nafi', from Ibn 'Umar, that on the road to Mecca, he would direct the head of his mount, turning it, saying: "Perhaps a hoof will fall upon a hoof"—meaning the hoof of the Prophet's mount (peace be upon him).

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَوْدُودٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ فِي طَرِيقٍ مَكَّةَ يَقُولُ بِرَأْسِ رَاحِلَتِهِ يُثْبِتُهَا وَيَقُولُ: لَعَلَّ حُفَّا يَقْعُ عَلَى حُفٍّ، يَعْنِي حُفَّ رَاحِلَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[34649]** Abu Al-Ahwas told us, from Adam bin 'Ali, who said: I heard Ibn 'Umar say: "Oppose the ways of the polytheists."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ آدَمَ بْنِ عَلَيِّ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: خَالِفُوا سُنَّ الْمُشْرِكِينَ

**[34650]** Husayn bin 'Ali told us, from Fudayl bin Marzuq, from 'Atiyyah, from Ibn 'Umar regarding: "{So by your Lord, We will surely question them all}" [Al-Hijr: 92]. He said: "About 'La ilaha illallah' (There is no god but Allah)."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ: {فَوَرَبَكَ لَنْسَانَهُمْ أَجْمَعِينَ}، قَالَ: عَنْ لَا إِلَهَ إِلَّا اللَّهُ

**[34651]** Abu Usamah told us, from Idris, from 'Atiyyah, from Ibn 'Umar regarding: "{And when the word befalls them, We will bring forth for them a creature from the earth}" [An-Naml: 82]. He said: "When they do not enjoin the good and do not forbid the evil."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ إِدْرِيسَ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ، {وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ}، قَالَ: حِينَ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَلَا يَنْهَوْنَ عَنِ الْمُنْكَرِ

**[34652]** Abu Usamah narrated from Ibn 'Awn, from Nafi': That Ibn 'Umar, when he recited the Qur'an, disliked speaking—or would not speak—until he finished what he intended, or would not speak until he finished, except one day when I was holding the Mushaf for him while he was reciting. He came across a verse and said: "Do you know about what this was revealed?"

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ ابْنِ عَوْنِ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا قَرَأَ الْقُرْآنَ كَرِهَ أَنْ يَتَكَلَّمَ أَوْ لَمْ يَتَكَلَّمْ حَتَّى يَقْرُءَ مَا يُرِيدُ، أَوْ لَمْ يَتَكَلَّمْ حَتَّى يَقْرُءَ إِلَّا يَوْمًا كُنْتُ قَدْ أَخْذَتُ عَلَيْهِ الْمُصْحَفَ وَهُوَ يَقْرُأُ فَاتَّى عَلَى الْأُيُّهِ قَالَ: أَتَدْرِي فِيمَا أُنْزَلْتُ

**[34653]** Hafs bin Ghiyath narrated from 'Amr bin Maymun, from his father, who said: Ibn 'Umar entered with some of his companions upon 'Abdullah bin 'Amir bin Kurayz while he was sick, visiting him. They said to him: "Rejoice, for you have dug the reservoirs at 'Arafat where the pilgrims of Allah's House drink, and you have dug wells in the deserts." He said: And they mentioned several good deeds. He said: They said: "We hope for good for you, if Allah wills." Ibn 'Umar was sitting and not speaking. When his silence lasted long, he ('Abdullah) said: "O Abu 'Abdur-Rahman, what do you say?" He said: "If the earning was good, the spending is purified (or accepted). And you will arrive (at the Hereafter) and you will know."

حَدَّثَنَا حَفْصُ بْنُ عِيَاثٍ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، عَنْ أَبِيهِ، قَالَ: دَخَلَ ابْنُ عُمَرَ فِي أَنَاسٍ مِنْ أَصْحَابِهِ عَلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ كُرَيْزٍ وَهُوَ مَرِيضٌ يَزُورُونَهُ، فَقَالُوا لَهُ: أَبْشِرْ فَإِنَّكَ قَدْ حَفَرْتَ الْحَيَاضَ بِعَرَفَاتٍ يَسْرُغُ فِيهَا حَاجٌ بَيْتِ اللَّهِ، وَحَفَرْتَ الْأَبَارَ بِالْفَلَوَاتِ، قَالَ: وَذَكَرُوا خِصَالًا مِنْ خِصَالِ الْخَيْرِ، قَالَ: فَقَالُوا: إِنَّا لَنَرْجُو لَكَ خَيْرًا إِنْ شَاءَ اللَّهُ، وَابْنُ عُمَرَ جَالِسٌ لَا يَنْكَلِمُ، فَلَمَّا أَبْطَأَ عَلَيْهِ الْكَلَامَ قَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا تَقُولُ؟ فَقَالَ: إِذَا طَابَتْ الْمَكْسَبَةُ رَكِّ النَّفَقَةِ، وَسَرَرْدَ فَتَعْلَمُ

**[34654]** Husayn bin 'Ali narrated from Ibn Abjar, from Thuwair, who said: Ibn 'Umar passed by a ruin with a man. He said: "Call out." So he called out, but Ibn 'Umar did not answer him. Then he said to him (again): "Call out." So Ibn 'Umar answered him: "They have gone, and their deeds remain."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ ابْنِ أَبْجَرَ، عَنْ ثُوَيْرٍ، قَالَ: مَرَ ابْنُ عُمَرَ فِي حَرِبَةٍ وَمَعَهُ رَجُلٌ، فَقَالَ: اهْتِفْ، فَهَتَّفَ، فَلَمْ يُحْبِهُ ابْنُ عُمَرَ، ثُمَّ قَالَ لَهُ: اهْتِفْ، فَأَجَابَهُ ابْنُ عُمَرَ: ذَهَبُوا وَبَقِيَتْ أَعْمَالُهُمْ

**[34655]** Mu'tamir bin Sulayman narrated from At-Taymi, from Abu 'Uthman, from Salman, who said: "When Allah created Adam, He said: 'One is for Me, one is for you, and one is between Me and you. As for the one that is for Me, it is that you worship Me and associate nothing with Me. As for the one that is for you, whatever thing you do, I will recompense you for it. And as for the one between Me and you, from you is the asking, and upon Me is the answering.'"

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ التَّمِيميِّ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلَمَانَ، قَالَ: "إِنَّمَا خَلَقَ اللَّهُ آدَمَ قَالَ: وَاحِدَةٌ لِي وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ بَيْنِي وَبَيْنَكَ، فَأَمَّا الَّتِي لِي فَنَعْبُدُنَا لَا نُشْرُكُ بِي شَيْئًا، وَأَمَّا الَّتِي لَكَ فَمَا عَمِلْتَ مِنْ شَيْءٍ جَزِيْتُكَ بِهِ، وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَمِنْكَ الْمُسْأَلَةُ وَعَلَيَّ الإِجَابَةُ"

**[34656]** Yazid bin Harun narrated from At-Taymi, from Abu 'Uthman, from Salman, who said: "Pharaoh's wife used to be tortured in the sun. When they left her, the angels would shade her with their wings, and she would see her house in Paradise."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ النَّيْمَىِّ، عَنْ أَبِي عُثْمَانَ،  
عَنْ سَلْمَانَ قَالَ: كَانَتْ امْرَأَةٌ فِرْعَوْنَ تُعَذَّبُ بِالشَّمْسِ،  
فَإِذَا انْصَرَفُوا عَنْهَا أَظْلَلَهَا الْمَلَائِكَةُ بِأَجْنَحَتِهَا، فَكَانَتْ  
ثَرَى بِيَتَهَا مِنَ الْجَنَّةِ

**[34657]** 'Abdullah bin Numayr narrated from Yahya bin Sa'id, from Sa'id bin al-Musayyib: That Salman and 'Abdullah bin Salam met, and one of them said to his companion: "If you meet your Lord, inform me what you encountered from Him? And if I meet Him before you, I will inform you." One of them died, and his companion met him in a dream and said: "Trust (in Allah) and rejoice, for I have never seen anything like trust (Tawakkul)." He said it three times.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ  
سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ سَلْمَانَ، وَعَبْدَ اللَّهِ بْنَ سَلَامٍ  
الْقَيَّا، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: "إِنْ لَقِيتَ رَبَّكَ، فَاحْبِرْنِي  
مَاذَا لَقِيتَ مِنْهُ؟ وَإِنْ لَقِيْتُهُ قَبْلَكَ فَأَخْبِرْنِكَ، فَتُؤْفَى  
أَحَدُهُمَا فَأَقْيَهُ صَاحِبُهُ فِي الْمَنَامِ فَقَالَ: تَوَكَّلْ وَابْشِرْ،  
فَإِنِّي لَمْ أَرَ مِثْلَ التَّوَكُّلِ قُطْ." قَالَهَا ثَلَاثَ مَرَاتٍ

**[34658]** Waki' narrated from Sufyan, from 'Amr bin Murrah, from Salim bin Abi al-Ja'd, from Zayd bin Suhan, from Salman: That he prayed two Rak'ahs before Fajr. He (Zayd) said: I spoke to him. He (Salman) said: "Guard yourself while awake, and He will guard you while asleep."

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِيَّانَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ سَالِمٍ  
بْنِ أَبِي الْجَعْدِ، عَنْ زَيْدِ بْنِ صُورَانَ، عَنْ سَلْمَانَ: أَنَّهُ  
رَكَعَ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، قَالَ: فَقُلْتُ لَهُ: فَقَالَ: احْفَظْ  
نَفْسَكَ يَقْطَلَنَّ يَحْفَظُكَ نَائِمًا

**[34659]** Waki' narrated from Al-A'mash, from Shimr, from some of his teachers, from Salman, who said: "The people with the most sins on the Day of Resurrection are those who spoke the most in disobedience to Allah."

حَدَّثَنَا وَكِبْرٌ، عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ بَعْضِ  
أَشْيَاطِهِ، عَنْ سَلْمَانَ، قَالَ: أَكْثَرُ النَّاسِ ذُنُوبًا يَوْمَ  
الْقِيَامَةِ أَكْثَرُهُمْ كَلَامًا فِي مَعْصِيَةِ اللَّهِ

**[34660]** Waki' narrated from Hisham bin al-Ghaz, from 'Ubada bin Nusayy, who said: "Salman had a tent made of a coarse woolen cloak."

حَدَّثَنَا وَكِبْرٌ، عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ عُبَادَةَ بْنِ نُسَيِّيِّ،  
قَالَ: كَانَ سَلْمَانَ حِبَاءً مِنْ عَبَاءِ

**[34661]** Yahya bin Sa'id narrated from Habib bin Shahid, from Ibn Buraydah: That Salman used to make food from his earnings, invite the lepers, and eat with them.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَبِيبِ بْنِ شَوِيْدٍ، عَنْ ابْنِ  
بُرَيْدَةَ: أَنَّ سَلْمَانَ، كَانَ يَصْنَعُ الطَّعَامَ مِنْ كَسْبِهِ فَيَدْعُ  
الْمَجْذُومِينَ فَيَأْكُلُنَّ مَعْهُمْ

**[34662]** Ghundar narrated from Shu'bah, from Simak, from An-Nu'man bin Humayd, who said: I entered with my maternal uncle 'Abbad upon Salman. When he saw him, Salman shook his hand. He was clipping (or trimming) and weaving palm leaves. He said: "It was bought for me for a dirham, so I weave it and sell it for three. I give one dirham in charity, I put one dirham back into it (business), and I spend one dirham (on myself/family). Even if 'Umar forbade me, I would not stop."

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ النُّعْمَانَ بْنِ حُمَيْدٍ، قَالَ: دَخَلْتُ مَعَ خَالِي عَبَادَ عَلَى سَلَمَانَ، فَلَمَّا رَأَاهُ صَافَحَهُ سَلَمَانُ، وَإِذَا هُوَ مُقْصِصٌ، وَإِذَا هُوَ يَسْفُطُ الْخُوْصَ، فَقَالَ: إِنَّهُ أَشْتُرِي لِي بِدِرْهَمٍ فَاسِفَهُ وَأَبِيعَهُ بِثَلَاثَةِ، فَاتَّصَدَّقُ بِدِرْهَمٍ، وَأَجْعَلُ بِدِرْهَمًا فِيهِ، وَأَنْفَقُ بِدِرْهَمًا، وَلَوْ أَنَّ عُمَرَ نَهَايِي مَا اتَّهَيْتُ

[34663] Abu Mu'awiyah narrated from Al-A'mash, from Abu Zabyan, from Jarir, who said: We halted at As-Sifah and saw a man sleeping in the shade of a tree, and the sun was about to reach him. He said: I said to the servant: "Go with this leather mat and shade him." When he woke up, it was Salman. He said: I went to him to greet him. He said: He said: "O Jarir, be humble for Allah, for whoever is humble for Allah, Allah will raise him on the Day of Resurrection. O Jarir, do you know what the darknesses are on the Day of Resurrection?" He said: I said: "I do not know." He said: "The oppression of people amongst themselves in the world." Then he took a small stick that I could barely see between his fingers and said: "O Jarir, if you sought the likes of this stick in Paradise, you would not find it." He said: I said: "O Abu 'Abdullah, where are the date palms and the trees?" He said: "Their trunks are of pearl and gold, and their upper parts are fruit."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيَّانَ، عَنْ جَرِيرٍ، قَالَ: نَزَلْنَا الصَّفَاحَ فَإِذَا نَحْنُ بِرَجُلٍ نَائِمٍ فِي طَلْ شَجَرَةٍ قَدْ كَادَتِ الشَّمْسُ تَبْلُغُهُ، قَالَ: فَقُلْتُ لِلْغَلَامِ: انْطَلِقْ بِهَذَا النَّطْعَ فَأَظِلْهُ، فَلَمَّا اسْتَيْقَظَ إِذَا هُوَ سَلْمَانُ، قَالَ: فَأَتَيْتُهُ أُسْلَمًّا عَلَيْهِ، قَالَ: فَقَالَ: يَا جَرِيرُ، تَوَاضَعْ لِلَّهِ، فَإِنَّ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، يَا جَرِيرُ، هَلْ تَدْرِي مَا الظُّلُمَاتُ يَوْمَ الْقِيَامَةِ؟، قَالَ: قُلْتُ: لَا أَدْرِي، قَالَ: ظُلْمُ النَّاسِ بَيْنَهُمْ فِي الدُّنْيَا، ثُمَّ أَخْذَ عُوْدًا لَا أَكَادُ أَرَاهُ بَيْنَ إِصْبَاعَيْهِ فَقَالَ: يَا جَرِيرُ، لَوْ طَلَبْتَ فِي الْجَنَّةِ مِثْلَ هَذَا الْعُودِ لَمْ تَجِدْهُ، قَالَ: قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ؟ أَبَنِ النَّحْلِ وَالشَّجَرِ؟ فَقَالَ: أَصْوَلُهُ الْلُّؤْلُؤُ وَالذَّهَبُ وَأَعْلَاهُ الثَّمَرُ

**[34664]** Muhammad bin Fudayl narrated from 'Asim, from Abu 'Uthman, from Salman, who said: "If a servant remembers Allah in times of ease and praises Him in prosperity, and then harm befalls him and he calls upon Allah, the angels say: 'A familiar voice from a weak servant,' so they intercede for him. But if the servant does not remember Allah in times of ease nor praises Him in prosperity, and then harm befalls him and he calls upon Allah, the angels say: 'An unfamiliar voice,' and they do not intercede for him."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ،  
عَنْ سَلْمَانَ، قَالَ: "إِذَا كَانَ الْعَبْدُ يَذْكُرُ اللَّهَ فِي السَّرَّاءِ  
وَيَحْمَدُهُ فِي الرَّخَاءِ فَأَصَابَهُ ضُرٌّ فَدَعَا اللَّهَ، قَالَتِ  
الْمَلَائِكَةُ: صَوْتٌ مَعْرُوفٌ مِنْ امْرِيٍّ ضَعِيفٍ فَيَشْفَعُونَ  
لَهُ، وَإِنْ كَانَ الْعَبْدُ لَا يَذْكُرُ اللَّهَ فِي السَّرَّاءِ وَلَا يَحْمَدُهُ  
فِي الرَّخَاءِ فَأَصَابَهُ ضُرٌّ فَدَعَا اللَّهَ، قَالَتِ الْمَلَائِكَةُ:  
صَوْتٌ مُنْكَرٌ فَلَمْ يَشْفُعُوهُ

**[34665]** Abu al-Ahwas and Abu Mu'awiyah narrated from Al-A'mash, from Salih bin Khabbab, from Husayn bin 'Uqbah, who said: Salman said: "Knowledge that is not spoken of (or acted upon) is like a treasure from which nothing is spent."

حَدَّثَنَا أَبُو الْأَحْوَصِ، وَأَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ  
صَالِحِ بْنِ خَبَابٍ، عَنْ حُسَيْنِ بْنِ عَفْيَةَ، قَالَ: قَالَ  
سَلْمَانُ: عِلْمٌ لَا يُقَالُ بِهِ كَثْرٌ لَا يُفَقَّدُ مِنْهُ

**[34666]** Abu Khalid al-Ahmarr narrated from Muhammad bin Ishaq, who said: My uncle Musa bin Yasar narrated to me: That Salman wrote to Abu Darda: "That in the shade of the Throne is a just ruler, a wealthy person who gave charity hiding his right hand from his left, a man whom a woman of beauty and position invited to herself but he said: 'I fear Allah, Lord of the worlds,' a man who grew up and his companionship, youth, and strength were in deeds that Allah loves and is pleased with, a man whose heart was attached to the mosques out of love for them, a man who remembered Allah and his eyes overflowed with tears out of fear of Allah, and two men who met and one said to his companion: 'I love you for the sake of Allah.'" And he wrote to him: "Knowledge is like springs; Allah benefits with it whom He wills. The likeness of wisdom that is not spoken is like a body with no soul. The likeness of knowledge that is not acted upon is like a treasure from which nothing is spent. And the likeness of the

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي عَمِّي مُوسَى بْنُ يَسَارٍ: أَنَّ سَلْمَانَ كَتَبَ إِلَى أَبِي الدَّرْدَاءِ: "أَنَّ فِي ظِلِّ الْعَرْشِ إِمَامًا مُقْسِطًا وَدَا مَالٍ تَصَدَّقَ أَخْفَى يَمِينَهُ عَنْ شِمَالِهِ، وَرَجُلًا دَعَثَهُ امْرَأَةٌ دَاتَ حَسَبٍ وَمَنْصِبٍ إِلَى نَفْسِهَا فَقَالَ: أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ، وَرَجُلًا نَشَأَ فَكَانَتْ صُحْبَتُهُ وَشَبَابُهُ وَقُوَّتُهُ فِيمَا يُحِبُّ اللَّهُ وَيَرْضَاهُ مِنَ الْعَمَلِ، وَرَجُلًا كَانَ قَلْبُهُ مُعَلَّقًا فِي الْمَسَاجِدِ مِنْ حُبِّهَا، وَرَجُلًا ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ مِنَ الدَّمْعِ مِنْ حُسْنَيَّ اللَّهِ، وَرَجُلَيْنِ التَّقْيَا فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: إِنِّي لَأُحِبُّكَ فِي اللَّهِ، وَكَتَبَ إِلَيْهِ: إِنَّمَا الْعِلْمُ كَالْيَنَابِيعِ فَيَنْفَعُ بِهِ اللَّهُ مِنْ شَاءَ، وَمَثُلُ حِكْمَةٍ لَا يُتَكَبَّمُ بِهَا كَجَسْدٍ لَا رُوحَ لَهُ، وَمَثُلُ عِلْمٍ لَا يُعْمَلُ بِهِ كَمَثُلِ كَنْزٍ لَا يُنْفَقُ مِنْهُ، وَمَثُلُ الْعَالَمِ كَمَثُلِ رَجُلٍ أَضَاءَ لَهُ مِصْبَاحٌ فِي طَرِيقٍ فَجَعَلَ النَّاسَ يَسْتَضِيئُونَ بِهِ، وَكُلُّ يَدْعُونَ لَهُ بِالْخَيْرِ

[34667] 'Abdullah bin Numayr narrated, saying: 'Abdul-Hamid bin Ja'far narrated to us, from his father:

That Salman used to say: "Among the people there is a carrier of disease and a carrier of cure, and a key to good and a key to evil."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ: أَنَّ سَلْمَانَ كَانَ يَقُولُ: إِنَّ مِنَ النَّاسِ حَامِلَ دَاءٍ وَحَامِلَ شِفَاءً، وَمَفْتَاحَ خَيْرٍ وَمَفْتَاحَ شَرٍّ

[34668] Waki' narrated, saying: Al-A'mash narrated to us, from Shimr, from Shahr bin Hawshab, who said: Salman came to Abu Darda but did not find him. So he greeted Umm Darda and said: "Where is my brother?" She said: "In the mosque." She was wearing a rough cotton cloak. She threw a worn-out cushion to him, but he refused to sit on it, twisted his turban, threw it down, and sat on it. He said: Then Abu Darda came carrying meat bought for two dirhams. Umm Darda got up, cooked it, and baked bread. Then she brought the food, but Abu Darda was fasting. Salman said: "Who will eat with me?" He said: "Umm Darda will eat with you." He (Salman) would not leave him until he broke his fast. Then Salman said to Umm Darda, seeing her in a poor state: "What is the matter with you?" She said: "Your brother has no desire for women; he fasts during the day and stands (in prayer) at night." So he (Salman) spent the night with him. Abu Darda started wanting to get up (for prayer), but Salman held him back,

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شِمْرٍ، عَنْ شَهْرٍ  
بْنِ حَوْشَبٍ قَالَ: جَاءَ سَلْمَانٌ إِلَى أَبِي الدَّرْدَاءِ فَلَمْ  
يَجِدْهُ، فَسَلَّمَ عَلَى أُمِّ الدَّرْدَاءِ وَقَالَ: أَيْنَ أَخِي؟ قَالَتْ:  
فِي الْمَسْجِدِ، وَعَلَيْهِ عَبَاءَةٌ لَهُ قُطْرَانِيَّةٌ، فَلَقَتْ إِلَيْهِ خَلَقَ  
وَسَادَةٍ، فَأَبَى أَنْ يَجْلِسَ عَلَيْهَا وَلَوَيْ عِمَامَتَهُ فَطَرَحَهَا  
فَجَلَسَ عَلَيْهَا، قَالَ: فَجَاءَ أَبُو الدَّرْدَاءِ مُعَلِّفًا لَحْمًا  
بِدِرْهَمَيْنِ، فَقَامَتْ أُمُّ الدَّرْدَاءِ فَطَبَخَتْهُ وَخَبَرَتْ، ثُمَّ  
جَاءَتْ بِالطَّعَامِ وَأَبُو الدَّرْدَاءِ صَائِمٌ، فَقَالَ سَلْمَانُ: مَنْ  
يَأْكُلُ مَعِي؟، فَقَالَ: تَأْكُلُ مَعَكَ أُمُّ الدَّرْدَاءِ، فَلَمْ يَدْعُهُ  
حَتَّى أَفْطَرَ، فَقَالَ سَلْمَانُ لِأُمِّ الدَّرْدَاءِ وَرَأَاهَا سَيِّئَةَ  
الْهَيْنَةِ: مَا لَكِ؟، قَالَتْ: إِنَّ أَخَاكَ لَا يُرِيدُ النِّسَاءَ، يَصُومُ  
النَّهَارَ وَيَقُومُ اللَّيْلَ، فَبَاتَ عِنْدَهُ، فَجَعَلَ أَبُو الدَّرْدَاءِ يُرِيدُ  
أَنْ يَقُومَ فَيَحِسْهُ حَتَّى كَانَ قَبْلَ الْفَجْرِ فَقَامَ فَتَوَضَّأَ  
وَصَلَّى رَكَعَاتٍ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: حَسْنَتِي عَنْ  
صَلَاتِي، فَقَالَ لَهُ سَلْمَانُ: صَلَّ وَنَمَ، وَصُمْ وَأَفْطَرَ، فَإِنَّ  
لِأَهْلِكَ عَلَيْكَ حَفَّاً، وَلِعِنْيَكَ عَلَيْكَ حَفَّاً

**[34669]** Abu Usamah narrated, saying: 'Uthman bin Ghiyath narrated to us, from Abu 'Uthman an-Nahdi, from Salman and others from the Companions of Muhammad, who said: "A man will come on the Day of Resurrection having performed deeds by which he hopes to be saved. He said: But a man will keep coming to him complaining of a wrong, so it will be taken from his good deeds and given to him (the claimant), until no good deed remains for him. Then (another) complainer comes complaining of a wrong, so it will be taken from his (the claimant's) bad deeds and placed upon his bad deeds, then he will be thrown face down into the Fire—or cast into the Fire."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ، وَغَيْرِهِ مِنْ أَصْحَابِ مُحَمَّدٍ، قَالُوا: إِنَّ الرَّجُلَ يَجِدُ يَوْمَ الْقِيَامَةِ قَدْ عَمِلَ عَمَلًا يَرْجُو أَنْ يَنْجُو بِهِ، قَالَ: فَمَا يَرَأُ الرَّجُلُ يَأْتِيهِ فَيُشَكِّي مَظْلَمَةً فَيُؤْخَذُ مِنْ حَسَنَاتِهِ فَيُعْطَاهَا حَتَّىٰ مَا تَبَقَّى لَهُ حَسَنَةٌ، وَيَجِدُ الْمُشَكِّي يُشَكِّي مَظْلَمَةً فَيُؤْخَذُ مِنْ سَيِّئَاتِهِ فَتُؤْضَعُ عَلَى سَيِّئَاتِهِ، ثُمَّ يُكَبَّ فِي النَّارِ أَوْ يُلْقَى فِي النَّارِ

**[34670]** Mu'adh bin Mu'adh narrated from At-Taymi, from Abu 'Uthman, from Salman, who said: "If two men spent the night, one of them giving (money) to white singing girls (or slave girls), and the other spent the night reciting the Qur'an and remembering Allah, I would consider the one remembering Allah to be better."

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنِ النَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: لَوْ بَاتَ الرَّجُلَانِ أَحَدُهُمَا يُعْطِي الْقِيَامَ الْبَيْضَنَ، وَبَاتَ الْأُخْرَ يَقْرَأُ الْقُرْآنَ وَيَذْكُرُ اللَّهَ لَرَأَيْتُ أَنَّ ذَاكَ اللَّهَ أَفْضَلَ

**[34671]** Waki' narrated from Sufyan, from 'Amr bin Murrah, from Salim bin Abi al-Ja'd, from Zayd bin Suhan, from Salman: That when he woke up during the night, he would say: "Glory be to the Lord of the Prophets and the God of the Messengers."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ زَيْدِ بْنِ صُورَانَ، عَنْ سَلْمَانَ: أَنَّهُ كَانَ إِذَا ثَعَرَ مِنَ اللَّيْلِ قَالَ: سُبْحَانَ رَبِّ النَّبِيِّنَ وَإِلَهِ الْمُرْسَلِينَ

**[34672]** Waki' narrated from Shu'bah, from 'Amr bin Murrah, from 'Abdullah bin Salamah, who said: When Salman obtained a sheep from the spoils of war, he would slaughter it, dry its meat, make its skin into a waterskin, and make its wool into a rope. If he saw a man who needed a rope for his horse, he gave it to him, and if he saw a man who needed a waterskin, he gave it to him.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: كَانَ سَلْمَانُ إِذَا أَصَابَ شَاةً مِنَ الْمَغْنِمِ ذَبَحَهَا، فَقَدَّ لِحْمَهَا، وَجَعَلَ جَلْدَهَا سِقَاءً، وَجَعَلَ صُوفَهَا حَبْلًا، فَإِنْ رَأَى رَجُلًا قَدْ احْتَاجَ إِلَى حَبْلٍ لِفَرَسِهِ أَعْطَاهُ، وَإِنْ رَأَى رَجُلًا احْتَاجَ إِلَى سِقَاءٍ أَعْطَاهُ

**[34673]** Waki' narrated from Mis'ar, from 'Amr bin Murrah, from Abu al-Bakhtari, who said: A man from Banu 'Abs accompanied Salman. He came to the Tigris, and Salman said to him: "Drink." So he drank. Then he said to him: "Drink." So he drank. Then he said to him: "Drink." So he drank. Then he said to him: "O brother of Banu 'Abs, do you think your drinking diminished anything from the water of the Tigris? Likewise, knowledge does not run out, so seek from knowledge what benefits you." Then he passed by a river (or storehouse) of grain (Dann), and there was food and stacks being winnowed. He said: "O brother of Banu 'Abs, the One who opened this for you, granted it to you, and provided you with it possessed its treasures while Muhammad (peace be upon him) was alive, yet they used to spend the evening and morning without having a Qafiz of wheat among them." Then he mentioned Jalula' and what Allah opened for the Muslims therein, and said: "O brother of Banu 'Abs, Allah gave you

حَدَّثَنَا وَكِيعٌ، عَنْ مَسْعُرٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: صَاحِبُ سَلْمَانَ رَجُلٌ مِنْ بَنِي عَبْسٍ فَأَتَى دِجْلَةً، فَقَالَ لَهُ سَلْمَانُ: "اشْرَبْ" فَشَرِبَ ، ثُمَّ قَالَ لَهُ: اشْرَبْ ، فَشَرِبَ ، ثُمَّ قَالَ لَهُ: اشْرَبْ ، فَشَرِبَ ، ثُمَّ قَالَ لَهُ: يَا أَخَا بَنِي عَبْسٍ ، أَتَرَى شَرْبَتَكَ هَذِهِ نَفَصَتْ مِنْ مَاءِ دِجْلَةِ شَيْئًا؟ كَذَلِكَ الْعِلْمُ لَا يَنْفَدُ ، فَابْتَغِ مِنَ الْعِلْمِ مَا يَنْفَعُكَ ، ثُمَّ مَرَّ بِتَهْرِيْدَنْ ، فَإِذَا أَطْعَمْتَ وَكُوْسَ شَذْرَى ، فَقَالَ: يَا أَخَا بَنِي عَبْسٍ ، إِنَّ الَّذِي فَتَحَ هَذَا الْكُمْ وَخَوَّلَ الْكُمْوَهُ وَرَزَقَ الْكُمْوَهَ كَانَ يَمْلِكُ حَرَائِنَهُ وَمُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ ، وَكَانُوا يُمْسُونَ وَيُصْبِحُونَ وَمَا ِبِهِمْ قَفِيزٌ حِنْطَهٌ ، ثُمَّ ذَكَرَ جَلُولَاهُ وَمَا فَتَحَ اللَّهُ عَلَى الْمُسْلِمِينَ فِيهَا ، فَقَالَ: أَخَا بَنِي عَبْسٍ ، إِنَّ اللَّهَ أَعْطَاهُمْ هَذَا وَخَوَّلَهُمْهُ قَدْ كَانَ يَقْدُرُ عَلَيْهِ وَمُحَمَّدٌ حَيٌّ

**[34674]** Waki' narrated from Sufyan, from Habib, from Nafi' bin Jubayr bin Mut'im: That Hudhayfah and Salman said to a non-Arab woman: "Is there a clean place here where we can pray?" She said: "Purify your heart and pray wherever you wish." One of them said to his companion: "She has understood (Fiqh)."

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ حَبِيبٍ، عَنْ نَافِعٍ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ: أَنَّ حُدَيْفَةَ، وَسَلْمَانَ، قَالَا لِإِمْرَأَةٍ أَعْجَمِيَّةٍ: أَهَا هُنَّا مَكَانٌ طَاهِرٌ نُصَلِّي فِيهِ، فَقَالَتْ: طَهْرٌ قَلْبَكَ وَصَلَّى حَيْثُ شِئْتَ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: فَقِهَتْ

**[34675]** Abu Usamah narrated from 'Awn, from Abu 'Uthman, who said: Salman al-Farisi said to me: "The market is the place where the Satan lays his eggs and hatches them. So if you are able not to be the first one to enter it nor the last one to leave it, then do so."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَوْنِ، عَنْ أَبِي عُثْمَانَ، قَالَ: قَالَ لِي سَلْمَانُ الْفَارِسِيُّ: إِنَّ السُّوقَ مِنْيِضُ الشَّيْطَانِ وَمَفْرُخُهُ، فَإِنْ اسْتَطَعْتَ أَنْ لَا تَكُونَ أَوَّلَ مَنْ يَدْخُلُهَا وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا فَافْعَلْ

**[34676]** Yahya bin Adam narrated from 'Ammar bin Zurayq, from Abu Ishaq, from Aws bin Dam'aj, who said: We said to Salman: "O Abu 'Abdullah, will you not narrate to us?" He said: "Remembrance of Allah is greatest, feeding food, spreading peace (Salam), and prayer while people are sleeping."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ عَمَّارِ بْنِ زُرَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَوْسِ بْنِ ضَمْعَجَ قَالَ: قُلْنَا لِسَلْمَانَ: يَا أَبَا عَبْدِ اللَّهِ، أَلَا تَحْدَثُنَا؟ قَالَ: ذِكْرُ اللَّهِ أَكْبَرُ، وَإِطْعَامُ الطَّعَامِ، وَإِفْشَاءُ السَّلَامِ، وَالصَّلَاةُ وَالنَّاسُ نِيَامٌ

**[34677]** Mu'adh bin Mu'adh narrated from Sulayman at-Taymi, from Abu 'Uthman, from Salman, who said: "Verily, Allah is shy that a servant stretches his hands out to Him asking Him for good, to then return them empty (disappointed)."

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: إِنَّ اللَّهَ يَسْتَحِيُّ أَنْ يَبْسُطَ إِلَيْهِ عَبْدٌ يَدْعُهُ يَسْأَلُهُ بِهِمَا حَيْرًا فَيَرُدُّهُمَا حَائِبَتِينَ

[34678] Waki' narrated, saying: Al-A'mash narrated to us, from Sulayman bin Maysarah and Al-Mughirah bin Shubayl, from Tariq bin Shihab, who said: I had a brother older than me, kunyah Abu 'Azrah. He used to mention Salman frequently, so I desired to meet him because of how often my brother mentioned him. He said: One day he said to me: "Would you like to see Abu 'Abdullah? He has stopped at Al-Qadisiyyah." He said: When Salman returned from a military expedition, he would stop at Al-Qadisiyyah, and when he returned from Hajj, he would stop at Al-Mada'in as a warrior. He said: I said: "Yes." He said: So we went until we entered upon him in a house in Al-Qadisiyyah. He was sitting with a rag between his legs, sewing a basket or tanning a hide. He said: We greeted him and sat down. He said: He said: "O son of my brother, stick to moderation, for it is more

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، وَالْمُغِيرَةَ بْنِ شَبَّيلٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: كَانَ لِي أخٌ أَكْبَرٌ مِنِّي يَكْنَى أَبَا عَزْرَةَ، وَكَانَ يَكْتُرُ ذِكْرَ سَلَمَانَ، فَكُنْتُ أَشْتَوِي لِفَاءَهُ لِكَثْرَةِ ذِكْرِ أَخِي إِيَّاهُ، قَالَ: فَقَلَ لِي ذَاتَ يَوْمٍ: هَلْ لَكَ فِي أَبِي عَذْدَ اللَّهِ؟ قَدْ نَزَلَ الْفَالِدِيَّةُ، قَالَ: وَكَانَ سَلَمَانُ إِذَا قَدِمَ مِنَ الْغَزْوَةِ نَزَلَ الْفَالِدِيَّةُ، وَإِذَا قَدِمَ مِنَ الْحَجَّ نَزَلَ الْمَدَائِنَ غَازِيًّا، قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَانْطَلَقْنَا حَتَّى دَخَلْنَا عَلَيْهِ فِي بَيْتِ زِنْبِيلًا أَوْ بَدْبُغَ إِهَابًا، قَالَ: فَسَلَّمْنَا عَلَيْهِ وَجَلَسْنَا، قَالَ: فَقَالَ: يَا ابْنَ أَخِي عَلَيْكَ بِالْفَصْدِ فَإِنَّهُ أَلْبَغُ

**[34679]** Abu Usamah narrated from Mis'ar, from 'Umar bin Qays, from 'Amr bin Abi Qurrah al-Kindi, who said: My father offered his sister to Salman for marriage, but he refused and married a freed slave woman of his called Buqayrah. He said: It reached Abu Qurrah that there was something between Hudhayfah and Salman, so he went seeking him. He was told that he was in a vegetable garden of his, so he went to him. He met him carrying a basket containing vegetables, having put his stick through the handle of the basket and carrying it on his shoulder.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عُمَرَ بْنِ قَيْسٍ، عَنْ عَمْرُو بْنِ أَبِي فَرَّةِ الْكِنْدِيِّ، قَالَ: عَرَضَ أَبِي عَلَى سَلْمَانَ أخْذَهُ أَنْ يُزَوِّجَهُ فَأَبَى وَزَوَّجَهُ مَوْلَاهُ لَهُ يُقَالُ لَهَا بُقَيْرَةُ، قَالَ: فَبَلَغَ أَبَا فَرَّةَ أَنَّهُ كَانَ بَيْنَ حُدَيْفَةَ وَسَلْمَانَ شَيْءٌ، فَأَتَاهُ يَطْلُبُهُ، فَأَخْبَرَ أَنَّهُ فِي مَبْقَاهُ لَهُ، فَتَوَجَّهَ إِلَيْهِ، فَأَقْبَلَهُ مَعَهُ زَنْبِيلٌ فِيهِ بَقْلٌ قَدْ أَدْخَلَ عَصَاهُ فِي عُرْوَةِ الزَّنْبِيلِ وَهُوَ عَلَى عَاقِبَهُ

**[34680]** Abu Mu'awiyah narrated from 'Asim, from Abu 'Uthman, from Salman, who said: "On the Day of Resurrection, the sun will give off the heat of ten years, then it will be brought near the skulls of people until it is like the distance of two bows. He said: They will sweat until the sweat seeps into the earth the depth of a stature, then it will rise until it gurgles (in the throat of) a man." Salman said: "Until the man says: 'Ghar Ghar' (sound of drowning)."

**[34681]** Abu Khalid narrated from Yahya bin Sa'id, from 'Abdullah bin Hubayrah, who said: Abu Darda wrote to Salman: "To proceed, I invite you to the Holy Land and the land of Jihad." He said: Salman wrote back to him: "To proceed, you wrote to me inviting me to the Holy Land and the land of Jihad. By my life, the land does not sanctify its people, but a man is sanctified by his deeds."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلَمَانَ، قَالَ: "تُعْطَى الشَّمْسُ يَوْمَ الْقِيَامَةِ حَرًّا عَشْرَ سِنِينَ، ثُمَّ تُذْنَى مِنْ جَمَاجِمِ النَّاسِ حَتَّى تَكُونَ قَابِ قَوْسَيْنَ، قَالَ: فَيَعْرَفُونَ حَتَّى يَرْسَحَ الْعَرَقُ فِي الْأَرْضِ قَائِمًا، ثُمَّ يَرْتَفَعُ حَتَّى يُغَزِّغَرِ الرَّجُلُ"، قَالَ سَلَمَانُ: "حَتَّى يَقُولُ الرَّجُلُ: غَرْ غَرْ

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، قَالَ: كَتَبَ أَبُو الدَّرْدَاءِ إِلَى سَلَمَانَ: أَمَّا بَعْدُ فَإِنِي أَدْعُوكَ إِلَى الْأَرْضِ الْمُقَدَّسَةِ، وَأَرْضِ الْجِهَادِ، قَالَ: فَكَتَبَ إِلَيْهِ سَلَمَانُ: أَمَّا بَعْدُ فَإِنَّكَ قَدْ كَتَبْتَ إِلَيَّ تَذَعُّنِي إِلَى الْأَرْضِ الْمُقَدَّسَةِ، وَأَرْضِ الْجِهَادِ، وَلَعْنُرِي مَا الْأَرْضُ تُقَدِّسُ أَهْلَهَا، وَلَكِنَ الْمَرْءُ يُقَدِّسُهُ عَمَلُهُ

**[34682]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from 'Abdur-Rahman bin Abi Layla, from Abu Dharr, who said: "By Allah, if you knew what I know, you would weep much and laugh little. And if you knew what I know, you would not enjoy your wives, nor would you rest on your beds, and you would go out to the highlands supplicating fervently and weeping. By Allah, I wish that Allah had created me, on the day He created me, as a tree to be lopped off and my fruit eaten."

**[34683]** Abu Usamah narrated from Sufyan, from Abu al-Muhajjil, from Ibn 'Imran bin Hittan, from his father, who said: Abu Dharr said: "A righteous companion is better than solitude, and solitude is better than an evil companion. Dictating good is better than silence, and silence is better than dictating evil. Trustworthiness is better than the ring (sealing), and the ring is better than evil suspicion."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي ذَرٍّ، قَالَ: وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحَّكُتُمْ قَلِيلًا، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ مَا انْبَسْطَمْ إِلَى نِسَائِكُمْ، وَلَا تَقَارِرُنَّ عَلَى فُرُشِكُمْ، وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجَارُونَ وَتَبْكُونَ، وَاللَّهِ لَوْ أَنَّ اللَّهَ خَلَقَنِي يَوْمَ خَلَقَنِي شَجَرَةً تُعْصِدُ وَتُؤْكِلُ تَمَرَّتِي

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُعْيَانَ، عَنْ أَبِي الْمُحَاجِلِ، عَنْ أَبْنِ عِمْرَانَ بْنِ حِطَّانَ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو ذَرٍّ: الصَّالِحُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَالْوَحْدَةُ خَيْرٌ مِنَ صَاحِبِ السُّوءِ، وَمُمْلِي الْخَيْرِ خَيْرٌ مِنَ السَّاكِنِ، وَالسَّاكِنُ خَيْرٌ مِنْ مُمْلِي الشَّرِّ، وَالْأَمَانَةُ خَيْرٌ مِنَ الْخَائِمِ، وَالْخَائِمُ خَيْرٌ مِنْ ظَنِّ السُّوءِ

**[34684]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from his father, from Abu Dharr, who said: "The owner of two dirhams will have a more severe reckoning on the Day of Resurrection than the owner of one dirham."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،  
عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ: ذُو الدَّرْهَمَيْنِ يَوْمَ الْقِيَامَةِ  
أَسْدُ حِسَابًا مِنْ ذِي الدَّرْهَمِ

**[34685]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from his father, from Abu Dharr, who said: It was said to him: "Will you not acquire land as Talhah and Az-Zubayr have done?" He said: "And what would I do with being an Emir (or rich)? Sufficient for me every day is a drink of water, or Nabidh (infusion), or milk, and on Friday a Qafiz of wheat."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،  
عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ: قِيلَ لَهُ: أَلَا تَتَّخِذُ أَرْضًا  
كَمَا اتَّخَذَ طَلْحَةُ وَالزُّبَيرُ، قَالَ: فَقَالَ: وَمَا أَصْنَعُ بِأَنْ  
أَكُونَ أَمِيرًا، وَإِنَّمَا يَنْهَايِنِي كُلُّ يَوْمٍ شَرْبَةٌ مِنْ مَاءٍ، أَوْ  
نَبِيْذٍ، أَوْ لَبَنِ، وَفِي الْجُمُعَةِ قَفِيزٌ مِنْ قَمْحٍ

**[34686]** Muhammad bin Bishr al-'Abdi narrated from 'Amr bin Maymun, from his father, from a man of Banu Sulaym called 'Abdullah bin Sidan, who said: I accompanied Abu Dharr, and he said to me: "Shall I not inform you of the day of my need? Indeed, the day of my need is the day I am placed in my grave; that is the day of my need."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيْفِ الْعَبْدِيُّ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ،  
عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ  
سِيدَانٍ، قَالَ: صَحِّبْتُ أَبَا ذَرًّا فَقَالَ لِي: أَلَا أُخْبِرُكَ بِيَوْمِ  
حَاجَتِي؟ إِنَّ يَوْمَ حَاجَتِي يَوْمٌ أَوْضَعُ فِي حُفْرَتِي، فَذَلِكَ  
يَوْمُ حَاجَتِي

[34687] Abu Mu'awiyah narrated from Musa bin 'Ubaydah, from 'Abdullah bin Khirash, who said: I saw Abu Dharr at Ar-Rabadhah, and he had a dark or pale woman with him. He said: He was in a black tent. He said: It was said to him: "O Abu Dharr, if only you had taken a wife who is of higher status than this one." He said: He said: "By Allah, for me to take a woman who humbles me is dearer to me than taking a woman who exalts me." They said: "O Abu Dharr, you are a man whose children hardly survive." He said: He said: "And we praise Allah who takes them from us in the abode of transience and stores them for us in the abode of permanence." He said: And he was sitting on a piece of sacking and saddlebags. He said: They said: "O Abu Dharr, if only you took a rug that is softer than this rug of yours." He said: He said: "O Allah, forgiveness! Take what you are given. We were created for an abode for which we work and to which we return."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ  
بْنِ حَرَاشٍ، قَالَ: رَأَيْتُ أَبَا ذَرًّا بِالرَّبَادَةِ وَعِنْدَهُ امْرَأَةٌ لَهُ  
سَخْمَاءُ أَوْ شَجْبَاءُ، قَالَ: وَهُوَ فِي مِظَلَّةٍ سَوْدَاءَ، قَالَ  
فَقَيْلَ لَهُ: يَا أَبَا ذَرًّا، لَوْ أَنْخَذْتَ امْرَأَةً هِيَ أَرْفَعُ مِنْ هَذِهِ،  
قَالَ: فَقَالَ: إِنِّي وَاللَّهِ لَأَنْ أَنْخَذَ امْرَأَةً تَضَعُّنِي أَحَبُّ إِلَيَّ  
مِنْ أَنْ أَنْخَذَ امْرَأَةً تَرْفَعُنِي، قَالُوا: يَا أَبَا ذَرًّا، إِنَّكَ امْرُؤٌ  
مَا تَكَادُ يَبْقَى لَكَ وَلَدٌ، قَالَ: فَقَالَ: وَإِنَّا نَحْمُدُ اللَّهَ الَّذِي  
يَأْخُذُهُمْ مِنَّا فِي دَارِ الْفَنَاءِ وَيَبْخُرُ لَنَا فِي دَارِ الْبَقَاءِ،  
قَالَ: وَكَانَ يَجْلِسُ عَلَى قِطْعَةِ الْمِسْنَحِ وَالْجَوَالِقِ، قَالَ:  
فَقَالُوا: يَا أَبَا ذَرًّا، لَوْ أَنْخَذْتَ بِسَاطًا هُوَ أَلَيْنُ مِنْ بِسَاطِكَ  
هَذَا، قَالَ: فَقَالَ: اللَّهُمَّ غُفْرَاً، خُذْ مَا أُوتَيْتَ، إِنَّمَا خَلَقْتَ  
لِدَارٍ لَهَا نَعْمَلُ وَإِلَيْهَا نَرْجِعُ

**[34688]** Abu Mu'awiyah narrated from Al-Hasan, from Salim bin Abi al-Ja'd, from his father, who said: Abu Darda sent a messenger to Abu Dharr. He said: The messenger came and said to Abu Dharr: "Your brother Abu Darda sends you greetings and says to you: 'Fear Allah and the rights of people.'" He said: Abu Dharr said: "What do I have to do with people, when I have left for them their white (silver) and their yellow (gold)?" Then he said to the messenger: "Come to the house." He said: So he went with him. He said: When he entered his house, there was a little food in a cloak, not much, and some of it had scattered. He said: Abu Dharr began sweeping it up and returning it to the cloak. He said: Then he said: "Indeed, part of a person's understanding (Fiqh) is gentleness in his livelihood." He said: Then the little food was brought and placed before him. He said: He said to me: "Eat." He said: The man was reluctant to put his hand in the food because of the small amount he saw. He said: Abu Dharr said to him: "Put

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْحَسَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ قَالَ: بَعَثَ أَبُو الدَّرْدَاءِ إِلَى أَبِي ذَرٍّ رَسُولًا، قَالَ: فَجَاءَ الرَّسُولُ فَقَالَ لِأَبِي ذَرٍّ: إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ يُفْرِنُكَ السَّلَامَ، يَقُولُ لَكَ: أَنَّ اللَّهَ وَحْدَهُ النَّاسُ، قَالَ: فَقَالَ أَبُو ذَرٍّ: مَالِيٌّ وَلِلنَّاسِ، وَقَدْ تَرَكْتُ لَهُمْ بَيْضَاءَهُمْ وَصَفْرَاءَهُمْ، ثُمَّ قَالَ لِلرَّسُولِ: انْطَلِقْ إِلَى الْمَنْزِلِ، قَالَ: فَانْطَلَقَ مَعَهُ، قَالَ: "فَلَمَّا دَخَلَ بَيْتَهُ إِذَا طَعِيمٌ فِي عَبَاءَةِ لَيْسَ بِالْكَثِيرِ، وَقَدْ اتَّشَرَ بَعْضُهُ، قَالَ: فَجَعَلَ أَبُو ذَرٍّ يَكْسُهُ وَيُعَيِّنُهُ فِي الْعَبَاءَةِ، قَالَ: ثُمَّ قَالَ: إِنَّ مِنْ فِقَهِ الْمَرْءِ رِفْقَهُ فِي مَعِيشَتِهِ، قَالَ: ثُمَّ جِيءَ بِطَعِيمٍ قُوْضَعَ بَيْنَ يَدَيْهِ، قَالَ: فَقَالَ لِي: كُلْ، قَالَ: فَجَعَلَ الرَّجُلُ يَكْرَهُ أَنْ يَضْعَ يَدَهُ فِي الطَّعَامِ لِمَا يَرَى مِنْ فَلَّتِهِ، قَالَ: فَقَالَ لَهُ أَبُو ذَرٍّ: ضَعْ يَدَكَ، فَوَاللَّهِ لَأَنَا بِكُرْتَهِ أَخْوَفُ مِنِي بِقَلْتِهِ، قَالَ: فَطَعَمَ الرَّجُلُ ثُمَّ رَجَعَ إِلَى أَبِي الدَّرْدَاءِ فَأَخْبَرَهُ بِمَا رَأَدَ عَلَيْهِ، فَقَالَ أَبُو الدَّرْدَاءِ: مَا أَظَلَّتِ الْخَضْرَاءَ، وَلَا أَقْلَّتِ الْغَبْرَاءَ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْكَ يَا أَبَا ذَرٍّ

**[34689]** Yazid bin Harun narrated, saying: Muhammad bin 'Amr informed us, from Abu Bakr bin al-Munkadir, who said: Habib bin Maslamah, while he was (governor) over Ash-Sham, sent three hundred dinars to Abu Dharr and said: "Use them for your needs." Abu Dharr said: "Take them back, for he could not find anyone more deceived by Allah (i.e., less needful of this worldly wealth) than us. We have nothing but a shade to hide under, a flock of sheep that returns to us (in the evening), and a freed slave girl of ours who gives us her service as charity. Furthermore, I fear surplus."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو،  
عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدِرِ، قَالَ: أَرْسَلَ حَبِيبًا بْنَ مَسْلَمَةَ  
وَهُوَ عَلَى الشَّامِ إِلَى أَبِي ذَرَّ بِئْلَاثَمَائَةِ دِينَارٍ، فَقَالَ:  
اسْتَعِنْ بِهَا عَلَى حَاجَتِكَ، فَقَالَ أَبُو ذَرَّ: ارْجِعْ بِهَا، فَمَا  
وَجَدَ أَحَدًا أَغْرَى بِاللَّهِ مِنَّا، مَا لَنَا إِلَّا ظِلٌّ نَّوَارٍ بِهِ،  
وَلَلَّهِ مِنْ غَمِّ تَرُوْحٍ عَلَيْنَا، وَمَوْلَاهُ لَنَا تَصَدَّقْتُ عَلَيْنَا  
بِخِدْمَتِهَا، ثُمَّ إِنِّي لَا تَخَوَّفُ الْفَضْلِ

**[34690]** 'Affan bin Muslim narrated, saying: 'Abdullah ar-Rumi narrated to us, saying: I entered upon Umm Talq, and she narrated to him that she entered upon Abu Dharr and gave him some flour and Sawiq (barley mush). He put it in the corner of his garment and said: "Your reward is upon Allah." I said to her: "O Umm Talq, how did you see Abu Dharr's appearance?" She said: "O my son, I saw him disheveled and pale, and I saw in his hand some fluffed wool and two sticks that he was crossing, spinning yarn from that wool."

حَدَّثَنَا عَفَانَ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ الرُّومِيُّ،  
قَالَ: دَخَلْتُ عَلَى أُمِّ طَلْقٍ وَإِنَّهَا حَدَّثَنِي، أَنَّهَا دَخَلَتْ عَلَى  
أَبِي ذَرٍ فَأَعْطَتْهُ شَيْئًا مِنْ دَقِيقٍ وَسَوِيقٍ، فَجَعَلَهُ فِي  
طَرَفِ تَوْبِهِ، وَقَالَ: تَوَبُّكَ عَلَى اللَّهِ، فَقُلْتُ لَهَا: يَا أُمَّ  
طَلْقٍ، كَيْفَ رَأَيْتُ هَيْنَاءَ أَبِي ذَرٍ؟ فَقَالَتْ: يَا بُنْيَيَ، رَأَيْتُهُ  
شَعِنًا شَاحِبًا، وَرَأَيْتُ فِي يَدِهِ صُوفًا مَنْفُوشًا وَعُودَيْنِ قَدْ  
خَالَفَ بَيْنَهُمَا وَهُوَ يَعْزِلُ مِنْ ذَلِكَ الصُّوفِ

**[34691]** Muhammad bin Bishr narrated, saying: Sufyan narrated to us, from Al-Mughirah bin an-Nu'man, from 'Abdullah bin al-Aqna' al-Bahili, from Al-Ahnaf bin Qays, who said: I was sitting in the mosque of Medina when a man approached; no circle (of people) saw him but they fled from him, until he reached the circle I was in. I stayed put while they fled. I said: "Who are you?" He said: "Abu Dharr, the Companion of the Messenger of Allah (peace be upon him)." I said: "Why do people flee from you?" He said: "I forbid them from hoarding treasures." I said: "Our stipends have arrived and increased; do you fear for us regarding them?" He said: "As for today, no. But soon they will become the price of your religion, so leave them (the rulers/people) and them (the treasures/stipends)."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغَيْرَةِ  
بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَقْفَعِ الْبَاهِلِيِّ، عَنِ  
الْأَحْنَافِ بْنِ قَيْسٍ، قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ  
فَأَقْبَلَ رَجُلٌ لَا تَرَاهُ حَلْفَةٌ إِلَّا فَرُوَا مِنْهُ، حَتَّى اتَّهَى إِلَى  
الْحُلْقَةِ الَّتِي كُنْتُ فِيهَا، فَتَكَبَّثَ وَفَرَّوْا، فَقُلْتُ: مَنْ أَنْتَ؟  
فَقَالَ: أَبُو ذَرٌّ، صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، فَقُلْتُ: مَا يَفْرُّ النَّاسُ مِنْكَ؟ فَقَالَ: إِنِّي أَنْهَاهُمْ عَنِ  
الْكُثُوزِ، فَقُلْتُ: إِنَّ أَعْطِيَاتِنَا قَدْ بَلَغَتْ وَارْتَقَعَتْ فَتَخَافُ  
عَلَيْنَا مِنْهَا؟ قَالَ: أَمَّا الْيَوْمُ فَلَا، وَلَكِنَّهَا يُوشِكُ أَنْ تَكُونَ  
أَثْمَانَ دِينِكُمْ فَدَعُوهُمْ وَإِبَاهَا

**[34692]** Abu Usamah narrated from Al-Jurayri, from Yazid, from his brother, from Mutarrif, who said: 'Imran bin Husayn said to me: "I will narrate a Hadith to you, perhaps Allah will benefit you by it after today: Know that the best of servants in the sight of Allah are those who praise Him frequently (Al-Hammadun)."

**[34693]** Waki' narrated from Abu al-Ashhab, from Al-Hasan, who said: 'Imran bin al-Husayn was afflicted with a disease (dropsy) from which he suffered greatly (or was born from it). Some of those who visited him said to him: "What we see of your condition prevents me from coming to you." He said: "Do not do that, for by Allah, what is dearest to me is what is dearest to Allah."

**[34694]** 'Abdur-Rahman bin Muhammad al-Muharibi narrated from Layth, from 'Adi, from As-Sunabihi, from Mu'adh, who said: "The feet of the servant will not move on the Day of Resurrection until he is asked about four things: about his body and how he wore it out, about his life and how he spent it, about his wealth, from where he earned it and on what he spent it, and about his knowledge and how he acted upon it."

حَدَّثَنَا عَبْدُ الرَّحْمَنَ بْنُ مُحَمَّدٍ الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ عَدِيٍّ، عَنْ الصُّنَابِحِيِّ، عَنْ مُعَاذٍ، قَالَ: "لَا تَنْزُولُ فَدَمًا إِلَّا يَوْمُ الْقِيَامَةِ حَتَّىٰ يُسْأَلَ عَنْ أَرْبَعٍ خِصَالٍ: عَنْ جَسَدِهِ فِيمَا أَبْلَاهُ، وَعَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ أَكْسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ عِلْمِهِ كَيْفَ عَمِلَ فِيهِ

**[34695]** Abu Usamah narrated from Ibn 'Awn, from Muhammad, who said: A man came to Mu'adh bin Jabal with his companions to greet him, bid him farewell, and ask for his advice. Mu'adh said to him: "I advise you with two things; if you preserve them, you will have preserved what your companions said to you: You cannot do without your share of the world, but you are in greater need of your share of the Hereafter. So prefer your share of the Hereafter over your share of the world, for it will bring you—or pass you by—your share of the world and organize it for you properly, and it will go with you wherever you go."

**[34696]** Yahya bin Adam narrated from Qutbah, from Al-A'mash, from Shimr, from Shahr bin Hawshab, who said: Mu'adh was afflicted with an ulcer (plague) in his throat. He said: "Strangle me as You wish, for by Your Glory, I love You."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ: جَاءَ رَجُلٌ مُعَاذَ بْنَ جَبَلٍ مَعَهُ أَصْحَابُهُ يُسْلَمُونَ عَلَيْهِ وَيُؤْدَعُونَهُ وَيُؤْصَوْنَهُ فَقَالَ لَهُ مُعَاذٌ: إِنِّي مُوصِيَكَ بِأَمْرَيْنِ إِنْ حَفِظْتُهُمَا حَفِظْتُ مَا قَالَ لَكَ أَصْحَابُكَ: إِنَّهُ لَا يَغْنِي بِكَ عَنْ نَصِيبِكَ مِنَ الدُّنْيَا وَأَنْتَ إِلَى نَصِيبِكَ مِنَ الْآخِرَةِ أَحْوَجُ فَإِنْ تَرِكْتُ نَصِيبِكَ مِنَ الْآخِرَةِ عَلَى نَصِيبِكَ مِنَ الدُّنْيَا فَإِنَّهُ يَأْتِي بِكَ أَوْ يَمْرُ بِكَ عَلَى نَصِيبِكَ مِنَ الدُّنْيَا فَيَنْتَظِمُهُ لَكَ انتِظَامًا فَيَرُولُ مَعَكَ أَيْمَانًا زُلْتَ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ قُطْبَةَ، عَنْ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، قَالَ: أَخَذْتُ مَعَاذًا فُرْحَةً فِي حُقْقِهِ فَقَالَ: اخْنُقْنِي حَنْقَكَ فَوَعَزَّتِكَ إِنِّي لِأُجْبِكَ

**[34697]** Muhammad bin Bishr narrated from Mis'ar, from 'Amr bin Murrah, from 'Abdullah bin Salamah, who said: Mu'adh said: "Pray and sleep, fast and break fast, earn and do not sin, and do not die except as a Muslim. And beware of the supplications—or supplication—of the oppressed."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: قَالَ مُعَاذٌ: صَلَّ وَنَمَّ، وَصُنِّمَ  
وَأَفْطَرُ، وَأَكْسِبَ وَلَا تَأْتِمُ، وَلَا تَمُؤَنَّ إِلَّا وَأَنْتَ مُسْلِمٌ،  
وَإِيَّاكَ وَدَعَوَاتٍ أَوْ دَعْوَةَ مَظْلُومٍ

**[34698]** Waki' narrated, saying: Al-A'mash narrated to us, from Jami' bin Shaddad, from Al-Aswad bin Hilal al-Muharibi, who said: Mu'adh bin Jabal said: "Sit with us, let us believe for an hour"—meaning: let us remember Allah.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ جَامِعِ بْنِ شَدَّادٍ،  
عَنِ الْأَسْوَدِ بْنِ هِلَالٍ الْمُحَارِبِيِّ، قَالَ: قَالَ مُعَاذٌ بْنُ  
جَلِيلٍ: اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً، يَعْنِي: نَذْكُرُ اللَّهَ

**[34699]** Abu Usamah narrated from 'Imran bin Za'idah bin Nashit, from his father, from Abu Khalid al-Walibi, from Abu Hurairah, who said: "Allah says: 'O son of Adam, free yourself for My worship, I will fill your heart with richness and close your poverty. And if you do not do so, I will fill your hands with distraction and will not close your poverty.'"

حَدَّثَنَا أَبُو عَسَمَةَ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ، عَنْ  
أَبِيهِ، عَنْ أَبِي خَالِدِ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "إِنَّ  
اللَّهَ يَقُولُ: يَا ابْنَ آدَمَ، ثَفَرْعُ لِعِبَادَتِي أَمْلًا قَلْبَكَ غُثْنِي،  
وَأَسْدَ فَقْرَكَ، وَإِلَّا تَفْعَلْ أَمْلًا يَدَيْكَ شُغْلًا، وَلَا أَسْدَ فَقْرَكَ

**[34700]** Abu Khalid al-Ahmar narrated from Abu Malik al-Ashja'i, from Abu Hazim, from Abu Hurairah, who said: "The believer is not taken (dies) until he sees the glad tidings. When he is taken, he calls out, and there is no creature in the house, small or large, but it hears his voice, except for the two heavy ones (Jinn and Mankind): 'Hasten him to the Most Merciful of the merciful!' When he is placed on his bier, he says: 'How slow you are walking!' When he is put into his niche (grave), he is made to sit, and his seat in Paradise and what Allah has prepared for him are shown to him, and his grave is filled with aroma, basil, and musk." He said: "He says: 'O Lord, advance me (to the Day of Judgment).'" He said: "It is said: 'It is not time for you yet. You have brothers and sisters who have not yet joined; but sleep with cool eyes (in peace).'" Abu Hurairah said: "By the One in Whose Hand is my soul, no young, well-fed, comfortable sleeper, nor any young girl in the world, sleeps a sleep shorter or sweeter than his sleep,

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "لَا يُقْبَضُ الْمُؤْمِنُ حَتَّى يَرَى الْبَشَرَى، فَإِذَا قُبِضَ تَادَى، فَلَيْسَ فِي الدَّارِ دَابَّةً صَغِيرَةً وَلَا كَبِيرَةً إِلَّا هِيَ تَسْمَعُ صَوْتَهُ، إِلَّا النَّفَّلَيْنِ: الْجِنِّ وَالْإِنْسَنَ تَعْجَلُوا بِهِ إِلَى أَرْحَامِ الرَّاحِمَيْنَ، فَإِذَا وُضِعَ عَلَى سَرِيرِهِ قَالَ: مَا أَبْطَأَ مَا تَمْشُونَ، فَإِذَا دَخَلَ فِي لَحْدِهِ أَقْدَعَ، فَأُرْتَيَ مَقْعِدَةً مِنَ الْجَنَّةِ وَمَا أَعْدَ اللَّهُ لَهُ، وَمُلِئَ قُبْرُهُ مِنْ رُوحٍ وَرَبِيعَانٍ وَمَسْكٍ"، قَالَ: "فَبِمَنْ يَقُولُ: يَا رَبَّ، قَدِّمْنِي"، قَالَ: "فَيَقُولُ: لَمْ يَأْنَ لَكَ، إِنَّ لَكَ إِخْوَةً وَأَخْوَاتٍ لَمَّا يُلْحَقُونَ، وَلَكِنْ نَمْ قَرِيرَ الْعَيْنِ"، قَالَ أَبُو هُرَيْرَةَ: "فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا نَأَمْ نَائِمٌ شَابٌ طَاعِمٌ نَاعِمٌ، وَلَا فَتَاهٌ فِي الدُّنْيَا نَوْمَةً بِأَقْصَرَ وَلَا أَحْلَى مِنْ نَوْمِهِ حَتَّى يَرْفَعَ رَأْسَهُ إِلَى الْبَشَرَى يَوْمَ الْقِيَامَةِ

**[34701]** Mu‘ādh ibn Mu‘ādh narrated to us, saying: Ibn ‘Awn narrated to us, from ‘Ubayd ibn Bāb, who said: I was pouring water for Abū Hurayrah from a vessel, when a man passed by him. He said: “Where are you going, O So-and-so?” He said: “To the market.” He said: “If you are able to buy death before you return, then do so.” He said: Then he turned to me and said: “I have feared Allah regarding what I hasten towards before the decree.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا ابْنُ عَوْنِ، عَنْ عُبَيْدِ  
بْنِ بَابٍ، قَالَ: كُنْتُ أَفْرُغُ عَلَى أَبِي هُرَيْرَةَ مِنْ إِذَاوَةٍ،  
فَمَرَّ بِهِ رَجُلٌ، فَقَالَ: أَيْنَ تُرِيدُ يَا فُلَانُ، قَالَ: السُّوقُ،  
قَالَ: إِنْ أَسْتَطَعْتَ أَنْ تَشْتَرِي الْمَوْتَ قَبْلَ أَنْ تَرْجِعَ  
فَأَفْعَلْ، قَالَ: ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: لَقَدْ خَفْتُ اللَّهَ مِمَّا  
أَسْتَعِنُهُ إِلَيْهِ قَبْلَ الْفَدْرِ

**[34702]** Hafṣ ibn Ghīyāth narrated to us, from Abū Mālik, from Abū Ḥāzim, who said: I passed with Abū Hurayrah by a grave that had been recently buried. He said: “Two light rak‘ahs of what you consider insignificant are more beloved to me here than your world.”

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِي حَازِمٍ،  
قَالَ: مَرَرْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى قَبْرٍ دُفِنَ حَيْنًا، فَقَالَ:  
رَكْعَانِ خَفِيَّاتٍ مِمَّا تَحْقِرُونَ هُنَّا أَحَبُّ إِلَيَّ مِنْ دُنْيَاكُمْ

[34703] Abū Khālid narrated to us, from Dāwūd, from ‘Alī ibn Zayd, from Abū ‘Uthmān, who said: It reached me from Abū Hurayrah that he said: “Indeed, Allah rewards the believer for a good deed with a million good deeds.” So I came to him and said: “O Abū Hurayrah, it has reached me that you say: ‘Indeed, Allah rewards the believer for a good deed with a million good deeds?’” He said: “Yes, and two million good deeds. And in the Qur’ān is evidence of that: {Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it} [An-Nisa: 40]. Who knows the naming [extent] of those multiplications? {And He gives from Himself a great reward} [An-Nisa: 40].” He said: “[That is] Paradise.”

حَدَّثَنَا أُبُو حَالِدٌ، عَنْ ذَاوِدَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: بَلَغْنِي، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ اللَّهَ يُجْزِي الْمُؤْمِنَ بِالْحَسَنَةِ أَلْفَ الْأَلْفِ حَسَنَةٍ، فَأَتَيْتُهُ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، إِنَّهُ بَلَغْنِي أَنَّكَ تَقُولُ: إِنَّ اللَّهَ يَجْزِي الْمُؤْمِنَ بِالْحَسَنَةِ أَلْفَ الْأَلْفِ حَسَنَةٍ؟ قَالَ: “نَعَمْ، وَالْأَفَيْنِ أَلْفِ حَسَنَةٍ، وَفِي الْقُرْآنِ مِنْ ذَلِكَ {إِنَّ اللَّهَ لَا يَظْلِمُ، 40: مِنْ قَاتَلَ ذَرَّةً وَإِنْ تَكُ حَسَنَةٌ يُصَاعِفُهَا} [النِّسَاءُ، فَمَنْ يَدْرِي سُمْمِيَّةَ تِلْكَ الْأَضْعَافِ، {وَبِئْوَاتِ مِنْ لَهْنَةٍ، قَالَ: الْجَهَّةُ} 40: أَجْرًا عَظِيمًا} [النِّسَاءُ]

**[34704]** Yazīd ibn Hārūn narrated to us, from al-‘Awwām, from Abū Ḥāzim, who said: Abū Hurayrah said: “Whoever clothes [someone with] an old garment, Allah clothes him with silk because of it; and whoever clothes [someone with] a new garment, Allah clothes him with brocade (Istabraq) because of it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَامِ، عَنْ أَبِي حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: مَنْ كَسَاهُ خَلْقًا كَسَاهُ اللَّهُ بِهِ حَرِيرًا، وَمَنْ كَسَاهُ جَدِيدًا كَسَاهُ اللَّهُ بِهِ إِسْتَبْرَقًا

**[34705]** Waki‘ narrated to us, from Fuḍayl ibn Ghazwān, from Abū Ḥāzim, from Abū Hurayrah: “That a man from the Anṣār had a guest come to him, but he had nothing except his own food and the food of his children. So he said to his wife: ‘Put the children to sleep and extinguish the lamp.’ He said: So this verse was revealed: {And they give them preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful} [Al-Hashr: 9].”

حَدَّثَنَا وَكِيعٌ، عَنْ فُضِيلِ بْنِ عَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: “أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَذْنَهُ ضَيْفٌ، فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوْثَةٌ وَقُوْثَةٌ صِبْيَانِهِ، فَقَالَ لِامْرَأِهِ: لَوْمَي الصِّبْيَةَ وَأَطْفَلِ السَّرَاجِ، قَالَ: فَتَرَأَتْ هَذِهِ الْأِيَّةُ وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ 9] يُوقَ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [الْحَشْر]

**[34706]** Abū Bakr narrated to us, saying: Ibn Mahdī narrated to us, from Sufyān, from al-A'mash, from Abū Ṣalih, from Abū Hurayrah, who said: "When the deceased dies, the angels say: 'What has he sent forward?' and the people say: 'What has he left behind?'"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "إِذَا مَاتَ الْمَيِّتُ تَقُولُ الْمَلَائِكَةُ: مَا قَدَّمَ؟ وَيَقُولُ النَّاسُ: مَا تَرَكَ؟"

**[34707]** Ibn Mahdī narrated to us, from Sufyān, from 'Āsim, from 'Ubayd, the freed slave of Abū Ruhm, who said: I passed with Abū Hurayrah by some palm trees, and he said: "O Allah, feed us from fruit that the sons of Adam do not pollinate."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ عُبَيْدِ مَوْلَى أَبِي رُهْمٍ، قَالَ: مَرَرْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى نَخْلٍ، فَقَالَ: اللَّهُمَّ أَطْعِمْنَا مِنْ ثَمَرٍ لَا يَأْبُرُهُ بَنُو آدَمَ

**[34708]** Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, saying: Muḥammad ibn ‘Abd al-Rahmān, the freed slave of Ṭalhah, narrated to us, from ‘Isā ibn Ṭalhah, from Abū Hurayrah, who said: “The Fire will never consume a man who wept out of fear of Allah until the milk returns to the udder. And the dust in the cause of Allah and the smoke of Hell will never combine in the nostrils of a Muslim man.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، مَوْلَى طَلْحَةَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا تَطْعُمُ النَّارَ رَجُلًا بَكَى مِنْ حُشْيَةِ اللَّهِ أَبْدًا حَتَّى يُرَدَّ إِلَيْهِ وَنَخَانُ جَهَنَّمَ فِي الصَّرْعِ، وَلَا يَجْتَمِعُ غُبارٌ فِي سَبِيلِ اللَّهِ وَنَخَانُ جَهَنَّمَ فِي مَنْخَرِي رَجُلٍ مُسْلِمٍ أَبْدًا

**[34709]** ‘Isā ibn Yūnus narrated to us, from al-Awzā‘ī, from ‘Abd al-Wāhid ibn Qays, from Abū Hurayrah, who said: “Whoever extinguishes a bad deed from a believer [i.e., conceals or diverts it], it is as if he revived a buried alive girl.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ قَيْسِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ أَطْفَأَ عَنْ مُؤْمِنٍ سَيِّئَةً فَكَانَمَا أَحْيَا مَوْعِدَةً

**[34710]** Abū Usāmah narrated to us, from Zuhayr, from Layth, from ‘Atā’, from Abū Hurayrah, who said: “There is no good in excess speech.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زُهَيْرٍ، عَنْ لَيْثٍ، عَنْ عَطَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا خَيْرٌ فِي فُضُولِ الْكَلَامِ

**[34711]** ‘Abdullāh ibn Numayr narrated to us, from al-A‘mash, from Abū Yaḥyā, the freed slave of Ja‘dah ibn Hubayrah, from Abū Hurayrah, who said: “A man passed by a dog lying down near a well, almost dying of thirst. He could not find anything to give it water in, so he took off his leather sock (khuff) and began scooping water for it and giving it to drink. So Allah judged him [favorably] for it and admitted him to Paradise.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى مَوْلَى جَعْدَةَ بْنِ هُبَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَرَ رَجُلٌ عَلَى كَلْبٍ مُضْطَجِعٍ عِنْدَ قَالِيبٍ فَدَكَادَ أَنْ يَمُوتَ مِنَ الْعَطَشِ، فَلَمْ يَجِدْ مَا يَسْقِيهِ فِيهِ، فَنَزَّعَ حُفَّةً فَجَعَلَ يَعْرِفُ لَهُ وَيَسْقِيهِ، فَحَاسِبَةُ اللَّهِ بِهِ فَأَخْلَكَهُ الْجَنَّةَ

**[34712]** Mu‘ādh ibn Mu‘ādh narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, who said: I entered upon Abū Hurayrah while he was sick, so I hugged him from behind and said: “O Allah, heal Abū Hurayrah.” He said: “O Allah, make it severe [or strengthen].”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي هُرَيْرَةَ وَهُوَ مَرِيضٌ فَاحْتَضَنَتُهُ مِنْ خَلْفِهِ وَقُلْتُ: اللَّهُمَّ اشْفِ أَبَا هُرَيْرَةَ، فَقَالَ: اللَّهُمَّ اشْدُدْ

**[34713]** Abū Usāmah narrated to us, from Sulaymān ibn al-Mughīrah, from Ḥumayd ibn Hilāl, who said: ‘Abdullāh ibn ‘Amr used to say: “Leave what you have no part in, do not speak about what does not concern you, and store [guard] your tongue just as you store your money.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ، عَنْ حُمَيْدِ  
بْنِ هَلَالٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عَمْرُو، يَقُولُ: دَعْ مَا  
لَسْتَ مِنْهُ فِي شَيْءٍ وَلَا تَنْطِقْ فِيمَا لَا يَعْلَمُكَ، وَاحْذِنْ  
لِسَانَكَ كَمَا تَحْزُنُ نَفْتَنَكَ

**[34714]** Zayd ibn al-Ḥubāb narrated to us, saying: Mu‘āwiyah ibn Ṣalih narrated to us, saying: Bahīr ibn Sa‘d al-Kalā‘ī informed us, from ‘Amr ibn ‘Ā’idh al-Azdi, from Ghuṭayf ibn al-Hārith al-Kindī, who said: I and some companions of mine sat with ‘Abdullāh ibn ‘Amr. I heard him say: “When the servant is placed in the grave, it speaks to him saying: ‘O son of Adam, did you not know that I am the house of solitude, the house of darkness, and the house of truth? O son of Adam, what deceived you concerning me? You used to walk around me faddād (strutting/haughtily).’” He said: I said to Ghuṭayf: “O Abū Asmā’, what is fidād?” He said: “Sometimes [haughty steps].” My companion, who was older than me, said to him: “What if he was a believer?” He said: “It is widened for him, his abode is made green [lush], and his soul is ascended to Paradise.”

حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ،  
قَالَ: أَخْبَرَنَا بَحِيرٌ بْنُ سَعْدِ الْكَلَاعِيُّ، عَنْ عَمْرُو بْنِ  
عَائِدٍ الْأَزْدِيِّ، عَنْ غُطَيْفِ بْنِ الْحَارِثِ الْكِنْدِيِّ، قَالَ:  
جَلَسْتُ أَنَا وَأَصْحَابٌ لِي إِلَى عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ:  
فَسَمِعْتُهُ يَقُولُ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي الْقَبْرِ كَلَمَةً فَقَالَ:  
يَا ابْنَ آدَمَ، إِنَّمَا تَعْلَمُ أَنِّي بَيْتُ الْوَحْدَةِ، وَبَيْتُ الظُّلْمَةِ،  
وَبَيْتُ الْحَقِّ، يَا ابْنَ آدَمَ، مَا غَرَّكَ بِي؟ فَذُكْرَتْ تَمَشِي  
حَوْلِي فَدَادًا، قَالَ: فَقُلْتُ لِغُطَيْفٍ: يَا أَبَا أَسْمَاءَ، مَا  
فِدَادًا، قَالَ: أَحْبَيْنَا، فَقَالَ لَهُ صَاحِبِي وَكَانَ أَسْنَ مِنِّي:  
فِإِذَا كَانَ مُؤْمِنًا؟ قَالَ: وُسْعَ لَهُ وَجْهٌ مَنْزَلَهُ أَخْضَرَ،  
وَعُرِجَ بِنَفْسِهِ إِلَى الْجَنَّةِ

[34715] Ghundar narrated to us, from Shu'bah, from 'Amr ibn Murrah, from 'Abdullāh ibn al-Ḥārith, from Abū Kathīr, from 'Abdullāh ibn 'Amr, who said: "You will all be gathered, and it will be said: 'Where are the poor of this Ummah and its destitute?' So they will come forward." He said: "It will be said: 'What do you have?' They will say: 'O our Lord, we were tested and we were patient, and You know best.'" He said: I think he said: "And You entrusted wealth and authority to others." He said: "It will be said: 'You have spoken the truth.'" He said: "So they will enter Paradise a long time before the rest of the people, and the severity of the reckoning will remain for those of wealth and authority." I said: "Where will the believers be on that Day?" He said: "Chairs of light will be placed for them, clouds will shade them, and that Day will be shorter for them than an hour of a day."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: الْجَمِيعُونَ جَمِيعًا فَيُقَالُ: أَيْنَ فُقَرَاءُ هَذِهِ الْأُمَّةِ وَمَسَاكِينُهَا؟ فَيَبْرُزُونَ، قَالَ: فَيُقَالُ: مَا عِنْدُكُمْ؟، قَالَ: فَيُقَولُونَ: يَا رَبَّنَا، ابْتَلِنَا فَصَبَرْنَا وَأَنْتَ أَعْلَمُ، قَالَ: وَأَرَاهُ فَقَالَ: وَوَلَّيْتَ الْأَمْوَالَ وَالسُّلْطَانَ عَيْرَاتًا، قَالَ: فَيُقَالُ: صَدَقْتُمْ، قَالَ: فَيَنْخُلُونَ الْجَنَّةَ قَبْلَ سَائِرِ النَّاسِ بِرَبْعَةِ أَعْوَالٍ، وَتَبْقَى شَدَّةُ الْحِسَابِ عَلَى ذَوِي الْأَمْوَالِ وَالسُّلْطَانِ، قَالَ: قُلْتُ: فَإِنَّ الْمُؤْمِنُونَ بَيْمَدِ؟ قَالَ: يُوضَعُ لَهُمْ كَرَاسِيٌّ مِنْ نُورٍ، وَيُظَلَّ عَلَيْهِمُ الْعَمَامُ، وَيَكُونُ ذَلِكَ الْيَوْمُ أَقْصَرَ عَلَيْهِمْ مِنْ سَاعَةٍ مِنْ نَهَارٍ

**[34716]** ‘Abbād ibn al-‘Awwām narrated to us, from Huṣayn, from Mujāhid, from ‘Abdullāh ibn ‘Amr, who said: “There is no gathering of people who assemble and remember Allah except that Allah remembers them in a gathering mightier and more noble than theirs. And there is no gathering of people who disperse without remembering Allah except that their sitting will be a source of regret for them on the Day of Resurrection.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنْ حُصَيْنِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَا مِنْ مَلِئَةٍ يَجْتَمِعُونَ فَيَذْكُرُونَ اللَّهَ إِلَّا ذَكَرَهُمُ اللَّهُ فِي مَلِئَةٍ أَعَزَّ مِنْ مَلِئِهِمْ وَأَكْرَمَ، وَمَا مِنْ مَلِئَةٍ يَتَفَرَّقُونَ لَمْ يَذْكُرُوا اللَّهَ إِلَّا كَانَ مَجْلِسُهُمْ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

**[34717]** Mu‘awiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from Sulaymān al-Taymī, from Abū ‘Uthmān al-Nahdī, who said: We sent a woman to ‘Abdullāh ibn ‘Amr to ask him: “What is the sin that Allah does not forgive?” He said: “There is no sin or deed under the heaven [lit. between the heaven] from which a servant repents to Allah Almighty before death, except that He accepts his repentance.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: أَرْسَلْنَا امْرَأَةً إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو تَسْأَلُهُ: مَا الذَّنْبُ الَّذِي لَا يَغْفِرُ اللَّهُ؟ قَالَ: مَا مِنْ ذَنْبٍ أَوْ عَمَلٍ مَا بَيْنَ السَّمَاءِ يَتُوبُ مِنْهُ الْعَبْدُ إِلَى اللَّهِ تَعَالَى قَبْلَ الْمَوْتِ إِلَّا تَابَ عَلَيْهِ

**[34718]** Abū Khālid al-Aḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, from ‘Abdullāh ibn ‘Amr, who said: “There is no one except that he meets Allah with a sin, except Yaḥyā bin Zakariyyā.” Then he recited concerning him: {And a noble, and chaste} [Al-Imran: 39]. Then he picked up something small from the ground and said: “He did not have [a sin] even like this.” Then he slaughtered [gestured] a slaughter.

**[34719]** Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Khaythamah, from ‘Abdullāh ibn ‘Amr, who said: I came to him while he was looking at the Muṣṭafā. He said: I said: “What are you reading?” He said: “My ḥizb (portion) with which I will stand [in prayer] tonight.”

حَدَّثَنَا أُبُو خَالِدٌ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ  
بْنِ الْمُسَيْبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: "مَا مِنْ أَحَدٍ  
إِلَّا يَلْقَى اللَّهَ بِذَنْبٍ، إِلَّا يَحْيَى بْنَ زَكْرِيَّاً، ثُمَّ ثَلَاثَةٍ  
، ثُمَّ رَفَعَ شَيْئًا" [39]: {وَسَيِّدًا وَحَصُورًا} [آل عمران]  
صَغِيرًا مِنَ الْأَرْضِ فَقَالَ: مَا كَانَ مَعَهُ مِثْلُ هَذَا ثُمَّ ذَبَحَ  
ذَبْحًا

حَدَّثَنَا أُبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْرِيَّةَ، عَنْ عَبْدِ  
اللَّهِ بْنِ عَمْرِو، قَالَ: اتَّهَيْتُ إِلَيْهِ وَهُوَ يَنْظُرُ إِلَى  
الْمُصْنَفِ، قَالَ: فُلُتُ: أَيُّ شَيْءٍ تَقْرَأُ؟ قَالَ: حِزْبِي  
الَّذِي أَقْوَمُ بِهِ اللَّيْلَةَ

**[34720]** Yazīd ibn Hārūn narrated to us, saying: Ḥammād ibn Salamah informed us, from Abū ‘Imrān al-Jawnī: That ‘Abdullāh ibn ‘Amr, while he was sitting with a fire before him, it [the fire] hissed/crackled. He said: “By the One in Whose Hand is my soul, it is seeking refuge in Allah from the Great Fire,” or he said: “from the Fire of Hell.” He said: Then he saw the moon when it inclined towards setting, and he said: “By Allah, it is weeping right now.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلْمَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو، بَيْنَمَا هُوَ جَالِسٌ وَبَيْنَ يَدِيهِ نَارٌ إِذْ شَهِقَتْ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لِتَعُودُ بِاللَّهِ مِنَ النَّارِ الْكُبْرَى، أَوْ قَالَ: مِنْ نَارِ جَهَنَّمَ: قَالَ: فَرَأَى الْقَمَرَ حِينَ جَنَاحَ لِلْغُرُوبِ فَقَالَ: وَاللَّهِ إِنَّهُ لِيَنْكِي الْأَنَّ

**[34721]** Ja‘far ibn ‘Awn narrated to us, from Mis‘ar, from Ziyād ibn ‘Ilāqah, from ‘Abdullāh ibn ‘Amr, who said: “I wish that I were this tree.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ مِسْعَرٍ، عَنْ زَيْدِ بْنِ عِلَاقَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: لَوْدِنْتُ أَنِّي هَذِهِ الشَّجَرَةُ

**[34722]** Ghundar narrated to us, from Shu'bah, from Ya'lā ibn 'Atā', from Yaḥyā ibn Qamṭah, from 'Abdullāh ibn 'Amr, who said: "The world is the prison of the believer and the paradise of the disbeliever. When the believer dies, he is set free to roam wherever he wills. And Allah the Almighty knows best."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءِ، عَنْ يَحْيَى بْنِ قَمْطَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ، فَإِذَا مَاتَ الْمُؤْمِنُ يُخْلَى بِهِ يَسْرَحُ حَيْثُ شَاءَ وَاللَّهُ تَعَالَى أَعْلَمُ

[34723] Abū al-Āḥwāṣ narrated to us, from Simāk, from al-Nu'mān ibn Bashīr, who said: I heard him say: “The likeness of the son of Adam and the likeness of death is like a man who had three close friends. He said to one of them: ‘What do you have?’ He said: ‘I have your wealth, so take from it what you wish, and what you do not take is not yours.’ Then he said to the other: ‘What do you have?’ He said: ‘I will attend to you, and when you die, I will bury you and leave you.’ Then he said to the third: ‘What do you have?’ He said: ‘I am with you wherever you are.’ He said: As for the first, it is his wealth; what he took is his, and what he did not take is not his. As for the second, it is his tribe; when he dies, they attend to him then leave him. As for the third, it is his deeds; wherever he enters, they enter with him.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُهُ يَقُولُ: ”مَئُونٌ ابْنُ آدَمَ وَمَئُونُ الْمَوْتِ مَئُونٌ رَجُلٌ كَانَ لَهُ تَلَاثَةُ أَخْلَاءٍ قَالَ لِأَحَدِهِمْ: مَا عِنْدَكَ؟ قَالَ: عِنِّي مَالِكٌ فَخُذْ مِنْهُ مَا شِئْتَ، وَمَا لَمْ تَخُذْ فَلَيْسَ لَكَ، ثُمَّ قَالَ لِلْآخَرِ: مَا عِنْدَكَ؟ قَالَ: أَفْوُمُ عَلَيْكَ فَإِذَا مِنْ دَفَنْتَكَ وَخَلَيْتَكَ، ثُمَّ قَالَ لِلثَالِثِ: مَا عِنْدَكَ؟ قَالَ: أَنَا مَعَكَ حَيْثُماً كُنْتَ، قَالَ: فَأَمَّا الْأَوَّلُ فَمَالِهُ، مَا أَخَذَ فَلَهُ، وَمَا لَمْ يَأْخُذْ فَلَيْسَ لَهُ، وَأَمَّا الثَّانِي فَعَشِيرَتُهُ، إِذَا مَاتَ قَامُوا عَلَيْهِ ثُمَّ خَلَوْهُ، وَأَمَّا الثَّالِثُ فَعَمَلُهُ حَيْثُماً دَخَلَ دَخَلَ مَعَهُ

**[34724]** Yazīd ibn Hārūn narrated to us, saying: Jarīr informed us, saying: Someone who heard al-Nu‘mān ibn Bashīr narrated to me, saying: “Indeed, total destruction is to do evil deeds in the time of tribulation.”

**[34725]** Yazīd narrated to us, saying: Ḥarīz ibn ‘Uthmān informed us, saying: Ḥibbān ibn Zayd al-Shar‘abī narrated to me - and he was a friend of al-Nu‘mān, and al-Nu‘mān had appointed him over the arrows [or treasury/distribution] - he said: He heard al-Nu‘mān say: “Verily, the workers of Allah have a guarantee from Allah. Verily, the workers of the sons of Adam do not possess their guarantee.” He said: So when al-Nu‘mān descended from his pulpit, he came to him and asked to be relieved [of his duty]. He said: “What is wrong with you?” He said: “I heard you say such and such.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا جَرِيرٌ، قَالَ:  
حَدَّثَنِي مَنْ، سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: إِنَّ الْهَلْكَةَ  
كُلَّ الْهَلْكَةِ أَنْ تَعْمَلَ عَمَلَ السَّوْءِ فِي زَمَانِ الْبَلَاءِ

حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا حَرِيزُ بْنُ عُثْمَانَ، قَالَ:  
حَدَّثَنِي جِبَائِنُ بْنُ رَبِيدٍ الشَّرْعَبِيُّ، قَالَ: وَكَانَ وُدًّا  
لِلنُّعْمَانِ، وَكَانَ النُّعْمَانُ اسْتَعْمَلَهُ عَلَى النَّبْلِ، قَالَ: فَسَمِعَ  
النُّعْمَانَ، يَقُولُ: أَلَا إِنَّ عَمَالَ اللَّهِ ضَامِنُونَ عَلَى اللَّهِ،  
أَلَا إِنَّ عَمَالَ بَنِي آدَمَ لَا يَمْلُكُونَ ضَامِنَاهُمْ، قَالَ: فَلَمَّا  
نَزَلَ النُّعْمَانُ عَنْ مِنْبَرِهِ أَتَاهُ فَاسْتَعْفَى، فَقَالَ: مَا لَكَ؟  
قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا

**[34726]** Ibn Fuḍayl narrated to us, from Huṣayn, from al-Sha‘bī, from al-Nu‘mān ibn Bashīr, who said: ‘Abdullāh ibn Rawāḥah fainted, so his sister ‘Amrah began to weep and say: “O my brother! O such and such!” enumerating his qualities. So Ibn Rawāḥah said when he recovered: “You did not say anything except that it was said to me: ‘Are you like that?’”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ الشَّعْبِيِّ، عَنْ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: أَغْمَى عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، فَجَعَلَتْ أَخْنَهُ عَمْرَةً تَبْكِي وَتَقُولُ: وَأَخَاهُ، وَأَكَذَّا وَعَدَّدَ عَلَيْهِ، فَقَالَ أَبْنُ رَوَاحَةَ حِينَ أَفَاقَ: "مَا قُلْتُ شَيْئًا إِلَّا قِيلَ لِي: أَنْتَ كَذَاكَ؟

**[34727]** Wakī‘ narrated to us, from Ismā‘īl, from Qays: That ‘Abdullāh ibn Rawāḥah wept, so his wife wept. He said: “What makes you weep?” She said: “I saw you weeping, so I wept.” He said: “I have been informed that I will arrive [at the Fire, referring to passing over it], but I have not been informed that I will return [from it].”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ بَكَى فَبَكَتِ امْرَأَتُهُ فَقَالَ: مَا يُبْكِيكِ؟، قَالَتْ: رَأَيْتُكَ تَبْكِي فَبَكَيْتُ، فَقَالَ: إِنِّي أُنْبِتُ إِنِّي وَارِدٌ وَلَمْ أُنْبَأْ أَنِّي صَادِرٌ

**[34728]** Yahyā ibn Ya'lā al-Taymī narrated to us, from Mansūr, from Rib'ī ibn Hirāsh, who said: 'Abdullāh ibn Rawāḥah said: "O Allah, I ask You for a delight of the eye that does not cease, and a bliss that does not end."

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّمِيمِيُّ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِي  
بْنِ حِرَاشٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: اللَّهُمَّ إِنِّي  
أَسْأَلُكَ فُرْجَةً عَيْنٍ لَا تَرْتَدُ وَعِيمًا لَا يَنْفَدُ

**[34729]** Mālik narrated to us, saying: Zuhayr narrated to us, saying: Abū Ishāq narrated to us, from the wife of 'Abdullāh ibn Rawāḥah: That 'Abdullāh ibn Rawāḥah had two places of prayer: a place of prayer in his house (private room) and a place of prayer in his courtyard/dwelling. When he wanted to go out, he prayed in the mosque that was in his house, and when he entered, he prayed in the mosque that was in his courtyard. And wherever the prayer overtook him, he would make his mount kneel [and pray].

حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنَا زَهِيرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ امْرَأَةِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ كَانَ لَهُ مَسْجِدٌ دَارِهِ، إِذَا أَرَادَ أَنْ يَخْرُجَ صَلَّى فِي الْمَسْجِدِ الَّذِي فِي دَارِهِ، وَإِذَا دَخَلَ صَلَّى فِي الْمَسْجِدِ الَّذِي فِي دَارِهِ، وَكَانَ حَيْثُمَا أَدْرَكَهُ الصَّلَاةُ أَنَاخَ

**[34730]** Abū Usāmah narrated to us, from ‘Abd al-Rahmān ibn Yazīd, who said: Al-Qāsim narrated to us, from Abū Umāmah, who said: “Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah has completed the faith.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: حَدَّثَنَا الْقَاسِمُ، عَنْ أَبِي أُمَّامَةَ، قَالَ: مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانُ

**[34731]** Shabābah ibn Sawwār narrated to us, saying: Jarīr narrated to us, saying: ‘Abd al-Rahmān ibn Maysarah al-Ḥadramī narrated to us, saying: I heard Abū Umāmah say: “None of this Ummah will enter the Fire except he who runs away from Allah like a camel runs away.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ الْحَاضِرَمِيِّ، قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ، يَقُولُ: لَا يَدْخُلُ النَّارَ مِنْ هَذِهِ الْأُمَّةِ إِلَّا مَنْ شَرَدَ عَلَى اللَّهِ شِرَادَ الْبَعِيرِ

**[34732]** Shabābah ibn Sawwār narrated to us, saying: Jarīr narrated to me, saying: Al-Qāsim narrated to us, saying: I heard Abū Umāmah say: “Recite the Qur’ān; do not let these suspended Muṣḥafs deceive you, for Allah does not punish a heart that has contained the Qur’ān.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنِي جَرِيرٌ، قَالَ: حَدَّثَنَا الْقَاسِمُ، قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ، يَقُولُ: افْرُءُوا الْقُرْآنَ، لَا تَغْرِيْكُمْ هَذِهِ الْمَصَاحِفُ الْمُعَالَةُ، فَإِنَّ اللَّهَ لَا يُعَذِّبُ قُلُّا وَعَى الْقُرْآنَ

**[34733]** Shabābah ibn Sawwār narrated to us, saying: Jarīr narrated to me, from Ḥabīb ibn ‘Ubayd, who said: Abū Umāmah used to narrate hadith to us like a man who is obliged to convey what he heard.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنِي جَرِيرُ، عَنْ حَبِيبِ  
بْنِ عَبْيَدٍ، قَالَ: كَانَ أَبُو أُمَامَةً يُحَدِّثُنَا الْحَدِيثَ كَالرَّجُلِ  
الَّذِي عَلَيْهِ أَنْ يُؤَدِّيَ مَا سَمِعَ

**[34734]** Abū Usāmah narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, saying: Ya‘lā ibn Ḥakīm narrated to me, from Sulaymān ibn Abī ‘Abdullāh al-Madānī, who said: Abū Umāmah al-Bāhilī, the Companion of the Messenger of Allah (peace be upon him), had strapped his cloak behind him on his saddle. I heard Ibn ‘Umar say: “Whoever is pleased to look at a pilgrim (Hajj) [in true spirit], let him look at Abū Umāmah.”

حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ:  
حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي عَبْدِ اللَّهِ  
الْمَدَنِيِّ، قَالَ: كَانَ أَبُو أُمَامَةً الْبَاهِلِيَّ صَاحِبُ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَحْقَبَ رِذَاءَةَ خَلْفَهُ عَلَى  
رَحْلِهِ، فَسَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ  
إِلَى رَجُلٍ حَاجٍّ فَلَيُنْظُرْ إِلَى أَبِي أُمَامَةَ

**[34735]** ‘Abdah ibn Sulaymān and ‘Abdullāh ibn Numayr narrated to us, from Hishām, from his father, from ‘Ā’ishah, that she said: “I wish that when I die, I would be a thing forgotten and unnoticed.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَعَبْدُ اللَّهِ بْنُ نُعَيْرِ، عَنْ هِشَامِ،  
عَنْ أُبِيِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: وَدَدْتُ أَنِّي إِذَا مِتُّ  
كُنْتُ نَسِيًّا مَنْسِيًّا

**[34736]** Zayd ibn al-Hubāb narrated to us, from Usāmah ibn Zayd, who said: Ishāq, the freed slave of Zā'īdah, narrated to me that 'Ā'ishah said: "Would that it [I] were a tree glorifying [Allah] and fulfilling what is upon it, and that she [I] had not been created."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ أَسَامَةَ بْنِ رَيْدٍ، قَالَ: حَدَّثَنِي إِسْحَاقُ مَوْلَى زَائِدَةَ، أَنَّ عَائِشَةَ، قَالَتْ: يَا لَيْتَهَا شَجَرَةً شُبَّحَ وَتَقْضِي مَا عَلَيْهَا وَأَنَّهَا لَمْ تُخْلَقْ

**[34737]** Shabābah ibn Sawwār narrated to us, from Layth ibn Sa'd, from Yazīd, from 'Irāk, from 'Urwah, that he heard 'Ā'ishah say: "I wish I had not been created."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ، عَنْ عِرَالِكِ، عَنْ عُرْوَةَ، أَنَّهُ سَمِعَ عَائِشَةَ، تَقُولُ: يَا لَيْتِي لَمْ أُخْلَقْ

**[34738]** Wakī' narrated to us, from Sufyān, from Hammād, from Ibrāhīm, who said: 'Ā'ishah said: "Minimize sins, for you will not meet Allah with anything like the paucity of sins."

حَدَّثَنَا وَكِيعُ، عَنْ سُعْيَانَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَتْ عَائِشَةُ: أَقْلُوا الذُّنُوبَ فَإِنَّكُمْ لَنْ تَلْقَوَ اللَّهَ بِشَيْءٍ يُشْبِهُ فِلَةَ الذُّنُوبِ

**[34739]** Wakī' narrated to us, from Mis'ar, from Sa'id ibn Abī Burdah, from his father, from al-Aswad, from 'Ā'ishah, who said: "Indeed, you are neglecting the best of worship: humility."

حَدَّثَنَا وَكِيعُ، عَنْ مِسْعَرٍ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّكُمْ لَتَنْدَعُونَ أَفْضَلَ الْعِبَادَةِ التَّوَاضُعَ

**[34740]** Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from Tamīm, from ‘Urwah ibn al-Zubayr, who said: ‘Ā’ishah used to distribute seventy thousand while she was patching her garment.

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ تَمِيمٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، قَالَ: كَانَتْ عَائِشَةُ تَقْسِمُ سَبْعِينَ أَلْفًا وَهِيَ تُرْقَعُ يَرْعَهَا

**[34741]** Abū Khālid al-Āḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from al-Qāsim, from ‘Ā’ishah, who said: “Whoever is questioned in the reckoning on the Day of Resurrection will not be forgiven.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ تُوْقَنَ الْجِسَابَ يَوْمَ الْقِيَامَةِ لَمْ يُغْفَرْ لَهُ

**[34742]** Hāshim ibn al-Qāsim narrated to us, saying: Abū ‘Aqil narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, saying: Abū al-Safar narrated to me, saying: ‘Ā’ishah said: “People have indeed wasted the greatest part of their religion: pious caution (Wara’).”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: حَدَّثَنِي أَبُو السَّفَرِ، قَالَ: قَالَتْ عَائِشَةُ: إِنَّ النَّاسَ قَدْ ضَيَّعُوا أَعْظَمَ دِينِهِمْ: الْوَرَعَ

**[34743]** Waki‘ narrated to us, from Sufyān, from ‘Abd al-Rahmān ibn ‘Ābis, from his father, from ‘Ā’ishah, who said: “The family of Muḥammad did not eat their fill of wheat food for more than three [days consecutively].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ،  
عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَيْعَ آلُ مُحَمَّدٍ مِنْ  
طَعَامٍ بُرٌّ فَوْقَ تَلَاثٍ

**[34744]** Ibn Numayr narrated to us, from Hishām, from his father, from ‘Ā’ishah, who said: “We used to remain for a month without lighting a fire; it was nothing but dates and water.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ،  
قَالَتْ: كُنَّا نَأْبِثُ شَهْرًا مَا نَسْتَوْفِدُ بِنَارٍ، مَا هُوَ إِلَّا التَّمْرُ  
وَالْمَاءُ

**[34745]** Ibn Numayr narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘A’ishah, who said: “No one is called to account on the Day of Resurrection [with the easy reckoning] except that he enters Paradise.” Then she recited: {Then as for he who is given his record in his right hand, he will be judged with an easy account} [Al-Inshiqaq: 7-8]. Then she recited: {The criminals will be known by their marks, and they will be seized by the forelocks and the feet} [Ar-Rahman: 41].

**[34746]** Ibn Numayr narrated to us, from Hishām, from his father, from ‘A’ishah, who said: “If one of you wishes [asks], let him ask for much, for he is only asking his Lord.”

**[34747]** Ja’far ibn ‘Awn narrated to us, from Mis’ar, from Ḥammād, from Ibrāhīm, who said: ‘A’ishah said: “I wish that I were a leaf from this tree.”

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَا يُحَاسِبُ أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا دَخَلَ الْجَنَّةَ، ثُمَّ قَرَأَتْ: ”{فَإِمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ أَلْجِئَ إِلَيْهِ، ثُمَّ قَرَأَتْ: ”۝۝۝ ۸: يُحَاسِبُ حِسَابًا يَسِيرًا} [الإنشقاق، {يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالْوَاصِيَّ] ۴۱: وَالْأَقْدَامَ} [الرَّحْمَن]

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِذَا تَمَّنَى أَحَدُكُمْ فَلْيَكْتُرْ فَإِنَّمَا يَسْأَلُ رَبَّهُ

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى، عَنْ مِسْعَرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَتْ عَائِشَةُ: وَدَدْنُثُ أَنَّى وَرَقَةً مِنْ هَذَا الشَّجَرِ

**[34748]** Abū Usāmah narrated to us, from Hishām, from his father, from ‘Ā’ishah, who said: “The Messenger of Allah (peace be upon him) passed away while there was nothing on my shelf that a living creature could eat except a handful of barley on a shelf of mine.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَقَدْ ثُوِّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا فِي رَفِّي شَيْءٍ يَأْكُلُهُ ذُو كَبِيرٍ إِلَّا شَطْرُ شَعِيرٍ فِي رَفِّ لِي

**[34749]** Abū Usāmah narrated to us, saying: Jarīr ibn Ḥāzim narrated to me, saying: I heard ‘Abdullāh ibn Abī Mulaykah say: I heard ‘Ā’ishah say: “A bald snake is set upon the disbeliever in his grave, eating his flesh from his head to his feet, then he is clothed with flesh [again] and it eats from his feet to his head, then he is clothed with flesh and it eats from his head to his feet; he remains like that.”

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنِي جَرِيرُ بْنُ حَازِمٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي مُلِينَكَةَ، قَالَ: سَمِعْتُ عَائِشَةَ، تَقُولُ: يُسَلِّطُ عَلَى الْكَافِرِ فِي قَبْرِهِ شَجَاعٌ أَفْرَغُ فَيَأْكُلُ لَحْمَهُ مِنْ رَأْسِهِ إِلَى رِجْلِيهِ، ثُمَّ يُكْسِي الْلَّحْمَ فَيَأْكُلُ مِنْ رَأْسِهِ إِلَى رِجْلِيهِ، ثُمَّ يُكْسِي الْلَّحْمَ فَيَأْكُلُ مِنْ رَأْسِهِ إِلَى رِجْلِيهِ فَهُوَ كَذَلِكَ

**[34750]** Yazīd ibn Hārūn narrated to us, saying: Ismā‘il ibn Abī Khālid informed us, from Qays ibn Abī Hāzim, from Sa‘d, who said: “I saw us fighting alongside the Messenger of Allah (peace be upon him) while we had no provision except the leaves of the Ḥublah and this Samur [trees], until one of us would excrete as a sheep excretes, having no mixture [solid/dry]. Then Banū Asad came to reprimand me about religion; I would have failed then and my work would be lost.”

**[34751]** Yazīd ibn Hārūn and Wakī‘ narrated to us, from Ismā‘il, from Qays, who said: Al-Zubayr ibn al-‘Awwām said: “Whoever among you is able to have a hidden good deed, let him do so.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ سَعْدٍ، قَالَ: لَفَدْ رَأَيْتَنَا نَعْزُرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَنَا زَادٌ إِلَّا وَرَقُ الْحُبْلَةِ وَهَذَا السَّمَرُ حَتَّى إِنْ أَحَدَنَا لِيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونَنِي عَلَى الدِّينِ، لَفَدْ حِبْتُ إِذَا وَحَسِرَ عَمَلِي

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: قَالَ الرُّبِّيرُ بْنُ الْعَوَامِ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ لَهُ حَبْءٌ مِنْ عَمَلٍ صَالِحٍ فَلْيَفْعَلْ

**[34752]** Muhammad bin Bishr told us, he said: Muhammad bin 'Amr told us, from Salih bin Ibrahim, from 'Abdur-Rahman bin 'Awf, who said: I asked a man from Juhaynah, saying: "Why is it that Zayd bin Khalid Al-Juhani—the Companions of the Messenger of Allah (peace be upon him) came to him reminding him?" He said: "He did not follow their course, so Allah became displeased."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو، عَنْ صَالِحٍ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: سَأَلْتُ رَجُلًا مِنْ جَهَنَّمَةَ قُلْتُ: مَا بَالُ زَيْدِ بْنِ خَالِدٍ الْجُهَنَّمِيِّ أَتَاهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُكَرًا، قَالَ: إِنَّهُ لَمْ يَجِدْ مَجْرًا هُمْ فَسَخَطَ اللَّهُ

**[34753]** Waki' told us, from Isma'il, from Qays, from Jarir that he said to his people while admonishing them: "You are but like the ostrich that hid itself and they took [its] back [to ride/load]. If you do not find a mount, then it is upon you. And the first of the earth to be ruined is its left side, then its right side will follow it. And the gathering place is here, and I am on the trail."

حَدَّثَنَا وَكِبِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ أَنَّهُ قَالَ لِقَوْمِهِ وَهُوَ يَعْظُمُهُمْ: مَا أَنْتُمْ إِلَّا كَالْعَامَةِ اسْتَرَرْتُ وَاتَّخَذُوا ظَهْرًا، فَإِنْ لَمْ تَجِدُوا الظَّهْرَ فَعَلَيْكُمْ، وَإِنْ أَوَّلَ الْأَرْضِ خَرَابًا يُسْرَاهَا، ثُمَّ تَتَبَعُهَا يُمْنَاهَا، وَالْمُخْشَرُ هَاهُنَا، وَأَنَا بِالْأَثْرِ

**[34754]** Hafs bin Ghiyath told us, from Ibn 'Awn, from 'Ata' Al-Wasiti, from Anas bin Malik, who said: "A servant does not fear Allah until he guards his tongue."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ عَوْنَ، عَنْ عَطَاءِ الْوَاسِطيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَا يَتَقَرَّبُ اللَّهُ عَنْهُ حَتَّى يَحْرَنَ مِنْ لِسَانِهِ

**[34755]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Thabit told us, from Anas, who said: "We had not yet dusted off our hands from [burying] the Messenger of Allah (peace be upon him) when we denied our hearts [felt a change in them]."

حَدَّثَنَا عَفَانَ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: مَا نَفَضْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيْدِي حَتَّى أَنْكَرْنَا قُلُوبَنَا

**[34756]** 'Affan bin Muslim told us, he said: Sulayman bin Kathir told us, he said: Al-Jald bin Ayyub told us, from Mu'awiyah bin Qurrah, who said: Anas bin Malik said to me: "I have not seen anything like what has reached us from our Lord—we did not leave every family and wealth for His sake—that He would overlook for us what is less than the major sins. So what is it with us and them? Allah says: '{If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance}' [An-Nisa: 31]."

**[34757]** Muhammad bin Bishr told us, he said: Mis'ar told us, from Muhammad bin Khalid: That Anas used to say: "There is no evening nor morning but that every spot calls out to its neighbor: 'O my neighbor, did a Prophet, or a truthful one, or a servant remembering Allah pass by you today?' Some say: 'Yes,' and some say: 'No.'"

حَدَّثَنَا عَفَانَ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا الْجَلْدُ بْنُ أَيُوبَ، عَنْ مُعَاوِيَةَ بْنِ فَرَّةَ، قَالَ: قَالَ لِي أَنْسُ بْنُ مَالِكٍ: "إِنَّمَا أَرَى مِثْلَ الَّذِي بَلَغْنَا عَنْ رَبِّنَا لَمْ يَخْرُجْ لَهُ عَنْ كُلِّ أَهْلٍ وَمَالٍ إِلَّا أَنْ تَجَاوَزَ لَنَا عَمَّا دُونَ الْكَبَائِرِ فَمَا لَنَا وَلَهَا يَقُولُ اللَّهُ: إِنْ تَجْتَبُوا كَبَائِرَ مَا تَشْهُدُونَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتُكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ مُحَمَّدٍ بْنِ خَالِدٍ: أَنَّ أَنْسًا كَانَ يَقُولُ: "مَا مِنْ رَوْحَةٍ وَلَا غَدْوَةٍ إِلَّا تُنَادِي كُلُّ بُقْعَةٍ جَارِتَهَا: يَا جَارَتِي، هَلْ مَرَّ بِكَ الْيَوْمَ نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ عَبْدٌ ذَاكِرٌ لِلَّهِ عَلَيْكَ؟ فَمَنْ قَائِلَةٌ لَعَمْ، وَمَنْ قَائِلَةٌ لَا

**[34758]** Hafs bin Ghiyath told us, from Layth, from Bishr, from Anas regarding His saying: "So by your Lord, We will surely question them all about what they used to do" [Al-Hijr: 92-93]. He said: "[About] 'There is no god but Allah' (La ilaha illallah)."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ بِشْرٍ، عَنْ أَنَسٍ فِي قَوْلِهِ: {فَوَرَبَّكَ لَنْسَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ}، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

**[34759]** Abu Mu'awiyah told us, from Layth, from 'Abdul-Malik, from Anas, who said: "Whoever takes a brother for the sake of Allah, a tower is built for him in Paradise. Whoever clothes his brother with a garment, Allah will clothe him with a garment in Paradise. Whoever eats a meal by means of his brother [exploiting him], Allah will feed him a meal in the Fire. And whoever stands with his brother a stance of reputation and showing off, Allah will stand him on the Day of Resurrection a stance of reputation and showing off."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَنَسٍ، قَالَ: مَنْ اتَّخَذَ أَخًا فِي اللَّهِ بُنْيَ لَهُ بُرْجٌ فِي الْجَنَّةِ، وَمَنْ لَيْسَ بِأَخِيهِ تَوَبَا أَبْسَطُهُ اللَّهُ تَوَبَا فِي الْجَنَّةِ، وَمَنْ أَكَلَ بِأَخِيهِ أَكْلَهُ اللَّهُ بِهَا أَكْلَهُ فِي النَّارِ، وَمَنْ قَامَ بِأَخِيهِ مَقَامَ سُمْعَةٍ وَرَبَّاهُ أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَقَامَ سُمْعَةٍ وَرَبَّاهُ

**[34760]** Abu Usamah told us, from Al-A'mash, from a man, from Anas, who said: "No two men from the Companions of Muhammad (peace be upon him) met and separated without supplicating and remembering Allah."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ أَنَّسٍ،  
قَالَ: مَا النَّقَى رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَاقْتَرَفَا حَتَّى يَدْعُوا وَيَذْكُرَا اللَّهَ

**[34761]** Ja'far bin 'Awn told us, from Abu Al-'Umayis, from Abu Talhah, from Anas, who said: "If you knew what I know, you would weep much and laugh little."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ أَبِي الْعُمَيْسِ، عَنْ أَنَّسٍ  
طَلْحَةَ، عَنْ أَنَّسٍ قَالَ: لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا  
وَلَضَحِكْتُمْ قَلِيلًا

**[34762]** Ath-Thaqafi told us, from Humayd: We prolonged the conversation one night, then we entered upon Anas bin Malik, and he said: "You prolonged the conversation last night. Verily, the conversation of the beginning of the night harms the end of it."

حَدَّثَنَا التَّقْفِيُّ، عَنْ حُمَيْدٍ: أَطْلَنَا الْحَدِيثَ ذَاتَ لَيْلَةٍ ثُمَّ  
دَخَلْنَا عَلَى أَنَّسِ بْنِ مَالِكٍ فَقَالَ: أَطْلَنْتُمُ الْحَدِيثَ الْبَارَحَةَ،  
أَمَا إِنَّ حَدِيثَ أَوَّلِ اللَّيْلِ يَضُرُّ بِآخِرِهِ

**[34763]** Sufyan bin 'Uyaynah told us, from 'Abdullah bin Abi Bakr, who heard Anas bin Malik say: "Three things follow the deceased: his family, his wealth, and his deeds. His family and his wealth return, and one remains"—meaning his deeds.

**[34764]** Ibn Mahdi told us, from Sufyan, from his father, from Husayn bin 'Abdullah Al-Himmani, from Anas, who said: "I do not recognize anything [remaining as it was] except the prayer."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: "تَتَبَعُ الْمَيِّتَ ثَلَاثٌ: أَهْلُهُ، وَمَالُهُ، وَعَمَلُهُ، يَرْجُعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى وَاحِدٌ"، يَعْنِي عَمَلُهُ

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفِيَّانَ، عَنْ أَبِيهِ، عَنْ حُصَيْنِ بْنِ عَبْدِ اللَّهِ الْحِمَانِيِّ، عَنْ أَنَسٍ، قَالَ: مَا أَعْرِفُ شَيْئًا إِلَّا الصَّلَاةَ

**[34765]** Yahya bin Ya'la told us, from Mansur, from Talq bin Habib, from Anas bin Malik, who said: "There are three qualities, whoever has them will find the taste and sweetness of faith: That Allah and His Messenger are more beloved to him than anything else; that he loves for the sake of Allah and hates for the sake of Allah; and that if a fire were kindled for him to fall into, it would be more beloved to him than to associate partners with Allah."

**[34766]** Waki' told us, from Yazid bin Dirham, who said: I heard Anas bin Malik say regarding His saying: "{And every human being We have fastened his bird [fate/deed] to his neck}" [Al-Isra: 13]. He said: "His book [record of deeds]."

حَدَّثَنَا يَحْيَى بْنُ يَعْلَمٍ، عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: "الْلَّذَّاتُ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانَ وَخَلَوَتْهُ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِواهُمَا، وَأَنْ يُحِبَّ فِي اللَّهِ وَأَنْ يَبْغِضَ فِي اللَّهِ، وَأَنْ لَوْ أُوقِدَتْ لَهُ نَارٌ يَقُولُ فِيهَا أَحَبُّ إِلَيْهِ مِنْ أَنْ يُشْرِكَ بِاللَّهِ

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدِ بْنِ دِرْهَمٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ فِي قَوْلِهِ: " {وَكُلُّ إِنْسَانٍ لِلْزَمَنَةِ طَائِرٌ فِي عُنْقِهِ} "، قَالَ: كِتَابٌ

**[34767]** Ishaq bin Mansur told us, he said: Abu Raja' told us, from Muhammad bin Malik, from Al-Bara' bin 'Azib regarding: "{Their greeting the Day they meet Him will be, 'Peace'}" [Al-Ahzab: 44]. He said: "The day they meet the Angel of Death; there is no believer whose soul he takes except that he greets him with peace."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٌ، عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: {تَحِيَّهُمْ يَوْمٌ يَأْلَقُونَهُ سَلَامٌ}، قَالَ: يَوْمَ يَأْلَقُونَ مَلَكُ الْمَوْتِ لَيْسَ مِنْ مُؤْمِنٍ يَقْبِضُ رُوحَهُ إِلَّا سَلَّمَ عَلَيْهِ

**[34768]** Abu Mu'awiyah told us, from Al-A'mash, from Sa'd bin 'Ubaydah, from Al-Bara' bin 'Azib, regarding His saying: "{Allah keeps firm those who believe, with the firm word, in worldly life}" [Ibrahim: 27]. He said: "Keeping firm in worldly life is when the two angels come to the man in the grave and say to him: 'Who is your Lord?' He says: 'My Lord is Allah.' And they say: 'What is your religion?' He says: 'My religion is Islam.' They say: 'And who is your Prophet?' He says: 'Muhammad.' He said: That is the keeping firm in worldly life."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ فِي قَوْلِهِ: {يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْفَوْلِ التَّابِتِ فِي الْحَيَاةِ الدُّنْيَا}، قَالَ: "الشَّبِيثُ فِي الْحَيَاةِ الدُّنْيَا إِذَا جَاءَ الْمَلَكَانِ إِلَى الرَّجُلِ فِي الْقَبْرِ فَقَالَ لَهُ: مَنْ رَبُّكَ؟ فَقَالَ: رَبِّي اللَّهُ، وَقَالَ: مَا دِينُكَ؟ قَالَ: دِينِي الإِسْلَامُ، قَالَ: وَمَنْ نَبِيُّكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: فَهَذِهِ الشَّبِيثُ فِي الْحَيَاةِ الدُّنْيَا

**[34769]** Muhammad bin Fudayl told us, from Al-A'mash, from 'Abdullah bin As-Sa'ib, from Zadhan, from Al-Bara' regarding: "Indeed, Allah commands you to render trusts to whom they are due" [An-Nisa: 58]. He said: "Trust is in prayer, trust is in bathing from impurity (Janabah), trust is in measuring, and trust is in weighing; and the greatest of that is in deposits."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ، قَالَ: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْتُوا الْأَمَانَاتِ إِلَى أَهْلِهَا}، قَالَ: الْأَمَانَةُ فِي الصَّلَاةِ، وَالْأَمَانَةُ فِي الْغُسْلِ مِنَ الْجَنَابَاتِ، وَالْأَمَانَةُ فِي الْكَيْلِ، وَالْأَمَانَةُ فِي الْوَزْنِ، وَأَعْظَمُ ذَلِكَ فِي الْوَدَاعِ

**[34770]** Muhammad bin Fudayl told us, from Layth, from Mujahid, from Ibn 'Abbas, who said: "Love for the sake of Allah, ally for the sake of Allah, and hate for the sake of Allah. For the alliance of Allah is only attained by that. A man will not find the taste of faith, even if his prayers and fasting are many, until he is like that."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَحِبَّ فِي اللَّهِ، وَوَالِ فِي اللَّهِ، وَعَادِ فِي اللَّهِ، فَإِنَّمَا ثُنَاثٌ وَلَا يَئِدُ اللَّهُ بِذَلِكَ، لَا يَجِدُ رَجُلٌ طَعْمَ الْإِيمَانِ وَإِنْ كَثُرَتْ صَلَاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ بِذَلِكَ

**[34771]** Abu Khalid Al-Ahmar told us, from Yahya, from Al-Qasim, from Ibn 'Abbas, who said: It was said to him: "[Which is] more beloved to you: a man of many sins and many deeds, or a man of few sins and few deeds?" He said: "I do not equate anything with safety."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى، عَنْ الْفَاسِيمِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَبْلَ لَهُ: رَجُلٌ كَثِيرٌ الذُّنُوبِ كَثِيرٌ الْعَمَلِ أَحَبُّ إِلَيْكَ، أَوْ رَجُلٌ قَلِيلٌ الذُّنُوبِ قَلِيلٌ الْعَمَلِ؟ قَالَ: مَا أَعْدِلُ بِالسَّلَامَةِ شَيْئًا

**[34772]** Ibn Idris told us, from Qabus, from his father, from Ibn 'Abbas, who said: "Righteous comportment, righteous guidance, and moderation are a part of twenty-five parts of Prophethood."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: السَّمْتُ الصَّالِحُ، وَالْهَذِي الصَّالِحُ، وَالإِقْتِصَادُ جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ

**[34773]** Waki' told us, from Sufyan, from 'Uthman Ath-Thaqafi, from Sa'id bin Jubayr, from Ibn 'Abbas regarding the verse: "{And the companions of the Fire will call to the companions of Paradise, 'Pour upon us some water'}" [Al-A'raf: 50].

He said: "A man will call out to a man [he knew] saying: 'I have burned, so pour some water on me.'" He said: "It will be said: 'Answer him.' So he will say: '{Indeed, Allah has forbidden them both to the disbelievers}'" [Al-A'raf: 50]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عُنْمَانَ التَّقْفِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: {وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ} الْأُبَيْهُ، قَالَ: "يُنَادِي الرَّجُلُ الرَّجُلَ فَيَقُولُ: إِنِّي قَدْ احْتَرَقْتُ فَأَفْضِلُ عَلَيَّ مِنَ الْمَاءِ"، قَالَ: "فَيَقُولُ: أَجِبْهُ، فَيَقُولُ: {إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ}

**[34774]** Jarir told us, from Mansur, from Sa'id bin Jubayr, from Ibn 'Abbas regarding His saying: "{The retreating whisperer}" [An-Nas: 4].

He said: "Satan is perched upon the heart of the son of Adam. When he becomes heedless and negligent, he whispers; and when he remembers Allah, he retreats."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: {الْوَسْوَاسُ الْخَنَّاسُ}، قَالَ: الشَّيْطَانُ جَاثِمٌ عَلَى قَلْبِ ابْنِ آدَمَ، فَإِذَا سَهَا وَغَفَلَ وَسُوسَ، وَإِذَا ذَكَرَ اللَّهَ خَنَسَ

**[34775]** Waki' told us, from Shu'bah, from 'Ali bin Zayd, from Yusuf bin Mihran, from Ibn 'Abbas regarding: "That is a Day for which the people will be collected, and that is a Day [which will be] witnessed}" [Hud: 103]. He said: "The Day of Resurrection."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ: "ذَلِكَ يَوْمٌ مَجْمُوعٌ لِلنَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ" ، قَالَ: يَوْمُ الْقِيَامَةِ

**[34776]** Jarir told us, from Qabus, from his father, from Ibn 'Abbas regarding: "Hours of the night}" [Al-Imran: 113]. He said: "The depth of the night."

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: {أَتَاءَ اللَّيْلَ} ، قَالَ: حَوْفُ اللَّيْلِ

**[34777]** Abu Al-Ahwas told us, from Harun bin 'Antarah, from his father, who said: I asked Ibn 'Abbas: "Which deed is best?" He said: "The remembrance of Allah is greater. No people sit in a house reciting the Book of Allah among themselves and studying it but that the angels shade them with their wings, and they are the guests of Allah as long as they are in it, until they engage in a different conversation."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: أَيُّ الْعَمَلٍ أَعْظَمُ؟ قَالَ: ذِكْرُ اللَّهِ أَكْبَرُ، وَمَا جَلَسَ قَوْمٌ فِي بَيْتٍ يَتَعَاطَوْنَ فِيهِ كِتَابَ اللَّهِ فِيمَا بَيْنَهُمْ وَيَتَدَارَسُونَهُ إِلَّا أَطْلَاثُهُمُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا، وَكَانُوا أَضْيَافَ اللَّهِ مَا ذَامُوا فِيهِ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

**[34778]** Sharik told us, from As-Suddi, from Abu Hakim Al-Bariqi, from Ibn 'Abbas regarding: "{And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills}" [Az-Zumar: 68]. He said: "The first blast is blown into it, so they become bones and dust. Then the second one is blown into it, and behold, they are standing, looking on."

**[34779]** Hafs bin Ghiyath told us, from Layth, from Al-Hakam, from Miqsam, from Ibn 'Abbas regarding: "{Allah warns you against returning to the like of it}" [An-Nur: 17]. He said: "Allah forbids you strictly from returning to the like of it."

حَدَّثَنَا شَرِيكُ، عَنْ السُّدَّيِّ، عَنْ أَبِي حَكِيمِ الْبَارِقِيِّ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: {وَنُفِخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُمَّ}، قَالَ: نُفِخَ فِيهِ أَوَّلَ نَفْخَةٍ فَصَارُوا عِظَامًا وَرُفَاتًا، ثُمَّ نُفِخَ فِيهِ الثَّانِيَةُ فَإِذَا هُمْ قِيَامٌ يُنْظَرُونَ

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أَبْنَ عَبَّاسٍ: {بِعِظُمَكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ}، قَالَ: يُحَرِّجُ اللَّهُ عَلَيْكُمْ أَنْ تَعُودُوا لِمِثْلِهِ

**[34780]** 'Abbad bin Al-'Awwam told us, from Sufyan bin Husayn, from Al-Hakam, from Mujahid, from Ibn 'Abbas regarding His saying: "So fear Allah and amend that which is between you" [Al-Anfal: 1]. He said: "This is a strict command from Allah to the believers to fear Him and amend their mutual

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سُفِيَّانَ بْنَ حُسَيْنٍ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: {فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنَكُمْ} "، قَالَ: هَذَا تَحْرِيقٌ مِنَ اللَّهِ عَلَى الْمُؤْمِنِينَ أَنْ يَتَّقُوا وَيُصْلِحُوا ذَاتَ بَيْنَهُمْ

**[34781]** Abu Khalid Al-Ahmar told us, from 'Amr bin Qays, from 'Ikrimah, from Ibn 'Abbas: "Allah has guaranteed for the one who follows the Qur'an that he will not go astray in the world nor be wretched in the Hereafter." Then he recited: "So whoever follows My guidance will neither go astray nor suffer" [Ta-Ha: 123].

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَمْرُو بْنِ قَيْسٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: ضَمِّنَ اللَّهُ لِمَنِ اتَّبَعَ الْقُرْآنَ أَنْ لَا يَضِلَّ فِي الدُّنْيَا وَلَا يَشْقَى فِي الْآخِرَةِ، ثُمَّ تَلَّا: " {فَمَنِ اتَّبَعَ هُدَىَ فَلَا يَضِلُّ وَلَا يَشْقَى}

**[34782]** Hafs bin Ghiyath told us, from Al-Hasan bin 'Ubaydullah, from Ibrahim, from Ibn 'Abbas regarding His saying: "Our messengers take him, and they do not fail" [Al-An'am: 61]. He said: "[They are] the assistants of the Angel of Death among the angels."

حَدَّثَنَا حُفْصُ بْنُ غِيَاثٍ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: " {تَوَفَّهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ} "، قَالَ: أَعْوَانُ مَلَكِ الْمَوْتِ مِنَ الْمَلَائِكَةِ

**[34783]** Humayd bin 'Abdur-Rahman told us, from his father, from Simak, from 'Ikrimah, from Ibn 'Abbas regarding: "{When the Occurrence occurs}" [Al-Waqi'ah: 1].

He said: "The Day of Resurrection." "{Of its occurrence there is no denial. It will bring down [some] and raise up [others]}" [Al-Waqi'ah: 3]. He said: "It lowers some people and elevates others."

**[34784]** Hafs bin Ghiyath told us, from Muhammad bin Muslim, from Sa'id bin Jubayr, from Ibn 'Abbas regarding: "{Indeed, good deeds do away with misdeeds}" [Hud: 114]. He said: "The five prayers."

**[34785]** Waki' told us, from Sufyan, from Abu Yahya Al-Qattat, from Mujahid, from Ibn 'Abbas, who said: "The earth weeps for the believer for forty mornings."

**[34786]** Jarir told us, from Qabus, from his father, from Ibn 'Abbas, who said: "Whoever shows off [his deeds], Allah will expose him."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: "إِذَا وَقَعَتِ الْوَاقِعَةُ" ، قَالَ: يَوْمُ الْقِيَامَةِ، "لَيْسَ لِوَقْعَتِهَا كَانِيَّةً حَافِظَةً رَافِعَةً" ، قَالَ: تَخْفِضُ نَاسًا وَتَضَعُّ آخَرِينَ

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: "إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ" ، قَالَ: الصَّلَوَاتُ الْخَمْسُ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي يَحْيَى الْقَنَّاتِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْأَرْضُ تَبْكِي عَلَى الْمُؤْمِنِ أَرْبَعِينَ صَبَاحًا

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

**[34787]** Waki' told us, from Ibn Abi Layla, from Al-Minhal, from Sa'id bin Jubayr, from Ibn 'Abbas regarding: "{The Most Merciful will appoint for them affection}" [Maryam: 96]. He said: "He loves them and makes them beloved [to others]."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْمِنْهَالِ، عَنْ سَعِيدِ  
بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: "سَيَجْعَلُ لَهُمُ الرَّحْمَنُ  
وُدًّا" ، قَالَ: يُحِبُّهُمْ وَيُحِبُّهُمْ

**[34788]** Abu Usamah told us, he said: Bashir bin 'Uqbah told us, he said: Yazid bin 'Abdullah told us, from Ibn 'Abbas, who said: "The son of Adam has thirty-three [groups of?] organs; upon every one of them is a charity consisting of glorifying Allah, praising Him, and remembering Him."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا بَشِيرُ بْنُ عُقْبَةَ، قَالَ:  
حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَابْنِ آدَمَ  
ثَلَاثَةُ وَتَلَاثُونَ عُضُواً، عَلَى كُلِّ عُضُوٍّ مِنْهَا زَكَاةٌ مِنْ  
تَسْبِيحِ اللَّهِ وَتَحْمِيدِهِ وَذِكْرِهِ

**[34789]** Waki' told us, from Sufyan, from Simak, from 'Ikrimah, from Ibn 'Abbas regarding: "{In order that you not despair over what has eluded you and not exult [in pride] over what He has given you}" [Al-Hadid: 23]. He said: "There is no one but that he grieves and rejoices; however, [the believer is] he who makes the calamity an occasion for patience, and the blessing an occasion for gratitude."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ سِمَاكٍ، عَنْ عَوْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: {إِلَيْهِ لَا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَكُمْ}، قَالَ: أَلَيْسَ أَحَدٌ إِلَّا وَهُوَ يَحْزَنُ وَيَفْرَحُ، وَلَكِنْ مَنْ جَعَلَ الْمُصِيبَةَ صَبْرًا وَجَعَلَ الْخَيْرَ شُكْرًا

**[34790]** Abu Mu'awiyah told us, from Isma'il bin Sumay', from Muslim Al-Batin, from Sa'id bin Jubayr, from Ibn 'Abbas regarding: "{What is [the matter] with you that you do not attribute to Allah [due] grandeur?}" [Nuh: 13]. [He said:] "What is the matter with you that you do not acknowledge the right of His greatness?"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: " {مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا}، مَا لَكُمْ لَا تَعْلَمُونَ حَقَّ عَظَمَتِهِ

**[34791]** 'Affan told us, he said: Ja'far bin Sulayman told us, he said: Muhammad bin Al-Munkadir told us, from Jabir bin 'Abdullah Al-Ansari, who said: "A man saw a skull, so he spoke to himself about something." He said: "So he fell down prostrating in repentance right there." He said: "And it was said to him: 'Raise your head, for you are you, and I am I.'"

حَدَّثَنَا عَفَانَ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ  
قَالَ: رَأَى رَجُلٌ جُمْجُمَةً فَحَدَّثَ نَفْسَهُ بِشَيْءٍ، قَالَ: فَخَرَّ  
سَاجِدًا تَائِبًا مَكَانَهُ، قَالَ: "فَقِيلَ لَهُ: ارْفِعْ رَأْسَكَ فَإِنَّكَ  
أَنْتَ أَنْتَ، وَأَنَا أَنَا

**[34792]** Abu Bakr told us, he said: Jarir bin 'Abdul-Hamid told us, from 'Abdul-'Aziz bin Rufay', from Tamim bin Tarfah, who said: I heard Ad-Dahhak bin Qays say: "O people, do your deeds for Allah, for Allah does not accept anything but a pure deed. One of you should not forgive an injustice and say: 'This is for Allah and for your sake,' for it is not for Allah, it is only for their sake. And one of you should not join his ties of kinship and say: 'This is for Allah and for the kinship,' for it is only for the kinship. Whoever does a deed, let him make it for Allah and not associate anything in it. For Allah says on the Day of Resurrection: 'Whoever associated something with Me in a deed he did, then it belongs to his partner; I have no share in it.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ ثَمِيمِ بْنِ طَرْفَةَ، قَالَ: سَمِعْتُ الصَّحَّاكَ بْنَ قَيْسٍ يَقُولُ: "يَا أَيُّهَا النَّاسُ، اعْمَلُوا أَعْمَالَكُمْ لِلَّهِ، فَإِنَّ اللَّهَ لَا يَقْبِلُ إِلَّا عَمَلاً خَالِصًا، لَا يَغْفُرُ أَحَدٌ مِنْكُمْ عَنْ مَظْلَمَةٍ فَيَقُولُ: هَذَا لِلَّهِ وَلِوُجُوهِهِمْ، فَلَيْسَ لِلَّهِ وَإِنَّمَا هِيَ لِوُجُوهِهِمْ، وَلَا يَصِلُّ أَحَدٌ مِنْكُمْ رَحْمَةً فَيَقُولُ: هَذَا لِلَّهِ وَلِلرَّحْمَمِ، إِنَّمَا هُوَ لِلرَّحْمَمِ، وَمَنْ عَمِلَ عَمَلاً فَيَجْعَلُهُ اللَّهُ وَلَا يُشْرِكُ فِيهِ شَيْئًا فَإِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: مَنْ أَشْرَكَ بِي شَيْئًا فِي عَمَلٍ عَمِلَهُ فَهُوَ لِشَرِيكِهِ لَيْسَ لِي مِنْهُ شَيْءٌ"

**[34793]** Jarir told us, from Mansur, from Abu Ad-Duha, who said: Ad-Dahhak bin Qays used to say: "O people, teach your children and your families the Qur'an. For whoever Allah decrees among the Muslims to enter Paradise, two angels will come to him and surround him, saying to him: 'Recite and ascend in the degrees of Paradise,' until they settle him where his knowledge of the Qur'an ends."

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي الضُّحَى قَالَ: كَانَ الضَّحَّاكُ بْنُ قَيْسٍ يَقُولُ: "إِنَّمَا أَعْلَمُ الْأَنْاسُ، عَلِمُوا أَوْ لَادَكُمْ وَأَهْلِكُمُ الْقُرْآنَ، فَإِنَّمَا مَنْ كَتَبَ اللَّهُ لَهُ مِنْ مُسْلِمٍ أَنْ يُدْخِلَهُ الْجَنَّةَ أَتَاهُ مَلْكًا نَّفَرًا فَقَالَ لَهُ: افْرُأْ وَارْتَقِ فِي دَرَجِ الْجَنَّةِ حَتَّى يَنْزِلَ إِلَيْهِ حَيْثُ أَنْتَ هَىَ عَمَلُهُ مِنَ الْقُرْآنِ

**[34794]** Husayn bin 'Ali told us, from Ja'far bin Burqan, from Maymun bin Mihran, who said: He said: I heard Ad-Dahhak bin Qays say: "Remember Allah in prosperity, He will remember you in adversity. For Yunus was a righteous servant who remembered Allah, so when he fell into the belly of the whale, Allah said: '{And had he not been of those who exalt Allah, He would have remained inside its belly until the Day they are resurrected}' [As-Saffat: 143-144]. And Pharaoh was a tyrannical servant who forgot the remembrance of Allah, so when '{drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." Now? And you had disobeyed before and were of the corrupters?}' [Yunus: 90-91]."

حَدَّثَنَا حُسْنِيُّ بْنُ عَلَىٰ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونَ بْنِ مَهْرَانَ قَالَ: قَالَ سَمِعْتُ الصَّحَّافَ بْنَ قَيْسِ، يَقُولُ: "اذْكُرُوا اللَّهَ فِي الرَّخَاءِ يَذْكُرُكُمْ فِي الشَّدَّةِ، فَإِنَّ يُونُسَ كَانَ عَبْدًا صَالِحًا ذَاكِرًا لِلَّهِ، فَلَمَّا وَقَعَ فِي بَطْنِ الْحُوتِ قَالَ اللَّهُ: "رَبُّكُمْ أَنْتَ كَانَ مِنَ الْمُسْبَّحِينَ لَلْبَثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبَعَّثُونَ" ، وَإِنَّ فِرْعَوْنَ كَانَ عَبْدًا طَاغِيًّا نَاسِيًّا لِنِذْكُرِ اللَّهِ فَلَمَّا {أَذْرَكَهُ الْغَرَقُ} قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ آلَآنَ وَقَدْ عَصَيْتُ قَبْلَ {وَكُنْتَ مِنَ الْمُعْسِدِينَ}

[34795] Waki' told us, from Qurrah bin Khalid As-Sadusi, from Humayd bin Hilal Al-'Adawi, from Khalid bin 'Umayr Al-'Adawi, who said: And Waki' told us, from Abu Na'amah, who heard it from Khalid bin 'Umayr, who said: 'Utbah bin Ghazwan addressed us—Abu Na'amah said: on the pulpit, while Qurrah did not say it—and said: "Verily, the world has announced its departure and has turned away swiftly, and nothing remains of it but a remnant like the dregs of a vessel. You are in a dwelling from which you will be transferred, so transfer with the best of what is available to you. I saw myself as the seventh of seven with the Messenger of Allah (peace be upon him), and we had no food to eat except the leaves of trees until the corners of our mouths became ulcerated." Qurrah said: "And I found a cloak." He said: And Abu Na'amah said: "I picked up a cloak and tore it in half; I wore half of it and gave Sa'd half of it. And there is no one of those seven alive today except that he is a governor of one

حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ بْنِ حَالِدِ السَّدُوسِيِّ، عَنْ حُمَيْدِ بْنِ هِلَالِ الْعَدَوِيِّ، عَنْ حَالِدِ بْنِ عُمَيْرِ الْعَدَوِيِّ قَالَ: وَحَدَّثَنَا وَكِيعٌ، عَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ حَالِدِ بْنِ عُمَيْرِ قَالَ: حَطَبَنَا عُثْبَةُ بْنُ غَزْوَانَ - قَالَ أَبُو نَعَامَةَ: عَلَى الْمِنْبَرِ، وَلَمْ يَقُلْ فُرَّةً - قَالَ: أَلَا إِنَّ الدُّنْيَا قَدْ آتَنَا بِصَرْمٍ وَوَلَّتْ حَدَّاءً، وَلَمْ يَقُلْ مِنْهَا إِلَّا صُبَابَةً كَصُبَابَةِ الْإِنْاءِ، فَأَنْتُمْ فِي دَارِ مُنْقَلْوَنَ عَنْهَا، فَإِنْتُقْلُوا بِخَيْرٍ مَا يَحْضُرُكُمْ، وَلَقَدْ رَأَيْتِنِي سَابِعَ سَبْعَةً مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا لَنَا طَاعَمٌ تُكْلُهُ إِلَّا وَرَقُ الشَّجَرِ حَتَّى فَرَحَتْ أَسْدَافُنَا، قَالَ فُرَّةٌ: وَلَقَدْ وَجَدْتُ بُرْدَةً، قَالَ: وَقَالَ أَبُو نَعَامَةَ: التَّقْطُتُ بُرْدَةً، فَشَقَقْتُهَا بِنِصْفَيْنِ فَلَبِسْتُ نِصْفَهَا وَأَعْطَيْتُ سَعْدًا نِصْفَهَا، وَلَيْسَ مِنْ أُولَئِكَ السَّبْعَةِ أَحَدٌ الْيَوْمَ حَيٌ إِلَّا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ، وَلِنَجْرِينَ الْأَمْرَاءَ بَعْدِي، وَإِنَّهُ وَاللَّهِ مَا كَانَتْ نُبُوَّةً حَتَّى تَنَاسَخَ إِلَّا تَكُونُ مُلْكًا وَجَبْرِيَّةً، وَلَقَدْ ذَكَرَ لِي، قَالَ فُرَّةٌ: إِنَّ الْحَجَرَ، وَقَالَ أَبُو نَعَامَةَ: إِنَّ الصَّخْرَةَ يُدْفَنُ بِهَا مِنْ شَفِيرِ جَهَنَّمَ فَتَهُوِي إِلَى قَرَارِهَا، قَالَ فُرَّةٌ: أَرَاهُ قَالَ: سَبْعِينَ، وَقَالَ أَبُو نَعَامَةَ: سَبْعِينَ خَرِيفًا، وَلَمَّا بَيْنَ الْمِصْرَاعَيْنِ مِنْ أَبْوَابِ الْجَنَّةِ لِمَسِيرَةِ أَرْبَعينَ عَامًا، وَلِيَائِيَّنَ عَلَى أَبْوَابِ الْجَنَّةِ يَوْمَ وَلَيْسَ مِنْهَا بَابٌ إِلَّا وَهُوَ كَظِيلٌ، وَإِنِّي أَعُوْذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا

[34796] Yazid bin Harun told us, he said: Muhammad bin 'Umar informed us, from Al-Majishun bin Abi Salamah, who said: Sa'd bin Mu'adh said: "There are three things in which I am strong, though I may be weak in others: I never heard the Messenger of Allah (peace be upon him) say a statement but that I knew it was the truth. I never prayed a prayer and let myself be distracted by anything else until I finished. And I never followed a funeral procession and spoke to myself about anything other than what it [the deceased/situation] says or what is said to it, until we finished."

Muhammad said: I narrated that to Az-Zuhri, and he said: "May Allah have mercy on Sa'd; he was truly trustworthy. I did not think anyone could be like that except a Prophet."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ، عَنِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَةَ، قَالَ: قَالَ سَعْدُ بْنُ مُعَاذٍ: "تَلَاثٌ أَنَا فِيمَا سِوَاهُنَّ بَعْدَ ضَعِيفٍ: مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَوْلًا قَطُّ إِلَّا عَلِمْتُ أَنَّهُ حَقٌّ، وَلَا صَلَّيْتُ صَلَاةً قَطُّ فَأَلْهَانِي عَنْهَا غَيْرُهَا حَتَّى أَنْصَرَفَ، وَلَا تَبَعَّثُ جِنَازَةً فَحَدَّثْتُ نَفْسِي بِغَيْرِ مَا هِيَ فَائِلَةٌ، أَوْ يُقَالُ لَهَا حَتَّى نَفْرَعُ" قَالَ مُحَمَّدٌ: فَحَدَّثْتُ بِذَلِكَ الزُّهْرِيَّ فَقَالَ: يَرْحَمُ اللَّهُ سَعْدًا إِنْ كَانَ لَمَأْمُونًا وَمَا كُنْتُ أَرَى أَنَّ أَحَدًا يَكُونُ هَكَذَا إِلَّا نَبَيًّا

**[34797]** Abu Usamah told us, from Sufyan, from Abu Sinan, from Ibn Abi Al-Hudhayl, who said: 'Abdullah built a house in his courtyard from mud bricks, then he called 'Ammar and said: "What do you think, O Abu Al-Yaqzan?" He said: "I see that you have built strongly and hoped for a long time, but you will die soon. We ask Allah for a good end."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفِيَّانَ، عَنْ أَبِي سِنَانٍ، عَنْ ابْنِ أَبِي الْهُدَيْلِ، قَالَ: بَنَى عَبْدُ اللَّهِ بَنِيَّاً فِي دَارِهِ مِنْ لَبِنِ، ثُمَّ دَعَا عَمَارًا، فَقَالَ: كَيْفَ تَرَى يَا أَبَا الْيَقْظَانِ؟ فَقَالَ: أَرَاكَ بَنِيَّتَ شَدِيدًا، وَأَمَلَتْ بَعِيدًا، وَتَمُوتُ قَرِيبًا، تَسْأَلُ اللَّهَ حُسْنَ الْخِتَامِ

**[34798]** Muhammad bin Fudayl told us, from 'Ata' bin As-Sa'ib, from Abu 'Abdur-Rahman, who said: Hudhayfah stood up in Al-Mada'in and delivered a sermon. He praised Allah and extolled Him, then recited: "{The Hour has come near, and the moon has split}" [Al-Qamar: 1]. He said: "Indeed, the Hour has come near, and the moon has split. Indeed, the world has announced its departure. Indeed, today is the preparation [track], and tomorrow is the race. The goal is the Fire [for the losers], and the winner is the one who wins Paradise."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَامَ حُذَيْفَةُ بِالْمَدَائِنِ فَخَطَبَ فَحَمَدَ اللَّهَ وَأَنْتَى عَلَيْهِ، ثُمَّ قَالَ: {إِنْتَبِتِ السَّاعَةُ وَانْشَقَ الْقَمَرُ} : أَلَا إِنَّ السَّاعَةَ قَدْ أَفْرَبَتْ، وَإِنَّ الْقَمَرَ قَدْ انشَقَ، أَلَا وَإِنَّ الدُّنْيَا قَدْ أَذَّتْ بِالْفِرَاقِ، أَلَا وَإِنَّ الْمِضْمَارَ الْيَوْمُ، وَإِنَّ السَّبَاقَ غَدَاءً، وَإِنَّ الْغَایَةَ النَّارُ، وَإِنَّ السَّبِيقَ مَنْ سَبَقَ إِلَى الْجَنَّةِ

**[34799]** Muhammad bin Fudayl told us, from Al-A'mash, from Sulaym Al-'Amiri, who said: I heard Hudhayfah say: "It is enough knowledge for a man that he fears Allah, and it is enough lying for him to say: 'I ask forgiveness of Allah,' then return [to the sin]."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانِ الْعَامِرِيِّ، قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: "بِحَسْبِ الْمَرْءِ مِنَ الْعِلْمِ أَنْ يَخْشَى اللَّهُ، وَبِحَسْبِهِ مِنَ الْكَنْبِ أَنْ يَقُولَ: أَسْتَغْفِرُ اللَّهَ، ثُمَّ يَعُودُ

**[34800]** Waki' told us, from Isra'il, from Abu Ishaq, from Silah, from Hudhayfah, who said: The people will be gathered on a single plain, where the observer can see them all and the caller can make them hear. A caller will call out: "O Muhammad," over the heads of the first and the last. He (peace be upon him) will say: "Here I am and at Your service. Good is in Your Hands, and evil is not attributed to You. The guided one is he whom You guide. Blessed are You, our Lord, and Exalted." Hudhayfah said: "That is the Praiseworthy Station (Al-Maqam Al-Mahmud)."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صَلَةَ، عَنْ حُذَيْفَةَ، قَالَ: يُجْمَعُ النَّاسُ فِي صَاعِدٍ وَاحِدٍ يَنْدُهُمُ الْبَصَرُ، وَيَسْمَعُهُمُ الدَّاعِي، فَيُنَادِي مُنَادِيًّا يَا مُحَمَّدًا، عَلَى رُؤُوسِ الْأَوَّلِينَ وَالآخِرِينَ، فَيَقُولُ صَلَةَ اللَّهِ عَلَيْهِ وَسَلَّمَ: لَيْكَ وَسَعْدَكَ وَالْخَيْرُ بِيَدِكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، تَبَارَكَتْ رَبَّنَا وَتَعَالَيْتَ، قَالَ حُذَيْفَةُ: فَذَلِكَ الْمَقَامُ الْمُحْمُودُ

**[34801]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim, from Hammam, from Hudhayfah, who said: He used to enter the mosque, stand over the circles (of study), and say: "O assembly of readers (reciters/scholars), follow the (straight) path. If you follow it, you will have proceeded far ahead. But if you turn right and left, you will have gone far astray."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ، قَالَ: كَانَ يَدْخُلُ الْمَسْجِدَ فَيَقُولُ عَلَى الْحِلْقِ فَيَقُولُ: يَا مَعْشَرَ الْقُرَاءِ، اسْتَكُوا الطَّرِيقَ، فَإِنْ سَأَكْثَمْتُمْ لَقَدْ سَبَقْتُمْ سَبُقًا بَعِيدًا، وَلَئِنْ أَخَذْتُمْ يَمِينًا وَشِمَاءً لَقَدْ ضَلَّتُمْ ضَلَالًا بَعِيدًا

**[34802]** Muhammad bin 'Ubayd narrated from Al-A'mash, from Musa bin 'Abdullah bin Yazid, from Umm Salamah, who said: Hudhayfah said: "I wish I had a person to manage my wealth, then I would lock a door upon myself so that no one enters upon me until I

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ حُذَيْفَةُ: لَوْدِدْتُ أَنْ لِي إِنْسَانًا يَكُونُ فِي مَالِي، ثُمَّ أُغْلِقُ عَلَيَّ بَابًا فَلَا يَدْخُلُ عَلَيَّ أَحَدٌ حَتَّى الْحَقَّ بِاللَّهِ

**[34803]** Ibn Idris narrated from Husayn, from Abu Wa'il Shaqiq, from Khalid bin Rabi' al-Absi, who said: When news of Hudhayfah's severe illness reached us, a group from Banu 'Abs and a group from the Ansar, including Abu Mas'ud, went out to him. He said: We reached him during part of the night. He said: "What time is this?" We said: "Such and such time." He said: "I seek refuge in Allah from a morning that leads to the Fire. Did you bring a shroud with you?" We said: "Yes." He said: "Do not be extravagant with my shroud, for if your companion has good with Allah, he will be exchanged for one better than it, and if not, it will be stripped away quickly."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ شَقِيقٍ،  
عَنْ خَالِدِ بْنِ رَبِيعٍ الْعَبْسِيِّ، قَالَ: لَمَّا بَلَغْنَا ثَقْلَ حُدَيْفَةَ  
خَرَجَ إِلَيْهِ نَفَرَ مِنْ بَنِي عَبْسٍ، وَنَفَرَ مِنَ الْأَنْصَارِ مَعَنَا  
أَبُو مَسْعُودٍ، قَالَ: فَانْتَهَيْنَا إِلَيْهِ فِي بَعْضِ اللَّيلِ فَقَالَ: أَيُّ  
سَاعَةٌ هَذِهِ؟، قُلْنَا: سَاعَةً كَذَا وَكَذَا، قَالَ: أَغُوذُ بِاللَّهِ مِنْ  
صَبَاحٍ إِلَى النَّارِ، هُلْ جِنْمُونِي مَعْكُمْ بِكَفَنٍ؟، قُلْنَا: نَعَمْ،  
قَالَ: فَلَا تُغَالُوا بِكَفَنِي فَإِنْ يَكُنْ لِصَاحِبِكُمْ خَيْرٌ عِنْدَ اللَّهِ  
يُبَدِّلُ خَيْرًا مِنْهُ وَإِلَّا سُلِّبَ سَرِيعًا

**[34804]** 'Abdur-Rahim bin Sulayman narrated from Mujalid, from Muhammad bin al-Muntashir, from Ibn Hirash, from Hudhayfah bin al-Yaman, who said: "Indeed, in the grave there is an accounting, and on the Day of Resurrection there is punishment. Whoever is called to account on the Day of Resurrection will be punished."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ مُحَمَّدٍ  
بْنِ الْمُنْتَشِرِ، عَنْ ابْنِ حِرَاشٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانَ،  
قَالَ: إِنَّ فِي الْقَبْرِ حِسَابًا، وَفِي يَوْمِ الْقِيَامَةِ عَذَابًا، فَمَنْ  
حُوْسِبَ يَوْمَ الْقِيَامَةِ عُذِّبَ

**[34805]** Waki' narrated from Isma'il, from Qays, from Abu Mas'ud, who said: When Hudhayfah was brought his shroud, he said: "If your brother attains good, then perhaps (it will be fine), otherwise its sides will be tossed about until the Day of Resurrection."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي  
مَسْعُودٍ، قَالَ: لَمَّا أُتِيَ حُدَيْفَةُ بِكَفَنِهِ قَالَ: إِنْ يُصِيبُ  
أَخْوَكُمْ خَيْرًا فَعَسَى، وَإِلَّا لَيَتَرَاهُنَّ بِهِ رَجَواهَا إِلَى يَوْمِ  
الْقِيَامَةِ

**[34806]** Waki' narrated from Sufyan, from Abu Ishaq, from Muslim, from Hudhayfah: Regarding "{For those who do good is the best [reward] and extra}" [Yunus: 26], he said: "Looking at the Face of Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمٍ،  
عَنْ حُدَيْفَةَ: "الَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةً" [يونس:  
26] ، قَالَ: النَّظَرُ إِلَى وَجْهِ اللَّهِ

**[34807]** Yahya bin Abi Bukayr narrated from Shu'bah, from 'Abdul-Malik bin Maysarah, who said: I heard Ziyad narrating from Rib'i bin Hirash, from Hudhayfah, that he said: "There was a day when if death had come to me, I would not have doubted. But today, I have mixed with things, and I do not know where I stand regarding them." And he advised Abu Mas'ud, saying: "Stick to what you know, and beware of wavering in the religion of Allah."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ، قَالَ: سَمِعْتُ زِيَادًا يُحَدِّثُ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، عَنْ حُدَيْفَةَ أَنَّهُ قَالَ: رَبَّ يَوْمٍ لَوْ أَتَانِي الْمَوْتُ لَمْ أَشْكُ، فَأَمَّا الْيَوْمُ فَقَدْ خَالَطْتُ أَشْيَاءً لَا أَدْرِي عَلَى مَا أَنَا مِنْهَا، وَأَوْصَنِي أَبَا مَسْعُودٍ فَقَالَ: عَائِلَكَ بِمَا تَعْرِفُ، وَإِيَّاكَ وَالنَّلُونَ فِي دِينِ اللَّهِ

**[34808]** Waki' narrated from 'Ikrimah bin 'Ammar, from Abu 'Abdullah al-Filastini, from 'Abdul-'Aziz, the nephew of Hudhayfah, who said: I heard it from Hudhayfah forty-five years ago. He said: Hudhayfah said: "The first thing you will lose of your religion is Khushu' (humility/concentration), and the last thing you will lose of your religion is prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ عَكْرَمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْفِلَسْطِينِيِّ، عَنْ عَبْدِ الرَّزِيزِ ابْنِ أَخِ لِحْيَةَ قَالَ: سَمِعْتُهُ مِنْ حُدَيْفَةَ مُنْذُ خَمْسٍ وَأَرْبَعِينَ سَنَةً، قَالَ: حُدَيْفَةُ: أَوْلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْخُشُوعُ، وَآخِرُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الصَّلَاةُ

**[34809]** Abu Usamah narrated from Ibn 'Awn, from Abu Bishr, from Jundub bin 'Abdullah al-Bajali, then al-Basri, who said: I sought permission to enter upon Hudhayfah three times, but he did not give me permission, so I returned. Then his messenger caught up with me and said: "What made you turn back?" I said: "I thought you were asleep." He said: "I would not sleep until I see from where the sun rises." He (Jundub) said: I narrated this to Muhammad, and he said: "More than one of the Companions of Muhammad (peace be upon him) did that."

**[34810]** Abu Mu'awiyah narrated from Al-A'mash, from Shimr bin 'Atiyah, from Shahr bin Hawshab, from 'Ubada bin as-Samit, who said: "When it is the Day of Resurrection, Allah will say: 'Distinguish what was for Me from the world, and cast the rest of it into the Fire.'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ عَوْنَ، عَنْ أَبِي بَشْرٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجْلِيِّ، ثُمَّ الْبَصْرِيِّ قَالَ: إِسْتَأْذَنْتُ عَلَى حُذَيْفَةَ تَلَاثَ مَرَّاتٍ فَلَمْ يَأْذُنْ لِي، فَرَجَعْتُ، فَإِذَا رَسُولُهُ قَدْ لَحِقَنِي فَقَالَ: مَا رَدُوكَ؟ قُلْتُ: ظَنَّنْتُ أَنَّكَ نَائِمٌ، قَالَ: مَا كُنْتُ لِأَنَّمَا حَتَّى أَنْظُرَ مِنْ أَيْنَ تَطْلُعُ الشَّمْسُ؟، قَالَ: فَحَدَّثْتُ بِهِ مُحَمَّدًا فَقَالَ: قَدْ فَعَلَهُ غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عُبَادَةَ بْنِ الصَّامِيتِ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ اللَّهُ: مَيْزُوا مَا كَانَ لِي مِنَ الدُّنْيَا وَأَلْقُوا سَائِرَهَا فِي النَّارِ

**[34811]** Ya'la bin 'Ubayd narrated from Al-A'mash, from 'Umarah bin Hamzah, from Shahr bin Hawshab, who said: A man came to 'Ubada bin as-Samit and said: "(What about) a man who prays seeking the Face of Allah, but he (also) loves to be praised?" He said: "It is nothing. Indeed, Allah says: 'I am the best of partners. Whoever associates a partner with Me, then it (the deed) is entirely for him (the partner); I have no need of it."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَرَةَ بْنِ حَمْزَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، قَالَ: جَاءَ رَجُلٌ إِلَيْهِ عُبَادَةَ بْنَ الصَّامِتِ، فَقَالَ: رَجُلٌ يُصَلِّي يَتَنَعَّمُ وَجْهَ اللَّهِ وَيُحِبُّ أَنْ يُحْمَدَ، قَالَ: "إِلَيْسَ بِشَيْءٍ، إِنَّ اللَّهَ يَقُولُ: أَنَا خَيْرٌ شَرِيكٍ، فَمَنْ كَانَ لَهُ مَعِي شَرِيكٌ فَهُوَ لَهُ كُلُّهُ لَا حَاجَةَ لِي فِيهِ

**[34812]** Ghundar narrated from Shu'bah, from Al-Hakam, who said: I heard Maymun bin Abi Shabib narrating from 'Ubada bin as-Samit, who said: "I wish for my beloved that his wealth be little and his death be hastened."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ مَيْمُونَ بْنَ أَبِي شَبِيبٍ يُحَدِّثُ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: أَتَمَّ لِحَبِّي أَنْ يَقُلَّ مَالُهُ وَيُعَجَّلَ مَوْتُهُ

**[34813]** Abu Mu'awiyah narrated from Al-A'mash, from Shaqiq, from Abu Wa'il, from Abu Musa, who said: "Indeed, what destroyed those before you was this dinar and dirham, and they are your destroyers."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، قَالَ: إِنَّمَا أَهْلَكَ مَنْ كَانَ فَبِلَكُمْ هَذَا الدِّينَارُ وَالدِّرْهَمُ وَهُمَا مُهْكَكُمْ

**[34814]** 'Abdus-Samad bin 'Abdil-Warith narrated from Hammad bin Salamah, from Abu 'Imran al-Jawni, from the son of Abu Musa, from his father: Regarding "But for he who has feared the position of his Lord are two gardens}" [Ar-Rahman: 46], he said: "Two gardens of gold for the forerunners, and two gardens of silver for the followers."

**[34815]** Abu Mu'awiyah narrated from Al-A'mash, from Abu Zabyan, from Abu Musa, who said: "The sun will be above the heads of the people on the Day of Resurrection, and their deeds will shade them or expose them (to the sun)."

حَدَّثَنَا عَبْدُ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ أَبِي عَمْرَانَ الْجَوْنِيِّ، عَنْ ابْنِ أَبِي مُوسَىٰ، عَنْ أَبِيهِ: "وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّانَ" [الرَّحْمَن] ، قَالَ: جَنَّانٌ مِنْ ذَهَبٍ لِلسَّابِقِينَ، وَجَنَّانٌ مِنْ" [46] فِضَّةٌ لِلتَّابِعِينَ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبَيْلَانَ، عَنْ أَبِي مُوسَىٰ، قَالَ: الشَّمْسُ فَوْقَ رُءُوسِ النَّاسِ يَوْمَ الْقِيَامَةِ، وَأَعْمَالُهُمْ ثُظِّلُهُمْ أَوْ تُضَيَّعُهُمْ

**[34816]** Waki' narrated, saying: Al-A'mash narrated to us, from Abu Ad-Duha, from Masruq, who said: We were with Abu Musa. He said: We came at night to a ruined garden. He said: Abu Musa stood up to pray at night and recited beautifully. Then he said: "O Allah, You are the Giver of Security (Mu'min) and You love the believer. You are the Guardian (Muhaymin) and You love the guardian. You are Peace (Salam) and You love peace. You are Truthful (Sadiq) and You love the truthful."

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَىِ،  
عَنْ مَسْرُوقٍ قَالَ: كُنَّا مَعَ أَبِي مُوسَىَ، قَالَ: فَجِئْنَا اللَّيْلَ  
إِلَى بُسْتَانٍ حَرَبٍ، قَالَ: فَقَامَ أَبُو مُوسَىَ مِنَ اللَّيْلِ  
يُصَلِّي، فَقَرَأَ قِرَاءَةً حَسَنَةً، ثُمَّ قَالَ: اللَّهُمَّ أَنْتَ مُؤْمِنٌ  
تُحِبُّ الْمُؤْمِنَ، مُهَمِّنٌ تُحِبُّ الْمُهَمِّنَ، سَلَامٌ تُحِبُّ  
السَّلَامَ، صَادِقٌ تُحِبُّ الصَّادِقَ

**[34817]** Husayn bin 'Ali narrated from Za'idah, from 'Asim, from Shaqiq, from Abu Musa, who said: "The soul of the believer comes out sweeter smelling than musk." He said: "The angels who take it ascend with it, and angels below the heaven meet them and say: 'Who is this with you?' They say: 'So-and-so,' mentioning him by his best deeds. They say: 'May Allah greet you and greet the one with you.'" He said: "Then the gates of heaven are opened for him." He said: "His face shines, and he comes to the Lord with his face having a proof (light) like the sun." He said: "As for the other, his soul comes out more putrid than a carcass. The angels who take it ascend with it, and angels below the heaven meet them and say: 'Who is this with you?' They say: 'So-and-so,' mentioning him by his worst deeds." He said: "They say: 'Return him, for Allah did not wrong him a thing.'" He said: And Abu Musa recited: "{And they will not enter Paradise until the camel enters into the eye of a needle}" [Al-A'raf: 40].

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ شَفِيقٍ، عَنْ أَبِي مُوسَىٰ، قَالَ: تَخْرُجُ نَفْسُ الْمُؤْمِنِ وَهِيَ أَطْيَبُ رِيحًا مِنَ الْمِسْكِ، قَالَ: فَيَصْبَعُ بِهَا الْمَلَائِكَةُ الَّذِينَ يَتَوَفَّنَهَا فَتَلَقَّاهُمْ مَلَائِكَةُ دُونَ السَّمَاءِ فَيَقُولُونَ: مَنْ هَذَا مَعَكُمْ؟ فَيَقُولُونَ: فُلَانٌ وَيَذْكُرُونَهُ بِأَحْسَنِ عَمَلِهِ، فَيَقُولُونَ: حَيَّاكُمُ اللَّهُ وَحْيَا مَنْ مَعَكُمْ"، قَالَ: فَتَنْتَهِي لَهُ أَبْوَابُ السَّمَاءِ، قَالَ: فَيُشَرِّقُ وَجْهُهُ فَيَأْتِي الرَّبَّ وَلَوْجُهُهُ بُرْهَانٌ مِثْلُ الشَّمْسِ، قَالَ: "وَأَمَّا الْآخَرُ فَتَخْرُجُ نَفْسُهُ وَهِيَ أَنْتَنِ مِنَ الْحِيفَةِ، فَيَصْبَعُ بِهَا الْمَلَائِكَةُ الَّذِينَ يَتَوَفَّنَهَا فَتَلَقَّاهُمْ مَلَائِكَةُ دُونَ السَّمَاءِ فَيَقُولُونَ: مَنْ هَذَا مَعَكُمْ؟ فَيَقُولُونَ: فُلَانٌ وَيَذْكُرُونَهُ بِأَسْوَأِ عَمَلِهِ"، قَالَ: "فَيَقُولُونَ: رُدُوهُ فَمَا ظَلَمَهُ اللَّهُ شَيْئًا"، قَالَ: وَقَرَأَ أَبُو مُوسَىٰ: "وَلَا يَنْخُلُونَ الْجَنَّةَ 40: حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمَّ الْخِيَاطِ" [الأعراف]

**[34818]** Mu'adh narrated from Ibn 'Awn, from Muhammad, who said: Abu Musa wrote to 'Amir—from 'Abdullah bin Qays to 'Amir bin 'Abdullah, who was called 'Amir bin 'Abd Qays: "To proceed, I knew you to be upon a certain state, and it has reached me that you have changed. If you are still upon what I knew, then fear Allah and continue. And if you have changed, then fear Allah and return."

حَدَّثَنَا مُعاذٌ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: كَتَبَ أَبُو مُوسَى إِلَيْهِ عَامِرٍ، مِنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ إِلَيْهِ عَامِرٍ بْنِ عَبْدِ اللَّهِ الَّذِي كَانَ يُدْعَى عَامِرٌ بْنَ عَبْدِ قَيْسٍ: أَمَّا بَعْدُ فَإِنَّمَا عَهْدُكَ عَلَى أَمْرٍ وَبَلَغْنِي أَنَّكَ تَعَيَّرْتَ، فَإِنْ كُنْتَ عَلَى مَا عَهْدْتُ فَاتَّقِ اللَّهَ وَدُمْ، وَإِنْ كُنْتَ تَعَيَّرْتَ فَاتَّقِ اللَّهَ وَعْدَ

**[34819]** 'Ali bin Mushir narrated from 'Asim, from Abu Kabshah, from Abu Musa, who said: "A righteous companion is better than solitude, and solitude is better than an evil companion. Indeed, the likeness of a good companion is like perfume; even if he does not give you some, his scent clings to you. And indeed, the likeness of an evil companion is like the bellows; even if he does not burn you, his smell clings to you. Indeed, the heart (Qalb) is named so due to its fluctuating (taqallub). The likeness of the heart is that of a feather hanging from a tree in an open land, which the wind flips over, back and belly."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي كَبِشَةَ، عَنْ أَبِي مُوسَى، قَالَ: الْجَلِيلُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَالْوَحْدَةُ خَيْرٌ مِنْ جَلِيلِ السُّوءِ، أَلَا إِنَّ مَثَلَ جَلِيلِ الْخَيْرِ كَمَثَلِ الْعِطْرِ إِلَّا يُحِذِّكَ يَعْقِبُكَ مِنْ رِيحِهِ، أَلَا وَإِنَّ مَثَلَ جَلِيلِ السُّوءِ كَمَثَلِ الْكِبِيرِ إِلَّا يَحْرُكَ يَعْقِبَكَ مِنْ رِيحِهِ، أَلَا وَإِنَّمَا سُمِّيَ الْقَلْبُ مِنْ تَقْلِيْهِ، أَلَا وَإِنَّ مَثَلَ الْقَلْبِ مَثَلُ رِيشَةٍ مُتَعَلَّقَةٍ بِشَجَرَةٍ فِي فَضَاءِ مِنَ الْأَرْضِ فَالرِّيحُ تُقْلِبُهَا طَهْرًا وَبَطْنًا

**[34820]** Yazid bin Harun narrated from Hammad bin Salamah, from Thabit al-Bunani, from Anas, who said: We were with Abu Musa on a journey. He heard the people talking and heard eloquence and rhetoric. He said: "O Anas, come, let us remember Allah for an hour, for these people—one of them almost cuts leather with his tongue (due to excessive speech)." Then he said: "O Anas, what held the people back from the Hereafter? What held them back from it?" I said: "The world and desires." He said: "No, but the Hereafter was hidden (unseen) and the world was hastened (present). If they had seen (the Hereafter), they would not have equated the two nor wavered."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَّسٍ، قَالَ: كُنَّا مَعَ أَبِي مُوسَى فِي مَسِيرٍ لَهُ فَسِيمَعَ النَّاسُ يَتَكَلَّمُونَ فَسِيمَعُ فَصَاحَةً وَبَلَاغَةً، قَالَ: فَقَالَ: يَا أَنَّسُ، هَلْمَ فَلَذَّذَرَ اللَّهُ سَاعَةً، فَإِنْ هُوُ لَاءٌ يَكَادُ أَحَدُهُمْ أَنْ يَفْرِي الْأَدِيمَ بِلِسَانِهِ، ثُمَّ قَالَ: يَا أَنَّسُ، مَا تَبَرَّثَ النَّاسُ عَنِ الْآخِرَةِ؟ مَا تَبَرَّثُهُمْ عَنْهَا؟، قَالَ: قُلْتُ: الدُّنْيَا وَالشَّهَوَاتُ، قَالَ: لَا، وَلَكِنْ عَيْبَتِ الْآخِرَةُ، وَغَجَلتِ الدُّنْيَا، وَلَوْ عَانَتُوا مَا عَذَّلُوا بَيْنَهُمَا وَلَا مَيَّلُوا

**[34821]** Ghundar narrated from Shu'bah, from Ziyad bin Mikhraq, from Abu Iyas, from Abu Kinanah, from Abu Musa al-Ash'ari, that he said: "Indeed, this Qur'an will be a reward for you, a mention (honor) for you, or a burden against you. So follow the Qur'an and do not let it follow you. For whoever follows the Qur'an, it lands him in the gardens of Paradise, and whoever the Qur'an follows, it strikes him on his neck and hurls him into Hell."

**[34822]** Al-Fadl bin Dukayn narrated from Sufyan, from 'Ata' bin as-Sa'ib, from Abu 'Abdur-Rahman, from Abu Musa, who said: "When Iblis wakes up, he sends his soldiers. One says: 'I did not cease with him until he drank.' He says: '(It is) you.' Another says: 'I did not cease with him until he committed adultery.' He says: '(It is) you.' Another says: 'I did not cease with him until he killed.' He says: '(It is) you.'"

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ مُخْرَاقٍ، عَنْ أَبِي إِيَّاسٍ، عَنْ أَبِي كَتَانَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّهُ قَالَ: إِنَّ هَذَا الْقُرْآنَ كَائِنٌ لَكُمْ أَجْرًا، وَكَائِنٌ لَكُمْ ذِكْرًا، وَكَائِنٌ عَلَيْكُمْ وِزْرًا، فَاتَّبِعُوا الْقُرْآنَ وَلَا يَتَبَعُكُمْ، فَإِنَّهُ مَنْ يَتَبَعُ الْقُرْآنَ يَهْبِطُ بِهِ عَلَى رِيَاضِ الْجَنَّةِ، وَمَنْ يَتَبَعُهُ الْقُرْآنُ يُرَدُّ فِي قَفَاهُ فَيَقْذِفُهُ فِي جَهَنَّمَ

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفِيَّانَ، عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مُوسَى، قَالَ: "إِذَا أَصْبَحَ إِلَيْسُ بَعْثَ جُنُودَهُ فَيَقُولُ: لَمْ أَرَلْ بِهِ حَتَّى شَرِبَ، قَالَ: أَنْتَ، قَالَ: لَمْ أَرَلْ بِهِ حَتَّى زَانَ، قَالَ: أَنْتَ، قَالَ: لَمْ أَرَلْ بِهِ حَتَّى قُتِلَ، قَالَ: أَنْتَ

**[34823]** 'Affan narrated, saying: Wuhaib narrated to us, saying: Dawud bin Abi Hind narrated to us, from Abu Harb bin Abi al-Aswad, from his father, who said: Abu Musa gathered the reciters and said: "Let no one enter upon you except he who has memorized the Qur'an." He said: We entered, about three hundred men. He admonished us and said: "You are the reciters of this land, and you (are the best). So let not the term be prolonged for you lest your hearts harden as the hearts of the People of the Scripture hardened."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا وُهَيْبٌ، قَالَ: حَدَّثَنَا دَاؤُدُّ بْنُ أَبِي هَنْدٍ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: جَمِيعَ أَبْوَ مُوسَى الْقُرَّاءِ، فَقَالَ: لَا يَدْخُلَنَّ عَلَيْكُمْ إِلَّا مَنْ جَمِيعَ الْقُرْآنَ، قَالَ: فَدَخَلْنَا رُهَاءً ثَلَاثَمَائَةَ رَجُلٍ فَوْعَظَنَا وَقَالَ: أَنْتُمْ قُرَاءُ هَذَا الْبَلْدَ وَأَنْتُمْ، فَلَا يَطُولَنَّ عَلَيْنَمُ الْأَمْدُ فَتَقْسُوْ فَلَوْبُكُمْ كَمَا فَسَتْ فَلَوْبُ أَهْلِ الْكِتَابِ

**[34824]** Abu Khalid narrated from Ash'ath, from Abu Burdah, who said: "My father sent me to Medina and said: 'Join the Companions of the Messenger of Allah (peace be upon him) and ask them questions, and know that I will ask you.' So I met Ibn Salam, and he was a humble man."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ أَبِي بُرْدَةَ، قَالَ: بَعَثَنِي أَبِي إِلَى الْمَدِينَةِ وَقَالَ: الْحَقُّ أَصْنَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَائِلُهُمْ، وَاعْلَمُ إِنِّي سَائِلٌ، فَلَقِيْتُ ابْنَ سَلَامٍ فَإِذَا هُوَ رَجُلٌ خَاشِعٌ

**[34825]** Jarir narrated from Mansur, from Mujahid, who said: "When Ibn az-Zubayr stood in prayer, he was like a peg (immobile)."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ ابْنُ الرُّبَّيْرِ إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ وَنِدٌ

**[34826]** Abu Bakr bin 'Ayyash narrated from Abu Ishaq, who said: "I have not seen a prostration greater than his prostration," meaning Ibn az-Zubayr.

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: مَا رَأَيْتُ سَجْدَةً أَعْظَمَ مِنْ سَجْدَتِهِ، يَعْنِي ابْنَ الرُّبَّيْرِ

**[34827]** 'Abdullah bin Numayr narrated, saying: Hisham bin 'Urwah informed us, from his father, from 'Abdullah bin az-Zubayr, who said: Regarding "{Take what is given freely (Al-'Afw)}" [Al-A'raf: 199], he said: "What passes by him of people's characters. By Allah, I will surely take it from them as long as I accompany them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَّيْرِ، قَالَ: "الْحُدُودُ الْعَفْوُ" ، قَالَ: مَا مَرَّ بِهِ مِنْ أَخْلَاقٍ" [الأعراف: 199] الناس، وأَئِمَّةُ اللَّهِ لَا حُدُنَّ بِهِ فِيهِمْ مَا صَحَّبُوهُ

**[34828]** Abu Dawud at-Tayalisi narrated from Al-Aswad bin Shayban, from Abu Nawfal bin Abi 'Aqrab, who said: "We entered upon Ibn az-Zubayr while he was fasting continuously (Wisal) for fifteen (days)."

حَدَّثَنَا أَبُو دَاوُدَ الطِّيلَسِيُّ، عَنِ الْأَسْوَدِ بْنِ شَيْبَانَ، عَنْ أَبِي نُوقْلٍ بْنِ أَبِي عَقْرَبٍ، قَالَ: دَخَلْنَا عَلَى ابْنِ الزُّبَيْرِ وَهُوَ مُوَاصِلٌ لِّخَمْسَةِ عَشْرَةَ

**[34829]** Abu Usamah narrated from Sa'id bin Marzuban, who said: Muhammad bin 'Ubaydullah ath-Thaqafi narrated to us, saying: I saw Ibn az-Zubayr addressing them. He said: "You have come from diverse lands seeking a great matter, so adhere to good calmness and sincerity of intention."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدِ بْنِ مَرْزُبَانَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ التَّقَفِيُّ، قَالَ: رَأَيْتُ ابْنَ الزُّبَيْرِ خَطَبَهُمْ، وَقَالَ: إِنَّكُمْ جِئْنُمْ مِنْ بُلْدَانٍ شَتَّى تَلْتَمِسُونَ أَمْرًا عَظِيمًا، فَلَا يَكُمْ بِحُسْنِ الدَّعَةِ، وَصِدْقُ النِّيَةِ

**[34830]** Abu Usamah narrated from Hisham bin 'Urwah, from Wahb bin Kaysan, who said: A man from the people of Iraq wrote to Ibn az-Zubayr when pledge of allegiance was given to him: "Peace be upon you. I praise Allah to you, beside Whom there is no god. To proceed, indeed, the people of obedience to Allah and the people of good have a sign by which they are known, and it is known among them: enjoining good, forbidding evil, and acting in obedience to Allah. And inform the people that the ruler is like the market; what sells there comes to it. If he is righteous, the people of righteousness come to him with their righteousness, and if he is wicked, the people of wickedness come to him with their wickedness."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، قَالَ: كَتَبَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ إِلَى ابْنِ الزُّبَيْرِ حِينَ بُوِيَعَ: سَلَامٌ عَلَيْكَ، فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ: أَمَا بَعْدُ فَإِنَّ لِأَهْلِ طَاعَةِ اللَّهِ وَأَهْلِ الْخَيْرِ عَلَمَةً يُعْرَفُونَ بِهَا، وَيُعْرَفُ فِيهِمْ مِنَ الْأَمْرِ بِالْمَعْرُوفِ وَنَهْيِ عَنِ الْمُنْكَرِ وَالْعَمَلِ بِطَاعَةِ اللَّهِ، وَأَعْلَمُ النَّاسَ أَنَّ الْإِنْسَانَ مِثْلُ السُّوقِ يَأْتِيهِ مَا زَكَا فِيهِ، فَإِنْ كَانَ بَرًّا جَاءَهُ أَهْلُ الْبَرِّ بِرِّهِمْ، وَإِنْ كَانَ فَاجِرًا جَاءَهُ أَهْلُ الْفُجُورِ بِفُجُورِهِمْ

**[34831]** Muhammad bin 'Abdullah al-Asadi narrated from Sufyan, from Yunus, from Al-Hasan, from 'Utayy, from Ubayy bin Ka'b, who said: "Indeed, the food of the son of Adam is set forth as a parable (for the world). Even if it is salted and spiced, it is known what it becomes."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ، عَنْ أَبِي بْنِ كَعْبٍ قَالَ: إِنَّ طَعَامَ ابْنِ آدَمَ ضُرِبَ مَثَلًا، وَإِنَّ مِلْحَهُ وَقُرَحَهُ عُلِمَ إِلَى مَا يَصِيرُ

**[34832]** Ghundar narrated from Shu'bah, from Sa'd bin Ibrahim, from his father, from his grandfather 'Abdur-Rahman bin 'Awf: That food was brought to him. 'Abdur-Rahman said: "Hamzah was killed and did not find what to be shrouded in, and he was better than me. Mus'ab bin 'Umayr was killed, and he was better than me, and did not find what to be shrouded in. And we have obtained from it (the world) what we have obtained." Then 'Abdur-Rahman said: "I fear that our good things have been hastened for us in the world."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ أَتَى بِطَعَامٍ فَقَالَ عَبْدُ الرَّحْمَنِ: قُتِلَ حَمْزَةُ وَلَمْ يَجِدْ مَا يُكَفَّهُ وَهُوَ خَيْرُ مِنِّي، وَقُتِلَ مُصْبَعٌ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي وَلَمْ يَجِدْ مَا يُكَفَّهُ، وَقَدْ أَصَبَنَا مِنْهَا مَا أَصَبَنَا، ثُمَّ قَالَ عَبْدُ الرَّحْمَنِ: إِنِّي لَا أَحْسَنُ أَنْ تَكُونَ قَدْ عَجَلْتُ لَنَا طَيِّبَاتِنَا فِي الدُّنْيَا

**[34833]** Abu Usamah narrated from Mis'ar, from Ma'n, from 'Awn bin 'Abdullah, who said: While a man was in a garden in Egypt during the tribulation of Ibn az-Zubayr, sitting anxious and sad, scratching the ground, he raised his head and saw a man with a spade standing before him. The man with the spade said: "Why do I see you anxious and sad?" He seemed to belittle him, so he said: "Nothing." The man with the spade said: "If it is for the world, then the world is a present commodity from which the righteous and the wicked eat. And the Hereafter is a true promise in which a capable King judges and distinguishes between truth and falsehood." He even mentioned that it has joints like the joints of meat; whoever misses a part of it misses the truth. When he heard that, he said: "My anxiety is for the Muslims." He said: "Then Allah will save you because of your compassion for the Muslims. Ask! Who is it that asked Allah and He did not give him? And called upon Allah and He did not answer him?

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ مَعْنٍ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، قَالَ: "بَيْنَا رَجُلٌ فِي سُسَانٍ بِمَصْرِ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ جَالِسٌ مَهْمُومٌ حَزِينٌ يَنْكُثُ فِي الْأَرْضِ، إِذْ رَفَعَ رَأْسَهُ فَإِذَا صَاحِبُ مَسْحَاهٍ قَائِمٌ بَيْنَ يَدَيْهِ، فَقَالَ صَاحِبُ الْمِسْحَاهِ: مَا لِي أَرَاكَ مَهْمُومًا حَزِينًا؟ فَكَانَهُ ازْدَرَاهُ، فَقَالَ: لَا شَيْءٌ، فَقَالَ صَاحِبُ الْمِسْحَاهِ: إِنْ يَكُنْ لِلَّذِنِيَا فَاللَّذِنِيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ، وَإِنَّ الْآخِرَةَ أَجْلٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَادِرٌ يَفْصِلُ بَيْنَ الْحَقِّ وَالْبَاطِلِ، حَتَّى نَكَرَ أَنَّ لَهَا مَفَاصِلٌ مِثْلُ مَفَاصِلِ الْلَّحْمِ، مِنْ أَخْطَأَ مِنْهَا شَيْئًا أَخْطَأَ الْحَقَّ، فَلَمَّا سَمِعَ بِذَلِكَ قَالَ: اهْتَمِمْ بِمَا فِيهِ الْمُسْلِمُونَ، قَالَ: فَقَالَ: إِنَّ اللَّهَ سَيُنْجِي كَبِيرَ شَفَقَتِكَ عَلَى الْمُسْلِمِينَ وَسَلَنَ، مَنْ ذَا الَّذِي سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ؟ وَدَعَا اللَّهَ فَلَمْ يُجْنِهِ؟ وَتَوَكَّلَ عَلَيْهِ فَلَمْ يَكُفِهِ؟ وَوَثِيقَ بِهِ، فَلَمْ يُنْجِهِ؟ قَالَ: فَطَفَقْتُ، أَقُولُ: اللَّهُمَّ سَلَّمْنِي وَسَلَّمْ مِنِّي، قَالَ: فَتَجَلَّتْ وَلَمْ أَصِبْ مِنْهَا بِشَيْءٍ

**[34834]** Qabisah bin 'Uqbah narrated from Malik bin Mighwal, from Ibn Abjar, from Salamah bin Kuhayl, who said: Abu Juhayfah met me and said to me: "O Salamah, nothing remains of what I used to know except this prayer. And there is no soul I would be pleased to ransom me from death, not even the soul of a fly." He said: Then he wept.

حَدَّثَنَا قَبِيسَةُ بْنُ عُقْبَةَ، عَنْ مَالِكِ بْنِ مَعْوِلٍ، عَنْ أَبْنِ أَبْنِ أَبْجَرَ، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، قَالَ: لَقِينِي أَبُو جُحَيْفَةَ، فَقَالَ لِي: يَا سَلَمَةُ مَا بَقَى شَيْءٌ مِمَّا كُنْتُ أَعْرِفُ إِلَّا هَذِهِ الصَّلَاةُ، وَمَا مِنْ نَفْسٍ تَسْرُنِي أَنْ تَفْدِيَنِي مِنَ الْمَوْتِ وَلَا نَفْسٌ دُبَابٌ، قَالَ: ثُمَّ بَكَى

**[34835]** Humayd bin 'Abdur-Rahman narrated from Zakariya, from 'Ali bin al-Aqmar, from Abu Juhayfah, who said: "Sit with the elders, mix with the wise, and ask the scholars."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زَكَرِيَّاَ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: جَالُسُوا الْكُبَرَاءِ، وَخَالِطُوا الْحُكَمَاءِ، وَسَأَلُوا الْعُلَمَاءِ

**[34836]** Muhammad bin Abi 'Adi narrated from Shu'bah, from Yazid bin Abi Ziyad, who said: They passed by with the funeral procession of Abu 'Abdur-Rahman (Ibn Mas'ud or similar) past Abu Juhayfah. He said: "He is relieved, or (others) are relieved of him."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: مَرُوا بِحَنَازَةَ أَبِي عَبْدِ الرَّحْمَنِ عَلَى أَبِي جُحَيْفَةَ، فَقَالَ: اسْتَرَاحَ وَاسْتُرِيحَ مِنْهُ

**[34837]** Isma'il bin 'Ulayyah narrated from 'Abdur-Rahman bin Ishaq, from Abu Hazim, from An-Nu'man bin Abi 'Ayyash, from Abu Sa'id: Regarding "{Indeed, for him is a depressed life}" [Ta-Ha: 124], he said: "The punishment of the grave."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ،  
عَنْ أَبِي حَازِمٍ، عَنِ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ، عَنْ أَبِي  
قَالَ: "سَعِيدٌ: " {فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا} [طه]  
عَذَابُ الْغَيْرِ

**[34838]** Waki' narrated from Ibrahim bin Hibban, from Abu Ja'far, from Abu Sa'id: Regarding "{He will surely return you to a place of return}" [Al-Qasas: 85], he said: "His place of return is his Hereafter: Paradise."

حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ حِبَّانَ، عَنْ أَبِي جَعْفَرٍ،  
[85: عَنْ أَبِي سَعِيدٍ: " {لَرَادُكَ إِلَى مَعَادٍ} [القصص]  
، قَالَ: "مَعَادُهُ آخِرُهُ: الْجَنَّةُ" ]

**[34839]** Abu Usamah narrated from Mujalid, from Abu al-Waddak, from Abu Sa'id, who said: "Ibrahim will meet his father on the Day of Resurrection, and he (his father) will cling to him. Ibrahim will say to him: 'I used to command you and forbid you, but you disobeyed me.' He will say: 'But today I will not disobey you.' He said: Ibrahim will head towards Paradise with him."

He said: "It will be said to him: 'O Ibrahim, leave him.'" He said: "He will say: 'Allah promised me that He would not disgrace me today.'" He said: "Then an angel will come to Ibrahim from his Lord and greet him. Ibrahim will be startled by him, and he (the angel) will speak to him and occupy him until he is distracted from his father." He said: "The angel will depart, and Ibrahim will walk towards Paradise." He said: "His father will call him: 'O Ibrahim!'" He said: "He will turn to him, and his form will have been changed (to a hyena or ugly creature)." He said: "Ibrahim will say: 'Uff, Uff!' then walk into Paradise and leave him."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَذَّاكِ، عَنْ أَبِي سَعِيدٍ، قَالَ: "إِنَّ إِبْرَاهِيمَ يَلْقَاهُ أَبُوهُ يَوْمَ الْقِيَامَةِ فَيَتَعَلَّقُ بِهِ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: قَدْ كُنْتُ أَمْرُكَ وَأَنْهَكَ فَعَصَيْتَنِي، قَالَ: وَلَكِنَّ الْيَوْمَ لَا أَعْصِيْكَ، قَالَ: فَيَقُولُ إِبْرَاهِيمُ إِلَى الْجَنَّةِ وَهُوَ مَعْهُ، قَالَ: "فَيَقَالُ لَهُ: يَا إِبْرَاهِيمُ، دَعْهُ"، قَالَ: "فَيَقُولُ: إِنَّ اللَّهَ وَعَدَنِي أَنْ لَا يَخْذُلَنِي الْيَوْمُ"، قَالَ: فَيَأْتِي إِبْرَاهِيمَ أَتَ مِنْ رَبِّهِ مَلِكً، فَيُسْلِمُ عَلَيْهِ فَيَرْتَابُ لَهُ إِبْرَاهِيمُ وَيُكَلِّمُهُ وَيُشَغِّلُ حَتَّى يَأْتِهِ عَنْ أَبِيهِ، قَالَ: فَيَطْلُقُ الْمَلَكُ وَيَمْشِي إِبْرَاهِيمُ نَحْوَ الْجَنَّةِ، قَالَ: "فَيَنْادِيهِ أَبُوهُ: يَا إِبْرَاهِيمُ، قَالَ: فَيَأْتِي إِلَيْهِ وَقَدْ عُرِّيَ حَفْفُهُ، قَالَ: "فَيَقُولُ إِبْرَاهِيمُ: أَفَ أَفَ، نَمَّ يَمْشِي إِلَى الْجَنَّةِ وَيَدْعُهُ

**[34840]** Waki' narrated from Sufyan, from his father, from Abu Ya'la, who said: When Ar-Rabi' bin Khuthaym passed by a gathering, he would say: "Say good, do good, persist in righteousness. Do not let your hearts harden, nor let the term become prolonged for you, and do not be like those who said: 'We hear,' while they do not hear."

حَدَّثَنَا وَكِيفُ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَى، قَالَ:  
كَانَ الرَّبِيعُ بْنُ حُنَيْمٍ إِذَا مَرَّ بِالْمَجْلِسِ يَقُولُ: "فُوْلُوا  
خَيْرًا، وَافْعُلُوا خَيْرًا، وَدُوْمُوا عَلَى صَالِحَةٍ، وَلَا تَقْسُ  
فُؤُبُكُمْ، وَلَا يَتَطَاولُ عَلَيْكُمُ الْأَمْدُ، وَلَا تَكُونُوا كَالَّذِينَ  
قَالُوا: سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

**[34841]** 'Abdur-Rahman bin Mahdi narrated from Sufyan, from his father, from Abu Ya'la, who said: When it was said to Ar-Rabi': "How are you this morning?" He would say: "We have become weak sinners, eating our provisions and waiting for our appointed times (death)."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ،  
عَنْ أَبِي يَعْلَى، قَالَ: كَانَ الرَّبِيعُ إِذَا قِيلَ لَهُ: كَيْفَ  
أَصْبَحْتَ؟ يَقُولُ: أَصْبَحْنَا ضُعَفَاءَ مُذَنِّبِينَ نَأْكُلُ أَرْزَاقَنَا  
وَنَتَظَرُ أَجَالَنَا

**[34842]** Ibn Mahdi narrated from Sufyan, from his father, from Abu Ya'la, from Rabi', who said: "How much a servant loves to appeal to his Lord, saying: 'Lord, You decreed mercy upon Yourself, You decreed such and such upon Yourself,' finding (the response) slow. But I have never seen anyone say: 'Lord, I have fulfilled what is upon me, so fulfill what is upon You.'"

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُعْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَى،  
عَنْ رَبِيعٍ، قَالَ: "مَا أَحَبَّ مُنَاشَةَ الْعَبْدِ لِرَبِّهِ يَقُولُ:  
رَبِّ قَضَيْتَ عَلَى نَفْسِكَ الرَّحْمَةَ، قَضَيْتَ عَلَى نَفْسِكَ  
كَذَا، يَسْتَبِطُهُ، وَمَا رَأَيْتُ أَحَدًا يَقُولُ: رَبِّ قَدْ أَدَّيْتُ مَا  
عَلَيَّ فَأَذْأَمْ مَا عَلَيَّنِي"

**[34843]** Waki' narrated from Sufyan, from his father, from Abu Ya'la, from Rabi' bin Khuthaym, who said: "There is no absent thing that the believer waits for better than death."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَى، عَنْ  
رَبِيعٍ بْنِ حُكْمَى، قَالَ: مَا غَابَ يَنْتَظِرُهُ الْمُؤْمِنُ خَيْرٌ مِنَ  
الْمَوْتِ

**[34844]** Waki' narrated from Sufyan, from his father, from Mundhir, from Ar-Rabi' bin Khuthaym, that he made a testament at his death, saying: "This is what Ar-Rabi' bin Khuthaym has acknowledged for himself, and called Allah to witness over it—and Allah is sufficient as a Witness, and as a Rewarder and Recompenser for His righteous servants—that I am pleased with Allah as a Lord, with Islam as a religion, and with Muhammad as a Prophet. And I have chosen for myself and for those who obey me to worship Him among the worshippers, to praise Him among the praisers, and to be sincere to the community of Muslims."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُقْيَانَ، عَنْ أَبِيهِ، عَنْ مُنْذِرٍ، عَنْ الرَّبِيعِ بْنِ حُكَيْمٍ، أَنَّهُ أَوْصَى عِنْدَ مَوْتِهِ فَقَالَ: هَذَا مَا أَفَرَّ بِهِ الرَّبِيعُ بْنُ حُكَيْمٍ عَلَى نَفْسِهِ وَأَشْهَدَ اللَّهَ عَلَيْهِ وَكَفَى بِاللَّهِ شَهِيدًا، وَجَازِيًّا لِعِبَادِهِ الصَّالِحِينَ وَمُشْبِئًا، إِنِّي رَضِيَتُ بِاللَّهِ رَبِّيَّا، وَبِالإِسْلَامِ دِينِيَّا، وَبِمُحَمَّدٍ نَبِيًّا، وَرَضِيَتُ لِنَفْسِي وَلِمَنْ أَطَاعَنِي أَنْ أَعْبُدَهُ فِي الْعَابِدِينَ، وَأَنْ أَحْمَدَهُ فِي الْحَامِدِينَ، وَأَنْ أَنْصَحَ لِجَمَاعَةِ الْمُسْلِمِينَ

**[34845]** Muhammad bin Fudayl narrated from Abu Hayyan, from his father, who said: I never heard Ar-Rabi' bin Khuthaym mention anything of worldly matters except that I heard him say once: "How many mosques have you built?"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِيهِ، قَالَ: مَا سَمِعْتُ الرَّبِيعَ بْنَ حُكَيْمٍ، يَذْكُرُ شَيْئًا مِنْ أَمْرِ الدُّنْيَا إِلَّا أَنِّي سَمِعْتُهُ يَقُولُ مَرَّةً: كَمْ بَيَّنْتُمْ مَسْجِدًا

**[34846]** Abu Usamah narrated, saying: Sufyan ath-Thawri narrated to us, from his father, from Bakr bin Ma'iz, who said: Ar-Rabi' bin Khuthaym said: "O Bakr, guard your tongue except from what is for you and not against you. For I have accused people regarding my religion (i.e., been cautious). Obey Allah in what you know, and what has been kept hidden from you, leave it to the One who knows it. I am more afraid for you regarding intentional sin than I am for you regarding mistake. Your best today is not perfectly good, but it is better than another that is worse than it. You do not follow good completely, nor do you flee from evil truly. You have not grasped everything Allah revealed to Muhammad, nor do you understand everything you read. The secrets hidden from people are apparent to Allah; seek their cure." Then he would say to himself: "And what is their cure? That you repent and then do not return."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا سُفْيَانُ التَّوْرِيُّ، عَنْ أَبِيهِ،  
عَنْ بَكْرٍ بْنِ مَاعِزٍ، قَالَ: قَالَ الرَّبِيعُ بْنُ حُلَيْمٍ: يَا بَكْرُ،  
اخْرُنْ عَلَيْكَ لِسَانَكَ إِلَّا مِمَّا لَكَ وَلَا عَلَيْكَ، فَإِنِّي اهْمَتُ  
النَّاسَ عَلَى دِينِي، أَطْعِنُ اللَّهَ فِيمَا عَلِمْتُ، وَمَا اسْتُوْذِرُ بِهِ  
عَلَيْكَ فَكُلُّهُ إِلَى عَالَمِي، لَأُنَا عَلَيْكُمْ فِي الْعَمَدِ أَخْوَفُ مِنِّي  
عَلَيْكُمْ فِي الْخَطَا، مَا خَيْرُكُمُ الْيَوْمَ بِخَيْرِهِ، وَلَكِنَّهُ خَيْرٌ  
مِّنْ آخِرِ شَرِّ مِنْهُ، مَا تَنْتَهِيُونَ إِلَيْهِ كُلُّ اتِّبَاعِهِ، وَلَا  
تَقْرُونَ مِنَ الشَّرِّ حَقَّ فِرَارِهِ، مَا كُلُّ مَا أَنْزَلَ اللَّهُ عَلَى  
مُحَمَّدٍ أَذْرَكُمْ، وَلَا كُلُّ مَا تَقْرُونَ تَدْرُونَ مَا هُوَ؟  
السَّرَّائِرُ الْلَّاتِي يُخْفِيَنَ عَلَى النَّاسِ هُنَّ لِلَّهِ بَوَادِ، ابْتَغُوا  
دَوَاءَهَا ثُمَّ يَقُولُ لِنَفْسِهِ: وَمَا دَوَأُهَا؟ أَنْ تَنْتَوِيَ ثُمَّ لَا  
تَعُودَ

**[34847]** Muhammad bin Fudayl narrated from Muhammad bin 'Ajlan, from Nusayr, the freed slave of Ar-Rabi', who said: Ar-Rabi' was praying one night and came across this verse: "{Or do those who commit evils think...}" [Al-Jathiyah: 21], so he kept repeating it until morning.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نُسَيْرٍ، مَوْلَى الرَّبِيعِ، قَالَ: كَانَ الرَّبِيعُ "يُصَلِّي لِيَلَةً فَمَرَّ بِهَذِهِ الْآيَةِ، {أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ} ، فَرَدَّهَا حَتَّى أَصْبَحَ 21: [الجاثية]

**[34848]** Hafs bin Ghiyath narrated from Al-A'mash, from Ibrahim, who said: "Ar-Rabi' used to come to 'Alqamah, and there was a path in his mosque, and beside him were women who would pass through the mosque, but he would not say such and such (i.e., look or comment)."

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الرَّبِيعُ يَأْتِي عَلَفَمَةً وَكَانَ فِي مَسْجِدِهِ طَرِيقٌ، وَإِلَى جَنِيهِ نِسَاءٌ كُنَّ يَمْرُرْنَ فِي الْمَسْجِدِ، فَلَا يَقُولُ كَذَا وَكَذَا

**[34849]** Abu Mu'awiyah narrated from Al-A'mash, from Abu Razin, from Ar-Rabi' bin Khuthaym: Regarding "{And then you would not be given enjoyment except for a little}" [Al-Ahzab: 16], he said: "The 'little' is what is between them and their appointed time (death)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَازِينِ، عَنِ الرَّبِيعِ بْنِ حُثَيْمٍ: "وَإِذَا لَا شَمَّاعُونَ إِلَّا قَلِيلًا" ، قَالَ: الْقَلِيلُ مَا بَيْنَهُمْ وَبَيْنَ الْأَجَلِ" [16: [الأحزاب]

**[34850]** Abu Mu'awiyah narrated from Al-A'mash, from Abu Razin, from Rabi' bin Khuthaym: Regarding "Yes, whoever earns evil and his sin has encompassed him" [Al-Baqarah: 81], he said: "They died upon their disbelief," or perhaps he said: "They died upon disobedience."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَازِينَ، عَنْ رَبِيعٍ بْنِ خُتَّيْمٍ: "بَلِيَ مَنْ كَسَبَ سَيِّئَةً وَاحْتَاطَ بِهِ، قَالَ: مَاتُوا عَلَى كُفْرِهِمْ،" [81: حَطَّيْتُهُ] [البقرة] وَرُبَّمَا قَالَ: مَاتُوا عَلَى الْمَعْصِيَةِ

**[34851]** Waki' told us: Al-A'mash narrated to us, from Mundhir, from Rabī' ibn Khuthaym: That he used to sweep the latrine himself. He said: It was said to him: "You have someone to do this for you." He said: "I love to take my share of the menial work."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُنْذِرٍ، عَنْ رَبِيعٍ بْنِ خُتَّيْمٍ: أَنَّهُ كَانَ يَكْنِسُ الْحَشَّ بِنَفْسِهِ، قَالَ: فَقَيلَ لَهُ: إِنَّكَ تُكْفِيَ هَذَا، قَالَ: إِنِّي أُحِبُّ أَنْ آخُذَ بِنَصْبِيِّي مِنَ الْمِهْنَةِ

**[34852]** Ḥafṣ narrated to us, from Ash‘ath, from Ibn Sirīn, from al-Rabī‘ ibn Khuthaym, who said: “Speak little except for nine things: Tasbīḥ (saying Subḥān Allāh), Tahlīl (saying Lā ilāha illā Allāh), Takbīr (saying Allāhu Akbar), Taḥmīd (saying Al-hamdu lillāh), your asking for good, your seeking refuge from evil, your enjoining good, your forbidding evil, and reciting the Qur’ān.”

**[34853]** Waki‘ narrated to us, from al-A‘mash, from Mundhir, from al-Rabī‘: That he said to his family: “Make Khabīs (a sweet dish) for me.” So it was made. Then he invited a man who was mentally afflicted. Rabī‘ began to feed him mouthfuls while his saliva was drooling. When he finished eating and left, his family said to him: “We took the trouble and made it, then you fed it to him, and this one does not even know what he ate.” Al-Rabī‘ said: “But Allah knows.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثٍ، عَنْ ابْنِ سِيرِينَ، عَنِ الرَّبِيعِ  
بْنِ حُكَيْمٍ، قَالَ: ”أَقْلُوا الْكَلَامَ إِلَّا بِتِسْعٍ: تَسْبِيحٍ، وَتَهْلِيلٍ،  
وَتَكْبِيرٍ، وَتَحْمِيدٍ، وَسُؤَالِكَ الْخَيْرِ، وَتَعْوِذُكَ مِنَ الشَّرِّ،  
وَأَمْرِكَ بِالْمَعْرُوفِ، وَنَهِيْكَ عَنِ الْمُنْكَرِ، وَقِرَاءَةِ الْقُرْآنِ“

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ مُنْذِرٍ، عَنِ الرَّبِيعِ، أَنَّهُ  
قَالَ لِأَهْلِهِ: اصْنَعُوا لِي خَبِيْصًا، فَصَنَعُوا، فَدَعَا رَجُلًا بِهِ  
خَبْلَ فَجَعَلَ رَبِيعٌ يُلْفَمُهُ وَلَعَابَهُ يَسِيلُ، فَلَمَّا أَكَلَ وَخَرَجَ  
قَالَ لَهُ أَهْلُهُ: تَكَلَّفْنَا وَصَنَعْنَا، ثُمَّ أَطْعَمْنَاهُ مَا يَنْدِرِي هَذَا  
مَا أَكَلَ، قَالَ الرَّبِيعُ: لَكِنَّ اللَّهَ يَنْدِرِي

**[34854]** Waki‘ told us: Mālik ibn Mighwal narrated to us, from al-Sha‘bī, who said: Al-Rabī‘ ibn Khuthaym has not sat in a [public] gathering since he started wearing a waist-wrapper (i.e., since adulthood). He said: “I fear that a man might be oppressed and I would not support him, or a man might slander another man and I would be burdened with witnessing it, or that I would not lower my gaze, or that I would not guide the way, or that a load might fall and I would not help lift it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ، عَنِ الشَّعْبِيِّ،  
قَالَ: مَا جَلَسَ الرَّبِيعُ بْنُ خُتَمٍ فِي مَجْلِسٍ مُنْذُ ثَأْرَ  
بِإِزَارٍ، قَالَ: أَخَافُ أَنْ يُظْلَمَ رَجُلٌ فَلَا أُنْصُرُهُ، أَوْ  
يَفْتَرِي رَجُلٌ عَلَى رَجُلٍ فَأُكَلِّفُ عَلَيْهِ الشَّهَادَةَ، وَلَا  
أُغْضَى الْبَصَرَ، وَلَا أَهْدِي السَّبِيلَ، أَوْ تَقَعَ الْحَامِلُ فَلَا  
أَحْمِلُ عَلَيْهَا

**[34855]** Khalaf ibn Khalīfah narrated to us, from Sayyār, from Abū Wā'il, who said: I and my brother went to al-Rabī' ibn Khuthaym, and he was sitting in the mosque. He said: "What brings you?" They said: "We came so that you remember Allah and we remember Him with you, and praise Allah and we praise Him with you." He raised his hands and said: "Praise be to Allah that you did not say: 'We came so you could drink and we drink with you,' nor 'We came so you could commit adultery and we commit adultery with you.'"

حَدَّثَنَا حَافِظُ بْنُ خَلِيفَةَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ، قَالَ:  
أَنْطَلَقْتُ أَنَا وَأَخِي إِلَى الرَّبِيعِ بْنِ خَنْيَمَ، فَإِذَا هُوَ جَالِسٌ  
فِي الْمَسْجِدِ فَقَالَ: مَا جَاءَ بِكُمْ؟، قَالُوا: جَئْنَا لِتَذَكَّرَ اللَّهُ  
فَتَذَكَّرَ مَعَكُمْ، وَتَحْمَدَ اللَّهَ فَتَحْمَدُهُ مَعَكُمْ، فَرَفَعَ يَدَيْهِ  
فَقَالَ: "الْحَمْدُ لِلَّهِ الَّذِي لَمْ تَقُولَا: جَئْنَا لِتُشْرِبَ فَنُشْرِبَ  
مَعَكُمْ، وَلَا جَئْنَا لِتَرْزُنِي فَنَرْزُنِي مَعَكُمْ

[34856] Muḥammad ibn Fuḍayl narrated to us, from Ḥuṣayn, who said: Someone who heard al-Rabī‘ narrated to me saying: “How amazing is the Angel of Death and his coming to three: A king secure in his fortresses, yet he comes to him, takes his soul, and leaves his kingdom behind him; a skilled doctor who cures people, yet he comes to him and takes his soul; and a destitute person cast aside on the road whom people are disgusted to approach, yet the Angel of Death is not disgusted to come to him and take his soul.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، قَالَ: حَدَّثَنِي مَنْ،  
سَمِعَ الرَّبِيعَ، يَقُولُ: "عَجَبًا لِمَلَكِ الْمَوْتِ وَإِثْيَاهِهِ تَلَاهُ:  
مَلَكٌ مُمْتَنَعٌ فِي حُصُونِهِ فَيَنْزَعُ نَفْسَهُ وَيَدْعُ مُلْكَهُ  
خَلْفَهُ، وَطَبِيبٌ نَحْرِيرٌ يُدَاُوِي النَّاسَ فَيَأْتِيهِ فَيَنْزَعُ نَفْسَهُ،  
وَمَسْكِينٌ مُنْبُودٌ فِي الطَّرِيقِ يُفَدِّرُهُ النَّاسُ أَنْ يَذْنُو مِنْهُ،  
وَلَا يُفَدِّرُهُ مَلَكُ الْمَوْتِ أَنْ يَأْتِيهِ فَيَنْزَعُ نَفْسَهُ"

**[34857]** Waki‘ narrated to us, from Sufyān, from a man, from Rabī‘ ibn Khuthaym: That a horse of his was stolen at night while he was praying –its value was thirty thousand–but he did not turn away [from prayer]. When morning came, he provided a mount for its offspring/foal. Then when morning came, he said: “O Allah, he stole from me, but I would not have stolen from him.” He said: Rabī‘ used to recite aloud, but if he heard a sound, he would lower his voice.

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، أَنَّهُ سُرِقَتْ لَهُ فَرَسٌ مِنَ اللَّيْلِ وَهُوَ يُصَلِّي قِيمَتُهُ ثَلَاثُونَ آلْفًا فَلَمْ يَتَصَرَّفْ، فَأَصْبَحَ فَحَمَلَ عَلَى مَهْرِهَا، ثُمَّ أَصْبَحَ فَقَالَ: اللَّهُمَّ سَرَقْنِي وَلَمْ أَكُنْ أَسْرَفْ، قَالَ: وَكَانَ رَبِيعٌ يَجْهَرُ بِالْقِرَاةِ فَإِذَا سَمِعَ وَقْعًا خَافَتْ

[34858] ‘Abd al-Rahmān ibn Muḥammad al-Muḥāribī narrated to us, from ‘Abd al-Malik ibn ‘Umayr, who said to al-Rabī‘: “Shall we not call a doctor for you?” He said: “Give me some time.” Then he thought and recited: {And ‘Aad and Thamud and the companions of the Rass and many generations between them. And for each We set forth examples, and each We destroyed with total destruction} [Al-Furqan: 38-39]. He mentioned their greed for the world and their desire for it, and said: “There were doctors among them; neither the healer remained nor the one healed. The prescriber perished, as did the one prescribed for. By Allah, you shall not call a doctor for me.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ لِلرَّبِيعِ: أَلَا نَدْعُو لَكَ طَبِيبًا؟ فَقَالَ: أَنْظُرُونِي، ثُمَّ تَفَكَّرْ فَقَالَ: {وَعَادَا وَنَمُوذٌ وَاصْحَابُ الرَّسٌ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا وَكُلُّا ضَرَبْنَا لَهُ الْأَمْثَالَ، فَذَكَرَ مِنْ} [39: 39] {وَكُلُّا تَبَرَّزَنَا تَتَبَرَّزَ} [الفرقان] حِرْصَهُمْ عَلَى الدُّنْيَا وَرَغْبَتِهِمْ فِيهَا، قَالَ: فَقَدْ كَانُوا فِيهِمْ أَطِيَاءً، فَلَا الْمُدَاوِي بَقَىٰ وَلَا الْمُدَاوَى، هَلْكَ النَّاسُ وَالْمَنْعُوتُ لَهُ، وَاللَّهُ لَا تَدْعُونَ لِي طَبِيبًا

**[34859]** ‘Abīdah ibn Ḥumayd narrated to us, from Dāwūd, from al-Sha‘bī, who said: We entered upon Rabī‘ ibn Khuthaym, and he supplicated with these words: “O Allah, to You belongs all praise, and to You returns all matters. You are the God of all creation. In Your Hand is all good. We ask You for all good, and we seek refuge in You from all evil.”

حَدَّثَنَا عَبْيَةُ بْنُ حُمَيْدٍ، عَنْ دَاؤِدَ، عَنْ الشَّعْبِيِّ، قَالَ: دَخَلْنَا عَلَى رَبِيعٍ بْنِ خُتَيْمٍ فَدَعَ بِهَذِهِ الدَّعَوَاتِ: اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَإِلَيْكَ يَرْجُعُ الْأَمْرُ كُلُّهُ، وَأَنْتَ إِلَهُ الْخَلْقِ كُلُّهُ، يَبْدِكَ الْخَيْرَ كُلُّهُ، تَسْأَلُكَ مِنَ الْخَيْرِ كُلُّهِ، وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلُّهِ

**[34860]** Ibn Mahdī narrated to us, from Sufyān, from the concubine of al-Rabī‘, who said: When death approached al-Rabī‘, his daughter wept. He said: “O my little daughter, why do you weep? Say what pleases me: ‘My father has met with good.’”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سُرِّيَّةِ الرَّبِيعِ، قَالَ: لَمَّا حَضَرَ الرَّبِيعَ بَكَتِ ابْنَتُهُ، فَقَالَ: “يَا بُنْيَةُ، لَمْ تَبْكِنِ؟ قُولِي مَا يَسْرُنِي: لَقِيَ أَبِي الْخَيْرَ

**[34861]** Wakī‘ narrated to us, from Sufyān, from his father, from Ibrāhīm al-Taymī, who said: Someone who accompanied Rabī‘ ibn Khuthaym for twenty years narrated to me that he never heard a word [from him] that could be criticized.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: حَدَّثَنِي مَنْ صَاحَبَ رَبِيعَ بْنَ خُتَيْمٍ عَشْرِينَ سَنَةً مَا سَمِعَ كَلِمَةً ثَعَابُ

[34862] Muḥammad ibn Fuḍayl narrated to us, from Sālim, from Mundhir, from al-Rabī‘ ibn Khuthaym regarding His saying: {Then if he was of those brought near (to Allah), then [for him is] rest and bounty and a garden of pleasure} [Al-Waqi‘ah: 88-89]. He said: “It is stored [for him at death].” {And if he was of the deniers, the astray, then [for him is] accommodation of scalding water} [Al-Waqi‘ah: 92-93]. He said: “At his death.” {And burning in Hellfire} [Al-Waqi‘ah: 94]. He said: “It is stored for him [for the Hereafter].”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ سَالِمٍ، عَنْ مُتْبَرٍ، عَنِ  
الرَّبِيعِ بْنِ خَتَّمٍ فِي قُولِهِ: {فَإِنَّمَا إِنْ كَانَ مِنَ الْمُقْرَبَيْنَ  
، قَالَ: [89] فَرُوحٌ وَرِيحَانٌ وَجَهَةُ نَعِيمٍ} [الواقعة]  
مَذْخُورَةٌ، {وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذَّبِينَ الصَّالِيْنَ فَنُزِّلَ  
، قَالَ: "عِنْدَهُ، {وَتَصْلِيْهُ}" [92] 92: مِنْ حَمِيمٍ} [الواقعة]  
، قَالَ: مَذْخُورَةٌ لَهُ" [94] 94: جَحِيمٌ} [الواقعة]

[34863] Ibn Fuḍayl narrated to us, from Ibn ‘Ajlān, from Nusayr Abū Tu‘mah, who said: When a beggar came to al-Rabī‘, he would say: “Feed this beggar sugar, for al-Rabī‘ loves sugar.”

**[34864]** Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from a man, from Rabī‘ ibn Khuthaym regarding His saying: {O mankind, what has deceived you concerning your Lord, the Generous?} [Al-Infatir: 6]. He said: “[It is] Ignorance.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ رَجُلٍ، عَنْ رَبِيعِ بْنِ حُتَّمٍ قَوْلُهُ: ”{إِنَّا أَيَّهَا الْإِنْسَانَ مَا عَرَكَ، قَالَ: الْجَهَلُ“ [6: بِرَبِّكَ الْكَرِيمِ} [الانفطار

**[34865]** Waki‘ narrated to us, from Mis‘ar, from Ibrāhīm, from Muḥammad ibn al-Muntashir, from Masrūq, who said: “There is nothing better for the believer than a grave niche where he rests from the worries of the world and is safe from the punishment of Allah.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ مَسْرُوقٍ، قَالَ: مَا مِنْ شَيْءٍ خَيْرٌ لِلْمُؤْمِنِ مِنْ لَحْدٍ قَدِ اسْتَرَاحَ مِنْ هُمُومِ الدُّنْيَا وَأَمِنَ مِنْ عَذَابِ اللَّهِ

**[34866]** ‘Abd al-Rahmān ibn Mahdī narrated to us, from Shu‘bah, from Abū Ishāq, who said: “Masrūq performed Hajj and did not sleep except while prostrating.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَجَّ مَسْرُوقٌ فَمَا نَامَ إِلَّا سَاجِدًا

**[34867]** Ibn Mahdī narrated to us, from Shu‘bah, from Ismā‘il ibn Abī Khālid, from Sa‘īd ibn Jubayr, from Masrūq, who said: “There is nothing in the world I grieve over [leaving] except prostration to Allah.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالَدٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ مَسْرُوقٍ، قَالَ: مَا مِنَ الدُّنْيَا شَيْءٌ أَسَى عَلَيْهِ إِلَّا السُّجُودُ لِلَّهِ

**[34868]** ‘Abdullāh ibn Numayr narrated to us, from Mālik ibn Mighwal, from Abū al-Safar, from Murrah, who said: “No Hamdānī woman has given birth to the likes of Masrūq.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي السَّقَرِ، عَنْ مُرَّةَ، قَالَ: مَا وَلَدَتْ هَمَدَانِيَّةٌ مِثْلَ مَسْرُوقٍ

**[34869]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Muslim, from Masrūq, who said: “A servant never takes a step except that a good deed or a bad deed is written for him.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: مَا خَطَا عَبْدٌ خَطْوَةً قَطُّ إِلَّا كُتِبَتْ لَهُ حَسَنَةٌ أَوْ سَيِّئَةٌ

**[34870]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Muslim, from Masrūq, who said: “Indeed, it is fitting for a person to have sessions where he is alone, remembering his sins and seeking forgiveness for them.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: إِنَّ الْمَرْءَ لَحَقِيقٌ أَنْ تَكُونَ لَهُ مَجَالِسٌ يَخْلُو فِيهَا يَذْكُرُ فِيهَا ذُنُوبَهُ فَيَسْتَغْفِرُ مِنْهَا

**[34871]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Muslim or someone else—al-A‘mash was unsure—from Masrūq, who said: “Indeed, the time I have the best opinion [of Allah/my state] is when the servant says: ‘There is not a Qafīz (measure) of wheat nor a dirham in the house.’”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ أَوْ غَيْرِهِ -  
شَكَ الْأَعْمَشُ - عَنْ مَسْرُوقٍ، قَالَ: ”إِنَّ أَحْسَنَ مَا أَكُونُ  
ظَلَّاً حِينَ يَقُولُ الْخَادِمُ: لَيْسَ فِي الْبَيْتِ قَفِيزٌ مِنْ قَمْحٍ  
وَلَا دِرْهَمٌ“

**[34872]** Ibn Idrīs narrated to us, from al-Hasan ibn ‘Ubaydullāh, from Abū al-Duhā, from Masrūq, who said: “The closest a servant is to Allah is when he is prostrating.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي  
الضُّحَىِ، عَنْ مَسْرُوقٍ، قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى  
اللَّهِ وَهُوَ سَاجِدٌ

**[34873]** ‘Abīdah ibn Ḥumayd narrated to us, from Maṇṣūr, from Hilāl ibn Yasāf, who said: Masrūq said: “Whoever is pleased to know the knowledge of the first and the last, and the knowledge of the world and the Hereafter, let him read Surah Al-Waqi’ah.”

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ  
يَسَافٍ، قَالَ: قَالَ مَسْرُوقٌ: مَنْ سَرَّهُ أَنْ يَعْلَمَ عِلْمَ  
الْأَوَّلِينَ وَالآخِرِينَ، وَعِلْمَ الدُّنْيَا وَالآخِرَةِ، فَلْيَقْرَأْ سُورَةَ  
الْوَاقِعَةِ

**[34874]** ‘Affān ibn Muslim narrated to us, saying: Abū ‘Awānah narrated to us, from Mughīrah, from ‘Āmir: That a man used to sit with Masrūq; he knew his face but did not name him. He said: He saw him off. He said: He was among the last to bid him farewell, so he said: “Indeed, you are the elite of the reciters and their master. Your adornment is an adornment for them, and your disgrace is a disgrace for them. Do not tell yourself of poverty nor of long life.”

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةُ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ: أَنَّ رَجُلًا كَانَ يَجْلِسُ إِلَى مَسْرُوقٍ يَعْرِفُ وَجْهَهُ وَلَا يُسَمِّي اسْمَهُ، قَالَ: فَشَيْعَةُ، قَالَ: فَكَانَ فِي آخِرِ مَنْ وَدَعَهُ فَقَالَ: إِنَّكَ قَرِيبُ الْقُرَاءِ وَسَيِّدُهُمْ، وَإِنَّ زَيْنَكَ لَهُمْ زَيْنٌ، وَشَيْنَكَ لَهُمْ شَيْنٌ، فَلَا تُخَدِّنَنَّ نَفْسَكَ بِقُرْبٍ وَلَا طُولِ عُمُرٍ

**[34875]** Abū Usāmah narrated to us, from al-A'mash, from Muslim, from Masrūq, who said: When he returned from [the position of judge/governor in] Al-Silsilah, the people of Kufa came to him, and some merchants came to him. They began praising him and saying: "May Allah reward you with good; how chaste you were regarding our wealth!" So he recited this verse: {Then is he whom We have promised a good promise which he will obtain like he whom We provided with the enjoyment of worldly life} [Al-Qasas: 61].

**[34876]** Abū Mu'awiyah narrated to us, from al-A'mash, from Muslim, from Masrūq, who said: "It is sufficient ignorance for a man to be impressed by his own knowledge, and it is sufficient knowledge for him to fear Allah."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: "لَمَّا فَدَمْ مِنَ السَّلْسِلَةِ أَتَاهُ أَهْلُ الْكُوفَةَ وَأَتَاهُ نَاسٌ مِنَ الْتُّجَارِ، فَجَعَلُوا يُتَنَوَّنُ عَلَيْهِ وَيَقُولُونَ: جَزَّاكَ اللَّهُ خَيْرًا مَا كَانَ أَعْطَكَ عَنْ أَمْوَالِنَا، فَفَرَأَ هَذِهِ الْأُلْيَةَ: {أَفَمْنَ وَغَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَآقِيهِ كَمْ مَتَّعَنَا مَنَاعَ الْحَيَاةِ الدُّنْيَا} [القصص 61]

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: بِخَسْبِ الْمَرْءِ مِنَ الْجَهْلِ أَنْ يَعْجَبَ بِعِلْمِهِ، وَبِخَسْبِهِ مِنَ الْعِلْمِ أَنْ يَخْشَى اللَّهَ

[34877] Abū Usāmah narrated to us, from al-A'mash, from Muslim, from Masrūq, who said: "There was a man in the desert who had a dog, a donkey, and a rooster." He said: "The rooster would wake them for prayer, they would transport water on the donkey and benefit from it and it would carry their tent for them, and the dog would guard them. A fox came and took the rooster, so they grieved over the loss of the rooster. The man was righteous, so he said: 'Perhaps it is for the best.' He said: They remained for as long as Allah willed, then a wolf came and tore open the donkey's belly and killed it. They grieved over the loss of the donkey. The righteous man said: 'Perhaps it is for the best.' Then they remained after that for as long as Allah willed, then the dog was struck [and killed]. The righteous man said: 'Perhaps it is for the best.' When morning came, they looked and found that everyone around them had been taken captive, but they remained." He said: "Those others were taken because of the noise and

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: كَانَ رَجُلٌ بِالْبَادِيَةِ لَهُ كُلْبٌ وَحِمَارٌ وَدِيكٌ، قَالَ: "فَالَّذِي كُلْبُهُ يُوقَظُهُمْ لِلصَّلَاةِ، وَالْحِمَارُ يَنْقُلُهُمْ عَلَيْهِ الْمَاءَ وَيَنْتَفِعُونَ بِهِ وَيَحْمِلُونَ لَهُمْ خِبَاءَهُمْ، وَالْكَلْبُ يَحْرُسُهُمْ، فَجَاءَ ثَغْلٌ فَلَأَخَذَ الدِّيكَ فَحَرَّزَنُوا لِذَهَابِ الدِّيكِ، وَكَانَ الرَّجُلُ صَالِحًا فَقَالَ: عَسَى أَنْ يَكُونَ خَيْرًا"، قَالَ: "فَمَكَثُوا مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ ذِئْبٌ فَشَقَّ بَطْنَ الْحِمَارِ فَقَتَلَهُ، فَحَرَّزَنُوا لِذَهَابِ الْحِمَارِ، فَقَالَ الرَّجُلُ الصَّالِحُ: عَسَى أَنْ يَكُونَ خَيْرًا، ثُمَّ مَكَثُوا بَعْدَ ذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ أُصِيبَ الْكَلْبُ فَقَالَ الرَّجُلُ الصَّالِحُ: عَسَى أَنْ يَكُونَ خَيْرًا، فَلَمَّا أَصْبَحُوا نَظَرُوا فَإِذَا هُوَ قَدْ سُبِّيَ مِنْ حَوْلِهِمْ وَبَقُوا هُمْ"، قَالَ: فَإِنَّمَا أَخِدُوا أُولَئِكَ بِمَا كَانُوا عِنْدَهُمْ مِنَ الصَّوْتِ وَالْجَلَبَةِ، وَلَمْ يَكُنْ عِنْدَ أُولَئِكَ شَيْءٌ يُجْلِبُ، قَدْ ذَهَبَ كُلُّهُمْ وَحِمَارُهُمْ وَدِيكُهُمْ

**[34878]** Abū Usāmah narrated to us, from al-A'mash, from Muslim, from Masrūq, who said: "A righteous man went out with a purse of dirhams in the darkness of the night, wanting to give it in charity. He met a man with much wealth and gave it to him. When morning came, people said: 'Do you not wonder at so-and-so and his abundant wealth? A man came to him with a purse of dirhams and gave it to him.' This reached the man [the giver], and it distressed him, and he said: 'I do not think it was accepted from me since I gave it to this rich man.' He said: So he went out another night with a purse and gave it to a prostitute. When morning came, people said: 'Do you not wonder at so-and-so? So-and-so came to her with a purse and gave it to her, while she does not refuse anyone.' This reached him, and it distressed him, and he said: 'I do not think it was accepted from me.' He said: Then he was visited in a dream and told: 'What you gave to this rich man has been accepted from you; We wanted to show him

حَدَّثَنَا أَبُو أَسَامَةُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: "خَرَجَ رَجُلٌ صَالِحٌ بِصُرَّةَ مِنْ دَرَاهِمَ فِي ظُلْمَةِ اللَّيلِ، فَأَرَادَ أَنْ يَتَصَدَّقَ بِهَا، فَلَقِيَ رَجُلًا كَثِيرًا الْمَالِ فَأَعْطَاهَا إِيَّاهُ، فَلَمَّا أَصْبَحُوا قَالُوا: أَلَا تَعْجِبُونَ لِفُلَانٍ وَكَثْرَةِ مَالِهِ، جَاءَهُ رَجُلٌ بِصُرَّةِ دَرَاهِمَ فَأَعْطَاهَا إِيَّاهُ، فَبَلَغَ ذَلِكَ الرَّجُلُ فَشَقَّ عَلَيْهِ وَقَالَ: مَا أَرَاهُ تُقْبَلُ مِنِّي حِينَ أَعْطَيْتُهَا هَذَا الرَّجُلُ الْغَنِيُّ" ، قَالَ: وَخَرَجَ لَيْلَةً أُخْرَى بِصُرَّةِ، فَأَعْطَاهَا امْرَأَةً بَعِيْغاً، فَلَمَّا أَصْبَحُوا قَالُوا: أَلَا تَعْجِبُونَ إِلَى فُلَانَةِ جَاءَهَا فُلَانٌ بِصُرَّةَ فَأَعْطَاهَا وَهِيَ لَا تَمْنَعُ رِجْلَهَا مِنْ أَحَدٍ، فَبَلَغَهُ ذَلِكَ فَشَقَّ عَلَيْهِ وَقَالَ: مَا أَرَاهُ تُقْبَلُ مِنِّي" ، قَالَ: "فَأُتَيْتِيَ فِي الْمَنَامِ فَقِيلَ لِهِ: قَدْ تُقْبَلُ مِنْكَ مَا أَعْطَيْتَ هَذَا الْغَنِيَّ، فَإِنَّا أَرَدْنَا أَنْ نُرِيَهُ أَنَّ فِي النَّاسِ مَنْ يَتَصَدَّقُ فَيَرْغَبُ فِي ذَلِكَ، وَأَمَّا الْمَرْأَةُ فَإِنَّهَا إِنَّمَا تُبَغِي مِنَ الْحَاجَةِ، فَأَرَدْنَا أَنْ تُعْفَهَا

**[34879]** Waki' narrated to us, from Hammād ibn Zayd, from Anas ibn Sīrīn, who said: "Masrūq used to pray until his wife would sit behind him weeping [out of pity for his exhaustion]."

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَنَّسِ بْنِ سِيرِينَ،  
قَالَ: كَانَ مَسْرُوقٌ يُصَلِّي حَتَّى تَجْلِسَ امْرَأَتُهُ خَلْفَهُ  
بَكِيرِي

**[34880]** Ibn Mahdī narrated to us, from Sufyān, from al-A'mash, from Talḥah, from Ibn 'Amīrah, from Masrūq, who said: "The people of tribulation [in this world] will wish on the Day of Resurrection that their skins had been cut with scissors [due to the reward they see]."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ  
طَلْحَةَ، عَنْ ابْنِ عَمِيرَةَ، عَنْ مَسْرُوقٍ، قَالَ: وَدَ أَهْلُ  
الْبَلَاءِ يَوْمَ الْقِيَامَةِ أَنَّ جُلُودَهُمْ كَانَتْ ثُقْرَاضُ بِالْمَفَارِيضِ

**[34881]** 'Abdullāh ibn Idrīs narrated to us, from Huṣayn, who said: We came to Murrah asking about him, and they said: "Murrah al-Tayyib (The Good)." We found him in an upper room of his where he had been worshipping for twelve years.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، قَالَ: أَتَيْنَا مُرَّةً  
نَسْأَلُ عَنْهُ فَقَالُوا: مُرَّةُ الطَّيِّبِ، فَإِذَا هُوَ فِي عُلَيَّةٍ لَهُ قَدْ  
تَعَبَّدَ فِيهَا تِنْتَيْ عَشْرَةَ سَنَةً

**[34882]** ‘Abd al-Rahmān ibn Mahdī narrated to us, from Shu‘bah, from al-Haytham, who said: “Murrah used to pray two hundred rak‘ahs every day.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ الْهَمَيْمَ،  
قَالَ: كَانَ مُرَّةً يُصَلِّي كُلَّ يَوْمٍ مائَةً رَكْعَةً

**[34883]** ‘Abdullāh ibn Idrīs narrated to us, from Mālik ibn Mighwal, who said: Murrah was asked: “What remains of your prayer [routine]?” He said: “Half; two hundred and fifty rak‘ahs.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مَالِكِ بْنِ مَغْوِلٍ قَالَ:  
سُئِلَ مُرَّةً: مَا بَقِيَ مِنْ صَلَاتِكَ؟ فَقَالَ: الشَّطْرُ خَمْسُونَ  
وَمائَةً رَكْعَةً

**[34884]** Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Murrah regarding: {And their hearts are void} [Ibrahim: 43]. He said: “Pierced/torn, comprehending nothing.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُرَّةَ: ”  
فَقَالَ: مُتَخَرِّقَةٌ لَا“ [43: {وَأَفْئَدُهُمْ هَوَاءٌ}] [ابراهيم  
تعي شيئاً

**[34885]** Abū Khālid al-Āḥmar narrated to us, from al-A‘mash, from ‘Umārah, about al-Aswad, he said: “He was nothing but a monk among monks.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ،  
عَنِ الْأَسْوَدِ، قَالَ: مَا كَانَ إِلَّا رَاهِبًا مِنَ الرُّهْبَانِ

**[34886]** Ismā‘il ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from al-Sha‘bī, who said: He was asked about al-Aswad, and he said: “He was one who fasted much, performed Hajj much, and prayed much at night.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنَ، عَنْ الشَّعْبِيِّ،  
قَالَ: سُلِّمَ عَنِ الْأَسْوَدِ فَقَالَ: كَانَ صَوَّاماً حَجَاجاً قَوَاماً

**[34887]** ‘Ubaydullāh narrated to us, saying: Ḥasan informed us, from Maṇṣūr, from some of his companions, who said: “Al-Aswad used to fast on a day of intense heat, [a day] in which one would see a sturdy red camel staggering from the heat.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا حَسَنٌ، عَنْ مَنْصُورٍ، عَنْ  
بَعْضِ أَصْحَابِهِ، قَالَ: إِنَّ كَانَ الْأَسْوَدَ لَيَصُومُ فِي الْيَوْمِ  
الشَّدِيدِ الْحَرِّ الَّذِي يَرَى أَنَّ الْجَمَلَ الْجَلَدَ الْأَحْمَرَ يُرَنَّ  
فِيهِ مِنَ الْحَرِّ

**[34888]** Al-Faḍl ibn Dukayn narrated to us, saying: Ḥanash ibn al-Ḥārith narrated to us, saying: ‘Alī ibn Mudrik narrated to us: That ‘Alqamah used to say to al-Aswad: “Why do you torture this body [with excessive worship]?” He would reply: “I only want rest for it.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، قَالَ: حَدَّثَنَا حَنَشُ بْنُ الْحَارِثِ،  
قَالَ: حَدَّثَنَا عَلَيُّ بْنُ مُدْرِكٍ: أَنَّ عَلْقَمَةَ كَانَ يَقُولُ  
لِلْأَسْوَدِ: لِمَ تُعَذِّبُ هَذَا الْجَسَدَ؟ فَيَقُولُ: إِنَّمَا أُرِيدُ لَهُ  
الرَّاحَةَ

**[34889]** Al-Faḍl ibn Dukayn narrated to us, saying: Ḥanash ibn al-Ḥārith narrated to us, saying: “I saw al-Aswad ibn Yazīd, and one of his eyes had gone [blind/sunken] due to fasting.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينِ، قَالَ: حَدَّثَنَا حَنَشُ بْنُ الْحَارِثِ،  
قَالَ: رَأَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ فَذَهَبَتْ إِحْدَى عَيْنِيهِ مِنَ  
الصَّرْمِ

**[34890]** Al-Faḍl narrated to us, from Ḥanash, from Riyāḥ al-Nakha’ī, who said: “Al-Aswad used to fast while traveling until his color changed from thirst on a hot day, outside of Ramadan.”

حَدَّثَنَا الْفَضْلُ، عَنْ حَنَشٍ، عَنْ رِيَاحِ النَّخْعَيِّ، قَالَ: كَانَ  
الْأَسْوَدُ يَصُومُ فِي السَّفَرِ حَتَّى يَتَغَيَّرَ لَوْنُهُ مِنَ الْعَطْشِ  
فِي الْيَوْمِ الْحَارِّ فِي غَيْرِ رَمَضَانَ

**[34891]** Ibn Abī Fuḍayl narrated to us, from his father, from Shībāk, from Ibrāhīm, from ‘Alqamah: That he used to say to his companions: “Let us go and increase in faith.”

حَدَّثَنَا ابْنُ أَبِي فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ شِبَّاكٍ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ: اذْهَبُوا  
إِنَّا نَزَدُ إِيمَانًا

**[34892]** Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, who said: Al-Sha‘bī was asked about ‘Alqamah, and he said: “He was with the slow one, yet he overtakes the fast one [in knowledge/worship].”

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ ابْنِ عَوْنِ، قَالَ: سُئِلَ الشَّعْبَيُّ عَنْ  
عَلْقَمَةَ، قَالَ: كَانَ مَعَ الْبَطِيءِ وَيَدْرِكُ السَّرِيعَ

**[34893]** ‘Abdullāh ibn Numayr narrated to us, from Mālik ibn Mighwal, from Abū al-Safar, from Murrah, who said: “‘Alqamah was among the Rabbāniyyīn (godly/learned men).”

**[34894]** Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah: {Indeed, the convulsion of the Hour is a terrible thing} [Al-Hajj: 1]. Sharīk said: This is in the world before the Day of Resurrection. Jarīr said: This is just before the Hour.

**[34895]** Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: When ‘Alqamah saw cheerfulness—or he said: openness—in his companions, he would remind them of the Days [of Allah/Judgment] like that.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي السَّفَرِ، عَنْ مُرَّةَ، قَالَ: كَانَ عَلْقَمَةً مِنَ الرَّبَّانِيِّينَ

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: ، قَالَ [1]: "إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ" [الحج شَرِيكٌ: هَذَا فِي الدُّنْيَا قَبْلَ يَوْمِ الْقِيَامَةِ، قَالَ جَرِيرٌ: هَذَا بَيْنَ يَدَيِ السَّاعَةِ

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلْقَمَةً إِذَا رَأَى مِنْ أَصْحَابِهِ هَشَاشًا أَوْ قَالَ: اتَّسَاطَ دَكَّرَهُمْ فِي الْأَيَّامِ كُلَّكِ

**[34896]** Muḥammad ibn ‘Ubayd narrated to us, from al-A‘mash, from ‘Umārah, from Abū Ma‘mar, who said: We entered upon ‘Amr ibn Shuraḥbīl, and he said: “Let us go to the person most resembling ‘Abdullāh [ibn Mas‘ūd] in conduct and guidance.” So we entered upon ‘Alqamah.

**[34897]** Abū Usāmah narrated to us, saying: Al-A‘mash narrated to us, saying: ‘Umārah narrated to us, from Abū Ma‘mar, who said: We were sitting with ‘Amr ibn Shuraḥbīl, and he said: “Let us go to the person most resembling ‘Abdullāh in guidance, manner, conduct, and inner character.” We did not know who he was until we set off to ‘Alqamah.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي مَعْمَرٍ، قَالَ: دَخَلْنَا عَلَى عَمْرِو بْنِ شُرَحِبِيلَ، فَقَالَ: انْطَلَقُوا بِنَا إِلَى أَشْبَهِ النَّاسِ سَمْتًا وَهَدْيًا بِعَبْدِ اللَّهِ، فَدَخَلْنَا عَلَى عَلْقَمَةَ

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا عُمَارَةً، عَنْ أَبِي مَعْمَرٍ، قَالَ: كُنَّا جُلوسًا عِنْدَ عَمْرِو بْنِ شُرَحِبِيلَ، فَقَالَ: اذْهَبُوا بِنَا إِلَى أَشْبَهِ النَّاسِ هَدْيًا، وَدَلَّا، وَسَمْتًا، وَأَبْطَنْتُمْ بِعَبْدِ اللَّهِ، فَلَمْ نَذْرُ مَنْ هُوَ حَتَّى انْطَلَقْنَا إِلَى عَلْقَمَةَ

**[34898]** Abū Mu‘awiyah narrated to us, from al-A‘mash, from Ibrāhīm, who said: Hammām woke up with his hair combed [neatly], so some of the people said: “Indeed, Hammām’s locks of hair tell you that he did not use them as a pillow tonight [i.e., he stayed up praying].”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: أَصْبَحَ هَمَّامٌ مُتَرَجِّلًا فَقَالَ بَعْضُ الْفَوْقَمِ: إِنَّ جُمَّهَ هَمَّامٌ لِتُخْبِرُكُمْ أَنَّهُ لَمْ يَتَوَسَّدْهَا اللَّيْلَةَ

**[34899]** ‘Abbād ibn al-‘Awwām narrated to us, from Huṣayn, from Ibrāhīm, who said: There was a man among us called Hammām ibn al-Ḥārith, and he would not sleep except while sitting in the mosque during his prayer. He used to say: “O Allah, cure me of sleep with a little [sleep], and grant me wakefulness in Your obedience.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ رَجُلٌ مِنَّا يُقَالُ لَهُ هَمَّامٌ بْنُ الْحَارِثِ وَكَانَ لَا يَنْمُ إِلَّا قَاعِدًا فِي الْمَسْجِدِ فِي صَلَاتِهِ، فَكَانَ يَشُولُ: اللَّهُمَّ اشْفُنِي مِنَ الْلَّوْمِ بِسَبِيلِ، وَارْزُقْنِي سَهَرًا فِي طَاعَتِكَ

**[34900]** Jarīr narrated to us, from ‘Atā’ ibn al-Sā’ib, from Ibn Ma‘qil regarding: {And if you could but see when they are terrified but there is no escape} [Saba’: 51]. He said: “He terrified them, so they did not escape Him.”

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبْنِ مَعْقِلٍ: "، قَالَ: " [51]: {وَلَوْ تَرَى إِذْ فَزَعُوا فَلَا فَوْتَ} [سَابَا] أَفْزَعَهُمْ فَلَمْ يَفُوتُهُ

**[34901]** Yahya bin Sa'id told us, from Sufyan, from 'Asim, from Abu Wa'il, from 'Amr bin Shurahbil, who said: "I am today certainly prepared for death, light in condition and state. I do not leave behind any debt, nor do I leave behind dependents for whom I fear ruin, except for the terror of the view [of the Hereafter/grave]."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ: "إِنِّي الْيَوْمَ لَمِيسَرَةٌ لِلْمَوْتِ، خَفِيفُ الْحَالٍ وَالْحَالَةِ، وَمَا أَدْعُ دِينًا، وَمَا أَدْعُ عِبَالًا أَخَافُ عَلَيْهِمُ الضَّيْعَةَ إِلَّا هَوْنُ الْمَطْلُبُ

**[34902]** Yahya bin Yaman told us, from Malik bin Mighwal, from Abu Ishaq, from Abu Maysarah, who said: When he went to his bed, he would weep, then say: "I wish my mother had not given birth to me." It was said: "Why?" He said: "Because we were informed that we would arrive at it [Hell], but we were not informed that we would return from it [be saved from it]."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، قَالَ: كَانَ إِذَا آوَى إِلَى فِرَاشِهِ بَكَى، ثُمَّ قَالَ: "أَلَيْتَ أُمِّي لَمْ تَلِدْنِي"، قِيلَ: لَمْ، قَالَ: "لَأَنَّا أُخِرِّنَا أَنَا وَارِدُوهَا وَلَمْ نُخِرِّنَ أَنَا صَادِرُوهَا

**[34903]** Humayd bin 'Abdur-Rahman told us, from his father, from Abu Ishaq, from 'Amr bin Shurahbil, who said: "A man died whom they thought possessed piety. He was approached in his grave and it was said: 'We are going to lash you one hundred lashes of Allah's punishment.' He said: 'Why will you lash me? I used to guard myself [against sin] and be pious.' It was said: 'Fifty.' They kept reducing it for him until it became one lash. He was lashed, and the grave flared up in fire upon him, and the man perished. Then he was restored and said: 'Why did you lash me?' They said: 'You prayed one day knowing that you were without ablution, and the weak poor man sought your help and you did not help him.'"

**[34904]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Wa'il, who said: "I never saw a Hamdani whom I would love to be in his skin more than 'Amr bin Shurahbil."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلٍ، قَالَ: "مَاتَ رَجُلٌ يَرْوَنَ أَنَّ عِنْدَهُ وَرَعًا، فَأَتَيْتَهُ فِي قَبْرِهِ فَقَيْلٌ: إِنَّ جَالِدُكَ مِائَةً جَلْدٌ مِّنْ عَذَابِ اللَّهِ، قَالَ: فِيمَ تَجْلِدُنِي؟ فَقَدْ كُنْتَ أَنْوَقَّى وَأَثْوَرَّعَ، فَقَيْلٌ: خَمْسُونَ، فَلَمْ يَرَأْلَوْا يَنْاقِصُونَهُ حَتَّى صَارَ إِلَى جَلْدٍ فَجُلَدَ، فَالْتَّهَبَ الْقَبْرُ عَلَيْهِ نَارًا، وَهَلَّكَ الرَّجُلُ، ثُمَّ أُعِيدَ فَقَالَ: فِيمَ جَلَّدْتُمُونِي؟ قَالُوا: صَلَّيْتَ يَوْمَ تَعْلَمُ وَأَنْتَ عَلَى غَيْرِ وُضُوءٍ، وَاسْتَغْاثَكَ الضَّعِيفُ الْمِسْكِينُ فَلَمْ تُعْنِهُ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَاعِلٍ، قَالَ: "مَا رَأَيْتُ هَمَدَانِيَا قُطُّ أَحَبَّ إِلَيَّ أَنْ أَكُونَ فِي سُلْخٍ جِلْدٍ مِّنْ عَمْرِو بْنِ شُرَحْبِيلٍ

**[34905]** Waki' told us, from 'Ali bin Salih, from Abu Ishaq, from Abu Maysarah, who said: "Whoever acts according to this verse has perfected [righteousness]: '{Righteousness is not that you turn your faces toward the east or the west}' [Al-Baqarah: 177]."

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ أَبِي مَيْسَرَةَ، قَالَ: "مَنْ عَمِلَ بِهَذِهِ الْأُبْيَةِ فَقَدْ  
اسْتَكْمَلَ، [لِئِسَ الْبَرُّ أَنْ تُوَلُوا وُجُوهُكُمْ قِبْلَ الْمَشْرُقِ  
(وَالْمَغْرِبِ)

**[34906]** Abu Mu'awiyah told us, from Al-A'mash, who said: Sulaym bin Al-Aswad Abu Ash-Sha'tha' entered upon Abu Wa'il to visit him [during illness] and said: "Indeed, in death there is rest." Abu Wa'il said: "I have a companion better for me than you: five prayers in the day."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، قَالَ: دَخَلَ سُلَيْمَ بْنَ  
الْأَسْوَدِ أَبُو الشَّعْنَاءِ عَلَى أَبِي وَائِلٍ يَعُودُهُ، فَقَالَ: إِنَّ فِي  
الْمَوْتِ لَرَاحَةً، فَقَالَ أَبُو وَائِلٍ: "إِنَّ لِي صَاحِبًا خَيْرًا  
مِنْكَ: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ

**[34907]** Waki' told us, he said: Al-A'mash told us, he said: Abu Wa'il said to me: "O Sulayman, by Allah, if we obeyed Allah, He would not disobey us [i.e., He would grant our requests]."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: قَالَ لِي أَبُو  
وَائِلٍ: "يَا سُلَيْمَانُ، وَاللَّهِ لَوْ أَطَعْنَا اللَّهَ مَا عَصَانَا

**[34908]** Abu Usamah told us, from Mis'ar, from 'Asim: That Abu Wa'il used to say while prostrating: "If You forgive me, You forgive out of bounty from You; and if You punish me, You punish me without being unjust or overcome." Then he would weep.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مِسْعَرٍ، عَنْ عَاصِمٍ: أَنَّ أَبَا وَائِلَ، كَانَ يَقُولُ وَهُوَ سَاجِدٌ: إِنْ تَغْفُ عَنِي تَغْفُ عَنْ طُولِ مِنْكَ، وَإِنْ تُعَذِّبْنِي تُعَذِّبْنِي غَيْرَ ظَالِمٍ وَلَا مَسْبُوقٍ، ثُمَّ يَبْكِي

**[34909]** Jarir told us, from Mughirah, who said: Ibrahim At-Taymi used to remind [preach] in the house of Abu Wa'il, and Abu Wa'il would tremble as a bird trembles.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ إِبْرَاهِيمُ التَّمِيميُّ يَذْكُرُ فِي مَنْزِلِ أَبِي وَائِلٍ: فَكَانَ أَبُو وَائِلٍ "يَتَنَفَّضُ كَمَا يَتَنَفَّضُ الطَّيرُ"

**[34910]** Ja'far bin 'Awn told us, from Mis'ar, from 'Asim, from Abu Wa'il, who said: "I have not likened the Quran readers (Qurra') of this time of ours to anything except embellished Dirhams, or sheep that grazed on saltwort so their bellies bloated, then a sheep among them was slaughtered and it was found to have no marrow."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ مِسْعَرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: "مَا شَبَهْتُ قُرَاءَ رَمَانِنَا هَذَا إِلَّا دَرَاهِمٌ مُرْوَقَةٌ، أَوْ غَنَمًا رَغَتِ الْحَمْضَ فَنُفِخَتْ بُطُونُهَا فَذُبِحَتْ مِنْهَا شَأْنًا، فَإِذَا هِيَ لَا تَنْقِى

**[34911]** Yahya bin Adam told us, he said: 'Uqbah told us, from Al-A'mash, from Shaqiq, that when he performed ablution, he would say: "Bring now every need you have."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا عُقْبَةُ، عَنِ الْأَعْمَشِ،  
عَنْ شَقِيقٍ، أَنَّهُ كَانَ يَتَوَضَّأُ، يَقُولُ: "هَاتِ الآنِ كُلَّ  
حَاجَةٍ لَكَ

**[34912]** Muhammad bin 'Ubayd told us, from Al-A'mash, who said: Ibrahim said to me: "Stick to Shaqiq, for I caught the companions of 'Abdullah while they were plentiful, and they considered him among the best of them."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، قَالَ: قَالَ لِي  
إِبْرَاهِيمُ: "عَلَيْكَ بِشَقِيقٍ فَإِنِّي أَدْرَكْتُ أَصْحَابَ عَبْدِ اللَّهِ  
وَهُمْ مُتَوَافِرُونَ وَهُمْ يَحْدُثُونَ مِنْ خَيَارِهِمْ

**[34913]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from Hammam, who said: I came upon Mu'addad while he was prostrating and sleeping. He said: Then he woke up saying: "O Allah, cure me of sleep with a little [sleep]." Then he continued in his prayer.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ  
هَمَّامٍ قَالَ: انْتَهَيْتُ إِلَى مُعَضَّدٍ وَهُوَ سَاجِدٌ نَائِمٌ، قَالَ:  
فَانْتَهِ وَهُوَ يَقُولُ: "اللَّهُمَّ اشْفِنِي مِنَ النَّوْمِ بِيَسِيرٍ"، ثُمَّ  
مَضَى فِي صَلَاتِهِ

**[34914]** 'Abdullah bin Numayr told us, he said: Al-A'mash told us, from Ibrahim, from 'Alqamah, who said: Mu'addad was shot with an arrow in his head. He pulled the arrow out of his head, then placed his hand on the spot, then said: "It is small, and indeed Allah blesses the small."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: رُمِيَ مُعَضَّدٌ بِسَهْمٍ فِي رَأْسِهِ فَنَرَعَ السَّهْمَ مِنْ رَأْسِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى مَوْضِعِهِ، ثُمَّ قَالَ: إِنَّهَا لصَغِيرَةٌ، وَإِنَّ اللَّهَ لَيُبَارِكُ فِي الصَّغِيرَةِ

**[34915]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Alqamah, who said: "Some of Mu'addad's blood got on his garment. He said: So he washed it, but its trace did not disappear. He said: And he used to pray in it and say: 'It only increases my love for it, being from the blood of Mu'addad.'"

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: "أَصَابَ تَوْبَةً مِنْ دَمٍ مُعَضَّدٍ" ، قَالَ: فَعَسَلَهُ فَلَمْ يَذْهَبْ أَثْرُهُ قَالَ: وَكَانَ يُصَلِّي فِيهِ وَيَقُولُ: "إِنَّهُ لَيُزِيدُ إِلَيَّ حُبًا مِنْ دَمٍ مُعَضَّدٍ"

**[34916]** 'Ali bin Mushir told us, from Al-A'mash, from 'Umarah, who said: Mu'addad stopped beside a tree and said: "By Allah, I do not care whether I prayed to this [tree] besides Allah or obeyed a created being in disobedience to Allah."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَرَةَ، قَالَ: نَزَلَ مُعَضَّدٌ إِلَى جَنْبِ شَجَرَةٍ، فَقَالَ: "وَاللَّهِ مَا أُبَالِي صَلَّيْتُ لِهَذِهِ مِنْ دُونِ اللَّهِ أَوْ أَطْعَنْتُ مَخْلُوقًا فِي مَعْصِيَةِ اللَّهِ"

**[34917]** Jarir told us, from Ash-Shaybani, who said: Mu'addad had a brother. He said: He used to go to the market, buy and sell, and spend on his dependents and on the dependents of Mu'addad. He said: So he [Mu'addad] used to say: "He is better than me; we are among his dependents, he spends on us. And Allah the Exalted knows best."

حَدَّثَنَا جَرِيرٌ، عَنْ الشَّيْبَانِيِّ، قَالَ: كَانَ لِمُعَضَّدٍ أخْ  
قَالَ: فَكَانَ يَأْتِي السُّوقَ فَيَشْرِي وَيَبْيَعُ وَيُنْفِقُ عَلَى  
عِيَالِهِ وَعَلَى عِيَالِ مُعَضَّدٍ، قَالَ: فَكَانَ يَقُولُ: "هُوَ خَيْرٌ  
مِّنِّي، نَحْنُ فِي عِيَالِهِ يُنْفِقُ عَلَيْنَا، وَاللَّهُ تَعَالَى أَعْلَمُ

**[34918]** Jarir told us, from Mansur, from Abu Razin regarding His saying: "{And your clothing purify}" [Al-Muddaththir: 4]. He said: "Improve your deeds. For if a man had good deeds, it was said: 'So-and-so has pure clothes.'"

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي رَزِينِ فِي قَوْلِهِ:  
{وَثَبَابَكَ فَطَاهِرٌ} "، قَالَ: "عَمَّاكَ أَصْلَحْتَهُ، فَكَانَ الرَّجُلُ  
إِذَا كَانَ حَسَنُ الْعَمَلِ قَبْلَهُ: فُلَانٌ طَاهِرُ النَّيَابِ

**[34919]** Waki' told us, from Sufyan, from Mansur, from Mujahid and Abu Razin: "{So they will be driven in rows}" [Fussilat: 19]. He said: "The first of them will be held back for the last of them."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،  
وَأَبِي رَزِينِ: "فَهُمْ يُوزَعُونَ" ، قَالَ: "يُحْبَسُ أَوَّلُهُمْ  
عَلَى آخِرِهِمْ

**[34920]** Abu Mu'awiyah told us, he said: Isma'il bin Sumay' told us, from Abu Razin regarding His saying: "{So let them laugh a little and [then] weep much}" [At-Tawbah: 82]. He said: "Allah says: The world is little, so let them laugh in it as they wish. But when they come to the Hereafter, they will weep a weeping that will not cease; that is the 'much'."

**[34921]** 'Ali bin Mushir told us, from Isma'il bin Sumay', from Abu Razin regarding His saying: "{Indeed, it is one of the greatest [afflictions]}" [Al-Muddaththir: 35]. He said: "Hell." "{A warning to humanity}" [Al-Muddaththir: 36]. He said: "Allah says: I am a warner to you regarding it."

**[34922]** 'Ali bin Mushir told us, from Isma'il bin Sumay', from Abu Razin: "{Blackening to the skin}" [Al-Muddaththir: 29]. He said: "It scorches his skin until it leaves it blacker than the night."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سُقْبَيْعٍ، عَنْ أَبِي رَزِينِ فِي قَوْلِهِ: "فَلَيُضْحَكُوا قَلِيلًا وَلَيَبْكِيُوا كَثِيرًا" ، قَالَ: "يَقُولُ اللَّهُ: الْأُنْيَا قَلِيلٌ فَلَيُضْحَكُوا فِيهَا مَا شَاءُوا، فَإِذَا صَارُوا إِلَى الْآخِرَةِ بَكُوا بُكَاءً لَا يَنْقُطُعُ، فَذَلِكَ الْكَثِيرُ

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ سُقْبَيْعٍ، عَنْ أَبِي رَزِينِ فِي قَوْلِهِ: "إِنَّهَا لِأَحْدَى الْكُبُرِ" ، قَالَ: "جَهَنَّمُ، {ذِيَرًا لِلْبَشَرِ}" قَالَ: "يَقُولُ اللَّهُ: أَنَا لِكُمْ مِنْ ذِيَرٍ

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ سُقْبَيْعٍ، عَنْ أَبِي رَزِينِ: "الْوَاحَدَةُ لِلْبَشَرِ" ، قَالَ: "تُلَوُحُ جِلْدَهُ حَتَّى تَذَعَّهُ أَشَدَّ سَوَادًا مِنَ اللَّلَّلِ

**[34923]** Waki' told us, from Sufyan, from Mansur, from Abu Razin, who said: "Al-Ghassaq: what flows from their pus."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي رَزِينَ قَالَ: "الْغَسَاقُ، مَا يَسِيلُ مِنْ صَدِيدِهِمْ

**[34924]** Abu Usamah told us, from Al-A'mash, who said: I heard them saying: "Abdur-Rahman bin Yazid never did a deed except that he intended by it the Face of Allah."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُهُمْ يَقُولُونَ: "مَا عَمِلَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ عَمَلاً قَطُّ إِلَّا وَهُوَ يُرِيدُ بِهِ وَجْهَ اللَّهِ

**[34925]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Abdur-Rahman bin Yazid: "That he used to recite [finish] the Qur'an in seven [days]."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: "أَنَّهُ كَانَ يَقْرَأُ الْقُرْآنَ فِي سَبْعِ

**[34926]** Abu Khalid Al-Ahmar told us, from Al-A'mash, from Shimr, from Ziyad bin Hudayr, who said: "A people have not understood [religion] who have not attained piety."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ: "مَا فَقَهَ قَوْمٌ لَمْ يَتَلَمُّذُوا التَّقْوَى

**[34927]** 'Abdullah bin Numayr told us, he said: Malik bin Mighwal told us, from Abu Sakhrah, who said: Ziyad bin Hudayr said: "I wish I were in a container of iron, having with me what sustains me, not speaking to anyone and no one speaking to me."

**[34928]** Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, from Al-Harith bin Qays, who said: "If you are in something of a worldly matter, then be moderate; and if you are in something of a matter of the Hereafter, then remain as long as you can. And if Satan comes to you while you are praying and says: 'You are showing off,' then increase [your prayer] and lengthen it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مَغْوِلٍ،  
عَنْ أَبِي صَخْرَةَ، قَالَ: قَالَ زَيَادُ بْنُ حُدَيْرٍ: الْوَدِينُ  
أَنَّى فِي حَيْزٍ مِّنْ حَدِيدٍ وَمَعِي مَا يُصْلِحُنِي لَا أَكُلُّ وَلَا  
يُكَلُّونِي

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ  
الْحَارِثِ بْنِ قَيْسٍ، قَالَ: إِذَا كُنْتَ فِي شَيْءٍ مِّنْ أَمْرِ  
اللَّهِنِيَا فَتَرَوْخْ، وَإِذَا كُنْتَ فِي شَيْءٍ مِّنْ أَمْرِ الْآخِرَةِ  
فَامْكُثْ مَا اسْتَطَعْتَ، وَإِذَا جَاءَكَ الشَّيْطَانُ وَأَنْتَ تُصَلِّي  
فَقَالَ: إِنَّكَ تُرَأَى، فَرِذْ وَأَطْلَنْ

**[34929]** Shababah bin Sawwar told us, he said: Shu'bah told us, from Al-A'mash, who said: Khaythamah said: "You and Ibrahim sit in the mosque and people gather around you. I have seen Al-Harith bin Qays, when two men gathered around him, he would stand up and leave them."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، قَالَ: قَالَ خَيْثَمَةُ: "جَلَسْتُ أَنَا وَإِبْرَاهِيمُ فِي الْمَسْجِدِ وَيَجْتَمِعُ عَلَيْكُمْ، فَدَرَأَيْتُ الْحَارِثَ بْنَ قَيْسٍ إِذَا جَتَمَعَ عِنْدَهُ رَجُلًا فَقَامَ وَتَرَكَهُمَا

**[34930]** Waki' told us, from Al-A'mash, from Mis'ar, from 'Ali bin Al-Aqmar, from Abu Al-Ahwas, who said: "A man used to pass by the tent [at night]..." He said: "...and find them making a buzzing sound like the buzzing of bees [from prayer/recitation]. So why do these people feel safe from what those people feared?"

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ مِسْعَرٍ، عَنْ عَلَيِّ بْنِ الْأَفْمَرِ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: "إِنَّ كَانَ الرَّجُلُ لَيَطْرُقُ الْفُسْطَاطَ"، قَالَ: "فَيَجِدُ لَهُمْ دَوِيًّا كَدَوِيًّا النَّحلِ، فَمَا بَالُ هُؤُلَاءِ يَأْمُونُ مَا كَانَ أُولَئِكَ يَخَافُونَ

**[34931]** Abu Mu'awiyah told us, from Al-A'mash, from Malik bin Al-Harith, from 'Abdullah bin Rabi'ah, who said: 'Utbah bin Farqad said to 'Abdullah bin Rabi'ah: "O 'Abdullah, will you not help me with your nephew?" He said: "What is that?" He said: "That he help me in the work I am in." So 'Abdullah said to him: "O 'Amr, obey your father." He said: So he looked at Mu'addad who was sitting, and he said: "{Do not obey him, but prostrate and draw near}" [Al-'Alaq: 19]. He said: So 'Amr said: "O father, I am only a slave working for the liberation of my neck [from Hell]." He said: So 'Utbah wept and said: "O my son, I love you with two loves: love for the sake of Allah and the love of a father for his child." He said: So 'Amr said: "O father, you gave me wealth amounting to seventy thousand. If you are going to ask me about it, here it is, take it. Otherwise, let me spend it." 'Utbah said to him: "Spend it." He said: So he spent it until not a Dirham remained of it.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، قَالَ: قَالَ عُبْدُهُ بْنُ فَرْقَادٍ لِعَبْدِ اللَّهِ بْنِ رَبِيعَةَ: "يَا عَبْدَ اللَّهِ، أَلَا تُعِينُنِي عَلَى ابْنِ أَخِيكَ، قَالَ: وَمَا ذَلِكَ؟ قَالَ: يُعِينُنِي عَلَى مَا أَنَا فِيهِ مِنْ عَمَلٍ، فَقَالَ لَهُ عَبْدُ اللَّهِ: يَا عَمْرُو، أَطْعُنْ أَبِيكَ، قَالَ: فَنَظَرَ إِلَى مُعَضِّدٍ وَهُوَ جَالِسٌ فَقَالَ: {لَا تُطِعْهُ وَاسْجُدْهُ وَاقْتَرِبْ} قَالَ: فَقَالَ عَمْرُو: يَا أَبْتِ، إِنَّمَا أَنَا عَبْدٌ أَعْمَلْ فِي فِكَالِ رَقَبَتِي، قَالَ: فَبَكَى عُبْدُهُ وَقَالَ: يَا بُنَيَّ إِنِّي لِأَحِبُّكَ حُبَّيْنِ: حُبًّا لِلَّهِ وَحُبًّا لِوَالِدِ وَلَدَهُ، قَالَ: فَقَالَ عَمْرُو: يَا أَبْتِ، إِنَّكَ كُنْتَ أَنِيَتِي بِمَا لَيْلَ سَبْعِينَ أَلْفًا، فَإِنْ كُنْتَ سَائِلِي عَنْهُ فَهُوَ ذَا فَحْذُهُ، وَإِلَّا فَدَعْنِي فَأُمْضِيَهُ، قَالَ لَهُ عُبْدُهُ فَأَمْضِيَهُ، قَالَ: فَأَمْضَاهُ حَتَّى مَا بَقَى مِنْهُ دِرْهَمٌ

**[34932]** Abu Usamah told us, he said: Al-A'mash told us, he said: 'Umarah told us, who said: We went out with some family of Shurayh bin Hani' to Mecca. He came out with us to see us off. He said: Among what he said to us was: "Strive in the journey, for your riding mounts will not avail you against Allah at all. And whatever a man loses of the world, nothing is easier for him to leave than his own self [if he considers the Hereafter]." 'Umarah said: "I never remembered these words of his but that I benefited from them."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا  
عُمَارَةُ، قَالَ: حَرَجْنَا مَعَنَا أَهْلَ لِشْرِيْحٍ بْنِ هَانِيٍ إِلَى  
مَكَّةَ، فَخَرَجَ مَعَنَا يُشَيْعِنَا، قَالَ: فَكَانَ فِيمَا قَالَ لَنَا:  
اَجِدُوا السَّيْرَ، فَإِنَّ رُكْبَانَكُمْ لَا تُغْنِي عَنْكُمْ مِنَ اللَّهِ  
شَيْئًا، وَمَا فَقَدَ الرَّجُلُ مِنَ الدُّنْيَا شَيْئًا أَهْوَنَ عَلَيْهِ مِنْ  
نَفْسِهِ تَرَكَهَا، قَالَ عُمَارَةُ: فَمَا ذَكَرْتُهَا مِنْ قَوْلِهِ إِلَّا  
أَنْتَقَعْتُ بِهَا

**[34933]** Muhammad bin Fudayl told us, from his father, who said: I heard Mahan say: "Is not one of you ashamed that his beast which he rides and his garment which he wears remember Allah more than he does?" And he would not slacken from Takbir and Tahlil.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ مَاهَانَ،  
يَقُولُ: "أَمَا يَسْتَحِي أَحَدُكُمْ أَنْ تَكُونَ دَائِبُّهُ الَّتِي يَرْكِبُ،  
وَتَوْبُهُ الَّذِي يَلْبِسُ أَكْثَرَ لِلَّهِ مِنْهُ ذِكْرًا"، فَكَانَ لَا يَغْتَرُ  
مِنَ التَّكْبِيرِ وَالثَّهْلِيلِ

**[34934]** Muhammad bin Fudayl told us, from Ibrahim, the Mu'adhdhin of Banu Hanifah, who said: I saw Mahan Al-Hanafi when Al-Hajjaj ordered him to be crucified at his door. He said: "I looked at him while he was on the wood, glorifying Allah (Tasbih), magnifying Him (Takbir), declaring His Oneness (Tahlil), and praising Him (Tahmid) until he reached twenty-nine [invocations? or counting with fingers?]. He made a knot with his hand [indicating 29], then he [the executioner] stabbed him while he was in that state. I saw him a month later with his hand knotted at twenty-nine." He said: And light used to be seen at his place at night.

**[34935]** Sharik bin 'Abdullah told us, from 'Ata' bin As-Sa'ib, who said: "Abu Al-Bakhtari was a soft-hearted man; he would hear wailing and weep."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، مُؤَذِّنِ بَنِي حَنْيفَةِ، قَالَ: رَأَيْتُ مَاهَانَ الْحَنَفِيَّ وَأَمْرَ بِهِ الْحَجَاجُ أَنْ يُصْلَبَ عَلَى بَابِهِ، قَالَ: "فَنَظَرْتُ إِلَيْهِ وَإِنَّهُ لَعَلَى الْخَشِبَةِ، وَهُوَ يُسَبِّحُ، وَيُكَبِّرُ، وَيُهَلِّلُ، وَيَحْمَدُ اللَّهَ حَتَّى يَلْغَى تِسْعًا وَعَشْرِينَ، فَعَقَدَ بِيَدِهِ فَطَعْنَةً، وَهُوَ عَلَى ذَلِكَ الْحَالِ، فَلَقَدْ رَأَيْتُهُ بَعْدَ شَهْرٍ مَعْقُودًا تِسْعًا وَعَشْرِينَ بِيَدِهِ"، قَالَ: وَكَانَ يُرَى عِنْدَ الضَّوْءِ بِاللَّيْلِ

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: "كَانَ أَبُو الْبَخْتَرِيَّ رَجُلًا رَقِيقًا، وَكَانَ يَسْمَعُ النَّوْحَ وَيَبْكِي

**[34936]** Ibn Fudayl told us, from 'Ata', from Abu Al-Bakhtari regarding His saying: "They have taken their scholars and monks as lords besides Allah" [At-Tawbah: 31]. He said: "They obeyed them in what they commanded them regarding forbidding the lawful and permitting the unlawful, so they worshiped them by that."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الْبَخْرِيِّ، فِي  
فَوْلِهِ: {أَتَخْنُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ}  
قَالَ: أَطَاعُوهُمْ فِيمَا أَمْرُوهُمْ بِهِ مِنْ تَحْرِيمٍ حَلَالٍ  
وَتَحْلِيلٍ حَرَامٍ، فَعَبَدُوهُمْ بِذَلِكَ

**[34937]** Abu Usamah told us, Mis'ar informed me, from Abu Al-'Anbas, who said: Abu Al-Bakhtari said: "To be among people who are more knowledgeable than me is more beloved to me than to be among people where I am the most knowledgeable."

حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ أَخْبَرَنِي مَسْعُرٌ، عَنْ أَبِي  
الْعَنْبَسِ، قَالَ: قَالَ أَبُو الْبَخْرِيِّ: "لَأَنَّ أَكُونَ فِي قَوْمٍ  
أَعْلَمُ مِنِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ فِي قَوْمٍ أَنَا أَعْلَمُهُمْ"

**[34938]** Abu Usamah told us, Sa'id bin Salih informed us, from Hakim bin Jubayr, who said: Abu Al-Bakhtari said: "Three groups, that I fall from the sky is more beloved to me than to be one of them: A people who considered lawful conversations that have adornment and splendor but became weary of the Qur'an, and a people who obeyed the created in disobedience to the Creator"—meaning the people of Ash-Sham—"and the Kharijites."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ سَعِيدُ بْنُ صَالِحٍ أَخْبَرَنَا عَنْ حَكِيمِ  
بْنِ جُبَيْرٍ، قَالَ: قَالَ أَبُو الْبَخْتَرِيُّ: "ثَلَاثَةٌ لَّاَنْ أَخْرَى مِنَ  
السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَكُونَ أَحَدُهُمْ: قَوْمٌ اسْتَحْلَوا  
أَحَادِيثَ لَهَا زِينَةٌ وَبَهْجَةٌ، وَسَيَّمُوا الْقُرْآنَ، وَقَوْمٌ  
أَطَاعُوا الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ يَعْنِي أَهْلَ الشَّامِ  
وَالْخَوَارِجَ

**[34939]** 'Affan told us, he said: Hammad bin Salamah told us, he said: 'Ata' bin As-Sa'ib informed us that Abu Al-Bakhtari and his companions, if one of them heard someone praising him or vanity entered him, he would fold his shoulders and say: "I humble myself before Allah."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا  
عَطَاءُ بْنُ السَّائبِ، أَنَّ أَبَا الْبَخْتَرِيِّ وَأَصْحَابَهُ كَانَ إِذَا  
سَمِعَ أَحَدَهُمْ يُتَبَّعِي عَلَيْهِ أَوْ دَخَلَهُ عُجْبٌ تَمَّ مُنكِبَتِهِ  
وَقَالَ: حَشَعْتُ لِلَّهِ

**[34940]** 'Affan told us, he said: Hammad bin Salamah told us, from 'Ata' bin As-Sa'ib, from Abu Al-Bakhtari, who said: "Indeed, the earth misses the believer, and the places adorn themselves for the believer when he wants to pray."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: "إِنَّ الْأَرْضَ لِتَقْنُدُ الْمُؤْمِنَ، وَإِنَّ الْبَقَاعَ لِتُزَيَّنَ لِلْمُؤْمِنِ إِذَا أَرَادَ أَنْ يُصَلِّي

**[34941]** Abu Al-Ahwas told us, from Abu Ishaq, from 'Amr bin Maymun, who said: It used to be said: "Hasten to do deeds before four things: life before death, health before sickness, leisure before occupation"—and I did not memorize the fourth.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: كَانَ يُقَالُ: "بَادِرُوا بِالْعَمَلِ أَرْبَعًا: بِالْحَيَاةِ قَبْلَ الْمَمَاتِ، وَبِالصَّحَّةِ قَبْلَ السَّقَمِ، وَبِالْفَرَاغِ قَبْلَ الشُّغْلِ، وَلَمْ أَحْفَظِ الرَّابِعَةَ

**[34942]** Sharik told us, from Abu Ishaq, from 'Amr bin Maymun regarding His saying: "{Never will you attain righteousness}" [Al-Imran: 92]. He said: "Righteousness is Paradise."

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، فِي قَوْلِهِ: {لَنْ تَنَالُوا الْبِرَّ} قَالَ: الْبِرُّ الْجَنَّةُ

**[34943]** Jarir told us, from Mansur, from Ibrahim, from 'Amr bin Maymun, who said: "A stake would be driven for him into the wall of the mosque. If he became weary of standing in prayer and it became difficult for him, he would hold onto the stake, leaning on it, or a rope would be tied for him and he would hold onto it."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: "كَانَ يُؤَتَّدُ لَهُ فِي حَائِطِ الْمَسْجِدِ، فَكَانَ إِذَا سَئَمَ مِنَ الْقِيَامِ فِي الصَّلَاةِ وَسَقَ عَلَيْهِ أَمْسَاكٍ بِالْأُوتُدِ يَعْمَدُ عَلَيْهِ، أَوْ يُرْبَطُ لَهُ حَبْلٌ فَيَمْسِكُ بِهِ"

**[34944]** Ibn Mahdi told us, from Shu'bah, from Abu Ishaq, who said: "'Amr bin Maymun performed Hajj sixty times, combining Hajj and 'Umrah."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: "حَجَّ عَمْرُو بْنُ مَيْمُونٍ سِتِّينَ مِنْ بَيْنِ حَجَّةٍ وَعُمْرَةٍ"

**[34945]** Zayd bin Al-Hubab told us, he said: Abu Sinan informed us, he said: Abu Ishaq told us, from 'Amr bin Maymun regarding His saying: "{That is because they disliked what Allah revealed, so He rendered worthless their deeds}" [Muhammad: 9]. He said: "[Meaning] the obligatory duties."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ أَخْبَرَنَا أَبُو سِنَانٍ، قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، فِي قَوْلِهِ، {ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ} قَالَ: الْفَرَائِضُ

**[34946]** Waki' told us, from Mis'ar, from 'Affan, from 'Amr bin Maymun, who said: "Indeed, the noise of worms is heard between the skin of the disbeliever and his flesh, like the noise of wild beasts."

حَدَّثَنَا وَكِبْعُ، عَنْ مِسْعَرٍ، عَنْ عَفَانَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، قَالَ: "إِنَّهُ لَيُسْمَعُ بَيْنَ جَلْدِ الْكَافِرِ وَلَحْمِهِ جَلْبَةُ الدُّودِ كَجَلْبَةِ الْوَحْشِ"

**[34947]** Hafs told us, from Hanash, who said: "I saw 'Amr bin Maymun, and he had a hum [constant murmuring of remembrance/dhikr]."

حَدَّثَنَا حَفْصٌ، عَنْ حَنَشٍ، قَالَ: "رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ وَلَهُ هَمْهَمَةٌ"

**[34948]** Hushaym told us, from Abu Balj, who said: When 'Amr met a man from his brothers, he would say: "Allah provided [me/us] last night with such-and-such prayer, and Allah provided last night with such-and-such good."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَلْجٍ، قَالَ: كَانَ عَمْرُو إِذَا لَقِيَ الرَّجُلَ مِنْ إِخْرَانِهِ قَالَ: "رَزَقَ اللَّهُ الْبَارَحَةَ مِنَ الصَّلَاةِ كَذَا، وَرَزَقَ اللَّهُ الْبَارَحَةَ مِنَ الْخَيْرِ كَذَا وَكَذَا"

**[34949]** Waki' told us, from Sufyan, from Abu As-Sawda', from Ad-Dahhak, who said: "I saw us when we were learning nothing but piety (Wara')."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ أَبِي السَّوْدَاءِ، عَنْ الضَّحَّاكِ، قَالَ: "لَقَدْ رَأَيْتُنَا وَمَا نَتَعَلَّمُ إِلَّا الْوَرَعَ"

**[34950]** Waki' told us, from Malik bin Mighwal, from 'Amr bin Qays An-Nasir, from Ad-Dahhak, who said: "We caught our companions, and they were learning nothing but piety (Wara')."

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَمْرُو بْنِ قَيْسٍ  
النَّاصِيرِ، عَنِ الصَّحَّافِ، قَالَ: "أَذْرَكَنَا أَصْحَابُنَا وَمَا  
يَعْلَمُونَ إِلَّا الْوَرَعَ

**[34951]** Ibn Numayr narrated from Al-Ajlah, who said: I said to Ad-Dahhak: "Why was it named Sidrat al-Muntaha (The Lote Tree of the Utmost Boundary)?" He said: "Because everything from the command of Allah ends at it."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَجْلَحِ، قَالَ: فَلْتُ لِلنَّصَّاحَاتِ: "لَمْ  
سُمِّيَتْ سِدْرَةُ الْمُنْتَهَى؟ قَالَ: لِأَنَّهُ يَنْتَهِي إِلَيْهَا كُلُّ شَيْءٍ  
مِّنْ أَمْرِ اللَّهِ

**[34952]** 'Amr bin Sa'd Abu Dawud narrated from Sufyan, from Al-A'mash, from 'Abdur-Rahman bin Abi Ziyad, from 'Abdur-Rahman bin Abi Layla, who said: "The soul is in the hand of an angel who walks with it, and when he (the deceased) enters his grave, he places it in him."

حَدَّثَنَا عَمْرُو بْنُ سَعْدٍ أَبُو دَاؤَدَ، عَنْ سُفْيَانَ، عَنِ  
الْأَعْمَشِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: "الرُّوْحُ بِيَدِ مَلَكٍ يَمْشِي  
بِهِ، فَإِذَا تَخَلَّ قَبْرَهُ جَعَلَهُ فِيهِ

**[34953]** Mu'awiyah bin Hisham narrated from Sufyan, from Al-A'mash, similar to it.

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ،  
نَحْوَهُ

**[34954]** Mu'awiyah bin Hisham narrated from Sufyan, from Al-A'mash, who said: "Abdur-Rahman bin Abi Layla used to pray, but if someone entered, he would go to his bed and recline on it."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ،  
قَالَ: "كَانَ عَبْدُ الرَّحْمَنَ بْنُ أَبِي لَيْلَى يُصَلِّي ، فَإِذَا  
دَخَلَ الدَّاخِلُ أَتَى فِرَاشَهُ فَاتَّكَأَ عَلَيْهِ

**[34955]** 'Affan narrated: Hammad bin Zayd narrated to us, saying: Thabit informed us, from 'Abdur-Rahman bin Abi Layla, who said regarding: "{No darkness will cover their faces, nor humiliation}" [Yunus: 26]," he said: "After they look at their Lord."

حَدَّثَنَا عَفَانُ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، قَالَ أَخْبَرَنَا ثَابِتٌ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: "لَا يَرْهَقُ  
قَالَ: بَعْدَ نَظَرِهِمْ [26]: وُجُوهُهُمْ فَتَرٌ وَلَا ذَلَّةٌ" [يونس  
إِلَى رَبِّهِمْ

**[34956]** 'Affan narrated: Hammad bin Salamah narrated to us, saying: Thabit informed us, from 'Abdur-Rahman bin Abi Layla, who said: "The polytheists say: '{Woe to us! Who has raised us up from our sleeping place?}' [Ya-Sin: 52]. He said: The believers say: '{This is what the Most Merciful promised, and the messengers told the truth}' [Ya-Sin: 52]."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا  
ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: "يَقُولُ  
52: الْمُسْرِكُونَ: {يَا وَيَلَّا مَنْ بَعَثَنَا مِنْ مَرْقَنَا} [يس  
قَالَ: يَقُولُ الْمُؤْمِنُونَ {هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
52: الْمُرْسَلُونَ} [يس

**[34957]** Muhammad bin Fudayl narrated from Al-Walid bin Jumay', from Abu Salamah, who said: "The Companions of the Prophet (peace be upon him) were neither stiff nor feigning death (i.e., excessively ascetic). They used to recite poetry in their gatherings and mention the affairs of their Days of Ignorance. But if one of them was asked for something regarding a matter of his religion, the whites of his eyes would roll as if he were mad (out of zeal)."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: "لَمْ يَكُنْ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَخَرِّقِينَ وَلَا مُنَمَّاوتِينَ، وَكَانُوا يَتَشَائِدُونَ الشِّعْرَ فِي مَجَالِسِهِمْ، وَيَذْكُرُونَ أَمْرَ جَاهِلِيَّتِهِمْ، فَإِذَا أُرِيدَ أَحَدُهُمْ عَلَى شَيْءٍ مِنْ أَمْرِ دِينِهِ ذَارَتْ حَمَالِيقُ عَيْنِيهِ كَانَهُ مَجْنُونٌ

**[34958]** Muhammad bin Bishr narrated: Muhammad bin 'Amr narrated to us, saying: Abu Salamah narrated to us: "That on the morning of the Day of Resurrection, that night will be as long as three nights. Those who fear their Lord will stand and pray until they finish their prayer, then they return and sleep until their sides become tired. Then they stand and pray until they finish their prayer. They will look for the sun from its rising place, but behold, it has risen from its west."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ، "أَنَّ صُبْحَ يَوْمِ الْقِيَامَةِ تَطُولُ تِلْكَ اللَّيْلَةَ كَطُولِ تِلْكَ لَيْلَاتِ لَيَالٍ، فَيَقُولُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ فَيُصَلِّوْنَ حَتَّى إِذَا فَرَغُوا مِنْ صَلَاتِهِمْ رَجَعُوا فَنَامُوا حَتَّى تَكَلَّ جُنُوبُهُمْ، ثُمَّ قَامُوا فَصَلَوَوا حَتَّى إِذَا فَرَغُوا مِنْ صَلَاتِهِمْ أَصْبَحُوا يَنْظُرُونَ إِلَى الشَّمْسِ مِنْ مَطْلَعِهَا فَإِذَا هِيَ قَدْ طَلَعَتْ مِنْ مَغْرِبِهَا

**[34959]** Sufyan bin 'Uyaynah narrated from Ibn 'Ajlan, from 'Awn bin 'Abdullah, who said: "Indeed, from the perfection of Taqwa is that you seek, in addition to what you know of it, knowledge of what you do not know. And know that regarding what you know, you should avoid seeking excess in it; and what drives a man to stop seeking increase in what he already knows is the lack of benefit from what he already knows."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، قَالَ: "إِنَّ مِنْ كَمَالِ التَّقْوَى أَنْ تَبْتَغِي إِلَى مَا عَلِمْتَ مِنْهَا عِلْمًا مَا لَمْ تَعْلَمْ، وَأَعْلَمُ أَنَّ فِيمَا عَلِمْتَ تَرُكَ الْبَتِّغَاءُ الرِّيَادَةُ فِيهِ، وَإِنَّمَا يُحْمِلُ الرَّجُلُ عَلَى تَرْكِ الْبَتِّغَاءِ الرِّيَادَةُ فِيمَا قَدْ عَلِمَ فَلَمْ يَنْتَقِعْ بِمَا قَدْ عَلِمَ"

**[34960]** Sufyan bin 'Uyaynah narrated from Ibn 'Ajlan, from 'Awn, who said: "It is sufficient arrogance for you to claim your superiority over others."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَوْنَ، قَالَ: "بِخَسْبِكِ مِنْ الْكِبْرِ أَنْ تَأْخُذَ بِفَضْلِكِ عَلَى غَيْرِكِ"

**[34961]** Abu Khalid al-Ahmar narrated from Ibn 'Ajlan, from 'Awn, who said: "The one who remembers (Allah) among the heedless is like the fighter defending those who flee, and the heedless among those who remember is like the one fleeing from the fighters."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَوْنَ، قَالَ: "الْذَّاكِرُ فِي الْغَافِلِينَ كَالْمُقَاتِلُ عَنِ الْفَارِّينَ وَأَنَّ الْغَافِلَ فِي الْذَّاكِرِينَ كَالْفَارَ عَنِ الْمُقَاتِلِينَ"

**[34962]** Sufyan bin 'Uyaynah narrated from Mis'ar, from 'Awn, who said: "It used to be said: Whoever Allah has beautified his form, He informed him of forgiveness before the sin: {Allah has forgiven you, why did you give them permission?} [At-Tawbah: 43]."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ، عَنْ عَوْنَ، قَالَ:  
"كَانَ يُقَالُ: مَنْ أَحْسَنَ اللَّهُ صُورَتَهُ أَحْبَرَهُ بِالْعَفْوِ فَبْلَى  
الدَّنْبُ {عَفَا اللَّهُ عَنْكَ لَمْ أَذْنْتُ لَهُمْ} [التوبَةُ 43]

**[34963]** Yazid bin Harun narrated: Al-Mas'udi informed us, from 'Awn bin 'Abdullah, who said: "No one gives death its due status except a servant who considers tomorrow not to be part of his lifespan. How many people start a day they do not complete, and hope for a tomorrow they do not reach. If you were to see death and its path, you would hate hope and its deception."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ  
عَوْنَ بْنِ عَبْدِ اللَّهِ، قَالَ: "مَا أَحَدُ يُنْزِلُ الْمَوْتَ حَقَّ  
مَنْزِلَتِهِ إِلَّا عَبْدُ عَدَّ عَدًا لَيْسَ مِنْ أَجْلِهِ، كُمْ مِنْ مُسْتَقْلٍ  
يَوْمًا لَا يَسْتَكْمِلُهُ، وَرَاجِ عَدًا لَا يَبْلُغُهُ، إِنَّكَ لَوْ تَرَى  
الْأَجَلَ وَمَسِيرَهُ لَا يَبْعَضُتُ الْأَمْلَ وَغُرُورَهُ

**[34964]** Shababah bin Sawwar narrated from Layth bin Sa'd, from Ibn 'Ajlan, from 'Awn, who said: "It used to be said: Whoever Allah has given a beautiful form and placed in a good position, then he humbles himself for Allah, is among the purely chosen of Allah."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ ابْنِ  
عَجْلَانَ، عَنْ عَوْنَ، قَالَ: "كَانَ يُقَالُ: مَنْ أَحْسَنَ اللَّهُ  
صُورَتَهُ وَجَعَلَهُ فِي مَنْصِبٍ صَالِحٍ ثُمَّ تَوَاضَعَ لِلَّهِ كَانَ  
مِنْ خَالِصِ اللَّهِ

**[34965]** Jarir narrated from Layth, from Ibn Sabit: Regarding "For those who do good is the best [reward] and extra" [Yunus: 26]," he said: "Looking at the Face of Allah."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ ابْنِ سَابِطٍ: "لِلَّذِينَ قَالَ النَّظَرُ [26]: أَحْسَنُوا الْحُسْنَى وَزَيَادَةً" [يُونُسْ إِلَى وَجْهِ اللَّهِ

**[34966]** Husayn bin 'Ali narrated from Za'idah, from Layth, from Ibn Sabit, who said: "Allah says: 'O son of Adam, as long as you worship Me and hope in Me, I forgive you for what was (in you). My servant asks Me for guidance; how can I lead My servant astray when he asks Me for guidance and I am the Judge?'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ لَيْثٍ، عَنْ ابْنِ سَابِطٍ، قَالَ: "إِنَّ اللَّهَ يَقُولُ: إِنَّكَ يَا ابْنَ آدَمَ مَا عَبَدْنَا نِي وَرَجَوْتَنِي فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ، يَسْأَلُنِي عَبْدِي الْهُدَى وَكَيْفَ أُضِلُّ عَبْدِي وَهُوَ يَسْأَلُنِي الْهُدَى وَأَنَا الْحَكَمُ"

**[34967]** Husayn bin 'Ali narrated from Za'idah, from Layth, from Ibn Sabit, who said: "Give glad tidings to those who walk in the darkness of the night to the prayers of a complete light on the Day of Resurrection."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ لَيْثٍ، عَنْ ابْنِ سَابِطٍ، قَالَ: "بَشِّرْ الْمَشَائِينَ فِي ظُلْمِ اللَّيْلِ إِلَى الصَّلَوَاتِ بِتُورٍ ثَامِنَ يَوْمَ الْقِيَامَةِ"

**[34968]** Waki' narrated from Al-'Ala' bin 'Abd al-Karim, who heard it from Ibn Sabit: Regarding "And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom" [Az-Zukhruf: 4]," he said: "In the Mother of the Book is everything that will happen until the Day of Resurrection."

**[34969]** Abu Usamah narrated: I heard Al-A'mash say: 'Amr bin Murrah narrated to us, from Ibn Sabit, who said: "Four manage the affairs of the world: Jibra'il, Mika'il, Israfil, and the Angel of Death. As for Jibra'il, he is in charge of armies and wind. As for Mika'il, he is in charge of rain and plants. As for the Angel of Death, he is entrusted with seizing souls. And as for Israfil, he descends with the command to them regarding what they are ordered."

حَدَّثَنَا وَكِيعٌ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، سَمِعَهُ مِنْ ابْنِ سَابِطٍ: "(وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَيْهِ حَكِيمٌ)" قَالَ: فِي أُمِّ الْكِتَابِ كُلُّ شَيْءٍ هُوَ كَائِنٌ [4]: [الزخرف]  
إِلَى يَوْمِ الْقِيَامَةِ

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ سَمِعْتُ الْأَعْمَشَ، قَالَ حَدَّثَنَا  
عَمْرُو بْنُ مُرَّةَ، عَنْ ابْنِ سَابِطٍ، قَالَ: "يُدَبِّرُ أَمْرَ الدُّنْيَا  
أَرْبَعَةً: جَبْرَائِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ وَمَلَكُ الْمَوْتَّ،  
فَأَمَّا جَبْرَائِيلُ فَصَاحِبُ الْجُنُودِ وَالرِّيحِ، وَأَمَّا مِيكَائِيلُ  
فَصَاحِبُ الْقَطْرِ وَالنَّبَاتِ، وَأَمَّا مَلَكُ الْمَوْتَ فَمُوكَلُ  
بِقَبْضِ الْأَنْفُسِ، وَإِمَّا إِسْرَافِيلُ فَهُوَ يَنْزِلُ بِالْأَمْرِ عَلَيْهِمْ  
بِمَا يُؤْمِرُونَ"

**[34970]** Muhammad bin 'Abdullah bin az-Zubayr narrated from Sufyan, from Abu Hayyan, who said: I heard Ibrahim at-Taymi saying: "I never compared my words to my deeds except that I feared being a liar."

**[34971]** Abu al-Ahwas narrated from Salim bin Abi Hafsa, who said: I heard Ibrahim at-Taymi saying: "O Allah, we are weak, from weakness You created us, and to weakness we shall return. It is what You will, not what we will, so we ask You that we may be upright."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، عَنْ سُفْيَانَ، عَنْ أَبِي حَيَّانَ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّمِيميَّ، يَقُولُ: "مَا عَرَضْتُ قَوْلِي عَلَى عَمَلي إِلَّا لَخَشِيتُ أَنْ أَكُونَ مُكَذِّبًا

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّمِيميَّ يَقُولُ: "اللَّهُمَّ إِنَّا ضُعَفَاءُ، مِنْ ضَعْفٍ خَلَقْنَا وَإِلَى ضَعْفٍ مَا نَصِيرُ، فَمَا شِئْتُ لَا مَا شِئْنَا، فَسَأْلُكَ أَنْ تَسْتَقِيمَ

**[34972]** 'Abdullah bin Idris narrated from Husayn, from Ibrahim at-Taymi, who said: It was from his speech that he would say: "What regret is greater for a man than to see a servant whom Allah had put under his control in the world, yet he is of a higher status with Allah on the Day of Resurrection? And what regret is greater for a man than for Allah to give him wealth in the world, which is then inherited by another who uses it in obedience to Allah, so the burden is upon him and the reward is for the other? And what regret is greater for a man than to see a servant who was blind in the world, and Allah has opened his sight (in the Hereafter), while he himself has become blind?" Then he would say: "Those before you used to flee from the world while it was approaching them, and they had the precedence they had; whereas you follow it while it is retreating from you, and you have the innovations you have. So compare your affair with the affair of the people."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمِ التَّمِيميِّ، قَالَ: كَانَ مِنْ كَلَامِهِ أَنْ يَقُولُ: "أَيُّ حَسْرَةٌ أَكْبَرُ عَلَى امْرِئٍ مِنْ أَنْ يَرَى عَبْدًا كَانَ اللَّهُ خَوَّلَهُ فِي الدُّنْيَا وَهُوَ عِنْدَ اللَّهِ أَفْضَلُ مَنْزَلَةً مِنْهُ يَوْمُ الْقِيَامَةِ، وَأَيُّ حَسْرَةٌ عَلَى امْرِئٍ أَكْبَرُ مِنْ أَنْ يُؤْتَيَ اللَّهُ مَا لَا فِي الدُّنْيَا فَيَرِئَهُ غَيْرُهُ فَيَعْمَلُ فِيهِ بِطَاعَةَ اللَّهِ فَيَكُونُ وَزْرُهُ عَلَيْهِ وَأَجْرُهُ لِغَيْرِهِ، وَأَيُّ حَسْرَةٌ عَلَى امْرِئٍ أَكْبَرُ مِنْ أَنْ يَرَى عَبْدًا كَانَ مَكْفُوفَ الْبَصَرِ فِي الدُّنْيَا قَدْ فَتَحَ اللَّهُ لَهُ عَنْ بَصَرِهِ وَقَدْ عَمِيَ هُوَ، ثُمَّ يَقُولُ: "إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا بَيْفَرُونَ مِنْ الدُّنْيَا وَهِيَ مُقْلِمَةٌ عَلَيْهِمْ، وَأَنَّهُمْ مِنْ الْأَقِدَمِ مَا لَهُمْ، وَإِنَّكُمْ تَتَّبِعُونَهَا وَهِيَ مُذْبِرَةٌ عَنْكُمْ، وَلَكُمْ مِنْ الْأَحْدَاثِ مَا لَكُمْ، فَقَبِيسُوا أَمْرَكُمْ وَأَمْرَ الْقَوْمِ

**[34973]** Yazid bin Harun narrated from Al-'Awwam bin Hawshab, from Ibrahim at-Taymi: Regarding "And death will come to him from everywhere" [Ibrahim: 17]," he said: "Even from the tips of his hair."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَامِ بْنِ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ: "وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ" ، قَالَ: "حَتَّىٰ مِنْ أَطْرَافِ شَعْرِهِ" [17: إِبْرَاهِيمَ]

**[34974]** Muhammad bin Yazid narrated from Al-'Awwam, from Ibrahim at-Taymi: Regarding "Indeed we have turned to You (hudna ilayk)" [Al-A'raf: 156]," he said: "We have repented."

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنِ الْعَوَامِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ: "إِنَّا هُدَّنَا إِلَيْكَ" [الأعراف 156] ، قَالَ: "هُدَّنَا"

**[34975]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from his father, who said: He used to wear a cloak that reached his buttocks from behind and his chest from the front. I said: "O father, if only you took a cloak wider than this one." He said: "O my son, do not say this. By Allah, there is no good morsel on earth that I have eaten except that I wished it were in the mouth of the person most hateful to me."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، عَنْ أَبِيهِ قَالَ: كَانَ يَرْتَدِي بِالرِّداءِ يَبْلُغُ الْيَتِيمَةَ مِنْ خَلْفِهِ وَتَنْذِيهِ مِنْ بَيْنِ يَدَيْهِ، قَالَ: قُلْتُ: يَا أَبَتِ، لَوْ أَنِّي أَخَذْتُ رِداءً أَوْسَعَ مِنْ رِدائِكَ هَذَا، قَالَ: "يَا بُنَيَّ، لَا تَقْلِنْ هَذَا، فَوَاللَّهِ مَا عَلَى الْأَرْضِ لُقْمَةٌ لَفَمْتُهَا طَيِّبَةٌ، إِلَّا لَوَدِدْتُ لَوْ كَانَتْ فِي أَيْعَصْنِ النَّاسِ إِلَيْ

**[34976]** Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from his father, who said: He went out to Basra and bought slaves for four thousand. He said: They built his house for him, then he sold them for a profit of four thousand. I said to him: "O father, if only you went to Basra and bought the likes of them and profited from them." He said: "Do not say this to me. By Allah, I did not rejoice with it when I obtained it, nor did I tell myself to return to obtain the like of it."

**[34977]** 'Abdur-Rahman bin Muhammad al-Muharibi narrated from Layth, from Mujahid, from Yazid bin Shajarah, who said: "No dead person dies until his companions are personified to him at his death. If they were people of amusement, then people of amusement; and if they were people of remembrance (of Allah), then people of remembrance."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،  
عَنْ أَبِيهِ قَالَ: حَرَجَ إِلَى الْبَصْرَةِ فَأَشْتَرَى رَقِيقًا بِأَرْبَعَةِ  
آلَافٍ، قَالَ: فَبَنَوْا لَهُ دَارَةً، ثُمَّ بَاعُوهُمْ بِرَبْعَةِ آلَافٍ،  
قَالَ: فَقُلْتُ لَهُ: يَا أَبَتِ، لَوْ أَنَّكَ عَمِدْتَ إِلَى الْبَصْرَةِ  
فَأَشْتَرَيْتَ مِثْلَ هُولَاءِ فَرِيَحْتَ فِيهِمْ، قَالَ: "لَا تَقُلْ لِي  
هَذَا، فَوَاللهِ مَا فَرِحْتُ بِهَا حِينَ أَصَبَّتُهَا، وَلَا حَدَّثْتُ  
نَفْسِي بِأَنْ أَرْجِعَ فَاصِيبَ مِثْلَهُ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ  
مُجَاهِدٍ، عَنْ يَزِيدَ بْنِ شَجَرَةَ، قَالَ: "مَا مِنْ مَيِّتٍ يَمُوتُ  
حَتَّى يُمَثَّلَ لَهُ جُلْسَاؤُهُ عِنْدَ مَوْتِهِ، إِنْ كَانُوا أَهْلَ لَهُ  
فَأَهْلُ لَهُ، وَإِنْ كَانُوا أَهْلَ ذِكْرٍ فَأَهْلُ ذِكْرٍ

**[34978]** Al-Muharibi narrated from Layth, from Mujahid, from Ibn Shajarah, who said: "The grave says to the disbeliever or the wicked man: Did you not remember my darkness? Did you not remember my loneliness? Did you not remember my tightness? Did you not remember my distress?"

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ شَجَرَةَ، قَالَ: "يَقُولُ الْقَبْرُ لِلرَّجُلِ الْكَافِرِ أَوْ الْفَاجِرِ: أَمَا ذَكَرْتُ طُلْمَتِي؟ أَمَا ذَكَرْتُ وَحْشَتِي؟ أَمَا ذَكَرْتُ ضِيقِي؟ أَمَا ذَكَرْتُ غَمِّي؟"

**[34979]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from Yazid bin Shajarah, who said: "He used to narrate stories (preach), and his deeds verified his words."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ يَزِيدَ بْنِ شَجَرَةَ، قَالَ: "كَانَ يَقُصُّ وَكَانَ يُصَدِّقُ فِعْلَهُ قَوْلَهُ"

**[34980]** 'Abdullah bin Idris narrated from his uncle, from Kurdus, who said: He used to preach to us morning and evening, saying: "Paradise is not attained except by working for it. Mix hope with fear, persist in righteousness, and fear Allah with sound hearts and righteous deeds." And he would frequently say: "He who fears sets out at night."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَمِّهِ، عَنْ كُرْدُوسَ، قَالَ: كَانَ يَقُصُّ عَلَيْنَا غُدُوًّا وَعَشِيًّا، وَيَقُولُ: "إِنَّ الْجَنَّةَ لَا تُنَالُ إِلَّا بِعَمَلٍ لِهَا، اخْلِطُوا الرَّغْبَةَ بِالرَّهْبَةِ، وَدُوْمُوا عَلَى صَلَاحٍ، وَاتَّقُوا اللَّهَ بِقُلُوبٍ سَلِيمَةٍ وَأَعْمَالٍ صَالِحةٍ"، وَيَكْتُرُ أَنْ يَقُولُ: "مَنْ خَافَ أَذْلَجَ

**[34981]** Waki' narrated from Sufyan, from Abu Hayyan, from Abu az-Zinba', from Abu ad-Dihqan, who said: While a young man was walking with Al-Ahnaf, he said to him: "O nephew, if the truth is presented to you, aim for it and ignore everything else."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي الرَّزْنَبَاعِ، عَنْ أَبِي الدَّهْقَانِ، قَالَ: بَيْنَمَا شَابٌ يَمْشِي مَعَ الْأَحْنَافِ فَقَالَ لَهُ: "إِنَّمَا أَخِي، إِذَا عُرِضَ لِكَ الْحَقُّ فَاقْصِدْ لَهُ وَاللَّهُ عَمَّا سِوَاهُ

**[34982]** Muhammad bin Bishr narrated: Mis'ar narrated to us, saying: Habib bin Abi Thabit narrated to us, from Yahya bin Ja'dah, who said: It used to be said: "Work while you are fearful (of not being accepted), and leave the work while you still desire it; a small righteous deed that you persist in (is better)."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ قَالَ: كَانَ يُقَالُ: "اَعْمَلْ وَأَنْتَ مُشْفُقٌ وَدَعْ الْعَمَلْ وَأَنْتَ تَشْتَوِيهِ، عَمَلْ صَالِحٌ قَلِيلٌ نَّدُومُ عَلَيْهِ

**[34983]** Yahya bin Sa'id and Ibn Mahdi narrated from Sufyan, from Habib, from Yahya bin Ja'dah, who said: Yahya said: "When he prostrates." And Ibn Mahdi said: "If a man places his forehead (on the ground), he is free from arrogance."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ مَهْدِيٍّ، عَنْ سُفِيَّانَ، عَنْ حَبِيبٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ يَحْيَى بْنُ جَعْدَةَ: قَالَ يَحْيَى: إِذَا سَجَدَ، وَقَالَ ابْنُ مَهْدِيٍّ: "إِذَا وَضَعَ الرَّجُلْ جَبْهَتَهُ فَقَدْ بَرَى مِنَ الْكُبْرِ

**[34984]** Waki' narrated from Al-A'mash, who said: I heard them mentioning about Shurayh: That he saw some neighbors of his moving. He said: "What is the matter with you?" They said: "We were frightened." He said: "And because of this, panic is commanded?"

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ شُرَيْحٍ: أَنَّهُ "رَأَى جِيرَانًا لَهُ تَحْوِلًا ، فَقَالَ: مَا لَهُ؟ قَالُوا: فَرِعْنًا ، قَالَ: وَبِهَذَا أَمْرُ الْفَرَّاعَ

**[34985]** Ibn Idris narrated from Harun bin Ibrahim, from 'Abdullah bin 'Ubayd bin 'Umayr, who said: "The easiest part of piety is clothing and gait."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: "إِنَّ أَيْسَرَ النُّسُكِ الْلَّبَاسُ وَالْمَشِيَّةُ

**[34986]** 'Affan bin Muslim narrated: Abu Sinan narrated to us, saying: 'Abdullah bin Abi al-Hudhayl complained one day about his sins. A man said to him: "O Abu al-Mughirah, are you not the pious one?" He said: "O Allah, this servant of Yours wanted to get close to me, and I call You to witness my hatred of him."

حَدَّثَنَا عَائِنُ بْنُ مُسْلِمٍ قَالَ حَدَّثَنَا أَبُو سِنَانٍ قَالَ: اسْتَكَ عَبْدُ اللَّهِ بْنُ أَبِي الْمُهَاجِلِ يَوْمًا ذُنُوبَهُ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا الْمُغِيرَةَ ، أَلَسْتَ التَّقِيًّا ، قَالَ: فَقَالَ: "اللَّهُمَّ إِنَّ عَبْدَكَ هَذَا أَرَادَ أَنْ يَتَقَرَّبَ إِلَيَّ، وَإِنِّي أَشَهُكَ عَلَى مَقْتِلِهِ

**[34987]** Muhammad bin Bishr narrated: Isma'il bin Abi Khalid narrated to us, from 'Abdul-Malik bin 'Umayr, from Rib'i bin Hirash, who said: I came and was told: "Your brother has died." So I came quickly, and he was covered with his garment. I was at my brother's head seeking forgiveness for him and saying Inna lillah... when the garment was uncovered from his face. He said: "Peace be upon you." We said: "And upon you peace, Glory be to Allah!" He said: "Glory be to Allah. I came to Allah after you, and I was met with rest and basil, and a Lord who is not angry. He clothed me in green garments of sundus and silk brocade. I found the matter easier than you think, but do not rely (solely on hope). I asked permission from my Lord to inform you and give you glad tidings. Carry me to the Messenger of Allah (peace be upon him), for he made a covenant with me that I should not leave until I come to him." Then he went out (died) right there. He said: He took a pebble and threw it. He said: "I do not know whether he was

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِي بْنِ حِرَاشٍ قَالَ: أَتَيْتُ فَقِيلَ لِي: قَدْ مَاتَ أَخُوكَ، فَجِئْتُ سَرِيعًا وَقَدْ سُجِّيَ بِتَوْبِهِ، فَأَتَاهَا عِنْدَ رَأْسِ أَخِيهِ أَسْتَغْفِرُ لَهُ وَأَسْتَرْجِعُ، إِذْ كَشَفَ التَّوْبَ عَنْ وَجْهِهِ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقُلْنَا: وَعَلَيْكَ السَّلَامُ، سُبْحَانَ اللَّهِ، قَالَ: سُبْحَانَ اللَّهِ "إِنِّي قَدِيمْتُ عَلَى اللَّهِ بِعَذْكُمْ فَلَقِيتُ بِرَوْحٍ وَرَيْحَانٍ، وَرَبَّ غَيْرِ غَضْبَانٍ، وَكَسَانِي ثَيَابًا حُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ، وَوَجَدْتُ الْأَمْرَ أَيْسَرَ مِمَّا شَطَّنُونَ، وَلَا تَتَكَلَّوْنَ، وَإِنِّي أَسْتَأْذِنُ رَبِّي أَخْبِرُكُمْ وَأُبَشِّرُكُمْ، احْمَلُونِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُ عَهْدَ إِلَيَّ أَنْ لَا أَبْرَحَ حَتَّى آتِيهِ، ثُمَّ طَفَى مَكَانُهُ، قَالَ: وَأَحَدَ حَصَّةً فَرَمَى بِهَا، قَالَ: فَمَا أَدْرِي أَهُوَ كَانَ أَسْرَعَ أَمْ هَذِهِ

**[34988]** Muhammad bin Bishr narrated: Mis'ar narrated to us, from Abu 'Awn, who said: The people of good, when they met, used to advise each other with three things, and if they were absent, they wrote to each other: "Whoever works for his Hereafter, Allah will suffice him for his worldly life. Whoever corrects what is between him and Allah, Allah will suffice him against the people. And whoever corrects his secret (inner self), Allah will correct his public (outer self)."

**[34989]** Yahya bin Adam narrated: Qutbah narrated to us, from Al-A'mash, from 'Abdullah bin Sinan, that he saw a companion of his in a dream and said: "What thing did you see as best when you viewed the affair?" He said: "Prostrations in the mosque."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي عَوْنِ  
قَالَ: كَانَ أَهْلُ الْخَيْرِ إِذَا لَقُوا يُوصِي بَعْضُهُمْ بَعْضًا  
بِئْلَاثٍ، وَإِذَا غَابُوا كَتَبَ بَعْضُهُمْ إِلَى بَعْضٍ "مَنْ عَمِلَ  
لِآخِرَتِهِ كَفَاهُ اللَّهُ دُنْيَاهُ، وَمَنْ أَصْلَحَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ  
كَفَاهُ اللَّهُ النَّاسَ، وَمَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ  
عَلَيْتَهُ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا قُطْبَةُ، عَنِ الْأَعْمَشِ،  
عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، أَنَّهُ رَأَى صَاحِبَ الْأَمْرَ فِي النَّوْمِ  
فَقَالَ: "أَيُّ شَيْءٍ رَأَيْتَ أَفْضَلَ حِينَ اطَّلَعْتَ الْأَمْرَ؟"  
قَالَ: سَجَدَاتُ الْمَسْجِدِ

**[34990]** 'Abdullah bin Idris narrated from Tu'mah, from 'Abdullah bin 'Isa, who said: "Among those before you was a man who worshipped Allah for forty years on land. Then he said: 'O Lord, I long to worship You at sea.' So he came to a people and asked them to carry him, and they carried him. Their ship sailed with them as Allah willed it to sail. Then it stopped, and behold, there was a tree in a part of the water. He said: 'Put me on this tree.' They said: 'What will sustain you on this?' He said: 'I only asked you to carry me, so put me where I want.' So they put him there and their ship sailed on. An angel wanted to ascend to the heaven, so he spoke the words with which he used to ascend, but he could not do so. He knew that this was due to a sin committed by him. So he came to the man on the tree and asked him to intercede for him with his Lord. He prayed and supplicated for the angel. He also asked his Lord that he (the angel) be the one to take his soul so it would be easier for him than the Angel of

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ طُعْمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، قَالَ: كَانَ فِي مِنْ كَانَ فَبِكُمْ رَجُلٌ عَبْدُ اللَّهِ أَرْبَعِينَ سَنَةً فِي الْبَرِّ، ثُمَّ قَالَ: يَا رَبِّ، فَذَ اشْتَقْتُ أَنْ أَعْبُدُكَ فِي الْبَحْرِ، فَأَتَى قَوْمًا فَاسْتَحْمَلُهُمْ فَحَمَلُوهُ، وَجَرَتْ بِهِمْ سَفِينَتُهُمْ مَا شاءَ اللَّهُ أَنْ تَجْرِيَ، ثُمَّ قَامَتْ فَإِذَا شَجَرَةً فِي نَاحِيَةِ الْمَاءِ، قَالَ: فَقَالَ: ضَعُونِي عَلَى هَذِهِ الشَّجَرَةِ، قَالَ: فَقَالُوا، مَا يُعِيشُكَ عَلَى هَذِهِ؟ قَالَ: إِنَّمَا اسْتَحْمَلْتُكُمْ فَضَعُونِي حَيْثُ أُرِيدُ، فَوَضَعُوهُ وَجَرَتْ بِهِمْ سَفِينَتُهُمْ، فَأَرَادَ مَلِكٌ أَنْ يَعْرُجَ إِلَى السَّمَاءِ فَتَكَلَّمَ بِكَلَامِهِ الَّذِي كَانَ يَعْرُجُ بِهِ فَلَمْ يَقْدِرْ عَلَى ذَلِكَ، فَعَلِمَ أَنَّ ذَلِكَ لِخَطِيبَةَ كَانَتْ مِنْهُ، فَأَتَى صَاحِبَ الشَّجَرَةِ فَسَأَلَهُ أَنْ يُشْفَعَ لَهُ إِلَى رَبِّهِ، قَالَ: فَصَلَّى وَدَعَا لِلْمَلَكِ، قَالَ وَطَلَبَ إِلَى رَبِّهِ أَنْ يَكُونَ هُوَ يَقْبِضُ نَفْسَهُ لِيَكُونَ أَهْوَانَ عَلَيْهِ مِنْ مَلِكِ الْمَوْتِ، فَأَتَاهُ حِينَ حَضَرَ أَجَلُهُ فَقَالَ: إِنِّي طَلَبَتْ إِلَى رَبِّي أَنْ يُسْفَعَنِي فِيهِ كَمَا شَفَعَكَ فِي، وَأَنْ أَكُونَ أَنَا أَقْبِضُ نَفْسَكَ، فَمِنْ حَيْثُ شِئْتَ قَبَضْنَاها قَالَ: فَسَجَدَ سَجْدَةً فَخَرَجَتْ دَمْعَةً مِنْ عَيْنِهِ فَمَاتَ

**[34991]** 'Abdullah bin Idris narrated from Husayn, from Mujahid, from 'Ubayd bin 'Umayr, who said: "It used to be said when winter came: 'O people of the Qur'an, the night has become long for your prayer, and the day has become short for your fasting, so seize the opportunity.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ،  
عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "كَانَ يُقَالُ إِذَا جَاءَ الشَّتَاءُ: يَا  
أَهْلَ الْقُرْآنِ طَالَ اللَّيْلُ لِصَلَاتِكُمْ، وَقَصُرَ النَّهَارُ  
لِصَبَائِمِكُمْ، فَاغْتَنِمُوا

**[34992]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from 'Ubayd bin 'Umayr, who said: "The one who strives hard among you is like the one playing among those who passed (before)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ  
بْنِ عُمَيْرٍ، قَالَ: "مَا كَانَ الْمُجْتَهُدُ فِيهِنَّ إِلَّا كَاللَّاعِبِ  
فِيمَا مَضَى

**[34993]** Ibn 'Uyaynah narrated from 'Amr, from 'Ubayd bin 'Umayr, who said: "The people of the graves anticipate news (of the living). If it does not come to them, they say: 'Indeed we belong to Allah and indeed to Him we shall return; he has been taken by a path other than ours.'"

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ:  
إِنَّ أَهْلَ الْفَيْرَرِ يَتَوَقَّفُونَ الْأَخْبَارَ، فَإِذَا لَمْ تَأْتِهِمْ قَالُوا:  
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، سَأَلَكُمْ بِهِ عَيْنَ طَرِيقَتِنَا

**[34994]** Ibn 'Uyaynah narrated from 'Amr, from 'Ubayd bin 'Umair, who said: "A huge, tall man will be brought on the Day of Resurrection and placed in the scale, but he will not weigh in the sight of Allah (even) the weight of a gnat's wing." And he recited: "{And We will not assign to them on the Day of Resurrection any weight} [Al-Kahf: 105]."

**[34995]** Ibn 'Uyaynah narrated from 'Amr, from 'Ubayd bin 'Umair: Regarding "{For every returner (to Allah) and keeper (of His covenant)} [Qaf: 32]," he said: "The one who does not sit in a gathering and then stand up without asking forgiveness of Allah."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "يُؤْتَى بِالرَّجُلِ الْعَظِيمِ الطَّوِيلِ يَوْمَ الْقِيَامَةِ فَيُوَضَّعُ فِي الْمِيزَانِ، فَلَا يَزِنُ إِذْنَ اللَّهِ جَنَاحَ بَعْوضَةٍ"، وَقَرَأَ "إِنَّا 105: نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرُزْنَا" [الكهف]

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: ، قَالَ: "الَّذِي لَا يَجِلسُ" [32]: {إِنَّمَا أَوَابِ حَفِظٌ} [ق] مَجِلسًا نَّمَّ يَقُومُ إِلَّا اسْتَغْفِرَ اللَّهَ

**[34996]** Ibn 'Uyaynah narrated from 'Amr, from 'Ubayd bin 'Umair, who said: "From the truthfulness of faith and its righteousness is performing Wudu' thoroughly in difficult conditions. And from the truthfulness of faith and its righteousness is that a man be alone with a beautiful woman and leaves her; leaving her only for the sake of Allah."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "مِنْ صِدْقِ الْإِيمَانِ وَبِرِّهِ إِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، وَمِنْ صِدْقِ الْإِيمَانِ وَبِرِّهِ أَنْ يَخْلُوَ الرَّجُلُ بِالْمَرْأَةِ الْحَسْنَاءِ فَيَدْعُهَا، لَا يَدْعُهَا إِلَّا لِلَّهِ"

**[34997]** Ibn Idris narrated from Layth, from Abu az-Zubayr, from 'Ubayd bin 'Umair: Regarding His saying: "{Cruel, moreover, and an illegitimate pretender} [Al-Qalam: 13]," he said: "It is the heavy eater and drinker, the harsh one. He will be weighed but will not weigh (as much as) a barley grain. The angel will push seventy thousand of such people at once into Hell."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ أَبِي الرُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، فِي قَوْلِهِ: {عُتَلٌ بَعْدَ ذَلِكَ رَزِيمٌ} [القلم 13]، قَالَ: "هُوَ الْأَكْوَنُ الشَّرُوبُ الشَّدِيدُ يُوزَنُ فَلَا يَزِنُ شَعِيرَةً، يَذْفَعُ الْمَلَكُ مِنْ أُولَئِكَ سَبْعِينَ أَلْفًا دَفْعَةً وَاحِدَةً فِي جَهَنَّمَ"

**[34998]** Waki' narrated from Sufyan, from Mansur, from Mujahid, from 'Ubayd bin 'Umayr: Regarding "For every returner (to Allah) and keeper (of His covenant)" [Qaf: 32]," he said: "The one who remembers his sins in solitude and seeks forgiveness for them."

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،  
[32]: عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: {الْكُلُّ أَوَابٌ حَفِظٌ} [ق]  
قَالَ: "الَّذِي يَذَكُّرُ ذُنُوبَهُ فِي الْخَلَاءِ فَيَسْتَغْفِرُهَا

**[34999]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from 'Ubayd bin 'Umayr: Regarding "Every day He is in a matter" [Ar-Rahman: 29]," he said: "Of His matter is that He frees a captive, answers a supplicant, cures a sick person, or gives to a petitioner."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ  
[29]: بْنِ عُمَيْرٍ: {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ} [الرَّحْمَن]  
قَالَ: "مِنْ شَأْنِهِ أَنْ يَفْكَّ عَانِيًّا، أَوْ يُحِبِّبَ دَاعِيًّا، أَوْ  
يَشْفِي سَقِيمًا، أَوْ يُعْطِي سَائِلًا

**[35000]** Abu Mu'awiyah narrated from Al-A'mash, from Mujahid, from 'Ubayd bin 'Umayr, who said: "Indeed, you are written with Allah by your names, your features, your good qualities, your ornaments, and your gatherings."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ  
بْنِ عُمَيْرٍ، قَالَ: "إِنَّكُمْ مَكْتُوبُونَ عِنْدَ اللَّهِ بِأَسْمَائِكُمْ  
وَسِيمَائِكُمْ وَمَحَاسِنِكُمْ وَجَلَائِكُمْ وَمَجَالِسِكُمْ