

English Translation of

Sahîh Muslim

English Translation of **Sahîh Muslim**

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the Most Gracious, the Most Merciful*

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

46. The Book Of *Al-Qadr* (The Divine Decree)

١ - (المعجم ٤٦) - كتاب القدر
(التحفة ٣٥)

Chapter 1. How The Human Being Is Created, In His Mother's Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness

[6723] ١ - (2643) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ – and he is the truthful, the one who is believed – told us: ‘The creation of any one of you is put together in his mother’s womb for forty days, then, he is during that (period) an ‘Alaqah^[1] for a similar period. Then he becomes a *Mudghah*^[2] for a similar period. Then Allâh sends to him an angel who breathes the soul into him, and is enjoined to write down four things: His provision, his lifespan, his deeds and his misery or happiness. By the One besides Whom none has the right to be worshiped! One of you may do the deeds of the people of Paradise until there is nothing

(المعجم ١) - (باب كيفية خلق الآدمي، في بطن أمه، وكتابة رزقه وأجله وعمله، وشقاوته وسعادته)
(التحفة ١)

[٦٧٢٣] ١ - (٢٦٤٣) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُعَيْرِ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي وَأَبُو مُعاوِيَةَ وَوَكِيعٌ قَالُوا: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ الْمَلَكُ فَيُفْتَحُ فِيهِ الرُّوحُ، وَيُؤْمِرُ بِأَرْبَعِ

[١] A piece that hangs, clings or is suspended.

[٢] Like a chewed lump of flesh.

between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of the Fire and enters it. And one of you may do the deeds of the people of the Fire until there is nothing between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of Paradise, and enters it.”

كَلِمَاتٍ : يُكْتَبُ رُزْقُهُ ، وَأَجَلُهُ ، وَعَمَلُهُ ،
وَشَقِّيٌّ أَوْ سَعِيدٌ ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ ! إِنَّ
أَحَدَكُمْ لِيَعْمَلْ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ
الْكِتَابُ ، فَيَعْمَلْ بِعَمَلِ أَهْلِ النَّارِ ،
فَيَدْخُلُهَا ، وَإِنَّ أَحَدَكُمْ لِيَعْمَلْ بِعَمَلِ أَهْلِ
النَّارِ ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا
ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ ، فَيَعْمَلْ بِعَمَلِ
أَهْلِ الْجَنَّةِ ، فَيَدْخُلُهَا .»

[6724] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 6723). In the *Hadîth* of Waki‘ it says: “The creation of any one of you is put together in his mother’s womb for forty nights.” In the *Hadîth* of Mu‘âdh from Shu‘bah it says: “Forty nights or forty days.” In the *Hadîth* of Jarîr and ‘Eîsa it says: “Forty days.”

[٦٧٢٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شِيهَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ ، كِلَاهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ ؛ وَحَدَّثَنِي أَبُو سَعِيدُ الْأَشْجُونِيُّ : حَدَّثَنَا وَكِيعٌ ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَاجَ ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ ، قَالَ فِي حَدِيثِ وَكِيعٍ : «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعينَ لَيْلَةً» ، وَقَالَ فِي حَدِيثِ مُعاذٍ عَنْ شُعْبَةَ : «أَرْبَعينَ لَيْلَةً أَوْ أَرْبَعينَ يَوْمًا» . وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعَيْسَى : «أَرْبَعينَ يَوْمًا» .

[6725] 2 - (2644) It was narrated from Hudhaifah bin Asîd that the Prophet ﷺ said: “The angel

[٦٧٢٥] - ٢ (٢٦٤٤) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَرَهْبَنْرُ بْنُ حَرْبٍ -

enters upon the *Nutfah* (sperm drop) after it has settled in the womb for forty or forty-five nights, and he says: ‘O Lord, miserable or happy?’ And they are written down. Then he says: ‘O Lord, male or female?’ And they are written down. And he writes down his deeds, what he will leave behind, lifespan and provisions, then the scroll is rolled up, and nothing is added or taken away therefrom.”

[6726] 3 - (2645) ‘Âmir bin Wâthilah narrated that he heard ‘Abdullâh bin Mas’ûd say (explaining the *Hadîth* no. 6725): “The miserable one is the one who is miserable in his mother’s womb, and the happy one is the one who learns lessons from (the end of) others.”

He (‘Âmir bin Wâthilah) went to a man among the Companions of the Messenger of Allâh ﷺ who was called Hudhaifah bin Asîd Al-Ghfârî, and told him what Ibn Mas’ûd had said and asked: “How can a man (Hudhaifah) be in a state of misery without having done anything?” The man said to him: “Are you surprised by that? I heard the Messenger of Allâh ﷺ say: ‘When forty-two nights have passed for the *Nutfah* (sperm drop), Allâh sends an angel to it,

والنقط لابن نمير - قالا: حدثنا سفيان ابن عيسى عن عمرو بن دينار، عن أبي الطفلي، عن حذيفة بن أبي سعيد، يبلغ به النبي ﷺ قال: يدخل الملك على النطفة بعد ما ساقر في الرحم بأربعين، أو خمسة وأربعين ليلة، فيقول: يا رب! أشقي أو سعيد؟ فيكتبان، فيقول: أى رب ذكر أو أنت؟ فيكتبان، ويكتب عملاً وأثره وأجله ورزقه، ثم تطوى الصحف، فلا يزاد فيها ولا ينقص». [٦٧٢٦-٣] (٢٦٤٥) حدثني أبو

الظاهري أخمد بن عمرو بن سرح: أخبرنا ابن وهب: أخبرني عمرو بن الحارث عن أبي الربي المكي، أن عامر ابن وايله حدثه، أنه سمع عبد الله بن مسعود يقول: الشقي من شقي في بطنه وأمه والسعيد من وعظ بغيره، فاتى رجلاً من أصحاب رسول الله ﷺ، يقال له حذيفة بن أسيد الغفاري، فحدثه بذلك من قول ابن مسعود فقال: وكيف يشقى رجل بغير عمل؟ فقال له الرجل: أتعجب من ذلك؟ فإنني سمعت رسول الله ﷺ يقول: إذا مر بالنطفة اشتان وأربعون ليلة، بعث الله إليها ملائكة،

and he gives it its shape and creates its hearing, sight, skin, flesh and bones. Then he says: 'O Lord, male or female?' Your Lord decrees whatever He wills, and the angel writes it down. Then he says: 'O Lord, his lifespan?' Your Lord says whatever He wills, and the angel writes it down. Then he says: 'O Lord, his provision?' Your Lord decrees whatever He wills, and the angel writes it down. Then the angel departs with the page in his hand, and he does not add or take away anything. therefrom"

[6727] (...) Abû At-Tufail narrated that 'Abdullâh bin Mas'ûd said..., and he quoted a *Hadîth* like that of 'Amr bin Al-Hârith (no. 6726).

[6728] 4 - (...) Abû At-Tufail said: I entered upon Abû Sarîfah Hudhaifah bin Asîd Al-Ghifârî, and he said: I heard the Messenger of Allâh ﷺ with these two ears of mine, saying: "The *Nutfah* (sperm drop) stays in the womb for forty nights, then the angel comes down to it." – Zuhair (one of the narrators) said: "I think he said: 'The one who shapes it.'" – "He says: 'O Lord, male or female?' And Allâh makes it male or female. Then he says: 'O Lord, physically sound or unsound?'

فَصَوْرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا
وَلَحْمَهَا وَعَظَامَهَا، ثُمَّ قَالَ: يَا رَبَّ!
أَذْكُرْ أَمْ أُثْنِي؟ فَيَقُولُ رَبُّكَ مَا شَاءَ،
وَيَكْتُبُ الْمَلْكُ، ثُمَّ يَقُولُ: يَا رَبَّ!
أَجْلُهُ؟، فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ
الْمَلْكُ، ثُمَّ يَقُولُ: يَا رَبَّ! رِزْقُهُ؟،
فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلْكُ،
ثُمَّ يَخْرُجُ الْمَلْكُ بِالصَّحِيفَةِ فِي يَدِهِ، فَلَا
يَزِيدُ عَلَى أَمْرٍ وَلَا يَنْفَضُّ".

[٦٧٢٧] (...) حَدَّثَنَا أَحْمَدُ بْنُ
عُثْمَانَ التَّوْفِلِيِّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّثْبَرٍ؛ أَنَّ أَبا
الطَّفْلَيْلِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ
مَسْعُودٍ يَقُولُ - وَسَاقَ الْحَدِيثَ بِسْتَلٍ
حَدِيثَ عَمْرِو بْنِ الْحَارِثِ.

[٦٧٢٨] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا يَحْيَى بْنُ
أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيرٌ أَبُو خَيْرَةَ: حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ عَطَاءٍ، أَنَّ عِكْرَمَةَ بْنَ خَالِدٍ
حَدَّثَهُ، أَنَّ أَبا الطَّفْلَيْلِ حَدَّثَهُ قَالَ: دَخَلْتُ
عَلَى أَبِي سَرِيْحَةَ حُدَيْفَةَ بْنِ أَسِيدِ الْغَفَارِيِّ
فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْذِنِي هَاتَيْنِ
يَدَيْ: إِنَّ النُّطْفَةَ تَقْعُدُ فِي الرَّحْمِ أَرْبَعِينَ
لَيَّلَةً، ثُمَّ يَصْوَرُ عَلَيْهَا الْمَلْكُ". قَالَ

And Allâh makes him physically sound or unsound. Then he says: ‘O Lord, what is his provision?’ What is his lifespan? ‘Then Allâh makes him doomed or blessed.’”

رَهْيِرٌ: حَسِيبَتُهُ قَالَ: الَّذِي يَخْلُقُهَا:
 «فَيَقُولُ: يَا رَبَّ! أَذْكُرْ أَوْ أُنْشِي؟ فَيَجْعَلُهُ
 اللَّهُ ذَكْرًا أَوْ أُنْشَى، ثُمَّ يَقُولُ: يَا رَبَّ!
 أَسْوِي أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ
 غَيْرَ سَوِيٍّ. ثُمَّ يَقُولُ: يَا رَبَّ! مَا رِزْقُهُ؟
 مَا أَجْلُهُ؟ مَا خُلُقُهُ؟ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيقًا أَوْ
 سَعِيدًا».

[6729] (...) It was narrated from Hudhaifah bin Asîd Al-Ghifârî, the Companion of the Prophet ﷺ, who attributed the *Hadîth* to the Messenger of Allâh ﷺ: “An angel is appointed over the womb, and when Allâh wants to create anything by His leave, after forty-odd nights...” then he mentioned a similar *Hadîth* (as no. 6728).

[٦٧٢٩] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ
 ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا
 رَبِيعَةُ بْنُ كُلُومٍ: حَدَّثَنِي أَبِي كُلُومٍ عَنْ
 أَبِي الطَّفْلِيِّ، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ
 الْغَفارِيِّ صَاحِبِ رَسُولِ اللَّهِ ﷺ، وَرَفَعَ
 الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ﷺ: «أَنَّ مَلَكًا
 مُؤَكَّلاً بِالرَّحْمِ، إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ
 شَيْئًا يَأْذِنُ اللَّهُ، لِيُضْعِي وَأَرْبَعِينَ لَيْلَةً». ثُمَّ
 ذَكَرَ تَحْوِيَةَ حَدِيثِهِمْ.

[6730] 5 - (2646) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, has appointed an angel over the womb, and he says: ‘O Lord, a *Nutfah* (sperm drop); O Lord, an *Alaqah*; O Lord, a *Mudghah*.’ Then when Allâh wants to decree the (final stage of) his creation, the angel says: ‘O Lord, male or female? Miserable or happy? What is his provision? What is

[٦٧٣٠] ٥-(٢٦٤٦) حَدَّثَنِي أَبُو كَامِلِ
 فُضِيلُ بْنُ حُسْنِي الْجَحدَرِيُّ: حَدَّثَنَا حَمَادُ
 ابْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ
 أَنَسِ بْنِ مَالِكٍ، وَرَفَعَ الْحَدِيثَ، أَنَّهُ قَالَ:
 «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] قَدْ وَكَلَ بِالرَّحْمِ مَلَكًا،
 فَيَقُولُ أَيْ رَبْ! نُطْفَةٌ، أَيْ رَبْ! عَلَقَةٌ، أَيْ
 رَبْ! مُضْعَةٌ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِي خَلْقًا
 قَالَ: قَالَ الْمَلَكُ: أَيْ رَبْ! ذَكَرْ أَوْ أُنْشَى؟

his lifespan?' And that is written in the womb of his mother."

شَقِّيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟
فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

[6731] 6 - (2647) It was narrated that 'Alî said: "We were at a funeral in Baqî' Al-Gharqad, and the Messenger of Allâh ﷺ came to us. He sat down and we sat down around him. He had a stick, and he looked down at the ground, and started to scratch the ground with the stick, then he said: 'There is no one among you, no living soul, but Allâh has decreed his place in Paradise or the Fire, and it has been decreed whether he is miserable or happy.' A man said: 'O Messenger of Allâh, shouldn't we rely on our destiny and stop striving?' He said: 'Whoever is one of the happy, he will find himself doing the deeds of the happy, and whoever is one of the miserable, he will find himself doing the deeds of them miserable.' He ﷺ said: 'Do good deeds, for everyone is helped (to do their deeds). The happy are helped to do the deeds of the happy, and the miserable are helped to do the deeds of the miserable.' Then he recited: 'As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al Husnâ*; We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self sufficient and

٦-[٦٧٣١] (٢٦٤٧) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَرَهْبَنْرِ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِرَهْبَنْرِ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - جَرِيرُ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ، قَالَ: كُنَّا فِي جَنَازَةٍ فِي يَقِيعِ الْعَرْقَدِ، فَاتَّابَنَا رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدَنَا حَوْلَهُ، وَمَعَهُ مُخَضَّرٌ، فَنَكَسَ فَجَعَلَ يَنْكُثُ بِمُخَضَّرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَمْفُوسَةٌ، إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ، إِلَّا وَقَدْ كَتَبَتْ شَقِّيَّةً أَوْ سَعِيدَةً» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفَلَا تَمْكُثُ عَلَى كِتَابِنَا، وَنَدَعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ، فَسَيَصِيرُ إِلَى عَمَلٍ أَهْلِ الشَّقَاءِ، فَسَيَصِيرُ إِلَى عَمَلٍ أَهْلِ الشَّقَاءِ». فَقَالَ: «أَعْمَلُوا فَكُلُّ مُيسَرٍ، أَمَّا أَهْلُ السَّعَادَةِ فَيُسِرُّونَ لِعَمَلٍ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ فَيُسِرُّونَ لِعَمَلٍ أَهْلِ الشَّقَاءِ». ثُمَّ قَرَأَ: «فَإِنَّمَا مَنْ أَعْطَنَا وَآتَنَا وَصَدَقَ بِالْحَسْنَى ۝ فَسَيَسِرُهُ لِيُسَرَىٰ ۝ وَأَمَّا مَنْ

belies *Al-Husnâ*, We will make smooth for him the path for evil.'"^[1]

[6732] (...) A similar report (as *Hadîth* no. 6731) was narrated from Mansûr with this chain of narrators.

[6733] 7 - (...) It was narrated that 'Alî said: "One day the Messenger of Allâh ﷺ was sitting with a stick in his hand, with which he was scratching the ground. He raised his head and said: 'There is no soul among you but his place in Paradise or the Fire is known.' They said: 'O Messenger of Allâh, (if it is so, then) why should we strive? Should we not rely on that?' He said: 'No, keep striving, for everyone will be helped to do that for which he was created.' Then he (ﷺ) recited: As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al-Husnâ*, up to His saying: We will make smooth for him the path for evil.'"^[2]

بِحَلَّ وَاسْتَغْفَرَنَ ۝ وَكَذَبَ بِالْمُعْسِنِ ۝ فَسَيِّرْهُ
لِلْعَسْرَىٰ ۝ [الليل: ۱۰-۵].

٦٧٣٢ (....) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَهَنَّادَ بْنُ السَّرِّيِّ قَالًا: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ فِي مَعْنَاهُ، وَقَالَ: فَأَخَذَ عُودًا، وَلَمْ يَقُلْ: مَحْسَرَةً، وَقَالَ أَبْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ عَنْ أَبِي الأَحْوَصِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ

٦٧٣٣ (....) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْيَرُ بْنُ حَرْبٍ وَأَبُو سَعِيدِ الْأَشْجَعِ قَالُوا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبِي قَالًا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عَبِيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، عَنْ عَلَيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا، وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ، فَرَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عُلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ»، قَالُوا: يَا رَسُولَ اللَّهِ! فَلِمَ تَعْمَلُ؟ أَفَلَا تَتَكَلُّ؟ قَالَ: «لَا، اعْمَلُوا، فَكُلُّ مُسَيْرٍ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ: «فَإِنَّمَا مَنْ أَعْطَنَا وَآتَنَا ۝ وَصَدَقَ بِالْمُحْسِنِ ۝ - إِلَى قَوْلِهِ: (فَسَيِّرْهُ لِلْعَسْرَىٰ) [الليل: ۱۰-۵].

^[1] *Al-Lail* 92:5-10.

^[2] *Al-Lail* 92:5-10.

[6734] (...) A similar report (as *Hadîth* no. 6733) was narrated from 'Alî, from the Prophet ﷺ with this chain of narrators.

[٦٧٣٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهِى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُهُ عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ الشَّلْحِيِّ، عَنْ عَلَيٍّ عَنِ النَّبِيِّ ﷺ، يَنْحُوهُ.

[6735] 8 - (2648) It was narrated that Jâbir said: "Surâqah bin Mâlik bin Ju'sham said: 'O Messenger of Allâh, explain our religion to us as if we had been created just now. What about the deeds that we do day-to-day? Are they because the pens have dried and they are happening as they have already been decreed, or what we are to do?' He (ﷺ) said: 'No, it is because the pens have dried and they are happening as they have already been decreed.' He said: 'Then why should we strive?'"

Zuhair (a sub narrator) said: "Then Abû Az-Zubair (a narrator) said something that I did not understand, and I asked: 'What did he say?' He said: 'Strive, for everyone is helped.'"

[6736] (...) A similar report (as *Hadîth* no. 6735) was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ and in it he said: "Everyone who strives will be helped to do his deeds (that were decreed for him)."

[٦٧٣٥] ٨ - (٢٦٤٨) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهْيرٌ: حَدَّثَنَا أَبُو الرُّبِّيرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْرَةَ عَنْ أَبِيهِ الرُّبِّيرِ، عَنْ جَابِرٍ قَالَ: جَاءَ سُرَاقَةُ ابْنُ مَالِكٍ بْنِ جُعْشَمَ قَالَ: يَا رَسُولَ اللَّهِ! يَبْيَنُ لَنَا دِينَنَا كَانَتْ خَلْقُنَا الْآنَ، فِيمَا الْعَمَلُ الْيَوْمَ؟ أَفِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَثْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَثْ بِهِ الْمَقَادِيرُ» قَالَ: فَقَيْمَ الْعَمَلُ؟ .

قَالَ زُهْيرٌ: ثُمَّ تَكَلَّمَ أَبُو الرُّبِّيرِ يَشْيُءُ لَمْ أَفْهَمْهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «أَعْمَلُوا فَكُلُّ مُيَسَّرٍ».

[٦٧٣٦] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِيهِ الرُّبِّيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى، وَفِيهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ».

[6737] 9 - (2649) It was narrated that ‘Imrân bin Hûshâin said: “It was said: ‘O Messenger of Allâh, is it known who are the people of Paradise and who are the people of the Fire?’ He said: ‘Yes.’ It was said: ‘Then why should people strive?’ He said: ‘Everyone is helped to do that for which he was created.’”

[٦٧٣٧] [٢٦٤٩] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَزِيدَ الضُّبْعَيْيِّ : حَدَّثَنَا مُطَرْفٌ عَنْ عَمْرَانَ بْنِ حُصَيْنٍ قَالَ : قِيلَ : يَا رَسُولَ اللَّهِ ! أَعْلَمَ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ ؟ قَالَ : فَقَالَ : «نَعَمْ» قَالَ : قِيلَ : فَقَيمَ يَعْمَلُ الْعَامِلُونَ ؟ قَالَ : كُلُّ مُسِيرٍ لِمَا خُلِقَ لَهُ .

[6738] (...) A *Hadîth* like that of Hammâd (no. 6737) was narrated from Yazid Ar-Rishk with this chain of narrators. In the *Hadîth* of ‘Abdul-Wârith it says: “I said: ‘O Messenger of Allâh.’”

[٦٧٣٨] [....] حَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ : حَدَّثَنَا عَبْدُ الْوَارِثِ ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ عَنْ أَبْنِ عُلَيَّةَ ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا جَعْفُرُ بْنُ سُلَيْمَانَ ؛ وَحَدَّثَنَا أَبْنُ الْمُؤْتَمِنِ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ يَزِيدَ الرُّشَّاكِ فِي هَذَا الْأَسْنَادِ، بِمَعْنَى حَدِيثِ حَمَادٍ، وَفِي حَدِيثِ عَبْدِ الْوَارِثِ، قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ !

[6739] 10 - (2650) It was narrated that Abul-Aswad Ad-Dailî said: “‘Imrân bin Al-Husain said to me: ‘What do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them, or, is it connected to that which their Prophet ﷺ brought to them so that proof may be established against them?’

[٦٧٣٩] [٢٦٥٠] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ : حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ : حَدَّثَنَا عَرْرَةُ بْنُ ثَابِتٍ عَنْ يَحْيَى بْنِ عُقْيَلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدَّيْلِيِّ، قَالَ : قَالَ لِي عَمْرَانُ بْنُ الْحُصَيْنِ : أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدُحُونَ فِيهِ، أَشَيْءُ قُضَيَ عَلَيْهِمْ وَمَضَى عَلَيْهِمْ مِنْ قَدِيرٍ مَا سَبَقَ ؟ أَوْ فِيمَا

"I said: 'It is something that has been previously decreed and decided for them.' He said: 'Wouldn't that be an injustice?' I was greatly disturbed by that, and I said: 'Everything is created by Allâh and belongs to Him; He is not to be questioned about what He does, but they will be questioned.'

"He said to me: 'May Allâh have mercy on you. I only asked you that in order to test your intelligence. Two men from Muzaïnah came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, what do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them or is it connected to that which their Prophet ﷺ brought to them so that proof may be established against them?"'

"He ﷺ said: 'No, it is something that has been previously decreed and decided for them, and the confirmation of that is in the Book of Allâh (the Mighty and Sublime): "By *Nafs* (Âdâm or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him.'"^[1]

[6740] 11 - (2651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man may do the deeds of the people of Paradise for a long

يُسْتَقْبِلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَيْبُهُمْ وَبَتَّتِ
الْحُجَّةُ عَلَيْهِمْ؟ فَقَلَّتْ: بَلْ شَيْءٌ قُضِيَ
عَلَيْهِمْ، وَمَضَى عَلَيْهِمْ، قَالَ: فَقَالَ: أَفَلَا
يَكُونُ ظُلْمًا؟ قَالَ: فَقَرِعْتُ مِنْ ذَلِكَ فَزَعَ
شَدِيدًا، وَقُلْتُ: كُلُّ شَيْءٍ حَلَقُ اللَّهِ
وَمِلْكُ يَدِيهِ، فَلَا يُسَأَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسَأَلُونَ، فَقَالَ لِي: يَرْحَمُكَ اللَّهُ! إِنِّي لَمْ
أَرِدْ بِمَا سَأَلْتُكَ إِلَّا لِأَخْرِزَ عَقْلَكَ، إِنَّ
رَجُلَيْنِ مِنْ مُزَيْنَةِ أَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَا يَعْمَلُ
النَّاسُ الْيَوْمَ، وَيَكْدُحُونَ فِيهِ، أَشَيْءُ
قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ مِنْ قَدَرِ قَدْ
سَبَقَ؟، أَوْ فِيمَا يُسْتَقْبِلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ
نَيْبُهُمْ، وَبَتَّتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقَالَ:
«لَا، بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ،
وَتَاصِدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ [غَرَّ وَجَلَّ]:
﴿وَقَسِّ وَمَا سَوَّهَا فَالْمَهَمَّا فِجُورَهَا
وَتَقوَّبَهَا﴾» [الشمس: ٨، ٧].

[٦٧٤٠-١١] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

^[1] *Ash-Shams* 91:7,8.

time, then his deeds end with one of the deeds of the people of the Fire, and a man may do the deeds of the people of the Fire for a long time, then his deeds end with one of the deeds of the people of Paradise.”

[6741] 12 - (112) It was narrated from Sahl bin Sa'd As-Sâ'iðî that the Messenger of Allâh ﷺ said: “A man may do the deeds of the people of Paradise, or so it may seem to the people, although he is one of the people of the Fire. And a man may do the deeds of (the people of) the Fire, or so it seems to the people, although he is one of the people of Paradise.”

رَسُولُ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمْنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمْنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ، ثُمَّ يُخْتَمُ [لَهُ] عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ».

[٦٧٤١] ١٢ - (١١٢) حَدَّثَنَا فُطِيهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْفَارِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [راجع: ٣٠٦]

(المعجم ٢) - (باب حجاج آدم
وموسى صلى الله عليهما وسلم)
(التحفة ٢)

Chapter 2. The Debate Between Âdâm And Mûsâ, Peace And Blessings Of Allâh Be Upon Them Both

[6742] 13 - (2652) It was narrated by Tâwûs that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Âdâm and Mûsâ debated. Mûsâ said: ‘O Âdâm, you are our father, but you caused our doom and caused us to be expelled from Paradise.’ Âdâm said to him: ‘You are Mûsâ, Allâh chose you to speak to and wrote (the Tawrah) for

[٦٧٤٢] ١٣ - (٢٦٥٢) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَابْنُ أَبِي عُمَرَ الْمَكِيِّ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّيْفِيِّ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ حَاتِمٍ وَابْنِ دِينَارِ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَيَّ آدُمَ وَمُوسَىٰ، فَقَالَ

you with His Own Hand. Are you blaming me for something that Allâh decreed for me forty years before He created me?’ The Prophet ﷺ said: ‘Âdâm got the better of Mûsâ, Âdâm got the better of Mûsâ.’”

مُوسَىٰ : يَا آدُم ! أَنْتَ أَبُو نَا ، أَنْتَ خَيْرُنَا
وَأَخْرَجْنَا مِنَ الْجَنَّةِ ، فَقَالَ لَهُ آدُم : أَنْتَ
مُوسَىٰ ، اضْطَفَاكَ اللَّهُ بِكَلَامِهِ ، وَخَطَّ لَكَ
بِيَدِهِ ، أَتَلُومُنِي عَلَىٰ أَمْرٍ فَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ
أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» فَقَالَ
[الشَّيْءُ بِسَيِّدِهِ] : «فَحَاجَ آدُمُ مُوسَىٰ ، فَحَاجَ آدُمُ
مُوسَىٰ .»

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدَةَ،
قَالَ أَحَدُهُمَا : خَطَّ ، وَقَالَ الْآخَرُ : كَتَبَ
لَكَ التُّورَاهَ بِيَدِهِ .

[6743] 14 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Âdâm and Mûsâ debated, and Âdâm got the better of Mûsâ. Mûsâ said to him: ‘You are Âdâm who caused the people to be misguided and caused them to be expelled from Paradise?’ Âdâm said: ‘You are the one to whom Allâh gave knowledge of all things and chose him above all the people to convey His Message.? ’ He said: ‘Yes.’ He (i.e., Âdâm) said: ‘Are you blaming me for something that Allâh decreed for me before I was created?’”

[6744] 15 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Âdâm and Mûsâ (ﷺ) debated in the presence of their Lord, and Âdâm got the better of

٦٧٤٣] [١٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ ، فِيمَا قُرِئَ عَلَيْهِ ، عَنْ أَبِي الزَّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «تَحَاجَ آدُمُ وَمُوسَىٰ ، فَحَاجَ آدُمُ مُوسَىٰ ، فَقَالَ لَهُ مُوسَىٰ : أَنْتَ آدُمُ الَّذِي أَغْرَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟» فَقَالَ آدُمُ : أَنْتَ الَّذِي أَعْطَاهُ اللَّهُ عِلْمًا كُلَّ شَيْءٍ ، وَاضْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ؟ قَالَ : نَعَمْ ، قَالَ : فَتَلَوْنِي عَلَىٰ أَمْرٍ فَدَرَ عَلَيَّ قَبْلَ أَنْ أُحْلَقَ؟» .

٦٧٤٤] [١٥ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ : حَدَّثَنَا أَنَسُ بْنُ

Mûsâ. Mûsâ said: "You are Âdam whom Allâh created with His Own Hand and breathed into you of His spirit, and commanded the angels to prostrate to you, and caused you to dwell in Paradise. Then because of your lapse you caused the people to be sent down to the earth." Âdam, ﷺ, said: "You are Mûsâ whom Allâh chose by means of His Message, and by means of speaking to you, and He gave you the Tablets on which was the explanation of all things, and brought you close to speak with you. How long before I was created did Allâh write the Tawrah?" Mûsâ said: "Forty years." Âdam said: "And did you find in it (the words): Thus did Âdam disobey his Lord, so he went astray.?^[1] He said: "Yes." He said: "Are you blaming me for doing a deed which Allâh decreed I would do, forty years before He created me?" The Messenger of Allâh ﷺ said: 'Thus Âdam got the better of Mûsâ.'"

[6745] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Âdam and Mûsâ debated. Mûsâ said to him: 'You are Âdam, whose lapse caused you to be expelled from Paradise.'

عَيَاضٌ: حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذِئْبٍ عَنْ يَزِيدَ وَهُوَ ابْنُ هُرْمَزَ وَعَبْدِ الرَّحْمَنِ الْأَغْرَجِ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَجَّ آدُمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ عِنْدَ رَبِّهِمَا، فَجَحَّ آدُمُ مُوسَى، قَالَ مُوسَى: أَنْتَ آدُمُ الَّذِي خَلَقَ اللَّهُ يَعِدُهُ، وَنَفَخَ فِيهِ مِنْ رُوحِهِ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ النَّاسَ بِخَطِيئَتِكَ إِلَى الْأَرْضِ؟ قَالَ آدُمُ عَلَيْهِ السَّلَامُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، وَأَعْطَاكَ الْأَلْوَاحَ فِيهَا تَبَيَّنَ كُلُّ شَيْءٍ، وَقَرَّبَكَ نَجِيَا، فِيمَنْ وَجَدْتَ اللَّهَ كَتَبَ التَّوْرَةَ قَبْلَ أَنْ أَخْلُقَ؟ قَالَ مُوسَى: بِأَرْبَعِينَ عَامًا، قَالَ آدُمُ: فَهُلْ وَجَدْتَ فِيهَا: «وَعَصَى آدَمُ رَبَّهُ فَغُوَيَ»؟ [طه: ۱۲۱]. قَالَ: نَعَمْ. قَالَ: أَفْتَلُونُنِي عَلَى أَنْ عَمِلْتَ عَمَلًا كَتَبَهُ اللَّهُ عَلَيَّ أَنْ أَعْمَلَهُ، قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ قَالَ رَسُولُ اللَّهِ ﷺ: «فَجَحَّ آدُمُ مُوسَى».

[٦٧٤٥] (...) حَدَّثَنِي زُهِيرُ بْنُ حَرْبٍ وَابْنُ حَاتِمَ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ،

^[1] *Ta-Hâ* 20:121.

Âdâm said to him: ‘You are Mûsâ, whom Allâh chose by means of His Message and by means of speaking to you, but you are blaming me for something that was decreed for me before I was created.’ So Âdâm got the better of Mûsâ.”

قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «اخْتَجَ آدُمْ وَمُوسَىٰ ، فَقَالَ لَهُ مُوسَىٰ : أَنْتَ آدُمُ الَّذِي أَخْرَجْتَنِكَ خَطِيئَتَكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدُمْ : أَنْتَ مُوسَىٰ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ ، ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أَخْلُقَ؟ فَحَجَّ آدُمُ مُوسَىٰ ». [٦٧٤٦]

[6746] (...) A similar *Hadîth* (as no. 6745) was narrated from Abû Hurairah, from the Prophet ﷺ.

حَدَّثَنَا أَيُوبُ بْنُ النَّجَارِ الْيَمَانِيُّ : حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ : وَحَدَّثَنَا أَبْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُنْبِهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ، بِمَعْنَى حَدِيثِهِمْ . [٦٧٤٧]

[6747] (...) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ a similar *Hadîth* (as no. 6745).

حَدَّثَنَا مُحَمَّدُ بْنُ مُهَنَّا الْضَّرِيرُ : حَدَّثَنَا يَزِيدُ بْنُ زُرْيَعٍ : حَدَّثَنَا هِشَامُ بْنُ حَسَانَ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ ، نَحْوَ حَدِيثِهِمْ . [٦٧٤٨]

[6748] 16 - (2653) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âş said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh decided the decrees of creation fifty thousand years before He created the heavens and the earth.’ He said: ‘And His Throne is above the water.’”

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ سَرْحٍ : حَدَّثَنَا أَبْنُ وَهْبٍ : أَخْبَرَنِي أَبُو هَانِيَّةُ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلَيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَبْنِ الْعَاصِ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: «كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ».

[6749] (...) A similar report (as *Hadîth* no. 6748) was narrated from Abû Hâni' with this chain of narrators, except that they did not mention: "And His Throne is above the water."

[٦٧٤٩] (...) حَدَّثَنَا أَبْنُ أَبِي عُمَرَ حَدَّثَنَا الْمُفْرِيُّ: حَدَّثَنَا حَيْوَةُ، وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلِ التَّمِيمِيُّ: حَدَّثَنَا أَبْنُ أَبِي مَرِيمَ: أَخْبَرَنَا نَافِعٌ يَعْنِي أَبْنَ يَزِيدَ، كَلَّا هُمَا عَنْ أَبِي هَانَىٰ بِهَذَا الْإِسْنَادِ، مِثْلُهُ غَيْرُ أَنْهُمَا لَمْ يَذْكُرَا: وَعَرْشُهُ عَلَى الْمَاءِ.

Chapter 3. Allâh Directs Hearts As He Wills

[6750] 17 - (2654) 'Abdullâh bin 'Amr bin Al-'Âs said that he heard the Messenger of Allâh ﷺ say: "The hearts of the sons of Adam are all between two Fingers of the Most Merciful, like one heart, and He directs them as He wills." Then the Messenger of Allâh ﷺ said: "O Allâh, controller of the hearts, direct our hearts to obey You."

(المعجم ٣) - (باب تصريف الله تعالى القلوب كيف شاء) (التحفة ٣)

[٦٧٥٠] ١٧ - (٢٦٥٤) حَدَّثَنِي زُهْرَيُّ أَبْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كَلَّا هُمَا عَنِ الْمُفْرِيِّ - قَالَ زُهْرَيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفْرِيُّ - قَالَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي أَبُو هَانَىٰ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْجُبَلَىِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْعَاصِ يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: إِنَّ قُلُوبَ بَنِي آدَمَ كُلُّهَا بَيْنَ إِصْبَاعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَفَلَ وَاحِدٌ، يُصْرِفُهُ حِيثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللَّهِ يَقُولُ: «اللَّهُمَّ مُصْرِفُ الْقُلُوبِ صَرِفْ قُلُوبَنَا عَلَى طَاعَتِكَ».

Chapter 4. Everything Is Decided And Decreed

[6751] 18 - (2655) It was narrated from Tâwûs that he said: “I met one of the Companions of the Messenger of Allâh ﷺ who said: ‘Everything is decided and decreed.’” He said: “And I heard ‘Abdullâh bin ‘Umar say: ‘The Messenger of Allâh ﷺ said: Everything is decided and decreed, even incapability and ability, or ability and incapability.’”

(المعجم ٤) - (باب كل شيء بقدر) (التحفة ٤)

[٦٧٥١-٢٦٥٥] حَدَّثَنِي عَنْ الْأَعْلَى بْنِ حَمَادٍ قَالَ: قَرَأْتُ عَلَى مَالِكٍ ابْنِ أَنَسٍ؛ وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ زَيَادِ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاؤُوسٍ، أَنَّهُ قَالَ: أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ يُقْدِرُ، قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَيْءٍ يُقْدِرُ، حَتَّى الْعَجْزُ وَالْكَيْسُ أَوِ الْكَيْسُ وَالْعَجْزُ».

[6752] 19 - (2656) It was narrated that Abû Hurairah said: “The idolaters of the Quraish came to argue with the Messenger of Allâh ﷺ about the Divine Decree, and thus was revealed: ‘The Day they will be dragged on their faces into the Fire (it will be said to them): Taste you the touch of Hell!’ Verily, We have created all things with *Qadar*.^[١]”

[٦٧٥٢-٢٦٥٦] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِبْعَ عَنْ سُفْيَانَ، عَنْ زَيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَادٍ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرْيَشٍ يُخَاصِّمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدْرِ، فَنَزَّلَتْ: 『يَوْمَ يُسْجَبُونَ فِي الْنَّارِ عَلَى وُجُوهِهِمْ دُوْقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ』 [القرآن: ٤٨، ٤٩].

[١] *Al-Qamar* 54:48,49.

Chapter 5. The Son Of Âdam's Share Of *Zinâ* Etc. Is Decreed For Him

[6753] 20 - (2657) It was narrated that Ibn 'Abbâs said: I have never seen anything more relative to *Lamam*^[1] than what Abû Hurairah said: That the Prophet ﷺ said: "Allâh has decreed for the son of Âdam his share of *Zinâ*, which he will inevitably get. The *Zinâ* of the eyes is looking, and the *Zinâ* of the tongue is speaking. The heart wishes and hopes, and the private part confirms that or denies it."

[6754] 21 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The son of Âdam's share of *Zinâ* has been decreed for him, which he will inevitably get. The *Zinâ* of the eyes is looking, the *Zinâ* of the ears is listening, the *Zinâ* of the tongue is speaking, the *Zinâ* of the hands is touching, and the *Zinâ* of the foot is walking. The heart longs and wishes, and the private part confirms that or denies it."

^[1] See *An-Najm* 53:32.

(المعجم ٥) - (باب: قدر على ابن آدم حظه من الزنى وغيره) (التحفة ٥)

[٦٧٥٣]-٢٠] حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ
لِإِسْحَاقِ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ:
حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشَبَّهَهُ
بِاللَّمْمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ
الزَّنْنِي، أَذْرَكُ ذَلِكَ لَا مَحَالَةَ، فَرِنَى
الْعَيْنَيْنِ النَّظَرَ، وَزَنَى اللِّسَانُ النُّطْقُ
وَالنَّفْسُ تَمَنَّى وَتَشَتَّهَى، وَالْفَرْجُ يُصَدِّقُ
ذَلِكَ أَوْ يُكَذِّبُهُ».

قَالَ عَبْدُ فِي رِوَايَتِهِ: ابْنُ طَاؤِسٍ عَنْ
أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسَ.

[٦٧٥٤]-٢١] حَدَّثَنِي إِسْحَاقُ
ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ
الْمَخْرُومِيُّ: حَدَّثَنَا وَهِيْبٌ: حَدَّثَنَا سَهْلٌ
ابْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُتُبَ عَلَى ابْنِ آدَمَ
نَصِيبُهُ مِنَ الزَّنْنِي، مُدْرَكُ ذَلِكَ لَا مَحَالَةَ،
فَالْعَيْنَيْنِ زِنَاهُما النَّظَرُ، وَاللِّسَانُ زِنَاهُما
الإِسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيُدُّ

زِنَاهَا الْبَطْشُ، وَالرَّجُلُ زِنَاهَا الْحُطَا،
وَالْقَلْبُ يَهُوَى وَيَتَمَّنِي، وَيُصَدِّقُ ذَلِكَ
الْفَرْجُ وَيَكْذِبُهُ».

Chapter 6. The Meaning Of “Every Child Is Born In A State Of *Fitrah*” And The Ruling On The Dead Children Of The Disbelievers And Of The Muslims

[6755] 22 - (2658) It was narrated from Abû Hurairah that he used to say the Messenger of Allâh ﷺ said: “There is no child who is not born in a state of *Fitrah*, then his parents make him a Jew or a Christian or a Magian, just as animals bring forth animals with their limbs intact, do you see any deformed one among them?” Then Abû Hurairah said: “Recite, if you wish: Allâh’s *Fitrah* with which He has created mankind. No change let there be in *Khalq-illâh*.^[1]

[6756] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadîth* similar to no. 6755), and he said: “As animals bring forth other animals” and he did not say: “With their limbs intact.”

(المعجم ٦) - (باب معنى كل مولود يولد على الفطرة، وحكم موتي أطفال الكفار وأطفال المسلمين) (التحفة ٦)

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبِيدِيِّ، عَنِ الزُّهْرِيِّ:
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى
الْفِطْرَةِ فَأَبْوَاهُ يُهُوَدِيهُ وَيُنَصَّارِيهُ
وَيُمَجْسِنِيهُ، كَمَا تُشْجِعُ الْبَهِيمَةَ بِهِيمَةَ
جَمِيعَهُ، هَلْ تُحِسِّنُونَ فِيهَا مِنْ جَدْعَاءِ؟»
ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: أَفْرَءُوا إِنْ شِئْتُمْ:
«فَطَرَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا
بَدِيلٌ لِخَلْقِ اللَّهِ» الْآيَةُ [٣٠] الرُّومَ.

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ،
كِلَاهُمَا عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ بِهَذَا

^[1] *Ar-Rûm* 30:30.

إِلَيْسَنَادٍ، وَقَالَ: «كَمَا تُتَّسِّعُ الْبَهِيمَةُ بِهِيمَةً»
وَلَمْ يَذْكُرْ: جَمِيعًا.

[6757] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "There is no child who is not born in a state of *Fitrah*." Then he said: Recite: "Allâh's *Fitrah* with which He has created mankind. No change let there be in *Khalq-illâh*, that is the straight religion."^[1]

[٦٧٥٧] (...) حَدَّنِي أَبُو الطَّاهِرِ
وَأَحْمَدُ بْنُ عِيسَى قَالًا: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شَهَابٍ، أَنَّ
أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ» ثُمَّ يَقُولُ:
أَفَرَءُوا: «فَطَرَ اللَّهُ أَلَّا فَطَرَ النَّاسَ
عَلَيْهَا لَا نَبِدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الْبَيِّنُ
الْفَيِّنُ» [الروم: ٣٠].

[6758] 23 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no child who is not born in a state of *Fitrah*, then his parents make him a Jew or a Christian or a idolater.' A man said: 'O Messenger of Allâh, what do you think if he dies before that?' He said: 'Allâh knows best what they would have done.'"

[٦٧٥٨] (...) حَدَّثَنَا زُهَيرٌ بْنُ
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُلَدَّ
عَلَى الْفِطْرَةِ، فَأَبْواؤهُ يُهَوِّدُونَهُ وَيُنَصَّرَانَهُ
وَيُشَرِّكَانَهُ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
أَرَأَيْتَ لَوْ ماتَ قَبْلَ ذَلِكَ؟ قَالَ: «اللَّهُ
أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[٦٧٥٩] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي،
كِلَّاهُمَا عَنِ الْأَعْمَشِ بِهَذَا إِلَيْسَنَادٍ.

^[1] *Ar-Rûm* 30:30.

In the *Hadîth* of Ibn Numair it says: "There is no child who is born but upon this *Millah*."

In the report of Abû Bakr from Abû Mu‘âwiyah: "...upon this *Millah*, until he starts to speak."

In the report of Abû Kuraib from Abû Mu‘âwiyah: "There is no child who is not born in a state of *Fitrah*, until he begins to speak."

في حديث ابن نمير: «ما من مولودٍ يُولد إلا وهو على الملة».

وففي رواية أبي بكرٍ عن أبي معاوية: «إلا على هذه الملة، حتى يبين عن لهسانه».

وففي رواية أبي كريمة عن أبي معاوية: «ليس من مولودٍ يولد إلا على هذه الفطرة، حتى يعبر عنه لهسانه».

[6760] 24 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'Everyone who is born, is born in this state of *Fitrah*, then his parents make him a Jew or a Christian. Just as camels are bred – do you see any deformed one among them? Until you are the one who cuts (their ears, noses, tails etc.)' They said: 'O Messenger of Allâh, what do you think of one who dies in childhood?' He said: 'Allâh knows best what they would have done.'"

[6761] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Every person is borne by his mother in a state of *Fitrah*, after which his parents make him a Jew or a Christian or a Magian, or if

[٦٧٦٠-٢٤] حدثنا محمد بن رافع: حدثنا عبد الرزاق: حدثنا معمّر عن همام بن مبيه قال: هذا ما حدثنا أبو هريرة عن رسول الله ﷺ، فذكر أحاديث، منها: وقال رسول الله ﷺ: «من يولد يولد على هذه الأفطرة، فأبواه يهودانه وينصرانه، كما تتبعون الإبل، فهل تجدون فيها جدعاً؟ حتى تكونوا أئمّة تجدعونها» قالوا: يا رسول الله! أفرأيت من يموت صغيراً؟ قال: «الله أعلم بما كانوا عاملين».

[٦٧٦١-٢٥] حدثنا قتيبة بن سعيد: حدثنا عبد العزيز يعني الدردارويدي، عن العلاء، عن أبيه، عن أبي هريرة، أنَّ رسول الله ﷺ قال: «كُل إنسانٍ تلدُه أمُّه على الفطرة، وأبواه، بعدُ، يهودانه أو

they are Muslims, (they make him) a Muslim. Every person who is borne by his mother is struck on his side by the *Shaitân*, except for Mariam and her son.”

[6762] 26 - (2659) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: “Allâh knows best what they would have done.”

[6763] (...) A similar *Hadîth* (as no. 6762) was narrated from Az-Zuhri with the chain of narrators of Yûnus and Ibn Abî Dhi'b, except that in the *Hadîth* of Shu'aib and Ma'qil it says: “He was asked about the offspring of the idolaters.”

[6764] 27 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was asked about the children of the idolaters who die in infancy. He said: ‘Allâh knows best what they would have done.’”

يُنَصِّرَاهُ أَوْ يُعَجِّسَاهُ، فَإِنْ كَانَا مُسْلِمِينَ فَمُسْلِمٌ، كُلُّ إِنْسَانٍ تَلَدُّهُ أُمُّهُ يَلْكُزُهُ الشَّيْطَانُ فِي حَضْنِهِ، إِلَّا مَرْيَمَ وَابْنَهَا».

[٦٧٦٢] ٢٦ - (٢٦٥٩) حَدَّثَنَا أَبُو الطَّاهِرِ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي أَبْنُ أَبِي ذِئْبٍ وَيُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[٦٧٦٣] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَهْرَامٍ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ؛ وَحَدَّثَنَا سَلْمَةُ أَبْنُ شُعَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ أَبْنُ عُبَيْدِ اللَّهِ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، يَأْسِنَادُ يُونُسَ وَابْنَ أَبِي ذِئْبٍ، مِثْلُ حَدِيثِهِمَا، غَيْرُهُمَا، أَنَّ فِي حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ: سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟.

[٦٧٦٤] ٢٧ - (...) حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ، مَنْ يُمُوتُ مِنْهُمْ صَغِيرًا؟، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6765] 28 - (2660) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: ‘Allâh knows best what they would have done, as He created them.’”

٦٧٦٥-٢٨ [٢٦٦٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِيهِنَّ، إِذْ خَلَقَهُمْ».

[6766] 29 - (2661) It was narrated that Ubayy bin Ka'b said: “The Messenger of Allâh ﷺ said: ‘The boy who was killed by Al-Khidr was decreed to be a disbeliever; had he lived he would have oppressed his parents by rebellion and disbelief.’”^[1]

٦٧٦٦-٢٩ [٢٦٦١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ فَعْنَبِ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سَلَيْمَانَ عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَسْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَلَمَ الَّذِي قَتَلَهُ الْخَضِيرُ طَبِيعَ كَافِرًا، وَلَوْ عَاشَ لَأَرْهَقَ أَبْوَيْهِ طُغْيَانًا وَكُفْرًا».

[6767] 30 - (2662) It was narrated that ‘Âishah, the Mother of the Believers, said: “A boy died and I said: ‘Glad tidings for him, one of the little birds of Paradise.’ The Messenger of Allâh ﷺ said: ‘Do you not know that Allâh created Paradise and the Fire, and He created people for one and people for the other?’”

٦٧٦٧-٣٠ [٢٦٦٢) حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَبِّبِ، عَنْ فَضْلِيِّ بْنِ عَمْرُو، عَنْ عَائِشَةَ ابْنِي طَلْحَةَ، عَنْ عَائِشَةَ امْمَ الْمُؤْمِنِينَ قَالَتْ: «تُوفَيَ صَبِيًّا، فَقُلْتُ: طُوَيْ لَهُ، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ لَا تَدْرِيَنَ أَنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهِنَّهُ أَهْلًا، وَلِهِنَّهُ أَهْلًا؟».

^[1] See *Al-Kahf* 18:80, and *Hadîth* no. 6163.

[6768] 31 - (...) It was narrated that ‘Aishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ was called to the funeral of an *Anṣârî* boy and I said: ‘O Messenger of Allâh, glad tidings for this (boy), one of the little birds of Paradise. He did not do any evil or reach the age of doing evil.’ He said: ‘It may be otherwise, O ‘Aishah, for Allâh created people for Paradise, He created them for it when they were in their fathers’ loins. And He created people for the Fire, He created them for it when they were in their fathers’ loins.’”

[6769] (...) A similar *Hadîth* (as no. 6768) was narrated from Talhah bin Yahyâ with the chain of Waki‘.

Chapter 7. Lifespans, Provisions, Etc. Do Not Increase Or Decrease From What Has Already Been Decreed

[6770] 32 - (2663) It was narrated that ‘Abdullâh said: “Umm Habîbah, the wife of the

[٦٧٦٨] ٣١ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ
يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْ طَلْحَةَ، عَنْ
عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ
اللهِ ﷺ إِلَى جَنَّةِ صَبَّيِّ مِنَ الْأَنْصَارِ،
فَقُلْتُ: يَا رَسُولَ اللهِ! طُوبَى لِهِذَا،
عُضُفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ! لَمْ يَعْمَلِ
السُّوءَ وَلَمْ يُدْرِكْهُ، قَالَ: «أَوْ غَيْرَ ذَلِكِ؟،
يَا عَائِشَةُ! إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا،
خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ،
وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي
أَصْلَابِ آبَائِهِمْ».

[٦٧٦٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّاءَ عَنْ
طَلْحَةَ بْنِ يَحْيَى؛ وَحَدَّثَنِي سُلَيْمانُ بْنُ مَعْنَى:
حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ؛ وَحَدَّثَنِي إِسْحَاقُ
ابْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ،
كِلَاهُمَا عَنْ سُفْيَانَ الثُّوْرَيِّ، عَنْ طَلْحَةَ بْنِ
يَحْيَى، يَإِسْنَادٍ وَكِيعٍ، نَحْوَ حَدِيثِهِ.

(المعجم ٧) - (باب بيان أن الأجال والأرزاق وغيرها، لا تزيد ولا تنقص
عما سبق به القدر) (التحفة ٧)

[٦٧٧٠] ٣٢ - (٢٦٦٣) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ

Prophet ﷺ said: ‘O Allâh, let me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu’âwiyah (all my life).’ The Prophet ﷺ said: ‘You have asked Allâh about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allâh will never do anything before its due time or delay it beyond its due time. If you had asked Allâh to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable.’”

Mention of monkeys was made in his presence. Mis‘ar said: “I think he also mentioned pigs, which were transformed.” He said: “Allâh never gives those who have been transformed offspring. Monkeys and pigs existed before that.”

[6771] (...) It was narrated from both Ibn Bishr and Wakî“ (a *Hadith* similar to no. 6770): “...From punishment in the Fire and from punishment in the grave.”

[6772] ٣٣ - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “Umm Hâbibah said: ‘O Allâh, let

لأبِي بَكْرٍ - قَالَ: حَدَّثَنَا وَكَيْعُ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ الْمُغَيْرَةَ ابْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْوُرِ بْنِ سُوِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَاتَ أُمُّ حَيَّةَ رَوْجُ النَّبِيِّ ﷺ: «اللَّهُمَّ! أَمْعِنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي سَفِيَانَ، وَبِأَخِي مُعاوِيَةَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَدْ سَأَلْتَ اللَّهَ لِأَجَالٍ مَضْرُوَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرَاقِ مَقْسُومَةٍ، لَنْ يُعَجِّلَ شَيْئًا قَبْلَ حَلَّهُ، أَوْ يُؤَخِّرَ شَيْئًا عَنْ حَلَّهُ، وَلَوْ كُنْتَ سَأَلْتَ اللَّهَ أَنْ يُعِنِّدَكَ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ حَيْرًا أَوْ أَفْضَلَ». .

قَالَ: وَدُكِرْتُ عِنْدَهُ الْقَرَدَةُ، قَالَ مِسْعَرٌ: وَأَرَاهُ قَالَ وَالْخَنَازِيرُ مِنْ مَسْخٍ، فَقَالَ: «إِنَّ اللَّهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلًا وَلَا عَقِبًا، وَقَدْ كَانَتِ الْقَرَدَةُ وَالْخَنَازِيرُ قَبْلَ ذَلِكَ». .

[٦٧٧١] (...) حَدَّثَنَا أَبُو كُرْبَيْ: أَخْبَرَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ بِهَذَا الإِسْنَادِ، غَيْرُ أَنَّ فِي حَدِيثِهِ عَنْ ابْنِ بِشْرٍ وَكَيْعَ جَمِيعًا: «مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ». .

[٦٧٧٢] ٣٣ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيِّ وَحَجَاجُ بْنُ الشَّاعِرِ

me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu‘âwiyah (all my life).’ The Messenger of Allâh ﷺ said to her: ‘You have asked Allâh about lifespans that have already been determined, steps (every move) it is decreed you will take, and provisions that have already been allotted. Nothing will happen before its due time, and nothing will be delayed beyond its due time. If you had asked Allâh to protect you from punishment in the Fire and punishment in the grave, that would have been better for you.’

“A man said: ‘O Messenger of Allâh, monkeys and pigs, are they among those who were transformed?’ The Prophet ﷺ said: ‘Allâh does not destroy a people or punish a people and grant them offspring. Monkeys and pigs existed before that.’”

[6773] (...) Sufyân narrated it with this chain of narrators (a *Hadîth* similar to no. 6272) but he did not said: ...Monkeys and pigs existed before that.

- واللَّفْظُ لِحَجَاجَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا، وَقَالَ حَجَاجُ : حَدَّثَنَا - عَبْدُ الرَّزَاقِ : أَخْبَرَنَا الشَّوَّرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغَيْرَةِ بْنِ عَبْدِ اللَّهِ الْيَسْكُرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ : قَالَتْ أُمُّ حَبِيبَةَ : اللَّهُمَّ مَتَّعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعاوِيَةَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ : إِنَّكِ سَأَلْتِ اللَّهَ لِأَجَارِ مَضْرُوبَةِ، وَأَثَارِ مَوْطُوعَةِ، وَأَرْزَاقِ مَفْسُومَةِ، لَا يَعْجَلُ شَيْئًا مِنْهَا قَبْلَ حِلَّهُ، وَلَا يُؤَخِّرُ مِنْهَا شَيْئًا بَعْدَ حِلَّهُ، وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ، لَكَانَ خَيْرًا لَكَ ». .

قَالَ : فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ! الْقِرَدَةُ وَالخَنَازِيرُ ، هِيَ مِمَّا مُسْيَخٌ ؟ فَقَالَ النَّبِيُّ ﷺ : إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا ، أَوْ يُعَذِّبْ قَوْمًا ، فَيَجْعَلُ لَهُمْ نَسْلًا ، وَإِنَّ الْقِرَدَةَ وَالخَنَازِيرَ كَانُوا قَبْلَ ذَلِكَ ». .

[٦٧٧٣] (...) حَدَّثَنِي أَبُو دَاؤَدَ سُلَيْمَانُ بْنُ مَعْبُدٍ : حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ : حَدَّثَنَا سُفْيَانُ بِهَذَا إِلَاسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : « وَأَثَارٍ مَبْلُوغَةٍ ». .

قَالَ ابْنُ مَعْبُدٍ: وَرَوَى بَعْضُهُمْ: «قَبْلَ
حَلَّهُ أَيْ نُزُولِهِ.

(المعجم ٨) - (باب الإيمان بالقدر
والإذعان له) (التحفة ٨)

Chapter 8. Belief In The Divine Decree And Submission To It

[6774] 34 - (2664) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say: "If only I had done (such and such), then such and such would have happened," rather say: "Allâh has decreed and what He wills He does." For; "if only" opens the door to the work of the *Shaitân*.'"

[٦٧٧٤-٣٤] (٢٦٦٤) حَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالًا: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ،
عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى
اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ،
اَحْرِصْنَ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ،
وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ:
لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ:
قَدْرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحْ
عَمَلَ الشَّيْطَانِ».

47. The Book Of Knowledge

٢ - (المعجم ٤٧) - كتاب العلم

(التحفة ٣٦)

Chapter 1. The Prohibition Of, And Warning Against Seeking Out Verses Of The Qur'ân Whose Meanings Are Not Decisive; The Prohibition Of Arguing About The Qur'ân

(المعجم ١) - (باب النهي عن اتباع
متشابه القرآن، والتحذير من متبعيه،
والنهي عن الاختلاف في القرآن)
(التحفة ١)

[6775] ١ - (2665) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ recited: 'It is He Who has sent down to you the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah*, and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding.'"^[1] The Messenger of Allâh ﷺ said: 'If you see those who follow that which is not entirely clear in it, those are

اَبْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ اللَّهِ اَبْنُ اِبْرَاهِيمَ الشُّشَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ اَبِي مُلِيكَةَ، عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: تَلَّا رَسُولُ اللَّهِ ﷺ: «هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ مَا يَتَّقَدِّمُ بِهِ مُحْكَمٌ هُنَّ اُمُّ الْكِتَابِ وَاحْدَهُ مُسْتَحْمَمٌ فَامَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبَعُونَ مَا تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْقِسْطَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَآلَرَسْحُونَ فِي الْعِلْمِ يَقُولُونَ امَانًا بِهِ كُلُّ مَنْ عِنْدَ رَبِّنَا وَمَا يَدْعُكُمْ إِلَّا أُولُوا الْأَلْبَابِ» [آل عمران: ٧]. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمِّيَ اللَّهُ، فَاخْدُرُوهُمْ».

^[1] Al 'Imrân 3:7

the ones whom Allâh mentioned, so beware of them.””

[6776] 2 - (2666) Abû ‘Imrân Al-Jawnî said: ‘Abdullâh bin Rabâh Al-Anṣârî wrote to me (saying) that ‘Abdullâh bin ‘Amr said: “I went to the Messenger of Allâh ﷺ one day, and he heard the voices of two men arguing about a Verse (of the Qur’ân). The Messenger of Allâh ﷺ came out to them, and signs of anger could be seen on his face. He said: ‘Those who came before you were only doomed because they argued about the Book.’”

[٦٧٧٦] حَدَّثَنَا أَبُو كَامِلٍ فُضِيلُ بْنُ حُسْنِي الْجَحدَرِيُّ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ : حَدَّثَنَا أَبُو عُمَرَانَ الْجَوَنِيُّ قَالَ : كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِي وَقَالَ : هَجَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمًا ، قَالَ : فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ ، فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ ، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ ، فَقَالَ : «إِنَّمَا هَلَكَ مَنْ كَانَ فِيْكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ» .

[6777] 3 - (2667) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said: ‘Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.””

[٦٧٧٧] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا أَبُو قَدَامَةَ الْحَارِثُ بْنُ عَبْدِيْدٍ عَنْ أَبِي عُمَرَانَ ، عَنْ جُنْدِبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ «أَفْرُءُوا الْقُرْآنَ مَا اشْتَرَفْتُ عَلَيْهِ قُلُوبُكُمْ ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا» .

[6778] 4 - (...) It was narrated from Jundab, meaning, bin ‘Abdullâh, that the Messenger of Allâh ﷺ said: “Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.””

[٦٧٧٨] حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا عَبْدُ الصَّمَدِ : حَدَّثَنَا هَمَامٌ : حَدَّثَنَا أَبُو عُمَرَانَ الْجَوَنِيُّ عَنْ جُنْدِبٍ يَعْنِي ابْنَ عَبْدِ اللَّهِ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «أَفْرُءُوا الْقُرْآنَ مَا اشْتَرَفْتُ عَلَيْهِ قُلُوبُكُمْ ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا» .

[6779] (...) Abû 'Imrân said: Jâ'âb said to us – while we were young men in Al-Kûfah – "The Messenger of Allâh ﷺ said: 'Read Qur'ân...'" a similar *Hadîth* (as no. 6778).

Chapter 2. The One Who Is Harsh In Arguing

[6780] 5 - (2668) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The most hated of men to Allâh is the one who is argumentative and is harsh in arguing.'"

Chapter 3. Following The Ways Of The Jews And Christians

[6781] 6 - (2669) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'You will certainly follow the ways (and halaits) of those who came before you, handspan by handspan, cubit by cubit, until even if they entered a lizard's hole, you would follow them.' We said: 'O Messenger of Allâh, the Jews and the Christians?' He said: 'Who else?'"

[٦٧٧٩] (...) حَدَّثَنِي أَخْمَدُ بْنُ سَعِيدٍ ابْنُ صَحْرِ الدَّارِمِيِّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا أَبُو عُمَرَانَ, قَالَ: قَالَ لَنَا جُنْدُبٌ, وَنَحْنُ غَلْمَانٌ بِالْكُوفَةِ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْرَءُوا الْقُرْآنَ» يُمْثِلُ حَدِيثَهُمَا.

(المعجم ٢) - بَابُ: في الألَدِ
الْخَصْمِ (التحفة ٢)

[٦٧٨٠-٥] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ جُرَيْجٍ, عَنْ ابْنِ أَبِي مُلِيَّكَةَ, عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْعَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْحَاصِمُ».

(المعجم ٣) - (بَابُ اتِّبَاعِ سُنْنِ الْيَهُودِ
وَالنَّصَارَى) (التحفة ٣)

[٦٧٨١] حَدَّثَنِي سُوِيدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَشَمَّ عَنْ عَطَاءَ بْنِ يَسَارٍ, عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَّسِعُنُ سَنَنُ الَّذِينَ مِنْ قَبْلِكُمْ, شَبِيرًا بِشِيرٍ, وَذَرَاعًا بِذَرَاعٍ, حَتَّى لَوْ دَخَلُوا فِي جُحْرٍ ضَبٍّ لَا تَبْغِتُوهُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ! أَلَيْهُؤُدُّ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟».

[6782] (...) A similar report (as *Hadîth* no. 6781) was narrated from Zaid bin Aslam with this chain of narrators.

٦٧٨٢ [(...). حَدَّثَنِي عَدَّةٌ مِنْ أَصْحَاحِنَا عَنْ سَعِيدِ بْنِ أَبِي مَرِيمٍ: أَخْبَرَنَا أُبُو غَسَانٌ وَهُوَ مُحَمَّدٌ بْنُ مُطَرْفٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ يَهَادِنَا إِلَى سَنَادِ، نَحْوَهُ.]

[6783] (...) Zaid bin Aslam narrated from 'Atâ' bin Yasâr, and he mentioned a similar *Hadîth* (as no. 6781).

٦٧٨٣ [(...). قَالَ أُبُو إِسْحَاقِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرِيمٍ: حَدَّثَنَا أُبُو غَسَانٌ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ [ابْنِ يَسَارٍ]، وَذَكَرَ الْحَدِيثَ، نَحْوَهُ.]

Chapter 4. The Destruction Of Those Who Go To Extremes

[6784] 7 - (2670) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Those who go to extremes are doomed.'" He said it three times.

(المعجم ٤) - (باب هلك المتنطعون)
(التحفة ٤)

٦٧٨٤ [٢٦٧٠) حَدَّثَنَا أُبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْحٍ، عَنْ سُلَيْمَانَ بْنِ عَيْقَنٍ، عَنْ طَلْقٍ بْنِ حَبِيبٍ، عَنْ الْأَحْقَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّكَ الْمُتَطَعِّنُونَ» قَالَهَا ثَلَاثَةً .]

Chapter 5. The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time

[6785] 8 - (2671) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Among the portents of the Hour is that knowledge will be taken away, ignorance will prevail, wine will

(المعجم ٥) - (باب رفع العلم
وقبضه، وظهور الجهل والفتن، في آخر الزمان) (التحفة ٥)

٦٧٨٥ [٢٦٧١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثٍ: حَدَّثَنَا أُبُو الْيَّاْحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ

be drunk, and *Zinâ* will become widespread.”

أَنْ يُرْفَعَ الْعِلْمُ، وَيَبْتَسِئَ الْجَهْلُ، وَيُشَرِّبَ
الْخَمْرُ، وَيَظْهَرَ الرَّنَى».

[6786] 9 - (...) It was narrated that Anas bin Mâlik said: “Shall I not tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ which no one who heard it will narrate to you after me? (He ﷺ said:) Among the portents of the Hour is that knowledge will be taken away and ignorance will prevail, *Zinâ* will become widespread and wine will be drunk. Men will leave (will be less in numbers) and women will be left, until there will be one man to look after fifty women.”

٩-[٦٧٨٦] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّبِّهِ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَنَادَةً يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْهُ مِنْهُ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُلُ الرَّنَى، وَيُشَرِّبَ الْخَمْرُ وَيَذْهَبُ الرِّجَالُ، وَتَبَقَّى النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيْمًا وَاحِدًا».

[6787] (...) It was narrated from Anas bin Mâlik from the Prophet ﷺ (a *Hadîth* similar to no. 6786). In the *Hadîth* of Abû Bîshr and ‘Abdah it says: No one will narrate to you after me; “I heard the Messenger of Allâh ﷺ say...” and he mentioned a similar report.

[٦٧٨٧] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَحَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا عَبْدَةُ وَأَبُو أَسَامَةَ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَنَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَفِي حَدِيثِ أَبْنِ بِشْرٍ وَعَبْدَةَ: لَا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَذَكِّرْ بِمُثْلِهِ.

[6788] 10 - (2672) It was narrated that Abû Wâ'il said: I was sitting with ‘Abdullâh and Abû Mûsâ, and they said: The Messenger of Allâh ﷺ said: “Before the Hour comes there

[٦٧٨٨] ١٠-[٢٦٧٢] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَأَبِي قَالَا: حَدَّثَنَا الْأَعْمَشُ، وَحَدَّثَنِي أَبُو سَعِيدِ الْأَشْجَعِ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا

will be days during which knowledge will be taken away, and ignorance will appear, and there will be a lot of *Harj*, and *Harj* means killing.”

وَكَيْبُعْ : حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يَوْمَ الْحِجَّةِ يَوْمًا مَمْبَرٌ لِلْجَهَلِ، وَيَنْتَلِقُ فِيهَا الْجَهَلُ، وَيَنْتَهُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقُتْلُ».

[6789] (...) It was narrated that Shaqiq said: “I was sitting with ‘Abdullah and Abū Mūsā, and they were talking to one another. They said: ‘The Messenger of Allāh ﷺ said:’” A *Hadīth* like that of Waki‘ and Ibn Numair (no. 6788).

[٦٧٨٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ التَّضْرِيرِ بْنَ أَبِي التَّضْرِيرِ : حَدَّثَنَا أَبُو النَّضْرِيرِ : حَدَّثَنَا عَبْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَأَبِي مُوسَى الْأَشْعَرِيِّ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ : حَدَّثَنَا حُسْنِ الْجُعْنَيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَيْقِي قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ، مِثْلُ حَدِيثِ وَكَيْبَعْ وَابْنِ نُمَيْرٍ .

[6790] (...) A similar report (as *Hadīth* no. 6788) was narrated from Abū Mūsā, from the Prophet ﷺ.

[٦٧٩٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْعَةَ وَأَبُو كُرَيْبٍ وَابْنِ نُمَيْرٍ وَإِسْحَاقَ الْحَحْظَلَيِّ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَيْقِي، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ .

[6791] (...) It was narrated that Abū Wā'il said: “I was sitting with ‘Abdullah and Abū Mūsā,

[٦٧٩١] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ

and they were talking to one another, and Abû Mûsâ said: ‘The Messenger of Allâh ﷺ said:’’ a similar report (as *Hadîth* no. 6789).

[6792] 11 - (157) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Time will pass quickly, and knowledge will be taken away, and tribulations will appear, and miserliness will be put (in people’s hearts), and there will be a lot of *Harj*.’ They said: ‘What is *Harj*?’ He said: ‘Killing.’”

[6793] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Time will pass quickly and knowledge will be taken away.’” Then he mentioned a similar *Hadîth* (as no. 6792).

[6794] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Time will pass quickly and knowledge will be taken away.” Then he mentioned a similar *Hadîth* (as no. 6792).

أَبْيَ وَائِلٍ قَالَ: إِنِّي لِجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبْيَ مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَقَالَ أَبُو مُوسَى: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[٦٧٩٢] ١١-(١٥٧) حَدَّثَنِي حَرْمَلٌ أَبْنُ يَحْيَى: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْارَبُ الرَّمَانُ، وَيَغْبَضُ الْعِلْمُ، وَتَظَاهِرُ الْفَتَنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْفَتْلُ». [راجع: ٣٩٦]

[٦٧٩٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْارَبُ الرَّمَانُ وَيَغْبَضُ الْعِلْمُ» ثُمَّ ذَكَرَ مِثْلَهُ.

[٦٧٩٤] ١٢-(...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْارَبُ الرَّمَانُ، وَيَغْبَضُ الْعِلْمُ» ثُمَّ ذَكَرَ مِثْلَهُ حَدِيثِهِمَا.

[6795] (...) A *Hadîth* like that of Az-Zuhîrî from Hûmaid from Abû Hurairah was narrated from the Prophet ﷺ, but they (the sub narrators) did not mention (the words) “miserliness will be put (in people’s hearts)”.

[٦٧٩٥] (...) حَدَّثَنَا يَحْيَى بْنُ أَبِي بَطْرُونَ وَقُتَيْبَةُ وَابْنُ حُجْرَةَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَابْنُ كُرَيْبٍ وَعَمْرُو التَّاقِدُ قَالُوا: أَخْبَرَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْنَى عَنْ هَمَامِ بْنِ مُنْبِيَّ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ قَالُوا: عَنِ النَّبِيِّ ﷺ. يُمِثِّلُ حَدِيثَ الرُّهْرِيِّ عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، غَيْرَ أَنَّهُمْ لَمْ يَذْكُرُوا: «وَرَأَلَقَ الشَّجَعَ».

[6796] 13 - (2673) ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh will not take away knowledge by snatching it away from the people. Rather, He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue *Fatâwâ* (rulings) without knowledge. They will go astray and lead others astray.’”

[٦٧٩٦] ١٣ - (٢٦٧٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَعَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنَ الْعَاصِ يَقُولُ: سَعَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ يَقْبِضُ الْعِلْمَاءَ، حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا، اتَّحَذَ النَّاسُ رُؤُوسًا جَهَالًا، فَسَيُلُوْا فَأَقْتُوْا بِغَيْرِ عِلْمٍ، فَضَلُّو وَأَضَلُّو».

[6797] (...) A *Hadîth* like that of Jarîr (no. 6796) was narrated from ‘Abdullâh bin ‘Amr from the Prophet ﷺ. In the *Hadîth* of ‘Umar bin ‘Alî it adds: “Then I met ‘Abdullâh bin ‘Amr at the beginning of the year, and I asked him, and he repeated the *Hadîth* as he had narrated it. He said: ‘I heard the Messenger of Allâh ﷺ say...’”

[٦٧٩٧] (...) حَدَّثَنَا أَبُو الرِّبِيعُ الْعَتَكِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَادُ بْنُ عَبَادٍ وَأَبُو مَعاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزَهْيرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَابْنُ نُعْمَى وَعَبْدَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرٍ: حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلَيْهِ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا شُعبَةُ بْنُ الْحَجَاجِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو عَنِ النَّبِيِّ ﷺ. يُمْثِلُ حَدِيثَ جَرِيرٍ - وَرَدَ فِي حَدِيثِ عُمَرَ بْنِ عَلَيْهِ: ثُمَّ لَقِيَتْ عَبْدَ اللَّهِ بْنَ عَمْرِو، عَلَى رَأْسِ الْحَوْلِ، فَسَأَلَتْهُ فَرَدَ عَلَيْهِ الْحَدِيثَ كَمَا حَدَّثَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ .

[6798] (...) A *Hadîth* like that of Hishâm bin ‘Urwah (no. 6797) was narrated from ‘Abdullâh bin ‘Amr from the Prophet ﷺ.

[٦٧٩٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمَرَانَ عَنْ عَنْ الْحَمِيدِ بْنِ جَعْفَرٍ: أَخْبَرَنِي أَبِي جَعْفَرٍ عَنْ عُمَرَ ابْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ، يُمْثِلُ حَدِيثَ هِشَامِ بْنِ عُرْوَةَ .

[6799] 14 - (...) It was narrated that ‘Urwah bin Az-Zubair said: “Aishah said to me: ‘O son of my sister, I have heard that ‘Abdullâh bin ‘Amr will pass by us en route to *Hajj*. Go to him and ask him, for he acquired a great deal of knowledge from the Prophet ﷺ.’” He said: “I met him, and asked him about things that he remembered about the Messenger of Allâh ﷺ.”

‘Urwah said: “Among the things that he mentioned was that the Prophet ﷺ said: ‘Allâh will not snatch knowledge away from the people. Rather He will take away the scholars, and knowledge will be taken away with them, and there will be left among the people ignorant leaders who will issue *Fatâwâ* to them without knowledge; they will go astray and lead others astray.’”

‘Urwah said: “When I narrated that to ‘Aishah, she could not believe it and found it strange. She said: ‘Did he tell you that he heard the Prophet ﷺ say that?’”

‘Urwah said: “The following year, she said to me: ‘Ibn ‘Amr has come; go and meet him and talk to him until you ask him about the *Hadîth* that he told you concerning knowledge.’” He said: “So I met him and asked him, and he told it to me as he had told me the first time.”

‘Urwah said: “When I told her that, she said: ‘I do not think but he has told the truth. I think that he has neither added anything nor taken anything away.’”

يَحْيَى التُّجَيِّبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ أَبَا الْأَسْوَدَ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الرَّبِيعِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أَخْتِي! بِلَغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو مَارَ بِنَا إِلَى الْحَجَّ، فَالْفَقِهُ فَاسْأَلْهُ، فَإِنَّهُ قَدْ حَمَلَ عَنِ النَّبِيِّ ﷺ عِلْمًا كَثِيرًا، قَالَ: فَلَقِيَهُ فَسَأَلَهُ عَنْ أَشْيَاءٍ يَذَكُّرُهَا عَنْ رَسُولِ اللَّهِ ﷺ.

قَالَ عُرْوَةُ: فَكَانَ فِيمَا ذَكَرَ، أَنَّ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ لَا يَتَنَزَّعُ الْعِلْمَ مِنَ النَّاسِ اتَّرَاعًا، وَلَكِنْ يَقْبِضُ الْعُلَمَاءَ فَيَرْفَعُ الْعِلْمَ مَعَهُمْ، وَيَبْقِي فِي النَّاسِ رُؤَسَاءً جُهَالًا، يُمْتَهِنُهُمْ بِعِيْرِ عِلْمٍ، فَيَضْلُّونَ وَيُضْلَلُونَ.

قَالَ عُرْوَةُ: فَلَمَّا حَدَّثَتْ عَائِشَةَ بِذَلِكَ، أَعْطَمَتْ ذَلِكَ وَأَنْكَرَتْهُ، قَالَتْ: أَحَدَكَ أَنَّهُ سَمِعَ النَّبِيِّ ﷺ يَقُولُ هَذَا؟

قَالَ عُرْوَةُ: حَتَّى إِذَا كَانَ قَابِلٌ، قَالَ لَهُ: إِنَّ ابْنَ عَمْرِو قَدْ قَدَمَ، فَالْفَقِهُ، ثُمَّ فَاتَّحْجَهُ حَتَّى تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ، قَالَ: فَلَقِيَهُ فَسَأَلَهُ، فَذَكَرَهُ لَيْ نَحْوَ مَا حَدَّثَنِي بِهِ، فِي مَرَّتَهِ الْأُولَى.

قَالَ عُرْوَةُ: فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ، قَالَتْ: مَا أَخْسِبْهُ إِلَّا قَدْ صَدَقَ، أَرَاهُ لَمْ يَرِدْ فِيهِ شَيْئًا وَلَمْ يَنْفَصِّنْ.

Chapter 6. The One Who Starts Something Good Or Something Bad; The One Who Calls Others To Guidance Or Misguidance

[6800] 15 - (1017) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouins came to the Messenger of Allâh ﷺ wearing woollen garments,^[1] and he saw their bad condition and that they were in need, so he urged the people to give in charity, but they were so slow that (his disapproval) could be seen in his face.

“Then an *Anṣârî* man brought a purse of silver, then another came, then they came one after another, until signs of happiness could be seen in his face. The Messenger of Allâh ﷺ said: ‘Whoever starts a good practice in Islam that is followed after he is gone, there will be written for him a reward like that of those who do it, without that detracting from their reward in the slightest. Whoever starts a bad practice in Islam that is followed after he is gone, there will be written for him a burden of sin like that of those who do it, without that detracting from their burden in the slightest.’”

(المعجم ٦) - (باب من سن سنة حسنة أو سيئة، ومن دعا إلى هدى أو ضلاله) (التحفة ٦)

[٦٨٠٠ - ١٥ - ١٠١٧] حدثني زهير^ر ابن حرب^ب: حدثنا حريث^ب عبد الحميد عن الأعمش^ع, عن موسى^ب بن عبد الله^ب يزيد وأبي الصحى, عن عبد الرحمن^ب هلال العبسى, عن حريث^ب عبد الله قال: جاء ناسٌ من الأعراب إلى رسول الله ﷺ, علّنهم الصوف, فرأى سُوة حاليهم قد أصابتهم حاجة, فبحث الناس على الصدقة, فأبطأوا عنه, حتى رؤى ذلك في وجهه. قال: ثم إن رجلاً من الأنصار جاء بصرةٍ من ورق, ثم جاء آخر, ثم تابعوا حتى عرف السرور في وجهه, فقال رسول الله ﷺ: «من سن في الإسلام سنة حسنة, فعمل بها بعده, كتب له مثل أجر من عمل بها, ولا ينقص من أجره شيء, ومن سن في الإسلام سنة سيئة, فعمل بها بعده, كتب عليه

^[1] During the time of the Messenger of Allâh ﷺ woolen garments were considered coarse clothing and were used by the poor.

مِثْلُ وِزْرٍ مَنْ عَمِلَ بِهَا، وَلَا يَنْفَضُّ مِنْ
أَوْزَارِهِمْ شَيْءٌ». [راجع: ٢٣٥١]

[6801] (...) It was narrated that Jarîr said: “The Messenger of Allâh ﷺ delivered a *Khuṭbah* and urged people to give charity” – a *Hadîth* like that of Jarîr (no. 6800).

[٦٨٠١] (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ،
جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،
عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ،
عَنْ حَرِيرٍ، قَالَ: حَطَّبَ رَسُولُ اللَّهِ ﷺ
فَحَثَّ عَلَى الصَّدَقَةِ. بِمَعْنَى حَدِيثِ
حَرِيرٍ.

[6802] (...) Jarîr bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘No one starts a good practice that is followed after he is gone...’” then he mentioned the *Hadîth* in full (as no. 6800).

[٦٨٠٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ هِلَالٍ الْعَبَّاسِيُّ قَالَ: قَالَ
حَرِيرُ بْنُ عَبْدِ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَا يَسْنُ عَبْدُ سُنَّةَ صَالِحَةٍ يُعْمَلُ بِهَا
بَعْدَهُ» ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ.

[6803] (...) This *Hadîth* was narrated from Al-Mundhir bin Jarîr, from his father, from the Prophet ﷺ (a narration similar to no. 6800).

[٦٨٠٣] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُمَرَ الْقَوَارِيِّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ
عَبْدِ الْمَلِكِ [الْأُمُوِّيِّ] قَالُوا: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ
الْمُنْذِرِ بْنِ حَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ،
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَنِي: حَدَّثَنَا مُحَمَّدُ
بْنُ حَقْفَرِ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو أَسَمَّةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُعاذٌ: حَدَّثَنَا أَبْيَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُتَذَرِّ بْنِ جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، يَهْدِي الْحَدِيثَ.

[6804] 16 - (2674) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest."

اَبْنُ اَئْوَبَ وَقَيْمَيْهُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدَىٰ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْوَرِ مَنْ تَبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

48. The Book Of Remembrance, Supplication, Repentance And Praying For Forgiveness

Chapter 1. Encouragement To Remember Allâh, Exalted Is He

[6805] 2 - (2675) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh, Glorified and Exalted is He, says: I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm’s length; if he draws near to Me an arm’s length, I draw near to him a fathom’s length; if he comes to Me walking, I go to him at speed.’”

[6806] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 6805), but he did not mention (the words): “If he draws near to Me an arm’s length, I draw near to him a fathom’s length.”

٣ - (المعجم ٤٨) - كتاب الذكر

والدعاء والتوبه والاستغفار

(التحفة ٣٧)

(المعجم ١) - (باب الحث على ذكر الله تعالى) (التحفة ١)

[٦٨٠٥]-٢ [٢٦٧٥] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ وَزَهْيِرُ بْنُ حَوْبَيْ - وَاللَّفْظُ لِقُتْبَيْهِ فَالآن : حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ ﷺ : يَقُولُ اللَّهُ عَزَّ وَجَلَّ : أَنَا عِنْدَ طَنْ عَدِيِّي بِي ، وَأَنَا مَعْهُ حِينَ يَذْكُرُنِي ، إِنْ ذَكَرَنِي فِي نَفْسِهِ ، ذَكَرْتُهُ فِي نَفْسِي ، وَإِنْ ذَكَرَنِي فِي مِلَّا ، ذَكَرْتُهُ فِي مِلَّا هُمْ خَيْرٌ مِنْهُمْ ، وَإِنْ تَقْرَبَ مِنِّي شَبْرًا ، تَقْرَبُ إِلَيْهِ ذِرَاعًا ، وَإِنْ تَقْرَبَ إِلَيَّ ذِرَاعًا ، تَقْرَبُ مِنْهُ بَاعًا ، وَإِنْ أَتَانِي يَمْشِي ، أَتَيْتُهُ هَرْوَلَةً» .

[٦٨٠٦] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ فَالآن : حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ بِهَلَا الْإِسْنَادِ ، وَلَمْ يَذْكُرْ : «وَإِنْ تَقْرَبَ إِلَيَّ ذِرَاعًا ، تَقْرَبُ مِنْهُ بَاعًا» .

[6807] 3 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh said: If a person draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he draws near to Me a fathom's length, I come to him more quickly.'"

[6808] 4 - (2676) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was traveling on the road to Makkah, and he passed by a mountain called Jumdân. He said: 'Proceed, this is Jumdân; the *Mufarridûn* have gone on ahead.' They said: 'Who are the *Mufarridûn*, O Messenger of Allâh?' He said: 'The men and women who remember Allâh a great deal.'"

Chapter 2. The Names Of Allâh, Exalted Is He, And The Virtue Of The One Who Learns Them By Heart

[6809] 5 - (2677) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has ninety-nine names. Whoever memorizes them will enter Paradise. Allâh is

[٦٨٠٧]-٣ [٦٨٠٧] رَافِعٌ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبِهِ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرَ أَحَادِيثَ ، مِنْهَا : وَقَالَ : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ اللَّهَ قَالَ : إِذَا تَلَقَّانِي عَبْدٌ بِشَيْرٍ ، تَلَقَّيْتُهُ بِذِرَاعٍ ، وَإِذَا تَلَقَّانِي بِذِرَاعٍ ، تَلَقَّيْتُهُ بِيَاعٍ ، وَإِذَا تَلَقَّانِي بِيَاعٍ ، جِئْنُهُ أَتَيْتُهُ بِأَشْرَعَ».»

[٦٨٠٨]-٤ [٦٨٠٨] بِسْطَامُ الْعَيْشِيُّ : حَدَّثَنَا يَزِيدٌ يَعْنِي ابْنَ زُرْيَعَ ، حَدَّثَنَا رَوْحُ بْنُ الْفَاسِمِ عَنِ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقٍ مَكَّةَ ، فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانٌ ، فَقَالَ : «سِيرُوا ، هَذَا جُمْدَانٌ ، سَبَقَ الْمُفَرِّدُونَ» قَالُوا : وَمَا الْمُفَرِّدُونَ؟ يَا رَسُولَ اللَّهِ ! قَالَ : «الَّذَا كَرِرُونَ اللَّهَ كَثِيرًا ، وَالَّذَا كَرِرَاتُ».»

(المعجم ٢) - (باب في أسماء الله تعالى، وفضل من أحصاها) (التحفة ٢)

[٦٨٠٩]-٥ [٦٨٠٩] التَّانِقُ وَزَهِيرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ، جَمِيعًا عَنْ سُقِيَانَ - وَاللَّفْظُ لِعَمْرِو -

Witr (One) and He loves that which is odd-numbered.”

In the *Hadîth* of Ibn Abî ‘Umar he (رضي الله عنه) said: “...whoever enumerates them....”

[6810] 6 - It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh has ninety-nine names, one hundred less one. Whoever enumerates them will enter Paradise.”

Hammâm added from Abû Hurairah from the Prophet ﷺ: “He is *Witr* (One) and loves that which is odd-numbered.”

Chapter 3. Being Firm In Supplication And Not Saying: “If You Will”

[6811] 7 - (2678) It was narrated from Anas that the Messenger of Allâh ﷺ said: “When one of you calls upon Allâh, let him be firm in his supplication, and not say, ‘O Allâh, if You will then give me,’ for no one can compel Allâh.”

حَدَّثَنَا سُفِيَّانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَيَسْعَيْنَ اسْمًا، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ، وَاللَّهُ وِئْرَ، يُحِبُّ الْوِئْرَ». وَفِي رِوَايَةِ أَبْنِ أَبِي عُمَرَ: «مَنْ أَحْصَاهَا».

[٦٨١٠] ٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ أَبْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ وَعَنْ هَمَّامٍ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَيَسْعَيْنَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

وَزَادَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّهُ وِئْرٌ، يُحِبُّ الْوِئْرَ».

(المعجم ٣) - (باب العزم بالدعاة،
ولا يقل: إن شئت) (التحفة ٣)

[٦٨١١] ٧-(٢٦٧٨) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزَهْبَيْرٍ بْنُ حَرْبٍ، جَمِيعًا عَنْ أَبْنِ عُلَيْةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبْنِ عُلَيْةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبَيْرٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ فِي الدُّعَاءِ، وَلَا يَقُلْ: اللَّهُمَّ! إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لَا مُسْتَكْرِهٌ لَهُ».

[6812] 8 - (2679) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one of you calls upon Allâh, let him not say: ‘O Allâh, forgive me if You will,’ rather let him be firm in his asking, and let him express his need in full, for nothing is too great for Allâh to give.”

[6813] 9 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you should say: ‘O Allâh, forgive me if You will, O Allâh have mercy on me if You will.’ Let him be firm in his supplication, for Allâh does whatever He wills and no one can compel Him.”

Chapter 4. It Is Disliked To Wish For Death Because Of Some Harm That Has Befallen One

[6814] 10 - (2680) It was narrated from Anas that the Messenger of Allâh ﷺ said: “None of you should wish for death because of some harm that has befallen him. If he must wish for it, then let him say: ‘O Allâh, keep me alive so long as living is

[٦٨١٢] ٨ - (٢٦٧٩) حَدَّثَنَا يَحْيَى بْنُ أَبْنُ أَيُوبَ وَقُفَيْيَةُ وَابْنُ حُجْرَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، وَلَكِنْ [لِيَعْزِمُ] الْمُسَأَلَةَ، وَلِيَعْظِمُ الرَّغْبَةَ، فَإِنَّ اللَّهَ لَا يَتَعَاطِمُ شَيْءاً أَعْطَاهُ». .

[٦٨١٣] ٩ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ: حَدَّثَنَا الْحَارِثُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْوِلَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمُ فِي الدُّعَاءِ، فَإِنَّ اللَّهَ صَانِعُ مَا شَاءَ، لَا مُكْرِهَ لَهُ». .

(المعجم ٤) - (باب كراهة تمني الموت، لضر نزل به) (التحفة ٤)

[٦٨١٤] ١٠ - (٢٦٨٠) حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَمَّنَ أَحَدُكُمْ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ

good for me, and cause me to die when death is good for me.””

[6815] (...) A similar report (as *Hadîth* no. 6814) was narrated from Anas from the Prophet ﷺ.

[6816] 11 - (...) Anas said: “Were it not that the Messenger of Allâh ﷺ said: ‘None of you should wish for death,’ I would have wished for it.”

[6817] 12 - (2681) It was narrated that Qais bin Abî Hâzim said: “We entered upon Khabbâb who had been cauterized seven times on his stomach. He said: ‘Were it not that the Messenger of Allâh ﷺ forbade us to pray for death, I would have prayed for it.’”

[6818] (...) It was narrated from Ismâ‘îl with this chain of narrators (a *Hadîth* similar to no. 6817).

مُتَمَّنِيًا فَلْقِيلٍ: اللَّهُمَّ أَخْبِرْنِي مَا كَانَتِ
الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَا
خَيْرًا لِي». .

[٦٨١٥] (...) حَدَّثَنِي ابْنُ أَبِي
خَلْفٍ: حَدَّثَنَا رُوحٌ: حَدَّثَنَا شُعْبَةُ؛
وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَانُ:
حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ، كِلَاهُمَا
عَنْ ثَائِبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ
بِمُثْلِهِ، عَيْنَ أَنَّهُ قَالَ: «مِنْ ضُرِّ أَصَابَهُ».

[٦٨١٦] (...) حَدَّثَنِي حَامِدُ بْنُ
عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ
عَنِ النَّضْرِ بْنِ أَنَسٍ وَأَنَسُ بْنُ مَيْمَنَةِ حَيْثُ، قَالَ:
قَالَ أَنَسٌ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَتَمَنَّنَ أَحَدُكُمُ الْمَوْتَ» لَتَمَنَّيْتُهُ.

[٦٨١٧] ١٢- (٢٦٨١) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِدْرِيسَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ
فَيْسِيرٍ بْنِ أَبِي حَازِمٍ، قَالَ: دَخَلْنَا عَلَى
جَهَنَّمَ وَقَدْ اكْتَوَى سَبْعَ كَيَّاْتٍ فِي بَطْنِهِ،
فَقَالَ: لَوْ مَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ
نَدْعُوَ بِالْمَوْتِ، لَدَعَوْتُ بِهِ.

[٦٨١٨] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَحَرَبُرُ بْنُ
عَبْدِ الْحَمِيدِ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ:

حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ
وَيَحْيَى بْنُ حَيْبٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ،
كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ هَدْنَا الْإِسْنَادِ.

[٦٨١٩] ١٣ - (٢٦٨٢) حَدَّثَنَا مُحَمَّدُ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ
عَنْ هَمَّامِ بْنِ مُنْبَهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ
مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَسْتَعْنِي
أَحَدُكُمُ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ
يَأْتِيهِ، إِنَّهُ إِذَا مَاتَ أَحَدُكُمُ انْقَطَعَ عَمَلُهُ،
وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنُ عُمُرُهُ إِلَّا خَيْرًا».

(المعجم ٥) - (بَابُ من أَحَبَ لقاءَ
الله، أَحَبَ الله لقاءَه. ومن كره لقاءَ
الله، كره الله لقاءَه) (التحفة ٥)

[٦٨٢٠] ١٤ - (٢٦٨٣) حَدَّثَنَا هَدَابُ

ابْنُ حَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ عَنْ
أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ،
أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَ لِقاءَ
الله، أَحَبَّ الله لِقاءَه، وَمَنْ كَرِهَ لِقاءَ الله،
كَرِهَ الله لِقاءَه».

[٦٨٢١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُتَشَّنِي وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةَ عَنْ فَتَادَةَ قَالَ:

[٦٨١٩] ١٣ - (٢٦٨٢) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should wish for death or pray for it before it comes to him. When one of you dies, his good deeds come to an end. Surely, a longer life of a believer is nothing but good for him.'"

Chapter 5. Whoever Loves To Meet Allâh, Allâh Loves To Meet Him, And Whoever Hates To Meet Allâh, Allâh Hates To Meet Him

[٦٨٢٠] ١٤ - (٢٦٨٣) It was narrated from 'Ubâdah bin As-Shâmit that the Prophet of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him."

[٦٨٢١] (...) Anas bin Mâlik narrated a similar report (as *Hadîth* no. 6820) from 'Ubâdah bin As-Shâmit, from the Prophet ﷺ.

سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ عُبَادَةَ
ابْنِ الصَّابِيْتِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٦٨٢٢] ١٥ - (٢٦٨٤) حَدَّثَنَا مُحَمَّدٌ
ابْنُ عَبْدِ اللَّهِ الرُّزْيِّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ الْهَجَجِيِّ: حَدَّثَنَا سَعِيدُ عَنْ
فَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعِيدِ بْنِ هَشَامَ،
عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَحَبَ لِقَاءَ اللَّهِ، أَحَبَ اللَّهُ لِقَاءَهُ،
وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» فَقُلْتُ:
يَا نَبِيَّ اللَّهِ! أَكَرِهُهُ الْمَوْتُ؟ فَكُلْنَا نَكْرُهُ
الْمَوْتَ، فَقَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ
الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرَضْوَانِهِ
وَجَتَّهُ، أَحَبَ لِقَاءَ اللَّهِ، فَأَحَبَ اللَّهُ
لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ
وَسَخَطِهِ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ».

[٦٨٢٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَّشَّى وَابْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
بَكْرٍ: حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةَ بِهَدَا
الْإِشَنَادِ.

[٦٨٢٤] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ
رَكْرِيَاءَ، عَنِ الشَّعْبِيِّ، عَنْ شُرِيفِ بْنِ
هَانِيِّ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ أَحَبَ لِقَاءَ اللَّهِ، أَحَبَ اللَّهُ

[٦٨٢٣] (...) It was narrated from Qatâdah with this chain of narrators (a *Hadîth* similar to no. 6822).

[٦٨٢٤] 16 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him, and death comes before meeting Allâh."

لِقَاءُهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءُهُ،
وَالْمَوْتُ قَبْلَ لِقَاءِ اللَّهِ».

[6825] (...) ‘Aishah narrated that the Messenger of Allâh ﷺ said:..., a similar *Hadîth* (as no. 6824).

[٦٨٢٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُوسُفَ: حَدَّثَنَا زَكَرِيَّاً عَنْ عَامِرٍ: حَدَّثَنِي شُرَيْحُ بْنُ هَانِيٍّ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، بِمُثْلِهِ:

[6826] 17 - (2685) It was narrated from Shuraih bin Hâni', that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.'" He (the sub narrator) said: "I went to 'Aishah and said: 'O Mother of the Believers, I heard Abû Hurairah narrate a *Hadîth* from the Messenger of Allâh ﷺ, and if that is the case then we are doomed.' She said: 'The one who is doomed is the one who is doomed according to the words of the Messenger of Allâh ﷺ. Why do you say that?' He said: 'The Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him," but there is no one among us who does not hate death.' She said: The Messenger of Allâh ﷺ did say that, but it is not what you

[٦٨٢٦] ١٧ - (٢٦٨٥) حَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْرُونَ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحٍ بْنِ هَانِيٍّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَ لِقَاءَ اللَّهِ، أَحَبَ اللَّهُ لِقَاءُهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءُهُ»
قَالَ: فَأَنِتُ عَائِشَةَ فَقُلْتُ: يَا أَمَّا الْمُؤْمِنِينَ! سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، إِنْ كَانَ كَذِيلَكَ فَقَدْ هَلَكْنَا، فَقَالَتْ: إِنَّ الْهَالِكَ مَنْ هَلَكَ
يَقُولُ رَسُولُ اللَّهِ ﷺ، وَمَا ذَاكَ؟ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَ لِقَاءَ اللَّهِ، أَحَبَ اللَّهُ لِقَاءُهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءُهُ»
وَلَيْسَ بِالَّذِي تَذَهَّبُ إِلَيْهِ، وَلَكِنْ إِذَا
شَخَصَ الْبَصَرُ، وَحَسْرَحَ الصَّدْرُ، وَأَفْسَرَ

think. Rather, when the eyes grow dim, the chest rattles, the skin shrinks and the fingers convulse, it is at that point whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

[6827] (...) A *Hadîth* like that of ‘Abthar (no. 6826) was narrated from Muṭarrif with this chain of narrators.

[6828] 18 - (2686) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

Chapter 6. The Virtue Of Remembrance, Supplication, Drawing Close To Allâh And Thinking Positively Of Him

[6829] 19 - (2675) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh says: I am as My slave thinks I am, and I am with him when he calls upon Me.’”

الْجِلْدُ، وَتَسْتَجَبُ الْأَصَابِعُ، فَعِنْدَ ذَلِكَ،
مَنْ أَحَبَ لِقَاءَ اللَّهِ، أَحَبَ اللَّهُ لِقَاءً،
وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءً.

[٦٨٢٧] (...) حَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] الْحَنْظَلِيُّ: أَخْبَرَنِي جَرِيرٌ عَنْ مُطَرْفٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ عَبْرَ.

[٦٨٢٨] [٢٦٨٦-١٨] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرِ الْأَشْعَرِيِّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ الْبَيْهِيِّ قَالَ: «مَنْ أَحَبَ لِقَاءَ اللَّهِ، أَحَبَ اللَّهُ لِقَاءً، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءً».

(المعجم ٦) - (بابُ فضل الذكر
والدعاة، والتقرب إلى الله تعالى
وحسن الظن به) (التحفة ٦)

[٦٨٢٩] [٢٦٧٥-١٩] حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ حَعْفَرٍ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصْمَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعْهُ إِذَا دَعَانِي». [راجع: ٦٨٠٥]

[6830] 20 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh says: 'If My slave draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he comes to Me walking, I go to him at speed.'"

[6831] (...) Mu'tamir narrated it from his father with this chain of narrators (a *Hadîth* similar to no. 6830), but he did not mention (the words): "If he comes to Me walking, I go to him at speed."

[6832] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed.'

[٦٨٣٠] ٢٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بْنِ عُثْمَانَ الْعَبْدِيِّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِيِّ، وَابْنُ أَبِي عَدَى عَنْ سُلَيْمَانَ وَهُوَ التَّيْمِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَقَرَّبَ عَبْدِي مِنِّي شَبَرًا، تَقَرَّبَتْ مِنْهُ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبَتْ مِنْهُ بَاعًا - أَوْ بُوَاعًا - وَإِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[٦٨٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَسْبِيُّ: حَدَّثَنَا مُعْتَمِرُ عَنْ أَبِيهِ بِهَدَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «إِذَا أَتَانِي يَمْشِي، [أَتَيْتُهُ هَرْوَلَةً]».

[٦٨٣٢] ٢١ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِي، ذَكَرَهُ فِي مَلِإِ خَيْرٍ مِنْهُمْ، وَإِنْ افْتَرَبَ إِلَيَّ شَبَرًا، افْتَرَبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ افْتَرَبَ إِلَيَّ ذِرَاعًا، افْتَرَبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[6833] 22 - (2687) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, said: 'Whoever does a good deed will have a ten fold reward and more, and whoever does a bad deed its recompense is one like it, or I will forgive him. Whoever draws near to Me a handspan, I draw near to him an arm's length; and whoever draws near to Me an arm's length, I draw near to him a fathom's length; and whoever comes to Me walking, I go to him at speed. Whoever meets me with an earthful of sins (but) not associating anything with Me, I will meet him with a similar amount of forgiveness.'"

[6834] (...) A similar report (as *Hadîth* no. 6833) was narrated from Al-A'mash with this chain of narrators, except that he did not say: "He will have a ten fold reward or more."

Chapter 7. It Is Disliked To Pray For Punishment To Be Brought Forward In This World

[6835] 23 - (2688) It was narrated from Anas that the Messenger of Allâh ﷺ visited a Muslim man who was sick and had grown feeble like a chicken. The Messenger of Allâh ﷺ said

[٦٨٣٣]-[٢٦٨٧] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِبِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَّأَهُ سَيِّئَةً مِثْلَهَا، أَوْ أَغْفِرُ، وَمَنْ تَقَرَّبَ مِنِّي شَيْرًا، تَقَرَّبَتْ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبَتْ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقَنَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقَيْتُهُ بِمِثْلِهَا مَغْفِرَةً».

[قال إبراهيم: حَدَّثَنَا الْحَسَنُ بْنُ يَشْرِي: حَدَّثَنَا وَكِبِيعٌ بِهَذَا الْحَدِيثِ].

[٦٨٣٤]-[...] (....) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، عَيْرَ آنَّهُ قَالَ: «فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ».

(المعجم ٧) - (باب كراهة الدعاء بتعجيل العقوبة في الدنيا) (التحفة ٧)

[٦٨٣٥]-[٢٦٨٨] حَدَّثَنَا أَبُو الْخَطَّابِ زَيْدَ بْنِ يَحْيَى الْحَسَانِي: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَيْ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ

to him: "Did you pray (Allâh) for anything or ask for it?" He said: "Yes, I used to say: 'O Allâh, whatever punishment You would give me in the Hereafter, bring it forward in this world.'" The Messenger of Allâh ﷺ said: "Subhân-Allâh! You cannot bear it. Why didn't you say, O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire." Then he prayed to Allâh for him, and He healed him.

رَجُلًا مِنَ الْمُسْلِمِينَ قَدْ حَفِتَ فَصَارَ مِثْلَ
الْفَرْخِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ
كُنْتَ تَدْعُ بِشَيْءٍ أَوْ تَسْأَلُ إِيَّاهُ؟» قَالَ:
نَعَمْ. كُنْتُ أَقُولُ: اللَّهُمَّ مَا كُنْتَ
مُعَاقِبِي بِهِ فِي الْآخِرَةِ، فَعَجَلْتُ لِي فِي
الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ
اللَّهِ! لَا تُطِيقُهُ - أَوْ لَا تَسْتَطِعُهُ - أَفَلَا
قُلْتَ: اللَّهُمَّ! أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَفِنَا عَذَابُ النَّارِ» قَالَ:
فَدَعَا اللَّهَ لَهُ، فَسَفَاهَ.

[6836] (...) Humaid narrated it with this chain of narrators (a *Hadîth* similar to no. 6835), up to the words, "...and save us from the torment of the Fire," and he did not mention the words that came after that.

[6837] 24 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ entered upon one of his Companions to visit him as he was sick, and he had become like a chicken – a *Hadîth* like that of Humaid (no. 6836), except that he (ﷺ) said: "You cannot bear the punishment of Allâh." And he (the narrator) did not mention (the words), "Then he prayed to Allâh for him, and He healed him."

[6838] (...) It was narrated from Anas from the Prophet ﷺ with this chain of narrators (a *Hadîth* similar to no. 6835).

[٦٨٣٦] (...) حَدَّثَنَا عَاصِمُ بْنُ
النَّضِيرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِبِ:
حَدَّثَنَا حُمَيْدٌ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ:
«وَفِنَا عَذَابُ النَّارِ» وَلَمْ يَذْكُرِ الزِّيَادَةَ.

[٦٨٣٧] ٢٤- (...) وَحَدَّثَنِي زُهْيُورُ
ابْنُ حَرْبٍ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَّادُ:
أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
دَخَلَ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ يَعُودُهُ، وَقَدْ
صَارَ كَالْفَرْخِ، بِمَعْنَى حَدِيثِ حُمَيْدٍ، غَيْرُ
أَنَّهُ قَالَ: «لَا طَاقَةَ لَكَ بِعَذَابِ اللَّهِ» وَلَمْ
يَذْكُرْ: فَدَعَا اللَّهَ لَهُ: فَسَفَاهَ.

[٦٨٣٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا سَالِمُ بْنُ

نوح العطّار عن سعيد بن أبي عروبة،
عن قتادة، عن أنسٍ عن النبي ﷺ بهذا
الحديث.

Chapter 8. The Virtues Of Gathering To Remember Allâh (*Adh-Dhikr*)

[6839] 25 - (2689) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Blessed and Exalted is He, has angels who travel about, with no other task but to seek out gatherings of *Adh-Dhikr* (remembrance of Allâh). When they find a gathering in which Allâh is remembered, they sit with them, and encircle them with their wings, until they fill the space between earth and the first heaven. When they part, they (the angels) ascend to the heaven, and Allâh, Glorified and Exalted is He, asks them, although He knows best: 'From where have you come?' They say: 'We have come from some of Your slaves on earth, who were Glorifying You, proclaiming Your Greatness, proclaiming Your Oneness, Praising You and asking of You.' He says: 'What are they asking of Me?' They say: 'They are asking You for Your Paradise.' He says: 'Have they seen My Paradise?' They say: No, O Our Lord. He says: 'And what if they saw My Paradise?' They say: 'And they are seeking Your protection.' He says:

(المعجم ٨) - (بابُ فضل مجالس الذكر) (التحفة ٨)

[٦٨٣٩-٢٥] حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَمْوُنٍ: حَدَّثَنَا يَهْزُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةَ سَيَّرَةً، فُضْلًا يَتَغَуَّنُونَ بِمَجَالِسِ الْذِكْرِ، فَإِذَا وَجَدُوا مَجَالِسًا فِي ذِكْرٍ قَعَدُوا مَعَهُمْ، وَحَفَّ بِعَصْبُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلُؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعَدُوا إِلَى السَّمَاءِ، قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ جَئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عَنْدِ رَبِّنَا فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَهْلِكُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَاذَا يَسْأَلُونَكَ؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيْ رَبْ! قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟، قَالُوا: وَيَسْتَحِرُونَكَ، قَالَ: وَمَمْ يَسْتَحِرُونَكَ؟ قَالُوا: مِنْ نَارِكَ يَا رَبْ!

'From what are they seeking My protection?' They say: 'From Your Fire, O Lord.' He says: 'And what if they saw My Fire?' They say: 'And they are asking You for forgiveness.' He says: 'I have forgiven them, and given them what they asked for, and granted them protection from that which they sought My protection.' They say: 'Lord, among them is so-and-so, a sinner who was merely passing by, then he sat with them.' He says: 'Him too I have forgiven. They are people whose companion will not be miserable."

Chapter 9. The Virtue Of The Supplication: "O Allâh, Give Us Good In This World And Good In The Hereafter, And Save Us From The Torment Of The Fire"

[6840] 26 - (2690) It was narrated that 'Abdul-'Azîz bin Suhaib said: Qatâdah asked Anas: Which supplication did the Prophet ﷺ say the most?" He said: The supplication that he said the most was: "Allâhumma âtinâ fid-dunyâ' hasanah wa fil-âkhirati hasanah, wa qinâ 'adhâban-nâr. (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)"

When Anas wanted to say a supplication, he would say these words, and when he had a specific need he would include these words in his supplication.

قَالَ : وَهَلْ رَأَوْا نَارِي ؟ قَالُوا : لَا ، قَالَ : فَكَيْفَ لَوْ رَأَوْا نَارِي ؟ ، قَالُوا : وَيَسْتَغْفِرُونَكَ ، قَالَ : فَيَقُولُ : قَدْ غَفَرْتُ لَهُمْ ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّ اسْتَجَارُوا ، قَالَ : يَقُولُونَ : رَبٌّ ! فِيهِمْ فُلَانٌ ، عَبْدٌ خَطَاءٌ ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ ، قَالَ : فَيَقُولُ : وَلَهُ غَفَرْتُ ، هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ .

(المعجم ٩) - (باب فضل الدعاء
بِاللَّهِمَّ آتَنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي
الْآخِرَةِ حَسَنَةً ، وَقَنَا عَذَابَ النَّارِ)

(التحفة ٩)

[٦٨٤٠] [٢٦٩٠] حَدَّثَنِي رُهْبَرٌ
ابْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلٌ يَعْنِي ابْنَ عُلَيَّةَ ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ
قَالَ : سَأَلَ قَتَادَةَ أَنَّسَ : أَيُّ دَعْوَةٍ كَانَ
يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ ؟ قَالَ : كَانَ أَكْثَرُ
دَعْوَةً يَدْعُو بِهَا يَقُولُ : «اللَّهُمَّ ! آتِنَا فِي
الْدُّنْيَا حَسَنَةً وَمِنِ الْآخِرَةِ حَسَنَةً وَقَنَا
عَذَابَ النَّارِ» .

قَالَ : وَكَانَ أَنَّسُ ، إِذَا أَرَادَ أَنْ يَدْعُو
بِدَعْوَةٍ ، دَعَاهُ بِهَا ، فَإِذَا أَرَادَ أَنْ يَدْعُو
بِدُعَاءٍ ، دَعَاهُ بِهَا فِيهِ .

[6841] 27 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ used to say: 'Rabbanâ âtinâ fid-dunyâ' hasanah wa fil-âakhirati hasanah, wa qinâ 'adhâban-nâr. (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)'"

Chapter 10. The Virtue Of *Tahlîl* (Saying *Lâ Ilâha Illallâh*), *Tasbîh* (Saying *Subhân Allâh*) And *Du'a'* (Supplication)

[6842] 28 - (2691) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says: 'Lâ ilâha illallâhu wâhdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa huwa 'alâ kulli shay'in qadîr (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things)' one hundred times in a day, it will be the equivalent of his freeing one hundred slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased for him, and it will be a protection for him against the *Shaijâن* all day until evening comes, and no one will do anything better than what he has done except one who does more than that. And whoever says: 'Subhân Allâhi wa bihamdihi (Glory and praise is to Allâh)'

[٦٨٤١] ٢٧ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَقُولُ: «رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفِيمَا عَذَابُ النَّارِ».

(المعجم ١٠) - (بابُ فضل التهليل
والتسبيح والدعاء) (التحفة ١٠)

[٦٨٤٢] ٢٨ - (٢٦٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُعَيْدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ يَقُولُ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ، مِائَةً مَرَّةً، كَانَتْ لَهُ عِدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةٌ حَسَنَةٌ، وَمُحِيتَ عَنْهُ مِائَةٌ سَيِّئَةٌ، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِي، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ، وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ، مِائَةً مَرَّةً، حُطَّ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

one hundred times in a day, his sins will be erased, even if they are like the foam of the sea."

[6843] 29 - (2692) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says in the morning and in the evening: 'Subhân Allâhi wa bihamdihi (Glory and praise his to Allâh)' one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that."

[٦٨٤٣] [٢٦٩٢-٢٩] حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمُوِّيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلٍ، عَنْ سُمَيْيٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مائَةً مَرَّةً، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلِ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[6844] 30 - (2693) It was narrated that 'Amr bin Maimûn said: "Whoever says: 'Lâ ilâha illâllâhu wâhduhu lâ sharîka lahu, lahu-l-mulku wa lahu-l-hamdu, wa huwa 'alâ kulli shay'in qadîr (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him be praise and He has power over all things)' tens times, he will be like one who freed four slaves among the sons of Ismâ'il.

[٦٨٤٤] [٢٦٩٣-٣٠] حَدَّثَنَا سُلَيْمَانُ بْنُ عَيْدٍ اللَّهُ أَبُو أَيُوبَ الْغَيَّلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقِيدِيَّ، حَدَّثَنَا عُمَرُ وَهُوَ ابْنُ أَبِي زَيْدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَارًا، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنفُسٍ مِنْ وَلَدِ إِشْمَاعِيلَ.

[6845] (...) A similar report (as *Hadîth* no. 6844) was narrated from Ash-Shâ'bî from Rabî' bin Khuthaim. (Ash-Shâ'bî) said: "I said to Rabî': 'From whom did you hear it?' He said: 'From 'Amr bin Maimûn.'"

[٦٨٤٥] وَقَالَ سُلَيْمَانُ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عُمَرُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ [خُثَيْمٍ]، بِمِثْلِ ذَلِكَ، قَالَ: فَقُلْتُ

He said: "I went to 'Amr bin Maimûn and said: 'From whom did you hear it?' He said: 'From Ibn Abî Laila.'" He said: "I went to Ibn Abî Laila and said: 'From whom did you hear it?' He said: 'From Abû Ayyûb Al-Ansârî, who narrated it from the Messenger of Allâh ﷺ.'"

[6846] 31 - (2694) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Two words that are light on the tongue and heavy in the Scale, and beloved to the Most Merciful: *Subhân Allâhi wa bihamdihi*, *Subhân Allâhil-'azîm* (Glory and praise be to Allâh, and Glory to be Allâh the Almighty).'"

[6847] 32 - (2695) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: Saying '*Subhân Allâhi wal-hamdu-lillâhi, wa lâ ilâha illallâhu wallâhu Akbar*' (Saying 'Glory is to Allâh, praise is to Allâh, none has the right to be worshipped but Allâh and Allâh is most great') is dearer to me than everything upon which the sun rises."

[6848] 33 - (2696) It was narrated from Mu'sab bin Sa'd that his father said: "A Bedouin

لِلرَّبِيعِ: مِمَنْ سَمِعْتُهُ؟ قَالَ: مِنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: فَأَتَيْتُ عَمْرٍو بْنَ مَيْمُونَ فَقُلْتُ: مِمَنْ سَمِعْتُهُ؟ قَالَ: مِنْ ابْنِ أَبِي لَيْلَى، قَالَ فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ: مِمَنْ سَمِعْتُهُ؟ قَالَ: مِنْ أَبِي أَئْوَبَ الْأَنْصَارِيِّ، يُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ .

[6846]-[31] (2694) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَرَهْبَرْ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفِ الْجَلَلِيِّ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنَ الْفَعَّاقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ حَفِيقَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

[6847]-[32] (2695) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَانْ أَقُولَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

[6848]-[33] (2696) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْبِحٍ

came to the Messenger of Allâh ﷺ and said: ‘Teach me a word that I may say.’ He said: ‘Say: “*Lâ ilâha illâlâhu wâhdahu lâ sharîka lahu, Allâhu akbar kabîra, wal-hamdu lillâhi khâthîra, wa subhân Allâhi rabbil-âlamîn, lâ hawla wa lâ quwwata illâ billâhil-*‘Azîzil-Hakîm (None has the right to be worshipped but Allâh alone, with no partner or associate, Allâh is most great, much praise be to Allâh, glory is to Allâh the Lord of the worlds, and there is no power and no strength except with Allâh, the Almighty, the Most Wise).”

“He said: ‘These are for my Lord; what is there for me?’ He said: ‘Say:

‘*Allâhum-maghfirlî, warhamnî wahdinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me and grant me provision).”

Mûsâ (a narrator) said: “As for (the words) ‘keep me safe and sound,’ I think he said it, but I do not know.” Ibn Abî Shaibah did not mention the words of Mûsâ in his *Hadîth*.

[6849] 34 - (2697) Abû Mâlik Al-Ashja’î narrated that his father said: “The Messenger of Allâh ﷺ used to teach those who became Muslim to say: ‘*Allâhum-maghfirlî, warhamnî wahdinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me and grant me provision).”

[6850] 35 - (...) Abû Mâlik Al-Ashja’î narrated that his father said: “If a man became Muslim,

وَابْنُ نُمِيرٍ عَنْ مُوسَى الْجُهْنَيِّ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمِيرٍ - وَاللَّفْظُ لَهُ :
حَدَّثَنَا أَبِي حَدَّثَنَا مُوسَى الْجُهْنَيِّ عَنْ
مُضَعِّبٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَ
أَغْرَائِي إِلَيَّ رَسُولُ اللَّهِ ﷺ، فَقَالَ:
عَلِمْنِي كَلَامًا أَقُولُهُ، قَالَ: «قُلْ: لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ
كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ
الْعَالَمَيْنَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَزِيزِ الْحَكِيمِ». قَالَ: فَهُؤُلَاءِ لِرَبِّيِّ،
فَمَا لِي؟ قَالَ: «قُلْ اللَّهُمَّ اغْفِرْ لِي
وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».
قَالَ مُوسَى: أَمَّا عَافَنِي، فَأَنَا أَتَوَهَّمُ
وَمَا أَذْرِي، وَلَمْ يَذْكُرْ أَبْنُ أَبِي شِيمَةَ فِي
حَدِيثِهِ قَوْلَ مُوسَى .

[6849-٣٤] حَدَّثَنَا أَبُو كَامِلٍ
الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي أَبْنَ زِيَادَ :
حَدَّثَنَا أَبُو مَالِكَ الْأَشْجَعِيُّ عَنْ أَبِيهِ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يُعَلِّمُ مَنْ أَسْلَمَ يَقُولُ: «اللَّهُمَّ!
اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي» .

[6850-٣٥] حَدَّثَنَا سَعِيدُ بْنُ
أَزْهَرَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو

the Prophet ﷺ would teach him the prayer, then he would tell him to say these words: ‘*Allâhum-maghfirlî, warhamnî wahdini, wa ‘âfinî, warzuqnî*’ (O Allâh, forgive me, have mercy on me, guide me, keep me safe and sound, and grant me provision).”

[6851] 36 - (...) Abû Mâlik narrated that his father heard the Prophet ﷺ say, when a man came to him and said: “O Messenger of Allâh ﷺ, what should I say when I ask of my Lord?” He ﷺ said: “Say: ‘*Allâhummaghfirlî, warhamnî wahdini, wa ‘âfinî, warzuqnî*’ (O Allâh, forgive me, have mercy on me, keep me safe and sound, and grant me provision),” and he held his fingers together except the thumb and said: “These words sum up (good) for you in this world and in the Hereafter.”

[6852] 37 - (2698) It was narrated from Muṣ'ab bin Sa'd: My father told me: “We were with the Messenger of Allâh ﷺ and he said: ‘Is it too difficult for any one of you to earn one thousand *Hasanah* (good deeds) every day?’ One of those who were sitting with him asked him: ‘How can one of us earn one thousand *Hasanah*?’ He said: ‘If he says one hundred *Tasbih*, (saying ‘*Subhân Allâh*’) then one thousand *Hasanah* will be recorded for him, and one thousand bad deeds will be erased for him.’”

مَالِكُ الْأَشْجَعِيُّ عَنْ أَبِيهِ قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَمَهُ النَّبِيُّ ﷺ الصَّلَاةَ، ثُمَّ أَمْرَهُ أَنْ يَدْعُوَ بِهؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي».

[٦٨٥١] ٣٦ - (...) حَدَّثَنِي زُهْرَى ابْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا أَبُو مَالِكٍ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَنَّهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ أَقُولُ جِنَّ أَسْأَلُ رَبِّي؟ قَالَ: «قُلِ اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي» وَيَجْمِعُ أَصَابِعَهُ إِلَّا إِلَبْهَامٍ «فَإِنَّ هَؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ».

[٦٨٥٢] ٣٧ - (٢٦٩٨) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانٌ وَعَلَيُّ بْنُ مُسْهِرٍ عَنْ مُوسَى الْجُهَنْيِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَعْمَرٍ - وَاللَّفظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَى الْجُهَنْيِيُّ عَنْ مُضْعِبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيُغْرِيُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَفَ حَسَنَةً؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلُسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةً؟ قَالَ: «يُسْبِعُ مِائَةَ تَسْبِيحةً فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَيُحَاطُ عَنْهُ أَلْفُ خَطِيئَةٍ».

Chapter 11. The Virtue Of Gathering To Read Qur'ân And To Remember Allâh

[6853] 38 - (2699) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever removes a worldly hardship from a believer, Allâh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allâh will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allâh will conceal him (his faults) in this world and in the Hereafter. Allâh will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allâh will make a path to Paradise easy for him. No people gather in one of the houses of Allâh, reciting the Book of Allâh and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allâh will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.'"

[6854] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Abû Mu'âwiya (no. 6853),

(المعجم ١١) - (بابُ فضل الاجتماع على تلاوة القرآن، وعلى الذكر) (التحفة ١١)

[٦٨٥٣] [٢٦٩٩-٣٨] حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمَدَانِيُّ - وَاللَّفظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَرَّ عَلَىٰ مُعْسِرٍ يَسَرَّ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَرَّ مُسْلِمًا سَرَّهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنَ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارُسُونَهُ بَيْنَهُمْ، إِلَّا نَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرْهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ تَسْبِهِ» .

[٦٨٥٤] (...) حَدَّثَاهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو

except that in the *Hadîth* of Abû Usâmah there is no mention of granting respite to (a debtor) who is in difficulty.

أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا ابْنُ ثُمَّيْرٍ عَنْ أَبِي - وَفِي حَدِيثِ أَبِي أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يُمِثِّلُ حَدِيثَ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيسِيرِ عَلَى الْمُعْسِرِ.

[6855] 39 - (2700) It was narrated that Al-Agharr Abû Muslim said: "I bear witness that Abû Hurairah and Abû Sa'eed Al-Khudrî bore witness, that the Prophet ﷺ said: 'No people sit and remember Allâh, Glorified and Exalted is He, but the angels surround them, mercy overshadows them, tranquility descends upon them and Allâh mentions them to those who are with Him.'"

[٦٨٥٥-٣٩] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَتَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنِ الْأَعْرَافِ أَبِي مُسْلِمَ، أَنَّهُ قَالَ: أَشْهُدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّهُمَا شَهَدا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتُهُمُ الْمَلَائِكَةُ، وَغَشِّيَّتُهُمُ الرَّحْمَةُ، وَنَزَّلْتُ عَلَيْهِمُ السَّكِينَةَ، وَذَكَرْتُهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

[6856] (...) Shu'bah narrated a similar report (as *Hadîth* no. 6855) with this chain of narrators.

[٦٨٥٦] (...) وَحَدَّثَنِي زَهِيرٌ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعبَةُ فِي هَذَا الْإِسْنَادِ، نَحْوَهُ.

[6857] 40 - (2701) It was narrated that Abû Sa'eed Al-Khudrî said: Mu'âwiyah came out to a circle (gathering) in the *Masjid* and said: Why are you sitting here? They said: We are sitting to remember Allâh. He said: By Allâh, are you only

[٦٨٥٧-٤٠] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَمِيعَةَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةَ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا

sitting for that purpose? They said: By Allâh, we are only sitting for that purpose. He said: I did not ask you to swear because I am accusing you. There is no one of my status in relation to the Messenger of Allâh ﷺ who has narrated fewer *Ahâdîth* from him than me. The Messenger of Allâh ﷺ came out to a circle of his Companions and said: "Why are you sitting here?" They said: "We are sitting to remember Allâh, and praise Him for having guided us to Islam and blessed us with it." He said: "By Allâh, are you only sitting for that purpose?" They said: "By Allâh, we are only sitting for that purpose." He said: "I did not ask you to swear because I am accusing you, but Jibrîl came to me and told me that Allâh was boasting of you to the angels."

Chapter 12. It Is Recommend To Pray For Forgiveness A Great Deal

[6858] 41 - (2702) It was narrated from Al-Agharr Al-Muzanî, who was a Companion of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "There is some kind of shadow upon my heart, so I ask Allâh for forgiveness one hundred times a day."

أَجْلَسْكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ: اللَّهُ! مَا أَجْلَسْكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ! مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْلَعَ عَنْهُ حِدَيْتَا مِنِّي، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجْلَسْكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا إِلَّا شَلَامًا، وَمَنْ يُوَعِّدُنَا، قَالَ: اللَّهُ! مَا أَجْلَسْكُمْ إِلَّا ذَاكَ؟» [قالُوا: وَاللَّهِ! مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلِكَتَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي؛ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ].

(المعجم ١٢) - (باب استحساب

الاستغفار والاستكثار منه) (التحفة ١٢

٤١-٦٨٥٨ [٢٧٠٢] حَدَثَنَا يَحْيَى ابْنُ يَحْيَى وَقُتْبَيْهُ بْنُ سَعِيدٍ وَأَبُو الرَّّبِيعِ الْعَتَكِيُّ، جَمِيعًا عَنْ حَمَادٍ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الْأَعْمَشِ الْمُزَانِيِّ وَكَانَتْ لَهُ صَحْبَةٌ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّهُ لِيغَانُ عَلَى قَلْبِي، وَإِنِّي لَا سَعْفَرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً».

[6859] 42 - (...) It was narrated that Abû Burdah said: "I heard Al-Agharr, who was one of the Companions of the Prophet ﷺ, telling Ibn 'Umar: 'The Messenger of Allâh ﷺ said: O people, repent to Allâh, for I repent to Allâh one hundred times a day.'"

[٦٨٥٩] ٤٢ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدُرٌ عَنْ شَعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ الْأَغْرَى - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يَا أَيُّهَا النَّاسُ! تُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَى اللَّهِ - فِي الْيَوْمِ - مِائَةَ مَرَّةً»).

[6860] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 6859).

[٦٨٦٠] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُنْتَنِي: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شَعْبَةَ فِي هَذَا الْإِسْنَادِ.

[6861] 43 - (2703) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever repents before the sun rises from its place of setting, Allâh will accept his repentance.'"

[٦٨٦١] ٤٣ - (٢٧٠٣) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ؛ وَحَدَّثَنَا ابْنُ نُعَيْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجَعُ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غَيَاثٍ، كُلُّهُمْ عَنْ هِشَامٍ؛ وَحَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَانَ، عَنْ مُحَمَّدِ بْنِ سِرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ».

Chapter 13. It Is Recommend To Lower One's Voice When Saying Remembrance, Except In The Cases Where It Is Commanded To Raise The Voice Such As The *Talbiyah* Etc. It Is Recommend To Say A Great Deal, "There Is No Power And No Strength Except With Allâh"

[6862] 44 - (2704) It was narrated that Abû Mûsâ said: "We were with the Prophet ﷺ on a journey, and the people started to recite *Takbîr* (saying: *Allâhu-Akbar*) in loud voices. The Prophet ﷺ said: 'O people, be kind to yourselves, for you are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearing, Ever Near, and He is with you.' I was behind him, and I was saying: '*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).' He said: 'O 'Abdullâh bin Qais, shall I tell you of one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Say: "*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh)."'

[6863] (...) A similar report (as *Hadîth* no. 6862) was narrated from 'Âsim with this chain of narrators.

(المعجم ١٣) - (باب استحباب خفض الصوت بالذكر إلّا في الموضع التي ورد الشع برفعه فيها للتلبية وغيرها واستحباب الإكثار من قول لا حول ولا قوّة إلّا بِالله) (التحفة ١٣)

[٦٨٦٢] ٤٤ - (٢٧٠٤) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَأَبُو مُعاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالْتَّكْبِيرِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّهَا النَّاسُ! ارْبِعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَيْسُ تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ» قَالَ: وَأَنَا حَلْفُهُ، وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ فَيْسَلٍ! أَلَا أَدْلُكَ عَلَى كَنْزٍ مِنْ كُنْزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[٦٨٦٣] (...) حَدَّثَنَا أَبْنُ ثُنَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو سَعِيدِ الْأَشْجَعِ، جَمِيعًا عَنْ حَفْصٍ بْنِ عَيَّاثٍ، عَنْ عَاصِمٍ بِهَذَا إِلْسَنَادِ، نَحْوَهُ.

[6864] 45 - (...) It was narrated from Abû Mûsâ that they were with the Messenger of Allâh ﷺ, climbing up a hill, and one man, every time he climbed a hill, called out: “*Lâ ilâha illâlâhu, wallâhu akbar* (None has the right to be worshiped but Allâh, and Allâh is most great).” The Prophet of Allâh ﷺ said: “You are not calling upon one who is deaf or absent.” And he said: “O Abû Mûsâ,” or “O ‘Abdullâh bin Qais, shall I not tell you of a word that is one of the treasures of Paradise?” I said: “What is it, O Messenger of Allâh?” He said: “*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).”

[6865] (...) It was narrated that Abû Mûsâ said: “While the Messenger of Allâh ﷺ” and he narrated a similar report (as *Hadîth* no. 6864).

[6866] (...) It was narrated that Abû Mûsâ said: “While we were with the Prophet ﷺ on a journey...” and he mentioned a *Hadîth* like that of ‘Âsim (no. 6862).

[6867] 46 - (...) It was narrated that Abû Mûsâ said: “We were with the Messenger of Allâh ﷺ on a campaign...” and he mentioned the *Hadîth* and said in it: “...The

[٦٨٦٤] ٤٥ - (...) حَدَّثَنَا أَبُو كَامِلْ فُضِيلُ بْنُ حُسْنِيْ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ رَبِيعٍ، حَدَّثَنَا الشَّمِيْثُ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُمْ يَصْعُدُونَ فِي شَيْءَةِ، قَالَ: فَجَعَلَ رَجُلٌ، كُلَّمَا عَلَى شَيْءَةِ، نَادَى: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ: فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ لَا تُنَادِونَ أَصْمَّ وَلَا غَائِبًا» قَالَ: فَقَالَ: «يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَذْلُكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ؟ قُلْتُ: مَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». .

[٦٨٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أَبِي مُوسَى قَالَ: يَنِمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ نَحْوَهُ. .

[٦٨٦٦] (...) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَذَكَرَ نَحْوَ حَدِيثِ عَاصِمٍ. .

[٦٨٦٧] ٤٦ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا التَّقْفِيُّ: حَدَّثَنَا خَالِدُ الْحَنَّاءَ عَنْ أَبِي عُثْمَانَ، عَنْ

One Whom you are calling is closer to one of you than the neck of his mount.” And there is no mention in his (the sub narrator’s) *Hadîth* of (the phrase): “*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).”

[6868] 47 - (...) It was narrated that Abû Mûsâ Al-Ash’arî said: “The Messenger of Allâh ﷺ said to me: ‘Shall I not tell you of a word that is one of the treasures of Paradise’ – or ‘of one of the treasures of Paradise?’ I said: ‘Yes.’ He said: “*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).”

أَبِي مُوسَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَرَّةٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: «وَالَّذِي تَدْعُونَهُ أَفْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنْقِ رَاحِلَةِ أَحَدِكُمْ»، وَلَيْسَ فِي حَدِيثِهِ ذُكْرٌ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

[6868] 47 - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: حَدَّثَنَا عُثْمَانُ وَهُوَ ابْنُ عَيَّاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ - أُوْ قَالَ - عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

(المعجم ١٤) - (باب الدعوات والتعوذ) (التحفة ١٤)

Chapter 14. Supplications And Seeking Refuge With Allâh

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may say during my prayer.” He said: “Say: ‘*Allâhumma, innî zalamtu nafsi zulman kabîra, wa lâ yaghfirudh-dhunûba illâ anta, faghfirli maghfiratan min ‘indika wârhamni, innaka antal-ghafîrurrahîm* (O Allâh, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have

[٦٨٦٩] ٤٨ - (٢٧٠٥) حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمِيعٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ يَزِيدِ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَيْرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، عَنْ أَبِي بَكْرٍ؛ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِمْنِي دُعَاءً أَذْعُو بِهِ فِي صَلَاةِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا - وَقَالَ قُتْبَيْهُ: كَثِيرًا - وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي

mercy on me, for You are the Oft-Forgiving, Most Merciful).””

مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ
الْعَفُورُ الرَّحِيمُ». .

[6870] (...) ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “Abû Bakr Aş-Siddîq said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, teach me a supplication which I may say in my prayer and in my house...’” then he mentioned a *Hadîth* like that of Al-Laith (no. 6869).

[٦٨٧٠] (...) وَحَدَّثَنِي أَبُو
الظَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ:
أَخْبَرَنِي رَجُلٌ سَمَاءً وَعَمْرُو بْنُ الْحَارِثِ
عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي
الْحَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ
الْعَاصِ يَقُولُ: إِنَّ أَبَا بَكْرَ الصَّدِيقَ قَالَ
لِرَسُولِ اللَّهِ ﷺ: عَلِمْنِي، يَا رَسُولَ
اللَّهِ! دُعَاءً أَدْعُوكَ بِهِ فِي صَلَاتِي وَفِي
بَيْتِي، ثُمَّ ذَكَرَ يَمْثُلُ حَدِيثَ الْلَّيْثِ، غَيْرَ
أَنَّهُ قَالَ: «طَلَّمَا كَبِيرًا»

[6871] 49 - (589) (sic) It was narrated from ‘Âishah that the Messenger of Allâh ﷺ used to say these supplications: “Allâhumma innî a‘ûdhu bika min fitnatin-nâri wa ‘adhâbin-nâr, wa fitnatil-qabri wa ‘adhâbil-qabr, wa min sharri fitnatil-ghinâ wa min sharri fitnatil-faqr, wa a‘ûdhu bika min sharri fitnatil-masâhid-dajjâl. Allâhumma aghsil khatâyâya bimâ i’tih-thalîji wal-bard, wa naqqi qalbî minal-khatâyâ kamâ naqqaita ath-thawb al-abyada minad-danas. Wa bâ’id bainî wa baina khatâyâya kamâ bâ’adta bainal-mashriqi wal-maghrib. Allâhumma innî a‘ûdhu bika min al-kasali wal-harami wal-ma’thami wal-maghram (O Allâh, I seek

[٦٨٧١] [٤٩-٥٨٩] حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِابْنِي
بَكْرٍ - قَالَا: حَدَّثَنَا ابْنُ نُعْمَانٍ: حَدَّثَنَا
هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الدَّعَوَاتِ:
«اللَّهُمَّ! فَإِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ،
وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ
الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْغَنَى، وَمِنْ شَرِّ فِتْنَةِ
الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمُسِيحِ
الدَّجَّالِ، اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ
النَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الشَّوْبَ الْأَبَيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ

refuge with You from the trial of the Fire, and the torment of the Fire, and the trial of the grave, and the torment of the grave, from the evils of the trial of wealth and from the evils of the trial of poverty, and I seek refuge with You from the evil of the trial of the *Dajjâl*. O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of dirt. Put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allâh, I seek refuge with You from laziness, old age, sin and heavy debt).”

[6872] (...) It was narrated from Hishâm with this chain of narrators a similar *Hadîth* as no. 6871.

Chapter 15. Seeking Refuge With Allâh From Helplessness, Laziness Etc.

[6873] 50 - (2706) Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to say: ‘Allâhumma, innî a’ûdhu bika minal- ‘ajzi wal-kasali, al-jubni wal-harhmi, wal-bukhli, wa a’ûdhu bika min ‘adhâbil-qabri, wa min fitnatil-mâhiyâ wal-mamât’ (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, old age and miserliness. I seek refuge with You from the torment of the grave and from the trials of life and death).”

بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعْدَتْ بَيْنَ
الْمُشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْكَسْلِ وَالْهَرَمِ وَالْمَأْتَمِ وَالْمَغْرَمِ’.

[راجع: ١٣٢٥]

[٦٨٧٢] (...) وَحَدَّثَنَا أَبُو حُرَيْبٍ :
حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنْ هِشَامٍ بِهَذَا
الْإِسْنَادِ .

(المعجم ١٥) - (باب التعوذ من
العجز والكسيل وغيره) (التحفة ١٥)

[٦٨٧٣] ٥٠-٢٧٠٦) وَحَدَّثَنَا
يَحْيَى بْنُ أَيُوبَ : حَدَّثَنَا ابْنُ عُلَيَّةَ - قَالَ :
وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ : حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ قَالَ : كَانَ رَسُولُ اللهِ ﷺ يَقُولُ :
«اللَّهُمَّ ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ
وَالْكَسْلِ، وَالْجُنُونِ وَالْهَرَمِ، وَالْبُخْلِ،
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَفْرِ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ» .

[6874] (...) A similar report (as *Hadîth* no. 6873) was narrated from Anas from the Prophet ﷺ, except that in the *Hadîth* of Yazîd it does not say: "...and from the trials of life and death."

[6875] 51- (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ sought refuge with Allâh from things that he mentioned, and from miserliness (a *Hadîth* similar to no. 6873).

[6876] 52 - (...) It was narrated that Anas said: "The Prophet ﷺ used to say this supplication: 'Allâhumma, innî a'ûdhu bika minal-bukhlî, wal-kaslî wa ardhalil-'umuri, wa 'adhâbil-qabri, wa fitnati'l-mahyâ wal-mamât' (O Allâh, I seek refuge with You from miserliness, laziness, utter senility, the torment of the grave and the trials of life and death).'"

Chapter 16. Seeking Refuge From A Bad End, And Misery Etc.

[6877] 53 - (2707) It was narrated from Abû Hurairah that

[٦٨٧٤] (...) وَحَدَّثَنَا أَبُو حَمَلْ: حَدَّثَنَا يَزِيدُ بْنُ زُرْيَعٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرُ، كَلَاهُمَا عَنِ الشَّيْمِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ يَزِيدَ لَيْسَ فِي حَدِيثِهِ قَوْلُهُ: «وَمِنْ فِتْنَةِ الْمُحْيَا وَالْمَمَاتِ».

[٦٨٧٥] ٥١- (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٍ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ مُبَارَكٍ عَنْ سُلَيْمَانَ الشَّيْمِيِّ، عَنْ أَنَسٍ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ تَعَوَّذَ مِنْ أَشْيَاءَ ذَكَرَهَا، وَالْبُخْلِ.

[٦٨٧٦] ٥٢- (...) حَدَّثَنِي أَبُو بَكْرُ بْنُ تَافِعِ الْعَبْدِيِّ: حَدَّثَنَا بَهْرُ بْنُ أَسَدِ الْعَمَّيِّ: حَدَّثَنَا هَرُونُ الْأَعْوَرُ: حَدَّثَنَا شَعِيبُ بْنُ الْجَبَّابِ عَنْ أَنَسٍ قَالَ: نَّبِيُّ ﷺ يَدْعُو بِهَؤُلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسْلِ وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمُحْيَا وَالْمَمَاتِ».

(المعجم ١٦) - (بابٌ: في التعوذ من سوء القضاء ودرك الشقاء وغيره)

(التحفة ١٦)

[٦٨٧٧] ٥٣- (٢٧٠٧) حَدَّثَنِي عَمْرُو التَّاقِدُ وَرَهْبَنْ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا

the Prophet ﷺ used to seek refuge with Allâh from a bad end, from misery, from the malicious joy of enemies and from severe calamity.

'Amr said in his *Hadîth*: "Sufyân said: 'I think that I added one of them.'"

[6878] 54 - (2708) Sa'd bin Abî Waqqâs said: I heard Khawlah bint Hakîm As-Sulamiyyah say: I heard the Messenger of Allâh ﷺ say: "Whoever stops at a place and says: '*A'ûdhu bi kâlimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created),' nothing will harm him until he moves on from that place."

سُفْيَانُ بْنُ عَيْنَةَ: حَدَّثَنِي سُمَيْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْوَذُ مِنْ سُوءِ الْقَضَاءِ، وَمِنْ دَرْكِ الشَّقَاءِ، وَمِنْ شَمَائِتَةِ الْأَعْدَاءِ، وَمِنْ جُهْدِ الْبَلَاءِ.

قَالَ عَمْرُو فِي حَدِيثِهِ: قَالَ سُفْيَانُ: أَشْكُ أَنِّي زَدْتُ وَاحِدَةً مِنْهَا.

[6878] 6878 - 54 حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا الْلَّيْثُ عَنْ يَزِيدِ بْنِ أَبِي حَيْبٍ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، أَنَّهُ سَمِعَ بُشَّرَ بْنَ سَعِيدَ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَفَّاقِصٍ يَقُولُ: سَمِعْتُ خَوْلَةَ بْنَتَ حَكِيمَ السَّلَمِيَّةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرُّهُ شَيْءٌ، حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

[6879] 55 - (...) It was narrated from Sa'd bin Abî Waqqâs, from Khawlah bint Hakîm As-Sulamiyyah, that she heard the Messenger of Allâh ﷺ say: "When one of you stops at a place, let him say: '*A'ûdhu bi kâlimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek

وَحَدَّثَنَا ٦٨٧٩ - ٥٥ (...). هَرُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ، كِلَاهُمَا عَنِ ابْنِ وَهْبٍ - وَاللَّفْظُ لِهَرُونَ - : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ - قَالَ - : وَأَخْبَرَنَا عَمْرُو وَهُوَ ابْنُ

refuge in the Perfect Words of Allâh from the evil of that which He has created).' Then nothing will harm him until he moves on from there."

الْحَارِثٌ، أَنَّ يَزِيدَ بْنَ أَبِي حَيْبٍ
وَالْحَارِثَ بْنَ يَعْقُوبَ حَدَّثَاهُ عَنْ يَعْقُوبَ
ابْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَحِ، عَنْ بُشَّرِ بْنِ
سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَفَاصٍ، عَنْ
خَوْلَةَ بْنِتِ حَكِيمِ السُّلَمِيَّةِ أَنَّهَا سَمِعَتْ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَزَّلَ أَحَدُكُمْ
مَنْزِلًا فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ
النَّامَاتِ مِنْ شَرِّ مَا خَلَقَ، فَإِنَّهُ لَا
يَضُرُّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْهُ».

[6880] (2709) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I was stung by a scorpion last night.' He said: 'If you had said, when evening came, "A'ûdhu bîkâlimâtillâhit-tâmmâti min shârri mâ khalaq" (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created)" it would not have harmed you.'"

[6881] (...) Abû Hurairah said: "A man said: 'O Messenger of Allâh, A scorpion stung me last night...'" A *Hadîth* like that of Ibn Wahb (no. 6880).

[٦٨٨٠] (٢٧٠٩) قَالَ يَعْقُوبُ : وَقَالَ
الْفَعْقَاعُ بْنُ حَكِيمٍ عَنْ ذَكْوَانَ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهَا قَالَ: جَاءَ
رَجُلٌ إِلَيَّ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ!
مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتِنِي الْبَارَحَةُ!
قَالَ: أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ
بِكَلِمَاتِ اللَّهِ النَّامَاتِ مِنْ شَرِّ مَا خَلَقَ،
لَمْ تَضُرُّكَ».

[٦٨٨١] (...) وَحَدَّثَنِي عِيسَى بْنُ
حَمَادِ الْمَصْرِيِّ: أَخْبَرَنِي الْلَّيْثُ عَنْ يَزِيدَ
ابْنِ أَبِي حَيْبٍ، عَنْ جَعْفَرٍ، عَنْ
يَعْقُوبَ، أَنَّهُ ذَكَرَ لَهُ، أَنَّ أَبَا صَالِحٍ مَوْلَى
غَطَّافَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! لَدَغَتِنِي
عَقْرَبٌ، يُمْثِلُ حَدِيثَ ابْنِ وَهْبٍ.

Chapter 17. Supplication When Going To Sleep

[6882] 56 - (2710) Al-Barâ' bin 'Âzib narrated that the Messenger of Allâh ﷺ said: "When you go to bed, perform *Wudû'* as for prayer, then lie down on your right side, then say: '*Allâhumma, aslamtu wajhî ilaika, wa fawwadtu amrî ilaika, wa alja'tu zahrî ilaika, raghbatan wa rahbatan ilaika, lâ malja' wa lâ manjâ minka illâ ilaika, âmantu bikâtibkallaadhî anzalta wa binabiyykallaadhî arsalta* (O Allâh, I have turned my face towards You and entrusted my affairs to You and relied completely upon You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent).' Make these your last words. Then if you die that night, you will have died in a state of *Fitrah*."

He said: "I repeated them in order to memorize them, and I said: 'I believe in Your Messenger whom You have sent,' and he said: 'Say: 'I believe in Your Prophet whom You have sent.'

[6883] (...) This *Hadîth* was narrated from Al-Barâ' bin 'Âzib from the Prophet ﷺ, but the *Hadîth* of Mansûr (no. 6882) is

(المعجم ١٧) - (باب الدعاء عند النوم) (التحفة ١٧)

[٦٨٨٢] [٢٧١٠-٥٦] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجَعْ عَلَى شِقَّكَ الْأَيْمَنِ، ثُمَّ قُلِّ: اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَيْكَ الَّذِي أَرْسَلْتَ، وَاجْعَلْهُنَّ مِنْ أَخْرِ كَلَامِكَ، فَإِنْ مُتَّ مِنْ لِيَلِيكَ، مُتَّ وَأَنْتَ عَلَى الْفِطْرَةِ». قَالَ: فَرَدَّدَهُنَّ لِأَسْتَدْكِرُهُنَّ فَقُلْتُ:

آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: «قُلْ آمَنْتُ بِنَيْكَ الَّذِي أَرْسَلْتَ». [٦٨٨٣]

عَبْدُ اللَّهِ بْنُ نُعْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي أَبْنَ إِدْرِيسَ، قَالَ: سَمِعْتُ حُصَيْنًا عَنْ

more complete. In the *Hadîth* of Huṣain it adds (in the end): "...And when morning comes he will attain good."

[6884] 57 - (...) It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ told a man, when he went to bed at night, to say: "Allâhumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaik, wa alja'tu zahrî ilaika, wa fawwadtu amrî ilaika, raghbatan wa rahbatan ilaika, la malja' wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa birasûlikalladhî arsalta (O Allâh, I have submitted myself to You, and turned my face to You, and relied completely upon You, and delegated my affairs to You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Messenger whom You have sent). Then if he dies, he will have died in a state of *Fitrah*."

[6885] 58 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said to a man: 'O so-and-so, when you go to your bed..."' – a *Hadîth* like that of 'Amr bin Murrah (no. 6889), except that he said: "...and Your Prophet whom You have

سَعْدُ بْنُ عَبْيَدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ
الْبَيِّنِ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ مَنْصُورًا
أَتْمُ حَدِيثًا، وَزَادَ فِي حَدِيثِ حُصَيْنٍ:
«وَإِنْ أَصْبَحَ أَصَابَ خَيْرًا».

[٦٨٨٤]-٥٧ [٦٨٨٤]- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُنْتَى: حَدَّثَنَا أَبُو دَاؤُدْ: حَدَّثَنَا
شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ وَأَبُو دَاؤُدْ قَالًا: حَدَّثَنَا شُعْبَةُ
عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَعْدَ بْنَ
عَبْيَدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ
رَسُولَ اللَّهِ بِهَذَا أَمْرَ رَجُلًا إِذَا أَخَذَ
مَضْجَعَهُ مِنَ اللَّيلِ، أَنْ يَقُولَ: «اللَّهُمَّ!
أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَهْتُ وَجْهِي
إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَضَّتْ
أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأً
وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكَتَابِكَ
الَّذِي أَنْزَلْتَ، وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ،
فَإِنْ مَاتَ مَاتَ عَلَى الْفِطْرَةِ» وَلَمْ يَذْكُرِ
ابْنُ بَشَّارٍ فِي حَدِيثِهِ: مِنَ اللَّيلِ.

[٦٨٨٥]-٥٨ [٦٨٨٥]- (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ
رَسُولُ اللَّهِ بِهَذَا لِرَجُلٍ: «يَا فُلَانُ! إِذَا
أَوَيْتَ إِلَى فِرَاشِكَ» بِمِثْلِ حَدِيثِ عَمْرِو

sent. Then if you die that night, you will have died in a state of *Fitrah*, and if you live till morning you will attain good.”

[6886] (...) Al-Barâ’ bin ‘Âzib said: “The Messenger of Allâh ﷺ told a man...” a similar report (as *Hadîth* no. 6885), but he did not mention: “...and if you live till morning you will attain good.”

[6887] 59 - (2711) It was narrated from Al-Barâ’ that when the Prophet ﷺ went to bed, he said: “*Allâhumma, biskmika ahyâ wa bismika amût* (O Allâh, in Your Name I live and in Your Name I die).” And when he woke up he said: “*Al-hamdulillâhilladhi ahyânâ ba’dâ mâ amâtanâ, wa ilaihin-nushûr* (Praise be to Allâh Who has given us life after He caused us to die, and to Him is the Resurrection).”

[6888] 60 - (2712) It was narrated from ‘Abdullâh bin ‘Umar, that he ordered a man when he went to lie down, to say:

“*Allâhumma khalaqta nafsi, wa anta tawaffâhâ, laka mamâtu hâ wa mahyâhâ, in ahyaitahâ fâfazhâ, wa in amattahâ faghfir laha. Allâhumma, (innî) as-alukal-‘âfiyah* (O Allâh, You have created my soul and it is for You

ابن مُرَّة، غَيْرَ أَنَّهُ قَالَ: «وَبِسْمِكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا».

[6886] (...) حَدَّثَنَا ابْنُ الْمُنْتَهَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقِ، أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا، بِمِثْلِهِ، وَلَمْ يَدْكُرْ: «وَإِنْ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا».

[6887] ٥٩ - (٢٧١١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ أَبِي بَكْرٍ ابْنِ أَبِي مُوسَى، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللَّهُمَّ! يَا سَمِّكَ أَحْيَا وَيَا سَمِّكَ أَمُوتُ»، وَإِذَا اسْتَيقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا مَاتَنَا، وَإِلَيْهِ الشُّورُ».

[6888] ٦٠ - (٢٧١٢) حَدَّثَنَا عَفْيَةُ ابْنُ مُكْرَمِ الْعَمَيْيِ وَأَبُو بَكْرِ بْنِ نَافِعٍ قَالَا: حَدَّثَنَا عَنْدَرُ: حَدَّثَنَا شُعبَةُ عَنْ خَالِدٍ قَالَ: سَوْفَتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللَّهُمَّ! خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ

to take it in death. Its death and its life are in Your Hand. If You cause it to live then protect it and if You cause it to die then forgive it. O Allâh, I ask You to keep me safe and sound).”

A man said to him: “Did you hear that from ‘Umar?” He said: “From one who is better than ‘Umar, from the Messenger of Allâh ﷺ.”

Ibn Nâfi’ said in his report: “It was narrated from ‘Abdullâh bin Al-Hârith,” and he did not say: “I heard.”

[6889] 61 - (2713) It was narrated that Suhail said: “Abû Shâlih used to tell us, if one of us wanted to sleep, to lie down on his right side and say: ‘Allâhumma, rabbas-samâwâti wa rabbal-ardi, wa rabbal-‘arshil-‘azîm, rabbanâ wa rabba kulli shay’in fâliqal-habbi wan-nawâ, wa munzilat-tawrâti wal-injili wal-furqân, a‘ûdu bika min sharri kulli shay’in anta âkhidhun bi nâsiyatihî, Allâhumma, antal-awwalu fa laisa qablaka shay’un, wa antal-âkhiru fa laisa ba’daka shai’un, wa antaz-zâhiru fa laisa fawqaka shay’un, wa antal-bâtinu fa laisa dûnaka shay’un, iqdi ‘annâd-daina wa aghnînâ min al-faqr (O Allâh, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrâh, the Injîl and the Furqân (Qur’ân), I seek refuge in You from the evil of all things that You seize by the

أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمْتَهَا فَاغْبِرْ لَهَا،
اللَّهُمَّ! [إِنِّي] أَسْأَلُكَ الْعَافِيَةَ» فَقَالَ لَهُ
رَجُلٌ: أَسِمْعَتْ هَذَا مِنْ عُمَرَ؟ فَقَالَ: مِنْ
خَيْرِ مِنْ عُمَرَ، مِنْ رَسُولِ اللَّهِ ﷺ.
فَقَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ
ابْنِ الْحَارِثِ، وَلَمْ يُذْكُرْ: سَمِعْتُ.

[6889- 61] (2713) حدثني زهير
ابن حرب : حدثنا جرير عن سهيل قال :
كان أبو صالح يأمرنا ، إذا أراد أحدنا أن
ينام ، أن يتضطّع على شقه الأيمن ، ثم
يقول : «اللهم ! رب السماءات و رب
الأرض و رب العرش العظيم ، ربنا و رب
كل شيء ، فالق الحب والنوى ، و متنزل
التوراة وإنجيل و القرآن ، أعود بك من
شر كل شيء أنت آخذ بناصيته ، اللهم !
أنت الأول فليس قبلك شيء ، وأنت
الآخر فليس بعدهك شيء ، وأنت الظاهر
فليس فوقك شيء ، وأنت الباطن فليس
دونك شيء ، اقض علينا الدين وأغينا من
الفقر» وكان يروي ذلك عن أبي هريرة
عن النبي ﷺ.

forelock [i.e., have full control over them]. O Allâh, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (*Aż-Zâhir*) and there is nothing above You; You are the Hidden (*Al-Bâtin*) and there is nothing beyond You. Settle our debt and spare us from poverty).”

“He narrated that from Abû Hurairah, from the Prophet ﷺ.”

[6890] 62 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ used to tell us, if one of us went to his bed, to say...” a *Hadîth* like that of Jarîr (no. 6889), and he said: “And from the evil of every beast that You seize by the forelock.”

الْحَمِيدُ بْنُ بَيْانٍ الْوَاسِطِيُّ: حَدَّثَنَا حَالِدٌ
يَعْنِي الطَّحَانَ، عَنْ سَهْلِ، عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا، إِذَا أَخَذْنَا مَضَاجِعَنَا أَنْ نَقُولَ،
بِمِثْلِ حَدِيثِ جَرِيرٍ وَقَالَ: «مِنْ شَرِّ كُلِّ
دَائِيَةِ أَنْتَ آخِذُ بِنَا صِيَّبَتْهَا».

[6891] 63 - (...) It was narrated that Abû Hurairah said: Fâṭimah came to the Prophet ﷺ to ask him for a servant, and he said to her: “Say: O Allâh, Lord of the seven heavens...” a *Hadîth* like that of Suhail from his father (no. 6889).

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
ابْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا
أَبُو كُرَيْبٍ مُحَمَّدُ تُرْ العَلَاءُ: حَدَّثَنَا أَبُو
أُسَامَةَ كَلَاهُمَا عَنِ الْأَعْمَشِ عَنْ أَبِي
صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتْ فَاطِمَةُ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَأْلَةً خَادِمًا فَقَالَ لَهَا «فُولِيْ:
اللَّهُمَّ! رَبَّ السَّمَاوَاتِ السَّبْعِ» بِمِثْلِ
حَدِيثِ سَهْلٍ عَنْ أَبِيهِ.

[6892] 64 - (2714) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you goes to his bed, let him take the edge of his *Izâr* (lower garment) and dust off his bed with it, and let him say the Name of Allâh, for he does not know what came onto it after he left it. Then when he wants to lie down, let him lie down on his right side and say: 'Subhanaka rabbi, bika wâda'tu janbî, wa bika arfa'uhu, in amskta nafsî faghfirlî wa in arsaltahâ fâhfazhâ bimâ tahfazu bihi 'ibâdaka-s-ṣâlihîn (Glory is to You my Lord, by Your Grace I lay myself down and by Your Grace I get up again. If You keep my soul, then forgive it and if You send it back, then protect it with that with which You protect Your believing slaves).'"

[6893] (...) It was narrated from 'Ubaid bin 'Umar with this chain of narrators (a *Hadîth* similar to no. 6892), and he (ﷺ) said: "Then let him say: 'In Your Name my Lord I lay myself down, and if you bring my soul back to life then have mercy on it.'"

[6894] 64 - (2715) It was narrated from Anas that when the Messenger of Allâh ﷺ went to his bed he would say: "*Al-Hamdlillâh illadhi at'amnâ wa saqânâ wa kafânâ wa âwânâ, fakam mimman lâ kâfiya lahu wa lâmu'wiya* (Praise is to Allâh

[٦٨٩٢] ٦٤ - (٢٧١٤) حَدَّثَنَا إِسْحَاقُ بْنُ عِيَاضٍ : حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبَرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةً إِزَارَهُ يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يَضْطَبِعَ، فَلْيَضْطَبِعْ عَلَى شَفَّهِ الْأَيْمَنِ، وَلْيُقْلِلْ : سُبْحَانَكَ رَبِّي، بِكَ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاخْحَظْهَا بِمَا تَحْكَطُ بِهِ عِبَادَكَ الصَّالِحِينَ".

[٦٨٩٣] (...) ٦٤ - (٢٧١٥) حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا عَبْدُهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ هَبْنَدَ الْإِسْنَادِ، وَقَالَ : «لَمْ لِيْلُقْلُ : بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، فَإِنْ أَحْيَتَ نَفْسِي فَارْحَمْهَا» .

[٦٨٩٤] ٦٤ - (٢٧١٥) حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ : حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِثٍ، عَنْ أَنَسِ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ : «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا

Who has fed us and given us to drink, and has sufficed us and provided us with shelter; how many are there for whom there is no one to suffice and no one to provide shelter).”

Chapter 18. Supplications (Of The Prophet ﷺ)

[6895] 65 - (2716) It was narrated that Farwah bin Nawfal Al-Ashja'i said: “I asked ‘Aishah about how the Messenger of Allâh ﷺ used to call upon Allâh in supplication, and she said: ‘He used to say: *Allâhumma, innî a’ûdhu bika min sharri mâ ‘amiltu wa min sharri mâ lam a’mal* (O Allâh, I seek refuge with You from the evil of that which I have done, and from the evil of that which I have not done).’”

[6896] (...) It was narrated that Farwah bin Nawfal said: “I asked ‘Aishah about the supplication with which the Messenger of Allâh ﷺ used to call upon Allâh, and she said: ‘He used to say: *Allâhumma, innî a’ûdhu bika min sharri mâ ‘amiltu wa sharri mâ lam a’mal* (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).’”

[6897] (...) A similar report (as no. 6896) was narrated from Husain with this chain of narrators, but in the *Hadîth* of Muhammad

وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكُمْ مِمَّنْ لَا
كَافِي لَهُ وَلَا مُؤْوِي». وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكُمْ مِمَّنْ لَا
كَافِي لَهُ وَلَا مُؤْوِي». وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكُمْ مِمَّنْ لَا
كَافِي لَهُ وَلَا مُؤْوِي».

(المعجم ١٨) - (باب: في الأدعية)

(التحفة ١٨)

[٦٨٩٥-٦٥] ٦٨٩٥-٦٥ حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ
لِيَحْيَى - : أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلِ الْأَشْجَعِيِّ
قَالَ : سَأَلْتُ عَائِشَةَ عَمَّا كَانَ رَسُولُ
اللهِ يَعْلَمُ يَدْعُونِيهِ اللَّهُ، قَالَتْ : كَانَ يَقُولُ :
«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ،
وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ». وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكُمْ مِمَّنْ لَا
كَافِي لَهُ وَلَا مُؤْوِي».

[٦٨٩٦] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا عَبْدُ
اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالٍ،
عَنْ فَرْوَةَ بْنِ نَوْفَلِ قَالَ : سَأَلْتُ عَائِشَةَ
عَنْ دُعَاءٍ كَانَ يَدْعُونِيهِ رَسُولُ اللهِ يَعْلَمُ،
فَقَالَتْ : كَانَ يَقُولُ : «اللَّهُمَّ إِنِّي لَمْعُوذُ
بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ
أَعْمَلْ». وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكُمْ مِمَّنْ لَا
كَافِي لَهُ وَلَا مُؤْوِي».

[٦٨٩٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا ابْنُ أَبِي
عَدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو بْنِ

bin Ja‘far it says: “...wa min sharri mā lam a‘mal (and from the evil of that which I have not done).”

جَبَلَةُ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كَلَّا هُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنِ بِهِذَا الْإِسْنَادِ مِثْلُهُ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدٍ بْنِ جَعْفَرٍ «وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ». [٦٨٩٨-٦٦]

[6898] 66 - (...) It was narrated from ‘Aishah that the Prophet ﷺ used to say in his supplication: “Allāhumma, innī a‘ūdhu bika min sharri mā ‘amiltu wa sharri mā lam a‘mal (O Allāh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).”

اللهُ بْنُ هَاشِمٍ: حَدَّثَنَا وَكَيْعَ عَنْ الْأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ هِلَالِ بْنِ يَسَافِ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ». [٦٨٩٨-٦٦]

[6899] 67 - (2717) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to say: “Allâhumma laka aslamtu wa bika ̄amantu wa ‘alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu. Allâhumma innî a‘ūdhu bi‘izzatika – lâ ilâha illa anta – an tuqillanî, antal-hayyulladhi lâ yamûtu, wal-jinnu wal-insu yamûtûn (O Allâh, to You have I submitted, in You have I believed, upon You I have relied, to You have I turned in repentance, with Your help have I fought my adversaries. O Allâh, I seek refuge in Your glory – none has the right to be worshipped but You – from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die).”

حَجَّاجُ بْنُ السَّاعِرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرُو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي ابْنُ بُرِيَّةَ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَّتُ، وَعَلَيْكَ تَوَكَّلتُ، وَإِلَيْكَ أَبَتُ، وَبِكَ خَاصَّمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ – لَا إِلَهَ إِلَّا أَنْتَ – أَنْ تُضِّلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ». [٢٧١٧-٦٧]

[6900] 68 - (2718) It was narrated from Abū Hurairah that when the Prophet ﷺ was on a journey and the time just before dawn came he would say: "Samma' sâmi'un bi-ḥamdillâhi wa ḥusni balâ'ihi 'alainâ, rabbanâ shâhibnâ wa afâdil 'alainâ, 'â idhabillâhi min an-nâr (Let one who hears us convey our praise of Allâh for His blessing upon us. Our Lord, accompany us and bestow Your Grace upon us. I seek refuge with Allâh from the Fire)."

[6901] 70 - (2719) It was narrated from Abû Burdah bin Abî Mûsâ Al-Ash'ârî from his father that the Prophet ﷺ used to say this supplication: "Allâhummaghfirlî khaṭî'atî wa jahlî, wa isrâfî fî amrî, wa mâ anta a'lamu bihi minnî, Allâhummaghfirlî jiddî wa hazlî, wa khaṭâ'î wa 'amdi, wa kullu dhâlikâ 'indî. Allâhummaghfirlî mâ qaddamtû wa mâ akh-khartu, wa mâ asrartu, wa mâ a'lantu, wa mâ anta a'lamu bihi minnî, antal-muqaddimu wa antal-mu'akh-khiru, wa anta 'ala kulli shay'in qadîr (O Allâh, forgive me for my sins and ignorance, for my extravagance in my affairs and for what You know better than me. O Allâh, forgive me (for what I have done) seriously and in jest, inadvertently and deliberately; all of that is from me. O Allâh, forgive me my past and future sins, what I have done hidden and what I have done openly, and what You know better

[٦٩٠٠] ٦٨ - (٢٧١٨) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَلَىٰ عَنْ سُهَيْلٍ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ، يَقُولُ: «سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحْسِنَ بِلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِنَا وَأَفْضَلْ عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النَّارِ».

[٦٩٠١] ٧٠ - (٢٧١٩) حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاذِ الْعَنَبِرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ «اللَّهُمَّ! اغْفِرْ لِي خَطَّيْتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ! اغْفِرْ لِي جَدِّي وَهَزْلِي، وَخَطَّيْتِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَثُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقْدَّمُ وَأَنْتَ الْمُؤْخَرُ، وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ»

than me. You are the One Who brings forward and puts back and You have power over all things.”

[6902] (...) Shu‘bah narrated it with this chain (a *Hadîth* similar to no. 6901).

[6903] 71 - (2720) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ used to say: ‘Allâhumma aslîh lî dînî lladî huwa ‘îsmatu amrî, wa aslîh lî dunyâyallatî fîhâ ma‘âshî, wa aslîh lî âkhiratillatî fîhâ ma‘âdî, waj’alîl-hayâta ziyâdatallî fî kulli khâarin, waj’alîl-mawta râhatallî min kulli sharr (O Allâh, set right for me my religious commitment, which is the safeguard of my affairs. Set right for me my worldly affairs in which is my living. Set right for me my Hereafter in which will be my final abode. Make this life a means of increase in all that is good, and make death a relief for me from all evil).”

[6904] 72 - (2721) It was narrated from ‘Abdullâh that the Prophet ﷺ used to say: “Allâhumma innî as’alukal-hudâ wat-tuqâ, wal-’afâfa wal-ghinâ (O Allâh I ask You for guidance, piety, abstinence and independence of means).”

[6902] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمُسْمَعِيُّ: حَدَّثَنَا شُعبَةُ فِي هَذَا الْإِسْنَادِ.

[6903] [٢٧٢٠-٧١] حَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا أَبُو قَطَنْ عَمْرُو بْنُ الْهَيْثَمِ الْقَطْعَانِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونِ، عَنْ فُدَامَةَ بْنِ مُوسَىٰ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَيَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمُوتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ».

[6904] [٢٧٢١-٧٢] حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَاصِ، عَنْ عَبْدِ اللَّهِ عَنِ الْبَيِّنِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى وَالثَّنَّى، وَالْعَفَافَ وَالْغَنَّى».

[6905] (...) A similar report (as *Hadîth* no. 6904) was narrated from Abû Ishâq with this chain of narrators.

[٦٩٠٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْنَى وَابْنُ بَشَّارٍ قَالًا: حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُقِيَانَ، عَنْ أَبِي إِسْحَاقِ بِهَذَا الْإِسْنَادِ مِثْلُهُ، غَيْرَ أَنَّ ابْنَ الْمُشْنَى قَالَ فِي رِوَايَتِهِ: «وَالْعِفَّةُ».

[6906] 73 - (2722) It was narrated that Zaid bin Arqam said: "I do not tell you anything but that which the Messenger of Allâh ﷺ said. He used to say: 'Allâhumma, innî a'ûdhu bika minal-'ajzi wal-kasali, wal-jubni wal-bukhli, wal-harami wa 'adhâbil-qabr. Allâhumma, âti nafsî taqwâhâ, wa zakkihâ anta khairu man zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu bika min 'ilmi lâ yanfa'u wa min qalbillâ yakhsha'u, wa min nafsillâ yashba'u, wa min da'watillâ yustajâbu lahâ (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, miserliness, old age and the torment of the grave. O Allâh, grant my soul piety and purify it, for You are the best to purify it, You are its Guardian and its Lord. O Allâh, I seek refuge with You from knowledge that is not beneficial, a heart that is not humble (before You), a soul that is not satisfied and a prayer that is not answered)."

[6907] 74 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "When evening came the Messenger

[٦٩٠٦] [٢٧٢٢-٧٣] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ وَمُحَمَّدَ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفظُ لِابْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، قَالَ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ، اللَّهُمَّ! أَتَ نَفْسِي تَقْرَاهَا، وَرَزَّكَهَا أَنْتَ خَيْرُ مَنْ رَزَّاكَهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَقْعُدُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبِعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

[٦٩٠٧] [٢٧٢٣-٧٤] حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْواحِدِ بْنُ زِيَادٍ

of Allâh ﷺ would say: 'Amsainâ wa amsal-mulkulillâhi, wal-hamdulillâhi lâ ilâha illâhu wahdahu lâ sharika lah (We have reached the evening and the dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate)."

Al-Hasan (one of the narrators) said: "Az-Zubaid told me that he memorized it from Ibrâhim as follows: 'Lahul-mulku wa lahul-hamdu wa huwa 'alâ kulli shay'in qadîr. Allâhumma as'aluka khaira hâdhibhil-lailati, wa a'ûdhu bika min sharri hâdhibhil-lailati, wa sharri mâ ba'dahâ. Allâhumma innî a'ûdhu bika minal-kasali wa sâ'il-kibar. Allâhumma innî a'ûdhu bika min 'adhâbin fin-nâri wa 'adhâbin fil-qabr (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Allâh, I seek refuge in You from laziness and the evil of arrogance. O Allâh, I seek refuge in You from torment in the Fire and torment in the Grave).'"

[6908] 75 - (...) It was narrated that 'Abdullâh said: "When evening came, the Messenger of Allâh ﷺ would say: 'Amsainâ wa amsalmulkulillâhi, wal-hamdulillâhi, lâ ilâha illallâhu wahdahu lâ sharika lah (We

عَنِ الْحَسَنِ بْنِ عَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ
ابْنُ سُوَيْدِ النَّخْعَنِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
ابْنُ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ:
«أَمْسَيْنَا وَأَمْسَيْنَا الْمُلْكُ لِلَّهِ، وَالْحَمْدُ
لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ».

قَالَ الْحَسَنُ: فَحَدَّثَنِي الزُّبِيدُ أَنَّهُ حَفِظَ
عَنْ إِبْرَاهِيمَ فِي هَذَا: «لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ!
أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ، وَأَعُوذُ بِكَ مِنْ
شَرِّ هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، اللَّهُمَّ!
إِنِّي أَعُوذُ بِكَ مِنَ الْكَسْلِ وَسُوءِ الْكِبْرِ،
اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ
وَعَذَابِ فِي الْقَبْرِ».

٦٩٠٨ - ٧٥ (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ عَنِ الْحَسَنِ بْنِ
عَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ

have reached the evening and the Dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate).”

He said:^[1] “I think he also said: ‘*Lahul-mulku wa lahul-hamdu wa huwa ‘alâ kulli shay’in qadir. Rabbi as’aluka khaira mâ fi hâdhihil-lailati wa khaira mâ ba’dahâ, wa a’ûdhu bika min sharri mâ fi hâdhihil-lailati wa sharri mâ ba’dahâ. Rabbi a’ûdhu bika min ‘adhâbin fin-nâri wa ‘adhâbin fil-qabr* (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Lord, I seek refuge with You from laziness and the evil of arrogance. O Lord, I seek refuge with You from torment in the Fire and torment in the grave).”

And when morning came he would say that too: ‘*Aşbahnâ wa aşbahal-mulkulillâh* (We have reached the morning and the Dominion belongs to Allâh..).”

[6909] 76 - (...) It was narrated that ‘Abdullâh said: “When evening came the Messenger of Allâh ﷺ would say: ‘*Amsainâ wa amsal-mulkulillâhi, wal-hamkulillâhi lâ ilâha illallâhu wahdahu lâ sharîka*

نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ»، قَالَ: أَرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ! أَشَأْلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ! أَعُوذُ بِكَ مِنَ الْكَسْلِ وَسُوءِ الْكِبَرِ، رَبِّ! أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ»، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ».

[6909] 76 - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ عَنْ زَائِدَةَ، عَنْ الْحَسَنِ بْنِ عَيْنَدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

^[1] This is a statement from one of the narrators.

lah. Allâhumma innî as'aluka min khaira hâdhihil-lailati, wa khairi mā fîhâ, wa a'ûdhu bika min sharrihâ wa sharri mā fîhâ. Allâhumma innî a'ûdhu bika min al-kasali wal-harmi wa sâ'il-kibar, wa fitnatid-dunyâ wa 'adhabil-qabr (We have reached the evening and the dominion belongs to Allâh, and praise is to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate. O Allâh, I ask You for the good of this night and the good of what is in it, and I seek refuge with You from the evil of this night and the evil of what is in it. O Allâh, I seek refuge with You from laziness, old age and the evil of arrogance, and the trials of this world and the torment of the grave).”

Al-Hasan bin ‘Ubaidullâh said: “Zubaid bin Ibrâhîm bin Suwaid added, from ‘Abdur-Râhmân bin Yazîd, from ‘Abdullâh who attributed it to the Prophet ﷺ: ‘Lâ ilâha illallâh, wahdahu lâ sharîka lahu lahul-mulku wa lahul-hamdu wa huwa ‘alâ kulli shay’in qadir’ (None has the right to be worshipped but Allâh alone with no partner or associate. His is the dominion, to Him is praise and He has power over all things).”

[6910] 77 - (2724) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: “Lâ ilâha illallâhu wahdahu,

بِرِيَدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ: أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ! إِنِّي أَسأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ، وَفَتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

قَالَ الْحَسْنُ بْنُ عَيْدَ اللَّهِ: وَزَادَنِي فِيهِ زُبِيدٌ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِرِيَدَ، عَنْ عَبْدِ اللَّهِ رَغْفَةَ - أَنَّهُ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

[6910] 77 - (2724) حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ

a'azza jundahu wa naṣara 'abdahu, wa ghalabal-aḥzāba wahdahu fa lā shay'a ba'dah (None has the right to be worshipped but Allāh alone, He granted victory to His troops, supported His slave and defeated the confederates alone, and there is nothing after Him)."

[6911] 78 - (2725) It was narrated that 'Alī said: The Messenger of Allāh ﷺ said: Say: "Allāhumma ihdinā wa saddidnā (O Allāh, guide me and make me steadfast)," and when you mention guidance remember those who guide people along the road, and when you mention steadfastness remember those who shoot arrows."

[6912] (...) 'Āsim bin Kulaib narrated it with this chain of narrators. He said: "The Messenger of Allāh ﷺ said to me: 'Say: Allāhumma inni as'alukal-hudā was-sadād (O Allāh I ask You for guidance and steadfastness)." Then he mentioned something similar (to *Hadīth* no. 6911).

Chapter 19. The *Tasbih* At The Beginning Of The Day And When Going To Sleep

[6913] 79 - (2726) It was narrated from Juwayriyah that the Prophet ﷺ left her one morning when he prayed *Subh*, (i.e., *Fajr* prayer) and she was in her prayer-place, then he came back after the forenoon had

رَسُولُ اللهِ ﷺ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الْأَخْرَابَ وَحْدَهُ، فَلَا شَيْءٌ بَعْدَهُ».

[6911] 78 - (2725) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتَ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلَيِّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ اللَّهُمَّ! اهْدِنِي وَسَدِّنِي، وَادْكُرْ بِالْهُدَى هَذَا يَكَدُّ الطَّرِيقَ، وَالسَّدَادِ سَدَادَ السَّهْمِ».

[6912] (...) حَدَّثَنَا ابْنُ نُمِيرٍ: حَدَّثَنَا عَبْدُ اللهِ يَعْنِي ابْنَ إِدْرِيسَ، أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ بِهَذَا الإِسْنَادِ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ»، ثُمَّ ذَكَرَ بِمُثْلِهِ.

(المعجم ١٩) - (باب التسبيح أول النهار وعند النوم) (التحفة ١٩)

[6913] 79 - (2726) حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ وَعَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى إِلَّي طَلْحَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ،

come, and she was still sitting there. He said: "Are you still as you were when I left you?" She said: "Yes." The Prophet ﷺ said: "After I left you I said four words three times, which if they were weighed against what you have said today, they would outweigh it: *Subhān-Allāhi wa bi-hamdihi 'adada khalqihī, wa ridā nafsihi, wa zinata arshīhi, wa midāda kalimātihi* (Glory and praise is to Allāh, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words)."

[6914] (...) It was narrated by Juwairiyah that the Messenger of Allāh ﷺ passed by her when she was praying *Al-Ghadāh* (*Fajr*), or after he had prayed *Al-Ghadāh*..." - and he (the sub narrator) mentioned a similar report (as no. 6913), except that he said: "*Subhān-Allāhi 'adada khalqihī, Subhān-Allāhi ridā nafsihi, Subhān-Allāhi zinata arshīhi, Subhān-Allāhi midāda kalimātihi* (Glory is to Allāh as much as the number of His creation, glory is to Allāh as much as pleases Him, glory is to Allāh as much as the weight of His Throne and glory is to Allāh as much as the ink of His Words)."

[6915] 80 - (2727) 'Alī narrated that Fātimah complained about the pain caused to her hand by the mill, and some prisoners (of

عَنْ جُوَيْرِيَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهُنَّ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟» قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَاتٍ، لَوْ وُزِّنَتْ بِمَا قُلْتَ مُنْذُ الْيَوْمِ لَوْزَانَهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدُ خَلْقِهِ وَرِضاَ نَفْسِهِ، وَزِنَةُ عَرْشِهِ، وَمَدَادُ كَلِمَاتِهِ».

[6914] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي رِشْدِينَ، عَنْ أَبِي عَبَّاسٍ، عَنْ جُوَيْرِيَةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللَّهِ ﷺ حِينَ صَلَّى الْغَدَاءَ، أَوْ بَعْدَ مَا صَلَّى الْغَدَاءَ - فَذَكَرَ نَحْوَهُ - غَيْرَ أَنَّهُ قَالَ: «سُبْحَانَ اللَّهِ عَدَدُ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضاَ نَفْسِهِ، سُبْحَانَ اللَّهِ زِنَةُ عَرْشِهِ، سُبْحَانَ اللَّهِ مَدَادُ كَلِمَاتِهِ».

[6915] 80 - (2727) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ

war) had been brought to the Prophet ﷺ, so she went but did not find him, but she met ‘Aishah and told her. When the Prophet ﷺ came, ‘Aishah told him about Fâtimah coming to her. The Prophet ﷺ came to us, and we had gone to bed. We started to get up, but the Prophet ﷺ said: “Stay where you are.” Then he sat between us, until I could feel the coolness of his foot on my chest. Then he said: “Shall I not teach you something better than what you asked for? When you go to your bed, proclaim the greatness of Allâh thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. That is better for you than a servant.”^[1]

[6916] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadîth* similar to no. 6915). In the *Hadîth* of Mu‘âdh it says: “When you go to your bed at night.”

[6917] (...) A *Hadîth* like that of Al-Hakam from Ibn Abî Laila (no. 6915) was narrated from ‘Alî

جَعْفَرٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا عَلَيْهِ أَنَّ فَاطِمَةَ اشْتَكَتْ مَا تَلَقَّى مِنَ الرَّحْمَى فِي يَدِهَا، وَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانطَّلَقْتُ فَلَمْ تَجِدْهُ، وَلَعِيَتْ عَائِشَةَ فَأَخْبَرْنَاهَا، فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ عَائِشَةُ بِمَحِيءِ فَاطِمَةَ إِلَيْهَا، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا - وَقَدْ أَخْذَنَا مَضَاجِعَنَا - فَذَهَبْنَا نَقْوُمُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَى مَكَابِكُمَا» فَقَعَدَ يَبْتَئِنَ حَتَّى وَجَدْتُ بَرْدَ قَدْمِهِ عَلَى صَدْرِي، ثُمَّ قَالَ: «أَلَا أَعْلَمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، أَنْ تُكَبِّرَا اللَّهَ أَرْبِعًا وَتَلَاثَيْنَ، وَتُسَبِّحَاهُ ثَلَاثًا وَتَلَاثَيْنَ، وَتَحْمَدَاهُ ثَلَاثًا وَتَلَاثَيْنَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

[6916] (...) وَحَدَّثَاهُ أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبْنُ الْمُشَّى: حَدَّثَنَا أَبْنُ أَبِي عَدَىٰ، كُلُّهُمْ عَنْ شُعْبَةِ بِهَذَا الإِسْنَادِ، وَفِي حَدِيثِ مُعَاذٍ: «إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا مِنَ الْلَّهِ».

[6917] (...) وَحَدَّثَنِي رُهْيُونَ حَرْبٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ

^[1] Meaning, by saying: *Allâhu Akbar*, *Subhân Allâh* and *Al-Hamdulillâh*.

from the Prophet ﷺ. In the *Hadîth* he added: “Alî said: ‘I have not abandoned it since I heard it from the Prophet ﷺ.’ It was said to him: ‘Not even on the night of Siffin?’ He said: ‘Not even on the night of Siffin.’”

In the *Hadîth* of ‘Aṭâ’ from Mujâhid it is narrated that Ibn Abî Laila said: “He said: ‘I said to him: ‘Not even on the night of Siffin?’”

الله بن أبي يَزِيدَ، عن مُجَاهِدٍ، عن ابن أبي لَيْلَى، عن عَلَى بْنِ أَبِي طَالِبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُعْمَرٍ وَعُبَيْدُ بْنُ يَعْيَشَ عَنْ عَبْدِ اللهِ بْنِ نُعْمَرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلَى بْنِ أَبِي لَيْلَى، عَنِ الْبَيِّنِ بْنِ عَلَى، يَنْحُو حَدِيثُ الْحَكْمِ عَنِ ابْنِ أَبِي لَيْلَى، وَرَأَدَ فِي الْحَدِيثِ قَالَ عَلَيْهِ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُهُ مِنَ الْبَيِّنِ بْنِ عَلَى، قَالَ لَهُ: وَلَا لَيْلَةَ صِفَيْنِ؟ قَالَ: وَلَا لَيْلَةَ صِفَيْنِ.

وَفِي حَدِيثِ عَطَاءِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: قُلْتُ لَهُ: وَلَا لَيْلَةَ صِفَيْنِ؟

[6918] 81 - (2728) It was narrated from Abû Hurairah that Fâṭimah came to the Prophet ﷺ to ask him for a servant, and she complained about her work. He said: “We do not have anything to give you.” He said: “Shall I not tell you about something that is better for you than a servant? Say: ‘*Subhân Allâh*’ thirty-three times, ‘*Al-hamdu Lillâh*’ thirty-three times, and ‘*Allâhu Akbar*’ thirty-four times, when you go to bed.”

٨١- [٦٩١٨] حَدَّثَنِي أُمِّيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ [يَعْنِي] ابْنَ زَرْيَعَ: حَدَّثَنَا رَوْفٌ وَهُوَ ابْنُ الْقَاسِمِ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ فَاطِمَةَ أَتَتِ الْبَيِّنِ بْنِ عَلَى تَسْأَلُهُ خَادِمًا، وَشَكَّتِ الْعَمَلَ، فَقَالَ: «مَا أَفْتَنْتِهِ عِنْدَنَا» قَالَ: «أَلَا أَدْلُكُ عَلَى مَا هُوَ خَيْرٌ لَكَ مِنْ خَادِمٍ؟ تُسَبِّحِينَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ أَرْبَعًا وَثَلَاثِينَ، حِينَ تَأْخِذِينَ مَضْجَعَكِ». حَدَّثَنِي أُمِّيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ:

[6919] (...) Suhail narrated it with this chain of narrators.

Chapter 20. It Is Recommend To Say Supplication When A Rooster Crows

[6920] 82 - (2729) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When you hear the crowing of a rooster, ask Allâh of His Bounty, for it has seen an angel. But when you hear the braying of a donkey, then seek refuge with Allâh from the Shaitân, for it has seen a devil."

Chapter 21. Supplication At Times Of Distress

[6921] 83 - (2730) It was narrated from Ibn 'Abbâs that the Prophet of Allâh ﷺ used to say at times of distress: "Lâ ilâha illal-lâhul-'azîmul-halîm, lâ ilâha illallâhu rabbul-'arshil-'azîm, lâ ilâha illallâhu rabbus-samâwâti wa rabbul-ardi rabbul-'arshil-kârîm" (None has the right to be worshipped but Allâh, the Almighty, the Forebearing; none has the right to be worshipped but Allâh, Lord of the Mighty Throne; none has the right to be worshipped but Allâh, Lord of the heavens and Lord of the earth, Lord of the Mighty Throne.)

[٦٩١٩] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارْمِيُّ : حَدَّثَنَا حَبَّانُ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا سَهْلٌ بْنُ هَلَّا إِلَيْهَا أَسْنَادٌ .

(المعجم ٢٠) - (باب استحباب الدعاء عند صياغ الديك) (التحفة ٢٠)

[٦٩٢٠] ٨٢-(٢٧٢٩) حَدَّثَنِي قُتْبَيَةُ ابْنُ سَعِيدٍ : حَدَّثَنَا لَيْثٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ، فَاسْأَلُو اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأْثَ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأْثَ شَيْطَانًا» .

(المعجم ٢١) - (باب دعاء الكرب) (التحفة ٢١)

[٦٩٢١] ٨٣-(٢٧٣٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ - وَاللَّفْظُ لِابْنِ سَعِيدٍ - قَالُوا: حَدَّثَنَا مُعاَدُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ» .

[6922] (...) It was narrated from Hishâm with this chain of narrators, but the *Hadîth* of Mu‘âdh bin Hishâm (no. 6921) is more complete.

[6923] (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to recite these words and say them in supplication at times of distress – and he mentioned a *Hadîth* like that of Mu‘âdh bin Hishâm from his father from Qatâdah (no. 6921), except that he said: “*Rabbus-samâwâti wal-ard* (Lord of the heavens and the earth).”

[6924] (...) It was narrated from Ibn ‘Abbâs that when the Prophet ﷺ was concerned about some matter he said – and he narrated a *Hadîth* like that of Mu‘âdh from his father (no. 6921), and he added: “*Lâ ilâha illallâhu rabbul-arshil-karîm* (None has the right to be worshipped but Allâh, Lord of the Mighty Throne).”

Chapter 22. The Virtue Of (Saying): “Glory To Allâh And With His Praise”

[6925] 84 - (2731) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ was asked which words are best? He

[٦٩٢٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامَ بْنِ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَحَدِيثُ مُعَاذِ بْنِ هِشَامٍ أَتَمُ.

[٦٩٢٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يَسِيرِ الْعَبْدِيِّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ قَتَادَةَ، أَنَّ أَبَا الْعَالِيَّةِ الرِّيَاحِيِّ حَدَّثُهُمْ عَنْ أَبِنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُونَ يَهُنَّ وَيَقُولُهُنَّ عِنْدَ الْكَرْبَلَةِ، فَذَكَرَ بِمُثِيلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ، عَنْ قَتَادَةَ - غَيْرُ أَنَّهُ قَالَ: «رَبُّ السَّمَاوَاتِ وَالْأَرْضِ».

[٦٩٢٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُونٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي الْعَالِيَّةِ، عَنْ أَبِنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا حَرَبَهُ أَمْرٌ قَالَ - فَذَكَرَ بِمُثِيلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ، وَرَأَدَ مَعْهُنَّ: «لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ».

(المعجم ٢٢) - (بابُ فضل سبحان الله وبحمده) (التحفة ٢٢)

[٦٩٢٥] ٨٤ - (٢٧٣١) حَدَّثَنِي زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سَعِيدُ الْجَرَيْرِيُّ عَنْ

said: "That which Allâh has chosen for His angels, or, for His slaves: 'Subhân Allâhi wa bi-hamdihi (Glory to Allâh and with His praise).'"

أَبِي عَبْدِ اللَّهِ الْجِسْرِيِّ، عَنْ ابْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ: أَيُّ الْكَلَامٍ أَفْضَلُ؟ قَالَ: «مَا اصْطَفَاهُ اللَّهُ لِمَلَائِكَتِهِ أَوْ لِعِبَادِهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[6926] 85 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'Shall I not tell you of the dearest of words to Allâh?' I said: 'Yes, O Messenger of Allâh, tell me which words are dearest to Allâh.' He said: 'The dearest of words to Allâh are: Subhân Allâhi wa bi-hamdihi (Glory to Allâh and with His praise).'"

[٦٩٢٦]-٨٥ حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ عَنْ شُعْبَةَ، عَنْ الْجُرَبِرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ بْنِ أَبِي الْجِسْرِيِّ مِنْ عَنَزَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِلَّا أَخْرُوكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ، فَقَالَ: «إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

(المعجم) (٢٣) - (بابُ فضل الدعاء لل المسلمين بظاهر الغيب) (التحفة) (٢٣)

Chapter 23. The Virtue Of Praying For The Muslims In Their Absence

[6927] 86 - (2732) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who prays for his brother in his absence, but the angel says: And you will have something similar.'"

[٦٩٢٧]-٨٦ حَدَّثَنِي أَخْمَدُ أَبْنُ عُمَرَ بْنِ حَفْصٍ الْوَكِيعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي عَنْ طَلْحَةَ أَبْنِ عَبْدِ اللَّهِ بْنِ كَرِيزٍ، عَنْ أُمِّ الدَّرَدَاءِ، عَنْ أَبِي الدَّرَدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَاهِرِ الْغَيْبِ، إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلِهِ». [انظر: ٦٩٣٠]

[6928] 87 - (...) Umm Ad-Dardâ' said: "My husband told me that he heard the Messenger of Allâh ﷺ say: 'Whoever prays for his brother in his absence, the angel who is appointed over him says: *Âmîn*, and you will have something similar.'"

٦٩٢٨-٨٧ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّصْرُ بْنُ شَمِيلٍ: حَدَّثَنَا مُوسَى بْنُ سَرْوَانَ الْمُعْلَمُ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ: حَدَّثَنِي أُمُّ الدَّرَدَاءِ قَالَتْ: حَدَّثَنِي سَيِّدِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ دَعَا لِأَخِيهِ بِظَهَرِ الْعَيْبِ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلِهِ.

[6929] 88 - (2733) It was narrated that Safwân – who was the son of 'Abdullâh bin Šafwân, and Umm Ad-Dardâ' was married to him^[1] – said: I came to Ash-Shâm, and I went to the house of Abû Ad-Dardâ' but I did not find him there, but I found Umm Ad-Dardâ' there. She said: Do you intend to go for *Hajj* this year? I said: Yes. She said: Pray to Allâh for good for us, for the Prophet ﷺ used to say: "A Muslim's prayer for his brother in his absence will be answered. At his head there is an angel who is appointed, and when he prays for good for his brother, the angel who is appointed says: *Âmîn*, and you will have something similar."

[6930] (2732) (Safwân said:) "Then I went out to the market and I met Abû Ad-Dardâ', and he said something similar to me, narrating it from the Prophet ﷺ."

٦٩٢٩-٨٨ حَدَّثَنَا إِسْحَاقُ بْنُ ابْنِ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الرُّزِيرِ، عَنْ صَفْوَانَ - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ - وَكَانَتْ تَحْتَهُ أُمُّ الدَّرَدَاءِ قَالَ: قَدِيمُتُ الشَّامَ، فَأَتَيْتُ أَبَا الدَّرَدَاءِ فِي مَتْرِلِهِ فَلَمْ أَجِدْهُ، وَوَجَدْتُ أُمَّ الدَّرَدَاءَ فَقَالَتْ: أَتُرِيدُ الْحَجَّ، الْعَامَ؟ فَقَلَّتْ: نَعَمْ، قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرءِ الْمُسْلِمِ لِأَخِيهِ - بِظَهَرِ الْعَيْبِ - مُسْتَجَابَةٌ، إِنَّدَ رَأْسِهِ مَلَكُ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلِهِ».

٦٩٣٠ (٢٧٣٢) قَالَ: فَخَرَجْتُ إِلَى السُّوقِ فَأَقْبَلَتْ أَبَا الدَّرَدَاءِ، فَقَالَ لِي مِثْلُ ذَلِكَ، يَرْوِيهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٦٩٢٧]

^[1] Shaikh Husain bin Muhsin Al-Ansârî states that the correct manuscript of *Muslim* says that Šafwân was married to the daughter of Umm Ad-Dardâ', not to Umm Ad-Dardâ'.

[6931] (...) A similar report (as *Hadîth* no. 6929) was narrated from ‘Abdul-Mâlik bin Abî Sulaimân with this chain of narrators, and he said: “From Şafwân bin ‘Abdullâh bin Şafwân.”

Chapter 24. It Is Recommend To Praise Allâh After Eating And Drinking

[6932] 89 - (2734) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it.’”

[6933] (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said...” a similar report (a *Hadîth* no. 6932).

Chapter 25. It Is Recommend For The One Who Supplicated Not To Be Impatient, And Not To Say: “I Supplicated And Received No Response”

[6934] 90 - (2735) It was narrated from Abû Hurairah that the

[٦٩٣١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ : حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ بِهَذَا إِلَسْنَادِ مُثْلَهُ ، وَقَالَ : عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ .

(المعجم ٢٤) - (باب استحساب حمد الله تعالى بعد الأكل والشرب)

(التحفة ٢٤)

[٦٩٣٢]-٨٩ حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَابْنُ نُعْمَى - وَاللَّفْظُ لِابْنِ نُعْمَى - قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ سِرِّ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا ، أَوْ يَشْرَبَ السَّرْبَرَةَ فَيَحْمَدُهُ عَلَيْهَا» .

[٦٩٣٣] (...) وَحَدَّثَنِيهِ زُهْرَيُّ بْنُ حَرْبٍ : حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ : حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ بِعِظَمَتِهِ يَخْرُجُ .

(المعجم ٢٥) - (باب بيان أنه يستجاب للداعي ما لم يجعل فيقول: دعوت فلم يستجب لي) (التحفة ٢٥)

[٦٩٣٤]-٩٠ حَدَّثَنَا يَحْيَى

Messenger of Allâh ﷺ said: "One of you will receive a response so long as he does not become impatient and say: 'I supplicated and received no response.'"

[6935] 91 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you will receive a response so long as he does not become impatient and say: 'I called upon my Lord and received no response.'"

[6936] 92- (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient." It was said: "O Messenger of Allâh, what does being impatient mean?" He said: "Saying: 'I supplicated, and I supplicated, and I did not receive any response,' then he becomes disappointed and stops supplicating."

ابن يحيى قال: فرأت على مالك عن ابن شهاب، عن أبي عبيده مؤلى ابن أزهر، عن أبي هريرة أن رسول الله ﷺ قال: يسأجحب لأحدكم ما لم يعجل فيقول: قد دعوت فلا - أو فلم - يسأجحب لي.

[٦٩٣٥]-٩١ (...) حديث عبد الملوك
ابن شعيب [بن ليث]: حدثني أبي عن جدي: حدثني عقيل بن خالد عن ابن شهاب أنه قال: حدثني أبو عبيده مؤلى عبد الرحمن ابن عوف - وكان من القراء وأهل الفقه - قال: سمعت أبي هريرة يقول: قال رسول الله ﷺ: يسأجحب لأحدكم ما لم يعجل، فيقول: قد دعوت ربي فلم يسأجحب لي.

[٦٩٣٦]-٩٢ (...) حديث أبو الطاهر: أخبرنا ابن وهب: أخبرني معاويا وهو ابن صالح، عن زبيعة بن يزيد، عن أبي إدريس الخوارزمي، عن أبي هريرة عن النبي ﷺ أنه قال: لا يزال يسأجحب للعبد ما لم يندع يائمه أو قطيبة رجم، ما لم يسأتعجل» قيل: يا رسول الله! ما الاستعجال؟ قال «يقول: قد دعوت، وقد دعوت، فلم أر يسأجحب لي، فيستخسر عند ذلك، ويبدع الدعاء».

THE Book Of Ar-Raqâq (The Softening Of Hearts)

٤ - (المعجم ...) كتاب الرقاق (التحفة ...)

Chapter 26 - (The Saying Of The Messenger Of Allâh ﷺ) “Most Of The People Of Paradise Are Poor, And Most Of The Inhabitants Of The Fire Are Women, And About Al-Fitnah Of Women”

[6937] 93 - (2736) It was narrated that Usâmah bin Zaid said: “The Messenger of Allâh ﷺ said: ‘I stood at the gate of Paradise, and I saw that most of those who entered it were poor, and the wealthy were detained, except the people of the Fire who were ordered to be taken there, and I stood by the gate of the Fire, and I saw that most of those who entered it were women.’”

(المعجم ٢٦) - (بابُ أكثر أهل الجنة الفقراء، وأكثر أهل النار النساء، وبيان الفتنة بالنساء) (التحفة ٢٦)

[٦٩٣٧-٩٣] حَدَّثَنَا هَذَابُ
ابْنُ خَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ؛ وَحَدَّثَنِي
رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاوِدُ بْنُ مُعاوِدَ
الْعَنْبَرِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:
حَدَّثَنَا الْمُعْتَمِرُ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُعِيمَانَ التَّيْمِيِّ؛
وَحَدَّثَنَا أَبُو كَامِلٍ فُضِيلُ ابْنُ حُسَيْنٍ - وَاللَّفْظُ
لَهُ -: حَدَّثَنَا زَيْدُ ابْنُ رُزْبَعٍ: حَدَّثَنَا التَّيْمِيُّ
عَنْ أَبِي عُشَّانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا
عَامَةً مِنْ دَخَلَهَا الْمَسَاكِينُ، وَإِذَا أَصْحَابُ
الْجَنَّةِ مَحْبُوسُونَ، إِلَّا أَصْحَابَ النَّارِ، فَقَدْ
أُمِرَّ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ،
فَإِذَا عَامَةً مِنْ دَخَلَهَا النِّسَاءُ».

[6938] 94 - (2737) Ibn ‘Abbâs said: Muhammad ﷺ said: “I looked into Paradise and saw that

[٦٩٣٨-٩٤] حَدَّثَنَا زَيْدُ
ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ

most of its people are the poor, and I looked into the Fire and saw that most of its people are women.”

عَنْ أَيُوبَ، عَنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا فُقَرَاءً، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[6939] (...) Ayyûb narrated it with this chain of narrators (a *Hadîth* similar to no. 6938).

[٦٩٣٩] (...) وَحدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الشَّفَعِيُّ: حَدَّثَنَا أَيُوبُ بِهَذَا الْإِسْنَادِ.

[6940] (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ looked into the Fire... and he mentioned a *Hadîth* like that of Ayyûb (no. 6938).

[٦٩٤٠] (...) وَحدَّثَنَا شَيْبَانُ بْنُ فَرُوْخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا أَبُو الرَّجَاءِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اطَّلَعَ فِي النَّارِ، فَذَكَرَ مِثْلَ حَدِيثِ أَيُوبَ.

[6941] (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said...” and he narrated a similar report (as *Hadîth* no. 6938).

[٦٩٤١] (...) حَدَّثَنَا أَبُو كُرْبَلَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، سَمِعَ أَبَا رَجَاءَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِهِ.

[6942] ٩٥ - (2738) It was narrated that Abû At-Tayyâh said: “Muṭarrif bin ‘Abdullâh had two wives, and he came from the house of one of them, and the other one said: ‘Have you come from the house of so-and-so?’ He said: ‘I have come from the house of ‘Imrân bin Hushâin, and he told us that the Messenger of Allâh ﷺ said: “The fewest of the people of Paradise are women.”

[٦٩٤٢] ٩٥ - (٢٧٣٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ: قَالَ: كَانَ لِمُطَرْفَ بْنَ عَبْدِ اللَّهِ امْرَأَتَانِ، فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا، فَقَالَتِ الْأُخْرَى: جِئْتَ مِنْ عِنْدِ فُلَانَةَ؟ فَقَالَ: جِئْتُ مِنْ عِنْدِ عِمْرَانَ ابْنِ حُصَيْنٍ، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَقْلَلَ سَاكِنِي الْجَنَّةِ النِّسَاءُ».

[6943] (...) It was narrated that Abû At-Tayyâh said: "I heard Muṭarrif narrating that he had two wives..." a *Hadîth* like that of Mu'âdh.^[1]

[٦٩٤٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي التَّسَاحِ قَالَ: سَمِعْتُ مُطَرَّفًا يُحَدِّثُ أَنَّهُ كَانَتْ لَهُ امْرَأَتَانِ، بِمَعْنَى حَدِيثٍ مُعَاذِ.

[6944] 96 - (2739) It was narrated that 'Abdullâh bin 'Umar said: "Among the supplication of the Messenger of Allâh ﷺ was: 'Allâhumma innî a'uðhu bika min zâwâli ni'matika, wa tahawwuli 'afiyatika, wa fujâ'ati niqmatika, wa jami'i sakhatik' (O Allâh, I seek refuge with You from the withdrawing of Your blessing, and the loss of health, and the sudden onset of Your wrath, and anything that may lead to Your displeasure)."

[٦٩٤٤] ٩٦ - (٢٧٣٩) حَدَّثَنِي عَبْيُودُ اللَّهُ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ: حَدَّثَنَا أَبْنُ بُكَيْرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عَفْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحْوُلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

[6945] 97 - (2740) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'I have not left behind me any *Fitnah* (trial) that is more harmful to men than women.'"

[٦٩٤٥] ٩٧ - (٢٧٤٠) حَدَّثَنَا سَعِيدُ أَبْنُ مَنْصُورٍ: حَدَّثَنَا سُفِيَّانُ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً، هِيَ أَضَرُّ عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

^[1] Meaning *Hadîth* no. 6942.

[6946] 98 - (2741) It was narrated from Usâmah bin Zaid bin Hârithah and Sa'eed bin Zaid bin 'Amr bin Nufail, the Messenger of Allâh ﷺ said: "I have not left behind among the people any *Fitnah* (trial) that is more harmful to men than women."

[٦٩٤٦] ٩٨ - (٢٧٤١) حَدَّثَنَا عُيُونٌ
اللهُ بْنُ مَعَاذِ الْعَنْبَرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ
وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، جَمِيعًا عَنِ
الْمُعْتَمِرِ - قَالَ أَبْنُ مَعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ
أَبْنُ شَلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو
عُثْمَانَ عَنْ أَسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ
وَسَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرُو بْنِ نَفِيلٍ، أَهْمَمَا
حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَا
تَرَكْتُ بَعْدِي فِي النَّاسِ، فِتْنَةً أَضَرَّ عَلَى
الرِّجَالِ مِنَ النِّسَاءِ».

[6947] (...) A similar report (as *Hadîth* no. 6945) was narrated from Sulaimân At-Taimî with this chain of narrators.

[٦٩٤٧] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو
خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنِ
سُلَيْمَانَ التَّيْمِيِّ بِهَذَا إِلَسْنَادِ، مِثْلُهُ.

[6948] 99 - (2742) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "This world is sweet and green, and Allâh has given you authority over it, so look at what you do. Beware of this world and beware of women, for the first *Fitnah* (trial) among the Children of Israel had to do with women."

[٦٩٤٨] ٩٩ - (٢٧٤٢) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي وَمُحَمَّدُ بْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
أَبْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ:
سَمِعْتُ أَبَا نَصْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ
الْخُدْرَيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدُّنْيَا مُحْلَّةٌ
خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَحْلِفُكُمْ فِيهَا، فَيَنْظُرُ
كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ،
فَإِنَّ أَوَّلَ فِتْنَةَ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ».

وَفِي حَدِيثِ ابْنِ بَشَّارٍ: «لَيَنْظُرَ كَيْفَ تَعْمَلُونَ».

Chapter 27. The Story Of Three Men In The Cave And Their *Tawassul* (Seeking To Draw Close To Allâh) By Means Of Righteous Deeds

[6949] 100 - (2743) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “While three men were walking, it began to rain, and they found shelter in a cave in a mountain. Then a rock from the mountain fell over the mouth of the cave, and they were trapped. They said to one another: ‘See if you have done any righteous deeds for the sake of Allâh, and pray to Allâh by virtue thereof, so that He might remove the rock for you.’ One of them said: ‘O Allâh, I had my parents who were old, and my wife, and I had young children. I used to graze the sheep for them and when I come back, I used to milk (the sheep) and I would start with my parents, and give them to drink before my children. One day I was delayed and I did not come back until evening, and I found that they had gone to sleep. I milked (the sheep) as usual, then I brought the milk and stood by their heads, but I did not like to wake them from their sleep, and I did not like to

(المعجم ٢٧) - (باب قصة أصحاب الغار الثلاثة، والتسلل بصالح الأعمال) (التحفة التوبية ١)

[٦٩٤٩-١٠٠] حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَّهُ يَعْنِي ابْنَ عِيَاضٍ أَبَا صَمْرَةَ، عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَئِنَّمَا تَلَاثَةَ نَفَرٍ يَتَمَسَّؤُنَ أَخْدُهُمُ الْمَطَرُ، فَأَوْفُوا إِلَى عَارِ فِي جَبَلٍ، فَانْحَطُتْ عَلَى فَمِ غَارِهِمْ صَخْرَةً مِنَ الْجَبَلِ، فَانْطَبَقْتَ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِيَعْضِ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ، فَادْعُوا اللَّهَ تَعَالَى بِهَا، لَعَلَّهُ يُفْرِجُهَا عَنْكُمْ، فَقَالَ أَخْدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَاللَّذِينَ شَيْخَانِ كَبِيرَانِ، وَأَمْرَأَتِي، وَلِي صِبَّيْ صِعَارٌ أَرْعَى عَلَيْهِمْ، فَإِذَا أَرْحَثْتَ عَلَيْهِمْ، حَلَبْتُ، فَبَدَأْتُ بِوَالِدِي فَسَقَيْتُهُمَا قَبْلَ بَنِيِّ، وَإِنِّي نَائِي بِي ذَاتَ يَوْمِ الشَّجَرِ، فَلَمْ آتِ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلِبُّ، فَجِئْتُ بِالْحِلَابِ فَقَمْتُ عِنْدَ رُءُوسِهِمَا، أَكْرَهُ أَنْ

give milk to the children before them. The children were crying at feet, and I remained like that, and they remained like that until dawn came. If You know that I did that seeking thereby Your Face, then open it a little for us, so that we may see the sky.' So Allâh opened it a little for them, and they could see the sky.

"The next one said: 'O Allâh, I had a female cousin whom I loved as deeply as any man loves a woman, and I wanted to have my way with her, but she refused unless I brought her one hundred Dînâr. I worked hard and collected one hundred Dînâr, and brought that to her. But when I was between her legs, she said: "O slave of Allâh, fear Allâh and do not break the seal except in a lawful manner." So I got up and left her. If You know that I did that seeking thereby Your Face, then open it some more for us.' And He opened it some more for them.

"The last one said: 'O Allâh, I hired a man in return for a measure (*Faraq*) of rice, and when he had finished his work he said: "Give me my wages." I offered the measure of rice to him but he refused it. So I sowed the rice many times until I had acquired cows and a herdsman thereby. Then he came to me and said: "Fear Allâh and do not wrong me with regard to my

أوْقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهَ أَنْ أَسْقِيَ
الصَّبِيَّةَ قَبْلَهُمَا، وَالصَّبِيَّةَ يَتَضَاغَعُونَ عِنْدَ
قَدْمَيَّ، فَلَمْ يَرُلْ ذَلِكَ دَأْبِي وَدَأْبُهُمْ حَتَّى
طَلَّعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ
ذَلِكَ ابْتِغَاءً وَجْهِكَ، فَأَفْرُجْ لَنَا مِنْهَا
فُرْجَةً، تَرَى مِنْهَا السَّمَاءَ، فَنَرَجَ اللَّهُ مِنْهَا
فُرْجَةً، فَرَأَوْا مِنْهَا السَّمَاءَ.

وَقَالَ الْآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِي
ابْنَةُ عَمٌ أَحَبَبْتَهَا كَأَشَدَّ مَا يُحِبُّ الرِّجَالُ
السَّيَّاءُ، وَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى
أَتَيْهَا بِمِائَةِ دِينَارٍ، فَبَعَثْتُ حَتَّى جَمَعْتُ
مِائَةَ دِينَارٍ، فَجِئْتُهَا بِهَا، فَلَمَّا وَقَعْتُ بَيْنَ
رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ! أَتَقِ اللهُ، وَلَا
تَفْتَحْ الْخَاتَمَ إِلَّا بِحَقِّهَا، فَقُمْتُ عَنْهَا،
فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً
وَجْهِكَ فَأَفْرُجْ لَنَا مِنْهَا فُرْجَةً، فَنَرَجَ
لَهُمْ.

وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ
أَسْتَأْجِرْتُ أَجِيرًا يَفْرُقُ أَرْزَرْ، فَلَمَّا قَضَى
عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ
فَرَقَهُ فَرَغَبَ عَنْهُ، فَلَمْ أَزَلْ أَرْزَعْهُ حَتَّى
جَمَعْتُ مِنْهُ بَقَرًا وَرِعَاءَهَا، فَجَاءَنِي
فَقَالَ: أَتَقِ اللهُ وَلَا تَظْلِمْنِي حَقِّي، قُلْتُ:
أَذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا،

wages." I said: "Go to these cows and their herdsman and take them." He said: "Fear Allâh and do not make fun of me." I said: "I am not making fun of you. Take the cows and herdsman." So he took them and went away. If You know that I did that seeking thereby Your Face, then open the rest of it for us.' So Allâh opened the rest of it."

[6950] (...) A *Hadîth* like that of Abû Dâmrah from Mûsâ bin 'Uqbah (no. 6949) was narrated from Nâfi' from Ibn 'Umar from the Prophet ﷺ, and they added in their *Hadîth*: "They went out walking," except 'Ubaidullâh, in whose *Hadîth* it says: "And they went out" and he did not mention anything after that.

فَقَالَ: أَتَقِ اللهُ وَلَا أَسْتَهْزِي بِي، فَقُلْتُ: إِنِّي لَا أَسْتَهْزِي بِكَ، خُذْ ذَلِكَ الْبَقَرَ وَرِعَاهَا، فَأَخَذَهُ فَذَهَبَ بِهِ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مَا يَقْيَ، فَفَرَّجَ اللهُ مَا يَقْيَ.

[٦٩٥٠] (...). وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ أَبْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى أَبْنُ عُقْبَةَ، وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ، وَحَدَّثَنِي أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفِ الْبَجْلِيِّ قَالَا: حَدَّثَنَا أَبْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي وَرَقَبَةَ بْنِ مَسْقَلَةَ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ الْحُلُوانِيُّ وَعَبْدُ أَبْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ يَعْنُونَ أَبْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، كُلُّهُمْ عَنْ نَافِعٍ عَنْ أَبِنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثٍ أَبِي ضَمْرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، وَزَادُوا فِي حَدِيثِهِمْ: «وَخَرَجُوا يَمْشُونَ»، وَفِي حَدِيثِ صَالِحٍ «يَتَمَاشُونَ» إِلَّا عُبَيْدَ اللَّهِ، فَإِنَّ فِي حَدِيثِهِ «وَخَرَجُوا» وَلَمْ يَذْكُرْ بَعْدَهَا شَيْئًا.

[6951] (...) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Three people of those who came before you went out, and they spent the night in a cave’”...and he quoted a *Hadîth* like that of Nâfi‘ from Ibn ‘Umar (no. 6950), except that he said: “One of them said: ‘O Allâh, I had elderly parents and I did not offer milk to anyone else in the evening before them.’” And he said: “She refused to let me have my way with her until she was hard pressed because of famine, then she came to me and I gave her one hundred and twenty Dînâr.” And he said: “He invested his wages until they generated a great deal of wealth.” And he said: “And they came walking out of the cave.”

[٦٩٥١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيميُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ ابْنِ بَهْرَامَ وَأَبُو بَكْرٍ بْنِ إِسْحَاقَ - قَالَ أَبْنُ سَهْلٍ: حَدَّثَنَا وَقَالَ الْآخَرَانَ: أَخْبَرَنَا - أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرُّهْبَرِيِّ: أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اَنْطَلَقَ ثَلَاثَةُ رَهْطٌ مِّنْ كَانَ فِلَكُمْ، حَتَّىٰ اَوَاهُمُ الْمَيِّتُ إِلَى غَارٍ» - وَاقْتَصَرَ الْحَدِيثُ بِمَعْنَى حَدِيثٍ نَافِعٍ عَنِ ابْنِ عُمَرَ - غَيْرَ أَنَّهُ قَالَ: قَالَ رَجُلٌ مِّنْهُمْ: «اللَّهُمَّ! كَانَ لِي أَبْوَانٌ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ لَا أَغْبُلُ فَلَهُمَا أَهْلًا وَلَا مَالًا»، وَقَالَ: «فَامْتَحَنْتُ مِنِّي حَتَّىٰ أَمَتْ بِهَا سَنَةً مِنَ السَّنَنِ، فَجَاءَنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ»، وَقَالَ: «فَنَمَرْتُ أَحْرَهُ حَتَّىٰ كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَأَرْتَعَجْتُ». وَقَالَ: «فَخَرَجُوا مِنَ الْغَارِ يَمْسُونَ».

49. The Book Of Repentance

Chapter 1. Exhortation To Repent And Rejoicing Therein

[6952] 1 - (2675) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘I am as My slave thinks I am, and I am with Him when he remembers Me.’ By Allâh, Allâh rejoices more over the repentance of His slave than one of you when he finds his stray camel in the wilderness. ‘If he draws near to Me a handspan, I draw near to him an forearm’s length, and if he draws near to Me an forearm’s length, I draw near to him a an arm’s length, and if he comes to Me walking, I go to him at speed.’”

[6953] 2 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh rejoices more over the repentance of one of you, than one of you (rejoices) over his stray camel when he finds it.’”

٥ - (المعجم ٤٩) - كتاب التوبة (التحفة ...)

(المعجم ١) - (بابٌ : في الحض على
التوبة والفرح بها) (التحفة ٢)

[٦٩٥٢] ١- (٢٦٧٥) وَحَدَّثَنِي سُوِيدُ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ:
حَدَّثَنِي رَيْدُ بْنُ أَسْلَمَ عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ
قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا عَنْ طَنْ
عَبْدِي بِي، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي،
وَاللَّهُ أَفْرُخُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ
يَجِدُ صَالَتَهُ بِالْفَلَّةِ، وَمَنْ تَقَرَّبَ إِلَيَّ شَيْئًا
تَقَرَّبَتِ إِلَيْهِ ذِرَاعًا، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا
تَقَرَّبَتِ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي
أَقْبَلْتُ إِلَيْهِ أَهْرَوْلُ». [راجع: ٦٨٠٥]

[٦٩٥٣] ٢- (...) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنِ قَعْدَ الْقَعْدِيِّ: حَدَّثَنَا
الْمُغَيْرَةُ يَعْنِي [ابْنَ عَبْدِ الرَّحْمَنِ]
الْحَرَامِيَّ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«اللَّهُ أَشَدُ فَرَحًا بِتَوْبَةِ أَحَدِكُمْ، مِنْ أَحَدِكُمْ
بِضَالِّيهِ، إِذَا وَجَدَهَا».

[6954] (...) A similar report (as *Hadith* no. 6953) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٩٥٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبَهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ الْبَيْهِيِّنِ يَعْلَمُ بِمَعْنَاهُ.

[6955] 3 - (2744) It was narrated that Al-Hârith bin Suwaid said: "I entered upon 'Abdullâh to visit him when he was sick, and he told us two *Ahadîth*: A *Hadîth* from himself and a *Hadîth* from the Messenger of Allâh ﷺ. "He said: "I heard the Messenger of Allâh ﷺ say: 'Verily, Allâh rejoices more over the repentance of His believing slave than a man in a desolate land who has his mount with him, on which is his food and drink, and he goes to sleep and awakens to find that it has disappeared. He looks for it until thirst overtakes him, then he says: 'I will go back to the place where I was, and sleep until I die.' He lays his head on his forearm, waiting for death, then he wakes up and there is his mount, with his provisions, and food and drink on it. Allâh rejoices more over the repentance of His believing slave than this man rejoices over his mount and his provisions.'"

[٦٩٥٥] ٣ - (٢٧٤٤) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ أَعْوَدُهُ وَهُوَ مَرِيضٌ، فَحَدَّثَنَا بِحَدِيثَيْنِ: حَدِيثًا عَنْ نَفْسِهِ وَحَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُ أَشَدُ فَرَحًا بِتَوْبَةِ عَبْدِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوَّيَتْ مَهْلَكَةً، مَعَهُ رَاحِلَةٌ، عَلَيْهَا طَعَامٌ وَشَرَابٌ، فَنَامَ فَاسْتَيقَظَ وَقَدْ ذَهَبَتْ، فَطَلَّبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ، فَأَنَامَ حَتَّى أَمُوتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِي لِيَمُوتَ، فَاسْتَيقَظَ وَعِنْدَهُ رَاحِلَةٌ، عَلَيْهَا زَادَهُ وَطَعَامُهُ وَشَرَابُهُ، فَاللَّهُ أَشَدُ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادَهُ».

[6956] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 6955). And he said: "...than a man in a desolate land."

أَبِي شِيمَةَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ عَنْ فُطْبَةَ ابْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَ: «مِنْ رَجُلٍ بِدَائِرَةِ مِنَ الْأَرْضِ».

[6957] 4 - (...) Al-Hârith bin Suwaid said: "Abdullâh told me two *Ahâdîth*: One from the Messenger of Allâh ﷺ and the other from himself." He said: "The Messenger of Allâh ﷺ said: 'Allâh rejoices more over the repentance of His believing slave...'" a *Hadîth* like that of Jarîr (no. 6955).

ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عُمَارَةُ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ وَالْآخَرُ عَنْ نَفْسِهِ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ» يِمْثُلُ حَدِيثَ جَرِيرٍ.

[6958] 5 - (2745) It was narrated that Simâk said: "An-Nu'mân bin Bashîr delivered a *Khutbah* and said: 'Verily, Allâh rejoices more over the repentance of His slave than a man who loads his provisions on his camel then travels until he is in the wilderness, then the time for a nap comes, so he dismounts and takes a nap beneath a tree, but sleep overwhelms him, and his camel runs away. Then he wakes up and climbs a hill but he does not see anything. Then he climbs a second hill but he does not see anything. Then he climbs a third hill but he does not see anything, so he goes back to the place where he

ابْنُ مَعَاذِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ عَنْ سِمَاكٍ قَالَ: خَطَبَ النُّعْمَانُ بْنُ بَشِيرٍ فَقَالَ: «اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَرَادَهُ عَلَى بَعِيرٍ، ثُمَّ سَارَ حَتَّى كَانَ بِفَلَلَةٍ مِنَ الْأَرْضِ فَأَذْرَكَهُ الْقَائِلُ، فَنَزَلَ فَقَالَ تَحْتَ شَجَرَةً، فَغَابَتْ عَيْنُهُ، وَأَنْسَلَ بَعِيرَهُ، فَاسْتَيقَظَ فَسَعَ شَرَفًا فَلَمْ يَرَ شَيْئًا، ثُمَّ سَعَ شَرَفًا ثَانِيًا فَلَمْ يَرَ شَيْئًا، ثُمَّ سَعَ شَرَفًا ثَالِثًا فَلَمْ يَرَ شَيْئًا، فَأَقْبَلَ حَتَّى أَتَى مَكَانَهُ الَّذِي قَالَ

took his nap, and while he is sitting there, his camel comes walking and places its reins in his hand. Allâh rejoices more over the repentance of His slave than this man when he finds his camel as it had left him.”

Simâk said: “Ash-Shâ'bî said that An-Nu'mân attributed this *Hadîth* to the Prophet ﷺ, but I did not hear that.”

فِيهِ، فَبَيْمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرًا
يَمْشِي، حَتَّى وَضَعَ خَطَامَهُ فِي يَدِهِ، فَلَلَّهُ
أَشَدُ فَرَحًا بِتَوْبَةِ الْعَبْدِ، مِنْ هَذَا حِينَ
وَجَدَ بَعِيرَةً عَلَى حَالِهِ».

قَالَ سِمَاكٌ: فَرَعَمَ الشَّعْبِيُّ، أَنَّ
النَّعْمَانَ رَفَعَ هَذَا الْحَدِيثَ إِلَى الْبَيِّنَاتِ،
وَأَمَّا أَنَا فَلَمْ أَسْمَعُهُ.

[6959] 6 - (2746) It was narrated that Al-Barâ' bin 'Âzib said: ‘The Messenger of Allâh ﷺ said: ‘What do you say about the joy of a man whose mount has run away from him, dragging its reins in the waterless desert in which there is no food or drink, and his food and drink are on it (the camel). He looks for it until he becomes exhausted, then it passes by the trunk of a tree and its reins get caught on it, and he finds it caught there?’ We said: ‘(His joy would be) great, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘By Allâh, Allâh rejoices more over the repentance of His slave than this man over his mount.’”

Ja‘far said: “Ubaidullâh bin Iyâd narrated from his father.”

٦- [٢٧٤٦] حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَجَعْفَرُ بْنُ حُمَيْدٍ - قَالَ جَعْفَرُ:
حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - عُيْنَدُ اللَّهُ بْنُ
إِيَادَ [بْنِ لَقِيطٍ] عَنْ إِيَادٍ، عَنِ الْبَرَاءِ بْنِ
عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ
تَقُولُونَ بِقَرَحٍ رَجُلٍ افْلَتَ مِنْهُ رَاجِلَتَهُ،
تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا
شَرَابٌ، وَعَيْنَاهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا
حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَثُ بِجَذْلٍ شَجَرَةٍ
فَتَعْلَقَ زِمَامُهَا، فَوَجَدَهَا مُتَعَلَّقَةً بِهِ؟» قُلْنَا:
شَدِيدًا، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا، إِنَّهُ وَاللَّهُ! لَهُ أَشَدُ فَرَحًا
بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاجِلَتِهِ».
قَالَ جَعْفَرُ: حَدَّثَنَا عُيْنَدُ اللَّهُ بْنُ إِيَادَ
عَنْ أَيِّهِ.

٧- [٢٧٤٧] حَدَّثَنَا مُحَمَّدُ
بْنُ الصَّبَاحِ، وَرُهَيْدُ بْنُ حَرْبٍ قَالَ:

[6960] 7- (2747) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Allâh rejoices

more over the repentance of His slave when he repents to Him than one of you who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and while he is like that, there it is standing in front of him, so he takes hold of its reins and says – because of his intense joy: ‘O Allâh, You are my slave and I am your lord,’ making this mistake because of his intense joy.”

جَمِيعًا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا
عِكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ
[عَبْدِ اللَّهِ بْنِ] أَبِي طَلْحَةَ: حَدَّثَنَا أَنَّسُ
ابْنُ مَالِكٍ - وَهُوَ عَمُّهُ - قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَشَدُ فَرَحًا بِتَوْبَةِ
عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ
عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَادَةٍ، فَأَفْلَقَتْ مِنْهُ،
وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَ مِنْهَا،
فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ
أَيْسَ مِنْ رَاحِلَتِهِ، فَيَبْتَأِسُ هُوَ كَذَلِكَ إِذَا
هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخَطَاوَاهَا،
ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ
عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ
الْفَرَحِ».

[6961] 8 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Allâh rejoices more over the repentance of His slave than one of you if he wakes up and finds his camel which he had lost in the wilderness.”

[6962] (...) Anas narrated a similar report (as *Hadîth* no. 6961) from the Prophet ﷺ.

[6961]-8 [6961] حَدَّثَنَا هَدَاءُ بْنُ
خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ
أَنَّسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«اللَّهُ أَشَدُ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا
اسْتَبَقَطَ عَلَى بَعِيرِهِ، قَدْ أَضَلَّهُ بِأَرْضِ
فَلَادَةٍ».

[6962] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ
سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا
هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَّسُ [بْنِ]
مَالِكٍ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 2. Sins Are Erased By Praying For Forgiveness And Repenting

[6963] 9 - (2748) It was narrated that Abû Ayyûb said, when he was dying: “I have concealed from you something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: ‘If you did not commit sin, Allâh would create people who would commit sin, and He would forgive them.’”

[6964] 10 - (...) It was narrated from Abû Ayyûb Al-Anṣârî that the Messenger of Allâh ﷺ said: “If you did not commit any sins for which Allâh would forgive you, Allâh would create a people who will have sins and he would forgive them for them.”

[6965] 11 - (2749) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, if you did not commit sin, Allâh would dispense with you and create people who would commit sins, then ask (Allâh) for

(المعجم ٢) - (باب سقوط الذنوب
بالاستغفار، والتوبة) (التحفة ٣)

[٦٩٦٣-٩] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْلُ عَنْ مُحَمَّدٍ بْنِ قَيْسٍ، فَاصْنَعْ عَمَرَ بْنَ عَبْدِ الْعَزِيزِ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاءُ: كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكُمْ تُذَنِّبُونَ لَخَلَقَ اللَّهُ حَلْقًا يُذَنِّبُونَ، يَعْفُرُ لَهُمْ».

[٦٩٦٤-١٠] حَدَّثَنَا هَرُونُ ابْنُ سَعِيدِ الْأَبْيَلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَاضٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ الْفَهْرِيِّ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ مُحَمَّدٍ بْنِ كَعْبِ الْقُرْطَبِيِّ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَوْلَا أَنَّكُمْ لَمْ تَكُنْ لَكُمْ ذُنُوبٌ، يَعْفُرُهَا اللَّهُ لَكُمْ، لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ ذُنُوبٌ، يَعْفُرُهَا لَهُمْ».

[٦٩٦٥-١١] حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرِ الْمَجَرَّبِيِّ، عَنْ يَزِيدَ بْنِ الْأَصْمَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفَسِي بِيَدِهِ!»

forgiveness, then he would forgive them.””

Chapter 3. The Virtue Of Constant *Dhikr*, Thinking Of The Hereafter, And Remembering That Allâh Is Always Watching; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

[6966] 12 - (2750) It was narrated that Hanzalah Al-Usaidî – who was one of the scribes of the Messenger of Allâh ﷺ – said: ‘Abû Bakr met me and said: ‘How are you, O Hanzalah?’ I said: ‘Hanzalah has become a hypocrite.’ He said: ‘*Subhân Allâh!* What are you saying?’ I said: ‘When we are with the Messenger of Allâh ﷺ he reminds us of the Fire and Paradise, until it is as if we are seeing them with our own eyes, but when we depart from the Messenger of Allâh ﷺ, we attend to our wives and children and businesses, and we forget a great deal.’ Abû Bakr said: ‘By Allâh, we experience something similar.’

“Abû Bakr and I went and entered upon the Messenger of Allâh ﷺ, and I said: ‘Hanzalah has become a hypocrite, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘Why is that?’ I said: ‘O Messenger of Allâh, when we are with you, you remind us of

لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ
بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ [الله]، فَيَغْفِرُ
لَهُمْ.”

(المعجم ٣) - (باب فضل دوام الذكر والفكير في أمور الآخرة، والمراقبة وجواز ترك ذلك في بعض الأوقات، والاشغال بالدنيا) (التحفة ٤)

[٦٩٦٦] [١٢ - (٢٧٥٠)] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَقَطْنَ بْنُ نُسَيْرٍ - وَاللَّفْظُ
لِيَحْيَى - أَخْبَرَنَا جَعْفُرُ بْنُ سُلَيْمَانَ عَنْ
سَعِيدِ بْنِ إِيَّاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ
الْهَدِيِّيِّ، عَنْ حَنْظَلَةَ الْأَسِيَّدِيِّ قَالَ : -
وَكَانَ مِنْ كُتَّابِ رَسُولِ اللَّهِ ﷺ - قَالَ :
لَقَبَنِي أَبُو بَكْرٍ فَقَالَ : كَيْفَ أَنْتَ؟ يَا
حَنْظَلَةُ! قَالَ : قُلْتُ : نَافَقَ حَنْظَلَةُ، قَالَ :
سُبْحَانَ اللَّهِ! مَا تَقُولُ؟ قَالَ : قُلْتُ : نَكُونُ
عِنْدَ رَسُولِ اللَّهِ ﷺ، يُذَكَّرُنَا بِالنَّارِ
وَالْجَنَّةِ، [حَتَّى] كَانَ رَأِيُّ عَيْنِ، فَإِذَا
خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، عَاقَسَنَا
الْأَرْوَاحُ وَالْأُولَادُ وَالضَّيْعَاتُ، نَسِينَا
كَثِيرًا، قَالَ أَبُو بَكْرٍ : فَوَاللَّهِ! إِنَّا نَلْقَى مِثْلَ
هَذَا، فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ، حَتَّى دَخَلْنَا
عَلَى رَسُولِ اللَّهِ ﷺ، قُلْتُ : نَافَقَ

Paradise and the Fire (until) it is as if we are seeing them with our own eyes, but when we depart from you, we attend to our wives and children and businesses, and we forget a great deal.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, if you continued as you are when you are with me, and continued to remember (Paradise and Hell), the angels would shake hands with you in your homes and on the streets. But, O Hanzalah, there is a time for this and a time for that'" (he said it) three times.

حَنْظَلَةُ، يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ: «وَمَا ذَاكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! نَكُونُ عِنْدَكَ، تُذَكِّرُنَا بِالْجَنَّةِ وَالنَّارِ، [حَتَّى] كَانَ رَأْيِي عَيْنِي، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، عَافَسْنَا الْأَزْوَاجَ وَالْأُولَادَ وَالضَّيْعَاتَ نَسِينَا كَثِيرًا، قَالَ رَسُولُ اللَّهِ: «وَالَّذِي نَفْسِي بِيدهِ! إِنْ لَوْ تَدْعُونَ عَلَيْنِي مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لصَافَحْتُكُمُ الْمَلَائِكَةَ عَلَى فُرْشَكُمْ، وَفِي طُرُقِكُمْ، وَلَكِنْ، يَا حَنْظَلَةً! سَاعَةً وَسَاعَةً» ثَلَاثَ مِرَارٍ.

[6967] 13 - (...) It was narrated that Hanzalah said: "We were with the Messenger of Allâh ﷺ and he exhorted us, and reminded us of the Fire. Then I came home and laughed with my children and played with my wife. Then I went out and met Abû Bakr, and I mentioned that to him. He said: 'I have done the same as you mentioned.' We met the Messenger of Allâh ﷺ and I said: 'O Messenger of Allâh, Hanzalah has become a hypocrite.' He said: 'Don't speak like that.' So I told him what we had said, and Abû Bakr said: 'I have done the same as he has.' He (ﷺ) said: 'O Hanzalah, there is a time for this and a time for that. If your hearts were always as they are when you

ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمِدِ: سَمِعْتُ أَبِي يُحَدِّثَ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي عُثْمَانَ التَّهْدِيِّ، عَنْ حَنْظَلَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ، فَوَعَظْنَا فَدَكَّرَ النَّارَ، قَالَ: ثُمَّ جِئْتُ إِلَيْهِ الْبَيْتَ فَصَاحَكْتُ الصَّبِيَّانَ وَلَا عَبَّتُ الْمَرْأَةَ، قَالَ: فَخَرَجْتُ فَلَقِيْتُ أَبَا بَكْرًا، فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: وَأَنَا فَدَ فَعَلْتُ مِثْلَ مَا تَذَكَّرُ، فَلَقِيْنَا رَسُولَ اللَّهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ نَاقَ حَنْظَلَةُ، فَقَالَ: «مَهْ؟» فَحَدَّثَنِي بِالْحَدِيثِ، فَقَالَ أَبُو بَكْرٍ: وَأَنَا فَدَ فَعَلْتُ مِثْلَ مَا فَعَلَ، فَقَالَ «يَا حَنْظَلَةُ سَاعَةً

are remembering, the angels would shake hands with you and greet you in the streets.””

[6968] (...) It was narrated that the scribe (of the Messenger of Allâh ﷺ) Hanzalah At-Tamîmî Al-Usaidî said: “We were with the Prophet ﷺ and we spoke of Paradise and the Fire...” and he mentioned a similar *Hadîth* (as no. 6967).

Chapter 4. The Vastness Of Allâh’s Mercy, Which Prevails Over His Wrath

[6969] 14 - (2751) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Allâh created the creation, He wrote in His Book, which is with Him above the Throne: ‘My mercy prevails over My wrath.’”

[6970] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: “My mercy precedes My wrath.””

وَسَاعَةً، لَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذَّكْرِ، لَصَافَّتْكُمُ الْمَلَائِكَةُ، حَتَّىٰ تُسْلِمَ عَلَيْكُمْ فِي الطَّرِيقِ.

[٦٩٦٨] (...) حَدَّثَنِي زُهَيرٌ بْنُ حَرْبٍ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ الْهَنَدِيِّ، عَنْ حَنْظَةَ التَّمِيمِيِّ الْأَسِيدِيِّ الْكَاتِبِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَنَا الْجَنَّةَ وَالنَّارَ، فَذَكَرَنَا نَحْنُ حَدِيثِهِمَا.

(المعجم ٤) - (باب في سعة رحمة الله تعالى، وأنها تغلب غضبه)
(التحفة ٥)

[٦٩٦٩-١٤] حَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي الْحَزَامِيُّ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَقَ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَعْلُبُ عَصَبِيِّ.

[٦٩٧٠-١٥] حَدَّثَنِي زُهَيرٌ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: سَبَقَتْ رَحْمَتِي غَصَبِيِّ».

[6971] 16 - (...) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "When Allâh had finished creation, He ordained for Himself in His Book which is with Him: 'My mercy prevails over My wrath.'"

١٦ [٦٩٧١] - (...) حَدَّثَنَا عَلِيُّ بْنُ خَسْرَمْ : أَخْبَرَنَا أَبُو ضَمْرَةَ عَنِ الْحَارِثِ ابْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَطَاءِ بْنِ مِيَّاَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَمَّا فَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدُهُ : إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي ». .

[6972] 17- (2752) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh made mercy in one hundred parts, and he kept ninety-nine parts with Him, and He sent one part down to earth, from which all creatures show compassion to one another, and animals even lift their hooves lest they harm their young.'"

١٧ [٦٩٧٢] - (...) حَدَّثَنَا حَرْمَةُ ابْنُ يَحْيَى [التُّحِيَّيِّ] : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ أَنَّ سَعِيدَ ابْنَ الْمُسَيْبِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزُءًا، فَأَمْسَكَ عِنْدَهُ تِسْعَةَ وَتِسْعِينَ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءَ يَتَرَاحُمُ الْخَلَائِقُ، حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ ولَدِهَا حَشْيَةً أَنْ تُصِيبَهُ ». .

[6973] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh created one hundred (parts) of mercy, and he placed one part among His creation, and kept one hundred less one with Him."

١٨ [٦٩٧٣] - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُوبَ وَقَتْيَيَّةَ وَابْنُ حُجْرَةَ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ ، عَنْ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «خَلَقَ اللَّهُ مِائَةً رَحْمَةً، فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ، وَخَيَّأَ عِنْدَهُ مِائَةً إِلَّا وَاحِدَةً ». .

[6974] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has one hundred (parts of) mercy, of which He sent one part down among jinn, humans, animals and insects, because of which they show compassion and kindness to one another, and a wild animal shows compassion to its young. And Allâh has kept back ninety-nine parts of mercy by which He will show mercy to His slaves on the Day of Resurrection."

[٦٩٧٤-١٩] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : « إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ يَوْمَ الْأُنْسِ وَالْبَهَائِمِ وَالْهَوَامِ ، فَبِهَا يَتَعَاطُفُونَ ، وَبِهَا يَتَرَاحَمُونَ ، وَبِهَا تَعْطُفُ الْوَحْشُ عَلَى وَلَدِهَا ، وَأَخْرَ اللَّهُ تَسْعَهُ وَتَسْعِينَ رَحْمَةً ، يَرْحُمُ بِهَا عِبَادُهُ يَوْمَ الْقِيَامَةِ » .

[6975] 20 - (2753) It was narrated that Salmân Al-Fârisî said: "The Messenger of Allâh ﷺ said: 'Allâh has one hundred (parts) of mercy, because of (one part of) which creatures show mercy to one another, and ninety-nine parts are for the Day of Resurrection.'

[٦٩٧٥-٢٠] حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى : حَدَّثَنَا مُعاذُ بْنُ مَعَاذٍ : حَدَّثَنَا شَلِيمَانُ التَّيْمِيُّ : حَدَّثَنَا أَبُو عُثْمَانَ النَّهَدِيُّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ ، فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنُهُمْ ، وَتِسْعَةُ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ » .

[6976] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَغْرَى : حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ بِهِلْدَا إِلَّا سَنَادِ .

[6977] 21 - (...) It was narrated that Salmân said: "The Messenger of Allâh ﷺ said: 'On the day that Allâh created the heavens and the earth, He created one hundred (parts of) mercy, each of

[٦٩٧٧-٢١] ابْنُ نُعْمَيْرٍ : حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ دَاؤِدِ بْنِ أَبِيهِ هِنْدٍ ، عَنْ أَبِيهِ عُثْمَانَ ، عَنْ سَلْمَانَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّ اللَّهَ خَلَقَ ، يَوْمَ

which is as great as the distance between the heavens and the earth, and He put one part of that mercy on earth, because of which a mother shows compassion to her child and animals and birds show compassion to one another. When the Day of Resurrection comes, that mercy will complete the number (again).”

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، مِائَةَ رَحْمَةً،
كُلُّ رَحْمَةٍ طِبَاقٌ مَا بَيْنَ السَّمَاوَاتِ
وَالْأَرْضِ، فَجَعَلَ مِنْهَا فِي الْأَرْضِ
رَحْمَةً، فِيهَا تَعْطِيفُ الْوَالِدَةِ عَلَى وَلَدِهَا،
وَالْوَحْشُ وَالظَّيْرُ بَعْضُهَا عَلَى بَعْضٍ، فَإِذَا
كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا بِهُنْدِ الرَّحْمَةِ.

[6978] 22 - (2754) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “Some prisoners were brought to the Messenger of Allāh ﷺ, and there was a woman among the prisoners who was searching for someone. When she found a small boy among the prisoners, she clasped him to her and started to breastfeed him. The Messenger of Allāh ﷺ said to us: ‘Do you think that this woman would throw her child into the fire?’ We said: ‘No, by Allāh, she would never do that if she is able not to.’ The Messenger of Allāh ﷺ said: ‘Allāh is more merciful towards His slaves than this woman is towards her child.’”

الْحَسَنُ بْنُ عَلَيٍّ الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلِ الشَّعِيمِيُّ - وَاللَّفْظُ لِلْحَسَنِ: حَدَّثَنَا ابْنُ أَبِي مَرِيمٍ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ [قَالَ]: قُدِيمٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا امْرَأَةٌ مِنَ السَّبِيلِ تَسْتَغْيِي، إِذَا وَجَدَتْ صَيْئًا فِي السَّبِيلِ، أَخْدَثَهُ فَأَلْصَقَهُ بِيَطْنَاهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَرَوْنَ هَذِهِ الْمُرْأَةَ طَارِحةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لَا، وَاللَّهِ! وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحْهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هُنْدِهِ بِوَلَدِهَا».

[6979] 23 - (2755) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If the believer knew what there is with Allāh of torment, no one would hope for Paradise, and if

بَنُّ أَيُوبَ وَقَتْيَيْهُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ

the disbeliever knew what there is with Allâh of mercy, no one would despair of Paradise.”

أَيْهُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنِ الْعُقُوبَةِ، مَا طَمِيعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ».

[6980] 24 - (2756) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man who had never done any good deed told to his family that when he dies, to burn him then scatter half (of the ashes) on the land and half in the sea, for by Allâh, if Allâh gets him, He will punish him in a way that He has never punished anyone else. When the man died, they did what he had told them. Then Allâh commanded the land to gather together what was in it, and He commanded the sea to gather together what was in it, then He said (to that man): ‘Why did you do that?’ He said: ‘Out of fear of You, O Lord, and You know best.’ And Allâh forgave him.”

[6981] 25 - (...) It was narrated from Az-Zuhri, who said: Humaid bin ‘Abdur-Râhmân informed me from Abû Hurairah that the Prophet ﷺ said: “A man transgressed against his soul. When he was dying he told his sons: ‘When I die, burn me then

مُحَمَّدُ بْنُ مَرْزُوقٍ ابْنِ بَنْتِ مَهْدِيٍّ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَاجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَإِنَّ رَجُلًا لَمْ يَعْمَلْ حَسَنَةً فَطُطِّ، لِأَهْلِهِ: إِذَا مَاتَ فَحَرَقُوهُ، ثُمَّ أَدْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ، فَوَاللَّهِ! لَئِنْ فَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمْرَاهُمْ، فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: مِنْ حَشْيَتِكَ، يَا رَبَّ! وَأَنْتَ أَعْلَمُ، فَغَفَرَ اللَّهُ لَهُ». [6981] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ قَالَ: قَالَ لِي الرُّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ

crush (my bones), then scatter them in the wind and in the sea, for by Allâh, if Allâh gets me, He will punish me as He has never punished anyone.' They did that as they were told. Then Allâh said to the land: 'Return what you have taken,' and he was standing there. Then He said to him: 'What made you do what you did?' He said: 'Fear of You, O Lord.' And Allâh forgave him because of that."

عَجِيْبُنِ؟ قَالَ الرُّهْرِيُّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: (أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنَيَهُ فَقَالَ: «إِذَا أَنَا مُتْ فَأَخْرُقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ أَذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ، فَوَاللَّهِ! لَئِنْ قَدَرَ عَلَيَّ رَبِّي، لِيَعْذِبْنِي عَذَابًا مَا عَذَبْتُهُ أَحَدًا، قَالَ: فَفَعَلُوا ذَلِكَ بِهِ، فَقَالَ لِلأَرْضِ: أَدِّي مَا أَحَدَتِ، فَإِذَا هُوَ قَائِمٌ، فَقَالَ لَهُ: مَا حَمَلْتَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشِيتُكَ، يَا رَبَّ! أَوْ قَالَ - مَخَافْتُكَ، فَغَفَرَ لَهُ بِذَلِكَ».

[6982] (2619) Az-Zuhrî said: "Humaid narrated to me from Abû Hurairah that the Messenger of Allâh ﷺ said: 'A woman entered Hell because of a cat which she had; she had tied it up and did not feed it nor let it loose to eat of the vermin of the earth, until it died of starvation.'"

[٦٩٨٢] (٢٦١٩) قال الرُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدٌ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (دَخَلَتْ امْرَأَةٌ النَّارَ فِي هَرَةٍ رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ [هَذِلَا]».

قال الرُّهْرِيُّ: ذَلِكَ، لَئِلَّا يَتَكَلَّ رَجُلٌ، وَلَا يَئْسَ رَجُلٌ. [راجع: ٦٦٧٩]

[6983] 26 - (2756) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man transgressed against his soul...' " a *Hadîth* like that of Ma'mar (no. 6981), up to the words: "And Allâh forgave him."

[٦٩٨٣] (٢٧٥٦)-٢٦ حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاؤَدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الرَّبِيدِيُّ، قَالَ الرُّهْرِيُّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ

He did not mention the *Hadîth* about the woman and the cat.

In the *Hadîth* of Az-Zubaidî it says: "Allâh, Glorified and Exalted is He, said to everything that had taken any part of him: 'Give back that which you have taken of him.'"

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَشَرَفَ عَبْدٌ عَلَى نَفْسِهِ بِنَحْوِ حَدِيثِ مَعْمَرٍ، إِلَى قَوْلِهِ: «فَفَغَرَ اللَّهُ لَهُ».

وَلَمْ يَذْكُرْ حَدِيثَ الْمَرْأَةِ فِي قِصَّةِ الْهِرَّةِ.

وَفِي حَدِيثِ الرُّبَيْدِيِّ قَالَ: «فَقَالَ اللَّهُ عَزَّ وَجَلَّ، لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئًا: أَدَّ مَا أَخَذْتَ مِنْهُ».

[6984] 27 - (2757) Abû Sa'eed Al-Khudrî narrated from the Prophet ﷺ: "Allâh bestowed wealth and children upon a man among those who came before you. He said to his children: 'Do what I command you, or I will make others my heirs. When I die, burn me'" – and as far as I know, he said – "and crush (my bones), then scatter me in the wind, for I have never done any good that would please Allâh, and if Allâh gets me, He will punish me.' He took a pledge from them, and they did that for him. By my Lord, Allâh said: 'What made you do that?' He said: 'Fear of You.' And that is all that befell him."

٢٧- [٦٩٨٤] حَدَّثَنِي عَبْيَدُ اللَّهِ بْنُ مُعاَذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ قَتَادَةَ، سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ يَحْدُثُ عَنِ الْبَيْهِيِّ بْنِ حَمْزَةَ: «أَنَّ رَجُلًا فِيمَنْ كَانَ قَبْلَكُمْ رَاسَهُ اللَّهُ مَالًا وَوَلَدًا، فَقَالَ لِوَلَدِهِ: لَتَفْعَلُنَّ مَا أَمْرَكُمْ بِهِ، أَوْ لَا وَلَيْنَ مِيرَاثِي غَيْرَكُمْ، إِذَا أَنَا مُتُّ، فَأَحْرِقُونِي - وَأَكْثُرُ عِلْمِي أَنَّهُ قَالَ - ثُمَّ اسْحَقُونِي، فَادْرُونِي فِي الرِّيحِ، فَإِنِّي لَمْ أَتَهِرْ عَنِ اللَّهِ خَيْرًا، وَإِنَّ اللَّهَ يُمْدُرُ عَلَيَّ أَنْ يُعَذِّبَنِي، قَالَ: فَأَخَذَ مِنْهُمْ مِيشَاقًا، فَفَعَلُوا ذَلِكَ بِهِ، وَرَبِّي! فَقَالَ اللَّهُ: مَا حَمَلْتَ عَلَى مَا فَعَلْتَ؟ فَقَالَ: مَخَافِتُكَ، قَالَ: فَمَا تَلَفَّاهُ غَيْرُهَا».

[6985] 28- (...) A similar *Hadîth* (as no. 6984) was narrated from Qatâdah with the chain of *Shu'bah*.

[٦٩٨٥] (....) [وَحَدَّثَنَا] يَحْيَى بْنُ حَيْبِ الْحَارِشِيُّ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: قَالَ [إِلَيْهِ] أَبِي: حَدَّثَنَا فَتَادَةُ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ ابْنُ عَبْدِ الرَّحْمَنِ؛ وَحَدَّثَنَا ابْنُ الْمُشَّنِّي: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ فَتَادَةَ ذَكَرُوا جَمِيعاً يَسِّرَادِ شَعْبَةَ نَحْوَ حَدِيثِهِ، وَفِي حَدِيثِ شَيْبَانَ وَأَبِي عَوَانَةَ: «أَنَّ رَجُلًا مِنَ النَّاسِ رَغَسَهُ اللَّهُ مَالًا وَوَلَدًا».

وَفِي حَدِيثِ التَّيِّمِيِّ: «فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللَّهِ خَيْرًا» قَالَ فَسَرَّهَا فَتَادَةُ: لَمْ يَدْخُرْ عِنْدَ اللَّهِ خَيْرًا، وَفِي حَدِيثِ شَيْبَانَ: «فَإِنَّهُ، وَاللَّهُ! مَا امْتَأَرَ عِنْدَ اللَّهِ خَيْرًا» وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا امْتَأَرَ» بِالْمِيمِ.

(المعجم ٥) - (بابُ قبول التوبة من الذنوب، وإن تكررت الذنوب والتوبة)
(التحفة ٦)

Chapter 5. Acceptance Of Repentance From Sin, Even If The Sin And Repentance Happen Repeatedly

[6986] 29 - (2758) It was narrated from Abû Hurairah that in a *Hadîth Qudsî* the Prophet ﷺ said, quoting the Lord, the Sublime and Majestic: "A man committed a sin and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave

[٦٩٨٦] (٢٧٥٨) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ

has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin. Do what you wish, for I have forgiven you.'"

'Abdul-A'la said: "I do not know whether he said after the third or the fourth time: 'Do what you wish.'"

[6987] (...) 'Abdul-A'la bin Hammâd An-Narsî narrated with this chain of narrators (a *Hadîth* similar to no. 6986).

[6988] 30 - (...) Ishâq bin 'Abdullâh bin Abî Talhah said: "In Al-Madînah there was a storyteller called 'Abdur-Rahmân bin Abî 'Amrah. I heard him say: 'I heard Abû Hurairah say: 'A man committed a sin...' a *Hadîth* like that of Hammâd bin Salamah (no. 6986), and he mentioned three times that he committed a

عَزَّ وَجَلَّ قَالَ: «أَذْنَبَ عَبْدُ ذَنْبًا، قَالَ:
اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ
رَبًّا يَغْفِرُ الذَّنْبَ، وَيَاخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبْ! اغْفِرْ لِي ذَنْبِي،
فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ
الذَّنْبَ، وَيَاخُذُ بِالذَّنْبِ، فَقَالَ: أَيْ رَبْ!
اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى:
أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ
الذَّنْبَ، وَيَاخُذُ بِالذَّنْبِ، اعْمَلْ مَا شِئْتَ
فَقَدْ غَفَرْتُ لَكَ»

قال عَبْدُ الْأَغْلَى: لَا أَمْرِي أَقَالَ فِي
الثَّالِثَةِ أَوِ الرَّابِعَةِ: «اعْمَلْ مَا شِئْتَ». [٦٩٨٧]
[...] حَدَّثَنَا مُحَمَّدُ بْنُ زَيْجُوْيِهِ [الْقُرَشِيُّ]
الْقُشَّشِيُّ: حَدَّثَنَا عَبْدُ الْأَغْلَى بْنُ حَمَادٍ
الْتَّرْسِيُّ بِهَذَا إِلَّا سَنَادِ.

[٦٩٨٨] [...] حَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَامٌ:
حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ
قَالَ: كَانَ بِالْمَدِينَةِ قَاصِّ يُقَالَ لَهُ عَبْدُ
الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ قَالَ: فَسَمِعْتُ
يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ

sin, and after the third time (he said): "I have forgiven My slave; let him do what he likes."

رَسُولُ اللهِ ﷺ يَقُولُ : «إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا»
يَمْعَنِي حَدِيثُ حَمَادٍ بْنِ سَلَمَةَ، وَذَكَرَ ثَلَاثَ مَرَأَتٍ، أَذْنَبَ ذَنْبًا، وَفِي الثَّالِثَةِ : قَدْ غَفَرْتُ لِعَبْدِي فَلِيَعْمَلْ مَا شَاءَ .

[6989] 31 - (2759) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Allâh holds out His Hand at night to accept the repentance of those who have sinned during the day, and He holds out His Hand by day to accept the repentance of those who have sinned at night – until the sun rises from its place of setting."

[٦٩٨٩-٣١] حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبْنُ الْمُشَنَّى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ : سَمِعْتُ أَبَا عُيَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَىٰ ، عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَسْطُطُ يَدَهُ بِاللَّيْلِ ، لِتُوَبَ مُسِيءُ النَّهَارِ ، يَسْطُطُ يَدَهُ بِالنَّهَارِ ، لِتُوَبَ مُسِيءُ اللَّيْلِ ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا .»

[6990] (...) Shu'bah narrated a similar report with this chain of narrators.

[٦٩٩٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاؤُدَ : حَدَّثَنَا شُعبَةُ بِهَلْدَاءِ إِلَاسْتَادِ ، نَحْوُهُ .
(المعجم ٦) - (باب غيرة الله تعالى)
وتحريم الفواحش) (التحفة ٧)

Chapter 6. The Protective Jealousy (*Ghirah*) Of Allâh The Most High, And The Prohibition Of Immoral Behavior

[6991] 32 - (2760) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose *Ghirah* (protective jealousy) is greater than Allâh's and because of that He forbade immoral actions, both

[٦٩٩١-٣٢] حَدَّثَنَا عُثْمَانُ أَبْنُ أَبِي شِيهَةَ وَإِسْحَاقَ بْنِ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ عُثْمَانُ : حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَالَ رَسُولُ اللهِ ﷺ : «لَيْسَ أَحَدٌ أَحَبَ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ ، وَلَيْسَ أَحَدٌ

those that are committed openly and those that are committed in secret.”

[6992] 33 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He.’”

[6993] 34 - (...) It was narrated from ‘Amr bin Murrah who said: “I heard Abû Wâ'il say: ‘I heard ‘Abdullâh bin Mas‘ûd say:’” – He said: “I said: ‘Did you hear it from ‘Abdullâh?’ He said: ‘Yes, and he attributed it to the Prophet ﷺ – ‘There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself.’”

[6994] 35 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one to whom praise is

أَعْيُّرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَمَ
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ». .

[٦٩٩٢] ٣٣ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ وَأَبُو كُرَيْبٍ قَالَا :
حَدَّثَنَا أَبُو مَعاوِيَةَ؛ وَحَدَّثَنَا أَبُو يَكْرِبٍ بْنُ أَبِي
شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُعَيْرٍ وَأَبُو مَعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ
اللَّهِ ﷺ : «لَا أَحَدٌ أَعْيُّرَ مِنَ اللَّهِ، وَلِذَلِكَ
حَرَمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا
أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ تَعَالَى». .

[٦٩٩٣] ٣٤ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّى وَابْنُ شَارِ قَالَا : حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ عَنْ عَمْرِو بْنِ
مُرَّةَ قَالَ : سَمِعْتُ أَبَا وَائِلَ يَقُولُ :
سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ - قَالَ :
قُلْتُ لَهُ : أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ :
نَعَمْ. وَرَفَعَهُ - أَنَّهُ قَالَ : «لَا أَحَدٌ أَعْيُّرَ
مِنَ اللَّهِ، وَلِذَلِكَ حَرَمَ الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ
الْمَدْحُ مِنَ اللَّهِ، وَلِذَلِكَ مَدَحَ نَفْسَهُ». .

[٦٩٩٤] ٣٥ - (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ

more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose protective jealousy is greater than Allâh's, and because of that He forbade immoral actions. And there is no one to whom apologies (repentance) are dearer than Allâh, and because of that He sent down the Book and He sent the Messengers."

إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ،
عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ
الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ
مَدْحَ نَفْسُهُ، وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ
أَجْلِ ذَلِكَ حَرَمَ الْفَوَاحِشَ، وَلَيْسَ أَحَدٌ
أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ
أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ».

[٦٩٩٥] ٣٦ - (٢٧٦١) حَدَّثَنَا عَمْرُو
النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنِ
عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: قَالَ
يَحْيَى: وَحَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَغْأَرُ،
وَإِنَّ الْمُؤْمِنَ يَغْأَرُ، وَغَيْرَهُ اللَّهُ أَنْ يَأْتِي
الْمُؤْمِنُ مَا حَرَمَ عَلَيْهِ». [انظر: ٦٩٩٩]

[٦٩٩٦] (٢٧٦٢) قَالَ يَحْيَى: وَحَدَّثَنِي
أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبِيرِ حَدَّثَهُ، أَنَّ
أَسْمَاءَ بْنَتَ أَبِي بَكْرٍ حَدَّثَتْهُ، أَنَّهَا سَيَعْتَ
رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَيْسَ شَيْءٌ أَغْيَرَ مِنَ
اللَّهِ عَزَّ وَجَلَّ». [انظر: ٦٩٩٨]

[٦٩٩٧] (٢٧٦١) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَا بَنْ

[6995] 36 - (2761) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has a sense of protective jealousy and the believer has a sense of protective jealousy, too, and the protective jealousy of Allâh is provoked when the believer does something that is forbidden to him.'"

[6996] (2762) Asmâ' bint Abî Bakr narrated that she heard the Messenger of Allâh ﷺ say: "Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He."

[6997] (2761) A report like that of Hajjâj (no. 6995) was narrated from Abû Hurairah from the Prophet ﷺ.

يَزِيدُ وَحَرْبُ بْنُ شَدَادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ يُمْثِلُ رِوَايَةَ حَجَاجَ، حَدِيثَ أَبِي هُرَيْرَةَ خَاصَّةً، وَلَمْ يُذَكَّرْ حَدِيثَ أَسْمَاءَ.

[6998] 37 - (2762) It was narrated from Asmâ' that the Prophet ﷺ said: "Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He."

[٦٩٩٨]-٣٧ [٢٧٦٢] وَحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرِ الْمُقَدَّمِيْ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا شَيْءٌ أَغْيُرُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٦٩٩٦]

[6999] 38 - (2761) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The believer feels protective jealousy towards another believer, and Allâh has a greater sense of protective jealousy."

[٦٩٩٩]-٣٨ [٢٧٦١] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَغَافِرُ لِلْمُؤْمِنِ، وَاللَّهُ أَشَدُّ غَيْرَا». [راجع: ٦٩٩٥]

[7000] (...) Shu'bah said: "I heard Al-'Alâ'" (a *Hadîth* similar to no. 6999) with this chain of narrators.

[٧٠٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ يَهْدَا إِلَيْنَا.

Chapter 7. The Words Of Allâh
The Most High: "Verily, The Good Deeds Remove The Evil Deeds"

(المعجم ٧) - (بَابُ قَوْلِهِ تَعَالَى: إِنَّ الْحَسَنَاتِ يَذْهَبُنَ السَّيِّئَاتِ) (التحفة ٨)

[7001] 39 - (2763) It was narrated from 'Abdullâh bin Mas'ûd that a man kissed a woman, then he came to the Prophet ﷺ and told him about that. Then it was revealed: "And perform *As-Salât*, at

[٧٠٠١] [٢٧٦٣] حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ وَأَبْوَ كَامِلٍ فُضَيْلُ بْنُ حُسْنِي الْجَحْدَرِيُّ، كَلَامُهَا عَنْ يَزِيدَ بْنِ زُرْبِيِّ -

the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).”^[1] The man said: “Is that just for me, O Messenger of Allâh?” He said: “It is for anyone who does that among my *Ummah*.”

واللّفظُ لِأَبِي كَامِلٍ - : حَدَّثَنَا يَزِيدُ : حَدَّثَنَا التَّمِيمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَاتَّى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، قَالَ: فَتَرَكْتُ «وَأَقْبِرَ الصَّلَوةَ طَرْفَ الْهَارِ وَرُلْفَا مِنَ الْيَلِ» إِنَّ الْحَسَنَتَ يُذْهِنُ الْسَّيِّئَاتِ ذَلِكَ ذِكْرُهُ لِلذَّاكِرِينَ ﴿١١٤﴾ [هود: ١١٤]. قَالَ: فَقَالَ الرَّجُلُ: أَلِي هَذِهِ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

[7002] 40 - (...) It was narrated from Ibn Mas’ûd that a man came to the Prophet ﷺ and said that he had done something with a woman, either kissing or touching her hand or something, as if he was asking about the expiation for that. Then Allâh revealed (the words)... and he (the sub narrator) mentioned a *Hadîth* like that of Yazîd (no. 7001).

[7003] 41 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators. He said: “A man did something with a woman that was less than intercourse. He went to ‘Umar bin Al-Khaṭîb, who rebuked him strongly, then he went to Abû Bakr, who rebuked

اَبْنُ عَبْدِ الْأَغْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ اَبِنِ مَسْعُودٍ، أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَذَكَرَ أَنَّهُ أَصَابَ مِنْ امْرَأَةٍ، إِمَّا قُبْلَةً، أَوْ مَسَّا بِيَدِهِ، أَوْ شَيْئًا، كَانَهُ يَسْأَلُ عَنْ كُفَّارِهَا، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ ذَكَرَ بِمُثْلِ حَدِيثِ يَزِيدَ.

[7003] 41 - (...) حَدَّثَنَا عُثْمَانَ اَبْنُ اَبِي شَيْعَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ بِهَذَا الِإِسْنَادِ قَالَ: أَصَابَ رَجُلٌ مِنْ امْرَأَةٍ شَيْئًا دُونَ الْفَاحِشَةِ، فَاتَّى عَمَرَ اَبْنَ الْخَطَّابِ فَعَظَمَ عَلَيْهِ، ثُمَّ أَتَى اَبَا بَكْرٍ

^[1] *Hûd* 11:114.

him strongly, then he went to the Prophet ﷺ...” and he mentioned a *Hadîth* like that of Yazîd and Al-Mu’tamir. (no. 7001, 7002)

[7004] 42 - (...) It was narrated that ‘Abdullâh said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I was intimate with a woman on the outskirts of Al-Madînah, and I did something with her that was less than intercourse. Here I am, judge me as you wish.’ ‘Umar said to him: ‘Allâh had concealed you, why didn’t you conceal yourself?’ But the Prophet ﷺ did not answer. The man got up and left, then the Prophet ﷺ sent a man to call him back, and he recited this Verse to him: “And perform *As-Salât*, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)”.^[1] A man among the people said: ‘O Prophet of Allâh, is it only for him?’ He said: ‘No, it is for all the people.’”

[7005] 43 - (...) A *Hadîth* like that of Abû Al-Âhwas was narrated from ‘Abdullâh (no. 7004) from

فَعَظَمْ عَلَيْهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ وَالْمُعْتَمِرِ.

[٧٠٠٤] ٤٢ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانُ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدَ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي عَالَجْتُ امْرَأَةً فِي أَفْصَى الْمَدِينَةِ، وَإِنِّي أَصَبَّتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا، فَأَنَا هَذَا، فَاقْضِ فِيَّ مَا شِئْتَ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرْتَ اللَّهَ، لَوْ سَتَرْتَ نَفْسَكَ، قَالَ: فَلَمْ يَرِدْ النَّبِيُّ ﷺ عَلَيْهِ شَيْئًا، فَقَامَ الرَّجُلُ فَأَنْطَلَقَ، فَأَتَبَعَهُ النَّبِيُّ ﷺ رَجُلًا دُعَاءً، وَتَلَّا عَلَيْهِ هَذِهِ الْآيَةِ: «وَأَقِيرُ الصَّلَاةَ طَرَفَ الْنَّهَارِ وَرُلَفًا مِنَ الظَّلَّ إِنَّ الْحَسَنَاتِ يُذَهِّبُنَّ السَّيِّئَاتِ ذَلِكَ ذَكْرٌ لِلذَّاكِرِينَ» [هود: ١١٤]. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ! هَذَا لَهُ خَاصَّةٌ؟ قَالَ: «بَلْ لِلنَّاسِ كَافَةً».

[٧٠٠٥] ٤٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤْنَى: حَدَّثَنَا أَبُو الْعُمَانِ الْحَكَمُ

^[1] *Hûd* 11:114.

the Prophet, and he said in his *Hadîth*: “Mu‘âdh said: ‘O Messenger of Allâh, is it only for him or for all of us?’ He said: ‘No, it is for all of you.’”

ابن عبْدِ اللهِ الْعَجْلَيْ: حَدَّثَنَا شُعبَةُ عَنْ سِمَالِكَ بْنِ حَرْبٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ خَالِهِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِيهِ الْأَخْوَصِ، وَقَالَ فِي حَدِيثِهِ: فَقَالَ مُعَاذُ: يَا رَسُولَ اللهِ! هَذَا لِهُدَا خَاصَّةً، أَوْ لَنَا عَامَّةً؟ قَالَ: «بَلْ لَكُمْ عَامَّةً». [٧٠٠٦ - ٤٤] (٢٧٦٤)

[7006] 44 - (2764) It was narrated that Anas said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.’” He said: “The time for prayer came, so he prayed with the Messenger of Allâh ﷺ. When the prayer was over he said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so punish me according to the Book of Allâh.’ He (ﷺ) said: ‘Did you attend the prayer with us?’ He said: ‘Yes.’ He said: ‘You have been forgiven.’”

الْحَسَنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو ابْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِيهِ طَلْحَةَ، عَنْ أَنَسِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَصَبَّتُ حَدًا فَأَفْقَمْهُ عَلَيَّ، قَالَ: وَحَضَرَتِ الصَّلَاةُ فَصَلَّى مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبَّتُ حَدًا فَأَفْقَمْ فِي كِتَابِ اللهِ، قَالَ: «هَلْ حَضَرْتَ مَعَنِي الصَّلَاةَ؟» قَالَ: نَعَمْ، قَالَ: «فَقُدْ غُفرَ لَكَ». [٧٠٠٦ - ٤٤] (٢٧٦٤)

[7007] 45 - (2765) Abû Umâmah said: “While the Messenger of Allâh ﷺ was in the *Masjid* and we were sitting with him, a man came and said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on

ابن عَلَيِّ الْجَهْضَمِيِّ وَرُهَيْرَ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُهَيْرٍ - قَالَ: حَدَّثَنَا عَمْرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ: حَدَّثَنَا أَبُو أُمَّامَةَ قَالَ: يَئِنَّمَا رَسُولُ

me.' The Messenger of Allâh ﷺ remained silent and he said again: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.' (The Messenger of Allâh ﷺ) remained silent and he said it a third time, and the *Iqâmah* was called for prayer. When the Prophet of Allâh ﷺ left, the man followed him, and I (Abû Umâmah) also followed the Messenger of Allâh ﷺ to see how he would answer the man.

"The man caught up with the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.'" Abû Umâmah said: "The Messenger of Allâh ﷺ said to him: 'When you came out of your house, did you perform *Wudû'* and do it well?' He said: 'Yes, O Messenger of Allâh.' He said: 'Then did you attend the prayer with us?' He said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said to him: 'Then Allâh has forgiven your transgression' – or 'your sin.'"

اللّهُ عَزِيزٌ فِي الْمَسْجِدِ، وَنَحْنُ قُوْدُ مَعَهُ،
إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللّهِ! إِنِّي
أَصَبَّتْ حَدًا، فَأَفِيمُهُ عَلَيَّ، فَسَكَّتَ عَنْهُ
رَسُولُ اللّهِ عَلِيٌّ، ثُمَّ أَعَادَ فَقَالَ: يَا رَسُولَ
اللّهِ! إِنِّي أَصَبَّتْ حَدًا، فَأَفِيمُهُ عَلَيَّ،
فَسَكَّتَ عَنْهُ وَقَالَ ثَالِثًا، وَأَقِيمَتِ
الصَّلَاةُ، فَلَمَّا انْصَرَفَ نَبِيُّ اللّهِ عَلِيٌّ قَالَ
أَبُو أُمَّامَةَ: فَاتَّبَعَ الرَّجُلُ رَسُولَ اللّهِ عَلِيٌّ
حِينَ انْصَرَفَ، وَاتَّبَعَتْ رَسُولَ اللّهِ عَلِيٌّ
أَنْطُرُ مَا يَرِدُ عَلَى الرَّجُلِ، فَلَحِقَ الرَّجُلُ
رَسُولَ اللّهِ عَلِيٌّ فَقَالَ: يَا رَسُولَ اللّهِ! إِنِّي
أَصَبَّتْ حَدًا، فَأَفِيمُهُ عَلَيَّ، قَالَ أَبُو
أُمَّامَةَ: فَقَالَ لَهُ رَسُولُ اللّهِ عَلِيٌّ: «أَرَأَيْتَ
حِينَ خَرَجْتَ مِنْ بَيْتِكَ، أَلِيْسَ قَدْ
تَوَضَّأْتَ فَأَخْسَنْتَ الْوُضُوءَ؟» قَالَ: بَلَى،
يَا رَسُولَ اللّهِ! قَالَ: «ثُمَّ شَهَدْتَ الصَّلَاةَ
مَعَنَا؟» قَالَ: نَعَمْ، يَا رَسُولَ اللّهِ! قَالَ:
فَقَالَ لَهُ رَسُولُ اللّهِ عَلِيٌّ: «فَإِنَّ اللّهَ قَدْ غَفَرَ
لَكَ حَدَّكَ، أَوْ قَالَ - ذَبَّكَ».

(المعجم ٨) - (بابُ قبول توبه

القاتل، وإن كثر قتله) (التحفة ٩)

[٧٠٠٨] [٢٧٦٦] - (٤٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشْتَى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُشْتَى - قَالَ: حَدَّثَنَا مُعاذُ بْنُ

Chapter 8. The Acceptance Of The Repentance Of The One Who Kills, Even If He Has Killed A Great Deal

[7008] 46 - (2766) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet of Allâh ﷺ said: "Among those who came

before you there was a man who killed ninety-nine people, then he asked who the most knowledgeable man on earth was, and he was directed to a monk. He went to him and told him that he had killed ninety-nine people; could he repent? The monk said no, so he killed him, thus completing one hundred. Then he asked who the most knowledgeable man on earth was, and he was directed to a man of knowledge, and said that he had killed one hundred people; could he repent? He said: 'Yes, who could stand between him and repentance? Go to such and such a land, for therein there are people who worship Allâh, so go and worship Allâh with them, and do not go back to your own land for it is a bad land.' So he set out, then when he was halfway there, death came upon him. The Angels of mercy and the Angels of torment disputed over him. The Angels of mercy said: 'He came repenting and turning whole-heartedly towards Allâh.' The Angels of torment said: 'He never did anything good.' Then an angel in the form of a man came to them and they appointed him (to decide) between them. He said: 'Measure the distance between the two lands, and whichever is closer, that is where he belongs.' So they measured it and they found that he was closer to the land that he was heading for, so the Angels of mercy took him."

إِشَامٌ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةَ وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدُلِّلَ عَلَى رَاهِبٍ، فَأَتَاهُ رَاهِبٌ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةَ وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةً؟ فَقَالَ: لَا، فَقَتَلَهُ، فَكَحَّلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدُلِّلَ عَلَى رَجُلٍ عَالِمٍ، فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةً؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلَقَ إِلَى أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَاعْبُدُ اللَّهَ تَعَالَى مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضٌ سَوْءٌ، فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاحْخَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَاتَلَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِيًا مُقْبَلاً يَقْلِبُهُ إِلَى اللَّهِ، وَقَاتَلَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَكُنْ مَحْمَلًا خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ، فَجَعَلُوهُ بَيْهُمْ، فَقَالَ: قَيْسُوا مَا بَيْنَ الْأَرْضَيْنِ، فَإِلَى أَيْتَهُمَا كَانَ أَدْنَى، فَهُوَ لَهُ، فَقَاتَلُوا فَوَجَدُوهُ أَدْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ».

Qatâdah said: "Al-Hasan said: 'We were told that when death came to him, he leaned forward (towards the land he was heading for).'"

[7009] 47 - (...) It was narrated from Abû Sa'eed Al-Khudrî from the Prophet ﷺ: "A man killed ninety-nine people, then he started asking whether he could repent. He came to a monk and asked him, and he said: 'You cannot repent,' so he killed the monk. Then he started asking, then he left that town for another town where there were righteous people. When he was part-way there, death overtook him, and he died when he was leaning forward. The Angels of mercy and the Angels of torment disputed over him, but he was closer to the righteous town by a handspan, so he was counted as one of its people."

[7010] 48 - (...) A *Hadîth* like that of Mu'âdh bin Mu'âdh (no. 7009) was narrated from Qatâdah with this chain of narrators, and he added: "Allâh ordered to (one land) to move away, and to (the other land) to come closer."

فَالْقَاتَادُ: فَقَالَ الْحَسَنُ: ذُكِرَ لَنَا أَنَّهُ
لَمَّا آتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ.

[7009] 47 - (...) حَدَّثَنِي عَبْدُ
اللهِ بْنُ مُعَاذِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي:
حَدَّثَنَا شُعْبَةُ عَنْ قَاتَادَةَ، أَنَّهُ سَمِعَ أَبَا
الصَّدِيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا قُتِلَ
تِسْعَةً وَتَسْعِينَ نَفْسًا، فَجَعَلَ يَسْأَلُ: هَلْ
لَهُ مِنْ تَوْبَةٍ؟ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ:
لَيَسْتَ لَكَ تَوْبَةً، فَقُتِلَ الرَّاهِبُ، ثُمَّ
جَعَلَ يَسْأَلُ، ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَى
قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ. فَلَمَّا كَانَ فِي
بَعْضِ الظَّرِيقِ أَدْرَكَهُ الْمَوْتُ، فَتَأَى
بِصَدْرِهِ، ثُمَّ مَاتَ، فَاخْتَصَمَ فِيهِ
مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَكَانَ
إِلَى الْقَرْيَةِ الصَّالِحةِ أَقْرَبَ مِنْهَا يُشَبِّرُ،
فَجَعَلَ مِنْ أَهْلِهَا».

[7010] 48 - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدَيِّ: حَدَّثَنَا
شُعْبَةُ عَنْ قَاتَادَةَ بِهَذَا الْإِسْنَادِ، تَحْوِي
حَدِيثُ مُعَاذِ بْنِ مُعَاذٍ - وَزَادَ فِيهِ:
«فَأَوْحَى اللَّهُ إِلَيْهِ هَذِهِ: أَنْ يَنْأِيَ، وَإِلَى
هَذِهِ: أَنْ تَقْرَبِي».

Chapter... The Vastness Of Allâh's Mercy Towards The Believers, And Every Muslim Will Be Ransomed By A Disbeliever From The Fire

[7011] 49 - (2767) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'When the Day of Resurrection comes, Allâh, Glorified and Exalted is He, will give every Muslim a Jew or a Christian, and He will say: "This is your ransom from the Fire."

[7012] 50 - (...) 'Awn and Sa'eed bin Abî Burdah narrated that they witnessed Abû Burdah narrating to 'Umar bin 'Abdul-'Azîz from his father that the Prophet ﷺ said: "No Muslim man dies but Allâh causes a Jew or a Christian to enter the Fire in his stead." 'Umar bin 'Abdul-'Azîz asked him to swear by Allâh, besides Whom none has the right to be worshipped, three times, that his father narrated that to him from the Prophet ﷺ, and he swore to him. Sa'eed did not tell me that he asked him to swear, but he did not object to what 'Awn said.

[7013] (...) Qatâdah narrated a *Hadîth* like that of 'Affân (no. 7012), with this chain of narrators, and he said: "Awn bin 'Utbah."

(المعجم . . .) - (بابٌ : في سعة رحمة الله تعالى على المؤمنين، وفداء كل مسلم بكافر من النار) (التحفة . . .)

٤٩ [٧٠١١] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ طَلْحَةَ بْنِ يَحْيَى ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا كَانَ يَوْمُ الْقِيَامَةِ ، دَفَعَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ مُسْلِمٍ ، يَهُودِيًّا أَوْ نَصَارَى ، فَيَقُولُ : هَذَا فِكَارُكَ مِنَ النَّارِ .

٥٠ [٧٠١٢] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ : حَدَّثَنَا هَمَّامٌ : عَنْ قَتَادَةَ ، أَنَّ عَوْنَانَ وَسَعِيدَ ابْنَ أَبِي بُرْدَةَ حَدَّثَاهُ ، أَنَّهُمَا شَهِداَ أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنِ الشَّيْخِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا يَمُوتُ رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ اللَّهُ مَكَانَهُ ، النَّارَ ، يَهُودِيًّا أَوْ نَصَارَى ! قَالَ : فَأَشْتَخْلَفُهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ! ثَلَاثَ مَرَاتٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : فَحَلَّفَ لَهُ ، قَالَ : فَلَمْ يُحَدِّثْنِي سَعِيدُ أَنَّهُ أَسْتَحْلِفُهُ ، وَلَمْ يُنْكِرْ عَلَى عَوْنَانَ قَوْلَهُ .

٧٠١٣ [. . .] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشَنَّى ، جَمِيعًا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ : أَخْبَرَنَا

هَمَّامٌ: حَدَّثَنَا فَقَادَةُ بِهْلَدَا الْإِسْنَادُ، تَحْوِي
حَدِيثَ عَفَانَ، وَقَالَ: عَوْنُ بْنُ عُتْبَةَ.

[7014] 51 - (...) It was narrated from Abû Burdah from his father that the Prophet ﷺ said: "On the Day of Resurrection some Muslim people will come with sins like mountains, but Allâh will forgive them and will place them (the sins) on the Jews and the Christians" as far as I reckon.

Abû Rawh̄ said: "I do not know who is the one who was uncertain."

Abû Burdah said: "I narrated that to 'Umar bin 'Abdul-'Azîz and he said: 'Did your father narrate that to you from the Messenger of Allâh ﷺ?' I said: 'Yes.'"

[7015] 52 - (2768) It was narrated that Ṣafwân bin Muhriz said: "A man said to Ibn 'Umar: 'What did you hear the Messenger of Allâh ﷺ say about *Najwa* (private conversation)?'" He said: 'I heard him say: "On the Day of Resurrection the believer will be brought close to his Lord (the Mighty and Sublime), until He places His concealment over him, then He will make him confess his sins, and He will say: 'Do you admit it?'" He will say: 'Yes, O Lord, I admit it.' He will say: 'I concealed

اَبْنُ عَمْرِو بْنِ عَبَادَ بْنِ جَبَّلَةَ بْنِ اَبِيهِ
رَوَادِ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا
شَدَّادُ، اَبُو طَلْحَةَ الرَّاسِيُّ عَنْ عَيْلَانَ بْنِ
جَرِيرٍ، عَنْ اَبِيهِ بُرْدَةَ، عَنْ اَبِيهِ عَنْ
السَّبِيِّ بْنِ عَلِيٍّ قَالَ: «يَجِيءُ، يَوْمُ الْقِيَامَةِ،
نَاسٌ مِنَ الْمُسْلِمِينَ، يُذْنُوبُ اُمَّالِيَّ
الْجِبَالِيَّ، فَيَغْفِرُهَا اللَّهُ لَهُمْ، وَيَصْعَهَا عَلَى
الْيَهُودَ وَالْكُسَارَى» فِيمَا أَخْسِبَ اَنَا.
قَالَ اَبُو رَوْحٍ: لَا اَدْرِي مِمَّنِ الشَّكُّ.
قَالَ اَبُو بُرْدَةَ: فَحَدَّثَنِي بْنُ عَمْرِو بْنَ عَبْدِ
الْعَزِيزِ قَالَ: اَبُوكَ حَدَّثَكَ هَذَا عَنْ
رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: نَعَمْ.

[7015] 52 - (2768) حَدَّثَنَا زُهَيرُ بْنُ
حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ
هِشَامِ الدَّسْتَوَائِيِّ، عَنْ فَتَادَةَ، عَنْ صَفْرَوَانَ
ابْنِ مُحْرِزٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: كَيْفَ
سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟
قَالَ: سَمِعْتُهُ يَقُولُ: «يُذَنِّي الْمُؤْمِنُ يَوْمَ
الْقِيَامَةِ مِنْ رَبِّهِ [عَزَّ وَجَلَّ]، حَتَّى يَصْعَهَا عَلَيْهِ
كَفَمَهُ، فَيَقْرِرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟
فَيَقُولُ: [أَيُّ] رَبْ! أَعْرِفُ، قَالَ: فَإِنِّي فَدَ

them for you in the world and I forgive you for them today.' Then he will be given the record of his good deeds. As for the disbelievers and the hypocrites, it will be called out before all of creation: These are the ones who disbelieved in Allâh."

Chapter 9. The Repentance Of Ka'b Ibn Mâlik And His Two Companions

[7016] 53 - (2769) It was narrated that Ibn Shihâb said: "Then the Messenger of Allâh ﷺ went out on the campaign of Tabûk, heading towards the Byzantines and the Arab-Christians of Ash-Shâm."

Ibn Shihâb said: "And 'Abdur-Rahmân bin 'Abdullâh bin Ka'b bin Mâlik narrated, that 'Abdullâh bin Ka'b – who was the one among his children who became Ka'b's guide when he became blind – said: 'I heard Ka'b bin Mâlik narrate the story of him staying behind when the Messenger of Allâh ﷺ went out on the campaign to Tabûk. Ka'b bin Mâlik said: 'I did not stay behind from any campaign that the Messenger of Allâh ﷺ went out on, except the campaign of Tabûk. I also stayed behind from the campaign of Badr, but the Messenger of Allâh did not admonish anyone who stayed behind from it. Rather the Messenger of Allâh ﷺ and the Muslims went out seeking the

سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ
الْيَوْمَ، فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ
وَالْمُنَافِقُونَ فَيَنَادَى بِهِمْ عَلَى رُءُوسِ
الْخَلَائِقِ: هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ».

(المعجم ٩) - (باب حديث توبة كعب
ابن مالك وصاحبيه) (التحفة ١٠)

[٧٠١٦-٥٣] حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو [بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو] بْنُ سَرْحٍ، مَوْلَانَا بَنْيُ أُمَّةَ:
أَخْبَرَنِي أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ قَالَ: ثُمَّ غَرَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
غَزْوَةَ تَبُوكَ، وَهُوَ يُرِيدُ الرُّؤْمَ وَنَصَارَى الْعَرَبِ بِالشَّامِ.

قَالَ أَبْنُ شَهَابٍ: وَأَخْبَرَنِي أَعْنَدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ،
أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، وَكَانَ قَائِدَ كَعْبَ مِنْ بَنَيِهِ، حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ ابْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ، قَالَ كَعْبُ ابْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ غَرَّا هَـ قَطُّ، إِلَّا فِي غَزْوَةِ تَبُوكَ، عَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ

caravan of the Quraiš, but Allāh brought them and their enemy face-to-face without there being any intention of fighting. I was present with the Messenger of Allāh ﷺ on the night of Al-Aqabah, when we swore our allegiance to Islam. That was not dearer to me than being present at Badr, although (the battle of) Badr was more famous among the people. When I stayed behind from going on the campaign to Tabūk with the Messenger of Allāh ﷺ, I was never stronger or better off than when I stayed behind from that campaign. By Allāh, I had never had two mounts at the same time I had two mounts at the time of that campaign. The Messenger of Allāh ﷺ waged this campaign at a time of intense heat, and was undertaking a long journey in a waterless land, and aiming to confront an enemy greater in numbers. He made the situation clear to the Muslims so that they could fully prepare themselves for their campaign. He told them the direction in which he wanted to go. The Muslims who were with the Messenger of Allāh ﷺ were many, and there was no proper written record of them.”

Ka'b said: “Few men wanted to stay behind, and they thought that they could easily conceal themselves, so long as no Revelation came down from Allāh, Glorified and Exalted is

يُرِيدُونَ عِبَرَ فُرِيشَى، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَى غَيْرِ مِيعَادٍ، وَلَدَّ شَهِدُتُ مَعَ رَسُولِ اللَّهِ ﷺ لِيَنَةَ الْعَقَبَةِ، حِينَ تَوَاقَنَّا عَلَى الإِسْلَامِ، وَمَا أُحِبُّ أَنْ لِي بِهَا مَشَهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي التَّأْسِ مِنْهَا، وَكَانَ مِنْ خَبْرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَرْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَهْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَرْوَةِ، وَاللَّهُ! مَا جَمَعْتُ قَبْلَهَا رَاجِلَتَيْنِ قَطُّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَرْوَةِ، فَغَرَّاهَا رَسُولُ اللَّهِ ﷺ فِي حَرَّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ عُدُواً كَثِيرًا، فَجَلَّا لِلْمُسْلِمِينَ أَمْرُهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَرْوَهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ، وَلَا يَجْمِعُهُمْ كِتَابٌ حَافِظٌ - يُرِيدُ، بِذَلِكَ، الدِّيْوَانَ - .

قَالَ كَعْبٌ: فَقَلَ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ، يَظُنُّ أَنَّ ذَلِكَ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَغَرَّ رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَرْوَةَ حِينَ طَابَتِ الشَّمَارُ وَالظَّلَالُ، فَأَنَا إِلَيْهَا أَضْعَرُ، فَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَطَفَقْتُ

He, concerning them. The Messenger of Allâh ﷺ went out on that campaign when the fruits were ripe and the shade was very attractive, and I had a fondness for those fruits. The Messenger of Allâh ﷺ made preparations, as did the Muslims with him. I would set out in the morning to make my preparations along with them, then I would come back and did not do anything. I said to myself: 'I can do that when I want to.' I kept on delaying that until the people were about to depart. The Messenger of Allâh ﷺ set out one morning and the Muslims set out with him, but I had not made any preparations. Then I went out and came back, and I did not do anything. I continued to do that until they had covered some distance, and I thought of riding and catching up with them. Would that I had done that, but that was not decreed for me.

"When I went out among the people, after the departure of the Messenger of Allâh ﷺ, I would feel shocked and upset to see that there was no one else of my calibre, except a man who was accused of being a hypocrite or a man who had been excused because of physical weakness. The Messenger of Allâh ﷺ did not remember me until he reached Tabûk, then he said, while he was sitting among the people in Tabûk: 'What happened to Ka'b bin Mâlik?' A man from Banû

أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ
أَفْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ
عَلَى ذَلِكَ إِذَا أَرَدْتُ، فَلَمْ يَرَلْ ذَلِكَ
يَتَمَادِي بِي حَتَّى اسْتَمِرَ بِالنَّاسِ الْجُدُّ،
فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ غَادِيَاً وَالْمُسْلِمُونَ
مَعَهُ، وَلَمْ أَفْضِ مِنْ جَهَازِي شَيْئًا، ثُمَّ
عَدَوْتُ فَرَجَعْتُ وَلَمْ أَفْضِ شَيْئًا، فَلَمْ
يَرَلْ ذَلِكَ يَتَمَادِي بِي حَتَّى أَشْرَعُوا
وَتَفَارَطَ الْغَزُوُّ، فَهَمِّمْتُ أَنْ أَرْتَجِلَ
فَأُذْرِكُهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقْدَرْ
ذَلِكَ لِي، فَطَفَقْتُ، إِذَا خَرَجْتُ فِي
النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ،
يَخْرُنُنِي أَنِّي لَا أَرَى لِي إِشْوَةً، إِلَّا رَجُلًا
مَعْمُوسًا عَلَيْهِ فِي النَّقَاقِ، أَوْ رَجُلًا مِنْ
عَذَّرَ اللَّهُ مِنَ الْضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي
[رَسُولُ اللَّهِ ﷺ] حَتَّى بَلَغَ تُبُوكَ فَقَالَ، وَ
هُوَ جَالِسٌ فِي الْقَوْمِ بِتُبُوكَ: «مَا فَلَّ
كَعْبُ بْنُ مَالِكٍ؟» قَالَ رَجُلٌ مِنْ بَنِي
سَلِيمَةَ: يَا رَسُولَ اللَّهِ! حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ
فِي عِطْفَيْهِ، فَقَالَ لَهُ مُعاَذُ بْنُ جَبَلٍ: يُسَنْ
مَا قُلْتَ، وَاللَّهُ! يَا رَسُولَ اللَّهِ! مَا عَلِمْنَا
عَلَيْهِ إِلَّا خَيْرًا، فَسَكَنَ رَسُولُ اللَّهِ ﷺ،
فَيَنِّمَا هُوَ عَلَى ذَلِكَ رَأْيَ رَجُلًا مُّيَضِّصًا
يَزُولُ بِهِ السَّرَابُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

Salamah said: ‘O Messenger of Allâh, his cloak and self admiration have detained him.’ Mu‘âdh bin Jabal said to him: ‘What a bad thing you have said! By Allâh, O Messenger of Allâh, we know nothing but good about him.’ The Messenger of Allâh ﷺ remained silent and while he was like that, he saw a man dressed in white, shimmering like a mirage. The Messenger of Allâh ﷺ said: ‘Be Abû Khaithamah’ and it was Abû Khaithamah Al-Anṣârî, who was the one who gave a *Sâ’* in charity and was mocked by the hypocrites.”

Ka'b bin Mâlik said: “When I heard that the Messenger of Allâh ﷺ was on his way back from Tabûk, I became very worried and I began to think of telling a lie, but then I said: ‘How will I save myself from His wrath tomorrow?’ I sought the advice of every wise man among my people. When I was told that the arrival of the Messenger of Allâh ﷺ was imminent, all false ideas left me, and I knew that nothing could save me from his wrath, so I decided to tell him the truth. The Messenger of Allâh ﷺ arrived in the morning, and whenever he returned from a journey, he would start by going to the *Masjid* and praying two *Rak’ah* there, then he would sit to talk to the people. When he had done that, those who had stayed behind came to him and

«كُنْ أَبَا حَيْثَمَةِ!»، فَإِذَا هُوَ أَبُو حَيْثَمَةِ
الْأَنْصَارِيُّ، وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ
الشَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ.

فَقَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي، أَنَّ
رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ تَبُوكَ،
حَضَرَنِي بَشِّيٌّ، فَطَفِقْتُ أَتَدَكَّرُ الْكَذِبَ
وَأَقُولُ: يَمْ أَخْرُجُ مِنْ سَخَطِهِ غَدًا؟
وَأَسْتَعِنُ عَلَى ذَلِكَ كُلَّ ذِي رَأِيٍّ مِنْ
أَهْلِيِّ، فَلَمَّا قِيلَ لِي: إِنَّ رَسُولَ اللَّهِ ﷺ
قَدْ أَظَلَّ قَادِمًا، زَاحَ عَنِي الْبَاطِلُ، حَتَّى
عَرَفْتُ أَنِّي لَنْ أَنْجُو مِنْهُ بِشَيْءٍ أَبَدًا،
فَأَجْمَعْتُ صِدْقَهُ، وَصَبَّحَ رَسُولُ اللَّهِ ﷺ
قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرِهِ، بَدَأَ
بِالْمَسْجِدِ فَرَكَعَ فِيهِ رُكْعَتَيْنِ، ثُمَّ جَلَسَ
لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءُهُ الْمُخْلَفُونَ،
فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ، وَيَحْلِفُونَ لَهُ،
وَكَانُوا بِضُعَفَةِ وَثَمَانِينَ رَجُلًا، فَقَبِيلَ مِنْهُمْ
رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ عَلَيْهِمْ، وَبَايْعَهُمْ
وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَايِرَهُمْ إِلَى اللَّهِ،
حَتَّى جَئْتُ، فَلَمَّا سَلَّمْتُ، تَبَسَّمَ بِسَمْ
الْمُعْضَبِ ثُمَّ قَالَ: «تَعَالَ» فَجَئْتُ أَمْشِي
حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا
خَلَفَكَ؟ أَلَمْ تَكُنْ قَدْ ابْتَعَتْ ظَهَرَكَ؟»
قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي، وَاللَّهُ!

started offering their excuses and swearing oaths to him.

"There were eighty-odd men, and the Messenger of Allâh ﷺ accepted their excuses as they appeared to be, and he accepted their oaths of allegiance and prayed for forgiveness for them, and he left their inward intentions to Allâh. Then I came, and when I greeted him with *Salâm*, he smiled in the manner of one who is angry. Then he said: 'Come here.' So I came and sat before him, and he said to me: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allâh, by Allâh, if I sat before anyone in this world other than you, I would have saved myself from his anger with an excuse, for I have been given the ability to argue, but by Allâh, I know that if I were to tell you a lie today that you accepted, soon Allâh would make you angry with me, but if I tell you the truth today, you will be annoyed with me, yet I hope that Allâh will cause it to end well. By Allâh, I had no excuse. By Allâh, I was never stronger or more well-off than when I stayed behind and did not accompany you.' The Messenger of Allâh ﷺ said: 'As for this one, he has spoken the truth. Get up and leave until Allâh decides concerning you.'

"So I left, and some men of Banû Salamah came rushing after me and said to me: 'By Allâh, we

لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا،
لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ،
وَلَقَدْ أُعْطِيْتُ جَدَلًا، وَلَكِنِّي، وَاللهِ! لَقَدْ
عَلِمْتُ، لَئِنْ حَدَّثْتَ الْيَوْمَ حَدِيثَ كَذِبٍ
تَرْضَى بِهِ عَنِّي، لَيُوشَكَنَّ اللَّهُ أَنْ يُسْخَطَكَ
عَلَيَّ، وَلَئِنْ حَدَّثْتَ حَدِيثَ صِدْقٍ تَحْدُ
عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْيَ اللهِ،
وَاللهِ! مَا كَانَ لِي عُذْرٌ، وَاللهِ! مَا كُنْتُ
قَطُّ أُفْوِيْ وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ
عَنْكَ، قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا هَذَا،
فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ»
فَقَمْتُ، وَثَارَ رِجَالٌ مِنْ بَنِي سَلَمَةَ
فَأَبَيَّعُونِي، فَقَالُوا لِي: وَاللهِ! مَا عَلِمْتَكَ
أَذْبَتَ ذَبَابًا قَبْلَ هَذَا، لَقَدْ عَجَزْتَ فِي أَنْ
لَا تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللهِ ﷺ،
بِمَا اعْتَذَرَ [بِهِ] إِلَيْهِ الْمُخَلَّفُونَ، فَقَدْ كَانَ
كَافِيْكَ ذَبَابًا، اسْتَغْفِرُ رَسُولِ اللهِ ﷺ
لَكَ.

قَالَ: فَوَاللهِ! مَا زَالُوا يُؤْبُونَنِي حَسَنَ
أَرْدَتُ أَنْ أَرْجِعَ إِلَى رَسُولِ اللهِ ﷺ،
فَأَكَذَّبَ نَفْسِي، قَالَ: ثُمَّ قُلْتُ لَهُمْ: هَلْ
لَقِيْتِ هَذَا مَعِيْ مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ،
لَقِيْتَ مَعَكَ رَجُلَانِ، قَالَا مِثْلَ مَا قُلْتَ،
فَقَيْلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، قَالَ: قُلْتُ:

never knew you to commit any sin before this, but you were unable to offer any excuse to the Messenger of Allâh ﷺ as the others who stayed behind did. It would have been sufficient for your sin if the Messenger of Allâh ﷺ had prayed for forgiveness for you.'

"By Allâh, they kept rebuking me until I wanted to go back to the Messenger of Allâh ﷺ and contradict myself. Then I said to them: 'Is there anyone else in the same position as me?' They said: 'Yes, there are two men in the same position as you; they said something like what you said, and they were told something like what you were told.' I said: 'Who are they?' They said: 'Murârah bin Rabî'ah Al-'Âmirî and Hilâl bin Umayyah Al-Wâqifi.' They mentioned to me two righteous men who had been present at (the battle of) Badr, and there was an example for me in them. So I went away when they mentioned them to me.

"The Messenger of Allâh ﷺ forbade the Muslims to speak to the three of us among those who had stayed behind. So the people shunned us, or their attitude towards us changed, until it seemed to me that the land itself had turned hostile towards me, and it was no longer the land that I knew. We stayed like that for fifty nights. As for my two companions, they stayed in their houses weeping, but I was the

منْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ، وَهَلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحِيْنِ قَدْ شَهِدَا بَدْرًا، فِيهِمَا إِسْوَةٌ، قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا، أَيْهَا الْثَلَاثَةِ، مَنْ بَيْنَ مَنْ تَخَلَّفَ عَنْهُ.

قَالَ: فَاجْتَبَنَا النَّاسُ، أَوْ قَالَ, تَغَيَّرُوا لَنَا حَتَّى تَكَرَّرَتْ لِي فِي نَفْسِي الْأَرْضُ، فَمَا هِيَ بِالْأَرْضِ الَّتِي أَغْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ حَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَيَ فَاسْتَكَانَا وَقَعَدَا فِي بُؤْتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمَ وَأَجْلَدُهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهُدُ الصَّلَاةَ وَأَطْوُفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتَيَ رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتِيَهُ بِرَدَ السَّلَامِ، أَمْ لَا؟ ثُمَّ أَصْلَيَ قَرِيبًا مِنْهُ وَأَسَارِقُهُ الظَّرَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي نَظَرَ إِلَيَّ، وَإِذَا التَّفَتَ نَحْوَهُ أَغْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَهْوَةِ الْمُسْلِمِينَ، مَشَيْتُ حَتَّى سَوَرَتْ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ

youngest and strongest of them. I would go out and attend the prayer, and go around in the marketplaces, and no one would speak to me. I would go to the Messenger of Allâh ﷺ and greet him with *Salâm*, when he was sitting with the people after prayer, and I would say to myself: ‘Did his lips move in response or not?’ Then I would pray standing close to him, stealing glances at him. When I focused on my prayer, he would look at me, then when I looked at him he would turn away. Then when this harsh treatment of the Muslims had gone on for too long, I went and climbed the wall of the garden of Abû Qatâdah, who was my paternal cousin and the dearest of people to me, and I greeted him with *Salâm* but by Allâh, he did not return the greeting. I said to him: ‘O Abû Qatâdah, I adjure you by Allâh, do you know that I love Allâh and His Messenger?’ He remained silent, so I adjured him again, and he remained silent. Then I adjured him again and he said: ‘Allâh and His Messenger know best.’ My eyes filled with tears, and I turned away and climbed back over the wall.

“While I was walking in the marketplace of Al-Madînah, I saw a farmer from Ash-Shâm, one of those who had brought foodstuff to sell in Al-Madînah. He was saying: ‘Who will show

عَمَّيْ، وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمَتُ عَلَيْهِ، فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ لَهُ: يَا أَبا قَتَادَةً! أَنْشُدُكَ بِاللَّهِ! هَلْ تَعْلَمَنَّ أَنِّي أَحَبُّ اللَّهَ وَرَسُولَهُ؟ قَالَ: فَسَكَّتَ، فَعُدْتُ فَنَاشِدُتُهُ، فَسَكَّتَ، فَعُدْتُ فَنَاشِدُتُهُ، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ، وَنَوَّيْتُ، حَتَّى شَوَّرْتُ الْجِدَارَ.

فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ، إِذَا نَبَطَيْ مِنْ نَبَطِ أَهْلِ الشَّامِ، وَمِنْ قَدَمِ بِالطَّعَامِ يَسِيعُ بِالْمَدِينَةِ، يَقُولُ: مَنْ يَدْلُ عَلَى كَعْبِ بْنِ مَالِكٍ، قَالَ: فَطَفَقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ، حَتَّى جَاءَنِي فَدَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَانَ، وَكُنْتُ كَاتِبًا، فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضِيَّةً، فَالْحَقُّ بِنَا نُوَايِكَ، قَالَ: فَقُلْتُ، حِينَ قَرَأْتُهَا: وَهَذِهِ أَيْضًا مِنَ الْبَلَاءِ، فَيَأْمَمْتُ بِهَا التَّثْوِرَ فَسَجَرْتُهَا بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ، وَاسْتَلَبَتِ الْوَحْيُ، إِذَا رَسُولُ رَسُولِ اللَّهِ يُبَيِّنُنِي، فَقَالَ: إِنَّ رَسُولَ اللَّهِ يُبَيِّنُكَ أَنْ تَعْتَرِلَ امْرَأَنَكَ، قَالَ: فَقُلْتُ: أُطْلَقْهَا أَمْ مَاذا

me where Ka'b bin Mâlik is?" The people started to point me out to him, and he came to me and gave me a letter from the king of Ghassân. I was literate, so I read it and it said:

"We have heard that your companion is treating you cruelly, and you do not have to stay in a place where you are humiliated and have no rights. Come to us and we will support you." When I read it, I said: 'This is also part of the test,' and went to the oven and threw it in. Then when forty of the fifty days had passed, and no Revelation had come, the envoy of the Messenger of Allâh ﷺ came to me and said: 'The Messenger of Allâh ﷺ has ordered you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, just keep away from her, and do not come near her.' And he sent word to my two companions with similar orders. I said to my wife: 'Go to your family and stay with them until Allâh decides concerning this matter.' The wife of Hilâl bin Umayyah came to the Messenger of Allâh ﷺ and said to him: 'O Messenger of Allâh, Hilâl bin Umayyah is an old man who has no servant and no one to take care of him. Do you object if I serve him?' He said: 'No, but he should not come near you.' She said: 'By Allâh, he has no such

أَفْعَلُ؟ قَالَ: لَا، بَلْ اعْتَزِّلُهَا، فَلَا تَقْرِبَنَّهَا، قَالَ: فَأَرْسَلَ إِلَيْنِي صَاحِبِي بِمِثْلِ ذَلِكَ، قَالَ: فَقُلْتُ لِامْرَأَتِي: الْحَقِيقِي بِأَهْمَلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِي اللَّهُ فِي هَذَا الْأَمْرِ، قَالَ: فَجَاءَتِ امْرَأَةٌ هَلَالُ بْنُ أُمَّيَّةَ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ هَلَالَ بْنَ أُمَّيَّةَ شَيْخٌ ضَائِعٌ لَنَّسَ لَهُ خَادِمٌ، فَهُنْ تَكْرَهُ أَنْ أَخْدُمْهُ؟ قَالَ: «لَا، وَلَكِنْ لَا يَقْرَبَنَّكَ» فَقَالَتْ: إِنَّهُ، وَاللَّهُ! مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَوَاللَّهُ! مَا زَالَ يَنْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ، إِلَى يَوْمِهِ هَذَا.

قَالَ: فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ؟ فَقَدْ أَذِنَ لِامْرَأَةٍ هَلَالَ بْنِ أُمَّةَ أَنْ تَخْدُمْهُ، قَالَ: فَقُلْتُ: لَا أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ، إِذَا اسْتَأْذَنْتَهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌ، قَالَ: فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالِي، فَكَمْلَ لَنَا خَمْسُونَ لَيَلَةً مِنْ جِينِ نُهِيَ عَنْ كَلَامِنَا، قَالَ: ثُمَّ صَلَّيْتُ صَلَاةَ الْفَجْرِ صَبَاحَ حَمْسِينَ لَيَلَةً، عَلَى طَهْرٍ بَيْتٍ مِنْ بَيْوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الْتِي ذَكَرَ اللَّهُ [عَزَّ وَجَلَّ] مِنْا، فَدَ صَافَتْ عَلَيَّ

desire; he has not stopped weeping from the moment this happened until today.'

"Some of my family said to me: 'Why don't you ask the Messenger of Allâh ﷺ for permission concerning your wife, for he has given the wife of Hilâl bin Umayah permission to serve him.' I said: 'I will not ask the Messenger of Allâh ﷺ for permission concerning her, for how can I know what the Messenger of Allâh ﷺ will say if I ask him for permission concerning her, when I am a young man?' I stayed like that for ten days, which completed fifty days from the time when it had become forbidden to speak to us. Then I prayed *Fajr* on the morning of the fiftieth day, on the roof of one of our houses. While I was sitting in the manner that Allâh, Glorified and Exalted is He, described us, my own self was straitened for me and the earth, vast as it is, was straitened for me,^[1] I heard the voice of someone shouting from the top of Mount Sal', saying at the top of his voice: 'O Ka'b bin Mâlik, be of good cheer!' I fell down in prostration, for I knew that a way out had come.

"The Messenger of Allâh ﷺ had announced to the people that Allâh had accepted our repentance when he prayed *Fajr*, and the people started to give us the glad tidings.

نفسِي وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحِبَّ،
سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى سَلْعٍ
يَقُولُ، يَأْعْلَى صَوْتِهِ: يَا كَعْبَ بْنَ مَالِكٍ!
أَبْشِرْ، قَالَ: فَخَرَجْتُ سَاجِدًا، وَعَرَفْتُ
أَنْ قَدْ جَاءَ فَرَجْ.

قَالَ: وَأَذَنَ رَسُولُ اللهِ ﷺ النَّاسَ بِتَوْبَةِ
اللهِ عَلَيْنَا، حِينَ صَلَّى صَلَاتَ الْفَجْرِ،
فَذَهَبَ النَّاسُ يُبَشِّرُونَا، فَذَهَبَ قَبْلَ
صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ رَجُلٌ إِلَيَّ
فَرَسَا، وَسَعَى سَاعَ مِنْ أَشْلَامِ قِيلِي،
وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْعَى
مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ
صَوْتَهُ يُبَشِّرُنِي، تَرَعَّتْ لَهُ تَوْبَةٌ فَكَسَوْتُهُمَا
إِيَّاهُ بِيَشَارِتِهِ، وَاللهِ! مَا أَمْلَكُ غَيْرَهُمَا
يَوْمَئِذٍ، وَاسْتَعْرَتْ تَوْبَتِينِ فَلَبَسْتُهُمَا،
فَانْطَلَقْتُ أَتَأْمَمُ رَسُولَ اللهِ ﷺ، يَتَلَقَّاني
النَّاسُ فَوْجًا فَوْجًا، يَهْنَئُونِي بِالتَّوْبَةِ
وَيَقُولُونَ: لِتَهْنِكَ تَوْبَةَ اللهِ عَلَيْكَ، حَتَّى
دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللهِ ﷺ
جَالِسٌ فِي الْمَسْجِدِ، [وَ] حَوْلَهُ النَّاسُ،
فَقَامَ طَلَحَةُ بْنُ عُبَيْدِ اللهِ يُهَزِّوُلُ حَتَّى
صَافَحَنِي وَهَنَّانِي، وَاللهِ! مَا قَامَ رَجُلٌ مِنَ
الْمُهَاجِرِينَ غَيْرُهُ.

^[1] See *At-Tawbah* 9:118.

They went to my two companions to tell them the glad tidings, and one man came to me galloping on his horse, and a man from Aslam came rushing to me, and he stood on top of the mountain and shouted. The man's voice was swifter than the horse. When the one whose voice I had heard giving me the glad tidings came to me, I took off my cloak and gave it to him in return for his good news. By Allâh, I did not have any other garment at that time, and I had to borrow two garments and put them on. I set out to go to the Messenger of Allâh ﷺ, and I was met by the people, group after group, congratulating me for my repentance and saying: 'Congratulations for Allâh's acceptance of your repentance.' Then I entered the *Masjid* and saw the Messenger of Allâh ﷺ sitting there with the people around him. Talhah bin 'Ubaidullâh got up and ran towards me to shake my hand and congratulate me, but by Allâh, no man among the *Muhâjirîn* got up except him."

(The sub narrator said:) Ka'b never forgot that (gesture) of Talhah's.

Ka'b said: "When I greeted the Messenger of Allâh ﷺ with *Sulâm*, he said, with his face shining with joy: 'Be of good cheer, for this is the best day you have ever had since the day your mother gave birth to you.' I said: 'Is it from you, O Messenger of

قالَ: فَكَانَ كَعْبُ لَا يَنْسَاهَا لِطَلْحَةُ .
 قالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ
 اللهِ ﷺ قَالَ، وَهُوَ يَرْقُبُ وَجْهَهُ مِنَ
 السُّرُورِ وَيَقُولُ: «أَبْشِرْ بِخَيْرٍ يَوْمٍ مَّرَّ
 عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ» قَالَ: فَقُلْتُ:
 أَمِنْ عِنْدِكَ؟ يَا رَسُولَ اللهِ! أَمْ مِنْ عِنْدِ
 اللهِ؟ فَقَالَ: «لَا، بَلْ مِنْ عِنْدِ اللهِ» وَكَانَ
 رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ،
 حَتَّىٰ كَانَ وَجْهُهُ قِطْعَةً فَمِّرِ، قَالَ: وَكَانَ
 نَعْرِفُ ذَلِكَ.

قالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا
 رَسُولَ اللهِ! إِنَّ مِنْ تَوْتِي أَنْ أُنْخَلِعَ مِنْ
 مَالِي صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِهِ ﷺ.
 فَقَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ
 بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ» قَالَ:
 فَقُلْتُ: فَإِنِّي أَمْسِكْ سَهْبِي الَّذِي بِخَيْرٍ،
 قَالَ: وَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ إِنَّما
 أَنْجَانِي بِالصَّدَقِ. وَإِنَّ مِنْ تَوْتِي أَنْ لَا
 أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيتُ، قَالَ: فَوَاللهِ!
 مَا عَلِمْتُ أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ
 اللهُ فِي صِدْقِ الْحَدِيثِ، مُنْذُ ذَكَرْتُ ذَلِكَ
 لِرَسُولِ اللهِ ﷺ [إِلَى يَوْمِي هَذَا]، أَحْسَنَ
 مِمَّا أَبْلَانِي اللهُ [بِهِ]، وَوَاللهِ! مَا تَعْمَدْتُ
 كَلِيَّةً مُنْذُ قُلْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ، إِلَى

Allâh, or from Allâh?' He said: 'No, it is from Allâh.' When the Messenger of Allâh ﷺ was happy, his face would shine, as if it were a piece of the moon, and we would recognize that.

"When I sat before him, I said: 'O Messenger of Allâh, as part of my repentance, I will give up my wealth as charity to Allâh and His Messenger ﷺ.' The Messenger of Allâh ﷺ said: 'Keep some of (the booty of) your wealth; that is better for you.' I said: 'I will keep my share of Khaibar.' Then I said: 'O Messenger of Allâh, Allâh saved me because I spoke the truth. As part of my repentance I shall speak nothing but the truth so long as I live.' By Allâh, I do not know of anyone among the Muslims whom Allâh put to a more severe test because of telling the truth, from the time I said that to the Messenger of Allâh ﷺ until today. By Allâh, I have not told a lie from the time I said that to the Messenger of Allâh ﷺ until today, and I hope that Allâh will protect me for the rest of my life."

"And Allâh revealed the words: 'Allâh has forgiven the Prophet, the *Muhâjirûn* and the *Anṣâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition)'... Until he reached: 'Certainly, He is unto them full of

يَوْمِي هَذَا، وَإِنِّي لَأُرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَ .

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «لَقَدْ تَابَ اللَّهُ عَلَى الَّذِي وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ أَتَبْعَهُ فِي سَاعَةِ الْعُسْرَةِ» حَتَّىٰ بَلَغَ «إِنَّمَا يَهْمِ رَءُوفٌ رَّحِيمٌ ۝ وَعَلَى الْكُلُّ شَفَاعَةٌ حَلَقُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحْبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنَّوْا أَنَّ لَا مَلْجَأً مِّنَ اللَّهِ إِلَّا إِلَيْهِ تَرْجَمَةٌ عَلَيْهِمْ لِيَسْتُوْبُوا إِنَّ اللَّهَ هُوَ الْوَابِ الْرَّحِيمُ» [التوبة: ۱۱۷ و ۱۱۸] [حَتَّىٰ بَلَغَ]: «يَتَائِبُ الَّذِينَ آمَنُوا أَتَقْوَى اللَّهُ وَكُونُوا مَعَ الصَّادِقِينَ» [التوبة: ۱۱۹].

قَالَ كَعْبٌ: وَاللَّهِ! مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ إِذْ هَدَانِي اللَّهُ لِلْإِسْلَامِ، أَعْظَمَ فِي نَفْسِي، مِنْ صِدْقِي رَسُولِ اللَّهِ ﷺ، أَنْ لَا أَكُونَ كَذَّبْنَهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَّبُوا، إِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَّبُوا، حِينَ أَنْزَلَ الْوَحْيَ: شَرَّ مَا قَالَ لِأَحَدٍ، وَقَالَ اللَّهُ: «سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا أَنْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِلَيْهِمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَرَاءٌ بِمَا

kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabûk expedition) till, for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.”

[until he reached]:

“O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)”^[1]

Ka'b said; “By Allâh, Allâh did not bestow any blessing upon me, after He guided me to Islam, that was greater in my view than the fact that I told the truth to the Messenger of Allâh ﷺ, and I did not lie and end up doomed as happened to those who lied, when there came Revelation in which Allâh addressed those who had lied, and spoke the harshest words ever spoken to anyone. Allâh said:

“They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their

كَانُوا يَكْسِبُونَ ۝ يَحْلِفُونَ لَكُمْ
لِرَضْوَانِهِمْ فَإِنْ تَرْضُوا عَنْهُمْ فَإِنَّ
اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

[التوبه: ٩٥، ٩٦]

قالَ كَعْبٌ : كُنَّا خَلْفَنَا ، أَئِيَّهَا التَّلَاثَةُ
عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبْلَ مِنْهُمْ رَسُولُ
اللَّهِ ﷺ حِينَ حَلَفُوا لَهُ ، فَبَأْيَهُمْ وَاسْتَغْفَرَ
لَهُمْ ، وَأَرْجَأً رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى
قَضَى اللَّهُ فِيهِ ، فَنَذَلَكَ قَالَ اللَّهُ عَزَّ وَجَلَّ :
﴿وَعَلَى النَّاسَةِ الَّذِينَ حَلَفُوا﴾ . وَلَيْسَ
الَّذِي ذَكَرَ اللَّهُ مِمَّا خَلْفَنَا ، تَخَلَّفَنَا عَنْ
الْغَرْوَ ، وَإِنَّمَا هُوَ تَحْلِيلُهُ إِيَّانَا ، وَإِرْجَاؤهُ
أَمْرَنَا ، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِيلَ
مِنْهُ .

^[1] At-Tawbah 9:117-119.

dwelling place – a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*.^[1]

Ka'b said: “Our case was deferred, the theree of us, unlike the case of those whose apology the Messenger of Allâh ﷺ accepted when they swore to him, and he accepted their oath of allegiance and prayed for forgiveness for them. The Messenger of Allâh ﷺ deferred our case until Allâh decided concerning it. Hence Allâh said: “And (He did forgive also) the three who...” What Allâh says here does not refer to our staying behind from the campaign, rather it refers to His delaying the decision concerning us, unlike those who swore an oath (to the Prophet ﷺ) and apologized to him, from whom he accepted that.”

[7017] (...) A similar report was narrated from Az-Zuhri.

[7018] 54 - (...) ‘Abdullâh bin Ka'b bin Mâlik, who acted as Ka'b's guide when he became blind, said: “I heard Ka'b bin Mâlik telling his story about when he stayed behind from

[٧٠١٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

رَافِعٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُشَّىٰ: حَدَّثَنَا
اللَّيْتُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ،
يَإِسْنَادِ يُوسُفَ عَنِ الزُّهْرِيِّ سَوَاءً.

[٧٠١٨] ٤-٥ (...) وَحَدَّثَنِي عَبْدُ بْنُ

حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، ابْنُ أَخِي
الزُّهْرِيِّ عَنْ عَمِّهِ، مُحَمَّدِ بْنِ مُسْلِمٍ

^[1] *At-Tawbah* 9:95, 96.

going on the campaign to Tabûk with the Messenger of Allâh ﷺ...” and he quoted the *Hadîth* (as no. 7016) and added: “When the Messenger of Allâh ﷺ wanted to go out on a campaign, he would hint at a destination other than his real goal, except in the case of this campaign.”

In the *Hadîth* of Az-Zuhri’s nephew, it does not mention Abû Khaithamah and his catching up with the Prophet ﷺ.

[7019] 55 - (...) ‘Abdur-Rahmân bin ‘Abdullâh bin Ka‘b bin Mâlik narrated that his paternal uncle, ‘Ubaidullâh bin Ka‘b, who was Ka‘b’s guide when he lost his sight, and who was the most knowledgeable of his people about the *Ahâdîth* of the Companions of the Messenger of Allâh ﷺ, said: “I heard my father Ka‘b bin Mâlik, who was one of the three whose repentance was accepted, say that he did not stay behind from accompanying the Messenger of Allâh ﷺ on any campaign that he went on, except for two campaigns...” and he quoted the *Hadîth* and said: “The Messenger of Allâh ﷺ set out on the campaign with many people, more than ten thousand, and there was no record of their names.”

الزُّهْرِيُّ : أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ
ابْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنَ
مَالِكٍ ، وَكَانَ قَائِدًا لَّهُ كَعْبٍ حِينَ عَمِيَ قَالَ :
سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ ، حِينَ
تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ ، فِي غَزْوَةِ تُبُوكَ -
وَسَاقَ الْحَدِيثَ ، وَرَأَدَ فِيهِ ، عَلَى يُونُسَ :
فَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّمَا يُرِيدُ عَزْوَةً إِلَّا وَرَأَى
بَعْيَرِهَا ، حَتَّىٰ كَانَتْ تِلْكَ الْعَزْوَةُ .

وَلَمْ يَذْكُرْ فِي حَدِيثٍ ابْنَ أَخِي
الزُّهْرِيِّ ، أَبَا خَيْثَمَةَ وَلُحْوَقَهُ بِالنَّبِيِّ ﷺ .

[٧٠١٩] ٥٥ - (...) وَحَدَّثَنِي سَلَمَةُ
ابْنُ شَيْبٍ : حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ : حَدَّثَنَا
مَعْقُلٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ ، عَنِ الزُّهْرِيِّ :
أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنُ كَعْبٍ
ابْنِ مَالِكٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ وَكَانَ
قَائِدًا لَّهُ كَعْبٍ ، حِينَ أُصِيبَ بَصَرُهُ ، وَكَانَ أَعْمَمَ
قَوْمِهِ وَأَوْعَاهُمْ لِأَحَادِيثِ أَصْحَابِ رَسُولِ
اللَّهِ ﷺ ، قَالَ : سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ
وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَبَّ عَلَيْهِمْ ،
يُحَدِّثُ : أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ
فِي غَزْوَةِ عَزَّا هَا قَطُّ ، غَيْرَ غَزَوَيْنِ ، وَسَاقَ
الْحَدِيثَ وَقَالَ فِيهِ : وَغَزَا رَسُولُ اللَّهِ ﷺ
بِنَاسٍ كَثِيرٍ يَرِيدُونَ عَلَى عَشْرَةِ آلَافِ ، وَلَا
يَجْمِعُهُمْ دِيْوَانٌ حَافِظٌ .

Chapter 10. *Al-Ifk* (The Slander) And The Acceptance Of The Slanderer's Repentance

[7020] 56 - (2770) It was narrated from Az-Zuhri: "Sa'eed bin Al-Musayyab, 'Urwah bin Az-Zubair, 'Alqamah bin Waqqâs and 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated the *Hadîth* of 'Aishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, then Allâh declared her innocent of what they said. Each of them told me part of her story, and some of them had better memories than others and reported more details. I tried to memorize what each of them told me of the story, and their reports confirmed one another. They said that 'Aishah, the wife of the Prophet ﷺ said: 'When the Messenger of Allâh ﷺ wanted to go out on a journey, he would cast lots between his wives and the one whose name was drawn, the Messenger of Allâh ﷺ would take her with him.'

"'Aishah said: 'He ﷺ cast lots between us for a campaign he was going on, and my name was drawn, so I went out with the Messenger of Allâh ﷺ. This was after the command of *Hijâb* had been revealed, so I would be lifted up in my *Howdah*, and I would be set down in it. That was the case throughout the journey, until the

(المعجم ١٠) - (باب في حديث
الإفك، وقبول توبة القاذف)
(التحفة ١١)

[٧٠٢٠] [٢٧٧٠-٥٦] حَدَّثَنَا حِبَّانُ
ابْنُ مُوسَىٰ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارِكِ :
أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ الْأَيَّلِيٰ ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيٰ وَمُحَمَّدُ بْنُ
رَافِعٍ وَعَبْدُ بْنُ حَمْيَدٍ - قَالَ ابْنُ رَافِعٍ :
حَدَّثَنَا ، وَقَالَ الْآخَرَانِ : أَخْبَرَنَا - عَبْدُ
الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ : وَالسَّيَّاقُ حَدِيثٌ
مَعْمَرٌ مِنْ رِوَايَةِ عَبْدِ وَابْنِ رَافِعٍ قَالَ يُونُسُ
وَمَعْمَرٌ ، جَمِيعًا عَنِ الزُّهْرِيِّ : أَخْبَرَنِي
سَعِيدُ بْنُ الْمُسَيْبِ وَعُرْوَةُ بْنُ الرَّبِيعِ
وَعَلْقَمَةُ بْنُ وَقَاصٍ وَعَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
ابْنُ عَبَّةَ بْنِ مَسْعُودٍ عَنْ حَدِيثِ عَائِشَةَ
زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِلْفَكَ
مَا قَالُوا ، فَبَرَأَهَا اللَّهُ مِمَّا قَالُوا ، وَكُلُّهُمْ
حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا ، وَبَعْضُهُمْ كَانَ
أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ ، وَأَنْتَ
إِفْتَصَاصًا ، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ
مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي ، وَبَعْضُ
حَدِيثِهِمْ يُصَدِّقُ بَعْضًا ، ذَكَرُوا أَنَّ عَائِشَةَ
زَوْجَ النَّبِيِّ ﷺ قَالَتْ : كَانَ رَسُولُ
اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا ، أَفْرَغَ

Messenger of Allâh ﷺ had finished his campaign, then we headed back.

“When we were close to Al-Madînah, he gave the command to move on one night. When he gave the command to move on, I got up and walked until I had passed beyond the army, and when I had relieved myself I came back to the camp. I put my hand to my chest and found that my necklace of Zafâr beads (a kind of Yemeni beads) had broken and fell off. I went back, looking for my necklace, and that distracted me. The men who used to prepare the camel for me and lift up my *Howdah* came and lifted it onto my camel that I used to ride, and they thought that I was in it.

“The women at that time were lean and did not carry much flesh, as they did not eat much food. The people did not notice the weight of the *Howdah* when they lifted it up, as I was a young girl. They drove the camel and set out. I found my necklace after the army had moved on, and I came back to their camp and there was no one to call and no one to answer. I waited in the place where I had stayed, thinking that the people would notice I was missing and would come back for me. While I was sitting in that place, tiredness overwhelmed me and I fell asleep. Safwân bin Al-Mu‘âtal As-Sulâmî Adh-Dhakwâni had stopped to rest towards the end of the night, and he

بَيْنِ نِسَائِهِ، فَأَتَيْتُهُ خَرَجَ سَهْمُهَا، خَرَجَ
بِهَا رَسُولُ اللهِ ﷺ مَعَهُ.

قَالَتْ عَائِشَةُ: فَأَفْرَغَ بَيْتَنَا فِي غَزْوَةِ
غَزَّاها، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ
رَسُولِ اللهِ ﷺ، وَذَلِكَ بَعْدَمَا أُنْزِلَ
الْحِجَابُ، فَإِنَّا أَحْمَلُ فِي هَوْدِجِي،
وَأُنْزُلُ فِيهِ، مَسِيرَنَا، حَتَّى إِذَا فَرَغَ رَسُولُ
اللهِ ﷺ مِنْ غَزِّوَةِ وَقْفَلَ، وَدَنَوْنَا مِنَ
الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقَمَتْ حِينَ
آذَنُوا بِالرَّحِيلِ، فَمَسَيْتُ حَتَّى جَاءَ زُرْ
الْجَيْشَ، فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ
إِلَى الرَّحِيلِ، فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي
مِنْ جَزْعِ ظَفَارٍ قَدْ انْطَعَ، فَرَجَعْتُ
فَالْتَّمَسْتُ عِقْدِي فَحَبَسَنِي ابْنَاعُوهُ، وَأَقْبَلَ
الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا
هَوْدِجِي، فَرَحْلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ
أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ حَفَافًا،
لَمْ يُهَبِّنْ وَلَمْ يَعْشَهُنَ اللَّحْمُ، إِنَّمَا يُأْكُلُنَ
الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنِكِرِ الْقَوْمُ
ثَقَلَ الْهَوْدَجَ حِينَ رَحْلُوهُ وَرَفَعُوهُ، وَكُنْتُ
جَارِيَةً حَدِيثَةَ السَّنَنِ، فَبَعْثُوا الْجَمَلَ
وَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَ
الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ

was behind the army, and had set out at the end of night. In the morning he reached the place where I was, and he saw the shape of a person sleeping. He came to me, and he recognized me when he saw me, as he used to see me before the *Hijâb* was enjoined upon me. I woke up when I heard his *Istirjâ'ah*^[1] when he recognized me, and I covered my face with my *Jilbâb*. By Allâh, he did not say a word to me and I did not hear any word from him apart from his *Istirjâ'ah*.

“He made his camel kneel down and put his foot on its foreleg (to keep it steady), then I mounted it, and he set off, leading me on the mount, until we came to the army, which had stopped to rest in the noonday heat. Then some were doomed because of my situation, foremost among whom was ‘Abdullâh bin Ubâyî bin Salûl. We arrived in Al-Madînah, and I fell sick for a month after we arrived in Al-Madînah. The people were spreading what the people of the slander were saying, and I was not aware of any of that. What gave me cause for alarm was that I did not see the kindness that I usually saw from the Messenger of Allâh ﷺ when I was sick; rather the Messenger of Allâh ﷺ would just come and greet me with *Salâm*, and say: “How are you?” So that made me worried, but I was

وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ، وَظَنَّتُ أَنَّ الْقَوْمَ سَيَقْدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسٌ فِي مَنْزِلِي غَلَبَتِي عَيْنِي فَيُمْتَ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ، ثُمَّ الْذُكُونِيُّ، قَدْ عَرَسَ، مِنْ وَرَاءِ الْجَيْشِ فَادْلَجَ، فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمًا، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتُهُ، وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرِبَ الْحِجَابَ عَلَيَّ، فَأَسْتَيْقَطْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَرْتُ وَجْهِي بِجَلْبَابِيِّ، وَوَاللهِ! مَا يُكَلِّمُنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَّا رَاحَلَتُهُ، فَوَطَّئَ عَلَى يَدِهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاهِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ، بَعْدَ مَا نَزَلُوا مُوْغِرِينَ فِي نَحْرِ الطَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي، وَكَانَ الَّذِي تَوَلَّ إِكْبَرَهُ عَبْدُ اللهِ بْنُ أَبِي ابْنِ سَلْوَلَ، فَقَدِمْنَا الْمَدِيْنَةَ، فَاشْتَكَيْتُ، حِينَ قَدِمْنَا الْمَدِيْنَةَ، شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الْإِلْفَكِ، وَلَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ، وَهُوَ يُرِيبُنِي فِي وَجْهِي أَنِّي لَا أَغْرِفُ مِنْ رَسُولِ اللهِ ﷺ اللَّطِيفَ الَّذِي كُنْتُ أَرَى

[1] Saying: “Verily to Allâh we belong and verily unto Him is our return.”

unaware of the evil, until I went out after I had begun to recover, and Umm Mistah went out with me, to Al-Manâsi', which is where we used to relieve ourselves. We only used to go out at night, and that was before we had latrines close to our houses. We were like the early Arabs in our efforts to keep clean; we did not like to have latrines close to our houses.

"Umm Mistah and I set out. She was the daughter of Abû Ruhm bin Al-Muṭṭalib bin 'Abd Manâf, and her mother was the daughter of Ṣakhr bin 'Amîr, the maternal aunt of Abû Bakr As-Siddîq. Her son was Mistah bin Uthâthah bin 'Abbâd bin Al-Muṭṭalib. The daughter of Abû Ruhm and I set out for my house when we had finished our business, and Umm Mistah stumbled on her apron and said: "Woe to Mistah!" I said to her: "What a bad thing you have said; are you berating a man who was present at (the battle of) Badr?" She said: "O you! Have you not heard what he said?" I said: "What did he say?" She told me what the people of the slander were saying, and my sickness became worse. When I came back to my house, the Messenger of Allâh ﷺ entered upon me and greeted me with *Salâm*, then he said: "How are you?" I said: "Will you give me permission to go to my parents?" "At that time I wanted to get confirmation of the

مِنْهُ حِينَ أَشْتَكَى، إِنَّمَا يَدْخُلُ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تَيْكُمْ؟» فَذَاكَ يَرِينِي، وَلَا أَشْعُرُ بِالشَّرِّ، حَتَّى خَرَجْتُ بَعْدَ مَا نَقْهَتُ وَخَرَجْتُ مَعِي أُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ، وَهُوَ مُتَبَرِّزَنَا، وَلَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَسْخُدَ الْكُنْفَ فَرِيبَاً مِنْ بُيُوتَنَا، وَأَمْرُ الْعَرَبِ الْأَوَّلِ فِي التَّنْزِهِ، وَكُنَّا نَتَأْذِي بِالْكُنْفِ أَنْ نَسْخُدَهَا عِنْدَ بُيُوتَنَا، فَانطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ بِنْتُ أَبِي رُهْمَ بْنِ الْمُطَلِّبِ بْنِ عَبْدِ مَنَافٍ وَأُمُّهَا بِنْ صَخْرِ ابْنِ عَامِرٍ، خَالَةُ أَبِي بَكْرِ الصَّدِيقِ، وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَادِ بْنِ الْمُطَلِّبِ، فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهْمٍ قَبْلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَانِنَا، فَغَشَّرْتُ أُمُّ مِسْطَحٍ فِي مِرْطَهَا، فَقَالَتْ: تَعَسَّ مِسْطَحُ، فَقُلْتُ لَهَا: لِئَسَّ مَا قُلْتِ، أَتَسْبِّيَنَ رَجُلًا قَدْ شَهَدَ بَدْرًا، قَالَتْ: أَبِي هَنَّةَ! أَوْ لَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟ قَالَتْ، فَأَخْبَرَتِي بِقَوْلِ أَهْلِ الْإِلْفَكِ، فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَيْكُمْ؟» قُلْتُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوِي؟ قَالَتْ:

news from them. The Messenger of Allâh ﷺ gave me permission, so I went to my parents and said to my mother: ‘O my mother, what are the people talking about?’ She said: ‘O my daughter, do not worry, for by Allâh there was never a good looking woman who was loved by her husband and she had co-wives, but they tried to find fault with her.’ I said: ‘*Subhân Allâh*, are the people talking about that?’ I wept that night until morning came, and my tears never stopped, and I did not get a wink of sleep. When morning came I was still weeping. The Messenger of Allâh ﷺ called ‘Alî bin Abî Tâlib and Usâmah bin Zaid, when the Revelation was delayed, and asked their advice about leaving his wife.

“As for Usâmah bin Zaid, he told the Messenger of Allâh ﷺ what he knew about his wife’s innocence, and what he knew of his (the Prophet’s) love for her. He said: ‘O Messenger of Allâh, she is your wife, and we know nothing but good about her.’ As for ‘Alî bin Abî Tâlib, he said: ‘Allâh has not imposed any restrictions on you, and there are many other women besides her. If you ask the slave woman she will tell you the truth.’ The Messenger of Allâh ﷺ called Barîrah and said: ‘O Barîrah, have you seen anything to make you doubt about ‘Aishah?’ Barîrah said to him: ‘By the One Who sent

وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَتَيَّقَنَ الْخَبَرَ مِنْ قِبَلِهِمَا، فَأَذْنَ لِي رَسُولُ اللَّهِ ﷺ، فَجِئْتُ أَبْوَيَ فَقُلْتُ لِأَمْمِي: يَا أُمَّتَاهَا! مَا يَتَحَدَّثُ النَّاسُ؟ [فَقَالَتْ: يَا بُنْيَهُ! هَوْنِي عَلَيْكَ، فَوَاللَّهِ! لَقَلَّمَا كَانَتِ امْرَأَةً قَطْ وَضَيَّعَةً عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلَّا كَثُرَ عَلَيْهَا، قَالَتْ: قُلْتُ: سُبْحَانَ اللَّهِ! وَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ الْلَّيْلَةَ حَتَّى أَضْبَحْتُ لَا يَرْقَأُ لِي دَفْنُ وَلَا أَكْتُبْحُ بِنَوْمٍ، ثُمَّ أَضْبَحْتُ أَبْكِي، وَدَعَا رَسُولُ اللَّهِ ﷺ عَلَيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْيُ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، قَالَتْ: فَأَمَّا أَسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! هُمْ أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا، وَأَمَّا عَلَيَّ بْنُ أَبِي طَالِبٍ فَقَالَ: لَمْ يُضَيقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَإِنْ تَسْأَلَ الْجَارِيَةَ تَصْدُقُكَ، قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِيرَةً فَقَالَ: «أَيُّ بَرِيرَةٍ! هَلْ رَأَيْتَ مِنْ شَيْءٍ بِرِيرِيْكَ مِنْ عَائِشَةَ؟» قَالَتْ لَهُ بَرِيرَةً: وَالَّذِي بَعْدَكَ بِالْحَقِّ! إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا قَطْ أَغْمَصْهُ عَلَيْهَا، أَكْثَرُ مِنْ

you with the truth, I have never seen anything objectionable from her, except that she is a young girl who falls asleep when making dough for her family, then the domestic sheep comes and eats it.'

"The Messenger of Allâh ﷺ stood on the *Minbar* and sought support against 'Abdullâh bin Ubâyy bin Salûl. The Messenger of Allâh ﷺ said when he was on the *Minbar*: 'O Muslims, who will support me against a man who has offended me with regard to my family? By Allâh, I know nothing but good about my family, and they have mentioned a man (*Safwân*) about whom I know nothing but good, and he has never entered upon my family except with me.' Sa'd bin Mu'âdh Al-Ansârî stood up and said: 'I will support you against him, O Messenger of Allâh. If he is from Aws, I will strike his neck, and if he is from our brothers of Al-Khazraj, tell us what to do and we will do as you command.' Sa'd bin 'Ubâdah, who was the chief of Al-Khazraj, stood up. He was a righteous man but tribalism overtook him, and he said to Sa'd bin Mu'âdh: 'You are lying, by Allâh. You will not kill him and you will not be able to kill him.' Usaid bin Hudair, who was the cousin of Sa'd bin Mu'âdh, stood up and said to Sa'd bin 'Ubâdah: 'You are lying, by Allâh. We will certainly kill him, and you are a hypocrite, defending the hypocrites.'

أَنَّهَا جَارِيَةٌ حَدِيثَةُ السَّنْنِ، تَنَامُ عَنْ عَجِيزِ
أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ، قَالَتْ:
فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَاسْتَعْذَرَ
مِنْ عَبْدِ اللَّهِ بْنِ أُبَيِّ ابْنِ سَلْوَلَ، قَالَتْ:
فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ: «يَا
مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ
قَدْ بَلَغَنِي أَذَاءً فِي أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا
عَلِيمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَمَا كَانَ
رَجُلًا مَا عَلِيمْتُ عَنْهُ إِلَّا خَيْرًا، وَمَا كَانَ
يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي» فَقَامَ سَعْدُ بْنُ
مُعَاذِ الْأَنْصَارِيٍّ فَقَالَ: أَنَا أَعْذِرُكَ مِنْهُ.
يَا رَسُولَ اللَّهِ! إِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْنَا
عُقَفَةً، وَإِنْ كَانَ مِنْ إِخْوَانَنَا الْخَرْجَ
أَمْرَتَنَا فَفَعَلْنَا أَمْرَكَ، قَالَتْ: فَقَامَ سَعْدُ بْنُ
عُبَادَةَ، وَهُوَ سَيِّدُ الْخَرْجِ، وَكَانَ رَجُلًا
صَالِحًا، وَلِكِنْ اجْتَهَلَهُ الْحَمِيمَيْهُ، فَقَالَ
لِسَعْدِ بْنِ مُعَاذِ: [كَذَبْتَ]، لَعْنُ اللَّهِ! لَا
تَقْتُلُهُ وَلَا تَقْدِرُ عَلَى قَتْلِهِ، فَقَامَ أَسِيدُ بْنِ
حُصَيْرٍ، وَهُوَ أَنْ عَمْ سَعْدُ بْنِ مُعَاذِ، فَقَالَ
لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ، لَعْنُ اللَّهِ!
لَنْقُلْهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ
الْمُنَافِقِينَ، فَثَارَ الْحَيَانُ الْأَوْسُ
وَالْخَرْجُ، حَتَّىٰ هَمُوا أَنْ يَقْتَلُوا،
وَرَسُولُ اللَّهِ ﷺ قَاتِلٌ عَلَى الْمِنْبَرِ، فَلَمْ

"They began to argue while the Messenger of Allâh ﷺ was standing on the *Minbar*, and the Messenger of Allâh ﷺ kept trying to calm them down, until they finally calmed down and fell silent. I wept that day, and my tears never stopped and I did not get a wink of sleep. Then I wept the following night, and my tears never stopped and I did not get a wink of sleep, and my parents thought that my weeping would be the end of me. While they were sitting with me and I was weeping, an *Anṣârî* woman asked permission to come in and I gave her permission. She sat down and wept. While we were like that, the Messenger of Allâh ﷺ came in and greeted us with *Salâm*, then he sat down. He had not sat with me since the rumour began, and for a month, no Revelation had come to him concerning me. The Messenger of Allâh ﷺ recited the *Tashah-hud* when he sat down, then he said 'O 'Âishah, I have heard such and such about you. If you are innocent then Allâh will declare your innocence, and if you have committed a sin, then ask Allâh to forgive you, and repent to Him, for when a person admits his sin and repents, Allâh will accept his repentance.' When the Messenger of Allâh ﷺ finished what he was saying, my tears dried up and not another drop fell. I said to my father: 'Answer the Messenger of

يَرَأْلَ رَسُولُ اللهِ ﷺ يُحَفِّظُهُمْ حَتَّىٰ سَكَنُوا
وَسَكَنَ، قَالَتْ : وَبَكَيْتُ يَوْمِي ذَلِكَ، لَا
يَرْفَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بَنْوَمٍ ، نُمَّ بَكَيْتُ
لِيَلَيْتِي الْمُقْبِلَةَ، لَا يَرْفَأُ لِي دَمْعٌ وَلَا
أَكْتَحِلُ بَنْوَمٍ ، وَأَبْوَايَ يَظُنُّانِ أَنَّ الْبُكَاءَ
فَالِّيْقَ كَبِيْدِي ، فَيَبْنِيْمَا هُمَا جَالِسَانِ عِنْدِي ،
وَأَنَا أَبْكِي ، اسْتَدَنْتُ عَلَيَّ امْرَأَةً مِنَ
الْأَنْصَارِ فَأَذِنْتُ لَهَا ، فَجَلَسَتْ تَبْكِي ،
قَالَتْ : فَيَبْنَيَا نَحْنُ عَلَى ذَلِكَ دَخَلَ عَلَيْنَا
رَسُولُ اللهِ ﷺ ، فَسَلَّمَ ثُمَّ جَلَسَ ، قَالَتْ :
وَلَمْ يَجْلِسْ عِنْدِي مُنْدُقِيلِي مَا قِيلَ ،
وَقَدْ لَبِثَ شَهْرًا لَا يُوْحَى إِلَيْهِ فِي شَانِي
بِشَيْءٍ ، قَالَتْ : فَتَشَهَّدَ رَسُولُ اللهِ ﷺ
حِينَ جَلَسَ ثُمَّ قَالَ : «أَمَا بَعْدُ ، يَا
عَايَشَةُ ! فَإِنَّهُ [قَدْ] بَلَغَنِي عَنْكِ كَذَا وَكَذَا ،
فَإِنْ كُنْتِ بَرِيئَةً فَسَيَرْبُوكِ اللهُ ، وَإِنْ كُنْتِ
أَمْمَمْتِ بِذَنْبِ ، فَأَسْتَغْفِرِي اللهُ وَتُوبِي
إِلَيْهِ ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِ ثُمَّ
تَابَ ، تَابَ اللهُ عَلَيْهِ». قَالَتْ : فَلَمَّا قَضَى
رَسُولُ اللهِ ﷺ مَقَاتَلَهُ ، قَلَصَ دَمْعِي حَتَّىٰ
مَا أَحْسَنُ مِنْهُ قَطْرَةً ، فَقُلْتُ لِأَبِي : أَجِبْ
عَنِي رَسُولُ اللهِ ﷺ فِيمَا قَالَ : فَقَالَ :
وَاللهِ ! مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ ،
فَقُلْتُ لِأَمِّي : أَجِبِي عَنِي رَسُولُ اللهِ ﷺ ،

Allâh ﷺ on my behalf.' He said: 'By Allâh, I do not know what I should say to the Messenger of Allâh ﷺ.' I said to my mother: 'Answer the Messenger of Allâh ﷺ on my behalf.' She said: 'By Allâh, I do not know what I should say to the Messenger of Allâh ﷺ.' I was a young girl who did not know much of the Qur'ân, but I said: 'By Allâh, I know that you (all) have been listening to this (rumour) until it settled in your minds and you believed it. If I say to you that I am innocent, and Allâh knows that I am innocent, you will not believe me, but if I admit something to you, and Allâh knows that I am innocent, you will believe me. By Allâh, I can find no likeness for me and you except that which the father of Yûsuf said: 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe.'^[1]

"Then I turned away and lay down on my bed. By Allâh, at that time I knew I was innocent, and that Allâh would prove my innocence, but by Allâh, I did not think that He would reveal Revelation concerning me that would be recited. I did not think that I was so important that Allâh, Glorified and Exalted is He, would speak of me in words that would be recited. Rather I hoped that the

فَقَالَتْ : وَاللَّهِ ! مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ ، فَقُلْتُ ، وَأَنَا جَارِيَةٌ حَدِيثَةُ السَّنَنِ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ : إِنِّي ، وَاللَّهِ ! لَقَدْ عَرَفْتُ أَنْكُمْ قَدْ سَمِعْتُ بِهَذَا حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ ، فَإِنْ قُلْتُ لَكُمْ : إِنِّي بَرِيئَةٌ ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ ، لَا تُصَدِّقُونِي بِذَلِكَ ، وَلَئِنْ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ ، لَتُصَدِّقُونِي ، وَرَأَيْتُ ، وَاللَّهِ ! مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا كَمَا قَالَ أَبُو يُوسُفَ : (فَصَبَرَ جَيْلٌ

وَاللَّهُ أَمْسَتَعَانُ عَلَى مَا تَصْفُونَ) .

قَالَتْ : ثُمَّ تَحَوَّلُتْ وَاضْطَجَعْتُ عَلَى فَرَاشِي ، قَالَتْ : وَأَنَا ، وَاللَّهِ ! حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ ، وَأَنَّ اللَّهَ مُبَرِّئٌ بِبَرَاءَتِي ، وَلَكِنْ ، وَاللَّهِ ! مَا كُنْتُ أَطْنَأُ أَنْ يُنْزَلَ فِي شَأْنِي وَحْيٌ يُنْتَلِي ، وَلَشَائِنِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ فِي يَامِرِي يُنْتَلِي ، وَلَكِنِي كُنْتُ أَرْجُو أَنْ يُرِيَ رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا ، قَالَتْ : فَوَاللَّهِ ! مَا رَأَمْ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ ، وَلَا خَرَجَ مِنْ أَهْلِ الْبَيْتِ أَحَدٌ ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ ﷺ ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبَرَحَاءِ

[1] Yûsuf 12:18.

Messenger of Allâh ﷺ would be shown something in a dream through which Allâh would prove that I was innocent. By Allâh, the Messenger of Allâh ﷺ did not move from where he was sitting, and no one in the house left before Allâh sent Revelation to His Prophet ﷺ, and he was overcome by the burden that overcame him when he received Revelation, when he perspired with drops of sweat like pearls on a winter day because of the weight of the words that were being revealed to him.

“When it was over, the Messenger of Allâh ﷺ smiled and the first thing he said was: ‘Be of good cheer, O ‘Aishah, for Allâh has declared you innocent.’ My mother said to me: ‘Get up and go to him.’ I said: ‘By Allâh, I will not get up and go to him, and I will not praise anyone but Allâh, for He is the One Who has revealed that I am innocent.’ Allâh revealed the words; ‘Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you...’^[1] ten Verses. Allâh revealed these Verses declaring that I was innocent.

“Abû Bakr, who used to spend on Misâh, because he was a relative of his and was poor, said: ‘By Allâh, I will never spend anything on him again after what he said about ‘Aishah.’ Then

عِنْدَ الْوَحْيِ، حَتَّىٰ إِنَّهُ لَيَسْهُدُ مِنْهُ مِثْلُ
الْجُمَانِ مِنْ الْعَرَقِ، فِي الْيَوْمِ الشَّاتِيِّ، مِنْ
ثَقَلِ الْقُولِ الَّذِي أُنْزِلَ عَلَيْهِ، قَالَتْ: فَلَمَّا
سُرِّيَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
فَكَانَ أَوَّلَ كَلِمَةً تَكَلَّمُ بِهَا أَنْ قَالَ:
«أَبْشِرِي، يَا عَائِشَةً! أَمَّا اللَّهُ فَقَدْ بَرَأَكِ»
فَقَالَتْ لِي أُمِّي: قُوْمِي إِلَيْهِ، فَقُلْتُ: وَاللَّهِ!
لَا أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهُ، هُوَ الَّذِي
أَنْزَلَ بِرَاءَتِي، قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
«إِنَّ الَّذِينَ جَاءُوا بِالْإِنْكَارِ عُصَبَةٌ مُنْكَرٌ لَا
تَخْسِبُهُ شَرَّاً لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ» [النور:
١١]. عَشْرَ آيَاتٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ
الْآيَاتِ بِرَاءَتِي. قَالَتْ: فَقَالَ أَبُو بَكْرٍ،
وَكَانَ يُنْفَقُ عَلَىٰ مَسْطَحٍ لِقَرَابَتِهِ مِنْهُ وَقَرْبَرِهِ:
وَاللَّهُ! لَا أَنْفَقُ عَلَيْهِ شَيْئًا أَبَدًا، بَعْدَ الَّذِي
قَالَ لِعَائِشَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا
يَأْتِلُ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتَوْا
أُولَى الْقُرْبَى» [النور: ٢٢]. إِلَى قَوْلِهِ: «أَلَا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ».

قَالَ حِبَّانُ بْنُ مُوسَى: قَالَ عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ: هُذِهِ أَرْجَحُ آيَةٍ فِي كِتَابِ اللَّهِ.
فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! إِنِّي لَأُحِبُّ أَنْ
يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مَسْطَحٍ النَّفَّةِ

^[1] An-Nûr 24:11.

Allâh revealed the words: ‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkin* (the needy), and those who left their homes for Allâh’s Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?...’^[1]

Hibbân bin Mûsâ said: “‘Abdullâh bin Al-Mubârak said: ‘This is the Verse in the Book of Allâh which gives the most hope.’”

‘Abû Bakr said: “By Allâh, I love that Allâh should forgive me,” so he continued to spend on Misâh as he used to, and said: “I will never stop it.””

‘Aishah said: “The Messenger of Allâh ﷺ asked Zainab bint Jahsh about me: “What do you know?” Or: “What do you think?” She said: “O Messenger of Allâh, by Allâh I have never heard or seen, and by Allâh, I do not know, anything but good.””

‘Aishah said: “She was the one among the wives of the Messenger of Allâh ﷺ who used to compete with me, but Allâh protected her by means of her piety, but her sister Hamnah bint Jahsh opposed her, and was one of those who were doomed.”

Az-Zuhri said: “This is what we have heard about this group.”

الَّتِي كَانَ يُنْهَى عَنْهُ، وَقَالَ: لَا أَنْزِعُهَا مِنْهُ أَبَدًا.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ ﷺ عَنْ أَمْرِي: «مَا عَلِمْتَ؟ أَوْ مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللهِ! أَحْمِي سَمْعِي وَبَصَرِي، وَاللهُ! مَا عَلِمْتُ إِلَّا خَيْرًا.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ سَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، فَعَصَمَهَا اللهُ بِالْوَرَعِ، وَطَفِقَتْ أَخْتُهَا حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا، فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهَذَا مَا انْتَهَى إِلَيْنَا مِنْ أَمْرِ هُؤُلَاءِ الرَّهْبَطِ.

وَقَالَ فِي حَدِيثِ يُونُسَ: احْمَلْتَهُ الْحَوْيَةَ.

^[1] An-Nûr 24:22.

[7021] 57 - (...) A *Hadîth* like that of Yûnus and Ma'mar (no. 7020) was narrated from Az-Zuhîr with their chain of narrators.

In the *Hadîth* of Sâlih it adds: "Urwah said: 'Aishah did not like Hassân to be reviled in her presence, and she said: 'He said:

'My father, my mother and my honor are all to defend the honour of Muhammad against you.'"

He also added: "Urwah said: 'Aishah said: 'By Allâh, the man against whom the allegation was made said: 'Subhân-Allâh, by the One in Whose Hand is my soul, I never unveiled any woman.' Then after that he was killed as a martyr in the cause of Allâh."

[٧٠٢١]-٥٧ [٧٠٢١] وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ ; وَحَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْحُلُوانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنُ سَعْدٍ : حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ كِلَامًا عَنِ الرُّهْبَرِيِّ يَمْثُلُ حَدِيثَ يُونُسَ وَمَعْمَرَ يَاسْتَادِهِمَا . وَفِي حَدِيثِ فُلَيْحٍ : اجْتَهَدَهُ الْحَمِيمَيُّ ، كَمَا قَالَ مَعْمَرٌ .

وَفِي حَدِيثِ صَالِحٍ : احْتَمَلَهُ الْحَمِيمَيُّ كَفُولٌ يُونُسَ وَزَادَ فِي حَدِيثِ صَالِحٍ : قَالَ عُرْوَةُ : كَانَتْ عَائِشَةُ تَكْرُهُ أَنْ يُسَبَّ عِنْدَهَا حَسَانٌ . وَتَقَوْلُ : إِنَّهُ قَالَ :

فَإِنَّ أَبِي وَالَّذِي وَعَرْضَيْ لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءً وَزَادَ أَيْضًا : قَالَ عُرْوَةُ : قَالَتْ عَائِشَةُ : وَاللهِ! إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيُشُولُ : سُبْحَانَ اللهِ! فَوَالَّذِي نَسِيَ بِدِهِ! مَا كَشَفْتُ عَنْ كَنْبَ أُثْنَى قَطُّ ، قَالَتْ : ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللهِ شَهِيدًا .

وَفِي حَدِيثِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ : مُؤْعِرِينَ فِي نَحْرِ الظَّهِيرَةِ . وَقَالَ عَبْدُ الرَّزَاقَ : مُؤْغِرِينَ .

قَالَ عَبْدُ بْنُ حُمَيْدٍ : قُلْتُ لِعَبْدِ الرَّزَاقِ : مَا قَوْلُهُ مُؤْغِرِينَ؟ قَالَ : الْوَعْرَةُ شَدَّةُ الْحَرَّ .

[7022] 58 - (...) It was narrated that Aishah said: "When the rumours spread about me, I did not know about it. The Messenger of Allâh ﷺ stood up to deliver a *Khuṭbah*. He recited the *Tashahhud* and he praised Allâh as He deserves to be praised, then he said: 'Advise me with regard to some people who have made false charges against my wife, for by Allâh I do not know anything bad about my wife at all. And they have made false charges concerning a man about whom, by Allâh, I do not know anything bad at all, and who never entered my house except when I was present, and I was never absent on a journey but he was absent with me...' And he quoted the *Hadîth*, in which it says: "The Messenger of Allâh ﷺ entered my house and asked my slave woman, and she said: 'By Allâh, I do not know of any fault in her except that she falls asleep and the sheep comes in and eats her dough – or her yeast'" – Hishâm was not sure. "Some of his Companions scolded her and said: 'Tell the Messenger of Allâh ﷺ the truth,' and they referred bluntly to this matter. She said: 'Subhân-Allâh, by Allâh I do not know anything about her but what the goldsmith knows about a piece of pure gold.'"

"News of that reached the man concerning whom these things were being said, and he said: 'Subhân-Allâh, by Allâh I have never unveiled any woman.'"

[٧٠٢٢]-٥٨ [٧٠٢٢]-٥٨ حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالًا : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : لَمَّا ذُكِرَ مِنْ شَانِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَتَشَهَّدَ، فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ : أَمَّا بَعْدُ، أَشِيرُوا عَلَيَّ فِي أَنَّاسٍ أَبْنُوا أَهْلِي، وَأَيْمُونَ اللَّهِ ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ، وَأَبْنُوهُمْ، بِمَنْ، وَاللَّهُ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ، وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ، وَلَا غَيْرُ فِي سَفَرٍ إِلَّا غَابَ مَعِي»، وَسَاقَ الْحَدِيثَ يَقْصِهِ، وَفِيهِ : وَلَقَدْ دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ جَارِيَتِي، فَقَالَتْ : وَاللَّهِ ! مَا عَلِمْتُ عَلَيْهَا عَيْنًا، إِلَّا أَنَّهَا كَانَتْ تَرْفُدُ حَتَّى تَدْخُلَ الشَّاهَةَ فَتَأْكُلَ عَجِينَهَا، أَوْ قَالَتْ خَمِيرَهَا - شَكَّ هِشَامٌ - فَأَنْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ : اصْدُقِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَسْقَطُوا لَهَا بِهِ، فَقَالَتْ : سُبْحَانَ اللَّهِ ! وَاللَّهِ ! مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الْأَحْمَرِ.

وَقَدْ بَلَغَ الْأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قَيلَ لَهُ، فَقَالَ : سُبْحَانَ اللَّهِ ! وَاللَّهِ ! مَا كَشَفْتُ عَنْ كَنْفِ أَنْثَى قَطُّ .

'Âishah said: "He was killed as a martyr in the cause of Allâh, Glorified and Exalted is He."

It is also narrated that those who spoke of it were Mistah, Hamnah and Hassân. As for the hypocrite 'Abdullâh bin Ubayy, he is the one who collected false rumours and spread them further. And he is the one who took the lead in that, along with Hamnah.

Chapter 11. Exoneration Of The Prophet's Concubine

[7023] 59 - (2771) It was narrated from Anas that a man was accused of misbehaving with the concubine of the Messenger of Allâh ﷺ who had borne him a child. The Messenger of Allâh ﷺ said to 'Alî: "Go and strike his neck." 'Alî came to him and found him in a well, cooling himself off. 'Alî said to him: "Come out," and he took him by the hand and brought him out. Then he saw that he was mutilated and did not have a penis, so he refrained from killing him. Then he came to the Prophet ﷺ and said: "O Messenger of Allâh, he is mutilated, he does not have a penis."

فَالْتَّ عَائِشَةُ: وَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ .
وَفِيهِ أَيْضًا مِنَ الزِّيَادَةِ: وَكَانَ الَّذِينَ تَكَلَّمُوا بِهِ مِسْطَحٌ وَحَمْنَةٌ وَحَسَانٌ، وَأَمَا الْمُنَافِقُ عَنْدُ اللَّهِ بْنُ أُبَيِّ فَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ، وَهُوَ الَّذِي تَوَلَّ إِكْبَرَهُ، وَحَمْنَتُهُ.

(المعجم ١١) - (باب براءة حرم النبي ﷺ من الريبة) (التحفة ١٢)

[٧٠٢٣]-٥٩ [٢٧٧١] حَدَّثَنِي زُهَيرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا عَفَانٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتُ عَنْ أَسِّي؛ أَنَّ رَجُلًا كَانَ يَتَّهِمُ بِإِيمَانِ وَلَدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: اذْهَبْ فَاضْرِبْ عُنْقَهُ، فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكَبِيِّ يَتَّبَرَّدُ فِيهَا، فَقَالَ لَهُ عَلِيٌّ: اخْرُجْ، فَنَأَوَلَهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكْرٌ، فَكَفَّ عَلِيٌّ عَنْهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَمَجْبُوبٌ، مَا لَهُ ذَكْرٌ.

50. The Book Of The Attributes Of The Hypocrites And The Rulings Concerning Them

Chapter...The Attributes Of The Hypocrites And The Rulings Concerning Them

[7024] 1 - (2772) Zaid bin Arqam said: "We set out on a journey with the Messenger of Allâh ﷺ, and the people encountered hardship. 'Abdullâh bin Ubayy said to his companions: 'Spend not on those who are with Allâh's Messenger, until they desert him.' And he ('Abdullâh bin Ubayy) said: 'If we return to Al-Madînah, indeed the more honourable will expel therefrom the meander.'

"I went to the Messenger of Allâh ﷺ and told him about that, and he sent for 'Abdullâh bin Ubayy and asked him about that. 'Abdullâh swore a vehement oath saying that he had not said that, and he said: 'Zaid is lying to the Messenger of Allâh ﷺ.' I was very upset about what they said, until Allâh revealed confirming what I had said: 'When the hypocrites come to you...'^[1]

"Then the Messenger of Allâh ﷺ summoned them so that he could pray for forgiveness for

٦ - (المعجم ٥٠) - كتاب صفات
المنافقين وأحكامهم (التحفة ...)

(المعجم) - (باب صفات
المنافقين وأحكامهم) (التحفة ١٣)

[٧٠٢٤] ١ - (٢٧٧٢) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ : حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى : حَدَّثَنَا زَهْيرُ بْنُ مُعَاوِيَةَ : حَدَّثَنَا أَبُو إِسْحَاقَ، أَنَّهُ سَمِعَ رَيْدَ بْنَ أَرْقَمَ يَقُولُ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لَاصْحَاحِيَّةِ : لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْتَصِرُوا مِنْ حَوْلِهِ . قَالَ زَهْيرٌ : وَهِيَ فِي قِرَاءَةٍ مِنْ حَفْضَ حَوْلَهُ .

وَقَالَ : لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعْرُفَ مِنْهَا الْأَذَلَّ، قَالَ : فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَيَّ عَبْدُ اللَّهِ بْنُ أَبِي فَسَأَلَهُ فَأَجْهَدَ يَوْمَهُ مَا فَعَلَ، فَقَالَ : كَذَبَ رَيْدُ رَسُولِ اللَّهِ ﷺ، قَالَ : فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةً، حَتَّى أَنْزَلَ اللَّهُ تَصْدِيقِي : «إِذَا جَاءَكُمُ الْمُنْتَقِدونَ».

^[1] Al-Munâfiqûn 63:1.

them, but they turned their heads away. And His Words: ‘...They are as blocks of wood propped up...’^[1] And they were rather good-looking men.”

[7025] 2 - (2773) It was narrated from ‘Amr that he heard Jâbir say: “The Prophet ﷺ came to the grave of ‘Abdullâh bin Ubayy and brought him out of his grave and placed him on his knees and blew on him, and dressed him in his own shirt. And Allâh knows best.”

[7026] (...) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ came to ‘Abdullâh bin ‘Ubayy after he had been placed in his grave...” and he narrated a *Hadîth* like that of Sufyân (no. 7025).

[7027] 3 - (2774) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy (bin Salûl) died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger

قالَ: ثُمَّ دَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، قَالَ: فَلَوْرَا رُءُوسَهُمْ، وَقَوْلُهُ: «كَانُوكُمْ حُشْبٌ مُسَنَّدٌ». وَقَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْئًا.

[٧٠٢٥] ٢ - (٢٧٧٣) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَرَهْبَرْ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الصَّبَّيِّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا، وَقَالَ الْآخْرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو؛ [إِنَّهُ] سَمِعَ جَابِرًا يَقُولُ: أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أَبِي، فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَى رُكْبَتِيهِ، وَفَتَّ عَلَيْهِ مِنْ رِيقِهِ، وَأَبْسَهُ قَوْيِصَهُ، وَاللَّهُ أَعْلَمُ.

[٧٠٢٦] (...) حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيِّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ النَّبِيُّ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي، بَعْدَمَا دُخَلَ حُفْرَتَهُ، فَذَكَرَ بِعْثَلٌ حَدِيثَ سُفْيَانَ.

[٧٠٢٧] ٣ - (٢٧٧٤) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عُمَرَ عَنْ تَافِعٍ، عَنْ ابْنِ عُمَرَ

^[1] Al-Munâfiqûn 63:4.

of Allâh ﷺ and asked him to give him his shirt so that he could shroud his father in it, and he gave it to him. Then he asked him to offer the funeral prayer for him, and the Messenger of Allâh ﷺ stood up to pray for him. ‘Umar stood up and took hold of the garment of the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?’ The Messenger of Allâh ﷺ said: ‘Rather Allâh has given me the choice, as He said: “Whether you ask for forgiveness for them or do not ask for forgiveness for them, if you ask for forgiveness for them seventy times...”^[1] – and I will do more than that.’ He said: ‘But he is a hypocrite.’ Then Allâh, Glorified and Exalted is He, revealed: “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”^[2]

[7028] 4 - (...) A similar report (as *Hadîth* no. 7027) was narrated from ‘Ubaidullâh with this chain of narrators and he added: “So he (ﷺ) stopped praying for them.”

[7029] 5 - (2775) It was narrated that Ibn Mas‘ûd said: “Three people gathered at the

قَالَ : لَمَّا تُوْفِيَ عَبْدُ اللهِ بْنُ أَبِي [ابْنُ سَلْوَلَ] ، جَاءَ ابْنُهُ ، عَبْدُ اللهِ بْنُ عَبْدِ اللهِ إِلَى رَسُولِ اللهِ ﷺ ، فَسَأَلَهُ أَنْ يُعْطِيهِ قَمِيصَهُ يُكَفِّرُ فِيهِ أَبَاهُ ، فَأَعْطَاهُ ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ ، فَقَامَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ ، فَقَامَ عُمَرُ فَأَخَذَ شُوْبِ رَسُولِ اللهِ ﷺ ، فَقَالَ : يَا رَسُولَ اللهِ ! أَتَصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللهُ أَنْ تُصَلِّي عَلَيْهِ ؟ فَقَالَ رَسُولُ اللهِ ﷺ : «إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ : «أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً» وَسَازِيْدُهُ عَلَى سَبْعِينَ » قَالَ : إِنَّهُ مُنَافِقٌ ، فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ : «وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَقْمَ عَلَى قَبْرِهِ» .

[التوبية: ٨٤].

الْمُشَنَّى وَعَبْيَدُ اللهِ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ ، عَنْ عَبْيَدِ اللهِ بِهَذَا الْإِسْنَادِ ، نَحْوَهُ - وَزَادَ : قَالَ : فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ .

[٧٠٢٩] ٥ - (٢٧٧٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عَمَرِ الْمَكَّيِّ : حَدَّثَنَا سُفْيَانُ عَنْ

^[1] At-Tawbah 9:80.

^[2] At-Tawbah 9:84.

Ka'bah – two Qurashîs and a Thaqafî, or two Thaqafîs and a Qurashî. They were lacking in understanding and had large bellies. One of them said: 'Do you think that Allâh can hear what we are saying?' Another said: 'He can hear if we speak loudly, but He cannot hear if we whisper.' The last one said: 'If He can hear us when we speak loudly, then He can hear us when we whisper.' Then Allâh, Glorified and Exalted is He revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing."^[1]

[7030] (...) A similar report (as *Hadîth* no. 7029) was narrated from 'Abdullâh.

[7031] 6 - (2776) It was narrated from Zaid bin Thâbit that the Prophet ﷺ went out to Uhud, and some of those who were with him came back. Among the Companions of the Prophet ﷺ

مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ ثَلَاثَةٌ نَفَرٌ، فُرْشَيَّانَ وَنَقْفَيَّ، أَوْ نَقْفَيَّانَ وَفَرْشَيَّ، قَلِيلٌ فِقَهٌ فُلُوْبِهِمْ، كَثِيرٌ شَحْمٌ بُطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرُونَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الْآخَرُ: يَسْمَعُ، إِنْ جَهَرَنَا، وَلَا يَسْمَعُ، إِنْ أَخْفَيْنَا، وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ، إِذَا جَهَرَنَا، فَهُوَ يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشَهَّدَ عَلَيْكُمْ سَعْكُرٌ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ» الآية [فصلت: ٢٢].

[٧٠٣٠] (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ خَلَادَ الْبَاهْلِيِّ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنِي سُلَيْمَانُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ نَحْوَهُ.

[٧٠٣١] ٦ - (٢٧٧٦) حَدَّثَنَا عَيْدُ اللَّهِ ابْنُ مُعَاذَ الْعَتَّبِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ زَيْدٍ

^[1] *Fuṣṣilat* 41:22.

there were two groups, one of whom said: ‘We will kill them,’ and the other group said ‘No.’ Then it was revealed: Then what is the matter with you that you are divided into two parties about the hypocrites...?”^[1]

ابن تَابِيتٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أُحْدِي، فَرَجَعَ نَاسٌ مِّمَّنْ كَانَ مَعَهُ، فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فَوْقَتَيْنِ، قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ، وَقَالَ بَعْضُهُمْ: لَا، فَنَزَّلَتْ: «فَمَا لِكُثُرٍ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ»

[النساء: ٨٨]

[7032] (...) A similar report (as *Hadîth* no. 7031) was narrated from Shu'bah with this chain of narrators.

[٧٠٣٢] (...) وَحَدَّثَنِي رُهْبَرٌ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا عُنَيْرٌ، كَلَاهُمَا عَنْ شَعْبَةَ بْنِ هَدَى الْإِسْنَادِ، نَحْوَهُ.

[7033] 7 - (2777) It was narrated from Abû Sa'eed Al-Khudrî that at the time of the Messenger of Allâh ﷺ, when the Messenger of Allâh ﷺ went out on a campaign, the hypocrites would stay behind, and they would be happy that they were staying behind, against (the order of) the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came back, they would make excuses and swear oaths, and they would like to be praised for what they had not done. Then it was revealed: “Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from

[٧٠٣٣] [٢٧٧٧]-٧ حَدَّثَنَا الْحَسَنُ ابْنُ عَلَيِّ الْحَلْوَانِيِّ وَمُحَمَّدُ بْنُ سَهْلِ التَّمِيمِيِّ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَشْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رِجَالًا مِّنَ الْمُنَافِقِينَ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانُوا إِذَا خَرَجُوا النَّبِيُّ ﷺ إِلَيْهِمْ إِلَى الْغَزوِ تَحَلَّفُوا عَنْهُ، وَفَرَّحُوا بِمَقْعِدِهِمْ خَلَافَ رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ النَّبِيُّ ﷺ اعْتَدُرُوا إِلَيْهِ، وَحَلَّفُوا، وَأَجْبَوْا أَنْ يُحَمِّلُوا بِمَا لَمْ يَفْعُلُوا، فَنَزَّلَتْ: «لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَنَّوْا وَيَكْبِحُونَ أَنْ يُحَمِّلُوا

[1] *An-Nisâ'* 4:88.

the torment, and for them is a painful torment.”^[1]

[7034] 8 - (2778) Humaid bin ‘Abdur-Rahmân bin ‘Awf narrated that Marwân said to his gatekeeper: “Go – O Râfi‘ – to Ibn ‘Abbâs, and say: ‘If every man among us who rejoices in what he has done, and loves to be praised for what he has not done is to be punished, then we will all be punished.’”

Ibn ‘Abbâs said: “What does this Verse have to do with you? This Verse was revealed concerning the People of the Book.” Then Ibn ‘Abbâs recited: ‘(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it...’^[2] And Ibn ‘Abbâs recited: ‘Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...’^[3]

Then Ibn ‘Abbâs said: “The Prophet ﷺ asked them about something, and they concealed it, and told him something else, and they went out thinking that he thought they had told him what he had asked them about. So they praised themselves, and rejoiced over what they had

إِمَّا لَمْ يَفْعُلُوا فَلَا تَحْسِبُهُم بِمَغَافِرَةٍ مِّنَ الْعَذَابِ» [آل عمران: ۱۸۸].

[٧٠٣٤] (٢٧٧٨) حَدَّثَنَا زُهْرَيْرُ بْنُ حَرْبٍ وَهَرْوُونُ بْنُ عَبْدِ اللَّهِ - وَاللَّفظُ لِرُهْيَرِ - قَالَ : حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ عَنْ أَبْنِ جُرَيْجٍ : أَخْبَرَنِي أَبْنُ أَبِي مُلَيْكَةَ ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَهُ ; أَنَّ مَرْوَانَ قَالَ : ادْهَبْ ، يَا رَافِعُ ! - لِبَوَايِهِ - إِلَى أَبْنِ عَبَّاسٍ فَقُلْ : لَئِنْ كَانَ كُلُّ أَمْرِيٍّ مِنَ فَرَحٍ بِمَا أَتَى ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعُلْ ، مُعَذَّبًا ، لَعَذَّبَنَّ أَجْمَعُونَ ، فَقَالَ أَبْنُ عَبَّاسٍ : مَا لَكُمْ وَلِهِنِّي الْآيَةُ ؟ إِنَّمَا تَرَكْتُ هَذِهِ الْآيَةَ فِي أَهْلِ الْكِتَابِ ، ثُمَّ تَلَّا أَبْنُ عَبَّاسٍ : «وَإِذَا أَخَذَ اللَّهُ مِيقَاتَ الَّذِينَ أُتُوا الْكِتَابَ لَتُبَيِّنَ لَهُنَّا سَرِيرَتُهُمْ وَلَا تَكْتُمُوهُ»

[آل عمران: ۱۸۷] هَذِهِ الْآيَةُ . وَتَلَّا أَبْنُ عَبَّاسٍ : «لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحَمَّدُوا إِمَّا لَمْ يَفْعُلُوا» [آل عمران: ۱۸۸]. وَقَالَ أَبْنُ عَبَّاسٍ : سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ ، وَأَخْرَجُوهُ بِعِيْرَهُ ، فَخَرَجُوا فَدُرِّأُوهُ أَنْ قَدْ

^[1] *Âl-’Imrân* 3:188.

^[2] *Âl-’Imrân* 3:187.

^[3] *Âl-’Imrân* 3:188.

done, by concealing from him what he had asked them about."

[7035] 9 - (2779) It was narrated that Qais said: "I said to 'Ammâr: 'What do you think about what you did with regard to 'Alî; was it your own opinion, or was it something that the Messenger of Allâh ﷺ enjoined upon you?' He said: 'The Messenger of Allâh ﷺ did not enjoin upon us something that he did not enjoin upon all the people. But Hudhaifah told me that the Messenger of Allâh ﷺ said: "Among my Companions (followers) there are twelve hypocrites,^[1] among whom are eight who will not enter Paradise until a camel passes through the eye of a needle. A flame of fire will be enough for them, and (the other) four." I do not remember what Shu'bah (a narrator) said about them.

[7036] 10 - (...) It was narrated that Qais bin 'Ubâd said: "We said to 'Ammâr: 'Was your fighting based on your opinion? For one's opinion may be right or wrong, or was it something that the Messenger of Allâh ﷺ enjoined upon you?' He said: 'The Messenger of Allâh ﷺ did not enjoin upon us anything

أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، فَاسْتَحْمَدُوا
بِذَلِكَ إِلَيْهِ، وَفَرِحُوا بِمَا أَتَوْا، مِنْ
كِتَمَانِهِمْ إِيَّاهُ، مَا سَأَلَهُمْ عَنْهُ.

ابن أبي شيبة: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ:
حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَاجَ عَنْ قَتَادَةَ، عَنْ
أَبِي نَصْرَةَ، عَنْ قَيْسٍ قَالَ: قُلْتُ لِعَمَّارٍ:
أَرَأَيْتُمْ صَنِيعَكُمْ هَذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ
عَلَيِّ، أَرَأَيْتُمُوهُ أَوْ شَيْئًا عَهْدَهُ إِلَيْكُمْ
رَسُولُ اللَّهِ ﷺ؟ قَالَ: مَا عَهْدَ إِلَيْنَا
رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهُدْ إِلَى النَّاسِ
كَافَةً، وَلَكِنْ حُدَيْفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ
قَالَ: قَالَ النَّبِيُّ ﷺ: «فِي أَصْحَابِيِّ اثْنَا
عَشَرَ مُنَافِقًا، فِيهِمْ ثَمَانِيَّةُ لَا يَدْخُلُونَ
الْجَنَّةَ حَتَّى يَلْجَأُ الْجَمَلُ فِي سُمِّ الْخَيَاطِ
ثَمَانِيَّةُ مِنْهُمْ تَكْفِيكُمُ الدِّيَلَةُ وَأَرْبَعَةُ لَمْ
أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ.

ابن المُشَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُشَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي
نَصْرَةَ، عَنْ قَيْسٍ بْنِ عَبَادٍ قَالَ: قُلْنَا

^[1] The meaning is: those who may be considered in my company, as seen in the following version of it which says: "My nation" in place of companions.

that he did not enjoin upon all the people.' And he said: 'The Messenger of Allâh ﷺ said: "Among my nation..."'

Shu'bah (one of the narrators) said: "I think he said: 'Hudhaifah told me.'"

Ghundar (one of the narrators) said: "I think he said: 'Among my nation there will be twelve hypocrites who will not enter Paradise, or even smell its fragrance, until a camel passes through the eye of a needle. A flame of fire will be sufficient for eight of them, a flame of fire that will appear at their backs and protrude through their chests.'"

لَعْمَارٍ : أَرَأَيْتَ قِتَالَكُمْ ، أَرَأَيَا رَأْيُّهُمْ ؟
فَإِنَّ الرَّأْيَ يُخْطِئُ وَيُصِيبُ ، أَوْ عَهْدًا
عَهِدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ ؟ فَقَالَ : مَا
عَهْدٌ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ
إِلَى النَّاسِ كَافَةً ، وَقَالَ : إِنَّ رَسُولَ
اللَّهِ ﷺ قَالَ : « إِنَّ فِي أُمَّتِي ».
قَالَ شُعْبَةُ : وَأَخْسِبُهُ قَالَ : حَدَّثَنِي
حُذَيْفَةَ .

وَقَالَ غُنْدَرُ : أَرَاهُ قَالَ : « فِي أُمَّتِي اثْنَا
عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ ، وَلَا
يَجِدُونَ رِيحَهَا ، حَتَّى يَلِجَ الْحَمَّالُ فِي سُمْ
الْحَيَاطِ ، ثَمَانِيَّةُ مِنْهُمْ تَكْفِيكُهُمُ الدُّبَيْشَ ،
سَرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْنَافِهِمْ ، حَتَّى
يَنْجُمَ مِنْ صُدُورِهِمْ ».

[7037] 11 - (...) Abû At-Tufail said: "There was some dispute between a man among the people of *Al-'Aqabah*^[1] and Hudhaifah. He said: 'I adjure you by Allah, how many were the people of *Al-'Aqabah*?' The people said to him: 'Tell him, because he is asking you.' He said: 'We were told that there were fourteen, and if you were one of them then there were fifteen. I bear witness

[٧٠٣٧] ١١ - (...) حَدَّثَنَا زُهيرٌ بْنُ
حَرْبٍ : حَدَّثَنَا أَبُو أَحْمَادَ الْكُوفِيُّ : حَدَّثَنَا
الْوَلِيدُ بْنُ جُمِيعٍ : حَدَّثَنَا أَبُو الطَّفَلِ قَالَ :
كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَّةِ وَبَيْنَ
حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ ، فَقَالَ :
أَنْشُدُكَ بِاللَّهِ ! كَمْ كَانَ أَصْحَابُ الْعَقَّةِ ؟ -
قَالَ : فَقَالَ لَهُ الْقَوْمُ : أَخْرِبْهُ إِذْ سَأَلَكَ ،
قَالَ : كُنَّا نُخْبِرُ أَنَّهُمْ أَرْبَعَةَ عَشَرَ - فَإِنَّ

^[1] *Al-'Aqabah* - what is mentioned here is not *Al-'Aqabah* located in Minâ, where the Muslims from Al-Madînah swore allegiance (*Bay'ah*) to the Prophet prior to the *Hijrah*; rather refers to *Al-'Aqabah* which was on the road to Tabûk, and was a place where the hypocrites gathered to plot their betrayal against the Prophet ﷺ at Tabûk.

by Allâh that twelve of them were enemies of Allâh and His Messenger in this life, and on the Day when the witnesses will stand forth, and three were excused. They will say: "We did not hear the caller of the Messenger of Allâh ﷺ and we did not know what the people intended." He (ﷺ) was in a lava field (Harrah) and he walked and said: "There is little water; no one should go to it before me." But he found that some people had gone to it before him, and he cursed them on that day."

[7038] 12 - (2780) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever climbs the mountain pass, the pass of Al-Murâr, his sins will be erased as they were erased from the Children of Israel.'

"The first ones to climb it were our horsemen, the horsemen of Banû Al-Khzraj, then the rest of the people came. The Messenger of Allâh ﷺ said: 'All of you are forgiven, except the owner of the red camel.' We came to him and said: 'Come, the Messenger of Allâh ﷺ will pray for forgiveness for you.' He said: 'By Allâh, finding my lost camel is dearer to me than your companion praying for forgiveness for me.'"

He said: "He was a man who was looking for his lost camel."

كُنْتَ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ،
وَأَشْهُدُ بِاللّٰهِ أَنَّ اثْنَيْ عَشَرَ مِنْهُمْ حَرْبُ اللّٰهِ
وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ، وَعَذَرَ ثَلَاثَةً، قَالُوا: مَا سَمِعْنَا
مُنَادِيَ رَسُولِ اللّٰهِ ﷺ وَلَا عَلِمْنَا بِمَا أَرَادَ
الْقَوْمُ، وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَى فَقَالَ:
إِنَّ الْمَاءَ قَلِيلٌ، فَلَا يَسِيقُنِي إِلَيْهِ أَحَدٌ
فَوَجَدَ قَوْمًا قَدْ سَبَقُوهُ، فَلَعَنَهُمْ يَوْمَِهِ.

١٢ [٧٠٣٨]- [٢٧٨٠] حَدَّثَنَا عَبْدُ
اللهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
فُرْهُ بْنُ خَالِدٍ عَنْ أَبِي الزُّبِيرِ، عَنْ جَابِرٍ
ابْنِ عَبْدِ اللّٰهِ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ:
«مَنْ يَصْعُدُ الشَّيْءَةَ، ثَيَّةَ الْمُرَارِ، فَإِنَّهُ يُحَطِّ
عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ».

قَالَ: فَكَانَ أَوَّلَ مَنْ صَعَدَهَا خَيْلُنَا،
خَيْلُ بَنِي الْخَزْرَاجِ، ثُمَّ تَنَاهَى النَّاسُ، فَقَالَ
رَسُولُ اللّٰهِ ﷺ: «وَكُلُّكُمْ مَغْفُورٌ لَهُ، إِلَّا
صَاحِبُ الْجَمَلِ الْأَحْمَرِ» فَاتَّيَاهُ فَقُلْنَا
[لَهُ]: تَعَالَى، يَسْتَغْفِرُ لَكَ رَسُولُ اللّٰهِ ﷺ،
فَقَالَ: وَاللّٰهِ! لَئِنْ أَجِدَ صَاحِبَيِّ أَحَبَّ إِلَيَّ
مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ.
قَالَ: وَكَانَ رَجُلٌ يَشْدُدُ ضَالَّةَ لَهُ.

[7039] 13 - (...) It was narrated that Jâbir bin ‘Abdullâh said: (the Messenger of Allâh ﷺ said:) “Whoever climbs the pass of Al-Murâr – or Al-Marâr...” a *Hadîth* like that of Mu‘âdh (no. 7039), except that he said: “He was a Bedouin who had come looking for his lost camel.”

[٧٠٣٩] ١٣ - (...). وَحَدَّنَا يَحْيَى

ابْنُ حَيْبِ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَةُ: حَدَّثَنَا أَبُو الزَّبِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَصْعُدْ ثَنَةَ الْمُرَارِ أَوِ الْمَرَارِ» بِمِثْلِ حَدِيثِ مُعاذٍ، عَيْرَ أَنَّهُ قَالَ: وَإِذَا هُوَ أَعْرَابِيٌّ حَاءَ يَسْنُدُ ضَالَّةَ لَهُ.

[7040] 14 - (2781) It was narrated that Anas bin Mâlik said: “Among us there was a man from Banû Al-Najjâr who had read *Al-Baqarah* and *Al-’Imrân*, and he used to write for the Messenger of Allâh ﷺ. He ran away and joined the people of the Book, and they held him in high regard, and they said: ‘This man used to write for Muhammad, and they liked him.’ Before long, Allâh caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied.”

[٧٠٤٠] ١٤ - (٢٧٨١) وَحَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الظَّرِيرِ: حَدَّثَنَا سُلَيْمَانٌ وَهُوَ ابْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مِنَ رَجُلٍ مِنْ بَنِي النَّجَارِ، قَدْ قَرَأَ الْبَقَرَةَ وَآلَ عُمَرَانَ، وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ، فَأَنْطَلَقَ هَارِبًا حَتَّى لَحِقَ بِأَهْلِ الْكِتَابِ، قَالَ: فَرَفَعُوهُ، قَالُوا: هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ، فَأَعْجَبُوا بِهِ، فَمَا لَبِثَ أَنْ قَضَمَ اللَّهُ عَنْهُ فِيهِمْ، فَحَفَرُوا لَهُ فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ بَنَدَتُهُ عَلَى وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ بَنَدَتُهُ عَلَى وَجْهِهَا، فَرَكُوْهُ مَنْبُودًا.

[٧٠٤١] ١٥ - (٢٧٨٢) حَدَّثَنِي أَبُو

[7041] 15 - (2782) It was narrated from Jâbir that the Messenger of Allâh ﷺ came

كُرِيْبٌ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنِي حَفْصُ

from a journey, and when he was close to Al-Madīnah there came a wind that was so strong that a rider could almost be buried in the sand. He said that the Messenger of Allāh ﷺ said: "This wind has been sent because of the death of a hypocrite." When he came to Al-Madīnah, they found out that one of the greatest of hypocrites had died.

يَعْنِي ابْنَ عَيَّاثٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مِنْ سَفَرٍ، فَلَمَّا كَانَ قُربَ الْمَدīنَةِ هَاجَتْ رِيحٌ شَدِيدَةً تَكَادُ أَنْ تَدْفِنَ الرَّاكِبَ، فَرَأَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَعْثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ» فَلَمَّا قَدِمَ الْمَدīنَةَ، فَإِذَا مُنَافِقٌ عَظِيمٌ، مِنَ الْمُنَافِقِينَ، فَقَدْ مَاتَ.

[7042] 16 - (2783) Iyās said: "My father said: 'We went with the Messenger of Allāh ﷺ to visit a man who had a fever. I put my hand on him and said: 'By Allāh, I have never seen a man who is hotter than this.' The Prophet of Allāh ﷺ said: 'Shall I not tell you of one who will be hotter than him on the Day of Resurrection?' These two men who were riding with their backs towards the Prophet ﷺ (heading away from him)" – referring to two men who were among his companions at that time.^[1]

[7043] 17 - (2784) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The likeness of the hypocrite is that of a sheep that is confused and roams

عَبَاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَتَّبِيُّ: حَدَّثَنَا أَبُو مُحَمَّدِ التَّضْرُّبُ بْنُ مُحَمَّدٍ بْنُ مُوسَى الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِيَّاسُ: حَدَّثَنِي أَبِي قَالَ: عُدْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَجُلًا مَوْعِدُكَا، قَالَ: فَوَضَعْتُ يَدِي عَلَيْهِ قَفْلَتْ: وَاللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَشَدَّ حَرًّا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَلَا أُخْرِكُمْ بِإِشَدَّ حَرٍّ مِنْهُ يَوْمَ الْقِيَامَةِ؟ هَذِينِكُمُ الرَّجُلُونَ الرَّاكِبُونَ الْمُفَقِّيُّونَ لِرَجُلِينِ حِيتَنَدِ مِنْ أَصْحَابِهِ.

ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْءَةَ: حَدَّثَنَا أَبُو

^[1] They were described as his companions because they made an outward show of being Muslim and being among his Companions, but they were not among those who attained the virtue of being his Companions.

between two flocks, going to one and then to the other.”

أُسَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْبَرِ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عُبْدُ الْوَهَابِ يَعْنِي الشَّفَعِيَّ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُتَأْفِفِ كَمَثَلِ الشَّاةِ الْعَâيَةِ بَيْنَ الْعَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً».

[7044] (...) A similar report (as *Hadîth* no. 7043) was narrated from Ibn ‘Umar, from the Prophet ﷺ, except that he said: “It joins one, and then the other.”

[٧٠٤٤] (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيِّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، عَيْرَ أَنَّهُ قَالَ: «تَكْرُرُ فِي هَذِهِ مَرَّةً، وَفِي هَذِهِ مَرَّةً».

Chapter... The Description Of The Resurrection, And Paradise And Hell

[7045] 18 - (2785) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat’s wing before Allâh. Recite: ‘...And on the Day of Resurrection, We shall assign no weight for them.’”^[1]

(المعجم ...) - (باب صفة القيامة والجنة والثار) (التحفة ١٤)

[٢٧٨٥]-١٨ [٧٠٤٥] حَدَّثَنِي أَبُو بَكْرِ بْنِ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي الْمُغَيْرَةُ يَعْنِي الْحِزَارِيُّ عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّوِيْنُ يَوْمَ الْقِيَامَةِ، لَا يَزِنُ جَنَاحَ بَعْوضَةٍ عِنْدَ اللَّهِ». أَفَرَءُوا: «فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَبَّا» [الكهف: ١٠٥].

^[1] Al-Kahf 18:105.

[7046] 19 - (2786) It was narrated that 'Abdullâh bin Mas'ûd said: "A Jewish scholar came to the Messenger of Allâh ﷺ and said: 'O Muhammad, or O Abul-Qâsim - on the Day of Resurrection Allâh will carry the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He will shake them and will say: 'I am the Sovereign, I am the Sovereign.'" The Messenger of Allâh ﷺ smiled, liking what the Jewish scholar said and confirming it. Then he recited: 'They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and Exalted is He above all that they associate as partners with Him!'"^[1]

[7047] 20 - (...) It was narrated from Mansûr with this chain of narrators. He said: "A Jewish scholar came to the Messenger of Allâh ﷺ..." a *Hadîth* like that of Fudail (no. 7046), but he did not mention (the words) "Then He will shake them."

He said: "And I saw the Messenger

ابن عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا فُضَيْلٌ يَعْنِي ابْنَ عَيَّاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! أَوْ يَا أَبا الْفَاقِسِ! إِنَّ اللَّهَ [تَعَالَى] يُمْسِكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَى إِصْبَعٍ، وَالْأَرْضَ عَلَى إِصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرُ الْخَلْقِ عَلَى إِصْبَعٍ، ثُمَّ يَهُزُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، فَضَحِّكَ رَسُولُ اللهِ ﷺ تَعَجَّبًا مِمَّا قَالَ الْحَبْرُ، تَضَدِّيقاً لَهُ، ثُمَّ قَرَأَ: «وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّتُ يَمِينِهِ سُبْحَنَهُ وَتَعَلَّمَ عَمَّا يُشْرِكُونَ» [الزمر: 67].

ابن أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ، كِلَّاهُمَا عَنْ جَبَرٍ عَنْ مَنْصُورٍ بِهَذَا الْأَسْنَادِ، قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللهِ ﷺ، يُمَثِّلُ حَدِيثَ فُضَيْلٍ، وَلَمْ يَذْكُرْ: ثُمَّ يَهُزُّهُنَّ.

^[1] Az-Zumar 39:67.

of Allâh ﷺ smiling so broadly that his molars could be seen, liking what he said and confirming it. Then the Messenger of Allâh ﷺ said “They made not a just estimate of Allâh such as is due to Him” and recited the Verse.

[7048] 21 - (...) ‘Abdullâh said: A man from among the people of the Book came to the Messenger of Allâh ﷺ and said: “O Abul-Qâsim, Allâh will take hold of the heavens on one finger, and the earths on one finger, and the trees and soil on one finger, and the creation on one finger, then He will say: “I am the Sovereign, I am the Sovereign.”” He said: “And I saw the Prophet ﷺ smiling so broadly that his molars could be seen, then he (ﷺ) said: ‘They made not a just estimate of Allâh such as is due to Him.’”

[7049] 22 - (...) It was narrated from Al-A‘mash with this chain of narrators in (a narration similar to no. 7048), except that their *Hadîth* it says: “The trees on one finger, the soil on one finger.” In the *Hadîth* of Jarîr it does not say: “And the creation on one finger,” but in his *Hadîth* it says: “The mountains on one finger.” In the *Hadîth* of Jarîr it adds: “Confirming it and liking what he said.”

وَقَالَ: فَلَقْدُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ
ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ تَعْجِبًا لِمَا قَالَ:
تَصْدِيقًا لَهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا
قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ» وَنَلَّا الْآيَةَ.

[٧٠٤٨]-٢١] حَدَثَنَا عُمَرُ بْنُ
حَفْصٍ بْنِ غَيَاثٍ: حَدَثَنَا أَبِي: حَدَثَنَا
الْأَعْمَشُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ:
سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ
رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَيَّ رَسُولُ اللَّهِ ﷺ
فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ اللَّهَ يُمْسِكُ
السَّمَاوَاتِ عَلَىٰ إِصْبَعٍ، وَالْأَرْضَ يَسِّرُ عَلَىٰ
إِصْبَعٍ، وَالشَّجَرَ وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ،
وَالْخَلَاقَ عَلَىٰ إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا
الْمَلِكُ، أَنَا الْمَلِكُ، قَالَ: فَرَأَيْتُ
الَّذِي ﷺ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ، ثُمَّ
قَالَ: «وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ».

[٧٠٤٩]-٢٢] حَدَثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَثَنَا
أَبُو مُعاوِيَةَ؛ وَحَدَثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
وَعَلِيُّ بْنُ خَسْرَمَ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ
يُونُسَ؛ وَحَدَثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا
الْإِسْنَادِ، عَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا:

وَالشَّجَرَ عَلَىٰ إِصْبَعٍ، وَالثَّرَى عَلَىٰ إِصْبَعٍ
وَلَيْسَ فِي حَدِيثٍ جَرِيرٍ: وَالخَلَاقَ عَلَىٰ
إِصْبَعٍ، وَلَكِنْ فِي حَدِيثِهِ: وَالْجِبَالَ عَلَىٰ
إِصْبَعٍ، وَرَادَ فِي حَدِيثِ جَرِيرٍ: تَصْدِيقًا
لَهُ تَعَجُّبًا لِمَا قَالَ.

[7050] 23 - (2787) Abû Hurairah used to say: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Blessed and Exalted is He, will roll up the heavens in His Right Hand, then He will say: 'I am the Sovereign, where are the kings of the earth?'"

[٧٠٥٠] ٢٣- (٢٧٨٧) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْمَىٰ: أَخْبَرَنَا أَبْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ: حَدَّثَنِي
أَبْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبَضُ اللَّهُ تَبَارَكَ
وَتَعَالَى الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي
السَّمَاءَ بِيمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ،
أَنِّي مُلْوُكُ الْأَرْضِ».

[7051] 24 - (2788) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Glorified and Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?' Then He will roll up the earth in His Left Hand and he will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?'"

[٧٠٥١] ٢٤- (٢٧٨٨) حَدَّثَنَا أَبْوَ
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ
عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ
اللَّهِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ عَزَّ
وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ
يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَىِ، ثُمَّ يَقُولُ: أَنَا
الْمَلِكُ، أَنِّي الْجَبَارُونَ؟ أَنِّي
الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضَ بِشِمَالِهِ،
ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنِّي الْجَبَارُونَ؟
أَنِّي الْمُتَكَبِّرُونَ؟».

[7052] 25 - (...) It was narrated from ‘Ubaidullâh bin Miqsam that he watched ‘Abdullâh bin ‘Umar to see how he narrated that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, will take His heavens and His earths in His Hands and will say: ‘I am Allâh’ – clenching and unclenching his fist – ‘I am the Sovereign,’” and I looked at the *Minbar* and saw it shaking at the bottom, and I thought that it would fall with the Messenger of Allâh ﷺ.

[7053] 26 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I saw the Messenger of Allâh ﷺ on the *Minbar*, saying: ‘Al-Jabbâr, Glorified and Exalted is He, will take His heavens and His earths in His Hands,’” then he mentioned a *Hadîth* like that of Ya‘qûb (no. 7052).

Chapter 1. The Beginning Of Creation And The Creation Of Adam, (Peace Be Upon Him)

[7054] 27 - (2789) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ took my hand and said: ‘Allâh, (Glorified and Exalted is He,) created the earth on Saturday, and

[٧٠٥٢] ٢٥ - (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ : حَدَّثَنِي أَبُو حَازِمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مَقْسُمٍ ؛ أَنَّهُ نَظَرَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولُ اللَّهِ ﷺ قَالَ : «يَأْخُذُ اللَّهُ عَزَّ وَجَلَّ سَمَاوَاتِهِ وَأَرَضِيهِ يَدِيهِ، فَيَقُولُ : أَنَا اللَّهُ - وَيَتَّسِعُ أَصَابِعُهُ وَيَسْطُطُهَا - أَنَا الْمَلِكُ» حَتَّى نَظَرَتِ إِلَى الْمُبَرِّ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِيَّيَ الْأَقْوَلُ : أَسَاقِطُ هُوَ بِرَسُولِ اللَّهِ ﷺ .

[٧٠٥٣] ٢٦ - (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ : حَدَّثَنِي أَبِي عَنْ عُبَيْدِ اللَّهِ بْنِ مَقْسُمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمُبَرِّ، وَهُوَ يَقُولُ : «يَأْخُذُ الْجَبَارُ، عَزَّ وَجَلَّ، سَمَاوَاتِهِ وَأَرَضِيهِ يَدِيهِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ .

(المعجم ١) - (باب ابتداء الخلق، وخلق آدم عليه السلام) (التحفة ١٥)

[٧٠٥٤] ٢٧ - (٢٧٨٩) حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَهُرُونُ بْنُ عَبْدِ اللَّهِ قَالًا : حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ : أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمِيَّةَ

over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Adam, peace be upon him, after 'Asr on Friday, the last of creation in the last hour of Friday, between 'Asr and nightfall."

عَنْ أَئِبُّ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمّ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللَّهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْأَثْنَيْنِ، وَخَلَقَ الْمَكْرُوْرَةَ يَوْمَ الْثَّلَاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الْأَرْبَعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخرِ الْخَلْقِ، فِي آخرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ». [حدَّثَنَا الْجُلُودِيُّ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ صَاحِبُ مُسْلِمٍ: حَدَّثَنَا الْسِّسْطَامِيُّ وَهُوَ الْحُسَيْنُ بْنُ عَيْسَى، وَسَهْلُ بْنُ عَمَارٍ، وَإِبْرَاهِيمُ ابْنُ بَنْتِ حَفْصٍ، وَغَيْرُهُمْ، عَنْ حَاجَاجٍ بِهَذَا الْحَدِيثِ].

Chapter 2. The Resurrection And Description Of The Earth On The Day Of Resurrection

[7055] 28 - (2790) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, the people will be gathered on an earth that is white with a reddish

(المعجم ٢) - (بابٌ: في البعث والشّور، وصفة الأرض يوم القيمة)

(التحفة ١٦)

[٧٠٥٥]-٢٨ [٢٧٩٠]-٢٨ حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ:

tinge, like a loaf of pure-wheat flatbread, on which there is no landmark for anyone.””

[7056] 29 - (2791) It was narrated that ‘Âishah said: “I asked the Messenger of Allâh ﷺ about the Verse: ‘On the Day when the earth will be changed to another earth and so will be the heavens...’^[1] – where will the people be on that Day, O Messenger of Allâh?” He said: “On the Sirât.”

قالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ يَبْضَاءُ، عَفْرَاءُ، كَفْرَصَةُ التَّنْفِيِّ، لَيْسَ فِيهَا عَلَمٌ لِأَحَدٍ».

[٧٠٥٦]-[٢٧٩١] حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاؤِدَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: «يَوْمَ تَبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ» [إِبْرَاهِيمٌ: ٤٨]. فَأَيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ؟ يَا رَسُولَ اللَّهِ! فَقَالَ: «عَلَى الصَّرَاطِ».

(المعجم ٣) - (باب نُزُل أهل الجنة)
(التحفة ١٧)

Chapter 3. The Welcoming Feast Of The People Of Paradise

[7057] 30 - (2792) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “On the Day of Resurrection the earth will be like a single loaf of flatbread, which Al-Jabbâr will turn in His Hand as one of you turns his bread when he is traveling, a welcoming feast for the people of Paradise.” A Jewish man came and said: “May the Most Merciful bless you, Abul-Qâsim. Shall I not tell you of the welcoming feast for the people of Paradise on the Day of Resurrection?” He said: “Yes.” He said: “The earth will be

[٧٠٥٧]-[٢٧٩٢] حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شَعْبَنَ بْنِ الْيَثِّ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزًا وَاحِدَةً، يَكْنُوهَا الْجَبَّارُ إِلَيْهِ، كَمَا يَكْنُو أَحَدُكُمْ خُبْرَتَهُ فِي السَّفَرِ، نُزُلًا لِأَهْلِ الْجَنَّةِ». قَالَ: فَأَتَى

^[1] Ibrâhîm 14:48.

like a single loaf of flatbread” – as the Messenger of Allâh ﷺ said. The Messenger of Allâh ﷺ looked at us and smiled so broadly that his molars could be seen. (The Jewish man) said: “Shall I not tell you of their seasoning?” He said: “Yes.” He said: “Their seasoning will be *Bâlâm* and fish.” They said: “What is this?” He said: “An ox and fish; seventy thousand will eat from the caudate lobe of their livers.”

رَجُلٌ مِنَ الْيَهُودِ، فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْنَا، أَبَا الْفَاقِسِ! أَلَا أُخْبِرُكَ بِتُرْبَلَ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَى!» قَالَ: تَكُونُ الْأَرْضُ خُبْزًا وَاحِدَةً - كَمَا قَالَ رَسُولُ اللَّهِ ﷺ - قَالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّى بَدَأْتُ نَوَاجِذُهُ، قَالَ: أَلَا أُخْبِرُكَ بِإِذَا مِنْهُمْ؟ قَالَ: «بَلَى!» قَالَ: إِذَا مِنْهُمْ بِالْأُمُّ وَنُونٌ، قَالُوا: وَمَا هَذَا؟ قَالَ: «نُورٌ وَنُونٌ، يَا كُلُّ مَنْ زَائِدَهُ كِيدَهُمَا سَبْعُونَ أَلْفًا».

[٧٠٥٨]-[٢٧٩٣] حَدَّثَنَا يَحْيَى بْنُ ابْنِ حَيْبِ الْحَارِثِيِّ: حَدَّثَنَا حَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا فُرْتَةُ: حَدَّثَنَا مُحَمَّدُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَابَعْنِي عَشْرَةُ مِنَ الْيَهُودِ لَمْ يَبْقَ عَلَيَّ ظَهُرِهَا يَهُودِيٌّ إِلَّا أَسْلَمَ».

(المعجم ٤) - (بابُ سُؤالِ اليهود
النَّبِيُّ ﷺ عَنِ الرُّوحِ، وَقَوْلُهُ تَعَالَى:
«يَسْأَلُوكُمْ عَنِ الرُّوحِ» الآية)
(التحفة ١٨)

[٧٠٥٩]-[٢٧٩٤] حَدَّثَنَا عُمَرُ بْنُ حَصْنِ بْنِ عِيَاثٍ: حَدَّثَنَا أَبِي حَمْزَةَ الْأَعْمَشَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ

[7058] 31 - (2793) It was narrated that Abû Hurairah said: “The Prophet ﷺ said: “If ten of the Jews follow me, there will be no Jew left but he will become Muslim.”

Chapter 4. The Jews' Asking The Prophet ﷺ About The Soul, And The Words Of Allâh: “And They Ask You Concerning The *Rûh* (The Spirit)”^[1]

[7059] 32 - (2794) It was narrated that ‘Abdullâh said: “While I was walking with the Prophet ﷺ in a field, and he was

^[1] *Al-Isrâ'* 17:85.

leaning on a palm branch, he passed by a group of Jews. They said to one another: 'Ask him about the soul.' They said: 'Why do you want to ask him about it? He may give an answer that you dislike.' They said: 'Ask him.' So one of them stood up and asked him about the soul. The Prophet ﷺ remained silent and did not give any answer, and I knew that Revelation was coming to him. I stayed where I was, and when the Revelation ended, he (ﷺ) said: "And they ask you concerning the *Rûh* (the spirit). Say: 'The *Rûh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'"^[1]

[7060] 33 - (...) It was narrated that 'Abdullâh said: "I was walking with the Prophet ﷺ in a field in Al-Madînah..." a *Hadîth* like that of Hâfṣ (no. 7059).

عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْمَا أَنَا أُمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ، وَهُوَ مُتَكَبِّرٌ عَلَى عَسِيبٍ، إِذْ مَرَ بِنَقْرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالُوا: مَا رَأَيْتُمْ إِلَيْهِ لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرُهُونَهُ، فَقَالُوا: سَلُوهُ، فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ الرُّوحِ، قَالَ: فَأَسْكَنَتِ النَّبِيَّ ﷺ، فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ، قَالَ: فَقُمْتُ مَكَانِي، فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: «وَسَأَلْتُكُمْ عَنِ الرُّوحِ قُلِ الْرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيْشُ مِنَ الْعِلْمِ إِلَّا قَلِيلًا» [إِلَسْرَاءٌ: ٨٥].

[٧٠٦٠] ٣٣ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَحِ قَالَا: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلَيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أُمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، يَنَحِي حَدِيثَ حَفْصٍ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: وَمَا أُوتِيْشُ مِنَ الْعِلْمِ إِلَّا قَلِيلًا، وَفِي حَدِيثِ عِيسَى [بْنِ

^[1] *Al-Isrâ'* 17:85.

يُؤْسَنَ]: وَمَا أُوتُوا، مِنْ رِوَايَةِ ابْنِ
خَشْرَمَ.

[7061] 34 - (...) It was narrated that 'Abdullâh said: "The Prophet ﷺ was among the date palms, leaning on a palm branch..." then he mentioned a *Hadîth* like the *Hadîth* narrated from Al-A'mash (no. 7059).

[٧٠٦١] ٣٤- (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ الْأَعْمَشَ يَرْوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ فِي نَخْلٍ يَتَوَكَّلُ عَلَى عَسِيبٍ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنِ الْأَعْمَشِ، وَقَالَ فِي رِوَايَتِهِ: وَمَا أُوتَيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا.

[7062] 35 - (2795) It was narrated that Khabbâb said: "I was owed a debt by Al-'Âs bin Wâ'il, so I went to him and asked for it. He said to me: 'I will never repay you until you disbelieve in Muhammad.' I said to him: 'I will never disbelieve in Muhammad until you die and are resurrected.' He said: 'Will I be resurrected after I die? I will repay you after I am resurrected, if I get wealth and children.'"

Wakî' said: "This is how Al-A'mash said it. And these Verses were revealed: 'Have you seen him who disbelieved in Our Ayât and said: I shall certainly be given wealth and children [if I will be alive (again)]' up to His saying: '...and he shall come to Us alone.'"^[1]

[٧٠٦٢] ٣٥- (٢٧٩٥) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجَعُ - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ عَنْ خَبَابٍ قَالَ: كَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلِ دَيْنَ، فَأَتَيْتُهُ أَنْقَاضَاهُ، فَقَالَ لِي: لَنْ أَفْضِلَكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكُفُّرَ بِمُحَمَّدٍ حَتَّى تَمُوتَ ثُمَّ تُبَعَّثُ، قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَفْضِلَكَ إِذَا رَجَعْتُ إِلَى مَالِ وَوَلِدِ. قَالَ وَكِيعٌ: كَذَّا قَالَ الْأَعْمَشُ، قَالَ

^[1] Mariam 19:77-80.

فَتَرَكْتُ هَذِهِ الْآيَةَ: ﴿أَفَرَءَيْتَ الَّذِي كَفَرَ بِثَائِنَتَا وَقَالَ لَا وُتَبِّعَ مَالًا وَوَلَدًا﴾ [مريم: ٧٧] إِلَى قَوْلِهِ: ﴿وَيَأْتِنَا فَرَدًا﴾ .

[٧٠٦٣]-٣٦ [٧٠٦٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنَا ابْنُ نُعْمَرَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفيَّانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ يَهْذَا إِلْسَنَادِ، نَحْنُ حَدِيثٌ وَكَيْعٌ، وَفِي حَدِيثِ جَرِيرٍ: قَالَ: كُنْتُ فِينَا فِي الْجَاهِلِيَّةِ، فَعَمِلْتُ لِلْعَاصِ بْنَ وَائِلٍ عَمَالًا، فَأَتَيْتُهُ أَنْقَاضَاهُ.

(المعجم ٥) - (بَابُ : فِي قَوْلِهِ تَعَالَى : ﴿وَمَا كَانَ اللَّهُ يُعَذِّبُهُمْ وَأَنَّهُمْ فِيهِمْ﴾ الآية) (التحفة ١٩)

[٧٠٦٤]-٣٧ [٢٧٩٦] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاَذِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ الرِّبَادِيِّ؛ أَنَّهُ سَمِعَ أَسَنَ بْنَ مَالِكَ يَقُولُ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعِذَابِ أَلِيمٍ، فَتَرَكْتُ: ﴿وَمَا كَانَ

[7063] 36 - (...) A *Hadîth* like that of Wakî‘ (no. 7062) was narrated from Al-A‘mash with this chain of narrators, and in the *Hadîth* of Jarîr it says: “I was a blacksmith during the *Jâhiliyyah*, and I did some work for Al-‘Âs bin Wâ'il, and I came to him to ask him to pay me.”

Chapter 5. The Words Of Allâh The Most High: “And Allâh Would Not Punish Them While You Are Amongst Them”^[1]

[7064] 37 - (2796) Anas bin Mâlik said: Abû Jahl said: “O Allâh, if this is Truth from You, rain down stones upon us from heaven, or inflict upon us a painful torment.” Then this was revealed: “And Allâh would not punish them while you are amongst them, nor will He punish them while they seek (Allâh’s) forgiveness. And why should not Allâh punish them

^[1] *Al-Anfâl* 8:33.

while they hinder (men) from *Al-Masjid Al-Harâm*.”^[1]

اللَّهُ يُعَذِّبُهُمْ وَأَنَّ فِيهِمْ وَمَا كَانُ
اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ ۝ وَمَا
لَهُمْ أَلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ ۝ [الأنفال: ۳۳-۳۴]
إِلَى آخر الآية.

Chapter 6. The Words Of Allâh: “Verily, Man Does Transgress Because He Considers Himself Self-Sufficient”^[2]

[7065] 38 - (2797) It was narrated that Abû Hurairah said: “Abû Jahl said: ‘Does Muâmmad put his face on the ground (i.e., prostrate) among you?’ It was said: ‘Yes.’ He said: ‘By Al-Lât and Al-‘Uzza, if I see him doing that, I will stomp on his neck or smear his face with dust.’ He came to the Messenger of Allâh ﷺ when he was praying, and he wanted to stomp on his neck, but suddenly they saw him turning upon his heels, trying to shield himself with his hands. It was said to him: ‘What is the matter with you?’ He said: ‘Between him and I there is a ditch filled with fire, terror and wings.’

“The Messenger of Allâh ﷺ said: ‘If he had come near me, the angels would have torn him limb from limb.’”

(المعجم ٦) - (باب قوله: «إِنَّ
الْإِنْسَنَ لِيُطْغَىٰ ۝ ۝ أَنَ رَءَاهُ أَسْغَنَ»)
(التحفة ٢٠)

[٧٠٦٥-٣٨] (٢٧٩٧) حَدَّثَنَا عُيَيْدٌ
اللَّهُ بْنُ مُعاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
القَيْسِيُّ قَالَ: حَدَّثَنَا الْمُعَتَمِرُ عَنْ أَبِيهِ:
حَدَّثَنِي نَعِيمُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ
يُعْفَرُ مُحَمَّدٌ وَجْهُهُ بَيْنَ أَظْهَرِكُمْ؟ قَالَ:
فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعَزَّى! لَئِنْ
رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطْأَنَّ عَلَى رَقْبَتِهِ، أَوْ
لَا عَمَرَنَّ وَجْهُهُ فِي التُّرَابِ، قَالَ: فَأَتَى
رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَّا
عَلَى رَقْبَتِهِ، قَالَ: فَمَا فَجِئْتُمْ مِنْهُ إِلَّا وَهُوَ
يَكْصُنُ عَلَى عَقَيْبَتِهِ وَيَتَقَبَّلُ بِيَدِيهِ، قَالَ:
فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنِهِ
لَخَنْدَقًا مِنْ نَارٍ وَهُوَ لَا وَاجِدَةٌ.

^[1] *Al-Anfâl* 8:33-34.

^[2] *Al-‘Alaq* 96:6,7.

Then Allâh, Glorified and Exalted is He, revealed- and we do not know if this is the *Hadîth* of Abû Hurairah or something that he conveyed:

“Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, to your Lord is the return. Have you seen him who prevents. A slave when he prays? Have you seen if he (Muhammad ﷺ) is on the guidance (of Allâh). Or enjoins piety? Have you seen if he denies and turns away?” – meaning Abû Jahl – “Knows he not, that Allâh does see (what he does)? Nay! If he ceases not, We will catch him by the forelock – A lying, sinful forelock! Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muhammad) Do not obey him.”^[1]

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ دَنَا مِنْيَ لَاخْتَطَافُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا نَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ، أَوْ شَيْءٍ بَلَغْتُهُ - : «كَلَّا إِنَّ الْإِنْسَنَ لَيَطْعَمُ أَنْ رَأَاهُ أَسْعَقَهُ أَنْ إِلَى رَبِّكَ الْرُّجْعَةُ أَرْعَيْتَ الَّذِي يَنْهَى أَنْ عَبْدًا إِذَا صَلَّى أَرْعَيْتَ إِنْ كَانَ عَلَى الْمُهْدَى أَوْ أَمْرَ بِالْمُتَوَهِّمِ أَرْعَيْتَ إِنْ كَذَبَ وَتَوَلَّ» يَعْنِي أَبَا جَهَلٍ، «أَلَّا يَعْمَلْ إِنَّ اللَّهَ يَرَى كَلَّا لَئِنْ لَمْ يَنْهَ لَنْفَعًا بِالنَّاصِيَةِ» O نَاصِيَةً كَذِبَةً حَاطِلَةً O فَلَيَرْعَمْ نَادِيَةً O سَطْلَعُ الْزَّيَانَةَ O كَلَّا لَطْعَمَهُ» [العلق: ٦-١٩].

رَأَدَ عَبْدُ اللَّهِ فِي حَدِيثِهِ قَالَ: وَأَمْرَهُ بِمَا أَمْرَهُ بِهِ وَرَأَدَ ابْنَ عَبْدِ الْأَعْمَامِ: فَلَيَدْعُ نَادِيَةً، يَعْنِي: قَوْمَهُ .

(١) جِمْ ٧) - (بَابُ الدُّخَانِ)

(التحفة ٢١)

[٧٠٦٦-٣٩] (٢٧٩٨) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الصَّحْنَى، عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا، وَهُوَ مُضطَطَعٌ

Chapter 7. The Smoke (*Ad-Dukhân*)

[7066] 39 - (2798) It was narrated that Masrûq said: “We were sitting with ‘Abdullâh and he was lying down among us, when a man came to him and said: ‘O Abû ‘Abdur-Rahmân,

[1] *Al-Alaq* 96:6-19.

there is a storyteller by the gates of Kindah who is telling stories. He claims that the sign of *Ad-Dukhān* (the smoke) is about to appear, and it will take the souls of the disbelievers, and it will afflict the believers with something like a cold.'

“‘Abdullâh sat up angrily and said: ‘O people, fear Allâh! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: “Allâh knows best,” for it is more knowledgeable for one of you to say, when he does not know, “Allâh knows best.”’ Allâh, Glorified and Exalted is He, said to His Prophet ﷺ:

"Say: No wage do I ask of you for this (the Qur'an), nor am I one of the *Mutakallifin* (those who pretend and fabricate things which do not exist)."^[1]

When the Messenger of Allâh ﷺ saw the people ignoring him, he said: "O Allâh, seven like the seven (years of famine) of Yûsuf." Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger. One of them would look at the sky and see something like smoke. Then Abû Sufyân came to him and said: "O Muhammâd, you have come enjoining us to obey Allâh and uphold ties of kinship. Your people are dying; pray to Allâh for

فَاتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ
فَقَا صَاحِبَ الْمُؤْمِنِينَ عِنْدَ أَبْوَابِ كِنْدَةِ يَقْصُصُ وَيَزْعُمُ أَنَّ آيَةَ
الدُّخَانِ تَجِيءُ فَتَأْخُذُ بِأَنفَاسِ الْكُفَّارِ،
وَيَأْخُذُ الْمُؤْمِنِينَ مِنْ كَهْيَةِ الرُّكَامِ، فَقَالَ
عَبْدُ اللهِ، وَجَلَسَ وَهُوَ عَصْبَانُ: يَا أَيُّهَا
النَّاسُ! اتَّقُوا اللهَ، مَنْ عَلِمَ مِنْكُمْ شَيْئًا،
فَلَيَقُولَّ بِمَا يَعْلَمُ، وَمَنْ لَمْ يَعْلَمْ، فَلَيَقُولَّ:
اللهُ أَعْلَمُ، فَإِنَّهُ أَعْلَمُ لِأَحْدَوْكُمْ أَنْ يَقُولَ،
لِمَنَا لَا يَعْلَمُ: اللهُ أَعْلَمُ، فَإِنَّ اللهَ عَزَّ وَجَلَّ
قَالَ لِنَبِيِّهِ ﷺ: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ
أَخْرِيٍّ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ [ص: ٨٦]. إِنَّ
رَسُولَ اللهِ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِدْبَارًا،
فَقَالَ: «اللَّهُمَّ! سَيِّعْ كَسْبُ يُوسُفَ» قَالَ:
فَأَخْدَتْهُمْ سَيِّعَ حَسَنَتْ كُلَّ شَيْءٍ، حَتَّى
أَكْلُوا الْجَلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ، وَيَنْظُرُ
إِلَى السَّمَاءِ أَحْدُهُمْ فَبَرَى كَهْيَةَ الدُّخَانِ،
فَاتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدًا! إِنَّكَ
جِئْتَ تَأْمُرُ بِطَاعَةِ اللهِ وَبِصَلَةِ الرَّحْمَنِ، وَإِنَّ
قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللهَ لَهُمْ، قَالَ اللهُ
عَزَّ وَجَلَّ: «فَارْتَقِبْ يَوْمَ تَأْفِ السَّمَاءَ
بِدُخَانِ مَيْتَنِ ۝ يَغْشَى النَّاسَ هَذَا
عَذَابُ أَلِّيٍّ» [الدخان: ١٠ و ١١] إِلَى
قَوْلِهِ: «إِنَّكُمْ عَابِدُونَ».

[1] *Sâd* 38:86.

them.” Allâh, Glorified and Exalted is He, said: “Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”^[1] up to His saying: “Verily, you will revert (to disbelief)”

“He said: ‘Can the punishment of the Hereafter be averted? ‘On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.’”^[2] The “greatest seizure” was the Day of Badr, so the sign of the smoke has come to pass, as have the greatest seizure, *Al-Lizâm* (the inevitable punishment) and the Verses of *Ar-Rûm*.^[3]

[7067] 40 - (...) It was narrated that Masrûq said: “A man came to ‘Abdullâh and said: ‘I have left a man in the *Masjid* who was interpreting the Qur’ân according to his own opinion. He interpreted this Verse: ‘The Day when the sky will bring forth a visible smoke’ by saying: ‘On the Day of Resurrection a smoke will come to the people which they will inhale and they will get something like a cold.’” ‘Abdullâh said: ‘Whoever knows something, let him speak of it, and whoever does not know, let him say: “Allâh knows best.” It is a part of a man’s understanding of religion when he has no knowledge of it, to say: “Allâh knows best.”’

قالَ: أَفِيمْكُشُّفُ عَذَابَ الْآخِرَةِ؟ ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنَقَّمُونَ﴾ [الدخان: ١٦]. فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتْ آيَةُ الدُّخَانِ، وَالْبَطْشَةُ، وَاللِّزَامُ، وَآيَةُ الرُّؤْمِ.

[٧٠٦٧] [٤٠ - (...)] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعُ؛ وَحَدَّثَنِي أَبُو سَعِيدُ الْأَشْجُونِيُّ: أَخْبَرَنَا وَكِيعُ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ بْنِ ضَبْيَحٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ إِلَيَّ عَبْدُ اللَّهِ رَجُلٌ فَقَالَ: تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ، يُفَسِّرُ هَذِهِ الْآيَةَ: (يَوْمَ تَأْتِي

[١] *Ad-Dukhân* 44:10-11.

[٢] *Ad-Dukhân* 44:16.

[٣] This refers to the Verses at the beginning of *Sûrat Ar-Rûm* which said that Persians had defeated the Byzantines, and the Byzantines would shortly defeat the Persians.

"This (Verse) was revealed because when the Quraish disobeyed the Prophet ﷺ, he prayed against them, and prayed for a famine like the famine of Yûsuf, and they were so afflicted by severe drought and famine that a man would look at the sky and see something like smoke between him and it, because of hunger. They even ate bones. Then a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, pray to Allâh for forgiveness for Muðar, for they are dying." He said: "For Muðar? You are indeed audacious." So he prayed to Allâh for them, and Allâh, Glorified and Exalted is He, revealed: "Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief)." [1]

Then it rained, and when relief reached them, they reverted to their former ways. Then Allâh, Glorified and Exalted is He, revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment." [2] "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution." [3] He said: 'This refers to the Day of Badr.'

السَّمَاءُ يَدْخَانٌ مُّبِينٌ) قَالَ: يَأْتِي النَّاسَ يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنفَاسِهِمْ، حَتَّىٰ يَأْخُذُهُمْ مِنْ كَهْيَةِ الرُّكَامِ، فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْمًا فَلِيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ فِقْهِ الرَّجُلِ أَنْ يَقُولَ، لِمَا لَا عِلْمَ لَهُ بِهِ: اللَّهُ أَعْلَمُ، إِنَّمَا كَانَ هَذَا، أَنْ قُرِئَ شَيْئًا لَمَّا اسْتَعْصَمْتُ عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ كَسِينَ كَسِينِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجُهْدٌ، حَتَّىٰ جَعَلَ الرَّجُلَ يَنْتُرُ إِلَى السَّمَاءِ فَيَرِي بَيْتَهُ وَبَيْنَهَا كَهْيَةَ الدُّخَانِ مِنَ الْجَهَدِ، وَحَتَّىٰ أَكَلُوا الْعِظَامَ، فَأَتَى النَّبِيِّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! اسْتَغْفِرُ اللَّهَ لِمُضَرِّ فَإِنَّهُمْ قَدْ هَلَكُوا، فَقَالَ: لِمُضَرِّ؟ إِنَّكَ لَجَرِيءٌ) قَالَ: فَدَعَا اللَّهَ لَهُمْ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَâيدُونَ» [الدخان: 15].

قَالَ: فَمُطْرُوا، فَلَمَّا أَصَابَهُمُ الرَّفَاهِيَّةُ، قَالَ: عَادُوا إِلَى مَا كَانُوا عَلَيْهِ، : فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «فَارْبَقْتَ يَوْمَ تَأْتِي السَّمَاءُ يَدْخَانٍ مُّبِينٍ ۝

[1] *Ad-Dukhân* 44:15.

[2] *Ad-Dukhân* 44:10-11.

[3] *Ad-Dukhân* 44:16.

يَعْشَى النَّاسُ هَذَا عَذَابُ الْيَمِّ
 [الدخان: ١١، ١٠]. «يَوْمَ نَبْطِشُ الْبَطْشَةَ
 الْكَبْرَى إِنَّا مُنَقِّمُونَ» [الدخان: ١٦].
 قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

[7068] 41 - (...) It was narrated that ‘Abdullâh said: “There are five signs that have come to pass: The smoke, *Al-Lizâm* (the inevitable punishment), the Verses of *Ar-Rûm*, the greatest seizure, and the moon.”

[7069] (...) Al-‘Amash narrated a similar report (as no. 7068) with this chain of narrators.

[7070] 42 - (2799) It was narrated that ‘Ubayy bin Ka‘b said, concerning the saying of Allâh, the Mighty and Sublime:

“And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter)...”^[1]

“(The near torment are) the calamities of this world, the Byzantines, the great seizure, or the smoke” – Shu‘bah was not sure about the great seizure or the smoke.

سَعِيدٌ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحْئَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ
 قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ،
 وَاللَّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ، وَالْقَمَرُ.

[7069] (...) حَدَّثَنِي أَبُو سَعِيدٍ
 الْأَشْجُونِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ
 بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

ابْنُ الْمُتَّئِّنِ وَمُحَمَّدُ بْنُ بَشَارٍ قَالَ: حَدَّثَنَا
 مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ، وَحَدَّثَنَا
 أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -:
 حَدَّثَنَا غُنَّدُرٌ عَنْ شَعْبَةَ، عَنْ فَاتَّادَةَ، عَنْ
 عَزْرَةَ، عَنِ الْحَسَنِ الْعَرَبِيِّ، عَنْ يَحْيَى بْنِ
 الْجَزَارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى
 عَنْ أَبِي بْنِ كَعْبٍ، فِي قَوْلِهِ عَزْرَ وَجَلَّ:
 «وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدِقِ دُونَ
 الْعَذَابِ الْأَكْبَرِ» [السجدة: ٢١]. قَالَ:
 مَصَابِبُ الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ، أَوْ

^[1] As-Sajdah 32:21.

الدُّخَانُ - شُعْبَةُ الشَّاكُ في الْبَطْشَةِ أَوِ الدُّخَانِ .

Chapter 8. The Splitting Of The Moon

(المعجم ٨) - (باب انشقاق القمر)

(التحفة ٢٢)

[7071] 43 - (2800) It was narrated that ‘Abdullâh said: “The moon was split in half during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[٧٠٧١] ٤٣ - (٢٨٠٠) حَدَّثَنَا عَمْرُو التَّاقِدُ وَرَهْيَرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنِ ابْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنْ شَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِشَقَقَتْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَشْهَدُوا».

[7072] 44 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “While we were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[٧٠٧٢] ٤٤ - (...). حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعاوِيَةَ؛ وَحَدَّثَنَا عَمْرُ بْنُ حَفْصٍ بْنُ عَيَّاثٍ: حَدَّثَنَا أَبِي، كِلَّا هُمَا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيميُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: يَبْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنْيَ، إِذَا افْلَقَ الْقَمَرُ فِلْقَتِينِ، فَكَانَتْ فِلْقَةً وَرَاءَ الْجَبَلِ، وَفِلْقَةً دُونَهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اَشْهَدُوا».

[7073] 45 - (...) It was narrated

[٧٠٧٣] ٤٥ - (...). حَدَّثَنَا عَيْنَدُ اللَّهِ

that ‘Abdullâh bin Mas‘ûd said: “The moon split in half during the time of the Messenger of Allâh ﷺ; the mountain covered one half, and one half was above the mountain, and the Messenger of Allâh ﷺ said: ‘O Allâh, bear witness.’”

[7074] (2801) A similar report (as *Hadîth* no. 7073) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[7075] (...) A similar *Hadîth* (as no. 7073) was narrated from Shu‘bah, but in the *Hadîth* of Ibn ‘Adiyy it says: “And he said: ‘Bear witness, bear witness.’”

[7076] 46 - (2802) It was narrated from Anas that the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign, and he showed them the splitting of the moon, twice.

[7077] (...) A *Hadîth* like that of

ابن معاذ العنبرى: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: انْشَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ فِلْقَيْنِ، فَسَرَّ الْجَبَلُ فِلْقَهُ، وَكَانَتْ فِلْقَةً فَوْقَ الْجَبَلِ، فَقَالَ رَسُولُ اللَّهِ فِلْقَيْنِ: «اللَّهُمَّ اشْهُدْ».

[7074] (2801) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عُمَرَ عَنِ النَّبِيِّ فِلْقَيْنِ مِثْلَ ذَلِكَ .

[7075] (...) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، كِلَّا هُمَا عَنْ شُعْبَةَ، يَإِسْنَادَ أَبْنِ مُعاذٍ عَنْ شُعْبَةَ، تَحْوِي حَدِيثَهُ، غَيْرَ أَنَّ فِي حَدِيثِ أَبْنِ أَبِي عَدِيٍّ: فَقَالَ: «اشْهُدُوا، اشْهُدُوا».

[7076] ٤٦- (2802) حَدَّثَنِي زُهْرَى ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ فِلْقَيْنِ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمْ انشِقاقَ الْقَمَرِ، مَرَّتَيْنِ.

[7077] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ

Shaibân (no. 7076) was narrated from Anas.

[7078] 47 - (...) It was narrated that Anas said: "The Moon was split twice."

According to the *Hadîth* of Abû Dâwûd: "The moon was split during the time of the Messenger of Allâh ﷺ."

[7079] 48 - (2803) It was narrated that Ibn 'Abbâs said: "The moon was split during the time of the Messenger of Allâh ﷺ."

رَافِعٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ قَتَادَةَ، عَنْ أَنَسِي بِمَعْنَى حَدِيثِ
شَيْبَانَ.

[٧٠٧٨]-٤٧ [٧٠٧٨] وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُتَّقِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو
دَاوُدٍ، وَحَدَّثَنَا ابْنُ بَشَارٍ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدٍ، كُلُّهُمْ
عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِي قَالَ:
إِنَّكُمْ تُعْمَلُ فِرْقَيْنِ.

وَفِي حَدِيثِ أَبِي دَاوُدَ: إِنَّكُمْ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[٢٨٠٣]-٤٨ [٧٠٧٩] حَدَّثَنَا مُوسَى
ابْنُ قُرْيُشِ التَّمِيمِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ
بَكْرٍ بْنُ مُضْرَ: حَدَّثَنِي أَبِي: حَدَّثَنَا جَعْفَرُ
ابْنُ رَبِيعَةَ عَنْ عَرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ
ابْنِ عَبَّاسِ قَالَ: إِنَّ الْقَمَرَ اشْقَى عَلَى
رَمَانِ رَسُولِ اللَّهِ ﷺ.

(المعجم ٩) - (باب في الكفار)

(التحفة ٢٣)

Chapter 9. The Disbelievers

[7080] 49 - (2804) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'No one is more patient in bearing offensive things that he hears than Allâh, Glorified and Exalted is

[٢٨٠٤]-٤٩ [٧٠٨٠] حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو
أُسَامَةَ عَنْ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،

He; others are associated with Him, a son is attributed to Him, but He still grants them health and provision.””

[7081] (...) A similar report (as *Hadîth* no. 7080) was narrated from Abû Mûsâ from the Prophet ﷺ, except the words, “...a son is attributed to Him,” which he did not mention.

عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدٌ أَصْبَرُ عَلَى أَذى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ، إِنَّهُ يُشْرِكُ بِهِ، وَيُجْعَلُ لَهُ الْوَلَدُ، ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ». [٧٠٨١]

الله بْنُ نُمَيْرٍ وَأَبُو سَعِيدِ الْأَشْجَعِ قَالَا: حَدَّثَنَا وَكَبِيعٌ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَى، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ بِمُثْلِهِ، إِلَّا قَوْلُهُ: «وَيُجْعَلُ لَهُ الْوَلَدُ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[7082] 50 - (...) ‘Abdullâh bin Qais said: “The Messenger of Allâh ﷺ said: ‘There is no one who is more patient in bearing offensive things that he hears than Allâh, Exalted is He. They ascribe equals to Him and attribute a son to Him, yet despite that, He grants them provision and health and gives to them.’”

[٧٠٨٢] (...) وَحَدَّثَنِي عُبَيْدُ الله بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْأَعْمَشِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَى قَالَ: قَالَ عَبْدُ الله بْنُ قَيْسٍ: قَالَ رَسُولُ الله ﷺ: «مَا أَحَدٌ أَصْبَرَ عَلَى أَذى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَى، إِنَّهُمْ يَجْعَلُونَ لَهُ نِدًا، وَيَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ مَعَ ذَلِكَ يَرْزُقُهُمْ وَيَعَافِيهِمْ وَيَعْطِيهِمْ». (المعجم ١٠) - (باب طلب الكافر الفداء بملء الأرض ذهباً) (التحفة ٢٤)

Chapter 10. The Disbeliever Seeking Ransom With An Earthful Of Gold

[7083] 51 - (2805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, will say to the least severely punished

[٧٠٨٣] (...) وَحَدَّثَنِي عُبَيْدُ الله بْنُ مُعَاذِ الْعَنَبِرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ

person in Hell: ‘If you had the world and everything in it, would you ransom yourself with it?’ He will say: ‘Yes.’ He will say: ‘I asked you for something less than that when you were in the loins of Adam: (I asked you) not to associate anything with Me’” – I think he said – “and I would not cause you to enter the Fire, but you insisted on *Shirk* (associating others with Allâh).”

[7084] (...) Anas bin Mâlik narrated a similar report (as *Hadîth* no. 7083) from the Prophet ﷺ, except the words: “And I would not cause you to enter the Fire,” which he did not say.

[7085] 52 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: “It will be said to the disbeliever on the Day of Resurrection: ‘Do you think that if you had an earthful of gold, you would ransom yourself with it?’ He will say: ‘Yes.’ It will be said to him: ‘You were asked for something easier than that.’”

[7086] 53 - (...) A similar

ابن مالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا، أَكْنَتْ مُفْتَدِيَا بِهَا؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: قَدْ أَرْدَثُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لَا تُشْرِكَ - أَحْسَبْهُ قَالَ - وَلَا أُذْخِلَكَ النَّارَ، فَأَيْتَ إِلَّا الشَّرْكَ». [٧٠٨٤]

بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي عِمْرَانَ قَالَ: سَمِعْتُ أَسْنَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ، إِلَّا قَوْلَهُ: «وَلَا أُذْخِلَكَ النَّارَ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[٧٠٨٥] حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ عُمَرَ الْقَوَارِبِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرُونُ: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ فَقَادَةَ: حَدَّثَنَا أَسْنَ بْنَ مَالِكٍ؛ أَنَّ النَّبِيِّ ﷺ قَالَ: «يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا، أَكْنَتْ مُفْتَدِيَا بِهِ؟ فَيَقُولُ: نَعَمْ. فَيَقَالُ لَهُ: قَدْ سُئِلْتَ أَيْسَرَ مِنْ ذَلِكَ». [٧٠٨٦]

report (as *Hadîth* no. 7086) was narrated from Anas, from the Prophet ﷺ, except that he said: “It will be said to him: ‘You are lying; you were asked for something that was easier than that.’”

حُمَيْدٌ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ؛ وَحَدَّثَنِي
عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ يَعْنِي
ابْنَ عَطَاءَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي
عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ النَّبِيِّ ﷺ
بِمِثْلِهِ عَيْرَ أَنَّهُ قَالَ: (فِي قَاتَلَ لَهُ: كَذَبَتْ، قَدْ
سُئِلَتْ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ).

(المعجم ١١) - (بابٌ : يحشر الكافر
على وجهه) (التحفة ٢٥)

Chapter 11. The Disbeliever Will Be Driven Upon His Face

[7087] 54 - (2806) Anas bin Mâlik narrated that a man said: “O Messenger of Allâh, how will the disbeliever be driven upon his face on the Day of Resurrection?” He said: “Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?”

Qatâdah said: “Yes, by the Might of our Lord.”

ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِزُهَيرٍ -
قَالَا : حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ
عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَجُلًا
قَالَ : يَا رَسُولَ اللَّهِ! كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى
وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ : أَلَيْسَ الَّذِي أَمْشَأَ
عَلَى رِجْلَيْهِ فِي الدُّنْيَا، فَادْرَا عَلَى أَنْ يُمْشِيَ
عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ .

قَالَ قَتَادَةُ: بَلَى، وَعَزَّزَ رَبَّنَا!

(المعجم ١٢) - (بابٌ صبغ أئمَّهُمْ
الدنيا في النار، وصبغ أشدَّهم بؤساً
في الجنة) (التحفة ٢٦)

Chapter 12. The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

[7088] 55 - (2807) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘The most affluent of the people in this world, of the inhabitants of the Fire, (who will

الثَّاقِدُ: حَدَّثَنَا يَرِيدُ بْنُ هَرُونَ: أَخْبَرَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ

be) will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: 'O son of Âdam, did you ever see anything good? Did you ever have any pleasure?' He will say: 'No, by Allâh, O Lord.' Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: 'O son of Âdam, did you ever see anything bad? Did you ever experience any hardship?' He will say: 'No, by Allâh, O Lord. I never saw anything bad and I never experienced any hardship.'"

Chapter 13. The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter; And The Disbeliever Is Rewarded For His Good Deeds In This World

[7089] 56 - (2808) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh does not treat the believer unjustly with regard to his good deeds. He blesses him because of them in this world and He will reward him for them in the Hereafter. As for the disbeliever, he is fed because of the good deeds that he does for the sake of Allâh in this world, then when he passes on into the Hereafter, he will have no good deeds left for which to be rewarded.'"

أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِأَنْعَمٍ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُضَبَّغُ فِي النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهُ يَا رَبَّ! وَيُؤْتَى بِأَشَدِ النَّاسِ بُؤْسًا فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُضَبَّغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شَدَّةً قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهُ يَا رَبَّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شَدَّةً قَطُّ».

(المعجم ١٣) - (باب جزاء المؤمن بحسنته في الدنيا والآخرة، وتعجيز حسنات الكافر في الدنيا) (التحفة ٢٧)

[٧٠٨٩]-[٢٨٠٨] حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ وَرَزْهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرَزْهَيْرٍ - قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً، يُعْطِي بِهَا فِي الدُّنْيَا وَيَجْزِي بِهَا فِي الْآخِرَةِ، وَمَا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمَلَ بِهَا اللَّهُ فِي الدُّنْيَا، حَتَّى إِذَا

أَفْضَى إِلَى الْآخِرَةِ، لَمْ تَكُنْ لَهُ حَسَنَةٌ
يُجْزَى بِهَا».

[7090] 57 - (...) It was narrated from Anas bin Mâlik from the Messenger of Allâh ﷺ: "If the disbeliever does a good deed, he is fed because of it in this world. As for the believer, Allâh stores up his good deeds for him in the Hereafter, and grants him provision in accordance with his obedience in this world."

[7091] (...) A similar *Hadîth* (as no. 7090) was narrated from Anas, from the Prophet ﷺ.

Chapter 14. The Believer Is Like A Plant /nd The Hypocrite And The Disbeliever Are Like Cedars

[7092] 58 - (2809) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a plant which the wind continually causes to sway, and the believer continues to be stricken with calamity. The likeness of the hypocrite is that of a cedar tree, which does not move until it is cut down.'"

[٧٠٩٠-٥٧] حَدَّثَنَا عَاصِمٌ
ابْنُ النَّضِيرِ التَّمِيِّيُّ : حَدَّثَنَا مُعْتَمِرٌ قَالَ :
سَمِعْتُ أَبِيهِ : حَدَّثَنَا فَتَادَةً عَنْ أَنَسِ بْنِ
مَالِكٍ ؛ أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ :
إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أَطْعِمَ بِهَا
طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ
يَدْخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ وَيُعَيِّنُهُ رِزْقًا
فِي الدُّنْيَا، عَلَى طَاعِتِهِ».

[٧٠٩١] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللهِ الرُّزِّيُّ : أَخْبَرَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ
عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَنَسِ عَنِ
النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِهِمَا .

(المعجم ١٤) - (باب مثل المؤمن
والزرع، والمنافق والكافر كالأرزة)

(التحفة ٢٨)

[٧٠٩٢-٥٨] حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِيهِ شَيْبَةَ : حَدَّثَنَا عَبْدُ الْأَعْلَى
عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ،
عَنْ أَبِيهِ هُرَيْرَةَ قَالَ : قَالَ رَسُولُ
اللهِ ﷺ : «مَثَلُ الْمُؤْمِنِ مَثَلُ الزَّرْعِ، لَا
يَرَأُ الرِّيحَ ثُمِيلُهُ، وَلَا يَرَأُ الْمُؤْمِنَ
يُصِيبُهُ الْبَلَاءُ، وَمَثَلُ الْمُنَافِقِ كَمَثَلِ

شَجَرَةُ الْأَرْضِ، لَا تَهْتَرُ حَتَّى
تُسْتَحْصَدَ».

[7093] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 7092).

[٧٠٩٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَاقِ:
أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا إِلَسْنَادِ،
غَيْرَ أَنَّ فِي حِدِيثِ عَبْدِ الرَّزَاقِ - مَكَانَ
قَوْلِهِ تُمِيلُهُ - «الْتَّفِيئَةُ».

[7094] 59 - (2810) Ka'b bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a fresh, tender plant, which is bent by the wind; the wind bends it flat sometimes and pushes it upright sometimes, until his appointed time comes. And the likeness of the disbeliever is that of a stiff cedar, not shaken by anything, until it is uprooted in one go.'"

[٧٠٩٤] [٢٨١٠-٥٩] حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُعْمَانٍ وَمُحَمَّدُ بْنُ يَسْرِيرَ قَالًا: حَدَّثَنَا زَكَرِيَّاءُ
ابْنُ أَبِي رَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ:
حَدَّثَنِي ابْنُ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ،
كَعْبٍ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلُ الْخَامِةِ مِنَ
الرَّزْعِ، تُفْيَئُهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً
وَتَعْدِلُهَا أُخْرَى، حَتَّى تَهْيَجَ، وَمَثَلُ
الْكَافِرِ كَمَثَلِ الْأَرْزَةِ الْمُجْذِبَةِ عَلَى
أَصْلِهَا، لَا يُفْيَئُهَا شَيْءٌ، حَتَّى يَكُونَ
إِنْجِعَافُهَا مَرَّةً وَاحِدَةً».

[7095] 60 - (...) It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind bends it flat sometimes and

[٧٠٩٥] [٦٠-...] حَدَّثَنِي زَهْبُ
ابْنُ حَرْبٍ: حَدَّثَنَا يَسْرِيرُ بْنُ السَّرِيِّ وَعَبْدُ
الرَّحْمَنِ بْنُ مَهْدَى قَالًا: حَدَّثَنَا سُفْيَانُ
ابْنُ عُيَيْنَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ

pushes it upright sometimes, until his appointed time comes. And the likeness of the hypocrite is that of a stiff cedar which is not affected by anything, until it is uprooted in one go.””

قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثْلُ الْمُؤْمِنِ مَثْلُ الْخَامِةِ مِنَ الزَّرْعِ، تُفَيِّهَا الرِّيَاحُ، تَصْرُّعُهَا مَرَّةٌ وَتَعْدِلُهَا مَرَّةٌ، حَتَّىٰ يَأْتِيهِ أَجَلُهُ، وَمَثْلُ الْمُنَافِقِ مَثْلُ الْأَرْزَةِ الْمُجْذِبَةِ، الَّتِي لَا يُصِيبُهَا شَيْءٌ، حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

[٧٠٩٦] ٦١ - (...). وَحَدَّثَنَاهُ

مُحَمَّدُ بْنُ حَاتِمٍ وَمَحْمُودُ بْنُ عَيْلَانَ قَالَا: حَدَّثَنَا يَشْرُبُ بْنُ السَّرِّيٍّ: حَدَّثَنَا سُفِيَّانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ الْبَيِّنِ ﷺ غَيْرُ أَنَّ مَحْمُودًا قَالَ فِي رِوَايَتِهِ عَنْ يَشْرُبِ: «وَمَثْلُ الْكَافِرِ كَمَثْلِ الْأَرْزَةِ» وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ: «مَثْلُ الْمُنَافِقِ» كَمَا قَالَ رُهْبَرُ.

[٧٠٩٧] ٦٢ - (...). وَحَدَّثَنَا مُحَمَّدُ

ابْنُ بَشَارٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ سُفِيَّانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ - قَالَ ابْنُ هَاشِمٍ: عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ وَقَالَ ابْنُ بَشَارٍ: عَنْ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ - عَنِ النَّبِيِّ ﷺ يَتْحَوِّلُ حَدِيثُهُمْ، وَقَالَا جَمِيعًا فِي حَدِيثِهِمَا عَنْ يَحْيَى: «وَمَثْلُ الْكَافِرِ كَمَثْلِ الْأَرْزَةِ».

Chapter 15. The Likeness Of The Believer Is That Of A Date Palm

[7098] 63 - (2811) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me what it is.’ The people started to name trees of the desert.”

‘Abdullâh said: “It occurred to me that it was the date palm, but I felt too shy (to speak). Then they said: ‘Tell us what it is, O Messenger of Allâh.’ He said: ‘It is the date palm.’

“I mentioned that to ‘Umar and he said: ‘If you had said, “it is the date palm,” that would have been dearer to me than such and such.”

[7099] 64 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said to his Companions one day: ‘Tell me about a tree that is like the believer.’ The people started to mention various desert trees.”

Ibn ‘Umar said: “It occurred to me that it was the date palm, and I wanted to say it, but because the people were so much older than

(المعجم ١٥) - (باب مثل المؤمن مثل النخلة) (التحفة ٢٩)

[٧٠٩٨] ٦٣- (٢٨١١) حَدَّثَنَا يَحْيَى بْنُ أَئْبُو وَقَفْيَيْهِ بْنُ سَعِيدٍ وَعَلَيَّ بْنُ حُجْرَةِ السَّعْدِيِّ - وَاللَّفْظُ لِيَحْيَى - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرْقَهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدَّثُونِي مَا هِيَ؟ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي. قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدَّثَنَا مَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: فَقَالَ: «هِيَ النَّخْلَةُ». قَالَ: فَذَكَرْتُ ذَلِكَ لِعُمَرَ، قَالَ: لَأْنَ تَكُونَ قُلْتَ: هِيَ النَّخْلَةُ، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[٧٠٩٩] ٦٤- (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْيُودَ الْعَبْرِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُوبُ عَنْ أَبِي الْخَلِيلِ الضَّبَاعِيِّ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا لِأَصْحَابِهِ: «أَخْبِرُونِي عَنْ شَجَرَةٍ، مَثَلُهَا مَثَلُ الْمُؤْمِنِ» فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَرًا مِنْ شَجَرِ الْبَوَادِي.

me, I felt shy to speak. When they fell silent, the Messenger of Allâh ﷺ said: ‘It is the date palm.’”

قَالَ ابْنُ عُمَرَ: وَأَلْقَى فِي نَفْسِي أَوْ رُوعِي أَنَّهَا النَّخْلَةُ، فَجَعَلْتُ أُرِيدُ أَنْ أَفُولَهَا، فَإِذَا أَسْتَانَ الْقَوْمُ، فَأَهَابُ أَنْ أَتَكَلَّمَ، فَلَمَّا سَكَنُوا، قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ».

[7100] (...) It was narrated that Mujâhid said: “I went to Al-Madînah with Ibn ‘Umar, and I did not hear him narrate any *Hadîth* from the Messenger of Allâh ﷺ except one. He said: ‘We were with the Prophet ﷺ and some heart of palm was brought to him...’” and he mentioned a similar report (as *Hadîth* no. 7099).

[٧١٠٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ قَالًا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ، فَمَا سَوْعَتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا حَدَّيْنَا وَاحِدًا، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَتَيَ بِحُمَّارٍ، فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا.

[7101] (...) Mujâhid said: “I heard Ibn ‘Umar say: ‘Some heart of palm was brought to the Messenger of Allâh ﷺ...’” and he mentioned a similar *Hadîth* (as no. 7099).

[٧١٠١] (...) وَحَدَّثَنَا ابْنُ نُعْمَرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفُ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: أَتَيَ رَسُولُ اللَّهِ ﷺ بِحُمَّارٍ، فَذَكَرَ بِنَحْوِ حَدِيثِهِمْ.

[7102] (...) It was narrated that Ibn ‘Umar said: “We were with the Messenger of Allâh ﷺ and he said: ‘Tell me of a tree which is like a Muslim: Its leaves do not wither.’”

[٧١٠٢] (...) حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا عَيْدُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا عِنْدَهُ اللَّهُ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شَبِيهَ، أَوْ كَالرَّجْلِ الْمُسْلِمِ، لَا يَتَحَاثَ وَرَفُهَا».

^[١] Ibrâhîm bin Muâmmad bin Sufyân, who reported the text from Imâm Muslim.

Ibn ‘Umar said: “It occurred to me that it was the date palm, but I saw Abû Bakr and ‘Umar not saying anything so I did not want to say anything. Then ‘Umar said: ‘If you had said it, that would be dearer to me than such and such.’”

قَالَ إِبْرَاهِيمُ : لَعَلَّ مُسْلِمًا قَالَ : وَتُؤْتِي
[أُكْلَهَا] ، وَكَذَا وَجَدْتُ عِنْدَ غَيْرِي أَيْضًا :
وَلَا تُؤْتِي أُكْلَهَا كُلَّ حِينٍ .
قَالَ ابْنُ عُمَرَ : فَوْقَعَ فِي نَفْسِي أَنَّهَا
النَّحْلَةُ . وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا
يَتَكَلَّمَا ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ
شَيْئًا ، فَقَالَ عُمَرُ : لَأَنْ تَكُونَ قُلْتَهَا أَحَبُّ
إِلَيَّ مِنْ كَذَا وَكَذَا .

Chapter 16. The Mischief Of The *Shaiṭân* And How He Sends His Troops To Tempt People, And With Every Person There Is A *Qarîn* (Companion From Among The Jinn)

[7103] 65 - (2812) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘The *Shaiṭân* has despaired of being worshipped in the Arabian Peninsula, but he will sow seeds of discord among them.’”

(المعجم ١٦) - (باب تحرير)
الشيطان، وبعثه سراياه لفتنة الناس،
وأن مع كل إنسان قريبا (التحفة ٣٠)

[٧١٠٣]-٦٥ [٢٨١٢]-٦٥
ابن أبي شيبة واسحاق بن إبراهيم - قال
إسحاق: أخبرنا، وقال عثمان: حدثنا -
جريء عن الأعمش، عن أبي سفيان،
عن جابر قال: سمعت النبي ﷺ يقول:
«إن الشيطان قد أيس أن يعبده المصلون
في جزيرة العرب، ولكن في التحرير
بيتهم» .

[7104] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 7103).

[٧١٠٤] (...) وحدثنا أبو بكر بن
أبي شيبة: حدثنا وكيع؛ وحدثنا أبو
كرipe: حدثنا أبو معاوية، كلامها عن
الأعمش بهدا الأسناد.

[7105] 66 - (2813) It was narrated that Jâbir said: I heard the Prophet ﷺ say: "The throne of Iblîs is upon the sea, and he sends out his troops to tempt the people, and the greatest of them in his view is the one who causes the greatest amount of *Fitnah* (tribulation or temptation)."

[٧١٠٥] ٦٦ - (٢٨١٣) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرُ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، فَيَعْتَصُمُ سَرَايَاهُ يَقْتَلُونَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً».

[7106] 67 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Iblîs places his throne over the water, then he sends out his troops, and the one who is closest in status to him is the one who causes the greatest amount of *Fitnah* (tribulation or temptation). One of them comes and says: 'I have done such and such,' and he says: 'You have not done anything.' Then one of them comes and says: 'I did not leave him until I separated him and his wife.' Then he draws him close to him and says: 'How good you are.'"

Al-A'mash said: "I think he (ﷺ) said: 'And he embraces him.'"

[7107] 68 - (...) It was narrated from Jâbir that he heard the Prophet ﷺ say: "The *Shaitân* sends out his troops and they tempt the people, and the greatest of them in status with him is the one who causes the greatest

[٧١٠٦] ٦٧ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالًا: أَخْبَرَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْلِيسَ يَضْعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ، فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةَ أَعْظَمُهُمْ فِتْنَةً، يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا، فَيَقُولُ: مَا صَنَعْتَ شَيْئًا، قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ، قَالَ: فَيُذْنِيَهُ مِنْهُ وَيَقُولُ: بِنْعَمْ أَنْتَ». قَالَ الْأَعْمَشُ: أَرَاهُ قَالَ: «فَيَلْتَزِمُهُ».

[٧١٠٧] ٦٨ - (...) حَدَّثَنِي سَلْمَةُ ابْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقُلٌ عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَبْعَثُ

amount of *Fitnah* (tribulation or temptation)."

[7108] 69 - (2814) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one among you but Allâh has appointed a companion for him from among the jinn.’ They said: ‘Even you, O Messenger of Allâh?’ He said: ‘Even me, but Allâh helped me with him, and he became Muslim, so he only tells me to do good.’”

[7109] (...) A similar *Hadîth* (as no. 7108) was narrated from Mansûr with the chain of Jarîr, but in the *Hadîth* of Sufyân it says: “There is appointed over him his companion from among the jinn and his companion from among the angels.”

[7110] 70 - (2815) It was narrated from ‘Urwah that ‘Aishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ left her house one night. She said: “I felt jealous about him, then he came and saw

الشَّيْطَانُ سَرَايَاهُ فَيَتَنَوَّنَ النَّاسَ،
فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً».

[٧١٠٨]-[٢٨١٤] حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا
جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ بْنِ أَبِي
الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ
أَحَدٍ إِلَّا وَقَدْ وَكَلَ اللَّهُ بِهِ قَرِيبَةٌ مِنَ الْجِنِّ»
قَالُوا: وَإِيَّاكُ؟ يَا رَسُولَ اللَّهِ! قَالَ:
«وَإِنَّمَا يَأْتِيَكُمْ إِلَّا أَنَّ اللَّهَ أَغَانَنِي عَلَيْهِ فَأَشْلَمُ،
فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ».

[٧١٠٩]-(...) حَدَّثَنَا ابْنُ الْمُشَّى
وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
يَعْيَيَانُ ابْنُ مَهْدَى عَنْ سُفِيَّانَ؛ وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ
عَنْ عَمَّارٍ بْنِ رُزَيقٍ، كِلَاهُمَا عَنْ مَنْصُورٍ
بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي
حَدِيثِ سُفِيَّانَ: «وَقَدْ وَكَلَ بِهِ قَرِيبَةٌ مِنَ
الْجِنِّ، وَقَرِيبَةٌ مِنَ الْمَلَائِكَةِ».

[٧١١٠]-[٢٨١٥] حَدَّثَنِي هَرُونُ
ابْنُ سَعِيدٍ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي أَبُو صَحْرٍ عَنْ ابْنِ فُسْطِطٍ حَدَّثَهُ؛ أَنَّ
عُرْوَةَ حَدَّثَهُ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ

what I was doing.” He said: “What is the matter with you, O ‘Âishah? Are you jealous?” I said: “Why wouldn’t one such as me feel jealous about one such as you?” The Messenger of Allâh ﷺ said: “Has your devil come to you?” I said: “O Messenger of Allâh, is there a devil with me?” He said: “Yes.” I said: “Is there a devil with every person?” He said: “Yes.” I said: “Even with you, O Messenger of Allâh?” He said: “Yes, but my Lord helped me with him until he became Muslim.”

حَدَّثَنَا؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا لَيْلًا، قَالَتْ: فَغَرَّتُ عَلَيْهِ، فَجَاءَ فَرَأَى مَا أَضْنَعَ، فَقَالَ: «مَا لَكِ؟ يَا عَائِشَةُ! أَغْرِبْتَ؟» فَقَلَّتْ: وَمَا لِي لَا يَعْاْرُ مِثْلِي عَلَى مِثْلِكَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقْدَ جَاءَكَ شَيْطَانُكَ؟» قَالَتْ: يَا رَسُولَ اللَّهِ! أَوْ مَعِينَ شَيْطَانَ؟ قَالَ: «نَعَمْ» قَلَّتْ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ» قَلَّتْ: وَمَعَكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَعَمْ، وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَشْلَمْ».

(المعجم ١٧) - (باب: لن يدخل أحد الجنة بعمله، بل برحمته اللهم تعالى) (التحفة ٣١)

Chapter 17. No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allâh, Exalted is He

[7111] 71 - (2816) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you will ever enter Paradise by virtue of his deeds.” A man said: “Not even you, O Messenger of Allâh?” He said: “Not even me, unless Allâh encompasses me with His mercy. But aim to do good.”

[7112] (...) It was narrated from Bukair bin Al-Ashâjj with this chain (a *Hadîth* similar to no. 7111), except that he said: “... with His mercy and grace.” And he did not mention (the words): “But aim to do good.”

حَدَّثَنَا فُتَيْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْلَّئِنُثُ عَنْ بُكَيْرٍ، عَنْ بُشَّرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَنْ يُنْجِي أَحَدًا مِنْكُمْ عَمَلُه» قَالَ رَجُلٌ: وَلَا إِنَّكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا إِنَّكَ، إِلَّا أَنْ يَغْمَدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ وَلَكِنْ سَدَّدُوا». [انظر: ٧١٢٠]

وَحَدَّثَنِيهِ يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدَفِيِّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشْجَجِ بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّهُ

قال: «بِرَحْمَةِ مِنْهُ وَفَضْلِهِ» وَلَمْ يَذْكُرْ: «وَلَكِنْ سَدَّدُوا».

[7113] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There is no one whose deeds will gain him admittance to Paradise." It was said: "Not even you, O Messenger of Allâh?" He said: "Not even me, unless my Lord encompasses me with His mercy."

[7114] 73 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'There is no one among you whose deeds will save him.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His forgiveness and mercy.'"

Ibn 'Awn (a sub narrator) gestured with his hand like this, and pointed to his head: "Not even me, unless Allâh encompasses me with His forgiveness and mercy."

[7115] 74 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one will be saved by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh saves me with mercy.'"

[٧١١٣]-٧٢ [٧١١٣] حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَئْبُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ» فَقِيلَ: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي رَبِّي بِرَحْمَةٍ».

[٧١١٤]-٧٣ [٧١١٤] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُمْتَنَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيَهُ عَمَلُهُ» قَالُوا: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِمَغْفِرَةِ مِنْهُ وَرَحْمَةً».

وَقَالَ ابْنُ عَوْنَى بِيَدِهِ هَكَذَا، وَأَشَارَ عَلَى رَأْسِهِ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِمَغْفِرَةِ مِنْهُ وَرَحْمَةً».

[٧١١٥]-٧٤ [٧١١٥] حَدَّثَنِي زُهْيرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ يُنْجِيَهُ عَمَلُهُ» قَالُوا: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَدَارَكَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ».

[7116] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no one among you whose deeds will earn him admittance to Paradise.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with grace and mercy from Him.'"

[٧١١٦] ٧٥ - (...). وَحَدَّثَنِي مُحَمَّدٌ
ابْنُ حَاتِمٍ: حَدَّثَنَا أَبُو عَبَّادٍ يَحْيَى بْنُ
عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ
شِهَابٍ عَنْ أَبِي عَيْنَةَ، مَوْلَى عَبْدِ الرَّحْمَنِ
ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ
عَمَلُهُ الْجَنَّةَ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ
اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَعْمَدَنِي اللَّهُ
مِنْهُ بِفَضْلٍ وَرَحْمَةً».

[7117] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Be moderate and aim to do good, and understand that none of you will be saved by virtue of his deeds.'" They said: 'O Messenger of Allâh, not even you?' He said: 'Not even me, unless Allâh encompasses me with His mercy and grace.'"

[٧١١٧] ٧٦ - (...). حَدَّثَنَا مُحَمَّدٌ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَارِبُوا
وَسَدِّدُوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ
مِنْكُمْ بِعَمَلِهِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَلَا
أَنْتَ؟ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَعْمَدَنِي
اللَّهُ بِرَحْمَةِ مِنْهُ وَفَضْلِهِ».

[7118] (2817) A similar report (as *Hadîth* no. 7177) was narrated from Jâbir, from the Prophet ﷺ.

[٧١١٨] (٢٨١٧) ٢٨١٧ - (...). حَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي
سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلُهُ.

[7119] (...) A report like that of Ibn Numair was narrated from Al-A'mash with both chain of narrators (no. 7117,7118).

[٧١١٩] ٧١١٩ - (...). حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ
بِالْإِسْنَادَيْنِ جَمِيعًا، كَرِوَايَةُ ابْنِ نُمَيْرٍ.
[انظر: ٧١٢١]

[7120] (2816) A similar report (as *Hadîth* no. 7117) was narrated from Abû Hurairah, from the Prophet ﷺ. And he added: "And be of good cheer."

[٧١٢٠] (٢٨١٦) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يَمْثُلُهُ - وَرَادَ: «وَبِشِّرُوا». [راجع: ٧١١١]

[7121] 77 - (2817) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'None of you will be admitted to Paradise or saved from the Fire by virtue of his deeds, not even me, except by mercy (from) Allâh.'"

[٧١٢١] (٢٨١٧) حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «لَا يُدْخِلُ أَحَدًا مِنْكُمْ عَمَلَهُ الْجَنَّةَ، وَلَا يُجْرِيهُ مِنَ النَّارِ، وَلَا أَنَا، إِلَّا بِرَحْمَةِ اللَّهِ». [راجع: ٧١٠٨]

[7122] 78 - (2818) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'Aim to do good and be moderate, and be of good cheer, for none of you will be admitted to Paradise by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His mercy. And remember that the most beloved of deeds to Allâh is that which is done with regularity, even if it is small.'"

[٧١٢٢] (٢٨١٨) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا بَهْزُونَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ يُحَدِّثُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَدَّدُوا وَقَارُبُوا، وَأَبْشِرُوا، فَإِنَّهُ لَنْ يُدْخِلَ الْجَنَّةَ أَحَدًا عَمَلَهُ» قَالُوا: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ، وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَيْهِ اللَّهُ أَدْوَمُهُ وَإِنْ قَلَ».

[7123] (...) It was narrated from (a *Hadith* similar to no. 7112) Mûsâ bin ‘Uqbah with this chain of narrators, but he did not mention (the phrase) “And be of good cheer.”

[٧١٢٣] (...) وَحَدَّثَنَا حَسْنُ الْحُلْوَانِيُّ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ : حَدَّثَنَا عَبْدُ الرَّزِّيزِ بْنُ الْمُطَلِّبِ عَنْ مُوسَى بْنِ عَقْبَةَ بِهَذَا الْإِسْتَادِ، وَلَمْ يَذْكُرْ أَوْ أَبْشِرُوا». .

Chapter 18. Doing A Lot Of Good Deeds And Striving Hard In Worship

[7124] 79 - (2819) It was narrated from Al-Mughîrah bin Shu‘bah that the Prophet ﷺ prayed until his feet became swollen, and it was said to him: “Why do you burden yourself when Allâh has forgiven your past and future sins?” He said: “Should I not be a thankful slave?”

(المعجم ١٨) - (باب إكثار الأعمال، والاجتهاد في العبادة) (التحفة ٣٢)

[٧١٢٤] [٧١٢٥-٧٩] حَدَّثَنَا قَيْمِيَةُ ابْنُ سَعِيدٍ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اتَّفَحَثْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَكَلَّفُ هَذَا؟ وَقَدْ غَفَرَ [الله] لَكَ مَا تَقَدَّمَ مِنْ ذَنِبِكَ وَمَا تَأْخَرَ، فَقَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7125] 80 - (...) Al-Mughîrah bin Shu‘bah said: “The Prophet ﷺ stood in prayer until his feet became swollen and they said: ‘Allâh has forgiven your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

[٧١٢٥] (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا : حَدَّثَنَا سُفِيَانُ عَنْ زَيَادِ بْنِ عِلَاقَةَ: سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَاتَمَ النَّبِيَّ ﷺ حَتَّى وَرَمَثَ قَدَمَاهُ، قَالُوا: فَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنِبِكَ وَمَا تَأْخَرَ، قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7126] 81 - (2820) It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ prayed, he would stand for so long that his feet became swollen.” ‘Aishah said: “O Messenger of Allâh, are

[٧١٢٦] [٢٨٢٠] حَدَّثَنَا هَرُونُ ابْنُ مَعْرُوفٍ وَهَرُونُ بْنُ سَعِيدِ الْأَلَيْيِيِّ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُوْصَخْرٌ عَنْ ابْنِ قُسِيْطِ، عَنْ عُرْوَةَ بْنِ الرَّبِّيْرِ، عَنْ عَائِشَةَ

you doing this when Allâh has forgiven your past and future sins?" He said: "O 'Âishah, should I not be a thankful slave?"

فَالْتَّ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّى، قَاتَ حَتَّى تَقْطَرُّتِ رِجْلَاهُ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَتَضْعُنُ هَذَا، وَقَدْ غُيْرَ لَكَ مَا تَقْدَمَ مِنْ ذَنْبِكَ وَمَا تَأْخُرَ؟ فَقَالَ: «يَا عَائِشَةً! أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

Chapter 19. Moderation In Preaching

[7127] 82 - (2821) It was narrated that Shaqîq said: "We were sitting at 'Abdullâh's door, waiting for him, when Yazîd bin Mu'âwiya An-Nakha'i passed by us. We said: 'Tell him that we are here.' He entered upon him, and soon 'Abdullâh came out to us, and he said: 'I was told that you are here, but nothing prevented me from coming out to you except the fact that I did not want to burden you. The Messenger of Allâh ﷺ used to choose the right to time address us, for fear of burdening us."

[7128] (...) A similar report (as *Hadîth* no. 7127) was narrated from Al-A'mash with this chain of narrators.

(المعجم ١٩) - (باب الاقتصاد في الموعظة) (التحفة ٣٣)

[٧١٢٧-٨٢] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِبْعَ وَأَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا أَبْنُ نُعْمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَفِيقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللهِ نَسْتَنْظِرُهُ، فَمَرَّ بِنَا يَزِيدُ بْنُ مُعاوِيَةَ التَّخَعُّبِيُّ، فَقَالَتْنَا: أَعْلَمُهُ بِمَكَانِنَا، فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبِسْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللهِ، فَقَالَ: إِنِّي أَخْبُرُ بِمَكَانِكُمْ، فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَّةُ أَنْ أُمْلِكُمْ، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّامَةِ عَلَيْنَا.

[٧١٢٨] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا أَبْنُ إِدْرِيسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا أَبْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَائِيَ أَبْنُ خَشْرَمَ: قَالَ: أَخْبَرَنَا عِيسَى بْنُ

يُؤْسَرٌ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، تَحْوِةً.

وَرَأَدَ مِنْجَابٌ فِي رِوَايَتِهِ عَنْ أَبْنِ مُسْهِيرٍ قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، مِثْلُهُ.

[٧١٢٩] ٨٣ - (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ، عَنْ شَقِيقِ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ يَدْكُرُنَا كُلَّ يَوْمٍ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبا عَبْدِ الرَّحْمَنِ! إِنَّا نُحِبُّ حَدِيثَكَ وَشَهَادَتِهِ، وَلَوْدَدْنَا أَنَّكَ حَدَّثَنَا كُلَّ يَوْمٍ، فَقَالَ: مَا يَمْنَعُنِي أَنْ أُحَدِّثُكُمْ إِلَّا كَرَاهِيَّةُ أَنْ أُمْلِكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَّةُ السَّامَةِ عَلَيْنَا .

51. The Book Of Paradise And Description Of Its Delights And Its People

Chapter... The Description Of Paradise

[7130] 1 - (2822) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Paradise is surrounded with hardships and Hell is surrounded with desires.’”

[7131] (2823) A similar report (as *Hadîth* no. 7130) was narrated from Abû Hurairah, from the Prophet ﷺ.

[7132] 2 - (2824) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.’”

This is confirmed in the Book of Allâh: “No person knows what is kept hidden for them of joy as a reward for what they used to do.”^[1]

٧ - (المعجم ٥١) - كتاب الجنة، وصفة نعيمها وأهلها
وصفة نعيمها وأهلها (التحفة ٣٩)

(المعجم . . .) - (باب صفة الجنة)
(التحفة ١)

[٧١٣٠] ١ - (٢٨٢٢) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ فَعْيَبٍ : حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «حُفِّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفِّتِ النَّارُ بِالشَّهَوَاتِ» .

[٧١٣١] ٢ - (٢٨٢٣) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا شَبَابَةُ : حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَثِيلِهِ .

[٧١٣٢] ٣ - (٢٨٢٤) حَدَّثَنَا سَعِيدُ بْنُ عَمْرُو الْأَشْعَثِيُّ وَزُهَيرُ بْنُ حَرْبٍ - قَالَ زُهَيرٌ : حَدَّثَنَا وَقَالَ سَعِيدٌ : أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «قَالَ اللَّهُ عَزَّ وَجَلَّ : أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذْنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ» .

[1] *As-Sajdah* 32:17.

مَصْدَاقٌ ذَلِكَ فِي كِتَابِ اللَّهِ: ﴿فَلَا
تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٍ
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ۱۷].

[۷۱۳۳] ۳ - (...) حَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَنْبَيْلِيَّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي
مَالِكُ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ
عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ
مَا لَا عَيْنٌ رَأَتْ، وَلَا أَذْنُ سَمِعَتْ، وَلَا
خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهُ مَا
أَطْلَعْتُمُ اللَّهَ عَلَيْهِ».

[۷۱۳۴] ۴ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ
لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ:
أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ
رَأَتْ، وَلَا أَذْنُ سَمِعَتْ، وَلَا خَطَرَ
عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهُ مَا أَطْلَعْتُمُ
اللَّهَ عَلَيْهِ».

ئُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى
لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٍ﴾.

[۷۱۳۴] ۴ - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever entered the heart of man,' apart from that of which Allâh has informed you.'"

Then he recited: "No person knows what is kept hidden for them of joy..."^[۱]

^[۱] As-Sajdah 32:17.

[7135] 5 - (2825) Sahl bin Sa'd As-Sâ'îdî said: "I was present with the Messenger of Allâh ﷺ in a gathering where he described Paradise, and at the end of his talk he said: 'There is in it that which no eye has seen, no ear has heard, nor has it ever crossed the heart of man.' Then he recited these Verses:

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."^[1]

[٧١٣٥] ٥ - (٢٨٢٥) حَدَّثَنَا هَرُونُ بْنُ مَعْرُوفٍ وَهَرُونُ بْنُ سَعِيدٍ الْأَيُّلِيُّ فَالاً : حَدَّثَنَا ابْنُ وَهْبٍ : حَدَّثَنِي أَبُو صَخْرٍ ، أَنَّ أَبَا حَازِمَ حَدَّثَهُ قَالَ : سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ : شَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ ، حَتَّى انْتَهَى ، ثُمَّ قَالَ [بَشِّرٌ] فِي أَخْرِ حَدِيثِهِ : «فِيهَا مَا لَا عَيْنٌ رَأَتْ ، وَلَا أَذْنٌ سَمِعْتْ ، وَلَا عَلَىٰ قَلْبٍ بَشَرَ خَطَرَ» ثُمَّ قَرَأَ هَذِهِ الْآيَةَ : «تَسْجَافَ جَنُوبيْهِمْ عَنِ الْمَضَائِعِ يَدْعُونَ رَبَّهُمْ حَوْفًا وَطَمَعًا وَمِمَّا رَزَقَهُمْ يُنْفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ فُرَّةٍ أَعْنَى جَزَاءً يَمْكُنُوا يَعْمَلُونَ» [السجدة: ١٦ و ١٧].

Chapter 1. In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It

[7136] 6 - (2826) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years."

(المعجم ١) - (باب: إن في الجنة شجرة، يسير الراكب في ظلها مائة عام، لا يقطعها) (التحفة ٢

[٧١٣٦] ٦ - (٢٨٢٦) حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ : حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ : «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةً» .

^[1] As-Sajdah 32:16-17.

[7137] 7 - (...) A similar report (as *Hadîth* no. 7136) was narrated from Abû Hurairah from the Prophet ﷺ, and he added: "...and still not cross it."

[٧١٣٧]-٧ حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَرِّبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجَزَامِيَّ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يَمْثُلُهُ - وَرَأَدَ: «لَا يَقْطُعُهَا».

[7138] 8 - (2827) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years, and still not cross it."

[٧١٣٨]-٨ حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ ابْنِ سَعِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامًا، لَا يَقْطُعُهَا».

[7139] (2828) Abû Sa'eed Al-Khudrî narrated that the Prophet ﷺ said: "In Paradise there is a tree in whose shade a rider could travel on a fine, swift-footed horse for one hundred years, and still not cross it."

[٧١٣٩]-٩ حَدَّثَنِي التَّعْمَانَ بْنَ أَبِي عَيَّاشِ الْزُّرْقَيَّ فَقَالَ: حَدَّثَنِي أَبُو سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضْمَرَ السَّرِيعَ، مِائَةً عَامًا، مَا يَقْطُعُهَا».

Chapter 2. Bestowal Of Divine Pleasure On The People Of Paradise, And Allâh Will Never Be Angry With Them

(المعجم ٢) - (باب إحلال الرضوان على أهل الجنة، فلا يسخط عليهم أبدا) (التحفة ٣)

[7140] 9 - (2829) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, will say to the people of Paradise: 'O people of Paradise!'

[٧١٤٠]-٩ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَنْيَثِيِّ - وَاللَّفْظُ لَهُ -

They will say: 'Here we are at Your service, our Lord, all goodness is in Your Hand.' He will say: 'Are you pleased?' They will say: 'How could we not be pleased, O Lord, when You have given us that which You have not given to anyone else among Your creation?' He will say: 'Shall I not give you something even better than that?' They will say: 'O Lord, what can be better than that?' He will say: 'I bestow My pleasure upon you, and I will never be angry with you.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ : حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ رَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي سَعِيدِ الْحُدْرِيِّ ، أَنَّ النَّبِيَّ ﷺ قَالَ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ : يَا أَهْلَ الْجَنَّةِ ! فَيَقُولُونَ : لَبَّيْكَ ، رَبَّنَا وَسَعْدِيْكَ ، وَالْخَيْرُ فِي يَدِيْكَ ، فَيَقُولُ : هَلْ رَضِيْتُمْ ؟ فَيَقُولُونَ : وَمَا لَنَا لَا تَرْضَى ؟ يَا رَبَّ ! وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ . فَيَقُولُ : أَلَا أَعْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ ؟ فَيَقُولُونَ : يَا رَبَّ ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ ؟ فَيَقُولُ : أَجِلْ عَلَيْكُمْ رِضْوَانِي ، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا» .

Chapter 3. The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky

[7141] 10 - (2830) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "The inhabitants of Paradise will see the highest place in Paradise as you see the planets in the sky."

(المعجم ٣) - (بابٌ ترائي أهل الجنة
أهل الغرف، كما يرى الكوكب في
السماء) (التحفة ٤)

٧١٤١ [٢٨٣٠] - ١٠ [٧١٤١] حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ : حَدَّثَنَا يَعْقُوبُ يَعْنِي أَبْنَ عَبْدِ الرَّحْمَنِ الْفَارِيِّ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعِيدٍ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ الْعُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءُونَ الْكَوْكَبَ فِي السَّمَاءِ» .

[7142] (2831) Abû Sa'eed (in his *Hadîth*) said: "As you see a brilliant star in the eastern or western horizon."

٧١٤٢ [٢٨٣١] قَالَ : فَحَدَّثَ بِذِلِّكَ النَّعْمَانَ بْنَ أَبِي عَيَّاشٍ فَقَالَ :

سِمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَّ يَقُولُ :
 «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي
 الْأَفْقِ الشَّرْقِيِّ أَوِ الْغَرْبِيِّ ». [انظر:

[٧١٤٤]

[7143] (...) A *Hadîth* like that of Ya‘qûb (no. 7141) was narrated from Abû Hâzim with both chain of narrators.

[٧١٤٣] (...) وَحَدَّثَاهُ إِسْحَاقُ بْنُ
 إِبْرَاهِيمَ : أَخْبَرَنَا الْمَخْزُومِيُّ : حَدَّثَنَا
 وُهَيْبٌ عَنْ أَبِي حَازِمٍ بِالْإِسْنَادِينِ
 جَمِيعًا ، تَحْوِي حَدِيثَ يَعْوَبَ .

[٧١٤٤] ١١- [٢٨٣١] حَدَّثَنِي عَبْدُ
 اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ :
 حَدَّثَنَا مَعْنُ : حَدَّثَنَا مَالِكٌ ; وَحَدَّثَنِي
 هَرُونُ بْنُ سَعِيدِ الْأَبَيَلِيِّ - وَاللَّفْظُ لَهُ - :
 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ : أَخْبَرَنِي
 مَالِكُ بْنُ أَنَسٍ عَنْ صَفَوَانَ بْنِ سُلَيْمَانَ ،
 عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي سَعِيدِ
 الْخُدْرِيِّ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِنَّ
 أَهْلَ الْجَنَّةِ لَيَرَاءُونَ أَهْلَ الْغَرْفَ مِنْ
 فَوْقِهِمْ ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ
 الْعَابِرَ مِنَ الْأَفْقِ مِنَ الْمَشْرِقِ أَوِ
 الْمَعْرِبِ ، لِتَفَاضُلِ مَا بَيْنَهُمْ » قَالُوا : يَا
 رَسُولَ اللَّهِ ! تِلْكَ مَتَازِلُ الْأَنْبِيَاءِ ، لَا
 يَلْعُغُهَا غَيْرُهُمْ ، قَالَ : «بَلَى ، وَالَّذِي
 نَفْسِي بِيَدِهِ ! رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا
 الْمُرْسَلِينَ ». [راجع : ٧١٤٢]

[7144] 11 - (2831) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “The inhabitants of Paradise will see the people of the highest place in Paradise above them, as you see the brilliant star far away on the horizon in the east, or the west, because of the difference in status between them.” They said: “O Messenger of Allâh, is that the status of the Prophets that no one else will attain?” He said: “No, by the One in Whose Hand is my soul. They are men who believed in Allâh and believed in the Messengers.”

Chapter 4. One Who Would Love To Have Seen The Prophet ﷺ Even If That Was At The Expense Of His Family And His Wealth

[7145] 12 - (2832) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Among the most beloved of my *Ummah* to me are people who will come after me, one of whom would wish to have seen me, even if that was at the expense of his family and his wealth."

Chapter 5. The Market Of Paradise, And What They Will Get There Of Delight And Beauty

[7146] 13 - (2833) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty and elegance. Then they will return to their families having increased in beauty and elegance and their families will say to them: 'By Allâh, you have increased in beauty and elegance,' and they will say: 'By Allâh, you too have increased in beauty and elegance.'"

(المعجم ٤) - (بابٌ : فيمن يود رؤية النبي ﷺ، بأهله وماله) (التحفة ٥)

[٧١٤٥] [٢٨٣٢-١٢] حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ أَشَدِ أُمَّتِي إِلَيَّ حُبًا، نَاسٌ يَكُونُونَ بَعْدِي، يَوْمَ أَحْدُهُمْ لَوْ رَأَنِي، بِأَهْلِهِ وَمَالِهِ».

(المعجم ٥) - (بابٌ : في سوق الجنة، وما ينالون فيها من النعيم والجمال) (التحفة ٦)

[٧١٤٦] [٢٨٣٣-١٣] حَدَّثَنَا أَبُو عُمَانَ سَعِيدُ بْنُ عَبْدِ الْجَبَارِ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسْوِقًا، يَأْتُونَهَا كُلَّ جُمُوعَةٍ، فَتَهُبُّ رِيحُ الشَّمَالِ فَتَحُثُّ فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزِدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَى أَهْلِهِمْ وَقَدْ ازْدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُوْهُمْ: وَاللَّهِ! لَقَدْ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا، فَيَقُولُونَ: وَأَنْتُمْ، وَاللَّهِ! لَقَدْ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا».

Chapter 6. The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses

[7147] 14 - (2834) It was narrated that Muḥammad said: "They either boasted or discussed whether there would be more men or women in Paradise. Abū Hurairah said: 'Did not Abul-Qāsim ﷺ say: The first group to enter Paradise will look like the moon when it is full, then those who follow them will look like the most brilliant planet in the sky. Each man among them will have two wives whose marrow can be seen beneath their flesh, and there will be no one in Paradise who is unmarried.'"

[7148] (...) It was narrated that Ibn Sirīn said: "Men and women disputed as to which of them would form the majority in Paradise. They asked Abū Hurairah and he said: 'Abul-Qāsim ﷺ said:....'" a *Hadith* like that of Ibnu 'Ulāyyah (no. 7147).

[7149] 15 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The first group to enter Paradise will

(المعجم ٦) - (بابُ أول زمرة تدخل الجنة على صورة القمر ليلة القدر، وصفاتهم وأزواجهم) (التحفة ٧)

[٧١٤٧] ١٤ - (٢٨٣٤) حَدَّثَنِي عَمْرُو التَّاقِدُ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، جَمِيعًا عَنْ أَبْنِ عُلَيَّةَ - وَاللَّفْظُ لِيَعْقُوبَ - [قَالَا]: حَدَّثَنَا إِسْمَاعِيلُ أَبْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ قَالَ: إِنَّ تَفَاخَرُوا وَإِنَّمَا تَذَاكِرُوا: الرَّجَالُ فِي الْجَنَّةِ أَكْثَرُ أَمِ النِّسَاءِ؟ فَقَالَ أَبُو هُرَيْرَةَ: أَوْ لَمْ يَقُلْ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَوَّلَ زَمْرَةَ تَدْخُلِ الْجَنَّةِ عَلَى صُورَةِ الْقَمَرِ لِيَلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى أَضْوَاءِ كَوَافِيدِ دُرَيْ فِي السَّمَاءِ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْتَانِ، يُرَى مُنْخُ سُوقَهُمَا وَنِنْ وَرَاءِ الْلَّحْمِ، وَمَا فِي الْجَنَّةِ عَزَبُ".

[٧١٤٨] (...) حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ أَبْنِ سِيرِينَ قَالَ: اخْتَصَّ الرَّجَالُ وَالنِّسَاءُ: أَيُّهُمْ فِي الْجَنَّةِ أَكْثَرُ؟ فَسَأَلُوا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ: مِثْلَ حَدِيثِ أَبْنِ عُلَيَّةِ.

[٧١٤٩] ١٥ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي أَبْنَ زِيَادٍ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ

look like the moon when it is full, and those who come after them will look like the most brilliant planet in the sky. They will not urinate, or defecate, or spit, or blow their noses. Their combs will be of gold and their sweat will be musk, and their incense burners will be of aloeswood. Their wives will be *Al-Hūr Al-'Iyn* and their form will be as one man, the image of their father Adam, sixty cubits tall.””

قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»؛ وَحَدَّثَنَا شَيْبَةُ بْنُ سَعِيدٍ وَزُهَيرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِشَيْبَةِ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةَ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيَّلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى أَشَدَّ كَوْكِبِ دُرَيٍّ، فِي السَّمَاءِ إِصَاءَةً، لَا يَبُولُونَ، وَلَا يَغْوَطُونَ وَلَا يَتَفَلُّونَ وَلَا يَمْتَحِطُونَ، أَمْشَاطُهُمُ الدَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، [وَ]مَجَامِعُهُمُ الْأَلْوَةُ، وَأَرْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَحْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا، فِي السَّمَاءِ». [٧١٥٠]

[7150] 16 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The first group of my *Ummah* to enter Paradise will look like the moon when it is full, then those who come after them will be like the brightest stars in the sky, then there will come others of different status. They will not defecate, or urinate, or blow their noses, or spit. Their combs will be of gold, their incense burners will be of aloeswood and their sweat will be musk. Their form will be that of one man, the

ابْنُ أَبِي شَيْبَةَ وَأَبْو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أَمْنَيِّ، عَلَى صُورَةِ الْقَمَرِ لَيَّلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدَّ نَحْمٍ، فِي السَّمَاءِ، إِصَاءَةً، ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلٌ، لَا يَغْوَطُونَ وَلَا يَبُولُونَ وَلَا يَمْتَحِطُونَ وَلَا يَبْرُؤُونَ، أَمْشَاطُهُمْ [٦١]

height of their father âdm, sixty cubits.”

Ibn Abî Shaibah said: “In the form (*Khuluqi*) of one man.” Abû Kuraib said: “In the creation (*Khulqi*) of one man.” Ibn Abî Shaibah said: “In the image of their father.”

الذَّهَبُ، وَمَجَابِرُهُمُ الْأَلْوَةُ، وَرَسْحُهُمُ
الْمِسْكُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ
وَاحِدٍ، عَلَى طُولِ أَيَّهُمْ âdم، سَتُونَ
ذِرَاعًا .”

قَالَ ابْنُ أَبِي شَيْبَةَ: عَلَى خُلُقِ رَجُلٍ،
وَقَالَ أَبُو كُرَيْبٍ: عَلَى خُلُقِ رَجُلٍ، وَقَالَ
ابْنُ أَبِي شَيْبَةَ: عَلَى صُورَةِ أَيَّهُمْ .

(المعجم ٧) - (باب في: صفات

الجنة وأهلها، وتسبيحهم فيها بكرة
وعشيا) (التحفة ٨)

Chapter 7. The Attributes Of Paradise And Its People, And Their Glorifying Allh Every Morning And Evening

[7151] 17 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allh ﷺ. And he mentioned a number of *Ahadîth*, including the following: “The Messenger of Allh ﷺ said: ‘The first group to enter Paradise will look like the moon when it is full. They will not spit, or blow their noses, or defecate therein. Their vessels and combs will be of gold and silver, their incense burners will be of aloeswood, and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or enmity among them, and their hearts will be as one, and they will glorify Allh morning and evening.’”

١٧ [٧١٥١] - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقَ: حَدَّثَنَا مَعْمَرُ عَنْ
هَمَّامَ بْنِ مُنْبِيَّ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ
عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا:
وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْلُ زُمْرَةٍ تَلْجُ
الْجَنَّةَ، صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لِيَةَ
الْبَدْرِ، لَا يَضْقُونَ فِيهَا وَلَا يَمْتَحِطُونَ وَلَا
يَتَغَرَّطُونَ فِيهَا، آتَيْتُهُمْ وَأَمْسَاطُهُمْ مِنَ
الذَّهَبِ وَالْفَضَّةِ، وَمَجَابِرُهُمْ مِنَ الْأَلْوَةِ،
وَرَسْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ
رَوْجَاتٌ، يُرَى مُخْ سُوقَهُمَا مِنْ وَرَاءِ
اللَّحْمِ، مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا
تَبَاغُضَ، فُلُوْبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ
بُكْرَةً وَعَشِيًّا .”

[7152] 18 - (2835) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The people of Paradise will eat and drink there, but they will not spit, or urinate, or defecate, or blow their noses.' They said: 'What about their digestion?' He said: 'It will be by means of burping and sweating like musk. And they will glorify and praise Allâh as easily as breathing.'"

[7153] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 7152), as far as the words "...like musk."

[7154] 19 -(...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The people of Paradise will eat and drink there, but they will not defecate, or blow their noses, or urinate. Rather their digestion will be by belching like musk, they will glorify and praise Allâh as easily as breathing.'"

[٧١٥٢] ١٨ - (٢٨٣٥) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ -
وَاللَّفْظُ لِعُثْمَانَ - قَالَ عُثْمَانُ: حَدَّثَنَا،
وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرُ عَنِ
الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ
الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَسْرُبُونَ، وَلَا يَتَفْلُونَ
وَلَا يُبُولُونَ، وَلَا يَتَغَطَّطُونَ وَلَا
يَمْتَخِطُونَ» قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ:
«جُشَاءُ وَرَشْحُ كَرْشَحِ الْمِسْكِ، يُلْهَمُونَ
الشَّبِيعَ وَالثَّحِيدَ، كَمَا يُلْهَمُونَ النَّفَسَ».

[٧١٥٣] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا إِلَسْنَادِ، إِلَى
قَوْلِهِ: «كَرْشَحِ الْمِسْكِ».

[٧١٥٤] ١٩ - (...) حَدَّثَنِي الْحَسَنُ
ابْنُ عَلَيٍ الْحُلْوَانِيُّ وَحَجَاجُ بْنُ الشَّاعِرِ،
كِلَّا هُمَا عَنْ أَبِي عَاصِمٍ - قَالَ حَسَنُ:
حَدَّثَنَا أَبُو عَاصِمٍ - عَنِ ابْنِ جُرَيْجٍ:
أَخْبَرَنِي أَبُو الرَّزِيرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَسْرُبُونَ، وَلَا
يَتَغَطَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يُبُولُونَ،
وَلَكِنْ طَعَامُهُمْ ذَاكَ جُشَاءُ كَرْشَحُ

الْمُسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَ التَّحْمِيدَ،
كَمَا يُلْهَمُونَ النَّفْسَ».

قَالَ: وَفِي حَدِيثٍ حَجَاجٍ: «طَعَامُهُمْ
ذَلِكَ».

[7155] 20 - (...) A similar report (as *Hadith* no. 7154) was narrated from Jâbir from the Prophet ﷺ except that he said: "...And they will glorify and praise Allâh as easily as breathing."

[٧١٥٥] ٢٠ - (...) وَحَدَّثَنَا سَعِيدُ
ابْنُ يَحْيَى الْأَمْوَيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيرُ عَنْ جَابِرٍ
عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ:
«وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا يُلْهَمُونَ
النَّفْسَ».

Chapter 8. The Eternal Delight Of The People Of Paradise, And The Verse In Which Allâh Says: “And It Will Be Announced To Them: This Is The Paradise Which You Have Inherited For What You Used To Do”^[1]

[7156] 21 - (2836) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever enters Paradise will enjoy bliss and will not be miserable, his clothes will not wear out, and his youth will not fade."

(المعجم ٨) - (بابٌ: في دوام نعيم
أهل الجنة، قوله تعالى: «وَنَوْدُوا أَنَّ
تِلْكُمُ الْجَنَّةُ أُورِثُوكُمْهَا بِمَا كُنْتُمْ
تَعْمَلُونَ») (التحفة ٩)

[٧١٥٦] ٢١ - (٢٨٣٦) حَدَّثَنِي رُهْبَرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ،
عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا
يَبْأَسُ، لَا تَبَأَى شَيْءًا وَلَا يَفْنَى شَيْءًا».

[٧١٥٧] ٢٢ - (٢٨٣٧) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ

[7157] 22 - (2837) It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that

^[1] [1] *Al-A'râf* 7:43.

the Prophet ﷺ said: “A caller will call out: ‘You are promised that you will be healthy and will never get sick, you will live and never die, you will remain young and never grow old, you will enjoy bliss and will never be miserable.’” This is what Allâh, Glorified and Exalted is He, says: “And it will be announced to them: This is the Paradise which you have inherited for what you used to do.”^[1]

لِإِسْحَاقَ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ الثُّورِيُّ: فَحَدَّثَنِي أَبُو إِسْحَاقَ أَنَّ الْأَعْرَجَ حَدَّثَهُ عَنْ أَبِي سَعِيدِ الْحُدْرِيِّ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصْحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُوا تَحْيِوًا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَهْرُمُوا أَبَدًا» فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: «وَنَوْدِوا أَنْ يَلْكُمُ الْجَنَّةَ أُورِثُوهَا بِمَا كَنْتُمْ تَعْمَلُونَ»

[الأعراف: ٤٣].

Chapter 9. The Tents Of Paradise, And The Wives That The Believers Will Have In Them

[7158] 23 - (2838) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais, from his father, that the Prophet ﷺ said: “In Paradise the believer will have a tent made from a single hollowed-out pearl, sixty miles high (or wide), in which the believer will have wives and he will go around among them, and they will not see one another.”

[7159] 24 - (...) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais from his father that the

(المعجم ٩) - (باب) : في صفة خيام الجنة، وما للمؤمنين فيها من الأهلين) (التحفة ١٠)

[٧١٥٨] ٢٣ - (٢٨٣٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ عَنْ أَبِي قُدَامَةَ وَهُوَ الْحَارِثُ بْنُ عَبَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَزَوِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَحِيمَةً مِنْ لُؤْلُؤَةً وَاحِدَةً مُجَوَّفَةً، طُولُهَا سِئْوَنَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطْوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضَهُمْ بَعْضًا».

[٧١٥٩] ٢٤ - (...) وَحَدَّثَنِي أَبُو غَسَانَ الْمِسْمَعِيَّ: حَدَّثَنَا أَبُو عَبْدِ

[1] Al-A'râf 7:43.

Messenger of Allâh ﷺ said: "In Paradise there is a tent made from a hollowed-out pearl, sixty miles wide. In each corner of it there is a wife who cannot see the others, and the believer will go around to them."

الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ خَيْمَةٌ مِّنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَّةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْأَخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ». [٧١٦٠]

[7160] 25 - (...) It was narrated from Abû Bakr bin Abî Mûsâ bin Qais from his father that the Prophet ﷺ said: (In paradise there is a tent.) "The tent is a pearl, sixty miles high. In each corner of it there is a wife for the believer, whom the others will not see."

[٧١٦٠] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هَمَامٌ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْمَةُ دَرَّةٌ، طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَّةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِ، لَا يَرَاهُمُ الْأَخْرُونَ». (المعجم ١٠) - (باب ما في الدنيا من أنهار الجنة) (التحفة ١١)

Chapter 10. Rivers Of Paradise In This World

[7161] 26 - (2839) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Sayhân, Jayhân, Al-Furât (the Euphrates) and An-Nîl (the Nile) are all rivers of Paradise.'"

[٧١٦١] ٢٦ - (٢٨٣٩) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُعْمَرٍ وَعَلَيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبْنِ عُمَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ، وَالْفَرَاتُ وَالنَّيْلُ، كُلُّ مِنْ أَنْهَارِ الْجَنَّةِ». [٧١٦١]

Chapter 11. People Will Enter Paradise Whose Hearts Are Like The Hearts Of Birds

[7162] 27 - (2840) It was narrated from Abû Hurairah that the Prophet ﷺ said: “People will enter Paradise whose hearts are like the hearts of birds.”

(المعجم ١١) - (باب: يدخل الجنة أقوام، أفندتهم مثل أفندة الطير)

(التحفة ١٢)

[٧١٦٢] ٢٧- (٢٨٤٠) حَدَّثَنِي حَاجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْتَّصْرِي هَاشِمُ بْنُ الْقَاسِمِ الْلَّيْثِي: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: (يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفِنْدُهُمْ مِثْلُ أَفِنْدَةِ الطَّيْرِ).

[7163] 28 - (2841) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” And he mentioned a number of *Aḥâdîth*, including the following: “The Messenger of Allâh ﷺ said: ‘Allâh, Glorified and Exalted is He, created Âdâm in his image, (his height) sixty cubits tall. When He had created him he said: “Go and greet that group” – a group of the angels who were sitting – “and listen to the response they give, for it will be your greeting and the greeting of your descendants.” So he went and said: “*As-Salâmu 'alaikum* (peace be upon you)” and they said: *As-salâmu 'alaika wa Rahmatullâh* (peace be upon you and the mercy of Allâh).” So they added (the words) *wa*

[٧١٦٣] ٢٨- (٢٨٤١) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُبَّاً قَالَ: هَذَا مَا حَدَّثَنَا [بِهِ] أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُمْ نَفَرُوا مِنَ الْمَلَائِكَةِ جُلُوسًا - فَاسْتَمْعُ مَا يُحَيِّنُنَّكَ بِهِ، فَإِنَّهَا تَحِينُكَ وَتَحِيَّهُ ذُرَيْتَكَ، قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ، قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ،

Rahmatullâh. Everyone who enters Paradise will be in the image of Âdâm, sixty cubits tall. Mankind continued to diminish in size after him until now.””

Chapter 12. About Hell – May Allâh Protect Us From It

[7164] 29 - (2842) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Hell will be brought on that Day (the Day of Resurrection) with seventy thousand reins, each rein being held by seventy thousand angels pulling it.’”

[7165] 30 - (2843) It was narrated from Abû Hurairah that the Prophet ﷺ said: “This fire of yours – that which is lit by the son of Âdâm – is one-seventieth part of the fire of Hell.” They said: “By Allâh, if it was like this it would be sufficient, O Messenger of Allâh.” He said: “But it is sixty-nine degrees more, each one of which is like it in heat.”

[7166] (...) A *Hadîth* like that of Abû Az-Zinnâd (no. 7165) was narrated from Abû Hurairah, from the Prophet ﷺ.

وَطُولُهُ سِتُّونَ ذِرَاعًا، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ .

(المعجم ١٢) - (باب جهنم أعاذنا الله منها) (التحفة ١٣)

[٧١٦٤] ٢٩ - (٢٨٤٢) حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْعَلَاءِ بْنِ حَالِدِ الْكَاهِلِيِّ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِيُّوتَنِي بِجَهَنَّمَ يَوْمَئِنِ، لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُونَهَا .

[٧١٦٥] ٣٠ - (٢٨٤٣) حَدَّثَنَا فَيْحَةُ أَبْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي أَبْنَ عَبْدِ الرَّحْمَنِ الْحِزَارِمِيِّ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَارُكُمْ هَذِهِ - الَّتِي يُوقِدُ أَبْنُ آدَمَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرْ جَهَنَّمَ». قَالُوا: وَاللَّهِ! إِنْ كَانَتْ لَكَافِيَةً، يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهَا فُضْلَتْ عَلَيْهَا بِتِسْعَةِ وَسِيَّنَ جُزْءًا، كُلُّهَا مِثْلُ حَرَّهَا» .

[٧١٦٦] (...) حَدَّثَاهُ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامٍ بْنِ مُنْبِيٍّ، عَنْ أَبِي هُرَيْرَةَ عَنْ

النَّبِيُّ ﷺ بِمِثْلِ حَدِيثِ أَبِي الزَّنَادِ، عَيْنَ
أَنَّهُ قَالَ: «كُلُّهُنَّ مِثْلُ حَرَّهَا».

[7167] 31 - (2844) It was narrated that Abû Hurairah said: "We were with the Messenger of Allâh ﷺ when he heard a loud noise. The Prophet ﷺ said: 'Do you know what that was?' We said: 'Allâh and His Messenger know best.' He said: 'It was a stone that was thrown into the Fire seventy years ago, and it has been falling through the Fire until now, when it reached the bottom of it.'"

[7168] (...) It was narrated from Abû Hurairah with this chain of narrators (a *Hadîth* similar to no. 7167), and he said: "...It has landed in the bottom of it, and you heard its sound."

[7169] 32 - (2845) It was narrated from Samurah that he heard the Prophet of Allâh ﷺ say: "There are some whom the Fire will seize up to the ankles, and some whom it will seize up to the waist, and some whom it will seize up to the neck."

[٧١٦٧] [٢٨٤٤-٣١] حَدَّثَنَا يَحْيَى
ابْنُ أَيُوبَ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ: حَدَّثَنَا
يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ
سَمِعْ وَجْهَةً، فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ مَا
هَذَا؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: «هَذَا حَجَرٌ رُّمِيَ بِهِ فِي النَّارِ مُنْذُ
سَبْعِينَ خَرِيفًا، فَهُوَ يَهْوِي فِي النَّارِ الْآنَ،
حَتَّى انتَهَى إِلَى قَعْدِهَا».

[٧١٦٨] (...). وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبَادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ
عَنْ يَزِيدِ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ بِهَذَا إِلَاسْنَادِ، وَقَالَ:
«هَذَا وَقَعَ فِي أَسْفَلِهَا، فَسَمِعْتُمْ وَجْهَتَهَا».

[٧١٦٩] [٢٨٤٥-٣٢] حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ
قَالَ: قَالَ قَنَادَةُ: سَوْعَتْ أَبَا نَضْرَةَ
يُحَدِّثُ عَنْ سَمْرَةَ أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ ﷺ
يَقُولُ: «إِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى
كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجَّرَتِهِ،
وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى عَنْقِهِ».

[7170] 33 - (...) It was narrated from Samurah bin Jundab that the Prophet of Allâh ﷺ said: “Some of them will be seized by the Fire up to the ankles, some will be seized by the Fire up to the knees, some will be seized by the Fire up to the waist, and some will be seized by the Fire up to the collarbone.”

[٧١٧٠] ٣٣ - (...) حَدَّنِي عَمْرُو ابْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ يَعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا نَصْرَةَ يُحَدِّثُ عَنْ سَمْرَةَ بْنِ جُنْدَبَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْفُوتِهِ.

[7171] (...) Sa'eed narrated it with this chain of narrators (a *Hadîth* similar to no. 7170), but instead of “waist” he said “groin”.

[٧١٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ بْنَ هَلْدَانَ الْإِسْنَادِ، وَجَعَلَ مَكَانَ «حُجْزَرَتِهِ» - حَجْوَفَيْهِ.

Chapter 13. The Arrogant Will Enter The Fire, And The Humble Will Enter Paradise

(المعجم ١٣) - (باب النار يدخلها
الجبارون، والجنة يدخلها الضعفاء)
(التحفة ١٤)

[7172] 34 - (2846) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Fire and Paradise argued. One said: “I will be entered by the arrogant and proud.” The other said: “I will be entered by the weak and poor.” Allâh, Glorified and Exalted is He, said to the one: “You are My punishment, with which I will punish whomsoever I will.” – and perhaps He said: “which I will inflict upon whomsoever I

[٧١٧٢] ٣٤ - (٢٨٤٦) حَدَّثَنَا أَبْيَ عُمَرَ: حَدَّثَنَا سُفِّيَانُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَجَتِ النَّارُ وَالْجَنَّةُ، فَقَالَتْ هَلْدَهُ: يَدْخُلُنِي الْجَبَارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتْ هَلْدَهُ: يَدْخُلُنِي الْضُّعَفَاءُ وَالْمَسَاكِينُ، فَقَالَ اللَّهُ - عَزَّ وَجَلَّ - لِهَلْدَهُ: أَنْتِ عَذَابِي أُعَذِّبُ بِكِ

will.” – and He said to the other: “You are My mercy, by which I will show mercy to whomsoever I will, and each of you will be full.”

[7173] 35 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Fire and Paradise disputed. The Fire said: ‘I have been favored with the arrogant and proud.’ Paradise said: ‘What is the matter with me, that no one will enter me except the weak, humble and downtrodden?’ Allâh, Glorified and Exalted is He, said to Paradise: ‘You are My mercy, by which I will show mercy to whomsoever I will of My slaves.’ And He said to the Fire: ‘You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.’ As for the Fire, it will not be full until He puts His Foot on it and it says: ‘Enough, enough.’ Then it will be full, and all its parts will be integrated together.”

[7174] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Paradise and Hell disputed...” and he narrated a *Hadîth* like that of Abû Az-Zinnâd (no. 7173).

مَنْ أَشَاءُ - وَرُبَّمَا قَالَ: أُصِيبُ بِكَ مَنْ أَشَاءُ - . وَقَالَ لِهِنَّهُ: أَنْتَ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ، وَلِكُلٌّ وَاحِدَةٌ مِنْكُمَا مِلْوَهَا».

[٧١٧٣]-٣٥ [٧١٧٣] (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْفَاءُ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَاجَجَتِ النَّارُ وَالجَنَّةُ، فَقَالَتِ النَّارُ: أُوثيرُتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: فَمَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي، أَعَذِّبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلٌّ وَاحِدَةٌ مِنْكُمَا مِلْوَهَا، فَمَا النَّارُ فَلَا تَمْتَلِئُ، فَيَضَعُ قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَطْ. فَهُنَالِكَ تَمْتَلِئُ، وَيُرْزَقُ بَعْضُهَا إِلَى بَعْضِ». [٧١٧٤]

الْهَلَالِيُّ: حَدَّثَنَا أَبُو سُفْيَانَ يَعْنِي مُحَمَّدَ بْنَ حُمَيْدٍ عَنْ مَعْمَرٍ، عَنْ أَئُوبَ، عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيِّ ﷺ قَالَ: «اَحْتَاجَتِ الْجَنَّةُ وَالنَّارُ» - وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي الزَّنَادِ.

[7175] 36 - (...) It was narrated that Hammām bin Munabbih said: "This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ." And he mentioned a number of *Ahadīth*, including the following: "The Messenger of Allāh ﷺ said: 'The Fire and Paradise disputed, and Hell said: 'I have been favored with the arrogant and proud.' Paradise said: 'What is the matter with me, that no one will enter me except the weak, humble and downtrodden?' Allāh, Glorified and Exalted is He, said to Paradise: 'You are My mercy, by which I will show mercy to whomsoever I will of My slaves.' And He said to the Fire: 'You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.' As for the Fire, it will not be full until Allāh, Blessed and Exalted is He, puts His Foot on it and it says: 'Enough, enough.' Then it will be full, and all its parts will be integrated together, and Allāh will not treat any of His creation unjustly. As for Paradise, Allāh will create a creation just for it."

[7176] (2847) It was narrated that Abū Sa‘eed Al-Khudrī said: "The Messenger of Allāh ﷺ said: 'Paradise and the Fire disputed..." and he mentioned a *Hadīth* like that of Abū Hurairah, up to the words: "And it is upon me to fill

[7175] [٧١٧٥-٣٦] حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : حَدَّثَنَا مَعْقِرُ عَنْ هَمَّامَ بْنِ مُنْبِهِ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ ، مِنْهَا : وَقَالَ رَسُولُ اللَّهِ ﷺ : «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ ، فَقَاتَتِ النَّارُ : أُوئِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ ، وَقَاتَتِ الْجَنَّةُ : فَمَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغَرَّهُمْ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ : إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمْ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي ، وَقَالَ لِلنَّارِ : إِنَّمَا أَنْتِ عَذَابِي أَعْذُّ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْوَهَا ، فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ اللَّهُ - تَبَارَكَ وَتَعَالَى - رِجْلَهُ ، تَقُولُ : قَطْ [قط]. فَهَنَالِكَ تَمْتَلِئُ ، وَيُرِوَى بَعْضُهَا إِلَى بَعْضٍ ، وَلَا يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا ، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِئُ لَهَا حَلْقًا» .

[7176] [٧١٧٦] وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «اَحْتَاجَتِ

both of you.” But he did not mention that additional material that came after that.

الْجَنَّةُ وَالنَّارُ» فَذَكَرَ نَحْوَ حَدِيثِ أَبِي هُرَيْرَةَ، إِلَى قَوْلِهِ: «وَلِكَلِّيْكُمَا عَلَيْ مِلْوُهَا»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنِ الرِّبَاوَةِ.

[٧١٧٧] ٣٧ - [٢٨٤٨] ٣٧ حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ فَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَرَالُ جَهَنَّمَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ فِيهَا رَبُّ الْعَزَّةِ - تَبَارَكَ وَتَعَالَى - قَدَمَهُ، فَتَقُولُ: قَطْ قَطْ، وَعَزَّتِكَ! وَيُزُوِّدُ بَعْضُهَا إِلَى بَعْضٍ».

[٧١٧٨] (...) A *Hadîth* like that of Shaibân (no. 7177) was narrated from Anas, from the Prophet ﷺ.

[٧١٧٨] (...) وَحَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبْيَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا فَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَى حَدِيثِ شَيْبَانَ.

[٧١٧٩] ٣٨ - (...) ‘Abdul-Wahhâb bin ‘Atâ’ narrated concerning the saying of Allâh, the Mighty and Sublime: ‘On the Day when We will say to Hell: ‘Are you filled?’ It will say: ‘Are there any more (to come)?’’,^[١] – from Sa‘eed, from Qatâdah, from Anas bin Mâlik that the Prophet ﷺ said: “(Inhabitants) will continue to be thrown into Hell, and it will say:

[٧١٧٩] ٣٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ الرُّزْيِّ: حَدَّثَنَا عَبْدُ الْوَهَابِ ابْنُ عَطَاءِ فِي قَوْلِهِ عَزْ وَجَلَّ: «يَوْمَ تَقُولُ لِجَهَنَّمَ هَلْ أَمْلَأْتَ رَقَبُولُ هَلْ مِنْ مَزِيدٍ» [ق: ٣٠] فَأَخْبَرَنَا عَنْ سَعِيدِ، عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَا تَرَالُ جَهَنَّمُ

^[١] *Qâf* 50:30.

'Are there any more to come?' Until the Lord of Glory places His Foot in it, then its parts will be integrated with one another and it will say: 'Enough, enough, by Your glory and Your honor.' And there will be extra space in Paradise, until Allâh creates another creation to live in the extra space of Paradise."

[7180] 39 - (...) Anas narrated that the Prophet ﷺ said: "There will be left in Paradise as much (space) as Allâh wills should be left, then Allâh will create another creation for it as He wills."

[7181] 40 - (2849) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'Death will be brought on the Day of Resurrection like a black and white ram'" – Abû Kuraib added: "and it will be made to stand between Paradise and the Fire." The (narrators) agreed on the rest of the *Hadîth*. – 'and it will be said: "O people of Paradise, do you recognize this?" They will crane their necks and look, and will say: "Yes; this is death." Then it will be said: "O people of the Fire, do you recognize this?" They will crane their necks and look, and will say: "Yes; this is death." Then the command will be given for it to

يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَرِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعَزَّةِ فِيهَا قَدَمَهُ، فَيَنْزُو يَعْصُمُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطْ قَطْ، بِعِزَّتِكَ وَكَرَمِكَ، وَلَا يَرَأُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشَئَ اللَّهُ لَهَا خَلْقًا، فَيُسْكِنُهُمْ فَضْلَ الْجَنَّةِ.

[7180-39] حَدَّثَنِي زُهْرَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ: أَخْبَرَنَا ثَابُتُ قَالَ: سَمِعْتُ أَنَّسًا يَقُولُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقِنَى مِنَ الْجَنَّةِ مَا شَاءَ اللَّهُ أَنْ يَقِنَى، ثُمَّ يُنْشِئُ اللَّهُ تَعَالَى لَهَا خَلْقًا مِمَّا يَشَاءُ».

[7181-40] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَتَقَارَبَا فِي الْلَّفْظِ - قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبِشٌ أَمْلَحُ - زَادَ أَبُو كُرَيْبٍ - فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ - وَأَنْقَقَا فِي بَاقِي الْحَدِيثِ - فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ! هَلْ تَعْرِفُونَ هَذَا؟ فَيَسْرِئُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ! هَلْ تَعْرِفُونَ هَذَا؟ قَالَ: فَيَسْرِئُونَ وَيَنْظُرُونَ وَيَقُولُونَ:

be slaughtered. Then it will be said: "O people of Paradise, it is eternal, and there will be no death. O people of the Fire, it is eternal and there will be no death." Then the Messenger of Allâh ﷺ recited: "And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not"^[1] and gestured with his hand indicating this world."

[7182] 41 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'When the people of Paradise are admitted to Paradise, and the people of the Fire are admitted to the Fire, it will be said: O people of Paradise...'" then he narrated a *Hadîth* like that of Abû Mu'âwiyah (no. 7181), except that he said: "That is the words of the Glorified and the Exalted (Allâh);” and he did not say: "Then the Messenger of Allâh ﷺ recited." And he did not say: "...and he gestured with his hand indicating this world."

[7183] 42 - (2850) 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Allâh will admit the people of Paradise to Paradise and the people of the Fire to the Fire, then an announcer will stand between them and will say: O people of Paradise, there is no

نَعْمٌ، هَذَا الْمَوْتُ، قَالَ: فَيُؤْمِرُ بِهِ فَيَذْبَحُ،
قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ فَلَا
مَوْتٌ، وَيَا أَهْلَ النَّارِ! خُلُودٌ فَلَا مَوْتٌ.»
قَالَ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: (وَأَنذَرَهُمْ يَوْمَ
الْحُسْنَةِ إِذْ فُضِّلَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا
يُؤْمِنُونَ) [مریم: ۳۹] وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

[7182] ۴۱ - (...) وَحَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا
أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ
النَّارَ، قِيلَ: يَا أَهْلَ الْجَنَّةِ! - ثُمَّ ذَكَرَ
يَعْنَى حَدِيثَ أَبِي مُعاوِيَةَ، غَيْرَ أَنَّهُ قَالَ:
(فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ) وَلَمْ يَقُلْ: ثُمَّ قَرَأَ
رَسُولُ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ أَيْضًا: وَأَشَارَ
بِيَدِهِ إِلَى الدُّنْيَا.

[7183] ۴۲ - (۲۸۵۰) حَدَّثَنَا زُهَيْرُ بْنُ

حَرْبٍ وَالْحَسَنُ بْنُ عَلَيٍ الْحَلْوَانِيُّ وَعَبْدُ بْنُ
حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ
الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ
ابْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا

^[1] *Mariam* 19:39.

death. O people of the Fire, there is no death. Everyone will abide for eternity where he is.””

نافعٌ؛ أَنَّ عَبْدَ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةَ، وَيُدْخِلُ
أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤْذَنٌ بَيْنَهُمْ
فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ، وَيَا أَهْلَ
النَّارِ! لَا مَوْتَ، كُلُّ خَالِدٍ فِيمَا هُوَ فِيهِ».

[7184] 43 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “When the people of Paradise go to Paradise, and the people of the Fire go to the Fire, death will be brought and placed between Paradise and the Fire. Then it will be slaughtered, and a caller will call out: ‘O people of Paradise, there is no death; O people of the Fire, there is no death.’ Then the joy of the people of Paradise will increase, and the sorrow of the people of the Fire will increase.””

[٧١٨٤] ٤٣ - (...) حَدَّثَنِي هَرُونُ
ابْنُ سَعِيدِ الْأَنْصَارِيِّ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَ:
حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنِ
زَيْدٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ
أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى
الْجَنَّةِ، وَصَارَ أَهْلُ النَّارِ إِلَى النَّارِ، أُتَيَ
بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ
يُدْبِغُ، ثُمَّ يَتَادِي مُتَادِ: يَا أَهْلَ الْجَنَّةِ! لَا
مَوْتَ، يَا أَهْلَ النَّارِ! لَا مَوْتَ، فَيَرْدَادُ أَهْلُ
الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَرْدَادُ أَهْلُ النَّارِ
حُزْنًا إِلَى حُزْنِهِمْ».

[7185] 44 - (2851) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The molar of the disbeliever – or ‘the eyetooth of the disbeliever – will be like Uhud (mountain), and the thickness of his skin will be the distance of three nights travel.’””

[٧١٨٥] ٤٤ - (٢٨٥١) وَحَدَّثَنِي
سَرِيعُ بْنُ يُوسُفَ: حَدَّثَنَا حُمَيْدُ بْنُ عَنْ
الرَّحْمَنِ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ
هَرُونَ بْنِ سَعِيدٍ، عَنْ أَبِي حَازِمٍ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«ضِرْسُ الْكَافِرِ - أَوْ نَاثُ الْكَافِرِ - مِثْلُ
أَحْدِدِ، وَغِلَظُ جَلْدِهِ مَسِيرَةُ ثَلَاثَةِ

[7186] 45 - (2852) It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: "The distance between the shoulders of the disbeliever in Hell will be the distance of three nights travel for a swift rider."

[٧١٨٦] ٤٥ - (٢٨٥٢) حَدَّثَنَا أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «مَا بَيْنَ مَكْبَيِ الْكَافِرِ فِي النَّارِ، مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ، لِلرَّاكِبِ الْمُسْرِعِ» . وَلَمْ يَذْكُرْ الْوَكِيعِيُّ «فِي النَّارِ».

[7187] 46 - (2853) Hârithah bin Wahb said that he heard the Prophet ﷺ say: "Shall I not tell you about the people of Paradise?" They said: "Yes." He said: "Every weak person who is regarded as insignificant, but if he were to beseech Allâh, He would respond to him." Then he said: "Shall I not tell you about the people of the Fire?" They said: "Yes." He said: "Every violent, haughty and arrogant person."

[٧١٨٧] ٤٦ - (٢٨٥٣) حَدَّثَنَا عُيَيْدُ اللَّهُ بْنُ مُعاَذِ الْعَبْرِيُّ : حَدَّثَنَا أَبِيهِ: حَدَّثَنَا شُعبَةُ: حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ، [إِنَّهُ] سَمِعَ التَّبَّى [عَلَيْهِ السَّلَامُ] قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى. قَالَ [عَلَيْهِ السَّلَامُ]: «كُلُّ ضَعِيفٍ مُضَعِّفٌ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَاَبْرَهُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟» قَالُوا: بَلَى. قَالَ: «كُلُّ عُتُلٌ جَوَاطِ مُسْكُنِيْرٍ» .

[7188] (...) Shu'bah narrated a similar report (as *Hadîth* no. 7187) with this chain of narrators.

[٧١٨٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ بْنَهُدَا إِلَيْهِ أَسْنَادٌ مِثْلُهُ، عَزَّزَ أَنَّهُ قَالَ: «أَلَا أَدْلُكُكُمْ» .

[7189] 47 - (...) Hârithah bin Wahb Al-Khuzâ'i said: "The Messenger of Allâh ﷺ said: 'Shall I not tell you about the people of Paradise? Every weak person who is regarded as insignificant, but if he were to beseech Allâh, He

[٧١٨٩] ٤٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ ثُمَيْرٍ: حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبُدِ بْنِ خَالِدٍ: سَمِعْتَ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: قَالَ

would respond to him. Shall I not tell you about the people of the Fire? Every haughty, low-born and arrogant person.””

رَسُولُ اللَّهِ ﷺ: «أَلَا أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٌ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَأَهُ، أَلَا أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ جَوَاطِ زَيْمٍ مُتَكَبِّرٌ».

[7190] 48 - (2854) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “There may be a dishevelled person who is driven away from the door, but if he were to urge Allâh, He would respond to him.””

[٧١٩٠] ٤٨ - (٢٨٥٤) حَدَّثَنِي سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَبِّ أَشْعَثَ مَدْفُوعًا بِالْأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَأَهُ».

[7191] 49 - (2855) It was narrated that ‘Abdullâh bin Zam’ah said: “The Messenger of Allâh ﷺ delivered a *Khutbah*, and he mentioned the she-camel, and the one who slaughtered it. He said: ‘When the most wicked man among them went forth (to kill the she-camel)’”^[1] An evil and powerful man, who was of a high status among his people like Abû Zam’ah. Then he mentioned women and exhorted (the men) with regard to them and said: ‘Why would one of you flog his wife’ – according to the report of Abû Bakr: ‘flog the slave woman.’ According to the report of Abû Kuraib: ‘flog the slave’ – ‘and then sleep with her at the end of the day?’ Then he spoke to them regarding their laughing upon breaking wind, and said:

[٧١٩١] ٤٩ - (٢٨٥٥) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُنْ ثُمَيرٍ عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَمْعَةَ قَالَ: حَطَبَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ النَّافَةَ وَذَكَرَ الَّذِي عَقَرَهَا، فَقَالَ: «إِذَا نَبَعَتْ أَشْقَنَهَا» انبَعَتْ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي رَمْعَةَ ثُمَّ ذَكَرَ النِّسَاءَ فَوَاعَطَ فِيهِنَّ ثُمَّ قَالَ: «إِلَى مَا يَجْلِدُ أَحَدُكُمْ امْرَأَتُهُ؟» - في رواية أبي بكر: «جلد الأمة» وفي رواية أبي كریب «جلد العبد» - ولعله يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ ثُمَّ وَاعْطَاهُمْ فِي ضَحْكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعُلُ».

^[1] *Ash-Shams* 91:12.

'Why would one of you laugh at something he himself does?"'

[7192] 50 - (2856) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I saw 'Amr bin Luhayy bin Qam'ah bin Khindif, the father of those of Banû Ka'b, dragging his intestines in the Fire.'

[٧١٩٢-٥٠] حَدَّثَنِي رُهْبَرُ
ابْنُ حَرْبٍ : حَدَّثَنَا جَرِيرٌ عَنْ سُهْلٍ ، عَنْ
أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ
اللهِ ﷺ : «رَأَيْتُ عَمْرَو بْنَ لُحَيْيَ بْنَ فَمَعَةَ
ابْنِ خَنْدِيفَ ، أَبَا بَنِي كَعْبٍ هَلْوَاءً ، يَجْرُ
قُصْبَهُ فِي النَّارِ» .

[7193] 51 - (...) Sa'eed bin Al-Musayyab said: "The *Bâhirah* was a camel which it was forbidden to milk for the sake of their false gods, so no one among the people would milk it. The *Sâ'ibah* was a camel which they let loose for the sake of their gods, so nothing was loaded onto it.

Ibn Al-Musayyab said: "Abû Hurairah said: 'The Messenger of Allâh ﷺ said: 'I saw 'Amr bin 'Âmir Al-Khuzâ'i dragging his intestines in the Fire. He was the first one to introduce the institution of the *Sâ'ibah*.'"^[1]

[٧١٩٣-٥١] حَدَّثَنِي عَمْرُو
النَّاقِدُ وَحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ -
قَالَ عَبْدٌ : أَخْبَرَنِي ، وَقَالَ الْأَخْرَانُ : حَدَّثَنَا
يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ : - حَدَّثَنَا
أَبِي عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ :
سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ : إِنَّ الْبَحِيرَةَ
الَّتِي يُمْنَعُ دُرُّهَا لِلطَّوَاعِيْتِ ، فَلَا يَحْتَلُّهَا أَحَدٌ
مِنَ النَّاسِ ، وَأَمَّا السَّائِيْةُ الَّتِي كَانُوا يُسَيْوِنُهَا
لِأَلْهَتِهِمْ ، فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ .
وَقَالَ ابْنُ الْمُسَيْبِ : قَالَ أَبُو هُرَيْرَةَ :
قَالَ رَسُولُ اللهِ ﷺ : «رَأَيْتُ عَمْرَو بْنَ
عَامِرٍ الْخُزَاعِيَّ يَجْرُّ قُصْبَهُ فِي النَّارِ ،
وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِيْبَ» .

[7194] 52 - (2128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two types of the people of the Fire whom I have

[٧١٩٤-٥٢] حَدَّثَنِي رُهْبَرُ
ابْنُ حَرْبٍ : حَدَّثَنَا جَرِيرٌ عَنْ سُهْلٍ ، عَنْ
أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ

^[1] It is an explanation of *Sûrat Al-Mâ'idah* 5:103.

not seen, men with whips like the tails of cattle with which they strike the people; and women who are clothed yet naked, *Mumîlâtun-mâ'ilât* (walking with an enticing gait) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance, and its fragrance may be detected from such and such a distance.””

[7195] 53 - (2857) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Soon, if you live for a while, you will see people with something like the tails of cattle in their hands. They will go out in the morning under the wrath of Allâh and they will come back in the evening under the wrath of Allâh.’”

[7196] 54 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘If you live for a while, soon you will see people who will go out in the morning under the wrath of Allâh and they will come back in the evening under His curse, with something like the tails of cattle in their hands.’”

الله عَلَيْهِ السَّلَامُ: «صِنَافِنٌ مِّنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَسِيَّاتٍ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسِنَمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلُنَ الْجَنَّةَ وَلَا يَجِدُنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». [راجع: ٥٥٨٢]

[٧١٩٥]-٥٣ [٢٨٥٧] وَحَدَّثَنَا ابْنُ ثَمَّةً: حَدَّثَنَا رَيْدٌ يَعْنِي ابْنَ حُبَابٍ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ الله عَلَيْهِ السَّلَامُ: «يُوشِكُ، إِنْ طَالَتْ بِكَ مُدَّةً، أَنْ تَرَى قَوْمًا فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ، يَغْدُونَ فِي عَصَبِ اللَّهِ، وَيَرْوُحُونَ فِي سَخَطِ اللَّهِ».

[٧١٩٦]-٥٤ [.] حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ الله عَلَيْهِ السَّلَامَ يَقُولُ: «إِنْ طَالَتْ بِكَ مُدَّةً، أَوْشِكَ أَنْ تَرَى قَوْمًا يَغْدُونَ فِي سَخَطِ اللَّهِ، وَيَرْوُحُونَ فِي لَعْنَتِهِ، فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ».

Chapter 14. The Destruction (End) Of This World, And The Gathering On The Day Of Resurrection

[7197] 55 - (2858) Mustawrid, the brother of Banû Fîhr, said: "The Messenger of Allâh ﷺ said: 'By Allâh, this world in comparison to the Hereafter, is like one of you dipping this' – and he pointed with his forefinger – 'into the sea; let him see how much he brings back.'"

(المعجم ١٤) - (باب فناء الدنيا ،
وبیان الحشر يوم القيمة) (التحفة ١٥)
[٧١٩٧] ٥٥ - (٢٨٥٨) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ؛
وَحَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا أَبِي وَمُحَمَّدَ بْنُ
بِشْرٍ ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا
مُوسَى بْنُ أَعْيَنَ ؛ وَحَدَّثَنِي مُحَمَّدَ بْنُ رَافِعٍ :
حَدَّثَنَا أَبُو أَسَامَةَ ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ
أَبِي خَالِدٍ ؛ وَحَدَّثَنِي مُحَمَّدَ بْنُ حَاتِمَ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ : حَدَّثَنَا
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ : حَدَّثَنَا قَيْسٌ قَالَ :
سَمِعْتُ مُسْتَورِدًا أَخَا بَنِي فَهْرٍ يَقُولُ : قَالَ
رَسُولُ اللَّهِ ﷺ : «وَاللَّهِ! مَا الدُّنْيَا فِي الْآخِرَةِ
إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعُهُ هَذِهِ -
وَأَشَارَ يَحْيَى بْنَ سَعِيدٍ - فِي الْيَمِّ ، فَلَيَسْتُرُ
[أَحَدُكُمْ] بِمَ تَرْجِعُ؟» .

وَقَدِي حَدِيثُهُمْ جَمِيعًا ، غَيْرَ يَحْيَى :
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ .
وَقَدِي حَدِيثُ أَبِي أَسَامَةَ : عَنِ الْمُسْتَورِدِ
ابْنِ شَدَادٍ أَخِي بَنِي فَهْرٍ ، وَقَدِي حَدِيثُهُ أَيْضًا :
قَالَ وَأَشَارَ إِسْمَاعِيلُ بْنَ سَعِيدٍ بِالْأَبْهَامِ .

[7198] 56 - (2859) It was narrated that 'Aishah said: "I heard the Messenger of Allâh ﷺ say: 'The people will be gathered on the Day of Resurrection barefoot,

[٧١٩٨] ٥٦ - (٢٨٥٩) حَدَّثَنَا زُهَيرٌ
ابْنُ حَرْبٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
حَاتِمٍ بْنِ أَبِي صَغِيرَةَ : حَدَّثَنِي ابْنُ أَبِي

naked and uncircumcised.' I said: 'O Messenger of Allâh, men and women together, looking at one another?' He said: 'O 'Aishah, the matter will be too serious for them to look at one another.'

مُلِيكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «يُخَسِّرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاظَ عَرَاءَ غُرْلَا» قُلْتُ: يَا رَسُولَ اللَّهِ! الرِّجَالُ وَالنِّسَاءُ جَمِيعًا، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ [بَقِيلَةً]: «يَا عَائِشَةً! الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ».

[7199] (...) It was narrated from Hâtim bin Abî Saghîrah (a *Hadîth* similar to no. 7198) with this chain of narrators, but he did not mention "uncircumcised" in his *Hadîth*.

[٧١٩٩] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَاتِمٍ بْنِ أَبِي صَغِيرَةَ بِهَذَا إِلَسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «غُرْلَا».

[7200] 57 - (2860) It was narrated that Ibn 'Abbâs heard the Prophet ﷺ delivering a speech and saying: "You will meet Allâh walking barefoot, naked and uncircumcised."

[٧٢٠٠] ٥٧-٢٨٦٠) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرٍ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: سَمِعَ السَّيِّدَ [بَقِيلَةً] يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلَاقُو اللَّهِ مُسْأَةً حُفَاظَ عَرَاءَ غُرْلَا» وَلَمْ يَذْكُرْ زُهَيْرٍ فِي حَدِيثِهِ: يَخْطُبُ .

[7201] 58 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stood before us and delivered a *Khutbah*,

[٧٢٠١] ٥٨-...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَيْنُ الدِّينِ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ

and said: ‘O people, you will be gathered to Allāh (on the Day of Resurrection) barefoot, naked and uncircumcised: “As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.”^[1] The first of creation to be clothed will be Ibrāhīm ﷺ. Behold! Then some men of my *Ummah* will be brought and taken to the left, and I will say: “O Lord, my Companions!” It will be said: “You do not know what they innovated after you were gone.” And I will say as the righteous slave (*Eisâ* ﷺ) said: “...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.”^[2] Then it will be said to me: “They kept turning on their heels since you left them.”

In the *Hadîth* of Wakî‘ and Mu‘âdh it says: “And it will be said: ‘You do not know what they did after you were gone.’”

شُعبَة ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّفِى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ الْمُتَّفِى - قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ عَنِ الْمُغِيْرَةِ ابْنِ النَّعْمَانِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : قَامَ فِينَا رَسُولُ اللَّهِ تَعَالَى حَطِيبًا بِمَوْعِدَةٍ ، فَقَالَ : «يَا أَيُّهَا النَّاسُ ! إِنَّكُمْ مَخْسُورُونَ إِلَى اللَّهِ حُكْمَاءِ غُرُولًا» كَمَا بَدَأَنَا أَوَّلَ حَكْلَيْنِ تُعِيدُمُ وَعْدَاهُ عَلَيْنَا إِنَّا كُنَّا فَعِيلِينَ » [الأنبياء: ١٠٤]. أَلَا وَإِنَّ أَوَّلَ الْخَلَاقِ يُكَسِّي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ - أَلَا ! وَإِنَّهُ - سَيِّجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ مِنْهُمْ ذَاتَ الشَّمَالِ ، فَأَقُولُ : يَا رَبِّ ! أَضْحَابِي ، فَيَقَالُ : إِنَّكَ لَا تَدْرِي مَا أَحْدَثْتُ بَعْدَكَ ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ : «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنَّ تَعْدِيهِمْ فَإِنَّهُمْ عَبَادُكَ وَإِنَّ تَعْفُرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ » [المائدة: ١١٨، ١١٧] قَالَ : «فَيَقَالُ لِي : إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ مُذْفَارُهُمْ». وَفِي حَدِيثِ وَكِيعِ وَمُعَاذِ : «فَيَقَالُ : إِنَّكَ لَا تَدْرِي مَا أَحْدَثْتُ بَعْدَكَ».

^[1] *Al-Anbiyâ’* 21:104.

^[2] *Al-Mâ’idah* 5:117-118.

[7202] 59 - (2861) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night, and it will rest with them when they take a rest, and will be with them morning and evening."

[٧٢٠٢] [٢٨٦١] حَدَّثَنِي رُهْبَرٌ
ابْنُ حَرْبٍ : حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، وَ
حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ : حَدَّثَنَا بَهْرُ فَالَا
جَمِيعًا : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
طَاؤِسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ قَالَ : «يُحْسِرُ النَّاسُ عَلَى ثَلَاثَةِ
طَرَائِقٍ : رَاغِبِينَ رَاهِبِينَ، وَأَثْنَانَ عَلَى بَعِيرٍ،
وَثَلَاثَةَ عَلَى بَعِيرٍ، وَأَرْبَعَةَ عَلَى بَعِيرٍ،
وَعَشْرَةَ عَلَى بَعِيرٍ، وَتَحْسِرُ بَقِيَّتِهِمُ النَّارُ،
تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ
قَالُوا : وَتُضْبِحُ مَعَهُمْ حَيْثُ أَضْبَحُوا،
وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوَا» .

Chapter 15. Description Of The Day Of Resurrection, May Allâh Save Us From Its Terrors

[7203] 60 - (2862) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of the ‘Âlamîn (all that exists)." ^[1] Until one of them will be submerged in his own sweat halfway up his ears."

(المعجم ١٥) - (بَابٌ : في صفة يوم القيمة، أعنان الله على أحواله)

(التحفة ١٦)

[٧٢٠٣] [٢٨٦٢] حَدَّثَنَا رُهْبَرٌ
ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَّاَّبِ وَعُبَيْدُ اللَّهِ
ابْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى يَعْنُونَ ابْنُ
سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ : أَخْبَرَنِي تَافِعٌ عَنِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ «يَوْمَ يَقُومُ النَّاسُ
لِرَبِّ الْعَالَمِينَ» [المطففين: ٦] قَالَ : «حَتَّى
يَقُومَ أَحَدُهُمْ فِي رَسْحِهِ إِلَى أَنْصَافِ

^[1] Al-Muṭaffifin 83:6.

أُذْنِيَّةٌ)، وَفِي رِوَايَةِ ابْنِ الْمَشْتَنِيِّ قَالَ: «يَقُومُ النَّاسُ» لَمْ يَذْكُرْ «يَوْمًا».

[7204] (...) A *Hadîth* like that of ‘Ubaidullâh from Nâfi‘ (no. 7203) was narrated from Ibn ‘Umar from the Prophet ﷺ.

But in the *Hadîth* of Mûsâ bin ‘Uqbah and Shâlih (it says): “Until one of them will disappear (submerged) in his sweat halfway up his ears.”

[٧٢٠٤] حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَّسٌ يَعْنِي ابْنَ عِيَاضٍ؛ وَحَدَّثَنِي سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسِرَةَ، كِلَّا هُمَا عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَعِيسَى بْنُ يُونُسَ عَنْ ابْنِ عَوْنَ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ ابْنُ جَعْفَرٍ بْنِ يَحْيَى: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو نَصِيرٍ التَّمَارُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُوبَ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ ابْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّ هُؤُلَاءِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ عَبْيَدِ اللَّهِ عَنْ نَافِعٍ. غَيْرَ أَنَّ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ وَصَالِحٍ: «حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحَةٍ إِلَى أَنْصَافِ أُذْنِيَّةٍ».

[7205] 61 - (2863) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “On the Day of Resurrection, sweat will seep into the earth seventy fathoms, and it will reach up to the people’s mouths” or “ears.” Thawr (a narrator) was uncertain as to which of them he said.

[٧٢٠٥] ٦١ (٢٨٦٣) حَدَّثَنَا فَتَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَرَقَ - يَوْمَ الْقِيَامَةِ - لَيَدْهُبُ فِي الْأَرْضِ سَبْعِينَ بَاعِمًا، وَإِنَّهُ لَيَلْبُغُ إِلَى أَفْوَاهِ النَّاسِ أَوْ إِلَى آذَانِهِمْ» يَشْكُ ثَوْرٌ أَيَّهُمَا قَالَ.

[7206] 62 - (2864) Al-Miqdâd bin Al-Aswad said: "I heard the Messenger of Allâh ﷺ say: 'The sun will be brought near to the people on the Day of Resurrection, until it is one *Mîl* away from them.'"

Sulaim bin 'Âmir said: "By Allâh, I do not know what he meant by the word *Mîl* – was it a measure of distance (mile) or the stick which is used to apply kohl to the eyes."

"And he (ﷺ) said: 'The people will be submerged in the sweat in accordance with their deeds; for some it will come up to their ankles, for some it will come up to their knees, for some it will come up to their waists and for some it will come up to their mouths.'

And the Messenger of Allâh ﷺ pointed with his hand to his mouth.

[٧٢٠٦] ٦٢ - (٢٨٦٤) حَدَّثَنَا حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَامِرٍ: حَدَّثَنِي الْمُقْدَادُ بْنُ الْأَسْوَدَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُدْنِي الشَّمْسُ - يَوْمَ الْقِيَامَةِ - مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْ كِيْقَدَارِ مِيلٍ».

قَالَ سُلَيْمَانُ بْنُ عَامِرٍ: فَوَاللَّهِ! مَا أَذْرِي مَا يَعْنِي بِالْمِيلِ؟ أَمْسَافَةُ الْأَرْضِ، أَمْ الْمِيلُ الَّذِي يُكَحَّلُ بِهِ الْعَيْنُ؟

قَالَ: «فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمَنْهُمْ مَنْ يَكُونُ إِلَيْهِ كَعْبَيْهِ، وَمَنْهُمْ مَنْ يَكُونُ إِلَيْهِ رُكْبَيْهِ، وَمَنْهُمْ مَنْ يَكُونُ إِلَيْهِ حَقْوَنِهِ، وَمَنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلَيْهِمَا».

قَالَ وَأَشَارَ رَسُولُ اللَّهِ ﷺ [بِيَدِهِ] إِلَى فِيهِ.

Chapter 16. Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World

[7207] 63 - (2865) It was narrated from 'Iyâd bin Himâr Al-Mujâshî'i that one day in his *Khuâbah*, the Messenger of Allâh ﷺ said: "Behold! My Lord has

(المعجم ١٦) - (باب الصفات التي يُعرف بها في الدنيا أهل الجنة وأهل النار) (التحفة ١٧)

[٧٢٠٧] ٦٣ - (٢٨٦٥) حَدَّثَنَا أَبُو غَسَانَ الْمُسْمَعِيَّ وَمُحَمَّدُ بْنُ الْمُشَتَّى وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ - وَاللَّفَظُ

commanded me to teach you that which you do not know of what He has taught me: ‘On this day, all the wealth that I have bestowed upon a slave (of Allâh) is permissible. I have created all My slaves *Hunafâ’* (with the inclination to worship Allâh alone), but the devils come to them and turn them away from their religion (true path). They forbid to them that which I have permitted to them, and they tell them to associate others with Me for which I have not sent down any authority.’ Allâh looked at the people of earth and hated them, Arabs and non-Arabs alike, except a remnant of the People of the Book. He said: ‘I have only sent you to put you to trial, and to put others to trial through you, and I have revealed to you a Book that cannot be washed away with water, which you will recite when sleeping and when awake.’ Allâh commanded me to severely strike the Quraish and I said: ‘Lord, they will break my head like bread.’ He said: ‘Expel them as they expelled you; fight them and We will help you; spend, and you will be spent upon; send out an army, and We will send five like it; fight with the help of those who obey you against those who disobey you.”

He said: “And the people of Paradise are of three types: A man of authority who is fair and just,

لأبّي عسّانَ وابنِ المُئَنَّ - قَالَ : حَدَّثَنَا
مُعاذُ بْنُ هشَامٍ : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ ،
عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ ، عَنْ
عِياضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ : أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ : «أَلَا !
إِنَّ رَبِّي أَمْرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهَلْتُمْ مِمَّا
عَلِمْنِي ، يَوْمِي هَذَا ، كُلُّ مَا لِي نَحْلَتْهُ
عَبْدًا ، حَلَالٌ ، وَإِنِّي حَلَقْتُ عِبَادِي حُنَفَاءَ
كُلَّهُمْ ، وَإِنَّهُمْ أَنْتُهُمُ الشَّيَاطِينُ فَاجْتَالُهُمْ
عَنْ دِينِهِمْ ، وَحَرَمْتُ عَلَيْهِمْ مَا أَحْلَلْتُ
لَهُمْ ، وَأَمْرَنْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ
بِهِ سُلْطَانًا ، وَإِنَّ اللَّهَ نَظَرَ إِلَيَّ أَهْلَ
الْأَرْضِ فَمَقْتَهُمْ ، عَرَبَهُمْ وَعَجمَهُمْ ، إِلَّا
بَقَائِيَا مِنْ أَهْلِ الْكِتَابِ ، وَقَالَ : إِنَّمَا
بَعْثَتَكَ لِأَبْتَلِيَكَ وَأَبْتَلِي بِكَ ، وَأَنْزَلْتَ
عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ ، تَقْرَأُهُ نَائِمًا
وَيَقْظَانًا ، وَإِنَّ اللَّهَ أَمْرَنِي أَنْ أُحْرِقَ
فُرِيشًا ، فَقَلْتُ : رَبِّ ! إِذَا يَلْتَعُوا رَأْسِي
فَيَدْعُوهُ حُبْرَةً ، فَقَالَ : اسْتَخْرِجْهُمْ كَمَا
اسْتَخْرَجْتُكَ ، وَاغْرُهُمْ نُعْرِكَ ، وَأَنْفِقْ
فَسِيُّونَقَ عَلَيْكَ ، وَابْعَثْ جَيْسًا نَبْعَثْ
خَمْسَةَ مِثْلَهُ ، وَقَاتِلْ بَمْ أَطَاعَكَ مَنْ
عَصَاكَ ، قَالَ : وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ : ذُو
سُلْطَانٍ مُقْسِطٍ مُّصَدِّقٍ مُوْفَقٍ ، وَرَجُلٌ

who gives charity and does good; a man who is compassionate and kind to every relative, and Muslim; and a man who refrains from asking for help even though he has dependents.

“And the people of the Fire are of five types: A weak man who lacks the wisdom (to avoid evil); those who are your followers that do not have any care for family and wealth; one who is dishonest and is a miser even for a little; a man who will betray you morning and evening with regard to your family and your wealth” – and he mentioned miserliness or lying – “and the one whose language is obscene.” Abû Ghassân (a sub narrator) did not mention in his *Hadîth* the words “spend and you will be spent upon.”

[7208] (...) It was narrated from Qatâdah with this chain of narrators (a *Hadîth* similar to no. 7207), but he did not mention in his *Hadîth* (the words) “all the wealth that I have bestowed upon a slave (of Allâh) is permissible”.

[7209] (...) It was narrated from ‘Iyâd bin Hîmâr that the Messenger of Allâh ﷺ delivered a *Khuïbah* one day... and he quoted the *Hadîth* (as no. 7207).

رَحِيمٌ رَّقِيقُ الْقُلُبِ لِكُلِّ ذِي قُرْبَى
وَمُسْلِمٌ، وَغَيِيفٌ وَمُتَعَفِّفٌ دُوْ عِيَالٍ -
قَالَ - : وَأَهْلُ النَّارِ خَمْسَةُ: الْضَّعِيفُ
الَّذِي لَا زَبْرَ لَهُ، الَّذِينَ هُمْ فِي كُمْ تَبَعَا لَا
يَبْعُونَ أَهْلًا وَلَا مَالًا، وَالْخَانُ الذِّي لَا
يَخْفَى لَهُ طَمْعٌ - وَإِنْ دَقَّ - إِلَّا خَانَهُ،
وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَهُوَ
يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ». وَذَكَرَ
الْبُحْلُلُ أَوِ الْكَذِبَ «وَالشَّنْطَرُ»: الْفَحَاشُ
وَلَمْ يَذْكُرْ أَبُو عَسَانَ فِي حَدِيثِهِ: «وَأَنْفَقَ
فَسَيِّقَ عَلَيْكَ».

[7208] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّئِي الْعَنْتَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَا
الإِسْنَادُ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: «كُلُّ مَالٍ
تَحْلِمُهُ عَبْدًا، حَلَالٌ».

[7209] (...) حَدَّثَنِي عَنْ الرَّحْمَنِ
ابْنُ بِشْرِ الْعَبْدِيِّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ هِشَامِ صَاحِبِ الدَّسْنَوَائِيِّ: حَدَّثَنَا
قَتَادَةُ عَنْ مُطَرْقِ، عَنْ عِيَاضِ بْنِ حَمَارٍ؛
أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ ذَاتَ يَوْمٍ.
وَسَاقَ الْحَدِيثَ، وَقَالَ فِي آخِرِهِ: قَالَ

يَحْيَى : قَالَ شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَعَيْتُ مُطَرِّفًا فِي هَذَا الْحَدِيثِ .

[7210] 64 - (...) It was narrated that 'Iyâd bin Himâr, the brother of Banû Mujâshî said: "The Messenger of Allâh ﷺ stood up among us one day and delivered a speech, and said: 'Allâh has commanded me...'” and he quoted a *Hadîth* like that of Hishâm from Qatâdah (no. 7207), and added: "Allâh revealed to me that you should be humble (towards one another) so that no one should boast to another, and no one should wrong another." And he said in his *Hadîth*: "...they are those who follow you among you, who do not have any care for family and wealth."

I said: "Does that really happen, O Abû 'Abdullâh?" He said: "Yes, by Allâh. I saw them during the *Jâhiliyyah*, when a man would graze the sheep of a tribe in order to have his way with their slave girl."

Chapter 17. The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave – We Seek Refuge With Allâh From That

[7211] 65 - (2866) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said:

[٧٢١٠] ٦٤ - (...) وَحَدَّثَنِي أَبُو عَمَّارٍ حُسْنِي بْنُ حُرَيْثٍ : حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسْنِي ، عَنْ مَطَرِّفٍ : حَدَّثَنِي قَتَادَةَ عَنْ مُطَرِّفٍ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخْبِيرِ ، عَنْ عِيَاضِ بْنِ جَمَارٍ أَخِي بَنِي مُجَاجِشِعٍ قَالَ : قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَطِيبًا فَقَالَ : «إِنَّ اللَّهَ أَمْرَنِي» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ - وَرَأَدَ فِيهِ : «وَإِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاصَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ ، وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ». وَقَالَ فِي حَدِيثِهِ : «وَهُمْ فِي كُمْ تَبَعًا لَا يَبْغُونَ أَهْلًا وَلَا مَالًا» .

فَقُلْتُ : فَيَكُونُ ذَلِكَ؟ يَا أَبا عَبْدِ اللَّهِ! قَالَ : نَعَمْ ، وَاللَّهُ! لَقَدْ أَدْرَكْتُهُمْ فِي الْجَاهِلِيَّةِ ، وَإِنَّ الرَّجُلَ لَيَرْعَى عَلَى الْحَيِّ ، مَا يِهِ إِلَّا وَلَيَدْتُهُمْ يَطْوَهَا .

(المعجم ١٧) - (باب عرض مقعد الميت من الجنة والنار عليه، وإنبات عذاب القبر، والتعوذ منه) (التحفة ١٨)

[٧٢١١] ٦٥ - (٢٨٦٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ

"When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) among the people of Paradise. If he is one of the people of the Fire, then (he is shown his place) among the people of the Fire. And it is said: 'This is your place, until Allâh resurrects you to it on the Day of Resurrection.'"

[7212] 66 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ said: 'When a man dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) in Paradise, and if he is one of the people of the Fire, then (he is shown his place) in the Fire. Then it is said: This is your place to which you will be resurrected on the Day of Resurrection.'"

[7213] 67 - (2867) Abû Sa'eed said: I did not hear it from the Messenger of Allâh ﷺ but Zaid bin Thâbit narrated it to me. He said: While the Prophet ﷺ was in a garden belonging to Banû An-Najjâr, on a mule of his, and we were with him, the mule was startled and nearly threw him off. There were six, or five, or four graves there – He said:^[1] This is how Al-Jurairî said it – and he (ﷺ) said:

نافعٌ، عن ابن عمر؛ أن رسول الله ﷺ قال: إن أحدهم إذا مات عرض عليه مقعدة بالجنة والجنة، إن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار يقال: هذا مقعدك حتى يبعثك الله إليه يوم القيمة».

[7212] ٦٦ - (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا ماتَ الرَّجُلُ عِرْضَ عَلَيْهِ مَقْعُدَةً بِالْجَنَّةِ وَالْجَنَّةِ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَالْجَنَّةُ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَالنَّارُ» قَالَ: «ثُمَّ يُقَالُ: هَذَا مَقْعُدُكَ الَّذِي تُبَعَّثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[7213] ٦٧ - (٢٨٦٧) حَدَّثَنَا يَحْيَى ابْنُ أَئْوَبَ وَأَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ، جَمِيعًا عَنْ ابْنِ عُلَيَّةَ - قَالَ يَحْيَى بْنُ أَئْوَبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ - قَالَ: وَأَخْبَرَنَا سَعِيدُ الْجَرَبِيِّ عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ أَبُو سَعِيدٍ: وَلَمْ أَشْهَدْهُ مِنَ النَّبِيِّ ﷺ، وَلَكِنْ حَدَّثَنِي زَيْدُ بْنُ

^[1] That is Ibn 'Ulayyah, from whom multiple routes have been narrated by the author for it. And Al-Jurairî is Sa'eed bin Iyâs.

"Who knows the occupants of these graves?" A man said: "I do." He said: "When did these people die?" He said: "They died as idolaters." He said: "This *Ummah* will be tested in their graves. Were it not that you would not bury one another, I would pray to Allâh to make you hear the torment of the grave that I can hear." Then he turned to face us and said: "Seek refuge with Allâh from the torment of the Fire." We said: "We seek refuge with Allâh from the torment of the grave." He said: "Seek refuge with Allâh from the torment of the grave." We said: "We seek refuge with Allâh from the torment of the grave." He said: "Seek refuge with Allâh from the *Fitan* (tribulations), both visible and invisible." We said: "We seek refuge with Allâh from *Fitan* (tribulations), both visible and invisible." He said: "Seek refuge with Allâh from the *Fitnah* of *Ad-Dajjâl*." We said: "We seek refuge with Allâh from the *Fitnah* of *Ad-Dajjâl*."

[7214] 68 - (2868) It was narrated from Anas that the Prophet ﷺ said: "Were it not that you would not bury one another, I would have prayed to Allâh to let you hear the torment of the grave."

ثَابِتٌ قَالَ: بَيْمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ لِّنَبِيِّ النَّجَارِ، عَلَى بَعْلَةٍ لَّهُ، وَتَحْنُ مَعْهُ، إِذْ حَادَثَ بِهِ فَكَادَتْ تُلْقِيهِ، وَإِذَا أَفْرَسَتْهُ أَوْ خَمْسَةً أَوْ أَرْبَعَةً - قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ - فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَفْرَعِ؟» فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَمَّا مَاتَ هُولَاءِ؟» قَالَ: مَاتُوا فِي الْإِشْرَاكِ، فَقَالَ: «إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافَنُوا، لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ»، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «تَعَوَّذُونَا بِاللَّهِ مِنْ عَذَابِ النَّارِ» فَقَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ فَقَالَ: «تَعَوَّذُونَا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» فَقَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: «تَعَوَّذُونَا بِاللَّهِ مِنَ الْفَتْنَةِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ» قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفَتْنَةِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُونَا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ» قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ.

[7214]-[2868] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُسْنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ».

[7215] 69 - (2869) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ set out after the sun had set, and he heard a sound. He said: 'Jews who are being tormented in their graves.'"

[٧٢١٥] ٦٩ - (٢٨٦٩) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا
عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُسْتَنْيَ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شَعْبَةَ، عَنْ عَوْنَ
ابْنِ أَبِي جُحَيْفَةَ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ
وَمُحَمَّدُ بْنُ الْمُنْتَنَى وَابْنُ بَشَارٍ، جَمِيعًا عَنْ
يَحْيَى الْقَطَانِ - وَاللَّفْظُ لِزُهَيرٍ - : حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنَ
ابْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ
أَبِي أَيُوبَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا
غَرَبَ الشَّمْسُ، فَسَمِعَ صَوْنَا، فَقَالَ:
«يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

[7216] 70 - (2870) Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'When a person is placed in his grave and his companions turn to leave, he hears the sound of their footsteps. Then two angels come to him and sit him up, and say to him: 'What did you used to say about this man?' As for the believer, he says: 'I bear witness that he is the slave of Allâh, and His Messenger.' Then it is said to him: 'Look at your place in the Fire; Allâh has substituted it with a place in Paradise.'" The Prophet of Allâh ﷺ said: "He is shown them both."

[٧٢١٦] ٧٠ - (٢٨٧٠) حَدَّثَنَا عَبْدُ
ابْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ قَتَادَةَ،
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ
اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضَعَ فِي قَبْرِهِ،
وَوَاتَّلَى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ
نَعَالِهِمْ». قَالَ: «يَا تَيَّاهَ مَلَكَانِ فَيَقْعُدُانِهِ
فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا
الرَّجُلِ؟». قَالَ: «فَأَمَّا الْمُؤْمِنُ فَيَقُولُ:
أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ» قَالَ: «فَيَقُولُ
لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ، قَدْ

Qatâdah said: "It was said to us that his grave is expanded seventy cubits for him, and it is filled with greenery until the Day they will be resurrected."

[7217] 71 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When the deceased is placed in his grave, he can hear the sound of their footsteps when they leave (after burying him).'"

[7218] 72 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: "When a person is placed in his grave, and his companions leave," and he mentioned a *Hadîth* like that of Shaibân from Qatâdah (no. 7216).

[7219] 73 - (2871) It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ said: "Allâh will keep firm those who believe, with the word that stands firm in this world."^[1] This was revealed concerning the torment of the grave. It will be said to him (in the

أَبْدَلَكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ» قَالَ نَبِيُّ
اللَّهِ عَلِيهِ السَّلَامُ: «فَيَرَا هُمَا جَمِيعًا».

قَالَ فَتَادَهُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي
قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُمْلَأُ عَلَيْهِ خُضْرًا
إِلَى يَوْمِ يُعْثُرُونَ.

[7217]-71 [وَحَدَّثَنَا]

مُحَمَّدُ بْنُ مِهَالِ الصَّرِيرِ: حَدَّثَنَا يَزِيدُ بْنُ
زُرْبَعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ
فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ
رَسُولُ اللَّهِ عَلِيهِ السَّلَامُ: «إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي
قَبْرِهِ، إِنَّهُ لَيَسْمَعُ حَقْقَ نِعَالِهِمْ إِذَا
اَنْصَرَفُوا».

[7218]-72 [حَدَّثَنِي عَمْرُو

ابْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ يَعْنِي ابْنَ
عَطَاءَ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ عَلِيهِ السَّلَامُ قَالَ: «إِنَّ الْعَبْدَ إِذَا
وُضِعَ فِي قَبْرِهِ، وَتَوَلََّ عَنْهُ أَصْحَابُهُ» فَذَكَرَ
بِمِثْلِ حَدِيثِ شَيْبَانَ عَنْ فَتَادَةَ.

[7219]-73 [حَدَّثَنَا مُحَمَّدُ

ابْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيِّ: حَدَّثَنَا مُحَمَّدُ
بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَلْقَمَةَ ابْنِ
مَرْنَدٍ، عَنْ سَعِيدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ ابْنِ
عَازِبٍ عَنِ النَّبِيِّ عَلِيهِ السَّلَامُ قَالَ: «يُشَبَّهُ اللَّهُ

^[1] Ibrâhîm 14:27.

grave): ‘Who is your Lord?’ And he will say: ‘My Lord is Allâh, and my Prophet is Muhammad ﷺ.’ That is what Allâh, Glorified and Exalted is He says: “Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.””

[7220] 74 - (...) It was narrated from Al-Barâ' bin 'Âzib: "Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter."^[1]
"This was revealed concerning the torment of the grave."

[7221] 75 - (2872) It was narrated that Abû Hurairah said: "When the soul of the believer departs, it is received by two angels who take it up."

Hammâd said: "And he mentioned its good fragrance and he mentioned musk."

He said: "The people of heaven say: 'A good soul that has come from the earth. May Allâh bless you and the body in which you used to reside.' Then it is taken to its Lord, Glorified and Exalted is He, then He says: 'Take it to the Utmost Boundary.'"

الَّذِينَ أَمْنَوْا بِالْقَوْلِ الشَّافِعِ» [إِبْرَاهِيمٌ: ٢٧] قَالَ: «نَزَّلْتُ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ مَنْ رَبِّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ وَنَبِيِّي مُحَمَّدُ ﷺ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: «يُشَبِّهُ اللَّهُ الَّذِينَ أَمْنَوْا بِالْقَوْلِ الشَّافِعِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ».

[٧٢٢٠] - (٧٤) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُتَّسِّىٰ وَأَبُو بَكْرٍ بْنُ نَافِعٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنُونُ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ حَيْثَمَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ: «يُشَيَّتُ اللَّهُ الَّذِينَ أَمْنَوْا بِالْقَوْلِ الْثَّالِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ»، قَالَ: نَزَّلْتُ فِي عَذَابِ الْقُبْرِ.

[٧٢٢١] - ٧٥ [٢٨٧٢] (حَدَّثَنِي عَبْدُ
اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ : حَدَّثَنَا حَمَادُ بْنُ
زَيْدٍ : حَدَّثَنَا بُدْيَلٌ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ ،
عَنْ أَبِي هُرَيْرَةَ قَالَ : «إِذَا حَرَجَتْ رُوحُ
الْمُؤْمِنِ تَلَقَّاهَا مَلَكًا يُصْعَدُ إِنَّهَا» .
قَالَ حَمَادٌ : فَذَكَرَ مِنْ طَيْبٍ رِيحَهَا ،
وَذَكَرَ الْمِسْكَ .

قَالَ: «وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَبِيعَةٌ
جَاءَتْ مِنْ قَبْلِ الْأَرْضِ، صَلَّى اللَّهُ عَلَيْكَ
وَعَلَى جَسَدٍ كُنْتَ تَعْمِرِينَهُ، فَيُنْطَلِقُ بِهِ إِلَى

^[1] *Ibrâhîm* 14:27.

He said: "When the soul of the disbeliever departs" – Hammâd said: "and he mentioned its foul stench, and he mentioned curses" – "the people of heaven say: 'An evil soul that has come from the earth.' It is said: 'Take it to the Utmost Boundary.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ held a thin cloth that he had with him over his nose, like this."

[7222] 76 - (2873) It was narrated that Anas bin Mâlik said: "We were with 'Umar between Makkah and Al-Madinah, and we looked for the crescent of the new moon. I was a man with keen eyesight, and I saw it, but no one else said that he had seen it. I said to 'Umar: 'Don't you see it?' But he did not see it. 'Umar said: 'I will see it when I am lying on my bed.'

"Then he started to tell us about the people of Badr. And he said: 'The Messenger of Allâh ﷺ showed us, one day before, where the people of Badr (the *Mushrikûn*) would fall. He said: "This is the place where so-and-so will fall tomorrow, if Allâh wills.'" 'Umar said: 'By the One in Whose Hand is my soul, they did not miss the places that the Messenger of Allâh ﷺ had pointed out. They were put in a well on top of one another, then

رَبِّهِ [عَزَّ وَجَلَّ] ثُمَّ يَقُولُ: انْطَلَقُوا بِهِ إِلَى
آخِرِ الْأَجْلِ".

قَالَ: «وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ
- قَالَ حَمَادٌ: وَذَكَرَ مِنْ تَشْهِدَاهُ، وَذَكَرَ لَعْنَاهُ
- وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحُ حَسِينَةَ
جَاءَتْ مِنْ قَبْلِ الْأَرْضِ، قَالَ: فَيَقُولُ:
انْطَلَقُوا بِهِ إِلَى آخِرِ الْأَجْلِ». ﴿۱۰﴾

قَالَ أَبُو هُرَيْرَةَ: فَرَدَ رَسُولُ اللَّهِ ﷺ
رِبْطَةً، كَانَتْ عَلَيْهِ، عَلَى أَفْفَهِ، هَكَذَا.

٧٦-[٧٢٢٢]- (٢٨٧٣) حَدَّثَنِي إِسْحَاقُ
ابْنُ عُمَرَ بْنِ سَلِيْطِ الْهَذَلِيِّ: حَدَّثَنَا سُلَيْمَانُ
ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسُ
كُنْتُ مَعَ عُمَرَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ
وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُلَيْمَانُ [بْنُ الْمُغِيرَةِ]:
حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا
مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ، فَتَرَاءَيْنا
الْهَلَالَ، وَكُنْتُ رَجُلًا حَدِيدَ الْبَصَرِ،
فَرَأَيْتُهُ، وَلَيْسَ أَحَدٌ يَرْعُمُ أَنَّهُ رَاهَ عَيْرِي
قَالَ: فَجَعَلْتُ أَقُولُ لِعُمَرَ: أَمَا تَرَاهُ؟ فَجَعَلَ
لَا يَرَاهُ، قَالَ: يَقُولُ عُمَرُ: سَأَرَاهُ وَأَنَا
مُسْتَلِقٌ عَلَى فِرَاشِي، ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ
أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُرِيَنَا
مَصَارَعَ أَهْلِ بَدْرٍ بِالْأَمْسِ يَقُولُ: «هَذَا
مَصْرَعُ قُلَانٍ غَدًا، إِنْ شَاءَ اللَّهُ». قَالَ: فَقَالَ

the Messenger of Allâh ﷺ went to them and said: "O so-and-so son of so-and-so, and O so-and-so son of so-and-so, have you found what Allâh and His Messenger promised to be true? For I have found what my Lord promised me to be true."

"Umar said: 'O Messenger of Allâh, how can you speak to bodies in which there are no souls?' He said: 'You do not hear what I am saying more clearly than they do, but they cannot give me any reply.'

[7223] 77 - (2874) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ left the slain of Badr (the *Mushrikûn*) for three days, then he came to them and stood over them and called out to them: "O Abû Jahl bin Hishâm! O Umayyah bin Khalaf! O 'Utbah bin Rabî'ah! O Shaibah bin Rabî'ah! Have you not found what your Lord promised you to be true? For I have found what my Lord promised me to be true." 'Umar heard what the Prophet ﷺ said, and he said: "O Messenger of Allâh, how can they hear and respond when they have started to decay?" He (ﷺ) said: "By the One in Whose Hand is my soul, you cannot hear what I am saying any better than

عمرٌ: فَوَاللَّذِي بَعَثَهُ بِالْحَقِّ! مَا أَخْطُوا
الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ ﷺ قَالَ:
فَجَعَلُوا فِي يُرِبِّ بَعْضُهُمْ عَلَى بَعْضٍ، فَانْطَلَقَ
رَسُولُ اللَّهِ ﷺ حَتَّى انْتَهَى إِلَيْهِمْ فَقَالَ: «يَا
فُلَانُ بْنَ فُلَانٍ! وَيَا فُلَانُ بْنَ فُلَانٍ! هَلْ
وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ وَرَسُولُهُ حَقًا؟ فَإِنِّي
قَدْ وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًا».

قَالَ عُمَرٌ: يَا رَسُولَ اللَّهِ! كَيْفَ تُكَلِّمُ
أَجْسادًا لَا أَرْوَاحَ فِيهَا؟ قَالَ: «مَا أَنْتُمْ
بِإِسْمَاعِ لِمَا أَقُولُ مِنْهُمْ، عَيْرَ أَنَّهُمْ لَا
يَسْتَطِيعُونَ أَنْ يَرْدُوا عَلَيَّ شَيْئًا».

[7223]-77 [2874] حَدَّثَنَا هَدَّابُ
ابْنُ حَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ
ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ تَرَكَ قَتْلَى بَشَرٍ ثَلَاثَةً، ثُمَّ
أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ: «يَا أَبَا
جَهْلِ بْنَ هِشَامٍ! يَا أُمَّةَ بْنَ خَلْفٍ! يَا
عُبْنَةَ بْنَ رَبِيعَةَ! يَا شَيْبَةَ بْنَ رَبِيعَةَ! أَلَيْسَ
قَدْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًا؟ فَإِنِّي
قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًا» فَسَمِعَ
عُمَرُ قَوْلَ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ!
كَيْفَ يَسْمَعُوا وَأَنِّي يُحِبُّو وَقَدْ جَيَقُوا؟
قَالَ: «وَاللَّذِي نَفْسِي بِيَدِهِ! مَا أَنْتُمْ بِإِسْمَاعِ
لِمَا أَقُولُ مِنْهُمْ، وَلَكِنَّهُمْ لَا يَقْدِرُونَ أَنْ

they can, but they are not able to respond.” Then he ordered that they be dragged and thrown into the well of Badr.

[7224] 78 - (2875) It was narrated that Abû Talhah said: “On the Day of Badr, when the Prophet of Allâh ﷺ prevailed against them (the *Mushrikûn*), he ordered that twenty-odd men” – in the *Hadîth* of Rawh it says: “Twenty-four men” – “of the bravest of the disbelievers be thrown into one of the wells of Badr...” and he quoted a *Hadîth* like that of Thâbit from Anas (no. 7223).

يُجِبُوا». ثُمَّ أَمْرَرُوهُمْ فَسُجِّبُوا، فَأَلْقُوا فِي كَلْيَبِ بَدْرٍ.

[٧٢٢٤-٧٨] حَدَّثَنَا يُوسُفُ بْنُ حَمَادٍ الْمَعْنَى: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَاتَدَةَ، عَنْ أَنَسَ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ قَاتَدَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، وَظَهَرَ عَلَيْهِمْ نَبِيُّهُ اللَّهُ عَلَيْهِ الْكَلَمُ الْمُبِينُ أَمْرَرَ بِضَعْفَةٍ وَعَشْرِينَ رَجُلًا - وَفِي حَدِيثِ رَوْحٍ، بِأَرْبَعَةِ وَعَشْرِينَ رَجُلًا - مِنْ صَنَادِيدِ قُرَيْشٍ، فَأَلْقُوا فِي طَوِّيٍّ مِنْ أَطْوَاءِ بَدْرٍ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ.

(المعجم (١٨) - (باب إثبات الحساب)
(التحفة (١٩)

Chapter 18. The Surety Of Reckoning

[7225] 79 - (2876) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘Whoever is brought to account on the Day of Resurrection will be punished.’ I said: ‘Didn’t Allâh say: ‘He surely, will receive an easy reckoning’?’^[1] He said: ‘That is not the actual reckoning; rather that is

أَبْنُ أَبِي شَيْبَةَ وَعَلَيُّ بْنُ حُجْرَةَ، جَمِيعًا عَنْ إِسْمَاعِيلَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ - عَنْ أَيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُئَاكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ حُسِبَ، يَوْمَ الْقِيَامَةِ، عُذْبَ» فَقُلْتُ: أَلَيْسَ

^[1] *Al-Inshiqâq* 84:8.

the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be punished.””

[7226] (...) Ayyûb narrated a similar report with this chain of narrators.

[7227] 80 - (...) It was narrated from ‘Âishah that the Prophet ﷺ said: “No one is brought to account but he will be doomed.” I said: “O Messenger of Allâh, didn’t Allâh say “...an easy reckoning.””?^[1] He said: “That is the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be doomed.”

[7228] (...) It was narrated from ‘Âishah that the Prophet ﷺ said: “Whoever is examined thoroughly at the Reckoning will be doomed.” Then he (the sub narrator) mentioned a *Hadîth* like that of Abû Yûnus (no. 7227).

فَدَقَّالَ اللَّهُ تَعَالَى : «فَسَوْفَ يُحَاسِبُ جَسَابَاً يَسِيرًا» [الاشتقاق: ٨] فَقَالَ : «لَيْسَ ذَلِكَ الْحِسَابُ ، إِنَّمَا ذَلِكَ الْعَرْضُ ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذْبَ». .

[٧٢٢٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعُ الْعَنَكِيُّ وَأَبُو كَامِلٍ قَالَا : حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ : حَدَّثَنَا أَبُوبُ بِهَدَا الْإِسْنَادِ ، نَحْوَهُ.

[٧٢٢٧] ٨٠- (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنِ يَثْرَي بْنِ الْحَكَمِ الْعَبْدِيُّ : حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدِ الْقَطَانَ : حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ : حَدَّثَنَا ابْنُ أَبِي مُلِيْكَةَ عَنِ الْقَاسِمِ ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «لَيْسَ أَحَدٌ يُحَاسِبُ إِلَّا هَلَكَ» قُلْتُ : يَا رَسُولَ اللَّهِ! أَلَيْسَ اللَّهُ يَقُولُ : «جَسَابَاً يَسِيرَاً»؟ قَالَ : «ذَلِكَ الْعَرْضُ ، وَلِكُنْ مَنْ نُوقِشَ الْمُحَاسَبَةَ هَلَكَ» .

[٧٢٢٨] (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنِ يَثْرَي : حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ ، عَنِ ابْنِ أَبِي مُلِيْكَةَ ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ» ثُمَّ ذَكَرَ يَمِيلُ حَدِيثَ أَبِي يُونُسَ.

^[1] *Al-Inshiqâq* 84:8.

Chapter 19. The Command To Think Positively Of Allâh At The Time Of Death

(المعجم ١٩) - (باب الأمر بحسن

الظن بالله تعالى، عند الموت)

(التحفة ٢٠)

[7229] 81 - (2877) It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say, three days before he died: 'None of you should die except thinking positively of Allâh.'"

ابن يحيى: أخبرنا يحيى بن زكرياء عن الأعمش، عن أبي سفيان، عن جابر قال: سمعت رسول الله ﷺ يقول، قبل وفاته ثلاثة، يقول: «لَا يموتَ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللهِ الظَّنَّ».

[٧٢٢٩]-٨١ [٢٨٧٧]

[7230] (...) A similar report (as *Hadîth* no. 7229) was narrated from Al-A'mash with this chain of narrators.

شيبة: حَدَّثَنَا جَرِيرٌ، وَحَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي أُبُورِمَعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٧٢٣٠]

[7231] 82 - (...) It was narrated that Jâbir bin 'Abdullâh Al-Ansârî said: "I heard the Messenger of Allâh ﷺ say, three days before he died: 'None of you should die except thinking positively of Allâh, (Glorified and Exalted is He).'"

أَبُو دَاوُدَ شَلَيْمَانُ بْنُ مَعْبِدٍ: حَدَّثَنَا أَبُو النُّعَمَانِ عَارِمٌ: حَدَّثَنَا مَهْدِيُّ بْنُ مَمْوُنٍ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ أَبْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ، يَقُولُ: «لَا يَمُوتَ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللهِ الظَّنَّ» [عَزَّ وَجَلَّ].

[٧٢٣١]-٨٢ [٢٨٧٨]

[7232] 83 -(2878) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Every slave

ابن سعيد وعثمان بن أبي شيبة قال:

(of Allâh) will be raised in the state in which he died.””

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُبَعَّثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ».

[7233] (...) A similar report (as *Hadîth* no. 7232) was narrated from Al-A'mash with this chain of narrators, and he said: The Prophet ﷺ said, but he did not say: “I heard.”

[٧٢٣٣] (...) حَدَّثَنِي أَبُو بَكْرٍ بْنُ تَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَقَالَ: عَنِ النَّبِيِّ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ.

[7234] 84 - (2879) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘When Allâh wants to punish a people, the punishment befalls everyone who is among them, then they will be raised according to their deeds.’”

[٧٢٣٤] ٨٤- [٢٨٧٩] حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّخْبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابَ مَنْ كَانَ فِيهِمْ، ثُمَّ بَعْثَوْا عَلَى أَعْمَالِهِمْ».

52. The Book Of Tribulations And The Portents Of The Hour

Chapter 1. The Approach Of Tribulations And The Opening Of The Barrier Of Ya'jûj And Ma'jûj

[7235] 1 - (2880) It was narrated from Zainab bint Jahsh that the Prophet ﷺ awoke from sleep, saying: “None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj.” And Sufyân gestured to indicate the size of the hole.

I said: “O Messenger of Allâh, will we be destroyed even though there are righteous people among us?” He said: “Yes, if evil prevails.”

[7236] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadîth* similar to no. 7235).

٨ - (المعجم ٥٢) - كتاب الفتن وأشراط الساعة (التحفة ٤٠)

(المعجم ١) - (باب اقتراب الفتن، وفتح ردم ياجوج ومأجوج) (التحفة ١)

[٧٢٣٥] ١ - (٢٨٨٠) حَدَّثَنَا عَمْرُو بْنُ الْتَّائِفِ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بْنِتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بْنِتِ جَحْشٍ؛ أَنَّ الَّتِي أَسْتَيْقَظَ مِنْ تَوْمَهُ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَيَلْ لِلْعَرَبِ مِنْ شَرٍ قَدْ افْتَرَبَ، فُتْحَ الْيَوْمِ مِنْ رَدْمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ سُفِيَّانُ بِيَدِهِ عَشَرَةً. فُلِتْ: يَا رَسُولَ اللَّهِ! أَنْهِلْكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبُثُ». **[٧٢٣٦]**

أَبِي شَيْعَةَ وَسَعِيدَ بْنَ عَمْرِو الْأَشْعَثِيِّ وَزُهَيْرَ بْنَ حَرْبٍ وَابْنَ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفِيَّانُ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ - وَزَادُوا فِي الإِسْنَادِ عَنْ سُفِيَّانَ فَقَالُوا: عَنْ زَيْنَبِ بْنِتِ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بْنِتِ جَحْشٍ.

[7237] 2 - (...) It was narrated that Zainab bint Jahsh, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ went out one day in a panic, red in the face, saying: 'None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj,' and he made a circle with his thumb and forefinger."

She said; "I said: 'O Messenger of Allâh! Will we be destroyed even though there are righteous people among us?' He said: 'Yes, if evil prevails.'"

[7238] (...) A *Hadîth* like that of Yûnus from Az-Zuhîrî (no. 7237) was narrated from Ibn Shihâb with this chain of narrators.

[7239] 3 - (2881) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj."

[٧٢٣٧]-٢ [٧٢٣٧] حَدَّنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسَ عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَّرِ؛ أَنَّ رَبِّبَتِ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَهُ؛ أَنَّ أُمَّ حَبِيَّةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا؛ أَنَّ زَيْبَتِ بِنْتَ جَحْشٍ، زَوْجَ الْبَيِّنِ اللَّهُ عَزَّلَهُ عَنِ الْكُفَّارِ يَوْمًا فَرِعَا، قَالَتْ: خَرَجَ رَسُولُ اللهِ عَزَّلَهُ عَنِ الْكُفَّارِ يَوْمًا فَرِعَا، مُحَمَّرًا وَجْهُهُ، يَقُولُ: «لَا إِلَهَ إِلَّا اللهُ، وَئِلَّا لِلْعَرَبِ مِنْ شَرٍّ قَدْ افْتَرَبَ، فُتَحَ الْيَوْمُ مِنْ رَدْمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَحَلَقَ يَاصِبَعِهِ إِلَيْهَا، وَالَّتِي تَلَيْهَا. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ، إِذَا كَثُرَ الْخَيْثُ».

[٧٢٣٨] (...) وَحَدَّنِي عَبْدُ الْمَلِكِ ابْنُ شَعِيبٍ بْنِ الْلَّيْثِ: حَدَّنِي أَبِي عَنْ جَدِّي: حَدَّنِي عَقِيلُ بْنُ خَالِدٍ؛ وَحَدَّنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كَلَاهُمَا عَنِ ابْنِ شَهَابٍ يُمْثِلُ حَدِيثَ يُونُسَ عَنِ الرُّهْرِيِّ وَفِي إِسْنَادِهِ.

[٧٢٣٩]-٣ [٢٨٨١] وَحَدَّنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاؤِسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ

النبِيُّ ﷺ قَالَ: «فُتْحُ الْيَوْمَ مِنْ رَدْمٍ
يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ وَهَبَّ
بِيَدِهِ تِسْعِينَ.

(المعجم ٢) - (باب الخسف بالجيش
الذي يؤمّ البيت) (التحفة ٢)

Chapter 2. The Earth Swallowing Up The Army That Aims To Attack *Al-Bait* (The Ka'bah)

[7240] 4 - (2882) It was narrated that 'Ubaidullâh bin Al-Qibtiyyah said: Al-Hârith bin Abî Rabî'ah, 'Abdullâh bin Šafwân and I entered upon Umm Salamah, the Mother of the Believers, and they asked her about the army which will be swallowed up by the earth. That was during the days of Ibn Az-Zubair. She said: The Messenger of Allâh ﷺ said: "Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth." I said: "O Messenger of Allâh, what about one who was forced (to join that army)?" He said: "He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention."

Abû Ja'far said: "It is the plain of Al-Madînah."

[7241] 5 - (...) 'Abdul-'Azîz bin Rufai' narrated it with this chain of narrators (a *Hadîth* similar to no. 7240), and in his *Hadîth* he

[٧٢٤٠-٤] (٢٨٨٢) حَدَّثَنَا قُتْبِيَّةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتْبِيَّةِ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُانِ: حَدَّثَنَا - جَرِيرُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ، وَأَنَا مَعَهُمَا، عَلَىٰ مَسْلَمَةَ أُمِّ الْمُؤْمِنِينَ، فَسَأَلَاهُمَا عَنِ الْجَيْشِ الَّذِي يُخْسِفُ بِهِ، وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ الزُّبِيرِ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعُودُ عَائِدٌ بِالْيَتِيمِ فَيُبَعِّثُ إِلَيْهِ بَعْثًا، فَإِذَا كَانُوا بِيَدِهِ مِنَ الْأَرْضِ خُسِفَ بِهِمْ» قَلْتُ: يَا رَسُولَ اللَّهِ! فَكَيْفَ بِمَنْ كَانَ كَارِهًا؟ قَالَ: «يُخْسِفُ بِهِ مَعْهُمْ، وَلَكِنَّهُ يُبَعِّثُ يَوْمَ الْقِيَامَةِ عَلَىٰ نِيَّتِهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بِيَدِهِ الْمَدِينَةُ.

[٧٢٤١-٥] حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا رُهَيْرٌ: حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنُ رُفَيْعٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ

said: "I met Abû Ja'far and said: 'Did she say: 'A plain in some land?'" Abû Ja'far said: 'No, by Allâh, it is the plain of Al-Madînah.'"

[7242] 6 - (2883) It was narrated that Umayyah bin Ṣafwān heard his grandfather ‘Abdullāh bin Ṣafwān say: Hafṣah told me that she heard the Messenger of Allāh ﷺ say: “An army will seek to attack this House, then when they are in a plain, the middle of them will be swallowed up by the earth, and the front (of the army) will call out to the back, then they will be swallowed up, and there will be no one left but one fugitive who will tell their story.”

A man said: "I bear witness that you are not telling a lie about Hafṣah, and I bear witness that Hafṣah did not tell a lie about the Prophet ﷺ."

[7243] 7 - (...) ‘Abdullâh bin Safwân narrated from the Mother of the Believers that the Messenger of Allâh ﷺ said: “Some people will seek refuge in this House, i.e., the Ka‘bah, who do not have the strength, numbers or weapons (to protect themselves), and an army will be sent after them, then when they are in a plain, they will be swallowed up by the earth.”

Yûsuf said: "At that time the people of Ash-Shâm were marching

قال: فَقَيْتُ أَبَا جَعْفَرٍ قَالُتْ: إِنَّهَا إِنَّمَا
قَالَتْ: بِيَدَاءِ مِنَ الْأَرْضِ، فَقَالَ أَبُو
جَعْفَرَ: كَلَّا، وَاللَّهِ! إِنَّهَا لِيَدَاءُ الْمَدِينَةِ.

[٧٢٤٢] - [٢٨٨٣] (٦) حَدَّثَنَا عُمَرُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعُمَرِ وَهُوَ قَالًا : حَدَّثَنَا سُفيَّانُ بْنُ عُيَيْنَةَ عَنْ أُمِّيَّةَ بْنِ صَفْوَانَ؛ سَمِعَ جَدُّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ يَقُولُ : أَخْبَرَنِي حَفْصَةُ ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ : «لِيَوْمَنَ هَذَا الْبَيْتُ جَيْشٌ يَغْزُونَهُ، حَتَّىٰ إِذَا كَانُوا بِيَدِهِ مِنَ الْأَرْضِ، يُخْسِفُ بِأَوْسَطِهِمْ، وَيَنْدِي أَوْهُمْ آخِرَهُمْ، ثُمَّ يُخْسِفُ بِهِمْ، فَلَا يَفْقَى إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ». فَقَالَ رَجُلٌ : أَشْهُدُ عَلَيْكَ أَنَّكَ لَمْ تُكَذِّبْ عَلَىٰ حَفْصَةَ، وَأَشْهُدُ عَلَىٰ حَفْصَةَ أَنَّهَا لَمْ تُكَذِّبْ عَلَىٰ النَّبِيِّ ﷺ .

[٧٢٤٣] -٧- (. . .) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ : حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ : حَدَّثَنَا عَيْبُدُ اللَّهِ بْنُ عَمْرُو : أَخْبَرَنَا زَيْدُ بْنُ أَبِي أُتْيَسَةَ عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ ، عَنْ يُوسُفَ بْنِ مَاهَكَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ صَفْوَانَ عَنْ أُمِّ الْمُؤْمِنِينَ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « سَيَعُودُ بِهَذَا الْبَيْتِ - يَعْنِي الْكَعْبَةَ - قَوْمٌ لِيَسْتَ لَهُمْ مَنَعَةً وَلَا عَدَّ وَلَا عَدَّةً ،

towards Makkah. ‘Abdullâh bin Ŝafwân said: “By Allâh, it is not this army.”

يُعْتَثِرُ إِلَيْهِمْ جَيْشٌ، حَتَّىٰ إِذَا كَانُوا بِيَدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ.

قَالَ يُوسُفُ: وَأَهْلُ الشَّامِ يَوْمَئِذٍ يَسِيرُونَ إِلَىٰ مَكَّةَ، فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ: أَمْ وَاللَّهِ! مَا هُوَ بِهَذَا الْجَيْشِ. قَالَ رَبِيعٌ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ، يَمْثُلُ حَدِيثَ يُوسُفَ بْنِ مَاهَكَ، عَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ.

[7244] 8 - (2884) It was narrated from ‘Abdullâh bin Az-Zubair that ‘Âishah said: “The Messenger of Allâh ﷺ was startled in his sleep, and we said: ‘O Messenger of Allâh, you did something in your sleep that you did not do before.’ He said: ‘Strange it is, that some people of my *Ummah* will attack the House to kill a man of the *Quraish* who has sought refuge in the House. Then when they are in the plain, they will be swallowed up by the earth.’ We said: ‘O Messenger of Allâh, there may be all sorts of people on the road.’ He said: ‘Yes, among them will be those who are there by choice, those who were forced to join and travelers. They will all be destroyed as one, but they will be

[٧٢٤٤]-٨ [٢٨٨٤] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْفَاسِمُ بْنُ الْفَضْلِ الْحُدَانِيُّ عَنْ مُحَمَّدِ بْنِ زَيْادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبِيعِ، أَنَّ عَائِشَةَ قَالَتْ: عَيْثَ رَسُولُ اللَّهِ ﷺ فِي مَنَامِهِ قُلْنَا: يَا رَسُولَ اللَّهِ! صَنَعْتَ شَيْئًا فِي مَنَامِكَ لَمْ تَكُنْ تَفْعَلُهُ فَقَالَ: «الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يَؤْمُنُونَ الْبَيْتَ بِرَجْلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ، حَتَّىٰ إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ». قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ، فِيهِمُ الْمُسْتَبِقُرُ؛ وَالْمَجْبُورُ، وَابْنُ السَّيْلِ، يَهْلِكُونَ مَهْلَكًا وَاحِدًا،

raised in different states; Allâh will raise them according to their intentions.””

وَيَصْدُرُونَ مَصَادِرَ شَتَّى، يَعْثُثُمُ اللَّهُ عَلَى
نَيَّاتِهِمْ”.

Chapter 3. Onset Of Tribulations Like Rainfall

(المعجم ٣) - (باب نزول الفتنة

كمواقع القطر) (التحفة ٣)

[7245] ٩ - (2885) It was narrated from Usâmah that the Prophet ﷺ looked out over one of the battlements of Al-Madînah and said: “Do you see what I see? I see the places of tribulation among your houses like the places where rain falls.”

٩-[٧٢٤٥] حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ
أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ
الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ أَسَامَةَ، أَنَّ
النَّبِيَّ ﷺ أَشْرَفَ عَلَى أُطْمَمٍ مِنْ آطَامِ
الْمَدِينَةِ، ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟
إِنِّي لِأَرَى مَوَاقِعَ الْفِتْنَ خَلَالَ يُوْتُكُمْ،
كمَوَاقِعَ الْقَطْرِ».

[7246] (...) A similar report (as *Hadîth* no. 7245) was narrated from Az-Zuhri with this chain of narrators.

٦-[٧٢٤٦] (...). حَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ
عَنِ الزُّهْرِيِّ بِهَذَا إِلَاسْنَادِ، نَحْوُهُ.

[7247] ١٠ - (2886) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There will be tribulations during that one who is sitting is better than one who is standing, and one who is standing is better than one who is walking, and one who is walking is better than one who is running. He who sees them will be drawn to them, and whoever finds a refuge from

١٠-[٧٢٤٧] حَدَّثَنِي عُمَرُ
الْتَّاقِدُ وَالْحَسْنُ الْحُلْوانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ
- قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ:
حَدَّثَنَا - يَعْثُثُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ
سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ
شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبٍ وَأَبُو سَلَمَةَ
ابْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ:

them, let him seek protection therein.””

[7248] 11 - (...) A *Hadîth* like that of Abû Hurairah (no. 7247) was narrated from Nawfal bin Mu‘âwiyah, but Abû Bakr (one of the narrators) added (the words): “Among the *Salât* (prayers) there is one *Salât* (prayer), whoever misses it, it is as if he was deprived of his family and his wealth.”

[7249] 12 - (...) It was narrated that Abû Hurairah said: “The Prophet ﷺ said: ‘There will be tribulation during that the one who sleeps will be better than the one who is awake, and the one who is awake will be better than the one who is standing, and the one who is standing will be better than the one who is running. Whoever finds a place of refuge, let him seek refuge therein.’”

[7250] 13 - (2887) ‘Uthmân Ash-Shâh-hâm said: Farqad As-Sabakhî and I went to Muslim bin

فَالْقَاعِدُ فِيهَا خَيْرٌ مِّنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِّنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِّنَ السَّاعِيِ، مَنْ تَشَرَّفَ لَهَا تَسْتَسِرُفُهُ، وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلِيَعْدُ بِهِ».

[7248] ١١ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْأَخْرَانُ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ أَبِي شِهَابٍ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطْبِعٍ بْنِ الْأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مَعَاوِيَةَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلَاةِ صَلَاةٌ، مَنْ فَاتَهُ فَكَانَمَا وُتِرَ أَهْلَهُ وَمَالَهُ». [٧٢٤٨]

[7249] ١٢ - (...) حَدَّثَنِي إِسْحَاقُ أَبْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ الرَّبِيعِيُّ بْنُ عَلِيٍّ: «تَكُونُ فِتْنَةُ الْيَوْمِ فِيهَا خَيْرٌ مِّنَ الْيَقْظَانِ، وَالْيَقْظَانُ فِيهَا خَيْرٌ مِّنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِّنَ السَّاعِيِ، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلِيَسْتَعِدُ». [٧٢٤٩]

[٧٢٥٠] ١٣ - (٢٨٨٧) حَدَّثَنِي أَبُو كَامِلِ الْجَحْدَرِيِّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا

Abî Bakrah when he was in his land, and entered upon him. We said: 'Did you hear your father narrate any *Hadîth* about tribulations?' He said: Yes, I heard Abû Bakrah narrate that the Messenger of Allâh ﷺ said: "Verily there will be tribulations, then there will be tribulations during that one who is sitting will be better than one who is walking, and one who is walking is better than one who is running. During those tribulations, whoever has camels, let him stay with his camels, whoever has sheep, let him stay with his sheep, and whoever has land, let him stay on his land." A man said: "O Messenger of Allâh, what do you think if he does not have camels, or sheep, or land?" He said: "Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)?" A man said: "O Messenger of Allâh, what if I am forced to join one of the two ranks, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me?" He said: "He will bear the burden of his sin and your sin, and he will be one of the people of the Fire."

حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا عُثْمَانُ الشَّحَامُ
قَالَ: انْطَلَقْتُ أَنَا وَفَرَقْدُ السَّبَخِيُّ إِلَى
مُسْلِمٍ بْنِ أَبِي بَكْرَةَ، وَهُوَ فِي أَرْضِهِ،
فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ
يُحَدِّثُ فِي الْفِتْنَ حَدِيثًا؟ قَالَ: قَالَ
نَعَمْ، سَمِعْتَ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا سَتَكُونُ فِتْنَ، أَلَا!
لَمْ تَكُونُ فِتْنَ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ
الْمَاشِي [فِيهَا]، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ
السَّاعِي إِلَيْهَا، أَلَا! فَإِذَا نَزَلتْ أَوْ
وَقَعَتْ، فَعَنْ كَانَ لَهُ إِيلٌ فَلِيُلْحِقَ بِإِيلِهِ،
وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلِيُلْحِقَ بِغَنَمِهِ، وَمَنْ
كَانَتْ لَهُ أَرْضٌ فَلِيُلْحِقَ بِأَرْضِهِ». قَالَ:
فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ لَمْ
تَكُنْ لَهُ إِيلٌ وَلَا غَنَمًّا وَلَا أَرْضًّا؟ قَالَ:
يَعْمُدُ إِلَى سَيِّفِهِ فَيَدْقُ عَلَى حَدِّهِ بِحَجْرٍ،
لَمْ لَيْسْجُ إِنْ اسْتَطَاعَ النَّجَاءَ، اللَّهُمَّ! هَلْ
بَلَغْتَ؟ اللَّهُمَّ! هَلْ بَلَغْتَ؟ اللَّهُمَّ! هَلْ
بَلَغْتَ؟ قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
أَرَأَيْتَ إِنْ أَكْرِهْتُ حَتَّى يُنْطَلِقَ بِي إِلَى
أَحَدِ الصَّفَّيْنِ، أَوْ إِلَى الْفَتَّيَّيْنِ،
فَضَرَبَنِي رَجُلٌ بِسَيِّفِهِ، أَوْ يَجِيءُ سَهْمٌ
فَيَقْتُلُنِي؟ قَالَ: «يَوْمَ يَأْتِمُهُ وَيَأْتِمُكَ،
وَيَكُونُ مِنْ أَصْحَابِ النَّارِ».

[7251] (...) The *Hadîth* of Ibn Abî ‘Adiyy, which is like the *Hadîth* of Hammâd up to the end, was narrated from ‘Uthmân Ash-Shâh-hâm (no. 7250) with this chain of narrators. The *Hadîth* of Wâki‘ ends with the words: “Then let him try to find a way of escape if he can,” and he did not mention what comes after that.

[٧٢٥١] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا وَكِيعٌ ; وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّهَّى : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، كِلَاهُمَا عَنْ عُثْمَانَ الشَّحَامِ بِهَذَا الْإِسْنَادِ ، بِحَدِيثِ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَادٍ إِلَى آخِرِهِ وَأَنْتَهَى حَدِيثُ وَكِيعٌ عِنْدَ قَوْلِهِ : «إِنْ اسْتَطَعْ النَّجَاءُ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Chapter 4. If Two Muslims Confront One Another With Their Swords

[7252] 14 - (2888) It was narrated that Al-Ahnaf bin Qais said: “I went out looking for this man, and I was met by Abû Bakrah who said: ‘Where are you going, O Ahnaf?’ I said: ‘I want to support the cousin of the Messenger of Allâh ﷺ’, meaning ‘Ali. He said to me: ‘O Ahnaf, go back, for I heard the Messenger of Allâh ﷺ say: “When two Muslims confront one another with their swords, the slayer and the slain will both be in the Fire.”’ I said: – or it was said: – “O Messenger of Allâh, (we understand about) the slayer, but what about the slain?” He said: “He wanted to kill his companion.”

(المعجم ٤) - (بابٌ : إذا تواجه المسلمان بسيفيهما) (التحفة ٤)

[٧٢٥٢] [١٤-٢٨٨٨] وَحَدَّثَنِي أَبُو كَامِلٍ فُضِيلِ بْنِ حُسْنِي الْجَحْدَرِيُّ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ وَبُؤْسَنَ ، عَنْ الْحَسَنِ ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ : خَرَجْتُ وَأَنَا أُرِيدُ هَذَا الرَّجُلَ ، فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ : أَيْنَ تُرِيدُ؟ يَا أَحْنَفَ! قَالَ : قُلْتُ : أُرِيدُ تَصْرِيرَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ يَعْنِي عَلَيْهَا ، قَالَ : فَقَالَ لِي : يَا أَحْنَفُ! ارْجِعْ ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا ، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ : فَقُلْتُ - أَوْ قِيلَ - : يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ : «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ» .

[7253] 15 - (...) It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'When two Muslims face one another with their swords, the slayer and the slain will both be in the Fire.'"

[7254] (...) A *Hadîth* like that of Abû Kâmil from Hammâd (no. 7252) was narrated from Ayyûb with this chain of narrators.

[7255] 16 - (...) It was narrated from Abû Bakrah that the Prophet ﷺ said: "When two Muslims, one of them bears arms against his brother, they are both on the brink of Hell, and if one of them kills the other, they will both enter it."

[7256] 17 - (157) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of *Ahadîth*,

[٧٢٥٣] ١٥ - (...) وَحَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدَةَ الصَّبِيِّ: حَدَّثَنَا حَمَادٌ عَنْ أَيُوبَ
وَيُونُسَ وَالْمُعْلَى بْنِ زِيَادٍ عَنِ الْحَسَنِ، عَنِ
الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: إِذَا اتَّقَى الْمُسْلِمَانِ
بِسَيِّئِيهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

[٧٢٥٤] (...) وَحَدَّثَنِي حَجَاجُ بْنُ
الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ مِنْ كِتَابِهِ:
أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ بِهَذَا الْإِشْتَادِ،
نَحْوَ حَدِيثِ أَبِي كَامِلٍ عَنْ حَمَادٍ، إِلَى
آخِرِهِ.

[٧٢٥٥] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَنْدَرٌ عَنْ شُعْبَةَ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْشَّنَّاَنِ وَابْنُ بَشَّارٍ
قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ،
عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا
الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ
السَّلَاحَ، فَهُمَا عَلَى جُرُوفِ جَهَنَّمَ، فَإِذَا
فَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَا هَمَّا جَمِيعًا».

[٧٢٥٦] ١٧ - (١٥٧) حَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
هَمَّامٍ بْنِ مُبَيِّنٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ
عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا:

including the following: The Messenger of Allâh ﷺ said: "The Hour will not begin until two large groups (of Muslims) confront one another, and engage in a great and bloody battle, although the claim of both is the same."

[7257] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until there is a great deal of *Harj*." They said: "What is *Harj*, O Messenger of Allâh?" He said: "Killing, killing."

Chapter 5. (Parts of) This *Ummah* Will Destroy One Another

[7258] 19 - (2889) It was narrated that Thawbân said: The Messenger of Allâh ﷺ said: "Allâh drew the ends of the earth together for me to see, and I saw its eastern and western lands, and I saw that the dominion of my *Ummah* will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my *Ummah* be destroyed by a widespread famine, and not to let them be dominated by an enemy, that is not of them, that would destroy them utterly. My Lord said: 'O Muhammad, when I decree something it cannot be altered. I

وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْوُمُ السَّاعَةُ حَتَّىٰ تُقْتَلَ فِتَنَانٌ عَظِيمَتَانٌ، تَكُونُ بَيْنَهُمَا مَقْتَلَةً عَظِيمَةً، وَدَعْوَاهُمَا وَاحِدَةٌ». [رَاجِعٌ: ٣٩٦]

[٧٢٥٧] ١٨ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سُهْبَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقْوُمُ السَّاعَةُ حَتَّىٰ يَكُثُرُ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْفَتْلُ، الْقَتْلُ». [٢٨٨٩]

(المعجم ٥) - (باب هلاك هذه الأمة
بعضهم ببعض) (التحفة ٥)

[٧٢٥٨] ١٩ - (٢٨٨٩) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ حَمَادٍ بْنِ زَيْدٍ - وَاللَّفْظُ لِقُتَيْبَةِ - حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَّى لِي الْأَرْضَ، فَرَأَيْتُ مَسَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أَمَّتِي سَيِّلَعْ مُلْكُهَا مَا زُوِّيَ لِي مِنْهَا، وَأُعْطِيَتُ الْكَرْتَنِ الْأَحْمَرَ وَالْأَيْضَنَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَيِّةَ عَامَةٍ، وَإِنْ لَا يُسْلِطَ عَلَيْهِمْ عَذَّابًا - مِنْ سَوَى أَنفُسِهِمْ - فَيُسْتَبِحَ بَيْضَهُمْ،

have granted you that your *Ummah* will not be destroyed by a widespread famine, and it will not be dominated by an enemy, that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive.””

وَإِنَّ رَبِّيَ قَالَ : يَا مُحَمَّدُ ! إِنِّي إِذَا قَضَيْتَ
قَسَاءً فَإِنَّهُ لَا يُرْدُ ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّةِكَ
أَنْ لَا أَهْلِكُهُمْ بِسَنَةٍ عَامَّةٍ ، وَلَا أُسْلَطَ
عَلَيْهِمْ عَدُواً مِنْ سَوَى أَنفُسِهِمْ ، يَسْتَبِّخُ
يَضْطَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ يَأْقُلُهُمْ
- أَوْ قَالَ : مَنْ بَيْنَ أَفْطَارِهَا - حَتَّى
يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا ، وَيَسْبِي
بَعْضُهُمْ بَعْضًا .”

[7259] (...) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: “Allâh, Exalted is He, drew the ends of the earth together for me to see, and I saw its eastern and western lands. And I have been given two treasures, the red and the white” – then he mentioned a *Hadîth* like that of Ayyûb from Abû Qilâbah (no. 7258).

[٧٢٥٩] (...) وَحَدَّثَنِي زُهِيرُ بْنُ
حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ
الْمُشَنَّى وَابْنُ بَشَارٍ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ،
وَقَالَ الْأَخْرَحُونَ : حَدَّثَنَا - مُعاذُ بْنُ
هِشَامٍ : حَدَّثَنِي أَبِي عَنْ فَتَادَةَ ، عَنْ أَبِي
فِلَابَةَ ، عَنْ أَبِي أَسْمَاءِ الرَّحَمِيِّ ، عَنْ
ثُوبَانَ ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ : إِنَّ اللَّهَ
[تَعَالَى] رَوَى لِي الْأَرْضَ ، حَتَّى رَأَيْتُ
مَشَارِقَهَا وَمَغَارِبَهَا ، وَأَعْطَانِي الْكَنْزَيْنِ
الْأَحْمَرَ وَالْأَبْيَضَ ” ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ
أَيُوبَ عَنْ أَبِي فِلَابَةَ .

[7260] 20 - (2890) It was narrated from Thawbân that the Prophet of Allâh ﷺ came from Al-‘Âliyah one day, and when he came to the *Masjid* of Banû Mu‘âwiyah, he entered and prayed two *Rak‘ah*, and we prayed with him. He supplicated to his Lord

[٧٢٦٠] - ٢٠ (٢٨٩٠) حَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُعَيْرٍ ; وَحَدَّثَنَا ابْنُ نُعَيْرٍ - وَاللَّفْظُ لَهُ -
حَدَّثَنَا أَبِي : حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ :
أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ ، أَنَّ

for a long time, then he turned to us and said: "I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my *Ummah* be destroyed by famine, and He granted me that. I asked Him not to let my *Ummah* be destroyed by drowning, and He granted me that. And I asked him not to let their enmity among themselves be very great, and He withheld that from me."

[7261] 21 - (...) ‘Amir bin Sa‘d narrated from his father that he came with the Messenger of Allâh ﷺ, among a group of his Companions, and he came to the *Masjid* of Banû Mu‘âwiyah... a *Hadîth* like that of Ibn Numair (no. 7260).

Chapter 6. The Prophet’s Foretelling Of What Will Happen Until The Hour Begins

[7262] 22 - (2891) Hudhaifah bin Al-Yamâن said: "By Allâh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allâh ﷺ told me something in secret that he did not tell to anyone

رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعُالَيَّةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّى مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا، فَقَالَ ﷺ: «سَأَلْتُ رَبِّي ثَلَاثَةَ، فَأَعْطَانِي أَشْتَيْنِ وَمَعْنَيَ وَاحِدَةٍ، سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرْقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بِأَسْهُمْ بَيْتَهُمْ فَمَعَنِّهَا».

[٧٢٦١]-[٢١] وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ الْأَنْصَارِيِّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ، أَنَّهُ أَقْبَلَ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَافَةٍ مِنْ أَصْحَابِهِ، فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، يُمْثِلُ حَدِيثَ ابْنِ نُعْمَيْرِ.

(المعجم ٦) - (باب إخبار النبي ﷺ فيما يكون إلى قيام الساعة) (التحفة ٦)

[٧٢٦٢]-[٢٢] حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى التَّجِيَّيِّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ كَانَ يَقُولُ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: وَاللَّهِ! إِنِّي لَا عُلِمُ النَّاسُ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ، فِيمَا يَبْيَنِي وَبَيْنَ السَّاعَةِ، وَمَا يَبْ

else, rather the Messenger of Allâh ﷺ spoke about the tribulations, when he addressed a gathering in which I was present. The Messenger of Allâh ﷺ said, when he was listing the tribulations: ‘Among them are three which will hardly spare anything, and among them are tribulations like the summer winds, and among them are minor and major tribulations.’”

Hudhaifah said: “All of those people have gone (passed away) except me.”

[7263] 23 - (...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if they have forgotten anything, they will recognize it if they see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.”

[7264] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 7263), up to the words: “...and those who forgot it, forgot it,” and he did not mention what came after that.

إِلَّا أَن يَكُون رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَ إِلَيَّ فِي ذَلِكَ شَيْئًا، لَمْ يُحَدِّثْهُ غَيْرِي، وَلَكِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ يُحَدِّثُ مَجِلْسًا أَنَا فِيهِ، عَنِ الْفَتْنَةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يَعْدُ الْفَتْنَةَ: «مِنْهُنَّ تَلَاثٌ لَا يَكْدُنَ يَذَرُونَ شَيْئًا، وَمِنْهُنَّ فِتْنَةُ كَرِبَّالَةِ الصَّيْفِ، مِنْهَا صِعَارٌ وَمِنْهَا كِبَارٌ».

فَالْحَدِيقَةُ: فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي.

[7263] ۲۳ - (...) [و] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُثْمَانُ: حَدَّثَنَا وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حَدِيقَةَ قَالَ: قَاتَمْ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا، مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ، إِلَّا حَدَّثَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ وَسَيِّئَهُ مَنْ تَسْيِيهُ، قَدْ عَلِمَ أَصْحَابِي هُؤُلَاءِ، وَإِنَّهُ لَيَكُونُ مِنْ الشَّيْءِ قَدْ تَسْيِيهُ فَأَرَاهُ فَأَذْكُرُهُ، كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ، ثُمَّ إِذَا رَأَاهُ عَرَفَهُ.

[7264] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَبِيعٌ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ يَهْلِدًا إِلَيْهِ أَسْنَادًا، إِلَى قَوْلِهِ: وَسَيِّئَهُ مَنْ تَسْيِيهُ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[7265] 24 - (...) It was narrated from 'Abdullâh bin Yazîd, that Hudhaifah said: "The Messenger of Allâh ﷺ told me about what will happen until the Hour begins, and there is nothing of that which I did not ask him about, except that I did not ask him what would drive the people of Al-Madînah out of Al-Madînah."

[7266] (...) Shu'bah narrated a similar report (as *Hadîth* no. 7266) with this chain of narrators.

[7267] 25 -(2892) Abû Zaid, (meaning, 'Amr bin Akhtab) said: "The Messenger of Allâh ﷺ led us in *Fajr* prayers, then he ascended the *Minbar* and addressed us until the time for *Zuhr* came. Then he came down and offered prayers. Then he ascended the *Minbar*, and addressed us until the time for *'Asr* came. Then he came down and offered the ('Asr) prayers. Then he ascended the *Minbar* and addressed us until the sun set. He told us about what had happened, and what would happen, and the ones who have the best knowledge of that are the ones who memorized the most of it."

[٧٢٦٥] ٢٤ - (...). [وَحَدَّثَنَا مُحَمَّدُ بْنُ يَعْفَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا عُنَادُرُ: حَدَّثَنَا شُعبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ؛ أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، فَمَا مِنْهُ شَيْءٌ إِلَّا قَدْ سَأَلْتُهُ، إِلَّا أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ؟]

[٧٢٦٦] (...). [وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعبَةُ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.]

[٧٢٦٧] ٢٥ - (٢٨٩٢) [حَدَّثَنِي يَعْنُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيَّ وَحَجَاجُ بْنُ الشَّاعِرِ، جَمِيعًا عَنْ أَبِي عَاصِمٍ - قَالَ حَجَاجٌ: حَدَّثَنَا أَبُو عَاصِمٍ - : أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ: أَخْبَرَنَا عَلْيَاءُ بْنُ أَخْمَرَ: حَدَّثَنِي أَبُو زَيْدٍ [يَعْنِي عَمْرُو بْنُ أَخْطَبَ] قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهُرُ، فَنَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى عَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا يَمَا كَانَ وَبِمَا هُوَ كَائِنٌ، فَأَعْلَمَنَا أَحْفَظُنَا .]

Chapter 7. The Tribulation That Will Come Like Waves Of The Ocean

[7268] 26 - (144) It was narrated from Shaqiq that Hudhaifah said: 'We were with 'Umar and he said: Who amongst you remembers the *Hadîth* of the Messenger of Allâh ﷺ about tribulation as he said it? I said: I do. He said: You are bold. What did he say? I said: I heard the Messenger of Allâh ﷺ say: "A man's *Fitnah*^[1] (trial) because of his family, his wealth, his own self, his child and his neighbor, (these *Fitan*) may be expiated by *As-Siyâm* (fasting), *As-Salât* (prayer), *As-Sadaqah* (charity) and enjoining what is good and forbidding what is evil." 'Umar said: This is not what I meant. Rather I meant that which will come like waves of the ocean. I said: What have you to do with that, O Commander of the Believers? For between you and that there is a door and that is closed. He said: Will the door be broken or opened? I said: No, it will be broken. He said: Then it will never be closed again.

We said to Hudhaifah: "Did 'Umar know who the door was?" He said: "Yes, just as he knew that before the morrow comes the night. I told him a *Hadîth* in which there was nothing fabricated."

(المعجم ٧) - (باب: في الفتنة التي
تموج كموج البحر) (التحفة ٧)

[٧٢٦٨] ٢٦ - (١٤٤) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ
أَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مَعَاوِيَةَ - قَالَ
ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مَعَاوِيَةَ - حَدَّثَنَا
الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ:
كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ
رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ:؟
قَالَ: قَلْتُ: أَنَا، قَالَ: إِنَّكَ لَجَرِيءٌ،
وَكَيْفَ قَالَ:؟ قَلْتُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ
وَمَالِهِ وَنَفْسِهِ وَوَلَيْهِ وَجَارِهِ، يُكَفِّرُهَا
الصَّيَامُ وَالصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ
بِالْمَعْرُوفِ وَالنَّهِيُّ عَنِ الْمُنْكَرِ». قَالَ
عُمَرُ: لَيْسَ هَذَا أُرِيدُ، إِنَّمَا أُرِيدُ الَّتِي
تَمُوجُ كَمَوْجِ الْبَحْرِ، قَالَ: قَلْتُ: مَا لَكَ
وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا
بَابًا مَعْلَمًا قَالَ: أَفَيُكُسْرُ الْبَابَ أَمْ يُفْتَحُ؟
قَالَ: قُلْتُ: لَا. بَلْ يُكْسَرُ. قَالَ: ذَلِكَ
أَخْرَى أَنْ لَا يُعْلَقَ أَبَدًا.
قَالَ: قَلْلَنَا لِحُذَيْفَةَ: هَلْ كَانَ عُمَرُ

^[1] A man may be distracted from and fall short in his duties towards Allâh because of his family, wealth, etc.

We did not dare to ask Hudhaifah who the door was. We said to Masrûq: "Ask him." So he asked him, and he said: "(It was) 'Umar."

يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ الْلَّيْلَةِ، إِنِّي حَدَّثْتُهُ حَدِيثًا لَّيْسَ بِالْأَغَالِبِ.

قَالَ: فَهَبْنَا أَنْ سَأَلَ حَدِيفَةَ: مَنِ الْبَابُ؟ فَقُلْنَا لِسَنْرُوقِ: سَلْهُ، فَسَأَلَهُ فَقَالَ: عُمَرُ. [راجع: ٣٦٩]

[7269] 27 - (...) A *Hadîth* like that of Abû Mu'âwiyah (no. 7268) was narrated from Al-A'mash with this chain of narrators. In the *Hadîth* of 'Eisâ' from Al-A'mash, from Shaqîq, it says: "He said: 'I heard Hudhaifah say...'"

[٧٢٦٩] ٢٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَقِيَّاً : حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا عُشَمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُوسُفَ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعاوِيَةَ وَفِي حَدِيثِ عِيسَى عَنِ الْأَعْمَشِ عَنِ شَقِيقٍ قَالَ: سَمِعْتُ حَدِيفَةَ يَقُولُ .

[7270] (...) It was narrated that Hudhaifah said: "'Umar said: 'Who will tell us about tribulation?'" And he narrated a similar *Hadîth* (as no. 7268).

[٧٢٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُقِيَانُ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ؛ وَالْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيفَةَ قَالَ: قَالَ عُمَرُ: مَنْ يُحَدِّثُنَا عَنِ الْفَتْنَةِ؟ وَاقْتَصَرَ الْحَدِيثُ بِنَحْوِ حَدِيثِهِمْ .

[٧٢٧١] ٢٨ - (2893) [و] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا مُعاَدُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنَى

[7271] 28 - (2893) It was narrated that Muhammad said: "'Jundab said: 'On the Day of Al-Jârah I came and saw a man sitting there. I said: "There will certainly

be bloodshed here today.” That man said: “No, by Allâh.” I said: “Yes, by Allâh.” He said: “No, by Allâh.” I said: “Yes, by Allâh.” He said: “No, by Allâh. There is a *Hadîth* of the Messenger of Allâh ﷺ that he told to me.” I said: “What a bad companion you have been to me today. You heard me disagreeing with you when it was a *Hadîth* that you heard from the Messenger of Allâh ﷺ, but you did not stop me.” Then I said: “What is this anger?” And I turned to him to ask him, and the man was Hudhaifah.”

عَنْ مُحَمَّدٍ قَالَ: قَالَ جُنْدُبٌ: حِثْتُ يَوْمَ الْجَرْعَةِ، فَإِذَا رَجُلٌ جَاءِنِي، فَقُلْتُ: لَتُهَرَّأَنَّ الْيَوْمَ هَاهُنَا دَمَاءً، فَقَالَ ذَاكَ الرَّجُلُ: كَلَّا، وَاللَّهِ! قُلْتُ: بَلَى، وَاللَّهِ! قَالَ: كَلَّا، وَاللَّهِ! قُلْتُ: بَلَى، وَاللَّهِ! قَالَ: كَلَّا، وَاللَّهِ! إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ ﷺ حَدَّثَنِي، قُلْتُ: يُسَنَ الْجِيلِسُ لِي أَنْتَ مُنْذُ الْيَوْمِ، شَمِعْنِي أَخَالِفُكَ وَقَدْ سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ ﷺ فَلَا تَنْهَايَنِي؟ ثُمَّ قُلْتُ: مَا هَذَا الْغَضَبُ؟ فَأَقْبَلْتُ عَلَيْهِ وَأَسْأَلَهُ، فَإِذَا الرَّجُلُ حُدَيْفَةُ.

(المعجم ٨) - (باب: لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب) (التحفة ٨)

Chapter 8. The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

[7272] 29 - (2894) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until the Euphrates uncovers a mountain of gold, and the people fight for it. Out of every hundred, ninety-nine will be killed, and each man among them will say: ‘Perhaps I will be the one who will be saved.’”

[7273] (...) A similar report (as *Hadîth* no. 7272) was narrated from Suhail with this chain of

٢٩-[٧٢٧٢]-[٢٨٩٤] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْسِرَ الْفَرَاثُ عَنْ جَبَلٍ مِنْ ذَهَبٍ، يَقْتُلُ النَّاسُ عَلَيْهِ، وَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةُ وَسَعْوَنَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلَّي أَكُونُ أَنَا الَّذِي أَنْجُو».

[٧٢٧٣] (...) وَحدَّثَنِي أُمَّةَةُ بْنِ يَسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ: حَدَّثَنَا

narrators, and he added: "My father said: 'If you see it, do not go near it.'"

[7274] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a treasure of gold, but whoever is there should not take any of it.'"

[7275] 31 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a mountain of gold, but whoever is there should not take any of it.'"

[7276] 32 - (2895) It was narrated that 'Abdullâh bin Al-Hâarith bin Nawfal said: I was standing with Ubayy bin Ka'b and he said: The leaders will continue to differ with regard to seeking worldly gain. I said: Yes. He said: 'I heard the Messenger of Allâh ﷺ say: "Soon the Euphrates will uncover a mountain of gold, and when the people hear of it, they will hasten towards it, and those who are near it will say: 'If we let

رُوحٌ عَنْ سَهْلِ بْنِ هَذَا الْإِسْنَادِ، نَحْوَهُ،
وَزَادَ: فَقَالَ أَبِي: إِنْ رَأَيْتُهُ فَلَا تَقْرَبْنَاهُ.

[7274] 30 - (...) حَدَّثَنَا أَبُو
مَسْعُودٍ سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ
خَالِدِ السَّكُونِيِّ عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبِ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يُوشِكُ الْفَرَاتُ أَنْ يَحْسِرَ عَنْ كَثِيرٍ مِنْ
ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

[7275] 31 - (...) حَدَّثَنَا سَهْلُ
ابْنِ عُثْمَانَ: أَخْبَرَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ
عُبَيْدِ اللَّهِ، عَنْ أَبِي الزَّنَادِ، عَنْ عَبْدِ
الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ أَنْ
يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ
فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

[7276] 32 - (2895) حَدَّثَنَا أَبُو
كَامِلِ فُضِيلِ بْنِ حُسَيْنٍ وَأَبُو مَعْنَى
الرَّقَاشِيِّ - وَاللَّفْظُ لِأَبِي مَعْنَى - قَالَ:
حَدَّثَنَا خَالِدُ بْنُ الْحَارِثَ: حَدَّثَنَا عَبْدُ
الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ
سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ بْنِ تَوْفِيلٍ قَالَ: كُنْتُ وَاقِفًا مَعَ
أَبِي بْنِ كَعْبٍ، فَقَالَ: لَا يَرَأُ النَّاسُ

the people, they will take it all away.' So they will fight for it, and out of every hundred, ninety-nine will be killed."

Abû Kâmil said in his *Hadîth*: "Ubâyy bin Ka'b and I stood in the shade of the battlement of Hassân."

مُخْتَلَفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا، قُلْتُ:
أَجُلُّ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَخْسِرَ عَنْ
جَبَلٍ مِنْ ذَهَبٍ، فَإِذَا سَمِعَ بِهِ النَّاسُ
سَارُوا إِلَيْهِ، فَقُولُ مِنْ عِنْدِهِ: لَئِنْ تَرَكْنَا
النَّاسَ يَأْخُذُونَ مِنْهُ لَيُذْهَبَنَّ بِهِ كُلُّهُ، قَالَ:
فَيَقْتَلُونَ عَلَيْهِ، فَيَقْتَلُ مِنْ كُلِّ مَائَةٍ تِسْعَةُ
وَتِسْعُونَ».

قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ: قَالَ: وَقَتْ
أَنَا وَأَبْيَثُ بْنُ كَعْبٍ فِي ظَلِيلٍ أُجُمُّ حَسَانٍ.

[٧٢٧٧] - [٣٣] (٢٨٩٦) حَدَّثَنَا عَبْدُ
ابْنُ يَعْيَشَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ
لِعَبْدِيْدِ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ بْنِ
سُلَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ: حَدَّثَنَا
زُهَيرٌ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْعَتِ الْعَرَاقُ دِرْهَمَهَا
وَفَقَيْزَهَا، وَمَنْعَتِ الشَّامُ مُدْبِهَا وَدِينَارَهَا،
وَمَنْعَتِ مصْرُ إِرْدَبَهَا وَدِينَارَهَا، وَعَدْسُهُمْ مِنْ
حَيْثُ بَدَأْتُمْ، وَعَدْسُهُمْ مِنْ حَيْثُ بَدَأْتُمْ،
وَعَدْسُهُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهَدَ عَلَى ذَلِكَ
لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

[7277] 33 - (2896) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Al-'Irâq will withhold its Dirham and its *Qafîz*,^[1] Ash-Shâm will withhold its *Muday* and *Dînâr*, and Egypt will withhold its *Irdabb*^[2] and *Dînâr*, and you will return to where you started, you will return to where you started, you will return to where you started.' The flesh and blood of Abû Hurairah bear witness to that."

[1] A measurement of grain.

[2] Each of these are measurements for grain and the like.

Chapter 9. The Conquest Of Constantinople, The Emergence Of *Ad-Dajjâl* And The Descent Of 'Eisâ bin Mariam

[7278] 34 - (2897) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Byzantines camp at Al-A'mâq or Dâbiq,^[1] and an army composed of the best people on earth at that time will go out from Al-Madînah to meet them. When they arrange themselves in ranks, the Byzantines will say: 'Do not stand between us and those who took prisoners from us; let us fight them.' The Muslims will say: 'No by Allâh, we will never let you reach our brothers.' Then they will fight them, and one-third will flee, whose repentance will never be accepted by Allâh; one-third will be killed, and they are the best of martyrs before Allâh; and one-third will prevail and will never succumb to any *Fitnah*, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, the *Shaijân* will shout out among them: Al-Masîh has taken your place among your families. So they will march, but that will be false news. When they reach Ash-Shâm, he will emerge, and while they are still preparing for battle,

(المعجم ٩) - (باب: في فتح قسطنطينية، وخروج الدجال، ونزول عيسى ابن مريم) (التحفة ٩)

[٧٢٧٨]-[٢٨٩٧] حَدَّثَنِي رُهْبَرٌ^١
أَبْنُ حَرْبٍ : حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ : حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ : حَدَّثَنَا سَهْيَلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا تَقُومُ السَّاعَةُ حَتَّى تَنْزَلَ الرُّؤُمُ بِالْأَعْمَاقِ، أَوْ بِدَائِقِ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ، مِنْ حِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافَوْا قَالَتِ الرُّؤُمُ : خَلُوا بَيْنَنَا وَبَيْنَ الَّذِينَ شَبَّوْا مِنَ نَفَاتِهِمْ، فَيَقُولُ الْمُسْلِمُونَ : لَا ، وَاللَّهُ ! لَا تُخْلِي بَيْنَكُمْ وَبَيْنَ إِخْرَائِنَا، فَيَقَاتِلُونَهُمْ، فَيَنْهَرُمُ ثُلُثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا . وَيُقْتَلُ ثُلُثٌ، أَفْضَلُ الشَّهِداءِ عِنْدَ اللَّهِ . وَيَفْتَحُ ثُلُثٌ، لَا يُقْتَلُونَ أَبَدًا فَيَقْتَلُونَ قُسْطَنْطِينِيَّةَ، فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْعَنَائِمَ، قَدْ عَلَقُوا سُيُوقَهُمْ بِالرَّيْتُونَ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ : إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيْكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَا هُمْ يُعِدُّونَ لِلْقِتَالِ، يُسَوِّونَ الصُّفُوفَ، إِذْ أَقِيمَتِ الصَّلَاةُ فَيَنْزَلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ، فَأَمَّهُمْ،

^[1] Al-A'mâq and Dâbiq - two places in modern Syria near Aleppo.

drawing up their ranks, the *Iqâmah* for prayer will be called, and ‘Eisâ bin Mariam ﷺ will descend, and will lead them. When the enemy of Allâh sees him, he will melt as salt melts in water. If he left him alone, he would still melt until he was destroyed, but Allâh will kill him by his hand, and he will show them his blood on his lance.”

Chapter 10. The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

[7279] 35 -(2898) Mûsâ bin ‘Ulayy narrated that his father said: In the presence of ‘Amr bin Al-‘Âs, Al-Mustawrid Al-Qurashî said: I heard the Messenger of Allâh ﷺ say: “The Hour will begin when the Byzantines are the most prevalent of people.” ‘Amr said to him: Watch what you are saying. He said: I say that which I heard from the Messenger of Allâh ﷺ. He said: As you say that, indeed they have four qualities: They are the most patient of people at times of tribulation; they are the quickest to recover after a calamity; they are the quickest to regroup and attack after a defeat; and they are the best of them to the poor, orphans and weak. And a fifth good quality is that they are most resistant of the oppression of kings.

[7280] 36 - (...) Al-Mustawrid Al-Qurashî said: “I heard the Messenger of Allâh ﷺ say: ‘The Hour will begin when the Byzantines are the

فَإِذَا رَأَهُ عَدُوُّ اللَّهِ ذَاقَ كَمَا يَذُوبُ الْمُلْحُ فِي
الْمَاءِ، فَلَوْ تَرَكَهُ لَانْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ
يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرْبَيْهِ» .

(المعجم ١٠) - (باب : تقوم الساعة)

والروم أكثر الناس) (الصفحة ١٠)

[٧٢٧٩] ٣٥ [٢٨٩٨] حَدَّثَنَا عَبْدُ
الْمُلْكِ بْنُ شَعِيبٍ بْنِ الْلَّيْثِ: حَدَّثَنِي عَبْدُ
اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي الْلَّيْثُ بْنُ سَعْدٍ:
حَدَّثَنِي مُوسَى بْنُ عُلَيْيٍّ عَنْ أَبِيهِ قَالَ: قَالَ
الْمُسْتَوْرُدُ الْقَرْشِيُّ عِنْدَ عَمْرُو بْنِ الْعَاصِ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تَقْوُمُ
السَّاعَةُ وَالرُّومُ أَكْثُرُ النَّاسِ». فَقَالَ لَهُ
عَمْرُو: أَبْصِرُ مَا تَقُولُ، قَالَ: أَقُولُ مَا
سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَئِنْ قُلْتَ
ذَاكَ، إِنَّ فِيهِمْ لَخَصَالًا أَرْبَعًا: إِنَّهُمْ لَا حَلْمٌ
نَاسٌ عِنْدَ فَتْنَةٍ، وَأَشْرَعُهُمْ إِفَاقَةٌ بَعْدَ
مُصِبَّةٍ، وَأَوْشَكُهُمْ كَرَّةٌ بَعْدَ فَرَّةٍ، وَخَيْرُهُمْ
لِمِسْكِينٍ وَبَنِيتِمْ وَضَعِيفِ، وَخَامِسَهُ حَسَنَةٌ
جَوِيلَةٌ: وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ» .

[٧٢٨٠] ٣٦ - (...) حَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَى [التُّجَيْبِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

most prevalent of people.' News of that reached 'Amr bin Al-'Âs, and he said: 'What are these *Ahadîth* that it is said you narrate from the Messenger of Allâh ﷺ?'" Al-Mustawrid said to him: "I say that which I heard from the Messenger of Allâh ﷺ." 'Amr said: "As you say that, indeed they are the most patient of people at times of tribulation, and the quickest of people to recover from calamity, and the best of people to their poor and weak."

وَهُبْ : حَدَّثَنِي أَبُو شُرَيْحٍ ، أَنَّ عَبْدَ الْكَرِيمَ بْنَ الْحَارِبِ حَدَّثَنَا ؛ أَنَّ الْمُسْتَورِدَ الْقُرْشِيَّ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «تَقُومُ السَّاعَةُ وَالرُّؤُمُ أَكْثَرُ النَّاسِ» - قَالَ - : فَلَمَّا دَلَّكَ عَمْرُو بْنَ الْعَاصِ فَقَالَ : مَا هَذِهِ الْأَحَادِيثُ الَّتِي تُذَكِّرُ عَنِّكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللَّهِ ﷺ ؟ فَقَالَ لَهُ الْمُسْتَورِدُ : قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ ، [قَالَ] : فَقَالَ عَمْرُو : لَئِنْ قُلْتَ ذَاكَ ، إِنَّهُمْ لَأَخْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ ، وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيرَةٍ ، وَحَيْزُ النَّاسِ لِمَسَاكِينِهِمْ وَلِضَعَفَائِهِمْ .

(المعجم ١١) - (باب إقبال الروم في
كثرة القتل عند خروج الدجال)
(التحفة ١١)

Chapter 11. Fighting The Byzantines, And A Great Deal Of Killing When *Ad-Dajjâl* Emerges

[7281] 37 - (2899) It was narrated that Yusair bin Jâbir said: "A red wind blew in Al-Kûfah, and there came a man who had no concern except to say: 'O 'Abdullâh bin Mas'ûd, the Hour has come.' He sat up, as he had been reclining, and said: 'The Hour will not begin until shares of inheritance are not distributed, and there is no rejoicing over spoils of war.' Then he gestured with his hand like this, in the direction of Ash-Shâm, and said:

[٧٢٨١]-[٢٨٩٩] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْءَةَ وَعَلَيْهِ بْنُ حُجْرٍ ، كِلَامُهُمَا عَنِ ابْنِ عُلَيَّةَ - وَاللَّفْظُ لِابْنِ حُجْرٍ - : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبُوبَتْ، عَنْ حُمَيْدٍ ابْنِ هَلَالٍ ، عَنْ أَبِي فَتَادَةَ الْعَدَوَىِّ ، عَنْ يُسْفِرِ بْنِ جَابِرٍ قَالَ : هَاجَتْ رِيحُ حَمْرَاءَ بِالْكُوقَةِ ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِيجَرَىٰ إِلَّا : يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ! جَاءَتِ السَّاعَةُ ، قَالَ : فَقَعَدَ وَكَانَ مُتَكَبِّلاً ، فَقَالَ : إِنَّ السَّاعَةَ

'An enemy will gather against the people of Islam, and the people of Islam will gather against them.' I said: 'Do you mean the Byzantines?' He said: 'Yes.' He said: 'Then there will be a retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

"Then on the fourth day, the rest of the Muslims will set out to join them, and Allâh will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left alive, so what joy can there be in spoils of war,

لَا تُقْوِمُ، حَتَّى لَا يُقْسَمَ مِيرَاثُ، وَلَا يُفْرَخَ بِغَنِيمَةٍ، ثُمَّ قَالَ يَبْدِئُهُ هَكَذَا وَنَحَّاهَا نَحْوَ الشَّامِ فَقَالَ: عَدُوُّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ، قَالَ: وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالُ رَدَّةً شَدِيدَةً، فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِيَةً، فَيَقْتَلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُهُؤُلَاءِ وَهُؤُلَاءِ، كُلُّ غَيْرِ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِيَةً، فَيَقْتَلُونَ، حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُهُؤُلَاءِ وَهُؤُلَاءِ، كُلُّ غَيْرِ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِيَةً، فَيَقْتَلُونَ حَتَّى يُسْسُوا، فَيَفِيءُهُؤُلَاءِ وَهُؤُلَاءِ، كُلُّ غَيْرِ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَادِإِلَيْهِمْ بِقِيَةً أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللَّهُ الدَّائِرَةَ عَلَيْهِمْ، فَيَقْتَلُونَ مَقْتَلَةً - إِمَّا قَالَ: لَا يُرَى مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَى مِثْلُهَا - حَتَّى إِنَّ الطَّائِرَ لَيَمْرُ بِحَنَبَاتِهِمْ، فَمَا يُحَلِّفُهُمْ حَتَّى يَخْرُجَ مِنَّا، فَيَتَعَادُ بُنُوَّالَّاَبِ، كَانُوا مِائَةً، فَلَا يَجِدُونَهُ بِقِيَةً مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَيَأْتِي غَنِيمَةً يُفْرَخُ؟ أَوْ أَيُّ مِيرَاثٍ يُقَاسِمُ؟ فَبَيْنَهُمْ كَذِلِكَ

and what inheritance can be distributed? While they are like that, they will hear of an even greater calamity. The cry will reach them that *Ad-Dajjal* has taken their place among their offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts.”” The Messenger of Allâh ﷺ said: “I know their names, and the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the earth at that time, or, among the best horsemen on the face of the earth at that time.”

[7282] (...) It was narrated that Yusair bin Jâbir said: “I was in the house of Ibn Mas’ûd when a red wind blew...” and he quoted a similar *Hadîth*, but the *Hadîth* of Ibn ‘Ulayyah (as no. 7281) is more complete.

[7283] (...) It was narrated that Yusair bin Jâbir said: “We were in the house of ‘Abdullâh bin Mas’ûd, and the house was full. A red wind blew in Al-Kûfah...” and he mentioned a *Hadîth* like that of Ibn ‘Ulayyah (no. 7281).

إِذْ سَمِعُوا بِيَسِّ، هُوَ أَكْبَرُ مِنْ ذَلِكَ،
فَجَاءُهُمُ الصَّرِيخُ إِنَّ الدَّجَالَ قَدْ خَلَفَهُمْ فِي
ذَرَارِيهِمْ، فَيَرْفَضُونَ مَا فِي أَيْدِيهِمْ،
وَيُقْبِلُونَ، فَيَعْثُونَ عَشَرَ فَوَارِسَ طَلِيعَةً، قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا عَرِفُ أَسْمَاءَهُمْ،
وَأَسْمَاءَ آبائِهِمْ، وَالْوَانَ حُبُولِهِمْ، هُمْ خَيْرٌ
فَوَارِسٌ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ، أَوْ مِنْ
خَيْرِ فَوَارِسٍ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ».
قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ
أُسَيْرِ بْنِ جَابِرٍ.

[٧٢٨٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
عُبَيْدِ الْغُبْرِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ
أَيُوبَ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَبِي
قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ
ابْنِ مَسْعُودٍ فَهَبَتْ رِيحُ حَمْرَاءُ، وَسَاقَ
الْحَدِيثَ بِنْحُوهُ، وَحَدِيثُ ابْنِ عُلَيَّةَ أَتَمُ
وَأَشَبَّ.

[٧٢٨٣] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ
فَرْوَحَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغَيْرَةِ:
حَدَّثَنَا حُمَيْدٌ يَعْنِي ابْنَ هَلَالٍ، عَنْ أَبِي
قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنَّا فِي
بَيْتِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَالْبَيْتُ مَلَانُ،
قَالَ: فَهَاجَتْ رِيحُ حَمْرَاءُ بِالْكُوفَةِ،
[فَذَكَرَ] نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

Chapter 12. Conquests Of The Muslims Before The Appearance Of *Ad-Dajjâl*

(المعجم ١٢) - (باب ما يكون من
فتوات المسلمين قبل الدجال)
(التحفة ١٢)

[7284] 37 - (2900) It was narrated from Jâbir bin Samurah, from Nâfi' bin 'Utbah, who said: "We were with the Messenger of Allâh ﷺ on a campaign, and some people came to the Messenger of Allâh ﷺ from the west, wearing clothes of wool, and they met him by a hillock. They were standing, and the Messenger of Allâh ﷺ was sitting. I said to myself: 'I shall go and stand between them and him, lest they assassinate him.' Then I said: 'Perhaps it is a private conversation between them.' So I went and stood between them and him, and I memorized four words from him, which I can count on my fingers. He (ﷺ) said: 'You will fight in the Arabian Peninsula, and Allâh will enable you to prevail over it, then (you will fight in) Persia, and Allâh will enable you to prevail over it, then you will fight in Byzantium and Allâh will enable you to prevail over it, then you will fight *Ad-Dajjâl*, and Allâh will enable you to prevail over him.'"

Nâfi' said: "O Jâbir, we did not think that the *Ad-Dajjâl* would appear until Byzantium was conquered."

[٧٢٨٤]-٣٨ [٢٩٠٠] حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ
ابْنِ عَمِيرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، عَنْ نَافِعٍ
ابْنِ عُتْبَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي
غَزْوَةِ قَاتِلٍ: فَأَتَى النَّبِيُّ ﷺ قَوْمًا مِنْ قِبَلِ
الْمَعْرِبِ، عَلَيْهِمْ شِيَاطِنُ الصُّوفِ، فَوَافَقُوهُ
عِنْدَ أَكْمَةِ، فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللَّهِ ﷺ
قَاعِدٌ، قَالَ: قَاتَلْتُ لِي نَفْسِي: اشْتَهِمْ فَقُمْ
بِيَنَهُمْ وَبِيَتِهِ، لَا يَعْتَلُونَهُ، قَالَ: ثُمَّ قُلْتُ:
لَعْلَهُ نَجِيَ مَعَهُمْ، فَأَتَيْتُهُمْ فَقُمْتُ بِيَنَهُمْ
وَبِيَتِهِ، قَالَ: فَحَفَظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ،
أَعْدَهُنَّ فِي يَدِي، قَالَ: «تَعْزُونَ جَزِيرَةَ
الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ، ثُمَّ فَارِسَ،
فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَعْزُونَ الرُّومَ، فَيَفْتَحُهَا
اللَّهُ، ثُمَّ تَغْزُونَ الدَّجَالَ، فَيَفْتَحُهُ اللَّهُ».
قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ! لَا نُرِي
الدَّجَالَ يَخْرُجُ حَتَّى يُفْتَحَ الرُّومُ.

Chapter 13. The Signs Which Will Appear Before The Hour

[7285] 39 - (2901) It was narrated that Hudhaifah bin Asid Al-Ghfârî said: The Prophet ﷺ looked out over us when we were talking and said: "What are you talking about?" They said: "We are talking about the Hour." He said: "It will never come until you see ten signs." He mentioned the Smoke, the *Ad-Dajjâl*, the Beast, the rising of the sun from its place of setting, the descent of 'Eisâ bin Mariam, Ya'jûj and Ma'jûj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering.

[7286] 40 - (...) It was narrated that Abû Sarîhah Hudhaifah bin Asid said: "The Prophet ﷺ was in a room, and we were below him. He looked out over us and said: 'What are you talking about?' We said: 'The Hour.' He said: 'The Hour will not come until there have been ten signs: A collapse of the earth in the east, a collapse of the earth in the west, a collapse of

(المعجم ١٣) - (باب : في الآيات
التي تكون قبل الساعة) (التحفة ١٣)

[٧٢٨٥-٣٩] حَدَّثَنَا أَبُو خَيْرَةَ رَهِيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمُكْثِي - وَاللَّفْظُ لِرَهِيْرٍ - قَالَ إِسْحَاقُ : أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ : حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ فُرَاتِ الْقَرَازِ، عَنْ أَبِي الطَّفْلِيِّ، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْعَفَارِيِّ قَالَ : اطْلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَنْدَأْكُرُ ، فَقَالَ : «مَا تَذَكُّرُونَ؟» قَالُوا : نَذَكُرُ السَّاعَةَ، قَالَ : «إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ، وَالدَّجَالَ، وَالدَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَزُولَ عِيسَى ابْنِ مَرْيَمَ ﷺ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ : خَسْفٌ بِالْمَسْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَى مَحْسَرِهِمْ .

[٧٢٨٦-٤٠] حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُعاذَ الْعَبْرِيِّ : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعْبَةَ عَنْ فُرَاتِ الْقَرَازِ، عَنْ أَبِي الطَّفْلِيِّ، عَنْ أَبِي سَرِيْحَةَ حُذَيْفَةَ بْنِ أَسِيدٍ . قَالَ : كَانَ النَّبِيُّ ﷺ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ، فَاطْلَعَ إِلَيْنَا فَقَالَ : «مَا تَذَكُّرُونَ؟» قُلْنَا : السَّاعَةَ، قَالَ : «إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ :

the earth in the Arabian Peninsula, the Smoke, *Ad-Dajjâl*, the Beast of the earth, *Ya'jûj* and *Ma'jûj*, the rising of the sun from its place of setting, and a fire which will emerge from the furthest part of 'Aden and drive the people.'"

Shu'bah said: "‘Abdul-‘Azîz bin Rufay‘ narrated a similar report to me from Abû At-Tufail, from Abû Sarihah, but he did not mention the Prophet ﷺ. One of them said that the tenth sign would be the descent of ‘Eisâ bin Mariam, and the other said it would be a wind that would throw the people into the sea."

[7287] 41 - (...) It was narrated that Abû Sarihah said: "The Messenger of Allâh ﷺ was in a room, and we were below it, talking..." and he quoted a similar *Hadîth* (as no. 7286).

Shu'bah said: "I think he said: 'It will halt with them when they halt, and it will stop with them when they rest.'"

Shu'bah said: "A man narrated this *Hadîth* to me from Abû At-Tufail, from Abû Sarihah, but he did not attribute it to the Messenger of Allâh ﷺ. One of these two men said: 'The descent of ‘Eisâ bin Mariam,' and the other said: 'A wind which will throw them into the sea.'"

[7288] (...) It was narrated that Abû Sarihah said: "We were talking, and the Messenger of

خَسْفُ بِالْمَسْرِقِ، وَخَسْفُ بِالْمَغْرِبِ،
وَخَسْفُ فِي جَزِيرَةِ الْعَرَبِ، وَالدُّخَانُ،
وَالدَّجَالُ، وَدَابَّةُ الْأَرْضِ، وَيَأْجُوجُ
وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ
تَخْرُجُ مِنْ قَعْدَنِ تَرَحُّلِ النَّاسِ.

قالَ شُعبَةُ: وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَعَةَ
عَنْ أَبِي الطَّفْلِينَ، عَنْ أَبِي سَرِيحةَ، مِثْلَ
ذَلِكَ، لَا يَذْكُرُ النَّبِيُّ ﷺ، وَقَالَ أَحْدُهُمَا،
فِي الْعَاشِرَةِ: نُزُولُ عِيسَى ابْنِ مَرْيَمَ [٧٢٨٦].
وَقَالَ الْآخَرُ: وَرِيحُ تُلْقِي النَّاسَ فِي الْبَحْرِ.
[٧٢٨٧]

ابْنُ بَشَّارِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبا
الطَّفْلِينَ يُحَدِّثُ عَنْ أَبِي سَرِيحةَ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ فِي غُرْفَةٍ، وَسَخَنَ تَحْتَهَا
تَسْحَدُ، وَسَاقَ الْحَدِيثَ، بِمِثْلِهِ.

قالَ شُعبَةُ: وَأَخْسِبَهُ قَالَ: تَنْزُلُ مَعَهُمْ
إِذَا نَزَلُوا، وَتَقْبِيلُ مَعَهُمْ حَيْثُ قَالُوا.
قالَ شُعبَةُ: وَحَدَّثَنِي رَجُلٌ هَذَا الْحَدِيثُ عَنْ
أَبِي الطَّفْلِينَ، عَنْ أَبِي سَرِيحةَ، وَلَمْ يَرْفَعْهُ، قَالَ
أَحَدُ هَذَيْنِ الرَّجُلَيْنِ: نُزُولُ عِيسَى ابْنِ مَرْيَمَ،
وَقَالَ الْآخَرُ: رِيحُ تُلْقِيْهِمْ فِي الْبَحْرِ.

[٧٢٨٨] (...). وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّنِّ: حَدَّثَنَا أَبُو النُّعَمَانَ الْحَكَمُ بْنُ عَبْدِ

Allâh ﷺ looked out over us..." a *Hadîth* like that of Mu'âdh and Ibn Ja'far (no. 7286, 7287).

Ibn Al-Muthanna said: "Abû An-Nu'mân Al-Hakam bin 'Abdullâh narrated to us from 'Abdul-'Azîz bin Rufai', from Abû At-Tufail, from Abû Sarîhah," a similar report. He said: "And the tenth (sign) is the descent of 'Eîsâ bin Mariam."

Shu'bah said: "'Abdul-'Azîz did not attribute it to the Prophet ﷺ."

الله العجلُىٰ : حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتِ قَالَ : سَمِعْتُ أَبَا الطَّفَلِيِّ يُحَدِّثُ عَنْ أَبِي سَرِيحةَ قَالَ : كُنَّا نَحْدَثُ ، فَأَشْرَفَ عَلَيْنَا رَسُولُ الله ﷺ ، بِنَحْوِ حَدِيثِ مُعَاذٍ وَابْنِ جَعْفَرٍ .
وَقَالَ ابْنُ الْمُسِيَّبِ : حَدَّثَنَا أَبُو النَّعْمَانَ الْحَكَمُ ابْنُ عَبْدِ اللهٖ : حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعَةَ ، عَنْ أَبِي الطَّفَلِيِّ ، عَنْ أَبِي سَرِيحةَ ، بِنَحْوِهِ ، قَالَ : الْعَاشِرَةُ : نُزُولُ عِيسَى ابْنِ مَرِيَمَ .
قَالَ شُعْبَةُ : وَلَمْ يَرْفَعْهُ عَبْدُ الْعَزِيزِ .

(المعجم ١٤) - (بابٌ : لا تقوم
الساعة حتى تخرج نار من أرض
الحجاز) (التحفة ١٤)

Chapter 14. The Hour Will Not Begin Until A Fire Emerges From The Land Of Al-Hijâz

[7289] 42 - (2902) It was narrated that Ibn Shihâb said: "Abû Hurairah told me that the Messenger of Allâh ﷺ said: 'The Hour will not begin until a fire emerges from the land of the Hijâz which will illuminate the necks of the camels in Buşra.'"

حَدَّثَنِي [٧٢٨٩-٤٢-٢٩٠٢] حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُوشُّ عَنْ ابْنِ شَهَابٍ : أَخْبَرَنِي ابْنُ الْمُسِيَّبِ : أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ : أَنَّ رَسُولَ الله ﷺ قَالَ : وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنِ الْلَّيْثِ : حَدَّثَنِي أَبِي عَنْ جَدِّي : حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ ابْنِ شَهَابٍ ; أَنَّهُ قَالَ : قَالَ ابْنُ الْمُسِيَّبِ : أَخْبَرَنِي أَبُو هُرَيْرَةَ ; أَنَّ رَسُولَ الله ﷺ قَالَ : لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِّنْ أَرْضِ الْحِجَازِ ، تُضِيءُ أَعْنَاقَ الْإِبَلِ بِبُصْرَىٰ ».

Chapter 15. The Inhabitants Of Al-Madinah And How Far It Will Be Developed Before The Hour

[7290] 43 - (2903) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dwelling (of Al-Madînah) will reach Ihâb or Yahâb.'"

Zuhair said: "I said to Suhail: 'How far is that from Al-Madînah?' He said: 'so-and-so many miles.'"

[7291] 44 - (2904) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Famine is not when it does not rain, rather famine is when it rains and rains but the earth does not produce anything."

Chapter 16. Tribulation From The East, From Where The Horns Of The Shaitân Appear

[7292] 45 - (2905) It was narrated from Ibn 'Umar that he heard the Messenger of Allâh ﷺ say, while facing towards the east: "Indeed, tribulation is there, indeed, tribulation is there, from where the horns of the Shaitân appear."

(المعجم ١٥) - (باب: في سكني
المدينة وعمارتها قبل الساعة)
(التحفة ١٥)

[٧٢٩٠] ٤٣ - (٢٩٠٣) حَدَّثَنِي عَمْرُو
السَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا
رُهْيَرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
تَبَلَّغُ الْمَسَاكِنُ إِهَابٌ أَوْ يَهَابٌ .
قَالَ رُهْيَرٌ: قُلْتُ لِسُهَيْلٍ: وَكَمْ ذَلِكَ
مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مِيلًا .

[٧٢٩١] ٤٤ - (٢٩٠٤) حَدَّثَنَا فَتَيَّبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ
الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتِ
السَّنَةُ بِأَنْ لَا تُمْطَرُوا، وَلَكِنَ السَّنَةُ أَنْ
تُمْطَرُوا وَتُمْطَرُوا، وَلَا تُنْتَهِي الْأَرْضُ شَيْئًا».

(المعجم ١٦) - (باب الفتنة من
المشرق من حيث يطلع قرنا الشيطان)
(التحفة ١٦)

[٧٢٩٢] ٤٥ - (٢٩٠٥) حَدَّثَنَا فَتَيَّبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ
بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ
مُسْتَقِلُّ الْمَشْرِقِ يَقُولُ: «أَلَا! إِنَّ الْفِتْنَةَ

هُنَا، أَلَا! إِنَّ الْفِتْنَةَ هُنَا، مِنْ حَيْثُ
يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[7293] 46 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ stood at Hafṣah’s door and gestured with his hand towards the east: “Tribulation is there, from where the horns of the *Shaitân* appear.” He said it two or three times.

‘Ubaidullâh bin Sa’eed said in his report: “The Messenger of Allâh ﷺ stood at ‘Aishah’s door.”

[7294] 47 - (...) It was narrated from Sâlim bin ‘Abdullâh from his father that the Messenger of Allâh ﷺ said, while facing towards the east: “Oh, tribulation is there, oh, tribulation is there, oh, tribulation is there, from where the horns of the *Shaitân* appear.”

[7295] 48 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ came out of ‘Aishah’s house and said: ‘The head of disbelief is there, where the horns of the *Shaitân* appear,’” meaning the east.

[٧٢٩٣] ٤٦ - (...) وَحَدَّثَنِي عُبَيْدُ
اللهِ بْنُ عُمَرَ الْقَوَارِبِيُّ وَمُحَمَّدُ بْنُ الْمُسْئَى؛
وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ يَحْيَى
الْقَطَانِ - قَالَ الْقَوَارِبِيُّ: حَدَّثَنِي يَحْيَى بْنُ
سَعِيدٍ - عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حَدَّثَنِي نَافِعُ
عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَامَ عِنْدَ
بَابِ حَمْضَةَ، فَقَالَ بِيَدِهِ، تَحْوِيَ الْمَشْرِقَ:
«الْفِتْنَةُ هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ»
فَالَّهَا مَرَّتَيْنِ أَوْ ثَلَاثَاتَنِ.

وَقَالَ عُبَيْدُ اللهِ بْنُ سَعِيدٍ فِي رِوَايَتِهِ:
قَامَ رَسُولُ اللهِ ﷺ عِنْدَ بَابِ عَائِشَةَ.

[٧٢٩٤] ٤٧ - (...) حَدَّثَنِي حَرْمَلَهُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ
اللهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ، وَهُوَ
مُسْتَقْبِلُ الْمَشْرِقِ: «هَا! إِنَّ الْفِتْنَةَ هُنَا، هَا!
إِنَّ الْفِتْنَةَ هُنَا، هَا! إِنَّ الْفِتْنَةَ هُنَا، مِنْ
حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[٧٢٩٥] ٤٨ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَكْرَمَةَ بْنِ
عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عَمَرَ قَالَ:
خَرَجَ رَسُولُ اللهِ ﷺ مِنْ بَيْتِ عَائِشَةَ فَقَالَ:

«رَأْسُ الْكُفُرِ مِنْ هُنَّا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ». يَعْنِي الْمَشْرِقَ.

[7296] 49 - (...) Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say, pointing towards the east with his hand: ‘Oh, tribulation is there, oh, tribulation is there,’ three times, ‘where the horns of the *Shaiṭân* appear,’ meaning the east.”

٤٩-[٧٢٩٦] حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ سُلَيْمَانَ : أَخْبَرَنَا حَنْظَلَةُ قَالَ : سَمِعْتُ سَالِمًا يَقُولُ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ : «هَا ! إِنَّ الْفِتْنَةَ هُنَّا، هَا ! إِنَّ الْفِتْنَةَ هُنَّا» ثَلَاثَةً حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» يَعْنِي الْمَشْرِقَ .

[2797] 50 - (...) Sâlim bin ‘Abdullâh bin ‘Umar said: “O people of Al-‘Irâq, how often you ask about minor issues when you are committing major sins? I heard my father, ‘Abdullâh bin ‘Umar, say: I heard the Messenger of Allâh ﷺ say: ‘Tribulation will come from there,’ and he pointed with his hand towards the east, ‘where the horns of the *Shaiṭân* appear.’ You are striking one another’s necks, but Mûsâ killed the one whom he killed of Pharaoh’s people by mistake, and Allâh, Glorified and Exalted is He, said to him: ‘...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...’”^[1]

Ahmad bin ‘Umar said in his report: “from Sâlim,” he did not say: “I heard Sâlim.”

٥٠-[٧٢٩٧] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبِيَّنَ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى وَأَحْمَدُ ابْنُ عُمَرَ الْوَكِيعِيُّ - وَاللَّفْظُ لِابْنِ أَبِيَّنَ - قَالُوا : حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ قَالَ : سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ : يَا أَهْلَ الْعَرَاقِ ! مَا أَسْأَلُكُمْ عَنِ الصَّغِيرَةِ، وَأَرْكَبَكُمُ الْكُبِيرَةِ ! سَمِعْتُ أَبِيهِ، عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هُنَّا» وَأَوْمَّا يُبَيِّدُ نَحْوَ الْمَشْرِقِ «مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ» وَأَنْشَمْ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَإِنَّمَا قَتَلَ مُوسَى الَّذِي قُتِلَ، مِنْ آلِ فِرْعَوْنَ خَطَّاً، فَقَاتَ اللَّهُ عَزَّ وَجَلَّ لَهُ : «وَقَاتَنَا نَفْسًا فَنَجَّيْنَاكَ مِنَ الْفَمِ وَفَتَنَكَ فُتُونًا» [طه: ٤٠].

^[1] Ta-Ha 20:40.

وَقَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ: عَنْ سَالِمٍ، لَمْ يَقُلْ: سَمِعْتُ سَالِمًا.

Chapter 17. The Hour Will Not Begin Until (The Tribe Of) Daws Worship Dhul-Khalasah

[7298] 51 - (2906) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Hour will not begin until the backsides of the women of (the tribe of) Daws wobble (as they go) around Dhul-Khalasah.’”

That was an idol that Daws used to worship in Tabâlah during the *Jâhilîyyah*.

[7299] 52 - (2907) It was narrated that ‘Âishah said: “I heard the Messenger of Allâh ﷺ say: ‘Night and day will not cease until Al-Lât and Al-‘Uzza are worshipped.’ I said: ‘O Messenger of Allâh, when Allâh revealed the words: It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though idolaters hate (it).’,^[1] I thought that this had been fulfilled, and would never be

(المعجم ١٧) - (بابٌ: لا تقوم الساعة حتى تعبد دوس ذا الخلصة)
(التحفة ١٧)

[٧٢٩٨-٥١] حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ اخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمُرٌ عَنِ الرُّهْبَرِيِّ، عَنْ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَا تَقْوُمُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَّاتُ نِسَاءِ دَوْسٍ، حَوْلَ ذِي الْخَلَصَةِ». وَكَانَتْ صَنَمًا تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ، يَتَبَالَّهُ.

[٧٢٩٩-٥٢] حَدَّثَنَا أَبُو كَامِلُ الْجَحدَرِيُّ وَأَبُو مَعْنَى، زَيْدُ بْنُ يَزِيدَ الرَّفَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنَى - قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ أَلْسُونَ بْنِ الْعَلَاءِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَذْهَبُ اللَّيلُ وَالنَّهَارُ حَتَّى تَعْبُدَ الْلَّاثُ وَالْعَزَّى» فَقُلْتُ: يَا رَسُولَ اللهِ! إِنْ كُنْتُ لَأَظُنُّ حِينَ أَنْزَلَ اللهُ:

^[1] At-Tauba 9:33, As-Saff 61:33.

undone.' He said: 'As much of that as Allâh wills will happen, then Allâh will send a pleasant wind which will cause everyone in whose heart is faith the size of a grain of mustard seed to die, then there will be left those in whom there is no good, and they will revert to the religion of their forefathers."

»هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ كَفَرُوا
وَلَوْ كَرِهَ الْمُشْرِكُونَ« [التوبه: ٣٣] و
الصف: ٩]. أَنَّ ذَلِكَ تَامٌ، قَالَ: «إِنَّهُ سَيَكُونُ
مِنْ ذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا
طَيِّبَةً، فَتَوَفَّى كُلُّ مَنْ فِي قَلْبِهِ مِنْقَالٌ حَبَّةً مِنْ
خَرْدَلٍ مِنْ إِيمَانِهِ، فَيَقُولُ مَنْ لَا خَيْرَ فِيهِ،
فَيُرِجِّعُونَ إِلَى دِينِ آبَائِهِمْ».

[7300] (...) 'Abdul-Hamîd bin Ja'far narrated a similar report (as *Hadîth* no. 7299) with this chain of narrators.

[٧٣٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى: حَدَّثَنَا أَبُو بَكْرٍ - وَهُوَ الْحَنَفِيُّ:
حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ بِهَذَا
الإِسْنَادِ، نَحْوَهُ.

Chapter 18. The Hour Will Not Begin Until A Man Passes By Another Man's Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity

[7301] 53 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until a man passes by the grave of another man and says: 'Would that I were in his place.'"

(المعجم ١٨) - (بَابٌ : لَا تَقُومُ
السَّاعَةُ حَتَّى يَمْرُرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ،
فَيَتَمنِي أَنْ يَكُونَ مَكَانُ الْمَيِّتِ، مِنْ
الْبَلَاءِ) (التحفة ١٨)

[٧٣٠١-٥٣] حَدَّثَنَا قُتْبَيْهُ بْنُ
سَعِيدٍ عَنْ مَالِكٍ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ
- عَنْ أَبِي الرِّنَادِ، عَنْ الْأَغْرَجِ، عَنْ أَبِي
هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ
السَّاعَةُ حَتَّى يَمْرُرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ
يَا لَيْتَنِي مَكَانَهُ». [راجع: ٣٩٦]

[7302] 54 - (...) It was narrated that Abû Hurairah said: "The

[٧٣٠٢-٤] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبْيَانَ بْنِ صَالِحٍ وَمُحَمَّدُ بْنُ

Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, this world will not cease to be until a man passes by a grave and throws himself on top of it and says: “Would that I were in the place of the occupant of this grave,” not because of religion, but because of calamity.’”

[7303] 55 - (2908) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, there will come a time when the killer will not know for what he killed, and the slain will not know for what he was slain.’”

[7304] 56 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, this world will not cease to be until there comes a day when the killer will not know for what he killed, and the slain will not know for what he was slain.’ It was said: ‘How will that be?’ He said: (Because of) ‘Al-Harj (widespread killing). And the slayer and the slain will both be in the Fire.’”

يَزِيدُ الرَّفَاعِيُّ - وَاللَّفْظُ لِابْنِ أَبِيَّ - قَالَ : حَدَّثَنَا ابْنُ فُضِيلٍ عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَذَهَّبُ الدُّنْيَا حَتَّى يَمُرَ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّعَ عَلَيْهِ، وَيَقُولُ : يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ، وَيَسِّرْ بِهِ الدِّينَ إِلَّا الْبَلَاءُ». [٧٣٠٣-٥٥]

أَبِي عُمَرَ الْمَكِيُّ : حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ - وَهُوَ ابْنُ كَيْسَانَ - ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ! لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قُتِلَ ، وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ». [٧٣٠٤-٥٦]

اللَّهُ بْنُ عُمَرَ بْنِ أَبِيَّ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضِيلٍ عَنْ أَبِي إِسْمَاعِيلَ الْأَشْلَمِيِّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَذَهَّبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ ، لَا يَدْرِي الْقَاتِلُ فِيهِ قُتِلَ ، وَلَا الْمَقْتُولُ فِيهِ قُتِلَ» - فَقِيلَ : كَيْفَ يَكُونُ ذَلِكَ؟ قَالَ : «الْهَرْجُ . الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

وَفِي رِوَايَةِ ابْنِ أَبِانَ قَالَ: هُوَ يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي إِسْمَاعِيلَ، لَمْ يَذْكُرِ الْأَسْلَمِيَّ.

[7305] 57 - (2909) Abû Hurairah said, (narrating) from the Prophet ﷺ: “Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka’bah.”

[٧٣٠٥-٥٧] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالًا: حَدَّثَنَا سُفْيَانُ ابْنُ عَيْنَةَ عَنْ زَيَادِ بْنِ سَعْدٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ عَنِ النَّبِيِّ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَيْنِ مِنَ الْحَبَشَةِ».

[7306] 58 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka’bah.”

[٧٣٠٦-٥٨] حَدَّثَنِي حَرَمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَيْنِ مِنَ الْحَبَشَةِ».

[7307] 59 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: ‘Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the House of Allâh, Glorified and Exalted is He.”

[٧٣٠٧-٥٩] حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَارِدِيَّ، عَنْ ثَورِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ذُو السُّوَيْقَيْنِ مِنَ الْحَبَشَةِ يُخَرِّبُ بَيْتَ اللَّهِ عَزَّ وَجَلَّ».

[7308] 60 - (2910) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٧٣٠٨-٦٠] حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

"The Hour will not begin until a man emerges from Qahṭān, driving the people with his stick."

مُحَمَّدٌ، عَنْ ثُورِبْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثَ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِّنْ
فَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

[7309] 61 - (2911) It was narrated from Abū Hurairah that the Prophet ﷺ said: "Day and night will not cease until a man called Al-Jahjāh becomes king."

Muslim said: They are four brothers: Sharīk, 'Ubaidullāh, 'Umair, and 'Abdul-Kabīr, sons of 'Abdul-Majid.^[1]

[٧٣٠٩] ٦١ - (٢٩١١) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارِ الْعَبْدِيِّ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ
عَبْدِ الْمَجِيدِ أَبُو بَكْرِ الْحَافِي: حَدَّثَنَا عَبْدُ
الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ
الْحَكَمَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا تَذَهَّبُ الْأَيَامُ
وَاللَّيَالِي، حَتَّى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ
الْجَهْجَاهُ».

قال مُسلم: هُمْ أَرْبَعَةٌ إِحْوَةٌ: شَرِيكٌ،
وَعَبْدُ اللَّهِ، وَعَمِيرٌ، وَعَبْدُ الْكَبِيرِ، بُنُو
عَبْدِ الْمَجِيدِ.

[7310] 62 - (2912) It was narrated from Abū Hurairah that the Prophet ﷺ said: "The Hour will not begin until you fight a people with faces like hammered shields, and the Hour will not begin until you fight a people whose shoes are made of hair."^[2]

[٧٣١٠] ٦٢ - (٢٩١٢) حَدَّثَنَا أَبُو
بَكْرِ بْنِ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ -
وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ: حَدَّثَنَا
سُفِيَّانُ عَنِ الرُّهْرِيِّ، عَنْ سَعِيدِ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ
السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَانَ وُجُوهُهُمْ
الْمَجَانُ الْمُطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى
تُقَاتِلُوا قَوْمًا يَعَالِهُمُ الشَّعْرُ».

^[1] 'Abdul-Kabīr is one of the narrators.

^[2] They used to refer certain kinds of animal skins as "hair."

[7311] 63 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight a nation whose shoes are made of hair, and whose faces are like hammered shields.'"

[٧٣١١] ٦٣ - (...) حَدَّثَنَا حَرْمَةُ ابْنُ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُكُمْ أُمَّةً يَسْتَعْلُونَ الشَّعَرَ، وُجُوهُهُمْ مِثْلُ الْمَجَانَ الْمُطْرَقَةِ» .

[7312] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until you fight a people whose shoes are made of hair, and the Hour will not begin until you fight a people with small eyes and flat, short noses."

[٧٣١٢] ٦٤ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ يَهِ النَّبِيَّ ﷺ قَالَ : «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِعَارَ الْأَعْيُنِ، دُلْفَ الْأَنْفِ» .

[7313] 65 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields, wearing clothes made from hair and shoes made from hair."

[٧٣١٣] ٦٥ - (...) حَدَّثَنَا قَتْبِيَةُ بْنُ سَعِيدٍ : حَدَّثَنَا يَعْوُبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْتُرْكَ، قَوْمًا وُجُوهُهُمْ كَالْمَجَانَ الْمُطْرَقَةِ، يَلْبِسُونَ الشَّعَرَ، وَيَمْشُونَ فِي الشَّعَرِ» .

[7314] 66 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Before the Hour begins you will fight a people whose shoes are

[٧٣١٤] ٦٦ - (...) حَدَّثَنَا أَبُو كُرْبَيْهُ : حَدَّثَنَا وَكِيعٌ وَأَبُو أَسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي

made of hair and whose faces are like hammered shields, with red faces and small eyes.””

حَازِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْمًا نِعَالُهُمُ الشَّعْرُ، كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطْرَقَةُ، حُمْرُ الْوُجُوهُ، صِغَارُ الْأَعْيُنِ».

[7315] 67 - (2913) It was narrated from Al-Jurairî, that Abû Naâdrah said: “We were with Jâbir bin ‘Abdullâh and he said: ‘Soon the people of Al-‘Irâq will not send them any *Qafîz* or Dirham.’ We said: ‘Why is that?’ He said: ‘Because of the non-Arabs.’ Then he said: ‘Soon the people of Ash-Shâm will not send them any Dînâr or *Mudî*.’ We said: ‘Why is that?’ He said: ‘Because of the Byzantines.’ Then he fell silent for a while, then he said: ‘The Messenger of Allâh ﷺ said: At the end of my *Ummah* there will be a *Khalifah* who will give out handfuls of wealth without counting it.’””

حَرْبٌ وَعَلَيْهِ بْنُ حُجْرٍ - وَاللَّفْظُ لِزُهْيرٍ -

فَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يَجِيئَ إِلَيْهِمْ قَفِيزٌ وَلَا دِرْهَمٌ، قُلْنَا: مِنْ أَينَ ذَاكَ؟ قَالَ: مِنْ قَبْلِ الْعَجَمِ، يَمْنُونَ ذَاكَ، ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّامِ أَنْ لَا يَجِيئَ إِلَيْهِمْ دِينَارٌ وَلَا مُدْنِيٌّ، قُلْنَا: مِنْ أَينَ ذَاكَ؟ قَالَ: مِنْ قَبْلِ الرُّومِ، ثُمَّ سَكَّ هُنَيَّةً، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ أَمْتَيْهِ خَلِيلَةٌ يَحْشِي الْمَالَ حَتَّىٰ، وَلَا يَعْدُهُ عَدًّا».

فَالَّذِي قُلْتُ لِأَبِي نَصْرَةَ وَأَبِي الْعَلَاءِ: أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَرَيْزِ؟ فَقَالَا: لَا.

[7316] (...) وَحَدَّثَنَا ابْنُ الْمُشَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا سَعِيدٌ يَعْنِي الْجُرَيْرِيِّ، بِهَذَا الإِسْنَادِ، نَحْوُهُ.

[7317] 68 - (2914) It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said:

ابْنُ عَلَيِّ الْجَهَضَمِيِّ: حَدَّثَنَا بِشْرٌ يَعْنِي

'Among your *Khalifah* will be a *Khalifah* who will give out handfuls of wealth without counting it.'

ابن مُعَضِّلٍ؛ وَحَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ [السعدي]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، كَلَّا هُمَا عَنْ سَعِيدِ بْنِ يَرِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَلَقَكُمْ خَلِيفَةً يَحْتُو الْمَالَ حَتَّىٰ، وَلَا يَعْدُهُ عَدَدًا». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «يَحْتِي الْمَالَ».

[7318] 69 - (2913/2914) It was narrated that Abû Sa'eed, and Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'At the end of time there will be a *Khalifah* who will distribute wealth without counting it.'

[7318] 69 - (2913/2914) وَحَدَّثَنِي زُهيرٌ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي حَدَّثَنَا دَاوُدٌ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَجَابِرٌ بْنُ عَبْدِ اللَّهِ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةً يَقْسِمُ الْمَالَ وَلَا يَعْدُهُ».

[7319] (...) A similar report (as *Hadîth* no. 7318) was narrated from Abû Sa'eed, from the Prophet ﷺ.

[7319] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شِيهَةَ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7320] 70 - (2915) It was narrated that Abû Sa'eed Al-Khudrî said: "One who is better than me told me that the Messenger of Allâh ﷺ said to 'Ammâr, when he was digging the ditch (before the battle of *Al-Khandaq*) he wiped his head and said: "You poor man, son of Sumayyah, a group of wrongdoers will kill you."

[7320] 70 - (2915) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُسْنَى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يَحْدُثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي؛ أَنَّ رَسُولَ

الله ﷺ قال لِعُمَّارٍ، حِينَ جَعَلَ يَحْفَرُ
الْخَنْدَقَ، جَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ:
«بُؤْسَ ابْنِ سُمَيَّةَ، تَقْتُلُكَ فِتْنَةً بَاغِيَّةً».

[7321] 71 - (...) A similar report (as *Hadîth* no. 7320) was narrated from Abû Maslamah with this chain of narrators, except that in the *Hadîth* of An-Nâdr it says: "One who is better than me, Abû Qatâdah" – and in the *Hadîth* of Khâlid bin Al-Hârith it says: "I think he meant Abû Qatâdah."

[7321] 71 - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ مُعاَذَ بْنِ عَبَادِ الْعَنْبَرِيِّ وَهُرَيْمُ بْنُ عَبْدِ
الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ
مَنْصُورٍ وَمَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ
قُدَامَةَ قَالُوا: أَخْبَرَنَا التَّنَّصُّرُ بْنُ شُمَيْلٍ،
كِلَّا هُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ بِهَذَا
الْإِسْنَادِ نَحْوُهُ، غَيْرَ أَنَّ فِي حَدِيثِ التَّنَّصُّرِ
قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرُ مِنِّي، أَبُو قَتَادَةَ
- وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ:
أَرَاهُ يَعْنِي أَبَا قَتَادَةَ - وَفِي حَدِيثِ خَالِدِ
وَيَقُولُ: «وَرِسَّا» أَوْ [يَقُولُ]: «يَا وَرِسَّ
ابْنِ سُمَيَّةَ».

[7322] 72- (2916) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said to 'Ammâr: "You will be killed by the group who are in the wrong."

[7322] 72- (2916) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛
وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمَيِّ وَأَبُو بَكْرِ بْنُ
نَافِعٍ - قَالَ عُقْبَةُ: حَدَّثَنَا، وَقَالَ أَبُو بَكْرٍ:
أَخْبَرَنَا - عُنْدَرُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
خَالِدًا الْحَدَّاءَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ أَبِي
الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمَّ سَلَمَةَ؛ أَنَّ رَسُولَ
الله ﷺ قَالَ لِعُمَّارٍ: «تَقْتُلُكَ فِتْنَةً الْبَاغِيَّةُ».

[7323] (...) A similar report (as *Hadîth* no. 7322) was narrated from Umm Salamah, from the Prophet ﷺ.

[٧٣٢٣] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا خَالِدُ الْحَدَاءَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسِنِ وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمَّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7324] 73 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: "Ammâr will be killed by the group who are in the wrong."

[٧٣٢٤] [٧٣٢٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَوْنَى، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمَّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «تَقْتُلُ عَمَارًا الْفَتَّةُ الْبَاغِيَةُ».

[7325] 74 - (2917) It was narrated from Abû Hurairah that the Prophet ﷺ said: "This *Ummah* of mine will be destroyed by this tribe of Quraish." They said: "What do you command us to do?" He said: "Would that the people will keep away from them."

[٧٣٢٥] [٢٩١٧] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَانِدَةَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُهْلِكُ أُمَّتِي هَذَا الْحَيَّ مِنْ قُرْيَشٍ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْاَنَ النَّاسَ اعْتَرَلُوهُمْ».

[7326] Shu'bah narrated a similar report (as *Hadîth* no. 7325) with this chain of narrators.

[٧٣٢٦] حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرِقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفَiqِيُّ قَالَا: حَدَّثَنَا أَبُو دَاؤَدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الْإِسْنَادِ، فِي مَعْنَاهُ.

[7327] 75 - (2918) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٧٣٢٧] [٢٩١٨] حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي

'Chosroes has died and there will be no Chosroes after him. When Caesar dies there will be no Caesar after him. By the One in Whose Hand is my soul, you will spend their treasures in the cause of Allâh.'"

[7328] (...) A similar *Hadîth* (as no. 7327) was narrated from Az-Zuhri with the chain of Sufyân.

[7329] 76 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Chosroes has died and there will be no Chosroes after him. Caesar will certainly die, and there will be no Caesar after him. And you will distribute their treasures in the cause of Allâh.'"

[7330] 77 - (2919) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'When Chosroes dies, there will be no Chosroes after him' and he mentioned a *Hadîth* like that of Abû Hurairah (no. 7329).

عمر - قالا : حدثنا سفيان عن الزهري ، عن سعيد بن المسيب ، عن أبي هريرة قال : قال رسول الله ﷺ : «قد مات كسرى فلا كسرى بعده ، وإذا هلك فیصر فلا فیصر بعده ، والذی نفسي بيده ! لتفقن کوزهمما في سلیل الله ».

[7328] 7328 حدثني حرمته بن يحيى : أخبرنا ابن وهب : أخبرني يوسم ، وحدثني ابن رافع وعبد بن حميد عن عبد الرزاق : أخبرنا معمر ، كلامهما عن الزهري ياسناد سفيان ومعنى حديثه .

[7329] 76 - (...) حدثنا محمد ابن رافع : حدثنا عبد الرزاق : حدثنا معمر عن همام بن متبه قال : هذا ما حدثنا أبو هريرة عن رسول الله ﷺ ، فذكر أحاديث منها : وقال رسول الله ﷺ : «هلك كسرى ثم لا يكون كسرى بعده ، وفیصر ليهلك ثم لا يكون فیصر بعده ، ولتفقن کوزهمما في سلیل الله ».

[7330] 77 - (2919) حدثنا قتيبة ابن سعيد : حدثنا جرير عن عبد الملک بن عمیر ، عن جابر بن سمرة قال : قال رسول الله ﷺ : «إذا هلك كسرى فلا كسرى بعده » فذكر بمثل أبي هريرة سواء .

[7331] 78 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'A group of Muslims, or, of believers, will lay open the treasure of Chosroes which is in the white palace.'"

Qutaibah said: "...of Muslims," and he was not uncertain.

[7332] (...) Jâbir bin Samurah said: I heard the Messenger of Allâh ﷺ... a *Hadîth* like that of Abû 'Awânah (no. 7331).

[7333] (2920) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Have you heard of a city, one side of which is on land and the other is in the sea?" They said: "Yes, O Messenger of Allâh." He said: "The Hour will not begin until seventy thousand of Banû Ishâq attack it. When they come to it, they will halt and they will not fight with weapons nor will they shoot arrows. They will say: 'None has the right to be worshipped but Allâh, and Allâh is most great,' and one of its two sides will fall."

Thawr said: "I do not know except he said: 'The side that is

[٧٣٣١] ٧٨ - (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ وَأَبُو كَامِلِ الْجَحْدَرِيِّ قَالًا : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «الْتَّفَتَحَ عِصَابَةٌ مِنَ الْمُسْلِمِينَ ، أَوْ مِنَ الْمُؤْمِنِينَ ، كَثُرَ آلِ كُسْرَى الَّذِي فِي الْأَيْضِ .»

قَالَ قُتْبَيْهُ : مِنَ الْمُسْلِمِينَ ، وَلَمْ يَشُكْ .

[٧٣٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُسَيْبِيِّ وَابْنُ بَشَّارٍ قَالًا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ ، يَعْنِي حَدِيثَ أَبِي عَوَانَةَ .

[٧٣٣٣] (٢٩٢٠) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ ، عَنْ ثَوْرٍ وَهُوَ ابْنُ زَيْدِ الدَّبَّلِيِّ عَنْ أَبِي الْغَيْثِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ النَّبِيَّ ﷺ قَالَ : «سَمِعْتُمْ بِمَدِينَةِ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ؟» قَالُوا : نَعَمْ ، يَا رَسُولَ اللَّهِ ! قَالَ : «لَا تَقْوُمُ السَّاعَةُ حَتَّى يَعْزُرُوهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْرَاقَ ، إِذَا جَاءُوهَا نَزَلُوا ، فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ يَرْمُوْا بِسَهْمٍ ، قَالُوا : لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، فَيَسْقُطُ أَحَدُ جَانِبَيْهَا» .

in the sea.” – “Then they will say a second time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and the other side will fall. Then they will say a third time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and it will be opened for them, and they will enter it and take the spoils of war. Then when they are distributing the spoils, a cry will come to them, saying *Ad-Dajjâl* has appeared, and they will leave everything and go back.”

[7334] (...) Thawr bin Zaid Ad-Dailî narrated a similar report (as *Hadîth* no. 7333), with this chain of narrators.

[7335] 79 - (2921) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Most certainly you will fight the Jews, and you will fight them until a rock says: ‘O Muslim, here is a Jew, come and kill him.’”

[7336] (...) It was narrated from ‘Ubâidullâh with this chain of narrators (a *Hadîth* similar to no. 7335), and he said in his *Hadîth*: “Here is a Jew behind me.”

قَالَ ثُورٌ: لَا أَعْلَمُ إِلَّا قَالَ: «الَّذِي
فِي الْبَحْرِ، ثُمَّ يَقُولُ الثَّانِيَةَ: لَا إِلَهَ إِلَّا
اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَسْقُطُ جَانِبُهَا الْآخِرُ، ثُمَّ
يَقُولُ التَّالِثَةَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،
فَيَفْرَجُ لَهُمْ، فَيَدْخُلُونَهَا فَيَعْنَمُوا، فَيَسْتَمِعُ
هُمْ يَقْتَسِمُونَ الْمَعَانِمَ، إِذْ جَاءُهُمُ الْصَّرِيحُ
فَقَالَ: إِنَّ الدَّجَالَ قَدْ خَرَجَ، فَيَرْكُونَ كُلَّ
شَيْءٍ، وَيَرْجِعُونَ».

[٧٣٣٤] (...) حَدَّثَنِي مُحَمَّدُ بْنُ
مَرْزُوقٍ: حَدَّثَنَا يَسْرُرُ بْنُ عُمَرَ الرَّهْرَانِيُّ:
حَدَّثَنِي سَلَيْمَانُ بْنُ بَلَالٍ: حَدَّثَنَا ثُورُ بْنُ
رَيْدٍ الدَّلِيلِيِّ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[٧٣٣٥] ٧٩ (٢٩٢١) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ
يَسْرِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَتَقْاتِلُنَّ
الْيَهُودَ، فَلَتَمْتَلِئُهُمْ حَتَّىٰ يَقُولُوا الْحَجَرُ:
يَا مُسْلِمٌ! هَذَا يَهُودِيٌّ، فَتَعَالَ
فَاقْتُلْهُ».

[٧٣٣٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا
يَحْيَىٰ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ - وَقَالَ
فِي حَدِيثِهِ: «هَذَا يَهُودِيٌّ وَرَائِيٌّ».

[7337] 80 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "You and the Jews will fight one another, until a rock says: 'O Muslim, here is a Jew behind me, come and kill him.'"

[٧٣٣٧]-٨٠ (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ حَمْزَةَ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَمْرَةَ قَالَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَقَاتِلُونَ أَنْتُمْ وَيَهُودُ، حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمًا! هَذَا يَهُودِيٌّ وَرَائِيٌّ، تَعَالَ فَاقْتُلْهُ.

[7338] 81 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "The Jews will fight you, and you will prevail over them, until a rock will say: 'O Muslim, here is a Jew behind me, kill him.'"

[٧٣٣٨]-٨١ (...) حَدَّثَنَا حَرْمَلَةَ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسَ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي سَالِمٌ [بْنُ عَبْدِ اللَّهِ]: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقَاتِلُكُمُ الْيَهُودُ، فَسُلَطَّوْنَ عَلَيْهِمْ، حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمًا! هَذَا يَهُودِيٌّ وَرَائِيٌّ فَاقْتُلْهُ».

[7339] 82 - (2922) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: "O Muslim, O slave of Allâh, there is a Jew behind me, come and kill him." Except the *Gharqad* (a thorny tree), for it is one of the trees of the Jews.'"

[٧٣٣٩]-٨٢ (٢٩٢٢) حَدَّثَنَا قَتْبِيَةَ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سَهْلِيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُؤْمِنُ السَّاعَةُ حَتَّىٰ يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتَلُهُمُ الْمُسْلِمُونَ، حَتَّىٰ يَخْتَبِيَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ أَوِ الشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ: يَا مُسْلِمًا! يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ خَلْفِيٌّ، فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدُ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

[7340] 83 - (2923) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'Before the Hour comes, there will be many liars.'"

In the *Hadîth* of Abul-Ahwas it says: "He said: 'I said to him (the sub narrator): 'Did you hear that from the Messenger of Allâh ﷺ?'" He said: "Yes."

[7341] (...) A similar report (as *Hadîth* no. 7340) was narrated from Simâk with this chain of narrators.

Simâk said: "I heard my brother say: 'Jâbir said: 'Be on your guard against them (the liars).'"

[7342] 84 - (157) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until *Dajjâlûn* and liars have been appeared, nearly thirty, each of them claiming that he is a messenger of Allâh."

[7340-83] (٢٩٢٣-٨٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الْأَخْوَصِ؛ وَحَدَّثَنَا أَبُو كَامِلُ الْجَعْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَامُهَا عَنْ سِمَاكٍ، عَنْ جَابِرٍ بْنِ سَمُورَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ». وَزَادَ فِي حَدِيثِ أَبِي الْأَخْوَصِ: قَالَ فَقِلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

[7341] (...) وَحَدَّثَنِي أَبْنُ الْمُشَيْخِ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا إِلَاسْنَادِ، مِثْلُهُ . قَالَ سِمَاكٍ: وَسَمِعْتُ أَخِي يَقُولُ: قَالَ جَابِرٌ: فَاحْذَرُوهُمْ.

[7342-84] (١٥٧-٨٤) حَدَّثَنِي زُهْيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهْيرٌ: حَدَّثَنَا - عَبْدُ الرَّحْمَنَ وَهُوَ أَبْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُعْثَ دَجَالُونَ كَذَّابُونَ، قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ». [راجع: ٣٩٦]

[7343] (...) A similar report (as *Hadîth* no. 7342) was narrated from Abû Hurairah, from the Prophet ﷺ.

٧٣٤٣ [(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقُ : أَخْبَرَنَا مَعْمُرٌ عَنْ هَمَامٍ أَبْنِ مُنْبَهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرُ أَنَّهُ قَالَ : حَتَّى يَبْعَثَ .

Chapter 19. About Ibn Ṣayyâd

(المعجم ١٩) - (باب ذكر ابن صياد)

(التحفة ١٩)

[7344] 85 - (2924) It was narrated that ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ and we passed by some boys among whom was Ibn Ṣayyâd. The boys went away and Ibn Ṣayyâd sat down. It was as if the Messenger of Allâh ﷺ did not like that. The Prophet ﷺ said to him: ‘May your hands be rubbed with dust. Do you bear witness that I am the Messenger of Allâh?’ He said: ‘No; rather you should bear witness that I am the messenger of Allâh.’ ‘Umar bin Al-Khaṭîb said: ‘O Messenger of Allâh, let me kill him.’ The Messenger of Allâh ﷺ said: ‘If he is who you think he is, you will never be able to kill him’”

٧٣٤٤ [(...) حَدَّثَنَا عُתْمَانُ ٨٥ - ٢٩٢٤] أَبْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُتْمَانَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا، وَقَالَ عُتْمَانُ : حَدَّثَنَا - جَرِيرُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَرْنَا بِصَيْبَانٍ فِيهِمُ أَبْنُ صَيَّادٍ، فَكَانَ رَسُولُ اللَّهِ ﷺ وَجَلَّسَ أَبْنَ صَيَّادٍ، فَكَانَ رَسُولُ اللَّهِ ﷺ كَرِهَ ذَلِكَ، فَقَالَ لَهُ النَّبِيُّ ﷺ : « تَرَبَّتْ يَدَاكَ، أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟ » فَقَالَ : لَا، بَلْ تَشْهُدُ أَنِّي رَسُولُ اللَّهِ، فَقَالَ عُمَرُ أَبْنُ الْخَطَّابِ : ذَرْنِي، يَا رَسُولُ اللَّهِ! حَتَّى أُقْتَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « إِنْ يُكْنَى الَّذِي تَرَى، فَلَنْ تَسْتَطِعَ قَتْلَهُ ». ٨٦ [(...) حَدَّثَنَا مُحَمَّدُ بْنُ

[7345] 86 - (...) It was narrated that ‘Abdullâh said: “We were walking with the Prophet ﷺ and we passed by Ibn Ṣayyâd. The Messenger of Allâh ﷺ said to him: ‘I have hidden something

عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبْو بُكَرٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ أَبْنُ نُمَيْرٍ : حَدَّثَنَا، وَقَالَ الْأَخْرَانِ : أَخْبَرَنَا - أَبُو

for you in my mind.' He said: '*Dukh.*' The Messenger of Allâh ﷺ said: 'Away with you. You cannot go beyond your rank.' 'Umar said: 'O Messenger of Allâh, let me strike his neck.' The Messenger of Allâh ﷺ said: 'Let him be, for if he is the one you fear, you will never be able to kill him.'"

مُعاوِيَةٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ، فَمَرَرَنَا بْنُ صَيَّادٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ خَبَأْتُ لَكَ خَيْرًا» فَقَالَ: دُخْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِحْسَانًا، فَلَنْ تَعْدُ قَدْرَكَ» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَعْنِي فَأَضْرِبُ عُقْدَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ، فَإِنْ يَكُنْ الَّذِي تَخَافُ، لَنْ تَسْتَطِعَ قَتْلَهُ».

[7346] 87 - (2925) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ, Abû Bakr and 'Umar met him (meaning Ibn Shayyâd) on one of the streets of Al-Madînah, and the Messenger of Allâh ﷺ said to him: 'Do you bear witness that I am the Messenger of Allâh ﷺ?' He said: 'Do you bear witness that I am the messenger of Allâh?' The Messenger of Allâh ﷺ said: 'I believe in Allâh and His Angels, and His Books. What do you see?' He said: 'I see a throne over the water.' The Messenger of Allâh ﷺ said: 'You are seeing the throne of Iblîs over the sea. What else do you see?' He said: 'I see two truth-tellers and one liar, or two liars and one truth-teller.' The Messenger of Allâh ﷺ said: 'He has been confounded. Leave him alone.'"

[7347] 88 - (2926) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet of Allâh ﷺ

[٧٣٤٦]-٨٧ [٢٩٢٥]-٨٧ ابْنُ الْمُتَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَهُ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرَ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَتَسْهُدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ هُوَ: [أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟] فَقَالَ رَسُولُ اللَّهِ ﷺ: «آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ، مَا تَرَى؟» قَالَ: أَرَى عَرْشًا عَلَى الْمَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَى عَرْشَ إِلَيْسَ عَلَى الْبَحْرِ، وَمَا تَرَى؟» قَالَ: أَرَى صَادِقَيْنِ وَكَاذِبَيْنِ أَوْ كَاذِبَيْنِ وَصَادِقَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَيْسَ عَلَيْهِ دَعْوَهُ؟»

[٧٣٤٧]-٨٨ [٢٩٢٦]-٨٨ ابْنُ حَيْبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا:

met Ibn Shâ'îd, and Abû Bakr and 'Umar were with him, and Ibn Shâ'îd was with the boys." And he mentioned a *Hadîth* like that of Al-Jurairî (no. 7346).

[7348] 89 - (2927) It was narrated that Abû Sa'eed Al-Khudrî said: "I accompanied Ibn Sayyâd to Makkah, and he said to me: 'I have met some people who say that I am the *Dajjâl*, but didn't you hear the Messenger of Allâh ﷺ say: "He will have no children"?' I said: 'Yes.' He said: 'But I have children. Didn't you hear the Messenger of Allâh ﷺ say: "He will not enter Al-Madînah or Makkah"?' I said: 'Yes.' He said: 'I was born in Al-Madînah and now I am heading for Makkah.' Then the last thing he said was: 'By Allâh, I know where he was born and I know where he is now.'" He (Abu Sa'eed) said: "He left me confused."

[7349] 90 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Ibn Shâ'îd said to me something that made me feel sorry for him: 'I can excuse other people but what is the matter with you, O

حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي [قال]: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَقِيَنَا نَبِيُّ اللَّهِ وَجَلَّ عَنْ أَبْنَ صَائِدٍ، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، وَابْنُ صَائِدٍ مَعَ الْغَلْمَانِ، فَذَكَرَ نَحْنُ حِدایَتَ الْحُرَيْرِيِّ.

[7348]-[2927] حَدَّثَنِي عَيْنُ الدِّينِ عَوْنَانَ اللَّهُ بْنُ عَمَرَ الْقَوَارِيِّيُّ وَمُحَمَّدُ بْنُ الْمُشَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: صَاحِبُ ابْنِ صَائِدٍ إِلَى مَكَّةَ، فَقَالَ لِي: [أَمَا قَدْ لَقِيْتُ مِنَ النَّاسِ، يَزْعُمُونَ أَنِّي الدَّجَّالُ، أَلَسْتَ سَمِعْتَ رَسُولَ اللَّهِ وَجَلَّ يَقُولُ: «إِنَّهُ لَا يُولَدُ لَهُ»] قَالَ: قُلْتُ: بَلَى، قَالَ: فَقَدْ وُلَدَ لِي، أَوْلَيْنِ سَمِعْتَ رَسُولَ اللَّهِ وَجَلَّ يَقُولُ: «لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ» قُلْتُ: بَلَى. قَالَ: فَقَدْ وُلَدْتُ بِالْمَدِينَةِ، وَهَا أَنَا أُرِيدُ مَكَّةَ - قَالَ - ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ: أَمَا، وَاللَّهُ! إِنِّي لَا عَلَمُ مَوْلِدَهُ، وَمَكَانَهُ وَأَيْنَ هُوَ. قَالَ: فَلَبَسْنِي.

[7349]-(...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ

Companions of Muḥammad? Didn't the Messenger of Allāh ﷺ say: "He (meaning *Ad-Dajjāl*) will be a Jew"? But I am a Muslim. Didn't he say, "He will have no children"? But I have children. And he said: "Allāh has forbidden Makkah to him," but I have performed *Hajj*.'

"And he carried on until I was nearly convinced by his words, then he said: 'By Allāh, I know where he is now, and I know his father and mother.' It was said to him: 'Wouldn't it please you to be that man?' He said: 'If it was offered to me I would not object.'"

[7350] 91 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: "We set out for *Hajj* or '*Umrah* and Ibn Ṣā'id was with us. We halted and the people scattered, and he and I were left (alone). I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said: 'It is very hot, why don't you put it beneath that tree?' So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said: 'Drink, Abū Sa‘eed.' I said: 'It is very hot and the milk is hot.' But the only reason was that I did not want to drink from his hand – or to take anything from his hand.' He said: 'O Abū Sa‘eed, I was thinking

لَيْ ابْنُ صَائِدٍ، فَأَخَذْتُنِي مِنْهُ ذَمَامَةً: هَذَا عَذْرَتُ النَّاسَ، مَالِي وَلَكُمْ؟ يَا أَصْحَابَ مُحَمَّدٍ! أَلَمْ يَقُلْ نَبِيُّ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّهُ يَهُودِيٌّ» وَقَدْ أَسْلَمْتُ، قَالَ: «وَلَا يُولَدُ لَهُ» وَقَدْ وُلِدَ لِي، وَقَالَ: «إِنَّ اللَّهَ قَدْ حَرَمَ عَلَيْهِ مَكَّةَ» وَقَدْ حَجَجْتُ.

قَالَ: فَمَا زَالَ حَتَّى كَادَ أَنْ يَأْخُذَ فِي قَوْلُهُ، قَالَ: فَقَالَ [لَهُ]: أَمَا، وَاللَّهُ إِنِّي لَا يَعْلَمُ الْآنَ حَيْثُ هُوَ، وَأَعْرِفُ أَبَاهُ وَأُمَّهُ، قَالَ: وَقَيلَ لَهُ: أَيْسَرُكَ أَنْكَ ذَاكَ الرَّجُلُ؟ قَالَ فَقَالَ: لَوْ مُرِضَ عَلَيَّ مَا كَرِهْتُ.

[٧٣٥٠-٩١] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنَ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجْنَا حُجَاجًا أَوْ عُمَارًا وَمَعَنَا ابْنُ صَائِدٍ، قَالَ: فَتَرَلْنَا مَنْزِلًا، فَنَفَرَقَ النَّاسُ وَبَقِيَتْ أَنَا وَهُوَ، فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ، قَالَ: وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي، فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَوْ وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ، قَالَ: فَفَعَلَ، قَالَ: فَرُفِعَتْ لَنَا غَنْمٌ، فَانْطَلَقَ فَجَاءَ بِغُسْنًا، فَقَالَ: اشْرَبْ، أَبَا سَعِيدِ! فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌ، مَا يَبِي إِلَّا أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ

of taking a rope and hanging it from a tree, then strangling myself because of what the people are saying about me. O Abû Sa'eed, some may be ignorant of the *Hadîth* of the Messenger of Allâh ﷺ but you the *Anṣâr* people are not. Who among the people has more knowledge of the *Hadîth* of the Messenger of Allâh ﷺ than you? Aren't you among the most knowledgeable of the *Hadîth* of the Messenger of Allâh ﷺ? Didn't the Messenger of Allâh ﷺ say: "He is a disbeliever" (meaning the *Dajjâl*)? But I am a Muslim. Didn't the Messenger of Allâh ﷺ say: "He is sterile and will have no children"? But I have left my children behind in Al-Madînah. Didn't the Messenger of Allâh ﷺ say, "He will not enter Al-Madînah or Makkah"? But I have come from Al-Madînah and am heading for Makkah."

Abû Sa'eed Al-Khudrî said: "I was about to accept his excuse, then he said: 'But, by Allâh, I know him, and I know where he was born, and I know where he is now.'"

He said: "I said to him: 'May the rest of your day be ruined.'"

[7351] 92 - (2928) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said to Ibn Shâ'îd: "What is the earth of Paradise?" He said: "A fine white flour, musk, O Abul-Qâsim." He said: "You have spoken the truth."

- أَوْ قَالَ آخَذَ عَنْ يَدِهِ - فَقَالَ: أَبَا سَعِيدٍ!
لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلًا فَأُعَلِّفَهُ بِشَجَرَةِ ثُمَّ
أَخْتَنَقَ مِمَّا يَقُولُ لِي النَّاسُ، يَا أَبَا سَعِيدٍ!
مَنْ حَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ ﷺ مَا
حَفِيَ عَلَيْكُمْ، مَعْشَرَ الْأَنْصَارِ! أَلَّمْ مِنْ
أَعْلَمُ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَوَيْسَ
قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ كَافِرٌ» وَأَنَا
مُسْلِمٌ؟ أَوَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ
عَقِيمٌ لَا يُولَدُ لَهُ» وَقَدْ تَرَكْتُ وَلَدِي
بِالْمَدِينَةِ؟ أَوَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ:
«لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ» وَقَدْ أَفْتَنْتُ مِنْ
الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟ .

قَالَ أَبُو سَعِيدٍ [الْحُدْرِي]: حَتَّىٰ كَدْتُ
أَنْ أَغْدِرَهُ، ثُمَّ قَالَ: أَمَا، وَاللَّهُ إِنِّي
لَا أَعْرِفُهُ وَأَعْرِفُ مَوْلَاهُ وَأَئِنَّ هُوَ الْأَنْ .
قَالَ: قُلْتُ لَهُ: تَبَّا لَكَ، سَائِرَ الْيَوْمِ .

[٧٣٥١]-٩٢ [٢٩٢٨]-٩٢
ابن علی الجهمی: حدثنا بشیر يعني
ابن مفضل، عن أبي مسلم، عن أبي
نصرة، عن أبي سعيد قال: قال رسول
الله ﷺ لابن صاير: «ما ثوبه الجنة؟»

قالَ: دَرْمَكَةُ بَيْضَاءُ، مَسْكُ، يَا أَبَا^{أَبَا}
الْقَاسِمِ! قَالَ: «صَدَقْتَ».

[7352] 93 - (...) It was narrated from Abû Sa'eed Al-Khudrî that Ibn Ṣayyâd asked the Prophet ﷺ about the earth of Paradise. He said: "A fine white flour, pure musk."

[٧٣٥٢]-٩٣ (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ
الْحُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ
رُبْرَةِ الْجَنَّةِ؟ فَقَالَ: «دَرْمَكَةُ بَيْضَاءُ، مَسْكُ
خَالِصٌ».

[7353] 94 - (2929) It was narrated that Muḥammad bin Al-Munkadir said: "I saw Jâbir bin 'Abdullâh swearing by Allâh that Ibn Shâ'id was the *Dajjâl*. I said: 'Are you swearing by Allâh?' He said: 'I heard 'Umar swearing to that effect in the presence of the Prophet ﷺ, and the Prophet ﷺ did not object to that.'"

[٧٣٥٣]-٩٤ (...) حَدَّثَنَا عَبْدُ
اللهِ بْنُ مُعاذِ الْعَتَبِرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ
ابْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ
اللهِ يَحْلِفُ بِاللهِ أَنَّ ابْنَ صَائِدَ الدَّجَالِ،
فَقُلْتُ: أَتَحْلِفُ بِاللهِ؟ قَالَ: إِنِّي سَمِعْتُ
عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ ﷺ،
فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[7354] 95 - (2930) It was narrated from 'Abdullâh bin 'Umar that 'Umar bin Al-Khaṭṭâb accompanied the Messenger of Allâh ﷺ and a group of men to Ibn Ṣayyâd. He found him playing with some boys by the battlement of Banû Maghâlah. At that time Ibn Ṣayyâd was approaching puberty. He did not notice anything until the Messenger of Allâh ﷺ tapped him on the back with his hand. Then the Messenger of Allâh ﷺ said to

[٧٣٥٤]-٩٥ (...) حَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى بْنُ عَبْدِ اللهِ بْنِ حَرْمَلَةَ بْنِ
عُمَرَانَ التَّجِيَّبِيِّ: أَخْبَرَنِي أَبُونِي وَهُبْ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَنَّ سَالَمَ
ابْنَ عَبْدِ اللهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ
أَخْبَرَهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ
رَسُولِ اللهِ ﷺ فِي رَهْطٍ قَبْلَ ابْنِ صَيَّادٍ
حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الصِّبِيَّانِ عِنْدَ أَطْمَرِ

Ibn Ṣayyād: "Do you bear witness that I am the Messenger of Allāh?" Ibn Ṣayyād looked at him and said: "I bear witness that you are the Messenger of the unlettered." Then Ibn Ṣayyād said to the Messenger of Allāh ﷺ: "Do you bear witness that I am the messenger of Allāh?" The Messenger of Allāh ﷺ gave up on him and said: "I believe in Allāh and in His Messengers." Then the Messenger of Allāh ﷺ said to him: "What do you see?" Ibn Ṣayyād said: "A truth-teller and a liar come to me." The Messenger of Allāh ﷺ said: "You have been confounded." Then the Messenger of Allāh ﷺ said to him: "I am hiding something in my mind for you." Ibn Ṣayyād said: "It is *Ad-Dukh*." The Messenger of Allāh ﷺ said: "May you be disgraced and dishonored, you will never go beyond your rank." Umar bin Al-Khaṭṭāb said: "O Messenger of Allāh, let me strike his neck." The Messenger of Allāh ﷺ said: "If he is him (meaning the *Dajjāl*), you will never be able to overpower him, and if he is not him, there is no good for you in killing him."

[7355] (2931) 'Abdullāh bin 'Umar (in continuation of the previous *Hadīth*) said: "After that the Messenger of Allāh ﷺ and Ubayy bin Ka'b Al-Anṣārī went to the palm trees where Ibn Ṣayyād

بني مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ - يَوْمَئِذٍ - الْحُلْمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ لِابْنِ صَيَّادٍ: «أَتَشْهُدُ أَنِّي رَسُولُ اللهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهُدُ أَنَّكَ رَسُولُ الْأَمِينَ، فَقَالَ ابْنُ صَيَّادٍ لِرسُولِ اللهِ ﷺ: «أَتَشْهُدُ أَنِّي رَسُولُ اللهِ؟» فَرَفَضَهُ رَسُولُ اللهِ ﷺ فَقَالَ: «آمَنْتُ بِاللهِ وَبِرِسُولِهِ». ثُمَّ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خُلِطَ عَلَيْكَ الْأُمُرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنِّي قَدْ خَيَّبْتُ لَكَ خَيْبَيْتاً» فَقَالَ ابْنُ صَيَّادٍ: «هُوَ الدُّخُونُ» فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنَّمَا أَخْسَأْتَكَ»، فَلَمْ تَعْدُ قَدْرَكَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي. يَا رَسُولَ اللهِ! أَضْرِبْ عَنْهُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسْلَطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرٌ لَكَ فِي قَتْلِهِ» [انظر:

.[٧٣٤٧]

[7355] (٢٩٣١) وَقَالَ سَالِمُ بْنُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللهِ ﷺ وَأَبْيَنْ كَعْبَ [الْأَنْصَارِيَّ] إِلَى النَّخْلِ الَّتِي فِيهَا

was. When the Messenger of Allâh ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Ṣayyâd before Ibn Ṣayyâd saw him. The Messenger of Allâh ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Ṣayyâd saw the Messenger of Allâh ﷺ hiding among the trunks of the palm trees, and said to Ibn Ṣayyâd: ‘O Ṣâf’ – which was the name of Ibn Ṣayyâd – ‘here is Muhammad!’ Ibn Ṣayyâd jumped up and the Messenger of Allâh ﷺ said: ‘If she had left him the matter would have become clear.’”

[7356] (169) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ stood up among the people and praised Allâh as He deserves to be praised, then he mentioned the *Dajjâl* and said: ‘I am warning you against him. There is no Prophet who did not warn his people against him. Nûh warned his people against him. But I will tell you something about him that no Prophet said to his people: Know that he is one-eyed and that Allâh, Blessed and Exalted is He, is not one-eyed.’”

Ibn Shihâb said: “Umar bin Thâbit Al-Anṣârî told me that one of the Companions of the Messenger of Allâh ﷺ told him, that the Messenger of Allâh ﷺ said – on the day when he warned the

ابن صَيَّادٍ، حَتَّى إِذَا دَخَلَ رَسُولُ اللهِ ﷺ التَّخْلِ، طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَأَهُ رَسُولُ اللهِ ﷺ [وَهُوَ مُضطَطَجُ عَلَى فِرَاشٍ فِي قَطِيفَةِ لَهُ فِيهَا رَمْزَمَهُ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: يَا صَافٌ! - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ، فَتَارَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ تَرَكْتُهُ بَيْنَ». .

[٧٣٥٦] [١٦٩] (7356) قَالَ سَالِمٌ: قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللهِ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي لَأُنْذِرُ كُمُوهُ، مَا مِنْ نَبِيٍّ إِلَّا [وَقَدْ أَنْذَرَهُ] قَوْمَهُ، لَقْدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُوا أَنَّهُ أَغْوَرُ، وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَغْوَرَ». .

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتِ الْأَنْصَارِيُّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللهِ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ حَذَرَ النَّاسَ الدَّجَّالَ:

people about the *Dajjâl*: ‘Between his eyes is written (the word) disbeliever, which everyone who resents his deeds, or every believer, will read.’ And he said: ‘Know that none of you will ever see his Lord, Glorified and Exalted is He, until he dies.’”

[7357] 96 - (2930) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ set out with a group of his Companions, among whom was ‘Umar bin Al-Khaṭâb, to find Ibn Sayyâd who was a young boy on the brink of adolescence, playing with the boys on the battlement of Banû Mu‘âwiyah.” And he quoted a *Hadîth* like that of Yûnus (no. 7354), to the end of the *Hadîth* of ‘Umar bin Thâbit (no. 7356). In the *Hadîth* from Ya‘qûb it says: “Ubayy said:” – concerning the words: “...if she had left him the matter would have become clear” “...if his mother had left him, his case would have become clear.”

[7358] 97 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ passed by Ibn Sayyâd with a group of his Companions, and he was playing with some boys by the battlement of Banû Maghâlah, and he was a young boy. – A *Hadîth* like that of Yûnus (no. 7354) and Sâlih

إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، بَفْرَأُهُ مِنْ كِرَةِ عَمَلِهِ، أَوْ يَقْرَأُهُ كُلُّ مُؤْمِنٍ» وَقَالَ: تَعْلَمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ - عَزَّ وَجَلَّ - حَتَّى يَمُوتَ». [راجع: ٤٢٥]

ابْنُ عَلَيِّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ أَبِي شَهَابٍ: أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْحَطَابِ، حَتَّى وَجَدَ ابْنَ صَيَّادٍ غُلَامًا قَدْ نَاهَرَ الْحُلْمَ، يَلْعَبُ مَعَ الْعَلِمَانِ عِنْدَ أَطْمٍ يَنِي مَعَاوِيَةَ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، إِلَى مُتَهَّمِ حَدِيثِ عُمَرِ ابْنِ ثَابِتٍ - وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ قَالَ: قَالَ أَبِي يَعْنَي فِي قَوْلِهِ: «لَوْ تَرَكْتُهُ بَيْنَ» - قَالَ: لَوْ تَرَكْتُهُ أُمَّهُ، بَيْنَ أُمْرَهُ [راجع: ٧٣٤٤].

ابْنُ حُمَيْدٍ وَسَلَمَةً بْنُ شَبِّيْبٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِي عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفْرٍ مِنْ

(no. 7355), but 'Abd bin Humaid did not mention the *Hadîth* of Ibn 'Umar about the Prophet ﷺ going to the palm trees with Ubayy bin Ka'b.

أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ يَلْعَبُ مَعَ الْغُلْمَانِ عِنْدَ أَطْمَمْ بْنِ مَعَاذَةَ، وَهُوَ غُلَامٌ، يَعْنِي حَدِيثُ يُونُسَ وَصَالِحٍ، غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ، فِي افْتِلَاقِ النَّبِيِّ ﷺ مَعَ أَبِي بْنِ كَعْبٍ، إِلَى النَّخْلِ.

[٧٣٥٩-٩٨] [٢٩٣٢) حَدَّثَنَا عَبْدُ

ابْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَيُوبَ، عَنْ نَافِعٍ قَالَ: لَقِيَ ابْنُ عُمَرَ ابْنَ صَيَّادٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ قَوْلًا أَغْضَبَهُ، فَانْتَفَخَ حَتَّى مَلَأَ السَّكَّةَ، فَدَخَلَ ابْنُ عُمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا، فَقَالَتْ لَهُ: رَجِمْكَ اللَّهُ! مَا أَرَدْتَ مِنِ ابْنِ صَيَّادٍ؟ أَمَا عِلِّمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَخْرُجُ مِنْ غَضْبَةِ يَغْضِبُهَا».

[٧٣٦٠-٩٩] (...) حَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُنْتَهَى: حَدَّثَنَا حُسَيْنٌ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ: حَدَّثَنَا ابْنُ عَوْنَى عَنْ نَافِعٍ قَالَ: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ - قَالَ: قَالَ ابْنُ عُمَرَ: - لَقِيَتُهُ مَرْئَيْنِ، قَالَ: فَلَقِيْتُهُ فَقُلْتُ لِيَعْضِهِمْ: هَلْ تُحَدِّثُونَ أَنَّهُ هُوَ؟ قَالَ: لَا، وَاللَّهُ! قَالَ: قُلْتُ: كَذَبْتَنِي، وَاللَّهُ! لَقَدْ أَخْبَرْنِي بِعَصْكُمْ أَنَّهُ لَنْ يَمُوتُ

[7359] 98 - (2932) It was narrated that Nâfi' said: "Ibn 'Umar met Ibn Sayyâd on one of the roads of Al-Madînah, and he said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn 'Umar entered upon Hafshah, who had already heard about it, and she said to him: 'May Allâh have mercy on you! What do you want from Ibn Sayyâd? Do you not know that the Messenger of Allâh ﷺ said: He will emerge because of a single instance of anger'?"

[7360] 99 - (...) It was narrated that Nâfi' said: "Ibn 'Umar said: 'I met Ibn Sayyâd twice. I met him and I said to one of them: 'Are you saying that he is the one (the *Dajjâl*)?' He said: 'No, by Allâh.' I said: 'You are lying, by Allâh. One of you told me that he would not die until he had the most wealth and children of any of you, and that is what the people are saying today.'" We talked, then I left him. He said:

'And I met him again, when his eye had become swollen, and I said: "When did that happen to your eye?" He said: "I do not know." I said: "You do not know and it is in your head?" He said: "If Allâh willed, He could create (an eye) in this staff of yours." Then he brayed like the worst braying of a donkey I have ever heard. And one of my companions claimed that I struck him with a stick that I had with me, until it broke, but by Allâh, I am not aware of that."

"Then he came and entered upon the Mother of the Believers and told her about that, and she said: 'What do you want with him? Do you not know that he (ﷺ) said: The first thing that will send him to the people will be anger'?"

حَتَّىٰ يَكُونَ أَكْثَرُكُمْ مَالًا وَوَلَدًا، فَكَذَّلَكَ هُوَ زَعَمُوا الْيَوْمَ، قَالَ: فَتَحَدَّثَنَا ثُمَّ فَارَقَهُ - قَالَ: - فَلَفِيلُهُ لَهُمْ أُخْرَىٰ وَقَدْ نَفَرَتْ عَيْنُهُ، قَالَ: فَقُلْتُ: مَتَىٰ فَعَلْتُ عَيْنَكَ مَا أَرَىٰ؟ قَالَ: لَا أَدْرِي. قَالَ: قُلْتُ: لَا تَدْرِي وَهُوَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ، قَالَ: فَتَخَرَّجَ كَأَشَدَّ نَجِيرٍ حَمَارٍ سَمِعْتُ، قَالَ: فَرَعَمَ بَعْضُ أَصْحَابِي أَنَّىٰ ضَرَبْتُهُ بِعَصَمًا كَانَ مَعِي حَتَّىٰ تَكَسَّرَتْ، [وَأَمَّا] أَنَا، وَاللَّهُ! فَمَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّىٰ دَخَلَ عَلَىٰ أُمَّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَعْثُثُ عَلَى النَّاسِ غَضَبٌ يَغْصِبُهُ».

(المعجم ٢٠) - (باب ذكر الدجال)

(التحفة ٢٠)

Chapter 20. *Ad-Dajjâl*

[7361] 100 - (169) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ mentioned the *Dajjâl* among the people and said: "Allâh, Blessed and Exalted is He, is not one-eyed, but the *Dajjâl* is blind in his right eye, as if his eye was a floating grape."

[٧٣٦١] [١٠٠ - ١٦٩] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشَرٍ قَالَا: حَدَّثَنَا عَبْيَدُ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ؛ وَحَدَّثَنَا أَبْنُ نُعْمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ بِشَرٍ: حَدَّثَنَا عَبْيَدُ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَالَ بَيْنَ

ظَهَرَ أَنِي النَّاسُ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَغْوَرَ، أَلَا [وَإِنَّ الْمُسِيحَ الدَّجَالَ أَغْوَرُ الْعَيْنِ الْمُبْتَدَأِ، كَانَ عَيْنَهُ عَيْنَةً طَافِهَّ].» [راجع: ٤٢٥]

[7362] (...) A similar report (as *Hadîth* no. 7361) was narrated from Nâfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

[٧٣٦٢] (...) حَدَّثَنَا أَبُو الرَّبِيعٍ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادَ وَهُوَ ابْنُ زَيْدٍ عَنْ أَئُوبَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كَلَاهُمَا عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7363] 101 - (2933) Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘There is no Prophet who did not warn his people against the one-eyed liar. He is one-eyed, and your Lord, Glorified and Exalted is He, is not one-eyed, and written between his eyes is *Kâ, Fâ, Râ*.’”

[٧٣٦٣] ١٠١- (٢٩٣٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤْنَى وَمُحَمَّدُ بْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّةَهُ أَغْوَرَ الْكَذَابَ، أَلَا إِنَّهُ أَغْوَرُ، وَإِنَّ رَبَّكُمْ - عَزَّ وَجَلَّ - لَيْسَ بِأَغْوَرَ، وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَفْرٌ.»

[7364] 102 - (...) It was narrated from Qatâdah that Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: “Between the *Dajjâl*’s eyes is written *Kâf, Fâ, Râ* – meaning, disbeliever.”

[٧٣٦٤] ١٠٢- (...) وَحَدَّثَنَا ابْنُ الْمُؤْنَى وَابْنُ بَشَارٍ - وَاللَّفْظُ لِابْنِ الْمُؤْنَى - قَالَا: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْدَّجَالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَفْرٌ، أَيْ: كَافِرٌ».»

[7365] 103 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in one eye, and between his eyes is written, disbeliever.' Then he spelled it out, *Kâf*, *Fâ*, *Râ*, 'and every Muslim will read it.'"

[٧٣٦٥] ١٠٣ - (...) وَحَدَّثَنِي زُهْرَى
ابْنُ حَرْبٍ : حَدَّثَنَا عَقَانُ : حَدَّثَنَا عَبْدُ الْوَارِثِ
عَنْ شَعِيبِ بْنِ الْجِبَاحِ ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الَّذِجَّالُ مَمْسُوحٌ
الْعَيْنِ ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ» ثُمَّ تَهَجَّاهَا كَ
فَرَ ، «يَقْرَأُهُ كُلُّ مُسْلِيمٍ» .

[7366] 104 -(2934) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.'"

[٧٣٦٦] ٤١ - (٢٩٣٤) حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ
الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ :
أَخْبَرَنَا ، وَقَالَ الْأَخْرَانُ : حَدَّثَنَا - أَبُو
مُعاوِيَةَ عَنِ الْأَعْمَشِ ، عَنْ شَفِيقِ ، عَنْ
حُذَيْفَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الَّذِجَّالُ
أَعْوَرُ الْعَيْنِ الْيُسْرَى ، جُفَالُ الشَّعْرِ ، مَعَهُ
جَنَّةٌ وَنَارٌ ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ» .

[7367] 105 - (...) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'I know what the *Dajjâl* will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The *Dajjâl* has one blind eye, with a layer of thick skin over it, and between his eyes is written

[٧٣٦٧] ١٠٥ - (...) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ
عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ ، عَنْ رِبْعَيِّ بْنِ
حِرَاشٍ ، عَنْ حُذَيْفَةَ قَالَ : قَالَ رَسُولُ
اللَّهِ ﷺ : «لَا نَأْعَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ ،
مَعَهُ نَهَرٌ يَجْرِيَانِ ، أَحْدُهُمَا ، رَأَى
الْعَيْنِ ، مَاءً أَيْضُ ، وَالْآخَرُ ، رَأَى
فَلَيْلَاتَ النَّهَرِ الَّذِي يَرَاهُ نَارًا وَلَعْمَضُ ، ثُمَّ
لِيُطَاطِي غَرَبَةً فَيَشَرِّبُ مِنْهُ ، فَإِنَّهُ مَاءٌ

disbeliever, which every believer will read, whether he is literate or illiterate.”

[7368] 106 - (...) It was narrated from Hudhaifah that the Prophet ﷺ said concerning the *Dajjāl*: “He will have water and fire with him, but his fire is cool water and his water is fire, so do not destroy yourselves.”

بَارِدٌ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يُقْرَأُ كُلُّ مُؤْمِنٍ، كَاتِبٌ وَغَيْرُ كَاتِبٍ .

٦١٠ [٧٣٦٨] - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعاَذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى - وَاللَّفْظُ لَهُ -:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بْنُ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، عَنْ حُدَيْفَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: - فِي الدَّجَالِ -: «إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاءُهُ نَارٌ، فَلَا تَهْلِكُوا» .

[7369] (2935) Abū Mas'ûd said: “I heard it from the Messenger of Allâh ﷺ.”

[7370] 107 - (2934/2935) It was narrated that Rib'i bin Hirâsh said: “I went with 'Uqbah bin 'Amr Abû Mas'ûd Al-Anṣârî to Hudhaifah bin Al-Yamân. 'Uqbah said to him: ‘Tell me what you heard from the Messenger of Allâh ﷺ about the *Dajjâl*?’ He said: (The Prophet ﷺ said:) ‘The *Dajjâl* will emerge, and he will have with him water and fire. As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that

٦١٠ [٧٣٦٩] - (...) قَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ .

٦١٠ [٧٣٧٠] - (...) حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: انْطَلَقْتُ مَعَهُ إِلَى حُدَيْفَةَ بْنِ الْيَمَانِ، فَقَالَ لَهُ عُقْبَةُ: حَدَّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الدَّجَالِ، قَالَ: «إِنَّ الدَّجَالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا، فَأَمَّا النَّارُ فَنَارُهُ مَاءٌ وَمَاءُهُ نَارٌ، فَنَارُهُ تُحْرِقُ، وَمَاءُهُ الَّذِي يَرَاهُ النَّاسُ

which he thinks is fire, for it is sweet, cool water.””

‘Uqbah said: “I also heard it” – confirming what Hudhaifah said.

نَارًا، فَمَا يَرِدُ عَذْبٌ، فَمَنْ أَدْرَكَ ذَلِكَ
مِنْكُمْ فَلَيَقُعُّ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاء
عَذْبٌ طَيْبٌ».

فَقَالَ عُقْبَةُ: وَأَنَا قَدْ سَمِعْتُهُ - تَصْدِيقًا
لِحَدِيفَةَ .

[7371] 108 - (...) It was narrated that Ribî bin Hirâsh said: “Hudhaifah and Abû Mas'ûd met, and Hudhaifah said: ‘I am more knowledgeable about what the *Dajjâl* will have with him. He will have a river of water and a river of fire, but that which you think is fire is water, and that which you think is water is fire. Whoever among you sees that and wants the water, let him drink from that which he thinks is fire, for he will find it to be water.’”

Abû Mas'ûd said: “This is what I heard the Messenger of Allâh ﷺ say.”

[7372] 109 - (2936) It was narrated that Abû Salâmah said: I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Shall I not tell you about the *Dajjâl*, something which no Prophet told his people? He is one eyed, and he will bring with

اَبْنُ حُجْرِ السَّعْدِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
وَاللَّفْظُ لِابْنِ حُجْرٍ - قَالَ إِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - حَجْرِيرُ
عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هَنْدٍ، عَنْ
رَبِيعِي بْنِ حِرَاشٍ قَالَ: اجْتَمَعَ حُدَيْفَةُ
وَأَبُو مَسْعُودٍ، فَقَالَ حُدَيْفَةُ: «الآنَ يَمْعَأ
الدَّجَّالُ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ نَهَرًا مِنْ مَاءٍ
وَنَهَرًا مِنْ نَارٍ، فَمَا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ،
مَاءٌ، وَمَا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ، نَارٌ فَمَنْ
أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلَيَشَرِّبَ مِنْ
الَّذِي يَرَاهُ أَنَّهُ نَارٌ، فَإِنَّهُ يَجِدُهُ مَاءً». .
قَالَ [أَبُو] مَسْعُودٍ: هَكَذَا سَمِعْتُ
النَّبِيَّ ﷺ يَقُولُ .

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي
سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَلَا أَخْبِرُكُمْ عَنِ الدَّجَّالِ

him something like Paradise and the Fire, but the one which he says is Paradise will be the Fire. I warn you of him as (Prophet) Nûh warned his people of him."

حَدَّيْشَا مَا حَدَّثَنَا نَبِيُّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيْءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ، وَإِنِّي أَنذِرْتُكُمْ بِهِ كَمَا أَنذَرَ بِهِ نُوحٌ قَوْمَهُ».

[7373] 110 - (2937) It was narrated that An-Nâwâs bin Sam'ân said: "The Messenger of Allâh ﷺ mentioned the *Dajjâl* one morning, sometimes describing him as insignificant and sometimes describing him as significant, until we thought that he was in the cluster of date palms. When we went to him in the evening, he could see that in our faces and he said: 'What is the matter with you?' We said: 'O Messenger of Allâh, you mentioned the *Dajjâl* this morning, sometimes describing him as insignificant, and sometimes describing him as significant, until we thought that he was in the cluster of date palms.' He said: 'It is something other than the *Dajjâl* that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf, and if he emerges when I am not among you, then each man must deal with him on his own behalf. Allâh will take care of every Muslim on my behalf.'

"He is a young man with curly hair, and his eye is blind. He most resembles 'Abdul-'Uzza bin Qaṭân. Whoever among you sees him, let him recite the opening

حَدَّيْشِي أَبُو حَيْثَمَةَ رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنُ جَابِرٍ: حَدَّثَنِي يَحْيَى بْنُ جَابِرِ الطَّائِيْ قَاضِي حَمْصَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرٍ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ؛ أَنَّهُ سَمِعَ التَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيَّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنُ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ جُبَيْرٍ بْنِ نُفَيْرٍ، عَنِ التَّوَاسِ بْنِ سَمْعَانَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاءٍ، فَخَفَضَ فِيهِ وَرَفَعَ، حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ، فَلَمَّا رُحِنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ الدَّجَّالَ غَدَاءً فَخَفَضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ، فَقَالَ: «عَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ، وَأَنَا

Verses of *Sûrat Al-Kahf* over him. He will emerge in a place between *Ash-Shâm* and *Al-‘Irâq*, and will spread mischief right and left. O slaves of Allâh, be steadfast.

“We said: ‘O Messenger of Allâh, how long will he stay on earth?’ He said: ‘Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.’ We said: ‘O Messenger of Allâh, on that day which is like a year, will the *Salât* (prayers) of one day be sufficient for us?’ He said: ‘No. Calculate the time (for prayer).’ We said: ‘O Messenger of Allâh, how quickly will he travel through the land?’ He said: ‘Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him, and respond to his call. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were, and their udders full, and their flanks stretched.

“Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought, with none of their wealth in their hands. He will pass by ruins and say: “Bring forth your treasure,” and its treasure will follow him like a

فيكم، فَأَنَا حَبِيبُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ،
وَلَسْتُ فِيْكُمْ، فَأَمْرُهُ حَبِيبٌ نَفْسِيْهِ، وَاللهُ أَعْلَمْ
خَلِيقَتِي عَلَى كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌ
قَطْطٌ، عَيْنَهُ طَافِهَةٌ، كَانَ أَشَبُهُ بِعَيْدِ
الْعَزَّى بْنَ قَطْنِ، فَمَنْ أَذْرَكَهُ مِنْكُمْ فَلِقْرَأْ
عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ
خَلَّةً بَيْنَ الشَّامِ وَالْعَرَاقِ، فَعَاثَ يَمِينًا
وَعَاثَ شِمَالًا، يَا عِبَادَ اللهِ! فَأَثْبِتوْا.
قُلْنَا: يَا رَسُولَ اللهِ! وَمَا لَبَثَ فِي
الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمٌ
كَسْنَةٌ، وَيَوْمٌ كَشْهِرٌ، وَيَوْمٌ كَجُمُوعَةٍ،
وَسَائِرُ أَيَامِهِ كَيَامِكُمْ» قُلْنَا: يَا رَسُولَ
اللهِ! فَذَلِكِ الْيَوْمُ الَّذِي كَسْنَةٌ، أَتَكْفِنَا فِيهِ
صَلَاةً يَوْمٌ؟ قَالَ: «لَا، اقْدُرُوا لَهُ قَدْرَهُ»
قُلْنَا: يَا رَسُولَ اللهِ! وَمَا إِسْرَاعُهُ فِي
الْأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتِهِ الرِّيحُ،
فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ
وَيَسْتَجِيْبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتَمْطِرُ،
وَالْأَرْضَ فَتَبْتَسِيْتُ، فَتَرُوحُ عَلَيْهِمْ
سَارِحَتْهُمْ، أَطْوَلَ مَا كَانَتْ ذُرَّى، وَأَشَبَّهُ
ضُرُوعًا، وَأَمَدَهُ حَوَاصِرًا، ثُمَّ يَأْتِي الْقَوْمُ،
فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ
عَنْهُمْ، فَيَضْبِحُونَ مُمْحَلِّيْنَ، لَئِسَ بِأَيْدِيهِمْ
شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمْرُ بِالْخَرْبَةِ فَيَقُولُ

swarm of bees. Then he will call a man brimming with youth and strike him with a sword, cutting him in two. He will place the pieces as far apart as a target is from an archer, then he will call him, and he will come with his face gleaming and laughing.

“Then while he is like that, Allâh will send Al-Masîh the son of Mariam, peace be upon him’ who will descend to the white minaret in the east of Damascus, wearing two *Mahrudh* garments,^[1] placing his hands on the wings of two angels. When he lowers his head it (water) will drip, and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see.

“He will pursue him (the *Dajjâl*) until he catches him at the gate of Ludd (Lod), and kills him. Then some people whom Allâh has protected will come to ‘Eisâ bin Mariam, and he will wipe their faces and inform them of their ranks in Paradise. While they are like that, Allâh will reveal to ‘Eisâ, peace be upon him: “I have brought forth some slaves of Mine against whom no one will be able to fight; take My slaves to safety in At-Tûr.”

“And Allâh will send Ya’jûj and Ma’jûj, who will swarm down from every slope. The first of them will pass by the Lake of

لَهَا: أَخْرِجِي كُنُورَكِ، فَتَبَعَّهُ كُنُورُهَا
كَيَعَسِّيْنَ النَّحْلَ، ثُمَّ يَدْعُو رَجُلًا مُمْتَنِيًّا
شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَرِتَيْنِ
رَمْيَةُ الْعَرَضِ، ثُمَّ يَدْعُوهُ فِي قِبْلٍ وَيَتَهَلَّ
وَجْهُهُ، وَيَصْحَّكُ، فَيَبْيَمَا هُوَ كَذَلِكَ إِذْ
بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ - عَلَيْهِ
السَّلَامُ - فَيَنْزَلُ عِنْدَ الْمَتَارَةِ الْبَيْضَاءَ
شَرْقِيَّ دِمْشَقَ، يَبْيَمَ مَهْرُودَيْنِ، وَاضْعَافَا
كَفِيْهِ عَلَى أَجْنَحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ
قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانُ
كَاللُّؤْلُؤِ، فَلَا يَجِدُ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ
إِلَّا مَاتَ، وَنَفْسُهُ يَسْهِي حَيْثُ يَتَهَيِ
طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لَدَّ،
فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى [ابْنَ مَرْيَمَ] قَوْمًا
قَدْ عَصَمُهُمُ اللَّهُ مِنْهُ، فَيَمْسُحُ عَنْ
وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ،
فَيَبْيَمَا هُوَ كَذَلِكَ إِذَا أَوْحَى اللَّهُ إِلَى عِيسَى
- عَلَيْهِ السَّلَامُ - : إِنِّي قَدْ أَخْرَجْتُ عِبَادًا
لِي، لَا يَدَانِ لَأَحَدٍ يَقْتَلُهُمْ، فَهَرَرَ
عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ
وَمَاجُوجَ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَسْلُونَ،
فَيُمْرُ أَوَّلَهُمْ عَلَى بُحَرَّةِ طَبَرِيَّةِ، فَيَشَرُّبُونَ
مَا فِيهَا، وَيُمْرُ آخَرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ

^[1] Garments dyed with *Wars* and then with Saffron after that.

Tiberias and will drink what is in it, and the last of them will pass it and say: "There was once water here." Then 'Eisâ the Prophet of Allâh and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dînâr to one of you today. The Prophet of Allâh, 'Eisâ and his companions will beseech [Allâh], and Allâh will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allâh 'Eisâ ﷺ and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench. The Prophet of Allâh, 'Eisâ ﷺ, and his companions will beseech Allâh, and Allâh will send birds like the necks of Bactrian camels, which will carry them and throw them wherever Allâh wills. Then Allâh will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: "Bring forth your fruits and restore your blessing." On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people.

بِهَذِهِ، مَرَّةً، مَاءً، وَيُحَصِّرُ نَبِيَّ اللَّهِ عِيسَىٰ
وَأَصْحَابُهُ، حَتَّىٰ يَكُونَ رَأْسُ التَّوْرَ
لَا حِدْهُمْ خَيْرًا مِنْ مائَةِ دِينَارٍ لَا حِدْهُمْ
الْيَوْمَ، فَيَرْغَبُ نَبِيَّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ،
فَيُرْسِلُ [اللَّهُ] عَلَيْهِمُ التَّغْفُ فِي رَقَابِهِمْ،
فَيُضْبِحُونَ فَرَسَىٰ كَمُوتٍ نَفْسٍ وَاحِدَةً، ثُمَّ
يَهْبِطُ نَبِيَّ اللَّهِ عِيسَىٰ عَلَيْهِ السَّلَامُ
وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي
الْأَرْضِ مَوْضِعًا شَيْرٌ إِلَّا مَلَأَهُ زَهْمُهُمْ
وَشَتْهُمْ، فَيَرْغَبُ نَبِيَّ اللَّهِ عِيسَىٰ - عَلَيْهِ
السَّلَامُ - وَأَصْحَابُهُ إِلَى اللَّهِ، فَيُرْسِلُ اللَّهُ
طَيْرًا كَأَعْنَاقِ الْبُختِ، فَتَحْمِلُهُمْ فَتَطَرَّحُهُمْ
حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُؤْسِلُ اللَّهُ مَطْرًا لَا
يَكُنْ مِنْهُ بَيْتٌ مَدِيرٌ وَلَا وَبِرٌ، فَيَعْسِلُ
الْأَرْضَ حَتَّىٰ يَتَرَكَّها كَالرَّلْفَةِ، ثُمَّ يُقَالُ
لِلْأَرْضِ: أَنْتِي شَمَرَاتِكِ، وَرُدُّي بَرَكَاتِكِ،
فَيَوْمَئِذٍ تَأْكُلُ الْعَصَابَةَ مِنَ الرُّمَانَةِ،
وَيَسْتَطِلُونَ بِقَحْفَهَا، وَبَيْارَكُ فِي الرَّسْلِ،
حَتَّىٰ أَنَّ اللَّقْحَةَ مِنَ الْإِبَلِ لَتَكْنِي الْفَنَامَ
مِنَ النَّاسِ، وَاللَّقْحَةَ مِنَ الْبَقَرِ لَتَكْنِي
الْقُسْلَةَ مِنَ النَّاسِ، وَاللَّقْحَةَ مِنَ الْغَنَمِ
لَتَكْنِي الْفَخْذَ مِنَ النَّاسِ، فَيَبْيَسَا هُمْ
كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيْبَةً، فَتَأْخُذُهُمْ
تَحْتَ أَبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ

Then while they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits, taking the soul of every believer and every Muslim. The most evil of people will be left, and they will fornicate like donkeys, and upon them the Hour will come.”

[7374] 111 - (...) It was narrated by ‘Alî bin Hujr As-Sâ‘dî, a *Hadîth* similar to the narration of ‘Abdur-Rahmân bin Yazîd bin Jâbir (no. 7373), with this chain of narrators. And after saying: “There was once water here” he added: “Then they will march until they come to the mountain of Khamar, which is the mountain of Bait Al-Maqdis, and they will say: ‘We have killed those who are on earth; now let us kill those who are in heaven.’ They will shoot their arrows into the sky, and Allâh will send their arrows back to them smeared with blood.”

In the report of Ibn Hujr it says: “I have sent down some slaves of Mine, against whom no one will dare to fight.”

Chapter 21. Description Of *Ad-Dajjâl*; Al-Madînah Is Forbidden To Him; He Will Kill A Believer And Bring Him Back To Life

[7375] 112 - (2938) Abû Sa‘eed Al-Khudrî said: “One day the

وَكُلُّ مُسْلِمٍ، وَيَقْنَى شَرَارُ النَّاسِ،
يَتَهَاجُونَ فِيهَا تَهَاجُجُ الْحُمْرِ، فَعَنِّيْمُ
تَقُومُ السَّاعَةُ». .

[7374] 111 - (...) حَدَّثَنَا عَلَيُّ
ابْنُ حُبْرِ السَّعْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَالْوَلِيدِ
ابْنِ مُسْلِمٍ - قَالَ ابْنُ حُبْرٍ: دَخَلَ
حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخِرِ - عَنْ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، بِهَذَا
الإِسْنَادِ، تَحْوِيْ مَا ذَكَرْنَا - وَزَادَ بَعْدَ
فَوْلِهِ: «لَقَدْ كَانَ بِهِنْدِهِ، مَرَّةً، مَائَةً - ثُمَّ
يَسِيرُونَ حَتَّى يَتَهَوَّا إِلَى جَبَلِ الْحَمْرِ، وَ
هُوَ جَبَلُ بَيْتِ الْمَقْدِسِ، فَيَقُولُونَ: لَقَدْ
فَلَتُنَا مَنْ فِي الْأَرْضِ، هَلْمَ فَلَتُقْتَلُ مَنْ فِي
السَّمَاءِ، فَيَرْمُونَ بِنُشَابِهِمْ إِلَى السَّمَاءِ،
فَيَرْدُ اللَّهُ عَلَيْهِمْ نُشَابِهِمْ مَحْضُوبَةً دَمًا».
وَفِي رِوَايَةِ ابْنِ حُبْرٍ: «فَإِنِّي قَدْ أَنْزَلْتُ
عِبَادَ لِي، لَا يَدْعِي لِأَحَدٍ بِقَتَالِهِمْ».

(المعجم ۲۱) - (بابٌ : في صفة
الدجال، وتحريم المدينة عليه، وقتله
المؤمن وإحيائه) (التحفة ۲۱)

[7375] 112 - (2938) حَدَّثَنِي

Messenger of Allâh ﷺ spoke to us at length about the *Dajjâl*. Among what he told us he said: ‘He will come, but it will be forbidden to him to enter the mountain passes of Al-Madînah. So he will go to the barren tracts near Al-Madînah, and on that day, a man will go out to him who is the best of mankind, or one of the best of mankind, and he will say to him: “I bear witness that you are the *Dajjâl* of whom the Messenger of Allâh ﷺ spoke.” The *Dajjâl* will say: “If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?” They will say: “No.” So he will kill him then bring him back to life, and when he is brought back to life, he will say: “By Allâh, I was never more certain of you than I am now.” He said: ‘The *Dajjâl* will want to kill him but he will not be able to do so.’”

[7376] (...) A similar report (as *Hadîth* no. 7375) was narrated from Az-Zuhîrî with this chain of narrators.

عَمِّرُو التَّاقِدُ وَالْحَسْنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ: وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، وَالسَّيَاقُ لِعَبْدِ - قَالَ عَبْدٌ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ [وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنْ أَبْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُبَيْدٍ، أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا حَدَّثَنَا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيمَا حَدَّثَنَا قَالَ: «يَأْتِي، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نَقَابَ الْمَدِينَةِ، فَيَتَّهَبِي إِلَى بَعْضِ السَّيَاغِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ لَهُ: أَشْهُدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَّلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، أَتَشْكُونَ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا، قَالَ: فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ! مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِي الْآنِ، قَالَ: فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يُسَلِّطُ عَلَيْهِ». [٧٣٧٦]

عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: أَخْبَرَنَا أَبُو الْيَمَانَ: أَخْبَرَنَا شُعْبُ عَنِ الزُّهْرِيِّ فِي هَذَا الْإِسْنَادِ، مِثْلُهُ.

[7377] 113 - (...) It was narrated that Abû Sa'eed Al-Khudîr said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* will emerge, and a man from among the believers will go towards him, and he will be met by armed men - the armed men of the *Dajjâl*. They will say to him: "Where are you going?" He will say: "I am going to this one who has emerged." They will say to him: "Don't you believe in our lord?" He will say: "There is nothing hidden about our Lord." They will say: "Kill him." They will say to one another: "Didn't your lord forbid you to kill anyone without his consent?" So they will take him to the *Dajjâl*, and when the believer sees him, he will say: "O people, this is the *Dajjâl* whom the Messenger of Allâh ﷺ mentioned." The *Dajjâl* will order that he be made to lie on his stomach, on the ground. He will say: "Take him and strike him on the head," and he will be beaten severely on his back and stomach. Then he will say: "Don't you believe in me?" He will say: "You are the false Messiah." Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the *Dajjâl* will walk between the two pieces and will say to him: "Get up," and he will stand up straight. Then he will say to him: "Do you

[٧٣٧٧] ١١٣ - (...) حَدَّنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَادَ، مِنْ أَهْلِ مَرْوَةِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاكَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فَيَتَرَجَّهُ قَيْلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَّالِ، فَيَقُولُونَ لَهُ: أَئِنَّ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ، قَالَ: فَيَقُولُونَ لَهُ: أَوْ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا حَفَاءٌ، فَيَقُولُونَ: أُقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِيَعْضِ: أَلِئْسَ قَدْ نَهَاكُمْ رَبِّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ، قَالَ: فَيَنْظِلُقُونَ بِهِ إِلَى الدَّجَّالِ، فَإِذَا رَأَهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ! هَذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَيَأْمُرُ الدَّجَّالُ بِهِ فِي شَيْءٍ، فَيَقُولُ: خُلُودٌ وَشُجُوعٌ، فَيُوَسِّعُ ظَهْرَهُ وَبَطْنَهُ ضَرَبًا - قَالَ - : فَيَقُولُ: أَمَا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمُسِيحُ الْكَذَابُ، قَالَ فَيُؤْمِرُ بِهِ فَيُؤْشِرُ بِالْمُئَشَّارِ مِنْ مَفِرِّقِهِ حَتَّى يَفْرَقَ بَيْنَ رِجْلَيْهِ، قَالَ: ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقُطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ، فَيَسْتَوِي قَائِمًا، - قَالَ - : ثُمَّ يَقُولُ لَهُ:

believe in me?" He will say: "It has only made me more certain about you." Then he will say: "O people, he will not do it to anyone after me." Then the *Dajjāl* will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him. Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise."

The Messenger of Allāh ﷺ said: "This will be the greatest of martyrs before the Lord of the Worlds."

Chapter 22. *Ad-Dajjāl* Is Very Insignificant Before Allāh

[7378] 114 - (2939) It was narrated that Al-Mughîrah bin Shû'bah said: "No one asked the Prophet ﷺ about the *Dajjāl* more than I did. He (ﷺ) said: 'Why are you worried about him? He will not harm you.' I said: 'O Messenger of Allâh, they say that he will have food and rivers with him.' He said: 'He is too insignificant before Allâh for that.'"

أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلَّا بصِيرَةً، قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَا يَعْلُمُ بَعْدِي بِأَحَدٍ مِّنَ النَّاسِ، قَالَ: فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ، فَيُجْعَلَ مَا بَيْنَ رَفَقَتِي إِلَى تَرْفُوَتِهِ نُحَاسًا، فَلَا يَسْتَطِعُ إِلَيْهِ سَيِّلًا، قَالَ: فَيَأْخُذُ بِيَدِيهِ وَرِجْلِيهِ فَيَقْذِفُ بِهِ، فَيَحْسِبُ النَّاسُ أَنَّمَا قَذْفَهُ إِلَيْهِ النَّارِ، وَإِنَّمَا أُلْقَى فِي الْجَنَّةِ .
فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

(المعجم ٢٢) - (بابٌ : في الدجال وهو أهون على الله عز وجل) (التحفة ٢٢)

[٧٣٧٨]- [١١٤- ٢٩٣٩] حَدَّثَنَا شَهَابُ بْنُ عَبَادٍ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرَّوَاسِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيْرَةِ بْنِ شَعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُ. قَالَ: «وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَا يَصْرُكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالْأَنْهَارَ، قَالَ: «هُوَ أَهُونُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[7379] 115 - (...) It was narrated that Al-Mughîrah bin Shû'bah said: "No one asked the Prophet ﷺ about the *Dajjâl* more than I did. He (ﷺ) said: 'Why do you keep asking?' I said: 'They say that he will have mountains of bread and meat, and a river of water.' He said: 'He is too insignificant before Allâh for that.'"

[7380] (...) A *Hadîth* like that of Ibrâhîm bin Hûmaid (no. 7378) was narrated from Ismâ'îl with this chain of narrators.

[7379] ١١٥ - (...). حَدَّثَنَا شُرَيْحُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغَيْرَةِ بْنِ شَعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلَهُ، قَالَ: «وَمَا سُؤْلَكَ؟» قَالَ: [فُتُّ]: إِنَّهُمْ يَقُولُونَ مَعَهُ جَبَالٌ مِّنْ خُبْزٍ وَلَحْمٍ، وَنَهَرٌ [مِّنْ] مَاءٍ، قَالَ: «هُوَ أَهُونُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[7380] (...). حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَرِيرٌ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَانُ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ، نَحْنُ حَدِيثُ إِبْرَاهِيمَ بْنِ حُمَيْدٍ - وَزَادَ فِي حَدِيثِ يَزِيدَ: فَقَالَ لِي: «أَيُّ بُنَيَّ».

Chapter 23. The Emergence Of *Ad-Dajjâl* And His Stay On Earth, And The Descent Of 'Eisâ Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves

[7381] 116 - (2940) Ya'qûb bin 'Âsim bin 'Urwah bin Mas'ûd Ath-Thaqafî said: "I heard

(المعجم ٢٣) - (باب: في خروج الدجال ومكنته في الأرض، ونزله عيسى وقتله إيهـا، وذهاب أهل الخير والإيمان، وبقاء شرار الناس وعبادتهم للأوثان، والفحخ في الصور، وبعث من في القبور) (التحفة ٢٣)

[7381] ١١٦ - (٢٩٤٠). حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعاذِ الْعَبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

'Abdullâh bin 'Amr, when a man came to him and said: 'What is this *Hadîth* that you are narrating? You say that the Hour will begin when such and such happens.' He said: '*Subhân Allâh* – or *Lâ ilâha illallâh!*' – or similar words. 'I have almost decided that I will never narrate anything to anyone. I only said that after a short time you will see a major event, the Ka'bah will be burned. And such and such will happen, and such and such will happen.' Then he said: 'The Messenger of Allâh ﷺ said: "The *Dajjâl* will appear among my *Ummah*, and he will stay for forty." I do not know if it is forty days, or forty months, or forty years. "Then Allâh will send 'Eisâ bin Mariam, who looks like 'Urwah bin Mas'ûd, and he will pursue him and kill him. Then the people will remain for seven years, with no enmity between any two people. Then Allâh will send a cool wind from the direction of *Ash-Shâm*, and there will be no one left on the face of the earth in whose heart there is a speck goodness or faith, but it will grab him. Even if one of you were to enter the heart of a mountain, it would enter upon him until it grabs him."

"He said: 'I heard it from the Messenger of Allâh ﷺ, who said: "There will be left the most evil of people, who will be as careless as birds, and be as cruel as wild

شُعبَةٌ عَنِ النَّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنَ عُرْوَةَ بْنِ مَسْعُودٍ التَّقِيَّيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو، وَجَاءَهُ رَجُلٌ، فَقَالَ: مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ؟ تَقُولُ: إِنَّ السَّاعَةَ تَعُومُ إِلَى كَذَا وَكَذَا، فَقَالَ: سُبْحَانَ اللَّهِ! - أَوْ - لَا إِلَهَ إِلَّا اللَّهُ - أَوْ - كَلِمَةً تَحْوِهُمَا، لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثُ أَحَدًا شَيْئًا أَبَدًا، إِنَّمَا قُلْتُ: إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلْبِي أَمْرًا عَظِيمًا، يُحَرِّقُ الْبَيْتُ، وَيَكُونُ، وَيَكُونُ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي قَيْمَكْثُ أَرْبَعِينَ لَا أَدْرِي: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ عِيسَى بْنَ مُرْيَمَ كَانَهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاؤُهُ، ثُمَّ يُرِسِّلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِلْنَاتِ السَّمَاءِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِنْقَالٌ ذَرَّةٌ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبَدِ جَبَلٍ لَدَخَلَهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ». - قَالَ - سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: «فَيَقُولُ شَرَارُ النَّاسِ فِي خِفْفَةِ الطَّيْرِ وَأَحْلَامِ السَّبَاعِ،

animals. They will not acknowledge any good or denounce any evil. Then the *Shaiṭân* will appear to them and will say: ‘Will you not listen to me?’ They will say: ‘What do you command us to do?’ He will command them to worship idols, but despite that, they will have ample provision and a good life.

“Then the Trumpet will be blown, and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon, and all the people will swoon. Then Allâh will send” – or send down – “rain like moisture or a shadow” – Nu‘mân (a sub narrator) is the one who was not sure – “and the bodies of the people will grow from it.

“‘Then it (the Trumpet) will be blown a second time, and they will be standing, and looking around. Then it will be said: ‘O people, go to your Lord; stop them, for they must be asked.’ Then it will be said: ‘Send forth those who are destined for the Fire.’ It will be said: ‘How many?’ It will be said: ‘Out of every thousand, nine hundred and ninety nine.’ That is the Day that will make the children grey-headed,^[1] and that is the Day when the Shin shall be laid bare.”^[2]

لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا ، فَيَسْمَلُ لَهُمُ السَّيْطَانُ فَيَقُولُ : أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ : فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ ، وَهُمْ فِي ذَلِكَ دَارُ رِزْقِهِمْ ، حَسَنٌ عَيْشُهُمْ ، ثُمَّ يُفْتَحُ فِي الصُّورِ ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيَتَا وَرَفَعَ لِيَتَا ، قَالَ : وَأَوْلُ مَنْ يَسْمَعُهُ رَجُلٌ يُلْوِطُ حَوْضَ إِبْلِهِ قَالَ : فَيَصْبَعُ ، وَيَصْبَعُ النَّاسُ ، ثُمَّ يُرِسِّلُ اللَّهُ - أَوْ قَالَ : يُنْزِلُ اللَّهُ - مَطَرًا كَأَنَّهُ الطَّلَّ أَوِ الظَّلُّ - نُعْمَانُ الشَّاكُ - فَتَبَتَّ مِنْهُ أَجْسَادُ النَّاسِ ، ثُمَّ يُفْتَحُ فِيهِ أُخْرَى إِذَا هُمْ قِيَامٌ يَنْظُرُونَ ، ثُمَّ يُقَالُ : يَا أَيُّهَا النَّاسُ ! هَلْمُوا إِلَى رَبِّكُمْ ، وَقَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ، [قَالَ] : ثُمَّ يُقَالُ : أَخْرِجُوا بَعْثَ النَّارِ ، فَيُقَالُ : مَنْ كَمْ؟ فَيُقَالُ : مَنْ كُلُّ أَفْلَى ، تِسْعَمَاً وَتِسْعَةَ وَتِسْعَينَ قَالَ : فَذَلِكَ يَوْمٌ يَجْعَلُ الْوَلْدَانَ شَيْبَىً ، وَذَلِكَ يَوْمٌ يُكْسِفُ عَنْ سَاقِ» .

^[1] See *Al-Muzzammil* 73:17.

^[2] See *Al-Qalam* 68:42.

[7382] 117 - (...) Ya‘qûb bin ‘Âsim bin ‘Urwah bin Mas‘ûd said: I heard a man say to ‘Abdullâh bin ‘Amr: You say that the Hour will begin at such and such a time. He said: I almost decided never to narrate anything to you. All I said was that after a short while you will see a major event, which turned out to be the burning of the Ka‘bah. Shu‘bah (a sub narrator) said: “This, or something similar.” ‘Abdullâh bin ‘Amr said: The Messenger of Allâh ﷺ said: “The *Dajjâl* will emerge among my *Ummah*...” and he quoted a *Hadîth* like that of Mu‘âdh (no. 7381), and he said in his *Hadîth*: “There will be no one left on the face of the earth in whose heart there is faith the weight of a speck, but it will cause him to die.”

Muhammad bin Ja‘far said: “Shu‘bah narrated it to me with this chain of narrators several times, and I read it out to him.”

[7383] 118 - (2941) It was narrated that ‘Abdullâh bin ‘Amr said: “I memorized a *Hadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say: ‘The first signs of the appearance (of the *Dajjâl*) will be the rising of the sun from its place of setting, and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after.’”

[٧٣٨٢] ١١٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنِ الْتَّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنَ عُرْوَةَ بْنَ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرِو: إِنَّكَ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا، فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أَحْدِثُكُمْ بِشَيْءٍ، إِنَّمَا قُلْتُ: إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، فَكَانَ حَرِيقُ الْبَيْتِ قَالَ شُبَّهُ: هَذَا أَوْ نَحْوُهُ. قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الدَّجَّالُ فِي أَمْتَيٍّ وَسَاقَ الْحَدِيثَ يُمْثِلُ حَدِيثَ مُعَاذٍ، وَقَالَ فِي حَدِيثِهِ: «فَلَا يَقِنَ أَحَدٌ فِي قَلْبِهِ مِنْقَالٌ ذَرَّةً مِنْ إِيمَانٍ إِلَّا فَبَضْطَهُ». قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُبَّهُ بِهَذَا الْحَدِيثِ مَرَّاتٍ، وَعَرَضْتُهُ عَلَيْهِ.

[٧٣٨٣] ١١٨ - (٢٩٤١) حَدَّثَنَا أُبُو بَكْرٍ بْنُ أُبَيِّ شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِبِي عَنْ أُبَيِّ حَيَّانَ، عَنْ أُبَيِّ زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّائِيَةِ عَلَى النَّاسِ ضُحَى،

وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبِهَا، فَالْأُخْرَى
عَلَى إِثْرِهَا قَرِيبٌ».

[7384] (...) It was narrated that Abû Zur‘ah said: “Three Muslim individuals sat before Marwân bin Al-Ḥakam in Al-Madînah, and they heard him say – concerning the signs – that the first of them would be the emergence of the *Dajâl*. ‘Abdullâh bin ‘Amr said: ‘Marwân did not say anything (of merit). I memorized a *Hadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say...’” and he mentioned a similar report (as *Hadîth* no. 7383).

[7385] (...) It was narrated that Abû Zur‘ah said: “They discussed the Hour in the presence of Marwân, and ‘Abdullâh bin ‘Amr said: ‘I heard the Messenger of Allâh ﷺ say...’” a similar *Hadîth*, (as no. 7383) but he did not mention forenoon.

Chapter 24. The Story Of Al-Jassâsah

[7386] 119 - (2942) ‘Âmir bin Sharâhîl Ash-Shâ'bî, a man from Hamdân narrated that he asked Fâtimah bint Qais, the sister of Ad-Dâh-hâk bin Qais, who was one of the earliest *Muhâjir* women: “Tell

[7384] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ قَالَ: جَلَسَ إِلَيْنَا مَرْوَانَ بْنَ الْحَكَمِ بِالْمَدِينَةِ ثَلَاثَةً نَفَرٌ مِّنَ الْمُسْلِمِينَ، فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنِ الْآيَاتِ: أَنَّ أَوَّلَهَا خُرُوجًا الدَّجَالُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: لَمْ يَقُلْ مَرْوَانُ شَيْئًا، قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدًا، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: فَذَكِّرْ مِثْلَهُ.

[7385] (...) حَدَّثَنَا نَصْرُ بْنُ عَلَيٍّ [7385] (الْجَهَضَمِيُّ): حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ قَالَ: تَذَكَّرُوا السَّاعَةُ عِنْدَ مَرْوَانَ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يُمَثِّلُ حَدِيثَهُمَا، وَلَمْ يَذْكُرْ ضُحَّى.

(المعجم ٢٤) - (باب قصة الجستاسة)
(...)

[7386] ١١٩ - (٢٩٤٢) حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ وَحَجَاجُ بْنُ الشَّاعِرِ، كِلَّاهُمَا عَنْ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ

me a *Hadîth* that you heard directly from the Messenger of Allâh ﷺ. She said: "If you wish, I will do that." He said to her: "Yes, tell me." She said: "I married Ibn Al-Mughîrah, who was one of the best young men of the Quraish at that time, but he fell as a martyr at the beginning of *Jihâd* with the Messenger of Allâh ﷺ. When I became a widow, 'Abdur-Rahmân bin 'Awf proposed marriage to me, so did a group of the Companions of Muhammad ﷺ, and the Messenger of Allâh ﷺ proposed to me on behalf of his freed slave Usâmah bin Zaid.

"I had been told that the Messenger of Allâh ﷺ had said: 'Whoever loves me, let him love Usâmah.' So when the Messenger of Allâh ﷺ spoke to me, I said: 'My affairs are in your hand. Marry me to whomever you wish.' He said: 'Go to Umm Sharîk.' Umm Sharîk was a rich lady of the *Anṣâr* who spent a great deal in the cause of Allâh and entertained many guests. I said: 'I will do that.' He said: 'Do not do that, for Umm Sharîk is a woman who has many guests, and I would not like your head cover to fall down or your calf to become uncovered by your garment, and the people to see something that you do not like them to see. Go instead to your cousin, 'Abdullâh bin 'Amr bin Umm Maktûm.' He was a man from Banû Fîhr, Fîhr of Quraish,

الصَّمَدِ - : حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَينِ بْنِ ذَكْوَانَ: حَدَّثَنَا ابْنُ بُرَيْدَةَ: حَدَّثَنِي عَامِرٌ بْنُ شَرَاحِيلُ الشَّعْبِيُّ: شَعْبُ هَمْدَانٍ؛ أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ، أَخْتَ الصَّحَافِيِّ بْنِ قَيْسٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ، فَقَالَ: حَدَّثَنِي حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَا تُسْنِدُهُ إِلَى أَحَدٍ غَيْرِهِ، فَقَالَتْ: لَئِنْ شِئْتَ لَا فَعَلَنَّ، فَقَالَ لَهَا: أَجْلُ حَدَّثَنِي، فَقَالَتْ: نَكْحَתُ ابْنَ الْمُغْيِرَةَ، وَهُوَ مِنْ خَيَارِ شَبَابِ قُرْيَشٍ يَوْمَئِذٍ، فَأَصَبَّ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا تَأَيَّمَتْ خَطْبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فِي نَفْرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، وَخَطَبَنِي رَسُولُ اللَّهِ ﷺ عَلَى مُؤْلَاهُ أَسَامَةَ بْنَ زَيْدٍ، وَكُنْتُ قَدْ حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أَسَامَةً» فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ، فَأَنْكِحْنِي مَنْ شِئْتَ، فَقَالَ: «اُنْتَقِلِي إِلَى أُمِّ شَرِيكٍ» وَأُمُّ شَرِيكٍ امْرَأَةٌ غَنِيَّةٌ، مِنَ الْأَنْصَارِ، عَظِيمَةُ النَّفَقَةِ فِي سَيِّلِ اللَّهِ، يَنْزَلُ عَلَيْهَا الضِّيَافَانُ، فَقُلْتُ: سَأَفْعُلُ، فَقَالَ: «لَا تَفْعَلِي، إِنَّ أُمَّ شَرِيكٍ امْرَأَةٌ كَثِيرَةُ الضِّيَافَانِ، فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنِكَ

and he was from the same clan as mine. So I went to him.

"When my *Iddah* ended, I heard the voice of the caller, the caller of the Messenger of Allâh (ﷺ), saying: 'Aṣ-ṣalātu jāmi'ah (prayer is being gathered for)', so I went out to the *Masjid* and I prayed with the Messenger of Allâh ﷺ. I was in the women's row that was closest to the people. When the Messenger of Allâh ﷺ had finished his prayer, he sat on the *Minbar* and he was smiling. He said: 'Let each person stay in the place where he just prayed.' Then he said: 'Do you know why I called you together?' They said: 'Allâh and His Messenger know best.'

"He said: 'By Allah, I did not call you together for something good, or for some alarming news. I have called you together because Tamîm Ad-Dârî who was a Christian, and he came and swore allegiance, and he became a Muslim. He told me something which agrees with what I was telling you about *Al-Masîh Ad-Dajjâl*.

"He told me that he sailed in a ship with thirty men of (the tribe of) Lakhm and Judhâm and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair,

خِمَارٍ، أَوْ يَنْكُشِفَ الثَّوْبُ عَنْ سَاقِيكَ،
فَيَرَى الْقَوْمُ مِنْكَ بَعْضَ مَا تَكْرَهِينَ،
وَلَكِنَّ اتَّقْتَلَى إِلَى ابْنِ عَمِّكَ، عَبْدَ اللَّهِ بْنِ
عَمْرٍو ابْنِ أُمِّ مَكْتُومٍ». وَهُوَ رَجُلٌ مِنْ بَنِي
فَهْرٍ، فَهِرٌ قَرْشِنٌ، وَهُوَ مِنَ الْبَطْنِ الَّذِي
هِيَ مِنْهُ، فَانْتَقَلَ إِلَيْهِ.

فَلَمَّا اقْتَضَتِ عِدَّتِي سَعَتُ نَدَاءَ
الْمُنَادِيِّ، مُنَادِي رَسُولِ اللَّهِ ﷺ يُنَادِي:
الصَّلَاةَ جَامِعَةً، فَخَرَجْتُ إِلَى الْمَسْجِدِ،
فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنْتُ فِي
صَفَّ النِّسَاءِ الَّذِي يَلِي ظُهُورَ الْقَوْمِ،
فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، جَلَسَ
عَلَى الْمُنْبِرِ وَهُوَ يَضْحَكُ، فَقَالَ: «لَيْلَةَ مِنْ
كُلِّ إِنْسَانٍ مُصَلَّاهُ». ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ
جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: «إِنِّي، وَاللَّهِ! مَا جَمَعْتُكُمْ لِرَغْبَةِ
وَلَا لِرَهْبَةِ، وَلَكِنْ جَمَعْتُكُمْ، لَأَنَّ تَمِيمًا
الدَّارِيَّ، كَانَ رَجُلًا نَصْرَانِيًّا، فَجَاءَ فِيَّ
وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ
أَحْدِثُكُمْ عَنْ مَسِيحِ الدَّجَالِ، حَدَّثَنِي أَنَّهُ
رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ، مَعَ ثَلَاثَيْنَ رَجُلًا
مِنْ لَخْمٍ وَجُذَامَ، فَلَعِبَ بِهِمُ الْمُؤْجُ شَهْرًا
فِي الْبَحْرِ، ثُمَّ أَرْفَوْا إِلَى جَزِيرَةٍ فِي الْبَحْرِ
حِينَ مَغْرِبِ السَّمْسِ، فَجَلَسُوا فِي أَفْرِبِ

and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassâsah." They said: "What is Al-Jassâsah?" It said: "O people, go to this man in the monastery for he is keen to know about you." He said: When it named a man for us, we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said: "Woe to you, who are you?" He said: "You will soon find out about me; tell me who you are." They said: "We are people from Arabia who embarked on a ship, but the sea became wild, and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back, because he was so hairy. We said: 'Woe to you, what are you?' It said: 'I am Al-Jassâsah.' We said: 'What is Al-Jassâsah?' It said: 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it

السَّفِيْنَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِيْتُهُمْ دَابَّةً أَهْلَبُ كَثِيرًا الشَّعْرِ، لَا يَدْرُوْنَ مَا قُبْلُهُ مِنْ دُبْرِهِ، مِنْ كَثْرَةِ الشَّعْرِ، فَقَالُوا: وَيْلَكَ مَا أَنْتُ؟ قَالَتْ: أَنَا الْجَسَاسَةُ، قَالُوا: وَمَا الْجَسَاسَةُ؟ قَالَتْ: يَا أَيُّهَا النَّقْوُمُ! انْطَلَقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى حَبْرِكُمْ بِالْأَشْوَاقِ، قَالَ: لَمَّا سَمِّثْنَا لَنَا رَجُلًا فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً.

قَالَ: فَانْطَلَقْنَا سِرَاعًا، حَتَّى دَخَلْنَا الدَّيْرَ، فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطْ خَلْقًا، وَأَشَدُهُ وَنَاقًا، مَجْمُوعَةً يَدَاهُ إِلَى عُنْقِهِ، مَا بَيْنَ رُكْبَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ، قُلْنَا: وَيْلَكَ مَا أَنْتُ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَى حَبْرِي، فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ، رَكِبْنَا فِي سَفِينَةِ بَحْرِيَّةِ، فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَنَمْ، فَلَعِبَ بِنَا الْمُوجُ شَهْرًا، ثُمَّ أَرْفَانَا إِلَى جَزِيرَتَكَ هَذِهِ، فَجَلَسْنَا فِي أَفْرِبَهَا، فَدَخَلْنَا الْجَزِيرَةَ، فَلَقِيْنَا دَابَّةً أَهْلَبُ كَثِيرًا الشَّعْرِ، لَا نَدْرِي مَا قُبْلُهُ مِنْ دُبْرِهِ مِنْ كَثْرَةِ الشَّعْرِ، قُلْنَا: وَيْلَكَ مَا أَنْتُ؟ قَالَتْ: أَنَا الْجَسَاسَةُ، قُلْنَا: وَمَا الْجَسَاسَةُ؟ قَالَتِ: اعْمَدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى حَبْرِكُمْ

because we could not be sure that it was not a devil.””

“He (that chained person) said: Tell me about the date-palm trees of Baisân. We said: What do you want to know about them? He said: I am asking you whether these trees bear fruit. We said: Yes. He said: Soon they will not bear fruit. He said: Tell me about the lake of Tabariyyah (Tiberias). We said: What do you want to know about it? He said: Is there water in it? They said: There is a great deal of water in it. He said: Soon it will dry up. Then he said: Tell me about the spring of Zughar. They said: What do you want to know about it? He said: Is there water in the spring, and do the people grow crops with the water of the spring? We said to him: Yes, there is plenty of water in it, and the people grow crops with its water. He said: Tell me about the Prophet of the unlettered; what has he done? We said: He has left Makkah and has settled in Yathrib (Al-Madînah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We told him that he had prevailed over the ‘Arabs in his vicinity, and they had shown obedience to him. He said to us: Has it really happened? We said: Yes.

“He said: If it is so, that is better for them, that they show

بِالْأَشْوَاقِ، فَأَقْبَلَنَا إِلَيْكَ سِرَاعًا، وَفَرِّعْنَا مِنْهَا، وَلَمْ تَأْمُنْ أَنْ تَكُونَ شَيْطَانَهُ.

فَقَالَ: أَخْبِرُونِي عَنْ نَحْلٍ بَيْسَانَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا سَتَخْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَحْلَهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ. قَالَ: أَمَا إِنَّهَا يُوشِكُ أَنْ لَا تُثْمِرَ،

عَنْ أَيِّ شَأْنِهَا سَتَخْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءً؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ، قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ، - قَالَ: أَخْبِرُونِي عَنْ عَيْنٍ زُعْرَ، قَالُوا: عَنْ أَيِّ شَأْنِهَا سَتَخْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءً؟ وَهَلْ يَزْرُعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ، هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا. قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الْأُمَمَيْنِ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَّلَ بَثْرَبَ، - قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ. قَالَ: كَيْفَ صَنَعَ بِهِمْ؟ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ - قَالَ - قَالَ لَهُمْ: تَذَكَّرَ ذَاكُ؟ قُلْنَا: نَعَمْ.

قَالَ: أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ، وَإِنِّي مُحْبِرُكُمْ عَنِّي، إِنِّي أَنَا الْمَسِيحُ الدَّجَالُ، وَإِنِّي أُوْشِكُ أَنْ يُؤْذَنَ

obedience to him. Now I will tell you about myself. I am *Al-Masîh Ad-Dajjâl*, and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taibah (Al-Madînah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it.””

She said: “Then the Messenger of Allâh ﷺ struck the *Minbar* with his staff and said: ‘This is Taibah, this is Taibah, this is Taibah,’ meaning Al-Madînah. ‘Did I not tell you this before?’ The people said: ‘Yes.’ (The Prophet ﷺ said:) ‘I liked the story of Tamîm because it agrees with what I used to tell you about him, and about Makkah and Al-Madînah. But he is in the sea of *Ash-Shâm* or the Yemeni sea. No, rather he is in the east, he is in the east, he is in the east,’ and he pointed towards the east with his hand.”” She said: “I memorized this from the Messenger of Allâh ﷺ.”

[7387] 120 - (...) *Ash-Shâ'bî* said: “We entered upon Fâtima bint Qais, and she offered us the kind of fresh dates that are called *Ibn Tâb*, and she gave us *Sawîq Sult* to drink. I asked her about

لِي فِي الْخُرُوجِ، فَأَخْرُجُ فَأَسِرُّ فِي الْأَرْضِ، فَلَا أَدْعُ قَرِيبَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً، غَيْرَ مَكَّةَ وَطَيْبَةَ، فَهُمَا مُحَرَّمَاتٍ عَلَيَّ كِلَّتُهُمَا، كُلُّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً، أَوْ وَاحِدًا مِنْهُمَا، اسْتَقْبَلَنِي مَلَكٌ يَبْدِئُ السَّيْفَ صَلْتُهَا، يَصْدُنِي عَنْهَا، وَإِنَّ عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَائِكَةً يَحْرُسُونَهَا.

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، وَطَعَنَ بِمُخْصَرَتِهِ فِي الْمُنْبَرِ: «هَذِهِ طَيْبَةُ، هَذِهِ طَيْبَةُ، هَذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ «أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ ذَلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ، أَنَّهُ وَافَقَ الَّذِي كُنْتُ أَحَدَثُكُمْ عَنْهُ، وَعَنِ الْمَدِينَةِ وَمَكَّةَ، أَلَا! إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ، لَا بَلْ مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. وَأَوْمَأَ يَدِيهِ إِلَى الْمَشْرِقِ، قَالَتْ: فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ.

١٢٠ - (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِي: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ أَبُو عُمَانَ: حَدَّثَنَا فُرْقَةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا

the woman who has been thrice divorced – where should she observe her *Iddah*? She said: ‘My husband divorced me three times, and the Messenger of Allâh ﷺ gave me permission to observe my *Iddah* among my family. Then the call was given to the people: “Prayer is being gathered for,” so I went out with the people.’ She said: ‘I was in the front row of the women, the row that was nearest the back row of the men. I heard the Prophet ﷺ speaking from the *Minbar*. He said: “The cousins of Tamîm Ad-Dârî traveled by sea...” and he quoted the *Hadîth* (similar to no. 7387) and added: “It is as if I can see the Prophet ﷺ, pointing at the ground with his stick and saying: ‘This is Taibah,’ meaning Al-Madinah.”

الشّعبيُّ قَالَ: دَحْنَانَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَنْهَفَتَنَا بِرُطْبٍ يُقَالُ لَهُ رُطْبُ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلْتِ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثًا أَيْنَ تَعْتَدُ؟ قَالَتْ: طَلَقْنِي بَعْلِيَ ثَلَاثًا، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَ فِي أَهْلِي، قَالَتْ فَنُودِي فِي النَّاسِ: إِنَّ الصَّلَاةَ جَامِعَةٌ قَالَتْ: فَانْطَلَقْتُ فِيمِ انْطَلَقَ مِنَ النَّاسِ، قَالَتْ: فَكُنْتُ فِي الصَّفَّ الْمُقَدَّمِ مِنَ النِّسَاءِ، وَهُوَ يَلِي الْمُؤَخَّرَ مِنَ الرِّجَالِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ عَلَىٰ الْمِنْبُرِ يَخْطُبُ فَقَالَ: إِنَّ بَنِي عَمٍّ لِتَبِيعِ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ - وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ: قَالَتْ: فَكَانَنَا أَنْظَرُ إِلَى النَّبِيِّ ﷺ، وَاهْوَى بِمَحْصَرَتِهِ إِلَى الْأَرْضِ، وَقَالَ: هَذِهِ طَيْبَةٌ يَعْنِي الْمَدِينَةَ.

[7388] 121 - (...) It was narrated that Fâtimah bint Qais said: “Tamîm Ad-Dârî came to the Messenger of Allâh ﷺ, and he told the Messenger of Allâh ﷺ that he had traveled by sea, and the ship had lost its way, and landed at an island. He went out to it seeking water, and he met a person who was dragging his hair...” and he (the sub narrator) narrated the *Hadîth* (similar to no. 7387), and he said in it: “If permission is given to me to

[٧٣٨٨] ١٢١ - (...) وَحَدَّثَنَا الحَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفِيقِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ غَيْلَانَ ابْنَ جَرِيرٍ يُحَدِّثُ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قَلِيلٌ عَلَىٰ رَسُولِ اللَّهِ ﷺ تَبِيعُ الدَّارِيِّ فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ أَنَّهُ رَكِبَ الْبَحْرَ، فَتَاهَتْ بِهِ

emerge, I will cover the whole land, except Taibah.' The Messenger of Allâh ﷺ brought him out to the people and told them, and he said: 'This is Taibah, and that is the *Dajjâl*.'

سَفِينَتُهُ، فَسَقَطَ إِلَى جَزِيرَةٍ، فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ، فَلَقِيَ إِنْسَانًا يَجُرُ شَعْرَهُ، وَأَفْصَحَ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَوْ قَدْ أُذْنَ لِي فِي الْخُرُوجِ، فَقَدْ وَطَثُتُ الْبِلَادَ كُلَّهَا، غَيْرُ طَيِّبَةَ، فَأَخْرَجَهُ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَحَدَّثَهُمْ قَالَ: «هَذِهِ طَيِّبَةٌ، وَذَلِكَ الدَّجَّالُ».

[7389] 122 - (...) It was narrated from Fâtimah bint Qais that the Messenger of Allâh ﷺ sat on the *Minbar* and said: "O people, Tamîm Ad-Dârî told me that some of his people were on the sea, in a ship of theirs, and it capsized. Some of them rode on one of the planks of the ship and came to an island in the sea..." and he quoted the *Hadîth* (similar to no. 7387).

[٧٣٨٩] ١٢٢ - (...) حَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي الْحِزَامِيُّ، عَنْ أَبِي الرَّنَادِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: «أَيُّهَا النَّاسُ! حَدَّثَنِي تَمِيمُ الدَّارِيُّ؛ أَنَّ أَنَّاسًا مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ، فِي سَفِينَةٍ لَهُمْ، فَانْكَسَرَتْ بِهِمْ، فَرَكِبَ بَعْضُهُمْ عَلَى لَوْحٍ مِنَ الْوَاحِ السَّفِينَةِ، فَخَرَجُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ» وَسَاقَ الْحَدِيثَ.

[7390] 123 - (2943) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There is no part of the land that the *Dajjâl* will not enter, except Makkah and Al-Madînah; there is no route into them but there are angels in ranks, guarding them. He will halt in a wasteland, and Al-Madînah will be shaken with three earthquakes, and every disbeliever and hypocrite will go out to him from it.'

[٧٣٩٠] ١٢٣ - (٢٩٤٣) حَدَّثَنِي عَلَيُّ ابْنُ حُجَّرِ [السَّعْدِيُّ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي ابْنُ عَمْرِو يَعْنِي الْأَوْزَاعِيُّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَّسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مَنْ بَلَدٌ إِلَّا سَيَطَّهُ الدَّجَّالُ، إِلَّا مَكَّةً وَالْمَدِينَةَ، وَلَيْسَ نَقْبَ مِنْ أَنْقَابِهَا

إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ تَخْرُسُهَا، فَيَنْزِلُ
بِالسَّبَخَةِ، فَتَرْجُفُ الْمَدِيْنَةُ ثَلَاثَ رَجَفَاتٍ،
يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ».

[7391] (...) It was narrated from Anas that the Messenger of Allâh ﷺ said... and he mentioned a similar report (as *Hadîth* no. 7390) except that he said: "He will come to the wasteland of Al-Juruf and pitch his tent." And he said: "Every hypocrite, male and female, will go out to him."

[٧٣٩١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي سَيِّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَيَأْتِي سَبَخَةَ الْجُرْفِ فَيَضْرِبُ رُوَاهُ، وَقَالَ: فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةً.

(المعجم ٢٥) - (بابٌ: في بقية من
أحاديث الدجال) (التحفة ٢٤)

Chapter 25. The Rest Of The *Ahadîth* About The *Dajjâl*

[7392] 124 - (2944) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Seventy thousand of the Jews of Išbahân will follow the *Dajjâl*, wearing *Tayâlisahs* (Persian shawls)."

[٧٣٩٢] ١٢٤ - (٢٩٤٤) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَّبِعُ الدَّجَّالَ، مِنْ يَهُودِ إِصْبَهَانَ، سَبْعُونَ أَلْفًا، عَلَيْهِمُ الطَّيَالِسَةُ».

[7393] 125 - (2945) Umm Sharîk narrated that she heard the Prophet ﷺ say: "The people will flee from the *Dajjâl* in the mountains." Umm Sharîk said: "O Messenger of Allâh, where will the Arabs be on that day?" He said: "They will be few in number."

[٧٣٩٣] ١٢٥ - (٢٩٤٥) حَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ أَبْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الرَّبِّيْرُ؛ أَنَّهُ سَمِعَ حَاجِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أُمُّ شَرِيكٍ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: يَقُولُ: «لَيَفَرَّنَ النَّاسُ مِنَ الدَّجَّالِ فِي

الْجِبَالِ». قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللَّهِ! فَأَيْنَ الْعَرْبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

[٧٣٩٤] [....] وَحَدَّثَنَا مُحَمَّدُ بْنُ شَارِ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبْنِ جُرَيْجٍ يَهْدَا إِلَاسْنَادٍ.

[٧٣٩٥] [١٢٦-٢٩٤٦] حَدَّثَنِي زُهْرَيُّ أَبْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي أَبْنَ الْمُخْتَارِ: حَدَّثَنَا أَبُوبُ عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ رَهْطٍ، وَنَفْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو فَتَادَةَ قَالُوا: كُنَّا نَمُرُ عَلَى هِشَامٍ بْنِ عَامِرٍ، نَأْتَيْ عِمْرَانَ بْنَ حُصَيْنٍ، فَقَالَ ذَاتُ يَوْمٍ: إِنَّكُمْ لَتُجَاؤُونِي إِلَى رِجَالٍ، مَا كَانُوا بِأَحْضَرِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي، وَلَا أَعْلَمُ بِحَدِيثِهِ مِنِّي، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَالِ».

[٧٣٩٦] [١٢٧-....] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيقِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرُو عَنْ أَبُوبَ عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ ثَلَاثَةِ رَهْطٍ مِنْ قَوْمِهِ، فِيهِمْ أَبُو فَتَادَةَ قَالُوا: كُنَّا نَمُرُ عَلَى هِشَامٍ بْنِ عَامِرٍ، إِلَى عِمْرَانَ بْنَ حُصَيْنٍ، مِثْلَ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ، غَيْرَ أَنَّهُ قَالَ: «أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ».

[7394] (...) It was narrated from Ibn Juraij with this chain of narrators.

[7395] 126 - (2946) It was narrated that a number of people, including Abû Ad-Dahmâ' and Abû Qatadâh, said: We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Hušain. He said one day: You pass by me to go to some men who did not spend more time in the presence of the Messenger of Allâh ﷺ than I, and they do not have more knowledge of his *Hadîth* than I. I heard the Messenger of Allâh ﷺ say: "Between the creation of Âdam and the onset of the Hour there is no creation that has more impact than the *Dajjâl*."

[7396] 127 - (...) It was narrated from Humaïd bin Hilâl, that three of his people, including Abû Qatâdah, said: "We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Hušain..." a *Hadîth* like that of 'Abdul-'Azîz bin Mukhtâr (no. 7395), except that he said: "a matter of greater impact than the *Dajjâl*."

[7397] 128 - (2947) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before six things happen: The rising of the sun from its place of setting, the smoke, the Dajjâl, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."

[7398] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten to do good deeds before six things happen: The Dajjâl, the smoke, the Beast of the earth, the rising of the sun from its place of setting, the general affair (i.e., the Day of Resurrection) or the personal affair of one of you (i.e., death)."

[7399] (...) A similar report (as no. 7398) was narrated from Qatâdah with this chain of narrators.

Chapter 26. The Virtue Of Worship At Times Of Turmoil

[7400] 130 - (2948) Ma'qil bin Yasâr narrated that the Prophet ﷺ said: "Worship during Al-Harj (killing) is like emigrating (Hijrah) to me."

[7397] ١٢٨ - (٢٩٤٧) حَدَّثَنَا يَحْيَى بْنُ أَئْوَبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنُ جَعْفَرٍ ، عَنْ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «بَادِرُوا بِالْأَعْمَالِ سِتًا : طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا ، أَوِ الدُّخَانَ ، أَوِ الدَّجَالَ ، أَوِ الدَّابَّةَ ، أَوْ تَحْاصَةً أَحَدِكُمْ ، أَوْ أَمْرَ الْعَامَّةِ» .

[7398] ١٢٩ - (...) حَدَّثَنَا أُمِّيَّةُ [بْنُ سِطَّامَ الْعَيْشِيِّ] : حَدَّثَنَا يَزِيدُ بْنُ رُزِيعَ : حَدَّثَنَا شَعْبَةُ عَنْ فَتَاتَةَ عَنْ الْحَسَنِ ، عَنْ زِيَادَ بْنِ رِيَاحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ : «بَادِرُوا بِالْأَعْمَالِ سِتًا : الدَّجَالَ ، وَالدُّخَانَ ، وَدَابَّةَ الْأَرْضِ ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا ، وَأَمْرَ الْعَامَّةِ ، وَخُوَيْصَةً أَحَدِكُمْ» .

[7399] (...) وَحَدَّثَنَا رُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَّنِّي قَالَ : حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ : حَدَّثَنَا هَمَامٌ عَنْ فَتَاتَةَ بِهَذَا إِلْسَنَادِ ، مِثْلُهُ .

(المعجم ٢٦) - (بابُ فضل العبادة في الهرج) (التحفة ٢٥)

[7400] ١٣٠ - (٢٩٤٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا حَمَادُ بْنُ رَيْدٍ عَنْ مُعَمَّى بْنِ زِيَادٍ ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ ، عَنْ مَعْقِلِ بْنِ يَسَارٍ : أَنَّ رَسُولَ اللَّهِ ﷺ وَحَدَّثَنَا قُتَيْبَةُ بْنُ

سعید: حَدَّثَنَا حَمَّادٌ عَنِ الْمُعَنَّى ابْنِ زَيْدٍ، رَدَهُ إِلَى مُعاوِيَةَ بْنِ قُرَّةَ، رَدَهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ، رَدَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهْجَرَةٌ إِلَيَّ».

[7401] (...) Hammâd narrated a similar report (as *Hadîth* no. 7400) with this chain of narrators.

Chapter 27. The Approach Of The Hour

[7402] 131 - (2949) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The Hour will not come except upon the most evil of people."

[7403] 132 - (2950) Sahl said: "I heard the Prophet ﷺ pointing with his finger that is next to the thumb and his middle finger, saying: 'The Hour and I have been sent like this.'"

[7401] (...) وَحَدَّثَنِيهِ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ بِهَذَا إِلَسْنَادِ، نَحْوَهُ.

(المعجم ٢٧) - (باب قرب الساعة)
(التحفة ٢٦)

[7402] ١٣١ - (٢٩٤٩) حَدَّثَنَا رُهْيُورُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدَىً: حَدَّثَنَا شُعْبَةُ عَنْ عَلَيِّ ابْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شَرَارِ النَّاسِ».

[7403] ١٣٢ - (٢٩٥٠) حَدَّثَنَا سَعِيدُ بْنُ مُنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يُشَيِّرُ بِإِصْبَاعِهِ إِلَى الْإِبْهَامِ وَالْوُسْطَى، وَهُوَ يَقُولُ: «بَعْثَتُ أَنَا وَالسَّاعَةُ هَكَذَا».

[7404] 133 - (2951) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two.'"

[٧٤٠٤] [١٣٣ - ٢٩٥١] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْنَى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعْثُتُ أَنَا وَالسَّاعَةُ كَهَائِنَينَ».

قَالَ شُعبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قَصْصِهِ: كَفَضَلِ إِحْدَاهُمَا عَلَى الْأُخْرَى، فَلَا أَدْرِي أَذْكَرُهُ عَنْ أَنَسٍ، أَوْ قَالَهُ قَتَادَةُ.

[٧٤٠٥] [١٣٤ - ...] وَحَدَّثَنَا يَحْيَى ابْنُ حَيْبِ الْحَارِثِي: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَتَادَةَ وَأَبَا التَّيَّاحِ يُحَدِّثَانِ؛ أَنَّهُمَا سَمِعَا أَنَسًا يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعْثُتُ أَنَا وَالسَّاعَةُ هَكَذَا» وَقَرَنَ شُعبَةُ بَيْنَ إِصْبَعَيْهِ، الْمُسْبَحَةِ وَالْوُسْطَى، يَحْكِيهِ.

[٧٤٠٦] [... - ...] وَحَدَّثَنَا عَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعبَةُ ابْنِ التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا.

[٧٤٠٧] [... - ...] وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدْيٍ عَنْ شُعبَةَ، عَنْ حَمْزَةَ يَعْنِي الصَّبَّيِّ، وَأَبِي التَّيَّاحِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِهِمْ.

[7405] 134 - (...) Shu'bah said: "I heard Qatâdah and Abû At-Tayyâh narrate that they heard Anas narrate, that the Messenger of Allâh ﷺ said: 'The Hour and I have been sent like this,'" and Shu'bah held his forefinger and middle finger up together.

[7406] (...) This was narrated from Anas from the Prophet ﷺ (a similar *Hadîth* as no. 7405).

[7407] (...) A similar *Hadîth* (as no. 7405) was narrated from Anas, from the Prophet ﷺ.

[7408] 135 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two,' and he held his forefinger and middle finger together."

[7409] 136 - (2952) It was narrated that 'Âishah said: "When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: 'When will the Hour be?' He looked at the youngest of them and said: 'If this one lives, he will not grow very old before your Hour comes to you.'"

[7410] 137 - (2953) It was narrated from Anas that a man asked the Messenger of Allâh ﷺ: "When will the Hour begin?" And there was an *Anṣârî* boy there, who was called Muḥammad. The Messenger of Allâh ﷺ said: "If this boy lives, perhaps he will not grow old before the Hour comes."

[7411] 138 - (...) It was narrated from Anas bin Mâlik that a man asked the Prophet ﷺ: "When will the Hour come?" The Messenger of Allâh ﷺ remained silent for a while, then

[7408] ١٣٥ - (...) وَحَدَّثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ : حَدَّثَنَا مُعْتَمِرٌ عَنْ أَيْيَهِ، عَنْ مَعْبُدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَعْثَتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ». قَالَ: وَضَمَّ السَّبَابَةَ وَالْمُوْسَطَىَ.

[7409] ١٣٦ - (٢٩٥٢) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَيْيَهِ، عَنْ عَائِشَةَ قَالُوكَ: كَانَ الْأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَّ السَّاعَةُ؟ فَنَظَرَ إِلَى أَحَدِهِنَّ إِنْسَانٍ مِنْهُمْ فَقَالَ: «إِنْ يَعْشُ هَذَا، لَمْ يُدْرِكُ الْهَرَمُ، فَامْتَحِنُكُمْ سَاعَتُكُمْ».

[7410] ١٣٧ - (٢٩٥٣) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: مَتَّ تَقْوُمُ السَّاعَةِ؟ وَعَنْهُ غُلَامٌ مِنَ الْأَنْصَارِ، يُقَالُ لَهُ مُحَمَّدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ يَعْشُ هَذَا الْغُلَامُ، فَعَسَى أَنْ لَا يُدْرِكَ الْهَرَمُ، حَتَّى تَقْوُمَ السَّاعَةُ».

[7411] ١٣٨ - (...) وَحَدَّثَنَا حَجَاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا مَعْبُدٌ بْنُ هَلَالٍ الْعَنَزِيُّ عَنْ أَنَسٍ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا سَأَلَ

he looked at a boy who was in front of him, from (the tribe of) Azd Shanû'ah, and said: "If he lives, he will not grow old before the Hour comes."

Anas said: "That boy was of my age at that time."

[7412] 139 - (...) It was narrated that Anas said: "A young boy of Al-Mughîrah bin Shu'bâh passed by, who was of my age. The Prophet ﷺ said: "If he lives long, he will not grow old before the Hour comes."

[7413] 140 - (2954) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will come when a man is milking his she-camel, and the vessel will not reach his mouth before it comes, and two men will be bargaining over a garment, and their transaction will not be completed before the Hour comes, and a man will be fixing his water tank, and he will hardly have set it right before the Hour comes."

Chapter 28. Between The Two Blasts (Of The Trumpet)

[7414] 141 - (2955) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

النَّبِيُّ ﷺ قَالَ: مَتى تَقْوُمُ السَّاعَةُ؟ قَالَ: فَسَكَّ رَسُولُ اللَّهِ ﷺ هُنْيَهُ، ثُمَّ نَظَرَ إِلَى غُلَامٍ يَبْيَأُ دِيْدِيْهُ مِنْ أَزْدَ شَنْوَعَةَ، فَقَالَ: «إِنْ عُمِّرَ هَذَا، لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقْوُمُ السَّاعَةُ». قَالَ: قَالَ أَنَسٌ: ذَاكَ الْغُلَامُ مِنْ أَثْرَابِي يَوْمَئِذٍ.

[7412]-[139] حَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: مَرَّ غُلَامٌ لِلْمُغْيِرَةِ بْنِ شَعْبَةَ، وَكَانَ مِنْ أَفْرَانِي، فَقَالَ النَّبِيُّ ﷺ: «إِنْ يُؤْخَرْ هَذَا، فَلَنْ يُدْرِكَهُ الْهَرَمُ، حَتَّى تَقْوُمُ السَّاعَةُ».

[7413]-[140] حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَيْلَغُ بِهِ [النَّبِيُّ ﷺ] قَالَ: «تَقْوُمُ السَّاعَةُ وَالرَّجُلُ يَحْلُبُ الْلَّفْحَةَ، فَمَا يَصِلُ إِلَيْنَا إِلَى فِيهِ حَتَّى تَقْوُمُ، وَالرَّجُلُ يَتَبَاعَانِ إِلَيْنَا إِلَى التَّوْبَةِ، فَمَا يَتَبَاعَانِهِ حَتَّى تَقْوُمُ، وَالرَّجُلُ يَلْطُفُ فِي حَوْضِهِ، فَمَا يَصُدُّ حَتَّى تَقْوُمُ».

(المعجم ٢٨) - (باب ما بين

النفحتين) (التحفة ٢٧)

[7414]-[141] حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

'Between the two Trumpet blasts there will be forty.'" They said: "O Abû Hurairah, forty days?" He said: "I cannot say." They said: "Forty months?" He said: "I cannot say." They said: "Forty years?" He said: "I cannot say. Then Allâh will send down water from the sky, and they will grow as herbs grow."

He said: "There is no part of man that will not decay, except a single bone which is the tailbone. From it he will be recreated on the Day of Resurrection."

[7415] 142 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "All of the son of Âdam will be consumed by the earth, except the tailbone. From it he was created and from it he will be recreated."

[7416] 143 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'In man there is a bone which the earth will not consume, and from it he will be recreated on the Day of Resurrection.' They said: 'Which bone is it, O Messenger of Allâh?' He said: 'The tail bone.'"

مُعاوِيَةٌ عَنْ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَا بَيْنَ النَّفَخَتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا
هُرَيْرَةَ! أَرْبَعِينَ يَوْمًا؟ قَالَ: أَيْتُ، قَالُوا:
أَرْبَعِينَ شَهْرًا؟ قَالَ: أَيْتُ - قَالُوا:
أَرْبَعِينَ سَنَةً؟ قَالَ: أَيْتُ. «لَمْ يُنْزَلْ [اللهُ]
مِنَ السَّمَاءِ مَاءً فَيَبْتَوَنَ كَمَا يَبْتَثُ الْبَلْ».
قَالَ: «وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا
يَبْلَى، إِلَّا عَظِيمًا وَاحِدًا وَهُوَ عَجْبُ
الذَّنَبِ، وَمِنْهُ يُرَكِّبُ الْخَلْقَ يَوْمَ الْقِيَامَةِ». [٧٤١٥-١٤٢]

ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَиْرَةُ يَعْنِي
الْجِزَائِيَّ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التَّرَابُ إِلَّا عَجْبُ
الذَّنَبِ، مِنْهُ خُلُقٌ وَفِيهِ يُرَكِّبُ». [٧٤١٦-١٤٣]

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ
عَنْ هَمَّامٍ بْنِ مُبَيِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ
مِنْهَا - وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي
الْإِنْسَانِ عَظِيمًا لَا تَأْكُلُهُ الْأَرْضُ أَبْدًا، فِيهِ
يُرَكِّبُ يَوْمَ الْقِيَامَةِ» قَالُوا: أَيُّ عَظِيمٌ هُوَ؟ يَا
رَسُولَ اللَّهِ! قَالَ: «عَجْبُ الذَّنَبِ».

٩ - (المعجم ٥٣) - كتاب الزهد
 والرقائق [التحفة ٤١] (التحفة ٤١)

53. The Book Of Asceticism (Az-Zuhd) And Heart- Softening Reports

Chapter... This World Is A Prison For The Believer And A Paradise For The Disbeliever

[7417] 1 - (2956) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'This world is a prison for the believer and a paradise for the disbeliever.'"

[7418] 2 - (2957) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ passed through the marketplace, coming in from part of Al-'Âliyah, and the people were around him. He passed by a dead lamb with very small ears, and he took hold of its ear and said: "Who among you would like to have this for a Dirham?" They said: "We would not like to have it for anything; what would we do with it?" He said: "Would you like to own it?" They said: "By Allâh, even if it were alive, it has a defect because its ears are too small, so how about if it is dead?" He said: "By Allâh, this world is more insignificant to Allâh than this is to you."

(المعجم . . .) - (باب: «الدنيا سجن للمؤمن وجنة للكافر») (التحفة ١)
 [٧٤١٧]-١ [٢٩٥٦]-٢ حَدَّثَنَا قَتْبِيَّ بْنَ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَأْوَرْدِيَّ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْدُّنْيَا سِجْنٌ لِّلْمُؤْمِنِ وَجَنَّةٌ لِّلْكَافِرِ».

[٧٤١٨]-٢ [٢٩٥٧]-٣ حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي بْنَ إِلَالِ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالشَّوْقِ، دَاهِلاً مِّنْ بَعْضِ الْعَالِيَّةِ، وَالنَّاسُ كَنَفَّهُ، فَمَرَّ بِجَدِيِّ أَسْكَ مَيْتٍ، فَتَنَوَّلَهُ فَأَخَذَ بِأُذُنِيهِ، ثُمَّ قَالَ: «أَيُّهُمْ يُحِبُّ أَنْ هَذَا لَهُ يَدْرَهُمْ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نُصْنِعُ بِهِ؟ قَالَ: [أَتُحِبُّونَ أَنَّهُ لَكُمْ؟] قَالُوا: وَاللَّهِ! لَوْ كَانَ حَيَا، كَانَ عَيْنَا فِيهِ، لِأَنَّهُ أَسْكَ، فَكَيْفَ وَهُوَ مَيْتٌ؟ فَقَالَ: «فَوَاللَّهِ! لَكُلُّنَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هَذَا عَلَيْنَا كُمْ».

[7419] (...) A similar report (as *Hadīth* no. 7418) was narrated from Jābir, from the Prophet ﷺ, except that in the *Hadīth* of Ath-Thaqaffi (it says): “Even if it were alive, the smallness of its ears is a defect.”

[٧٤١٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّشِّنِ الْعَزِيزِيُّ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَرْغَرَةَ السَّامِيِّ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَابِ يَعْنِيَانِ التَّقْفِيِّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ حَاجِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِ التَّقْفِيِّ: فَلَوْ كَانَ حَيًّا كَانَ هَذَا السَّكُوكُ يَهْبِطُ عَيْنَاهُ.

[7420] 3 - (2958) It was narrated from Muṭarrif that his father said: “I came to the Prophet ﷺ when he was reciting: ‘The mutual rivalry (for piling up of worldly things) diverts you’”,^[1] and he said: “The son of Ādam says: ‘My wealth, my wealth.’ He said: ‘O son of Ādam, do you have anything of your wealth but that which you consume and use up, or you wear and it wears out, or you give it in charity and send it forward?’”

[٧٤٢٠]-٣ حَدَّثَنَا هَدَابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَقْرَأُ «اللَّهُمَّ أَتَكَاثِرُ» قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي، مَالِي قَالَ: وَهُلْ لَكَ، يَا ابْنَ آدَمَ! مَنْ مَالِكَ إِلَّا مَا أَكْلَتَ فَأَفْنَيْتَ، أَوْ لَيْسَتْ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟» .

[7421] (...) It was narrated from Muṭarrif that his father said: “I came to the Prophet ﷺ...” and he narrated a *Hadīth* like that of Hammām (no. 7420).

[٧٤٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَقَالَا جَمِيعًا: حَدَّثَنَا ابْنُ أَبِي عَدَى عَنْ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُشَنِّي: حَدَّثَنَا مُعاذُ بْنُ هَشَامٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: انْتَهِيْتُ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَامَ.

^[1] At-Takâthur 102.

[7422] 4 - (2959) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man says: ‘My wealth, my wealth,’ but all he has of his wealth is three things: what he consumes and it is used up, what he wears and it wears out, and what he gives and it is stored up. As for everything else, he will depart and leave it for other people.”

[7423] (...) Al-‘Alâ’ bin ‘Abdur-Rahmân narrated it with this chain of narrators (a *Hadîth* similar to no. 7422).

[7424] 5 - (2960) It was narrated that ‘Abdullâh bin Abî Bakr said: “I heard Anas bin Mâlik say: ‘Three things follow the deceased; two of them return and one remains. He is followed by his family, his wealth and his deeds. Then his family and his wealth return and his deeds remain (with him).’”

[7425] 6 - (2961) It was narrated that ‘Amr bin ‘Awf – who was the ally of Banû ‘Âmir bin Lu’ayy, and was present at (the battle of) Badr with the Messenger of Allâh ﷺ – said that the

[7422] ٤- (٢٩٥٩) حَدَّثَنَا سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَقُولُ الْعَبْدُ: مَالِي، مَالِي، إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْتَنَى، أَوْ لَيْسَ فَأَنْتَ لَهُ، أَوْ أَعْطَى فَاقْتَنَى، [وَ]مَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ، وَتَارِكٌ لِلنَّاسِ».

[7423] (...) وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرِيمٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[7424] ٥- (٢٩٦٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى [الشَّمِيمِيُّ] وَزَهْيِرُ بْنُ حَرْبٍ، كِلَّا هُمَا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى: أَخْبَرَنَا سُقِيَّانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَتَّبِعُ الْمَيْتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمْلُهُ، فَيَرْجِعُ أَهْلُهُ، وَمَالُهُ، وَيَبْقَى عَمْلُهُ».

[7425] ٦- (٢٩٦١) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ [يَعْنِي ابْنَ حَرْمَلَةَ ابْنِ عِمْرَانَ التُّجَيِّبِيِّ]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ

Messenger of Allâh ﷺ sent Abû 'Ubaidah bin Al-Jarrâh to Bahraîn to bring the *Jizyah*, as the Messenger of Allâh ﷺ had made a peace treaty with the people of Bahraîn, and he appointed Al-'Alâ' bin Al-Hâdramî as their governor. Abû 'Ubaidah brought wealth from Bahraîn, and the *Ansâr* heard that Abû 'Ubaidah had arrived. They prayed *Fajr* with the Messenger of Allâh ﷺ, and when the Messenger of Allâh ﷺ finished his prayer, they came to him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: "I think you have heard that Abû 'Ubaidah has brought something from Bahraîn." They said: "Yes, O Messenger of Allâh." He said: "Be of good cheer, and be hopeful of that which will make you happy. By Allâh, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and you will be destroyed as they were destroyed."

[7426] (...) A similar *Hadîth* (as no. 7425) was narrated from Az-Zuhri with the chain of Yûnus, except that in the *Hadîth* of Sâlih it says: "...and it will destroy you as it destroyed them."

ابن الزبيّ؛ أنَّ المُسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرٍ بْنِ لُؤْيٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عَيْدَةَ بْنَ الْجَرَاحَ إِلَى الْبَعْرَينِ، يَأْتِي بِحِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحٌ أَهْلَ الْبَعْرَينِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِيمَ أَبُو عَيْدَةِ بِمَالِ مَنِ الْبَعْرَينِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عَيْدَةَ، فَوَافَوْا صَلَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ، فَتَرَعَضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَهُمْ، ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عَيْدَةَ قَدِيمَ بِشَيْءٍ مِنَ الْبَعْرَينِ؟» فَقَالُوا: أَجَلْ، يَا رَسُولَ اللَّهِ! قَالَ: «فَأَبْشِرُوْا وَأَمْلُوْا مَا يَسْرُكُمْ، فَوَاللَّهِ! مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكُنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَفَّسُوهَا كَمَا تَنَفَّسُوهَا، وَتَهْلِكُكُمْ كَمَا أَهْلَكُتُهُمْ».

[7426] (...) حَدَّثَنَا الْحَسَنُ [بنُ عَلَيِّ] الْحَلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الرَّحْمَنِ الدَّارِمِيُّ : أَخْبَرَنَا أَبُو الْيَمَانُ :
أَخْبَرَنَا شَعِيبٌ ، كَلَّا هُمَا عَنِ الزُّهْرِيِّ
يُإِسْنَادٍ يُؤْسَنَ وَمِثْلُ حَدِيثِهِ ، غَيْرَ أَنَّ فِي
حَدِيثِ صَالِحٍ : « وَتُهَلِّكُمْ كَمَا أَهْلَكُمْ ». .

[٧٤٢٧] - ٧ - [٢٩٦٢] حَدَّثَنَا عَمْرُو

ابْنُ سَوَادِ الْعَامِرِيُّ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ
بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ ؛ أَنَّ يَزِيدَ بْنَ رَبَاحَ
هُوَ أَبُورِفَاسِ ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرِو
ابْنِ الْعَاصِ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو
ابْنِ الْعَاصِ ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ
قَالَ : إِذَا فُتَحَتْ عَلَيْكُمْ فَارِسٌ وَالرُّومُ ،
أَيُّ قَوْمٍ ، أَنْتُمْ؟ » قَالَ عَبْدُ الرَّحْمَنِ بْنُ
عَوْفٍ : نَقُولُ كَمَا أَمْرَنَا اللَّهُ ، قَالَ رَسُولُ
اللَّهِ ﷺ : « أَوْ غَيْرَ ذَلِكَ ، تَتَفَسُّونَ ، ثُمَّ
تَتَحَاسِدُونَ ، ثُمَّ تَتَدَابَّرُونَ ، ثُمَّ
تَتَبَاغْضُونَ ، أَوْ نَحْنُ ذَلِكَ ، ثُمَّ تَتَطَلَّقُونَ
فِي مَسَاكِينِ الْمُهَاجِرِينَ ، فَتَجْعَلُونَ
بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ ». .

[٧٤٢٨] - ٨ - [٢٩٦٣] حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَفُقَيْهَةُ بْنُ سَعِيدٍ - قَالَ فُقَيْهَةُ :
حَدَّثَنَا ، وَقَالَ يَحْيَى : أَخْبَرَنَا - الْمُغِيرَةُ
ابْنُ عَبْدِ الرَّحْمَنِ الْحَزَارِمِيُّ عَنْ أَبِي
الرِّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ؛

[٧٤٢٧] ٧ - [٢٩٦٢] It was narrated from 'Abdullâh bin 'Amr bin Al-'Âs that the Messenger of Allâh ﷺ said: "When you prevail over the Persians and Byzantines, how will you be, O people?" 'Abdur-Rahmân bin 'Awf said: "We will say what Allâh has commanded us." The Messenger of Allâh ﷺ said: "Or will you say something other than that. You will compete with one another, then feel jealous of one another, then forsake one another, then bear enmity against one another, and the like, then you will go to the poor among the *Muhâjirîn* and appoint some of them as leaders of others."

[٧٤٢٨] ٨ - [٢٩٦٣] It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you looks at someone who has been given more wealth and physical beauty than he has, let him then look at one who has been given less."

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

[7429] (...) A *Hadîth* like that of Abû Az-Zinnâd (no. 7428) was narrated from Abû Hurairah from the Prophet ﷺ.

[٧٤٢٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُرٌ عَنْ هَمَّامَ بْنِ مُبَّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ أَبِي الزَّنَادِ، سَوَاءً.

[7430] ٩ - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Look at the one who is at a lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allâh.’”

[٧٤٣٠] (...) حَدَّثَنِي رُهْيُورُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرْبَهُ: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبُو مُعاوِيَةَ وَوَكِيعُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلُ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَرْدُرُوا بِعَمَّةِ اللَّهِ». قَالَ أَبُو مُعاوِيَةَ: «عَلَيْكُمْ».

[7431] ١٠ - (2964) Abû Hurairah narrated that he heard the Prophet ﷺ say: “There were three men of the Children of Israel, a leper, a bald man and a blind man. Allâh wanted to test them so He sent an angel to them. He came to the leper and

[٢٩٦٤] - ١٠ [٧٤٣١] حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ الْبَيْهِيَّةَ يَقُولُ: «إِنَّ

said: 'What thing is dearest to you?' He said: 'A beautiful color and beautiful skin, and to be rid of that which makes me detestable in people's eyes.' He touched him, and that which repelled people was cured, and he was given a beautiful color and beautiful skin. Then he said: 'What kind of wealth is dearest to you?' He said: 'Camels' – or 'cows.'" – Ishâq (a sub narrator) was not sure, but either the leper or the bald man said camels, and the other said cows – "He was given a bulging pregnant she-camel, and he said: 'May Allâh bless it for you.' Then he went to the bald man and said: 'What thing is dearest to you?' He said: 'Beautiful hair, and to be rid of that which makes me detestable in people's eyes.' He touched him and it was cured, and he was given beautiful hair. He said: 'What kind of wealth is dearest to you?' He said: 'Cattle.' So he was given a pregnant cow. He said: 'May Allâh bless it for you.' Then he came to the blind man and said: 'What thing is dearest to you?' He said: 'For Allâh to restore my sight so that I may see the people.' He touched him, and Allâh restored his sight. He said: 'What kind of wealth is dearest to you?' He said: 'Sheep.' So he was given a pregnant sheep. (Time passed and) the animals produced plenty of offspring, and

ثلاثة في بنى إسرائيل، أبرص وأقرع وأعمى فاراد الله أن يبتليهم، بعث إليهم ملائكة، فأتى الأبرص فقال: أي شيء أحب إليك؟ قال: لون حسن وجلد حسن وينهض عني الذي قد قدرني الناس، قال: فمسحه فذهب عنه قدره، وأعطي لونا حسنا وجلدا حسنا، قال: فأي المال أحب إليك؟ قال: الإبل أو قال البقر، - شك إسحق - إلا أن الأبرص أو الأقرع قال أحدهما: الإبل، وقال الآخر: البقر قال: فأعطي ناقة عشراء، فقال: بارك الله لك فيها، قال: فأتى الأقرع فقال: أي شيء أحب إليك؟ قال: شعر حسن وينهض عني هذا الذي قدرني الناس، قال: فمسحه فذهب عنه، قال: وأعطي شعرا حسنا، قال: فأي المال أحب إليك؟ قال: بارك البقر، فأعطي بقرة حاملا، قال: الله تعالى لك فيها، قال: فأتى الأعمى فقال: أي شيء أحب إليك؟ قال: أن يردد الله إلي بصري فأبصر به الناس، قال: فمسحه فرد الله إليه بصره، قال: فأي المال أحب إليك؟ قال: الغنم، فأعطي شاة والدًا، فأتى شاهزادان وولدان

one had a valley full of camels, one had a valley full of cattle and one had a valley full of sheep.

"Then he (the angel) came to the leper in his previous form and said: 'I am a poor man and I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who gave you this beautiful color, beautiful skin, and wealth – for a camel to carry me on my journey.' He said: 'I have many duties.' He said: 'It is as if I know you. Were you not the leper whom people regarded as detestable, a poor man to whom Allâh gave wealth?' He said: 'No; I inherited this wealth from my great forefathers.' He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the bald man in his previous form, and said to him what he had said to the leper, and he replied as the leper had replied. He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the blind man in his previous form, and said: 'I am a poor man, and a wayfarer. I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who restored to you your sight, for a sheep that will help me on my

هَذَا، [قَالَ: فَكَانَ لِهَذَا وَادِ مِنَ الْأَبِلِ،
وَلِهَذَا وَادِ مِنَ الْبَقَرِ، وَلِهَذَا وَادِ مِنَ
الْغَنَمِ].

قَالَ: «ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ
وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مُسْكِنٌ، قَدْ انْقَطَعَ
إِلَيْهِ الْجَبَالُ فِي سَفَرِيِّي، فَلَا يَلَمِعُ لَيَ الْيَوْمَ
إِلَّا بِاللَّهِ ثُمَّ يُكَلَّ، أَشَأْلُكَ، بِالَّذِي أَعْطَاهُ
اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ،
بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِيِّي، فَقَالَ:
الْحُقُوقُ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَغْرِفُكَ،
أَلَمْ تَكُنْ أَبْرَصَ يَقْدِرُكَ النَّاسُ؟ فَقَبَرَ
فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: إِنَّمَا وَرَثْتُ هَذَا
الْمَالَ كَبِيرًا عَنْ كَبِيرٍ، فَقَالَ: إِنْ كُنْتَ
كَاذِبًا، فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ».

قَالَ: «وَأَتَى الْأَفْرَعَ فِي صُورَتِهِ، فَقَالَ
لَهُ مِثْلَ مَا قَالَ لِهَذَا، وَرَدَ عَلَيْهِ مِثْلَ مَا
رَدَ عَلَى هَذَا. فَقَالَ: إِنْ كُنْتَ كَاذِبًا
فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ».

قَالَ: «وَأَتَى الْأَعْمَى فِي صُورَتِهِ
وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مُسْكِنٌ وَابْنُ سَبِيلٍ،
انْقَطَعَ إِلَيْهِ الْجَبَالُ فِي سَفَرِيِّي، فَلَا يَلَمِعُ
لَيَ الْيَوْمِ إِلَّا بِاللَّهِ ثُمَّ يُكَلَّ، أَشَأْلُكَ،
بِالَّذِي رَدَ عَلَيْكَ بَصَرَكَ، شَاهَ أَتَبْلُغُ بِهَا
فِي سَفَرِيِّي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ

journey.' He said: 'I was blind, then Allâh restored to me my sight. Take whatever you want, and leave whatever you want, for by Allâh, I will not expect you to pay back anything that you take in the Name of Allâh.' He said: 'Keep your wealth, for you were being tested, and Allâh is pleased with you, and angry with your two companions.'

[7432] 11 - (2965) 'Âmir bin Sa'd said: "Sa'd bin Abî Waqqâs was with his camels, when his son 'Umar came to him. When Sa'd saw him, he said: 'I seek refuge with Allâh from the evil of this rider.' Then he dismounted, and said to him: 'You are busy with your camels and sheep, and you have left the people contending with one another for kingship?' Sa'd struck him on the chest, and said: 'Be quiet! I heard the Messenger of Allâh ﷺ say: Allâh loves the slave who is pious, independent of means and hidden from the people.'"

[7433] 12 - (2966) Sa'd bin Abî Waqqâs said: "By Allâh, I was the first man among the Arabs to shoot an arrow in the cause of Allâh. We were on a campaign with the Messenger of Allâh ﷺ, and we had no food to eat but

الله إلَيْ بَصَرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا
شِئْتَ، فَوَالله! لَا أَجْهَدُكَ الْيَوْمَ شَيْئًا
أَخْدُنَهُ لِلّهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا
ابْتِلُوكُمْ، فَقَدْ رُضِيَ عَنْكَ وَسُخِطَ عَلَى
صَاحِبِيَّكَ.

[7432] 11 - (2965) حَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ
وَاللَّفْظُ لِإِسْحَاقَ - قَالَ عَبَّاسُ: حَدَّثَنَا،
وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - أَبُو بَكْرِ الْحَنْفِيُّ:
حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ: حَدَّثَنِي عَامِرُ بْنُ
سَعْدٍ قَالَ: كَانَ سَعْدُ بْنُ أَبِي وَفَّاصٍ فِي
إِيلِهِ، فَجَاءَهُ ابْنُهُ عُمَرُ، فَلَمَّا رَأَهُ سَعْدٌ
قَالَ: أَعُوذُ بِاللهِ مِنْ شَرِّ هَذَا الرَّاكِبِ،
فَنَزَّلَ، فَقَالَ لَهُ: أَنْزَلْتَ فِي إِيلِكَ وَعَنْكِ
وَرَكَّتَ النَّاسَ يَتَنَازَّعُونَ الْمُلْكَ بَيْنَهُمْ؟
فَصَرَّبَ سَعْدٌ فِي صَدْرِهِ فَقَالَ: اشْكُنْ،
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ اللَّهَ
يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْحَفِيَّةِ".

[7433] 12 - (2966) حَدَّثَنَا يَحْيَى

ابْنُ حَيْبَ الْحَارِثِيُّ: حَدَّثَنَا الْمُعْتَمِرُ
قَالَ: سَمِعْتُ إِسْمَاعِيلَ عَنْ قَيْسِ، عَنْ
سَعْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

the leaves of *Al-Hublah* and this *As-Samur* (desert trees), and one of us would excrete stool like a sheep. And now Banū Asad are teaching me about my religion, in which case I must have been doomed and misguided. “

نَمِيرٌ : حَدَّثَنَا أَبْيَ وَابْنُ يَسْرِي قَالَ : حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ : سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصِي يَقُولُ : وَاللَّهِ إِنِّي لَأَوْلُ رَجُلٍ مِّنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ كُنَّا نَعْزُو مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ نَّاكِلُهُ إِلَّا وَرَقُ الْحُبْلَةِ، وَهَذَا السَّمُرُ، حَتَّى إِنَّ أَحَدَنَا لَيَضْعُ كَمَا تَضَعُ الشَّاهُ، ثُمَّ أَصْبَحْتُ بِئُوسِي تَعْزِزُنِي عَلَى الدِّينِ، لَقَدْ خُبِطْتُ، إِذَا، وَضَلَّ عَمَلي وَلَمْ يَقُلْ أَبْنُ نَمِيرٍ : إِذَا .

[7434] 13 - (...) It was narrated from Ismā'il bin Abī Khālid with this chain (a *Hadīth* similar to no. 7433). He said: "...Until one of us would excrete stool like a goat, with nothing mixed in it..."

[7435] 14 - (2967) It was narrated that Khālid bin ‘Umair Al-‘Adawī said: “Utbah bin Ghazwān addressed us. He praised and glorified Allāh, then he said: ‘Soon this world will come to an end, and there is nothing left of it but a little, like leftover water in a vessel. You will move from it to a realm that has no end, so you should move with the best that you have. We were told that if a stone is thrown from the edge of Hell, it will fly through it for seventy years without reaching the bottom of it,

۱۳-[۷۴۳۴] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ بِهَذَا إِلَاسْنَادِ، وَقَالَ : حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضْعُ كَمَا تَضَعُ الْعَزْرُ، مَا يَخْلُطُهُ بِشَيْءٍ .

۱۴-[۲۹۶۷] حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ : حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ : حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ عَنْ خَالِدِ بْنِ عُمَيْرِ الْعَدَوِيِّ قَالَ : خَطَبَنَا عَبْنَةُ بْنُ غَزْوَانَ، فَحَمَدَ اللَّهَ وَأَتَنَّ عَلَيْهِ ثُمَّ قَالَ : أَمَا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ وَوَلَّتْ حَذَاءً، وَلَمْ يَقُلْ مِنْهَا إِلَّا صُبَابَةً كَصُبَابَةِ الْإِنَاءِ، يَتَصَابَّهَا صَاحِبُهَا، وَإِنَّكُمْ مُتَقْلُوَنَ مِنْهَا إِلَى دَارِ لَا رَوَالَ لَهَا ، فَأَنْتُقْلُوا بِخَيْرٍ مَا يَحْضُرَتُكُمْ، فَإِنَّمَا قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ،

The Book Of Asceticism... but by Allâh, it will be filled. Do you find it strange? And we were told that between two of the gateposts of Paradise is a distance of forty years, and there will come a time when that gate will be crowded with people. I remember when I was the seventh of seven with the Messenger of Allâh ﷺ. And we had no food but the leaves of trees, and the corners of our mouths were covered with ulcers. I found a *Burdah* and tore it in two between myself and Sa'd bin Mâlik. I wrapped half of it around my waist, and Sa'd wrapped the other half around his waist. And today there is no one among us who has not become the governor of a city. I seek refuge with Allâh lest I consider myself to be great but insignificant before Allâh. Prophethood does not remain forever; rather its impact fades, and eventually changes into kingship. You will soon come to know and experience those rulers who come after us.”

[7436] (...) It was narrated from Khâlid bin 'Umair who had lived during the time of *Jâhiliyyah*. He said: “Utbah bin Ghazwân, who was the governor of Al-Bâşrah, addressed us,” and he mentioned a *Hadîth* like that of Shaibân (no. 7435).

فَيَهُوَيِّ فِيهَا سَبْعِينَ عَامًا لَا يُدْرِكُ لَهَا قَعْدًا، وَوَاللَّهِ! لَتَمَلَّأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ ذَكَرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَهَنَّمِ مَسِيرَةً أَرْبَعِينَ سَنَةً، وَلَيَأْتِنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيْظٌ مِنَ الزَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةَ مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّىٰ قَرَحْتُ أَشْدَافِنَا، فَالْتَّقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، فَأَتَرَرْتُ بِنَصْفِهَا وَاتَّرَرْ سَعْدٌ بِنَصْفِهَا، فَمَا أَصْبَحَ الْيَوْمُ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَىٰ مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا، وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةً فَطُّ إِلَّا تَنَاسَخَتْ، حَتَّىٰ تَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَتَحْبِرُونَ وَتُجْرِبُونَ الْأُمَرَاءَ بَعْدَنَا.

[7436] (...) وَحَدَّنِي إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيلِطٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ عَنْ خَالِدٍ ابْنِ عُمَيْرٍ وَقَدْ أَذْرَكَ الْجَاهِلِيَّةَ، قَالَ: خَطَبَ عُتْبَةُ بْنُ عَزْوَانَ، وَكَانَ أَمِيرًا عَلَىٰ الْبَصَرَةِ، فَذَكَرَ نَحْوَ حَدِيثِ شَيْبَانَ.

[7437] 15 - (...) It was narrated that Khâlid bin ‘Umair said: “I heard ‘Utbah bin Ghazwân say: ‘I remember when I was the seventh of seven with the Messenger of Allâh ﷺ, and we had no food but the leaves of *Al-Hublah*, until the corners of our mouths became covered with ulcers.’”

[٧٤٣٧] ١٥ - (...) حَدَّنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ قُرَةَ بْنِ حَالِدٍ، عَنْ حُمَيْدٍ بْنِ هَلَالٍ، عَنْ حَالِدٍ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَبْنَهُ بْنَ غَرْوَانَ يَقُولُ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةَ مَعَ رَسُولِ اللَّهِ ﷺ، مَا طَعَامُنَا إِلَّا وَرَقُ الْحُجْلَةِ، حَتَّى فَرَحَتْ أَشْدَافُنَا.

[7438] 16 - (2968) It was narrated that Abû Hurairah said: “They said: ‘O Messenger of Allâh, will we see our Lord on the Day of Resurrection?’ He said: ‘Do you have any problem in seeing the sun at noon when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any problem in seeing the moon on the night when it is full, when there are no clouds?’ They said: ‘No.’ He said: ‘By the One in Whose Hand is my soul, you will not have any greater problem in seeing your Lord than you do in seeing either of them.’

“Allâh will meet His slave and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”

[٧٤٣٨] ١٦ - (٢٩٦٨) حَدَّنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّنَا سُفِينًا عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ، لَيْسَتْ فِي سَحَابَةِ؟» قَالُوا: لَا، قَالَ: «فَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ فِي سَحَابَةِ؟» قَالُوا: لَا، قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ! لَمْ تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا، قَالَ: فَيَلْقَى الْعَبْدُ فَيَقُولُ: أَيْ فُلْ! أَلَمْ أُكِرِّمْكَ، وَأَسْوِدْكَ، وَأَرْوِجْكَ، وَأَسْخِرْ لَكَ الْخَيْلَ وَالْإِيلَ، وَأَذْرِكَ تَرَأْسُ وَتَرَبْعُ؟ فَيَقُولُ: بَلَى، قَالَ: فَيَقُولُ: أَفَظَنَتْ أَنَّكَ مُلَاقِي؟ فَيَقُولُ: لَا، فَيَقُولُ: فَإِنِّي أَسْنَاكَ كَمَا نَسِيَنِي، ثُمَّ يَلْقَى الثَّانِي فَيَقُولُ: أَيْ فُلْ! أَلَمْ

“Then He will meet a second person and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes, O Lord.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”

“Then He will meet a third person and will say something similar to him, and he will say: “O Lord, I believed in You and in Your Book, and Your Messengers, and I prayed, and fasted, and gave charity,” and he will mention as many good things as he can. He will say: “Stop here.” Then it will be said to him: “Now We will send Our witnesses against you,” and he will think to himself: “Who can bear witness against me?” Then a seal will be placed on his mouth, and it will be said to his thigh, his flesh and his bones: “Speak.” His thigh, and his flesh, and his bones, will speak of his deeds, so as to establish proof from himself.

“That is the hypocrite, that is the one with whom Allâh will be angry.”

[7439] 17 - (2969) It was narrated that Anas bin Mâlik said: “We were with the Messenger of Allâh ﷺ and he smiled. He said: ‘Do you know why I am smiling?’ We said:

أَكْرِمْكَ، وَأَسْوَدْكَ، وَأُزُوجْكَ، وَأُسْخَرْ لَكَ الْخَيْلَ، وَالْإِبْلَ، وَأَدْرَكَ تَرَاسُ وَتَرَيْعٌ؟ فَيَقُولُ: بَلَى، يَا رَبَّ! فَيَقُولُ: أَفَطَنَتَ أَنَّكَ مُلَاقِيٌّ؟ قَالَ: فَيَقُولُ: لَا، فَيَقُولُ: إِنِّي أَنْسَاكَ كَمَا تَسْبِيَتِي، ثُمَّ يَأْتِي الْثَالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَيَقُولُ: يَا رَبَّ! أَمْتُ بِكَ وَبِكَتَابِكَ وَبِرُسْلِكَ وَصَلَيْتُ وَصُمْتُ وَتَصَدَّقْتُ، وَيَئْتِي بِخَيْرٍ مَا اسْتَطَاعَ، فَيَقُولُ: هَهُنَا إِذَا.

قَالَ: ثُمَّ يُقَالُ لَهُ: الْآنَ بَعْثُ شَاهِدَنَا عَلَيْكَ، وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِفَخِنْدِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِفِي، فَتَنْطِقُ فَخِنْدُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ، وَذَلِكَ لِيُعَذِّرَ مِنْ نَفْسِهِ. وَذَلِكَ الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ».

بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَسْجَعِيُّ عَنْ سُفِيَّانَ التَّوْرِيِّ، عَنْ عُبَيْدٍ

١٧- (٢٩٦٩) [٧٤٣٩] حَدَّثَنَا أَبُو

'Allâh and His Messenger know best.' He said: 'Because of the conversation that a slave will have with his Lord. He will say: "O Lord, did You not guarantee me protection from injustice?" He will say: "Yes." He will say: "I do not deem valid any witness against me but my own self." He will say: "Your own self will be sufficient as a witness against you this Day, and the witness of the two recording angels." Then a seal will be placed on his mouth, and it will be said to his limbs: "Speak." And they will speak of his deeds. Then he will be allowed to speak, and he will say (to his limbs): "Away with you and may the curse of Allâh be upon you! It was on your behalf that I contended."

[7440] 18 - (1055) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, make the provision of the family of Muhammâd that which is just sufficient.'"

[7441] 19 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, make the provision of the family of Muhammâd that which is just sufficient.'"

المُكْتَبِ، عَنْ فَضْلٍ، عَنِ السَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَصَحَّكَ فَقَالَ: «هَلْ تَدْرُونَ مِمَّا أَضْحَكُ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «إِنْ مُخَاطَبَةُ الْعَبْدِ رَبُّهُ يَقُولُ: يَا رَبِّ! أَلَمْ تُجْرِنِي مِنَ الظُّلْمِ؟ قَالَ: يَقُولُ: بَلَى، قَالَ: فَيَقُولُ: فَإِنِّي لَا أُحِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي، قَالَ: فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ [عَلَيْكَ] شَهِيدًا، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا. قَالَ: فَيُخْتَمُ عَلَى فِيهِ، فَيَقُولُ لِأَرْكَانِهِ: انْطِقِي، قَالَ: فَتَنْطَقُ بِأَعْمَالِهِ، قَالَ: ثُمَّ يُخْلَى بَيْنَ وَبَيْنِ الْكَلَامِ، قَالَ: فَيَقُولُ: بُعْدًا لَكَ وَسُحْقاً، فَعَنْكَ كُنْتُ أَنَا ضِلْلُ». [٧٤٤٠ - ١٨]

ابْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ، عَنْ أَبِيهِ زُرْعَةَ، عَنْ أَبِيهِ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتَّاً». [رَاجِعٌ: ٢٤٢٧]

[٧٤٤١] 19 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِيهِ شَيْبَةَ وَعَمْرُو التَّائِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَغْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ، عَنْ أَبِيهِ زُرْعَةَ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ أَلِ مُحَمَّدٍ فُوتَّاً».

وَفِي رِوَايَةِ عَمْرِو: «اللَّهُمَّ ارْزُقْ».

[7442] (...) It was narrated from ‘Umârah bin Al-Qa‘qâ‘ with this chain of narrators (a *Hadîth* similar to no. 7441), and he said: “...that which is just adequate.”

[7443] 20 - (2970) It was narrated that ‘Aishah said: “From the day he came to Al-Madînah, the family of Muhammad ﷺ never ate their fill of wheat for three days in a row, until he died.”

[7444] 21 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ never ate his fill of wheat bread for three days in a row, until he passed away.”

[7445] 22 - (...) It was narrated that ‘Aishah said: “The family of Muhammad ﷺ never ate their

[٧٤٤٢] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُونِيُّ: حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ، ذَكَرَ عَنْ عُمَارَةَ بْنِ الْفَعَّاقِ بِهَذَا إِلَسْنَادِ، وَقَالَ: «كَفَافًا».

[٧٤٤٣] [٢٩٧٠-٢٠] حَدَّثَنَا زُهْيَرٌ ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهْيَرٌ: حَدَّثَنَا حَرْبٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَيْعَ أَلْ مُحَمَّدٍ ﷺ، مُنْذُ قَدِيمِ الْمَدِينَةِ، مِنْ طَعَامٍ بُرٌّ، ثَلَاثَ لَيَالٍ تَبَاعَاً، حَتَّى قُضِيَ.

[٧٤٤٤] [٢١-٢٢] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شِيهَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَيْعَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ تَبَاعَاً، مِنْ خُبْزٍ بُرٌّ، حَتَّى مَضَى لِسْبِيلِهِ.

[٧٤٤٥] [٢٢-٢٣] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

fill of barley bread two days in a row, until the Messenger of Allâh ﷺ died.”

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ يَزِيدَ يُحَدِّثُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا شَيْعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ، حَتَّىٰ قُضِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[7446] 23 - (...) It was narrated that ‘Âishah said: “The family of Muhammад ﷺ never ate their fill of wheat bread for more than three days.”

[٧٤٤٦]-٢٣ [٧٤٤٦]-٢٣ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَيْعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ بَرٌّ، فَوْقَ ثَلَاثٍ.

[7447] 24 - (...) ‘Âishah said: “The family of Muhammад ﷺ never ate their fill of wheat bread for three (days) until he passed away.”

[٧٤٤٧]-٢٤ [٧٤٤٧]-٢٤ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: مَا شَيْعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ الْبَرٌّ، ثَلَاثًا، حَتَّىٰ مَضَى لِسْبِيلِهِ.

[7448] 25 - (2971) It was narrated that ‘Âishah said: “The family of Muhammад ﷺ never ate their fill of wheat bread for two days, but on one of them they only had dates.”

[٧٤٤٨]-٢٥ [٢٩٧١]-٢٥ كُرَيْبٌ: أَخْبَرَنَا وَكَيْعُ عَنْ مِسْعَرٍ، عَنْ هَلَالِ بْنِ حُمَيْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَيْعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ بَرٌّ، إِلَّا وَأَحَدُهُمَا تَمَرٌ.

[7449] 26 - (2972) It was narrated that ‘Âishah said: “We, the family of Muhammад ﷺ, would stay for a month with no fire being lit; it (our food) was only dates and water.”

[٧٤٤٩]-٢٦ [٢٩٧٢]-٢٦ النَّافِدُ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ قَالَ: وَيَحْيَى بْنُ يَمَانٍ حَدَّثَنَا عَنْ هِشَامِ بْنِ

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالْتُ: إِنْ كُنَّا، آلَ مُحَمَّدٍ بْنَ عَلِيٍّ، لَنَمْكُثُ شَهْرًا مَا نَسْتَوْقُدُ بِنَارٍ، إِنْ هُوَ إِلَّا الشَّمْرُ وَالْمَاءُ.

[7450] (....) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُعْمَى عَنْ هِشَامٍ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ: إِنْ كُنَّا لَنَمْكُثُ، وَلَمْ يَذْكُرْ آلَ مُحَمَّدٍ.

وَزَادَ أَبُو كُرَيْبٍ فِي حَدِيثِهِ عَنِ ابْنِ نُعْمَى: إِلَّا أَنْ يَأْتِيَنَا اللَّهُجَمُ.

[7451] 27 - (2973) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ بْنُ كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالْتُ: تُؤْفَى رَسُولُ اللَّهِ بِكِيدٍ وَمَا فِي رَفِيِّي مِنْ شَيْءٍ يُكْلُهُ ذُو كِيدٍ، إِلَّا شَطْرُ شَعِيرٍ فِي رَفِّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلَّتُهُ فَفَنَّيَ.

[7452] 28 - (2974) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ! يَا ابْنَ أَخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوْقِدَ فِي أَيَّاتٍ

[7450] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 7449): "We would stay..." and he did not mention the family of Muhammad.

Abû Kuraib added in his *Hadîth* from Ibn Numair: "...but some meat was brought to us."

[7451] 27 - (2973) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ died when there was nothing on my shelf that a living being could eat except a handful of barley on a shelf of mine. I ate from it for a long time, then I measured it and it ran out."

[7452] 28 - (2974) It was narrated from 'Urwah that 'Aishah used to say: "By Allâh, O son of my sister, we used to look at the crescent moon, then the crescent moon, then the crescent moon, three crescent moons in two months. And no fire would be lit in the houses of the Messenger of Allâh ﷺ." I said: "O aunt, what did you live on?" She said: "The two black ones, dates and water,

but the Messenger of Allâh ﷺ had some neighbors from among the *Anṣâr*, and they had milch-animals, and they would send some of their milk to the Messenger of Allâh ﷺ, and he would give it to us to drink.”

رَسُولُ اللَّهِ ﷺ نَارٌ، قَالَ: قُلْتُ: يَا حَالَةً! فَمَا كَانَ يُعِيشُكُمْ؟ قَالَتِ الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِبَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَاجِعٌ، فَكَانُوا يُرْسِلُونَ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْ أَلْبَانِهَا، فَيَسْقِيَنَاهُ.

[راجع: ٧٤٣٩]

[7453] 29 - (2974) It was narrated from ‘Urwah bin Az-Zubair that ‘Aishah, the wife of the Prophet ﷺ said: “When the Messenger of Allâh ﷺ died, he had not eaten his fill of bread and oil twice in one day.”

[٧٤٥٣]-[٢٩٧٤] حَدَّثَنِي أَبُو الطَّاهِرِ [أَحْمَدُ]: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسْطَيْطٍ؛ وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ ابْنِ قُسْطَيْطٍ، عَنْ عُرْوَةَ بْنِ الْزُّبِيرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ مَاتَ رَسُولُ اللَّهِ ﷺ، وَمَا شَيْءَ مِنْ خُبْزٍ وَرَزِّيْتِ، فِي يَوْمٍ وَاحِدٍ، مَرَّتِينِ.

[٧٤٥٤]-[٢٩٧٥] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَكْنَى الْعَطَّارُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ الْحَجَجِيُّ عَنْ [أُمِّهِ] صَفِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: تُوفَّيَ رَسُولُ اللَّهِ ﷺ، حِينَ شَيْئَ النَّاسُ مِنَ الْأَسْوَدِينَ: التَّمْرُ وَالْمَاءُ.

[7454] 30 - (2975) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ died, the people were starting to have their fill of the two black ones, dates and water.”

[7455] 31 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ died when we started to have our fill of the two black ones: water and dates.”

[7456] (...) It was narrated from Sufyân with this chain of narrators (a *Hadîth* similar to no. 7455, and the sub narrators Abû Kuraib and others narrated:) “We did not have our fill of the two black ones.”

[7457] 32 - (2976) It was narrated that Abû Hurairah said: “By the One in Whose Hand is my soul” – Ibn ‘Abbâd said: “By the One in Whose Hand is the soul of Abû Hurairah” – “the Messenger of Allâh ﷺ did not give his family their fill of wheat bread for three days in a row, until he departed from this world.”

[7458] 33 - (...) Abû Hâzim said: “I saw Abû Hurairah pointing with his finger several times and saying: ‘By the One in Whose Hand is the soul of Abû Hurairah, the Prophet of Allâh ﷺ and his family did not eat their fill of wheat bread three

[٧٤٥٥]-٣١ (...) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُتَّنَّىٰ : حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُفْيَانَ ، عَنْ مَنْصُورِ بْنِ صَفَيَّةَ ، عَنْ أُمِّهِ ، عَنْ عَائِشَةَ قَالَتْ : تُؤْنِي رَسُولُ اللَّهِ ﷺ وَقَدْ شَيْعْنَا مِنَ الْأَسْوَدَيْنِ : الْمَاءُ وَالثَّمِيرُ .

[٧٤٥٦] (...) وَحَدَّثَاهُ أَبُو كُرْبَيْبٍ : حَدَّثَنَا الْأَشْجَعِيُّ ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلَيْهِ : حَدَّثَنَا أَبُو أَحْمَدَ ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا إِلَى سَنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا عَنْ سُفْيَانَ : وَمَا شَيْعْنَا مِنَ الْأَسْوَدَيْنِ .

[٧٤٥٧]-٣٢ (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ قَالَ : حَدَّثَنَا مَرْوَانُ بْنُ عَيْنَانَ الْفَزَارِيُّ ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ ، عَنْ أَبِي حَازِمَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : وَالَّذِي نَفْسِي بِيَدِهِ ! - وَقَالَ ابْنُ عَبَادٍ : وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ - مَا أَشْبَعَ رَسُولُ اللَّهِ ﷺ أَهْلَهُ ثَلَاثَةً أَيَّامٍ تَبَاعًا ، مِنْ خُبْزٍ حِنْطَةً ، حَتَّىٰ فَارَقَ الدُّنْيَا .

[٧٤٥٨]-٣٣ (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ ابْنِ كَيْسَانَ : حَدَّثَنِي أَبُو حَازِمَ قَالَ : رَأَيْتُ أَبَا هُرَيْرَةَ يُشَيِّرُ [يَاصْبَعُهُ] مِرَارًا يَقُولُ : وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ مَا شَبَعَ نَبِيٌّ

days in a row, until he departed from this world.””

[7459] 34 - (2977) It was narrated that Simâk said: “I heard An-Nu‘mân bin Bashîr say: ‘Do you not eat and drink whatever you want? I saw your Prophet ﷺ when he could not even find enough *Daqal*^[1] to fill his stomach.’”

[7460] 35 - (...) A similar report (as *Hadîth* no. 7459) was narrated from Simâk with this chain of narrators, and in the *Hadîth* of Zuhair it adds: “And you are not satisfied unless you have a variety of dates and butter.”

[7461] 36 - (2978) It was narrated that Simâk bin Harb said: “I heard An-Nu‘mân delivering a *Khuṭbah* and he said: ‘Umar mentioned what people had got of worldly gains and he said: I saw the Messenger of Allâh ﷺ spending the whole day suffering because of hunger, and he could not even find inferior quality dates with which to fill his stomach.’”

اللّهُ وَأَهْلُهُ، ثَلَاثَةَ أَيَّامٍ تِبَاعًا، مِنْ خُبْزٍ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا .

[7459]-٣٤ [٢٩٧٧] (٢٩٧٧) حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ قَالَ: سَيِّفْتُ التَّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَيْكُمْ بَلَقَةً وَمَا يَجِدُ مِنَ الدَّلَلِ، مَا يَمْلأُ بِهِ بَطْنَهُ . وَقَتْبِيَّةُ لَمْ يَذْكُرْ: بِهِ .

[7460]-٣٥ [٢٩٦٠] (....) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِيَّ: حَدَّثَنَا إِسْرَائِيلُ، كِلَاهُمَا عَنْ سِمَاكٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ - وَزَادَ فِي حَدِيثِ زُهَيْرٍ: وَمَا تَرْضَوْنَ دُونَ أَلْوَانِ التَّمْرِ وَالزُّبْدِ .

[7461]-٣٦ [٢٩٧٨] (٢٩٧٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بْنِ حَرْبٍ قَالَ: سَيِّفْتُ التَّعْمَانَ يَحْطُبُ قَالَ: ذَكَرَ عُمُرٌ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللّهِ بَلَقَةً يَظْلِمُ الْيَوْمَ يَلْتَوِي، مَا يَجِدُ دَقَالاً يَمْلأُ بِهِ بَطْنَهُ .

^[1] Inferior-quality dates.

[7462] 37 - (2979) Abû 'Abdur-Rahmân Al-Hubulî said: "I heard 'Abdullâh bin 'Amr bin Al-'Âş, when a man asked him: 'Are we not among the poor of the *Muhâjirîn*? 'Abdullâh said to him: 'Do you not have a wife with whom you find comfort?' He said: 'Yes.' He said: 'Do you not have a house in which you live?' He said: 'Yes.' He said: 'Then you are among the rich (independent of means).' He said: 'I have a servant.' He said: 'Then you are among the kings.'"

[7463] (...) Abû 'Abdur-Rahmân said: "Three people came to 'Abdullâh bin 'Amr bin Al-'Âş when I was with him, and they said: 'O Abû Muhammad, by Allâh we do not have anything, no provisions, no riding beasts and no wealth.' He said to them: 'Whatever you wish. If you wish, you can come back to us and we will give you whatever Allâh makes available for you, or if you wish we can refer your matter to the ruler, or if you wish you can be patient, for I heard the Messenger of Allâh ﷺ say: "On the Day of Resurrection, the poor of the *Muhâjirîn* will precede the rich into Paradise by forty years." They said: 'We will be patient and will not ask for anything.'"

[٧٤٦٢] [٢٩٧٩-٣٧] حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ : أَخْبَرَنَا أَبْنُ وَهْبٍ : حَدَّثَنِي أَبُو هَانِئٍ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْجُبْنِيَّ يَقُولُ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ ، وَسَأَلَهُ رَجُلٌ ، فَقَالَ : أَلَسْنَا مِنْ فُقَرَاءِ الْمُهَاجِرِينَ ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ : أَلَكَ امْرَأةً تَأْوِي إِلَيْهَا ؟ قَالَ : نَعَمْ ، قَالَ : أَلَكَ مَسْكُنٌ تَسْكُنُهُ ؟ قَالَ : نَعَمْ ، قَالَ : فَأَنْتَ مِنَ الْأَغْنِيَاءِ ، قَالَ : فَإِنَّ لِي خَادِمًا ، قَالَ : فَأَنْتَ مِنَ الْمُلُوكِ .

[٧٤٦٣] (...) قَالَ أَبُو عَبْدِ الرَّحْمَنِ : وَجَاءَ ثَلَاثَةٌ فَقَرِيرٌ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ ، وَأَنَا عِنْدُهُ ، فَقَالُوا : يَا أَبَا مُحَمَّدٍ ! [إِنَّا] ، وَاللَّهُ ! مَا تَقْدِرُ عَلَى شَيْءٍ ، لَا نَفَقَةً ، وَلَا دَائِبَةً ، وَلَا مَتَاعً ، فَقَالَ لَهُمْ : مَا شِئْتُمْ ، إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَا كُمْ مَا يَسِّرَ اللَّهُ لَكُمْ ، وَإِنْ شِئْتُمْ ذَكَرْنَا أَمْرَكُمْ لِلشَّيْطَانِ ، وَإِنْ شِئْتُمْ صَبَرْتُمْ ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسِّقُونَ الْأَغْنِيَاءَ ، يَوْمَ الْقِيَامَةِ ، إِلَى الْجَنَّةِ ، بِأَرْبَعِينَ حَرِيفًا» .

قَالُوا : فَإِنَّا نَصِيرُ ، لَا نَسْأَلُ شَيْئًا .

Chapter 1. The Prohibition Of Entering Upon The People Of *Al-Hijr*^[1] (The Rocky Tract) Unless One Enters Weeping

[7464] 38 - (2980) 'Abdullâh bin Dînâr narrated that he heard 'Abdullâh bin 'Umar say: "The Messenger of Allâh ﷺ said concerning the people of Al-Hijr (the rocky tract): 'Do not enter upon these people who are being punished, unless you are weeping. If you are not weeping then do not enter upon them, lest there befall you the like of what befell them.'"

[7465] 39 - (...) It was narrated from Ibn Shihâb, when he was speaking of Al-Hijr, the habitation of the Thamûd: "Sâlim bin 'Abdullâh said that 'Abdullâh bin 'Umar said: 'We passed by Al-Hijr with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said to us: "Do not enter the dwellings of those who wronged themselves unless you are weeping, lest there befall you something like that which befell them." Then he urged his mount to move on quickly until he left the place behind.'"

(المعجم ١) - (باب النهي عن الدخول على أهل الحجر إلا من يدخل باكيًا) (التحفة ٢)

[٧٤٦٤] ٣٨ - (٢٩٨٠) حَدَّثَنَا يَحْيَىٰ بْنُ أَبْرَامَ وَفَتِيهُ بْنُ سَعِيدٍ وَعَلَيْهِ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ قَالَ أَبْنُ أَئْوَبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِ الْحِجْرِ: «لَا تَدْخُلُوا عَلَىٰ هَؤُلَاءِ الْقَوْمِ الْمُعَذَّبِينَ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».

[٧٤٦٥] ٣٩ - (...) حَدَّثَنِي حَرَمَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ وَهُوَ يَذْكُرُ الْحِجْرَ، مَسَاكِنَ ثَمُودَ، قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: مَرَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْحِجْرِ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، حَذَرَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ» ثُمَّ زَجَرَ فَأَشْرَعَ حَتَّى خَلَفَهَا.

[١] Al-Hijr: An area north of Al-Madinah, the dwelling of the people of Thamûd.

[7466] 40 - (2981) It was narrated from Nâfi' that 'Abdullâh bin 'Umar told him that the people stopped at Al-Hîjr, the land of Thamûd, with the Messenger of Allâh ﷺ, and they drew water from its wells and made dough with it. The Messenger of Allâh ﷺ told them to throw away the water they had drawn, and to feed the dough to the camels, and he told them to draw water from the well to which the she-camel used to come.

[7467] (...) 'Ubâidullâh narrated it with this chain of narrators (a *Hadîth* similar to no. 7466), except that he said: "Draw water from its well and make dough with it."

Chapter 2. The Virtue Of Treating Widows, The Poor And Orphans Kindly

[7468] 41 - (2982) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The one who strives to help widows and the poor is like the one who strives in *Jihâd* in the cause of Allâh" – and I think he said – "like the one who prays at night without ceasing and the one who fasts without breaking his fast."

[7466] ٤٠ - (٢٩٨١) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْجَهْرِ، أَرْضِ ثَمُودَ، فَاسْتَقَوْا مِنْ أَبَارِهَا، وَعَجَنُوا بِهِ الْعَجَنَ، فَأَمْرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهَرِّيَفُوا مَا اسْتَقَوْا وَيَعْلَفُوا إِلَيْلَ الْعَجَنَ، وَأَمْرُهُمْ أَنْ يَسْتَقَوْا مِنْ الْبَئْرِ الَّتِي كَانَتْ تَرْدُهَا النَّاقَةُ.

[7467] [...] حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَسْنُ بْنُ عِيَاضٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَذَا الْإِسْنَادِ مِثْلُهِ، عَيْرَ أَنَّهُ قَالَ: فَاسْتَقَوْا مِنْ بِشَارِهَا وَاعْتَجَنُوا بِهِ.

(المعجم ٢) - (بابُ فضل الإحسان إلى الأرملة والمسكين واليتيم)

(التحفة ٣)

[7468] ٤١ - (٢٩٨٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ عَنْ شَورِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِنِينَ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَأَخْسِبُهُ قَالَ: - وَكَالْفَاطِمِ لَا يَفْتُرُ وَكَالصَّائِمِ لَا يُفْطِرُ».

[7469] 42 - (2983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise,'" and Mâlik (a sub narrator) pointed with his forefinger and middle finger.

[٧٤٦٩]-[٢٩٨٣] حَدَّثَنِي زُهْرَىٰ بْنُ حَرْبٍ : حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ : حَدَّثَنَا مَالِكٌ عَنْ ثُورِ بْنِ زَيْدِ الدِّيلِيِّ قَالَ : سَمِعْتُ أَبَا الْعَيْثَ يُحَدِّثُ عَنْ أَبِيهِ هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «كَافِلُ الْيَتَمِّ ، لَهُ أُو لِعْنَرِهِ ، أَنَا وَهُوَ كَهَائِنِ فِي الْجَنَّةِ» وَأَشَارَ مَالِكٌ بِالسَّبَابَةِ وَالْوُسْطَىٰ .

Chapter 3. The Virtue Of Building *Masâjid*

(المعجم ٣) - (باب فضل بناء المساجد) (التحفة ٤)

[7470] 43 - (533) ‘Ubaidullâh Al-Khawlânî said that he heard ‘Uthmân bin ‘Affân say – when the people spoke about him when he rebuilt the *Masjid* of the Messenger ﷺ: "You speak about it a great deal, but I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*'" – Bukair said: "I think he said: 'seeking thereby the Face of Allâh'" – "Allâh will build something similar for him in Paradise."

According to the report of Hârûn: "Allâh will build for him a house in Paradise."

[٧٤٧٠]-[٥٣٣] حَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ [الأنيلي] وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا : حَدَّثَنَا بْنُ وَهْبٍ : أَخْبَرَنِي عَمْرُو وَهُوَ بْنُ الْحَارِثِ : أَنَّ بُكَيْرًا حَدَّثَهُ : أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ فَتَادَةَ حَدَّثَهُ : أَنَّهُ سَمِعَ عُيَيْدَ اللَّهِ الْخُوَلَانِيَّ يَذْكُرُ : أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ : إِنَّكُمْ قَدْ أَكْتَرْتُمْ ، وَلَيْسَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ بَنَى مَسْجِدًا - قَالَ بُكَيْرٌ : حَسِبْتُ أَنَّهُ قَالَ - يَتَغَيِّرُ بِهِ وَجْهُ اللَّهِ ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ» .

وَفِي رِوَايَةِ هَرُونَ : «بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ» . [راجع: ١١٨٩]

[7471] 44 - (...) It was narrated from Maḥmūd bin Labīd that ‘Uthmān bin ‘Affān wanted to rebuild the *Masjid* but the people disliked that, and they wanted to leave it as it was. He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever builds a *Masjid* for the sake of Allāh, Allāh will build something similar for him in Paradise.’”

[7472] (...) It was narrated from ‘Abdul-Ḥamīd bin Ja’far with this chain of narrators (a *Hadīth* similar to no. 7471), except that in their *Hadīth* it says: “Allāh will build for him a house in Paradise.”

Chapter 4. The Virtue Of Spending On The Poor And Wayfarers

[7473] 45 - (2984) It was narrated from Abū Hurairah that the Prophet ﷺ said: “While a man was in the wilderness, he heard a voice in a cloud (saying): ‘Irrigate the garden of so-and-so.’ The cloud moved and sent its water onto stony ground, where

[٧٤٧١] ٤٤ - (...) حَدَّثَنِي رُهْبَرٌ
ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُنْتَى، كِلَاهُمَا
عَنِ الصَّحَاكِ، - قَالَ ابْنُ الْمُنْتَى: حَدَّثَنَا
الصَّحَاكُ بْنُ مَخْلِدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ
ابْنُ جَعْفَرٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدٍ بْنِ
لَبِيدٍ أَنَّ عُثْمَانَ بْنَ عَفَانَ أَرَادَ بِنَاءَ
الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ، وَأَحْبَوْا أَنْ
يَدْعُهُ عَلَى هَيْثَةِ، فَقَالَ: سَيُوقْتُ رَسُولُ
اللهِ يَقُولُ: «مَنْ بَنَ مَسْجِدًا لِلَّهِ، بَنَ
اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلًا».

[٧٤٧٢] (...) وَحدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ [الْحَنْظَلِي]: أَخْبَرَنَا أَبُو بَكْرٍ
الْحَنْفِيٌّ وَعَبْدُ الْمَلِكِ بْنُ الصَّبَاحِ،
كِلَاهُمَا عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ بِهَذَا
الْإِسْنَادِ، عَيْرَ أَنَّ فِي حَدِيثِهِمَا: «بَنَى اللَّهُ
لَهُ بَيْتًا فِي الْجَنَّةِ».

(المعجم ٤) - (بابُ فضل الإنفاق
على المساكين وابن السبيل)
(التحفة ٥)

[٧٤٧٣] ٤٥ - (٢٩٨٤) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْةَ وَرُهْبَرٌ بْنُ حَرْبٍ -
وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا يَزِيدُ
ابْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي
سَلَمَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ

there was one of these channels that absorbed all of that water. He followed the water, and found a man standing in his garden, and diverting that water with his shovel. He said to him: 'O slave of Allâh, what is your name?' He said: 'So-and-so' - the same name that he had heard from the cloud. He said to him: 'O slave of Allâh, why did you ask me about my name?' He said: 'I heard a voice in the cloud from which this water came, saying: "Irrigate the garden of so-and-so," and it was your name. What will you do with it?' He said: 'As you have said this, I look at what it produces, and I give one-third in charity, my family and I eat one-third, and I use one-third as seeds for the next crop.'"

بْنِ عُمَيْرِ الْلَّثَيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
الْبَيْبَيِّ قَالَ: «يَبْنَا رَجُلٌ بِفَلَّةٍ مِنَ
الْأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةِ:
أَسْقِي حَدِيقَةَ فُلَانٍ. فَتَسْخَى ذَلِكَ
السَّحَابُ، فَأَفْغَنَ مَاءً فِي حَرَّةٍ، فَإِذَا
شَرَجَهُ مِنْ تِلْكَ الشَّرَاجِ قَدِ اسْتَوْعَبَتْ
ذَلِكَ الْمَاءُ كُلَّهُ، فَتَسْتَعِي الْمَاءُ، فَإِذَا رَجُلٌ
قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ،
فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! مَا اسْمُكَ؟
قَالَ: فُلَانٌ، لِلَّا سَمِّيَ الَّذِي سَمِعَ فِي
السَّحَابَةِ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! لَمْ
سَأْلَنِي عَنْ اسْمِي؟ قَالَ: إِنِّي سَمِعْتُ
صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَاؤُهُ
يُقُولُ: اسْقِي حَدِيقَةَ فُلَانٍ، لِاسْمِكِ،
فَمَا تَصْنَعُ فِيهَا؟ قَالَ: أَمَّا إِذْ قُلْتَ
هَذَا، فَإِنِّي أَنْظُرُ إِلَيْيَ مَا يَخْرُجُ مِنْهَا،
فَأَنْصَدُ فِي ثُلُثِهِ، وَأَكُلُّ أَنَا وَعَيْالِي ثُلُثًا،
وَأَرْدُ فِيهَا ثُلُثًا».

[7474] (...) Wahb bin Kaisân narrated it with this chain of narrators (a *Hadîth* similar to no. 7473), except that he said: "...And I give one-third of it to the poor, beggars and wayfarers."

[٧٤٧٤] (...) وَحَدَّثَنَا أَخْمَدُ بْنُ
عَبْدَةَ الضَّبَّيِّ: أَخْبَرَنَا أَبُو دَاؤِدُ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا وَهْبُ
ابْنُ كَيْسَانَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ:
وَأَجْعَلُ ثُلُثَةً فِي الْمَسَاكِينِ وَالسَّائِلِينَ
وَابْنِ السَّبِيلِ».

Chapter 5. The Prohibition On Showing Off

[7475] 46 - (2985) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Blessed and Exalted is He, said: 'I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.'"

(المعجم ٥) - (باب تحريم الرياء)
(التحفة ٦)

[٧٤٧٥-٤٦] (٢٩٨٥) حَدَّثَنِي زُهْبِيرٌ
ابْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ :
أَخْبَرَنِي رَوْحُ بْنُ الْفَاسِمِ عَنِ الْعَلَاءِ بْنِ
عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ ، عَنْ أَيْهِ ، عَنْ
أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى : أَنَا أَغْنَى
الشَّرَكَاءِ عَنِ الشَّرِكِ ، مَنْ عَمِلَ عَمَلاً
أَشْرَكَ فِيهِ مَعِيَ غَيْرِي ، تَرَكْتُهُ وَشَرَكْهُ».»

[٧٤٧٦-٤٧] (٢٩٨٦) حَدَّثَنَا عُمَرُ
ابْنُ حَفْصٍ بْنِ غِيَاثٍ : حَدَّثَنِي أَبِي عَنْ
إِسْمَاعِيلَ بْنِ سُمَيْعٍ ، عَنْ مُسْلِمِ الْبَطْرَى ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ أَبِي عَبَّاسٍ قَالَ :
«قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ سَمَعَ سَمَاعَ اللَّهِ
بِهِ ، وَمَنْ رَأَى رَأْيَا اللَّهِ بِهِ».»

[٧٤٧٧-٤٨] (٢٩٨٧) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكِيعُ عَنْ
سُفْيَانَ ، عَنْ سَلَمَةَ بْنِ كُهْمِلٍ قَالَ : سَمِعْتُ
جُنْدَبَا الْعَلَقِيَّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
«مَنْ يُسَمِّعْ يُسَمِّعْ اللَّهُ بِهِ ، وَمَنْ يُرَاءِ يُرَاءِ
اللَّهُ بِهِ».»

[٧٤٧٨] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ : أَخْبَرَنَا الْمُلَائِئِيُّ : حَدَّثَنَا سُفْيَانُ

[7476] 47 - (2986) It was narrated that Ibn ‘Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him.'

[7477] 48 - (2987) Jundab Al-‘Alaqî said: "The Messenger of Allâh ﷺ said: 'Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him.'

[7478] (...) Sufyân narrated it with this chain of narrators (a *Hadîth* similar to no. 7477) and

added: "I did not hear anyone else say: 'The Messenger of Allâh ﷺ said.'"

[7479] (...) Sa'eed said (regarding the *Hadîth* of Sufyân, no. 7478): "I think he said: 'Ibn Al-Hârith bin Abî Mûsâ said: 'I heard Salamah bin Kuhail say: 'I heard Jundab,' and I did not hear anyone say: 'I heard the Messenger of Allâh ﷺ say.'" Someone else said: "I heard the Messenger of Allâh ﷺ say" – a *Hadîth* like that of Ath-thawrî.

[7480] (...) Sufyân narrated: "The truthful and trustworthy one, Al-Walîd bin Harb, narrated it with this chain (a *Hadîth* similar to no. 7478)."

Chapter 6. Guarding The Tongue

[7481] 49 - (2988) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "A person may say a word for which he will be sent down into the Fire, further than the distance between the east and the west."

[7482] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A person may say a word, not

بِهَذَا الْإِسْنَاد - وَزَادَ: وَلَمْ أَسْمَعْ أَحَدًا
غَيْرَهُ يَقُولُ : قَالَ رَسُولُ اللهِ ﷺ .

[٧٤٧٩] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الْأَشْعَرِيُّ: أَخْبَرَنَا سُفِينٌ عَنِ الْوَلِيدِ
ابْنِ حَرْبٍ - قَالَ سَعِيدٌ: أَطْلَطْنَا فَالَّتَّهُ قَالَ: أَبْنُ
الْحَارِثِ بْنِ أَبِي مُوسَىٰ - قَالَ: سَمِعْتُ
سَلَمَةَ بْنَ كُهْنَيلٍ قَالَ: سَمِعْتُ جُنْدَبًا وَلَمْ
أَسْمَعْ أَحَدًا يَقُولُ : سَمِعْتُ رَسُولَ
اللهِ ﷺ ، غَيْرَهُ يَقُولُ : سَمِعْتُ رَسُولَ
اللهِ ﷺ يَقُولُ بِمَثِيلِ حَدِيثِ الثَّوْرِيِّ .

[٧٤٨٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِينٌ: أَخْبَرَنَا الصَّدُوقُ
الْأَمِينُ، الْوَلِيدُ بْنُ حَرْبٍ بِهَذَا الْإِسْنَادِ .
(المعجم ٦) - (باب حفظ اللسان)
(التحفة ٧)

[٧٤٨١] ٤٩- (٢٩٨٨) حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُصَرَّ، عَنِ ابْنِ
الْهَادِ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ
يَقُولُ : إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، يَتَرَلِّ بِهَا فِي
النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَسْرِقِ وَالْمَعْرِبِ .

[٧٤٨٢] ٥٠- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِيُّ: حَدَّثَنَا عَبْدُ الْغَزِيزِ
الدَّرَأُورْدِيُّ عَنْ يَزِيدِ بْنِ الْهَادِ، عَنْ مُحَمَّدٍ

realizing its repercussions, for which he will be thrown down into the Fire, further than the distance between the east and the west.”

Chapter 7. About The One Who Enjoins Good But Does Not Do It, And Forbids Evil But Does It

[7483] 51 - (2989) It was narrated that it was said to Usâmah bin Zaid: “Why don’t you enter upon ‘Uthmân and speak to him?” He said: “Do you think that I do not speak to him unless you are there? By Allâh, I spoke to him privately, and I will not divulge something that I would not like to be the first one to divulge, and I will not say of one who may be in a position of command over me that he is the best of people, after I heard the Messenger of Allâh ﷺ say: ‘A man will be brought on the Day of Resurrection and thrown into the Fire; his intestines will spill forth, and he will go around them as a donkey goes around the millstone. The people of the Fire will gather around him and will say: “O so-and-so, what is the matter with you? Did you not enjoin what is good and forbid what is evil?” He will say: “Yes, but I used to enjoin good and not

ابن إبراهيم، عن عيسى بن طلحة، عن أبي هريرة؛ أن رسول الله ﷺ قال: «إِنَّ الْعَبْدَ لَيَكَلُّمُ بِالْكَلْمَةِ، مَا يَتَبَيَّنُ مَا فِيهَا، يَهْوِي بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَسْرِقِ وَالْمَغْرِبِ».

(المعجم ٧) - (باب عقوبة من يأمر بالمعروف ولا يفعله، وينهى عن المنكر وي فعله) (التحفة ٨)

[٧٤٨٣-٥١] حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ: حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ: قِيلَ لَهُ: أَلَا تَدْخُلُ عَلَى عُثْمَانَ فَتَكَلَّمُهُ؟ فَقَالَ: أَتَرَوْنَ أَبِي لَا أَكَلُمُهُ إِلَّا أُسْمِعُكُمْ؟ وَاللَّهُ أَعْلَمُ! لَقَدْ كَلَمْتُهُ فِيمَا بَيْنِي وَبَيْهُ، مَا دُونَ أَنْ أَفْتَحَ أَمْرًا لَا أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِأَحَدٍ، يَكُونُ عَلَيَّ أَمْرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى بِالرَّجُلِ بَؤْمَ الْقِيَامَةِ فَيَلْتَمِسُ فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْلِيهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى، فَيَجِئُهُ إِلَيْهِ أَهْلُ النَّارِ،

do it, and I used to forbid evil and do it myself."

فَيَقُولُونَ: يَا فُلَانُ! مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ
بِالْمَعْرُوفِ وَتَنْهَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ:
بَلَى، قَدْ كُنْتُ أَمْرُ بِالْمَعْرُوفِ وَلَا آتَيْهِ،
وَأَنْهَا عَنِ الْمُنْكَرِ وَآتَيْهِ.

[7484] (...) It was narrated that Abû Wâ'il said: "We were with Usâmah bin Zaid and a man said: 'What is preventing you from entering upon 'Uthmân and speaking to him about what he is doing?...'" and he quoted a similar *Hadîth* (as no. 7483).

Chapter 8. The Prohibition Against Disclosing One's Own Sins

[7485] 52 - (2990) The nephew of Ibn Shihâb narrated that his paternal uncle said: Sâlim said: I heard Abû Hurairah say: "I heard the Messenger of Allâh ﷺ say: 'All of my *Ummah* will be fine except those who commit sin openly, and it is part of committing sin openly for a man to do something at night, then in the morning when his Lord has concealed him he says: "O so-and-so, I did such and such last night," when his Lord had concealed him all night, but in the morning he discloses that which Allâh had concealed for him.'"

[٧٤٨٤] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: كُنَّا عِنْدَ أَسَامَةَ بْنَ زَيْدٍ، فَقَالَ رَجُلٌ: مَا يَمْنَعُكُمْ أَنْ تَدْخُلَ عَلَى عُثْمَانَ فَتَكَلَّمُوهُ فِيمَا يَصْنَعُ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

(المعجم ٨) - (باب النهي عن هتك
الإنسان ستر نفسه) (التحفة ٩)

[٧٤٨٥]-٥٢ [٢٩٩٠] حَدَّثَنِي زُهَيرٌ
ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ
- قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْأَخْرَانُ:
حَدَّثَنَا - يَعْوُبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ
أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: قَالَ سَالِمُ:
سَمِعْتُ أَبا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ
الله ﷺ يَقُولُ: «كُلُّ أُمَّيَّ مُعَافَةٌ إِلَّا
الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْإِجْهَارِ أَنْ يَعْمَلَ
الْعَبْدُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُضَيِّعُ قَدْ سَرَّهُ رَبُّهُ،
فَيَقُولُ: يَا فُلَانُ! قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا
وَكَذَا، وَقَدْ بَاتَ يَسْتَرُهُ رَبُّهُ، فَبَيْتُ يَسْتَرُهُ
رَبُّهُ، وَيُضَيِّعُ يَكْسِفُ سِرْتَرَ اللَّهِ عَنْهُ».
قَالَ زُهَيرٌ: «وَإِنَّ مِنَ الْهِجَارِ».

Chapter 9. Saying: “May Allâh Have Mercy On You” To One Who Sneezes, And Yawning Is Disliked

[7486] 53 - (2991) It was narrated that Anas bin Mâlik said: “Two men sneezed in the presence of the Prophet ﷺ, and he said: ‘Yarhamuk Allâh’ to one of them, and not to the other. The one to whom he did not say it, said: ‘So-and-so sneezed and you said: “Yarhamuk Allâh” to him, but you did not say it to me.’ He said: ‘He praised Allâh (said *Al-Hamdu Lillâh*) but you did not praise Allâh.”

[7487] (...) A similar report (as *Hadîth* no. 7486) was narrated from Anas, from the Prophet ﷺ.

[7488] 54 - (2992) It was narrated that Abû Burdah said: “I entered upon Abû Mûsâ when he was in the house of the daughter of Al-Fâdil bin ‘Abbâs, and I sneezed but he did not say *Yarhamuk Allâh* (may Allâh have mercy on you) to me, but she sneezed and he said it to her. I went back to my mother and told her. When he came to her she said: ‘My son sneezed in your presence and you did not say *Yarhamuk Allâh*, but she sneezed

(المعجم ٩) - (باب تشميٰت)
العاطس، وكراهة الشّاؤب
(التحفة ١٠)

[٧٤٨٦-٢٩٩١] حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَىٰ : حَدَّثَنَا حَمْصٌ وَهُوَ ابْنُ غِيَاثٍ، عَنْ سُلَيْمَانَ التَّمِيِّيِّ، عَنْ أَسِّيْنِ بْنِ مَالِكٍ قَالَ: عَطَسَ عِنْدَ النَّبِيِّ رَجُلَيْنِ، فَشَمَّتْ أَحَدُهُمَا وَلَمْ يُشَمِّتْ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْ: عَطَسَ فُلَانُ فَشَمَّتْهُ، وَعَطَسَتْ أَنَا فَلَمْ يُشَمِّتْنِي، قَالَ: إِنَّ هَذَا حَمْدَ اللَّهِ، وَإِنَّكَ لَمْ تَحْمِدِ اللَّهَ».

[٧٤٨٧] (....) وَحَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ سُلَيْمَانَ التَّمِيِّيِّ، عَنْ أَسِّيْنِ، عَنِ النَّبِيِّ يَمِيلُهُ.

[٧٤٨٨-٢٩٩٢] حَدَّثَنِي رُهْبَرٌ أَبْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَىٰ - وَاللَّفْظُ لِرُهْبَرٍ - قَالَ: حَدَّثَنَا الْفَاسِمُ بْنُ مَالِكٍ عَنْ عَاصِمٍ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَىٰ، وَهُوَ فِي بَيْتِ ابْنِ الْفَضْلِ بْنِ عَبَّاسٍ، فَعَطَسَ فَلَمْ يُشَمِّتْنِي، وَعَطَسَتْ فَشَمَّتْهَا، فَرَجَعْتُ إِلَى أُمِّي فَأَخْبَرْتُهَا، فَلَمَّا جَاءَهَا قَالَتْ:

and you said it to her.' He said: 'Your son sneezed but he did not praise Allâh, so I did not say *Yarhamuk Allâh* to him. She sneezed and she did praise Allâh, so I said *Yarhamuk Allâh* to her. I heard the Messenger of Allâh ﷺ say: "When one of you sneezes and praises Allâh, then say *Yarhamuk Allâh* (may Allâh have mercy on you) to him, but if he does not praise Allâh, then do not say it to him."

[7489] 55 - (2993) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that he heard the Prophet ﷺ say, when a man sneezed in his presence: "*Yarhamuk Allâh* (may Allâh have mercy on you)." Then he sneezed again and the Messenger of Allâh ﷺ said: "The man has a cold."

عَطَسَ عِنْدَكَ ابْنِي فَلَمْ تُشَمَّتْهُ، وَعَطَسَ فَشَمَّتْهَا. فَقَالَ: إِنَّ ابْنَكَ عَطَسَ، فَلَمْ يَحْمِدِ اللَّهَ، فَلَمْ أُشَمَّتْهُ، وَعَطَسَ فَحَمَدَ اللَّهَ، فَشَمَّتْهَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا عَطَسَ أَحَدُكُمْ فَعَجِيدَةُ اللَّهِ، فَشَمَّتْهُ، فَإِنْ لَمْ يَحْمِدِ اللَّهَ، فَلَا تُشَمَّتُهُ".

أَبْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَيْيَهِ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ أَبْنُ الْأَكْوَعِ، أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ أُخْرَى فَقَالَ [لَهُ] رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ مَزْكُومٌ».

أَبْنُ أَئْوَبَ وَقَتِيهُ بْنُ سَعِيدٍ وَعَلَيُّ بْنُ حُجْرَةِ السَّعْدِيِّ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ أَبْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَيْيَهِ، عَنْ

[7490] 56 -(2994) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Yawning comes from the *Shaijân*, so if one of you feels the urge to yawn, let him suppress it as much as he can."

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا تَشَوَّبَ مِنَ الشَّيْطَانِ، فَإِذَا تَشَوَّبَ أَحَدُكُمْ فَلَيْكُظِمْ مَا اسْتَطَاعَ.

[7491] 57 - (2995) Suhail bin Abî Sâlih said: I heard a son of Abû Sa'eed Al-Khudrî telling my father, that his father said: The Messenger of Allâh ﷺ said: "When one of you yawns, let him put his hand on his mouth, lest the *Shaitân* enters it."

[٧٤٩١]-[٢٩٩٥] حَدَّثَنِي أَبُو غَسَانَ الْمُسْمَعِيَ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا يَسْرُرُ بْنُ الْمَقَضَلِ: حَدَّثَنَا سَهْلِ بْنُ أَبِي صَالِحٍ قَالَ: سَمِعْتُ ابْنًا لِأَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا تَشَوَّبَ أَحَدُكُمْ، فَلَيْمِسْكِ بِيَدِهِ عَلَى فَمِهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ.

[7492] 58 - (...) It was narrated from 'Abdur-Rahmân bin Abî Sa'eed, from his father, that the Messenger of Allâh ﷺ said: "When one of you yawns, let him put his hand (over his mouth) lest the *Shaitân* enter it."

[٧٤٩٢]-[...] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ سَهْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُكُمْ، فَلَيْمِسْكِ بِيَدِهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ.

[7493] 59 - (...) It was narrated from the son of Abû Sa'eed Al-Khudrî that his father said: "The Messenger of Allâh ﷺ said: 'If one of you yawns while he is in *As-Salât* (prayers), let him suppress it as much as possible, lest the *Shaitân* enters it.'"

[٧٤٩٣]-[...] حَدَّثَنَا أَبُو بَكْرِ أَبْنُ أَبِي شَيْهَةَ: حَدَّثَنَا وَكِيعُ عَنْ سُفْيَانَ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا تَشَوَّبَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلَيْكُظِمْ مَا اسْتَطَاعَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ.

[7494] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said:" - a *Hadîth* like that of Bishr and 'Abdul-'Azîz (no. 7491, 7492).

[٧٤٩٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِي سَعِيدٍ، وَعَنْ أَبْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَمْثُلُ حَدِيثَ بِشْرٍ وَعَبْدَ الْعَزِيزِ.

Chapter 10. Miscellaneous *Ahadîth*

[7495] 60 - (2996) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The angels were created from light, the jinn were created from smokeless flame, and Âdam was created from that which has been described to you."

(المعجم ١٠) - (بابٌ: في أحاديث متفرقة) (التحفة ١١)

[٧٤٩٥] ٦٠ - (٢٩٩٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ أَبْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرُوْةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقْتَ الْمَلَائِكَةَ مِنْ نُورٍ، وَخَلَقْتَ الْجَانِبَ مِنْ مَارِجٍ مِنْ نَارٍ، وَخَلَقْتَ آدَمَ مِمَّا وُصِّفَ لَكُمْ».

(المعجم ١١) - (بابٌ: في الفأر وأنه مسخ) (التحفة ١٢)

Chapter 11. Mice Are A Transformed Race

[7496] 61 - (2997) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A tribe of the Children of Israel disappeared and it was not known what happened to them, but I think that they became mice. Have you not seen that if camel milk is put down for them they do not drink it, but if sheep

[٧٤٩٦] ٦١ - (٢٩٩٧) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُنْتَى الْعَتَّرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزَّيِّ، جَمِيعًا عَنِ الشَّفَّيِّ - وَاللَّفَظُ لِابْنِ الْمُشَّى - حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ، لَا

milk is put down for them they drink it?””

Abû Hurairah said: “I narrated this *Hadîth* to Ka'b and he said: ‘Did you hear that from the Messenger of Allâh ﷺ?’ I said: ‘Yes.’ He said that several times. I said: ‘Shall I read the Torah?’”

Ishâq said in his report: “We do not know what happened to them.”

[7497] 62 - (...) It was narrated that Abû Hurairah said: “Mice are a transformed race, and the sign of that is that when sheep’s milk is put down for them they drink it, and when camel’s milk is put down for them they do not even taste it.” Ka'b said to him: “Did you hear this from the Messenger of Allâh ﷺ?” He said: “Was the Torah revealed to me?”

Chapter 12. A Believer Should Not Be Stung Twice From The Same Hole

[7498] 63 - (2998) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A believer should not be stung twice from the same hole.”

يُدْرِي مَا فَعَلْتُ، وَلَا أُرَاهَا إِلَّا الْفَارُ، أَلَا
تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبْلِ لَمْ تَشْرُبْهُ،
وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْهُ؟” .

قَالَ أَبُو هُرَيْرَةَ: فَحَدَّثْتُ هَذَا الْحِدِيثَ
كَعْبًا قَفَالَ: أَنْتَ سَمِعْتَ مِنْ رَسُولِ
الله ﷺ؟ قُلْتُ: نَعَمْ، قَالَ ذَلِكَ مَرَارًا،
قُلْتُ: أَأَفْرَأُ التَّوْرَاةَ؟

قَالَ إِسْحَاقُ فِي رِوَايَتِهِ: «لَا نَدْرِي مَا
فَعَلْتُ» .

[7497]-٦٢ [٧٤٩٧] - (.) حَدَّثَنِي أَبُو
كُرَيْبُ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو
أَسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: «الْفَارَةُ مَسْنُخٌ، وَآيَةُ ذَلِكَ أَنَّهُ
يُوضَعُ بَيْنَ يَدَيْهَا لَبْنُ الْعَنْمَ فَتَشْرُبُهُ،
وَيُؤْضَعُ بَيْنَ يَدَيْهَا لَبْنُ الْإِبْلِ فَلَا تَذُوقُهُ» .
فَقَالَ لَهُ كَعْبٌ: أَسِمِعْتَ هَذَا مِنْ رَسُولِ
الله ﷺ؟ قَالَ: أَفَأُنْزَلْتُ عَلَيَّ التَّوْرَاةَ؟” .

(المعجم ١٢) - (باب) : لا يلدغ

المؤمن من جحر مرتين (التحفة ١٣)

[7498]-٦٣ [٢٩٩٨]-٧٤٩٨) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَقِيلٍ، عَنِ
الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيْبِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُلدَغُ
الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَينْ؟» .

[7499] (...) A similar report (as *Hadîth* no. 7498) was narrated from Ibn Al-Musayyab, from Abû Hurairah, from the Prophet ﷺ.

[٧٤٩٩] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ أَخْيَى ابْنِ شِهَابٍ عَنْ عَمِّهِ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(المعجم (١٣) - (بابُ المؤمن أمره كله خير) (التحفة (١٤

Chapter 13. The Believer's Affair Is All Good

[7500] 64 - (2999) It was narrated that Shuhâib said: "The Messenger of Allâh ﷺ said: 'How wonderful is the case of the believer, for all his affairs are good. If something good happens to him, he is thankful for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer.'"

[٦٤-٢٩٩٩] حَدَّثَنَا هَدَّابُ أَبْنُ خَالِدٍ الْأَزْدِيِّ وَشَيْبَانُ بْنُ فَرْوَخَ، جَوِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ - وَاللَّفْظُ لِشَيْبَانَ - قَالَ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا ثَابِتُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَئَلَى، عَنْ صَهَيْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلُّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنَّ أَصَابَتْهُ سَرَاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنَّ أَصَابَتْهُ ضَرَاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ».

(المعجم (١٤) - (بابُ النهي عن المدح إذا كان فيه إفراط، وخيف منه فتنة على الممدوح) (التحفة (١٥

Chapter 14. The Prohibition Of Praising If It Involves Exaggeration And There Is The Fear That It May Be A Source Of Temptation (*Fitnah*) For The One Who Is Praised

[7501] 65 - (3000) It was narrated from 'Abdur-Râhmân bin Abî Bakrah that his father

[٦٥-٣٠٠٠] حَدَّثَنَا يَحْيَى أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعَ عَنْ خَالِدٍ أَبْنُ يَحْيَى:

said: "A man praised another man in the presence of the Prophet ﷺ. He said: 'Woe to you, you have cut your companion's neck, woe to you, you have cut your companion's neck,' (and he, ﷺ said it) several times. (Then continued) 'If one of you must praise his companion, let him say: "I think that so-and-so is such and such, but Allâh knows best and I do not confirm anyone's good conduct before Allâh."

[7502] 66 - (...) It was narrated from 'Abdur-Rahmân bin Abî Bakrah from his father that mention of a man was made in the presence of the Prophet ﷺ, and a man said: "O Messenger of Allâh, there is no man after the Messenger of Allâh ﷺ who is better than him with regard to such and such." The Messenger of Allâh ﷺ said: "Woe to you, you have cut your companion's neck," and he said that several times. Then the Messenger of Allâh ﷺ said: "If one of you must praise his brother, let him say: "I think that so-and-so seems to be such and such, and I do not confirm anyone's good conduct before Allâh."

[7503] (...) A *Hadîth* like that of Yazîd bin Zurâi' (no. 7501) was narrated from Shu'bah with

الْحَدَّادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: مَدَحَ رَجُلٌ رَجُلاً، عِنْدَ النَّبِيِّ ﷺ قَالَ، فَقَالَ: «وَيَحْكُمُ قَطْعَتْ عُنْقَ صَاحِبِكَ، قَطْعَتْ عُنْقَ صَاحِبِكَ» مِرَارًا إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلِيُقْلِلُ: أَحْسِبُ فُلَانًا، وَاللهُ حَسِيبُهُ، وَلَا أَزْكِي عَلَى اللهِ أَحَدًا، أَحْسِبُهُ - إِنْ كَانَ يَعْلَمُ ذَاكَ - كَذَا وَكَذَا».

[7502] 66 - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ عَمْرُو بْنِ عَبَادٍ بْنِ جَبَلَةَ بْنِ أَبِي رَوَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَدَّثَنِي أَبُو بَكْرِ بْنِ نَافِعٍ: أَخْبَرَنَا غُنَّدُرُ قَالَ: شَعْبَةُ حَدَّثَنَا عَنْ خَالِدِ الْحَدَّادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذُكِرَ عِنْهُ رَجُلٌ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَا مِنْ رَجُلٍ، بَعْدَ رَسُولِ اللهِ ﷺ، أَفْضَلُ مِنْهُ فِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيَحْكُمُ قَطْعَتْ عُنْقَ صَاحِبِكَ» مِرَارًا يَقُولُ ذَلِكَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنْ كَانَ أَحَدُكُمْ مَادِحًا أَخَاهُ، لَا مَحَالَةَ، فَلِيُقْلِلُ: أَحْسِبُ فُلَانًا، إِنْ كَانَ يُرْتَأِي أَنَّهُ كَذَاكَ، وَلَا أَزْكِي عَلَى اللهِ أَحَدًا».

[7503] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ وَحَدَّثَنَا

this chain of narrators, but it does not say in their *Hadith*: “There is no man after the Messenger of Allâh ﷺ who is better than the Messenger of Allâh ﷺ...”

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، كِلَاهُمَا عَنْ شَعْبَةَ بِهِذَا الْإِسْنَادِ،
نَحْنُ حَدِيثُ يَزِيدَ بْنِ رُزْيَّعٍ، لَيْسَ فِي
حَدِيثِهِمَا: فَقَالَ رَجُلٌ: مَا مِنْ رَجُلٍ بَعْدَ
رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْهُ.

[7504] 67 - (3001) It was narrated that Abû Mûsâ said: “The Prophet ﷺ heard a man praising another man, and going too far in praising him.” He said: “You have ruined, or you have broken, the man’s back.”

[٧٥٠٤] ٦٧ - (٣٠٠١) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ بُرِيْدَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يُشَيِّعُ عَلَى رَجُلٍ، وَيُطْرِيهِ فِي الْمِدْحَةِ، فَقَالَ: «لَقَدْ أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ، ظَهَرَ الرَّجُلُ». .

[7505] 68 - (3002) It was narrated that Abû Ma’mar said: “A man started to praise a governer among the governors, and Al-Miqdâd started to throw dust on him, and he said: ‘The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others.’”

[٧٥٠٥] ٦٨ - (٣٠٠٢) حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُتَّسِّى، جَمِيعًا عَنْ ابْنِ مَهْدَىٰ - وَاللَّفْظُ لِابْنِ الْمُتَّسِّى - فَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفَيَّانَ، عَنْ حَيْبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ يُشَيِّعُ عَلَى أَبِي مَهْدَىٰ مِنَ الْأَمْرَاءِ، فَجَعَلَ الْمِقْدَادُ يَحْشِي عَلَيْهِ التُّرَابَ، وَقَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ تَحْشِيَ فِي وُجُوهِ الْمَدَّاِحِينَ التُّرَابَ.

[7506] 69 - (...) It was narrated from Hammâm bin Al-Hârith that a man started to praise ‘Uthmân and Al-Miqdâd went and knelt down, and he was a

[٧٥٠٦] ٦٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّسِّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُتَّسِّى - فَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

large man, and he started to throw pebbles in his face. ‘Uthmân said to him: “What is the matter with you?” He said: “The Messenger of Allâh ﷺ said: ‘If you see those who praise others, throw dust in their faces.’”

[7507] (...) A similar report (as *Hadîth* no. 7506) was narrated from Al-Miqdâd, from the Prophet ﷺ.

حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامَ بْنِ الْحَارِثِ؛ أَنَّ رَجُلًا جَعَلَ يَمْدُحُ عُثْمَانَ، فَعَيْدَ الْمُقْدَادُ، فَجَئَتْ عَلَى رُكْبَيْهِ، وَكَانَ رَجُلًا ضَحْمًا، فَجَعَلَ يَحْمُو فِي وَجْهِهِ الْحَسَاءَ، فَقَالَ لَهُ عُثْمَانُ: مَا شَانْكَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا رَأَيْتُمُ الْمَدَاحِينَ، فَاحْتُوا فِي وُجُوهِهِمُ التَّرَابَ».

[7507] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْقَيَّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْأَشْجَعِيُّ عُبَيْدُ اللَّهِ بْنُ عُبَيْدِ الرَّحْمَنِ عَنْ سُفِيَّانَ الشَّوَّرِيِّ، عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامَ، عَنِ الْمُقْدَادِ عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ.

Chapter 15. Showing Preference To The One Who Is Older

[7508] 70 - (3003) It was narrated from Nâfi‘ that ‘Abdullâh bin ‘Umar told him, that the Messenger of Allâh ﷺ said: “I saw myself in a dream, using a *Siwâk*, and two men were competing to take it, one of whom was older than the other. I gave the *Siwâk* to the younger one, and it was said to me: ‘Give it to the older one.’ So I gave it to the older one.”

(المعجم ١٥) - (باب مناولة الأكبر)

(الصفحة ١٦)

[٧٥٠٨] - ٧٠ [٣٠٠٣] حَدَّثَنَا نَصْرُ ابْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا صَحْرُّ يَعْنِي ابْنَ جُوَيْرَةَ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسْوَلُ بِسَوَالِكَ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَأَوْلَتُ السَّوَالَكَ الْأَضْعَرَ

مِنْهُمَا، فَتَبَرَّ لِي: كَبِيرٌ، فَدَفَعْتُهُ إِلَى
الْأَكْبَرِ».

Chapter 16. Verification Of Hadîth And The Ruling On Writing Down Knowledge

(المعجم ١٦) - (باب التشتت في
الحديث، وحكم كتابة العلم)
(التحفة ١٧)

[7509] 71 - (2493) It was narrated from Hishâm that his father said: “Abû Hurairah used to narrate *Hadîth* and say: ‘Listen O lady of the apartment, listen O lady of the apartment,’ when ‘Aishah was praying. When she had finished her prayer, she said to ‘Urwah: ‘Did you not hear this man, and what he said just now? The Prophet ﷺ would speak, and if someone wanted to count the words, he could.’”

[٧٥٠٩] ٧١ - (٢٤٩٣) حَدَّثَنَا هَرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا يَهُ سُفِّيَانُ ابْنُ عَيْنَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ: اشْمَعِي يَا رَبَّ الْحُجْرَةِ! اسْمَعِي يَا رَبَّ الْحُجْرَةِ! وَعَانِشْتُهُ تُصَلِّي، فَلَمَّا قَضَتْ صَلَاتَهَا قَالَتْ لِعُرْوَةَ: أَلَا تَسْمَعُ إِلَى هَذَا وَمَقَاتِلِهِ أَنْفًا؟ إِنَّمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ حَدِيثًا، لَوْ عَدَهُ الْعَادُ لَأَخْصَاهُ.

[راجع: ٦٣٩٩]

[7510] 72 - (3004) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “Do not write down what I say, and whoever has written down anything from me other than the Qur’ân, let him erase it. Narrate from me, and there is nothing wrong with that, but whoever tells a lie about me” – Hammâm (a sub narrator) said: “I think he said: ‘deliberately’” – “let him take his place in the Fire.”

[٧٥١٠] ٧٢ - (٣٠٠٤) حَدَّثَنَا هَدَّابٌ ابْنُ حَالِدِ الْأَزْدِيِّ: حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرُ الْقُرْآنَ فَلْيَمْحُهُ، وَحَدَّثُوا عَنِّي، وَلَا حَرَّجَ، وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ: - مُتَعَمِّدًا فَلْيَبْرُأْ مَقْعَدَهُ مِنَ النَّارِ».

Chapter 17. The Story Of The People Of The Ditch And The Magician, The Monk And The Boy

[7511] 73 - (3005) It was narrated from Shuhaib that the Messenger of Allâh ﷺ said: "There was a king among those who came before you, and he had a magician. When he (the magician) grew old, he said to the king: 'I have grown old; send me a boy to whom I can teach magic.' He sent him a boy to teach, and when he (the boy) was on his way to the magician he met a monk, and he sat down and listened to what he said, and he liked it. Whenever he would go to the magician he passed by the monk, and he would sit with him, then when he came to the magician, he would beat him (for the delay). He complained about that to the monk, who said: 'If you are afraid of the magician, say: "My family kept me," and if you are afraid of your family, say: "The magician kept me."'

"While this went on, he came to a huge beast that was blocking the way of the people, and he said: 'Today I will find out if the magician is better or if the monk is better.' He picked up a stone and said: 'O Allâh, if the monk's affair is dearer to You than that of the magician, then kill this beast, so that the people may move freely.' He threw it and

(المعجم ١٧) - (باب قصة أصحاب
الأخدود والساخر والراهب والغلام)
(التحفة ١٨)

[٧٥١١] [٧٣-٣٠٠٥] حَدَّثَنَا هَدَابُ
ابْنُ خَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا
ثَابِتٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ
صَهْبَيْبٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَ
مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ،
فَلَمَّا كَبَرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبَرْتُ
فَأَبْعَثْ إِلَيَّ عَلَامًا أُعْلَمُهُ السُّحْرُ، فَبَعَثَ
إِلَيْهِ عَلَامًا يُعْلَمُهُ، فَكَانَ فِي طَرِيقِهِ، إِذَا
سَلَكَ رَاهِبًا، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ،
فَأَعْجَبَهُ، فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ
بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ
ضَرَبَهُ، فَشَكَّ ذَلِكَ إِلَى الرَّاهِبِ، فَقَالَ:
إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَسَنِي أَهْلِي،
وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَسَنِي
السَّاحِرُ، فَيَنِمَّا هُوَ كَذِلِكَ إِذَا أَتَى عَلَى
ذَائِبَةَ عَظِيمَةَ قَدْ حَسَنَتِ النَّاسَ، فَقَالَ:
الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ
أَفْضَلُ؟ فَأَخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ
كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ
السَّاحِرِ فاقْتُلْ هَذِهِ الدَّآبَةَ، حَتَّى يَمْضِي
النَّاسُ، فَرَمَاهَا فَقَتَلَهَا، وَمَضَى النَّاسُ،

killed it, and the people were able to move freely. He came to the monk and told him, and the monk said to him: ‘O my son, today you are better than me, and you have reached a stage where I think you will be tested. If you are tested, then do not tell anyone about me.’

“The boy started to heal the blind and lepers, and to cure the people of all kinds of sickness. A companion of the king who had gone blind heard of that, and he brought him many gifts and said: ‘All of this is for you, if you will heal me.’ He said: ‘I do not heal anyone; rather it is Allâh Who heals.’ If you believe in Allâh, I will pray to Allâh to heal you.’ So he believed in Allâh, and Allâh healed him. He came to the king and sat with him as he used to do, and the king said to him: ‘Who gave you back your sight?’ He said: ‘My Lord.’ He said: ‘Do you have a lord other than me?’ He said: ‘My Lord and your Lord is Allâh.’ The king detained him and kept torturing him until he told him about the boy.

“The boy was brought and the king said to him: ‘O my son, you have become so proficient in magic that you heal the blind and lepers, and you do such and such.’ He said: ‘I do not heal anyone; rather it is Allâh Who heals. The king detained him, and kept torturing him until he

فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ، فَقَالَ لَهُ الرَّاهِبُ :
 أَيْ بُنَيَّ! أَنْتَ، الْيَوْمَ، أَفْضَلُ مِنِّي، قَدْ
 بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُتَّلَى،
 فَإِنْ ابْتُلِيَتْ فَلَا تَدْلُ عَلَيَّ، وَكَانَ الْغَلَامُ
 ثُبُرِيُّ الْأَكْمَةِ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ
 مِنْ سَائِرِ الْأَدْوَاءِ، فَسَمِعَ جَلِيسُ الْمُلْكِ
 كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةً، فَقَالَ :
 مَا هَاهُنَا لَكَ أَجْمَعُ، إِنْ أَنْتَ شَفِيَّنِي،
 فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي
 اللَّهُ، فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعْوَتُ اللَّهَ
 فَشَفَاكَ، فَآمَنَ بِاللَّهِ، فَشَفَاهَ اللَّهُ، فَأَتَى
 الْمُلْكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ ،
 فَقَالَ لَهُ الْمُلْكُ: مَنْ رَدَ عَلَيْكَ بَصَرَكَ؟
 قَالَ: رَبِّي، قَالَ: أَوْ لَكَ رَبٌّ غَيْرِي؟
 قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ فَلَمْ يَرَأْ
 يُعَذَّبُهُ حَتَّى دَلَّ عَلَى الْغَلَامِ ، فَجِيءَ
 بِالْغَلَامِ ، فَقَالَ لَهُ الْمُلْكُ: أَيْ بُنَيَّ! قَدْ
 بَلَغَ مِنْ سُحْرِكَ مَا ثُبُرِيُّ الْأَكْمَةِ
 وَالْأَبْرَصَ وَنَفَعُلُ وَتَفَعُلُ ، فَقَالَ: إِنِّي لَا
 أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ، فَأَخَذَهُ فَلَمْ
 يَرَأْ يُعَذَّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ، فَجِيءَ
 بِالرَّاهِبِ، فَقَيْلَ لَهُ: ارْجِعْ عَنْ دِينِكَ،
 فَأَتَى فَدَعَا بِالْمُئْشَارِ، فَوَضَعَ الْمُئْشَارَ فِي
 مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاهُ،

told him about the monk.' The monk was brought and it was said to him: 'Recant your faith,' but he refused. The king called for a saw and placed the saw in the middle of his head, and cut him in two. Then the companion of the king was brought and it was said to him: 'Recant your faith,' but he refused. The saw was placed in the middle of his head, and he was cut in two. Then the boy was brought and it was said to him: 'Recant your faith,' but he refused.

"The king handed him over to a group of his companions and said: 'Take him to such and such a mountain. Then take him up the mountain, and when you reach the top, if he recants his faith (let him go), otherwise throw him down.' They took him there, and took him up the mountain, and he said: 'O Allâh, save me from them however You will.' The mountain shook and they fell down, and the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allâh saved me from them.' He handed him over to another group of his companions and said: 'Take him out in a boat to the middle of the sea. Then if he recants his faith (let him go), otherwise throw him overboard.' They took him, and the boy said: 'O Allâh, save me from them however You will.' The boat capsized and they drowned, and

لَمْ يَجِدْ بِجَلِيلِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوَضَعَ الْمُسَارَ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شَقَاهُ، لَمْ يَجِدْ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَدَفَعَهُ إِلَى نَفِرٍ مِنْ أَصْحَابِهِ، قَالَ: اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا، فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذُرْوَةَهُ، فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَاطْرُحُوهُ، فَذَهَبُوا بِهِ فَاصْعَدُوا بِهِ الْجَبَلَ، قَالَ: اللَّهُمَّ! اثْكُنْهُمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، قَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللَّهُ، فَدَفَعَهُ إِلَى نَفِرٍ مِنْ أَصْحَابِهِ قَالَ: اذْهَبُوا بِهِ فَاخْمِلُوهُ فِي قُرْقُورٍ، فَوَسَطُوا بِهِ الْبَحْرُ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْدِفُوهُ، فَذَهَبُوا بِهِ، قَالَ: اللَّهُمَّ! اثْكُنْهُمْ بِمَا شِئْتَ فَانْكَفَاثُ بِهِمُ السَّفِينَةِ فَغَرَفُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، قَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللَّهُ، قَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرَكَ بِهِ، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدَ وَاجِدٍ، وَتَصْلِبُنِي عَلَى جِذْعٍ، لَمْ خُذْ سَهْمًا مِنْ كِتَانِي، لَمْ ضَعِ

the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allâh saved me from them.' He said to the king: 'You will not be able to kill me unless you do what I tell you to.' He said: 'What is it?' He said: 'Gather the people in one plain, and crucify me on the trunk of a tree, then take an arrow from my quiver and place the arrow in the bow, and say: "In the Name of Allâh, the Lord of the boy," then shoot me. If you do that, you will kill me.'

"So he gathered the people in one plain and crucified him on the trunk of a tree. Then he took an arrow from his quiver, placed it in the bow and said: 'In the Name of Allâh, the Lord of the boy,' and he shot him. The arrow struck his temple and he put his hand to his temple, where the arrow had landed, and died. The people said: 'We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.' People went to the king and said to him: 'Have you seen what you wanted to avert? By Allâh, that which you feared has happened to you: the people have believed (in Allâh).' He ordered that ditches be dug at the beginning of each road, and fires be lit, and he said: 'Whoever does not recant his faith, throw him into it,' or it was said, 'make him jump into it.'

السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قُلْ : بِاسْمِ اللَّهِ، رَبِّ الْعَلَامِ، ثُمَّ ارْمِنِي، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي، فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جِذْعٍ، ثُمَّ أَخْدَ سَهْمًا مِنْ كَنَائِنِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ : بِاسْمِ اللَّهِ، رَبِّ الْعَلَامِ، ثُمَّ رَمَاهُ فَوَضَعَ السَّهْمَ فِي صُدُغِهِ، فَوَضَعَ يَدَهُ فِي صُدُغِهِ فِي مَوْضِعِ السَّهْمِ، فَمَاتَ، فَقَالَ النَّاسُ : أَمْنَا بِرَبِّ الْعَلَامِ، أَمْنَا بِرَبِّ الْعَلَامِ، فَأَتَيَ الْمَلِكُ فَقِيلَ لَهُ : أَرَأَيْتَ مَا كُنْتَ تَحْذِرُ؟ قَدْ، وَاللَّهُ! نَزَلَ يَكْ حَذْرُكَ، قَدْ أَمَنَ النَّاسُ فَأَمَرَ بِالْأَخْدُودِ بِأَفْوَاهِ السَّكَكِ فَخُدُثْ وَأَضْرَمَ النَّيْرَانَ، وَقَالَ : مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْمُمُهُ فِيهَا، أَوْ قِيلَ لَهُ : افْتَحْمِ، فَفَعَلُوا حَتَّى جَاءَتْ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقْعَدْ فِيهَا، فَقَالَ لَهَا الْعَلَامُ : يَا أُمَّهُ! اصْبِرِي، فَإِنَّكَ عَلَى الْحَقِّ».

"They did that until there came a woman with her infant son. She hesitated from jumping into it, but the child said to her: 'O my mother, be patient (and jump into the fire), for you are following the truth.'"

Chapter 18. The Lengthy *Hadîth* Of Jâbir And The Story Of Abû Al-Yasar

[7512] 74 - (3006) It was narrated that 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aş-Sâmit said: "My father and I went out seeking knowledge among this group of the *Anṣâr* before they died. The first one whom we met was Abû Al-Yasar, the Companion of the Messenger of Allâh ﷺ. A slave of his was with him, and he had a binding of (paper) sheets with him. Abû Al-Yasar was wearing a *Burdah* and a *Ma'âfîri* garment, and his slave was wearing a *Burdah* and a *Ma'âfîri* garment. My father said to him: 'O uncle, I see signs of anger on your face.' He said: 'Yes; I was owed money by so-and-so the son of so-and-so Al-Ḥarâmî (from the tribe of Banû Ḥarâm). I went to his family and greeted them with *Salâm* and said: "Is he there?" They said: "No." Then a young son of his came out to me, and I said to him: "Where is your father?" He said: "He heard your voice and he hid behind my mother's bed." I said: "Come out to me, for I know where you are." He came out, and I said: "What

(المعجم ١٨) - (باب حديث جابر)
الطوبل، وقصة أبي اليسر) (التحفة ١٩

[٧٥١٢] ٧٤ - (٣٠٠٦) حَدَّثَنَا هَرُونُ
ابْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَادٍ - وَتَقَارِبًا
فِي لَفْظِ الْحَدِيثِ وَالسَّيَاقِ لَهُرُونَ -
فَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ
يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ، عَنْ عُبَادَةَ
ابْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِيتِ قَالَ:
خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا
الْحَيِّ مِنَ الْأَنْصَارِ، قَبْلَ أَنْ يَهْلُكُوا،
فَكَانَ أَوْلُ مَنْ لَقِيَنَا أَبَا الْيَسِرَ، صَاحِبَ
رَسُولِ اللَّهِ ﷺ، وَمَعْهُ غُلَامٌ لَهُ، مَعْهُ
ضِمَامَةٌ مِنْ صُحْفٍ، وَعَلَى أَبِي الْيَسِرِ
بُرْدَةٌ وَمَعَافِرِيٌّ، وَعَلَى غُلَامِهِ بُرْدَةٌ
وَمَعَافِرِيٌّ، فَقَالَ لَهُ أَبِي: يَا عَمًّا إِنِّي
أَرَى فِي وَجْهِكَ سُقْعَةً مِنْ غَضَبٍ، قَالَ:
أَجْلُ، كَانَ لِي عَلَى فُلَانِ بْنِ فُلَانِ
الْحَرَامِيِّ مَالٌ، فَأَتَيْتُ أَهْلَهُ فَسَلَّمْتُ،
فَقَلَّتْ: ثَمَّ هُوَ؟ قَالُوا: لَا، فَخَرَجَ عَلَيَّ
ابْنُ لَهُ جَفْرٌ، فَقَلَّتْ لَهُ: أَيْنَ أَبُوكَ؟ قَالَ:

made you hide from me?" He said: "By Allâh, I will tell you, and I will not lie to you. By Allâh, I was afraid that if I spoke to you I would lie to you, and if I made a promise to you I would break it. You were a Companion of the Messenger of Allâh ﷺ, and by Allâh I was in (financial) difficulty." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." He brought me his promissory note and erased it with his own hand.' He said: 'When you can afford it, pay it off, otherwise you are let off. I bear witness that these two eyes of mine saw' – and he put his fingers on his eyes – 'and these two ears of mine heard, and my heart understood' – and he pointed to his heart – 'the Messenger of Allâh ﷺ when he said: Whoever waits for one who is in (financial) difficulty (to pay a debt) or waives it for him, Allâh will shade him in His shade.'"

[7513] (3007) He (i.e., 'Ubâdah bin Al-Walîd bin 'Ubâdah bin As-Şamit, narrating a *Hadîth* as no. 7512) said: "I said to him: 'O uncle, why don't you take the *Burdah* of your slave or give him your *Ma'âfirî* garment, or take his *Ma'âfirî* and give him your *Burdah*, then you will have a *Hullah* and he will have a *Hullah*?' He patted my head and said: 'O Allâh, bless him. O son of my brother, these

سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيَكَةً أُمِّيَّ، فَقُلْتُ :
اَخْرُجْ إِلَيَّ، فَقَدْ عَلِمْتُ اَنِّي اَنْتَ ،
فَخَرَجَ، فَقُلْتُ : مَا حَمَلْتَ عَلَى اَنْ
اَخْتَبَأَ مِنِّي؟ قَالَ : اَنَا، وَاللَّهُ اَحَدُ ثَنَّا ،
ثُمَّ لَا اَكُذِّبُكَ، خَشِيتُ، وَاللَّهُ اَنْ
اَحَدُ ثَنَّا فَأَكُذِّبُكَ، وَانْ اَعِدُكَ فَأُخْلِفُكَ ،
وَكُنْتَ صَاحِبَ رَسُولِ اللَّهِ ﷺ، وَكُنْتُ ،
وَاللَّهُ اَمْعِسِراً، قَالَ : قُلْتُ : اللَّهُ ! قَالَ :
اللَّهُ ! قُلْتُ : اللَّهُ ! قَالَ : اللَّهُ ! قَالَ :
قُلْتُ : اللَّهُ ! قَالَ : اللَّهُ ! قَالَ : فَاتَّئِ
بِصَحِيفَتِهِ فَمَحَاهَا بِيَدِهِ، قَالَ : فَإِنْ وَجَدْتَ
قَضَاءً فَاقْضِنِي، وَإِلَّا، اَنْتَ فِي حَلَّ ،
فَأَشَهُدُ بَصْرُ عَيْنِي هَائِنِينَ وَوَضَعَ إِصْبَاعِي
عَلَى عَيْنِي وَسَمِعَ اُذْنِي هَائِنِينَ، وَوَعَاهَ
قَلْبِي هَذَا وَأَشَارَ إِلَى مَنَاطِقِ قَلْبِهِ، رَسُولُ
اللَّهِ ﷺ وَهُوَ يَقُولُ : «مَنْ أَنْظَرَ مُعْسِراً، أَوْ
وَضَعَ عَنْهُ، أَظْلَلَ اللَّهُ فِي ظِلِّهِ» .

[7513] (3007) قَالَ : قُلْتُ لَهُ اَنَا :
يَا عَمْ! لَوْ اَنِّي اَخَذْتُ بُرْدَةً عُلَامِكَ اُو
اَعْطَيْتُهُ مَعَافِيرِيَّكَ، وَأَخَذْتَ مَعَافِيرِيَّهُ
وَأَعْطَيْتُهُ بُرْدَتَكَ، فَكَانَتْ عَلَيْكَ حُلَّةٌ
وَعَلَيْهِ حُلَّةٌ، فَمَسَحَ رَأْسِي وَقَالَ : اللَّهُمَّ!
بَارِكْ فِيهِ، يَا ابْنَ اُخْيِي! بَصْرُ عَيْنِي
هَائِنِينَ، وَسَمِعَ اُذْنِي هَائِنِينَ، وَوَعَاهُ قَلْبِي

two eyes of mine saw, and these two ears of mine heard, and my heart understood the Messenger of Allâh ﷺ when he said: “Feed them (slaves) from that which you eat, and clothe them from that which you wear.” If I give him some worldly goods, that is easier for me than him taking some of my *Hasanât* (good deeds) on the Day of Resurrection.”

[7514] (3008) (He continued) “Then we went on until we came to Jâbir bin ‘Abdullâh in his *Masjid*, where he was praying in a single garment, wrapped up in it. I made my way through the people until I sat between him and the *Qiblah*, and I said: ‘May Allâh have mercy on you. Are you praying in a single garment when your *Ridâ*’ (upper garment) is beside you?’ He gestured towards my chest with his fingers like this, holding his fingers apart and bending them (and said): ‘I hoped that a fool like you would enter upon me and see what I am doing, and do likewise.

(Jâbir bin Abdullâh said:) “The Messenger of Allâh ﷺ came to us in this *Masjid* of ours, and in his hand was the branch of a palm tree. He saw some sputum in the *Qiblah* of the *Masjid*, so he scratched it with this branch, then he turned to us and said: “Who among you would like Allâh to turn away from him?” We were afraid (to speak). Then he said: “Who among you would like Allâh

هَذَا - وَأَشَارَ إِلَى مَنَاطِقَ قَلْبِهِ - رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ: «أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبُسُوهُمْ مِمَّا تَلْبِسُونَ». وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَنَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

[٧٥١٤] (٣٠٠٨) ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ، وَهُوَ يُصَلِّي فِي ثُوبٍ وَاحِدٍ، مُشْتَمِلًا بِهِ، فَتَحَطَّيَ الْقَوْمُ حَتَّى جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ! أَنْصَلَيَ فِي ثُوبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَى جَنْبِكَ؟ قَالَ: فَقَالَ يَدِهِ فِي صَدْرِي هَكَذَا، وَفَرَقَ بَيْنَ أَصَابِعِهِ وَقَوْسَهَا: أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الْأَحْمَقُ مِثْلُكَ، فَيَرَانِي كَيْفَ أَصْنَعُ، فَيَضْطَعُ مِثْلُهُ.

أَتَانَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فِي مَسْجِدِنَا هَذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَكَهَا بِالْعُرْجُونِ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: فَخَسَعْنَا، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: فَخَسَعْنَا، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قُلْنَا: لَا أَئْنَا، يَا رَسُولَ

to turn away from him?" We were afraid (to speak). Then he said: "Who among you would like Allâh to turn away from him?" We said: "None of us, O Messenger of Allâh." He said: "When one of you stands to pray, Allâh, Blessed and Exalted is He, is before him, so he should not spit in front of him or to his right; rather let him spit to his left, beneath his left foot, and if he needs to do that suddenly, then let him take his garment like this," and he folded part of his garment over another part. Then he said: "Bring some 'Abîr (a mixture of perfume)." A young man from that tribe leapt up and ran to his family, and he brought some *Khalûq* (a kind of perfume) in his palm. The Messenger of Allâh ﷺ took it, and put it at the tip of that branch, then he used it to touch the traces of that sputum.'

"Jâbir said: 'This is why you should put *Khalûq* in your *Masâjid*.'"

[7515] (3009) (Jabir continued:) "We traveled with the Messenger of Allâh ﷺ on the campaign to Baṭn Buwât, and he was pursuing Al-Majdî bin 'Amr Al-Juhâni. There were five, or six, or seven of us riding each she-camel. There came the turn of 'Uqbah, an *Anṣâri* man, to ride the she-camel. He made it kneel and mounted it, then he tried to make it stand up, but it would not stand. He rebuked it and said, "May Allâh curse you."

الله! قال: «فَإِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَبْلَ وَجْهِهِ، فَلَا يُصْلِنَ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ وَلِيُصْلِنَ عَنْ يَسَارِهِ، تَحْتَ رِجْلِهِ الْيُسْرَى، فَإِنْ عَجَلَتْ بِهِ بَادْرَةً فَلَيُقْلِنَ بِثُوبِهِ هَكَذَا» ثُمَّ طَوَى تُوبَةً بَعْضَهُ عَلَى بَعْضٍ فَقَالَ: «أَرْوُنِي عَيْبِرًا» فَنَارٌ فَتَى مِنَ الْحَمِيَّ يَشْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخَلُوقٍ فِي رَاحِتِهِ، فَأَخْذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَى أَثْرِ التَّحَمَّةِ. فَقَالَ حَابِرٌ: فَمَنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ.

[7515] [٣٠٠٩] سُرَّنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَرْوَةٍ بَطْنِ بُوَاطِ، وَهُوَ يَطْلُبُ الْمَحْدُودَ بْنَ عَمْرُو الْجَهَنَّمِيَّ، وَكَانَ النَّاضِحُ يَعْقِبُهُ مِنَ الْخَمْسَةِ وَالسَّبْعَةِ وَالسَّبْعَةِ، فَدَارَتْ عَيْنُهُ رَجُلٌ مِنَ الْأَنْصَارِ عَلَى نَاضِحٍ لَهُ، فَأَنَّا خَمْرَكِيَّ، ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضَ التَّلَدُّنِ، فَقَالَ لَهُ: شَأْ لَعْنَكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

The Messenger of Allâh ﷺ said: "Who is this who is cursing his camel?" He said: "It is me, O Messenger of Allâh." He said: "Get down from it, for no cursed thing should accompany us. Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allâh is asked and He answers your prayers."

[7516] (3010) (Jabir bin 'Abdullâh continued:) We traveled with the Messenger of Allâh ﷺ and when evening came we drew near one of the oasis' of the Arabs. The Messenger of Allâh ﷺ said: "Who will go ahead and set up the water tank for us, and drink and draw water for us?" Jâbir said: 'I stood up and said: "Here is your man, O Messenger of Allâh." The Messenger of Allâh ﷺ said: "Who will go with Jâbir?" Jabbar bin Shâkr stood up, and we went to the well and poured a bucket or two into the tank, then we plastered it with clay, then we poured water into it until we filled it. The first one who came to us was the Messenger of Allâh ﷺ and he said: "Will you permit me (to drink)?" We said: "Yes, O Messenger of Allâh." He brought his she-camel and it drank, then he pulled on its reins and it stretched its legs and urinated. Then he took it aside and made it kneel down. Then the Messenger of Allâh ﷺ

هَذَا الْلَاعِنُ بَعِيرَةً؟ قَالَ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: انْزِلْ عَنْهُ، فَلَا يَضْحَبْنَا مَلْعُونٌ، لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءً فَيُسْتَجِيبُ لَكُمْ.

[7516] (3010) سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كَانَ عُشِيَّةً وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ، قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَجُلٌ يَتَقدَّمُ فِيمَدْرُ الْحَوْضَ فَيُشَرِّبُ وَيَسْقِينَا؟ قَالَ جَابِرُ: فَقَمْتُ فَقُلْتُ: هَذَا رَجُلٌ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: أَيُّ رَجُلٍ مَعَ جَابِرٍ؟ فَقَامَ جَبَارُ بْنُ صَخْرٍ، فَانْطَلَقْتُمَا إِلَى الْبَرِّ، فَتَرَعْنَا فِي الْحَوْضِ سَجْلًا أَوْ سَجْلَيْنِ، ثُمَّ مَدَرْنَاهُ، ثُمَّ تَرَعْنَا فِيهِ حَتَّى أَفْهَقْنَاهُ، فَكَانَ أَوَّلَ طَالِبٍ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَتَأْذَنَانِ؟ قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ! فَأَشْرَعَ نَاقَتَهُ فَشَرِبَتْ، فَشَقَّ لَهَا فَشَقَّتْ فَبَأْتُ، ثُمَّ عَدَلَ بِهَا فَأَنَّا حَهَا، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَوْضِ فَوَضَّأَ مِنْهُ، ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُؤَوِّضِي رَسُولِ اللَّهِ ﷺ، فَذَهَبَ جَبَارٌ

came to the water tank and performed *Wudū'* from it, then I got up and performed *Wudū'* from the left-over *Wudū'* water of the Messenger of Allāh ﷺ. Jabbâr bin Šakhr went to relieve himself, and the Messenger of Allāh ﷺ stood up to pray. I was wearing a *Burdah* and it was not wide enough to go around me. It had fringes and I turned it upside down and held the ends under my chin. Then I came and stood to the left of the Messenger of Allāh ﷺ. He took me by the hand and brought me round to stand on his right. Then Jabbâr bin Šakhr came and performed *Wudū'*, then he came and stood to the left of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took us both by the hand and pushed us back until we were standing behind him. The Messenger of Allāh ﷺ started to cast glances at me but I did not realize, then I noticed him. He gestured with his hand like this, telling me to pull up my loin cloth. When the Messenger of Allāh ﷺ had finished [his prayer], he said: "O Jâbir!" I said: "Here I am, O Messenger of Allāh." He said: "If it is big enough, tie its opposite ends, and if it is too small, tie it around your waist."

[7517] (3011) (Jabir continued:) We travelled with the Messenger of Allāh ﷺ and the food for each man among us, every day, was one date, which he would suck and

ابن صَخْرِ يَقْضِي حَاجَتَهُ، فَقَامَ رَسُولُ اللهِ لِيُصْلِي، وَكَانَتْ عَلَيَّ بُرْدَةً ذَهَبَتْ أَنْ أَخَالِفَ بَيْنَ طَرَفِيهَا فَلَمْ تَلْعَنْ لِي، وَكَانَتْ لَهَا ذَبَابٌ فَنَكَسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفِيهَا، ثُمَّ تَوَاقَضْتُ عَلَيْهَا، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللهِ بِعَيْنِي، فَأَخَذَ بِيَدِي فَادَارَنِي حَتَّى أَقَمَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللهِ بِعَيْنِي، فَأَخَذَ رَسُولُ اللهِ بِعَيْنِي بِأَيْدِيَنَا جَمِيعًا، فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللهِ بِعَيْنِي يَرْمُقْنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطَنَتْ يَدِهِ، فَقَالَ هَكَذَا يَدِي، يَعْنِي شَدَّ وَسْطَكَ، فَلَمَّا فَرَغَ رَسُولُ اللهِ بِعَيْنِي قَالَ: «يَا جَابِرُ! قُلْتُ: لَيْكَ، يَا رَسُولَ اللهِ! قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرَفِيهِ، وَإِذَا كَانَ ضِيقًا فَاشْدُدْهُ عَلَى حِقْوَكَ».

[7517] (3011) سِرْنَا مَعَ رَسُولِ اللهِ بِعَيْنِهِ، وَكَانَ قُوتُ كُلُّ رَجُلٍ مِنَّا، [فِي] كُلِّ يَوْمٍ، تَمَرَّةً، فَكَانَ يَمْصُها ثُمَّ يَصْرُهَا

then wrap it in his garment. We would also knock down leaves with our bows and eat them, until the corners of our mouths were covered with ulcers. One day a man was overlooked when the dates were distributed, and we set out carrying him, and we bore witness that he had not been given his date, then he was given it, and he stood up and took it.

[7518] (3012) (Jâbir continued)
 "We traveled with the Messenger of Allâh ﷺ until we halted in a spacious valley. The Messenger of Allâh ﷺ went to relieve himself, and I followed him, bringing a bucket of water. The Messenger of Allâh ﷺ looked, but he did not see anything with which to conceal himself, then he saw two trees at the end of the valley. The Messenger of Allâh ﷺ went to one of them and took hold of one of its branches, and said: "Follow me, by Allâh's Leave," and it came with him like a camel with a nose ring that follows its driver. Then he went to the second tree and took hold of one of its branches and said: "Follow me, by Allâh's Leave," and it came with him in a similar manner. Then when he reached the middle of the space between them, he joined them together and said: "Come together and (conceal) me, by Allâh's Leave," and they joined together." Jâbir said: 'I went away, lest the

في ثُوِّيهِ، وَكُنَّا نَخْتِطُ بِقُسْيَتَا وَنَأْكُلُ،
 حَتَّىٰ قَرَحْتُ أَشْدَاقَنَا، فَأُقْسِمُ أَخْطَهَا
 رَجُلٌ مِنَ يَوْمًا، فَانْظَلَقْنَا إِلَيْهِ نَعْشُهُ،
 فَشَهَدْنَا لِهِ أَنَّهُ لَمْ يُعْطِهَا، فَأُعْطِيَهَا فَقَامَ
 فَأَخْذَهَا.

[٧٥١٨] (٣٠١٢) سِرْنَا مَعَ رَسُولِ اللهِ ﷺ حَتَّىٰ نَزَلْنَا وَادِيًّا أَفْيَحَ، فَذَهَبَ رَسُولُ اللهِ ﷺ يَقْضِي حَاجَتَهُ، فَابْعَثَهُ بِإِدَاؤِهِ مِنْ مَاءٍ، فَنَظَرَ رَسُولُ اللهِ ﷺ فَلَمْ يَرَ شَيْئًا يَسْتَرِّ إِلَيْهِ، وَإِذَا شَجَرَاتُنَا يُشَاطِئُهُ الْوَادِيُّ، فَانْطَلَقَ رَسُولُ اللهِ ﷺ إِلَيْهِ إِذَا أَخْدَاهُمَا فَأَخْذَ بِغُصْنٍ مِنْ أَغْصَانِهَا، فَقَالَ: «إِنْقَادِي عَلَيَّ بِإِذْنِ اللهِ» فَانْقَادَتْ مَعَهُ كَذَلِكَ، حَتَّىٰ إِذَا كَانَ يَالْمُنْصَفِ مِمَّا يَبْنَهُمَا، لَأَمْ يَبْنَهُمَا يَعْنِي جَمِيعَهُمَا، فَقَالَ: «الْتَّسِمَا عَلَيَّ بِإِذْنِ اللهِ» فَالْتَّسِمَا، قَالَ جَابِرٌ: فَعَرَجْتُ أُخْضُرُ مَخَافَةً أَنْ يُحْسَنَ رَسُولُ اللهِ ﷺ بِعُرُبِيٍّ فَيَتَبَعَّدُ وَقَالَ [مُحَمَّدٌ] بْنُ عَبَادٍ: فَيَتَبَعَّدُ فَجَائَسْتُ أَحَدَثُ نَفْسِي، فَحَانَتْ مِنِّي

Messenger of Allâh ﷺ realize that I was nearby, and go even further away. I sat down, thinking to myself. Then I saw the Messenger of Allâh ﷺ coming, and the two trees had parted and each one was standing in its own place. I saw the Messenger of Allâh ﷺ stand still for a moment, then he did this with his head” – and Abû Ismâ’îl (a sub narrator) turned his head right and left – “then he came forward. When he reached me he said: “O Jâbir, did you see where I was standing?” I said: “Yes, O Messenger of Allâh.” He said: “Go to the two trees and cut a branch from each one, and bring them here, then when you reach the place where I was standing, put one branch in your right hand and one in your left.”

“Jâbir said: ‘I got up, picked up a stone and broke it and sharpened it, then I went to the two trees and cut a branch from each one. Then I came, dragging them, until I reached the place where the Messenger of Allâh ﷺ had stood. Then I held one branch in my right hand and one in my left. Then I caught up with him, and said: “I have done that, O Messenger of Allâh; what was it for?” He said: “I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them so long as these branches remained fresh.”

لَفْتَهُ، فَإِذَا أَنَا بِرَسُولِ اللَّهِ مُبَشِّلاً، وَإِذَا الشَّجَرَتَانِ قَدِ افْتَرَتَا، فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ، فَرَأَيْتُ رَسُولَ اللَّهِ مُبَشِّلاً وَقَفَ وَقَفَةً، فَقَالَ بِرَأْسِهِ هَكَذَا وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَبْيَنَا وَشِمَالًا ثُمَّ أَقْبَلَ، فَلَمَّا انْتَهَى إِلَيَّ قَالَ: «يَا جَابِرُ! هَلْ رَأَيْتِ بِمَقَامِي؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: «فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ فَاقْطُعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُصْنَا، فَأَقْبِلْ بِيهِمَا، حَتَّى إِذَا قُمْتِ مَقَامِي فَأَرْسِلْ عُصْنَا عَنْ يَمِينِكَ وَعُصْنَا عَنْ يَسَارِكَ».

قَالَ جَابِرٌ: فَقُمْتُ فَأَخَذْتُ حَجَرًا فَكَسَرْتُهُ وَحَسَرْتُهُ، فَانْذَلَقَ لِي، فَاتَّبَعْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُصْنَا، ثُمَّ أَقْبَلْتُ أَجْرُهُمَا حَتَّى قُفْتُ مَقَامَ رَسُولِ اللَّهِ مُبَشِّلاً، أَرْسَلْتُ عُصْنَا عَنْ يَمِينِي وَعُصْنَا عَنْ يَسَارِي، ثُمَّ لَحِقْتُهُ فَقُلْتُ: قَدْ فَعَلْتُ: يَا رَسُولَ اللَّهِ! فَعَمَّ ذَاكَ؟ قَالَ: «إِنِّي مَرَزَتُ بِقَرَبَيْنِ يُعَذَّبَانِ، فَأَحْبَبْتُ، بِشَفَاعَتِي، أَنْ يُرَفَّهَ ذَاكَ عَنْهُمَا، مَا دَامَ الْعُصْنَانِ رَطْبَيْنِ».

[7519] (3013) (Jâbir said:) "Then we came to the camp, and the Messenger of Allâh ﷺ said: "O Jâbir, call (the people to perform) *Wuḍû'*." I said: "Come and perform *Wuḍû'*, come and perform *Wudû'*, come and perform *Wudû'*." I said: "O Messenger of Allâh, I cannot find a drop of water in the camp." But a man among the *Anṣâr* used to cool water for the Messenger of Allâh ﷺ in an old waterskin of his, that was hanging on a palm tree branch. He said to me: "Go to so-and-so the son of so-and-so, the *Anṣârî*, and see if there is anything in his waterskin." I went to him and looked in it, and I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed. I came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed." He said: "Go and bring it to me." So I brought it, and he took it in his hand and started to say something that I did not understand, and he pressed it with his hand. Then he gave it to me and said: "O Jâbir, call for a tub." I called for the tub of the camp and it was brought to me, and I placed it in front of him. Then the Messenger of Allâh ﷺ put his hand in the tub like this,—spreading out his fingers, then he

قال: فَأَتَيْنَا
الْعُسْكَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا
جَابِرُ! نَادِ بِوَضُوءٍ» فَقُلْتُ: أَلَا وَضُوءٌ?
أَلَا وَضُوءٌ؟ أَلَا وَضُوءٌ؟ قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ! مَا وَجَدْتُ فِي الرَّكْبِ مِنْ
قَطْرَةٍ، وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُرَدِّدُ
رَسُولَ اللَّهِ ﷺ الْمَاءَ، فِي أَشْجَابِ لَهُ،
عَلَى حِمَارَةِ مِنْ جَرِيدٍ، قَالَ: فَقَالَ
لَيْ: «انْطَلِقْ إِلَى فُلَانِ بْنِ فُلَانِ
الْأَنْصَارِيِّ، فَانْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ
شَيْءٍ؟» قَالَ: فَانْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا
فَلَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عَزْلَاءِ
شَجْبَيْ مِنْهَا، لَوْ أَنِّي أُفْرِغْهُ لَشَرِبَةِ
يَاسِّهِ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا
رَسُولَ اللَّهِ! [إِنِّي] لَمْ أَجِدْ فِيهَا إِلَّا
قَطْرَةً فِي عَزْلَاءِ شَجْبَيْ مِنْهَا، لَوْ أَنِّي
أُفْرِغْهُ لَشَرِبَةِ يَاسِّهِ، قَالَ: «اذْهُبْ فَأَتُنِي
بِهِ» فَأَتَيْتُهُ بِهِ، فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ
بِشَيْءٍ لَا أَذْرِي مَا هُوَ، وَيَغْمُرُهُ بِيَدِهِ،
ثُمَّ أَعْطَانِيهِ فَقَالَ: «يَا جَابِرُ! نَادِ بِجَفْنَةٍ»
فَقُلْتُ: يَا جَفْنَةَ الرَّكْبِ! فَأَتَيْتُ بِهَا
ثُحْمَلُ، فَوَضَعْتُهَا بَيْنَ يَدَيْهِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ بِيَدِهِ فِي الْجَفْنَةِ هَكَذَا،
فَبَسَطَهَا وَفَرَقَ بَيْنَ أَصَابِعِهِ، ثُمَّ وَضَعَهَا

put it on the bottom of the tub and said: "O Jâbir, take (the waterskin) and pour it on me (i.e., hands), and say: 'In the Name of Allâh.'" So I poured it onto him and said, "In the Name of Allâh," and I saw the water gushing out between the fingers of the Messenger of Allâh ﷺ. Then the tub gushed water until it filled up. He said: "O Jâbir, call those who need water." The people came and drank their fill, then I said: "Is there anyone left who needs it?" Then the Messenger of Allâh ﷺ lifted his hand from the tub and it was full.

[7520] (3014) (Jâbir said:) "The people complained to the Messenger of Allâh ﷺ of hunger, and he said: 'May Allâh feed you.' We came to the sea shore, and the waves tossed about and threw out a large beast. We lit a fire beside it, and we cooked it and roasted it, and ate our fill.' Jâbir said: 'Myself and some others' – and he listed five people – 'entered its eye socket and no one could see us until we came out. And we took one of its ribs and made an arch with it, then we called for the biggest man in the camp and the biggest camel in the camp, and he rode beneath it without having to lower his head.'"

فِي قَعْدِ الْجَفَنَةِ، وَقَالَ: «خُذْ، يَا جَابِرُ! فَصُبِّطَ عَلَيَّ، وَقُلْ: بِاسْمِ اللَّهِ» فَصَبَّيْتُ عَلَيْهِ وَقُلْتُ: بِاسْمِ اللَّهِ، فَرَأَيْتُ الْمَاءَ يَنْفَوِرُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، ثُمَّ فَارَتِ الْجَفَنَةُ وَدَارَتْ حَتَّى امْتَلَأَتْ، فَقَالَ: «يَا جَابِرُ! نَادَ مَنْ كَانَ لَهُ حَاجَةُ بِمَاءٍ» قَالَ: فَأَتَى النَّاسُ فَاسْتَمْوَا حَتَّى رَوُوا، قَالَ: فَقُلْتُ: هَلْ بَقَيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الْجَفَنَةِ وَهُوَيَ مَلَأً .

[7520] (3014) وَشَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ، فَقَالَ: «عَسَى اللَّهُ أَنْ يُطْعِمَكُمْ» فَأَتَيْنَا سِيفَ الْبَحْرِ، فَرَخَرَ الْبَحْرُ زَخْرَةً، فَأَلْقَى دَائِهً، فَأَوْرَيْنَا عَلَى شَقْهَا النَّارَ، فَاطَّبَخْنَا وَأَشْوَيْنَا، وَأَكَلْنَا وَشَيْعَنَا، قَالَ جَابِرٌ: فَدَخَلْتُ أَنَا وَفُلَانْ وَفُلَانْ، حَتَّى عَدَ خَمْسَةً، فِي جِحَاجِ عَيْنَهَا، مَا يَرَانَا أَحَدٌ، حَتَّى خَرَجْنَا فَأَخْذَنَا ضِلْعًا مِنْ أَضْلاعِهِ فَقَوَسْنَاهُ، ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ، وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ، وَأَعْظَمِ كَفْلٍ فِي الرَّكْبِ، فَدَخَلَ تَحْتَهُ مَا يُطْأَطِي رَأْسَهُ .

Chapter 19. The *Hadîth* Of The *Hijrah*

[7521] 75 - (2009) Al-Barâ' bin 'Âzib said: "Abû Bakr Aş-Siddîq came to my father in his house, and bought a saddle from him. He said to 'Âzib: 'Send your son with me to carry it with me to my house.' My father said to me: 'Carry it,' so I carried it, and my father came out with him to get its price. My father said to him: 'O Abû Bakr, tell me what happened on the night when you set out on the journey (of *Al-Hijrah* from Makkah to Yathrib, Al-Madinah) with the Messenger of Allâh ﷺ.'

"He said: 'Yes. We traveled all night, until it was noon. The road was empty and no one passed by, until we came to a big rock that cast a shadow, and the sun had not come to it yet. We stopped there, and I came to the rock and smoothed the sand with my hands so that the Prophet ﷺ could sleep in its shade. Then I spread out a blanket and said: "O Messenger of Allâh, go to sleep and I will keep watch around you." He went to sleep and I went out to keep watch around him, and I saw a shepherd bringing his flock to the rock, wanting the same as we did. I met him and said: "To whom do you belong, O boy?" He said: "To a man from Al-Madinah." I said: "Is

(المعجم ١٩) - (بابٌ : في حديث الهجرة .
ويقال له حديث الرَّحْل) (التحفة ٢٠)

٧٥٢١] [٢٠٠٩-٧٥٢] حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ : حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ : حَدَّثَنَا زُهْرَيْرُ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ بْنَ عَازِبَ يَقُولُ : جَاءَ أَبُو بَكْرٍ [الصَّدِيقُ] إِلَى أَبِي فِي مَنْزِلِهِ، فَأَسْتَرَّتِي مِنْهُ رَحْلًا، فَقَالَ لِعَازِبٍ : أَبْعَثْ مَعِي ابْنَكَ يَحْمِلْهُ مَعِي إِلَى مَنْزِلِي، فَقَالَ لِي أَبِي : أَحْمِلْهُ، فَحَمَلْتُهُ، وَخَرَجَ أَبِي مَعَهُ يَتَّقَدُ شَمَنَهُ، فَقَالَ لَهُ أَبِي : يَا أَبا بَكْرٍ ! حَدَّثْنِي كَيْفَ صَنَعْتَمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ ، قَالَ : نَعَمْ، أَسْرَيْنَا لَيْلَاتَنَا كُلُّهَا، حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلَ الْطَّرِيقُ فَلَا يَمُرُّ فِيهِ أَحَدٌ، حَتَّى رُفِعْتُ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ، لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ، فَنَرَنَا عِنْدَهَا، فَأَئْتَنَا الصَّخْرَةَ فَسَوَيْتُ بِيَدِي مَكَانًا، يَنَامُ فِيهِ النَّبِيُّ ﷺ فِي ظُلُلِهَا، ثُمَّ بَسَطْتُ لَهُ عَلَيْهِ فَرْوَةً، ثُمَّ قُلْتُ : يَا رَسُولَ اللَّهِ ! نَمْ وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ فَنَامَ، وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بِعَنَمِهِ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرْدَنَا، فَلَقِيْتُهُ قُلْتُ : لِمَنْ أَنْتَ ؟ يَا غُلَامًا ! قَالَ : لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ، قُلْتُ :

there any milk in your sheep?" He said: "Yes." I said: "Will you milk it for me?" He said: "Yes." He took a sheep, and I said to him: "Clean the udder of hair and dust and dirt." – He (the narrator) said: "I saw Al-Barâ' striking one hand against the other, to demonstrate." – 'He milked it for me into a wooden cup, one squirt of milk. I had a bucket with which I would bring water to the Prophet ﷺ to drink and perform *Wudû'*. I came to the Prophet ﷺ and I did not like to wake him up from his sleep. But when I got there, he was already awake, and I poured some water onto the milk to cool it, and I said: "O Messenger of Allâh, drink some of this milk." He drank until I was pleased, then he said: "Isn't it time to move on now?" I said: "Yes." So we moved on after the sun had passed its zenith. We were being followed by Surâqah bin Mâlik and we were on solid level ground. I said: "O Messenger of Allâh, someone is coming to us." He said: "Do not worry, Allâh is with us." The Messenger of Allâh ﷺ prayed against him, and his horse sank up to its belly in the earth. He said: "I know that you have prayed against me. Pray for me, and by Allâh I promise that I will divert those who come after you." So he (ﷺ) prayed to Allâh and he was saved, and he went back, and he did not meet anyone but he said: "I have checked this

أَفِي غَنِمَكَ لَبِّ؟ قَالَ : نَعَمْ، قُلْتُ : أَفَتَحْلُبْ لِي؟ قَالَ : نَعَمْ، فَأَخْدَ شَاءَ، قُلْتُ لَهُ : أَنْفُضِ الضَّرَعَ مِنَ الشَّعْرِ وَالثُّرَابِ وَالْقَذَى قَالَ : فَرَأَيْتِ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَى الْأُخْرَى يَنْفُضُ فَحَلَبَ لِي ، فِي قَعْدِهِ ، كُتْبَةِ مِنْ لَبِّنِ ، قَالَ : وَمَعَيِ إِذَا وَأَرْتُوْيِ فِيهَا لِلنَّبِيِّ ﷺ ، لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأُ ، قَالَ : فَأَئَتِتُ النَّبِيِّ ﷺ ، وَكَرِهْتُ أَنْ أُوقَظَهُ مِنْ نَوْمِهِ ، فَوَاقْفَهُ أَسْتَيقَظَ ، فَصَبَيْتُ عَلَى الْلَّبَنِ مِنَ الْمَاءِ حَتَّى بَرُدَ أَسْفَلُهُ ، قُلْتُ : يَا رَسُولَ اللَّهِ أَشَرَبَ مِنْ هَذَا الْلَّبَنِ ، قَالَ : فَشَرَبَ حَتَّى رَضِيَتْ ، ثُمَّ قَالَ : «أَلَمْ يَأْنَ لِلرَّجِيلِ؟» قُلْتُ : بَلَى ، قَالَ : فَارْتَحَلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ ، وَاتَّبَعْنَا سُرَاقَةَ بْنُ مَالِكٍ ، قَالَ : وَتَحْنُ فِي جَلَدِ مِنَ الْأَرْضِ ، قُلْتُ : يَا رَسُولَ اللَّهِ! أُتَيْنَا ، فَقَالَ : لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا» فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ ، فَارْتَطَمْتُ فَرْسُهُ إِلَيْ بَطْنِهَا - أَرَمِي - فَقَالَ : إِنِّي قَدْ عَلِمْتُ أَنَّكُمَا قَدْ دَعَوْتُمَا عَلَيَّ ، فَادْعُوا لِي ، فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ ، فَدَعَا اللَّهَ ، فَتَحَاجَ ، فَرَجَعَ لَا يُلْقَى أَحَدًا إِلَّا قَالَ : قَدْ كَفَيْتُكُمْ مَا هَهُنَا ، فَلَا يُلْقَى أَحَدًا إِلَّا رَدَّهُ ، قَالَ : وَوَفَى لَنَا . [راجع : ٥٢٣٨]

area for you.” He did not meet anyone but he turned him back, and he fulfilled his promise to us.”

[7522] (...) It was narrated that Al-Barâ’ said: “Abû Bakr bought a saddle from my father for thirteen Dirham” – and he quoted a *Hadîth* like that of Zuhair from Abû Ishâq (no. 7521). And he said in his *Hadîth*, from the report of ‘Uthmân bin ‘Umar: “...When he (Surâqah bin Mâlik) drew near, the Messenger of Allâh ﷺ prayed against him, and his horse sank up to its belly in the earth. He leapt from it and said: ‘O Muhammad, I know that this is your doing. Pray to Allâh to save me from it, and I promise you that I will keep it secret from those who are behind me. Here is my bow, take an arrow from it, and you will find my camels and my slaves in such and such a place; take whatever you need of them.’ He said: ‘I have no need of your camels.’ And we came to Al-Madînah at night, and they disputed as to which of them the Messenger of Allâh ﷺ would stay with. He (ﷺ) said: ‘I will go and stay with Banû An-Najjâr, the maternal uncles of ‘Abdul-Mu’talib, and honor them thereby.’ The men and women climbed on top of the houses, and the children and servants scattered in the streets, calling out: ‘O Muhammad, O Messenger of Allâh, O Muhammad, O Messenger of Allâh!’”

[٧٥٢٢] (...) وَحَدَّثَنِي زُهْرَى بْنُ حَرْبٍ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْفَضْرُ بْنُ شُمَيْلٍ، كِلَاهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اشْتَرَى أَبُو بَكْرٍ مِنْ أَبِي رَحْلًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا، وَسَاقَ الْحَدِيثَ. بِمَعْنَى حَدِيثِ زُهْرَى عَنْ أَبِي إِسْحَاقَ، وَقَالَ فِي حَدِيثِهِ، مِنْ رِوَايَةِ عُشْمَانَ ابْنِ عُمَرَ: فَلَمَّا دَنَا دَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَسَأَخَ فَرَسُهُ فِي الْأَرْضِ إِلَى بَطْهِ، وَوَبَثَ عَنْهُ، وَقَالَ: يَا مُحَمَّدًا! قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ، فَادْعُ اللَّهَ أَنْ يُخَلِّصَنِي مِمَّا أَنَا فِيهِ، وَلَكَ عَلَيَّ لِأَعْمِنَ عَلَى مَنْ وَرَأَيْ، وَهَذِهِ كَنَاتِي، فَخُذْ سَهْمَمَا مِنْهَا، فَإِنَّكَ سَتَمُرُ عَلَى إِبْلِي وَغَلْمَانِي بِمَكَانٍ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ، قَالَ: «لَا حَاجَةَ لِي فِي إِبْلِكَ». فَقَدِيمَنَا الْمَدِينَةُ لَيَلَّا، فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، قَالَ: «أَنْزِلْ عَلَى بَنِي النَّجَارِ، أَخْوَالِ عَبْدِ الْمُطَّلِبِ، أَكْرِمُهُمْ بِذِلِّكَ» فَصَعَدَ الرِّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ، وَتَرَقَ الْغُلْمَانُ وَالْخَدَمُ فِي الْطُّرُقِ، يُنَادِونَ: يَا مُحَمَّدًا! يَا رَسُولَ اللَّهِ! يَا مُحَمَّدًا! يَا رَسُولَ اللَّهِ!

54. The Book Of *Tafsîr* (Explanation Of Qur'an)

١٠ - (المعجم ٥٤) - كتاب التفسير
(التحفة ٤٢)

Chapter... Interpretation Of Various Verses

(المعجم . . .) - (باب: في تفسير آيات متفرقة) (التحفة ١)

[7523] 1 - (3015) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'It was said to the Children of Israel: "Enter the gate (prostrating) and say: 'Hittatun' (Remove from us the burden of our sin), and We will forgive you your sins." But they changed it, and entered the gate shuffling on their backsides and said: *Habbatun fi sha'rah* (a grain in a hair).'"

[7524] 2 - (3016) Anas bin Mâlik narrated that Allâh, Glorified and Exalted is He, continued Revelation to the Messenger of Allâh ﷺ until he died, and the most Revelation came on the day that the Messenger of Allâh ﷺ died.

٧٥٢٣ - ١ (٣٠١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ مِنْهَا -: وَقَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِيَتَبَّعِ إِسْرَائِيلَ: ادْخُلُوا الْبَابَ [سُجَّدًا] وَقُولُوا حَطَّةً نَعْفُرْ لَكُمْ خَطَايَاكُمْ، فَبَدَّلُوا، فَدَخَلُوا الْبَابَ يَرْحَفُونَ عَلَى أَسْتَاهِيهِمْ، وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ».

٧٥٢٤ - ٢ (٣٠١٦) حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنِ بُكَيْرِ النَّاقِدِ وَالْحَسَنُ بْنُ عَلَيٍ الْخُلُوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا يَقْعُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ وَهُوَ ابْنُ كَيْسَانَ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَنَّسَ بْنَ مَالِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيَ عَلَى

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ وَفَاتِهِ، حَتَّىٰ تُوْقَىٰ ،
وَأَكْثُرُ مَا كَانَ الْوَحْيُ يَوْمَ تُوْقَىٰ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

[7525] 3 - (3017) It was narrated from Târiq bin Shihâb that the Jews said to ‘Umar: “You recite a Verse which, if it had been revealed among us, we would have taken that day as a (day of) festival.” ‘Umar said: “I know where it was revealed, on what day it was revealed, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed in ‘Arafât, when the Messenger of Allâh ﷺ was standing in ‘Arafah.”

Sufyân said: “I am not sure whether it was a Friday or not, meaning (the Verse): ‘...This day, I have perfected your religion for you, completed My Favor upon you...’”^[1]

[7526] 4 - (...) It was narrated that Târiq bin Shihâb said: “The Jews said to ‘Umar: ‘If this Verse – “...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”^[2] had been revealed to us Jews, we would have taken

[٧٥٢٥] ٣- (٣٠١٧) حَدَّثَنِي أَبُو حَيْمَةَ رَهْبَرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَنَّىٰ - وَاللَّفَظُ لِابْنِ الْمُشَنَّىٰ - قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ : حَدَّثَنَا سُفِينَيْانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ ، عَنْ طَارِيقِ ابْنِ شَهَابٍ : أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ : إِنَّكُمْ تَقْرَأُونَ آيَةً ، لَوْ أُنْزِلَتْ فِينَا لَا تَخْدُنَا ذَلِكَ الْيَوْمِ عِيدًا ، فَقَالَ عُمَرُ : إِنِّي لَا أَعْلَمُ حَيْثُ أُنْزِلَتْ ، وَأَيِّ يَوْمٍ أُنْزِلَتْ ، وَأَيِّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ أُنْزِلَتْ ، وَأَيِّ شَهَابٍ أُنْزِلَتْ ، بِعِرْفَةَ ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاقِفٌ بِعِرْفَةَ .

قَالَ سُفِينَيْانُ : أَشْكُ كَانَ يَوْمَ جُمُوعَةَ أَمْ لَا ، يَعْنِي : «أَيْ يَوْمٍ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْتَمْ عَلَيْكُمْ يَعْمَقِي» [المائدة: ٣].

[٧٥٢٦] ٤- (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَبَّيَةَ وَأَبُو كُرَيْبٍ - وَاللَّفَظُ لِابْنِ بَكْرٍ - قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ ، عَنْ قَيْسِ بْنِ مُسْلِمٍ ، عَنْ طَارِيقِ بْنِ شَهَابٍ قَالَ : قَالَ الْيَهُودُ لِعُمَرَ :

^[1] Al-Mâ'idah 5:3.

^[2] Al-Mâ'idah 5:3.

that day as a (day of) festival.' 'Umar said: 'I know the day on which it was revealed, and the hour, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed on the night of Friday, when we were with the Messenger of Allâh ﷺ in 'Arafât.'"

لَوْ عَلِيَّاً، مَعْشَرَ يَهُودَ، نَزَّلْتُ هَذِهِ الْآيَةُ:
 «الْيَوْمَ أَكَمَّلْتُ لَكُمْ دِينَكُمْ وَأَنْتُمْ
 عَلَيْكُمْ بِعَهْدِي وَرَضِيَتُ لَكُمُ الْإِسْلَامَ
 دِيَنًا» تَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلْتُ فِيهِ،
 لَا تَحْدُنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: فَقَالَ
 عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلْتُ فِيهِ،
 وَالسَّاعَةُ، وَأَنَّ رَسُولَ اللَّهِ ﷺ حِينَ
 أُنْزِلْتُ، نَزَّلْتُ لِيَّلَةَ جَمْعٍ، وَنَحْنُ مَعِ
 رَسُولِ اللَّهِ ﷺ بِعْرَفَاتٍ.

[7527] 5 - (...) It was narrated that Târiq bin Shihâb said: "A Jewish man came to 'Umar and said: 'O Commander of the believers, there is a Verse in your Book which you recite; if it had been revealed to us Jews, we would have taken that day as a (day of) festival.' He said: 'Which Verse?' He said: '...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...'”^[1] 'Umar said: 'I know the day on which it was revealed, and the place in which it was revealed. It was revealed to the Messenger of Allâh ﷺ in 'Arafât, on a Friday.'"

٥-[٧٥٢٧] (...) وَحَدَّثَنِي عَبْدُ بْنُ
 حُمَيْدٍ: أَخْبَرَنَا جَعْفُرُ بْنُ عَوْنَ: أَخْبَرَنَا
 أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ
 طَارِقِ بْنِ شَهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ
 الْيَهُودِ إِلَى عُمَرَ، فَقَالَ: يَا أَمِيرَ
 الْمُؤْمِنِينَ! آتَيْتَ فِي كِتَابِكُمْ تَقْرُئُهَا، لَوْ
 عَلِيَّاً نَزَّلْتُ، مَعْشَرَ الْيَهُودِ، لَا تَحْدُنَا ذَلِكَ
 الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آتَيْتَ قَالَ:
 «الْيَوْمَ أَكَمَّلْتُ لَكُمْ دِينَكُمْ وَأَنْتُمْ
 عَلَيْكُمْ بِعَهْدِي وَرَضِيَتُ لَكُمُ الْإِسْلَامَ
 دِيَنًا» فَقَالَ عُمَرُ: إِنِّي لَا أَعْلَمُ الْيَوْمَ الَّذِي
 نَزَّلْتُ فِيهِ، وَالْمَكَانُ الَّذِي نَزَّلْتُ فِيهِ،
 نَزَّلْتُ عَلَى رَسُولِ اللَّهِ ﷺ بِعْرَفَاتٍ، فِي
 يَوْمٍ جُمُوعَةٍ.

^[1] *Al-Mâ'idah* 5:3.

[7528] 6 - (3018) 'Urwah bin Az-Zubair narrated that he asked 'Aishah about the Verse in which Allâh, the Mighty and Sublime says: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four..."^[1] She said: "O son of my sister, that refers to an orphan girl who is in the care of her guardian, sharing his wealth and he admires her wealth and her beauty, and her guardian wants to marry her without giving her a fair dowry or giving her what someone else would give her. So they were forbidden to marry them (such orphans) unless they were fair to them, and gave them the full amount to which they were entitled for a dowry, and they were commanded to marry other women of their choice."

'Urwah said: "'Aishah said: 'Then after this verse (was revealed), the people began to ask the Messenger of Allâh ﷺ about them (orphan girls) and Allâh, Glorified and Exalted is He, revealed the words: "They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards dowry and

[٧٥٢٨] ٦-(٣٠١٨) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ ابْنُ يَحْيَى [الْتَّجِيْسِيُّ] - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيْرُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَإِنْ خَفْتُمُ الْأَنْقَاصَ طَبَّ لَكُمْ نُقْسِطُوا فِي الْإِنْسَانِ فَإِنْ كَحُوا مَا طَابَ لَكُمْ مِّنَ الْإِنْسَانِ مَثْنَى وَثُلَّتَ وَرَبِيعَ» [النساء: ٣]. قَالَتْ: يَا ابْنَ أَخْتِي! هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيْهَا، تُشَارِكُهُ فِي مَالِهِ، فَيَعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيْهَا أَنْ يَنْزَوَّجَهَا بِعَيْرٍ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيَعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنَهَا أَنْ يَنْكُحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَلْغُووا بِهِنَّ أَعْلَى سُنْنَتِهِنَّ مِنَ الصَّدَاقِ، وَأَمْرُوا أَنْ يَنْكُحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ، سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتُهُ رَسُولَ اللَّهِ ﷺ، بَعْدَ هَذِهِ الْآيَةِ، فِيهِنَّ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَيَسْتَفْتُونَكَ فِي الْإِنْسَانِ قُلْ أَنَّهُ يُقْتَبِكُمْ فِيهِنَّ وَمَا يَتَّلَقَ عَيْنَكُمْ فِي

^[1] An-Nisâ' 4:3.

inheritance) and yet whom you desire to marry...”^[1] She said: ‘What Allâh, Glorified and Exalted is He, said to you, is what is recited to you in the Book, the first Verse in which Allâh says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”^[2] ’Aishah said: ‘And Allâh says in the second Verse: “...yet whom you desire to marry...”^[3] as you would not think of marrying an orphan girl in your care when she is lacking in wealth and beauty, so they were forbidden to marry orphan women whose wealth and beauty they desired, unless they did so fairly.”’

[7529] (...) ‘Urwah narrated that he asked ‘Aishah about the Verse in which Allâh, Blessed and Exalted is He, said: “And if you fear that you shall not be able to deal justly with the orphan girls...”^[4] And he narrated a *Hadîth* like that of Yûnus from Az-Zuhîrî (no. 7528), at the end of which he added: “Because they

الْكِتَبِ فِي يَتَمَّ الْسَّاءَ الَّتِي لَا تُؤْتُوهُنَّ مَا كُنْتَ لَهُنَّ وَرَغَبُونَ أَنْ تَكْحُوْهُنَّ» [النساء: ١٢٧].

قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ [تَعَالَى] أَنَّهُ يُتَأْلِي عَلَيْكُمْ فِي الْكِتَابِ، الْآيَةُ الْأُولَى الَّتِي قَالَ اللَّهُ فِيهَا: «وَإِنْ خَفَتْ لَا نُقْسِطُوا فِي الْيَتَامَةِ فَأَكْحُوْهُمَا طَابَ لَكُمْ مِنَ الْسَّاءَ» [النساء: ٣].

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي الْآيَةِ الْأُخْرَى: «وَرَغَبُونَ أَنْ تَكْحُوْهُنَّ»، رَغْبَةُ أَحَدِكُمْ عَنِ يَتَمَّيْتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةً الْمَالِ وَالْجَمَالِ، فَهُوَا أَنْ يَنْكِحُوْهَا رَغْبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النَّسَاءِ إِلَّا بِالْقُسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَهْنَ.

[٧٥٢٩] (...) حَدَّثَنَا الْحَسْنُ الْحَلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، حَوْيَعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: «وَإِنْ خَفَتْ لَا نُقْسِطُوا فِي

^[1] *An-Nisâ'* 4:127.

^[2] *An-Nisâ'* 4:3.

^[3] *An-Nisâ'* 4:127.

^[4] *An-Nisâ'* 4:3.

would not like to marry them if they had little in the way of wealth and beauty.”

[7530] 7 - (...) It was narrated from ‘Aishah concerning the Verse in which Allâh, Glorified and Exalted is He, says: “And if you fear that you shall not be able to deal justly with the orphan girls...”^[1] – that she said: “This was revealed concerning the man who has an orphan girl (in his care), and he is her guardian and her heir, and she has wealth but she does not have anyone to contend on her behalf. He does not want to arrange her marriage (to someone else) because of her wealth, so he harms her and mistreats her, so He said: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”^[2] meaning: Those whom I have made permissible for you, and leave alone this one whom you are harming.”

[7531] 8 - (...) It was narrated from ‘Aishah concerning the Verse, “...And about what is recited unto you in the Book concerning the orphan girls

آلِيَّنَى». وَسَاقَ الْحَدِيثَ يُمثِلُ حَدِيثَ يُوْسُفَ عَنِ الرُّؤْهُرِيِّ - وَزَادَ فِي أَخْرِهِ: مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ، إِذَا كُنَّ قَلِيلَاتِ الْمَالِ وَالْجَمَالِ.

[٧٥٣٠] 7 - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو مُرْكَبٍ قَالَا: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَإِنْ خَفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَمَّ» . قَالَ: أَنْزَلْتُ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ [وَهُوَ] وَلِيُّهَا وَوَارِثُهَا، وَلَهَا مَالٌ، وَلَيْسَ لَهَا أَحَدٌ يُخَاصِّمُ دُونَهَا، فَلَا يُنْكِحُهَا لِمَالِهَا فَتُضُرُّ إِلَيْهَا وَيُسَيِّءُ صُحْبَتِهَا، فَقَالَ: «وَإِنْ خَفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَمَّ فَانْكِحُوهُ مَا كَاتَبَ لَكُمْ مِنَ النِّسَاءِ» . يَقُولُ: مَا أَحْلَلْتُ لَكُمْ، وَدَعْ هَذِهِ الَّتِي تُضُرُّ بِهَا.

[٧٥٣١] 8 - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سَلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي

^[1] *An-Nisâ’* 4:3.

^[2] *An-Nisâ’* 4:3.

whom you give not the prescribed portions (as regards dowry and inheritance) and yet whom you desire to marry...”^[1] – that she said: “It was revealed concerning an orphan girl who is in the care of a man, and she shares in his wealth, and he is reluctant to marry her himself, but he does not want to give her in marriage to someone else who will share his wealth. So he prevents her from marrying, and he does not marry her himself nor give her in marriage to someone else.”

[7532] 9 - (...) It was narrated from ‘Aishah concerning the Verse, “They ask your legal instruction concerning women, say: Allâh instructs you about them...”,^[2] that she said: “This refers to an orphan girl who is in the care of a man, and perhaps she shares his wealth, even the date palms, and he does not want to marry her, and he does not want to give her in marriage to a man who may share his wealth, so he prevents her from marrying.”

[7533] 10 - (3019) It was narrated from ‘Aishah concerning the Verse, “...But if he is poor, let him have for himself what is just and reasonable...”^[3] that she said: “This was revealed concerning the

قُولِهِ عَزَّ وَجَلَّ : «وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَسْمَى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُلِبَ لَهُنَّ وَرَغْبُونَ أَنْ تَنْكِحُوهُنَّ» ، قَالَتْ : أُنْزِلَتْ فِي الْيَتِيمَةِ ، تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرُكُهُ فِي مَالِهِ ، فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا ، وَيَكْرُهُ أَنْ يُرْوِجَهَا غَيْرَهُ ، فَيَشْرُكُهُ فِي مَالِهِ ، فَيَعْضُلُهَا فَلَا يَتَزَوَّجَهَا وَلَا يُرْوِجَهَا غَيْرَهُ .

[٧٥٣٢] ٩ - (...) وَحَدَّثَنَا أَبُو كُرْبَةُ : حَدَّثَنَا أَبُو أَسَامَةَ : أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ فِي قُولِهِ عَزَّ وَجَلَّ : «وَيَسْتَفْتُونَكُمْ فِي النِّسَاءِ قُلِ اللَّهُ يَعْلَمُ كُمْ فِيهِنَّ» الْآيَةَ . قَالَتْ : هَذِهِ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ ، لَعَلَّهَا أَنْ تَكُونَ قَدْ شَرِكَتُهُ فِي مَالِهِ ، حَتَّىٰ فِي الْعَدْقِ ، فَيَرْغَبُ ، يَعْنِي ، أَنْ يَنْكِحَهَا ، وَيَكْرُهُ أَنْ يُنْكِحَهَا رَجُلًا فَيَشْرُكُهُ فِي مَالِهِ ، فَيَعْضُلُهَا .

[٧٥٣٣] ١٠ - (٣٠١٩) حَدَّثَنَا أَبُو بَكْرٍ ابْنِ أَبِي شَيْبَةَ : حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ فِي قُولِهِ عَزَّ وَجَلَّ : «وَمَنْ كَانَ فَقِيرًا فَلِيَأْكُلْ

^[1] An-Nisâ’ 4:127.

^[2] An-Nisâ’ 4:127.

^[3] An-Nisâ’ 4:6.

guardian of an orphan's wealth, who looks after it; if he is in need he may eat from it."

يَالْمَعْرُوفِ》 [النساء: ٦]. قَالَتْ: أَنْزَلْتُ فِي
وَالِي مَالِ الْيَتَيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُصْلِحُهُ،
إِذَا كَانَ مُحْتَاجًا أَنْ يَأْكُلْ مِنْهُ.

[7534] 11 - (...) It was narrated from 'Âishah concerning the Verse, "...And whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable..."^[1] that she said: "This was revealed concerning the guardian of an orphan's wealth; if he is in need he may take some of his wealth, on a reasonable basis, according to the orphan's share of the inheritance."

[7535] (...) Hishâm narrated it with this chain (a *Hadîth* similar to no. 7534).

[7536] 12 - (3020) It was narrated from 'Âishah concerning the Verse, "When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats..."^[2] that she said: "That was the day of (the battle of) *Al-Khandaq*."

كُرِيبٌ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ
عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ:
»وَمَنْ كَانَ غَيْرَهُ فَلَا يُسْتَعِفُ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ» [النساء: ٦] قَالَتْ:
أَنْزَلْتُ فِي وَلِيِ الْيَتَيمِ، أَنْ يُصْبِبَ مِنْ
مَالِهِ، إِذَا كَانَ مُحْتَاجًا، يَقْدِرُ مَالِهِ،
يَا لِلْمَعْرُوفِ.

[7535] (...) وَحَدَّثَاهُ أَبُو كُرِيبٍ:
حَدَّثَنَا ابْنُ نُعْمَانَ: حَدَّثَنَا هِشَامٌ بِهَذَا
الِإِسْنَادِ.

[7536] 12 - (3020) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ
سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: «إِذَا
جَاءَكُمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذَا رَأَيْتَ الْأَبْصَرَ وَبَلَغَتِ الْفُؤُودَ
الْحَمَارِيَّ» [الأحزاب: ١٠]. قَالَتْ: كَانَ
ذَلِكَ يَوْمُ الْخَنْدَقِ.

^[1] *An-Nisâ' 4:6.*

^[2] *Al-Ahzâb 33:10.*

[7537] 13 - (3021) It was narrated from ‘Âishah, may Allâh be pleased with her, (concerning the Verse) “And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do”^[1] that she said: “This was revealed concerning a woman who is married to a man, and has been with him for a long time, then he wants to divorce her, and she says: ‘Do not divorce me; keep me and you have no obligation towards me.’ Then this Verse was revealed.”

[7538] 14 - (...) It was narrated from ‘Âishah (concerning the Verse) “And if a woman fears cruelty or desertion on her husband’s part...”^[2] that she said: “This was revealed concerning a woman who is married to a man, and he no longer wants to be intimate her, but she has been with him for so long and she has children with him, and she does not want him to leave her, so she says to him: ‘You have no obligation towards me.’”

[٧٥٣٧] [١٣-٣٠٢١] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سَلَيْمَانَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «وَإِنْ أَمْرَأٌ خَافَتْ مِنْ بَعْلِهَا نُسُورًا أَوْ إِعْرَاصًا» [النساء: ١٢٨] الْأَيَّةَ. قَالَتْ: أُنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَتَطُولُ صُحْبَتُهَا، فَيُرِيدُ طَلَاقَهَا، فَقُتُولُ: لَا تُطَلَّقُنِي، وَأَمْسِكُنِي، وَأَنْتَ فِي حِلٍّ مِنِّي، فَنَزَّلْتُ هَذِهِ الْأَيَّةَ.

[٧٥٣٨] [...] (١٤-...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَمَةَ: حَدَّثَنَا هِشَامٌ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: «وَإِنْ أَمْرَأٌ خَافَتْ مِنْ بَعْلِهَا نُسُورًا أَوْ إِعْرَاصًا» [النساء: ١٢٨]. قَالَتْ: نَزَّلْتُ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَلَعَلَّهُ أَنْ لَا يَسْتَكْثِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةٌ وَوَلْدٌ، فَتَكْرُهُ أَنْ يُفَارِقَهَا، فَقُتُولُ لَهُ: أَنْتَ فِي حِلٍّ مِنْ شَأْنِي.

[١] *An-Nisâ’* 4:128.

[٢] *An-Nisâ’* 4:128.

[7539] 15 - (3022) It was narrated from Hishâm bin ‘Urwah that his father said: ‘Âishah, may Allâh be pleased with her, said to me: “O son of my sister, they were commanded to pray for forgiveness for the Companions of the Prophet ﷺ, but they reviled them.”

[7540] (...) Hishâm narrated a similar report (as *Hadîth* no. 7539) with this chain of narrators.

[7541] 16 - (3023) It was narrated that Sa‘eed bin Jubair, may Allâh be pleased with him, said: “The people of Al-Kûfah differed concerning this Verse: “And whoever kills a believer intentionally, his recompense is Hell...”^[1] I traveled to see Ibn ‘Abbâs and ask him about it and he said: ‘It was the last of the Revelation to come, and it was not abrogated by anything.’”

[7542] 17 - (...) Shu‘bah narrated it with this chain of narrators (a *Hadîth* similar to no. 7541).

[٧٥٣٩] ١٥ - (٣٠٢٢) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا ابْنَ أُخْتِي! أُمِرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ ﷺ، فَسَبُّوهُمْ.

[٧٥٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٧٥٤١] ١٦ - (٣٠٢٣) حَدَّثَنَا عُبَيْدُ

اللَّهُ بْنُ مُعَاوِيَةَ الْعَتَّبِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغَfirَةِ بْنِ الْعُمَانِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الْآيَةِ: «وَمَنْ يَقْتُلُ مُؤْمِنًا مُّعَمَّدًا فَبَحْرَأُهُ جَهَنَّمَ» [السَّامَاءُ: ٩٣] فَرَحَّلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلَهُ عَنْهَا، قَالَ: لَقَدْ أَنْزَلْتَ أَخْرَى مَا أَنْزَلْتَ، ثُمَّ مَا نَسْخَاهَا شَيْئًا.

[٧٥٤٢] ١٧ - (...) [وَ] حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ قَالَا جَمِيعاً: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

^[1] An-Nisâ’ 4:93.

فِي حَدِيثِ ابْنِ جَعْفَرٍ: نَزَّلْتُ فِي آخِرِ
مَا أُنْزِلَ.

وَفِي حَدِيثِ النَّصْرِ: إِنَّهَا لَمِنْ آخِرِ مَا
أُنْزِلَتْ.

[7543] 18 - (...) It was narrated that Sa'd bin Jubair, may Allâh be pleased with him, said: "Abdur-Rahmân bin Abza told me to ask Ibn 'Abbâs for him about these two Verses: "And whoever kills a believer intentionally, his recompense is Hell to abide therein..."^[1] I asked him, and he said: 'It has not been abrogated by anything.' And about this Verse: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause..."^[2] He said: 'It was revealed concerning the people of *Shirk*.'

[٧٥٤٣] ١٨ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُسْتَنْيَ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَمْرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْرَيَ أَنْ أَسْأَلَ [لَهُ]
ابْنَ عَبَّاسٍ، عَنْ هَاتَيْنِ الْآيَتَيْنِ: «وَمَنْ
يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا فَجَنَاحُهُ
جَهَنَّمُ خَلِيلًا فِيهَا». فَسَأَلَهُ فَقَالَ:
لَمْ يَسْنَحْهَا شَيْءٌ. وَعَنْ هَذِهِ الْآيَةِ:
«وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا إِلَّا
وَلَا يَقْتُلُنَّ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ» [الفرقان: ٦٨]. قَالَ: نَزَّلْتُ فِي
أَهْلِ الشَّرِكَةِ.

[7544] 19 - (...) It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "This Verse was revealed in Makkah: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual

[٧٥٤٤] ١٩ - (...) حَدَّثَنِي هَرُونُ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو النَّصْرِ هَاشِمُ بْنُ
الْقَاسِمِ الْلَّيْثِي: حَدَّثَنَا أَبُو مُعاوِيَةَ يَعْنِي
شَيْبَانَ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

^[1] *An-Nisâ'* 4:93.

^[2] *Al-Furqân* 25:68.

intercourse – and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.”^[1] The idolaters said: ‘Islam is of no avail for us, because we have ascribed peers to Allâh, and we have killed those whom Allâh has forbidden killing, and we have committed immoral deeds. Then Allâh revealed: “Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.”^[2]

He (Ibn ‘Abbâs) said: “As for the one who enters Islam and understands it, then kills someone, there is no repentance for him.”

[7545] 20 - (...) It was narrated that Sa‘eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘Can one who killed a believer deliberately repent?’ He said: ‘No.’ I recited to him the Verse from *Sûrat Al-Furqân*: “And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause...”, to the end of the Verse, and he said: ‘That is a Makkian Verse, which was abrogated by the Verse revealed in Al-Madînah:

نَزَّلْتُ هَذِهِ الْآيَةَ بِمَكَّةَ: ﴿وَالَّذِينَ لَا يَدْعُونَكَ مَعَ اللَّهِ إِلَّهًاٰ مَاحَرَ﴾، إِلَى قَوْلِهِ: ﴿مَهَانًا﴾. فَقَالَ الْمُسْرِكُونَ: وَمَا يُعْنِي عَنَّا إِلْسَامُ وَقَدْ عَدَلْنَا بِاللَّهِ وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَمَ اللَّهُ وَأَتَيْنَا الْفَوَاحِشَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِلَّا مَنْ تَابَ وَأَمْنَ وَعَمِلَ عَكْلًا صَلِحًا﴾
[الفرقان: ٧٠] إِلَى آخِرِ الْآيَةِ.
قَالَ: فَأَنَا مَنْ دَخَلَ فِي إِلْسَامٍ
وَعَقَلَهُ، ثُمَّ قُتِلَ، فَلَا تَوْبَةَ لَهُ.

[٧٥٤٥]-٢٠ (...) حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ هَاشِمٍ وَعَبْدُ الرَّحْمَنِ بْنُ يَثْرَيْ الْعَبْدِيِّ
قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدِ الْقَطَّانِ،
عَنِ ابْنِ جُرَيْجِ، حَدَّثَنِي الْفَاسِمُ بْنُ أَبِي بَرَّةَ
عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا: أَلِمْنَ قَلَ مُؤْمِنًا مُعَمَّدًا
مِنْ تَوْبَةِ؟ قَالَ: لَا، [قَالَ:] فَتَلَوْتُ عَلَيْهِ
هَذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا
يَدْعُونَكَ مَعَ اللَّهِ إِلَّهًاٰ مَاحَرَ وَلَا يَفْتَلُونَ
النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ﴾، إِلَى

^[1] *Al-Furqân* 25: 68,69.

^[2] *Al-Furqân* 25:70.

“And whoever kills a believer intentionally, his recompense is Hell, to abide therein...”^[1]

In the narration of Ibn Hâshim: “So I recited to him these Verses from *Al-Furqân*: Except those who repent...”^[2]

[7546] 21 - (3024) It was narrated that ‘Ubaidullâh bin ‘Abdullâh bin ‘Utba said: “Ibn ‘Abbâs, may Allâh be pleased with them, said to me: ‘Do you know the last *Sûrah* of the Qur’ân to be revealed in full?’ I said: ‘Yes: “When there comes the Help of Allâh and the Conquest.”^[3] He said: ‘You are right.’”

According to the report of Ibn Abî Shaybah: “Do you know which *Sûrah*,” not “the last *Sûrah*.”

[7547] (...) Abû ‘Umais narrated a similar report (as *Hadîth* no. 7546) with this chain of narrators, and said: “The last *Sûrah*...”

آخر الآية. قال: هذى آية مكية، ساختها آية مذيبة: «وَمَن يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا فَجَرَأَهُ جَهَنَّمُ حَكِيلًا». وفي رواية ابن هاشم: فتلوت علية هذى الآية التي في الفرقان: «إلا من تاب».

[٧٥٤٦] ٢١ - (٣٠٢٤) حَدَّثَنَا أَبُو بَحْرٍ أَبْنُ أَبِي شَيْبَةَ وَهَرُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ بْنُ حَمِيدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ الْآخْرَانِ: حَدَّثَنَا - جَعْفُرُ بْنُ عَوْنَى: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ قَالَ: قَالَ لَيْ أَبْنُ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا: تَعْلَمُ وَقَالَ هَرُونُ: تَدْرِي أَخْرَ سُورَةً نَزَّلْتُ مِنَ الْقُرْآنِ، نَزَّلْتُ جَمِيعاً؟ قُلْتُ: نَعَمْ، «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» قَالَ: صَدَقْتَ.

وفي رواية ابن أبي شيبة: تعلم أي سورة، ولم يقل: آخر.

[٧٥٤٧] (...) وَحَدَّثَنَا إِشْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيَّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو عُمَيْسٍ بِهَذَا الْإِسْنَادِ مِثْلُهُ، وَقَالَ: آخر سورة، وَقَالَ عَبْدُ الْمَجِيدَ: وَلَمْ يَقُلْ: أَبْنُ سُهَيْلٍ.

[1] *An-Nisâ'* 4:93.

[2] *Al-Furqân* 25:70.

[3] *An-Nâṣr* 110.

[7548] 22 - (3025) It was narrated that Ibn ‘Abbâs, may Allâh be pleased with them, said: “Some Muslim people met a man with his small flock of sheep and he said: ‘As-salâmu ‘alaikum (peace be upon you).’ They took him and killed him, then they took that small flock of sheep. Then the Verse: “...And say not to anyone who greets you (by embracing Islam): “You are not a believer...”^[1] was revealed.”

[٧٥٤٨]-٢٢ [٣٠٢٥) حَدَّنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْعَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَنْدَةَ الضَّبَّيِّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْعَةَ - قَالَ: حَدَّنَا، وَقَالَ الْأَخْرَانُ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمِّرُو، عَنْ عَطَاءَ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَقِيَ نَاسٌ مِنَ الْمُسْلِمِينَ رَجُلًا فِي غَيْمَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَأَخْدُوهُ فَقَتَلُوهُ وَأَخْذُوا بِلَكَ الْغَيْمَةَ، فَنَزَّلَتْ: «وَلَا تَقُولُوا لَنَّ الْفَقَرَ إِلَيْكُمُ الْسَّلَامَ لَسْتَ مُؤْمِنًا»

[النساء : ٩٤]

وَقَرَأَهَا أَبْنُ عَبَّاسٍ: السَّلَامَ.

[٧٥٤٩]-٢٣ [٣٠٢٦) حَدَّنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْعَةَ: حَدَّنَا عُنْدَرُ عَنْ شُعْبَةَ؛ وَحَدَّنَا مُحَمَّدُ بْنُ الْمُتَّنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُتَّنَّى - قَالَ: حَدَّنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتِ الْأَنْصَارُ إِذَا حَجُّوا فَرَجَعُوا، لَمْ يَدْخُلُوا الْمُسْيَوَاتِ إِلَّا مِنْ ظُهُورِهَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ بَابِهِ، فَقَبَلَ لَهُ فِي ذَلِكَ، فَنَزَّلَ هَذِهِ الْآيَةَ: «وَلَيْسَ الْبُرُّ بِإِنْ تَأْتُوا الْمُسْيَوَاتِ مِنْ ظُهُورِهَا» [القرآن: ١٨٩].

[7549] 23 - (3026) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘When the *Anṣâr* performed *Hajj* and came back, they used to enter their houses only from the back. An *Anṣâri* man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not *Al-Bîr* (piety, righteousness) that you enter the houses from the back...’”

^[1] *An-Nisâ’* 4:94.

**Chapter 1. Allâh's Saying:
“Has Not The Time Come For
The Hearts Of Those Who
Believe To Be Affected By
Allâh’s Reminder ...”^[1]**

[7550] 24 - (3027) Ibn Mas'ûd, may Allâh be pleased with him, said: “There was no more than four years between the time when we became Muslim, and the time when Allâh rebuked us with this Verse: Has not the time come for the hearts of those who believe to be affected by Allâh’s Reminder...”^[2]

**Chapter 2. Allâh's Saying: “O
Children Of Adam! Take Your
Adornment While Praying”^[3]**

[7551] 25 - (3028) It was narrated that Ibn ‘Abbâs, may Allâh be pleased with them, said: “Women used to circumambulate the Ka‘bah naked, and they would say: ‘Who will give me a garment for *Tawâf*, so that she may cover her private part?’ And she would say:

(المعجم ١) - (باب: في قوله تعالى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخَشَّعَ قُلُوبُهُمْ لِذِكْرِ﴾) (التحفة ٢)

[٧٥٥٠]-[٣٠٢٧] حَدَّثَنِي يُونُسُ
ابْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ
اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ
عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ عَوْنَ بْنِ
عَبْدِ اللهِ، عَنْ أَبِيهِ؛ أَنَّ ابْنَ مَسْعُودَ رَضِيَ
اللهُ [عَنْهُ] قَالَ: مَا كَانَ بَيْنَ إِسْلَامِنَا وَبَيْنَ
أَنْ عَاتَبَنَا اللَّهُ بِهَذِهِ الْآيَةِ: ﴿أَلَمْ يَأْنِ
لِلَّذِينَ آمَنُوا أَنْ تَخَشَّعَ قُلُوبُهُمْ لِذِكْرِ
اللهِ﴾ [الجديد: ١٦] إِلَّا أَرْبَعَ سِنِينَ.

(المعجم ٢) - (باب: في قوله تعالى:
﴿حُذِّلُوا زِيَّتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾)
(التحفة ٣)

[٧٥٥١]-[٣٠٢٨] حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛
وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -
حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ
كُهَيْلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

[١] *Al-Hadid* 57:16.

[٢] *Al-Hadid* 57:16.

[٣] *Al-A'râf* 7:31.

'Today part of it or all of it is visible,
But what is exposed of it I do
not make it lawful.'

Then this Verse was revealed: O
Children of Adam! Take your
adornment while praying..."^[1]

فَالَّذِي قَاتَلَهُنَّا: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ، فَتَقُولُ: مَنْ يُعِيرُنِي تَطْوَافًا؟
تَجْعَلُهُ عَلَى فَرْجِهَا، وَتَقُولُ:
الْيَوْمَ يَسْبِدُونَ بَعْضُهُ أَوْ كُلُّهُ
فَمَا بَدَا مِنْهُ فَلَا أَحِلُّهُ
فَتَرَكَتْ هَذِهِ الْآيَةَ: «خُذُوا زِينَتُكُمْ
عِنْدَ كُلِّ مَسْجِدٍ» [الأعراف: ٢١].

Chapter 3. Allâh's Saying: “...And Force Not Your Maids To Prostitution...”^[2]

[7552] 26 - (3029) It was narrated that Jâbir, may Allâh be pleased with him, said: "Abdullâh bin Ubayy bin Salûl used to say to a slave woman of his: 'Go and earn something for us (by means of prostitution).' Then Allâh, Glorified and Exalted is He, revealed the words: "...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is" – regarding them – "Oft-Forgiving, Most Merciful."^[3]

(المعجم ٣) - (باب): في قوله تعالى:
«وَلَا تُنْكِرُهُنَّا فَنِيتُكُمْ عَلَى الْإِغَاءِ»
(التحفة ٤)

[٧٥٥٢-٢٦] [٣٠٢٩-٢٦] حَدَّثَنَا أَبُو يَكْرِبُ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلْوَلَ يَقُولُ لِجَارِيَةَ لَهُ: إِذْهِبِي فَأَبْغِنَا شَيْئًا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا تُنْكِرُهُنَّا فَنِيتُكُمْ عَلَى الْإِغَاءِ إِنَّ أَرْدَنَ تَحْصَنَ لِتَنْغُوا عَرَضَ الْحَيَاةِ الْدُّنْيَا وَمَنْ يُكَرِّهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ لَهُنَّ «عَفْوًا رَحِيمًا» [النور: ٣٣].

^[1] *Al-A'râf* 7:31.

^[2] *An-Nûr* 24:33.

^[3] *An-Nûr* 24:3.

[7553] 27 - (...) It was narrated from Jâbir, may Allâh be pleased with him, that there was a slave woman of ‘Abdullâh bin Ubayy (bin Salûl) who was called Musaikah, and another who was called Umaimah, and he used to force them into prostitution. They complained about that to the Prophet ﷺ, and Allâh revealed: "...And force not your maids to prostitution, if they desire chastity" up to His saying: "Oft-Forgiving, Most Merciful."^[1]

[٧٥٥٣]-٢٧ [٧٥٥٣]-٢٧ (....) وَحَدَّثَنِي أَبُو
كَامِلِ الْجَحْدَرِيُّ : حَدَّثَنَا أَبُو عَوَانَةَ عَنِ
الْأَعْمَشِ ، عَنْ أَبِي سُفْيَانَ ، عَنْ جَارِيِّ
رَضِيَ اللَّهُ عَنْهُ أَنَّ جَارِيَةً لَعَبْدَ اللَّهِ بْنِ أَبِي
[ابن سلول] يُقَالُ لَهَا : مُسِيْكَةُ ، وَأَخْرَى
يُقَالُ لَهَا : أُمِيْمَةُ ، فَكَانَ يُرِيدُهُمَا عَلَى
الرِّزْنَى ، فَشَكَّتَا ذَلِكَ إِلَى النَّبِيِّ ﷺ ، فَأَنْزَلَ
اللَّهُ عَزَّ وَجَلَّ : «وَلَا تُنَكِّهُوْ فَنِيَّتُكُمْ عَلَى
الْبِغَاءِ إِنَّ أَرْدَنَ تَحْصِنَا» ، إِلَى قَوْلِهِ
«غَفُورٌ رَّحِيمٌ» .

Chapter 4. Allâh's Saying: “Those Whom They Call Upon Desire (For Themselves) Means Of Access To Their Lord (Allâh)...”

(المعجم ٤) - (باب في قوله تعالى :
﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْتَغُونَ إِلَى
رَبِّهِمُ الْوَسِيلَةَ﴾)
(التحفة ٥)

[7554] 28 - (3030) It was narrated from Abû Ma'mar, from ‘Abdullâh concerning the Verse: "Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest..."^[2] he said: "A group of jinn had become Muslim, and they were being worshipped, and those who worshipped them continued to worship them, although a group of jinn had become Muslim."

[٧٥٥٤]-٢٨ [٣٠٣٠]-٢٨ (....) حَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِدْرِيسَ عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ
أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ فِي قَوْلِهِ عَزَّ
وَجَلَّ : «أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْتَغُونَ
إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيْمَنَ أَقْرَبَ»
(الإسراء: ٥٧). قَالَ : كَانَ نَفْرَ مِنَ الْجِنِّ
أَسْلَمُوا ، وَكَانُوا يُعْبُدُونَ ، فَبَقَى الَّذِينَ

[1] *An-Nûr* 24:33.

[2] *Al-Isrâ'* 17:57.

كَانُوا يَعْبُدُونَ عَلَىٰ عِبَادَتِهِمْ، وَقَدْ أَسْلَمَ
النَّفَرُ مِنَ الْجِنِّ.

[7555] 29 - (...) It was narrated from ‘Abdullâh (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”^[1] he said: “A group of humans used to worship a group of jinn, and the group of jinn became Muslims, but the humans persisted in worshipping them. Then it was revealed: “Those whom they call upon desire (for themselves) means of access to their Lord...”^[2]

[7556] (...) It was narrated from Sulaimân with this chain of narrators (a *Hadîth* similar to no. 7555).

[7557] 30 - (...) It was narrated from ‘Abdullâh bin Mas’ûd, may Allâh be pleased with him, (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”^[3] He said: “This was revealed concerning a group of Arabs who used to worship a group of jinn. The jinn became Muslims, but the humans who used to worship them were unaware of that. Then the words

[٧٥٥٥]-٢٩ [.....] حَدَّثَنِي أَبُو بَكْرٍ ابْنُ نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: «أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْجُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ». قَالَ: كَانَ نَفَرٌ مِنَ الْإِنْسَنِ يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ، فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ، وَاسْتَخْمَطَ الْإِنْسَنُ عِبَادَتِهِمْ، فَنَزَّلَتْ: «أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْجُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ».

[٧٥٥٦] وَحَدَّثَنِي بِشْرُ بْنُ حَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ بِهِلْدَةِ الْإِسْنَادِ.

[٧٥٥٧]-٣٠ [.....] وَحَدَّثَنِي حَجَاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حُسَيْنُ عَنْ فَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الرَّمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ [عَنْهُ]: «أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْجُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ». قَالَ: نَزَّلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَرًا

^[1] *Al-Isrâ’* 17:57.

^[2] *Al-Isrâ’* 17:57.

^[3] *Al-Isrâ’* 17:57.

“Those whom they call upon desire (for themselves) means of access to their Lord...”^[1] were revealed.”

مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنِّيُونَ، وَالْإِنْسُوْنَ
الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لَا يَشْعُرُونَ.
فَنَزَّلْتَ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَكَ يَنْغُثُونَ
إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾.

Chapter 5. *Sûrat Barâ’ah (At-Tawbah), Al-Anfâl And Al-Hashr*

[7558] 31 - (3031) It was narrated that Sa‘eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘Sûrat At-Tawbah?’ He said: ‘At-Tawbah? Rather it is *Al-Fâdiyah* (the exposer of the disbelievers and hypocrites). It is constantly revealed in it: “...and of them are some...”, “...and of them are some...” – until they thought that there would be no one among them who would not be mentioned in it.’ I said: ‘Sûrat Al-Anfâl?’ He said: ‘That is the Sûrah of Badr.’ I said: ‘And Al-Hashr?’ He said: ‘It was revealed concerning Banû An-Nâdîr.’”

Chapter 6. Revelation Of The Prohibition On *Khamr*

[7559] 32 - (3032) It was narrated that Ibn ‘Umar, may Allâh be pleased with them, said: “‘Umar, may Allâh be pleased with him, delivered a *Khuâibah* from the *Minbar* of the Messenger of Allâh ﷺ. He praised and glorified Allâh, then he said: ‘When the prohibi-

(المعجم ٥) - (باب) : في سورة براءة
والأنفال والحضر (التحفة ٦)

[٧٥٥٨-٣١] [٣٠٣١] حَدَّثَنِي عَبْدُ
اللهِ بْنُ مُطَيْعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي
بَشِّرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ التَّوْبَةِ؟
قَالَ: آتَتُكُمُ التَّوْبَةَ؟ قَالَ: بَلْ هِيَ الْفَاضِحَةُ، مَا
رَأَيْتُ تَنْزَلُ: ﴿وَمِنْهُمْ﴾، ﴿وَمِنْهُمْ﴾،
حَتَّى ظَنَّوا أَنْ لَا يَقِنُ مَنَّا أَحَدٌ إِلَّا ذُكِرَ
فِيهَا، قَالَ: [قُلْتُ]: سُورَةُ الْأَنْفَالِ؟
قَالَ: تِلْكَ سُورَةُ بَدْرٍ، قَالَ: قُلْتُ:
فَالْحَسْنُ؟ قَالَ: نَزَّلْتَ فِي بَنِي النَّضِيرِ.

(المعجم ٦) - (باب) : في نزول تحريم
الخمر (التحفة ٧)

[٧٥٥٩-٣٢] [٣٠٣٢] حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ أَبِي
حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: حَطَّبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَى
مِنْبَرِ رَسُولِ اللَّهِ ﷺ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ.

^[1] *Al-Isrâ’* 17:57.

tion of *Khamr* was revealed, it was made from five things: wheat, barley, dates, raisins and honey, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7560] 33 - (...) It was narrated that Ibn ‘Umar said: “I heard ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, saying: ‘O people, when the prohibition of *Khamr* was revealed (in the Qur’ân), it was made from five things: grapes, dates, honey, wheat and barley, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.””

[7561] (...) A similar *Hadîth* (as no. 7560) was narrated from Abû Hayyân with this chain of narrators, except that in his *Hadîth* Ibn ‘Ulayyah says grapes, as Ibn Idrîs said, and in the *Hadîth* of ‘Eisâ it says raisins, as Ibn Mushir said.

لَمْ قَالَ: أَمَا بَعْدُ، أَلَا وَإِنَّ الْحَمْرَ نَزَّلَ تَحْرِيمُهَا، يَوْمَ نَزَّلَ، وَهِيَ مِنْ خَمْسَةِ أَشْيَاوْ: مِنَ الْجُنْطَةِ، وَالشَّعِيرِ، وَالثَّمْرِ، وَالرَّبِيبِ، وَالْعَسْلِ، وَالْحَمْرُ مَا خَامَرَ الْعُقْلَ، وَتَلَّتْ أَشْيَاوْ وَدَدْتُ، أَيْهَا النَّاسُ! أَنَّ رَسُولَ اللَّهِ ﷺ [كَانَ] عَهْدَ إِلَيْنَا فِيهِ: الْجَذُّ، وَالْكَلَالَةُ، وَأَبْوَابُ مِنْ أَبْوَابِ الرِّبَا.

[7560] (...) حَدَّثَنَا أَبُو حَيَّانَ كُرَنِيبٌ: أَخْبَرَنَا أَبْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعِيرِ عَنْ أَبْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ أَبْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ يَقُولُ: أَمَا بَعْدُ. أَيْهَا النَّاسُ! فَإِنَّهُ نَزَّلَ تَحْرِيمُ الْحَمْرِ وَهِيَ مِنْ خَمْسَةِ أَشْيَاوْ: مِنَ الْعَنْبِ، وَالثَّمْرِ، وَالْعَسْلِ، وَالْجُنْطَةِ، وَالشَّعِيرِ، وَالْحَمْرُ مَا خَامَرَ الْعُقْلَ، وَتَلَّاتْ، أَيْهَا النَّاسُ! وَدَدْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهْدَ إِلَيْنَا فِيهِنَّ عَهْدًا تَنْهَى إِلَيْهِ: الْجَذُّ، وَالْكَلَالَةُ، وَأَبْوَابُ مِنْ أَبْوَابِ الرِّبَا.

[7561] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ أَبْنُ عَلَيَّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَذَا الْإِسْنَادِ، يُمْثِلُ حَدِيثَهُمَا، عَيْرَ أَنَّ أَبْنَ عَلَيَّ، فِي حَدِيثِهِ: الْعَنْبِ، كَمَا قَالَ أَبْنُ

إدريس: وفي حديث عيسى: الزبيب كما قال ابن مسحور.

(المعجم ٧) - (باب في قوله تعالى:
﴿هَذَا نِاسٌ خَصَّنَا أَخْصَمُوا فِي رَبِّهِمْ﴾)
(التحفة ٨)

Chapter 7. Allâh's saying: “These Two Opponents Dispute With Each Other About Their Lord...”^[1]

[7562] 34 - (3033) It was narrated that Qais bin ‘Ubâd said: “I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: “These two opponents dispute with each other about their Lord...”^[2] was revealed concerning those who came out for single combat on the Day of Badr: Hamzah, ‘Alî and ‘Ubaidah bin Al-Hâarith (may Allâh be pleased with them), and ‘Utbah and Shaibah the two sons of Rabî‘ah, and Al-Walîd bin ‘Utbah.”

[7563] (...) It was narrated that Qais bin ‘Ubâd said: “I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: “These two opponents...”^[3] was revealed...” a *Hadith* like that of Hushaim (no. 7572).

[٧٥٦٢] [٣٤-٣٣] حدثنا عمرو
ابن زرارة: حدثنا هشيم عن أبي هاشم،
عن أبي مجلز، عن قيس بن عبد الله
سمعت أبا ذر رضي الله عنه يقسم قسمًا
إن: ﴿هَذَا نِاسٌ خَصَّنَا أَخْصَمُوا فِي رَبِّهِمْ﴾
[الحج: ١٩] إنها نزلت في الذين برزوا يوم
بدري: حمزة، وعلي، وعبيدة بن الحارث،
رضي الله عنهم، وعقبة وشيبة ابنا ربيعة،
والوليد بن عتبة.

[٧٥٦٣] (...) حدثنا أبو بكر بن
أبي شيبة: حدثنا وكيع، وحدثني محمد
ابن المتن: حدثنا عبد الرحمن، جميعا
عن سفيان، عن أبي هاشم، عن أبي
مجلز، عن قيس بن عبد الله قال: سمعت
أبا ذر رضي الله عنه يقسم، لنزلت:
﴿هَذَا نِاسٌ خَصَّنَا﴾ يمثل حديث هشيم.

[١] *Al-Hajj* 22:19.

[٢] *Al-Hajj* 22:19.

[٣] *Al-Hajj* 22:19.