

60 - THE BOOK OF THE STORIES OF
THE PROPHETS

٦٠ - كتاب أحاديث الأنبياء

(1) CHAPTER. The creation of Ādam and
his offspring.

(١) بَابُ خَلْقِ آدَمَ وَذُرِّيَّتِهِ،

﴿صَلِّصِلْ﴾: طَبِئَ خُلِيطَ بِرَمَلٍ
فَصَلِّصَلْ كَمَا يُصَلِّصِلُ الْفَخَّارُ.
وَيُقَالُ: مُتَبِّئٌ، يُرِيدُونَ بِهِ صَلًّا، كَمَا
يَقُولُونَ: صَرَّ الْبَابُ وَصَرَّصَرَ عِنْدَ
الْإِغْلَاقِ، مِثْلُ كَتَبْتُهُ يَعْنِي كَتَبْتُهُ.
﴿فَمَرَّتْ بِهِ﴾: اسْتَمَرَّ بِهَا الْحَمْلُ
فَأَتَمَّتْهُ. ﴿أَلَّا تَسْجُدَ﴾: أَنْ تَسْجُدَ،
وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ رَبُّكَ
لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾
قَالَ ابْنُ عَبَّاسٍ: ﴿لَمَّا عَلَّيْهَا حَافِظٌ﴾: إِلَّا
عَلَيْهَا حَافِظٌ. ﴿فِي كِبَرٍ﴾: فِي شِدَّةِ
خَلْقِهِ. (وَرِيَاشًا): الْمَالُ، وَقَالَ
غَيْرُهُ: الرِّيَاشُ وَالرَّيْشُ وَاحِدٌ، وَهُوَ
مَا ظَهَرَ مِنَ اللَّبَاسِ. ﴿مَّا تُمْنُونَ﴾:
النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ. وَقَالَ
مُجَاهِدٌ: ﴿عَلَى رَجِيمٍ لَقَارٍ﴾: النُّطْفَةُ فِي
الْإِخْلِيلِ. كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ،
السَّمَاءُ شَفْعٌ. وَالْوَتْرُ: اللَّهُ عَزَّ وَجَلَّ.
﴿فِي أَحْسَنِ تَقْوِيمٍ﴾: فِي أَحْسَنِ خَلْقِي.
﴿أَسْفَلَ سَافِلِينَ﴾: إِلَّا مَنْ آمَنَ.
﴿خَسِرَ﴾: ضَلَالٍ. ثُمَّ اسْتَشْنَى فَقَالَ
إِلَّا مَنْ آمَنَ. ﴿لَا زِيْبَ﴾: لَا زِمَ.
﴿وَنُنَشِّئُكُمْ﴾: فِي أَيِّ خَلْقِي نَشَاءُ.
﴿نُسِيْحَ بِحَمْدِكَ﴾: نَعْظُمُكَ. وَقَالَ أَبُو
الْعَالِيَةِ: ﴿فَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَةً﴾

- فَهُوَ قَوْلُهُ: ﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا﴾ -
وَقَالَ: ﴿فَأَرْزُقْنَا﴾: فاستزَلَّهُمَا.
﴿يَتَسَنَّهٗ﴾: يَتَغَيَّرُ. ﴿ءَاسِينَ﴾: مُتَغَيَّرٍ.
﴿مَسْنُونٍ﴾: المُتَغَيَّرُ. ﴿حَمَلٍ﴾: جَمْعُ
حَمْلَةٍ: وَهُوَ الطَّيْنُ المُتَغَيَّرُ.
﴿يُخَصِّفَانِ﴾: أَخَذَ الْخَصَافِ ﴿وَمِنْ وَرَقِ
الْجَنَّةِ﴾، يُؤَلِّفَانِ الْوَرَقَ وَيُخَصِّفَانِ
بَعْضَهُ إِلَى بَعْضٍ. ﴿سَوَّاهُمَا﴾: كَنَابَةٌ
عَنْ فَرَجِيهِمَا. ﴿وَمَتَّعْ إِلَى حِينٍ﴾:
الْحِينُ عِنْدَ الْعَرَبِ مِنْ سَاعَةٍ إِلَى مَا
لَا يُحْصَى عَدْدُهُ هَاهُنَا إِلَى يَوْمِ
الْقِيَامَةِ، ﴿وَقِيلَ لَهُمُ﴾: جِيلُهُ الَّذِي هُوَ
مِنْهُمْ.

3326. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh created Ādam, and his height was 60 cubits. (When He created him), He said to him:

'Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.'

So, Ādam said (to the angels): 'As-Salāmu 'Alaikum' (i.e., peace be upon you). The angels replied (saying), 'As-Salāmu 'Alaika wa Raḥmatullāhi' (i.e., peace and Allāh's Mercy be upon you). Thus the angels added to Ādam's salutation the expression 'Wa Raḥmatullāhi.' Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam's creation."

3327. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first group of people who will enter Paradise will be

٣٣٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ وَطَوَّلَهُ سِتُونَ ذِرَاعًا فَلَمَّا خَلَقَهُ. قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ مِنَ الْمَلَائِكَةِ. فَاسْتَمِعَ مَا يُحَوِّنُكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الْآنَ». [راجع: ٦٢٢٧]

٣٣٢٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي

glittering like the moon on a full-moon night, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be *Hūr*⁽¹⁾. All of them will look alike as if they are one person in the image of their father Ādam, sixty cubits tall."

زُرْعَةً، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ وَلَا يَتَعَوَّطُونَ، وَلَا يَتَقُولُونَ وَلَا يَمْتَخِطُونَ. أَمْشَاطُهُمُ الذَّهَبُ وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ - الْأَلَنْجُوجُ عُودُ الطَّيِّبِ - وَأَرْوَاجُهُمُ الْخُورُ الْعَيْنُ. عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُونَ ذِرَاعًا فِي السَّمَاءِ». [راجع: ٣٢٤٥]

3328. Narrated Abū Salama: Umm Salama said, "Umm Sulaim said, 'O Allāh's Messenger! Verily, Allāh is not shy of (telling you) the truth! Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?' He said, 'Yes, if she notices the water (i.e., discharge).' Umm Salama smiled and said, 'Does a woman get discharge?' Allāh's Messenger ﷺ said: 'Then why does a child resemble (its mother)?' "

[See Vol. 1, *Hadith* No. 130]

٣٣٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ سَلِيمٍ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ الْغُسْلُ إِذَا احْتَلَمَتْ؟ قَالَ: «نَعَمْ، إِذَا رَأَتْ الْمَاءَ». فَضَحِكَتْ أُمُّ سَلَمَةَ. فَقَالَتْ: تَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فِيمَ يُشْبِهُ الْوَلَدُ؟». [راجع: ١٣٠]

3329. Narrated Anas رضي الله عنه: When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ at Al-Madina, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

٣٣٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا الْفَرَارِيُّ، عَنْ حَمِيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَ عَبْدُ اللَّهِ بْنُ سَلَامٍ مُقَدِّمُ النَّبِيِّ ﷺ الْمَدِينَةَ فَأَتَاهُ فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا

- (1) What is the first portent of the Hour?
- (2) What will be the first meal taken by the

(1) (H. 3327) *Hūr*: See glossary.

people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allāh's Messenger ﷺ said, "Jibril (Gabriel) has just now told me of their answers." 'Abdullāh said, "He (i.e., Jibril), from amongst all the angels, is the enemy of the Jews." Allāh's Messenger ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullāh bin Salām said, "I testify that you are the Messenger of Allāh." 'Abdullāh bin Salām further said, "O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they would tell a lie about me." The Jews came to Allāh's Messenger ﷺ and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), "What kind of man is 'Abdullāh bin Salām amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allāh's Messenger ﷺ said, "What do you think if he embraces Islām (will you do like him)?" The Jews said, "May Allāh save him from it." Then 'Abdullāh bin Salām came out in front of them saying, "I testify that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl Allāh*, (none has the right to be worshipped but Allāh and that Muḥammad ﷺ is the Messenger of Allāh)". Thereupon they said, "He is the most wicked amongst us,

يَعْلَمُهُنَّ إِلَّا نَبِيٌّ قَالَ: قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزَعُ الْوَلَدُ إِلَى أَبِيهِ، وَمِنْ أَيِّ شَيْءٍ يَنْزَعُ إِلَى أَخْوَالِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَبَرَنِي بِهِنَّ إِنْفَا جِبْرِيلُ»، قَالَ: فَقَالَ عَبْدُ اللَّهِ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَخْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ. وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيزَادَةُ كَبِدِ حُوتٍ. وَأَمَّا الشَّبَهُ فِي الْوَلَدِ فَإِنَّ الرَّجُلَ إِذَا عَاشِيَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا». قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهَتَ، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بِهَتُونِي عِنْدَكَ. فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟» قَالُوا: أَعْلَمْنَا وَابْنُ أَعْلَمِنَا، وَأَخْبَرْنَا وَابْنُ أَخْبَرِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ؟» قَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَقَالُوا: شَرْنَا وَابْنُ شَرَّنَا، وَوَقَعُوا

and the son of the most wicked amongst us,"
So they degraded him and continued talking
badly of him.

3330. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
The Prophet ﷺ said, "But for the Isrā'elīs,
meat would not decay, and but for Ḥawwa
(Eve), wives would never betray their
husbands."⁽¹⁾

فيه . [انظر: ٣٩١١، ٣٩٣٨، ٤٤٨٠]

٣٣٣٠ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ
هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ، يَعْنِي: «لَوْلَا بَنُو
إِسْرَائِيلَ لَمْ يَخْتَرِ اللَّحْمُ، وَلَوْلَا حَوَاءُ
لَمْ تَخُنْ أُثْنَى زَوْجَهَا». [انظر: ٥١٨٤،

[٥١٨٦]

3331. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
Allāh's Messenger ﷺ said, "Treat women
nicely, for a woman is created from a rib, and
the most curved portion of the rib is its upper
portion⁽²⁾. So, if you should try to straighten
it, it will break, but if you leave it as it is, it
will remain crooked. So treat women nicely."

٣٣٣١ - حَدَّثَنَا أَبُو كُرَيْبٍ
وَمُوسَى بْنُ حِزَامٍ قَالَا: حَدَّثَنَا حُسَيْنُ
بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ
الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ
الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنْ أَعْوَجَ
شَيْءٌ فِي الضِّلْعِ أَغْلَاهُ. فَإِنْ ذَهَبَتْ
تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ
أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ». [انظر:

[٥١٨٤، ٥١٨٦]

3332. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ:
Allāh's Messenger ﷺ, the true and truly
inspired said, (as regards your creation)
everyone of you is collected in the womb of
his mother for the first forty days, and then

٣٣٣٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا
زَيْدُ بْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ:
حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ

(1) (H. 3330) The Isrā'elīs stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay. Ḥawwa (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

(2) (H. 3331) The upper part of the rib may symbolize the woman's tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.

he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” (See H. 3208)

3333. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Allāh has appointed an angel in the womb, and the angel says, ‘O Lord! *Nufah*! (mixed drops of male and female sexual discharge) O Lord! A clot, O Lord! A piece of flesh.’ And then, if Allāh wishes to complete the child’s creation, the angel will say, ‘O Lord! A male or female? O Lord! Wretched or blessed (in the Hereafter)? What will his livelihood be? What will his age be?’ The angel writes all this while the child is in the womb of its mother.”

3334. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Allāh will say to that person of the (Hell) Fire who will receive the

المَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيًّا أَوْ سَعِيدًا، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ». [راجع: ٣٢٠٨]

٣٣٣٣ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ وَكَّلَ فِي الرَّجَمِ مَلَكًا فَيَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا قَالَ: يَا رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ يَا رَبِّ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ، فَمَا الْأَجَلُ؟ فَيَكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

[راجع: ٣١٨]

٣٣٣٤ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا

least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then Allāh will say, 'While you were in the backbone of Ādam, I asked you much less than this, i.e., not to worship others besides Me, but you insisted on worshipping others besides me'."

شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ يَرْفَعُهُ: «أَنَّ اللَّهَ تَعَالَى يَقُولُ لَأَهْوَنَ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صَلْبِ آدَمَ، أَنْ لَا تُشْرِكَ بِي فَأَبَيْتَ إِلَّا الشِّرْكَ». [انظر: ٦٥٥٧، ٦٥٣٨]

3335. Narrated 'Abdullāh عنه رضي الله عنه: Allāh's Messenger ﷺ said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Ādam, for he was the first to start the tradition of murdering."

٣٣٣٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لَأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ». [انظر:

[٦٣٢١، ٦٨٦٧]

(2) CHAPTER. Souls are like recruited troops.

3336. Narrated 'Āishah عنها رضي الله عنها: I heard the Prophet ﷺ saying, "Souls are like recruited troops: Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ."⁽¹⁾

(٢) بَابُ: الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ،

٣٣٣٦ - قَالَ: وَقَالَ اللَّيْثُ: عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

(1) (H. 3336) The *Hadīth* may also mean that the souls of all the people had been created before the creation of Ādam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life. [See *Faṭḥ Al-Bārī* for details].

وَقَالَ يَحْيَىٰ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي
يَحْيَىٰ بْنُ سَعِيدٍ بِهَذَا.

(3) CHAPTER. The Statement of Allāh
:عَزَّ وَجَلَّ
“And indeed We sent Nūh (Noah) to his
people...” (V.11:25)

(٣) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ
أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ﴾ [هود: ٢٥].

قَالَ ابْنُ عَبَّاسٍ: ﴿بَادَىٰ الرَّأْيِ﴾
[هود: ٢٧]: مَا ظَهَرَ لَنَا. ﴿أَقْلَىٰ﴾
[هود: ٤٤]: أَمْسِكِي. ﴿وَفَارَ النَّتُّورُ﴾
[هود: ٤٠]: نَبَعَ الْمَاءُ. وَقَالَ عِكْرِمَةُ:
وَجْهُ الْأَرْضِ. وَقَالَ مُجَاهِدٌ:
﴿الْجُودَىٰ﴾ [هود: ٤٤]: جَبَلٌ بِالْجَزِيرَةِ،
﴿دَابٍ﴾ [المؤمن: ٣١]: حَالٍ.

﴿وَأَنزَلْنَا عَلَيْهِمْ نَارًا تُوقِئُكَ إِذْ قَالَ لِقَوْمِهِ
يَقَوْمُ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي
بِتَابَتِ اللَّهِ﴾ إِلَى قَوْلِهِ: ﴿مِنَ
الْمُسْلِمِينَ﴾ [يونس: ٧١-٧٢]. ﴿إِنَّا
أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ﴾ [نوح: ١] إِلَى
آخِرِ السُّورَةِ.

3337. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا:
Once Allāh’s Messenger ﷺ stood amongst
the people, glorified and praised Allāh as He
deserved and then mentioned *Ad-Dajjāl*
saying, “I warn you against him (i.e., *Ad-Dajjāl*)
and there was no Prophet but warned
his people against him. No doubt, Nūh
(Noah) warned his people against him, but
I tell you about him something of which no
Prophet told his people before me. You
should know that he is one-eyed, and Allāh is
not one eyed.”

٣٣٣٧ - حَدَّثَنَا عَبْدَانُ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ
الرُّهْرِيِّ قَالَ سَالِمٌ: وَقَالَ ابْنُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا: قَامَ رَسُولُ اللَّهِ ﷺ
فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ
ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي
لَأُنْذِرُكُمْوَهُ، وَمَا مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ
قَوْمَهُ، وَلَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلِكِنِّي
أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ
لِقَوْمِهِ. تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ
لَيْسَ بِأَعْوَرَ». [راجع: ٣٠٥٧]

3338. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Shall I not tell you about *Ad-Dajjāl*, and a thing about him which no Prophet told his people (before)? *Ad-Dajjāl* is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Nūḥ (Noah) warned his people against him."

٣٣٣٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَالِ مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ. فَالْتَمِ يَقُولُ: إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ وَإِنِّي أُنْذِرُكُمْ كَمَا أُنْذَرُ بِهِ نُوحٌ قَوْمَهُ». [راجع: ٣٠٥٧]

3339. Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Nūḥ (Noah) and his people will come (on the Day of Resurrection and Allāh will ask (Nūḥ), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allāh will ask Nūḥ's people, 'Did Nūḥ convey My Message to you?' They will reply, 'No, no Prophet came to us.' Then Allāh will ask Nūḥ, 'Who will stand a witness for you?' He will reply, 'Muḥammad ﷺ and his followers (will stand witness for me)'. So, I and my followers will stand as witnesses for him (that he conveyed Allāh's Message)." That is, (the interpretation) of the Statement of Allāh جَلَّ جَلَّهُ ذَكَرَهُ:

٣٣٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ. فَيَقُولُ لِأُمَّتِهِ: هَلْ بَلَّغْتُمْ؟ فَيَقُولُونَ: لَا، مَا جَاءَنَا مِنْ نَبِيٍّ، فَيَقُولُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ ﷺ وَأُمَّتُهُ، فَتَشْهَدُ أَنَّهُ قَدْ بَلَّغَ. وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ [البقرة: ١٤٣] والوسط: العدل. [انظر: ٤٤٨٧]

[٧٣٤٩]

3340. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection."

٣٣٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ

Do you know how Allāh will gather all the first and the last (people) in one level ground, where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Then some people will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Ādam. They will go to him and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hands, and breathed into you the Spirit⁽¹⁾ which He created for you and ordered the angels to prostrate for you so they did, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Ādam will reply, 'My Lord has become angry as He has never become before and will never become thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Go to somebody else; go to Nūḥ (Noah).' They will go to Nūḥ and say; 'O Nūḥ! You are the first amongst the Messengers of Allāh to the people of the earth, and Allāh named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nūḥ will reply. 'Today my Lord has become angry as He had never become before and will never become thereafter. Myself! Myself! Go to the Prophet (Muḥammad ﷺ)'. The people will come to me, and I will prostrate myself underneath Allāh's Throne. Then I will be addressed: 'O Muḥammad! Raise your

النَّبِيِّ ﷺ فِي دَعْوَةٍ قَرُبَتْ إِلَيْهِ الدَّرَاجُ
وَكَاثَتْ تُعْجِبُهُ فَهَسَ مِنْهَا نَهْسَةً.
وَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ،
هَلْ تَذَرُونَ يَمَنَ يَجْمَعُ اللَّهُ الْأَوَّلِينَ
وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُبْصِرُهُمُ
النَّاظِرُ وَيُسْمِعُهُمُ الدَّاعِيَ وَتَذْنُو مِنْهُمْ
السَّمْسُ فَيَقُولُ بَعْضُ النَّاسِ: أَلَا
رَأَوْا إِلَى مَا أَنْتُمْ فِيهِ؟ إِلَى مَا بَلَّغَكُمْ؟
أَلَا تَنْظُرُونَ إِلَى مَنْ يَشْفَعُ لَكُمْ إِلَى
رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ
دَمٌ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ، أَنْتَ
أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ
مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا
لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلَا تَشْفَعُ لَنَا
إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ وَمَا
بَلَّغْنَا؟ فَيَقُولُ: رَبِّي غَضِبَ غَضَبًا لَمْ
يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا يَغْضَبُ بَعْدَهُ
مِثْلَهُ، وَنَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ،
نَفْسِي نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي.
أَذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا
فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ
إِلَى أَهْلِ الْأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا
شَكُورًا، أَمَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟
أَلَا تَرَى إِلَى مَا بَلَّغْنَا؟ أَلَا تَشْفَعُ لَنَا
إِلَى رَبِّكَ؟ فَيَقُولُ: رَبِّي غَضِبَ الْيَوْمَ
غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا
يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي.

(1) (H. 3340) See *Rūh-ullah* in glossary.

head ; intercede , for your intercession will be accepted , and ask (for anything) , for you will be given .”

[See Vol. 9, *Hadith* No.7440]

3341. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : Allāh’s Messenger ﷺ recited the following Verse in the usual tone :

‘Fahal mim-muddakir.’ (V.54:15)

اِثْنُوا النَّبِيَّ ﷺ فَيَأْتُونِي فَأَسْجُدُ تَحْتَ الْعَرْشِ. قِيْلَ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَاشْفَعْ تُشَفَّعَ، وَسَلْ تُعْطَهَ، قَالَ مُحَمَّدٌ بْنُ عُبَيْدٍ: لَا أَحْفَظُ سَائِرُهُ. [انظر: ٤٧١٢، ٣٣٦١]

٣٣٤١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ بْنِ نَصْرِ: أَخْبَرَنَا أَبُو أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ١٥] مِثْلَ قِرَاءَةِ الْعَامَّةِ. [انظر: ٣٣٤٥، ٣٣٧٦، ٤٨٦٩، ٤٨٧٠، ٤٨٧١]

[٤٨٧٢، ٤٨٧٣، ٤٨٧٤]

(4) CHAPTER. (The Statement of Allāh تعالى): “And Verily! Ilyās (Elias) was one of the Messengers. When he said to his people: “Will you not fear Allāh? (up to) and We left for him (a goodly remembrance) among the later generations.” (V.37:123-129)

(And also Allāh’s Statement): “Salām (peace) be upon Ilyās (Elias). Verily! Thus do We reward the good-doers. Verily he was one of Our believing slaves.” (V.37:130-132)

And Ibn Mas’ūd and Ibn ‘Abbās said that Ilyās was Idrīs (himself).

(٤) بَابُ ﴿وَلَنْ إِيَّاسَ لَيَمَنَّ الْمُرْسَلِينَ﴾ ١٣٣ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِلَى ﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾ ١٢٨ قَالَ ابْنُ عَبَّاسٍ: يُذَكِّرُ بِخَيْرٍ ﴿سَلَّمَ عَلَى إِيَّاسَ﴾ ١٣٠ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ [الصفات: ١٢٥-١٣٢] يُذَكِّرُ عَنِ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ أَنَّ إِيَّاسَ هُوَ إِدْرِيسُ.

(5) CHAPTER. The reference to Idrīs عليه السلام. He was Nūh’s (Noah) great-grand-father, and it is said that he was Nūh’s grandfather.

The Statement of Allāh تعالى:

‘We raised him (i.e., Idrīs) to a high station’. (V.19:57)

(٥) بَابُ ذِكْرِ إِدْرِيسَ عَلَيْهِ السَّلَامُ، وَهُوَ جَدُّ أَبِي نُوحٍ وَيُقَالُ: جَدُّ نُوحٍ عَلَيْهِمَا السَّلَامُ وَقَوْلُهُ تَعَالَى: ﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ ٥٧ [مريم: ٥٧].

3342. Narrated Anas رضي الله عنه: Abū Dhar رضي الله عنه used to say that Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibrīl reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' He asked, 'Is there anyone with you?' Jibrīl replied, 'Muḥammad (ﷺ) is with me.' He asked, 'Has he been called?' Jibrīl said, 'Yes.' So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibrīl?' Jibrīl replied, 'He is Adam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibrīl ascended with me till he reached the second heaven and said to its gatekeeper. 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate."

Anas added: Abū Dhar mentioned that the Prophet ﷺ met Idrīs, Mūsa (Moses), 'Isā (Jesus) and Ibrāhīm (Abraham) over the heavens, but he did not specify their places (i.e., on which heaven each of them was),

٣٣٤٢ - قَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَنَبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَرَجَ عَنْ سَفَفِ بَيْتِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَبَسٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَافْرَعَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ. ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ فَلَمَّا جَاءَ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ جِبْرِيلُ لِحَاظِنِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ، قَالَ: مَعَكَ أَحَدٌ؟ قَالَ: مَعِيَ مُحَمَّدٌ، قَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَافْتَحْ. فَلَمَّا عَلَوْنَا السَّمَاءَ إِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوَدَةٌ وَعَنْ يَسَارِهِ أَسْوَدَةٌ. إِذَا نَظَرَ قَبْلَ قَبْلِ يَمِينِهِ ضَحَكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى. فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا آدَمُ، وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ. فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْحَنَةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ. فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحَكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى. ثُمَّ عَرَجَ بِي جِبْرِيلُ

but he mentioned that he (the Prophet ﷺ) had met Ādam on the nearest heaven, and Ibrāhīm on the sixth. Anas said, "When Jibril and the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet ﷺ asked, 'Who is he?' Jibril said, 'He is Idrīs.'" The Prophet ﷺ added, "Then I passed by Mūsa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibril said, 'He is Mūsa.' Then I passed by 'Īsā who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is 'Īsā.' Then I passed by the Prophet Ibrāhīm who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibril replied, 'He is Ibrāhīm'."

Narrated Ibn 'Abbās and Abū Haiyya Al-Anṣārī: The Prophet ﷺ said, "Then Jibril ascended with me to a place where I heard the creaking of the pens." Ibn Ḥazm and Anas bin Mālīk state that the Prophet ﷺ said, "Allāh enjoined fifty *Ṣalāt* (prayers) on me. When I returned with this order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalāt* (prayers) on them.' On that Mūsa said to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Mūsa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Mūsa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (*Ṣalāt*-prayers) and they are

حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَقَالَ لِخَازِنِهَا: افْتَحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الْأَوَّلُ فَفَتَحَ، قَالَ أَنَسُ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ إِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ، وَلَمْ يُثَبِّتْ لِي كَيْفَ مَنَازِلَهُمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّادِسَةِ. وَقَالَ: أَنَسُ: «فَلَمَّا مَرَّ جِبْرِيلُ بِإِدْرِيسَ قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيسُ. ثُمَّ مَرَرْتُ بِمُوسَى. فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى. فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: عِيسَى. ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ». قَالَ: وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَيَّةَ الْأَنْصَارِيَّ كَانَا يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ صَرِيْفَ الْأَقْلَامِ». قَالَ ابْنُ حَزْمٍ وَأَنَسُ ابْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «فَقَرَضَ اللَّهُ عَلَيَّ خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى أَمَرَ بِمُوسَى فَقَالَ لِي مُوسَى: مَا الَّذِي فُرِضَ عَلَيَّ

all (equal to) fifty (in reward), for My Word does not change.' I returned to Mūsa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibril took me till we reached *Sidrat-ul-Muntahā* (i.e., lote tree of utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume)."

أَمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً، قَالَ: فَارْجِعْ رَبَّكَ، فَإِنَّ أَمَّتَكَ لَا تُطِيقُ. فَارْجِعْتُ فَارْجَعْتُ رَبِّي فَوَضَعَ شَطْرَهَا، فَارْجِعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ. فَذَكَرْتُ مِثْلَهُ. فَوَضَعَ شَطْرَهَا، فَارْجِعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أَمَّتَكَ لَا تُطِيقُ ذَلِكَ فَارْجِعْتُ فَارْجَعْتُ رَبِّي فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لَا يُبَدِّلُ الْقَوْلُ لَدَيَّ. فَارْجِعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي. ثُمَّ انْطَلَقَ حَتَّى أَتَى بِي السِّدْرَةَ الْمُتَنَهَى فَعَشَبَهَا أُلْوَانُ لَا أَدْرِي مَا هِيَ. ثُمَّ أَدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِدُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ. [راجع: ٣٤٩]

(6) CHAPTER. The Statement of Allāh تعالى: "And to 'Ād (people, We sent), their brother Hūd." (V.7:65)

And Allāh's Statement:

"When he warned his people in *Al-Aḥqāf...* (till the end of the Verse...) Thus do We recompense the people who are *Mujrimūn*." (V.46:21-25)

And also the Statement of Allāh جلّ جلاله:

"And as for 'Ād, they were destroyed by a furious violent wind! Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?" (V.69:6-8)

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِلَى عَادٍ أَخَاهُمْ هُودًا﴾ [الأعراف: ٦٥] وَقَوْلِهِ: ﴿إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ﴾ إِلَى قَوْلِهِ: ﴿كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾ [الأحقاف: ٢١-٢٥]

فِيهِ عَطَاءٌ وَسَلْيَمَانُ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَأَمَّا عَادُ فَهُلِكَوْا بِرِيحٍ صَرْصَرٍ شَدِيدَةٍ﴾ [عائشَةَ] قَالَ ابْنُ عُيَيْنَةَ: عَثَّتْ عَلَى الْحُرَّانِ. ﴿سَخَّرَهَا عَلَيْهِمْ سَمْعَ بَيَالٍ وَلَمَنِئَةٍ أَيَّامٍ حُسُومًا﴾: مُتَتَابِعَةٌ.

﴿فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزُوا
تَخْلِي خَاوِيَةً﴾: أَصُولُهَا. ﴿فَهَذَا تَرَى لَهُمْ
مِنْ بَاقِيَةِ﴾ (٨) ﴿[الحاقة: ٦-٨]: بَقِيَّةٌ.

3343. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "I have been made victorious with *Aṣ-Ṣabā* (i.e., an easterly wind) and the people of 'Ād were destroyed by *Ad-Dabūr* (i.e., a westerly wind)."

٣٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَرَفَةَ، حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ
مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «نُصِرْتُ
بِالصَّبَا. وَأُهْلِكْتُ عَادٌ بِالدَّبُورِ».

[راجع: ١٠٣٥]

3344. Narrated Abū Sa'īd رضي الله عنه: 'Alī sent a piece of gold to the Prophet ﷺ who distributed it among four persons: Al-Aqrā' bin Hābis Al-Ḥanzalī from the tribe of Mujāshirī, 'Uyaina bin Badr Al-Fazārī, Zaid Aṭ-Ṭa'ī who belonged to (the tribe of) Banī Nabhān, and 'Alqama bin 'Ulāṭha Al-Āmirī who belonged to (the tribe of) Banī Kilāb. So, the Quraish and the *Anṣār* became angry and said, "He (i.e., the Prophet ﷺ) gives to the chiefs of Najd and does not give us." The Prophet ﷺ said, "(I give them) so as to attract their hearts (to Islām)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head came (in front of the Prophet ﷺ) and said, "Be afraid of Allāh, O Muḥammad!" The Prophet ﷺ said "Who would obey Allāh if I disobeyed Him? (Is it fair that) Allāh has trusted all the people of the earth to me while, you do not trust me?" Somebody, who, I think was Khalid bin Al-Walīd, requested the Prophet ﷺ to let him chop that man's head off, but he prevented him. When the man left, the Prophet ﷺ said, "Among the offspring of this man will be some who will recite the Qur'ān, but the Qur'ān will not reach beyond their throats (i.e., they will recite like parrots and will not

٣٣٤٤ - قَالَ: وَقَالَ ابْنُ كَثِيرٍ:
عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي
نُعْمٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: بَعَثَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ بِذَهَبِيَّةٍ
فَقَسَمَهَا بَيْنَ الْأَرْبَعَةِ: الْأَقْرَعَ ابْنَ
حَابِسٍ الْحَنْظَلِيَّ ثُمَّ الْمَجَاشِعِيَّ،
وَعُيَيْنَةَ بْنَ بَدْرٍ الْفَزَارِيَّ، وَزَيْدَ الطَّائِيَّ
ثُمَّ أَحَدَ بَنِي نَبْهَانَ، وَعَلَقَمَةَ ابْنَ
عَلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدَ بَنِي كِلَابٍ.
فَغَضِبَتْ قُرَيْشٌ وَالْأَنْصَارُ، قَالُوا:
يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدْعُنَا؟
قَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ». فَأَقْبَلَ رَجُلٌ
غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَتَيْنِ، نَاتِي
الْجَبِينِ، كَثَّ اللَّحْيَةِ، مَحْلُوقٌ فَقَالَ:
أَتَى اللَّهَ يَا مُحَمَّدُ، فَقَالَ: «مَنْ يُطِيعُ
اللَّهَ إِذَا عَصَيْتُ؟ أَيَأْمُنُنِي اللَّهُ عَلَى أَهْلِ
الْأَرْضِ وَلَا تَأْمُنُونِي؟» فَسَأَلَهُ رَجُلٌ
قَتْلَهُ، أَحْسِبُهُ خَالِدَ ابْنَ الْوَلِيدِ فَمَعَنَهُ.
فَلَمَّا وَلَّى قَالَ: «إِنَّ بَيْنَ صِصِيٍّ هَذَا

understand it nor act on it), and they will renegade from the religion (i.e., discard Islām) as an arrow goes out through the game's body. They will kill the Muslims but will leave the idolaters. If I should live up to their time I will kill them as the people of 'Ād were killed (i.e., I will kill all of them)".

3345. Narrated 'Abdullāh رضي الله عنه: I heard the Prophet ﷺ reciting: '*Fahal mim-Muddakir.*'

[See *Ḥadīth* No.3341]

(7) CHAPTER. The story of Gog and Magog.

And the Statement of Allāh تعالى:

"They said: O Dhul-Qarnain! Verily! Y'ajūj and Ma'jūj (Gog and Magog) are doing great mischief in the land." (V.18:94)

"And they ask you about Dhul-Qarnain.. (up to).. a way." (V.18:83-85)

- أَوْ فِي عَقِبِ هَذَا - قَوْمٌ يَمُرُّونَ
الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمُرُّونَ
مَنْ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ،
يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعَوْنَ أَهْلَ
الْأَوْتَانِ، لَيْنَ أَنَا أَدْرِكُهُمْ لَا قَتْلَنَّهُمْ
فَقَتْلَ عَادٍ. [انظر: ٣٦١٠، ٤٣٥١،

٤٦٦٧، ٥٠٥٨، ٦١٦٣، ٦٩٣١، ٦٩٣٤،

[٧٤٣٢]

٣٣٤٥ - حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ:
حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ،
عَنِ الْأَسْوَدِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ ﴿فَهَلْ مِنْ
مُذَكِّرٍ﴾ [القمر: ١٥]. [راجع: ٣٣٤١]

(٧) **بَابُ قِصَّةِ يَاجُوجَ وَمَاجُوجَ،**
وَقَوْلِ اللَّهِ تَعَالَى: ﴿قَالُوا يَنْدَا الْقَرْنَيْنِ إِنَّ
يَاجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ﴾ قَوْلُ اللَّهِ
تَعَالَى: ﴿وَسَيُكَلِّمُكَ عَنْ ذِي الْقَرْنَيْنِ﴾
إِلَى قَوْلِهِ ﴿سَبَّأً﴾ سَبَّأً: طَرِيقًا

إِلَى قَوْلِهِ: ﴿ءَاتُونِي زُبَرَ الْحَدِيدِ﴾
وَاحِدُهَا زُبْرَةٌ وَهِيَ الْقِطْعُ. ﴿حَتَّىٰ إِذَا
سَاوَىٰ بَيْنَ الصَّدَفَيْنِ﴾ يُقَالُ عَنْ ابْنِ
عَبَّاسٍ: الْجَبَلَيْنِ، وَالسَّدَيْنِ:
الْجَبَلَيْنِ. ﴿خَرَجًا﴾: أَجْرًا، قَالَ:
﴿انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي
أُفْرِغْ عَلَيْهِ قِطْرًا﴾ أَصَبَ عَلَيْهِ رِصَاصًا
وَيُقَالُ: الْحَدِيدُ، وَيُقَالُ الصُّفْرُ.
وَقَالَ ابْنُ عَبَّاسٍ: النَّحَّاسُ ﴿فَمَا
اسْتَطَعُوا أَنْ يَظْهَرُوهُ﴾ يَعْلُوهُ، اسْتَطَاعَ:

اسْتَفْعَلَ مِنْ طُغَتْ لَهُ فَلَذَلِكَ فُتِحَ
 أَسْطَاعَ يَسْطِيعُ، وَقَالَ بَعْضُهُمْ:
 اسْتَطَاعَ يَسْتَطِيعُ ﴿فَمَا اسْطَلَعُوا أَنْ
 يَطْهَرُوهُ وَمَا اسْتَطَلَعُوا لَهُمْ نَقَبًا﴾ (٩٧) قَالَ
 هَذَا رَحْمَةً مِنْ رَبِّي فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَهُ
 دَكَّةً وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾: أَلَزَقَهُ
 بِالْأَرْضِ، وَنَاقَهُ دَكَّاءُ: لَا سَنَامَ لَهَا،
 وَالدَّكْدَاكُ مِنَ الْأَرْضِ مِثْلُهُ، حَتَّى
 صَلَبَ وَتَلَبَّدَ ﴿قَالَ هَذَا رَحْمَةً مِنْ رَبِّي فَإِذَا
 جَاءَ وَعَدُ رَبِّي جَعَلَهُ دَكَّةً وَكَانَ وَعْدُ رَبِّي
 حَقًّا﴾ (٩٨) وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي
 بَعْضٍ وَفُتِحَ فِي الْأُصُورِ لِمَجْعَعَتِهِمْ جَمْعًا ﴿٩٩﴾
 [الكهف: ٩٨-٩٩] ﴿حَتَّى إِذَا فُتِحَتْ
 يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ
 يَنْسِلُونَ﴾ (٩٩) [الأنبياء: ٩٦] وَقَالَ
 قَتَادَةُ: حَدَبٌ: أَكْمَةٌ، قَالَ رَجُلٌ لِلنَّبِيِّ
 ﷺ: رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمَحْبَرِ،
 قَالَ: «قَدْ رَأَيْتُهُ؟».

3346. Narrated Zainab bint Jahsh رضي الله عنها that the Prophet ﷺ once came to her in a state of fear and said, "Lā ilāha illallāh (none has the right to be worshipped but Allāh) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allāh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the 'Al-Khabath' (1) (evil persons) will increase."

٣٣٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
 حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ
 شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ
 رَيْثَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ عَنْ أُمِّ
 حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ رَيْثَبِ
 بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ
 النَّبِيَّ ﷺ دَخَلَ عَلَيْهِمْ فَبَدَأَ يَقُولُ: «لَا
 إِلَهَ إِلَّا اللَّهُ. وَلِلَّهِ الْمَعْرَبُ مِنْ شَأْنِهِ
 فَتَرَبَّ: فَتَحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ

(1) (H. 3346) The word "Al-Khabath" is interpreted as illegal sexual intercourse, illegitimate children, and each and every kind of evil deed. [See *Fath Al-Bārī*].

وَمَا جُوجَ مِثْلُ هَذِهِ»، وَخَلَقَ بِأَصْبَعِهِ
الْإِبَاهِمَ وَالَّتِي تَلِيهَا، قَالَتْ رَزِئْتُ بِنْتُ
حَاشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ،
أَنْهَلُكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ،
إِذَا كَثُرَ الْحَبْثُ». [انظر: ٣٥٩٨،

[٧١٣٥، ٧٠٥٩]

3347. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh has made an opening in the wall of the Ya'jūj and Ma'jūj (Gog and Magog) (people) like this." and he made with his hand 90 (with the help of his fingers).

٣٣٤٧ - حَدَّثَنَا مُسْلِمُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ
طَارِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«فَتَحَ اللَّهُ مِنْ رِذْمِ يَأْجُوجَ وَمَاجُوجَ
مِثْلَ هَذِهِ»، وَعَقَدَ بِيَدِهِ تِسْعِينَ. [انظر:

[٧١٣٦]

3348. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Allāh will say (on the Day of Resurrection), 'O Ādam.' Ādam will reply, 'Labbaik wa Sa'daik, and all the good is in Your Hand.' Allāh will say: 'Bring out the people of the Fire.' Ādam will say: 'O Allāh! How many are the people of the Fire?' Allāh will reply: 'From every one thousand, take out nine hundred and ninety-nine'. At that time children will become hoary headed, '...Every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh. (V.22:2).'" The companions of the Prophet ﷺ asked, "O Allāh's Messenger! Who will be that one from us (saved from the Fire)?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jūj and Ma'jūj (Gog and Magog)." The Prophet ﷺ further said, "By Him in Whose Hands my soul is, I hope that you will be one-fourth of the

٣٣٤٨ - حَدَّثَنَا إِسْحَاقُ بْنُ
نَصْرِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي
سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ
النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى: يَا
آدَمُ، فَيَقُولُ: لَبَّيْكَ، وَسَعْدَيْكَ،
وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: أَخْرِجْ
بَعَثَ النَّارِ، قَالَ: وَمَا بَعَثَ النَّارِ؟
قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةٌ
وَتِسْعِينَ. فَعِنْدَهُ يَشِيبُ الصَّغِيرُ
وَتَنْسَعُ كُلُّ ذَاتٍ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَى وَمَا هُمْ بِسُكَرَى وَلَكِنَّ
عَذَابَ اللَّهِ شَدِيدٌ» قَالُوا: يَا رَسُولَ
اللَّهِ، وَأَيْنَا ذَلِكَ الْوَاحِدُ؟ قَالَ:
«ابْشَرُوا فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ

people of Paradise." We shouted, "*Allāhu Akbar!*" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "*Allāhu Akbar!*" He said, "I hope that you will be one-half of the people of Paradise." We shouted, "*Allāhu Akbar!*" He further said, "You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox (i.e., your number is very small as compared with theirs)."

وما جُوعَ أَلْفٍ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا، فَقَالَ: أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا، فَقَالَ: أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا، فَقَالَ: مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَيْضَ، أَوْ كَشَعْرَةِ بَيْضَاءٍ فِي جِلْدِ ثَوْرٍ أَسْوَدَ. [انظر: ٤٧٤١، ٦٥٣٠،

[٧٤٨٣]

(8) CHAPTER. The Statement of Allāh تعالى: "...And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)." (V.4:125) And His Statement:

"Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh *Hanīfa* (i.e., to worship none but Allāh)..." (V.16:120)

And His Statement:

"Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing." (V.9:114)

(٨) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِخَذَ

اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ [النساء: ١٢٥]

وَقَوْلِهِ: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا

لِلَّهِ﴾ [النحل: ١٢٠] وَقَوْلِهِ: ﴿إِنَّ

إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ [التوبة: ١١٤]

وَقَالَ أَبُو مَيْسَرَةَ: الرَّحِيمُ بِلِسَانِ

الْحَبَشَةِ.

3349. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised." He then recited:

"As We began the first creation, We shall repeat it: (It is) a promise binding upon Us. Truly we shall do it." (V.21:104)

He added, "The first to be dressed on the Day of Resurrection will be Ibrāhīm (Abraham), and some of my companions will be taken towards the left side [i.e., to the

٣٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:

أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْمُعَيْرَةُ بْنُ

النُّعْمَانِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ،

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ

النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ تُحْشَرُونَ خُفَاءَ

عُرَاءَ عُرْلَاءَ، ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَا أَوَّلَ

خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا

فَاعِلِينَ﴾ [الأنبياء: ١٠٤] «وَأَوَّلُ مَنْ

(Hell) Fire], and I will say: 'My companions! My companions!' It will be said: 'They had been renegades (deserted Islām) after you left them.' Then I will say as the pious slave of Allāh [i.e., 'Īsā (Jesus) عليه السلام] said:

'And I was a witness over them while I dwelt amongst them.. (up to).. the All-Wise.'" (V.5:117,118).

[See *Hadith* No. 3447]

يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّ أَنَا سَأ
مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ
فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيَقَالُ:
إِنَّهُمْ لَنْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ
مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ
الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ
فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿الْحَكِيمُ﴾ [المائدة:
١١٧-١١٨]. [انظر: ٣٤٤٧، ٤٦٢٥،

٤٦٢٦، ٤٧٤٠، ٦٥٢٤، ٦٥٢٦]

3350. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrāhīm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrāhīm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhikīh* (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire."⁽¹⁾

٣٣٥٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ قَالَ: أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ،
عَنِ ابْنِ أَبِي ذُئْبٍ، عَنْ سَعِيدِ
الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلْقَى
إِبْرَاهِيمُ أَبَاهُ أَزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى
وَجْهِهِ أَزَرٌ قَتَرَةٌ وَعَبْرَةٌ فَيَقُولُ لَهُ
إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لَا تَعْصِنِي؟
فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَغْصِيكَ،
فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي
أَنْ لَا تُخْزِيَنِي يَوْمَ يُعْتَوْنَ، فَأَيُّ خِزْيٍ
أُخْزِيَ مِنْ أَبِي الْأَبْعَدِ؟ فَيَقُولُ اللَّهُ
تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى
الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ مَا
تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ فَإِذَا هُوَ بِذَنْجٍ
مُلْتَطَخٍ فَيُؤْخَذُ بِمَوَائِمِهِ فَيُلْقَى فِي
النَّارِ». [انظر: ٤٧٦٨، ٤٧٦٩]

(1) (H. 3350) Ibrāhīm's (Abraham) father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Ibrāhīm then will repudiate his father.

3351. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ entered Ka'bah and found in it the pictures of (Prophet) Ibrāhīm (Abraham) and Maryam (Mary). On that he said, "What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Ibrāhīm (Abraham). And why is he depicted as practising divination by arrows?"

٣٣٥١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ وَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ وَصُورَةَ مَرْيَمَ فَقَالَ ﷺ: أَمَّا لَهُمْ فَقَدْ سَمِعُوا أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا إِبْرَاهِيمُ مُصَوِّرٌ فَمَا لَهُ يَسْتَقْسِمُ؟ [راجع: ٣٩٨]

3352. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ saw pictures in the Ka'bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrāhīm (Abraham) and Isma'il (Ishmael) (عليهما السلام) having the *Azlam* (arrows of divination) in their hands he said, "May Allāh curse them (i.e., the Quraish)! By Allāh, neither Ibrāhīm nor Isma'il practised divination by arrows."

٣٣٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّورَ فِي الْبَيْتِ لَمْ يَدْخُلْ حَتَّى أَمَرَ بِهَا فَمُحِيتْ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَا الْأَزْلَامَ فَقَالَ: «قَاتَلَهُمُ اللَّهُ، وَاللَّهِ إِنْ اسْتَقْسَمَا بِالْأَزْلَامِ قَطُّ». [راجع: ٣٩٨]

3353. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The people said, "O Allāh's Messenger! Who is the most honourable amongst the people (with Allāh)?" He said, "*Al-Muttaqūn*⁽¹⁾ (the most pious and righteous) amongst them." They said, "We do not ask you about this." He said, "Then Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet the son of Allāh's *Khalīl*⁽²⁾ [i.e., Ibrāhīm

٣٣٥٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتَقَاهُمْ». فَقَالُوا: لَيْسَ عَنْ هَذَا نَسَأُكَ. قَالَ:

(1) (H. 3353) "*Al-Muttaqūn*": means pious and righteous persons who fear Allāh much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

(2) (H. 3353) *Khalīl*: See glossary.

فَيُؤَسِّفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنُ نَبِيِّ
 اللَّهُ ابْنُ خَلِيلِ اللَّهِ» قَالُوا: لَيْسَ عَنْ
 هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ
 الْعَرَبِ سَأَلُونُ؟ خَيَارُهُمْ فِي الْجَاهِلِيَّةِ
 خَيَارُهُمْ فِي الْإِسْلَامِ إِذَا فُقِّهُوا». قَالَ
 أَبُو أُسَامَةَ وَمُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ،
 عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
 ﷺ. [انظر: ٣٣٧٤، ٣٣٨٣، ٣٤٩٠.]

٣٣٥٤ - حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا
إِسْمَاعِيلُ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو
رَجَاءٍ: حَدَّثَنَا سَمُرَةُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «أَتَانِي اللَّيْلَةُ أَتِيَانِ، فَأَتَيْنَا
عَلَى رَجُلٍ طَوِيلٍ لَا أَكَادُ أَرَى رَأْسَهُ
طَوْلًا وَإِنَّهُ إِبْرَاهِيمُ ﷺ». [راجع: ٨٤٥]

٣٣٥٥ - حَدَّثَنِي بَيَّانُ بْنُ عَمْرٍو:
حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ
مُجَاهِدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا وَذَكَرُوا لَهُ الدَّجَالَ بَيْنَ
عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ أَوْ كَافِرٌ، قَالَ:
لَمْ أَسْمَعْهُ وَلَكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ
فَانْظُرُوا إِلَى صَاحِبِكُمْ. وَأَمَّا مُوسَى
فَجَعَدَ آدَمَ عَلَى حِمْلٍ أَحْمَرَ مَخْطُومٍ
يُخْلِبُهُ كَأَنِّي أَنْظُرُ إِلَيْهِ انْحَدَرَ فِي
الْوَادِي». [راجع: ١٥٥٥]

۳۳۵۶ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

(1) (H. 3355) Ibrāhīm (Abraham) عليه السلام looked like our Prophet Muḥammad ﷺ.

(Abraham) عليه السلام did his circumcision with *Qaddūm* (an adze) at the age of eighty.”

Narrated Abū Az-Zinād (as above in *Hadīth* No.3356): With *Qaddūm* (a short adze).

حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَسَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ». [انظر: ٦٢٩٨]

حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ وَقَالَ: «بِالْقَدُومِ» مُحَقَّقٌ، تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ. تَابَعَهُ عَجْلَانُ عَنْ أَبِي هُرَيْرَةَ، وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ.

3357. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “Ibrāhīm (Abraham) did not tell a lie except on three occasions.”

٣٣٥٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ الرُّعَيْنِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثًا». [راجع:

[٢٢١٧]

3358. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Ibrāhīm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allāh عز وجل when he said, “I am sick,” and he said, “(I have not done this but) the big idol has done it.”⁽¹⁾ The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst

٣٣٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَّا ثَلَاثَ كَذَبَاتٍ: ثُثْنَيْنِ مِنْهُنَّ فِي ذَاتِ

(1) (H. 3358) The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

the tyrants. Someone said to the tyrant, "This man [i.e., Ibrāhīm (Abraham) عليه السلام] is accompanied by a very charming lady." So, he sent for Ibrāhīm and asked him about Sārah saying "Who is this lady?" Ibrāhīm (Abraham) said, "She is my sister." Ibrāhīm (Abraham) went to Sārah and said, "O Sārah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, "Pray to Allāh for me, and I shall not harm you." So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested Sārah, "Pray to Allāh for me, and I will not harm you." Sārah asked Allāh again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was offering *Ṣalāt* (prayer). Ibrāhīm (Abraham) gesturing with his hand, asked, "What has happened?" She replied, "Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." (Abū Hurairah then addressed his listeners saying, "That (Hājar) was your mother, O *Banī Mā'-is-Samā'* (i.e., the Arabs).⁽¹⁾

اللَّهُ عَزَّ وَجَلَّ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصَّافَات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ [الأنبياء: ٦٣] وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَّارَةِ، فَقِيلَ لَهُ: إِنَّ هَذَا رَجُلٌ مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا فَقَالَ: مَنْ هَذِهِ؟ قَالَ: أُخْتِي. فَأَتَى سَارَةَ قَالَ: يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ. وَإِنَّ هَذَا سَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ أَنَّكَ أُخْتِي فَلَا تُكَذِّبِي. فَأَرْسَلَ إِلَيْهَا. فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَأَوَّلُهَا بِيَدِهِ فَأَخَذَ، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتِ اللَّهَ فَأُطْلِقَ ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ فَأَخَذَ مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتْ فَأُطْلِقَ. فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، فَأَخْدَمَهَا هَاجِرَ. فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّي فَأَوْمَأَ بِيَدِهِ: مَهِيم؟ قَالَتْ: رَدَّ اللَّهُ كَيْدَ الْكَافِرِ أَوْ الْفَاجِرِ فِي نَحْرِهِ وَأَخْدَمَ هَاجِرَ. قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ. [راجع: ٢٢١٧]

(1) (H. 3358) *Banī Mā'-is-Samā'* means 'the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.

3359. Narrated Umm Sharīk رَضِيَ اللَّهُ عَنْهَا: Allāh's Messenger ﷺ ordered that house-lizards should be killed and said, "It (i.e., the house-lizard) blew (the fire) on Ibrāhīm (Abraham) عليه السلام."⁽¹⁾

٣٣٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى أَوْ ابْنُ سَلَامٍ عَنْهُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْوَرَعِ وَقَالَ: «كَانَ يُنْفِخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ». [٣٣٠٧]

3360. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: When the following Verse was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..."⁽²⁾ (V.6:82)

We said, "O Allāh's Messenger! Who is there amongst us who has not done *Zulm* (wrong) to himself?" He replied, "It is not as you say, for *Zulm* in the Verse and 'confuse not their belief, with *Zulm* means '*Shirk*' (i.e., joining others in worship with Allāh). Haven't you heard Luqmān's saying to his son, '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

(9) CHAPTER. And Allāh's Statement: "... hastening." (V.37:94)

٣٣٦٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ قُلْنَا: يَا رَسُولَ اللَّهِ أَيْنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: «أَيْسَرُ كَمَا تَقُولُونَ، لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ بِشْرِكٍ، أَوْ لَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لابْنِهِ: ﴿يَبْنَى لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣]». [راجع: ٣٢]

(٩) بَابُ ﴿يَرْفَعُونَ﴾ [الصافات: ٩٤]: التَّسْلَانُ فِي الْمَشْيِ

3361. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: One day some meat was given to the Prophet ﷺ and he said, "On the Day of Resurrection Allāh will gather all the first and the last (people) on one level ground, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun

٣٣٦١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ نَصْرِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ يَوْمًا بِلَحْمٍ فَقَالَ: «إِنَّ اللَّهَ

(1) (H. 3359) When Ibrāhīm (Abraham) عليه السلام was thrown into the fire, it is said, all the animals tried to extinguish the fire except house-lizard which blew it.

(2) (H. 3360) The rest of the Verse is: 'for them (only) there is security and they are the (rightly) guided.' (V.6:82)

will come near to them.” (The narrator then mentioned the narration of intercession): “The people will go to Ibrāhīm (Abraham) and say: ‘You are Allāh’s Prophet and His *Khalīl* on the earth. Will you intercede for us with your Lord?’ Abraham will then remember his lies and say: ‘Myself! Myself! Go to Mūsa (Moses).’”⁽¹⁾ (See H. 3340)

يَجْمَعُ يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالْآخِرِينَ
فِي صَعِيدٍ وَاحِدٍ فَيَسْمِعُهُمُ الدَّاعِي
وَيُنْفِذُهُمُ الْبَصَرُ وَتَذْنُو الشَّمْسُ مِنْهُمْ.
فَذَكَرَ حَدِيثَ الشَّفَاعَةِ، فَيَأْتُونَ إِبْرَاهِيمَ
فَيَقُولُونَ: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنَ
الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. وَيَقُولُ
- فَذَكَرَ كَذْبَاتِهِ -: نَفْسِي نَفْسِي.
أَذْهَبُوا إِلَى مُوسَى. تَابَعَهُ أَنْسٌ عَنِ
النَّبِيِّ ﷺ. [راجع: ٣٣٤٠]

3362. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “May Allāh bestow His Mercy on the mother of Ismā‘il (Ishmael)! Had she not hastened (to fill her water-skin with water from the *Zamzam* well), *Zamzam* would have been a stream flowing on the surface of the earth.”

٣٣٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ
أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ،
عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ
سَعِيدٍ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ
قَالَ: «يَرْحُمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْلَا
أَنَّهُ عَجَلَتْ لَكَانَ زَمْزَمٌ عَيْنًا مَعِينًا».

[راجع: ٢٣٦٨]

3363. Ibn ‘Abbās further added, “(The Prophet Ibrāhīm (Abraham) brought Ismā‘il (Ishmael) and his mother (to Makkah) and she was suckling Isma‘il, and she had a water-skin with her.”

٣٣٦٣ - وَقَالَ الْأَنْصَارِيُّ:
حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَمَّا كَثِيرُ بْنُ
كَثِيرٍ فَحَدَّثَنِي قَالَ: إِنِّي وَعُثْمَانُ بْنُ
أَبِي سُلَيْمَانَ جُلُوسٌ مَعَ سَعِيدِ بْنِ
جُبَيْرٍ فَقَالَ: مَا هَكَذَا حَدَّثَنِي ابْنُ
عَبَّاسٍ وَلَكِنَّهُ قَالَ: أَقْبَلَ إِبْرَاهِيمُ
يَا سَمَاعِيلَ وَأُمُّهُ عَلَيْهِمُ السَّلَامُ وَهِيَ
تُرْضِعُهُ مَعَهَا شَتَّةٌ - لَمْ يَرْفَعْهُ - ثُمَّ
جَاءَ بِهَا إِبْرَاهِيمُ وَبِابْنِهَا إِسْمَاعِيلَ».

[راجع: ٢٣٦٨]

(1) (H. 3361) See Vol. 6, *Hadīth* No.4712.

3364. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا [on the authority of the Prophet ﷺ (see *Fath Al-Bari*, Vol. 7)]: The first lady to use a girdle was the mother of Ismā'il (Ishmael). She used a girdle so that she might hide her tracks from Sārah.⁽¹⁾ Ibrāhīm (Abraham) brought her and her son Isma'il while she used to nurse him at her breast, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's (Ishmael) mother followed him saying, "O Ibrāhīm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allāh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrāhīm proceeded onwards, and on reaching the *Thaniya* where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allāh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley, by Your Sacred House (Ka'bah at Makkah).. (up to).. so that they may give thanks.' (V.14:37)

Ismā'il's mother went on suckling Ismā'il and drinking from the water (she had). When the water in the water-skin had all been used

٣٣٦٤ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ وَكَثِيرِ بْنِ كَثِيرٍ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: قَالَ ابْنُ عَبَّاسٍ: أَوَّلَ مَا اتَّخَذَ النِّسَاءُ الْمِنْطَقَ مَنْ قَبِلَ أُمَّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِيُعْفِيَ أَثَرَهَا عَلَى سَارَةَ. ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وَبَانِيهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ الزَّمْزَمِ فِي أَعْلَى الْمَسْجِدِ وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ فَوَضَعَهُمَا هُنَالِكَ. وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءٌ فِيهِ مَاءٌ ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا. فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ، أَيْنَ تَذْهَبُ وَتَتْرُكُنَا فِي هَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ أُنْسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ ذَلِكَ مِرَارًا. وَجَعَلَ لَا يُلْتَفِتُ إِلَيْهَا فَقَالَتْ لَهُ: اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ، قَالَتْ: إِذَنْ لَا يُضَيِّعُنَا، ثُمَّ رَجَعَتْ. فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ ثُمَّ دَعَا بِهَؤُلَاءِ الدَّعَوَاتِ وَرَفَعَ يَدَيْهِ فَقَالَ:

(1) (H. 3364) When Ibrāhīm (Abraham) married Hājar (Agar) and she conceived Isma'il (Ishmael), Abraham's first wife Sārah, became jealous of her and swore that she would cut three parts from her body. So Hājar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sārah should pursue her. (Allāh knows better.)

up, she became thirsty and her child also became thirsty. She started looking at him (i.e., Ismā'il) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain, where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aṣ-Ṣafā and Al-Marwa) seven times."

Ibn Abbās said: The Prophet ﷺ said, "This is the source of the tradition of *Sā'y* (the walking) of people between them (i.e., Aṣ-Ṣafā and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allāh bestow mercy on Ismā'il's mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth." The

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ يَلِيلِكَ الْمُحَرَّمِ﴾ حَتَّى بَلَغَ ﴿يَشْكُرُونَ﴾ وَجَعَلْتُ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ حَتَّى إِذَا نَفَدَ مَا فِي السَّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا فَجَعَلْتُ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ: يَتَلَبَّطُ - فَاِنْطَلَقْتُ كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدْتُ الصَّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامْتُ عَلَيْهِ ثُمَّ اسْتَقْبَلْتُ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَيْطَلْتُ مِنَ الصَّفَا حَتَّى إِذَا بَلَغْتَ الْوَادِي رَفَعْتُ طَرَفَ دِرْعِهَا ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزْتَ الْوَادِي، ثُمَّ أَتَيْتِ الْمَرْوَةَ فَقَامْتُ عَلَيْهَا فَتَطَرْتُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَجَعَلْتُ ذَلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا». فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا فَقَالَتْ: صَهْ، تُرِيدُ نَفْسَهَا، ثُمَّ تَسَمِعَتْ فَسَمِعَتْ أَيْضًا، فَقَالَتْ: قَدْ أَسَمِعْتُ إِنْ كَانَ عِنْدَكَ غَوَاثُ فَإِذَا هِيَ بِالْمَلِكِ عِنْدَ مَوْضِعِ زَمْزَمَ فَبَحَثَ بِعَقَبِهِ - أَوْ قَالَ: بِجَنَاحِهِ - حَتَّى ظَهَرَ الْمَاءُ فَجَعَلْتُ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا، وَجَعَلْتُ تَتَغَرَّفُ مِنَ الْمَاءِ فِي سِقَائِهَا وَهُوَ يُفَوِّرُ بَعْدَمَا

Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.' The House (i.e., Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e., the Jurhum people) were coming through the way of Kadā'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Isma'il's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Isma'il's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ismā'il) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Isma'il's mother had died, Ibrāhīm (Abraham) came after Ismā'il's marriage in order to see his family that he

تَعْرِفُ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكْتَ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَعْرِفْ مِنْ زَمْزَمَ - لَكَانَتْ زَمْزَمَ عَيْنًا مَعِينًا»، قَالَ: فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ: لَا تَخَافُوا الصَّيْعَةَ، فَإِنَّ هَذَا بَيْتُ اللَّهِ يَبْنِي هَذَا الْعُلَامُ وَأَبُوهُ، وَإِنَّ اللَّهَ لَا يُضِيعُ أَهْلَهُ. وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الْأَرْضِ كَالرَّابِيَةِ تَأْتِيهِ السَّيُولُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمٍ أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمٍ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ فَرَأَوْا طَائِرًا عَائِفًا فَقَالُوا: إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَلَّنَا بِهِذَا الْوَادِي وَمَا فِيهِ مَاءٌ. فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّتَيْنِ فَإِذَا هُم بِالْمَاءِ، فَجَرَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ فَأَقْبَلُوا. قَالَ: وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ. فَقَالُوا: أَتَأْذِينِ لَنَا أَنْ نَنْزِلَ عِنْدَكَ؟ قَالَتْ: نَعَمْ، وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلْفَى ذَلِكَ أُمُّ إِسْمَاعِيلَ وَهِيَ تُحِبُّ الْأَنْسَ» فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أَبْيَاتٍ مِنْهُمْ، وَشَبَّ الْعُلَامُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ. وَانْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ

had left long ago, but he did not find Ismā'il there. When he asked Ismā'il's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismā'il came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.' On that Ismā'il said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismā'il said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismā'il divorced her and married another woman from amongst them (i.e., Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā'il. So he came to Ismā'il's wife and asked her about Ismā'il. She said, 'He has gone in search of our livelihood.' Ibrāhīm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e., we have everything in abundance).' Then she thanked Allāh عزَّ وجلَّ. Ibrāhīm (Abraham) asked, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allāh! Bless their meat and water.'" The Prophet ﷺ added, "At that time they did not

سَبَّ، فَلَمَّا أَذْرَكَ زَوْجَهُ امْرَأَةً مِنْهُمْ. وَمَاتَتْ أُمُّ إِسْمَاعِيلَ فَجَاءَ إِبْرَاهِيمُ بَعْدَمَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ فَلَمْ يَجِدْ إِسْمَاعِيلَ. فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَتَتَعَبِي لَنَا، ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ، فَشَكَّتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكَ أَقْرَنِي عَلَيْهِ السَّلَامَ وَقُولِي لَهُ يُعَيِّرُ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ آتَسَ شَيْئًا فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ، وَسَأَلَنِي كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَا فِي جَهْدٍ وَشِدَّةٍ، قَالَ: فَهَلْ أَوْصَاكَ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ وَيَقُولُ: عَيِّرْ عَتَبَةَ بَابِكَ. قَالَ: ذَاكَ أَبِي، وَقَدْ أَمَرَنِي أَنْ أَفَارِقَكَ، الْحَقِّي بِأَهْلِكَ فَطَلَّقَهَا. وَتَزَوَّجَ مِنْهُمْ امْرَأَةً أُخْرَى. فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدَ فَلَمْ يَجِدْهُ. فَدَخَلَ عَلَى امْرَأَتِهِ فَسَأَلَهَا عَنْهُ فَقَالَتْ: خَرَجَ يَتَتَعَبِي لَنَا، قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ. فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ، وَأَنْتَ عَلَى اللَّهِ عَزَّ وَجَلَّ، فَقَالَ: مَا طَعَامُكُمْ؟ قَالَتْ: اللَّحْمُ، قَالَ: فَمَا شَرَابُكُمْ؟ قَالَتْ: الْمَاءُ، قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي

have grain, and if they had grain, he would have also invoked Allāh to bless it.” The Prophet ﷺ added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet ﷺ added, “Then Ibrāhīm (Abraham) said to Ismā’il’s wife, ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ismā’il came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added: ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismā’il asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismā’il said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ismā’il under a tree near Zamzam, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, ‘O Ismā’il! Allāh has given me an order.’ Ismā’il said, ‘Do what your Lord has ordered you to do.’ Ibrāhīm (Abraham) asked, ‘Will you help me?’ Ismā’il said, ‘I will help you.’ Ibrāhīm (Abraham) said, ‘Allāh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.’” The Prophet ﷺ added: “Then they raised the foundations of the House (i.e., the Ka’bah). Ismā’il brought the stones and Ibrāhīm

اللَّحْمَ وَالْمَاءَ. قَالَ النَّبِيُّ ﷺ: «وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ». قَالَ: فَهُمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بَعِيرٌ مَكَّةَ إِلَّا لَمْ يُوَافِقَاهُ، قَالَ: فِإِذَا جَاءَ زَوْجُكَ فَأَقْرَنِي عَلَيْهِ السَّلَامَ وَمُرِيهِ يُثَبِّتْ عَتَبَةَ بَابِي. فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتَاكُم مِّنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ وَأَثْنْتُ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا؟ فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ، قَالَ: ذَاكَ أَبِي وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللَّهُ ثُمَّ جَاءَ بَعْدَ ذَلِكَ وَإِسْمَاعِيلُ يَبْرِي تَبَلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ. ثُمَّ قَالَ: يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعِ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَتُعِينُنِي؟ قَالَ: وَأُعِينُكَ. قَالَ: فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ هَاهُنَا بَيْتًا، وَأَشَارَ إِلَى أَكْمَةِ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا. قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ

(Abraham) was building, and when the walls became high, Ismā'il brought this stone⁽¹⁾ and put it for Ibrāhīm who stood over it and carried on building, while Ismā'il was handing him the stones, and both of them were saying:

'...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.' (V. 2:127)

The Prophet ﷺ added, "Then both of them went on building and going round the Ka'bah saying:

'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.'" (V.2:127)

3365. Narrated Ibn 'Abbās رضي الله عنهما: (On the authority of the Prophet ﷺ) (See *Hadith* No. 3364). When Ibrāhīm (Abraham) had differences with his wife, [because of her jealousy of Hājar, Ismā'il's (Ishmael) mother], he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ismā'il's mother used to drink water from the water-skin so that her milk would increase for her child. When Ibrāhīm reached Makkah, he made her sit under a tree and afterwards returned home. Ismā'il's mother followed him, and when they reached Kadā', she called him from behind, 'O Ibrāhīm! To whom are you leaving us?' He replied, '(I am leaving you) to Allāh's (Care).' She said, 'I am satisfied to be with Allāh.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended Aṣ-Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-

لَهُ فَقَامَ عَلَيْهِ وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَهُمَا يَقُولَانِ: ﴿رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ قَالَ: فَجَعَلَا بَيْنَيْنِ حَتَّى يَدُورَا حَوْلَ الْبَيْتِ وَهُمَا يَقُولَانِ: ﴿رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة:

[١٢٧]. [راجع: ٢٣٦٨]

٣٣٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرِو قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا كَانَ بَيْنَ إِبْرَاهِيمَ وَبَيْنَ أَهْلِهِ مَا كَانَ؛ خَرَجَ بِإِسْمَاعِيلَ وَأُمِّ إِسْمَاعِيلَ وَمَعَهُمْ شَتَّةٌ فِيهَا مَاءٌ. فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَشْرَبُ مِنَ الشَّنَةِ فَيَدِيرُ لَبْنُهَا عَلَى صَبِيهَا، حَتَّى قَدِمَ مَكَّةَ فَوَضَعَهَا تَحْتَ دَوْحَةٍ ثُمَّ رَجَعَ إِبْرَاهِيمُ إِلَى أَهْلِهِ فَاتَّبَعَتْهُ أُمُّ إِسْمَاعِيلَ حَتَّى لَمَّا بَلَغُوا كَدَا نَادَتْهُ مِنْ وَرَائِهِ: يَا إِبْرَاهِيمُ، إِلَى مَنْ تَتْرُكُنَا؟ قَالَ: إِلَى اللَّهِ، قَالَتْ: رَضِيتُ بِاللَّهِ. قَالَ: فَارْجِعَتْ فَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَةِ وَيَدِيرُ لَبْنُهَا عَلَى صَبِيهَا حَتَّى لَمَّا فَتَنِي

(1) (H. 3364) See the footnote of *Hadith* No. 3365.

Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found the child in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended Aş-Şafā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Aş-Şafā and Al-Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Jibrīl (Gabriel) (who had made the voice). Jibrīl hit the earth with his heel like this (Ibn 'Abbās hit the earth with his heel to illustrate it), and so the water gushed out. Ismā'il's mother was astonished and started digging. (Abul-Qāsim) (i.e., the Prophet ﷺ) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing like a (stream) on the surface of the earth." Ismā'il's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on, her boy reached the age of puberty and married a lady from them. Then an idea occurred to Ibrāhīm (Abraham) which he disclosed to his wife (Sārah), 'I want

الماء قالت: لو ذهبت فنظرت لعلّي أحسّ أحداً، فذهبت فصعدت الصفا فنظرت. ونظرت هل تحسّ أحداً فلم تحسّ أحداً. فلما بلغت الوادي سعت وأتب المروة وفعلت ذلك أشواطاً. ثم قالت: لو ذهبت فنظرت ما فعل، تعني الصبي، فذهبت فنظرت فإذا هو على حاله كأنه ينشع للموت. فلم تفرها نفسها، فقالت: لو ذهبت فنظرت لعلّي أحسّ أحداً، فذهبت، فصعدت الصفا، فنظرت ونظرت فلم تحسّ أحداً، حتى أئمت سبعا، ثم قالت: لو ذهبت فنظرت ما فعل فإذا هي بصوت، فقالت: أغث إن كان عندك خير، فإذا جبريل، قال: فقال بعقبه هكذا وعمر عقبه على الأرض. قال: فابتنق الماء فدهشت أم إسماعيل فجعلت تخفر. قال: فقال أبو القاسم ﷺ: «لو تركته كان الماء ظاهراً»، قال: فجعلت تشرب من الماء ويدّر لبنها على صبيها، قال: فمرّ ناس من جرهم بطن الوادي، فإذا هم بطير كأنهم أنكروا ذاك، وقالوا: ما يكون الطير إلا على ماء، فبعثوا رسولهم فنظروا فإذا هم بالماء، فاتاهم فأخبرهم فاتوا إليها فقالوا: يا أم إسماعيل، أتأذنين لنا أن نكون معك

to call on my dependents I left (at Makkah).’ When he went there, he greeted (Ismā’il’s wife) and said, ‘Where is Ismā’il?’ She replied, ‘He has gone out hunting.’ Ibrāhīm (Abraham) said (to her), ‘When he comes, tell him to change the threshold of his gate.’ When he came, she told him the same whereupon Ismā’il said to her, ‘You are the threshold, so go to your family (i.e., you are divorced).’ Again Ibrāhīm (Abraham) thought of visiting his dependents whom he had left (at Makkah), and he told his wife (Sārah) of his intentions. Ibrāhīm (Abraham) came to Ismā’il’s house and asked, ‘Where is Ismā’il?’ Ismā’il’s wife replied, ‘He has gone out hunting,’ and added, ‘Will you stay (for some time) and have something to eat and drink?’ Ibrāhīm (Abraham) asked, ‘What is your food and what is your drink?’ She replied, ‘Our food is meat and our drink is water.’ He said, ‘O Allāh! Give Your Blessings in their food and in their drink.’ Abul-Qāsim (i.e., Prophet ﷺ) said, “Because of Ibrāhīm’s invocation there are blessings (in Makkah).” Once more Ibrāhīm (Abraham) thought of visiting his family he had left (at Makkah), so he told his wife (Sārah) of his decision. He went and found Ismā’il behind the *Zamzam* well, mending his arrows. He said, “O Ismā’il, Your Lord has ordered me to build a house for Him.” Ismā’il said, “Obey (the order of) your Lord.” Ibrāhīm (Abraham) said, “Allāh has also ordered me that you should help me therein.” Ishmael said, “Then I will do.” So, both of them rose and Ibrāhīm started building (the Ka’bah) while Ismā’il went on handing him the stones, and both of them were saying, “Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knower.” (V.2:127). When the building became high and the old man

أَوْ تَسْكُنَ مَعَكَ؟ فَبَلَغَ ابْنُهَا فَكَحَّ فِيهِمْ امْرَأَةً. قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِهِ: إِنِّي مُطْلِعٌ تَرَكْتِي، قَالَ: فَجَاءَ فَسَلَّمَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، قَالَ: قُولِي لَهُ إِذَا جَاءَ: غَيْرِ عَتَبَةٍ بِأَبِيكَ، فَلَمَّا جَاءَ أَخْبَرْتُهُ فَقَالَ: أَنْتِ ذَاكَ فَادْهَبِي إِلَى أَهْلِكَ. قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِهِ: إِنِّي مُطْلِعٌ تَرَكْتِي، قَالَ: فَجَاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقَالَتْ: أَلَا تَنْزِلُ فَتَطْعَمَ وَتَشْرَبَ؟ فَقَالَ: وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ وَشَرَابُنَا الْمَاءُ، قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي طَعَامِهِمْ وَشَرَابِهِمْ قَالَ: فَقَالَ أَبُو الْقَاسِمِ (ﷺ): «بَرَكَةٌ بِدَعْوَةِ إِبْرَاهِيمَ (ﷺ)». قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِهِ: إِنِّي مُطْلِعٌ تَرَكْتِي، فَجَاءَ فَوَافَقَ إِسْمَاعِيلَ مِنْ وَرَاءِ زَمْزَمَ يُصْلِحُ نَبْدًا لَهُ، فَقَالَ: يَا إِسْمَاعِيلُ: إِنَّ رَبَّكَ أَمَرَنِي أَنْ أَبْنِيَ لَهُ بَيْتًا، قَالَ: أَطْعِ رَبَّكَ، قَالَ: إِنَّهُ قَدْ أَمَرَنِي أَنْ تُعِينَنِي عَلَيْهِ، قَالَ: إِذْنِ أَفْعَلْ، أَوْ كَمَا قَالَ، قَالَ: فَقَامَا فَجَعَلَ إِبْرَاهِيمُ يَبْنِي، وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَيُقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ قَالَ: حَتَّى ارْتَفَعَ الْبِنَاءُ

(i.e., Ibrāhīm) could no longer lift the stones (to such a high position), he stood over the stone of *Al-Maqām*⁽¹⁾ and Ismā'il carried on handing him the stones, and both of them were saying, 'Our Lord! Accept (this service) from us. Verily! You are All-Hearer, All-Knower.' (V.2:127)

(10) CHAPTER.

3366. Narrated Abū Dhar رَضِيَ اللَّهُ عَنْهُ: I said, "O Allāh's Messenger! Which mosque was first built on the surface of the earth?" He said, "*Al-Masjid-al-Harām* (at Makkah)." I said, "Which (was built) next?" He replied, "*Al-Masjid-al-Aqsā* (at Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the *Ṣalāt* (prayer) time becomes due, perform the *Ṣalāt* there, for the best thing is to do so [i.e., to offer the *Ṣalāt* (prayer) in time]."

3367. Narrated Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ: When the mountain of Uḥud came in the sight of Allāh's Messenger ﷺ he said: "This is a mountain that loves us and is loved by us. O Allāh! Ibrāhīm (Abraham) made Makkah a sanctuary, and I make (the area) in between these two mountains (of Al-Madīna) a sanctuary."

وَضَعَفَ الشَّيْخُ عَنْ نَقْلِ الْحِجَارَةِ فَقَامَ عَلَى حَجَرِ الْمَقَامِ فَجَعَلَ يُنَاوِلُهُ الْحِجَارَةَ وَيَقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: ١٢٧]. [راجع: ٢٣٦٨]

(١٠) بَابُ:

٣٣٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ»، قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى». قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، ثُمَّ أَتَيْنَا أَذْرَكَتْكَ الصَّلَاةُ بَعْدَ فَضْلِهِ فَإِنَّ الْفَضْلَ فِيهِ». [انظر: ٣٤٢٥]

٣٣٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرِو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ. اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أَحَرَّمُ مَا بَيْنَ لَابَتَيْهَا». وَرَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ٣٧١]

(1) (H. 3365) This very stone is still preserved in *Al-Masjid-al-Harām* (the Sacred Mosque in Makkah) and is situated between the Ka'bah and *Zamzam*, and one can see the footmarks of Ibrāhīm over it.

3368. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said (to her). "Don't you see that when your folk built the Ka'bah, they did not build it on all the foundations built by Ibrāhīm (Abraham)?" I said, "O Allāh's Messenger! Why don't we rebuild it on the foundations of Ibrāhīm?" He said, "But for the fact that your folk have recently given up infidelity⁽¹⁾ (I would have done so)."

Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: "Āishah must have heard this from Allāh's Messenger ﷺ for I see that Allāh's Messenger ﷺ used not to touch the two corners facing *Al-Hijr* only because the House (the Ka'bah) had not been built on the foundations of Ibrāhīm."

3369. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللَّهُ عَنْهُ: The people asked, "O Allāh's Messenger! How shall we (ask Allāh to) send *Aṣ-Ṣalāt* on you?" Allāh's Messenger replied, "Say: 'Allāhumma ṣalli 'alā Muḥammadin wa azwājihī wa ḍhurriyātihī kamā ṣallaita 'alā Āli-Ibrāhīma wa bārik 'alā Muḥammadin wa azwājihī wa ḍhurriyātihī kamā bārakta 'alā Āli-Ibrāhīma, Innaka Ḥamidun Majid.' [O Allāh! Send Your *Ṣalāt* (Graces, Honours and Mercy) on Muḥammad and on his wives and on his offspring as You sent Your *Ṣalāt* (Graces, Honours and Mercy) on Ibrāhīm's (Abraham) family; and send Your Blessings

٣٣٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمْ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَوْا أَنَّ قَوْمَكُمْ لَمَّا بَنَوْا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ، فَقَالَ: «لَوْلَا جِدْنَا قَوْمَكُمْ بِالْكَفْرِ». فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى أَنَّ رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنَّ النَّبِيَّ لَمْ يُتِمِّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. وَقَالَ إِسْمَاعِيلُ: عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ. [راجع: ١٢٦]

٣٣٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الرُّزْقِيِّ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى

(1) (H. 3368) They will not be ready to accept the idea of demolishing and rebuilding the Ka'bah.

on Muḥammad and on his wives and on his offspring, as You sent Your Blessings on Ibrāhīm's family, for You are the Most Praiseworthy, the Most Glorious.”]

3370. Narrated ‘Abdur-Raḥmān bin Abī Lailā: Ka'b bin ‘Ujrah met me and said, “Shall I not give you a present I got from the Prophet ﷺ?” ‘Abdur-Raḥmān said, “Yes, give it to me.” I said, “We asked Allāh's Messenger ﷺ saying, ‘O Allāh's Messenger! How should one (ask Allāh to) send *Aṣ-Ṣalāt* on you, the members of the family, for Allāh has taught us how to greet you’. He said, ‘Say: *Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā Āli Muḥammadin, kamā ṣallaita ‘alā Ibrāhīma wa ‘alā Āli Ibrāhīma, Innaka Ḥamīdun Majīd. Allāhumma bārik ‘alā Muḥammadin wa ‘alā Āli Muḥammadin, kama bārakta ‘alā Ibrāhīma wa ‘alā Āli-Ibrāhīma, Innaka Ḥamīdun Majīd.*” [O Allāh! Send Your *Ṣalāt* (Graces, Honours and Mercy) on Muḥammad and on the family (or the followers) of Muḥammad, as You sent Your *Ṣalāt* (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Ibrāhīm, for You are the Most Praiseworthy, the Most Glorious. O Allāh! Sent Your Blessings on Muḥammad and the family (or the followers) of Muḥammad, as You sent Your Blessings on Ibrāhīm and on the family (or the followers) of Abraham, for You are the Most Praiseworthy, the Most Glorious’.”]

3371. Narrated Ibn Ṛabi' Allāh عَنْهُمَا: The Prophet ﷺ used to seek refuge with Allāh for Al-Ḥasan and Al-Husain and say: “Your forefather [i.e., Ibrāhīm (Abraham)] used to seek refuge with Allāh for Ismā'il (Ishmael) and Ishāq (Isaac) by reciting the following: ‘O Allāh! I seek refuge with Your Perfect Words from every devil and from

مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.”

[انظر: ٦٣٦٠]

٣٣٧٠ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو قُرَّةٍ مُسْلِمُ بْنُ سَالِمِ الْهَمْدَانِيُّ: قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى: سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ: لَقِيتُ كَعْبَ بْنَ عُجْرَةَ، فَقَالَ: أَلَا أَهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ؟ فَقُلْتُ: بَلَى، فَأَهْدِيهَا لِي، فَقَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.”

[انظر: ٤٧٩٧، ٦٣٥٧]

٣٣٧١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْمُنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ،

poisonous pests and from every evil, harmful, envious eye.”

(11) CHAPTER. Allāh's Statement :

“And tell them about the guests (the angels) of Ibrāhīm (Abraham).” (V.15:51)

And also Allāh's Statement :

“And (remember) when Ibrāhīm said, My Lord! Show me how you give life to the dead.” (V.2:260)

3372. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, “We are more liable to be in doubt than Ibrāhīm (Abraham) when he said, . . . Lord! Show me how You give life to the dead.” He (Allāh) said : ‘Do you not believe?’ He (Ibrāhīm) said: ‘Yes, (I believe), but to be stronger in Faith...’” (V.2:260)

And may Allāh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yūsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).”⁽¹⁾

(12) CHAPTER. The Statement of Allāh

تعالى :

“And mention in the Book (the Qur’ān)

وَيَقُولُ: «إِنَّ أَبَاكُمْ كَانَ يُعَوِّدُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ».

(١١) بَابُ قَوْلِهِ: ﴿وَنَبِّئْتَهُمْ عَنْ صَبْرِ إِبْرَاهِيمَ﴾ الآية [الحجر: ٥١] لا توجل: لا تخف ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ [البقرة: ٢٦٠].

٣٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشُّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي» وَبَرَّحِمُ اللَّهِ لَوْطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ طَوْلَ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ». [انظر: ٣٣٧٥، ٣٣٨٧،

٤٥٣٧، ٤٦٩٤، ٦٩٩٢]

(١٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ

(1) (H. 3372) The Prophet ﷺ describes Yūsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet ﷺ makes such a supposition, he only wants to emphasize the fact that Yūsuf عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yūsuf عليه السلام.

Ismā'il (Ishmael): Verily! He was true to what he promised..." (V.19:54)

3373. Narrated Salama bin Al-Akwa' رَضِيَ عَنْهُ: The Prophet ﷺ passed by some persons of the tribe of Aslam practising archery (i.e., the throwing of arrows). Allāh's Messenger ﷺ said, "O offspring of Ismā'il (Ishmael)! Practise archery (i.e., arrow-throwing) as your father was a great archer (i.e., arrow-thrower). I am with (on the side of) the sons of so-and-so." Hearing that, one of the two teams stopped throwing. Allāh's Messenger ﷺ asked them, "Why are you not throwing?" They replied, "O Allāh's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

(13) CHAPTER. The story of Ishāq (Isaac), the son of Ibrāhīm (Abraham) عليهما السلام :

(14) CHAPTER.

"Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons:" (V.2:133)

3374. Narrated Abū Hurairah رَضِيَ عَنْهُ: Some people asked the Prophet ﷺ: "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who fears Allāh and keeps his duty to Him" They said, "O Allāh's Prophet! We do not ask about this." He said, "Then the most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalīl*." They said, "We do not ask about this." He said, "Then you want

أَلْوَعِدْ» [مریم: ٥٤].

٣٣٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ ابْنِ فُلَانٍ»، قَالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكُمْ لَا تَرْمُونَ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، نَرْمِي وَأَنْتَ مَعَهُمْ؟ قَالَ: «ارْمُوا وَأَنَا مَعَكُمْ كُلُّكُمْ». [راجع: ٢٨٩٩]

(١٣) بَابُ: قِصَّةِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ النَّبِيِّ ﷺ،

فِيهِ ابْنُ عَمَرَ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(١٤) بَابُ: «أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ» الْآيَةِ. [البقرة: ١٣٣].

٣٣٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ الْمُعْتَمِرَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَكْرَمُهُمْ أَنْفَاهُمْ». قَالُوا: يَا نَبِيَّ اللَّهِ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ

to ask me about the Arabs descent?" They said, "Yes." He said, "Those who were best in the Pre-Islamic Period of Ignorance are the best in Islām, if they comprehend (the religious knowledge)."

نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنُ خَلِيلِ اللَّهِ. قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «أَفَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟» قَالُوا: نَعَمْ، قَالَ: «فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا». [راجع: ٣٣٥٣]

(15) CHAPTER. "And (remember) Lout (Lot)! When he said to his people, 'Do you commit *Al-Fāhishah* (evil, great sins, every kind of unlawful sexual intercourse, sodomy) (up to) so, evil was the rain of those who were warned.'" (V.27:54-58)

(١٥) بَابُ: ﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ﴾ إِلَى قَوْلِهِ ﴿فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾ [النمل: ٥٤-٥٨].

3375. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "May Allāh forgive Lout (Lot): He used to lean on a powerful support."

٣٣٧٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الرِّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تَغْفِرُ اللَّهُ لِلْوَطِ إِنْ كَانَ لَيَاوِي إِلَى رُكْنٍ شَدِيدٍ». [راجع: ٣٣٧٢]

(16) CHAPTER.

"Then, when the messengers (the angels) came unto the family of Lout (Lot), he said, 'Verily you are people unknown to me.'" (V.15:61,62)

(١٦) بَابُ: ﴿فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ﴾ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿١٦﴾ [الحجر: ٦٢] ﴿يَرْكَبُهُمْ﴾ [الذاريات: ٣٩] بِمَنْ مَعَهُ لَأَنَّهُمْ قُوَّةٌ. ﴿تَرَكُّوْا﴾ [هود: ١١٣]: تَمِيلُوا. فَأَنكَرَهُمْ وَنَكَرَهُمْ وَاسْتَنَكَرَهُمْ وَاجِدٌ. ﴿يَهْرَعُونَ﴾ [هود: ٧٨]: يُسْرِعُونَ. ﴿دَابِرٌ﴾ [الحجر: ٦٦]: آخِرٌ. ﴿صَيِّمَةٌ﴾ [يس: ٢٩]: هَلَكَةٌ. ﴿لِلْمُتَوَكِّينَ﴾ [الحجر: ٥٧]: لِلنَّاطِقِينَ. ﴿لِبَطْرِيقٍ﴾ [الحجر: ٧٦]: لِبَطْرِيقِي.

3376. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ recited:

٣٣٧٦ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا

“Fahal mim-muddakir”

(Then is there any that will remember or receive admonition) (and avoid evil).
(V.54:15)

(17) CHAPTER. The Statement of Allāh

تعالى:

“And to Thamūd (people, We sent) their brother Ṣāliḥ ...” (V.7:73)

And His Statement:

“The dwellers of Al-Ḥijr (the rocky tract) denied.” (V.15:80)

Al-Ḥijr is the land of the tribe of Thamūd.

أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ ﷺ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ١٥].

[راجع: ٣٣٤١]

(١٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلِإِلَى

ثَمُودَ آفَاقُهُمْ صَالِحًا﴾ [هود: ٦١]

﴿كَذَّبَ أَصْحَابُ الْحِجْرِ﴾ [الحجر: ٨٠]:

الْحِجْرُ مَوْضِعُ ثَمُودَ. وَأَمَّا ﴿وَحَرَّتْ

حِجْرٌ﴾ [الأنعام: ١٣٨] حَرَامٌ، وَكُلُّ

مَمْنُوعٌ فَهُوَ حِجْرٌ، وَمِنْهُ ﴿حِجْرًا

تَحْجُرُونَ﴾. وَالْحِجْرُ: كُلُّ بِنَاءٍ بَنِيَتْهُ،

وَمَا حَجَرَتْ عَلَيْهِ مِنَ الْأَرْضِ فَهُوَ

حِجْرٌ وَمِنْهُ سُمِّيَ حَاطِمُ الْبَيْتِ حِجْرًا

كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ مِثْلُ قَتِيلٍ مِنْ

مَقْتُولٍ. وَيُقَالُ لِلْأَثْنَى مِنَ الْخَيْلِ:

حِجْرٌ، وَيُقَالُ لِلْعَقْلِ: حِجْرٌ وَحِجَى.

وَأَمَّا حِجْرُ الْيَمَامَةِ فَهُوَ الْمَنْزِلُ.

٣٣٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ

أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ:

سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الَّذِي عَقَرَ

النَّاقَةَ فَقَالَ: «فَأَنْتَدَبَ لَهَا رَجُلٌ دُو

عَزَّ وَمَنْعَهُ فِي قَوْمِهِ كَأَبِي زَمْعَةَ».

[انظر: ٤٩٤٢، ٥٢٠٤، ٦٠٤٢]

٣٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُسْكِينٍ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ

حَسَّانَ بْنِ حَيَّانَ أَبُو زَكَرِيَّا: حَدَّثَنَا

3377. Narrated ‘Abdullāh bin Zam’a رَضِيَ اللَّهُ عَنْهُما: I heard the Prophet ﷺ while referring to the person who killed the she-camel (of the Prophet Ṣāliḥ), saying, “The man who was appointed for doing this job was a man of honour and power in his nation like Abū Zam’a.”

3378. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: When Allāh’s Messenger ﷺ landed at Al-Ḥijr during the Ghazwa of Tabūk, he ordered his companions neither to drink nor to take water from its well. They said, “We have

already kneaded the dough with its water, and also filled our bags with its water.” On that, the Prophet ﷺ ordered them to throw away the dough and pour out the water.

سَلِيمَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ الْحِجْرَ فِي غَزْوَةِ تَبُوكَ أَمَرَهُمْ أَنْ لَا يَشْرَبُوا مِنْ بُئْرِهَا وَلَا يَسْتَقُوا مِنْهَا، فَقَالُوا: قَدْ عَجْنَا مِنْهَا وَاسْتَقَيْنَا، فَأَمَرَهُمْ أَنْ يَطْرَحُوا ذَلِكَ الْعَجِينَ وَيَهْرِيقُوا ذَلِكَ الْمَاءَ.

وَيُرَوَّى عَنْ سَبْرَةَ بْنِ مَعْبُدٍ وَأَبِي الشُّمُوسِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِالْقَاءِ الطَّلَامِ. وَقَالَ أَبُو ذَرٍّ: عَنْ النَّبِيِّ ﷺ: «مَنْ اعْتَجَنَ بِمَائِهِ». [انظر:

[٣٣٧٩]

3379. Narrated ‘Abdullāh bin ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا: The people landed at the land of Thamūd called *Al-Hijr* along with Allāh’s Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allāh’s Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Ṣāliḥ) used to drink.

٣٣٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ أَرْضَ ثَمُودَ الْحِجْرَ وَاسْتَقُوا مِنْ بُئْرِهَا وَاعْتَجَنُوا بِهِ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَهْرِيقُوا مَا اسْتَقُوا مِنْ بَيَارِهَا، وَأَنْ يَغْلِفُوا الْإِبِلَ الْعَجِينَ. وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبُئْرِ الَّتِي كَانَ تَرِدُهَا النَّاقَةُ. تَابَعَهُ أَصَامَةُ عَنْ نَافِعٍ. [راجع:

[٣٣٧٨]

3380. Narrated ‘Abdullāh (bin ‘Umar) رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ passed by (a place called) *Al-Hijr*, he said, “Do not enter the house of those who were unjust to themselves unless (you enter) weeping, lest

٣٣٨٠ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ

3383. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ was asked, "Who is the most honourable amongst the people?" He replied, "The one who fears Allāh and keeps his duty to Him". The people said, "We do not want to ask you about this." He said, "The most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalīl* (intimate friend)." The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the metal (origins) of the Arabs? People are like metals (of various natures and origins). The best in the Pre-Islāmic Period of Ignorance are the best in Islām, provided they comprehend (the religious knowledge)."

3384. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ said (to her), "Order Abū Bakr to lead the people in *Ṣalāt* (prayer)." She replied, "Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the *Ṣalāt*)." The Prophet ﷺ repeated the same order and she gave the same reply. The narrator, Shu'ba said that the Prophet ﷺ said on the third or fourth time: "You are (like) the female companions of Yūsuf (Joseph).⁽¹⁾ Order Abū Bakr to lead the *Ṣalāt* (prayer)."

٣٣٨٣ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْرَمَ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ لِلَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَأَكْرَمَ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنَ مَعَادِنَ الْعَرَبِ تَسْأَلُونَنِي؟ النَّاسُ مَعَادِنٌ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا».

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنِي عَبْدُهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ بِهَذَا. [راجع: ٣٣٥٣]

٣٣٨٤ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُرْوَةَ بَنَ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «مُرِّي أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ»، قَالَتْ: إِنَّهُ رَجُلٌ أَسِيفٌ مَتَى يَقُمْ مَقَامَكَ رَقًى. فَعَادَ فَعَادَتْ. قَالَ شُعْبَةُ: فَقَالَ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ: «إِنَّكَ صَوَاجِبُ يُوسُفَ، مُرُّوا أَبَا بَكْرٍ». [راجع: ١٩٨]

(1) (H. 3384) The women who cut their hands with their knives on looking at Yūsuf (Joseph), for they were fascinated and embarrassed by his beauty.

3385. Narrated Abū Mūsa: When the Prophet ﷺ fell ill, he said, "Order Abū Bakr to lead the people in *Ṣalāt* (prayer)." 'Āishah said, "Abū Bakr is a soft-hearted person." The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, "Order Abū Bakr (to lead the *Ṣalāt*)! You are (like) the female companions of Yūsuf (Joseph)." Consequently Abū Bakr led the people in *Ṣalāt* (prayer) in the lifetime of the Prophet ﷺ.

٣٣٨٥ - حَدَّثَنَا الرَّيْعُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: مَرِضَ النَّبِيُّ ﷺ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ كَذَّاءٌ، فَقَالَ مِثْلَهُ، فَقَالَتْ مِثْلَهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَإِنَّكَرَ صَوَاحِبُ يُونُسَ». فَأَمَّ أَبُو بَكْرٍ فِي حَيَاةِ النَّبِيِّ ﷺ، وَقَالَ حُسَيْنٌ عَنْ زَائِدَةَ: رَجُلٌ رَقِيقٌ. [راجع: ٦٧٨]

3386. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Save 'Ayyash bin Abī Rabi'a (from the unjust treatment of the infidels). O Allāh! Save Salama bin Hishām. O Allāh! Save Al-Walīd. O Allāh! Save the weak amongst the believers. O Allāh! Send Your punishment on (the tribe of) Muḍar. O Allāh! Let them suffer from years (of drought) similar to that inflicted during the lifetime of Yūsuf (Joseph)."

٣٣٨٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُونُسَ».

3387. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on Lout (Lot). Certainly he used to lean on a powerful support. If I were to stay in prison (for a period equal to) the stay of Yūsuf (Joseph) (in prison) and then the offer of freedom came to me, surely I would have accepted it."

٣٣٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَسْمَاءَ ابْنِ أَخِي جُوَيْرِيَةَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ الْمُسَبِّحِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ

يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي
السَّجْنِ مَا لَبْتُ يُوسُفَ ثُمَّ أَنَانِي
الدَّاعِي لِأَجَبْتُهُ». [راجع: ٣٣٧٢]

3388. Narrated Masrūq : I asked ‘Āishah’s mother Umm Rūmān, about the accusation forged against ‘Āishah . She said, “While I was sitting with ‘Āishah, an *Anṣārī* woman came to us and said, ‘Let Allāh condemn such and such person.’ I asked her, ‘Why do you say so?’ She replied, ‘For he has spread the (slandorous) story.’ ‘Āishah said, ‘What story?’ The woman then told her the story. ‘Āishah asked, ‘Have Abū Bakr and Allāh’s Messenger ﷺ heard about it?’ She said, ‘Yes.’ ‘Āishah fell down unconscious (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet ﷺ came and asked, ‘What is wrong with her?’ I said, ‘She has got fever because of a story which has been rumoured.’ ‘Āishah got up and said : By Allāh! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Ya‘qūb (Jacob) and his sons. ‘It is Allāh (Alone) Whose Help can be sought against that (lie) which you describe.’” (V.12:18)

“The Prophet ﷺ left and then Allāh revealed the Verses (concerning the matter), and on that ‘Āishah said, ‘Thanks to Allāh (only) and not to anybody else.’”

3389. Narrated ‘Urwa : I asked ‘Āishah رضي الله عنها, the wife of the Prophet ﷺ about the meaning of the following Verse : “(They

٣٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ :
أَخْبَرَنَا ابْنُ فَضِيلٍ : حَدَّثَنَا حُصَيْنٌ ،
عَنْ شَقِيقٍ ، عَنْ مَسْرُوقٍ قَالَ : سَأَلْتُ
أُمَّ رُومَانَ وَهِيَ أُمُّ عَائِشَةَ لَمَّا قِيلَ
فِيهَا مَا قِيلَ ، قَالَتْ : بَيْنَمَا أَنَا مَعَ
عَائِشَةَ جَالِسَتَانِ إِذْ وَلَجَتْ عَلَيْنَا امْرَأَةٌ
مِنَ الْأَنْصَارِ ، وَهِيَ تَقُولُ : فَعَلَ اللَّهُ
بِفُلَانٍ وَفَعَلَ ، قَالَتْ : فَقُلْتُ : لِمَ ؟
قَالَتْ : إِنَّهُ نَمَى ذِكْرَ الْحَدِيثِ . فَقَالَتْ
عَائِشَةُ : أَيُّ حَدِيثٍ ؟ فَأَخْبَرْتُهَا ،
قَالَتْ : فَسَمِعَهُ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ
ﷺ ؟ قَالَتْ : نَعَمْ ، فَخَرْتُ مَغْشِيًا
عَلَيْهَا ، فَمَا أَفَاقَتْ إِلَّا وَعَلَيْهَا حُمَى
بِنَافِضٍ . فَجَاءَ النَّبِيُّ ﷺ فَقَالَ : « مَا
لِهَذِهِ ؟ » قُلْتُ : حُمَى أَخَذَتْهَا مِنْ أَجْلِ
حَدِيثٍ تُحَدِّثُ بِهِ ، فَقَعَدْتُ فَقَالَتْ :
وَاللَّهِ لَئِنْ خَلَفْتُ لَا تُصَدِّقُونَنِي ، وَلَئِنْ
اعْتَذَرْتُ لَا تَعْذِرُونَنِي . فَمَنَلَنِي وَمَنَلَكُمْ
كَمَثَلٍ يَعْقُوبَ وَبَنِيهِ وَاللَّهُ الْمُسْتَعَانُ
عَلَى مَا تَصِفُونَ فَأَنْصَرَفَ النَّبِيُّ ﷺ
فَأَنْزَلَ اللَّهُ مَا أَنْزَلَ فَأَخْبَرَهَا ، فَقَالَتْ :
يَحْمَدُ اللَّهُ لَا يَحْمَدُ أَحَدٌ . [انظر :

[٤١٤٣ ، ٤٦٩١ ، ٤٧٥١]

٣٣٨٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ

إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ.

[راجع: ٣٣٨٢]

(20) CHAPTER. The Statement of Allāh

تعالى:

“And (remember) Ayyūb (Job), when he cried to his Lord: ‘Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.’” (V.21:83)

3391. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “While Ayyub (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, ‘O Ayyūb! Have I not given you enough so that you are not in need of what you see?’ He said, ‘Yes, O Lord! But I cannot dispense with Your Blessing’.”

(٢٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ

وَأَنْتَ أَزْكَمُ الرَّاحِمِينَ﴾ [الأنبياء: ٨٣]

﴿أَزْكَمُ﴾ [ص: ٤٢]: اضْرَبْ،

﴿يَكْضُونَ﴾ [الأنبياء: ١٢]: يَعْدُونَ.

٣٣٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:

أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي

هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ

قَالَ: «بَيْنَمَا أَيُّوبُ يَغْتَسِلُ غُرِيانًا خَرَّ

عَلَيْهِ رَجُلٌ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ

يَحْتِي فِي ثَوْبِهِ فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ،

أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى

يَا رَبِّ، وَلَكِنْ لَا غِنَى لِي عَنْ

بَرَكَتِكَ». [راجع: ٢٧٩]

(21) CHAPTER:

“And mention in the Book (this Qur’ān) Mūsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him to draw near to Us for a talk with him.” (Mūsa). (V.19:51, 52)

(٢١) بَابُ: ﴿وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ

إِذْ كُنَّا مَخْلُصًا وَكَانَ رَسُولًا نَبِيًّا﴾

وَنَدَيْنَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ

نَجِيًّا﴾ [٥١] كَلَّمَهُ يُقَالُ لِلوَاحِدِ

وَالْأَثْنَيْنِ، وَالْجَمِيعِ: نَجَّى. وَيُقَالُ:

﴿خَلَّصُوا نَجِيًّا﴾ [يوسف: ٨٠]:

اغْتَرَلُوا نَجِيًّا، وَالْجَمْعُ أَنْجِيَّةٌ،

يَتَنَجَّوْنَ. تَلَفَّفُ تَلَفَّمَ

٣٣٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي

عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: سَمِعْتُ

3392. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal, who was a Christian convert and used to read the Injeel (Gospel)

in Arabic. Waraqa asked (the Prophet ﷺ), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allāh sent to (the Prophet) Mūsa (Moses). Should I live till you receive the Divine Message, I will support you strongly." (See H. 3)

عُرْوَةَ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ النَّبِيُّ ﷺ إِلَى خَدِيجَةَ يَرْجُفُ فُؤَادَهُ، فَأَنْطَلَقَتْ بِهِ إِلَى وَرَقَةَ بْنِ نَوْفَلٍ وَكَانَ رَجُلًا تَنْصَرَّ يَقْرَأُ الْإِنْجِيلَ بِالْعَرَبِيَّةِ، فَقَالَ وَرَقَةُ: مَاذَا تَرَى؟ فَأَخْبَرَهُ فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى، وَإِنْ أَدْرَكَنِي يَوْمَكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. النَّامُوسُ: صَاحِبُ السِّرِّ الَّذِي يُظْلِعُهُ بِمَا يَسْتُرُهُ عَنْ غَيْرِهِ.

[راجع: ٣]

(22) CHAPTER. The Statement of Allāh

:عز وجل:

"And has there come to you the story of Mūsa (Moses)? When he saw a fire.. (up to).. in the sacred valley, *Tuwā*." (V.20:9-12)

(٢٢) **بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:**
﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى﴾ ① إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ② ﴿١٠﴾ إِلَى قَوْلِهِ: ﴿يَا لَوْ أَنِّي كُنْتُ هَدًى ③﴾ [طه: ٩-١٢] ﴿وَأَنَسْتُ ④﴾ [طه: ١٠]: أَبْصَرْتُ ﴿نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ ⑤﴾ الْآيَةَ.

قَالَ ابْنُ عَبَّاسٍ: ﴿الْمُقَدِّسُ﴾: الْمُبَارَكُ. ﴿طُوى﴾: اسْمُ الْوَادِي. ﴿سِيرَتُهَا﴾: حَالَتُهَا. وَ﴿الْأُنْثَى﴾: الْثَقْي. ﴿بِمَلِكِنَا﴾: بِأَمْرِنَا. ﴿هَوًى﴾: شَقِي. ﴿فَرِحْنَا﴾: إِلَّا مِنْ ذِكْرِ مُوسَى. ﴿رَدَّءَا﴾: كَيْ يَصْدَقْنِي، وَيُقَالُ: مُغِيثًا أَوْ مُعِينًا. يَبْطِشُ وَيَبْطِشُ، ﴿يَأْتِمُرُونَ﴾: يَتَشَاوِرُونَ وَالْجِدْوَةُ: قِطْعَةٌ غَلِيظَةٌ مِنَ الْحَشَبِ لَيْسَ لَهَا

لَهَبٌ، ﴿سَنَشُدُّ﴾: سَنُعِينُكَ. كُلَّمَا
عَزَزْتَ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَصْدًا.
وَقَالَ غَيْرُهُ: كُلَّمَا لَمْ يَنْطِقْ بِحَرْفٍ أَوْ
فِيهِ تَمْتَمَةٌ أَوْ قَافَاةٌ فَهِيَ عُقْدَةٌ.
﴿أَزْرَى﴾: ظَهَرِي. ﴿فَيَسْجُرُكُمْ﴾:
فِيهِلِكُكُمْ. ﴿الْمَثَلُ﴾: تَأْنِيثُ الْأَمْثَلِ.
يَقُولُ: بِدِينِكُمْ. يُقَالُ: خُذِ الْمَثَلِ،
خُذِ الْأَمْثَلِ. ﴿ثُمَّ أَتَوْا صَفًّا﴾. يُقَالُ:
هَلْ أَتَيْتِ الصَّفَّ الْيَوْمَ؟ يَعْنِي
الْمُصَلَّى الَّذِي يُصَلِّي فِيهِ.
﴿فَأَوْحَسَ﴾: أَضْمَرَ خَوْفًا فَذَهَبَتْ
الْوَاوُ مِنْ ﴿خِيفَةً﴾ لِكُسْرَةِ الْخَاءِ ﴿فِي
جُدُوعِ الْأَخْلِ﴾ عَلَى جُدُوعِ.
﴿حَظْبُكَ﴾: بِالْكَ. ﴿مِسَاسٌ﴾:
مَضْدَرٌ مَاسَهُ مِسَاسًا. ﴿لَنَسْفَنَّهُ﴾:
لَنَذْرِيبَنَّهُ. الصَّحَاءُ: الْحَرُّ. ﴿فُصِيصٌ﴾:
اتَّبَعِي أَثَرَهُ، وَقَدْ يَكُونُ أَنْ يَقْصُرَ
الْكَلَامُ ﴿نَحْنُ نَقْصُ عَلَيْكَ﴾. ﴿عَنْ
جُشْبٍ﴾: عَنْ بُعْدٍ، وَعَنْ جَنَابَةٍ وَعَنْ
اجْتِنَابٍ وَاحِدٌ. قَالَ مُجَاهِدٌ: ﴿عَلَى
قَدَرٍ﴾: مَوْعِدٌ. ﴿وَلَا نَبِيًّا﴾: لَا
تَضَعُنَا مَكَانًا سِوَى مُنْصَفٍ بَيْنَهُمْ.
﴿يَسَاسٌ﴾: يَابِسًا. ﴿مِنْ زِينَةِ الْقَوْمِ﴾
الْحُلِيِّ الَّذِي اسْتَعَارُوا مِنْ آلِ
فِرْعَوْنَ. ﴿فَقَذَفْنَاهَا﴾: أَلْقَيْتُهَا،
﴿الْفَقَّ﴾: صَنَعَ. ﴿فَنَسَى﴾ مُوسَى،
هُمْ يَقُولُونَهُ: أَخْطَأَ الرَّبَّ. ﴿أَلَا يَرْجِعُ
إِلَيْهِمْ قَوْلًا﴾ فِي الْعِجْلِ.

3393. Narrated Mālik bin Ša'sa'a: Allāh's Messenger ﷺ talked to his companions about his *Al-Isra* (Journey by Night). When he reached the fifth heaven, he met Harūn (Aaron). [Jibril (Gabriel) said to the Prophet ﷺ], "This is Harūn." The Prophet ﷺ said, "Jibril greeted and so did I, and he returned the greeting saying, 'Welcome, O pious brother and pious Prophet.'"

٣٣٩٣ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي بِهِ حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ فَإِذَا هَارُونُ قَالَ: «هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ».

تَابَعَهُ ثَابِتٌ وَعَبَادُ بْنُ أَبِي عَلِيٍّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٢٠٧]

(23) CHAPTER:

"And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said.. (up to).. a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar?" (V.40:28)

(٢٣) بَابُ: ﴿وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ﴾ إِلَى قَوْلِهِ: ﴿مُسْرِفٌ كَذَّابٌ﴾

(24) CHAPTER. The Statement of Allāh تعالى:

"Has there come to you the story of Mūsa (Moses)?" (V.79:15)

And Allāh's Statement:

"...And to Moses Allāh spoke directly." (V.4:164)

(٢٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى﴾ [طه: ٩] ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

3394. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the night of my *Al-Isra* (Journey by Night) (to the heavens), I saw (the Prophet) Mūsa (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of *Shanū'a*; and I saw 'Īsā (Jesus) who was of average height with red face as if he had just come out of a bathroom. And I resemble

٣٣٩٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِي: «رَأَيْتُ مُوسَى

Prophet Ibrāhīm (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibrīl (Gabriel) said, 'Drink whichever you like.' I took the milk and drank it. Jibrīl said, 'You have accepted what is natural (True Religion i.e., Islām), and if you had taken the wine, your followers would have gone astray'."

وَإِذَا رَجُلٌ ضَرَبَ رَجُلٌ كَأَنَّهُ مِنْ
رَجَالِ شَنْوَةَ، وَرَأَيْتُ عَيْسَى إِذَا هُوَ
رَجُلٌ رُبْعُهُ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ
دِيمَاسٍ، وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ بِهِ ثُمَّ
أُتِيتُ بِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي
الْآخَرِ خَمْرٌ فَقَالَ: اشْرَبْ أَيُّهُمَا
شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ:
أَخَذْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ
الْخَمْرَ غَوَتْ أُمَّتُكَ. [انظر: ٣٤٣٧،

[٥٦٠٣، ٥٥٧٦، ٤٧٠٩]

3395. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "One should not say that I am better than Yūnus (Jonah) bin Mattā." So, he mentioned his father Mattā.

٣٣٩٥ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ:
حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي
لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ
مَتَّى»، وَنَسَبَهُ إِلَى أَبِيهِ. [انظر: ٣٤١٣،

[٧٥٣٩، ٤٦٣٠]

3396. The Prophet ﷺ mentioned the night of his *Al-Isra* (Journey by Night to the heavens) and said, "The Prophet Mūsa (Moses) was brown, and tall person as if from the people of the tribe of *Shanū'a*. 'Isā (Jesus) was a curly-haired man of moderate height." He also mentioned Mālik, the gate-keeper of the (Hell) Fire, and *Ad-Dajjāl*.

٣٣٩٦ - وَذَكَرَ النَّبِيُّ ﷺ لَيْلَةَ
أُسْرِيَ بِهِ فَقَالَ: «مُوسَى آدَمُ طَوَالٌ
كَأَنَّهُ مِنْ رَجَالِ شَنْوَةَ، وَقَالَ: عَيْسَى
جَعْدٌ مَرْبُوعٌ». وَذَكَرَ مَالِكًا خَازِنَ
النَّارِ، وَذَكَرَ الدَّجَالَ. [راجع: ٣٢٣٩]

3397. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ came to Al-Madīna, he found (the Jews) observing fasting on the day of '*Āshūra*' (i.e., 10th of Muḥarram). They used to say: "This is a great day on which Allāh saved Mūsa (Moses) and drowned the

٣٣٩٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَيُّوبُ
السَّخْتِيَانِيُّ، عَنِ ابْنِ سَعِيدٍ بْنِ جُبَيْرٍ،
عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

folk of Fir'aun (Pharaoh). Mūsa observed the fast on this day, as a sign of gratitude to Allāh." The Prophet ﷺ said, "I am closer to Mūsa than they." So, he observed the fast (on that day) and ordered (the Muslims) to observe fasting on that day.

(25) CHAPTER. The Statement of Allāh

نعالى :

"And We appointed for Mūsa (Moses) thirty nights... (up to)... And I am the first of the believers' (V.7:142,143)

عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا يَعْنِي يَوْمَ عَاشُورَاءَ فَقَالُوا : هَذَا يَوْمٌ عَظِيمٌ ، وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى ، وَأُغْرِقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَى شُكْرًا لِلَّهِ . فَقَالَ : «أَنَا أَوْلَى بِمُوسَى مِنْهُمْ» فَصَامَهُ ، وَأَمَرَ بِصِيَامِهِ . [راجع : ٢٠٠٤]

(٢٥) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً﴾ إِلَى قَوْلِهِ : ﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾ [الأعراف : ١٤٣]

يُقَالُ : دَكَّهُ : زَلَزَلَهُ . ﴿ثَدَّكَأٌ﴾ : فَدَكِكُنْ ، جَعَلَ الْجِبَالَ كَالْوَاحِدَةِ . كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ : ﴿أَنَّ السَّكُونِ وَالْأَرْضِ كَانَا رَتْقًا﴾ [الأنبياء : ٣٠] وَلَمْ يَقُلْ : كُنْ رَتْقًا مُلْتَصِقَتَيْنِ . ﴿وَأَشْرَبُوا﴾ : ثَوَّبَ مُشَرَّبٌ : مَضْبُوعٌ . قَالَ ابْنُ عَبَّاسٍ : ﴿فَأَنجَسَتْ﴾ : انْفَجَرَتْ . ﴿وَإِذْ نَفَقْنَا الْجِبَلِ﴾ : رَفَعْنَا .

3398. Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "People will be struck with unconsciousness on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsa (Moses) holding one of the pillars of Allāh's Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at the Tūr (mountain) which he received (on the earth)."

٣٣٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عمرو بن يحيى عن أبيه ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «النَّاسُ يَضَعُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِي بِضَعْفَةِ الطُّورِ؟» .

[راجع : ٢٤١٢]

3399. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Were it not for Banī Isrā'el, meat would not decay; and were it not for Hawwa (Eve), no woman would ever betray her husband."⁽¹⁾

[See *Hadīth* No. 3330]

٣٣٩٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْلَا بَنُو إِسْرَائِيلَ لَمْ يَخْتَرْ اللَّحْمُ، وَلَوْلَا حَوَاءُ لَمْ تَخْنُ أَثْنَى زَوْجَهَا الدَّهْرَ».

(26) CHAPTER. Torrential flood.

(Explanation of few Arabic words not translated.)

(٢٦) بَابُ طُوفَانٍ مِنَ السَّيْلِ، وَيُقَالُ لِلْمَوْتِ الْكَثِيرِ: طُوفَانٌ. ﴿وَالْقَمَلُ﴾: الْحُمَانُ يُشَبِّهُ صِغَارَ الْحَلَمِ. ﴿حَقِيقٌ﴾: حَقٌّ. ﴿سُقِطٌ﴾: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ.

(27) CHAPTER. The story of Al-Khidr with Mūsa (Moses) عَلَيْهِمَا السَّلَام .

3400. Narrated Ibn 'Abbās that he differed with Al-Hur bin Qais Al-Fazārī regarding the companion of Moses. Ibn 'Abbās said that he was Al-Khidr. Meanwhile Ubai bin Ka'b passed by them and Ibn 'Abbās called him saying, "My friend and I have differed regarding Mūsa's companion whom Mūsa asked the way to meet. Have you heard Allāh's Messenger ﷺ mentioning something about him?" He said, "Yes, I heard Allāh's Messenger ﷺ saying, 'While Mūsa was sitting in the company of some Isrā'elites, a man came and asked (him): Do you know anyone who is more learned than you? Mūsa replied: No. So, Allāh sent the Divine Revelation to Mūsa: 'Yes, Our slave, Khidr (is more learned

(٢٧) بَابُ حَدِيثِ الْخَضِرِ مَعَ مُوسَى عَلَيْهِمَا السَّلَام

٣٤٠٠ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى، قَالَ ابْنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لَفْيِهِ، هَلْ

(1) (H. 3399) (A) Isrā'elites stored the meat which Allāh provided them with, though they were ordered not to do so, therefore Allāh caused the meat to decay. (B) Hawwa (Eve) tempted her husband (Ādam) to eat from the forbidden tree, and by doing so, she cheated him.

than you).’ Mūsa asked how to meet him (i.e., Khiḍr). So, the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa said to him: Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it. Mūsa said: That was what we were seeking after. And both of them returned, following their footmarks and found Khiḍr; and what happened further to them, is mentioned in Allāh’s Book (the Qur’ān).”

سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟
قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمُ مِنْكَ؟ قَالَ: لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى: بَلَى، عَبْدُنَا خَضِرٌ. فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ. فَجَعَلَ لَهُ الْحُوتُ آيَةً. وَقِيلَ لَهُ: إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ يَتَّبِعُ الْحُوتَ فِي الْبَحْرِ. فَقَالَ لِمُوسَى فَتَاهُ: أَرَأَيْتَ إِذْ أَوْثْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ. فَقَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ فِي كِتَابِهِ».

[راجع: ٧٤]

3401. Narrated Sa’id bin Jubair: I said to Ibn ‘Abbās, “Nauf Al-Bikālī claims that Mūsa, the companion of Al-Khiḍr was not Mūsa (the Prophet) of the Children of Isrāel, but some other Mūsa.” Ibn ‘Abbās said, “Allāh’s enemy (i.e., Nauf) has told a lie. Ubai bin Ka’b told us that the Prophet ﷺ said, ‘Once Mūsa stood up and addressed Banī Isrāel. He was asked who was the most learned man amongst the people. He said, ‘I.’ Allāh admonished him as he did not attribute absolute knowledge to Him (Allāh). So, Allāh said to him, ‘Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.’ Mūsa said, ‘O my Lord! How can I meet him?’ Allāh said, ‘Take a fish and put it in a basket and you will

٣٤٠١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيِّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أَبِي بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ «أَنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ

find him at the place where you will lose the fish.' Mūsa took a fish and put it in a basket and proceeded along with his boy-servant, Yūsha' bin Nūn, till they reached the rock where they laid their heads (i.e., lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

'It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet ﷺ pointed out this arch with his hands). They travelled the rest of the night, and the next day. Mūsa said to his boy-servant, 'Bring us our early meal; indeed, we have suffered much fatigue in this journey of ours.' Mūsa did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy-servant said to him, 'Do you know that when we betook ourselves to the rock, I indeed forgot the fish, and none but Satan made me forget to remember it. It took its course into the sea in a strange way?' So there was a tunnel for the fish and for them (Mūsa and his servant) there was astonishment. Mūsa said, 'That is what we have been seeking.' So, both of them went back retracing their footsteps till they reached the rock. There they saw a man lying covered with a garment. Mūsa greeted him and he replied saying, "Is there such a greeting in your land?" Mūsa said, 'I am Mūsa.' The man asked, 'Mūsa of Banī Isrā'el?' Mūsa said, 'Yes, I have come to you so that you may teach me something of that knowledge which you have been taught (by Allāh).' He said, 'O Mūsa! I have some of the knowledge of Allāh, which Allāh has taught me, and which you do not know, while you have some of the knowledge of Allāh which Allāh has taught you and which I do not know.' Mūsa asked, 'May I follow you?' He said, 'But you will not be able to remain

الْعِلْمَ إِلَيْهِ، فَقَالَ لَهُ: بَلَى، لِي عَبْدٌ بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ: أَيُّ رَبِّ، وَمَنْ لِي بِهِ؟ - وَرُبَّمَا قَالَ سُفْيَانُ: أَيُّ رَبِّ، وَكَيْفَ لِي بِهِ؟ - قَالَ: تَأْخُذُ حُوتًا، فَتَجْعَلُهُ فِي مِكْتَلٍ حَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ نَمَّ وَرُبَّمَا قَالَ: فَهُوَ نَمَّةٌ - وَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَفَتَاهُ يَوْشَعَ بْنُ نُونٍ حَتَّى أَتَيَا الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا. فَرَقَدَ مُوسَى وَاضْطَرَبَ الْحُوتُ فَخَرَجَ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، فَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةَ الْمَاءِ فَصَارَ مِثْلَ الطَّاقِ فَقَالَ هُكَذَا مِثْلُ الطَّاقِ، فَاَنْطَلَقَا يَمْشِيَانِ بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمَهُمَا حَتَّى إِذَا كَانَ مِنَ الْعَدِ قَالَ لِفَتَاهُ: أَتَيْنَا عِدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ حَيْثُ أَمَرَهُ اللَّهُ. قَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا. فَكَانَ لِلْحُوتِ سَرَبًا وَلَهُمَا عَجَبًا، قَالَ لَهُ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا. رَجَعَا يَقْضِيَانِ آثَارَهُمَا حَتَّى أَتَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًى خُوبٍ فَسَلَّمَ مُوسَى فَرَدَّ عَلَيْهِ فَقَالَ:

patient with me, for how can you be patient about things which you know not?' (Mūsa said, 'You will find me, if Allāh will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khiḍr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khiḍr said to Mūsa, 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khiḍr took an adze and plucked a plank, and Mūsa did not notice it till he had plucked a plank with the adze. Mūsa said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khiḍr replied, 'Did I not tell you that you would not be able to have patience with me?' Mūsa replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).' So, the first excuse of Mūsa was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khiḍr took hold of the boy's head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsa said to him, 'Have you killed an innocent person who has not killed any person? You have really done an horrible thing.' Al-Khiḍr said, 'Did I not tell you that you would not be able to have patience with me?' Mūsa said, 'If I ask you about anything after this, keep me

وَأَتَى بِأَرْضِكَ السَّلَامُ، قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ أَتَيْتَكَ لِتُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا. قَالَ: يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ اللَّهُ لَا تَعْلَمُهُ، وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لَا أَعْلَمُهُ قَالَ: هَلْ أَتَبَعْتُكَ؟ قَالَ: ﴿قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ١٧ ﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ، خَبْرًا﴾ ١٨ ﴿إِلَى قَوْلِهِ: ﴿إِمْرًا﴾﴾ فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ فَمَرَّتْ بِهِمَا سَفِينَةٌ كَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْحَضِرَ فَحَمَلُوهُ بِغَيْرِ نَوْلٍ. فَلَمَّا رَكِبَا فِي السَّفِينَةِ جَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي الْبَحْرِ نَقْرَةً أَوْ نَقْرَتَيْنِ، قَالَ لَهُ الْحَضِرُ: يَا مُوسَى، مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ بِمَنْقَارِهِ مِنَ الْبَحْرِ، إِذْ أَخَذَ الْفَأْسَ فَتَرَعَ لَوْحًا فَلَمْ يَقْضَ مُوسَى إِلَّا وَقَدْ قَلَعَ لَوْحًا بِالْقَدُومِ، فَقَالَ لَهُ مُوسَى: مَا صَنَعْتَ؟ قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَحَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا. قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا. فَكَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا. فَلَمَّا خَرَجَا

not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khidr repaired it just by touching it with his hands). (Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khidr passed his hands over the wall upwards.) Mūsa said, 'These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khidr said, 'This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient.' The Prophet ﷺ added, "We wished that Mūsa could have remained patient by virtue of which Allāh might have told us more about their story." (Sufyān, the subnarrator, said that the Prophet ﷺ said, "May Allāh bestow His Mercy on Mūsa! If he had remained patient, we would have been told further more about their case.")

مَنْ الْبَحْرِ مَرُّوا بِغُلَامٍ يَلْعَبُ مَعَ الصَّيَّانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَقَلَعَهُ بِيَدِهِ هَكَذَا، - وَأَوْمَأَ سُفْيَانُ بِأَطْرَافِ أَصَابِعِهِ كَأَنَّهُ يَقْطِفُ شَيْئًا - فَقَالَ لَهُ مُوسَى: أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا؟ قَالَ: أَلَمْ أَقُلْ لَكَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قَالَ: إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا، فَاذْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ - مَائِلًا أَوْمَأَ بِيَدِهِ هَكَذَا، وَأَشَارَ سُفْيَانُ كَأَنَّهُ يَمْسَحُ شَيْئًا إِلَى فَوْقٍ، فَلَمْ أَسْمَعْ سُفْيَانُ يَذْكُرْ مَائِلًا إِلَّا مَرَّةً - قَالَ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّقُونَا عَمَدَتْ إِلَى حَائِطِهِمْ، لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ أَجْرًا؟ قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأَبِّتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا قَالَ النَّبِيُّ ﷺ: «وَدِدْنَا أَنْ مُوسَى كَانَ صَبَرَ فَقَصَّ اللَّهُ عَلَيْنَا مِنْ خَبَرِهِمَا» قَالَ سُفْيَانُ: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى لَوْ كَانَ صَبَرَ يَقْصُ عَلَيْنَا مِنْ أَمْرِهِمَا» قَالَ: وَفَرَأَ ابْنُ عَبَّاسٍ (أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا) (وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ) ثُمَّ قَالَ لِي سُفْيَانُ: سَمِعْتُهُ

مِنْهُ مَرَّتَيْنِ وَحَفِظَتْهُ مِنْهُ، قِيلَ لِسُفْيَانَ:
حَفِظَتْهُ قَبْلَ أَنْ تَسْمَعَهُ مِنْ عَمْرِو أَوْ
تَحَفِّظَتْهُ مِنْ إِنْسَانٍ؟ فَقَالَ: مِمَّنْ
أَتَحَفِّظُهُ؟ وَرَوَاهُ أَحَدٌ عَنْ عَمْرِو
غَيْرِي، سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ أَوْ ثَلَاثًا
وَحَفِظَتْهُ مِنْهُ. [راجع: ٧٤]

3402. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
The Prophet ﷺ said, "Al-Khidr⁽¹⁾ was
named so, because if he sat over a barren
white land, it turned green with plantation
after (his) sitting over it."

٣٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ
الْأَصْبَهَانِيُّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ
مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ
عَلَى قَرْوَةٍ بَيِّضَاءَ فَإِذَا هِيَ تَهْتَرُ مِنْ
خَلْفِهِ خَضِرَاءَ». قَالَ الْحَمَوِيُّ: قَالَ
مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَطَرٍ الْفَرِيرِي:
حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ عَنْ سَفْيَانَ
بَطُولُهُ.

(28) CHAPTER.

(٢٨) بَابٌ:

3403. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
Allāh's Messenger ﷺ said, "It was said to
Banī Isrā'el, 'Enter the gate (of the town)
bowing with humility (prostrating yourselves)
and saying: Repentance.' But they changed
the word and entered the town crawling on
their buttocks and saying: 'A grain in Sha'ra
(a spike or a hair).'"⁽²⁾ (See H. 4479)

٣٤٠٣ - حَدَّثَنِي إِسْحَاقُ بْنُ
نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ
مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ:
﴿وَادْخُلُوا أَبْابَ سَجْدًا وَقُولُوا حَطَّةٌ﴾
فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِمِمْ
وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ». [انظر:

[٤٤٧٩، ٤٦٤١]

(1) (H. 3402) The word '*Khidr*' in Arabic related to the word '*Akhdar*' which means green.
(2) (H. 3403) They disobeyed Allāh both in action and in word. Thus, Allāh punished them severely by sending on them an epidemic of plague disease. [See *Tafsir At-Tabari*. (V. 2:59).]

3404. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrā'el annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Banī Isrā'el who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh تَعَالَى said in His Statement:

'O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.' (V.33:69)

٣٤٠٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلًا حَيًّا سِتِيرًا لَا يَرَى مِنْ جِلْدِهِ شَيْءٍ اسْتَحْيَاءَ مِنْهُ، فَأَذَاهُ مِنْ أَذَاهِ مَنْ بَنِي إِسْرَائِيلَ، فَقَالَ: مَا يَسْتَتِرُ هَذَا السَّتِيرُ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ، وَإِمَّا آفَةٌ. وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَا يَوْمًا وَخَذَهُ فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرٌ، ثَوْبِي حَجَرٌ، حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ غُرِيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ وَأَبْرَأَهُ مِمَّا يَقُولُونَ. وَقَامَ حَجَرٌ فَأَخَذَ بِثَوْبِهِ فَلَيْسَهُ وَطْفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ

وَجِيهًا ﴿٦٩﴾»، [راجع: ٢٧٨]

3405. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: Once, the Prophet ﷺ distributed something (among his followers). A man said, "This

٣٤٠٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ قَالَ:

distribution has not been done (with justice) seeking Allāh's Countenance." I went to the Prophet ﷺ and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was harmed more (in a worse manner) than this; yet he endured patiently."

(29) CHAPTER. Allāh's Statement :

"...And they came upon a people devoted to some of their idols (in worship)..." (V.7:138)

3406. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were with Allāh's Messenger ﷺ picking *Al-Kabāth* (the fruits of the 'Arāk trees), and Allāh's Messenger ﷺ said, "Pick the black ones for they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets but was a shepherd."

(30) CHAPTER:

"And (remember) when Mūsa (Moses) said to his people: 'Verily, Allāh commands you that you slaughter a cow...'" (V.2:67) (Explanation of some Arabic words not translated).

سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ ﷺ قَسَمًا فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ: «يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبْرًا». [راجع: ٣١٥٠]

(٢٩) بَابُ: ﴿يَتَكُونُونَ عَلَى أَصْنَابٍ لَهُمْ﴾ [الأعراف: ١٣٨]
﴿مَتَرًا﴾: خُسْرَانٌ ﴿وَلِيَسْتَبْرُوا﴾:
لِيَدْمَرُوا، ﴿مَا عَلَوْا﴾ [الأعراف: ١٣٨]:
مَا غَلَبُوا.

٣٤٠٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ نَجْنِي الْكَبَاثَ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ أَطْيَبُهُ». قَالُوا: أَكُنْتَ تَرَعَى الْعَنَمَ؟ قَالَ: «وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا؟». [انظر: ٥٤٥٣]

(٣٠) بَابُ: ﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ الْآيَةُ [البقرة: ٦٧]

قَالَ أَبُو الْعَالِيَةِ: عَوَانُ: النَّصْفُ بَيْنَ الْبَكْرِ وَالْهَرَمَةِ. ﴿فَاقْعُ﴾: صَافٍ.

﴿لَا دُولُ﴾: لَمْ يُدَلِّلْهَا الْعَمَلُ. ﴿ثُبُرُ الْأَرْضِ﴾: لَيْسَتْ بِدُولٍ تُشِيرُ الْأَرْضَ وَلَا تَعْمَلُ فِي الْحَرْبِ. ﴿مُسْلَمَةٌ﴾ مَنْ الْعُيُوبِ. ﴿لَا شَيْءَ﴾: بَيَاضَ صَفَرَاءَ. إِنْ شِئْتَ سَوْدَاءَ، وَيُقَالُ: صَفَرَاءَ، كَقَوْلِهِ: ﴿جِئْتُكَ صَفْرًا﴾. ﴿فَاذَرْتُمُ﴾: اخْتَلَفْتُمُ.

(٣١) بَابُ: وَفَاةُ مُوسَى وَذِكْرُهُ بَعْدُ

(31) CHAPTER. The death of Mūsa (Moses) and his remembrance after his death.

3407. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The angel of death was sent to Mūsa (Moses) عَلَيْهِ السَّلَام. When he came to Mūsa, Mūsa slapped him, (and spoiled one of his eyes). The angel returned to his Lord (Allāh) and said, "You have sent me to a slave who does not want to die." Allāh (restored his eye and) said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Mūsa said, "O Lord! What will happen after that?" Allāh replied, "Then death." Mūsa said, "Let it come now." Mūsa then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Hurairah added, "Allāh's Messenger ﷺ said, 'If I were there, I would show you his grave below the red sandhill on the side of the road'."

[See Vol. 2, *Ḥadīth* No. 1339]

٣٤٠٧ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ، قَالَ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَنْ تَوَرَّاهُ فَلَهُ بِمَا عَطَى يَدَهُ بِكُلِّ شَعْرَةٍ سَنَةٌ، قَالَ: أَيُّ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، قَالَ: فَسَأَلَ اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ».

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثُمَّ لَأَرَيْتُكُمْ قَبْرَهُ مِنْ جَانِبِ الطَّرِيقِ، تَحْتَ الْكُثَيْبِ الْأَحْمَرِ». قَالَ: وَأَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ قَالَ:

3408. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muḥammad ﷺ over all people!" The Jew said, "By Him Who has preferred Mūsa (Moses) over all people." The Muslim raised his hand and slapped the Jew, who came to the Prophet ﷺ to tell him what happened between him and the Muslim. The Prophet ﷺ said, "Don't give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted."

3409. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'You are Ādam whose mistake expelled you from Paradise.' Ādam said to him, 'You are Mūsa whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?'" Allāh's Messenger ﷺ said twice, "So, Ādam overpowered Mūsa."

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
٣٤٠٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّدًا ﷺ عَلَى الْعَالَمِينَ، فِي قَسَمٍ يُقْسِمُ بِهِ، فَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ الْيَهُودِيُّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ: «لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفَيِّقُ، فَإِذَا مُوسَى بَاطَشَ بِجَانِبِ الْعَرْشِ فَلَا أَذْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ اسْتَشْنَى اللَّهُ؟». [راجع: ٢٤١١]

٣٤٠٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اُخْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتُكَ خَطِيئَتِكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ ثُمَّ تَلَوْنِي عَلَى أَمْرِ

فُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟» فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى» مَرَّتَيْنِ.

[انظر: ٤٧٣٦، ٤٧٣٨، ٦٦١٤، ٧٥١٥]

3410. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ once came to us and said, “All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, ‘This is Mūsa (Moses) and his followers.’”

٣٤١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «عَرَضْتُ عَلَيَّ الْأُمَمَ وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَقِيلَ: هَذَا مُوسَى فِي قَوْمِهِ». [انظر: ٥٧٠٥، ٥٧٥٢، ٦٤٧٢، ٦٥٤١]

(32) CHAPTER. The Statement of Allāh تعالى:
“And Allāh has set forth an example for those who believe, the wife of Fir’aun (Pharaoh)... (up to)... and she was of the *Qānitīn* (i.e., obedient to Allāh).” (V.66:11,12)

(٣٢) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ﴾ إِلَى قَوْلِهِ: ﴿وَكَانَتْ مِنَ الْقَانِتِينَ﴾**
[التحریم: ١١، ١٢]

3411. Narrated Abū Mūsa رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsiya, Fir’aun’s (Pharaoh) wife; and Maryam (Mary), the daughter of ‘Imrān. And no doubt, the superiority of ‘Āishah to other women is like the superiority of *Tharīd* (i.e., a meat and bread dish) to other meals.”

٣٤١١ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ مُرَّةِ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ إِيمَرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [انظر: ٣٤٣٣، ٣٧٦٩، ٥٤١٨]

(33) CHAPTER.
“Verily, Qārūn (Korah) was of Mūsa’s

(٣٣) **بَابُ: ﴿إِنَّ قَارُونَ كَانَ مِنْ**

(Moses) people..." (V.28:76)

قَوْمِ مُوسَى ﴿[الفصل: ٧٦] الآية﴾
 ﴿لَتَنْوُوا﴾: لَتَثْقِلُ. قَالَ ابْنُ
 عَبَّاسٍ: ﴿أَوَّلَى الْقُوَّةِ﴾: لَا يَرْفَعُهَا
 الْعُضْبَةُ مِنَ الرِّجَالِ. يُقَالُ:
 ﴿الْفَرَجَيْنِ﴾ الْمَرَجَيْنِ. ﴿وَيَكَاذِبُ﴾
 اللَّهُ: ﴿مِثْلُ﴾ ﴿أَوَّلَمَ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ
 الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾ [الرعد: ٢٦]
 يُوسَعُ عَلَيْهِ وَيُضَيِّقُ.

(34) CHAPTER: The Statement of Allāh

نعالى:

"And to (the people of) Madyan (Midian),
 (We sent) their brother Shu'aib..."
 [V.11:84]

(٣٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِلَى
 مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾ [هود: ٨٤]
 إِلَى أَهْلِ مَدْيَنَ، لِأَنَّ مَدْيَنَ بَلَدٌ
 وَمِثْلُهُ ﴿وَسَلِّ الْقَرْيَةَ﴾ ﴿وَسَلِّ
 الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ﴾ يَعْنِي
 أَهْلَ الْقَرْيَةِ وَأَهْلَ الْعَيْرِ. ﴿وَرَأَيْكُمْ
 ظَهْرِيًّا﴾: لَمْ يَلْتَفِتُوا إِلَيْهِ، وَيُقَالُ إِذَا
 لَمْ تُقْضِ حَاجَتُهُ: ظَهَرَتْ حَاجَتِي،
 وَجَعَلْتَنِي ظَهْرِيًّا. قَالَ الظَّهْرِيُّ: أَنْ
 تَأْخُذَ مَعَكَ ذَابَّةً أَوْ وِعَاءً تَسْتَظْهِرُ بِهِ.
 مَكَانَتُهُمْ وَمَكَانُهُمْ وَاحِدٌ. ﴿يَعْنُوا﴾:
 يَعِيشُوا، ﴿تَأْسَ﴾: تَحْزَنُ، ﴿مَأْسَى﴾
 أَحْزَنٌ. وَقَالَ الْحَسَنُ: ﴿إِنَّكَ لَأَنْتَ
 الْحَلِيمُ الرَّشِيدُ﴾ يَسْتَهْزِئُونَ بِهِ. وَقَالَ
 مُجَاهِدٌ: لَيْكَةً: الْإِيكَةُ، ﴿يَوْمِ الظُّلَّةِ﴾:
 إِضْلَالُ الْعَذَابِ عَلَيْهِمْ.

(35) CHAPTER: The Statement of Allāh

نعالى:

"And verily, Yūnus (Jonah) was one of the
 Messengers... (up to)... and he had done an
 act worthy of blame." (V.37:139-148)

(٣٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ
 يُوسُسَ لِمَنِ الْمَرْسَلِينَ﴾ ﴿١٣٩﴾ إِلَى قَوْلِهِ:
 ﴿وَهُوَ مُلِيمٌ﴾ قَالَ مُجَاهِدٌ: مُذْنِبٌ.
 الْمَسْحُونُ: الْمُوقَرُّ ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ

الْمُسْتَجِيبِ ﴿١٣٢﴾ الْآيَةَ ﴿فَبَدَّلْنَاهُ بِالْعَرَاءِ﴾، بِوَجْهِ الْأَرْضِ ﴿وَبَدَّلْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ﴾ ﴿١٣٥﴾ وَأَلْتَمْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٣٦﴾ مِّنْ غَيْرِ ذَاتِ أَمْثَلِ الدَّبَاءِ وَنَحْوِهِ. ﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ ﴿١٣٧﴾ فَتَمَنَّوْا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٣٨﴾

3412. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "None of you should say that I am better than Yūnus (Jonah)." Musaddad added, "Yūnus bin Matta."

٣٤١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْأَعْمَشُ ح. وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: إِنِّي خَيْرٌ مِنْ يُونُسَ». زَادَ مُسَدَّدٌ: «يُونُسَ بْنِ مَتَّى».

[انظر: ٤٦٠٣، ٤٨٠٤]

3413. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "No slave (of Allāh) should say that I am better than Yūnus (Jonah) bin Mattā." So, the Prophet ﷺ mentioned his father's name with his name.

٣٤١٣ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»، وَنَسَبَهُ إِلَى أَبِيهِ. [راجع: ٣٣٩٥]

3414. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Once, while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Mūsa (Moses) superiority over all human beings!" Hearing him, an Anṣārī man got up and slapped him on his face and said, "You say: By Him Who gave Mūsa superiority over all human beings although the Prophet

٣٤١٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا يَهُودِيٌّ يَعْزُضُ سِلْعَتَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ، فَقَالَ: لَا وَالَّذِي اصْطَفَى

(Muḥammad) ﷺ is present amongst us!" The Jew went to the Prophet ﷺ and said, "O Abul-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet ﷺ asked the other, "Why have you slapped him on his face". He told him the whole story. The Prophet ﷺ became angry till anger appeared on his face, and said, "Don't give superiority to any Prophet amongst Allāh's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allāh will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Mūsa holding Allāh's Throne. I will not know whether the unconsciousness which Mūsa received on the Day of Tūr has been sufficient for him, or he has got up before me."

3415. The Prophet ﷺ added: "And I do not say that there is anybody who is better than Yūnus (Jonah) bin Mattā."

3416. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "None should say that I am better than Yūnus (Jonah) bin Mattā."

(36) CHAPTER. The Statement of Allāh تعالى: "And ask them (O Muḥammad ﷺ) about the town that was by the sea, when they transgressed in the matter of the Sabbath."⁽¹⁾

مُوسَى عَلَى الْبَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَامَ فَلَطَمَ وَجْهَهُ وَقَالَ: تَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، وَالنَّبِيُّ ﷺ بَيْنَ أَظْهَرِنَا؟ فَذَهَبَ إِلَيْهِ فَقَالَ: أَبَا الْقَاسِمِ، إِنَّ لِي ذِمَّةً وَعَهْدًا، فَمَا بَالُ فُلَانٍ لَطَمَ وَجْهِي؟ فَقَالَ: «لَمْ لَطَمْتُ وَجْهَهُ؟» فَذَكَرَهُ فَغَضِبَ النَّبِيُّ ﷺ حَتَّى رُبِّي فِي وَجْهِهِ ثُمَّ قَالَ: «لَا تَفْضُلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَضَعُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَأَكُونُ أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى آجِدٌ بِالْعَرْشِ، فَلَا أُدْرِي أَحُوسِبُ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَمْ بُعِثَ قَبْلِي؟». [راجع: ٢٤١١]

٣٤١٥ - «وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى». [انظر: ٤٨٠٥، ٤٦٣١، ٤٦٠٤، ٣٤١٦]

٣٤١٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٣٤١٥]

(٣٦) بَابُ قَوْلِهِ تَعَالَى «وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَمْدُونَ فِي السَّبْتِ»

(1) (Ch. 36) Fishing was prohibited to Isrāēlites on the Sabbath day, and fish used to =

When their fish came to them openly on the Sabbath day, and did not come... (up to)... Be you monkeys, despised and rejected..." (V.7:163-166)

(37) CHAPTER. The Statement of Allāh تعالى:
 "And to David We gave the *Zabūr* (Psalms)..." (V.4:163)
 "And indeed We bestowed grace on Dāwūd (David) from Us (saying): 'O you mountains, glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him.... (up to) I am the All-Seer of what you do' (V.34:10,11)]

3417. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The reciting of the *Zabūr* (Psalms) was made easy for Dāwūd (David) عليه السلام. He used to order that his riding animals be saddled, and would finish reciting the *Zabūr* before they were saddled. And he would never eat except from the earnings of his manual work."

يَتَعَدُّونَ: يَتَجَاوَزُونَ فِي السَّبْتِ.
 ﴿إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا﴾ شَوَارِعَ، إِلَى قَوْلِهِ: ﴿كُونُوا قِرَدَةً خَاسِئِينَ﴾ [الأعراف: ١٦٣-١٦٦]

(٣٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَنبَأْنَا دَاوُدَ زَبُورًا﴾ الزَّبُرُ: الْكُتُبُ وَاجْتَدُهَا زَبُورٌ، زَبَرْتُ: كَتَبْتُ. ﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجْعَالُ آوِي مَعَهُ﴾ قَالَ مُجَاهِدٌ: سَبَّحِي مَعَهُ ﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجْعَالُ آوِي مَعَهُ وَالطَّلِيدُ وَالنَّارُ لَهُ الْحَدِيدُ﴾ أَنْ أَعْمَلَ سَبْعَتِ وَقَدِرَ فِي السَّرَدِ وَأَعْمَلُوا صَليحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿الدُّرُوعُ﴾ وَقَدِرَ فِي السَّرَدِ الْمَسَامِيرِ وَالْحَلَقِ، وَلَا تُرَقِّ الْمِسْمَارَ فَيَسْلَسَ وَلَا تُعْظَمَ فَيَنْقُصَمَ. ﴿أَفْنِغْ﴾: أَنْزِلْ. ﴿بَسْطَةٌ﴾: زِيَادَةٌ وَفَضْلًا، ﴿وَأَعْمَلُوا صَليحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [سبا: ١٠ - ١١].

٣٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَفَّفَ عَلَى دَاوُدَ عَلَيْهِ السَّلَامُ الْقُرْآنُ فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ، وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ». رَوَاهُ مُوسَى بْنُ عُقْبَةَ،

=come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allāh's Prohibitions, He said to them: "Be you monkeys." And so they were.

عَنْ صَفْوَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع:

٢٠٧٣]

3418. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: Allāh’s Messenger ﷺ was informed that I have said: “By Allāh, I will observe *Ṣaum* (fast) all the days and offer *Ṣalāt* (prayers) all the nights as long as I live.” On that, Allāh’s Messenger ﷺ asked me: “Are you the one who says: ‘I will observe *Ṣaum* (fast) all the days and offer *Ṣalāt* (prayer) all the nights as long as I live?’ ” I said, “Yes, I have said it.” He said, “You cannot do that. So, observe *Ṣaum* (fast) and do not fast (for a period). Offer *Ṣalāt* (prayer) and sleep. Observe *Ṣaum* (fast) for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year.” I said, “O Allāh’s Messenger! I can do more than this.” He said, “Observe *Ṣaum* (fast) on every third day. I said, “I can do more than that.” He said, “Fast on alternate days and this was the fasting of Dāwud (David) عليه السلام which is the best sort of observing fast.” I said, “O Allāh’s Messenger! I can do more than that.” He said, “There is nothing better than that.”

٣٤١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ
شِهَابٍ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ
وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ عَبْدَ
اللَّهِ ابْنَ عَمْرِو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا
قَالَ: أَخْبَرَ رَسُولُ اللَّهِ ﷺ أَنِّي أَقُولُ:
وَاللَّهِ لَا صُومَ النَّهَارَ وَلَا قُومَ اللَّيْلِ
مَا عِشْتُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:
«أَنْتَ الَّذِي تَقُولُ: وَاللَّهِ لَا صُومَ
النَّهَارَ وَلَا قُومَ اللَّيْلِ مَا عِشْتُ؟»
قُلْتُ: قَدْ قُلْتُهُ، قَالَ: «إِنَّكَ لَا
تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفِطِرْ، وَفُمْ
وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ
الْحَسَنَةَ بَعَشْرٍ أَمْثَالِهَا، وَذَلِكَ مِثْلُ
صِيَامِ الدَّهْرِ». فَقُلْتُ: إِنِّي أُطِيقُ
أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ، قَالَ:
«فَصُمْ يَوْمًا وَأَفِطِرْ يَوْمَيْنِ». قَالَ:
قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ،
قَالَ: «فَصُمْ يَوْمًا وَأَفِطِرْ يَوْمًا، وَذَلِكَ
صِيَامُ دَاوُدَ وَهُوَ أَعَدَلُ الصِّيَامِ.
قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْهُ يَا رَسُولَ
اللَّهِ، قَالَ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

[راجع: ١١٣١]

3419. Narrated ‘Abdullāh bin ‘Amr bin Al-Ās رضي الله عنه: The Prophet ﷺ said to me, “I have been informed that you offer

٣٤١٩ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى:
حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي

Ṣalāt (prayer) all the nights and observe *Ṣaum* (fast) all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So observe *Ṣaum* (fast) three days a month, for this will be the *Ṣaum* (fast) of a whole year." I said, "I find myself able to observe *Ṣaum* (fast) more." He said: "Then observe *Ṣaum* (fast) like the fasting of (the Prophet) Dāwūd (David) عليه السلام who used to fast on alternate days and would not flee on facing the enemy."

ثَابِتٌ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «أَلَمْ أَتَبَأْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» فَقُلْتُ: نَعَمْ، فَقَالَ: «فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتِ الْعَيْنُ وَنَفَهَتِ النَّفْسُ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَذَلِكَ صَوْمُ الدَّهْرِ أَوْ كَصَوْمِ الدَّهْرِ». قُلْتُ: إِنِّي أُجِدُنِي - قَالَ يَسْعَرُ: يَغْنِي قُوَّةٌ - قَالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا لَاقَى».

[راجع: ١١٣١]

(38) CHAPTER. The most beloved *Ṣalāt* (prayer) to Allāh was the *Ṣalāt* (prayer) of (the Prophet) Dāwūd (David), and the most beloved *Ṣaum* (fasting) to Allāh was the *Ṣaum* (fast) of (the Prophet) Dāwūd. He used to sleep the (first half) of the night and offer *Ṣalāt* (prayer) for one-third of it and sleep one-sixth of it, and he used to observing fasting on alternate days.

‘Āishah said, “When the Prophet ﷺ was in my house, he always slept before dawn [after performing the night *Ṣalāt* (prayer)].”

3420. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: Allāh’s Messenger ﷺ said to me, “The most beloved *Ṣaum* (fasting) to Allāh was the *Ṣaum* (fast) of (the Prophet) Dāwūd (David) who used to observe *Ṣaum* (fast) on alternate days. And the most beloved *Ṣalāt* (prayer) to Allāh was the *Ṣalāt* (prayer) of Dāwūd who used to sleep for (the first) half of the night and offer *Ṣalāt* (prayer) for 1/3 of it and (again) sleep for a sixth of it.”

(٣٨) بَابُ: أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ، وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا.

قَالَ عَلِيٌّ، وَهُوَ قَوْلُ عَائِشَةَ: مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا.

٣٤٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ الثَّقَفِيِّ: سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا. وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ

وَيَقُومُ ثَلَاثَهُ وَيَنَامُ سُدُسَهُ.

[راجع: ١١٣١]

(39) CHAPTER. The Statement of Allāh تعالى:
 "...And remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)... (up to)... And sound judgement in speech and decision."
 (V.38:17-20)

(٣٩) بَابُ: ﴿وَأَذْكُرْ عَبْدَنَا دَاوُدَ ذَا أَلَيْدٍ إِنَّهُ أَوَّابٌ﴾ إِلَى قَوْلِهِ: ﴿وَفَصَّلَ الْخُطَابِ﴾:

قَالَ مُجَاهِدٌ: الْفَهْمُ فِي الْقَضَاءِ ﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ﴾ إِلَى ﴿وَلَا تُشْطِطْ﴾: لَا تُسْرِفْ ﴿إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَرَعَ مِنْهُمْ قَالُوا لَا نَحْفَ خَصْمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ﴾ إِنَّ هَذَا أَخِي لَمْ يَسْعَ وَشَعُونَ نَجَّةً وَلِي نَجَّةً وَجِدَّةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿يُقَالُ لِلْمَرْأَةِ: نَعَجَةٌ، وَيُقَالُ لَهَا أَيْضًا: شَاةٌ، وَلِي نَجَّةً وَجِدَّةً فَقَالَ أَكْفَلْنِيهَا مِثْلُ: وَكَفَّلَهَا زَكِيًّا﴾ ضَمَّهَا ﴿وَعَزَّنِي: غَلَبَنِي، صَارَ أَعَزَّ مِنِّي، أَعَزَّزْتُهُ جَعَلْتُهُ عَزِيزًا﴾ فِي الْخِطَابِ يُقَالُ: الْمَحَاوَرَةُ، ﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجِيكَ إِيَّايَ عَاجِلًا وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ الشُّرَكَاءِ لِبَنِيِّ﴾ إِلَى قَوْلِهِ: ﴿أَنَّمَا فَنَنَّهُ﴾ قَالَ ابْنُ عَبَّاسٍ: اخْتَبَرْنَاهُ. وَقَرَأَ عُمَرُ (فَتَنَاهُ) بِشَدِيدِ النَّاءِ ﴿فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾ [ص: ١٧ - ٢٤].

3421. Narrated Mujāhid: I asked Ibn 'Abbās, "Should we perform a prostration on reciting *Sūrat Ṣād*?" He recited (the *Sūrah*) including: "...And among his progeny, Dāwūd (David), Sulaimān

٣٤٢١ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا سَهْلُ ابْنِ يُونُسَ قَالَ: سَمِعْتُ الْعَوَّامَ، عَنْ مُجَاهِدٍ قَالَ: قُلْتُ لَابْنِ

(Solomon) ... (up to)... so follow their guidance...' (V.6:84-91)

And then he said, "Your Prophet ﷺ is amongst those people who have been ordered to follow them (i.e., the preceding Messengers)."

3422. Narrated Ibn 'Abbās رضي الله عنهما: The prostration in *Sūrat Ṣād* is not amongst the compulsory prostrations, though I saw the Prophet ﷺ prostrating on reciting it.

(40) CHAPTER.

The Statement of Allāh تعالى: "And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)." (V.38:30)

And His Statement: "and bestow upon me a kingdom such as shall not belong to any other after me..." (V.38:35)

And His Statement: "They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon)..." (V.2:102)

And His Statement: "And to Sulaimān (We subjected) the wind, its morning (stride from sunrise till midday) was a month's (journey), and its afternoon (stride from midday till the decline of the sun to sunset), was a month's (journey, i.e., in one day he could travel two months journey.) And We caused a fount of (molten) brass to flow for him; and there were jinn that worked in front of him by the Leave of his Lord; and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for

عَبَّاسٍ: أَنَسَجُدُ فِي صَرْ؟ فَقَرَأَ ﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾ حَتَّى أَتَى ﴿فَهَدَاهُمْ أَفْتَدَهُ﴾ فَقَالَ: نَبِيَّكُمْ ﷺ مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ. [انظر:

[٤٦٣٢، ٤٨٠٦، ٤٨٠٧]

٣٤٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَيْسَ صَرْ مِنْ عَزَائِمِ السُّجُودِ، وَرَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا. [راجع: ١٠٦٩]

(٤٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ﴾ (ص: ٣٠)

بَابُ قَوْلِ الرَّاجِعِ: الْمُنِيبُ. وَقَوْلُهُ: ﴿وَهَبَ لِي مَلَكًا لَا يَبْنِي لِأَحَدٍ مِنْ بَنِيَّ﴾ (ص: ٣٥) وَقَوْلُهُ: ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ﴾ [البقرة: ١٠٢] ﴿وَلَسُلَيْمَانَ الرِّيحَ غَدُوهاَ شَهْرًا، وَرَوْحُهاَ شَهْرًا، وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ﴾: أَذْنًا لَهُ عَيْنَ الْحَدِيدِ ﴿وَمِنْ الْجِنَّ مَنْ يَمْعَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَرْجُ مِنْهُمْ عَنْ أَمْرِنَا نَذْفُهُ مِنْ عَذَابِ السَّعِيرِ، يَمْعَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْدَبٍ﴾ قَالَ مُجَاهِدٌ: بُنْيَانٌ مَا دُونَ الْقُصُورِ ﴿وَتَمَثَّلُوا لِحِفَانِ كَالْجَوَابِ﴾ كَالْحِيَاضِ لِلْإِبِلِ. وَقَالَ ابْنُ عَبَّاسٍ: كَالجَوْبَةِ مِنَ الْأَرْضِ ﴿وَقُدُورٍ رَأْسِيَّتٍ

him what he desired, (making) high rooms, images, basins as large as reservoirs and (cooking) cauldrons fixed (in their places). 'Work you, O family of Dāwūd (David), with thanks!' But few of My slaves are grateful. Then, when We decreed death for him (Sulaimān), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down... (up to)... in the humiliating torment." (V.34:12-14)

أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٢﴾ . ﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ: الْأَرْضَةُ، ﴿تَأْكُلُ مِنْسَانَهُ﴾: عَصَاهُ، ﴿فَلَمَّا حَرَ﴾ إِلَىٰ قَوْلِهِ: ﴿فِي الْمَذَابِ الْمُهِينِ﴾. ﴿حَبَّ الْحَبْرِ عَنِ ذِكْرِ رَبِّي﴾ فَطْفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ، يَمْسَحُ أَعْرَافَ الْخَيْلِ وَعَرَاقِيهَا. ﴿الْأَصْفَادُ﴾: الْوُثَاقُ. قَالَ مُجَاهِدٌ: ﴿الْمَصْنُوتُ﴾: صَفَنَ الْفَرَسُ، رَفَعَ إِحْدَى رِجْلَيْهِ حَتَّى يَكُونَ عَلَى طَرَفِ الْحَافِرِ. ﴿الْجِلَادُ﴾: السَّرَاعُ. ﴿جَسَدًا﴾: شَيْطَانًا. ﴿رُمَاءَةً﴾: طَبِيَّةٌ. ﴿حَيْثُ أَصَابَ﴾: حَيْثُ شَاءَ. ﴿فَأَمَّنْ﴾: أَعْطَى. ﴿بَغَيْرِ حِسَابٍ﴾: بِغَيْرِ حَرَجٍ.

3423. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "A strong demon from the jinns came to me yesterday suddenly, so as to spoil my Ṣalāt (prayer), but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimān (Solomon): '...And bestow upon me a kingdom such as shall not belong to any other after me...' (V.38:35) So, I let him go disgraced."

٣٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ عَفْرِيَّتًا مِّنَ الْجِنِّ تَفَلَّتْ عَلَيَّ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِي فَأَمَكَّنَنِي اللَّهُ مِنْهُ فَأَخَذْتُهُ فَأَرَدْتُ أَنْ أَرْبِطَهُ عَلَى سَارِيَةٍ مِّنْ سَوَارِي الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيْمَانَ ﴿رَبِّ آفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي﴾ فَرَدَّدْتُهُ خَاسِئًا».

عَفْرِيتُ: مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٌّ
مِثْلُ زَيْنَبَةَ جَمَاعَتِهِ زَبَانِيَّةَ.

3424. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Sulaimān (Solomon) the son of Dāwūd (David) said, 'Tonight I will sleep with seventy ladies, each of whom will conceive a child who will be a knight fighting for Allāh's Cause. His companion said to him (say): 'If Allāh will.' But Sulaimān did not say so; therefore none of those women got pregnant except one, who gave birth to a half child.'" The Prophet ﷺ further said, "If the Prophet Sulaimān had said it (i.e., 'If Allāh will') he would have begotten children who would have fought in Allāh's Cause."

[Shu'aib and Ibn Abī Az-Zinād said, "Ninety (women) is more correct (than seventy)."]

٣٤٢٤ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:
حَدَّثَنَا مُعِينَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ
سُلَيْمَانُ بْنُ دَاوُدَ: لَا طُوفَانَ اللَّيْلَةِ عَلَى
سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فَارِسًا
يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ
صَاحِبُهُ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ وَلَمْ
تَحْمِلْ شَيْئًا إِلَّا وَاحِدًا سَاقِطًا أَحَدَ
شِقَيقَيْهِ». فَقَالَ النَّبِيُّ ﷺ: «لَوْ قَالَهَا
لَجَاهَدُوا فِي سَبِيلِ اللَّهِ».
قَالَ شُعَيْبٌ وَابْنُ أَبِي الزِّنَادِ:
«تِسْعِينَ» وَهُوَ أَصَحُّ.

3425. Narrated Abū D̤har رَضِيَ اللَّهُ عَنْهُ: I said, "O Allāh's Messenger! Which mosque was built first?" He replied, "*Al-Masjid-al-Harām*." (1) I asked, "Which (was built) next?" He replied, "*Al-Masjid-al-Aqsā* (at Jerusalem)." I asked, "What was the period of construction in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the *Ṣalāt* (prayer) is due, you should perform the *Ṣalāt* (prayer), for all the earth is a place of worship for you."

٣٤٢٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا
إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ:
«الْمَسْجِدُ الْحَرَامُ»، قُلْتُ: ثُمَّ أَيٌّ؟
قَالَ: «ثُمَّ الْمَسْجِدُ الْأَقْصَى»، قُلْتُ:
كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ»، ثُمَّ
قَالَ: «حَيْثُمَا أَدْرَكْتِكَ الصَّلَاةُ فَصَلِّ
وَالْأَرْضُ لَكَ مَسْجِدٌ». [راجع: ٣٣٦٦]

3426. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "My example and the example of the people is like that of a

٣٤٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ

(1) (H. 3425) The "Ka'bah" at Makkah.

person who lit a fire; moths, and other insects started falling into it.”

[This is a part of *Hadith* No.6483, Vol.8. Please see it for details].

3427. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger saying: “There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, ‘It has taken your child.’ The first said, ‘But it has taken your child.’ So, they both carried the case before Dāwūd (David) who judged that the living child be given to the elder lady. So, both of them went to Sulaimān (Solomon) the son of Dāwūd (David) عَلَيْهِمَا السَّلَام and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allāh be Merciful to you! Don't do that, for it is her (i.e., the other lady's) child.’ So, he gave the child to the younger lady.”

(41) CHAPTER. The Statement of Allāh

تعالى:

“And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding) (up to) a great *Zulm* (wrong) indeed.” (V.31:12,13)

3428. Narrated Abdullāh رَضِيَ اللَّهُ عَنْهُ: When the Verse: “...Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)...” (V.6:82), was revealed, the companions of the Prophet ﷺ said, “Who amongst us has not confused his belief with *Zulm* (wrong)?” Then Allāh revealed:

عبد الرحمن حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَ الْقَرَّاشُ وَهَذِهِ الدَّوَابُّ تَقَعُ فِي النَّارِ».

٣٤٢٧ - وَقَالَ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذَّنْبُ فَذَهَبَ بَابِنِ إِحْدَاهُمَا فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكَ، وَقَالَتِ الْآخَرَى: إِنَّمَا ذَهَبَ بِابْنِكَ، فَتَحَاكَمَتَا إِلَى دَاوُدَ فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلَامُ فَأَخْبَرَتَاهُ فَقَالَ: اثْنُونِي بِالسَّكِينِ أَشْفَقُهُ بَيْنَهُمَا. فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ يَرْحَمَكَ اللَّهُ، هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى». قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنْ سَمِعْتُ بِالسَّكِينِ إِلَّا يَوْمِنِي وَمَا كُنَّا نَقُولُ إِلَّا: الْمُدْيَةُ. [انظر: ٦٧٦٩]

(٤١) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ﴾ إِلَى قَوْلِهِ: ﴿عَظِيمٌ﴾ [لقمان: ١٢-١٣] ﴿وَلَا تُصِرْ﴾: الإعراض بالوجه.**

٣٤٢٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢] قَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَيُّنَا لَمْ

“...Join not in worship others with Allāh, Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” (V.31:13)

3429. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse: “Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)” (V.6:82), was revealed, the Muslims felt it very hard and said, “O Allāh’s Messenger! Who amongst us has not done *Zulm* (wrong) to himself?” He replied, “The Verse does not mean this. But that *Zulm* (wrong) means to associate others in worship to Allāh. Don’t you listen to what Luqmān said to his son when he was advising him, “...O my son! Join not others in worship with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” (V.31:13)

(42) CHAPTER. “And put forward to them a similitude; the (story of the) Dwellers of the Town [It is said that the town was Antioch (Antakiya) — now it is a town in Turkey].” (V.36:13)

(43) CHAPTER. The Statement of Allāh تعالى: “(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah) ... (up to) We have given that name to none before (him).” (V.19:2-7)

“He said: ‘My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age... (up to)...’ three nights...” (V.19:8-10)

“Then he (Zakariyā) came out to his people from *Al-Mihrab* (a praying place or a private room) and he told them by signs to glorify Allāh’s Praises in the morning and in the afternoon. (It was said to his son): ‘O

يَلَيْسَ إِيمَانُهُ يَظْلُمُ، فَتَرَكْتُ ﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[لقمان: ١٣]. [راجع: ٣٢]

٣٤٢٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَتَيْنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: «لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشِّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ ﴿يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(٤٢) بَابُ: ﴿وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ﴾ [يس: ١٣] الْآيَةِ. ﴿فَعَزَّزْنَا﴾ قَالَ مُجَاهِدٌ: شَدَّدْنَا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿طَتَّرَكُمُ﴾: مَصَانِيكُمُ.

(٤٣) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿ذَكَرْ رَحْمَتَ رَبِّكَ عَبْدُكَ زَكَرِيَّا﴾ إِلَى قَوْلِهِ: ﴿لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَيِّئًا﴾ [مريم: ٣-٧].

قَالَ ابْنُ عَبَّاسٍ: مَثَلًا، يُقَالُ ﴿رَضِيًّا﴾: مَرْضِيًّا، ﴿عَتِيًّا﴾: عُصِيًّا، يَعْتُو ﴿قَالَ رَبِّ أَتَى يَكُونُ لِي عَلِيمٌ وَكَانَتْ أُمْرَاتِي عَاقِرًا وَقَدْ بَلَغَتْ مِنَ الْكِبَرِ عَتِيًّا﴾ إِلَى قَوْلِهِ:

Yahya (John)! Hold fast the Scripture... (up to) ... and the day he will be raised up to life (again)!" (V.19:11-15)

﴿كُنْتُ لَيْلَ سَوِيًّا﴾ وَيُقَالُ: صَحِيحًا
﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى
إِلَيْهِمْ أَنْ سَمِعُوا بَكْرَةً وَعَشِيًّا﴾ (١١)
فَأَوْحَى: فَأَشَارَ ﴿يَبْخِشُ خُذِ الْكِتَابَ
بِقُوَّةٍ﴾ إِلَى قَوْلِهِ: ﴿وَيَوْمَ يُعْثُ حَيًّا﴾
[مریم: ٢-١٥] ﴿حَقِيقًا﴾ [مریم: ٤٧]:
لَطِيفًا. عَاقِرًا: الذَّكْرُ وَالْأُنْثَى سَوَاءٌ.

3430. Narrated Mālik bin Şa'sa'a that the Prophet ﷺ talked to them about his *Al-Isra'* (Journey by Night to the heavens). He said, "[Then Jibrīl (Gabriel) took me] and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Jibrīl replied, 'I am Jibrīl.' It was asked, 'Who is accompanying you?' He replied, 'Muḥammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahyā (John) and 'Īsā (Jesus) who were cousins. Jibrīl said, 'These are Yahya (John) and 'Īsā (Jesus), so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O pious brother and pious Prophet!'"

٣٤٣٠ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ:
حَدَّثَنَا هَمَامُ بْنُ يَحْيَى: حَدَّثَنَا قَنَادَةُ،
عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ
صُعْصُعَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ
لَيْلَةٍ أُسْرِي «ثُمَّ صَعِدَ حَتَّى أَتَى
السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ
هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ
مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ
أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا خَلَصْتُ
فَإِذَا يَحْيَى وَعِيسَى وَهُمَا ابْنَا خَالَةٍ.
قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلَّمَ
عَلَيْهِمَا، فَسَلَّمْتُ فَرَدًّا ثُمَّ قَالَا:
مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ
الصَّالِحِ». [راجع: ٣٢٠٧]

(44) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān, O Muḥammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east." (V.19:16)

"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [Be! — and he was! i.e., 'Īsā (Jesus) the son of Maryam (Mary)]

(٤٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَاذْكُرْ
فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا﴾ (١٦) [مریم: ١٦] إِذِ قَالَتِ
الْمَلَكُوتُ بِمَرْيَمَ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ [آل
عمران: ٤٥] ﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ
وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمرَانَ عَلَى
الْعَالَمِينَ﴾ (٣٣) إِلَى قَوْلِهِ: ﴿يَرْزُقُ مَنْ

from Him...’” (V.3:45)

“Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm (Abraham), and the family of ‘Imrān above the ‘Ālāmīn (mankind and jinn) (of their times) ...(up to)... provides sustenance to whom He wills, without limit.” (V.3:33-37).

Ibn ‘Abbās said, “The believers among the families of Ibrāhīm (Abraham), ‘Imrān, Yāsīn and Muḥammad ﷺ (are meant here). Allāh says: ‘Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him.’ (V.3:68), those who follow him are the believers.”

3431. Narrated Sa‘īd bin Al-Musaiyab: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, “I heard Allāh’s Messenger ﷺ saying, ‘There is none born among the offspring of Ādam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son’.” Then Abū Hurairah recited:

“...And I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast.” (V.3:36)

(45) CHAPTER. “And (remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh has chosen you... (up to)... As to which of them should be charged with the care of Maryam (Mary)...’” (V.3:42-44)

يَشَاءُ يَغَيِّرُ حِسَابِي ﴿آل عمران: ٣٣ -

[٣٧

قَالَ ابْنُ عَبَّاسٍ: ﴿وَمَا لَ عِمْرَانَ: الْمُؤْمِنُونَ مِنْ آلِ إِبْرَاهِيمَ وَآلِ عِمْرَانَ وَآلِ يَاسِينَ وَآلِ مُحَمَّدٍ ﷺ يَقُولُ: ﴿إِنَّكَ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ﴾ [آل عمران: ٦٨] وَهُمْ الْمُؤْمِنُونَ، وَيُقَالُ: آلُ يَعْقُوبَ أَهْلُ يَعْقُوبَ فَإِذَا صَعَرُوا آلَ رَدُّوهُ إِلَى الْأَصْلِ قَالُوا: أَهْلِيلُ.

٣٤٣١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلَّا يَمَسُّهُ الشَّيْطَانُ حِينَ يُولَدُ فَيَسْتَهْلُ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ. غَيْرَ مَرِيَمَ وَابْنِهَا». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ ﴿وَلِئِنْ أَعْيَدَهَا إِلَيْكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦]. [راجع:

[٣٢٨٦

(٤٥) بَابُ: ﴿وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ اصْطَفَاكِ﴾ الْآيَةَ إِلَى قَوْلِهِ ﴿أَنَّهُمْ يَكْفُلُ مَرِيَمَ﴾ [آل عمران: ٤٢ -

[٤٤

يُقَالُ: يَكْفُلُ: يَضُمُّ، كَفَلَهَا: ضَمَّهَا، مُحَقَّقَةٌ لَيْسَ مِنْ كِفَالَةِ الدُّيُونِ وَشِبْهَهَا.

3432. Narrated 'Alī رضي الله عنه: I heard the Prophet ﷺ saying, "Maryam (Mary), the daughter of 'Imrān, was the best among the women (of the world of her time) and Khadija is the best amongst the women (of this nation)."

٣٤٣٢ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ».

[انظر: ٣٨١٥]

(46) CHAPTER. The Statement of Allāh تعالى:
“(Remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh gives you glad tidings of a Word [Be! — and he was! i.e., ‘Isā (Jesus) the son of Maryam] from Him, his name will be Messiah ‘Isā, the son of Maryam... (up to)... Be! — and it is.’” (V.3:45-47)

(٤٦) **بَابُ قَوْلِ اللَّهِ تَعَالَى:** ﴿إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِبَشْرِكَ يَكْتُمُ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾ إِلَى قَوْلِهِ: ﴿كُنْ فَيَكُونُ﴾ [آل

عمران: ٤٥ - ٤٧]

يَمُشْرُكٌ وَيُبَشِّرُكَ وَاحِدٌ. ﴿وَجِئَهَا: شَرِيفًا. وَقَالَ إِبْرَاهِيمُ: الْمَسِيحُ: الصَّدِيقُ، وَقَالَ مُجَاهِدٌ: الْكَهْلُ: الْحَلِيمُ. ﴿وَالْأَكْمَهَ﴾: مَنْ يُبْصِرُ بِالنَّهَارِ وَلَا يُبْصِرُ بِاللَّيْلِ. وَقَالَ غَيْرُهُ: مَنْ يُولَدُ أَعْمَى.

3433. Narrated Abū Mūsā Al-Ash‘arī رضي الله عنه: The Prophet ﷺ said, “The superiority of ‘Āishah to other ladies is like the superiority of *Tharīd* (i.e., meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of ‘Imrān and Āsiya, the wife of Fir‘aun (Pharaoh).”

٣٤٣٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ قَالَ: سَمِعْتُ مَرْثَةَ الْهَمْدَانِيَّ يُحَدِّثُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ، كَمَلَّ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ». [راجع: ٣٤١١]

3434. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Amongst all those women who ride camels (i.e., Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abū Hurairah added, "Maryam (Mary) the daughter of 'Imrān never rode a camel."

٣٤٣٤ - وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ، أَحْنَاهُ عَلَى طِفْلِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ». يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ. تَابَعَهُ ابْنُ أَحْيَى الزُّهْرِيُّ وَإِسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٥٠٨٢، ٥٣٦٥]

(47) CHAPTER. The Statement of Allāh تعالى:

"O people of the Scriptures (Jews and Christians)! Do not exceed the limits in your religion... (up to) ... as a Disposer of affairs." (V.4:171)

(٤٧) **بَابُ قَوْلِهِ تَعَالَى: ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ﴾ إِلَى وَكِيلٍ**

قَالَ أَبُو عُبَيْدٍ: كَلِمَتُهُ كُنْ فَكَانَ. وَقَالَ غَيْرُهُ: «وَرُوحٌ مِنْهُ» أَخْيَاهُ فَجَعَلَهُ رُوحًا، «وَلَا تَقُولُوا ثَلَاثَةً».

3435. Narrated 'Ubāda رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "If anyone testifies that '*Lā ilāha illallāh*' (none has the right to be worshipped but Allāh Alone), Who has no partners, and that Muḥammad ﷺ is His slave and His Messenger, and that 'Isā (Jesus) عليه السلام is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Maryam (Mary) and a *Rūh* (spirit) created by Him, and that Paradise, is the truth and Hell is the truth,' Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junāda, the subnarrator said, "'Ubāda added, 'Such a person can enter Paradise through any of its eight gates he likes.'")

٣٤٣٥ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أُلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ».

قَالَ الْوَلِيدُ: حَدَّثَنِي ابْنُ جَابِرٍ،
عَنْ عُمَيْرٍ، عَنْ جُنَادَةَ وَزَادَ: «مَنْ
أَبْوَابَ الْجَنَّةِ الثَّمَانِيَةِ أَيُّهَا شَاءَ».

(48) CHAPTER. The Statement of Allāh

تعالى:

“And mention in the Book (the Qur’ān, O
Muḥammad ﷺ) the story of Maryam
(Mary), when she withdrew in seclusion
from her family...” (V.19:16)

(٤٨) **بَابُ قَوْلِ اللَّهِ تَعَالَى ﴿وَأَذْكُرْ فِي
الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا
﴿مَيْدَتَهُ﴾: الْقَيْنَاهُ. اغْتَرَزَتْ
﴿شَرْقِيًّا﴾ مِمَّا يَلِي الشَّرْقُ،
﴿فَأَلَمَّا هَا﴾: أَفْعَلْتُ مِنْ جِثَّتْ،
وَيُقَالُ: أَلْجَأَهَا اضْطَرَّهَا.
﴿سُقُوطٌ﴾: نَسَقُطُ. ﴿قَصِيًّا﴾:
قَاصِيًّا. ﴿فَوَرِيًّا﴾: عَظِيمًا. قَالَ ابْنُ
عَبَّاسٍ: ﴿نَسِيًّا﴾: لَمْ أَكُنْ شَيْئًا.
وَقَالَ غَيْرُهُ: النَّسِيُّ: الْحَقِيرُ، وَقَالَ
أَبُو وَائِلٍ: عَلِمْتُ مَرْيَمُ أَنَّ التَّقِيَّ دُو
نُهَايَةٍ حِينَ قَالَتْ: ﴿إِنْ كُنْتُ قَتِيًّا﴾
وَقَالَ وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ: ﴿سَرِيًّا﴾: نَهَزَ
صَغِيرٌ بِالسُّرْيَانِيَّةِ.**

3436. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:

The Prophet ﷺ said, “None spoke in cradle
but three: (The first was) ‘Isā (Jesus), (the
second was:) There was a man from Banī
Isrā’el called Juraij. While he was offering
prayer, his mother came and called him. He
said (to himself), ‘Shall I answer her or keep
on offering prayer (He went on offering
prayer and did not answer her). His mother
said, ‘O Allāh! Do not let him die till he sees
the faces of prostitutes.’ So, while he was in
his hermitage, a lady came and sought to
seduce him, but he refused. So, she went to a
shepherd and presented herself to him to
commit illegal sexual intercourse with her and

٣٤٣٦ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِثٍ، عَنْ
مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ
إِلَّا ثَلَاثَةٌ: عِيسَى، وَكَانَ فِي بَنِي
إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ: جُرَيْجٌ، كَانَ
يُصَلِّي جَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَقَالَ: أَجِيبُهَا
أَوْ أَصَلِّي فَقَالَتْ: اللَّهُمَّ لَا تُمْنُهُ حَتَّى
تُرِيَهُ وَجُوهَ الْمُؤَسَّاتِ. وَكَانَ جُرَيْجٌ
فِي صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأَةٌ فَكَلَمَتْهُ

then later on she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story:) A lady from Banī Isrā'el was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allāh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allāh! Do not make me like him.' The child then started sucking her breast again. [Abū Hurairah further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.)"] (The Prophet ﷺ continued), "After a while they (some people) passed by, with a lady-slave and she (i.e., the child's mother) said, 'O Allāh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allāh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse'."

3437. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I met Mūsa (Moses) on the night of my *Al-Isrā'* (Journey by Night to the heavens)." The Prophet ﷺ then described him saying, "As I think, he was a tall person with lank hair as if he belonged to the people of the tribe of *Shanū'a*." The Prophet ﷺ further said, "I met 'Isā (Jesus)." The Prophet ﷺ described him saying, "He was one of moderate height and was red-faced as if he had just come out of a

فَأَبَى فَأَتَتْ رَاعِيًا فَأَمَكَّتَهُ مِنْ نَفْسِهَا
فَوَلَدَتْ غُلَامًا فَقَالَتْ: مِنْ جُرَيْجٍ،
فَاتَوَّهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ
فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ فَقَالَ:
مَنْ أَبُوكَ يَا غُلَامُ؟ فَقَالَ: الرَّاعِي،
قَالُوا: تَبْنِي صَوْمَعَتَكَ، مِنْ ذَهَبٍ.
قَالَ: لَا، إِلَّا مِنْ طِينٍ. وَكَانَتْ امْرَأَةٌ
تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ فَمَرَّ
بِهَا رَجُلٌ رَاكِبٌ ذُو شَارِقٍ فَقَالَتْ:
اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَتَرَكَ تَذْبِهَا
فَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لَا
تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى تَذْبِهَا
يَمُصُّهُ. قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ
إِلَى النَّبِيِّ ﷺ يَمُصُّ إِبْصِعَهُ. «ثُمَّ مَرَّ
بِامَةٍ فَقَالَتْ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي
مِثْلَ هَذِهِ، فَتَرَكَ تَذْبِهَا وَقَالَ: اللَّهُمَّ
اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لَهُ ذَلِكَ؟
فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ
وَهَذِهِ الْأَمَةُ يَقُولُونَ: سَرَقَتْ، زَنَيْتِ،
وَلَمْ تَفْعَلْ». [راجع: ١٢٠٦]

٣٤٣٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ ح
وَحَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ
ﷺ: «لَيْلَةَ أُسْرِيَ بِي لَقِيتُ مُوسَى -

bathroom. I saw Ibrāhīm (Abraham) whom I resembled more than any of his offspring did.” The Prophet ﷺ further said, “(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, ‘You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.’”

قَالَ: فَتَعَتَهُ - فَإِذَا رَجُلٌ - حَسِبْتُهُ قَالَ -: مُضْطَرِبٌ، رَجُلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ. قَالَ: وَلَقِيتُ عِيسَى - فَتَعَتُهُ النَّبِيُّ ﷺ فَقَالَ -: رُبْعَةُ أَحْمَرٌ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ يَعْنِي الْحَمَامَ. وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قَالَ: وَأُتِيتُ بِإِنَاءَيْنِ، أَحَدُهُمَا لَبَنٌ وَالْآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيُّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدَيْتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ. أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ». [راجع: ٣٣٩٤]

3438. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “I saw Mūsa (Moses), ‘Īsā (Jesus) and Ibrāhīm (Abraham) عَلَيْهِمُ السَّلَام [on the night of my *Al-Isrā’* (Journey by Night to the heavens)]. ‘Īsā was of red complexion, curly hair and a broad chest. Mūsa was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zuṭṭ.”

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ. فَأَمَّا عِيسَى فَأَخْمَرٌ جَعْدٌ عَرِيضُ الصَّدْرِ. وَأَمَّا مُوسَى فَأَدَمٌ جَسِيمٌ سَبَطَ كَأَنَّهُ مِنْ رِجَالِ الرُّطْطِ».

3439. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ mentioned *Al-Masīh Ad-Dajjāl* in front of the people saying, “Allāh is not one-eyed while *Al-Masīh Ad-Dajjāl* is blind in the right eye and his eye looks like a bulging out grape.

٣٤٣٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى، عَنْ نَافِعٍ، قَالَ عَبْدُ اللَّهِ: ذَكَرَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ ظَهْرَانِي النَّاسِ الْمَسِيحَ الدَّجَالَ فَقَالَ: «إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَانَ عَيْنُهُ عِنَبَةً طَافِيَةً».

3440. While sleeping near the Ka'bah last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is 'Isā (Jesus), son of Maryam (Mary)'. Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qaṭan in appearance. He was placing his hands on the shoulders of a person while performing *Tawāf* around the Ka'bah. I asked, 'Who is this?' They replied, 'Al-Masih Ad-Dajjal.'

٣٤٤٠ - «وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ فَإِذَا رَجُلٌ أَدَمٌ كَأَحْسَنِ مَا يُرَى مِنْ أَدَمِ الرِّجَالِ، تَضْرِبُ لِمَتُّهُ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرُ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا الْمَسِيحُ بْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدٌ قِطْطًا أَغَوْرَ الْعَيْنِ الْيَمْنَى كَأَشْبِهِ مَنْ رَأَيْتُ بَابِنَ قَطْنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَالُ»، تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ. [انظر: ٣٤٤١، ٥٩٠٢، ٦٩٩٩، ٧٠٢٦،

[٧١٢٨]

3441. Narrated Sālim from his father: No, By Allāh, the Prophet ﷺ did not tell that 'Isā (Jesus) was of red complexion but said, 'While I was sleeping, (in my dream) I saw myself circumambulating the Ka'bah, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary)'. Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The one who resembled to him among the people, was Ibn Qaṭan." (Az-Zuhri said, "He (i.e., Ibn Qaṭan) was a man from the Khuza'a tribe who died in the pre-Islāmic period.")

٣٤٤١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّي قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَا وَاللَّهِ مَا قَالَ النَّبِيُّ ﷺ لِعِيسَى: أَحْمَرُ، وَلَكِنْ قَالَ: «بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ أَدَمٌ، سَبَطَ الشَّعْرَ يُهَادِي بَيْنَ رَجُلَيْنِ يَنْطَفُ رَأْسُهُ مَاءً، أَوْ يُهْرَأُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرٌ جَسِيمٌ جَعْدُ الرَّأْسِ أَغَوْرُ عَيْنِهِ الْيَمْنَى، كَأَنَّ عَيْنَهُ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَالُ، وَأَقْرَبُ

النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنِ». قَالَ
الرُّهْرِيُّ: رَجُلٌ مِنْ خُرَاعَةِ هَلَكَ فِي
الْجَاهِلِيَّةِ. [راجع: ٣٤٤٠]

3442. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Īsā (Jesus)]."

٣٤٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ:
أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا
أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ وَالْأَنْبِيَاءِ أَوْلَادُ
عَلَاتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ». [انظر:
٣٤٤٣]

3443. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Īsā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islāmic Monotheism)."

٣٤٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ:
حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ
بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ
بِعِيسَى بْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ،
وَالْأَنْبِيَاءِ إِخْوَةٌ لِعَلَاتٍ، أُمّهَاتُهُمْ شَتَّى
وَدِينُهُمْ وَاحِدٌ». وَقَالَ إِبْرَاهِيمُ بْنُ
طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ
صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ ابْنِ
يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ. [راجع: ٣٤٤٢]

3444. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "'Īsā (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, 'Did you steal?' He said, 'No, by Allāh, except Whom there is no other *Ilāh* (God). *Lā ilāha illallāh* (none who has the right to be worshipped but Allāh)'. 'Iesa said, 'I believe in Allāh and deny (or suspect) my eyes.'"

٣٤٤٤ - وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«رَأَى عِيسَى رَجُلًا يَسْرِقُ فَقَالَ لَهُ:

أَسْرَفْتُ؟ قَالَ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا
اللهُ، فَقَالَ عِيسَى: آمَنْتُ بِاللهِ،
وَكَذَّبْتُ عَيْنِي.

3445. Narrated ‘Umar رضي الله عنه: I heard
the Prophet ﷺ saying, “Do not exaggerate in
praising me as the Christians praised the son
of Maryam (Mary),⁽¹⁾ for I am only a slave.
So, call me the slave of Allāh and His
Messenger.”

٣٤٤٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ:
أَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبْدِ اللهِ، عَنْ
ابْنِ عَبَّاسٍ: سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُ
يَقُولُ عَلَى الْمِنْبَرِ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «لَا تُظَرُونِي كَمَا أَظَرَتِ
النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ
فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ».

[راجع: ٢٤٦٢]

3446. Narrated Abū Mūsā Al-Ash‘arī رضي الله عنه: Allāh’s Messenger ﷺ said, “If a man
teaches his slave-girl good manners properly,
educates her properly, and then manumits
and marries her, he will get a double reward.
And if a man believes in ‘Isā (Jesus) and then
believes in me (ﷺ), he will get a double
reward. And if a slave fears, obeys, and
keeps his duty to his Lord (i.e., Allāh) and
(also) obeys his masters, he too will get a
double reward.” (See H. 97)

٣٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا
صَالِحُ بْنُ حَيٍّ أَنَّ رَجُلًا مِنْ أَهْلِ
خُرَاسَانَ قَالَ لِلشَّعْبِيِّ، فَقَالَ الشَّعْبِيُّ:
أَخْبَرَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى
الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللهِ ﷺ: «إِذَا أَدَّبَ الرَّجُلُ أَمَتَهُ
فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ
تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا كَانَ لَهُ
أَجْرَانِ. وَإِذَا آمَنَ بِعِيسَى، ثُمَّ آمَنَ بِي
فَلَهُ أَجْرَانِ. وَالْعَبْدُ إِذَا اتَّقَى رَبَّهُ
وَأَطَاعَ مَوْلَاهُ فَلَهُ أَجْرَانِ». [راجع: ٩٧]

3447. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ said, “You will be
resurrected (and assembled) barefooted,
naked and uncircumcised.” The Prophet ﷺ

٣٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْمُغِيرَةِ
بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

(1) (H. 3445) The Christians over-praised ‘Isā (Jesus) عليه السلام till they took him as an *Ilāh* (God) besides Allāh.

then recited the Divine Verse :

“...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.” (V.21:104)

He added, “The first to be dressed will be Ibrāhīm (Abraham). Then some of my companions will be taken to the right and to the left. I will say: ‘My companions!’ It will be said, ‘They had been renegades (deserted Islām) since you left them.’ I will then say what the pious slave ‘Īsā (Jesus), the son of Maryam (Mary) 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. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, You, only You are the All-Mighty, the All-Wise’.” (V.5:117,118)

Narrated Qabīṣa, “Those were the apostates who deserted Islām during the caliphate of Abū Bakr رَضِيَ اللهُ عَنْهُ who fought them”.

[See *Ḥadīth* No. 3349]

(49) CHAPTER. The advent (descent) of ‘Īsā عَلَيْهِمَا السَّلَام (Jesus), son of Maryam (Mary).

3448. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “By Him (Allāh) in Whose Hands my soul is, surely [‘Īsā (Jesus)], the son of Maryam (Mary) عَلَيْهِمَا السَّلَام will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Qur’ān (as a just ruler); he will break the Cross and kill the pigs and there will be no

ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُحْشَرُونَ خِفَاءَ عُرَاةٍ غُرْلًا ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ ثُمَّ يُؤْخَذُ بِرِجَالٍ مِنْ أَصْحَابِي ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ، فَأَقُولُ: أَصْحَابِي، فَيَقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ عِيسَى بْنُ مَرْيَمَ: ﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الْرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ (IV) إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفُورُ الْحَكِيمُ﴾ (V) قَالَ مُحَمَّدُ بْنُ يُونُسَ الْفِرَبْرِ: ذَكَرَ عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ قَبِيصَةَ قَالَ: هُمُ الْمُرْتَدُّونَ الَّذِينَ ارْتَدُّوا عَلَى عَهْدِ أَبِي بَكْرٍ فَقَاتَلَهُمْ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ.

[راجع: ٣٣٤٩]

(٤٩) بَابُ نُزُولِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِمَا السَّلَام

٣٤٤٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Jizya⁽¹⁾ (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh [in *Ṣalāt* (prayers)] will be better than the whole world and whatever is in it.” Abū Hurairah added: “If you wish, you can recite (this Verse of the Qur’ān):-

‘And there is none of the people of the Scripture (Jews and Christians), but must believe in him (i.e., ‘Īsā, son of Maryam, as only a Messenger of Allāh and a human being) before his [‘Īsā عليه السلام or a Jew’s or a Christian’s] death; (at the time of the appearance of the angel of death). And on the Day of Resurrection he (‘Īsā عليه السلام) will be a witness against them.’” (V.4:159)

(See *Faṭḥ Al-Bārī*) [According to the quotation of Kushmaihani there is “*Al-Jizya*” instead of *Al-Ḥarb*”].

3449. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “How will you be when the son of Maryam (Mary) [‘Īsā (Jesus عليه السلام)] descends amongst you, and he will judge people by the law of the Qur’ān and not by the law of the Gospel.”

[See *Faṭḥ Al-Bārī*].

(50) CHAPTER. What has been said about Banī Isrā’el.

3450. Narrated Rib’ī bin Hirāsh: ‘Uqba bin ‘Amr said to Ḥudhaifa, “Won’t you relate to us of what you have heard from Allāh’s Messenger ﷺ?” He said, “I heard him saying, ‘When *Ad-Dajjāl* appears, he will have fire and water along with him. What the

والَّذِي نَفْسِي بِيَدِهِ لَيُشَكَّنَ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيُكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَقْبِضَ الْمَالُ حَتَّى لَا يَفْلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاقرُّوا إِن شِئْتُمْ ﴿وَلَنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾.”

[راجع: ٢٢٢٢]

٣٤٤٩ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ؟» تَابَعَهُ عُقَيْلٌ وَالْأَوْزَاعِيُّ. [راجع: ٢٢٢٢]

(٥٠) بَابُ: مَا ذُكِرَ عَنْ بَنِي إِسْرَائِيلَ

٣٤٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ قَالَ: قَالَ عُقْبَةُ بْنُ عَمْرِو لِحُدَيْفَةَ:

(1) (H. 3448) *Al-Jizya*: A tax imposed on non-Muslims, who would keep their own religion rather than embrace Islām. This will not be accepted by ‘Īsā (Jesus عليه السلام), but all people will be required to embrace Islām and there will be no other alternative.

people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.”

أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءٌ وَنَارًا، فَأَمَّا الَّتِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقْعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ فَإِنَّهُ عَذْبٌ بَارِدٌ». [انظر: ٧١٣٠]

3451. Hudhaifa added, “I also heard him (i.e., the Prophet ﷺ) saying, ‘From among the people preceding your generation, there was a man whom the angel of death visited to take away his soul. (So his soul was taken away) and he was asked if he had done any good deed.’ He replied, ‘I don’t remember any good deed.’ He was asked to think it over. He said, ‘I do not remember, except that I used to trade with the people in the world; and I used to give a respite to the rich and forgive the poor (among my debtors)’. So, Allāh made him enter Paradise.”

٣٤٥١ - قَالَ حُذَيْفَةُ: وَسَمِعْتُهُ يَقُولُ: «إِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ أَنَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: انْظُرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايِعُ النَّاسَ فِي الدُّنْيَا وَأَجَارِيهِمْ فَأَنْظِرُ الْمُوسِرَ وَأَتَجَاوِزُ عَنِ الْمُعْسِرِ، فَادْخَلَهُ اللَّهُ الْجَنَّةَ». [راجع: ٢٠٧٧]

3452. Hudhaifa further said, “I also heard him saying, ‘Once there was a man on his deathbed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day to throw it (i.e., the powder) over the sea’. They did so, but Allāh collected his particles and asked him: ‘Why did you do so?’ He replied: ‘For fear of You’. So Allāh forgave him.”

٣٤٥٢ - قَالَ: وَسَمِعْتُهُ يَقُولُ: «إِنَّ رَجُلًا خَضِرَهُ الْمَوْتُ فَلَمَّا بَيَسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ إِذَا أَنَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقِدُوا فِيهِ نَارًا حَتَّى إِذَا أَكَلَتْ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي فَامْتَحَشَتْ فَخَذُّوْهَا فَاطْحِنُوهَا، ثُمَّ انْظُرُوا يَوْمًا رَاحًا فَادْرُوْهُ فِي الْيَمِّ، فَفَعَلُوا فَجَمَعَهُ اللَّهُ فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَعَفَرَ اللَّهُ لَهُ» قَالَ عُبَيْدُ بْنُ عَمْرٍو: وَأَنَا سَمِعْتُهُ يَقُولُ ذَاكَ

‘Uqba bin ‘Amr said, “I heard him saying that the Isrā’eli used to dig the grave of the dead (to steal their shrouds).”

وكان نبأنا. [انظر: ٣٤٧٩، ٦٤٨٠]

3453, 3454. Narrated 'Aishah and Ibn 'Abbās رضي الله عنهم: On his deathbed Allāh's Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allāh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (See H. 435)

٣٤٥٣، ٣٤٥٤ - حَدَّثَنِي بَشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرَحُ حَمِيصَةً عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ، وَهُوَ كَذَلِكَ: «لَعَنَهُ اللَّهُ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»، يُحَذِّرُ مَا صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

3455. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ, "The Isrā'elites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allāh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first⁽¹⁾. Fulfil their (i.e., the caliphs') rights, for Allāh will ask them about (any shortcomings) in ruling those whom Allāh has put under their guardianship."

٣٤٥٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتِ الْقَزَّازِ، قَالَ: سَمِعْتُ أَبَا حازِمٍ، قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: قُوا بَيْعَةَ الْأَوَّلِ فَلَا أَوَّلَ، أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرَعَاهُمْ».

3456. Narrated Abū Sa'īd رضي الله عنه: The Prophet ﷺ said, "You surely will follow the ways of those nations who were before you,

٣٤٥٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي

(1) (H. 3455) If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* by some members of the society, the common Muslims should abide by the *Bai'a* given to the first Caliph, for the election of the second is invalid.

span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a mastigar (sand lizard), you would follow them.” We said, “O Allāh’s Messenger! Do you mean the Jews and the Christians?” He replied, “Whom else?” (Meaning, of course, the Jews and the Christians.)

[See Vol. 9, *Hadīth* No.7320]

3457. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people mentioned the fire and the bell [as means proposed for announcing the time of *Ṣalāt* (prayer)] and by such a suggestion they referred to the Jews and the Christians. But Bilāl was ordered, “Pronounce the words of the *Adhān* (i.e., call for the *Ṣalāt*) by saying its wordings twice in doubles, and for the *Iqāma* by saying its wordings once in singles.”⁽¹⁾

3458. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا that she used to hate that one should keep his hands on his flanks while offering *Ṣalāt* (prayer). She said that the Jews used to do so.

3459. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “Your period (i.e., the Muslims’ period) in comparison to the periods of the previous nations, is like the period between the *Ṣalāt-ul-‘Aṣr* (*‘Aṣr* prayer) and sunset. And your example in comparison

رَزِيدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِرْبًا بِشِيرٍ، وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ سَلَكَوا جُحْرَ ضَبٍّ لَسَلَكَتُمُوهُ». قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَى؟ قَالَ النَّبِيُّ ﷺ: «فَمَنْ؟».

[انظر: ٧٣٢٠]

٣٤٥٧ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرُوا النَّارَ وَالنَّافُوسَ فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالٌ أَنْ يَسْفَعَ الْأَذَانَ وَأَنْ يُؤْتَرَ الْإِقَامَةُ. [راجع: ٦٠٣]

٣٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَانَتْ تَكْرَهُ أَنْ يَجْعَلَ يَدُهُ فِي خَاصِرَتِهِ وَتَقُولُ: إِنَّ الْيَهُودَ تَفْعَلُهُ. تَابَعَهُ شُعْبَةُ، عَنْ الْأَعْمَشِ.

٣٤٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مِنْ خَلَا

(1) (H. 3457) The suggestion that they should use fire or a bell to announce the time of the *Ṣalāt* (prayer) was rejected, and the *Adhān* was adopted instead. [See Vol. 1, *Hadīth* No. 603]

to the Jews and the Christians is like the example of a person who employed some labourers and asked them, 'Who will work for me till midday for one *Qirāt* each?' The Jews worked for half a day for one *Qirāt* each. The person asked, 'Who will do the work for me from midday to the time of the *Ṣalāt-ul-ʿAṣr* for one *Qirāt* each?' The Christians worked from midday till the *Ṣalāt-ul-ʿAṣr* for one *Qirāt*. Then the person asked, 'Who will do the work for me from the *Ṣalāt-ul-ʿAṣr* till sunset for two *Qirāt* each?' " The Prophet ﷺ added, "It is you (i.e., Muslims) who are doing the work from the *Ṣalāt-ul-ʿAṣr* till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allāh said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allāh said, 'Then it is My Blessing which I bestow on whomever I like.'"

مِنَ الْأُمَمِ، مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ. وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عَمَلًا فَقَالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَيَرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَيَرَاطٍ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ فَيَرَاطٍ؟ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ فَيَرَاطٍ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ فَيَرَاطَيْنِ؟ قَالَ: أَلَا فَانْتُمْ الَّذِينَ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ. أَلَا لَكُمْ الْأَجْرُ مَرَّتَيْنِ. فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى فَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا، وَأَقْلُ عَطَاءً، قَالَ اللَّهُ: وَهَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَإِنَّهُ فَضْلِي أُعْطِيهِ مَنْ شِئْتُ. [راجع: ٥٥٧]

٣٤٦٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَاتَلَ اللَّهُ فُلَانًا، أَلَمْ يَعْلَمْ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاغَوْهَا». تَابَعَهُ جَابِرٌ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٢٢٣]

3460. Narrated Ibn 'Abbās رضي الله عنهما: I heard 'Umar رضي الله عنه saying, "May Allāh curse so-and-so! Doesn't he know that the Prophet ﷺ said, 'May Allāh curse the Jews, for though they were forbidden (to eat) fat, they melted (liquified) it and sold it.'"

3461. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur'an or *As-Sunna*) and tell others the stories of Banī Isrā'el (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire."

3462. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e., dye your grey hair and beards)."

3463. Narrated Jundub: Allāh's Messenger ﷺ said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allāh تعالى said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.'"

٣٤٦١ - حَدَّثَنَا أَبُو عَاصِمٍ الصَّخَّاءُ ابْنُ مَخْلَدٍ: أَخْبَرَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «بَلَّغُوا عَنِّي وَلَوْ آيَةً، وَحَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

٣٤٦٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ بِنِ شِهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَاخْلِفُوهُمْ». [انظر: ٥٨٩٩]

٣٤٦٣ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ قَالَ: حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللَّهِ فِي هَذَا الْمَسْجِدِ وَمَا نَسِينَا مِنْهُ حَدَّثَنَا وَمَا نَخْشَى أَنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ فَيَمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزَعَ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: بِأَدْرَنِي عَبْدِي بِنَفْسِهِ حَرَمْتُ عَلَيْهِ الْجَنَّةَ».

[راجع: ١٣٦٤]

(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man.

3464. Narrated Abū Hurairah that he heard Allāh's Messenger ﷺ saying, "Allāh willed to test three Isrā'elites who were a leper, a blind man and a bald-headed man. So He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allāh bless you in it.'

"The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allāh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allāh may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allāh gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much

(٥١) بَابُ: حَدِيثُ أَبِرْصَ وَأَعْمَى وَأَقْرَعَ فِي بَنِي إِسْرَائِيلَ

٣٤٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ ح. وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: أَخْبَرَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ ثَلَاثَةَ فِي بَنِي إِسْرَائِيلَ: أَبِرْصَ وَأَقْرَعَ وَأَعْمَى، بَدَأَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا فَأَتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ أَنَّ حَسَنَ وَجِلْدٍ حَسَنٍ، قَدْ قَذَرَنِي النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ، فَأَعْطِي لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا. فَقَالَ: وَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ - أَوْ قَالَ: الْبَقَرُ، هُوَ شَكٌّ فِي ذَلِكَ: أَنَّ الْأَبْرَصَ وَالْأَقْرَعَ قَالَ أَحَدُهُمَا: الْإِبِلُ، وَقَالَ الْآخَرُ: الْبَقَرُ - فَأَعْطِي نَاقَةً عَشْرَاءَ، فَقَالَ: يُبَارِكُ لَكَ فِيهَا. وَأَتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ هَذَا عَنِّي، قَدْ قَذَرَنِي النَّاسُ. قَالَ:

that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allāh and then you. In the Name of Him Who has given you such nice colour and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property)?' He replied, '(This is all wrong), I got this property through inheritance from my forefathers'. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

"Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

"The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allāh gave me back my eye-sight; I was poor and Allāh made me rich; so take anything you

فَمَسَحَهُ قَذَهَبَ، وَأَعْطِي شَعْرًا حَسَنًا، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. قَالَ: فَأَعْطَاهُ بَقَرَةً حَامِلًا، وَقَالَ: يُبَارِكُ لَكَ فِيهَا. وَأَتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: يَرُدُّ اللَّهُ إِلَيَّ بَصْرِي فَأُبْصِرُ بِهِ النَّاسَ، قَالَ: فَمَسَحَهُ قَرَدٌ اللَّهُ إِلَيْهِ بَصْرُهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْعَنَمُ، فَأَعْطَاهُ شَاةً وَالِدًا. فَأُنْتَجَ هَذَانِ وَوُلِدَ هَذَا فَكَانَ لِهَذَا وَادٍ مِنْ إِبِلٍ، وَلِهَذَا وَادٍ مِنْ بَقَرٍ، وَلِهَذَا وَادٍ مِنَ الْعَنَمِ. ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مُسْكِينٌ تَقَطَّعَتْ بِهِ الْجِبَالُ فِي سَفَرِهِ فَلَا بَلَاغَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ. أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّزْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدُرُكَ النَّاسُ؟ فَقِيرًا فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ. وَأَتَى الْأَفْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا قَرَدٌ عَلَيْهِ مِثْلُ مَا رَدَّ عَلَيْهِ هَذَا. فَقَالَ: إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ. وَأَتَى الْأَعْمَى فِي صُورَتِهِ فَقَالَ: رَجُلٌ مُسْكِينٌ وَابْنُ سَبِيلٍ وَتَقَطَّعَتْ بِي

wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.'"

الْجِبَالِ فِي سَفَرِهِ فَلَا بَلَاغَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ. أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاءَ أَتَبْلُغُ بِهَا فِي سَفَرِي، وَقَالَ لَهُ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصْرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي. فَخَذُّ مَا شِئْتَ فَوَاللَّهِ لَا أَحْمَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ اللَّهُ. فَقَالَ: أُمْسِكْ مَا لَكَ، فَإِنَّمَا ابْتُلِيتُمْ فَقَدْ رَضِيَ عَنْكَ وَسَخِطَ عَلَى صَاحِبَيْكَ». [انظر: ٦٦٥٣]

(52) CHAPTER.

(Allāh's Statement): "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave)?" (V.18:9)

(٥٢) **بَابُ:** ﴿أَمَرُ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ﴾ [الكهف: ٩]
﴿الْكَهْفِ﴾: الْفَتْحُ فِي الْجَبَلِ.
﴿وَالرَّقِيمِ﴾: الْكِتَابُ، ﴿مَرْقُومٌ﴾:
مَكْتُوبٌ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَى قُلُوبِهِمْ﴾: أَلْهَمْنَاهُمْ صَبْرًا.
﴿سَطَطْنَا﴾: إِفْرَاطًا. ﴿بِالْوَصِيدِ﴾:
الْفِنَاءُ وَجَمْعُهُ وَصَائِدٌ وَوُصِدٌ.
وَيُقَالُ: الْوَصِيدُ الْبَابُ، ﴿مُؤَصَّدَةٌ﴾
مُطَبَّقَةٌ، أَصَدَ الْبَابُ وَأَوْصَدَ.
﴿بَعَثْنَاهُمْ﴾: أَخْيَيْنَاهُمْ. ﴿أَزْكَى﴾: أَكْثَرُ
رَيْعًا ﴿فَضَرَبْنَا عَلَى آذَانِهِمْ﴾ فَنَامُوا
﴿رَحْمًا بِالْغَيْبِ﴾: لَمْ يَسْتَبِينَ. وَقَالَ
مُجَاهِدٌ: ﴿تَقَرُّضُهُمْ﴾: تَتَرَكُّهُمْ.

(53) CHAPTER. The tale of the cave.

3465. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Once, three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of

(٥٣) **بَابُ:** حَدِيثُ الْغَارِ

٣٤٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَنَسٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ نَافِعٍ عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ

a huge rock) while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allāh's Pleasure).' So one of them said, 'O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e., three *Ṣā'*) of rice, but he departed, leaving it (i.e., his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive (take) all of them.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* (of rice).' So he drove (took) them. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e., my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it. I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' So, the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh! You know that I had a cousin (i.e., my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred *Dīnār* (i.e., gold pieces). So, I collected the amount and brought it to her, and she allowed me to

ﷺ قَالَ: «بَيْنَمَا ثَلَاثَةٌ تَقَرُّ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ فَأَوْوُوا إِلَى غَارٍ فَأَنْطَبَقَ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: إِنَّهُ وَاللَّهِ يَا هَؤُلَاءِ لَا يُنْجِيكُمْ إِلَّا الصَّدَقُ، فَلَيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ. فَقَالَ: اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرَقٍ مِنْ أَرْزٍ فَذَهَبَ وَتَرَكَهُ وَإِنِّي عَمَدْتُ إِلَى ذَلِكَ الْفَرَقِ فَزَرَعْتُهُ فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيْتُ مِنْهُ بَقَرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ فَقُلْتُ لَهُ: اعْمِدْ إِلَى تِلْكَ الْبَقَرِ فَسَقِّهَا، فَقَالَ لِي: إِنَّمَا لِي عِنْدَكَ فَرَقٌ مِنْ أَرْزٍ، فَقُلْتُ لَهُ: اعْمِدْ إِلَى تِلْكَ الْبَقَرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرَقِ، فَسَاقَهَا. فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَّجْ عَنَّا، فَانْسَاحَتْ عَنْهُمْ الصَّخْرَةُ. فَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنَّهُ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ وَكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ يَلْبِسُ غَنَمَ لِي، فَأَبْطَأْتُ عَنْهُمَا لَيْلَةً فَجِئْتُ وَقَدْ رَفَدَا وَأَهْلِي وَعِيَالِي يَتَضَاغَوْنَ مِنَ الْجُوعِ، وَكُنْتُ لَا أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَايَ فَكَّرُهُتُ أَنْ أَوْقِظَهُمَا وَكَرِهْتُ أَنْ أَدْعِيَهُمَا فَمَسَّكَتُ بِشَرِيَّتِهِمَا. فَلَمَّ أَرَزُ أَنْظُرُ حَتَّى طَلَعَ الْفَجْرُ. فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَّجْ عَنَّا،

sleep with her. But when I sat between her legs, she said: Be afraid of Allāh, and do not deflower me but legally. I got up and left the hundred Dīnār (for her). O Allāh! If You consider that I did that for fear of You then please remove the rock'. So, Allāh released them (removed the rock) and they came out (of the cave)."

[This *Ḥadīth* indicates that one can only ask Allāh for help directly or through his performed good deeds. But to ask Allāh through dead or absent (Prophets, saints, spirits, holy men, angels etc.) is absolutely forbidden in Islām and it is a kind of "*Shirk*" — polytheism].

فَانْسَاخَتْ عَنْهُمْ الصَّخْرَةُ حَتَّى نَظَرُوا إِلَى السَّمَاءِ. فَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنَّهُ كَانَ لِي ابْنَةٌ عَمَّ مِنْ أَحَبِّ النَّاسِ إِلَيَّ وَأَتَيْ رَاوَدْتُهَا عَنْ نَفْسِهَا فَأَبَتْ إِلَّا أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ فَأَتَيْتُهَا بِهَا فَدَفَعْتُهَا إِلَيْهَا فَأُمَكَّنْتَنِي مِنْ نَفْسِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: أَتَيْتُ اللَّهَ وَلَا تَفْضُ الْخَاتَمَ إِلَّا بِحَقِّهِ؛ فَقُمْتُ وَتَرَكْتُ الْمِائَةَ دِينَارٍ. فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا». [راجع: ٢٢١٥]

(٥٤) بَابُ:

(54) CHAPTER.

3466. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allāh! Don't let my child die till he becomes like this (rider).' The child said, 'O Allāh! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they (some people) passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allāh! Do not make my child like her.' The child said, 'O Allāh! Make me like her.' Then he said, 'As for the rider, he is a disbeliever (an infidel), while the lady is accused of illegal sexual intercourse (falsely) and she says: Allāh is Sufficient for me (He knows the truth), and they also accuse her of theft (falsely) and she says: Allāh is Sufficient for me.'"

[See *Ḥadīth* No. 3436]

٣٤٦٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ: حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا امْرَأَةٌ تُرْضِعُ ابْنَهَا إِذْ مَرَّ بِهَا رَاكِبٌ وَهِيَ تُرْضِعُهُ فَقَالَتْ: اللَّهُمَّ لَا تُمِثْ ابْنِي حَتَّى يَكُونَ مِثْلَ هَذَا، فَقَالَ: اللَّهُمَّ لَا تَجْعَلَنِي مِثْلَهُ. ثُمَّ رَجَعَ فِي الثَّدْيِ، وَمَرَّ بِامْرَأَةٍ تُجَرِّرُ وَيُلْعَبُ بِهَا فَقَالَتْ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا. فَقَالَ: أَمَّا الرَّايِبُ فَإِنَّهُ كَافِرٌ، وَأَمَّا الْمَرْأَةُ فَإِنَّهُمْ يَقُولُونَ لَهَا: تَزْنِي، وَتَقُولُ: حَسْبِيَ اللَّهُ. وَيَقُولُونَ:

تَسْرِقُ، وَتَقُولُ: حَسْبِيَ اللَّهُ.

[راجع: ١٢٠٦]

3467. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "While a dog was going round a well and was about to die of thirst, an Isrā'elī prostitute saw it and took off her shoe (and used the shoe to draw water from the well) and watered it. So Allāh forgave her because of that good deed." (See H. 3321)

٣٤٦٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَارِثٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَاهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَتَرَعَتْ مُوَفَّاهَا فَسَقَتْهُ فَعَفَّرَ لَهَا بِهِ». [راجع:

[٣٣٢١]

3468. Narrated Humaid bin 'Abdur-Raḥmān that he heard Mu'āwiyā bin Abī Sufyān (talking) on the pulpit in the year when he performed the *Hajj*. He took a tuft of hair that was in the hand of an orderly and said, "O people of Al-Madīna! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i.e., false hair) and he used to say, 'The Isrā'elites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks)'."

٣٤٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَامَ حَجِّ عَلَى الْمِنْبَرِ، فَتَنَاولَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدَيِ حَرَسِيِّ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ، أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ: «إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ». [انظر: ٣٤٨٨، ٥٩٣٢،

[٥٩٣٨]

3469. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding you there used to be *Muḥaddithūn* (i.e., persons who can guess things that come true later on, as if those persons have been inspired divinely), and if there are any such persons amongst my followers, it is 'Umar bin Al-Khaṭṭāb."

٣٤٦٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهُ قَدْ كَانَ فِيمَا مَضَى قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ، وَإِنَّهُ إِنْ كَانَ فِي

أَمْتِي هَذِهِ مِنْهُمْ فَإِنَّهُ عَمَرُ بْنُ
الْحَطَّابِ». [انظر: ٣٦٨٩]

٣٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ
شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ
التَّاجِي، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ فِي بَنِي
إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةَ وَتِسْعِينَ
إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ، فَاتَى رَاهِبًا
فَسَأَلَهُ فَقَالَ لَهُ: تَوْبَةٌ؟ قَالَ: لَا،
فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ:
إِنَّ قُرْبَةَ كَذَا وَكَذَا، فَأَذْرَكَهُ الْمَوْتُ
فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ
مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ،
فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَقْرَبِي،
وَأَوْحَى إِلَى هَذِهِ أَنْ تَبَاعِدِي، وَقَالَ:
قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هَذِهِ
أَقْرَبَ بِشِيرٍ فَعَفِرَ لَهُ».

٣٤٧١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزُّنَادِ
عَنِ الْأَعْرَجِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى
رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ
عَلَى النَّاسِ فَقَالَ: «بَيْنَا رَجُلٌ يَسُوقُ
بَقْرَةً إِذْ رَكِبَهَا فَضَرَبَهَا، فَقَالَتْ: إِنَّا
لَمْ نُخْلَقْ لِهَذَا إِنَّمَا خُلِقْنَا لِلْحَرْبِ»،
فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ بِقَرَّةٍ تَكَلَّمُ!
فَقَالَ: «فَإِنِّي أُوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ

3470. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, There was a man from Banī Isrā'el who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So, he was found one span closer to the village (he was going to). So he was forgiven."

3471. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Once, Allāh's Messenger ﷺ offered the morning Ṣalāt (prayer) and then faced the people and said, "While a man was driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.'" On that the people said astonishingly, "Glorified be Allāh! A cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and 'Umar, too, believe it, although neither of them was present there." The Prophet ﷺ added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he

rescued it (the sheep) from the wolf, whereupon the wolf said, 'You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except I?' " The people said surprisingly, "Glorified be Allāh! A wolf speaks!"⁽¹⁾ The Prophet ﷺ said, "But I believe this and Abū Bakr and 'Umar, too, believe this, although neither of them was present there."

[See Vol. 3, *Ḥadīth* No. 2324 and also Vol. 5, *Ḥadīth* No. 3663]

وَعُمَرُ» وما هُمَا ثَمَّ. «وَيَنِينَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذَّبُّ فَذَهَبَ مِنْهَا بِشَاةٍ فَطَلَبَ حَتَّى كَانَهُ اسْتَقْذَاهَا مِنْهُ، فَقَالَ لَهُ الذَّبُّ: هَذَا اسْتَقْذَتَهَا مِنِّي، فَمَنْ لَهَا يَوْمَ السَّعْ؟ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، ذُبُّ يَتَكَلَّمُ! قَالَ: «فَإِنِّي أَوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وما هُمَا ثَمَّ.

[راجع: ٢٣٢٤]

حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

3472. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with

٣٤٧٢ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ

- (1) (H. 3471) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Aḥmad* in the *Musnad* of Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past". Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational *Ṣalāt* (prayer) (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story), and he informed them. Then Allāh's Messenger ﷺ said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

[See Vol. 3, *Ḥadīth* No. 2324 and also Vol. 5, *Ḥadīth* No. 3663]

gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.'"

رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَاراً لَهُ فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ. فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتُ مِنْكَ الْأَرْضَ، وَلَمْ أَبْتَغِ مِنْكَ الذَّهَبَ. وَقَالَ الَّذِي لَهُ الْأَرْضُ: إِنَّمَا بَعْتُكَ الْأَرْضَ وَمَا فِيهَا. فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الْآخَرُ: لِي جَارِيَةٌ. قَالَ: أَنْكِحُوا الْغُلَامَ الْجَارِيَةَ. وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا». [راجع: ٢٣٦٥]

3473. Narrated Usāma bin Zaid رضي الله عنه: Allah's Messenger ﷺ said, "Plague was a means of torture sent on a group of Israelites (or on some people before you). So, if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e., plague)."

٣٤٧٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَعَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ رَجْسٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَإِذَا سَمِعْتُمْ بِهِ بَأْرَضٍ فَلَا تَقْدُمُوا عَلَيْهِ. وَإِذَا وَقَعَ بَأْرَضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَاراً مِنْهُ». قَالَ أَبُو النَّضْرِ: «لَا يَخْرِجُكُمْ إِلَّا فِرَاراً مِنْهُ». [انظر: ٥٧٢٨، ٦٩٧٤]

3474. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I asked Allāh's Messenger ﷺ about the plague. He told me that it was a punishment sent by Allāh on whom he wished, and Allāh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allāh's Reward, and believing that nothing will befall him except what Allāh has written for him, he will get a reward similar to that of a martyr.

٣٤٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ذَاوُدُ بْنُ أَبِي الْفَرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ». [انظر: ٥٧٣٤، ٦٦١٩]

3475. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The people of Quraish worried about the lady from Banī Makhzūm who had committed theft. They asked, "Who will intercede for her with Allāh's Messenger ﷺ?" Some said, "No one dare to do so except Usāma bin Zaid, the beloved one to Allāh's Messenger ﷺ." When Usāma spoke about that to Allāh's Messenger ﷺ; Allāh's Messenger ﷺ said (to him), "Do you try to intercede for somebody in a case connected with Allāh's prescribed punishments?" Then he got up and delivered a *Khutba* (religious talk) saying, "What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh's punishment on him. By Allāh, if Fātima, the daughter of Muḥammad stole, I would cut off her hand."

٣٤٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: وَمَنْ يَكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَبْتَئِي عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حُبَّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْتَفْعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَإِيمَ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». [راجع: ٢٦٤٨]

3476. Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: I heard a person reciting a (Qur'anic) Verse in

٣٤٧٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

a certain way, and I had heard the Prophet ﷺ reciting the same Verse in a different way. So, I took him to the Prophet ﷺ and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَبْرَةَ الْهَلَالِيَّ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ خِلَافَهَا، فَجِئْتُ بِهِ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَّةَ وَقَالَ: «كِلَاكُمَا مُحْسِنٌ فَلَا تَخْتَلَفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا». [راجع: ٢٤١٠]

3477. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللَّهُ عَنْهُ: As if I saw the Prophet ﷺ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allāh! Forgive my nation, for they have no knowledge."

٣٤٧٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي سَقِيقٌ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذَمُوهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر:

[٦٩٢٩]

3478. Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of wealth. While he was in his deathbed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me and crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allāh عز وجل gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of You.' So Allāh bestowed His Mercy upon him (forgave him)."

٣٤٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَعَسَهُ اللَّهُ مَا لَا فَقَالَ لِنَبِيِّهِ لَمَّا حُضِرَ: أَيُّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرَ أَبٍ، قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ فَإِذَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي يَوْمٍ عَاصِفٍ، فَفَعَلُوا. فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ: مَا حَمَلَكَ؟ قَالَ:

مَخَافَتُكَ، فَتَلَقَّاهُ رَحْمَتَهُ». وَقَالَ
مُعَاذٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَاثِ: سَمِعْتُ
أَبَا سَعِيدَ الْخُدْرِيَّ عَنِ النَّبِيِّ ﷺ.

[انظر: ٦٤٨١، ٧٥٠٨]

3479. Narrated Rib'ī bin Hīrāsh: 'Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allāh's Messenger ﷺ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allāh collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allāh forgave him."

Narrated 'Abdul Malik as above, saying, "On a windy day."

٣٤٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو
عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ
رَبِيعِ بْنِ حِرَاشٍ قَالَ: قَالَ عُقْبَةُ
لِحَدِيثَةٍ: أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنَ
النَّبِيِّ ﷺ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ
رَجُلًا حَصَرَهُ الْمَوْتُ لَمَّا أَيْسَ مِنْ
الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا مِتُّ فَاجْمَعُوا
لِي حَطَبًا كَثِيرًا، ثُمَّ أَوْرُوا نَارًا، حَتَّى
إِذَا أَكَلْتُ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي
فَخُذُوهَا فَاطْحَنُوهَا فَذَرُونِي فِي الْيَمِّ فِي
يَوْمٍ حَارٍّ أَوْ رَاحٍ. فَجَمَعَهُ اللَّهُ فَقَالَ:
لِمَ فَعَلْتَ؟ قَالَ: خَشَيْتُكَ، فَغَفَرَ لَهُ».

قَالَ عُقْبَةُ: وَأَنَا سَمِعْتُهُ يَقُولُ.

[راجع: ٣٤٥٢]

حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ:
حَدَّثَنَا عَبْدُ الْمَلِكِ وَقَالَ: «فِي يَوْمٍ
رَاحٍ».

3480. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So, when he met Allāh (after his death), Allāh forgave him."

٣٤٨٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ
اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ الرَّجُلُ
يُذَايِنُ النَّاسَ فَكَانَ يَقُولُ لِقَتَاهُ: إِذَا

أَتَيْتَ مُعْسِراً فَتَجَاوَزَ عَنْهُ لَعَلَّ اللَّهَ أَنْ
يَتَجَاوَزَ عَنَّا، قَالَ: فَلَقِيَ اللَّهَ فَتَجَاوَزَ
عَنْهُ». [راجع: ٢٠٧٨]

3481. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :
The Prophet ﷺ said, "A man used to do
sinful deeds, and when death came to him,
he said to his sons, 'After my death, burn me
and then crush me, and scatter the powder in
the air, for by Allāh, if Allāh would get hold
of me, He will give me such a punishment as
He has never given to anyone else.' When he
died, his sons did accordingly. Allāh ordered
the earth saying, 'Collect what you hold of his
particles.' It did so, and behold! There he
was (the man) standing. Allāh asked (him),
'What made you do what you did?' He
replied, 'O my Lord! I was afraid of You.'
So Allāh forgave him."

Another narrator said, "The man said,
'Fear of You, O Lord!' "

٣٤٨١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ،
عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ رَجُلٌ
يُسْرِفُ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ
قَالَ لِنِسِيِّهِ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ
اطْحَنُونِي ثُمَّ ذَرُونِي فِي الرِّيحِ، فَوَاللَّهِ
لَئِنْ قَدَّرَ اللَّهُ عَلَيَّ لَيُعَذِّبَنِي عَذَابًا مَا
عَذَّبَهُ أَحَدًا. فَلَمَّا مَاتَ فُعِلَ بِهِ ذَلِكَ
فَأَمَرَ اللَّهُ تَعَالَى الْأَرْضَ فَقَالَتْ:
اجْمَعِي مَا فِيكَ مِنْهُ، فَفَعَلَتْ. فَإِذَا
هُوَ قَائِمٌ فَقَالَتْ: مَا حَمَلَكَ عَلَى مَا
صَنَعْتَ؟ قَالَ: يَا رَبِّ خَشِيتُكَ
حَمَلْتَنِي، فَعَقَرْتُ لَهُ، وَقَالَ غَيْرُهُ:
«مَخَافَتُكَ يَا رَبِّ». [انظر: ٧٥٠٦]

3482. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا :
Allāh's Messenger ﷺ said, "A lady
was punished because of a cat which she had
imprisoned till it died. She entered the (Hell)
Fire because of it, for she neither gave it food
nor water as she had imprisoned it, nor set it
free to eat from the vermin of the earth."
(See H. 745, 3318)

٣٤٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ
أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «عَذِّبْتُ امْرَأَةً فِي هِرَّةٍ
رَبَطْتُهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا
النَّارُ، لَا هِيَ أَطْعَمَتْهَا وَلَا سَقَتْهَا إِذْ
حَبَسَتْهَا، وَلَا هِيَ تَرَكْتُهَا تَأْكُلُ مِنْ
خَشَاشِ الْأَرْضِ».

3483. Narrated Abū Mas'ūd 'Uqba : The Prophet ﷺ said, "One of the (basic) sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 8, *Hadith* No. 6120]

3484. Narrated Abū Mus'ūd رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "One of the sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

3485. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

3486. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allāh gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ: حَدَّثَنَا مَنْصُورٌ، عَنْ رَبِيعِ بْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ عُقْبَةُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبَوَّةِ: إِذَا لَمْ تَسْتَحِ فَافْعَلْ مَا شِئْتَ». [انظر: ٣٤٨٤، ٦١٢٠]

٣٤٨٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رَبِيعَ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبَوَّةِ: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ». [راجع: ٣٤٨٣]

٣٤٨٥ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عُيَيْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ: أَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخِيَلَاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ الزُّهْرِيِّ. [انظر: ٧٥٩٠]

٣٤٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدْ كُلُّ أُمَّةٍ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِينَا مِنْ بَعْدِهِمْ، فَهَذَا

Christians. (See H. 896)

3487. It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) (at least) in every seven days.”
(See Vol. 2, *Hadīth* No.897)

3488. Narrated Sa'īd bin Al-Musaiyab: When Mu'āwīya bin Abī Sufyān came to Al-Madīna for the last time, he delivered a *Khutba* (religious talk) before us. He took out a tuft of hair and said, “I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet ﷺ named such a practice, *Az-Zūr* (i.e., falsehood), meaning the use of false hair.”

الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، فَعَدَا لِلْيَهُودِ
وَبَعَدَ غَدٍ لِلنَّصَارَى. [راجع: ٢٣٨]

٣٤٨٧ - «على كُلِّ مُسْلِمٍ فِي كُلِّ
سَبْعَةِ أَيَّامٍ يَوْمٌ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ». [راجع: ٨٩٧]

٣٤٨٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ: سَمِعْتُ
سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ
بْنُ أَبِي سُفْيَانَ الْمَدِينَةَ آخِرَ قَدَمِهِ
قَدِمَهَا فَحَطَبْنَا فَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ
فَقَالَ: مَا كُنْتُ أَرَى أَنَّ أَحَدًا يَفْعَلُ
هَذَا غَيْرَ الْيَهُودِ؟ إِنَّ النَّبِيَّ ﷺ سَمَاهُ
الرُّزُورَ، يَعْنِي الْوِصَالَ فِي الشَّعَرِ.
تَابَعَهُ عُثْمَرُ عَنْ شُعْبَةَ. [راجع: ٣٤٦٨]