

82 – THE BOOK OF AL-QADAR (Divine Preordainment)

٨٢ - كتاب القدر

(١) باب :

(1) CHAPTER.

6594. Narrated 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ, the truthful and truly inspired, said (as regard the creation of a human being), "Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allāh sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allāh, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an armlength distance between him and the (Hell) Fire, but then that writing (which Allāh has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

[See Vol. 4, *Hadīth* No. 3208, 3332]

6595. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "Allāh puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allāh wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evildoer) or a

٦٥٩٤ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا شُعْبَةُ: أُنْبَأَنِي سُلَيْمَانُ الْأَعْمَشُ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ سَلَفَةٌ مِثْلُ ذَلِكَ، ثُمَّ يَكُونُ مُضَعَّةً مِثْلُ ذَلِكَ، ثُمَّ يَنْبِثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعَةٍ: بِرِزْقِهِ، وَأَجَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَوَاللَّهِ إِنَّ أَحَدَكُمْ أَوْ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ بَاعٍ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا.»
[راجع: ٣٢٠٨]

٦٥٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَكَّلَ اللَّهُ بِالرَّجَمِ مَلَكًا فَيَقُولُ: أَيُّ

blessed (doer of good)? How much will his provisions be? What will his age be?" So all that is written while the creature is still in the mother's womb."

(2) CHAPTER. (What is said regarding) the pen has become dry (i.e., after the writing has been completed), with Allāh's Knowledge.

And Allāh's Statement :

"...And Allāh knowing (him as such) left him astray..." (V.45:23)

And Abū Hurairah said: The Prophet ﷺ said to me, "The pen has dried after writing what you will surely encounter."

And Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا said: "...They are foremost in them (in good deeds, e.g., prayers, *Zakāt*, fasts, *Hajj*, etc.)..." (V.23:61) means that happiness has already been foreordained for them."

6596. Narrated 'Imrān bin Ḥuṣain: A man said, "O Allāh's Messenger! Can the people of Paradise be known (differentiated) from the people of the (Hell) Fire?" The Prophet ﷺ replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet ﷺ said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created)."

(3) CHAPTER. It is (only) Allāh Who knows what they would have done.

6597. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists,

رَبِّ نُطْفَةٍ، أَيُّ رَبِّ عَلَقَةٍ، أَيُّ رَبِّ مُضْغَةٍ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ: أَيُّ رَبِّ ذَكَرٌ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ. [راجع: ٣١٨]

(٢) بَابُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ،

وقوله تعالى: ﴿وَأَضَلَّهُ اللَّهُ عَلَى عَمْرٍ﴾

[الجاثية: ٢٣]

وقال أبو هريرة: قال لي النبي ﷺ: «جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ». وقال ابنُ عباسٍ ﴿لَهَا سِفُونٌ﴾ [المؤمنون: ٦١] سَبَقَتْ لَهُمُ السَّعَادَةُ.

٦٥٩٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا يَزِيدُ الرَّشَكِيُّ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُعَرَفُ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ»، قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ يَعْمَلُ لِمَا خُلِقَ لَهُ أَوْ لِمَا يُيسَّرُ لَهُ». [انظر: ٧٥٥١]

(٣) بَابُ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

٦٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ). He said, "Allāh knows what they would have done (were they to live)."

6598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, "Allāh knows what they would have done (were they to live)."

6599. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No child is born but on *Al-Fiṭrah* (i.e., Islāmic Faith of Monotheism), but its parents turn it into a Jew or a Christian, just as an animal gives birth, do you find among its offspring a mutilated one before you mutilate it yourself?"

6600. The people said, "O Allāh's Messenger! What do you think about those (of them) who die young?" The Prophet ﷺ said, "Allāh knows what they would have done (were they to live)."

(4) CHAPTER. "And the Command of Allāh is a decree determined." (V.33: 38)

6601. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No woman should ask for the divorce of her (Muslim) sister so as to take her place, but she should marry the man (without compelling him to

أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راجع: ١٣٨٣]

٦٥٩٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ: عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: وَأَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ «سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذُرَارِيِّ الْمُشْرِكِينَ، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[راجع: ١٣٨٤]

٦٥٩٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ كَمَا تُنْتَجُونَ الْبَهِيمَةَ، هَلْ تَجِدُونَ فِيهَا مِنْ جَذَعَاءَ حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا؟». [راجع: ١٣٥٨]

٦٦٠٠ - قَالُوا: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[راجع: ١٣٨٤]

(٤) بَابُ: ﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

[لأحزاب: ٣٨].

٦٦٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

divorce his other wife) for she will have nothing but what Allāh has written for her.”

6602. Narrated Usāma : Once while I was with the Prophet ﷺ and Sa'd, Ubayy bin Ka'b and Mu'adh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, “It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So (she should) be patient and look forward to Allāh's Reward.”

6603. Narrated Abū Sa'id Al-Khudrī رضي الله عنه that while he was sitting with the Prophet ﷺ a man from the *Anṣār* came and said, “O Allāh's Messenger! We get slave-girls from the war captives and we love property; what do you think about coitus interruptus?” Allāh's Messenger ﷺ said, “Do you do that? It is better for you not to do it, for there is no living creature which Allāh has ordained to come into existence but will be created.”

6604. Narrated Hudhaifa رضي الله عنه: The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech) I used

رَسُولُ اللَّهِ ﷺ: «لَا تَسْأَلِ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لَتَسْتَفْرِغَ صَحْفَهَا وَلْتَنْجَحَ، فَإِنَّ لَهَا مَا قُدِّرَ لَهَا». [راجع: ٢١٤٠]

٦٦٠٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَسَامَةَ قَالَ: «كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ وَعِنْدَهُ سَعْدٌ وَأَبِي بْنُ كَعْبٍ وَمُعَاذٌ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ، فَبَعَثَ إِلَيْهَا: «لِلَّهِ مَا أَخَذَ، وَلِلَّهِ مَا أُعْطِيَ، كُلُّ بَاجِلٍ، فَلْتَضْمِرْ وَلْتَحْتَسِبْ». [راجع: ١٢٨٤]

٦٦٠٣ - حَدَّثَنَا حَبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَبَّرِيزِ الْجَمَحِيِّ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نُصِيبُ سَيِّئًا وَنُحِبُّ الْمَالَ، كَيْفَ تَرَى فِي الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ إِنَّكُمْ تَفْعَلُونَ ذَلِكَ؟ لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ كَائِنَةٌ». [راجع: ٢٢٢٩]

٦٦٠٤ - حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ خَطَبَنَا النَّبِيُّ ﷺ خُطْبَةً

to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

6605. Narrated ‘Alī رضي الله عنه: While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, “There is none of you but has his place assigned either in the (Hell) Fire or in Paradise.” Thereupon a man from the people said, “Shall we not depend upon this, O Allāh’s Messenger?”⁽¹⁾ The Prophet ﷺ said, “No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place).” The Prophet ﷺ then recited the Verse:

“As for him who gives (in charity) and keeps his duty to Allāh...” (92:5)

مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ. إِنْ كُنْتُ لَأَرَى الشَّيْءَ قَدْ نَسِيتُ فَأَعْرِفُهُ كَمَا يَعْرِفُ الرَّجُلُ الرَّجُلَ إِذَا غَابَ عَنْهُ فَعَرَفَهُ فَرَأَاهُ.

٦٦٠٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ ﷺ وَمَعَهُ عَوْدٌ يَنْكُثُ بِهِ فِي الْأَرْضِ فَنَكَسَ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اْعْمَلُوا فُكُلٌ مُيسَّرٌ، ثُمَّ قَرَأَ ﴿فَلَمَّا مَنِ اعْطَى وَالتَّقَى﴾ الآية.

[راجع: ١٣٦٢]

(5) CHAPTER. The reward for one’s deeds depends upon one’s last action (deed).

(٥) بَابُ: الْعَمَلُ بِالْخَوَاتِيمِ

6606. Narrated Abū Hurairah رضي الله عنه: We witnessed along with Allāh’s Messenger ﷺ the Khaibar (campaign). Allāh’s Messenger ﷺ told his companions about a man who claimed to be a Muslim, “This man is from the people of the Fire (Hell).” When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, “O Allāh’s Messenger! Do

٦٦٠٦ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ خَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ»، فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?

you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from the Muslims to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh has made your statement true. So-and-so has committed suicide." Allāh's Messenger ﷺ said, "O Bilāl! Get up and announce in public: 'None will enter Paradise but a believer, and Allāh may support this religion (Islām) with a *Fājir* (wicked man).'"

الْقِتَالِ، وَكَثُرَتْ بِهِ الْجِرَاحُ فَأَبْتَنَّهُ. فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِي تَحَدَّثْتَ أَنَّهُ مِنْ أَهْلِ النَّارِ؟ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ فَكَثُرَتْ بِهِ الْجِرَاحُ، فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَكَادَ بَعْضُ الْمُسْلِمِينَ يَرْتَابُ، فَيَنْبَغِي هُوَ عَلَى ذَلِكَ إِذْ وَجَدَ الرَّجُلُ أَلَمَ الْجِرَاحِ فَاهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ فَانْتَزَعَ مِنْهَا سَهْمًا فَانْتَحَرَ بِهَا. فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، صَدَقَ اللَّهُ حَدِيثَكَ، قَدْ انْتَحَرَ فُلَانٌ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ، قُمْ فَأَذِّنْ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ». [راجع: ٣٠٦٢]

6607. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (*Ghazwa*) in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man)." On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his

٦٦٠٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَاةَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ: أَنَّ رَجُلًا مِنْ أَكْثَرِ الْمُسْلِمِينَ غَنَاءَ عَنِ الْمُسْلِمِينَ فِي غَزْوَةِ غَزَاهَا مَعَ النَّبِيِّ ﷺ، فَظَنَرَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا». فَاتَّبَعَهُ رَجُلٌ مِنَ الْقَوْمِ وَهُوَ عَلَى تِلْكَ الْحَالِ مِنْ أَشَدِّ النَّاسِ عَلَى الْمُسْرِكِينَ حَتَّى جَرَحَ فَاسْتَعْجَلَ الْمَوْتَ فَجَعَلَ دُبَابَةَ سَيْفِهِ بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَ

shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I testify that you are Allāh's Messenger!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide.'" Thereupon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

6608. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

6609. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said (that Allāh said), "Vowing does not bring to the son of Ādam anything I have not already written in his Qadar (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth."

مِنْ بَيْنَ كَتَفَيْهِ، فَأَقْبَلَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ مُسْرِعًا فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: «وَمَا ذَاكَ؟» قَالَ: قُلْتُ لِفُلَانٍ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيْهِ»، وَكَانَ مِنْ أَعْظَمِنَا غَنَاءً عَنِ الْمُسْلِمِينَ فَعَرَفْتُ أَنَّهُ لَا يَمُوتُ عَلَى ذَلِكَ. فَلَمَّا جُرِحَ اسْتَعْجَلَ الْمَوْتَ فَقَتَلَ نَفْسَهُ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلًا أَهْلُ النَّارِ وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلًا أَهْلُ الْجَنَّةِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ».

[راجع: ٢٨٩٨]

(٦) بَابُ إِلْقَاءِ الْعَبْدِ النَّذْرَ إِلَى الْقَدَرِ

٦٦٠٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ». [انظر: ٦٦٩٢، ٦٦٩٣]

٦٦٠٩ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مَثْبُةٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَرْتُهُ، وَلَكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ». [انظر: ٦٦٩٤]

(7) CHAPTER. *Lā ḥaula wa lā quwwata illā billāh* (There is neither might nor power except with Allāh).

6610. Narrated Abū Mūsā: While we were with Allāh's Messenger ﷺ in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with *Takbīr*⁽¹⁾. Allāh's Messenger ﷺ came close to us and said, "O people! Don't exert yourselves, for you are not calling a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet ﷺ then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) '*Lā ḥaula wa lā quwwata illā billāh*. (There is neither might nor power except with Allāh).'

(٧) بَابُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

٦٦١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا خَالِدُ الْحَذَاءُ، عَنْ أَبِي عُثْمَانَ الْهَدْيِيِّ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ فَجَعَلْنَا لَا نَضَعُدُ شَرْفًا وَلَا نَعْلُو شَرْفًا وَلَا نَهْبَطُ فِي وَادٍ إِلَّا رَفَعْنَا أَصْوَاتَنَا بِالتَّكْبِيرِ. قَالَ: قَدْ نَا مِنَّا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ، ارْزِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا. إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ، أَلَا أَعْلَمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [راجع: ٢٩٩٢]

(8) CHAPTER. *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects.

'*Āsim*: (that means) Protector, Guardian, etc.

(٨) بَابُ الْمَعْصُومِ مَنْ عَصَمَ اللَّهُ ﴿عَاصِمٌ﴾ [هود: ٤٣]: مَانِعٌ. قَالَ مُجَاهِدٌ: سَدًّا عَنِ الْحَقِّ يَتَرَدَّدُونَ فِي الضَّلَالَةِ. ﴿دَسَنَهَا﴾ [الشمس: ١٠]: أَغْوَاهَا.

6611. Narrated Abū Sa'īd Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects."

٦٦١١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا اسْتُخْلِفَ خَلِيفَةٌ إِلَّا لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحْضُهُ عَلَيْهِ، وَبَطَانَةٌ

(1) (H. 6610) Saying: '*Allāhu Akbar*' (Allāh is the Most Great).

تَأْمُرُهُ بِالشَّرِّ وَتَحْضُهُ عَلَيْهِ، وَالْمَعْصُومُ
مَنْ عَصَمَ اللَّهُ. [انظر: ٧١٩٨]

(9) CHAPTER. The Statement of Allāh تعالى:
“And a ban is laid on every town
(population) which We have destroyed that
they shall not return (to this world again,
nor repent to Us).” (V.21:95) “...None of
your people will believe, except those who
have believed, already...” (V.11:36)
“...And they will beget none but wicked
disbelievers.” (V.71:27)

Ibn ‘Abbās said, “‘*Hirmun*’ in the
Ethiopian language means ‘it is obligatory.’”

6612. Narrated Ibn ‘Abbās رضي الله عنهما: I
did not see anything so resembling minor sins
as what Abū Hurairah narrated from the
Prophet ﷺ who said, “Allāh has written for
the son of Ādam his inevitable share of
adultery whether he is aware of it or not. The
adultery of the eye is the looking (at
something which is sinful to look at), and
the adultery of the tongue is to utter (what it
is unlawful to utter), and the inner self wishes
and longings for (adultery) and the private
parts turn that into reality or refrain from
submitting to the temptation.”

(٩) بَابُ ﴿وَحَرَّمْ عَلَىٰ قَرْيَةٍ
أَهْلَكْنَاهَا﴾ [الأنبياء: ٩٥] ﴿أَنْتُمْ لَنْ
يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ﴾ [هود:
٣٦] ﴿وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾ [نوح:
٢٧].

وقال منصور بن الثعمان، عن
عكرمة، عن ابن عباس: وحرم
بالحبشية: وجب.

٦٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
عِلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا
أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى
ابْنِ آدَمَ حَطْلَهُ مِنَ الزَّنا أَدْرَكَ ذَلِكَ لَا
مَحَالَةَ، فَرَزْنَا الْعَيْنَ: النَّظْرُ، وَزَنَا
اللِّسَانِ: الْمَنْطِقُ، وَالنَّفْسُ تَمْنَى
وَتَسْتَهِي، وَالْفَرْجُ يُصَدِّقُ وَيُكَذِّبُ».

وقال شُبابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنِ
ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ. [راجع: ٦٢٤٣]

(١٠) بَابُ: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي
أَرَيْتَكَ إِلَّا فَتْنَةً لِّلنَّاسِ﴾ [الإسراء: ٦٠]

(10) CHAPTER. The Statement of Allāh
تعالى:
“...And We made not the vision which We
showed you [O Muḥammad (ﷺ)] as an actual
eye witness and not a dream on the night of *Al-
Isra*], but a trial for the mankind...” (V.17:60)

6613. Narrated Ibn ‘Abbās رضي الله عنهما
regarding the Verse: “And We made not the

٦٦١٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*] but as a trial for the mankind..." (V.17:60) Allāh's Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his *Al-Isrā'* (The Journey by Night) to *Bait-ul-Maqdis* (Jerusalem). The cursed tree which is mentioned in the Qur'an is the tree of *Az-Zaqqūm*.

(11) CHAPTER. (Prophet) Ādam and Mūsa (Moses) argued with each other in front of Allāh.

6614. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'O Ādam! You are our father who disappointed us and turned us out of Paradise.' Then Ādam said to him, 'O Mūsa! Allāh favoured you with His Talk (talked to you directly) and He wrote [the *Taurāt* (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?' So Ādam confuted Mūsa, Ādam confuted Mūsa." The Prophet ﷺ repeated the statement three times.

(12) CHAPTER. No power can withhold what Allāh gives.

6615. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to

سُفْيَانُ: حَدَّثَنَا عَمْرُو، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَمَا جَعَلْنَا الزَّيْءَ الَّذِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنٍ أَرَاهَا رَسُولُ اللَّهِ ﷺ لَيْلَةً أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ: ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ [إسراء: ٦٠] قَالَ: هِيَ شَجَرَةُ الزَّقُّومِ. [راجع: ٣٨٨٨]

(١١) بَابُ: تَحَاجُّ آدَمَ وَمُوسَى عِنْدَ اللَّهِ

٦٦١٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ عَمْرٍو، عَنْ طَاوُسٍ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «احتج آدم وموسى، فقال له موسى: يا آدم، أنت أبونا خيبتنا وأخرجتنا من الجنة، قال له آدم: يا موسى، اضطفاك الله بكلاميه، وخط لك بيده، أتلومني على أمرٍ قدّر الله عليّ قبل أن يخلقني بأربعين سنة؟ فحج آدم موسى، فحج آدم موسى»، ثلاثاً. [راجع: ٣٤٠٩]

قَالَ سُفْيَانُ: حَدَّثَنَا أَبُو الزَّيْنِدِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(١٢) بَابُ: لَا مَانِعَ لِمَا أَعْطَى اللَّهُ

٦٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيْنَانَ:

Al-Mughīra: "Write to me what you heard the Prophet ﷺ saying after his *Ṣalāt* (prayer)." So Al-Mughīra dictated to me and said, "I heard the Prophet ﷺ saying after the *Ṣalāt* '*Lā ilaha illallāh*' (none has the right to be worshipped but Allāh Alone) Who has no partner. O Allāh! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will."

حَدَّثَنَا فَلَيْحٌ: حَدَّثَنَا عَبْدُهُ بْنُ أَبِي لُبَابَةَ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ خَلَفَ الصَّلَاةَ. فَأَمَلَى عَلَيَّ الْمُغِيرَةُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ خَلَفَ الصَّلَاةَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

وَقَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُهُ أَنْ وَرَادًا أَخْبَرَهُ بِهَذَا، ثُمَّ وَقَدْتُ بَعْدُ إِلَى مُعَاوِيَةَ فَسَمِعْتُهُ يَأْمُرُ النَّاسَ بِذَلِكَ الْقَوْلِ. [راجع: ۸۴۴]

(13) CHAPTER. Whoever takes refuge with Allāh from having an evil end of the worldly life and from having a bad fate.

And Allāh's Statement: "I seek refuge with (Allāh) the Lord of the daybreak from the evil of what He has created." (V.113:1,2)

6616. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Take refuge with Allāh from the difficult moments of a calamity etc., and from being overtaken by *Ash-Shaqa* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies."

[See *Hadīth* No. 6347]

(14) CHAPTER. "... (Allāh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)... (V.8:24)

6617. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: When taking an oath, the Prophet ﷺ very

(۱۳) بَابُ مَنْ تَعَوَّذَ بِاللَّهِ مِنْ دَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ. وَقَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ۞ مِنْ شَرِّ مَا خَلَقَ ۞

۶۶۱۶ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشِمَاتَةِ الْأَعْدَاءِ». [راجع: ۶۳۴۷]

(۱۴) بَابُ: يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

۶۶۱۷ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ

often used to say, “No, by Him Who turns the hearts.”

6618. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said to Ibn Šaiyyād, “I have kept for you a secret.” Ibn Šaiyyād said, “*Ad-Dukh*.”⁽¹⁾ The Prophet said, “Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you).” On that, ‘Umar said (to the Prophet ﷺ), “Allow me to chop off his neck!” The Prophet said, “Leave him, for if he is he (i.e., *Ad-Dajjāl*), then you will not be able to overcome him, and if he is not, then you gain no good by killing him.”

(15) CHAPTER. “Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us’...” (V.9:51)

Mujāhid said, “*Bifātīnīn, Bimudillīn*” means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

Qaddara-Fahadā: *Qaddara* is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). *Fahadā:* He (Allāh) guided the livestock (animals) for grazing, etc.

6619. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: I asked Allāh’s Messenger ﷺ about the plague. He said, “That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ: عَنْ عَبْدِ
اللَّهِ قَالَ: كَثِيرًا مَا كَانَ النَّبِيُّ ﷺ
يُحْلِفُ: «لَا، وَمُقَلَّبِ الْقُلُوبِ».

[انظر: ٦٦٢٨، ٧٣٩١]

٦٦١٨ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ
وَبَشْرُ بْنُ مُحَمَّدٍ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ:
أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ
سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ النَّبِيُّ ﷺ لِابْنِ صَيَّادٍ:
«خَبَأْتُ لَكَ حَبِيبًا»، قَالَ: الدُّخُّ، قَالَ:
«اُخْسَأْ فَلَنْ تَعْدُو قَدْرَكَ»، قَالَ عُمَرُ:
اِئْذَنْ لِي فَأَضْرِبَ عُقْبَةَ، قَالَ: «دَعُوهُ،
إِنْ يَكُنْهُ فَلَا تُطِيقُهُ، وَإِنْ لَمْ يَكُنْهُ فَلَا
خَيْرَ لَكَ فِي قَتْلِهِ». [راجع: ١٣٥٤]

(١٥) بَابُ:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ
لَنَا﴾ [التوبة: ٥١]: قَضَى. قَالَ مُجَاهِدٌ:
﴿يَفْتِنِينَ﴾ [الصفات: ١٦٢]: بِمُضِلِّينَ إِلَّا
مَنْ كَتَبَ اللَّهُ أَنَّهُ يَضِلُّ الْجَحِيمَ. ﴿قَدَّرَ
فَهَذَا﴾ [الأعلى: ٣]: قَدَّرَ الشَّقَاءَ
وَالسَّعَادَةَ، وَهَدَى الْأَنْعَامَ لِمَرَاعِيهَا.

٦٦١٩ - حَدَّثَنِي إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ:
حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، عَنْ عَبْدِ
اللَّهِ بْنِ بَرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ:

(1) (H. 6618) ‘*Ad-Dukh*’ is a part of the word ‘*Ad-Dukhān*’, i.e., the smoke. For details see Vol. 4, *Hadith* No. 3055, 3056, 3057.

source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allāh's Reward, and knows that nothing will befall him except what Allāh has written for him, then he will get such reward as that of a martyr."

(16) CHAPTER. "...Never could we have found guidance, were it not that Allāh had guided us..." (V.7:43)

"...If only Allāh had guided me, I should indeed have been among the *Al-Muttaqūn*." (1) (V.39:57)

6620. Narrated Al-Barā' bin 'Āzib: I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

"By Allāh, without Allāh we would not have been guided,

Neither would we have observed fasting,
Nor would we have offered *Ṣalāt* (prayer).

O Allāh! Send down *Sakīna* (calmness and tranquillity, etc.) upon us

And make our feet firm when we meet
(the enemy).

Al-Mushrikūn have rebelled against us,

But if they want to put us in *Al-Fitnah*
(i.e., fight us) we will refuse (to flee)."

[See Vol. 5, *Ḥadīth* No. 4104]

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَقَالَ: «كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، مَا مِنْ عَبْدٍ يَكُونُ فِي بَلَدٍ يَكُونُ فِيهِ وَيَمْكُثُ فِيهِ لَا يَخْرُجُ مِنَ الْبَلَدِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ». [راجع: ٣٤٧٤]

(١٦) بَابُ: ﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ [الأعراف: ٤٣] ﴿لَوْ أَبَى اللَّهُ هَدْيِي لَكُنْتُ مِنَ الْخَالِقِينَ﴾ [الزمر: ٥٧]

٦٦٢٠ - حَدَّثَنَا أَبُو التَّعْمَانِ: أَخْبَرَنَا جَرِيرٌ - هُوَ ابْنُ حَارِثٍ - عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ، وَهُوَ يَقُولُ: «وَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا ضَمْنَا وَلَا صَلَّيْنَا فَأَنْزَلَنَ سَكِينَةً عَلَيْنَا وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا وَالْمُشْرِكُونَ قَدْ بَعَّوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةَ آبَيْنَا».

[راجع: ٢٨٣٦]

(1) (Ch. 16) '*Al-Muttaqūn*' means pious and righteous persons who fear Allāh much (abstain 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).