

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

(المعجم ١) - (بَابُ كَيْفِيَّةِ خَلْقِ  
الْأَدَمِيِّ، فِي بَطْنِ أُمِّهِ، وَكِتَابَةِ رِزْقِهِ  
وَأَجَلِهِ وَعَمَلِهِ، وَشِقَاوَتِهِ وَسَعَادَتِهِ)  
(التحفة ١)

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

[٦٧٢٣] ١ - (٢٦٤٣) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ  
وَوَكَيْعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ  
نُمَيْرِ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا  
أَبِي وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالُوا: حَدَّثَنَا  
الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ  
قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ  
الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ  
خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ  
فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي  
ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ  
الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ

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

[2] Like a chewed lump of flesh.

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

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

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

كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ! إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

[٦٧٢٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، قَالَ فِي حَدِيثِ وَكِيعٍ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً»، وَقَالَ فِي حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ: «أَرْبَعِينَ لَيْلَةً أَوْ أَرْبَعِينَ يَوْمًا». وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعَيْسَى: «أَرْبَعِينَ يَوْمًا».

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

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

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

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

وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ أَبِي الطَّفِيلِ، عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ، يُبَلِّغُ بِهِ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَوِّرُ فِي الرَّحِمِ بِأَرْبَعِينَ، أَوْ خَمْسَةِ وَأَرْبَعِينَ لَيْلَةً، فَيَقُولُ: يَا رَبِّ! أَشَقِيٌّ أَوْ سَعِيدٌ؟ فَيُكْتَبَانِ، فَيَقُولُ: أَيُّ رَبِّ أَذْكَرٌ أَوْ أَثْنَى؟ فَيُكْتَبَانِ، وَتُكْتَبُ عَمَلُهُ وَأَثَرُهُ وَأَجَلُهُ وَرِزْقُهُ، ثُمَّ تُطَوَّى الصُّحُفُ، فَلَا يُزَادُ فِيهَا وَلَا يُنْقَصُ».

[٦٧٢٦] ٣- (٢٦٤٥) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرٍو بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ عَامِرَ ابْنَ وَاثِلَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ وَعِظَ بَعِيرِهِ، فَأَتَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يُقَالُ لَهُ حُدَيْفَةُ بْنُ أَسِيدِ الْغِفَارِيِّ، فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ: وَكَيْفَ يَشَقِي رَجُلٌ بَعِيرٍ عَمَلٍ؟ فَقَالَ لَهُ الرَّجُلُ: أَنْعَجِبُ مِنْ ذَلِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا مَرَّ بِالنُّطْفَةِ اثْنَانِ وَأَرْبَعُونَ لَيْلَةً، بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا،

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

[6727] (...) Abû Aṭ-Ṭufail narrated that ‘Abdullâh bin Mas‘ûd said..., and he quoted a *Hadîth* like that of ‘Amr bin Al-Hâriṯh (no. 6726).

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

فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجَلَدَهَا  
وَلَحْمَهَا وَعِظَامَهَا، ثُمَّ قَالَ: يَا رَبِّ!  
أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا شَاءَ،  
وَيَكْتُبُ الْمَلِكُ، ثُمَّ يَقُولُ: يَا رَبِّ!  
أَجَلُهُ؟، فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ  
الْمَلِكُ، ثُمَّ يَقُولُ: يَا رَبِّ! رِزْقُهُ؟،  
فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلِكُ،  
ثُمَّ يَخْرُجُ الْمَلِكُ بِالصَّحِيفَةِ فِي يَدِهِ، فَلَا  
يَزِيدُ عَلَى أَمْرٍ وَلَا يَنْقُصُ».

[٦٧٢٧] (...) حَدَّثَنَا أَحْمَدُ بْنُ  
عُثْمَانَ التَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا  
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّ أَبَا  
الطُّفَيْلِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ  
مَسْعُودٍ يَقُولُ - وَسَاقَ الْحَدِيثَ بِسُئْلِ  
حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

[٦٧٢٨] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ  
أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا يَحْيَى بْنُ  
أَبِي بَكِيرٍ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنِي  
عَبْدُ اللَّهِ بْنُ عَطَاءٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ  
حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ حَدَّثَهُ قَالَ: دَخَلْتُ  
عَلَى أَبِي سَرِيحَةَ حَدِيقَةَ بْنِ أَسِيدِ الْعِفَارِيِّ  
فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ  
يُنْدَى: «إِنَّ النُّطْفَةَ تَقَعُ فِي الرَّحِمِ أَرْبَعِينَ  
لَيْلَةً، ثُمَّ يَنْصَوِّرُ عَلَيْهَا الْمَلِكُ». قَالَ

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

زُهَيْرٌ: حَسِبْتُهُ قَالَ: الَّذِي يَخْلُقُهَا: «فَيَقُولُ: يَا رَبِّ! أَدَكَّرُ أَوْ أُنْتَى؟ فَيَجْعَلُهُ اللَّهُ ذَكَرًا أَوْ أُنْتَى، ثُمَّ يَقُولُ: يَا رَبِّ! أَسَوِيٌّ أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ غَيْرَ سَوِيٍّ. ثُمَّ يَقُولُ: يَا رَبِّ! مَا رِزْقُهُ؟ مَا أَجَلُهُ؟ مَا خَلْقُهُ؟ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيًّا أَوْ سَعِيدًا».

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

[٦٧٢٩] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا رَبِيعَةُ بْنُ كَثُومٍ: حَدَّثَنِي أَبِي كَثُومٌ عَنْ أَبِي الطَّفِيلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ﷺ، رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ﷺ: «أَنَّ مَلَكَأَ مُوَكَّلًا بِالرَّحِمِ، إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ شَيْئًا بِإِذْنِ اللَّهِ، لِيَضَعَ وَأَرْبَعِينَ لَيْلَةً». ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

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

[٦٧٣٠] ٥ - (٢٦٤٦) حَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ، وَرَفَعَ الْحَدِيثَ، أَنَّهُ قَالَ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] قَدْ وَكَّلَ بِالرَّحِمِ مَلَكَأَ، فَيَقُولُ أَيُّ رَبِّ! نُطْفَةٌ، أَيُّ رَبِّ! عَلَقَةٌ، أَيُّ رَبِّ! مُضْغَةٌ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقًا قَالَ: قَالَ الْمَلَكُ: أَيُّ رَبِّ! ذَكَرٌ أَوْ أُنْتَى؟

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

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

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

[٦٧٣١] ٦ - (٢٦٤٧) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِرُزْهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعُرْقِدِ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَكَسَسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنُوسَةٍ، إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفَلَا نَمُكُّثُ عَلَى كِتَابِنَا، وَنَدْعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ». فَقَالَ: «اعْمَلُوا فِكُلِّ مَيْسِرٍ، أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَانْفَرَى وَصَدَّقَ بِالْحُسْنَى ۖ فَسَنِيْرُهُ لِلْيُسْرَى ۚ وَأَمَّا مَنْ

believes *Al-Husnâ*, We will make smooth for him the path for evil.’”<sup>[1]</sup>

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

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

بِحَلِّ وَأَسْتَعْفَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنِيَرُهُ  
لِلْعُسْرَى ﴿ [الليل: ٥ - ١٠].

[٦٧٣٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو  
الْأَخْوَصِ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ فِي  
مَعْنَاهُ، وَقَالَ: فَأَخَذَ عُودًا، وَلَمْ يَقُلْ:  
مُخَصَّرَةً، وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ عَنْ  
أَبِي الْأَخْوَصِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ.

[٦٧٣٣] ٧- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالُوا:  
حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي  
قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ -  
وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ  
عَنْ سَعْدِ بْنِ عُيَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ  
السُّلَمِيِّ، عَنْ عَلِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ  
ذَاتَ يَوْمٍ جَالِسًا، وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ،  
فَرَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ  
عَلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ»، قَالُوا: يَا رَسُولَ  
اللَّهِ! فَلِمَ نَعْمَلُ؟ أَفَلَا نَتَّحِلُّ؟ قَالَ: «لَا،  
اعْمَلُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ:  
﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى﴾ - إِلَى  
قَوْلِهِ: ﴿فَسَنِيَرُهُ لِلْعُسْرَى﴾ [الليل: ٥ - ١٠].

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

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

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

[٦٧٣٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُيَيْدَةَ يُحَدِّثُهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

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

[٦٧٣٥] ٨-(٢٦٤٨) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ سُرَاقَةُ ابْنُ مَالِكِ بْنِ جُعْشَمٍ قَالَ: يَا رَسُولَ اللَّهِ! بَيْنَ لَنَا دِينًا كَأَنَّا خُلِقْنَا الْآنَ، فِيمَا الْعَمَلُ الْيَوْمَ؟ أَمِذَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَّتْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَّتْ بِهِ الْمَقَادِيرُ» قَالَ: فَفِيمَ الْعَمَلُ؟

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

قَالَ زُهَيْرٌ: ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَيْءٍ لَمْ أَفْهَمُهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «اعْمَلُوا فَكُلُّ مَيْسَرٍ».

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

[٦٧٣٦] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى، وَفِيهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَامِلٍ مَيْسَرٌ لِعَمَلِهِ».

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

[6738] (...) A *Hadîth* like that of Ḥammâd (no. 6737) was narrated from Yazîd Ar-Rishk with this chain of narrators. In the *Hadîth* of 'Abdul-Wârith it says: "I said: 'O Messenger of Allâh.'"

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

[٦٧٣٧] ٩ - (٢٦٤٩) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ زَيْدِ  
الضُّبَيْيِّ: حَدَّثَنَا مُطَرِّفٌ عَنْ عِمْرَانَ بْنِ  
حُصَيْنٍ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَعْلِمَ  
أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: فَقَالَ:  
«نَعَمْ» قَالَ: قِيلَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟  
قَالَ: «كُلُّ مُسَرٍّ لِمَا خُلِقَ لَهُ».

[٦٧٣٨] (...) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ:  
حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ  
وَأَبْنُ نُمَيْرٍ عَنْ ابْنِ عَلِيَّةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ  
يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا  
ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا  
شُعْبَةُ، كُلُّهُمْ عَنْ زَيْدِ الرَّشَكِيِّ فِي هَذَا  
الْإِسْنَادِ، بِمَعْنَى حَدِيثِ حَمَادٍ، وَفِي حَدِيثِ  
عَبْدِ الْوَارِثِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ!

[٦٧٣٩] ١٠ - (٢٦٥٠) حَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ  
عُمَرَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ يَحْيَى بْنِ  
عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي  
الْأَسْوَدِ الدِّلِيِّ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ  
الْحُصَيْنِ: أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ  
وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ فُضِي عَلَيْهِمْ  
وَمَضَى عَلَيْهِمْ مِنْ قَدَرٍ مَا سَبَقَ؟ أَوْ فِيمَا

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

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

“He (ﷺ) said: ‘No, it is something that has been previously decreed and decided for them, and the confirmation of that is in the Book of Allâh (the Mighty and Sublime): “By *Nafs* (Âdam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him.’”<sup>[1]</sup>

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

يُسْتَقْبَلُونَ بِهِ مِمَّا آتَاهُمْ بِهِ نَبِيَّهُمْ وَبَيَّنَّتِ  
الْحُجَّةَ عَلَيْهِمْ؟ قُلْتُ: بَلْ شَيْءٌ قُضِيَ  
عَلَيْهِمْ، وَمَضَى عَلَيْهِمْ، قَالَ: فَقَالَ: أَفَلَا  
يَكُونُ ظُلْمًا؟ قَالَ: فَفَرَعْتُ مِنْ ذَلِكَ فَرَعًا  
شَدِيدًا، وَقُلْتُ: كُلُّ شَيْءٍ خَلَقَ اللهُ  
وَمَلَكَ يَدَيْهِ، فَلَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ  
يُسْأَلُونَ، فَقَالَ لِي: يَرْحَمَكَ اللهُ! إِنِّي لَمْ  
أُرِدْ بِمَا سَأَلْتُكَ إِلَّا لِأَحْزِرَ عَقْلَكَ، إِنَّ  
رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ اللهِ ﷺ،  
فَقَالَا: يَا رَسُولَ اللهِ! أَرَأَيْتَ مَا يَعْمَلُ  
النَّاسُ الْيَوْمَ، وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ  
قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ مِنْ قَدَرٍ قَدْ  
سَبَقَ؟، أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا آتَاهُمْ بِهِ  
نَبِيَّهُمْ، وَبَيَّنَّتِ الْحُجَّةَ عَلَيْهِمْ؟ فَقَالَ:  
«لَا، بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ،  
وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللهِ [عَزَّ وَجَلَّ]:  
﴿وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا  
وَتَقْوَاهَا﴾» [الشمس: ۷، ۸].

[۶۷۴۰] ۱۱ - (۲۶۵۱) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ  
عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

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

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

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

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

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

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

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

(المعجم ٢) - (بَابُ حِجَاجِ آدَمَ  
وَمُوسَى صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّمَ)  
(التحفة ٢)

[٦٧٤٢] ١٣ - (٢٦٥٢) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَأَبْنُ أَبِي عُمَرَ الْمُكَلِّيُّ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ حَاتِمٍ وَأَبْنِ دِينَارٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ

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

مُوسَى: يَا آدَمُ! أَنْتَ أَبُوْنَا، أَنْتَ خَيَّبْتَنَا  
وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ لَهُ آدَمُ: أَنْتَ  
مُوسَى، اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ  
بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ  
أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَقَالَ  
[النَّبِيُّ ﷺ]: «فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ  
مُوسَى».

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

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

[٦٧٤٣] ١٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ  
عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ  
أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«حَجَّ آدَمُ وَمُوسَى، فَحَجَّ آدَمُ مُوسَى،  
فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَعْوَيْتَ  
النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ:  
أَنْتَ الَّذِي أَعْطَاهُ اللَّهُ عِلْمَ كُلِّ شَيْءٍ،  
وَاصْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ؟ قَالَ:  
نَعَمْ، قَالَ: فَتَلُومُنِي عَلَى أَمْرِ قَدَّرَ عَلَيَّ  
قَبْلَ أَنْ أُخْلَقَ؟».

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

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

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

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

عِيَاضٍ: حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذُبَابٍ عَنْ  
يَرِيدٍ وَهُوَ ابْنُ هُرْمُزٍ وَعَبْدُ الرَّحْمَنِ الْأَعْرَجِ  
قَالَ: سَمِعْنَا أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «اِخْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا  
السَّلَامُ عِنْدَ رَبِّهِمَا، فَحَجَّ آدَمُ مُوسَى، قَالَ  
مُوسَى: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ،  
وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسَجَدَ لَكَ  
مَلَائِكَتُهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ  
النَّاسَ بِخَطِيئَتِكَ إِلَى الْأَرْضِ؟ قَالَ آدَمُ  
عَلَيْهِ السَّلَامُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ  
اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، وَأَعْطَاكَ الْأَلْوَاحَ  
فِيهَا تِبْيَانُ كُلِّ شَيْءٍ، وَقَرَّبَكَ نَجِيًّا، فَبِكَمِّ  
وَجَدْتَ اللَّهُ كَتَبَ التَّوْرَةَ قَبْلَ أَنْ أُخْلَقَ؟  
قَالَ مُوسَى: بِأَرْبَعِينَ عَامًا، قَالَ آدَمُ: فَهَلْ  
وَجَدْتَ فِيهَا: ﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾؟  
[طه: ١٢١]. قَالَ: نَعَمْ. قَالَ: أَفْتَلَمُنِي  
عَلَى أَنْ عَمِلْتُ عَمَلًا كَتَبَهُ اللَّهُ عَلَيَّ أَنْ  
أَعْمَلَهُ، قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ قَالَ  
رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى».

[٦٧٤٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ  
وَإِبْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شَهَابٍ، عَنْ  
حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ،

[1] *Ta-Hâ* 20:121.

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

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَك خَطِيئَتِكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، ثُمَّ تَلَوْمُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَحَجَّ آدَمُ مُوسَى».

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

[٦٧٤٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِهِمْ.

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

[٦٧٤٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، نَحْوَ حَدِيثِهِمْ.

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

[٦٧٤٨] [١٦- (٢٦٥٣)] حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِيءُ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو ابْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

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

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

[٦٧٤٩] (...) حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا الْمُقْرِيُّ: حَدَّثَنَا حَيَوَةُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلِ التَّمِيمِيِّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ يَعْنِي ابْنَ يَزِيدَ، كِلَاهُمَا عَنْ أَبِي هَانِيءٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا: وَعَرْشُهُ عَلَى الْمَاءِ.

### Chapter 3. Allâh Directs Hearts As He Wills

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

(المعجم ٣) - (بابُ تصريفِ الله

تعالى القلوب كيف شاء) (التحفة ٣)

[٦٧٥٠] ١٧ - (٢٦٥٤) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ نُمَيْرٍ، كِلَاهُمَا عَنِ الْمُقْرِيِّ - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ - قَالَ: حَدَّثَنَا حَيَوَةُ: أَخْبَرَنِي أَبُو هَانِيءٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ، يُصْرَفُهُ حَيْثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! مُصْرِفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ».

#### Chapter 4. Everything Is Decided And Decreed

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

[6752] 19 - (2656) It was narrated that Abû Hurairah said: "The idolaters of the Quraish came to argue with the Messenger of Allâh ﷺ about the Divine Decree, and thus was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): Taste you the touch of Hell!' Verily, We have created all things with *Qadar*.'" [1]

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

[٦٧٥١] ١٨ - (٢٦٥٥) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: قَرَأْتُ عَلَى مَالِكِ ابْنِ أَنَسٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، أَنَّهُ قَالَ: أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدْرِ، قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَيْءٍ بِقَدْرِ، حَتَّى الْعَجْزُ وَالْكَيْسُ أَوْ الْكَيْسُ وَالْعَجْزُ».

[٦٧٥٢] ١٩ - (٢٦٥٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدْرِ، فَتَنَزَّلَتْ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرِ﴾ [القمر: ٤٨، ٤٩].

[1] *Al-Qamar* 54:48,49.

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

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

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

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

(المعجم ٥) - (بَابُ: قَدْرُ عَلِيِّ ابْنِ  
آدَمَ حَظَّهُ مِنَ الزَّوْنِيِّ وَغَيْرِهِ) (التحفة ٥)  
[٦٧٥٣] ٢٠ - (٢٦٥٧) حَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ  
لِإِسْحَاقَ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ:  
حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ،  
عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ  
بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، إِنَّ النَّبِيَّ ﷺ  
قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ  
الزَّوْنِيِّ، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرَزَى  
الْعَيْنَيْنِ النَّظْرُ، وَرَزَى اللِّسَانَ التَّنَطُّقُ  
وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ  
ذَلِكَ أَوْ يُكَذِّبُهُ».

قَالَ عَبْدُ فِي رِوَايَتِهِ: ابْنِ طَاوُسٍ عَنِ  
أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ.

[٦٧٥٤] ٢١ - (...) حَدَّثَنِي إِسْحَاقُ  
ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هَشَامٍ  
الْمَخْزُومِيُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سَهْلٌ  
ابْنُ أَبِي صَالِحٍ عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ  
عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ  
نَصِيْبُهُ مِنَ الزَّوْنِيِّ، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ،  
فَالْعَيْنَانِ زَنَاهُمَا النَّظْرُ، وَالْأُذُنَانِ زَنَاهُمَا  
الِاسْتِمَاعُ، وَاللِّسَانُ زَنَاهُ الْكَلَامُ وَالْيَدُ

زَنَاهَا الْبَطْشُ، وَالرَّجُلُ زَنَاهَا الْخُطَا،  
وَالْقَلْبُ يَهْوَى وَيَتَمَتَّى، وَيُصَدِّقُ ذَلِكَ  
الْفَرْجُ وَيُكْذِبُهُ».

(المعجم ٦) - (بَابُ مَعْنَى كُلِّ مَوْلُودٍ  
يُولَدُ عَلَى الْفِطْرَةِ، وَحُكْمُ مَوْتَى أَطْفَالِ  
الْكَفَّارِ وَأَطْفَالِ الْمُسْلِمِينَ) (التحفة ٦)

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

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

[٦٧٥٥] ٢٢ - (٢٦٥٨) حَدَّثَنَا  
حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ  
حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ:  
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي  
هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى  
الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ وَيَنْصَرَانِهِ  
وَيُمَجْسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ  
جَمْعَاءَ، هَلْ تُحْسُونَ فِيهَا مِنْ جَدْعَاءَ؟»  
ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ:  
﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا  
بَدِيلَ لِخَلْقِ اللَّهِ﴾ [الروم: ٣٠].

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

[٦٧٥٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ  
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا  
عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ،  
كَلاهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا

[1] *Ar-Rûm* 30:30.

الإِسْنَادِ، وَقَالَ: «كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ»  
وَلَمْ يَذْكُرْ: جَمْعَاءَ.

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

[٦٧٥٧] (...) حَدَّثَنِي أَبُو الطَّاهِرِ  
وَأَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ:  
أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شَهَابٍ، أَنَّ  
أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا  
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ  
مَوْلُودٍ إِلَّا يُوَلَّدُ عَلَى الْفِطْرَةِ» ثُمَّ يَقُولُ:  
اقْرَأُوا: ﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ  
عَلَيْهَا لَا بُدَّ لِي لِخَلْقِ اللَّهِ ذَلِكَ الَّذِي  
الْقِتْمِ﴾ [الروم: ٣٠].

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

[٦٧٥٨] ٢٣- (...) حَدَّثَنَا زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ  
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُلَدُ  
عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ  
وَيُيَسِّرَانِهِ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!  
أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذَلِكَ؟ قَالَ: «اللَّهُ  
أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6759] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 6758).

[٦٧٥٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ  
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو  
مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي،  
كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[1] *Ar-Rûm* 30:30.

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

In the report of Abū Bakr from Abū Mu‘āwiyah: “...upon this *Millah*, until he starts to speak.”

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

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

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

فِي حَدِيثِ ابْنِ نُمَيْرٍ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَهُوَ عَلَى الْمِلَّةِ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ: «إِلَّا عَلَى هَذِهِ الْمِلَّةِ، حَتَّى يُبَيِّنَ عَنْهُ لِسَانُهُ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَى هَذِهِ الْفِطْرَةِ، حَتَّى يُعَبِّرَ عَنْهُ لِسَانُهُ».

[٦٧٦٠] ٢٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُولَدُ يُولَدُ عَلَى هَذِهِ الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ وَيُنَصِّرَانِهِ، كَمَا تَنْتَجُونَ الْإِبِلَ، فَهَلْ تَجِدُونَ فِيهَا جَدَعَاءَ؟ حَتَّى تَكُونُوا أَنْتُمْ تَجَدَعُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيرًا؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[٦٧٦١] ٢٥ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَى الْفِطْرَةِ، وَأَبَوَاهُ، بَعْدُ، يَهُودَانِهِ أَوْ

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

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

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

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

يُصْرَانِهِ أَوْ يُمَجِّسَانِهِ، فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ، كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُرُهُ الشَّيْطَانُ فِي حِضْنِيهِ، إِلَّا مَرْيَمَ وَابْنَهَا».

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

[٦٧٦٣] (...) حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ؛ وَحَدَّثَنَا سَلْمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كُلُّهُمْ عَنِ الرَّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَابْنِ أَبِي ذَنْبٍ، مِثْلَ حَدِيثِهِمَا، غَيْرَ، أَنَّ فِي حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ: سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟.

[٦٧٦٤] ٢٧ - (...) حَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ، مَنْ يَمُوتُ مِنْهُمْ صَغِيرًا؟، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

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

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

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

[٦٧٦٥] ٢٨ - (٢٦٦٠) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي  
يُسْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ  
قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ  
الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا  
عَامِلِينَ، إِذْ خَلَقَهُمْ».

[٦٧٦٦] ٢٩ - (٢٦٦١) حَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مُعْتَمِرُ  
ابْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ  
مَسْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ  
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعُلَامَ  
الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ كَافِرًا، وَلَوْ عَاشَ  
لَأَرَهَقَ أَبُوهُ طُعْيَانًا وَكُفْرًا».

[٦٧٦٧] ٣٠ - (٢٦٦٢) حَدَّثَنَا زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْعَلَاءِ بْنِ  
الْمُسَيَّبِ، عَنْ فَضِيلِ بْنِ عَمْرٍو، عَنْ  
عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ  
الْمُؤْمِنِينَ قَالَتْ: تُوْفِّي صَبِيًّا، فَقُلْتُ:  
طَوْبَى لَهُ، عُضْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ،  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ لَا تَدْرِينَ أَنَّ  
اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهَذِهِ  
أَهْلًا، وَلِهَذِهِ أَهْلًا؟».

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

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

[6769] (...) A similar *Hadīth* (as no. 6768) was narrated from Ṭalḥah bin Yahyā with the chain of Wakī'.

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

[6770] 32 - (2663) It was narrated that 'Abdullāh said: "Umm Ḥabībah, the wife of the

[٦٧٦٨] ٣١- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جَنَازَةِ صَبِيٍّ مِنَ الْأَنْصَارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! طُوِبَى لِهَذَا، عُضْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ! لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ، قَالَ: «أَوْ غَيْرَ ذَلِكَ؟، يَا عَائِشَةُ! إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلَابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلَابِ آبَائِهِمْ».

[٦٧٦٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ طَلْحَةَ بْنِ يَحْيَى؛ وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ؛ وَحَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ، كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ طَلْحَةَ بْنِ يَحْيَى، بِإِسْنَادٍ وَكِيعٍ، نَحْوَ حَدِيثِهِ.

(المعجم ٧) - (بَابُ بَيَانِ أَنَّ الْأَجَالَ وَالْأَرْزَاقَ وَغَيْرَهَا، لَا تَزِيدُ وَلَا تَقْصُرُ عَمَّا سَبَقَ بِهِ الْقَدْرُ) (التحفة ٧)

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

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

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

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

[6772] 33 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “Umm Ḥabîbah said: ‘O Allâh, let

لأبي بكرٍ - قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ  
مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغْبِرَةِ  
ابْنِ عَبْدِ اللَّهِ الشُّكْرِيِّ، عَنِ الْمَعْرُورِ بْنِ  
سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ  
رَوْحِ النَّبِيِّ ﷺ: «اللَّهُمَّ! أُمَّعْنِي بِرَوْحِي  
رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ،  
وَبِأَخِي مُعَاوِيَةَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ:  
«قَدْ سَأَلْتِ اللَّهَ لِأَجَالِ مَضْرُوبَةٍ، وَأَيَّامِ  
مَعْدُودَةٍ، وَأَرْزَاقِ مَمْسُومَةٍ، لَنْ يُعَجَّلَ  
شَيْئًا قَبْلَ حَلِّهِ، أَوْ يُؤَخَّرَ شَيْئًا عَنْ حَلِّهِ،  
وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِيدَكَ مِنْ عَذَابِ  
فِي النَّارِ، أَوْ عَذَابِ فِي الْقَبْرِ، كَانَ خَيْرًا  
أَوْ أَفْضَلَ».

قَالَ: وَذَكَرَتْ عِنْدَهُ الْقَرْدَةُ، قَالَ مِسْعَرٌ:  
وَأَرَاهُ قَالَ وَالْخَنَازِيرُ مِنْ مَسْخٍ، فَقَالَ: «إِنَّ  
اللَّهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلًا وَلَا عَقَبًا، وَقَدْ  
كَانَتْ الْقَرْدَةُ وَالْخَنَازِيرُ قَبْلَ ذَلِكَ».

[٦٧٧١] (...) حَدَّثَنَا أَبُو كُرَيْبٍ:  
أَخْبَرَنَا ابْنُ بَشْرٍ عَنْ مِسْعَرٍ بِهَذَا الْإِسْنَادِ،  
غَيْرَ أَنَّ فِي حَدِيثِهِ عَنِ ابْنِ بَشْرٍ وَوَكَيْعٍ  
جَمِيعًا: «مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ  
فِي الْقَبْرِ».

[٦٧٧٢] ٣٣- (...) حَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ

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

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

- وَاللَّفْظُ لِحَجَّاجٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ حَجَّاجٌ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عِلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الشُّكْرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ! مَتَّعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّكَ سَأَلْتِ اللَّهَ لِإِجَالِ مَضْرُوبَةٍ، وَأَثَارِ مَوْطُوءَةٍ، وَأَرْزَاقِ مَفْسُومَةٍ، لَا يُعْجَلُ شَيْئًا مِنْهَا قَبْلَ حِلِّهِ، وَلَا يُؤَخَّرُ مِنْهَا شَيْئًا بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ، لَكَانَ خَيْرًا لَكَ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الْقِرْدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِخَ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا، أَوْ يُعَذِّبْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلًا، وَإِنَّ الْقِرْدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذَلِكَ».

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

[٦٧٧٣] (...) حَدَّثَنِيهِ أَبُو دَاوُدَ سُلَيْمَانَ بْنِ مَعْبُدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَنْصَلٍ: حَدَّثَنَا سُفْيَانُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَأَثَارِ مَبْلُوعَةٍ».

قَالَ ابْنُ مَعْبُدٍ: وَرَوَى بَعْضُهُمْ: «قَبْلَ حَلِّهِ» أَي نَزُولِهِ .

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

(المعجم ٨) - (بَابُ الْإِيمَانِ بِالْقَدْرِ وَالْإِذْعَانِ لَهُ) (التحفة ٨)

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

[٦٧٧٤] ٣٤ - (٢٦٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ اللَّهُ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، اِحْرَاصٌ عَلَيَّ مَا يَنْفَعُكَ وَاسْتَعِينُ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ» .