

50. The Book Of The Attributes Of The Hypocrites And The Rulings Concerning Them

Chapter...The Attributes Of The Hypocrites And The Rulings Concerning Them

[7024] 1 - (2772) Zaid bin Arqam said: "We set out on a journey with the Messenger of Allâh ﷺ, and the people encountered hardship. 'Abdullâh bin Ubayy said to his companions: 'Spend not on those who are with Allâh's Messenger, until they desert him.' And he ('Abdullâh bin Ubayy) said: 'If we return to Al-Madînah, indeed the more honourable will expel therefrom the meaner.'

"I went to the Messenger of Allâh ﷺ and told him about that, and he sent for 'Abdullâh bin Ubayy and asked him about that. 'Abdullâh swore a vehement oath saying that he had not said that, and he said: 'Zaid is lying to the Messenger of Allâh ﷺ.' I was very upset about what they said, until Allâh revealed confirming what I had said: 'When the hypocrites come to you...'^[1]

"Then the Messenger of Allâh ﷺ summoned them so that he could pray for forgiveness for

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المنافقين وأحكامهم (التحفة ...)

(المعجم) - (باب صفات

المنافقين وأحكامهم) (التحفة ١٣)

[٧٠٢٤] ١ - (٢٧٧٢) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى:

حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو

إِسْحَاقَ، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ يَقُولُ:

خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ،

أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ

أَبِي لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ

رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا مِنْ حَوْلِي.

قَالَ زُهَيْرٌ: وَهِيَ فِي قِرَاءَةِ مَنْ خَفَضَ

حَوْلَهُ.

وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ

الْأَعْرُ مِنْهَا الْأَدْلَ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ

فَأُخْبِرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي

فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، فَقَالَ: كَذَبَ

زَيْدُ رَسُولِ اللَّهِ ﷺ، قَالَ: فَوَقَعَ فِي نَفْسِي

مِمَّا قَالُوا شِدَّةً، حَتَّى أَنْزَلَ اللَّهُ تَصْدِيقِي:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

[1] Al-Munâfiqûn 63:1.

them, but they turned their heads away. And His Words: ‘...They are as blocks of wood propped up...’^[1] And they were rather good-looking men.”

[7025] 2 - (2773) It was narrated from ‘Amr that he heard Jâbir say: “The Prophet ﷺ came to the grave of ‘Abdullâh bin Ubayy and brought him out of his grave and placed him on his knees and blew on him, and dressed him in his own shirt. And Allâh knows best.”

[7026] (...) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ came to ‘Abdullâh bin ‘Ubayy after he had been placed in his grave...” and he narrated a *Hadîth* like that of Sufyân (no. 7025).

[7027] 3 - (2774) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy (bin Salûl) died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger

قَالَ: ثُمَّ دَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، قَالَ: فَلَوَّوْا رُءُوسَهُمْ، وَقَوْلُهُ: ﴿كَأَنَّهُمْ خُشْبٌ مُسْتَدَّةٌ﴾. وَقَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ.

[٧٠٢٥] ٢- (٢٧٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو؛ [أَنَّهُ] سَمِعَ جَابِرًا يَقُولُ: أَتَى النَّبِيَّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أَبِي، فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ، وَالْبَسَهُ قَمِيصَهُ، وَاللَّهُ أَعْلَمُ.

[٧٠٢٦] (...) حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرٍو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ النَّبِيُّ ﷺ إِلَيَّ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي، بَعْدَمَا أُدْخِلَ حُفْرَتَهُ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[٧٠٢٧] ٣- (٢٧٧٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ

[1] *Al-Munâfiqûn* 63:4.

of Allāh ﷺ and asked him to give him his shirt so that he could shroud his father in it, and he gave it to him. Then he asked him to offer the funeral prayer for him, and the Messenger of Allāh ﷺ stood up to pray for him. ‘Umar stood up and took hold of the garment of the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, will you offer the funeral prayer for him when Allāh has forbidden you to pray for him?’ The Messenger of Allāh ﷺ said: ‘Rather Allāh has given me the choice, as He said: “Whether you ask for forgiveness for them or do not ask for forgiveness for them, if you ask for forgiveness for them seventy times...”^[1] – and I will do more than that.’ He said: ‘But he is a hypocrite.’ Then Allāh, Glorified and Exalted is He, revealed: “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”^[2]

[7028] 4 - (...) A similar report (as *Hadīth* no. 7027) was narrated from ‘Ubaidullāh with this chain of narrators and he added: “So he (ﷺ) stopped praying for them.”

[7029] 5 - (2775) It was narrated that Ibn Mas‘ūd said: “Three people gathered at the

قَالَ: لَمَا تُؤَفِّي عَبْدَ اللَّهِ بْنِ أَبِي [ابْنُ سَلُولَ], جَاءَ ابْنَهُ، عَبْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكْفَنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيْرَنِي اللَّهُ فَقَالَ: «أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً ﴿ وَسَأَرِيذُهُ عَلَى سَبْعِينَ ﴾ قَالَ: إِنَّهُ مُتَأَفِّقٌ، فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَفْسٌ عَلَى قَبْرِهِ﴾ [التوبة: ٨٤].

[٧٠٢٨] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ - وَزَادَ: قَالَ: فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

[٧٠٢٩] ٥ - (٢٧٧٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

Ka'bah – two Qurashîs and a Thaqafî, or two Thaqafîs and a Qurashî. They were lacking in understanding and had large bellies. One of them said: 'Do you think that Allâh can hear what we are saying?' Another said: 'He can hear if we speak loudly, but He cannot hear if we whisper.' The last one said: 'If He can hear us when we speak loudly, then He can hear us when we whisper.' Then Allâh, Glorified and Exalted is He revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing."^[1]

[7030] (...) A similar report (as Hadîth no. 7029) was narrated from 'Abdullâh.

[7031] 6 - (2776) It was narrated from Zaid bin Thâbit that the Prophet ﷺ went out to Uḥud, and some of those who were with him came back. Among the Companions of the Prophet ﷺ

مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ،
عَنِ ابْنِ مَسْعُودٍ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ
ثَلَاثَةٌ نَفَرٍ، قُرَشِيَّانِ وَتَقْفِيٍّ، أَوْ تَقْفِيَّانِ
وَقُرَشِيٍّ، قَلِيلٌ فِيهِمْ قُلُوبُهُمْ، كَثِيرٌ سَحْمٌ
بُطُونُهُمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ
يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الْآخَرُ: يَسْمَعُ، إِنْ
جَهَرْنَا، وَلَا يَسْمَعُ، إِنْ أَخْفَيْنَا، وَقَالَ
الْآخَرُ: إِنْ كَانَ يَسْمَعُ، إِذَا جَهَرْنَا، فَهُوَ
يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ الْآيَةَ
[فصلت: ٢٢].

[٧٠٣٠] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ
خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى
سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ عَنْ
عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ
عَبْدِ اللَّهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَى: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ
أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ نَحْوَهُ.

[٧٠٣١] ٦ - (٢٧٧٦) حَدَّثَنَا عُبَيْدُ اللَّهِ
ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ زَيْدِ

[1] *Fuṣṣilat* 41:22.

there were two groups, one of whom said: 'We will kill them,' and the other group said 'No.' Then it was revealed: Then what is the matter with you that you are divided into two parties about the hypocrites...?"^[1]

[7032] (...) A similar report (as *Hadith* no. 7031) was narrated from *Shu'bah* with this chain of narrators.

[7033] 7 - (2777) It was narrated from Abû Sa'eed Al-Khudrî that at the time of the Messenger of Allâh ﷺ, when the Messenger of Allâh ﷺ went out on a campaign, the hypocrites would stay behind, and they would be happy that they were staying behind, against (the order of) the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came back, they would make excuses and swear oaths, and they would like to be praised for what they had not done. Then it was revealed: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, - think not you that they are rescued from

ابنِ ثَابِتٍ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أُحُدٍ، فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ، فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فِرَقَتَيْنِ، قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ، وَقَالَ بَعْضُهُمْ: لَا، فَتَزَلَّتْ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾

[النساء: ٨٨].

[٧٠٣٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٠٣٣] ٧ - (٢٧٧٧) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانُوا إِذَا خَرَجَ النَّبِيُّ ﷺ إِلَى الْعَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ النَّبِيُّ ﷺ اغْتَدَرُوا إِلَيْهِ، وَحَلَفُوا، وَأَحْبَبُوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَتَزَلَّتْ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا

[1] *An-Nisâ'* 4:88.

the torment, and for them is a painful torment.”^[1]

[7034] 8 - (2778) Humaid bin ‘Abdur-Raḥmān bin ‘Awf narrated that Marwān said to his gatekeeper: “Go – O Rāfi‘ – to Ibn ‘Abbās, and say: ‘If every man among us who rejoices in what he has done, and loves to be praised for what he has not done is to be punished, then we will all be punished.’”

Ibn ‘Abbās said: “What does this Verse have to do with you? This Verse was revealed concerning the People of the Book.” Then Ibn ‘Abbās recited: ‘(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it...’^[2] And Ibn ‘Abbās recited: ‘Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...’^[3]

Then Ibn ‘Abbās said: “The Prophet ﷺ asked them about something, and they concealed it, and told him something else, and they went out thinking that he thought they had told him what he had asked them about. So they praised themselves, and rejoiced over what they had

بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبْنَهُمْ بِمَقَارِعِ مِنَ
الْعَذَابِ ﴿آل عمران: ١٨٨﴾.

[٧٠٣٤] ٨ - (٢٧٧٨) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ - وَاللَّفْظُ
لِزُهَيْرٍ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ،
أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ
أَخْبَرَهُ؛ أَنَّ مَرْوَانَ قَالَ: اذْهَبْ، يَا
رَافِعُ! - لِيُؤَابِهَ - إِلَى ابْنِ عَبَّاسٍ فَقُلْ:
لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا آتَى،
وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذِّبًا،
لِنَعْدَبِنَ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا
لَكُمْ وَلِهَذِهِ الْآيَةِ؟ إِنَّمَا نَزَلَتْ هَذِهِ الْآيَةُ
فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَا ابْنُ عَبَّاسٍ:
﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُتُوا
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾
[آل عمران: ١٨٧] هَذِهِ الْآيَةُ. وَتَلَا ابْنُ
عَبَّاسٍ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا
آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾
[آل عمران: ١٨٨]. وَقَالَ ابْنُ عَبَّاسٍ:
سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ،
وَأَخْرَوْهُ بغيرِهِ، فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ

[1] *Āl-Imrān* 3:188.

[2] *Āl-Imrān* 3:187.

[3] *Āl-Imrān* 3:188.

done, by concealing from him what he had asked them about.”

[7035] 9 - (2779) It was narrated that Qais said: “I said to ‘Ammâr: ‘What do you think about what you did with regard to ‘Alî; was it your own opinion, or was it something that the Messenger of Allâh ﷺ enjoined upon you?’ He said: ‘The Messenger of Allâh ﷺ did not enjoin upon us something that he did not enjoin upon all the people. But Hudhaifah told me that the Messenger of Allâh ﷺ said: “Among my Companions (followers) there are twelve hypocrites,^[1] among whom are eight who will not enter Paradise until a camel passes through the eye of a needle. A flame of fire will be enough for them, and (the other) four.” I do not remember what Shu‘bah (a narrator) said about them.

[7036] 10 - (...) It was narrated that Qais bin ‘Ubâd said: “We said to ‘Ammâr: ‘Was your fighting based on your opinion? For one’s opinion may be right or wrong, or was it something that the Messenger of Allâh ﷺ enjoined upon you?’ He said: ‘The Messenger of Allâh ﷺ did not enjoin upon us anything

أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، فَاسْتَحْمَدُوا
بِذَلِكَ إِلَيْهِ، وَفَرَحُوا بِمَا أَتَوْا، مِنْ
كَيْمَانِهِمْ إِيَّاهُ، مَا سَأَلَهُمْ عَنْهُ.

[٧٠٣٥] ٩ - (٢٧٧٩) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ:
حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ قَتَادَةَ، عَنْ
أَبِي نَضْرَةَ، عَنْ قَيْسِ قَالَ: قُلْتُ لِعَمَّارٍ:
أَرَأَيْتُمْ صَنِعْتُمْ هَذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ
عَلِيِّ، أَرَأَيَا رَأَيْتُمُوهُ أَوْ شَيْئًا عَهْدَهُ إِلَيْكُمْ
رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهْدَ إِلَيْنَا
رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدَهُ إِلَى النَّاسِ
كَأَفٍّ، وَلَكِنْ حُدَيْفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ
قَالَ: قَالَ النَّبِيُّ ﷺ: «فِي أَصْحَابِي اثْنَا
عَشَرَ مُنَافِقًا، فِيهِمْ ثَمَانِيَّةٌ لَا يَدْخُلُونَ
الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سُمِّ الْخِيَاطِ
ثَمَانِيَّةٌ مِنْهُمْ تَكْفِيكُهُمُ الدُّبَيْلَةُ وَأَرْبَعَةٌ لَمْ
أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ.

[٧٠٣٦] ١٠ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي
نَضْرَةَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: قُلْنَا

[1] The meaning is: those who may be considered in my company, as seen in the following version of it which says: “My nation” in place of companions.

that he did not enjoin upon all the people.' And he said: 'The Messenger of Allāh ﷺ said: "Among my nation..."

Shu'bah (one of the narrators) said: "I think he said: 'Ḥudhaifah told me.'"

Ghundar (one of the narrators) said: "I think he said: 'Among my nation there will be twelve hypocrites who will not enter Paradise, or even smell its fragrance, until a camel passes through the eye of a needle. A flame of fire will be sufficient for eight of them, a flame of fire that will appear at their backs and protrude through their chests.'"

[7037] 11 - (...) Abû Aṭ-Ṭufail said: "There was some dispute between a man among the people of *Al-'Aqabah*^[1] and Ḥudhaifah. He said: 'I adjure you by Allāh, how many were the people of *Al-'Aqabah*?' The people said to him: 'Tell him, because he is asking you.' He said: 'We were told that there were fourteen, and if you were one of them then there were fifteen. I bear witness

لِعَمَّارٍ: أَرَأَيْتَ قِتَالَكُمْ، أَرَأِيَا رَأَيْتُمُوهُ؟ فَإِنَّ الرَّأْيِي يُحْطِئُ وَيُصِيبُ، أَوْ عَهْدًا عَهْدُهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهْدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدُهُ إِلَى النَّاسِ كَأَقْفَةٍ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي أُمَّتِي». قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: حَدَّثَنِي حُذَيْفَةُ.

وَقَالَ عُنْدَرٌ: أَرَاهُ قَالَ: «فِي أُمَّتِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ، وَلَا يَجِدُونَ رِيحَهَا، حَتَّى يَلِجَ الْجَبَلُ فِي سَمِّ الْخِيَاطِ، ثَمَانِيَةَ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ، سِرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْتَأِفِهِمْ، حَتَّى يَنْجَمَ مِنْ صُدُورِهِمْ».

[7037] 11 - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو أَحْمَدَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقْبَةِ وَبَيْنَ حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ، فَقَالَ: أَأَشْذُكَ بِاللَّهِ! كَمْ كَانَ أَصْحَابَ الْعَقْبَةِ؟ - قَالَ: فَقَالَ لَهُ الْقَوْمُ: أَخْبِرْهُ إِذْ سَأَلَكَ، قَالَ: كُنَّا نُخْبِرُ أَنَّهُمْ أَرْبَعَةٌ عَشَرَ - فَإِنْ

[1] *Al-'Aqabah* - what is mentioned here is not *Al-'Aqabah* located in Minâ, where the Muslims from *Al-Madīnah* swore allegiance (*Bay'ah*) to the Prophet prior to the *Hijrah*; rather refers to *Al-'Aqabah* which was on the road to *Tabūk*, and was a place where the hypocrites gathered to plot their betrayal against the Prophet ﷺ at *Tabūk*.

by Allâh that twelve of them were enemies of Allâh and His Messenger in this life, and on the Day when the witnesses will stand forth, and three were excused. They will say: "We did not hear the caller of the Messenger of Allâh ﷺ and we did not know what the people intended." He (ﷺ) was in a lava field (Ḥarrah) and he walked and said: "There is little water; no one should go to it before me." But he found that some people had gone to it before him, and he cursed them on that day."

[7038] 12 - (2780) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever climbs the mountain pass, the pass of Al-Murâr, his sins will be erased as they were erased from the Children of Israel.'

"The first ones to climb it were our horsemen, the horsemen of Banû Al-Khazraj, then the rest of the people came. The Messenger of Allâh ﷺ said: 'All of you are forgiven, except the owner of the red camel.' We came to him and said: 'Come, the Messenger of Allâh ﷺ will pray for forgiveness for you.' He said: 'By Allâh, finding my lost camel is dearer to me than your companion praying for forgiveness for me.'"

He said: "He was a man who was looking for his lost camel."

كُنْتُ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ،
وَأَشْهَدُ بِاللَّهِ أَنَّ اثْنَيْ عَشَرَ مِنْهُمْ حَرَبَ اللَّهُ
وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ، وَعَدَرَ ثَلَاثَةً، قَالُوا: مَا سَمِعْنَا
مُنَادِي رَسُولِ اللَّهِ ﷺ وَلَا عَلِمْنَا بِمَا أَرَادَ
الْقَوْمُ، وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَى فَقَالَ:
«إِنَّ الْمَاءَ قَلِيلٌ، فَلَا يَسْبِقُنِي إِلَيْهِ أَحَدٌ»
فَوَجَدَ قَوْمًا قَدْ سَبَقُوهُ، فَلَعَنَهُمْ يَوْمَئِذٍ.

[٧٠٣٨] ١٢ - (٢٧٨٠) حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
قُرَّةُ بْنُ خَالِدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ
ابْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ يَصْعَدُ الثَّنِيَّةَ، ثِنِّيَّةَ الْمُرَارِ، فَإِنَّهُ يُحِطُّ
عَنْهُ مَا حُطُّ عَنْ بَنِي إِسْرَائِيلَ».

قَالَ: فَكَانَ أَوَّلَ مَنْ صَعَدَهَا خَيْلُنَا،
خَيْلُ بَنِي الْخَزْرَجِ، ثُمَّ تَمَّ النَّاسُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «وَكُلُّكُمْ مَغْفُورٌ لَهٗ، إِلَّا
صَاحِبَ الْجَمَلِ الْأَحْمَرِ» فَاتَيْنَاهُ فَقُلْنَا
[لَهُ]: تَعَالَ، يَسْتَغْفِرْ لَكَ رَسُولُ اللَّهِ ﷺ،
فَقَالَ: وَاللَّهِ! لَئِنْ أَجَدَ صَالَتِي أَحَبُّ إِلَيَّ
مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ.

قَالَ: وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ.

[7039] 13 - (...) It was narrated that Jâbir bin ‘Abdullâh said: (the Messenger of Allâh ﷺ said:) “Whoever climbs the pass of Al-Murâr – or Al-Marâr...” a *Hadîth* like that of Mu‘âdh (no. 7039), except that he said: “He was a Bedouin who had come looking for his lost camel.”

[7040] 14 - (2781) It was narrated that Anas bin Mâlik said: “Among us there was a man from Banû Al-Najjâr who had read *Al-Baqarah* and *Âl ‘Imrân*, and he used to write for the Messenger of Allâh ﷺ. He ran away and joined the people of the Book, and they held him in high regard, and they said: ‘This man used to write for Muḥammad, and they liked him.’ Before long, Allâh caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied.”

[7041] 15 - (2782) It was narrated from Jâbir that the Messenger of Allâh ﷺ came

[٧٠٣٩] ١٣- (...) وَحَدَّثَنَا بِحَبِي
ابْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ يَصْعَدُ نَيْتَةَ الْمُرَارِ أَوْ
الْمَرَارِ بِمِثْلِ حَدِيثِ مُعَاذٍ، غَيْرَ أَنَّهُ قَالَ:
وَإِذَا هُوَ أَعْرَابِيٌّ جَاءَ يَنْشُدُ ضَالَّةً لَهُ.

[٧٠٤٠] ١٤- (٢٧٨١) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ:
حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ
ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مِنَّا
رَجُلٌ مِنْ بَنِي النَّجَّارِ، قَدْ قَرَأَ الْبَقْرَةَ وَالْ
عِمْرَانَ، وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ،
فَانْطَلَقَ هَارِبًا حَتَّى لَحِقَ بِأَهْلِ الْكِتَابِ،
قَالَ: فَرَفَعُوهُ، قَالُوا: هَذَا قَدْ كَانَ يَكْتُبُ
لِمُحَمَّدٍ، فَأُعْجِبُوا بِهِ، فَمَا لَبِثَ أَنْ فَصَمَ
اللَّهُ عُنُقَهُ فِيهِمْ، فَحَفَرُوا لَهُ فَوَارَوْهُ،
فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا،
ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ
الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، ثُمَّ عَادُوا
فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ
قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، فَتَرَكَوهُ مَبْنُودًا.

[٧٠٤١] ١٥- (٢٧٨٢) حَدَّثَنِي أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنِي حَفْصُ

from a journey, and when he was close to Al-Madīnah there came a wind that was so strong that a rider could almost be buried in the sand. He said that the Messenger of Allāh ﷺ said: "This wind has been sent because of the death of a hypocrite." When he came to Al-Madīnah, they found out that one of the greatest of hypocrites had died.

[7042] 16 - (2783) Iyās said: "My father said: 'We went with the Messenger of Allāh ﷺ to visit a man who had a fever. I put my hand on him and said: 'By Allāh, I have never seen a man who is hotter than this.' The Prophet of Allāh ﷺ said: 'Shall I not tell you of one who will be hotter than him on the Day of Resurrection?' These two men who were riding with their backs towards the Prophet ﷺ (heading away from him)" – referring to two men who were among his companions at that time.^[1]

[7043] 17 - (2784) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The likeness of the hypocrite is that of a sheep that is confused and roams

يَعْنِي ابْنَ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مِنْ سَفَرٍ، فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَذْفِنَ الرَّكَّابَ، فَرَعِمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ» فَلَمَّا قَدِمَ الْمَدِينَةَ، فَإِذَا مُنَافِقٌ عَظِيمٌ، مِنَ الْمُنَافِقِينَ، قَدْ مَاتَ.

[٧٠٤٢] ١٦ - (٢٧٨٣) حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا أَبُو مُحَمَّدٍ النَّضْرُ بْنُ مُحَمَّدِ بْنِ مُوسَى الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِيَاسٌ: حَدَّثَنِي أَبِي قَالَ: عُدْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَجُلًا مَوْعُوكًا، قَالَ: فَوَضَعْتُ يَدِي عَلَيْهِ فَقُلْتُ: وَاللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَشَدَّ حَرًّا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَشَدِّ حَرٍّ مِنْهُ يَوْمَ الْقِيَامَةِ؟ هَذَيْنِكَ الرَّجُلَيْنِ الرَّكَّابَيْنِ الْمُقَفَّيْنِ لِرَجُلَيْنِ حَيْثُودٍ مِنْ أَصْحَابِهِ.

[٧٠٤٣] ١٧ - (٢٧٨٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو

[1] They were described as his companions because they made an outward show of being Muslim and being among his Companions, but they were not among those who attained the virtue of being his Companions.

between two flocks, going to one and then to the other.”

أَسَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً».

[7044] (...) A similar report (as *Hadīth* no. 7043) was narrated from Ibn ‘Umar, from the Prophet ﷺ, except that he said: “It joins one, and then the other.”

[٧٠٤٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «تَكْرُرُ فِي هَذِهِ مَرَّةً، وَفِي هَذِهِ مَرَّةً».

Chapter... The Description Of The Resurrection, And Paradise And Hell

(المعجم . . .) - (بَابُ صِفَةِ الْقِيَامَةِ وَالْجَنَّةِ وَالنَّارِ) (التحفة ١٤)

[7045] 18 - (2785) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat’s wing before Allâh. Recite: ‘...And on the Day of Resurrection, We shall assign no weight for them.’”^[1]

[٧٠٤٥] ١٨ - (٢٧٨٥) حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ، لَا يَزِنُ جَنَاحَ بَعُوضَةٍ عِنْدَ اللَّهِ. اقْرَأُوا: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾» [الكهف: ١٠٥].

[1] *Al-Kahf* 18:105.

[7046] 19 - (2786) It was narrated that ‘Abdullâh bin Mas‘ûd said: “A Jewish scholar came to the Messenger of Allâh ﷺ and said: ‘O Muḥammad, or O Abul-Qâsim – on the Day of Resurrection Allâh will carry the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He will shake them and will say: “I am the Sovereign, I am the Sovereign.” The Messenger of Allâh ﷺ smiled, liking what the Jewish scholar said and confirming it. Then he recited: “They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and Exalted is He above all that they associate as partners with Him!”^[1]

[7047] 20 - (...) It was narrated from Manşûr with this chain of narrators. He said: “A Jewish scholar came to the Messenger of Allâh ﷺ...” a *Hadîth* like that of Fuḍail (no. 7046), but he did not mention (the words) “Then He will shake them.”

He said: “And I saw the Messenger

[٧٠٤٦] ١٩ - (٢٧٨٦) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ: حَدَّثَنَا فَضِيلٌ يَغْنِي
ابْنَ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عُيَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ
فَقَالَ: يَا مُحَمَّدُ! أَوْ يَا أَبَا الْقَاسِمِ! إِنَّ اللَّهَ
[تَعَالَى] يُمَسِّكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَى
إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ
وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى
إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، ثُمَّ
يَهْرُهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ،
فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّبًا مِمَّا قَالَ
الْحَبْرُ، تَصْدِيقًا لَهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا
اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ
يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ
بِئْسَ مَا يَشْكُرُونَ﴾ [الزمر: ٦٧].

[٧٠٤٧] ٢٠ - (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا
عَنْ حَبْرٍ، عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، قَالَ:
جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ﷺ،
بِمِثْلِ حَدِيثِ فَضِيلٍ، وَلَمْ يَذْكُرْ: ثُمَّ
يَهْرُهُنَّ.

[1] Az-Zumar 39:67.

of Allâh ﷺ smiling so broadly that his molars could be seen, liking what he said and confirming it. Then the Messenger of Allâh ﷺ said “They made not a just estimate of Allâh such as is due to Him” and recited the Verse.

[7048] 21 - (...) ‘Abdullâh said: A man from among the people of the Book came to the Messenger of Allâh ﷺ and said: “O Abul-Qâsim, Allâh will take hold of the heavens on one finger, and the earths on one finger, and the trees and soil on one finger, and the creation on one finger, then He will say: “I am the Sovereign, I am the Sovereign.” He said: “And I saw the Prophet ﷺ smiling so broadly that his molars could be seen, then he (ﷺ) said: ‘They made not a just estimate of Allâh such as is due to Him.’”

[7049] 22 - (...) It was narrated from Al-A‘mash with this chain of narrators in (a narration similar to no. 7048), except that their *Hadîth* it says: “The trees on one finger, the soil on one finger.” In the *Hadîth* of Jarîr it does not say: “And the creation on one finger,” but in his *Hadîth* it says: “The mountains on one finger.” In the *Hadîth* of Jarîr it adds: “Confirming it and liking what he said.”

وَقَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ تَعَجُّبًا لِمَا قَالَ: تَصَدِيقًا لَهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ وَتَلَا الْآيَةَ.

[٧٠٤٨] ٢١- (...) حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ وَالشَّرَى عَلَى إِصْبَعٍ، وَالْحَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، قَالَ: فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

[٧٠٤٩] ٢٢- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا:

وَالشَّجَرَ عَلَىٰ إِضْبَعٍ، وَالثَّرَىٰ عَلَىٰ إِضْبَعٍ،
وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: وَالخَلَائِقَ عَلَىٰ
إِضْبَعٍ، وَلَكِنْ فِي حَدِيثِهِ: وَالْجِبَالَ عَلَىٰ
إِضْبَعٍ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: تَصْدِيقًا
لَهُ تَعَجُّبًا لِمَا قَالَ.

[7050] 23 - (2787) Abû Hurairah used to say: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Blessed and Exalted is He, will roll up the heavens in His Right Hand, then He will say: 'I am the Sovereign, where are the kings of the earth?'"

[٧٠٥٠] ٢٣ - (٢٧٨٧) حَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي
ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبِضُ اللَّهُ تَبَارَكَ
وَتَعَالَى الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي
السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ،
أَيْنَ مُلُوكِ الْأَرْضِ».

[7051] 24 - (2788) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Glorified and Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?' Then He will roll up the earth in His Left Hand and he will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?'"

[٧٠٥١] ٢٤ - (٢٧٨٨) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ
عَنْ عُمَرَ بْنِ حَمَزَةَ، عَنْ سَالِمِ بْنِ عَبْدِ
اللَّهِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ عَزَّ
وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ
يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا
الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ
الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضَ بِشِمَالِهِ،
ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟
أَيْنَ الْمُتَكَبِّرُونَ؟».

[7052] 25 - (...) It was narrated from ‘Ubaidullâh bin Miqsam that he watched ‘Abdullâh bin ‘Umar to see how he narrated that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, will take His heavens and His earths in His Hands and will say: ‘I am Allâh’ – clenching and unclenching his fist – ‘I am the Sovereign,’” and I looked at the *Minbar* and saw it shaking at the bottom, and I thought that it would fall with the Messenger of Allâh ﷺ.

[7053] 26 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I saw the Messenger of Allâh ﷺ on the *Minbar*, saying: ‘Al-Jabbâr, Glorified and Exalted is He, will take His heavens and His earths in His Hands,’” then he mentioned a *Hadîth* like that of Ya‘qûb (no. 7052).

Chapter 1. The Beginning Of Creation And The Creation Of Âdam, (Peace Be Upon Him)

[7054] 27 - (2789) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ took my hand and said: ‘Allâh, (Glorified and Exalted is He,) created the earth on Saturday, and

[٧٠٥٢] ٢٥- (...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ؛ أَنَّهُ نَظَرَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْخُذُ اللَّهُ [عَزَّ وَجَلَّ] سَمَاوَاتِهِ وَأَرْضِيهِ بِيَدَيْهِ، فَيَقُولُ: أَنَا اللَّهُ- وَيَقْبِضُ أَصَابِعَهُ وَيَسْطُهَا - أَنَا الْمَلِكُ» حَتَّى نَظَرْتُ إِلَى الْمَنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي لَأَقُولُ: أَسَاقِطُ هُوَ بِرَسُولِ اللَّهِ ﷺ.

[٧٠٥٣] ٢٦- (...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمَنْبَرِ، وَهُوَ يَقُولُ: «يَأْخُذُ الْجَبَّارُ، عَزَّ وَجَلَّ، سَمَاوَاتِهِ وَأَرْضِيهِ بِيَدَيْهِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ.

(المعجم ١) - (بَابُ ابْتِدَاءِ الْخَلْقِ،

وخلق آدم عليه السلام) (التحفة ١٥)

[٧٠٥٤] ٢٧- (٢٧٨٩) حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ

over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Âdam, peace be upon him, after 'Ashr on Friday, the last of creation in the last hour of Friday, between 'Ashr and nightfall.”

عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللَّهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ النَّوْرَ يَوْمَ الْأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ».

[حَدَّثَنَا الْجُلُودِيُّ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ صَاحِبُ مُسْلِمٍ: حَدَّثَنَا الْبُسْطَامِيُّ وَهُوَ الْحُسَيْنُ بْنُ عَيْسَى، وَسَهْلُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ ابْنُ بِنْتِ حَفْصٍ، وَغَيْرُهُمْ، عَنْ حَجَّاجٍ بِهَذَا الْحَدِيثِ].

Chapter 2. The Resurrection And Description Of The Earth On The Day Of Resurrection

(المعجم ٢) - (باب: في البعث والنشور، وصفة الأرض يوم القيامة)
(التحفة ١٦)

[7055] 28 - (2790) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, the people will be gathered on an earth that is white with a reddish

[٧٠٥٥] ٢٨ - (٢٧٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ:

tinge, like a loaf of pure-wheat flatbread, on which there is no landmark for anyone.”

[7056] 29 - (2791) It was narrated that ‘Aishah said: “I asked the Messenger of Allāh ﷺ about the Verse: ‘On the Day when the earth will be changed to another earth and so will be the heavens...’^[1] – where will the people be on that Day, O Messenger of Allāh?” He said: “On the *Ṣirāt*.”

قَالَ رَسُولُ اللَّهِ ﷺ: «يُحَسَّرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ، عَفْرَاءَ، كُفْرَصَةَ النَّبِيِّ، لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ».

[٧٠٥٦] ٢٩ - (٢٧٩١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: «يَوْمَ تَبْدُلُ الْأَرْضَ عَيْرَ الْأَرْضِ وَالسَّمَوَاتِ» [إبراهيم: ٤٨]. فَأَيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ؟ يَا رَسُولَ اللَّهِ! فَقَالَ: «عَلَى الصِّرَاطِ».

Chapter 3. The Welcoming Feast Of The People Of Paradise

[7057] 30 - (2792) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allāh ﷺ said: “On the Day of Resurrection the earth will be like a single loaf of flatbread, which Al-Jabbâr will turn in His Hand as one of you turns his bread when he is traveling, a welcoming feast for the people of Paradise.” A Jewish man came and said: “May the Most Merciful bless you, Abul-Qâsim. Shall I not tell you of the welcoming feast for the people of Paradise on the Day of Resurrection?” He said: “Yes.” He said: “The earth will be

(المعجم ٣) - (بَابُ نُزُلِ أَهْلِ الْجَنَّةِ)
(التحفة ١٧)

[٧٠٥٧] ٣٠ - (٢٧٩٢) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَكْفُوهَا الْجَبَّارُ بِيَدِهِ، كَمَا يَكْفُو أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلًا لِأَهْلِ الْجَنَّةِ». قَالَ: فَأَتَى

[1] Ibrâhîm 14:48.

like a single loaf of flatbread” – as the Messenger of Allâh ﷺ said. The Messenger of Allâh ﷺ looked at us and smiled so broadly that his molars could be seen. (The Jewish man) said: “Shall I not tell you of their seasoning?” He said: “Yes.” He said: “Their seasoning will be *Bâlâm* and fish.” They said: “What is this?” He said: “An ox and fish; seventy thousand will eat from the caudate lobe of their livers.”

[7058] 31 - (2793) It was narrated that Abû Hurairah said: “The Prophet ﷺ said: “If ten of the Jews follow me, there will be no Jew left but he will become Muslim.”

Chapter 4. The Jews' Asking The Prophet ﷺ About The Soul, And The Words Of Allâh: “And They Ask You Concerning The *Rûh* (The Spirit)”^[1]

[7059] 32 - (2794) It was narrated that ‘Abdullâh said: “While I was walking with the Prophet ﷺ in a field, and he was

رَجُلٌ مِنَ الْيَهُودِ، فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ، أبا الْقَاسِمِ! أَلَا أُخْبِرُكَ بِنَزْلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَى» قَالَ: تَكُونُ الْأَرْضُ حُجْرَةً وَاحِدَةً - كَمَا قَالَ رَسُولُ اللَّهِ ﷺ - قَالَ: فَنَطَرَ رَسُولُ اللَّهِ ﷺ إِلَيْنَا ثُمَّ صَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: أَلَا أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: «بَلَى» قَالَ: إِدَامُهُمْ بِالْأَمِّ وَنُونٌ، قَالُوا: وَمَا هَذَا؟ قَالَ: «نُونٌ وَنُونٌ، يَأْكُلُ مِنْ زَانِدَةٍ كَبِدِهِمَا سَبْعُونَ أَلْفًا».

[٧٠٥٨] ٣١ - (٢٧٩٣) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَابَعَنِي عَشْرَةٌ مِنَ الْيَهُودِ لَمْ يَبْقَ عَلَيَّ ظَهْرُهَا يَهُودِيٌّ إِلَّا أَسْلَمَ».

(المعجم ٤) - (بَابُ سَوَالِ الْيَهُودِ النَّبِيِّ ﷺ عَنْ الرُّوحِ، وَقَوْلُهُ تَعَالَى: «يَسْأَلُونَكَ عَنِ الرُّوحِ» (الآية) (التحفة ١٨)

[٧٠٥٩] ٣٢ - (٢٧٩٤) حَدَّثَنَا عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ

[1] *Al-Isrâ'* 17:85.

leaning on a palm branch, he passed by a group of Jews. They said to one another: 'Ask him about the soul.' They said: 'Why do you want to ask him about it? He may give an answer that you dislike.' They said: 'Ask him.' So one of them stood up and asked him about the soul. The Prophet ﷺ remained silent and did not give any answer, and I knew that Revelation was coming to him. I stayed where I was, and when the Revelation ended, he (ﷺ) said: "And they ask you concerning the *Rûh* (the spirit). Say: 'The *Rûh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'"^[1]

[7060] 33 - (...) It was narrated that 'Abdullâh said: "I was walking with the Prophet ﷺ in a field in Al-Madīnah..." a *Hadīth* like that of Ḥafṣ (no. 7059).

عَلَّمَنَّهُ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا أَنَا
أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ، وَهُوَ
مُتَّكِيٌّ عَلَى عَسِيبٍ، إِذْ مَرَّ بِنَفَرٍ مِنَ
الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ
الرُّوحِ، فَقَالُوا: مَا رَأَيْتُمْ إِلَيْهِ؟ لَا
يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالُوا:
سَلُوهُ، فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ
الرُّوحِ، قَالَ: فَاسْكَتَ النَّبِيُّ ﷺ، فَلَمْ
يُرِدْ عَلَيْهِ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ،
قَالَ: فَقُمْتُ مَكَانِي، فَلَمَّا نَزَلَ الْوَحْيُ
قَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ
مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا﴾ [الإسراء: ٨٥].

[٧٠٦٠] ٣٣- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجَعِيُّ قَالَا:
حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا
عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ
قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ
بِالْمَدِينَةِ، بِنَحْوِ حَدِيثِ حَنْصِ، غَيْرَ أَنَّ
فِي حَدِيثِ وَكَيْعٍ: وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا، وَفِي حَدِيثِ عِيسَى [ابْنِ

[1] *Al-Isrâ'* 17:85.

يُونُسَ]: وَمَا أُوتُوا، مِنْ رِوَايَةِ ابْنِ خَشْرَمٍ.

[7061] 34 - (...) It was narrated that ‘Abdullâh said: “The Prophet ﷺ was among the date palms, leaning on a palm branch...” then he mentioned a *Hadîth* like the *Hadîth* narrated from Al-A‘mash (no. 7059).

[٧٠٦١] ٣٤- (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ الْأَعْمَشَ يَرْوِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَرَّةَ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ فِي نَخْلٍ يَتَوَكَّأُ عَلَى عَسِيبٍ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنْ الْأَعْمَشِ، وَقَالَ فِي رِوَايَتِهِ: وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا.

[7062] 35 - (2795) It was narrated that *Khabbâb* said: “I was owed a debt by Al-‘Âṣ bin Wâ’il, so I went to him and asked for it. He said to me: ‘I will never repay you until you disbelieve in Muḥammad.’ I said to him: ‘I will never disbelieve in Muḥammad until you die and are resurrected.’ He said: ‘Will I be resurrected after I die? I will repay you after I am resurrected, if I get wealth and children.’”

[٧٠٦٢] ٣٥- (٢٧٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجُ - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ عَنْ نَجَّابٍ قَالَ: كَانَ لِي عَلَى الْعَاصِ بْنِ وَاثِلٍ دَيْنٌ، فَأَتَيْتُهُ أَنْتَاقَا، فَقَالَ لِي: لَنْ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ.

Wakî‘ said: “This is how Al-A‘mash said it. And these Verses were revealed: ‘Have you seen him who disbelieved in Our *Ayât* and said: I shall certainly be given wealth and children [if I will be alive (again)]’ up to His saying: ‘...and he shall come to Us alone.’”^[1]

قَالَ وَكَيْعٌ: كَذَا قَالَ الْأَعْمَشُ، قَالَ

[1] *Mariam* 19:77-80.

فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّوَلَدًا﴾ [مريم: ٧٧] إِلَى قَوْلِهِ: ﴿وَيَأْتِينَا فَرْدًا﴾.

[7063] 36 - (...) A *Hadīth* like that of Waki' (no. 7062) was narrated from Al-A'mash with this chain of narrators, and in the *Hadīth* of Jarīr it says: "I was a blacksmith during the *Jāhiliyyah*, and I did some work for Al-'Āsh bin Wā'il, and I came to him to ask him to pay me."

[٧٠٦٣] ٣٦- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ وَكَيْعٍ، وَفِي حَدِيثِ جَرِيرٍ: قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، فَعَمِلْتُ لِلْعَاصِرِ بْنِ وَاثِلٍ عَمَلًا، فَأَتَيْتُهُ أَنْقَاضًا.

Chapter 5. The Words Of Allāh The Most High: "And Allāh Would Not Punish Them While You Are Amongst Them"^[1]

(المعجم ٥) - (بَابُ: فِي قَوْلِهِ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾ الْآيَةَ) (التحفة ١٩)

[7064] 37 - (2796) Anas bin Mālik said: Abū Jahl said: "O Allāh, if this is Truth from You, rain down stones upon us from heaven, or inflict upon us a painful torment." Then this was revealed: "And Allāh would not punish them while you are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them

[٧٠٦٤] ٣٧- (٢٧٩٦) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ الزِّيَادِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ! إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابِ أَلِيمٍ، فَنَزَلَتْ: ﴿وَمَا كَانَ

^[1] *Al-Anfāl* 8:33.

while they hinder (men) from *Al-Masjid Al-Harâm*.”^[1]

اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ
اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ۝ وَمَا
لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ ﴿الأنفال: ٣٣،
٣٤﴾ إِلَى آخِرِ الْآيَةِ.

**Chapter 6. The Words Of Allâh:
“Verily, Man Does Transgress
Because He Considers Himself
Self-Sufficient”^[2]**

[7065] 38 - (2797) It was narrated that Abû Hurairah said: “Abû Jahl said: ‘Does Muḥammad put his face on the ground (i.e., prostrate) among you?’ It was said: ‘Yes.’ He said: ‘By Al-Lât and Al-‘Uzza, if I see him doing that, I will stomp on his neck or smear his face with dust.’ He came to the Messenger of Allâh ﷺ when he was praying, and he wanted to stomp on his neck, but suddenly they saw him turning upon his heels, trying to shield himself with his hands. It was said to him: ‘What is the matter with you?’ He said: ‘Between him and I there is a ditch filled with fire, terror and wings.’

“The Messenger of Allâh ﷺ said: ‘If he had come near me, the angels would have torn him limb from limb.’”

(المعجم ٦) - (بَابُ قَوْلِهِ: ﴿إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۝ أَنْ رَأَاهُ اسْتَفْتَى﴾
(التحفة ٢٠)

[٧٠٦٥] ٣٨ - (٢٧٩٧) حَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الْقَيْسِيُّ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ:
حَدَّثَنِي نَعِيمُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَارِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ
يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ؟ قَالَ:
فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى! لَئِنْ
رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَّانَ عَلَى رَقَبَتِهِ، أَوْ
لَأَعْفَرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَآتَى
رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَّأَ
عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَّحْتُهُمْ مِنْهُ إِلَّا وَهُوَ
يَنْكِصُ عَلَى عَقْبَيْهِ وَيَتَّقِي بِيَدَيْهِ، قَالَ:
فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ
لَخَنْدَقًا مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً.

[1] *Al-Anfâl* 8:33-34.

[2] *Al-'Alaq* 96:6,7.

Then Allâh, Glorified and Exalted is He, revealed— and we do not know if this is the *Hadîth* of Abû Hurairah or something that he conveyed:

“Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, to your Lord is the return. Have you seen him who prevents. A slave when he prays? Have you seen if he (Muḥammad ﷺ) is on the guidance (of Allâh). Or enjoins piety? Have you seen if he denies and turns away?” – meaning Abû Jahl – “Knows he not, that Allâh does see (what he does)? Nay! If he ceases not, We will catch him by the forelock – A lying, sinful forelock! Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muḥammad) Do not obey him.”^[1]

قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ دَنَا مِنِّي لَأَخْتَطَفْتَهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا».

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ، أَوْ شَيْءٍ بَلَغَهُ -: ﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ۝ أَنْ رَأَاهُ اسْتَعْجَلْ ۝ إِنَّ إِلَىٰ رَبِّكَ الرُّجُوعَ ۝ أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝ عَبْدًا إِذَا صَلَّىٰ ۝ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۝ أَوْ أَمَرَ بِالْقَوَىٰ ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝ يَعْنِيٰ أَبَا جَهْلٍ، ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعْنَا بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَذِبَةٍ خَاطِبَةٍ ۝ فليَدْعُ نَادِيَهُ ۝ سَمِعَ الرَّبَّانِيَةَ ۝ كَلَّا لَا نُطِيعُ﴾ [العلق: ٦-١٩].

زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ قَالَ: وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ. وَزَادَ ابْنُ عَبْدِ الْأَعْلَمِ: فَلْيَدْعُ نَادِيَهُ، يَعْنِي: قَوْمَهُ.

Chapter 7. The Smoke (*Ad-Dukhân*)

[7066] 39 - (2798) It was narrated that Masrûq said: “We were sitting with ‘Abdullâh and he was lying down among us, when a man came to him and said: ‘O Abû ‘Abdur-Raḥmân,

(١) (حجم ٧) - (بَابُ الدُّخَانِ)

(التحفة ٢١)

[٧٠٦٦] ٣٩ - (٢٧٩٨) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا حَيْثُ عَبْدُ اللَّهِ جُلُوسًا، وَهُوَ مُضْطَجِعٌ...

[1] *Al-'Alaq* 96:6-19.

there is a storyteller by the gates of Kindah who is telling stories. He claims that the sign of *Ad-Dukhân* (the smoke) is about to appear, and it will take the souls of the disbelievers, and it will afflict the believers with something like a cold.'

“Abdullâh sat up angrily and said: ‘O people, fear Allâh! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: “Allâh knows best,” for it is more knowledgeable for one of you to say, when he does not know, “Allâh knows best.” Allâh, Glorified and Exalted is He, said to His Prophet ﷺ:

“Say: No wage do I ask of you for this (the Qur’ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist).”^[1]

When the Messenger of Allâh ﷺ saw the people ignoring him, he said: “O Allâh, seven like the seven (years of famine) of Yûsuf.” Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger. One of them would look at the sky and see something like smoke. Then Abû Sufyân came to him and said: “O Muḥammad, you have come enjoining us to obey Allâh and uphold ties of kinship. Your people are dying; pray to Allâh for

فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقْصُ وَيَزْعُمُ أَنَّ آيَةَ الدُّخَانِ تَجِيءُ فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ، وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَّامِ، فَقَالَ عَبْدُ اللَّهِ، وَجَلَسَ وَهُوَ غَضَبَانٌ: يَا أَيُّهَا النَّاسُ! اتَّقُوا اللَّهَ، مَنْ عَلِمَ مِنْكُمْ شَيْئًا، فَلْيَقُلْ بِمَا يَعْلَمُ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّهُ أَعْلَمُ لِأَحَدِكُمْ أَنْ يَقُولَ، لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ [ص: ٨٦]. إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِذْ بَارَأَ، فَقَالَ: «اللَّهُمَّ! سَبِّحْ كَسْبِعَ يُوسُفَ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ، وَيَنْظُرُ إِلَى السَّمَاءِ أَحَدُهُمْ فَيَرَى كَهَيْئَةِ الدُّخَانِ، فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ! إِنَّكَ حِجْتُ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصَلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَبِّبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ۝ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [الدخان: ١٠، ١١] إِلَى قَوْلِهِ: ﴿إِنَّكُمْ عَائِدُونَ﴾.

[1] Sâd 38:86.

them.” Allâh, Glorified and Exalted is He, said: “Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”^[1] up to His saying: “Verily, you will revert (to disbelief)”

“He said: ‘Can the punishment of the Hereafter be averted? “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”^[2] The “greatest seizure” was the Day of Badr, so the sign of the smoke has come to pass, as have the greatest seizure, *Al-Lizâm* (the inevitable punishment) and the Verses of *Ar-Rûm*.”^[3]

[7067] 40 - (...) It was narrated that Masrûq said: “A man came to ‘Abdullâh and said: ‘I have left a man in the *Masjid* who was interpreting the Qur’ân according to his own opinion. He interpreted this Verse: “The Day when the sky will bring forth a visible smoke” by saying: “On the Day of Resurrection a smoke will come to the people which they will inhale and they will get something like a cold.” ‘Abdullâh said: ‘Whoever knows something, let him speak of it, and whoever does not know, let him say: “Allâh knows best.” It is a part of a man’s understanding of religion when he has no knowledge of it, to say: “Allâh knows best.”

قَالَ: أَفَيُكْشَفُ عَذَابُ الْآخِرَةِ؟ ﴿يَوْمَ نَبْطِشُ الْبُطْسَةَ الْكُبْرَىٰ إِنَّا مُنْتَقِمُونَ﴾ [الدخان: ١٦]. فَالْبُطْسَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتْ آيَةُ الدَّخَانِ، وَالْبُطْسَةُ، وَاللِّزَامُ، وَآيَةُ الرُّومِ.

[٧٠٦٧] ٤٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: أَخْبَرَنَا وَكَيْعٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صَبِيحٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ إِلَى عَبْدِ اللَّهِ رَجُلٌ فَقَالَ: تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ، يُفَسِّرُ هَذِهِ الْآيَةَ: (يَوْمَ تَأْتِي

[1] *Ad-Dukhân* 44:10-11.

[2] *Ad-Dukhân* 44:16.

[3] This refers to the Verses at the beginning of *Sûrat Ar-Rûm* which said that Persians had defeated the Byzantines, and the Byzantines would shortly defeat the Persians.

“This (Verse) was revealed because when the Quraish disobeyed the Prophet ﷺ, he prayed against them, and prayed for a famine like the famine of Yûsuf, and they were so afflicted by severe drought and famine that a man would look at the sky and see something like smoke between him and it, because of hunger. They even ate bones. Then a man came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, pray to Allâh for forgiveness for Muḍar, for they are dying.” He said: “For Muḍar? You are indeed audacious.” So he prayed to Allâh for them, and Allâh, Glorified and Exalted is He, revealed: “Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief).”^[1]

Then it rained, and when relief reached them, they reverted to their former ways. Then Allâh, Glorified and Exalted is He, revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”^[2] “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”^[3] He said: “This refers to the Day of Badr.”

السَّمَاءِ بِدُخَانٍ مُّبِينٍ قَالَ: يَا أَيُّهَا النَّاسُ
يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفَاسِهِمْ، حَتَّى
يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الرُّكَامِ، فَقَالَ عَبْدُ
اللَّهِ: مَنْ عَلِمَ عَلِمًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ
يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ فِئَةِ
الرَّجُلِ أَنْ يَقُولَ، لِمَا لَا عَلِمَ لَهُ بِهِ: اللَّهُ
أَعْلَمُ، إِنَّمَا كَانَ هَذَا، أَنْ قُرَيْشًا لَمَّا
اسْتَعَصَتْ عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ
بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ فَحَطُّ
وَجُحْدٌ، حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى
السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ
الْجُحْدِ، وَحَتَّى أَكَلُوا الْعِظَامَ، فَأَتَى
النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!
اسْتَغْفِرِ اللَّهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا،
فَقَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ» قَالَ: فَدَعَا
اللَّهُ لَهُمْ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا
كَاشَفْنَا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾
[الدخان: ١٥].

قَالَ: فَمَطَرُوا، فَلَمَّا أَصَابَتْهُمْ
الرِّفَاهِيَّةُ، قَالَ: عَادُوا إِلَيَّ مَا كَانُوا
عَلَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ
يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ O

[1] Ad-Dukhân 44:15.

[2] Ad-Dukhân 44:10-11.

[3] Ad-Dukhân 44:16.

يَعْشَى النَّاسَ هَذَا عَذَابُ أَلِيمٌ ﴿
[الدخان: ١١، ١٠]. ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ
الْكُبْرَىٰ إِنَّا مُنْفِقُونَ﴾ [الدخان: ١٦].
قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

[7068] 41 - (...) It was narrated that ‘Abdullâh said: “There are five signs that have come to pass: The smoke, *Al-Lizâm* (the inevitable punishment), the Verses of *Ar-Rûm*, the greatest seizure, and the moon.”

[٧٠٦٨] ٤١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ
أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ،
وَاللِّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ، وَالْقَمَرُ.

[7069] (...) Al-‘Amash narrated a similar report (as no. 7068) with this chain of narrators.

[٧٠٦٩] (...) حَدَّثَنِي أَبُو سَعِيدٍ
الْأَشْجُ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ
بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[7070] 42 - (2799) It was narrated that ‘Ubayy bin Ka‘b said, concerning the saying of Allâh, the Mighty and Sublime:

[٧٠٧٠] ٤٢ - (٢٧٩٩) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا
أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - :
حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَيْبِيِّ، عَنْ يَحْيَى بْنِ
الْجَزَّارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى
عَنْ أَبِي بَكْرِ بْنِ كَعْبٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ:
﴿وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَلَدِيِّ دُونَ
الْعَذَابِ الْأَكْبَرِ﴾ [السجدة: ٢١]. قَالَ:
مَصَابِئُ الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ، أَوْ

“And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter)...”^[1]

“(The near torment are) the calamities of this world, the Byzantines, the great seizure, or the smoke” – *Shu‘bah* was not sure about the great seizure or the smoke.

[1] *As-Sajdah* 32:21.

الدُّخَانُ - شُعْبَةُ الشَّاكِّ فِي البَطْشَةِ أَوْ
الدُّخَانِ .

Chapter 8. The Splitting Of The Moon

[7071] 43 - (2800) It was narrated that ‘Abdullâh said: “The moon was split in half during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[7072] 44 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “While we were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[7073] 45 - (...) It was narrated

(المعجم ٨) - (بَابُ انشِقَاقِ القَمَرِ)
(التحفة ٢٢)

[٧٠٧١] ٤٣ - (٢٨٠٠) حَدَّثَنَا عَمْرُو
النَّاقِدُ وَرُزَيْنُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ
مُجَاهِدٍ، عَنِ أَبِي مَعْمَرٍ، عَنِ عَبْدِ اللَّهِ
قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ بِشَقَّتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اشْهَدُوا».

[٧٠٧٢] ٤٤ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ، جَمِيعًا عَنِ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا
عَمْرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي،
كِلَاهُمَا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مِنْجَابُ
بْنُ الْحَارِثِ التَّمِيمِيُّ - وَاللَّفْظُ لَهُ -:
أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنِ
إِبْرَاهِيمَ، عَنِ أَبِي مَعْمَرٍ، عَنِ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ
اللَّهِ ﷺ بِمِنَى، إِذَا انْفَلَقَ الْقَمَرُ فِلْقَتَيْنِ،
فَكَانَتْ فِلْقَتُهُ وَرَاءَ الْجَبَلِ، وَفِلْقَتُهُ دُونَهُ،
فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا».

[٧٠٧٣] ٤٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ

that ‘Abdullâh bin Mas‘ûd said: “The moon split in half during the time of the Messenger of Allâh ﷺ; the mountain covered one half, and one half was above the mountain, and the Messenger of Allâh ﷺ said: ‘O Allâh, bear witness.’”

[7074] (2801) A similar report (as *Hadîth* no. 7073) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[7075] (...) A similar *Hadîth* (as no. 7073) was narrated from *Shu‘bah*, but in the *Hadîth* of Ibn ‘Adiyy it says: “And he said: ‘Bear witness, bear witness.’”

[7076] 46 - (2802) It was narrated from Anas that the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign, and he showed them the splitting of the moon, twice.

[7077] (...) A *Hadîth* like that of

ابْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَلِقَتَيْنِ، فَسَتَرَ الْجَبَلُ فَلَقَةً، وَكَانَتْ فَلَقَةً فَوْقَ الْجَبَلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اشْهَدْ».

[٧٠٧٤] (٢٨٠١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

[٧٠٧٥] (...) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِإِسْنَادِ ابْنِ مُعَاذٍ عَنْ شُعْبَةَ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ ابْنِ أَبِي عَدِيٍّ: فَقَالَ: «اشْهَدُوا، اشْهَدُوا».

[٧٠٧٦] ٤٦ - (٢٨٠٢) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انشِقَاقَ الْقَمَرِ، مَرَّتَيْنِ.

[٧٠٧٧] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ

Shaibân (no. 7076) was narrated from Anas.

[7078] 47 - (...) It was narrated that Anas said: “The Moon was split twice.”

According to the *Hadith* of Abû Dâwûd: “The moon was split during the time of the Messenger of Allâh ﷺ.”

[7079] 48 - (2803) It was narrated that Ibn ‘Abbâs said: “The moon was split during the time of the Messenger of Allâh ﷺ.”

Chapter 9. The Disbelievers

[7080] 49 - (2804) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘No one is more patient in bearing offensive things that he hears than Allâh, Glorified and Exalted is

رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ قَتَادَةَ، عَنْ أَنَسٍ بِمَعْنَى حَدِيثِ
شَيْبَانَ.

[٧٠٧٨] ٤٧ - (...) وَحَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو
دَاوُدَ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ، كُلُّهُمْ
عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ:
اِنْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

وَفِي حَدِيثِ أَبِي دَاوُدَ: اِنْشَقَّ الْقَمَرُ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[٧٠٧٩] ٤٨ - (٢٨٠٣) حَدَّثَنَا مُوسَى
ابْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ
بَكْرِ بْنِ مَضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنَا جَعْفَرُ
ابْنُ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْقَمَرَ اِنْشَقَّ عَلَى
رَمَانَ رَسُولِ اللَّهِ ﷺ.

(المعجم ٩) - (باب في الكفار)

(التحفة ٢٣)

[٧٠٨٠] ٤٩ - (٢٨٠٤) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو
أَسَامَةَ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،

He; others are associated with Him, a son is attributed to Him, but He still grants them health and provision.”

[7081] (...) A similar report (as *Hadith* no. 7080) was narrated from Abû Mûsâ from the Prophet ﷺ, except the words, “...a son is attributed to Him,” which he did not mention.

[7082] 50 - (...) ‘Abdullâh bin Qais said: “The Messenger of Allâh ﷺ said: ‘There is no one who is more patient in bearing offensive things that he hears than Allâh, Exalted is He. They ascribe equals to Him and attribute a son to Him, yet despite that, He grants them provision and health and gives to them.’”

Chapter 10. The Disbeliever Seeking Ransom With An Earthful Of Gold

[7083] 51 - (2805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, will say to the least severely punished

عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدَ أَضْبِرُ عَلَى أَدَى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ، إِنَّهُ يُشْرِكُ بِهِ، وَيُجْعَلُ لَهُ الْوَلَدُ، ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ».

[٧٠٨١] (...). حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، إِلَّا قَوْلَهُ: «وَيُجْعَلُ لَهُ الْوَلَدُ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[٧٠٨٢] ٥٠ - (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَدٌ أَضْبَرَ عَلَى أَدَى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَى، إِنَّهُمْ يَجْعَلُونَ لَهُ نَدًا، وَيَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ مَعَ ذَلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ».

(المعجم ١٠) - (بَابُ طَلَبِ الْكَافِرِ الْفِدَاءَ بِمَلَأِ الْأَرْضِ ذَهَابًا) (التحفة ٢٤)
[٧٠٨٣] ٥١ - (٢٨٠٥) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ

person in Hell: 'If you had the world and everything in it, would you ransom yourself with it?' He will say: 'Yes.' He will say: 'I asked you for something less than that when you were in the loins of Ādam: (I asked you) not to associate anything with Me'" – I think he said – "and I would not cause you to enter the Fire, but you insisted on *Shirk* (associating others with Allāh)."

[7084] (...) Anas bin Mâlik narrated a similar report (as *Hadîth* no. 7083) from the Prophet ﷺ, except the words: "And I would not cause you to enter the Fire," which he did not say.

[7085] 52 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: "It will be said to the disbeliever on the Day of Resurrection: 'Do you think that if you had an earthful of gold, you would ransom yourself with it?' He will say: 'Yes.' It will be said to him: 'You were asked for something easier than that.'"

[7086] 53 - (...) A similar

ابن مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَدَابًا: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا، أَكُنْتَ مُمْتَدِيًا بِهَا؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لَا تُشْرِكَ - أَحْسِبُهُ قَالَ - وَلَا أُدْخِلَكَ النَّارَ، فَأَيَّتَ إِلَّا الشُّرْكَ».

[٧٠٨٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، إِلَّا قَوْلَهُ: «وَلَا أُدْخِلَكَ النَّارَ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[٧٠٨٥] ٥٢ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلءُ الْأَرْضِ ذَهَبًا، أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: قَدْ سَأَلْتَ أَيْسَرَ مِنْ ذَلِكَ».

[٧٠٨٦] ٥٣ - (...) وَحَدَّثَنَا عَبْدُ بْنُ

report (as *Hadith* no. 7086) was narrated from Anas, from the Prophet ﷺ, except that he said: "It will be said to him: 'You are lying; you were asked for something that was easier than that.'"

حُمَيْدٌ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «فَيَقَالُ لَهُ: كَذَبْتَ، فَدُ سُئِلْتُ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ».

Chapter 11. The Disbeliever Will Be Driven Upon His Face

(المعجم ١١) - (باب: يحشر الكافر على وجهه) (التحفة ٢٥)

[7087] 54 - (2806) Anas bin Mâlik narrated that a man said: "O Messenger of Allâh, how will the disbeliever be driven upon his face on the Day of Resurrection?" He said: "Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?"

[٧٠٨٧] ٥٤ - (٢٨٠٦) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «الَّذِي الَّذِي أَمْشَاهُ عَلَى رِجْلَيْهِ فِي الدُّنْيَا، فَادِرًا عَلَى أَنْ يُمَشِّيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟».

Qatâdah said: "Yes, by the Might of our Lord."

قَالَ قَتَادَةُ: بَلَى، وَعِزَّةَ رَبِّنَا!

Chapter 12. The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

(المعجم ١٢) - (باب صبغ أنعم أهل الدنيا في النار، وصبغ أشدهم بؤسا في الجنة) (التحفة ٢٦)

[7088] 55 - (2807) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The most affluent of the people in this world, of the inhabitants of the Fire, (who will

[٧٠٨٨] ٥٥ - (٢٨٠٧) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ

be) will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: 'O son of Âdam, did you ever see anything good? Did you ever have any pleasure?' He will say: 'No, by Allâh, O Lord.' Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: 'O son of Âdam, did you ever see anything bad? Did you ever experience any hardship?' He will say: 'No, by Allâh, O Lord. I never saw anything bad and I never experienced any hardship.'"

Chapter 13. The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter; And The Disbeliever Is Rewarded For His Good Deeds In This World

[7089] 56 - (2808) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh does not treat the believer unjustly with regard to his good deeds. He blesses him because of them in this world and He will reward him for them in the Hereafter. As for the disbeliever, he is fed because of the good deeds that he does for the sake of Allâh in this world, then when he passes on into the Hereafter, he will have no good deeds left for which to be rewarded.'"

أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْعَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ! يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْعَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ! يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ».

(المعجم ١٣) - (بَابُ جِزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَتَعْجِيلِ حَسَنَاتِ الْكَافِرِ فِي الدُّنْيَا) (التحفة ٢٧)

[٧٠٨٩] ٥٦ - (٢٨٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُهَيْرٍ - قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً، يُعْطِي بِهَا فِي الدُّنْيَا وَيَجْزِي بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمَلَ بِهَا لِلَّهِ فِي الدُّنْيَا، حَتَّى إِذَا

أَفْضَى إِلَى الْآخِرَةِ، لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا» .

[7090] 57 - (...) It was narrated from Anas bin Mâlik from the Messenger of Allâh ﷺ: "If the disbeliever does a good deed, he is fed because of it in this world. As for the believer, Allâh stores up his good deeds for him in the Hereafter, and grants him provision in accordance with his obedience in this world."

[٧٠٩٠] ٥٧- (...) حَدَّثَنَا عَاصِمُ ابْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ الْكَافِرَ إِذَا عَمَلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ يَدْخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ وَيُعْطِيهِ رِزْقًا فِي الدُّنْيَا، عَلَى طَاعَتِهِ» .

[7091] (...) A similar *Hadîth* (as no. 7090) was narrated from Anas, from the Prophet ﷺ.

[٧٠٩١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِهِمَا .

Chapter 14. The Believer Is Like A Plant / and The Hypocrite And The Disbeliever Are Like Cedars

(المعجم ١٤) - (بَابُ مِثْلِ الْمُؤْمِنِ كَالزَّرْعِ، وَالْمُنَافِقِ وَالْكَافِرِ كَالْأَرْزَةِ)
(التحفة ٢٨)

[7092] 58 - (2809) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a plant which the wind continually causes to sway, and the believer continues to be stricken with calamity. The likeness of the hypocrite is that of a cedar tree, which does not move until it is cut down.'"

[٧٠٩٢] ٥٨- (٢٨٠٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِثْلُ الْمُؤْمِنِ مِثْلُ الزَّرْعِ، لَا تَزَالُ الرِّيحُ تُبِيلُهُ، وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ، وَمِثْلُ الْمُنَافِقِ كَمِثْلِ

شَجَرَةَ الْأَرْزِ، لَا تَهْتَرُ حَتَّى تَسْتَحْصِدَ».

[7093] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 7092).

[٧٠٩٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ - مَكَانَ قَوْلِهِ تُمِيلُهُ - «تَفِيئُهُ».

[7094] 59 - (2810) Ka'b bin Mâlik said: "The Messenger of Allâh ﷺ said: "The likeness of the believer is that of a fresh, tender plant, which is bent by the wind; the wind bends it flat sometimes and pushes it upright sometimes, until his appointed time comes. And the likeness of the disbeliever is that of a stiff cedar, not shaken by anything, until it is uprooted in one go."

[٧٠٩٤] ٥٩ - (٢٨١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا زَكَرِيَاءُ ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ، كَعْبِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْحَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيحُ، تَضْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَى، حَتَّى تَهْبِجَ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ الْمَجْدَبَةِ عَلَى أَصْلِهَا، لَا يُفِيئُهَا شَيْءٌ، حَتَّى يَكُونَ أَنْجَعُفَهَا مَرَّةً وَاحِدَةً».

[7095] 60 - (...) It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ said: "The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind bends it flat sometimes and

[٧٠٩٥] ٦٠ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ

pushes it upright sometimes, until his appointed time comes. And the likeness of the hypocrite is that of a stiff cedar which is not affected by anything, until it is uprooted in one go.”

[7096] 61 - (...) It was narrated from ‘Abdullâh bin Ka’b bin Mâlik from his father from the Prophet ﷺ (a *Hadîth* similar to no. 7095), except that Maḥmûd said in his report from Bishr: “The likeness of the disbeliever is that of a cedar,” and Ibn Ḥâtim said: “The likeness of the hypocrite,” as Zuhair said.

[7097] 62 - (...) It was narrated from ‘Abdullâh bin Ka’b bin Mâlik, and Ibn Bash-shâr: “It was narrated from the son of Ka’b bin Mâlik, from his father, from the Prophet ﷺ” – a similar *Hadîth* (as no. 7095). They both said in their *Hadîth* from Yahya: “The likeness of the disbeliever is that of a cedar.”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ مَثَلُ الْخَامَةِ مِنَ الزَّرْعِ، تُقَيُّهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا مَرَّةً، حَتَّى يَأْتِيَهُ أَجَلُهُ، وَمَثَلُ الْمُنَافِقِ مَثَلُ الْأَرْزَةِ الْمُجْدِبَةِ، الَّتِي لَا يُصِيبُهَا شَيْءٌ، حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

[٧٠٩٦] ٦١ - (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَمَحْمُودُ بْنُ غِيلَانَ قَالَا: حَدَّثَنَا بَشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ غَيْرَ أَنْ مَحْمُودًا قَالَ فِي رِوَايَتِهِ عَنْ بَشْرٍ: «وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ» وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ: «مَثَلُ الْمُنَافِقِ» كَمَا قَالَ زُهَيْرٌ.

[٧٠٩٧] ٦٢ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ - قَالَ ابْنُ هَاشِمٍ: عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ وَقَالَ ابْنُ بَشَّارٍ: عَنْ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ - عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ، وَقَالَا جَمِيعًا فِي حَدِيثِهِمَا عَنْ يَحْيَى: «وَمَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ».

Chapter 15. The Likeness Of The Believer Is That Of A Date Palm

[7098] 63 - (2811) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me what it is.’ The people started to name trees of the desert.”

‘Abdullâh said: “It occurred to me that it was the date palm, but I felt too shy (to speak). Then they said: ‘Tell us what it is, O Messenger of Allâh.’ He said: ‘It is the date palm.’”

“I mentioned that to ‘Umar and he said: ‘If you had said, “it is the date palm,” that would have been dearer to me than such and such.”

[7099] 64 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said to his Companions one day: ‘Tell me about a tree that is like the believer.’ The people started to mention various desert trees.”

Ibn ‘Umar said: “It occurred to me that it was the date palm, and I wanted to say it, but because the people were so much older than

(المعجم ١٥) - (بَابُ مِثْلِ الْمُؤْمِنِ مِثْلُ النَّخْلَةِ) (التحفة ٢٩)

[٧٠٩٨] [٦٣- (٢٨١١)] حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مِثْلُ الْمُسْلِمِ، فَحَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي.

قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدَّثْنَا مَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: فَقَالَ: «هِيَ النَّخْلَةُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِعُمَرَ، قَالَ: لِأَنَّ تَكُونَ قُلْتَ: هِيَ النَّخْلَةُ، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[٧٠٩٩] [٦٤- (...)] حَدَّثَنِي مُحَمَّدُ ابْنُ عُبَيْدِ الْغُبَرِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْخَلِيلِ الصُّبَعِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا لِأَصْحَابِهِ: «أَخْبِرُونِي عَنْ شَجْرَةٍ، مِثْلَهَا مِثْلُ الْمُؤْمِنِ» فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجْرًا مِنْ شَجَرِ الْبَوَادِي.

me, I felt shy to speak. When they fell silent, the Messenger of Allâh ﷺ said: 'It is the date palm.'

قَالَ ابْنُ عُمَرَ: وَأَلْقَيْ فِي نَفْسِي أَوْ رُوِيَ أَنَّهَا النَّحْلَةُ، فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا، فَإِذَا أَسْتَأْنُ الْقَوْمَ، فَأَهَابُ أَنْ أَتَكَلَّمَ، فَلَمَّا سَكَنْتُوا، قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّحْلَةُ».

[7100] (...) It was narrated that Mujâhid said: "I went to Al-Madînah with Ibn 'Umar, and I did not hear him narrate any *Hadîth* from the Messenger of Allâh ﷺ except one. He said: 'We were with the Prophet ﷺ and some heart of palm was brought to him...'” and he mentioned a similar report (as *Hadîth* no. 7099).

[٧١٠٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ، فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَتَى بِجُمَارٍ، فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا.

[7101] (...) Mujâhid said: "I heard Ibn 'Umar say: 'Some heart of palm was brought to the Messenger of Allâh ﷺ...'” and he mentioned a similar *Hadîth* (as no. 7099).

[٧١٠١] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بِجُمَارٍ، فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

[7102] (...) It was narrated that Ibn 'Umar said: "We were with the Messenger of Allâh ﷺ and he said: 'Tell me of a tree which is like a Muslim: Its leaves do not wither.'”

[٧١٠٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شَبَّهَ، أَوْ كَالرَّجُلِ الْمُسْلِمِ، لَا يَتَّحَاتُ وَرَفَهَا».

Ibrâhîm^[1] said: "Perhaps (Imâm) Muslim said: 'It constantly bears fruit.' But I also found that someone else said: 'It does not constantly bear fruit.'”

[1] Ibrâhîm bin Muḥammad bin Sufyân, who reported the text from Imâm Muslim.

Ibn 'Umar said: "It occurred to me that it was the date palm, but I saw Abû Bakr and 'Umar not saying anything so I did not want to say anything. Then 'Umar said: 'If you had said it, that would be dearer to me than such and such.'"

قَالَ إِبْرَاهِيمُ: لَعَلَّ مُسْلِمًا قَالَ: وَتُوْتِي
أُكْلَهَا]، وَكَذَا وَحَدَّثَ عِنْدَ غَيْرِي أَيْضًا:
وَلَا تُتُوِي أَكْلَهَا كُلَّ حِينٍ.
قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا
النَّخْلَةُ. وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا
يَتَكَلَّمَانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ
شَيْئًا، فَقَالَ عُمَرُ: لِأَنْ تَكُونَ فُلْتَهَا أَحَبُّ
إِلَيَّ مِنْ كَذَا وَكَذَا.

Chapter 16. The Mischief Of The *Shaitân* And How He Sends His Troops To Tempt People, And With Every Person There Is A *Qarîn* (Companion From Among The Jinn)

[7103] 65 - (2812) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: "The *Shaitân* has despaired of being worshipped in the Arabian Peninsula, but he will sow seeds of discord among them."

(المعجم ١٦) - (باب تحريش

الشیطان، وبعثه سراياه لفتنة الناس،
وأن مع كل إنسان قرینا) (التحفة ٣٠)

[٧١٠٣] ٦٥ - (٢٨١٢) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا -
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ،
عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
«إِنَّ الشَّيْطَانَ قَدْ أَيْسَأَنْ أَنْ يَعْبُدَهُ الْمُصَلُّونَ
فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ
بَيْنَهُمْ».

[7104] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 7103).

[٧١٠٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ
الْأَعْمَشِ يَهَذَا الْإِسْنَادِ.

[7105] 66 - (2813) It was narrated that Jâbir said: I heard the Prophet ﷺ say: “The throne of Iblîs is upon the sea, and he sends out his troops to tempt the people, and the greatest of them in his view is the one who causes the greatest amount of *Fitnah* (tribulation or temptation).”

[7106] 67 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Iblîs places his throne over the water, then he sends out his troops, and the one who is closest in status to him is the one who causes the greatest amount of *Fitnah* (tribulation or temptation). One of them comes and says: ‘I have done such and such,’ and he says: ‘You have not done anything.’ Then one of them comes and says: ‘I did not leave him until I separated him and his wife.’ Then he draws him close to him and says: ‘How good you are.’”

Al-A'mash said: “I think he (ﷺ) said: ‘And he embraces him.’”

[7107] 68 - (...) It was narrated from Jâbir that he heard the Prophet ﷺ say: “The *Shaitân* sends out his troops and they tempt the people, and the greatest of them in status with him is the one who causes the greatest

[٧١٠٥] ٦٦ - (٢٨١٣) وَحَدَّثَنَا
عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
- قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ:
حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي
سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ،
فَيَبْعُثُ سَرَايَاهُ يَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ
عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً».

[٧١٠٦] ٦٧ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْأَعْلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ: أَخْبَرَنَا أَبُو
مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ
جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْلِيسَ
يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعُثُ سَرَايَاهُ،
فَأَدْنَاهُمْ مِنْهُ مِثْرَةَ أَعْظَمُهُمْ فِتْنَةً، يَجِيءُ
أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا، فَيَقُولُ: مَا
صَنَعْتَ شَيْئًا، قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ
فَيَقُولُ: مَا تَرَكْتَهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ
أَمْرَاتِهِ، قَالَ: فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعْمَ أَنْتَ.»
قَالَ الْأَعْمَشُ: أَرَاهُ قَالَ: «فَيَلْتَزِمُهُ».

[٧١٠٧] ٦٨ - (...) حَدَّثَنِي سَلْمَةُ
ابْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أَغْوَيْنَ،
حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ،
أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَبْعُثُ

amount of *Fitnah* (tribulation or temptation).”

[7108] 69 - (2814) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one among you but Allâh has appointed a companion for him from among the jinn.’ They said: ‘Even you, O Messenger of Allâh?’ He said: ‘Even me, but Allâh helped me with him, and he became Muslim, so he only tells me to do good.’”

[7109] (...) A similar *Hadîth* (as no. 7108) was narrated from Manşûr with the chain of Jarîr, but in the *Hadîth* of Sufyân it says: “There is appointed over him his companion from among the jinn and his companion from among the angels.”

[7110] 70 - (2815) It was narrated from ‘Urwah that ‘Āishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ left her house one night. She said: “I felt jealous about him, then he came and saw

الشَّيْطَانُ سَرَايَاهُ فَيَقْتُونَنَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً».

[٧١٠٨] ٦٩ - (٢٨١٤) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ اللَّهُ بِهِ قَرِينَهُ مِنَ الْجِنِّ» قَالُوا: وَإِيَّاكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَإِيَّايَ، إِلَّا أَنْ اللَّهُ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرَنِي إِلَّا بِخَيْرٍ».

[٧١٠٩] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى

وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِيَانِ ابْنَ مَهْدِيٍّ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَمَّارِ بْنِ زُرَيْقٍ، كِلَاهُمَا عَنْ مَنْصُورٍ بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنْ فِي حَدِيثِ سُفْيَانَ: «وَقَدْ وَكَّلَ اللَّهُ بِهِ قَرِينَهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلَائِكَةِ».

[٧١١٠] ٧٠ - (٢٨١٥) حَدَّثَنِي هَرُونَ

ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ حَدَّثَهُ؛ أَنَّ عُرْوَةَ حَدَّثَهُ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ

what I was doing.” He said: “What is the matter with you, O ‘Aishah? Are you jealous?” I said: “Why wouldn’t one such as me feel jealous about one such as you?” The Messenger of Allāh ﷺ said: “Has your devil come to you?” I said: “O Messenger of Allāh, is there a devil with me?” He said: “Yes.” I said: “Is there a devil with every person?” He said: “Yes.” I said: “Even with you, O Messenger of Allāh?” He said: “Yes, but my Lord helped me with him until he became Muslim.”

Chapter 17. No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allāh, Exalted is He

[7111] 71 - (2816) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you will ever enter Paradise by virtue of his deeds.” A man said: “Not even you, O Messenger of Allāh?” He said: “Not even me, unless Allāh encompasses me with His mercy. But aim to do good.”

[7112] (...) It was narrated from Bukair bin Al-Ashajj with this chain (a *Hadīth* similar to no. 7111), except that he said: “... with His mercy and grace.” And he did not mention (the words): “But aim to do good.”

حَدَّثَنِي؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ عِنْدَهَا لَيْلًا، قَالَتْ: فَعِزْتُ عَلَيْهِ، فَجَاءَ فَرَأَى مَا أَصْنَعُ، فَقَالَ: «مَا لَكَ يَا عَائِشَةُ! أَغْرَتِ؟» فَقُلْتُ: وَمَا لِي لَا يِعَارُ مِثْلِي عَلَى مِثْلِكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَدْ جَاءَكَ شَيْطَانُكَ؟» قَالَتْ: يَا رَسُولَ اللَّهِ! أَوْ مَعِيَ شَيْطَانٌ؟ قَالَ: «نَعَمْ» قُلْتُ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ» قُلْتُ: وَمَعَكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَعَمْ، وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَسْلَمَ».

(المعجم ١٧) - (باب: لن يدخل أحد الجنة بعمله، بل برحمة الله تعالى) (التحفة ٣١)

[٧١١١] ٧١ - (٢٨١٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ» قَالَ رَجُلٌ: «وَلَا إِيَّاكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا إِيَّايَ، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ، وَلَكِنْ سَدُّوا» . [انظر: ٧١٢٠]

[٧١١٢] (...) وَحَدَّثَنِيهِ يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ

قَالَ: «بِرَحْمَةٍ مِنْهُ وَفَضْلٍ» وَلَمْ يَذْكُرْ:
«وَلَكِنْ سَدُّوْا».

[7113] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There is no one whose deeds will gain him admittance to Paradise." It was said: "Not even you, O Messenger of Allâh?" He said: "Not even me, unless my Lord encompasses me with His mercy."

[٧١١٣] ٧٢- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ» فَقِيلَ: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ!» قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي رَبِّي بِرَحْمَةٍ».

[7114] 73 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'There is no one among you whose deeds will save him.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His forgiveness and mercy.'"

[٧١١٤] ٧٣- (...) حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ» قَالُوا: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ!» قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِمَغْفِرَةٍ مِنْهُ وَرَحْمَةٍ».

Ibn 'Awn (a sub narrator) gestured with his hand like this, and pointed to his head: "Not even me, unless Allâh encompasses me with His forgiveness and mercy."

وَقَالَ ابْنُ عَوْنٍ بِيَدِهِ هَكَذَا، وَأَشَارَ عَلَى رَأْسِهِ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِمَغْفِرَةٍ مِنْهُ وَرَحْمَةٍ».

[7115] 74 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one will be saved by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh saves me with mercy.'"

[٧١١٥] ٧٤- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ يُنْجِيهِ عَمَلُهُ» قَالُوا: «وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ!» قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَدَارَكَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ».

[7116] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no one among you whose deeds will earn him admittance to Paradise.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with grace and mercy from Him.'"

[7117] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Be moderate and aim to do good, and understand that none of you will be saved by virtue of his deeds.'" They said: 'O Messenger of Allâh, not even you?' He said: 'Not even me, unless Allâh encompasses me with His mercy and grace.'"

[7118] (2817) A similar report (as *Hadîth* no. 7177) was narrated from Jâbir, from the Prophet ﷺ.

[7119] (...) A report like that of Ibn Numair was narrated from Al-A'mash with both chain of narrators (no. 7117,7118).

[٧١١٦] ٧٥- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا أَبُو عَبَّادٍ يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شَهَابٍ عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ مِنْهُ بِفَضْلِ وَرَحْمَةٍ».

[٧١١٧] ٧٦- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَارْبُوا وَسَدُّوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَلَا أَنْتَ؟ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

[٧١١٨] (٢٨١٧) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[انظر: ٧١٢١]

[٧١١٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِالْإِسْنَادَيْنِ جَمِيعًا، كَرِوَايَةِ ابْنِ نُمَيْرٍ.

[7120] (2816) A similar report (as *Hadith* no. 7117) was narrated from Abû Hurairah, from the Prophet ﷺ. And he added: “And be of good cheer.”

[٧١٢٠] [٢٨١٦] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - وَزَادَ: «وَأَبْشِرُوا». [راجع: ٧١١١]

[7121] 77 - (2817) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘None of you will be admitted to Paradise or saved from the Fire by virtue of his deeds, not even me, except by mercy (from) Allâh.’”

[٧١٢١] [٧٧-٢٨١٧] حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَدْخُلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ، وَلَا يُجِيرُهُ مِنَ النَّارِ، وَلَا أَنَا، إِلَّا بِرَحْمَةٍ [مِنْ] اللَّهِ». [راجع: ٧١٠٨]

[7122] 78 - (2818) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘Aim to do good and be moderate, and be of good cheer, for none of you will be admitted to Paradise by virtue of his deeds.’ They said: ‘Not even you, O Messenger of Allâh?’ He said: ‘Not even me, unless Allâh encompasses me with His mercy. And remember that the most beloved of deeds to Allâh is that which is done with regularity, even if it is small.’”

[٧١٢٢] [٧٨-٢٨١٨] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَهُزُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ يُحَدِّثُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لَنْ يَدْخُلَ الْجَنَّةَ أَحَدًا عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ، وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَيَّ اللَّهُ أَدْوَمُهُ وَإِنْ قَلَّ».

[7123] (...) It was narrated from (a *Hadīth* similar to no. 7112) Mūsâ bin ‘Uqbah with this chain of narrators, but he did not mention (the phrase) “And be of good cheer.”

[٧١٢٣] (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكَرْ «وَأَبْشُرُوا».

Chapter 18. Doing A Lot Of Good Deeds And Striving Hard In Worship

[7124] 79 - (2819) It was narrated from Al-Mughîrah bin Shu‘bah that the Prophet ﷺ prayed until his feet became swollen, and it was said to him: “Why do you burden yourself when Allâh has forgiven your past and future sins?” He said: “Should I not be a thankful slave?”

(المعجم ١٨) - (بَابُ إِكْثَارِ الْأَعْمَالِ، وَالاجْتِهَادِ فِي الْعِبَادَةِ) (التحفة ٣٢)

[٧١٢٤] ٧٩ - (٢٨١٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَكْلِفُ هَذَا؟ وَقَدْ غُفِرَ [اللَّهُ] لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7125] 80 - (...) Al-Mughîrah bin Shu‘bah said: “The Prophet ﷺ stood in prayer until his feet became swollen and they said: ‘Allâh has forgiven your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

[٧١٢٥] ٨٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ: سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى وَرِمَتْ قَدَمَاهُ، قَالُوا: قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7126] 81 - (2820) It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ prayed, he would stand for so long that his feet became swollen.” ‘Aishah said: “O Messenger of Allâh, are

[٧١٢٦] ٨١ - (٢٨٢٠) حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ وَهَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ، قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ

you doing this when Allâh has forgiven your past and future sins?" He said: "O 'Āishah, should I not be a thankful slave?"

قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّى، قَامَ حَتَّى تَفْطَرْتَ رِجْلَاهُ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَنْتَضِعُ هَذَا، وَقَدْ غَفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: «يَا عَائِشَةُ! أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

Chapter 19. Moderation In Preaching

(المعجم ١٩) - (بَابُ الْاِقْتِصَادِ فِي

الموعظة) (التحفة ٣٣)

[7127] 82 - (2821) It was narrated that Shaqiq said: "We were sitting at 'Abdullâh's door, waiting for him, when Yazîd bin Mu'âwiyah An-Nakha'î passed by us. We said: 'Tell him that we are here.' He entered upon him, and soon 'Abdullâh came out to us, and he said: 'I was told that you are here, but nothing prevented me from coming out to you except the fact that I did not want to burden you. The Messenger of Allâh ﷺ used to choose the right to time address us, for fear of burdening us.'"

[٧١٢٧] ٨٢ - (٢٨٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ، فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ، فَقُلْنَا: أَعْلِمُهُ بِمَكَانِنَا، فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ، فَقَالَ: إِنِّي أَخْبِرُ بِمَكَانِكُمْ، فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةُ أَنْ أُمْلِكُكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّامَةِ عَلَيْنَا.

[7128] (...) A similar report (as Hadith no. 7127) was narrated from Al-A'mash with this chain of narrators.

[٧١٢٨] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسَهَّرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ

يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا
الْإِسْنَادِ، نَحْوَهُ.

وَرَادَ مِنْجَابٌ فِي رِوَايَتِهِ عَنِ ابْنِ مُسْهِرٍ
قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مِرَّةَ
عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، مِثْلَهُ.

[7129] 83 - (...) It was narrated that Shaqiq bin Abî Wâ'il said: "Abdullâh used to give us a talk every Thursday, and a man said to him: 'O Abû 'Abdur-Rahmân, we love your talks, and we wish that you would give us a talk every day.' He said: 'Nothing prevents me from doing so except the fact that I do not want to burden you. The Messenger of Allâh ﷺ used to choose the right time to address us, for fear of burdening us.'"

[٧١٢٩] ٨٣ - (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -:
حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ، عَنْ
شَقِيقِ أَبِي وَاثِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا
كُلَّ يَوْمٍ حَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا
عَبْدِ الرَّحْمَنِ! إِنَّا نُحِبُّ حَدِيثَكَ وَنَسْتَهِيهِ،
وَلَوْ دِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ، فَقَالَ: مَا
يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلَّا كَرَاهِيَةُ أَنْ
أَمْلِكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا
بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّامَةِ
عَلَيْنَا.