

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

30. Chapters On *Al-Qadar* From The Messenger Of Allāh ﷺ

(المعجم ٣٠) - أَبْوَابُ الْقَدَرِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٧)

Chapter 1. What Has Been Related About The Severity Of Engaging In (Debates About) *Al-Qadar*

(المعجم ١) - بَابُ مَا جَاءَ مِنَ التَّشْدِيدِ
فِي الْخَوْضِ فِي الْقَدَرِ (التحفة ١)

2133. Abū Hurairah narrated: “The Messenger of Allāh ﷺ came out to us while we were discussing about *Al-Qadar*. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: ‘Is this what I ordered you to do?’ – or: ‘Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.’” (Da‘if)^[1]

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Umar, ‘Aishah, and Anas. And this *Hadīth* is *Gharīb*. We do not know of it from this route except through the narration of Ṣāliḥ Al-Murrī. Ṣāliḥ Al-Murrī has narrated strange narrations (*Gharā’ib*) in

٢١٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ [البصري]: حَدَّثَنَا صَالِحُ الْمُرِّيِّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ، فَغَضِبَ حَتَّى احْمَرَّتْ وَجْهُهُ حَتَّى كَانَتْمَا فُقَيْءَ فِي وَجْتَيْهِ الرُّمَّانَ، فَقَالَ: «أَبْهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ؟ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ. عَزَمْتُ عَلَيْكُمْ [عَزَمْتُ عَلَيْكُمْ] أَلَّا تَنَازَعُوا فِيهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَائِشَةَ وَأَنَسٍ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ صَالِحِ الْمُرِّيِّ. وَصَالِحُ الْمُرِّيِّ، لَهُ غَرَائِبٌ يَتَقَرَّدُ بِهَا [لَا

[1] The story in this *Hadīth* has been reported by ‘Abdullāh bin ‘Amr bin Al-‘Āṣ. It was recorded by Aḥmad (2:178 & 196) with the mention of *Al-Qadar*, and Ibn Mājah (85). Al-Buṣīrī said: “Its chain is *Ṣāḥīḥ*”. And Shaikh Al-Albānī graded the narration of At-Tirmidhī *Ḥasan*. The prohibition of debating about *Al-Qadar* is the established creed of *Ahl As-Sunnah wal-Jamā‘ah*, as clearly indicated in *Usūl As-Sunnah* by Imām Aḥmad as well as others.

which he is alone [no one reported them except him].

يُنَائِعُ عَلَيْهَا].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان في المجروحين: ٣٧٢/١ من حديث صالح المري به وهو ضعيف وشيخه عنان وللحديث شواهد ضعيفة عند أبي يعلى والحارث بن أبي أسامة وغيرهما * وفي الباب عن عمر [أبو داود، ح: ٤٧١٠ بلفظ: 'لا تتجالسوا أهل القدر ولا تفتاحوهم' وسنده ضعيف ومع ذلك صححه ابن حبان، ح: ١٨٢٥] وعائشة [ابن ماجه، ح: ٨٤] وأنس [الطبراني في الأوسط: ٢٥/٨، ح: ٧٠٤٨].

Chapter 2. What Has Been Related About The Argument Between Ādam and Mūsā, Peace Be Upon Them

2134. Abū Hurairah narrated that the Prophet ﷺ said: “Ādam and Mūsā argued, Mūsā said: ‘O Ādam! You are the one that Allāh created with His Hand, and blew into you of His Spirit,^[1] and you misled the people and caused them to be expelled from Paradise.’ So Ādam said: ‘You are Mūsā, the one Allāh selected with His Speech! Are you blaming me for something I did which Allāh had decreed for me, before creating the heavens and the earth?’” He said: “So Ādam confuted Mūsā.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Umar and Jundab.

This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* from this route, as a narration of Sulaimān At-Taimī from Al-A‘*mash*. Some of the companions of Al-A‘*mash* reported it similarly from Al-A‘*mash* from Abū Ṣāliḥ, from Abū Hurairah

(المعجم ٢) - بَابُ مَا جَاءَ فِي حِجَاكِ
آدَمَ وَمَوْسَى عَلَيْهِمَا السَّلَامُ (التحفة ٢)

٢١٣٤ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبِي عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «اِخْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ! أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ، قَالَ: فَقَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، أَتَلُوْمُنِي عَلَى عَمَلٍ عَمِلْتَهُ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ» قَالَ: «فَحَجَّ آدَمُ مُوسَى».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ وَجُنْدَبٍ.

[وَأَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنِ الْأَعْمَشِ. وَقَدْ رَوَاهُ بَعْضُ أَصْحَابِ الْأَعْمَشِ

[1] “Referring to the nobility and specificity of it, that is: ‘From a spirit which is created’ it does not indicate any limitation.” *Tuḥfat Al-Aḥwadhī*.

from the Prophet ﷺ. Some of them said: "From Al-A'mash, from Abū Ṣāliḥ, from Abū Sa'eed from the Prophet ﷺ." This *Hadīth* has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَقَالَ بَعْضُهُمْ: عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [صحيح] وأخرجه النسائي في الكبرى كما في تحفة الأشراف: ١٢٣٨٩/٩ عن يحيى ابن حبيب به ورواه أحمد: ٣٩٨/٢ من حديث الأعمش والبخاري، ح: ٣٤٠٩، ومسلم، ح: ٢٦٥٢، من طرق عن أبي هريرة به وهو صحيفة همام بن منبه، ح: ٤٥ * وفي الباب عن عمر [أبو داود، ح: ٤٧٠٢] وجندب [أحمد: ٤٦٤/٢] وابن أبي عاصم في السنة، ح: ١٤٣].

Comments:

Whatever good or bad a man does was written fifty thousand years (a long time) before the creation of the heavens and earth. So, if a man does a bad deed, let him offer his repentance and seek forgiveness from Allāh. Once he has offered his repentance, there is no justification to blame him for the deed in question done by him.

Chapter 3. What Has Been Related About Misery And Happiness

(المعجم ٣) - بَابُ مَا جَاءَ فِي الشَّقَاءِ وَالسَّعَادَةِ (التحفة ٣)

2135. ‘Āṣim bin ‘Ubaidullāh said: "I heard Ṣālim bin ‘Abdullāh narrating a *Hadīth* from his father who said: "‘Umar said: "O Messenger of Allāh! Do you see that what we do is a new matter – or a matter initiated – or it is a matter already concluded?" He ﷺ said: "O Ibn Al-Khaṭṭāb! It is a matter already concluded. For everyone is suited (for that for which he his created). As for one who is among the people of happiness, then he works for happiness, and as for one who is among the people of misery, then he works for his misery." (*Hasan*)

٢١٣٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَمْرٌ مُبْتَدَعٌ أَوْ مُبْتَدَأٌ أَوْ فِيمَا قَدْ فُرِعَ مِنْهُ؟ قَالَ: «فِيمَا قَدْ فُرِعَ مِنْهُ يَا ابْنَ الْخَطَّابِ وَكُلُّ مَيْسَرٍ، أَمَا مَنْ كَانَ مِنَ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَا مَنْ كَانَ مِنَ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ».

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Alī,

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ وَحَدِثَةَ بْنِ أَسِيدٍ وَأَنْسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ḥudhaifah bin Asīd, Anas, and 'Imrān bin Ḥusain. This *Ḥadīth* is *Hasan Sahīh*.

تخریج: [حسن] وأخرجه أحمد: / ٥٢، ح: ٥١٣٩ عن عبدالرحمن بن مهدي به وسنده ضعيف وللحديث شواهد عند ابن حبان، ح: ١٨٠٧ والبزار (كشف الأستار): ١٨/٣، ١٩، ح: ٢١٣٧ وابن أبي عاصم (السنه)، ح: ١٦٥ وأحمد(٤/٦٧ وسنده حسن) وغيرهم * وفي الباب عن علي [يأتي: ٢١٣٦] وحذيفة بن أسيد [مسلم، ح: ٢٦٤٤] وحذيفة بن اليمان [أبو داود، ح: ٤٦٩٢] وأنس [البخاري، ح: ٣٩٨] ومسلم، ح: ٢٦٤٦ وعمران بن حصين [البخاري، ح: ٦٥٩٦، ٧٥٥١] ومسلم، ح: ٢٦٤٩.

Comments:

The blessed ones among the people are enabled to do things that are virtuous and good. The wretched ones, on the other hand, are enabled to do things that are sinful and evil.

2136. 'Ali narrated: "We were with the Messenger of Allāh ﷺ and he was scraping the ground, when he raised his head to the heavens, then said: 'There is not one of you but (his place) is known' – Waki' said: 'His place has been decreed (be it) in the Fire, and (or) his place in Paradise.' They said: 'Shall we not rely upon this O Messenger of Allāh?' He said: 'No. Work, for everyone is facilitated for what he was created.'" (*Sahīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan Sahīh*.

٢١٣٦ - أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَنْكُثُ فِي الْأَرْضِ إِذْ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ عَلِمَ» - قَالَ وَكَيْعٌ: «إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ» - قَالُوا: أَفَلَا تَتَكَلَّمُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اْعْمَلُوا فَكُلُّ مُبَسَّرٍ لِمَا خُلِقَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: «وأما من بخل واستغنى» ح: ٤٩٤٧ ومسلم، ح: ٢٦٤٧ من حديث وكيع به.

Comments:

Every one of us is being enabled to do what is written for him. There is no getting away from those deeds. But since no one knows what is allotted for him, or whether he is destined to do acts of blessedness or of wretchedness, each one of us is obligated to abide by the dictates of the *Shari'ah* and do virtuous deeds, as exhorted to by the Prophets and written in the Holy Books.

Chapter 4. What Has Been Related About 'One's Deeds Depend Upon One's End'

2137. 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ narrated to us – and he is the truthful and entrusted one: 'Indeed the creation of one of you is gathered inside his mother in forty days. Then, for a similar period, he is a clot. Then, for a similar period, he is a piece of flesh. Then Allāh sends the angel to him to blow the soul into him, and he is ordered to write four (things): To write his provision, his life-span, his works, and whether he will be wretched or happy. By the One besides Whom there is none other worthy of worship! One of you will do deeds of the people of Paradise, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of the Fire, so that he enters it. And indeed one of you will do deeds of the people of the Fire, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of Paradise, so that he enters it.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain, but including Yaḥya bin Sa'eed) with similar meaning.

[Abū 'Eisā said:] There are

(المعجم ٤) - بَابُ مَا جَاءَ أَنَّ الْأَعْمَالَ
بِالْخَوَاتِيمِ (التحفة ٤)

٢١٣٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعٍ: يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَسَقِيَّ أَوْ سَعِيدًا، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ لِيَعْمَلَ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنْ أَحَدَكُمْ لَيَعْمَلُ لِيَعْمَلَ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهَبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ فَذَكَرَ مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَسَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ،

narrations on this topic from Abū Hurairah and Anas, and I heard Aḥmad bin Al-Ḥasan say: “I heard Aḥmad bin Ḥanbal saying: ‘I have not seen the likes of Yahya bin Sa‘eed with my eyes.’”^[1] And this *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Shu‘bah and *Ath-Thawrī* reported similar from Al-‘A‘mash.

(Another chain) with similar meaning.

تخریج: متفق علیه، وأخرجه مسلم، القدر، باب كيفية خلق الآدمي في بطن أمه . . . الخ، ح: ٢٦٤٣ من حديث أبي معاوية والبخاري، ح: ٦٥٩٤ من حديث الأعمش به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٦٥١] وأنس [البخاري، ح: ٦٥٩٥ ومسلم، ح: ٢٦٤٦] * قول أحمد صحيح عنه.

Comments:

It is necessary that all of us be constantly supplicating to Allāh for a good end to our lives, and salvation from an evil end. It is also necessary that we, on the basis of our seeing a person doing what he does, do not jump to judgement on whether he is destined for Hell or Paradise, since we have no means to know how he will behave towards the end of his life.

Chapter 5. What Has Been Related About ‘Every Child Is Born Upon the *Fīrah*’

2138. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Every child is born upon the *Millah*, then his parents make him a Jew, a Christian, or an idolater.” It was said: “O Messenger of Allāh! What about those who die before that?” He said: “Allāh knows best what they would have done.” (*Ṣaḥīḥ*)

(Another chain) with similar in meaning, and he ﷺ said: “Born upon the *Fīrah*.”

قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَبِيبٍ يَقُولُ: مَا رَأَيْتُ بِعَيْنِي مِثْلَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنِ الْأَعْمَشِ نَحْوَهُ.
حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ نَحْوَهُ.

(المعجم ٥) - بَابُ مَا جَاءَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ (التحفة ٥)

٢١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رَبِيعَةَ الْبُنَائِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْإِمْلَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشْرِكَانِهِ»، قِيلَ: يَا رَسُولَ اللَّهِ! فَمَنْ هَلَكَ قَبْلَ ذَلِكَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ بِهِ».

^[1] He cited this quote because Yahya bin Sa‘eed is one of the narrators of the second chain.

Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

It has been reported by *Shu'bah* and others from *Al-A'mash*, from *Abū Ṣāliḥ*, from *Abū Hurairah* from the Prophet ﷺ that he said: "Born upon the *Fīṭrah*." [And there is a narration on this topic from *Al-Aswad bin Sarī'*].

حَدَّثَنَا أَبُو كُرَيْبٍ وَالحُسَيْنُ بْنُ حُرَيْثٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ وَقَالَ: «يُولَدُ عَلَى الْفِطْرَةِ».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَعَبْدُ اللَّهِ بْنُ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَقَالَ: «يُولَدُ عَلَى الْفِطْرَةِ» [وَفِي الْبَابِ عَنِ الْأَسْوَدِ بْنِ سَرِيْعٍ].

تخريج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٣/٢٦٥٨ من حديث الأعمش به ورواه البخاري، ح: ١٣٥٨، ١٣٥٩، ٤٧٧٥، ٦٥٩٩، ٦٦٠٠ وغيره من طرق عن أبي هريرة به * وفي الباب عن الأسود بن سريع [أحمد: ٤٣٥/٣].

Comments:

Even if a child dies before attaining the age of maturity, reason and impressionability, Allāh knows perfectly well as to how he would behave if he were to live longer. But since he died before attaining the age of discerning right from wrong, it will be construed that he died on the upright nature i.e., Islam, and shall be admitted to Paradise. (*Tuhfat Al-Aḥwadhī*, v.3, pp.197-198)

Chapter 6. What Has Been Related About 'Nothing Turns Back *Al-Qadar* Except Supplication'

2139. *Salmān* narrated that the Messenger of Allāh ﷺ said: "Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness." (*Da'if*)

[Abū 'Eīsā said:] There is a narration on this topic from *Abū Asid*.

This *Hadīth* is *Hasan Gharīb* as a narration of *Yaḥya bin Aḍ-Ḍurais*. And there are two persons known as *Abū Mawdūd*, one of them is

(المعجم ٦) - بَابُ مَا جَاءَ لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ (التحفة ٦)

٢١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيْدِ الرَّازِيّ وَسَعِيْدُ بْنُ يَعْقُوْبَ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ الضَّرِيْسِ عَنِ أَبِي مُوْدُوْدٍ، عَنْ سُلَيْمَانَ التَّمِيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ، وَلَا يَزِيْدُ فِي الْعُمْرِ إِلَّا الْبِرُّ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ أَبِي أُسَيْدٍ.

called *Fidḍah*, and the other ‘Abdul-‘Azīz bin Abī Sulaimān. One of them is from Al-Baṣrah, and the other from Al-Madīnah, and they lived during the same era. The Abū Mawdūd who reported this *Hadīth* – his name is *Fidḍah*, from Al-Baṣrah.

[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ يَحْيَى بْنِ الصَّرِيْسِ. وَأَبُو مَوْدُودٍ اثْنَانِ أَحَدُهُمَا يُقَالُ لَهُ: فِضَّةٌ وَالْآخَرُ عَبْدُ الْعَزِيزِ ابْنُ أَبِي سُلَيْمَانَ، أَحَدُهُمَا بَصْرِيٌّ وَالْآخَرُ مَدَنِيٌّ وَكَانَا فِي عَصْرِ وَاحِدٍ وَأَبُو مَوْدُودٍ الَّذِي رَوَى هَذَا الْحَدِيثَ اسْمُهُ فِضَّةٌ بَصْرِيٌّ.

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار: ٤/١٦٩ والطبراني: ٦/٢٥١، ح: ٦١٢٨ من حديث سعيد بن يعقوب به، أبو مودود هو عبدالعزیز بن أبي سليمان وله شاهد عند ابن ماجه، ح: ٩٠، ٤٠٢٢ وصححه ابن حبان، ح: ١٠٩٠ والحاكم: ١/٤٩٣ والذهبي وسنده ضعيف من أجل عنعنة الثوري.

Comments:

Changes wrought in the Divine Decree by Allāh in response to man’s supplication or His granting him extension in the life-span — all this is predetermined. But since we have no knowledge of it, from our perspective it is a change and an extension but not so in Allāh’s knowledge and decree.

Chapter 7. What Has Been Related About ‘The Hearts Are Between The Fingers Of *Ar-Rahmān*’

2140. Anas narrated: “The Messenger of Allāh ﷺ would often say: *Yā Muqallibal-qulūb, thabbit qalbī ‘alā dīnik* (‘O Changer of the Hearts! Strengthen my heart upon Your religion.)’ So I said: ‘O Prophet of Allāh! We believe in you and what you have come with, but do you fear for us?’ He said: ‘Yes. Indeed the hearts are between two Fingers of Allāh’s Fingers, He changes them as He wills.’” (*Sahīh*)

[Abū ‘Eīsā said:] There are narrations on this topic from An-Nawwās bin Sam‘ān, Umm Salamah, ‘Abdullāh, ‘Āishah, and Abū Dharr.

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ الْقُلُوبَ
بَيْنَ أَصْبُعِي الرَّحْمَنِ (التحفة ٧)

٢١٤٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَمَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا؟ قَالَ: «نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ النَّوَّاسِ ابْنِ سَمْعَانَ وَأُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ وَعَائِشَةَ وَأَبِي ذَرٍّ.

This *Hadīth* is *Hasan Ṣaḥīḥ*. This is how it was reported by more than one narrator from Al-A'mash, from Abū Sufyān, from Anas. And some of them reported it from Al-A'mash, from Abū Sufyān, from Jābir from the Prophet ﷺ. The narration of Abū Sufyān from Anas is more authentic.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ. وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ أَبِي سُفْيَانَ عَنْ أَنَسٍ أَصَحُّ.

تخریج: [صحیح] وأخرجه ابن ماجه، الدعاء، باب دعاء رسول الله ﷺ، ح: ۳۸۳۴ من حدیث الأعمش به وصححه الحاكم: ۵۲۶/۱ ووافقه الذهبي وله شواهد عند المؤلف، يأتي: ۳۵۲۲ وابن ماجه، ح: ۱۹۹ وغيرهما * وفي الباب عن النواس بن سميان [ابن ماجه، ح: ۱۹۹ والنسائي في الكبرى، ح: ۷۷۳۸] وأم سلمة [يأتي: ۳۵۲۲ وسنده حسن] وعبدالله بن عمرو [مسلم، ح: ۱۷/۲۶۵۴] وعائشة [أحمد: ۹۱/۶، ۲۵۰، ۴۱۸ والنسائي في الكبرى، ح: ۱۰۱۳۶ وتحفة الأشراف: ۱۱، ح: ۱۶۰۵۹] وأبي ذر وحدث الأعمش عن أبي سفيان عن جابر [يأتي: ۳۵۲۲].

Comments:

Allāh does have Hands and Fingers but not like those of His creatures. They are as befit His grandeur and glory. He is, thus, above all resemblance and similitude. We believe in them as they are mentioned in the Qur'ān and *Hadīth* without coining any similitude, or conjuring up any image, nor denying and explaining them away.

Chapter 8. What Has Been Related About 'Allāh Wrote A List Of The People Of Paradise And The People Of The Fire'

2141. Abdullāh bin 'Amr narrated: "The Messenger of Allāh ﷺ came out to us with two books in hand. And he said: 'Do you know what these two books are?' We said: 'No, O Messenger of Allāh! Unless you inform us.' He said about the one that was in his right hand: 'This is a book from the Lord of the worlds, in it are the names of the people of Paradise, and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no

(المعجم ۸) - بَابُ مَا جَاءَ أَنَّ اللَّهَ كَتَبَ كِتَابًا لِأَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ (التحفة ۸)

۲۱۴۱ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي قَبِيلٍ، عَنْ شُعَيْبِ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَفِي يَدَيْهِ كِتَابَانِ، فَقَالَ: «أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟» فَقُلْنَا: لَا، يَا رَسُولَ اللَّهِ إِلَّا أَنْ تُخْبِرَنَا، فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى: «هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يَزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا».

addition to them nor deduction from them forever.' Then he said about the one that was in his left: 'This is a book from the Lord of the worlds, in it are the names of the people of the Fire and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no addition to them nor deduction from them forever.' The Companions said: 'So why work O Messenger of Allāh! Since the matter is already decided (and over)?' He said: 'Seek to do what is right and draw nearer, for indeed the inhabitant of Paradise shall have his work sealed off with the deeds of the people of Paradise, whichever deeds he did. And indeed the inhabitant of the Fire shall have his work sealed off with the deeds of the people of the Fire, whichever deeds he did.' Then the Messenger of Allāh ﷺ motioned with his hands, casting them down and said: 'Your Lord finished with the slaves, a group in Paradise, and a group in the Blazing Fire.'" (*Hasan*)

(Another chain) with similar narration.

[Abū 'Eisā said:] There is a report on this topic from Ibn 'Umar.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

Abū Qabīl's (a narrator in the chain) name is Huyayy bin Hānī'.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٤٧٣ عن قتبية وأحمد: ١٦٧/٢ من حديث الليث بن سعد به * أبو قبيل هو حبي بن هانيء المعافري * وفي الباب عن ابن عمر (البراز (كشف الأستار): ٢٦/٣، ح: ٢١٥٦).

ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ: «هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يَزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا». فَقَالَ أَصْحَابُهُ: فَقِيمِ الْعَمَلُ يَا رَسُولَ اللَّهِ! إِنْ كَانَ أَمْرٌ قَدْ فُرِعَ مِنْهُ؟ فَقَالَ: «سَدَّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيُّ عَمَلٍ وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيُّ عَمَلٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ فَبَدَّهُمَا ثُمَّ قَالَ: «فَرَعَ رَبُّكُمْ مِنَ الْعِبَادِ، فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ».

حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ عَنْ أَبِي قَبِيلٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وَأَبُو قَبِيلٍ اسْمُهُ حُبَيْبُ بْنُ هَانِيءٍ.

Comments:

There is no getting away from doing the deeds. Allāh has simply written them because man will do those deeds. Allāh would never write them if man was not to do them. Allāh's act is thus in consonance with what is a fact. The written things are bound to happen even as they are written since the writing reflects the fact. It cannot, therefore, be argued: Why do we need to do the deeds and for what purpose?

2142. Anas narrated that the Messenger of Allāh ﷺ said: "When Allāh wants good for a slave, He puts him in action." It was said: "How does he put him in action O Messenger of Allāh?" He said: "By making him meet up with righteous deeds before death."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢١٤٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ إِذَا أَرَادَ يَعْْبُدُ خَيْرًا اسْتَعْمَلَهُ»، فَقِيلَ: كَيْفَ يَسْتَعْمَلُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُوقِفُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن حبان، ح: ١٨٢١ من حديث علي بن حجر، وأحمد: ٣/ ١٠٦ من حديث حميد الطويل به وصححه الحاكم على شرط الشيخين: ١/ ٣٣٩، ٣٤٠ ووافقه الذهبي وللحديث شواهد عند الحاكم وابن حبان، ح: ١٨٢٢، ١٨٢٣ وغيرهما.

Comments:

Man derives his ability to perform virtuous deeds from Allāh. Then again, it is Allāh who is the final arbiter and judge of those deeds. We must, therefore, keep on praying to Allāh for grant of ability to do such deeds and that He favor them with His approval and acceptance.

Chapter 9. What Has Been Related About 'There Is No *Adwa Nor Hāmah, Nor Ṣafar*'^[1]

(المعجم ٩) - بَابُ مَا جَاءَ لَا عَدْوَى وَلَا هَامَةَ وَلَا صَفَرَ (التحفة ٩)

2143. Ibn Mas'ūd narrated: "The Messenger of Allāh ﷺ stood among us and said: 'One thing does not infect another.' So a Bedouin said: 'O Messenger of Allāh! If a camel gets mangy glands

٢١٤٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عِمَارَةَ ابْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا صَاحِبٌ لَنَا عَنِ ابْنِ

^[1] They say it is an ailment that strikes the stomach, or a worm that gets in the stomach of cattle and people, and it is more contagious than mange according to the Arabs, and they say other than that.

and we leave it at the resting place of camels, then all of the camels get mange?’ The Messenger of Allāh ﷺ said: ‘Who caused the first to get mange? There is no ‘*Adwa* nor *Ṣafar*. Allāh created every soul, so He wrote its life, its provision, and its afflictions.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Hurairah, Ibn ‘Abbās, and Anas.

And I heard Muḥammad bin ‘Amr bin Ṣafwān Ath-Thaqafī Al-Baṣrī say: “I heard ‘Alī bin Al-Madīnī saying: ‘If I were to swear between the Corner (of the Black Stone) and the *Maqām*, then I would swear that I have not seen anyone more knowledgeable than ‘Abdur-Raḥmān bin Maḥdī.’”^[1]

مَسْمُودٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَا يُعْدِي شَيْءٌ شَيْئًا». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! الْبَعِيرُ أَجْرَبُ الْحَشْفَةِ نُذْبُهُ فَيُجْرِبُ الْإِبِلَ كُلَّهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ أَجْرَبَ الْأَوَّلَ؟ لَا عَدْوَى وَلَا صَفْرَ، خَلَقَ اللَّهُ كُلَّ نَفْسٍ فَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَنْسٍ قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنِ صَفْوَانَ التَّقْفِيَّ الْبَصْرِيَّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ: لَوْ حُلِّفْتُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، لَحَلَفْتُ أَنِّي لَمْ أَرْ أَحَدًا أَعْلَمَ مِنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ.

تخريج: [صحيح] وأخرجه أحمد: ٤٤٠/١ عن عبدالرحمن بن مهدي به * سفيان الثوري تابعه سعيد بن مسروق عند الطحاوي في معاني الآثار: ٣٠٨/٤ وللحديث شواهد و"صاحب لنا" صحابي كما عند الطحاوي * وفي الباب عن أبي هريرة [البخاري، ح: ٥٧١٧، ٥٧٥٧، ومسلم، ح: ٢٢٢٠] وابن عباس [ابن ماجه، ح: ٣٥٣٩] وأنس [تقدم: ١٦١٥] * محمد بن عمرو بن صفوان هو محمد بن عثمان بن أبي صفوان التقفي وأثر علي بن عبدالله المدني صحيح عنه.

Comments:

Matters relating to contagious diseases have already been discussed under chapter on nos. 1614&1615. As for *Hāmah*, it means an owl, about which people believed that if it was found sitting over someone’s house it meant impending death for someone in the household. Some of the scholars hold the view that the word *Hāmah* refers to the pagan Arab’s belief that if someone in the family was murdered and the murder went unrequited, then his skull or spirit or bones hovered over the house demanding blood to satisfy the thirst. The Messenger of Allāh ﷺ declared the falsehood of all these false presumptions.

^[1] Meaning one of the narrators in the chain for this *Hadīth*.

Chapter 10. What Has Been Related About *Imān* Including Belief In The Good And Bad Of *Al-Qadar*

2144. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “A slave (of Allāh) shall not believe until he believes in *Al-Qadar*, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Ubādah, Jābir, and ‘Abdullāh bin ‘Amr.

This *Hadīth* is *Gharīb* as a narration of Jābir, we do not know of it except as a narration of ‘Abdullāh bin Maimūn, and ‘Abdullāh bin Maimūn is *Munkar* in *Hadīth*.^[1]

تخریج: [حسن] وأخرجه المزي في تهذيب الكمال: ٥٧٧/١٠ من حديث زياد بن يحيى به وسنده ضعيف وللحديث شواهد حسنة عند ابن أبي عاصم في السنة، ح: ١٣٤ وغيره * وفي الباب عن عبادة [يأتي: ٢١٥٤] وجابر وعبدالله بن عمرو [أحمد: ١٨١/٢، ٢١٢].

Comments:

Whatever is befalling or has befallen a man, he could not have avoided it. Similarly, whatever is passing him by could not have befallen him. This is a patent truth. If one of us does not believe in this, he only puts a seal on his lack of knowledge and understanding and makes himself an impotent and helpless creature.

2145. ‘Alī narrated that the Messenger of Allāh ﷺ said: “A slave (of Allāh) shall not believe until he believes in four: The testimony of *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh

(المعجم ١٠) - بَابُ مَا جَاءَ: أَنْ
الإِيمَانَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ (التحفة ١٠)

٢١٤٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبُصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ».

[قَالَ أَبُو عِيسَى]: وفي الباب عَنْ عَبَادَةَ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[و]هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ جَابِرٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ وَعَبْدِ اللَّهِ بْنِ مَيْمُونٍ مُنْكَرُ الْحَدِيثِ.

٢١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ:

[1] Meaning: he was abandoned by them.

whom He sent with the Truth, and he believes in the death, and he believes in the Resurrection after death, and he believes in *Al-Qadar*.” (*Hasan*)

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، باب: في القدر، ح: ٨١ من حديث منصور به وهو في مسند أبي داود الطيالسي، ح: ١٠٦ وصححه ابن حبان (الإحسان): ١٧٨ والحاكم: ١/ ٣٣ والذهبي وغيرهم وللحديث شواهد كثيرة جداً * أثر وكيع صحيح عنه.

Comments:

The *Hadīth* narrated by ‘Alī ؓ is categorical on the point that not to believe in any one of the four things mentioned in the *Hadīth* is indicative of one’s disbelief. A person with this characteristic is not of the party of believers.

2145.b Another chain with similar narration.

[Abū ‘Eisā said:] The narration of Abū Dāwud from Shu’bah (no. 2145) is more authentic in my view than the narration of An-Naḍr. This is how it was reported by more than one narrator from Maṣṣūr, from Ribī‘, from ‘Alī. Al-Jārūd narrated to us, he said: “I heard Wakī‘ saying: ‘It has been conveyed to me that Ribī‘ bin Hīrāsh did not utter even one lie in Islām (i.e., after he professed Islām).”

Chapter 11. What Has Been Related About The Soul Dies Wherever It Is Decreed For It

2146. Matar bin ‘Ukāmis narrated that the Messenger of Allāh ﷺ said: “When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] There is something on this topic from Abū ‘Azzah. And this *Hadīth* is *Ḥasan Gharīb*, we do not know of Maṭar

يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ”.

٢١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: رُبَيْعِي عَنْ رَجُلٍ، عَنْ عَلِيٍّ. [قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي دَاوُدَ عَنْ شُعْبَةَ عِنْدِي أَصَحُّ مِنْ حَدِيثِ النَّضْرِ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مَنْصُورٍ، عَنْ رُبَيْعِي، عَنْ عَلِيٍّ. حَدَّثَنَا الْجَارُودُ قَالَ: سَمِعْتُ وَكَيْعًا يَقُولُ: بَلَغَنِي أَنَّ رُبَيْعِي بْنَ حِرَاشٍ لَمْ يَكْذِبْ فِي الْإِسْلَامِ كَذِبَةً.

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ النَّفْسَ تَمُوتُ حَيْثُ مَا كُتِبَ لَهَا (التحفة ١١)

٢١٤٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي إِسْحَاقَ، عَنْ مَطَرِ بْنِ عَكَامِسَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةٌ».

[قَالَ أَبُو عِيسَى: فِي الْبَابِ عَنْ أَبِي

bin 'Ukāmīs (narrating), from the Prophet ﷺ other than this *Hadīth*.

(Another chain) with similar narration.

عَزَّةَ. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلَا نَعْرِفُ لِمَطَرِ بْنِ عَكَاسٍ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ.

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا مُؤَمَّلٌ وَأَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ نَحْوَهُ.

تخریج: [صحیح] وأخرجه أحمد: ۲۲۷/۵ من حديث سفیان الثوري به وتابعه أبو حمزة السكري عند الحاكم: ۱/۴۲، ۳۶۷ وصححه على شرط الشيخين ووافقه الذهبي * وفي الباب عن أبي عزة [يأتي: ۲۱۴۷].

Comments:

How and where a man is to spend the various stages of his life, Allāh knows it all. Moreover, in what land a man will die and how he will reach there, is also pre-determined, even as the Allāh says: “No person knows in what land he will die.” (31:34)

2147. Abū 'Azzah narrated that the Messenger of Allāh ﷺ said: “When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it.” Or, he said: “In it.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*. Abū 'Azzah was a Companion, and his name is Yasār bin 'Abd. Abū Al-Malīḥ Ibn Usāmah (a narrator in the chain) is 'Āmir bin Usāmah bin 'Umair Al-Hudhalī, and it is said that he is Zaid bin Usāmah.

۲۱۴۷ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي بُو، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِي عَزَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً» أَوْ قَالَ: «بِهَا حَاجَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَأَبُو عَزَّةَ لَهُ صُحْبَةٌ اسْمُهُ يَسَارُ بْنُ عَبْدِ. وَأَبُو الْمَلِيحِ بْنُ أَسَامَةَ عَامِرُ بْنُ أَسَامَةَ بْنِ عُمَيْرِ الْهُذَلِيُّ وَيُقَالُ: زَيْدُ بْنُ أَسَامَةَ.

تخریج: [إسناده صحیح] وأخرجه أحمد: ۴/۴۲۹ عن إسماعيل ابن علي به وصححه ابن حبان، ح: ۱۸۱۵ والحاكم: ۱/۴۲ ووافقه الذهبي وللحديث شواهد كثيرة منها الحديث السابق.

Chapter 12. What Has Been Related About *Ar-Ruqya* And Remedies Do Not Turn Back Anything That Allāh Decreed

(المعجم ۱۲) - بَابُ مَا جَاءَ لَا تَرُدُّ الرُّقَى وَلَا الدَّوَاءَ مِنْ قَدْرِ اللَّهِ شَيْئًا (التحفة ۱۲)

2148. Ibn Abī Khizāmah narrated from his father, that a man came to

۲۱۴۸ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ

the Prophet ﷺ and said: “O Messenger of Allāh! Do you think that the *Ruqyah* we use, the treatments we use, and what we seek to protect ourselves with prevent anything from Allāh’s Decree?” He said: “They are from Allāh’s Decree.”^[1] (*Da‘īf*)

[Abū ‘Eisā said:] We do not know of this *Hadīth* except as a narration of Az-Zuhrī. More than one narrator has reported this from Sufyān, from Az-Zuhrī, from Abū Khizāmah from his father, and this is more correct. This is what was said by more than one narrator, “From Az-Zuhrī, from Abū Khizāmah from his father.”

الْمَحْزُومِيُّ: حَدَّثَنَا سُفْيَانُ [بْنُ عَيْسَةَ] عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رُقَى نَسْتَرُفِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةً تَنْقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا؟ قَالَ: «هِيَ مِنْ قَدَرِ اللَّهِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ وَهَذَا أَصَحُّ. وَهَكَذَا قَالَ غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ.

تخریج: [ضعیف] تقدم: ٢٠٦٥.

Comments:

Effectiveness or otherwise of devices like recitation of holy texts over patients, various forms of medication, or taking preventive measures against diseases etc. has already been determined. There is no basis, therefore, to presume that these measures will change the Divine Decree.

Chapter 13. What Has Been Related About The *Qadariyyah*

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْقَدَرِيَّةِ (التحفة ١٣)

2149. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “There are two groups in my *Ummah* for whom there is no share in Islām: The *Murji‘ah* and the *Qadariyyah*.” (*Da‘īf*)

٢١٤٩ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الْقَاسِمِ ابْنِ حَبِيبٍ وَعَلِيُّ بْنُ نِزَارٍ، عَنْ نِزَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِيَّةُ وَالْقَدَرِيَّةُ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Umar, Ibn ‘Amr, and Rāfi‘ bin Khadij.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ

This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

[1] See no. 2065.

(Other chains) with similar narrations.

وَأَبْنُ عَمْرٍو وَرَافِعُ بْنُ خَدِيجٍ .
 [وَأَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .
 حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
 بِشْرِ: حَدَّثَنَا سَلَامٌ بْنُ أَبِي عَمْرَةَ عَنْ عِكْرِمَةَ،
 عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ مُحَمَّدُ بْنُ
 رَافِعٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ زِيَارٍ عَنْ زِيَارٍ، عَنْ
 عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ
 مُحَمَّدُ بْنُ رَافِعٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ:
 حَدَّثَنَا عَلِيُّ بْنُ زِيَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ
 عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب: في الإيمان، ح: ٦٢ من حديث محمد بن فضيل عن علي بن نزار به * نزار ضعيف (تقريب) وللحديث شاهد ضعيف، يأتي بعده في نفس الباب * وفي الباب عن عمر [أبو داود، ح: ٤٧١٠] وابن عمر [أبو داود، ح: ٤٦٩١] ورافع بن خديج [الطبراني في الكبير: ٤/٢٤٥، ح: ٢٤٦، ح: ٤٢٧٠-٤٢٧٢] * حديث سلام بن أبي عمرة: أخرجه الطبراني في الكبير: ١١/٢٦٢، ح: ١١٦٨٢ وسنده ضعيف، سلام: ضعيف (تقريب) وللحديث شواهد ضعيفة.

Comments:

The Prophet’s saying, “There is no share in Islam for *Murji’ah* and *Qadariyyah*” in fact means that these groups have no correct understanding of Islam; they have deviated from the right path. A vast majority of the scholars of religion do not consider these groups outside the pale of Islam; they only regard them as innovators who have gone astray (*Tuhfat Al-Ahwadhī*, v.3, p.202).

Chapter 14. If The Calamities Miss The Son Of Ādam He Is Stricken By Decrepitude

(المعجم ١٤) - بَابُ [الْمَنَآيَا إِنْ أَخْطَأَتْ
 ابْنَ آدَمَ وَقَعَ فِي الْهَرَمِ] (التحفة ١٤)

2150. Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr narrated from his father, from the Prophet ﷺ, who said: “Ibn Ādam was fashioned with ninety-nine calamities surrounding him, if the calamities miss him, he is stricken by decrepitude until he dies.” (*Da’if*)

٢١٥٠ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ
 فِرَاسِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمٌ بْنُ
 قُتَيْبَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنْ
 مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ عَنِ
 النَّبِيِّ ﷺ قَالَ: «مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعٌ

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

Abū Al-'Awwām (a narrator in the chain) is 'Imrān [and he is Ibn Dāwud] Al-Qaṭṭān.

وَيَسْمَعُونَ مَنِيَّةً، إِنَّ أَخْطَأْتَهُ الْمَنَائِيَا وَقَعَ فِي
الْهَرَمِ حَتَّى يَمُوتَ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَأَبُو الْعَوَّامِ هُوَ عِمْرَانُ [وَهُوَ ابْنُ دَاوُدَ]
الْقَطَّانُ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٧٤٣/٥ من حديث أبي هريرة البصري به
ويأتي: ٢٤٥٦ * فتادة عنعن.

Comments:

Man has to suffer so many pains, adversities and diseases in life that could potentially lead him to death. In case he is able to outlive all these, then he is caught up in the thrall of decrepitude which would neither relent nor leave him until the last breath of his life. It is, therefore, only proper that we accept these happenings as part of the Divine Decree.

Chapter 15. What Has Been Related About Being Satisfied With The Decree

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرِّضَا
بِالْقَضَاءِ (التحفة ١٥)

2151. Sa'd narrated that the Messenger of Allāh ﷺ said: "From (the signs of) the son of Ādam's prosperity, is his satisfaction with what Allāh decreed for him, and from the son of Ādam's misery is his avoiding to request guidance from Allāh, and from the son of Ādam's misery is his anger with what Allāh decreed for him."
(*Da'if*)

٢١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، عَنْ
إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،
عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ
لَهُ، وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ،
وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سُخْطُهُ بِمَا قَضَى اللَّهُ
لَهُ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and he is Abū Ibrāhīm Al-Madanī, and he is not strong (as a narrator) according to the people of *Hadīth*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ،
وَيُقَالُ لَهُ أَيْضًا: حَمَادُ بْنُ أَبِي حُمَيْدٍ، وَهُوَ
أَبُو إِبْرَاهِيمَ الْمَدَنِيِّ، وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ
أَهْلِ الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۱۶۸ من حديث محمد بن أبي حميد به وهو ضعيف.

Comments:

Whatever is happening in the world, be it good or bad, pain or pleasure, it is happening by Allāh’s will and pleasure. We must, therefore, continue to pray to Him for good and protection from evil. We should, moreover, accept with an open heart whatever He has decided or decreed for us.

Chapter 16. What Has Been Related About The Threats For Those Who Deny *Al-Qadar*

(المعجم ۱۶) - بَابُ [مَا جَاءَ فِي الْمُكَذِّبِينَ بِالْقَدْرِ مِنَ الْوَعِيدِ] (التحفة ۱۶)

2152. Nāfi‘ narrated that a man came to Ibn ‘Umar and said: “So-and-so conveys his *Salām* to you.” So he said: “It has been conveyed to me that he has innovated, so if he has indeed innovated, then do not convey my *Salām* to him, for I heard the Messenger of Allāh ﷺ saying: ‘In this *Ummah*’ or: ‘In my *Ummah*’” – the doubt was his – “a collapse of the earth, or a transformation, or stones shall rain upon the people of *Al-Qadr*.” (Hasan)

۲۱۵۲ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا حَبِوَةُ بْنُ شُرَيْحٍ: أَخْبَرَنِي أَبُو صَخْرٍ، [قَالَ]: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عَمَرَ جَاءَهُ رَجُلٌ فَقَالَ: إِنَّ فَلَانًا يُفْرِيءُ عَلَيْكَ السَّلَامَ، فَقَالَ: إِنَّهُ بَلَعَنِي أَنَّهُ قَدْ أَحَدَتْ، فَإِنْ كَانَ قَدْ أَحَدَتْ فَلَا تُقْرِئُهُ مِنِّي السَّلَامَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي هَذِهِ الْأُمَّةِ أَوْ فِي أُمَّتِي» - الشُّكُّ مِنْهُ - «خَسَفٌ أَوْ مَسْحٌ أَوْ قَذْفٌ فِي أَهْلِ الْقَدْرِ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*, and Abū Ṣakhr’s (a narrator in the chain) name is Ḥumaid bin Ziyād.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو صَخْرٍ اسْمُهُ حُمَيْدُ بْنُ زِيَادٍ.

تخریج: [إسناده حسن] وأخرجه أبو داود، السنة، باب من دعا إلى السنة، ح: ۶۱۱۳ من حديث أبي صخر به وصححه الحاكم على شرط مسلم: ۱/۸۴ ووافقه الذهبي.

Comments:

Denying the truth of the Divine Decree is a serious innovation that could attract punishment by either the collapse of the earth on the culprit or the disfigurement of his face, or the raining of stones over him from above. A man of this characteristic loses the right to receive good wishes or salutations from the believers.

2153. [Ibn ‘Umar narrated from the Prophet ﷺ: “There will be a

۲۱۵۳ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ، عَنْ

collapse of the earth and transformation^[1] in my *Ummah*, and that is for those who deny *Al-Qadar*.”] (*Hasan*)

نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَذَلِكَ فِي الْمُكْذِبِينَ بِالْقَدْرِ».

تخریج: [حسن] * رشدین ضعیف والحديث السابق شاهد له.

Chapter 17. Signifying The Importance Of Believing In *Al-Qadar*

(المعجم ١٧) - بَابُ [إِعْظَامِ أَمْرِ] الْإِيمَانِ بِالْقَدْرِ [التحفة ١٧]

2154. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Six are cursed, being cursed by Allāh and by every Prophet that came: The one who adds to Allāh’s Book, the one who denies Allāh’s *Qadar*, the one who rules with tyranny by which he honors whom Allāh has debased, and he dishonors whom Allāh has honored, and the one who legalizes what Allāh forbade, and the one from my family who legalizes what Allāh forbade, and the abandoner of my *Sunnah*.”] (*Hasan*)

٢١٥٤ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي الْمُرِّيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِتَّةٌ لَعَنْتُهُمْ لَعْنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ كَانَ: الرَّائِدُ فِي كِتَابِ اللَّهِ وَالْمُكْذِبُ بِقَدْرِ اللَّهِ وَالْمَسْلُطُ بِالْجَبْرُوتِ لِيُعْزَّ بِذَلِكَ مَنْ أَدَّلَ اللَّهُ وَيُذَلُّ مَنْ أَعَزَّ اللَّهُ وَالْمُسْتَحِلُّ لِحَرَمِ اللَّهِ، وَالْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَالتَّارِكُ لِسُنَّتِي».

[Abū ‘Eisā said:] This is how ‘Abdur-Raḥmān bin Abī Al-Mawālī narrated this *Hadīth*; from ‘Ubaidullāh bin ‘Abdur-Raḥmān bin Mawhab, from ‘Amrah, from ‘Āishah from the Prophet ﷺ. Sufyān Ath-Thawrī, Ḥafṣ bin Ghiyāth and others reported it from ‘Uaidullāh bin ‘Abdur-Raḥmān bin Mawhab, from ‘Alī bin Ḥusain from the Prophet ﷺ in *Mursal* form, and this is more correct.]

[قَالَ أَبُو عِيسَى: هَكَذَا رَوَى عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الْمَوَالِي هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ وَعَبْرُ وَاحِدٌ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَهَذَا أَصْحَحُ].

[1] See nos. 2183-2185.

تخریج: [إسناده حسن] وأخرجه ابن حبان، ح: ٥٢ من حديث قتيبة بن سعيد به وصححه الذهبي والحاكم: ٣٦/١ على اختلاف في السند.

Comments:

All the six things mentioned in the *Hadīth* run counter to the teachings of Islam. Anyone perpetrating these shall drive himself away from Allāh's grace and make himself deserving of the curse of His Prophets.

2155. ‘Abdul-Wāhid bin Sulaim narrated: “I arrived in Makkah and met ‘Aṭā’ bin Abī Rabāh. I said to him: ‘O Abū Muḥammad! The people of Al-Baṣrah speak about *Al-Qadar*.’ He said: ‘O my son! Do you recite the Qur’ān?’ I said: ‘Yes.’ He said: ‘Then recite *Az-Zukhruf* to me.’” He said: “So I recited: *Ha Mīm*. By the manifest Book. Verily, We have made it a Qur’ān in Arabic that you may be able to understand. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.^[1] Then he said: ‘Do you know what the Mother of the Book is?’ I said: ‘Allāh and His Messenger know better.’ He said: ‘It is a book that Allāh wrote before He created the Heavens, and before He created the earth. In it, it is (written): Fir’awn is among the inhabitants of the Fire, and in it is: Perish the two hands of Abū Lahab, and perish he!’^[2]

‘Aṭā’ said: ‘I met Al-Walīd the son of ‘Ubādah bin Aṣ-Ṣāmit the Companion of the Messenger of Allāh ﷺ and asked him: “What was your father’s admonition when he died?” He said: “He called me and

٢١٥٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ: قَدِمْتُ مَكَّةَ فَلَقَيْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ! إِنَّ أَهْلَ الْبَصْرَةِ يَتَوَلَّوْنَ فِي الْقَدْرِ، قَالَ: يَا بُنَيَّ! أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ، قَالَ: فَأَقْرَأِ الزُّخْرُفَ، قَالَ: فَقَرَأْتُ: ﴿حَمَّ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّهُ فِي أُولَى الْكِتَابِ لَدِينًا لَعَلَّكَ حَكِيمٌ﴾ [الزخرف: ١-٤] فقال: أَتَدْرِي مَا أُمُّ الْكِتَابِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ كِتَابٌ كَتَبَهُ اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاءَ وَقَبْلَ أَنْ يَخْلُقَ الْأَرْضَ، فِيهِ: إِنَّ فِرْعَوْنَ مِنْ أَهْلِ النَّارِ، وَفِيهِ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [المسد: ١].

قَالَ عَطَاءُ: فَلَقَيْتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبِ رَسُولِ اللَّهِ ﷺ، فَسَأَلْتُهُ: مَا كَانَتْ وَصِيَّتُهُ أَيْبُكَ عِنْدَ الْمَوْتِ؟ قَالَ: دَعَانِي فَقَالَ: يَا بُنَيَّ! اتَّقِ اللَّهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّبِعِي اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ خَيْرِهِ وَسَرِّهِ، فَإِنْ مِتُّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ، إِنَّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوْلَى

[1] *Az-Zukhruf* 43:1-4.

[2] *Al-Masad* 111:1.

said: ‘O my son! Have *Taqwā* of Allāh, and know that you will never have *Taqwā* of Allāh until you believe in Allāh, and you believe in *Al-Qadar* – all of it – its good and its bad. If you die upon other than this you shall enter the Fire. Indeed I heard the Messenger of Allāh ﷺ saying: “Verily the first of what Allāh created was the Pen. So He said: ‘Write.’ It said: ‘What shall I write?’ He said: ‘Write *Al-Qadar*, what it is, and what shall be, until the end.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* [from this route].^[1]

تخريج: [صحيح] وسبأتي: ٣٣١٩ وهو في مسند أبي داود الطيالسي، ح: ٥٧٧ مختصراً * عبد الواحد ضعيف (تقريب) وللحديث شواهد عند أحمد: ٣١٧/٥ وابن أبي عاصم في السنة، ح: ١٠٢-١٠٤، ١٠٨-١٠٦ وأبي يعلى وابن حبان في روضة العقلاء، ص: ١٥٧ وغيرهم.

2156. Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Allāh decreed the measures fifty-thousand years before He created the Heavens and the earth.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ Gharīb*.

٢١٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُنْذِرِ الصُّنْعَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَبِوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي أَبُو هَانِيءٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَدَرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ.»
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، القدر، باب حجاج آدم وموسى ح: ٢٦٥٣ من حديث عبدالله بن يزيد أبي عبدالرحمن المقرئ به.

Comments:

Allāh had commanded the Pen to write what was going to happen. Thus, whatever has happened, or is happening, or will happen it is in accordance with what has been written, since Allāh’s knowledge could not be contrary to

^[1] It appears again, abridged, in number 3319, and he said: “*Hasan Ṣaḥīḥ Gharīb*”

the fact or to the actual happening. Denying the Divine Decree, thus, amounts to denying both, Allāh's all-pervading knowledge and His perfect dominion.

2157. Abū Hurairah said: "Idolaters from the Quraish came to the Messenger of Allāh ﷺ quarreling about *Al-Qadar*. So this *Ayah* was revealed: The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell." Verily, We have created all things with *Qadar*.^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢١٥٧ - حَدَّثَنَا [أَبُو كُرَيْبٍ] مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ يُخَاصِمُونَ فِي الْقَدَرِ فَنَزَلَتْ هَذِهِ الْآيَةُ ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوفُوا مَسَّ سَقَرَ﴾ وَإِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿[القمر: ٤٨، ٤٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، القدر، باب تصرف الله تعالى القلوب كيف شاء، ح: ٢٦٥٦ عن أبي كريب به.

Comments:

The Qur'anic Verse (54:49) is a clear proof of the fact that each creature's destiny has already been determined, and there is absolutely nothing outside Allāh's fore-knowledge. The next Verse in the cited portion also supports this fact.

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