

In the Name of Allāh, the Most  
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 39. THE BOOK OF THE *SUNNAH*

(المعجم ٣٩) - أَوَّلُ كِتَابِ السُّنَّةِ

(التحفة ٣٤)

#### Chapter 1. Explanation Of The *Sunnah*

(المعجم ١) - بَابُ شَرْحِ السُّنَّةِ (التحفة ١)

**4596.** It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: "The Jews split into seventy-one or seventy-two sects, and the Christians split into seventy-one or seventy-two sects, and my *Ummah* will split into seventy-three sects." (*Hasan*)

٤٥٩٦ - حَدَّثَنَا وَهْبُ بْنُ بَقِيعَةَ عَنْ خَالِدٍ،  
عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ  
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ  
فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ  
وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ  
وَسَبْعِينَ فِرْقَةً».

**تخريج:** [إسناده حسن] أخرجه الترمذي، الإيمان، باب ما جاء في افتراق هذه الأمة، ح: ٢٦٤٠ وابن ماجه، ح: ٣٩٩١ من حديث محمد بن عمرو الليثي به، وقال الترمذي: "حسن صحيح" وصححه الحاكم على شرط مسلم/١/١٢٨ ووافقه الذهبي.

#### Comments:

This book is named the Book of the *Sunnah*, to indicate the creed of the people of the *Sunnah*, or *Ahl As-Sunnah wal-Jamā'ah*. This creed is called "*Sunnah*" because *Ahl As-Sunnah wal-Jamā'ah* are unique among the groups, in that they take their beliefs from the *Sunnah*, and this is what differentiates them from all of the groups of innovation.

**4597.** It was narrated from Abū 'Āmir Al-Hawzanī that Mu'āwiyah bin Abī Sufyān stood up among us and said: "The Messenger of Allāh ﷺ stood up among us and said: "Those who came before you of the

٤٥٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ  
وَمُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو  
الْمُعِيزَةِ: حَدَّثَنَا صَفْوَانُ؛ ح: وَحَدَّثَنَا

people of the Book split into seventy-two sects, and this *Ummah* will split into seventy-three sects, seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā'ah* (main group of Muslims).” Ibn Yaḥyā and ‘Amr<sup>[1]</sup> added in their *Hadīth*: “And there will emerge among my *Ummah* people who will be dominated by those whims and desires as rabies dominates its victim.” ‘Amr said: “Rabies does not leave any vein or joint of its victim but it enters it.” (*Hasan*)

عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي صَفْوَانُ نَحْوَهُ، قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ عَنْ أَبِي عَامِرٍ الْهُوزَيْيِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَامَ فِينَا فَقَالَ: أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا فَقَالَ: «أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثِ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ» - زَادَ ابْنُ يَحْيَى وَعَمْرُو فِي حَدِيثِهِمَا - «وَإِنَّهُ سَيُخْرِجُ فِي أُمَّتِي أَقْوَامَ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ لِصَاحِبِهِ». وَقَالَ عَمْرُو: «الْكَلْبُ يَصَاحِبُهُ لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصَلٌ إِلَّا دَخَلَهُ».

تخريج: [إسناده حسن] \* وهو في مسند أحمد: ١٠٢/٤.

### Comments:

“Seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā'ah* (main group of Muslims).” “Sects” refers to all of those groups that have innovated.

## Chapter 2. The Prohibition Against Arguing And Following The *Mutashābih*<sup>[2]</sup> Of The Qur'an

4598. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ recited this Verse: ‘It is He Who

(المعجم ٢) - بَابُ التَّنْهِي عَنِ الْحِدَالِ وَاتِّبَاعِ الْمُتَشَابِهِ مِنَ الْقُرْآنِ (التحفة ٢)

٤٥٩٨ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التَّسْتَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ،

[1] Both of whom are among the *Shaikhs* who narrated this to the author.

[2] Those Verses whose meaning is not absolutely clear and decisive.

has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; '(And none receive admonition) except men of understanding.'"<sup>[1]</sup> She said: "The Messenger of Allāh ﷺ said: 'If you see those who follow the Verses which are not entirely clear, those are the ones whom Allāh has mentioned, so beware of them.'"

(*Ṣaḥīḥ*)

عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ تُحْكِمُكَ إِلَىٰ ﴿أُولَٰئِكَ﴾ الْآلِئِبِ﴾ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَٰئِكَ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ».

تخريج: أخرجه البخاري، التفسير، تفسير سورة آل عمران، باب: ﴿منه آيات محكمات﴾، ح: ٤٥٤٧ ومسلم، العلم، باب النهي عن اتباع متشابه القرآن... إلخ، ح: ٢٦٦٥ عن القعني به.

#### Comments:

The *Mutashābihāt* (not entirely clear) could have various meanings. Those who have a perversion in their hearts, the people of desires and innovation, attempt to interpret the *Mutāshabihāt* in a way that opposes the *Muḥkamāt* or "entirely clear" Verses, or contrary to the *Sunnah*, intending to cause *Fitnah* and lead others astray.

#### Chapter (...) Staying Away From The People Of Desires And Hating Them

**4599.** It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'The most virtuous of deeds are loving for the sake of Allāh and hating for the sake of Allāh.'" (*Daʿīf*)

(المعجم... ) - بَابُ مُجَانِبَةِ أَهْلِ الْأَهْوَاءِ وَبُغْضِهِمْ (التحفة ٣)

٤٥٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبِيدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٤٦/٥ من حديث يزيد بن أبي زياد به وهو ضعيف مدلس مختلط و"رجل" مجهول لم نعرف اسمه.

[1] *Āl 'Imrān* 3:7.

**Comments:**

See number 4681, which is similar, but instead of “the most virtuous of deeds” it is “whoever does...” “he will have perfected his faith.” And this narration is in this chapter because it indicates that one should hate innovation and those who call to it, for the sake of Allāh, as they should love the truth and its people for the sake of Allāh.

**4600.** It was narrated that ‘Abdullāh bin Ka‘b bin Mālik – who was the one among his sons who served as Ka‘b’s guide when he became blind – said: “I heard Ka‘b bin Mālik – and Ibn As-Sarḥ (one of the narrators) mentioned the story of his staying behind from the Prophet ﷺ during the campaign to Tābūk – say: ‘The Messenger of Allāh ﷺ forbade the Muslims to speak to us three, then when that had gone on for a long time, I climbed the wall of the garden of Abū Qatādah, who was my paternal cousin, and greeted him with *Salām*, and by Allāh he did not return my greeting.’” Then he quoted the story of the Revelation of the acceptance of his repentance. (*Ṣaḥīḥ*)

٤٦٠٠ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ ابْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ - قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ - وَذَكَرَ ابْنُ السَّرْحِ قِصَّةَ تَخَلُّفِهِ عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ - قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَهْمَا الثَّلَاثَةَ حَتَّى إِذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ ثُمَّ سَأَقُ خَيْرَ تَنْزِيلٍ تَوْبَتِهِ.

**تخریج:** أخرجه مسلم، التوبة، باب حديث توبة كعب بن مالك وصاحبيه، ح: ٢٧٦٩ عن ابن السرح به، واختصره البخاري، ح: ٤٦٧٦ من حديث ابن وهب وتقدم، ح: ٢٢٠٢ و ح: ٢٧٧٣.

**Comments:**

Regarding abandoning a Muslim; see numbers 4910-4916, part of this narration preceded, see number 2202. Regarding the entire story of Ka‘b and those who remained behind, see no. 4418 of *Ṣaḥīḥ Al-Bukhārī*. And the indication here is that for some sins, one may be abandoned, even not replying with the *Salām*; see the following chapter, and numbers 4910-4916.

### Chapter 3. Not Greeting The People Of Desires With *Salām*

**4601.** It was narrated that ‘Ammār bin Yāsir said: “I came to my family and my hands had developed cracks (in the skin), so they dyed my hands with saffron. The next morning I came to the Prophet ﷺ and greeted him with *Salām*, and he did not return my greeting. He said: ‘Go and wash this off.’” (*Da‘īf*)

(المعجم ٣) - بَابُ تَرْكِ السَّلَامِ عَلَى أَهْلِ الْأَهْوَاءِ (التحفة ٤)

٤٦٠١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَدِمْتُ عَلَى أَهْلِي وَقَدْ تَشَقَّقَتْ يَدَايَ، فَخَلَقُونِي بِرَعْفَرَانٍ، فَعَدَوْتُ عَلَى النَّبِيِّ ﷺ، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ: «أَذْهَبْ فَأَغْسِلْ هَذَا عَنْكَ».

تخريج: [إسناده ضعيف] تقدم، ح: ٢٢٥ و ح: ٤١٧٦.

**4602.** It was narrated from Sumayyah, from ‘Āishah, that the camel of Şafiyah bint Huyai grew tired and Zainab had a spare camel, so the Messenger of Allāh ﷺ said to Zainab: “Give her a camel.” She said: “Should I give it to that Jewess?!” The Messenger of Allāh ﷺ got angry and stayed away from her during *Dhul-Hijjah*, *Muḥarram* and part of *Şafar*. (*Şahih*)

٤٦٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ: أَنَّهُ اعْتَلَّ بَعِيرٌ لِصَفِيَّةَ بِنْتِ حُجَيٍّ وَعِنْدَ زَيْنَبَ فَضَلُّ ظَهْرٍ فَقَالَ رَسُولُ اللَّهِ ﷺ لَزَيْنَبَ: «أَعْطِيهَا بَعِيرًا»، فَقَالَتْ: أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ، فَهَجَّرَهَا ذَا الْحِجَّةِ وَالْمُحَرَّمَ وَبَعْضَ صَفَرٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/٣٣٨ من حديث حماد بن سلمة به.

#### Comments:

Based upon other narrations, it is known that the Messenger of Allāh ﷺ stayed away from his wives for more than three days.

### Chapter 4. The Prohibition Against Arguing About The Qur’ān

**4603.** It was narrated from Abū Hurairah that the Prophet ﷺ said: “Opinion based arguing about the Qur’ān is *Kufr*.” (*Hasan*)

(المعجم ٤) - بَابُ النَّهْيِ عَنِ الْجِدَالِ فِي الْقُرْآنِ (التحفة ٥)

٤٦٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ

النَّبِيِّ ﷺ قَالَ: «الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ».

تخريج: [إسناده حسن] هو في مسند أحمد: ٥٠٣/٢ وصححه ابن حبان، ح: ٧٣ والحاكم: ٢٢٣/٢ ووافقه الذهبي.

### Chapter 5. Regarding Adhering To The *Sunnah*

(المعجم ٥) بَابُ: فِي لُزُومِ السُّنَّةِ  
(التحفة ٦)

**4604.** It was narrated from Al-Miqdām bin Ma'di Yakrib that the Messenger of Allāh ﷺ said: "Verily, I have been given the Book and something like it with it, but soon a satiated man<sup>[1]</sup> will be on his couch, and he will say: 'You should adhere to this Qur'ān. Whatever you find permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden.' But Lo! The domesticated donkey is not permissible to you (to eat), nor every predator that has fangs. Nor the lost property of a *Mu'āhid*,<sup>[2]</sup> unless its owner has given it up. Whoever stops among a people, they are obliged to entertain him, and if they do not entertain him, then he has the right to take from them an amount equivalent to that with which they should have entertained him." (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] تقدم طرفه، ح: ٣٨٠٤ وأخرجه أحمد: ١٣٠/٤ من حديث حريز ابن عثمان به.

**4605.** It was narrated from 'Ubadullāh bin Abī Rāfi', from his father that the Prophet ﷺ said: "Let me not find one of you

٤٦٠٤ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَبُو عَمْرٍو بْنُ كَثِيرٍ بْنِ دِينَارٍ عَنْ حَرِيرِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَلَا، إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ، أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أُرْيَكْتِهِ يَقُولُ: عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلَوْهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرَّمُوهُ. أَلَا، لَا يَحِلُّ لَكُمْ الْحِمَارُ الْأَهْلِيُّ وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ وَلَا لَقَطَةٌ مُعَاهِدٍ إِلَّا أَنْ يَسْتَعْنِيَ عَنْهَا صَاحِبُهَا، وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاةٍ».

٤٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي النَّضْرِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي

[1] And they say that rather than, full, satisfied, satiated, it means foolish.

[2] A non-Muslim with whom there is a covenant.

reclining on his couch, and when he hears of a command that I have enjoined or a prohibition I have issued, he says: 'We do not know; what we find in the Book of Allāh, we follow.'" (*Ṣaḥīḥ*)

رَافِعٌ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا أُلْفِينَ أَحَدَكُمْ مُتَكِنًا عَلَيَّ أُرِيكُمْ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

**تخریج:** [صحیح] أخرجه الترمذی، العلم، باب ما نهی عنه أن یقال عند حدیث رسول الله ﷺ، ح: ۲۶۶۳ من حدیث سفیان بن عیینة به وقال: "حسن صحیح" وصححه ابن حبان، ح: ۱۳ والحاكم على شرط الشيخين: ۱۰۸/۱، ۱۰۹ ووافقه الذهبي وهو في مسند أحمد (أطراف المسند: ۲۱۸/۶).

### Comments:

Regarding the fact that the *Sunnah* is revelation, Allāh has said: "Nor does he speak of (his own) desire. It is only a revelation revealed." (*An-Najm* 53:24)

**4606.** It was narrated that ‘Āishah said: "The Messenger of Allāh ﷺ said: 'Whoever introduces something into this matter of ours that is not part of it, he will have it rejected.'" (*Ṣaḥīḥ*)

۴۶۰۶ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيُّ وَإِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

Ibn ‘Eīsā (one of the narrators) said: "The Prophet ﷺ said: 'Whoever does something upon other than our matter, he will have it rejected.'"

قَالَ ابْنُ عِيسَى: قَالَ النَّبِيُّ ﷺ: «مَنْ صَنَعَ أَمْرًا عَلَيَّ غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ».

**تخریج:** أخرجه مسلم، الأفضية، باب نقض الأحكام الباطلة ورد محدثات الأمور، ح: ۱۷۱۸ عن محمد بن الصباح، والبخاري، الصلح، باب: إذا اصطلحو على صلح جور فالصلح مردود، ح: ۲۶۹۷ من حدیث إبراهيم بن سعد به.

### Comments:

Meaning, he is rejected and the act is rejected.

**4607.** ‘Abdur-Rahman bin ‘Amr As-Sulami and Ḥujr bin Ḥujr said: "We came to Al-‘Irbād bin Sāriyah, who was one of those concerning whom the Verse: "Nor (is there blame) on those who came to you

۴۶۰۷ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ: حَدَّثَنِي خَالِدُ بْنُ مَعْدَانَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو السُّلَمِيُّ وَحُجْرُ بْنُ حُجْرٍ قَالَا:

to be provided with mounts, when you said: "I can find no mounts for you"<sup>[1]</sup> was revealed. We greeted him and said: 'We have come to you, to visit you, and benefit from you.' Al-'Irbād said: 'The Messenger of Allāh ﷺ led us in prayer one day, then he turned to face us, and he exhorted us in an eloquent speech upon which our eyes filled with tears, and our hearts filled with fear. Someone said: "O Messenger of Allāh, it is as if this is a farewell address. What do you enjoin upon us?" He said: "I enjoin you to fear Allāh, and to hear and obey, even if it (the leader appointed over you) be an Ethiopian slave. Whoever among you lives after I am gone will see great disputes; you must adhere to my *Sunnah* and the way of the Rightly Guided *Khulafā*. Hold on to it and cling fast to it. And beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a deviation." (*Sahih*)

أَتَيْنَا الْعِرْبَابُصَ بْنَ سَارِيَةَ، وَهُوَ مِمَّنْ نَزَلَ فِيهِ: ﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾ [التوبة: ٩٢] فَسَلَّمْنَا وَقُلْنَا: أَتَيْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَسِبِينَ، فَقَالَ الْعِرْبَابُصُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ! كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودِعٌ فَمَاذَا تَعْهَدُ لِنَا؟ فَقَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبِشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِرِّي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَالَّةٌ».

تخريج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الأخذ بالسنة واجتناب البدعة، ح: ٢٦٧٦ من حديث خالد بن معدان به وقال: "حسن صحيح" وهو في مسند أحمد: ٤/ ١٢٦، ١٢٧ وصححه ابن حبان، ح: ١٠٢ والحاكم: ١/ ٩٥، ٩٦ ووافقه الذهبي.

**4608.** It was narrated from 'Abdullāh bin Mas'ūd that the Prophet ﷺ said: "May the extremists perish," three times. (*Sahih*)

٤٦٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ عَتِيقٍ عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الْأَخْطَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا هَلْكَ الْمُتَنَطِّعُونَ»، ثَلَاثَ مَرَّاتٍ.

[1] *At-Tawbah* 9:92.



تخريج: أخرجه مسلم، العلم، باب: هلك المنتطعون، ح: ٢٦٧٠ من حديث يحيى القطان

به .

## Chapter 6. Whoever Calls Others To The Sunnah

(المعجم ٦) - بَابُ مَنْ دَعَا إِلَى السُّنَّةِ

(التحفة ٧)

**4609.** It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever calls others to guidance, he will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. And whoever calls others to deviation, he will have sin like the sins that of those who follow him, without that detracting from their sins in the slightest.” (Ṣaḥīḥ)

٤٦٠٩ - حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

تخريج: أخرجه مسلم، العلم، باب من سن سنة حسنة أو سيئة... إلخ، ح: ٢٦٧٤ عن

يحيى بن أيوب به .

**4610.** It was narrated from ‘Āmir bin Sa’d that his father said: “The Messenger of Allāh ﷺ said: ‘The worst criminal among the Muslims is the one who asks about something that was not forbidden, but it becomes forbidden to the people because of his asking.’” (Ṣaḥīḥ)

٤٦١٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يَحْرَمْ فَحَرَّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

تخريج: أخرجه مسلم، الفضائل، باب توقيره ﷺ، وترك إكثار سؤاله عما لا ضرورة إليه

... إلخ، ح: ٢٣٥٨ من حديث سفيان بن عيينة، والبخاري، الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال ومن تكلف ما لا يعنيه، ح: ٧٢٨٩ من حديث الزهري به .

### Comments:

It is not prohibited to ask regarding what one has a real need to know, but excessive questioning is disliked, and some of it will fall under the category mentioned in this *Ḥadīth*.

**4611.** It was narrated from Ibn Shihāb that Abū Idrīs Al-Khawlanī ‘Ā’idhullāh informed him that Yazīd bin ‘Amīrah – who was one of the companions of Mu‘ādh bin Jabal – informed him, that he never sat in a gathering of remembrance without saying: “Allāh is a just Judge, may those who doubt perish.” Mu‘ādh bin Jabal said one day: “Ahead of you there are trials in which there will be a great deal of wealth, and the Qur’ān will be so easy that believers and hypocrites, men and women, young and old, slave and free will all learn it. Then soon a man will say: ‘Why don’t the people follow me when I have read the Qur’ān. They will not follow me until I innovate something else for them.’ So beware of that which is innovated, for that which is innovated is misguidance. And beware of the deviation of a man of wisdom, for the *Shaitān* may utter words of misguidance on the lips of a man of wisdom, and a hypocrite may speak a word of truth.” He said: “I said to Mu‘ādh: ‘How could I tell, may Allāh have mercy on you, when the man of wisdom speaks a word of misguidance, and the hypocrite speaks a word of truth?’ He said: ‘Rather, avoid the wise man’s words that become well known and it is said about them: “What is this?” and that should not avert you from him, because he may retract it. And you should accept the truth when you hear it, for the truth has light.’” (*Sahīh*)

٤٦١١ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ عَائِدَ اللَّهِ أَخْبَرَهُ أَنَّ يَزِيدَ بْنَ عَمِيرَةَ - وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ - أَخْبَرَهُ قَالَ: كَانَ لَا يَجْلِسُ مَجْلِسًا لِلذِّكْرِ حِينَ يَجْلِسُ إِلَّا قَالَ: اللَّهُ حَكَمٌ قَسَطٌ هَلَكَ الْمُرتَابُونَ، فَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا: إِنَّ مِنْ وَرَائِكُمْ فِتْنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْعَبْدُ وَالْحُرُّ، فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ: مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ، مَا هُمْ بِمُتَّبِعِي حَتَّى أَتَبَدَّعَ لَهُمْ غَيْرَهُ، فَيَأْتِكُمْ وَمَا ابْتَدَعَ، فَإِنَّ مَا ابْتَدَعَ ضَلَالَةٌ، وَأَحْذَرُكُمْ زَيْغَةَ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ، وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ. قَالَ: قُلْتُ لِمُعَاذٍ: مَا يُدْرِينِي رَجَمَكَ اللَّهُ! أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ وَأَنَّ الْمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ الْحَقِّ. قَالَ: بَلَى اجْتَنِبْ مِنْ كَلَامِ الْحَكِيمِ الْمُشْتَهَرَاتِ الَّتِي يَقَالُ لَهَا: مَا هَذِهِ وَلَا يَتَّبِعَنَّكَ ذَلِكَ عَنْهُ فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجَعَ وَتَلَقَّ الْحَقَّ إِذَا سَمِعْتَهُ فَإِنَّ عَلَى الْحَقِّ نُورًا.

قَالَ أَبُو دَاوُدَ: قَالَ مَعْمَرٌ عَنِ الرَّهْرِيِّ فِي هَذَا الْحَدِيثِ: وَلَا يُتَّبِعَنَّكَ ذَلِكَ عَنْهُ مَكَانَ يُتَّبِعَنَّكَ. وَقَالَ صَالِحُ بْنُ كَيْسَانَ عَنِ الرَّهْرِيِّ فِي هَذَا الْحَدِيثِ: بِالْمُسْتَبْهَاتِ مَكَانَ

Abū Dāwud said: In this *Hadīth* Ma'mar said, from Az-Zuhri: "And that did not cause you to have an aversion to him" instead of: "avert you." And Šāliḥ bin Kaisān said, from Az-Zuhri, in this *Hadīth*: "which is not clear" in place of: "well known" and he said: "not avert you" just as 'Uqail said (in number 4611). And Ibn Ishāq said, from Az-Zuhri: "He said: 'Rather what confuses you from the saying of the man of wisdom, such that you say: "What does he mean by this statement?""

«المُسْتَهْرَاتِ»، وقال: «لا يَتَيْنَتَكَ» كَمَا قَالَ عَقِيلٌ وَقَالَ ابْنُ إِسْحَاقَ عَنِ الرَّهْرِيِّ: قَالَ: بَلَى مَا تَشَابَهَ عَلَيْكَ مِنْ قَوْلِ الْحَكِيمِ حَتَّى تَقُولَ مَا أَرَادَ بِهَذِهِ الْكَلِمَةِ.

تخریج: [إسناده صحيح] أخرجه الحاكم: ۳/ ۲۷۰ من حديث الليث بن سعد به، وصححه على شرط مسلم ووافقه الذهبي.

### Comments:

No one can be wiser than the Prophet ﷺ, so someone's opinion has no value before the saying of Prophet ﷺ.

**4612.** It was narrated that a man wrote to 'Umar bin 'Abdul-'Aziz asking him about *Al-Qadar* (the Divine Decree) and he wrote back (saying): "I enjoin you to fear Allāh and be moderate in obeying His commands and in following the *Sunnah* of His Prophet, and in avoiding that which was introduced by those who initiated new matters after his *Sunnah* was established; and there was no need for anything else. You should adhere to the *Sunnah*, for it will be a protection for you, by Allāh's permission. You should know, that the people have not introduced any innovation except that there has been before it, what is evidence against it, or discussing it. For indeed the

٤٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدْرِ؛ ح: وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا أَسَدُ ابْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ ذَلَيْلٍ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يُحَدِّثُنَا عَنِ النَّضْرِ؛ ح: وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنِ قَبِيصَةَ قَالَا: حَدَّثَنَا أَبُو رَجَاءٍ عَنِ أَبِي الصَّلْتِ - وَهَذَا لَفْظُ حَدِيثِ ابْنِ كَثِيرٍ وَمَعْنَاهُمْ - قَالَ: كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدْرِ، فَكَتَبَ: أَمَّا بَعْدُ، أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْإِفْتِصَادِ فِي أَمْرِهِ وَاتِّبَاعِ سُنَّةِ نَبِيِّهِ ﷺ وَتَرْكِ مَا أَحَدَّثَ الْمُحَدِّثُونَ بَعْدَ مَا جَرَتْ بِهِ سُنَّتُهُ

*Sunnah* was only instituted by the one who knows what opposing, would lead to, of error, slipping, foolishness and extremism. So accept for yourself that which the people accepted for themselves, for their actions were based on knowledge, and due to their virtue, they are more worthy. If right guidance is what you are following, then you are saying that you reached it before them, and we could say that whatever is innovated after them was never innovated except by those who followed a way other than their way, and who wanted to be different than them, because they are the vanguard (of Islam) and they spoke about it (matters of the religion) in a sufficient and comprehensive manner. Nobody refrained from discussing matters of religion that there was no need to discuss like they did. And nobody explained issues of religion that need to be explained like they did. But nowadays you find some people who refrain from discussing issues of religion that need to be discussed, and thus they go to one extreme; and you find others who discuss issues of religion that there is no need to discuss, and thus they go to the other extreme. Verily they (the *Salaf*) were in-between both, following the right guidance. You wrote, asking about affirmation of *Al-Qadar* (the Divine Decree). Well, you have come to one who is well informed, by Allāh's permission. I do not know of any

وَكُفُّوا مُؤْتَهُ فَعَلَيْكَ بِلُزُومِ السُّنَّةِ فَإِنَّهَا لَكَ -  
 بِإِذْنِ اللَّهِ - عِصْمَةٌ، ثُمَّ اعْلَمْ أَنَّهُ لَمْ يَتَّبِعْ  
 النَّاسُ بَدْعَهُ إِلَّا قَدْ مَضَى قَبْلَهَا مَا هُوَ دَلِيلٌ  
 عَلَيْهَا أَوْ عِبْرَةٌ فِيهَا فَإِنَّ السُّنَّةَ إِنَّمَا سَنَّهَا مَنْ  
 قَدْ عَلِمَ مَا فِي خِلَافِهَا - وَلَمْ يَقُلْ ابْنُ كَثِيرٍ:  
 مَنْ قَدْ عَلِمَ - مِنَ الْخَطَا وَالزَّلَلِ وَالْحُمُقِ  
 وَالتَّعَمُّقِ، فَارْضَ لِنَفْسِكَ مَا رَضِيَ بِهِ الْقَوْمُ  
 لِأَنْفُسِهِمْ فَإِنَّهُمْ عَلَى عِلْمٍ وَقَفُوا، وَبِصَرِّ نَافِذٍ  
 كَفُّوا، وَلَهُمْ عَلَى كَشْفِ الْأُمُورِ كَانُوا أَقْوَى،  
 وَبِفَضْلِ مَا كَانُوا فِيهِ أَوْلَى، فَإِنْ كَانَ الْهُدَى  
 مَا أَنْتُمْ عَلَيْهِ لَقَدْ سَبَقْتُمُوهُمْ إِلَيْهِ، وَلَئِنْ قُلْتُمْ:  
 إِنَّ مَا حَدَّثَ بَعْدَهُمْ مَا أَحَدَثَهُ إِلَّا مِنْ أَسْبَحَ  
 غَيْرِ سَبِيلِهِمْ وَرَغِبَ بِنَفْسِهِ عَنْهُمْ، فَإِنَّهُمْ هُمْ  
 السَّابِقُونَ فَقَدْ تَكَلَّمُوا فِيهِ بِمَا يَكْفِي وَوَصَفُوا  
 مِنْهُ مَا يَشْفِي، فَمَا دُونَهُمْ مِنْ مَقْصِرٍ وَمَا  
 فَوْقَهُمْ مِنْ مَحْسَرٍ، وَقَدْ قَصَرَ قَوْمٌ دُونَهُمْ  
 فَجَفَّوْا، وَطَمَحَ عَنْهُمْ أَقْوَامٌ فَعَلَّوْا، وَإِنَّهُمْ بَيْنَ  
 ذَلِكَ لَعَلَى هُدَى مُسْتَقِيمٍ.

كُتِبَتْ تَسْأَلُ عَنِ الْإِقْرَارِ بِالْقَدْرِ فَعَلَى  
 الْخَيْرِ - بِإِذْنِ اللَّهِ - وَقَعْتَ، مَا أَعْلَمُ مَا  
 أَحَدَثَ النَّاسُ مِنْ مُحَدَّثَةٍ، وَلَا ابْتَدَعُوا مِنْ  
 بَدْعَةٍ هِيَ أَتْبَعُ أَثَرًا وَلَا أُتْبِعُ أَمْرًا مِنَ الْإِقْرَارِ  
 بِالْقَدْرِ، لَقَدْ كَانَ ذِكْرُهُ فِي الْجَاهِلِيَّةِ الْجُهَلَاءِ  
 يَتَكَلَّمُونَ بِهِ فِي كَلَامِهِمْ وَفِي شِعْرِهِمْ يُعْرُونَ  
 بِهِ أَنْفُسَهُمْ عَلَى مَا قَاتَهُمْ، ثُمَّ لَمْ يَزِدْهُ  
 الْإِسْلَامُ بَعْدُ إِلَّا شِدَّةً، وَلَقَدْ ذَكَرَهُ رَسُولُ اللَّهِ  
 ﷺ فِي غَيْرِ حَدِيثٍ وَلَا حَدِيثَيْنِ، وَقَدْ سَمِعَهُ

innovation that the people have introduced that is clearer and more obvious than (rejecting) affirmation of *Al-Qadar* (the divine decree). The ignorant people mentioned it during *Jāhiliyyah* and spoke of it in their words and their poetry, consoling themselves for what they had lost, then Islam only reinforced it (the belief in *Al-Qadar*) after that. The Messenger of Allāh ﷺ mentioned it in more than one or two *Hadīth*, and the Muslims heard it from him, and spoke of it during his lifetime and after his death, out of certain belief and in submission to their Lord, and they believed that it is impossible that there is anything that is not encompassed by His knowledge and recorded in His Book or comes to pass by His decree. Moreover, it is mentioned in His Book; from it they have derived it and from it they have learned it. If you say: Why did Allāh reveal such and such a Verse and why did He say such and such, they have read what you have read, and they know its interpretation of which you are ignorant, and yet they said: All of this is recorded and decreed. Doom is by decree and what has been decreed will come to pass. What Allāh wills happens, and what He does not will, does not happen. We possess no power to benefit or harm ourselves. But nevertheless they were still keen (to do good deeds) and they were afraid (of doing evil deeds).” (*Da‘if*)

مِنَهُ الْمُسْلِمُونَ فَتَكَلَّمُوا بِهِ فِي حَيَاتِهِ وَبَعْدَ  
وَفَاتِهِ يَقِينًا وَتَسْلِيمًا لِرَبِّهِمْ وَتَضَعِيفًا لَأَنْفُسِهِمْ  
أَنْ يَكُونَ شَيْءٌ لَمْ يُحِطْ بِهِ عِلْمُهُ وَلَمْ يُحْصِهِ  
كِتَابُهُ وَلَمْ يَمُضِ فِيهِ قَدْرُهُ وَإِنَّهُ مَعَ ذَلِكَ لَفِي  
مُحْكَمِ كِتَابِهِ مِنْهُ افْتَبَسُوهُ وَمِنْهُ تَعَلَّمُوهُ. وَلَئِنْ  
قُلْتُمْ لِمَ أَنْزَلَ اللَّهُ آيَةً كَذَا وَلِمَ قَالَ كَذَا، لَقَدْ  
قَرَأُوا مِنْهُ مَا قَرَأْتُمْ، وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا  
جَهِلْتُمْ وَقَالُوا بَعْدَ ذَلِكَ كُلِّهِ بِكِتَابٍ وَقَدَرٍ،  
وَكُتِبَتْ السَّقَاوَةُ، وَمَا يَقْدَرُ يَكُنْ وَمَا شَاءَ اللَّهُ  
كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا تَمْلِكُ لَأَنْفُسِنَا  
نَفْعًا وَلَا ضَرًّا ثُمَّ رَغَبُوا بَعْدَ ذَلِكَ وَرَهَبُوا.

حديث أبي داود به \* أبو الصلت، وأبو رجاء مجهولان، لم يثبت تعيينهما بدليل قوي، والثوري مدلس، وعن عن النضر بن . . . . . ٩٩.

**4613.** It was narrated that Nāfi' said: "Ibn 'Umar had a friend among the people of Ash-Shām, with whom he used to correspond. 'Abdullāh bin 'Umar wrote to him saying: 'I have heard that you are speaking about some matter of *Al-Qadar* (the Divine Decree). So do not write to me, for I heard the Messenger of Allāh ﷺ say: "There will be among my *Ummah* people who will disbelieve in *Al-Qadar* (the divine decree)." (*Hasan*)

٤٦١٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ يَعْنِي ابْنَ أَبِي أَيُّوبَ قَالَ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ نَافِعٍ قَالَ: كَانَ لِابْنِ عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ، فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّهُ بَلَّغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدْرِ فَإِيَّاكَ أَنْ تَكْتُبَ إِلَيَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يَكْذِبُونَ بِالْقَدْرِ».

**تخریج:** [إسناده حسن] أخرجه الترمذي، القدر، باب ما جاء في المكذبين بالقدر من الوعيد، ح: ٢١٥٢ وابن ماجه، ح: ٤٠٦١ من حديث أبي صخر حميد بن زياد به، وقال الترمذي: "حسن صحيح غريب" وهو في مسند أحمد: ٩٠/٢.

### Comments:

Ibn 'Umar abandoned him for the sake of Allāh, due to him learning that he was speaking about innovation.

**4614.** It was narrated from Hammād bin Zaid, from Khālid Al-Ḥadh-dhā', who said: "I said to Al-Ḥasan: 'O Abū Sa'eed, tell me about Ādam – was he created for heaven or for earth?' He said: 'No, for earth.' I said: 'What if he had refrained from sin, and had not eaten from the tree?' He said: 'It was inevitable for him.' I said: 'Tell me about the Verse in which Allāh says: '(You) cannot lead astray. Except those who are predestined to burn in Hell.'<sup>[1]</sup> He said: The devils cannot tempt anyone with their misguidance, except those

٤٦١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ خَالِدِ الْحَدَّاءِ قَالَ: قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ! أَخْبِرْنِي عَنْ آدَمَ أَلِلسَّمَاءِ خُلِقَ أَمْ لِلْأَرْضِ؟ قَالَ: لَا، بَلْ لِلْأَرْضِ، قُلْتُ: أَرَأَيْتَ لَوْ اعْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ؟ قَالَ: لَمْ يَكُنْ لَهُ مِنْهُ بُدٌّ، قُلْتُ: أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى: ﴿مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ [الصفات ١٦٢: ١٦٣] قَالَ: إِنَّ الشَّيَاطِينَ لَا يَفْتِنُونَ بِضَلَالَتِهِمْ إِلَّا مَنْ أَوْجَبَ اللَّهُ عَلَيْهِ الْجَحِيمَ.

[1] *As-Saffat* 37:162-163.

whom Allāh has decreed are destined for Hell.” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ الف) من حديث حماد

ابن زيد به .

#### Comments:

Al-Hasan bin Abul-Hasan (Yasār) Al-Baṣrī, was a freed slave. He is a famous scholar among the followers of the Companions. He died in the year 110H.

**4615.** (There is another chain) from Ḥammād: “Khālīd Al-Ḥadh-dhā” narrated to us, from Al-Ḥasan, regarding the saying of the Most High: “...And for that did He create them...”<sup>[1]</sup> he said: ‘He created these for one, and those for the other.’” (*Sahīh*)

٤٦١٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا خَالِدُ الْحَذَاءِ عَنْ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: ﴿وَلِذَلِكَ خَلَقَهُمْ﴾ [هود: ١١٩] قَالَ: خَلَقَ هَؤُلَاءِ لِهَذِهِ وَهَؤُلَاءِ لِهَذِهِ.

تخريج: [إسناده صحيح] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ ب) من حديث حماد

ابن سلمة به .

#### Comments:

“And for that did He create them” indicating that Allāh had complete knowledge about them before their creation.

**4616.** It was narrated from Ismā’il: “Khālīd Al-Ḥadh-dhā” informed us, he said: ‘I said to Al-Ḥasan: (You) cannot lead astray. Except those who are predestined to burn in Hell.’<sup>[2]</sup> He said: ‘Except the one whom Allāh has decreed is doomed to Hell.’” (*Sahīh*)

٤٦١٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا خَالِدُ الْحَذَاءِ قَالَ: قُلْتُ لِلْحَسَنِ: ﴿مَا أَنتَ عَلَيْهِ بِقَدِيرٍ﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ [الصفافات: ١٦٢، ١٦٣] قَالَ: إِلَّا مَنْ أَوْجَبَ اللَّهُ تَعَالَى عَلَيْهِ أَنَّهُ يَصَلَى الْجَحِيمَ.

تخريج: [إسناده صحيح].

**4617.** It was narrated from Ḥammād who said: “Ḥumaid informed me, he said: ‘Al-Ḥasan used to say that falling from heaven to earth was dearer to him than saying: “Matters are in my hand.”’” (*Sahīh*)

٤٦١٧ - حَدَّثَنَا هِلَالُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنِي حُمَيْدٌ قَالَ: كَانَ الْحَسَنُ يَقُولُ: لِأَنَّ يُسْقَطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَقُولَ: الْأَمْرُ بِيَدِي.

[1] *Hūd* 11:119.

[2] *Aṣ-Ṣaffāt* 37:162-163.

تخريج: [إسناده صحيح].

**4618.** (There is another chain) from Ḥammād, who said: “Ḥumaid narrated to us: ‘Al-Ḥasan came to us in Makkah and the *Fuqahā*’ of Makkah told me to speak to him, asking him to sit with them one day to exhort them, and he agreed. So they gathered, and he addressed them, and I have not seen any speaker greater than him. A man said: “O Abū Sa‘eed, who created the *Shaitān*?” He said: “*Subhān Allāh!* Is there any Creator other than Allāh? Allāh created the *Shaitān*, and He created good and He created evil.” The man said: “May Allāh kill them, how could they tell lies about this *Shaiikh*?” (*Sahih*)

#### Comments:

See number 4622.

**4619.** It was narrated from Sufyān, from Ḥumaid Aṭ-Ṭawīl, from Al-Ḥasan (about the Verse): Thus do We let it enter the hearts of the *Mujrimūn* (criminals, polytheists, pagans, because of their mocking at the Messengers).<sup>[1]</sup> He said: “Shirk.” (*Da‘if*)

تخريج: [ضعيف] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ ب) من حديث أبي داود به \* سفيان وحميد الطويل عننا.

**4620.** It was narrated from ‘Ubaid Aṣ-Ṣayd, from Al-Ḥasan, regarding the saying of Allāh, the Mighty and Sublime: “And a barrier will be set

٤٦١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا حُمَيْدٌ قَالَ: قَدِمَ عَلَيْنَا الْحَسَنُ مَكَّةَ، فَكَلَّمَنِي فَقَهَاءُ أَهْلِ مَكَّةَ أَنْ أَكَلِمَهُ فِي أَنْ يَجْلِسَ لَهُمْ يَوْمًا يَعْظُمُهُمْ فِيهِ، فَقَالَ: نَعَمْ، فَاجْتَمَعُوا فَخَطَبَهُمْ فَمَا رَأَيْتُ أَحْطَبَ مِنْهُ، فَقَالَ رَجُلٌ: يَا أَبَا سَعِيدٍ! مَنْ خَلَقَ الشَّيْطَانَ؟ فَقَالَ سُبْحَانَ اللَّهِ! هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ، خَلَقَ اللَّهُ الشَّيْطَانَ وَخَلَقَ الْخَيْرَ وَخَلَقَ الشَّرَّ، قَالَ الرَّجُلُ: قَاتَلَهُمُ اللَّهُ كَيْفَ يَكْذِبُونَ عَلَى هَذَا الشَّيْخِ.

تخريج: [إسناده صحيح].

٤٦١٩ - حَدَّثَنَا ابْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ حُمَيْدِ الطَّوِيلِ، عَنِ الْحَسَنِ ﴿كَذَلِكَ نَسْلُكُهُمْ فِي قُلُوبِ الْمُجْرِمِينَ﴾ [الحجر: ١٢] قَالَ: الشِّرْكَ.

٤٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ رَجُلٍ قَدْ سَمَاهُ غَيْرُ ابْنِ

[1] *Al-Hijr* 15:12.



between them and that which they desire”<sup>[1]</sup> he said: “Between them and faith.” (*Da‘īf*)

كَثِيرٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الصَّيِّدِ، عَنِ  
الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَجِلَّ بَيْنَهُمْ  
وَبَيْنَ مَا يَشْتَهُونَ﴾ [سبأ: ٥٤] قَالَ: بَيْنَهُمْ وَبَيْنَ  
الْإِيمَانِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ ب) من حديث أبي داود به، وانظر الحديث السابق.

**4621.** It was narrated that Ibn ‘Awn said: “I was a captive in *Ash-Shām*, and a man called me from behind. I turned and saw Rajā’ bin Haiwah. He said: ‘O Abū ‘Awn, what is this that they are saying about Al-Hasan?’ I said: ‘They are telling many lies about Al-Hasan.’” (*Da‘īf*)

٤٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ: حَدَّثَنَا  
سُلَيْمٌ عَنْ ابْنِ عَوْنٍ قَالَ: كُنْتُ أُسِيرُ بِالشَّامِ  
فَنَادَانِي رَجُلٌ مِنْ خَلْفِي فَالْتَقْتُ، فَإِذَا رَجَاءُ  
ابْنِ حَيَوَةَ فَقَالَ: يَا أَبَا عَوْنٍ! مَا هَذَا الَّذِي  
يَذْكُرُونَ عَنِ الْحَسَنِ؟ قَالَ: قُلْتُ: إِنَّهُمْ  
يَكْذِبُونَ عَلَى الْحَسَنِ كَثِيرًا.

تخریج: [إسناده ضعيف] أخرجه البيهقي في القضاء والقدر، (ق ٨٧ ب) من حديث أبي داود به وعنده "سليمان" بدل "سليم" وهو ابن أخضر أو ابن حيان الأحمر، سليمان بن حبان مدلس وعنن.

**4622.** Ḥammād said: “I heard Ayyūb say: “Two kinds of people told lies about Al-Ḥasan: People who disbelieved in *Al-Qadar* (the Divine Decree) and they intended to propagate their beliefs thereby (by attributing this belief to Al-Hasan), and people who had enmity in their hearts (towards Al-Ḥasan) and said: “Didn’t he say such and such? Didn’t he say such and such?”” (*Ṣaḥīḥ*)

٤٦٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ:  
حَدَّثَنَا حَمَّادٌ قَالَ: سَمِعْتُ أَيُّوبَ يَقُولُ:  
كَذَّبَ عَلَى الْحَسَنِ ضَرَبَانِ مِنَ النَّاسِ: قَوْمٌ  
الْقَدَرُ رَأَيْهِمْ، وَهُمْ يُرِيدُونَ أَنْ يُفْقَهُوا بِذَلِكَ  
رَأَيْهِمْ، وَقَوْمٌ لَهُ فِي قُلُوبِهِمْ شَتَاءٌ وَبُغْضٌ  
يَقُولُونَ: أَلَيْسَ مِنْ قَوْلِهِ كَذَا أَلَيْسَ مِنْ قَوْلِهِ  
كَذَا؟

تخریج: [إسناده صحيح] أخرجه اللالكائي في شرح السنة: ٦٨١/٤، ح: ١٢٥٣ من حديث أبي داود والبيهقي في القضاء والقدر، (ق ٨٧ ب) من حديث حماد بن زيد به.

[1] *Saba*’ 34:54.

**4623.** Yaḥyā bin Kathīr Al-‘Anbarī said: “Qurrah bin Khālīd used to say to us: ‘O young men, do not be deceived concerning Al-Ḥasan, for his opinion was based on the *Sunnah* and what is right.’” (*Ṣaḥīḥ*)

٤٦٢٣ - حَدَّثَنَا ابْنُ الْمُثَنَّى أَنَّ يَحْيَى بْنَ كَثِيرٍ الْعَبْرِيُّ حَدَّثَهُمْ قَالَ: كَانَ قُرَّةُ بْنُ خَالِدٍ يَقُولُ لَنَا: يَا فِتْيَانُ لَا تُغْلَبُوا عَلَى الْحَسَنِ فَإِنَّهُ كَانَ رَأْيُهُ السُّنَّةَ وَالصَّوَابَ.

تخريج: [إسناده صحيح].

**4624.** It was narrated from Hammād bin Zaid, from Ibn ‘Awn, who said: “If the words of Al-Ḥasan could be interpreted in the way that others have interpreted them, we would have written to him asking him to recant and brought witnesses to that effect, but we think that what he said cannot be interpreted in that way.” (*Ḥasan*)

٤٦٢٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ ابْنِ عَوْنٍ قَالَ: لَوْ عَلِمْنَا أَنَّ كَلِمَةَ الْحَسَنِ تَبْلُغُ مَا بَلَغَتْ لَكَتَبْنَا بِرُجُوعِهِ كِتَابًا وَأَشْهَدْنَا عَلَيْهِ شُهُودًا وَلَكِنَّا قُلْنَا: كَلِمَةٌ خَرَجَتْ لَا تُحْمَلُ.

تخريج: [حسن] \* مؤمل بن إسماعيل: صحيح الحديث عن الثوري وحسن الحديث عن غيره وثقه الجمهور ولحديثه شواهد معنوية.

**4625.** It was narrated that Ayyūb said: “Al-Ḥasan said to me: ‘I will never say it (that which was misinterpreted as denial of *Al-Qadar*) again.’” (*Ṣaḥīḥ*)

٤٦٢٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ قَالَ: قَالَ لِي الْحَسَنُ: مَا أَنَا بِعَائِدٍ إِلَى شَيْءٍ مِنْهُ أَبَدًا.

تخريج: [إسناده صحيح] أخرجه اللالكائي في شرح السنة: ٤/٦٨١، ح: ١٢٥٢ من حديث سليمان بن حرب به.

**4626.** It was narrated that ‘Uthmān Al-Battī said: “Al-Ḥasan never interpreted any Verse (that referred to *Al-Qadar*) without affirming (the Divine Decree).” (*Ḥasan*)

٤٦٢٦ - حَدَّثَنَا هَلَالُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ عَنْ عُثْمَانَ الْبَتِّيِّ قَالَ: مَا فَسَّرَ الْحَسَنُ آيَةً قَطُّ إِلَّا عَلَى الْإِثْبَاتِ.

تخريج: [إسناده حسن].

## Chapter 7. Regarding Preference<sup>[1]</sup>

### (المعجم ٧) بَابُ: فِي التَّفْضِيلِ

(التحفة ٨)

**4627.** It was narrated from Nāfi', from Ibn 'Umar, who said: "At the time of the Prophet ﷺ we used to say: 'During the era of the Prophet ﷺ, we did not regard anyone as equal to Abū Bakr, then 'Umar, then 'Uthmān, then after that we did not differentiate between the Companions of the Prophet ﷺ.'" (*Ṣaḥīḥ*)

٤٦٢٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ ﷺ: لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ ﷺ، لَا تَفَاضَلُ بَيْنَهُمْ.

**تخریج:** أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٨ من حديث أسود بن عامر: شاذان به.

**4628.** It was narrated that Ibn Shihāb said: "Sālim bin 'Abdullāh said that Ibn 'Umar said: 'We used to say, when the Messenger of Allāh ﷺ was alive: The best of the *Ummah* of the Prophet ﷺ after him is Abū Bakr, then 'Umar, then 'Uthmān, may Allāh be pleased with them.'" (*Ṣaḥīḥ*)

٤٦٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ ﷺ حَيٌّ: أَفْضَلُ أُمَّةِ النَّبِيِّ ﷺ بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ.

**تخریج:** [صحيح] أخرجه ابن أبي عاصم في السنة، ح: ١١٤٠ بسند صحيح عن سالم به نحو المعنى.

**4629.** It was narrated that Muḥammad bin Al-Ḥanafiyyah said: "I said to my father:<sup>[2]</sup> 'Which of the people is best after the Messenger of Allāh ﷺ?' He said: 'Abū Bakr.' I said: 'Then who?' He said: 'Then 'Umar.' Then I was afraid to ask, 'then who,' lest he say 'Uthmān. I said: 'Then you,

٤٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ: حَدَّثَنَا أَبُو يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحَقَيْتِيِّ قَالَ: قُلْتُ لِأَبِي: أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَبُو بَكْرٍ، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ، قَالَ: ثُمَّ خَشِيتُ أَنْ أَقُولَ ثُمَّ مَنْ،

[1] Meaning, consider some of the Companions more virtuous than others, and in what rank.

[2] Meaning, 'Alī, may Allāh be pleased with him, who was his father. He was called Ibn Al-Ḥanifiyyah after his mother who was a slave when she bore him.

O my father.' He said: 'I am just one of the Muslims.'" (*Ṣaḥīḥ*)

فَيَقُولُ عُثْمَانُ، فَقُلْتُ: ثُمَّ أَنْتَ يَا أَبَتِي، قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٧١ عن محمد بن كثير العدي به.

**4630.** Muḥammad Al-Firyābī said: "I heard Sufyān say: 'Whoever claims that 'Alī was more deserving (of being the *Khalīfah* first) than both of them (Abū Bakr and 'Umar), then he has attributed error to Abū Bakr, 'Umar and the *Muhājirīn* and *Anṣār*, may Allāh be pleased with them all, and I do not think that with this (belief) any deeds of his will rise to heaven.'" (*Ṣaḥīḥ*)

٤٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْكِينٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي الْفَرِزْيَابِيَّ، قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: مَنْ زَعَمَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ أَحَقَّ بِالْوِلَايَةِ مِنْهُمَا فَقَدْ خَطَأَ أَبَا بَكْرٍ وَعُمَرَ وَالْمُهَاجِرِينَ وَالْأَنْصَارَ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ وَمَا أَرَاهُ يَرْتَفِعُ لَهُ مَعَ هَذَا عَمَلٌ إِلَى السَّمَاءِ. تخريج: [إسناده صحيح].

**4631.** 'Abbād As-Sammāk said: "I heard Sufyān Ath-Thawrī say: 'The *Khalīfahs* are five: Abū Bakr, 'Umar, 'Uthmān, 'Alī and 'Umar bin 'Abdul-'Azīz, may Allāh be pleased with them all.'" (*Da'īf*)

٤٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا عَبَادُ السَّمَاكُ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: الْخُلَفَاءُ خَمْسَةٌ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعُمَرُ ابْنُ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ عَنْهُمْ.

تخريج: [إسناده ضعيف] \* عباد السماك: مجهول (تقريب).

## Chapter 8. The *Khalīfahs*

**4632.** It was narrated that Ibn 'Abbās said: "Abū Hurairah would narrate that a man came to the Messenger of Allāh ﷺ and said: 'Last night (I had a dream in which) I saw a cloud dripping ghee and honey, and I saw the people catching it with their hands; some received a lot and some received a little. And I saw a rope stretching from heaven to earth. I saw you, O

(المعجم ٨) بَابُ: فِي الْخُلَفَاءِ (التحفة ٩)

٤٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - قَالَ مُحَمَّدٌ: كَتَبْتُهُ مِنْ كِتَابِهِ - قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظِلَّةً يَنْطَفُ مِنْهَا السَّمْنُ وَالْعَسَلُ فَأَرَى النَّاسَ يَتَكَفَّفُونَ بِأَيْدِيهِمْ فَاَلْمُسْتَكْبِرُ وَالْمُسْتَقْبَلُ وَأَرَى

Messenger of Allāh, take hold of it and ascend. Then another man took hold of it and ascended with it. Then another man took hold of it and ascended with it. Then another man took hold of it but it broke, then it was reconnected and he ascended with it.' Abū Bakr said: 'May my father and mother be sacrificed for you; let me interpret it.' He said: "Interpret it." He said: As for the cloud, it is the cloud of Islam, and as for the ghee and honey that were dripping from it, that is the Qur'ān with its softness and sweetness. As for those who take a lot and a little, they are the ones who learn a lot or a little of the Qur'ān. As for the rope that stretches between heaven and earth, it is the truth that you follow, you take hold of it and Allāh causes you to ascend thereby, then another man will take hold of it after you and will ascend thereby, then another man will take hold of it after you and will ascend thereby, then a man will take hold of it and it will break, then it will be reconnected and he will ascend thereby. O Messenger of Allāh, tell me, am I right or am I wrong? He said: "You have got some of it right and some of it wrong." He said: I adjure you by Allāh, O Messenger of Allāh, tell me what I got wrong. The Prophet ﷺ said: "Do not swear oaths."<sup>[1]</sup> (*Ṣaḥīḥ*)

سَبَّأً وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ! أَخَذَتْ بِهِ فَعَلَوْتُ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ فَعَلَا بِهِ. قَالَ أَبُو بَكْرٍ: بِأَبِي وَأُمِّي لَتَدَعَنِي فَلَا عُبْرَتَهَا، فَقَالَ: «اعْبُرْهَا»، فَقَالَ: أَمَا الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ، وَأَمَا مَا يُنْطَفُ مِنْ السَّمَنِ وَالْعَسَلِ فَهُوَ الْقُرْآنُ لِيُنَّهُ وَحَلَاوَتُهُ، وَأَمَا الْمُسْتَكْبِرُ وَالْمُسْتَقْبَلُ فَهُوَ الْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقْبَلُ مِنْهُ، وَأَمَا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَهُوَ الْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيُعَلِّقُ اللَّهُ ثُمَّ يَأْخُذُ بِهِ بَعْدَكَ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ، أَي رَسُولَ اللَّهِ ﷺ لَتَحَدَّثَنِي أَصَبْتُ أَمْ أَخْطَأْتُ؟ فَقَالَ: «أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضًا»، فَقَالَ: أَقْسَمْتُ يَا رَسُولَ اللَّهِ! لَتَحَدَّثَنِي مَا الَّذِي أَخْطَأْتُ، فَقَالَ النَّبِيُّ ﷺ: «لَا تُقْسِمُ».

[1] They interpret this to refer to one of the two statements Abū Bakr made, earlier he said: "By my father and mother" or "*Bi Abi Wa Ummi*" which is understood to mean: "May my father and mother be sacrificed to you" and other interpretations with a good

تخريج: [صحيح] تقدم، ح: ٣٢٦٨ وأخرجه مسلم، الرؤيا، باب: في تأويل الرؤيا، ح: ٢٢٦٩ من حديث عبد الرزاق، والبخاري، التعبير، باب من لم ير الرؤيا لأول عابر إذا لم يصب، ح: ٧٠٤٦ من حديث الزهري به.

**4633.** This story was narrated from Ibn ‘Abbās from the Prophet ﷺ. (simialr to no. 4632) He said: “And he refused to tell him.” (*Sahih*)

٤٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الرَّهْرِيِّ، عَنِ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: فَأَبَى أَنْ يُخْبِرَهُ.  
تخريج: [صحيح] انظر الحديث السابق.

**4634.** It was narrated from Al-Ḥasan, from Abū Bakrah, that the Prophet ﷺ said: “Who among you has seen a dream?” A man said: “I saw scales coming down from the sky, and you and Abū Bakr were weighed in them and you outweighed Abū Bakr. Then Abū Bakr and ‘Umar were weighed in them, and Abū Bakr outweighed ‘Umar. Then ‘Umar and ‘Uthmān were weighed in them, and ‘Umar outweighed ‘Uthmān. Then the scales were lifted up.” And I saw displeasure in the face of the Messenger of Allāh ﷺ. (*Da‘if*)

٤٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ، عَنِ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا؟» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوَزَنْتَ أَنْتَ وَأَبُو بَكْرٍ، فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ، وَوَزَنَ أَبُو بَكْرٍ وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ وَوَزَنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ، ثُمَّ رَفَعَ الْمِيزَانَ فَرَأَيْنَا الْكِرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الرؤيا، باب ما جاء في رؤيا النبي ﷺ في الميزان والدلو، ح: ٢٢٨٧ من حديث محمد بن عبد الله الأنصاري به وقال: "حسن صحيح" وصححه الحاكم على شرط الشيخين: ٧١/٣ وللحديث شواهد\*الحسن البصري مدلس وعنن، والحديث الآتي شاهد له.

meaning. And the second statement: “*Aqsamtu*” or: “I adjure you” which is a kind of oath. And that this is one of the mistakes, or the main mistake, which is an apparent interpretation of the text, since the Messenger of Allāh ﷺ said: “Do not swear oaths” in reply to Abū Bakr asking: “Tell me what I got wrong.” While they also say that Abū Bakr may have been mistaken in it from a number of other speculative angles, which are elaborated upon and discussed by Ibn Ḥajar in *Fatḥh Al-Bārī* (no. 7046).

**4635.** It was narrated from ‘Abdur-Raḥmān bin Abī Bakrah, from his father that the Prophet ﷺ said one day: “Has any of you seen a dream?” He narrated a similar story (as no. 4634), but he did not mention displeasure. He said: “And the Messenger of Allāh ﷺ was grieved by that, and he said: “There will be a *Khilāfah* following the model of Prophethood, then Allāh will give power (*Al-Mulk*) to whomever He wills.” (*Da‘īf*)

**تخريج:** [إسناده ضعيف] أخرجه أحمد: ٤٤/٥ من حديث حماد بن سلمة به، وسنده ضعيف وللحديث شواهد، انظر الحديث السابق \* علي بن زيد ضعيف، تقدم.

**4636.** It was narrated from Abān bin ‘Uthmān, from Jābir bin ‘Abdullāh, that he would narrate, that the Messenger of Allāh ﷺ said: “Last night a righteous man saw (in a dream) that Abū Bakr was joined to the Messenger of Allāh ﷺ, and ‘Umar was joined to Abū Bakr, and ‘Uthmān was joined to ‘Umar.” Jābir said: “When we left the Messenger of Allāh ﷺ we said: ‘The righteous man is the Messenger of Allāh ﷺ, and the joining between them means that they will be in charge of this matter with which Allāh has sent His Prophet ﷺ.’” (*Da‘īf*)

Abū Dāwud said: Yūnus and Shu‘aib did not mention ‘Umar in their narration.

**تخريج:** [إسناده ضعيف] أخرجه أحمد: ٣٥٥/٣ من حديث محمد بن حرب به، وصححه الحاكم: ٧١/٣، ٧٢، ووافقه الذهبي \* الزهري: عنن له شاهد ضعيف تقدم، ح: ٤٦٣٤.

**4637.** It was narrated from Samurah bin Jundab that a man said: “O Messenger of Allāh, I saw

٤٦٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «أَيُّكُمْ رَأَى رُؤْيَا؟»، فَذَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرِ الْكِرَاهِيَةَ قَالَ: فَاسْتَاءَ لَهَا رَسُولُ اللَّهِ ﷺ يَعْنِي فَسَاءَهُ ذَلِكَ، فَقَالَ: «خِلَافَةُ نُبُوَّةٍ، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ».

٤٦٣٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنْ ابْنِ شِهَابٍ، عَنْ عَمْرِو بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِي اللَّيْلَةَ رَجُلٌ صَالِحٌ أَنَّ أَبَا بَكْرٍ نِيطَ بِرَسُولِ اللَّهِ ﷺ وَنِيطَ عَمْرُ بْنُ أَبِي بَكْرٍ وَنِيطَ عُثْمَانُ بِعَمْرٍ». قَالَ جَابِرٌ: فَلَمَّا قُفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ قُلْنَا: أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ ﷺ، وَأَمَّا تَنْوِطُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وُلَاةُ هَذَا الْأَمْرِ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ ﷺ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ يُونُسُ وَسُعَيْبٌ لَمْ يَذْكُرَا عَمْرًا.

٤٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ

a bucket hanging from the sky. Abū Bakr came and took hold of its handles and drank a little, then ‘Umar came and took hold of its handles and drank his fill, then ‘Uthmān came and took hold of its handles and drank his fill. Then ‘Alī came and took hold of its handles but it tipped, and some of the water spilled on him.” (Hasan)

أَشَعَتْ بِنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ سَمْرَةَ ابْنِ جُنْدَبٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُ كَأَنَّ دَلْوًا دَلَّتْنِي مِنَ السَّمَاءِ فَجَاءَ أَبُو بَكْرٍ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ شُرْبًا ضَعِيفًا، ثُمَّ جَاءَ عُمَرُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ، ثُمَّ جَاءَ عُثْمَانُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ، ثُمَّ جَاءَ عَلِيٌّ فَأَخَذَ بِعَرَاقِيهَا فَانْتَشَطَتْ وَانْتَضَحَ عَلَيْهِ مِنْهَا شَيْءٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢١/٥ من حديث حماد بن سلمة به \* عبدالرحمن أبو أشعث، وثقه ابن حبان والهيثمي (مجمع الزوائد: ١٨٠/٧) وجاء في تحرير تقريب التهذيب (٤٠٥٠): "ثقة، وثقه ابن معين".

### Comments:

These narrations indicate the virtue of these *Khalifahs*, and that these virtues were well known and recognized prior to the death of the Messenger of Allāh ﷺ.

**4638.** It was narrated that Makhūl said: "The Romans will certainly enter *Ash-Shām* for forty days, and no place will be spared from them except Damascus and ‘Ammān." (Da‘if)

٤٦٣٨ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلِ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ مَكْحُولٍ قَالَ: «لَتَمَخُرَنَّ الرُّومُ الشَّامَ أَرْبَعِينَ صَبَاحًا لَا يَمْتَنِعُ مِنْهَا إِلَّا دِمَشْقٌ وَعَمَّانُ».

تخريج: [ضعيف] \* الوليد بن مسلم لم يصرح بالسماع المسلسل.

**4639.** ‘Abdul-‘Azīz bin Al-‘Alā’ narrated that he heard Abū Al-‘A‘yās ‘Abdur-Rahmān bin Salmān say: "One of the kings of the non-Arabs will come and prevail over all the cities, except Damascus." (Da‘if)

٤٦٣٩ - حَدَّثَنَا مُوسَى بْنُ غَامِرٍ الْمُرِّيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْعَلَاءِ، أَنَّهُ سَمِعَ أَبَا الْأَعْيَسِ عَبْدِ الرَّحْمَنِ بْنَ سَلْمَانَ يَقُولُ: سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ يَطْهُرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلَّا دِمَشْقًا.

تخريج: [ضعيف] \* عبدالعزيز بن العلاء: لم أجد له ترجمة، ولعله عبدالله بن العلاء بن زبر، فالسند صحيح وإلا فضعيف.

**4640.** It was narrated from

٤٦٤٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:



Makhūl, that the Messenger of Allāh ﷺ said: "The Muslims' place of encampment during the Great Battles will be a land called Al-Ghūṭah." (*Sahīh*)

حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا بُرْدُ أَبُو الْعَلَاءِ عَنْ مَكْحُولٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَاجِمِ أَرْضٌ يُقَالُ لَهَا الْعُوطَةُ».

تخريج: [صحيح] \* حماد هو ابن سلمة والسند ضعيف للإرسال وله شاهد تقدم، ح: ٤٢٩٨.

### Comments:

See no. 4298.

**4641.** It was narrated that 'Awf said: "I heard Al-Ḥajjāj delivering a speech and he said: 'The likeness of 'Uthmān before Allāh is that of 'Eīsā bin Maryam.' Then he recited, and explained this Verse: And (remember) when Allāh said: O 'Eīsā! I will take you and raise you to Myself, and clear you of those who disbelieve,<sup>[1]</sup> pointing to us and to the people of Ash-Shām with his hand.<sup>[2]</sup> (*Hasan*)

٤٦٤١ - حَدَّثَنَا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ: حَدَّثَنَا جَعْفَرٌ عَنْ عَوْفٍ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ يَقْرُؤُهَا وَيُفَسِّرُهَا: ﴿إِذْ قَالَ اللَّهُ يَعْيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا﴾ [آل عمران: ٥٥] يُبَيِّرُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ.

تخريج: [إسناده حسن] \* عبد السلام هو ابن مطهر، وجعفر هو ابن سليمان الضبيعي.

**4642.** It was narrated that Ar-Rabī' bin Khālid Aḍ-Ḍabbī said: "I heard Al-Ḥajjāj delivering a speech and he said in his speech: 'Is the messenger of one of you going about an errand more honorable, or his successor among his family (more honorable)?' I said to myself: 'By Allāh, I will never pray behind you, and if I find some people who are fighting against you

٤٦٤٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغْبِرَةِ، عَنِ الرَّبِيعِ بْنِ خَالِدِ الضَّبِّيِّ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ: رَسُولُ أَحَدِكُمْ فِي حَاجَتِهِ أَكْرَمُ عَلَيْهِ أَمْ خَلِيفَتُهُ فِي أَهْلِهِ؟ فَقُلْتُ فِي نَفْسِي: اللَّهُ عَلَيَّ أَلَّا أُصَلِّيَ

[1] *Āl 'Imrān* 3:55.

[2] This narration appears again after number 4772.

I will fight against you along with them.”” Ishāq (one of the narrators) added in his *Hadīth*: “And he fought at the battle of Jamājim until he was killed.” (Da‘īf)

خَلَفَكَ صَلَاةً أَبَدًا وَإِنْ وَجَدْتُ قَوْمًا يُجَاهِدُونَكَ لِأَجَاهِدْتِكَ مَعَهُمْ. زَادَ إِسْحَاقُ فِي حَدِيثِهِ قَالَ: فَقَاتَلَ فِي الْجَمَاجِمِ حَتَّى قُتِلَ.

تخریج: [ضعیف] \* المغيرة بن مقسم عن عن.

٤٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ الْحَجَّاجَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَيْسَ فِيهَا مَثْوِيَّةٌ، وَاسْمَعُوا وَأَطِيعُوا لَيْسَ فِيهَا مَثْوِيَّةٌ لِأَمِيرِ الْمُؤْمِنِينَ عَبْدِ الْمَلِكِ وَاللَّهِ! لَوْ أَمَرْتُ النَّاسَ أَنْ يَخْرُجُوا مِنْ بَابٍ مِنَ الْمَسْجِدِ فَخَرَجُوا مِنْ بَابٍ آخَرَ لَحَلَّتْ لِي دِمَاؤُهُمْ وَأَمْوَالُهُمْ، وَاللَّهِ! لَوْ أَخَذْتُ رِبِيعَةَ بِمُضَرَ لَكَانَ ذَلِكَ لِي مِنَ اللَّهِ حَلَالًا وَيَا عَذِيرِي مِنْ عَبْدِ هُذَيْلٍ يَزْعُمُ أَنَّ قِرَاءَتَهُ مِنْ عِنْدِ اللَّهِ، وَاللَّهِ! مَا هِيَ إِلَّا رَجَزٌ مِنْ رَجَزِ الْأَعْرَابِ، مَا أَنْزَلَهَا اللَّهُ عَلَيَّ نَبِيَّهُ عَلَيْهِ السَّلَامُ، وَعَذِيرِي مِنْ هَذِهِ الْحُمَرَاءِ يَزْعُمُ أَحَدُهُمْ أَنَّهُ يَزْمِي بِالْحَجَرِ فَيَقُولُ إِلَى أَنْ يَفْعَ الْحَجَرُ قَدْ حَدَثَ أَمْرٌ، فَوَاللَّهِ! لَادْعَنَّهُمْ كَالْأُمْسِ الدَّائِرِ. قَالَ: فَذَكَرْتُهُ لِلْأَعْمَشِ فَقَالَ: أَنَا وَاللَّهِ! سَمِعْتُهُ مِنْهُ.

4643. It was narrated from Abū Bakr, that ‘Āsim said: “While he was on the *Minbar*, I heard Al-Ḥajjāj say: ‘Fear Allāh as much as you can with no exception. Listen and obey the Commander of the Believers ‘Abdul-Malik with no exception. By Allāh, if I order the people to go out through one door of the *Masjid*, and they go out through another door, their blood and wealth will become permissible to me. By Allāh, if I punish (the tribe of) Rabī‘ah for (the wrongdoing of) Muḍar, that is permissible for me before Allāh. Who could understand my point concerning the slave of Hudhail<sup>[1]</sup> who says that his recitation of Qur‘ān is from Allāh? By Allāh, it is only *Rajaz* poetry like the *Rajaz* poetry of the Bedouin, and Allāh did not reveal it to His Prophet ﷺ. Who will understand my point concerning these non-Arabs one of whom says that he throws a stone, and when the stone lands, he says that something new has happened.<sup>[2]</sup> By Allāh, I shall finish them off like the day that has

[1] Meaning, ‘Abdullāh bin Mas‘ūd.

[2] Meaning, they cause a great deal of mischief but pretend to be innocent.

passed away.” He said:<sup>[1]</sup> I mentioned that to Al-A‘mash and he said: “By Allāh, I also heard it from him.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه ابن أبي الدنيا في الإشراف في مناقب الأشراف، ح: ٦٣ من حديث أبي بكر بن عياش به وهو ضعيف .

**4644.** It was narrated that Al-A‘mash said: “I heard Al-Ḥajjāj say on the *Minbar*: ‘These non-Arabs deserve to be struck and beaten. By Allāh, if I decide to destroy them I will annihilate them like the day that is past.’” meaning the non-Arabs. (*Saḥīh*)

٤٦٤٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ عَلَى الْمِنْبَرِ: هَذِهِ الْحَمْرَاءُ هَبْرٌ هَبْرٌ، أَمَا وَاللَّهِ! لَوْ قَدْ قَرَعْتُ عَصَا بَعْضًا لَأَذْرَتُهُمْ كَالْأَمْسِ اللَّاهِبِ يَعْني المَوَالِي .  
تخريج: [إسناده صحيح].

#### Comments:

*Al-Ḥamrā’* is a term used for freed slaves and non Arabs, which is why it is stated again: “Meaning non Arabs” and the indication refers to those that opposed his orders who came from the non ‘Arabs.

**4645.** It was narrated that Sulaimān Al-A‘mash said: “I prayed *Jumu‘ah* with Al-Ḥajjāj and he delivered a *Khuṭbah*, and mentioned the *Hadīth* of Abū Bakr bin ‘Ayyāsh (no. 4643) in which it says: “Listen and obey Allāh’s *Khalīfah* and the chosen one ‘Abdul-Malik bin Marwān,” and he quoted the *Hadīth*. And he said: “If I punish Rabī‘ah for (the wrongdoing of) Muḍar,” but he did not mention the part about the non-‘Arabs. (*Da‘īf*)

٤٦٤٥ - حَدَّثَنَا قَطْنُ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ: حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ عَنِ شَرِيكِ، عَنِ سُلَيْمَانَ الْأَعْمَشِ قَالَ: جَمَعْتُ مَعَ الْحَجَّاجِ فَخَطَبَ فَذَكَرَ حَدِيثَ أَبِي بَكْرٍ بْنِ عِيَّاشٍ قَالَ فِيهَا: فَاسْمَعُوا وَأَطِيعُوا لِخَلِيفَةِ اللَّهِ وَصَفِيهِ عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ وَسَاقَ الْحَدِيثَ قَالَ: وَلَوْ أَخَذْتُ رَبِيعَةَ بِمُضَرٍّ وَلَمْ يَذْكُرْ قِصَّةَ الْحَمْرَاءِ .  
تخريج: [إسناده ضعيف] \* شريك القاضي عنعن .

**4646.** It was narrated from ‘Abdul-Wārith bin Sa‘eed from Sa‘eed bin

٤٦٤٦ - حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنِ سَعِيدِ بْنِ جُمَهَانَ،

[1] That is, Abū Bakr, who is Ibn ‘Ayyāsh.

Jumhān, from Safīnah, who said: “The Messenger of Allāh ﷺ said: ‘The *Khilāfah* of Prophethood will last for thirty years, then Allāh will give power – or His kingdom – to whomever He wills.’” (*Hasan*)

Sa‘eed said: “Safīnah said to me: Calculate Abū Bakr’s *Khilāfah* as two years, ‘Umar’s as ten, ‘Uthmān’s as twelve, and ‘Alī’s as such-and-such.” Sa‘eed said: “I said to Safīnah: ‘They are saying that ‘Alī was not a *Khilāfah*.’ He said: ‘The buttocks of Banū Az-Zarqā’ are lying,” meaning Banū Marwān.

عن سفينة قال: قال رسول الله ﷺ: «خِلاَفَةُ النَّبُوَّةِ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللهُ الْمُلْكَ أَوْ مُلْكَهُ مَنْ يَشَاءُ».

قال سعيد: قال لي سفينة: أمسك عليك أبا بكر ستين، وعمر عشرا، وعثمان اثني عشر. وعلي كذا، قال سعيد. قلت لسفينة: إن هؤلاء يزعمون أن علينا لم يكن بخليفة، قال: كذبت أستاؤه بني الزرقاء يعني بني مروان؛ ح:

تخريج: [إسناده حسن] أخرجه الترمذي، الفتن، باب ما جاء في الخلافة، ح: ٢٢٢٦ من حديث سعيد بن جهمان به وقال: "حسن" وصححه ابن حبان، ح: ١٥٣٤، ١٥٣٥.

#### Comments:

Banū Az-Zarqā’ refers to the people of Marwān.

**4647.** (There is another chain) that Safīnah said: “The Messenger of Allāh ﷺ said: “The *Khilāfah* of Prophethood will last for thirty years, then Allāh will give power – or His kingdom – to whomever He wills. (*Hasan*)

٤٦٤٧ - وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ عَنِ الْعَوَّامِ بْنِ حَوْسَبِ الْمَعْنِيِّ جَمِيعًا عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِلاَفَةُ النَّبُوَّةِ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللهُ الْمُلْكَ مَنْ يَشَاءُ، أَوْ مُلْكَهُ مَنْ يَشَاءُ».

تخريج: [حسن] انظر الحديث السابق.

**4648.** It was narrated from Ibn Idrīs: “Ḥuṣayn informed us from Hilāl bin Yasāf, from ‘Abdullāh bin Zālim Al-Māzinī.” And (it was narrated from) Sufyān, from Maṣūf, from Hilāl bin Yasāf from ‘Abdullāh bin Zālim Al-Māzinī. He said: “Sufyān mentioned a man between him and ‘Abdullāh bin

٤٦٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنْ ابْنِ إِدْرِيسَ: أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ، وَسُفْيَانَ، عَنْ مَاصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ قَالَ: ذَكَرَ سُفْيَانُ رَجُلًا فِيمَا بَيْنَهُ وَبَيْنَ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ

Zālim Al-Māzini.” He said:<sup>[1]</sup> “I heard Sa‘eed bin Zaid bin ‘Amr bin Nufail say: ‘When so-and-so came to Al-Kūfah, so-and-so stood up and delivered a speech.’ Sa‘eed bin Zaid took me by the hand and said: ‘Do you not see this wrongdoer? I bear witness that the nine men are in Paradise, and if I bear witness concerning the tenth I will not be lying.’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allāh ﷺ said, when he was on Ḥirā’: “Stand firm, Ḥirā’, for there is no one on you but a Prophet or a *Siddīq* or a martyr.”’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allāh ﷺ, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Talḥah, Az-Zubair, Sa’d bin Abī Waqqāṣ and ‘Abdur-Raḥmān bin ‘Awf.’ I said: ‘Who is the tenth?’ He paused for a moment then he said: ‘It is me.”’ (Ḥasan)

Abū Dāwud said: Al-Ashja‘ī reported it from Sufyān, from Maṣṣūr, from Hilāl bin Yasāf, from Ibn Ḥayyān, from ‘Abdullāh bin Zālim, with his chain, similarly.

**تخریج:** [حسن] أخرجه الترمذي، المناقب، باب مناقب أبي الأعور واسمه: سعيد بن زيد ابن عمرو بن نفيل رضي الله عنه ح: ٣٧٥٧ وابن ماجه، ح: ١٣٤ من حديث حصين به وقال الترمذي: "حسن صحيح".

**4649.** It was narrated from ‘Abdur-Raḥmān bin Al-Akḥnas that he was in the *Masjid*, and a man mentioned ‘Alī. Sa‘eed bin Zaid stood up and said: “I bear witness

قال: سَمِعْتُ سَعِيدَ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نَفِيلٍ قَالَ: لَمَّا قَدِمَ فُلَانٌ إِلَى الْكُوفَةِ أَقَامَ فُلَانٌ حَظِيئًا فَأَخَذَ بِيَدِي سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَلَا تَرَى إِلَى هَذَا الظَّالِمِ فَأَشْهَدُ عَلَى التَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ أَيْتَمُ - قال ابن إدریس: وَالْعَرَبُ تَقُولُ أَيْتَمُ - قُلْتُ: وَمَنِ التَّسْعَةُ؟ قال: قال رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى حِرَاءٍ: «ابْتُتْ حِرَاءُ! إِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، قُلْتُ: وَمَنِ التَّسْعَةُ؟ قال: رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ ابْنُ أَبِي وَقَّاصٍ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قُلْتُ: وَمَنِ الْعَاشِرِ؟ فَتَلَكَّأَ هَيْئَةً ثُمَّ قال: أَنَا. قال أَبُو دَاوُدَ: رَوَاهُ الْأَشْجَعِيُّ عَنِ سُفْيَانَ، عَنِ مَنصُورٍ، عَنِ هِلَالِ بْنِ يَسَافٍ، عَنِ ابْنِ حَيَّانَ، عَنِ عَبْدِ اللَّهِ بْنِ ظَالِمٍ بِإِسْنَادِهِ نَحْوَهُ.

٤٦٤٩ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ التَّمْرِيُّ: حَدَّثَنَا شُعْبَةُ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَحْنَسِ: أَنَّهُ كَانَ فِي الْمَسْجِدِ فَذَكَرَ رَجُلٌ عَلِيًّا فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ:

[1] The author heard both of the chains of narration from Muḥammad bin Al-‘Alā’, and “He said” means ‘Abdullāh bin Zālim.

that I heard the Messenger of Allāh ﷺ say: 'Ten will be in Paradise. The Prophet ﷺ will be in Paradise, Abū Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthmān will be in Paradise, 'Alī will be in Paradise, Ṭalḥah will be in Paradise, Az-Zubair bin Al-'Awwām will be in Paradise, Sa'd bin Mālik will be in Paradise and 'Abdur-Raḥmān bin 'Awf will be in Paradise.' If you wish I will name the tenth one for you. They said: 'Who is it?' He remained silent. They said: 'Who is it?' He said: 'It is Sa'eed bin Zaid.'" (*Hasan*)

أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ وَهُوَ يَقُولُ: «عَشْرَةٌ فِي الْجَنَّةِ: النَّبِيُّ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ بْنُ الْعَوَّامِ فِي الْجَنَّةِ وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ»، وَلَوْ شِئْتَ لَسَمَّيْتُ الْعَاشِرَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَسَكَتَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ قَالَ: هُوَ سَعِيدُ بْنُ زَيْدٍ.

**تخریج:** [إسناده حسن] أخرجه الترمذي، المناقب، باب مناقب أبي الأعور واسمه: سعيد ابن زيد بن عمرو بن نفيل رضي الله عنه، ح: ٣٧٥٧ من حديث شعبة به وقال: "حسن".

**4650.** Riyāḥ bin Al-Hārith said: "I was sitting with so-and-so in the *Masjid* of Al-Kūfah, and the people of Al-Kūfah were with him. Sa'eed bin Zaid bin 'Amr bin Nufail came, and he welcomed him, and greeted him, and seated him by his feet on the couch. One of the people of Al-Kūfah, whose name was Qais bin 'Alqamah, came and he received him, and he started to revile (someone). Sa'eed said: 'Whom is this man reviling?' He said: 'He is reviling 'Alī.' He said: 'Why do I see the Companions of the Messenger of Allāh ﷺ being reviled in your presence, and you do not object or try to stop it? I heard the Messenger of Allāh ﷺ say – and I have no need to

٤٦٥٠ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى النَّخَعِيُّ: حَدَّثَنِي جَدِّي رِيَّاحُ بْنُ الْحَارِثِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ فُلَانٍ فِي مَسْجِدِ الْكُوفَةِ وَعِنْدَهُ أَهْلُ الْكُوفَةِ فَجَاءَ سَعِيدُ بْنُ زَيْدِ ابْنِ عَمْرٍو بْنِ نَفِيلٍ فَرَحَّبَ بِهِ وَحَيَّاهُ وَأَقْعَدَهُ عِنْدَ رِجْلِهِ عَلَى السَّرِيرِ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ: قَيْسُ بْنُ عَلْقَمَةَ فَاسْتَبَلَّهُ فَسَبَّ وَسَبَّ، فَقَالَ سَعِيدٌ: مَنْ يَسُبُّ هَذَا الرَّجُلَ؟ قَالَ: يَسُبُّ عَلِيًّا. قَالَ: لَا أَرَى أَصْحَابَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ ثُمَّ لَا تُنْكِرُ وَلَا تُعَيِّرُ أَنَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ- وَإِنِّي لَعَيِّي أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ

attribute to him something that he did not say which he will ask me about tomorrow when I meet him – “Abū Bakr will be in Paradise, ‘Umar will be in Paradise,” – and he narrated a similar report (as no. 4650), then he said: “Their going out once (in *Jihād*) with the Messenger of Allāh ﷺ, getting their faces covered in dust, is better than the deeds done in a lifetime by one of you, even if he were to reach the age of Nūḥ.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب: في فضائل أصحاب رسول الله ﷺ، (١١/٨) فضائل العشرة رضي الله عنهم، ح: ١٣٣ من حديث صدقة بن المشنى به وأورده الضياء في المختارة: ٣/٢٨٢-٢٨٥، ح: ١٠٨٣، ١٠٨٤.

#### Comments:

These and similar narrations refer to the ten who were promised Paradise.

**4651.** It was narrated from Qatādah that Anas bin Mālik told them, that the Prophet of Allāh climbed up Uḥud, and was followed by Abū Bakr, ‘Umar and ‘Uthmān. (The mountain) shook with them and the Prophet of Allāh ﷺ struck it with his foot, and said: “Stand firm, O Uḥud, (for it is) a Prophet, a *Ṣiddīq* and two martyrs.” (*Ṣaḥīḥ*)

٤٦٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى الْمَعْنَى قَالَا: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَعِدَ أُحُدًا فَتَبِعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَضْرَبَهُ نَبِيُّ اللَّهِ ﷺ بِرِجْلِهِ وَقَالَ: «إِنِّي أَحَدُ نَبِيِّ وَصِدِّيقٍ وَشَهِيدَانِ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٧ عن مسدد به.

**4653.**<sup>[1]</sup> It was narrated from Jābir that the Messenger of Allāh ﷺ said: “None of those who swore allegiance beneath the tree will enter the Fire.” (*Ṣaḥīḥ*)

٤٦٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ

[1] Number 4652 appears below, manuscripts have various sequences here.

قال: «لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

**تخريج:** [إسناده صحيح] أخرجه الترمذي، المناقب، باب ما جاء في فضل من بايع تحت الشجرة، ح: ٣٨٦٠ عن قتيبة به وقال: "حسن صحيح".

### Comments:

This refers to the pledge of Al-Hudaibiyyah.

**4654.** It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: – Mūsā (one of the narrators) said "Perhaps" and Ibn Sinān said: – "Allāh looked upon those who had been present at Badr and said: 'Do what you wish, for I have forgiven you.'" (*Hasan*)

٤٦٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا أَحْمَدُ ابْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - قَالَ مُوسَى: «فَلَعَلَّ اللَّهُ» وَقَالَ ابْنُ سِنَانٍ: - «اطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ».

**تخريج:** [إسناده حسن] أخرجه أحمد: ٢/٢٩٥، ٢٩٦ عن يزيد بن هارون به وصححه ابن حبان، ح: ٢٢٢٠ والحاكم: ٤/٧٧، ٧٨ ووافقه الذهبي.

### Comments:

This indicates the virtue of those who fought at Badr over those who came later.

**4655.** It was narrated that Al-Miswar bin Makhramah said: "The Prophet ﷺ went out at the time of Al-Hudaybiyah..." and he mentioned the *Hadīth*. He said: "And he came to him," meaning 'Urwah bin Mas'ūd, "and started to speak to the Prophet ﷺ. Every time he spoke to him he took hold of his beard. Al-Mughīrah bin Shu'bah was standing at the Prophet's head, carrying a sword and wearing a helmet. He struck his hand with the handle of his sword and said: 'Keep your hand

٤٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ أَنَّ مُحَمَّدَ ابْنَ ثَوْرٍ حَدَّثَهُمْ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ زَمَانَ الْحُدَيْبِيَّةِ فَذَكَرَ الْحَدِيثَ قَالَ: فَأَتَاهُ يَعْنِي عُرْوَةَ بْنُ مَسْعُودٍ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكَلَّمَا كَلَّمَهُ أَخَذَ بِلِحْيَتِهِ وَالْمُغِيرَةُ بْنُ سَعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ وَمَعَهُ السِّيفُ وَعَلَيْهِ الْمِعْفَرُ فَضْرَبَ يَدَهُ بِنَعْلِ السِّيفِ وَقَالَ: أَخْرَجْتُ يَدَكَ عَنْ لِحْيَتِهِ



away from his beard.’ ‘Urwah raised his head and said: ‘Who is this?’ They said: ‘Al-Mughirah bin Shu‘bah.’” (*Hasan*)

**4652.** It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: “Jibrā’il, peace be upon him, came to me and took me by the hand, and showed me the gate of Paradise through which my *Ummah* will enter.” Abū Bakr said: “O Messenger of Allāh, would that I was with you when you looked upon it.” The Messenger of Allāh ﷺ said: “O Abū Bakr, you will be the first of my *Ummah* to enter Paradise.” (*Da‘if*)

**تخریج:** [إسناده ضعيف] أخرجه عبد الله بن أحمد في فضائل الصحابة: ٢٢١/١، ٢٢٢، ح: ٢٥٨ من حديث عبد الرحمن بن محمد المحاربي به \* أبو خالد مولى آل جعدة: مجهول (تقريب).

**4656.** It was narrated that Al-Aqra’, the *Mu’adh-dhin* of ‘Umar bin Al-Khattāb, said: “Umar sent me to the bishop to summon him. ‘Umar said to him: ‘Do you find me in the Book?’ He said: ‘Yes.’ He said: ‘How do you find me?’ He said: ‘I find you like a castle.’ He raised his stick and said to him: ‘What do you mean by a castle?’ He said: ‘A strong, safe castle.’ He said: ‘How do you find the one who will come after me?’ He said: ‘I find him to be a righteous *Khalifah* but he will favor his relatives.’ ‘Umar said: ‘May Allāh have mercy on ‘Uthmān’ – three times. Then

فَرَفَعَ عُرْوَةَ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ فَقَالُوا: الْمُغِيرَةُ بْنُ شُعْبَةَ.

**تخریج:** [حسن] تقدم، ح: ٢٧٦٥، ٢٧٦٦.

٤٦٥٢ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمَحَارِبِيِّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدِ الدَّالَانِيِّ، عَنْ أَبِي خَالِدِ مَوْلَى آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَأَخَذَ بِيَدِي فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي»، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! وَوَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّكَ يَا أَبَا بَكْرٍ! أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي».

٤٦٥٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الصَّرِيرُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ أَنَّ سَعِيدَ بْنَ أَيَّاسَ الْجُرَيْرِيِّ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيبِ الْعُقَيْلِيِّ، عَنِ الْأَقْرَعِ مُوَدَّنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: بَشَّنِي عُمَرُ إِلَى الْأَسْقَفِ فَدَعَوْتُهُ فَقَالَ لَهُ عُمَرُ: وَهَلْ تَجِدُنِي فِي الْكِتَابِ؟ قَالَ: نَعَمْ. قَالَ: كَيْفَ تَجِدُنِي؟ قَالَ: أَجِدُكَ قَرْنًا. قَالَ: فَرَفَعَ عَلَيْهِ الدَّرَّةَ. فَقَالَ: قَرْنٌ مَهْ؟ فَقَالَ: قَرْنٌ حَدِيدٌ أَمِينٌ شَدِيدٌ. قَالَ: كَيْفَ تَجِدُ الَّذِي يَجِيءُ مِنْ بَعْدِي؟ فَقَالَ: أَجِدُهُ خَلِيفَةً صَالِحًا غَيْرَ أَنَّهُ

he said: 'How do you find the one who will come after him?' He said: 'Like rust on a sword (because of using the sword a great deal).' 'Umar put his hand on his head and said: 'O filthy one, O filthy one!' He said: 'O Commander of the Believers, he is a righteous *Khalifah* but he will be appointed *Khalifah* when the sword is unsheathed and blood is being shed.'" (*Sahih*)

يُؤْتِرُ قَرَابَتَهُ، فَقَالَ عُمَرُ: يَرْحَمُ اللَّهُ عُثْمَانَ ثَلَاثًا، فَقَالَ: كَيْفَ تَجِدُ الَّذِي بَعْدَهُ؟ قَالَ: أَجِدُهُ صَدَاءَ حَلِيدٍ. قَالَ: فَوَضَعَ عُمَرُ يَدَهُ عَلَى رَأْسِهِ فَقَالَ: يَا دَفْرَاهُ! يَا دَفْرَاهُ! فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّهُ خَلِيفَةٌ صَالِحٌ وَلَكِنَّهُ يُسْتَخْلَفُ حِينَ يُسْتَخْلَفُ وَالسَّيْفُ مَسْلُورٌ وَالِدَمُ مَهْرَاقٌ.  
قَالَ أَبُو دَاوُدَ: وَالذَّفْرُ: النَّسْنُ.

تخریج: [إسناده صحيح] \* الأقرع ثقة وحماد بن سلمة سمع من الجريري قبل اختلاطه.

### Chapter 9. Regarding The Virtue Of The Companions Of The Prophet ﷺ

(المعجم ٩) بَابُ: فِي فَضْلِ أَصْحَابِ النَّبِيِّ ﷺ (التحفة ١٠)

4657. It was narrated that 'Imrān bin Ḥuṣayn said: "The Messenger of Allāh ﷺ said: 'The best of my *Ummah* are the generation to whom I am sent, then those who come after them, then those who come after them.' Allāh knows best whether he mentioned the third time or not. 'Then there will appear people who will give testimony without being asked to do so, and they will make vows and not fulfill them, and they will be treacherous, and will not be trusted, and fatness will appear among them.'" (*Sahih*)

٤٦٥٧ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثَتْ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» - وَاللَّهِ أَعْلَمُ أَذْكَرَ الثَّالِثِ أَمْ لَا - «ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يُؤْفُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَقْسُو فِيهِمُ السَّمَنُ».

تخریج: أخرجه مسلم، فضائل الصحابة، باب فضل الصحابة، ثم الذين يلونهم ثم الذين يلونهم، ح: ٢٥٣٥ من حديث أبي عوانة به ورواه البخاري، ح: ٢٦٥١ من طريق آخر عن عمران ابن حصين به.

#### Comments:

In this narration the period of the *Salaf* has been explained, the era of

Companions, then their followers, then their followers. After these three generations, the virtue of the people would decline.

### Chapter 10. Regarding The Prohibition Against Reviling The Companions Of The Messenger Of Allāh ﷺ

**4658.** It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘Do not revile my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uḥud in gold, it would not equal the *Mudd* of one of them, or even half of it.’ [Abū Sa‘eed said:<sup>[1]</sup> “Al- ‘Uṭāridī narrated to us: ‘Abū Mu‘āwiyah informed us.’ And he mentioned the *Ḥadūth*.”] (*Ṣaḥīḥ*)

**تخریج:** أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٧٣ ومسلم، فضائل الصحابة، باب تحريم سب الصحابة رضي الله عنهم، ح: ٢٥٤١ من حديث أبي معاوية الضرير به.

**4659.** It was narrated that ‘Amr bin Abī Qurrah said: “Ḥudhaifah was in Al-Madā’in and he mentioned some things that the Messenger of Allāh ﷺ said to some of his Companions in moments of anger. Some of the people who heard that from Ḥudhaifah went to Salmān and told him what Ḥudhaifah had said. Salmān said: ‘Ḥudhaifah knows best about what he is saying.’ They went back to Ḥudhaifah and said to him: ‘We told Salmān what you said and he did not believe you or

(المعجم ١٠) بَابٌ: فِي النَّهْيِ عَنِ سَبِّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ (التحفة ١١)

٤٦٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ» [قال أبو سعيد: حَدَّثَنَا الْعُطَارِدِيُّ: أَحْبَرَنَا أَبُو مُعَاوِيَةَ وَذَكَرَ الْحَدِيثَ].

٤٦٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ التَّقْفِي: حَدَّثَنَا عَمْرُ بْنُ قَيْسِ الْمَاصِرِ عَنِ عَمْرِو بْنِ أَبِي قُرَّةَ قَالَ: كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَكَانَ يَذْكُرُ أَشْيَاءَ قَالَهَا رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ مِنْ أَصْحَابِهِ فِي الْغَضَبِ، فَيَنْطَلِقُ نَاسٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ حُذَيْفَةَ فَيَأْتُونَ سَلْمَانَ وَيَذْكُرُونَ لَهُ قَوْلَ حُذَيْفَةَ، فَيَقُولُ سَلْمَانُ: حُذَيْفَةُ أَعْلَمُ بِمَا يَقُولُ، فَيَرْجِعُونَ إِلَى حُذَيْفَةَ فَيَقُولُونَ لَهُ: قَدْ ذَكَرْنَا قَوْلَكَ لِسَلْمَانَ فَمَا صَدَّقَكَ وَلَا كَذَّبَكَ،

[1] That is, one of those who heard the text from the author, see the introduction.

disbelieve you.’ Hudhaifah came to Salmān when he was in a vegetable patch and said: ‘O Salmān, what kept you from confirming what I heard from the Messenger of Allāh ﷺ?’ Salmān said: ‘The Messenger of Allāh ﷺ would (sometimes) get angry, and he would say things to some of his Companions in anger, and he would (sometimes) be pleased, and say things to some of his Companions when he was pleased. You should stop (narrating these sayings) lest you instil love of some people in people’s hearts and hatred for some people in people’s hearts, and generate disagreement and division. You know that the Messenger of Allāh ﷺ delivered a speech and said: “If I reviled or cursed any man among my *Ummah* in anger, I am just one of the sons of Ādam, I get angry as they get angry. But I have been sent as a mercy to the worlds. [O Allāh], make it a blessing for them on the Day of Resurrection.” By Allāh, you should stop or I shall certainly write to ‘Umar,’ [but he sent some men to intercede for him. So Salmān offered expiation for his oath, and did not write to ‘Umar, and he offered the expiation before breaking his oath.”] (*Hasan*)

فَأَتَى حَدِيثَهُ سَلْمَانَ وَهُوَ فِي مَبَقَلَةٍ فَقَالَ: يَا سَلْمَانَ! مَا يَمْنَعُكَ أَنْ تُصَدِّقَنِي بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ سَلْمَانُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْضَبُ فَيَقُولُ فِي الْغَضَبِ لِنَاسٍ مِنْ أَصْحَابِهِ وَيَرْضَى فَيَقُولُ فِي الرِّضَا لِنَاسٍ مِنْ أَصْحَابِهِ: أَمَا تَنْتَهِي حَتَّى تُورَثَ رِجَالًا حُبَّ رِجَالٍ، وَرِجَالًا بُغْضَ رِجَالٍ وَحَتَّى تُوقِعَ اخْتِلَافًا وَفُرْقَةً، وَلَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ فَقَالَ: «أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَيْتُهُ سَبًّا أَوْ لَعَنْتُهُ لَعْنَةً فِي غَضَبِي فَإِنَّمَا أَنَا مِنْ وُلْدِ آدَمَ أَغْضَبُ كَمَا يَغْضَبُونَ وَإِنَّمَا بَعْتَنِي رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا عَلَيْهِمْ صَلَاةً يَوْمَ الْقِيَامَةِ». وَاللَّهِ! لَتَنْتَهِينَ أَوْ لَا تُكْتَبَنَّ إِلَى عُمَرَ [فَتَحَمَّلَ عَلَيْهِ بِرِجَالٍ فَكَفَّرَ يَمِينَهُ وَلَمْ يَكْتُبْ إِلَى عُمَرَ وَكَفَّرَ قَبْلَ الْحِنْثِ].  
قال أبو داود: قَبْلُ وَبَعْدُ كُلُّهُ جَائِزٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٣٧/٥ من حديث زائدة به.

### Comments:

“If I reviled or cursed any man among my *Ummah* in anger, I am just one of the sons of Ādam, I get angry as they get angry.” Meaning, he may have gotten angry, but his supplications are accepted, etc., so this point is specific to those who angered him.

**Chapter 11. Regarding Abū Bakr, May Allāh Be Pleased With Him, Becoming The *Khalīfah***

(المعجم ١١) - بَابُ: فِي اسْتِخْلَافِ  
أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢)

**4660.** It was narrated from ‘Abdul-Malik Ibn Abī Bakr bin ‘Abdur-Raḥmān bin Al-Ḥārith, from Hishām, from his father, from ‘Abdullāh bin Zam‘ah who said: “When the illness of the Messenger of Allāh ﷺ grew severe and I was with him along with a group of the Muslims, Bilāl called him to prayer and he said: ‘Tell someone to lead the people in prayer.’ ‘Abdullāh bin Zam‘ah went out and saw ‘Umar among the people, and Abū Bakr was absent. I said: ‘O ‘Umar, get up and lead the people in prayer.’ He went forward and said the *Takbīr*. When the Messenger of Allāh ﷺ heard his voice - as ‘Umar was a man with a loud voice - he said: ‘Where is Abū Bakr? Allāh and the Muslims do not approve of this, Allāh and the Muslims do not approve of this.’ He sent for Abū Bakr, and he came after ‘Umar, had offered that prayer, and he led the people in prayer.” (*Hasan*)

٤٦٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ  
التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ  
ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ:  
حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنِ عَبْدِ  
الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِيهِ، عَنْ  
عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: لَمَّا اسْتَعَزَّ بِرَسُولِ اللَّهِ  
ﷺ وَأَنَا عِنْدَهُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ دَعَاهُ  
بِلَالٌ إِلَى الصَّلَاةِ فَقَالَ: «مُرُوا مَنْ يُصَلِّي  
لِلنَّاسِ»، فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ فَإِذَا عُمَرُ  
فِي النَّاسِ، وَكَانَ أَبُو بَكْرٍ غَائِبًا، فَقُلْتُ: يَا  
عُمَرُ! قُمْ فَصَلِّ بِالنَّاسِ، فَتَقَدَّمَ فَكَبَّرَ، فَلَمَّا  
سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ - وَكَانَ عُمَرُ  
رَجُلًا مُجْهِرًا - قَالَ: «فَأَيْنَ أَبُو بَكْرٍ؟ يَا أَيْ  
اللَّهُ ذَلِكَ وَالْمُسْلِمُونَ، يَا أَيْ اللَّهِ ذَلِكَ  
وَالْمُسْلِمُونَ» فَبَعَثَ إِلَى أَبِي بَكْرٍ فَبَجَاءَ بَعْدَ أَنْ  
صَلَّى عُمَرُ تِلْكَ الصَّلَاةَ فَصَلَّى بِالنَّاسِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٣٢٢ من حديث محمد بن إسحاق بن يسار به.

**4661.** It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah that ‘Abdullāh bin Zam‘ah told him this report (similar to no. 4460). He said: “When the Prophet ﷺ heard the voice of ‘Umar, Ibn Zam‘ah said: ‘The Prophet ﷺ went and stuck his head out of the

٤٦٦١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا  
ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ ابْنِ شِهَابٍ،  
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ  
ابْنَ زَمْعَةَ أَخْبَرَهُ بِهَذَا الْخَبَرِ قَالَ: لَمَّا سَمِعَ  
النَّبِيُّ ﷺ صَوْتَ عُمَرَ، قَالَ ابْنُ زَمْعَةَ: خَرَجَ

apartment, then he said: “No, no, no. Let Ibn Abī Quhāfah lead the people in prayer,” and he said that angrily. (*Ḥasan*)

النَّبِيُّ ﷺ حَتَّى أَطْلَعَ رَأْسَهُ مِنْ حُجْرَتِهِ ثُمَّ قَالَ: «لَا، لَا، لَا، لِيُصَلَّ لِلنَّاسِ ابْنُ أَبِي قُحَافَةَ»، يَقُولُ ذَلِكَ مُغَضَّبًا.

تخریج: [حسن] انظر الحديث السابق.

## Chapter 12. Evidence That One Should Refrain From Speaking During The *Fitnah*

(المعجم ١٢) - بَابُ مَا يَدُلُّ عَلَى تَرْكِ الْكَلَامِ فِي الْفِتْنَةِ (التحفة ١٣)

**4662.** It was narrated that Abū Bakrah said: “The Messenger of Allāh ﷺ said to Al-Ḥasan bin ‘Alī: “This son of mine is a leader, and I hope that Allāh may reconcile two parties of my *Ummah* by means of him.” And he narrated from Ḥammād:<sup>[1]</sup> “Perhaps Allāh will reconcile two great parties of the Muslims by means of him.” (*Ṣaḥīḥ*)

٤٦٦٢ - حَدَّثَنَا مُسَدَّدٌ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا سَيِّدٌ وَإِنِّي أَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِتْنَتَيْنِ مِنْ أُمَّتِي». وَقَالَ عَنْ حَمَّادٍ: «وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ».

تخریج: [صحيح] وأخرجه الترمذي، المناقب، باب [إن ابني هذا سيد . . .]، ح: ٣٧٧٣ من حديث محمد بن عبد الله الأنصاري به ورواه البخاري، ح: ٣٦٢٩ من حديث الحسن البصري به.

**4663.** It was narrated that Muḥammad<sup>[2]</sup> said: “Ḥudhaifah said: “There is no one who will be overtaken by the *Fitnah* (turmoil) for whom I do not fear, except Muḥammad bin Maslamah, for I heard the Messenger of Allāh ﷺ

٤٦٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدٌ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ قَالَ: قَالَ حُدَيْفَةُ: مَا أَحَدٌ مِنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ إِلَّا أَنَا أَخَافُهَا عَلَيْهِ إِلَّا مُحَمَّدُ بْنُ مَسْلَمَةَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَصْرُكُ الْفِتْنَةُ».

[1] That is, the author heard this via two chains of narration, one of them through Ḥammād bin Zaid, and he narrated it with this wording.

[2] That is, Muḥammad bin Sīrīn.

say: “The *Fitnah* will not harm you.” (*Da‘īf*)

**تخريج:** [إسناده ضعيف] أخرجه ابن أبي شيبة: ٥٠/١٥ عن يزيد بن هارون به \* هشام بن حسان مدلس وعنن.

**4664.** It was narrated from Abū Burdah that Tha‘labah bin Dūba‘ah said: “We entered upon Ḥudhaifah and he said: ‘I know a man who will not be harmed by the *Fitnah* at all.’ We went out and saw a tent that had been pitched, and we entered, and saw Muḥammad bin Maslamah inside. We asked him about that, and he said: ‘I would not like to stay in any part of your land until that which is prevailing (the *Fitnah*) has cleared up.’” (*Da‘īf*)

**تخريج:** [إسناده ضعيف] أخرجه الحاكم: ٤٣٣/٣، ٤٣٤ من حديث شعبة به \* ثعلبة بن ضبيعة وثقه ابن حبان وحده.

**4665.** A similar report (as no. 4664) was narrated (with another chain) from Dūbai‘ah bin Ḥuṣayn Ath-Tha‘labī. (*Da‘īf*)

**تخريج:** [إسناده ضعيف] أخرجه ابن سعد: ٤٤٥، ٤٤٤/٣ عن أبي عوانة به ودلسه الثوري عند الحاكم: ٤٣٤/٣ وصححه ووافقه الذهبي وسنده ضعيف.

**4666.** It was narrated that Qais bin ‘Uḇād said: “I said to ‘Alī: ‘Tell us about this march of yours (against Mu‘āwiyā). Did the Messenger of Allāh ﷺ enjoin it upon you, or is it your own opinion?’ He said: “The Messenger of Allāh ﷺ did not enjoin anything upon me; rather it is my own opinion.” (*Ṣaḥīḥ*)

٤٦٦٤ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ بْنِ سَلِيمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ثُعْلَبَةَ بْنِ ضَبِيْعَةَ قَالَ: دَخَلْنَا عَلَى حُدَيْفَةَ فَقَالَ: إِنِّي لَأَعْرِفُ رَجُلًا لَا تَضُرُّهُ الْفِتْنُ شَيْئًا، قَالَ: فَخَرَجْنَا فَإِذَا مُسْطَاطٌ مَضْرُوبٌ، فَدَخَلْنَا فَإِذَا فِيهِ مُحَمَّدُ بْنُ مَسْلَمَةَ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ: مَا أُرِيدُ أَنْ يَسْتَوِلَ عَلَيَّ شَيْءٌ مِنْ أَمْصَارِكُمْ حَتَّى تَنْجِلِي عَمَّا أَنْجَلْتُ.

٤٦٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَشْعَثَ بْنِ سَلِيمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ضَبِيْعَةَ بْنِ حُصَيْنِ التَّعَلْبِيِّ بِمَعْنَاهُ.

٤٦٦٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَدْيِيُّ: حَدَّثَنَا ابْنُ عُكَيْبَةَ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: قُلْتُ لِعَلِيِّ: أَخْبِرْنَا عَنْ مَسِيرِكَ هَذَا أَعَهْدَ عَهْدَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ أَمْ رَأَيْتُ رَأَيْتَهُ؟ قَالَ: مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ، لَكِنَّهُ رَأَيْتُهُ رَأَيْتَهُ.

**تخريج:** [صحيح] تقدم، ح: ٤٥٣٠ وللحديث شواهد.

**4667.** It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘A rebellious group will emerge at a time of dissent among the Muslims, and it will be destroyed by the closer of the two groups to the truth.’” (*Ṣaḥīḥ*)

٤٦٦٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ يَفْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

**تخريج:** أخرجه مسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح: ١٠٦٥ من حديث القاسم ابن الفضل به.

### Chapter 13. Regarding Favouring Some Of The Prophets ﷺ

(المعجم ١٣) **بَابُ: فِي التَّخْيِيرِ بَيْنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ (التحفة ١٤)**

**4668.** It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Do not differentiate among the Prophets.’” (*Ṣaḥīḥ*)

٤٦٦٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ».

**تخريج:** أخرجه البخاري، الخصومات، باب ما يذكر في الأشخاص والخصومة بين المسلم واليهود، ح: ٢٤١٢ عن موسى بن إسماعيل، ومسلم، الفضائل، باب: من فضائل موسى ﷺ، ح: ٢٣٧٤ من حديث عمرو بن يحيى المازني به.

**4671.<sup>[1]</sup>** It was narrated from Abū Salamah bin ‘Abdur-Raḥmān and ‘Abdur-Raḥmān Al-‘A‘raj, that Abū Hurairah said: “A Jewish man said: ‘By the One Who chose Mūsā.’ A Muslim man raised his hand and slapped the Jew’s face. The Jew went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: ‘Do not favor me over Mūsā, for the people will swoon, and I will be the first one to wake up, and I will see Mūsā holding on to the side of the Throne, and I will

٤٦٧١ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ: وَالَّذِي اضْطَفَى مُوسَى، فَرَفَعَ الْمُسْلِمُ يَدَهُ فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَدَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ فَقَالَ النَّبِيُّ ﷺ: «لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ

[1] Here, some of the manuscripts and reports of the texts have a different sequence.



not know whether he was one of those who swooned and awoke before me, or whether he was one of those who were exempt by Allāh, may He be exalted.”

(*Sahih*)

Abū Dāwud said: And the narration of Ibn Yaḥyā (one of the narrators) is more complete.

يَضَعَمُونَ فَأَكُونُ أَوَّلَ مَنْ يُبْقَى فَإِذَا مُوسَى  
بَاطِشٌ فِي جَانِبِ الْعَرْشِ فَلَا أَذْرِي أَكَانَ  
مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَنْتَى  
اللَّهُ تَعَالَى».

قَالَ أَبُو دَاوُدَ: وَحَدِيثُ ابْنِ يَحْيَى أَتَمُّ.

**تخریج:** أخرجه مسلم، الفضائل، باب: من فضائل موسى ﷺ، ح: ۲۳۷۳ من حديث يعقوب ابن إبراهيم بن سعد، والبخاري، الخصومات، باب ما يذكر في الأشخاص والخصو. بين المسلم واليهود، ح: ۲۴۱۱ من حديث إبراهيم بن سعد به.

**4673.** It was narrated from ‘Abdullāh bin Farrūkh, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I am the chief of the sons of Ādam, I will be the first one for whom the earth will be split open, and I will be the first one to intercede, and the first one whose intercession will be accepted.’” (*Sahih*)

٤٦٧٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا  
الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ قُرُوحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وُلْدِ آدَمَ وَأَوَّلُ مَنْ  
تَشْتَقُّ عَنْهُ الْأَرْضُ وَأَوَّلُ شَافِعٍ، وَأَوَّلُ  
مُشَفِّعٍ».

**تخریج:** أخرجه مسلم، الفضائل، باب تفضيل نبينا ﷺ على جميع الخلائق، ح: ۲۲۷۸ من حديث الأوزاعي به.

**4669.** It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “No person should say that I am better than Yūnus bin Mattā.” (*Sahih*)

٤٦٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا  
شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ  
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ  
يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى».

**تخریج:** أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ...﴾ إلخ، ح: ۳۴۱۳ عن حفص بن عمر، ومسلم، الفضائل، باب: في ذكر يونس عليه السلام... إلخ، ح: ۲۳۷۷ من حديث شعبة به.

**4670.** It was narrated that ‘Abdullāh bin Ja‘far said: “The Messenger of Allāh ﷺ used to say:

٤٦٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى  
الْحَرَّائِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ

‘No Prophet should say, “I am better than Yūnus bin Mattā.”  
(*Da‘īf*)

ابن إِسْحَاقَ، عن إِسْمَاعِيلَ بن أَبِي حَكِيمٍ،  
عن الْقَاسِمِ بنِ مُحَمَّدٍ، عن عَبْدِ اللَّهِ بنِ جَعْفَرٍ  
قال: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَا يَنْبَغِي  
لِنَبِيِّ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٠٥/١ من حديث محمد بن سلمة به.

**4672.** It was narrated that Anas said: “A man said to the Messenger of Allāh ﷺ: ‘O best of all creation!’ The Messenger of Allāh ﷺ said: ‘That is Ibrāhīm, peace be upon him.’” (*Sahīh*)

٤٦٧٢ - حَدَّثَنَا زِيَادُ بنُ أَيُّوبَ: حَدَّثَنَا  
عَبْدُ اللَّهِ بنُ إِدْرِيسَ عن مُحَمَّدِ بنِ فُلَيْلٍ يَذْكَرُ  
عن أَنَسِ قال: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ:  
يَا خَيْرَ الْبَرِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ  
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

تخريج: أخرجه مسلم، الفضائل، باب: من فضائل إبراهيم الخليل ﷺ، ح: ٢٣٦٩ من حديث عبد الله بن إدريس به.

#### Comments:

Al-Mundhirī said that it is possible that this was stated before it was revealed that he ﷺ is the best of creation, or that he was expressing that out of humility and dislike for such comparisons.

**4674.** It was narrated from Sa‘eed bin Abī Sa‘eed, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I do not know whether Ṭubba’ was accursed or not, or whether ‘Uzair was a Prophet or not.’” (*Sahīh*)

٤٦٧٤ - حَدَّثَنَا مُحَمَّدُ بنُ الْمُتَوَكَّلِ  
العَسْقَلَانِيُّ وَمَخْلَدُ بنُ خَالِدِ الشَّعِيرِيُّ،  
المَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا  
مَعْمَرٌ عن ابنِ أَبِي ذُئْبٍ، عن سَعِيدِ بنِ أَبِي  
سَعِيدٍ، عن أَبِي هُرَيْرَةَ قال: قَالَ رَسُولُ اللَّهِ ﷺ:  
«مَا أَدْرِي أَتُبَّعٌ لَعِينٌ هُوَ أَمْ لَا، وَمَا  
أَدْرِي أَغْزِيرٌ نَبِيٌّ هُوَ أَمْ لَا».

تخريج: [إسناده صحيح] أخرجه البخاري في التاريخ الكبير: ٥٣/١ من حديث عبد الرزاق به، وصححه الحاكم على شرط الشيخين: ١٤/٢ ووافقه الذهبي.

#### Comments:

The ancient Yemeni people of Sabā’ called their kings *Tubba’*. This refers to one of them who was said to have come through Makkah and Al-Madīnah, prior to the time of ‘Isa, peace be upon him. See the *Tafsīr* of Ibn Kathīr (*Sūrat Ad-Dukhān* 44:34-77). ‘Uzair lived either between Dāwud and Sulaimān, or between Zakariyyā and Yahyā, peace be upon them all.

**4675.** It was narrated from Ibn Shihāb, that Abū Salamah bin ‘Abdur-Raḥmān informed him that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘I am the closest of people to the son of Maryam. The Prophets are (like) sons of one father from different mothers, and there is no Prophet between him and I.’” (*Ṣaḥīḥ*)

**تخریج:** أخرجه مسلم، الفضائل، باب فضائل عيسى عليه السلام، ح: ۲۳۶۵ من حديث عبد الله بن وهب، والبخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وَأذْكَرُ فِي الْكِتَابِ مَرِيَمَ...﴾ إ، ح: ۳۴۴۲ من حديث ابن شهاب الزهري به.

#### Comments:

“Sons of one father” means that the foundations of their Message are common, but there were different laws for each.

#### Chapter 14. Regarding The Refutation Of *Al-Irjā’*

(المعجم ۱۴) بَابُ: فِي رَدِّ الْإِرْجَاءِ  
(التحفة ۱۵)

**4676.** It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Faith has seventy-some odd branches, the most virtuous of which is saying *Lā ilāha illallāh*, and the least of which is removing bones from the road. And modesty is a branch of faith.” (*Ṣaḥīḥ*)

۴۶۷۶ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا سَهِيلُ بْنُ أَبِي صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَذْنَاهَا إِمَاطَةُ الْعِظْمِ عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

**تخریج:** أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها... إ، ح: ۳۵ من حديث سهيل بن أبي صالح به، ورواه البخاري، ح: ۹: من طريق آخر عن عبد الله بن دينار به.

#### Comments:

*Al-Irjā’* means: “defer” or “hope.” *Al-Murji’ah* is the name of the people who believe that the commission of a sin will not cause any harm to one’s faith, just like the commission of an act of faith is of no benefit to a disbeliever. So they are described as such due to their belief that Allāh will defer punishment from the disobedient person. It was also used earlier, to refer to those who deferred judgment between the two sides of dispute after ‘Uthmān, may Allāh

be pleased with him. (See *Hadī As-Sārī* the introduction to *Faṭḥ Al-Bārī*, near the end of the ninth section.) According to the majority of the early and later scholars, *Imān* includes actions, while it became a popular *Murji'ah* belief that actions were not included in Faith. So these narrations prove that actions are included in Faith.

**4677.** Ibn ‘Abbās said: “When the delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ, he told them to believe in Allāh, and he said: ‘Do you know what believing in Allāh means?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Bearing witness to *Lā ilāha illallāh*, and that Muḥammad is the Messenger of Allāh, establishing the *Ṣalāt*, paying the *Zakāh*, fasting Ramaḍān and giving one-fifth of the spoils of war (*Khumus*).” (*Ṣaḥīh*)

**تخریج:** [صحیح] تقدم، ح: ٣٦٩٢ أخرجه البخاري، الإيمان، باب أداء الخمس من الإيمان، ح: ٥٣، ومسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله ﷺ . . . إلخ، ح: ١٧ من حديث شعبة به، وهو في مسند أحمد: ١/٢٢٨.

### Comments

1. Other than saying by tongue and testifying by heart, the most important part of belief is to prove it through actions and deeds.
2. In this narration, *Hajj* has not been mentioned, because at this time performing *Hajj* was not yet declared obligatory.

**4678.** It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘Between a person and *Kufr* there is giving up the *Ṣalāt*.” (*Ṣaḥīh*)

٤٦٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ وَفَدَ عَبْدُ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ، قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ».

٤٦٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ».

**تخریج:** [صحیح] أخرجه الترمذي، الإيمان، باب ما جاء في ترك الصلاة، ح: ٢٦٢٠ من حديث وكيع به ورواه مسلم، ح: ٨٢ من حديث أبي الزبير به.

### Comments

Al-Khaṭṭābī said: “*At-Tarūk* (leaving the prayer) has three categories. Among them is leaving (the prayer) while (fundamentally) denying it (that it should be performed). And this is *Kufr* according to the consensus of the *Ummah*. Among them is leaving it because of forgetfulness; in this case there is a consensus of the *Ummah* that one has not committed *Kufr*. (Meaning, he is

required to pray when he remembers it). Among them is purposefully leaving it (the prayer) without (fundamentally) denying it (that it should be performed). It is this that the people have differed over. Ibrāhīm An-Nakha'ī, Ibn Al-Mubārak, Aḥmad bin Ḥanbal and Ishāq bin Raḥūyah held the view that whoever left the prayer on purpose, without an excuse, until its time has expired, then he is a disbeliever. And Aḥmad said: 'We do not declare anyone among the Muslims, a disbeliever, for any sin, except for leaving the prayer.' Makhūl and Ash-Shāfi'ī said that he who leaves the prayer should be killed like a disbeliever, but that does not take him out of the religion, and he should be buried in the graveyard of Muslims, and his family inherits from him. But some of the followers of Ash-Shāfi'ī said that he should not be prayed for when he dies. And the followers of Ash-Shāfi'ī differed over how he should be killed. Most of them held the view that he should be killed in captivity with the sword. Ibn Shuraiḥ said that he should not be killed in captivity with the sword, but he should be beaten until he prays, or beating him results in his death. And they said that he should be killed when he leaves one prayer until its time has expired. Except that Abū Sa'eed Al-Aṣṭakhī said that he should not be killed until he left three prayers. And I think that he held this view because it is possible that he had an excuse to delay the prayer until the next prayer's time, in order to combine the two of them. Abū Ḥanifah and his followers said that the one who leaves the prayer is not considered a disbeliever, nor killed, but he should be imprisoned and beaten until he prays. They interpreted the narration to have an implication of severe warning and threat." (*Ma'ālam As-Sunan* no. 1658)

## Chapter 15. The Evidence That Faith Increases And Decreases

**4680.** It was narrated that Ibn 'Abbās said: "When the Prophet began to face the Ka'bah (when praying), they said: 'O Messenger of Allāh, what about those who died while they used to pray towards Bait Al-Maqdis (Jerusalem)?' Then Allāh, The Most High, revealed: And Allāh would never make your faith to be lost."<sup>[1]</sup> (*Hasan*)

(المعجم ١٥) - بَابُ الدَّلِيلِ عَلَى زِيَادَةِ

الإيمانِ وَتَقْصَانِهِ (التحفة ١٦)

٤٦٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ  
الْأَنْبَارِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا  
وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ،  
عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَوَجَّهَ النَّبِيُّ ﷺ إِلَى  
الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللَّهِ! فَكَيْفَ الَّذِينَ  
مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ  
اللَّهُ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ﴾  
[البقرة: ١٤٣].

تخریج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة البقرة، ح: ٢٩٦٤ من حديث سماك به وسنده ضعيف وللحديث شواهد وهو بها حسن.

<sup>[1]</sup> *Al-Baqarah* 2:143.

### Comments

This narration proves that Allāh called the prayer “faith,” thereby including it in Faith.

**4681.** It was narrated from Abū Umāmah that the Messenger of Allāh ﷺ said: “Whoever loves for the sake of Allāh and hates for the sake of Allāh, gives for the sake of Allāh and withholds for the sake of Allāh, he will have perfected his faith.” (*Ḥasan*)

٤٦٨١ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنِ شَابُورٍ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٢٠٨/٨، ح: ٧٧٣٧ من حديث يحيى بن الحارث به.

**4679.** It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said (addressing the women): “I have never seen anyone deficient in reason and religion, and more overwhelming to a man of wisdom and reason than you.” She (one of them) said: “What is the defect in reason and religion?” He said: “As for the defect in reason, the testimony of two women is equal to the testimony of one man, and as for the defect in religion, one of you breaks the fast in Ramaḍān and does not pray for several days.” (*Ṣaḥīḥ*)

٤٦٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَلَا دِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُمْ». قَالَتْ: «وَمَا نُقْصَانُ الْعَقْلِ وَالِدِينِ؟» قَالَ: «أَمَا نُقْصَانُ الْعَقْلِ فَسَهَادَةُ امْرَأَتَيْنِ بِسَهَادَةِ رَجُلٍ، وَأَمَا نُقْصَانُ الدِّينِ فَإِنَّ إِحْدَاكُنَّ تُفْطِرُ رَمَضَانَ وَتُفِيْمُ أَيَّامًا لَا تُصَلِّي».

تخريج: أخرجه مسلم، الإيمان، باب بيان نقصان الإيمان بنقص الطاعات . . . إلخ، ح: ٧٩ من حديث عبد الله بن وهب به.

### Comments

It this narration, not praying has been explained to be a cause of defect in religion. Even though a woman during her menses is not allowed to pray, so she is exempted from the duty, the argument here is that the prayer itself is part of the religion, and when it is not performed, the religion of the person is deficient. If this is the case for those who have a legal reason, then what of those who do not.

**4682.** It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The most perfect of the believers in faith is the one with the best manners.’” (*Hasan*)

٤٦٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا».

**تخریج:** [إسناده حسن] أخرجه الترمذي، الرضاع، باب ما جاء في حق المرأة على زوجها، ح: ١١٦٢ من حديث محمد بن عمرو الليثي به وصححه ابن حبان، ح: ١٩٢٦ والحاكم: ٣/١ ووافقه الذهبي، وهو في مسند أحمد: ٤٧٢/٢.

### Comments

Having good manners means, with himself, with others, and with his Lord.

**4685.** It was narrated from (‘Abdur-Razzāq and) Sufyān, from Ma‘mar, from Az-Zuhri, from ‘Āmir bin Sa‘d, from his father that the Prophet ﷺ was distributing something among the people. I said: “Give to so-and-so, for he is a believer.” He said: “Or a Muslim. I may give something to one man, although someone else is dearer to me than him, lest he fall on his face (in the Fire).” (*Ṣaḥih*)

٤٦٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ: حَدَّثَنَا سُفْيَانُ الْمَعْنَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ بَيْنَ النَّاسِ قَسْمًا فَقُلْتُ: أَعْطِ فَلَانًا فَإِنَّهُ مُؤْمِنٌ، قَالَ: «أَوْ مُسْلِمٌ، إِنِّي لَأَعْطِي الرَّجُلَ الْعَطَاءَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ مَخَافَةَ أَنْ يُكَبَّ عَلَيَّ وَجْهَهُ».

**تخریج:** [صحيح] انظر، ح: ٤٦٨٣ وهو في مسند أحمد: ١٧٦/١.

**4683.** It was narrated from Muḥammad bin Thawr, from Ma‘mar, he said: “Az-Zuhri informed me, from ‘Āmir bin Sa‘d bin Abī Waqqās, from his father, who said: ‘The Prophet ﷺ gave something to some men, and he did not give anything to one of them.’ Sa‘d said: ‘O Messenger of Allāh, you gave to so-and-so and so-and-so, and you did not give anything to so-and-so, and he is a believer.’ The Prophet ﷺ said: ‘Or

٤٦٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ قَالَ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا وَلَمْ يُعْطِ رِجَالًا مِنْهُمْ شَيْئًا، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! أَعْطَيْتَ فَلَانًا وَفَلَانًا وَلَمْ تُعْطِ فَلَانًا شَيْئًا وَهُوَ مُؤْمِنٌ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ»، حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا، وَالنَّبِيُّ ﷺ يَقُولُ:

a Muslim,” until Sa‘d had repeated it three times, and the Prophet ﷺ said: “Or a Muslim.” Then the Prophet ﷺ said: “I may give to some men and not to one who is dearer to me than them, lest they be thrown into the Fire on their faces.” (*Ṣaḥīḥ*)

«أَوْ مُسْلِمٍ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي أُعْطِي رَجَالًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لَا أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يَكْبُوتُوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

**تخریج:** أخرجه البخاري، الإيمان، باب: إذا لم يكن الإسلام على الحقيقة ... إلخ، ح: ٢٧، ومسلم، الإيمان، باب تألف قلب من يخاف على إيمانه لضعفه ... إلخ، ح: ١٥٠ من حديث الزهري به.

### Comments

Meaning, someone may have merely submitted and be called a Muslim, but it does not warrant that such person has the faith of a *Mu'min* or believer. This is similarly explained in the following narration.

**4684.** It was narrated from Ibn Thawr, from Ma‘mar who said: “Az-Zuhrī said: Say: “You believe not” but rather say: “We have surrendered (in Islam)”<sup>[1]</sup> – “We think that Islam is the *Kalimah*, and faith is the action.”<sup>[2]</sup> (*Ṣaḥīḥ*)

٤٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ قَالَ: وَقَالَ الزُّهْرِيُّ ﴿قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قَوْلُوا أَسْلَمْنَا﴾ [الحجرات: ١٤] قَالَ: نَرَى أَنَّ الْإِسْلَامَ الْكَلِمَةُ، وَالْإِيمَانُ الْعَمَلُ.

**تخریج:** [إسناده صحيح].

**4686.** Ibn ‘Umar narrated that the Prophet ﷺ said: “Do not revert to *Kuffār* after I am gone, striking one another’s necks.” (*Ṣaḥīḥ*)

٤٦٨٦ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ قَالَ: وَقَدِّبُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنِي عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عَمْرٍو يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

**تخریج:** أخرجه البخاري، الديات، باب: "ومن أحيائها"، ح: ٦٨٦٨، ومسلم، الإيمان، باب بيان معنى قول النبي ﷺ: "لا ترجعوا بعدي كفاراً يضرب بعضهم رقاب بعض"، ح: ٦٦ عن أبي الوليد الطيالسي به.

### Comments

Even though the Messenger of Allāh ﷺ used the term *Kuffār* or disbelievers, and he called fighting the Muslim *Kufr* in other narrations, a Muslim is not

[1] *Al-Hujurat* 49:14.

[2] “The *Kalimah*” meaning, the two testimonies of faith.



called a *Kāfir* or disbeliever merely because he fought a Muslim, while the act itself has been named *Kufr*.

**4687.** It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whichever Muslim man denounces another Muslim to be a disbeliever, either he is indeed a disbeliever, otherwise he (the caller) is the disbeliever.’” (*Ṣaḥīḥ*)

٤٦٨٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلًا مُسْلِمًا، فَإِنْ كَانَ كَافِرًا وَإِلَّا كَانَ هُوَ الْكَافِرَ».

**تخريج:** [إسناده صحيح] أخرجه أحمد: ٢٣/٢ من حديث فضيل بن غزوان به، ورواه مسلم، ح: ٦٠ من حديث نافع به \* جرير هو ابن عبد الحميد الضبي.

### Comments

This narration following the previous, stresses that calling a Muslim a disbeliever is worse than killing him, as supported by other narrations. And when the one being called a disbeliever is a Muslim, then the *Kufr* falls on the accuser, because falsely alleging that a Muslim is a disbeliever, is *Kufr* by itself.

**4688.** It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There are four qualities, whoever has them all is a pure hypocrite, and whoever has one of them, has one of the qualities of hypocrisy until he gives it up: When he speaks, he lies; when he makes a promise he breaks it; when he makes a covenant he betrays it; and when he argues he resorts to foul speech.’” (*Ṣaḥīḥ*)

٤٦٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعُ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ خَالِصٌ، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

**تخريج:** أخرجه مسلم، الإيمان، باب خصال المنافق، ح: ٥٨ عن أبي بكر بن أبي شيبة به وهو في المصنف له: ٤٠٥/٨، ٤٠٦ ورواه البخاري، ح: ٣٤ من حديث الأعمش به.

### Comments

Hypocrisy is a form of disbelief in the heart, with apparent faith on the limbs. Whoever hold the traits described in the narration, it reflects the state of his heart.

**4689.** It was narrated from Abū Ṣāliḥ, from Abū Hurairah who said: “The Messenger of Allāh ﷺ

٤٦٨٩ - حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ الْأَعْمَشِ،

said: ‘When a fornicator commits *Zinā*, then he is not a believer at the time he is doing it, and when (a thief) steals, then he is not a believer at the time of stealing, and when (a drinker) drinks *Khamr*, then he is not a believer at the time of drinking it, and repentance is still available after that.’” (*Ṣaḥīḥ*)

عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

تخریج: أخرجه البخاري، الحدود، باب: إثم الزناة وقول الله تعالى: ﴿ولا يزنون﴾، ح: ٦٨١٠ ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ... إلخ، ح: ١٠٤/٥٧ من حديث الأعمش به.

**4690.** It was narrated from Ibn Al-Hād, that Sa‘eed bin Abī Sa‘eed Al-Maqburī narrated to him, that he heard Abū Hurairah saying: “The Messenger of Allāh ﷺ said: ‘When a man commits *Zinā*, faith departs from him, and hovers like a cloud over him, then when he stops that, faith returns to him.’” (*Ṣaḥīḥ*)

٤٦٩٠ - حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ يَعْنِي ابْنَ يَزِيدَ: حَدَّثَنِي ابْنُ الْهَادِ أَنَّ سَعِيدَ ابْنَ أَبِي سَعِيدِ الْمَقْبُرِيِّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَزَى الرَّجُلُ حَرَجَ مِنْهُ الْإِيمَانُ كَانَ عَلَيْهِ كَالظَّلَّةِ، فَإِذَا انْقَلَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ».

تخریج: [إسناده صحيح] أخرجه ابن منده في الإيمان، ح: ٥١٩ من حديث سعيد بن أبي مریم به وصححه الحاكم على شرط الشيخين: ٢٢/١، ووافقه الذهبي.

## Chapter 16. Regarding *Al-Qadar* (The Divine Decree)

## (المعجم ١٦) بَابُ: فِي الْقَدْرِ (التحفة ١٧)

**4691.** It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The *Qadariyyah*<sup>[1]</sup> are the Zoroastrians of this *Ummah*. If they get sick, do not visit them, and if they die, do not attend (their funerals).” (*Da‘īf*)

٤٦٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ: حَدَّثَنِي يَمِينٌ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ: «الْقَدَرِيَّةُ مَجُوسٌ هَذِهِ الْأُمَّةُ، إِنْ مَرَضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ».

[1] Those who deny *Al-Qadar*.

**تخريج:** [إسناده ضعيف] أخرجه الحاكم: ٨٥/١ من حديث موسى بن إسماعيل به، والسند منقطع ولحديث شواهد ضعيفة.

### Comments

Zoroastrians believe in a god of light, or good, and a god of darkness or evil. Similarly, the *Qadariyyah* held the view that Allāh did not know what creatures would do before they do it, so if the creatures do evil, it is by their own initiation. While believing in *Al-Qadar* means that we believe that Allāh has pre-ordained all matters in every detail, with complete knowledge of it all before its existence, the good and the bad.

**4692.** It was narrated that Hudhaifah said: “The Messenger of Allāh ﷺ said: ‘Every nation has its Zoroastrians, and the Zoroastrians of this *Ummah* are those who say that there is no *Qadar* (divine decree). Whoever among them dies, do not attend his funeral, and whoever among them falls sick, do not visit him. They are the partisans of the Dajjāl, and Allāh will surely join them with the Dajjāl.’” (*Daʿīf*)

٤٦٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ مَوْلَى عُمَرَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ خَدِيفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ أُمَّةٍ مَجُوسٌ وَمَجُوسُ هَذِهِ الْأُمَّةِ الَّذِينَ يَقُولُونَ لَا قَدَرَ. مَنْ مَاتَ مِنْهُمْ فَلَا تَشْهَدُوا جَنَازَتَهُ، وَمَنْ مَرِضَ مِنْهُمْ فَلَا تَعُودُوهُمْ وَهُمْ شِيعَةُ الدَّجَالِ وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحَقَهُمُ بِالْدَّجَالِ».

**تخريج:** [إسناده ضعيف] أخرجه أحمد: ٤٠٦/٥، ٤٠٧، ح: ٢٣٨٤٩ من حديث سفيان الثوري عن عمر بن محمد به \* رجل: مجهول لم نعرف اسمه.

**4693.** Abū Mūsā Al-Ashʿarī said: “The Messenger of Allāh ﷺ said: ‘Allāh created Ādam from a handful that He took from all the earth. So the sons of Ādam came in accordance with the earth, there are red, white, black, and some in between, smooth and rough, bad and good.’” In the *Ḥadīth* of Yahyā (one of the narrators) it adds: “And some in between.” And the wording of the narration is that of Yazid.<sup>[1]</sup>

٤٦٩٣ - حَدَّثَنَا مُسَدَّدٌ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ وَيَحْيَى بْنَ سَعِيدٍ حَدَّثَاهُمْ قَالَا: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا قَسَامَةُ بْنُ زُهَيْرٍ: حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْحَبِيثُ وَالطَّيِّبُ» زَادَ فِي

[1] Meaning, he heard this narration from Musad-dad, from two *Shaikh*, Yazīd bin Zuraī, and Yahyā bin Saʿeed.

حَدِيثِ يَحْيَى: «وَبَيَّنَ ذَلِكَ» وَإِلْخَبَارُ فِي حَدِيثِ يَزِيدَ.

تخریج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة البقرة، ح: ٢٩٥٥ من حديث يحيى القطان به وقال: "حسن صحيح" وصححه الحاكم: ٢/٢٦١، ٢٦٢ ووافقه الذهبي.

### Comments

In this narration, as well as the following, the issue of compulsion and choice is explained. Creatures have no choice in their complexion and their temperament, this is decided by Allāh, but they have the choice to strive for betterment, and are provided the guidance by their Lord for that endeavor.

**4694.** It was narrated that ‘Ali said: “We were at a funeral with the Messenger of Allāh ﷺ in Baqi‘ Al-Gharqad. The Messenger of Allāh ﷺ came and sat down, and he had a stick with him, and he started to scratch the ground with his stick. Then he raised his head and said: ‘There is no one among you, no soul that is born, but Allāh has written his place in the Fire or in Paradise, whether he is in misery or happiness.’ A man among the people said: ‘O Prophet of Allāh, should we not then rely upon what is written and leave works? For the one who is decreed to be among the happy will be happy and the one who is decreed to be among the miserable will be miserable.’ He said: ‘Do works, for each person will be facilitated. Those who are decreed to be among the happy will be facilitated to do actions that lead to happiness, and those who are decreed to be among the miserable will be facilitated to do deeds that will lead to misery.’” Then the Prophet of Allāh ﷺ said: As for him who gives (in charity)

٤٦٩٤ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرَهَدٍ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنصُورَ بْنَ الْمُعْتَمِرِ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبِ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ قَالَ: كُنَّا فِي جَنَازَةٍ فِيهَا رَسُولُ اللَّهِ ﷺ يَبْقِعُ الْعَرَقِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ وَمَعَهُ مِخْصَرَةٌ، فَجَعَلَ يَنْكُتُ بِالْمِخْصَرَةِ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَتَّفُوسَةٍ إِلَّا قَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ إِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ». قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ! أَفَلَا نَمُكُّ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ، فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ لِيَكُونَنَّ إِلَى السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقْوَةِ لِيَكُونَنَّ إِلَى الشَّقْوَةِ فَقَالَ: «اعْمَلُوا فَكُلُّ مُسِيرٍ، وَأَمَّا أَهْلُ السَّعَادَةِ فَيُسْرُونَ لِلْسَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقْوَةِ فَيُسْرُونَ لِلشَّقْوَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: «فَأَمَّا مَنْ أَعْطَى وَالْفَقْرَ ○ وَصَدَّقَ بِالْحَقِّ ○ فَسَيُسْرَهُ لِلْيُسْرِ ○ وَأَمَّا مَنْ

and keeps his duty to Allāh and fears Him. And believes in *Al-Husnā*. We will make smooth for him the path of ease (goodness). But he who is a miser and thinks himself self-sufficient. And belies *Al-Husnā* We will make smooth for him the path for evil.”<sup>[1]</sup> (*Ṣaḥīḥ*)

يَحِلُّ وَاسْتَعْنَى ○ وَكَذَّبَ بِالْحَسَنِ ○ فَسَيَّرَهُ لِلْعَمْرِىُّ ﴿١٠-٥﴾  
[الليل: ١٠-٥]

تخريج: أخرجه البخاري، الجنائز، باب موعظة المحدث عند القبر وعود أصحابه حوله، ح: ١٣٦٢ ومسلم، القدر، باب كيفية خلق الأدمي، في بطن أمه ... إلخ، ح: ٢٦٤٧ من حديث منصور بن المعتمر ..

**4695.** It was narrated from Kahmas, from Ibn Buraidah, from Yahyā bin Ya'mar, who said: "The first one to speak about *Al-Qadar* in Al-Başrah was Ma'bad Al-Juhanī. Ḥumaid bin 'Abdur-Raḥmān Al-Ḥimyārī and I went for *Hajj* or '*Umrah*, and we said: 'If we meet any of the Companions of the Messenger of Allāh ﷺ, we will ask him about what these people are saying about *Al-Qadar*.' Allāh caused us to meet 'Abdullāh bin 'Umar entering the *Masjid*, so my companion and I surrounded him. I thought that my companion would leave the talking to me, so I said: 'O Abū 'Abdur-Raḥmān. Some people have appeared among us who recite the Qur'ān, and they strive hard in seeking knowledge, and they claim that there is no *Qadar* (Divine Decree), and that matters just happen (without predestination).' He said: 'If you meet those people, tell them that I

٤٦٩٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبُصْرَةِ مَعْبُدُ الْجَهَنِّيِّ فَاَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجِمَيْرِيُّ حَاجِبِينَ أَوْ مُعْتَمِرِينَ فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ، فَوَفَّقَ اللَّهُ تَعَالَى لَنَا عَبْدَ اللَّهِ بْنَ عُمَرَ دَاخِلًا فِي الْمَسْجِدِ فَاسْتَفْتَيْتُهُ أَنَا وَصَاحِبِي، فَطَلَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: أبا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ يَزْعُمُونَ أَنْ لَا قَدَرَ وَالْأَمْرُ أَنْفٌ؟ فَقَالَ: إِذَا لَقِيتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَهُمْ بَرَاءَةٌ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنْ لَا أَحَدِهِمْ مِثْلَ أَحَدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ، ثُمَّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ

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

have nothing to do with them and they have nothing to do with me. By the One by Whom ‘Abdullāh bin ‘Umar swears, if one of them had the equivalent of Uḥud in gold, and spent it, Allāh would not accept it from him unless he believed in *Al-Qadar* (the divine decree).’

Then he said: “‘Umar bin Al-Khaṭṭāb narrated to me: “While we were with the Messenger of Allāh ﷺ, there came to us a man whose clothes were exceedingly white, and whose hair was exceedingly black; no signs of travel could be seen on him, and we did not recognize him. He came and sat before the Messenger of Allāh ﷺ, resting his knees against his knees, and he placed his hands on his thighs, and said: ‘O Muḥammad, tell me about Islam.’ The Messenger of Allāh ﷺ said: ‘Islam is to bear witness to *Lā ilāha illallāh*, and that Muḥammad is the Messenger of Allāh, to establish the *Ṣalāt*, to pay the *Zakāh*, to fast Ramaḍān, and to perform *Hajj* to the House if you are able to bear the journey.’ He said: ‘You have spoken the truth.’” He (‘Umar) said: “We were amazed at his asking him, and confirming what he said. He said: ‘Tell me about faith.’ He said: ‘(It is) to believe in Allāh, His Angels, His Books, His Messengers and the Last Day, and believing in *Al-Qadar* (the Divine Decree), both good and bad.’ He said: ‘You have spoken the truth.’ He said: ‘Tell me about *Al-Iḥsān*.’ He said: ‘(It is) to

الْخَطَّابِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا نَعْرِفُهُ، حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ فَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأُمَّةَ رَبَّتَيْهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَبْتَطِأُونَ فِي الْبُئْيَانِ». قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ: «يَا عُمَرُ! هَلْ تَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ جِبْرِيلَ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

worship Allāh as if you can see Him, and although you cannot see Him, He can see you.’ He said: ‘Tell me about the Hour.’ He said: ‘The one who is asked about it, does not know any more than the one who is asking.’ He said: ‘Tell me of its signs.’ He said: ‘When the slave woman gives birth to her mistress, and when you see the barefoot, naked destitute shepherds competing in the construction of lofty buildings.’ Then he went away. I waited for three (days), then he ﷺ said: ‘O ‘Umar, do you know who the questioner was?’ I said: ‘Allāh and His Messenger know best.’ He said: ‘It was Jibrīl who came to you to teach you your religion.’” (*Sahih*)

تخریج: أخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان... إلخ، ح: ٨ من حديث كهمس به.

### Comments

The last phrase of the narration explains the objective of it, and its importance. The Prophet ﷺ explained faith through different examples, and this is one of the most important and most popularly quoted *Hadiths* regarding it. In it, he ﷺ defined faith with matters of creed, although he explained it in other narrations by mentioning actions, even listing the pillars of Islam as a definition of faith. *Ihsān* means to do well, or be generous, and sometimes it means beneficence. Here the definition is clearly given regarding its application to the religion, that it is to worship Allāh with an attentive heart, concentration, humility, just as the worshipper will behave on the Day of Judgement standing before his Lord. This is the fruit of Islam and faith, it produces a result just like a tree; when its trunk and roots are healthy, it grows branches, and when its branches are also healthy, it produces fruit. The knowledge of the exact time of the Hour is known only to Allāh, but the Messenger ﷺ was given indication of some of its signs. The scholars elaborated on various possible interpretations of his ﷺ saying: “The slave woman gives birth to her mistress” that is, her daughter will be in some form of authority over her. Many groups have tried to give esoteric meanings to these signs, restricting them to this or that people in particular. However, the descriptions are general, and they are obvious. The second sign describes

nomadic herdsmen who vie with each other in constructing lofty structures. Neither of these two signs are indications of something that is unlawful: Captive women throughout Islamic history gave birth to important figures, after the death of the Prophet ﷺ, such events were widespread; and nomadic shepherds have dominated in many Islamic societies, from areas in northern Africa, to Asia and the Balkans, as well as Arabia. What we see in common throughout our history that fulfills these signs, is an indication of the Hour being near, and, a testimony to the truth of the Message of the Messenger ﷺ, it is not an indication of other than that, contrary to the interpretation of some extreme groups.

**4696.** It was narrated from ‘Uthmān bin Ghiyāth: “‘Abdullāh bin Buraidah narrated to me, from Yahyā bin Ya‘mar and Humaid bin ‘Abdur-Rahmān, who said: “We met ‘Abdullāh bin ‘Umar and we mentioned *Al-Qadar* to him and what they were saying about it...” He mentioned a similar report and added: “A man from Muzainah or Juhainah questioned him. So he said: ‘O Messenger of Allāh, for what do we do works? Is it for something that has passed and been decided, or is it for something that happens now (without predestination)?’ He said: ‘For something that has passed and been decided.’ The man, or one of the people, said: ‘So why should we do works?’ He said: ‘The inhabitants of Paradise will be facilitated to do the deeds of the inhabitants of Paradise, and the inhabitants of the Fire will be facilitated to do the deeds of the inhabitants of Hell.’” (*Ṣaḥīh*)

٤٦٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُمَانَ بْنِ غِيَاثٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَذَكَرْنَا لَهُ الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، فَذَكَرَ نَحْوَهُ. زَادَ قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ مُرَيْتَةَ أَوْ جُهَيْنَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَا نَعْمَلُ؟ أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى أَوْ فِي شَيْءٍ يُسْتَأْنَفُ الْآنَ؟ قَالَ: «فِي شَيْءٍ قَدْ خَلَا وَمَضَى»، فَقَالَ الرَّجُلُ أَوْ بَعْضُ الْقَوْمِ: فَفِيمَ الْعَمَلُ؟ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ مُيسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنَّ أَهْلَ النَّارِ مُيسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ».

تخریج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي في القضاء والقدر، ق ٧ ب من حديث أبي داود به.

### Comments

See number 4693 and 4694.



**4697.** It was narrated by ‘Alqamah bin Marthad, from Sulaimān bin Buraidah, from Ibn Ya‘mar with this *Hadīth*, with some additions and subtractions (as no. 4695). He said: “What is Islam?” He said: “Establishing the *Ṣalāt*, paying the *Zakāh*, *Hajj* to the House, fasting *Ramaḍān*, and performing *Ghusl* for *Janābah* (sexual impurity).” (*Ṣaḥīḥ*) Abū Dāwud said: ‘Alqamah was a *Murji*’.<sup>[1]</sup>

**4698.** It was narrated that Abū Dharr and Abū Hurairah said: “The Messenger of Allāh ﷺ would be sitting among his Companions, and a stranger would come, and he would not know which of them he was until he asked. We asked the Messenger of Allāh ﷺ to let us make him a place to sit, so that strangers would recognise him when they came to him. So we built him a small mound of earth, and he sat on it, and we sat beside him...” a similar report (as no. 4695). “A man came” – and he described his appearance – “and greeted him from the edge of the gathering. He said: ‘*As-Salamu ‘Alaika yā Muḥammad* (peace be upon you, O Muḥammad),’ and the Prophet ﷺ returned his greeting.” (*Ṣaḥīḥ*)

٤٦٩٧ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرَيَابِيُّ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ ابْنِ يَعْمَرَ بِهَذَا الْحَدِيثِ يَزِيدُ وَيَنْقُصُ: قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاةِ وَإِتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ وَصَوْمُ شَهْرِ رَمَضَانَ وَالِاغْتِسَالُ مِنَ الْجَنَابَةِ».

قَالَ أَبُو دَاوُدَ: عَلْقَمَةُ مُرْجِيٌّ.

تخريج: [صحيح] انظر الحديثين السابقين.

٤٦٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي فَرَوَةَ الْهَمْدَانِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي ذَرٍّ وَأَبِي هُرَيْرَةَ قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَيْ أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ، فَطَلَبْنَا إِلَى رَسُولِ اللَّهِ ﷺ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا آتَاهُ. قَالَ: فَبَيَّنَّا لَهُ دُكَّانًا مِنْ طِينٍ فَجَلَسَ عَلَيْهِ وَكُنَّا نَجْلِسُ بِجَنْبَيْهِ وَذَكَرَ نَحْوَ هَذَا الْخَبَرِ. فَأَقْبَلَ رَجُلٌ - وَذَكَرَ هَيْئَتَهُ - حَتَّى سَلَّمَ مِنْ طَرْفِ السَّمَاطِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! قَالَ: فَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ.

تخريج: [إسناده صحيح] أخرجه النسائي، الإيمان، باب صفة الإيمان والإسلام، ح: ٤٩٩٤ من حديث جرير بن عبد الحميد به، وأصله عند مسلم، ح: ٩.

### Comments

Each of these are variations on number 4695.

[1] This was stated by Aḥmad in *Al-‘Ital wa Ma‘rifatir-Rijāl* no. 1814. *Shaikh* Waṣīllāh ‘Abbās noted: “I did not find anyone labeling him with *Al-‘Irjā*’ other than the author.” Meaning Aḥmad.

**4699.** It was narrated that Ibn Ad-Dailamī said: “I came to Ubayy bin Ka’b and said to him: ‘I am confused about *Al-Qadar* (the Divine Decree). Tell me something by means of which Allāh may take away (this confusion).’ He said: ‘If Allāh wanted to punish the people of His heaven and the people of His earth, He would punish them, and He would not be unjust to them, and if He bestowed His Mercy on them, His Mercy would be better for them than their deeds merited. If you were to spend the equivalent of Uḥud in gold in the cause of Allāh, Allāh would not accept it from you unless you believed in *Al-Qadar* (the Divine Decree) and understand that whatever befalls you could never miss you, and whatever misses you would never befall you, and if you died believing something other than this, you would enter the Fire.’” He said: “Then I went to ‘Abdullāh bin Mas‘ūd and he said something similar.” He said: “Then I went to Ḥudhaifah bin Al-Yamān and he said something similar.” He said: “Then I went to Zaid bin Thābit and he narrated something similar to me from the Prophet ﷺ.” (*Saḥīḥ*)

٤٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا شُعْبَانُ عَنْ أَبِي سَيَّانٍ، عَنْ وَهْبِ بْنِ خَالِدِ الْحِمَصِيِّ، عَنْ ابْنِ الدَّيْلَمِيِّ قَالَ: أَتَيْتُ أُبَيَّ ابْنَ كَعْبٍ، فَقُلْتُ لَهُ: وَقَعَ فِي نَفْسِي شَيْءٌ مِّنَ الْقَدْرِ فَحَدَّثْنِي بِشَيْءٍ لَعَلَّ اللَّهَ تَعَالَى أَنْ يُذْهِبَهُ مِنِّي قَلْبِي، فَقَالَ: لَوْ أَنَّ اللَّهَ تَعَالَى عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَابَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَجَمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ تَعَالَى مَا قَبِلَهُ اللَّهُ تَعَالَى مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَوْ مِتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ. قَالَ: ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ حُدَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب: في القدر، ح: ٧٧ من حديث أبي سنان سعيد بن سنان به، وصححه ابن حبان، ح: ١٨١٧ \* سفيان الثوري صرح بالسمع.

### Comments:

This narration is further supported by the following narration.

**4700.** It was narrated that Abū Ḥaḥṣah said: “Ubādah bin Aṣ-Ṣāmit said to his son: ‘O my son, you will never find the true taste of faith, until you understand that whatever befalls you would never miss you, and whatever misses you could never befall you. I heard the Messenger of Allāh ﷺ say: “The first thing that Allāh created was the Pen, and He said to it: ‘Write!’ It said: ‘What shall I write?’ He said: ‘Write the decrees of all things until the Hour begins.’” O my son, I heard the Messenger of Allāh ﷺ say: “Whoever dies believing anything other than that, he has nothing to do with me.” (Ṣaḥīḥ)

٤٧٠٠ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ الْهَدَلِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبَّالَةَ، عَنْ أَبِي حَفْصَةَ قَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ: يَا بُنَيَّ! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحِطِّبِكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصَيِّبِكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»، يَا بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي».

تخريج: [صحيح] أخرجه البيهقي: ٢٠٤/١٠ من حديث أبي داود به، وله شاهد عند أبي يعلى: ٢٣٢٩.

### Comments:

This indicates that prior to the creatures existence, what they would do was known to Allāh.

**4701.** Abū Hurairah narrated that the Prophet ﷺ said: “Ādam and Mūsā had an argument. Mūsā said: ‘O Ādam, you are our father, and you disappointed us and caused us to be expelled from Paradise.’ Ādam said: ‘You are Mūsā, Allāh chose you to speak to, and He wrote the *Tawrah* for you with His own Hand. Are you blaming me for something that He decreed for me forty years before He created me?’ So Ādam got the better of Mūsā.” (Ṣaḥīḥ)

٤٧٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ؛ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمَعْنَى قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ سَمِعَ طَاوُسًا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى: يَا آدَمُ! أَنْتَ أَبُوْنَا حَبِيبَتِنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ آدَمُ: أَنْتَ مُوسَى اضْطَفَاكَ اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ التَّوْرَةَ بِيَدِهِ تَلْمِئِي عَلَيَّ أَمْرٍ قَدَرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بَارَبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى».

قَالَ أَحْمَدُ بْنُ صَالِحٍ: عَنْ عَمْرِو عَنْ طَاوُسٍ سَمِعَ أَبَا هُرَيْرَةَ.

**تخريج:** أخرجه البخاري، القدر، باب: تحاج آدم وموسى عند الله، ح: ٦٦٤٤ ومسلم، القدر، باب حجاج آدم وموسى ﷺ، ح: ٢٦٥٢ من حديث سفيان بن عيينة به.

**4702.** It was narrated from Zaid bin Aslam from his father that ‘Umar bin Al-Khattāb said: “The Messenger of Allāh ﷺ said: ‘Mūsā said: “O Lord, show us Ādam who brought us and himself out of Paradise.” So Allāh showed him Ādam, and he said: “Are you our father Ādam?” Ādam said to him: “Yes.” He said: “Are you the one into whom Allāh breathed of His spirit, and taught you the names of all things, and ordered the angels to prostrate to you?” He said: “Yes.” He said: “What made you bring us and yourself out of Paradise?” Ādam said to him: “Who are you?” He said: “I am Mūsā.” He said: “Are you the Prophet of the Children of Israel to whom Allāh Spoke from behind the *Hijāb* and did not appoint any messenger from His creation between you and Him?” He said: “Yes.” He said: “Did you not find that this was in the decree of Allāh before I was created?” He said: “Yes.” He said: “Then why are you blaming me for something that Allāh decreed before I (was created)?” The Messenger of Allāh ﷺ said at that point: ‘Ādam got the better of Mūsā, Ādam got the better of Mūsā, peace be upon them both.’” *Hasan*)

٤٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى قَالَ: يَا رَبِّ! أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا وَنَفْسُهُ مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ آدَمَ فَقَالَ: أَنْتَ أَبُوْنَا آدَمُ؟» فَقَالَ لَهُ آدَمُ: نَعَمْ. قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ؟ فَقَالَ: نَعَمْ. قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى. قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ. قَالَ: أَفَمَا وَجَدْتَ أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: نَعَمْ. قَالَ: فِيمَ تَلُومُنِي فِي شَيْءٍ سَبَقَ مِنَ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي». قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى، عَلَيْهِمَا السَّلَامُ».

تخريج: [إسناده حسن] أخرجه ابن خزيمة في التوحيد، ص: ١٤٣، ١٤٤ من حديث عبدالله ابن وهب به.

**4703.** It was narrated from Muslim bin Yasār Al-Juhani that ‘Umar bin Al-Khattāb was asked about this Verse: “And (remember) when your Lord brought forth from the Children of Ādam, from their loins”<sup>[1]</sup> – He said: Al-Qa’nabī recited the whole Verse<sup>[2]</sup> – ‘Umar, may Allāh be pleased with him, said: “I heard the Messenger of Allāh ﷺ being asked about it, and the Messenger of Allāh ﷺ said: ‘Allāh created Ādam, then He passed His right Hand over his loins, and brought forth from him his offspring, and said: “I have created these for Paradise, and they will do the deeds of the people of Paradise.” Then He passed (His Hand) over his loins, and brought forth from him his offspring, and said: “I have created these for the Fire, and they will do the deeds of the people of the Fire.” A man said: “O Messenger of Allāh, why then should we do works?” The Messenger of Allāh ﷺ said: “When Allāh creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and is admitted to Paradise thereby. And when He creates a person for the Fire, He

٤٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ أَنَّ عَبْدَ الْحَمِيدِ ابْنَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ عَنْ مُسْلِمِ بْنِ يَسَارِ الْجُهَنِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الْآيَةِ ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ﴾ [الأعراف: ١٧٢] - قَالَ: قَرَأَ الْقَعْنَبِيُّ الْآيَةَ - فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءَ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءَ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! فَيَمِمْ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ بِهِ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ بِهِ النَّارَ».

[1] Al-A'rāf 7:172.

[2] That is, the author is saying that the one he heard this narration from, ‘Abdullāh Al-Qa’nabī (who in turn, heard it from Mālik) recited it to its completion.

causes him to do the deeds of the people of the Fire, until he dies doing one of the deeds of the people of the Fire, and is admitted to the Fire, thereby.” (*Da'if*)

**تخريج:** [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الأعراف، ح: ٣٠٧٥ من حديث مالك به، وقال: "حسن ومسلم بن يسار لم يسمع من عمر" وهو في الموطأ: ٢٧/١ و٨٩٩، ٨٩٨/٢ وصححه الحاكم على شرط الشيخين: ٥٤٤، ٥٤٥، ووافقه الذهبي وقال في الرواية الأخيرة: "فيه إرسال" فالسند ضعيف \* مسلم بن يسار سمعه من نعيم بن ربيعة وهو رجل مجهول، وثقه ابن حبان وحده عن عمر.

### Comments:

Meaning that Allāh is the Master of destiny for all of the creatures.

**4704.** It was narrated that Nu'a'im bin Rabī'ah said: "I was with 'Umar bin Al-Khaṭṭāb when he narrated this *Hadīth*," but the *Hadīth* of Mālik (no. 4703) is more complete. (*Da'if*)

٤٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى:  
حَدَّثَنَا يَحْيَى: حَدَّثَنِي عُمَرُ بْنُ جُعْتَمِ الْقُرَشِيُّ:  
حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ  
عَبْدِ الرَّحْمَنِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ نَعِيمِ  
ابْنِ رَبِيعَةَ قَالَ: كُنْتُ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ  
بِهَذَا الْحَدِيثِ، وَحَدِيثِ مَالِكٍ أَمُّ.

**تخريج:** [إسناده ضعيف] انظر الحديث السابق.

**4705.** It was narrated from Raqbah bin Maṣqalah, from Abū Ishāq, from Sa'eed bin Jubair, from Ibn 'Abbās that Ubayy bin Ka'b said: "The Messenger of Allāh ﷺ said: "The boy whom Al-Khaḍīr killed was created a disbeliever; if he had lived, he would have grieved his parents with his obstinate rebellion and ingratitude." (*Ṣaḥīḥ*)

٤٧٠٥ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا الْمُعْتَمِرُ  
عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ  
عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «الْعَلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ  
كَافِرًا وَلَوْ عَاشَ لَأَرْهَقَ أَبُوَيْهِ طُعْيَانًا وَكُفْرًا».

**تخريج:** أخرجه مسلم، القدر، باب معنى، كل مولود يولد على الفطرة . . . إلخ، ح: ٢٦٦١ عن القعني به.

**4706.** It was narrated from Isrā'il: "Abū Ishāq narrated to us, from Sa'eed bin Jubair, from Ibn 'Abbās,

٤٧٠٦ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا  
الْفَرَيَابِيُّ عَنْ إِسْرَائِيلَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ

who said: 'Ubayy bin Ka'b narrated to us: "I heard the Messenger of Allāh ﷺ say concerning Allāh's saying: And as for the boy, his parents were believers.<sup>[1]</sup> – 'The day he was created, he was created a disbeliever.'" (*Sahih*)

سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا أَبِي بْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي قَوْلِهِ: ﴿وَأَمَّا الْفُلْمُ فَكَانَ أَبُوهُ مُؤْمِنِينَ﴾ [الكهف: ٨٠] «وَكَانَ طَبَعَ يَوْمَ طَبَعَ كَافِرًا».

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي في القضاء والقدر، (ق ٨٠ الف) من حديث أبي داود به .

**4707.** It was narrated from Sufyān, from 'Amr, from Sa'eed bin Jubair, who said: Ibn 'Abbās narrated to me: Ubayy bin Ka'b narrated to me, that the Messenger of Allāh ﷺ said: "Al-Khaḍir saw a boy playing with some other boys, and he took hold of his head and ripped it up, and Mūsā said: Have you killed an innocent person...?"<sup>[2]</sup> (*Sahih*)

٤٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ حَدَّثَنِي أَبِي بْنُ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَبْصَرَ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الصَّبِيَّانِ فَتَنَّاوَلَ رَأْسَهُ فَفَلَعَهُ، فَقَالَ مُوسَى: (أَقْتَلْتَ نَفْسًا زَاكِيَةً) الْآيَةَ».

تخريج: أخرجه البخاري، العلم، باب ما يستحب للعالم إذا سئل: أي الناس أعلم؟ فيكل العلم إلى الله، ح: ١٢٢ ومسلم، الفضائل، باب: من فضائل الخضر ﷺ، ح: ٢٣٨٠ من حديث سفيان بن عيينة به مطولاً.

**4708.** 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ, who is the truthful, entrusted one, told us: 'The creation of any one of you is put together in his mother's womb for forty days, then he becomes an 'Alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*Mudghah*) for a similar period, then Allāh sends to him an angel who is enjoined (to write down)

٤٧٠٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ - الْمَعْنَى وَاحِدٌ، وَالْإِخْبَارُ فِي حَدِيثِ سُفْيَانَ - عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «أَنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ

[1] *Al-Kahf* 18:80.

[2] *Al-Kahf* 18:74.

four things: his provision, his lifespan and his deeds, then he writes down whether he is to be miserable (among the inhabitants of the Fire) or happy (among the inhabitants of Paradise). Then he breathes the soul into him. Therefore, one of you may do the deeds of the inhabitants of Paradise until there is nothing between him and it but a forearm's length, or near a forearm's length, then the Decree overtakes him, and he does a deed of the inhabitants of the Fire, and enters it. And one of you may do the deeds of the inhabitants of the Fire, until there is nothing between him and it but a forearm's length, or near a forearm's length, then the decree overtakes him, and he does a deed of the inhabitants of Paradise, and enters it.” (*Sahih*)

**تخریج:** أخرجه البخاري، القدر، باب: ١، ح: ٦٥٩٤ ومسلم، القدر، باب كيفية خلق الآدمي، في بطن أمه ... إلخ، ح: ٢٦٤٣ من حديث شعبة به.

**4709.** It was narrated that ‘Imrān bin Ḥuṣayn said: “It was said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh, is it known who are the inhabitants of Paradise and the inhabitants of the Fire?’ He said: ‘Yes.’ He said: ‘Then why should people do works?’ He said: ‘Everyone will be facilitated to do that for which he was created.’”

(*Sahih*)

**تخریج:** أخرجه مسلم، القدر، باب كيفية خلق الآدمي، في بطن أمه ... إلخ، ح: ٢٦٤٩ من حديث حماد بن زيد، والبخاري، القدر، باب جف القلم على علم الله، ح: ٦٥٩٦ من حديث يزيد الرشك به.

**4710.** It was narrated from Abū

يَكُونُ مُضَعَّةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ، ثُمَّ يَكْتُبُ شَقِيًّا أَوْ سَعِيدٌ ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ - أَوْ قِيدٌ ذِرَاعٌ - فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ - أَوْ قِيدٌ ذِرَاعٌ - فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

٤٧٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَزِيدَ الرَّشْكَ: حَدَّثَنَا مُطَرِّفٌ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! أَعْلِمَ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ»، قَالَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ مُيسَّرٍ لِمَا خُلِقَ لَهُ».

٤٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا



Hurairah, from ‘Umar bin Al-Khattāb, that the Prophet ﷺ said: “Do not sit with the people who deny *Al-Qadar*, nor initiate any discussion with them.” (*Da‘if*)

عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهَدَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُجَالِسُوا أَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوهُمْ».

تخريج: [إسناده ضعيف] وهو في مسند أحمد: ١/٣٠ وصححه ابن حبان، ح: ١٨٢٥ \* حكيم بن شريك: مجهول الحال، وثقه ابن حبان وحده.

### Chapter 17. Regarding The Offspring Of The Idolaters

(المعجم ١٧) بَابُ فِي ذُرَارِيِّ

الْمُشْرِكِينَ (التحفة ١٨)

4711. It was narrated from Ibn ‘Abbās that the Prophet ﷺ was asked about the children of the idolaters and he said: “Allāh knows best what they would have done.” (*Sahih*)

٤٧١١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٦٦٠ من حديث أبي عوانة، والبخاري، الجنائز، باب ما قيل في أولاد المشركين، ح: ١٣٨٣ من حديث أبي بشر به.

4712. It was narrated from ‘Abdullāh bin Abī Qais, from ‘Āishah who said: “I said: ‘O Messenger of Allāh, what about the children of the believers?’ He said: ‘They belong to their fathers.’ I said: ‘O Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’ I said: ‘O Messenger of Allāh, what about the offspring of the idolaters?’ He said: ‘They belong to their fathers.’ I said: ‘O

٤٧١٢ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَيْتَةُ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ وَكَثِيرُ بْنُ عَبْدِ الْمَدْحِجِيِّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبِ الْمَعْنِيِّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! ذُرَارِيُّ الْمُؤْمِنِينَ؟ فَقَالَ: «هُمْ مِنْ آبَائِهِمْ» فَقُلْتُ: يَا رَسُولَ اللَّهِ! بِلَا عَمَلٍ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا

Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’” (*Sahih*)

**تخریج:** [إسناده صحيح] أخرجه البيهقي في القضاء والقدر، (ق ١٠٣ ب) من حديث أبي داود به \* بقية صرح بالسماع المسلسل عند الأجرى في الشريعة، ص: ١٩٥ وتابعه محمد بن حرب، وله طريق آخر عند أحمد: ٨٦/٤.

**4713.** It was narrated from ‘Āishah bint Talḥah, that ‘Āishah the Mother of the Believers, said: “An *Anṣārī* boy was brought to the Prophet ﷺ for him to offer the funeral prayer for him. I said: ‘O Messenger of Allāh, glad tidings for this one; he did not do any evil or know of it.’ He said: ‘Or it may be otherwise, O ‘Āishah. Allāh created Paradise and He created inhabitants for it, and he created it for them when they were in the loins of their forefathers. And He created the Fire, and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers.’” (*Sahih*)

**تخریج:** أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة . . . إلخ، ح: ٢٦٦٢ من حديث سفيان به.

**4714.** It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Every child is born on the *Fitrah*, then his parents make him a Jew or a Christian, as camels produce their young born intact; do you see any that is born with its ears cut?’ They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows

كَانُوا عَامِلِينَ»، قُلْتُ: يَا رَسُولَ اللَّهِ! فَذَرَارِيُّ الْمُشْرِكِينَ؟ قَالَ: «مِنْ آبَائِهِمْ»، قُلْتُ: بِلَا عَمَلٍ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

٤٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَتَيْتِ النَّبِيَّ ﷺ بِصَبِيٍّ مِنَ الْأَنْصَارِ يُصَلِّي عَلَيْهِ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا، لَمْ يَعْمَلْ شَرًّا وَلَمْ يَدِرْ بِهِ فَقَالَ: «أَوْ غَيْرَ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلًا، وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

٤٧١٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ وَيَنْصَرَانِهِ كَمَا تَنَاتُجُ الْإِبِلُ مِنْ بَهِيمَةِ جَمْعَاءَ هَلْ تُحْسِنُ مِنْ جَدْعَاءَ؟» قَالُوا: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

best what they would have done.”

(*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٦٥٩ من حديث أبي الزناد به وهو في الموطأ (يحيى): ٢٤١/١ ومن طريقه رواه ابن حبان (إلحسان): ١٣٣.

**4715.** Ibn Wahb said: “I heard Mālik when it was said to him: ‘The people of desires use this *Hadīth* (i.e., no. 4715) against us.’ Mālik said: ‘Quote the last part of it to them: “They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows best what they would have done.’” (*Ṣaḥīḥ*)

٤٧١٥ - قَالَ أَبُو دَاوُدَ: فُرِيَءَ عَلَى الْحَارِثِ ابْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ، أَخْبَرَكَ يُوسُفُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا قِيلَ لَهُ: إِنَّ أَهْلَ الْأَهْوَاءِ يَحْتَجُّونَ عَلَيْنَا بِهَذَا الْحَدِيثِ. قَالَ مَالِكٌ: احْتَجَّ عَلَيْهِمْ بِأَحْرِهِ. قَالُوا: أَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦/٢٠٣ من حديث أبي داود به.

**4716.** Al-Hajjāj bin Al-Minhāl said: “I heard Ḥammād bin Salamah explaining the *Hadīth*: ‘Every child is born upon the *Fitrah*.’ He said: ‘In our view, this refers to when Allāh took the covenant from them, when they were in their fathers’ loins, when He said: Am I not your Lord?’<sup>[1]</sup> They said: “Yes.” (*Ṣaḥīḥ*)

٤٧١٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: سَمِعْتُ حَمَادَ بْنَ سَلَمَةَ يُسَرِّرُ حَدِيثَ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ» قَالَ: هَذَا عِنْدَنَا حَيْثُ أَخَذَ اللَّهُ الْعَهْدَ عَلَيْهِمْ فِي أَضْلَابِ آبَائِهِمْ حَيْثُ قَالَ: «أَلَسْتُ بِرَبِّكُمْ» [الأعراف: ١٧٢] قَالُوا: بَلَى.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦/٢٠٣ من حديث أبي داود به.

**4717.** It was narrated from Ibn Abi Zā'idah: “My father narrated to me, from ‘Āmir who said: “The Messenger of Allāh ﷺ said: ‘The woman who buries her infant daughter alive, and the girl who is buried alive, are both in the Fire.’” Yaḥyā bin Zakariyyā said: “My

٤٧١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَائِدَةُ وَالْمَوْوَدَّةُ فِي النَّارِ». قَالَ يَحْيَى بْنُ زَكَرِيَّا: قَالَ أَبِي: فَحَدَّثَنِي

[1] *Al-A'raf* 7:172.

father said: 'Abū Ishāq narrated to me, that 'Āmir narrated that to him from 'Alqamah, from Ibn Mas'ūd, from the Prophet ﷺ.' (Ṣaḥīḥ)

أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

**تخريج:** [صحيح] أخرجه الطبراني في الكبير: ١١٤/١٠، ح: ١٠٠٥٩ من حديث يحيى بن زكريا بن أبي زائدة به، وللحديث شواهد، انظر تفسير ابن كثير: ٥٠٩/٤.

**4718.** It was narrated from Anas that a man said: "O Messenger of Allāh, where is my father?" He said: "Your father is in the Fire." When he turned away he ﷺ said: "My father and your father are in the Fire." (Ṣaḥīḥ)

٤٧١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَيْنَ أَبِي؟ قَالَ: «أَبُوكَ فِي النَّارِ»، فَلَمَّا قَفَى قَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

**تخريج:** أخرجه مسلم، الإيمان، باب بيان أن من مات على الكفر فهو في النار ... إلخ، ح: ٢٠٣ من حديث حماد بن سلمة به.

**4719.** It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ said: 'The *Shaitān* flows through the son of Ādam like blood.'" (Ṣaḥīḥ)

٤٧١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ».

**تخريج:** أخرجه مسلم، السلام، باب بيان أنه يستحب لمن روي خاليًا بامرأة ... إلخ، ح: ٢١٧٤ من حديث حماد بن سلمة به.

**4720.** It was narrated from Abū Hurairah, from 'Umar bin Al-Khaṭṭāb that the Messenger of Allāh ﷺ said: "Do not sit with the people who deny *Al-Qadar* nor initiate any discussion with them." (Ḍa'īf)

٤٧٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الهمداني: أخبرنا ابن وهب، قال: أخبرني ابن لهيعة وعمرو بن الحارث وسعيد بن أبي أيوب عن عطاء بن دينار، عن حكيم بن شريك الهذلي، عن يحيى بن ميمون، عن ربيعة الجرسبي، عن أبي هريرة، عن عمر بن الخطاب أن رسول الله ﷺ قال: «لَا تُجَالِسُوا أَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوهُمْ» الحديث.

تخريج: [ضعيف] تقدم، ح: ٤٧١٠، وأخرجه أحمد: ١/٣٠ من حديث سعيد بن أبي أيوب، والبيهقي في القضاء والقدر، (ق١١الف) من حديث أبي داود به.

### Commetsns:

This chapter ends with a warning of debating with the people of innovations, because of the doubts that may be raised and cause confusion in the hearts of the people. And this last narration follows a number of narrations that deal with the children of disbelievers and similar matters, and among them is the general narration, which is the rule for these topics, and part of the belief in *Al-Qadar* is to believe it: "Allāh knows best what they would have done."

### Chapter 18. *Al-Jahmiyyah*

(المعجم ١٨) بَابُ: فِي الْجَهْمِيَّةِ

(التحفة ١٩)

**4721.** It was narrated from *Hishām*, from his father, from *Abū Hurairah*, who said: "The Messenger of Allāh ﷺ said: "The people will keep asking, until one of them says: "Allāh created the creation, but who created Allāh?" Whoever comes across any such thing, let him say: "I believe in Allāh." (*Ṣaḥīḥ*)

٤٧٢١ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ:

حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ النَّاسُ يَسْأَلُونَ حَتَّى يُقَالَ هَذَا: خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ، فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان الوسوسة في الإيمان وما يقوله من وجدها، ح: ١٣٤ عن هارون بن معروف به ورواه البخاري، ح: ٣٢٧٦ من طريق آخر عن عروة أبي هشام به.

### Commetsns:

Meaning, the people will keep asking about matters of the unseen that the details of which were not revealed, until they reach this ugly state. As for the *Jahmiyyah*, they are the people named after *Jahm bin Ṣafwān*, who deny the attributes of Allāh, and among these attributes is that He is the Eternal the Living.

**4722.** It was narrated from *Abū Salamah bin ‘Abdur-Raḥmān*, from *Abū Hurairah*, who said: "I heard the Messenger of Allāh ﷺ say" - and he mentioned a similar report. He said: "If they say that, then say: He is Allāh, (the) One, *Allāhuṣ-Ṣamad* (the Self-Sufficient Master). He begets not, nor was He

٤٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا

سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ: حَدَّثَنِي عْتَبَةُ بْنُ مُسْلِمٍ مَوْلَى بَنِي تَيْمٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فَذَكَرَ نَحْوَهُ قَالَ: «فَإِذَا قَالُوا ذَلِكَ فَقُولُوا:

begotten, And there is none co-equal or comparable unto Him. [1] Then let him spit [2] to his left three times, and seek refuge with Allāh from the *Shaitān*.” *Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ١٠٤٩٧ وعمل اليوم واللييلة، ح: ٦٦١ من حديث سلمة بن الفضل به.

**4723.** It was narrated from Al-Walid bin Abi Thawr, from Simāk, from ‘Abdullāh bin ‘Amīrah, from Al-Aḥnaf bin Qais, from Al-‘Abbās bin ‘Abdul-Muṭṭalib, who said: “I was in Al-Baṭḥā’ with a group of people, among whom was the Messenger of Allāh ﷺ. A cloud passed over him, and he looked at it and said: ‘What do you call this?’ They said: ‘*As-Sahāb* (a cloud).’ He said: ‘And *Al-Muzn* (rain cloud)?’ They said: And: ‘*Al-Muzn*.’ He said: ‘And ‘*Anān* (clouds)?’” They said: ‘And *Al-‘Anān*.’” – Abū Dāwud said: I am not very certain about *Al-‘Anān*[3] – “He said: ‘How much (distance) do you think there is between heaven and earth?’ They said: ‘We do not know.’ He said: ‘Between them is (a distance of) seventy-one, or seventy-two, or seventy-three years, and between it, and the heaven above it is the same (and so on)’ – until he had counted seven heavens. ‘Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and

اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، ثُمَّ لِيُقْتَلَ عَنْ يَسَارِهِ ثَلَاثًا وَلِيَسْتَعِذَ مِنَ الشَّيْطَانِ».

٤٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنْ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنْتُ فِي الْبَطْحَاءِ فِي عَصَابَةٍ فِيهِمْ رَسُولُ اللَّهِ ﷺ فَمرَّتْ بِهِمْ سَحَابَةٌ فَنظَرْتُ إِلَيْهَا فَقَالَ: «مَا تُسْمُونَ هَذِهِ؟» قَالُوا: السَّحَابُ. قَالَ: «وَالْمُزْنَ؟» قَالُوا: وَالْمُزْنَ. قَالَ: «وَالْعَنَانَ؟» قَالُوا: وَالْعَنَانَ.

- قَالَ أَبُو دَاوُدَ: لَمْ أَتَقِنِ الْعَنَانَ جِدًّا - قَالَ: «هَلْ تَدْرُونَ مَا بَعْدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» قَالُوا: لَا نَدْرِي: قَالَ: «إِنَّ بَعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةً أَوْ ثِنْتَانِ أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً ثُمَّ السَّمَاءُ فَوْقَهَا كَذَلِكَ حَتَّى عَدَّ سَبْعَ سَمَوَاتٍ ثُمَّ فَوْقَ السَّابِعَةِ بَحْرٌ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَّةٌ أَوْ عَالٍ بَيْنَ أَظْلَافِهِمْ وَرُكْبِهِمْ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِهِمُ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ سَمَاءٍ

[1] *Al-Ikhlās* 112:1-4.

[2] Meaning, to make the spitting sound without spittle.

[3] Meaning, if that is what he said exactly.

another. Then above that there are eight mountain goats.<sup>[1]</sup> The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the bottom and the top of the Throne, is like the distance between one heaven and another. Then Allāh is above that, may He be blessed and exalted.” (*Daʿīf*)

**تخريج:** [إسناده ضعيف] أخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٩٣ عن محمد بن الصباح به وحسنه الترمذي، ح: ٣٣٢٠ \* سماك اختلط/وعبد الله بن عميرة: لا يعرف له السماع من الأحنف، قاله البخاري.

**4724.** It was narrated from ‘Abdur-Raḥmān bin ‘Abdullāh bin Sa’d, and Muḥammad bin Sa‘eed, both of them said: “Amr bin Abī Qais informed us, from Simāk” with this chain, and its meaning. (*Daʿīf*)

٤٧٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ وَمُحَمَّدُ بْنُ سَعِيدٍ قَالَا: أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ سِمَاكٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

**تخريج:** [ضعيف] انظر الحديث السابق.

**4725.** It was narrated from Ibrāhīm bin Ṭahmān, from Simāk, with his chain, and its meaning for this lengthy *Hadīth*. (*Daʿīf*)

٤٧٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ سِمَاكٍ بِإِسْنَادِهِ وَمَعْنَى هَذَا الْحَدِيثِ الطَّوِيلِ.

**تخريج:** [ضعيف] انظر الحديثين السابقين.

**4726.** It was narrated from Jubair bin Muḥammad bin Jubair bin Muṭ‘im, from his father that his grandfather said: “A Bedouin came to the Messenger of Allāh ﷺ, and said: ‘O Messenger of Allāh, people are facing hardship, their dependents are suffering, their wealth is destroyed and their flocks

٤٧٢٦ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَأَحْمَدُ ابْنُ سَعِيدِ الرَّبَاطِيِّ قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، - قَالَ أَحْمَدُ: كَتَبْنَا مِنْ نُسخِهِ وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ إِسْحَاقَ يُحَدِّثُ عَنْ يَعْقُوبَ بْنِ عَتَبَةَ، عَنْ

[1] And they say it means Angels in the form of mountain goats. See ‘*Awn Al-Ma‘būd*.

are dying. Pray to Allāh for rain for us, for we seek your intercession with Allāh, and we seek Allāh's intercession with you.' The Messenger of Allāh ﷺ said: 'Woe to you, do you know what you are saying?' The Messenger of Allāh ﷺ glorified Allāh (said the *Tasbīh*) and continued to do so until the effect of that could be seen on the faces of his Companions. Then he said: 'Woe to you, Allāh is not to be sought as an intercessor with any of His creation; Allāh is greater than that. Woe to you, do you know what Allāh is? His Throne is above the heavens like this' – and he gestured with his fingers like a dome over him. 'And it creaks on account of Him, as the saddle creaks on account of its rider.' Ibn Bash-shār (one of the narrators) said in his *Hadīth*: 'Allāh is above His Throne, and His Throne is above His heavens,' and he quoted the *Hadīth*. "Abdul-A'lā, Ibn Al-Muthanna, and Ibn Bash-shār said: "From Ya'qūb bin 'Utbah, and Jubair bin Muḥammad bin Jubair, from his father, from his grandfather." (*Da'if*)

Abū Dāwud said: The *Hadīth* with the chain of Aḥmad bin Sa'eed<sup>[1]</sup> is *Ṣaḥīḥ*, and a group has agreed (narrating it similarly) with him. Among them are Yaḥyā bin Ma'in and 'Alī bin Al-Madīnī. And a group also reported it from Ibn

جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! جُهِدْتَ الْأَنْفُسُ وَضَاعَتِ الْعِيَالُ وَنُهَكْتَ الْأَمْوَالُ وَهَلَكْتَ الْأَنْعَامُ فَاسْتَسْقِ اللَّهَ لَنَا فَإِنَّا نَسْتَشْفَعُ بِكَ عَلَى اللَّهِ وَنَسْتَشْفَعُ بِاللَّهِ عَلَيْكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ أَنْتَ مَا تَقُولُ؟» وَسَبَّحَ رَسُولُ اللَّهِ ﷺ، فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ، ثُمَّ قَالَ: «وَيْحَكَ إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ مِنْ خَلْقِهِ شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ، وَيْحَكَ أَنْتَ مَا اللَّهُ؟ إِنَّ عَرْشَهُ عَلَى سَمَوَاتِهِ لَهَكَذَا»، وَقَالَ بِأَصَابِعِهِ مِثْلَ الْقَمْبَةِ عَلَيْهِ، وَ«إِنَّهُ لَيَبْطُ بِهَ أَطِيطُ الرَّحْلِ بِالرَّائِبِ». قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: «إِنَّ اللَّهَ فَوْقَ عَرْشِهِ، وَعَرْشُهُ فَوْقَ سَمَوَاتِهِ». وَسَاقَ الْحَدِيثَ. وَقَالَ عَبْدُ الْأَعْلَى وَابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ عَنْ يَعْقُوبَ بْنِ عُثْمَةَ وَجُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ.

قَالَ أَبُو دَاوُدَ: وَالْحَدِيثُ بِإِسْنَادِ أَحْمَدَ بْنِ سَعِيدٍ هُوَ الصَّحِيحُ وَوَافَقَهُ عَلَيْهِ جَمَاعَةٌ مِنْهُمْ يَحْيَى بْنُ مَعِينٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ. وَرَوَاهُ جَمَاعَةٌ عَنْ ابْنِ إِسْحَاقَ كَمَا قَالَ أَحْمَدُ أَيْضًا، وَكَانَ سَمَاعُ عَبْدِ الْأَعْلَى وَابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ مِنْ نُسَخَةٍ وَاحِدَةٍ فِيمَا بَلَغَنِي.

[1] That is, regarding the precision of the chain for number 4726, Aḥmad bin Sa'eed's version which is via Muḥammad bin Ishāq, has in it "Ya'qūb bin 'Utbah, from Jubair" instead of "and Jubair."



Ishāq just as Aḥmad did. And ‘Abdul-A‘lā Ibn Al-Muthanna, and Ibn Bash-shār heard it from the same manuscript, according to what has been conveyed to me.<sup>[1]</sup>

\* **تخريج:** [إسناده ضعيف] أخرجه ابن خزيمة في التوحيد، ص: ١٠٣ عن محمد بن بشار به محمد بن إسحاق: لم أجد تصريح سماعه، وجبير بن محمد: مستور، لم يوثقه غير ابن حبان.

**4727.** It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “I have been given permission to speak of one of the angels of Allāh, one of the bearers of the Throne. The distance between his earlobe and his shoulder is like the distance of seven hundred year’s travel.” (Sahih)

٤٧٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُذُنٌ لِي أَنْ أَحَدَّتْ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ، إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ».

**تخريج:** [إسناده صحيح] أخرجه الطبراني في الأوسط: ٤٢٥/٢، ح: ١٧٣٠، ٢١٢/٥، ح: ٤٤١٨ من حديث أحمد بن حفص بن حفص به وقال: "تفرد به أحمد بن حفص" وهذا في مشيخة إبراهيم بن طهمان: ٢١ وصححه الذهبي في العلو، ص: ٧٨.

**4728.** Abū Yūnus Sulaim bin Jubair, the freed slave of Abū Hurairah, said: “I heard Abū Hurairah recite this Verse: ‘Verily, Allāh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.’<sup>[2]</sup> He said: ‘I saw the Messenger of Allāh ﷺ place

٤٧٢٨ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ وَمُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ الْمَعْنَى قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَزْمَلَةُ يَعْنِي ابْنَ عِمْرَانَ: حَدَّثَنِي أَبُو يُونُسَ سَلِيمُ بْنُ جُبَيْرِ مَوْلَى أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقْرَأُ هَذِهِ الْآيَةَ ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ إِلَىٰ قَوْلِهِ تَعَالَى: ﴿سَيِّمًا بَصِيرًا﴾ [النساء: ٥٨] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضَعُ إِبْهَامَهُ عَلَىٰ أُذُنِهِ وَالَّتِي تَلِيهَا عَلَىٰ عَيْنِهِ،

[1] Meaning, they all heard it from the same manuscript of Wahb bin Jarīr, and that Aḥmad bin Sa‘eed said in the chain from Wahb: “He wrote it for us, from his copy”

[2] An-Nisā’ 4:58.

his thumb on his ear, and his forefinger on his eye.’ Abū Hurairah said: ‘I saw the Messenger of Allāh ﷺ reciting it and placing his fingers thus.’” Ibn Yūnus (one of the narrators) said: “Al-Muqri’ said: ‘Meaning that Allāh is All-Hearer, All-Seer, meaning, Allāh has hearing and sight.’” (*Ṣaḥīḥ*)

Abū Dāwud said: This is a refutation of the *Jahmiyyah*.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة في التوحيد، ص: ٤٢، ٤٣، ح: ٤٦ من حديث عبد الله بن يزيد المقرئ به وصححه ابن حبان، ح: ١٧٣٢ والحاكم: ٢٤/١ ووافقه الذهبي.

## Chapter 19. Regarding Seeing Allāh

### (المعجم ١٩) بَابُ: فِي الرُّؤْيَةِ

(التحفة ٢٠)

4729. It was narrated that Jarīr bin ‘Abdullāh said: “We were sitting with the Messenger of Allāh ﷺ and he looked at the moon which was full, as it was the night of the fourteenth. He said: ‘You will see your Lord as you see this, and you will have no difficulty in seeing Him. If you can avoid missing a prayer before the sun rises and before it sets, then do so.’ Then he recited this Verse: ‘And glorify the praises of your Lord before the rising of the sun, and before its setting.’”<sup>[1]</sup> (*Ṣaḥīḥ*)

٤٧٢٩ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَوَكَيْعٌ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسًا فَنظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْلَةَ أَرْبَعِ عَشْرَةَ، فَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا لَا تُصَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].

تخريج: أخرجه البخاري، التفسير، سورة ق، باب قوله: ﴿وسبح بحمد ربك قبل طلوع الشمس وقبل الغروب﴾، ح: ٤٨٥١ من حديث جرير بن عبد الحميد، ومسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٣ من حديث وكيع وأبي أسامة به.

[1] Tā Hā 20:130.

**Comments:**

It is of a surety that in the Hereafter the believers will see Allāh, and this narration indicates that only those who are regular in their prayers will be granted that favor.

**4730.** It was narrated that Abū Hurairah said: “Some people said: ‘O Messenger of Allāh, will we see our Lord, may He be glorified and exalted, on the Day of Resurrection?’ He said: ‘Do you have any difficulty in seeing the sun at noon, when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any difficulty in seeing the moon on the night when it is full, when there are no clouds?’ They said: ‘No.’ He said: ‘By the One in Whose Hand is my soul, you will have no difficulty in seeing Him, just as you have no difficulty in seeing either of them.’” (*Sahih*)

٤٧٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ! أَنْزَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تُضَارُونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَتِهِمَا».

**تخریج:** أخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦٨ من حديث سفیان به.

**4731.** It was narrated from Abū Razīn – Mūsā Al-Uqailī (one of the narrators) said: “I said: ‘O Messenger of Allāh, will we all see our Lord?’” – Ibn Mu‘adh (one of the narrators) said: “Being alone with Him on the Day of Resurrection, and what is the sign of that in His creation?” – “He said: ‘O Abū Razīn, do you not all see the moon?’” Ibn Mu‘adh said: “On the night when it is full, being alone with it.” Then the two reports concur – “I said: ‘Yes.’ He said: ‘Allāh is more Magnificent.’” – Ibn Mu‘adh said: “He said:

٤٧٣١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ الْمَعْنَى، عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكَيْعٍ - قَالَ مُوسَى: ابْنِ حُدْسٍ، عَنْ أَبِي رَزِينٍ - قَالَ مُوسَى الْعَقْلِيُّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَكُلْنَا يَرَى رَبَّهُ؟ قَالَ ابْنُ مُعَاذٍ: مُخْلِيًا بِهِ يَوْمَ الْقِيَامَةِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «يَا أَبَا رَزِينِ! أَلَيْسَ كَلُّكُمْ يَرَى الْقَمَرَ؟» قَالَ ابْنُ مُعَاذٍ: «لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهِ» ثُمَّ اتَّفَقَا - قُلْتُ: بَلَى.

‘Rather it is one of the creations of Allāh, and Allāh is more Magnificent.’” (*Hasan*)

قال: «فَاللَّهُ أَعْظَمُ». قَالَ ابْنُ مُعَاذٍ قَالَ: «فَإِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللَّهِ، فَاللَّهُ أَجَلُّ وَأَعْظَمُ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٨٠ من حديث حماد بن سلمة به، وصححه الحاكم: ٤/٥٦٠ ووافقه الذهبي.

### Chapter (...) Regarding The Refutation Of The *Jahmiyyah*

(المعجم ... ) بَابُ: فِي الرَّدِّ عَلَى الْجَهْمِيَّةِ (التحفة ٢١)

4732. ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Allāh will roll up the heavens on the Day of Resurrection, then He will seize 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 earths and seize them” – Ibn Al-‘Alā’ said: “In His Other Hand, then He will say: “I am the Sovereign, where are the tyrants? Where are the arrogant?”’ (*Sahih*)

٤٧٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمَحَمَّدُ بْنُ الْعَلَاءِ أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ عَنْ عُمَرَ بْنِ حَمْرَةَ قَالَ: قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ تَعَالَى السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيَمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضِينَ ثُمَّ يَأْخُذُهُنَّ». قَالَ ابْنُ الْعَلَاءِ: «بِيَدِهِ الْأُخْرَى ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟».

تخريج: أخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٨ من حديث أبي أسامة به وعلقه البخاري، ح: ٧٤١٣ من حديث عمر بن حمزة به.

4733. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Our Lord, may He be glorified and exalted, descends every night to the lowest part of the heaven, when the last third of the night remains, and He says: ‘Who will call upon Me, that I may answer Him, who will ask of Me, that I may give to him, who will ask Me for forgiveness, that I may pardon him?’” (*Sahih*)

٤٧٣٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأَعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

تخریج: [صحیح] تقدم، ح: ۱۳۱۵.

## Chapter 20. The Qur'ān

(المعجم ۲۰) بَابُ: فِي الْقُرْآنِ

(التحفة ۲۲)

**4734.** It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ presented himself to the people in ‘Arafat and said: ‘Won’t some man take me to his people, for the Quraish have prevented me from conveying the Words of my Lord.’” (*Ṣaḥīh*)

۴۷۳۴ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةَ عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْزُضُ نَفْسَهُ عَلَى النَّاسِ بِالْمَوْقِفِ فَقَالَ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَتَّعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي».

تخریج: [إسناده صحیح] أخرجه الترمذي، فضائل القرآن، باب: ألا رجل يحملني إلى قومه لأبلغ كلام ربي"، ح: ۲۴، ح: ۲۹۲۵ عن محمد بن كثير به وقال: "حسن صحيح غريب" ورواه ابن ماجه، ح: ۲۰۱ من حديث إسرائيل به.

**4736.** It was narrated that ‘Āmir bin Shahr said: “I was with An-Najāshī, and a son of his recited a Verse from the *Injīl*, and I laughed. He said: ‘Are you laughing at the words of Allāh, may He be exalted?’” (*Da‘if*)

۴۷۳۶ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مَجَالِدٍ، عَنْ عَامِرِ بْنِ يَعْنَى الشَّعْبِيِّ، عَنْ عَامِرِ بْنِ شَهْرٍ قَالَ: كُنْتُ عِنْدَ النَّجَاشِيِّ فَقَرَأَ ابْنُ لَهُ آيَةً مِنَ الْإِنْجِيلِ فَضَحِكْتُ فَقَالَ: أَتَضْحَكُ مِنْ كَلَامِ اللَّهِ تَعَالَى.

تخریج: [ضعيف] تقدم، ح: ۳۰۲۷ وأخرجه أحمد: ۴/۲۶۰ من حديث مجالد بن سعيد به وهو ضعيف.

**4735.** It was narrated from Ibn Shihāb: “Urwah bin Az-Zubair, Sa‘eed bin Al-Musayyab, ‘Alqamah bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh informed me, from the *Hadīth* of ‘Āishah, and each of them told me part of the *Hadīth*. She said: ‘I thought of myself as too insignificant for Allāh to speak something that would be recited concerning me.’” (*Ṣaḥīh*)

۴۷۳۵ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْمُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ، وَكُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ قَالَتْ: وَلَشَأْنِي فِي نَفْسِي كَانَ أَحَقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى.

تخريج: [إسناده صحيح] أخرجه اللالكائي في شرح السنة: ٢/٣٣٥، ح: ٥٥٠ من حديث أبي داود به، ورواه البخاري، ح: ٧٥٠٠ ومسلم، ح: ٢٧٧٠ من حديث يونس بن يزيد به مطولاً.

**4737.** It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ used to pray for protection for Al-Hasan and Al-Ḥusain (saying): ‘*U’idhukumā bi kalimatillāhit-tāmmati min kulli shaiṭānin wa hāmmatin wa min kulli ‘ainin lāmmatin* (I seek refuge for you two in the Perfect Words of Allāh from every devil and vermin, and from every envious eye.’ Then he said: ‘Your father<sup>[1]</sup> used to seek refuge in (these words) for Ismā’il and Ishāq.’” (*Ṣaḥīḥ*)

Abū Dāwud said: This proves that the Qur’ān is not created.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب: ١٠، ح: ٣٣٧١ عن عثمان بن أبي شيبة

به.

**4738.** It was narrated that ‘Abdullāh said: The Messenger of Allāh ﷺ said: “When Allāh speaks with the revelation, the inhabitants of heaven hear a clanging from the heavens like a chain being dragged across a rock, and they swoon, then they remain like that until Jibrīl comes to them. When he comes to them, they recover and say: ‘O Jibrīl, what did your Lord say?’ He says: ‘The truth,’ and they say: ‘The truth, the truth.’” (*Ṣaḥīḥ*)

٤٧٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ: «أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ». ثُمَّ يَقُولُ: «كَانَ أَبُوكُمْ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ». قَالَ أَبُو دَاوُدَ: هَذَا دَلِيلٌ عَلَى أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ.

٤٧٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ وَعَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ وَعَلِيُّ بْنُ مُسْلِمٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنِ مَسْرُوقٍ عَنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَكَلَّمَ اللَّهُ تَعَالَى بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاءِ لِلْسَّمَاءِ صَلَافَةً كَجَرِّ السُّلَيْبَةِ عَلَى الصَّفَا فَيُضْعَفُونَ فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ حَتَّى إِذَا جَاءَهُمْ جِبْرِيلُ فُزِعَ عَنْ قُلُوبِهِمْ، قَالَ: فَيَقُولُونَ: يَا جِبْرِيلُ! مَاذَا

[1] Referring to Prophet Ibrāhīm, peace be upon him.

قَالَ رَبُّكَ فَيَقُولُ: الْحَقُّ، فَيَقُولُونَ: الْحَقُّ  
الْحَقُّ».

**تخريج:** [صحيح] أخرجه ابن خزيمة في التوحيد، ص: ١٤٥ عن علي بن الحسين به،  
وللحديث شواهد عند البخاري، ح: ٧٤٨١ وغيره.

**Comments:**

All of these narrations prove that Allāh speaks, and that His revelation is His Word, not created.

**Chapter 20, 21. Intercession**

(المعجم ٢٠، ٢١) بَابُ: فِي الشَّفَاعَةِ  
(التحفة ٢٣)

**4739.** It was narrated from Anas bin Mālik that the Prophet ﷺ said: “My intercession will be for those among my *Ummah* who committed major sins.” (*Ṣaḥīh*)

٤٧٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا  
بِسَطَّامُ بْنُ حُرَيْثٍ عَنْ أَشْعَثِ الْهَدَنَانِيِّ، عَنْ  
أَنْسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «شَفَاعَتِي  
لَأَهْلِ الْكِبَايِرِ مِنْ أُمَّتِي».

**تخريج:** [صحيح] أخرجه أحمد: ٢١٣/٣ عن سليمان بن حرب به، وللحديث طرق عند  
الترمذي، ح: ٢٤٣٥ وغيره.

**4740.** ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: “Some people will be brought forth from the Fire by the intercession of Muḥammad, and they will enter Paradise, and they will be called *Al-Jahannamiyyūn*.” (*Ṣaḥīh*)

٤٧٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ  
الْحَسَنِ بْنِ ذَكْوَانَ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ  
قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ  
قَالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ  
فَيَدْخُلُونَ الْجَنَّةَ وَيُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

**تخريج:** أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٦ عن مسدد به.

**Comments:**

This title will not be a cause of disgrace for them. It will only show that these people have been liberated from the Fire.

**4741.** It was narrated that Jābir said: “I heard the Messenger of Allāh ﷺ say: ‘The people of Paradise will eat in it and drink in it.’” (*Ṣaḥīh*)

٤٧٤١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:  
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ،  
عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ».

**تخريج:** أخرجه مسلم، الجنة وصفة نعيمها وأهلها، باب: في صفات الجنة وأهلها  
وتسبيحهم فيها بكرة وعشيًا، ح: ٢٨٣٥ عن عثمان بن أبي شيبة به.

**Comments:**

Rewards and Punishments in the Hereafter are realities, and sure enough, they are different from this world; we cannot understand their nature. The fact that they are unique to the Hereafter does not indicate that they are not real, as some of the innovators claim.

**Chapter (...) The Resurrection  
And *Aṣ-Ṣūr* (The Trumpet)**

(المعجم ... ) - بَابُ ذِكْرِ الْبَعْثِ

وَالصُّورِ (التحفة ٢٤)

4742. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “The *Ṣūr* is a horn that is blown into.” (*Ṣaḥīh*)

٤٧٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ  
قال: سَمِعْتُ أَبِي قال: حَدَّثَنَا أَسْلَمٌ عن بَشْرِ  
ابنِ شَعَابٍ، عن عَبْدِ اللهِ بنِ عَمْرٍو عن النَّبِيِّ  
ﷺ قال: «الصُّورُ قَرْنٌ يُنْفَخُ فِيهِ».

**تخریج:** [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الزمر، ح: ٣٢٤٤ من حديث سليمان التيمي: أبي المعتمر به وقال: "حسن" وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٥٠٦/٢ و ٥٦٠/٤ ووافقه الذهبي.

4743. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “All of the son of Ādam will be consumed by the earth except the tail bone, from which he was created and from which he will be reconstituted.” (*Ṣaḥīh*)

٤٧٤٣ - حَدَّثَنَا الْقَعْنَبِيُّ عن مَالِكٍ، عن  
أبي الزناد، عن الأغرَج، عن أبي هريرة أَنَّ  
رَسُولَ اللهِ ﷺ قال: «كُلُّ ابنِ آدَمَ تَأْكُلُ  
الأرضُ إِلَّا عَجَبَ الذَّنْبِ، مِنْهُ خُلِقَ، وَفِيهِ  
يُرَكَّبُ».

**تخریج:** [إسناده صحيح] أخرجه النسائي، الجنائز، باب أرواح المؤمنين، ح: ٢٠٧٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢٣٩/١ ورواه مسلم، ح: ٢٩٥٥ من حديث أبي الزناد، والبخاري، ح: ٤٨١٤ من طريق آخر عن أبي هريرة به.

**Comments:**

According to authentic narrations, the earth does not consume the bodies of the Prophets and Messengers of Allāh (see number 1047.)

**Chapter 21, 22. The Creation  
Of Paradise And Hell**

(المعجم ٢١، ٢٢) بَابُ: فِي خَلْقِ الْجَنَّةِ

وَالنَّارِ (التحفة ٢٥)

4744. It was narrated from Abū

٤٧٤٤ - حَدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ:



Hurairah that the Messenger of Allāh ﷺ said: "When Allāh created Paradise, He said to Jibril: 'Go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, by Your glory, no one will ever hear of it but he will enter it.' Then He surrounded it with difficult things and said: 'O Jibril, go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, I am afraid that no one will ever enter it.'" He ﷺ said: "When Allāh created Hell he said: 'O Jibril, go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, by Your glory, no one will ever hear of it but he will not enter it.' He surrounded it with desirable things, then He said: 'O Jibril, go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, by Your glory, I am afraid that there will be no one who will not enter it.'" *Hasan*)

حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ. ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ - إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ». قَالَ: «فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَحَفَّهَا بِالشَّهَوَاتِ. ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا».

تخريج: [إسناده حسن] أخرجه النسائي، الأيمان والنور، باب الحلف بعة الله تعالى، ح: ٣٧٩٤، والترمذي، ح: ٢٥٦٠ من حديث محمد بن عمرو اللبثي به وقال: "حسن صحيح" وصححه الحاكم على شرط البخاري: ٢٦/١، ٢٧ ووافقه الذهبي.

### Commetsns:

Paradise and the Fire are real, and existing now.

## Chapter 22, 23. The *Hawd* (Cistern)

(المعجم ٢٢، ٢٣) بَابُ: فِي الْحَوْضِ  
(التحفة ٢٦)

4745. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Ahead of you there is the *Hawd* (Cistern), the distance between two sides of which is like

٤٧٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادٌ بْنُ زَيْدٍ عَنْ أَبِي بَرْزَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ

the distance between Jarbā' and Adhraḥ.” (Sahīḥ)

ﷺ: «إِنَّ أَمَامَكُمْ حَوْضًا مَا بَيْنَ نَاحِيَّتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

تخریج: أخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ، ح: ۲۲۹۹ من حديث حماد ابن زيد به، وأصله عند البخاري، ح: ۶۵۷۷ من حديث نافع به.

**4746.** It was narrated from Abū Hamzah, from Zaid bin Arqam, who said: “We were with the Messenger of Allāh ﷺ and we made a stop. He said: ‘You are just a hundred thousandth part of those who will come to me at the *Hawd* (Cistern).’” I said: “How many were you at that time?” He said: “Seven or eight hundred.” (Sahīḥ)

۴۷۴۶ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي حَمْرَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَتَرَلْنَا مَنْزِلًا قَالَ: «مَا أَنْتُمْ جُزْءٌ مِنْ مِائَةِ أَلْفِ جُزْءٍ مِمَّنْ يَرِدُ عَلَيَّ الْحَوْضِ». قَالَ: قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: سَبْعِمِائَةٍ أَوْ ثَمَانِمِائَةٍ.

تخریج: [إسناده صحيح] أخرجه أحمد: ۳۶۹/۴ من حديث شعبة به، وصححه الحاكم على شرط الشيخين: ۷۶/۱، ۷۷.

**4747.** It was narrated that Al-Mukhtār bin Fulful said: I heard Anas bin Mālik saying: The Messenger of Allāh ﷺ dozed off briefly, then he raised his head, and he was smiling. Either he spoke to them, or they said to him: “O Messenger of Allāh, why are you smiling?” and he said: “Just now a *Sūrah* was revealed to me.” Then he recited: “In the Name of Allāh, the Most Gracious the Most Merciful. Verily, We have granted you *Al-Kawthar*”<sup>[1]</sup> until its completion. When he had recited it, he said: “Do you know what *Al-Kawthar* is?” They said: “Allāh and His Messenger know best.” He said: “It is a river that my Lord, the Mighty and Sublime, has promised me in Paradise, in which there is

۴۷۴۷ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَعْفَى رَسُولُ اللَّهِ ﷺ إِغْفَاءً، فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَإِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ: يَا رَسُولَ اللَّهِ! لِمَ صَحِجْتَ؟ فَقَالَ: «إِنَّهُ أَنْزَلَتْ عَلَيَّ آيَاتُ سُورَةٍ» فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ حَتَّى خَتَمَهَا، فَلَمَّا قَرَأَهَا قَالَ: «هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ وَعَلَيْهِ خَيْرٌ كَثِيرٌ، عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَتُهُ عَدَدُ الْكَوَاكِبِ».

[1] *Al-Kawthar* 108.

much goodness, upon it is a *Hawd* (Cistern) to which my *Ummah* will come on the Day of Resurrection. Its vessels are as numerous as the stars.” (*Sahih*)

تخريج: أخرجه مسلم، ح: ٤٠٠ و ح: ٢٣٠٤ من حديث محمد بن فضيل به تقدم: ٧٨٤.

**4748.** It was narrated that Anas bin Mālik said: “When the Prophet of Allāh ﷺ was taken up into Paradise” – or words to that effect – “he was shown a river whose banks were transparent” – or hollowed out – corundum.<sup>[1]</sup> The angel who was with him struck with his hand and brought out some musk. Muḥammad ﷺ said to the Angel who was with him: “What is this?” He said: “This is *Al-Kawthar* which your Lord has given to you.” (*Sahih*)

٤٧٤٨ - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا عُرِجَ نَبِيُّ اللَّهِ ﷺ فِي الْجَنَّةِ - أَوْ كَمَا قَالَ - عُرِضَ لَهُ نَهْرٌ حَافَتَاهُ الْيَاقُوتُ الْمُجَبِّبُ - أَوْ قَالَ: الْمُجَوَّفُ - فَضْرَبَ الْمَلَكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِنْهَا مِسْكَ فَقَالَ مُحَمَّدٌ ﷺ لِلْمَلَكِ الَّذِي مَعَهُ: «مَا هَذَا؟» قَالَ: هَذَا الْكَوْتَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ.

تخريج: أخرجه البخاري، التفسير، سورة: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾، ح: ٤٩٦٤ والترمذي، ح: ٣٣٥٩ من حديث قتادة به مختصراً.

**4749.** ‘Abdus-Salām bin Abī Hāzim Abū Ṭālūt said: I witnessed Abū Barzah enter upon ‘Ubaidullāh bin Ziyād. so-and-so – someone who was named by Muslim (one of the narrators) – and who was among the people, told me: When ‘Ubaidullāh saw him he said: ‘O you Companions of Muḥammad, the short and stout.’ The *Shaikh* was offended, and said: ‘I do not think that I will stay among people who criticize me for having been a Companion of Muḥammad ﷺ.’ ‘Ubaidullāh said to him: ‘Your having been a Companion of

٤٧٤٩ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ أَبِي حَازِمٍ أَبُو طَالُوتٍ قَالَ: شَهِدْتُ أَبَا بَرْزَةَ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ، فَحَدَّثَنِي فَلَانٌ - بِاسْمِهِ سَمَاءُ مُسْلِمٍ - وَكَانَ فِي السَّمَاطِ، قَالَ: فَلَمَّا رَأَاهُ عُبَيْدُ اللَّهِ قَالَ: إِنَّ مُحَمَّدَ بْنَكَ هَذَا الدَّخْدَاحُ، فَهَمَمَهَا الشَّيْخُ فَقَالَ: مَا كُنْتُ أَحْسَبُ أَنِّي أَبْقَى فِي قَوْمٍ يُعَيِّرُونِي بِصُحْبَةِ مُحَمَّدٍ ﷺ، فَقَالَ لَهُ عُبَيْدُ اللَّهِ: إِنَّ صُحْبَةَ مُحَمَّدٍ ﷺ لَكَ زَيْنٌ غَيْرُ شَيْنٍ، ثُمَّ قَالَ: إِنَّمَا بَعَثْتُ إِلَيْكَ لِأَسْأَلَكَ عَنْ

[1] A family of gems that includes rubies, emeralds and sapphires.

Muḥammad ﷺ is a source of pride for you, not a source of shame.’ Then he said: ‘I came to you to ask you about the *Hawḍ* (Cistern). Did you hear the Messenger of Allāh ﷺ say anything about it?’ Abū Barzah said: ‘Yes, not once or twice, or three times or four, or five. Whoever disbelieves in it, may Allāh not give him to drink from it.’ Then he went out angrily.” (*Ṣaḥīḥ*)

الْحَوْضِ، سَمِعْتَ رَسُولَ اللَّهِ يَذْكُرُ فِيهِ شَيْئًا؟ قَالَ أَبُو بَرَزَةَ: نَعَمْ لَمَرَّةً وَلَا اثْنَتَيْنِ وَلَا ثَلَاثًا وَلَا أَرْبَعًا وَلَا خَمْسًا، فَمَنْ كَذَّبَ بِهِ فَلَا سَقَاةَ لِلَّهِ مِنْهُ، ثُمَّ خَرَجَ مُغَضَّبًا.

تخریج: [صحيح] أخرجه أحمد: ٤/٤٢١ من حديث أبي طالوت به، وله طريق آخر عنده: ٤/٤٢٤ وللحديث شواهد عنده: ٤/٤١٩، ٤٢٥، ٤٢٦.

### Comments:

The true followers of Allāh’s Messenger ﷺ will be granted the privilege of drinking from the *Hawḍ*.

### Chapter 23, 24. The Questioning In The Grave And The Torment Of The Grave

(المعجم ٢٣، ٢٤) - بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَعَذَابِ الْقَبْرِ (التحفة ٢٧)

**4750.** It was narrated from Al-Barā’ bin ‘Āzib that the Messenger of Allāh ﷺ said: “When the Muslim is questioned in the grave, he will bear witness that there is none worthy of worship but Allāh, and that Muḥammad is the Messenger of Allāh ﷺ. That is what Allāh says: ‘Allāh will keep firm those who believe, with the word that stands firm.’”<sup>[1]</sup> (*Ṣaḥīḥ*)

٤٧٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَبْرِ فَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾». [إبراهيم: ٢٧].

تخریج: أخرجه البخاري، التفسير، سورة إبراهيم عليه الصلاة والسلام، باب: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾، ح: ٤٦٩٩ عن أبي الوليد الطيالسي، ومسلم، الجنة وصفة نعيمها، باب عرض مقعد الميت من الجنة والنار عليه... إلخ، ح: ٢٨٧١ من حديث شعبة به.

**4751.** It was narrated from ‘Abdul-Wahhāb bin ‘Aṭā’ Al-Khaffāf, Abū

٤٧٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ

[1] Ibrāhīm 14:27.

Naṣr, from Sa'eed, from Qatādah, from Anas bin Mālik that the Messenger of Allāh ﷺ entered a stand of palm trees belonging to Banū Najjār, and he heard a sound that startled him. He said: "Who are the occupants of these graves?" They said: "O Messenger of Allāh, they are some people who died during *Jāhiliyyah*." He said: "Seek refuge with Allāh from the torment of the grave, and from the tribulation of the Dajjāl." They said: "Why is that, O Messenger of Allāh?" He said: "When the believer is placed in his grave, an angel comes to him, and says: 'What did you worship?' If Allāh has guided him, he says: 'I used to worship Allāh.' It is said: 'What did you say about this man?' He says: 'He is the slave of Allāh and His Messenger.' Then he is not asked about anything else. Then he is taken to the abode that would have been his in the Fire, and it is said to him: 'This would have been your abode in the Fire, but Allāh protected you, and had mercy on you, and He has exchanged it for an abode in Paradise.' He says: 'Let me go and tell my family of the good news,' but it is said to him: 'Be still.' But when the disbeliever is placed in his grave, an angel comes to him and rebukes him, and says to him: 'What did you worship?' He says: 'I do not know.' It is said to him: 'You neither knew nor recited (the Book).' Then it is said to him: 'What did you say about this man?'

الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَمَفِيُّ، أَبُو نَضْرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ نَحْلًا لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا فَفَزِعَ فَقَالَ: «مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ؟» قَالُوا: يَا رَسُولَ اللَّهِ! نَاسٌ مَاتُوا فِي الْجَاهِلِيَّةِ فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَمِنْ فِتْنَةِ الدَّجَالِ». قَالُوا: وَبِمِمْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي قَبْرِهِ أَنَاهُ مَلَكٌ فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَإِنَّ اللَّهَ تَعَالَى هَدَاهُ، قَالَ: كُنْتُ أَعْبُدُ اللَّهَ، فَيَقَالُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، فَمَا يُسْأَلُ عَنْ شَيْءٍ غَيْرِهَا فَيَنْطَلِقُ بِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ، فَيَقَالُ لَهُ: هَذَا بَيْتُكَ كَانَ لَكَ فِي النَّارِ، وَلَكِنَّ اللَّهَ عَصَمَكَ وَرَحِمَكَ فَأَبْدَلَكَ بِهِ بَيْتًا فِي الْجَنَّةِ، فَيَقُولُ: دَعُونِي حَتَّى أَذْهَبَ فَأُبَشِّرَ أَهْلِي فَيَقَالُ لَهُ: اسْكُنْ. وَإِنَّ الْكَافِرَ إِذَا وُضِعَ فِي قَبْرِهِ أَنَاهُ مَلَكٌ فَيَنْتَهَرُهُ، فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَيَقُولُ: لَا أَدْرِي، فَيَقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: كُنْتُ أَقُولُ مَا يَتَّبَعُونَ النَّاسَ، فَيَضْرِبُهُ بِمِطْرَاقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً تَسْمَعُهَا الْخَلْقُ غَيْرَ الثَّقَلَيْنِ».

He says: 'I used to say whatever the people said.' Then he strikes him with an iron hammer between his ears, and he screams with a scream that is heard by all creatures except, the two races (of jinn and men)." (*Ṣaḥīḥ*)

**4752.** (There is another chain) from 'Abdul-Wahhāb who narrated a similar report with a similar chain (as no. 4751). He said: "When a person is placed in his grave and his companions turn and leave, he hears the sound of their sandals. Then two Angels come to him and say to him..." and he narrated a similar report, and said in it: "As for the disbeliever and the hypocrite, they say to him" adding (the word) "hypocrite." And he said: "it is heard by everything that is nearby, except for the two races (of jinn and men)." (*Ṣaḥīḥ*)

٤٧٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بِمِثْلِ هَذَا الْإِسْنَادِ نَحْوَهُ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ، فَإِنِّيهِ مَلَكَانِ فَيَقُولَانِ لَهُ»، فَذَكَرَ قَرِيبًا مِنْ [حَدِيثِهِ] الْأَوَّلِ قَالَ فِيهِ: «وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولَانِ لَهُ»، زَادَ «الْمُنَافِقُ» وَقَالَ: يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ».

تخريج: [صحيح] تقدم، ح: ٣٢٣١.

### Comments:

One Angel comes to a virtuous and pious person and deals with him politely.  
Two Angels come to the evil person.

**4753.** It was narrated from Al-Minhāl, from Zādhān, from Al-Barā' bin 'Āzib, who said: "We went out with the Messenger of Allāh ﷺ for the funeral of an *Anṣārī* man. We came to the grave, but it had not been dug yet. The Messenger of Allāh ﷺ sat down, and we sat around him as if there were birds on our heads. He had a stick in his hand with which he was scratching the ground, then he raised his head, and said: 'Seek refuge with Allāh from the torment

٤٧٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - وَهَذَا لَفْظُ هَنَادٍ: عَنِ الْأَعْمَشِ - عَنِ الْمِنْهَالِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَي رُؤُوسِنَا الطَّيْرُ وَفِي يَدِهِ عَوْدٌ يَنْكُتُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ

of the grave,' two or three times." In the *Hadith* of Jarīr (one of the narrators) it adds here: "and he said: 'He (the deceased) hears the sound of their sandals when they turn to leave and it is said to him: "O so-and-so, who is your Lord? What is your religion? Who is your Prophet?"' Hannād (one of the narrators) said: "He said: "Two angels come to him and make him sit up, and say: "Who is your Lord?" He says: "My Lord is Allāh." They say to him: "What is your religion?" He says: "My religion is Islam." They say to him: "Who is this man who was sent among you?" He said: "He is the Messenger of Allāh ﷺ." They say: "How did you know?" He says: "I read the Book of Allāh, and I believed in it." In the *Hadith* of Jarīr it adds: "And that is the Words of Allāh: Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter...<sup>[1]</sup> and he recited the whole Verse. Then the two reports concur: "He said: 'Then a caller cries out from heaven (saying): "My slave has spoken the truth. Prepare for him a bed from Paradise, clothe him from Paradise, and open a door for him to Paradise.'" He said: "Then there comes to him some of its breeze and fragrance.' He said: 'And it (the grave) is made spacious for him, as far as the eye can see.' He

فَقَالَ: «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» مَرَّتَيْنِ أَوْ ثَلَاثًا. زَادَ فِي حَدِيثِ جَرِيرٍ هَهُنَا، وَقَالَ: «وَإِنَّهُ لَيَسْمَعُ خُفَّ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ لَهُ: يَا هَذَا مَنْ رَبُّكَ؟ وَمَا دِينُكَ وَمَنْ نَبِيِّكَ». قَالَ هَنَادٌ: قَالَ: «وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِيهَ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ، فَيَقُولَانِ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ». زَادَ فِي حَدِيثِ جَرِيرٍ: «فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾» [إبراهيم: 27] الْآيَةَ - ثُمَّ اتَّفَقَا - قَالَ: «فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَّقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَاللِّسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ». قَالَ: «فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيْبِهَا». قَالَ: «وَيُفْتَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ». قَالَ: «وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ. قَالَ: «وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِيهَ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي؟

[1] Ibrahim 14:27.

said: ‘And as for the disbeliever,’’ and he mentioned his death and said: “His soul is returned to his body, and two Angels come to him and make him sit up, then they say to him: “Who is your Lord?” He says: “Oh, oh, I do not know.” They say to him: “What is your religion?” He says: “Oh, oh, I do not know.” They say to him: “Who is this man who was sent among you?” He says: “Oh, oh, I do not know.” Then a caller cries out from heaven (saying): “He is lying. Prepare for him a bed from the Fire, and clothe him from the Fire, and open a door for him to the Fire.” He said: ‘Then there comes to him some of its heat and hot wind.’ He said: ‘Then his grave is constricted for him, until his ribs interlock.’” In the *Hadith* of Jarir it adds: “He said: ‘Then one who is blind and dumb is placed in charge of him, and he has with him a sledgehammer of iron which, if he struck a mountain with it, it would turn to dust.’ He said: ‘He strikes him with it, dealing a blow that is heard by everything between the east and the west, except the two races (of jinn and men), and he turns to dust.’ He said: ‘Then his soul is returned to him.’” (*Hasan*)

تخريج: [حسن] تقدم، ح: ٣٢١٢ وأخرجه أحمد: ٤/٢٨٧ عن أبي معاوية الضرير به، ورواه النسائي، ح: ٢٠٠٣ وابن ماجه، ح: ١٥٤٨، ١٥٤٩ وهو في الزهد لهناد بن السري: ١/٢٠٥-٢٠٧، ح: ٣٣٩ ورواه البيهقي في إثبات عذاب القبر، ح: ٢٠ (بتحقيقي) من حديث أبي داود به، وصححه في شعب الإيمان، ح: ٣٩٥ وغيره.

**4754.** (There is another chain) from Al-Minhāl, from Abū ‘Umar

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَاللَّسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: «فِيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا». قَالَ: «وَيُضَيَّقُ عَلَيْهِ قَبْرَهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ». زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ: «ثُمَّ يُقَيِّضُ لَهُ أَعْمَى أَبْكُمْ مَعَهُ مِرْزَبَةً مِنْ حَدِيدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا». قَالَ: «فَيَضْرِبُ بِهَا صَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا». قَالَ: «ثُمَّ تُعَادُ فِيهِ الرُّوحُ».

٤٧٥٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا



Zādhān, who said: "I heard Al-Barā' narrate a similar report (as no. 4753) from the Prophet ﷺ. (Hasan)

عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا الْمُنْهَالُ عَنْ أَبِي عَمَرَ زَادَانَ قَالَ: سَمِعْتُ الْبَرَاءَ عَنِ النَّبِيِّ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق أخرجه البيهقي في إثبات عذاب القبر، ح: ٢٤ (بتحقيقي) من حديث أبي داود به.

## Chapter 24, 25. Mention Of The *Mizān* (The Balance)

(المعجم ٢٤، ٢٥) بَابُ: فِي ذِكْرِ الْمِيزَانِ (التحفة ٢٨)

4755. It was narrated from 'Āishah that she remembered the Fire and wept. The Messenger of Allāh ﷺ said: "Why are you weeping?" She said: "I remembered the Fire and I wept. Will you remember your family on the Day of Resurrection?" The Messenger of Allāh ﷺ said: "There are three places where no one will remember anyone else: At the *Mizān*, until he knows whether (his deeds) will weigh lightly or heavily; at the (giving of) the book, when it will be said: 'Here! Read my record!'<sup>[1]</sup> until he knows where he will receive his book, in his right hand, his left hand, or behind his back; and at the *Širāṭ* when it is placed across Hell." (*Da'if*)

٤٧٥٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَحُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ عَائِشَةَ: أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُبْكِيكِ؟» قَالَتْ: ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا، عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيِّخَفُ مِيزَانُهُ أَوْ يثْقُلُ، وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ: ﴿هَاتُوا أَقْرَبُوا كِتَابِي﴾ [الحاقة: ١٩] حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ، أَيْ يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ، وَعِنْدَ الصَّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ».

قَالَ يَعْقُوبُ عَنْ يُونُسَ، وَهَذَا لَفْظُ حَدِيثِهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في الاعتقاد، ص: ٢١٠ من حديث أبي داود، وأحمد: ١٠١/٦ من حديث الحسن البصري به وعنن.

[1] *Al-Hāqqah* 69:19.

## Chapter 25, 26. The Dajjāl

(المعجم ٢٥، ٢٦) بَابُ: فِي الدَّجَالِ

(التحفة ٢٩)

**4756.** It was narrated that Abū 'Ubaidah bin Al-Jarrāh said: "I heard the Prophet ﷺ say: 'There was no Prophet after Nūḥ who did not warn his people about the Dajjāl, and I am warning you about him.' The Messenger of Allāh ﷺ described him to us and said: 'Perhaps those who saw me and heard my words will live to see him.' They said: 'O Messenger of Allāh, how will our hearts be then? Will they be as they are today?' He said: 'Or better.'" (*Hasan*)

٤٧٥٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَّاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أَنْذَرَ الدَّجَالَ قَوْمَهُ وَإِنِّي أَنْذِرُكُمْوَهُ»، فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّهُ سَيُدرِكُهُ مَنْ قَدْ رَأَى وَسَمِعَ كَلَامِي». قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ قُلُوبُنَا يَوْمَئِذٍ، أَمْثَلُهَا الْيَوْمَ. قَالَ: «أَوْ خَيْرٍ».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ما جاء في الدجال، ح: ٢٢٣٤ من حديث حماد بن سلمة به وقال: "حسن غريب" وصححه ابن حبان، ح: ١٨٩٥ والحاكم ٤/٥٤٢، ٥٤٣ ووافقه الذهبي.

**4757.** It was narrated from Sālim that his father said: "The Messenger of Allāh ﷺ stood up among the people and praised Allāh as He deserves to be praised, then he mentioned the Dajjāl, and said: 'I am warning you about him, and there is no Prophet who did not warn his people about him. Nūḥ warned his people about him, but I will tell you something about him that no Prophet mentioned to his people: Know that he is one-eyed, and Allāh is not one-eyed.'" (*Ṣaḥīḥ*)

٤٧٥٧ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، فَذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأَنْذِرُكُمْوَهُ وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلِكَيْبِي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ».

تخريج: [صحيح] تقدم، ح: ٤٣٢٩.

Chapter 26, 27. The *Khawārij*

(المعجم ٢٦، ٢٧) بَابُ: فِي الْخَوَارِجِ

(التحفة ٣٠)

**4758.** It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'Whoever separates the distance of a hand-span from the *Jamā'ah* (main body of Muslims), he has removed the yoke of Islam from his neck.'" (*Hasan*)

٤٧٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَمَنْدَلٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي جَهْمٍ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ».

**تخريج:** [حسن] أخرجه أحمد: ١٨٠/٥ من حديث زهير به، ورواه ابن أبي عاصم في السنة، ح: ١٠٥٣ بإسناد صحيح عن زهير بلفظ: "من فارق الجماعة والإسلام فقد خلع ربقة الإسلام من عنقه".

**Comments:**

The *Khawārij* are those who revolted and called the Muslim leaders disbelievers. The following narrations describe their traits, and advise how to deal with their *Fitnah*.

**4759.** (There is another chain) that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'How will you be with leaders who will come after me, and will keep this *Fay'* (spoils) for themselves?' I said: 'By the One Who sent you with the truth, I will put my sword on my shoulder then I will strike with it until I meet you' – 'or join you.' – He said: 'Shall I not guide you to something that is better than that? Be patient until you meet me.'" (*Hasan*)

٤٧٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ عَنْ أَبِي الْجَهْمِ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ وَأَيْمَةٌ مِنْ بَعْدِي يَسْتَأْثِرُونَ بِهَذَا الْفَيْءِ» قُلْتُ: أَمَا وَالَّذِي بَعَثَكَ بِالْحَقِّ! أَصْعُ سِنْفِي عَلَى عَاتِقِي ثُمَّ أَضْرِبُ بِهِ حَتَّى أَتَقَاكَ - أَوْ أَلْحَقَكَ - قَالَ: «أَوْ لَا أَذْلكَ عَلَى خَيْرٍ مِنْ ذَلِكَ تَصْبِرُ حَتَّى تَلْقَانِي».

**تخريج:** [حسن] أخرجه أحمد: ١٧٩/٥ من حديث زهير به.

**4760.** It was narrated from Ḥammad bin Zaid, from Al-Mu'allā bin Ziyād and Hishām bin Ḥassān, from Al-Ḥasan, from Ḍabbah Ibn Miḥṣan, from Umm Salamah, the wife of the Prophet

٤٧٦٠ - حَدَّثَنَا مُسَدَّدٌ وَسَلِيمَانُ بْنُ دَاوُدَ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ الْمُعَلَّى بْنِ زِيَادٍ وَهَيْشَامِ بْنِ حَسَّانَ، عَنْ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ

ﷺ, who said: “The Messenger of Allāh ﷺ said: “There will be rulers over you, some of whose deeds you will approve of, and some you will disapprove of. Whoever denounces them with his tongue will have discharged his duty, and whoever hates their bad deeds in his heart will be safe. But whoever approves of them and follows them (is the one who does wrong).” It was said: ‘O Messenger of Allāh, should we not kill them?’ He said: ‘No, not so long as they pray.’” Abū Dāwud said:<sup>[1]</sup> “Should we not fight them?” (*Sahih*)

تخریج: أخرجه مسلم، الإمامة، باب وجوب الإنكار على الأمراء فيما يخالف الشرع... إلخ، ح: ١٨٥٤ عن سليمان بن داود: أبي الربيع العتكي به.

**4761.** It was narrated from Qatādah: “Al-Ḥasan narrated to us from Ḍabbah bin Miḥṣan Al-‘Anazī, from Umm Salamah from the Prophet ﷺ. He said: ‘Whoever hates that, he has discharged his duty, and whoever denounces that he will be safe.’” Qatādah said: “Meaning, whoever denounces in his heart, and hates in his heart.” (*Sahih*)

تخریج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي: ١٥٨/٨ من حديث أبي داود به.

**4762.** It was narrated that ‘Arfajah said: “I heard the Messenger of Allāh ﷺ say: ‘There will be various troubles and evil deeds among my Ummah. Whoever wants to divide the Muslims when they are united, strike him with the sword, no matter who he is.’” (*Sahih*)

زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ عَلَيْكُمْ أَيْمَةٌ تَعْرِفُونَ مِنْهُمْ وَتُنْكِرُونَ، فَمَنْ أَنْكَرَ». قَالَ أَبُو دَاوُدَ: قَالَ هِشَامُ: «بِلِسَانِهِ فَقَدْ بَرِيَ، وَمَنْ كَرِهَ بِقَلْبِهِ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ» فَقِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا نَقْتُلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا» قَالَ أَبُو دَاوُدَ: أَفَلَا نَقَاتِلُهُمْ؟.

٤٧٦١ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنِ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ صَبَّهَ بْنِ مِحْصَنِ الْعَنْزِيِّ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «فَمَنْ كَرِهَ فَقَدْ بَرِيَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ». قَالَ قَتَادَةُ: يَعْنِي مَنْ أَنْكَرَ بِقَلْبِهِ وَمَنْ كَرِهَ بِقَلْبِهِ.

٤٧٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ فِي أُمَّتِي هَنَاتٌ وَهَنَاتٌ، وَمَنْ أَرَادَ أَنْ يَفْرَقَ أَمْرَ الْمُسْلِمِينَ وَهُمْ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَأَنَّ مَنْ كَانَ».

[1] That is Sulaimān bin Dāwud, one of the narrators, and he is Abū Dāwud Aṭ-Ṭayālīsī.

تخريج: أخرجه مسلم، الإمارة، باب حكم من فرق أمر المسلمين وهو مجتمع، ح: ١٨٥٢ من حديث شعبة به.

### Chapter 27, 28. Fighting The *Khawārij*

**4763.** It was narrated from ‘Ubaidah that ‘Alī mentioned the people of An-Nahrawān (the *Khawārij*), and said: “Among them is a man with a defective arm, or a deformed arm, or a small arm. Were it not that you would rejoice too much, I would tell you what Allāh has promised upon the tongue of Muḥammad ﷺ to those who kill them.” I said: “Did you hear this from him?” He said: Yes, by the Lord of the Ka’bah. (*Sahih*)

(المعجم ٢٧، ٢٨) بَابُ فِي قِتَالِ

الْخَوَارِجِ (التحفة ٣١)

٤٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غُبَيْدٍ وَمُحَمَّدُ ابْنُ عِيْسَى الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ: أَنَّ عَلِيًّا ذَكَرَ أَهْلَ التَّهْرَوَانَ فَقَالَ: فِيهِمْ رَجُلٌ مُودَنْ أَيْدٍ أَوْ مُخَدَّجُ أَيْدٍ أَوْ مَثْدُونُ أَيْدٍ: لَوْلَا أَنْ تَبَطَّرُوا لَبَأْتَكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ!.

تخريج: أخرجه مسلم، الزكاة، باب التحريض على قتل الخوارج، ح: ١٠٦٦ من حديث حماد بن زيد به.

**4764.** It was narrated that Abū Sa‘eed Al-Khudrī said: “Alī sent a gold nugget still in its dirt to the Prophet ﷺ, and he divided it among four people: ‘Al-Aqra’ bin Ḥābis Al-Ḥanzalī Al-Mujāshī‘ī, ‘Uyainah bin Badr Al-Fazārī, Zaid Al-Khail Aṭ-Ṭā‘ī, who was one of Banū Nabhān, and ‘Alqamah bin ‘Ulāthah Al-‘Āmirī, who was one of Banū Kilāb. The Quraish and the *Anṣār* got angry and said: ‘He is giving to the chiefs of Najd, and not to us.’ He said: ‘It is only to soften their hearts.’ Then a man with deep-set eyes, high cheekbones, a prominent brow, a

٤٧٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ بِذَهَبِيَّةٍ فِي تُرْبَتِهَا فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ بَيْنَ الْأَفْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ وَبَيْنَ عُيَيْنَةَ بْنِ بَدْرِ الْفَزَارِيِّ وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ وَبَيْنَ عَلْقَمَةَ بْنِ عَلَانَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلَابٍ، قَالَ: فَغَضِبَتْ قُرَيْشٌ وَالْأَنْصَارُ وَقَالَتْ: يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَبَدْعَنَا، فَقَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ» قَالَ: فَأَقْبَلَ رَجُلٌ غَائِرٌ

thick beard, and a shaven head came forward and said: 'Fear Allāh, O Muḥammad!' He said: 'Who will obey Allāh if I disobey Him? Allāh has entrusted me over the people of the earth but you do not trust me.' A man asked if he should kill him – I think it was Khālid bin Al-Walīd – but he did not let him. When he left, he said: 'From the stock of this man – or from his offspring – will come people who will recite the Qur'ān but it does not go beyond than their throats. They will pass out of Islam like the arrow passing through its target. They will kill the Muslims but leave the idolaters alone. By Allāh, if I live to see them, I will kill them as 'Ād were killed.'" (*Saḥīh*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى عاد أخاهم هودًا﴾، ح: ٣٣٤٤ عن محمد بن كثير العدي، ومسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح: ١٠٦٤/١٤٣ من حديث سعيد بن مسروق: أبي سفيان به.

**4765.** It was narrated from Abū 'Amr, he said: "Qatādah narrated to me, from Abū Sa'eed Al-Khudrī and Anas bin Mālik that the Messenger of Allāh ﷺ said: 'There will be differences and dissent among my *Ummah*, there will be people who will speak well but act badly. They will recite the Qur'ān but it will not go beyond their collarbones, and they will pass out of the religion like an arrow passing through the target, and they will not return until the arrow returns to its nock. They are the worst of people and of creation.

الْعَيْنَيْنِ مُشْرِفٌ الْوَجْتَيْنِ نَاتِيءُ الْجَبِينِ كَثُّ اللَّحْيَةِ مَخْلُوقٌ قَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ! فَقَالَ: «مَنْ يُطِيعَ اللَّهَ إِذَا عَصَيْتُهُ؟ أَيَأْمُنُنِي اللَّهُ عَلَى أَهْلِ الْأَرْضِ؟ وَلَا تَأْمُونُونِي؟» قَالَ: فَسَأَلَ رَجُلٌ قَتْلَهُ - أَحْسِبُهُ خَالِدَ بْنِ الْوَلِيدِ - قَالَ: فَمَنْعَهُ قَالَ: فَلَمَّا وَلَّى، قَالَ: «إِنَّ مِنْ ضُضْيِ هَذَا» أَوْ «فِي عَقَبِ هَذَا قَوْمٌ يَمْرُقُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْتَانِ، لَعْنُ أَنَا وَاللَّهِ! أَدْرَكْتُهُمْ لِأَقْتُلْتَهُمْ قَتْلَ عَادٍ».

٤٧٦٥ - حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا الْوَلِيدُ وَمُبَشَّرٌ يَعْنِي ابْنَ إِسْمَاعِيلَ الْحَلَبِيِّ، بِإِسْنَادِهِ عَنْ أَبِي عَمْرٍو، قَالَ: يَعْنِي الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَنْسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ، قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسَيِّئُونَ الْفِعْلَ، يَمْرُقُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ، لَا يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فُوقِهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ

Glad tidings to the one who kills them and they kill him. They will call people to the Book of Allāh, although they have nothing to do with it. Whoever fights them will be closer to Allāh than them.' They said: 'O Messenger of Allāh, what is their sign?' He said: "They will have shaven heads." (*Ḍa'īf*)

وَقَتْلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَيُسُوا مِنْهُ فِي شَيْءٍ، مَنْ فَاتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ تَعَالَى مِنْهُمْ»، قَالُوا: يَا رَسُولَ اللَّهِ! مَا سِيمَاهُمْ قَالَ: «التَّحْلِيقُ».

**تخریج:** [إسناده ضعيف] انظر الحديث الآتي وأخرجه أحمد: ۳/ ۲۲۴ من حديث أبي عمرو الأوزاعي به، وصححه الحاكم على شرط الشيخين: ۲/ ۱۴۷، ۱۴۸ ووافقه الذهبي \* قتادة عنن.

### Comments:

Shaving the head is not prohibited, rather, it is one of the rites of 'Umrah and Hajj, but this narrations foretells the sign of the people prior to their coming; that they would be recognized by this trait. Conversely, it is considered disliked by some of the scholars to constantly shave the head when there is no reason, merely because of the fact that it is a trait of the *Khawārij*.

**4766.** It was narrated from Ma'mar, from Qatādah, from Anas, from the Prophet ﷺ, similarly (as no. 4765). He said: "Their sign will be that they shave their heads [very closely]. If you see them, kill them." (*Ḍa'īf*)

٤٧٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ نَحَوْهُ، قَالَ: «سِيمَاهُمْ التَّحْلِيقُ وَالتَّسْبِيدُ» فَإِذَا رَأَيْتُمُوهُمْ فَأَيْمُوهُمْ». [قَالَ أَبُو دَاوُدَ: التَّسْبِيدُ: اسْتِئْصَالُ الشَّعْرِ].

**تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ۱۷۵ من حديث عبد الرزاق به، وهو في مصنف عبدالرزاق، ح: ۱۸۶۶۹ مرسل، لم يذكر أنسا، وصححه الحاكم على شرط الشيخين ووافقه الذهبي انظر الحديث السابق: ۴۷۶۵ \* قتادة عنن.

**4767.** It was narrated that Suwaid bin Ghafalah said: 'Alī said: "If I narrate to you a *Ḥadīth* from the Messenger of Allāh ﷺ, it is dearer to me to fall from the sky than to tell lies about him, but if I discuss with you matters between myself and you, then war is deceit. I heard the Messenger of Allāh ﷺ say: 'At the end of time there will be

٤٧٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلَا تَنْجِرُوا مِنْ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّمَا الْحَرْبُ

people who are young in age and feeble of mind. They will speak the best words of people, but they will pass out of Islam as an arrow passes through the target. Their faith will not go beyond their throats. Wherever you meet them, kill them, for killing them will bring reward on the Day of Resurrection to the one who kills them.”  
(*Sahih*)

تحريح: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦١١ عن محمد ابن كثير، ومسلم، الزكاة، باب التحريض على قتل الخوارج، ح: ١٠٦٦ من حديث سفیان به .

**4768.** It was narrated that Salamah bin Kuhail said: Zaid bin Wahb Al-Juhani narrated that he was in the army that was with ‘Alī which went out to fight the *Khawārij*. ‘Alī said: “O people, I heard the Messenger of Allāh ﷺ say: ‘There will appear some people among my *Ummah* who will recite the Qur’ān and your recitation will not compare to theirs, and your prayer will not compare to theirs, and your fasting will not compare to theirs. They will recite the Qur’ān and you will think that it is to their credit, but in fact it will count against them. Their prayer will not go beyond their collarbones, and they will pass out of Islam as an arrow passes out of its target. If the army that attacks them knew what has been decreed for them upon the tongue of their Prophet ﷺ, they would have relied on their deeds. The sign of that is that among them there is a man who has an upper arm but no forearm, and on his upper arm there is something like a

خَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدْنَاءُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

٤٧٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ وَهَبِ الْجُهَنِيِّ، أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِي كَانُوا مَعَ عَلِيِّ الَّذِي سَارُوا إِلَى الْخَوَارِجِ فَقَالَ عَلِيُّ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَمْرُقُونَ الْقُرْآنَ لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ شَيْئًا، وَلَا صَلَاتُكُمْ إِلَى صَلَاتِهِمْ شَيْئًا، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ شَيْئًا، يَمْرُقُونَ الْقُرْآنَ، يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَوْ يَعْلَمُ الْجَيْشُ الَّذِي يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ ﷺ لَا تَكْتَلُوا عَلَى الْعَمَلِ وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَضُدٌ، وَلَيْسَتْ لَهُ ذِرَاعٌ عَلَى عَضُدِهِ مِثْلُ حَلْمَةِ الثَّدِيِّ عَلَيْهِ شَعْرَاتٌ بَيْضٌ، أَفْتَدَهُبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ السَّامِ وَتَرْتَكُونَ هُوْلَاءِ



nipple, with white hairs on it. Would you go to Mu‘āwiyah and the people of Ash-Shām, and leave these people in charge of your families and wealth in your absence? By Allāh, I hope that they are the same people, for they have shed blood unlawfully and attacked the people’s cattle. March in the Name of Allāh.” Zaid bin Wahb described to me the stops (made by the army), until he said: “Then we crossed a bridge, and when we met (the *Khawārij*), who were being led that day by ‘Abdullāh bin Wahb Ar-Rāsibī, he (‘Abdullāh) said to (his men): “Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate, as they did on the Day of Ḥarūrā.’ So they threw their spears and unsheathed their swords, and (the companions of ‘Alī) fought back with their spears, and they (the *Khawārij*) were killed, and piled up one atop another, but only two of the people (meaning companions of ‘Alī) were killed that day. ‘Alī said: ‘Search among them for the one with the deformed hand.’ But they did not find him. Then ‘Alī himself went to some people who had been killed, and were lying on top of one another. They took them out, and found him among those who were closest to the ground (at the bottom of the pile). He said the *Takbīr*, and said: ‘Allāh spoke the truth, and His Messenger conveyed it.’ ‘Ubaidah Al-Salmānī stood up

يَخْلُفُونَكُمْ إِلَى دَرَارِيكُمْ وَأَمْوَالِكُمْ؟ وَاللَّهِ! إِنِّي لَأَرْجُو أَنْ يَكُونُوا هَؤُلَاءِ الْقَوْمَ فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَأَعَارَوْا فِي سَرَحِ النَّاسِ فَسِيرُوا عَلَى اسْمِ اللَّهِ، قَالَ سَلِمَةُ بْنُ كُهَيْلٍ: فَتَرَلَّنِي زَيْدٌ بْنُ وَهَبٍ مَنَزِلًا مَنَزِلًا حَتَّى مَرَرْنَا عَلَى قَنْطَرَةٍ. قَالَ: فَلَمَّا التَّقَيْنَا وَعَلَى الْخَوَارِجِ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِبِيِّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ وَسَلُّوا السُّيُوفَ مِنْ جُفُونِهَا فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشِدُوكُمْ يَوْمَ حُرُورَاءَ. قَالَ: فَوَحَّشُوا بِرِمَاحِهِمْ وَاسْتَلُّوا السُّيُوفَ وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقَتَلُوا بَعْضُهُمْ عَلَى بَعْضِهِمْ، قَالَ: وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلَّا رَجُلَانِ، فَقَالَ عَلِيٌّ: التَّمِسُوا فِيهِمُ الْمُخَدَّجَ، فَلَمْ يَجِدُوا، قَالَ: فَقَامَ عَلِيٌّ بِنَفْسِهِ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ، فَقَالَ أَخْرَجُوهُمْ، فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ، فَكَبَّرَ وَقَالَ: صَدَقَ اللَّهُ وَبَلَغَ رَسُولُهُ، فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِي فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! حَتَّى اسْتَحْلَفَهُ ثَلَاثًا وَهُوَ يَحْلِفُ. [قَالَ أَبُو دَاوُدَ: قَالَ مَالِكٌ: ذَلِكَ لِإِلْعَامِ أَنْ يُجِيبَ الْعَالِمُ كُلُّ مَنْ سَأَلَهُ].

and said: ‘O Commander of the Believers, by Allāh besides Whom there is none worthy of worship, did you hear this from the Messenger of Allāh ﷺ?’ He said: ‘Yes, by Allāh, besides Whom there is none worthy of worship’ – until he asked him to swear three times and he did so.” (*Ṣaḥīḥ*)

[Abū Dāwud said: Mālik said: “It is a form of humiliating knowledge that the scholar reply to everyone who asks him.”]

تخریج: أخرجه مسلم من حديث عبد الرزاق به، انظر الحديث السابق وهو في المصنف، ح: ١٨٦٥٠.

**4769.** It was narrated that Jamil bin Murrah said: Abū Al-Waḍī’ said: “‘Alī said: “Look for the man with the deformed hand” – and he quoted the *Hadīth* (similar to no. 4768). They brought him out from beneath the (pile of) slain, covered in mud. Abū Al-Waḍī’ said: “It is as if I can see him, an Ethiopian, wearing a *Quraitaq*,<sup>[1]</sup> one of his hands like a woman’s nipple, with hairs on it like the hairs on the tail of a jerboa.” (*Ṣaḥīḥ*)

٤٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ جَمِيلِ بْنِ مُرَّةَ قَالَ: حَدَّثَنَا أَبُو الْوَضِيِّ قَالَ: قَالَ عَلِيٌّ: اطْلُبُوا الْمُخْدَجَ فَذَكَرَ الْحَدِيثَ، فَاسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى فِي طِينٍ، قَالَ أَبُو الْوَضِيِّ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ حَبَشِيٌّ عَلَيْهِ فُرَيْطَقٌ لَهُ، إِحْدَى يَدَيْهِ مِثْلُ نُدْيِ الْمَرْأَةِ عَلَيْهَا شُعَيْرَاتٌ مِثْلُ شُعَيْرَاتِ الَّتِي تَكُونُ عَلَى ذَنْبِ الْبُرْبُوعِ.

تخریج: [إسناده صحيح] أخرجه عبدالله بن أحمد في زوائد المسند: ١/١٣٩ من حديث حماد بن زيد به.

**4770.** It was narrated that Abū Maryam said: “That crippled man used to be with us in the *Masjid*, he would stay there by night and by day. He was a poor man, and I saw him attending meals with ‘Alī along

٤٧٧٠ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ قَالَ: إِنَّ كَانَ ذَلِكَ الْمُخْدَجَ لَمَعَنَا يَوْمَئِذٍ فِي الْمَسْجِدِ، يُجَالِسُهُ بِاللَّيْلِ

[1] A type of foreign garment with tight sleeves.

with the poor people, and I gave him a Burnous of mine to wear.” Abū Maryam said: “The crippled man was called Nāfi’ Dhu Ath-Thadyah (the one with the nipple), because he had something on his arm like a woman’s breast, with a nipple on the end, on which there were hairs like the whiskers of a cat.” (*Hasan*)

Abū Dāwud said: According to the people, his name was Ḥarqūs.

وَالنَّهَارِ وَكَانَ فَقِيرًا وَرَأَيْتُهُ مَعَ الْمَسَاكِينِ يَشْهَدُ طَعَامَ عَلِيٍّ مَعَ النَّاسِ وَقَدْ كَسَوْتُهُ بُرْنُسًا لِي، قَالَ أَبُو مَرْيَمَ: وَكَانَ الْمُخْذَجُ يُسَمِّي نَافِعًا ذَا النَّدْيَةِ، وَكَانَ فِي يَدِهِ مِثْلُ نَدْيِ الْمَرْأَةِ عَلَى رَأْسِهِ حَلْمَةٌ مِثْلُ حَلْمَةِ النَّدْيِ، عَلَيْهِ شُعَيْرَاتٌ مِثْلُ سِبَالَةِ السُّنُورِ.

قَالَ أَبُو دَاوُدَ: هُوَ عِنْدَ النَّاسِ اسْمُهُ حَرْقُوسٌ.

تخريج: [إسناده حسن] \* أبو مريم الثقفي: ثقة ونعيم بن حكيم: حسن الحديث على الراجح.

## Chapter 28, 29. Fighting (Muslim) Attackers

**4771.** It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “If a person’s wealth is sought unlawfully, and he fights and is killed, he is a martyr.” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب من قتل دون ماله، ح: ٤٠٩٣ من حديث يحيى القطان، والترمذي، ح: ١٤١٩، ١٤٢٠ من حديث عبد الله بن الحسن به وقال: "حسن صحيح".

**4772.** It was narrated from Sa‘eed bin Zaid that the Prophet ﷺ said: “Whoever is killed defending his wealth, he is a martyr; whoever is killed defending his family, or his life, or his religion, he is a martyr.” (*Ṣaḥīh*)

(المعجم ٢٨، ٢٩) بَابُ فِي

قِتَالِ اللُّصُوصِ (التحفة ٣٢)

٤٧٧١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ

سُفْيَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَسَنِ قَالَ: حَدَّثَنِي عَمِّي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ».

٤٧٧٢ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:

حَدَّثَنَا أَبُو دَاوُدَ الطَّلَيْسِيُّ وَسَلِيمَانُ بْنُ دَاوُدَ يَعْنِي أَبَا أَيُّوبَ الْهَاشِمِيَّ عَنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ

أَهْلِهِ، أَوْ دُونَ دَمِهِ، أَوْ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ.

**تخريج:** [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب من قاتل دون أهله، ح: ٤٠٩٩، ٤١٠٠ من حديث إبراهيم بن سعد به، وهو في مسند أبي داود الطيالسي، ح: ٣٣٣ ورواه ابن ماجه، ح: ٢٥٨٠ والترمذي، ح: ١٤٢١، وقال: "حسن صحيح".

### Comments:

If someone is attacked by a Muslim criminal, and he is killed while defending his family, his life, or his property, he dies the death of a martyr. But it is not allowed to pursue and kill such attackers if they are Muslims, rather they should be reported to those in authority once one is safe from their aggression.

### THE END OF THE BOOK OF THE *SUNNAH*

### آخِرُ كِتَابِ السُّنَّةِ

Abū Dāwud narrated to us:<sup>[1]</sup> "Abdullāh bin Quraysh Al-Bukhārī narrated to us, he said: I heard Nu'aim bin Hammād saying: 'The *Mu'tazilah* reject two thousand *Ahadith* of the Prophet ﷺ, or close to two thousand *Ahadith*.'"

It was narrated that 'Awf said: "I heard Al-Ḥajjāj delivering a speech and he said: 'The likeness of 'Uthmān before Allāh is that of 'Eisā bin Maryam.' Then he recited, and explained this Verse: And (remember) when Allāh said: "O 'Eisā! I will take you and raise you to Myself, and clear you of those who disbelieve",<sup>[2]</sup> pointing to us and to the people of *Ash-Shām* with his hand.

It was narrated from 'Amr bin

[حدثنا أبو داود: حدثنا عبد الله بن قُرَيْشِ الْبُخَارِيُّ قَالَ: سَمِعْتُ نَعِيمَ بْنَ حَمَادٍ يَقُولُ لِلْمُعْتَزِلَةِ: تَرُدُّونَ أَلْفِي حَدِيثٍ مِنْ حَدِيثِ النَّبِيِّ ﷺ، أَوْ نَحْوِ أَلْفِي حَدِيثٍ.

حَدَّثَنَا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ: حَدَّثَنَا جَعْفَرُ عَنْ عَوْفٍ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ، ثُمَّ قَرَأَ هَذِهِ آيَةَ يَقْرُؤُهَا وَيَفْسِّرُهَا: ﴿إِذْ قَالَ اللَّهُ يَعْيسَى ابْنِي مَرْيَمَ لَا تَهْزُنَّكَ مِنَ الَّذِينَ كَفَرُوا﴾ [آل عمران: ٥٥] يُشِيرُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو

[1] These three *Ahadith* are at this location in some of the manuscripts of the version of Al-Lu'lu'ī (see the introduction). The first narration appeared earlier (4641), the second and third appear later (5132 and 5133).

[2] *Āl 'Imrān* 3:55.

Dīnār, from Wahb bin Munabbih, from his brother, from Mu'āwiyah: Intercede, you will be rewarded. He said: The Messenger of Allāh ﷺ said: "Intercede, you will be rewarded." For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allaah ﷺ said: "Intercede, you will be rewarded."

It was narrated from Buraid, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ, with similar.

Abū Dāwud said: I heard Aḥmad bin Ḥanbal saying: "Affān said: 'Yaḥyā would not narrate from Hammām.'" [1]

Aḥmad said: "Affān said: 'Whenever Mu'ādḥ bin Hishām arrived, he agreed with Hammām in *Aḥādīth*. Sometimes after that, Yaḥyā would say: "What did Hammām say about this?" [2]

Abū Dāwud said: I heard Aḥmad saying: "The hearing of these people: 'Affān and his companions, from Hammām is more useful than the hearing of 'Abdur-Raḥmān. [3] And he would take care of his books after that."

Ḥusain bin 'Alī narrated to us: "Affān narrated to us – if Allāh, the Most High, wills – he said: 'Hammām said to me: "I made mistakes and did not rectify, and I

ابن السَّرْحِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ: اشْفَعُوا تُؤَجَّرُوا فَإِنِّي لِأُرِيدُ الْأَمْرَ فَأَوْخِرُهُ كَيْمَا تَشْفَعُوا فَتُؤَجَّرُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اشْفَعُوا تُؤَجَّرُوا».

حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ مِثْلَهُ. ]

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: قَالَ عَفَّانُ: كَانَ يَحْيَى لَا يُحَدِّثُ عَنْ هَمَّامٍ.

قَالَ أَحْمَدُ: قَالَ عَفَّانُ: فَلَمَّا فَلِمَ مُعَاذُ ابْنِ هِشَامٍ وَافَقَ هَمَّامًا فِي أَحَادِيثَ كَانَ يَحْيَى رَبِّمَا قَالَ بَعْدَ ذَلِكَ: كَيْفَ قَالَ هَمَّامُ فِي هَذَا؟

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ يَقُولُ: سَمِعْتُ هُوْلَاءَ عَفَّانَ وَأَصْحَابِهِ مِنْ هَمَّامٍ أَصْلَحَ مِنْ سَمَاعِ عَبْدِ الرَّحْمَنِ وَكَانَ يَتَعَاهَدُ كُتُبَهُ بَعْدَ ذَلِكَ.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَفَّانُ إِنْ شَاءَ اللَّهُ تَعَالَى قَالَ: قَالَ لِي هَمَّامُ: كُنْتُ أخطيء وَلَا أَرْجِعُ وَأَسْتَغْفِرُ اللَّهَ تَعَالَى.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ

[1] From, here to the end of this section there are comments from the author regarding Hammām bin Yaḥyā Al-Azdi Al-Baṣri, he narrated numbers 1477 and 4324, some of the manuscripts do not contain this. It appears that he intended it to be after one of the narrations of Hammām, and Allāh knows best. And Yaḥyā is Ibn Sa'eed Al-Anṣārī.

[2] Meaning, after that, Yaḥyā would accept his narrations.

[3] Meaning, 'Abdur-Raḥmān Al-Mahdi.

seek forgiveness from Allāh, the Most High.”

Abū Dāwud said: I heard ‘Alī bin ‘Abdullāh saying: “The most knowledgeable among them,<sup>[1]</sup> of the amount of what he heard versus what he did not hear is Shu‘bah, and the one who reported most among them is Hishām, and the one who memorized the most is Sa‘eed bin Abī ‘Arūbah.”

Abū Dāwud said: So I mentioned that to Aḥmad, and he said: “Sa‘eed bin Abī ‘Arūbah – in the story about Hishām – they mentioned all of this about Mu‘ādh bin Hishām; what would be the case if Hishām was compared to Sa‘eed were he to have appeared before him.”<sup>[2]</sup>

يُقُولُ: أَعْلَمُهُمْ بِإِعَادَةِ مَا يَسْمَعُ مِمَّا لَمْ يَسْمَعُ  
شُعْبَةَ وَأَرْوَاهُمْ هِشَامٌ وَأَحْفَظُهُمْ سَعِيدُ بْنُ أَبِي  
عَرُوبَةَ.

قَالَ أَبُو دَاوُدَ: فَذَكَرْتُ ذَلِكَ لِأَحْمَدَ  
فَقَالَ: سَعِيدُ بْنُ أَبِي عَرُوبَةَ فِي قِصَّةِ هِشَامٍ:  
هَذَا كُلُّهُ يَحْكُونَهُ عَنْ مُعَاذِ بْنِ هِشَامٍ، أَيْنَ  
كَانَ يَقَعُ هِشَامٌ مِنْ سَعِيدٍ لَوْ بَرَزَ لَهُ.

<sup>[1]</sup> This is about the companions of Qatādah, and ‘Alī bin ‘Abdullāh is ‘Alī bin Al-Madīnī.

<sup>[2]</sup> Meaning, that Sa‘eed is of a higher rank than Hishām, and where would Hishām be if he had been in the presence of Sa‘eed with all of his knowledge. This section was explained by Shaikh Ḥusain bin Muḥsin Al-Anṣārī and noted by the author of *‘Awn Al-Ma‘būd*.