

affirmed to him.” A third (funeral procession) passed by and the people dispraised (spoke badly) of the deceased. He said, “It has been affirmed to him.” I (Abū Al-Aswad) asked, “O chief of the believers! What has been affirmed?” He replied, “I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allāh will grant him Paradise.’ We asked, ‘If three persons testify his piety?’ He (the Prophet ﷺ) replied, ‘Even three.’ Then we asked, ‘If two?’ He replied, ‘Even two.’ We did not ask him regarding one witness.”

جَنَازَةٌ فَأْتَيْتَنِي عَلَى صَاحِبِهَا خَيْرًا. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ. ثُمَّ مَرَّ بِأُخْرَى فَأْتَيْتَنِي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ، ثُمَّ مَرَّ بِالثَّالِثَةِ فَأْتَيْتَنِي عَلَى صَاحِبِهَا شَرًّا، فَقَالَ: وَجَبَتْ. فَقَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ». فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وِثَلَاثَةٌ». فَقُلْنَا: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ»، ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [انظر: ٢٦٤٣]

#### (86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allāh تعالى :-

“...If you could but see, when the *Zalimūn* (polytheists and wrongdoers etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation...” (V.6:93).

And also the Statement of Allāh :

“...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment.” (V.9:101).

And also the Statement of Allāh تعالى :

“...While an evil torment encompassed Fir'aun's (Pharaoh) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir'aun's (Pharaoh) people to enter the severest torment!” (V.40:45,46)

(٨٦) **بَابُ مَا جَاءَ فِي عَذَابِ الْقَبْرِ،**  
وَقَوْلُهُ تَعَالَى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْرَزُونَ عَذَابَ الْهُونِ﴾ [الأنعام: ٩٣]  
قَالَ أَبُو عَبْدِ اللَّهِ: الْهُونُ هُوَ الْهَوَانُ. وَالْهُونُ: الرَّفْقُ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ [التوبة: ١٠١] وَقَوْلُهُ تَعَالَى: ﴿فَوَقَدْنَا لِلَّهِ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِإِثْمِهِمْ فَيرْعُونَ سُوءَهُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾ [المؤمن: ٤٥ - ٤٦].

1369. Narrated Al-Barā' bin 'Azib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Messenger)." And that corresponds to Allāh's Statement: "Allāh will keep firm those who believe, with the word that stands firm..." (V.14:27).

Narrated Shu'ba (same as above) and added, "Allāh will keep firm those who believe... (14:27) was revealed concerning the punishment in the grave."

1370. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ looked at the dead people of the well (the well in which there were the bodies of those *Mushrikūn*<sup>(1)</sup> killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

1371. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "They (the *Quraish Mushrikūn*<sup>(2)</sup> killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allāh تعالى said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the

١٣٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُفْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أَبِي ثُمَّ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [إبراهيم: ٢٧].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ بِهِدَا، وَزَادَ ﴿يُثَبِّتُ اللهُ الَّذِينَ ءَامَنُوا﴾ نَزَلَتْ فِي عَذَابِ الْقَبْرِ. [انظر: ٤٦٩٩]

١٣٧٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ قَالَ: أَطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ الْقَلْبِ فَقَالَ: «وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» فَقِيلَ لَهُ: أَتَدْعُو أَمْوَاتًا فَقَالَ: «مَا أَنْتُمْ بِأَسْمَعُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ». [انظر: ٣٩٨٠، ٤٠٢٦]

١٣٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: «إِنَّمَا قَالَ النَّبِيُّ ﷺ: «إِنَّهُمْ لَيَعْلَمُونَ الْآنَ أَنَّ مَا كُنْتُ أَقُولُ

(1) (H. 1370, 1371) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

disbelievers)...” (V.27:80).

1372. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: A Jewess came to me and mentioned the punishment in the grave and said, “May Allāh protect you from the punishment in the grave.” 'Aishah then asked Allāh's Messenger ﷺ about the punishment in the grave. He said, “Yes, (there is) punishment in the grave.” 'Aishah رَضِيَ اللهُ عَنْهَا added, “After that I never saw Allāh's Messenger ﷺ but seeking refuge with Allāh from the punishment in the grave in every *Ṣalāt* (prayer) he offered.”

1373. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ once stood up delivering a *Khuṭba* (religious talk) and mentioned the *Fitmah* (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

1374. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “When (Allāh's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What did you use to say about this man

لَهُمْ حَقٌّ». وَقَدْ قَالَ اللهُ تَعَالَى: ﴿إِنَّكَ لَا تُسْمِعُ الْمَوْتَى﴾ [النحل: ٨٠].

[انظر: ٣٩٧٩، ٣٩٨١]

١٣٧٢ - حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ: سَمِعْتُ الْأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذُكَ اللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلْتُ عَائِشَةَ رَسُولَ اللهِ ﷺ عَنْ عَذَابِ الْقَبْرِ، فَقَالَتْ: «نَعَمْ عَذَابُ الْقَبْرِ». قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ بَعْدَ صَلَّى صَلَاةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. وَزَادَ غُنْدَرٌ «عَذَابُ الْقَبْرِ حَقٌّ».

١٣٧٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا تَقُولُ: قَامَ رَسُولُ اللهِ ﷺ حَاطِبِيًّا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَمْتَرُنَ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً. [راجع: ٨٦]

١٣٧٤ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ ﷺ

(i.e. Muḥammad ﷺ)? Then as regards a faithful believer, he will say, 'I testify that he is Allāh's slave and His Messenger.' Then they will say to him, 'Look at your place in the Fire (Hell); Allāh has changed for you a place in Paradise instead of it.' So, he will see both his places." (Qatāda said, "We were informed that his grave would be made spacious.") Then Qatāda went back to the narration of Anas who said:) "Whereas a hypocrite or a disbeliever will be asked, 'What did you use to say about this man. He will reply, 'I do not know; but I used to say what the people used to say.' So, they will say to him, 'Neither did you know nor did you take the guidance (by following the Qur'ān).' Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings." (See *Ḥadīth* No. 1338).

قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَيُعِدَّانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا جَمِيعًا. قَالَ قَتَادَةُ: وَذَكَرَ لَنَا أَنَّهُ يُفَسِّحُ لَهُ فِي قَبْرِهِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: «وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَذْرِي، كُنْتُ أَقُولُ مَا يَقُولُهُ النَّاسُ. فَيُقَالُ: لَا ذَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصْبِحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ». [راجع: ١٣٣٨]

(87) CHAPTER. To seek refuge with Allāh from the punishment in the grave.

(٨٧) بَابُ التَّعُوذِ مِنْ عَذَابِ الْقَبْرِ

1375. Narrated Abū Ayyūb رضي الله عنه: Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves."

١٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: أَخْبَرَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَوْنُ ابْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ: «يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا».

وَقَالَ التَّصْرُ: أَخْبَرَنَا شُعْبَةُ:

حَدَّثَنَا عَوْنٌ: سَمِعْتُ أَبِي قَالَ:  
سَمِعْتُ الْبَرَاءَ عَنِ أَبِي أَيُّوبَ عَنِ  
النَّبِيِّ ﷺ.

1376. Narrated Mūsā bin 'Uqba: The daughter of Khālid bin Sa'īd bin Al-'Āṣ said that she had heard the Prophet ﷺ seeking refuge with Allāh from the punishment in the grave.

١٣٧٦ - حَدَّثَنَا مُعَلَّى: حَدَّثَنَا  
وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ:  
حَدَّثَنِي ابْنَةُ خَالِدِ ابْنِ سَعِيدِ بْنِ  
الْعَاصِيِّ: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ وَهُوَ  
يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [انظر: ٦٣٦٤]

1377. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to invoke (Allāh):  
"Allāhumma innī a'ūdhu bika min 'aḏhābil-qabr, wa min 'aḏhābin-nār, wa min fitnatil-mahyā wal-mamāt, wa min fitnatil-Masīh Ad-Dajjāl. (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the *Fitnah* of life and death, and the *Fitnah* (trial and the affliction) of *Al-Masīh Ad-Dajjāl*."

١٣٧٧ - حَدَّثَنَا مُسْلِمٌ بِنُ  
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى،  
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ  
يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ  
الْمَسِيحِ الدَّجَالِ».

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with one's urine.

(٨٨) بَابُ عَذَابِ الْقَبْرِ مِنَ الْغِيْبَةِ  
وَالْبَوْلِ

1378. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine." (Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry". (See *Hadīth* No.1361 and its footnote).

١٣٧٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ،  
عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ  
اللَّهُ عَنْهُمَا: مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرَيْنِ  
فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي  
كَبِيرٍ». ثُمَّ قَالَ: «بَلَى، أَمَا أَحَدُهُمَا  
فَكَانَ يَسْعَى بِالنَّمِيمَةِ. وَأَمَا الْآخَرُ  
فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ». قَالَ: ثُمَّ  
أَخَذَ عُودًا رَطْبًا فَكَسَرَهُ بَاثْنَيْنِ ثُمَّ  
عَرَزَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرِ ثُمَّ

قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ  
يَبْسُأ». [راجع: ٢١٦]

(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

1379. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allāh resurrects you on the Day of Resurrection.'"

(٨٩) بَابُ الْمَيِّتِ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ

١٣٧٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ». [انظر:

[٦٥١٥، ٣٢٤٠]

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

1380. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead (or present me, quickly), and if he is not a righteous one he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious."

(٩٠) بَابُ كَلَامِ الْمَيِّتِ عَلَى الْجَنَازَةِ

١٣٨٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدُمُونِي قَدُمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ». [راجع: ١٣١٤]

## (91) CHAPTER. What is said regarding the dead children of Muslims.

And Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said "He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise."

1381. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allāh because of His Mercy to them."

1382. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When Ibrāhīm (the son of Prophet ﷺ) expired, Allāh's Messenger ﷺ said, "There is a wet-nurse for him in Paradise."

(92) CHAPTER. What is said regarding the (dead) children of *Al-Mushrikūn*.<sup>(1)</sup>

1383. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ was asked about the children of *Al-Mushrikūn*.<sup>(2)</sup> The Prophet ﷺ replied, "Since Allāh created them, He knows what sort of deeds they would have done."

## (٩١) بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُسْلِمِينَ،

وقال أبو هريرة رضي الله عنه عن النبي ﷺ: «مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنْ الْوَالِدِ لَمْ يَبْلُغُوا الْحِنْتَ كَانَ لَهُ حِجَابًا مِنَ النَّارِ أَوْ دَخَلَ الْجَنَّةَ».

١٣٨١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْتَ إِلَّا أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

[راجع: ١٢٤٨]

١٣٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ: أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا تُوفِّيَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لَهُ مَرْضِعًا فِي الْجَنَّةِ».

[انظر: ٣٢٥٥، ٦١٩٥]

## (٩٢) بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُشْرِكِينَ

١٣٨٣ - حَدَّثَنَا جِبَانٌ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سُئِلَ

(1) & (2) (Ch. 92 and H.1383) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟  
فَقَالَ: «اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا  
عَامِلِينَ». [انظر: ٦٥٩٧]

1384. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:  
The Prophet ﷺ was asked about the  
offspring of *Al-Mushrikūn*; (1) so he said,  
“Allāh knows what sort of deeds they would  
have done.”

١٣٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّهُ  
سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
سُئِلَ النَّبِيُّ ﷺ عَنْ ذُرَارِيِّ الْمُشْرِكِينَ؟  
فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».  
[انظر: ٦٥٩٨، ٦٦٠٠]

1385. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:  
The Prophet ﷺ said, “Every child is born on  
*Al-Fitrah* [with a true faith of Islāmic  
Monotheism (i.e. to worship none but  
Allāh Alone)] and his parents convert him  
to Judaism or Christianity or Magianism, as  
an animal gives birth to a perfect baby  
animal. Do you find it mutilated?” (See H.  
No. 1358)

١٣٨٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ  
أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي  
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى  
الْفِطْرَةِ فَأَبَوَاهُ يُيُودَانِيهِ أَوْ يُنَصِّرَانِيهِ أَوْ  
يُمَجِّسَانِيهِ، كَمَا مَثَلِ الْبَيْهَمَةِ تُنْتَجِجُ  
الْبَيْهَمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ؟»  
[راجع: ١٣٥٨]

## (93) CHAPTER:

## (٩٣) بَابٌ:

1386. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ:  
Whenever the Prophet ﷺ finished the  
*Fajr* prayer, he would face us and ask, “Who  
amongst you had a dream last night?” So, if  
anyone had a dream he would narrate it. The  
Prophet ﷺ would say: “*Mā shā’ Allāh*” (an  
Arabic maxim meaning literally, ‘What Allāh  
wished,’ and it indicates a good omen.) One  
day, he asked us whether anyone of us had a  
dream. We replied in the negative. The

١٣٨٦ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ:  
حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ  
جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ  
النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةَ أَقْبَلْ عَلَيْنَا  
بِوَجْهِهِ فَقَالَ: «مَنْ رَأَى مِنْكُمْ اللَّيْلَةَ  
رُؤْيَا؟» قَالَ: فَإِنْ رَأَى أَحَدًا فَصَّهَا

(1) (H. 1384) (See the footnote of H. 1383).

Prophet ﷺ said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on; so we proceeded on and passed by a hole like *Tannūr* (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, 'Who (what) is this?' They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position ;

فَيَقُولُ: «ما شاء الله»، فَسَأَلْنَا يَوْمًا  
 فَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا؟»  
 قُلْنَا: لَا، قَالَ: «لِكَيْتِي رَأَيْتُ اللَّيْلَةَ  
 رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي فَأَخْرَجَانِي  
 إِلَى الْأَرْضِ الْمُقَدَّسَةِ، فَإِذَا رَجُلٌ  
 جَالِسٌ وَرَجُلٌ قَائِمٌ، بِيَدِهِ - قَالَ  
 بَعْضُ أَصْحَابِنَا عَنْ مُوسَى - كَلُوبٌ  
 مِنْ حديدٍ»، : «يُدْخِلُهُ فِي شِدْقِهِ حَتَّى  
 يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الْآخَرَ مِثْلَ  
 ذَلِكَ وَيَلْتَمِسُ شِدْقَهُ هَذَا، فَيَعُودُ فَيَضَعُ  
 مِثْلَهُ. قُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ،  
 فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ  
 مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى  
 رَأْسِهِ بِفِهْرٍ أَوْ صَخْرَةٍ فَيَشْدُخُ بِهِ  
 رَأْسَهُ. فَإِذَا ضَرَبَهُ تَدَهَدَهَ الْحَجَرُ  
 فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ فَلَا يَرْجِعُ إِلَى هَذَا  
 حَتَّى يَلْتَمِسَ رَأْسَهُ وَعَادَ رَأْسُهُ كَمَا هُوَ  
 فَعَادَ إِلَيْهِ فَضَرَبَهُ قُلْتُ: مَنْ هَذَا؟  
 قَالَا: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقَبٍ مِثْلِ  
 التَّنُورِ أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ  
 يَتَوَقَّدُ تَحْتَهُ نَارًا فَإِذَا اقْتَرَبَ ارْتَفَعُوا  
 حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا حَمَدَتْ  
 رَجَعُوا فِيهَا. وَفِيهَا رِجَالٌ وَنِسَاءٌ  
 عُرَاةٌ، فَقُلْتُ: مَنْ هَذَا؟ قَالَا:  
 انْطَلِقْ، فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ  
 مِنْ دَمٍ فِيهِ رَجُلٌ، قَائِمٌ عَلَى وَسْطِ  
 النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ. فاقْبَلْ  
 الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ أَنْ

and so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a *Dār* (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another *Dār* that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allāh had given the knowledge of the Qur'ān (i.e. knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Ribā* (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام and

يُخْرِجُ رَمَى الرَّجُلِ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ  
حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ  
رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا  
كَانَ. فَقُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ،  
فَانْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ  
خَضْرَاءَ فِيهَا شَجَرَةٌ عَظِيمَةٌ وَفِي  
أَصْلِهَا شَيْخٌ وَصَبِيَانٌ، وَإِذَا رَجُلٌ  
قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ  
يُوقِدُهَا فَصَعِدَا بِي فِي الشَّجَرَةِ،  
وَأَدْخَلَانِي دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ  
مِنْهَا. فِيهَا رَجَالٌ شَبَابٌ وَشَبَابٌ  
وَنِسَاءٌ وَصَبِيَانٌ. ثُمَّ أَخْرَجَانِي مِنْهَا  
فَصَعِدَا بِي الشَّجَرَةَ فَأَدْخَلَانِي دَارًا  
هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شَبَابٌ  
وَشَبَابٌ. فَقُلْتُ: طَوَّقْتُمَانِي اللَّيْلَةَ،  
فَأُخْبِرَانِي عَمَّا رَأَيْتُ؟ قَالَا: نَعَمْ، أَمَّا  
الَّذِي رَأَيْتَهُ يُسَّقُ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ  
بِالْكَذِبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ  
فَيُصْنَعُ بِهِ مَا رَأَيْتَ إِلَى يَوْمِ الْقِيَامَةِ.  
وَالَّذِي رَأَيْتَهُ يُشَدِّخُ رَأْسَهُ فَرَجُلٌ عَلَّمَهُ  
اللَّهُ الْقُرْآنَ فَنَامَ عَنْهُ بِاللَّيْلِ وَلَمْ يَعْمَلْ  
فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ.  
وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمْ الرِّبَاةُ.  
وَالَّذِي رَأَيْتَهُ فِي النَّهْرِ آكِلُو الرِّبَا.  
وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ: إِبْرَاهِيمُ  
عَلَيْهِ السَّلَامُ وَالصَّبِيَانُ حَوْلَهُ فَأَوْلَادُ  
النَّاسِ. وَالَّذِي يُوقِدُ النَّارَ مَالِكُ  
خَازِنُ النَّارِ وَالذَّارُ الْأُولَى الَّتِي