

(Muhammad) are the Messenger of Allāh, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin 'Abdullāh has agreed to...'. On that Allāh's Messenger ﷺ said, "By Allāh, I am Muhammad bin 'Abdullāh, and, by Allāh, I am the Messenger of Allāh." Allāh's Messenger ﷺ used not to write; so he asked 'Ali to erase the expression 'Messenger of Allāh'. On that 'Ali said, "By Allāh, I will never erase it." Allāh's Messenger ﷺ said (to 'Ali), "Let me see the paper." When 'Ali showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh's Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to 'Ali and said, "Let your friend (i.e., the Prophet ﷺ) quit Makkah." 'Ali informed Allāh's Messenger ﷺ about it and Allāh's Messenger ﷺ said, "Yes," and then he departed.

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khaibar Jews), "We will keep you as long as Allāh will keep you."

(21) CHAPTER. The throwing of the dead bodies of *Al-Mushrikūn* in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

3185. Narrated 'Abdullāh عنه الله رضي: While the Prophet ﷺ was in the state of

إِلَّا ثَلَاثَ لَيَالٍ، وَلَا يَدْخُلُهَا إِلَّا بِجُلْبَانِ السَّلَاحِ، وَلَا يَدْعُو مِنْهُمْ أَحَدًا، قَالَ: فَأَخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ. فَكَتَبَ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ. فَقَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْنَعَكَ وَلَتَابَعْنَاكَ. وَلَكِنْ أَكْتُبُ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. فَقَالَ: «أَنَا وَاللَّهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، وَأَنَا وَاللَّهِ رَسُولُ اللَّهِ»، قَالَ: وَكَأَنَّ لَا يَكْتُبُ، قَالَ: فَقَالَ: لِعَلِّي أَمُحُ: رَسُولُ اللَّهِ، فَقَالَ عَلِيُّ: وَاللَّهِ لَا أَمَحَاهُ أَبَدًا، قَالَ: «فَأَرِنِي»، قَالَ: فَأَرَاهُ إِيَّاهُ فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ، فَلَمَّا دَخَلَ وَمَضَتْ الْإِيَّامُ أَتَوْا عَلِيًّا فَقَالُوا: مُرْ صَاحِبِكَ فَلْيَرْتَجِلْ، فَذَكَرَ ذَلِكَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ» فَارْتَجَلَ .

[راجع: ١٧٨١]

(٢٠) بَابُ الْمَوَادَعَةِ مِنْ غَيْرِ وَقْتٍ، وَقَوْلُ النَّبِيِّ ﷺ: «أَقْرَبُكُمْ عَلَيَّ مَا أَقْرَبُكُمْ اللَّهُ»

(٢١) بَابُ طَرْحِ جِيْفِ الْمُشْرِكِينَ فِي الْبِئْرِ، وَلَا يُؤْخَذُ لَهُمْ ثَمَنٌ

٣١٨٥ - حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ

prostration, surrounded by a group of people from *Mushrikūn* of the Quraish, 'Uqba bin Abī Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till Fātima السَّلَامُ عَلَيْهَا (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, O Allāh! Destroy Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, 'Uqba bin Abī Mu'ait, 'Umaiyya bin Khalaf (or Ubaī bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyya or Ubaī, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عَقْبَةُ بْنُ أَبِي مُعَيْطٍ يَسْلَى جَزُورٍ وَقَدَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيكَ الْمَلَأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيكَ أَبَا جَهْلَ بْنَ هِشَامٍ، وَعُقْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ ابْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ وَأُمَيَّةَ بْنَ خَلْفٍ أَوْ أَبِي بْنَ خَلْفٍ فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فَأَلْقَوْا فِي بَيْرٍ غَيْرِ أُمَيَّةَ أَوْ أَبِي فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا فَلَمَّا جَرَّوهُ تَقَطَّعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبَيْرِ». [راجع: ٢٤٠]

(٢٢) بَابُ إِثْمِ الْغَادِرِ لِلْبَيْرِ وَالْفَاجِرِ

(22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

3186, 3187. Narrated Abdullah and Anas: The Prophet ﷺ said, "Every betrayer (treachereous and perfidious person) will have a flag on the Day of Resurrection." One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it."

٣١٨٦، ٣١٨٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ. وَعَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ - قَالَ أَحَدُهُمَا: يُنْصَبُ، وَقَالَ الْآخَرُ: يُرَى يَوْمَ الْقِيَامَةِ - يُعْرَفُ بِهِ».

3188. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :
The Prophet ﷺ said, "For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal (perfidy) he committed."

[See Vol. 8, *Hadīth* No.6177]

3189. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا :
Allāh's Messenger ﷺ said on the day of the conquest of Makkah, "There is no emigration now, but there is *Jihād* (i.e., holy battle) and good intentions⁽¹⁾. And when you are called for *Jihād*, you should come out at once." Allāh's Messenger ﷺ also said, on the day of the conquest of Makkah, "Allāh has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its *Luqata* (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-'Abbās said, "O Allāh's Messenger! Except the *Idhkhīr*, because it is used by the goldsmiths and by the people for their houses." On that the Prophet ﷺ said, "Except the *Idhkhīr*."

٣١٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لَوَاءٌ يُنْصَبُ يَوْمَ الْقِيَامَةِ بِعَدْرَتِهِ». [انظر: ٦١٧٧،

[٦١٧٨، ٦٩٦٦، ٧١١١]

٣١٨٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا». وَقَالَ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمُ اللهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ. فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهُ». فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ، إِلَّا الْإِدْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ، قَالَ: «إِلَّا الْإِدْخِرَ». [راجع: ١٣٤٩]

(1) (H. 3189) See the footnote of *Hadīth* No.2783.

59 - THE BOOK OF THE BEGINNING OF CREATION

٥٩ - كتاب بدء الخلق

(1) CHAPTER. What is mentioned in the Statement of Allāh تَعَالَى (in this respect): "And He it is Who originates the creation; then will repeat it (after it has been perished) and this is easier for Him..." (V.30:27)

Ar-Rabī' bin Khuthaim and Al-Ḥasan said, "Everything is easy for Allāh."

(١) بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ [الروم: ٢٧]

وَقَالَ الرَّبِيعُ بْنُ خُثَيْمٍ وَالْحَسَنُ: كُلُّ عَلَيْهِ هَيِّنٌ. وَهَيِّنٌ وَهَيِّنٌ مِثْلُ لَيْنٍ وَلَيْنٍ وَمَيْتٍ وَمَيْتٍ. وَضَيْقٌ وَضَيْقٌ. ﴿أَفَعَيَّبْنَا﴾ [ق: ١٥] أَفَاعْيَا عَلَيْنَا جِنَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ. ﴿لُعُوبٌ﴾ [فاطر: ٣٥] النَّصْبُ. ﴿أَطْوَارًا﴾ [نوح: ١٤]، طَوْرًا كَذَا، وَطَوْرًا كَذَا. عَدَا طَوْرَهُ: أَي قَدْرَهُ.

3190. Narrated 'Imrān bin Ḥuṣain رضي الله عنه: Some people of Banī Tamīm came to the Prophet ﷺ and he said (to them), "O Banī Tamīm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed⁽¹⁾. Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Banī Tamīm has refused them." The Yemenites said, "We accept them." Then the Prophet ﷺ started talking about the beginning of creation and about (Allāh's) Throne. In the meantime a man came saying, "O 'Imrān! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allāh's Messenger ﷺ had said).

٣١٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ شَدَادٍ، عَنْ صَفْوَانَ بْنِ مُحَرَّرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَا بَنِي تَمِيمٍ، أَبَشِّرُوا». فَقَالُوا: بَشِّرْنَا فَاغْطِنَا، فَتَغَيَّرَ وَجْهُهُ. فَجَاءَهُ أَهْلُ الْيَمَنِ فَقَالَ: «يَا أَهْلَ الْيَمَنِ اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ». قَالُوا: قَبَلْنَا، فَأَخَذَ النَّبِيُّ ﷺ يُحَدِّثُ بَدْءَ الْخَلْقِ وَالْعَرْشِ فَجَاءَ رَجُلٌ فَقَالَ: يَا عِمْرَانُ رَاحِلَتُكَ

(1) (H. 3190) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.

نَقَلْتُ، لَيْتَنِي لَمْ أُمْ. [انظر: ٣١٩١،
٤٣٦٥، ٤٣٨٦، ٧٤١٨]

3191. Narrated 'Imrān bin Ḥuṣain رضي الله عنه: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Banī Tamīm came to the Prophet ﷺ who said, "O Banī Tamīm! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Banī Tamīm has refused them." They said, "We accept it, O Allāh's Messenger! We have come to ask you about this matter (i.e., the beginning of creation)." He said, "First of all, there was nothing but Allāh, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuṣain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allāh, I wished I had left that she-camel (but not that gathering).

٣١٩١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَعَقَلْتُ نَاقَتِي بِالْبَابِ، فَأَنَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ: «اقْبُلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»، قَالُوا: قَدْ بَشَّرْنَا فَأَعْطِنَا، مَرَّتَيْنِ. ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنَ الْيَمَنِ فَقَالَ: «اقْبُلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ أَنْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ»، قَالُوا: قَدْ قَبَلْنَا يَا رَسُولَ اللَّهِ، قَالُوا: جِئْنَا نَسْأَلُكَ عَنْ هَذَا الْأَمْرِ، قَالَ: «كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ. وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ» فَنَادَى مُنَادٍ: ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ، فَاَنْطَلَقْتُ فَإِذَا هِيَ يَقْطَعُ دُونَهَا السَّرَابَ فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكَتُهَا. [راجع: ٣١٩٠]

3192. Narrated 'Umar رضي الله عنه: One day the Prophet ﷺ stood amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had

٣١٩٢ - وَرَوَى عَيْسَى، عَنْ رَقَبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَامَ فِينَا النَّبِيُّ ﷺ مَقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى

said, and some forgot it.

3193. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh the Most Superior said:

'The son of Ādam abuses Me, and he should not slight Me, and he tells a lie against Me (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son (or offspring) and his telling a lie against (or disbelieve in) Me is his statement that I shall not recreate him as I have created (him) before'." (See H. 4482)

3194. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.'"

(2) CHAPTER. What has been said regarding the seven earths.

And the Statement of Allāh تعالى:

"It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descend between them (heavens and earth), that you may know that Allāh has power over all

دَخَلَ أَهْلَ الْجَنَّةِ مَنَازِلَهُمْ وَأَهْلَ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ.

٣١٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي سَيْبَةَ، عَنْ أَبِي أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَى: يَسْتَمْنِي ابْنُ آدَمَ، وَمَا يَنْبَغِي لَهُ أَنْ يَسْتَمْنِي. وَيَكْذِبُنِي، وَمَا يَنْبَغِي لَهُ. أَمَّا سَمُّهُ فَقَوْلُهُ: إِنَّ لِي وَلَدًا، وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ: لَيْسَ يُعِيدُنِي كَمَا بَدَأَنِي.»

[انظر: ٤٩٧٤، ٤٩٧٥]

٣١٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا فَضَى اللهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي.» [انظر: ٧٤٠٤، ٧٤١٢،

٧٤٥٣، ٧٥٥٤]

(٢) بَابُ مَا جَاءَ فِي سَبْعِ أَرْضِينَ،

وَقَوْلِ اللهِ تَعَالَى: ﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِيعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.” (V.65 :12)

[الطلاق: ١٢] ﴿وَالسَّمَاءِ وَالْأَرْضِ وَالْمَرْوَعِ﴾^(٥)
 [الطور: ٥]: وَالسَّمَاءِ. ﴿سَكَمًا﴾
 [النازعات: ٢٨]: بِنَاءِهَا وَ﴿الْمَبْكِ﴾
 [الذاريات: ٧]: اسْتَوَاؤُهَا وَحُسْنَهَا.
 ﴿وَأَوْتَتْ﴾ [الانشقاق: ٤]: سَمِعَتْ
 وَأَطَاعَتْ. ﴿وَأَلْقَتْ﴾: أَخْرَجَتْ ﴿مَا
 فِيهَا﴾ مِنْ الْمَوْتَى، ﴿وَمَخَلَّتْ﴾
 [الانشقاق: ٤] أَيْ عَنْهُمْ. ﴿طَهَّمَا﴾
 [الشمس: ٦]: أَيْ دَحَاهَا. ﴿بِالسَّاهِرَةِ﴾
 [النازعات: ١٤]: وَجْهَ الْأَرْضِ، كَانَ
 فِيهَا الْحَيَوَانُ، نَوْمُهُمْ وَسَهْرُهُمْ.

3195. Narrated Muḥammad bin Ibrāhīm bin Al-Hārith from Abū Salama bin ‘Abdur-Rahmān who had a dispute with some people on a piece of land, and so he went to ‘Āishah and told her about it. She said, “O Abū Salama, avoid the land, for Allāh’s Messenger ﷺ said, ‘Any person who takes even a span of land unjustly, his neck shall be encircled with seven earths (on the Day of Resurrection).’”

٣١٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا ابْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارِكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَكَانَتْ بَيْنَهُ وَبَيْنَ أَنَاسٍ خُصُومَةٌ فِي أَرْضٍ، فَدَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا ذَلِكَ فَقَالَتْ: يَا أَبَا سَلَمَةَ، اجْتَنِبِ الْأَرْضَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ قَيْدَ شِبْرٍ طَوَّفَهُ مِنْ سَبْعِ أَرْضِينَ». [راجع: ٢٤٥٣]

3196. Narrated Sālim’s father: The Prophet ﷺ said, “Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection.”

٣١٩٦ - حَدَّثَنَا يَشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ». [راجع: ٢٤٥٤]

3197. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa'da, Dhul-Hijjah and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which is between Jumāda-ath-Thānīyah and Sha'bān."

3198. Narrated Sa'īd bin Zaid bin 'Amr bin Nufail that Arwa (the daughter of Unais) sued him before Marwān for a right, which she claimed, he had deprived her of. On that Sa'īd said, "How should I deprive her of her right? I testify that I heard Allāh's Messenger ﷺ saying, "If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection."

٣١٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ. السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: دُو الْقَعْدَةِ، وَدُو الْحِجَّةِ، وَالْمُحَرَّمِ، وَرَجَبٌ مُضَرٌّ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ.» [راجع: ٦٧]

٣١٩٨ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ: أَنَّهُ خَاصَمْتُهُ أَرْوَى - فِي حَقِّ زَعَمَتْ أَنَّهُ انْتَقَضَهُ لَهَا - إِلَى مَرْوَانَ، فَقَالَ سَعِيدٌ: أَنَا أَنْتَقِضُ مِنْ حَقِّهَا شَيْئًا؟ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ.» قَالَ ابْنُ أَبِي الزَّنَادِ عَنْ هِشَامِ: عَنْ أَبِيهِ قَالَ: قَالَ لِي سَعِيدُ بْنُ زَيْدٍ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ... [راجع:

[٢٤٥٢]

(3) CHAPTER. (About the) Stars.

Abū Qatāda mentioning Allāh's Statement:

"And indeed We have adorned the

(٣) بَابٌ: فِي النُّجُومِ

وقال قتادة ﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ﴾ [الملك: ٥]: خَلَقَ هَذِهِ

nearest heaven with lamps..." (V.67:5)

said, "The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge."

النُّجُومَ ثَلَاثًا: جَعَلَهَا زِينَةً لِلسَّمَاءِ،
وَرُجُومًا لِلشَّيَاطِينِ، وَعَلَامَاتٍ يُهْتَدَى
بِهَا. فَمَنْ تَأَوَّلَ فِيهَا بَعْتَرِ ذَلِكَ أَخْطَأَ
وَأَضَاعَ نَصِيْبَهُ وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ
بِهِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿هَيْبِمًا﴾
[الكهف: ٤٥]: مُتَعَبِّرًا، وَالْأَبُّ: مَا
تَأْكُلُ الْأَنْعَامُ، وَ﴿لِلْأَنْبَاءِ﴾ [الرحمن:
١٠]: الْخَلْقُ. ﴿بَرَزُخٌ﴾ [المؤمنون:
١٠٠]: حَاجِبٌ. وَقَالَ مُجَاهِدٌ:
﴿الْفَأَا﴾ [النبا: ١٦]: مُلْتَقَّةٌ. وَالْعَلْبُ:
الْمُلْتَقَّةُ. ﴿فِرْشًا﴾ [البقرة: ٢٢]:
مِهَادًا، كَقَوْلِهِ: ﴿وَلَكُمُ فِي الْأَرْضِ
مُسْفَرًّا﴾ [البقرة: ٣٦]، ﴿تَكْدَأًا﴾
[الأعراف: ٥٨]: قَلِيْلًا.

(4) CHAPTER. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning)]. (V.55:5)

Mujāhid said, "They move like the hand mill." And others said, "With measured out stages (in order to know the number of years, months and the Reckoning etc.) exactly calculated."

(٤) بَابُ صِفَةِ الشَّمْسِ وَالْقَمَرِ
﴿بِحُسْبَانٍ﴾ [الرحمن: ٥] قَالَ
مُجَاهِدٌ: كَحُسْبَانِ الرَّحَى، وَقَالَ
عَبْدُ اللَّهِ: بِحِسَابٍ وَمَنَازِلٍ لَا يَعْدُوَانِهَا.
حُسْبَانٌ: جَمَاعَةُ الْحِسَابِ مِثْلَ شِهَابٍ
وَشُهْبَانٍ. ﴿عُثْبَانًا﴾ [الشمس: ١]:
ضَوْوُهَا ﴿أَنْ تُدْرِكَ الْقَمَرَ﴾ [يس: ٤٠]
لَا يَسْتُرُ ضَوْؤُهُ أَحَدَهُمَا ضَوْؤُ الْآخَرِ
وَلَا يَتَّبِعِي لهُمَا ذَلِكَ. ﴿سَابِقُ النَّهَارِ﴾
[يس: ٤٠] يَتَطَلَّبَانِ حَيْثُئِنِ. ﴿نَسْلَخُ﴾
[يس: ٣٧] نُخْرِجُ أَحَدَهُمَا مِنَ الْآخَرِ
يُجْرِي كُلٌّ مِنْهُمَا. ﴿وَاهِيَةً﴾ [الحاقة:
١٦] وَهِيَهَا: تَشَقُّقُهَا. ﴿أَرْجَائِيهَا﴾
[الحاقة: ١٧] مَا لَمْ يَنْشَقَّ مِنْهَا فَهَوُ

عَلَى حَافَتَيْهَا كَقَوْلِكَ: عَلَى أَرْجَاءِ
 الْبَيْتِ. ﴿وَأَغْطَسَ﴾ و﴿جَنَّ﴾ [الأنعام:
 ٧٦]: أَظْلَمَ. وَقَالَ الْحَسَنُ
 ﴿كُوِّرَتْ﴾: تُكْوَرُ حَتَّى يَذْهَبَ
 ضَوْؤُهَا. ﴿وَاللَّيْلِ وَمَا وَسَقَ﴾ ﴿٧٧﴾
 [الاشفاق: ١٧]: أَي جَمَعَ مِنْ ذَابَّةٍ.
 ﴿أَسَقَ﴾: اسْتَوَى. ﴿بُرُوجًا﴾: مَنَارِلَ
 الشَّمْسِ وَالْقَمَرِ، وَ﴿الْحُرُورُ﴾ بِالنَّهَارِ
 مَعَ الشَّمْسِ. وَقَالَ ابْنُ عَبَّاسٍ
 وَرُؤْيُهَا: الْحُرُورُ بِاللَّيْلِ، وَالسَّمُومُ
 بِالنَّهَارِ. يُقَالُ: ﴿يُولِجُ﴾ [الحج:
 ٦١]: يُكْوَرُ. ﴿وَلِيَجُمَّهُ﴾ [التوبة: ١٦]
 كُلُّ شَيْءٍ أَدْخَلْتَهُ فِي شَيْءٍ.

3199. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allāh and His Messenger know best." He said, "It goes (i.e., travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come, and so it will rise in the west. And that is the interpretation of the Statement of Allāh تعالى:

'And the sun runs on its fixed course for a term (appointed). That is the Decree of Allāh the All-Mighty, the All-Knowing.' (V.36:38)

٣١٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ
 يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،
 عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ أَبِيهِ، عَنِ أَبِي
 ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ
 لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: «أَنْتَدِرِي
 أَيْنَ تَذْهَبُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ
 أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ
 تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فَيُؤْذَنُ لَهَا.
 وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يُقْبَلُ مِنْهَا،
 وَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا، فَيُقَالُ لَهَا:
 ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ
 مَغْرِبِهَا». فَذَلِكَ قَوْلُهُ تَعَالَى:
 ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
 تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ ﴿٣٨﴾.