

find him at the place where you will lose the fish.' Mūsa took a fish and put it in a basket and proceeded along with his boy-servant, Yūsha' bin Nūn, till they reached the rock where they laid their heads (i.e., lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

'It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet ﷺ pointed out this arch with his hands). They travelled the rest of the night, and the next day. Mūsa said to his boy-servant, 'Bring us our early meal; indeed, we have suffered much fatigue in this journey of ours.' Mūsa did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy-servant said to him, 'Do you know that when we betook ourselves to the rock, I indeed forgot the fish, and none but Satan made me forget to remember it. It took its course into the sea in a strange way?' So there was a tunnel for the fish and for them (Mūsa and his servant) there was astonishment. Mūsa said, 'That is what we have been seeking.' So, both of them went back retracing their footsteps till they reached the rock. There they saw a man lying covered with a garment. Mūsa greeted him and he replied saying, "Is there such a greeting in your land?" Mūsa said, 'I am Mūsa.' The man asked, 'Mūsa of Banī Isrāel?' Mūsa said, 'Yes, I have come to you so that you may teach me something of that knowledge which you have been taught (by Allāh).' He said, 'O Mūsa! I have some of the knowledge of Allāh, which Allāh has taught me, and which you do not know, while you have some of the knowledge of Allāh which Allāh has taught you and which I do not know.' Mūsa asked, 'May I follow you?' He said, 'But you will not be able to remain

الْعِلْمَ إِلَيْهِ، فَقَالَ لَهُ: بَلَى، لِي عَبْدٌ بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ: أَيُّ رَبِّ، وَمَنْ لِي بِهِ؟ - وَرُبَّمَا قَالَ سُفْيَانُ: أَيُّ رَبِّ، وَكَيْفَ لِي بِهِ؟ - قَالَ: تَأْخُذُ حُوتًا، فَتَجْعَلُهُ فِي مِكْتَلٍ حَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ نَمٌّ وَرُبَّمَا قَالَ: فَهُوَ نَمَّةٌ - وَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَقَتَاهُ يُوْشَعُ بْنُ نُونٍ حَتَّى أَتِيَا الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا. فَرَقَدَ مُوسَى وَاضْطَرَبَ الْحُوتُ فَخَرَجَ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، فَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةَ الْمَاءِ فَصَارَ مِثْلَ الطَّاقِ فَقَالَ هُكَذَا مِثْلَ الطَّاقِ، فَأَنْطَلَقَا يَمْشِيَانِ بَقِيَّةَ لَيْلَتَيْهِمَا وَيَوْمَهُمَا حَتَّى إِذَا كَانَ مِنَ الْعَدَدِ قَالَ لِقَتَاهُ: أَتَيْنَا عِدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ حَيْثُ أَمَرَهُ اللَّهُ. قَالَ لَهُ قَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرُهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا. فَكَانَ لِلْحُوتِ سَرَبًا وَلَهُمَا عَجَبًا، قَالَ لَهُ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا. رَجَعَا يَقْضَانِ آثَارَهُمَا حَتَّى أَتِيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجَّى بِخُوبٍ فَسَلَّمَ مُوسَى فَرَدَّ عَلَيْهِ فَقَالَ:

patient with me, for how can you be patient about things which you know not?' (Mūsa said, 'You will find me, if Allāh will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khiḍr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khiḍr said to Mūsa, 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khiḍr took an adze and plucked a plank, and Mūsa did not notice it till he had plucked a plank with the adze. Mūsa said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khiḍr replied, 'Did I not tell you that you would not be able to have patience with me?' Mūsa replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).' So, the first excuse of Mūsa was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khiḍr took hold of the boy's head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsa said to him, 'Have you killed an innocent person who has not killed any person? You have really done an horrible thing.' Al-Khiḍr said, 'Did I not tell you that you would not be able to have patience with me?' Mūsa said, 'If I ask you about anything after this, keep me

وأنتى بأرضيك السلام، قال: أنا موسى، قال: موسى بنى إسرائيل؟ قال: نعم أتيتك لتعلمني مما علمت رشداً. قال: يا موسى إني على علم من علم الله علمنيه الله لا تعلمه، وأنت على علم من علم الله علمك الله لا أعلمه قال: هل أتبعك؟ قال: ﴿قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ١٧ ﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ، خَبْرًا﴾ ١٨ ﴿إلى قوله: ﴿إِمْرًا﴾ فانطلقا يمشيان على ساحل البحر فمرت بهما سفينة كملوهم أن يحملوهم فعرفوا الخضر فحملوه بغير نول. فلما ركبوا في السفينة جاء غضفور فوق على حرف السفينة فنقر في البحر نقرة أو نقرتين، قال له الخضر: يا موسى، ما نقص علمي وعلمك من علم الله إلا مثل ما نقص هذا الغضفور بمنقاره من البحر، إذ أخذ الفأس فنزع لوحاً فلم يفجأ موسى إلا وقد قلع لوحاً بالقدوم، فقال له موسى: ما صنعت؟ قوم حملونا بغير نول عمدت إلى سفينتهم فخرقتها لتغرق أهلها لقد جئت شيئا إمرأ. قال: ألم أقل: إنك لن تستطيع معي صبراً. قال: لا تؤاخذني بما نسيت ولا ترهقني من أمري عسراً. فكانت الأولى من موسى نسياناً. فلما خرجا

not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khidr repaired it just by touching it with his hands). (Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khidr passed his hands over the wall upwards.) Mūsa said, 'These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khidr said, 'This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient.' The Prophet ﷺ added, "We wished that Mūsa could have remained patient by virtue of which Allāh might have told us more about their story." (Sufyān, the subnarrator, said that the Prophet ﷺ said, "May Allāh bestow His Mercy on Mūsa! If he had remained patient, we would have been told further more about their case.")

مَنْ الْبَحْرِ مَرُّوا بِغُلَامٍ يَلْعَبُ مَعَ الصُّيَّانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَقَلَعَهُ بِيَدِهِ هَكَذَا، - وَأَوْمَأَ سُفْيَانُ بِأَطْرَافِ أَصَابِعِهِ كَأَنَّهُ يَقْطِفُ شَيْئًا - فَقَالَ لَهُ مُوسَى: أَقْتَلْتَ نَفْسًا زَكِيَّةً بَعِيرِ نَفْسٍ لَقَدْ جِئْتُ شَيْئًا نُكْرًا؟ قَالَ: أَلَمْ أَقُلْ لَكَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا، فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ - مَائِلًا أَوْمَأَ بِيَدِهِ هَكَذَا، وَأَشَارَ سُفْيَانُ كَأَنَّهُ يَمَسُّحُ شَيْئًا إِلَى فَوْقٍ، فَلَمْ أَسْمَعْ سُفْيَانُ يَذْكُرُ مَائِلًا إِلَّا مَرَّةً - قَالَ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّقُونَا عَمَدَتْ إِلَى حَائِطِهِمْ، لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ أَجْرًا؟ قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأَبِّتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا قَالَ النَّبِيُّ ﷺ: «وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ فَقَصَّ اللَّهُ عَلَيْنَا مِنْ خَبْرِهِمَا» قَالَ سُفْيَانُ: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى لَوْ كَانَ صَبَرَ يَقْضَى عَلَيْنَا مِنْ أَمْرِهِمَا» قَالَ: وَقَرَأَ ابْنُ عَبَّاسٍ (أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ عَظْبًا) (وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنِينَ) ثُمَّ قَالَ لِي سُفْيَانُ: سَمِعْتُهُ

مِنْهُ مَرَّتَيْنِ وَحَفِظْتُهُ مِنْهُ، قِيلَ لِسُفْيَانَ:
حَفِظْتُهُ قَبْلَ أَنْ تَسْمَعَهُ مِنْ عَمْرٍو أَوْ
تَحَفِظْتُهُ مِنْ إِنْسَانٍ؟ فَقَالَ: مَمَّنْ
أَتَحَفِظُهُ؟ وَرَوَاهُ أَحَدٌ عَنْ عَمْرٍو
غَيْرِي، سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ أَوْ ثَلَاثًا
وَحَفِظْتُهُ مِنْهُ. [راجع: ٧٤]

3402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
The Prophet ﷺ said, "Al-Khidr⁽¹⁾ was
named so, because if he sat over a barren
white land, it turned green with plantation
after (his) sitting over it."

٣٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ
الْأَصْبَهَانِيُّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ
مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهِ عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ
عَلَى فَرْوَةٍ بَيِّضَاءَ فَإِذَا هِيَ تَهْتَرُ مِنْ
خَلْفِهِ خَضْرَاءَ». قَالَ الْحَمَوِيُّ: قَالَ
مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَطَرِ الْفَرَبِيِّ:
حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ عَنْ سَفْيَانَ
بَطُولَهُ.

(28) CHAPTER.

(٢٨) بَابٌ:

3403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
Allāh's Messenger ﷺ said, "It was said to
Banī Isrāel, 'Enter the gate (of the town)
bowing with humility (prostrating yourselves)
and saying: Repentance.' But they changed
the word and entered the town crawling on
their buttocks and saying: 'A grain in Sha'ra
(a spike or a hair).'"⁽²⁾ (See H. 4479)

٣٤٠٣ - حَدَّثَنِي إِسْحَاقُ بْنُ
نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ
مَعْمَرٍ، عَنْ هَمَّامِ ابْنِ مُنَبِّهِ: أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ
رَسُولُ اللهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ:
﴿وَادْخُلُوا أَبْوَاعَ صَدُودًا وَقُولُوا حِطَّةٌ﴾
فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ
وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ». [انظر:

[٤٤٧٩، ٤٦٤١]

(1) (H. 3402) The word '*Khidr*' in Arabic related to the word '*Akhdar*' which means green.
(2) (H. 3403) They disobeyed Allāh both in action and in word. Thus, Allāh punished them severely by sending on them an epidemic of plague disease. [See *Tafsir At-Tabari*. (V. 2:59).]

3404. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrā'el annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Banī Isrā'el who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh تَعَالَى said in His Statement:

'O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.' (V.33:69)

٣٤٠٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلًا حَيِيًّا سِتِيرًا لَا يَرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءَ مِنْهُ، فَأَذَاهُ مِنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالَ: مَا يَسْتَسِرُّ هَذَا التَّسْتَرُّ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ، وَإِمَّا آفَةٌ. وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَا يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوْبِي حَجْرُ، تَوْبِي حَجْرُ، حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ وَأَبْرَاهُ مِمَّا يَقُولُونَ. وَقَامَ حَجْرٌ فَأَخَذَ بِثَوْبِهِ فَلَيْسَهُ وَطْفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ فَوَاللَّهِ إِنَّ بِالْحَجَرِ لِنَدْبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ

وَجِيهًا ﴿٦٩﴾»، [راجع: ٢٧٨]

3405. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ distributed something (among his followers). A man said, "This

٣٤٠٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ قَالَ:

distribution has not been done (with justice) seeking Allāh's Countenance." I went to the Prophet ﷺ and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was harmed more (in a worse manner) than this; yet he endured patiently."

سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ ﷺ قَسَمًا فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ: «يَرَحُّمُ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبْرًا». [راجع: ٣١٥٠]

(29) CHAPTER. Allāh's Statement:

"...And they came upon a people devoted to some of their idols (in worship)..." (V.7:138)

(٢٩) بَابُ: ﴿يَتَكُونُونَ عَلَىٰ أَصْنَابٍ لَّهُمْ﴾ [الأعراف: ١٣٨]
﴿مَتَّبِعُوا﴾: حُسْرَانٌ ﴿وَلْيَسْتَبْرُوا﴾:
لِيُدْمَرُوا، ﴿مَا عَلَوْا﴾ [الأعراف: ١٣٨]:
مَا غَلَبُوا.

3406. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were with Allāh's Messenger ﷺ picking *Al-Kabāth* (the fruits of the 'Arāk trees), and Allāh's Messenger ﷺ said, "Pick the black ones for they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets but was a shepherd."

٣٤٠٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ نَجْنِي الْكَبَاثَ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ أَطْيَبُهُ». قَالُوا: أَكُنْتَ تَرَعَى الْغَنَمَ؟ قَالَ: «وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا؟». [انظر: ٥٤٥٣]

(30) CHAPTER:

"And (remember) when Mūsa (Moses) said to his people: 'Verily, Allāh commands you that you slaughter a cow...'" (V.2:67)

(Explanation of some Arabic words not translated).

(٣٠) بَابُ: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً﴾ الْآيَةُ [البقرة: ٦٧]
قَالَ أَبُو الْعَالِيَةِ: عَوَانُ: النَّصْفُ
بَيْنَ الْبَكْرِ وَالْهَرَمَةِ. ﴿فَاقْعُ﴾: صَافٍ.

﴿لَا دُولُ﴾: لَمْ يُدَلِّهَا الْعَمَلُ. ﴿تُبِيرُ﴾
 الْأَرْضَ: لَيْسَتْ بِدُولٍ تُبِيرُ الْأَرْضَ
 وَلَا تَعْمَلُ فِي الْحَرْثِ. ﴿مُسَلَّمَةٌ﴾ مِنْ
 الْعُيُوبِ. ﴿لَا شَيْءَ﴾: بِيَاضِ
 صَفْرَاءَ ﴿إِنْ شِئْتَ سَوْدَاءَ﴾، وَيُقَالُ:
 صَفْرَاءَ، كَقَوْلِهِ: ﴿جَمَلَتْ صُفْرًا﴾.
 ﴿فَأَذَرْتُمْ﴾: اخْتَلَفْتُمْ.

(٣١) بَابُ: وَفَاةُ مُوسَى وَذِكْرُهُ بَعْدَ

(31) CHAPTER. The death of Mūsa (Moses) and his remembrance after his death.

٣٤٠٧ - حَدَّثَنَا يَحْيَى بْنُ
 مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
 مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ عَنِ
 أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 «أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى
 عَلَيْهِمَا السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ،
 فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسَلْتَنِي إِلَى
 عَبْدٍ لَا يُرِيدُ الْمَوْتَ، قَالَ: ارْجِعْ إِلَيْهِ
 فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَنْ تَوَرَّاهُ فَلَهُ
 بِمَا عَطَى يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةً، قَالَ:
 أَيُّ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ،
 قَالَ: فَالآنَ، قَالَ: فَسَأَلَ اللَّهُ أَنْ
 يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً
 بِحَجْرٍ».

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
 فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ نَمًّا
 لَأَرَيْتُكُمْ قَبْرَهُ مِنْ جَانِبِ الطَّرِيقِ،
 تَحْتَ الْكَثِيبِ الْأَحْمَرِ». قَالَ:
 وَأَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ قَالَ:

3407. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
 The angel of death was sent to Mūsa (Moses)
 عَلَيْهِ السَّلَام. When he came to Mūsa, Mūsa
 slapped him, (and spoiled one of his eyes).
 The angel returned to his Lord (Allāh) and
 said, "You have sent me to a slave who does
 not want to die." Allāh (restored his eye and)
 said, "Return to him and tell him to put his
 hand on the back of an ox and for every hair
 that will come under it, he will be granted
 one year of life." Mūsa said, "O Lord! What
 will happen after that?" Allāh replied, "Then
 death." Mūsa said, "Let it come now." Mūsa
 then requested Allāh to let him die close to
 the Sacred Land so much so that he would be
 at a distance of a stone's throw from it." Abū
 Hurairah added, "Allāh's Messenger ﷺ said,
 'If I were there, I would show you his grave
 below the red sandhill on the side of the
 road'."

[See Vol. 2, *Hadith* No. 1339]

3408. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muḥammad ﷺ over all people!" The Jew said, "By Him Who has preferred Mūsa (Moses) over all people." The Muslim raised his hand and slapped the Jew, who came to the Prophet ﷺ to tell him what happened between him and the Muslim. The Prophet ﷺ said, "Don't give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted."

3409. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'You are Ādam whose mistake expelled you from Paradise.' Ādam said to him, 'You are Mūsa whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?'" Allāh's Messenger ﷺ said twice, "So, Ādam overpowered Mūsa."

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
 ٣٤٠٨ - حَدَّثَنَا أَبُو الْيَمَانِ:
 أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
 أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ
 وَسَعِيدُ بْنُ الْمُسَبِّبِ: أَنَّ أَبَا هُرَيْرَةَ
 رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَبَّ رَجُلٌ مِنَ
 الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ
 الْمُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّدًا ﷺ
 عَلَى الْعَالَمِينَ، فِي قَسَمٍ يُقْسِمُ بِهِ،
 فَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى
 عَلَى الْعَالَمِينَ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ
 ذَلِكَ فَلَطَمَ الْيَهُودِيَّ، فَذَهَبَ الْيَهُودِيُّ
 إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ
 أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ: «لَا
 تُحْزِرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ
 يَضَعِفُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا
 مُوسَى بَاطَشَ بِجَانِبِ الْعَرْشِ فَلَا
 أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ
 كَانَ مِمَّنْ اسْتُنْتِنَى اللهُ؟» [راجع: ٢٤١١]

٣٤٠٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
 عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
 عَنْ ابْنِ شِهَابٍ، عَنْ حَمِيدِ بْنِ عَبْدِ
 الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ
 رَسُولُ اللهِ ﷺ: «اِحْتَجَّ آدَمُ وَمُوسَى
 فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي
 أَخْرَجْتِكَ حَاطِيئَتِكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ
 آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللهُ
 بِرِسَالَاتِهِ وَبِكَلَامِهِ ثُمَّ تَلَوْنِي عَلَى أَمْرٍ

فُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟» فَقَالَ رَسُولُ
اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى» مَرَّتَيْنِ.

[انظر: ٤٧٣٦، ٤٧٣٨، ٦٦١٤، ٧٥١٥]

3410. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Mūsa (Moses) and his followers.'"

٣٤١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ:
«عَرَضْتُ عَلَيَّ الْأُمَّمَ وَرَأَيْتُ سَوَادًا
كَثِيرًا سَدَّ الْأُفُقَ فَقِيلَ: هَذَا مُوسَى فِي
قَوْمِهِ». [انظر: ٥٧٠٥، ٥٧٥٢، ٦٤٧٢،

[٦٥٤١]

(32) CHAPTER. The Statement of Allāh تعالي:
"And Allāh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh)... (up to)... and she was of the Qānitīn (i.e., obedient to Allāh)." (V.66:11,12)

(٣٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَضَرَبَ
اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ﴾
إِلَى قَوْلِهِ: ﴿وَكَانَتْ مِنَ الْقَانِتِينَ﴾
[التحریم: ١١، ١٢]

3411. Narrated Abū Mūsa رضي الله عنه: Allāh's Messenger ﷺ said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsiya, Fir'aun's (Pharaoh) wife; and Maryam (Mary), the daughter of 'Imrān. And no doubt, the superiority of 'Aīshah to other women is like the superiority of *Tharīd* (i.e., a meat and bread dish) to other meals."

٣٤١١ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ:
حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو
بِنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِي، عَنْ أَبِي
مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «كَمُلَ مِنَ الرِّجَالِ
كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ
امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ،
وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ
الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [انظر:

[٥٤١٨، ٣٧٦٩، ٣٤٣٣]

(33) CHAPTER.
"Verily, Qārūn (Korah) was of Mūsa's

(٣٣) بَابُ: ﴿إِنَّ قَارُونَ كَانَ مِنْ

(Moses) people...” (V.28:76)

قَوْمِ مُوسَى ﴿الفصص: ٧٦﴾ الآية
 ﴿لَسَوْا﴾: لَسْتُقِيلُ. قَالَ ابْنُ
 عَبَّاسٍ: ﴿أُولَى الْقُوَّة﴾: لَا يَرْفَعُهَا
 الْعُضْبَةُ مِنَ الرَّجَالِ. يُقَالُ:
 ﴿الْفَرِحِينَ﴾ الْمَرِحِينَ. ﴿وَيَكَابِبُ﴾
 اللَّهُ: مِثْلُ ﴿أَوْلَمَ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ
 الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾ [الرعد: ٢٦]
 يُوسَعُ عَلَيْهِ وَيُضَيِّقُ.

(34) CHAPTER: The Statement of Allāh

تعالى:

“And to (the people of) Madyan (Midian),
 (We sent) their brother Shu‘aib...”
 [V.11:84]

(٣٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِلَى
 مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾ [هود: ٨٤]
 إِلَى أَهْلِ مَدْيَنَ، لِأَنَّ مَدْيَنَ بَلَدٌ
 وَمِثْلُهُ ﴿وَسَلِّ الْقَرْيَةَ﴾ ﴿وَسَلِّ
 الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ﴾ يَعْنِي
 أَهْلَ الْقَرْيَةَ وَأَهْلَ الْعَيْرِ. ﴿وَرَأَى كُمْ
 ظَهْرِيًّا﴾: لَمْ يَلْتَفِتُوا إِلَيْهِ، وَيُقَالُ إِذَا
 لَمْ تُفْضِ حَاجَتَهُ: ظَهَرَتْ حَاجَتِي،
 وَجَعَلْتَنِي ظَهْرِيًّا. قَالَ الظَّهْرِيُّ: أَنْ
 تَأْخُذَ مَعَكَ ذَابَّةً أَوْ وَعَاءً تَسْتَظْهِرُ بِهِ.
 مَكَانَتُهُمْ وَمَكَانُهُمْ وَاحِدٌ. ﴿يَعْنُوا﴾:
 يَعِيشُوا، ﴿تَأْسُ﴾: تَحْزَنُ، ﴿مَأْسَى﴾
 أَحْزَنٌ. وَقَالَ الْحَسَنُ: ﴿إِنَّكَ لَأَنْتَ
 الْحَلِيمُ الرَّشِيدُ﴾ يَسْتَهْرَثُونَ بِهِ. وَقَالَ
 مُجَاهِدٌ: لَيْكَةُ: الْإِيكَةُ، ﴿يَوْمِ الظُّلَّةِ﴾:
 إِضْلَالُ الْعَذَابِ عَلَيْهِمْ.

(35) CHAPTER: The Statement of Allāh

تعالى:

“And verily, Yūnus (Jonah) was one of the
 Messengers... (up to)... and he had done an
 act worthy of blame.” (V.37:139-148)

(٣٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِن
 يُوسُفَ لَمِنَ الْمُرْسَلِينَ﴾ ﴿١٣٩﴾ إِلَى قَوْلِهِ:
 ﴿وَهُوَ مُلِيمٌ﴾ قَالَ مُجَاهِدٌ: مُذْنِبٌ.
 الْمَسْحُونُ: الْمَوْقَرُ ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ