

Allāh's Messenger ﷺ said, "Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh], their Lord عَزَّ وَجَلَّ asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhān Allāh, Allāhu-Akbar*, and *Al-Hamdu-lillāh*'. Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I make you

جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ مَلَائِكَةً يَطْوُفُونَ فِي الطُّرُقِ يُلْتَمِسُونَ أَهْلَ الدُّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُّمَا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الْمُبَرِّأِ، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا، وَاللَّهُ مَا رَأَوْنِكَ، قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ شَمْجِيدَاً، وَأَكْثَرُ لَكَ شَسِيقَةً. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ: يَقُولُ: وَهُلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا، وَاللَّهُ يَا رَبَّ مَا رَأَوْهَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا جُرْصَاً وَأَشَدَّ لَهَا طَلْبَاً وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمَمْ يَسْعَوْدُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهُلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا، وَاللَّهُ يَا رَبَّ مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا

witnesses that I have forgiven them.”” (Allāh’s Messenger ﷺ added:) “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allāh would say, ‘These are those people whose companions will not be reduced to misery.’”

فَرَأَاهُ أَوْشَدَ لَهَا مَخَافَةً، قَالَ: فَيَقُولُ: فَأُشَهِّدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلِكُ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمُ الْجُلُسَاءُ لَا يَشْفَى جَلِيسُهُمْ”.

رَوَاهُ شَعْبَةُ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعْهُ، وَرَوَاهُ سُهْلَيْنُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(٦٧) بَابُ قَوْلٍ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

(67) CHAPTER. What is said regarding the statement: ‘*Lā haula wa, lā quwwata illā billāh*’ (i.e., There is neither might nor power except with Allāh).

**6409.** Narrated Abū Mūsa Al-Ash‘arī: The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, “*Lā ilāha illallāhu wa-Allāhu Akbar* (none has the right to be worshipped but Allāh; and Allāh is the Most Great).” (At that time) Allāh’s Messenger ﷺ was riding his mule. Allāh’s Messenger ﷺ said, “You are not calling upon a deaf or an absent one.” And added, “O Abū Mūsa (or, O ‘Abdullāh)! Shall I tell you a sentence from the treasures of Paradise?” I said, “Yes.” He said, “*Lā haula wa lā quwwata illā billāh*.”

٦٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللهِ، أَخْبَرَنَا سُعَيْمَانُ الشَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَخَذَ النَّبِيُّ ﷺ فِي عَقْدَةٍ، أَوْ قَالَ: ثَنَيَّةَ، قَالَ: فَلَمَّا عَلَّا عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ: وَرَسُولُ اللهِ ﷺ عَلَى بَعْلَتِهِ، قَالَ: إِنَّكُمْ لَا تَدْعُونَ أَصْمَمَ وَلَا غَائِيَاً، ثُمَّ قَالَ: يَا أبا مُوسَى، أَوْ يَا عَبْدَ اللهِ، أَلَا أَدْلُكَ عَلَى كَلِمَةٍ مِنْ كَنزِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[راجع: ٢٩٩٢]

(68) CHAPTER. Allāh has one hundred Names less one (i.e., 99).

(٦٨) بَابٌ: اللَّهُ مَائَةُ اسْمٍ غَيْرَ وَاحِدَةٍ

**6410.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ : Allāh has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise ; and Allāh is *Witr* (one) and loves *Al-Witr*.

٦٤١٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ : حَفِظْنَا مِنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً قَالَ : اللَّهُ تِسْعَةُ وَتَسْعُونَ اسْمًا مَائَةً إِلَّا وَاحِدًا مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ . [راجع : ٢٧٣٦]

#### (69) CHAPTER. Preaching at intervals.

**6411.** Narrated Shaqiq : While we were waiting for 'Abdullāh (bin Mas'ūd), Yazīd bin Mu'āwiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas'ūd) and let your companion (Ibn Mas'ūd) come out to you ; and if he should not (come out), I will come out and sit (with you)." Then 'Abdullāh came out, holding the hand of Yazīd, addressed us saying, "I know that you are assembled here, but the reason that prevents me from coming out to you is that Allāh's Messenger ﷺ used to preach us at intervals during the days, lest we should become bored."

٦٤١١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنِي شَقِيقٌ قَالَ : كُنَّا نَتَنَظَّرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ بْنُ مُعاوِيَةَ، قُلْتُ : أَلَا تَجْلِسُ؟ قَالَ : لَا، وَلَكِنْ أَدْخُلْ فَأُخْرُجُ إِلَيْكُمْ صَاحِبَكُمْ، وَإِلَّا جِئْتُ أَنَا فَجَلَسْتُ . فَخَرَجَ عَبْدُ اللَّهِ وَهُوَ أَخِذُ بِيَدِهِ، فَقَامَ عَلَيْنَا فَقَالَ : أَمَا إِنِّي أُخْبِرُ بِمَا يَكُونُ لَكُمْ، وَلَكُنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَّةَ السَّامَةِ عَلَيْنَا .

[راجع : ٦٨]

## 81 - THE BOOK OF *AR-RIQĀQ* (Softening of the Hearts)

(i.e., the *Hadīth* that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.

6412. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “There are two blessings which many people lose: (They are) Health and free time for doing good.”<sup>(1)</sup>

## ٨١ - كتاب الزقاق

(١) بَابُ الصَّحَةِ وَالفِرَاغِ، وَلَا  
عِيشَ إِلَّا عِيشُ الْآخِرَةِ  
٦٤١٢ - أَخْبَرَنَا الْمَكْيَيُّ بْنُ  
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ هُوَ  
أَبُو أَبِي هِنْدٍ، عَنْ أَبِيهِ، عَنْ أَبِينِ  
عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ  
النَّبِيُّ ﷺ: «نِعْمَتَانٌ مَغْبُونٌ فِيهِمَا كَثِيرٌ  
مِنَ النَّاسِ: الصَّحَةُ وَالفِرَاغُ». وَقَالَ  
عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ  
عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي  
هِنْدٍ، عَنْ أَبِيهِ: سَمِعْتُ أَبَنَ عَبَّاسَ  
عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٦٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا غُنَّدُرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ  
مُعاوِيَةَ بْنِ فُرَّةَ، عَنْ أَنَّيْنِ عَنِ النَّبِيِّ  
ﷺ قَالَ: «اللَّهُمَّ لَا عِيشَ إِلَّا عِيشُ  
الْآخِرَةِ فَاضْلِعْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»  
[راجع: ٢٨٢٤].

٦٤١٤ - حَدَّثَنِي أَحْمَدُ بْنُ  
الْمِقدَامَ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ:  
حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ  
سَعِيدِ السَّاعِدِيِّ قَالَ: كُنَّا مَعَ رَسُولِ

6413. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “O Allāh! There is no life worth living except the life of the Hereafter, so (please) make righteous the *Anṣār* and the emigrants.”

6414. Narrated Sahl bin Sa‘d As-Sā‘idi: We were in the company of Allāh’s Messenger ﷺ in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He

(1) (H. 6412) This means that many people do not use their health and free time, in gaining more and more of good deeds.

looked at us and said, “O Allāh! There is no life worth living except the life of the Hereafter, so (please) forgive the *Anṣār* and the emigrants.”

اللَّهُ يَعْلَمُ بِالْخَدْقِ وَهُوَ يَحْفِرُ وَتَحْنُ  
نَقْلُ التُّرَابَ، وَبَصَرَ إِنَا فَقَالَ: «اللَّهُمَّ  
لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ  
لِلنَّصَارَى وَالْمُهَاجِرَةَ».  
تابعهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ  
مُثْلَهُ.

## (2) CHAPTER. The example of this world in contrast with the Hereafter.

And the Statement of Allāh : تَعَالَى :

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.” (V.57:20)

**6415.** Narrated Sahl: I heard the Prophet ﷺ saying, “A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allāh’s Cause, is better than the (whole) world and whatever is in it.”

(٢) بَابُ مَثَلُ الدُّنْيَا فِي الْآخِرَةِ،  
وَقَوْلُهُ تَعَالَى: «أَنَا أَلْعَبُ الدُّنْيَا  
لَعْبًا» إِلَى قَوْلِهِ «مَنْعَمُ الْغُرُورِ»  
[الحادي: ٢٠].

**٦٤١٥** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي  
حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ قَالَ:  
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَوْضِعُ سَوْطِ  
فِي الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا،  
وَلَغْدُوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِّنَ  
الدُّنْيَا وَمَا فِيهَا». [رَاجِع: ٢٧٩٤]

(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «كُنْ فِي  
الدُّنْيَا كَائِنَكَ غَرِيبٌ أَوْ غَابِرٌ سَبِيلٌ»  
**٦٤١٦** - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ

## (3) CHAPTER. The statement of the Prophet ﷺ: “Be in this world as if you were a stranger.”

**6416.** Narrated Mujāhid: ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger ﷺ

ﷺ took hold of my shoulder and said, ‘Be in this world as if you were a stranger or a traveller.’”

The subnarrator added: Ibn ‘Umar used to say, “If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.”<sup>(1)</sup>

الله: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ الْأَعْمَشِ: حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَكَبِّي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرٌ سَيِّلٌ».

وَكَانَ أَبْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَسْتَطِرِ الصَّبَاحَ، وَإِذَا أَضْبَحَتَ فَلَا تَسْتَطِرِ الْمَسَاءَ. وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاكَ لِمَوْتِكَ.

(٤) **بابٌ**: في الأملِ وطولِهِ

وَقَوْلِهِ تَعَالَى: ﴿فَمَنْ رُغْنَعَ عَنِ الْكَارِ وَأَذْخَلَ الْجَنَّةَ فَقَدْ فَازَ﴾ الآيةٌ [آل عمران: ١٨٥]. [البقرة: ٩٦]

﴿يُمَرْحِزُهُمْ﴾، يُمْبَاعِدُهُ وَقَوْلِهِ: ﴿ذَرْهُمْ يَأْكُلُوا وَيَمْتَعُوا﴾ الآيةٌ [الحجر: ٣]. وقال عَلَيُّ بْنُ أَبِي طَالِبٍ: ارْتَحَلَتِ الدُّنْيَا مُذْبَرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُفْبَلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكَوْنُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكَوْنُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَدَّا حِسَابٌ وَلَا عَمَلٌ.

٦٤١٧ - حَدَّثَنَا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ،

#### (4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures). And the Statement of Allāh تَعَالَى:

“...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful...” (V.3:185)

And also the Statement of Allāh تَعَالَى: “(O Muḥammad!) Leave them to eat and enjoy and let them be preoccupied with (false) hope. They will come to know!” (V.15:3)

And ‘Alī bin Abī Tālib said, “The world is going backward and the Hereafter is coming forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done.”

**6417.** Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ drew a square and then drew a line in the middle of it and extended it outside the square and then drew several

(1) (H. 6416) This means, ‘Do good deeds when you are healthy and alive before you become sick and die’.

small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap him."

عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَطَّ النَّبِيُّ ﷺ حَطَّاً مُرْبَعاً، وَحَطَّ حَطَّاً فِي الْوَسْطِ خارجاً مِنْهُ، وَحَطَّ حُطُطَاً صِغَاراً إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، فَقَالَ: «هَذَا إِلَّا إِنْسَانٌ، وَهَذَا أَجْلُهُ مُحِيطٌ بِهِ أَوْ قَدْ أَحَاطَ بِهِ، وَهَذَا الَّذِي هُوَ خارجُ أَمْلُهُ، وَهَذِهِ الْحُطُطُ الصَّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأْهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأْهُ هَذَا نَهَشَهُ هَذَا».

**6418.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him."

٦٤١٨ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَطَّ النَّبِيُّ ﷺ حَطَّاً خُطُوطَاً، فَقَالَ: «هَذَا الْأَمْلُ وَهَذَا أَجْلُهُ، فَيَنِمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْحُطُطُ الْأَقْرَبُ».

(٥) بَابُ مَنْ بَلَغَ سِتِينَ سَنَةَ فَقَدْ أَغْذَرَ اللَّهُ إِلَيْهِ فِي الْمُرْءِ لِقَوْلِهِ تَعَالَى: «أَوْلَئِكُمْ تُعَمِّرُكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ» [فاطر: ٣٧]

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allāh for a new lease of life (to make up for his past shortcomings), for Allāh تَعَالَى says: "...Did We not give you lives long enough, so that whoever would receive admonition — could receive it? And the warner (of Allāh) came to you..." (V.35:37)

**6419.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."<sup>(1)</sup>

٦٤١٩ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُظَهِّرٍ: حَدَّثَنَا عُمَرُ بْنُ عَلَيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغَفَارِيِّ، عَنْ سَعِيدٍ

(1) (H. 6419) Such a person will not have the right to say, "If Allāh had given me another lease of life, I would have done good deeds," for he has been given a life long enough for him to do good deeds.

بْنُ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْذَرَ اللَّهُ إِلَى امْرِئٍ أَخْرَى أَجَلَهُ حَتَّى يَلْعَغَ سَيِّنَةً». تَابَعَهُ أَبُو حَازِمٍ وَابْنُ عَجْلَانَ عَنِ الْمَقْبُرِيِّ.

٦٤٢٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو صَفْوَانَ عَبْدَ اللَّهِ بْنَ سَعِيدٍ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًا فِي اشْتِينِ فِي حُبِ الدُّنْيَا، وَطُولِ الْأَمْلِ». قَالَ لَيْثٌ: عَنْ يُونُسَ . وَابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدٍ وَأَبُو سَلَمَةَ.

٦٤٢١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا فَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكْبِرُ ابْنُ آدَمَ، وَيَكْبِرُ مَعَهُ اثْتَانٌ: حُبُّ الْمَالِ، وَطُولُ الْعُمُرِ». رَوَاهُ شُعْبَةُ عَنْ فَتَادَةَ.

(٦) بَابُ الْعَمَلِ الَّذِي يُتَنَعَّمُ بِهِ وَجْهُ اللَّهِ تَعَالَى، فِيهِ سَعْدٌ

**6420.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ heard Allāh's Messenger ﷺ saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

**6421.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ said, "The son of Ādām (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life."

**(6) CHAPTER.** The deed which is done seeking Allāh's Countenance (i.e., for the sake of Allāh).  
تَالِي .

A narration related by Sa'd deals with this topic.

**6422.** Narrated Mahmūd bin Ar-Rabi'a : I remember that Allah's Messenger ﷺ took water from a bucket (which was in our home

٦٤٢٢ - حَدَّثَنَا مَعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ

used for getting water out of a well) with his mouth (and threw it on my face). (See H. 77)

الزُّفْرَىٰ : أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ ،  
وَزَعْمَ مَحْمُودًا أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا  
وَقَالَ : وَعَقَلَ مَجَّهًا مَجَّهًا مِنْ ذَلِيلٍ  
كَانَتْ فِي دَارِهِمْ [راجع : ٧٧]

٦٤٢٣ - قَالَ : سَمِعْتُ عَبْيَانَ بْنَ  
مَالِكَ الْأَنْصَارِيَ ثُمَّ أَحَدَ بْنِي سَالِمَ  
قَالَ : غَدَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا  
«لَنْ يُؤْفَى عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ : لَا  
إِلَهَ إِلَّا اللَّهُ، يَسْتَغْفِي بِهَا وَجْهَ اللَّهِ إِلَّا  
حَرَمَ اللَّهُ عَلَيْهِ النَّارَ». [راجع : ٤٤٢]

٦٤٢٤ - حَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا  
يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ عَمْرِو ،  
عَنْ سَعِيدِ الْمَقْبَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ :  
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا قَالَ : «يَقُولُ اللَّهُ  
تَعَالَى : مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ  
إِذَا كَيْضَتْ صَفَّةً مِنْ أَهْلِ الدُّنْيَا ، ثُمَّ  
اخْتَسَبَهُ إِلَّا الجَنَّةَ» .

(٧) بَابُ مَا يُحَذِّرُ مِنْ زَهْرَةِ الدُّنْيَا  
وَالشَّنَافِسِ فِيهَا

٦٤٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ  
اللَّهِ قَالَ : حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ  
بْنِ عَفْيَةَ ، عَنْ مُوسَى بْنِ عَفْيَةَ قَالَ :  
قَالَ ابْنُ شَهَابٍ : حَدَّثَنِي عُرْوَةُ بْنُ  
الزَّبَرِ : أَنَّ الْمُسْنَوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ  
أَنَّ عُمَرَ بْنَ عَزْفٍ وَهُوَ حَلِيفُ لَنِي  
عَامِرِ بْنِ لُؤْيٍ كَانَ شَهِيدًا بَدْرًا مَعَ

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

6425. Narrated 'Amr bin 'Auf, an ally of the tribe of Bani 'Amir bin Lu'ay and one of those who had witnessed the battle of Badr with Allah's Messenger ﷺ: Allah's Messenger ﷺ sent Abū 'Ubāda bin Al-Jarrāḥ to Bahrain to collect the Jizya (tax). Allah's Messenger ﷺ had concluded a peace treaty with the people of Bahrain and appointed Al-'Alā' bin Al-Hadrami as their chief; Abū 'Ubāda arrived from Bahrain with the money. The Anṣār heard of Abū

'Ubaida's arrival which coincided with the *Fajr Salāt* (prayer) led by Allāh's Messenger ﷺ. When the Prophet ﷺ finished the *Salāt*, (prayer) they came to him. Allāh's Messenger ﷺ smiled when he saw them and said, "I think you have heard of the arrival of Abū 'Ubaida and that he has brought something." They replied, "Yes, O Allāh's Messenger!" He said, "Have the good news, and hope for what will please you. By Allāh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

رَسُولُ اللهِ ﷺ، أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عِيَّدَةَ بْنَ الْجَرَاحَ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَرِيَّهَا، وَكَانَ رَسُولُ اللهِ ﷺ هُوَ صَالِحٌ أَهْلَ الْبَحْرَيْنِ وَأَمْرَ عَلَيْهِمُ الْعَلَاءُ بْنُ الْحَضْرَمِيُّ، فَقَدِيمَ أَبُو عِيَّدَةَ يُعَالِي مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِهِ فَرَأَفَتْ صَلَاةَ الصُّبْحِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَبَسَّمَ رَسُولُ اللهِ حِينَ رَأَمُوهُ وَقَالَ: «أَطْلُكُمْ سَمْعَتُمْ بِقُدُومِ أَبِي عِيَّدَةَ وَأَنَّهُ جَاءَ بِشَيْءٍ؟» قَالُوا: أَجَلْ يَا رَسُولَ اللهِ، قَالَ: «فَأَبْشِرُوكُمْ وَأَمْلُوْكُمْ مَا يَسْرُكُمْ، فَوَاللهِ مَا الْفَقْرُ أَخْسَى عَلَيْكُمْ، وَلِكُنْ أَخْسَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسْطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوكُمْ كَمَا تَنَافَسُوكُمْ وَتُلْهِيْكُمْ كَمَا الْهَتِّهُمْ».

**6426.** Narrated 'Uqba bin 'Āmir: The Prophet ﷺ went out and offered the funeral *Salāt* (prayer) for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allāh, I am now looking at my *Haud* (*Al-Kauthar*) and I have been given the keys of the treasures of the earth (or he said, "the keys of the earth"). By Allāh! I am not afraid that after me you will worship others besides Allāh, but I am afraid that you will start competing for (the pleasures of) this world."

٦٤٢٦ - حَدَّثَنَا قَتْبَيْهُ: حَدَّثَنَا الْيَثِّيُّ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَيْرَ، عَنْ عَفْعَةَ بْنِ عَامِرٍ: أَنَّ الْيَثِّيَّ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أَحْدَى صَلَاتَهُ عَلَى الْمَيْتِ ثُمَّ انْصَرَفَ إِلَى الْمُبَرَّرِ فَقَالَ: «إِنِّي فَرَطْتُ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللهِ لَا نَفِرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُغْطِيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللهِ مَا أَخَافُ عَلَيْكُمْ