

"O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to *At-Taurat* (the Torah) and *Al-Injil* (the Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)...” (V.5:68)

6469. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ I heard Allāh's Messenger ﷺ saying, “Verily Allāh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire.”

أَشَدُ عَلَيَّ مِنْ لَسْتُمْ عَلَى شَفَعٍ حَتَّى تُقْبِلُوا
الْتَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْكُمْ مِنْ
رَبِّكُمْ [المائدة: ٦٨].

٦٤٦٩ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا
يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمِّهِ
بْنِ أَبِي عَمِّرِو، عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ
خَلَقَهَا مِائَةً رَحْمَةً. فَأَمْسَكَ عِنْدَهُ
تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي
خَلْقِهِ كُلُّهُمْ رَحْمَةً وَاحِدَةً. فَلَمْ يَعْلَمُ
الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ
لَمْ يَأْتِشْ مِنَ الْجَنَّةِ. وَلَمْ يَعْلَمُ
الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ
الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ».
[راجع: ٦٠٠٠]

(٢٠) **باب الصبر** عن مَحَارِمِ الله ،
﴿إِنَّمَا يُؤْمِنُ الصَّابِرُونَ أَجْرُهُمْ يُغَيِّرُ حِسَابِهِ﴾
[الزمزم: ١٠]

وَقَالَ عُمَرُ: وَجَدْنَا خَيْرَ عِيشَنا
بِالصَّابِرِ.

(20) CHAPTER. Refraining patiently from doing those things which Allāh has made illegal.

And the Statement of Allāh :

“...Only those who are patient shall receive their rewards in full, without reckoning.”
(V.39:10)

And 'Umar said, “We have found that our best period of life was while we were patient.”

6470. Narrated Abū Sa'īd : Some people from the *Anṣār* asked Allāh's Messenger ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was

٦٤٧٠ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي
عَطَاءُ بْنُ زَيْدٍ: أَنَّ أَبَا سَعِيدَ أَخْبَرَهُ:

finished and he had spent all that was in his hand, he said to them, “(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); and (know) that he who refrains from begging others (or doing prohibited deeds), Allāh will make him contented and not in need of others; and he who remains patient, Allāh will bestow patience upon him, and he who is satisfied with what he has, Allāh will make him self-sufficient. And there is no gift better and vast (you may be given) than patience.”

6471. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ used to offer Salāt (prayer) so much that his feet used to become oedematous or swollen, and when he was asked as to why he prays (offers Salāt) so much, he would say, “Shall I not be a thankful slave (to Allāh)?”

(21) CHAPTER. “...And whosoever puts his trust in Allāh, then He (Allāh) will suffice him...” (V.65:3)

And Ar-Rabi' bin Khuthaim said, “...of all sorts of difficulties that might befall the people.”⁽¹⁾

6472. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ said, “Seventy thousand people from among my followers will enter Paradise without accounts, and they are those who do not practise Ar-Rugya⁽²⁾ and do not see as evil omen in things, and put their trust in their Lord.”

أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللهِ ﷺ فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلَّا أَعْطَاهُ حَتَّى تَفَدَّ مَا عَنْهُ. قَالَ لَهُمْ حِينَ تَفَدَ كُلُّ شَيْءٍ أَنْفَقَ يَبْدِئَهُ : «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ لَا أَدْخِرُهُ عَنْكُمْ، وَإِنَّهُ مِنْ يَسْتَعْفَ يُعْنَهُ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرُهُ اللَّهُ، وَمَنْ يَسْتَعْنِ يُعْنِيهُ اللَّهُ، وَلَنْ تُعْطَوْا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّابِرِ». [راجع: ١٤٧٩]

٦٤٧١ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى : حَدَّثَنَا مُسْعِرٌ : حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ : قَالَ : سَمِعْتُ الْمُغَيْرَةَ بْنَ شَعْبَةَ يَقُولُ : كَانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرِمَ أَوْ تَسْتَفْخَ قَدَّامَهُ . فَيُقَالُ لَهُ ، فَيَقُولُ : «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟». [راجع: ١١٣٠]

٢١) بَابُ «وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسِيبٌ» [الاطلاق: ٣]

قال الربيع بن حبيب: مِنْ كُلِّ ما ضَاقَ عَلَى النَّاسِ .

٦٤٧٢ - حَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ : حَدَّثَنَا شَعْبَةُ : سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ : كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ : عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللهِ ﷺ قَالَ : يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ الْفَأْعَيْرِ حِسَابٍ ، هُمُ الَّذِينَ لَا يَسْتَرْفُونَ

(1) (Ch. 21) Ar-Rabi' said this commenting on the Qur'anic Verse: "...And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)."

(2) (H. 6472) Ar-Rugya: See the glossary.

وَلَا يَتَطَهِّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

[راجع : ٣٤١٠]

(22) CHAPTER. What is disliked about *Qīl* and *Qāl* (i.e., sinful and useless talk).

6473. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to Al-Mughīra: "Write to me a narration you have heard from Allāh's Messenger ﷺ." So Al-Mughīra wrote to him: "I heard him saying the following after each *Salāt* (prayer): 'Lā ilāha illallāhu Wahdahu lā sharika lahu, lahu-l-mulku wa lahu-l-hamdu, wa Huwa 'alā kulli shai'in Qadir.'⁽¹⁾ He used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting, etc. or that you talk too much about others), (2) asking too many questions (in disputed religious matters), (3) wasting one's wealth (by extravagance), (4) preventing what should be given (e.g. charity, etc.), (5) to beg of men (i.e., begging), (6) being undutiful to mothers, and (7) burying one's daughters (alive)." (See H. 844)

٦٤٧٣ - حَدَّثَنَا عَلَيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا هُشَيْمٌ: أَبَانَا غَيْرُ وَاحِدٍ مِّنْهُمْ مُغَيْرَةٌ وَفُلَانٌ وَرَجُلٌ ثالِثٌ أَيْضًا، عَنِ الشَّعْبِيِّ، عَنْ وَرَادٍ كَاتِبِ الْمُغَيْرَةِ بْنِ شَعْبَةَ: أَنَّ مَعَاوِيَةَ كَتَبَ إِلَى الْمُغَيْرَةِ: أَنَّ اكْتُبْ إِلَيَّ بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيْهِ الْمُغَيْرَةُ: إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ اْنْصَارِافِهِ مِنَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». قَالَ: وَكَانَ يَنْهَا عَنْ قِيلَ وَقَالَ، وَكَثِرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ، وَمَنْعِ وَهَاتِ، وَعُقوَقِ الْأَمْهَاتِ، وَوَأْدِ الْبَنَاتِ. [راجع : ٨٤٤]

وَعَنْ هُشَيْمٍ: أَبَانَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ قَالَ سَمِعْتُ وَرَادًا يُحَدِّثُ هَذَا الْحَدِيثَ عَنِ الْمُغَيْرَةِ عَنِ النَّبِيِّ ﷺ.

(23) CHAPTER. *Bab Hifz al-Lisan*,

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

(23) CHAPTER. To protect one's tongue (from illegal talk, e.g., lying, abusing or backbiting, etc.).

(And the Prophet's statement:) "He who

(1) (H. 6473) None has the right to be worshipped but Allāh Alone, Who has no partners. To Him belongs the kingdom (of the universe) and all praises be to Him and He is Omnipotent.

believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet.”

And the Statement of Allāh : تَعَالَى :

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (V.50:18)

6474. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, “Whoever can guarantee (the chastity of) what is between his two jawbones and what is between his two legs (i.e., his mouth, his tongue and his private parts)⁽¹⁾, I guarantee Paradise for him.”

6475. Narrated Abū Hurairah رضي الله عنه : said, “Whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet : and whoever believes in Allāh and the Last Day should not harm his neighbour ; and whoever believes in Allāh and the Last Day should entertain his guest generously.”

[See *Hadīth* No. 6018.]

الآخر فَلِيُقْلِلْ خَيْرًا أو لِيَضْمُنْ .
وَقَوْلُ اللَّهِ تَعَالَى : «مَا يَلْفَظُ مِنْ قَوْلٍ إِلَّا

لَدَيْهِ رَقِيبٌ عَنِيدٌ» [Q: ۱۸].

6474 - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ : حَدَّثَنَا عُمَرُ بْنُ عَلَيْ : سَمِعَ أَبَا حَازِمَ ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : «مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ» . [انظر : ۶۸۰۷]

6475 - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبْنِ شَهَابٍ ، عَنْ أَبِي سَلْمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلِيُقْلِلْ خَيْرًا أو لِيَضْمُنْ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلِيُكْرِمْ ضَيْفَهُ» .

[راجع : ۵۱۸۵]

6476 - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا لَيْثٌ : حَدَّثَنَا سَعِيدُ الْمَقْبِرِيُّ ، عَنْ أَبِي شَرِيعِ الْخُزَاعِيِّ قَالَ : سَمِعَ أَذْنَايَ وَوَعَاهُ قَلْبِي النَّبِيُّ ﷺ يَقُولُ : «الضِيَافَةُ ثَلَاثَةُ أَيَامٍ . جَاتَتْهُ أَيَامٌ . قِيلَ

6476. Narrated Abū Shuraih Al-Khuza'ī : My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, “The period for keeping one's guest is three days (and don't forget) his reward.” It was asked, “What is his reward?” He said, “In the first night and the day he should be given a high

(1) (H. 6474) i.e., whoever protects his tongue from illegal talk (e.g., to tell lies or abusing, backbiting, etc.) and his mouth from eating and drinking of the forbidden illegal things, etc. and his private parts from illegal sexual acts.

quality of meals; and whoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet.”

وَمَا جَاءَنَّتُهُ؟ قَالَ: «يَوْمٌ وَيَلْيَةٌ»،
قَالَ: «وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ
الآخِرِ فَلِكُرْمٌ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ
بِاللهِ وَالْيَوْمِ الْآخِرِ فَلِيَقْلُ خَيْرًا أَوْ
لِيُسْكُنْ». [راجع: ٦٠١٩]

6477. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he heard Allāh’s Messenger ﷺ saying, “A slave of Allāh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east.”⁽¹⁾

٦٤٧٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللهِ التَّيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ: سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَرِلُّ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ». [انظر: ٦٤٧٨]

6478. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “A slave (of Allāh) may utter a word which pleases Allāh, without giving it much importance, and because of that Allāh will raise him to degrees (of reward): a slave (of Allāh) may utter a word (carelessly) which displeases Allāh, without thinking of its gravity, and because of that he will be thrown into the Hell-fire.”

٦٤٧٨ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُنْبِرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ، يَعْنِي ابْنَ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانَ اللهِ لَا يُلْقِي لَهَا بِالْأَيْرَافُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللهِ لَا يُلْقِي لَهَا بِالْأَيْهُوَيِّ بِهَا فِي جَهَنَّمَ». [راجع: ٦٤٧٧]

(24) CHAPTER. Weeping out of fear of Allāh.

(٢٤) بَابُ البُكاءِ مِنْ حَشْيَةِ اللهِ عَزَّ وَجَلَّ

6479. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Allāh will give shade to seven (types of people) under His Shade

٦٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ شَهَارٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي

(1) (H. 6477) In some narrations it is said, “between the east and the west.”

(on the Day of Resurrection).⁽¹⁾ (One of them will be) a person who remembers Allāh and his eyes are then flooded with tears."

خَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصٍ
بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةُ يُظْلَمُهُمُ
اللَّهُ فِي ظُلْمِهِ: رَجُلٌ ذَكَرَ اللَّهَ فَفَضَّلتُ
عِينَاهُ». [راجع: ٦٦٠]

(25) CHAPTER. To be afraid of Allāh :- عَزْ وَجْلَ

(٢٥) بَابُ الْخُوفِ مِنَ اللَّهِ عَزْ
وَجْلَ،

6480. Narrated Hudhaifa : The Prophet ﷺ said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw away my ashes into the sea on a hot (or windy) day.' They did so, but Allāh collected his ash particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it was that I was afraid of You.' So Allāh forgave him."

٦٤٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
رِبْعَيِّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ
قَالَ: «كَانَ رَجُلٌ مِّمَّنْ كَانَ قَبْلَكُمْ
يُسِّيِّ الطَّنَنَ بِعَمَلِهِ فَقَالَ لِأَهْلِهِ: إِذَا
أَنَا مُتُّ فَخُذُونِي فَلَرُونِي فِي الْبَحْرِ
فِي يَوْمٍ صَائِفٍ. فَفَعَلُوا بِهِ فَجَمَعَهُ
اللَّهُ تَعَالَى قَالَ: مَا حَمَلْتَ عَلَى الذِّي
صَنَعْتَ؟ قَالَ: مَا حَمَلْنِي عَلَيْهِ إِلَّا
مَحَافِظَتَكَ، فَغَفَرَ لَهُ». [راجع: ٣٤٥٢]

6481. Narrated Abū Sa'īd : The Prophet ﷺ mentioned a man from the previous generation, or from the people preceding your age, whom Allāh had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'But he (i.e., your father) has not stored any good deeds with Allāh (for the Hereafter), if he should face Allāh, Allāh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when

٦٤٨١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
مُعَتمِّرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا فَتَادَةً،
عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي
سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
ذَكَرَ رَجُلًا «فِيمَنْ سَلَفَ أَوْ فِيمَنْ كَانَ
قَبْلَكُمْ آتَاهُ اللَّهُ مَالًا وَوَلَدًا يَعْنِي
أَعْطَاهُ». قَالَ: فَلَمَّا حُضِرَ قَالَ لِبَيْهِ:
أَيَّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرٌ أَبٍ
- قَالَ: فَإِنَّهُ لَمْ يَبْتَغِ عِنْدَ اللَّهِ خَيْرًا -
فَسَرَّهَا فَتَادَةً: لَمْ يَدْخُرْ - وَإِنْ يَقْدَمْ

(1) (H. 6479) See Vol. 1, *Hadūh* No. 660 for the seven types.

there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allāh they (his sons) did accordingly (fulfilled their promise). Then Allāh said, 'Be' and behold! That man was standing there! Allāh then said, 'O my slave! What made you do what you did?' That man said, 'Fear of You.' So Allāh forgave him."

على الله يُعدّه. فانظروا فإذا مُثُلَ فأخرقوني حتى إذا صرطْ فَحِمَا فاسحقوني - أو قال: فاسهكوني - شَمَ إذا كان رِيحُ عاصِفٍ فاذروني فيها. فأخذَ مواثيقهم على ذلك ورَبَّيَ فَفَعَلُوا، فَقَالَ اللَّهُ: كُنْ. فإذا رَجَلٌ قائمٌ. شَمَ قال: أين عَبْدِي، ما حَمَلْتَ على ما فَعَلْتَ؟ قال: مَخافتكَ أو فَرَقَ مِنْكَ، فَمَا تَلَافَاهُ أَنْ رَجَمَهُ اللَّهُ». قال: فَحَدَثَتْ أبا عُشَمَانَ فَقَالَ: سَمِعْتُ سَلْمَانَ غَيْرَ أَنَّهُ زَادَ فاذروني في الْبَحْرِ، أو كَمَا حَدَثَ وَقَالَ مُعاذٌ: حَدَثَنَا شُبَّهٌ عَنْ قَتَادَةَ: سَمِعْتُ عَقبَةَ: سَمِعْتُ أبا سَعِيدَ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٤٧٨]

(26) CHAPTER. To give up sinful deeds.

6482. Narrated Abū Müsa: Allāh's Messenger ﷺ said, "My example and the example of the Message with which Allāh has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!"⁽¹⁾ A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

(٢٦) بَابُ الْأَنْتِهَاءِ عَنِ الْمَعَاصِي ٦٤٨٢ - حَدَثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَثَنَا أَبُو أَسَمَّةَ، عَنْ بُرْيَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَلِي وَمَلِي مَا بَعْشَنِي اللَّهُ كَمَلَ رَجُلٌ أَتَى قَوْمًا فَقَالَ: رَأَيْتُ الْجَيْشَ بِعَيْنِي، وَإِنِّي أَنَا النَّذِيرُ الْعُرِبَانُ، فَالْتَّجَاءُ النَّجَاءَ. فَأَطَاعَهُ طَائِفَةً فَأَدْلَجُوا عَلَى مَهْلِكِهِمْ فَنَجَّوْا، وَكَذَّبَتْهُ طَائِفَةً فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَاحُهُمْ». [انظر: ٧٢٨٣]

(1) (H. 6482) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his people.

6483. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire." The Prophet ﷺ added, "Now, similarly I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."⁽¹⁾

6484. Narrated 'Abdullāh bin 'Amr رضي الله عنه that the Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and his hands. And a *Muhājir* (an Emigrant) is the one who gives up (abandons) all what Allāh has forbidden."⁽²⁾

(27) CHAPTER. The saying of the Prophet ﷺ, "If you knew that which I know, you would laugh little and weep much."

6485. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٣ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شُعِيبٌ : حَدَّثَنَا أَبُو الزَّنَادَ، عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ : كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشَ وَهَذِهِ الدَّوَابُ الَّتِي تَقْعُ في التَّارِ يَقْعُنَ فِيهَا، فَجَعَلَ الرَّجُلُ يَرْعَهُنَ وَيَغْلِبُهُنَ فَقَتَحَمْنَ فِيهَا. فَأَنَا آخُذُ بِحُجَّكُمْ عَنِ التَّارِ وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا». [راجع : ٦٤٨٤]

٦٤٨٤ - حَدَّثَنَا أَبُو نُعَيمٍ : حَدَّثَنَا زَكَرِيَّاً، عَنْ عَامِرٍ : سَمِعْتَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ : قَالَ النَّبِيُّ ﷺ : «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». [راجع : ١٠] (٢٧) بَابُ قَوْلِ النَّبِيِّ ﷺ : «لَوْ تَعْلَمُوا مَا أَعْلَمُ لَضَحَّكُتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»،

٦٤٨٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ عَنْ عُقَيْلٍ، عَنْ أَبْنَ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسِيْبِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَوْ تَعْلَمُوا مَا

(1) (H. 6483) The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people.
 (2) (H. 6484) The Prophet ﷺ regards the one who observes the orders of religion and the Emigrant (who left Makkah for Al-Madina for the sake of his religion) as equal in reward.

أَغْلَمُ لَضِحْكُتُمْ قَلِيلًا وَلَبْكَيْتُمْ كَثِيرًا .

[انظر: ٦٦٣٧]

6486. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَغْلَمُ لَضِحْكُتُمْ قَلِيلًا وَلَبْكَيْتُمْ كَثِيرًا .»

[راجع: ٩٣]

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions .

6487. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."⁽¹⁾

(٢٨) بَابٌ: حُجَّبَتِ النَّارُ بِالشَّهْوَاتِ

٦٤٨٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُجَّبَتِ النَّارُ بِالشَّهْوَاتِ، وَحُجَّبَتِ الْجَنَّةُ بِالْمَكَارِهِ .»

(29) CHAPTER. Paradise is nearer to anyone of you than the *Shirāk*⁽²⁾ of his shoe, and so is the (Hell) Fire .

(٢٩) بَابٌ: الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكٍ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ

6488. Narrated ‘Abdullāh رضي الله عنه : The Prophet ﷺ said, "Paradise is nearer to any of you than the *Shirāk* (leather strap) of his shoe, and so is the (Hell) Fire ."

٦٤٨٨ - حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكٍ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ .»

(1) (H. 6487) Inordinate desires and animalistic passions lead to the Fire, while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do .

(2) (Ch. 29) A leather strap .

6489. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “The truest poetic verse ever said by a poet is: Indeed! Except Allāh, everything is *Bātil* (i.e., perishable, etc.).”

[See *Fath Al-Bārī* and See H. 3841]

٦٤٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّنِّي : حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَصَدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ: أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِاطِلٌ».

[راجع: ٣٨٤١]

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

6490. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, “If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior.”

(٣٠) بَابٌ : لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ، وَلَا يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ

٦٤٩٠ - حَدَّثَنَا إِسْمَاعِيلُ : قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالخُلُقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

(٣١) بَابٌ : مَنْ هُمْ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

6491. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ narrating about his Lord عَزَّ وَجَلَّ said, “Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad

٦٤٩١ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا جَعْدُ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءِ الْعَطَارِدِيُّ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ. فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُوهَا كَتَبَهَا اللَّهُ لَهُ إِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ