

deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account).”

(32) CHAPTER. What minor sins should be warded off.

6492. Narrated Ghailān : Anas رضي الله عنه said, “You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet ﷺ as destructive sins.”

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And that one should be afraid of it.

6493. Narrated Sa’d bin Sahl As-Sā’idi : The Prophet ﷺ looked at a man fighting against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet ﷺ said, “Let him who wants to look at a man from the dwellers of the (Hell) Fire look at this (man).” Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the tip of the blade of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide). The Prophet ﷺ added, “A person may do deeds that seem to

هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً.”

(۳۲) بَابُ مَا يَتَّقَى مِنْ مُحَقَّرَاتِ الذُّنُوبِ

۶۴۹۲ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا مَهْدِيُّ، عَنْ غَيْلَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ. إِنْ كُنَّا لَنَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ ﷺ الْمُؤَبَّاتِ. قَالَ أَبُو عَبْدِ اللَّهِ: يَعْني بِذَلِكَ الْمُهْلِكَاتِ.

(۳۳) بَابُ: الْأَعْمَالِ بِالْحَوَاتِمِ، وَمَا يُخَافُ مِنْهَا.

۶۴۹۳ - حَدَّثَنَا عَلِيُّ بْنُ عَيَاشٍ الْأَلْهَانِيُّ الْحِمَاصِيُّ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى رَجُلٍ يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ مِنْ أَعْظَمِ الْمُسْلِمِينَ عَنَاءً عَنْهُمْ فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا». فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى جُرِحَ فَاسْتَعْجَلَ الْمَوْتَ فَقَالَ بِذُبَابَةٍ سَيِّئَةٍ فَوَضَعَهُ بَيْنَ تَدْيِيهِ فَتَحَامَلَ عَلَيْهِ حَتَّى

the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire; similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done depend upon the last actions.” (See H. 2898)

(34) CHAPTER. Seclusion is better for a believer than to have evil companions.

6494. Narrated Abū Sa‘id Al-Khudrī: A bedouin came to the Prophet ﷺ and said, “O Allāh’s Messenger! Who is the best of mankind!” The Prophet ﷺ said, “A man who strives for Allāh’s Cause with his life and property, and (also) a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord (Allāh) and save the people from his evil.”

خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْعَبْدَ لَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ الْجَنَّةِ وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ النَّارِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ. وَإِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا». [راجع: ٢٨٩٨]

(٣٤) بَابُ: الْعَزْلَةُ رَاحَةً مِنْ خُلَاطِ السُّوءِ

٦٤٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَطَاءٌ بْنُ يَزِيدَ أَنَّ أَبَا سَعِيدٍ حَدَّثَهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ، عَنِ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «رَجُلٌ جَاهِدَ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ فِي شِعْبٍ مِنَ الشُّعَابِ يَعْبُدُ رَبَّهُ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ». تَابَعَهُ الزُّبَيْدِيُّ وَسَلِيمَانُ بْنُ كَثِيرٍ وَالتُّعْمَانُ عَنِ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ أَوْ عُبَيْدِ اللَّهِ، عَنِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ يُوسُفُ وَابْنُ مُسَافِرٍ وَيَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عَطَاءٍ، عَنِ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٧٨٦]

6495. Narrated Abū Sa‘id عنه الله رضي: I heard the Prophet ﷺ saying, “There will

٦٤٩٥ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall; and he will run away with his religion (in order to save it) from *Al-Fitan* (tribulations, trials).”

(35) CHAPTER. The disappearance of *Al-Amānah*.⁽¹⁾

6496. Narrated Abū Hurairah عنه رضي الله عنه: Allāh’s Messenger ﷺ said, “When *Al-Amānah*⁽¹⁾ is lost, then wait for the Hour.” It was asked, “How will *Al-Amānah* be lost, O Allāh’s Messenger?” He said, “When authority is given to those who do not deserve it, then wait for the Hour.”

6497. Narrated Ḥudhaifa عنه رضي الله عنه: Allāh’s Messenger ﷺ narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) *Al-Amānah*⁽¹⁾ was preserved in the roots of the hearts of men and then they learnt it (*Al-Amānah*) from the Qur’ān, and then they learnt it from the (Prophet’s) *Sunna* (legal ways). He also told us about its disappearance, saying, “A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will

الماجشون، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ خَيْرٌ مَالِ الْمُسْلِمِ الْعَنَمُ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَقْرُ بِدِينِهِ مِنَ الْفِتَنِ». [راجع: ١٩]

(٣٥) بَابُ رَفْعِ الْأَمَانَةِ

٦٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ضَيَّعَتِ الْأَمَانَةُ فَاَنْتَظِرِ السَّاعَةَ»، قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَاَنْتَظِرِ السَّاعَةَ». [راجع: ٥٩]

٦٤٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهَبٍ: حَدَّثَنَا حُذَيْفَةُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ. حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ. ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ. وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ

(1) (Ch. 35) (H. 6496) (H. 6497) *Al-Amānah*: The trust or the moral responsibility or honesty, etc. and all the duties which Allāh has ordained.

remain, resembling the traces of fire. He then will sleep whereupon the remainder of the *Al-Amānah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin as an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

[See Vol. 9, *Hadīth* No. 7086]

الْأَمَانَةَ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ
الْوَكْتِ. ثُمَّ يَنَامُ التَّوَمَةَ فَتُقْبَضُ فَيَبْقَى
أَثَرُهَا مِثْلَ الْمَجْلِ كَجَمْرٍ دَخَرَجَتْهُ
عَلَى رِجْلِكَ فَتَنْظُفُ. فَتَرَاهُ مُتَبَرِّأً وَلَيْسَ
فِيهِ شَيْءٌ، فَيُضْبِحُ النَّاسُ يَتَبَايَعُونَ فَلَا
يَكَادُ أَحَدُهُمْ يُؤَدِّي الْأَمَانَةَ، فَيَقَالُ:
إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، وَيُقَالُ
لِلرَّجُلِ: مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا
أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ
خَرْدَلٍ مِنْ إِيْمَانٍ. وَلَقَدْ أَتَى عَلِيَّ
رَمَانٌ وَمَا أَبَالِي أَيْكُمْ بَابِعْتُ، لَئِنْ
كَانَ مُسْلِمًا رَدَّهَ عَلَيَّ الْإِسْلَامَ، وَإِنْ
كَانَ نَصْرَانِيًّا رَدَّهَ عَلَيَّ سَاعِيه. فَأَمَّا
الْيَوْمَ فَمَا كُنْتُ أَبَايِعُ إِلَّا فُلَانًا
وَفُلَانًا.

قَالَ الْفَرَبَرِيُّ: قَالَ أَبُو جَعْفَرٍ:
حَدَّثْتُ أَبَا عَبْدِ اللَّهِ فَقَالَ: سَمِعْتُ أَبَا
أَحْمَدَ بْنَ عَاصِمٍ يَقُولُ: سَمِعْتُ أَبَا
عُبَيْدٍ يَقُولُ: قَالَ الْأَضْمَعِيُّ وَأَبُو
عَمْرٍو وَغَيْرُهُمَا: جَذُرُ قُلُوبِ الرِّجَالِ.
الْجَذْرُ: الْأَضْلُ مِنْ كُلِّ شَيْءٍ.
وَالْوَكْتُ: أَثَرُ الشَّيْءِ الْيَسِيرِ مِنْهُ.
وَالْمَجْلُ: أَثَرُ الْعَمَلِ فِي الْكَفِّ إِذَا
غَلِظَ. [انظر: ٧٠٨٦، ٧٢٧٦]

6498. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : I heard Allāh's Messenger ﷺ saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

٦٤٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي
سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ

الله ﷺ يقول: «إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِيَاةِ لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

(٣٦) بَابُ الرِّيَاءِ وَالسُّمْعَةِ

(36) CHAPTER. (Worshipping Allāh in public just for) showing off; (and talking or hinting about one's own deeds of worship, or letting the people) hear (of his good deeds to win their praise) for the same purpose.

6499. Narrated Jundub: The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and to win the praise of the people, Allāh will disclose his real intention (and humiliate him)."

٦٤٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا شَيْبَى، عَنْ سُفْيَانَ: حَدَّثَنِي سَلَمَةُ بْنُ سَلَيْلٍ.

وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، مِنْ سَلَمَةَ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: قَالَ النَّبِيُّ ﷺ، وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ: قَالَ النَّبِيُّ ﷺ غَيْرَهُ، فَذَنُوتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ سَمِعَ سَمَعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ». [انظر: ٧١٥٢]

(37) CHAPTER. Whoever compelled himself to obey Allāh عزَّ وجلَّ.

(٣٧) بَابُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

6500. Narrated Mu'adh bin Jabal رضي الله عنه: While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, "O Mu'adh!" I replied, "Labbaik, O Allāh's Messenger, and Sa'daik!" He proceeded for a while and then said, "O Mu'adh!" I said, "Labbaik O Allāh's Messenger, and Sa'daik!" He again proceeded for a while and said, "O Mu'adh bin Jabal!" I replied, "Labbaik, O Allāh's Messenger, and Sa'daik!" He said, "Do you know what is Allāh's Right upon His slaves?" I replied, "Allāh and His Messenger know better." He said, "Allāh's Right on His

٦٥٠٠ - حَدَّثَنَا هُدَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا وَرَدَيْفُ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ، فَقَالَ: «يَا مُعَاذُ»، قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً فَقَالَ: «يَا مُعَاذُ»، قُلْتُ: لَيْتَكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً فَقَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ».

slaves is that they should worship Him and not worship anything else besides Him.” He then proceeded for a while, and again said, “O Mu‘ādh bin Jabal!” I replied, “*Labbaik*, O Allāh’s Messenger, and *Sa‘daik!*” He said, “Do you know what is (Allāh’s) slaves’ right on Allāh if they did so?” I replied, “Allāh and His Messenger know better.” He said, “The right of the slaves upon Allāh is that He should not punish them (if they did so).”

قلت: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ
قَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى
عِبَادِهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: «حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْذُوهُ
وَلَا يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ سَارَ سَاعَةً
ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ». قُلْتُ:
لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ:
«هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا
فَعَلُوهُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: «حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا
يُعَذِّبَهُمْ». [راجع: ٢٨٥٦]

(38) CHAPTER. The humility or modesty or lowliness (to lower oneself).

(٣٨) بَابُ التَّوَاضُعِ

6501. Narrated Anas رضي الله عنه: The Prophet ﷺ had a she-camel called Al-‘Aḍbā’ and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e., Al-‘Aḍbā’). That result was hard on the Muslims who said sorrowfully, “Al-‘Aḍbā’ has been outstripped.” Allāh’s Messenger ﷺ said, “It is incumbent upon Allāh that nothing would be raised high in this world except that He lowers or puts it down.”

[See Vol. 4, *Hadīth* No. 2872]

٦٥٠١ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا
حُمَيْدٌ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ:
كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ. قَالَ: وَحَدَّثَنِي
مُحَمَّدٌ: أَخْبَرَنَا الْفَزَارِيُّ وَأَبُو خَالِدٍ
الْأَحْمَرُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ
أَنَسٍ قَالَ: كَانَتْ نَاقَةً لِرَسُولِ اللَّهِ ﷺ
تُسَمَّى الْعَضْبَاءَ، وَكَانَتْ لَا تُسَبِّقُ،
فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَقَهَا،
فَاشْتَدَّ ذَلِكَ عَلَى الْمُسْلِمِينَ وَقَالُوا:
سَبَقَتِ الْعَضْبَاءُ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ
شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

6502. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh said, ‘I will declare war against him who shows hostility

٦٥٠٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عُمَانَ
بْنِ كَرَامَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَّهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. وَمَا زَالَ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. وَإِنْ سَأَلَنِي لِأَعْطَيْتُهُ، وَلَمَنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ. وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ».

(39) CHAPTER. The saying of the Prophet ﷺ: “I have been sent, and the Hour (is at hand) as these two (fingers).”⁽¹⁾

And the Statement of Allāh تعالى:

“... And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things.” (V.16:77)

(٣٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ، ﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ﴾ الْآيَةَ [النحل: ٧٧]

6503. Narrated Sahl: Allāh’s Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two,” pointing at his two fingers and projecting them out.

٦٥٠٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ» وَيُشِيرُ بِإِصْبَعَيْهِ فَيَمُدُّهُمَا.

[راجع: ٤٩٣٦]

6504. Narrated Anas عنه رضي الله عنه: Allāh’s

٦٥٠٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

(1) (Ch. 39) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.

Messenger ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

مُحَمَّدٌ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَأَبِي التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ».

6505. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

٦٥٠٥ - حَدَّثَنِي يَحْيَى بْنُ يَوْسُفَ: أَخْبَرَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»، يَعْنِي إِصْبَعَيْنِ. تَابَعَهُ إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ.

(40) CHAPTER. The rising of the sun from the west.

(٤٠) بَاب:

6506. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allāh). But that will be the time when, '...No good it will do to a person to believe then if he believed not before.' (V.6:158)

٦٥٠٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ. فَذَلِكَ حِينَ ﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾ الْآيَةَ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَسَرَ الرَّجُلَانِ تَوْبَهُمَا بَيْنَهُمَا فَلَا يَتْبَاعِيَعَانِهِ وَلَا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَحَدُكُمْ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا».

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

[راجع: ٨٥]

(41) CHAPTER. Whoever loves to meet Allāh, Allāh (too) loves to meet him.

6507. Narrated 'Ubāda bin Aṣ-Ṣāmit : The Prophet ﷺ said, "Whoever loves to meet Allāh, Allāh (too) loves to meet him, and whoever hates to meet Allāh, Allāh (too) hates to meet him". 'Āishah, or some of the wives of the Prophet ﷺ said, "But we dislike death." He said, "It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allāh's Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the Meeting with Allāh, and Allāh (too) loves the Meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allāh's Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the Meeting with Allāh, and Allāh too, hates the Meeting with him."

6508. Narrated Abū Mūsa : The Prophet ﷺ said, "Whoever loves the Meeting with Allāh, Allāh (too), loves the Meeting with him; and whoever hates the Meeting with Allāh, Allāh (too), hates the Meeting with him."

6509. Narrated 'Āishah, the wife of the Prophet ﷺ : When Allāh's Messenger ﷺ was in good health, he used to say, "No Prophet's

(٤١) بَابٌ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ

٦٥٠٧ - حَدَّثَنَا حَجَّاجٌ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمِنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ». قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنُكْرَهُ الْمَوْتَ، قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ. فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِنَّ الْكَافِرَ إِذَا حَضَرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ. فَكَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ». اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمَرُو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ. عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ سَعِيدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

٦٥٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

٦٥٠٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ

soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive).” So when the death of the Prophet ﷺ approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, “O Allāh (with) the highest companion.” I said, “Hence he is not going to choose us.” And I came to know that it was the application of the narration which he (the Prophet ﷺ) used to narrate to us. And that was the last statement of the Prophet ﷺ (before his death) i.e., “O Allāh! With the highest companion.”

[See the Qur’ān: (V.4:69)]

(42) CHAPTER. The stupors of death.

6510. Narrated ‘Aishah رضي الله عنها: There was a leather or wood container full of water in front of Allāh’s Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! No doubt, death has its stupors.” Then he raised his hand and started saying, “(O Allāh!) with the highest companion” (and kept on saying it) till he expired and his hand dropped.

[See Qur’ān V.4:69.]

شهاب: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيْرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَاحِبٌ: «إِنَّهُ لَمْ يُفْبِضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يَخْتِيرُ». فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فِخْذِي غَشِي عَلَيْهِ سَاعَةٌ ثُمَّ أَفَاقَ فَأَشْحَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى»، قُلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ. قَالَتْ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ ﷺ قَوْلُهُ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى». [راجع: ٤٤٣٥]

(٤٢) بَابُ سَكَرَاتِ الْمَوْتِ

٦٥١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ أَبَا عَمْرٍو ذُكِرَ أَنَّ مَوْلَى عَائِشَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ بَيْنَ يَدَيْهِ رَكْوَةٌ أَوْ غُلْبَةٌ فِيهَا مَاءٌ، شَكَّ عُمَرُ - فَجَعَلَ يُدْخِلُ يَدَهُ فِي الْمَاءِ فَيَمْسُحُ بِهَا وَجْهَهُ وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ». ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الْأَعْلَى»، حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

[راجع: ٨٩٠]