

to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

**6605.** Narrated 'Alī رضي الله عنه: While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the (Hell) Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allāh's Messenger?"<sup>(1)</sup>. The Prophet ﷺ said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet ﷺ then recited the Verse:

"As for him who gives (in charity) and keeps his duty to Allāh..." (92:5)

مَا تَرَكَ فِيهَا شَيْئاً إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ. إِنْ كُنْتُ لَأَرَى الشَّيْءَ قَدْ نَسَيْتُ فَأَعْرِفُهُ كَمَا يَعْرِفُ الرَّجُلُ الرَّجُلَ إِذَا غَابَ عَنْهُ فَعَرَفَهُ فَرَأَاهُ.

٦٦٠٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوساً مَعَ النَّبِيِّ ﷺ وَمَعَهُ عِودٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَتَنَكَّسَ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اْعْمَلُوا فِكُلِّ مِيسِرٍ»، ثُمَّ قَرَأَ ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ ﴿٥﴾ الْآيَةَ.

[راجع: ١٣٦٢]

(5) CHAPTER. The reward for one's deeds depends upon one's last action (deed).

(٥) بَابُ: الْعَمَلُ بِالْخَوَاتِيمِ

**6606.** Narrated Abū Hurairah رضي الله عنه: We witnessed along with Allāh's Messenger ﷺ the Khaibar (campaign). Allāh's Messenger ﷺ told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire (Hell)." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, "O Allāh's Messenger! Do

٦٦٠٦ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ خَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ»، فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?

you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from the Muslims to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh has made your statement true. So-and-so has committed suicide." Allāh's Messenger ﷺ said, "O Bilāl! Get up and announce in public: 'None will enter Paradise but a believer, and Allāh may support this religion (Islām) with a *Fājir* (wicked man).'"

الْقِتَالِ، وَكَثُرَتْ بِهِ الْجِرَاحُ فَأَثْبَتَهُ .  
فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ  
فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِي  
تَحَدَّثْتَ أَنَّهُ مِنْ أَهْلِ النَّارِ؟ قَاتَلَ فِي  
سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ فَكَثُرَتْ بِهِ  
الْجِرَاحُ، فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ مِنْ  
أَهْلِ النَّارِ»، فَكَادَ بَعْضُ الْمُسْلِمِينَ  
يَرْتَابُ، فَيَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ وَجَدَ  
الرَّجُلُ أَلَمَ الْجِرَاحِ فَاهْوَى بِيَدِهِ إِلَى  
كِنَانَتِهِ فَانْتَرَعَ مِنْهَا سَهْمًا فَانْتَحَرَ بِهَا .  
فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ  
اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، صَدَقَ  
اللَّهُ حَدِيثَكَ، قَدْ انْتَحَرَ فُلَانٌ فَقَتَلَ  
نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا  
بِلَالُ، قُمْ فَادْنُ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا  
مُؤْمِنٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ  
بِالرَّجُلِ الْفَاجِرِ». [راجع: ٣٠٦٢]

6607. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (*Ghazwa*) in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man)." On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his

٦٦٠٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي  
مُرَيْمَ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنِي أَبُو  
حَازِمٍ، عَنْ سَهْلِ: أَنَّ رَجُلًا مِنْ  
أَعْظَمِ الْمُسْلِمِينَ غَنَاءَ عَنِ الْمُسْلِمِينَ  
فِي غَزْوَةِ غَزَاهَا مَعَ النَّبِيِّ ﷺ، فَنَطَرَ  
النَّبِيُّ ﷺ فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ  
إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى  
هَذَا». فَاتَّبَعَهُ رَجُلٌ مِنَ الْقَوْمِ وَهُوَ  
عَلَى تِلْكَ الْحَالِ مِنْ أَشَدِّ النَّاسِ عَلَى  
الْمُشْرِكِينَ حَتَّى جَرِحَ فَاسْتَعَجَلَ الْمَوْتَ  
فَجَعَلَ دُبَابَةَ سَيْفِهِ بَيْنَ تَدْيِهِ حَتَّى خَرَجَ

shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I testify that you are Allāh's Messenger!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide.'" Thereupon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

**(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).**

6608. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

6609. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said (that Allāh said), "Vowing does not bring to the son of Ādam anything I have not already written in his Qadar (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth."

مِنْ بَيْنَ كَتَبْتِيهِ، فَأَقْبَلَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ مُسْرِعًا فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: «وَمَا ذَاكَ؟» قَالَ: قُلْتُ لِفُلَانٍ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيْهِ»، وَكَانَ مِنْ أَعْظَمِنَا غَنَاءً عَنِ الْمُسْلِمِينَ فَعَرَفْتُ أَنَّهُ لَا يَمُوتُ عَلَى ذَلِكَ. فَلَمَّا جُرِحَ اسْتَعْجَلَ الْمَوْتَ فَقَتَلَ نَفْسَهُ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلِ أَهْلِ النَّارِ وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ».

[راجع: ٢٨٩٨]

**(٦) بَابُ إِلْقَاءِ الْعَبْدِ النَّذْرَ إِلَى الْقَدَرِ**

٦٦٠٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَةَ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ

الْبَخِيلِ». [انظر: ٦٦٩٢، ٦٦٩٣]

٦٦٠٩ - حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مَثْبُوهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَرْتُهُ، وَلَكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَرْتُهُ لَهُ، أَسْتَخْرَجُ

بِهِ مِنَ الْبَخِيلِ». [انظر: ٦٦٩٤]

(7) CHAPTER. *Lā ḥaula wa lā quwwata illā billāh* (There is neither might nor power except with Allāh).

6610. Narrated Abū Mūsa: While we were with Allāh's Messenger ﷺ in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with *Takbīr*<sup>(1)</sup>. Allāh's Messenger ﷺ came close to us and said, "O people! Don't exert yourselves, for you are not calling a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet ﷺ then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) '*Lā ḥaula wa lā quwwata illā billāh*. (There is neither might nor power except with Allāh).'

(8) CHAPTER. *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects.

'*Āsim*: (that means) Protector, Guardian, etc.

6611. Narrated Abū Sa'īd Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects."

(٧) بَابُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

٦٦١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا خَالِدُ الْحَذَاءِ، عَنْ أَبِي عَثْمَانَ الْهَدْيِيِّ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ فَجَعَلْنَا لَا نَضَعُدُ شَرْفًا وَلَا نَعْلُو شَرْفًا وَلَا نَهْبَطُ فِي وَادٍ إِلَّا رَفَعْنَا أَصْوَاتَنَا بِالتَّكْبِيرِ. قَالَ: فَدَنَا مِنَّا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ، ارْزِعُوا عَلَيَّ أَنْفُسَكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا. إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ، أَلَا أَعْلَمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [راجع: ٢٩٩٢]

(٨) بَابُ: الْمَعْصُومُ مِنْ عَصَمِ اللَّهِ ﴿عَاصِمٌ﴾ [هود: ٤٣]: مَانِعٌ. قَالَ مُجَاهِدٌ: سَدًّا عَنِ الْحَقِّ يَتَرَدَّدُونَ فِي الضَّلَالَةِ. ﴿دَسَنَهَا﴾ [الشمس: ١٠]: أَعْوَاهَا.

٦٦١١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا اسْتُخْلِفَ خَلِيفَةً إِلَّا لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحْضُمُهُ عَلَيْهِ، وَبَطَانَةٌ

(1) (H. 6610) Saying: '*Allāhu Akbar*' (Allāh is the Most Great).

تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ  
مَنْ عَصَمَ اللَّهُ. [انظر: ٧١٩٨]

(9) CHAPTER. The Statement of Allāh تعالى:  
“And a ban is laid on every town  
(population) which We have destroyed that  
they shall not return (to this world again,  
nor repent to Us).” (V.21:95) “...None of  
your people will believe, except those who  
have believed, already...” (V.11:36)  
“...And they will beget none but wicked  
disbelievers.” (V.71:27)

Ibn ‘Abbās said, “‘*Hirṣun*’ in the  
Ethiopian language means ‘it is obligatory.’”

6612. Narrated Ibn ‘Abbās رضي الله عنهما: I  
did not see anything so resembling minor sins  
as what Abū Hurairah narrated from the  
Prophet ﷺ who said, “Allāh has written for  
the son of Ādam his inevitable share of  
adultery whether he is aware of it or not. The  
adultery of the eye is the looking (at  
something which is sinful to look at), and  
the adultery of the tongue is to utter (what  
it is unlawful to utter), and the innerself  
wishes and longings for (adultery) and the  
private parts turn that into reality or refrain  
from submitting to the temptation.”

(٩) بَابُ ﴿وَحَرَّمَ عَلَى قَرِيْبِهِ  
أَهْلَكَهَا﴾ [الأنبياء: ٩٥] ﴿أَنْتُمْ لَنْ  
يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ﴾ [هود:  
٣٦] ﴿وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾ [نوح:  
٢٧].

وقال منصور بن الثعمان، عن  
عكرمة، عن ابن عباس: وحرم  
بالحبسية: وجب.

٦٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ  
عِيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا  
مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ،  
عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا  
أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى  
ابْنِ آدَمَ حَظَّهُ مِنَ الزَّنا أَدْرَكَ ذَلِكَ لَا  
مَحَالَةَ، فَرِنا الْعَيْنِ: النَّظْرُ، وَزنا  
اللِّسَانِ: الْمَنْطِقُ، وَالنَّفْسُ تَمَنَّى  
وَتَسْتَهِي، وَالْفَرْجُ يُصَدِّقُ وَيُكذِّبُ».

وقال شبابة: حَدَّثَنَا وَرْقَاءُ، عَنِ  
ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ  
عَنِ النَّبِيِّ ﷺ. [راجع: ٦٢٤٣]

(10) CHAPTER. The Statement of Allāh  
تعالى:

“...And We made not the vision which We  
showed you [O Muḥammad (ﷺ)] as an actual  
eye witness and not a dream on the night of  
*Al-Isra*], but a trial for the mankind...” (V.17:60)

6613. Narrated Ibn ‘Abbās رضي الله عنهما  
regarding the Verse: “And We made not the

(١٠) بَابُ: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي  
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [الإسراء: ٦٠]

٦٦١٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*] but as a trial for the mankind..." (V.17:60) Allāh's Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his *Al-Isrā'* (The Journey by Night) to *Bait-ul-Maqdis* (Jerusalem). The cursed tree which is mentioned in the Qur'an is the tree of *Az-Zaqqūm*.

(11) CHAPTER. (Prophet) Ādam and Mūsa (Moses) argued with each other in front of Allāh.

6614. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'O Ādam! You are our father who disappointed us and turned us out of Paradise.' Then Ādam said to him, 'O Mūsa! Allāh favoured you with His Talk (talked to you directly) and He wrote [the *Taurāt* (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?' So Ādam confuted Mūsa, Ādam confuted Mūsa." The Prophet ﷺ repeated the statement three times.

(12) CHAPTER. No power can withhold what Allāh gives.

6615. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to

سُفْيَانُ: حَدَّثَنَا عَمْرُو، عَنْ عِكْرَمَةَ،  
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ﴿وَمَا  
جَعَلْنَا الزُّبْيَا الَّتِي أَرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾  
قَالَ: هِيَ رُؤْيَا عَيْنِ أُرَيْبَهَا رَسُولُ اللهِ  
ﷺ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ.  
قَالَ: ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾  
[الإسراء: 60] قَالَ: هِيَ شَجَرَةُ  
الزُّقُومِ. [راجع: 3888]

(١١) بَابُ: تَحَاجَّ آدَمُ وَمُوسَى عِنْدَ  
الله

٦٦٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
الله: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ  
عَمْرُو، عَنْ طَاوُيسَ: سَمِعْتُ أَبَا  
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ  
وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ،  
أَنْتَ أَبُوْنَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ  
الْحَنَّةِ، قَالَ لَهُ آدَمُ: يَا مُوسَى،  
اضْطَفَاكَ اللهُ بِكَلَامِهِ، وَخَطَّ لَكَ  
بِيَدِهِ، أَتَلُوْمُنِي عَلَى أَمْرِ قَدَّرَ اللهُ عَلَيَّ  
قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ  
آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى»،  
ثَلَاثًا. [راجع: 3409]

قَالَ سُفْيَانُ: حَدَّثَنَا أَبُو الزُّنَادِ،  
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ مِثْلَهُ.

(١٢) بَابُ: لَا مَانِعَ لِمَا أُعْطِيَ اللهُ

٦٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ:

Al-Mughīra: “Write to me what you heard the Prophet ﷺ saying after his *Ṣalāt* (prayer).” So Al-Mughīra dictated to me and said, “I heard the Prophet ﷺ saying after the *Ṣalāt* ‘*Lā ilaha illallāh*’ (none has the right to be worshipped but Allāh Alone) Who has no partner. O Allāh! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.”

حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا عَبْدُهُ بْنُ أَبِي لُبَابَةَ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةَ: اكْتُبْ إِلَيَّ مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ. فَأَمَلَى عَلَيَّ الْمُغِيرَةُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

وقال ابن جريج: أخبرني عبدة أن ورادا أخبره بهذا، ثم وقدت بعد إلى معاوية فسمعه يأمر الناس بذلك القول. [راجع: ٨٤٤]

(13) CHAPTER. Whoever takes refuge with Allāh from having an evil end of the worldly life and from having a bad fate.

And Allāh’s Statement: “I seek refuge with (Allāh) the Lord of the daybreak from the evil of what He has created.” (V.113:1,2)

6616. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Take refuge with Allāh from the difficult moments of a calamity etc., and from being overtaken by *Ash-Shaqa* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies.”

[See *Hadīth* No. 6347]

(14) CHAPTER. “...(Allāh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)... (V.8:24)

6617. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: When taking an oath, the Prophet ﷺ very

(١٣) بَابُ مَنْ تَعَوَّذَ بِاللَّهِ مِنْ دَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ. وَقَوْلِهِ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ۝ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

٦٦١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشِمَانَةِ الْأَعْدَاءِ». [راجع: ٦٣٤٧]

(١٤) بَابُ: يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

٦٦١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ

often used to say, “No, by Him Who turns the hearts.”

6618. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said to Ibn Šaiyyād, “I have kept for you a secret.” Ibn Šaiyyād said, “*Ad-Dukh*.”<sup>(1)</sup> The Prophet said, “Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you).” On that, ‘Umar said (to the Prophet ﷺ), “Allow me to chop off his neck!” The Prophet said, “Leave him, for if he is he (i.e., *Ad-Dajjāl*), then you will not be able to overcome him, and if he is not, then you gain no good by killing him.”

(15) CHAPTER. “Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us’...” (V.9:51)

Mujāhid said, “*Bifātīnīn, Bimudīllīn*” means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

*Qaddara-Fahadā*: *Qaddara* is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). *Fahadā*: He (Allāh) guided the livestock (animals) for grazing, etc.

6619. Narrated ‘Āishah رضي الله عنها: I asked Allāh’s Messenger ﷺ about the plague. He said, “That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

أبو الحسن: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
موسى بْنُ عُقْبَةَ، عَنْ سالم: عَنْ عَبْدِ  
اللَّهِ قَالَ: كَثِيرًا مَا كَانَ النَّبِيُّ ﷺ  
يُحْلِفُ: «لا، وَمُقَلَّبِ الْقُلُوبِ».

[انظر: ٦٦٢٨، ٧٣٩١]

٦٦١٨ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ  
وَبَشْرُ بْنُ مُحَمَّدٍ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ:  
أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ  
سالم، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: قَالَ النَّبِيُّ ﷺ لِابْنِ صَيَّادٍ:  
«خَبَأْتُ لَكَ حَيِّتًا»، قَالَ: الدُّخُّ، قَالَ:  
«اِحْسَأْ فَلَئِنْ تَعَدَّوْا قَدْرَكَ»، قَالَ عُمَرُ:  
اِئْتِدَنْ لِي فَأَضْرِبْ عُقْبَةَ، قَالَ: «دَعَا،  
إِنْ يَكُنْهُ فَلَا تُطِيقُهُ، وَإِنْ لَمْ يَكُنْهُ فَلَا  
خَيْرَ لَكَ فِي قَتْلِهِ». [راجع: ١٣٥٤]

(١٥) بَابٌ:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ  
لَنَا﴾ [التوبة: ٥١]: قَضَى. قَالَ مُجَاهِدٌ:  
﴿بِفَاتِنِينَ﴾ [الصفات: ١٦٢]: بِمُضِلِّينَ إِلَّا  
مَنْ كَتَبَ اللَّهُ أَنَّهُ يُضِلُّ الْجَحِيمَ. ﴿قَدَّرَ  
فَهَذَا﴾ [الأعلى: ٣]: قَدَّرَ الشَّقَاءَ  
وَالسَّعَادَةَ، وَهَدَى الْأَنْعَامَ لِمَرَاعِيهَا.

٦٦١٩ - حَدَّثَنِي إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ:  
حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، عَنْ عَبْدِ  
اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ:

(1) (H. 6618) ‘*Ad-Dukh*’ is a part of the word ‘*Ad-Dukhān*’, i.e., the smoke. For details see Vol. 4, *Hadith* No. 3055, 3056, 3057.

source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allāh's Reward, and knows that nothing will befall him except what Allāh has written for him, then he will get such reward as that of a martyr."

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَقَالَ: «كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، مَا مِنْ عَبْدٍ يَكُونُ فِي بَلَدٍ يَكُونُ فِيهِ وَيَمْكُثُ فِيهِ لَا يَخْرُجُ مِنَ الْبَلَدِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ». [راجع: ٣٤٧٤]

(16) CHAPTER. "...Never could we have found guidance, were it not that Allāh had guided us..." (V.7:43)

"...If only Allāh had guided me, I should indeed have been among the *Al-Muttaqūn*."<sup>(1)</sup> (V.39:57)

(١٦) بَابٌ: ﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ [الأعراف: ٤٣] ﴿لَوْ أَنَّهُ اللَّهُ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ﴾ [الزمر: ٥٧]

6620. Narrated Al-Barā' bin 'Āzib: I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

٦٦٢٠ - حَدَّثَنَا أَبُو التَّعْمَانِ: أَخْبَرَنَا جَرِيرٌ - هُوَ ابْنُ حَارِمٍ - عَنِ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْحَنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ، وَهُوَ يَقُولُ: «وَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا ضَمْنَا وَلَا صَلَّيْنَا فَأَنْزَلَنَ سَكِينَةً عَلَيْنَا وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا وَالْمُشْرِكُونَ قَدْ بَعَّوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةَ آبِينَا».

"By Allāh, without Allāh we would not have been guided,

Neither would we have observed fasting,  
Nor would we have offered *Ṣalāt* (prayer).

O Allāh! Send down *Sakīna* (calmness and tranquillity, etc.) upon us

And make our feet firm when we meet (the enemy).

*Al-Mushrikūn* have rebelled against us,

But if they want to put us in *Al-Fitnah* (i.e., fight us) we will refuse (to flee)."

[See Vol. 5, *Ḥadūth* No. 4104]

[راجع: ٢٨٣٦]

(1) (Ch. 16) '*Al-Muttaqūn*' means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

## 83 - THE BOOK OF OATHS AND VOWS

## ٨٣ - كتاب الأيمان والندور

(1) CHAPTER. The Statement of Allāh تعالى: "Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten poor persons, on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much). Thus Allāh make clear to you His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful." (V.5:89)

6621. Narrated 'Āishah رضي الله عنها: Abū Bakr Aṣ-Ṣiddīq had never broken his oaths till Allāh revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

6622. Narrated 'Abdur-Raḥmān bin Samura: The Prophet ﷺ said, "O 'Abdur-Raḥmān bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allāh); and whenever you take an oath to do something and later you find that

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفِعْوِ فِي أَيْمَانِكُمْ﴾ الْآيَةَ

[المائدة: ٨٩]

٦٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ لَمْ يَكُنْ يَحْتَسُ فِي يَمِينٍ قَطُّ حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ. وَقَالَ: لَا أُحْلِفُ عَلَى يَمِينٍ فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ عَنْ يَمِينِي.

[راجع: ٤٦١٤]

٦٦٢٢ - حَدَّثَنَا أَبُو التُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ، لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ