

النَّبِيِّ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ، وَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ».

(١٤) **بَابُ مَا يُذَكَّرُ فِي الذَّاتِ**
وَالنُّعُوتِ وَأَسَامِي اللَّهِ عَزَّ وَجَلَّ،
وقال حُيَيْبٌ: وذلك في ذات
الإله، فَذَكَرَ الذَّاتَ بِاسْمِهِ تَعَالَى.

(14) CHAPTER. What is mentioned regarding *Adh-Dhāt* (the Self of Allāh His Qualities and His Names.

Khubaib said, "That is in *Dhāt-Allāh* (Allāh's Self)." So he mentioned *Adh-Dhāt* (His Self) with the Name of Allāh تعالى.

7402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent ten persons (as spies) to bring the enemy's secrets, and Khubaib Al-Anṣārī was one of them. 'Ubaidullāh bin 'Iyāḍ told me that the daughter of Al-Ḥārith told him that when they gathered (to kill Khubaib Al-Anṣārī) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary (of Makkah) in order to kill him, he said in verse: "I don't care if I am killed as a Muslim,

On any side (of my body) I may be killed in Allāh's Cause;

For that is in '*Dhāt-Allāh*' for the sake of *Ilāh* (Allāh's Self);

And if He will, He will bestow His Blessings, upon the torn pieces of my body."

Then Ibn Al-Ḥārith killed him. The Prophet ﷺ informed his Companions of the death of those (ten men) on the very day they were killed. (See H. 3045, Vol. 4)

٧٤٠٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيِّ، حَلِيفَ لَبْنِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ مِنْهُمْ خُبَيْبَ الْأَنْصَارِيِّ، فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عِيَّاصٍ: أَنَّ ابْنَةَ الْحَارِثِ أَخْبَرَتْهُ: أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ قَالَ خُبَيْبُ الْأَنْصَارِيِّ:

وَلَسْتُ أَبَالِي حِينَ أَقْتَلُ مُسْلِمًا
عَلَى أَيِّ شَيْءٍ كَانَ اللَّهُ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ

يُبَارِكُ عَلَى أَوْصَالِ شَيْلُو مُمَرَّعٍ
فَقَتَلَهُ ابْنُ الْحَارِثِ، فَأَخْبَرَ النَّبِيَّ ﷺ
أَصْحَابُهُ خَبْرَهُمْ يَوْمَ أُصِيبُوا.

[راجع: ٣٠٤٥]

(15) CHAPTER. The Statement of Allāh تعالى:

"...And Allāh warns you against Himself (i.e., His punishment)..." (V.3:28)

And the Statement of Allāh تعالى:

(١٥) **بَابُ قَوْلِ اللَّهِ تَعَالَى:**
﴿وَيَعِذُّكُمْ اللَّهُ نَفْسَكُمْ﴾ [آل عمران:
٢٨]: وَقَوْلِ اللَّهِ تَعَالَى ﴿تَعَلَّمْ مَا فِي

“...You know what is in my inner-self though I do not know what is in Yours...”
(V.5:116)

7403. Narrated ‘Abdullāh عنه رضي الله عنه: The Prophet ﷺ said, “There is none who has a greater sense of *Ghaira*⁽¹⁾ than Allāh, and for that reason He has forbidden *Al-Fawāhish* (shameful deeds and sins e.g., illegal sexual intercourse etc.). And there is none who likes to be praised more than Allāh does.” [See *Ḥadīth* No. 5220, 5223, Vol. 7]

7404. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “When Allāh created the creation, He wrote in His Book which is with Him on the Throne — and He prescribed for Himself: ‘Verily, My Mercy has overcome My Anger.’” (See H. 3194, Vol.4)

7405. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “Allāh تعالى says: ‘I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.’”

نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴿ [المائدة: ١١٦]

٧٤٠٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنِ شَقِيقٍ، عَنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ أُغْبِرُ مِنْ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ. وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحَ مِنَ اللَّهِ». [راجع: ٤٦٣٤]

٧٤٠٤ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، وَهُوَ يُكْتُبُ عَلَى نَفْسِهِ، وَهُوَ وَضَعُ عِنْدَهُ عَلَى الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي». [راجع: ٣١٩٤]

٧٤٠٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: سَمِعْتُ أَبَا صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ تعالى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ شِبْرًا إِلَيَّ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا،

(1) (H. 7403) *Ghaira*: jealousy as regards women, or a feeling of fury and anger when one's honour or prestige is injured or challenged.

وَأَنْ أَنَا نِي يَمْسِي أَيْتُهُ هَرْوَلَةٌ. [انظر :

[٧٥٣٧، ٧٥٥٠

(16) CHAPTER. The Statement of Allāh

تعالى :

“...Everything will perish save His Face...”⁽¹⁾ (V.28:88) [That means that Allāh will never perish].

7406. Narrated Jābir bin ‘Abdullāh :
When this Verse :

“Say (O Muḥammad ﷺ): He has power to send torments on you from above...” (V.6:65) was revealed; the Prophet ﷺ said, “I take refuge with Your Face.”⁽¹⁾

Allāh revealed :

“... or from under your feet...” (V.6:65)

The Prophet ﷺ then said, “I seek refuge with Your Face!” Then Allāh revealed :

“... or cover you with confusion in party-strife...” (V.6:65)

On that, the Prophet ﷺ said, “This is easier.”

٧٤٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ

جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ

الآيَةُ ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ

عَذَابًا مِّنْ فَوْقِكُمْ﴾ قَالَ النَّبِيُّ ﷺ :

«أَعُوذُ بِوَجْهِكَ». فَقَالَ: ﴿أَوْ مِنْ تَحْتِ

أَرْجُلِكُمْ﴾ فَقَالَ النَّبِيُّ ﷺ: «أَعُوذُ

بِوَجْهِكَ»، قَالَ: ﴿أَوْ يَلْسَنُكُمْ سِيْعًا﴾

فَقَالَ النَّبِيُّ ﷺ: «هَذَا أُيسِّرُ». [راجع :

[٤٦٢٨

(17) CHAPTER. The Statement of Allāh

تعالى :

“...In order that you [O Mūsa (Moses)] may be brought up under My Eye.”⁽²⁾ (V.20:39)

(١٧) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلِنُصَنِّعَ**

عَلَىٰ عَيْنِي﴾ [طه: ٣٩] تَعْدَى، وَقَوْلُهُ

جَلَّ ذِكْرُهُ: ﴿تَجْرِي بِأَعْيُنِنَا﴾ [القمص: ١٤]

(1) (Ch.16) All that which has been revealed in Allāh’s Book [the Qur’an] as regards the [Siffāt (صفات)] Qualities of Allāh تعالى the Most High, like His Face, Eyes, Hands, Shins (Legs), His Coming, His Rising over His Throne (*Istawa*) and others, or all that Allāh’s Messenger ﷺ qualified Him in the true authentic Prophet’s *Aḥādīth* (narrations) as regards His Qualities like [Nuzūl (نزول)], His Descent or His Laughing and others.

The religious scholars of the Qur’an and the *Sunna* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [Ta’wīl (تأويل)] interpreting their meanings into different things, or [Taṣḥīb (تشبيه)] giving resemblance or similarity to any of the creatures, or [Ta’tīl (تعطيل)] or denying them (i.e., completely ignoring i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh’s Statement (in the Qur’an): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (42:11). (2) “There is none comparable unto Him.” (112:4).

(2) (Ch.17) This reflects the refuting of the dogma of certain Islāmic sects, that deny that Allāh has a Face, or Eyes etc.

And also the Statemet of Allāh تعالى :

“Floating under Our Eyes (i.e., the boat of Noah)...” (V.54:14)

7407. Narrated ‘Abdullah رَضِيَ اللهُ عَنْهُ *Ad-Dajjāl* was mentioned in the presence of the Prophet ﷺ. The Prophet ﷺ said, “Allāh is not hidden from you ; He is not one-eyed,” and pointed with his hand towards his eye, adding, “while *Al-Masih Ad-Dajjāl* is blind in the right eye and his eye looks like a protruding grape.”

7408. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Allāh did not send any Prophet but that he warned his nation of the one-eyed liar (*Ad-Dajjāl*). He is one-eyed while your Lord (Allāh) is not one-eyed. The word ‘*Kāfir*’ (disbeliever) is written between his two eyes.”

(18) CHAPTER. The Statement of Allāh تعالى :
 “He is Allāh, the Creator, the Inventor of all things, the Bestower of forms...” (V.59:24)

7409. Narrated Abū Sa’īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that during the battle with Banī Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet ﷺ about coitus interruptus. The Prophet ﷺ said, “It is better that you should not do it, for Allāh has written whom He is going to create till the Day of Resurrection.”

Qaza’a said, “I heard Abū Sa’īd saying that the Prophet ﷺ said, ‘No soul is ordained

٧٤٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ الدَّجَالُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ - وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ - وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ عَيْنِ الْيَمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». [راجع: ٣٠٥٧]

٧٤٠٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ قَوْمَهُ الْأَعْوَرَ الْكَذَّابِ، إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ». [راجع: ٧١٣١]

(١٨) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ﴾ [الحشر: ٢٤]

٧٤٠٩ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى هُوَ ابْنُ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ: أَنَّهُمْ أَصَابُوا سَبَايَا فَأَرَادُوا أَنْ يَسْتَمْتِعُوا بِهِنَّ وَلَا يَحْمِلْنَ، فَسَأَلُوا النَّبِيَّ ﷺ عَنِ الْعَزْلِ

to be created but Allāh will create it.' ”

(19) CHAPTER. The Statement of Allāh تعالى:
 “... To one whom I have created with Both My Hands...” (V.38:75)

7410. Narrated Anas عنه رضي الله عنه: The Prophet ﷺ said, “Allāh will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, ‘Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.’ Then they will go to Ādam and say, ‘O Ādam! Don’t you see the people (i.e., their condition)? Allāh created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.’ Ādam will say, ‘I am not fit for this undertaking’ and he will mention to them the mistakes he had committed, and add, ‘But you’d better go to Nūh (Noah) as he was the first Messenger sent by Allāh to the people of the earth.’ They will go to Nūh (Noah) who will reply, ‘I am not fit for this undertaking,’ and he will mention the mistake which he made, and add, ‘But you’d better go to Ibrāhīm (Abraham), *Khalīl*⁽¹⁾ *Ar-Rahmān*.’ They will go to (Prophet) Ibrāhīm who will reply, ‘I am not fit for this undertaking,’ and he will mention

فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَعْمَلُوا فَإِنَّ اللَّهَ قَدْ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ مُجَاهِدٌ، عَنْ قُرَعَةَ: سَمِعْتُ أَبَا سَعِيدٍ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا». [راجع: ٢٢٢٩]

(١٩) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَنَا خَلَقْتُ يَدَيَّ﴾ [ص: ٧٥]

٧٤١٠ - حَدَّثَنِي مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَجْمَعُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ، أَمَا تَرَى النَّاسَ؟ خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسَجَدَ لَكَ مَلَائِكَتُهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، اشْفَعْ لَنَا إِلَى رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ: لَسْتُ هُنَاكَ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنْ اتُّوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَ نُوحًا فَيَقُولُ: لَسْتُ هُنَاكَ، وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَهَا، وَلَكِنْ اتُّوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَ، وَلَكِنْ اتُّوا

(1) (H.7410) *Khalīl*: See the glossary.

to them the mistakes he made, and add, 'But you'd better go to (Prophet) Mūsa (Moses), a slave (of Allāh) whom Allāh gave the Taurāt (Torah) and to whom He spoke directly.' They will go to (Prophet) Mūsa who will reply, 'I am not fit for this undertaking,' and he will mention to them the mistakes he made, and add, 'You'd better go to (Prophet) 'Īsā (Jesus), Allāh's slave and His Messenger and His Word ("Be!" and he was) and a soul⁽¹⁾ created by Him.' They will go to Prophet 'Īsā who will say, 'I am not fit for this undertaking, but you'd better go to (Prophet) Muḥammad (ﷺ) whose sins of the past and the future had been forgiven (by Allāh).' So they will come to me and I will ask the permission of my Lord (Allāh تعالى), and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He

موسى عبداً آتاه الله التوراة وكلمه تكليماً. فيأتون موسى فيقول: لست هناكم، ويذكر لهم خطيئته التي أصابها، ولكن اتوا عيسى عبد الله ورسوله وكلمته وروحه. فيأتون عيسى فيقول: لست هناكم، ولكن اتوا محمداً ﷺ عبداً عفر الله له ما تقدم من ذنبه وما تأخر. فيأتوني فأطلق فأستأذن على ربي، فيؤذن لي عليه، فإذا رأيت ربي وقعت له ساجداً، فيدعني ما شاء الله أن يدعني ثم يقال لي: ارفع محمد، قل يسمع، وسل تعطه، واشفع تشفع. فأحمد ربي بمحامد علمنيها، ثم أشفع فيحد لي حداً فأدخلهم الجنة، ثم أرجع فإذا رأيت ربي وقعت ساجداً، فيدعني ما شاء الله أن يدعني ثم يقال: ارفع محمد، قل يسمع، وسل تعطه، واشفع تشفع. فأحمد ربي بمحامد علمنيها، ثم أشفع، فيحد لي حداً فأدخلهم الجنة. ثم أرجع فإذا رأيت ربي وقعت ساجداً فيدعني ما شاء الله أن يدعني ثم يقال: ارفع محمد، قل يسمع، وسل تعطه، واشفع تشفع. فأحمد ربي بمحامد علمنيها، ثم أشفع فيحد لي حداً فأدخلهم الجنة.

(1) (H.7410) Soul: See the word *Rūḥullāh* in the glossary.

has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom the Qur'ān has imprisoned therein; and for whom eternity in Hell (Fire) has become inevitable.'” The Prophet ﷺ added, “There will come out of Hell (Fire) everyone who says: ‘*Lā ilāha illallāh*’ (none has the right to be worshipped but Allāh) and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: ‘*Lā ilaha illallah*’⁽¹⁾ and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: ‘*Lā ilāha illallah*’,⁽¹⁾ and has in his heart good equal to the weight of an atom (the smallest ant).”

7411. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Allāh’s Hand is full, and (its fullness) is not affected by the continuous spending, day and night.” He also said, “Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Hand.” He (ﷺ) also said, “His Throne is

ثُمَّ أَرْجِعُ فَأَقُولُ: يَا رَبِّ، مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، وَوَجِبَ عَلَيْهِ الْخُلُودُ». فَقَالَ النَّبِيُّ ﷺ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً».

[راجع: ٤٤]

٧٤١١ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدُ اللَّهِ مَلَأَتْ لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ».

(1) (H.7410) ‘None has the right to be worshipped but Allāh.’

over the water and in His other Hand is the Balance (of justice) and He raises and lowers (whomever He wills).” [See *Hadīth* No.4684, Vol. 6]

وقال: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ؟ فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ». وقال: «عَرَّشُهُ عَلَى الْمَاءِ، وَيَبِيدُهُ الْأُخْرَى الْمِيزَانَ، يَخْفِضُ وَيَرْفَعُ». [راجع: ٤٦٨٤]

7412. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “On the Day of Resurrection, Allāh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, ‘I am the King.’”

٧٤١٢ - حَدَّثَنَا مُقَدَّمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَمِّي الْقَاسِمُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرِو رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ، وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ». [راجع: ٣١٩٤]. رَوَاهُ سَعِيدٌ عَنْ مَالِكٍ.

7413. Abū Hurairah said, “Allāh’s Messenger ﷺ said, ‘... Allāh will grasp the (planet) earth...’”

٧٤١٣ - وقال عُمَرُ بْنُ حَمْرَةَ: سَمِعْتُ سَالِمًا سَمِعَ ابْنَ عَمْرِو عَنِ النَّبِيِّ ﷺ بِهَذَا. وَقَالَ أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقْبِضُ اللهُ الْأَرْضَ». [راجع: ٤٨١٢]

7414. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: A Jew came to the Prophet ﷺ and said, “O Muḥammad! Allāh will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, ‘I am the King.’” On that Allāh’s Messenger ﷺ smiled till his premolar teeth became visible, and then recited:

٧٤١٤ - حَدَّثَنَا مُسَدَّدٌ: سَمِعَ يَحْيَى بْنَ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي مَنصُورٌ وَسُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ: أَنَّ يَهُودِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ عَلَى إِصْبِعٍ، وَالْأَرْضِينَ عَلَى إِصْبِعٍ، وَالْجِبَالَ

“They made not a just estimate of Allāh such as is due to Him...” (V.39:67)

‘Abdullāh added: Allāh’s Messenger ﷺ smiled (at the Jew’s statement) expressing his wonder and believe in what was said.

عَلَىٰ إِضْبَعٍ، وَالشَّجَرِ عَلَىٰ إِضْبَعٍ،
وَالْخَلَائِقَ عَلَىٰ إِضْبَعٍ، ثُمَّ يَقُولُ: أَنَا
الْمَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ
بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ
قَدْرِهِ﴾.

قَالَ يَحْيَىٰ بْنُ سَعِيدٍ: وَزَادَ فِيهِ
فُضَيْلُ بْنُ عِيَاضٍ، عَنِ مَنصُورٍ، عَنِ
إِبْرَاهِيمَ، عَنِ عَيْبَةَ، عَنِ عَبْدِ اللَّهِ:
فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّبًا
وَتَصْدِيقًا لَهُ. [راجع: ٤٨١١]

7415. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: A man from the people of the Scripture came to the Prophet ﷺ and said, “O Abūl-Qāsim! Allāh will hold the heavens upon a Finger, and the earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, ‘I am the King! I am the King!’.” I saw the Prophet ﷺ (after hearing that), smiling till his premolar teeth became visible, and he then recited:

“They made not a just estimate of Allāh such as is due to Him...” (V.39:67)

٧٤١٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
بِنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: سَمِعْتُ إِبْرَاهِيمَ قَالَ:
سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ
الْكِتَابِ فَقَالَ: يَا أَبَا الْقَاسِمِ، إِنَّ اللَّهَ
يُمْسِكُ السَّمَوَاتِ عَلَىٰ إِضْبَعٍ،
وَالْأَرْضِينَ عَلَىٰ إِضْبَعٍ، وَالشَّجَرَ
وَالثَّرَىٰ عَلَىٰ إِضْبَعٍ، وَالْخَلَائِقَ عَلَىٰ
إِضْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنَا
الْمَلِكُ. فَرَأَيْتُ النَّبِيَّ ﷺ ضَحَكَ
حَتَّىٰ بَدَتْ نَوَاجِذُهُ. ثُمَّ قَرَأَ ﴿وَمَا قَدَرُوا
اللَّهَ حَقَّ قَدْرِهِ﴾. [راجع: ٤٨١١]

(20) CHAPTER. The statement of the Prophet ﷺ: “No person has more *Ghaira*⁽¹⁾ than Allāh.”

7416. Narrated Al-Mughīra: Sa’d bin ‘Ubāda said, “If I saw a man with my wife, I would strike him (behead him) with the

(٢٠) **بَابُ قَوْلِ النَّبِيِّ ﷺ: لَا**
شَخْصَ أَغْيَرُ مِنَ اللَّهِ
٧٤١٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ التَّبُودَكِيِّ: حَدَّثَنَا أَبُو

(1) (Ch.20) *Ghaira*: See the footnote of H. 7403.

blade of my sword.” This news reached Allāh’s Messenger ﷺ who then said, “You people are astonished at Sa’d’s *Ghaira*. By Allāh, I have more *Ghaira* than him, and Allāh has more *Ghaira* than me, and because of Allāh’s *Ghaira*, He has made unlawful shameful deeds and sins (illegal sexual intercourse) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allāh, and for this reason He sent the warners and the *Mubashshirūn* (givers of glad tidings). And there is none who likes to be praised more than Allāh does, and for this reason, Allāh promised to grant Paradise (to the doers of good).”

‘Abdul Mālik said, “No person has more *Ghaira* than Allāh.”

عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَصَرِيئْتُهُ بِالسَّيْفِ غَيْرَ مُضْفَحٍ. فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «تَعْجِبُونَ مِنْ غَيْرَةِ سَعْدٍ، وَاللَّهِ لَأَنَا أَغَيْرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي، وَمَنْ أَجَلُ غَيْرَةِ اللَّهِ حَرَمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ. وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْعُدْرُ مِنَ اللَّهِ، وَمَنْ أَجَلُ ذَلِكَ بَعَثَ الْمُنْدَرِينَ وَالْمُبَشِّرِينَ. وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ، وَمَنْ أَجَلُ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ». [راجع: ٦٨٤٦]

وقال عبيد الله بن عمرو، عن عبد الملك: «لا شخص أغير من الله».

(21) CHAPTER. The Statement of Allāh

تعالى:

“Say (O Muḥammad ﷺ): ‘What thing is the most great in witness?’ Say: ‘Allāh...’ ” (V.6:19)

So Allāh calls Himself a Thing. The Prophet ﷺ calls the Qur’ān a Thing; and it is one of the Qualities of Allāh. And Allāh said:

“...Everything will perish save His Face...” (V.28:88)

(٢١) **بَابُ** ﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ﴾ [الأنعام: ١٩] فَسَمَى اللَّهُ تَعَالَى نَفْسَهُ شَيْئًا. وَسَمَى النَّبِيُّ ﷺ الْقُرْآنَ شَيْئًا، وَهُوَ صِفَةٌ مِنْ صِفَاتِ اللَّهِ. وَقَالَ ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

[القصص: ٨٨]

7417. Narrated Sahl bin Sa’d: The Prophet ﷺ said to a man, “Have you got anything (meaning any *Surah* of the Qur’ān?” The man said, “Yes, such and such *Sūrah*, and such and such *Sūrah*,” naming the *Sūrah*.

٧٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حازم، عَنْ سَهْلِ بْنِ سَعْدٍ: قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: «أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ، سُورَةٌ كَذَا، وَسُورَةٌ كَذَا، لِسُورٍ سَمَّاهَا. [راجع: ٢٣١٠]