

الأعمش: هكذا في قرائتنا.

[راجع: ١٢٥]

(٣٠) **CHAPTER. The Statement of Allāh تعالى:**

**"Say: (O Muhammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it, for its aid."** (V.18:109)

(And his Statement:) "And if all the trees on earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted..." (V.31:27)

(And His Statement:) "Indeed, your Lord is Allāh, Who created the heavens and the earth in six Days and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the *Ālamīn* (mankind, jinn and all that exists)!" (V.7:54)

**7463.** Narrated Abū Hurairah رضي الله عنه said, "Allāh guarantees (the person who carries out *Jihād* in His Cause, and nothing compelled him to go out but *Jihād* in His Cause and the belief in His Word (i.e. in Allāh's religion of Islāmic Monotheism) that He will either admit him into Paradise (martyrdom) or return him to his residence from where he started, with reward or booty he has earned."

(٣٠) **باب فَوْلِ الله تَعَالَى :** ﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِّكَيْمَنَتْ رَقَ﴾ إِلَيْ قَوْلِهِ: ﴿جِئْنَا بِمِثْلِهِ مَدَادًا﴾ [الكهف: ١٠٩]، وَقَوْلِهِ: ﴿وَلَنْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفَلَمْ يَرَهُ وَالْبَحْرُ يَمْدُدُ مِنْ بَعْدِهِ سَبْعَةً أَبْخَرٍ، مَا نَقْدَثُ كَلْمَنَتْ اللَّه﴾ [لقمان: ٢٧] ﴿إِنَّكَ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْمَرْءِيْشِ يَعْنِي أَتَيْلَ الْبَهَار﴾ [الأعراف: ٥٤]، سَحْرٌ: ذَلَّ.

**٧٤٦٣ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن أبي الرناد، عن الأعرج، عن أبي هريرة: أنَّ رَسُولَ الله ﷺ قالَ: «تَكْفُلَ الله لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا الْجَهَادُ فِي سَبِيلِهِ وَتَضَدِيقُ كَلْمَتَهُ، أَنَّ يُدْخِلَهُ الْجَنَّةَ أَوْ يُرْدَهُ إِلَيْ مَسْكِنِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».**

[راجع: ٣٦]

## (31) CHAPTER. (Allāh's) Wish and Will.

And the Statement of Allāh : تعالى :

“You give the kingdom to whom You will...” (V.3:26)

“And never say of anything, ‘I shall do such and such a thing tomorrow. Except (with the saying): ‘If Allāh will’...!’” (V.18:23,24)

“Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills...” (V.28:56)

Saīd bin Al-Musayab said: My father said, “This Verse was revealed in connection with Abī Ṭālib.”

“...Allāh intends for you ease, and He does not want to make things difficult for you...” (V.2:185)

**7464.** Narrated Anas : رضي الله عنه Allāh's Messenger ﷺ said, “Whenever anyone of you invoke Allāh for something, he should be firm in his asking, and he should not say: ‘If You wish, give me...’ for none can compel Allāh to do something against His Will.”

**7465.** Narrated ‘Ali bin Abī Ṭālib that one night Allāh's Messenger ﷺ visited him and Fāṭima, the daughter of Allāh's Messenger ﷺ and said to them, “Don't you (both) offer (*Tahajjud*) prayer?” ‘Ali added: I said, “O Allāh's Messenger! Our souls are in the Hands of Allāh and when He wants us to get up (for prayer) He will make us get up.” When I said so the Prophet ﷺ left us without saying anything, and I heard that he was hitting his thigh and saying,

“...But man is ever more quarrelsome than anything.” (V.18:54) [See Vol.2, *Hadīth* No. 1127]

(٣١) بَابٌ : في الشَّيْءَةِ وَالْإِرَادَةِ،  
وَقُولُّ اللَّهِ تَعَالَى : «تُؤْنِي الْمُلْكَ مَنْ شَاءَ» [آل عمران: ٢٦] «وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ» [التَّكْوِينُ: ٢٩] «وَلَا تَقُولُنَّ لِشَانِئٍ إِنْ فَاعِلٌ ذَلِكَ عَدًا»،  
إِلَّا أَنْ يَشَاءَ اللَّهُ» [الْكَهْفُ: ٢٣] «إِنَّكَ لَا تَهْدِي مَنْ أَخْبَيْتَ، وَلَا كَيْنَ اللَّهُ يَهْدِي مَنْ يَشَاءُ» [الْقَصْصُ: ٥٦] قال  
سَعِيدُ بْنُ الْمُسَيْبَ، عَنْ أَبِيهِ: نَزَّأَتْ فِي أَبِي طَالِبٍ يُرِيدُ اللَّهُ بِحُكْمِ الْيَسْرَ  
وَلَا يُرِيدُ بِحُكْمِ الْعُسْرَ» [الْبَقْرَةُ: ١٨٥].

٧٤٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَّسَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَوْتُمُ اللَّهَ فَاعْرُمُوا فِي الدُّعَاءِ، وَلَا تَقُولُنَّ أَحَدُكُمْ: إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لَا مُسْتَكْرِهٌ لَهُ». [رَاجِعٌ: ٦٣٣٨]

٧٤٦٥ - حَدَّثَنَا أَبُو الْيَمَانَ:  
أَخْبَرَنَا شَعْبَيْتُ، عَنْ الرُّهْرَيِّ ح.  
وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَخِي عَبْدُ الْحَمِيدِ، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلَيٍّ عَلَيْهِمَا السَّلَامُ أَخْبَرَهُ: أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ وَفَاطَمَهُ بِنْتَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ فَقَالَ لَهُمْ: «أَلَا تُصْلُونَ؟» قَالَ عَلَيُّ:

فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا أَنْفَسْنَا بِيَدِ اللَّهِ ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعْثَانًا .  
فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا . ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرُبُ فِخَذَةً وَيَقُولُ : «وَكَانَ الْإِنْسَنُ أَكْثَرَ شَفَوْجَةً جَدَلًا» .

[راجع : ١١٢٧]

**7466.** Narrated Abū Hurairah رضي الله عنه that Allah's Messenger ﷺ said, "The example of a believer is that of a fresh tender green plant, the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight again. Such is the similitude of the believer. He is disturbed by calamities (but he remains patient till Allah removes his difficulties). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts (breaks) it down when He wills." [See *Hadīth* No. 5644, Vol. 7]

**7467.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he heard Allah's Messenger ﷺ , while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the 'Aṣr prayer and sunset. The people of the Taurāt (Torah) were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labour, one *Qirāṭ* each. Then the people of the Injeel (Gospel) were given the Injeel and they acted upon it till the time of the 'Aṣr prayer, and then they were worn out and were given (for their labour), one *Qirāṭ* each. Then you people were given the Qur'ān and you acted upon it till sunset and so you were given two *Qirāṭ* each (double

٧٤٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سَنَانٍ : حَدَّثَنَا فُلَيْحٌ : حَدَّثَنَا هِلَالٌ بْنُ عَلَىٰ ، عَنْ عَطَاءِ ابْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «كَمَلَ الْمُؤْمِنُ كَمَلَ خَامِةَ الزَّرْعِ يَفِيءُ وَرَقَهُ ، مِنْ حِيثُ أَتَاهَا الرِّيحُ تُكْفِنُهَا ، فَإِذَا سَكَنَتْ اعْتَدَلَتْ . وَكَذَلِكَ الْمُؤْمِنُ يُكَفَّأُ بِالْبَلَاءِ . وَكَمَلَ الْكَافِرُ كَمَلَ الْأَرْزَأَ صَمَاءً مُعْتَدِلَةً حَتَّىٰ يَقْصِمَهَا اللَّهُ إِذَا شَاءَ» . [راجع : ٥٦٤٤]

٧٤٦٧ - حَدَّثَنَا الْحَكْمُ بْنُ نَافِعٍ : أَخْبَرَنَا شَعِيبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ : أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ قَائِمٌ عَلَى الْمِسْبِرِ : «إِنَّمَا يَقْأُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الْأَمْمَ كَمَا بَيْنَ صَلَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ أُغْطِيَ أَهْلُ التُّورَةِ النَّهَارُ ثُمَّ عَجَزُوا فَأُغْطِيَ أَهْلُ الْإِنْجِيلِ قِيرَاطًا . ثُمَّ أُغْطِيَ أَهْلُ الْإِنْجِيلِ

the reward of the previous nations).” Then the people of the Taurat (Torah) said, ‘O our Lord! These people have done a little labour (much less than we) but have taken a greater reward.’ Allāh said, ‘Have I withheld anything from your reward?’ They said, ‘No.’ Then Allāh said, ‘That is My Favour which I bestow on whom I wish.’”

الإنجيلَ فَعَمِلُوا بِهِ حَتَّى صَلَاةَ الْعَصْرِ  
 ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا. ثُمَّ  
 أَعْطَيْتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ حَتَّى غُرُوبِ  
 الشَّمْسِ فَأَعْطَيْتُمْ قِيرَاطِينَ قِيرَاطِينَ.  
 قَالَ أَهْلُ التَّوْرَةَ: رَبَّنَا هُؤُلَاءِ أَقْلَ  
 عَمَلًا وَأَثْنَ أَجْرًا، قَالَ: هَلْ ظَلَمْتُكُمْ  
 مِّنْ أَجْرِكُمْ مِّنْ شَيْءٍ؟ قَالُوا: لَا،  
 فَقَالَ: فَذَلِكَ فَضْلِيُّ أُوتَيْتُهُ مِنْ أَشَاءُ.

[راجع: ٥٥٧]

**7468.** Narrated ‘Ubāda bin Aṣ-Ṣāmit: I, along with a group of people, gave the *Bai’ah* (pledge) to Allāh’s Messenger ﷺ. He said, “I take your pledge on the condition that:

- (1) You will not join anything in worship with Allāh.
- (2) You will not steal.
- (3) You will not commit illegal sexual intercourse.
- (4) You will not kill your offspring (lest they share with you in your food).
- (5) You will not slander.

(6) And you will not disobey me when I order you for *Ma’rūf* (Islāmic Monotheism, and all that Islām ordains). Whosoever among you will abide by his pledge, his reward will be with Allāh, and whosoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allāh screens him, then it will be up to Allāh, to punish him if He will or excuse Him, if He will.” [See *Hadīth* No.7213]

**7469.** Narrated Abū Hurairah رضي الله عنه عن عليه Allāh’s Prophet Sulaimān (Solomon) who had sixty wives, once said, “Tonight I will have sexual relation (sleep) with all my wives so that each of them will

**٧٤٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ**  
**الْمُسْنَدِيُّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا**  
**مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي**  
**إِدْرِيسِ، عَنْ عَبْدَةَ بْنِ الصَّامِتِ قَالَ:**  
**بِاِبْيَاعِتِ رَسُولِ اللَّهِ ﷺ فِي رَهْطِ فَقَالَ:**  
**«أَبَا يَعْكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ**  
**شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَرْزُنُوا، وَلَا**  
**تَقْتُلُوا أُولَادَكُمْ، وَلَا تَأْتُوا بِبَهَانٍ**  
**تَفْرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا**  
**تَعْصُونِي فِي مَعْرُوفٍ. فَمَنْ وَفَى**  
**مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ**  
**مِنْ ذَلِكَ شَيْئًا فَأُخْذِدَ بِهِ فِي الدُّنْيَا فَهُوَ**  
**لَهُ كَفَارَةٌ وَطَهُورٌ، وَمَنْ سَرَرَ اللَّهُ**  
**فَذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ عَذَابُهُ وَإِنْ**  
**شَاءَ غَفَرَ لَهُ». [راجع: ١٨]**

**٧٤٦٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسِدٍ:**  
**حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُوبَ، عَنْ**  
**مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ تَبَيَّنَ اللَّهُ**

become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allāh's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half boy (deformed). Allāh's Prophet ﷺ said, "If Sulaimān (had said; 'If Allāh Will,' then each of those women would have given birth to a (would-be) cavalier to fight in Allāh's Cause." (See *Hadīth* No.2819, Vol.4).

سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ لَهُ سُنُونَ امْرَأَةً فَقَالَ: لَا طُوقَنَ الْلَّيْلَةَ عَلَى نِسَائِي فَلَتَخْرُمَنَ كُلُّ امْرَأَةٍ وَلَتُلَدِّلَنَ فَارِسًا يُقَاتَلُ فِي سَبِيلِ اللَّهِ. قَطَافَ عَلَى نِسَائِهِ فَمَا وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةٌ، وَلَدَتْ شَقَّ غُلَامًا». قَالَ نَبِيُّ اللَّهِ ﷺ: «لَوْ كَانَ سُلَيْمَانَ اسْتَشْرِي لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ فَوَلَدَتْ فَارِسًا يُقَاتَلُ فِي سَبِيلِ اللَّهِ».

**7470.** Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : Allah's Messenger ﷺ entered upon a sick bedouin whom he went to visit and said to him, "Don't worry, *Tuhūr* (i.e., your illness will be a means of cleansing of your sins), if Allāh will." The bedouin said, "Tahūr! No, but it is a fever that is burning in the body of an old man and it will take him to his grave." The Prophet ﷺ said, "Then it is so."

٧٤٧٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الْوَهَابِ الْقَفْنِيُّ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ عَكْرَمَةَ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ فَقَالَ: «لَا بَأْسَ عَلَيْكَ، ظُهُورُ إِنْ شَاءَ اللَّهُ». قَالَ: قَالَ الْأَعْرَابِيُّ: بَلْ هِيَ حُمَّى تَفُورُ عَلَى شَيْخٍ كَبِيرٍ تُزِيرُهُ الْقُبُورُ، قَالَ النَّبِيُّ ﷺ: «فَعَمْ إِذَا». [رَاجِعٌ: ٣٦١٦]

**7471.** Narrated Abū Qatāda : When the people slept so late that they did not offer the (morning) *Salāt* (prayer), the Prophet ﷺ said, "Allāh captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white (shining brightly), then the Prophet ﷺ got up and offered the *Salāt* (prayer).

٧٤٧١ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ جِينَ نَامُوا عَنِ الصَّلَاةِ، قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ جِينَ شَاءَ، وَرَدَّهَا جِينَ شَاءَ»، فَقَضَوْنَا حَوَائِجَهُمْ وَتَوَضَّوْنَا إِلَى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ، فَقَامَ فَصَلَّى. [رَاجِعٌ: ٥٩٥]

**7472.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : "A man from the Muslims and a man from the Jews quarrelled, and the Muslim said,

٧٤٧٢ - حَدَّثَنَا يَحْيَى بْنُ قَرَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِي شَهَابٍ، عَنْ

"By Him Who gave superiority to Muhammad ﷺ over all the people!" The Jew said, "By Him Who gave superiority to Mūsa (Moses) over all the people!" On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allāh's Messenger ﷺ and informed him of all that had happened between him and the Muslim. The Prophet ﷺ said, "Do not give me superiority over Mūsa, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Mūsa will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allāh (from falling unconscious)." [See *Hadīth* No. 6517, Vol. 8]

أبى سَلَمَةَ وَالْأَغْرَجَ . وَحَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتَيقٍ ، عَنْ أَبِنِ شَهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، وَسَعِيدِ بْنِ الْمُسَيْبِ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : اسْتَبَرَ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ : وَالَّذِي اضْطَفَنِي مُحَمَّدًا عَلَى الْعَالَمَيْنَ ، فِي قَسْمٍ يُقْسِمُ بِهِ . فَقَالَ الْيَهُودِيُّ : وَالَّذِي اضْطَفَنِي مُوسَى عَلَى الْعَالَمَيْنَ . فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَظَمَ الْيَهُودِيَّ ، فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ ، فَقَالَ النَّبِيُّ ﷺ : « لَا تُخَيِّرُونِي عَلَى مُوسَى ، فَإِنَّ النَّاسَ يَصْنَعُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفْيقُ ، فَإِذَا مُوسَى بَاطَشَ بِجَانِبِ الْعَرْشِ ، فَلَا أُدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ فَبَلَى ؟ أَوْ كَانَ مَمَّنْ اسْتَشْتَنَى اللَّهُ » .<sup>١</sup>

7473. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : Allah's Messenger ﷺ said, "Ad-Dajjāl will come to Al-Madina and find the angels guarding it. If Allāh will, neither Ad-Dajjāl nor plague will be able to come near it." (See H. 1881, Vol. 3)

٧٤٧٣ - حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي عَيْسَى : أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ : أَخْبَرَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (الْمَدِينَةُ يَأْتِيهَا الدَّجَّالُ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا ، فَلَا يَقْرَبُهَا الدَّجَّالُ ، وَلَا الطَّاغُونُ إِنْ شَاءَ اللَّهُ » . [راجع: ١٨٨١]

**7474.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “For every Prophet there is one (special) invocation which is definitely fulfilled by Allāh, and I wish, if Allāh will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection.”

٧٤٧٤ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي  
أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا<sup>الله</sup>  
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«إِلَكُلٌ نَبِيٌّ دَعْوَةٌ، فَأَرِيدُ إِنْ شَاءَ اللَّهُ  
أَنْ أَحْبِبَّ دَعْوَتِي شَفَاعَةً لِأَمْمِي يَوْمَ  
الْقِيَامَةِ». [راجع: ٦٣٠٤]

**7475.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allāh wished me to draw, and then Ibn Abu Quhāfa (Abū Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing — may Allāh forgive him! Then ‘Umar took the bucket which turned into something like a big drum in his hands. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there.” [See *Hadīth* No. 3664, Vo. 5]

٧٤٧٥ - حَدَّثَنَا يَسِيرَةُ بْنُ صَفْوَانَ  
بْنَ جَمِيلِ الْلَّخْمِيِّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ  
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «يَبْنَا أَنَا نَائِمٌ رَأَيْتُني  
عَلَى قَلْبٍ، فَتَرَعَّطْتُ مَا شَاءَ اللَّهُ أَنْ  
أَنْزِعَ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَتَرَعَّطَ  
ذَنْبَيَاً أَوْ ذَنْبَيْنِ، وَفِي تَرَعَّعِهِ ضَعْفٌ  
وَاللَّهُ يَعْفُرُ لَهُ. ثُمَّ أَخَذَهَا عُمَرُ  
فَاسْتَحَالَتْ غَرْبَيَاً، فَلَمْ أَرَ عَبْرَرِيَاً مِنَ  
النَّاسِ يَقْرِي فَرِيهَ، حَتَّىٰ ضَرَبَ النَّاسُ  
حَوْلَهُ بِعَطَنِ». [١٤٣٢]

**7476.** Narrated Abū Mūsa: Whenever a beggar or a person in need of something came to the Prophet ﷺ, he used to say (to his Companions), “Intercede (for him) and you will be rewarded for that, and Allāh will fulfil what He will through His Messenger’s tongue.”

٧٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ  
الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدَةَ،  
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ:  
كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ السَّائِلُ، وَرَبِّيَا  
قَالَ: جَاءَهُ السَّائِلُ أَوْ صَاحِبُ  
الحَاجَةِ، قَالَ: «اشْفَعُوكُمْ فَلَا تُؤْجِرُوا،  
وَيَقْضِي اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا  
شَاءَ». [راجع: ١٤٣٢]

**7477.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “None of you should

٧٤٧٧ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا

say: 'O Allāh! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means or subsistence if You wish,' but he should be firm in his request, for Allāh does what He will and nobody can force Him (to do anything)."

عبد الرَّزَاقُ، عَنْ مَعْمَرٍ، عَنْ هَمَامَ،  
سَمِعَ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:  
لَا يَقُلُّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ  
شِئْتَ، ارْحَمْنِي إِنْ شِئْتَ، ارْزُقْنِي إِنْ  
شِئْتَ. وَلْيَعْزِمْ سَأْلَتُهُ، إِنَّهُ يَقْعُلُ مَا  
يَشَاءُ، لَا مُكْرَهَ لَهُ». [راجع: ٦٣٣٩]

**7478.** Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا that he differed with Al-Hurr bin Qais bin Ḥiṣn Al-Fazārī about the companion of (Prophet) Mūsa (Moses), (i.e., whether he was *Khiḍr* or not). Ubayy bin Ka'b Al-Anṣārī passed by them and Ibn 'Abbās called him saying, 'My friend (Hurr) and I have differed about (Prophet) Mūsa's companion whom Mūsa (Moses) asked the way to meet. "Did you hear Allāh's Messenger ﷺ mentioning anything about him?"' Ubayy said, "Yes, I heard Allāh's Messenger ﷺ saying, "While Mūsa was sitting in the company of some Isrāelites a man came to him and asked, 'Do you know someone who is more learned than you?' Mūsa said, 'No.' So Allāh sent the Divine Revelation to Mūsa:

'Yes, Our slave, *Khiḍr* is more learned than you.' Mūsa (Moses) asked Allāh how to meet him (*Khiḍr*). So Allāh made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (to tell you about) the fish. None but *Shaitān* (Satan) made me forget to remember (to tell you about) it.' (V.18:63) Mūsa said: 'That is what we have been seeking.' So they went back retracing their footsteps. (V.18:64). So

٧٤٧٨ - حَدَّثَنَا عبد الله بنُ مُحَمَّدٍ: حَدَّثَنَا أبو حَفْصٍ عَمْرُو: حَدَّثَنَا الأَوْزاعِيُّ: حَدَّثَنِي ابْنُ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ تَمَارَى هُوَ وَالْحُرْ بْنُ قَيْسٍ بْنِ حَضْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى: أَهُوَ خَضْر؟ فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ الْأَنْصَارِيُّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقْيَةَ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَانَةً؟ قَالَ: نَعَمْ، إِنِّي سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا مُوسَى فِي مَلَأٍ بَيْنِ إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ فَقَالَ مُوسَى: لَا، فَأُوْرِجِي إِلَى مُوسَى: بَلَى عَبْدُنَا خَضْرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لُقْيَةَ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً. وَقَيْلَ لَهُ: إِذَا فَقَدَتِ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ مُوسَى يَتَبَعَّ أَثَرَ الْحُوتِ

they both found Khiḍr (there) and then happened what Allāh mentioned about them (in the Qur'ān)! ” [See *Sūrah 18*, Verses 60 to 82 in the Qur'ān].

فِي الْبَحْرِ، فَقَالَ فَتى مُوسَى لِمُوسَى: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيْتُ الْحُوتَ، وَمَا أُنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أُذْكَرَهُ. قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا فَصَصَا، فَوَجَدَا حَضْرًا وَكَانَ مِنْ شَائِهِمَا مَا قَصَّ اللَّهُ». [راجع: ٧٤]

٧٤٧٩ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «نَزَّلْتُ غَدًا إِنْ شَاءَ اللَّهُ بِحَقِيقَتِي بْنِي كَنَاتَةَ حِيتَنَاتٍ تَقَاسَمُوا عَلَى الْكُفْرِ»، يَرِيدُ الْمُحَصَّبَ. [راجع: ١٥٨٩]

٧٤٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبْنُ عَيْنَةَ، عَنْ عُمَرِ وَعَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَاصَرَ النَّبِيُّ ﷺ أَهْلَ الطَّائِفَ فَلَمْ يَفْتَحُهَا، فَقَالَ: «إِنَّ قَافِلَوْنَ إِنْ شَاءَ اللَّهُ»، فَقَالَ الْمُسْلِمُونَ: نَتَفَلُّ وَلَمْ نَفْتَحْ؟ قَالَ: «فَاغْدُوا عَلَى الْقِتَالِ»، فَعَدَوْا فَأَصَابَتْهُمْ حِرَاجَاتٌ، قَالَ النَّبِيُّ ﷺ: «إِنَّ قَافِلَوْنَ غَدًا إِنْ شَاءَ اللَّهُ»، فَكَانَ ذَلِكَ أَعْجَبَهُمْ فَبَيْسَمَ رَسُولُ اللَّهِ ﷺ.

[راجع: ٤٣٢٥]

**7479.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “If Allāh will, tomorrow we will encamp in Khaif Banī Kināna, the place where *Al-Mushrikūn* took the oath of *Kufr* (disbelief) against the Prophet ﷺ. (i.e., to be loyal to heathenism by boycotting Bani Hāshim) He meant Al-Muḥassab. [See *Hadīth* No. 1589, Vol. 2]

**7480.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ besieged the people of Tā’if, but he did not conquer it. He said, “Tomorrow, if Allāh will, we will return home.” On this the Muslims said, “How should we return without conquering it?” He said, “Then carry on fighting tomorrow.” The next day many of them were injured. The Prophet ﷺ said, “If Allāh will, we will return home tomorrow.” It seemed that, that statement pleased them whereupon Allāh's Messenger ﷺ smiled.

(32) CHAPTER. The Statement of Allāh تَعَالَى :

"**Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.'**" (V.34:23)

Allāh does not say, "What is it that your Lord created?"<sup>(1)</sup>

Allāh also said :

"...Who is he that can intercede with Him except with His Permission." (V.2:255)

And Masrūq said that Ibn Mas'ūd said, "When Allāh speaks the revelation, the inhabitants of the heavens hear something (and become scared) and when that fear is banished from their hearts and the Voice (of Allāh) quietened, they come to know that, that was true and just, whereupon they call (each other saying), 'What is it that your Lord has said?' They say, 'The truth.' " (V.34:23)

Narrated 'Abdullāh bin Unais : I heard the Prophet ﷺ saying, "Allāh will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, 'I am the King ; I am the *Daiyān*.'"<sup>(2)</sup>

**7481.** Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "When Allāh ordains something on the heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement : "...So much so

(٣٢) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿ وَلَا يَنْفَعُ الشَّفَاعَةُ عِنْهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَقٌّ إِذَا فُرِّغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴾ (١٣) وَلَمْ يَقُلْ مَاذَا خَلَقَ رَبُّكُمْ

وَقَالَ جَلَّ ذِكْرُهُ : ﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِنِي ﴾ [البقرة: ٢٥٥] وَقَالَ مَسْرُوقٌ، عَنْ ابْنِ مَسْعُودٍ : إِذَا تَكَلَّمَ اللَّهُ بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاوَاتِ شَيْئًا، فَإِذَا فُرِّغَ عَنْ قُلُوبِهِمْ وَسَكَنَ الصَّوْتُ عَرَفُوا أَنَّهُ الْحَقُّ مِنْ رَبِّكُمْ وَنَادَوْا : مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا : الْحَقُّ. وَيُذْكَرُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي إِيْمَانٍ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : « يَحْشُرُ اللَّهُ الْعِبَادَ فَيَنْادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرْبَهُ : أَنَا الْمَلِكُ، أَنَا الدَّيَانُ ». الْدَّيَانُ ».

٧٤٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرِو، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ يَتْلُو بِهِ النَّبِيُّ ﷺ قَالَ : « إِذَا قَضَى اللَّهُ الْأَمْرُ فِي

(1) (Ch.32) Some sects such as Mu'tazila and others, believe that the Qur'aan is created, but Bukhārī and the Muslims of the first three centuries of Islām believe that the Qur'aan is a Quality of Allāh (like seeing, hearing, knowing) and not created. So Bukhārī refuted the dogma of Mu'tazila and others.

(2) (Ch.32) The *Daiyān* means the One Who judges people for their deeds after calling them to account.