

recites it in attractive audible sweet sounding voice.” (See H. 7482)

7545. Narrated ‘Aishah رضي الله عنها (when the slanderers said what they said about her) : I went to my bed knowing at that time that I was innocent and that Allāh would reveal my innocence, but by Allāh, I never thought that Allāh would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited. So Allāh revealed the ten Verses (of *Sūrat An-Nūr*) :

“Verily! Those who brought forth the slander...” (V.24 : 11-20).

أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ». [راجع: ٥٠٢٣]

٧٥٤٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنِ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْمُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقَاصٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، وَكُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ، قَالَتْ: فَاضْطَجَعْتُ عَلَى فِرَاشِي وَأَنَا حِينِيذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ يَبْرِئُنِي، وَلَكِنَّ اللَّهَ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ يُنَزِّلُ فِي شَأْنِي وَحَيًّا يُتْلَى وَلِشَأْنِي فِي نَفْسِي كَانَ أَحَقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكَ﴾ الْعَشْرَ الْآيَاتِ كُلَّهَا [النور: ١١-٢٠]. [راجع: ٢٥٩٣]

7546. Narrated Al-Barā’ : I heard the Prophet ﷺ reciting *Sūrat At-Tin waz-Zaitūn* (By the fig and the olive) in the ‘*Ishā*’ prayer and I have never heard anybody with a better voice or recitation than his.

٧٥٤٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا مِسْعَرٌ، عَنِ عَبْدِ بْنِ ثَابِتٍ - أَرَاهُ - عَنِ الْبَرَاءِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْعِشَاءِ ﴿وَالَّذِينَ وَالَّذِينَ﴾، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ. [راجع: ٧٦٧]

7547. Narrated Ibn ‘Abbās رضي الله عنهما : The Prophet ﷺ while hiding himself in Makkah and used to recite the (Qur’ān) in

٧٥٤٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ، عَنِ أَبِي

a loud voice. When *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him they would abuse the Qur'an and the one who brought it, so Allāh عز وجل said to His Prophet ﷺ:

"...And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice..." (V.17:110)

7548. Narrated 'Abdullāh bin 'Abdur-Raḥmān that Abū Sa'īd Al-Khudrī رضي الله عنه said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the *Adhān*, raise your voice, for no jinn, human being or any other things hear the *Mu'adh-dhin*'s voice but will be a witness for him on the Day of Resurrection." Abū Sa'īd added, "I heard this from Allāh's Messenger ﷺ."

7549. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to recite the Qur'an with his head in my lap while I used to be in my periods (having menses).

(53) CHAPTER. The Statement of Allāh تعالى:
"...So, recite as much of the Qur'an as may be easy for you..." (V.73:20)

7550. Narrated 'Umar bin Al-Khaṭṭāb رضي الله عنه: I heard Hishām bin Ḥakīm

بشير، عن سعيد بن جبیر، عن ابن عباس رضي الله عنهما قال: كان النبي ﷺ متواريًا بمكّة، وكان يرفع صوته، فإذا سمع المشركون سبوا القرآن ومن جاء به، فقال الله عز وجل لبيبه ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُهَا﴾. [راجع: ٤٧٢٢]

٧٥٤٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ لَهُ: إِنِّي أُرَاكَ تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي عَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَنْتَ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ بِاللَّذَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسًا وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ٦٠٩]

٧٥٤٩ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ مُضَوَّرٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حَجْرِي وَأَنَا حَائِضٌ. [راجع: ٢٩٧]

(٥٣) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَأَقْرَأُوا مَا يَسَّرَ مِنْهُ﴾

٧٥٥٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ, I listened to his recitation and noticed that he was reciting in several different ways which Allāh's Messenger ﷺ had not taught me. I was about to jump over him while he was still in *Ṣalāt* (prayer), but I waited patiently and when he finished his *Ṣalāt* (prayer), I put his upper garment round his neck (and pulled him) and said, "Who taught you this (*Sūrah*) which I have heard you reciting?" Hishām said, "Allāh's Messenger ﷺ taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allāh's Messenger ﷺ and said (to the Prophet ﷺ), "I heard this man reciting *Sūrat Al-Furqān* in a way that you have not taught me." The Prophet ﷺ said, "(O 'Umar) release him! Recite, O Hishām." Hishām recited in the way I heard him reciting. Allāh's Messenger ﷺ said, "It was revealed like this." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "This Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)." [See *Ḥadīth* No. 4992, Vol. 6]

(54) CHAPTER. The Statement of Allāh تعالى:
 "And We have indeed made the Qur'ān easy to understand and remember..." (V.54:17)

The Prophet ﷺ said, "Everybody will find easy to do such deeds as will lead him to his

حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرَأْ بِهَا رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ. فَتَصَبَّرْتُ حَتَّى سَلِمَ فَلَبَيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: كَذَبْتَ، أَقْرَأَهَا عَلَيَّ غَيْرِ مَا قَرَأْتَ. فَاذْطَلَفْتُ بِهِ أَقْوَدَهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرَأْ بِهَا، فَقَالَ: «أُرْسِلُهُ، أَقْرَأْ يَا هِشَامُ»، فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَلِكَ أَنْزَلْتُ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ يَا عُمَرُ»، فَقَرَأْتُ فَقَالَ: «كَذَلِكَ أَنْزَلْتُ، إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَيَّ سَبْعَةَ أَحْرَفٍ فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

(٥٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ١٧].

وقال النبي ﷺ: «كلُّ مُيسِّرٍ لِمَا

destined place for which he has been created.”

Al-Warrāq said: “The Statement of Allāh تعالى:

“And We have indeed made the Qur’ān easy to understand and remember, then is there any that will remember (or receive admonition)” (V.54:17) means: ‘Is there any knowledge-seeker who would benefit by it?’

7551. Narrated ‘Imrān: I said, “O Allāh’s Messenger! Why should a doer (a person) try to do good deeds?”⁽¹⁾ The Prophet ﷺ said, “Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.”

7552. Narrated ‘Alī رضي الله عنه: While the Prophet ﷺ was in a funeral procession, he took a stick and started scraping the earth with it and said, “There is none of you but has his place assigned either in Hell or in Paradise.” They (the people) said, “Shall we not depend upon that (and give up doing deeds)?” He said, “Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created.”

(And then the Prophet ﷺ recited the Verse):

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him.” (V.92:5)

(55) CHAPTER. The Statement of Allāh تعالى:
 “Nay! This is a Glorious Qur’ān. (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet).” (V.85: 21,22)

خُلِقَ لَهُ»، يُقَالُ مَيَسَّرَ: مُهَيَّبًا. وَقَالَ مُجَاهِدٌ: يَسِّرْنَا الْقُرْآنَ بِلِسَانِكَ: هَوَّنَاهُ عَلَيْكَ. وَقَالَ مَطَرُ الْوَرَّاقِ: ﴿وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٧٧﴾﴾ قَالَ: هَلْ مِنْ طَالِبٍ عِلْمِهِ فَيُعَانُ عَلَيْهِ؟.

٧٥٥١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: قَالَ بَزِيدٌ: حَدَّثَنِي مُطَرِّفُ بْنُ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فِيمَا يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ مَيَسَّرٍ لِمَا خُلِقَ لَهُ». [راجع: ٦٥٩٦]

٧٥٥٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ: سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ فِي جِنَازَةٍ فَأَخَذَ عُودًا فَجَعَلَ يَنْكُثُ فِي الْأَرْضِ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ أَوْ مِنَ النَّارِ»، قَالُوا: أَلَا تَنْكِلُ؟ قَالَ: «اعْمَلُوا فَعَلُّ مَيَسَّرٍ ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥٥﴾﴾ الْآيَةَ».

[راجع: ١٣٦٢]

(٥٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿١﴾﴾ فِي تَوْجِ تَحْفُوظِهِ ﴿٢٢﴾

[البروج: ٢١-٢٢]

﴿وَالطُّورِ ﴿١﴾﴾ وَكُتِبَ مَسْطُورٍ ﴿٢﴾

(1) (H.7551) The questioner means: Why should people try to do good deeds since everybody has already been predestined for Paradise or Hell.

[الطور: ١-٢]، قَالَ قَتَادَةُ: مَكْتُوبٌ.
 ﴿يَسْطُرُونَ﴾ [القلم: ١]: يَخْطُونَ. ﴿وَفِي
 أَمْرِ الْكِتَابِ﴾ [الزخرف: ٤]: جُمْلَةٌ
 الْكِتَابِ وَأَصْلُهُ. ﴿مَا يَلْفِظُ مِنْ قَوْلٍ﴾
 [ق: ١٨]: مَا يَتَكَلَّمُ مِنْ شَيْءٍ إِلَّا
 كُتِبَ عَلَيْهِ. وَقَالَ ابْنُ عَبَّاسٍ: يُكْتَبُ
 الْخَيْرُ وَالشَّرُّ. ﴿يُحَرِّفُونَ﴾ [النساء:
 ٤٦]: يُزِيلُونَ، وَلَيْسَ أَحَدٌ يُزِيلُ لَفْظَ
 كِتَابٍ مِنْ كُتِبِ اللَّهُ عَزَّ وَجَلَّ وَلَكِنَّهُمْ
 يُحَرِّفُونَهُ: يَتَأَوَّلُونَهُ عَنْ غَيْرِ تَأْوِيلِهِ.
 ﴿دِرَاسَتِهِمْ﴾ [الأنعام: ١٥٦]:
 تِلَاوَتِهِمْ. ﴿وَعِيمَةً﴾ [الحاقة: ١٢]:
 حَافِظَةً. ﴿وَعَيْبًا﴾ [الحاقة: ١٢]:
 تَحْفِظُهَا. ﴿وَأَوْحَىٰ إِلَيْكَ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ
 بِهِ﴾ [الأنعام: ١٩]: يَعْنِي أَهْلَ مَكَّةَ،
 ﴿وَمَنْ يَلْعَلْ﴾ هَذَا الْقُرْآنَ فَهُوَ لَهُ نَذِيرٌ.

7553. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
 The Prophet ﷺ said, “When Allāh had
 created the creation, He wrote a Book
 (kept) with Him (and in the Book it was
 also written): ‘My Mercy has overcome...’ or
 the Prophet ﷺ said, ‘...has preceded My
 Anger.’ And that Book is with Him on the
 Throne.” [See *Hadīth* No. 3194; also see
Hadīth No. 7453]

٧٥٥٣ - وَقَالَ لِي خَلِيفَةُ بَنِي
 حَيَّاطٍ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي،
 عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي
 هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا قَضَى
 اللَّهُ الْخَلْقَ كَتَبَ كِتَابًا عِنْدَهُ: عَلَبْتُ،
 أَوْ قَالَ: سَبَقَتْ رَحْمَتِي غَضَبِي، فَهُوَ
 عِنْدَهُ فَوْقَ الْعَرْشِ». [راجع: ٣١٩٤]

7554. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
 I heard Allāh’s Messenger ﷺ saying, “Before
 Allāh created the creations, He wrote a Book
 (wherein He has written): ‘My Mercy has
 preceded my Anger.’ And that is written with
 Him over the Throne.” (See H. 3194, Vol.4)

٧٥٥٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
 غَالِبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
 حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي يَقُولُ:
 حَدَّثَنَا قَتَادَةُ: أَنَّ أَبَا رَافِعٍ حَدَّثَهُ أَنَّهُ
 سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ». [راجع: ٣١٩٤]

(56) CHAPTER. The Statement of Allāh

تعالى:

“While Allāh has created you and what you make!” (V.37:96)

“Verily, We have created all things with *Qadar* (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees).” (V.54:49)

It will be said to the painters of pictures: “Make alive what you have created.”

(And the Statement of Allāh تعالى):

“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)

Ibn ‘Uyaina said, “Allāh shows the difference between creating and commanding when He said, ‘Surely! His is the creation and the commandment’.” (V.7:54)

The Prophet ﷺ called ‘Belief’ as action (deeds).

Abū Dhar and Abū Hurairah رضي الله عنهما said: The Prophet ﷺ was asked, “What deeds are the best?” He said, “To believe in Allāh and to fight in His Cause (*Jihād*),” and recited:

“A reward for what they used to do.” (V.56:24)

The delegates of ‘Abdul-Qais said to the

(٥٦) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾** [الصافات: ٩٦]

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدَرٍ﴾ [القمر: ٤٩]

ويقال للمُصَوِّرِينَ: «أَحْيُوا مَا خَلَقْتُمْ» ﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾ إِلَى: ﴿تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤] قَالَ ابْنُ عُيَيْنَةَ: بَيَّنَّ اللَّهُ الْخَلْقَ مِنَ الْأَمْرِ بِقَوْلِهِ تَعَالَى: ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾، وَسَمَّى النَّبِيَّ ﷺ الْإِيمَانَ عَمَلًا. قَالَ أَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ». وَقَالَ: ﴿جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ١٧] وَقَالَ وَقَدْ عَبَدَ الْقَيْسَ لِلنَّبِيِّ ﷺ: مُرْنَا بِجُمْلٍ مِنَ الْأَمْرِ إِنْ عَمِلْنَا بِهَا دَخَلْنَا الْجَنَّةَ، فَأَمَرَهُمْ بِالْإِيمَانِ وَالشَّهَادَةِ، وَإِقَامِ الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ. فَجَعَلَ ذَلِكَ كُلَّهُ عَمَلًا.

Prophet ﷺ : "Order us to do religious deeds by which we may enter Paradise." So he ordered them to have faith (in Allāh) and to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and that Muḥammad ﷺ is His Messenger), to offer *Ṣalāt* (prayers) [*Iqāmat-as-Ṣalāt*]⁽¹⁾, and to pay *Zakāt*. Thus he regarded all these things as deeds.

7555. Narrated Zahdam: There were good relations and brotherhood between this tribe of Jarm and (the tribe of) *Ash'ariyūn*. Once, while we were sitting with Abū Mūsa Al-Ash'arī, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Banī Taimillāh who looked like one of the *Mawālī*. Abū Mūsa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abū Mūsa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet ﷺ in the company of a group of *Al-Ash'ariyūn* and asked him to provide us with some mounts. The Prophet ﷺ said, 'By Allāh, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels were brought to the Prophet ﷺ and he asked about us, saying, 'Where are the group of *Ash'ariyūn*?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allāh's Messenger ﷺ took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allāh's Messenger ﷺ forget his oath! By Allāh, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have

٧٥٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْوَهَّابِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا
أَيُّوبُ، عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ
الْتَمِيمِيِّ عَنِ زَهْدَمٍ، قَالَ: كَانَ بَيْنَ
هَذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الْأَشْعَرِيِّينَ
وُدٌّ وَإِخَاءٌ، فَكُنَّا عِنْدَ أَبِي مُوسَى
الْأَشْعَرِيِّ فَقُرِّبَ إِلَيْهِ الطَّعَامُ فِيهِ لَحْمٌ
دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ
كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ إِلَيْهِ فَقَالَ
الرَّجُلُ: إِنِّي رَأَيْتُهُ يَأْكُلُ فَقَذِرْتُهُ،
فَحَلَفْتُ لَا أَكَلُهُ، فَقَالَ: هَلُمَّ
فَلَأُحَدِّثَكَ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ النَّبِيَّ
ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ،
قَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي
مَا أَحْمِلُكُمْ». فَأَتَيْتُ النَّبِيَّ ﷺ بِنَهَبٍ
إِبِلٍ فَسَأَلُ عَنَّا فَقَالَ: «أَيْنَ التَّمَرُ
الْأَشْعَرِيُّونَ؟» فَأَمَرَ لَنَا بِخُمْسِ دَوْدٍ عُرِّ
الدَّرَى، ثُمَّ انْطَلَقْنَا، فَلَنَا: مَا صَنَعْنَا؟
حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا وَمَا
عِنْدَهُ مَا يَحْمِلُنَا، ثُمَّ حَمَلْنَا؟ تَعَقَلْنَا
رَسُولَ اللَّهِ ﷺ يَمِينَهُ، وَاللَّهِ لَا نُفْلِحُ

(1) (Ch.56) See *Iqāmat-as-Ṣalāt* in the glossary.

not provided you with the mount, but Allāh has done so. By Allāh, I may take an oath to do something but on finding something else which is better, I do that which is better and make the expiation for my oath.' (See H.3133, Vol. 4)

7556. Narrated Ibn 'Abbās رضي الله عنهما: The delegate of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) of the tribe of Muḍar intervene between you and us, therefore, we cannot come to you except in the sacred months (of *Hajj*). So please order us to do something good (religious deeds) by which we may enter Paradise (by acting on them), and we may inform our people whom we have left behind to observe it." The Prophet ﷺ said, "I order you to do four things and forbid you from four things: I order you to believe in Allāh Alone. Do you know what is meant by belief in Allāh Alone? It is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), (2) *Iqāmat-aṣ-Ṣalāt*⁽¹⁾, (3) to pay the *Zakāt* and (4) to give *Al-Khumus* (one-fifth of the war booty) (in Allāh's Cause).

And I forbid you four things: (Do not drink alcoholic drinks) *Ad-Dubbā'*, *An-Naqīr*, (pitched water-skins), *Az-Zurūf Al-Muzaffat* and *Al-Hantam* (names of utensils used for the preparation of alcoholic drinks)." [See *Hadīth* No. 53, Vol. 1]

7557. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ said, "The painter of these pictures will be punished on the Day of

أبدًا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ، فَقَالَ: «لَسْتُ أَنَا أَحْمِلُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، إِنِّي وَاللَّهِ لَا أُحْلِفُ عَلَى بَيِّنٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا».

[راجع: ٣١٣٣]

٧٥٥٦ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو جَمْرَةَ الضَّبْعِيُّ: قُلْتُ لَابْنِ عَبَّاسٍ، فَقَالَ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرٍ حُرْمٍ، فَمُرْنَا بِجَمَلٍ مِنَ الْأَمْرِ إِنْ عَمَلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو إِلَيْهَا مِنْ وَرَاءِنَا. قَالَ: «أَمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَأُكُمْ عَنْ أَرْبَعٍ. أَمُرُكُمْ بِالْإِيمَانِ بِاللَّهِ، وَهَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَتَعْطَاؤُ مِنَ الْمَغْنَمِ الْخُمْسِ. وَأَنْهَأُكُمْ عَنْ أَرْبَعٍ: لَا تَشْرَبُوا فِي الدُّبَاءِ وَالنَّقِيرِ وَالظُّرُوفِ الْمُزَفَّةِ وَالْحُتْمَةِ». [راجع: ٥٣]

٧٥٥٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ

(1) (H.7556) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

Resurrection, and it will be said to them, 'Make alive what you have created.'

القاسم. بن مُحَمَّدٍ، عن عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». [راجع: ٢١٠٥]

7558. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

٧٥٥٨ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». [راجع: ٥٩٥١]

7559. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Allāh said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest thing; a wheat grain or a barley grain.'"

٧٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ: سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً أَوْ شَعِيرَةً». [راجع: ٥٩٥٣]

(57) CHAPTER. The recitation of the Qur'an by an impious person or a hypocrite; and the fact that their voices and recitation do not exceed their throats (i.e., do not benefit them).

(٥٧) بَابُ قِرَاءَةِ الْفَاجِرِ وَالْمُنَافِقِ، وَأَصْوَاتُهُمْ وَتِلَاوَتُهُمْ لَا تُجَاوِزُ حَنَاجِرَهُمْ

7560. Narrated Abū Mūsa: The Prophet ﷺ said, "The example of a believer who recites the Qur'an (but acts on its orders) is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'an (but acts on

٧٥٦٠ - حَدَّثَنَا هُدَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ

its orders) is like a date which has a good taste but no smell. And the example of *Al-Fājir* (an impious person) who recites the Qur'an (but does not act on its orders) is that of *Ar-Rihāna* (an aromatic plant) which smells good but is bitter in taste. And the example of *Al-Fājir* (an impious person) who does not recite the Qur'an (nor acts on its orders) is that of a colocynth which is bitter in taste and has no smell." (See H.5020, Vol.6)

7561. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people asked the Prophet ﷺ regarding the foreteller. He said, "They are nothing." They said, "O Allāh's Messenger! Some of their talks come true." The Prophet ﷺ said, "That word which happens to be true is what a jinn (devil) snatches away by stealth (from the heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The foreteller then mixes with that word, one hundred lies."

7562. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There will emerge from the east some people who will recite the Qur'an but it will not exceed their throats, and who will go out of (renounce) the religion (Islām) as an arrow passes through the game, and they will never come back to it unless the arrow comes back to the

الَّذِي يَقْرَأُ الْقُرْآنَ كَالأُتْرُجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَالَّذِي لَا يَقْرَأُ كَالتَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا. وَمِثْلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمِثْلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمِثْلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمِثْلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلَا رِيحَ

لها. [راجع: ٥٠٢٠]

٧٥٦١ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وَحَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَتَبَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: سَأَلَ أَنَسُ النَّبِيِّ ﷺ عَنِ الْكُفَّانِ فَقَالَ: «إِنَّهُمْ لَيْسُوا بِشَيْءٍ»، فَقَالُوا: يَا رَسُولَ اللهِ، فَإِنَّهُمْ يُحَدِّثُونَ بِالشَّيْءِ يَكُونُ حَقًّا، قَالَ النَّبِيُّ ﷺ: «تَلَكَّ الْكَلِمَةُ مِنَ الْحَقِّ يَحْطِفُهَا الْجَنِّي فَيَقْرُؤُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجَةِ، فَيَخْلُطُونَ فِيهِ أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ». [راجع: ٣٢١٧]

٧٥٦٢ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يُحَدِّثُ عَنْ مَعْبُدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: