

# Ar-Ridā ‘an Allāh bi-Qadāihi

Written by  
Abū Bakr Ibn Abī Ad-Dunyā (d. 281h)  
*rahimahullāhu ta’ālā*



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## Translator's note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn ‘Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

### **Thereafter:**

In front of you is a translation of the book:

الرضا عن الله بقضائه

### **Ar-Ridā ‘an Allāh bi-Qadāihi**

Written by the *Hāfidh* Ibn Abī Ad-Dunyā *rahimahullāhu ta’ālā*. The words of the title can be translated to: **Being pleased with Allāh in His decree.**

The *tahqīq* is the one of Diyā Al-Hasan As-Salafī.

As it is mentioned in the biography of the author, then many of the aspects of knowledge which he gathered became relied upon in their respective subjects. This also applies for this book, which is a reference for those who mentioned these narrations after Ibn Abī Ad-Dunyā.

As for the correctness of the narrations, then I have mentioned the conclusion of the *muhaqqiq* of the translated *tahqīq* upon each narration, except if the words were ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) or one of the *Sahābah* (*radiAllāhu ‘anhum*) in which I have included a little more detail.

The issues of *raqāiq* (things that softens the heart) – and other similar issues, that do not contain a ruling or evidence for something allowed or forbidden – are from the issues in which the

Salaf would be lenient when they narrated. And so I did not give a great amount of attention to this.

Abdur-Rahmān ibn Mahdī – *rahimahullāh* – said:

إِذَا رَوَيْنَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَلَالِ، وَالْحَرَامِ، وَالْأَحْكَامِ، شَدَّدْنَا فِي الْأَسَانِيدِ، وَانْتَقَدْنَا الرِّجَالَ، وَإِذَا رَوَيْنَا فِي فَضَائِلِ الْأَعْمَالِ وَالنَّوَابِ، وَالْعُقَابِ، وَالْمُبَاهَاتِ، وَالِدَّعَوَاتِ تَسَاهَلْنَا فِي الْأَسَانِيدِ

*“When we narrate from the Prophet (sallAllāhu ‘alayhi wa sallam) regarding halāl, harām and the ahkām then we are very strict in the asānīd (chains of narration) and we look after the fault in the narrators. But when we narrate regarding the benefits of the deeds, the reward and the punishment, and the mubāh and the invocations, then we are lenient in the chains of narration.”* (Al-Mustadrak ‘alā As-Sahīhayn)

So I advise the reader not to look too much into this, and instead put his focus on recognizing himself – or the lack thereof – in the narrations mentioned in this book. Because the intention of the author – without the slightest doubt – is to encourage the reader to search his soul, hold it to account, correct it, discipline it and for him to reach a higher and better degree for his soul in front of Allāh ‘azza wa jalla.

Whoever wants to, can return to the footnotes in the *tahqīq* of Diyā Al-Hasan As-Salafī, where he mentioned the credibility of all the narrators as they were mentioned in the chains of narrations.

## **The reasons for translating this book**

For the attentive hearts there are always benefits to harvest from each and every subject from subjects of Islamic knowledge. So the reader pays attention when he reads, strives in achieving a correct intention and an honest assessment of himself in the light of the evidences and the narrations. And by this, he becomes from those about whom Allāh – the Exalted – said:

﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو  
الْأَلْبَابِ﴾

**“Those who listen to the word and follows the best thereof. They are those whom Allāh has guided, and they are the people of understanding.” (Az-Zumar 39:18)**

And so, I liked to point to three issues which I encourage the reader to pay attention to when reading this book, and that also were the reasons for me choosing to translate this book.

## **The first issue: The *manhaj* of the *Salaf* is not merely ‘*aqīdah*’**

We proudly claim to be believers in and followers of the Qurān and the *Sunnah* according to the understanding of the *Salaf*. But sometimes we tend to forget, that the *manhaj* (methodology or way) of the *Salaf* is not restricted to issues of ‘*aqīdah*’ and belief. Rather, those among the *Salaf*, who became known as the leaders of the religion and the *Sunnah*, were not only known for their correct ‘*aqīdah*’. Rather they were role models when it came to beautiful manners, humility, humbleness, treating the family with kindness and justice, fairness, seeing mistakes in themselves before others, truthfulness, being hardworking, seeking knowledge, teaching, eating and feeding their families from allowed earnings, hating forbidden things, hiding their sins, possessors of manly traits and characteristics, remembering death and preparing for it, avoiding discussion and debates in the religion and seeking unity over



disunity. All this because this is what they found in the *Sunnah* of Muhammad (sallAllāhu ‘alayhi wa sallam).

Al-Khallāl narrated:

ثَنَا الْمُروذِيُّ قَالَ : قَالَ لِي أَحْمَدُ مَا كَتَبْتُ حَدِيثًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَقَدْ عَمِلْتُ بِهِ حَتَّى مَرَّ بِي فِي الْحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَأَعْطَى أَبَا طَيِّبَةَ دِينَارًا ، فَأَعْطَيْتُ الْحَجَّامَ دِينَارًا حِينَ احْتَجَمْتُ .

Al-Marrūdhī narrated to us and said: (Imām) Ahmad said to me: “I never wrote down any hadīth from the Prophet (sallAllāhu ‘alayhi wa sallam), except that I have acted upon it (as well). To the extent that it reached me that the Prophet (sallAllāhu ‘alayhi wa sallam) had cupping performed on him, and he gave Abū Taybah a dīnār (for it). So I gave the cupper one dīnār when I had cupping performed on me.” (Siyar A’lām An-Nubalā and Al-Ādāb Ash-Shar’iyyah and others)

So being upon and following the *Sunnah*, and being upon and following the *manhaj* of the *Salaf*, is not limited to having the correct belief. Rather, it is a way of life which the Muslim must allow to penetrate him all the way to his capillaries. He must live and breathe it in everything that feels, thinks, says and does. And this is without a doubt easier said than done. And thus, there is a need for the slave to evaluate himself and hold his soul to account, just as he does with his businesses. If they are feasible and bringing about a profit, then he keeps them and improves them to achieve larger profits. But if they are bringing about a loss and no benefit comes from them, then this is a clear sign that changes must be made, or for the business to be shut down completely. And an everlasting investment is worthier of being assessed and evaluated, than a temporary investment that inevitably will disappear.

﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ﴾

**“And whatever you are given, then it is from the entertainment of the worldly life, and what is with Allāh is better and everlasting. Do you not understand?” (Al-Qasas 28:60)**

## The second issue: Depression

The ordinary Muslim goes through this life and almost certainly he will experience ups and downs in his life. He will go through and face situations that are unpleasant, painful, annoying and exhausting. This might come in the shape of poverty, divorce, loss of family members, heartbreak, loneliness, loss of wealth and other things that no human being finds joy in.

The person who has not prepared his *īmān* for these situations – and this could especially be the inexperienced youth, those too occupied with this *dunyā*, and those who are ignorant about Allāh – might risk falling into depression when calamities occur. So they ask: “*Why is this happening to me?*” Or “*What have I done to deserve this?*” Or similar questions that indicate that they are not satisfied with the situation. And their state of depression will only drag them further and further away from Allāh and the obedience to Him. Rather, the attitude of the believer is that he always is optimistic.

Anas ibn Mālik (*radiAllāhu ‘anhu*) narrated that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

لَا عَذْوَى وَلَا طَيْرَةٌ، وَيُعْجِبُنِي الْقَوْلُ الصَّالِحُ: الْكَلِمَةُ الْحَسَنَةُ.

*“There is no ‘adwā and no bad omens. And I like righteous optimism: The good (or positive) word.”* (Sahīh Al-Bukhārī)

*“There is no ‘adwā”* means, that no disease spreads from one person to another person, except that this is something that has been decreed by Allāh. And even if Allāh made the sick person the reason for the second person to be sick, then it all returns back to Allāh and what He has decided and decreed for his slaves. Just as the Prophet (*sallAllāhu ‘alayhi wa sallam*) taught us in another version of this hadīth from Abū Hurayrah (*radiAllāhu ‘anhu*) who said:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدُوَّ فَقَامَ أَعْرَابِيٌّ فَقَالَ أَرَأَيْتَ الْإِبِلَ تَكُونُ فِي الرِّمَالِ أَمْثَالَ  
الطَّبَّاءِ فَيَأْتِيهَا الْبَعِيرُ الْأَجْرُبُ فَتَجْرُبُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَعْدَى الْأَوَّلَ؟

Verily, the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:  
***“There is no ‘adwā.”***

Then a Bedouin got up and said: *“What if the camels are on the sand like deer, and then a camel infected with mange comes to them, and then they all become infected with mange.”*

The Prophet (sallAllāhu ‘alayhi wa sallam) said: ***“But who infected the first one?”*** (Sahīh Al-Bukhārī)

And his words: ***“And no bad omens.”*** means, that the slave should not become pessimistic and think that any occurrence, creation, place or time, which Allāh has made the reason for him being pessimistic, has an impact on what is happening to him. Rather he should ascribe everything to Allāh and His decree.

Then he (sallAllāhu ‘alayhi wa sallam) said: ***“And I like righteous optimism”***, and then he followed it up with an explanation saying: ***“The good (or positive) word.”*** So when the person says something positive and optimistic about what is happening then this makes him think the best about his Lord, it widens his chest, and his heart becomes at ease.

And in the *hadīth* lies the prohibition of becoming pessimistic due to occurrences, places and times, because everything is from the decree of Allāh. And it directs the slave to being optimistic and happy by saying something positive about what is happening to him.

And this book is illustration of how the *Salaf* would fulfill the meaning of this *hadīth*. How they always would be satisfied and pleased with whatever Allāh had decreed for them, and how they

always would stay optimistic and mention the positive side of an apparent negative situation.

And whoever follows this aspect of the *Sunnah* of Muhammad (*sallAllāhu ‘alayhi wa sallam*) – which is ascribing everything that occurs and does not occur to the decree of Allāh the Exalted – he will never even come close to falling in a state of depression. And this is because he is ascribing the events of his life to the Owner of Wisdom, the Knower of the Unseen, the Arranger of all affairs, the Creator of the heavens and the earth and the One who has prohibited injustice for Himself. So how can the believer be dissatisfied with the choice of One who has this description?

### **The third issue: Jealousy**

Another evil characteristic that goes against the subject of this book is being jealous of others. Being pleased with Allāh in His decree means that you are pleased with Allāh and His decree, even if that decree is that you are unsuccessful, less fortunate, less attractive, lesser in degree, lesser in intellect or lesser in wealth than others. Allāh is the One who has decided all of this. He – the Exalted – said:

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ﴾

**“And Allāh favored some of you over others in provision.”**

(An-Nahl 16:71)

And Tāwūs ibn Kaysān Al-Yamānī said:

أَذْرَكْتُ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ عَلَيْهِ السَّلَامُ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ، قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ»

I met people from the companions of the Prophet (*‘alayhis-salām*) who said: “Everything is with Qadar.” He said: And I heard ‘Abdullāh ibn ‘Umar say: The Messenger of Allāh (*sallAllāhu ‘alayhi*

wa sallam) said: *“Everything is with Qadar, even incapability and being clever.”* (Sahīh Muslim)

So when the believer has *yaqīn* (full certainty) in this, it does not make any sense to be jealous of others over anything, except what has been described in the evidences, such as learning the Qurān and reciting it, and giving out ones wealth in *sadaqah*.

Mu’āwiyah ibn Abī Sufyān (*radiAllāhu ‘anhumā*) said:

كلُّ الناس أستطيع أن أرضيه إلا حاسد نعمة، فإنه لا يرضيه إلا زوالها

*“I am capable of pleasing all people, except the one who is jealous of a blessing (bestowed upon someone else than himself). Because nothing will make him pleased, except when it (i.e. the blessing) disappears.”* (Mujālasah wa Jawāhir Al-‘Ilm (3/50) and Tārīkh Dimashq (59/200))

And Al-Hasan Al-Basrī – *rahimahullāh* – said:

ما رأيت ظالمًا أشبه بمظلوم من حاسد، نفس دائم، وحزن لازم، وغم لا ينفد

*“I have never seen any unjust person that resembles someone who has been wronged more than a jealous person. (This person has) a continuous (troubled) soul, a constant sorrow and a sadness that never ends.”* (Al-‘Aqd Al-Farīd (2/170))

And Abū Hātim – *rahimahullāh* – said:

الواجب على العاقل مجانبة الحسد على الأحوال كلّها، فإنَّ أهون خصال الحسد هو ترك الرضا بالقضاء، وإرادة ضد ما حكم الله جل وعلا لعباده، ثم انطواء الضمير على إرادة زوال النعم عن المسلم، والحاسد لا تهدأ روحه، ولا يستريح بدنه إلا عند رؤية زوال النعمة عن أخيه، وهيهات أن يساعد القضاء ما للحساد في الأحشاء.

*“So the obligation upon every sane person is to avoid jealousy in all situations. For verily the smallest attribute of jealousy is leaving ar-ridā bil-qadā (being pleased with the decree), and wanting the opposite of what*

*Allāh – jalla wa ‘alā – has decided for His slaves. After that (the sane person also must) withdraw his conscience from wanting a blessing of another Muslim to disappear. And the soul of a jealous person does not find any rest, nor does his body relax until he sees that the blessing has disappeared from his brother. And far away is it, that the decree will help (to improve) what those who are jealous have in their insides.” (Rawdah Al-‘Uqalā p. 133)*

And he – *rahimahullāh* – also said:

الحسد من أخلاق اللئام، وتركه من أفعال الكرام، ولكلِّ حريقٍ مطفئٍ، و نار الحسد لا تطفأ

*“And being jealous is from the blameworthy characteristics, and leaving it is from the deeds of the honorable. And for every fire there is something to extinguish it, while the fire of jealousy cannot be extinguished.” (Rawdah Al-‘Uqalā p. 134)*

And it was said:

ما حسدت أحداً على شيء من أمر الدنيا؛ لأنَّه إن كان من أهل الجنة، فكيف أحسده على الدنيا، وهي حقيرة في الجنة؟! وإن كان من أهل النار، فكيف أحسده على أمر الدنيا، وهو يصير إلى النار؟!

*“I have never become jealous of anyone due to something from the affairs of dunyā. Because if the person will be from the people of Paradise, then how can I envy him for (something from) dunyā when it is worthless in Paradise?! And if the person will be from the people of Hellfire, then how can I envy him for something from dunyā while he is going to end up in Hellfire?!”<sup>1</sup>*

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<sup>1</sup> These words were ascribed to Ibn Sīrīn *rahimahullāh*. And despite that I could not find any reliable source for these words, then they are still wise and beneficial for the sincere believer.

So these were the issues I liked to point out to the reader, in order for him to seek them out in the narrations of this book, and to take a look at himself in the light of these.

And I ask Allāh to accept this work, and to guide us to what He is pleased with, and to let us die upon that. *Āmīn*.

Abū Hājar (1444/2023)

## **A biography of the author<sup>2</sup>**

### **His name and ascription:**

Ibn Abī Ad-Dunyā, *Al-Muhaddith* (the narrator of *hadīth*), *As-Sadūq* (the truthful). He is: Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Ubayd ibn Sufyān ibn Qays Al-Qurashī. The *maṭwā* of Banū Umayyah. Known as Ibn Abī Ad-Dunyā. The author of books written about *zuhd* (ascetism) and *raqāiq* (that which softens the hearts).

### **His birth and upbringing:**

The honorable *Hāfidh* Ibn Abī Ad-Dunyā was born in Baghdād in the beginning of the third century after *hijrah*, in the year 208 (after *hijrah*).

Al-Khatīb Al-Baghdādī said in his “*Tārīkh*”: “*And it has reached me that he was born in year 208.*”

And likewise did Adh-Dhahabī say in “*Tadhkirah Al-Huffādh*”.

### **His teachers and students.**

Al-Khatīb Al-Baghdādī said: “*Ibn Abī Ad-Dunyā heard from Sa’id ibn Sulaymān Al-Wāsītī, Ibrāhīm ibn Al-Mundhir Al-Hizāmī, Khālīd ibn Khidāsh Al-Muhallabī, ‘Alī ibn Al-Ja’d Al-Jawharī, ‘Abbād ibn Mūsā Al-Khatlī, Khalaf ibn Hishām Al-Bazzār, Mahraz ibn ‘Awn, Khālīd ibn Mirdās, Ahmad ibn Jamīl Al-Marwazī, Muhammad ibn Ja’far Al-Warkānī, Dāwūd ibn ‘Amr Ad-Dabbī and other from their generations and after them.*”

*And some of those who narrated from him are: Al-Hārith ibn Abī Usāmah, Muhammad ibn Khalaf Wakī’, Muhammad ibn Khalaf ibn Al-Marzabān,*

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<sup>2</sup> Written by ‘Abdul-Hamīd Shānuhah in his *tahqīq* of the book “*Husn Adh-Dhan Billāh*” by Ibn Abī Ad-Dunyā.



*'Ubaydullah ibn 'Abdir-Rahmān As-Sakrī, Abū Dharr Al-Qāsim ibn Dāwūd Al-Kātib, 'Umar ibn Sa'd Al-Qarātīsī, Al-Husayn ibn Safwān Al-Bardha'ī, Ahmad ibn Salmān An-Najjād, Abū Sahl ibn Ziyād, Ahmad ibn Al-Fadl ibn Khuzaymah, Abū Ja'far ibn Bariyyah Al-Hāshimī, Abū Bakr Ash-Shāfi'ī and others."*

### **Some statements regarding him:**

*Ibn Abī Hātim said: "I wrote from him along with my father. And my father was asked about him, so he said: 'He is from Baghdād and truthful."*

*Al-Khatīb said: "And Ibn Abī Ad-Dunyā used to discipline (or teach manners to) more than one of the children of the khulafā."*

*Ibn An-Nadīm said: "He was the teacher of Al-Muktafi Billāh. And he was God-fearing, an ascetic, a scholar of the information and narrations."*

*Ibn Kathīr said: "The Hāfidh, the author of every well-known aspect of knowledge with many beneficial popular and prevalent books regarding raqāiq and other things. He was truthful, a memorizer and a possessor of manliness."*

*Adh-Dhahabī said: "He was truthful, a teacher and a narrator. He had a lot of knowledge and his narrations are at high esteem. Between him and the son of Al-Bukhārī there are four people (in the chain of narration)."*

*Jamāl Ad-Dīn Abū Al-Mahāsin said: "He was the discipliner (or teacher of manners) for a group of the children of the khulafā. Among them are Al-Mu'tadid and his son Al-Muktafi. And he was a scholar, an ascetic, God-fearing and a worshipper. He has good books and the people are dependent upon these in the subjects which he gathered. And a great number of people narrated from him, and they all agreed regarding his reliability, truthfulness and honesty."*

## His books:

Firstly, regarding Islamic manners and behaviors:

1. Al-Akhlāq
2. Al-Adab
3. Al-Jirān
4. Al-'Afw
5. Dhamm Ash-Shahawāt
6. Ash-Shukr
7. At-Taqwā
8. Husn Adh-Dhann Billāh
9. Al-Hilm
10. Az-Zuhd
11. Dhamm Al-Ghībah
12. Al-'Aql wa Fadlihi wa Ghayrihā

Secondly, regarding history and battles:

1. Akhbār Quraysh
2. Dalail An-Nubuwwah
3. Al-Maghāzī
4. Mawā'idh Al-Khulafā
5. Hilm Al-Hukamā
6. At-Tārīkh
7. Tārīkh Al-Khulafā
8. Akhbār Al-Mulūk wa Ghayrihā

Thirdly, about *fiqh* and rulings:

1. Al-Jihād
2. Al-'Uqūbāt
3. Al-Fatwā
4. As-Sunnah
5. As-Sadaqah
6. Al-Manāsik
7. Al-Qasas
8. Ar-Rahāin wa Ghayrihā

## Other titles:

1. Sifah As-Sirāt
2. Al-Alhān
3. Ad-Du'ā
4. Shajarah Tūbā
5. Al-Muhtadirūn
6. An-Nawādir
7. Sifah An-Nār
8. Al-Ba'th wan-Nushūr
9. Al-Matar
10. Al-Wasāyā
11. Al-Waqf wal-Ibtidā
12. Al-Mawt
13. Al-Qubūr
14. Al-'Awāid
15. Ahwāl Yawm Al-Qiyāmah

## His death

Al-Qādī Abū Al-Hasan said: *"I came early in the morning to Ismā'il ibn Ishāq Al-Qādī on the day Ibn Abī Ad-Dunyā died, and I said to him: 'May Allāh honor Al-Qādī. Ibn Abī Ad-Dunyā has died.' So he said: 'May Allāh have mercy upon Abū Bakr. A lot of knowledge has died with him. O young boy. Go to Yūsuf and tell him to pray upon him.' Then Yūsuf ibn Ya'qūb attended and prayed upon him in Ash-Shunīziyyah. And he was buried there in year (two-hundred and) eighty."*

Al-Khatīb said: *"This is wahm (a wrong belief or assumption). The death of Ibn Abī Ad-Dunyā was in year two hundred and eighty one. Al-Hasan in Abī Bakr informed us as such, from Ahmad ibn Kāmil Al-Qādī who said: 'In the year two hundred and eighty one Abū Bakr ibn Abī Ad-Dunyā Al-Qurashī, the discipliner (or teacher of manners) of Al-Mu'tadid, died.' And 'Alī ibn Muhammad As-Simsār informed us (and said): 'Abdullāh ibn 'Uthmān As-Saffār informed us (and said): Ibn Qānī' narrated the same as this to us."*

Adh-Dhahabī said: *“He died in Jumādah Al-Ūlā, in the year two hundred and eighty one.”*

### **Sources of his biography:**

*“Tārīkh Baghdād”* (10/89-91, no. 5209) *“Tadhkirah Al-Huffādh”* (2/677-679), *“Al-Jarh wat-Ta’dīl”* (5/163), *“Tabaqāt Al-Hanābilah”* (1/192-195), *“Al-Muntadham”* (5/148-149), *“Al-‘Ibar”* (2/65), *“Fawāt Al-Wafayāt”* (2/228), *“An-Nujūm Az-Zāhirah”* (3/86), *“Al-Bidāyah wan-Nihāyah”* (11/71), *“Tahdhīb At-Tahdhīb”* (6/12), *“Tabaqāt Al-Huffādh”* (294), *“Khulāsah Tahdhīb Al-Kamāl”* (213) and *“Siyar Al-A’lām An-Nubalā”* (3/397).

## The translated text of the book

### **My Lord, ease and do not make it difficult**

The righteous *Shaykh* Abū Bakr Muhammad ibn ‘Alī ibn Muhammad ibn Mūsā ibn Ja’far Al-Khayyāt Al-Muqri – may Allāh protect him – informed us and said: Abū ‘Abdillāh Ahmad ibn Muhammad ibn Yūsuf ibn Muhammad ibn Dūsta Al-Bazzār – who was known as Ibn Al-‘Allāf – informed us and said:

1 - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ ثَعْلَبَةَ الْبَصْرِيِّ قَالَ: قَالَ لَنَا أَنَسُ بْنُ مَالِكٍ: لَأُحَدِّثَنَّكُمْ بِحَدِيثٍ لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا فَصَحَّحَ وَقَالَ: «أَتَدْرُونَ مِمَّ صَحَّحْتُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «عَجِبْتُ لِلْمُؤْمِنِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَقْضِي لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ»

1. Sa’id ibn Sulaymān Al-Wāsitī narrated to us, from Mansūr ibn Abī Al-Aswad, from Al-Hasan ibn ‘Ubaydillāh, from Tha’labah Al-Basrī who said: Anas ibn Mālik said to us: I will verily narrate a *hadīth* to you, that no-one after me will ever narrate to you: We were sitting with the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) when he laughed, and he said: *“Do you know why I laughed?”*

They said: *“Allāh and His Messenger know best.”*

He said: *“I was amazed at the believer. Verily, Allāh – tabāraka wa ta’ālā – does not decree any decree for him, except that it is good for him.”*<sup>3</sup>

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<sup>3</sup> Its chain of narration is *hasan*. It was narrated by Abu Ya’lā in his “Musnad” (4218), As-Saydāwī in “Mu’jam Ash-Shuyūkh” (p. 167, 169), Al-Bayhaqī in “Shu’ab Al-Īmān” (Chapter 80), Ahmad in his “Musnad” (3/117, 184) and Ibn Hibbān in his “Sahīh”. Al-Haythamī mentioned it in “Majma’ Az-Zawāid” (7/209-210) and said: *“Ahmad and Abū Ya’lā narrated a similar hadīth, and the narrators of Ahmad are trustworthy and one of the chains of narrations of Abū Ya’lā consist of the narrators of saḥīh (ahādīth), except Abū Bahr Tha’labah, and he is trustworthy.”*

2 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ التَّمِيمِيُّ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ رَجُلٍ، مِنَ الْأَنْصَارِ قَالَ: قِيلَ لِعَائِشَةَ: مَا كَانَ أَكْثَرُ كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ إِذَا خَلَا؟ قَالَتْ: كَانَ أَكْثَرُ كَلَامِهِ إِذَا خَلَا فِي بَيْتِهِ «مَا يُفْضَى مِنْ أَمْرٍ يَكُونُ»

2. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn ‘Abdil-Majīd At-Tamīmī narrated to me and said: An-Nadr ibn Ismā’il narrated to us, from Muhammad ibn Ibrāhīm, from Ibn Jurayj, from a man from the *Ansār* who said: It was said to ‘Āishah: “What would the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say the most in his house when he would be alone?” She said: “The thing he would say the most when he would be alone was: ‘Whatever affair that is decreed will (verily) happen.’”<sup>4</sup>

### الصَّبْرُ رِضًا

### Patience is being pleased

3 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا عَوْذُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُصَفَّى، قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ أَبِي سَلَامٍ الْحَبَشِيِّ، عَنْ ابْنِ عَنَمٍ الْأَشْعَرِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الصَّبْرُ رِضًا»

3. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Awn ibn Ibrāhīm narrated to us and said: Muhammad ibn Al-Musaffā narrated to me and said: Baqiyyah narrated to us, from Ismā’il ibn ‘Ayyāsh, from ‘Āsim ibn Rajā ibn Haywah, from Abū ‘Imrān, from Abū Salām Al-Habashī, from Ibn Ghanam Al-Ash’arī, from Abū Mūsā Al-Ash’arī who said: I heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say: “*Having patience is (equal to) being pleased.*”<sup>5</sup>

<sup>4</sup> Its *isnād* (chain of narration) is weak.

<sup>5</sup> I do not know the *Shaykh* of the author, and the *hadīth* is weak.

4 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ، قَالَ: حَدَّثَنَا فُرَاتُ بْنُ سَلْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا ابْنُ ثَمَانَ سِنِينَ وَخَدَمْتُهُ عَشْرَ سِنِينَ، فَمَا لَأَمَنِي لَأَيْتُمْ مِنْ أَهْلِهِ إِلَّا قَالَ: «دَعُوهُ فَإِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ»

4. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Dāwūd ibn Rushayd narrated to us and said: Abū Al-Malīh narrated to us and said: Furāt ibn Salmān narrated to us, from Anas ibn Mālīk who said: I and Ibn Thamān was serving the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) for years, and I served him for ten years, and never would anyone from his family blame me for something, except that he (sallAllāhu ‘alayhi wa sallam) would say: *“Leave him, for verily, if something is decreed then it will happen (no matter what).”*<sup>6</sup>

إِيَّاكَ أَنْ تَتَّهَمَ اللَّهُ فِي قَضَائِهِ

### Beware of accusing Allāh in His decree

5 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ حَاتِمٍ الْمَدَائِنِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: بَلَغَنِي أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَوْصِنِي وَلَا تُكْثِرْ عَلَيَّ قَالَ: «لَا تَتَّهَمَ اللَّهُ فِي شَيْءٍ قَضَاهُ لَكَ»

5. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ishāq ibn Hātim Al-Madāinī narrated to us and said: Yahyā ibn Sulaym narrated to us, from Muhammad ibn Muslim who said: It has reached me that a man came to the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and said: *“O Messenger of Allāh, advise me and do not overburden me.”*

He said: *“Do not accuse (or blame) Allāh in anything which He has decreed for you.”*<sup>7</sup>

<sup>6</sup> Its narrators are all trustworthy but Furāt ibn Salman did not hear from Anas ibn Mālīk.

<sup>7</sup> Its chain of narration is *mursal*. And the *hadīth* has a witness in no. 49.

**The Love of Allāh is for the one who is pleased with His decree**

6 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي مُسْلِمٍ، أَنَّهُ دَخَلَ عَلَى أَبِي الدَّرْدَاءِ فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ وَكَانَ عَنْدهُمْ فِي الْعَزِّ كَأَنْفُسِهِمْ، فَجَعَلَ أَبُو مُسْلِمٍ يُكَيِّرُ فَقَالَ أَبُو الدَّرْدَاءِ: «أَجَلٌ فَهَكَذَا فَمُوتُوا فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا قَضَى قَضَاءً أَحَبَّ أَنْ يُرَضَى بِهِ»

6. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Dāwūd ibn Rushayd narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Sa’īd ibn ‘Abdil-‘Azīz, from Ismā’il ibn ‘Ubaydillāh, from Abū Muslim that he entered upon Abū Ad-Dardā on the day where he was taken (i.e. died). And for them in honor he was like themselves, so Abū Muslim began saying ‘*Allāhu Akbar*’. Then Abū Ad-Dardā said: “Yes. As such you should say. For verily Allāh – *tabāraka wa ta’ālā* – when He decrees a decree, then He loves that people are pleased with it.”<sup>8</sup>

7 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجُعْدِ، قَالَ: أَحَبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنْ عَلْقَمَةَ، {وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ} [التغابن: 11] قَالَ: «هِيَ الْمُصِيبَةُ تُصِيبُ الرَّجُلَ فَيَعْلَمُ أَنَّهَا مِنْ عِنْدِ اللَّهِ فَيَسْتَلِمُ لَهَا وَيَرْضَى»

7. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Ja’d narrated to us and said: Abū Mu’awiyah informed us, from Al-A’mash, from Abū Dhabyān, from ‘Alqamah (regarding the verse):

﴿وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ﴾

**“And whoever believes in Allāh, then He will guide his heart.”**

(At-Taghābun 64:11)

<sup>8</sup> Its narrators were declared trustworthy by some scholars.



He said: “This is the catastrophe that befalls a man while he knows that it is from Allāh, so he submits to (or accepts) it and he is pleased.”<sup>9</sup>

الرَّاضُونَ لَهُمْ مَنَارٌ فِي الْجَنَّةِ

### **Those who are pleased will have lights in Paradise**

8 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ الْعَامِرِيُّ، قَالَ: حَدَّثَنِي أَبُو بَدْرٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ دَرٍّ، قَالَ: بَلَغَنَا أَنَّ أُمَّ الدَّرْدَاءِ، كَانَتْ تَقُولُ: «إِنَّ الرَّاغِبِينَ بِقَضَاءِ اللَّهِ الَّذِينَ مَا قَضَى لَهُمْ رِضْوَانُهُ، لَهُمْ فِي الْجَنَّةِ مَنَارٌ لِيَعْبُطَهُمْ بِهَا الشُّهَدَاءُ يَوْمَ الْقِيَامَةِ»

8. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Husayn Al-‘Āmirī narrated to me and said: Abū Badr narrated to me and said: ‘Umar ibn Dharr narrated to us and said: It has reached us that Umm Ad-Dardā used to say: “Verily, those who are pleased with the decree of Allāh – those who are pleased with whatever is decreed for them – they will have lights in Paradise in order for the martyrs to be envious of them on the Day of Resurrection.”<sup>10</sup>

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<sup>9</sup> Its isnād is hasan.

<sup>10</sup> Its isnād is hasan.

## أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الرِّضَا

### **The most beloved of deeds to Allāh is being pleased**

9 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْمُفَضَّلُ بْنُ عَسَّانَ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ السَّكَنِ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، قَالَ: "كَانَ فِيمَا أَوْحَى اللَّهُ سُبْحَانَهُ وَتَعَالَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ: يَا دَاوُدُ إِنَّكَ لَنْ تَلْقَانِي بِعَمَلٍ هُوَ أَزْصَى لِي عَنْكَ، وَلَا أَحْطُ لِيُزْرِكَ مِنَ الرِّضَا بِمَضَائِي، وَلَنْ تَلْقَانِي بِعَمَلٍ هُوَ أَعْظَمُ لِيُزْرِكَ، وَلَا أَشَدُّ لِيَسْخَطِي عَلَيْكَ مِنَ الْبَطْرِ، فَإِيَّاكَ يَا دَاوُدَ وَالْبَطْرَ "

9. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Mufaddal ibn Ghassān informed us and said: ‘Umar ibn As-Sakan narrated to us, from Sulaymān ibn Al-Mughīrah who said: In what which Allāh – *subhānahu wa ta’ālā* – revealed to Dāwūd (*‘alayhis-salām*) there was: “O Dāwūd, you can verily not meet Me with any deed which I am more pleased with from you, nor (can you meet Me with any deed) that reduces your burden (on the Day of Resurrection) more than being pleased with My Decree. And you will not meet Me with any deed that is more increasing of your burden, nor more severe for My displeasure for you than being ungrateful (or dissatisfied). So be aware, O Dāwūd, of being ungrateful (or dissatisfied).”<sup>11</sup>

## مَحَبَّةُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ لِقَضَاءِ اللَّهِ

### **The love of ‘Umar ibn ‘Abdil-‘Azīz for the decree of Allāh**

10 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «مَا لِي فِي الْأُمُورِ هُوَى سِوَى مَوَاقِعَ قَضَى اللَّهِ عَزَّ وَجَلَّ فِيهَا»

10. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ishāq ibn Ibrāhīm narrated to us and said: Hammād ibn Zayd narrated to us, from Yahyā ibn Sa’īd who said: ‘Umar ibn

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<sup>11</sup> There is someone in the chain of narration that I do not know, and that is ‘Umar ibn As-Sakan.

‘Abdil-‘Azīz said: “I have no desires for anything except for situations that Allāh – ‘azza wa jalla – has decreed in.”<sup>12</sup>

مِنْ صُورِ الرِّضَا عَنِ اللَّهِ

### From the aspects of being pleased with Allāh

11 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ بْنُ مُوسَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْبَصْرِيِّ، قَالَ: " أَصْبَحَ أَعْرَابِيٌّ وَقَدْ مَاتَ لَهُ أَبَاعُرٌ كَثِيرٌ فَقَالَ:

11. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn ‘Abbād ibn Mūsā narrated to me, from Al-Hasan ibn ‘Alī Al-Basrī who said: A Bedouin woke up in the morning while many of his camels had died, so he said:

لَا وَالَّذِي أَنَا عَبْدٌ فِي عِبَادَتِهِ

لَوْلَا شِمَاتُهُ أَغْدَاءُ ذَوِي إِحْنٍ

مَا سَرَّيْنِي أَنَّ إِنْ لِي فِي مَبَارِكِهَا

وَأَنَّ شَيْئًا فَضَّاهُ اللَّهُ لَمْ يَكُنْ

*“No, by the One in Whose worship I am a slave.*

*Had it not been for the malicious joy of the spiteful enemies,*

*it would not please me that my camel was in its sitting place,*

*and something that Allāh had decreed would not occur.”<sup>13</sup>*

<sup>12</sup> Its narrators were declared trustworthy by some scholars.

<sup>13</sup> Its chain of narration is weak due to Al-Hasan ibn ‘Alī Al-Hudhalī Al-Basrī being unknown. See “Al-Jarh wat-Ta’dīl” (3/21) by Abū Hātim.

12 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ الْعَبَّاسِ التَّمِيمِيُّ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، قَالَ: زَرَعَ رَجُلٌ مِنْ أَهْلِ الطَّائِفِ زَرْعًا، فَلَمَّا بَلَغَ أَصَابَتْهُ آفَةٌ فَاحْتَرَقَ، فَدَخَلْنَا عَلَيْهِ نُؤَاسِيهِ عَنْهُ فَبَكَى وَقَالَ: " وَاللَّهِ مَا عَلَيَّ أَبْكِي وَلَكِنِّي سَمِعْتُ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: { كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ } [آل عمران: 117] فَأَخَافُ أَنْ أَكُونَ مِنْ هَذِهِ الصِّفَةِ فَذَلِكَ الَّذِي أَبْكَانِي "

12. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Al-‘Abbās An-Namirī narrated to me and said: Yūnus ibn Muhammad Al-Makkī narrated to me and said: A man from the people of Tāif planted something. Then when it became ripe it was befallen by a calamity and it burned. So we entered upon him to express our sympathy for him. Then he cried and said: “By Allāh, I do not cry because of that, rather I heard that Allāh – tabāraka wa ta’ālā – says:

﴿ كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ﴾

**“Like the example of a wind, in which there is extreme cold, that befalls the harvest of a people who were unjust to themselves, and so it (i.e. the wind) destroyed it.” (Ālu ‘Imrān 3:117)**

*So I fear that I am included in this description. So that is what made me cry.”<sup>14</sup>*

13 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِدْرِيسَ، عَنْ زُهَيْرِ بْنِ عَبَّادٍ، عَنِ السَّرِيِّ بْنِ حَيَّانَ، قَالَ قَالَ عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ: «الرِّضَا بَابُ اللَّهِ الْأَعْظَمُ، وَجَنَّةُ الدُّنْيَا، وَمُسْتَرَاخُ الْعَابِدِينَ»

13. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Idrīs narrated to me, from Zuhayr ibn ‘Abbād, from As-Sirrī ibn Hayyān who said: ‘Abdul-Wahid ibn

<sup>14</sup> I did not find any biography for Ahmad ibn Al-‘Abbās An-Namirī, and I could not find this narration anywhere else.

Zayd said: “Being pleased is the mightiest door of Allāh, the paradise of dunyā and the place of rest for the worshippers.”<sup>15</sup>

### مِنْ كَلِمَاتِ الرَّاظِينَ وَأَخْوَالِهِمْ

#### Some of the words and states of those who are pleased

14 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِيّ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ أَبِي الْخَوَارِيزْمِيِّ، قَالَ: سَمِعْتُ أَبَا سُلَيْمَانَ الدَّارَائِيَّ، قَالَ: «أَرْجُو أَنْ أَكُونَ قَدْ رُفِّقْتُ مِنَ الرِّضَا طَرَفًا لَوْ أَذْخَلَنِي النَّارَ لَكُنْتُ بِذَلِكَ رَاضِيًا»

14. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: And Muḥamad ibn Idrīs Ar-Rāzī narrated to me and said: Ahmad ibn Abī Al-Hawārī narrated to me and said: I heard Sulaymān Ad-Dārinī who said: “I wish that I have been provided with such an amount of ridā (being pleased), that if He would enter me into Hellfire then I would be pleased with that.”<sup>16</sup>

15 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْمُفَضَّلُ بْنُ عَسَّانَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ أَبِي زَيْدٍ الْعَبْدِيِّ، قَالَ: عَنْ سَمَّاكِ، عَنِ الْأَعْرَجِ قَالَ: نَظَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِلَى عَدِيٍّ بْنِ حَاتِمٍ كَبِيرًا فَقَالَ: «يَا عَدِيٌّ، مَا لِي أَرَاكَ كَبِيرًا حَزِينًا؟» قَالَ: وَمَا يَمْنَعُنِي وَقَدْ قُتِلَ ابْنَايَ وَفُقِئْتُ عَيْنِي؟، فَقَالَ: يَا عَدِيٌّ، «إِنَّهُ مَنْ رَضِيَ بِقَضَاءِ اللَّهِ جَزَى عَلَيْهِ فَكَانَ لَهُ أَجْرٌ، وَمَنْ لَمْ يَرْضَ بِقَضَاءِ اللَّهِ جَزَى عَلَيْهِ فَحَبِطَ عَمَلُهُ»

15. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Mufaddal ibn Ghassān narrated to me and said: My father narrated to me, from Abū Zayd Al-‘Abdī who said: From Sammāk, from Al-Agharr who said: ‘Alī ibn Abī Tālib (‘alayhis-salām) looked at ‘Adī ibn Hātim who looked depressed (or sad), so he said: “O ‘Adī, how come I see that you are depressed?”

<sup>15</sup> Its *isnād* is not strong.

<sup>16</sup> Its narrators are trustworthy.

He said: “And what will prevent me from that, when my two sons have been killed and my eye has been gouged out?”

So he said: “O ‘Adī, verily, whoever is pleased with the decree of Allāh that befalls him, he will be rewarded. And whoever is not pleased with the decree of Allāh that befalls him, his deeds will be in vain.”<sup>17</sup>

هَلْ يَتَمَنَّى الرَّاضِي فَوْقَ مَنْزِلَتِهِ

**Does the one who is pleased long for (a status or position) higher than his status (or position)?**

16 - حَدَّثَنَا الْحُسَيْنُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْأَشْعَثِ، قَالَ: سَمِعْتُ الْفَضِيلَ، يَقُولُ: «الرَّاضِي لَا يَتَمَنَّى فَوْقَ مَنْزِلَتِهِ»

16. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn ‘Alī ibn Al-Hasan narrated to us and said: Ibrāhīm ibn Al-Ash’ab narrated to us and said: I heard Al-Mufaddal who said: I heard Al-Fudayl say: “The one who is pleased does not long for (a status or position) higher than his status (or position).”<sup>18</sup>

17 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ ضَمْرَةَ بْنِ رَبِيعَةَ، عَنِ ابْنِ شَوْدَبٍ، قَالَ: اجْتَمَعَ مَالِكُ بْنُ دِينَارٍ وَمُحَمَّدُ بْنُ وَاسِعٍ فَتَذَاكَرَا الْغَيْثَ فَقَالَ مَالِكُ: «مَا شَيْءٌ أَفْضَلُ مِنْ أَنْ يَكُونَ لِلرَّجُلِ غَلَّةٌ يَعْيشُ فِيهَا»، وَقَالَ مُحَمَّدٌ: «طَوْبَى لِمَنْ وَجَدَ غَدَاءً وَلَمْ يَجِدْ عَشَاءً، وَوَجَدَ عَشَاءً وَلَمْ يَجِدْ غَدَاءً وَهُوَ عَنِ اللَّهِ عَزَّ وَجَلَّ رَاضٍ»، أَوْ فَقَالَ: «وَاللَّهِ عَنْهُ رَاضٍ»

17. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Hasan ibn ‘Abdil-‘Azīz narrated to me, from Damrah ibn Rabī’ah, from Ibn Shawdhab who said: Mālik ibn Dīnār and Muhammad ibn Wāsi’ came together and discussed life, so Mālik

<sup>17</sup> There is someone in the chain of narration whose biography I did not find, and that is Abū Zayd Al-‘Abdī.

<sup>18</sup> Its narrators are trustworthy.

said: “There is nothing better than a man having an income which he lives from.”

And Muhammad said: “Glad tidings for the one who has breakfast but does not have any dinner, and he has dinner but he does not have any breakfast, and (with this) he is pleased with Allāh ‘azza wa jalla.”

Or he said: “And Allāh is pleased with him.”<sup>19</sup>

مَتَى يَصِلُ الْعَبْدُ إِلَى الرِّضَا؟

### **When does the slave reach (the state of) being pleased?**

18 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَّارِيِّ، قَالَ: سَمِعْتُ أَبَا سُلَيْمَانَ، يَقُولُ: «إِذَا سَلَ الْعَبْدُ عَنِ الشَّهَوَاتِ فَهُوَ رَاضٍ»

18. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Zayd ibn Ayyūb narrated to me and said: Ahmad ibn Abī Al-Hawārī narrated to us and said: I heard Abū Sulaymān say: “When the slave think no more of (or pay no attention to) the desires, then he is pleased.”<sup>20</sup>

19 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَّارِيِّ، قَالَ: حَدَّثَنِي أَبُو عَمْرٍو الْكِنْدِيُّ، قَالَ: أَعَارَتِ الرُّومُ عَلَى جَوَامِيسَ لَيْشِيرِ الطَّبَرِيِّ نَحْوَ مِنْ أَرْبَعِمِائَةِ جَامُوسٍ قَالَ: فَاسْتَرْكَبَنِي فَرَكِبْتُ مَعَهُ أَنَا وَابْنٌ لَهُ قَالَ: فَلَقَيْنَا عَيْدَهُ الَّذِينَ كَانُوا مَعَ الْجَوَامِيسِ مَعَهُمْ عَصِيُّهُمْ قَالُوا: يَا مَوْلَانَا ذَهَبَتِ الْجَوَامِيسُ فَقَالَ: «وَأَنْتُمْ أَيْضًا فَادْهَبُوا مَعَهَا فَأَنْتُمْ أَخْرَارٌ لَوْجِهَةِ اللَّهِ»، فَقَالَ لَهُ ابْنُهُ: يَا أَبَاهُ أَفْقَرْتَنَا فَقَالَ: «اسْكُتْ يَا بُنَيَّ إِنَّ رَبِّي عَزَّ وَجَلَّ اخْتَبَرَنِي فَأَحْبَبْتُ أَنْ أَرْيَدَهُ»

19. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ziyād ibn Ayyūb narrated to us and said: Ahmad ibn Abī Al-Hawārī narrated to us and said: Abū ‘Amr Al-Kindī narrated to me and said: The Romans raided around four hundred buffalos

<sup>19</sup> Its *isnād* is *hasan*.

<sup>20</sup> Its chain of narration is *sahih*.

belonging to Bashīr At-Tabarī, so he asked him to ride out with him. Then I and one of his sons rode out with him and we met his slaves who were with the buffalos, and they had their staffs with them. They said: *“O our masters, the buffalos are gone.”*

So he said: *“And you along with them, for you are free for the Face of Allāh.”*

Then his son said to him: *“O father, you have made us poor.”*

So he said: *“Be quiet my son. Verily, my Lord – ‘azza wa jalla – tested me, so I loved to increase it (i.e. the test).”*<sup>21</sup>

**20** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي زِيَادُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَارِيزْمِيِّ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ صَاعِدٍ، قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ عُمَيْرٍ، يَقُولُ: كَانَ فِي خِرَابَاتِ الْقِبَاةِ بِمِصْرَ رَجُلٌ مَجْدُومٌ وَكَانَ شَابٌّ مِنْ أَهْلِ مِصْرَ يَخْتَلِفُ إِلَيْهِ يَتَعَاهَدُهُ وَيَغْسِلُ حَرْقَهُ وَيُجِدِّمُهُ فَتَعَرَّى فَتَى مِنْ أَهْلِ مِصْرَ فَقَالَ لِلَّذِي كَانَ يَخْدُمُهُ: إِنَّهُ بَلَغَنِي أَنَّهُ يَعْرِفُ اسْمَ اللَّهِ الْأَعْظَمَ وَأَنَا أُحِبُّ أَنْ أَجِيءَ مَعَكَ إِلَيْهِ فَأَتَاهُ فَسَلَّمَ عَلَيْهِ وَقَالَ: يَا عَمِّ إِنَّهُ بَلَغَنِي أَنَّكَ تَعْرِفُ اسْمَ اللَّهِ الْأَعْظَمَ فَلَوْ سَأَلْتَهُ أَنْ يَكْشِفَ مَا بِكَ قَالَ: «يَا ابْنَ أَخِي هُوَ الَّذِي ابْتَلَانِي فَأَنَا أَكْرَهُ أَنْ أُرَدَّهُ»

**20.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ziyād ibn Ayyūb narrated to me and said: Ahmad ibn Abī Al-Hawārī narrated to us and said: Ahmad ibn Sa’id narrated to me and said: I heard ‘Abdul-‘Azīz ibn ‘Umayr say: In the ruins of the tribes in Egypt there was a man suffering from leprosy, and a child from the people of Egypt would go to him and take care of him, wash him and serve him. Then a young man from the people of Egypt presented himself and said to the one who would serve him: *“It has verily reached me that he knows the mightiest Name of Allāh, and I would love to come with you to (meet) him.”*

So he came to him, greeted him and said: *“O uncle, it has verily reached me that you know the mightiest Name of Allāh, so why do you not ask Him to remove what you suffer from?”*

<sup>21</sup> There is no harm in this chain of narration.



He said: “O my nephew, He is the One who tested me (with this disease), so I dislike (seeking) to repel it (from myself).”<sup>22</sup>

21 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَارِيزْمِيِّ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، مِنَ الْأَنْبَاءِ قَالَ: ذَكَرُوا عِنْدَ رَابِعَةِ الْعَدَوِيَّةِ غَائِبًا كَانَ فِي بَنِي إِسْرَائِيلَ لَا يَنْزِلُ إِلَّا فِي كُلِّ سَنَةٍ مَرَّةً، يَنْزِلُ مِنْ مُتَعَبِّدِهِ فَيَأْتِي مَرْبَلَةً عَلَى بَابِ الْمَلِكِ فَيَتَقَقَّمُ مِنْ فُضُولِ مَا يَدْرِيهِ فَقَالَ رَجُلٌ عِنْدَهَا: وَمَا عَلَى هَذَا إِذَا كَانَ فِي هَذِهِ الْمَنْزِلَةِ أَنْ يَسْأَلَ اللَّهَ أَنْ يَجْعَلَ رِزْقَهُ مِنْ غَيْرِ هَذَا، فَقَالَتْ رَابِعَةٌ: «يَا هَذَا إِنَّ أَوْلِيَاءَ اللَّهِ إِذَا فُضِيَ هُمْ قَضَاءٌ لَمْ يَتَسَحَّطُوا»

21. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ziyād ibn Ayyūb narrated to me and said: Ahmad ibn Al-Hawari narrated to us and said: Ja’far ibn Muhammad narrated to me, from Al-Anbā who said: In front of Rābi’ah Al-‘Adawiyyah they mentioned a worshipper from Banū Isrāīl who would only descend (from his place of worship) once every year. He would descend from his place of worship and go to a place at the door of the king and he would look in the garbage for the excess from his table. At that point a man said: “And what would there be upon him (of sin) when he is at this level (of piety and worship), if he asks Allāh to let his provision be from something else than this?”

So Rābi’ah said: “O you, verily the awliyā of Allāh, when a decree is decreed for them, they are not displeased with it.”<sup>23</sup>

<sup>22</sup> Its *isnād* is *hasan*.

<sup>23</sup> There is no harm in this *isnād*.

22 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْمَرْوَزِيُّ، رَجُلٌ مِنْ أَهْلِ مَرُو قَالَ: قَالَ حَفْصُ بْنُ حُمَيْدٍ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ بِالْكُوفَةِ حِينَ مَاتَتْ امْرَأَتُهُ فَسَأَلْتُهُ مَا الرِّضَا؟ قَالَ: «الرِّضَا لَا يَتِمُّ إِلَّا خِلَافَ حَالِهِ» فَجَاءَ أَبُو بَكْرٍ بْنُ عَيَّاشٍ فَعَزَّى عَبْدَ اللَّهِ قَالَ حَفْصٌ: وَلَمْ أَعْرِفْهُ فَقَالَ عَبْدُ اللَّهِ: سَلْهُ عَمَّا كُنَّا فِيهِ فَسَأَلْتُهُ فَقَالَ: مَنْ لَمْ يَتَكَلَّمْ بِعَبْرِ الرِّضَا فَهُوَ رَاضٍ قَالَ حَفْصٌ: وَسَأَلْتُ الْفُضَيْلَ بْنَ عِيَّاضٍ فَقَالَ: ذَلِكَ لِلْخَوَاصِّ

22. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Abū ‘Abdillāh Al-Marwazī – a man from the people of Merv – narrated to me and said: Hafs ibn Humayd said to me: I was with ‘Abdullāh ibn Al-Mubārak in Kūfah when his wife died. So I asked him: “What is *ridā* (being pleased)?”

He said: “Being pleased (i.e. the one who is pleased) does not hope for something other than his current state.”

Then Abū Bakr ibn ‘Ayyāsh came and condoled ‘Abdullāh. Hafs said: And I did not know him, so ‘Abdullāh said: “Ask him about what we were talking about.”

So I asked him and he said: “The one who does not say something other than (words of) being pleased, he is pleased.”<sup>24</sup>

Hafs said: And I asked Al-Fudayl ibn ‘Iyyād, so he said: “That (description) is for the elite.”<sup>25</sup>

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<sup>24</sup> Translator: This means that the one who does not say words that indicate directly or indirectly that he is displeased with the situation that he is in, he is considered to be pleased with his situation.

<sup>25</sup> Its *isnād* is *hasan*.

## مَنْ الرَّاظِي عَنِ اللَّهِ؟

### Who is the one who is pleased with Allāh?

23 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي قَادِمُ الدَّيْلَمِيِّ الْعَابِدُ، قَالَ: قُلْتُ لِلْفَضِيلِ بْنِ عِيَّاضٍ: مَنْ الرَّاظِي عَنِ اللَّهِ؟ قَالَ: «الَّذِي لَا يُحِبُّ أَنْ يَكُونَ عَلَى عَرٍ مَنَزَلَتِهِ الَّتِي جُعِلَ فِيهَا»

23. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: Qādim Ad-Daylamī the worshipper narrated to me and said: I said to Al-Fudayl ibn ‘Iyyād: “Who is the one who is pleased with Allāh?”

He said: “The one who does not love for himself to be on another level than the one he has been placed on.”<sup>26</sup>

## أَرْفَعُ دَرَجَاتِ الْآخِرَةِ لِلرَّاظِينَ

### The highest levels in the hereafter are for those who are pleased

24 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي حَكِيمُ بْنُ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْبَرَاءِيَّ، يَقُولُ: «لَنْ يَرِدَ الْآخِرَةُ أَرْفَعُ دَرَجَاتٍ مِنَ الرَّاظِينَ عَنِ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ»

24. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: Hakīm ibn Ja’far narrated to me and said: I heard ‘Abdullāh Al-Barāthī say: “In the hereafter no-one will reach higher levels than those who are pleased with Allāh – ‘azza wa jalla – in all situations.”<sup>27</sup>

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<sup>26</sup> Its *isnād* is *jayyid* (good).

<sup>27</sup> Ibn Abī Hātim mentioned Hakīm ibn Ja’far in “Al-Jarh wat-Ta’dil” (3/202), and he did not mention his state.

### Stories about those who are pleased

25 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُعَاوِيَةَ الْأَزْرَقُ، قَالَ: حَدَّثَنَا شَيْخٌ لَنَا قَالَ: "التَّقَى يُؤْنَسُ وَجَبْرِيلُ صَلَّى اللَّهُ عَلَيْهِمَا فَقَالَ يُؤْنَسُ: يَا جَبْرِيلُ دُلَّنِي عَلَى أَعْبَدِ أَهْلِ الْأَرْضِ، قَالَ: فَأَتَى بِهِ عَلَى رَجُلٍ قَدْ قَطَعَ الْجَذَامُ عَلَى يَدَيْهِ وَرِجْلَيْهِ وَهُوَ يَقُولُ: مَتَّعْنِي بِمَا حَيْثُ شِئْتَ وَاسْأَلْنِيهِمَا حَيْثُ شِئْتَ فَأَبْقَيْتَ لِي فِيكَ الْأَمَلَ يَا بَارُ يَا وَصُولُ، فَقَالَ يُؤْنَسُ: يَا جَبْرِيلُ إِنَّمَا سَأَلْتُكَ أَنْ تُرِيْبِيهِ صَوَامًا قَوَامًا قَالَ جَبْرِيلُ: إِنَّ هَذَا كَانَ قَبْلَ الْبَلَاءِ هَكَذَا، وَقَدْ أَمَرْتُ أَنْ أَسْلُبُهُ بَصَرَهُ قَالَ: فَأَشَارَ إِلَى عَيْنَيْهِ بِإصْبَعِهِ فَسَلَبْنَا فَقَالَ: مَتَّعْنِي بِمَا حَيْثُ شِئْتَ وَاسْأَلْنِيهِمَا حَيْثُ شِئْتَ وَأَبْقَيْتَ لِي فِيكَ الْأَمَلَ يَا بَارُ يَا وَصُولُ فَقَالَ جَبْرِيلُ: هَلُمَّ تَدْعُو وَنَدْعُو مَعَكَ فَيَرُدَّ عَلَيْكَ يَدَاكَ وَرِجْلَاكَ وَبَصَرُكَ فَتَعُودَ إِلَى الْعِبَادَةِ الَّتِي كُنْتَ فِيهَا، قَالَ: مَا أُحِبُّ ذَلِكَ قَالَ: وَلَمْ؟ قَالَ: إِذَا كَانَ مَحَبَّتُهُ فِي هَذَا فَمَحَبَّتُهُ أَحَبُّ إِلَيَّ مِنْ ذَلِكَ. قَالَ: فَقَالَ يُؤْنَسُ صَلَّى اللَّهُ عَلَيْهِ: يَا جَبْرِيلُ يَا اللَّهُ مَا رَأَيْتُ أَحَدًا أَعْبَدَ مِنْ هَذَا قَطُّ؟ فَقَالَ جَبْرِيلُ: يَا يُؤْنَسُ إِنَّ هَذَا الطَّرِيقَ لَا يُوصِلُ إِلَى رِضَا اللَّهِ بِشَيْءٍ أَفْضَلَ مِنْهُ "

25. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: Muhammad ibn Mu’āwiyah ibn Al-Azraq narrated to me and said: A Shaykh of ours narrated to us and said: Yūnus and Jibrīl (sallAllāhu ‘alayhimā) met, so Yūnus said: “O Jibrīl, point me towards the person upon earth who worships the most.”

He said: So he brought him to a man whose hands had been cut off due to leprosy, and he was saying: “Let me enjoy them however You want, and take them from me however You want. And You have let hope in You remain in me, O You who are kind to me, O You who are Generous.”

Then Yūnus said: “O Jibrīl, I verily asked you to show me someone who fasts a lot and prays a lot in the night.”

Jibrīl said: “Verily, this man was like that before the affliction. And I have verily been commanded to take away his sight.”

He said: Then he pointed towards his two eyes with his finger and they were taken away. Then he (i.e. the man) said: *"Let me enjoy them however You want, and take them from me however You want. And You have let hope in You remain in me, O You who are kind to me, O You who are Generous."*

Then Jibrīl said: *"Come on and invoke, and we will invoke along with you, so that your hands, your feet and your sight will be returned to you, and then you can return to the worship which you used to perform."*

He said: *"I would not love that."*

He said: *"And why is that?"*

He said: *"If what He loves is in this, then His love is more beloved to me than that (i.e. getting this back)."*

He said: Then Yūnus (sallAllāhu 'alayhi) said: *"O Jibrīl. O Allāh, have you never seen any person who worships more than him?"*

Then Jibrīl said: *"O Yūnus, there is no way better than it (i.e. being pleased with His decrees) that leads more to the Pleasure of Allāh."*<sup>28</sup>

26 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ يَحْيَى بْنِ كَثِيرٍ الْعَنْبَرِيُّ، عَنْ حُرَيْمَةَ أَبِي مُحَمَّدٍ الْعَابِدِ، قَالَ: "مَرَّ نَبِيٌّ مِنَ الْأَنْبِيَاءِ بِرَجُلٍ قَدْ نَبَذَهُ أَهْلُهُ مِنَ الْبَلَاءِ فَقَالَ: يَا رَبِّ عَبْدُكَ هَذَا لَوْ نَفَلْتُهُ مِنْ خَالِهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ سَلِّهُ يُحِبُّ أَنْ أَنْفَلَهُ؟ فَقَالَ لَهُ: يَا هَذَا مَا تُحِبُّ أَنْ يَنْفَلَكَ اللَّهُ مِنْ خَالِكَ هَذِهِ إِلَى غَيْرِهَا؟ فَقَالَ الرَّجُلُ: أَتَخَيَّرُ عَلَى اللَّهِ ذَلِكَ إِلَيْهِ "

26. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Hasan ibn Yahyā ibn Kathīr Al-‘Anbarī narrated to me, from Khuzaymah Abū Muhammad the worshipper who said: A prophet from the prophets passed by a man who has been driven away by his family due to affliction, so he said: *"O Lord, this slave of Yours, if only You would change his situation."*

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<sup>28</sup> There is an unknown *Shaykh* in the *isnād*.

So Allāh revealed to him to ask him if he would love for Me to change his situation? So he said to him: *"O you, would you not love for Allāh to change your situation from this to something other than it (i.e. something better)?"*

Then the man said: *"I am leaving the choice of this to Allāh."*<sup>29</sup>

27 - حَدَّثَنَا الْحُسَيْنُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّبِيُّ، قَالَ: حَدَّثَنَا أَصْحَابُنَا، عَنْ رِجَالِهِمْ، قَالَ: "قَامَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَنِي إِسْرَائِيلَ بِخُطْبَةٍ أَحْسَنَ فِيهَا فَأَعْجَبَ بِهَا فَقَالَتْ لَهُ بَنُو إِسْرَائِيلَ: أَيُّ النَّاسِ أَعْلَمُ مِنْكَ؟ قَالَ: لَا قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ فِي النَّاسِ مَنْ هُوَ أَعْلَمُ مِنْكَ قَالَ: يَا رَبِّ وَمَنْ أَعْلَمُ مِنِّي وَقَدْ آتَيْتَنِي التَّوْرَةَ فِيهَا عِلْمُ كُلِّ شَيْءٍ قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ: أَعْلَمُ مِنْكَ عَبْدٌ مِنْ عِبَادِي حَمَلْتَهُ الرِّسَالَةَ ثُمَّ بَعَثْتُهُ إِلَى مَلِكٍ جَبَّارٍ عَنِيدٍ فَقَطَعَ يَدَيْهِ وَرِجْلَيْهِ وَجَدَّعَ أَنْفَهُ فَأَعَدْتُ إِلَيْهِ مَا قُطِعَ مِنْهُ ثُمَّ أَعَدْتُهُ إِلَيْهِ رَسُولًا ثَانِيَةً وَهُوَ يَقُولُ: رَضِيتُ لِنَفْسِي بِمَا رَضِيتَ لِي وَلَمْ يَقُلْ كَمَا قُلْتَ أَنْتَ أَوَّلَ وَهْلَةٍ: {فَأَخَافُ أَنْ يَقْتُلُونِ} [الشعراء: 14]

27. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: ‘Ubayd-Allāh ibn Muhammad At-Taymī narrated to me and said: Our companions narrated to us, from their narrators who said: Mūsā stood up among Banū Isrāīl and delivered an excellent sermon, so he thought highly of it. Then Banū Isrāīl said to him: *"Is there anyone among the people who are more knowledgeable than you?"*

He said: *"No."* He said: Then Allāh revealed to him that there among the people is someone who is more knowledgeable than you.

He said: *"O Lord, who is more knowledgeable than me when You verily have given me the Tawrah and in it there is knowledge about everything?"*

He said: Then Allāh revealed to him: *"More knowledgeable than you is a slave among My slaves whom I made to carry the Message and then I*

<sup>29</sup> There is no harm in this isnād.

sent him to a stubborn tyrant king. He (i.e. the king) then cut off his hands and feet, and he cut off his nose. Then I gave him back what was cut off from him. Then I sent him back to him (i.e. the king) once more as a messenger, and he was saying: 'I am pleased with for myself with what You are pleased for me with.' And he did not say like you said at the first feeling of fear:

﴿ فَأَخَافُ أَنْ يَقْتُلُونِ ﴾

**“So I am afraid that they will kill me.” (Ash-Shu’arā 26:14)”**

28 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: "كَانَ رَجُلٌ بِالْبَادِيَةِ لَهُ كَلْبٌ وَحِمَارٌ وَدَبِّكَ فَالَّذِيكَ يُوقِظُهُمْ لِلصَّلَاةِ وَالْحِمَارُ يَنْفُلُونَ عَلَيْهِ الْمَاءَ وَيَحْمِلُ هُمْ خِباءَهُمْ وَالْكَلْبُ يَحْرُسُهُمْ قَالَ: فَجَاءَ ثَعْلَبٌ فَأَخَذَ الدَّبِّكَ فَحَزَنُوا لِذَهَابِ الدَّبِّكَ وَكَانَ الرَّجُلُ صَاحِبًا فَقَالَ: عَسَى أَنْ يَكُونَ خَيْرًا ثُمَّ مَكَّنُوا مَا شَاءَ اللَّهُ ثُمَّ جَاءَ ذَيْبٌ فَحَرَقَ بَطْنَ الْحِمَارِ فَقَتَلَهُ فَحَزَنُوا لِذَهَابِ الْحِمَارِ فَقَالَ الرَّجُلُ الصَّالِحُ: عَسَى أَنْ يَكُونَ خَيْرًا ثُمَّ مَكَّنُوا مَا شَاءَ اللَّهُ بَعْدَ ذَلِكَ ثُمَّ أُصِيبَ الْكَلْبُ فَقَالَ الرَّجُلُ الصَّالِحُ: عَسَى أَنْ يَكُونَ خَيْرًا ثُمَّ مَكَّنُوا بَعْدَ ذَلِكَ مَا شَاءَ اللَّهُ، فَأَصْبَحُوا ذَاتَ يَوْمٍ فَنَظَرُوا فَإِذَا قَدْ سَبَّ مِنْ حَوْلِهِمْ وَبَقُوا هُمْ قَالَ: وَإِنَّمَا أَخَذُوا أَوْلِيكَ بَمَا كَانَ عِنْدَهُمْ مِنَ الصَّوْتِ وَالْجَلْبَةِ وَلَمْ يَكُنْ عِنْدَ أَوْلِيكَ شَيْءٌ يَجْلِبُ، قَدْ دَهَبَ كَلْبُهُمْ وَحِمَارُهُمْ وَدَبِّكُهُمْ "

28. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ibrāhīm ibn Sa’īd Al-Jawharī narrated to me and said: Abū Usāmah narrated to us and said: Al-A’mash narrated to us, from Muslim, from Masrūq who said: There was a man (living) in the desert who had a dog, a donkey and a rooster. The rooster would wake them up for the prayer, they would use the donkey to move water and it would carry their tent, and the dog would protect them. He said: Then a fox came and took the rooster, so they were saddened by the disappearance of the rooster. And he was a righteous man, so he said: “Perhaps this is something good.” Then they remained (as such) for as long as Allāh wanted. Then a wolf came and split open the stomach of the donkey and killed it, so they

were saddened by the disappearance of the donkey. Then the righteous man said: *"Perhaps this is something good."* Then they remained (as such) for as long as Allāh wanted after this, and then the dog was afflicted. Then the righteous man said: *"Perhaps this is something good."* Then after this they remained (as such) for as long as Allāh wanted. Then one day they woke up and they looked around, and (they saw that) everyone around them had been taken captives and only they remained (free). He said: And they had verily taken the others due to what occurred from them of sound and noise, while they (i.e. the righteous man and his family) had nothing that attracted attention. Verily, their dog, their donkey and their rooster had all disappeared.<sup>30</sup>

29 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْعَبْدِيُّ، قَالَ: حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَبِي الْخَوَارِجِ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ لُقْمَانُ لِابْنِهِ: " لَا يَنْزِلُ بِكَ أَمْرٌ رَضِيْتَهُ أَوْ كَرِهْتَهُ إِلَّا جَعَلْتُ فِي الضَّمِيرِ مِنْكَ أَنَّ ذَلِكَ خَيْرٌ لَكَ. قَالَ: أَمَّا هَذِهِ فَلَا أَقْدِرُ أَنْ أُعْطِيَكَهَا دُونَ أَنْ أَعْلَمَ مَا قُلْتُ أَنَّهُ كَمَا قُلْتُ قَالَ: يَا بُنَيَّ فَإِنَّ اللَّهَ قَدْ بَعَثَ نَبِيًّا، هَلُمَّ حَتَّى نَأْتِيَهُ فَعِنْدَهُ بَيَانُ مَا قُلْتُ لَكَ قَالَ: اذْهَبْ بِنَا إِلَيْهِ

29. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm ibn Kathīr Al-‘Abadī narrated to me and said: Khalaf ibn Al-Walīd narrated to us, from ‘Abdur-Rahmān ibn Zayd ibn Abī Al-Hawārī, from his father, from Sa’id ibn Al-Musayyib who said: Luqmān said to his son: *"Never let any affair befall you, that you either are pleased with or displeased with, except that you establish in your conscience that this is something good for you."*

He said: *"As for this, then I am not capable of giving it to you (i.e. to fulfill and believe in it), without me knowing that what you have said is as you have said (it is)."*

<sup>30</sup> Its *isnād* is *sahīh* and its narrators are trustworthy.



He said: “O my son, verily, Allāh has verily sent a prophet. So come on and let us go to him. For he verily has the clarification of what I have said to you.” He said: “Take us to him.”

قَالَ: فَخَرَجَ وَهُوَ عَلَى حِمَارٍ وَابْنُهُ عَلَى حِمَارٍ وَتَزَوَّدُوا مَا يُصْلِحُهُمْ مِنْ زَادٍ ثُمَّ سَارَا أَتْيَاً وَلَيْلَى حَتَّى تَلَقَّيْتُهُمَا مَفَارِزَهُ فَأَخَذَا أَهْبَتَهُمَا لَهَا فَدَخَلَاهَا فَسَارَا مَا شَاءَ اللَّهُ أَنْ يَسِيرَا حَتَّى ظَهَرَا وَقَدْ تَعَالَى النَّهَارُ وَاشْتَدَّ الْحَرُّ وَنَفَدَ الْمَاءُ وَالزَّادُ وَاسْتَبْطَا حِمَارُكُمَا فَتَزَلَّ لُقْمَانُ وَتَزَلَّ ابْنُهُ فَجَعَلَا يَسْتَنْدَانِ عَلَى سُوفِهِمَا فَبَيَّنَمَا هُمَا كَذَلِكَ إِذْ نَظَرَ لُقْمَانُ أَمَامَهُ فَإِذَا هُوَ بِسَوَادٍ وَدُخَانٍ فَقَالَ فِي نَفْسِهِ: السَّوَادُ شَجَرٌ وَالْدُّخَانُ عُمْرَانٌ وَنَاسٌ

He said: So he (i.e. Luqmān) went out while he was upon a donkey and his son was upon another donkey, and they took suitable provisions with them. Then they proceeded for days and nights until they reached a desert. So they took their equipment (for travelling through it) and then they entered it. Then they proceeded as long as Allāh wanted for them to proceed until they reached the time of midday. The day was at its high while the heat had become severe, and the water and provisions had run out, and their two donkeys had become slow. So Luqmān descended and his son descended (as well), and they began pulling on their riding animals. And as they were as such Luqmān looked to his front and saw some blackness and smoke. So he said to himself: “The blackness is a tree and the smoke is civilization and people.”

فَبَيَّنَمَا هُمَا كَذَلِكَ يَسِيرَانِ إِذْ وَطِئَ ابْنُ لُقْمَانَ عَلَى عَظْمٍ نَاطِيٍّ عَلَى الطَّرِيقِ فَدَخَلَ فِي بَاطِنِ الْقَدَمِ حَتَّى ظَهَرَ مِنْ أَغْلَاهَا فَحَرَّ ابْنُ لُقْمَانَ مَعْشِيًّا عَلَيْهِ فَحَانَتْ مِنْ لُقْمَانَ الْبَقَاءَةُ فَإِذَا هُوَ بِابْنِهِ صَرِيعٍ

And as they were as such, the son of Luqmān stepped on some bones embossed in the road and it (i.e. a bone) entered the bottom of his foot and came out from the top of it. So the son of Luqmān fell down unconscious, and Luqmān happened to turn around and he saw his son collapsed.

فَوَثَبَ إِلَيْهِ فَضَمَّهُ إِلَى صَدْرِهِ وَاسْتَخْرَجَ الْعِظَمَ بِأَسْنَانِهِ وَاشْتَقَى عِمَامَةً كَانَتْ عَلَيْهِ فَلَاثَ بِهَا رَجُلَهُ ثُمَّ نَظَرَ إِلَى وَجْهِ ابْنِهِ فَذَرَفَتْ عَيْنَاهُ فَطَطَّرَتْ قَطْرَةً مِنْ دُمُوعِهِ عَلَى خَدِّ الْغُلَامِ فَأَنْتَبَهَ لَهَا فَتَنَظَرَ إِلَى أَبِيهِ وَهُوَ يَبْكِي فَقَالَ: يَا أَبَتِ أَنْتَ تَبْكِي وَأَنْتَ تَقُولُ: هَذَا خَيْرٌ لِي؟ كَيْفَ يَكُونُ هَذَا خَيْرًا لِي وَأَنْتَ تَبْكِي وَقَدْ نَفَدَ الطَّعَامُ وَالْمَاءُ وَبَقِيَْتُ أَنَا وَأَنْتَ فِي هَذَا الْمَكَانِ فَإِنْ دَهَبْتَ وَتَرَكْتَنِي عَلَى حَالِي دَهَبْتَ مَعِي وَعَمَّ مَا بَقِيََتْ وَإِنْ أَقَمْتَ مَعِي مُتْنَا جَمِيعًا؟ فَكَيْفَ عَسَى أَنْ يَكُونَ هَذَا خَيْرًا لِي وَأَنْتَ تَبْكِي؟

So he jumped to him and embraced him to his chest and pulled out the bone with his teeth. Then he took of a turban he was wearing and dressed his foot in it. Then he looked at the face of his son and his eyes were flowing with tears. Then one of the drops from his tears fell upon the cheek of the boy, so he (i.e. the son) became aware of it and looked at his father while he was crying, and he said: "O my father, you are crying while you say: This is good for me? How can this be good for me when you are crying, and there is no more food and water, and you and I remain in this place? So if you go and leave me in this situation you will leave with worries and grief for as long as you are gone. And if you stay with me we will both die? So how could this possibly be good for me when you are crying?"

قَالَ: أَمَّا بُكَائِي يَا بُنَيَّ فَوَدِدْتُ أَنِّي أَفْتَدِيكَ بِجَمِيعِ حَظِّي مِنَ الدُّنْيَا وَلَكِنِّي وَالِدٌ وَمَنِي رِقَّةُ الْوَالِدِ وَأَمَّا مَا قُلْتَ: كَيْفَ يَكُونُ هَذَا خَيْرًا لِي؟ فَلَعَلَّ مَا صُرِفَ عَنْكَ يَا بُنَيَّ أَعْظَمُ مِمَّا اثْبَلَيْتَ بِهِ وَلَعَلَّ مَا اثْبَلَيْتَ بِهِ أَيْسَرُ مِمَّا صُرِفَ عَنْكَ،

He said: "As for my crying, O my son, then I wished that I could ransom you (from this situation) with all of my share of dunyā, but I am a father and from me is the softness of a father. And as for what you said: 'How can this be good for me?' Then perhaps whatever has been removed from you, O my son, is greater (in harm) than what you have been afflicted with. And perhaps is what you have been afflicted with easier than what has been removed from you."

فَبَيْنَمَا هُوَ يُحَاوِرُهُ إِذْ نَظَرَ لِقَمَانُ هَكَذَا أَمَامَهُ فَلَمْ يَرَ ذَلِكَ الدُّخَانَ وَالسَّوَادَ فَقَالَ فِي نَفْسِهِ: لَمْ أَرَ شَيْئًا ثُمَّ قَالَ: قَدْ رَأَيْتُ وَلَكِنْ لَعَلَّ أَنْ يَكُونَ قَدْ أَحَدَتْ رَبِّي بِمَا رَأَيْتُ شَيْئًا فَبَيْنَمَا هُوَ يَتَفَكَّرُ فِي هَذَا إِذْ نَظَرَ أَمَامَهُ فَإِذَا هُوَ بِشَخْصٍ قَدْ أَقْبَلَ عَلَى فَرَسٍ أَبْلَقَ عَلَيْهِ ثِيَابٌ بَيَاضٌ وَعِمَامَةٌ بَيْضَاءُ يَمْسُحُ الْهَوَاءَ مَسْحًا فَلَمْ يَزَلْ يَرْمُقُهُ بِعَيْنِهِ حَتَّى كَانَ مِنْهُ قَرِيبًا

Then as he was speaking to him, Luqmān looked to the front of him and he no longer saw the smoke and blackness, so he said to himself: *"I cannot see anything."* Then he said: *"I verily saw (it), but perhaps has my Lord made something occur by what I have seen."* And as he was thinking about this, he looked to his front and there was a person that had approached upon a black and white horse. He was wearing white clothes and a white turban, and he was passing through the air (as he was approaching). And he continued to look at him with his eyes until he was close to him.

فَتَوَارَى عَنْهُ ثُمَّ صَاحَ بِهِ فَقَالَ: أَنْتَ لِقَمَانُ؟ قَالَ: نَعَمْ قَالَ: أَنْتَ الْحَكِيمُ؟ قَالَ: كَذَلِكَ يُقَالُ وَكَذَلِكَ نَعْتَنِي رَبِّي قَالَ: مَا قَالَ لَكَ ابْنُكَ هَذَا السَّفِيهُ؟ قَالَ: يَا عَبْدَ اللَّهِ مَنْ أَنْتَ؟ أَسْمِعْ كَلَامَكَ وَلَا أَرَى وَجْهَكَ قَالَ: أَنَا جِبْرِيلُ لَا يَرَانِي إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ، لَوْلَا ذَلِكَ لَرَأَيْتَنِي فَمَا قَالَ لَكَ ابْنُكَ هَذَا السَّفِيهُ؟

Then he disguised himself from him, and then he yelled at him, and said: *"Are you Luqmān?"* He said: *"Yes."* He said: *"Are you the hakīm (wise one)?"* He said: *"This is said and this is how my Lord has described me."* He said: *"What did your son say to you that fool?"* He said: *"O slave of Allāh, who are you? I hear your speech but I do not see your face."* He said: *"I am Jibrīl. No-one sees me, except an angel brought near or a sent prophet. And had it not been for this, you would verily have seen me. So what did your son say to you that fool?"*

قَالَ: قَالَ لُقْمَانُ فِي نَفْسِهِ: إِنْ كُنْتُ أَنْتَ جِبْرِيلُ فَأَنْتَ أَعْلَمُ بِمَا قَالَهُ ابْنِي مِثِّي فَقَالَ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا لِي بِشَيْءٍ مِنْ أَمْرِكُمْ عَلَى أَنْ خَفِظْتُكُمَا أَتُونِي فَقَدْ أَمَرَنِي رَبِّي بِحَسْفِ هَذِهِ الْمَدِينَةِ وَمَا يَلِيهَا وَمَنْ فِيهَا فَأَخْبِرُونِي أَتَكُمَا تُرِيدَانِ هَذِهِ الْمَدِينَةَ فَدَعَوْتُ رَبِّي أَنْ يَحْسِبَكُمَا عَنِّي بِمَا شَاءَ فَحَبَسَكُمَا اللَّهُ عَنِّي بِمَا ابْتَلَى بِهِ ابْنَكَ وَلَوْلَا مَا ابْتَلَى بِهِ ابْنُكَ لَحَسَفْتُ بِكُمَا مَعَ مَنْ حَسَفْتُ.

He said: Luqmān said in himself: "If you really are Jibrīl, then you know what my son said better than me." Then Jibrīl (sallAllāhu 'alayhi wa sallam) said: "I have nothing to do with your affair except that I protected you. They came to me, while my Lord had commanded me to cause this city, and whatever is around it, to sink down in the ground, and they informed me that you two are looking to enter this city. So I invoked my Lord to withhold you from me by whatever (reason) He wanted, and Allāh withheld you from me by what He afflicted your son with. And had it not been for what your son was afflicted with, then I would have caused you to sink along with those whom I caused to sink into the ground."

قَالَ: ثُمَّ مَسَحَ جِبْرِيلُ يَدَهُ عَلَى قَدِيمِ الْعُلَامِ فَاسْتَوَى قَائِمًا وَمَسَحَ يَدَهُ عَلَى الَّذِي كَانَ فِيهِ الطَّعَامُ فَأَمْتَلًا طَعَامًا وَمَسَحَ يَدَهُ عَلَى الَّذِي كَانَ فِيهِ الْمَاءُ فَأَمْتَلًا مَاءً ثُمَّ حَمَلَهُمَا وَحَمَارَهُمَا فَرَجَلَ بِهِمَا كَمَا يُرْجَلُ الطَّيْرُ فَإِذَا هُمَا فِي الدَّارِ الَّتِي خَرَجَا مِنْهَا بَعْدَ أَيَّامٍ وَلَيْالٍ "

He said: Then Jibrīl wiped his hand over the foot of the boy and he got up standing. And he wiped his hand over that in which there was food, and so it became filled with food. And he wiped his hand over that in which there was water, so it became filled with water. Then he carried them and their two donkeys and he sent them through the air just as a bird is sent, and then they were at the house from which they came out from after some days and nights.<sup>31</sup>

<sup>31</sup> Its *isnād* is not strong.

## حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ عَنِ الرِّضَا

### The hadīth of ‘Umar ibn Al-Khattāb regarding being pleased

30 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي السَّوْدَاءِ، عَنْ أَبِي يَحْيَى لَاحِقِ بْنِ حُمَيْدٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: «مَا أَتَانِي عَلَى أَيْ حَالٍ أَصْبَحْتُ عَلَى مَا أُحِبُّ أَوْ عَلَى مَا أَكْرَهُ، لِأَنِّي لَا أَذْرِي، الْخَيْرُ فِيمَا أُحِبُّ أَوْ فِيمَا أَكْرَهُ؟»

30. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Ja’d narrated to us and said: Ibn ‘Uyaynah informed us, from Abū As-Sawdā, from Abū Mijlaz Lāhiq ibn Humayd who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: “I do not care about which state I wake up in; if it is in accordance with what I love or in accordance with what I hate, because I do not know if goodness lies in what I love or in what I hate?”<sup>32</sup>

## مِنْ أَحْوَالِ أَهْلِ الرِّضَا فِي الْآخِرَةِ

### Some of the states of the people of *ridā* in the hereafter

31 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي حَكِيمُ بْنُ جَعْفَرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْبَرْثَانِي يَقُولُ: «مَنْ وَهَبَ لَهُ الرِّضَا فَقَدْ بَلَغَ أَفْضَلَ الدَّرَجَاتِ»

31. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: Hakim ibn Ja’far narrated to me and said: I heard ‘Abdullāh Al-Barāthī say: “Whoever is bestowed with *ridā* (being pleased), he has verily reached the best of ranks (or levels).”<sup>33</sup>

<sup>32</sup> Its narrators were declared trustworthy by some scholars.

<sup>33</sup> There is someone hidden in the *isnād*.

**32** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي مِسْكِينُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ هَدَّابًا، يَقُولُ: قَالَ لِي بَعْضُ الْعِبَادِ: «إِنْ أَنْتَ رَضِيتَ مَهْمَا أُعْطِيتَ حَفَّ الْحِسَابِ عَلَيْكَ فِيمَا أُوتِيتَ»

**32.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to us and said: Miskīn ibn ‘Abdillāh narrated to me and said: I heard Haddāb say: Some of the worshippers said to me: *“If you are pleased no matter what you are given, then the account regarding what you are given will become lighter.”*<sup>34</sup>

**33** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْبَصْرَةِ، عَنْ مَالِكِ بْنِ دِينَارٍ، عَنِ الْحَسَنِ قَالَ: «مَنْ رَضِيَ مِنَ اللَّهِ بِالرِّزْقِ الْبَسِيرِ رَضِيَ اللَّهُ مِنْهُ بِالْعَمَلِ الْقَلِيلِ»

**33.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Surayj ibn Yūnus narrated to me and said: Marwān ibn Mu‘āwiyah narrated to us, from an old man from the people of Basrah, from Mālik ibn Dīnār, from Al-Hasan who said: *“Whoever is pleased with Allāh (when provided with) a small provision, then Allāh will be pleased with him (even if he only meets Him) with few deeds.”*<sup>35</sup>

**34** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي الْحَوَارِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ التَّبَّاجِيَّ يَقُولُ: «إِنْ أَعْطَاكَ أَعْنَاكَ، وَإِنْ مَنَعَكَ أَرْضَاكَ»

**34.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Idrīs narrated to us and said: Ibn Abī Al-Hawārī narrated to us and said: I heard ‘Abdullāh Al-Nabājī say:

<sup>34</sup> Its *isnād* is *jayyid* (good).

<sup>35</sup> There is someone unknown in the *isnād*, and the rest of the narrators are trustworthy.

*"If He gives you anything, He will give you sufficient. And if He withholds from you, He will make you pleased."*<sup>36</sup>

35 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَارِجِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ التَّبَاجِيِّ، قَالَ: «إِنْ أَحْبَبْتُمْ أَنْ تَكُونُوا أَبْدَالًا فَأَحِبُّوا مَا شَاءَ اللَّهُ وَمَنْ أَحَبَّ مَا شَاءَ اللَّهُ لَمْ يَنْزَلْ بِهِ مِنْ مَقَادِيرِ اللَّهِ وَأَحْكَامِهِ شَيْءٌ إِلَّا أَحَبَّهُ»

35. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Idrīs narrated to me and said: Ahmad ibn Abī Al-Hawārī narrated to us, from Abū ‘Abdillāh An-Nabājī who said: *"If you want to be abdāl (righteous ascetics), then love what Allāh has wanted. And whoever loves what Allāh has wanted, then nothing from the decrees and judgments of Allāh will befall him, except that he will love it."*<sup>37</sup>

هَلْ أَنْتَ مِنْ أَهْلِ الصَّبْرِ أَوْ الرِّضَا؟

### **Are you from the people of *sabr* (patience) and *ridā*?**

36 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَحْمَدُ، عَنْ أَبِي عَبْدِ اللَّهِ التَّبَاجِيِّ، قَالَ: «إِنَّ فِي خَلْقِ اللَّهِ خَلْقًا يَسْتَحْيُونَ مِنَ الصَّبْرِ لَوْ يَعْلَمُونَ مَوَاقِعَ أَقْدَارِهِ تَلَقُّوْهَا تَلَقُّفًا»

36. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad narrated to me and said: Ahmad narrated to me, from Abū ‘Abdillāh An-Nabājī who said: *"Verily, among the creation of Allāh, there are some people who are shy from (having) patience. If they knew its great value, then they would verily grab onto it and hold it firmly."*<sup>38</sup>

<sup>36</sup> The narrators in this *isnād* are trustworthy.

<sup>37</sup> The narrators in this *isnād* are trustworthy.

<sup>38</sup> The *isnād* is the same as the previous.

37 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ دَاوُدَ، قَالَ: قَالَ بَعْضُ الْحُكَمَاءِ: «إِنَّ لِلَّهِ عِبَادًا يَسْتَقْبِلُونَ الْمَصَائِبَ بِالْبِشْرِ، أُولَئِكَ الَّذِينَ صَفَتْ مِنَ الدُّنْيَا فَلَوْهُمْ»

37. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: Ibrāhīm ibn Dāwūd narrated to me and said: Some of the wise people said: “Verily, Allāh has some slaves who meet catastrophes with joy. They are the ones whose hearts are pure from the dunyā.”<sup>39</sup>

أَسْرَعُ النَّاسِ مَرًّا عَلَى الصِّرَاطِ

### **The people who will pass the fastest over the Sirāt (the path over Hellfire)**

38 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَارِثِ الْخُزَّازُ، قَالَ: حَدَّثَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا جَعْفَرٌ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ مَعْقِلٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: وَجَدْتُ فِي زُبُورِ دَاوُدَ: «يَا دَاوُدُ هَلْ تَدْرِي مَنْ أَسْرَعُ النَّاسِ مَرًّا عَلَى الصِّرَاطِ؟ الَّذِينَ يَرْضَوْنَ بِحُكْمِي أَلْسِنَتُهُمْ رَطْبَةٌ مِنْ دِكْرِي»

38. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Hārith Al-Khazzāz narrated to me and said: Sayyār narrated to us and said: Ja’far narrated to us and said: ‘Abdus-Samad ibn Ma’qil narrated to us, from Wahb ibn Munabbih who said: I found in the Zabūr of Dāwūd: “O Dāwūd, do you know who will be the fastest of people to pass over the Sirāt? Those who are pleased with My judgments (and or while) their tongues are moist from My remembrance.”<sup>40</sup>

<sup>39</sup> Its isnād is jayyid.

<sup>40</sup> Its isnād is hasan.



39 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا يَعْلَى بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا سَيَّارُ ابْنِ سَلَامَةَ قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي الْعَالِيَةِ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: «إِنَّ أَحَبَّهُ إِلَيَّ أَحَبُّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ»

39. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-‘Abbās ibn Yazīd narrated to us and said: Ya’lā ibn ‘Abdir-Rahmān Al-‘Anbarī narrated to us and said: Sayyār ibn Salāmah narrated to us and said: A man entered upon Abū Al-‘Āliyah during the sickness in which he died. So he said: “Verily, that of it which is most beloved to me, is that which is most beloved to Allāh ‘azza wa jalla.”<sup>41</sup>

40 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سَفْيَانَ، قَالَ: كُنَّا نَعُودُ زُبَيْدًا الْيَامِيَّ فَنَقُولُ: اسْتَشْفِ اللَّهَ فَيَقُولُ: «اللَّهُمَّ خِرْ لِي اللَّهُمَّ خِرْ لِي»

40. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Abū Kurayb narrated to us and said: Al-Muhāribī narrated to us, from Sufyān who said: We used to visit Zubayd while he was sick, and we would say: “Ask Allāh to be cured.” So he would say: “O Allāh, choose for me. O Allāh, choose for me.”<sup>42</sup>

41 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، قَالَ: حَدَّثَنَا سَهْلُ بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ حُسَيْنٍ، قَالَ: كَانَ بِالْبَصْرَةِ رَجُلٌ يُقَالُ: لَهُ شَدَادٌ أَصَابَهُ الْجُدَامُ فَتَقَطَّعَ فَدَخَلَ عَلَيْهِ عَوَّادُهُ مِنْ أَصْحَابِ الْحَسَنِ فَقَالُوا لَهُ: كَيْفَ بَجْدُكَ؟ قَالَ: «بَحْثَرٌ» قَالَ: «أَمَّا إِنَّهُ مَا فَاتَنِي جُرْئِي بِاللَّيْلِ مُنْذُ سَقَطْتُ وَمَا يِي إِلَّا أَنِّي لَا أَقْدِرُ عَلَى أَنْ أَخْضِرَ صَلَاةَ الْجُمَاعَةِ»

41. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Salamah ibn Shabīb narrated to me and said: Sahl ibn ‘Āsim narrated to us and said: Muhammad ibn ‘Uyaynah narrated to us, from Makhlad ibn Husayn who said: In Basrah there was a man who was called Shaddād. He was afflicted with leprosy so he

<sup>41</sup> Its isnād is hasan.

<sup>42</sup> Its isnād is hasan.

was cut off. Then his visitors from the companions of Al-Hasan visited him and they said to him: “How are you feeling?” He said: “Good.” He said: “As for me, then I have verily not lost my part of the night (prayer) ever since I fell (to this disease). And there is nothing that bothers me, except that I am not capable of attending the prayer with the *jamā’ah*.”<sup>43</sup>

### الْحَيَاةُ الطَّيِّبَةُ فِي الدُّنْيَا هِيَ الرِّضَا

#### The good life in *dunyā* is being pleased

42 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَسْلَمَ الْعَابِدُ، قَالَ: سَمِعْتُ أَبَا مُعَاوِيَةَ الْأَسْوَدَ، يَقُولُ فِي قَوْلِهِ {فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً} [النحل: 97] قَالَ: «الرِّضَا وَالْقَنَاعَةُ»

42. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Idrīs narrated to me and said: ‘Amr ibn Aslam the worshipper narrated to me and said: I heard Abū Mu’āwiyah Al-Aswad say regarding His Words:

﴿فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً﴾

**“Then We will let him live a good life.” (An-Nahl 16:97)**

He said: “Being pleased and satisfied (or content).”<sup>44</sup>

<sup>43</sup> There is no harm in this *isnād*.

<sup>44</sup> Its *isnād* is *hasan*.

مَنْ جَلَسَاءَ الرَّحْمَنِ يَوْمَ الْقِيَامَةِ؟

**Who are those who will sit with Allāh on the Day of Resurrection?**

43 - حَدَّثَنَا الْحُسَيْنُ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى، بِإِسْنَادٍ رَفَعَهُ قَالَ: جَلَسَاءَ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ الْخَائِفُونَ الرَّاضُونَ الْمُتَوَاضِعُونَ الشَّاكِرُونَ الدَّاكِرُونَ "

43. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Imrān ibn Mūsā narrated to us and said: Asad ibn Mūsā narrated to us, with an *isnād* in which he ascribed the words to the Prophet (*sallAllāhu ‘alayhi wa sallam*). He said: *“Those who sit with Ar-Rahmān – tabāraka wa ta’ālā – on the Day of Resurrection are those who are fearful (of Allāh), pleased (with His decrees), humble, grateful and who remembers (Him a lot).”*<sup>45</sup>

أَيُّ الْخَلْقِ أَعْظَمُ ذَنْبًا؟

**Who from the creation are mightiest in sin?**

44 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُوْنُسَ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ حَسَنِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: " قَالَ مُوسَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ رَبِّ أَيُّ خَلْقِكَ أَعْظَمُ ذَنْبًا؟ قَالَ: الَّذِي يَتَّهَمُنِي قَالَ: أَيُّ رَبِّ وَهَلْ يَتَّهَمُكَ أَحَدٌ؟ قَالَ: نَعَمْ، الَّذِي يَسْتَحْزِرُنِي وَلَا يَرْضَى بِقَضَائِي "

44. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Abdur-Rahmān ibn Yūnus narrated to us and said: Hātim ibn Ismā’īl narrated to us, from ‘Abdul-Malik ibn Hasan, from Muhammad ibn Ka’b who said: The prophet of Allāh Mūsā

<sup>45</sup> There is no harm in this *isnād*.

(sallAllāhu ‘alayhi wa sallam) said: “O Lord, who from Your creation is biggest in sin?”

He said: “The one who accuses Me.”

He said: “O Lord, and does anyone accuse You?”

He said: “Yes, the one who seeks My guidance (i.e. istikhārah) and then is not pleased with what I decree (for him).”<sup>46</sup>

### أَخْبَارٌ ضَعِيفَةٌ فِي أَحْوَالِ أَهْلِ الرِّضَا

#### Weak narrations regarding the situations of the people of *ridā*

45 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ قُدَّامَةَ، قَالَ: حَدَّثَنِي مُوسَى بْنُ دَاوُدَ، قَالَ: حَدَّثَنِي رِيَاحُ الْقَيْسِيِّ أَبُو الْمُهَاجِرِ، عَنِ الْحَسَنِ، قَالَ: "كَانَتِ الدُّودَةُ تَقَعُ مِنْ جَسَدِ أَيُّوبَ فَيَأْخُذُهَا فَيُبْعِدُهَا إِلَى مَكَانِهَا وَيَقُولُ: كُلِّي مِنْ رِزْقِ اللَّهِ "

45. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Qudāmah narrated to me and said: Mūsā ibn Dāwūd narrated to me and said: Riyāh Al-Qaysī Abū Al-Muhājir narrated to me, from Al-Hasan who said: The worm would fall down from the body of Ayyūb, so he would take it and return it to where it was (upon his body) and say: “Eat from the provision of Allāh.”<sup>47</sup>

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<sup>46</sup> There is no harm in this *isnād*.

<sup>47</sup> Its *isnād* is *hasan*.

46 - حَدَّثَنَا أَبُو سَعِيدٍ الْمَدِينِيُّ، قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَانَ يَقُولُ: "لَقَدْ تَرَكْتَنِي هَؤُلَاءِ الدَّعَوَاتِ وَمَا لِي فِي شَيْءٍ مِنَ الْأُمُورِ كُلِّهَا إِرْبٌ إِلَّا فِي مَوَاقِعَ قَدَرِ اللَّهِ قَالَ: وَكَانَ كَثِيرًا مِمَّا يَدْعُو بِهَا اللَّهُمَّ رَضِي بِفَضَائِكَ وَبَارِكْ لِي فِي قَدْرِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ شَيْءٍ أَخَّرْتَهُ وَلَا تَأْخِيرَ شَيْءٍ عَجَلْتَهُ "

46. Abū Sa'īd Al-Madīnī narrated to us and said: Ishāq ibn Muhammad Al-Farwī narrated to me and said: Malik narrated to us, from Yahyā ibn Sa'īd, that 'Umar ibn 'Abdil-'Azīz used to say: *"These invocation have verily left me (in a state) where I in all of the affairs have no needs, excepts in some situations of the Qadar of Allāh."* He said: And among that which he would invoke often with were (the words): *"O Allāh, make me pleased with Your judgment, and bless me in Your decree until I do not love the hastening of something which You have delayed, nor the delaying of something which You have hastened."*<sup>48</sup>

47 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْمَدِينِيُّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي مَالِكٌ، أَنَّهُ بَلَغَهُ، أَنَّ أَبَا الدَّرْدَاءِ، دَخَلَ عَلَى رَجُلٍ وَهُوَ يَمُوتُ وَهُوَ يَحْمَدُ اللَّهَ، فَقَالَ أَبُو الدَّرْدَاءِ: «أَصَبَتْ إِنَّ اللَّهَ إِذَا قَضَى قَضَاءً أَحَبَّ أَنْ يُرْضَى بِهِ»

47. Al-Husayn narrated to us and said: 'Abdullāh narrated to us and said: Abū Sa'īd Al-Madīnī narrated to us and said: Ismā'il ibn Abī Uways narrated to us and said: Malik narrated to me, that it had reached him that Abū Ad-Dardā entered upon a man who was dying while he was praising Allāh. So Abū Ad-Dardā said: *"You are correct (in what you are doing). Verily, when Allāh decrees a decree, then He loves that one is pleased with it."*<sup>49</sup>

<sup>48</sup> Its *isnād* is very weak.

<sup>49</sup> Its *isnād* is very weak.

48 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُلَيْمَانَ الْخَوَّاصِ، قَالَ مَاتَ ابْنُ لِرَجُلٍ فَخَصَرَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَكَانَ الرَّجُلُ حَسَنَ الْعَزَاءِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: هَذَا وَاللَّهِ الرِّضَا فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَوِ الصَّبْرُ. قَالَ سُلَيْمَانُ: «الصَّبْرُ دُونَ الرِّضَا، الرِّضَا أَنْ يَكُونَ الرَّجُلُ قَبْلَ نُزُولِ الْمُصِيبَةِ رَاضِيًا بِأَيِّ ذَلِكَ كَانَ وَالصَّبْرُ أَنْ يَكُونَ بَعْدَ نُزُولِ الْمُصِيبَةِ يَصْبِرُ»

48. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Muhammad ibn Kathīr narrated to us, from Sulaymān Al-Khawwās who said: The son of a man died, so ‘Umar ibn ‘Abdil-‘Azīz attended his (funeral). And the man was good in mourning. So a man from the people said: “This, by Allāh, is verily ridā (i.e. being pleased).” So ‘Umar ibn ‘Abdil-‘Azīz said: “Or it is patience.”

Sulaymān said: “Patience is something else than being pleased. Being pleased is that a man, before the catastrophe occurs, is pleased with no matter what happens. And patience is that he is patient after the catastrophe occurs.”<sup>50</sup>

### أَيُّ الْعَمَلِ أَفْضَلُ؟

#### Which deeds are the best?

49 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ الْإِسْكُرِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الرُّهْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، أَنَّهُ سَمِعَ عَبَادَةَ بْنَ الصَّامِتِ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَتَصَدِيقُ بِرَسُولِهِ وَجِهَادٌ فِي سَبِيلِهِ» قَالَ: أُرِيدُ أَهْوَنَ مِنْ هَذَا قَالَ: «لَا تَتَّبِعْهُ فِي شَيْءٍ فَضَاهُ لَكَ»

49. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Ibrāhīm Al-Yashkūrī narrated to me and said:

<sup>50</sup> There is no harm in this *isnād*.

Ya'qūb ibn Muhammad Az-Zuhrī narrated to us and said: 'Abdullāh ibn Wahb narrated to us, from Al-Hārith ibn Yazīd, from 'Alī ibn Rabāh, from Junādah ibn Abī Umayyah, that he heard 'Ubādah ibn As-Sāmit who said: A man came to the Prophet (sallAllāhu 'alayhi wa sallam) and said: "O Messenger of Allāh, which deeds are the best?"

He said: ***"Faith in Allāh, belief in His Messenger and jihad in His cause."***

He said: ***"I want something lighter than this."***

He said: ***"Do not accuse Him in something He has decreed for you."***<sup>51</sup>

50 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ يَحْيَى، قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ عُمَارَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ زَيْدٍ، قَالَ: خَرَجْنَا أَنَا وَفَرْقَدُ السَّبَّخِيِّ، وَمُحَمَّدُ بْنُ وَاسِعٍ، وَمَالِكُ بْنُ دِينَارٍ، نَزُورُ أَحَدًا لَنَا مِنْ فَارِسٍ فَلَمَّا جَاوَزْنَا رَامَهُرْمُزَ إِذْ نَحْنُ بِصَوْتٍ فِي سَفْحِ جَبَلٍ فَتَرَاكُضُنَا نَحْوُهُ فَإِذَا نَحْنُ بِرَجُلٍ مَجْدُومٍ يَتَقَطَّرُ قَبِيحًا وَدَمًا فَقَالَ لَهُ بَعْضُنَا: يَا هَذَا لَوْ دَخَلْتَ هَذِهِ الْمَدِينَةَ فَتَدَاوَيْتَ وَتَعَالَجْتَ مِنْ ذَلِكَ، فَرَفَعَ طَرْفَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: «إِلَهِي أَتَيْتَ هَؤُلَاءِ لِيُسَخِّطُونِي عَلَيْكَ لَكَ الْكَرَامَةُ وَالْعُنْتَى بَائٍ لَا أُخَالِفُكَ أَبَدًا»

50. Al-Husayn narrated to us and said: 'Abdullāh narrated to us and said: 'Abdur-Rahīm ibn Yahyā narrated to me and said: 'Uthmān ibn 'Umārah narrated to me, from 'Abdul-Wahid ibn Zayd who said: Farqad As-Sabakhī, Muhammad ibn Wāsi', Malik ibn Dīnār and I (all) went out to visit one of our brother from Fāris. Then when we passed by Rāmurmuz we heard a sound from the lower part of a mountain so we galloped towards it. We found a man suffering from leprosy who had open wounds with pus and

<sup>51</sup> Its *isnād* is *hasan*. It was narrated by *Imām* Ahmad in his "Musnad" (5/318-319). And Al-Bukhārī narrated it in "Khalq Af'āl Al-'Ibād" by way of Mūsā ibn 'Alī ibn Rabāh, from his father.

blood. So some of us said to him: “O you, why do you not enter this city and take medicine and receive treatment for that.”

Then he raised his sight towards the heaven and said: “My God, have you brought these in order for them to make me displeased with You. All honor and submission belongs to You, by me never opposing You (in Your decree).”<sup>52</sup>

مَنِ الْأُمَّةُ الْمَرْحُومَةُ؟

### **Who is the nation that has been shown mercy?**

51 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: " قَالَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَبِّ، مَنِ الْأُمَّةُ الْمَرْحُومَةُ؟ قَالَ: أُمَّةُ أَحْمَدَ يَرْضَوْنَ بِالْقَلِيلِ مِنَ الْعَطَاءِ وَأَرْضَى مِنْهُمْ بِالْقَلِيلِ مِنَ الْعَمَلِ وَأَدْخَلُهُمُ الْجَنَّةَ بِأَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ "

51. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said: Yazīd ibn Hārūn narrated to us and said: Muhammad ibn Mutarrif informed us, from Zayd ibn Aslam who said: Mūsā (sallAllāhu ‘alayhi wa sallam) said: “O my Lord, who is the nations that has been shown mercy?”

He said: “The nation of Ahmad. They are pleased with little provision, and I am pleased with them with few deeds, and I will enter them into Paradise for them saying Lā ilāha illa Allāh.”<sup>53</sup>

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<sup>52</sup> I did not find any biography (or description) of ‘Abdur-Rahīm ibn Yahyā Al-Qawārīrī.

<sup>53</sup> Its narrators were declared trustworthy by some scholars.



52 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ رِجَالِهِ قَالَ: " قَالَ عَزَّيْزٌ: إلهي مَا جَعَلْتَ لِمَنْ احْتَصَيْنَتْهُ مَوَدَّتَكَ؟ قَالَ: أَرْضِيهِ بِالْيَسِيرِ وَأَجْرُهُ الْخَطَرُ الْعَظِيمُ "

52. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Husayn ibn ‘Abdir-Rahmān narrated to us, from some of his narrators who said: ‘Azīz said: “My God, what have You decreed for the one whom You have singled out by Your *mawaddah* (love, friendship, closeness)?”

He said: “I make him pleased with little, and his reward is the mighty *khatar* (honor and rank).”<sup>54</sup>

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ

### **The strong believer is better and more beloved to Allāh**

53 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَمْرٍو بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا رِبْعَةُ بْنُ عُثْمَانَ الْمَدِينِيُّ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرُصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنْ لَوْ تَفْتَحْ عَمَلَ الشَّيْطَانِ "

53. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Abū ‘Abdillāh Muhammad ibn ‘Amr ibn Sulaymān narrated to us and said: ‘Abdullāh ibn Idrīs narrated to us and said: Rabī’ah ibn ‘Uthmān Al-Madīnī informed us, from Muhammad ibn Yahyā ibn Hibbān, from Al-A’raj, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “The strong believer is better and more beloved to Allāh than the weak believer, and there is good in both of them.

<sup>54</sup> There is someone unknown in this *isnād*.

*Strive in what benefits you and seek aid from Allāh. And do not become (or deem yourself) incapable. So if something befalls you, then do not say: 'If only I had done this and that'. Rather say: 'This is what Allāh has decreed and He does whatever He wants.' For verily, 'if' opens (the door) for the work of the Shaytān.*"<sup>55</sup>

ارْضَ بِمَا قَسَمَ اللَّهُ لَكَ لِنَتَأَلَ الْعِغَى

**Be pleased with what Allāh has allocated for you in order for you to achieve richness**

54 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ، عَنْ أَبِي الْعَلَاءِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ رَجُلٍ، مِنْ نَبِيِّ سُلَيْمٍ قَالَ: وَأَخْبِيْبُهُ قَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ الْحَدِيثَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْتَلِي عَبْدَهُ فِيمَا أَعْطَاهُ فَمَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ بَارَكَ اللَّهُ لَهُ فِيهِ وَوَسَّعَهُ وَمَنْ لَمْ يَرْضَ لَمْ يُبَارَكْ لَهُ فِيهِ»

54. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Khalaf ibn Hishām narrated to us and said: Hammād ibn Zayd narrated to us, from Yūnus, from Abū Al-‘Alā ibn ‘Abdillāh ibn Ash-Shikhhkhir, from a man from Banū Sulaym – and I think that he saw the Prophet (sallAllāhu ‘alayhi wa sallam), and he ascribed the *hadīth* to him – who said: “*Verily, Allāh – ‘azza wa jalla – tests His slave in what He gives to him. So whoever is pleased with what Allāh has allocated for him, then Allāh will put blessing in it for him. And whoever is not pleased (with it), then He will not put blessing in it for him.*”<sup>56</sup>

<sup>55</sup> Its *isnād* is *hasan*. It was narrated by Muslim in “Al-Qadar” (3/2052), An-Nasāi in “‘Amal Al-Yawm wal-Laylah” (625), Ibn Mājah in “Al-Muqaddimah” (79) and others.

<sup>56</sup> Its narrators were declared trustworthy by some scholars. The *hadīth* was narrated by Imām Ahmad in his “Musnad” (5/24) from Ismā‘il ibn Yūnus. Al-Haythamī said in “Al-Majma’”: “It was narrated by Ahmad, and his narrators (in the *isnād*) are the narrators of *sahih*.”

55 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا حَمَزَةُ بْنُ الْعَبَّاسِ، قَالَ: أَخْبَرَنَا عَبْدَانُ بْنُ عُثْمَانَ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بُجَيْرٍ، قَالَ: حَدَّثَنِي أَبُو الْعَلَاءِ بْنُ الشَّيْخِرِ، حَدِيثًا رَفَعَهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَرْضَاهُ بِمَا قَسَمَ لَهُ وَبَارَكَ لَهُ فِيهِ وَإِذَا لَمْ يُرِدْ بِهِ خَيْرًا لَمْ يُرْضِهِ بِمَا قَسَمَ لَهُ وَلَمْ يُبَارِكْ لَهُ فِيهِ»

55. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hamzah ibn Al-‘Abbās narrated to us and said: ‘Abdān ibn ‘Uthmān informed us and said: ‘Abdullāh ibn Al-Mubārak informed us and said: ‘Abdullāh ibn Bujayr informed us and said: Abū Al-‘Alā ibn Ash-Shikhkhīr narrated a *hadīth* to me which he ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) (in which he narrated) that the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: ***“If Allāh wants goodness for a slave, then He makes him pleased with what He has allocated for him and He puts blessing in it for him. And if He does not want goodness for him, then He does not make him pleased with what He has allocated for him and He does not put blessing in it for him.”***<sup>57</sup>

56 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا حَمَزَةُ بْنُ الْعَبَّاسِ، قَالَ: أَخْبَرَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عُمَارَةُ بْنُ زَادَانَ، عَنْ مَكْحُولٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: «إِنَّ الرَّجُلَ لَيَسْتَخِيرُ اللَّهَ فَيُخْتَارُ لَهُ فَيَتَسَخَّطُ عَلَى رَبِّهِ فَلَا يَلْبُثُ أَنْ يَنْظُرَ فِي الْعَاقِبَةِ فَإِذَا هُوَ قَدْ خِيرَ لَهُ»

56. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hamzah ibn Al-‘Abbās narrated to us and said: ‘Abdān informed us and said: ‘Abdullāh informed us and said: ‘Umārah ibn Zādān informed us, from Makhūl who said: I heard Ibn ‘Umar say: ***“A man will verily ask Allāh for guidance (i.e. istikhārah) and so He chooses for him. Then he is displeased with (the choice of) his Lord, so he***

<sup>57</sup> Its narrators were declared trustworthy by some scholars. The *hadīth* was narrated by Nu‘aym ibn Hammād in “Ziyādāt Az-Zuhd li-Ibn Al-Mubārak” (127).

does not persist to look to the outcome, in which there has been placed goodness for him.”<sup>58</sup>

مِنْ مَحَبَّةِ اللَّهِ تَعَالَى لِعَبْدِهِ

### **From (the aspects of) the love of Allāh for His slave**

57 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي حَمَزَةُ، قَالَ: حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ، عَنْ حَبِئَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: " إِنَّ الرَّجُلَ لَيُشْرَفُ عَلَى الْأَمْرِ مِنَ التَّجَارَةِ أَوْ الْإِمَارَةِ حَتَّى يَرَى أَنَّهُ قَدْ قَدَرَ عَلَيْهِ ذِكْرُهُ اللَّهُ فَوْقَ سَبْعِ سَمَوَاتٍ فَيَقُولُ لِلْمَلِكِ: اذْهَبْ فَاصْرِفْ عَنْ عَبْدِي هَذَا فَإِنِّي إِن أُيسِّرَ لَهُ أُدْخِلُهُ جَهَنَّمَ، فَيَجِيءُ الْمَلِكُ، فَيَعُوْهُ فَيُصْرِفُ عَنْهُ فَيَظْلُ يُنْطَرِّقُ بِحِيزَانِهِ إِنَّهُ دَهَانِي فَلَانَ سَبَقَنِي فَلَانٌ وَمَا صَرَفَهُ عَنْهُ إِلَّا اللَّهُ "

57. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hamzah narrated to me and said: ‘Abdān narrated to me and said: ‘Abdullāh informed us and said: Sufyān informed us, from Sulaymān, from Khaythamah, from ‘Abdullāh (ibn Mas’ūd) who said: A man can verily be on the verge of an issue of trade or leadership until he thinks that it verily has been decreed for him, (while) Allāh mentions him above the seven heavens and He says to the angel: “Go and remove this from My slave. For verily, if I make it easy for him then I will verily enter him into Hellfire.”

So the angel comes and prevents it and removes it from him. And he continues to be pessimistic towards his neighbor (while saying): “Fulān has verily harmed me. Fulān came before me.”

And nothing other than Allāh has removed it from him.<sup>59</sup>

<sup>58</sup> Its *isnād* is *hasan*.

<sup>59</sup> Its narrators are trustworthy, but there is *inqitā’* (abruption) between Khaythamah and Ibn Mas’ūd (*radi Allāhu ‘anhu*).

## أَرْبَعٌ خِلَالِ ذُرُوءِ الْإِيمَانِ

### **Four characteristics are the peak of *īmān* (belief)**

58 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي حَمَزَةُ بْنُ الْعَبَّاسِ، قَالَ: أَخْبَرَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي بُحَيْرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ مَرْثَدٍ الْهُمْدَانِيُّ، أَنَّ أَبَا الدَّرْدَاءِ، قَالَ: " ذُرُوءُ الْإِيمَانِ أَرْبَعٌ خِلَالٍ: الصَّبْرُ لِلْحُكْمِ وَالرِّضَا بِالْقَدْرِ وَالْإِحْلَاصُ لِلتَّوَكُّلِ وَالِاسْتِسْلَامُ لِلرَّبِّ عَزَّ وَجَلَّ "

58. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hamzah ibn Al-‘Abbās narrated to me and said: ‘Abdān informed us and said: ‘Abdullāh informed us and said: Baqiyyah ibn Al-Walīd informed us and said: Bujayr ibn Sa’d narrated to me, from Khālīd ibn Ma’dān who said: Yazīd ibn Marthad Al-Hamadānī narrated to us, that Abū Ad-Dardā said: “*The peak of īmān is four characteristics: Patience with the judgment, being pleased with the Qadar, sincerity in tawakkul and submitting to the Lord ‘azza wa jalla.*”<sup>60</sup>

## الصَّحَابَةُ وَالرِّضَا عَنِ اللَّهِ

### **The *Sahābah* and being pleased with Allāh**

59 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي حَمَزَةُ، قَالَ: أَخْبَرَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: «مَا أَنَا إِلَّا إِذَا رَجَعْتُ إِلَى أَهْلِي عَلَى أَيِّ حَالٍ أَرَاهُمْ أَيْسَرَاءَ أَمْ بِضَرَاءَ وَمَا أَصْبَحْتُ عَلَى حَالٍ فَتَمَنِّيْتُ أَنِّي عَلَى سِوَاهَا»

59. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hamzah narrated to me and said: ‘Abdān informed us and said: ‘Abdullāh informed us and said: Hishām informed us, from Al-Hasan who said: ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) said: “*I do not care which state I find my family in when returning to*

<sup>60</sup> Its *isnād* is *hasan*.

*them; whether they are in a state of prosperity or in a state of calamity. And I do not wake up in any state (or situation or circumstance) where I wish that I was in another (state) than it.*"<sup>61</sup>

**60** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنِي حَمَزَةُ، قَالَ: أَخْبَرَنَا عَبْدَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: سَمِعْتُ حُمَيْدَ بْنَ هِلَالٍ يُحَدِّثُ قَالَ: حَدَّثَنِي مُطَرِّفٌ، قَالَ: أَتَيْتُ عِمْرَانَ بْنَ حُصَيْنٍ يَوْمًا فَقُلْتُ لَهُ: وَاللَّهِ إِنِّي لَأَدْعُ إِنِّيَأَنَّكَ لِمَا أَرَاكَ فِيهِ وَلِمَا أَرَاكَ تَلْقَى قَالَ: «فَلَا تَفْعَلْ فَوَاللَّهِ إِنَّ أَحَبَّهُ إِلَيَّ أَحَبَّهُ إِلَى اللَّهِ» قَالَ جَرِيرٌ: وَكَانَ سَقَى بَطْنُهُ فَمَكَثَ ثَلَاثِينَ سَنَةً عَلَى سَرِيرٍ مَنْقُوبٍ

**60.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: And Hamzah narrated to me and said: ‘Abdān informed us and said: ‘Abdullāh narrated to us and said: Jarīr ibn Hāzim informed us and said: I heard Humayd ibn Hilāl narrate and say: Mutarrif narrated to me and said: I came to ‘Imrān ibn Husayn (*radiAllāhu ‘anhu*) one day and said to him: “By Allāh, I will verily stop coming to you due to the situation I see you are in and due to what I see you throw.”

He said: “Do not do that. For by Allāh, verily the most beloved of it to me, is that of it which is most beloved to Allāh.”

Jarīr said: And serous fluids had gathered in his abdominal cavity so he remained laying on a hollow bed for thirty years.<sup>62</sup>

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<sup>61</sup> Its narrators are trustworthy.

<sup>62</sup> Its narrators were declared trustworthy by some scholars.

61 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: اسْتَكَى عِمْرَانُ بْنُ حُصَيْنٍ فَدَخَلَ عَلَيْهِ جَارٌ لَهُ فَاسْتَبْطَأَهُ فِي الْعِيَادَةِ فَقَالَ لَهُ: يَا أَبَا نُجَيْدٍ إِنَّ بَعْضَ مَا يَمْنَعُنِي عَنْ عِيَادَتِكَ مَا أَرَى بِكَ مِنَ الْجَهْدِ، قَالَ: " فَلَا تَفْعَلْ فَإِنَّ أَحَبَّهُ إِلَيَّ أَحَبُّهُ إِلَى اللَّهِ وَلَا تَبْتَئِسْ لِي بِمَا تَرَى، أَرَأَيْتَ إِذَا كَانَ مَا تَرَى مُجَازَاةً بِذُنُوبٍ قَدْ مَضَتْ وَأَنَا أَرْجُو عَفْوَ اللَّهِ عَلَى مَا بَقِيَ فَإِنَّهُ قَالَ: {وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ} [الشورى: 30]

61. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Ismā’il ibn Ibrāhīm narrated to us, from Yūnus, from Al-Hasan who said: ‘Imrān ibn Husayn complained (about something), so one of his neighbors entered upon him. He then kept him (longer) during his visit, so he said to him: “O Abū Nujayd. Verily, some of what prevents me from visiting you is what I see you are in of pain.”

He said: “Do not do that. For verily the most beloved of it to me, is that of it which is most beloved to Allāh. And do not feel saddened for me due to what you see. Do you see that if what you see is a punishment for sins that have gone forth, while I wish for the pardoning of Allāh for what remains. For He verily said:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

**“And whatever befalls you of calamity, then it is due to what your hands have earned. And He pardons many (other things).”**

(Ash-Shūrā 42:30)<sup>63</sup>

<sup>63</sup> Its narrators are trustworthy.

**62** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، " أَنَّهُ سَقَى بَطْنَهُ فَنُقِبَ لَهُ سَرِيرٌ فَصَبَرَ عَلَيْهِ ثَلَاثِينَ سَنَةً قَالَ: وَكَانَتْ الْمَلَائِكَةُ تُسَلِّمُ عَلَيْهِ حَتَّى أَكْتَوَى قَبْلَ وَفَاتِهِ بِسَنْتَيْنِ فَلَمَّا أَكْتَوَى فَقَعَدَ التَّسْلِيمَ عَلَيْهِ ثُمَّ عَادَ إِلَيْهِ "

**62.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Rawh ibn ‘Ubadah narrated to us and said: Hishām narrated to us, from Al-Hasan, from ‘Imrān ibn Husayn, that serous fluids had gathered in his abdominal cavity so a bed was made hollow for him and he was placed upon it for thirty years. He said: And the angels would greet him until he was burned (i.e. a healing method) two years before his death. Then when he was burned he lost the greetings. After that, it was returned to him (i.e. the angels started greeting him again when he refrained from burning).<sup>64</sup>

**63** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبِي، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّ أُمَّ الْأَسْوَدِ، قَعَدَتْ مِنْ رِجْلَيْهَا فَجَزَعَتْ ابْنَتُهَا هَا فَقَالَتْ: «لَا تَجْزَعِي اللَّهُمَّ إِنْ كَانَ خَيْرًا فَرُدْ»

**63.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Wakī’ narrated to us and said: My father narrated to us, from Mansūr, from Ibrāhīm, that Umm Al-Aswad was not able to stand on her two feet, so one of her daughters became worried (or scared). Then she said: “Do not be worried. O Allāh, if it is good (for me), then increase it.”<sup>65</sup>

<sup>64</sup> Its narrators were declared trustworthy by some scholars.

<sup>65</sup> Its *isnād* is *hasan*.



## كَيْفَ أَصْبَحْتُ؟

### In which state did you wake up?

64 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى، قَالَ: قَالَ رَجُلٌ: لَأُمَتِّجَنَّ أَهْلَ الْبَلَاءِ فَقَالَ: فَدَخَلْتُ عَلَى رَجُلٍ بِطَرُطُوسٍ وَقَدْ أَكَلَتِ الْأَكْلَةُ أَطْرَافَهُ فَقُلْتُ لَهُ: كَيْفَ أَصْبَحْتُ؟ قَالَ: «أَصْبَحْتُ وَاللَّهِ وَكُلُّ عِزِّي وَكُلُّ غَضُوِّ يَأْلُمُ عَلَى حِدَّتِهِ مِنَ الْوَجَعِ لَوْ أَنَّ الرُّومَ فِي كُفْرِهَا وَشَرَكِهَا أَطْلَعْتُ عَلَيَّ لَرَجَمْتَنِي بِمَا أَنَا فِيهِ وَإِنَّ ذَلِكَ لَبِعَيْنِ اللَّهِ، أَحْبَبُهُ إِلَيَّ أَحْبَبُهُ إِلَى اللَّهِ، وَمَا قَدَرُ مَا أَخَذَ رَبِّي مِنِّي وَدِدْتُ أَنْ رَبِّي قَطَعَ مِنِّي الْأَعْضَاءَ الَّتِي اكْتَسَبْتُ بِهَا الْإِثْمَ وَإِنَّهُ لَمْ يَنْقُ مِنِّي إِلَّا لِسَانِي يَكُونُ لَهُ ذَاكِرًا» ، فَقَالَ لَهُ رَجُلٌ: مَتَى بَدَأَتْ بِكَ هَذِهِ الْعِلَّةُ؟ قَالَ: «أَمَّا كَفَاكَ الْخَلْقُ كُلُّهُمْ عِبِيدُ اللَّهِ وَعِيَالُهُ فَإِذَا نَزَلَتْ بِالْعِبَادِ عِلَّةٌ فَالْشُّكُورَى إِلَى اللَّهِ لَيْسَ يُشْتَكَى اللَّهُ إِلَى الْعِبَادِ»

64. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Hasan ibn Mūsā narrated to us and said: A man said: “I will verily test the people of affliction (or calamity).”

Then he said: So I entered upon a man in Tartūs whose limbs had been eaten by gangrene, and I said to him: “In which state did you wake up?”

He said: “I woke up, by Allāh, while every vein and limb is hurting due the intensity of the pain. If the Romans, in their state of kufr and shirk, had looked at me, they would verily had felt mercy for me due to the situation I am in. And all of this is under the Eye of Allāh. The most beloved of it to me is that of it which is most beloved to Allāh. And as for the amount (of body parts) that my Lord has taken from me, then I wish that my Lord had cut off of the body parts through which I have earned a sin, and that only my tongue would remain from me which would remember Him.”

Then a man said to him: “When did this disease begin to afflict you?”

He said: “Is it not sufficient (answer) for you that all of the creation are slaves of Allāh and dependent upon Him. So when a disease afflicts the

slaves, then the complaint is to Allāh. One does not complain about Allāh to the slaves.”<sup>66</sup>

65 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، قَالَ: كَانَ رَجُلٌ بِالْمَصِصَةِ دَاهِبُ الرِّصْفِ الْأَسْفَلِ لَمْ يَبْقَ مِنْهُ إِلَّا رُوحُهُ فِي بَعْضِ جَسَدِهِ ضَرِيرٌ عَلَى سَرِيرٍ مَثْقُوبٍ فَدَخَلَ عَلَيْهِ دَاخِلٌ فَقَالَ لَهُ كَيْفَ أَصْبَحْتَ يَا أَبَا مُحَمَّدٍ؟ قَالَ: «مُلِكُ الدُّنْيَا مُنْقَطِعٌ إِلَى اللَّهِ مَا لِي إِلَيْهِ مِنْ حَاجَةٍ إِلَّا أَنْ يَتَوَفَّائِي عَلَى الْإِسْلَامِ»

65. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Husayn narrated to me and said: There was a man in Missīṣah who had lost the bottom half (of his body) and there only remained life in part of his body. He was blind (and laying) upon a hollow bed. Then someone entered upon him and said to him: “In which state did you wake up on, O Abū Muhammad?”

He said: “The possessions of dunyā are cut off to Allāh. I have no need (that I want) from Him, except that He lets me die upon Islām.”<sup>67</sup>

66 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي خَلْفُ بْنُ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ رَجُلًا مُبْتَلًى مِنْ هَؤُلَاءِ الزَّمَنِ يَقُولُ: «وَعَزَّيْكَ لَوْ أَمَرْتَ الْهُوَامَ فَفَسَمَتْنِي مَضْعًا مَا ارْزَدْتُ لَكَ بِتَوْفِيقِكَ إِلَّا صَبْرًا وَعَنْكَ بِمَنْتِكَ وَحَمْدِكَ إِلَّا رِضًا» قَالَ خَلْفٌ: وَكَانَ الْجَدَامُ قَدْ قَطَعَ يَدَيْهِ وَرِجْلَيْهِ وَغَامَةً بَدَنِهِ

66. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to us and said: Khalaf ibn Ismā’īl narrated to us and said: I heard a man who had been afflicted with a chronical illness say: “By Your Might, if You had commanded the pests to chew me into separate parts, then by Your (granted) success I would not increase in anything but patience and in being pleased with You due to Your Bestowal and Praise.”<sup>68</sup>

<sup>66</sup> Its isnād is jayyid.

<sup>67</sup> Its isnād is like the previous.

<sup>68</sup> There is no harm in this isnād.

67 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ، مَوْلَى نَبِيِّ هَاشِمٍ وَكَانَ قَدْ قَارَبَ الْمِائَةَ قَالَ: وَعَظَّ عَابِدٌ جَبَّارًا فَأَمَرَ بِهِ فُقِطِعَتْ يَدَاهُ وَرِجْلَاهُ وَجُمِلَ إِلَى مُتَعَبِّدِهِ فَجَاءَ إِخْوَانُهُ يُعَزُّوهُ فَقَالَ: " لَا تُعْزُونِي وَلَكِنْ هَبْنُونِي بِمَا سَاقَ اللَّهُ إِلَيَّ ثُمَّ قَالَ: إِلَهِي أَصْبَحْتُ فِي مَنَزِلَةِ الرَّعَائِبِ أَنْظُرُ إِلَى الْعَجَائِبِ، إِلَهِي أَنْتَ تَوَدَّدُ بِنِعْمَتِكَ إِلَيَّ مَنْ يُؤْذِيكَ، فَكَيْفَ تَوَدَّدُكَ إِلَيَّ مَنْ يُؤْذِي فِيكَ؟ "

67. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Abī Al-Qāsim – the *marwā* of Banū Hāshim, and he had reached the age of around a hundred years – narrated to me and said: A worshipper admonished a tyrant, so he gave an order regarding him and his hands and feet were cut off, and he was then carried to his place of worship. Then his brothers came and offered him their condolences, so he said: “Do not offer me condolences, rather congratulate me with what Allāh has brought to me.”

Then he said: “My God, I am in the house of wishes looking at strange things. My God, You show love through Your blessings to the one who harms You, so how is Your love for the one who is harmed for Your sake?”<sup>69</sup>

### مِنْ صُورِ أَهْلِ الرِّضَا الطَّيِّبَةِ

#### From the good examples of those who are pleased

68 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادِ بْنِ مُوسَى، عَنْ مُحَمَّدِ بْنِ مِسْعَرٍ الْيَرْبُوعِيِّ، قَالَ: حَدَّثَنَا عَطِيَّةُ بْنُ سُلَيْمَانَ، قَالَ: صَلَّيْتُ الْجُمُعَةَ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ إِلَى يُونُسَ بْنِ عُبَيْدٍ حَتَّى صَلَّيْنَا الْعَصْرَ فَقَالَ: هَلْ لَكُمْ فِي جَنَازَةِ فُلَانٍ فَمَشَيْنَا نَاحِيَةَ بَنِي سَعْدِ فَصَلَّيْنَا عَلَى جَنَازَةٍ ثُمَّ قَالَ: هَلْ لَكُمْ فِي فُلَانٍ الْعَابِدِ نَعُوذُهُ؟

68. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn ‘Abbād ibn Mūsā narrated to me, from Muhammad ibn Mis’ar Al-Yarbū’ī who said: ‘Atiyyah ibn

<sup>69</sup> Its *isnād* is *jayyid*.

Sulaymān narrated to us and said: I prayed the *Jumu'ah* prayer and then I left and sat down with Yūnus ibn 'Ubayd until we prayed the afternoon prayer. Then he said: *"Should we go to the funeral prayer of fulān?"*

So we walked towards area of Banū Sa'd and we prayed a funeral prayer. Then he said: *"Should we go to fulān the worshipper and visit him?"*

فَأْتَيْنَا رَجُلًا قَدْ وَقَعَتْ فِيهِ الْحَبِيئَةُ حَتَّى أَبْذَتْ عَنْ أَضْرَاسِهِ فَكَانَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ دَعَا بِقُعْبٍ مِنْ مَاءٍ وَبِقُطْنَةٍ فَيَبْلُ لِسَانَهُ حَتَّى يَبْتَلِ ثُمَّ يَتَكَلَّمَ بِكَلِمَاتٍ يُحْسِنُ فِيهِنَّ فَلَمَّا دَخَلْنَا عَلَيْهِ دَعَا بِالْقَدَحِ لِيَفْعَلَ مَا كَانَ يَفْعَلُ فَبَيْنَا هُوَ يَبْلُ لِسَانَهُ إِذْ سَقَطَتْ حَدَفَتَاهُ فِي الْقَدَحِ فَأَخَذَ بِهِمَا فَمَسَّهُمَا بِيَدِهِ ثُمَّ قَالَ "إِنِّي لَأَجِدُ فِيهِمَا دَسْمًا وَمَا كُنْتُ أَظُنُّهُ بَقِيَ فِيهِمَا ثُمَّ اسْتَقْبَلَ الْقَبِيلَةَ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَغْطَانِيهَا فَأَمْتَعَنِي بِهِمَا شَبَابِي وَصَحَّتِي حَتَّى إِذَا أَقْنَيْتُ أَبَايَ وَخَضَرَ أَجَلِي أَخَذَهُمَا مِنِّي لِيُبْدِلَنِي بِهِمَا إِنْ شَاءَ اللَّهُ خَيْرًا مِنْهُمَا " فَقَالَ لَهُ يُونُسُ: قَدْ كُنَّا هَهُنَا لِنُعَزِيكَ فَنَحْنُ الْآنَ نَسْتَهْنِئُكَ فَقَالَ خَيْرًا وَدَعَا ثُمَّ خَرَجْنَا مِنْ عِنْدِهِ حَتَّى أَتَيْنَا أَبَا رَجَاءٍ الْعُطَارِدِيَّ فَحَدَّثَنَا بِقِصَّتِنَا فَقَالَ: سَهَدْتُمْ خَيْرًا وَعَقَّبْتُمْ حِينَ صَلَّيْتُمْ جَمَاعَةً ثُمَّ شَيَّعْتُمْ جَنَازَةً ثُمَّ عُدْتُمْ مَرِيضًا ثُمَّ رُزِمْتُ أَخَا لَقَدْ أَصَبْتُمْ خَيْرًا لَقَدْ أَصَبْتُمْ خَيْرًا وَأَنَا وَاللَّهِ لَقَدْ أَصَبْتُ خَيْرًا قَدْ قَرَأْتُ الْبَارِحَةَ أَكْثَرَ مِنْ أَلْفِ آيَةٍ

So we went to a man who had been afflicted by a disease to the extent that his molar teeth had become visible. So when he wanted to speak he would call for a vessel of water and some cotton. Then he would put water on his tongue until it became wet and then he would say some eloquent words. So when we entered upon him he called for the vessel in order to do what he would do, but while he was making his tongue wet his two pupils fell in the vessel. So he took them and wiped them with his hand. Then he said: *"I can feel that they are greasy, and I did not expect that there was any (grease) left in them."*

Then he turned towards the *qiblah* and said: *"All praise is due to Allāh who gave them to me and let me enjoy them during my youth and good health, until I spent my days and my death approached, then He took them*

from me in order for Him to exchange them for me – in shā Allāh – with better than them.”

Then Yūnus said to him: “We had verily prepared to offer you our condolences, but now we are congratulating you.”

So he said: “Good.” And then he left (or stopped speaking).

Then we went out from him and we went to Abū Raja Al-‘Utāridī, and we narrated our story to him. He then said: “You have witnesses something good and you followed it up (with more good) when you prayed the Jumū’ah prayer, then you attended a funeral prayer, then you visited a sick person, and then you visited a brother. You have verily attained something good, you have attained something good. And I, by Allāh, verily attained something good (as well). Yesterday I recited more than a thousand verses.”<sup>70</sup>

### مِنْ وَصَايَا الرَّاغِبِينَ

#### From the advices of those who are pleased

69 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنَا أَشْعَثُ بْنُ شُعْبَةَ، قَالَ: قَالَ ابْنُ عَوْنٍ: «أَرْضُ بَقْضَاءِ اللَّهِ عَلَى مَا كَانَ مِنْ عُسْرِ وَيُسْرِ فَإِنَّ ذَلِكَ أَقْلُ هَمِّكَ وَأَبْلَغُ فِيمَا تَطْلُبُ مِنْ آخِرَتِكَ وَاعْلَمْ أَنَّ الْعَبْدَ لَنْ يُصِيبَ حَقِيقَةَ الرِّضَا حَتَّى يَكُونَ رِضَاهُ عِنْدَ الْفَقْرِ، وَالْبَلَاءِ كَرِضَاهُ عِنْدَ الْغِنَى وَالرِّخَاءِ، كَيْفَ تَسْتَقْضِي اللَّهَ فِي أَمْرِكَ ثُمَّ تَسْحَطُ إِنْ رَأَيْتَ قَضَاءَهُ مُخَالَفًا لِهَوَاكَ وَلَعَلَّ مَا هَوَيْتَ مِنْ ذَلِكَ لَوْ وَفَّقَ لَكَ لَكَانَ فِيهِ هَلَكُوكُكَ وَتَرْضَى قَضَاءَهُ إِذَا وَافَقَ هَوَاكَ وَذَلِكَ لِقَلَّةِ عِلْمِكَ بِالْعَيْبِ وَكَيْفَ تَسْتَقْضِيهِ إِنْ كُنْتَ كَذَلِكَ مَا أَنْصَفْتَ مِنْ نَفْسِكَ وَلَا أَصَبْتَ بَابَ الرِّضَا»

69. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Hasan ibn Mūsā narrated to me, from Muhammad ibn Sa’īd who said: Ash’ab ibn Shu’bah informed us

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<sup>70</sup> Its isnād is *da’if* (weak).

and said: Ibn ‘Awn said: “Be pleased with the decree of Allāh of what has occurred of difficult and easy things, for this will verily lessen your worries and enable you to achieve what you seek of your ākhirah. And know, that the slave will not achieve the reality of being pleased, until his pleasure in the state of poverty and during calamity is equal to his pleasure in the state of being rich and during easy times. How do you ask for the decree of Allāh in your affairs and thereafter be displeased if you see that His decree is in opposition to your desires. And perhaps if what you desired in this had been given to you, then your destruction would have lied therein. And you are pleased with His decree if it is in accordance with your desires, and this is due to your little amount of knowledge about the unseen. And how do you ask Him for His decree if you are like this; you have not been just to your own soul, nor have you attained the issue of being pleased.”<sup>71</sup>

### أَبْغَضُ الْعِبَادِ إِلَى اللَّهِ

#### **The most hated slaves to Allāh**

70 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو حَاتِمٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ بْنِ وَاسِمٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصُّنْعَانِيُّ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ وَهْبَ بْنَ مُنَبِّهٍ، يَقُولُ: " قَالَ دَاوُدُ عَلَيْهِ السَّلَامُ: رَبِّ أَيُّ عِبَادِكَ أْبْغَضُ إِلَيْكَ؟ قَالَ: عَبْدٌ اسْتَحَارَنِي فِي أَمْرِ فَخِرْتُ لَهُ فَلَمْ يَرْضَ بِهِ "

70. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Abū Hātim Ar-Rāzī narrated to me and said: ‘Alī ibn Sālīh ibn Wasīm Ar-Rāzī narrated to us and said: Muhammad ibn Al-Hasan As-San’ānī narrated to us and said: ‘Umar ibn ‘Abdir-Rahmān informed us and said: I heard Wahb ibn Munabbih say:

<sup>71</sup> Its isnād is da‘if (weak).

Dāwūd (*‘alayhis-salām*) said: “My Lord, whom among Your slaves are most hated to You?”

He said: “A slave who asks Me for guidance (*istikhārāh*) in an issue which I was proud of for him, and then he is not pleased with it.”<sup>72</sup>

71 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَسْلَمَ، قَالَ: سَمِعْتُ أَبَا مُعَاوِيَةَ الْأَسْوَدَ، فِي قَوْلِهِ عَزَّ وَجَلَّ {فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً} [النحل: 97] قَالَ: «الرِّضَا وَالْفَنَاءَةُ»

71. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Idrīs narrated to us and said: ‘Amr ibn Aslam narrated to us and said: I heard Abū Mu’āwiyah Al-Aswad (say) regarding His – ‘azza wa jalla – Words:

﴿فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً﴾

**“Then We will verily let him live a good life.” (An-Nahl 16:97)**

He said: “Being pleased and satisfied (or content).”<sup>73</sup>

72 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي عَمَّارُ بْنُ عُثْمَانَ، قَالَ: حَدَّثَنِي بَشَرُ بْنُ بَشَّارٍ الْمُجَاشِعِيُّ، وَكَانَ مِنَ الْعَابِدِينَ قَالَ: لَقِيتُ عَبْدًا ثَلَاثَةَ يَبَيِّتِ الْمَقْدِسِ فَقُلْتُ لِأَحَدِهِمْ: أَوْصِنِي قَالَ: " أَلْقِ نَفْسَكَ مَعَ الْقَدَرِ حَيْثُ أَلْقَاكَ فَهُوَ آخِرُ أَنْ يَفْرَعَ قَلْبَكَ وَيَقْلَ هُكًا وَإِيَّاكَ أَنْ تَسْخَطَ ذَلِكَ فَيَجِلَّ بِكَ السَّخَطُ وَأَنْتَ عَنْهُ فِي عَقْلَةٍ لَا تَشْعُرُ بِهِ قَالَ: وَقُلْتُ لِلْآخَرِ: أَوْصِنِي قَالَ: مَا أَنَا بِمُسْتَوْصٍ فَأَوْصِيكَ قُلْتُ: عَلَيَّ ذَلِكَ عَسَى اللَّهُ أَنْ يَنْفَعَ بِوَصِيَّتِكَ قَالَ: أَمَّا إِذَا أَبَيْتَ إِلَّا الْوَصِيَّةَ فَاحْفَظْ عَنِّي: التَّمَسُّ رِضْوَانُهُ فِي تَرْكِ مَنَاهِيهِ فَهُوَ أَوْصَلُ لَكَ إِلَى الرُّلْفَى لَدَيْهِ ، قَالَ: فَقُلْتُ لِآخَرَ: أَوْصِنِي، فَبَكَى وَاسْتَحَرَّ سُفُوحًا يَعْنِي بِالْذُّمِّعِ ثُمَّ قَالَ: «أَيُّ أَخِي لَا تَبْتَغِي فِي أَمْرِكَ تَدْبِيرًا غَيْرَ تَدْبِيرِهِ فَتَهْلِكَ فِيمَنْ هَلَكَ وَتَضِلَّ فِيمَنْ ضَلَّ»

72. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Husayn narrated to me and said:

<sup>72</sup> Its *isnād* is *hasan*.

<sup>73</sup> Its *isnād* is *hasan*.

‘Ammar ibn ‘Uthmān narrated to me and said: Bishr ibn Bashār Al-Mujāshi’ī – and he was from the worshippers – narrated to me and said: I met three worshippers in Al-Bayt Al-Maqdis, so I said to one of them: *“Advise me.”*

He said: *“Throw yourself along with (i.e. give in to) the Qadar, no matter where it takes you. For this is verily better for the emptying of your heart and the lessening of your worries. And be aware of being displeased with this, so that the displeasure (of Allāh) upon you is justified while you are unaware of this and do not sense it.”*

He said: And I said to another one: *“Advise me.”*

He said: *“I am not a person who gives advice so that I can advise you.”*

I said: *“Let me have it. Allāh will perhaps benefit through your advice.”*

He said: *“If you insist on being advised then memorize (this) from me: Seek His pleasure by leaving what He has forbidden, because this will verily enable you to achieve a close position to Him.”*

He said: Then I said to the third one: *“Advise me.”*

Then he cried and started shedding tears. Then he said: *“O my brother, in your affair you should not seek any arrangement other than His arrangement, so that you (if you do that) will be destroyed along with those who were destroyed and go astray along with those who went astray.”*<sup>74</sup>

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<sup>74</sup> Its *isnād* is *jayyid*.



### He cries when his son becomes a martyr

73 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ الصَّبَّاحِ، قَالَ: قَالَ أَبُو عَبْدِ الرَّحْمَنِ حَاتِمُ الْجُرْجَانِيِّ: بَلَغَنِي أَنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى عِبَادًا رَفِيعًا إِلَّا أَنَّ بَعْضَهُمْ أَرْفَعُ مِنْ بَعْضٍ، ذَهَبْتُ أُعْزِّي رَجُلًا وَقَدْ قَتَلَتِ التُّرُكُ ابْنَهُ فَبَكَى حَيْثُ رَأَيْتُ فَقُلْتُ: مَا يُبْكِيكَ وَقَدْ قُتِلَ ابْنُكَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «يَا أَبَا عَبْدِ الرَّحْمَنِ أَنْتَ تَنْظُرُ أَيَّيَّ ابْنِكَ لَقْتَلْتَهُ إِنَّمَا أَبْكِي كَيْفَ كَانَ رِضَاهُ عَنِ اللَّهِ حَيْثُ أَخَذَتْهُ السُّيُوفُ»

73. Al-Husayn narrated to me and said: ‘Abdullāh narrated to us and said: Al-Hasan ibn As-Sabbāh narrated to me and said: Abū ‘Abdir-Rahmān Hātim Al-Jurjānī said: It has reached me that Allāh – *tabāraka wa ta’ālā* – has some slaves elevated in degree, except that some of them are higher in degree than others. I went to condole a man whose son had been killed by the Turks, and he cried when he saw me. So I said to him: “What makes you cry when your son verily has been killed in the path of Allāh?”

He said: “O Abū ‘Abdir-Rahmān, you might think that I cry due to him being killed. Rather, I verily cry (thinking about) how pleased he was with Allāh when the swords took him.”<sup>75</sup>

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<sup>75</sup> Its *isnād* is *hasan*.

**From the advices of 'Īsā ('alayhis-salām)**

74 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عَبْدِ  
الْوَّاحِدِ الْحَرَّانِيُّ، قَالَ: حَدَّثَنَا خَلِيدُ بْنُ دَعْلَجٍ، عَنِ الْحُسَيْنِ، قَالَ: "أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى عَلَيْهِ  
السَّلَامُ أَنَّ قُلَّ لِيْنِي إِسْرَائِيلَ يَحْفَظُوا عَنِّي خَرْفَيْنِ: أَنْ يَرْضَوْا بِدِينِي الدُّنْيَا مَعَ سَلَامَةٍ دِينِهِمْ كَمَا أَنَّ أَهْلَ  
الدُّنْيَا رَضُوا بِدِينِي الدِّينِ لِسَلَامَةِ دُنْيَاهُمْ "

74. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Idrīs narrated to me and said: Rawh ibn ‘Abdil-Wāhid Al-Harrānī narrated to us and said: Khulayd ibn Da’laj narrated to us, from Al-Hasan who said: “Allāh – ‘azza wa jalla – revealed to ‘Īsā ('alayhis-salām): ‘Say to Banū Isrāīl that they memorize two letters from Me: That they should be pleased with the lowest of the dunyā along with the correctness of their religion, just like the people of dunyā are pleased with the lowest of the religion along with the correctness of their dunyā.’”<sup>76</sup>

75 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْمُتَنَّى بْنُ عَبْدِ الْكَرِيمِ، قَالَ: أَخْبَرَنَا زَافِرُ بْنُ  
سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ سُبْيَانَ، عَنْ سَالِمٍ، عَنِ الْحُسَيْنِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «مَنْ  
وَعَكَ لَيْلَةً فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللَّهِ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

75. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Muthannā ibn ‘Abdil-Karīm narrated to me and said: Zafir ibn Sulaymān informed us, from Ismā‘īl ibn Ibrāhīm, from Sufyān, from Sālim, from Al-Hasan, from Abū Hurayrah – and he ascribed it to the Prophet (sallAllāhu ‘alayhi wa sallam) – who said: “Whoever is befallen by pain one night and has patience and is pleased with it from Allāh, he will exit from his sins (and become free from sins) just as the day his mother gave birth to him.”<sup>77</sup>

<sup>76</sup> Its isnād is da‘īf.

<sup>77</sup> Its isnād is da‘īf.

**76** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، قَالَ: كَانَ الرَّبِيعُ بْنُ خَيْثَمٍ قَدْ أَصَابَهُ فَالَجٌ قَالَ: فَسَالَ مِنْ فِيهِ مَاءٌ فَجَرَى عَلَى لِحْيَتِهِ فَرَفَعَ يَدَهُ فَلَمْ يَسْتَطِعْ أَنْ يَمْسَحَهُ فَقَامَ إِلَيْهِ بَكْرُ بْنُ مَاعِزٍ فَمَسَحَهُ عَنْهُ فَلَحَظَهُ رَبِيعٌ ثُمَّ قَالَ: «يَا بَكْرُ وَاللَّهِ مَا أَحَبُّ أَنَّ هَذَا الَّذِي بِي بِأَعْيَى الدَّيْلَمِ عَلَى اللَّهِ»

**76.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Abū Kurayb narrated to us and said: Al-Muhāribī narrated to us and said: Al-A’mash narrated to us, from ‘Amr ibn Murrah who said: Ar-Rabī’ ibn Khaytham was afflicted by paralysis. He said: So there would run some water (i.e. saliva) from his mouth that would reach his beard. He raised his hand but he was not able to wipe it. Then Abū Bakr ibn Mā’iz got up and wiped it off for him. Then Rabī’ glanced at him and said: “O Abū Bakr, by Allāh, I would not love that this what I am afflicted with would be (transferred from me to) the most arrogant against Allāh from the people of Daylam<sup>78</sup>.”<sup>79</sup>

**77** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سُفْيَانَ، قَالَ كُنَّا نَعُودُ زُبَيْدًا الْيَامِيَّ فَنَقُولُ: اسْتَشْفِ اللَّهَ، فَيَقُولُ: «اللَّهُمَّ خِرْ لِي، اللَّهُمَّ خِرْ لِي»

**77.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Abū Kurayb narrated to us and said: Al-Muhāribī narrated to us, from Sufyān who said: We used to visit Zubayd Al-Yāmī while he was sick and we would say: “Ask Allāh to be cured.”

So he would say: “O Allāh, choose for me. O Allāh, choose for me.”<sup>80</sup>

<sup>78</sup> Translator: Daylam is a people from the non-Arabs that lived in the outskirts of Azerbaijan.

<sup>79</sup> There is no harm in this *isnād*.

<sup>80</sup> There is no harm in this *isnād*.

78 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَبَّانَ التَّيْمِيِّ، قَالَ: دَخَلُوا عَلَى سُوَيْدِ بْنِ مَثْعَبٍ وَكَانَ مِنْ أَفْضَلِ أَصْحَابِ عَبْدِ اللَّهِ، وَأَهْلُهُ يَقُولُ لَهُ: نَفْسِي فِدَاؤُكَ أَمَا تُطْعِمُكَ؟ أَمَا نَسْقِيكَ؟ قَالَ: فَأَجَابَهُ بِصَوْتٍ لَهُ ضَعِيفٌ: «دَرَبَتْ الْحَرَافِثُ وَطَالَتِ الصَّجْعَةُ وَاللَّهُ مَا يَسُرُّنِي أَنَّ اللَّهَ نَقَصَنِي مِنْهُ قَدْرَ فُلَامَةٍ»

78. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ishāq ibn Ismā‘īl narrated to us and said: Wakī’ narrated to us, from Sufyān, from Abū Hayyān At-Taymī who said: They entered upon Suwayd ibn Math’abah – and he was from the best of the companions of ‘Abdullāh – while his family was saying to him: “May my soul be taken instead of yours, should we not feed you? Should we not give you something to drink?”

He said: So he answered in a weak voice: “*The hips have hardened (due to laying for so long due to extended disease) and the laying down has been prolonged. By Allāh, it would not make me happy that Allāh decreases it for me by even the smallest amount.*”<sup>81</sup>

79 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ مُصْعَبِ بْنِ مَاهَانَ، عَنْ سُفْيَانَ، فِي قَوْلِهِ: {وَبَشِّرِ الْمُخْبِتِينَ} [الحج: 34] قَالَ: «الْمُطْمَئِنِّينَ الرَّاغِبِينَ بِفَضَائِهِ الْمُسْتَسْلِمِينَ لَهُ»

79. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Hasan narrated to us, from Mus’ab ibn Māhān, from Sufyān regarding His Words:

﴿وَبَشِّرِ الْمُخْبِتِينَ﴾

**“And give glad tidings to the humble.” (Al-Hajj 22:34)**

He said: “*Those who are reassured and pleased with His decree and who submit themselves to it.*”<sup>82</sup>

<sup>81</sup> Its narrators are trustworthy.

<sup>82</sup> Its *isnād* is *hasan*.

## مِنْ أَحْوَالِ الْخَلِيلِ عَلَيْهِ السَّلَامُ وَابْنِهِ

### From the states of Al-Khalīl ('alayhis-salām) and his son

80 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الْمُؤَدِّبُ، قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ صَالِحِ الْبَكَّاءِ، " أَنَّ إِبْرَاهِيمَ، صَلَّى اللَّهُ عَلَيْهِ لَمَّا أَضْجَعَ ابْنَهُ لِيَذْبَحَهُ قَالَ: يَا أَبَتَهُ شِدَّةً وَثَاقِي فَإِنِّي أَخَافُ أَنْ تَنْظُرَ إِلَيَّ وَأَنْتَ تَذْبَحُنِي فَلَا تَمْضِي لِأَمْرِ رَبِّكَ أَوْ أَنْظُرَ إِلَيْكَ وَأَنْتَ تَذْبَحُنِي فَلَا أَدْعَاكَ تَمْضِي لِأَمْرِ رَبِّكَ قَالَ: فَكَبَّهُ عَلَى وَجْهِهِ " قَالَ، فَذَلِكَ قَوْلُ اللَّهِ: ﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ﴾ [الصفافات: 103]

80. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ibrāhīm ibn Mūsā Al-Muaddib narrated to me and said: Ma’mar ibn Sulaymān narrated to us, from ‘Alī ibn Sālih Al-Bakkā, that Ibrāhīm (*sallAllāhu ‘alayhi*) when he lay down his son in order to slaughter him he said: “O father, tighten my shackles. Because I verily fear that you will look at me while you are about to slaughter me, and then you will not follow through on the command of your Lord. Or that I look at you while you are about to slaughter me, and I will not let follow through on the command of your Lord.”

He said: So he threw him upon his face (i.e. facing down). He said: And that is the Words of Allāh:

﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ﴾

**“Then when they both submitted and he had laid him upon his forehead.” (As-Sāffāt 37:103)<sup>83</sup>**

<sup>83</sup> Its narrators are trustworthy.

81 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ مُحَمَّدُ بْنُ سَيْفٍ قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ فِي قَوْلِهِ: {وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ} [البقرة: 124] قَالَ: ابْتَلَاهُ بِالْكَوْكَبِ فَرَضِي عَنْهُ وَابْتَلَاهُ بِذَبْحِ ابْنِهِ فَرَضِي عَنْهُ وَابْتَلَاهُ بِالْهَجْرَةِ فَرَضِي عَنْهُ وَابْتَلَاهُ بِالنَّارِ فَرَضِي عَنْهُ وَابْتَلَاهُ بِالْخِتَانِ "

81. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Yūsuf ibn Mūsā narrated to us and said: Muslim ibn Ibrāhīm narrated to us and said: Muhammad ibn Dīnār narrated to us and said: Abū Rajā Muhammad ibn Sayf narrated to us and said: I heard Al-Hasan say about His Words:

﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ﴾

**“And when his Lord tested Ibrāhīm with some commands.”**

(Al-Baqarah 2:124)

He said: *“He tested him with the kawkab (star) and he was pleased with it (or Him<sup>84</sup>). And He tested him with the slaughter of his son, and he was pleased with it. And He tested him with the hijrah, and he was pleased with it. And He tested him with the fire, and he was pleased with it. And He tested him with the circumcision.”<sup>85</sup>*

<sup>84</sup> Translator: The sentence: “And he was pleased with it” could also be translated as: “And he was pleased with Him.” So either it means that Ibrāhīm was pleased with what he was tested with, or that He was pleased with Allāh putting him in these situations. And for me both meanings are the same.

<sup>85</sup> Its *isnād* is *hasan*.

وَصَفَ حَالَةَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ بَعْدَ مَوْتِ ابْنِهِ

**The description of 'Umar ibn 'Abdil-'Azīz after the death of his son**

82 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الْعَبْدِيُّ، قَالَ: حَدَّثَنَا يَغْلَى بْنُ الْحَارِثِ الْمُحَارِبِيُّ، قَالَ: حَدَّثَنَا أَبِي، عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ، قَالَ: لَمَّا مَاتَ عَبْدُ الْمَلِكِ بْنُ عُمَرَ بْنُ عَبْدِ الْعَزِيزِ دَخَلَ عَلَيْهِ هِشَامُ بْنُ الْعَازِ فَعَزَّاهُ، فَقَالَ عُمَرُ: «وَأَنَا أَعُوذُ بِاللَّهِ أَنْ يَكُونَ لِي مَحَبَّةٌ فِي شَيْءٍ مِنَ الْأُمُورِ تُخَالِفُ مَحَبَّةَ اللَّهِ فَإِنَّ ذَلِكَ لَا يَنْصُلِحُ لِي فِي بَلَاءِهِ عِنْدِي وَإِحْسَانِهِ إِلَيَّ»

82. Al-Husayn narrated to us and said: 'Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm Al-'Abdi narrated to us and said: Ya'lā ibn Al-Hārith Al-Muhāribī narrated to us and said: My father narrated to us, from Sulaymān ibn Habīb who said: When 'Abdul-Malik ibn 'Umar ibn 'Abdil-'Azīz dies, Hishām ibn Al-Ghāz entered upon him and condoled him. Then 'Umar said: *"And I seek refuge with Allāh from having love for any of the affairs that opposes the love for Allāh. For verily this will verily not benefit me in His testing of me and His goodness towards me."*<sup>86</sup>

83 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا سَبْرَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ سَبْرَةَ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ: لَمَّا هَلَكَ عَبْدُ الْمَلِكِ بْنُ عُمَرَ بْنُ عَبْدِ الْعَزِيزِ وَسَهْلُ بْنُ عَبْدِ الْعَزِيزِ وَمُزَاجِمُ مَوْلَى عُمَرَ فِي أَيَّامٍ مُتَتَابِعَةٍ دَخَلَ عَلَيْهِ الرَّبِيعُ بْنُ سَبْرَةَ فَقَالَ: عَظَّمَ اللَّهُ أَجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا رَأَيْتُ أَحَدًا أَصِيبَ بِأَعْظَمَ مِنْ مُصِيبَتِكَ فِي أَيَّامٍ مُتَتَابِعَةٍ وَاللَّهِ مَا رَأَيْتُ مِثْلَ ابْنِكَ ابْنًا وَلَا مِثْلَ أَخِيكَ أَخًا وَلَا مِثْلَ مَوْلَاكَ مَوْلَى قَطٍّ قَطَّاطًا رَأْسَهُ فَقَالَ لِي رَجُلٌ مَعَهُ عَلَى الْوَسَادِ: لَقَدْ هَيَّجَتْ عَلَيْهِ قَالَ: ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «كَيْفَ قُلْتُ لِي يَا رَبِيعُ؟» فَأَعَدْتُ عَلَيْهِ مَا قُلْتُ أَوَّلًا فَقَالَ: " لَا وَالَّذِي قَضَى عَلَيْهِ أَوْ قَالَ: عَلَيْهِمُ الْمَوْتُ مَا أَحْبَبْتُ أَنْ شَيْئًا كَانَ مِنْ ذَلِكَ لَمْ يَكُنْ "

83. Al-Husayn narrated to us and said: 'Abdullāh narrated to us and said: Al-Hakam ibn Mūsā narrated to me and said: Sabrah ibn 'Abdil-'Azīz ibn Sabrah narrated to us and said: My father narrated

<sup>86</sup> In its *isnād* there is someone whom I do not know, and the rest of the narrators are trustworthy.

to us, from his father who said: When ‘Abdul-Malik ibn ‘Umar ibn ‘Abdil-‘Azīz, Sahl ibn ‘Abdil-‘Azīz and a slaveboy of ‘Umar died in days following each other, Ar-Rabī’ ibn Sabrah entered upon him and said to him: *“May Allāh enlarge your reward, O Amīr Al-Muminīn, for I have verily never seen any son like your son, any brother like your brother, nor any slave boy like your slave boy.”*

Then he lowered his head and a man who was with him (sitting) upon the pillows: *“You have verily irritated him.”*

He said: Then he raised his head and said: *“What did you say to me, O Rabī’?”*

So I repeated what I said to begin with for him. Then he said: *“No, by the One who decreed death for him – or he said ‘them’ – I would not love that any of what has occurred would not occur.”<sup>87</sup>*

**84** – حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، وَأَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: أَحْبَبَنِي زِيَادُ بْنُ أَبِي حَسَّانَ، أَنَّهُ شَهِدَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حِينَ دُفِنَ ابْنُهُ عَبْدُ الْمَلِكِ قَالَ: فَلَمَّا سَوِيَ عَلَيْهِ قَبْرُهُ بِالْأَرْضِ وَجَعَلُوا فِي قَبْرِهِ حَشَبَتَيْنِ مِنْ زَيْتُونٍ إِحْدَاهُمَا عِنْدَ رَأْسِهِ وَالْأُخْرَى عِنْدَ رِجْلَيْهِ ثُمَّ جَعَلَ بَيْنَهُ وَبَيْنَ الْقَبْلَةِ ثُمَّ اسْتَوَى قَائِمًا وَأَخَاطَ بِهِ النَّاسُ فَقَالَ: «رَحِمَكَ اللَّهُ يَا بُنَيَّ فَقَدْ كُنْتُ بَرًّا بِأَبِيكَ، وَمَا زِلْتُ مُنْذُ وَهَبَكَ اللَّهُ لِي مُسْرُورًا بِكَ وَلَا وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ سُرُورًا وَلَا أَرْجَى لِحَظِّي مِنَ اللَّهِ فِيكَ مُنْذُ وَضَعْتُكَ فِي الْمَوْضِعِ الَّذِي صَيَّرَكَ اللَّهُ فَرَحِمَكَ اللَّهُ وَعَفَّرَ لَكَ ذَنْبَكَ وَجَزَاكَ بِأَحْسَنِ عَمَلِكَ وَتَجَاوَزَ عَنْ سَيِّئِهِ وَرَجَمَ كُلَّ شَافِعٍ يَشْفَعُ لَكَ بِخَيْرٍ مِنْ شَاهِدٍ وَعَائِبٍ وَرَضِينَا بِقَضَاءِ اللَّهِ وَسَلَّمْنَا لِأَمْرِهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» ثُمَّ انْصَرَفَ

**84.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ishāq ibn Ismā’il and Ahmad ibn Ibrāhīm both narrated to us and said: Ismā’il ibn Ibrāhīm narrated to us and said: Ziyād ibn Abī Hassan informed me that he witnessed ‘Umar ibn ‘Abdil-‘Azīz when his son ‘Abdul-Malik was buried. He said: Then when dirt upon his grave was leveled – and they put two pieces of wood

<sup>87</sup> Its *isnād* is *hasan*.



in his grave from an olive tree, one at his head and the other at his two feet – then he placed the *qiblah* between himself and him, and he stood up while the people had surrounded him and said: “May Allāh show you mercy my son. For you were verily dutiful to your father, and since Allāh bestowed you upon me I continued to be happy with you. And no, by Allāh, I have never been happier, nor more longing for my decree from Allāh regarding you, since I placed you in the place that Allāh has driven you to (i.e. your grave). So may Allāh show you mercy and forgive you for your sins, and reward you for the best of your deeds and not hold you to account for the worst of them. And may He show mercy to every interceder who intercedes for you with goodness; both present and absent. And we are pleased with the decree of Allāh and we submit to His command. And all praise is due to Allāh, Lord of all the worlds.” Then he left.<sup>88</sup>

85 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَزِيدَ، قَالَ: قَالَ رَجُلٌ لَفَتْحِ الْمُؤَصِّلِيَّ: ادْعُ اللَّهَ، فَقَالَ: «اللَّهُمَّ هَبْنَا عَطَاءَكَ وَلَا تُكْشِفْ عَنَّا غِطَاءَكَ وَارْضِنَا بِقَضَائِكَ»

85. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Husayn ibn ‘Alī ibn Yazīd narrated to us and said: A man said to Fath Al-Mūsili: “Invoke Allāh.”

So he said: “O Allāh, bestow Your blessings upon us, do not remove Your cover from us, and make us pleased with Your decree.”<sup>89</sup>

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<sup>88</sup> Its *isnād* is *da‘īf*.

<sup>89</sup> Its *isnād* is *hasan*.

86 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَارِثِ الْمُقْرِيُّ، قَالَ: حَدَّثَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا جَعْفَرٌ، عَنْ عَبْدِ الصَّمَدِ بْنِ مَعْقِلٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: " وَجَدْتُ فِي زُبُورِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا دَاوُدُ هَلْ تَدْرِي أَيُّ الْعِبَادِ أَفْضَلُ؟ قَالَ: الَّذِينَ يَرْضَوْنَ بِحُكْمِي وَيَقْسِمَتِي وَيَحْمَدُونِي عَلَى مَا أَنْعَمْتُ عَلَيْهِمْ، هَلْ تَدْرِي يَا دَاوُدُ أَيُّ الْمُؤْمِنِينَ أَعْظَمُ عِنْدِي مَنَزَلَةً؟ الَّذِي هُوَ بِمَا أُعْطِيَ أَشَدَّ فَرَحًا مِنْهُ بِمَا حَبَسَ "

86. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Al-Hārith Al-Muqri narrated to us and said: Sayyār narrated to us and said: Ja’far narrated to us, from ‘Abdus-Samad ibn Ma’qil, from Wahb ibn Munabbih who said: I found in the Zabūr of Dāwūd (sallAllāhu ‘alayhi wa sallam): “O Dāwūd, do you know which slaves are the best?”

He said: “Those who are pleased with My judgment and allocation (of provisions), and they praise Me for what I have blessed them with. O Dāwūd, which believers are the highest in degree for Me? The one who is happier about that which he gives, than that which he withholds.”<sup>90</sup>

87 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْآدَمِيُّ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ رَجُلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، أَنَّ بَعْضَ أَهْلِهِ اشْتَكَى فَوَجَدَ عَلَيْهِ ثُمَّ أُخْبِرَ بِمَوْتِهِ فَسَرِيَ عَنْهُ فَعِيلَ لَهُ فَقَالَ: «نَدْعُو اللَّهَ فِيمَا نَحِبُّ فَإِذَا وَقَعَ مَا نَكْرَهُ لَمْ نُخَالِفِ اللَّهَ فِيمَا أَحَبَّ»

87. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Yazīd Al-Ādamī narrated to us and said: Ibn ‘Uyaynah narrated to us, from a man, from Muhammad ibn ‘Alī, that some of his family complained, so he became angry with him. Then he was informed that he (i.e. the person from his family) had died and this made him happy. Then he was asked about his, so he said: “We invoke Allāh about what we love (to get), but when what we hate (or dislike) occur then we do not oppose Allāh in what He loved.”<sup>91</sup>

<sup>90</sup> Its isnād is hasan.

<sup>91</sup> There is an unknown man in the isnād, and the rest of the narrators are trustworthy.

رَجُلٌ لَا يُبَالِي مَا فَاتَهُ فِي الدُّنْيَا

**A man who does not care about what passes him by from the**  
**dunyā**

88 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْمَخْزُومِيُّ، قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ نَافِعٍ، عَنْ جَسْرِ، عَنْ عَامِرِ بْنِ عَبْدِ قَيْسٍ، قَالَ: " مَا أَبَالِي مَا فَاتَنِي مِنَ الدُّنْيَا بَعْدَ آيَاتٍ فِي كِتَابِ اللَّهِ قَوْلُهُ: {وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ} [هود: 6] وَقَوْلُهُ: {مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ} [فاطر: 2] وَقَوْلُهُ: {وَإِنْ يُمْسِكْ اللَّهُ يُضْطِرِّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُمْسِكْ يَجْزِرْ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [الأنعام: 17]

89. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hārūn ibn ‘Abdillāh narrated to me and said: Muhammad ibn Al-Hasan Al-Makhzūmī narrated to us and said: Al-Qāsim ibn Nāfi’ narrated to me, from Jasr, from ‘Amir ibn ‘Abdi Qays who said: “I do not care about what passes me by from the dunyā after (reading) some verses in the Book of Allāh, (and they are) His Words:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

**“And there is no living creature upon earth, except that its provision is upon Allāh (to provide), and He knows where it lives and where it is placed (when it dies). All this is (registered) in a clear book.” (Hūd 11:6)**

And His Words:

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ﴾

**“Whatever mercy Allāh bestows upon the people, then there is no-one who can withhold it. And whatever He withholds, then there is no-one who can grant it after Him.” (Fātir 35:2)**

And His Words:

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ إِخَيْرٌ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

**“And if Allāh touches you with harm, then there is no-one who can remove it (from you) except Him. And if He touches you with goodness, then He is Capable of doing all things.”**

(Al-An’ām 6:17) <sup>92</sup>

89 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي هَاشِمُ بْنُ قَاسِمٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَدَّادِ، قَالَ سَمِعْتُ شُعَيْبَ بْنَ حَرْبٍ يَقُولُ: لَيْسَ فِي الْخَلْقِ شَيْءٌ أَقَلُّ مِنَ الْخَوْفِ وَالرِّضَا.

89. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Qāsim ibn Hāshim narrated to me, from Muhammad ibn ‘Abdullāh Al-Hadhdhā who said: I heard Shu’ayb ibn Harb say: *“There is nothing in the creation which is lesser than fear and being pleased.”*<sup>93</sup>

90 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي هَاشِمُ بْنُ قَاسِمٍ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبَّادٍ بْنِ مُوسَى، عَنْ أَبِي عَلِيٍّ الرَّازِيِّ، قَالَ: صَحَبْتُ فَضِيلَ بْنَ عِيَّاضٍ ثَلَاثِينَ سَنَةً مَا رَأَيْتُهُ ضَاحِكًا وَلَا مُبْتَسِمًا إِلَّا يَوْمَ مَاتَ عَلِيُّ ابْنُهُ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبُّ أَمْرًا فَأَحْبَبْتُ مَا أَحَبَّ اللَّهُ»

90. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Hāshim ibn Qāsim narrated to me and said: Ishāq ibn ‘Abbād ibn Mūsā narrated to us, from Abū ‘Alī Ar-Rāzī who said: I accompanied Fudayl ibn ‘Iyyād for thirty years, and I did not see him laugh or smile except on the day his son ‘Alī died. So I asked him regarding that, so he said: *“Verily, Allāh – ‘azza wa jalla – loved (for) something (to occur), so I loved what Allāh loved.”*<sup>94</sup>

<sup>92</sup> Its *isnād* is very weak.

<sup>93</sup> Its *isnād* is *hasan*.

<sup>94</sup> Its *isnād* is *hasan*.

## الْجَزَاءُ مِنْ جِنْسِ الْعَمَلِ

### The reward is equal to the deed

91 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْفَضْلُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ عُمَيْرٍ الْعَنْزِيُّ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، قَالَ: كَانَ الْحَسَنُ يَقُولُ: " اَرْضَ عَنِ اللَّهِ يَرْضَ اللَّهُ عَنْكَ وَأَعْطِ اللَّهَ الْحَقَّ مِنْ نَفْسِكَ أَمَا سَمِعْتَ مَا قَالَ تَبَارَكَ وَتَعَالَى: { رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ } [المائدة: 119]

91. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Fadl ibn Ja’far narrated to me and said: Yahyā ibn ‘Umayr Al-‘Anazī narrated to us and said: Ar-Rabī’ ibn Subayh narrated to us and said: Al-Hasan used to say: “Be pleased with Allāh, then Allāh will be pleased with you. And give Allāh the right (which He deserves) from yourself. Have you not heard what He – tabāraka wa ta’ālā – said:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

**“Allāh is pleased with them and they are pleased with Him.”**

(Al-Māidah 5:119)<sup>95</sup>

## كُنْ مَسْرِيًّا فِيكَ

### Be My happiness in you

92 - ثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا الْخَلِيلُ بْنُ أَبِي الْخَلِيلِ، عَنْ صَالِحِ بْنِ أَبِي شُعَيْبٍ، قَالَ: " أَوْحَى اللَّهُ إِلَى عِيسَى ابْنِ مَرْيَمَ: اصْبِرْ عَلَى الْبَلَاءِ وَأَرْضَ بِالْقَضَاءِ وَكُنْ كَمَسْرِيِّ فِيكَ فَإِنَّ مَسْرِيًّا أَنْ أُطَاعَ فَلَا أُعْصَى "

92. Al-Husayn narrated to us and said: Abū Bakr narrated to us and said: Al-Hakam ibn Mūsā narrated to us and said: Al-Khalīl ibn Abī Al-Khalīl narrated to us, from Sālih ibn Abī Shu’ayb who said:

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<sup>95</sup> There is someone in the *isnād* whose biography I could not find, and that is Yahyā ibn ‘Umayr Al-‘Anazī.

*“Allāh revealed to ‘Īsā ibn Maryam: Have patience during affliction and be pleased with the decree. And be as My happiness in you, for verily My happiness is that I am obeyed and not disobeyed.”*

93 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ أَبِي جَعْفَرٍ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ سَيِّئِ الْهَيْئَةِ وَقَالَ: «مَا أَمْرُكَ؟ وَمَا شَأْنُكَ؟»، قَالَ: يَا رَسُولَ اللَّهِ يُهْمُّنِي مَا مَضَى مِنَ الدُّنْيَا إِذْ لَمْ أَصْنَعْ فِيهِ وَيُهْمُّنِي مَا بَقِيَ مِنْهَا كَيْفَ حَالِي؟ قَالَ: «أَنْتَ مِنْ نَفْسِكَ فِي عَنَاءٍ» قَالَ: ثُمَّ لَقِيَهُ بَعْدَ وَقَدْ حَسَنْتَ هَيْئَتَهُ فَقَالَ: يَا رَسُولَ اللَّهِ أَتَانِي آتٌ فِي الْمَنَامِ فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا عَلَى قُلُوبِي ثُمَّ قَالَ: قُلِ: اللَّهُمَّ ارْزُقْنِي نَفْسًا مُطْمَئِنَّةً تُوقِنُ بِوَعْدِكَ وَتُسَلِّمُ لِأَمْرِكَ وَتَرْضَى بِقَضَائِكَ فَوَاللَّهِ مَا يُهْمُّنِي شَيْئًا مَضَى وَلَا بَقِيَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَقَدْ رَأَيْتَ خَيْرًا فَالْزَمْ»

93. Al-Husayn narrated to us and said: Abū Bakr narrated to us and said: ‘Alī ibn Abī Ja’far narrated to me and said: Asad ibn Mūsā narrated to us and said: ‘Abdul-‘Azīz ibn Muhammad narrated to us and said: Hafs ibn ‘Umar narrated to us and said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) looked at a man who had bad appearance and said: ***“What is the matter with you? And what is your problem?”***

He said: *“O Messenger of Allāh, I am concerned with what has gone forth of the dunyā since I did not do deeds in it, and I am concerned with what my situation will be in the remaining of it?”*

He said: ***“You are merely exhausting yourself.”***

He said: Then he met him after this and his appearance had improved. Then he said: *“O Messenger of Allāh, someone came to me in a dream and he placed his hand between my two shoulders until I felt the coolness of it upon my heart. Then he said: ‘Say: O Allāh, provide me with a reassured soul that is fully certain of Your promise, and that submits to Your command and is pleased with Your decree.’ So by Allāh,*

*I am not concerned with anything that has gone forth, nor that which remains.”*

Then the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“You have verily seen something good (in your dream), so adhere to it.”*<sup>96</sup>

### الرَّوْحُ وَالْفَرَحُ فِي الْيَقِينِ وَالرِّضَا

#### **Rest and happiness lie in certainty and being pleased**

94 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ الصَّبَّاحِ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي هَارُونَ الْمَدِينِيِّ، قَالَ: قَالَ ابْنُ مَسْعُودٍ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقْسُطُهُ وَحِلْمِهِ جَعَلَ الرُّوحَ وَالْفَرَحَ فِي الْيَقِينِ وَالرِّضَا، وَجَعَلَ الْهَمَّ وَالْحُزْنَ فِي الشَّكِّ وَالسُّحْطِ»

94. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Hasan ibn As-Sabbāh narrated to me and said: Sufyān ibn ‘Uyaynah, from Abū Hārūn Al-Madīnī who said: Ibn Mas‘ūd (*radiAllāhu ‘anhu*) said: “Verily, Allāh – *tabāraka wa ta‘ālā* – by His justice and mildness, made rest and happiness lie in certainty and being pleased, and He made worry and sorrow lie in doubt and being displeased.”<sup>97</sup>

95 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ الصَّبَّاحِ، عَنْ سُفْيَانَ، قَالَ: قَالَ الْحَسَنُ: «مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ، وَسَعَهُ وَبَارَكَ اللَّهُ لَهُ فِيهِ، وَمَنْ لَمْ يَرْضَ لَمْ يَسْغُهُ وَلَمْ يُبَارَكَ لَهُ فِيهِ»

95. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Al-Hasan ibn As-Sabbāh narrated to me, from Sufyān who said: Al-Hasan said: “Whoever is pleased with what Allāh has allocated for him, then this will be enough for him and Allāh will put

<sup>96</sup> I could not find the biography of ‘Alī ibn Abī Ja’far, and the *hadīth* is *munqati’*. The *hadīth* has a weak witness in similar *hadīth* of Abū Umāmah. It was narrated by At-Tabarānī in “Al-Kabīr” (7490).

<sup>97</sup> Its *isnād* is *hasan*.

*blessing in it for him. And whoever is displeased then it will not be enough for him and He will not put blessing in it for him.*"<sup>98</sup>

96 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنِي الْحُسَيْنُ، عَنْ سُفْيَانَ، قَالَ: سَمِعْتُ الْمُفَسِّرِينَ مِنْ كُلِّ جَانِبٍ يَقُولُونَ فِي قَوْلِهِ: {أَغْنَى} [المسد: 2] قَالَ: «أَرْضَى» قَالَ سُفْيَانُ: " لَا يَكُونُ غَنِيًّا أَبَدًا حَتَّى يَرْضَى بِمَا قَسَمَ اللَّهُ لَهُ فَذَلِكَ الْغَنِيُّ

96. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: And Al-Hasan narrated to me, from Sufyān who said: “I heard the mufasssirūn (interpreters of the Qurān) from all places say regarding His Words:

﴿أَغْنَى﴾

“Benefit.” (Al-Masad 111:2)”

He said: “(Benefit here means) Please.”<sup>99</sup>

Sufyān said: “He will never be rich before he is pleased with what Allāh has allocated for him. And this is the rich person (in reality).”<sup>100</sup>

97 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الطَّالْقَانِيُّ، قَالَ: حَدَّثَنَا زَافِرٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ الْحُسَيْنَ عَنِ التَّوَكُّلِ، فَقَالَ: «الرِّضَا عَنِ اللَّهِ»

97. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Abū Ishāq At-Tālaqānī narrated to us and said: Zāfir narrated to us, from Abū

<sup>98</sup> Its isnād is hasan.

<sup>99</sup> Translator: The meaning of the verse is: “His wealth and children will not benefit him.” And Sufyān – *rahimahullāh* – says that the interpreters of the Qurān stated that the meaning of benefit here is ‘please’. And thus the meaning of the verse according to this is: “He will never be pleased (or satisfied) with his wealth and children.” Meaning: He will always want more.

<sup>100</sup> Its isnād is hasan.



Rajā, from ‘Abbād ibn Mansūr who said: Al-Hasan was asked about *tawakkul*, so he said: “(It is) being pleased with Allāh.”<sup>101</sup>

لَمَّا وَقَعَ أَمْرُ اللَّهِ رَضِينَا بِهِ

### **When the command of Allāh occurs we are pleased with it**

98 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَسَدُ بْنُ عَمَّارٍ التَّيْمِيُّ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ جُوَيْرِيَةَ بْنِ أَسْمَاءَ، عَنْ نَافِعٍ، قَالَ: اشْتَكَى ابْنُ لِعَبْدِ اللَّهِ بْنِ عُمَرَ فَأَشْتَدَّ وَجْدُهُ عَلَيْهِ حَتَّى قَالَ بَعْضُ الْقَوْمِ: لَقَدْ حَشِينَا عَلَى هَذَا الشَّيْخِ أَنْ يَخْذُلَ هَذَا الْغُلَامَ حَدَّثَ فَمَاتَ الْغُلَامُ فَخَرَجَ ابْنُ عُمَرَ فِي جَنَازَتِهِ وَمَا رَجُلٌ أَبْدَى سُورًا مِنْهُ فَبَقِيَ لَهُ فِي ذَلِكَ فَقَالَ ابْنُ عُمَرَ: «إِنَّمَا كَانَ رَحْمَةً لَهُ فَلَمَّا وَقَعَ أَمْرُ اللَّهِ رَضِينَا بِهِ»

98. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Asad ibn ‘Ammār At-Taymī narrated to me and said: Sa’īd ibn ‘Āmir narrated to us, from Juwayriyyah ibn Asmā, from Nāfi’ who said: A son (of his) complained to ‘Abdullāh ibn ‘Umar so his concern for him increased, until some of the people said: “We verily fear for this old man that something will happen to him because of this young boy.”

Then the boy died and Ibn ‘Umar went out and attended his funeral prayer, and there was no man who showed more happiness than him. So he was asked about this, and Ibn ‘Umar said: “It was verily a mercy for him. And when the command of Allāh occurs then we are pleased with it.”<sup>102</sup>

<sup>101</sup> There is someone unknown in the *isnād*, and that is Abū Rajā.

<sup>102</sup> There is someone in the *isnād* whose status is unknown, and that is Asad ibn ‘Ammār At-Taymī.

## طُوبَى لِرَجُلٍ فِي قَلْبِهِ الرِّضَا

### Glad tidings to a man who is pleased in his heart

99 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، قَالَ: قَالَ عَبْدُ الْوَاحِدِ بْنُ حَبِيبٍ الدِّمَشْقِيُّ " فِي زُبُورِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ: طُوبَى لِرَجُلٍ أَطْلَعَ اللَّهُ فِي قَلْبِهِ عَلَى الرِّضَا لَيْسَتْ تَوْجِبُ عَظِيمًا مِنَ الْجَزَاءِ طُوبَى لِمَنْ لَمْ يَهْمَهُ هُمُ النَّاسِ وَإِذَا غَرَضَ لَهُ غَضَبٌ فِيهِ مَعْصِيَةٌ كَظَمَ الْغَيْظَ بِالْجِلْمِ "

99. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Alī ibn Al-Hasan narrated to me and said: ‘Abdul-Wāhid ibn Habīb Ad-Dimashqī said: In the Zabūr of Dāwūd (*sallAllāhu ‘alayhi*) (it says): “Glad tidings to a man in whose heart Allāh looks into to see pleasure (with the decree of Allāh) in order for Him to make a great reward obligatory (for him). And glad tidings to the one who is not concerned with the concerns of the people, and if an anger (in himself) that contains disobedience presents itself to him he restrains the rage with mildness.”<sup>103</sup>

100 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ جَرِيرٍ الْعَتَكِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عُثْمَانَ بْنِ عَبْدِ الْحَمِيدِ، قَالَ: حَدَّثَنِي أَبِي قَالَ: عَنْ زِيَادِ بْنِ زَادَانَ، قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «مَا كُنْتُ عَلَى حَالَةٍ مِنْ حَالَاتِ الدُّنْيَا فَسَرَّنِي أَيْ عَلَى غَيْرِهَا»

100. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: ‘Ubaydullāh ibn Jarīr Al-‘Atakī narrated to me and said: ‘Alī ibn ‘Uthmān ibn ‘Abdil-Hamīd narrated to us and said: My father narrated to me and said: From Ziyād ibn Zādān who said: ‘Umar ibn ‘Abdil-‘Azīz said: “I have never been in any situation from the situations in dunyā where it would have made me happy to be in another (situation) than it.”<sup>104</sup>

<sup>103</sup> There is someone in the *isnād* whose status is unknown, and that is ‘Abdul-Wāhid ibn Habīb Ad-Dimashqī.

<sup>104</sup> There is someone in the *isnād* whom I do not know, and that is ‘Ubaydullāh ibn Jarīr Al-‘Atakī.

### ثَلَاثُ تَكْفِي الْعَبْدَ دُنْيَاهُ وَآخِرَتَهُ

#### **Three (things) are enough for the slave in his *dunyā* and *ākhirah***

101 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: قَالَ نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبِي، عَنْ شَدَّادِ بْنِ سَعِيدٍ الرَّاسِبِيِّ، عَنْ غَيَّلَانَ بْنِ جَرِيرٍ، قَالَ: «مَنْ أُعْطِيَ الرِّضَا وَالتَّوَكُّلَ وَالتَّقْوِيضَ فَقَدْ كُفِيَ»

101. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Nasr ibn ‘Alī said: My father narrated to me, from Shaddād ibn Sa’id Ar-Rāsibī, from Ghaylān ibn Jarīr who said: “Whoever has been given *ridā* (being pleased), *tawakkul* (putting ones trust in Allāh) and *tafwiḍ* (leaving all affairs up to Allāh), he has been given what is sufficient.”<sup>105</sup>

### مَنْزِلَةُ الْوَرَعِ مِنَ الزُّهْدِ

#### **The status of *war’* (fear) in relation to *zuhd* (asceticism)**

102 - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الثَّقَفِيُّ، عَنْ أَحْمَدَ بْنِ أَبِي الْخَوَارِزْمِيِّ، قَالَ: سَمِعْتُ أَبَا سُلَيْمَانَ يَعْني الدَّارَانِيَّ، يَقُولُ: «مَا أَعْرِفُ لِلرِّضَا حَدًّا وَلَا لِلزُّهْدِ حَدًّا وَلَا لِلْوَرَعِ حَدًّا مَا أَعْرِفُ مِنْ كُلِّ شَيْءٍ إِلَّا طَرِيقَهُ» قَالَ أَحْمَدُ: فَحَدَّثْتُ بِهِ سُلَيْمَانَ ابْنَهُ فَقَالَ: لَكِنِّي أَعْرِفُهُ: «مَنْ رَضِيَ فِي كُلِّ شَيْءٍ فَقَدْ بَلَغَ حَدَّ الرِّضَا وَمَنْ زَهَدَ فِي كُلِّ شَيْءٍ فَقَدْ بَلَغَ حَدَّ الزُّهْدِ وَمَنْ تَوَرَّعَ فِي كُلِّ شَيْءٍ فَقَدْ بَلَغَ حَدَّ الْوَرَعِ»

102. Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: Muhammad ibn Ishāq Ath-Thaqafī narrated to me, from Ahmad ibn Abī Al-Hawārī who said: I heard Abū Sulaymān (i.e. Ad-Dārānī) say: “I do not know any limit for being pleased, nor a limit for asceticism, nor a limit for fear (of Allāh). From all of it I only know its way.”

<sup>105</sup> Its *isnād* is *hasan*.

Ahmad said: I narrated this to his son Sulaymān so he said: *“But I know it: Whoever is pleased with everything, he has verily reached the limit of being pleased. And whoever practices asceticism in everything, he has verily reached the limit for asceticism. And whoever fears (Allāh) in everything, he has verily reached the limit of fear.”*<sup>106</sup>

**103** - قَالَ أَحْمَدُ: وَسَمِعْتُ أَبَا سُلَيْمَانَ: يَقُولُ: «الْوَرَعُ مِنَ الرُّهْدِ بِمَنْزِلَةِ الْقَنَاعَةِ مِنَ الرِّضَا»

**13.** Ahmad said: And I heard Abū Sulaymān say: *“Fear (of Allāh) in relation to asceticism is on the same level as qanā’ah (being content) is in relation to ridā (being pleased).”*<sup>107</sup>

**104** - حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: قِيلَ لِبَعْضِ الْعُلَمَاءِ: بِمَا يَنْبَلُغُ أَهْلُ الرِّضَا الرِّضَا؟ قَالَ: «بِالْمَعْرِفَةِ، وَإِنَّمَا الرِّضَا عُصْنٌ مِنْ أَغْصَانِ الْمَعْرِفَةِ»

**104.** Al-Husayn narrated to us and said: ‘Abdullāh narrated to us and said: And Muhammad ibn Ishāq narrated to me and said: It was said to some of the scholars: *“By what does the people of ridā (being pleased) attain (the level of) ridā?”* He said: *“By having knowledge. And verily is being pleased a branch from the branches of knowledge.”*<sup>108</sup>

**The book is completed. And all praise is due to Allāh, the Lord of all the worlds. And may the peace and abundant blessing of Allāh be upon our master Muhammad and his family.**

<sup>106</sup> Its narrators are trustworthy.

<sup>107</sup> Its narrators are trustworthy.

<sup>108</sup> Its narrators are trustworthy.