

الرَّدُّ عَلَى الْجَهْمِيَّةِ

The refutation of the Jahmiyyah

Introduction to the chapter

The following chapter contains narrations which affirm the things which the Jahmiyyah reject. The chapter contains many of the narrations and subjects which have already gone forth in the previous chapters. These have been excluded in order for the chapter not to be too long. Below is a list showing all the subjects dealt with in this chapter, and in which previous chapter the subject has been mentioned. That which is **bold** is what has not previously been mentioned and is included in this chapter.

- Allāh sits upon the Throne – chapter 11
- Allāh has two Feet – chapter 11
- Allāh has a Face – chapter 5,8,9 and 10
- **Describing Allāh with weight**
- **Allāh does not get tired nor sleep**
- Seeing Allāh in the next life – chapter 8
- **Allāh will fill up the sky**
- **Allāh has friendship**
- Allāh speaks – chapter 5
- Muhammad (*sallAllāhu ‘alayhi wa sallam*) saw his Lord – chapter 5
- Allāh wrote the Tawrah with His Hand – chapter 10
- **The cloak of Allāh is pride and His robe is greatness**
- **Allāh’s cover is of light (or fire)**
- Allāh laughs – chapter 8
- The Throne – chapter 11
- The Footstool – chapter 11
- The Qurān is the words of Allāh – chapter 1, 2 and 3
- **Allāh looks**
- **The Throne shakes**
- Allāh has created everything with *Qadar* – chapter 13
- **Allāh has two Eyes**

- **The family kinship was behind Allāh pulling in Him**
- **Allāh creates with His Two Hands**
- **Allāh creates by saying “Be” and then it is**
- Allāh created Ādam in His Image – chapter 9
- **Allāh appears to the creation**
- **Allāh descends wherever, however and whenever He wants**
- **The meaning of Alif-Lām-Rā**
- **The Mīzān (scale) on the Day of Judgment**
- **The revelation comes down in chains**
- **Allāh runs (or walks fast)**
- Allāh has Fingers – chapter 9
- **Allāh appeared to Muhammad (*sallAllāhu ‘alayhi wa sallam*) in a dream.**
- Allāh is Beautiful and He loves beauty – chapter 9
- The Dajjāl will emerge – chapter 15
- **Allāhs has *ghayrah* (protective jealousy)**
- Allāh will speak directly to the slave in *ākhirah* – chapter 8
- Allāh appears to the creation – chapter 9
- **Allāh will put His Foot on Hellfire**
- **Allāh has a *Haqw* (flank or side)**
- **Allāh has two Arms and a Chest**

And may Allāh forgive me if I have overseen something whilst reading through the chapter. If there are any comments regarding the subjects and narrations which will be mentioned in this chapter, then it will in the footnotes, so don't forget to read those in sha Allāh.

Abū Hājar

Chapter: The refutation of the Jahmiyyah

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said:

الرَّدُّ عَلَى الْجَهْمِيَّةِ

The refutation of the Jahmiyyah

1026 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ، حَدَّثَنَا عَبْدُهُ بِنْتُ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِيهَا خَالِدِ بْنِ مَعْدَانَ أَنَّهُ كَانَ يَقُولُ: «إِنَّ الرَّحْمَنَ سُبْحَانَهُ وَتَعَالَى لِيَنْقُلَ عَلَى حَمَلَةِ الْعَرْشِ مِنْ أَوَّلِ النَّهَارِ إِذَا قَامَ الْمُشْرِكُونَ حَتَّى إِذَا قَامَ الْمُسَبِّحُونَ خُفِّفَ عَنْ حَمَلَةِ الْعَرْشِ»

1026 – My father narrated to me, from Abū Al-Mughīrah (who said): ‘Abdah bint Khālid ibn Ma’dān narrated to us, from her father Khālid ibn Ma’dān that he used to say: “*Verily Ar-Rahmān – subhānahu wa ta’ālā – becomes Heavy for those who hold the Throne in the beginning of the Day when the mushrikūn wake up, until when those who praise Allāh get up the, it is made easier for those who hold the Throne.*”¹

1027 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ فَتَادَةَ، وَالْحَسَنِ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: { لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ } [البقرة: 255] قَالَ: «السِّنَةُ النَّعْسَةُ»

1027 – My father narrated to me, from ‘Abdur-Razzāq, from Ma’mar, from Qatādah and Al-Hasan regarding His – ‘azza wa jalla – words: “**Neither sinah (slumber), nor sleep overtake Him.**” (Al-Baqarah 2:255). He (i.e. they both) said: “*Sinah is a short moment of sleep.*”

1028 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ يَمَانَ، نا أَشْعَثُ، عَنْ جَعْفَرِ بْنِ يَعْنَى ابْنِ الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ يَعْنَى ابْنِ جُبَيْرٍ، قَالَ: قَالَتْ: بَنُو إِسْرَائِيلَ لِمُوسَى عَلَيْهِ السَّلَامُ: أَيَنَامُ رَبُّكَ؟ قَالَ: فَقَالَ يَا مُوسَى حُدَّ قَدَحَيْنِ رُجَاجَتَيْنِ فَأَمَّا لهُمَا مَاءٌ فَصَلِّ، وَهِيَ فِي يَدَيْكَ فَانظُرْ هَلْ يَنْبُتَانِ، فَقَامَ يُصَلِّي فَانْعَسَ فَانْكَسَرْنَا، فَقَالَ: يَا مُوسَى لَوْ نَمْتُ لَصَاعَتِ السَّمَاوَاتِ وَالْأَرْضُ "

1028 – My father narrated to me, from Yahyā ibn Yamān, from Ash’ab, from Ja’far (i.e.) ibn Al-Mughīrah, from Sa’īd (i.e.) ibn Jubayr who said: “*Banū Isrāīl said to Mūsā (‘alayhi as-*

¹ This narration points to the ascribing weight to Allāh the Exalted. And verily do many narrations testify to this from the *Sahābah* (*radiAllāhu ‘anhum*) and the *tābi’ūn*, such as Ibn Mas’ūd, Ibn ‘Abbās, Ka’b Al-Ahbār, Al-Hasan Al-Basrī, Mujāhid and ‘Ikrimah. They mentioned this in the *tafsīr* of Sūrah Maryam ayah 90, in which Allāh says: “**The heavens are almost torn apart due to it.**” And Ibn Taymiyyah affirmed the attribute of Weight for Allāh in “*Bayān Talbīs Al-Jahmiyyah*” (3/268), and also Ibn Al-Qayyim in his “*Nūniyyah*” (p. 99-100).

salām): ‘Does your Lord sleep?’ He (i.e. the narrator) said: So He (i.e. Allāh) said: ‘O Mūsā, take two drinking glasses and fill them up with water, and then pray while they are in your hands, and then see if they will remain firm.’ So he got up to pray, then he became tired and the two glasses (fell from his hands and) broke. So He said: ‘O Mūsā, if I would sleep then the heavens and the earth would be lost.’”

1030 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ عَلِيِّ الْمُقَدَّمِيِّ الْأَكْبَرِ، نَا سَلَامُ بْنُ أَبِي مُطِيعٍ، قَالَ: سَمِعْتُ قَتَادَةَ، فِي قَوْلِ اللَّهِ، عَزَّ وَجَلَّ: {لَا تَأْخُذُهُ سِنَّةٌ} [البقرة: 255] قَالَ: «نُعَاسٌ»

1030 - ‘Abdullāh ibn Abū Bakr ibn ‘Ali Al-Muqaddamī Al-Akbar narrated to me, from Salām ibn Abū Mutī who said: I heard Qatādah (say) regarding His - ‘azza wa jalla - words: **“Neither *sinah* (slumber), nor sleep overtake Him.”** (Al-Baqarah 2:255) He said: *“(Sinah is) sleepiness.”*

1033 - حَدَّثَنِي أَبِي، نَا وَكَيْعٌ، نَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُتَمَلِّئٌ بِهِ»

1033 - My father narrated to me, from Wakī’, from Sufyān, from Jābir, from ‘Abdullāh ibn Yahyā, from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) (regarding His words): **“The heaven will break apart therefrom.”** (Al-Muzzammil 73:18) He said: *“Filled up with Him.”*

1034 - حَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مَعْمَرٍ، نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ حُصَيْنِ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُتَمَلِّئٌ بِهِ»

1034 - Abū Ma’mar Ismā’il ibn Ibrāhīm ibn Ma’mar narrated to me, from Wakī’, from Sufyān, from Khusayf, from ‘Ikrimah (regarding His words): **“The heaven will break apart therefrom.”** (Al-Muzzammil 73:18) He said: *“Made heavy due to Him.”*

1035 - حَدَّثَنِي أَبِي، نَا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُتَمَلِّئٌ بِهِ»

1035 - My father narrated to me, from ‘Abdul-Wahhāb, from Sa’īd, from Qatādah (regarding His words): **“The heaven will break apart therefrom.”** (Al-Muzzammil 73:18) He said: *“Made heavy due to him.”*

1036 - حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نَا يَزِيدُ بْنُ زُرَيْعٍ، نَا أَبُو رَجَاءٍ، قَالَ: سَمِعْتُ الْحُسَيْنَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُتَمَلِّئٌ بِهِ مُوقِرَةٌ»

1036 – ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me, from Yazīd ibn Zuray’, from Abū Rajā who said: I heard Al-Hasan (say regarding His words): **“The heaven will break apart therefrom.”** (Al-Muzzammil 73:18) He said: *“Made heavy due to Him and Majestic.”*

1041 – حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ زِيَادٍ سَبَلَانَ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، نَا يَزِيدُ بْنُ حَازِمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «الْحَلَّةُ لِإِبْرَاهِيمَ، وَالْكَلامُ لِمُوسَى، وَالرُّؤْيَةُ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

1041 – Abū Ishāq Ibrāhīm ibn Ziyād Sabalān narrated to us (and said): ‘Abbād ibn ‘Abbād narrated to us, from Yazīd ibn Hāzim, from ‘Ikrimah, from Ibn ‘Abbās (radiAllāhu ‘anhumā) who said: *“The friendship for Ibrāhīm, the speech for Mūsā, and the Ruyah (i.e. seeing Allāh) for Muhammad (sallAllāhu ‘alayhi wa sallam).”*

1042 – حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ، مَوْلَى بَنِي هَاشِمٍ، قَالَا: نَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنِ عَاصِمِ الْأَخْوَلِ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ اصْطَفَى إِبْرَاهِيمَ بِالْحَلَّةِ، وَاصْطَفَى مُوسَى بِالْكَلامِ، وَاصْطَفَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالرُّؤْيَةِ "

1042 – Muhammad ibn Ja’far Al-Warkānī narrated to us, and Muhammad ibn Bakkār the *mawla* of Banū Hāshim (also) narrated (the same) to us, and they both said: Ismā’il ibn Zakariyyā narrated to us, from ‘Āsim Al-Ahwal, from ‘Ikrimah, from Ibn ‘Abbās (radiAllāhu ‘anhu) who said: *“Verily Allāh – ‘azza wa jalla – chose Ibrāhīm with the friendship, and He chose Mūsā with the speech and He chose Muhammad (sallAllāhu ‘alayhi wa sallam) with the Ruyah.”*

1047 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُقْرِيُّ الْبَصْرِيُّ، نَا أَبُو عَوَّانَةَ، عَنِ عَطَاءِ يَعْني ابْنَ السَّائِبِ، عَنِ الْأَعْرَبِيِّ أَبِي مُسْلِمٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: «الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَلْقَيْتُهُ فِي النَّارِ»

1047 – Ibrāhīm ibn Al-Hasan Al-Muqrī Al-Basri narrated to me, from Abū ‘Awānah, from ‘Atā (i.e.) ibn As-Sāib, from Al-Aghar Abū Muslim, from Abū Hurayrah (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: **“Verily Allāh – ‘azza wa jalla - says: ‘Pride is My cloak and greatness My robe. So whoever competes with Me in either of them, then I will throw him in Hellfire.”**

1048 – حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَبُو حَيْثَمَةَ، نَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ عَمْرِو بْنِ مُرَّةٍ، عَنِ أَبِي عُبَيْدَةَ، عَنِ أَبِي مُوسَى، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْبَعِ كَلِمَاتٍ، قَالَ: «إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يُخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النَّارُ لَوْ كَشَفَهُ لَأُحْرِقَتْ سُبُحَاتُ وَجْهِهِ كُلِّ شَيْءٍ أَدْرَكَهُ بَصْرُهُ»

1048 – Zuhayr ibn Harb Abū Khaythamah narrated to me, from Jarīr, from Al-A'mash, from 'Amr ibn Murrah, from Abū 'Ubaydah, from Abū Mūsā who said: The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) got up among us and said four things. He said: ***“Verily Allāh does not sleep, nor is it suitable for Him to sleep. He lowers the Qist and raises it². The deeds of the day are elevated to Him before the night (comes), and the deeds of the night before the day (comes). His cover is fire.³ If He uncovered (Himself) then the Lights of His Face would burn everything which His Sight reaches.⁴”***

1055 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ امْرَأَةِ مِنَ الْأَنْصَارِ يُقَالُ لَهَا أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ سَكَنٍ، قَالَتْ: لَمَّا تُؤَيِّجُ سَعْدُ بْنُ مُعَاذٍ صَاحَتْ أُمُّهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ سَعْدِ بْنِ مُعَاذٍ: «لَيَرَقَا دَمْعُكَ، وَيَذْهَبَ خُرْنُكَ فَإِنَّ ابْنَكَ أَوَّلُ مَنْ ضَحِكَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ وَاهْتَزَّ لَهُ الْعَرْشُ»

1055 – My father narrated to me, from Yazīd ibn Hārūn, from Ismā'īl ibn Abū Khālid, from Ishāq ibn Rāshid, from a woman from the Ansār who was called Asmā bint Yazīd ibn Sakan who said: ***“When Sa'd ibn Mu'adh died his mother screamed. So the Prophet (sallAllāhu 'alayhi wa sallam) said to the mother of Sa'd ibn Mu'adh: “(Let me inform you) in order for your tears to stop and your sorrow to go away, that your son is the first one whom Allāh – 'azza wa jalla – laughed to, and for whom the Throne shook.”***

² This means that the scale of justice and the provisions all belongs to Allāh. So He constricts and expands the situation of His slaves (i.e. make things easier or more difficult for them) due to a wisdom which is with Him the Exalted.

³ Ibn Al-Qayyim said:

وَالنُّورُ الَّذِي احْتَجَبَ بِهِ : سُبْحَى نُورًا وَنَارًا، كَمَا وَقَعَ التَّرْدُّدُ فِي لَفْظِهِ فِي الْحَدِيثِ الصَّحِيحِ، حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ وَهُوَ قَوْلُهُ: " حِجَابُهُ النُّورُ ، أَوْ النَّارُ " ، فَإِنَّ هَذِهِ النَّارُ : هِيَ نُورٌ،

“And the light which He is covered with is called light and (also) fire, just as this have occurred frequently in his words in the correct hadīth. The hadīth of Abū Mūsā Al-Ash'arī, and that is his words: “His cover is the light, or the fire.” And verily this fire: it is light.” (Mukhtasar As-Sawā'iq)

⁴ Imām Ad-Dārimī said:

احتجب الله بهذه النار عن خلقه بقدرته وسلطانه، لو قد كشفها لأحرق نور الرب وجلأوه كل ما أدركه بصره، وبصره مدرك كل شيء غير أنه يصيب ما يشاء ويصرفه عما يشاء، كما أنه حين تجلى لذلك الجبل خاصة من بين الجبال؛ ولو قد تجلى لجميع جبال الأرض لصارت كلها ذكاً كما صار جبل موسى، ولو قد تجلى لموسى كما تجلى للجبل جعله ذكاً،

“Allāh is covered with this fire from His creation, by His Power and His Authority. If He would have removed the cover then the light of the Lord and His showing would burn everything which His Sight reached. And His Sight reaches everything, except that it only befalls what He wants and He diverts it from what He wants. Just as when He appeared to that mountain specifically among the mountains. And if He had appeared to all the mountains of the earth then they all would have been crushed, just like the mountain of Mūsā was (crushed). And if He had appeared to Mūsā like He appeared to the mountain this would have crushed him.” (An-Naqs)

1056 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، قَالَ: سَمِعْتُ جَعْفَرَ بْنَ سُلَيْمَانَ، يُحَدِّثُ عَنْ أَبِي عِمْرَانَ، قَالَ: سَمِعْتُهُ يَقُولُ: " مَا نَظَرَ اللَّهُ إِلَى شَيْءٍ إِلَّا رَحِمَهُ، قَالَ: وَكَانَ يَحْلِفُ يَقُولُ: وَاللَّهِ لَوْ نَظَرَ اللَّهُ إِلَى أَهْلِ النَّارِ لَرَحِمَهُمْ، وَلَكِنَّهُ قَضَى أَنَّهُ لَا يَنْظُرُ إِلَيْهِمْ "

1056 – My father narrated to me, from ‘Abdur-Razzāq who said: I heard Ja’far ibn Sulaymān narrate from Abū ‘Imrān. He said: I heard him say: *“Allāh does not look at anything except that He shows it mercy.”* He said: And he used to swear saying: *“By Allāh, if Allāh would look at the people of Hellfire He would verily have shown the mercy. But He has decided that He will not look at them.”*

1061 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغْبِرَةِ الْخَوْلَانِيُّ، نا صَفْوَانَ، سَمِعْتُ أَنْفَعَ بْنَ عَبْدِ الْكَلَاعِيِّ، وَهُوَ يَعِظُ النَّاسَ، وَيَقُولُ: " إِنَّ الرَّحِمَ رَدْفُ الرَّبِّ عَزَّ وَجَلَّ مُتَدَلِّيَةٌ إِلَى الْهَوَاءِ فِي جَهَنَّمَ، تَقُولُ: اللَّهُمَّ مَنْ وَصَلَنِي فَصِلْهُ وَمَنْ قَطَعَنِي فَاقْطَعْهُ "

1061 – My father narrated to me, from Abū Al-Mughīrah Al-Khawlanī, from Safwān (who said): I heard Ayfa’a ibn ‘Abd Al-Kalā’i while he was preaching for the people saying: *“Verily the family kinship is close behind the Lord – ‘azza wa jalla – dangling in the air of Jahannam, and it says: ‘O Allāh, whoever maintains me then maintain him, and whoever cuts me off then cut him off.’”*⁵

1063 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ابْنِ عَجَلَانَ، قَالَ: سَمِعْتُ أَبِي، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْإِمَامُ الْكَذَّابُ، وَالشَّيْخُ الزَّانِي، وَالْعَائِلُ الْمَرْهُو "

1063 – My father – *rahimahullāh* – narrated to me, from Yahyā ibn Sa’id Al-Qattān, from Ibn ‘Ajlān who said: I heard my father (narrate), from Abū Hurayrah (*radiAllāhu ‘anhu*) say: I heard the Prophet (*sallAllāhu ‘alayhi wa sallam*) say: *“Allāh – ‘azza wa jalla – will not look at three (types of people) on the Day of Resurrection: The leader who lies, the old man who fornicates and the poor person who is arrogant.”*

⁵ It is narrated both in Sahīh Al-Bukhārī and Sahīh Muslim, from Abū Hurayrah (*radiAllāhu ‘anhu*) that the Prophet (*sallAllāhu ‘alayhi wa sallam*) said:

خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَّغَ مِنْهُ فَامَتِ الرَّحِمَ، فَأَخَذَتْ بِجُفُو الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلَا تَرْضَيْنَ أَنْ أُصِلَ مِنْ وَصَلِكَ، وَأُقْطَعَ مَنْ قُطِعَكَ، قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَاكَ

“Allāh created the creation. Then when He finished, the family kinship got up and took hold in the haqwa (flank or side) of Ar-Rahmān. So He said to it: ‘What is wrong?’ It said: ‘This is the position of the one who seeks refuge with You from cutting off (the ties of kinship).’ He said: ‘Are you not pleased with that I maintain whoever maintains you (i.e. the ties of kinship) and that I cut off those who cut you off?’ It said: ‘Yes verily, O Lord.’ He said: ‘Then that (if for you).’”

1064 – كَتَبَ إِلَى قُتَيْبَةَ بْنِ سَعِيدٍ، كَتَبْتُ إِلَيْكَ بِحِطِّ يَدِي وَحَتَمْتُ الْكِتَابَ بِحَاتَمِي، وَنَقَشْتُ اللَّهُ وَإِي سَعِيدٍ وَهُوَ حَاتَمُ أَبِي رَحِمَهُ اللَّهُ، فَذَكَرَ أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ عَنْ أَبِي الْهَادِ عَنِ الْحَارِثِ الرَّزِّيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَى رَجُلٍ يَأْتِي امْرَأَتَهُ فِي دُبُرِهَا»

1064 – Qutaybah ibn Sa'īd wrote to me (saying): "I wrote to you with the writing of my own hand, and I sealed the letter with my seal and its engraving is: 'Allāh is the walī of Sa'īd', and that is the seal of my father rahimahullāh." And he mentioned (in his letter) that Al-Layth ibn Sa'd narrated to them, from Abū Al-Hād, from Al-Hārith Az-Zuraqī, from Abū Hurayrah, that the Prophet (sallAllāhu 'alayhi wa sallam) said: "Allāh – 'azza wa jalla – will not look at a man who comes to his woman in her back passage (i.e. her anus)."

1065 – حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، نَا عُثْمَانُ بْنُ عَلَاقٍ وَهُوَ عُثْمَانُ بْنُ حِصْنِ بْنِ عَلَاقٍ، قَالَ: سَمِعْتُ عُزْرَةَ بِنْتُ رُوَيْمٍ يَقُولُ: أَحْبَبَنِي الْأَنْصَارِيُّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ الْمَلَائِكَةَ قَالُوا: رَبَّنَا خَلَقْتَنَا وَخَلَقْتَ بَنِي آدَمَ فَجَعَلْتَهُمْ يَأْكُلُونَ الطَّعَامَ وَيَشْرَبُونَ الشَّرَابَ وَيَلْبَسُونَ الثِّيَابَ وَيَأْتُونَ التِّسَاءَ وَيَكْبُونَ الدَّوَابَّ وَيَنَامُونَ وَيَسْتَرْجُونَ، وَلَمْ تَجْعَلْ لَنَا مِنْ ذَلِكَ شَيْئًا، فَاجْعَلْ لَهُمُ الدُّنْيَا، وَاجْعَلْ لَنَا الْآخِرَةَ، فَقَالَ اللَّهُ، عَزَّ وَجَلَّ: لَا، فَأَعَادُوا الْقَوْلَ ثَلَاثَ مَرَّاتٍ كُلِّ ذَلِكَ يَقُولُ: لَا أَجْعَلْ صَالِحَ ذُرِّيَّةٍ مِنْ خَلْقِ يَدَيَّ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي كَمَنْ قُلْتُ لَهُ كُنْ فَكَانَ "

1065 – Al-Haytham ibn Al-Khārijah narrated to us, from 'Uthmān ibn 'Allāq – and he is 'Uthmān ibn Hisn ibn 'Allāq – who said: I heard 'Urwah ibn Ruwaym say: Al-Ansārī informed me, from the Prophet (sallAllāhu 'alayhi wa sallam): "That the angels said: 'Our Lord, You have created us and You have created the son of Ādam. Then you made them eat food, drink drinks, wear clothes, come to their women (i.e. intercourse), ride animals, sleep and rest, and You did not make any of this for us. So let the dunyā be for them and let the ākhirah be for us.' So Allāh – 'azza wa jalla – said: 'No.' So they repeated their words three times and every time He would say: 'I will not make the righteous offspring of the one whom I have created with My Hands and I breathed into him My soul⁶, like the one to whom I said: 'Be' and then he was.'"

1066 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ نَوْفٍ، قَالَ: " أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الْجِبَالِ أَنِّي نَازِلٌ عَلَى جَبَلٍ مِنْكَ، قَالَ: فَتَطَاوَلَتِ الْجِبَالُ وَتَوَاضَعَ طُورُ سَيْنَاءَ، وَقَالَ: إِنَّ قُدْرَ لِي شَيْءٌ فَسَيَأْتِينِي، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنِّي نَازِلٌ عَلَيْكَ لِتَوَاضِعِكَ وَرِضَاكَ بِقُدْرِي "

⁶ This means that Allāh breathed the soul of Ādam which He created into Ādam ('alayhi as-salām), and not that Allāh breathed something of Himself into Adam ('alayhi as-salām).

1066 – Muhammad ibn Abū Bakr Al-Muqaddamī narrated to me, from Mu'tamir, from his father, from Abū 'Imrān Al-Jawnī, from Nawf who said: *"Allāh – 'azza wa jalla – revealed to the mountains: 'That I will verily descend upon a mountain among you.' So the mountains became arrogant while the mountain of Sinai became humble and said: 'If something was decided for me then it will befall me.' So Allāh – 'azza wa jalla – revealed to it: 'I will verily descend upon you due to your humbleness and your satisfaction with My Qadar.'"*

1069 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ الْخَوْلَانِيُّ، نا الْأَوْزَاعِيُّ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ عِكْرِمَةَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ أَنْ يُخَوِّفَ عِبَادَهُ أَبَدَى عَنْ بَعْضِهِ إِلَى الْأَرْضِ، فَعِنْدَ ذَلِكَ تُرْزَلُ، وَإِذَا أَرَادَ أَنْ تُدْمَدَمَ عَلَى قَوْمٍ تَجَلَّى لَهَا»

1069 – My father narrated to me, from Abū Al-Mughīrah Al-Khawlānī, from Al-Awzā'ī, from Yahyā ibn Abū Kathīr, from 'Ikrimah who said: *"Verily Allāh – 'azza wa jalla – if He wants to frighten His slaves, He reveals some of Himself to the earth and then earthquakes occur. And if He wants to destroy a people He appears to them."*

1073 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا أَبُو عَبْدِ الصَّمَدِ يَعْنِي الْعَمِّيَّ، نا أَبُو عِمْرَانَ الْجَوْيُّ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ، عَنِ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنِ كَعْبٍ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ كُلَّ عَشِيَّةٍ مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى صَلَاةِ الْمَغْرِبِ يَنْظُرُ إِلَى أَعْمَالِ بَنِي آدَمَ»

1073 – Surayj ibn Yūnus narrated to me, from Abū 'Abdus-Samad (i.e.) Al-'Ammī, from Abū 'Imrān Al-Jawnī 'Abdul-Malik ibn Habīb, from 'Abdullāh ibn Rabāh Al-Ansārī, from Ka'b who said: *"Verily Allāh – 'azza wa jalla – comes down every evening between the 'Asr prayer until the Maghrib prayer, and looks at the deeds of Banū Ādam."*

1074 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، عَنِ شَرِيكِ، عَنِ عَطَاءِ بْنِ السَّائِبِ، عَنِ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {الر} : أَنَا اللَّهُ أَرَى

1074 – My father narrated to me, from Wakī', from Sharīk, from 'Atā ibn As-Sāib, from Abū Ad-Duhā, from Ibn 'Abbās (radiAllāhu 'anhumā) (regarding): **"Alīf-Lām-Rā."** (He said): *"(This means:) I am Allāh, (and) I see."*

1077 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا شُعْبَةُ، عَنِ سُلَيْمَانَ يَعْنِي الْأَعْمَشَ، عَنِ شَمْرِ بْنِ عَطِيَّةَ، عَنِ أَبِي الْأَحْوَصِ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مُجَاءُ بِالنَّاسِ يَوْمَ الْقِيَامَةِ إِلَى الْمِيزَانِ فَيُجَادِلُونَ عِنْدَهُ أَشَدَّ الْجِدَالِ»

1077 – My father narrated to me, from 'Abdus-Samad, from Shu'bah, from Sulaymān (i.e.) Al-A'mash, from Shimr ibn 'Atiyyah, from Abū Al-Ahwas, from 'Abdullāh (radiAllāhu 'anhu) who said: *"On the Day of Resurrection the people will be brought to the Mīzān (scale) and by it they will argue with the severest arguing."*

1078 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نَا الْمُفَضَّلُ بْنُ عَبْدِ اللَّهِ، نَا عُمَرُ بْنُ عَامِرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ الْهَلَالِي، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا بَحَلَّى لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا رَكَعَتَيْنِ»

1078 – Ismā’īl Abū Ma’mar narrated to me, from Al-Mufaddal ibn ‘Ubayd-Allāh, from ‘Umar ibn ‘Āmir, from Qatādah, from Abū Qilābah, from Qabīdah Al-Hilālī, that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: *“Verily the sun and the moon do not eclipse due to the death of someone, rather when Allāh – ‘azza wa jalla – appears to something of His creation it humbles itself for Him. So if you see anything of this, then pray two rak’ah.”*

1080 – حَدَّثَنِي أَبِي، نَا أَبُو الْمُغِيرَةَ، حَدَّثَنَا عَبْدُهُ، عَنْ أَبِيهَا خَالِدٍ يَعْنِي ابْنَ مَعْدَانَ، قَالَ: «عَيْنُ اللَّهِ تَعَالَى فَوْقَ سَبْعِ سَمَاوَاتٍ، وَفَوْقَ سَبْعِ أَرْضِينَ وَالْأُخْرَى فَضْلٌ عَنْ كُلِّ شَيْءٍ»

1080 – My father narrated to me, from Abū Al-Mughīrah (who said): ‘Abdah narrated to us, from her father Khālid (i.e.) ibn Ma’dān who said: *“The Eye of Allāh is above seven heavens and above seven earths, and the Other is fadl ‘an kulli shay.”*

1081 – حَدَّثَنِي أَبِي، نَا مُعَاذُ بْنُ هِشَامٍ، بِمَكَّةَ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ كَثِيرِ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّ الْعَرْشَ لَمَطُوقٌ بِحَيَّةٍ، وَإِنَّ الْوَحْيَ لَيَنْزِلُ فِي السَّلَاسِلِ»

1081 – My father narrated to me, from Mu’ādh ibn Hishām in Makkah (who said): My father narrated to me, from Qatādah, from Kathīr ibn Abū Kathīr, from Abū ‘Iyyād, from ‘Abdullāh ibn ‘Amr (radiAllāhu ‘anhu) who said: *“Verily the Throne is encircled by a snake, and verily does the revelation come down in chains.”*

1084 – حَدَّثَنِي أَبِي، نَا أَبُو أُسَامَةَ، نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْمَلَائِكَةَ مِنْ نُورِ الدِّرَاعَيْنِ وَالصَّدْرِ»

1084 – My father narrated to me, from Abū Usāmah, from Hishām ibn ‘Urwah, from his father, from ‘Abdullāh ibn ‘Amr (radiAllāhu ‘anhu) who said: *“Allāh – azza wa jalla – created the angels from the light of the two Arms and the Chest.”*⁷

⁷ This narration establishes the Attribute of two Arms and a Chest for Allāh. This does not mean that the angels are created from something of Allāh’s uncreated Light. Rather, just like whatever Allah has created with His two Hands does not consist of anything from Allāh, then whatever Allāh created with His Light also do not consist of this Light nor anything else from Allāh.

1085 – حَدَّثَنِي أَبُو مَعْمَرٍ، نَا سُفْيَانُ، عَنْ حُمَيْدِ بْنِ الْأَعْرَجِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، { وَإِنَّ لَهُ عِنْدَنَا لِرُفْقَى } [ص: 25] قَالَ: «يَقُولُ أَذْنُهُ أَذْنُهُ إِلَى مَوْضِعِ اللَّهِ أَغْلَمَ بِهِ»

1085 – Abū Ma'mar narrated to me, from Sufyān, from Humayd (i.e.) Al-A'raj, from Mujāhid, from 'Ubayd ibn 'Umayr (regarding His words): **“And verily for him is nearness with Us.”** (Sād 38:25) He said: *“He will say: ‘Come close, come close.’ Until a place (of nearness) Allāh knows best of.”*

1086 – حَدَّثَنِي أَبُو مَعْمَرٍ، نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: «حَتَّى يَضَعَ بَعْضُهُ عَلَيْهِ»

1086 – Abū Ma'mar narrated to me, from Wakī', from Sufyān, from Mansūr, from Mujāhid, from 'Ubayd ibn 'Umayr who said: *“Until he puts some of himself on Him.”*⁸

1087 – حَدَّثَنَا أَبُو مَعْمَرٍ، نَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: «حَتَّى يَأْخُذَ بِقَدَمِهِ»

1087 – Abū Ma'mar narrated to us, from Ibn Idrīs, from Layth, from Mujāhid who said: *“Until he grabs hold of His Foot.”*

1089 – حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ، نَا أَبُو أَحْمَدَ الرَّبْرِئِيُّ، نَا إِسْرَائِيلُ، عَنْ ثَوْبَرٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ أَبُو الْخَطَّابِ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوَتْرِ فَقَالَ: " أَحِبُّ أَنْ أَوْتِرَ نِصْفَ اللَّيْلِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَهْبِطُ مِنَ السَّمَاءِ الْعُلْيَا إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: هَلْ مِنْ مُذْنِبٍ، هَلْ مِنْ مُسْتَغْفِرٍ، هَلْ مِنْ دَاعٍ، حَتَّى إِذَا طَلَعَ الْفَجْرُ ارْتَفَعَ "

1089 – Hajjāj ibn Yūsuf narrated to me, from Abū Ahmad Az-Zubayrī, from Isrā'īl, from Thawbar, from a man from the Companions of the Prophet (sallAllāhu 'alayhi wa sallam) who was called Abū Al-Khattāb, that he asked the Prophet (sallAllāhu 'alayhi wa sallam) regarding the *witr*, so he said: **“I love to pray *witr* in the middle of the night. Verily Allāh – ‘azza wa jalla – descends from the upper heaven to the lower heaven, and says: ‘Is there**

⁸ Ibn Taymiyyah said in "At-Tis'iniyyah" (2/393):

وروى الثوري وحماد بن سلمة وسفيان بن عيينة بعضهم عن ابن أبي نجيح وبعضهم عن منصور عن مجاهد عن عبيد بن عمير في قوله في قصة داود: { وَإِنَّ لَهُ عِنْدَنَا لِرُفْقَى وَحُسْنَ مَأْبٍ } ص: 40 قال: يذنيه حتى يمس بعضه وهذا متواتر عن هؤلاء ومن رواه الإمام أبو بكر أحمد بن عمرو بن أبي عاصم النبيل في كتاب "السنة"

“And Ath-Thawrī, Hammād ibn Salamah, Sufyān ibn ‘Uyaynah narrated, some of them from Ibn Abū Najīh, and some of them from Mansūr, from Mujāhid, from ‘Ubayd ibn ‘Umayr, about His words regarding the story of Dāwūd: “And verily for him is nearness with Us, and a good return.” (Sād 38:25) He said: ‘He brings him close until he touches some of Him.’ And this is mutawātir from these (aimmah). And among those who narrated it is Al-Imām Abū Bakr Ahmad ibn ‘Amr ibn Abū ‘Āsim An-Nabīl in Kitāb As-Sunnah.”

any sinner? Is there anyone asking for forgiveness? Is there anyone invoking? Until the dawn appears, then He ascends."

1094 - حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: «إِذَا تَقَرَّبَ مِنِّي عَبْدِي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بُوعًا، وَإِذَا تَقَرَّبَ مِنِّي بُوعًا أَتَيْتُهُ أَهْرُولًا»

1094 – Abū Ja’far Muhammad ibn ‘Abdullāh Ar-Rāzī narrated to me (and said): Mu’tamir narrated to us and said: I heard Anas narrate from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*), from his Lord – ‘azza wa jalla – that He said: *"If My slave draws near to Me (with the length of) a hands span, I draw near to him (with the length of) an arm. And if he draws near to Me (with the length of) an arm, I draw near to him (with the length of) outstretched arms. And if he draws near to Me (with the length of) outstretched arms, I come to him running (or walking fast)."*

1101 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبِ الْأَسَدِيِّ لُؤَيْنٌ، نَا إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ فِي كُلِّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخْرَفِيِّ قِيَمًا: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْتَعْفِرُنِي فَأَغْفِرَ لَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ " فَلِذَلِكَ كَانُوا يَسْتَجِيبُونَ آخِرَ اللَّيْلِ عَلَى أَوْلَاهِ

1101 – Muhammad ibn Sulaymān ibn Habīb Al-Asadī Luwayn narrated to us, from Ibrāhīm ibn Sa’d, from Ibn Shihāb, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*), that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *"Our Lord – ‘azza wa jalla – descends every night when a third of the night remains, and He says: ‘Who invokes Me so I can answer him? Who asks Me for forgiveness so I can forgive him?’ Until the dawn appears."* And due to this they used to prefer the last part of the night over the earlier part.

1102 - حَدَّثَنَا مُصْعَبُ بْنُ عَبْدِ اللَّهِ بْنِ مُصْعَبِ بْنِ ثَابِتِ الرُّبَيْرِيِّ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شَهَابٍ، عَنِ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، وَعَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخْرَفِيِّ قِيَمًا: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ وَمَنْ يَسْأَلُنِي فَأَعْطِيَهُ؟ وَمَنْ يَسْتَعْفِرُنِي فَأَغْفِرَ لَهُ "

1102 - Mus’ab ibn ‘Abdullāh ibn Mus’ab ibn Thābit Az-Zubayrī narrated to us (and said): Mālik ibn Anas narrated to me, from Ibn Shihāb, from Abū ‘Abdullāh Al-Aghaz and from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*), that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *"Our Lord – ‘azza wa jalla – descends every night to the lowest heaven when a third of the night remains, and He says: ‘Who invokes Me so I can*

answer him? And who asks from Me so I can give him? And who asks Me for forgiveness so I can forgive him?"

1121 – حَدَّثَنِي أَبِي، نا أَبُو عَامِرٍ يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو، نا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ يَزِيدَ يَعْنِي ابْنَ جَابِرٍ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْهِمْ ذَاتَ غَدَاةٍ وَهُوَ طَيِّبُ النَّفْسِ مُسْفِرُ الْوَجْهِ أَوْ مُشْرِقُ الْوَجْهِ، فَقُلْنَا: يَا نَبِيَّ اللَّهِ إِنَّا نَرَاكَ طَيِّبَ النَّفْسِ مُسْفِرَ الْوَجْهِ أَوْ مُشْرِقَ الْوَجْهِ، فَقَالَ: " وَمَا يَمْتَعْنِي وَأَتَانِي رَبِّي عَزَّ وَجَلَّ اللَّيْلَةَ فِي أَحْسَنِ صُورَةٍ، فَقَالَ: يَا مُحَمَّدُ، قُلْتُ: لَكَيْتَ رَبِّي وَسَعْدَيْكَ فَقَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: لَا أَدْرِي أَيَّ رَبِّ، قَالَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ: فَوَضَعَ كَفَّيْهِ بَيْنَ كَتِفَيْي، فَوَجَدْتُ بَرْدَهَا بَيْنَ تَدْيِي حَتَّى بَجَلَى لِي مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ} [الأنعام: 75] ثُمَّ قَالَ: يَا مُحَمَّدُ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قَالَ: قُلْتُ: فِي الْكُفَّارَاتِ، قَالَ: وَمَا الْكُفَّارَاتُ؟ قُلْتُ: الْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجُمُعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ خِلَافَ الصَّلَاةِ، وَإِنْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، قَالَ: فَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ، وَكَانَ مِنْ حَظِيصَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَمِنْ الدَّرَجَاتِ طَيْبُ الْكَلَامِ، وَبَدَلُ السَّلَامِ، وَإِطْعَامُ الطَّعَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامًا، وَقَالَ: يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الطَّيِّبَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تُثَوِّبَ عَلَيَّ، وَإِذَا أَرَدْتَ فِتْنَةً فِي النَّاسِ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ

1121 – My father narrated to me, from Abū ‘Āmir (i.e.) ‘Abdul-Malik ibn ‘Amr, from Zuhayr (i.e.) ibn Muhammad, from Yazīd (i.e.) ibn Jābir, from Khālid ibn Al-Lajlāj, from ‘Abdur-Rahmān ibn ‘Āyish, from some of the Companions of the Prophet (sallAllāhu ‘alayhi wa sallam): *“That the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) came out to them one day and he was in good mood and with a bright face, or a glowing face, so we said: ‘O Prophet of Allāh, we verily see that you are in a good mood and with a bright face or a glowing face.’ So he said: ‘And what would prevent me (from what you have described) when My Lord – ‘azza wa jalla – came to me last night⁹ in the best of forms, and He said: ‘O Muhammad.’ I said: ‘At Your service my Lord and joyful due to You.’ So He said: ‘What are Al-Mala Al-A’lā (the most honorable of angels) disputing regards?’ I said: ‘I do not know, O Lord.’ He (i.e. Allāh) said that two or three times. He said: ‘Then He put His two Hands between my shoulders, and I felt their coolness between my breasts (i.e. in my heart and on my chest) so everything which is in the heavens and earth appeared to me.”* Then he (sallAllāhu ‘alayhi wa sallam) recited this verse: *“Thus did we show Ibrāhīm the kingdom of the heavens and the earth, so he could be from those who have certain faith.”* (Al-An’ām 6:75) Then He said: *‘O Muhammad, what are Al-Mala Al-A’lā (the most honorable of angels) disputing regards?’* He said: I said: *‘Al-Kaffārāt.’¹⁰* He

⁹ This means that Muhammad (sallAllāhu ‘alayhi wa sallam) saw Allāh – the Exalted – in a dream.

¹⁰ A kaffārah is an act of worship through which Allāh forgives and deletes bad deeds and sins.

said: 'And what is Al-Kaffārāt?' I said: 'Walking on the feet to the Jumu'ah prayers, sitting in the masājid between the prayers (i.e. waiting for the next prayer) and exaggerating in the ablution in that which is hated (such as the severe cold).' He said: 'So whoever performs this then he will live in goodness and die in goodness, and his mistakes will be like the day his mother gave birth to him. And among the levels (of these deeds) are: Nice words, spreading salām, feeding food (to people) and praying in the night when the people are sleeping.' And He said: 'O Muhammad, when you pray then say: O Allāh, I ask from you the good (allowed) things, and leaving the forbidden, and the love for the poor and needy, and that You accept my repentance and if You want a trial to occur between the people, then take my life where I am not afflicted (by that trial).'"

1129 - حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ جَارُ خَلْفِ بْنِ هِشَامِ الْبَزَّارِ، نَا أَبُو شَهَابٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ مِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّثُ وَعِنْدَهُ أُمُّ الْكِتَابِ} [الرعد: 39] قَالَ: «يَنْزِلُ اللَّهُ عَزَّ وَجَلَّ فِي رَمَضَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَمْحُو وَيُثَبِّثُ إِلَّا الْمَوْتَ وَالْحَيَاةَ وَالشَّقَاءَ وَالسَّعَادَةَ»

1129 - Abū Dāwūd Al-Mubārakī Sulaymān ibn Muhammad, the neighbor of Khalaf ibn Hishām Al-Bazzār narrated to me, from Abū Shihāb, from Ibn Abū Laylā, from Minhāl ibn 'Amr, from Sa'īd ibn Jubayr, from Ibn 'Abbās regarding His - 'azza wa jalla - words: "Allāh eliminates what He wills or confirms, and with Him is the Mother of the Book." (Ar-Ra'd 13:39) He said: "Allāh - 'azza wa jalla - descends in Ramadān to the lowest heaven, and then He eliminates and confirms (from the Divine Decree what He wants), except death, life, unhappiness and happiness."

1134 - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدِ الْأَزْدِيِّ، نَا أَبَانُ بْنُ يَزِيدَ، نَا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُؤْمِنُ يَغَارُ وَاللَّهُ عَزَّ وَجَلَّ يَغَارُ وَمَنْ غَيْرَةَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ»

1134 - Hudbah ibn Khālid Al-Azadī narrated to us, from Abān ibn Yazīd, from Yahyā ibn Abū Kathir, from Abū Salamah who narrated to him that Abū Hurayrah narrated to him, that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: "The believer becomes jealous, and Allāh also becomes jealous. And from the ghayrah (protective jealousy) of Allāh is that the believer performs that which Allāh - 'azza wa jalla - has forbidden for him."

1135 - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنِ عَلِيِّ الْمُقَدَّمِيِّ، قَالَا: نَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَصَرْتُهُ بِالسَّيْفِ غَيْرَ مُصْفِحٍ عَنْهُ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، فَوَاللَّهِ لَأَنَا أَعْيُرُ مِنْ سَعْدٍ، وَاللَّهُ عَزَّ وَجَلَّ أَعْيُرُ مِنِّي، وَمَنْ

أَجَلٍ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا شَخْصَ أَغْيَبُ مِنَ اللَّهِ تَعَالَى وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْمَعَادِيرُ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ
أَجَلٍ ذَلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنذِرِينَ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَجَلٍ ذَلِكَ وَعَدَّ اللَّهُ الْجَنَّةَ»

1135 – ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me, and Muhammad ibn Abū Bakr ibn ‘Alī Al-Muqaddamī who both said: Abū ‘Awānah narrated to us, from ‘Abdul-Malik ibn ‘Umayr, from Warrād – the writer of Al-Mughīrah ibn Shu‘bah – from Al-Mughīrah ibn Shu‘bah who said: *“Sa’d ibn ‘Ubādah said: ‘If I saw a man with my women, I would verily have hit him with sword (and) not with the wide side.’ Then this reached the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) so he said: ‘Are you surprised about the ghayrah (protective jealousy) of Sa’d? By Allāh, I have more ghayrah than him, and Allāh – ‘azza wa jalla – has more ghayrah than me. And due to this He forbade the fawāhish (immoral deeds), both what is apparent of it and what is hidden. And there is no person who has more ghayrah than Allāh the Exalted. And there is no person who loves to excuse more than Allāh – ‘azza wa jalla – and due to this Allāh sent the messengers as bearers of glad tidings and warners. And there is no person who loves praise more than Allāh – ‘azza wa jalla – and due to this Allāh promised the Paradise.”*

1155 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنِي جَزْمِيُّ بْنُ عُمَارَةَ، نَا شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ أَوْ رِجْلَهُ عَلَيْهَا، فَتَقُولُ: فَطُ فَطُ "

1155 – ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me (and said): Hirmī ibn ‘Umārah narrated to me, from Shu‘bah, from Qatādah, from Anas ibn Mālik (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: *“(People) will be thrown in Hellfire, and it will say: ‘Is there more?’ Until He puts his Foot upon it, and then it says: ‘Enough, enough.’”*

1162 – حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ حُمَيْدِ بْنِ الْأَعْرَجِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: " مَا يَأْمُرُ دَاوُدُ عَلَيْهِ السَّلَامُ يَوْمَ الْقِيَامَةِ حَتَّى يُقَالَ لَهُ: اذْنُهُ، فَيَقُولُ ذَنْبِي ذَنْبِي، حَتَّى بَلَغَ فَيُقَالَ: اذْنُهُ، فَيَقُولُ: ذَنْبِي ذَنْبِي، فَيُقَالَ لَهُ: اذْنُهُ، فَيَقُولُ ذَنْبِي ذَنْبِي، حَتَّى بَلَغَ مَكَانًا اللَّهُ أَعْلَمُ بِهِ " قَالَ سُفْيَانُ: كَأَنَّهُ يُمَسِّكُ شَيْئًا

1162 – Hārūn ibn Ma’rūf narrated to me, from Sufyān ibn ‘Uyaynah, from Humayd (i.e.) Al-A’raj, from Mujāhid, from ‘Ubayd (i.e.) ibn ‘Umayr who said: *“Dāwūd (‘alayhi as-salām) will not feel at ease on the Day of Resurrection until it is said to him: ‘Come closer’. So he will say: ‘My sin, my sin.’ Until he comes closer, then it is said: ‘Come closer.’ So he will say: ‘My sin, my sin.’ So it will be said to him: ‘Come closer.’ So he will say: ‘My sin, my sin.’ Until he reaches a*

place (of nearness to Allāh) only Allāh knows about.” Sufyān said: It is as if he is grabbing something.

1163 – حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، نَا الْأَقْرَعُ، أَنَّ سُلَيْمَانَ، زَادَهُ «حَتَّى يَضَعَ يَدَهُ فِي يَدِهِ»

1163 – Hārūn ibn Ma’rūf narrated to me, from Al-Aqra’ that Sufyān added (to the previous narration): “Until he puts his hand in His hand.”

1166 – حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، نَا جَرِيرٌ، عَنِ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنِ أَبِي عَبْدِ اللَّهِ، عَنِ مُجَاهِدٍ، قَالَ: " إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ يَجِيءُ يَوْمَ الْقِيَامَةِ خَطِيئَتُهُ مَكْتُوبَةٌ فِي كَفِّهِ، فَيَقُولُ: يَا رَبِّ خَطِيئَتِي مُهْلِكَتِي، فَيَقُولُ لَهُ: كُنْ بَيْنَ يَدَيَّ، فَيَنْظُرُ إِلَى كَفِّهِ فَيَرَاهَا، فَيَقُولُ: يَا رَبِّ خَطِيئَتِي مُهْلِكَتِي، فَيَقُولُ: خُذْ بِحَقْوِي، فَذَلِكَ قَوْلُهُ، عَزَّ وَجَلَّ: {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ} [ص: 25] سَأَلْتُ أَبِي عَنِ أَبِي عَبْدِ اللَّهِ؟ فَقَالَ: اسْمُهُ سَلِيمٌ مَوْلَىٰ أُمِّ عَلِيٍّ رَوَى عَنْهُ ابْنُ جُرَيْجٍ

1166 – Hārūn ibn Ma’rūf narrated to me, from Jarīr, from ‘Abdul-Malik ibn Abū Sulaymān, from Abū ‘Abdullāh, from Mujāhid who said: “Verily Dāwūd (‘alayhi as-salām) will come on the Day of Resurrection and his mistake is written in his palm, then he will say: ‘O my Lord, my mistake is my destruction.’ So He will say to him: ‘Be in front of Me.’ Then he looks at his palm and he sees it (i.e. his mistake), so he will say: ‘O my Lord, my mistake is my destruction.’ So He says: ‘Grab on to my Haqw¹¹.’ So this is His words ‘azza wa jalla: **“And verily for him is nearness with Us, and a good return.”** (Sad 38:25)” I asked my father about Abū ‘Abdullāh? So he said: “His name is Salīm the mawlā of Umm ‘Alī, and Ibn Jurayh narrated from him.”

1174 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نَا ابْنُ عُثَيْبَةَ، نَا حَجَّاجُ بْنُ أَبِي عُمَانَ، نَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي عُزْرَةُ بْنُ الزُّبَيْرِ، أَنَّ أَسْمَاءَ، حَدَّثَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيْسَ أَحَدٌ أَغْيَرُ مِنَ اللَّهِ، عَزَّ وَجَلَّ»

¹¹ Haqw means side or flank, which is above the hip. This narration affirms the Haqw for Allāh, and the Haqw was also mentioned in the following hadīth, which is narrated both in Sahīh Al-Bukhārī and Sahīh Muslim, from Abū Hurayrah (radiAllāhu ‘anhu) that the Prophet (sallAllāhu ‘alayhi wa sallam) said:

خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَعَ مِنْهُ فَامْتَبَ الرَّحْمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ، وَأَقْطَعُ مَنْ قَطَعَكَ، قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَاكَ

“Allāh created the creation. Then when He finished, the family kinship got up and took hold in the Haqw (flank or side) of Ar-Rahmān. So He said to it: ‘What is wrong?’ It said: ‘This is the position of the one who seeks refuge with You from cutting of (the ties of kinship).’ He said: ‘Are you not pleased with that I maintain whoever maintains you (i.e. the ties of kinship) and that I cut off those who cut you off?’ It said: ‘Yes verily, O Lord.’ He said: ‘Then that (if for you).’”

Imām Ahmad was asked about this hadīth so he said: “It goes just as it was narrated.”

1174 – Ismā’il ibn Abū Ma’mar narrated to me, from Ibn ‘Ulayyah, from Hajjāj ibn Abū ‘Uthmān, from Yahyā ibn Abū Kathīr (who said): Abū Salamah narrated to me (and said): ‘Urwah ibn Az-Zubayr narrated to me, that Asmā narrated to him that she heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say: **“There is no-one who has more *ghayrah* than Allāh – ‘azza wa jalla.”**

1185 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، نَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: جَاءَ أُعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَنْسُبُ لَنَا رَبَّكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ قَوْلَهُ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ إِلَى آخِرِهَا»

1185 – Surayj ibn Yūnus narrated to me, from Ismā’il ibn Mujālid, from Mujālid, from Ash-Sha’bī, from Jābir ibn ‘Abdullāh who said: **“A Bedouin came to the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and said: ‘Describe your Lord for us.’ So Allāh – ‘azza wa jalla – revealed: “Say: He is Allāh The One. Allāh is As-Samad.” Until the end of the Surah.”**

1194 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نَا سُلَيْمَانُ بْنُ حَبَّانَ أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «لَيْسَ شَيْءٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ» فَذَكَرَهُ وَأَشَارَ سُرَيْجُ بْنُ يُونُسَ بِيَدِهِ إِلَى صَدْرِهِ، قَالَ: وَأَشَارَ أَبُو خَالِدٍ إِلَى صَدْرِهِ، فَيَقُولُ: «كُنْ أَلْفَ أَلْفِ الْفَيْنِ فَيَكُونُونَ»

1194 – Surayj ibn Yūnus narrated to me, from Sulaymān ibn Hayyān Abū Khālid Al-Ahmar, from Hishām ibn ‘Urwah, from his father, from ‘Abdullāh ibn ‘Amr who said: **“There is nothing bigger in numbers than the angels. Verily Allāh – ‘azza wa jalla – created the angels from light.”** And Surayj ibn Yūnus mentioned this and pointed with his hand towards his chest. He said: And Abū Khalid pointed towards his chest. **“And He says: Be thousand thousands, two thousands¹², and then they are.”**

1195 – حَدَّثَنِي أَبِي، نَا أَبُو أُسَامَةَ حَمَّادُ بْنُ أُسَامَةَ عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورِ الدِّرَاعَيْنِ وَالصُّدْرِ»

1195 – My father narrated to me, from Abū Usāmah Hammād ibn Usāmah, from Hishām, from his father, from ‘Abdullāh ibn ‘Amr who said: **“The angels were created from the light of the two Arms and the Chest.”¹³**

¹² This means: so many that they cannot be counted.

¹³ See footnote seven.