

Muhāsabah An-Nafs wal-Izrā ‘alayhā

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



AL-AQEEDAH

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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:

محاسبة النفس والإزراء عليها

Muhāsabah An-Nafs wal-Izrā ‘alayhā

Written by the Hāfidh Ibn Abī Ad-Dunyā *rahimahullāhu ta’ālā*. The words of the title can be translated to: **Holding the soul to account and criticizing it.**

The *tahqīq* is the one of Al-Mu’tasim Billāh Abū Hurayrah Mustafā ibn ‘Alī ibn ‘Ūd, while using the *tahqīq* of Majdī As-Sayyid Ibrāhīm for support.

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 found that the *muhāqqiq* of translated *tahqīq* did not go into great detail with this, except if the words were ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) or one of the *Sahābah* (*radiAllāhu ‘anhum*). This is due to the fact that the issue of *raqāiq* (things that softens the heart) and other similar issues, that do not contain a ruling or evidence for something allowed or forbidden, is 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 Majdī As-Sayyid Ibrāhīm, 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 أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ 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: The believer and *dunyā*

We live in a time where success is measured in a person's achievements in *dunyā* and in accordance with how much wealth he has gathered and is able to display to the world. But this is in complete contrast to the message delivered to us by the evidences of Islām. There is no *āyah* in the Book of Allāh that mentions the craving for *dunyā*, except that this is something negative and dispraised. Allāh – the Exalted – said:

﴿أَلْهَاكُمْ التَّكَاثُرُ ۚ حَتَّى زُرْتُمُ الْمَقَابِرَ﴾

“Competing in amassing worldly things distracts you, until you visit the graves.” (At-Takāthur 1:2)

And He – the Exalted – said:

﴿كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ۚ وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ ۚ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ۚ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

“No! Rather, you do not honor the (rights of the) orphans. And you do not encourage feeding the poor person. And you devour the inheritance with greed. And you love wealth with an extreme love.” (Al-Fajr 89:17-20)

And He – the Exalted – said:

﴿فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾

“So he went out in front of his people in all of his adornments. Those who desired the life of the *dunyā*, said: ‘If only we had the same as what Qārūn has been given. He is verily the owner of a great fortune.’” (Al-Qasas 28:79)

And furthermore in the *hadīth* of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) which was narrated by Imām Muslim who said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنِ فَعْبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلَالٍ - عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِالسُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ كَنَفْتُهُ فَمَرَّ بِجَدْيٍ أَسْلَكَ مَيِّتٍ فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قَالَ " أَتَيْكُمْ يُحِبُّ أَنَّ هَذَا لَهُ بِدِرْهَمٍ " . فَقَالُوا مَا يُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا نَصْنَعُ بِهِ قَالَ " أَتُحِبُّونَ أَنَّهُ لَكُمْ " . قَالُوا وَاللَّهِ لَوْ كَانَ حَيًّا كَانَ عَيْبًا فِيهِ لِأَنَّهُ أَسْلَكَ فَكَئِيفَ وَهُوَ مَيِّتٌ فَقَالَ " فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ "

‘Abdullāh Maslamah ibn Qa’nab narrated to us (and said): Sulaymān (i.e. ibn Bilāl) narrated to us, from Ja’far, from his father, from Jābir ibn ‘Abdillāh that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) walked through the marketplace after having returned from the highlands (of Madīnah), and the people were walking behind and around him. Then he passed by a dead male goat kid with short (or cut off) ears, so he reached out for it and grabbed hold of its ear. Then he said: ***“Which one of you wants this for one dirham?”*** So they said: ***“We do not want it for any price, and what should we do with it?”*** He said: ***“Would you love for it to be yours?”*** They said: ***“By Allāh, if it was alive it would be flawed due to its short (or cut off) ears. So how about when it is dead?”*** Then he said: ***“By Allāh, the dunyā is verily more worthless to Allāh, than this (goat kid) is to you.”*** (Sahīh Muslim)

The *Salaf* knew this and they believed in it. And as a result they considered the soul’s craving for *dunyā* as a humiliation for it, and they would strive in repelling the love for *dunyā* from their hearts and souls.

So let the reader measure himself and his desire for *dunyā* in accordance with the evidences. And even more important, let him ask himself the question whether or not he compromises in his religion – or even worse if he commits forbidden deeds – in order to achieve a part of the worldly life. And let him also ask himself whether or not he is neglectful in the fulfillment of the rights of his wife and children – specifically his duty to give them an Islamic upbringing, teaching them Islamic knowledge and keeping them far away from being brought up in the care of the *kuffār* – just in order for him to keep some comforts of this worthless *dunyā*.

The third issue: The relationship between Muslims

The strength of the Muslim *Ummah* is built upon the *Jamā'ah*. It is built upon the unity of the Muslims; in their beliefs, in their speech and in their deeds. But also the unity of their hearts and mutual love for each other. Allāh – the Exalted – mentions this to Muhammad (*sallAllāhu 'alayhi wa sallam*) as an example of His – 'azza wa jalla – Might and Wisdom. Allāh – the Exalted – said:

﴿وَأَلَفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

“And He made their hearts united. If you had spent everything which is upon earth, you would never (have been able to) united their hearts. But Allāh united them. He is verily Almighty, Alwise.” (Al-Anfāl 8:63)

And the Prophet (*sallAllāhu 'alayhi wa sallam*) said in a *hadīth* narrated by Muslim who said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى "

Muhammad ibn 'Abdillāh ibn Numayr narrated to us (and said): My father narrated to us (and said): Zakariyyā narrated to us, from Ash-Sha'bī, from An-Nu'mān ibn Bashir who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: *“The example of the believers in their mutual love, mercy and compassion for each other, is the example of a body. When one part of it complains (i.e. is in pain), then the rest of the body will respond to it with sleeplessness and fever.”* (Sahīh Muslim)

The unity, love, respect, mercy and compassion between Muslims – no matter if it is between two brothers, two sisters, husband and wife, parent and child, employer and employee – can never be achieved by us until we look at ourselves and our souls with the same mindset that the *Salaf* – may Allāh have mercy upon them –

looked upon themselves with. And that mindset was finding excuses for every Muslim and seeing mistakes in one's self before seeing mistakes in others. Ponder over this narration which is from this very book:

حَدَّثَنِي مُحَمَّدُ بْنُ قُدَّامَةَ، عَنْ خَلْفِ بْنِ الْوَلِيدِ، عَنْ رَجُلٍ، مِنْ بَنِي هَاشِمٍ قَالَ: قَالَ مُطَرِّفُ بْنُ عَبْدِ اللَّهِ وَهُوَ بِعَرَفَةَ: «اللَّهُمَّ لَا تَرُدَّ الْجَمِيعَ مِنْ أَجْلِي»

Muhammad ibn Qudāmah narrated to me, from Khalaf ibn Al-Walīd, from a man from Banū Nahshal who said: Mutarrif ibn 'Abdillāh said while he was in 'Arafah: *"O Allāh, do not reject (the invocations of) all of the people due to me."*

Today, if any of us would go to Hajj and look at the masses of the people, we would surely not consider ourselves as the worst person among them all. But the *Salaf* would. Not because they necessarily were. Rather, because it is from humbleness, excellent character and holding yourself to account that you occupy yourself with your own mistakes. None of us are free from mistakes, so how can a person look down upon or speak ill of other people's mistakes, when he himself are making mistakes as well. And once you reach this mindset, you will automatically attain the love, respect, mercy and compassion for your brothers and sisters in Islām. Opposite, if you consider yourself as raised above all others and being the best among them, then you will not be able to carry a respectful and humble personality.

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 (1443/2022)

A biography of the author¹

His name and ascription:

Ibn Abī Ad-Dunyā, Al-Muhaddith (the narrator of *hadīth*), As-Sadūq (the truthful). He is: Abū Bakr ‘Abullah ibn Muhammad ibn ‘Ubayd ibn Sufyān ibn Qays Al-Qurashī. The *maawlā* 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-Wāsitī, 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 his are: Al-Hārith ibn Abī Usāmah, Muhammad ibn Khalaf Wakī’, Muhammad ibn Khalaf ibn Al-Marzabān,

¹ 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

بِسْمِ اللَّهِ

In the Name of Allāh.

رَبِّ زِدْنِي عِلْمًا

My Lord, increase me in knowledge.

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ حَافِظُ الْعَصْرِ أَبُو الْفَضْلِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ حَجَرٍ الْعَسْقَلَانِيُّ الشَّافِعِيُّ سَمَاعًا عَلَيْهِ فِي رَمَضَانَ سَنَةِ اثْنَتَيْنِ وَأَرْبَعِينَ وَمِائَتَةٍ، قَالَ: قَرَأْتُ عَلَى الشَّيْخِ أَبِي إِسْحَاقَ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ التُّنُوحِيِّ، عَنْ أَبِي بَكْرٍ بْنِ أَحْمَدَ بْنِ عَبْدِ الدَّائِمِ، أَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْإِرْبِلِيُّ، قَالَ: قُرِئَ عَلَيَّ شَهَادَةُ بِنْتِ أَحْمَدَ الْكَاتِبَةِ وَنَحْنُ نَسْمَعُ قَالَتْ: أَنَا أَبُو الْفَوَارِسِ طَرَادُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الرَّيْنِيِّ، أَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ، أَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ صَفْوَانَ الْبَرْدَعِيِّ فِي ذِي الْحِجَّةِ سَنَةِ ثَمَانِينَ وَثَلَاثِينَ، ثَمَّا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عُبَيْدِ بْنِ أَبِي الدُّنْيَا الْفَرَشِيُّ قَالَ:

The Shaykh the Imām, the memorizer of this time, Abū Al-Fadl Ahmad ibn ‘Alī ibn Muhammad ibn Hajar Al-‘Asqalānī Ash-Shāfi‘ī informed us – while it was recited for him in Ramadān the year of eight-hundred and forty two (after *hijrah*) – and said: I read for the Shaykh Abū Ishāq Ibrāhīm ibn Ahmad ibn ‘Abdil-Wāhid At-Tanūkhī, from Abū Bakr ibn Ahmad ibn ‘Abdid-Dāim that Abū ‘Abdillāh Muhammad ibn Ibrāhīm Al-Irbilī said: It was recited for the writer Shahdah bint Ahmad while we were listening. She said: Abū Al-Firdaws Turād ibn Muhammad ibn ‘Alī Az-Zaynabī informed us (and said): Abū Al-Husayn ‘Alī ibn Muhammad ibn ‘Abdillāh ibn Bushrān informed us (and said): Abū ‘Alī Al-Husayn ibn Safwān Al-Bardha‘ī informed us in Dhul-Hijjah in the year three-hundred and thirty-nine (and said): Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Ubayd ibn Abī Ad-Dunyā Al-Qurashī said:

1 - حَدَّثَنَا الْهَيْثَمُ بْنُ حَارِجَةَ، ثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ، حَدَّثَنِي صَمْرَةُ بْنُ حَبِيبٍ، عَنْ أَبِي يَغْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ عَزَّ وَجَلَّ»

1. Al-Haytham ibn Al-Khārijah narrated to us (and said): Baqiyyah ibn Al-Walīd narrated to us, from Abu Bakr ibn ‘Abdillāh ibn Abī Maryam (who said): Damrah ibn Habib narrated to me, from Abū Ya’lā Shidād ibn Aws (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Intelligence is the one who holds his soul to account and perform deeds for after death. And the incapable (and unintelligent) is the one who follows his soul in its desires and (then) hopes (for good) from Allāh ‘azza wa jalla.”***²

² The *isnād* of this *hadīth* is weak due to the weakness of Ibn Abī Maryam. He was declared weak by Al-‘Uqaylī, An-Nasāī, Ahmad, Ishāq ibn Rāhūyah, ‘Isā ibn Yūnus and others.

It is also weak due to Baqiyyah ibn Al-Walīd who used to make *tadlīs* and he would mix up in the chain of narration.

The *hadīth* was narrated by Ahmad (4/124), At-Tirmidhī (2577) in “Sifah Al-Qiyāmah”, Ibn Mājah (4260) in “Az-Zuhd” and Al-Hākim in “Al-Mustadrak (1/57) (4/251), all by way of Ibn Abī Maryam.

The *hadīth* has a witness (i.e. another *hadīth*) that testify to its meaning, but it is also weak. It was narrated by Ibn Mājah (2/1423) who said: Az-Zubayr ibn Bakkār narrated to us (and said): Anas ibn ‘Iyyād narrated to us (and said): Nāfi’ ibn ‘Abdillāh narrated to us, from Farwah ibn Qays, from ‘Atā ibn Abī Rabāh, from Ibn ‘Umar that he said: I was with the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) when a man from the Ansār came to him. He then greeted the Prophet and said: “O Messenger of Allāh. Who among the believers are best?” He said: ***“Those with the best manners.”*** He said: ***“Then who among the believers are the most intelligent?”*** He said: ***“Those who remember death the most and prepare the best for what comes after it. Those are the intelligent ones.”***

In “Az-Zawāid”: “Farwah ibn Qays is unknown, and likewise is the one narrating from him. And his information is invalid. Adh-Dhahabī said this in ‘Tabaqāt At-Tahdhīb’.”

2 - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحِجَّاجِ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: " حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا؛ فَإِنَّهُ أَهْوَنُ عَلَيْكُمْ فِي الْحِسَابِ عَدًّا أَنْ تُحَاسِبُوا أَنْفُسَكُمْ الْيَوْمَ، وَتَزِنُوا لِلْعَرْضِ الْأَكْبَرِ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ "

2. Ishāq ibn Ismā'īl narrated to us (and said): Sufyān ibn 'Uyaynah narrated to us, from Ja'far ibn Burqān, from Thābit Al-Hajjāj who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: "Hold yourselves to account before you will be held account (by Allāh). And measure yourselves before you will be measured. For it is verily easier for you than the account of tomorrow (i.e. on the Day of Resurrection), that you hold yourselves to account today. And beautify yourselves for the major presentation. That Day when you will be presented, none of your secrets (or hidden affairs) will be hidden (for Allāh)."³

3 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، ثَنَا مَعْرُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ يَوْمًا وَخَرَجْتُ مَعَهُ حَتَّى دَخَلَ حَائِطًا فَسَمِعْتُهُ يَقُولُ وَيَبْنِي وَبَيْنَهُ جِدَارٌ وَهُوَ فِي جَوْفِ الْحَائِطِ: «عُمَرُ بْنُ الْخَطَّابِ أَمِيرَ الْمُؤْمِنِينَ بَخَ وَاللَّهِ لَتَتَّقِينَ اللَّهَ، ابْنَ الْخَطَّابِ أَوْ لَيُعَذِّبَنَّكَ»

3. Hārūn ibn 'Abdillāh narrated to us (and said): Ma'an ibn 'Isā narrated to us, from Māik ibn Anas, from Ishāq ibn 'Abdillāh, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: I heard 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) one day when I went out with him. He entered a garden and I heard him – saying while there was a wall between me and him – while he was inside: "'Umar ibn Al-Khattāb Amīr Al-Muminīn. Bakh (i.e. excellent or well done). By Allāh, you will verily fear Allāh, O son of Al-Khattāb, or He will verily punish you."⁴

³ The *isnād* is *sahih* and *mawqūf* (i.e. ascribed to the words of 'Umar himself). It was narrated by Ahmad in "Az-Zuhd" (p. 149). And Abū Nu'aym narrated it in "Al-Hilyah" (1/52) by way of Bishr ibn Mūsā, from Al-Humaydī, from Sufyān.

⁴ It was narrated by Ahmad in "Az-Zuhd" (p.144) and it is *sahih*.

4 - حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْعَجْلِيُّ، ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، ثنا قُرَّةُ بْنُ خَالِدٍ، عَنِ الْحَسَنِ، {وَلَا أُقْسِمُ
بِالنَّفْسِ اللَّوَامَةِ} [الْقِيَامَةُ: 2] قَالَ: «لَا يُلْقَى الْمُؤْمِنُ إِلَّا يُعَاتِبُ نَفْسَهُ مَاذَا أَرَدْتُ بِكَلِمَتِي مَاذَا أَرَدْتُ
بِأَكْلَتِي مَاذَا أَرَدْتُ بِشَرِبَتِي وَالْعَاجِزُ يَحْضِي قُدَمَا لَا يُعَاتِبُ نَفْسَهُ»

4. Muhammad ibn Yazīd Al-'Ijlī narrated to us (and said): Abū 'Amir Al-'Aqadī narratd to us (and said): Qurrah ibn Khālīd narrated to us from Al-Hasan:

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ﴾

“And I swear by the self-reproaching soul.” (Al-Qiyāmah 75.2)

He said: *“The believer is not met except (in a state) when he is admonishing himself (or his soul). (He asks himself:) What did I intend with my words? What did I intend with my eating? What did I intend with my drinking? And the weak he walks ahead without admonishing himself.”*

5 - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، ثنا عَمْرُو بْنُ حُمْرَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، {وَكَانَ أَمْرُهُ فُرْطًا} [الْكَهْف: 28] قَالَ: «أَضَاعَ أَكْبَرَ الضَّيْعَةِ أَضَاعَ نَفْسَهُ وَعَسَى مَعَ ذَلِكَ أَنْ يَجِدَهُ حَافِظًا لِمَا لَهُ،
مُضَيِّعًا لِدِينِهِ»

5. Mūsā ibn Yūsuf narrated to us (and said): 'Amr ibn Humrān narrated to us, from Sa'īd, from Qatādah:

﴿وَكَانَ أَمْرُهُ فُرْطًا﴾

“And (the one) whose affairs have been lost.” (Al-Kahf 18:28)

He said: *“He lost the biggest thing there is to lose. He lost his soul. And perhaps, despite of this, you will find him preserving what he has (of dunyā) and wasting his religion.”*

6 - وَأَخْبَرَنِي صَالِحُ بْنُ مَالِكٍ، أَنَّ أَبَا عُبَيْدَةَ النَّاجِيَّ، حَدَّثَهُمْ قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: «إِنَّ الْعَبْدَ لَا يَزَالُ يَجْتَزِي مَا كَانَ لَهُ وَاعْظُ مِنْ نَفْسِهِ وَكَانَتْ الْمُحَاسَبَةُ مِنْ هِمِّهِ»

6. And Sālih ibn Mālik informed me that Abū 'Ubaydah An-Nājī narrated to them and said: I heard Al-Hasan saying: "Verily the slave will continue to be in a good state as long as he has an adviser in himself, and holding (himself) to account is one of his concerns."

7 - حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، ثَنَا سُلَيْمَانُ بْنُ حَبَّانَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، قَالَ: «لَا يَكُونُ الرَّجُلُ تَقِيًّا حَتَّى يَكُونَ لِنَفْسِهِ أَشَدَّ مُحَاسَبَةً مِنَ الشَّرِيكِ لِشَرِيكِهِ»

7. Surayj ibn Yūnus narrated to us (and said): Sulaymān ibn Hayyān narrated to us, from Ja'far ibn Burqān, from Maymūn ibn Mihrān who said: "A man will not be God-fearing before he is stricter in holding himself to account, than a business partner is with his partner."

8 - حَدَّثَنَا أَبُو حَفْصٍ الصَّفَّارُ أَحْمَدُ بْنُ حُمَيْدٍ، ثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، سَمِعْتُ مَالِكَ بْنَ دِينَارٍ، يَقُولُ: "رَحِمَ اللَّهُ عَبْدًا قَالَ لِنَفْسِهِ التَّنْفِيسَةَ: أَلَسْتُ صَاحِبَةً كَذَا؟ أَلَسْتُ صَاحِبَةً كَذَا؟ ثُمَّ دَمَّهَا ثُمَّ حَطَمَهَا، ثُمَّ أَلَزَمَهَا كِتَابَ اللَّهِ؛ فَكَانَ لَهَا قَائِدًا "

8. Abū Hafs As-Saffār Ahmad ibn Humayd narrated to us (and said): Ja'far ibn Sulaymān narrated to us (and said): I heard Mālik ibn Dīnār say: "May Allāh have mercy upon a slave who says to his precious soul: 'Are you not the possessor of this (bad characteristic)? Are you not the possessor of that (bad characteristic)?' And then he criticizes it and ties it, and makes it follow the Book of Allāh. So that he is in control over it."

9 - حَدَّثَنَا أَبُو مُوسَى الْعُذَيْدِيُّ، عَنْ أَبِي الْمَلِيحِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، قَالَ: «التَّقِيُّ أَشَدُّ مُحَاسَبَةً لِنَفْسِهِ مِنْ سُلْطَانٍ غَاصٍ، وَمِنْ شَرِيكِ شَحِيحٍ»

9. Abū Mūsā Al-'Abdi narrated to us, from Abū Al-Malih, from Maymūn ibn Mihrān who said: "The God-fearing hold himself to account more than a disobedient ruler and a stingy partner (hold others to account)."

10 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: قَالَ إِبْرَاهِيمُ التَّيْمِيُّ: " مَثَّلْتُ نَفْسِي فِي الْجَنَّةِ، أَكَلْتُ ثَمَارَهَا، وَأَشْرَبْتُ مِنْ أَنْهَارِهَا، وَأَعَانِقُ أَبْكَارَهَا، ثُمَّ مَثَّلْتُ نَفْسِي فِي النَّارِ، أَكَلْتُ مِنْ زُقُومِهَا، وَأَشْرَبْتُ مِنْ صَدِيدِهَا، وَأَعَالِجُ سَلَاسِلِهَا وَأَغْلَاقِهَا؛ فَقُلْتُ لِنَفْسِي: أَيُّ نَفْسِي، أَيُّ شَيْءٍ تُرِيدِينَ؟ قَالَتْ: أُرِيدُ أَنْ أُرَدَّ إِلَى الدُّنْيَا؛ فَأَعْمَلَ صَالِحًا قَالَ: قُلْتُ: فَأَنْتِ فِي الْأُمْنِيَةِ فَأَعْمَلِي "

10. Ishāq ibn Ibrāhīm narrated to us that he heard Sufyān ibn 'Uyaynah say: Ibrāhīm At-Taymī said: "I imagined myself in Paradise; eating its fruits and drinking from its rivers, and cuddling with its virgins. Then I imagined myself in Hellfire; eating from its Zaqqūm (i.e. a tree with roots in the bottom of Hellfire) and drinking from its sadīd (i.e. the pus flowing from the wounds of those punished), and handling its chains and shackles. So I said to myself: 'O my soul, what do you want?' It said: 'I want to return to dunyā and make good deeds.'"

He said: "I said: 'Now you have ambition, so perform deeds.'"

11 - حَدَّثَنِي أَزْهَرُ بْنُ مَرْوَانَ وَعَبِيدُ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، سَمِعْتُ مَالِكَ بْنَ دِينَارٍ، قَالَ: سَمِعْتُ الْحَجَّاجَ، يَخْطُبُ وَيَقُولُ: «أَمْرًا وَزَنَ نَفْسَهُ، أَمْرًا اتَّخَذَ نَفْسَهُ عَدُوًّا، رَحِمَ اللَّهُ أَمْرًا حَاسِبَ نَفْسِهِ قَبْلَ أَنْ يَصِيرَ الْحِسَابَ إِلَى غَيْرِهِ، أَمْرًا أَخَذَ بَعَانِ عَمَلِهِ فَنَظَرَ أَتَيْنَ يُرِيدُ؟ أَمْرًا نَظَرَ فِي مَكِيلِهِ، أَمْرًا نَظَرَ فِي مِيزَانِهِ، فَمَا زَالَ يَقُولُ أَمْرًا حَتَّى أَبْكَانِي»

11. Azhar ibn Marwān and others narrated to me, from Ja'far ibn Sulaymān (who said): I heard Mālik ibn Dīnār who said: I heard Al-Hajjāj saying while delivering a sermon: "A person measures himself. A person takes his soul as his enemy. May Allāh show mercy to a person who holds himself to account before the account ends up with someone else than him. A person grabs hold of the rein of his deeds and looks to where it is going? A person looks into his scale. A person looks into his balance." And he kept on saying 'A person' until he made me cry.

12 - حَدَّثَنَا أَبُو حَيْثَمَةَ، نَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي الْأَعْرَجِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: " مَكْتُوبٌ فِي حِكْمَةِ آلِ دَاوُدَ: حَقٌّ عَلَى الْعَاقِلِ أَنْ لَا يَغْفَلَ عَنْ أَرْبَعِ سَاعَاتٍ، سَاعَةِ بِنَاجِي فِيهَا رَبِّهِ، وَسَاعَةِ يُحَاسِبُ فِيهَا نَفْسَهُ، وَسَاعَةِ يَخْلُو فِيهَا مَعَ إِخْوَانِهِ الَّذِينَ يُخَيِّرُونَهُ بَعْضُهُمْ وَيَصَدُّقُونَهُ عَنْ نَفْسِهِ، وَسَاعَةِ يَخْلُو فِيهَا بَيْنَ نَفْسِهِ وَبَيْنَ لَدَائِمِهَا فِيمَا يَحِلُّ وَيُحْمَدُ؛ فَإِنَّ فِي هَذِهِ السَّاعَةِ عَوْنًا عَلَى تِلْكَ "

السَّاعَاتِ، وَإِجْمَاعًا لِلْقُلُوبِ، وَحَقٌّ عَلَى الْعَاقِلِ أَنْ لَا يُرَى ظَاعِنًا إِلَّا فِي ثَلَاثٍ، زَادَ لِمِيعَادٍ، أَوْ مَرَمَةٍ لِمَعَاشٍ أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ، وَحَقٌّ عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفًا بِزَمَانِهِ، حَافِظًا لِّلِسَانِهِ، مُثْبِلًا عَلَى شَأْنِهِ

12. Abū Khaythamah narrated to us (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Abū Al-Agharr, from Wahb ibn Munabbih who said: *“It is written in the wisdom of the family of Dāwūd: It is an obligation upon the sane person not become heedless (or inattentive) about four hours. An hour in which he privately speaks with his Lord. An hour in which he holds himself to account. An hour in which he is alone with his brothers who inform him about his mistakes and tell him the truth about himself. And an hour in which he is alone with his soul and what pleases it from what is allowed and praised. Because this hour will aid him in (performing) those hour and it is a relaxation for the hearts. And it is an obligation for the sane person, that he is not seen departing except for (one of) three: A supply for a meeting (with Allāh), acquiring his livelihood or a pleasure in something which is not forbidden. And it is an obligation upon the sane person that he is knowledgeable about his time, preserving of his tongue and attending to his affairs.”*

13 - حَدَّثَنَا خَالِدُ بْنُ خِدَاشٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ زُرَيْقِ بْنِ زُدَيْحٍ، عَنْ سَلَمَةَ بْنِ مَنْصُورٍ، عَنْ مَوْلَى لَهُمْ كَانَ يَصْحَبُ الْأَخْنَفَ بْنَ قَيْسٍ قَالَ: كُنْتُ أَصْحَبُهُ فَكَانَ عَامَّةُ صَلَاتِهِ الدُّعَاءَ وَكَانَ يَجِيءُ الْمِصْبَاحَ فَيَضَعُ أَصْبَعَهُ فِيهِ ثُمَّ يَقُولُ: «حَسَنٌ» ثُمَّ يَقُولُ: «يَا حَنِيفُ، مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَوْمَ كَذَا؟ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَوْمَ كَذَا؟»

13. Khālid ibn Khidāsh narrated to us, from Hammād ibn Zayd, from Zurayq ibn Rudayh, from Salamah ibn Mansūr, from a *maawlā* of theirs who used to accompany Al-Ahnaf ibn Qays who said (about Al-Ahnaf): I used to accompany him, and the most of his prayer was invocation. And he used to go to the lamp and put his finger in it and then say: *“Hiss.”*

Then he would say: *“O Hunayf, what made you do what you did on this day? What made you do what you did on that day?”*

14 - حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الثَّقَفِيُّ، حَدَّثَنِي عُبَيْدُ بْنُ حُسَيْنِ بْنِ ذَكْوَانَ الْمُعَلِّمُ، عَنْ سَلَامِ بْنِ مِسْكِينَ، قَالَ: حَطَبَ الْحُجَّاجُ، أَوْ قَامَ حَطِيبًا، فَقَالَ: «أَيُّهَا الرَّجُلُ وَكُلُّكُمْ ذَلِكَ الرَّجُلُ ذُمُّوا أَنْفُسَكُمْ وَاحْطُمُوهَا وَخُذُوا بِأَرْمَتِهَا إِلَى طَاعَةِ اللَّهِ وَكُفُّوهَا بِحُطْمِهَا عَنْ مَعْصِيَةِ اللَّهِ»

14. Muhammad ibn 'Umar ibn 'Alī Ath-Thaqafī narrated to me (and said): 'Ubayd ibn Husayn ibn Dhakwān Al-Mu'allim narrated to me, from Salām ibn Miskīn who said: Al-Hajjāj held a sermon, or got up to deliver a sermon, and said: "O man – and you are all that man – criticize yourself and constrain them. And grab hold of its leash (and lead it) to the obedience of Allāh. And prevent them by constraint from the disobedience of Allāh."

15 - حَدَّثَنِي يَحْيَى أَبُو مُحَمَّدٍ التَّمِيمِيُّ، ثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا شِهَابُ بْنُ خِدَاشٍ، ثَنَا سَيَّارُ أَبُو الْحَكَمِ، سَمِعْتُ الْحُجَّاجَ بْنَ يُوسُفَ، عَلَى الْمِنْبَرِ يَقُولُ: «يَا أَيُّهَا الرَّجُلُ وَكُلُّكُمْ ذَلِكَ الرَّجُلُ رَجُلٌ خَطَمَ نَفْسَهُ وَذَمَّهَا فَقَادَهَا بِحُطَامِهَا إِلَى طَاعَةِ اللَّهِ وَعَنَجَهَا بِزِمَامِهَا عَنْ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ»

15. Yahyā Abū Muhammad At-Tamīmī narrated to me (and said): Hishām ibn 'Ammar (who said): Shihāb ibn Khidāsh narrated to us (and said): Sayyār Abū Al-Hakam narrated to us (and said): I heard Al-Hajjāj ibn Yūsuf saying upon the pulpit: "O man – and you are all that man – a man (should) constraint his soul and criticize it, and lead it by its rope to the obedience of Allāh. And withhold it by its leash from the disobedience of Allāh 'azza wa jalla."

16 - حَدَّثَنَا أَبُو مُحَمَّدٍ الطَّلَاقَانِيُّ مُحَمَّدُ بْنُ خِدَاشٍ ثَنَا كَثِيرُ بْنُ هِشَامٍ، ثَنَا جَعْفَرُ بْنُ بُرْقَانَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ كَتَبَ إِلَى بَعْضِ عُمَّالِهِ فَكَانَ فِي آخِرِ كِتَابِهِ «أَنْ حَاسِبْتَ نَفْسَكَ فِي الرَّخَاءِ قَبْلَ حِسَابِ الشَّدَّةِ، فَإِنَّهُ مَنْ حَاسِبَ نَفْسَهُ فِي الرَّخَاءِ قَبْلَ حِسَابِ فِي الشَّدَّةِ؛ عَادَ مَرْجِعُهُ إِلَى الرِّضَا وَالْغَيْبَةِ، وَمَنْ أَهْلَتْهُ حَيَاتُهُ، وَشَغَلَتْهُ أَهْوَاؤُهُ عَادَ أَمْرُهُ إِلَى النَّدَامَةِ وَالْحَسْرَةِ فَتَذَكَّرْ مَا نُوْعِظُ بِهِ لِكَيْمَّا تُنْهَى عَمَّا يَنْهَى عَنْهُ وَتَكُونَ عِنْدَ التَّذَكُّرِ وَالْمَوْعِظَةِ مِنْ أُولَى النُّهَى»

16. Abū Muhammad At-Tālaqānī Mahmud ibn Khidāsh narrated to us (and said): Kathīr ibn Hishām narrated to us (and said): Ja'far ibn Burqān narrated to us that 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) wrote to some of his employees, and in the end of his letter it said: "Hold yourself accountable in good times before the difficult

account (on the Day of Resurrection). For verily, the one who holds himself to account in good times before the account in difficulty, his return will be to satisfaction and a better state. And whoever is distracted by his life and kept occupied by his desires, then his return will be to regret and sadness. So remember what you are admonished with, in order for you to be prohibited from what He prohibits, and for you to be from the people of understanding with regard to the reminder and admonition."

17 - حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، ثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ الْمُخْتَارِ، عَنِ الْحَسَنِ، قَالَ: "الْمُؤْمِنُ قَوَّامٌ عَلَى نَفْسِهِ يُحَاسِبُ نَفْسَهُ لِلَّهِ عَزَّ وَجَلَّ، وَإِنَّمَا خَفَّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى قَوْمٍ حَاسِبُوا أَنْفُسَهُمْ فِي الدُّنْيَا، وَإِنَّمَا شَقَّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى قَوْمٍ أَخَذُوا هَذَا الْأَمْرَ مِنْ غَيْرِ مُحَاسَبَةٍ، إِنَّ الْمُؤْمِنَ يَفْجَأُهُ الشَّيْءُ وَيُعْجِبُهُ، فَيَقُولُ وَاللَّهِ إِنِّي لَأَسْتَهْيِكُ وَإِنَّكَ لَمِنْ حَاجَتِي، وَلَكِنْ وَاللَّهِ، مَا صَلَّةُ إِلَيْكَ هَيْهَاتَ، حِيلَ بَيْنِي وَبَيْنَكَ وَفُتِرْتُ مِنْهُ الشَّيْءُ فَيَرْجِعُ إِلَى نَفْسِهِ فَيَقُولُ: هَيْهَاتَ مَا أَرَدْتُ إِلَى هَذَا وَمَالِي وَلِهَذَا وَاللَّهِ مَا أَغْدَرُ بِهَذَا وَاللَّهِ لَا أَغُودُ إِلَى هَذَا أَبَدًا إِنْ شَاءَ اللَّهُ إِنَّ الْمُؤْمِنِينَ قَوْمٌ أَوْفَقَهُمُ الْقُرْآنُ وَحَالَ بَيْنَهُمْ وَبَيْنَ هَلَكَتِهِمْ إِنَّ الْمُؤْمِنَ أَسِيرٌ فِي الدُّنْيَا يَسْعَى فِي فِكَارِكَ رَقَبَتِهِ لَا يَأْمُرُ شَيْئًا حَتَّى يَلْقَى اللَّهَ يَعْلَمُ أَنَّهُ مَأْخُودٌ عَلَيْهِ فِي سَمْعِهِ، وَفِي بَصَرِهِ، وَفِي لِسَانِهِ، وَفِي جَوَارِحِهِ، مَأْخُودٌ عَلَيْهِ فِي ذَلِكَ كُلِّهِ"

17. Ismā'īl ibn Zakariyyā narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us, from Ma'mar, from Yahyā ibn Al-Mukhtār, from Al-Hasan who said: "The believer is the caretaker of his soul and he holds himself to account for the sake of Allāh 'azza wa jalla. And the account on the Day of Resurrection verily becomes lighter for a people who hold themselves accountable in dunyā. And the account on the Day of Resurrection verily becomes difficult for those who took this affair (i.e. life) without holding (themselves) to account. Verily, the believer is surprised by something and it pleases him, so he says (to it): 'I verily want you and you are from the things I need, but by Allāh, there is no connection to you, (rather you are) far away. There is a border between me and you.' And he becomes heedless in something, so he returns to his soul and says: 'Far away is this from what I intended with this. And what have I to do with this. By Allāh, I will not be excused in this. By Allāh I will never return to this again, in shā Allāh.' Verily, the believers are a people who were stopped by the Qurān, and it came between them and their

destruction. The believer is verily a prisoner in dunyā and he is striving to free his neck. He does not feel safe in anything until he meets Allāh. He knows that he will be held accountable with regard to his hearing, his sight, his tongue and his limbs. He will be held accountable with regard to all of this."

18 - حَدَّثَنَا فَضِيلُ بْنُ عَبْدِ الْوَهَّابِ، ثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ أَبِي صَالِحٍ، قَالَ: " لَمَّا قَالَ يُوسُفُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ } [يُوسُف: 52] قَالَ لَهُ جَبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَلَا جِنَّ هَمَمْتَ بِمَا هَمَمْتَ بِهِ، حِينَ خَلَلْتَ السَّرَاوِيلَ قَالَ { وَمَا أُبْرِيئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ } [يُوسُف: 53] "

18. Fudayl ibn ‘Abdil-Wahhāb narrated to us (and said): Hushaym narrated to us, from Ismā’il ibn Sālim, from Abū Sālih who said: When Yūsuf (sallAllāhu ‘alayhi wa sallam) said:

﴿ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ ﴾

“This, in order for him to know that I did not betray him in secret.” (Yūsuf 12:52)

Jibrīl (sallAllāhu ‘alayhi wa sallam) said to him: “And not when you desired what you desired, when you untied your trousers?”

He said:

﴿ وَمَا أُبْرِيئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ﴾

“And I do not declare myself innocent. Verily, the soul inclines towards evil.” (Yūsuf 12:53)

19 - وَحَدَّثَنِي أَبِي، ثَنَا عَبْدُ الْقُدُّوسِ بْنُ عَبْدِ الْوَاحِدِ الْأَنْصَارِيُّ، حَدَّثَنِي الْحَكَمُ بْنُ عَبْدِ السَّلَامِ بْنِ التَّعْمَانِ بْنِ بَشِيرٍ الْأَنْصَارِيُّ أَنَّ جَعْفَرَ بْنَ أَبِي طَالِبٍ حِينَ قُتِلَ دَعَا النَّاسَ: «يَا عَبْدَ اللَّهِ بْنَ رَوَاحَةَ يَا عَبْدَ اللَّهِ بْنَ رَوَاحَةَ» وَهُوَ فِي جَانِبِ الْعَسْكَرِ وَمَعَهُ ضِلْعٌ وَجَمَلٌ مِنْهُشَّةٌ، وَلَمْ يَكُنْ ذَاقَ طَعَامًا قَبْلَ ذَلِكَ بِثَلَاثٍ، فَرَمَى بِالضِّلْعِ، ثُمَّ قَالَ: وَأَنْتَ مَعَ الدُّنْيَا " ثُمَّ تَقَدَّمَ فَقَاتَلَ فَأُصِيبَ أُصْبُعُهُ فَارْتَجَزَ فَجَعَلَ يَقُولُ:

19. And my father narrated to me (and said): ‘Abdul-Quddūs ibn ‘Abdil-Wāhid Al-Ansārī narrated to us (and said): Al-Hakam ibn ‘Abdis-Salām ibn An-Nu’mān ibn Bashīr Al-Ansārī narrated to me

that Ja'far ibn Abī Tālib – when (i.e. before) he was killed – called the people: “O ‘Abdullāh ibn Rawāhah, O ‘Abdullāh ibn Rawāhah.” And he was at the side of the army and he had with him a rib and a skinny camel.⁵ And he had not tasted food for three days before this. Then he threw the rib and said: “*You are nothing but dunyā.*” Then he went forth and fought and he was struck on his finger, so he began reciting some poetry saying:

« هَلْ أَنْتِ إِلَّا أَصْبُعٌ دَمِيَتْ ... وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ
يَا نَفْسُ، إِلَّا تُقْتَلِي مَوْتِي ... هَذَا حَيَاضُ الْمَوْتِ قَدْ صَلَّيْتَ
وَمَا تَمْنَيْتِ فَقَدْ لَقِيتِ ... إِنْ تَفْعَلِي؛ فَعَلَهَا هُدَيْتِ
وَإِنْ تَأْخَرْتِي؛ فَقَدْ شَقِيتِي »

“Are you anything but a finger bleeding.

And what befell you was for the sake of Allāh.

O soul, if you do not fight, you will die.

This is the gathering of death which you have arrived at.

And what you hoped for, you have verily found.

If you do its deed, you are guided.

But if you stay behind, then you will verily be evil (or sad).”

ثُمَّ قَالَ: " يَا نَفْسُ، إِلَى أَيِّ شَيْءٍ تَتَشَوَّفِينَ إِلَى فُلَانَةٍ، فَهِيَ طَالِقٌ ثَلَاثًا وَإِلَى فُلَانٍ وَفُلَانٍ غُلْمَانٍ لَهُ
وَإِلَى مَعْجَفٍ خَائِطٍ لَهُ فَهُوَ لِلَّهِ وَلِرَسُولِهِ:

Then he said: “O soul, what are you longing for, (is it) for fulānah? She is verily divorced three times. And to fulān and fulān goes his slave boys. And to Ma’jaf his garden. For it is for Allāh and His Messenger:

⁵ **Translator:** And in other versions of the narration: “And he had with him a camel rib which he was nipping at.”

يَا نَفْسُ، مَا لَكَ تَكْرِهِي الْجَنَّةَ ... أَفَسِمَ بِاللَّهِ لَتَنْزِلَنَّهُ

طَائِعَةً أَوْ لَتَكْرِهَنَّهُ ... فَطَالَمَا عَدُ كُنْتَ مُطْمَئِنَّةً

هَلْ أَنْتِ إِلَّا نُطْفَةٌ فِي شَنَّةٍ ... قَدْ أَجْلَبَ النَّاسُ وَشَدُّوا الرِّثَّةَ "

"O soul. What is it with you, that you hate Paradise.

I swear by Allāh, you will verily descend (to the battlefield);

obedient, or you will be forced.

Since you verily were content before.

Are you anything but a sperm drop in a container.

The people have verily become noisy and uttered sad cries."

20 - وَحَدَّثَنِي أَبُو مُوسَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبِي، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: كَانَ الْأَسْوَدُ بْنُ كُلْثُومٍ إِذَا مَشَى نَظَرَ إِلَى قَدَمَيْهِ قَالَ: وَدُورُ النَّاسِ إِذْ ذَاكَ فِيهَا تَوَاضَعُ فَعَسَى أَنْ يَفْجَأَ التَّسْوَةَ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: كَلَّا إِنَّهُ الْأَسْوَدُ بْنُ كُلْثُومٍ إِنَّهُ لَا يَنْظُرُ فَلَمَّا قَرَّبَ غَارِيًّا، قَالَ: «اللَّهُمَّ، إِنَّ هَذِهِ النَّفْسَ تَزْعُمُ فِي الرَّحَاءِ أَنَّهَا تُحِبُّ لِفَاكِ، فَإِنْ كَانَتْ صَادِقَةً؛ فَارْزُقْهَا ذَاكَ، وَإِنْ كَانَتْ كَاذِبَةً؛ فَاحْمِلْهَا عَلَيْهِ وَإِنْ كَرِهْتَ؛ فَاجْعَلْ ذَلِكَ قِتْلًا فِي سَبِيلِكَ، وَأَطْعِمْ لَحْمِي سَبَاعًا وَطَيْرًا» قَالَ: فَانْطَلَقَ فِي طَائِفَةٍ مِنْ ذَلِكَ الْجَيْشِ الَّذِي خَرَجَ فِيهِ حَتَّى دَخَلُوا حَائِطًا فِيهِ ثَلْمَةٌ وَجَاءَ الْعَدُوُّ حَتَّى قَامَ عَلَى الثَّلْمَةِ، فَنَزَلَ عَنْ فَرَسِهِ، وَضَرَبَ وَجْهَهُ فَانْطَلَقَ غَارِيًّا، ثُمَّ عَمَدَ إِلَى الْمَاءِ فِي الْحَائِطِ، فَتَوَضَّأَ مِنْهُ، وَصَلَّى، قَالَ: «تَقُولُ الْعَجَمُ هَكَذَا اسْتِسْلَامُ الْعَرَبِ» فَلَمَّا قَضَى صَلَاتَهُ قَاتَلَهُمْ حَتَّى قُتِلَ وَعَظَّمَ الْجَيْشُ عَلَى ذَلِكَ الْحَائِطِ وَفِيهِمْ أَخُوهُ، فَقِيلَ لِأَخِيهِ: «أَلَا تَدْخُلُ الْحَائِطَ فَتَنْظُرُ مَا أُصِيبَتْ مِنْ عِظَامِ أَخِيكَ فَتُنَجِّبَهُ»، قَالَ: «مَا أَنَا بِفَاعِلٍ شَيْئًا دَعَا بِهِ أَخِي فَاسْتَجِيبْ لَهُ»

20. And Abū Mūsā narrated to me, from Ibrāhīm ibn 'Abdir-Rahmān (who said): My father narrated to me, from Sulaymān ibn Al-Mughīrah, from Humayd ibn Hilāl who said: Al-Aswad ibn Kulthūm used to look at his feet when he would walk. And the houses of people at that time were modest (i.e. simple and not enclosed by covering fences). Then sometimes he would perhaps

surprise the women (when walking by), but they would say to each other: "No. It is merely Al-Aswad ibn Kulthūm. He verily does not look."

Then when he was about to go out to a battle he said: "O Allāh. Verily, this soul claims during easy times that it loves the meeting with you. So if it is truthful, then provide it with that. And if it lying, then make it love it (i.e. death) even if it dislikes it. And make it a death for Your sake. And feed my flesh to beasts and birds."

He said: Then he went out with a group from the army which he went out with, until they entered a garden that had a gap. Then the enemy came and he stood at the gap. And he descended from his horse, struck its face and went forth walking. Then he went to the water in the garden and performed ablution by it and prayed. He said: "The foreigners say: This is how the Arabs surrender." When he finished his prayer he fought them until he was killed. Then the army in its great size arrived at the garden, and among them was his brother. So it was said to his brother: "Will you not enter that garden and see what happened to the bones of your brother, so you can put an end to it?"

He said: "I will not do anything (contradicting) what my brothers invoked for and was answered in."

21 - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، ثَنَا الْمُبَارَكُ بْنُ سَعِيدٍ، عَنْ نُسَيْرِ بْنِ دُعْلُقٍ، ثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ أَبُو أُمَيَّةَ الْغِفَارِيُّ، قَالَ: "كُنَّا فِي غَزَاةٍ لَنَا، فَخَضَرَ عَدُوُّهُمْ، فَصَبَّحَ فِي النَّاسِ، فَهُمْ يَثُوبُونَ إِلَى مَصَافِهِمْ، وَفِي يَوْمٍ شَدِيدِ الرِّيحِ، إِذَا رَجُلٌ أَمَامِي، رَأْسُ فَرَسِي عِنْدَ عَجْزِ فَرَسِهِ، وَهُوَ يُخَاطِبُ نَفْسَهُ، فَيَقُولُ: أَيُّ نَفْسِي، أَلَمْ أَشْهَدْ مَشْهَدَ كَذَا وَكَذَا؟ فَقُلْتُ لِي: أَهْلُكَ وَعِيَالُكَ، وَأَطْعَمْتُكَ فَرَجَعْتُ، أَلَمْ أَشْهَدْ مَشْهَدَ كَذَا وَكَذَا؟، فَقُلْتُ لِي: أَهْلُكَ وَعِيَالُكَ، فَأَطْعَمْتُكَ، فَرَجَعْتُ، وَاللَّهِ، لَأَعْرِضَنَّكَ الْيَوْمَ عَلَى اللَّهِ عَزَّ وَجَلَّ، أَخَذَكَ أَوْ تَرَكَكَ، فَقُلْتُ: لَأَرْمُقَنَّهَ الْيَوْمَ فَرَمَقْنَاهُ فَحَمَلَ النَّاسُ عَلَى عَدُوِّهِمْ فَكَانَ فِي أَوَائِلِهِمْ، ثُمَّ إِنَّ الْعَدُوَّ حَمَلَ عَلَى النَّاسِ فَانْكَشَفُوا وَكَانَ فِي حُمَاتِهِمْ، ثُمَّ حَمَلُوا عَلَى عَدُوِّهِمْ فَكَانَ فِي أَوَائِلِهِمْ، ثُمَّ حَمَلَ الْعَدُوُّ وَانْكَشَفَ النَّاسُ فَكَانَ فِي حُمَاتِهِمْ، قَالَ: فَوَاللَّهِ، مَا زَالَ ذَلِكَ دَائِبَهُ حَتَّى رَأَيْتُهُ صَرِيحًا فَعَدَدْتُ بِهِ وَبَدَأَتْهُ سِتِّيْنِ أَوْ أَكْثَرَ مِنْ سِتِّيْنِ طَعْنَةً "

21. Al-Hasan ibn 'Arafah narrated to us (and said): Al-Mubārak ibn Sa'īd narrated to us, from Nusayr ibn Du'lūq (who said): 'Abdullāh ibn Qays Abū Umayyah Al-Ghifārī narrated to us and said: We were in battle, and then the enemy of the people came. So a call was made to the people and they returned to their rows. And it was a day with heavy winds. Then there was a man in front of me. The head of my horse was at the backside of his horse. And he was speaking to himself saying: *"O my soul. Did I not attend this and that battle? And you said to me: 'Your wife and your family.' And I obeyed you and returned? Did I not attend this and that battle? And you said to me: 'Your wife and your family.' And I obeyed you and returned? By Allāh, I will verily oppose you today for the sake of Allāh 'azza wa jalla, no matter whether He takes you or leaves you (to live on)."* So I said (to myself): I will verily observe him today. So I observed him and the people attacked their enemy and he was among the frontrunners. Then the enemy attacked the people and they became exposed (to attack), and he was among their protectors. Then they attacked their enemy and he was among their frontrunners. Then the enemy attacked and the people became exposed, and he was among their protectors. He said: By Allāh, he continued in this manner until I saw him fallen. Then I counted sixty wounds or more in him and his animal.

Chapter: Criticizing the soul

22 - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْكُوفِيُّ الصَّبِيُّ، ثنا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ الْكُوفِيُّ، سَمِعْتُ أَبَا الصَّبَّاحِ، يَذْكُرُ عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلَى، لِأَبِي بَكْرٍ قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ: «مَنْ مَقَتَ نَفْسَهُ فِي ذَاتِ اللَّهِ؛ آمَنَهُ اللَّهُ مِنْ مَقَتِهِ»

22. Al-Hasan ibn Hammād Al-Kūfī Ad-Dabbī narrated to us (and said): Ibrāhīm ibn ‘Uyaynah Al-Kūfī narrated to us (and said): I heard Abū As-Sabbāh mention from Abū Nusayrah, from a mawlā of Abū Bakr who said: Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*) said: “Whoever hates himself for the sake of Allāh (i.e. when he disobeys Allāh), then Allāh will safeguard him from His hatred.”

23 - حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، ثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: «لَا يَفْقَهُ الرَّجُلُ كُلَّ الْفَقْهِ حَتَّى يَمُوتَ النَّاسُ فِي جَنْبِ اللَّهِ ثُمَّ يَرْجِعَ إِلَى نَفْسِهِ فَيَكُونَ لَهَا أَشَدَّ مَقْتًا»

23. Surayj ibn Yūnus narrated to me (and said): Muhammad ibn ‘Abdir-Rahmān At-Tufāwī narrated to us, from Ayyūb, from Abū Qilābah, from Abū Ad-Dardā who said: “A man will not gain full understanding until he hates the (disobedient) people for the sake of Allāh, and then he returns to his own (disobedient) soul and hates it even more.”⁶

24 - حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ، عَنْ صَالِحِ بْنِ رُسْتَمَ، قَالَ: قَالَ مُطَرِّفُ بْنُ عَبْدِ اللَّهِ: «لَوْ لَا مَا أَعْلَمُ مِنْ نَفْسِي، لَقَلَيْتُ النَّاسَ»

24. My father – *rahimahullāh* – narrated to me, from Isma’il ibn ‘Ulayyah, from Sālih ibn Rustum who said: Mutarrif ibn ‘Abdillāh said: “If it had not been for what I knew about myself, I would verily have hated people.”

⁶ “Az-Zuhd” by Ahmad (p. 167).

25 - حَدَّثَنِي مُحَمَّدُ بْنُ قُدَامَةَ، عَنْ خَلْفِ بْنِ الْوَلِيدِ، عَنْ رَجُلٍ، مِنْ بَنِي تَمَثَلٍ قَالَ: قَالَ مُطَرِّفُ بْنُ عَبْدِ اللَّهِ وَهُوَ بِعَرَفَةَ: «اللَّهُمَّ لَا تَرُدَّ الْجَمِيعَ مِنْ أَجْلِي»

25. Muhammad ibn Qudāmah narrated to me, from Khalaf ibn Al-Walīd, from a man from Banū Nahshal who said: Mutarrif ibn ‘Abdillāh said while he was in ‘Arafah: “O Allāh, do not reject (the invocations of) all of the people due to me.”

26 - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفِ الْجَوْيَنْبَارِيِّ، ثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: قَالَ بَكْرُ يَعْنِي ابْنَ عَبْدِ اللَّهِ الْمُزَنِيَّ أَوْ قَالَ رَجُلٌ: «لَمَّا نَظَرْتُ إِلَى أَهْلِ عَرَفَاتٍ ظَنَنْتُ أَنَّهُ قَدْ غُفِرَ لَهُمْ لَوْلَا أَنِّي كُنْتُ فِيهِمْ»

26. Abū Salamah Yahyā ibn Khalaf Al-Jawyanbārī narrated to us (and said): Mu’tamir ibn Sulaymān narrated to us, from his father who said: Bakr (i.e. ibn ‘Abdillāh Al-Muzani) said, or a man said: “When I looked at the people in ‘Arafāt, I thought that they would be forgiven if I had not been among them.”

27 - حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الصَّبِيَّيْ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَسَدِيِّ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، قَالَ: قَالَ مَالِكُ بْنُ دِينَارٍ: «أَذْكُرُ الصَّالِحِينَ، فَأُفِّ لِي وَتُفٍّ»

27. Dāwūd ibn ‘Amr Ad-Dabbī narrated to us, from Muhammad ibn Al-Hasan Al-Asadī, from Ja’far ibn Sulaymān who said: Mālik ibn Dīnār said: “I mention the righteous. So uff to me and tuff (i.e. how lowly am I compared to them).”

28 - وَحَدَّثَنِي أَحْمَدُ بْنُ عَاصِمٍ الْعَبَادَانِيُّ، عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنْ وَهْبِ بْنِ خَالِدٍ، قَالَ: قَالَ أَيُّوبُ السَّخْتِيَانِيُّ: «إِذَا ذُكِرَ الصَّالِحُونَ كُنْتُ مِنْهُمْ بِمَعْرَلٍ»

28. And Ahmad ibn ‘Asim Al-‘Abbādānī narrated to me, from Sa’īd ibn ‘Āmir, from Wuhayb ibn Khālīd who said: Ayyūb As-Sikhtiyānī said: “When the righteous people are mentioned, then I am verily separated from (i.e. not among) them.”

29 - حَدَّثَنِي الْحُسَيْنُ بْنُ الصَّبَّاحِ، ثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ حُنَيْسٍ، سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: "جَلَسْتُ ذَاتَ يَوْمٍ أُحَدِّثُ وَمَعَنَا سَعِيدُ بْنُ السَّائِبِ الطَّائِفِيُّ فَجَعَلَ سَعِيدٌ يَبْكِي حَتَّى رَحِمْتُهُ فَقُلْتُ: يَا سَعِيدُ، مَا يَبْكِيكَ وَأَنْتَ تَسْمَعُنِي أَذْكَرُ أَهْلَ الْخَيْرِ وَفِعَالَهُمْ؟ قَالَ: يَا سُفْيَانُ وَمَا يَمْنَعُنِي مِنَ الْبُكَاءِ وَإِذَا دُكِرَ مَنَاقِبُ أَهْلِ الْخَيْرِ كُنْتُ مِنْهُمْ بِمَعَزِلٍ؟ قَالَ: يَقُولُ سُفْيَانُ: حَقٌّ لَهُ أَنْ يَبْكِيَ "

29. Al-Hasan ibn As-Sabbāh narrated to me (and said): Muhammad ibn Yazīd ibn Khunays narrated to us (and said): I heard Sufyān Ath-Thawri say: I sat one day narrating while Sa'īd ibn As-Sāib At-Tāifī was with us. Then Sa'īd began crying until I felt sorry for him, so I said: "O Sa'īd, what has made you cry while you listen to me mentioning the people of righteousness and their deeds?"

He said: "O Sufyān. And what will prevent me from crying, when the virtues of the people of righteousness are mentioned, and I am not from them?"

He said: Sufyān said: "He is entitled to cry."

30 - حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ خَلَفٍ، ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عُبَيْدَةَ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ دَاوُدَ، قَالَ: "لَمَّا حَضَرَتْ سُفْيَانَ الثَّوْرِيَّ الْوَفَاةُ قَالَ لِرَجُلٍ: أَدْخِلْ عَلَيَّ رَجُلَيْنِ، فَأَدْخَلَ عَلَيْهِ أَبَا الْأَشْهَبِ وَحَمَّادَ بْنَ سَلَمَةَ، فَقَالَ لَهُ حَمَّادٌ: يَا أَبَا عَبْدِ اللَّهِ، أَبَشِّرْ فَقَدْ أُمِنْتَ بِمَنْ كُنْتَ تَخَافُهُ، وَتَقْدُمُ عَلَى مَنْ تَرْجُوهُ، قَالَ: إِي وَاللَّهِ، إِنِّي لَأَرْجُو ذَلِكَ "

30. Abū Bakr Muhammad ibn Khalaf narrated to me (and said): 'Abdullāh ibn Muhammad ibn 'Uqbah narrated to us (and said): I heard 'Abdullāh ibn Dāwūd who said: When Sufyān Ath-Thawrī was about to die he said to a man: "Have to men enter upon me."

So he entered Al-Ashhab and Hammād ibn Salamah upon him, and Hammād said to him: "O Abū 'Abdillāh. Receive the glad tidings, for you have verily become safe from those whom you used to fear, and you are proceeding towards the One whom you long for."

He said: "Yes by Allāh, I verily hope so."

31 - حَدَّثَنِي أَبُو إِبْرَاهِيمَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، ثَنَا عَامِرُ بْنُ يَسَافٍ، عَنْ مَالِكِ بْنِ دِينَارٍ، قَالَ: " إِنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ كَانُوا فِي مَسْجِدٍ لَهُمْ فِي يَوْمٍ عِيدٍ لَهُمْ فَجَاءَ شَابٌّ حَتَّى قَامَ عَلَى بَابِ الْمَسْجِدِ فَقَالَ: أَنَا صَاحِبُ كَذَا لَيْسَ مِنِّي يَدْخُلُ مَعَكُمْ أَنَا صَاحِبُ كَذَا يُزْرِي عَلَى نَفْسِهِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّهِمْ أَنَّ فُلَانًا صِدِّيقٌ "

31. Abū Ibrāhīm Ismā'īl ibn Ibrāhīm narrated to me (and said): 'Amir ibn Yasāf narrated to us, from Mālik ibn Dīnār who said: Verily, a people from Banū Isrā'īl were in a *masjid* of theirs, on one of their days of celebration, when a young man came and stood at the door of the *masjid* and said: "I am a performer of such and such (sins). A person like me should not enter with you. I am a performer of such and such (sins)." While disgracing himself. So Allāh – 'azza wa jalla – revealed to their prophet, that *fulān* is a *siddīq* (truthful).

32 - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ حُنَيْسٍ، قَالَ: قَالَ وَهَيْبُ بْنُ الْوُرْدِ: " بَيْنَمَا افِرَّةٌ فِي الطَّوَافِ ذَاتَ يَوْمٍ وَهِيَ تَقُولُ: يَا رَبِّ ذَهَبَتِ اللَّذَاتُ وَبَقِيَتِ السَّعَاتُ يَا رَبِّ سُبْحَانَكَ وَعِزَّتِكَ إِنَّكَ لَأَرْحَمُ الرَّاحِمِينَ يَا رَبِّ مَا لَكَ غُفُوبَةً إِلَّا النَّارُ، فَقَالَتْ صَاحِبَةٌ لَهَا كَانَتْ مَعَهَا: يَا أُخِيَّةُ دَخَلَتْ بَيْتَ رَبِّكَ الْيَوْمَ قَالَتْ: وَاللَّهِ مَا أَرَى هَاتَيْنِ الْقَدَمَيْنِ وَأُشَارَتْ إِلَى قَدَمَيْهَا أَهْلًا لِلطَّوَافِ حَوْلَ بَيْتِ رَبِّي فَكَيْفَ أَرَاهُمَا أَهْلًا أَطَأُ بِهِمَا بَيْتَ رَبِّي؟ وَقَدْ عَلِمْتُ حَيْثُ مَسَّتَا وَإِلَى أَيِّنَ مَسَّتَا؟ "

32. Sa'īd ibn Sulaymān Al-Wāsitī narrated to us, from Muhammad ibn Yazīd ibn Khunays who said: Wuhayb ibn Al-Ward said: One day when a woman was in *tawāf* while saying: "O my Lord. The pleasures have disappeared and the things that follows have remained. O my Lord, Glorified are You and by Your Might, You are verily the Most Merciful among those who show mercy. O my Lord, You have no other punishment than Hellfire." So her (female) companions said to her: "O sister. Have you entered the House of your Lord today?"

She said: "By Allāh, I do not consider these two feet – and she pointed towards her feet – deserving of performing *tawāf* around the House of My Lord, so how should I consider them deserving of entering the House of my Lord? While I verily know upon what they have walked and to where they have walked."

33 - وَحَدَّثَنَا أَبُو خَيْثَمَةَ، ثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُسْتَلِيمِ بْنِ سَعِيدٍ الْوَاسِطِيِّ، أَخْبَرَنِي حَمَّادُ بْنُ جَعْفَرٍ بْنُ زَيْدٍ، أَنَّ أَبَاهُ، أَخْبَرَهُ قَالَ: خَرَجْنَا فِي عَزْوَةٍ إِلَى كَابُلَ وَفِي الْجَيْشِ صَلَاحُ بْنُ أَشْيَمَ فَنَزَلَ النَّاسُ عِنْدَ الْعَتَمَةِ وَصَلُّوا فَصَلَّى ثُمَّ اضْطَجَعَ فَقُلْتُ: لَأَرْفَعَنَّ عَمَلَهُ فَالْتَمَسَ عَقْلَةَ النَّاسِ حَتَّى إِذَا قُلْتُ هَذَاتِ الْعُيُونُ وَتَبَ فِدْخَلَ غَيْضَةً قَرِيبًا مِنَّا وَدَخَلْتُ عَلَى إِثَرِهِ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي وَجَاءَ أَسَدٌ حَتَّى دَنَا مِنْهُ قَالَ: فَصَدْتُ شَجَرَةً قَالَ: فَتَرَاهُ التَّقْتُ أَوْ عَدَّ بِهِ جَزْؤًا حَتَّى سَجَدَ فَقُلْتُ: الْآنَ يَفْرِسُهُ فَلَا شَيْءَ فَجَلَسَ ثُمَّ سَلَّمَ ثُمَّ قَالَ: «أَيُّهَا السَّبُعُ اطْلُبِ الرِّزْقَ فِي مَكَانٍ آخَرَ» فَوَلَّى وَإِنَّ لَهُ لَزَيْبًا أَقُولُ: تَصَدَّعَ الْجِبَالُ مِنْهُ قَالَ: فَمَا زَالَ كَذَلِكَ يُصَلِّي حَتَّى لَمَّا كَانَ عِنْدَ الصُّبْحِ جَلَسَ فَحَمِدَ اللَّهَ بِمَحَامِدِ لَمْ أَسْمَعْ يَمْلِكُهَا إِلَّا مَا شَاءَ اللَّهُ ثُمَّ قَالَ «اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ أَوْ مِثْلِي يَجْتَرِي أَنْ يَسْأَلَكَ الْجَنَّةُ؟» قَالَ: ثُمَّ رَجَعَ فَأَصْبَحَ كَأَنَّهُ بَاتَ عَلَى الْحَشَايَا وَأَصْبَحْتُ وَبِيَ مِنَ الْفَتْرَةِ شَيْءٌ اللَّهُ بِهِ عَلِيمٌ

33. And Abū Khaythamah narrated to us (and said): Ibrāhīm ibn Ishāq narrated to us, from Ibn Al-Mubārak, from Mustalim ibn Sa'id Al-Wāsiṭī (who said): Hammād ibn Ja'far ibn Zayd informed me that his father informed him and said: We went out to a battle in Kābul and in the army was Silah ibn Ashyam. Then when it became dark the people stopped and prayed, and he (also) prayed. Then he laid down. So I said (to myself): *"I will verily observe his deeds."*

He waited for the unawareness of the people, until I thought that the eyes had rested. Then he jumped up and entered a small forest nearby, and I followed his tracks. Then he performed the ablution and stood in prayer. And a lion came and approached him. He said: I went to (hide behind) a tree. He said: Then it faced him or considered him for a moment until he performed the prostration. So I said (to myself): *"Now it will attack him."* But nothing (happened). Then he sat up and gave the *salām*. Then he said: *"O you beast of prey, seek provision somewhere else."*

So it turned away while making a deep sound that I say would make the mountain crack. He said: Then he continued to pray as such, and when the morning came he sat and praised Allāh with praises I have never heard similar to, except for what Allāh wants.

Then he said: *“O Allāh, I verily ask You to protect me from Hellfire. And would someone like me dare to ask You for Paradise?”*

He said: Then he went back and got up in the morning as if he had been sleeping on pillows, while I got up and I felt (the effects of the night) for such a long time only Allāh knows about.

34 - حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ، ثَنَا سَعِيدُ بْنُ غَامِرٍ، بَلَغَنِي عَنْ يُونُسَ بْنِ عُبَيْدٍ، قَالَ: «إِنِّي لَأَعُدُّ مِائَةَ خُصْلَةٍ مِنْ خِصَالِ الْحَيْرِ مَا أَعْلَمُ أَنَّ فِي نَفْسِي وَاحِدَةً مِنْهَا»

34. Muhammad ibn ‘Umar ibn ‘Alī Al-Muqaddamī narrated to me (and said): Sa‘īd ibn ‘Āmir narrated to us (and said): It has reached me that Yūnus ibn Ubayd said: *“I can verily count a hundred characteristics from the good characteristics, while I do not know that I possess (even) one of them.”*

35 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ، أَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، قَالَ: دَخَلْنَا عَلَى مُحَمَّدِ بْنِ وَاسِعٍ نَعُوذُهُ فَقَالَ: «وَمَا يُغْنِي عَنِّي مَا يَقُولُ النَّاسُ إِذَا أُخِذَ بِيَدِي وَرَجُلِي فَأَلْقَيْتُ فِي النَّارِ؟»

35. Ibrāhīm ibn ‘Abdillāh ibn Hātim narrated to me (and said): Ismā‘īl ibn Ibrāhīm narrated to us, from Yūnus ibn ‘Ubayd who said: We entered upon Muhammad ibn Wāsi’ to visit him, so he said: *“And how will what the people say benefit me, if my hand and foot is grabbed and I am thrown in Hellfire?”*

36 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ غَامِرٍ، عَنْ حَزْمٍ، قَالَ: قَالَ مُحَمَّدُ بْنُ وَاسِعٍ وَهُوَ فِي الْمَوْتِ: «يَا إِخْوَانَهُ تَذَرُونَنِي أَنِّي تَذْهَبُ بِي؟ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَى النَّارِ أَوْ يَغْفُو عَنِّي»

36. Ishāq ibn Ibrāhīm narrated to us, from Sa‘īd ibn ‘Amir, from Hazm who said: Muhammad ibn Wasi’ said when he was dying: *“O my brothers. Do you know where I will be taken? By Allāh – besides whom there is no-one worthy of worship – (either) to Hellfire or He pardons me.”*

37 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ، قَالَ: بَلَغَنِي عَنْ مُحَمَّدِ بْنِ وَاسِعٍ، قَالَ: «لَوْ كَانَ لِلذُّنُوبِ رِيحٌ مَا قَدَرَ أَحَدٌ أَنْ يَجْلِسَ إِلَيَّ»

37. Ibrāhīm ibn ‘Abdillāh narrated to us, from Isma’il ibn ‘Ulayyah who said: It has reached me that Muhammad ibn Wasi’ said: *“If the sins had a smell, no-one would be able to sit with me.”*

38 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيسَى الطُّفَاوِيُّ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزَّرَّادُ، قَالَ: رَأَى مُحَمَّدُ بْنُ وَاسِعٍ ابْنًا لَهُ وَهُوَ يَخْطُرُ بِيَدِهِ فَقَالَ: «وَيْحَكَ تَعَالَ أَنْتَ دَرِي مَنْ أَنْتَ؟ أُمُّكَ اشْتَرَيْتُهَا بِمِائَتِي دِرْهَمٍ، وَأَبُوكَ فَلَا أَكْثَرَ اللَّهُ فِي الْمُسْلِمِينَ مِثْلَ ضَرْبِهِ» أَوْ قَالَ «نَحْوُهُ»

38. ‘Abdullāh ibn ‘Īsā At-Tufāwī narrated to us (and said): Muhammad ibn ‘Abdillāh Az-Zarrād narrated to us and said: Muhammad ibn Wāsi’ saw one of his sons moving his hand back and forth when walking, so he said: *“Woe to you. Come here. Do you know who you are? I bought your mother for two hundred dirham. And may Allāh not increase the example of your father among the Muslims.”* Or he said: *“Similar to him.”*

39 - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، سَمِعْتُ جَسْرًا أَبَا جَعْفَرٍ، يَقُولُ: «رَأَى رَجُلًا مِنْ أَهْلِ الْبَصْرَةِ كَأَنَّ مُنَادِيًا يُنَادِي مِنَ السَّمَاءِ خَيْرَ رَجُلٍ بِالْبَصْرَةِ مُحَمَّدُ بْنُ وَاسِعٍ»

39. ‘Alī ibn Al-Ja’d narrated to us (and said): I heard Jasr Abū Ja’far say: *“A man from the people of Basrah saw (in a dream) as if there was a caller calling from the heaven (saying that) the best man is Basrah is Muhammad ibn Wāsi’.”*

40 - حَدَّثَنَا أَبُو يَعْقُوبَ يُونُسُ بْنُ مُوسَى، عَنْ أَبِي أَحْمَدَ الزُّبَيْرِيِّ، عَنْ سُفْيَانَ، عَنْ أَبِي الْوَرَّاقِ، سَمِعْتُ ابْنَ عُمَرَ، وَقَالَ لَهُ رَجُلٌ: لَا تَزَالُ بِخَيْرٍ مَا أَبْقَاكَ لَنَا اللَّهُ قَالَ: «تَكَلِّتُكَ أُمُّكَ وَمَا يُدْرِيكَ مَا يُغْلِقُ عَلَيْهِ ابْنُ أَخِيكَ بَابُهُ؟»

40. Abū Ya’qūb Yūsuf ibn Mūsā narrated to us, from Abū Ahmad Az-Zubayrī, from Sufyān, from Abū Al-Wazzā’ (who said): I heard Ibn ‘Umar when a man said to him: *“The people will remain in a state of goodness as long as Allāh lets you remain among us.”*

He said: “May your mother be bereaved of you. And how do you know what the son of your brother closes his door upon (i.e. what is going on behind his door)?”⁷

41 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، حَدَّثَنِي صُبَيْحُ الْفُرْعَانِيُّ، وَكَانَ مِنَ الْعَابِدِينَ، ثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنِ الْجَلْدِ بْنِ أَيُّوبَ، قَالَ: "كَانَ عَابِدٌ فِي بَنِي إِسْرَائِيلَ عَلَى صَوْمَعَتِهِ مُنْذُ سِتِّينَ سَنَةً وَإِنَّهُ أُتِيَ فِي مَنَامِهِ فَقِيلَ لَهُ: إِنَّ فُلَانًا الْإِسْكَافَ خَيْرٌ مِنْكَ فَلَمَّا انْتَبَهَ قَالَ: رُؤْيَا ثُمَّ سَكَتَ فَلَمَّا كَانَ مِنَ الْقَائِلَةِ أَيْضًا رَأَى مِثْلَ ذَلِكَ فِي مَنَامِهِ فَلَمْ يَزَلْ يَرَى فِي مَنَامِهِ مِرَارًا حَتَّى تَبَيَّنَ لَهُ أَنَّهُ أَمَرَ فَتَزَلَ مِنْ صَوْمَعَتِهِ فَأَتَى الْإِسْكَافَ فَلَمَّا رَأَاهُ الْإِسْكَافَ قَامَ مِنْ عَمَلِهِ وَتَلَقَّاهُ وَجَعَلَ يَمْسُخُ بِهِ فَقَالَ لَهُ: مَا أَنْزَلَكَ مِنْ صَوْمَعَتِكَ؟ قَالَ: أَنْتَ أَنْزَلْتَنِي أَخْبَرَنِي مَا عَمَلُكَ؟ فَكَأَنَّهُ كَرِهَ أَنْ يُخْبِرَهُ ثُمَّ قَالَ: أَجَلُ أَعْمَلِ النَّهَارِ وَأَكْسَبُ شَيْئًا فَمَا رَزَقَ اللَّهُ مِنْ شَيْءٍ أَنْتَصَدَّقَ بِنِصْفِهِ وَآكُلُ مَعَ عِيَالِي الْبَصْفَ وَأَصُومُ النَّهَارَ فَانْطَلَقَ مِنْ عِنْدِهِ فَلَمَّا كَانَ بَعْدَ أَيْضًا قِيلَ لِلرَّاهِبِ: سَلُهُ مِمَّ صُفْرُهُ وَجْهِكَ؟ فَأَتَاهُ فَقَالَ: مِمَّ صُفْرُهُ وَجْهِكَ؟ فَقَالَ: إِنِّي رَجُلٌ لَا يَكَادُ يُرْفَعُ لِي أَحَدٌ إِلَّا ظَنَنْتُ أَنَّهُ فِي الْجَنَّةِ وَأَنَا فِي النَّارِ وَإِنَّمَا فَضَّلَ عَلَيَّ الرَّاهِبُ بِإِزْرَائِهِ عَلَى نَفْسِهِ "

41. Ibrāhīm ibn Saʿīd narrated to me (and said): Subayh Al-Furghānī – and he was among the worshippers – narrated to me (and said): Makhhlad ibn Al-Husayn narrated to us, from Al-Jild ibn Ayyūb who said: There was a worshipper from Banū Isrāīl in his monastery for sixty years. Then someone came to him in his sleep and it was said to him: “Verily, *fulān the shoemaker is better than you.*”

Then when he became aware he said: “(It was just) a dream.” And he calmed down. Then when he was taking a nap in the middle of the day he saw the same (dream) in his sleep, and he continued to have the same dream several times until it became clear to him that it was a command. So he exited his monastery and went to the shoemaker. When the shoemaker saw him he got up from his work and received him and began wiping his hand over him. Then he said to him: “What has made you come out from your monastery?”⁷

He said: “You have made me come out. Inform me about your deeds?”

⁷ It was narrated by Ibn ‘Asākir ibn “Tārīkh Dimashq”. He narrates it by way of Ibn Abī Ad-Dunyā.

And it was as if he disliked to inform him. Then he said: *"Okay. I work during the day and earn something. And whatever Allāh provides me with, then I give half of it in sadaqah and eat with my family for the other half. And I fast during the day."* And then he left him.

Then at a later time it was said to the monk: *"Ask him: What is the reason for the yellowness of your face?"*

So he went to him and said: *"What is the reason for the yellowness of your face?"*

So he said: *"I am verily a man that thinks about almost everyone whom I meet, that he will be in Paradise and I will be in Hellfire. And verily has the monk been preferred over me due to his disregard for himself."*

42 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، ثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ: بَلَغَ دَاوُودَ الطَّائِيَّ أَنَّهُ دُكِرَ عِنْدَ بَعْضِ الْأُمَرَاءِ فَأُتِنِي عَلَيْهِ فَقَالَ: «إِنَّمَا نَتَّبَلَّغُ بِسِتْرِهِ بَيْنَ خَلْفِهِ وَلَوْ يَعْلَمُ النَّاسُ بَعْضَ مَا نَحْنُ عَلَيْهِ مَا ذَلَّ لَنَا لِسَانٌ أَنْ نَذْكُرَ بِخَيْرٍ أَبَدًا»

42. Muhammad ibn Al-Husayn narrated to me (and said): Qabīсах ibn 'Uqbah narrated to us and said: It reached Dāwūd At-Tāī that he was mentioned in front of the leaders and that he was praised. So he said: *"We are verily content with His cover between His creation. And if the people knew some of what we are upon, then no tongue would ever degrade itself for us by mentioning us with goodness."*

43 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنِي ابْنُ سِمَاكِ، قَالَ: قَالَ دَاوُودُ الطَّائِي: «تَرَكْنَا الذُّنُوبَ وَإِنَّا لَنَسْتَجِي مِنْ كَثِيرٍ مِنْ مُجَالَسَةِ النَّاسِ»

43. Muhammad ibn Al-Husayn narrated to me, from Yahyā ibn 'Abdil-Hamid (who said): Ibn Simak narrated to me and said: Dāwūd At-Tāī said: *"We have left the sins, and we are verily shy from sitting with a lot of the people."*

44 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ عَوْنٍ، قَالَ: قَالَ دَاوُدُ الطَّائِي: «مَا نَعُولُ إِلَّا عَلَى حُسْنِ الظَّنِّ بِاللَّهِ تَعَالَى فَأَمَّا التَّفَرُّطُ فَهُوَ الْمُسْتَوَلِي عَلَى الْأَبْدَانِ»

44. Muhammad ibn Al-Husayn narrated to me, from Muhammad ibn Ja'far, from 'Awn who said: Dāwūd At-Tāi said: "We do not rely on anything but thinking good about Allāh the Exalted. As for being neglectful, then this is something that overpowers the bodies."

45 - حَدَّثَنِي مُحَمَّدٌ عَنْ مُحَمَّدُ بْنُ إِشْكَابِ الصَّغَارِ، قَالَ: قَالَ دَاوُدُ الطَّائِي: «الْيَأْسُ سَبِيلُ أَعْمَالِنَا هَذِهِ وَلَكِنَّ الْقُلُوبَ نَحْنُ إِلَى الرَّجَاءِ»

45. Muhammad ibn Muhammad ibn Ishkāb As-Saghghār said: Dāwūd At-Tāi said: "Despair is the path of these deeds of ours, but the hearts thirst for hope."

46 - حَدَّثَنِي أَبُو عَبْدِ اللَّهِ التَّمِيمِيُّ، حَدَّثَنِي سَيَّارٌ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، قَالَ: لَقِيَ مَالِكُ بْنُ دِينَارٍ ثَابِتًا الْبُنَانِيَّ فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا يَحْيَى، كَيْفَ بِكَ؟ قَالَ: «كَئِيفَ بِمَنْ هُوَ ظَاهِرُ الْعُيُوبِ كَثِيرُ الذُّنُوبِ مَسْتَوْرٌ عَلَى غَيْرِ اسْتِحْقَاقٍ؟ فَكَيْفَ بِكَ يَا أَبَا مُحَمَّدٍ؟» قَالَ: فَكَيْفَ ثَابِتٌ يَدُهُ وَمَدُّ عُنُقِهِ وَخَفَضَ رَأْسَهُ، وَقَالَ: هَذَا عُذْرُ الْخَطَّائِينَ الْأَشْرَاءِ. قَالَ: وَأَفْبَلَا يَبْكِيَانِ حَتَّى سَقَطَا

46. Abū 'Abdillāh At-Tamīmī narrated to me (and said): Sayyar narrated to me, from Ja'far ibn Sulaymān who said: Mālik ibn Dīnār met Thābit Al-Bunānī. Then Thābit said to him: "O Abū Yahyā, how are you?"

He said: "How is the one who has apparent mistakes, many sins and who has been cover without being deserving of this? And how are you Abū Muhammad?"

He said: Then Thābit tied his hands behind his back, stretched out his neck and lowered his head and said: "This is the excuse of those who make mistakes, the evil ones." He said: And they went forth while crying until they fell down.

47 - حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، ثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ حُيَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، أَنَّهُ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِكَعْبِ بْنِ عَجْزَةَ: "يَا كَعْبُ بْنُ عَجْزَةَ: النَّاسُ غَادِيَانِ فَبَائِعُ نَفْسِهِ فَمُوبِقٌ رَقَبَتَهُ وَغَادٍ مُبْتَاعٌ نَفْسَهُ فَمُعْتِقٌ رَقَبَتَهُ "

47. Suwayd ibn Sa'īd narrated to me (and said): Yahyā ibn Sulaym narrated to us, from Ibn Khaytham, from 'Abdur-Rahmān ibn Sābit that he narrated to him, from Jābir ibn 'Abdillāh that he heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say to Ka'b ibn 'Ajuzah: *"O Ka'b ibn 'Ajuzah. The people who go out in the morning are two (types); either one who sells himself and destroys his neck, or one who buys himself and frees his neck."*⁸

⁸ This chain of narration is *mursal*.

It was also narrated with a different chain of narration by Ahmad (3/399), but this narration is also *mursal*.

But it was narrated by other correct ways with a wording that is similar. Muslim (1/203) narrated and said: Ishāq ibn Mansūr narrated to us (and said): Hibbān ibn Hilāl narrated to us (and said): Abān narrated to us (and said): Yahyā narrated to us, that Zayd narrated to him, that Abū Salam narrated to him, from Abū Malik Al-Ash'arī who said: The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: *"Cleanliness is from imān. And (saying) Alhamdullillāh fills up the scale. And (saying) subhān-Allāh and Alhamdullillāh fills up what is between the heavens and the earth. And the prayer is light. And sadaqah is a clear proof. And patience is light. And the Qurān is an evidences for you or against you. All people go out in the morning and then sells his soul. Either he frees it or he destroys it."* Muhammad Fuād 'Abdil-Bāqī said in his commentary upon "Sahīh Muslim": *"All people go out in the morning."* "And so on. This means that every person strives with his soul. Then some of them sells it to Allāh by obeying Him and by that frees it from the punishment. And some of them sells it to the Shaytān and desires by following them, and by that he destroys it."

Chapter: Punishing the soul

48 - حَدَّثَنَا الْمُتَنَّى بْنُ مُعَاذٍ الْعَنْبَرِيُّ، ثَنَا أَبِي، عَنِ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، «أَنَّ رَجُلًا مِنَ الْعِبَادِ كَلَّمَ امْرَأَةً فَلَمْ يَزَلْ حَتَّى وَضَعَ يَدَهُ عَلَى فَخْذِهَا فَوَضَعَ يَدَهُ فِي النَّارِ حَتَّى نَشَتْ»

48. Al-Muthannā ibn Mu'ādh Al-'Anbarī narrated to us (and said): My father narrated to us, from Shu'bah, from Mansūr, from Ibrāhīm: "That a man from the worshippers spoke with a woman. And he continued (speaking with her) until he places his hand upon her thigh. Then he placed his hand in fire until it sizzled (due to burning in the fire)."

49 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ مُوسَى بْنِ دَاوُدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: "كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يَتَعَبَّدُ فِي صَوْمَعَتِهِ فَمَكَثَ بِذَلِكَ زَمَنًا طَوِيلًا فَأَشْرَفَ ذَاتَ يَوْمٍ فَإِذَا هُوَ بِامْرَأَةٍ فَأَفْتَنَهُ بِهَا وَهَمَّ بِهَا فَأَخْرَجَ رِجْلَهُ لِيَنْزِلَ إِلَيْهَا فَأَذْرَكَهُ اللَّهُ بِسَابِقَتِهِ فَقَالَ: مَا هَذَا الَّذِي أُرِيدُ أَصْنَعُ؟ وَرَجَعَتْ إِلَيْهِ نَفْسُهُ وَجَاءَتْهُ الْعِصْمَةُ فَتَنَدِمَ فَلَمَّا أَرَادَ أَنْ يُعِيدَ رِجْلَهُ فِي الصَّوْمَعَةِ قَالَ: هَيْهَاتَ رِجْلٌ خَرَجَتْ تُرِيدُ أَنْ تَعْصِيَ اللَّهَ تَعُودُ مَعِيَ فِي صَوْمَعَتِي لَا يَكُونُ ذَلِكَ وَاللَّهِ أَبَدًا فَتَرَكَهَا وَاللَّهِ مُعَلِّقَةً مِنَ الصَّوْمَعَةِ تُصِيبُهَا الْأَمْطَارُ وَالرِّيَّاحُ وَالشَّمْسُ وَالثَّلُجُ حَتَّى تَقْطَعَتْ فَسَقَطَتْ فَشَكَرَ اللَّهُ لَهُ ذَلِكَ فَأَنْزَلَ فِي بَعْضِ الْكُتُبِ وَذُو الرِّجْلِ يَذْكُرُهُ بِذَلِكَ "

49. Muhammad ibn Al-Husayn narrated to me, from Musa ibn Dawud, from 'Abdur-Rahman ibn Zayd ibn Aslam, from his father who said: In Banu Israil there was a man who would worship in his monastery, and he remained therein for a long time. Then one day he looked down and he saw a woman. So he became afflicted by her and wanted her. So he brought out his foot (from the monastery) in order to go down to her. Then Allāh made him aware of his precedence. So he said: "What is this that I want to do?"

And his soul returned to him and he was protected and he regretted (what he intended to do). And when he wanted to return his foot inside the monastery he said: "Far far away is this. A foot that went out intending to disobey Allāh will return with me into the monastery. This, by Allāh, can never be."

Then he left (his foot) attached outside the monastery and it was afflicted by rain, wind, sun and snow until it was cut off and it fell off. Then he thanked Allāh for this. And it was revealed in some of the books 'The man with the foot', mentioning by this.

50 - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيٍّ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنِ الْأَوْزَاعِيِّ، عَنْ هَارُونَ بْنِ رِيَّابٍ، أَنَّ غَزْوَانَ، وَأَبَا مُوسَى كَانَا فِي بَعْضِ مَعَارِبِهِمْ فَتَكَشَّفَتْ جَارِيَّةٌ فَنَظَرَ إِلَيْهَا غَزْوَانٌ فَرَفَعَ يَدَهُ فَلَطَمَ عَيْنَهُ حَتَّى نَفَرَتْ وَقَالَ: «إِنَّكَ لِلْحَاطَةِ إِلَى مَا يَصْرُكَ»

50. Ahmad ibn Ibrāhīm ibn 'Alī ibn Ishāq narrated to us, from 'Abdullāh ibn Al-Mubārak, from Al-Awzā'ī, from Hārūn ibn Riāb, that Ghazwān and Abū Mūsā were in some of their battles when (some part of) a slave girl became uncovered and Ghazwān looked at her. Then he raised his hand and struck his eye until it swelled up, and he said: *"You are verily observing things that harm you."*

51 - حَدَّثَنِي مُحَمَّدُ بْنُ قُدَامَةَ، عَنْ مُحَمَّدِ بْنِ سَابِقٍ، عَنْ مَالِكِ بْنِ مَعُولٍ، عَنْ أَبِي سِنَانٍ، قَالَ: قَالَ عَمْرُو بْنُ مُرَّةٍ: «مَا يَسُرُّنِي أَنِّي بَصِيرٌ قَدْ كُنْتُ نَظَرْتُ نَظْرَةً وَأَنَا شَابٌّ»

51. Muhammad ibn Qudāmah narrated to me, from Muhammad ibn Sābiq, from Mālik ibn Mighwal, from Abū Sinān who said: 'Amr ibn Murrah said: *"I am not pleased to be able to see. I verily looked (at something forbidden) when I was a young man."*

52 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي مَالِكُ بْنُ ضَعِيمٍ، حَدَّثَنِي خَالَتِي حُبَابَةُ بِنْتُ مَيْمُونِ الْعَنْكَبِيُّهَ قَالَتْ: رَأَيْتُ أَبَا ضُعَيْمًا نَزَلَ دَاتٍ لَيْلَةٍ مِنْ فَوْقِ الْبَيْتِ بِكُوْزٍ قَدْ بَرَدَ لَهُ حَتَّى صَبَّهُ ثُمَّ اكْتَأَرَ مِنَ الْجُبِّ مَاءً حَارًّا فَشَرِبَ فَقُلْتُ لَهُ بَعْدَ ذَلِكَ: يَا أَبِي أَنْتَ قَدْ رَأَيْتَ الَّذِي صَنَعْتَ فِيمَ ذَلِكَ؟ قَالَ: «حَانَتْ مِنِّي نَظْرَةٌ مَرَّةً إِلَى امْرَأَةٍ فَجَعَلْتُ عَلَى نَفْسِي أَنْ لَا تَذُوقَ الْمَاءَ الْبَارِدَ أَيَّامَ الدُّنْيَا قُلْتُ»: أَنْعَصَ عَلَيْهَا الْحَيَاةَ

52. Muhammad ibn Al-Husayn narrated to me (and said): Mālik ibn Sughaym narrated to me (and said): My aunty Hubābah bint Maymūn Al-'Atkiyyah narrated to me and said: I saw Abū Sughaym when he one day descended from above the house with a jug that had been cooled down for him. Then he poured (the cold water) out and gathered hot water from the well and drank it

(instead). So I said to him after this: *"May my father be sacrificed for you. I verily saw what you did, so due to what did you do that?"*

He said: *"I once looked at a woman, so I obligated upon my soul that it would not taste cold water during the days of dunyā. I said (to myself that) I would make life loathsome for it."*

53 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ النَّضْرِ السُّلَمِيِّ، قَالَ: مَرَّ حَيَّانُ بْنُ أَبِي سِنَانَ بِعَرَفَةَ فَقَالَ: «مَتَى بُيِّنْتَ هَذِهِ؟» ثُمَّ أَقْبَلَ عَلَى نَفْسِهِ فَقَالَ: «تَسْأَلِينَ عَمَّا لَا يَغْنِيكَ لَأَعَاقِبَنَّكَ بِصَوْمِ سَنَةٍ فَصَامَهَا»

53. Muhammad ibn 'Abdillāh ibn Muhammad narrated to me, from 'Abdul-Jabbār ibn An-Nadr As-Sulamī who said: Hayyān ibn Abī Sinān passed by a room, so he said: *"When was this built?"*

Then he turned to (addressing) himself and said: *"Are you asking about something that does not concern you? I will verily punish you by fasting a whole year."* And then he fasted it.

54 - أَخْبَرَنِي مُحَمَّدٌ، أَخْبَرَنِي مَالِكُ بْنُ ضُعْمٍ، قَالَ: جَاءَ رِبَاحُ الْقَيْسِيِّ يَسْأَلُ عَنْ أَبِي بَعْدَ الْعَصْرِ، فَعُلْنَا: إِنَّهُ نَائِمٌ، فَقَالَ: «أَنْتُمْ هَذِهِ السَّاعَةَ؟ أَهَذَا وَقْتُ نَوْمٍ؟» ثُمَّ وَلَّى مُنْصَرِّفًا فَاتَّبَعْنَاهُ رَسُولًا فَعُلْنَا: قُلْ لَهُ: أَلَا نُوقِظُكَ لَكَ؟ قَالَ: فَأَبْطَأَ عَلَيْنَا الرَّسُولُ ثُمَّ جَاءَ وَقَدْ غَرِبَتِ الشَّمْسُ فَعُلْنَا: أَبْطَأَتْ جِدًّا فَهَلْ قُلْتَ لَهُ؟ قَالَ: هُوَ أَشْغَلُ مِنْ أَنْ يَفْهَمَ عَنِّي شَيْئًا أَدْرَكْتُهُ وَهُوَ يَدْخُلُ الْمَقَابِرَ وَهُوَ يُعَاتِبُ نَفْسَهُ وَهُوَ يَقُولُ: "أَقُلْتُ: أَنْتُمْ هَذِهِ السَّاعَةَ؟ أَفَكَانَ هَذَا عَلَيْكَ؟ يَنَامُ الرَّجُلُ مَتَى شَاءَ وَقُلْتُ: هَذَا وَقْتُ نَوْمٍ؟ وَمَا يُدْرِيكَ أَنَّ هَذَا لَيْسَ وَقْتُ نَوْمٍ، تَسْأَلِينَ عَمَّا لَا يَغْنِيكَ وَتَكَلِّمِينَ بِمَا لَا يَغْنِيكَ أَمَا إِنَّ اللَّهَ عَلَيَّ عَهْدًا لَا أَنْقُضُهُ أَبَدًا لَا أَوْسِدُكَ الْأَرْضَ لِنَوْمٍ حَوْلًا إِلَّا لِمَرَضٍ جَاءَ بِكَ أَوْ لِدَهَابِ عَقْلِ زَائِلٍ، سَوْءَةٌ لَكَ سَوْءَةٌ لَكَ، أَمَا تَسْتَحِينَ كَمْ تُؤَخِّجِينَ وَعَنْ غَيْبِكَ لَا تَنْتَهِينَ " قَالَ: وَجَعَلَ يَبْكِي وَهُوَ لَا يَشْعُرُ بِمَكَانِي فَلَمَّا رَأَيْتُ ذَلِكَ انْصَرَفْتُ وَتَرَكْتُهُ

54. Muhammad informed me (and said): Mālik ibn Sughaym informed me and said: Rabāh Al-Qaysī came after *ʿasr* to ask for my father, so we said: *"He is verily sleeping."*

So he said: *"Sleeping at this time? Is this the time for sleeping?"*

Then he turned and walked away. So we sent a messenger after him and said: *"Say to him: Should we not wake him up for you?"*

He said: But the messenger was slow and the time for sunset came. We said (to the messenger): *"You were very slow. Did you say it to him?"*

He said: *"He was too busy to understand anything what I said. I found him entering the graves while he was blaming himself saying: 'Did you say: Sleeping at this time? Was this (appropriate) for you to say? The man sleeps whenever he wants. And you said: Is this the time for sleeping? And what will make you know that this was not the time for sleeping. You are asking about what does not concern you, and you are speaking about what does not concern you. I verily make a promise to Allāh that I will never break. I will not let any place on earth be a place of sleeping for you for a year. Only due to a disease that befalls you or you lose your mind temporarily. A disgrace for you, a disgrace for you. Are you not ashamed about how much you are reprimanded and you still do not refrain from your error.'"*

He said: *"And he began crying while he was not aware of my position. So when I saw that I walked away and left him."*

55 - حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنَا يُونُسُ بْنُ يَحْيَى أَبُو نُبَاتَةَ الْأُمَوِيُّ، عَنْ مُنْكَدِرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ «تَمِيمَ الدَّارِيِّ نَامَ لَيْلَةً لَمْ يَقُمْ يَتَهَجَّدُ فِيهَا حَتَّى أَصْبَحَ فَقَامَ سَنَةً لَمْ يَنَمْ فِيهَا عَقُوبَةً لِلَّذِي صَنَعَ»

55. Muhammad ibn Al-Husayn narrated to me (and said): Yūnus ibn Yahyā Abū Nubātah Al-Umawī narrated to us, from Munkadir ibn Muhammad, from his father that: *"Tamīm Ad-Dārī slept one night in which he did not get up to pray the night prayer before the morning came. So he prayed in the night for a year in which he did not sleep, as a punishment for what he had done."*

56 - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، عَنْ جَرِيرٍ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ، قَالَ: «قَدِمَ رَجُلٌ مِنَّا يُقَالُ لَهُ هِنْدُ بْنُ عَوْفٍ مِنْ سَفَرٍ فَمَهَّدَتْ لَهُ امْرَأَتُهُ فِرَاشًا وَكَانَتْ لَهُ سَاعَةٌ مِنَ اللَّيْلِ يَتَوَضَّعُ عَلَيْهَا فَتَنَامُ عَنْهَا حَتَّى أَصْبَحَ فَخَلَفَ أَنْ لَا يَنَامَ عَلَى فِرَاشٍ أَبَدًا»

56. Ishāq ibn Ismā'il narrated to us, from Jarīr, from Talq ibn Mu'āwiyah who said: "A man from us who was called Hind ibn 'Awf came from a travel. So his women prepared a mattress for him (to sleep on). And he used to have a time of the night in which he would pray, but he slept through it until the morning. So he swore that he would never sleep upon a mattress (again)."

57 - حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ، قَالَ: ثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، قَالَ: انْطَلَقَ رَجُلٌ ذَاتَ يَوْمٍ فَتَنَزَعَ ثِيَابَهُ وَتَمَرَّعَ فِي الرَّمْضَاءِ وَيَقُولُ لِنَفْسِهِ: ذَوْقِي، نَارَ جَهَنَّمَ أَشَدَّ حَرًّا حِقِيقَةً بِاللَّيْلِ وَبَطَّالَةً بِالنَّهَارِ قَالَ: فَبَيْنَا هُوَ كَذَلِكَ إِذْ أَبْصَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ظِلِّ شَجَرَةٍ فَقَالَ: غَلَبَنِي نَفْسِي فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَمْ يَكُنْ لَكَ بُدٌّ مِنَ الَّذِي صَنَعْتَ؟ أَمَا لَقَدْ فُتِحَتْ لَكَ أَبْوَابُ السَّمَاءِ وَلَقَدْ بَاهَى اللَّهُ بِكَ الْمَلَائِكَةَ» ثُمَّ قَالَ لِأَصْحَابِهِ: «تَزَوَّدُوا مِنْ أَجِيكُمْ» فَجَعَلَ الرَّجُلُ يَقُولُ لَهُ: يَا فُلَانُ اذْغُ لَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عُمُّهُمْ» فَقَالَ: اللَّهُمَّ اجْعَلِ التَّقْوَى زَادَهُمْ وَاجْمَعْ عَلَى الْهَدَى أَمْرَهُمْ فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ سَدِّدْهُ» فَقَالَ: اللَّهُمَّ وَاجْعَلِ الْجَنَّةَ مَا يَجْمَعُ

57. 'Abdur-Rahman ibn Sālih narrated to me and said: Al-Muhāribī narrated to us, from Layth, from Talhah who said: One day a man went out and took off his clothes and rolled on the hot ground while saying to himself: "Taste this. The fire of Hellfire is hotter. A dead body during the night and inactivity during the day."

He said: Then when he was in that state he saw the Prophet (sallAllāhu 'alayhi wa sallam) under the shadow of a tree. So he said: "My soul has overpowered me."

So the Prophet (sallAllāhu 'alayhi wa sallam) said to him: "Was there not any alternative to what you did? Verily the doors of heaven was opened for you, and Allāh verily boasted about you to the angels."

Then he said to his companions: ***“Take provisions from your brother.”***

So the men started saying to him: *“O fulān, invoke Allāh for me.”*

Then the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ***“Include them all (in your invocation).”***

So he said: *“O Allāh, make taqwā their provision and unite their affair upon guidance.”*

Then the Prophet (sallAllāhu ‘alayhi wa sallam) started saying: ***“O Allāh, make him firm.”***

So he said: *“O Allāh, make Paradise their final return.”*⁹

58 - حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ ، ثَنَا سَهْلُ بْنُ عَاصِمٍ ، عَنْ أَبِي يَزِيدَ الرَّقِّيِّ ، قَالَ حَدَّثَنِي بَنُو قَتَادَةَ :
" قِيلَ لِرَجُلٍ : كَيْفَ تَصْنَعُ فِي شَهْوَتِكَ ؟ قَالَ : مَا فِي الْأَرْضِ نَفْسٌ أَبْغَضُ إِلَيَّ مِنْهَا فَكَيْفَ أُعْطِيهَا
شَهْوَتَهَا؟ "

58. Salamah ibn Shabīb narrated to me (and said): Sahl ibn ‘Āsim narrated to us, from Abū Yazīd Ar-Raqqī (who said): Hudhayfah ibn Qatādah said: It was said to a man: *“What do you do with your desires?”*

He said: *“There is no soul that is more hated to me than it (i.e. his own soul), so how would I give it what it desires?”*

59 - سَمِعْتُ أَبَا جَعْفَرٍ الْكِنْدِيَّ ، فِي جَنَازَةِ بَشْرِ بْنِ الْحَرْثِ يَقُولُ : دَخَلَ ابْنُ السَّمَكِ عَلَى دَاوُدَ الطَّائِيِّ
حِينَ مَاتَ وَهُوَ فِي بَيْتٍ عَلَى التُّرَابِ فَقَالَ " دَاوُدُ : سَجَنْتَ نَفْسَكَ قَبْلَ أَنْ تُسَجَّنَ وَعَذَّبْتَ نَفْسَكَ
قَبْلَ أَنْ تُعَذَّبَ فَالْيَوْمَ تَرَى مَنْ كُنْتَ لَهُ تَعْمَلُ "

59. I heard Abū Ja’far Al-Kindī say at the funeral of Bishr ibn Al-Harth: Ibn As-Sammāk entered upon Dāwūd At-Tāi when he was dying, and he was in a house upon dirt, and he said: *“Dāwūd, you*

⁹ Al-Hāfidh Al-‘Irāqī said: *“This hadīth was narrated by Ibn Abī Ad-Dunyā in ‘Muhāsabah An-Nafs’ and it is munqati’ or mursal. And I do not know who this Talhah is.”*

imprisoned your soul before you would be imprisoned, and you punished your soul before you would be punished, so today you will meet the One you used to perform deeds for."

60 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، ثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، ثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ عَبْدِ الْحَمِيدِ، صَاحِبِ الرَّيَّادِيِّ، عَنْ وَهْبِ بْنِ مُنْبِهِ، " أَنَّ رَجُلًا تَعَبَدَ زَمَانًا ثُمَّ بَدَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ فَصَامَ سَبْعِينَ سَبْتًا يَأْكُلُ كُلَّ سَبْتٍ إِحْدَى عَشْرَةَ تَمْرَةً ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ فَلَمْ يُعْطَهَا فَرَجَعَ إِلَى نَفْسِهِ فَقَالَ: مِنْكَ أُتِيتُ لَوْ كَانَ فِيكَ خَيْرٌ أُعْطِيتَ حَاجَتَكَ فَنَزَلَ إِلَيْهِ عِنْدَ ذَلِكَ مَلَكٌ فَقَالَ: يَا ابْنَ آدَمَ سَاعَتُكَ هَذِهِ خَيْرٌ مِنْ عِبَادَتِكَ الَّتِي مَضَتْ وَقَدْ قَضَى اللَّهُ حَاجَتَكَ "

60. Muhammad ibn Al-Husayn narrated to me (and said): Sulaymān ibn Harb narrated to us (and said): Mahdī ibn Maymūn narrated to us, from ‘Abdul-Hamīd – *Sāhib Az-Zanādī* – from Wahb ibn Munabbih: That a man worshipped (Allāh) for a long time, and then he needed something from Allāh, so he fasted for seventy Saturdays. On each Saturday he would eat eleven dates and then ask Allāh for his need. But it was not given to him, so he returned to his soul and said: *"It is from you something comes to me, so if there is any good in you; you will be given your need."*

At that point an angel came down to him and said: *"O son of Ādam. This hour of yours is better than all of your worship that has gone forth. And Allāh has verily fulfilled your need."*

بَابُ جِهَادِ النَّفْسِ وَمَنْعِهَا مِنْ شَهَوَاتِهَا

Chapter: Striving against the soul and preventing it from its desires

61 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَسَدِيُّ، ثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الشَّدِيدَ لَيْسَ الَّذِي يَغْلِبُ النَّاسَ وَلَكِنَّ الشَّدِيدَ مَنْ غَلَبَ نَفْسَهُ»

61. Muhammad ibn Sulaymān Al-Asadī narrated to us (and said): Abū Al-Ahwas narrated to us, from Saʿīd ibn Masrūq, from Abū Hāzim, from Abū Hurayrah (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ***“The strong (or severe) is not the one who overpowers the people, rather the strong is the one who overpowers himself.”***¹⁰

62 - حَدَّثَنَا أَبُو حَيْثَمَةَ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ، حَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، حَدَّثَنِي حَنَّانُ بْنُ حَارِجَةَ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو: كَيْفَ تَقُولُ فِي الْجِهَادِ وَالْعَزْوِ؟ قَالَ: «أَبْدَأُ بِنَفْسِكَ فَجَاهِدْهَا وَأَبْدَأُ بِنَفْسِكَ فَاعْرِضْهَا فَإِنَّكَ إِنْ قُتِلْتَ فَأَرَّاكَ بَعَثَكَ اللَّهُ فَأَرَّا وَإِنْ قُتِلْتَ مُرَائِيًا بَعَثَكَ اللَّهُ مُرَائِيًا وَإِنْ قُتِلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللَّهُ صَابِرًا مُحْتَسِبًا»

62. Abu Khaythamah narrated to us (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Muhammad ibn Abī Al-Waddāh narrated to us (and said): Al-‘Alā ibn ‘Abdillāh ibn Abī Rāfi’ narrated to me (and said): Hannān ibn Khārījāh narrated to me and said: I said to ‘Abdullāh ibn ‘Amr: ***“What do you say about jihād and going into battle?”***

He said: ***“Start with your soul and strive against it. And start with your soul and battle against it. For verily, if you are killed while fleeing, then Allāh will resurrect you as one who flees. And if you are killed while showing off, then Allāh will resurrect you as one who shows off. And if***

¹⁰ This *hadith* is agreed upon with the wording: ***“The strong (or severe) is not in wrestling. Verily, the strong is the one who can control himself when he is angry.”***

you are killed while being patient and expecting reward for your deeds, then Allāh will resurrect you as one who is patient and expects the reward for his deeds."

63 - أَخْبَرَنِي صَالِحُ بْنُ مَالِكٍ، ثَنَا أَبُو عُبَيْدَةَ النَّاجِي، سَمِعْتُ الْحَسَنَ، يَقُولُ: «خَادِتُوا هَذِهِ الْقُلُوبَ فَإِنَّهَا سَرِيعَةُ الذُّنُوبِ وَأَفْرَعُوا هَذِهِ الْأَنْفُسَ فَإِنَّهَا طَالِعَةٌ، وَإِنَّهَا تَنَازَعُ إِلَى شَرِّ غَايَةٍ، وَإِنَّكُمْ إِنْ تَعَاوَنُوهَا لَا تُبْقِ لَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا، فَتَصَبَّرُوا وَتَشَدَّدُوا فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ، وَإِنَّمَا أَنْتُمْ رَكْبٌ وَقُوفٌ يُوشِكُ أَنْ يُدْعَى الرَّجُلُ مِنْكُمْ فَيُجِيبَ وَلَا يَلْتَفِتَ، فَانْتَقِلُوا بِصَالِحِ مَا بِحَضْرَتِكُمْ»

63. Sālih ibn Mālik informed us (and said): Abū ‘Ubaydah An-Nājī narrated to us (and said): I heard Al-Hasan say: “Argue with these hearts, for they are verily fast in sinning. And strike these souls, for they are verily transgressing, and they long for evil goals. And if you aid them, then nothing of your deeds will remain. So bear suffering with patience and be tough, for it is verily only few days. And you are verily a caravan that has stopped, and a man among you is just about to be called. Then he will answer and not turn his head back. So go forth with the good of what is in your presence.”

64 - حَدَّثَنِي يَعْقُوبُ بْنُ إِسْمَاعِيلَ، أَنَا جَبَّانُ بْنُ مُوسَى، أَنَا عَبْدُ اللَّهِ، أَنَا حَيَّوَةُ بْنُ شُرَيْحٍ، أَخْبَرَنِي أَبُو هَانِيٍّ الْحَوْلَانِيُّ، أَنَّهُ سَمِعَ عَمْرَو بْنَ مَالِكٍ الْجُهَنِيَّ، يَقُولُ أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي اللَّهِ عَزَّ وَجَلَّ»

64. Ya’qūb ibn Ismā’il narrated to me (and said): Hibbān ibn Mūsā narrated to us (and said): ‘Abdullāh narrated to us (and said): Haywah ibn Shurayh narrated to us (and said): Abū Hāni Al-Khawlānī informed me that he heard ‘Amr ibn Mālik Al-Juhanī say, that he heard Fadālah ibn ‘Ubayd say: I heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say: “*The mujāhid is the one who strives against his soul for the sake of Allāh ‘azza wa jalla.*”¹¹

¹¹ Narrated by Ahmad (23997) and At-Tirmidhī (1321) with a small difference. And the *hadīth* is *sahīh*.

65 - حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، سَمِعْتُ مَالِكَ بْنَ دِينَارٍ، يَقُولُ لِنَفْسِهِ: «إِنِّي وَاللَّهِ مَا أُرِيدُ بِكَ إِلَّا الْخَيْرَ» مَرَّتَيْنِ

65. Ahmad ibn 'Imrān narrated to us, from 'Abdus-Salām ibn Harb (who said): I heard Mālik ibn Dīnār say to himself: *"By Allāh, I only want what is good for you."* Two times.

66 - أَخْبَرَنِي سُؤَيْدُ بْنُ سَعِيدٍ، عَنْ مُسْلِمِ بْنِ عُبَيْدِ السَّلَمِيِّ أَبِي فِرَاسٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، قَالَ: كَانَ الْأَسْوَدُ بْنُ يَزِيدَ مُجْتَهِدًا فِي الْعِبَادَةِ وَيَصُومُ حَتَّى يَخْضَرَ جَسَدُهُ وَيَصْفَرُّ فَكَانَ عَلَقَمَةُ يَقُولُ لَهُ: كَمْ تُعَذِّبُ هَذَا الْجَسَدَ فَكَانَ الْأَسْوَدُ يَقُولُ: «إِنَّ الْأَمْرَ جَدُّ فَجَدُّوا» وَقَالَ غَيْرُهُ: قَالَ الْأَسْوَدُ: كَرَامَةُ هَذَا الْجَسَدِ أُرِيدُ

66. Suwayd ibn Sa'īd informed me, from Muslim ibn 'Ubayd As-Sulamī Abū Firās, from Ismā'īl ibn Umayyah who said: Al-Aswad ibn Yazīd used to strive in worship and fast until his body became green and yellow. So 'Alqamah used to say to him: *"So much you punish this body."*

So Al-Aswad used to say: *"Verily, the affair is serious, so be serious."*

And he said (the same) another time, so Al-Aswad said: *"Nobility for this body is what I want."*

67 - حَدَّثَنِي الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبُو عَثْمَانَ الْمُؤَدَّبُ، قَالَ: قَالَ مُحَمَّدُ ابْنُ الْحَنَفِيَّةِ: «مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يَكُنْ لِلدُّنْيَا عِنْدَهُ قَدْرٌ»

67. Al-Husayn ibn 'Abdur-Rahmān narrated to me (and said): Abū 'Uthmān Al-Muaddib narrated to me and said: Muhammad ibn Al-Hanafiyyah said: *"Whoever considers his soul to be honorable, then dunya has no worth for him."*

68 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي حَكِيمُ بْنُ جَعْفَرٍ، سَمِعْتُ سَعِيدَ الْبَرَائِيِّ، يَقُولُ: «مَنْ كَرُمَتْ نَفْسُهُ عَلَيْهِ رَغَبَ بِهَا عَنِ الدُّنْيَا»

68. Muhammad ibn Al-Husayn narrated to me (and said): Hakīm ibn Ja'far narrated to me (and said): I heard Sa'īd Al-Barāī say:

"Whoever considers his soul to be honorable, then he hates the dunyā with it."

69 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ التَّمِيمِيُّ، أَنَّهُ سَمِعَ ابْنَ عُيَيْنَةَ، يَقُولُ: قَالَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ: «إِنَّ اللَّهَ جَعَلَ الْجَنَّةَ بَمَثَابَةِ لِأَنْفُسِكُمْ فَلَا تَبِيعُوهَا بِغَيْرِهَا»

69. Muhammad ibn 'Abdil-Majid At-Tamimi narrated to me that he heard Ibn 'Uyaynah say: Muhammad ibn Al-Hanafiyyah said: "Allāh verily made Paradise the replacement for your souls, so do not sell them for something else."

70 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ كُنَاسَةَ، سَمِعْتُ مِسْعَرَ بْنَ كِدَامٍ، يَقُولُ: «مَنْ أَهَمَّتْهُ نَفْسُهُ تَبَيَّنَ ذَلِكَ عَلَيْهِ»

70. Muhammad ibn Al-Husayn narrated to me, from Muhammad ibn Kunasah (who said): I heard Mis'ar ibn Kidam say: "Whoever worries for (or gives importance to) his soul, then this appears upon him."

71 - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ مُحَمَّدٍ، ثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْكَمَيْتِ، عَنْ عُثْمَانَ بْنِ زَائِدَةَ، قَالَ: قِيلَ لِابْنِ الْحَنَفِيَّةِ: مَنْ أَعْظَمُ النَّاسِ قَدْرًا؟ قَالَ: «مَنْ لَمْ يَرِ الدُّنْيَا كُلَّهَا لِنَفْسِهِ حَطْرًا»

71. Muhammad ibn Al-'Abbās ibn Muhammad narrated to me (and said): Muhammad ibn 'Umar ibn Al-Kumayt narrated to us, from 'Uthmān ibn Zāidah who said: It was said to Ibn Al-Hanafiyyah: "Who of the people have the greatest status?"

He said: "The one who in his soul is not impressed by anything from dunyā."

72 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، ثَنَا عُثْمَانُ بْنُ مَطَرٍ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَقُولُ: " يَا إِخْوَتَاهُ، اجْتَهِدُوا فِي الْعَمَلِ فَإِنْ يَكُنِ الْأَمْرُ كَمَا تَرْجُو مِنْ رَحْمَةِ اللَّهِ وَعَفْوِهِ كَانَتْ لَنَا دَرَجَاتُ الْجَنَّةِ وَإِنْ يَكُنِ الْأَمْرُ شَدِيدًا كَمَا تَخَافُ وَتَحْذَرُ لَمْ نَقُلْ: رَبَّنَا أَوْجِعْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ يَقُولُ: قَدْ عَمَلْنَا فَلَمْ يَنْفَعْنَا ذَلِكَ "

72. Muhammad ibn 'Ubaydillāh narrated to me (and said): 'Uthmān ibn Matar narrated to us, from Thābit, from Mutarrif ibn 'Abdillāh that he used to say: "O brothers. Strive in performing (good)

deeds. Because if the affair ends up being what you hope from the mercy of Allāh and His pardon, then we will have degrees in Paradise. And if the affair ends up being severe as you fear and are wary, then we will not say: 'Our Lord, send us back so we can perform good deeds other than those that we used to perform.' (Rather) we will say: 'We made deeds, but that did not benefit us.'"

73 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ التَّمِيمِيُّ، سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: قَالَ زِيَادُ مَوْلَى ابْنِ عَيَّاشٍ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ وَصَفْوَانَ بْنِ سُلَيْمٍ: «الْجِدِّ الْجِدَّ وَالْحَذَرَ الْحَذَرَ فَإِنْ يَكُنِ الْأَمْرُ عَلَى مَا نَرْجُوهُ كَانَ مَا عَمَلْنَاهُ فَضْلًا وَإِلَّا لَمْ تَلُومُوا أَنْفُسَكُمَا»

قَالَ سُفْيَانُ: وَقَالَ عَامِرُ بْنُ عَبْدِ اللَّهِ: «وَاللَّهِ لَا أَجْتَهِدَنَّ فَإِنْ نَجَوْتُ فَبِرَحْمَةِ اللَّهِ وَإِلَّا لَمْ أَلُمَّ نَفْسِي»

73. Muhammad ibn 'Abdil-Majīd At-Tamīmī narrated to us (and said): I heard Sufyān ibn 'Uyaynah say: Ziyād the *maawlā* of Ibn 'Ayyāsh said to Muhammad ibn Al-Munkadir and Safwān ibn Sulaym: "Seriousness seriousness, and carefulness carefulness. Because if the affair is as we hope for it to be, then what we have performed of deeds will be a surplus. And if not, then you will not blame yourselves."

Sufyān said: And 'Āmir ibn 'Abdillāh said: "By Allāh, I will verily strive. Then if I am saved, then it will be by the mercy of Allāh. And if not, then I will (at least) not blame myself."

74 - حَدَّثَنَا عَفَّانُ بْنُ مُحَمَّدٍ، ثَنَا عُمرُ بْنُ هَارُونَ، عَنْ مُبَارَكِ بْنِ فَضَالَةَ، عَنِ الْحَسَنِ، قَالَ: «ابْنُ آدَمَ عَنْ نَفْسِكَ فَكَأَيْسَ فَإِنَّكَ إِنْ دَخَلْتَ النَّارَ لَمْ تَنْجِرْ بَعْدَهَا أَبَدًا»

74. 'Affān ibn Makhlad narrated to us (and said): 'Umar ibn Hārūn narrated to us, from Mubārak ibn Fadālah, from Al-Hasan who said: "Son of Ādam, be intelligent with regard to your soul. For verily, if you enter Hellfire, then you will never grow together after it."

75 - حَدَّثَنِي أَحْمَدُ بْنُ الْعَبَّاسِ التَّمَرِيُّ، قَالَ: قَالَ رَجُلٌ مِنْ عَبْدِ الْقَيْسِ مِنْ أَهْلِ الْبَصْرَةِ ذَكَرَ عَنْهُ
فَضْلًا:

75. Ahmad ibn Al-'Abbās An-Namarī narrated to me and said: A man from (the tribe of) 'Abdul-Qays from the people of Basrah, who was mentioned as virtuous, said:

«أَتَأْمُرُ بِالنَّفْسِ النَّفِيسَةِ رَجًّا ... وَلَيْسَ لَهَا فِي الْخَلْقِ كُلِّهِمْ ثَمَنٌ
يَحَا تَمْلِكُ الدُّنْيَا فَإِنْ أَنَا بَعْتُهَا ... بِشَيْءٍ مِنَ الدُّنْيَا فَذَلِكُمْ الْعَبْرُ
لَعَنَ ذَهَبَتْ نَفْسِي بِدُنْيَا أَصَبْتُهَا ... لَقَدْ ذَهَبَتْ نَفْسِي وَقَدْ ذَهَبَ الثَّمَنُ»
“With the valuable soul I bargain with its Lord.
And for all of the creation it has no price (or value).
With it you own dunyā. But if I sold it
for anything from dunyā, then that is the great loss.
If my soul is wasted due to some dunyā I have achieved,
then the soul is verily wasted, and also the price (of it) is wasted.”

76 - حَدَّثَنِي رَجُلٌ مِنْ قُرَيْشٍ ذَكَرَ أَنَّهُ مِنْ وَلَدِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: كَانَ تَوْبَةُ بْنُ الصِّمَّةِ بِالرَّقَّةِ
وَكَانَ مُحَاسِبًا لِنَفْسِهِ فَحَسَبَ فَإِذَا هُوَ ابْنُ سِتِّينَ سَنَةً، فَحَسَبَ أَيَّامَهَا فَإِذَا هِيَ أَحَدٌ وَعِشْرُونَ أَلْفَ يَوْمٍ
وَحَمْسُمِائَةَ يَوْمٍ فَصَرَخَ وَقَالَ: «يَا وَيْلَتِي أَلْقَى الْمَلِيكَ بِأَحَدٍ وَعِشْرِينَ أَلْفَ ذَنْبٍ كَيْفَ وَفِي كُلِّ يَوْمٍ عَشْرَةُ
آلَافٍ ذَنْبٍ» ثُمَّ حَرَّ مَغْشِيًّا عَلَيْهِ فَإِذَا هُوَ مَيِّتٌ، فَسَمِعُوا قَائِلًا يَقُولُ: يَا لَكَ رَكُضَةً إِلَى الْفِرْدَوْسِ الْأَعْلَى

76. A man from Quraysh who mentioned that he is from the children of Talhah ibn 'Ubaydillāh narrated to me and said: Tawbah ibn As-Simmah was in Raqqah, and he used to hold account with his soul. So he counted and figured he was sixty years old. Then he counted the days and figured they were twenty one thousand and five hundred days. Then he shouted and said: “Woe to me. I meet the Owner with twenty one thousand sins. How if there in each day were ten thousand sins.”

Then he fell down unconscious, and he had died. Then they heard someone saying: *“What a run to Al-Firdaws Al-A’lā.”*

77 - حَدَّثَنِي مُحَمَّدُ بْنُ قُدَّامَةَ الْجَوْهَرِيُّ، عَنْ أَبِي أُسَامَةَ، عَنْ دَاوُدَ بْنِ زَيْدٍ الْأَوْدِيِّ، عَنِ الْبُحَيْرِيِّ بْنِ حَارِثَةَ، قَالَ: «دَخَلْتُ عَلَى عَابِدٍ مَرَّةً فَإِذَا بَيْنَ يَدَيْهِ نَارٌ قَدْ أَجَّجَهَا وَهُوَ يُعَاتِبُ نَفْسَهُ فَلَمْ يَزَلْ يُعَاتِبُهَا حَتَّى مَاتَ»

77. Muhammad ibn Qudāmah Al-Jawharī narrated to me, from Abū Usāmah, from Dāwūd ibn Yazīd Al-Awdī, from Al-Buhtarī ibn Hāritah who said: *“Once I entered upon a worshipper. In front of him was a fire which he had ignited, while he was reprimanding his soul. And he continued to reprimand it until he died.”*

78 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ، يَذْكُرُ عَنِ الْحَسَنِ، قَالَ: «الْمُؤْمِنُ فِي الدُّنْيَا كَالْعَرِيبِ لَا يُنَافِسُ فِي عِرْهَا وَلَا يَجْتَزِعُ مِنْ دُكْهَا، لِلنَّاسِ حَالٌ وَلَهُ حَالٌ النَّاسُ مِنْهُ فِي رَاحَةٍ وَنَفْسُهُ مِنْهُ فِي شُغْلٍ»

78. Ishaq ibn Ibrāhīm narrated to us (and said): I heard Hammād ibn Zayd mention from Al-Hasan who said: *“The believer in dunyā is like a stranger who does not compete for its honor, nor does he fear its humiliation. The people are in a state and he is in (another) state. The people are in relief from him, while he is occupied with his soul.”*

79 - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، ثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ أَسْلَمَ الْعَدَوِيِّ، كَانَ بَكَرَ بْنَ عَبْدِ اللَّهِ الْمُرِّي إِذَا رَأَى شَيْخًا قَالَ: «هَذَا خَيْرٌ مِنِّي هَذَا عَبْدُ اللَّهِ قَبْلِي» وَإِذَا رَأَى شَابًّا قَالَ: «هَذَا خَيْرٌ مِنِّي اذْكَبْتَ مِنَ الذُّنُوبِ أَكْثَرَ مِنَّمَا اذْكَبْتَ»

79. Al-Hasan ibn As-Sabbāh narrated to us (and said): Al-Husayn ibn Muhammad narrated to us, from Sahl ibn Aslam Al-‘Adawī that if Bakr ibn ‘Abdillāh Al-Murabbī saw an old man he would say: *“He is better than me. He worshipped Allāh before me.”*

And if he saw a young man he would say: *“He is better than me. I have performed more sins than he has performed.”*

80 - حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَهْلٍ، ثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَذْهَمَ، قَالَ: كَانَ عَطَاءُ السَّلَمِيِّ إِذَا اسْتَيْقَظَ قَالَ: «وَيْحَكَ يَا عَطَاءُ، وَيَحْكَ يَا عَطَاءُ، وَأَبِيكَ يَا عَطَاءُ، وَأُمُّكَ يَا عَطَاءُ حَتَّى يُصْبِحَ»

80. Abū Bakr ibn Sahl narrated to me (and said): Muhammad ibn Kathīr narrated to us, from Ibrāhīm ibn Adham who said: 'Atā As-Salīmī used to say when he would wake up: "Woe to you, O 'Atā. Woe to you, O 'Atā, and (woe to) your father O 'Atā and to your mother, O 'Atā." Until he would enter the morning.

81 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي مُحَمَّدُ بْنُ مَالِكٍ بْنِ ضَيْعَمٍ، حَدَّثَنِي مَوْلَانَا أَبُو أَيُّوبَ، قَالَ: قَالَ لِي أَبُو مَالِكٍ يَوْمًا: «يَا أَبَا أَيُّوبَ احذَرِ نَفْسَكَ عَلَى نَفْسِكَ، فَإِنِّي رَأَيْتُ هُمُومَ الْمُؤْمِنِينَ فِي الدُّنْيَا لَا تَنْقُضِي وَإِنَّمَا اللَّهُ لَكُنْ لَمْ تَأْتِ الْآخِرَةُ وَالْمُؤْمِنُ بِالسُّرُورِ لَقَدْ اجْتَمَعَ عَلَيْهِ الْأَمْرَانِ هُمُ الدُّنْيَا وَشَقَاءُ الْآخِرَةِ» قَالَ: قُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي، وَكَيْفَ لَا تَأْتِيهِ الْآخِرَةُ بِالسُّرُورِ وَهُوَ يَنْصَبُ لِلَّهِ فِي دَارِ الدُّنْيَا وَيَذْأَبُ؟ قَالَ: «يَا أَبَا أَيُّوبَ، فَكَيْفَ بِالْقُبُولِ؟ وَكَيْفَ بِالسَّلَامَةِ؟» قَالَ: ثُمَّ قَالَ: «كَمْ رَجُلٍ يَرَى أَنَّهُ قَدْ أَصْلَحَ شَأْنَهُ قَدْ أَصْلَحَ قُرْبَانَهُ قَدْ أَصْلَحَ هِمَّتَهُ قَدْ أَصْلَحَ عَمَلَهُ يُجْمَعُ ذَلِكَ يَوْمَ الْقِيَامَةِ ثُمَّ يُضْرَبُ بِهِ وَجْهُهُ»

81. Muhammad ibn Al-Hasan narrated to me (and said): Muhammad ibn Mālik ibn Daygham narrated to me (and said): Our *mawlā* Abū Ayyūb narrated to me and said: Abū Mālik said to me one day: "O Abū Ayyūb. Warn yourself against yourself. Because I verily saw that the worries of the believers in *dunyā* do not come to an end. By Allah, if the afterlife does not come while the believer is rejoicing, then two things have verily gathered in him; the worries of *dunyā* and the misery in the afterlife."

He said: I said: "May my father and mother be sacrificed for you. And how can the afterlife not come to him while he is rejoicing when he is performing deeds for Allāh and he is persistent?"

He said: "O Abū Ayyūb. What about acceptance? What about soundness?" He said: Then he said: "How many men think that they have corrected their affairs, corrected their offerings, corrected their intentions and corrected their deeds, and then all of this will be gathered on the Day of Resurrection and his face will be struck with it."

82 - حَدَّثَنِي مُحَمَّدُ بْنُ بَشِيرٍ، ثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، قَالَ: «أَذْرَكْتُهُمْ يَجْتَهِدُونَ فِي الْأَعْمَالِ فَإِذَا بَلَّغُوهَا أُلْقِيَ عَلَيْهِمُ الْهَمُّ وَالْحَزَنُ لَا يَدْرُونَ قُبِلَتْ مِنْهُمْ أَوْ رُدَّتْ عَلَيْهِمْ؟»

82. Muhammad ibn Bashīr narrated to me (and said): ‘Abdul-Majīd ibn ‘Abdil-‘Azīz narrated to us, from his father who said: “I met them striving in (performing) deeds. And then when they achieved it, the worry and sorrow would be cast upon them; they would not know if it had been accepted from them or rejected for them.”

83 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، ثَنَا مُوسَى بْنُ أَيُّوبَ، ثَنَا عَطَاءُ بْنُ مُسْلِمٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: «الْإِيمَانُ قَائِدٌ وَالْعَمَلُ سَائِقٌ وَالنَّفْسُ بَيْنَهُمَا خُرُونٌ فَإِذَا قَادَ الْقَائِدُ وَلَمْ يَسْقِ السَّائِقُ لَمْ يُغْنِ ذَلِكَ شَيْئًا وَإِذَا سَاقَ السَّائِقُ وَلَمْ يَهْدِ الْقَائِدُ لَمْ يُغْنِ ذَلِكَ شَيْئًا وَإِذَا قَادَ الْقَائِدُ وَسَاقَ السَّائِقُ اتَّبَعَتْهُ النَّفْسُ طَوْعًا وَكَرْهًا وَطَابَ الْعَمَلُ»

83. Ibrāhīm ibn Sa’īd narrated to us (and said): Mūsā ibn Ayyūb narrated to us (and said): ‘Atā ibn Muslim narrated to us, from Ja’far ibn Burqān, from Wahb ibn Munabbih said: “The īmān is a steerer and the deeds are the driver, and the soul is between those stubbornly. So if the steerer steers leads but the driver does not drive, then this is to no avail. And if the driver drives but the steerer does not steer, then this is (also) to no avail. But if the steerer steers and the driver drives, then the soul will follow them voluntarily or by force, and the deeds will be good.”

84 - حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ، ثَنَا فَرَجُ بْنُ فَضَالَةَ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: «إِذَا أَصْبَحَ الرَّجُلُ اجْتَمَعَ هَوَاهُ وَعَمَلُهُ فَإِنْ كَانَ عَمَلُهُ تَبَعًا لِهَوَاهُ فَيَوْمُهُ يَوْمٌ سُوءٌ وَإِنْ كَانَ هَوَاهُ تَبَعًا لِعَمَلِهِ فَيَوْمُهُ يَوْمٌ صَالِحٌ»

84. ‘Abdur-Rahman ibn Wāqid narrated to me (and said): Faraj ibn Fadālah narrated to us, from Mu’āwiyah ibn Sālih, from Abū Ad-Dardā who said: “When a man wakes up his desires and deeds gather. Then if his deeds are following his desires, then his day will be a bad day. And if his desires follow his deeds, then his day will be a good day.”

85 - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، ثَنَا سَيَّارٌ، حَدَّثَنِي مِسْكِينُ أَبُو فَاطِمَةَ، قَالَ: سَمِعْتُ عَطَاءَ السَّلِيمِيِّ، يَقُولُ: «بَلَعْنَا أَنَّ الشَّهْوَةَ وَالْهَوَىٰ يَغْلِبَانِ الْعَمَلَ وَالْعَقْلَ»

85. Ahmad ibn Ibrāhīm ibn Kathīr narrated to us (and said): Sayyār narrated to us (and said): Miskīn Abū Fātimah said: I heard ‘Atā As-Salīmī say: *“It has reached us that the lust and desires overpower the deeds and intellect.”*

86 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ التَّعَمَّانِ، ثَنَا هَارُونُ الْبَرْبَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: «الْإِيمَانُ قَائِدٌ وَالْعَمَلُ سَائِقٌ وَالنَّفْسُ حُرُوفٌ فَإِذَا وَنِيَ قَائِدُهَا لَمْ تَسْتَقِمْ لِسَائِقِهَا وَإِذَا وَنِيَ سَائِقُهَا لَمْ تَسْتَقِمْ لِقَائِدِهَا فَلَا يَصْلُحُ هَذَا إِلَّا مَعَ هَذَا حَتَّى يَقُومَ عَلَى الْخَيْرِ الْإِيمَانُ بِاللَّهِ مَعَ الْعَمَلِ لِلَّهِ، وَالْعَمَلُ لِلَّهِ مَعَ الْإِيمَانِ بِاللَّهِ»

86. Ibrāhīm ibn Sa’īd narrated to me (and said): ‘Abdus-Samad ibn An-Nu’mān narrated to me (and said): Hārūn Al-Barbarī narrated to us, from ‘Abdullāh ibn ‘Ubayd ibn ‘Umayr who said: *“The īmān is the steerer, the deeds are the driver and the soul is (following those two) stubbornly. So if the steerer is slacking, then this is not correct for the driver. And if the driver is slacking then this is not correct for then steerer. So one of them cannot be correct without the other. Until they are established upon goodness; īmān in Allah along with deeds for Allah, and deeds for Allah along with īmān in Allāh.”*

Chapter: Being aware against the soul due to fearing an evil return (in the afterlife) and hatred (from Allāh)

87 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ أَبُو عَبْدِ اللَّهِ، نَنَا سُفْيَانُ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، قَالَ: كَانَ رَجُلٌ يَبْكِي فَيَقُولُ لَهُ أَهْلُهُ: لَوْ قَتَلْتَ قَتِيلًا ثُمَّ جِئْتَ لِأَهْلِهِ تَبْكِي لَعَفَوْا عَنْكَ فَيَقُولُوا: «إِنَّمَا قَتَلْتَ نَفْسِي»

87. Muhammad ibn 'Abbād Al-Makkī Abū 'Abdillāh narrated to me (and said): Sufyān narrated to us, from Mālik ibn Mighwal who said: A man used to cry and his family would say to him: "If you had killed a man and then came to his family crying (like that), then they would verily pardon you."

So he would say: "I have killed my soul."

88 - أَخْبَرَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي عُثْمَانُ بْنُ زُفَرٍ، حَدَّثَنِي بَحِيمُ الْعِجْلِيُّ، قَالَ: "رَكِبَ مَعَنَا شَابٌّ مِنْ بَنِي مُرَّةَ الْبَحْرَ مِنْ أَهْلِ الْبَدْوِ فَجَعَلَ يَبْكِي اللَّيْلَ وَالنَّهَارَ فَعَائِبَهُ أَهْلُ الْمَرْكَبِ عَلَى ذَلِكَ وَقَالُوا: ارْقُفْ بِنَفْسِكَ قَلِيلًا قَالَ: إِنَّ أَقَلَّ مَا يَنْبَغِي لِي أَنْ يَكُونَ لِنَفْسِي عِنْدِي أَنْ أَبْكِيهَا وَأَبْكِي عَلَيْهَا أَيَّامَ الدُّنْيَا لِعَمَلِي بِمَا يَمُرُّ عَلَيْهَا فِي ذَلِكَ الْيَوْمِ عَذَابًا قَالَ: فَمَا بَقِيَ فِي الْمَرْكَبِ أَحَدٌ إِلَّا بَكَى "

88. Muhammad ibn Al-Husayn informed me (and said): 'Uthmān ibn Zufar narrated to me (and said): Bahīm Al-'Ijlī narrated to me and said: A young man from Banū Murrah from the Bedouins embarked with us (upon a ship in) the ocean. Then he began crying in the night and day, so the people on the ship would reprimand him for this and say: "Have a little leniency with yourself."

He said: "Verily, the least that I should do with regard to my soul is, that I make it cry and I cry for it, due to my deeds that have gone forth for it on that Day tomorrow."

He said: Then there remained no-one upon the ship, except that he cried.

89 - حَدَّثْتُ عَنْ مُوسَى بْنِ عَبْدِ الْعَزِيزِ الْعَدَنِيِّ، حَدَّثَنِي الْحَكَمُ بْنُ أَبَانَ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنِ زَامَرَةَ الْأَزْرَقَ الْعَدَنِيَّ وَكَانَ عَابِدًا يَقُولُ:

89. It was narrated to me from Mūsā ibn ‘Abdil-‘Azīz Al-‘Adanī (who said): Al-Hakam ibn Abān narrated to me and said: I saw ‘Abdur-Rahmān ibn Zāmarda Al-Azraq – and he was a worshipper – say:

«وَلَيْلِي وَوَيْحِي مِنْ تَتَابُعِ جُرْمِي ... لَوْ قَدْ دَعَانِي لِلْحِسَابِ حَسِيبُ

وَالْوَيْلُ لِي وَبِئْسَ أَلِيمٌ دَائِمٌ ... إِنْ كُنْتُ فِي الدُّنْيَا أَخَذْتُ نَصِيبي»

“Doom and woe to me for frequenting my crime.

If the One who takes account calls me to account.

And doom for me; a painful and everlasting doom.

If I in dunyā took my share.”

قَالَ: وَزَادَ فِيهِ غَيْرُهُ:

He said: And someone else added to it:

وَاسْتَيْقَظِي يَا نَفْسُ وَخُجِّلِي وَاحْذَرِي ... حَذَرًا يُهَيِّجُ عَبْرَتِي وَخُجْبِي

“And wake up, O soul, woe to you, and be careful.

With carefulness that causes anxiety to my tear and my crying.”

90 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، ثَنَا زَيْدُ بْنُ الْحُبَابِ، ثَنَا زَائِدَةُ بْنُ قُدَامَةَ، قَالَ: كَانَ مَنْصُورُ بْنُ الْمُعْتَمِرِ إِذَا رَأَيْتُهُ قُلْتُ: رَجُلٌ قَدْ أَصِيبَ بِمُصِيبَةٍ وَلَقَدْ قَالَتْ لَهُ أُمُّهُ: مَا هَذَا الَّذِي تَصْنَعُ بِنَفْسِكَ؟ تَبْكِي اللَّيْلَ عَامَّةً لَا تَكَادُ أَنْ تَسْكُتَ لَعَلَّكَ يَا بَنِي أَصَبْتَ نَفْسًا فَتَلْتَ قَتِيلًا فَيَقُولُ: «يَا أُمَاهُ، أَنَا أَعْلَمُ بِمَا صَنَعْتُ نَفْسِي»

90. Muhammad ibn Al-Husayn narrated to me (and said): Zayd ibn Al-Khabbāb narrated to us (and said): Zāidah ibn Qudāmah narrated to us and said: When I used to see Mansūr ibn Al-

Mu'tamir I would say (to myself about him): "A man who has been befallen by a catastrophe."

And his mother verily said to him: "What is this that you are doing to yourself? You cry in the nights of the whole year, and are almost never quiet. Perhaps, my son, you have struck someone and kill him."

So he would say: "O mother, I know best what my soul has performed."

91 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي أَبُو عُمَرَ الضَّرِيرُ، حَدَّثَنِي الْحَارِثُ بْنُ سَعِيدٍ، قَالَ: أَخَذَ بِيَدِي رَبَاحُ الْقَيْسِيِّ يَوْمًا فَقَالَ: «هَلَمْ يَا أَبَا مُحَمَّدٍ، نَجِيءُ حَتَّى تَبْكِي عَلَى مَمَرِ السَّاعَاتِ وَنَحْنُ عَلَى هَذِهِ الْحَالِ» قَالَ: فَخَرَجْتُ مَعَهُ إِلَى الْمَقَابِرِ فَلَمَّا نَظَرُ إِلَى الْقُبُورِ صَرَخْتُ ثُمَّ غَشِيَتْ عَلَيْهِ فَجَلَسْتُ وَاللَّهُ عِنْدَ رَأْسِهِ أَبْكِي فَأَفَاقَ فَقَالَ: «مَا يُبْكِيكَ؟» قُلْتُ: لِمَا أَرَى بِكَ قَالَ: لِنَفْسِكَ فَابْك. قَالَ: ثُمَّ قَالَ: «وَانْفِسَاهُ وَانْفِسَاهُ ثُمَّ غَشِيَتْ عَلَيْهِ»

91. Muhammad ibn Al-Husayn narrated to me (and said): Abū 'Umar Ad-Darīr narrated to me (and said): Al-Hārith ibn Sa'īd narrated to me and said: One day Rabāh Al-Qaysī took hold of my hand and said: "Come on, O Abū Muhammad. You will come (to a place) where you will cry due to the passing of the hours (of your life) while we are there."

He said: So I went out with him to the graveyard. Then when he looked at the graves he shouted and passed out. So I sat, by Allāh, at his head crying. Then he woke up and said: "What has made you cry?"

I said: "Due to what I have seen from you."

He said: "Cry for yourself."

He said: Then he said: "O the soul, O the soul." And then he passed out.

92 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي يَحْيَى بْنُ رَاشِدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَبْدِ رَبِّهِ الْقَمِيسِيِّ، وَكَانَ ذَا قَرَابَةٍ لِرَبَاحٍ قَالَ: كُنْتُ أَذْخُلُ عَلَيْهِ الْمَسْجِدَ وَهُوَ يَبْكِي وَأَدْخُلُ عَلَيْهِ الْبَيْتَ وَهُوَ يَبْكِي وَآتِيهِ فِي الْجِبَالِ وَهُوَ يَبْكِي فَقُلْتُ لَهُ يَوْمًا: أَنْتَ ذَهَرَكَ فِي مَائِمٍ قَالَ: فَبَكَى ثُمَّ قَالَ: «يَحِقُّ لِأَهْلِ الْمَصَائِبِ وَالذُّنُوبِ أَنْ يَكُونُوا هَكَذَا»

92. Muhammad ibn Al-Husayn narrated to me (and said): Yahyā ibn Rashid narrated to me (and said): Muhammad ibn Al-Hasan ibn ‘Abdi Rabbihi Al-Qaysī narrated to me – and he was a relative to Rabāh – and said: I used to enter upon him in the *masjid* while he was crying, and I would enter upon him in his house while he was crying, and I would come to him in the mountains while he was crying. So I said to him one day: “(It is as if) you have spent your whole life in sin.”

He said: So he cried and said: “It is befitting for the people of catastrophes and sins to be as such.”

93 - حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، ثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ خَالِدِ بْنِ وَزْدَانَ، عَنْ مُحَمَّدِ بْنِ كَثِيرٍ، أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنَّكَ سَأَلْتَنَا مِنْ أَنْفُسِنَا مَا لَا نَمْلِكُ فَأَعْطَيْتَنَا مِنْ أَنْفُسِنَا مَا يُرْضِيكَ عَنَّا حَتَّى تَأْخُذَ رِضَا نَفْسِكَ مِنْ أَنْفُسِنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

93. Yūsuf ibn Mūsā narrated to me (and said): ‘Abdullāh ibn Wahb narrated to us, from Khālid ibn Wardān, from Muhammad ibn Kathīr that he used to say: “O Allāh, you have verily asked us from ourselves what we do not possess, so give us from ourselves what makes You pleased with us, until You become pleased Yourself with our souls. Verily, You are capable of everything.”

94 - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَبْدِيُّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ الْقُرَشِيِّ، عَنْ حَمَّادِ بْنِ النَّقْدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَطَاءٍ، قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ عَبْدِ الْمَلِكِ بَعْدَ وَفَاةِ عَمْرِ بْنِ عَبْدِ الْعَزِيزِ فَقُلْتُ لَهَا: يَا بِنْتُ عَبْدِ الْمَلِكِ، أَخْبِرِينِي عَنْ أَمِيرِ الْمُؤْمِنِينَ، قَالَتْ: " أَفْعَلُ وَلَوْ كَانَ حَيًّا مَا فَعَلْتُ، إِنَّ عَمَرَ رَحِمَهُ اللَّهُ كَانَ قَدْ فَرَّغَ نَفْسَهُ وَبَدَنَهُ لِلنَّاسِ كَانَ يَقْعُدُ لَهُمْ يَوْمُهُ فَإِنْ أَمْسَى وَعَلَيْهِ بَقِيَّةٌ مِنْ خَوَائِجِ يَوْمِهِ وَصَلَهُ لِبَلِيلِهِ إِلَى أَنْ أَمْسَى مَسَاءً وَقَدْ فَرَّغَ مِنْ خَوَائِجِ يَوْمِهِ فَدَعَا بِسِرَاجِهِ الَّذِي كَانَ يُسْرِجُ لَهُ مِنْ مَالِهِ ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ أَفْعَى وَاضِعًا رَأْسَهُ عَلَى يَدِهِ تَسَابُلُ دُمُوعُهُ عَلَى خَدَّهِ يَشْهَقُ الشَّهْمَةَ فَأَقُولُ:

قَدْ خَرَجْتُ نَفْسُهُ وَأَنْصَدَعْتُ كَبِدُهُ فَلَمْ يَزَلْ كَذَلِكَ لَيْلَتُهُ حَتَّى بَرَقَ لَهُ الصُّبْحُ ثُمَّ أَصْبَحَ صَائِمًا قَالَتْ: فَدَنَوْتُ مِنْهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ لَشَيْءٍ مَا كَانَ قَبْلَ اللَّيْلَةِ مَا كَانَ مِنْكَ؟ قَالَ: أَجَلَ فَدَعَيْتَنِي وَشَأْنِي وَعَلَيْكَ بِشَأْنِكَ قَالَتْ: فَقُلْتُ لَهُ إِنِّي أَرْجُو أَنْ أَتَّعِظَ قَالَ: إِذَا أَخْبَرْتُكَ إِنِّي نَظَرْتُ إِلَيْكَ فَوَجَدْتُني قَدْ وُلِّيتُ أَمْرَ هَذِهِ الْأُمَّةِ صَغِيرَهَا وَكَبِيرَهَا وَأَسْوَدَهَا وَأَحْمَرَهَا ثُمَّ دَكَّرْتُ الْعَرِيبَ الصَّائِعَ وَالْفَقِيرَ الْمُحْتَاجَ وَالْأَسِيرَ الْمَقْمُودَ وَأَشْبَاهَهُمْ فِي أَقَاصِي الْبِلَادِ وَأَطْرَافِ الْأَرْضِ فَعَلِمْتُ أَنَّ اللَّهَ مُسَائِلِي عَنْهُمْ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجِي فِيهِمْ فَخَفْتُ أَنْ لَا يُثَبَّتَ لِي عِنْدَ اللَّهِ عُذْرٌ وَلَا يَقُومَ لِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجَّةٌ فَخَفْتُ عَلَى نَفْسِي خَوْفًا دَمَعَتْ لَهُ عَيْنِي وَوَجَلَ لَهُ قَلْبِي فَأَنَا كُلَّمَا ارْزَدَدْتُ هَا ذِكْرًا ارْزَدَدْتُ هَهُنَا وَجَلًّا وَقَدْ أَخْبَرْتُكَ فَأَتَّعِظِي الْآنَ أَوْ دَعِي "

94. Bishr ibn Mu'adh Al-'Abdī narrated to us, from Muhammad ibn 'Ubayd Al-Qurashī, from Hammād ibn An-Naqd, from Muhammad ibn Al-Munkadir, from 'Atā who said: I entered upon Fātimah bint 'Abdil-Mālik after the death of 'Umar ibn 'Abdil-'Azīz and said to her: "O daughter of 'Abdul-Mālik, inform me about Amīr Al-Muminīn."

She said: "I will do so. But if he had been alive I would not have done it. Verily, 'Umar ibn 'Abdil-'Azīz freed himself and his body for the people. He used to sit with them during his day. And if he entered the evening and he still had some needs left from his day, then he would extend (his day) until he would enter the evening while having finished the needs of his day. Then he would call for his lamp which would be lit for him at his own expense. Then he would get up and pray two units of prayer. After that he would squat down while placing his head in his hands and his tears would run down his cheeks while he was crying loudly. So I would say (to myself): His soul has exited (his body) and his heart has been split apart. And he would continue like that throughout his night until the morning would emerge upon him. Then he would enter the morning while fasting."

She said: So I approached him and said: "O Amīr Al-Muminīn, what was that which occurred from you before last night?"

He said: "Yes. But leave me and my affairs, and stick to your own affairs."

She said: So I said to him: "I verily want to learn a lesson (or be admonished)."

He said: “Then I will inform you. I verily looked at myself, and I saw that I had been put in charge of this Ummah; the young and old among them, and the black and red among them. Then I remembered the stranger, the lost, the poor, the needy, the prisoner, the missing and their likes in the far away cities and the corners of the earth. Then I knew that Allāh will ask me about them, and that Muhammad (sallAllāhu ‘alayhi wa sallam) will be the one bringing arguments against me regarding them. So I feared that I would have no excuse in front of Allah, and that I would have no argument for the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam). So I feared for myself (or my soul) with a fear that brought tears to my eye and put fright in my heart. And every time I increase in remembering this, I increase in fear regarding it. And I have verily informed you, so now either learn the lesson or leave (mentioning this again).”

95 - حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ الْأَشْعَثِ، سَمِعَ فَضِيلَ بْنَ عِيَاضٍ، يَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ {وَلَا تَقْتُلُوا أَنْفُسَكُمْ} [النِّسَاء: 29] قَالَ: «لَا تَعْمَلُوا عَنْ أَنْفُسِكُمْ» ثُمَّ قَالَ: «مَنْ عَفَلَ عَنْ نَفْسِهِ فَقَدْ قَتَلَهَا»

95. Salamah ibn Shabīb narrated to me, from Ibrāhīm ibn Al-Ash‘ab who heard Fudayl ibn ‘Iyyād say about His – ‘azza wa jalla – Words:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

“And do not kill yourselves.” (An-Nisā 4:29)

He said: “And do not be heedless (or inattentive) with regard to your souls.” Then he said: “Whoever is heedless regarding his soul, he has verily killed it.”

96 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ التَّمِيمِيُّ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: "كَانَ الرَّجُلُ مِنَ السَّلَفِ يَلْقَى الْأَخَ مِنْ إِخْوَانِهِ فَيَقُولُ: يَا هَذَا اتَّقِ اللَّهَ وَإِنْ اسْتَطَعْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّ فَافْعَلْ" فَقَالَ لَهُ رَجُلٌ يَوْمًا: وَهَلْ يُسِيءُ الْإِنْسَانُ إِلَى مَنْ يُحِبُّ؟ قَالَ: «نَعَمْ نَفْسُكَ أَعَزُّ الْأَنْفُسِ عَلَيْكَ فَإِذَا عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَى نَفْسِكَ»

96. Muhammad ibn ‘Abdil-Majīd At-Tamīmī narrated to me, from Sufyān ibn ‘Uyaynah who said: A man from the Salaf would meet a brother from his brothers and then say: “O you, fear Allāh, and if

you are capable of not harming those whom you love, then refrain (from doing so)."

So one day a man said to him: *"And does a person harm the one he loves?"*

He said: *"Yes. Your soul is the most beloved of all souls to you. So if you disobey Allāh, then you have verily harmed your soul."*

97 - حَدَّثَنِي أَبُو جَعْفَرٍ الْمُؤَدَّبُ، ثَنَا مُحَمَّدُ بْنُ بَكْرٍ السَّعْدِيُّ، عَنِ اهَيْثَمِ بْنِ جَمَّازٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: "كَانَ يُقَالُ: مَا أَكْرَمَ الْعِبَادُ أَنْفُسَهُمْ بِمِثْلِ طَاعَةِ اللَّهِ وَلَا أَهَانَ الْعِبَادُ أَنْفُسَهُمْ بِمِثْلِ مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ"

97. Abū Ja'far Al-Muaddib narrated to me (and said): Muhammad ibn Bakr As-Sa'dī narrated to us, from Al-Haytham ibn Jammāz, from Yahyā ibn Abī Kathīr who said: It used to be said: *"The slaves do not honor their souls with anything like the obedience of Allāh. And the slaves do not humiliate their souls with anything like the disobedience of Allāh 'azza wa jalla."*

98 - حَدَّثَنِي مُحَمَّدُ بْنُ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ ابْنُ أَبِي لَيْلَى، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ قُسَيْمٍ الْجَعْفَرِيُّ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعَ عُمَرُ بْنُ الْخَطَّابِ امْرَأَةً تَقُولُ:

98. Muhammad ibn 'Imrān ibn Muhammad ibn 'Abdir-Rahmān ibn Abī Laylā narrated to me (and said): 'Abdullāh ibn Qusaym Al-Ja'farī narrated to me, from Mujālid, from Ash-Sha'bī who said: 'Umar ibn Al-Khattāb heard a woman saying:

دَعَانِي النَّفْسُ بَعْدَ خُرُوجِ عَمْرٍو ... إِلَى اللَّذَاتِ تَطْلُعُ إِطْلَاعًا

فَقُلْتُ لَهَا عَجَلْتِ فَلَنْ تُطَاعِي ... وَلَوْ طَالَتْ إِقَامَتُهُ رُبَاعًا

أَحَازِرُ أَنْ أَطِيعَكَ سَبَّ نَفْسِي ... وَخُزَاءَةٌ تُحِلِّلُنِي فِتْنَا

"The soul has invited me after 'Amr has left.

Towards the pleasures that comes into sight.

So I said to it: You are hastening so you will not be obeyed.

Even if his stay will last for four (months or years).

I am on guard against obeying you (and by that) insulting my soul.

And a humiliation which will befall and cover me.”

فَقَالَ هَا عُمَرُ: «مَا الَّذِي مَنَعَكَ مِنْ ذَلِكَ؟» قَالَتْ: الْحَيَاءُ وَإِكْرَامُ رُوحِي فَقَالَ عُمَرُ: «إِنَّ فِي الْحَيَاءِ
هَمَاتٍ ذَاتِ الْوَانِ مَنْ اسْتَحْيَى اخْتَفَى وَمَنْ اخْتَفَى اتَّقَى وَمَنْ اتَّقَى وَفِيَ»

So ‘Umar said to her: “What has prevented you from this?”

She said: “Hayā (shyness) and honoring my life.”

So ‘Umar said: “Verily in hayā there are moments with different colors. Whoever is shy will conceal himself, and whoever conceals himself fears (Allāh), and whoever fears he is protected.”

بَابُ إِجْهَازِ النَّفْسِ فِي الْأَعْمَالِ طَلَبِ الرَّاحَةِ يَوْمَ الْمَعَادِ

Chapter: Exerting the soul in the deeds while seeking relief on the Day of the return (to Allāh)

99 - حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، عَنْ سَهْلِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ، عَنْ عَامِرِ بْنِ يَسَافٍ، سَمِعْتُ الْمُعَلَّى بْنَ زِيَادٍ، يَقُولُ: كَانَ عَامِرُ بْنُ عَبْدِ اللَّهِ قَدْ فَرَضَ عَلَى نَفْسِهِ كُلَّ يَوْمٍ أَلْفَ رَكْعَةٍ وَكَانَ إِذَا صَلَّى الْعَصْرَ جَلَسَ وَقَدْ انْتَفَحَتْ سَاقَاهُ مِنْ طُولِ الْقِيَامِ فَيَقُولُ: «يَا نَفْسِي هَذَا أُمِرْتُ وَهَذَا خُلِفْتُ يُوشِكُ أَنْ تَذْهَبَ الْغَيَابُ» وَكَانَ يَقُولُ لِنَفْسِهِ: «قَوْمِي يَا مَأْوَى كُلِّ سُوءٍ فَوَعِزَّةَ رَبِّي لَا زَحْفَنَّ بِكَ زَحْفَ الْبَعِيرِ وَإِنْ اسْتَطَعْتُ أَنْ لَا يَمَسَّ الْأَرْضَ مِنْ زُهْمِكَ لِأَفْعَلَنَّ» ثُمَّ يَتَلَوَّى كَمَا يَتَلَوَّى الْحُبُّ عَلَى الْمُقَلَّى ثُمَّ يَقُومُ فَيَنَادِي: «اللَّهُمَّ إِنَّ النَّارَ قَدْ مَنَعَنِي مِنَ النَّوْمِ فَاعْفُرْ لِي»

99. Salamah ibn Shabīb narrated to me, from Sahl ibn ‘Āsim, from ‘Abdullāh ibn Ghālib, from ‘Āmir ibn Yasāf (who said): I heard Al-Mu‘allā ibn Ziyād say: ‘Āmir ibn ‘Abdillāh verily obligated upon himself to pray a thousand units of prayer every day. And when he had prayed the ‘*asr* (prayer) he would sit down while his shins had swollen up due to standing up for so long, and he would say: “O my soul, this is what you have been commanded and for this you were created. The evening drinks are just about to disappear.”

And he used to say to his soul: “Get up, you shelter for every evil. For by the Might of my Lord, I will verily march with you like the marching with a camel, and if I am capable of not letting any part of you touch the ground (due to dragging you severely in the direction that I want), then I will verily do so.”

Then he would twist and turn like a seed on a pan twists and turns. Then he would get up and say: “O Allāh, Hellfire has verily prohibited me from sleeping, so forgive me.”

100 - حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجُهْضِيُّ، أَنَا نُوحُ بْنُ قَيْسٍ، عَنْ عَوْنِ بْنِ أَبِي شَدَّادٍ، أَنَّ عَبْدَ اللَّهِ بْنَ غَالِبٍ، كَانَ يُصَلِّي الصُّحَى مِائَةَ رَكْعَةٍ وَيَقُولُ: «هَذَا خَلَقْنَا وَبَعَدًا أَمَرْنَا وَيُوشِكُ أَوْلِيَاءُ اللَّهِ أَنْ يُكْفَمُوا وَيُحْمَدُوا»

100. Nasr ibn 'Alī Al-Jahdamī narrated to me (and said): Nūh ibn Qays narrated to us, from 'Awn ibn Abī Shaddād that 'Abdullāh ibn Ghālib used to pray the *duhā* prayer with hundred units of prayer. And he would say: *"For this we were created and to this we were commanded. The friends of Allāh are just about to be sufficed and praised."*

101 - أَحْمَدُ بْنُ سُوَيْدٍ بْنُ سَعِيدٍ، حَدَّثَنِي سَلَمُ بْنُ عُبَيْدَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، قَالَ: كَانَ الْأَسْوَدُ بْنُ يَزِيدٍ يَجْتَهِدُ فِي الْعِبَادَةِ وَيَصُومُ حَتَّى يَخْضَرَ جَسَدُهُ وَيَصْفَرُّ وَكَانَ عَاقِمَةً يَقُولُ لَهُ: لِمَ تُعَذِّبُ هَذَا الْجَسَدَ؟ فَكَانَ الْأَسْوَدُ يَقُولُ: «إِنَّ الْأَمْرَ جِدٌّ فَجِدُّوا» وَقَالَ غَيْرُهُ: قَالَ: كَرَامَةُ هَذَا الْجَسَدِ أُرِيدُ

101. Suwayd ibn Sa'id informed us (and said): Salm ibn 'Ubaydah narrated to me, from Isma'il ibn Umayyah who said: Al-Aswad ibn Yazīd used to strive in worship and fast until his body became green and yellow. So 'Alqamah used to say to him: *"Why do you punish this body."* So Al-Aswad used to say: *"Verily, the affair is serious, so be serious."* And he said (the same) another time. He answered: *"Nobility for this body is what I want."*

102 - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، عَنْ سَهْلِ بْنِ عَاصِمٍ، عَنْ مُسْلِمِ بْنِ مَيْمُونِ الْخَوَاصِ، سَمِعْتُ عُثْمَانَ بْنَ زَائِدَةَ، يَقُولُ: كَانَ كُرْزُ الْجُرْجَانِيِّ يَجْتَهِدُ فِي الْعِبَادَةِ فَقِيلَ لَهُ فَقَالَ: «كَمْ بَلَعَكُمْ مِقْدَارُ يَوْمِ الْقِيَامَةِ؟» قَالَ: «خَمْسُونَ أَلْفَ سَنَةٍ» قَالَ: «فَكَمْ بَلَعَكُمْ عُمْرُ الدُّنْيَا؟» قَالَ: «سَبْعَةُ أَلْفِ سَنَةٍ» قَالَ: «فَيَعْجُزُ أَحَدُكُمْ أَنْ يَعْمَلَ سَبْعًا حَتَّى يَأْمَنَ ذَلِكَ الْيَوْمَ؟»

102. Salamah ibn Shabīb narrated to us, from Sahl ibn 'Āsim, from Muslim ibn Maymūn Al-Khawwās (who said): I heard 'Uthmān ibn Zāidah say: Kurz Al-Jurjānī used to strive in worship, so it was said to him (i.e. he was asked about this). So he said: *"What (information) has reached you about the length of the Day of Resurrection?"*

He said: *"(That it is) fifty thousand years."*

He said: "Then what has reached regarding the age of dunyā?"

He said: "(That it will last for) seven thousand years."

He said: "Is any of you then incapable of performing deeds for seven (years) in order to be safe on that Day?"

103 - حَدَّثَنِي أَبُو حَفْصٍ الصَّيْرِيُّ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، سَمِعْتُ مُحَمَّدَ بْنَ النَّضْرِ الْحَارِثِيَّ، فَحَاكَ فِي نَفْسِي مِنْهُ شَيْءٌ فَحَدَّثَنِي مُقْصِلُ بْنُ يُوسُفَ، عَنْ مُحَمَّدِ بْنِ الزُّوْرِي قَالَ: ذَكَرَ رَجُلٌ عِنْدَ الرَّبِيعِ بْنِ خَيْثَمٍ فَقَالَ: «مَا أَنَا عَنْ نَفْسِي بِرَاضٍ فَأَنْفَرُ مِنْهَا إِلَى دَمِّ غَيْرِهَا إِنَّ الْعِبَادَ خَافُوا اللَّهَ عَلَى ذُنُوبِ غَيْرِهِمْ وَأَمِنُوهُ عَلَى ذُنُوبِ أَنْفُسِهِمْ»

103. Abū Hafs As-Sayrafī narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): I heard Muhammad ibn Nasr Al-Hārithī (narrate something), and this stirred up something in me, so Mufaddal ibn Yūnus narrated to me, from Muhammad ibn Az-Zufar who said: A man was mentioned in front of Ar-Rabī' ibn Khaytham, so he said: "I am not pleased with my soul, but I leave it to criticize others. Verily, the slaves fear Allāh regarding the sins of others, and they feel safe against Him regarding their own sins."

104 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ زَكْرِيَّا بْنِ أَبِي خَالِدٍ، قَالَ: قَالَ رَجُلٌ: "تَعَبَدْتُ بَيْنَتْ شِعْرِ سَعْتُهُ:

104. Muhammad ibn Al-Husayn narrated to me, from Zakariyyā ibn Abī Khālid who said: A man said: "I have worshipped (Allāh) by a verse of poetry that I heard:

لِنَفْسِي أَبْكِي لَسْتُ أَبْكِي لِعَیْرِهَا ... لِنَفْسِي فِي نَفْسِي عَنِ النَّاسِ شَاغِلٌ "

For my soul I cry. I do not cry for other than it.

In myself I am occupied with my soul (which prevents me) from (being occupied with) the people."¹²

¹² Translator: This means that he is occupied with worrying and correcting his own soul, which leaves him with no time to look at the mistakes and shortcomings of others.

105 - حَدَّثَنِي أَبُو مُحَمَّدٍ الْعَبْدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْقُرَشِيِّ، حَدَّثَنِي ابْنُ أَبِي شُمَيْلَةَ، قَالَ: دَخَلَ رَجُلٌ عَلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ مِمَّنْ كَانَ يُوصَفُ بِالْعَقْلِ وَالْأَدَبِ فَقَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ: تَكَلَّمْ قَالَ: «يَا أَبَا شُمَيْلَةَ، فَقَدْ عَلِمْتُ أَنَّ كُلَّ كَلَامٍ يَتَكَلَّمُ بِهِ الْمُتَكَلِّمُ عَلَيْهِ وَبِالْإِذَا مَا كَانَ لِلَّهِ؟» فَبَكَى عَبْدُ الْمَلِكِ ثُمَّ قَالَ: يَرْحَمُكَ اللَّهُ لَمْ يَزَلِ النَّاسُ يَتَوَاعَطُونَ وَيَتَوَاصَوْنَ، قَالَ الرَّجُلُ: «يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ لِلنَّاسِ فِي الْقِيَامَةِ جُزْلَةً لَا يَنْجُو مِنْ غُصَصِ مَرَارَتِهَا وَمُعَانِيَةِ الرِّدَى فِيهَا إِلَّا مَنْ أَرْضَى اللَّهُ عَزَّ وَجَلَّ بِسَخَطِ نَفْسِهِ» قَالَ: فَبَكَى عَبْدُ الْمَلِكِ ثُمَّ قَالَ: لَا جَرَمَ لَأَجْعَلَ هَذِهِ الْكَلِمَاتِ مِثْلًا نُصَبُ عَلَيْهَا مَا عَشْتُ أَبَدًا

105. Abū Muhammad Al-'Abdī narrated to me, from 'Ubaydullāh ibn Muhammad Al-Qurashī (who said): Ibn Abī Shumaylah narrated to me and said: A man among those who were described as being intellectual and mannered entered upon 'Abdul-Malik ibn Marwān. So 'Abdul-Malik ibn Marwān said to him: "Speak."

He said: "What should I say when I verily know that all speech that a speaker utters is against him and disreputable, except for what is for Allāh?"

Then 'Abdul-Malik began crying. Then he said: "May Allāh have mercy upon you. The people continue to admonish and encourage each other."

The man said: "O Amīr Al-Muminīn. One the Day of Resurrection no-one from the people will be saved from its troubles of its bitterness and seeing the destruction in it, except the one who pleased Allāh – 'azza wa jalla – by being dissatisfied with himself."

Then 'Abdul-Malik cried. Then he said: "Indeed, I will verily make these words and example placed between my eyes for as long as I live."

106 - حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ الْمُخْتَارِ، عَنِ الْحَسَنِ، قَالَ: «إِنَّ الْمُؤْمِنَ أَسِيرٌ فِي الدُّنْيَا يَسْعَى فِي فَكَاكِ رَقَبَتِهِ لَا يَأْمُنُ شَيْئًا حَتَّى يَلْقَى اللَّهَ تَبَارَكَ وَتَعَالَى»

106. Ismā'il ibn Zakariyyā narrated to us, from Ibn Al-Mubārak, from Ma'mar, from Yahyā ibn Al-Mukhtār, from Al-Hasan who

said: *"Verily the believer is a prisoner in dunyā; he strives to free his neck. He is not safe in anything until he meets Allāh, the Blessed and Exalted."*

107 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيِّ، عَنْ مُوسَى الْجُهَنِيِّ، قَالَ: قَالَ عَوْنُ بْنُ عَبْدِ اللَّهِ، وَيَحْيَى: «كَيْفَ لَا أَفْتِكُ نَفْسِي مِنْ قَبْلِ أَنْ يُعَلَّقَ بِِي رَهْيِي»

107. Abū 'Abdir-Rahmān Al-Qurashī narrated to us, from 'Abdur-Rahmān ibn Muhammad Al-Muhārabī, from Mūsā Al-Juhanī who said: 'Awn ibn 'Abdillāh and Yahyā said: *"How can I not kill (or destroy) my soul before my guarantee has been attached to me (i.e. before I have reached safety on the Day of Judgment)."*

108 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي رُسْتُمُ بْنُ أُسَامَةَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ رُسْتُمٍ الْحِطَّاطُ، جَلِيسٌ لِأَبِي بَكْرٍ بْنِ عِيَّاشٍ، عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ، قَالَ: قَالَ لِي رَجُلٌ مَرَّةً وَأَنَا شَابٌّ: «خَلِّصْ رَقَبَتَكَ مَا اسْتَطَعْتَ فِي الدُّنْيَا مِنْ رِقِّ الْآخِرَةِ فَإِنَّ أَسِيرَ الْآخِرَةِ غَيْرُ مَفْكُوكٍ أَبَدًا» قَالَ أَبُو بَكْرٍ: فَمَا نَسِيْتُهَا بَعْدُ

108. Muhammad ibn Al-Husayn narrated to me (and said): Rustum ibn Usamah narrated to me (and said): Ibrāhīm ibn Rustum Al-Khayyāt – the companion of Abū Bakr ibn 'Ayyāsh – narrated to me, from Abū Bakr ibn 'Ayyāsh who said: A man said to me once when I was a young man: *"Free your neck as much as you are capable in dunyā from the bondage of the hereafter. For verily, the prisoner in the hereafter will never be released."*

Abū Bakr said: *"And I never forgot it (i.e. these words)."*

109 - حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، عَنْ مُسْلِمِ بْنِ عُبَيْدٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، قَالَ: قِيلَ لِمَسْرُوقٍ: لَوْ أَنَّكَ قَصَّرْتَ عَنْ بَعْضِ مَا تَصْنَعُ، أَيْ مِنَ الْعِبَادَةِ قَالَ: «وَاللَّهِ لَوْ أَتَانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي أَنَّ اللَّهَ لَا يُعَذِّبُنِي لِاجْتِهَادِي فِي الْعِبَادَةِ» قِيلَ: وَكَيْفَ ذَلِكَ؟ قَالَ: "حَتَّى تَعَذِّبَنِي نَفْسِي إِنْ دَخَلْتُ جَهَنَّمَ لَا أَلُومُهَا أَمَّا بَلَعَكَ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى {وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ} [الْقِيَامَةِ: 2] إِنَّمَا لَا مَوْءَاظَ لِنَفْسِهِمْ حَتَّى صَارُوا إِلَى جَهَنَّمَ وَاعْتَنَقَتْهُمْ الزَّبَانِيَةُ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ وَانْقَطَعَتْ عَنْهُمْ الْأُمَارِيُّ وَرَفَعَتْ عَنْهُمْ الرَّحْمَةُ وَأَقْبَلَ كُلُّ امْرِئٍ مِنْهُمْ يَلُومُ نَفْسَهُ "

109. Suwayd ibn Sa'īd narrated to me, from Muslim ibn 'Ubayd, from Ismā'il ibn Umayyah who said: It was said to Masrūq: *"If you*

would refrain from some of what you are doing (of acts of worship), then which of the worship?"

He said: "By Allāh. If someone came to me from my Lord and informed me that Allāh would not punish me, then I would still strive in worship."

It was said: "And why is that?"

He said: "In order for my soul to excuse me if I would enter Hellfire, and I would not blame it. Has it not reached you regarding the Words of Allāh, the Blessed and Exalted:

﴿وَلَا أُفْسِمُ بِالنَّفْسِ اللَّوَامَةِ﴾

"And I swear by the (self-) blaming soul." (Al-Qiyāmah 75:2)

They verily blamed themselves until they ended up in Hellfire, the angels of Hellfire embraced them, a separation was made between them and what they desired, the hopes were cut off from them and the mercy was removed from them. And then every person started blaming himself (or his soul)."

110 - حَدَّثَنَا دَاوُدُ بْنُ عُمَرَ بْنِ زُهَيْرٍ الضَّبِّيُّ، ثَنَا فَضِيلُ بْنُ عِيَّاضٍ، عَنْ أَسْلَمَ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي حُرَّةٍ، قَالَ: دَخَلْنَا عَلَى بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ نَعُوذُهُ فَرَفَعَ رَأْسَهُ فَقَالَ: "عَبْدُ رَزَقَهُ اللَّهُ قُوَّةً فَأَعْمَلَ نَفْسُهُ فِي طَاعَةِ اللَّهِ أَوْ قَصَرَ بِهِ ضَعْفٌ فَلَمْ يُعْمَلْهَا فِي مَعَاصِي اللَّهِ قَالَ أَبُو سُلَيْمَانَ: ثُمَّ لَقِيتُ أَسْلَمَ بْنَ عَبْدِ الْمَلِكِ فَحَدَّثَنَاهُ عَنْ أَبِي حُرَّةٍ

110. Dāwūd ibn 'Umar ibn Zuhayr Ad-Dabbī narrated to us (and said): Fudayl ibn 'Iyyād narrated to us, from Aslam ibn 'Abdil-Malik, from Abū Hurrah who said: We entered upon Bakr ibn 'Abdillāh Al-Muzanī to visit him (while he was sick). So he raised his head and said: "A slave whom Allāh provided with strength, so he made his soul work in the obedience of Allāh or a weakness restricted him in it. But he (at least) did not make it work in the disobedience of Allāh." Abū Sulaymān said: Then I met Aslam ibn 'Abdil-Malik and he narrated it to us from Abū Hurrah.

111 - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ، ثَنَا عَفَّانُ، ثَنَا حَمَّادُ بْنُ زَيْدٍ، ثَنَا يَزِيدُ الْأَعْرَجُ الشَّيْثِيُّ، أَنَّ رَجُلًا قَالَ لِمُورِقِ الْعَجَلِيِّ: يَا أَبَا الْمُعْتَمِرِ أَشْكُو إِلَيْكَ نَفْسِي إِيَّيْ لَا أَسْتَطِيعُ أَنْ أَصَلِّي وَلَا أَصُومَ قَالَ: «بَنَسَ مَا تُثْنِي عَلَى نَفْسِكَ أَمَا إِذْ ضَعُفَتْ عَنِ الْخَيْرِ فَاضْعُفْ عَنِ الشَّرِّ فَإِنِّي أَفْرَحُ بِالنَّوْمَةِ أَنَامُهَا»

111. Muhammad ibn Sa'īd narrated to us (and said): 'Affān narrated to us (and said): Hammād ibn Zayd narrated to us (and said): Yazīd Al-A'raj Ash-Shannī narrated to us that a man said to Muwarriq Al-'Ijlī: "O Abū Al-Mu'tamir. I complain about my soul to you. I am verily not capable of (voluntary) praying and fasting."

He said: "Evil is what you praise yourself with. Rather, if you are too weak to perform good deeds, then also be weak in performing evil deeds. For I verily rejoice due to a nap that I take."

112 - حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْمَكِّيِّ، ثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، ثَنَا عُمَارَةُ بْنُ زَادَانَ، أَنَّ مَالِكَ بْنَ دِينَارٍ لَمَّا حَضَرَهُ الْمَوْتُ قَالَ: "لَوْلَا أَنِّي أَكْرَهُ أَنْ أَصْنَعَ شَيْئًا لَمْ يَصْنَعْهُ أَحَدٌ كَانَ قَبْلِي لَأَوْصَيْتُ أَهْلِي إِذَا أَنَا مِتُّ أَنْ يُقَيِّدُونِي وَأَنْ يَجْمَعُوا يَدَيَّ إِلَى عُنْقِي فَيَنْطَلِقَ بِي عَلَى تِلْكَ الْحَالِ حَتَّى أُدْفَنَ كَمَا يُصْنَعُ بِالْعَبْدِ الْأَبْقِ وَقَالَ غَيْرُ أَحْمَدَ بْنِ مُحَمَّدٍ: فَإِذَا سَأَلَنِي رَبِّي قُلْتُ: أَيُّ رَبِّ لَمْ أَرْضَ لَكَ نَفْسِي طَرْفَةَ عَيْنٍ قَطُّ

112. Ahmad ibn Muhammad ibn 'Abdillāh ibn Al-Qāsim Al-Makkī narrated to me (and said): Muammal ibn Ismā'īl narrated to us (and said): 'Umārah ibn Zādān narrated to us that Mālik ibn Dīnār said when death approached him: "If it had not been for that I hate to do something that no-one before me has done, then I verily had advised my family to lock me in chains and gather my hands by my neck and then take off with me in that state so I could be buried just as how a runaway slave is treated."

And others than Ahmad ibn Muhammad said: "If my Lord asks me, I would say: My Lord, I have never been pleased with my soul for You, not even for a moment."

113 - حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، عَنْ سُهَيْلِ بْنِ عَاصِمٍ، عَنْ أَبِي رَيْعَةَ، قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «أَفْضَلُ الْأَعْمَالِ مَا أُكْرِهَتْ عَلَيْهِ النَّفْسُ»

113. Salamah ibn Shabīb narrated to me, from Suhayl ibn ‘Āsim, from Abū Rabī‘ah who said: ‘Umar ibn ‘Abdil-‘Azīz said: *“The best of deeds are those which the souls are forced to do.”*

114 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْوَضَّاحِ، عَنْ عُبَادَةَ بْنِ كُلَيْبٍ، قَالَ: كَتَبَ رَجُلٌ إِلَى أَخٍ لَهُ: أَمَّا بَعْدُ «فَإِنْ اسْتَطَعْتَ أَنْ تَدَعَ مِمَّا أَحَلَّ اللَّهُ مَا يَكُونُ حَاجِزًا بَيْنَكَ وَبَيْنَ مَا حَرَّمَ اللَّهُ عَلَيْكَ فَإِنَّ مِنْ اسْتَوْعَبَ الْحَلَالَ كُلَّهُ تَأَقَّتْ نَفْسُهُ إِلَى الْحَرَامِ»

114. ‘Abdullāh ibn Al-Waddāh narrated to me, from ‘Ubādah ibn Kulayb who said: A man wrote to one of his brothers: *“Thereafter. If you are capable, then leave some of what Allāh has allowed which will be a border between you and what Allāh has forbidden for you. For verily, the one who indulges in everything allowed, then his soul will desire the forbidden.”*

115 - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، ثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الْحَرَّانِيُّ، سَمِعْتُ زُهَيْرًا، يَقُولُ: سَمِعْتُ أَبَا سَيِّبَةَ الرُّبَيْدِيِّ، يَقُولُ: «خِفْتُ نَفْسِي وَرَجَوْتُ رَبِّي وَأَنَا أَحِبُّ أَنْ أَفَارِقَ مَا أَخَافُ إِلَى مَا أَرْجُو»

115. Salamah ibn Shabīb narrated to us (and said): Al-Hasan ibn Muhammad Al-Harrānī narrated to us (and said): I heard Zuhayr say: I heard Abū Shaybah Az-Zubaydī say: *“I feared my soul and longed for my Lord. And I love to leave what I fear for what I long for.”*

116 - حَدَّثَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورِ بْنِ صَعْبٍ، قَالَ: قَالَ يَزِيدُ الرَّقَّاشِيُّ: «إِنَّ آدَمَ إِيَّاكَ رَقِيقٌ عَلَى النَّاسِ غَلِيطٌ بَعْضُكَ عَلَى بَعْضٍ لَوْ نَعِيَ إِلَيْكَ بَعْضُ أَهْلِكَ بَكَيتَ وَأَنْتَ كُلَّ يَوْمٍ تُنْعَى إِلَيْكَ نَفْسُكَ لَا تَبْكِيهَا» وَقَالَ أَبُو بَكْرٍ يَعْنِي ابْنَ أَبِي الدُّنْيَا: أُنْشِدَهُ مُحَمَّدُ الْوَرَّاقُ وَفِي مِثْلِ ذَلِكَ يَقُولُ الشَّاعِرُ:

116. Al-Husayn ibn ‘Abdir-Rahmān narrated to us, from Mansūr ibn Saghīr who said: Yazīd Ar-Raqqashi said: *“Son of Ādam. You are verily soft with the people and severe against yourself. If the death of some*

of your family is announced to you, you cry while the death of your own soul is declared to you everyday and you do not cry."

And Abū Bakr (i.e. Ibn Abī Ad-Dunyā) said: Muhammad Al-Warrāq recited poetry regarding this. And regarding something like this, the poet says:

فَيَبْكِي عَلَى مَيِّتٍ وَيَغْفُلُ نَفْسَهُ ... كَأَنَّ بِكَفِّهِ أَمَانًا مِنَ الرَّدَى
وَمَا الْمَيِّتُ الْمُقْبَرُ فِي صَدْرِ يَوْمِهِ ... أَحَقُّ بِأَنْ يَبْكِيَهُ مِنْ مَيِّتٍ عَدَا

"So he cries for the deceased and is inattentive regarding his own soul.

As if there in his two hands is a safeguarding from destruction.

And the one who is dead and buried during the day,

has no more right to be cried for, than the one dying tomorrow."

117 - حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ بْنُ صَخْرٍ الدَّارِمِيُّ، عَنْ أَبِيهِ، قَالَ: قِيلَ لِرَجُلٍ: صِفْ لَنَا الْأَخْفَ بِنِ قَيْسٍ: قَالَ: «مَا رَأَيْتُ أَحَدًا أَعْظَمَ سُلْطَانًا عَلَى نَفْسِهِ مِنْهُ»

117. Muhammad ibn Sa'īd ibn Sakhr Ad-Dārimī narrated to me, from his father who said: It was said to a man: *"Describe Al-Ahnaḥf ibn Qays for us."*

So he said: *"I never saw anyone who had more authority over his soul, than him."*

118 - حَدَّثَنَا أَحْمَدُ بْنُ عِمْرَانَ بْنِ عَبْدِ الْمَلِكِ، ثَنَا الْوَلِيدُ بْنُ عُقْبَةَ، قَالَ: كَانَ يُحْبِزُ لِدَاوُدَ الطَّائِي سِتُونَ رَغِيفًا يُعَلِّقُهَا بِشَرِيطٍ يُفْطِرُ بِهِ فِي كُلِّ لَيْلَةٍ عَلَى رَغِيفَيْنِ مِلْحٍ وَمَاءٍ فَأَخَذَ لَيْلَةً فِطْرَهُ فَجَعَلَ يَنْظُرُ إِلَيْهِ قَالَ: وَمَوْلَاةٌ لَهُ سَوْدَاءُ تَنْظُرُ إِلَيْهِ فَقَامَتْ فَجَاءَتْ بِشَيْءٍ مِنْ تَمْرٍ عَلَى طَبَقٍ فَأَفْطَرَ وَأَصْبَحَ صَائِمًا فَلَمَّا أَنْ جَاءَ وَقْتُ الْإِفْطَارِ أَخَذَ رَغِيفَهُ وَمِلْحًا وَمَاءً، قَالَ الْوَلِيدُ بْنُ عُقْبَةَ: حَدَّثَنِي حَارِثَةُ قَالَ: جَعَلْتُ أَسْمَعُهُ يُعَاتِبُ نَفْسَهُ يَقُولُ: «اشْتَهَيْتِ الْبَارِحَةَ تَمْرًا فَأَطَعْمْتِكِ وَاشْتَهَيْتِ اللَّيْلَةَ تَمْرًا لَا ذَاقُ دَاوُدُ تَمْرًا مَا دَامَ فِي دَارِ الدُّنْيَا»

118. Ahmad ibn 'Imrān ibn 'Abdil-Malik narrated to us (and said): Al-Walīd ibn 'Uqbah narrated to us and said: Sixty loafs of bread

used to be baked for Dāwūd At-Tāi which he would hang on a string and then every night break his fast with two loafs of bread with water and salt. Then one night he took his food and began staring at it. He (i.e. the narrator) said: And a black slave girl of his was looking at him. So she got up and brought some dates upon a plate. Then he broke his fast with it and woke up the next morning fasting (again). Then when the time for breaking the fast came, he took his bread, salt and water. Al-Walīd ibn ‘Uqbah said: Hārithah narrated to me and said: I began hearing him reprimanding his soul saying: “Yesterday you desired a date, so I fed you it. And tonight you desire dates (again). Dāwūd will not taste dates as long as he remains in the life of this world.”

119 - حَدَّثَنِي شَيْخٌ، فِي الْمَسْجِدِ الْحَرَامِ يُكْنَى أَبَا مُحَمَّدٍ، حَدَّثَنِي بَشِيرُ الْجَزَرِيُّ، عَنْ أَبِي الْحَجَّاجِ الْمَهْدِيِّ، قَالَ: «مَنْ جَعَلَ شَهْوَتَهُ تَحْتَ قَدَمَيْهِ فَرَّقَ الشَّيْطَانُ مِنْ ظِلِّهِ»

119. And old man whose nickname is Abū Muhammad narrated to me in Al-Masjid Al-Harām (and said): Bashīr Al-Jazarī narrated to me, from Abū Al-Hajjāj Al-Mahdī who said: “Whoever places his desires under his feet, then the Shaytān leaves his shadow.”

120 - حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، عَنْ زَيْدِ بْنِ عَوْفٍ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ هِشَامٍ، قَالَ: قَالَ الْحَسَنُ: «لَوْ لَا الْبَلَاءُ مَا كَانَ فِي آيَاتٍ فَلَا تِلَّ مَا يُهْلِكُ الرَّجُلَ نَفْسَهُ»

120. Salamah ibn Shabīb narrated to me, from Zayd ibn ‘Awf, from Ja’far ibn Sulaymān, from Hishām who said: Al-Hasan said: “If it had not been for afflictions, then a man would never be able to kill his soul (i.e. hold it to account, exhaust it and discipline it) in a short span of time (i.e. afflictions are the reason for a man to hold his soul to account).”

121 - حَدَّثَنِي سَلَمَةُ، عَنْ خُلَيْدِ الْخُرَاسَانِيِّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ قَتَادَةَ، قَالَ: «لَمْ يَرْ أَعْطَى مِنْ نَفْسٍ إِذَا عَوَّدَتْ وَلَا أَضْعَفَ مِنْهَا إِذَا لَمْ تُعَوِّدْ»

121. Salamah narrated to me, from Khulayd Al-Khurasani, from Ibn Al-Mubārak, from Husayn Al-Mu’allim, from Qatādah who said: “There is nothing more giving than a soul if it is accustomed (to giving), and nothing weaker than it, if it is not accustomed.”

122 - حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ سَلَمَةُ بْنُ شَيْبٍ، عَنْ زُهَيْرِ بْنِ عَبَّادٍ، حَدَّثَنِي أَبُو كَثِيرٍ الْبَصْرِيُّ، قَالَ: قَالَتْ أُمُّ مُحَمَّدٍ بِنِ كَعْبٍ الْفَرَزَجِيُّ لِابْنَتِهَا مُحَمَّدٍ: يَا بُنَيَّ، لَوْلَا أَنِّي أَعْرِفُكَ صَغِيرًا طَيِّبًا وَكَبِيرًا طَيِّبًا لَطَنَنْتُ أَنَّكَ أَخَذْتَنِي ذَنْبًا مُؤَبِّيًا لِمَا أَرَاكَ تَصْنَعُ بِنَفْسِكَ فِي اللَّيْلِ وَالنَّهَارِ قَالَ: " يَا أُمُّهُ وَمَا يُؤْمِنُنِي أَنْ يَكُونَ اللَّهُ قَدْ أَطْلَعَ عَلَيَّ وَأَنَا فِي بَعْضِ ذُنُوبِي فَمَتْنِي؟ وَقَالَ: اذْهَبْ لَا أَعْفِرُ لَكَ مَعَ أَنَّ عَجَائِبَ الْقُرْآنِ تَرُدُّنِي عَلَى أُمُورٍ حَتَّى إِنَّهُ لَيَنْقُضِي اللَّيْلُ وَلَمْ أَفْرَغْ مِنْ حَاجَتِي "

122. Abū ‘Abdir-Rahmān Salamah ibn Shabīb narrated to me, from Zuhayr ibn ‘Abbād (who said): Abū Kathīr Al-Basrī narrated to me and said: The mother of Muhammad ibn Ka’b Al-Quradhī said to her son Muhammad: *“O my son, if it had not been for me knowing you as good when you were small and good when you grew up, then I would believe that you had committed a sin that had destroyed your good deeds, due to what I see you doing to yourself during the night and day.”*

He said: *“O mother. And what can guarantee for me that Allāh has not looked at me while I have committed some of my sins and then hated me? And He then said: ‘Go away. I will not forgive you.’ Despite that the wonders of the Qurān sends me back to issues (over which I ponder and imagine), to the extent that the night might end and I still have satisfied my need (of pondering and imagining).”*¹³

123 - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الْجُبَّارِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ رَقَبَةَ بِنِ مَصْقَلَةَ، قَالَ: لَمَّا نَزَلَ بِالْحَسَنِ بْنِ عَلِيٍّ الْمَوْتُ قَالَ: «أَخْرِجُوا فِرَاشِي إِلَى صَحْنِ الدَّارِ» فَأُخْرِجَ فَقَالَ لَهُمْ: «إِنِّي أَخْتَسِبُ نَفْسِي عِنْدَكَ فَإِنِّي لَمْ أَصَبْ بِمِثْلِهَا»

123. Ishāq ibn Ismā’il narrated to us (and said): Ahmad ibn ‘Abdil-Jabbār narrated to me, from Sufyān ibn ‘Uyaynah, from Raqabah ibn Masqalah who said: When death approached Al-Hasan ibn ‘Alī he said: *“Bring out my mattress to the court of the house.”*

¹³ Translator: It is not directly mentioned in the text, but it is in accordance with the context, that the issues over which he ponders and he imagines are issues regarding the vast forgiveness of Allāh the Exalted.

So it was brought out. Then he said to them: *"I verily expect the reward for my soul from You (O Allāh). For I have verily not been befallen by anything similar to it."*

124 - حَدَّثَنَا خَالِدُ بْنُ خِدَاشٍ، ثَنَا صَالِحُ الْمُزَنِيِّ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، قَالَ: لَمَّا حَضَرَتِ الْحَسَنَ الْوَفَاةَ جَعَلَ يَسْتَرْجِعُ فَأَكْبَبَ عَلَيْهِ ابْنُهُ عَبْدُ اللَّهِ فَقَالَ: يَا أَبَتِ، هَلْ رَأَيْتَ شَيْئًا فَقَدْ غَمَمْتَنَا؟ قَالَ: «أَيُّ بَنِي هِيَ وَاللَّهِ نَفْسِي الَّتِي لَمْ أَصَبْ بِمِثْلِهَا»

124. Khālīd ibn Khidāsh narrated to us (and said): Sālih Al-Muzanī narrated to us, from Yūnus ibn ‘Ubayd who said: When death approached Al-Hasan, he began saying ‘Verily, to Allāh we belong and to Him we shall return.’ So his son ‘Abdullāh came to him and said: *"O my father. Did you see anything, for you have verily made us sad?"*

He said: *"O my son. It is verily, by Allāh, my soul which I have never been befallen by anything similar to it."*

125 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ، ثَنَا صَمْرَةُ بْنُ رَبِيعَةَ، عَنْ بَشِيرِ بْنِ طَلْحَةَ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، قَالَ: " لَمَّا ابْتُلِيَ أَيُّوبُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِنَفْسِهِ: «قَدْ نَعِمْتَ سَبْعِينَ سَنَةً فَاصْبِرْ عَلَى الْبَلَاءِ سَبْعِينَ سَنَةً»

125. ‘Abdur-Rahmān ibn Wāqīd narrated to us (and said): Damrah ibn Rabī’ah narrated to us, from Bashīr ibn Talhah, from Khālīd ibn Durayk who said: When Ayyūb (sallAllāhu ‘alayhi wa sallam) was tested, he said to his soul: *"You have verily been comfortable for seventy years, so have patience during the affliction for seventy years."*

126 - حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْعَنَبَرِيُّ، عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ زُبَيْدٍ، " قَالَ إِبْلِيسُ لَعْنَهُ اللَّهُ: مَا أَصَبْتُ مِنْ أَيُّوبَ شَيْئًا فَرِحْتُ بِهِ إِلَّا أَنِّي كُنْتُ إِذَا سَمِعْتُ أَنَّهُ عَلِمْتُ أَنِّي قَدْ أَبْلَعْتُ إِلَيْهِ "

126. Abū ‘Abdillāh Al-‘Anbarī narrated to me, from Mu’tamir ibn Sulaymān, from Layth, from Zubayd (who said): Iblis – may Allāh curse him – said: *"I did not achieve anything from Ayyūb that made me happy, except that I used to hear his sighing and then I knew that I had reached to him."*

127 - حَدَّثَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ صَالِحُ الْمُرِّي: «اللَّهُمَّ اْعِدْنَا عَلَى أَنْفُسِنَا عَدُوًّا لَا عُقُوبَ عَلَيْنَا فِيهَا»

127. Al-Hasan ibn 'Abdir-Rahmān narrated to us and said: Sālih Al-Murrī said: "O Allāh, make us enemies to our souls as a disease (against it), in a way that does not contain any punishment for us."

128 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي صَدَقَةُ بْنُ بَكْرٍ، سَمِعْتُ كِلَابَ بْنَ جُرَيْجٍ، قَالَ: رَأَيْتُ شَابًا يَبَيْتَ الْمُقَدِّسِ قَدْ عَمِشَ مِنْ طُولِ الْبُكَاءِ فَقُلْتُ لَهُ: يَا فَتَى كَمْ تَكُونُ الْعَيْنُ سَلِيمَةً عَلَى هَذَا الْبُكَاءِ؟ قَالَ: فَبَكَى ثُمَّ قَالَ «كَمْ شَاءَ رَبِّي فَلَتَكُنْ وَإِذَا شَاءَ سَيِّدِي فَلَتَذْهَبْ فَلَيْسَتْ بِأَكْرَمَ عَلَيَّ مِنْ بَدَنِي إِنَّمَا أَبْكِي رَجَاءَ السُّرُورِ وَالْفَرَحِ فِي الْآخِرَةِ وَإِنْ تَكُنِ الْآخِرَى فَهُوَ وَاللَّهُ شَقَاءُ الدَّهْرِ وَحُزْنُ الْأَبَدِ، وَالْأَمْرُ الَّذِي كُنْتُ أَخَافُهُ وَأَخْذَرُهُ عَلَى نَفْسِي وَإِنِّي اخْتَسِبْتُ عَلَى اللَّهِ عَقْلِي فِي نَفْسِي وَتَقْصِيرِي فِي حَظِّي ثُمَّ عَشِيَّ عَلَيْهِ» قَالَ ابْنُ أَبِي الدُّنْيَا: أَنْشَدَنِي مُحَمَّدُ بْنُ قُدَّامَةَ الْجَوْرِيِّ:

128. Muhammad ibn Al-Husayn narrated to me (and said): Sadaqah ibn Bakr narrated to me (and said): I heard Kilāb ibn Jurayy who said: I saw a young man in Bayt Al-Maqdis who had become blear-eyed from crying a long time, so I said to him: "O young boy. For how long will the eye remain sound with this crying?"

He said: So he cried. Then he said: "As long as my Lord wants. So it will be (sound) if He wants, and if my Master wants then it (i.e. the sight) will disappear. And it is not the most honorable for me from my body. I am verily crying due to wanting happiness and pleasure in the hereafter. But if it is the other, then it is verily, by Allāh, unhappiness forever, eternal sorrow and that which I used to fear and beware against for my soul. And I verily expect the reward from Allāh for my neglectfulness towards my soul and my reduction of my share (of dunyā)." Then he became unconscious.

Ibn Abī Ad-Dunyā said: Muḥammad ibn Qudāmah Al-Jawrī recited (the following) poetry for me:

إِنِّي أَرِفْتُ وَذَكَّرْتُ الْمَوْتَ أَرْقَنِي ... فَفُلْتُ لِلدَّمْعِ أَسْعِدْنِي فَأَسْعَدَنِي
 إِنَّ لَمْ أَبْكِ لِنَفْسِي مُشْعِرًا حُزْنًا ... قَبْلَ الْمَمَاتِ وَلَمْ أَرُقْ هَا فَمَنْ
 يَا مَنْ يَمُوتُ وَلَمْ تُحْزِنْهُ مِيتَتُهُ ... وَمَنْ يَمُوتُ فَمَا أَوْلَاهُ بِالْحُزْنِ
 إِنِّي لَأَرْفَعُ أَتَوَالِي وَتُخْلِفُهَا ... جَدَبُ الزَّمَانِ هَا بِالْوَهْنِ وَالْعَفْنِ
 لِمَنْ أَثْمَرُ أَفْوَالِي وَأَجْمَعُهَا ... لِمَنْ أَرْوَحُ لِمَنْ أَغْدُ لِمَنْ لِمَنْ
 لِمَنْ سَيُوقِعُ بِي لَحْدِي وَيَتْرَكُنِي ... تَحْتَ التَّرَى تَرَبَ الْحَدَّيْنِ وَالذَّقْنِ

"I became sleepless and remembering death made me sleepless.

So I said to the tear: 'Help me to cry', so it helped me.

If I do not cry for my soul while feeling the sorrow before death,

and I do not become sleepless, then who will do it?

O you who will die and his (coming) death does not cause him sorrow.

The one who will die is the one who is supposed to feel sorrow.

*I repair my clothing with patches and the barrenness of time wears it out
 with weakness and decay.*

For whom should I invest my money and gather it?

For whom should I depart, for whom should I go? For whom, for whom?

Who will put me in my grave and leave me below the soil,

with dirt on the cheeks and beard."

129 - حَدَّثَنِي هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْقُرَوِيُّ الْمَدَنِيُّ، حَدَّثَنِي أَبُو عَزَبَةَ الْأَنْصَارِيُّ، قَالَ: كَانَ قَوْمًا مِنْ أَهْلِ الْمَدِينَةِ يَجْتَمِعُونَ فِي مَجْلِسٍ هُمْ بِاللَّيْلِ يَسْمُرُونَ فِيهِ فَلَمَّا قُتِلَ النَّاسُ يَوْمَ الْحَرَّةِ قُتِلُوا وَجَاءَ مِنْهُمْ رَجُلٌ فَجَاءَ إِلَى مَجْلِسِهِ فَلَمْ يُحْسَ مِنْهُمْ أَحَدًا ثُمَّ جَاءَ اللَّيْلَةُ الثَّانِيَّةُ فَلَمْ يُحْسَ مِنْهُمْ أَحَدًا ثُمَّ جَاءَ اللَّيْلَةُ الثَّالِثَةُ فَلَمْ يُحْسَ مِنْهُمْ أَحَدًا فَعَلِمَ أَنَّهُ قَدْ قُتِلُوا فَتَمَثَّلَ بِهَذَا الْبَيْتِ:

129. Hārūn ibn Mūsā ibn Abī ‘Alqamah Al-Qurawī Al-Madanī narrated to me (and said): Abū ‘Azbah Al-Ansārī narrated to me and said: A group of people from Madīnah used to gather in a gathering of theirs in the night where they would chat with each other. So when the people were killed on the day of Al-Hurrah, they were also killed except one man among them. So he came to their place of gathering but he did not find anyone of them there. Then he came the second night and did not find any of them there. Then he came the third night and did not find any of them there. Then he knew that they had been killed. So he recited this poetry:

«أَلَا ذَهَبَ الْكُمَاةُ وَخَلَّفُونِي ... كَفَى حُزْنًا بِذِكْرِي لِلْكُمَاةِ»

“The people have disappeared and left me behind. It is enough sorrow for me merely to remember the people.”

قَالَ: فَتَوَدَّيَ مِنْ جَانِبِ الْمَجْلِسِ:

He (i.e. the narrator) said: So it was said from the side of the gathering:

«فَدَعْ عَنْكَ الْكُمَاةَ فَقَدْ تَوَلَّتْ ... وَنَفْسَكَ فَأَبْكِيهَا قَبْلَ الْمَمَاتِ

فَكُلُّ جَمَاعَةٍ لَا بُدَّ يَوْمًا ... يُفَرِّقُ بَيْنَهَا شَعْتُ الشَّتَاتِ»

“Leave the people for they have verily gone away. And cry for your soul before death.

For every gathering of people will inevitable have their day, in which they will be separated from each other.”

130 - حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، أَنَّهُ سَمِعَ أَبَاهُ، يَذْكُرُ أَنَّ سُلَيْمَانَ بْنَ عَبْدِ الْمَلِكِ كَانَ رُبَّمَا نَظَرَ فِي الْمِرْآةِ فَيَقُولُ: «أَنَا الْمَلِكُ الشَّابُّ» قَالَ: فَتَزَلَّ مِرْجَ دَابِقٍ فَمَرَضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ وَفَسَتْ الْحُمَّى فِي أَهْلِهِ وَأَصْحَابِهِ فَدَعَا جَارِيَتَهُ يَوْضُوءَ فَبَيَّنَا هِيَ تُوضِّئُهُ إِذْ سَقَطَ الْكُوزُ مِنْ يَدِهَا قَالَ: «مَا قَصَصْتِكِ؟» قَالَتْ: مَحْمُومَةٌ قَالَ: فُلَانٌ قَالَتْ: مَحْمُومٌ، قَالَ: فُلَانَةٌ قَالَتْ: مَحْمُومَةٌ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ خَلِيفَتَهُ فِي أَرْضِهِ لَيْسَ عِنْدَهُ مَنْ يُوضِّئُهُ» ثُمَّ التَفَتَ إِلَى خَالِهِ ابْنِ الْوَلِيدِ بْنِ الْقَعْقَاعِ الْعَنْسِيِّ فَقَالَ:

130. Muhammad ibn Said Ad-Dārimī narrated to me that he heard his father mention, that Sulaymān ibn ‘Abdil-Malik would perhaps look in the mirror and say: *“I am the young king.”* He said: Then (the battle of) Marj Dābib occurred and he became sick with the sickness in which he died. And the fever spread among his family and companions. So he called his female slave to (help him) perform ablution, and when she was washing him for ablution the jug fell from her hand. He said: *“What is the matter with you?”*

She said: *“I have fever.”*

He said: *“What about fulān?”*

She said: *“He has fever.”*

He said: *“What about fulānah?”*

She said: *“She has fever.”*

He said: *“All praise is due to the One who made it so that His Khalīfah on earth has no one to perform his ablution.”*

Then he turned to his uncle Ibn Al-Walīd ibn Al-Qa’Qā’ Al-‘Ansī and said:

«قَرِّبْ وَضُوءَكَ يَا وَلِيدُ فَإِنَّمَا ... هَذِهِ الْحَيَاةُ نَعْلَةٌ وَمَتَاعٌ»

“Bring close your ablution, O Walīd.

For verily, this life is makeshift and entertainment.”

قَالَ: فَأَجَابَهُ الْوَلِيدُ:

He said: So Al-Walīd answered him:

فَاعْمَلْ لِنَفْسِكَ فِي حَيَاتِكَ صَالِحًا ... فَالذَّهْرُ فِيهِ فُرْقَةٌ وَجَمَاعٌ

"Then perform good deeds for yourself in this life of yours.

For in time there will separation and gathering."

131 - حَدَّثَنِي أَبُو عَبْدِ اللَّهِ التَّمِيمِيُّ، حَدَّثَنِي مُتَّقِي بْنُ الصَّبَّاحِ، قَالَ أَبُو أَيُّوبَ الْهَجَرِيُّ: أَخْبَرَنِي شَيْخٌ، مِنْ أَهْلِ هَجَرَ يُكْنَى أَبَا صَالِحٍ قَالَ: " تَفَكَّرْتُ فِي أَشْيَاءَ مِنْ أَمْرِي فَمَقَمْتُ نَفْسِي فَدَمَعَتْ عَيْنِي لِمَا دَكَّرْتُ، وَسَهَرْتُ سَاعَةً مِنَ اللَّيْلِ فَتَوَضَّأْتُ وَصَلَّيْتُ ثُمَّ أَغْقَمْتُ مَوْضِعِي فَإِذَا بِجَارِيَةٍ حَسَنَاءَ عَلَيْهَا ثِيَابٌ خَضِرٌ وَمَعَهَا شَيْءٌ شَبَهُ الْقُرْصِ الْأَبْيَضِ فَقَالَتْ: ذُقْ هَذَا فَذُقْتُهُ فَإِذَا هُوَ شَهْدٌ فَاسْتَعْدَدْتُهِ فَجَعَلْتُ تُلْقِمُنِي فَقُلْتُ: مَا ذُقْتُ مِثْلَ هَذَا فَقَالَتْ: هَذَا مِنْكَ فَإِنْ زِدْتَ زَادَكَ فَقُلْتُ: فَسَرِّي قَالَتْ: مِثْلُكَ نَفْسَكَ عِبَادَةً وَفِكْرَكَ حَسَنَةً وَدَمْعَكَ مَسَرَّةً وَصَلَاتَكَ جُنَّةً

131. Abū ‘Abdillāh At-Tamīmī narrated to me (and said): Muthannā ibn As-Sabbāh narrated to me (and said): Abū Ayyūb Al-Hajarī narrated to me (and said): An old man from the people of Hajar who was called Abū Sālih informed me and said: I thought about some things regarding myself and I started hating my soul. And my eyes filled up with tears due to what I remembered. So I stayed up in the night, performed ablution and prayed. Then I fell asleep in my place (of prayer), and then (I saw in a dream) a beautiful girl wearing green clothes and she had something with her that resembled a white plate. Then she said: *"Taste this."*

So I tasted it and it was honeycomb. I found it sweet and pleasant and she began feeding me. Then I said: *"I have never tasted anything like this."*

She said: *"This is from yourself. So if you increase in your efforts."*

I said: *"Explain (what you mean)."*

She said: *"Your hatred towards your soul is worship. And your righteous thought and your tear is happiness. And your prayer is a shield."*

ثُمَّ قَالَتْ: اْعْمَلْ لِلْكَرِيمِ لَا تُضَيِّقْ بِالْكَبِيرِ وَقُلْ: يَا مُتَّسِعُ اتَّسِعْ عَلَيْنَا بِفَضْلِكَ وَأَهْلُنَا لِأَمْرِ لَسْنَا أَهْلَهُ فَإِنْ لَمْ نَسْتَخِجْ الْمَغْفِرَةَ فَأَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ وَجُدْ عَلَيْنَا بِرَحْمَتِكَ فَإِنَّ مَا عِنْدَنَا يَنْقُذُ وَمَا عِنْدَكَ يَبْقَى وَنَحْنُ إِلَى الْفَنَاءِ وَأَنْتَ الْحَيُّ الْقَيُّومُ ثُمَّ قَالَتْ: اضْطَجِعْ فَاضْطَجَعْتُ فَبِمَتْ فَأَنْتَبَهْتُ فِإِذَا فِي يَدَي خِرْقَةٌ خَرِيرٌ لَأَزُودَ فِيهَا مَكْتُوبٌ: سُبْحَانَ مَنْ أَنْعَمَ وَشَكَرَ وَأَعْطَى مَنْ كَفَرَ يَا ابْنَ آدَمَ مَا أَجْهَلَكَ تُطِيعُ عَدُوَّكَ وَتَعْصِي زَارِقَكَ وَفِيهِ تَبْقَظُ مِنْ مَنَامِكَ يَا عَيْيُ فَخَيْرُ تِجَارَةِ الدُّنْيَا التَّقَى قَالَ: فَأَنْتَبَهْتُ وَإِنَّمَا لِمُلْصَقَةٍ فِي رَاخَتِي "

Then she said: "Make deeds for the Generous and do not decrease due to a major sin. And say: 'O You who expands, expand for us by Your Favor and enable us for something which we are not deserving of. If we do not deserve the forgiveness, then You are the Owner of righteousness and the Owner of forgiveness. And bestow fortune upon us by Your mercy. For verily what we have will disappear and what is with You will remain. And we will be destroyed while You are the Living and Self-Sustaining.'"

Then she said: "Lay down."

So I laid down and slept. Then I noticed I had a piece of azure silk in my hand in which there was written: "Glorified is the One who blessed, is thanked and who gives. Whoever rejects (the blessings of Allāh), O son of Ādam, then how ignorant are you that you obey your enemy and disobey your Provider."

And it said: "Be watchful you stupid one, for verily the best trade of dunyā is piety."

He said: "Then I noticed that it was attached to the palm of my hand."

132 - حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ حَمَّادَ بْنَ سَلَمَةَ فِي النَّوْمِ فَقُلْتُ: " مَا فَعَلَ اللَّهُ بِكَ؟ قَالَ: خَيْرًا قُلْتُ: مَاذَا؟ قَالَ: قِيلَ لِي: الْمَالُ مَا كَدَدْتَ نَفْسَكَ فَالْيَوْمَ أُطِيلُ رَاخَتَكَ وَرَاخَةَ الْمُتَعَوِّبِينَ فِي الدُّنْيَا بَخٍ بَخٍ مَاذَا أَعَدَدْتَ لَهُمْ "

132. Abū 'Abdillāh narrated to me, from his father who said: I saw Hammād ibn Salamah in my dream, so I said (to him): "What did Allāh do with you?"

He said: "Good."

I said: "What?"

He said: "It was said to me: '(Regarding) wealth, you did not deceive yourself. So today I prolong your comfort and the comfort of those who became tired in dunyā. Excellent and great is what I have prepared for them.'"

133 - حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، قَالَ: ثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: قَالَ أَبُو الصَّهْبَاءِ صَلَهِ بْنُ أَشِيمَ: " طَلَبْتُ الدُّنْيَا [مِنْ] مَظَانٍ حَلَالُهَا فَجَعَلْتُ لَا أَصِيبُ مِنْهَا إِلَّا قُوَّتًا أَمَّا أَنَا فَلَا أُعِيلُ فِيهِ وَأَمَّا هُوَ فَلَا يُجَاوِزُنِي، لَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: أَيُّ نَفْسِي جُعِلَ رِزْقُكَ كِفَافًا فَارْتَبِعِي بِغَيْرِ تَعَبٍ وَلَا نَكْدٍ "

133. Surayj ibn Yūnus narrated to me and said: Ismā'il ibn Ibrāhīm narrated to us, from Yūnus, from Al-Hasan who said: Abū As-Sahbā Silah ibn Ashyam said: "I searched the *halāl* (allowed) from the *dunyā*, and I would not achieve nothing but my sustenance. As for me, I could not help anyone with it. And as for it, it would not exceed my basic needs. When I saw that, I said: 'O my soul, your provision has been decided to be the minimum necessary to live. So enjoy (what has been decided for you) without any tiredness and complaining.'"

134 - حَدَّثَنِي أَزْهَرُ بْنُ مَرْوَانَ الرَّقَاشِيُّ، ثَنَا ابْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، قَالَ: قَالَ صَفْوَانُ بْنُ مُحَرَّرٍ: «قَدْ أَرَى مَوْضِعَ الشَّهَادَةِ لَوْ تَتَابَعِي نَفْسِي»

134. Azhar ibn Marwān Ar-Raqqāshī narrated to me (and said): Ibn Sulaymān narrated to us, from Al-Mu'allā ibn Ziyād who said: Safwān ibn Muhriz said: "I verily see the place of martyrdom, if my soul will follow me."

135 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، أَخْبَرَنِي أَحْمَدُ بْنُ سَهْلٍ الْأُرْدُبِيُّ، قَالَ: دَخَلَ عَلَى رَجُلَةٍ الْعَابِدَةِ نَعَرَ مِنَ الْقِرَاءِ فَكَلَّمُوهَا فِي الرِّفْقِ بِنَفْسِهَا فَقَالَتْ: «مَا لِي وَلِلرِّفْقِ بِمَا إِنَّمَا هِيَ أَيَّامٌ مُبَادَرَةٍ فَمَنْ فَاتَهُ الْيَوْمُ شَيْءٌ لَمْ يُدْرِكْهُ غَدًا وَاللَّهِ يَا إِخْوَانَهُ الْأَصْلِيَّ لِلَّهِ عَزَّ وَجَلَّ مَا أَقَلَّتْنِي جَوَارِحِي وَالْأَصُومُونَ لَهُ أَيَّامٌ حَيَاتِي وَلَا بُكَيَّ لَهُ مَا حَمَلَتِ الْمَاءَ عَيْنِي» ثُمَّ قَالَتْ: «أَيُّكُمْ يَأْمُرُ عَبْدَهُ بِأَمْرٍ فَيُحِبُّ أَنْ يُقَصِّرَ فِيهِ؟»

135. Muhammad ibn Al-Husayn narrated to me (and said): Ahmad ibn Sahl Al-Urdunī informed me and said: A group of reciters

entered upon Zanjulah Al-'Abīdah and spoke with her about being more lenient with herself, so she said: *"What will it benefit me to be lenient with it? It (i.e. this life) is merely some hastening days, so whoever misses out on something today, then he will not find it tomorrow. By Allāh my brothers, I will verily pray to Allāh – 'azza wa jalla – as long as my limbs will carry me, I will fast for Him during the days of my life, and I will cry for Him as long as my eyes carry water."*

Then she said: *"Who of you commands your slave to do something and then loves for him to be deficient in it?"*

136 - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنِي سَجَّاقُ بْنُ مَنْظُورٍ الْعَنْبَرِيُّ، حَدَّثَنِي سَرَّارُ أَبُو عُبَيْدَةَ، قَالَ: قَالَتْ لِي امْرَأَةٌ عَطَاءُ السَّلِيمِيِّ: غَاتِبَ عَطَاءٌ فِي كَثْرَةِ الْبُكَاءِ فَعَاتِبْتُهُ فَقَالَ لِي: يَا سَرَّارُ، «كَيْفَ تُعَاتِبُنِي فِي شَيْءٍ لَيْسَ هُوَ إِلَيَّ، إِنِّي إِذَا ذَكَرْتُ أَهْلَ النَّارِ وَمَا يَنْزِلُ بِهِمْ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ وَعِقَابِهِ تَمَكَّلْتُ لِي نَفْسِي ثُمَّ، فَكَيْفَ لِنَفْسٍ تُغْلَى يَدُهَا إِلَى عُنُقِهَا وَتُسْحَبُ فِي النَّارِ أَنْ لَا تَصِيحَ وَتَبْكِي؟ وَكَيْفَ لِنَفْسٍ تُعَذَّبُ أَنْ لَا تَبْكِي؟ وَيَحْكُ يَا سَرَّارُ مَا أَقَلَّ غَنَاءُ الْبُكَاءِ عَنْ أَهْلِهِ إِنْ لَمْ يَرْحَمَهُمُ اللَّهُ عَزَّ وَجَلَّ»

136. Muhammad ibn Al-Husayn narrated to me (and said): Sajaq ibn Mandhūr Al-'Anbarī narrated to me (and said): Sarrār Abū 'Ubaydah narrated to me and said: The woman of 'Atā As-Salīmī said to me: *"Reprimand 'Atā regarding crying too much."*

Then I reprimanded him, so he said to me: *"How do you reprimand me regarding something which is not up to me? When I remember the people of Hellfire and what will occur to them of the punishment of Allāh – 'azza wa jalla – and His retribution, I imagine myself being there. Then how can a soul whose hands is chained to its neck and it is being dragged in Hellfire not scream and cry? And how can a soul being punished not cry? Woe to you, O Sarrār. How little will the crying avail its (i.e. Hellfire) people if Allāh – 'azza wa jalla – does not show them mercy."*

137 - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ، ثنا أَحْمَدُ بْنُ أَبِي الْخَوَارِ، سَمِعْتُ أَبَا سُلَيْمَانَ الدَّارَانِيَّ، قَالَ: "وَصَفْتُ لِأُخْتِي عِنْدَ قَنْطَرَةٍ مِنْ قَنَاطِرِ جَهَنَّمَ فَأَقَامَتْ لَيْلَةً وَيَوْمًا فِي صَبِيحَةٍ وَاحِدَةٍ مَا تَسْكُتُ ثُمَّ انْقَطَعَ عَنْهَا بَعْدَ فُكْلَمَا ذَكَرْتُ لَهَا صَاحَتْ صَبِيحَةً وَاحِدَةً ثُمَّ سَكَتَتْ قُلْتُ: مِنْ أَيِّ شَيْءٍ كَانَ صِيَاخُهَا؟ قَالَ: مَثَلْتُ نَفْسَهَا عَلَى الْقَنْطَرَةِ وَهِيَ تَكْفَأُ بِهَا."

137. Salamah ibn Shabīb narrated to us (and said): Ahmad ibn Abī Al-Hawārī narrated to us (and said): I heard Abū Sulaymān Ad-Dārānī who said: "I described a bridge among the bridges of Hellfire for my sister. So she stood up for an entire night and day while screaming a long scream without stopping. Then she would stop. Then every time I would mention it to her (again after this) she would scream one long scream and then stop."

I (the narrator) said: "Due to what would she scream?"

He said: "She imagined herself upon the bridge while falling of it."

138 - حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، ثنا سَهْلُ بْنُ عَاصِمٍ، عَنْ عَلِيِّ بْنِ عَنَامٍ بْنِ عَلِيٍّ، حَدَّثَنِي عُمَرُ أَبُو حَفْصٍ الْجَزَرِيُّ، قَالَ: كَتَبَ أَبُو الْأَبْيَضِ وَكَانَ غَابِدًا إِلَى بَعْضِ إِخْوَانِهِ: «أَمَا بَعْدَ فَإِنَّكَ لَمْ تُكَلِّفْ مِنَ الدُّنْيَا إِلَّا نَفْسًا وَاحِدَةً فَإِنْ أَنْتَ أَصْلَحْتَهَا لَمْ يَضُرَّكَ فَسَادُ مَنْ فَسَدَ بِصَلَاحِهَا وَإِنْ أَنْتَ أَفْسَدْتَهَا لَمْ يَنْفَعَكَ صَلَاحُ مَنْ صَلَحَ بِفَسَادِهَا وَاعْلَمْ أَنَّكَ لَا تَسْلَمُ مِنَ الدُّنْيَا حَتَّى لَا تُبَالِيَ مِنْ أَكْلِهَا مِنْ أَحْمَرٍ أَوْ أَسْوَدَ»

138. Salamah ibn Shabīb narrated to me (and said): Sahl ibn 'Āsim narrated to us, from 'Alī ibn Ghannām ibn 'Alī (who said): 'Umar Abū Hafs Al-Jazarī narrated to me and said: Abū Al-Abyad – and he was a worshipper – wrote to some of his brothers: "Thereafter. You will verily only be held accountable for one soul in dunyā. So if you rectify it, then the corruption of those who become corrupted due to its rectification will not harm you. But if you make it corrupt, then the goodness of those who become good due to its corruption will not benefit you. And know, that you will not be safe from dunyā before you don't care about its food, whether it is red or black."

139 - حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، عَنْ جَعْفَرِ بْنِ هَارُونَ، عَنِ الْفَضْلِ بْنِ يُوسُفَ، قَالَ: قَالَ رَجُلٌ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ: يَا أَمِيرَ الْمُؤْمِنِينَ: كَيْفَ أَصْبَحْتَ؟ قَالَ: «أَصْبَحْتُ بَطِيئًا بَطِيئًا مُتَلَوِّثًا مِنَ الْخَطَايَا أَتَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّ»

139. Salamah ibn Shabīb narrated to me, from Ja'far ibn Hārūn, from Al-Fadl ibn Yūnus who said: A man said to 'Umar ibn 'Abdil-'Azīz: "O Amīr Al-Muminīn. How did you wake up this morning?"

He said: "I woke up slow, with a big stomach and dirty from sins while I am hoping all kinds of things from Allāh."

140 - سَمِعْتُ مُحَمَّدَ بْنَ الْحُسَيْنِ، يَذْكُرُ عَنْ بَعْضِ رِجَالِهِ أَنَّ سُفْيَانَ الثَّوْرِيَّ كَانَ نَائِمًا فَهَتَفَ بِهِ هَاتِفٌ يَا أَبَا عَبْدِ اللَّهِ، "أَحْيِرِ النَّاسَ:

إِنَّ النَّفُوسَ رَهَائِشُ يَكْسُو بِهَا ... فَأَعْمَلْ فَإِنَّ فَكَاهُنَ الدَّاءِ "

140. I heard Muhammad ibn Al-Husayn mention from some of his narrators that Sufyān Ath-Thawrī was sleeping, and then a caller called out to him: "O Abū 'Abdillāh, inform the people:

Verily the souls are hostages to what they have earned.

So make good deeds. For verily their ransom is persistence."

141 - حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْأَزْدِيُّ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، أَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، أَنَّ الْحُسَيْنَ قَدِمَ مَكَّةَ فَلَمْ يَضَعْ جَنْبَهُ وَلَمْ يَطْفُفْ فَلَمَّا أَصْبَحَ قِيلَ لَهُ، قَالَ: «وَجَدْتُ فِي نَفْسِي فَتْرَةً فَكْرِهْتُ أَنْ أُعَوِّدَهَا الصَّبْغَةَ»

141. Abū 'Abdir-Rahmān Al-Azdī narrated to me (and said): Muhammad ibn 'Abdillāh narrated to us (and said): 'Alī ibn Al-Hasan ibn Shaqīq narrated to us, from 'Abdullāh ibn Al-Mubārak that Al-Hasan came to Makkah, but he did not lay on his side nor did he make *tarwāf*. Then when it became morning he was asked about this. He said: "I found some weakness in my soul so I disliked to accustom it to laying down."

142 - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي زُرْعَةَ، أَنَا عَبْدُ اللَّهِ قَالَ، قَالَ سُلَيْمَانُ التَّيْمِيُّ: «إِنَّ لِلْعَيْنِ نَوْمًا وَسَهَرًا إِذَا عَوَّذَهَا السَّهَرُ اعْتَادَتْ وَإِذَا عَوَّذَهَا النَّوْمُ اعْتَادَتْ»

142. ‘Abdul-‘Azīz ibn Abī Zur’ah narrated to us (and said): ‘Abdullāh narrated to us and said: Sulaymān At-Taymī said: “The eye verily has a state of being asleep and being awake. If you accustom it to staying awake it gets used to it, and if you accustom it to sleeping then it gets used to it.”

143 - وَحَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ، حَدَّثَنِي مَعْدَانُ بْنُ سُرَّةَ الْعَجَلِيُّ، سَمِعْتُ أَحْمَدَ بْنَ الزُّبَيْرَانَ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ: «إِنَّ الصَّالِحِينَ فِيمَا مَضَى كَانَتْ أَنْفُسُهُمْ تُؤَاتِيهِمْ عَلَى الْخَيْرِ عَفْوًا وَإِنْ أَنْفُسُنَا لَا تَكَادُ تُؤَاتِينَا إِلَّا عَلَى كُرْهِ فَيُنْبَغِي لَنَا أَنْ نُكْرِهَهَا»

143. And Abū ‘Abdir-Rahmān narrated to me (and said): Ma’dān ibn Samurah Al-‘Ijlī narrated to me (and said): I heard Ahmad ibn Az-Zibriqān say: I heard ‘Abdullāh ibn Al-Mubārak say: “Verily, the souls of the righteous of the past would make them stand firm in goodness with tolerance. And verily, our souls will almost not make us stand firm except by force. So it is upon us to force them.”

144 - حَدَّثَنِي هَارُونُ عَنْ سَيَّارٍ، ثَنَا جَعْفَرٌ، ثَنَا مَالِكُ بْنُ دِينَارٍ، حَدَّثَنِي شَيْخٌ، أَذْرَكَ الصَّدْرَ الْأَوَّلَ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْطُ أَصْحَابَهُ فَيَقُولُ: «أَرَأَيْتُمْ نَفْسًا إِنْ نَعَمَهَا صَاحِبُهَا وَقَتَّفَهَا وَكَارَبَهَا دَمَّتْهُ غَدَاً قُدَّامَ اللَّهِ وَإِنْ خَالَفَهَا وَأَنْصَبَهَا وَأَتَعَبَهَا مَدَحَتْهُ غَدَاً قُدَّامَ اللَّهِ تَيْكُمُ أَنْفُسُكُمْ الَّتِي بَيْنَ جَنْبِكُمْ»

144. Hārūn ibn Sayyār narrated to me (and said): Ja’far narrated to us (and said): Malik ibn Dīnār narrated to us (and said): An old man who met the first generation narrated to me, that the Prophet (sallAllāhu ‘alayhi wa sallam) used to admonish his companions saying: “Have you considered that a soul whose owner has let it live a life of comfort and taken it as his friend, it will criticize him tomorrow in front of Allāh. But if he opposes it, exhausts it and makes it tired (in worship and zuhd), then it will praise him

tomorrow in front of Allāh. Be aware of your souls which are inside of you."¹⁴

145 - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، ثَنَا سَبَّارٌ، ثَنَا رَبَاحٌ، وَعَبْدُ اللَّهِ، وَمَعْمَرٌ، قَالُوا: سَمِعْنَا سُمَيْطَ بْنَ عَجْلَانَ، يَقُولُ: «إِنِّي وَاللَّهِ مَا رَأَيْتُ أَبْدَانَكُمْ إِلَّا مَطَايَاكُمْ فَأَمْضُوهَا فِي طَاعَةِ اللَّهِ بَارَكَ اللَّهُ فِيكُمْ»

145. Hārūn ibn Ma'rūf narrated to us (and said): Sayyār narrated to us (and said): Rabāh, 'Abdullāh and Ma'mar narrated to us and said: I heard Sumayt ibn 'Ajlān say: "By Allāh. I verily do not consider your bodies to be anything but your riding animals. So make them go forth in the obedience of Allāh. May Allāh bless you."

146 - حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ الْمُقَدَّمِيُّ، ثَنَا هَاشِلُ بْنُ قَيْسٍ الْعَنْبَرِيُّ، سَمِعْتُ صَخْرَ بْنَ أَبِي صَخْرٍ، قَالَ: قَالَ عَامِرُ بْنُ عَبْدِ اللَّهِ: «أَنَا مِنْ أَهْلِ الْجَنَّةِ أَوْ أَنَا مِنْ أَهْلِ الْجَنَّةِ؟ أَوْ مِثْلِي يَدْخُلُ الْجَنَّةَ؟»

146. Muhammad ibn 'Umar Al-Muqaddami narrated to me (and said): Nahshal ibn Qays Al-'Anbarī narrated to us (and said): I heard Sakhr ibn Abī Sakhr who said: 'Āmir ibn 'Abdillāh said: "I am from the people of Paradise. Am I from the people of Paradise? Will a person like me (even) enter Paradise?"

147 - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ أَبُو صَالِحٍ، حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، قَالَ: قَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ: إِنِّي خَلَفْتُ زِيَادَ بْنَ أَبِي زِيَادٍ مَوْلَى ابْنِ عِيَّاشٍ وَهُوَ يُخَاصِمُ نَفْسَهُ فِي الْمَسْجِدِ يَقُولُ: «اجْلِسْ أَتَيْنَ تُرَيْدِينَ؟ أَتَيْنَ تَذْهَبِينَ؟ أَتَخْرُجِينَ إِلَى أَحْسَنَ مِنْ هَذَا الْمَسْجِدِ؟ انْظُرِي إِلَى مَا فِيهِ تُرَيْدِينَ أَنْ تُبْصِرِي دَارَ فُلَانٍ وَدَارَ فُلَانٍ وَدَارَ فُلَانٍ؟» قَالَ: وَكَانَ يَقُولُ لِنَفْسِهِ: «وَمَا لَكَ مِنَ الطَّعَامِ يَا نَفْسُ إِلَّا هَذَا الْحَبُّ وَالزَّيْتُ وَمَا لَكَ مِنَ الثِّيَابِ إِلَّا هَذَانِ الثَّوْبَانِ، وَمَا لَكَ مِنَ النِّسَاءِ إِلَّا هَذِهِ الْعُجُورُ، أَفَتُحِبِّينَ أَنْ تَمُوتِي؟» فَقَالَتْ: «أَنَا أَصْبِرُ عَلَى هَذَا الْعَيْشِ»

147. 'Alī ibn Muhammad narrated to us (and said): 'Abdullāh ibn Sālih Abū Sālih narrated to us (and said): Ya'qūb ibn 'Abdir-Rahmān Al-Qārī narrated to me and said: Muhammad ibn Al-Munkadir said: I verily left Ziyād ibn Abī Ziyād the *mawla* of Ibn 'Ayyāsh behind in the *masjid* while he was disputing with his soul

¹⁴ I did not find this *hadīth* anywhere. And the man from whom Mālik is narrating is unknown. *Allāhu A'lam.*

saying: *"Sit down. Where do you want to go? Where are you going? Are you going out to something which is better than this masjid? Look what is in it. Would you rather see the house of fulān, the house of fulān and the house of fulān?"*

He said: And he used to say to his soul: *"O soul, there is no other food for you than this bread and oil. And there is no other clothes for you other than these two garments. And there are no other women for you than this old lady. Would you like to die?"* So it (i.e. his soul) said: *"I will have patience with this life."*

148 - وَحَدَّثَنِي أَبُو عَبْدِ اللَّهِ التَّيْمِيُّ مُحَمَّدُ بْنُ حَلْفٍ حَدَّثَنِي أَبِي، حَدَّثَنِي سَهْلُ بْنُ غَلِيظٍ، قَالَ: مَضَيْتُ مَعَ عَامِرِ بْنِ الصَّبَّاحِ إِلَى بَكْرِ الْعَايِدِ وَكَانَ فِي دَارٍ وَحْدَهُ فَسَمِعْنَاهُ يَتَكَلَّمُ فَلَمَّا أَذْرَكْنَا قَالَ لَهُ عَامِرٌ: لِمَنْ كُنْتَ تُكَلِّمُ؟ قَالَ: " لِنَفْسٍ نَارَعَتْنِي الطَّعَامَ فَإِذَا مَطْهَرَةٌ فِيهَا كِسْرٌ قَدْ بَلَّهَا فَسَأَلْتَنِي مِلْحًا طَيِّبًا فَقُلْتُ لَهَا: لَيْسَ إِلَّا مِلْحُ الْعَجِينِ الْجَرِيشُ فَإِنْ كُنْتَ تَشْتَهِي هَذَا وَإِلَّا فَلَيْسَ عِنْدِي غَيْرُهُ قَالَ فَمَكَثَ بَعْدَ ذَلِكَ ثَلَاثًا لَمْ يَطْعَمْ شَيْئًا "

148. And ‘Abū ‘Abdillāh At-Taymī Muhammad ibn Khalaf narrated to me (and said): My father narrated to me (and said): Sahl ibn Ghalīdh narrated to me and said: I was walking with ‘Amir ibn As-Sabbah to Bakr Al-‘Abbād and he was in the house alone. Then he heard him speaking. When we met him, ‘Āmir said to him: *"Who were you speaking with?"*

He said: *"With a soul that disputed with me regarding the food. There was a bowl in which there was some morsels of food that had become wet, and it asked me for some salt. So I said to it: 'There is no other salt than the salt of the grain dough. So either you want this, or else I do not have anything else.'"* He (i.e. the narrator) said: After that he remained three (days) without eating anything.

149 - حَدَّثَنِي أَبُو الْحَسَنِ الْبَصْرِيُّ، ثَنَا أَهْيَمُ بْنُ جَمِيلٍ، ثَنَا الْمُبَارَكُ، عَنِ الْحَسَنِ، قَالَ: " أَيْسَرُ النَّاسِ حِسَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُحَاسِبُونَ أَنْفُسَهُمْ فِي الدُّنْيَا فَوَقَفُوا عِنْدَ مُؤَمِّمِهِمْ وَأَعْمَالِهِمْ فَإِنْ كَانَ الَّذِي هُمَا بِهِ هُمْ مَضَوْا وَإِنْ كَانَ عَلَيْهِمْ أَمْسَكُوا قَالَ: وَإِنَّمَا يَنْفُلُ الْأَمْرُ يَوْمَ الْقِيَامَةِ عَلَى الَّذِينَ جَارَفُوا الْأُمُورَ فِي الدُّنْيَا أَخَذُوهَا مِنْ غَيْرِ مُحَاسَبَةٍ فَوَجَدُوا اللَّهَ عَزَّ وَجَلَّ قَدْ أَحْصَى عَلَيْهِمْ مَنَاقِيلَ الذَّرِّ وَقَرَأَ { مَا هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا } "

149. Abū Al-Hasan Al-Basrī narrated to me (and said): Al-Haytham ibn Jamīl narrated to us (and said): Al-Mubārak narrated to us, from Al-Hasan who said: *"The people with the easiest account on the Day of Resurrection are those who hold their souls to account in dunyā. So they stop at their intentions and their deeds. And if that which they intend (to do or say) is for them then go ahead with it. And if it is against them, they refrain."* He said: *"And verily, the affair becomes heavy on the Day of Resurrection for those who take a risk in the affairs of dunyā. They indulge in it without any account, and then they find that Allāh – ‘azza wa jalla – has counted for them everything equal to the weight of atoms."* And he recited:

﴿ مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ﴾

"What is it with this book? It has not left out anything small nor big, except that it has accounted for it." (Al-Kahf 18:49)