

اللعل والمرجان

فيما أتفق عليه الشیخان

Al-Lu'lū'wal-Marjān

Arabic-English

A Collection of Agreed upon Ahadith
from Al-Bukhari and Muslim

VOLUME: TWO

Compiled by:

Fuwad Abdul Baqi

Translated by:

الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
Islamic University, Al-Madina Al-Munawwara



Dar-us-Salam Publications

Riyadh-Saudi Arabia

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The Translation of the Meanings of **Al-Lu'lu'wal-Marjān** Arabic-English

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THE BOOKS OF *AL-LU'LÜ' WAL MARJÄN*

1. THE BOOK OF BELIEF (FAITH)
2. THE BOOK OF *AT-TAHÄRA* (PURIFICATION)
3. THE BOOK OF MENSES
4. THE BOOK OF *AS-SALÄT* (THE PRAYER)
5. THE BOOK OF MOSQUES AND PLACES OF WORSHIP.
6. THE BOOK OF *SALÄT* (PRAYER) OF TRAVELLERS AND ITS *TAQSIR* (SHORTENING)
7. THE BOOK OF *JUMU'A* (FRIDAY)
8. THE BOOK OF *SALÄT AL'EIDAIN* (TWO 'EID FESTIVAL PRAYERS).
9. THE BOOK OF *SALÄT AL-ISTISQÄ'* (i.e. to offer a two *Rak'â* prayer and then to invoke Allâh for rain at times of draught)
10. THE BOOK OF *SALÄT AL-KUSÛF* (ECLIPSE PRAYER)
11. THE BOOK OF FUNERALS (*AL-JANÄ'IZ*)
12. THE BOOK OF *ZAKÄT*
13. THE BOOK OF *AS-SIYÄM* (THE FASTING)
14. THE BOOK OF *I'TIKÄF*
15. THE BOOK OF *HAJJ* (PILGRIMAGE TO MAKKA)
16. THE BOOK OF *NIKÄH* (WEDLOCK)
17. THE BOOK OF *AR-RADA'* (SUCKLING FOSTER RELATIONS)
18. THE BOOK OF DIVORCE
19. THE BOOK OF *AL-LI'ÄN* (An oath taken by both the wife and the husband when he accuses his wife for committing illegal sexual intercourse)
20. THE BOOK OF MANUMISSION (OF SLAVES)
21. THE BOOK OF SALES (BARGAINS)
22. THE BOOK OF *AL-MASÄQA* (ABOUT THE DISTRIBUTION OF WATER)
23. THE BOOK OF *AL-FARÄ'ID* (THE LAWS OF INHERITANCE)
24. THE BOOK OF GIFTS
25. THE BOOK OF *AL-WASIYYA* (WILLS AND TESTAMENTS)
26. THE BOOK OF VOWS
27. THE BOOK OF OATHS
28. THE BOOK OF *AL-QASÄMA* [The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]
29. THE BOOK OF *AL-HUDÜD* (Allâh's set limits and prescribed punishment for different crimes and sins)

30. THE BOOK OF JUDGMENTS
31. THE BOOK OF *AL-LUQATA* (A well-tied purse or pouch or things lost/picked up by somebody)
32. THE BOOK OF *AL-JIHĀD* (FIGHTING FOR ALLAH'S CAUSE)
33. THE BOOK OF *AL-IMĀRA* (CONCERNING WITH RULING ETC.)
34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.
35. THE BOOK OF *AL-ADHĀHÎ* (SACRIFICES)
36. THE BOOK OF DRINKS (*AL-ASHRIBA*)
37. THE BOOK OF DRESS AND ADORNMENT
38. THE BOOK OF *AL-ÂDÂB* (GOOD-MANNERS)
39. THE BOOK OF *AS-SALÂM* (GREETINGS)
40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.
41. THE BOOK OF POETRY
42. THE BOOK OF DREAMS
43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets ﷺ)
44. THE BOOK OF THE VIRTUES OF THE COMPANIONS OF THE PROPHET ﷺ
45. THE BOOK OF KINDNESS, GOOD RELATIONS AND GOOD MANNERS
46. THE BOOK OF *AL-QADAR* (DIVINE PREORDAINMENT)
47. THE BOOK OF KNOWLEDGE
48. THE BOOK OF *DHIKR* (Remembrance of Allâh), *AD-DU'Â* (Invocations), *AT-TAUBA* (Repentance to Allâh) AND *AL-ISTAGHFÂR* (Allâh's Forgiveness)
49. THE BOOK OF *AT-TAUBA* (THE REPENTANCE)
- 50(A). THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.
- 50(B). (ABOUT) THE DESCRIPTION OF THE DAY OF RESURRECTION, PARADISE AND HELL
51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS
52. THE BOOK OF *AL-FITN* (TRIALS AND AFFLICTIONS ETC.) AND THE PORTENTS OF THE HOUR
53. THE BOOK OF *ZUHD* AND *AL-RAQÂ'IQ* (PIETY AND SOFTENING OF HEARTS)
54. THE BOOK OF COMMENTARY

CONTENTS OF VOLUME-II

22. THE BOOK OF <i>AL-MUSĀQAT</i> (ABOUT THE DISTRIBUTION OF WATER)	27
CHAPTER 1. <i>Al-Musāqat</i> and share-cropping contract	27
CHAPTER 2. Superiority of planting trees and tilling of land.	28
CHAPTER 3. Remission in payment of yield stricken by calamity.	28
CHAPTER 4. Preference of making reduction in the debts.	28
CHAPTER 5. Bankruptcy and the goods	29
CHAPTER 6. Giving respite to the one who is in hard circumstances.	30
CHAPTER 7. Delay in paying debts and <i>Al-Hawâla</i>	30
CHAPTER 8. Prohibition of the sale of excess water.	31
CHAPTER 9. Prohibition of taking the price of a dog; the earning of a soothsayer; and the money earned by prostitution.	31
CHAPTER 10. Order of killing dogs.	31
CHAPTER 11. It is allowed to get the wages for cupping.	32
CHAPTER 12. Prohibition of the trade (sale) of alcoholic liquors.	33
CHAPTER 13. Prohibition of the trade (sale) of alcoholic liquors, dead animals, pigs, and idols.....	33
CHAPTER 14. <i>Ar-Ribâ'</i> . Islâm strictly prohibits all kinds of usury.....	34
CHAPTER 16. Prohibition of selling silver for gold on credit.	35
CHAPTER 18. Sale of food grains like for like.	36
CHAPTER 20. To take what is legal and to leave what is doubtful.	37
CHAPTER 21. Selling a camel and stipulation of riding on it.....	38
CHAPTER 22. 'The one who is best in making payment'	40
CHAPTER 24. About mortgaging.....	41
CHAPTER 25. <i>As-Salam</i> transaction	41
CHAPTER 27. Prohibition of swearing in selling.	41
CHAPTER 28. <i>Ash-Shuf'a</i> (Pre-emption).	42
CHAPTER 29. To fix a wooden peg in the wall of one's neighbour.....	42
CHAPTER 30. Prohibition of oppression and taking other's land by force etc.	42
CHAPTER 31. Land of a passway	43
23. THE BOOK OF <i>AL-FARÂ'ID</i> (THE LAWS OF INHERITANCE)	44
CHAPTER 1. Giving <i>Farâ'id</i> to those who are entitled to receive it	44

CHAPTER 2. Inheritance of a <i>Kalala</i>	44
CHAPTER 3. The last Verse of the Qur'ân	45
CHAPTER 4. Whoever leaves wealth (after his death) it belongs to his heirs..	45
24. THE BOOK OF GIFTS	46
CHAPTER 1. Disapproval of buying the donated charitable gift by the donor.....	46
CHAPTER 2. Prohibition of taking back one's <i>Sadaqa</i> or gift.....	46
CHAPTER 3. Disapproval of giving preference to some of one's children while making gifts (<i>Hiba</i>).....	47
CHAPTER 4. ' <i>Umra</i> (gift in which both the giver and the taker have to wait for the death of each other so that the house etc. would belong to him permanently).	48
25. THE BOOK OF AL-WASIYYA (WILLS AND TESTAMENTS)	49
CHAPTER 1. To will one-third of one's property only	49
CHAPTER 2. Reward for the charity given after one's death.	50
CHAPTER 4. <i>Waqf</i> (religious endowment).	50
CHAPTER 5. He who has not got anything to will, should not do it.....	51
26. THE BOOK OF VOWS	54
CHAPTER 1. Order to fulfil the vows (that has not yet been fulfilled).	54
CHAPTER 2. The Prophet forbade vowing	54
CHAPTER 4 . Whosoever vowed to go on foot to the Ka'ba.....	55
27. THE BOOK OF OATHS	56
CHAPTER 1. Prohibition of swearing by anything else other than Allâh جل جلاله ..	56
CHAPTER 2. Whosoever took an oath by <i>Lât</i> and 'Uzza, he should say: "Lâ ilâha ill-Allâh"	56
CHAPTER 3. Expiation of oaths.....	57
CHAPTER 5. To say <i>In sha Allâh</i> (If Allâh will) in the oath.	60
CHAPTER 6. Oaths which causes trouble is forbidden.....	60
CHAPTER 7. The vow of a disbeliever and what to do if he embraces Islâm. ..	61
CHAPTER 9. The sin of a person who accuses his slave of committing adultery	61
CHAPTER 10. Taking care of the slaves	62
CHAPTER 11. The slave who is honest and faithful to his master and worships Allâh.....	63

CHAPTER 12. Whosoever manumits his share of a jointly owned slave.	63
CHAPTER 13. It is allowed to sell a <i>Mudabbar</i> slave.....	64
28. THE BOOK OF <i>AL-QASÂMA</i> [The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]	65
CHAPTER 1. <i>Al-Qasâma</i>	65
CHAPTER 2. Legal verdicts regarding apostates and those who fight against Allâh and His Messenger ﷺ	66
CHAPTER 3. Proof for <i>Qisâs</i> (equality in punishment)	66
CHAPTER 4. Killing or injuring in self defence	67
CHAPTER 5. Proof for <i>Qisâs</i> in cases of loss of teeth etc.	68
CHAPTER 6. In what cases and circumstances the taking of the life of a Muslim becomes permissible.	69
CHAPTER 7. Sin of the one who started the tradition of killing (murdering)....	69
CHAPTER 8. The requital of blood-shed cases in the Hereafter.....	70
CHAPTER 9. The severe prohibition of killing one another and to attack other's honour and to take other's property.	70
CHAPTER 11. Blood-money (<i>Diya</i>) of a baby still in the womb, and the obligatory payment of blood-money in cases of unintentional murders, and in cases of seemingly-intentional murders.	71
29. THE BOOK OF <i>AL-HUDÛD</i> (Allâh's set limits and prescribed punishment for different crimes and sins)	73
CHAPTER 1. Legal punishment for theft and the minimum limit according to which it is imposed upon an offender.....	73
CHAPTER 2. To cut the hand of a thief whether he belongs to a noble family or otherwise, and prohibition of intercession in legal punishment.	73
CHAPTER 4. Stoning to death of a married adulterer.	74
CHAPTER 5. Whosoever confesses his guilt of illegal sexual intercourse personally.....	75
CHAPTER 6. Stoning to death of Jews and other <i>Dhimmi</i> in cases of adultery.	76
CHAPTER 8. Legal punishment for drinking alcoholic liquors.....	78
CHAPTER 9. Number of stripes to be inflicted on the person so that he may not commit the same sin again.	78
CHAPTER 10. Imposition of legal punishments are the expiation of sins for the doer of those sins.	78

CHAPTER 11 . There is no blood-money for the one killed by an animal or by falling in mines or wells.....	79
30. THE BOOK OF JUDGMENTS	80
CHAPTER 1. The taking of an oath is on the defendant	80
CHAPTER 3. Judgment is to be given on evidence.....	80
CHAPTER 4. The problem of Hind (bint 'Utbah).	81
CHAPTER 5. It is forbidden to ask many questions without need	82
CHAPTER 6. Giving a verdict according to the best of one's knowledge	82
CHAPTER 7. It is disliked for a judge to give his verdict while he is in an angry mood.....	83
CHAPTER 8. To reject the false verdicts.....	83
CHAPTER 10. About the differences amongst <i>Al-Mujtahidîn</i>	83
CHAPTER 11. Preference of bringing conciliation between the two contending parties by the judge.....	84
31. THE BOOK OF <i>AL-LUQATA</i> (A well-tied purse or pouch or things lost/picked up by somebody).....	85
CHAPTER 2. Prohibition of milking others' animals.....	85
CHAPTER 3. Entertainments of guests etc.....	85
32. THE BOOK OF <i>AL-JIHÂD</i> (FIGHTING FOR ALLAH'S CAUSE)	88
CHAPTER 1. Attacking suddenly without a warning.....	88
CHAPTER 3. Order to facilitate things for the people.....	88
CHAPTER 4. Prohibition of betraying (others).	89
CHAPTER 5. Deceit in war is permissible.	89
CHAPTER 6. It is disliked to wish to meet the enemy	90
CHAPTER 8. Prohibition of killing women and children in war.	91
CHAPTER 9. Killing of women and children in the night raids.....	91
CHAPTER 10. Cutting or burning trees.....	91
CHAPTER 11. War-booty is lawful for this (Muslim) nation specially.....	92
CHAPTER 12. Spoils of war.	93
CHAPTER 13. The belongings of the killed-one.....	93
CHAPTER 15. Order as regards <i>Fai'</i> booty (i.e. booty got without a war).	96
CHAPTER 16. Properties of the Prophet is <i>Sadaga</i>	99
CHAPTER 19. Binding the prisoners and putting them in confinement	103
CHAPTER 20. To exile Jews from the land of Hijâz.	105

CHAPTER 22. Fighting against those who prove treacherous	106
CHAPTER 23. Giving precedence to the more urgent of the two actions while making a choice between them.....	108
CHAPTER 24. Return of the <i>Ansâr</i> 's gifts by the emigrants.....	109
CHAPTER 25. To take the food from the enemy-land.....	110
CHAPTER 26. Prophet's letter to Heraclius	111
CHAPTER 28. The Battle of Hunain.....	115
CHAPTER 29. The Battle of Tâ'if.....	116
CHAPTER 32. Removal of the idols from around the Ka'ba.	117
CHAPTER 34. The Treaty of <i>Hudaibiya</i>	117
CHAPTER 37. The Battle of Uhud.....	119
CHAPTER 38. Allâh's Wrath on the man who is killed by a Messenger of Allâh.	119
CHAPTER 39. About the harm and cruel treatment which the Prophet ﷺ, encountered from <i>Al-Mushrikûn</i> and hypocrites.	120
CHAPTER 40. The Prophet ﷺ invoking Allâh for help and his patience over the harm and cruel behaviour of the hypocrites.....	122
CHAPTER 41. Killing of Abû Jahl.....	124
CHAPTER 42. Killing of Ka'b bin Al-Ashraf, the <i>Tâghût</i> (devil) of Jews.	125
CHAPTER 43. The Battle of Khaibar.....	127
CHAPTER 44. The Battle of <i>Al-Ahzâb</i>	130
CHAPTER 45. The Battle of <i>Dhi-Qarad</i> and others.....	131
CHAPTER 47. Fighting of women along with men.	132
CHAPTER 49. The number of battles waged by the Prophet ﷺ	133
CHAPTER 50. The Battle of <i>Dhât-ur-Riqâ'</i>	134
33. THE BOOK OF <i>AL-IMÂRA</i> (CONCERNING WITH RULING ETC.).....	135
CHAPTER 1. Precedence and the rights of the Quraish as regards caliphate... CHAPTER 2. The appointment of caliph.....	135
CHAPTER 3. Desiring for a position of authority	136
CHAPTER 5. The superiority of a just ruler and demerits of a tyrant ruler	137
CHAPTER 6. Severe prohibition of <i>Al-Ghulûl</i>	138
CHAPTER 7. Acceptance of gifts by a governmental employee is prohibited.....	139

CHAPTER 8. Obedience to the ruler in <i>Al-Ma'rûf</i>	140
CHAPTER 10. Order to fulfil the <i>Bai'a</i> (pledge) to the caliph.....	142
CHAPTER 11. To be patient when oppressed	143
CHAPTER 13. Order to stick to the main group of the Muslims during the time of <i>Al-Fitrn</i>	144
CHAPTER 18. The <i>Ridwân Bai'a</i>	145
CHAPTER 19. Resettling of an emigrant on his native land is prohibited.....	146
CHAPTER 20. About <i>Bai'a</i> for Islâm, <i>Jihâd</i> and good deeds, and no emigration (from Makka) after the conquest of Makka.	146
CHAPTER 21. <i>Bai'a</i> of women to the Prophet ﷺ	147
CHAPTER 22. To give the <i>Bai'a</i> for to listen and obey to the ruler	148
CHAPTER 23. The age of maturity.	148
CHAPTER 24. About taking the Qur'ân to the land of disbelievers	149
CHAPTER 25. Race between horses and their training for competition.	149
CHAPTER 26. Goodness in the forelocks of the horses.....	150
CHAPTER 28. The superiority of <i>Jihâd</i> and going out for Allâh's sake.....	150
CHAPTER 29. The superiority of martyrdom in Allâh's Cause.....	151
CHAPTER 30. Superiority of an endeavour in Allâh's Cause.....	152
CHAPTER 34. The superiority of <i>Jihâd</i>	153
CHAPTER 35. Two men, both will enter Paradise though one of them (has) killed the other.	153
CHAPTER 38. Superiority of helping a <i>Ghâzi</i>	154
CHAPTER 40. <i>Jihâd</i> is not obligatory on those who have a genuine excuse... <td>154</td>	154
CHAPTER 41. Proof that a martyr will enter Paradise.....	155
CHAPTER 42. Whosoever fights that Allâh's Word should be superior, fights in Allâh's Cause.	156
CHAPTER 45. 'The reward of deeds depends upon intentions'	157
CHAPTER 49. The superiority of naval expedition.....	157
CHAPTER 51. About the martyrs.....	158
CHAPTER 53. 'A group of my followers will remain victorious and on the right path, their opponents shall not be able to do them any harm'	159
CHAPTER 55. Travelling is a kind of torture.....	159
CHAPTER 56. Return to one's family at night is disliked	160

34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.....	161
CHAPTER 1. Hunting with the help of trained dogs.....	161
CHAPTER 3. It is unlawful to eat fanged beasts of prey and birds with talons.....	164
CHAPTER 4. Eating the animals of water (sea animals) even if they are dead.....	164
CHAPTER 5. Prohibition of eating donkey's meat.....	165
CHAPTER 6. Eating horse-meat.....	167
CHAPTER 7. It is permissible to eat mastigure.....	167
CHAPTER 8. It is permissible to eat locusts.....	169
CHAPTER 9. It is permissible to eat rabbit (hare).....	169
CHAPTER 10. Hunting implements	169
CHAPTER 12. Shooting a caged animal is forbidden	170
35. THE BOOK OF <i>AL-ADĀHĪ</i> (SACRIFICES)	
CHAPTER 1. Time for slaughtering sacrifices.....	171
CHAPTER 3. Slaughtering the sacrifice with one's own hand.....	172
CHAPTER 4. Slaughtering the animal with anything which makes its blood flow, except tooth, nail and bone.....	172
CHAPTER 5. Eating the meat of sacrifices	174
CHAPTER 6. <i>Al-Far'a</i> and <i>Al-'Atīra</i>	175
36. THE BOOK OF DRINKS (<i>AL-ASHRIBA</i>).....	176
CHAPTER 1. Prohibition of alcoholic liquors and other things which may intoxicate.....	176
CHAPTER 5. It is disliked to prepare <i>Nabîdh</i> by mixing dry grapes and dates.....	178
CHAPTER 6. Preparing <i>Nabîdh</i> in vessels called <i>Al-Muzaffat</i> , <i>Ad-Dubbâ'</i> , <i>Al-Hantam</i> and <i>An-Naqîr</i>	178
CHAPTER 7. Every intoxicant disturbs the mind and everything that disturbs the mind is unlawful.....	180
CHAPTER 8. The punishment for one who drinks of alcoholic liquors.....	181
CHAPTER 9. It is permissible to drink <i>Nabîdh</i> which is not strong and has not turned into intoxicant.....	181
CHAPTER 10. Drinking milk	182

CHAPTER 11. Drinking of <i>Nabîdh</i> and the covering of the containers (vessels etc.).....	183
CHAPTER 12. Order to cover the vessels, to tighten the mouths of water-skins, and to close the doors, and mention Allâh's Name over them, and to put off the lights and fires while going to bed, and to stop the children and domestic cattle-stock from going out after sun-set.....	184
CHAPTER 13. Good manners (about) eating and drinking and orders concerning it	185
CHAPTER 15. Drinking <i>Zam-Zam</i> (water) while standing.....	185
CHAPTER 16. Dislikeness of breathing in a vessel while drinking	185
CHAPTER 17. Drinking water or milk in a gathering	186
CHAPTER 18. Preferences during eating	187
CHAPTER 19. What should the guest do if an uninvited person accompanies him, and the preference of inviting the person to join in the party.....	187
CHAPTER 20. The guest taking others along with him	188
CHAPTER 21. Preference of eating gourd	191
CHAPTER 23. Eating of snake-cucumber with fresh dates.....	191
CHAPTER 25. It is forbidden to eat two dates or two morsels at a time.....	192
CHAPTER 27. The superiority of the dates of Al-Madîna.....	192
CHAPTER 28. The superiority of <i>Al-Kamâ'</i> (truffles - a kind of edible fungus).....	192
CHAPTER 29. The superiority of the black ones from the <i>Al-Kabâth</i>	193
CHAPTER 32. To honour one's guest	193
CHAPTER 33. The superiority of sharing even small quantities of food.....	196
CHAPTER 34. Eating of a believer and a disbeliever.....	197
CHAPTER 35. Not to criticize any food.....	197
37. THE BOOK OF DRESS AND ADORNMENT	198
CHAPTER 1. Prohibition of using gold and silver utensils	198
CHAPTER 2. Wearing of gold rings and silk clothes are forbidden for men and allowed for women	198
CHAPTER 3. Wearing of silk is allowed to men if they are suffering from skin disease causing itching.....	201
CHAPTER 5. The superiority of wearing <i>Hibra</i>	201
CHAPTER 6. To be modest in wearing garments.....	201

CHAPTER 7. It is allowed to use carpets.....	202
CHAPTER 9. It is prohibited to drag one's garment out of conceit	202
CHAPTER 10. Walking with pride overpleased with his clothes.....	203
CHAPTER 11. Throwing away of gold-ring.....	203
CHAPTER 12. The silver ring of the Prophet ﷺ	204
CHAPTER 13. The Prophet ﷺ got made for himself a ring when he decided to write letters to the non-Arabs.....	204
CHAPTER 14. Throwing away of rings.....	205
CHAPTER 19. On wearing shoes	205
CHAPTER 22. Lying flat on one's back.....	205
CHAPTER 23. Men are forbidden to use saffron.....	206
CHAPTER 25. 'Do the opposite of what the Jews do, as regards dyeing grey hair'.....	206
CHAPTER 26. A dog or a picture in the house.....	206
CHAPTER 28. Necklace of string round the neck of a camel is disliked.....	209
CHAPTER 30. Branding of animals except on the face	210
CHAPTER 31. <i>Al-Qaza'</i>	210
CHAPTER 32. It is forbidden to sit on the roads (ways)	210
CHAPTER 33. Prohibition of artificially lengthening of hair, wearing false hair, tattooing, plucking of eyebrows etc.	211
CHAPTER 35. It is forbidden to wear garment of falsehood etc.....	213
38. THE BOOK OF AL-ĀDĀB (GOOD-MANNERS)	214
CHAPTER 1. It is prohibited to call anybody except Allâh's Messenger ﷺ with the <i>Kunya</i> of <i>Abul-Qâsim</i>	214
CHAPTER 3. Changing ugly names to good names.....	215
CHAPTER 4. Prohibition of calling the ruler as 'king of kings'	215
CHAPTER 5. Performing <i>Tahnîk</i> of a new-born child and giving of good names	216
CHAPTER 7. To ask permission for entering a house etc.	218
CHAPTER 8. It is disliked to say: 'I'	219
CHAPTER 9. Prohibition of peeping into the house of another person.....	220
39. THE BOOK OF AS-SALÂM (GREETINGS)	221
CHAPTER 1. About greetings	221
CHAPTER 3. The right of a Muslim for a Muslim is to return the greetings..	221

CHAPTER 4. About greeting the people of the Scriptures.....	221
CHAPTER 5. Preference of greeting the boys.....	222
CHAPTER 7. Answering the call of nature.....	222
CHAPTER 8. Visiting or sitting with a foreign lady	223
CHAPTER 9. Removing suspicions about a lady	224
CHAPTER 10. Manners of sitting in gatherings.....	225
CHAPTER 11. Making man get up from his seat in order to sit there	225
CHAPTER 13. It is forbidden for an effeminate man to enter upon foreign women.....	226
CHAPTER 14. About seating foreign woman on the ride behind one's back ..	226
CHAPTER 15. Speaking in secret.....	227
CHAPTER 16. About medicine, disease and <i>Ruqya</i>	228
CHAPTER 17. About magic	228
CHAPTER 18. About poison	229
CHAPTER 19. Preference of treating a patient with <i>Ruqya</i>	229
CHAPTER 20. To perform <i>Ruqya</i> over a patient by reciting <i>Al-Mu'awwidhât</i> (<i>Sûrah 113, 114 of the Noble Qur'ân</i>)	230
CHAPTER 21. Treatment with <i>Ruqya</i>	230
CHAPTER 23. Taking the wages for the recitation of <i>Ruqya</i>	231
CHAPTER 26. 'For every disease there is a treatment'	232
CHAPTER 27. Pouring medicine forcibly is disliked.....	233
CHAPTER 28. Treatment with Indian aloes-wood (incense)	234
CHAPTER 29. Treatment with black cumin (Nigelia seed).	234
CHAPTER 30. <i>At-Talbîna</i> gives rest and comfort to the heart of the patient...	235
CHAPTER 31. Treatment with honey.....	235
CHAPTER 32. About plague, ill-omen, and soothsaying.....	236
CHAPTER 33. About evil omen, ' <i>Adwa</i> , <i>Hama</i> , <i>Ghoul</i> etc	237
CHAPTER 34. Evil-omen, <i>Al-Fâ'l</i> etc.....	238
CHAPTER 37. Killing of snakes etc	239
CHAPTER 38. Killing of house-lizard.....	240
CHAPTER 39. It is forbidden to kill ants.	240
CHAPTER 40. Prohibition of killing the cats.	241
CHAPTER 41. Superiority of watering and feeding animals.	241

40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.	242
CHAPTER 1. It is forbidden to abuse <i>Ad-Dahr</i> (the Time).	242
CHAPTER 2. It is disliked to name the grapes as <i>Karm</i> .	242
CHAPTER 3. Proper use of the words: A slave, a lady-slave etc.	242
CHAPTER 4. It is disliked to say: I have become wicked, or have been overcome by nausea.	243
41. THE BOOK OF POETRY	244
42. THE BOOK OF DREAMS	245
CHAPTER 1. ‘Whoever has seen me in a dream, then no doubt he has seen me.’	246
CHAPTER 3. Interpretation of dreams.	246
CHAPTER 4. The dreams of the Prophet ﷺ	247
43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets)	255
CHAPTER 3. The Miracles of the Prophet ﷺ	255
CHAPTER 4. The Prophet’s trust in Allah Alone	257
CHAPTER 5. Guidance and knowledge with which the Prophet ﷺ was sent.	257
CHAPTER 6. Love and anxiety of Allâh’s Messenger ﷺ for his followers (Muslim nation).	258
CHAPTER 7. Muhammad ﷺ being the last of the Prophets.	259
CHAPTER 9. <i>Haud Al-Kauthar</i> and its characteristics.	259
CHAPTER 10. Angels Jibrael and Mikâ’el in the battle of Uhud	263
CHAPTER 11. Courage of Allâh’s Messenger ﷺ	264
CHAPTER 12. Generosity of the Prophet ﷺ	264
CHAPTER 13. The character and behaviour of Prophet ﷺ was the best	265
CHAPTER 14. Prophet ﷺ was extremely generous in charitable deeds.	265
CHAPTER 15. Prophet’s mercy towards children, his humility and other good qualities.	266
CHAPTER 16. The Prophet ﷺ was extremely shy person.	267
CHAPTER 18. Mercy and kindness of the Prophet ﷺ for women	268
CHAPTER 20. The Prophet’s deeds, choosing the easiest lawful deeds, and taking revenge for Allah’s sake	268

CHAPTER 21. Good fragrance of the Prophet ﷺ	269
CHAPTER 22. The good smell of Prophet's sweat and its blessing	269
CHAPTER 23. The Prophet ﷺ condition during the revelation of Divine Inspiration	269
CHAPTER 25. Features of the Prophet ﷺ	270
CHAPTER 26. The hair of the Prophet ﷺ	271
CHAPTER 29. The grey hair of the Prophet ﷺ	271
CHAPTER 30. The Seal of his Prophethood, its description and its location over his body.	271
CHAPTER 31. Description of the Prophet ﷺ , his age at the time of the Divine Inspiration, and the duration of his life.	272
CHAPTER 32. The age of the Prophet ﷺ on the day he died.....	273
CHAPTER 33. Duration of the the Prophet ﷺ stay at Makkah and Al-Madîna.....	273
CHAPTER 34. The names of Allâh's Messenger ﷺ	273
CHAPTER 35. The knowledge of Allâh's Messenger ﷺ about Allâh and his extreme fear of Him (Allâh).	273
CHAPTER 36. To follow Allâh's Messenger ﷺ is obligatory.	274
CHAPTER 37. Respect for Allâh's Messenger ﷺ and not to ask needless questions.....	275
CHAPTER 39. The dignity of looking at the Prophet ﷺ and longing for it.	276
CHAPTER 40. The virtues of 'Iesa (Jesus) عليه السلام	277
CHAPTER 41. The virtues of Ibrâhîm (Abraham) Al-Khalil عليه السلام	278
CHAPTER 42. The virtues of Mûsa (Moses) عليه السلام	280
CHAPTER 43. Yûnus (Jonah) عليه السلام and the statement of the Prophet ﷺ : "None should say that I am better than Yûnus (Jonah) bin Matta."	283
CHAPTER 44. The virtues of Yûsuf (Joseph) عليه السلام	283
CHAPTER 46. The virtues of Al-Khidr عليه السلام	284
44. THE BOOK OF THE VIRTUES OF THE COMPANIONS OF THE PROPHET ﷺ	287
CHAPTER 1.The virtues of Abû Bakr As-Siddîq رضي الله عنه	287
CHAPTER 2. The virtues of 'Umar رضي الله عنه	290
CHAPTER 3.The virtues of 'Uthmân bin 'Affân رضي الله عنه	294
CHAPTER 4. The virtues of 'Alî bin Abî Tâlib رضي الله عنه	297

CHAPTER 5. The virtues of Sa‘d bin Abî Waqqâs رضى الله عنها	299
CHAPTER 6. The virtues of Talha and Az-Zubair رضى الله عنها	300
CHAPTER 7. The virtues of Abû ‘Ubaida bin Al-Jarrâh : رضى الله عنه	301
CHAPTER 8. The virtues of Al-Hasan and Al-Husain رضى الله عنها	302
CHAPTER 10. The virtues of Zaid bin Hâritha and Usâma bin Zaid رضى الله عنهم	302
CHAPTER 11. The virtues of ‘Abdullâh bin Ja‘far رضى الله عنها	303
CHAPTER 12. The virtues of Khadîja (the Mother of Believers) رضى الله عنها	303
CHAPTER 13. The virtues of ‘Âisha رضى الله عنها	305
CHAPTER 14. Narration about Umm Zar‘a رضى الله عنها	309
CHAPTER 15. The virtues of Fâtima , daughter of Allâh’s Messenger علیها السلام ملی الله عليه وسلم	313
CHAPTER 16. The virtues of Umm Salama (the Mother of Believers) رضي الله عنها	316
CHAPTER 17. The virtues of Zainab (the Mother of Believers) رضى الله عنها	316
CHAPTER 19. The virtues of Umm Sulaim, the mother of Anas bin Mâlik رضى الله عنها	317
CHAPTER 22. The virtues of ‘Abdullâh bin Mas‘ûd and his mother رضى الله عنها	317
CHAPTER 23. The virtues of Ubai bin Ka‘b and a group of Ansâr رضى الله عنهم	319
CHAPTER 24. The virtues of Sa‘d bin Mu‘âdh رضى الله عنه	319
CHAPTER 26. The virtues of the father of Jâbir رضى الله عنها	320
CHAPTER 28. The virtues of Abû Dhar رضى الله عنه	321
CHAPTER 29. The virtues of Jarîr bin ‘Abdullâh رضى الله عنها	323
CHAPTER 30. The virtues of ‘Abdullâh bin ‘Abbâs رضى الله عنها	324
CHAPTER 31. The virtues of ‘Abdullâh bin ‘Umar رضى الله عنها	324
CHAPTER 32. The virtues of Anas bin Mâlik رضى الله عنه	325
CHAPTER 33. The virtues of ‘Abdullâh bin Salâm رضى الله عنه	326
CHAPTER 34. The virtues of Hassân bin Thâbit رضى الله عنه	327
CHAPTER 35. The virtues of Abû Huraira Ad-Dûsi رضى الله عنه	329
CHAPTER 36. The virtues of the warriors of the Battle of Badr, and the story of Hâtib bin Abî Balta‘a رضى الله عنهم	330
CHAPTER 38. The virtues of Abû Mûsa and Abî ‘Âmir رضى الله عنها	331
CHAPTER 39. The virtues of Al-Ash‘arîyîn رضى الله عنهم	334
CHAPTER 41. The virtues of Ja‘far bin Abî Tâlib and Asmâ’ bint ‘Umais and the people of their boat رضى الله عنهم	334

CHAPTER 43. The virtues of <i>Ansâr</i> رضي الله عنهم	337
CHAPTER 44. The best among the families (houses) of <i>Ansâr</i>	338
CHAPTER 45. The good one gains in the company of <i>Ansâr</i>	339
CHAPTER 46. The Prophet's ملی الله عليه وسلم invocation for Allâh's Blessings for the tribes of Ghifâr and Aslam.....	339
CHAPTER 47. The virtues of the tribes of Ghifâr, Aslam, Juhaina, Ashja', Muzaina, Tamîm, Dûs and Tayyi.....	339
CHAPTER 48. The best among people.....	341
CHAPTER 49. The virtues of the women of the Quraish.....	342
CHAPTER 50. Establishing a bond of brotherhood by Prophet ملی الله عليه وسلم between his Companions.....	342
CHAPTER 52. The virtues of the Companions of the Prophet ملی الله عليه وسلم and of those who are next to them, and then of those who are next to them.....	342
CHAPTER 53. The Prophet's statement: "Nobody amongst those living at present will be living on the surface of the earth one-hundred years after this day."	344
CHAPTER 54. Prohibition of abusing the Companions of the Prophet ملی الله عليه وسلم	344
CHAPTER 59. The virtues of the people of Persia.....	345
CHAPTER 60. The Prophet's ملی الله عليه وسلم statement: "People are like camels, out of one-hundred, you will not find a camel suitable to ride."	345
45. THE BOOK OF KINDNESS, GOOD RELATIONS AND GOOD MANNERS	346
CHAPTER 1. To be good and dutiful to one's parents, and they deserve it....	346
CHAPTER 2. Giving preference to parents over one's offering <i>Nawâfil</i> prayers etc.....	346
CHAPTER 6. Good relations with one's kith and kin and prohibition of severing these relations.....	348
CHAPTER 7. Being jealous, hate and deserting others is forbidden except for Allah's sake.....	348
CHAPTER 8. It is prohibited for a Muslim to desert (not talk to) his brother Muslim for more than three days except for a legal excuse.	349
CHAPTER 9. Prohibition of suspicions, spying, competing in fault-finding etc., and of practising <i>Najsh</i> etc.....	349
CHAPTER 14. There is reward for a believer if he falls ill or is grieved etc....	350
CHAPTER 15. Prohibition of <i>Az-Zulm</i> (oppressing others or one's ownself)..	351

CHAPTER 16. 'Help your brother whether he is oppressor or an oppressed one'.....	352
CHAPTER 17. 'Believers! As regards their being merciful, showing love, and being kind to one another'	353
CHAPTER 22. To behave in a polite manner	353
CHAPTER 25. One cursed or abused etc. by Allâh's Messenger ﷺ	354
CHAPTER 27. About telling lies	354
CHAPTER 29.The badness of telling lies and the virtues and goodness of truth.....	355
CHAPTER 30. Controlling oneself at the time of anger	355
CHAPTER 32.It is forbidden to beat one over his face.	356
CHAPTER 34. About carrying weapons.....	356
CHAPTER 35. Prohibition of pointing with a weapon towards a Muslim.	356
CHAPTER 36. Superiority of removing harmful things from the way.	357
CHAPTER 37. Prohibition of tormenting cats etc	357
CHAPTER 42. To be kind and benevolent to one's neighbour.	357
CHAPTER 44. Intercession in matters involving nothing illegal.	358
CHAPTER 45. Keeping good companions and to keep away from evil companions.....	358
CHAPTER 46. Treating one's daughters with benevolence.	359
CHAPTER 47. Facing hard events with patience hoping for Allah's Reward .	359
CHAPTER 48. 'If Allâh loves a person, He makes the people love that person'	361
CHAPTER 50. 'Every one will be with those whom he loves'.....	361
46. THE BOOK OF AL-QADAR (DIVINE PREORDAINMENT).....	362
CHAPTER 1. One's creation in the womb of a mother and the writing of provision, death, etc.....	362
CHAPTER 2.The arguments of Âdâm and Mûsa (Moses) ﷺ	365
CHAPTER 5. Allâh has preordained for Adam's son his share of adultery etc	365
CHAPTER 6. Every child is born with a true faith of Islâmic Monotheism and about the dead children of disbelievers and of Muslims.	365
47. THE BOOK OF KNOWLEDGE	367
CHAPTER 1. It is forbidden to follow the "Not entirely clear" Verses of the Qur'ân, and to avoid differences about the Qur'ân.	367

CHAPTER 2. About the most quarrelsome.....	368
CHAPTER 3. Following the traditions of the Jews and the Christians.....	368
CHAPTER 5. Signs about the last days of this world.....	368
48. THE BOOK OF DHIKR (Remembrance of Allâh), AD-DU'Â (Invocations), AT-TAUBA (Repentance to Allâh) AND AL-ISTAGHFÂR (Allâh's Forgiveness)	370
CHAPTER 1. To exhort for the remembrance of Allâh.	370
CHAPTER 2. Names of Allâh and the superiority of one who counts them	370
CHAPTER 3. To invoke Allâh with determination	371
CHAPTER 4. Dislikeness of wishing for death in hard times (calamities etc.).....	371
CHAPTER 5. Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him.....	372
CHAPTER 6. The superiority of <i>Dhikr</i> (remembrance of Allah)	372
CHAPTER 8. The superiority of gatherings in which Allâh is remembered ...	373
CHAPTER 9. The superiority of the invocation: "O our Lord! Give us in this world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)	374
CHAPTER 10. The superiority of <i>Tahlîl, Tasbîh</i> and to invoke Allâh ﷺ	375
CHAPTER 13. Preference of remembering Allâh ﷺ in a low voice.....	376
CHAPTER 14. To seek refuge with Allâh from the evil of <i>Fitn</i> etc.....	378
CHAPTER 15. To seek refuge with Allâh from powerlessness, and laziness etc....	379
CHAPTER 16. To seek refuge with Allâh from being destined to an evil end, from being overtaken by destruction etc.....	379
CHAPTER 17. What to say while sleeping and going to bed.....	379
CHAPTER 18. To seek refuge with Allâh from the evil of what one has done and from the evil of what one has not done.....	381
CHAPTER 19. To recite <i>Subhan Allâh</i>	382
CHAPTER 20. Preference of invoking Allâh	383
CHAPTER 21. Invocation at the time of distress.....	383
CHAPTER 25. Invocation is granted by Allâh if one does not show impatience.....	384
CHAPTER 26. About the majority of the dwellers of Paradise and Hell, and about the <i>Fitnah</i> caused by women	384
CHAPTER 27. To ask Allâh for his help by mentioning one's good deeds which he did only for Allâh's sake (tale of the cave)	385

49. THE BOOK OF <i>AT-TAUBA</i> (THE REPENTANCE).....	387
CHAPTER 1. Exhortation for <i>At-Tauba</i> (the repentance) and to be pleased for it.....	387
CHAPTER 4. The vastness of Allâh's Mercy and that it overcomes His Anger.....	388
CHAPTER 5. The repentance is accepted (by Allâh ﷺ) if one repents after committing sins.....	390
CHAPTER 6. Allâh's <i>Ghîra</i> and the prohibition of shameful sins.....	391
CHAPTER 7. "Verily, the good deeds remove the evil deeds (small sins)..." (V.11:114).....	392
CHAPTER 8. The acceptance of <i>Tauba</i> of a killer	393
CHAPTER 9. The repentance of Ka'b bin Mâlik and his two companions.....	394
CHAPTER 10. Narration about <i>Al-Ifk</i> and about the acceptance of the repentance of a slanderer.....	404
50(A). THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.....	417
50(B). (ABOUT) THE DESCRIPTION OF THE DAY OF RESURRECTION, PARADISE AND HELL.....	421
CHAPTER 1. The description of the Day of Resurrection, Paradise and Hell..	421
CHAPTER 2. About assembling, the raising of the dead, and the description of the earth on the Day of Resurrection.....	423
CHAPTER 3. Entertainment for the people of Paradise.	423
CHAPTER 4. "They ask you (O Muhammad ﷺ) concerning the <i>Rûh</i> (the spirit) (V.17:85)	424
CHAPTER 5. Allâh's Statement: "And Allâh would not punish them while you (Muhammad ﷺ) are amongst them" ... (V.8:33).....	425
CHAPTER 7. The Smoke.....	426
CHAPTER 8. Splitting up of the moon.	427
CHAPTER 9. None is more patient than Allâh.....	427
CHAPTER 10. Request of a disbeliever to give gold equal to the whole earth as a ransom (to save himself from the Fire of Hell).	428
CHAPTER 11. The disbelievers will be gathered on their faces.	428
CHAPTER 14. Example of a believer and a disbeliever.....	429
CHAPTER 15. A believer is like a date-palm tree.....	429

CHAPTER 17. The deeds of anyone will not make him enter Paradise except if Allāh جو bestows His Mercy on Him.	430
CHAPTER 18. To worship Allah with all that is in one's power	431
CHAPTER 19. To be moderate in giving religious talk etc	431
51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS	432
CHAPTER 1. The huge tree in Paradise	432
CHAPTER 2. Allāh's Pleasures and Contentment upon the dwellers of Paradise.....	433
CHAPTER 3. "The people of Paradise will see the people of special abodes as you see a star in the sky"	433
CHAPTER 6. About the first batch of people who will enter Paradise	434
CHAPTER 9. The tents in Paradise and believer's wives residing in them.....	435
CHAPTER 11. There will enter Paradise some people whose hearts will be like those of birds	435
CHAPTER 12. The heat of the Fire of Hell, its depth and about the punishments in it.....	436
CHAPTER 13. Tyrants and the arrogant will enter the Fire (Hell) and the weak and humble will enter Paradise.	436
CHAPTER 14. Destruction of (this) world and the gathering of mankind on the Day of Resurrection.	440
CHAPTER 15. Description of the Day of Resurrection.....	441
CHAPTER 17. The dead is shown his place in Paradise or in Hell	442
CHAPTER 18. About reckoning on the Day of Resurrection.....	444
52. THE BOOK OF <i>AL-FITN</i> (TRIALS AND AFFLICTIONS ETC.) AND THE PORTENTS OF THE HOUR.....	445
CHAPTER 1. The coming near of <i>Al-Fitn</i> and about the opening (in the wall) of Gog and Magog (people)	445
CHAPTER 2. Sinking of an army in the earth which will come to attack the <i>Ka 'ba</i>	445
CHAPTER 3. Descent of <i>Al-Fitn</i>	446
CHAPTER 4. When two Muslims face each other with swords.....	447
CHAPTER 6. The events which will take place up to the Last Hour as foretold by the Prophet ﷺ	447
CHAPTER 7. <i>Al-Fitnah</i> which will spread like the waves of the sea.....	448

CHAPTER 8. "The Hour will not be established till the river Euphrates uncovers a mountain of gold".....	449
CHAPTER 14. "The Hour will not be established till a fire will come out of the land of Hijâz".....	449
CHAPTER 16. " <i>Al-Fitnah</i> is from the East".....	450
CHAPTER 17. "The Hour will not be established till the tribe of Daûs will worship <i>Dhi-al-Khalasa</i> "	450
CHAPTER 18. A man passing by a grave will say: "Would that I were in his place, (because of trials and troubles)."	450
CHAPTER 19. Ibn-Saiyâd.....	452
CHAPTER 20. <i>Ad-Dajjâl</i>	454
CHAPTER 21. Description of <i>Ad-Dajjâl</i> , and it will be forbidden for him to enter in Al-Madîna, and his killing of a believer and then making that believer alive again.....	456
CHAPTER 22. <i>Ad-Dajjâl</i> and he is very low	456
CHAPTER 23. The coming of <i>Ad-Dajjâl</i> and his stay on the earth.....	457
CHAPTER 26. Approaching of the Hour.....	457
CHAPTER 27. The interval between the two blowings of the trumpet (on the Day of Resurrection).....	458
53. THE BOOK OF ZUHD AND <i>AL-RAQÂ'IQ</i> (PIETY AND SOFTENING OF HEARTS)	459
CHAPTER 1. "Do not enter the places of those who have been unjust to themselves except in a weeping state".....	464
CHAPTER 2. To do good to widows, poor and orphans.....	465
CHAPTER 3. The superiority of building mosques.....	465
CHAPTER 5. Prohibition of <i>Ar-Riyâ'</i> (showing off one's good deeds).....	465
CHAPTER 6. To guard one's tongue.....	466
CHAPTER 7. The punishment of the one who orders for <i>Al-Ma'rûf</i> but he himself does not do it, and forbids from <i>Al-Munkar</i> but he himself does it.....	466
CHAPTER 8. It is forbidden to make known one's sin	467
CHAPTER 9. To say <i>Alhamdulillâh</i> on sneezing and disapproval of yawning.....	468
CHAPTER 11. About the rat and that it is transformed.....	468
CHAPTER 12. A believer is not stung twice out of one and the same hole.	469

CHAPTER 14. It is forbidden to praise anyone so much that there may be fear of his being spoiled because of that.....	469
CHAPTER 15. To give (prefer) the older one.....	470
CHAPTER 16. To be clear in speech and writing of knowledge.....	470
CHAPTER 19. Narration about <i>Al-Hijra</i> (emigration of the Prophet ﷺ) from Makka to Al-Madīna.....	470
54. THE BOOK OF COMMENTARY.....	473
CHAPTER 4. “Those whom they call upon [like ‘Iesa (Jesus) son of Maryam (Mary), Ezra’, or angels etc.] desire (for themselves) means of access to their Lord (Allah)” (V.17:57).....	477
CHAPTER 5. <i>Sûrat Bar'a</i> (9), <i>Sûrat Al-Anfâl</i> (8) and <i>Sûrat Al-Hashr</i> (59)	478
CHAPTER 6. The revelation of the prohibition of alcoholic liquors.....	479
CHAPTER 7. Allâh’s Statement: These two opponents (believers and disbelievers) dispute with each other about their Lord (V.22:19)	479

22. The Book of *Al-Musâqat*

In the Name of Allâh, the Most Beneficent, the Most Merciful.

**22. THE BOOK AL-MUSÂQAT
(about the distribution of water)**

CHAPTER 1. *Al-Musâqat* and (temporary) share-cropping contract on the basis of dividing the (yield) fruits and vegetations.

999. Narrated ‘Ibn ‘Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم concluded a contract with the people of Khaibar to utilize the land on the condition that half the produce of fruits or vegetation would be their share. The Prophet صلى الله عليه وسلم used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When ‘Umar became the Caliph) he gave the wives of the Prophet صلى الله عليه وسلم the option of either having the land and water as their share or carrying on the previous practice. Some of them choose the land and some choose the *Wasq*, and ‘Aisha رضي الله عنها choose the land. (*Sahîh Al-Bukhâri*, *Hadîth* No. 521, Vol. 3)

1000. Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar expelled the Jews and the Christians from Hijâz. When Allâh’s Messenger صلى الله عليه وسلم had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allâh, His Messenger, and the Muslims. Allâh’s Messenger صلى الله عليه وسلم intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the produce (of the land they cultivate). Allâh’s Messenger صلى الله عليه وسلم told them, “We will let you stay on this condition, as long as we wish.” So, they

٢٢ - كتاب المسافة

(١) باب: المسافة والمعاملة بمحزء من الشمر والرزع

٩٩٩ - حديث ابن عمر رضي الله عنهما، أن النبي ﷺ عامل خير بشطر ما يخرج منها من شمر أو رزع، فكان يعطي أزواجاً مائة وستين: ثمانون وشقت شمر، وعشرون وستين شعيراً؛ فقسم عمر خير فخير أزواج النبي ﷺ أن يقطع لهن من الماء والأرض أو يمضي لهن، فينهن من اختار الأرض ومنهن من اختار الوضوء، وكانت غالبية اختارت الأرض.

١٠٠ - حديث ابن عمر، أن عمر ابن الخطاب رضي الله عنه، أجلى اليهود والنصارى من أرض الحجاز. وكان رسول الله ﷺ لما ظهر على خير أراد إخراج اليهود منها، وكانت الأرض حين ظهرت عليها الله ولرسوله ﷺ وللمسلمين، وأراد إخراج اليهود منها، فسألت اليهود رسول الله ﷺ ليقول لهم بها أن يكفوا عملها ولهم

(i.e. Jews) kept on living there until 'Umar forced them to go towards Taimâ' and Arîhâ'. (*Sahîh Al-Bukhâri*, *Hadîth No. 531, Vol. 3*)

نَصْفُ الشَّمْرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَسَلَّمَ: «أَنْقُرُكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا فَقَرُوْا بِهَا حَتَّى أَجْلَاهُمْ عُمُرًا إِلَى تَبَعَّدٍ وَأَرِيَادًا».

CHAPTER 2. Superiority of planting trees and tilling of land.

1001. Narrated Anas bin Mâlik رضي الله عنه said: Allâh's Messenger ﷺ said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as an act of charity for him." (*Sahîh Al-Bukhâri*, *Hadîth No. 513, Vol. 3*)

CHAPTER 3. Remission in payment of yield stricken by calamity.

1002. Narrated Anas bin Mâlik رضي الله عنه said: Allâh's Messenger ﷺ forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allâh's Messenger ﷺ further said, "If Allâh spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)". (*Sahîh Al-Bukhâri*, *Hadîth No. 403-A, Vol. 3*)

CHAPTER 4. Preference of making reduction in the debts.

1003. Narrated 'Âisha رضي الله عنها : Once heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but

(٢) بَابُ: فَضْلُ الْفَرْسِ وَالرَّزْعِ

1001 - حديث أنس بن مالك رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَسَلَّمَ: «مَا مِنْ مُسْلِمٍ يَعْرِسُ عَرْسًا أَوْ يَرْزَعُ رَزْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةً».

(٣) بَابُ: وَضِعُ الْجَوَافِعَ

1002 - حديث أنس بن مالك رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَسَلَّمَ بَيْعَ الشَّمَارِ حَتَّى تُزْهِي، فَقَبِيلَ لَهُ: وَمَا تُزْهِي؟ قَالَ: حَتَّى تَخْمَرُ؛ فَقَالَ: أَرَأَيْتَ إِذَا مَنَعَ اللَّهُ الشَّمَرَ بِمَا يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟».

(٤) بَابُ: اسْتِخْبَابُ الْوَضِيعِ مِنَ الدَّيْنِ

1003 - حديث عائشة رضي الله عنها، قَالَتْ: سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَسَلَّمَ صَوْتَ خُصُومٍ بِالنَّابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفَقُ فِي

the other was saying, "By Allâh, I will not do so." Allâh's Messenger ﷺ went out to them and said, "Who is the one who was swearing by Allâh that he would not do a favour?" That man said, "I am that person, O Allâh's Messenger! I will give my opponent whatever he wishes." (*Sahîh Al-Bukhâri*, *Hadîth No. 868*, Vol. 3)

شَيْءٍ، وَهُوَ يَقُولُ: وَاللّٰهُ لَا أَفْعُلُ.
فَخَرَجَ عَلَيْهِمَا رَسُولُ اللّٰهِ ﷺ، فَقَالَ:
«أَيْنَ الْمُتَّالِي عَلَى اللّٰهِ لَا يَفْعُلُ
الْمَعْرُوفَ؟» فَقَالَ: أَنَا يَا رَسُولَ اللّٰهِ!
وَلَهُ أَيُّ ذٰلِكَ أَحَبٌ.

1004. Narrated Ka'b bin Mâlik رضي الله عنه : In the mosque I asked Ibn Abî Hadrad to pay the debts which he owed me, and our voices grew louder. Allâh's Messenger ﷺ heard that while he was in his house. He came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labbâik, O Allâh's Messenger!" He said, "O Ka'b! Reduce your debt to one-half," gesturing with his hand. I said, "O Allâh's Messenger! I have done so." Then Allâh's Messenger ﷺ said (to Ibn Abî Hadrad), "Get up and pay the debt to him." (*Sahîh Al-Bukhâri*, *Hadîth No. 447*, Vol. 1)

٤٠٠٤ - حَدِيثُ كَفِّ بْنِ مَالِكٍ، أَنَّهُ
تَقَاضَى ابْنَ أَبِي حَدْرَدِ دِينَهُ كَانَ لَهُ
عَلَيْهِ فِي الْمَسْجِدِ، فَأَرْتَفَعَتْ أَصْوَاتُهُمَا
حَتَّى سَمِعَهَا رَسُولُ اللّٰهِ ﷺ وَهُوَ فِي
بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِخْفَ
شَجَرَتِهِ، فَنَادَى «يَا كَفِّ!» قَالَ: لَيْكَ
يَا رَسُولَ اللّٰهِ! قَالَ: «ضَعْ منْ دِينِكَ
هَذَا» وَأَوْمَأَ إِلَيْهِ، أَيِّ السَّطْرِ، قَالَ:
لَقَدْ فَعَلْتَ يَا رَسُولَ اللّٰهِ! قَالَ: «فَإِنْ
فَاقْضِيهِ».

CHAPTER 5. If the buyer becomes bankrupt and the seller finds the goods sold to the buyer intact, he can take it back.

1005. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else." (*Sahîh Al-Bukhâri*, *Hadîth No. 587*, Vol. 3)

(٥) بَابٌ: مَنْ أَذْرَكَ مَا بَاعَهُ عِنْدَ
الْمُشَتَّرِي وَقَدْ أَفْلَسَ فَلَهُ الرُّجُوعُ فِيهِ

٤٠٠٥ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ:
قَالَ رَسُولُ اللّٰهِ ﷺ (أَوْ قَالَ سَمِعْتُ
رَسُولَ اللّٰهِ ﷺ يَقُولُ): «مَنْ أَذْرَكَ مَالَهُ
بِعِينِهِ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ فَهُوَ
أَحَقُّ بِهِ مِنْ غَيْرِهِ».

CHAPTER 6. Superiority of giving respite to the one who is in hard circumstances.

1006. Narrated Hudhaifa : رضي الله عنه said : The Prophet ﷺ said, "Before your time the angels took the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances.' So Allâh سار said to the angels; 'Excuse him.' " (*Sahîh Al-Bukhârî*, Hadîth No. 291, Vol. 3)

1007. Narrated Abû Huraira : رضي الله عنه said : The Prophet ﷺ said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allâh سار may forgive us.' So, Allâh سار forgave him." (*Sahîh Al-Bukhârî*, Hadîth No. 292, Vol. 3)

CHAPTER 7. It is prohibited for a wealthy man to make delay in the payment of debts, and the desirability of a reference (transference of a debt from one person to another *Al-Hawala*) and it is better for the wealthy man to accept when reference is made to him.

1008. Narrated Abû Huraira : رضي الله عنه said : The Prophet ﷺ said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should

(6) بَابٌ: فَضْلٌ إِنْتَظَارِ الْمُغْسِرِ

1006 - حديث حذيفة رضي الله عنه، قال: قات النبی ﷺ: «تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِّنْ كَانَ قَبْلَكُمْ، قَالُوا: أَعْمَلْتَ مِنَ الْخَيْرِ شَيْئًا، قَالَ: كُنْتُ أَمْرُ فِتْيَانِي أَنْ يُنْظِرُوا وَيَتَجَاوِزُوا عَنِ الْمُوسِرِ، قَالَ: فَتَجَاوِزُوا عَنْهُ».

1007 - حديث أبي هريرة رضي الله عنه، عن النبی ﷺ، قال: «كَانَ تَاجِرٌ يَدَايِنُ النَّاسَ، فَإِذَا رَأَى مُغْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوِزُوا عَنْهُ، لَعَلَّ اللَّهُ أَنْ يَتَجَاوِزَ عَنَّا، فَتَجَاوِزَ اللَّهُ عَنْهُ».

(7) بَابٌ: تَحْرِيمٌ مَظْلِلِ الْغَنَيِّ وَصَحَّةِ الْحَوَالَةِ وَاسْتِخْبَابِ قَبْلِهَا إِذَا أُجِيلَ عَلَى مَلِي

1008 - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ الله ﷺ، قال: «مَظْلِلُ الْغَنَيِّ ظُلْمٌ، فَإِذَا أُتْبَعَ أَحْدُكُمْ عَلَى مَلِي فَلَيَسْتَعِنْ».

agree.”¹¹ (*Sahîh Al-Bukhâri*, Hadîth No. 486, Vol. 3)

CHAPTER 8. Prohibition of the sale of excess water.

1009. Narrated Abû Huraira رضي الله عنه : said, Allâh's Messenger ﷺ صلى الله عليه وسلم said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle." ⁽²⁾ (Sahîh Al-Bukhârî, Hadîth No. 543, Vol. 3)

CHAPTER 9. Prohibition of taking the price of a dog; the earning of a soothsayer; and the money earned by prostitution.

1010. Narrated Abû Mas'ûd Al-Ansârî : رَضِيَ اللّٰهُ عَنْهُ Allâh's Messenger forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer. (*Sahîh Al-Bukhârî*, *Hadîth* No. 439, Vol. 3)

CHAPTER 10. Order of killing dogs.

1011. Narrated ‘Abdullâh bin ‘Umar
صلی اللہ علیہ وسلم : Allâh’s Messenger (ص) ordered that the dogs should be killed. (*Sahîh Al-Bukhâri*, Hadîth No. 540, Vol. 4)

(٨) بَابُ تَخْرِيمِ بَيْعِ فَضْلِ الْمَاءِ

١٠٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكُلُّ». (ابن ماجه)

(٩) بَابٌ: تَحْرِيمُ ثَمَنِ الْكَلْبِ وَحُلْوَانِ
الْكَاهِنِ وَمَهْرِ الْبَغْيَ

١٠١ - حديث أبي مسعود
الأنصاري رضي الله عنه، أنَّ رَسُولَ اللهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغْيِ
وَحُلْوانِ الْكَاهِنِ.

(١٠) بَابُ: الْأَمْرِ بِقَتْلِ الْكِلَابِ

١٠١١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَمْرًا يُقْتَلُ لِكِلَابٍ.

⁽¹⁾ (H.1008) As the postponement of paying debts by a rich person is injustice, one should accept *Hawâla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Hawâla* one helps the rich man to avoid injustice. (*Fath Al-Bârî*, Vol. 5, P. 271-2).

⁽²⁾ (H.1009) This *Hadith* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fath Al-Bârî*, Vol. 5, P. 429).

¹³¹ (H.1011) The companions of the Prophet ﷺ thought that this order was concerned with the rabid dogs. Religious Scholars differ as to harmless dogs, i.e. whether to kill them or not.

1012. Narrated Ibn ‘Umar رضي الله عنهما said, “Whoever keeps a (pet) dog which is neither a watch-dog nor a hunting dog, will get a daily deduction of two *Qirât* from his good deeds.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 289, Vol. 7)

1013. Narrated Abû Huraira رضي الله عنه said, “Whoever keeps a dog, one *Qirât* (of the reward) of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 515, Vol. 3)

1014. Narrated Abû Sufyân bin Abû Zuhair: A man from Azd Shanû‘a and one of the companions of the Prophet ﷺ said: I heard Allâh’s Messenger ﷺ saying, “If one keeps a dog which is neither used for guarding a farm nor cattle, will get a daily deduction of one *Qirât* from his good deeds.” I said, “Did you hear this from Allâh’s Messenger?” He said, “Yes, by the Lord of this mosque.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 516, Vol.3)

CHAPTER 11. It is allowed to get the wages for cupping.

1015. Narrated Anas رضي الله عنه that he was asked about the wages of the one who cups others. He said, “Allâh’s Messenger ﷺ was cupped by Abû Taiba, to whom he gave two *Sâ’* of food and interceded for him with his masters, who, consequently reduced what they used to charge him daily.

١٠١٢ - حديث عبد الله بن عمر
قال: قال رسول الله ﷺ: «من افتنى كلبًا إلاً كلبًا ماشية، أو ضار، نقص من عمله كل يوم قيراطاً».

١٠١٣ - حديث أبي هريرة رضي الله عنه
عنه، قال: قال رسول الله ﷺ: «من أمسك كلبًا فإنه ينقص كل يوم من عمله قيراطاً، إلاً كلب حزب أو ماشية».

١٠١٤ - حديث سفيان بن أبي رہبر
يقول: «من افتنى كلبًا لا يغنى عنه زرعاً ولا ضرعاً، نقص كل يوم من عمله قيراطاً».

(١١) باب: حل أجرة الحجامة

١٠١٥ - حديث أنس رضي الله عنه
أنه سُئلَ عن أجر الحجامة، فقال: الحجامة رسول الله ﷺ. حجامة أبو طيبة، وأعطاء صاعين من طعام، وكلم مواليه فخففوا عنه. وقال: «إِن

Then the Prophet ﷺ said, "The best medicines you may treat yourselves with are cupping and sea incense." (*Sahîh Al-Bukhârî, Hadîth No. 599, Vol. 7*)

1016. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took *Su'ut* (medicine sniffed by the nose). (*Sahîh Al-Bukhârî, Hadîth No. 595, Vol. 7*)

CHAPTER 12. Prohibition of the trade (sale) of alcoholic liquors.

1017. Narrated 'Âisha رضي الله عنها : When the Verses of *Sûrat Al-Baqarah* about the *Ribâ*⁽¹⁾ (usury) were revealed, the Prophet ﷺ went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks. (*Sahîh Al-Bukhârî, Hadîth No. 449, Vol. 1*)

CHAPTER 13. Prohibition of the trade (sale) of alcoholic liquors, dead animals, pigs, and idols.

1018. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I heard Allâh's Messenger ﷺ in the year of the conquest of Makkah, saying, "Allâh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allâh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No,

أَمْلَ مَا تَدَارِثُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُنْ
الْبَخْرِيُّ".

1016 - حديث ابن عباس رضي الله عنهما، عن النبي ﷺ. اختجم، وأغطى الحجامة أجره واستعطف.

(١٢) باب: تحرير بيع الخمر

1017 - حديث عائشة، قالت: لما أتزل الآيات من سورة البقرة في الرواية، خرج النبي ﷺ إلى المسجد فقرأهن على الناس، ثم حرم تجارة الخمر.

(١٣) باب: تحرير بيع الخمر والميتة والخنزير والأضنام

1018 - حديث جابر بن عبد الله رضي الله عنهما، أنه سمع رسول الله ﷺ يقول، عام الفتح، وهو يمكّن: "إِنَّ اللَّهَ وَرَسُولَهُ حَرَمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالخنزير والأضنام" فقيل: يا رسول الله! أرأيت شحوم الميتة فإنها يُظلّى بها السفن، ويندھن بها الجلود،

⁽¹⁾ (H.1017) *Ribâ*: See glossary.

it is illegal.” Allâh’s Messenger ﷺ further said, “May Allâh curse the Jews, for Allâh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 438, Vol. 3)

وَيَسْتَضِيغُ بِهَا النَّاسُ! فَقَالَ: «لَا، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ، عَنْ ذَلِكَ: «فَاتَّلَّ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَمَ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا مِنْهُ». .

1019. Narrated Ibn ‘Abbâs رضي الله عنهما : Once ‘Umar was informed that a certain man has sold an alcoholic drink. ‘Umar said, “May Allâh curse him! Doesn’t he know that Allâh’s Messenger ﷺ said, ‘May Allâh curse the Jews, for Allâh had forbidden them to eat the fat of animals but they melted it and sold it.’”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 426, Vol. 3)

1020. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said, “May Allâh curse the Jews, for Allâh made fat illegal for them but they sold it and ate its price.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 427, Vol. 3)

١٠١٩ - حديث عمر رضي الله عنه عن ابن عباس رضي الله عنهما ، قال: بلغ عمر أنَّ فلاناً باعَ حمرًا . فَقَالَ: قاتَلَ اللَّهُ فلاناً، ألم يعلم أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاتَّلَّ اللَّهُ الْيَهُودَ، حُرُمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا». .

١٠٢٠ - حديث أبي هريرة رضي الله عنه ، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاتَّلَّ اللَّهُ يَهُودَ، حُرُمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا». .

CHAPTER 14. *Ar-Ribâ’* (Usury is of two kinds): (A) *Ribâ’ Nasî'a*: i.e. to take interest on lent money. (B) *Ribâ’ Fadâl*: i.e. taking a superior thing of the same kind by giving more of the same thing of inferior quality; e.g. dates, some other food-stuff or gold

(١٤) باب: الربا

⁽¹⁾ (H.1019) This indicates that it is not permissible to sell a thing which is illegal to eat.

and silver. Islâm strictly prohibits all kinds of usury.

1021. Narrated Abû Sâ'îd Al-Khudrî رضي الله عنه : Allâh's Messenger ﷺ said, "Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present. (*Sahîh Al-Bukhâri*, Hadîth No. 385, Vol. 3)

CHAPTER 16. Prohibition of selling silver for gold on credit (when payment is to be made in future).

1022. Narrated Abû Al-Minhâl: I asked Al-Barâ' bin 'Âzib and Zaid bin Arqam رضي الله عنهم about money exchanges. Each of them said, "He is better than I" and both of them said, "Allâh's Messenger ﷺ forbade the selling of silver for gold on credit." (*Sahîh Al-Bukhâri*, Hadîth No. 387, Vol. 3)

1023. Narrated 'Abdur-Rahmân bin Abû Bakr that his father said, "The Prophet ﷺ forbade the selling of gold for gold and silver for silver except if they are equivalent in weight (and from hand to hand), and allowed us to sell gold for silver and vice versa as we wished." (*Sahîh Al-Bukhâri*, Hadîth No. 388, Vol. 3)

١٠٢١ - حديث أبى سعيد الخدري
رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ قَالَ:
«لَا تَبِعُوا الْذَّهَبَ بِالْذَّهَبِ إِلَّا مِثْلًا
يُمْثِلُ، وَلَا تُشْفِوَا بَعْضَهَا عَلَى بَعْضٍ،
وَلَا تَبِعُوا النَّوْرِقَ بِالنَّوْرِقِ إِلَّا مِثْلًا
يُمْثِلُ، وَلَا تُشْفِوَا بَعْضَهَا عَلَى بَعْضٍ،
وَلَا تَبِعُوا مِنْهَا غَايَةً بِتَاجِزٍ».

(١٦) باب: التَّنْهِيُّ عَنْ بَيْعِ الْوَرِقِ
بِالْذَّهَبِ دِينًا

١٠٢٢ - حديث البراء بن عازب،
وزيد بن أرقم. عن أبى المنهال،
قال: سأله البراء بن عازب، وزيد
ابن أرقم رضي الله عنهم عن الصِّرْفِ فَكُلُّ
واحدٍ مِنْهُمَا يَقُولُ: هَذَا خَيْرٌ مِنِّي،
فَكِلَا هُمَا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ
عَنْ بَيْعِ الْذَّهَبِ بِالنَّوْرِقِ دِينًا.

١٠٢٣ - حديث أبى بكرٍ رضي الله عنه، قال: نهى النبي ﷺ عن الفضة
بِالْفِضَّةِ، وَالْذَّهَبَ بِالْذَّهَبِ إِلَّا سَوَاءَ
بِسَوَاءِ، وَأَمْرَنَا أَنْ نَتَّاغَ الْذَّهَبَ بِالْفِضَّةِ
كَيْفَ شِئْنَا، وَالْفِضَّةَ بِالْذَّهَبِ كَيْفَ
شِئْنَا.

CHAPTER 18. Sale of food grains like for like.

1024. Narrated Abû Sâ'îd Al-Khudrî and Abû Huraira : رَضِيَ اللَّهُ عَنْهُمَا Allâh's Messenger مَسْلِي اللَّهُ عَلَيْهِ وَسَلَّمَ appointed somebody as governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet asked, "Are all the dates of Khaibar like this?" He replied, "By Allâh, no, O Allâh's Messenger! But we barter one *Sâ'* of this (type of dates) for two *Sâ'* of dates of ours and two *Sâ'* of it for three of ours." Allâh's Messenger said, "Do not do so [as it is a kind of *Ribâ'* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money." (*Sahîh Al-Bukhâri*, Hadîth No. 405, Vol. 3)

1025. Narrated Abû Sâ'îd Al-Khudrî : رَضِيَ اللَّهُ عَنْهُ Once Bilâl brought *Barnî* (a kind of dates) to the Prophet مَسْلِي اللَّهُ عَلَيْهِ وَسَلَّمَ and the Prophet asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two *Sâ'* of it for one *Sâ'* of *Barnî* dates in order to give it to the Prophet مَسْلِي اللَّهُ عَلَيْهِ وَسَلَّمَ to eat." Thereupon the Prophet said, "Beware! Beware! This is definitely *Ribâ'* (usury)! This is definitely *Ribâ'* (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then buy the superior kind of dates with money." (*Sahîh Al-Bukhâri*, Hadîth No. 506, Vol. 3)

1026. Narrated Abû Sâ'îd : رَضِيَ اللَّهُ عَنْهُ We used to be given mixed (kind of) dates (from the booty) and used to sell

(١٨) بَابٌ: بَيْعُ الطَّعَامِ مِثْلًا بِمِثْلٍ

١٠٢٤ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَغْفَلَ رَجُلًا عَلَى حَبَّيْرَ، فَجَاءَهُ تَمْرٌ جَنِيبٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَكُلُّ تَمْرًا تَمْرٌ حَبَّيْرٌ هَذَا؟» قَالَ: لَا، وَاللَّهُ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعِينِ، وَالصَّاعِينِ بِالثَّلَاثَةِ؛ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَغِ بِالدَّرَاهِمِ جَنِيبًا».

١٠٢٥ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ بِلَالٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمْرٌ بَرْنِيٌّ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ أَيْنَ هَذَا؟» قَالَ بِلَالٌ: كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ، فَبَعْثَتْ مِنْهُ صَاعِينِ بِصَاعٍ لِلنُّطْعَمِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ «أَوَّةً أَوَّةً! عَيْنُ الرِّبَا! عَيْنُ الرِّبَا! لَا تَفْعَلْ. وَلَكُنْ إِذَا أَرَدْتَ أَنْ تَشْرِيَ، فَبَيْعُ التَّمْرِ بَيْعٌ آخَرَ ثُمَّ اشْتَرِه».

١٠٢٦ - حَدِيثُ أَبِي سَعِيدِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كُنَّا نُرْزَقُ تَمْرًا الْجَمْعَ، وَهُنَّ

(barter) two *Sâ'* (of those dates) for one *Sâ'* (of good quality dates). The Prophet said (to us), "No (bartering of) two *Sâ'* for one *Sâ'* nor two *Dirham* for one *Dirham* is permissible [as that is a kind of *Ribâ'* (usury)]." (*Sahîh Al-Bukhâri*, Hadith No. 294, Vol. 3)

1027. Narrated Abû Sâlih Az-Zaiyat: رضي الله عنه عن أبا سعيد الخدري saying, "The selling of a *Dinâr* for a *Dinâr*, and a *Dirham* for a *Dirham* (from hand to hand is permissible)." I said to him, "Ibn 'Abbâs does not say the same." Abû Sâ'îd replied, "I asked Ibn 'Abbâs whether he had heard it from the Prophet or seen it in the Holy Book (the Qur'ân). Ibn 'Abbâs replied, 'I do not claim that, and you know Allâh's Messenger صلى الله عليه وسلم better than me, but Usâma informed me that the Prophet had said: There is no *Ribâ'* (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).' " (*Sahîh Al-Bukhâri*, Hadith No. 386, Vol. 3)

الْمُخْلَطُ مِنَ التَّنْرِ، وَكُلُّهُ نَيْعٌ صَاعِينٌ بِصَاعٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا صَاعِينٌ بِصَاعٍ، وَلَا دِرْهَمٌ بِدِرْهَمٍ».

١٠٢٧ - حديث أبي سعيد الخدري
رضي الله عنه وأسامة. عن أبي صالح الزيات أنه سمع أبا سعيد الخدري رضي الله عنه، يقول: الدينار بالدينار والدرهم بالدرهم (قال) فقلت له: فإن ابن عباس لا يقوله. فقال أبو سعيد: سأله فقلت: سمعته من النبي ﷺ أو وجدته في كتاب الله؟ قال: كل ذلك لا أقول، وأنتم أعلم برسول الله ﷺ مني، ولકثي أخبرني أنساً أن النبي ﷺ قال: «لَا رِبَا إِلَّا في الْسَّيِّئَةِ».

CHAPTER 20. To take what is legal and to leave what is doubtful.

1028. Narrated An-Nu'mân bin Bashîr : رضي الله عنهما saying, "Both legal and illegal things are evident, but in between them, there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things he saves his religion and his honour. And whoever

(٢٠) باب: أخذ الحلال وترك الشبهات
١٠٢٨ - حديث النعمان بن بشير
قال: سمعت رسول الله ﷺ يقول: «الحلال بين، والحرام بين، وبينهما مشبهات لا يعلمهها كثير من الناس؛ فمن أتقى المشبهات استبرأ لدينه وعرضه، ومن وقع في المشبهات

indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh مزدوج on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that (piece of flesh) is the heart." (*Sahîh Al-Bukhârî*, *Hadîth* No. 49, Vol. 1)

CHAPTER 21. Selling a camel and stipulation of riding on it.

1029. Narrated Jâbir رضي الله عنه : While I was riding a (slow and) tired camel the Prophet صلى الله عليه وسلم passed by and beat it and prayed for Allâh's Blessings for it. The camel became so fast as it had never been before. The Prophet صلى الله عليه وسلم then said, "Sell it to me for one 'Uqiyya (of gold)." I said, "No". He again said, "Sell it to me for one 'Uqiyya (of gold)". So I sold it and stipulated that I should ride it to my house. When we reached (Al-Madîna) I took that camel to the Prophet صلى الله عليه وسلم and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I was not going to take your camel. So take your camel as a gift for you." (*Sahîh Al-Bukhârî*, *Hadîth* No. 879, Vol. 3)

1030. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I participated in a *Ghazwa* along with Allâh's Messenger صلى الله عليه وسلم met me (on the way) while I was riding a camel of

كَرَاعِي يَرْعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى، أَلَا إِنَّ جَمَى اللَّهُ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقُلُبُ.

(٢١) باب: بَيْعُ الْبَعِيرِ وَاسْتِنَاءُ رُكْوَبِهِ

١٠٢٩ - حديث جابر رضي الله عنه، أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ فَذَ أَغْيَا، فَمَرَّ النَّبِيُّ ﷺ فَصَرَبَهُ، فَدَعَا لَهُ، فَسَارَ يَسِيرُ لَيْسَ يَسِيرُ مِثْلَهُ، ثُمَّ قَالَ: «يُغْنِيهِ بِوَقِيَّةٍ» فَلَمَّا قُلَّتْ فِيْهِ، فَأَسْتَشِثَتْ حَمْلَاهُ إِلَى أَهْلِي، فَلَمَّا قَدِمْنَا أَتَيْنَاهُ بِالْجَمَلِ، وَنَقْلَنَا ثُمَّنَاهُ، ثُمَّ انْصَرَفْنَا، فَأَرْسَلَ عَلَى إِثْرِيِّ، قَالَ: «مَا كُنْتُ لِأَخْذَ جَمَلَكَ، فَخُذْ جَمَلَكَ ذَلِكَ فَهُوَ مَالُكُكَ».

١٠٣٠ - حديث جابر بن عبد الله رضي الله عنهما، قَالَ: غَرَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَتَلَاحَقَ بِي النَّبِيُّ ﷺ

ours used for irrigation; and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allâh's Messenger ﷺ came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reach Al-Madîna. Then I said, "O Allâh's Messenger I am bridegroom," and requested him to allow me to go home. He allowed me and I set out for Al-Madîna before the people till I reached Al-Madîna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allâh's Messenger ﷺ , he asked me whether I had married a virgin or a matron, and I replied that I had married a matron. He said, "Why haven't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allâh's Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners."

وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَغْيَا فَلَا يَكَادُ يَسِيرُ، فَقَالَ لِي: «مَا لِيَعِرِكَ؟» قَالَ: قُلْتُ: عَيْنِي. قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَزَجَرَهُ وَدَعَاهُ، فَمَا زَالَ بَيْنَ يَدَيِ الْأَوْبَلِ قُدَّامَهَا يَسِيرُ، فَقَالَ لِي: «كَيْفَ تَرَى بَعِيرَكَ؟» قَالَ: قُلْتُ: يُخْيِرُ، قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِعْنِيهِ؟» قَالَ: فَاسْتَخِيَّتْ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ، قَالَ: فَقُلْتُ: نَعَمْ. قَالَ: «فِيْنِيهِ» فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهِيرَهُ حَتَّى أَبْلُغَ الْمَدِينَةَ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي عَرْوَسٌ. فَاسْتَأْذَنَتْهُ فَأَذْنَ لِي فَنَقَدَمْتُ النَّاسَ إِلَى الْمَدِينَةِ، حَشِّي أَتَيْتُ الْمَدِينَةَ، فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ، فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلَامَنِي. قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنَتْهُ: «هَلْ تَرَوْجَتْ يُخْرَا أَمْ نَيْسَا؟» فَقُلْتُ: تَرَوْجَتْ نَيْسَا. قَالَ: «هَلْ تَرَوْجَتْ يُخْرَا ثُلَّا عَبْهَا وَثُلَّا عَبْكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! تُوفِّيَ وَالدِّي، أَوْ اسْتُشَهِدَ وَلِي أَخْوَاتْ صِغَارٌ، فَكَرِهْتُ أَنْ أَتَرَوْجَ مِنْهُنَّ فَلَا تُؤَدِّبُهُنَّ وَلَا تَقْوُمُ عَلَيْهِنَّ، فَتَرَوْجَتْ نَيْسَا لِتَقْوُمَ عَلَيْهِنَّ وَتُؤَدِّبُهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، غَدَوْتُ عَلَيْهِ بِالْبَعِيرِ،

When Allâh's Messenger ﷺ arrived in Al-Madîna, I took the camel to him the next morning and he gave me its price and gave me the camel as well. (*Sahîh Al-Bukhâri*, *Hadîth No. 211*, Vol. 4)

1031. Narrated Jâbir bin 'Abdullâh : The Prophet ﷺ bought a camel from me for two *Uqiyya* (of gold) and one or two *Dirham*. When he reached Sirâr, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Al-Madîna, he ordered me to go to the mosque and offer two *Rak'a*, and weighed (and gave) me the price of the camel." (*Sahîh Al-Bukhâri*, *Hadîth No. 322*, Vol. 4)

CHAPTER 22. He who took something as a loan and made its payment back over and above that; and the best among you is he, who pays the rights of others handsomely (the one who is best in making payment).

1032. Narrated Abû Hurâira : A man came to the Prophet ﷺ demanding debts and behaved rudely. The companions of the Prophet ﷺ intended to harm him, but Allâh's Messenger ﷺ said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allâh's Messenger ﷺ then said, "Give him a camel of the same age as that of his." The people said, "O Allâh's Messenger! There is only one camel that is older and better than his." Allâh's Messenger ﷺ said, "Give (it to) him, for the best amongst you is he who pays the rights of others

فَأَعْطَانِي ثَمَنَهُ وَرَدَهُ عَلَيْهِ .

١٠٣١ - حديث جابر بن عبد الله
قال: اشتريت مني النبي ﷺ بغيراً
بوقترين ووزهم أو ذهبيمين، فلما قدم
صراراً أمر بقرة فذبحت، فأكلوا
منها، فلما قدم المدينة ألماني أن آتي
المسجد فأصلى ركعتين، ووزن لي
ثمن البعير.

(٢٢) باب: مَن انْتَسَلَ شَيْئاً فَقَضَى
خَيْرًا مِنْهُ وَخَيْرُكُمْ أَخْسَنُكُمْ قَضَاء

١٠٣٢ - حديث أبي هريرة رضي الله عنه، أن رجلاً أتى النبي ﷺ يتناصره فأغلظ، فهم به أصحابه، فقال رسول الله ﷺ: (دعوه، فإن لصاحب الحق مقالاً) ثم قال: (أعطيه شيئاً مثل سنته) قالوا: يا رسول الله! إلا أمثال من سنته. فقال: (أعطيه، فإن من خيركم أحسنكم قضاة).

handsomely.” (*Sahîh Al-Bukhârî, Hadîth No. 502, Vol. 3*)

CHAPTER 24. Mortgaging, and it is allowed whether at residence or in journey.

1033. Narrated ‘Âisha : The Prophet ﷺ purchased food grains from a Jew on credit and mortgaged his iron armour to him. (*Sahîh Al-Bukhârî, Hadîth No. 282, Vol. 3*)

CHAPTER 25. *As-Salam* (a kind of sale in which the price is paid at once for goods to be delivered later).

1034. Narrated Ibn ‘Abbâs : The Prophet ﷺ came to Al-Madîna and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), “Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight and for a specified period.” (*Sahîh Al-Bukhârî, Hadîth No. 443, Vol. 3*)

CHAPTER 27. Prohibition of swearing in selling.

1035. Narrated Abû Huraira : I heard Allâh’s Messenger ﷺ saying, “The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allâh’s Blessing.”^{١٠} (*Sahîh Al-Bukhârî, Hadîth No. 300, Vol. 3*)

(٢٤) باب: الرهن وجوائزه في الحضر كالسفر

١٠٣٣ - حديث عائشة رضي الله عنها، أن النبي ﷺ اشتراط علماً من يهودي إلى أجل، ورهنه درعًا من حديد.

(٢٥) باب: السلم

١٠٣٤ - حديث ابن عباس رضي الله عنهما، قال: قدم النبي ﷺ المدينة وهم يسلعون بالثغر السنتين والثلاث، فقال: «من أسلف في شيء ففي كيل معلوم وزن معلوم إلى أجل معلوم».

(٢٧) باب: النهي عن الحلف في البيع

١٠٣٥ - حديث أبي هريرة رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «الحلف متفقة للسلعة، ممحونة للبركة».

^{١٠} (H.1035) *Hadîth No. 1035* confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allâh’s Blessing and it will result in bringing about

CHAPTER 28. *Ash-Shuf'a* (Pre-emption).

1036. Narrated Jâbir bin ‘Abdullâh : Allâh's Messenger ﷺ gave the verdict of pre-emption (*Shuf'a*) for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption. (*Sahîh Al-Bukhâri*, *Hadîth* No. 458, Vol. 3)

CHAPTER 29. To fix a wooden peg in the wall of one's neighbour.

1037. Narrated Abû Huraira : Allâh's Messenger ﷺ said, "No one should prevent his neighbour from fixing a wodden peg in his wall." Abû Huraira then said (to his companions), "Why do I find you averse to it? By Allâh, I will certainly narrate it to you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 643, Vol. 3)

CHAPTER 30. Prohibition of oppression and taking other's land by force etc.

1038. Narrated Sâ'îd bin Zaid bin 'Amr bin Nufail that Urwa (the daughter of Unaïs) sued him before Marwân for a right, which she claimed, he had deprived her of. On that Sâ'îd said, "How could I deprive her of her right? I testify that I heard Allâh's

(٢٨) باب: الشُّفْعَةِ

١٠٣٦ - حديث جابر بن عبد الله رضي الله عنهما، قال: قضى رسول الله ﷺ بالشُّفْعَةِ في كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصَرَفَتِ الظُّرُفُ فَلَا شُفْعَةَ.

(٢٩) باب: غرز الخشب في جدارِ الجوارِ

١٠٣٧ - حديث أبي هريرة رضي الله عنه، أنَّ رسول الله ﷺ، قال: «لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشْبَهُ فِي جِدَارِهِ»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُغَرِّضِينَ؟ وَاللَّهُ لِأَزْمِنَ بِهَا بَيْنَ أَكْنَافِكُمْ.

(٣٠) باب: تحرير الظلم وغضبِ الأرضِ وغیرها

١٠٣٨ - حديث سعيد بن زيد بن عمرو بن نفيل، أنه خاصمة أزوى في حقِّ، رَعَمَتْ أَنَّهُ انتَقَصَهُ لَهَا، إِلَى مَرْوَانَ، فَقَالَ سَعِيدٌ: أَنَا أَنْتَقَصُ مِنْ

Messenger ﷺ saying, ‘If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 420, Vol. 4)

حَقُّهَا شَيْئاً! أَشْهُدُ لَسْعِنَتِ رَسُولِ اللَّهِ
بِكَلِمَةٍ يَقُولُ: «مَنْ أَخْدَى شَيْئاً مِنَ الْأَرْضِ
ظُلْمَنَا فَإِنَّهُ يُطْرَفُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ
أَرْضِينَ».

1039. Abû Salama narrated that there was a dispute between him and some people (about a piece of land). When he told ‘Âisha رضي الله عنها about it, she said, “O Abû Salama! Avoid taking the land unjustly, for the Prophet ﷺ said, ‘Whoever usurps even one span of the land of somebody, his neck will be encircled with the seven earths.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 633, Vol. 3)

١٠٣٩ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.
عَنْ أَبِي سَلَمَةَ، أَنَّهُ كَانَتْ بَيْتَهُ وَبَيْنَ
أَنَاسٍ خُصُومَةً، فَذَكَرَ لِعَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا، فَقَالَتْ: يَا أَبَا سَلَمَةَ! اجْتَنِبِ
الْأَرْضَ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ
ظَلَمَ قِيدَ شَيْئاً مِنَ الْأَرْضِ طُوقَهُ مِنْ
سَبْعِ أَرْضِينَ».

CHAPTER 31. How much of the land is to be spared when there is a disagreement over the breadth of a pass-way.

1040. Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ judged that seven cubits should be left as a public way when there was a dispute about the land. (*Sahîh Al-Bukhârî*, *Hadîth* No. 653, Vol. 3)

(٣١) بَابٌ: فَنِيرُ الطَّرِيقِ إِذَا اخْتَلَفُوا فِيهِ

١٠٤٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: قَضَى النَّبِيُّ ﷺ، إِذَا
تَشَاجَرُوا فِي الطَّرِيقِ، بِسَبْعَةِ أَذْرُعٍ.

٢٣ - كتاب الفرائض

23. THE BOOK OF *AL-FARÂ'ID* (The laws of inheritance)

CHAPTER 1. Give the *Farâ'id* (shares of inheritance prescribed in the Qur'ân) to those who are entitled to receive it then whatever remains should be given to the closest male relative of the deceased.

1041. Narrated Ibn 'Abbâs رضي الله عنهما said، "Give the *Farâ'id* (the shares of the inheritance that are prescribed in the Qur'ân)⁽¹⁾ to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." (*Sahîh Al-Bukhârî, Hadîth No. 724, Vol. 8*)

CHAPTER 2. The inheritance of a *Kalala* (A person who dies leaving no child or parent i.e. having neither descendants nor ascendants as heirs).

1042. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Once I fell ill. The Prophet ﷺ and Abû Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ, I said, "O Allâh's Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?"

(١) بَابٌ: أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا،
فَمَا بَقِيَ فَلَأُولَئِكَ رَجُلٌ ذَكَرٌ

١٠٤١ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأُولَئِكَ رَجُلٌ ذَكَرٌ».

(٢) بَابٌ: مِيرَاثُ الْكَلَالَةِ

١٠٤٢ - حَدِيثُ جَابِرٍ بْنِ عَنْدِ الله رضي الله عنهما، قَالَ: مَرِضَتُ مَرِضًا فَأَتَانِي النَّبِيُّ ﷺ يَعُوذُنِي وَأَبُو بَكْرٍ، وَهُمَا مَاشِيَانِ، فَوَجَدَانِي أُغْمِيَ عَلَيَّ، فَتَرَضَّأَ النَّبِيُّ ﷺ، ثُمَّ صَبَّ وَضُوءَ عَلَيَّ، فَأَفَقَتُ، فَإِذَا النَّبِيُّ ﷺ قُلْتَ: يَا رَسُولَ اللهِ! كَيْفَ أَضْنَعُ فِي مَالِي؟

⁽¹⁾ (H.1041) *Farâ'id* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ân, and it is: one-half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ân, *Sûrah 4*, Verses 11, 12 and 176).

He did not reply till the Verse of inheritance was revealed. (*Sahîh Al-Bukhâri*, Hadîth No. 554, Vol. 7)

كَيْفَ أُفْسِيَ فِي مَالِي؟ فَلَمْ يُجِبْنِي
يُشَيِّعَ حَتَّى نَزَّلَتْ آيَةُ الْمِيرَاثِ.

CHAPTER 3. The last Verse (of the Qur'ân) revealed was pertaining to Kalala.

1043. Narrated Al-Barâ' : رضي الله عنه The last *Sûrah* that was revealed was *Bara'a* (No. 9), and the last Verse that was revealed was: 'They ask you for a legal verdict...' (V.4:176) (*Sahîh Al-Bukhâri*, Hadîth No. 129. Vol. 6)

CHAPTER 4. Whoever leaves wealth (after his death) it belongs to his heirs.

1044. Narrated Abû Huraira : رضي الله عنه Whenever (the body of) a dead man in debt was brought to Allâh's Messenger he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allâh made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it belongs to his heirs." (*Sahîh Al-Bukhâri*, Hadîth No. 495, Vol. 3)

(٣) باب: آخر آية أنزلت آية الكلالة

١٠٤٣ - حديث البراء رضي الله عنه،
قال: آخر سورة نزلت براءة، وأخر آية
نزلت «بستئنونك».

(٤) باب: من ترك مالاً فليورثه

١٠٤٤ - حديث أبي هريرة رضي الله عنه، أن رسول الله ﷺ كان يؤتى بالرجل المُتَوَفِّي، عليه الدين، فيسأل: «هل ترك لذينه فضل؟» فإن حُدِثَ أَنَّه ترك لذينه وفاة صلّى. وإنما قال للمسلمين: «صلوا على صاحبِكُمْ» فلما فتح الله عليه الفتوح، قال: «أنا أولى بالمؤمنين من أنفسهم، فمن ثُوفِيَ من المؤمنين فترك دينًا فعَلِيَّ قصاؤه، ومن ترك مالاً فليورثه».

24. THE BOOK OF GIFTS

CHAPTER 1. Disapproval of buying the donated charitable gift by the donor.

1045. Narrated ‘Umar : رضي الله عنه Once I gave a horse in Allâh’s Cause (in charity) but that person did not took care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, “Neither buy, nor take back your *Sadaqa* (charity) which you have given, even if it is given to you for one *Dirham*, for he who takes back his *Sadaqa* is like the one who swallows his own vomit.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 567, Vol. 2)

1046. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما ‘Umar gave a horse to be used in Allâh’s Cause, but later on he found it being sold. So, he intended to buy it and asked Allâh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 215, Vol. 4)

CHAPTER 2. Prohibition of taking back one’s *Sadaqa* (charity) or gift after it has been possessed by its taker except that given to one’s own children.

1047. Narrated Ibn ‘Abbâs : رضي الله عنهما The Prophet ﷺ said, “One who

٤٤ - كتاب الهبات

(١) باب: كراهة شراء الإنسان ما تصدق به من تصدق عليه

١٠٤٥ - حديث عمر رضي الله عنه، قال: حملت على فرس في سبيل الله، فأضاعه الذي كان عنده، فأردت أن أشتريه، وظنت أن الله يبيعه بشخص، فسألت النبي ﷺ، فقال: «لا تشتري، ولا تدع في صدقتك وإن أغطاك بذرهم، فإن العائد في صدقتك كالعايد في قيئه».

١٠٤٦ - حديث عبد الله بن عمر رضي الله عنهما، أن عمر بن الخطاب حمل على فرس في سبيل الله، فوجده يماع، فأراد أن يبتاعه، فسأل رسول الله ﷺ، فقال: «لا تبتاعه ولا تدع في صدقتك».

(٢) باب: تحريم الرجوع في الصدقة والهبة بعد القبض إلا ما وله ولو لغيره وإن سفل

١٠٤٧ - حديث ابن عباس رضي الله

takes back his gift (which he has already given) is like a dog that swallows its vomit.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 762, Vol. 3)

CHAPTER 3. Disapproval of giving preference to some over the other children while making gifts (*Hiba*).

1048. Narrated An-Nu'mân bin Bashîr رضي الله عنه that his father took him to Allâh's Messenger ﷺ and said, “I have given this son of mine a slave.” The Prophet ﷺ asked, “Have you given all your sons the like?” He replied in the negative. The Prophet ﷺ said, “Take back your gift then.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 759, Vol. 3)

1049. Narrated 'Âmir رضي الله عنه: I heard An-Nu'mân bin Bashîr رضي الله عنه on the pulpit saying, “My father gave me a gift but 'Amra bint Rawâha (my mother) said that she would not agree to it unless he made Allâh's Messenger ﷺ as a witness to it. So, my father went to Allâh's Messenger ﷺ and said, ‘O Allâh's Messenger! I have given a gift to my son from 'Amra bint Rawâha, but she ordered me to make you as a witness to it.’ Allâh's Messenger ﷺ asked, ‘Have you given (the like of it) to all of your sons?’ He replied in the negative. Allâh's Messenger ﷺ said, ‘Be afraid of Allâh and be just to your children.’ My father then returned and

عنهما، قال: قَالَ النَّبِيُّ ﷺ: «الْعَادِدُ فِي هَبَّتِهِ كَانَكُلُّ يَقِيٍّ ثُمَّ يَعُودُ فِي قَيْنِيٍّ».

(٢) بَابُ: كَرَاهَةُ تَفْضِيلِ بَعْضِ الْأَوْلَادِ فِي الْهِبَةِ

١٠٤٨ - حَدِيثُ النَّعْمَانَ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي نَحْلَتُ ابْنِي هَذَا غَلَامًا، قَالَ: «أَكُلُّ وَلَدِكَ نَحْلَتَ مِثْلَهُ؟»، قَالَ: لَا، قَالَ: «فَارْجِعْهُ»

١٠٤٩ - حَدِيثُ النَّعْمَانَ بْنِ بَشِيرٍ، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ رضي الله عنهما وَهُوَ عَلَى الْمُبَرِّ يَقُولُ: أَغْطَانِي أُبِي عَطِيَّةَ، فَقَالَتْ عَمْرَةُ بْنَتْ رَوَاحَةَ، لَا أَرْضِي حَتَّى تُشَهِّدَ رَسُولُ اللَّهِ ﷺ. فَأَتَى رَسُولُ اللَّهِ ﷺ، قَالَ: إِنِّي أَغْطَيْتُ ابْنِي مِنْ عَمْرَةَ بْنَتْ رَوَاحَةَ عَطِيَّةَ، فَأَمْرَنِي أَنْ أَشْهِدَكَ يَا رَسُولَ اللَّهِ! قَالَ: «أَغْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟»، قَالَ: لَا. قَالَ: «فَاقْتُلُوا اللَّهَ وَأَغْدِلُوا بَيْنَ أَوْلَادِكُمْ»، قَالَ: فَرَجَعَ، فَرَدَ عَطِيَّةَ.

took back his gift." (*Sahîh Al-Bukhâri*, Hadîth No. 760, Vol. 3)

CHAPTER 4. 'Umra⁽¹⁾ (gift in which both the giver and the taker have to wait for the death of each other so that the house etc. would belong to him permanently).

1050. Narrated Jâbir : رضي الله عنه The Prophet ﷺ gave the verdict that 'Umra is for the one to whom it is presented. (*Sahîh Al-Bukhâri*, Hadîth No. 793, Vol. 3)

1051. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, " 'Umra is permissible." (*Sahîh Al-Bukhâri*, Hadîth No. 794, Vol. 3)

(٤) باب: الْعُمَرَى

١٠٥٠ - حديث جابر رضي الله عنه
قال: قصي النبي ﷺ بالعمرى، أنها
لمن وُهِبَتْ لَهُ .

١٠٥١ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «الْعُمَرَى
جائزَةٌ» .

⁽¹⁾ (Ch.4) This kind of gift is also called *Rugba* which is derived from the Arabic verb meaning 'to wait'; because both the giver and the person given to used to wait for the death of each other so that the house would belong to him permanently. (*Fath Al-Bârî*, Vol. 6, P. 166)

25. THE BOOK OF *AL-WASIYYA* (Wills and Testaments)

1052. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ said, “It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 1, Vol. 4)

Chapter 1. To will one-third of one’s property only.

1053. Narrated Sa‘d bin Abî Waqqâs رضي الله عنهما : In the year of the last *Hajj* of the Prophet I , مللي الله عليه وسلم visited me enquiring about my health. I told him, “I am reduced to this state because of illness and I am wealthy, and have no inheritors except a daughter. Should I give two-thirds of my property in charity?” He said, “No”. I asked, “Half?” He said, “No”. Then he added, “One-third, and even one-third is much. You’d better leave your inheritors wealthy rather than leaving them poor, begging from others. You will get a reward for whatever you spend for Allâh’s sake, even for what you put in your wife’s mouth.” I said, “O Allâh’s Messenger! Will I be left alone after my companions have gone?” He said, “If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while others will be harmed by you. O Allâh! Complete the emigration of my

٤٥ - كتاب الوصية

١٠٥٢ - حديث عبد الله بن عمر رضي الله عنهما، أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا حَقٌّ امْرِئٌ مُسْلِمٌ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتَ لِيَتَّشِّنَ إِلَّا وَوَصِيَّةٌ مَكْتُوبَةٌ عِنْدَهُ».

(١) باب: الوصية بالثلث

١٠٥٣ - حديث سعد بن أبي وقاص رضي الله عنهما قال: كَانَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْوَدُنِي عَامَ حَجَّةَ الْوَدَاعِ، مِنْ وَجْعِ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي فَذَبْلَغْتُ بِي مِنَ الْوَرَاجِ وَأَنَا ذُو مَالٍ، وَلَا يَرْثِي إِلَّا ابْنَةُ، أَفَأَنْصَدُ ثُلُثَنِي مَالِي؟ قَالَ: «لَا» فَقُلْتُ: بِالشَّطَرِ؟ فَقَالَ: «لَا» ثُمَّ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَّ وَرَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَّهُنْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُثْقِلَ نَفْقَةَ تَبَغْيَ بِهَا وَجْهَ اللهِ إِلَّا أَجْزَتَ بِهَا حَتَّى مَا تَجْعَلُ فِي فِي أَمْرِ أَنْتَكَ» فَقُلْتُ: يَا رَسُولَ اللهِ! أَحَلَّتَ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلاً صَالِحًا إِلَّا ازْدَدَتْ بِهِ دَرَجَةً وَرِفْعَةً، ثُمَّ لَعَلَكَ أَنْ تُخَلِّفَ حَتَّى يَسْتَفِعَ بِكَ أَفْوَامُ وَيُضَرَّ بِكَ

companions and do not turn them renegades.” But Allâh’s Messenger ﷺ felt sorry for poor Sa’d bin Khaula as he died in Makka, (but Sa’d bin Abî Waqqâs lived long after the Prophet ﷺ). (ملى الله عنه وسم ملى الله عليه وسلم) (*Sahîh Al-Bukhâri*, *Hadîth* No. 383-A, Vol. 2)

1054. Narrated Ibn ‘Abbâs رضي الله عنهما : recommended that people reduce the proportion of what they bequeath by will to the fourth (of the whole property), for Allâh’s Messenger ﷺ said, “One-third, yet even one-third is too much.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 6, Vol. 4)

CHAPTER 2. The deceased receives the reward for the charity given after his death.

1055. Narrated ‘Âisha رضي الله عنها : A man said to the Prophet ﷺ, “My mother died suddenly and I thought that if she had lived she would have given in charity. So, if I give alms now on her behalf, will she get the reward?” The Prophet ﷺ replied in the affirmative. (*Sahîh Al-Bukhâri*, *Hadîth* No. 470, Vol. 2)

CHAPTER 4. *Waqf* (Religious endowment).

1056. Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar bin Al-Khattâb got some land in Khaibar and he went to the Prophet ﷺ to consult him about it: saying, “O Allâh’s Messenger! I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?” The Prophet ﷺ said, “If you like you can give the land as endowment and give its fruits in

آخرُونَ، اللَّهُمَّ أَنْفُسٌ لِأَخْرَاهِي
مُجْرَتُهُمْ وَلَا تَرْدُهُمْ عَلَى أَعْقَابِهِمْ،
لَكُنَ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ، يَرْفَعُ لَهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
أَنْ مَاتَ بِمَكَّةَ».

1054 - حديث ابن عباس رضي الله عنهما، قَالَ: لَوْ غَصَّ النَّاسُ إِلَى الرُّثُبَّ؛ لَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

(٢) باب: وصوٰل ثواب الصدقات إلى الميت

1055 - حديث عائشة رضي الله عنها، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: إِنَّ أُمِّي افْتَلَتْ نَفْسَهَا وَأَظْلَهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟ قَالَ: «نَعَمْ». قَالَ: «نَعَمْ».

(٤) باب: الوقف

1057 - حديث ابن عمر رضي الله عنهما، أَنَّ عُمَرَ بْنَ الخطَّابِ أَصَابَ أَرْضًا بِخَيْرٍ، فَأَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَسْأَلُهُ فِيهَا، قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبَتُ أَرْضًا بِخَيْرٍ لَمْ أَصِبْ مَالًا فَطَّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِي؟ قَالَ: «إِنْ

charity.” So ‘Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor, to the kith and kin, for freeing slaves, for use in Allâh’s Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with *Ma’rûf* (according to his labour with good intention), and feed others without storing it for the future.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 895, Vol. 3)

شَيْئَتْ حَسِّنَتْ أَضَلَّهَا وَتَصَدَّقَتْ بِهَا
فَالْأَنْ: فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لَا يَبْيَاعُ وَلَا
يُوَهَّبُ وَلَا يُورَثُ، وَتَصَدَّقَ بِهَا فِي
الْفَقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي
سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ، لَا
جُنَاحٌ عَلَى مَنْ وَلَيْهَا أَنْ يَأْكُلَ مِنْهَا
بِالْمَعْرُوفِ وَيُطْعَمَ، غَيْرَ مُتَمَوِّلٍ. قَالَ
(الرَّاوِي): فَحَدَّثَنِي بْنُ سِيرِينَ،
قَالَ: غَيْرَ مُتَأْثِلٍ مَالًا.

CHAPTER 5. He who has not got anything to will, should not do it.

(٥) بَابٌ: تَرْكُ الْوَصِيَّةِ لِمَنْ لَيْسَ لَهُ
شَيْءٌ يُوصِي فِيهِ

1057. Narrated Talha bin Musarrif: I asked ‘Abdullâh bin Abû ‘Âûfa رضي الله عنهما, “Did the Prophet صلى الله عليه وسلم make a will?” He replied, “No.” I asked him, “How is it then, that the making of a will has been enjoined on people, (or that they are ordered to make a will)?” He replied, “The Prophet صلى الله عليه وسلم bequeathed Allâh’s Book (i.e. The Qur’ân).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 3, Vol. 4)

١٠٥٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ أَبِي
أَوْفَى. عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ. قَالَ:
سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ
عَنْهُمَا هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَنِي؟ قَالَ:
لَا. فَقَلَّتْ: كَيْفَ كُتِّبَ عَلَى النَّاسِ
الْوَصِيَّةُ، أَوْ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ:
أَوْصَى بِكِتَابِ اللَّهِ.

1058. Narrated Al Aswad: In the presence of ‘Âisha رضي الله عنها some people mentioned that the Prophet صلى الله عليه وسلم had appointed ‘Alî by will as his successor. ‘Âisha said, “When did he appoint him by will? Verily, when he died he was resting against my chest (or she said “in my lap”) and he asked for a wash-basin and then collapsed

١٠٥٨ - حَدِيثُ عَائِشَةَ، عَنِ
الْأَسْوَدِ، قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ
عَلَيْهَا رَضِيَ اللَّهُ عَنْهَا كَانَ وَصِيًّا فَقَالَتْ:
مَنْ أَوْصَى إِلَيْهِ؟ وَقَدْ كُنْتُ مُسْتَدِّهَةَ إِلَى
صَدْرِي، أَوْ قَالَتْ: حَجْرِي، فَدَعَا
بِالظَّنْتِ، فَلَقِدْ انْخَنَثَ فِي حَجْرِي فَمَا

while in that state, and I could not even perceive that he had died, so when did he appoint him by will?" (*Sahîh Al-Bukhârî, Hadîth No. 4, Vol. 4*)

1059. Narrated Sa'îd bin Jubair: Ibn 'Abbâs said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till the gravels of the ground were wet with his tears. Then he said, "On Thursday the illness of Allâh's Messenger ﷺ was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allâh's Messenger ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now is better than what you are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel *Al-Mushrikîn* (pagans idolators disbelievers in the Oneness of Allâh) and His Messenger Muhammad ﷺ (صلى الله عليه وسلم) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)⁽¹⁾." (*Sahîh Al-Bukhârî, Hadîth No. 288, Vol. 4*)

شَعْرَتْ أَنَّهُ قَدْ مَاتَ، فَمَتَّ أَوْصَى
إِلَيْهِ؟

١٠٥٩ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ بَكَى حَتَّى حَضَبَ دَمَقُهُ الْحَضِبَاءَ، فَقَالَ: اشْتَدَّ بِرَسُولُ اللَّهِ ﷺ وَجْهُهُ يَوْمَ الْخَمِيسِ، فَقَالَ: «ائْتُونِي بِكِتَابٍ، أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا» فَتَسَارَعُوا، وَلَا يَتَبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ. فَقَالُوا: هَاجَرَ رَسُولُ اللَّهِ ﷺ، قَالَ: «دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَذَعُونِي إِلَيْهِ». وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثَةِ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِرُّوا الْوَفَدَ بِنَخْرِهِ مَا كُنْتُ أَجِرُّهُمْ» وَنَسِيَتُ التَّالِيَةَ.

⁽¹⁾ (H.1059) This third order not mentioned here is explained in *Fath Al-Bârî* as to be one of the following four things:

1. To act on the orders of the Qur'ân.
2. To equip the army-unit under the command of Usâma رضي الله عنه .
3. To not to take the Prophet's grave as a place of worship, and
4. To offer *As-Salât* (the prayers) perfectly and regularly and to be good to your slaves (what your right hand possesses). *Fath Al-Bârî*, Vol. 9, Page No. 199 and 200).

1060. Narrated 'Ubaidullâh bin 'Abdullâh: Ibn 'Abbâs said, "When Allâh's Messenger ﷺ was on his deathbed and there were some men in the house, he (ﷺ) said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allâh's Messenger ﷺ is seriously ill and you have the (Holy) Qur'ân. Allâh's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray,' while the others opposed it. So when their talk and differences increased, Allâh's Messenger ﷺ said, 'Go away.'" Ibn 'Abbâs used to say, "No doubt, it was very unfortunate (a great disaster) that Allâh's Messenger ﷺ was prevented from writing for them that writing, because of their differences and noise." (*Sahîh Al-Bukhârî, Hadîth No. 717, Vol. 5*) [See *Hadîth No. 1059* and its footnote for details].

١٠٦٠ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ (وَنَحْنُ مِنْهُمْ)، قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي الْبَيْتِ رِجَالٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْمُؤَا أَكْثُرُكُمْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ» فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَةُ التَّوْحِيدُ، وَعِنْدَكُمُ الْقُرْآنَ، حَسِبْنَا كِتَابَ اللَّهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاحْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِبُوا يَكْثُرُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ. فَلَمَّا أَكْثَرُوا اللَّغُوَ وَالْإِخْتِلَافَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَوْمٌ».

قَالَ عَبْيُودُ اللَّهِ (الرَّاوِي): فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرَّزِيْةَ كُلَّ الرَّزِيْةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْثُرَ لَهُمْ ذَلِكَ الْكِتَابُ، لَا خِتَالَ لَهُمْ وَلَا عَطِيَّهُمْ.

26. THE BOOK OF VOWS

CHAPTER 1. Order to fulfil the vows (that has not yet been fulfilled).

1061. Narrated Ibn ‘Abbâs رضي الله عنهما asked Allâh’s Messenger صلى الله عليه وسلم for his legal opinion (about) saying, “My mother died and she had an unfulfilled vow.” The Prophet صلى الله عليه وسلم said, “Fulfil it on her behalf.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 23, Vol. 4)

CHAPTER 2. The Prophet صلى الله عليه وسلم forbade voweding, and it does not prevent anything.

1062. Narrated Ibn ‘Umar رضي الله عنهما The Prophet forbade voweding and said, “In fact, voweding does not prevent anything, but it makes a miser to spend his wealth.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 605, Vol. 8)

1063. Narrated Abû Huraira رضي الله عنه The Prophet said, “Allâh says, ‘The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for

٢٦ - كتاب النذر**(١) باب: الأمر بقضاء النذر**

١٠٦١ - حديث ابن عباس رضي الله عنهما، أن سعد بن عبادة رضي الله عنه، استفتى رسول الله ﷺ فقال: إن أمي ماتت وعليها نذر، فقال: «اقضه عنها».

(٢) باب: النهي عن النذر وأنه لا يرد شيئاً

١٠٦٢ - حديث ابن عمر رضي الله عنهما، قال: نهى النبي ﷺ عن النذر، قال: «إنه لا يرد شيئاً، وإنما يستخرج به من البخل».

١٠٦٣ - حديث أبي هريرة، قال:
قال النبي ﷺ: «لا يأنى ابن آدم النذر بشيء لمن يكن قدرا له، ولكن ينقيه النذر إلى القدر قد قدرا له، فيستخرج الله به من البخل، فيؤتي عليه ما لم يكن يؤتي عليه من قبل».

him what he would not give Me before but for his vow.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 685, Vol. 8)

CHAPTER 4 . Whosoever vowed to go on foot to the Ka‘ba.

(٤) بَابٌ: مَنْ نَذَرَ أَنْ يَمْشِي إِلَى
الْكَعْبَةِ

1064. Narrated Anas : رضي الله عنه The Prophet ﷺ saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka‘ba). He said, "Allâh is not in need of this old man's torturing himself," and ordered him to ride. (*Sahîh Al-Bukhâri*, *Hadîth* No. 88, Vol. 3)

1065. Narrated ‘Uqba bin ‘Âmir: My sister vowed to go on foot to the Ka‘ba, and she asked me to take the verdict of the Prophet ﷺ about it. So, I did and the Prophet ﷺ said, "She should walk and also should ride." (*Sahîh Al-Bukhâri*, *Hadîth* No. 89, Vol. 3)

١٠٦٤ - حَدَّيْثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَاوِدَ بَيْنَ ابْنَيْهِ، قَالَ: «مَا بِالْأَوْلَى هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِي؛ قَالَ: «إِنَّ اللَّهَ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ لَغْيٌ»، وَأَمْرَهُ أَنْ يَرْكِبَ.

١٠٦٥ - حَدَّيْثُ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِي إِلَى بَيْتِ اللَّهِ، وَأَمْرَشَتِي أَنْ أَسْتَفْتِنِي لَهَا النَّبِيَّ ﷺ، فَاسْتَفْتَنِي فَقَالَ عَلَيْهِ السَّلَامُ: «لِتَمْشِي وَلَا تَرْكِبْ». .

27. THE BOOK OF OATHS

CHAPTER 1. Prohibition of swearing by anything else other than Allâh .

1066. Narrated Ibn ‘Umar : رَوَى اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ قَالَ لِي أَبُو دَاوُدَ: I heard ‘Umar saying, “Allâh’s Messenger ﷺ said to me, ‘Allâh forbids you to swear by your fathers.’” ‘Umar said, “By Allâh! Since I heard that from the Prophet ﷺ , I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else.” (*Sahîh Al-Bukhâri*, Hadîth No. 642, Vol. 8)

1067. Narrated Ibn ‘Umar رَوَى اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ قَالَ لِي أَبُو دَاوُدَ: that he found ‘Umar bin Al-Khattâb in a group of people and he was swearing by his father. So Allâh’s Messenger ﷺ called them, saying, “Verily! Allâh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allâh or otherwise keep quiet.” (*Sahîh Al-Bukhâri*, Hadîth No. 129, Vol. 8)

CHAPTER 2. Whosoever took an oath by *Lât* and *‘Uzza*, he should say: “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh) لَا إِلَهَ إِلَّا اللهُ.

1068. Narrated Abû Huraira رَوَى اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ قَالَ لِي أَبُو دَاوُدَ: Allâh’s Messenger ﷺ said, “Whoever takes an oath in which he mentions *Lât* and *‘Uzza* (forgetfully), should say: “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh), and whoever says to his companion, ‘Come along, let us

٢٧ - كتاب الأيمان

(١) باب: النهي عن الحلف بغير الله تعالى

١٠٦٦ - حديث عمر، قال: قال لي رسول الله ﷺ: إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». قال عمر: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ ﷺ، ذَاكِرًا وَلَا آثِرًا.

١٠٦٧ - حديث ابن عمر رضي الله عنهما أنَّه أذرك عمر بن الخطاب في رثب وهو يخلف بآبيه، فناداه من رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالَفَ فَلْيَخْلِفْ بِاللَّهِ، وَإِلَّا فَلْيَضْمُمْ». (٢)

(٢) باب: من حلف باللات والعزى
فليقل: لا إله إلا الله

١٠٦٨ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «من حلف فقام في حلفه: واللات والعزى، فليقل: لا إله إلا الله؛ ومن قال لصاحبه: تعال أقمرك،

gamble', must give alms (as an expiation)." (*Sahîh Al-Bukhâri, Hadîth No. 383, Vol. 6*)

CHAPTER 3. Whosoever took an oath to do something, and later he found that something else is better than the first, then it is advisable to do the better thing and make expiation for his oath.

1069. Narrated Abû Mûsa : رضي الله عنه My companions sent me to Allâh's Messenger ﷺ to ask him for some animals to ride on as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwah* (battle) of Tabûk. I said, "O Allâh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allâh! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilâl calling, "O 'Abdullâh bin Qais!" I replied to his call. Bilâl said, "Respond to Allâh's Messenger ﷺ who is calling you." When I went to him (i.e. the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to the six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allâh (or Allâh's Messenger ﷺ)

. فَلَيَتَصَدَّقُ .

(٣) بَابٌ: نَذِبْ مَنْ حَلَفَ يَمْبَنَا قَرَأَى
غَيْرَهَا خَيْرًا مِنْهَا أَنْ يَأْتِيَ الَّذِي هُوَ
خَيْرٌ وَيُكَفِّرَ عَنْ يَمْبَنِهِ

١٠٩٩ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: أَرْسَلَنِي أَضْحَابِي إِلَى رَسُولِ اللَّهِ ﷺ، أَسْأَلُهُ الْحَمْلَانَ لَهُمْ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ، وَهِيَ عَزْوَةُ تَبُوكَ. قَلَّتْ: يَا نَبِيَّ اللَّهِ! إِنَّ أَضْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلُهُمْ، فَقَالَ: «وَاللَّهُ أَلَا أَخْمَلُكُمْ عَلَى شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضِبَانُ، وَلَا أَشْعُرُ، وَرَجَعْتُ حَزِينًا مِنْ مَنْعِ النَّبِيِّ ﷺ، وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِيُّ ﷺ وَجَدَ فِي نَفْسِهِ عَلَيَّ؛ فَرَجَعْتُ إِلَى أَضْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ ﷺ. فَلَمْ أَلِثْ إِلَّا سُوْنَةً إِذْ سَمِعْتُ بِلَا لَا يُنَادِي، أَيْ عَبْدَ اللَّهِ بْنَ قَيْسَ! فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: «خُذْ هَذِينِ الْقَرِيبَيْنِ وَهَذِينِ الْقَرِيبَيْنِ لِيَسْتَأْتِي أَبْعَرَةُ ابْنَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ» فَأَنْظَلْتُهُ يَمْبَنَ إِلَى أَضْحَابِكَ، فَقُلْنَا: «إِنَّ اللَّهَ أَفَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ يَخْمَلُكُمْ عَلَى هُؤُلَاءِ فَارْكُبُوهُنَّ»

allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abū Mūsa proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and [his (next) statement] whereby he gave them the same to ride on. These people told them the same information as Abū Mūsa had told them. (*Sahih Al-Bukhāri*, Hadith No. 699, Vol. 5)

1070. Narrated Zahdam: Once we were in the house of Abū Mūsa who presented a meal containing cooked chicken. A man from the tribe of Banī Taim-Allāh with red complexion, as if from the Byzantine war prisoners, was present. Abū Mūsa invited him to share the meal but he (apologized) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abū Mūsa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet ﷺ in the company of a group of Al-Ash'arīyūn, asking him to provide us with means of conveyance. He said, 'By Allāh, I will not provide you with any

فَانطَلَقْتُ إِلَيْهِمْ بِهِنَّ. قَلَّتْ: إِنَّ النَّبِيَّ
يَخْمِلُكُمْ عَلَى هُؤُلَاءِ، وَلَكِنِّي،
وَاللَّهُ! لَا أَدْعُكُمْ حَتَّى يَنْطَلِقَ مَعِي
بَغْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ
، لَا تُنْثِرُوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ
يَقُلْهُ رَسُولُ اللَّهِ ، فَقَالُوا لِي: إِنَّكَ
عِنْدَنَا لَمُضَدًّى وَلَنَفْعَلَنَّ مَا أَخْبَيْتَ.
فَانطَلَقَ أَبُو مُوسَى يَنْفَرِّ مِنْهُمْ حَتَّى أَتَوْا
الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ مِنْهُمْ
إِيَّاهُمْ، ثُمَّ إِغْطَاءُهُمْ بَعْدُ، فَحَدَّثُوهُمْ
بِمِثْلِ مَا حَدَّثْتُهُمْ بِهِ أَبُو مُوسَى.

١٠٧٠ - حديث أبي موسى. عن زهدم، قال: كنا عند أبي موسى فأتى ذكر دجاجة، وعند رجل من بنى تميم الله أحمر، كانه من الموالى، فدعاه للطعام، فقال: إني رأيته يأكل شيئاً فقذرته؛ فخالفت لا أكل. قال: هلْ؟ فلأحدثكم عن ذاك. إني أتيت النبي ﷺ في نفر من الأشعريين تستحمله، فقال: «والله! لَا أَخْمِلُكُمْ، وَمَا عِنْدِي
مَا أَخْمِلُكُمْ» وأتيت رسول الله ﷺ
بنبيب إيل، فسأل عنّا، فقال: «أين
النفر الأشعريون؟» فأمر لنا بخمس

27. The Book of Oaths

means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allâh's Messenger ﷺ and he asked for us saying, 'Where are the group of Al-Ash'ariyûn?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet ﷺ and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He replied, 'I have not provided you with means of conveyance, but Allâh has provided you with it and by Allâh, if Allâh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.' " (Sahîh Al-Bukhâri, Hadîth No. 361, Vol. 4)

1071. Narrated 'Abdur-Rahmân bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh); and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath." (Sahîh Al-Bukhâri, Hadîth No. 619, Vol. 8)

ذُؤِدْ، غَرِّ التُّرَى، فَلَمَّا انظَلَقْنَا قُلْنَا:
 مَا صَنَعْنَا! لَا يُبَارِكُ لَنَا. فَرَجَعْنَا إِلَيْهِ،
 قُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَخْمِلَنَا فَحَلَفْتَ
 أَنْ لَا تَخْمِلَنَا، أَفَتَسْبِيْتَ؟ قَالَ: «لَسْتُ
 أَنَا حَمِلْنَكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، فَإِنِّي
 وَاللَّهِ! إِنْ شَاءَ اللَّهُ، لَا أَخْلِفُ عَلَى
 يَوْمٍ فَأَرَى عِزِّهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ
 الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا».

١٠٧١ - حديث عبد الرحمن بن سمرة، قال: قال النبي ﷺ: «يا عبد الرحمن بن سمرة! لَا تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتَيْتَهَا عَنْ مَسَالَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتَيْتَهَا مِنْ غَيْرِ مَسَالَةٍ أُعْنِتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ عِزِّهَا خَيْرًا مِنْهَا فَكَفَرْتَ عَنْ يَمِينِكَ وَأَتَ الَّذِي هُوَ خَيْرٌ».

CHAPTER 5. To say *Insha Allâh* (If Allâh will) in the oath.

1072. Narrated Abû Huraira : (رضي الله عنه) The Prophet Sulaimân (Solomon) (عليه السلام) son of (the Prophet) Dawûd (David) said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives), everyone of whom will deliver a male child who will fight in Allâh's Cause." On that an angel said to him, "Say: 'If Allâh will.' " But Sulaimân did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person (a malformed baby). The Prophet said, "If Sulaimân had said: 'If Allâh will,' Allâh would have fulfilled his (above) desire and that saying would have made him more hopeful." (*Sahîh Al-Bukhârî*, Hadîth No. 169, Vol. 7)

1073. Narrated Abû Huraira : (رضي الله عنه) The Prophet Sulaimân (Solomon) the son of Dawûd (David) said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child; who will be a knight, fighting for Allâh's Cause.' His companion said to him (say), 'If Allâh will.' But Sulaimân did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet further said, "If (the Prophet) Sulaimân had said it (i.e. 'if Allâh will') he would have begotten children who would have fought in Allâh's Cause." (*Sahîh Al-Bukhârî*, Hadîth No. 635, Vol. 4)

CHAPTER 6. It is forbidden to persist in an oath which causes

(٥) باب الاستثناء

1072 - حديث أبي هريرة، قال: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَا ظُفُونَ اللَّيْلَةَ بِعَائِةَ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ عَلَمَّا يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ الْمَلَكُ: قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، وَتَسْبِي؛ فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نَضَفَ إِنْسَانٌ. قَالَ النَّبِيُّ ﷺ: «لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْتَ، وَكَانَ أَرْجَى لِحَاجَتِهِ».

1073 - حديث أبي هريرة، عن النَّبِيِّ ﷺ قال: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَا ظُفُونَ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً، تَخْمِلُ كُلُّ امْرَأَةً فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، وَلَمْ تَخْمِلْ شَيْئًا إِلَّا وَاحِدًا سَاقَطَا إِلَخْدَى شَيْئِهِ» فَقَالَ النَّبِيُّ ﷺ: «لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللَّهِ».

(٦) باب: النهي عن الإصرار على اليمين فيما ينافي به أهل الحال في ممّا

trouble to the family for a thing that is not unlawful.

1074. Narrated Abû Hurâira : رضي الله عنه said ملى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection". Allâh's Messenger ملى الله عليه وسلم added, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin, in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded." (See the Qur'ân V.5:89). (*Sahîh Al-Bukhâri*, Hadîth No. 621, Vol. 8)

CHAPTER 7. The vow of a disbeliever and what to do as regards it, if he embraces Islâm.

1075. Narrated Nâfi' : رضي الله عنه 'Umar bin Al-Khattâb said, "O Allâh's Messenger, I vowed to observe *I'tikâf* for one day during the Period of Ignorance." The Prophet ملى الله عليه وسلم ordered him to fulfil his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Makkâ. When Allâh's Messenger ملى الله عليه وسلم freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O Abdullâh! See what is the matter." Abdullâh replied, "Allâh's Messenger ملى الله عليه وسلم has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (*Sahîh Al-Bukhâri*, Hadîth No. 372, Vol. 4)

CHAPTER 9. The gravity (of the sin) of a person who accuses his slave of

لِبَسٍ بِحَرَامٍ

1074 - حديث أبي هريرة. قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهُ لَا يَلْجَأُ أَحَدُكُمْ بِسَمِنَةٍ فِي أَهْلِهِ إِثْمٌ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِي كَفَارَةً الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ».

(٧) بَابُ نَذْرِ الْكَافِرِ وَمَا يَفْعَلُ فِيهِ إِذَا أَسْلَمَ

1075 - حديث ابن عمر. أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رضي الله عنه، قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ عَلَيَّ اغْتِكَافٌ يَوْمَ فِي الْجَاهِلِيَّةِ، فَأَمَرْتُ أَنْ يَقْبَيْ يَوْمَهُ وَأَصَابَ عُمَرُ جَارِيَتَيْنِ مِنْ سَبْنِ حُنَيْنِ قَوْصَعُهُمَا فِي بَعْضِ بَيْوَاتِ مَكَّةَ، قَالَ: فَمَنْ رَسُولُ اللَّهِ ﷺ عَلَى سَبْنِ حُنَيْنِ، فَجَعَلُوا يَسْعَوْنَ فِي السُّكُكِ؛ فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ! انْظُرْ مَا هَذَا؟ فَقَالَ: مَنْ رَسُولُ اللَّهِ ﷺ عَلَى السَّبْنِيِّ، قَالَ: اذْهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ.

(٩) بَابُ التَّغْلِيقِ عَلَى مَنْ قَدَّ

committing an illegal sexual intercourse (adultery).

1076. Narrated Abû Huraira : رضى الله عنه عن أبى هريرة رضى الله عنه heard Abû-Qâsim (the Prophet ﷺ) saying, "If somebody slanders his slave (by accusing him of committing adultery) and the slave is free from what he says, the accuser will be flogged on the Day of Resurrection, unless the slave is really as he has described him." (Sahîh Al-Bukhâri, Hadith No. 841, Vol. 8)

CHAPTER 10. To feed one's slave with what one eats himself, and to clothe him with what one clothes himself and not to burden him (the slave) beyond his capacity.

1077. Narrated Al-Mâ'rûr : رضى الله عنه At Ar-Rabadha I met Abû Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a man by calling his mother with bad names. The Prophet ﷺ said to me, 'O Abû Dhar ! Did you abuse him by calling his mother with bad names? You still have some characteristics of (Period of) Ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' " (Sahîh Al-Bukhâri, Hadith No. 29, Vol. 1)

1078. Narrated Abû Huraira : رضى الله عنه The Prophet ﷺ said, "When your servant brings your food to you, if you do not ask him to join you, then at

مَنْلُوكَةٍ بِالرِّبَّنَا

1076 - حديث أبى هريرة رضى الله عنه، قال: سمعت أبا القاسم ﷺ يقول: «من قذف مملوكة، وهو بريء مما قال، جلد يوم القيمة، إلا أن يكُون كما قال».

(١٠) باب: إطعام المُنْلوكِ مِمَّا يُأْكُلُ
إِنَّ الْبَاسِيَهُ مِمَّا يَلْبِسُ وَلَا يَكْلُفُهُ مَا يَعْلَيهُ

1077 - حديث أبى ذر رض. عن المغفور، قال: لقيت أبا ذر رض بالرّبّنَا، وعلّمه حلة وعلّى غلامه حلة، فسألته عن ذلك، فقال: إني سابقتك رجلاً غيرته بأمه، فقال لي النبي ﷺ: «يا أبا ذر! أغيرته بأمه؟ إنك أمرت فيك جاهيلية، إخوانكم خولكم جعلهم الله تحت أيديكم، فمن كان أخوه تحت يديه فليطعمه مما يأكل، ول eiusه مما يلبس، ولا تكلفوهم ما يعلّهم، فإن كلفتهم فاعينوهم».

1078 - حديث أبى هريرة، عن النبي ﷺ، قال: «إذا أتي أحدكم

27. The Book of Oaths

least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely.” (*Sahîh Al-Bukhâri*, Hadîth No. 370, Vol. 7)

CHAPTER 11. The reward of a slave who is honest and faithful to his master and worships Allâh سُبْحَانَهُ in a perfect manner.

1079. Narrated Ibn ‘Umar رضي الله عنه عن أبا هريرة رضي الله عنه said, “If a slave is honest and faithful to his master and worships his Lord (Allâh) in a perfect manner he will get a double reward.” (*Sahîh Al-Bukhâri*, Hadîth No. 722, Vol. 3)

1080. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه said, “A pious slave gets a double reward.” Abû Huraira added: “By Him in Whose Hands my soul is, but for *Jihâd* (i.e. holy battles), *Hajj*, and my duty to serve my mother, I would have loved to die as a slave.”¹¹¹ (*Sahîh Al-Bukhâri*, Hadîth No. 724, Vol. 3)

1081. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه said, “Goodness and comfort are for him (the slave) who worships his Lord (Allâh) in a perfect manner and serves his master sincerely.” (*Sahîh Al-Bukhâri*, Hadîth No. 725, Vol. 3)

CHAPTER 12. Whosoever manumits his share of a jointly owned slave.

1082. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه عن أبا هريرة رضي الله عنه said,

خادِمٌ بِطَعَامِهِ، فَإِنْ لَمْ يُخْلِسْهُ مَعْهُ فَلْيُتَأْوِلْهُ أَكْلَهُ أَوْ أَكْلَتَهُنَّ، أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ، فَإِنَّهُ وَلِيَ حَرَّةً وَعِلَاجَهُ.

(11) بَابٌ: تَوَابُ الْعَبْدِ وَأَجْرُهُ إِذَا نَصَحَ لِسَيِّدِهِ وَأَخْسَنَ عِبَادَةَ اللَّهِ

١٠٧٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: «الْعَبْدُ إِذَا نَصَحَ سَيِّدُهُ وَأَخْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ».

١٠٨٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «لِلْعَبْدِ الْمَلُوكُ الصَّالِحُ أَجْرَانَ». وَالَّذِي تَقْسِي بِيَدِهِ، لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجَّ وَبِرُّ أُمِّي، لَا خَيْثَ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

١٠٨١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «نَعَمْ مَا لَأَخْدِهِمْ يُخْسِنُ عِبَادَةَ رَبِّهِ، وَيَنْصَحُ لِسَيِّدِهِ».

(12) بَابٌ: مَنْ أَغْتَقَ شَرْكًا لَهُ فِي عَبْدٍ

١٠٨٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ

¹¹¹ (H.1080) Abû Huraira mentioned *Jihâd*, *Hajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master's permission (*Qastalâni*, Vol. 4, p. 323)

said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially." (*Sahîh Al-Bukhârî*, *Hadîth* No. 698, Vol. 3)

1083. Narrated Abû Hurâira رضي الله عنه مولى النبي صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him without overburdening him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 672, Vol. 3)

CHAPTER 13. It is allowed to sell a *Mudabbar* slave (i.e. a slave who is promised by his master to be manumitted after the master's death).

1084. Narrated 'Amr: Jâbir رضي الله عنه said, An *Ansâri* man made his slave a *Mudabbar* and he had no other property than him. When the Prophet صلى الله عليه وسلم heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nâhhâm bought him for eight hundred *Dirham*. (*Sahîh Al-Bukhârî*, *Hadîth* No. 707, Vol. 8)

رضي الله عنهما، أنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شَرِيكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَتَلَقَّ ثَمَنَ الْعَبْدِ، قُوَّمَ الْعَبْدُ قِيمَةً عَذْلٍ، فَأَعْطَى شَرِيكَاهُ حِصْصَتِهِمْ وَعَنِتَّ عَلَيْهِ، وَإِلَّا فَقَدْ عَنِتَّ مِنْهُ مَا عَنَّكَ».

١٠٨٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَعْتَقَ شَقِيقًا مِنْ مَمْلُوكِهِ، فَعَلَيْهِ خَلَاصَةُ فِي مَالِهِ؛ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوَّمَ الْمَمْلُوكُ قِيمَةً عَذْلٍ ثُمَّ اسْتَشْعِيَ غَيْرَ مَشْفُوقِي عَلَيْهِ».

(١٣) بَابُ: جَوازِ بَيعِ الْمُنْذَرِ

١٠٨٤ - حَدِيثُ جَابِرٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ مَمْلُوكًا لَهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ النَّبِيِّ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نَعِيمُ بْنُ النَّحَامِ بِشَمَائِيلَةِ دِرْهَمٍ».

28. The Book of *Al-Qasama*

28. THE BOOK OF *AL-QASAMA*
[The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]

CHAPTER 1. *Al-Qasâma.*

1085. Narrated Râfi‘ bin Khadij and Sahl bin Abû Hathma رضي الله عنهما : Abdullâh bin Sahl and Muhaiyisa bin Mas‘ûd went to Khaibar and they dispersed in the (gardens of the) date-palm trees. ‘Abdullâh bin Sahl was murdered. Then ‘Abdur-Rahmân bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas‘ûd, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. ‘Abdur-Rahmân who was the youngest of them, started talking. The Prophet ﷺ said, “Let the older (among you) speak first.” So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, “Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man” (or said, “...your companion”). They said, “O Allâh’s Messenger! The murder was a thing we did not witness.” The Prophet ﷺ said, “Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim.” They said, “O Allâh’s Messenger! They are disbelievers, (and they will take a false oath).” Then Allâh’s Messenger ﷺ himself paid the blood money to them. Sahl added: “I came upon a she-camel from those camels while I entered their stable and it hit me with

- ٢٨ - كتاب القسام

(١) بَابُ الْقَسَامَةِ

١٠٨٥ - حديث رافع بن خديج
وسهل بن أبي حمزة. عن شئير بن
بشار، مؤلِّي الأنصار، أنهما حدثاً:
أنَّ عبدَ اللهِ بْنَ سهْلٍ وَمُحَمَّصَةَ بْنَ
مسعودٍ أتيا خيبرَ، فتفرقَا في النَّخلِ،
فُقْتَلَ عبدُ اللهِ بْنُ سهْلٍ. فجاءَ عبدُ
الرَّحْمَنِ بْنُ سهْلٍ، وَحُوَيْصَةَ وَمُحَيْصَةَ
ابنِهِ مسعودَ إِلَى النَّبِيِّ ﷺ، فتكلَّمُوا فِي
أَمْرِ صَاحِبِهِمْ، فَبَدَا عَبْدُ الرَّحْمَنِ،
وَكَانَ أَضَعُرُ الْقَوْمَ، فَقَالَ النَّبِيُّ ﷺ:
«كَبِيرُ الْكُبُرِ» (قَالَ يَخْبِي أَحَدُ رِجَالِ
السَّنَدِ: لِتَلِيَ الْكَلَامَ الْأَكْبَرِ) فتكلَّمُوا
فِي أَمْرِ صَاحِبِهِمْ، فَقَالَ النَّبِيُّ ﷺ:
«أَتَسْتَحْفُونَ قَتِيلَكُمْ» أَوْ قَالَ:
«صَاحِبِكُمْ يَأْيَمَانِ خَمْسِينَ مِنْكُمْ؟»
قَالُوا: يَا رَسُولَ اللَّهِ! أَمْرٌ لَمْ نَرَهُ.
قَالَ: «فَتَبَرُّ ثُمَّ يَهُودُ فِي أَيْمَانِ خَمْسِينَ
مِنْهُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! قَوْمٌ
كُفَّارٌ. فَوَدَاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ

فَالْ سَهْلُ: فَأَذْرَكْتُ نَاقَةً مِنْ تِلْكَ

its leg.” (*Sahîh Al-Bukhârî, Hadîth No. 164, Vol. 8*)

الإِبْلِ، فَدَخَلَتْ مِرْبَدًا لَهُمْ فَرَكَضُشَّيْ
بِرْ جِلْهَا.

CHAPTER 2. Legal verdicts regarding apostates, and those who wage war against Allâh and His Messenger .

1086. Narrated Anas رضي الله عنه : Eight persons from the tribe of ‘Ukl came to Allâh’s Messenger صلى الله عليه وسلم and gave the *Bai’â* (pledge) for Islâm (became Muslim). The climate of the place (Al-Madîna) did not suit them. So they became sick and complained about that to Allâh’s Messenger صلى الله عليه وسلم . He said (to them), “Won’t you go with the shepherd of our camels and drink of the camels’ milk and urine (as medicine)?” They said, “Yes.” So they went out and drank the camels’ milk and urine, and after they became healthy, they killed the shepherd of Allâh’s Messenger صلى الله عليه وسلم and took away the camels. This news reached Allâh’s Messenger صلى الله عليه وسلم , so he sent (men) to follow their traces and they were captured and brought (to the Prophet صلى الله عليه وسلم). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw (left) them in the sun till they died.” (*Sahîh Al-Bukhârî, Hadîth No. 37, Vol. 9*)

(٢) بَابُ حُكْمِ الْمُحَارِبِينَ وَالْمُرْتَدِينَ

١٠٨٦ - حَدِيثُ أَنَسٍ، أَنَّ نَفَرًا مِنْ عُكْلِ، ثَمَانِيَةً، قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، فَبَأْيَغُوهُ عَلَى الإِسْلَامِ، فَاسْتَوْخَمُوا الْأَرْضَ فَسَقَمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ؛ قَالَ: «أَفَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِبْلِهِ فَتُصْبِيْنَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟» قَالُوكُوا: يَكُنْ. فَخَرَجُوكُوا فَشَرِبُوكُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُوكُوا، فَقَتَلُوكُوا رَاعِيْنَا رَسُولِ اللَّهِ ﷺ وَأَطْرَدُوكُوا النَّعَمْ، فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ، فَأَرْسَلَ فِي آثَارِهِمْ، فَأَذْرِكُوكُوا، فَجِئُوكُوكُوا بِهِمْ، فَأَمْرَرَ بِهِمْ، فَقَطَعَتْ أَيْدِيهِمْ وَأَزْجَلَهُمْ وَسَمَرَ أَغْيَنِهِمْ، ثُمَّ تَبَدَّهُمْ فِي الشَّفَسِ حَتَّى مَاتُوكُوكُوا.

(٣) بَابُ ثُبُوتِ الْقِصَاصِ فِي الْقَتْلِ بِالْحَجَرِ وَغَيْرِهِ مِنَ الْمُحَدَّدَاتِ

CHAPTER 3. Proof for *Qisâs* (equality in punishment) when one is killed with stone or any other heavy

thing, and the killing of a male for the killing of a female.

1087. Narrated Anas bin Mâlik رضي الله عنه : During the lifetime of Allâh's Messenger صلى الله عليه وسلم , a Jew attacked a girl and took some silver ornaments she was wearing, and crushed her head. Her relatives brought her to the Prophet صلى الله عليه وسلم while she was in her last breaths and she was unable to speak. Allâh's Messenger صلى الله عليه وسلم asked her, "Who has hit you? So-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet صلى الله عليه وسلم mentioned the name of another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?" mentioning the name of her killer. She nodded in agreement. Then Allâh's Messenger صلى الله عليه وسلم ordered that the head of the murderer be crushed between two stones. (*Sahîh Al-Bukhâri*, Hadîth No. 216 (B), Vol. 7)

CHAPTER 4. If anyone attacks the life of a person or his limb and the victim ward off the attack and in self-defence either the life of the assailant is lost or his limb broken, there will be no penalty on the victim.

1088. Narrated 'Imrân bin Husain روى الله عنه : A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet صلى الله عليه وسلم who said, "One of you bit his brother as a male camel bites (go away), there is no *Diya*

وَالْمُتَقَلَّبٌ وَقَتْلُ الرَّجُلِ بِالنِّسَاءِ

1087 - حديث أنس بن مالك،
قال: عدنا يهودي، في عهد رسول الله ﷺ، على جارية، فأخذ أوضاحاً كانت عليها، ورضخ رأسها؛ فأتى بها أهلها رسول الله ﷺ وهي في آخر رمضان، وقد أضيئت. فقال لها رسول الله ﷺ: «من قتلك، فلان؟»، لغير الذي قتلها، فأشارت برأسيها أن لا. قال: فقال لرجل آخر غير الذي قتلها. فأشارت أن لا، فقال: «فهلان؟» لقاتلها. فأشارت أن نعم؛ فامر به رسول الله ﷺ فرضخ رأسه بين حجرتين.

(٤) باب: الصّائِلُ عَلَى نَفْسِ الْإِنْسَانِ
أَوْ عَضْوَهُ إِذَا دَفَعَهُ الْمَصْوُلُ عَلَيْهِ
فَأَنْتَفَ نَفْسَهُ أَوْ عَضْوَهُ لَا ضَمَانَ عَلَيْهِ

1088 - حديث عمران بن حصين،
أن رجلاً عصى يد رجل، فترعرع يده من فيه فوقع ثنياته. فاختصموا إلى النبي ﷺ، فقال: «يعض أحدهم أحاهما كما يعض الفحل؟ لا دية لك».

(blood money) for you.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 30, Vol. 9)

1089. Narrated Ya’la bin Umayya : رضي الله عنه مولى الله عليه وسلم وسم وسم وسم and in my opinion that was the best of my deeds. Then I had an employee, who quarrelled with someone and one of them bit and cut the other’s finger and caused his own tooth to fall out. He then went to the Prophet صلى الله عليه وسلم (with a complaint); but the Prophet صلى الله عليه وسلم rejected the plea and said to the complainant, “Did you expect him to let his finger in your mouth so that you might snap and cut it as does a stallion camel?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 466-A, Vol. 3)

١٠٨٩ - حديث يغلب بن أمية رضي الله عنه، قال: عرَفْتُ معَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشَ الْعُسْرَةِ، فَكَانَ مِنْ أَوْتَنِي أَغْمَالِي فِي نَفْسِيِّي، فَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا، فَعَضَّ أَحَدُهُمَا إِضِبَّعَ صَاحِبِهِ فَأَنْتَرَعَ إِضِبَّعَهُ، فَأَنْدَرَ ثَيَّبَتَهُ فَسَقَطَتْ فَانْظَلَقَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَهْدَرَ ثَيَّبَتَهُ، وَقَالَ: «أَفَيَدُعُ إِضِبَّعَهُ فِي فِيَكَ تَقْضِيمَهَا» قَالَ: أَخْسِبْهُ قَالَ: «كَيْمَ يَقْضِمُ الْفَخْلُ؟»

CHAPTER 5. Proof for *Qisâs* in cases of loss of teeth etc.

(٥) بَابُ إِثْبَاتِ الْقِصَاصِ فِي الْأَسْنَانِ
وَمَا فِي مَعْنَاهَا

1090. Narrated Anas (bin Mâlik) رضي الله عنه : أَنَسُ بْنُ مَالِكٍ (the paternal aunt of Anas bin Mâlik) broke the incisor tooth of a young *Ansâri* girl. Her family demanded the *Qisâs*^(١) and they came to the Prophet صلى الله عليه وسلم who passed the judgment of *Qisâs*. Anas bin An-Nadr (the paternal uncle of Anas bin Mâlik) said, “O Allâh’s Messenger! By Allâh, her tooth will not be broken.” The Prophet said, “O Anas! (The law prescribed in) Allâh’s Book is *Qisâs*.” So (later on) the people (i.e. the

١٠٩٠ - حديث أنس، قال: كسرت الربيع، وهي عمّة أنس بن مالك، ثانية جارية من الأنصار، فطلبت القوم القصاص، فأتوا النبيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بالقصاص؛ فقال أنس بن النضر، عمّ أنس بن مالك: لا والله! لا تكسر سنتها يا رسول الله! فقال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يا أنس! إِنَّكَ بِكِتابِ اللهِ الْقِصَاصُ»

^(١) (H.1090) *Qisâs*: The law of equality in punishment.

relatives of the girl) gave up their claim and accepted a compensation. On that Allâh's Messenger ﷺ said, "Some of Allâh's worshippers are such that if they take an oath, Allâh will fulfil it for them." (*Sahîh Al-Bukhâri*, *Hadîth* No. 135, Vol. 6)

CHAPTER 6. In what cases and circumstances the taking of the life of a Muslim becomes permissible.

1091. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger ﷺ said, "The blood of a Muslim who confesses that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh cannot be shed except in three cases: (1) life for life (in cases of intentional murders without right (i.e. *Qisâs* — law of equality in punishments); (2) a married person who commits illegal sexual intercourse and (3) the one who turns renegade from Islâm (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things etc. in the Islâmic religion). (See *Fath Al-Bârî*, Vol. 15, P. 220 for details) (*Sahîh Al-Bukhâri*, *Hadîth* No. 17, Vol. 9)

CHAPTER 7. The sin of the one who started the tradition of killing (murdering).

1092. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger ﷺ said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the

فَرَضَيَ الْقَوْمُ وَقَبِلُوا الْأَرْشَ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَفْسَمَ عَلَى اللَّهِ لَأَكْرَهَهُ

(٦) بَابٌ: مَا يُبَاخُ بِهِ دَمُ الْمُسْلِمِ

١٠٩١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْلُّ دَمُ امْرِيَّةِ مُسْلِمٍ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا يُبَاخُدَى ثَلَاثَةُ النَّفْسُ بِالنَّفْسِ، وَالثَّيْبُ الرَّازِيُّ، وَالثَّارِقُ مِنَ الدِّينِ التَّارِكُ الْجَمَاعَةَ».

(٧) بَابٌ: بَيَانٌ لِأَئْمَمِ مَنْ سَنَّ الْفَتْلَ

١٠٩٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رضي الله عنه، قال: قال رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كَفْلٌ مِنْ دَمَهَا،

tradition of murdering.” (*Sahîh Al-Bukhâri*, Hadîth No. 552, Vol. 4)

CHAPTER 8. The requital of blood-shed cases in the Hereafter and these cases will be decided first of all on the Day of Resurrection.

لأنه أول من سن القتل.

(٨) باب: المُجَازَاةِ بِالدَّمَاءِ فِي
الآخرة، وأنها أول ما يقضى فيه بين
الناس يوم القيمة

1093. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : The Prophet said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding.” (*Sahîh Al-Bukhâri*, Hadîth No. 540, Vol. 8)

CHAPTER 9. The severe prohibition of killing one another and to attack other’s honour and to take other’s property.

1094. Narrated Abû Bakra رضي الله عنه : The Prophet said, “Time has taken its original shape which it had when Allâh سُبْحَانَهُ وَبَسْطَنَهُ created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa’da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumâda (Ath-Thâniâ) and Sha’bân.” Then the Prophet asked, “Which month is this ?” We said, “Allâh and His Messenger مصلى الله عليه وسلم know better.” On that the Prophet مصلى الله عليه وسلم kept quiet for so long that we thought that he might name it with another name. Then the Prophet مصلى الله عليه وسلم said, “Isn’t it the month of Dhul-Hijja.” We replied, “Yes (it is).” Then he said, “Which

١٠٩٣ - حديث عبد الله بن مسعود رضي الله عنه، قال النبي عليه السلام: «أول ما يقضى في الناس بدمائهم».

(٩) باب: تغليظ تخريم الدماء
والأغراض والأموال

١٠٩٤ - حديث أبي بكر، عن النبي عليه السلام، قال: «الزَّمَانُ قَدِ اسْتَدَارَ كَهْيَةً
يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ
اثْنَا عَشَرَ شَهْرًا؛ مِنْهَا أَرْبَعَةُ حُرُمٌ،
ثَلَاثَةُ مُتَوَالَاتٍ: ذُو القَعْدَةِ وَذُو الْحِجَّةِ
وَالْمُحْرَمُ، وَرَجَبُ مُضَرٍّ، الَّذِي يَنْ
جُمَادَى وَشَعْبَانٌ؛ أَيُّ شَهْرٌ هَذَا؟»
فَلَّا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَّ حَتَّى
ظَنَّا أَنَّهُ سَيَسْمَيْهِ بِغَيْرِ اسْمِهِ، قَالَ:
«أَلَيْسَ ذُو الْحِجَّةِ؟» فَلَّا: بَلَّا. قَالَ:
«فَإِيُّ بَلَّدٍ هَذَا؟» فَلَّا: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. فَسَكَّ حَتَّى ظَنَّا أَنَّهُ سَيَسْمَيْهِ
بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلَّدَةُ؟»

town is this?" We replied, "Allâh and His Messenger ﷺ know better." One that he kept quiet for so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makka?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allâh and His Messenger know better." He kept quiet for so long that we thought that he might name it with another name. Then he said, "Isn't it the day of *An-Nahr* (i.e. sacrifice)?" We replied, "Yes (it is)." He said, "So your blood and your properties... (The subnarrator Muhammad said, I think the Prophet ﷺ also said: "And your honour...") are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience." (The subnarrator, Muhammad, on remembering that narration used to say, "Muhammad spoke the truth!") He (ﷺ) then added twice, "No doubt! Haven't I conveyed (Allâh's Message) to you?" (*Sahîh Al-Bukhârî, Hadîth No. 688, Vol. 5*)

فُلَّنَا: بَلَى. قَالَ: (فَأَيُّ يَوْمٍ هَذَا؟)
 فُلَّنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى
 ظَهَّاً أَنَّهُ سَيِّسَمِيَ يُغَيِّرُ اسْمَهُ. قَالَ:
 (أَلَيْسَ يَوْمُ النَّحْرِ؟) فُلَّنَا: بَلَى. قَالَ:
 (فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ، قَالَ مُحَمَّدٌ:
 (أَحَدُ رِجَالِ السَّنَدِ): وَأَخْرِبُهُ قَالَ:
 (وَأَغْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةٍ
 يَوْمَكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ
 هَذَا، وَسَلَقُونَ رِبَّكُمْ فَسِيسَالُكُمْ عَنْ
 أَعْمَالِكُمْ، أَلَا فَلَا تَزَجِّعُوا بَعْدِي
 ضَلَالًا يَضِربُ بَعْضُكُمْ رِقَابَ بَعْضٍ،
 أَلَا لَيُلْبِّيَ الشَّاهِدُ الْغَائِبُ، فَلَعْلَّ بَعْضَ
 مَنْ يَلْعَلُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ
 مَنْ سَمِعَهُ، فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ
 يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ. ثُمَّ قَالَ:
 (أَلَا هَلْ بَلَّغْتُ؟) مَرَّتِينَ.

CHAPTER 11. Blood-money (*Diya*) of a baby still in the womb, and the

(11) بَابٌ: دِيَةُ الْجَنِينِ وَوُجُوبُ الدِّيَةِ

**obligatory payment of blood-money
in cases of unintentional murders,
and in cases of seemingly-intentional
murders.**

1095. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet صلى الله عليه وسلم and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allâh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet صلى الله عليه وسلم said, "This is one of the brothers of foretellers." (*Sahîh Al-Bukhârî, Hadîth No. 654, Vol. 7*)

1096. Narrated Al-Mughîra bin Shu'ba : 'Umar رضي الله عنه consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughîra said: "The Prophet صلى الله عليه وسلم gave the verdict that a male or female slave should be given (as *Diya*). Then Muhammad bin Maslama testified that he had witnessed the Prophet صلى الله عليه وسلم giving such a verdict. (*Sahîh Al-Bukhârî, Hadîth No. 42-A, Vol. 9*)

في قتل الخطأ وشبة المنهى على عاقلة الجاني

1090 - حديث أبي هريرة، أنَّ
رسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي امْرَأَتَيْنِ مِنْ
هُذِيلٍ افْتَلَتَا، فَرَمَتْتِ إِخْدَاهُمَا الْأُخْرَى
بِحَجَرٍ، فَأَصَابَتْ بَطْنَهَا وَهِيَ حَامِلَةُ
فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا.
فَاخْتَصَمُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَضَى أَنَّ
دِيَةً مَا فِي بَطْنِهَا غُرَّةً: عَنْدُ أُوْمَةٍ
فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي غَرَّمْتَ: كَيْفَ
أَغْرَمْتُ، يَا رَسُولَ اللَّهِ! مَنْ لَا شَرِبَ وَلَا
أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَ، فَوَمَلَ
ذَلِكَ بَطْلَنَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا هَذَا
مِنْ إِخْرَانِ الْكُهَّانِ».

1097 - حديث المغيرة بن شعبة
ومحمد بن مسلمة. عن عمر رضي الله عنه، أنَّه استشارهم في إملأص
المرأة؛ فقال المغيرة: قضى النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بالغررة: عنده أو أمته. فشهد محمد بن
مسلمة أنه شهد النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قضى به.

29. THE BOOK OF AL-HUDŪD
**(Allāh's set limits and punishment
for those who violate them)**

CHAPTER 1. Legal punishment for theft and the minimum limit according to which it is imposed upon an offender.

1097. Narrated ‘Aisha : رضي الله عنها The Prophet ﷺ said, “The hand of a thief should be cut off for stealing a quarter of a *Dinâr*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 781, Vol. 8)

1098. Narrated ‘Abdullâh Ibn ‘Umar : رضي الله عنهما The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three *Dirham*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 788, Vol. 8)

1099. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Allâh curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 774, Vol. 8)

CHAPTER 2. To cut the hand of a thief whether he belongs to a noble family or otherwise, and prohibition of intercession in legal punishment.

1100. Narrated ‘Aisha : رضي الله عنها The people of Quraish were worried about the lady from Banî Makhzûm who had committed theft. They asked, “Who will intercede for her with Allâh’s Messenger ?” Some said, “No one dare to do so except Usâma bin Zaid, the beloved one to Allâh’s Messenger , مولى الله عليه وسلم when Usâma spoke about that to Allâh’s Messenger , مولى الله عليه وسلم the Prophet said (to him),

٢٩ - كتاب الحدود

(١) باب: حد السرقة ونصايها

١٠٩٧ - حديث عائشة، عن النبي ﷺ
رسليه، قال: «قطع يد السارق في ربع دينار».

١٠٩٨ - حديث عبد الله بن عمر
رضي الله عنهما، قال: قطع النبي ﷺ يد سارق في مجن ثمانة ثلاثة دراهم.

١٠٩٩ - حديث أبي هريرة، عن النبي ﷺ
قال: «لعن الله السارق، يسرق البيضة فقطع يده؛ ويسرق الجبن فقطع يده».

(٢) باب: قطع السارق الشريف وغيره
والتنبي عن الشفاعة في الحدود

١١٠٠ - حديث عائشة رضي الله عنها، أن فرضاً أمهمن شان المرأة المخزومية التي سرقت، فقال: ومن يكلم فيها رسول الله ﷺ؟ فقالوا: ومن يجترئ عليه إلا أسامة بن زيد، حيث رسول الله ﷺ؟ فتكلمه أسامة، فقال رسول الله ﷺ: «أشفع في حد

"Do you try to intercede for somebody in a case connected with Allâh's Prescribed Punishments?" Then he got up and delivered a *Khutba* (religious talk) saying, "What destroyed the nations preceding you, was that if a noble amongst them committed theft, they would forgive him and if a poor person amongst them stole, they would inflict Allâh's Legal Punishment on him. By Allâh, if Fâtimah, the daughter of Muhammad (صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ) stole, I would cut off her hand." (*Sahîh Al-Bukhârî, Hadîth No. 681, Vol. 4*)

CHAPTER 4. Stoning to death of a married adulterer.

1101. Narrated 'Umar bin Al-Khattâb سَعْدُ بْنُ عَمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ أَتَاهُ اللَّهُ مَنْهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِيقَةِ، وَأَنَّهُ أَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ، فَرَأَيْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا. رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ فَأَخْشَى، إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: وَاللَّهِ! مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ؛ فَيَقُولُوا يَتَرَكُ فَرِيضَةً أَنْزَلَهَا اللَّهُ . وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى، إِذَا أَخْصَنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيْتَةُ، أَوْ كَانَ الْحَبْلُ أَوْ الْأَغْرَافُ.

سنّة الله أَنَّهُ أَتَاهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِيقَةِ، وَأَنَّهُ أَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ، فَرَأَيْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا. مُحَمَّدٌ سَرَقَ، لَفَطَعْتُ يَدَهَا.

من حدود الله؟ ثم قام فاختطف، ثم قال: «إنما أهلك الذين قتلوكم أنتم كانوا، إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف أقاموا عليه الحد؛ وأئم الله! لو أن فاطمة ابنة محمد سرقت، لقطعت يدها».

(٤) باب: رجم الشَّيْبِ فِي الرَّبَّنِيِّ

١١٠١ - حديث عمر بن الخطاب .
إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِيقَةِ، وَأَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ، فَرَأَيْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا.
رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ فَأَخْشَى، إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: وَاللَّهِ! مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ؛ فَيَقُولُوا يَتَرَكُ فَرِيضَةً أَنْزَلَهَا اللَّهُ . وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى، إِذَا أَخْصَنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيْتَةُ، أَوْ كَانَ الْحَبْلُ أَوْ الْأَغْرَافُ.

29. The Book of *Al-Hudud*

CHAPTER 5. Whosoever confesses his guilt of illegal sexual intercourse personally.

1102. Narrated Abû Huraira رضي الله عنه : A man came to Allâh's Messenger صلى الله عليه وسلم while he was in the mosque, and he called him, saying, "O Allâh's Messenger! I have committed illegal sexual intercourse." The Prophet صلى الله عليه وسلم turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet صلى الله عليه وسلم called him, saying, "Are you mad?" The man said, "No (I am not mad)." The Prophet صلى الله عليه وسلم asked, "Are you married?" The man said, "Yes." Then the Prophet صلى الله عليه وسلم said, "Take him away and stone him to death." Jâbir bin 'Abdullâh said: "I was among the ones who participated in stoning him, and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death." (Sahîh Al-Bukhâri, Hadîth No. 806, Vol. 8)

1103. Narrated Abû Huraira and Zaid bin Khâlid Al-Juhani : A man came to the Prophet ﷺ and said, "I beseech you to judge us according to Allâh's Laws." Then his opponent who was wiser than him, got up and said, "He has spoken the truth. So judge us according to Allâh's Laws and please allow me (to speak), O Allâh's Messenger." The Prophet ﷺ said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned

(٥) بَابُ: مَنْ اغْتَرَّفَ عَلَى تَفْسِيرِ الْزَّنْجِي

١١٠٣ - حديث أبي هريرة وَجَابِرٍ رضي الله عنهما. قال أبو هريرة: أتى رَجُلٌ رَسُولَ اللهِ ﷺ وَهُوَ فِي الْمَسْجِدِ، فَنَادَاهُ. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي زَيَّنْتُ. فَأَغْرَضَ عَنْهُ، حَتَّىٰ رَدَدَ عَلَيْهِ أَرْبَعَ مَرَاتٍ؛ فَلَمَّا شَهَدَ عَلَىٰ نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ ﷺ فَقَالَ: «أَبِيكَ جُنُونٌ؟» قَالَ: لَا. قَالَ: «فَهَلْ أَخْصَنْتَ؟» قَالَ: نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «اذْهِبُوا بِهِ فَارْجُمُوهُ» قَالَ جَابِرٌ: فَكُنْتُ فِيمَنْ رَجَمْتُهُ، فَرَجَمْنَاهُ بِالْمُصَلِّ؛ فَلَمَّا أَذْلَقْتُهُ الْحِجَارَةُ هَرَبَ، فَأَذْرَكْنَاهُ بِالْحَرَّةِ، فَرَجَمْنَاهُ.

١١٠٣ - حديث أبي هريرة رضي الله عنه
خالد الجهمي . قال : جاء رجلٌ إلى
النبي ﷺ ، فقال : أنسدك الله إلا
قضيتَ بيتنا بكتاب الله ، فقام خضرمه ،
وكان أفقه منه ، فقال : صدق ، اقض
بيتنا بكتاب الله ، وأذن لي يا رسول
الله ! فقال النبي ﷺ : « قُل » فقال : إن
أبي كاتب عيسى في أهل هذا ، فرأى
إمامرأيه ، فافتدى منه بمائة شاة
وتحاديم ، ولائي سالت رجالاً من أهل

people (regarding this case), and they informed me that my son should be flogged one-hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you (in this case) according to Allâh's Laws: The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death. (*Sahîh Al-Bukhârî*, *Hadîth* No. 842, Vol. 8)

CHAPTER 6. Stoning to death of Jews and other *Dhimmi* in cases of adultery.

1104. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Jews came to Allâh's Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allâh's Messenger ﷺ said to them, "What do you find in the *Taurât* [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*"⁽¹⁾ They replied, "(But) we announce their crime and lash them." 'Abdullâh bin Salâm said, "You are telling a lie, the *Taurât* contains the order of *Rajm*." They brought and opened the *Taurât* and one of them placed his hand on the Verse of *Rajm* and read the verses preceding and

العلم فأخبروني أن على ابني جلد مائة وتعربت عام، وأن على امرأة هذا الرجم؛ فقال: «والذي نفس بيده! لأقضين بينكما بكتاب الله: المائة والخادم رذ عليك، وعلى ابنك جلد مائة وتعربت عام؛ وبا أتيش! أغدر على امرأة هذا قتلها، فإن أغترفت فازجعها» فاغترفت، فرجعها.

(٦) باب: رجم اليهود أهل الذمة في الزنى

١١٠٤ - حديث عبد الله بن عمر رضي الله عنهما، أن اليهود جاؤوا إلى رسول الله ﷺ، فذكروا له أن رجلاً منهم وأمرأة زناها. فقال لهم رسول الله ﷺ: «ما تجدون في التوراة في شأن الرجم؟» فقلوا: نقضهم ونجلدون. فقال عبد الله ابن سلام: كذبتم إني فيها الرجم. فأتوا بالتوراة فتشروها، فوضاع أحدهم يده على آية الرجم، فقرأ ما قبلها وما بعدها؛ فقال له عبد

⁽¹⁾ (H.1104) *Al-Rajm*: Means (in Islâmic Law) to stone to death those married persons who commit the crime of illegal sexual intercourse.

following it. ‘Abdullâh bin Salâm said to him, “Lift your hand.” When he lifted his hand, the verse of *Rajm* was written there. They said, “Muhammad has told the truth; the *Taurât* has the verse of *Rajm*.” The Prophet ﷺ then gave the order that both of them should be stoned to death. ‘Abdullâh bin ‘Umar said, “I saw the man leaning over the woman to shield her from the stones.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 829, Vol. 4)

1105. Narrated Ash-Shaibâni : رضي الله عنه محدثنا أبا عبد الله بن أبي عوف . عن الشيباني ، قال : سأله عبّاد الله بن أبي عوف ، هل رجم رسول الله عليه وآله وسنه ، منها ، “Did Allâh’s Messenger ﷺ carry out the *Rajm* penalty (i.e., stoning to death)?” He said, “Yes.” I said, “Before the revelation of *Sûrat-An-Nûr* or after it?” He replied, “I don’t know.” (*Sahîh Al-Bukhârî* , *Hadîth* No. 804, Vol. 8)

1106. Narrated Abû Huraira : رضي الله عنه محدثنا عبّاد الله بن أبي عوف . said , “If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her, even for a hair rope.” (*Sahîh Al-Bukhârî* , *Hadîth* No. 362, Vol. 3)

1107. Narrated Abû Huraira and Zaid bin Khâlid : رضي الله عنه محدثنا عبّاد الله بن أبي عوف . was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet ﷺ said , “If she has committed

الله بن سلام : ارفع يدك . فرفع يده ، فإذا فيها آية الرجم . فقالوا : صدق يا محمد ! فيها آية الرجم . فأمر بهما رسول الله ﷺ ، فرجمها .
قال عبد الله بن عمر : فرأيت الرجل يجنا على المرأة ، بقيها الحجارة .

1105 - حديث عبد الله بن أبي أوفى. عن الشيباني ، قال : سأله عبد الله بن أبي أوفى ، هل رجم رسول الله عليه وآله وسنه ؟ قال : نعم ! قلت : قبل سورة الثور أم بعد ؟ قال : لا أدرى .

1106 - حديث أبي هريرة رضي الله عنه. قال : قال النبي ﷺ : «إذا زنت الأمة فبيّن زناها، فليُجلذها ولا يترتب، ثم إن زنت فليُجلذها ولا يترتب، ثم إن زنت الثالثة فليُغفّلها ولأنه يخليل من شعر» .

1107 - حديث أبي هريرة وزيد بن خالد. رضي الله عنهما ، أنَّ رسول الله ﷺ سُئلَ عن الأمة ، إذا زنت ولم ت Hutchin ، قال : «إن زنت فاجلدوها ،

illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeats for the third time, then sell her, even for a hair rope." (*Sahîh Al-Bukhâri*, *Hadîth* No. 363, Vol. 3)

لَمْ إِنْ رَأَتْ فَاجْلِدُوهَا، لَمْ إِنْ رَأَتْ فَيُبَاعُوهَا وَلَنْ يُضَيِّفُهَا.

CHAPTER 8. Legal punishment for drinking alcoholic liquors, (wine etc.).

1108. Narrated Anas : رَضِيَ اللَّهُ مَعْنَاهُ : The Prophet ﷺ lashed a drunk with date-palm leaf stalks and shoes. And Abû Bakr gave a drunk (the punishment of) forty lashes. (*Sahîh Al-Bukhâri*, *Hadîth* No. 767, Vol. 8)

1109. Narrated Alî bin Abî Tâlib رَضِيَ اللَّهُ مَعْنَاهُ : I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allâh's Messenger ﷺ, for the drunk. (*Sahîh Al-Bukhâri*, *Hadîth* No. 769, Vol. 8)

CHAPTER 9. Number of stripes to be inflicted on the person, so that he may not commit the same sin again.

1110. Narrated Abû Burda رَضِيَ اللَّهُ مَعْنَاهُ : The Prophet ﷺ used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allâh." (*Sahîh Al-Bukhâri*, *Hadîth* No. 831, Vol. 8)

CHAPTER 10. Imposition of legal punishments are the expiation of sins, for the doer of those sins.

1111. Narrated 'Ubâda bin As-Sâmit رَضِيَ اللَّهُ مَعْنَاهُ , who took part in the battle of Badr and was *Naqib* (a person heading a group of six persons), on the night of

(٨) بَابٌ: حَدُّ الْخَمْرِ

1108 - حَدِيثُ أَنَسٍ، قَالَ: جَلَدَ النَّبِيُّ ﷺ، فِي الْخَمْرِ، بِالْجَرِيدِ وَالنَّعَالِ؛ وَجَلَدَ أَبُو بَكْرَ أَرْبَعِينَ.

1109 - حَدِيثُ عَلَيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ مَعْنَاهُ، قَالَ: مَا كُنْتُ لِأَقِيمَ حَدًا عَلَى أَحَدٍ قَيْمُوتَ، فَاجْدَ في نَفْسِي، إِلَّا صَاحِبُ الْخَمْرِ، فَإِنَّهُ لَنْ مَاتَ وَدَيْتُهُ؛ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتُّهُ.

(٩) بَابٌ: فَنِرٌ أَسْوَاطُ التَّغْزِيرِ

1110 - حَدِيثُ أَبِي بُزَادَةَ رَضِيَ اللَّهُ مَعْنَاهُ ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «لَا يُجلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ، إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

(١٠) بَابٌ: الْحُدُودُ كَفَارَاتٌ لِأَهْلِهَا

1111 - حَدِيثُ عَبَادَةَ بْنِ الصَّامِيتِ رَضِيَ اللَّهُ مَعْنَاهُ ، وَكَانَ شَهِدَ بَذَرَا، وَهُوَ

Al-'Aqaba pledge: Allâh's Messenger ﷺ said, while a group of his companions were around him, "Give the *Bai'a* (pledge) to me for: (1) Not to join anything in worship along with Allâh, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do *Ma'rûf* (Islâmic Monotheism and all other good deeds)." The Prophet ﷺ added; "Whoever amongst you fulfills his pledge will be rewarded by Allâh. And whoever indulges in any one of these (sins) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh عزوجل conceals (his sin), it is upto Him to forgive or punish him (in the Hereafter)." Ubâda bin As-Sâmit added: "So we gave the *Bai'a* (pledge) for these (points to Allâh's Messenger ﷺ)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 17, Vol. 1)

CHAPTER 11 . There is no blood-money for the one killed by an animal or by falling in mines or wells.

1112. Narrated Abû Huraira : رضي الله عنه said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikâz* (buried treasure or wealth)" *Khumus*: i.e. 1/5th of *Rikâz* wealth is to be paid to the Muslim treasury. (*Sahîh Al-Bukhâri*, *Hadîth* No. 575, Vol. 2)

أَخْدُ النَّبِيَّ لِنَلَهُ الْعَقَبَةِ: أَنَّ رَسُولَ اللَّهِ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِّنْ أَصْحَابِهِ: «بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تُشْرِقُوا وَلَا تَرْثُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِمُهَنَّانٍ تُفَرِّنُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَغْصُوا فِي مَعْرُوفٍ، فَمَنْ وَقَى مِنْكُمْ فَأَجْزِهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوَقَّبَ فِي الدُّنْيَا فَهُوَ كَفَارَةً لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ». فَبَايِعْنَاهُ عَلَى ذَلِكَ.

(11) بَابُ: جُنْحُرُ الْعَجْمَاءِ وَالْمَغْلِينَ وَالْبَشَرُ جُبَارٌ

1112 - حديث أبي هريرة رضي الله عنه: أَنَّ رَسُولَ اللَّهِ قَالَ: «الْعَجْمَاءُ جُبَارٌ، وَالْبَشَرُ جُبَارٌ، وَالْمَغْلِينُ جُبَارٌ، وَفِي الرِّكَازِ الْخَمْسُ».

30. THE BOOK OF JUDGMENTS

٣٠ - كتاب الأقضية

CHAPTER 1. The taking of an oath is on the defendant (swear to prove his innocence).

1113. Narrated Ibn Abū Mulaika: Two women (who) were stitching shoes in a house fought each other. One of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn ‘Abbâs. Ibn ‘Abbâs said, “Allâh’s Messenger ﷺ said, ‘If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.’ Will you remind her (i.e. the defendant), of Allâh and recite before her: ‘Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths...’” (V.3:77). So they reminded her and she confessed. Ibn ‘Abbâs then said, “The Prophet ﷺ said, ‘The oath is to be taken by the defendant (in the absence of any proof against him).’” (*Sahîh Al-Bukhâri, Hadîth No. 74, Vol. 6*)

CHAPTER 3. Judgment is to be given on evidence, and about the one who is eloquent in his plea.

1114. Narrated Umm Salama رضي الله عنها : مللي الله عليه وسلم heard some people quarrelling at the door of his dwelling. He came out and said, “I am only a human being, and opponents come to me (to settle their problems);

(١) باب: اليمين على المدعى عليه

١١١٣ - حديث ابن عباس. إن امرأتين كانتا تخرزان في بيتهما أو في الحجرة، فخرجت إخداهما وقد أثند بإشها في كفها، فادعث على الأخرى، فرفع إلى ابن عباس، فقال ابن عباس: قال رسول الله ﷺ: «لو يعطى الناس بدغراهم لذهب دماء قوم وأموالهم» ذكروها بالله، واقرروا عليناها «إن الذين يشرون بعهد الله» فذكروها فاعترفت. فقال ابن عباس: قال النبي ﷺ: «اليمين على المدعى عليه». .

(٢) باب: الحكم بالظاهر واللحن
بالحججة

١١١٤ - حديث أم سلمة رضي الله عنها، زوج النبي ﷺ عن رسول الله ﷺ، أنه سمع خصومة يباب حجراته، فخرج إليهم، فقال: «إنما أنا بشر»

may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 638, Vol. 3)

CHAPTER 4. The problem of Hind (bint ‘Utbah).

1115. Narrated ‘Âisha : Hind bint ‘Utbah said, “O Allâh’s Messenger! Abû Sufyân is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?” The Prophet ﷺ said, “Take what is sufficient for you and your children, and the amount should be just and reasonable.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 277, Vol. 7)

1116. Narrated ‘Âisha : Hind bint ‘Utbah came and said, “O Allâh’s Messenger! (Before I embraced Islâm) there was no family on the surface of the earth I wished to see in degradation more than your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.” The Prophet ﷺ said, “I thought similarly, by Him in Whose Hand my life is!” She further said, “O Allâh’s Messenger! Abû Sufyân is a miser, so is it sinful of me to feed my children from his property?” He said, “I do not allow it unless you take for your needs what is just and reasonable.”

وَإِنْهٗ يُائِسِي الْحَضْمُ، فَلَعَلَّ بَغْضَكُمْ أَنْ
يَكُونَ أَبْلَغُ مِنْ بَغْضٍ، فَأَخْسِبُ اللَّهَ
صَدَقَ فَأَفْضَيَ لَهُ بِذِلِّكَ؛ فَمَنْ قَضَيْتُ
لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ
النَّارِ فَلَيَأْخُذُهَا أَوْ فَلَيَرْكَهَا».

(٤) بَابُ: قَضِيَّةٌ هِنْدٌ

1115 - حديث عائشة، أن هند بنت عتبة، قالت: يا رسول الله! إن أبي سفيان رجل شحيح، وليس يعطيني ما يكفيه ولدي، إلا ما أخذت منه وفتو لا يعلم. فقال: «خذلي ما يكفيك ولدك بالمعروف».

1116 - حديث عائشة رضي الله عنها، قالت: جاءت هند بنت عتبة، قالت: يا رسول الله! ما كان على ظهر الأرض من أهل خباء، أحب إلى أن يذروا من أهل خبائك، ثم ما أصبح اليوم على ظهر الأرض أهل خباء أحب إلى أن يزروا من أهل خبائك، قال: «وأيضاً الذي نفسى بيده». قالت: يا رسول الله! إن أبي سفيان رجل مسيء، فهل على حرج أن

30. The Book of Judgments

(*Sahîh Al-Bukhârî, Hadîth No. 168 (C), Vol. 5*)

أَطْلَعْمَ مِنَ الَّذِي لَهُ عِيَالًا؟ قَالَ: «لَا أَرَاهُ إِلَّا بِالْمَعْرُوفِ».

CHAPTER 5. It is forbidden to ask many questions without need, and not to pay the rights of the poor and others (e.g. charity etc.) and to ask for that which one deserves not.

(٥) بَابُ النَّفِيِّ عَنْ كُثْرَةِ الْمَسَائِلِ مِنْ خَيْرٍ حَاجَةٍ وَالنَّفِيِّ عَنْ مُنْعِنَ وَهَاتِ، وَهُوَ الامْتِنَاعُ مِنْ أَدَاءِ حَقٍّ لِزَمْهُ، أَوْ طَلَبِ مَا لَا يَسْتَحِقُهُ

1117. Narrated Al-Mughîra bin Shu‘ba : The Prophet ﷺ said, “Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. Zakât, charity etc.) and (4) to beg of men (i.e. begging). And Allâh has hated for your (1) *Qil* and *Qâl* (sinful and useless talk like backbiting etc., or that you talk too much about others), (2) to ask too many questions (in disputed religious matters) etc. and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc.) (*Sahîh Al-Bukhârî, Hadîth No. 591, Vol. 3*)

١١١٧ - حَدِيثُ الْمُغَиْرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ عُنُوقَ الْأَمْهَاتِ، وَوَادِ الْبَنَاتِ، وَمَنْعَ وَهَاتِ، وَكَرَهَ لَكُمْ قِيلٌ وَقَالٌ، وَكُثْرَةُ السُّؤَالِ، وَإِصَاغَةُ الْمَالِ».

CHAPTER 6. The reward of the judge for giving a verdict according to the best of his knowledge, whether his verdict was right or wrong.

1118. Narrated ‘Amr bin Al-‘Âs رضي الله عنه that he heard Allâh’s Messenger ﷺ saying, “If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allâh and His Messenger’s verdict) he will receive a double reward, and if he gives a verdict

(٦) بَابُ بَيَانِ أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

١١١٨ - حَدِيثُ عَمْرُو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرٌ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ».

according to the best of his knowledge and his verdict is wrong (i.e. against that of Allâh and His Messenger's verdict) even then he will get a reward." (*Sahîh Al-Bukhâri*, *Hadîth* No. 450, Vol. 9)

CHAPTER 7. It is disliked for a judge to give his verdict while he is in an angry mood.

1119. Narrated 'Abdur Rahmân bin Abî Bakra : *رضي الله عنه* : Abî Bakra wrote to his son who was in Sijistan: Do not judge between two persons when you are angry, for I heard the Prophet ﷺ saying, "A judge should not judge between two persons when he is in an angry mood." (*Sahîh Al-Bukhâri*, *Hadîth* No. 272, Vol. 9)

CHAPTER 8. To reject the false verdicts (judgments, decisions, etc.), and the innovated things, not present in our religion.

1120. Narrated 'Âisha : *رضي الله عنها* : Allâh's Messenger ﷺ said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism) then that thing will be rejected." (*Sahîh Al-Bukhâri*, *Hadîth* No. 861, Vol. 3)

CHAPTER 10. About the differences amongst *Al-Mujtahidîn* (religious scholars etc.)

1121. Narrated Abû Huraira : *رضي الله عنه* : I heard Allâh's Messenger ﷺ saying, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both

(٧) بَابُ: كِرَاهَةُ قَضَاءِ الْقَاضِي وَهُوَ غَضِبَانٌ

١١١٩ - حَدِيثُ أَبِي بَكْرَةَ، أَنَّهُ كَتَبَ إِلَى ابْنِهِ، وَكَانَ يُسِّعِنَّ سَيَّارَةً، يَأْنِ لَا تَفْضِي بَيْنَ اثْنَيْنِ وَأَنْتَ غَضِبَانٌ، فَإِنِّي سَيَعْلُمُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَقْضِيَ حَكْمَ بَيْنَ اثْنَيْنِ وَهُوَ غَضِبَانٌ».

(٨) بَابُ: نَفْضُ الْأَخْنَامِ الْبَاطِلَةِ وَرَدُّ مُخْدَنَاتِ الْأُمُورِ

١١٢٠ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَخْدَثَ فِي أُمَّرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

(٩) بَابُ: بَيَانُ الْخِلَافِ الْمُجْتَهِدِينَ

١١٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَانَتْ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الدَّلْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتْ

presented the case before (the Prophet) Dawûd (David) عليه السلام who judged that the living child be given to the elder lady. So both of them went to Sulaimân (Solomon) the son of Dawûd عليه السلام and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allâh be Merciful to you! Don’t do that, for it is her (i.e. the other lady’s) child.’ So he gave the child to the younger lady.” (*Sahîh Al-Bukhârî*, Hadîth No. 637-B, Vol. 4)

CHAPTER 11. Preference of bringing conciliation between the two contending parties, by the judge.

1122. Narrated Abû Huraira رضي الله عنه said: ملأ الله عليه وسلم said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, ‘Take your gold, as I have bought only the land from you, but I have not bought the gold from you.’ The (former) owner of the land said, ‘I have sold you the land with everything in it.’ So both of them took their case before a man who asked, ‘Do you have children?’ One of them said, ‘I have a boy.’ The other said, ‘I have a girl.’ The man said, ‘Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.’” (*Sahîh Al-Bukhârî*, Hadîth No. 678, Vol. 4)

الأخرى: إنما ذهب بابنوك؛ فتحاكمتا إلى داؤد، فقضى به للكبرى؛ فحرجتا على شليمان بن داؤد، فأخبرتاه. فقال: اثنوني بالسجين أشفع بينهما، فقالت الشعري: لا تفعل، يرحملك الله، هو ابنها. فقضى به للصغرى».

(١١) باب: استخباب إصلاح الحاكم بين الخصميين

١١٢٢ - حديث أبي هريرة رضي الله عنه، قال: قال النبي ﷺ: «اشترى رجلٌ منْ رجلٍ عقاراً له، فوجد الرّجلُ الذي اشتَرَى العقارَ في عقارِه جرةً فيها ذهب، فقال له الذي اشتَرَى العقارَ: خذ ذهبك مني، إنما اشتَرَيتَ منك الأرضَ ولم أتَبعَ منك الذهبَ. وقال الذي له الأرضُ: إنما يعثُك الأرضَ وما فيها؛ فتحاكمَا إلى رجلٍ. فقال الذي تحاكما إليه: ألكمَا ولد؟ قال أحدهُمَا: لي غلامٌ، وقال الآخرُ: لي جاريةٌ؛ قال: أنكحوا الغلامَ الجاريةَ، وأنفقوا على أنفسِهما منهُ وتصدقَا».

31. THE BOOK OF AL-LUQATA
(A well-tied purse or pouch or things lost/picked up by somebody)

1123. Narrated Zaid bin Khâlid رضي الله عنه : A man came to Allâh's Messenger ﷺ and asked about *Al-Luqata* (a fallen thing). The Prophet ﷺ said, "Recognize its container and its tying material and then make public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, your brother or the wolf." The man said, "What about a lost camel?" The Prophet ﷺ said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat of the trees till its owner finds it?" (*Sahîh Al-Bukhâri*, Hadîth No. 560, Vol. 3)

1124. Narrated Ubai bin Ka'b رضي الله عنه : I found a bag containing a hundred *Dinâr* in the life-time of the Prophet ﷺ and took it to the Prophet ﷺ who said to me, "Make public announcement about it for one year." So, I announced it for one year and went to the Prophet ﷺ who said, "Announce it publicly for another year." So, I announced it for another year. I went to him again and he said, "Announce for another year." So I announced for still another year. I went to the Prophet ﷺ for the fourth time, and he said, "Remember the amount of money, the description of its

٣١ - كتاب اللقطة

1123 - حديث زيد بن خالد رضي الله عنه، قال: جاء رجل إلى رسول الله ﷺ فسأله عن اللقطة، فقال: «اعرف عناصها ووكيائها، ثم عرفها سنة، فإن جاء صاحبها، وإن فشلت بها» قال: فضاله العثم؟ قال: «هي لك أوز لأنجيك أوز للذئب» قال: فضاله الإبل؟ قال: «ما لك ولها؟ معها سقاوها وجداوها، تردد الماء وتأكل الشجر حتى يلقاها ربها».

1124 - حديث أبي بن كعب رضي الله عنه، قال: وجدت صرة على عهد النبي ﷺ، فيها مائة دينار، فأتى بها النبي ﷺ، فقال: «عرفها حزلاً» فعرفتها حزلاً، ثم أتيته، فقال: «عرفها حزلاً» فعرفتها حزلاً، ثم أتيته، فقال: «عرفها حزلاً» فعرفتها حزلاً، ثم أتيته، فقال: «اغرف عذرها ووكيائها ووعاءها، فإن جاء صاحبها، وإن استمتع بها».

container and the string it is tied with, and if its owner comes, give it to him; otherwise, utilize it.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 616, Vol. 3)

CHAPTER 2. It is prohibited to milk an animal without the permission of its owner.

1125. Narrated ‘Abdullâh Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ said, “An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so, nobody should milk the animals of somebody else without the permission of its owner.” (*Sahîh Al-Bukhârî*, *Hadîth* No. No. 614, Vol. 3)

CHAPTER 3. Entertaining of guests etc.

1126. Narrated Abû Shurâîh Al-‘Adawi رضي الله عنه : My ears heard and my eyes saw the Prophet ﷺ when he spoke, “Whosoever believes in Allâh and the Last Day, should serve his neighbour generously, and whosoever believes in Allâh and the Last Day should entertain his guest generously by giving him his reward.” It was asked, “What is his reward, O Allâh’s Messenger?” He said, “(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as

(٢) بَابُ تَحْرِيمِ حَلْبِ الْمَاشِيَّةِ بِغَيْرِ إِذْنِ مَالِكِهَا

١١٢٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَخْلُبُنَّ أَحَدٌ مَاشِيَّةً إِغْرِيَّةً بِغَيْرِ إِذْنِهِ، أَيْحَثُ أَحَدُكُمْ أَنْ تُؤْتَى مَسْرِيبَةً فَشَكَسَرَ خِزَانَتَهُ، فَيُنْتَقَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْرُنُ لَهُمْ ضُرُوعٌ مَوَاضِيبُهُمْ أَطْعَمَاهُمْ؛ فَلَا يَخْلُبُنَّ أَحَدٌ مَاشِيَّةً أَحَدٌ إِلَّا بِإِذْنِهِ.

(٣) بَابُ الضَّيَافَةِ وَنَخْوِهَا

١١٢٦ - حَدِيثُ أَبِي شَرِيكِ الْعَدَوِيِّ، قَالَ: سَمِعْتُ أَذْنَائِي، وَأَبْصَرْتُ عَيْنَائِي، حِينَ نَكَلَمَ النَّبِيَّ ﷺ، فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُنْكِرْ جَازَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُنْكِرْ ضَيْفَةً جَائزَتَهُ» قَالَ: وَمَا جَائزَتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَوْمٌ وَلَيْلَةٌ، وَالضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِنَ حَيْرًا أَوْ لِيَضْمُنْهُ».

Sadaqa (a charitable gift). And whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty evil talks e.g. abusing, lying, backbiting etc.)” (*Sahîh Al-Bukhâri*, *Hadîth* No. 48, Vol. 8)

1127. Narrated Abû Shuraih Al-Ka’bi: Allâh’s Messenger ﷺ said, “Whoever believes in Allâh and the Last Day, should entertain his guest generously. The guest’s reward is : To provide him with a superior type of food for a night and a day, and a guest is to be entertained with ordinary food for three days, and whatever is offered beyond that, is regarded as something given in *Sadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 156, Vol. 8)

1128. Narrated ‘Uqba bin ‘Âmir رضي الله عنه : عَنْهُ قَالَ: We said to the Prophet ﷺ : عَنْهُ قَالَ: “You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?” He said to us, “If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don’t do, take the right of the guest from them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 641, Vol. 3)

١١٢٧ - حديث أبي شريح
الكعبي، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ:
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلَا يُكْرِمُ ضَيْفَهُ، جَائِزَتْهُ يَوْمٌ وَلَيْلَةً،
وَالضَّيْافَةُ تَلَاثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ
صَدَقَةٌ، وَلَا يَحْلُّ لَهُ أَنْ يَتَوَيَّ عِنْدَهُ
حَتَّى يُخْرِجَهُ.

١١٢٨ - حديث عقبة بن عامر،
قَالَ: قُلْنَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ تَبْعَثُنَا
إِنَّكَ تَبْعَثُنَا فَمَا تَرَى فِيهِ؟ فَقَالَ
لَنَا: إِنْ تَرَثُنَّمِنْ يَقْوِمُ فَأُمِرَ لَكُمْ بِمَا
يَنْهَاكُمْ عَنِ الْمُنْكَرِ فَاقْتُلُوا، فَإِنْ لَمْ يَفْعَلُوا
فَعَذُّلُوا وَمِنْهُمْ حَقُّ الضَّيْفِ».

32. THE BOOK OF AL-JIHAD^(١)
(Fighting for Allâh's Cause)

CHAPTER 1. It is allowed to attack suddenly without a warning, the disbelievers who have already been invited to accept Islâm.

1129. Narrated Ibn ‘Aûn: (I wrote a letter to Nâfi‘ and Nâfi‘ wrote in reply to my letter) that the Prophet ﷺ had (suddenly) attacked Bani Mustaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ got Juwairiya on that day. (Nâfi‘ said that Ibn ‘Umar had told him this narration) and that Ibn ‘Umar was in that army. (*Sahîh Al-Bukhârî*, *Hadîth No. 717*, Vol. 3)

CHAPTER 3. Order to facilitate things for the people (be kind and lenient) and do not repulse them.

1130. Narrated Abû Burda that the Prophet ﷺ sent his father, (Abû

٣٣ - كتاب الجهاد

(١) باب: جواز الإغارة على الكفار الذين بلغتهم دعوة الإسلام من غير تقدم الإغلام بالإغارة

١١٢٩ - حديث عبد الله بن عمر، أن النبي ﷺ أغار على بني المضطليق وهم غارون، وأنعامهم شقى على الماء، فقتل مقاتلتهم، وسبى ذراريهم، وأصاب يومئذ جونية. وكان عبد الله بن عمر في ذلك الجيش.

(٢) باب: في الأمر بالتسهيل وترك التسفيه

١١٣٠ - حديث أبي موسى ومعاذ.

^(١) *Al-Jihâd* (the holy fighting) in Allah's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By *Jihâd* Islâm is established, Allah's Word is made superior. (His Word — *Lâ ilâha ill-Allâh* (which means: None has the right to be worshipped but Allâh), and His Religion Islâm is propagated. By abandoning *Jihâd* (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihâd* is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his inner-most heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Mûsa) and Mu'âdh to Yemen and said to both of them, "Facilitate things for the people (be kind and lenient) and do not make things difficult (for people), and give good tidings, and do not repulse them (i.e. make them to run away from Islâm), and both of you should obey each other." (*Sahîh Al-Bukhâri*, *Hadîth* No. 632, Vol. 5)

1131. Narrated Anas bin Mâlik رضي الله عنه مولى النبي عليه وسلم said, "The Prophet ﷺ said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them to run away (from Islâm)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 69, Vol. 1)

CHAPTER 4. Prohibition of betraying (others).

1132. Narrated Ibn 'Umar رضي الله عنه مولى النبي عليه وسلم said, "A flag will be fixed on the Day of Resurrection for (every) betrayer (perfidious person) and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) of so-and-so the son of so-and-so.'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 197, Vol. 8)

1133. Narrated 'Abdullâh bin Mas'ud رضي الله عنه مولى النبي عليه وسلم said, "The Prophet ﷺ said, "Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection and that flag would be fixed, so that the betrayer (perfidious person) might be recognized by it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 410, Vol. 4).

CHAPTER 5. Deceit in war is permissible.

1134. Narrated Jâbir bin 'Abdullâh رضي الله عنه مولى النبي عليه وسلم said, "The Prophet ﷺ

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ، قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى وَمَعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا، وَتَطَاوِعُوا».

1131 - حديث أنس، عن النبي ﷺ، قال: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا».

(4) باب: تحرير الغدر

1132 - حديث ابن عمر، أنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ الْغَادِرَ يُنَصَّبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ: هَذِهِ غَدَرَةٌ فُلَانٌ بْنُ فُلَانٍ».

1133 - حديث عبد الله بن مسعود، عن النبي ﷺ قال: «لَكُلُّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُنَصَّبُ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

(5) باب: جواز الخداع في الحرب

1134 - حديث جابر بن عبد الله

"War is deceit." (*Sahîh Al-Bukhârî*, Hadîth No. 269, Vol. 4)

1135. Narrated Abû Huraira : رضي الله عنه عن ابى هريرة named Allâh's Messenger صلى الله عليه وسلم war, 'deceit'. (*Sahîh Al-Bukhârî*, Hadîth No. 268, Vol. 4)

CHAPTER 6. It is disliked to wish to meet the enemy, and the order for to be patient when you meet (face) the enemy.

1136. Narrated Abû Huraira : رضي الله عنه عن ابى هريرة said, "Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient." (*Sahîh Al-Bukhârî*, Hadîth No. 266 (B), Vol. 4)

1137. Narrated Sâlim Abû An-Nadr, the freed slave of 'Umar bin 'Ubâidullâh: I was 'Umar's clerk. Once 'Abdullâh bin Abî 'Aûfa wrote a letter to 'Umar bin 'Ubâidullâh when he proceeded to Al-Haruriya. I read in it that Allâh's Messenger ﷺ, in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allâh for safety, but when you meet (face) the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allâh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the confederates, defeat them, and grant us victory over them." (*Sahîh Al-Bukhârî*, Hadîth No. 266 (A), Vol. 4)

رضي الله عنهما، قال: قَالَ النَّبِيُّ ﷺ :
«الْحَرْبُ خُذْدَعَةٌ».

1135 - حديث أبى هريرة رضي الله عنه، قال: سَمِّيَ النَّبِيُّ ﷺ الْحَرْبَ
خُذْدَعَةً.

(٦) باب: كِرَاهَةُ تَمَنِي لِقَاءِ الْعَدُوِّ،
وَالْأَمْرُ بِالصَّابِرِ عِنْدِ اللَّقَاءِ

1136 - حديث أبى هريرة رضي الله عنه، عن النبي ﷺ قال: «لَا تَمَنُوا
لِقَاءَ الْعَدُوِّ، فَإِذَا لَقَيْتُمُوهُمْ فَاضْرِبُوْهُا».

1137 - حديث عبد الله بن أبى
أوفى. كتب إلى عمر بن عبد الله،
حين خرج إلى الحروبة، أن رسول
الله ﷺ في بعض أيامه التي لقي فيها
العدو انتظر حتى مالت الشمس، ثم
قام في الناس فقال: «أيها الناس! لا
تمنوا لقاء العدو، وسلوا الله العافية،
فإذا لقيتموهمن فاضربوا، واعلموا أن
الجنة تحت ظلّ السيف» ثم قال:
«اللهم منزِل الكتاب، ومخرِي
السحاب، وهازِم الأحزاب اهزِمهم
وانصرنا عليهم».

CHAPTER 8. Prohibition of killing women and children in war.

1138. Narrated Ibn ‘Umar رضي الله عنهما : During some of the *Ghazawat* (holy battles) of Allâh’s Messenger صلى الله عليه وسلم , a woman was found killed, so Allâh’s Messenger صلى الله عليه وسلم forbade the killing of women and children. (*Sahîh Al-Bukhâri*, *Hadîth* No. 258, Vol. 4)

(٨) بَابٌ: تَحْرِيمُ قَتْلِ النِّسَاءِ
وَالصَّبِيَّانِ فِي الْحَرْبِ

١١٣٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ امْرَأَةً وُجِدَتْ، فِي بَعْضِ مَعَارِيِ النَّبِيِّ ﷺ، مَفْتُولَةً؛ فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ .

CHAPTER 9. Permissibility of killing women and children in the night raids, provided it is not deliberate.

1139. Narrated As-Sa‘b bin Jaththâma رضي الله عنه : The Prophet صلى الله عليه وسلم passed by me at a place called Al-Abwâ’ or Waddân, and was asked whether it was permissible to attack *Al-Mushrikûn*^[1] warriors at night with the probability of exposing their women and children to danger. The Prophet replied, “They (i.e. women and children) are from them (i.e. *Al-Mushrikûn*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 256, Vol. 4)

CHAPTER 10. It is allowed to cut or burn the trees of disbelievers.

1140. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم burnt and cut down the date-palm trees of Banî

(٩) بَابٌ: جَوَازُ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ
فِي الْبَيْتَاتِ مِنْ غَيْرِ تَعْمِدٍ

١١٣٩ - حَدِيثُ الصَّعْدِ بْنِ جَثَامَةَ، قَالَ: مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْرَاءِ أَوْ بِوَدَانَ، وَسُئِلَ عَنْ أَهْلِ الدَّارِ يُسَيِّدُونَ مِنَ الْمُشْرِكِينَ، فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيهِمْ . قَالَ: «هُمْ مِنْهُمْ» .

(١٠) بَابٌ: جَوَازُ قَطْعِ أَشْجَارِ الْكُفَّارِ
وَتَحْرِيقِهَا

١١٤٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما ، قَالَ: حَرَقَ رَسُولُ اللَّهِ ﷺ نَخْلَهُ

^[1] (H.1139) *Al-Mushrikûn*: polytheists, pagans, idolators, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

An-Nadîr at a place called Al-Buwaira. Allâh then revealed: "What you (O Muslims) cut down of the date-palm trees (of the enemy), or you left them standing on their stems; it was by leave of Allâh..." (V.59:5) (*Sahîh Al-Bukhâri*, Hadîth No. 365, Vol. 5)

CHAPTER 11. War-Booty has been made lawful for this (Muslim) nation specially.

1141. Narrated Abû Huraira رضي الله عنه : said ملى الله عليه وسلم : "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh نصر made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.⁽¹⁾ He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that

بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُوئِرَةُ،
فَنَزَّلَتْ ۝مَا قَطَعْتُمْ مِنْ لِبَنَةٍ أَوْ
تَرْكَشُوهَا قَائِمَةً عَلَىٰ أَصُولِهَا فَيَأْذِنُ
اللهۚ .

(11) بَابٌ: تَحْلِيلُ الْغَنَائمِ لِهُنْوَ الْأُمَّةَ خَاصَّةً

١١٤١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَزَّا
نَبِيٌّ مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا
يَتَغْنِي رَجُلٌ مَلِكٌ بُضَعَ امْرَأَةً، وَهُوَ
يُرِيدُ أَنْ يَتَغْنِي بِهَا وَلَمَّا يَتَنَاهُ إِلَيْهَا، وَلَا
أَحَدٌ يَتَنَاهُ يَوْمًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلَا
أَحَدٌ اشْتَرَى غَنِمًا أَوْ حَلِفَاتٍ وَهُوَ
يَتَسْتَرُ وَلَادَهَا. فَعَزَّا، فَدَنَّا مِنَ الْقَرْبَى
صَلَاةُ الْعَضْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ.
فَقَالَ لِلشَّمَسِ: إِنَّكَ مَأْمُورَةٌ وَأَنَا
مَأْمُورٌ، اللَّهُمَّ اخْيِسْهَا عَلَيْنَا.
فَعُيِسْتَ حَتَّىٰ فَتَحَ اللَّهُ عَلَيْهِ؛ فَجَمَعَ
الْغَنَائمَ، فَجَاءَهُ (يعني النَّارَ) لِتَأْكُلُهَا
فَلَمْ تَطْعَمْهَا؛ فَقَالَ: إِنَّ فِيكُمْ غُلُولًا،
فَلَيْسَ بِغُنْيٍ مِنْ كُلِّ قَبْلَةٍ رَجُلٌ، فَلَرِقْتَ
يَدُ رَجُلٍ يَنْدُو. فَقَالَ: فِيكُمُ الْغُلُولُ.
فَلَيْسَ بِغُنْيٍ قَبْلَكَ. فَلَرِقْتَ يَدُ رَجُلَيْنِ أَوْ

⁽¹⁾ (H.1141) Booty used to be burnt by a fire sent by Allâh.

Prophet said (to the man), ‘The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.’ The hands of two or three men got stuck in the hand of their Prophet and he said, ‘You have committed the theft.’ Then they brought a head of gold, like the head of a cow and put it there, and the fire came and consumed the booty.” The Prophet ﷺ added: “Then Allâh saw our weakness and disability, so He made booty legal for us.” (*Sahîh Al-Bukhârî*, Hadîth No. 353, Vol. 4)

CHAPTER 12. Spoils of war.

1142. Narrated Nâfi' on the authority of Ibn 'Umar رضي الله عنهما : Allâh's Messenger ﷺ sent a *Sariya* (an army unit for *Jihâd*) towards Najd, and 'Abdullâh bin 'Umar was in the *Sariya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each. (*Sahîh Al-Bukhârî*, Hadîth No. 362, Vol. 4)

1143. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger ﷺ used to give extra share to some of the members of the *Sariya* (army unit) he used to send, in addition to the shares they shared with the army in general. (*Sahîh Al-Bukhârî*, Hadîth No. 363, Vol. 4)

CHAPTER 13. The belongings of the killed-one will be given to the fighter who killed him.

1144. Narrated Abû Qatâda رضي الله عنه : We set out in the company of Allâh's

ثلّاثةٍ يَبْدُو. فَقَالَ: فِيمُكُمُ الْغُلُولُ. فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. ثُمَّ أَخْلَأَ اللَّهُ لَنَا الْغَنَائمَ، رَأَى ضَغْفَنَا وَعَجَزَنَا فَأَخْلَاهَا لَنَا».

(١٢) باب: الأنصاف

١١٤٢ - حديث ابن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً، فِيهَا عَبْدُ اللَّهِ، قَبْلَ تَجِيدِهِ، فَعَيْنُوا إِيلَّا كَثِيرًا، فَكَانَتْ سِيَّاهَاتُهُمْ اثْنَيْنِ عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنَفَلُوا بَعِيرًا بَعِيرًا.

١١٤٣ - حديث ابن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَعْثُثُ مِنَ السَّرَّاياتِ لِأَنْفُسِهِمْ خَاصَّةً، سَوَى قُسْمِ عَامَّةِ الْجَيْشِ.

(١٣) باب: استحقاق القاتل سلب التسلیل

١١٤٤ - حديث أبي قتادة رضي الله عنه

Messenger ﷺ on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated; and I saw a *Mushrik* (polytheist, pagan, idolator, disbeliever in the Oneness of Allâh) and in His Messenger Muhammad (ﷺ) throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e. the *Mushrik*) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al-Khattâb and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allâh." After the people returned, the Prophet ﷺ, sat and said, "Anyone who has killed an enemy and has a proof of that will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who has killed an enemy and has proof of that will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allâh's Messenger ﷺ said, "O Abû Qatâda! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allâh's Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abû Bakr As-Siddîq said, "No, by Allâh he (i.e. Allâh's Messenger ﷺ) will not agree to give you the spoils gained by one of Allâh's lions who fights on

هذا، قال: خرجنا مع رسول الله ﷺ عام حنين. فلما التقينا كائنا للمُسلمين جولة، فرأيت رجلاً من المُشرِّكين علاً رجلاً من المسلمين فاستدرت حتى أتيته من ورائه حتى ضربته بالسيف على حبل عاتقه، فاقبل عليه فضمي ضمة وجدت منها ريح الموت. ثم أدركه الموت فأرسلني لتحقق عمر بن الخطاب، قلت: ما بال الناس؟ قال: أمر الله.

ثم إن الناس رجعوا، وجلس النبي ﷺ، فقال: «من قتل قتيلاً له عليه بيعة، فله سلبة» فقمت قلت: من يشهد لي؟ ثم جلست. ثم قال: «من قتل قتيلاً له عليه بيعة، فله سلبة» فقمت قلت: من يشهد لي؟ ثم جلست. ثم قال الثالثة مثلك. فقال رجل: صدق يا رسول الله! وسلبة عندي، فأرضوه عنني. فقال أبو بكر الصدقي رضي الله عنه: لا ها الله، إذا يعمد إلىأسد من أسد الله، يقاتل عن الله ورسوله ﷺ، يعطيك سلبة؟ فقال النبي ﷺ: «صدق» فاغطاه، فبعث الدروع فانتفع به محرفاً في بيبي سلامة، فإنه لأول مال تأذنته في الإسلام.

behalf of Allâh and His Messenger ﷺ . The Prophet ﷺ said, "Abû Bakr has spoken the truth." So, Allâh's Messenger ﷺ gave the spoils to me. I sold that armour (i.e. the spoils) and with its price I bought a garden at Banî Salima, and this was my first property which I gained after my conversion to Islâm. (*Sahîh Al-Bukhâri*, *Hadîth* No. 370, Vol. 4)

1145. Narrated 'Abdur-Rahmân bin 'Aûf : While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Ansâri* boys, and I wished if I were between some stronger (men) than them. One of them called my attention saying, "O uncle! Do you know Abû Jahl?" I said, "Yes. What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allâh's Messenger ﷺ . By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his death." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about". So, both of them attacked him with their swords and struck him to death and returned to Allâh's Messenger ﷺ to inform him of that. Allâh's Messenger ﷺ , asked, "Which of you has killed him?" Each of them said, "I have killed him." Allâh's Messenger ﷺ asked, "Have you cleaned your swords??" They said, "No." He then looked at their swords and said, "No

عَوْفٌ، قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفَّ يَوْمَ بَدْرٍ، فَنَظَرْتُ عَنْ يَمِينِي وَشَمَائِلِي، فَإِذَا أَنَا بِعَلَامَيْنِ مِنَ الْأَنْصَارِ حَدِيثَةِ أَسْنَانِهِمَا، تَمَتَّعْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعِهِمَا، فَعَمَّزَنِي أَحَدُهُمَا، قَالَ: يَا عَمًّا! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أَخْبَرْتُ أَنَّهُ يَسْبُ رسولَ اللَّهِ ﷺ، وَالَّذِي تَقْسِي بِيَدِهِ! لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنْهَا. فَتَعَجَّبْتُ لِذَلِكَ. فَعَمَّزَنِي الْآخَرُ، قَالَ لِي مِثْلَهَا. فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجْوُلُ فِي النَّاسِ، قُلْتُ: أَلَا إِنَّ هَذَا صَاحِبَكُمَا الَّذِي سَأَلْتُمَايِّ. فَابْتَدَأَهُ بِسَيْقَاهَا، فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ، قَالَ: «أَيُّكُمَا قَتَلَهُ؟» قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ؛

doubt, you both have killed him and the spoils of the deceased will be given to Mu‘âdh bin ‘Amr bin Al-Jamûh.”¹¹¹ The two boys were Mu‘âdh bin ‘Afra’ and Mu‘âdh bin ‘Amr bin Al-Jamûh. (*Sahîh Al-Bukhâri*, *Hadîth* No. 369, Vol. 4)

فَقَالَ : «هَلْ مَسَخْتُمَا سَيِّئَمُكُمَا؟» قَالَا : لَا . فَنَظَرَ فِي السَّيْقَيْنِ ، فَقَالَ : «إِلَّا كُمَا قُتِلَهُ ، سَلَبَهُ لِمَعَاذَ بْنَ عَمْرٍو بْنَ الْجَمُوحِ» وَكَانَا مُعاَذَ بْنَ عَفْرَاءَ ، وَمَعَاذَ بْنَ عَمْرٍو بْنَ الْجَمُوحِ .

CHAPTER 15. Order as regards *Fai'* booty (i.e. booty got without a war).

1146. Narrated ‘Umar رضي الله عنه: The properties of Banî An-Nâdîr which Allâh had transferred to His Messenger صلى الله عليه وسلم as *Fai'*-booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allâh’s Messenger صلى الله عليه وسلم who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allâh’s Cause. (*Sahîh Al-Bukhâri*, *Hadîth* No. 153, Vol. 4)

1147. Narrated Mâlik bin Aûs Al-Hadâthân An-Nâsîrî that once ‘Umar bin Al-Khattâb رضي الله عنه called him and while he was sitting with him, his gatekeeper, Yarfâ came and said, “Will you admit ‘Uthmân, ‘Abdur-Rahmân bin ‘Aûf, Az-Zubair and Sa‘d (bin Abî Waqqâs) who are waiting for your permission?” ‘Umar said, “Yes, let them come in.” After a while, Yarfâ came again and said, “Will you admit

(15) باب: حُكْمُ الْقَنِيءِ

1146 - حديث عمر رضي الله عنه
قال: كائنت أموال بنى التضير مما أفاء الله على رسوله ﷺ مما لم يُوجف المسلمين عليه يختيل ولا يركاب، فكانت لرسول الله ﷺ خاصة، وكان يتلقى على أهله نفقة سنته، ثم يجعل ما بقي في السلاح والثغر، عدده في سبيل الله .

1147 - حديث عمر بن الخطاب
رضي الله عنه، عن مالك بن أويس بن الحذفان النضرى، أن عمر بن الخطاب رضي الله عنه، دعا، إذ جاءه حاجبه يرقى، فقال: هل لك في عثمان وعبد الرحمن والزبير وسعدي يستأذنون؟ فقال: نعم، فاذخليهم.

¹¹¹ (H.1145) The Prophet صلى الله عليه وسلم noticed that the sword of Ibn Al-Jamûh had been driven deep in the body of the killed man. The *Hadîth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

'Ali and 'Abbâs who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbâs said, "O chief of the believers! Judge between me and this (i.e. 'Ali)." Both of them had dispute regarding the property of Banî An-Nâdîr which Allâh had given to His Messenger ﷺ as *Fai'* (i.e. booty gained without fighting), 'Ali and 'Abbâs started reproaching each other. The (present) people (i.e. 'Uthmân and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allâh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allâh's Messenger ﷺ said, 'We (Prophets), our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthmân and his companions) said, "He did say it." 'Umar then turned towards 'Ali and 'Abbâs and said, "I beseech you both, by Allâh! Do you know that Allâh's Messenger ﷺ said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allâh, the Glorified favoured His Messenger ﷺ with something of this *Fai'* which He did not give to anybody else. Allâh said: 'And what Allâh gave as (*Fai'*) booty to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allâh gives power to His Messenger ﷺ over whomsoever He wills. And Allâh is Able to do all things.' (V.59:6) So this property was especially granted to

فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَاسٍ وَعَلَيْهِ يَسْتَأْذِنَا؟ قَالَ: نَعَمْ. فَلَمَّا دَخَلَا قَالَ عَبَاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَنِي وَبَنَى هَذَا، وَهُمَا يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ بَنِي النَّضِيرِ؛ فَاسْتَبَرَ عَلَيْهِ وَالْعَبَاسُ. فَقَالَ الرَّفِطُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنَهُمَا وَأَرْخِ أَحَدَهُمَا مِنَ الْآخِرِ. فَقَالَ عُمَرُ: اتَّشِدُوا، أَنْشَدُكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ تَقْوُمُ السَّمَاءَ وَالْأَرْضَ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً» يَرِيدُ بِذَلِكَ نَفْسَهُ؟ قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَبَاسٍ وَعَلَيْهِ، فَقَالَ: أَنْشَدُكُمَا بِاللَّهِ! هَلْ تَغْلِمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَإِنِّي أَحَدُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْفَنِيءِ بِشَيْءٍ لَمْ يُعْطِهُ أَحَدًا غَيْرَهُ، فَقَالَ جَلَّ ذِكْرُهُ: «وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَبْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ» إِلَى قَوْلِهِ: «قَدِيرٌ» فَكَانَتْ هَذِهِ حَالَاتُهُ لِرَسُولِ اللَّهِ ﷺ. ثُمَّ وَاللَّهُ مَا اخْتَازَهَا دُونُكُمْ، وَلَا اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا وَقَسَمَهَا فِيمُكُمْ

Allâh's Messenger . صلى الله عليه وسلم But by Allâh, the Prophet neither took it all for himself, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allâh's Messenger used to spend the yearly maintenance expenditure for his family, and whatever used to remain, he used to spend it where Allâh's Property is spent (i.e. in charity etc.). Allâh's Messenger kept on acting like that during all his life. Then he died, and Abû Bakr said, 'I am the successor of Allâh's Messenger . صلى الله عليه وسلم ' So he (i.e. Abû Bakr) took charge of this property and disposed of it in the same manner as Allâh's Messenger used to do, and all of you (at that time) knew all about it." Then 'Umar رضي الله عنه turned towards 'Alî and 'Abbâs and said, "You both remember that Abû Bakr disposed of it in the way you have both seen and Allâh knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allâh نصره caused Abû Bakr to die and I said, 'I am the successor of Allâh's Messenger and Abû Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. caliphate) and I used to dispose of it in the same way as Allâh's Messenger and Abû Bakr used to do; and Allâh knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. 'Alî and 'Abbâs) came to me, and the claim of you both was one and the same, O Abbâs! You also came to me. So I told you both that Allâh's

حَتَّى يَقِنَ هَذَا الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللَّهِ ﷺ يُفْقِدُ عَلَى أَهْلِهِ نَفَقَةَ سَيِّئَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُ مَجْعَلًا مَالَ اللَّهِ. فَعَمِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ ثُمَّ تُوْفَى السَّيِّدُ ﷺ، فَقَالَ أَبُو بَكْرٍ: فَإِنَّا وَلِيَ رَسُولَ اللَّهِ ﷺ. فَقَبَضَهُ أَبُو بَكْرٍ، فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ، وَأَتَشْهِدُ حِينَئِذٍ. فَأَقْبَلَ عَلَى عَلَيٰ وَعَبَّاسٍ، وَقَالَ: تَذَكَّرَ إِنَّ أَبَا بَكْرَ فِيهِ كَمَا تَهْلَكَانَ، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهِ صَادِقٌ بَارُّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ تُوْفَى اللَّهُ أَبَا بَكْرٍ، فَقُلْتُ: أَنَا وَلِيَ رَسُولُ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضَهُ سَيِّدُنَا مِنْ إِمَارَتِي أَعْمَلَ فِيهِ بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُوبَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارُّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ جَشَّمَانِي كِلَّا كُمَا وَكَلِمَتُكُمَا وَاحِدَةً، وَأَمْرَكُمَا جَمِيعَ، فَجَشَّنِي (يَعْنِي عَبَّاسًا) فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً فَلَمَّا بَدَا لِي أَنْ أَذْفَعَهُ إِلَيْكُمَا، قُلْتُ: إِنْ شَتَّنَا دَفْعَتَهُ إِلَيْكُمَا، عَلَى أَنْ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِنْافَقَةً، لَتَعْمَلَانَ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُوبَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيَتُ، وَإِلَّا فَلَا تَكَلَّمَانِي.

Messenger ﷺ said, ‘Our property is not inherited, but whatever we leave is to be given in charity.’ Then, when I thought that I should better hand over this property to you both, I said to you, ‘If you wish I will hand over this property to you both, on the condition that you will promise and pledge before Allâh that you will dispose it of in the same way as Allâh’s Messenger ﷺ and Abû Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).’ So, both of you said to me, ‘Hand it over to us on this condition.’ And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allâh, with Whose Permission both the heaven and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf.” (*Sahîh Al-Bukhârî, Hadîth No.367, Vol. 5*)

CHAPTER 16. The Prophet’s statement:- “Our property is not to be inherited, and whatever we leave is *Sadqa* (i.e. to be spent in charity).”

1148. Narrated ‘Urwa: ‘Aisha رضي الله عنها said, “When Allâh’s Messenger ﷺ died, his wives intended to send ‘Uthmân to Abû Bakr asking him for their share of the inheritance.” Then ‘Aisha said to them, “Didn’t Allâh’s Messenger ﷺ say, ‘Our (Messengers) property is not to be inherited, and whatever we leave is *Sadqa* (i.e. to be spent in charity)?’”

فَقُلْتُمَا: اذْقْنُهُ إِلَيْنَا بِذَلِكَ، فَدَفَعْتُمْ
إِلَيْكُمَا. أَفْتَلْتُمْ سَانِ وَمِنِي قَضَاءَ غَيْرِ
ذَلِكَ؟ فَوَاللهِ الَّذِي يِلْذِنِي تَقْرُمُ السَّمَاءَ
وَالْأَرْضَ! لَا أَقْضِي فِيهِ بِقَضَاءَ غَيْرِ
ذَلِكَ حَتَّى تَقْرُمَ السَّاعَةَ، فَإِنْ عَجَزْتُمَا
عَنْهُ فَادْفَعُهَا إِلَيَّ، فَأَنَا أَكْفِي كُمَا.

(١٦) بَابٌ: قَوْلُ النَّبِيِّ ﷺ لَا نُورِثُ مَا
تَرَكْنَا فَهُوَ صَدَقَةٌ

١١٤٨ - حِدِيثُ عَائِشَةَ رضي الله عنها،
أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ، جِينَ تُوفَى
رَسُولُ الله ﷺ، أَرَدْنَ أَنْ يَتَعَنَّ عُثْمَانَ
إِلَى أَبِي بَكْرٍ يَسْأَلُهُ مِيرَاثَهُنَّ، فَقَالَ
عَائِشَةُ: أَنِّي قَالَ رَسُولُ الله ﷺ: لَا
نُورِثُ، مَا تَرَكْنَا صَدَقَةً؟

(*Sahîh Al-Bukhâri*, *Hadîth* No. 722,
Vol. 8)

1149. Narrated ‘Âisha رضي الله عنها : Fâtima ، the daughter of the Prophet ﷺ , sent someone to Abû Bakr (when he was the caliph), asking for her inheritance of what Allâh’s Messenger ﷺ had left of the property bestowed on him by Allâh مباركاً from the *Fai’* (i.e. booty gained without fighting) in Al-Madîna, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abû Bakr said, “Allâh’s Messenger ﷺ said, ‘Our property is not inherited. Whatever we leave, is *Sadaqa* (i.e. to be spent in charity) but the family of (the Prophet) Muhammad can eat of this property.’ By Allâh, I will not make any change in the state of the *Sadaqa* of Allâh’s Messenger ﷺ , and will leave it as it was during the life-time of Allâh’s Messenger ﷺ , and will dispose of it as Allâh’s Messenger ﷺ used to do.” So Abû Bakr refused to give anything of that to Fâtima. So she became angry with Abû Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ . When she died, her husband ‘Alî، buried her at night without informing Abû Bakr and he performed the funeral prayer by himself. When Fâtima was alive, the people used to respect ‘Alî much, but after her death, ‘Alî noticed a change in the people’s attitude towards him. So ‘Alî sought reconciliation with Abû Bakr and gave him the *Bai’â* (pledge). ‘Alî had not given the *Bai’â* during those months

١١٤٩ - حديث عائشة، أنَّ فاطمةَ علِيُّها السَّلَامُ، بِنْتُ النَّبِيِّ ﷺ، أَرْسَلَتْ إِلَى أَبِيهِ بَكْرٍ سَأْلَهُ مِيراثَهَا مِنْ رَسُولِ اللهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ وَمَا يَقِيَ مِنْ خُمُسٍ خَيْرٍ. قَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً، إِنَّمَا يَأْكُلُ الْمُحَمَّدُ ﷺ فِي هَذَا الْمَالِ» وَإِنِّي، وَاللَّهُ أَعْلَمُ! لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللهِ ﷺ، وَلَا أَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَيْ فاطمةَ مِنْهَا شَيْئًا. فَوَجَدَتْ فاطمةَ عَلَى أَبِيهِ بَكْرٍ فِي ذَلِكَ، فَهَجَرَتْهُ، فَلَمْ تَكُلْهُ حَتَّى تُؤْفَيَتْ. وَعَاشَتْ بَعْدَ النَّبِيِّ ﷺ سَيِّدَةَ أَشْهُرٍ، فَلَمَّا تُؤْفَيَتْ دَفَنَهَا زَوْجُهَا عَلَيْهِ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا بَكْرٍ، وَصَلَّى عَلَيْهَا. وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةً فَاطِمَةً. فَلَمَّا تُؤْفَيَتْ اسْتَنْكَرَ عَلَيْهِ وُجُوهُ النَّاسِ، فَالْتَّمَسَ مُصَالَحَةً أَبِيهِ بَكْرٍ وَمَبَايِعَتَهُ، وَلَمْ يَكُنْ يَتَابُعُ تِلْكَ الأَشْهُرَ. فَأَرْسَلَ إِلَى أَبِيهِ بَكْرٍ: أَنْ أَتَيْنَا، وَلَا يَأْتِنَا أَحَدٌ مَعَكَ

(i.e., the period between the Prophet's death and Fâtima's death). ‘Alî sent someone to Abû Bakr saying, "Come to us, but let nobody come with you," as he disliked that ‘Umar should come. ‘Umar said (to Abû Bakr), "No, by Allâh, you shall not enter upon them alone." Abû Bakr said, "What do you think they will do to me? By Allâh, I will go to them." So Abû Bakr entered upon them, and then ‘Alî uttered *Tashah-hud*⁽¹⁾ and said (to Abû Bakr), "We know well your superiority and what Allâh has given you, and we are not jealous of the good what Allâh has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allâh's Messenger".
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Thereupon, Abû Bakr's eyes flowed with tears. And when Abû Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allâh's Messenger
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , is dearer to me than to keep good relation with my own relatives. But as for the trouble which arose between me and you about this property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allâh's Messenger
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ following, in disposing of it, but I will follow." On that, ‘Alî said to Abû Bakr, "I promise to give you the *Bai'a* in this afternoon." So when Abû Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then

(كَرَاهِيَةً لِمَخْضُرِ عُمَرَ) فَقَالَ عُمَرُ: لَا،
وَاللَّهُ لَا تَدْخُلُ عَلَيْهِمْ وَخَذْكَ فَقَالَ أَبُو بَكْرٍ:
وَمَا عَسَيْتُهُمْ أَنْ يَفْعُلُوا بِي؟
وَاللَّهُ لَا يَتَبَيَّنُهُمْ فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ،
فَتَشَهَّدَ عَلَيْهِ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا
فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ تَنْفَسْ
عَلَيْكَ حَيْثَا سَاقَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ
اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى،
لَقَرَائِبَنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَصِيبًا حَسَنًا
فَاضَّتْ عَيْنَنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبُو
بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَقَرَابَةُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَّ مِنْ
قَرَائِبِنِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ
مِنْ هَذِهِ الْأَمْوَالِ فَلَمْ أَلُ فيَهَا عَنِ
الْخَيْرِ، وَلَمْ أَتُرِكْ أَمْرًا رَأَيْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْنَعُ فِيهَا إِلَّا صَنْعَتُهُ. فَقَالَ
عَلَيَّ أَبِي بَكْرٍ: مَوْعِدُكَ الْغَشِيَّةُ لِلْبَيْعَةِ.
فَلَمَّا صَلَّى أَبُو بَكْرٍ الظَّهَرَ، رَفِيَ عَلَى
الْمِبَرِ فَتَشَهَّدَ، وَذَكَرَ شَأْنَ عَلَيَّ وَتَحْلِفُهُ
عَنِ الْبَيْعَةِ، وَعَذَرَهُ بِالَّذِي اغْتَارَ إِلَيْهِ.
ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلَيَّ، فَعَظَمَ حَقَّ
أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَخْمُلْهُ عَلَى
الَّذِي صَنَعَ، نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا
إِنْكَارًا لِلَّذِي فَصَلَّهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى

⁽¹⁾ (H.1149) To testify that '*Lâ ilâha ill-Allâh*' (None has the right to be worshipped but Allâh) and that Muhammad is Allâh's Messenger .
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

mentioned the story of 'Alî and his failure to give the *Bai'a*, and excused him, accepting what excuses he had offered. Then 'Alî (got up) and praying (to Allâh) for forgiveness, he uttered *Tashah-hud*, praised Abû Bakr's right, and said that he had not done what he had done because of jealousy of Abû Bakr or as a protest of what Allâh had favoured him with. 'Alî added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abû Bakr) did not consult us in this matter and therefore caused us to feel sorry." On that, all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alî as he returned to what the people had done (i.e., giving the *Bai'a* to Abû Bakr]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 546, Vol. 5)

1150. Narrated 'Âisha رضي الله عنها mother of the believers: After the death of Allâh's Messenger صلى الله عليه وسلم Fâtimah، the daughter of Allâh's Messenger asked Abû Bakr As-Siddîq صلى الله عليه وسلم to give her, her share of inheritance from what Allâh's Messenger صلى الله عليه وسلم had left of the *Fai'* (i.e. booty gained without fighting) which Allâh had given him. Abû Bakr said to her, "Allâh's Messenger صلى الله عليه وسلم said, 'Our property will not be inherited, whatever we (i.e. Prophets) leave is *Sadâqa* (to be used for charity).' " Fâtimah، the daughter of Allâh's Messenger صلى الله عليه وسلم, got angry and stopped speaking to Abû Bakr, and continued assuming that attitude till she died. Fâtimah remained alive for six months after the death of

لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا، فَاسْتَبَدَ عَلَيْنَا، فَوَجَدْنَا فِي أَنفُسِنَا. فَسَرَّ بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَبَّتْ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

1150 - حديث عائشة أم المؤمنين
رضي الله عنها، أنَّ فاطمة عليها السلام، ابنة رسول الله ﷺ، سألت أبي بكر الصديق، بعد وفاة رسول الله ﷺ، أن يقسم لها ميراثها ما ترك رسول الله ﷺ، مما أفاء الله عليها. فقال لها أبو بكر: إنَّ رسول الله ﷺ قال: «لا تُورثُ، ما تركنا صدقة» فغضبت فاطمة بنت رسول الله ﷺ، فهجرها أبي بكر، فلم تزل مهاجرة حتى توفيت وعاشت بعد رسول الله ﷺ سنتة أشهر. قالت: وكانت فاطمة

Allâh's Messenger . صلى الله عليه وسلم She used to ask Abû Bakr for her share from the property of Allâh's Messenger which he left at Khaibar, and Fadak, and his property at Al-Madîna (devoted for charity). Abû Bakr refused to give her that property and said, "I will not leave anything Allâh's Messenger used to do, because I am afraid that if I left something from all that which the Prophet used to order, then I would go astray." (Later on) 'Umar gave the Prophet's property (of *Sadaqa*) at Al-Madîna to 'Alî and 'Abbâs, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the *Sadaqa* which Allâh's Messenger صلى الله عليه وسلم used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.") (*Sahîh Al-Bukhâri*, *Hadîth* No. 325, Vol. 4)

1151. Narrated Abû Huraira : رضي الله عنه said مَنْ أَنْتَ مُحَمَّدٌ وَسَلَّمَ , "My heirs will not inherit a *Dinâr* or a *Dirham* (i.e. money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity." (*Sahîh Al-Bukhâri*, *Hadîth* No.37, Vol. 4)

CHAPTER 19. Binding the prisoners and putting them in confinement and the permissibility of setting them free without any ransom.

1152. Narrated Abû Huraira : رضي الله عنه sent مَنْ أَنْتَ مُحَمَّدٌ وَسَلَّمَ some cavalry-men towards Najd and they

سَأَلَ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ حَيْرَ وَفَدَكَ، وَصَدَقَتِهِ بِالْمَدِينَةِ. فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ. وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، فَإِنِّي أَخْشَى، إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ، أَنْ أَزِيغَّ. فَأَمَّا صَدَقَةُ الْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ. فَأَمَّا حَيْرَ وَفَدَكَ فَأَمْسَكَهَا عُمَرُ، وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ كَانَتَا لِحُصُورِهِ الَّتِي تَغْرُرُهُ وَتَوَاهِيهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلَيَّ الْأَمْرَ. فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

1151 - حديث أبى هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقْسِمُ وَرَثَيْ دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمَؤْنَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

(١٩) بَابُ رِبَطِ الْأَسْيَرِ وَحَبْسِهِ وَجَوَازِ الْمَنْ عَلَيْهِ

1152 - حديث أبى هريرة رضي الله عنه، قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَبْلَ

brought a man from the tribe of Banû Hanîfa who was called Thumâma bin 'Uthâl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumâma?"⁽¹⁾ He replied, "I have got a good thought, O Muhammad!"⁽²⁾ If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet ﷺ said to him, "What have you got, O Thumâma?" He said, "What I told you, i.e. if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumâma?" He said, "I have got what I told you." On that the Prophet ﷺ said, "Release Thumâma." So he (i.e. Thumâma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lâ ilâha ill-Allâh*" (none has the right to be worshipped but Allâh) and also testify that Muhammad is His Messenger! By Allâh, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion most disliked by me than

نَجِدٍ، فَجَاءَتْ بِرَجُلٍ مِّنْ بَنِي حَنْفَةَ يُقَالُ لَهُ: ثُمَّامَةُ بْنُ أُثَّالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِّنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَّامَةُ؟» فَقَالَ: عِنِّي خَيْرٌ يَا مُحَمَّدًا! إِنْ تَقْتُلَنِي تَقْتُلُ ذَا دَمَ، وَإِنْ تُنْعِمَّ تُنْعِمَ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. حَتَّى كَانَ الْغَدْرُ. ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَّامَةُ؟» قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمَّ تُنْعِمَ عَلَى شَاكِرٍ. فَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدْرِ فَقَالَ: «مَا عِنْدَكَ يَا ثُمَّامَةُ؟» فَقَالَ: عِنِّي مَا قُلْتُ لَكَ. فَقَالَ: «أَظْلِقُوا ثُمَّامَةً» فَانْظَلَقَ إِلَى نَجْلٍ قَرِيبٍ مِّنَ الْمَسْجِدِ فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. يَا مُحَمَّدًا! وَاللَّهِ! مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْعَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَضَبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللَّهُ مَا كَانَ مِنْ دِينٍ أَبْعَضُ إِلَيَّ مِنْ دِينِكَ، فَأَضَبَحَ دِينَكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهُ! مَا كَانَ مِنْ بَلَدٍ أَبْعَضُ إِلَيَّ مِنْ بَلَدِكَ،

⁽¹⁾ (H.1152) This means: What do you think I am going to do to you.?

⁽²⁾ (H.1152) Thumâma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think? Allâh's Messenger ﷺ gave him good tidings (congratulated him) and ordered him to perform 'Umra. So when he came to Makka, someone said to him, "You have become a *Sâbi*?" Thumâma replied, "No! By Allâh, I have embraced Islâm with Muhammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâma unless the Prophet ﷺ gives his permission." (*Sahîh Al-Bukhâri*, Hadîth No. 658, Vol. 5)

CHAPTER 20. To exile Jews from the land of Hijâz.

1153. Narrated Abû Huraira رضي الله عنه : While we were in the mosque, Allâh's Messenger ﷺ came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midrâs (a place where the *Taurât* (Torah) used to be recited and all the Jews of the town used to gather). The Prophet ﷺ stood up and addressed them, "O assembly of Jews! Embrace Islâm and you will be safe!" The Jews replied, "O Abul-Qâsim! You have conveyed Allâh's Message to us." The Prophet ﷺ said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allâh's Message, O Abul-Qâsim." Then he said it for the third time and added, "You should know that

فَأَضْبَغَ بِلَدُكَ أَحَبَّ الْلِلَادِ إِلَيَّ، وَإِنَّ
خَيْلَكَ أَخْذَنِي وَأَنَا أُرِيدُ الْعُمَرَةَ،
فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ
وَأَمْرَهُ أَنْ يَعْتَمِرَ . فَلَمَّا قَدِمَ مَكَّةَ، قَالَ
قَائِلٌ: صَبَوْتَ قَالَ: لَا، وَلِكُنْ
أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ،
وَلَا، وَاللَّهُ أَكْبَرُ! لَا يَأْتِيْكُمْ مِنْ الْيَمَامَةِ حَتَّى
جُنَاحَةَ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ .

(٢٠) بَابُ: إِخْلَاءِ الْيَهُودِ مِنَ الْحِجَازِ

1153 - حديث أبي هريرة رضي الله عنه، قال: بينما نحن في المسجد، إذ خرج علينا رسول الله ﷺ، فقال: «انطلقوا إلى يهود». فخرجن معه حتى جئنا بيت المدرسي، فقام النبي ﷺ فناداهم: «يا مغشر يهود! أسلموا» قاتلوا: فذ بلغت، يا أبا القاسم! فقال: «ذلك أريد». ثم قال لها الثانية. قاتلوا: فذ بلغت، يا أبا القاسم! ثم قال الثالثة، فقال: «اغلموا أن الأرض لله ورسوله، وإن أربد أن أجيئكم، فمن وجده منكم

the earth belongs to Allâh and His Messenger, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the earth belongs to Allâh and His Messenger." (*Sahîh Al-Bukhârî, Hadîth No. 77, Vol. 9*)

1154. Narrated Ibn ‘Umar رضي الله عنهما : Banî An-Nadîr and Banî Quraiza fought against the Prophet صلى الله عليه وسلم (violating their peace treaty), so the Prophet صلى الله عليه وسلم exiled Banî An-Nadîr and allowed Banî Quraiza to remain at their places (in Al-Madîna) taking nothing from them (till they fought against the Prophet صلى الله عليه وسلم again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet صلى الله عليه وسلم and he granted them safety, and they embraced Islâm. He exiled all the Jews from Al-Madîna, they were the Jews of Banî Qainuqâ', the tribe of ‘Abdullâh bin Salâm and the Jews of Banî Hâritha and all the other Jews of Al-Madîna. (*Sahîh Al-Bukhârî, Hadîth No. 362, Vol. 5*)

CHAPTER 22. Permissibility of fighting against those who prove treacherous after making a covenant and to make the people of the fort surrender on the arbitration of a just person.

1155. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : When the tribe of Banî Quraiza was ready to accept Sa‘îd's judgment [and he (Sa‘îd) was the son of Mu‘âdh], Allâh's Messenger صلى الله عليه وسلم sent for Sa‘îd who was near to him. Sa‘îd came, riding a donkey and when

يَمَالِهِ شَيْئًا فَلَيْسَ، وَإِلَّا فَاعْلَمُوا أَنَّمَا
الْأَرْضُ لِلّهِ وَرَسُولِهِ».

1154 - حديث ابن عمر رضي الله عنهما ، قال: حاربت النّصيّر وفريطة، فأجلت بنى النّصيّر وأقرّ فريطة ومن علّيهم، حتى حاربت فريطة. فقتل رجالهم، وقسم نساءهم وأولادهم وأموالهم بين المسلمين، إلا بعضاً منهم، لحقوا بالنبي ﷺ . فامتهنوا وأسلموا. وأجلت يهود المدينة كلّهم، بنى قيّقاع، وهم رهط عبد الله بن سلام، ويهود بنى حارثة، وكلّ يهود المدينة.

(٢٢) باب: جواز قتال من تقضى
المهد، وجواز إنزال أهل الحصن على
حکم حاكم عذيل أهل للحكم

1155 - حديث أبي سعيد الخدري رضي الله عنه ، قال: لما نزلت بني فريطة على حکم سعد، هو ابن معاذ، بعث رسول الله ﷺ ، وكان فريطاً منه، فجاء

he came near, Allâh's Messenger ﷺ said (to the *Ansâr*), "Stand up for your leader." Then Sa'd came and sat beside Allâh's Messenger ﷺ who said to him, "These people are ready to accept your judgment." Sa'd said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet ﷺ then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgment of the King (Allâh)." (*Sahîh Al-Bukhâri*, Hadîth No. 280, Vol. 4)

1156. Narrated 'Âisha رضي الله عنها : Sa'd (bin Mu'âdh) was wounded on the day of *Al-Khandak* (i.e. at the battle of trench) when a man from Quraish, called Hibbân bin Al-'Araqa hit him (with an arrow). The man was Hibbân bin Qais from (the tribe of) Banî Ma'is bin 'Amir bin Lu'ai who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet ﷺ to visit. When the Prophet ﷺ returned (from the battle) of *Al-Khandaq* and laid down his arms and took a bath, (angel) Jibrael (Gabriel) came to him while he (i.e. Jibrael) was shaking the dust off his head, and said, "You have laid down the arms? By Allâh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" Jibrael pointed towards Banî Quraiza. So Allâh's Messenger ﷺ went to them (i.e. Banî Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa'd

عَلَى حِمَارٍ، فَلَمَّا دَنَّا قَالَ رَسُولُ اللَّهِ ﷺ : «قُوْمُوا إِلَى سَيِّدِكُمْ» فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ ، فَقَالَ لَهُ : «إِنَّ هُؤُلَاءِ نَزَّلُوا عَلَى حُكْمِكَ» قَالَ : فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلُهُ، وَأَنْ تُسْبَى الْذُرِّيَّهُ». قَالَ : «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ».

1156 - حديث عائشة رضي الله عنها
قالت: أصيّبَ سعدَ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِّنْ قُرَيْشٍ يَقَالُ لَهُ: جِبَانُ بْنُ الْعَرْفَةِ، رَمَاهُ فِي الْأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السَّلَاحَ وَاغْتَسَلَ، فَأَتَاهُ جِبَرِيلٌ عَلَيْهِ السَّلَامُ وَهُوَ يَثْقُلُ رَأْسَهُ مِنَ الْغَبَارِ، فَقَالَ: قَدْ وَضَعْتَ السَّلَاحَ! وَاللَّهُ مَا وَضَعْتَهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ ﷺ : «فَأَيْنَ؟» فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ ﷺ، فَنَزَّلُوا عَلَى حُكْمِهِ، فَرَدَ الْحُكْمَ إِلَى سَعْدٍ. قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلُهُ، وَأَنْ تُسْبَى النِّسَاءُ وَالْذُرِّيَّهُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ.

to give his verdict concerning them. Sa'd said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." (*Sahîh Al-Bukhârî, Hadîth No. 448-A*, Vol. 5)

1157. Narrated Hishâm: My father informed me that 'Âisha said, "Sa'd (bin Mu'âdh) said, 'O Allâh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Messenger ﷺ and turned him out (of Makkâ). O Allâh! I think You have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the mosque belonging to Banû Ghifâr who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that." (*Sahîh Al-Bukhârî, Hadîth No. 448-B*, Vol. 5)

CHAPTER 23. Giving precedence to the more urgent of the two actions while making a choice between them.

1158. Narrated Ibn 'Umar رضي الله عنهما : When the Prophet ﷺ returned from the battle of Al-Ahzâb (confederates), he said to us, "None

1157 - حديث عائشة، أن سعداً قال: اللهم! إنك تعلم أنه ليس أحد أحب إليَّ أن أجاهدهم فيك من قوم كذبوا رسولك ﷺ وأخرجوك، اللهم! فإنني أظن أنك قد وضفت الحرب بيتنا وبينهم، فإن كان بيتي من حرب قريش شريرة فاتقني له حتى أجاهدهم فيك، وإن كنت وضفت الحرب فأفجراها وأجعل موتني فيها. فانفجرت من بيته. فلم يرغهم، وفي المسجد خيمةٌ من بني غفار، إلا الدم يسيل إليهم. فقالوا: يا أهل الخيمة! ما هذا الذي يأتينا من قبلكم؟ فإذا سعد يغدو جرحة دماء، فمات منها رضي الله عنه.

(٢٣) باب: من لزمه أمر فدخل عليه أمر آخر

1158 - حديث ابن عمر، قال: قال النبي ﷺ لنا، لمن رجع من

should offer the 'Asr prayer but at Banî Quraiza." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the *Salât* (prayer) but at Banî Quraiza while others decided to offer the *Salât* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ, he did not blame anyone of them. (*Sahîh Al-Bukhârî*, *Hadîth* No. 67-B , Vol. 2)

CHAPTER 24. Return of the *Ansâr*'s gifts (fruits, trees etc.) by the emigrants when the latter grew rich as a result of conquests.

الآخرَابِ: «لَا يُصلِّيْنَ أَحَدُ الْعَضَرِ إِلَّا
فِي بَيْنِ قُرْبَيْتَهُ، فَإِذَا كَبَّعْضُهُمُ الْعَضَرَ
فِي الطَّرِيقِ، قَالَ بَعْضُهُمْ: لَا نُصَلِّيْ
حَتَّى نَأْتِيهَا. وَقَالَ بَعْضُهُمْ: بَلْ
نُصَلِّيْ، لَمْ يُرِدْ مِنَ ذَلِكَ. فَذَكَرَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَعْنِفْ وَاحِدًا مِنْهُمْ.

(٤٦) بَابُ: رَدُّ الْمُهَاجِرِينَ إِلَى الْأَنْصَارِ
مَنَأَيْحُمُّمْ مِنَ الشَّجَرِ وَالشَّرْجِينِ
اسْتَغْنَوْنَا عَنْهَا بِالْفُتوْحِ

1159. Narrated Ibn Shihâb Az-Zuhri: Anas bin Mâlik رضي الله عنه said, "When the emigrants came to Al-Madîna from Makka, they had nothing whereas the *Ansâr* had land and property. The *Ansâr* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's) mother, Umm Sulaim, who was also the mother of 'Abdullâh bin Abû Talha, gave some date-palms to Allâh's Messenger ﷺ who gave them to his freed slave-girl (Umm Aimân), who was also the mother of Usâma bin Zaid. When the Prophet ﷺ finished from the fighting against the people of Khaibar and returned to Al-Madîna, the emigrants returned to the *Ansâr* the fruit gifts which the *Ansâr* had given them. The Prophet ﷺ also

١١٥٩ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ
الْمَدِينَةَ مِنْ مَكَّةَ، وَلَيْسَ بِأَيْدِيهِمْ، يَعْنِي
شَيْئًا، وَكَانَتِ الْأَنْصَارُ أَهْلَ الْأَرْضِ
وَالْعَقَارِ فَقَاتَسُوهُمُ الْأَنْصَارُ عَلَى أَنْ
يُغْطِوْهُمْ ثِمَارًا أَمْوَالَهُمْ كُلَّ عَامِ،
وَيَنْكُفُوْهُمُ الْعَمَلَ وَالْمُؤْنَةَ؛ وَكَانَتْ
أُمَّةً، أُمَّ أَنَسٍ، أُمَّ سُلَيْمَ، كَانَتْ أُمَّ
عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، فَكَانَتْ أَعْطَثَ
أُمَّ أَنَسٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِذَافًا،
فَأَعْطَاهُنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّ أَيْمَنَ مَزْلَاتَهُ،
أُمَّ أَسَامَةَ بْنِ زَيْدٍ. وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَرَغَ مِنْ قَتْلِ أَهْلِ خَيْرٍ، فَانْصَرَفَ إِلَى

returned to Anas's mother the date-palms. Allâh's Messenger ﷺ gave Umm Aimân other trees from his garden in lieu of the old gift. (*Sahîh Al-Bukhârî, Hadîth No. 799, Vol. 3*)

المَدِيْنَةَ، رَدَّ الْمُهَاجِرُوْنَ إِلَى الْأَنْصَارِ مَنَّا حَمَلُوهُمُ التَّيْمِيْنَ كَانُوا مَنْحُوْهُمْ مِنْ ثِمَارِهِمْ، فَرَدَ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِذَافَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُ مِنْ حَائِطِهِ.

1160. Narrated Anas : رضي الله عنه Some (of the *Ansâr*) used to present date-palm trees to the Prophet ﷺ till Banû Quraiza and Banû An-Nâdîr were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet ﷺ to return some or all the date-palms they had given to him, but the Prophet ﷺ had given those trees to Umm Aimân. On that, Umm Aimân came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allâh," till he gave her ten times the number of her date-palms. (*Sahîh Al-Bukhârî, Hadîth No. 446, Vol. 5*)

CHAPTER 25. To take the food from the enemy-land.

1161. Narrated 'Abdullâh bin Mughaffal : رضي الله عنه While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I

١١٦٠ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلَاتِ، حَتَّى افْتَسَحَ قُرْيَطَةُ وَالنَّصِيرَةُ. وَإِنَّ أَهْلِي أَمْرُونِي أَنْ آتِيَ النَّبِيِّ ﷺ فَأَسْأَلَهُ الَّذِينَ كَانُوا أَغْطَظُهُ أَوْ بَعْضَهُ؛ وَكَانَ النَّبِيُّ ﷺ قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ؛ فَجَاءَتْ أُمَّ أَيْمَنَ فَجَعَلَتِ التَّوْبَ فِي عُنْقِيِّي، تَقُولُ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُغْطِيكُمْ وَقَدْ أَغْطَانِيهَا. أَفَ كَمَا قَالَتْ. وَالنَّبِيُّ ﷺ يَقُولُ: «لَكَ كَذَا» وَتَقُولُ: كَلَّا وَاللَّهُ حَتَّى أَغْطَاهَا عَشَرَةً أَمْثَالَهُ، أَوْ كَمَا قَالَ.

(٢٥) بَابٌ: أَخْذُ الطَّعَامِ مِنْ أَرْضِ الْعُلُوِّ

١١٦١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مُعَقِّلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مُحَاصِرِيْنَ قَضَرَ خَيْرَهُ، فَرَمَى إِنْسَانٌ بِحِرَابٍ فِيهِ شَخْمٌ

saw the Prophet ﷺ (standing behind), so I felt embarrassed in front of him. (*Sahîh Al-Bukhârî, Hadîth No. 381, Vol. 4*)

CHAPTER 26. Sending a letter by the Prophet ﷺ to Heraclius inviting him to Islâm.

فَتَرَوْتُ لِأَخْذَهُ، فَأَنْتَقْتُ فَإِذَا النَّبِيُّ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(٢٦) بَابُ: كِتَابُ النَّبِيِّ ﷺ إِلَى هِرَقْلَ
يَدْعُوهُ إِلَى الْإِسْلَامِ

1162. Narrated Ibn ‘Abbâs: رضي الله عنهمَا Abû Sufyân narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allâh’s Messenger ﷺ. While I was in Shâm, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbî had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the nation of this man who claims to be a prophet?’ The people replied, ‘Yes.’ So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, ‘Who amongst you is the nearest relative to the man who claims to be a prophet?’ I (Abû Sufyân) replied I (am the nearest relative to him). So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him) ‘Tell them (i.e. Abû Sufyân’s companions) that I am going to ask him (i.e. Abû Sufyân) regarding the man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).’ By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his

1162 - حِدْيَثُ أَبِي سُفِيَّانَ. عَنِ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنِي أَبُو سُفِيَّانَ، مِنْ فِيهِ إِلَيْنِي، قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَيَسْأَلُنَا أَنَا بِالشَّامِ إِذْ جَيَءْتُ بِكِتَابٍ مِنَ النَّبِيِّ ﷺ إِلَى هِرَقْلَ. قَالَ: وَكَانَ دِخْيَةُ الْكَلْبِيِّ جَاءَ يَوْمَ فَدَفَعَهُ إِلَى عَظِيمٍ بُضْرَى، فَدَفَعَهُ عَظِيمٌ بُضْرَى إِلَى هِرَقْلَ. قَالَ: فَقَالَ هِرَقْلَ: هَلْ هُنَّا أَحَدٌ مِنْ قَوْمٍ هَذَا الرَّجُلُ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالُوا: نَعَمْ. قَالَ: فَدُعِيْتُ فِي نَفَرٍ مِنْ قُرْبَشِ، فَدَخَلْنَا عَلَى هِرَقْلَ، فَأَجْلَسْنَا بَيْنَ يَدَيْهِ؛ فَقَالَ: أَيْكُمْ أَقْرَبُ نَسْبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفِيَّانَ: فَقُلْتُ: أَنَا. فَأَجْلَسْوَنِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي. ثُمَّ دَعَا بِرْجُمَانِي، فَقَالَ: قُلْ لَهُمْ: إِنِّي سَائِلُ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبْنِي فَكَذَبُوكُمْ. قَالَ أَبُو

translator, ‘Ask him: What is his (i.e. the prophet’s) family’s status amongst you?’ I said, ‘He belongs to a noble family amongst us.’ Heraclius said, ‘Was any of his ancestors a king?’ I said, ‘No.’ He said, ‘Did you ever accuse him of telling lies before his saying what he has said?’ I said, ‘No.’ He said, ‘Do the nobles follow him or the poor people?’ I said, ‘It is the poor who follow him.’ He said, ‘Is the number of his followers increasing or decreasing?’ I said, ‘They are increasing.’ He said, ‘Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Did you fight with him?’ I replied, ‘Yes.’ He said, ‘How was your fighting with him?’ I said, ‘The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.’ He said, ‘Did he ever betray?’ I said, ‘No, but now we are away from him in this truce and we do not know what he will do in it.’’ Abû Sufyân added, “By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claimed the same (i.e. to be a Prophet of Allâh, etc.) before him?’ I said, ‘No.’ Then Heraclius told his translator to tell me (i.e. Abû Sufyân), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one

سُفِيَّانَ: وَأَنْمَى اللَّهُ! لَوْلَا أَنْ يُؤْتِرُوا عَلَيْهِ
الْكَذِبَ لَكَذَبْتُ. ثُمَّ قَالَ لِتُرْجُمَانِهِ:
سَلَّهُ كَيْفَ حَسَبْتُمْ فِيمُكُمْ؟ قَالَ: قُلْتُكُمْ هُوَ
فِينَا دُوْخَسِبٌ. قَالَ: فَهَلْ كَانَ مِنْ
آبَائِهِ مَلِكٌ؟ قَالَ: قُلْتُ: لَا. فَهَلْ كُتُبْتُمْ
تَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟
قُلْتُ: لَا. قَالَ: أَبْتَغَيْتُ أَشْرَافَ النَّاسِ
أَمْ ضَعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ
ضَعَفَاؤُهُمْ. قَالَ: يَرِيدُونَ أَوْ يَنْفَضُونَ؟
قَالَ: قُلْتُ: لَا، بَلْ يَزِيدُونَ. قَالَ:
هُنَّ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ
يَدْخُلَ فِيهِ سُخْنَةً لَهُ؟ قَالَ: قُلْتُ: لَا.
قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قَالَ: قُلْتُ:
نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟
قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ
سِجَالًا، يُصِيبُ مَنَا وَنُصِيبُ مِنْهُ.
قَالَ: فَهَلْ يَعْدِرُ؟ قَالَ: قُلْتُ: لَا،
وَتَعْنُّ مِنْهُ فِي هَذِهِ الْمُدَّةِ لَا نَدْرِي مَا
هُوَ صَانِعٌ فِيهَا. قَالَ: وَاللَّهِ مَا أَمْكَنَنَا
مِنْ كَلِمَةٍ أَذْخُلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ.
قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلُ أَحَدٌ قَبْلَهُ؟
قُلْتُ: لَا.

ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لَهُ: إِنِّي
سَأَلْتُكَ عَنْ حَسَبِهِ فِيمُكُمْ فَرَأَيْتَ أَنَّهُ
فِيمُكُمْ دُوْخَسِبٌ، وَكَذَلِكَ الرُّسُلُ تُبَعَّثُ
فِي أَخْسَابِ قَوْمِهَا وَسَأَلْتُكَ هَلْ كَانَ

of his fore-fathers been a king, I would have said that he (i.e. Muhammad ﷺ) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said and your reply was in the negative. Therefore, I took for granted that a man who did not tell lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that

في آبائِه ملِكٌ، فَرَعَمْتَ أَنْ لَا.
 فَقُلْتُ: لَوْ كَانَ مِنْ آبائِه ملِكٌ قُلْتُ:
 رَجُلٌ يَظْلِبُ مُلَكَ آبائِه. وَسَأَلْتُكَ عَنْ
 أَتَبِاعِهِ، أَضْعَفَأُهُمْ أَمْ أَشَرَّأُهُمْ؟
 فَقُلْتُ: بَلْ ضَعَفَأُهُمْ. وَهُمْ أَتَبِاعُ
 الرَّوْسِلِ. وَسَأَلْتُكَ هَلْ كُتُبْتَ تَهْمُونَهُ
 بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَرَعَمْتَ
 أَنْ لَا. فَعَرَفْتَ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ
 الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذَهَبَ فِيَكِذِبَ
 عَلَى اللَّهِ. وَسَأَلْتُكَ هَلْ يَرْتَدُ أَحَدٌ مِنْهُمْ
 عَنْ دِيَرِه بَعْدَ أَنْ يَدْخُلَ فِيهِ سُخْطَةً لَهُ؟
 فَرَعَمْتَ أَنْ لَا. وَكَذِلِكَ الْإِيمَانُ إِذَا
 حَالَطَ بِشَاشَةَ الْقُلُوبِ. وَسَأَلْتُكَ هَلْ
 يَزِيدُونَ أَمْ يَنْقُضُونَ؟ فَرَعَمْتَ أَنَّهُمْ
 يَزِيدُونَ. وَكَذِلِكَ الْإِيمَانُ حَتَّى يَسْتَمِ
 وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ؟ فَرَعَمْتَ أَنَّكُمْ
 قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ
 سِيَاجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ.
 وَكَذِلِكَ الرَّوْسِلُ تَبَلَّى ثُمَّ تَكُونُ لَهُمْ
 الْعَاقِيَّةُ. وَسَأَلْتُكَ هَلْ يَغْدِرُ؟ فَرَعَمْتَ
 أَنَّهُ لَا يَغْدِرُ. وَكَذِلِكَ الرَّوْسِلُ لَا يَغْدِرُ.
 وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا الْقَوْلَ قَبْلَهُ؟
 فَرَعَمْتَ أَنْ لَا. فَقُلْتُ: لَوْ كَانَ قَالَ
 هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ: رَجُلٌ اسْتَمَ
 يَقُولُ قَبْلَهُ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: يَمْ
 يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ

statement before him, then I would have said that he was but a man copying some sayings which were told before him.' " Abû Sufyân said, "Heraclius then asked, me, 'What does he order you to do?' I said, 'He orders us (to offer) *Salât* (prayer) and (to pay) *Zakat* and to keep good relationships with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, then he is really a Prophet, and I knew that he (i.e. the Prophet ﷺ) was going to appear but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger ﷺ and read it, wherein was written:

In the Name of Allâh, the Most Beneficent, the Most Merciful. (This letter is) from Muhammad, the Messenger of Allâh, to Heraclius, the sovereign of Byzantine, peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's Punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allâh's Statement):

'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh ... bear witness that we are Muslims.' (V.3:64)

وَالرَّكَاةَ وَالصَّلَاةَ وَالْعَفَافِ . قَالَ: إِنْ يُكُّ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ . وَقَدْ كُنْتُ أَغْلَمُ أَنَّهُ خَارِجٌ . وَلَمْ أَذْكُرْ أَظْنَهُ مِنْكُمْ . وَلَوْ أَنِّي أَغْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَأَخْبِثُ لِقَاءَهُ . وَلَوْ كُنْتُ عِنْدَهُ لَعَلَّتُ عَنْ قَدْمَيْهِ . وَلَيَلْعَنَّ مُلْكُهُ مَا تَحْتَ قَدْمَيِّهِ . قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ، فَإِذَا فِيهِ: «بِسْمِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدِ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّؤُومِ . سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى . أَمَّا بَعْدُ فَإِنِّي أَذْعُوكَ بِدِعَايَةِ الإِسْلَامِ، أَشْلِمْ شَلَمَ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَخْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّنِي فَإِنَّ عَلَيْكَ إِثْمَ الْأَرْسِيْنِ» فُلْ يا أَهْلَ الْكِتَابِ تَعَالَّا إِلَى كَلِمَةِ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا تَنْعَدُ إِلَّا اللَّهُ... إِلَى قَوْلِهِ: «أَشْهَدُوا بِأَنَا مُسْلِمُونَ» .

فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ازْتَعَنَتِ الْأَصْوَاتُ عِنْدَهُ، وَكَثُرَ اللَّغْطُ، وَأَمِرَ بِنَا فَأَخْرَجَنَا .

قَالَ: فَقُلْتُ لِأَضْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ أَبْنِ أَبِي كَبَشَةَ، إِنَّهُ لِيَخَافُهُ مَلِكُ بَنِي الْأَسْفَرِ . فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهُرُ حَتَّى أَدْخِلَ اللَّهُ عَلَيَّ الإِسْلَامَ .

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abû Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abû Kabsha⁽¹⁾ (i.e. Muhammad ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ) has become so prominent that even the king Banû Al-Asfar is afraid of him.' So I continued to believe that Allâh's Messenger ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ would be victorious, till Allâh made me embrace Islâm." (*Sahîh Al-Bukhâri*, Hadîth No. 75, Vol. 6)

CHAPTER 28. The Battle of Hunain.

(٢٨) بَابٌ: فِي غَزْوَةِ حُنَيْنٍ

1163. Narrated Abû Ishâq: A man asked Al-Barâ', "O Abû 'Umâra! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allâh! Allâh's Messenger ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawâzin and Banî Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ while he was riding his white mule which was being led by his cousin Abû Sufyân bin Al-Hârith bin 'Abdul Muttalib. The Prophet ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ dismounted and invoked Allâh for victory; then he said, 'I am the Prophet without a lie; I am the son of 'Abdul Muttalib,' and then he arranged his companions in rows." (*Sahîh Al-Bukhâri*, Hadîth No. 181, Vol. 4)

١١٦٣ - حَدِيثُ الْبَرَاءِ، وَسَأْلَةُ رَجُلٍ: أَكْتُشِمْ فَرَزْنِمْ يَا أَبَا عُمَارَةً! يَوْمَ حُنَيْنٍ؟ قَالَ: لَا، وَاللَّهُ! مَا وَلَى رَسُولَ اللَّهِ ﷺ، وَلِكَيْنَةَ حَرَجَ شَبَانَ أَضْحَابِهِ وَأَخْفَاؤُهُمْ حُسْرَا لَيْسَ بِسِلَاحٍ، فَأَنْزَلَ قَوْمًا رُمَاهَ، جَمْعَ هَوَازِنَ وَبَيْتِ نَصْرٍ، مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِلُونَ فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ، وَهُوَ عَلَى بَغْلِيهِ الْبَيْضَاءِ. وَابْنُ عَمِّهِ، أَبُو سُفْيَانَ بْنَ الْحَارِثِ بْنَ عَبْدِ الْمُطَّلِبِ يَقُوْدُ بِهِ؛ فَنَزَلَ وَاسْتَنْصَرَ؛ ثُمَّ قَالَ: «أَنَا النَّبِيُّ لَا كَذِبْ * أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». ثُمَّ صَفَّ أَضْحَابَهُ.

⁽¹⁾ (H.1162) Abû Kabsha was not the father of the Prophet ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ but it was a mockery done by Abû Sufyân out of hostility against the Prophet ملِّي اللَّهُ عَلَيْهِ وَسَلَّمَ .

1164. Narrated Abû Ishâq that he heard Al-Barâ' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allâh's Messenger ﷺ on the day (of the battle) of Hunain?" Al-Barâ' replied, "But Allâh's Messenger ﷺ did not flee. The people of Hawâzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abû Sufyân was holding its reins, and the Prophet ﷺ was saying, "I am the Prophet without a lie." (*Sahîh Al-Bukhâri*, *Hadîth* No. 607, Vol. 5)

CHAPTER 29. The Battle of Tâ'if.

1165. Narrated 'Abdullâh bin 'Amr ⁽¹⁾: When Allâh's Messenger ﷺ besieged Tâ'if and could not conquer its people, he said, "We will return (to Al-Madîna) if Allâh will." That distressed the companions (of the Prophet) and they said, "Shall we go away without conquering it (i.e. the Fort of Tâ'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madîna) tomorrow if Allâh will." That delighted them, Whereupon the Prophet ﷺ smiled. (*Sahîh Al-Bukhâri*, *Hadîth* No. 615, Vol. 5)

1164 - حديث البراء، وسألة رجل
 من قيس: أفرزتم عن رسول الله ﷺ يوم حنين؟ فقال: لكن رسول الله ﷺ لم يفر. كانت هوازن رمأة، وإنما لئا حملنا عليهم انكشفوا فاكتبنا على الغنائم، فاستقبلنا بالسهام. ولقد رأيت رسول الله ﷺ على بعلبيه البيضاء، وإن أبي سفيان آخذ بزمامها، وهو يقول: «أنا النبي لا كذب».

(٢٩) باب: غزوة الطائف

1165 - حديث عبد الله بن عمر
 قال: لما حاصر رسول الله ﷺ الطائف فلم ينزل منهم شيئاً، قال: «إنما قاتلون إن شاء الله» فشقّ عليناهم، وقالوا: نذهب ولا نفتحه! وقال مرة: تفقل! فقال: «اغدو على القتال» فعدوا، فأصابهم جراح. فقال: «إنما قاتلوك عدّا إن شاء الله» فأعجبهم. فضحك النبي ﷺ.

⁽¹⁾ (H.1165) *Fath Al-Bâri* quoted that the narrator was 'Abdullâh bin 'Umar.

CHAPTER 32. Removal of the idols from around the Ka'ba.

(٢٢) بَابٌ: إِرَازَةُ الْأَضْنَامِ مِنْ حَوْلِ
الْكَعْبَةِ

1166. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه that The Prophet ﷺ entered Makka and (at that time) there were three hundred and sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falshood or Satan or polytheism etc.) has vanished." (V.17:81) (*Sahîh Al-Bukhârî, Hadîth No. 658, Vol. 3*)

CHAPTER 34. The Treaty of *Hudaibiya* at *Hudaibiya*.

(٢٣) بَابٌ: حِدِيثٌ عَنْ أَبِي دَاوُدَ مَسْعُودَ
رضي الله عنه، قَالَ: دَخَلَ النَّبِيُّ ﷺ
مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمَائَةً وَسَيْئُونَ
نُصُبًا، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ،
وَجَعَلَ يَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ
الْبَاطِلُ» الآيَةِ.

(٤) بَابٌ: صَلْحُ الْحُدَيْنِيَّةِ فِي
الْحُدَيْنِيَّةِ

1167. Narrated Al-Barâ' bin 'Âzib رضي الله عنه that Allâh's Messenger ﷺ concluded a peace treaty with the people of Hudaibiya, 'Alî bin Abî Tâlib رضي الله عنه wrote the document and he mentioned in it, "Muhammad, the Messenger of Allâh, for if you were a Messenger we would not fight with you." Allâh's Messenger ﷺ asked 'Alî to rub it out, but 'Alî said, "I will not be the person to rub it out." Allâh's Messenger ﷺ rubbed it out and made peace with them on the condition that the Prophet ﷺ and his companions would

(١) بَابٌ: حِدِيثٌ عَنْ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا صَالَحَ رَسُولُ اللَّهِ
ﷺ أَهْلَ الْحُدَيْنِيَّةِ، كَتَبَ عَلَيْهِ بَيْتَهُمْ
كِتَابًا، فَكَتَبَ: مُحَمَّدٌ رَسُولُ اللَّهِ
ﷺ. فَقَالَ الْمُشْرِكُونَ: لَا تَكُنْتَ مُحَمَّدًا
رَسُولَ اللَّهِ، لَوْ كُنْتَ رَسُولاً لَنَّ
نُقَاتِلُكَ، فَقَالَ لِعَلِيٍّ: «افْحُمْ» فَقَالَ
عَلِيٌّ: مَا أَنَا بِالَّذِي أَمْحَاهُ. فَمَحَاهُ
رَسُولُ اللَّهِ
ﷺ بِيَدِهِ، وَصَالَحَهُمْ عَلَى
أَنْ يَدْخُلُوا هُوَ وَأَصْحَابُهُ ثَلَاثَةَ أَيَّامٍ،
وَلَا يَدْخُلُوهَا إِلَّا بِجُلُبَانِ السُّلَاحِ

(١) (H.1167) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ.

enter Makka and stay there for three days, and that they would enter with their weapons encased. (*Sahîh Al-Bukhâri*, *Hadîth* No. 862, Vol. 3)

1168. Narrated Abû Wâ'il: We were in Siffin and Sahl bin Hanaif got up and said, "O people! Blame yourselves! We were with the Prophet ﷺ on the day of Hudaibiya, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khattâb came and said, 'O Allâh's Messenger! Aren't we on the right path and our opponents on the wrong?' Allâh's Messenger ﷺ said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allâh judges between us and them?' Allâh's Messenger ﷺ said, 'O Ibn Al-Khattâb! I am the Messenger of Allâh and Allâh will never degrade me.' Then 'Umar went to Abû Bakr and told him the same as he had told the Prophet ﷺ. On that Abû Bakr said (to 'Umar), 'He is the Messenger of Allâh and Allâh will never degrade him.' Then *Surah Al-Fâtiha* (i.e. Victory) was revealed and Allâh's Messenger ﷺ recited it to the end in front of 'Umar. On that 'Umar asked, 'O Allâh's Messenger! Was it (i.e. the *Hudaibiya* Treaty) a victory?' Allâh's Messenger ﷺ said, 'Yes.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 406, Vol. 4)

فَسَأَلُوهُ: مَا جُلِبَانُ السُّلَاحِ؟ فَقَالَ:
الْقَرَابُ بِمَا فِيهِ.

١١٦٨ - حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ .
عَنْ أَبِي وَائِلٍ، قَالَ: كُنَّا يُصْبِغُونَ، فَقَامَ سَهْلُ بْنُ حُنَيْفٍ، فَقَالَ: أَيُّهَا النَّاسُ!
أَتَهُمُوا أَنفُسَكُمْ، فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحَدِيْرَةِ وَلَوْ نَرَى فِتَالًا
لَقَاتَنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابَ،
فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَسْنَا عَلَى الْحَقِّ
وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: «بَلَى»
فَقَالَ: أَلَيْسَ قُتِلَّاً فِي الْجَنَّةِ وَقُتِلَّهُمْ
فِي النَّارِ؟ قَالَ: «بَلَى» قَالَ: فَعَلَى مَا
نُعْطِي الْدِيْنَةَ فِي دِينِنَا؟ أَنْرُجُ وَلَمَّا
يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «إِنَّ
الْخَطَّابَ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي
اللَّهُ أَبْدًا» فَانْظَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ،
فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَقَالَ:
إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبْدًا.
فَنَزَّلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخرِهَا. فَقَالَ عُمَرُ:
يَا رَسُولَ اللَّهِ! أَوْ فَتْحٌ هُوَ؟ قَالَ:
«نَعَمْ».

CHAPTER 37. The Battle of Uhud.

(٣٧) باب: غزوة أحد

1169. Narrated Sahl bin Sa‘d رضي الله عنه that he was asked about the wound of the Prophet صلى الله عليه وسلم on the day (of the battle) of Uhud. He said, “The face of the Prophet was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fâtima عليها السلام washed off the blood while ‘Alî held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased.” (*Sahîh Al-Bukhâri*, Hadîth No. 159, Vol. 4)

1170. Narrated ‘Abdullâh bin Mas‘ûd مولى الله عنه : As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allâh! Forgive my nation, for they have no knowledge.” (*Sahîh Al-Bukhâri*, Hadîth No. 683, Vol. 4)

CHAPTER 38. Allâh’s Wrath has become severe on the man who is killed by a Messenger of Allâh.

1171. Narrated Abû Huraira رضي الله عنه : (pointing to his broken canine tooth) said, “Allâh’s Wrath has become severe on the people who harmed His Prophet. Allâh’s Wrath has become severe on a man who is killed by a Messenger of Allâh in Allâh’s Cause.” (*Sahîh Al-Bukhâri*, Hadîth No. 400, Vol. 5)

1171 - حديث سهل بن سعيد رضي الله عنه، أَنَّهُ سُتِّيلَ عَنْ جُرْحِ النَّبِيِّ يَوْمَ أُحْدٍ. قَالَ: جُرْحٌ وَجْهُ النَّبِيِّ وَكُسْرَتْ رَبَاعِيَّتُهُ، وَمُشِمتْ الْبَيْضَةَ عَلَى رَأْسِهِ؛ فَكَانَتْ فَاطِمَةُ السَّلَامُ، تَعْسِلُ الدَّمَ، وَعَلَيَّ يَمْسِكُ؛ فَلَمَّا رَأَتْ أَنَّ الدَّمَ لَا يَزِيدُ إِلَّا كَثْرَةً، أَخْذَتْ حَصِيرًا فَأَخْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلْزَقَتْهُ، فَاسْتَمْسَكَ الدَّمُ.

1170 - حديث عبد الله بن منصور. قَالَ: كَانَيْتُ أَنْظُرُ إِلَى النَّبِيِّ يَحْكِيَ نَبَيَا مِنَ الْأَنْبِيَاءِ، ضَرَبَهُ قَوْمٌ فَأَذْمَوْهُ، وَهُوَ يَنْسَخُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

(٣٨) باب: اشتداد غضب الله على من قتله رسول الله ﷺ

1171 - حديث أبي هريرة رضي الله عنه قال: قَالَ رَسُولُ اللهِ ﷺ: «اشتداد غضب الله على قومٍ فعلوا بِنِيَّةً يُشَيرُ إلى رَبَاعِيَّتِهِ» (اشتدَّ غضبُ اللهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ ﷺ فِي سَبِيلِ اللهِ).

CHAPTER 39. About the harm and cruel treatment which the Prophet ﷺ encountered from *Al-Mushrikûn*^[1] and hypocrites.

1172. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه عن النبي ﷺ : Once the Prophet ﷺ was offering *Salât* (prayer) at the Ka'ba. Abû Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines etc.) of a camel of Banî so-and-so and put it on the back of Muhammad, when he prostrates." The most unfortunate of them got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allâh's Messenger ﷺ was in prostration and he did not lift his head up till Fâtimah (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allâh! Punish Quraish." So it was hard for Abû Jahl and his companions when the Prophet ﷺ invoked Allâh against them, as they had a conviction that the prayers and invocations were accepted in this city (Makka). The Prophet ﷺ said, "O Allâh ! Punish Abû Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al Walîd bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abî Mu'ait (and he mentioned the seventh whose name I

(٣٩) بَابٌ: مَا لَقِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَذِي
الْمُشْرِكِينَ وَالْمُنَافِقِينَ

١١٧٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عِنْدَ الْبَيْتِ،
وَأَبُو جَهْلٍ وَآخْرَحَاتٍ لَهُ جُلُوسٌ؛ إِذَ
قَالَ بَعْضُهُمْ لِيَغْضِبُونِ: أَيُّكُمْ يَجْحِيُ بِسَلَّيْ
جَزُورَ بَنِي فُلَانٍ فَيَضْعُفُ عَلَى ظَهْرِ
مُحَمَّدٍ إِذَا سَجَدَ؟ فَأَبْعَثَ أَشْقَى
الْقَوْمِ، فَجَاءَ بِهِ، فَنَظَرَ حَتَّى سَجَدَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَفَ عَلَى ظَهْرِهِ بَيْنَ كَتْفَيْهِ
وَأَنَا أَنْظُرُ لَا أُغَيِّرُ شَيْئًا، لَوْ كَانَ لِي
مَكْنَعٌ! قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُّونَ
بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ صَلَّى
سَاجِدًا لَا يَرْفَعُ رَأْسَهُ. حَتَّى جَاءَتْهُ
فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ
رَأْسَهُ ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْكَ يُقْرِبُنِي»
ثَلَاثَ مَرَاتٍ. فَشَقَّ عَلَيْهِمْ إِذْ دَعَا
عَلَيْهِمْ. قَالَ: وَكَانُوا يُرُونَ أَنَّ الدَّغْوَةَ
فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةً ثُمَّ سَمِّيَ:
«اللَّهُمَّ! عَلَيْكَ يُأْبِي جَهْلٍ، وَعَلَيْكَ
يُعْتَبَّةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ،
وَالْوَلَيدَ بْنِ عَثْمَةَ، وَأُمَّةَ بْنِ خَلْفَةَ،
وَعَقْبَةَ بْنِ أَبِي مُعْنِيْطِيْ» وَعَدَ السَّابِعَ فَلَمْ
يَخْفَظْهُ. قَالَ: فَوَاللَّهِ تَقْسِيَ بِيَدِهِ! لَقَدْ

[1] (Ch.39) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ .

do not recall). By Allâh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allâh's Messenger ﷺ in the *Qalib* (one of the wells) of Badr. (*Sahîh Al-Bukhârî*, *Hadîth* No. 241, Vol. 1)

1173. Narrated 'Âisha , رضي الله عنها that she asked the Prophet ﷺ "Have you encountered a day harder than the day (of the battle) of Uhud?" The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn Abd-Yâlaiî bin 'Abd-Kulâl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on and could not relax till I found myself at Qarnath-Thâ'âlib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibraîl (Gabriel) in it. He called me saying, 'Allâh has heard your people's saying to you and what they have replied back to you. Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let *Al-Akhshabain* (i.e. two mountains) fall on them.' " The Prophet ﷺ said, "No, but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 454, Vol. 4)

رَأَيْتُ الَّذِينَ عَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَلِيلِ، قَلِيلٌ بَدْرٌ.

١١٧٣ - حديث عائشة رضي الله عنها، زوج النبي ﷺ، أنها قالت للنبي ﷺ: هل أئن علني يوم كان أشد من يوم أحد؟ قال: «لقد لقيت من قومك ما لقيت، وكان أشد ما لقيت منهم يوم العقبة، إذ عرضت نفسى على ابن عبد ياليل بن عبد كلال. فلم يحبني إلى ما أردت. فانطلقت وأنا مهموم على وجهي، فلم أستيق إلأ وأنا يقرن الشعاليب، فرفعت رأسي فإذا أنا بسحابة قد أظلنتي، فنظرت فإذا فيها جبريل، فناداني فقال: إن الله قد سمع قول قومك لك وما ردوا عليك، وقد بعث إليك ملك الجبال ليأمره بما شئت فيهم. فناداني ملك الجبال فسلم على، ثم قال: يا محمد! فقال ذلك فيما شئت أن أطبق عليهم الأخشبين؛ ف قال النبي ﷺ: «بن أرجو أن يخرج الله من أضلاعهم من يعبد الله وحده، لا يشرك به شيئا».

1174. Narrated Jundub bin Sufyân رضي الله عنه : In one of the holy battles a finger of Allâh's Messenger صلى الله عليه وسلم (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allâh's Cause. (*Sahîh Al-Bukhâri*, *Hadîth* No. 58, Vol. 4)

١١٧٤ - حديث جندب بن سفيان،
أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَعْضِ
الْمَشَاهِدِ، وَقَدْ دَمَتْ إِصْبَعُهُ، فَقَالَ:
«هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمَتْ * وَفِي
سَبِيلِ اللَّهِ مَا لَقِيتَ!».

1175. Narrated Jundub bin Sufyân صلى الله عليه وسلم رضي الله عنه : Once Allâh's Messenger صلى الله عليه وسلم became sick and could not offer his night prayer (*Tahajjud*) for two or three nights. Then a lady (the wife of Abû Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allâh revealed: 'By the forenoon (after sunrise); and by the night when it is still (or darkens); your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you, nor hated you.' (V.93:1-3) (*Sahîh Al-Bukhâri*, *Hadîth* No. 475, Vol. 6)

١١٧٥ - حديث جندب بن سفيان
رَضِيَ اللَّهُ عَنْهُ، قَالَ: اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَقُمْ لَيْتَيْنِ أَوْ ثَلَاثَةِ نَوْمًا. فَجَاءَتْ اِمْرَأَةً، فَقَالَتْ: يَا مُحَمَّدًا! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرِهُ قَرِيبَكَ مَنْذَ لَيْتَيْنِ أَوْ ثَلَاثَةِ نَوْمًا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَنَ مَا وَدَعَكَ رَبِّكَ وَمَا قَلَى﴾.

CHAPTER 40. The Prophet صلى الله عليه وسلم invoking Allâh for help and his patience over the harm and cruel behaviour of the hypocrites.

1176. Narrated 'Urwa bin Az-Zubair رضي الله عنه عنهم said, 'Usâma bin Zaid رضي الله عنه said, "The Prophet صلى الله عليه وسلم rode on a donkey with a saddle, underneath which there was a thick soft *Fadakiya* velvet sheet. Usâma bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin 'Ubâda (who was sick) at the dwelling place of Banî Al-Hârith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet passed by

(٤٠) بَابٌ: فِي دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّهُ وَصَبَرَوْ عَلَى أَدَى الْمُنَافِقِينَ

١١٧٦ - حديث أُسَامَةَ بْنَ زَيْدٍ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَبَ حِمَارًا، عَلَيْهِ إِكَافٌ،
تَحْتَهُ قَطِيفَةُ فَدَكِيَّةٍ، وَأَرْذَفَ وَرَاءَهُ
أُسَامَةَ بْنَ زَيْدٍ، وَهُوَ يَعُودُ سَعْدَ بْنَ
عُبَادَةَ فِي بَنَي الْحَارِثِ بْنِ الْخَزَرجِ،
وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ. حَتَّىٰ مَرَّ فِي
مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ

a gathering in which there were Muslims, *Al-Mushrikûn*, idolaters, and Jews, and among them there was 'Abdullâh bin Ubâi bin Salûl, and there was 'Abdullâh bin Rawâha too. When a cloud of dust raised by the animal covered that gathering, 'Abdullâh bin Ubâi covered his nose with his *Rida* (sheet) and said (to the Prophet), 'Don't cover us with dust.' The Prophet ﷺ greeted them and then stopped, dismounted and invited them to Allâh (i.e., to embrace Islâm) and also recited to them the Holy Qur'ân. 'Abdullâh bin Ubâi bin Salûl said, 'O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.' On that 'Abdullâh bin Rawâha said, '(O Allâh's Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.' So the Muslims, the *Mushrikûn* and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet ﷺ kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubâda. He said, 'O Sa'd, didn't you hear what Abû Habbâb said? (He meant 'Abdullâh bin Ubâi) He said so-and-so.' Sa'd bin 'Ubâda said, 'O Allâh's Messenger! Excuse and forgive him. By Allâh, Allâh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allâh prevented that with the Truth which He had given you, it choked him, and that was what made him

وَالْمُشْرِكِينَ، عَبَدَةُ الْأَوْثَانِ، وَالْيَهُودِ؛
وَفِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي بَنْ سَلْوَنَ وَفِي
الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا
عَشِيشَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، حَمَرَ
عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ:
لَا تُعْبِرُوا عَلَيْنَا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ
ﷺ، ثُمَّ وَقَفَ فَتَرَلَ فَذَعَاهُمْ إِلَى اللَّهِ
وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ. فَقَالَ عَبْدُ اللَّهِ بْنُ
أَبِي بَنْ سَلْوَنَ: أَيُّهَا الْمَرْءُ! لَا أَخْسَنَ
مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلَا
تُؤْذِنَا فِي مَجَالِسِنَا، وَازْجِنْ إِلَى
رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْضِنْ
عَلَيْنَا.

قَالَ ابْنُ رَوَاحَةَ: أَغْشَنَا فِي
مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ
الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى
هُمُوا أَنْ يَتَوَاثِبُوا؛ فَلَمْ يَزِلِ النَّبِيُّ ﷺ
يُحَفِّظُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ
عَلَى سَعْدِ بْنِ عُبَادَةَ. فَقَالَ: «أَيْنَ
سَعْدُ! أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ؟»
يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي «قَالَ كَذَا وَكَذَا»
قَالَ اغْفُ عَنْهُ يَا رَسُولَ اللَّهِ! وَاضْفَعْ،
قُوَّالَهُ! لَقَدْ أَغْطَاكَ اللَّهُ الَّذِي أَغْطَاكَ،
وَلَقَدْ اضْطَلَّحُ أَهْلُ هَذِهِ الْبَخْرَةِ عَلَى أَنْ
يُتَوَجُّهُ فَيَعَصِّبُونَهُ بِالْعَصَابَةِ. فَلَمَّا رَدَّ
اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَغْطَاكَ، شَرِقَ

behave in the way you saw him behaving.' So the Prophet ﷺ excused him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 271, Vol. 8)

1177. Narrated Anas : It was said to the Prophet ﷺ . Would that you see 'Abdullâh bin Ubâi. So, the Prophet ﷺ went to him, riding a donkey, and the Muslims accompanied him, walking on salty, barren land. When the Prophet ﷺ reached 'Abdullâh bin Ubâi, the latter said, "Keep away from me! By Allâh, the bad smell of your donkey has harmed me." On that an *Ansâri* man said (to 'Abdullâh), "By Allâh! The smell of the donkey of Allâh's Messenger ﷺ is better than your smell." On that a man from 'Abdullâh's tribe got angry for 'Abdullâh's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern): "If two parties or groups from among the believers fall into fighting, then make peace between them both...." (V.49:9) (*Sahîh Al-Bukhârî*, *Hadîth* No. 856, Vol. 3)

CHAPTER 41. Killing of Abû Jahl.

1178. Narrated Anas : On the day of (the battle of) Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abû Jahl?" Ibn Mas'ûd went and found that the two sons of 'Afrâ' had struck him fatally. 'Abdullâh bin Mas'ûd got hold of his beard and said, "Are you Abû Jahl?"

يُذِلُّكَ، فَذِلِّكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا
عَنْهُ النَّبِيُّ ﷺ .

١١٧٧ - حديث أنس رضي الله عنه،
قال: قيل للنبي ﷺ: لَزِ أَتَيْتَ عَبْدَ اللَّهِ
ابْنَ أَبِي؟ فَانظَرْتُ إِلَيْهِ النَّبِيُّ ﷺ، وَرَكِبَ
حِمَارًا، فَانظَرْتُ الْمُسْلِمُونَ يَمْشُرُونَ
مَعَهُ، وَهِيَ أَرْضُ سِيَحَةٍ. فَلَمَّا أَتَاهُ
النَّبِيُّ ﷺ، قَالَ: إِلَيْكَ عَنِي، وَاللَّهُ!
لَقَدْ آذَانِي تَنْ حِمَارِكَ فَقَالَ رَجُلٌ مِنَ
الْأَنْصَارِ مِنْهُمْ: وَاللَّهُ! لَحِمَارُ رَسُولِ
اللَّهِ ﷺ أَطَيْبُ رِيحًا مِنْكَ. فَعَصِبَ
لِعَنْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتَّمَهُ،
فَعَصِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَضْحَابَهُ،
فَكَانَ بَيْنَهُمَا ضَرْبَتْ بِالْجَرِيدِ وَالْأَنْدَى
وَالنَّعَالِ. فَبَلَغَنَا أَنَّهَا أَنْزَلَتْ «وَإِنْ
ظَاقَتْنَا مِنَ الْمُؤْمِنِينَ افْتَلُوا فَأَضْلِلُوهَا
بَيْنَهُمَا».

(٤١) باب: قتل أبي جهل

١١٧٨ - حديث أنس رضي الله عنه،
قال: قال النبي ﷺ، يوم بدر: «من
يُنْظُرُ ما فَعَلَ أَبُو جَهْلٍ؟» فَانظَرَ ابْنُ
مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنُ عَفْرَاءَ،
حَتَّىٰ بَرَدَ. فَأَخْذَ بِلِحْيَتِهِ فَقَالَ: أَنْتَ!

He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?" (*Sahih Al-Bukhâri*, *Hadîth* No. 301, Vol. 5)

CHAPTER 42. Killing of Ka'b bin Al-Ashraf, the *Tâghût* (devil) of Jews.

أبَا جَهْلٍ؟ قَالَ: وَهُلْ فَوْقَ رَجُلٍ قَتَلَهُ
قَوْمَهُ، أَوْ قَالَ: قَتَلْتُمُوهُ.

(٤٢) بَابٌ: قُتِلَ كَعْبٌ بْنُ الْأَشْرَفِ طَاغُوتُ الْيَهُودِ

1179. Narrated Jâbir bin 'Abdullâh مَوْلَى اللَّهِ عَلَيْهِ وَسَلَّمَ : Allâh's Messenger ﷺ said, "Who will kill Ka'b bin Al-Ashraf who has hurt Allâh and His Messenger?" Thereupon Muhammad bin Maslama got up saying, "O Allâh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muhammad bin Maslama said, "Then allow me to say a thing (i.e. to deceive Ka'b)." The Prophet ﷺ said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad مَوْلَى اللَّهِ عَلَيْهِ وَسَلَّمَ demands *Sadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allâh, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me?" They said, "How can we

١١٧٩ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَكْغِبُ بْنَ الْأَشْرَفِ؟ فَإِنَّهُ قَذَ
آذِي اللَّهِ وَرَسُولِهِ» فَقَامَ مُحَمَّدُ بْنُ
مَسْلَمَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُحِبُّ
أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: فَأَذْنُ لِي
أَنْ أَقُولَ شَيْئًا. قَالَ: «قُلْ». فَأَتَاهُ
مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: إِنَّ هَذَا
الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَذَ
عَنَّا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ.
قَالَ: وَأَيْضًا، وَاللَّهُ لِتَمَلَّهُ. قَالَ: إِنَّا
قَدْ اتَّبَعْنَاهُ فَلَا نُحِبُّ أَنْ نَدْعُهُ حَتَّى
نَتَظَرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَانَهُ. وَقَدْ
أَرَدْنَا أَنْ تُسْلِفَنَا وَسَقَا أَوْ وَسَقَنِينَ.
فَقَالَ: نَعَمْ، ازْهَنُونِي. قَالُوا: أَيِّ
شَيْءٍ تُرِيدُ؟ قَالَ: ازْهَنُونِي نِسَاءَكُمْ.
قَالُوا: كَيْفَ تَزَهَّنُكَ نِسَاءَنَا، وَأَنْتَ
أَخْجَلُ الْعَرَبِ؟ قَالَ: فَازْهَنُونِي
أَبْنَاءَكُمْ. قَالُوا: كَيْفَ تَزَهَّنُكَ أَبْنَاءَنَا،

mortgage our women to you, and you are most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by people's saying that so-and-so has been mortgage for a camel load of food. That would cause us great disgrace, but we will mortgage our weapons to you." Muhammad bin Maslama and his companion promised Ka'b that they or he (Muhammad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abû Nâ'ilâ. Ka'b invited them to come into his fort and then he went down to them. His wife asked, "Where are you going at this time?" Ka'b replied, "None but Muhammad bin Maslama and my (foster) brother Abû Nâ'ilâ have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Muhammad bin Maslama and my foster brother Abû Nâ'ilâ. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as Abû 'Abs bin Jabr, Al-Hârith bin Aûs and 'Abbâd bin Bîshir.) So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head." (The subnarrator also mentioned) that Muhammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-Ashraf came down to them,

فَيَسْبُطُ أَحَدُهُمْ فَيَقَالُ: رُهْنٌ بِوَسْقٍ أَوْ
وَسْقَيْنِ، هَذَا عَارٌ عَلَيْنَا، وَلَكُنَا تَرْهُنُكُ
الْأَلْمَةَ (يَعْنِي السَّلَاحَ) فَوَاعَدَهُ أَنْ
يَأْتِيهِ، فَجَاءَهُ تَنِلاً وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ
أَخْوَى كَعْبٍ مِنَ الرَّضَاعَةِ. فَدَعَاهُمْ إِلَى
الْحَضْنِ، فَنَزَلَ إِلَيْهِمْ؛ فَقَالَتْ لَهُ
امْرَأَتُهُ: أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةِ؟
فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي
أَبُو نَائِلَةَ. قَالَتْ: أَسْمَعْ صَوْنَاتِكَ
يَعْظُرُونَ مِنْ الدَّمِ. قَالَ: إِنَّمَا هُوَ أَخِي
مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعِي أَبُو نَائِلَةَ،
إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَفْنَةِ يَلْيَلِ
لِأَجَابَ. قَالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ
مَسْلَمَةَ مَعَهُ رَجُلَيْنِ. فَقَالَ: إِذَا مَا جَاءَ
فِيلَانِي قَائِلًا بَشَّرَهُ فَأَشْمَمُهُ، فَإِذَا
رَأَيْتُمُونِي اسْتَمْكِنْتُ مِنْ رَأْسِهِ فَدُونِكُمْ
فَاضْرِبُوهُ. وَقَالَ مَرَّةً: ثُمَّ أَشْمَمُكُمْ.
فَنَزَلَ إِلَيْهِمْ مَتَوَشِّحًا، وَهُوَ يَقْعُدُ مِنْهُ
رِيحُ الطَّيْبِ. فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ
رِيحًا، أَيْ أَطْيَبَ. قَالَ: عِنْدِي أَغْطَرُ
نِسَاءَ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ؛ فَقَالَ:
أَتَأْذَنُ لِي أَنْ أَشْمَمَ رَأْسَكَ؟ قَالَ: نَعَمْ.
فَشَمَّهُ ثُمَّ أَشْمَمَ أَصْحَابَهُ. ثُمَّ قَالَ:
أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ. فَلَمَّا اسْتَمْكَنَ
مِنْهُ، قَالَ: دُونِكُمْ. فَقَتَلُوهُ، ثُمَّ أَتَوْا
الْيَئِي بِكَلَّةٍ فَأَخْبَرُوهُ.

wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet ﷺ and informed him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 369, Vol. 5)

CHAPTER 43. The Battle of Khaibar.

1180. (Narrated 'Abdul 'Azîz) Anas رضي الله عنه said: When Allâh's Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allâh's Prophet ﷺ rode and Abû Talha rode too and I was riding behind Abû Talha. Allâh's Prophet ﷺ passed through the lanes of Khaibar quickly and my knee was touching the thigh of Allâh's Prophet ﷺ. Then his thigh was uncovered by the shift of his *Izar* (waist sheet) and I saw the whiteness of the thigh of Allâh's Prophet ﷺ. When he entered the town, he said, "Allâhu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came

(٤٢) باب: عزوة خير

١١٨٠ - حديث أنس، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَرَّا خَيْرَ. فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْفَجْرَ إِعْلَمِنِ، فَرَكِبَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِيهِ طَلْحَةَ. فَأَخْرَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رُقَبَتِهِ خَيْرٌ وَإِنَّ رُكْبَتِي لَتَمَسَّ فَخَذَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ حَسَرَ الإِزَارَ عَنْ فَخْدِنِي حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخَذَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا دَخَلَ الْقُرْبَةَ، قَالَ: «إِنَّ اللَّهَ أَكْبَرُ! خَرَبَتْ خَيْرٌ. إِنَّا إِذَا نَزَلْنَا بِسَاحِقَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْتَرِينَ» قَالَهَا ثَلَاثَةٌ. قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَغْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ (يَغْنِي

out for their jobs and some of them said, ‘Muhammad (has come) along with his army.” (Anas) said, “We conquered Khaibar, took the captives and the booty was collected.” (*Sahîh Al-Bukhârî, Hadîth No. 367, Vol. 1*)

1181. Narrated Salama bin Al-Akwa^{١)}: We went out to Khaibar in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to ‘Amir, “O ‘Amir! Won’t you let us hear your poetry?” ‘Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels’ footsteps saying:

“O Allâh! Without You we would not have been guided on the Right Path; neither would we have given *Sadaqa* (in charity), nor would we have offered *Salât* (prayer). So please forgive us, what we have committed (i.e. our sins); let all of us be sacrificed for Your Cause and send *Sakîna* (i.e. tranquillity and calmness) upon us. To make our feet firm when we meet our enemy, and if they will call us towards an unjust thing, we will refuse. The infidels have made hue and cry to ask others’ help against us.”

The Prophet ﷺ on that, asked, “Who is that (camel) driver (reciting poetry)?” The people said, “He is ‘Amir bin Al-Akwa’. Then the Prophet ﷺ said, “May Allâh bestow His Mercy on him.” A man amongst the people said, “O Allâh’s Prophet! Has (martyrdom) been granted to him?”

الجيش). قَالَ: فَأَصْبَنَاهَا عَنْهُ.

١١٨١ - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَمِيرَ، فَسِرْنَا لَيْلًا، فَقَالَ رَجُلٌ
مِّنَ الْقَوْمِ، لِعَامِرٍ: يَا عَامِرًا! أَلَا
تُشْعِنُنَا مِنْ هُنْيَهَا تَكَ؟ وَكَانَ عَامِرٌ
رَجُلًا شَاعِرًا، فَنَزَّلَ يَخْدُو بِالْقَوْمِ،
يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصْدَقَنَا وَلَا صَلَّيْنَا
فَاغْفِرْ، فَدَاءَ لَكَ، مَا أَبْقَيْنَا
وَثَبِّتْ الْأَقْدَامَ إِنْ لَاقَنَا
وَالْقَيْشَ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِرَحْ بِنَا أَبْيَنَا
وَبِالصَّيَاحِ عَوْلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ هَذَا
السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ.
قَالَ: «يَرْحَمُهُ اللَّهُ» قَالَ رَجُلٌ مِّنَ
الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ اللَّهِ! لَوْلَا أَمْتَغَنَّا
بِهِ. فَأَتَيْنَا حَمِيرَ فَحَاصِرْنَا هُمْ حَتَّى

^{١)} (H.1181) The man, ‘Umar inferred from the invocation of the Prophet ﷺ that ‘Amir would be granted martyrdom.

Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allâh helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what you are making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Some man said, "O Allâh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Âmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allâh's Messenger ﷺ saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Âmir are lost." The Prophet ﷺ said, "Whoever says so is mistaken, for 'Âmir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e. 'Âmir) was a persevering struggler in the Cause of Allâh, and there are few Arabs who achieved the like of that which (i.e. good deeds) 'Âmir had done." (*Sahîh Al-Bukhâri, Hadîth No. 509, Vol. 5*)

أصحابنا مُحَمَّصَةٌ شَدِيدَةٌ. ثُمَّ إِنَّ اللَّهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ. فَلَمَّا أَفْسَرَ النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتُحَتْ عَلَيْهِمْ أُوذِدُوا نَيْرَانًا كَثِيرَةً. فَقَالَ النَّبِيُّ ﷺ: «مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ تَوَقِّدُونَ؟» قَالُوا: عَلَى لَخْمٍ. قَالَ: «عَلَى أَيِّ لَخْمٍ؟» قَالُوا: لَخْمٌ حُمُرِ الْإِنْسِيَّةِ. قَالَ النَّبِيُّ ﷺ: «أَهْرِيقُوهَا وَأَكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَفَنْهُرِيقُهَا وَنَغْسِلُهَا؟ قَالَ: «أَفْ ذَاكَ». فَلَمَّا نَصَافَ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا، فَتَنَاؤَلَ بِهِ سَاقَ يَهُودِيٍّ لِيُضْرِبُهُ. وَيَرْجِعُ ذُبَابُ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ، فَمَاتَ مِنْهُ. قَالَ: فَلَمَّا قَتَلُوا، قَالَ سَلَمَةُ: رَأَيْتِ رَسُولَ اللَّهِ ﷺ وَهُوَ آخِذٌ بِيَدِي، قَالَ: «مَا لَكَ؟» قَلَّتْ لَهُ: فَذَاكَ أَبِي وَأُمِّي! زَعَمُوا أَنَّ عَامِرًا حِيطَ عَمَلَهُ. قَالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قَالَهُ. إِنَّ لَهُ لِأَجْرَيْنِ» وَجَمَعَ بَيْنَ إِضْبَاعِهِ: «إِنَّ لَجَاهِدَ مُجَاهِدًا، قَلَّ عَرَبِيٌّ مَشَّى بِهَا مِثْلَهُ».

CHAPTER 44. The Battle of *Al-Ahzâb* and that is the Trench.

1182. Narrated Al-Barâ' : On the day (of the battle) of *Al-Ahzâb* (i.e. confederates) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allâh!) we would have got no guidance, nor given in charity, nor offered *Salât* (prayer). So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction etc.) upon us." (*Sahîh Al-Bukhâri*, *Hadîth* No. 90, Vol. 4)

(٤٤) باب: عَزْوَةُ الْأَخْزَابِ وَهِيَ
الْحَدْنَقَ

١١٨٢ - حَدِيثُ الْبَرَاءِ رَضِيَ اللَّهُ مَعْنَاهُ،
قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ
الْأَخْزَابِ يَنْقُلُ التُّرَابَ، وَقَدْ وَارَى
الْتُّرَابَ يَنْاضِبُ بَطْنِهِ، وَهُوَ يَقُولُ:
«لَوْلَا أَنْتَ مَا افْتَدَيْنَا
وَلَا تَصْدِقَنَا وَلَا صَلَّيْنَا
فَأَنْزَلْنَا السَّكِينَةَ عَلَيْنَا
وَثَبَّتْنَا الْأَقْدَامَ إِنْ لَأَفْتَدْنَا
إِنَّ الْأَلْى قَدْ بَعَوْنَا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةَ أَبِيئْنَا»

1183. Narrated Sahl bin Sa'd : Allâh's Messenger ﷺ came to us while we were digging the trench and carrying out the earth on our backs. Allâh's Messenger ﷺ then said, "O Allâh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Ansâr*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 141, Vol.5)

١١٨٣ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ،
قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ
نَحْفَرُ الْحَدْنَقَ وَنَقْلُ التُّرَابَ عَلَى
أَكْتَادِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اللَّهُمَّ لَا يَعِيشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ»

1184. Narrated Anas bin Mâlik رضي الله عنه عن Allâh's Messenger ﷺ said, "There is no life except the life of the Hereafter; so, O Allâh! Improve and make right the state of the *Ansâr* and the *Muhâjirûn*." (*Sahîh Al-Bukhâri*, *Hadîth* No.139, Vol. 5)

١١٨٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ مَعْنَاهُ
عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَا يَعِيشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاضْلِحْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

1185. Narrated Anas : On the day (of the battle) of the Trench, the *Ansâr* were saying, "We are those who have given the *Bai'a* (pledge) to Muhammad ﷺ for *Jihâd* (for ever) as long as we live." The Prophet ﷺ replied to them, "O Allâh! There is no life except the life of the Hereafter. So honour the *Ansâr* and emigrants with Your Generosity." (*Sahîh Al-Bukhâri*, *Hadîth* No.208-A, Vol. 4)

١١٨٥ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: كَانَتِ الْأَنْصَارُ، يَوْمَ الْخَنْدَقِ،
تَقُولُ:

نَحْنُ الَّذِينَ بَأَيَّلُوا مُحَمَّدًا
عَلَى الْجِهَادِ مَا حَيَّبْنَا أَبْدًا

فَأَجَابَهُمُ النَّبِيُّ ﷺ، فَقَالَ:

«اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ
فَأَثِيرِمُ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

CHAPTER 45. The Battle of *Dhi-Qarad* and others.

1186. Narrated Salama bin Al-Akwa' : Once I went (from Al-Madîna) towards (Al-Ghâba) before the first *Adhân* of the *Fajr* prayer. The she camels of Allâh's Messenger ﷺ used to graze at a place called Dhi-Qarad. A slave of 'Abdur-Rahmân bin 'Aûf met me (on the way) and said, "The she camels of Allâh's Messenger ﷺ had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) Ghatafan." I made three loud cries (to the people of Al-Madîna) saying, "O *Sabâhâh*!"⁽¹⁾ I made the people between the two mountains of Al-Madîna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer, and I was saying, "I am the son of Al-Akwa' ; and

(٤٥) بَابٌ: غَزْوَةُ ذِي قَرَادٍ وَغَيْرِهَا

١١٨٦ - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ،
قَالَ: خَرَجْتُ قَبْلَ أَنْ يُؤْذَنَ بِالْأُولَى،
وَكَانَتِ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعَى بِذِي
قَرَادٍ، قَالَ: فَلَقَبَنِي عُلَامٌ لِعَبْدِ الرَّحْمَنِ
ابْنِ عَزْفٍ فَقَالَ: أَخِذْتُ لِقَاحَ رَسُولِ
اللَّهِ ﷺ. قَلَّتْ: مَنْ أَخْدَهَا؟ قَالَ:
غَطَّافَانُ. قَالَ: فَصَرَخْتُ ثَلَاثَ
صَرَخَاتٍ، يَا صَبَاحَاهَا! قَالَ: فَأَسْمَنْتُ
مَا بَيْنَ لَبَنَيِ الْمَدِينَةِ، ثُمَّ اندَفَعْتُ عَلَى
وَجْهِي حَتَّى أَذْرَكُتُهُمْ وَقَدْ أَخْدُوا
يَسْتَهُونَ مِنَ الْمَاءِ، فَجَعَلْتُ أَزْمِيْهِمْ
بِنَبْلِي. وَكُنْتُ رَامِيًّا، وَأَقُولُ: أَنَا ابْنُ
الْأَكْوَعَ * الْيَوْمُ يَوْمُ الرُّضْعَى. وَأَرْتَجَزْ

⁽¹⁾ (H.1186) A call for help.

today will perish the wicked people" I kept on saying like that till I restored the she-camels (of the Prophet ﷺ). I also snatched thirty *Burda* (i.e. garments) from them. Then the Prophet and the other people come there, and I said, "O Allâh's Prophet! I have stopped the people (of Ghatafân) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, "O the son of Al-Akwa'! You have over-powered them, so forgive them." Then we all came back and Allâh's Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madîna. (*Sahîh Al-Bukhârî, Hadîth No. 507, Vol. 5*)

CHAPTER 47. Fighting of women along with men.

1187. Narrated Anas : On the day of the battle of Uhud, the people ran away, leaving the Prophet ﷺ, but Abû Talha was shielding the Prophet ﷺ with his shield in front of him. Abû Talha was a strong, experienced archer who used to keep his bow strong and well stretched. On that day he broke two or three bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, "Empty it in front of Abû Talha." When the Prophet ﷺ started looking at the enemy by raising his head, Abû Talha said, "O Allâh's Prophet ! ﷺ Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Âisha, the daughter of Abû

حَتَّى اسْتَقْدَثُ الْقَاحِ مِنْهُمْ، وَاسْتَبَثُ
مِنْهُمْ ثَلَاثَيْنِ بُرْدَةً. قَالَ: وَجَاءَ النَّبِيُّ
وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَدَعَ
حَمِينَتُ الْقَوْمَ الْمَاءَ وَهُمْ عَطَاشٌ،
فَأَبْعَثْتُ إِلَيْهِمُ السَّاعَةَ. فَقَالَ: «يَا ابْنَ
الْأَكْوَعِ! مَلَكْتَ فَأَسْجِنْ» قَالَ: ثُمَّ
رَجَعْنَا، وَيُرِدُفُنِي رَسُولُ اللَّهِ عَلَى
نَاقِهِ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

(٤٧) بَابٌ: غَزْوَةُ النِّسَاءِ مَعَ الرِّجَالِ

١١٨٧ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: لَمَّا كَانَ يَوْمُ أُحْدِي، انْهَرَمَ النَّاسُ
عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ وَأَبُو طَلْحَةَ بْنَ يَدَىِ
النَّبِيِّ عَلَيْهِ السَّلَامُ مُجَوَّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ.
وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًّا شَدِيدَ الْقِدَّ
يُكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثَةَ. وَكَانَ
الرَّجُلُ يَمْرُ مَعَهُ الْجَمْعَةُ مِنَ النَّبْلِ،
فَيَقُولُ: اشْرُهُهَا، لَا يَبِي طَلْحَةَ. فَأَشَرَّفَ
النَّبِيُّ عَلَيْهِ السَّلَامُ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو
طَلْحَةَ: يَا نَبِيَّ اللَّهِ! يَأْبِي أَنْتَ وَأَمِّي أَ
لَا تُشَرِّفَ، يُصِيبُكَ سَهْمٌ مِنْ سَهَامِ
الْقَوْمِ، تَخْرِي دُونَ تَخْرِكَ.
وَلَقَدْ رَأَيْتُ عَائِشَةَ بْنَتَ أَبِي بَكْرِ،

Bakr, and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abû Talha's sword fell from his hand twice or thrice. (*Sahîh Al-Bukhâri, Hadîth No. 156, Vol. 5*)

CHAPTER 49. The number of battles waged by the Prophet ﷺ.

1188. Narrated ‘Abdullâh bin Yazîd Al-Ansâri that he went out with Al-Barâ’ bin ‘Âzib, and Zaid bin Arqam رضي الله عنه and invoked Allâh for rain. He (^{رضي الله عنه}‘Abdullâh bin Yazîd) stood up but not on a pulpit and invoked Allâh for rain and then offered two *Rak’â* with loud recitation without pronouncing *Adhâن* or *Iqâma* [Abû Ishâq said that ‘Abdullâh bin Yazîd had seen the Prophet ﷺ (doing the same)]. (*Sahîh Al-Bukhâri, Hadîth No. 135 (A), Vol. 2*)

1189. Narrated Abû Ishâq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, “How many *Ghazwât*^{١١} did the Prophet ﷺ undertake?” Zaid replied, “Nineteen.” They said, “In how many *Ghazwât* did you join him? He replied, “Seventeen.”

وَأُمْ سَلَيْمَ، وَإِنَّهُمَا لَمُشْمُرَتَانِ، أَرَى
خَدَمْ سُوقِهِمَا، تَقْرِيَانِ الْقِرَبَ عَلَى
مُتُورِنِهِمَا، تَقْرِيَانِهِ فِي أَفْوَاءِ الْقَوْمِ، ثُمَّ
تَرْجِعَانِ فَتَمَلَّأُهَا، ثُمَّ تَجْيِئَانِ فَتَقْرِيَانِهِ
فِي أَفْوَاءِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ
يَدِي أَبِي طَلْحَةَ، إِمَّا مَرْتَبَتِينَ وَإِمَّا
ثَلَاثَةَ.

(٤٩) بَابُ: عَدَدُ غَزَوَاتِ

الثَّبِيْرِ

1188 - حديث عبد الله بن يزيد
الأنصاري، أنه خرج، وخرج معه
البراء بن عازب وزيد بن أرقم رضي الله
عنهم، فاستسقى، فقام بهم على
رجليه، على غير متبر، فاستغفر ثم
صلى ركعتين، يجهه بالقراءة، ولم
يؤذن ولم يقم.

1189 - حديث زيد بن أرقم. عن
أبي إسحاق، قال: كنث إلى جنب زيد
ابن أرقم، فقيل له: كم عزا النبي ﷺ
من غزوة؟ قال: تسعة عشرة. قيل:

^{١١} (H.1189) *Ghazwa*: A holy battle led by the Prophet ﷺ.

I asked, "Which of these was the first?" He replied, "Al-'Ushaira or Al-Ushair.". (*Sahîh Al-Bukhârî, Hadîth No. 285, Vol. 5*)

كُمْ غَرَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشَرَةً، قُلْتُ: فَأَيُّهُمْ كَانَ أَوَّلَ؟ قَالَ: الْعَسِيرَةُ أَوِ الْعَشِيرَةُ.

1190. Narrated Buraida that he fought sixteen *Ghazwât* in the company of Allâh's Messenger . (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (*Sahîh Al-Bukhârî, Hadîth No. 749, Vol. 5*)

1191. Narrated Salama bin Al-Akwa' : I fought in seven *Ghazwât* in the company of the Prophet ﷺ and fought in nine battles, fought by armies despatched by the Prophet ﷺ . Once Abû Bakr was our commander and at another time, Usâma was our commander. (*Sahîh Al-Bukhârî, Hadîth No. 569, Vol. 5*)

CHAPTER 50. The battle of *Dhât ur-Riqâ'*.

1192. Narrated Abû Mûsa : We went out in the company of the Prophet ﷺ for a *Ghazwa* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin and my nails dropped, and we used to wrap our feet with pieces of cloth, and for this reason the *Ghazwa* was named *Dhât ur-Riqâ'* (lit. 'of the rags') as we wrapped our feet with rags." When Abû Mûsa narrated this (*Hadîth*), he felt regretful to do so and said, "...as if he dislike to disclose his good deed." (*Sahîh Al-Bukhârî, Hadîth No. 450-B, Vol. 5*)

1190 - حَدِيثُ بُرَيْدَةَ، أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ عَشَرَةً غَرَوْتَهُ.

1191 - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ: غَرَوْتَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَرَوَاتٍ، وَخَرَجْنَا فِيمَا يَعْتَدُ مِنَ الْبُعُودِ تَسْبِعَ غَرَوَاتٍ: مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أَسَامِيًّا.

(٥٠) بَابُ: غَرَوْتَهُ ذَاتِ الرِّقَاعِ

1192 - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَرَأَةٍ، وَنَحْنُ سِتُّهُ نَفَرٌ، بَيْنَنَا بَعِيرٌ نَغَتَقِبُهُ، فَنَقَبَتْ أَفْدَامُنَا، وَنَقَبَتْ قَدَمَائِنَا، وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَرَوْتَهُ ذَاتُ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا.

وَحَدَّثَ أَبُو مُوسَى بِهَذَا، ثُمَّ كَرَّهَ ذَاكَ، قَالَ: مَا كُنْتُ أَضْنَعُ بِأَنْ أَذْكُرُهُ! كَانَهُ كَرَّهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ.

33. THE BOOK OF *AL-IMĀRA*
(Concerning with ruling etc.)

CHAPTER 1. The Quraish has precedence over the people (as regards the right of ruling) and the Caliphate is the right of the Quraish.

1193. Narrated Abū Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them." (*Sahīh Al-Bukhārī*, Hadīth No. 700, Vol. 4)

1194. Narrated Ibn ‘Umar رضي الله عنه عن النبي صلى الله عليه وسلم said, "Authority of ruling will remain with Quraish, even if only two of them remained." (*Sahīh Al-Bukhārī*, Hadīth No. 705, Vol. 4)

1195. Narrated Jābir bin Samura رضي الله عنه عن النبي صلى الله عليه وسلم saying, "There will be twelve Muslim rulers (who will rule all the Islāmic world)." He then said a sentence which I did not hear. My father said he said, "All of them (those rulers) will be from Quraish." (*Sahīh Al-Bukhārī*, Hadīth No. 329, Vol. 9)

CHAPTER 2. To appoint someone as a succeeding caliph or leaving aside the matter of appointment.

1196. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه عن النبي صلى الله عليه وسلم said to ‘Umar, "Will

٣٣ - كتاب الإمارة

(١) باب: الناس تبع لقريش والخلافة في قريش

1193 - حديث أبي هريرة رضي الله عنه، أنَّ النَّبِيَّ ﷺ قَالَ: «النَّاسُ تَبْعَدُ لِقُرْيَشٍ فِي هَذَا الشَّأْنِ، مُسْلِمُهُمْ تَبْعَدُ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبْعَدُ لِكَافِرِهِمْ».

1194 - حديث عبد الله بن عمر رضي الله عنهما، عن النبي ﷺ قَالَ: «لَا يَرَأُ هَذَا الْأَمْرُ فِي قُرْيَشٍ مَا بَقَى مِنْهُمْ إِثْنَانٌ».

1195 - حديث جابر بن سمرة، وأبي سمرة بن جنادة السوائي. قَالَ جابر بن سمرة: سمعت النبي ﷺ يقول: «يكون اثنا عشر أميراً» فقال كلمة لم أسمعها. فقال أبي: إله قال: «كُلُّهُمْ مِنْ قُرْيَشٍ».

(٢) باب: الاستخلاف وتربيه

1196 - حديث عمر رضي الله عنه عن عبد الله

you appoint your successor?" 'Umar said, "If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abû Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allâh's Messenger ﷺ) did so." On this, the people praised him. 'Umar said, "People are of two kinds: either one who is keen to take over the caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't be able to bear the burden of the caliphate whether I am living or dead."⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 325, Vol. 9)

CHAPTER 3. It is not allowed to desire for a position of authority and to be covetous for it.

1197. Narrated 'Abdur-Rahmân bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 619, Vol. 8)

1198. Narrated Abû Burda : Abû Mûsa said, "I came to the Prophet ﷺ along with two men (from the tribe) of Ash'ariyîn, one on my

ابن عمر رضي الله عنهما، قال: قيل
لِعُمَرَ: أَلَا تَسْتَخِلِفُ؟ قَالَ: إِنْ
أَسْتَخِلِفُ فَقَدِ اسْتَخَلَفْتَ مَنْ هُوَ خَيْرٌ
مِّنِّي، أَبُو بَكْرٍ؛ وَإِنْ أَتْرَكْتُ فَقَدْ تَرَكْتَ مَنْ
هُوَ خَيْرٌ مِّنِّي، رَسُولُ اللَّهِ ﷺ. فَأَنْزَلَ
عَلَيْهِ. فَقَالَ: رَاغِبٌ رَاهِبٌ، وَدَذْتُ
أَنِّي نَجَوْتُ مِنْهَا كَفَافًا، لَا لِي وَلَا
عَلَيَّ، لَا أَتَحْمَلُهَا حَيًّا وَمَيًّا.

(٢) بَابُ: النَّهْيٌ عَنْ طَلَبِ الْإِمَارَةِ وَالْحِرْصِ عَلَيْهَا

1197 - حِدِيثُ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمْرَةً! لَا تَسْأَلِ الْإِمَارَةَ،
فَإِنَّكَ إِنْ أُوتَيْتَهَا عَنْ مَسَأَلَةٍ وُكِلْتَ
إِلَيْهَا، وَإِنْ أُوتَيْتَهَا مِنْ خَيْرٍ مَسَأَلَةٌ
أُعِنْتَ عَلَيْهَا».

1198 - حِدِيثُ أَبِي مُوسَى وَمَعَاذِ
ابن جَبَلٍ. قَالَ أَبُو مُوسَى: أَفْلَتُ إِلَيَّ
النَّبِيُّ ﷺ، وَمَعَيِّ رَجُلَانِ مِنْ

⁽¹⁾ (H.1196) 'Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

right and the other on my left, while Allâh's Messenger ﷺ was brushing his teeth (with a *Siwâk*), and both men asked him for some employment. The Prophet ﷺ said, 'O Abû Mûsa, or said, O 'Abdullâh bin Qais!.' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwâk* being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed, but O Abû Mûsa! or said, 'Abdullâh bin Qais! Go to Yemen.' The Prophet ﷺ then sent Mu'âdh bin Jabal after him and when Mu'âdh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abû Mûsa. Mu'âdh asked, 'Who is this (man)?' Abû Mûsa said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abû Mûsa requested Mu'âdh to sit down but Mu'âdh said, 'I will not sit down till he has been killed, this is the judgment of Allâh and His Messenger,' and repeated it thrice. Then Abû Mûsa ordered that the man be killed, and he was killed. Abû Mûsa added: Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allâh will reward me for my sleep as well as for my prayers.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 58, Vol. 9)

CHAPTER 5. The superiority of a just ruler and demerits of a tyrant ruler, and the exhortation for to be

الأَشْعَرِيُّينَ، أَحَدُهُمَا عَنْ يَمِينِي
وَالْآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللهِ ﷺ
يَسْتَأْكُ. فَكِلَامُهَا سَأَلَ، فَقَالَ: «يَا أَبَا^١
مُوسَى!» أَوْ «يَا عَبْدَ اللهِ بْنَ قَيْسَ!»
قَالَ: قُلْتُ: وَالَّذِي بَعْثَكَ بِالْحَقِّ! مَا
أَظْلَعَانِي عَلَى مَا فِي أَنفُسِهِمَا، وَمَا
شَرَعْتُ أَهْمَمَا يَطْلُبُانِ الْعَمَلَ. فَكَأَبَيْ
أَنْظُرْ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ فَلَمَّا
فَقَالَ: «لَنْ» أَوْ «لَا تَسْتَغْوِلْ عَلَى
عَمَلِنَا مِنْ أَرَادَهُ، وَلَكِنْ اذْهَبْ أَنْتَ يَا
أَبَا مُوسَى» أَوْ «يَا عَبْدَ اللهِ بْنَ قَيْسَ!
إِلَى الْيَمَنِ» ثُمَّ اتَّبَعَهُ مُعاَذُ بْنُ جَبَلِ.
لَمَّا قَدِمَ عَلَيْهِ أَقْرَى لَهُ وِسَادَةً، قَالَ:
أَنْزِلْ. وَإِذَا رَجَلٌ عِنْدَهُ مُوقَنٌ. قَالَ: مَا
هَذَا؟ قَالَ: كَانَ يَهُودِيًا فَأَسْلَمَ ثُمَّ
تَهَوَّدَ. قَالَ: أَجْلِسْ. قَالَ: لَا أَجْلِسْ
حَتَّى يُقْتَلَ، قَضَاءَ اللهِ وَرَسُولِهِ، ثَلَاثَ
مَرَاتٍ فَأَمَرَ بِهِ فُقْتَلَ. ثُمَّ تَدَأَّكَراً قِيَامَ
اللَّيلِ. فَقَالَ أَحَدُهُمَا: أَمَّا أَنَا فَأَقُومُ
وَأَنَّامُ، وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي
قَوْمِي.

(٥) بَابُ: فَضْلَةُ الْإِمَامِ الْعَادِلِ وَعَقْوَةُ
الْجَائِرِ وَالْحَثْ على الرُّفْقِ بِالرَّعْيَةِ

kind to one's subjects and prohibition of putting them into hardships.

1199. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger ﷺ said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abd) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges." (*Sahîh Al-Bukhâri*, Hadîth No. 730, Vol. 3)

والنَّهِيُّ عَنِ إِذْخَارِ الْمَسْقَفَةِ عَلَيْهِمْ

١١٩٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ فَمَسْؤُلٌ عَنْ رَعِيَّتِهِ»، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْؤُلٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِيَّتِهِ وَهُوَ مَسْؤُلٌ عَنْهُمْ، وَالمرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ بَغْلَاهَا وَوَلَدِهِ وَهِيَ مَسْؤُلَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ عَنْهُ، أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ».

1200. Narrated Ma'qil bin Yasâr رضي الله عنه : I heard the Prophet ﷺ saying, "Any 'Abd (a slave or a man) whom Allâh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise." (*Sahîh Al-Bukhâri*, Hadîth No. 264, Vol. 9)

١٢٠٠ - حَدِيثُ مَعْقِلِ بْنِ يَسَارٍ. عَنِ الْحَسَنِ، أَنَّ عَيْنَدَ اللَّهِ بْنَ زَيَادٍ عَادَ مَعْقِلًا بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثٌ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً فَلَمْ يَحْظُهَا بِتَصْبِحَةٍ إِلَّا لَمْ يَجِدْ رَائِحةَ الْجَنَّةِ».

(٦) بَابُ: غَلَظَ تَحْرِيمِ الْغُلُولِ

CHAPTER 6. Severe prohibition of *Al-Ghulûl* (stealing from the war booty before its distribution).

1201. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ got up amongst us and mentioned *Al-Ghulûl*,

١٢٠١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَامَ فِيَّا النَّبِيُّ ﷺ فَذَكَرَ

emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulûl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying; 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (*Sahîh Al-Bukhârî*, *Hadîth* No. 307, Vol. 4)

CHAPTER 7. Prohibition of acceptance of gifts on the part of governmental employees.

1202. Narrated Abû Humaid As-Sâ'îdî : رضي الله عنه وسلم Allâh's Messenger ﷺ : سل الله عليه وسلم employed an employee (to collect *Zakât*). The employee returned after completing his job and said, "O Allâh's Messenger! This (amount of *Zakât*) is for you, and this (other amount) was given to me as a present." The Prophet ﷺ said to him, "Why didn't you stay at your father's or mother's house

الغلوّ، فَعَظِمَهُ وَعَظِمَ أَمْرُهُ، قَالَ: «لَا أَفْتَنَ أَحَدًا مِنْ يَوْمِ الْقِيَامَةِ، عَلَى رَقْبِيهِ شَاءَ لَهَا شُعَاعٌ، عَلَى رَقْبِيهِ فَرَسٌ لَهُ حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ؛ وَعَلَى رَقْبِيهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ؛ وَعَلَى رَقْبِيهِ صَامِتٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ؛ أَوْ عَلَى رَقْبِيهِ رِقَاعٌ تَخْفِي فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ».

(٧) باب: تحرير هدايا العمال

١٢٠٣ - حديث أبي حميد الساعدي، أنَّ رَسُولَ اللَّهِ ﷺ استعمل عاملًا، فجاءهُ العاملُ حينَ فرَغَ مِنْ عملِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا لَكُمْ، وَهَذَا أَهْدَى لِي. فَقَالَ لَهُ: «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأَمْكَ

and see if you would be given presents or not?" Then in the evening, the Prophet ﷺ got up after the Salât (prayer), and having testified that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and praised and glorified Allâh as He deserved, and said, "Now then! What about an employee whom we employ and then he comes and says, 'This amount (of Zakât) is for you and this (amount) was given to me as a present.' Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakât) but will bring it by carrying it over his neck one the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet ﷺ added, "I have conveyed (Allâh's Message to you)." Abû Humaid said, "Then Allâh's Messenger ﷺ raised his hands so high that we saw the whiteness of his arm-pits." (*Sahîh Al-Bukhârî, Hadîth No. 631, Vol. 8*)

CHAPTER 8. It is obligatory to be obedient to the ruler except in sinful matters.

1203. Narrated Ibn 'Abbâs رضي الله عنهما : The Verse: 'Obey Allâh and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority...' (V.4:59) was revealed in connection with 'Abdullâh bin Hudhâfa bin Qais bin 'Adi when the Prophet ﷺ appointed him as the commander of *Sariyya* (army unit).

فَنَظَرْتُ أَيْهَدِي لَكَ أَمْ لَا؟» ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَشِيًّا، بَعْدَ الصَّلَاةِ، فَقَسَّهُدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَا بَعْدُ، فَمَا بِالْعَامِلِ لَسْتَغْمِلُهُ فَيَأْتِينَا فَيَقُولُ: هَذَا مِنْ عَمَلِكُمْ، وَهَذَا أَهْدَيَ لِي، أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ هَلْ يَهْدِي لَهُ أَمْ لَا؟ قَوَالَذِي نَفْسُ مُحَمَّدٍ يَبْيَدُهُ لَا يَعْلُمُ أَحَدُكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَخْمِلُهُ عَلَى عُنُقِهِ، إِنْ كَانَ بَعْرِيًّا جَاءَ بِهِ لَهُ رُغَاءً، وَإِنْ كَانَ بَقَرَّةً جَاءَ بِهَا لَهَا خُوَارًّا، وَإِنْ كَانَ شَآءَ جَاءَ بِهَا تَيْعَرًّا، فَقَدْ بَلَّغْتُ». فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ حَتَّى إِنَّا لَنَنْظَرُ إِلَى عُفْرَةِ بَطْنِيَّهِ.

(٨) بَابٌ: وُجُوبٌ ظَاعِنَةُ الْأَمْرَاءِ فِي غَيْرِ مَنْصِيَّةٍ وَتَخْرِيمَهَا فِي الْمَغْصِيَّةِ

١٢٠٣ - حديث ابن عباس رضي الله عنهما . «أطِيعُوا الله وأطِيعُوا الرَّسُولَ وَأُولَئِكُمْ مِنْكُمْ»، قَالَ: نَزَّلَتِ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسٍ بْنِ عَدَيْ، إِذْ بَعَثَهُ الرَّسُولُ ﷺ فِي سَرِيَّةٍ.

(*Sahîh Al-Bukhârî*, *Hadîth* No. 108, Vol. 6)

1204. Narrated Abû Hurâira : رضي الله عنه مسنونا said, Allâh's Messenger ﷺ said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me." (*Sahîh Al-Bukhârî*, *Hadîth* No. 251, Vol. 9)

١٢٠٤ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

1205. Narrated 'Abdullâh bin 'Umar رضي الله عنه مسنونا : The Prophet ﷺ said, "A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allâh), but if an act of disobedience (to Allâh) is imposed, one should not listen to it or obey it." (*Sahîh Al-Bukhârî*, *Hadîth* No. 258, Vol. 9)

١٢٠٥ - حديث عبد الله بن عمر رضي الله عنهما، عن النبي ﷺ، قال: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمِنْ بِمَغْصِيَّةِ؛ فَإِذَا أَمْرَ بِمَغْصِيَّةٍ فَلَا سَمْعٌ وَلَا طَاعَةٌ».

1206. Narrated 'Alî رضي الله عنه : The Prophet ﷺ sent an army unit (for some campaign) and appointed a man from *Ansâr* as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet ﷺ order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet ﷺ to escape from the fire. (How) should we enter it now?" So while they were in

١٢٠٦ - حديث علي رضي الله عنه، قال: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً وَأَمْرَ عَلَيْهِمْ رَجُلًا مِّنَ الْأَنْصَارِ وَأَمْرَهُمْ أَنْ يُطِيعُوهُ. فَغَيَّبَ عَلَيْهِمْ، وَقَالَ: أَلِيْسَ قَدْ أَمْرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى. قَالَ: عَرَفْتُ عَلَيْكُمْ لَمَّا جَمَعْتُمْ حَطَبًا وَأَوْقَدْتُمْ نَارًا ثُمَّ دَخَلْتُمْ فِيهَا. فَجَمَعُوا حَطَبًا، فَأَوْقَدُوا. فَلَمَّا هَمُوا بِالدُّخُولِ، فَقَامَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، قَالَ بَعْضُهُمْ: إِنَّمَا تَبَعَّنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِرَارًا مِّنَ النَّارِ، أَفَنَدْخُلُهَا؟ فَيَسِّمَا

that state, the fire extinguished and their (commander's) anger abated. The event was mentioned to the Prophet ﷺ and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is *Al-Marûf* (Islâmic Monotheism and all that which Islâm orders one to do)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 259, Vol. 9)

1207. Narrated Junâda bin Abî Umaiyya: We entered upon 'Ubâda bin As-Sâmit while he was sick. We said, "May Allâh make you good and healthy. Will you tell us a *Hadîth* you heard from the Prophet ﷺ and by which Allâh may benefit you?" He said, "The Prophet ﷺ called us and we gave him the *Bai'a* (pledge) for Islâm, and among the conditions on which he took the *Bai'a* from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease, and to be obedient to the Muslim ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open *Kufr* (disbelief) for which we should have a proof with us from Allâh". (*Sahîh Al-Bukhâri*, *Hadîth* No. 179, Vol. 9)

CHAPTER 10. Order to fulfil the *Bai'a* (pledge) to the caliph and obey the one who is given the *Bai'a* first.

1208. Narrated Abû Huraira رضي الله عنه : said, "The Israelites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place.

هُمْ كَذِلِكَ إِذْ خَمَدَتِ النَّارُ، وَسَكَنَ عَصَبَةً. فَذَكَرَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَنْ دَخُلُوهَا مَا خَرَجُوا مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

١٢٠٧ - حديث عبادة بن الصامت.
عن جنادة بن أبي أمية، قال: دخلنا على عبادة بن الصامت وهو مريض، قلنا: أصلحك الله، حدث بحديث ينفعك الله به، سمعته من النبي ﷺ.
قال: دعانا النبي ﷺ قبائعاً، فقال فيما أخذ علينا، أن بايعنا على السمع والطاعة في مشيتنا ومكرهنا وعشتنا ويسرتنا وأثرنا علينا، وأن لا ننزع الأمر أهلة «إلا أن تروا كفرا بواحد عندكم من الله فيه برهان».

(١٠) باب: الأمر بالوفاء بيعة الخلفاء الأولى فالأخيرة

١٢٠٨ - حديث أبي هريرة، عن النبي ﷺ، قال: «كانت بشو إسرائيل توشوهم الأنبياء، كلما هلك نبيٌ

There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allāh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first."⁽¹⁾ Fulfil their (i.e. the caliphs) rights, for Allāh will ask them about (any short-comings) in ruling those whom Allāh has put under their guardianship." (*Sahīh Al-Bukhārī*, *Hadīth* No. 661, Vol. 4)

1209. Narrated Ibn Mas'ūd رضي الله عنه مسعود said: ملى الله عليه وسلم said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet صلى الله عليه وسلم asked, "O Allāh's Messenger! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allāh." (*Sahīh Al-Bukhārī*, *Hadīth* No. 800, Vol. 4)

CHAPTER 11. To be patient when oppressed and given undue preference by the ruler.

1210. Narrated Usaid bin Hudair رضي الله عنه : عن أنس بن مالك said: A man from the *Ansār* said, "O Allāh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet صلى الله عليه وسلم said, "After me you will see others given preference to you; so be patient till you meet me at the *Al-Haud* (the tank i.e. *Al-Kauthar*), (on the Day of Resurrection)." (*Sahīh Al-Bukhārī*, *Hadīth* No. 136, Vol. 5)

خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيٌّ بَعْدِي،
وَسَيَكُونُ خَلَفًا فِي كُثُرَةٍ قَالُوا: فَمَا
تَأْمُرُنَا؟ قَالَ: «فُرُوا بِبَيْعَةِ الْأَوَّلِ
فِي الْأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ
سَائِلُهُمْ عَنِّا اسْتَرْعَاهُمْ».

١٢٠٩ - حَلِيلُ بْنُ مَسْعُودٍ، عَنِ
النَّبِيِّ ﷺ، قَالَ: «سَتَكُونُ أُثْرَةٌ وَأَمْوَالٌ
تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا
تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي
عَلَيْكُمْ وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

(١١) بَابُ الْأَمْرِ بِالصَّابِرِ عِنْدَ ظُلْمِ الْوَلَاةِ وَاسْتِشَارِهِمْ

١٢١٠ - حَلِيلُ أَسِيدِ بْنِ حُصَيْرٍ، أَنَّ
رَجُلًا مِنَ الْأَنْصَارِ، قَالَ: يَا رَسُولَ
اللَّهِ! أَلَا تَسْتَغْفِلُنِي كَمَا اسْتَغْمَلْتَ
فُلَانًا؟ قَالَ: «سَتَلْقَفُنَّ بَعْدِي أُثْرَةً،
فَاضْسِرُوا حَتَّى تَلْقَفُنِي عَلَى الْحَرْضِ».

⁽¹⁾ (H.1208) If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* by some members of the society, the common Muslims should abide by the *Bai'a* given to the first caliph, for the election of the second is invalid.

CHAPTER 13. Order to stick to the main group of the Muslims during the time of *Al-Fitr* (trials and afflictions etc.) and to be cautious from those inviting people to disbelief.

1211. Narrated Hudhaifa bin Al-Yamâن رضي الله عنه : The people used to ask Allâh's Messenger صلى الله عليه وسلم about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allâh's Messenger! We were in ignorance and in evil and Allâh has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan*." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allâh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "O Allâh's Messenger! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do?)" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allâh while you are still in

(١٣) بَابُ الْأَمْرِ بِلِزْرَوْمِ الْجَمَاعَةِ حَتَّى
ظُهُورِ الْفَنِ وَتَحْذِيرِ الدُّعَاءِ إِلَى الْكُفْرِ

١٢١١ - حَدِيثُ حَذِيفَةَ بْنِ الْيَمَانِ.
عَنْ أَبِي إِدْرِيسَ الْخَوَلَانِيِّ، أَنَّهُ سَمِعَ
حَذِيفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ
يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ،
وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ
يُذَرِّكَنِي. قَلَّتْ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا
فِي جَاهِلِيَّةِ وَشَرِّ، فَجَاءَنَا اللَّهُ بِهَذَا
الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟
قَالَ: «نَعَمْ» قَلَّتْ: وَهَلْ بَعْدَ ذَلِكَ
الْشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ»، وَفِيهِ
ذَخْنَنْ» قَلَّتْ: وَمَا ذَخْنَنْ؟ قَالَ: «فَوْزُ
يَهْدُونَ بِعَيْرِ هَذِبِيِّ، تَعْرِفُ مِنْهُمْ وَتُنْتَكِرُ»
قَلَّتْ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟
قَالَ: «نَعَمْ، دُعَاءُ إِلَى أَبْوَابِ جَهَنَّمِ،
مَنْ أَجَابَهُمْ إِلَيْهَا فَقَدْفُوهُ فِيهَا» قَلَّتْ: يَا
رَسُولَ اللَّهِ! صِفَهُمْ لَنَا. قَالَ: «هُمْ
مِنْ جِلْدِنَا، وَيَتَكَلَّمُونَ بِالسِّيَّئَاتِ» قَلَّتْ:
فَمَا تَأْمُرُنِي، إِنْ أَذْرَكَنِي ذَلِكَ؟ قَالَ:
«تَنْلَزُمُ جَمَاعَةُ الْمُسْلِمِينَ وَإِمَامُهُمْ»
قَلَّتْ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةً وَلَا
إِمَامًا؟ قَالَ: «فَاغْتَرِلْ تِلْكَ الْفَرَقَ كُلُّهَا،
وَلَنْ أَنْ تَعْضَ بِأَضْلِ شَجَرَةَ حَتَّى

that state.” (*Sahîh Al-Bukhâri, Hadîth No. 803, Vol. 4*)

1212. Narrated Ibn ‘Abbâs : رضي الله عنهما said ملـ الله عـلـه وـسـلم : The Prophet said, “Whoever disapproves of something done by his Muslim ruler, then he should be patient, for whoever disobeys (i.e. goes out and leaves) his Muslim ruler (disunite from him) even for a span will die as those who died in the Pre-Islâmic Period of Ignorance (i.e. as rebellious sinners). (*Sahîh Al-Bukhâri, Hadîth No. 177, Vol. 9*)

CHAPTER 18. It is advisable on the part of any army commander to take the *Bai’â* (pledge) from his troops when intending to fight, and the *Ridwân Bai’â* that was taken (by the Prophet) ملـ الله عـلـه وـسـلم under the tree.

1213. Narrated Jâbir bin ‘Abdullâh : رضي الله عنهما said ملـ الله عـلـه وـسـلم : On the day of *Al-Hudaibiya*, Allâh’s Messenger said to us, “You are the best people on the earth!” We were 1400 then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai’â* (pledge) was given by us].” (*Sahîh Al-Bukhâri, Hadîth No. 475, Vol. 5*)

1214. Narrated Sa‘îd bin Al-Mûsaiyab that his father said, “I saw the tree (of the *Bai’â Ar-Ridwân*) and when I returned to it later, I was not able to recognize it. (*Sahîh Al-Bukhâri, Hadîth No. 480, Vol. 5*)

1215. Narrated Yazîd bin Abî ‘Ubâid : رضي الله عنه : I said to Salama bin Al-Akwa’, “For what did you give the *Bai’â* (pledge) to Allâh’s Messenger on the day of *Al-Hudaibiya*?” He replied, “For death (in the cause of

يُذِرْكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ .

١٢١٢ - حديث ابن عباس، عن الرّبّي رضي الله عنه، قال : «مَنْ كَرِهَ مِنْ أَمْرِهِ شَيْئاً فَلْيَضِيرْ؛ فَإِنَّهُ مَنْ خَرَجَ مِنْ السُّلْطَانِ شَيْرَا مَاتَ مِيتَةً جَاهِلِيَّةً».

(١٨) باب : استخباب متابعة الإمام
الجيش عند إرادة القتال وبين بيته
الرّضوان تحت الشجرة

١٢١٣ - حديث جابر بن عبد الله
رضي الله عنهما، قال : قال لنا رسول الله صلوات الله عليه وسلم، يوم الحديبية : «أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ» وَكُنَّا أَفْلَاثًا وَأَزْبَعَمَائَةً. وَلَوْ كُنْتُ أَبْصِرُ الْيَوْمَ لَأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ .

١٢١٤ - حديث المسئّ بن حزن،
قال : لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَبَيْتُهَا بَعْدَ فَلَمْ أَغْرِفْهَا .

١٢١٥ - حديث سلامة بن الأكوع.
عن يزيد بن أبي عبيدة، قال : قُلْتُ لسلامة بن الأكوع : عَلَى أَيِّ شَيْءٍ بَأَيْنَمَا رَسُولُ الله صلوات الله عليه وسلم، يوم الحديبية؟

Islâm)." (*Sahîh Al-Bukhârî, Hadîth No. 487, Vol. 5*)

1216. Narrated 'Abdullâh bin Zâid رضي الله عنه that during the period (of the battle) of *Al-Harra*, a person came to him and said, "Ibn Hanzala is taking the *Bai'a* (pledge) from the people for death." He said, "I will never give a *Bai'a* for such a thing to anyone after Allâh's Messenger صلى الله عليه وسلم . ." (*Sahîh Al-Bukhârî, Hadîth No. 206, Vol. 4*)

CHAPTER 19. Prohibition of returning back to one's native land by an emigrant for the purpose of resettling there.

1217. Narrated Salama bin al-Akwa' that he visited Al-Hajjâj (bin Yûsuf). Al-Hajjâj said, "O the son of Al-Akwa'! You have turned on your heels (i.e., deserted Islâm) by staying (in the desert) with the bedouins." Salama replied, "No but Allâh's Messenger صلى الله عليه وسلم allowed me to stay with the bedouin in the desert." (*Sahîh Al-Bukhârî, Hadîth No. 209, Vol. 9*)

CHAPTER 20. To give a *Bai'a* (pledge) for Islâm, *Jihâd* and good (deeds) after the conquest of Makka, and no emigration (from Makka) after the conquest of Makka.

1218. Narrated Mujâshî bin Mas'ûd رضي الله عنه : I took Abû Ma'bâd to the Prophet صلى الله عليه وسلم in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet صلى الله عليه وسلم said, "Emigration has gone along with its people⁽¹⁾, but I take the *Bai'a* from

قال: على الموت.

١٢١٦ - حديث عبد الله بن زيد رضي الله عنه، قال: لما كان زمن المحرقة، أتاه آتٍ، فقال له: إن ابن حنظلة يتبع الناس على الموت. فقال: لا أباع على هذا أحداً بعد رسول الله ﷺ.

(١٩) باب: تحرير رجوع المهاجر إلى اشتياط وطنه

١٢١٧ - حديث سلمة بن الأكوع، أنه دخل على الحجاج، فقال: يا ابن الأكوع! ارتدت على عقبيك، تعرّبت؟ قال: لا، ولكن رسول الله ﷺ أذن لي في البذو.

(٢٠) باب: المباعدة بعد فتح مكة على الإسلام والجهاد والخير وبين معنى لا هجرة بعد الفتح

١٢١٨ - حديث مجاشع بن مسعود وأبي معيبد. عن أبي عثمان التهويدي، عن مجاشع بن مسعود، قال: انطلقت بأبي معيبد إلى النبي ﷺ لتباعه على

⁽¹⁾ (H.1218) Emigration was no longer required after the conquest of Makka. Before that, emigration had been rewardable, but it was not so after the conquest of Makka.

him (i.e. Abû Ma'bad) for Islâm and Jihâd." (*Sahîh Al-Bukhârî*, Hadîth No. 599, Vol. 5)

الْهِجْرَةِ، قَالَ: «مَضَتِ الْهِجْرَةُ
لَا هُلَّاهَا، أَبَا يَعْنَى عَلَى الْإِسْلَامِ
وَالْجِهَادِ» فَلَقِيتُ أَبَا مَغْبِدَ، فَسَأَلْتُهُ،
فَقَالَ: صَدَقَ مُجَاشِعُ.

1219. Narrated Ibn ‘Abbâs رضي الله عنه من نبها : The Prophet ﷺ, on the day of the conquest of Makka said, “There is no emigration (after the conquest), but *Jihâd* and good intentions⁽¹¹⁾ and when you are called for *Jihâd*, you should immediately respond to the call.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 311, Vol. 4)

١٤١٩ - حديث ابن عباس رضي الله عنهما، قال: قال النبي ﷺ، يوم فتح مكة: «لا هجرة ولتكن جهاد ونية، وإذا استئمرتم فانفروا».

1220. Narrated Abû Sa'îd Al-Khudrî : رَضِيَ اللَّهُ عَنْهُ A bedouin asked Allâh's Messenger ﷺ about the emigration. The Prophet ﷺ said, "May Allâh have mercy on you! The matter of emigration is very hard. Have you got camels.? Do you pay their Zakât?" The bedouin said, "Yes, I have camels and I pay their Zakât." The Prophet ﷺ said, "Work beyond the seas and Allâh will not decrease (waste the reward of) any of your good-deeds." (Sahîh Al-Bukhârî, Hadîth No. 532, Vol. 2)

١٢٢٠ - حديث أبي سعيد الخدري رضي الله عنه، أنَّ أَغْرِيَأِيَا سَأَلَ رَسُولَ الله ﷺ عَنِ الْهِجْرَةِ، فَقَالَ: «وَرَحِلْكَ! إِنَّ شَانَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبْلٍ تُؤْدِي صَدَقَتَهَا؟» قَالَ: نَعَمْ؛ قَالَ: «فَاقْعُمْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَنْهَاكَ مِنْ عَمَلِكَ شَيْئًا».

CHAPTER 21. How the women gave the *Bai'a* (pledge) (to the Prophet ﷺ)

(٢١) باب: كافية بيعة النساء

1221. Narrated 'Aisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : Whenever believing women came to

١٢٢١ - حديث عائشة رضي الله عنها، زوج النبي ﷺ قال: كأنت

¹⁰ (H.1219) i.e. to participate in *Jihâd* when there is a call for it, otherwise you must have intention to participate in *Jihâd* and this intention has the same reward as that of the *Jihâd* itself.

the Prophet ﷺ as emigrants, he used to test them in accordance with the order of Allâh : سار 'O you who believe! If the believing women come to you as emigrants, examine them...' (V.60:10). So if anyone of those believing women accepted the above mentioned condition, she accepted the conditions of faith. When they agreed on those condition, and confessed that with their tongues, Allâh's Messenger ﷺ would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islâm). 'Aîsha added, "By Allâh, the hand of Allâh's Messenger ﷺ never touched the hand of any woman, but he only used to take their *Bai'a* (pledge), orally. By Allâh, Allâh's Messenger ﷺ did not take the *Bai'a* (pledge), of the women except in accordance with what Allâh had ordered him. When he accepted their *Bai'a* (pledge), he would say to them, "I have accepted your *Bai'a* (pledge)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 211, Vol. 7)

CHAPTER 22. To give the *Bai'a* (pledge) for to listen and obey (to the ruler) for as much as you can (i.e. whatever is in your ability).

1222. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Whenever we gave the *Bai'a* (pledge) to Allâh's Messenger ﷺ for to listen and obey, he used to say to us, "For as much as you can (i.e. whatever is in your ability)." (*Sahîh Al-Bukhâri*, *Hadîth* No.309, Vol. 9)

CHAPTER 23. The age of maturity.

1223. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger ﷺ called me

المُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى الْأَيَّلَةِ يَمْتَحِنُهُنَّ يَقُولُ اللَّهُ تَعَالَى {بِّيَا أَبْهَا الَّذِينَ آتَمُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُهُنَّ} إِلَى آخِرِ الْآيَةِ.

فَالْأَنْ عَائِشَةُ: فَمَنْ أَفَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَفَرَّ بِالْمُخْتَنَةِ، فَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَفْرَزَنَ بِذِلِّكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: {إِنَّلِيقْنَ، فَقَدْ بِاَيْعَثْكُنَ} لَا، وَاللَّهُ! مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بِاَيْعَهُنَ بِالْكَلَامِ، وَاللَّهُ! مَا أَخْدَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ إِلَّا بِمَا أَمْرَهُ اللَّهُ، يَقُولُ لَهُنَّ، إِذَا أَخْدَ عَلَيْهِنَّ: «قَدْ بِاَيْعَثْكُنَ» كَلَامًا.

(٢٢) بَابُ: الْبَيْعَةُ عَلَى السَّمْعِ وَالطَّاعَةِ
فِيمَا اسْتَطَاعَ

١٢٢٢ - حَدَّيْثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كُنَّا إِذَا بِاَيْغَنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ».

(٢٣) بَابُ: بَيَانِ سِنِ التَّلُوغِ

١٢٢٣ - حَدَّيْثُ ابْنِ عُمَرَ رضي الله عنهما

to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle). [Nâfi' said, "I went to 'Umar bin 'Abdul 'Aziz who was caliph at the time and related the above narration to him." He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.⁽¹¹⁾] (*Sahîh Al-Bukhâri*, Hadîth No. 832, Vol. 3)

CHAPTER 24. It is forbidden to take the Qur'ân to the land of disbelievers when it is feared that it might fall into their hands.

1224. Narrated 'Abdullâh bin 'Umar ملِّي اللَّهِ عَلَيْهِ وَسَلَّمَ : Allâh's Messenger رَضِيَ اللَّهُ عَنْهُمْ forbade the people to travel to a hostile country carrying (copies of) the Qur'ân. (*Sahîh Al-Bukhâri*, Hadîth No. 233, Vol. 4)

CHAPTER 25. Race between horses and their training for competition.

1225. Narrated 'Abdullâh bin 'Umar ملِّي اللَّهِ عَلَيْهِ وَسَلَّمَ : Allâh's Messenger رَضِيَ اللَّهُ عَنْهُمْ ordered for a horse race; the trained horses were to run from a place called Al-Hafyâ' to Thaniyat Al-Wadâ' and the horses which were not trained were to run from Al-Thanîya to the *Masjid*

عنهما، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ عَرَضَهُ يَوْمَ أَحَدٍ، وَهُوَ ابْنُ أَزِيزٍ عَشَرَةَ سَنَةً فَلَمْ يُعِزِّزِنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدِقِ، وَأَنَا ابْنُ خَمْسَ عَشَرَةَ، فَأَجَازَنِي .

(٤٤) بَابٌ: النَّهْيُ أَنْ يُسَافِرَ بِالْمُضَحَّفِ إِلَى أَرْضِ الْكُفَّارِ إِذَا خَفِتَ وُقُوعَهُ بِأَيْدِيهِمْ

١٢٢٤ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضِيَ اللَّهُ عَنْهُمْ : أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ

(٤٥) بَابٌ: الْمُسَابِقَةُ بَيْنَ الْخَيْلِ وَتَضْبِيرِهَا

١٢٢٥ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أَضْمَرَتْ مِنَ الْحَفَّيَاءِ، وَأَمْدَهَا نَيْثَةَ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ

⁽¹¹⁾ (H.1223) When a Muslim reached the age of fifteen he was regarded as a soldier ready to carry arms when required; on this basis he was given a salary.

(mosque of) Banî Zuraiq. (The subnarrator added): ‘Abdullâh was one of those who took part in the race. (*Sahîh Al-Bukhâri*, *Hadîth* No. 412, Vol. 1)

CHAPTER 26. There is goodness in the forelocks of the horses till the Day of Resurrection.

1226. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه و سلم : Allâh’s Messenger ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (for *Jihâd*) till the Day of Resurrection.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 102, Vol. 4)

1227. Narrated ‘Urwa Al-Bâriqî رضي الله عنه و سلم : The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (for *Jihâd*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 104, Vol. 4)

1228. Narrated Anas bin Mâlik رضي الله عنه و سلم : Allâh’s Messenger ﷺ said, “There is blessing in the forelocks of horses (meant for *Jihâd*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 103-B, vol. 4)

CHAPTER 28. The superiority of *Jihâd* and going out for Allâh’s sake.

1229. Narrated Abû Huraira رضي الله عنه و سلم : The Prophet ﷺ said, “Allâh assigns for a person who participate (in holy battles) in Allâh’s Cause and nothing causes him to do so except belief in Allâh and His Messengers, that he will be recompensed by Allâh

نُصْمَرْ مِنَ الشَّيْءَ إِلَى مَسْجِدِ بَنْيِ زُرْقَنْ،
وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ
بَهَا.

(٢٦) بَابُ: الْخَيْلُ فِي نَوَاصِبِهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

١٢٢٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «الْخَيْلُ فِي نَوَاصِبِهَا الْخَيْرُ إِلَى
يَوْمِ الْقِيَامَةِ».

١٢٢٧ - حَدِيثُ عُزْرَةِ الْبَارِقِيِّ، أَنَّ
الشَّيْءَ ﷺ، قَالَ: «الْخَيْلُ مَغْفُودٌ فِي
نَوَاصِبِهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ،
الْأَجْرُ وَالْمَغْنَمُ».

١٢٢٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْبَرَكَةُ فِي نَوَاصِبِ الْخَيْلِ».

(٢٨) بَابُ: فَضْلُ الْجِهَادِ وَالْخُرُوجِ فِي سَبِيلِ اللَّهِ

١٢٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ
الشَّيْءِ ﷺ، قَالَ: «اَنْتَدَبَ اللَّهُ لِمَنْ
خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيمَانُ
بِهِ وَتَضْدِيقُ بِرُسْلِيِّ، أَنْ أَرْجِعَهُ، بِمَا

either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)." (The Prophet added): "Had I not found it difficult for my followers, then I would not remain behind any *Sariya* (army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause." (*Sahîh Al-Bukhârî*, Hadith No. 35, Vol. 1)

1230. Narrated Abû Huraira رضي الله عنه عن ابى هريرة رضي الله عنه، said، "Allâh guarantees him who strives in His Cause, and whose motivation for going out is nothing but *Jihâd* in His Cause and belief in His Words (Islâmic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward or booty." (*Sahîh Al-Bukhârî*, Hadith No. 352, Vol. 4)

1231. Narrated Abû Huraira رضي الله عنه عن ابى هريرة رضي الله عنه، said, "A wound which a Muslim receives in Allâh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk (perfume)." (*Sahîh Al-Bukhârî*, Hadith No. 238, Vol. 1)

CHAPTER 29. The superiority of martyrdom in Allâh's Cause.

نَالَ مِنْ أَخْرَى أَوْ غَيْنَمَةً، أَوْ دَخَلَهُ الْجَنَّةَ. وَلَوْلَا أَنْ أَشْقَى عَلَى أَمْتَنِي مَا فَعَدْتُ خَلْفَ سَرِيرَةِ، وَلَوْدَذْتُ أَنِّي أُفْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أَخْبَأْتُهُمْ أُفْتَلُ، ثُمَّ أَخْبَأْتُهُمْ أُفْتَلُ".

١٢٣٠ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ، وَتَضَدِّيقُ كَلِمَاتِهِ، بَأْنَ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعُهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ مِنْ أَخْرَى أَوْ غَيْنَمَةً».

١٢٣١ - حديث أبي هريرة رضي الله عنه، عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «كُلُّ كَلْمَرٍ يَكْلُمُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَبِّتِهَا إِذْ طَعِنَتْ تَعْجَرُ ذَمَّاً، اللَّوْنُ لَوْنُ الدَّمِ وَالْعَرْفُ عَرْفُ الْمِسْكِ».

(٤٩) باب: فضل الشهادة في سبيل الله تعالى

١٢٣٢ - حديث أنس بن مالك رضي الله عنه، عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا أَحَدَ

رضي الله عنه عن انس بن مالك رضي الله عنه، said, "Nobdy who enters Paradise likes to

go back to the world even if he got everything on the earth, except a *Mujâhid* who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allâh).” (*Sahîh Al-Bukhâri*, Hadîth No. 72, Vol. 4)

يَذْخُلُ الْجَنَّةَ، يُحَبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، إِلَّا الشَّهِيدُ، يَتَمَّنِي أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيَفْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ».

1233. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ مَرَّاًةٌ مُهَرِّبَةٌ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and said, “Guide me to such a deed as equals *Jihâd* (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter has gone for *Jihâd*, enter your mosque to perform *Salât* (prayer) without cease and observe *Saum* (fast) and never break your *Saum*?” The man said, “But who can do that?”⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 44, Vol. 4)

١٢٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دُلِّنِي عَلَى عَمَلٍ يَغْدِلُ الْجِهَادَ، قَالَ: «لَا أَجِدُهُ»، قَالَ: «هَلْ تَسْتَطِعُ، إِذَا خَرَجَ الْمُجَاهِدُ، أَنْ تَذْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَقْتَرَ، وَتَصُومَ وَلَا تَفْطِرَ؟» قَالَ: وَمَنْ يَسْتَطِعُ ذَلِكَ؟

CHAPTER 30. The superiority of a single endeavour (of fighting) in Allâh's Cause in the forenoon or in the afternoon.

1234. Narrated Anas bin Mâlik : رَضِيَ اللَّهُ عَنْهُ مَرَّاًةٌ مُهَرِّبَةٌ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ said : عن : The Prophet ﷺ said, “A single endeavour (of fighting) in Allâh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it.” (*Sahîh Al-Bukhâri*, Hadîth No. 50, Vol. 4)

(٢٠) بَابُ: تَضْلِيلُ الْقُنْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ

١٢٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْعَدْوَةُ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةُ خَيْرٍ مِنَ الدُّنْيَا وَمَا فِيهَا».

⁽¹⁾ (H.1233) Of course, nobody can offer *Salât* (prayer) and observe *Saum* (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihâd* in reward.

1235. Narrated Sa‘d bin Sa‘d : رضي الله عنه عن سعيد رضي الله عنه said, “A single endeavour (of fighting) in Allāh’s Cause in the afternoon and in the forenoon is better than the world and whatever is in it.” (*Sahīh Al-Bukhārī*, Hadīth No. 52, Vol. 4)

1236. Narrated Abū Huraira : رضي الله عنه عن سعيد رضي الله عنه said, “A single endeavour in Allāh’s Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets.” (*Sahīh Al-Bukhārī*, Hadīth No. 51, Vol. 4)

CHAPTER 34. The superiority of *Jihād* and of keeping vigilance over the enemy.

1237. Narrated Abū Sa‘id Al-Khudrī : رضي الله عنه عن سعيد الخدري said, “Somebody asked, “O Allāh’s Messenger! Who is the best among the people?” Allāh’s Messenger replied, “A believer who strives his utmost in Allāh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief.” (*Sahīh Al-Bukhārī*, Hadīth No. 45, Vol. 4)

CHAPTER 35. Two men, both will enter Paradise though one of them (has) killed the other.

1238. Narrated Abū Huraira : رضي الله عنه عن سعيد رضي الله عنه said, “Allāh welcomes two men with a smile; one of whom (has) killed the other and both of them enter Paradise. One fights in Allāh’s Cause and gets

١٢٣٥ - حديث سهيل بن سعيد رضي الله عنه، عن النبي ﷺ، قال: «الرَّوْحَةُ وَالغَدْوَةُ فِي سَبِيلِ اللهِ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا».

١٢٣٦ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «الغَدْوَةُ أَوْ رَوْحَةُ فِي سَبِيلِ اللهِ خَيْرٌ مِمَّا تَظْلُمُ عَلَيْهِ الشَّمْسُ وَتَغْرِبُ».

(٤٤) باب: فضل الجهاد والرباط

١٢٣٧ - حديث أبي سعيد الخدري رضي الله عنه، قال: قيل: يا رسول الله! أي الناس أفضل؟ فقال رسول الله ﷺ: «مؤمنٌ يُجاهدُ في سبيل الله ينفسه وما عليه» قالوا: ثم من؟ قال: «مؤمنٌ في شغفٍ من الشعاب يتفاني الله ويذبح الناس من شره».

(٤٥) باب: بيان الرجالين يقتل أحدهما الآخر يدخلان الجنة

١٢٣٨ - حديث أبي هريرة رضي الله عنه، أنَّ رسول الله ﷺ، قال: «يَصْحَّكُ اللهُ إِلَى رَجُلَيْنِ يَقْتَلُ أَحَدُهُمَا الْآخَرُ يَدْخُلَانِ الْجَنَّةَ، يُقَاتِلُ هَذَا فِي

killed. Later on Allāh forgives the killer (i.e. he embraces Islām and) also gets martyred (in Allāh's Cause)." (*Sahīh Al-Bukhārī*, Hadīth No. 80 (A), Vol. 4)

CHAPTER 38. The superiority of helping a *Ghāzi* (Muslim fighter) with something to ride upon etc. And looking after his family during his absence.

1239. Narrated Zaid bin Khālid رضي الله عنه said, "He who prepares a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*; and he who looks after properly the dependents of a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*." (*Sahīh Al-Bukhārī*, Hadīth No. 96, Vol. 4)

CHAPTER 40. *Jihād* is not obligatory on those who have a genuine excuse.

1240. Narrated Al-Barā' رضي الله عنه : When the Divine Inspiration: "Not equal are those of the believers who sit (at home)..." (V.4:95), was revealed, the Prophet ﷺ sent for Zaid (bin Thābit), who came with a shoulder-blade and wrote it (the Verse) on it. Ibn Umm Maktūm complained about his blindness and on that the following revelation came: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame etc.), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives..." (V.4:95) (*Sahīh Al-Bukhārī*, Hadīth No. 84, Vol. 4)

سَيِّلَ اللَّهُ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْفَاتِلِ فَيُسْتَثْهَدُ».

(٢٨) بَابٌ: فَضْلٌ إِعَانَةِ الْغَازِيِ فِي سَيِّلِ اللَّهِ بِمَرْكُوبٍ وَغَيْرِهِ، وَخَلَافَتِهِ فِي أَهْلِهِ بِخَيْرٍ

١٢٣٩ - حديث زيد بن خالد رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ جَهَّزَ غَازِيًّا فِي سَيِّلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًّا فِي سَيِّلِ اللَّهِ بِخَيْرٍ فَقَدْ غَزَا».

(٤٠) بَابٌ: سُقُوطُ فَرْضِ الْجِهَادِ عَنِ الْمَغْذُورِينَ

١٢٤٠ - حديث البراء رضي الله عنه قال: لَمَّا تَرَكْتُ **«لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ»** دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ زَيْنَدًا فَجَاءَ بِكَتْبَهَا، وَشَكَّ ابْنَ أُمَّ مُكْثُومٍ ضَرَارَتْهُ، فَتَرَكْتُ **«لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِي الْضَّرَرِ»**.

CHAPTER 41. Proof that a martyr will enter Paradise.

1241. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : On the day of the battle of Uhud، a man came to the Prophet ﷺ and said, “Can you tell me where I will be if I should get martyred?” The Prophet replied، “In Paradise.” The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Sahîh Al-Bukhârî, Hadîth No. 377, Vol. 5*)

1242. Narrated Anas رضي الله عنه : The Prophet sent seventy men من الله عليه وسلم from the tribe of Bani Sulaîm to the tribe of Bani ‘Âmir. When they reached there, my maternal uncle said to them, “I will go ahead of you, and if they allow me to convey the message of Allâh’s Messenger (صلى الله عليه وسلم) (it will be all right); otherwise you will remain close to me.” So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet ﷺ ، they beckoned to one of their men who stabbed him to death. My maternal uncle said, “*Allâhu Akbar* (Allâh is the Most Great)! By the Lord of the Ka‘ba, I am successful.” After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm، a subnarrator said, “I think another man was saved along with him”). Jibrael (Gabriel) عليه السلام informed the Prophet ﷺ that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, “Inform our people that we have met our Lord, He is pleased with us and He has made us

(٤١) باب ثبوت الجنة للشهيد

١٢٤١ - حديث جابر بن عبد الله رضي الله عنهما، قال: قال رجل للنبي ﷺ، يوم أحد: أرأيت إن قُتلت فأين أنا؟ قال: «في الجنة» فلقي تمرات في يده، ثم قاتل حتى قُتل.

١٢٤٢ - حديث أنس رضي الله عنه، قال: بعث النبي ﷺ أقواماً منبني سليم إلىبني عامر، في سبعين. فلما قدموا، قال لهم خالي: أتقدّمكم، فإن أمنوني حتى أبلغهم عن رسول الله ﷺ. وإن كثمن متى فريبا. فتقدّم، فآمنوه. فبئسما يحدّثهم عن النبي ﷺ، إذ أوْمَوْا إلى رجل منهم، فطعنه فانقضى، فقال: الله أكبر! فزُرَ ورب الكعبة! ثم مالوا على بقية أصحابه فقتلوهم، إلا رجل أخرج صعد الجبل. قال همام (أحد رجال السندي): فرأاه آخر معه، فأخبر جبريل عليه السلام النبي ﷺ أنهم قد لقوا ربهم فرضي عنهم وأرضاهم. فكنا نقرأ - أن بلغوا قومنا، أن قد لقينا ربنا، فرضي عنا، وأرضانا. ثم نسبخ بعد. فدعنا عليهم أربعين صباحاً،

pleased.” Later on this Qur’anic Verse was abrogated (cancelled). The Prophet ﷺ invoked Allāh for forty days to curse the murderers from the tribe of Ra’l, Dhakwān, Banī Lihyān and Banī ‘Usaiya who disobeyed Allāh and His Messenger ﷺ. (Sahīh Al-Bukhārī, Hadīth No. 57, Vol. 4)

CHAPTER 42. Whosoever fights that Allāh’s Word (i.e. Allāh’s Religion of Islāmic Monotheism) should be superior, fights in Allāh’s Cause.

1243. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ مُوسَى رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and asked, “A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allāh’s Cause?” The Prophet ﷺ said, “He who fights that Allāh’s Word (i.e. Allāh’s Religion of Islāmic Monotheism) should be superior, fights in Allāh’s Cause.”. (Sahīh Al-Bukhārī, Hadīth No. 65, Vol. 4)

1244. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ مُوسَى رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and asked, “O Allāh’s Messenger! What kind of fighting is in Allāh’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet ﷺ raised his head (as the questioner was standing) and said, “He who fights that Allāh’s Word (i.e. Allāh’s Religion of Islāmic Monotheism) should be superior, fights in Allāh’s Cause.” (Sahīh Al-Bukhārī, Hadīth No. 125, Vol. 1)

عَلَى رِغْلِهِ، وَذَكْرَوْنَ، وَبَنَيِ لِحْيَانَ،
وَبَنَيِ عَصَيَّةَ الَّذِينَ عَصَوْا اللَّهَ وَرَسُولَهُ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(٤٢) بَابٌ: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ
هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ

١٢٤٣ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

١٢٤٤ - حَدِيثُ أَبِي مُوسَى، قَالَ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَصِبًا، وَيُقَاتِلُ حَبَبَةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ (قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ فَائِمًا) فَقَالَ:
«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

CHAPTER 45. The Prophet's statement: The reward of deeds depends upon intentions and in it are included battles and other (good) deeds.

1245. Narrated 'Umar bin Al-Khattâb رضي الله عنه : I heard Allâh's Messenger ﷺ saying, "The (reward of) deeds depend upon the intentions, and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allâh and His Messenger, then his emigration will be considered to be for Allâh and His Messenger, and whoever emigrates for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 680, Vol. 8)

CHAPTER 49. The superiority of naval expedition.

1246. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger ﷺ used to visit Umm Harâm bint Milhân, who would offer him meals. Umm Harâm was the wife of 'Ubâda bin As-Sâmit. Allâh's Messenger ﷺ visited her and she provided him with food and started looking for lice in his head⁽²⁾. Then Allâh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Harâm asked, "What causes you to smile, O Allâh's Messenger?" He

(٤٥) بَابُ: قَوْلِهِ َبِنْتِ مَالِكٍ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا يَدْخُلُ فِيهِ الْفَرْزُ وَغَيْرُهُ مِنِ الْأَعْمَالِ

١٢٤٥ - حَدِيثُ عُمَرَ بْنِ الْحَطَابِ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ َبِنْتِ مَالِكٍ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَفْرِزِهِ مَا نَوَى، فَمَنْ كَانَ هَجَرَهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ؛ وَمَنْ كَانَ هَجَرَهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةً يَتَرَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

(٤٩) بَابُ: فَضْلُ الْفَرْزِ فِي الْبَحْرِ

١٢٤٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللَّهِ َبِنْتِ مَالِكٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُظْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ ابْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ َبِنْتِ مَالِكٍ، فَأَطْعَمَهُ، وَجَعَلَتْ تَثْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ َبِنْتِ مَالِكٍ، ثُمَّ اسْتَيقَظَ وَهُوَ

⁽¹⁾ (H.1245) In the Hereafter, everyone will be judged according to intentions.

⁽²⁾ (H.1246) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

said, "Some of my followers who (in a dream) were displayed before me as fighters in Allâh's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishâq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Harâm said, "O Allâh's Messenger! Invoke Allâh that He makes me one of them." Allâh's Messenger invoked Allâh for her and slept again and woke up smiling. Once again Umm Harâm asked, "What makes you smile, O Allâh's Messenger?" He replied, "Some of my followers were displayed before me as fighters in Allâh's Cause," repeating the same dream. Umm Harâm said, "O Allâh's Messenger invoke Allâh that He makes me one of them." He said, "You are amongst the first ones" It happened that she sailed on the sea during the caliphate of Mu'âwiya bin Abî Sufyân and after she disembarked, she fell down from her riding animal and died. (*Sahîh Al-Bukhâri*, Hadith No. 47, Vol. 4)

يَضْحَكُ. قَالَتْ: فَقُلْتُ: وَمَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِّنْ أُمَّتِي عَرَضُوا عَلَيَّ عُزَّةً فِي سَيِّلِ اللَّهِ يَرْكَبُونَ نَجَّ هَذَا الْبَحْرَ، مُلُوكًا عَلَى الْأَسْرَةِ» أَوْ «مِثْلَ الْمُلُوكِ عَلَى الْأَسْرَةِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهَا رَسُولُ اللَّهِ ﷺ. ثُمَّ وَضَعَ رَأْسَهُ، ثُمَّ اسْتَيقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: وَمَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِّنْ أُمَّتِي عَرَضُوا عَلَيَّ عُزَّةً فِي سَيِّلِ اللَّهِ» كَمَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». فَرَكِبَتِ الْبَحْرَ، فِي زَمَانِ مَعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابِّهَا، حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

CHAPTER 51. About the martyrs.

(٥١) بَابُ: بَيَانِ الشُّهَدَاءِ

1247. Narrated Abû Huraira رضي الله عنه said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allâh became pleased by his action and forgave him for that." Then (the Prophet ﷺ) said, "Five are martyrs: One who dies of plague, one who dies of an

١٢٤٧ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَئْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ عُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَرَّهُ فَشَكَرَ اللَّهُ لَهُ، فَعَفَّ اللَّهُ عَنْهُ».

ثُمَّ قَالَ: «الشُّهَدَاءُ خَمْسَةٌ»:

33. The Book of *Al-Imâra*

abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allâh's Cause." (*Sahîh Al-Bukhârî*, Hadîth No. 624, Vol. 1)

1248. Narrated Anas bin Mâlik رضي الله عنه مuli al-lah 'Alîyah وسلم : The Prophet said, "Plague is a cause of martyrdom of every Muslim (who dies because of it)." (*Sahîh Al-Bukhârî*, Hadîth No. 83, Vol. 4)

1249. Narrated Al-Mughîra bin Shu‘ba : رضي الله عنه The Prophet said, “There will remain victorious (and on the right path) people from my followers till Allâh’s order (the Last Day) comes, and they will still be victorious.” (*Sahîh Al-Bukhâri*, Hadîth No. 834, Vol. 4)

1250. Narrated Mu‘âwiya : رضي الله عنه I heard the Prophet ﷺ saying, “A group of people amongst my followers will remain obedient to Allâh’s Orders [i.e. following strictly Allâh’s Book (The Qur’ân) and the Prophet’s *Sunna* (legal ways)] and they will not be harmed by anyone who will desert them and also who will oppose them, till Allâh’s Order (the Last Day) comes upon them while they are still on the right path.” (*Sahîh Al-Bukhâri*, Hadîth No. 835, Vol. 4)

CHAPTER 55. Travelling is a kind of torture and it is advisable for a

**الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ
الْهَذْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ.**

١٢٤٨ - حديث أنس بن مالك رضي الله عنه، عن النبي ﷺ، قال: «الطاغون شهادة لكل مسلم».

(٥٣) بَابٌ: قُولهُ لِلّٰهِ: لَا تَرَالْ طَائِفَةٌ
مِنْ أَمْيَّ ظَاهِرِينَ عَلَى الْحَقِّ لَا
يَضُرُّهُمْ مَنْ خَالَفَهُمْ

١٤٩ - حديث المغيرة بن شعبة، عن النبي ﷺ، قال: «لَا يَرَأُنَاسٌ مِّنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ».

١٢٥ - حديث معاوية، قال:
سمعت النبي ﷺ يقول: «لَا يرَأُ مِنْ
أَمْتَقِ أُمَّةً قَائِمَةً بِإِمْرِ اللَّهِ لَا يَصْرُهُمْ مِنْ
خَذَلَهُمْ وَلَا مِنْ خَالِقَهُمْ حَتَّى يَأْتِيهِمْ
إِمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ».

(٥٥) بَابُ السَّفَرِ قِطْعَةٌ مِنَ الْعَذَابِ

traveller to hasten to return to his family after he has done his job.

وَاسْتِخَبَابٌ تَعْجِلُ الْمُسَافِرُ إِلَى أَهْلِهِ
بَغْدَ قَضَاءِ شُغْلِهِ

1251. Narrated Abû Huraira : رَضِيَ اللَّهُ تَعَالَى عَنْهُ مَلِكُ الْمُلْكِ وَسَلَّمَ said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family." (*Sahîh Al-Bukhârî, Hadîth No. 31, Vol. 3*)

CHAPTER 56. It is disliked to return to one's family at night for the one who is coming from a journey.

1252. Narrated Anas : رَضِيَ اللَّهُ تَعَالَى عَنْهُ مَلِكُ الْمُلْكِ وَسَلَّمَ The Prophet never returned to his family from a journey at night. He used to return either in the morning or in the afternoon. (*Sahîh Al-Bukhârî, Hadîth No. 26, Vol. 3*)

1253. Narrated Jâbir bin 'Abdullâh رَضِيَ اللَّهُ تَعَالَى عَنْهُ . We were returning from a Ghazwa (holy battle) with the Prophet . . اللَّهُ عَنْهُ When we were about to enter (Al-Madîna), the Prophet مَلِكُ الْمُلْكِ وَسَلَّمَ said, "Wait so that you may enter (Al-Madîna) at afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region." (*Sahîh Al-Bukhârî, Hadîth No. 16, Vol. 7*)

١٢٥١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «السَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهَمَتْهُ فَلْيَعْجَلْ إِلَى أَهْلِهِ».

(٥٦) بَابٌ: كَرَاهَةُ الظَّرُوفِ وَهُوَ الدُّخُولُ لَيْلًا لِمَنْ وَرَدَ مِنْ سَفَرٍ

١٢٥٢ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَتَطَرَّقُ أَهْلَهُ، كَانَ لَا يَدْخُلُ إِلَّا غُذْوَةً أَوْ عَشِيشَةً.

١٢٥٣ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ: فَقَدَنَا مَعَ النَّبِيِّ ﷺ مِنْ عَزْوَةٍ، فَلَمَّا ذَهَبَنَا لِنَدْخُلَنَّ قَالَ: «أَمْهُلُوهَا حَتَّى تَدْخُلُوهَا لَيْلًا (أَيْ عِشَاءً) لِكَيْ تَمْتَثِطَ الشَّعِيشَةُ، وَسَتَجْدَدُ الْمُغْنِيَّةُ».

34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.

CHAPTER 1. Hunting with the help of trained dogs.

1254. Narrated 'Adî bin Hâtim : رضي الله عنه عن أدي بن حاتيم قيل له يا رسول الله إنا نرسل الكلاب المعلمة قال كل ما أفسكت علىك قلت وإن قتلت قال وإن قتلت أنا نرمي بالمعراض قال كل ما خرق وما أصاب يعرضه فلا تأكل

I said, "O Allâh's Messenger! We let loose our trained hounds after a game." He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said: "We also hit (the game) with the *Mi'râd*?" He said, "Eat of the game which the *Mi'râd* kills by piercing its body, but do not eat of the game which is killed by the broad side of the *Mi'râd*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 386, Vol. 7)

1255. Narrated 'Adî bin Hâtim : رضي الله عنه عن أدي بن حاتيم سأله عليه وسلم "نحن نصيد ببعض الكلاب" قال يا رسول الله إذا أزسلت كلابك المعلمة وذكرت اسم الله فكل من أفسكت علىكم وإن قتلت إلا أن يأكل الكلب فإني أخاف أن يكون إنما أفسكت على نفسيه وإن خالطها كلاب من غيرها فلا تأكل

I asked Allâh's Messenger "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allâh, then you can eat what the hounds catches for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for, then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it." (*Sahîh Al-Bukhârî*, *Hadîth* No. 392, Vol. 7)

1256. Narrated 'Adî bin Hâtim : رضي الله عنه عن أدي بن حاتيم سأله عليه وسلم عن *Al-Mi'râd* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron

٤٤ - كتاب الصيد والذبائح
وَمَا يُؤْكِلُ مِنَ الْحَيْوانِ

(١) باب الصيد بالكلاب المعلمة

١٢٥٤ - حديث عدي بن حاتيم رضي الله عنه، قال: قلت: يا رسول الله إنا نرسل الكلاب المعلمة، قال: «كل ما أفسكت علىك»، قلت: وإن قتلت؟ قال: «وإن قتلت أنا نرمي بالمعراض، قال: كل ما خرق، وما أصاب يعرضه فلا تأكل».

١٢٥٥ - حديث عدي بن حاتيم، قال: سأله رسول الله عليه السلام، قلت: إنا نقوم بصيد بهذه الكلاب. فقال: «إذا أزسلت كلابك المعلمة، وذكرت اسم الله فكل من أفسكت علىكم وإن قتلت، إلا أن يأكل الكلب، فإني أخاف أن يكون إنما أفسكت على نفسه، وإن خالطها كلاب من غيرها فلا تأكل».

١٢٥٦ - حديث عدي بن حاتيم رضي الله عنه، قال: سأله النبي عليه السلام عن المعارض، فقال: «إذا أصاب يحدو

34. The Book of Hunting and Slaughtering

used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allâh's Messenger! I release my hound by mentioning the Name of Allâh and find with it at the game, another hound on which I have not mentioned the Name of Allâh, and I do not know which one of them caught the game." Allâh's Messenger ﷺ said (to him), "Don't eat it, as you have mentioned the Name of Allâh on your hound and not on the other hound." (*Sahîh Al-Bukhâri*, *Hadîth No. 270*, Vol. 3)

1257. Narrated 'Adî bin Hâtim : رضي الله عنه
I asked the Prophet ﷺ about the game killed by a *Mi'râd*. He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft (i.e. with a hit by its broad side), then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh's Name on (sending) your hound, but you have not mentioned it on some other hound." (*Sahîh Al-Bukhâri*, Hadîth No. 384, vol. 7)

1258. Narrated 'Adî bin Hâtim : رَضِيَ اللَّهُ عَنْهُ عَنْ أَدِي بْنِ حَاتِمٍ قَالَ اللَّهُ أَعْلَمُ بِمَا فِي الصُّورِ إِذَا أَرَادَتِ الْمُرْسَلُونَ مُلْكَ الْأَرْضِ فَلَا يَرْجِعُونَ إِلَيْهِ مِنْ أَنْتَ لَكُمْ مَا سَعَيْتُمْ لِتَعْصِمُوا مِنْ أَنْتَ أَنْتَ مَوْلَانَا إِنَّا إِلَيْكَ مُهَاجِرُونَ

فُكُلُّنَ، وَإِذَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلُنَ،
فِلَانَةٌ وَقِيدٌ» قَالَتْ: يَا رَسُولَ اللَّهِ! أَزِيلُ
كُلَّبِي وَأَسْنَيِ، فَأَجِدُ مَعَهُ عَلَى الصَّيْدِ
كُلَّبًا آخَرَ لَمْ أَسْمَ عَلَيْهِ، وَلَا أَذْرِي
أَيُّهُمَا أَخَذَ؟ قَالَ: «لَا تَأْكُلُنَ، إِنَّمَا
سَمِيتَ عَلَى كُلَّبِكَ، وَلَمْ تَسْمِ عَلَى
الآخَرِ».

١٢٥٧ - حَلِيْثُ عَدِيْيُّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَتُ النَّبِيَّ ﷺ عَنْ صَيْنِدِ الْمِعْرَاضِ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلُّهُ، وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيْدُهُ» وَسَأَلَتُهُ عَنْ صَيْنِدِ الْكَلْبِ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ كُلُّهُ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاهُ، وَإِنْ وَجَدْتَ مَعَ كُلُّكَ أُوْكِلَابِكَ كُلُّكَ عَيْرَهُ فَخَسِيْتَ أَنْ يَكُونَ أَخْدَهُ مَعَهُ، وَفَدَ قَتْلَهُ فَلَا تَأْكُلُنَّ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كُلِّكَ وَلَمْ تَذَكُرْهُ عَلَى عَيْرِهِ».

١٢٥٨ - حديث عبيدي بن حاتم رضي الله عنه، عن النبي ﷺ، قال: «إذا

mention Allāh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if alongwith your hound, other hounds also joins and Allāh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed the game. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it." (*Sahīh Al-Bukhārī*, Hadīth No. 393, Vol. 7)

1259. Narrated Abū Tha'labā Al-Khušānī : رَأَيْتُ اللَّهَ عَزَّ ذِلْكَ عَبْدَهُ : I said, "O Allāh's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound (as well). Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allāh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allāh's Name, eat of it, and if you hunt something

أَرْسَلْتَ كُلْبَكَ وَسَمِّيَتْ فَأَمْسَكَ وَقَتَلَ
فَكُلْنَ، وَإِنْ أَكَلَ فَلَا تَأْكُلْنَ، فَإِنَّمَا
أَمْسَكَ عَلَى نَفْسِهِ؛ وَإِذَا خَالَطَ كِلَابًا
لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهَا فَأَمْسَكَنَ وَقَتَلَنَ
فَلَا تَأْكُلْنَ، فَإِنَّكَ لَا تَدْرِي أَيُّهَا قُتِلَ؛
وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ
بِسَعْيَنِ لَيْسَ بِهِ إِلَّا أَتَرْ سَهْمُكَ فَكُلْنَ،
وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْنَ.

١٢٥٩ - حديث أبي شغلة الحشني،
قال: قلت يا نبي الله! إنما يأرض قوم
أهل الكتاب، أفنأكل في آنتهم؟
ويأرض صين، أصيده بقوسي وبكلبي
الذي ليس بمعلم وبكلبي المعالم،
فما يضلعني؟ قال: «أما ما ذكرت
من أهل الكتاب فإن وجدتم غيرها
فلا تأكلوا فيها، وإن لم تجدوا
فاغسلوها وكلوا فيها، وما صد
بقوسي فذكرت اسم الله فكلن، وما
صدت بكلبي المعالم فذكرت اسم
الله فكلن وما صدتك بكلبي غير معالم
فاذكرت ذكائه فكلن».

with your untrained hound (and get it before it dies and) slaughter it, eat of it.” (*Sahîh Al-Bukhârî, Hadîth No. 387, Vol. 7*)

CHAPTER 3. It is unlawful to eat fanged beasts of prey and birds with talons.

1260. Narrated Abû Tha’laba : رَضِيَ اللَّهُ مِنْهُ أَبُو ثَلَّابٌ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade the eating of the meat of beasts of prey having fangs. (*Sahîh Al-Bukhârî, Hadîth No. 438, Vol. 7*)

CHAPTER 4. It is permissible to eat the animals of water (sea animals) even if they are dead.

1261. Narrated Jâbir bin ‘Abdullâh : رَضِيَ اللَّهُ مِنْهُ أَبُو جَعْفَرٍ أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَمَةٌ أَنَّهُمْ أَمْرَأَنَا أَبُو عَيْدَةَ بْنَ الْجَرَاحِ، نَرَصَدُ عَيْرَ قُرَيْشٍ، فَاقْتَلْنَا بِالسَّاحِلِ بِنْصَفَ شَهْرٍ، فَأَصَابَنَا جُمُوعٌ شَدِيدٌ حَتَّى أَكَلَنَا الْجَبَطَ، فَسُمِّيَ ذَلِكَ الْجَيْشُ بِجَيْشِ الْحَبَطِ. قَالَ قَوْمٌ لَنَا الْبَحْرُ دَائِيٌّ يَقْتَالُ لَهَا: الْعَنْبَرُ، فَأَكَلَنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَيْنَا أَجْسَانُنَا. فَأَخْدَى أَبُو عَيْدَةَ ضِلَّالًا مِنْ أَضْلَاعِهِ فَتَصَبَّهُ، فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ، وَأَخْدَى رَجُلًا وَبَعْرِيًّا فَمَرَّ تَحْتَهُ.

Abû ‘Ubâida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyân said, “He took a rib from its parts and fixed it, and then took a man and camel

(٣) بَابٌ: تَحْرِيمٌ أَكْلُ كُلٌّ فِي نَابٍ مِنَ السَّبَاعِ وَكُلٌّ فِي مَخْلَبٍ مِنَ الطَّيْرِ

١٢٦٠ - حَدِيثُ أَبِي ثَلَّابَةَ رَضِيَ اللَّهُ مِنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ كُلٍّ ذِي نَابٍ مِنَ السَّبَاعِ.

(٤) بَابٌ: إِيَّاكَ مِنْتَهِ الْبَحْرِ

١٢٦١ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَمَةٌ رَأِيكَ، أَمْرَأَنَا أَبُو عَيْدَةَ بْنَ الْجَرَاحِ، نَرَصَدُ عَيْرَ قُرَيْشٍ، فَاقْتَلْنَا بِالسَّاحِلِ بِنْصَفَ شَهْرٍ، فَأَصَابَنَا جُمُوعٌ شَدِيدٌ حَتَّى أَكَلَنَا الْجَبَطَ، فُسُمِّيَ ذَلِكَ الْجَيْشُ بِجَيْشِ الْحَبَطِ. قَالَ قَوْمٌ لَنَا الْبَحْرُ دَائِيٌّ يَقْتَالُ لَهَا: الْعَنْبَرُ، فَأَكَلَنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَيْنَا أَجْسَانُنَا. فَأَخْدَى أَبُو عَيْدَةَ ضِلَّالًا مِنْ أَضْلَاعِهِ فَتَصَبَّهُ، فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ، وَأَخْدَى رَجُلًا وَبَعْرِيًّا فَمَرَّ تَحْتَهُ.

قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ الْقَزْمِ

and they passed from underneath it (without touching it).]" Jâbir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abû 'Ubâida forbade him to do so. (*Sahîh Al-Bukhâri*, Hadith No. 647, Vol. 5)

CHAPTER 5. Prohibition of eating donkey's meat.

1262. Narrated 'Alî bin Abî Tâlib رضي الله عنه : One the day of (the battle of) Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the *Mut'a* (i.e. temporary marriage) and the eating of donkey-meat. (*Sahîh Al-Bukhâri*, Hadith No. 527, Vol. 5)

1263. Narrated Abû Tha'labâ : رضي الله عنه عن الله عنه صلى الله عليه وسلم prohibited the eating of donkey's meat. (*Sahîh Al-Bukhâri*, Hadith No. 435 (A), Vol. 7)

1264. Narrated Ibn 'Umar رضي الله عنهما : على الله عليه وسلم forbade the eating of donkey-meat. (*Sahîh Al-Bukhâri*, Hadith No. 529, Vol. 5)

1265. Narrated Ibn Abî Aûfâ رضي الله عنهما : We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allâh's Messenger صلى الله عليه وسلم made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys.

نَحْرَ ثَلَاثَ جَزَائِرَ ثُمَّ نَحْرَ ثَلَاثَ جَزَائِرَ ثُمَّ نَحْرَ ثَلَاثَ جَزَائِرَ ثُمَّ إِنَّ أَبَا عَبِيَّةَ نَهَاهَا.

(٥) بَابٌ: تَحْرِيمُ أَكْلِ لَحْمِ الْحُمْرِ الْأَنْسِيَّةِ

١٢٦٢ - حديث علي بن أبي طالب رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ نَهَى عن مُتَّقَةِ النِّسَاءِ يَوْمَ خَيْرٍ، وَعَنْ أَكْلِ الْحُمْرِ الْأَنْسِيَّةِ.

١٢٦٣ - حديث أبي ثعلبة، قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لَحْومَ الْحُمْرِ الْأَهْلِيَّةِ.

١٢٦٤ - حديث ابن عمر رضي الله عنهما، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ لَحْومِ الْحُمْرِ الْأَهْلِيَّةِ.

١٢٦٥ - حديث ابن أبي أوفى رضي الله عنهما، قَالَ: أَصَابَنَا مَجَاعَةً، لَيَالِي خَيْرٍ، فَلَمَّا كَانَ يَوْمُ خَيْرٍ، وَقَعَنَا فِي الْحُمْرِ الْأَهْلِيَّةِ فَانْتَهَرْنَاهَا، فَلَمَّا غَلَّتِ الْفُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ «أَكْفِثُوا الْفُدُورَ فَلَا تَطْعَمُوا مِنْ لَحْومِ

We thought that the Prophet ﷺ prohibited that because the *Khumus* had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them forever." (The subnarrator added, "I asked Sa'îd bin Jubair who said, 'He has made the eating of donkey's meat illegal forever.'") (*Sahîh Al-Bukhârî, Hadîth No. 383, Vol. 4*)

1266. Narrated Al-Barâ' and 'Abdullâh bin Abî Aufâ رضي الله عنهما that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e. throw out the meat)." (*Sahîh Al-Bukhârî, Hadîth No. 532, Vol. 5*)

1267. Narrated Ibn 'Abbâs رضي الله عنهما : do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the Day of (the battle of) Khaibar permanently. (*Sahîh Al-Bukhârî, Hadîth No. 536, Vol. 5*)

1268. Narrated Salama bin Al-Akwa' رضي الله عنه : On the Day of (the battle of) Khaibar the Prophet ﷺ saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than

الْحُمْرُ شَيْئًا". قَالَ عَبْدُ اللَّهِ (هُوَ ابْنُ أَبِي أَوْفَى): قُلْنَا: إِنَّمَا نَهَا النَّبِيُّ ﷺ لِأَنَّهَا لَمْ تُحَمَّسْ، قَالَ: وَقَالَ آخَرُونَ: حَرَمَهَا الْبَتَّةُ.

١٢٦٦ - حديث البراء وعبد الله بن أبي أوفى رضي الله عنهما، أنهم كانوا مع النبي ﷺ فأصابوا حمرًا فطبوخوها، فنادى مسادي النبي ﷺ: «أكثروا القدور».

١٢٦٧ - حديث ابن عباس رضي الله عنهما، قال: لا أدرى أنه عن رسول الله ﷺ من أجل أنه كان حمولة الناس فكره أن تذهب حمولتهم، أو حرمة في يوم خير، لحم الحمر الأهلية.

١٢٦٨ - حديث سلمة بن الأكوع رضي الله عنه، أن النبي ﷺ رأى نيراناً تُوقَدُ يَوْمَ خَيْرٍ قال: «عَلَى مَا تَوَقَّدُ هذِهِ السِّرَّانُ؟» قالوا: عَلَى الْحُمْرِ الإنسانية، قال: «اكسِرُوهَا وَأَهْرِقُوهَا» قالوا: أَلَا نُهْرِقُهَا وَنَغْسِلُهَا؟ قال:

break them?” He said, “Wash them?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 657, Vol. 3)

CHAPTER 6. Eating horse-meat.

1269. Narrated Jâbir bin ‘Abdullâh : On the day of (the battle of) Khaibar, Allâh’s Messenger forbade the eating of donkey-meat and allowed the eating of horse-meat. (*Sahîh Al-Bukhâri*, *Hadîth* No. 530, Vol. 5)

1270. Narrated Asmâ’ bint Abû Bakr : We slaughtered a horse (by *Nahr*) during the lifetime of Allâh’s Messenger , and ate it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 420, Vol. 7)

CHAPTER 7. It is permissible to eat mastigure.

1271. Narrated Ibn ‘Umar : The Prophet said, “I do not eat mastigure (sand lizard), but I do not prohibit its eating.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 444, Vol. 7)

1272. Narrated Ibn ‘Umar : Some of the companions of the Prophet including Sa‘d, were going to eat meat, but one of the wives of the Prophet called them, saying, “It is the meat of a mastigure (sand lizard).” The people then stopped eating it. On that Allâh’s Messenger said, “Carry on eating, for it is lawful.” Or said, “There is no harm in eating it, but it is not from my meals.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 372, Vol. 9)

«أَخْسِلُوا».

(٦) بَابٌ فِي أَكْلِ لَحْوِ الْخَيْلِ

١٢٦٩ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ
رضي الله عنهما، قال: نَهَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ خَيْرٍ، عَنْ لَحْوِ الْخَمْرِ،
وَرَحْصَ فِي الْخَيْلِ.

١٢٧٠ - حَدِيثُ أَسْمَاءَ بْنَتِ أَبِي بَكْرٍ
رضي الله عنهما، قَالَتْ: نَعْرَضُنَا عَلَى عَهْدِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَسَّا فَأَكْلَنَاهُ.

(٧) بَابٌ إِيَّاهُ الْصَّبَّ

١٢٧١ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الصَّبُّ، لَنْتَ أَكْلُهُ، وَلَا أَخْرُمُهُ».

١٢٧٢ - حَدِيثُ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيهِمْ سَعْدٌ، فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنَادَتْهُمْ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّهُ لَحْمٌ صَبَّ، فَأَمْسَكُوا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُوْا» أَوْ «اَطْعَمُوْا، فَإِنَّهُ حَلَالٌ» أَوْ قَالَ: «لَا بَأْسَ بِهِ وَلِكُنَّهُ لَيْسَ مِنْ طَعَامِي».

1273. Narrated Khâlid bin Al-Walîd رضي الله عنه : That he went with Allâh's Messenger صلى الله عليه وسلم to the house of Maimûnah, who was his and Ibn 'Abbâs's aunt. He found with her a roasted mastigure (sand lizard) which her sister Hufaida bint Al-Hârith had brought from Najd. Maimûnah presented the mastigure before Allâh's Messenger صلى الله عليه وسلم who rarely used to eat any (unfamiliar) food, unless it was described and named for him. (But that time) Allâh's Messenger صلى الله عليه وسلم stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allâh's Messenger of what you have presented to him. O Allâh's Messenger! It is the meat of a mastigure." So Allâh's Messenger صلى الله عليه وسلم withdrew his hand from the meat of the mastigure. Khâlid bin Al-Walîd said, "O Allâh's Messenger! Is this unlawful to eat?" Allâh's Messenger صلى الله عليه وسلم replied, "No, but it is not found in the land of my people so I do not like it." Khâlid said, "Then I pulled the mastigure (meat) towards me and ate it while Allâh's Messenger صلى الله عليه وسلم was looking at me." (*Sahîh Al-Bukhâri, Hadîth No. 303, Vol. 7*)

1274. Narrated Ibn 'Abbâs رضي الله عنهما : My aunt Umm Hufaid, sent some dried yoghurt (butter free), ghee (butter) and mastigure to the Prophet صلى الله عليه وسلم as a gift. The Prophet صلى الله عليه وسلم ate the dried yoghurt and butter but left the mastigure because he disliked it. Ibn 'Abbâs said, "The mastigure was eaten

١٢٧٣ - حديث خالد بن الوليد،
أنه دخل مع رسول الله ﷺ، على
ميمونة، وهي خالة، وخالة ابن
عباس، فوجدها ضئلاً مخنوذاً
قديماً بأختها، حفيدة بنت
الحارث، من نجد. فقدمت الضبع
لرسول الله ﷺ. وكان، قلما يقدم يده
ل الطعام، حتى يحدث به ويسمى له.
فأهوى رسول الله ﷺ، يده إلى
الضبع، فقالت امرأة من النساء
الحضور: أخيراً رسول الله ﷺ، ما
قدمتن له، هو الضبع يا رسول الله!
فرفع رسول الله ﷺ، يده عن الضبع.
فقال خالد بن الوليد: أحرام الضبع يا
رسول الله؟ قال: «لا، ولكن لم يكن
بأرض قومي، فأجدني أغافه»، قال
خالد: فاجتررت فاكتلت، ورسول الله
ﷺ ينظر إليّ.

١٢٧٤ - حديث ابن عباس رضي الله عنهما، قال:أهدت أم حميد، خالة
ابن عباس، إلى النبي ﷺ، أقطاناً
وسمنا وأضباً، فأكل النبي ﷺ من
الأقطن والسمن، وترك الضبع تقدراً.

at the table of Allâh's Messenger ﷺ and if it had been illegal to eat, it could not have been eaten at the table of Allâh's Messenger ﷺ." (Sahîh Al-Bukhâri, Hadîth No. 749, Vol. 3)

CHAPTER 8. It is permissible to eat locusts.

1275. Narrated Ibn Abî Aufâ : رضى الله عنهما We participated with the Prophet ﷺ in six or seven Ghazwât (holy battles), and we used to eat locusts with him. (Sahîh Al-Bukhâri, Hadîth No. 403, Vol. 7)

CHAPTER 9. It is permissible to eat rabbit (hare).

1276. Narrated Anas : رضى الله عنه We provoked a rabbit at Mar-az-Zahrân till it started jumping and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abû Talha who slaughtered it and sent its hip or two thighs to Allâh's Messenger ﷺ. (The narrator confirms that he sent two thighs.) The Prophet ﷺ accepted that. (The subnarrator asked Anas, "Did the Prophet ﷺ eat from it?" Anas replied, "He ate from it.") (Sahîh Al-Bukhâri, Hadîth No. 746, Vol. 3)

CHAPTER 10. It is permissible to make use of things necessary for hunting and chasing, but the use of stones (pebbles) is disapproved.

1277. Narrated 'Abdullâh bin Maghaffal that he saw a man

قال ابن عباس : فأكل على مائدة رسول الله ﷺ، ولأن كان حراماً ما أكل على مائدة رسول الله ﷺ.

(٨) باب: إباحة الجراد

١٢٧٥ - حديث ابن أبي أوفى رضي الله عنهما، قال: غزونا مع النبي ﷺ، سبع غزوات، أو سنتاً، كنا نأكل معه الجراد.

(٩) باب: إباحة الأرانب

١٢٧٦ - حديث أنس رضي الله عنه، قال: أنفجنا أربنا يمر الظهران، فسعى القوم للغبوا، فأدركناها، فأخذناها، فأتينا بها أبا طلحة، فذهبناها، وبعث بها إلى رسول الله ﷺ بوركها أو فخذلها فقلة، وأكل منه.

(١٠) باب: إباحة ما يستعمال به على الأرض بنياد و العدو وكراهة الخذف

١٢٧٧ - حديث عبد الله بن متفلي

throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allâh's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullâh added: Throwing stone will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullâh once again saw the man throwing stones. He said, to him, "I tell you that Allâh's Messenger ﷺ has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such and such a period." (*Sahîh Al-Bukhâri*, Hadîth No. 388, Vol. 7)

CHAPTER 12. It is forbidden to shoot at an animal that is caged or tied, with an arrow or something else.

1278. Narrated Anas : رضي الله عنه The Prophet ﷺ has forbidden the shooting of tied or confined animals. (*Sahîh Al-Bukhâri*, Hadîth No. 421, Vol. 7)

1279. Narrated Sa'îd bin Jubair : رضي الله عنه While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so." (*Sahîh Al-Bukhâri*, Hadîth No. 423, Vol. 7)

أَنَّهُ رَأَى رَجُلًا يَخْدِفُ؟ فَقَالَ لَهُ: لَا تَخْدِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْخَدْفِ، أَوْ كَانَ يَكْرَهُ الْخَدْفَ. وَقَالَ: إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَى بِهِ عَدُوٌّ، وَلِكِنَّهَا قَدْ تُكَبِّرُ السُّنَّ وَتَفْعَلُ الْعَيْنَ» ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَخْدِفُ، فَقَالَ لَهُ: أَحْدَثْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَىٰ عَنِ الْخَدْفِ أَوْ كَرِهَ الْخَدْفَ، وَأَنْتَ تَخْدِفُ؟ لَا أَكَلْمُكَ كَذَا وَكَذَا.

(١٢) بَابُ النَّهْيِ عَنْ صَبْرِ الْبَهَائِمِ

١٢٧٨ - حَدِيثُ أَنَّسٍ، قَالَ: نَهَى النَّبِيُّ ﷺ، أَنْ تُصْبِرَ الْبَهَائِمُ.

١٢٧٩ - حَدِيثُ ابْنِ عُمَرَ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَعَرُوا بِفَتِيَّةٍ، أَوْ يَنْهَى نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّغُوا عَنْهَا. وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَّ مَنْ فَعَلَ هَذَا.

35.THE BOOK OF AL-ADÂHI
(Sacrifices) (Animals slaughtered on the day of 'Eid Al-Adha)

CHAPTER 1. Time for slaughtering sacrifices.

1280. Narrated Jundab : On the day of *Nahr* the Prophet ﷺ offered *Salât* (prayer) and delivered the *Khutba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before he offered *Salât* should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allâh's Name on it." (*Sahîh Al-Bukhâri, Hadîth No. 101, Vol. 2*)

1281. Narrated Al-Barâ' bin 'Âzib رضي الله عنه : An uncle of mine called Abû Burda, slaughtered his sacrifice before the '*Eid* prayer. So Allâh's Messenger ﷺ said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abû Burda said, "O Allâh's Messenger! I have got a domestic kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet ﷺ added, "Whoever slaughtered his sacrifice before the ('Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the ('Eid) prayer, he offered his sacrifice properly and followed the *Sunna* (legal ways) of the Muslims." (*Sahîh Al-Bukhâri, Hadîth No. 463, Vol. 7*)

1282. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the ('Eid) prayer, should slaughter again." A man stood up and said, "This is the

٢٥ - كتاب الأضاحي

(١) باب: وقتها

١٢٨٠ - حديث جندب، قال: صلى النبي ﷺ، يوم النحر ثم خطب ثم ذبح، فقال: «من ذبح قبل أن يُصلِّي فليذبح أخرى مكانها، ومن لم يذبح فلينذبح باسم الله».

١٢٨١ - حديث البراء بن عازب رضي الله عنهما، قال: ضحى خال لي، يقال له: أبو بردة، قبل الصلاة، فقال له رسول الله ﷺ: «شاتك شاة لحم» فقال: يا رسول الله! إنَّ عندي داجناً جذعه من المغز. قال: «اذبحها، ولن تضلُّ لغيرك» ثم قال: «من ذبح قبل الصلاة فإنما يذبح لنفسه، ومن ذبح بعد الصلاة فقد تم سُكُنه وأصاب سنة المسلمين».

١٢٨٢ - حديث أنس، قال: قال النبي ﷺ: «من ذبح قبل الصلاة فليعد». فقال رجل، فقال: هذا يوم

day on which one has desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, "I have a young she goat which is dearer to me than the meat of two sheep." The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well. (*Sahîh Al-Bukhârî*, *Hadîth* No. 74, Vol. 2)

1283. Narrated 'Uqba bin 'Âmir رضي الله عنه that the Prophet ﷺ had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet ﷺ of it, he said (to him), "Offer it as a sacrifice on your behalf." (*Sahîh Al-Bukhârî*, *Hadîth* No. 497, Vol. 3)

CHAPTER 3. Preference of slaughtering the sacrifice with one's own hand mentioning Allâh's Name and *Takbîr* (*Bismillah Allâh-o-Akbar*), without deputizing someone else.

1284. Narrated Anas رضي الله عنه : The Prophet ﷺ offered as sacrifices, two horned rams, black and white in colour. He slaughtered them with his own hands and mentioned Allâh's Name over them and said *Takbîr* (*Bismillah Allâh-o-Akbar*) and put his foot on their sides. (*Sahîh Al-Bukhârî*, *Hadîth* No. 472, Vol. 7)

CHAPTER 4. It is allowed to slaughter the animal with anything which makes its blood flow, except tooth, nail and bone.

1285. Narrated Râfi' bin Khadîj رضي الله عنه : I said, "O Allâh's Messenger! We are going to face the enemy tomorrow, and we do not have knives." He said,

يُشتهي في اللّحم. وَذَكَرَ مِنْ جِبَارَةٍ فَكَانَ النَّبِيُّ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ صَدَقَهُ. قَالَ: وَعَنِّي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شَائِئِ لَحْمٍ، فَرَخْصَ لَهُ النَّبِيُّ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ. فَلَا أَذْرِي أَبْلَغَتِ الرُّؤْسَةُ مَنْ سِوَاهُ، أَمْ لَا.

١٢٨٣ - حديث عقبة بن عامر رضي الله عنه، أن النبي صل الله عليه وسلم أعطاه غنمًا يقسمها على أصحابه، فبقي عُودٌ، فذكره للنبي صل الله عليه وسلم، فقال: «ضع أنت».

(٣) باب: استخباب الضعينة وذبحها مباشرةً بلا توكيل، والتسمية والتكبير

١٢٨٤ - حديث أنس، قال: ضحى النبي صل الله عليه وسلم بكتبين أملحين أثريين، ذبحهما بيده، وسمى وكبر، ووضع رجله على صفا حهما.

(٤) باب: جواز الذبح بكل ما أنهى الدم إلا السن والظفر وسائر العظام

١٢٨٥ - حديث رافع بن خديج، قال: قلت: يا رسول الله! إنا لا نقو

"Hurry up (in slaughtering the animal). If the slaughtering tool causes blood to flow out, and if Allâh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or fingernails. I am telling you why: As for the tooth, it is a bone; and as for the fingernails, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allâh's Messenger ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner." (*Sahîh Al-Bukhâri*, Hadith No. 417, Vol. 7)

1286. Narrated 'Abâya bin Rafâ'a bin Râfi' bin Khadîj : رضى الله عنه : My grandfather said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet ﷺ was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet ﷺ came) he ordered the pots to be upset⁽¹⁾ and then he distributed the animals (of the booty) regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man shot an arrow at the camel, and Allâh stopped the camel with it. The Prophet ﷺ said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in

العَدُوْ غَدَا، وَلَيَسْتَ مَعَنَا مَدِيْ. فَقَالَ: «أَعْجَلْ أَوْ أَرْنَ، مَا أَنْهَرَ الدَّمْ وَذَكَرَ اسْمَ اللَّهِ فَكَلَنْ، لَيْسَ السَّنْ وَالظُّفَرُ، وَسَاحَدْنَاكَ أَمَّا السُّنْ فَعَظِيمٌ، وَأَمَّا الظُّفَرُ فَمُدَى الْجَبَشَةِ». وَأَصَبَنَا نَهَبَ إِلَيْ وَغَنَمَ، فَنَذَدَ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْنِمْ، فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْأَيَلِ أَوَابِدَ كَأَوَابِدَ الْوَخْشِ، فَإِذَا غَلَبْتُمْ مِنْهَا شَيْئًا فَافْعَلُوا بِهِ هَكَذَا». .

١٢٨٦ - حديث رافع بن خديج، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، يَذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِيلًا وَغَنَمًا، قَالَ: وَكَانَ النَّبِيُّ فِي أُخْرَيَاتِ الْقَوْمِ، فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ. فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ فَأَكْفَثَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةً مِنَ الْغَنَمِ بَعِيرٌ، فَنَذَدَ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ. وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْنِمْ، فَحَبَسَهُ اللَّهُ . ثُمَّ قَالَ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدَ الْوَخْشِ، فَمَا غَلَبْتُمْ مِنْهَا فَاضْسَعُوا بِهِ هَكَذَا». قُلْتَ: إِنَّا نَرْجُو أَنْ تَخَافَ الْعَدُوْ غَدَا،

⁽¹⁾ (H.1286) The Prophet ﷺ did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

this way (i.e. shoot it with an arrow).” My grandfather added, “We are afraid that we may meet the enemy tomorrow and have no knives; [we asked the Prophet ﷺ]: ‘Can we slaughter the animals with reeds?’” The Prophet ﷺ said, “Use whatever causes blood to flow, and eat the animals if the Name of Allâh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails, and I will tell you why: It is because teeth are bones. (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).” (*Sahîh Al-Bukhâri*, Hadîth No. 668, Vol. 3)

CHAPTER 5. It was not allowed to eat the meat of sacrifices for more than three days at the beginning of Islâm, but this order was abrogated and now it is allowed.

وَلَيْسَتْ مُدَى، أَفَنَذَبْتُ بِالْقَصْبِ؟ قَالَ: «مَا أَنْهَرَ الدَّمْ وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السَّنْ وَالظُّفُرَ، وَسَأَحْذُثُكُمْ عَنْ ذَلِكَ أَمَّا السَّنْ فَعَظِيمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْجَبَشَةِ».

(٥) بَابٌ: مَا كَانَ مِنَ النَّهْيِ عَنْ أَكْلِ لُحُومِ الْأَضَاحِي بِمَدْ نَلَاثَتْ فِي أَوَّلِ إِنْسَانٍ وَبَيَانِ نَسْخِهِ وَإِبَاحَتِهِ إِلَى مَنْ شَاءَ

١٢٨٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُوا مِنَ الْأَضَاحِي ثَلَاثَةً» وَكَانَ عَبْدُ اللَّهِ يَأْكُلُ بِالرَّئِسِ حِينَ يَنْفُرُ وَمَنْ مِنْ أَجْلِ لُحُومِ الْهَنَدِيِّ.

١٢٨٨ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: الصَّحِيحُ كُلَّا نُمْلِحُ مِنْهُ، فَنَقْدَمُ بِهِ إِلَى النَّيْرِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ، فَقَالَ: «لَا تَأْكُلُوا إِلَّا ثَلَاثَةَ أَيَّامٍ» وَلَيْسَتْ بِعَزِيزَةٍ،

1287. Narrated Salim : رَضِيَ اللَّهُ عَنْهُ 'Abdullâh bin 'Umar said, رَضِيَ اللَّهُ عَنْهُمَا "Allâh's Messenger ﷺ said, مُلِّيَ اللَّهُ عَلَيْهِ سَلَّمَ 'Eat of the meat of sacrifices (of 'Eid-al-Adha) for three days.' " When 'Abdullâh departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of Hadi (which is regarded as unlawful after the three days of the 'Eid). (*Sahîh Al-Bukhâri*, Hadîth No. 480, Vol. 7)

1288. Narrated 'Âisha : رَضِيَ اللَّهُ عَنْهَا We used to salt some of the meat of sacrifice and present it to the Prophet ﷺ at Al-Madîna. Once he said, مُلِّيَ اللَّهُ عَلَيْهِ سَلَّمَ "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of

it to others, Allâh knows better. (*Sahîh Al-Bukhâri*, Hadîth No. 477, Vol. 7)

1289. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : We never ate the meat of the *Budn* of Mina for more than three days. Later, the Prophet ﷺ gave us permission by saying: “Eat and take (meat) with you.” So we ate (some) and took (some) with us. (*Sahîh Al-Bukhâri*, Hadîth No. 777, Vol. 2)

1290. Narrated Salama bin Al-Akwa' رضي الله عنهما : The Prophet ﷺ said, “Whoever has slaughtered a sacrifice should not keep anything of its meat after three days.” When it was the next year the people said, “O Allâh's Messenger! Shall we do as we did last year?” He said, “Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy).” (*Sahîh Al-Bukhâri*, Hadîth No. 476, Vol. 7)

CHAPTER 6. *Al-Far'a*⁽¹⁾ and *Al-'Atîra*⁽²⁾

1291. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, ‘Neither *Far'a* nor *'Atîra* (is permissible).’ *Al-Fara'* was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. (*Sahîh Al-Bukhâri*, Hadîth No. 382, Vol. 7)

⁽¹⁾ (Ch.6) *Al-Far'a* may mean one of three things: (a) The first offspring of camels or sheep which the people of the Pre-Islâmic Era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number one wished them to be. (c) A meal given on the occasion of the birth of camels.

⁽²⁾ (Ch.6) *Al-'Atîra* was a sacrifice which the pagans used to offer to their idols during the month of Rajab.

ولِكُنْ أَرَادَ أَنْ يُظْعِمَ مِنْهُ، وَاللّهُ أَعْلَمُ .

1289 - حديث جابر بن عبد الله
رضي الله عنهما، قال: كُنَّا لَا نَأْكُلُ مِنْ
لُحُومِ بُذِّنَا فَوْقَ ثَلَاثَةِ مِنْنَا، فَرَخَصَ
لَنَا النَّبِيُّ ﷺ، فَقَالَ: «كُلُوا وَتَرَوْدُوا»
فَأَكَلْنَا وَتَرَوْدَنَا .

1290 - حديث سلمة بن الأكوع
قال: قَالَ النَّبِيُّ ﷺ: «مَنْ صَحَّى
مِنْكُمْ فَلَا يُضِيقَنَّ بَعْدَ ثَالِثَةَ وَفِي بَيْتِهِ
مِنْهُ شَيْئًا» فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ،
قَالُوا: يَا رَسُولَ اللّٰهِ! نَفَعَنَا كَمَا فَعَلْنَا
عَامَ الْمَاضِي؟ قَالَ: «كُلُوا وَأَطْعِمُوا
وَادْخِرُوا، فَإِنَّ ذَلِكَ الْعَامَ، كَانَ
بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِيشُوا فِيهَا» .

(٦) باب: الفرع والغيرة

1291 - حديث أبي هريرة رضي الله عنه
عن النبي ﷺ، عن أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «لَا فَرَعَ
وَلَا غَيْرَةَ». وَالفَرَعُ أَوَّلُ السَّاجِ كَانُوا
يَذْبَحُونَهُ لَطْوَاغِيْتِهِمْ .

36. THE BOOK OF DRINKS
(AL-ASHRIBA)

CHAPTER 1. Prohibition of alcoholic liquors, may it be prepared from grapes, raisin, ripe and unripe dates, and other things which may intoxicate.

1292. Narrated 'Alî رضي الله عنه : I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet ﷺ had given me a she-camel from the *Khumus*. When I intended to marry Fâtimah, the daughter of Allâh's Messenger ﷺ, I had an appointment with a goldsmith from the tribe of Bani Qainuqâ' to go with me to bring *Idhkhîr* (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Ansâri* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin 'Abdul-Muttalib who is staying with some *Ansâri* drunks in this house." I went away till I reached the Prophet ﷺ and Zaid bin Hâirtha was with him. The Prophet ﷺ noticed the effect of what I had suffered on my

٣٦ - كتاب الأشربة

(١) باب: تَخْرِيمُ الْخَمْرِ وَبَيَانُ أَنَّهَا تَكُونُ مِنْ عَصَبَرِ الْعِنَبِ وَمِنَ الشَّنَرِ وَالثَّسْرِ وَالرَّئِيبِ وَغَيْرِهَا مِمَّا يُسْكِرُ

١٢٩٢ - حديث علي، قال: كانت لي شارف من تصيبني من المغنم، يزعم بيده، وكان النبي ﷺ أعطاني شارفاً من الخمس؛ فلما أردت أن أبتهي بمقاطمة، بنت رسول الله ﷺ، وأعدت رجلاً صواعداً، من بيتي قيقاع، أن يرتاحل معي، فلما ذهبنا بأذنير، أردت أن أبيعه الصواعدين، وأستعين به في وليمة عزبي؛ فلما أتانا أجمع لشارفي متاعاً من الأقتاب والغرائب والجبال، وشارفائي متحفظ إلى جنب حجرة رجل من الأنصار، رجفت، حين جمعت ما جمعت، فإذا شارفائي قد اجتب أشيئهما، وغيث حواصريهما، وأخذ من أكبادهما؛ فلما أملأ عيني، حين رأيت ذلك المنظر منهما. فقلت: من فعل هذا؟ فقالوا: فعل حمراء بن عبد المطلب، وهو في هذا البيت في شرب من الأنصار.

face so the Prophet ﷺ asked, "What is wrong with you?" I replied, "Allâh's Messenger ﷺ ! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet ﷺ then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Hâritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allâh's Messenger ﷺ started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allâh's Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Hamza then said, "Aren't you (all) but the slaves of my father?" Allâh's Messenger ﷺ realised that he was drunk, so Allâh's Messenger ﷺ retreated, and we went out with him. (*Sahîh Al-Bukhâri*, Hadîth No. 324, Vol. 4)

فَانظَلَقْتُ حَتَّى أَذْخُلَ عَلَى النَّبِيِّ ﷺ وَعِنْدَهُ رَبِيدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ ﷺ، فِي وَجْهِي الَّذِي لَقِيَتْ. فَقَالَ النَّبِيُّ ﷺ: (مَا لَكَ؟) قَوْلَتْ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ فَطْ، عَدَا حَمْزَةَ عَلَى نَاقَتِي فَأَجَبَ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا؛ وَهَا هُوَ ذَا، فِي يَتَتْ مَعَهُ شَرْبٌ. فَدَعَا النَّبِيُّ ﷺ، بِرِدَائِهِ فَارْتَدَى، ثُمَّ انْظَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَرَبِيدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ، فَأَذْنُوا لَهُ، فَإِذَا هُمْ شَرْبٌ. فَطَفَقَ رَسُولُ اللَّهِ ﷺ يَلْتُومُ حَمْزَةَ فِيمَا فَعَلَ. فَإِذَا حَمْزَةُ قَدْ شَمَلَ مُخْمَرَةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَدَ النَّظرُ، فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَدَ النَّظرُ، فَنَظَرَ إِلَى سُرْرَتِهِ، ثُمَّ صَعَدَ النَّظرُ، فَنَظَرَ إِلَى وَجْهِهِ؛ ثُمَّ قَالَ حَمْزَةُ: هَلْ أَتُنْهِي إِلَى عَيْدَ لَأَبِي! فَعَرَفَ رَسُولُ اللَّهِ ﷺ، أَنَّهُ قَدْ شَمَلَ، فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقِبَتِهِ الْقَهْفَرَى. وَخَرَجْنَا مَعَهُ.

١٢٩٣ - حديث أنس رضي الله عنه،
قال: كُنْتُ سَاقِي الْقَوْمِ، فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ حَمْرُهُمْ يَوْمَئِذٍ الْفَضِيْخَ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنَادِيَا يَنْادِي: (أَلَا

1293. Narrated Anas : رضي الله عنه : I was the butler in the house of Abû Talha, and in those days drinks were prepared from dates. Allâh's Messenger ﷺ ordered somebody to announce that

alcoholic drinks had been prohibited. Abû Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madîna. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came: 'Those who believe and do righteous good deeds, there is no sin for what they ate (in the past)...' (V.5:93) (*Sahîh Al-Bukhârî, Hadîth No. 644, Vol. 3*)

CHAPTER 5. It is disliked to prepare *Nabîd* by mixing dry grapes (raisin) and dates.

1294. Narrated Jâbir : رضى الله عنه The Prophet forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates. (*Sahîh Al-Bukhârî, Hadîth No. 506, Vol. 7*)

1295. Narrated Abû Qatâda : رضى الله عنه The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh.) (*Sahîh Al-Bukhârî, Hadîth No. 507, Vol. 7*)

CHAPTER 6. It is forbidden to prepare *Nabîd* in vessels called *Al-Muzaffat*, *Ad-Dubbâ'*, *Al-Hantam* and *An-Naqîr*⁽¹⁾ and the fact that this

إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، قَالَ: فَقَاتَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِفْهَا. فَخَرَجْ فَهَرَفْهَا، فَجَرَثَ فِي سِكَّةِ الْمَدِينَةِ. فَقَاتَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ. فَأَنْزَلَ اللَّهُ عَلَيْهِ الْبَيِّنَاتِ الَّتِي أَنْذَلَهُمْ وَعَمِلُوا الصَّالِحَاتِ جُنَاحَ فِيمَا ظَلَمُوا» الآية.

(5) بَابُ: كَرَاهَةُ اِنْتِيَادِ التَّمْرِ وَالرَّيْبِ مَخْلُوطَيْنِ

١٢٩٤ - حَدِيثُ جَابِرٍ رضي الله عنه، قَالَ: نَهَى النَّبِيُّ ﷺ، عَنِ الرَّيْبِ وَالتَّمْرِ وَالْأَنْسُرِ وَالرُّطْبِ.

١٢٩٥ - حَدِيثُ أَبِي قَاتَدَةَ، قَالَ: نَهَى النَّبِيُّ ﷺ، أَنْ يَجْمَعَ بَيْنَ التَّمْرِ وَالرَّهْفُو، وَالتَّمْرِ وَالرَّيْبِ، وَلَيُبَيِّنَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِلَةٍ.

(6) بَابُ: النَّهْيُ عَنِ الْإِنْتِيَادِ فِي الْمَرْقَاتِ وَالْأَبَنِيَّاتِ وَالْحَشَمِ وَالْقَبَّرِ وَبَيَانِ

⁽¹⁾ (Ch.6) *Ad-Dubbâ'*, *Al-Muzzaffat*, *Al-Hantam* and *An-Naqîr* are four different containers in which wine used to be prepared. *Ad-Dubbâ'* is the empty skin of gourd; *Al-Muzzaffat* is a

Nabîdh drinking order was abrogated and today it is legal to drink it as long as it does not turn into intoxicant.

1296. Narrated Anas bin Mâlik رضي الله عنه عن مâlik said: عن Allâh's Messenger ﷺ said, "Neither make drinks in *Ad-Dubbâ'* nor in *Al-Muzaffat*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 492-B, Vol. 7)

1297. Narrated 'Alî : The Prophet ﷺ forbade the use of *Ad-Dubbâ'* and *Al-Muzaffat*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 498, Vol. 7)

1298. Narrated Ibrâhîm I : رضي الله عنه asked Al-Aswad, "Did you ask 'Âisha (mother of the Believers) about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the Believers! What containers did the Prophet ﷺ forbid to use for preparing (non-alcoholic) drinks?' She said, "The Prophet ﷺ forbade us (his family) to prepare (non-alcoholic) drinks in *Ad-Dubbâ'* and *Al-Muzaffat*." I asked, "Didn't you mention *Al-Jar* and *Al-Hantam*?" She said, "I (only) tell what I have heard; shall I tell you what I have not heard?" (*Sahîh Al-Bukhâri*, *Hadîth* No. 500, Vol. 7)

1299. Narrated Ibn 'Abbâs رضي الله عنهما عن The Prophet ﷺ said, "I forbid you to use *Ad-Dubbâ'*, *Al-Hantam*, *An-Naqîr* and *Muzaffat* [all those are the names of pots (utensils) used for

أَنَّهُ مَنْسُوحٌ وَأَنَّهُ الْيَوْمَ حَلَالٌ مَا لَمْ يَصِرْ
مُسْكِرًا

١٢٩٦ - حديث أنس بن مالك، أنَّ
رَسُولَ اللهِ ﷺ قَالَ: «لَا تَشْبِدُوا فِي
الدُّبَاءِ وَلَا فِي الْمُرْفَقِ».

١٢٩٧ - حديث علي رضي الله عنه،
قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الدُّبَاءِ
وَالْمُرْفَقِ.

١٢٩٨ - حديث عائشة أم المؤمنين.
عَنْ إِبْرَاهِيمَ، قُلْتُ لِلأسْرَدِ: هَلْ
سَأَلْتَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكَرِّهُ
أَنْ يُتَبَدَّلْ فِيهِ؟ فَقَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ
الْمُؤْمِنِينَ! عَمَّا نَهَى النَّبِيُّ ﷺ أَنْ يُتَبَدَّلْ
فِيهِ؟ فَقَالَ: نَهَانَا فِي ذَلِكَ، أَهْلَ
الْبَيْتِ، أَنْ تَشْبِدَ فِي الدُّبَاءِ وَالْمُرْفَقِ.
قُلْتُ: أَمَا ذَكَرْتِ الْجَرَّ وَالْحَسَنَ؟ قَالَ:
إِنَّمَا أَحَدُنَا مَا سَمِعْتُ؛ أَحَدُنَا مَا لَمْ
أَسْمَعْ؟

١٢٩٩ - حديث ابن عباس رضي الله عنهما، عن النبي ﷺ، قَالَ: ...
وَأَنَّهَا كُنْمٌ عَنِ الدُّبَاءِ وَالْحَسَنِ وَالْقَيْرِ
وَالْمُرْفَقِ.

bowl coated with pitch; *Al-Hantam* is a kind of jar; and *An-Naqîr* is a piece of date-palm trunk, hollowed out in the shape of a bowl.

preparing alcoholic drinks].” (*Sahîh Al-Bukhâri*, Hadîth No. 482, Vol. 2)

1300. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : When the Prophet صلى الله عليه وسلم forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet صلى الله عليه وسلم , “But not all the people can find skins.” So he allowed them to use clay jars not covered with pitch. (*Sahîh Al-Bukhâri*, Hadîth No. 497, Vol. 7)

CHAPTER 7. Every intoxicant disturbs the mind and everything that disturbs the mind is unlawful.

1301. Narrated ‘Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, “All drinks producing intoxication are *Harâm* (prohibited) to drink.” (*Sahîh Al-Bukhâri*, Hadîth No. 243, Vol. 1)

1302. Narrated Abû Burda رضي الله عنه that the Prophet صلى الله عليه وسلم sent his father, (Abû Mûsa) and Mu‘âdh to Yemen and said to both of them, “Facilitate things for the people. (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them (i.e. make them to run away from Islâm) and both of you should obey each other.” Abû Mûsa said, “O Allâh’s Prophet ! In our land there is an alcoholic drink (prepared) from barley called *Al-Mîzr*, and another (prepared) from honey called *Al-Bit’*.” The Prophet صلى الله عليه وسلم said, “All intoxicants are prohibited.” (*Sahîh Al-Bukhâri*, Hadîth No. 632, Vol. 5)

١٣٠٠ - حديث عبد الله بن عمر رضي الله عنهما، قال: لما نهى النبي ﷺ عن الأسقية، قيل للنبي ﷺ: ليس كُلُّ الناس يجد سقاء فرّخص لهم في الجر غير المزقت.

(٧) باب: بيان أن كُلَّ مُسْكِر حَمْرٌ وأن كُلَّ حَمْرٍ حَرَامٌ

١٣٠١ - حديث عائشة، عن النبي ﷺ، قال: «كُلُّ شَرَابٍ أَنْسَكَرْ فَهُوَ حَرَامٌ».

١٣٠٢ - حديث أبي موسى ومعاذ. بعث النبي ﷺ، أبا موسى ومعاذًا إلى اليمن، فقال: «يسراً ولا تعسرًا، ويسراً ولا تنفراً، وتطاوعًا». فقال أبو موسى: يا نبئ الله! إن أرضنا بها شراب من الشعير، المزر؛ وشراب من القسلي، الشعع. فقال: «كُلُّ مُسْكِر حَرَامٌ».

CHAPTER 8. The punishment for one who drinks (of alcoholic liquors) if he does not stop it and repent, that he will be prohibited from its drinking in the Hereafter.

1303. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever drinks alcoholic drinks in this world and does not repent from it [i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him (before his death)], will be deprived of it in the Hereafter.” (*Sahîh Al-Bukhârî, Hadîth No. 481, Vol. 7*)

CHAPTER 9. It is permissible to drink *Nabîd* which is not strong and has not turned into intoxicant.

1304. Narrated Sahl bin Sa‘d صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Abû Usaid As-Sâ‘îdî invited Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to his wedding party, and his wife who was the bride, served them on that day. Do you know what drink she gave Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates). (*Sahîh Al-Bukhârî, Hadîth No. 105, Vol. 7*)

1305. Narrated Sahl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: When Abû Usaid As-Sâ‘îdî got married, he invited the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had finished his food, she provided him with that drink (of soaked dates). (*Sahîh Al-Bukhârî, Hadîth No. 111, Vol. 7*)

(٨) بَابُ: عَقُوبَةٌ مِنْ شَرِبِ الْخَمْرِ إِذَا
لَمْ يَتَبَّعْ مِنْهَا بِمَنْعِهِ لِيَاهَا فِي الْآخِرَةِ

١٣٠٣ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ
لَمْ يَتَبَّعْ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ».

(٩) بَابُ: إِبَاخَةِ النَّبِيِّ الَّذِي لَمْ يَشْتَأْ
وَلَمْ يَصِرْ مُشْكِرًا

١٣٠٤ - حِدِيثُ سَهْلِ بْنِ سَعْدٍ،
قَالَ: دَعَا أَبُو أَسَيْدِ السَّاعِدِيِّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي عُزْسَهُ، وَكَانَتْ امْرَأَةُ
يَوْمَئِذٍ، خَادِمَهُمْ، وَهِيَ الْعَرْوُسُ. قَالَ
سَهْلٌ: تَذَرُونَ مَا سَقَتْ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ أَنْقَعْتَ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ، فَلَمَّا
أَكَلَ سَقَقَتْهُ إِيَاهُ.

١٣٠٥ - حِدِيثُ سَهْلٍ، قَالَ: لَمَّا
عَرَسَ أَبُو أَسَيْدِ السَّاعِدِيِّ، دَعَا النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَضْحَابَهُ. فَمَا صَنَعَ لَهُمْ طَعَامًا
وَلَا فَرَءَةً إِلَيْهِمْ، إِلَّا امْرَأَةٌ، أُمُّ أَسَيْدٍ.
بَلَّثَ تَمَرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ
اللَّيْلِ، فَلَمَّا فَرَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الطَّعَامِ
أَمَاثَلَهُ لَهُ، فَسَقَقَهُ، شَحَّفَهُ بِذَلِكَ.

1306. Narrated Sahl bin Sa'd : رضي الله عنه من سهل بن سعد رضي الله عنه، قاتل: An Arab lady was mentioned to the Prophet ﷺ so he asked Abū Usaid As-Sâ'ida to send for her, and he sent for her and she came and stayed in the castle of Banî Sâ'ida. The Prophet ﷺ came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet ﷺ spoke to her, she said, "I seek refuge with Allâh from you." He said, "I grant you refuge from me." They said to her, "Do you know who he is?" She said, "No." They said, "He is Allâh's Messenger ﷺ who has come to demand your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet ﷺ and his companions went towards the shed of Banî Sâ'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The subnarrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Aziz requested Sahl to give it to him as a present, and he gave it to him as a present. (*Sahîh Al-Bukhâri*, *Hadîth* No. 541, Vol. 7)

١٣٠٦ - حديث سهل بن سعد رضي الله عنه، قال: ذكر للنبي ﷺ امرأة من الغرب، فأمر أباً أستيد الساعديَّ أن يُرسِل إلينها؛ فأرسل إليها، فقدمت، فتركت في أحجم بيبي ساعدة. فخرج النبي ﷺ حتى جاءها، فدخل عليها، فإذا امرأة منكسة رأسها. فلما كلامها النبي ﷺ، قالت: أعود بالله مِنْكَ، فقال: (قد أعدتُكِ مِنِي) فقالوا لها: أنترين من هذا؟ قالت: لا. قالوا: هذا رسول الله ﷺ جاء ليخطبك. قالت: كنت أنا أشقي من ذلك. فأقبل النبي ﷺ يومئذ، حتى جلس في سقيفة بيبي ساعدة، هو وأصحابه، ثم قال: (اسقينا يا سهل!) فخرجت لهم بهذا القدر، فأسقينهم فيه. (قال الراوي): فخرج لنا سهل ذلك القدر فشرينا منه.

قال: ثم استوَهَمَ عمرُ بن عبد العزيز، بعده ذلك، فوهَمَ له.

CHAPTER 10. Drinking milk is permitted.

1307. Narrated Al-Barâ' (as regards the *Hadîth* of Abû Bakr As-Siddîq): (رضي الله عنه): When the Prophet ﷺ migrated to Al-Madîna,

(١٠) باب: جواز شرب اللبن

١٣٠٧ - حديث أبي بكر الصدِيق. عن أبي إسحاق، قال: سمعت البراء

Surâqa bin Mâlik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surâqa said (to the Prophet ﷺ), "Invoke Allâh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allâh for him. Then Allâh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abû Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased." (*Sahîh Al-Bukhâri*, Hadîth No. 247, Vol. 5)

1308. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger ﷺ was presented with two cups, one containing wine and the other containing milk on the night of his *Isrâ* (night journey), at Jerusalem. He looked at both (the cups) and took the milk. Jibrîl (Gabriel) said, "Thanks to Allâh Who guided you to the *Fitra* (i.e. Islâm); if you had taken the wine, your followers would have gone astray." (*Sahîh Al-Bukhâri*, Hadîth No. 232, Vol. 6)

CHAPTER 11. Drinking of *Nabîd* and the covering of the containers (vessels etc.).

1309. Narrated Jâbir رضي الله عنه : Abû Humaid, (an *Ansâri* man) came from An-Naqî' carrying a cup of milk to the Prophet ﷺ. The Prophet ﷺ said, "Will you not cover it, even by placing a stick across it?" (*Sahîh Al-Bukhâri*, Hadîth No. 511, Vol. 7)

رضي الله عنه، قال: لَمَّا أَقْبَلَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، تَبَعَهُ سَرَاةُ بْنِ مَالِكٍ بْنِ جَعْشَمَ، فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَأَخْتَثَ بِهِ فَرَسَهُ. قَالَ: اذْعُ اللَّهَ لِي وَلَا أَصْرُكَ، فَدَعَا لَهُ. قَالَ: فَعَطَشَ رَسُولُ اللَّهِ ﷺ، فَمَرَّ بِرَاعٍ. قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ فَدَحَا فَحَلَبْتُ فِيهِ كُبَّةً مِنْ لَبَنٍ، فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيَتْ.

١٣٠٨ - حَلِيلُثُ أَبِي هَرِيْرَةَ، قَالَ: أَتَيَ رَسُولُ اللَّهِ ﷺ، لَيْلَةَ أَسْرِيَ بِهِ بِإِلَيْلَيَّةِ، يَقْدَحِينَ مِنْ خَمْرٍ وَلَبَنٍ. فَنَظَرَ إِلَيْهِمَا، فَأَخَذَ الْلَّبَنَ. قَالَ جَبْرِيلُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلنِّفَرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوْثَ أَمْتَكَ.

(١١) بَابٌ: فِي شُرْبِ النَّبِيْدِ وَتَخْمِيرِ الْأَنَاءِ

١٣٠٩ - حَلِيلُثُ جَابِرٍ رضي الله عنه، قال: جَاءَ أَبُو حَمَيْدَ، رَجُلٌ مِنَ الْأَنْصَارِ، مِنَ التَّقِيْعِ، يَلْبَأْنَاءً مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا خَمَرْتَهُ، وَلَوْ أَنْ تَعْرُضَ عَلَيْهِ عُودًا».

CHAPTER 12. Order to cover the vessels, to tighten the mouths of water-skins, and to close the doors, and mention Allâh's Name over them, and to put off the lights and fires while going to bed, and to stop the children and domestic cattle-stock from going out after sun-set.

(١٢) بَابُ: الْأَنْفِرِ بِتَغْطِيَةِ الْأَنَاءِ، وَإِنْكَاءِ السَّقَاءِ، وَإِغْلَاقِ الْأَبْوَابِ وَذِكْرِ اسْمِ اللَّهِ عَلَيْهَا، وَإِلْقَاءِ السَّرَّاجِ وَالثَّارِ عَنِ النَّوْمِ، وَكَفُّ الصَّبَيَانِ وَالْمَوَاشِي بَعْدَ الْمَغْرِبِ

1310. Narrated Jâbir bin ‘Abdullâh مولى الله عليه وسلم Allâh's Messenger رضي الله عنه said, "When night falls (or it is evening), keep your children close to you, for the devils spread out at that time. But when an hour of the night elapses you can let them free. Close the doors and mention the Name of Allâh, for Satan does not open a closed door." (*Sahîh Al-Bukhâri*, Hadîth No. 523, Vol. 4)

١٣١٠ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ جُنُحُ اللَّيلِ، أَوْ أَمْسِيَّمُ، فَكُمُوا صِبَيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَشَرُّجُونَ إِذَا نَهَارًا، فَإِذَا ذَهَبَ سَاعَةً مِنَ اللَّيلِ فَخَلُوْهُمْ وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَقْتَصُ بَابًا مُمْلَقاً».

1311. Narrated Ibn ‘Umar رضي الله عنه said, "Do not keep the fire burning in your houses when you go to bed." (*Sahîh Al-Bukhâri*, Hadîth No. 308, Vol. 8)

١٣١١ - حَدِيثُ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا تَرْكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

1312. Narrated Abû Mûsa رضي الله عنه One night a house in Al-Madîna got burnt alongwith its occupants. The Prophet spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves." (*Sahîh Al-Bukhâri*, Hadîth No. 309, Vol. 8)

١٣١٢ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: اخْتَرُقُ بَيْتَ الْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيلِ. فَحَدَّثَ بِشَأْنِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَظْفِنُوهَا عَنْكُمْ».

**CHAPTER 13. Good manners
(about) eating and drinking and
orders concerning it.**

1313. Narrated ‘Umar bin Abî Salama : I was a boy under the care of Allâh’s Messenger ﷺ and my hand used to go around the dish while eating. So Allâh’s Messenger ﷺ said to me, “O boy! Mention the Name of Allâh and eat with your right hand, and eat of the dish what is nearer to you.” Since then I have applied those instructions when eating. (*Sahîh Al-Bukhâri*, Hadîth No. 288, Vol. 7)

1314. Narrated Abû Sa‘îd Al-Khudrî : Allâh’s Messenger ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them. (*Sahîh Al-Bukhâri*, Hadîth No. 529, Vol. 7)

**CHAPTER 15. Drinking Zam-Zam
(water) while standing.**

1315. Narrated Ibn ‘Abbâs : I gave Zam-Zam water to Allâh’s Messenger ﷺ and he drank it while standing. (*Sahîh Al-Bukhâri*, Hadîth No. 701, Vol. 2)

**CHAPTER 16. Dislikeness of
breathing in a vessel while drinking,
but is preferable to breathe thrice
outside the vessel during drinking.**

1316. Narrated Abû Qatâda : Allâh’s Messenger ﷺ said, “Whenever anyone of you drinks water, he should not breathe in the drinking utensil.” (*Sahîh Al-Bukhâri*, Hadîth No. 155, Vol. 1)

(١٣) باب: آداب الطعام والشراب
وأحكامهما

١٣١٣ - حديث عمر بن أبي سلمة .
قال: كنت غلاماً في حجر رسول الله ﷺ، وكانت يدي تطيش في الصحفة، فقال لي رسول الله ﷺ: «يا غلام! سُم الله، وكل يومينك، وكل يوماً يليك»، فما زالت تلك طغتني بعده

١٣١٤ - حديث أبي سعيد الخدري .
قال: نهى رسول الله ﷺ عن اختناث الأسوقية، يعني أن تكسر أقوامها قيسراً منها .

(١٥) باب: في الشرب من زمزم قائماً

١٣١٥ - حديث ابن عباس رضي الله عنهما ، قال: سقيت رسول الله ﷺ من زمزم، فشرب وهو قائم .

(١٦) باب: كراهة التنفس في نفس الأناء، واستحباب التنفس ثلاثة خارج الأناء

١٣١٦ - حديث أبي قتادة، قال: قال رسول الله ﷺ: «إذا شرب أحدكم فلا يتنفس في الإناء» .

1317. Narrated Thumâma bin ‘Abdullâh : رضي الله عنه Anas used to [breathe twice or thrice (while drinking) in the vessel and used to] claim that the Prophet ﷺ used to take three breaths while drinking.^(١) (*Sahîh Al-Bukhâri*, Hadîth No. 535, Vol. 7)

CHAPTER 17. It is preferable to circulate water or milk in a gathering from the right-hand side of the one with whom one starts.

1318. Narrated Anas : رضي الله عنه Once Allâh’s Messenger ﷺ visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abû Bakr was sitting on his left side and ‘Umar رضي الله عنه in front of him and a bedouin on his right side. When Allâh’s Messenger ﷺ finished, ‘Umar رضي الله عنه said to Allâh’s Messenger ﷺ, “Here is Abû Bakr.” But Allâh’s Messenger ﷺ gave the remaining milk to the bedouin and said twice, “The (persons on the) right side! So, start from the right side.” Anas added, “It is the Prophet’s *Sunna*,” and repeated it thrice. (*Sahîh Al-Bukhâri*, Hadîth No. 745, Vol. 3)

1319. Narrated Sahl bin Sa‘d رضي الله عنه : A tumbler (full of milk or water) was brought to the Prophet ﷺ who drank from it, while on his right side there was sitting a boy who was the

١٣١٧ - حديث أنس. عن ثمامة بن عبد الله، قال: كان أنس يتنفس في الإناء، مررتين أو ثلاثة، وزعم أن النبي ﷺ، كان يتنفس ثلاثة.

(١) باب: استخباب إدارة الماء واللبن ونحوهما عن يومين المبتدئ

١٣١٨ - حديث أنس رضي الله عنه. قال: أتانا رسول الله ﷺ، في ذارينا هذى، فاستشفى، فحجلنا له شاة لنا، ثم شبثه من ماء بثرا هذى، فأغطثيه، وأبو بكر عن يساره، وعمر تجاهه، وأغرابي عن يومته. فلما قرئ، قال عمر: هذا أبو بكر. فأغطى الأغرابي. ثم قال: «الأيمتون، الأيمتون، لا فيهموا» قال أنس: ففيه سنت، وهي سنة، ثلاثة مرات.

١٣١٩ - حديث سهل بن سعد رضي الله عنه. قال: أتي النبي ﷺ، يقدح، فشرب منه، وعن يوميه غلام، أضرع

^(١) (H.1317) It is said that Anas رضي الله عنه used to breathe outside the drinking vessel and not inside it. [See the F.N. (Arabic) P. 18. Al-Lu-Lu-Wal Marjân, Vol. 3].

youngest of those who were present, and on his left side there were old men. The Prophet ﷺ asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allâh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet ﷺ gave it to him. (*Sahîh Al-Bukhârî*, *Hadîth* No. 541, Vol. 3)

CHAPTER 18. It is preferable to lick the fingers after taking food and wiping the dish with fingers and eating the fallen food after cleaning it from dirt etc. And the dislikeness of cleaning hands before licking them.

1320. Narrated Ibn 'Abbâs : رضي الله عنهما said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else." (*Sahîh Al-Bukhârî*, *Hadîth* No. 366, Vol. 7)

CHAPTER 19. What should the guest do if an uninvited person accompanies him, and the preference of inviting the person to join in the party.

1321. Narrated Abû Mas'ûd : رضي الله عنه said, An *Ansâri* man called Abû Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet ﷺ along with four other persons as I saw signs of hunger on his face." Abû Shu'aib invited them and another person came along with them. The Prophet ﷺ said (to Abû Shu'aib), "This man followed us, so if

القُومُ، وَالأشْيَاعُ عَنْ يَسَارِهِ، فَقَالَ: «يَا عَلَّامًا! أَتَأْذُنُ لِي أَنْ أُغْطِيَهُ الأشْيَاعَ؟» قَالَ: مَا كُنْتُ لَأُوْثِرَ بِعَصْلِي مِنْكَ أَحَدًا، يَا رَسُولَ اللَّهِ! فَأَغْطَاهُ إِلَيْهِ.

(١٨) بَابٌ: اسْتِخْبَابٌ لَغْنِ الْأَصَابِعِ
وَالْفَضْعَةِ، وَأَكْلِ الْقُمَّةِ السَّاقِطَةِ بَعْدَ
مَسْحِ مَا يُصِيبُهَا مِنْ أَدَى، وَكَرَاهَةِ
مَسْحِ الْأَيْدِي قَبْلَ لَغْنِهَا

١٣٢٠ - حَدِيثُ ابْنِ عَبَّاسٍ، أَنَّ
الشَّبَّيَ رضي الله عنه، قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا
يَمْسَحْ يَدَهُ حَتَّى يَلْعَقُهَا أَوْ يُلْعَقُهَا».

(١٩) بَابٌ: مَا يَفْعَلُ الصَّيْفُ إِذَا تَبَعَهُ
غَيْرُ مَنْ دَعَاهُ صَاحِبُ الطَّعَامِ
وَاسْتِخْبَابٌ إِذْنٌ صَاحِبِ الطَّعَامِ لِلتَّابِعِ

١٣٢١ - حَدِيثُ أَبِي مَسْعُودٍ، قَالَ:
جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ، يُكَنِّي أَبَا^{شَعْبَ}، فَقَالَ لِعَلَّامِ لَهُ قَصَّابٍ:
أَجْعَلْ لِي طَعَامًا يَكْفِي خَمْسَةَ، فَإِنِّي
أُرِيدُ أَنْ أَذْعُو الشَّبَّيَ رضي الله عنه، خَامِسَ
خَمْسَةَ، فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ
الْجُوعَ. فَدَعَاهُمْ، فَجَاءَ مَعْهُمْ رَجُلٌ،

you allow him, he will join us, and if you want him to return, he will go back." Abû Shu'aib said, "No, I have allowed him (i.e. he too, is welcome to the meal)." (*Sahîh Al-Bukhârî, Hadîth No. 295, Vol. 3*)

CHAPTER 20. It is allowed for a guest to take others along with him when the host is in intimate terms with the guest.

فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا فَدْ تَعْنَى، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، فَأَذَنْ لَهُ، وَإِنْ شِئْتَ أَنْ يَرْجِعَ رَجْعًا». فَقَالَ: لَا، بَلْ قَدْ أَذِنْتُ لَهُ.

(٢٠) بَابٌ: جَوَازِ اسْتِبَاعِهِ خَيْرَةٍ إِلَى دَارِ مَنْ يَقْرِئُ بِرِضَاهِ بِذَلِكَ وَتَحْقِيقِهِ تَحْقِيقًا تَامًا، وَاسْتِخَابِ الْاجْتِمَاعِ عَلَى الطَّعَامِ

1322. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : When the trench was dug (during the battle of Trench), I saw the Prophet صلى الله عليه وسلم in a state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat) for I have seen Allâh's Messenger صلى الله عليه وسلم in a state of severe hunger." She brought out for me, a bag containing one *Sâ'* of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allâh's Messenger صلى الله عليه وسلم . My wife said, "Do not disgrace me in front of Allâh's Messenger صلى الله عليه وسلم and those who are with him." So I went to him and said to him secretly. "Allâh's Messenger! I have slaughtered a she-animal of ours, and we have ground a *Sâ'* of barley which was with us. So please come, you and another person along with you." The Prophet صلى الله عليه وسلم raised his voice and said, "O people of trench! Jâbir has prepared a meal, so

١٣٢٢ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، قَالَ: لَمَّا حُفِرَ الْخَنْدَقُ، رَأَيْتُ بِالنَّبِيِّ ﷺ خَمْصًا شَدِيدًا، فَانْكَفَاثًا إِلَى امْرَأَتِي، فَقُلْتُ: هَلْ عِنْدَكَ شَيْءٌ؟ قَلَّتِي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمْصًا شَدِيدًا. فَأَخْرَجْتُ إِلَيَّ جَرَابًا، فِيهِ صَاعٌ مِّنْ شَعْرٍ، وَلَنَا بُهِيمَةٌ دَاجِنٌ، فَذَبَحْتُهَا، وَطَحَنْتُ الشَّعْرَ. فَقَرَأْتُ إِلَيَّ فَرَاغِي. وَقَطَعْتُهَا فِي بُزُورَتَهَا، ثُمَّ وَلَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: لَا تَفْضُخْنِي بِرَسُولِ اللَّهِ ﷺ، وَبِمَنْ مَعَهُ. فَجِئْتُهُ فَسَارَرْتُهُ؛ فَقُلْتُ: يَا رَسُولَ اللَّهِ! ذَبَحْنَا بُهِيمَةً لَنَا، وَطَحَنْنَا صَاعًا مِّنْ شَعْرٍ، كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفْرُ مَعَكَ. فَصَاحَ النَّبِيُّ ﷺ، فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا، فَحَيَّ هَلَا بِكُمْ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَرَلِّنَ بِرَمْكُمْ».

let us go.” Allâh’s Messenger ﷺ said to me, “Don’t put down your earthenware meat pot (from the fireplace) or bake your dough till I come.” So I came (to my house) and Allâh’s Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, “May Allâh do so-and-so to you.” (You have invited too many people, though we do not have enough food) I said, “I have told the Prophet ﷺ of what you said.” Then she brought out to him (i.e. the Prophet ﷺ) the dough, and he put some saliva of his in it and invoked for Allâh’s Blessings in it. Then he proceeded towards our earthenware meat-pot and put some saliva of his in it and invoked for Allâh’s Blessings in it. Then he said (to my wife), “Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.” They were one-thousand (who took their meals), and by Allâh, they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being backed as if nothing had been taken from it. (*Sahîh Al-Bukhârî*, Hadîth No. 428, Vol. 5)

1323. Narrated Anas bin Mâlik رضي الله عنه : Abû Talha said to Umm Sulaim, “I have noticed feebleness in the voice of Allâh’s Messenger ﷺ which I think, is caused by hunger. Have you got any food?” She said, “Yes.” She brought out some loaves of barley and took out a veil belonging to her, and

وَلَا تَخْبِرُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ^١» قَيْسَتْ، وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّى جِئَتْ امْرَأَتِي فَقَالَتْ: بِكَ وَبِكَ. قَفَّلَتْ: فَذَفَّلَتْ الَّذِي قُلَّتْ. فَأَخْرَجَتْ لَهُ عَجِيناً، فَبَصَقَ فِيهِ وَبَارَكَ. ثُمَّ عَمَدَ إِلَى بُرْمَتَنَا فَبَصَقَ وَبَارَكَ. ثُمَّ قَالَ: «اذْعُ خَابِرَةَ فَلَتَخْبِرَ مَعِي، وَاقْدِحِي مِنْ بُرْمَتَنَكُمْ وَلَا تَنْزِلُوهَا» وَهُنْ أَلْفٌ. فَأَقْسِمُ بِاللَّهِ لَنَذْ أَكْلُوا حَتَّى تَرْكُوهُ. وَانْحَرَفُوا، وَإِنْ بُرْمَتَنَا لَتَعْطُ كَمَا هِيَ، وَإِنْ عَجِيْنَا لَيَخْبِرُ كَمَا هُوَ.

١٣٢٣ - حديث أنس بن مالك . قال: قال أبو ظلحة لأم سليم: لقذ سمعت صوت رسول الله ﷺ ضعيفاً، أغرب فيه الجوع، فهل عندك من شيء؟ قالت: نعم. فآخر جئت أفراداً

wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allâh's Messenger . I went carrying it and found Allâh's Messenger in the mosque sitting with some people. When I stood there, Allâh's Messenger asked, "Has Abû Talha sent you?" I said, "Yes." He asked, "With some food?" I said, "Yes". Allâh's Messenger then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abû Talha and told him (of the Prophet's visit). Abû Talha said, "O Umm Sulaim! Allâh's Messenger is coming with the people and we have no food to feed them." She said, "Allâh and His Messenger know better." So Abû Talha went out to receive Allâh's Messenger . Allâh's Messenger came along with Abû Talha. Allâh's Messenger said, "O Umm Sulaim! Bring whatever you have." She brought the bread which Allâh's Messenger ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allâh's Messenger recited what Allâh wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let other ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let other ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let other ten persons come." In short, all of

من شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِتَارًا لَهَا، فَلَفَّتِ الْخِبْرَ بِيَغْصِبِهِ، ثُمَّ دَسَّتِهِ تَحْتَ يَدِي وَلَا تَشْنَى بِيَغْصِبِهِ. ثُمَّ أَرْسَلَتِي إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: فَذَهَبْتِ بِهِ، فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ، وَمَعْهُ النَّاسُ، فَقَعَدْتُ عَلَيْهِمْ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» فَقَلَّتْ: نَعَمْ. قَالَ: «بِطَعَامِ؟» فَقَلَّتْ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ، لِمَنْ مَعَهُ: «فُوْمُوا». فَانْظَلَقَ وَانْظَلَقَتْ يَنِينَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سَلَيْمَ! قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، لَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ، فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَغْلَمُ. فَانْظَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي يَا أُمَّ سَلَيْمَ! مَا عِنْدَكَ» فَأَتَتْ بِذَلِكَ الْخِبْرَ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَعَدَ، وَعَصَرَتْ أُمُّ سَلَيْمَ عَكَّةً فَأَدَمَتْهُ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ. ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةَ» فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبَّعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةَ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبَّعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةَ» فَأَذِنَ لَهُمْ فَأَكَلُوا

them ate their fill, and they were seventy or eighty men. (*Sahîh Al-Bukhâri*, Hadîth No. 778, Vol. 4)

حَتَّىٰ شَيْعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ : «إِذْنٌ لِعَشَرَةً» فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَيْعُوا ، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا .

CHAPTER 21. It is allowed to eat soup and preference of eating gourd, and giving preference to some of the people on the dining table over the others, even if they were guests, if that is not disliked by the owner of the meals (host).

(٢١) بَابٌ: جَوَازٌ أَكْلِ الْمَرْقَبِ
وَاسْتِخْبَابٌ أَكْلِ الْيَقِظِينِ، وَلِيَثَارٍ أَفْلِ
الْمَائِدَةِ بِعَضْهُمْ بِعَضًا وَإِنْ كَانُوا
صِيفَانًا، إِذَا لَمْ يَكُرَّهْ ذَلِكَ صَاحِبُ
الطَّعَامِ

1324. Narrated Ishâq bin ‘Abdullâh bin Abû Talha : رَضِيَ اللَّهُ عَنْهُ I heard Anas bin Mâlik saying, “A tailor invited Allâh’s Messenger ﷺ to a meal which he had prepared.” Anas bin Mâlik said, “I accompanied Allâh’s Messenger ﷺ to that meal. He served the Prophet ﷺ with bread and soup made with gourd and dried meat. I saw the Prophet ﷺ taking the pieces of gourd from the dish.” Anas added, “Since that day I have continued to like gourd.” (*Sahîh Al-Bukhâri*, Hadîth No. 305, Vol. 3)

CHAPTER 23. Eating of snake-cucumber with fresh dates.

1325. Narrated ‘Abdullâh bin Ja‘far bin Abî Tâlib : رَضِيَ اللَّهُ عَنْهُ I saw Allâh’s Messenger ﷺ eating fresh dates with snake-cucumber. (*Sahîh Al-Bukhâri*, Hadîth No. 351, Vol. 7)

١٣٢٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: إِنَّ حَيَّاتًا دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ . قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَبَ إِلَى رَسُولِ اللَّهِ ﷺ، خُبْزًا وَمَرْقَبًا فِيهِ دُبَاءٌ وَقَدِيدٌ . فَرَأَيْتُ النَّبِيَّ ﷺ، يَتَسَعَ الدُّبَاءَ مِنْ حَوْالَيِ الْقَضْعَةِ . قَالَ: فَلَمْ أَرَنْ أَحَبَ الدُّبَاءَ مِنْ يَوْمِيَنِيَ .

(٢٢) بَابٌ: أَكْلِ الْقِنَاءِ بِالرُّطْبِ

١٣٢٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ابْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِنَاءِ .

CHAPTER 25. It is forbidden to eat two dates or two morsels at a time while eating together, except with the permission of his companions.

(٢٥) بَابُ: نَفْيِ الْأَكْلِ مَعَ جَمَاعَةِ حَنْقِرٍ
قِرَانِ تَمْرَتَيْنِ وَنَحْوِهِمَا فِي لُقْمَةٍ، إِلَّا
يَأْذِنُ أَصْحَابِهِ

1326. Narrated Jabala : While we were in Al-Madîna with some of the 'Irâqi people, we were struck with drought (famine), and Ibn Az-Zubair used to give us dates. Ibn 'Umar used to pass by and say, "The Prophet ﷺ forbade us to eat two dates at a time, unless one takes the permission of one's companions." (*Sahîh Al-Bukhâri*, *Hadîth* No. 635, Vol. 3)

١٣٢٦ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما عَنْ جَبَلَةَ، كُنَّا بِالْمَدِينَةِ فِي بَعْضِ أَهْلِ الْعِرَاقِ، فَأَصَابَنَا سَنَةُ دَرْدَرَةٍ، فَكَانَ ابْنُ الرَّبِيعِ يَرْزُقُنَا التَّمْرَ. فَكَانَ ابْنُ عُمَرَ رضي الله عنهما يَمْرُثُ بَنَاهُ، فَيَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَهَى عَنِ الْإِقْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ.

CHAPTER 27. The superiority of the dates of Al-Madîna.

1327. Narrated Sa'd : I heard Allâh's Messenger ﷺ saying, "If somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day." (*Sahîh Al-Bukhâri*, *Hadîth* No. 664, Vol. 7)

١٣٢٧ - حَدِيثُ سَعْدٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَصْبَحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرُّهُ، ذَلِكَ الْيَوْمُ، سُمٌّ وَلَا سِخْرَةٌ».

(٢٨) بَابُ: فَضْلِ تَمْرِ الْمَدِينَةِ وَمَدَائِرِ الْعَيْنِ
بِهَا

CHAPTER 28. The superiority of *Al-Kamâ'* (truffles -- a kind of edible fungus) and its use as a medicine for the eyes.

1328. Narrated Sa'îd bin Zaid : Allâh's Messenger ﷺ said, "The *Kamâ'* (a kind of edible fungus) is like the *Al-Manna* (in that it is obtained without effort) and its water is a (medicine) cure for ailments of the eye." (*Sahîh Al-Bukhâri*, *Hadîth* No. 5, Vol. 6)

١٣٢٨ - حَدِيثُ سَعِيدِ بْنِ زَيْدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْكَمَاءُ مِنَ الْمَنَّ، وَمَاءُهَا شِفَاءٌ لِلْعَيْنِ».

36. The Book of Drinks

CHAPTER 29. The superiority of the black ones from the *Al-Kabâth* (fruits of 'Arak tree.)

1329. Narrated Jâbir bin ‘Abdullâh : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ We were with Allâh's Messenger صلى الله عليه وسلم picking the *Al-Kabâth* (fruits of the 'Arak trees), and Allâh's Messenger صلى الله عليه وسلم said, "Pick the black ones from them as they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets صلى الله عليه وسلم but was a shepherd." (*Sahîh Al-Bukhâri*, Hadith No. 618, Vol. 4)

CHAPTER 32. To honour one's guest and the superiority of giving him preference over yourself (in food etc.).

٢٩) بَابُ: فَضْلَةُ الْأَسْوَدِ مِنَ الْكِتَابِ

١٣٢٩ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، نَجْنِي الْكِبَاثَ، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ، فَإِنَّهُ أَظَفِيهِ». قَالُوا: أَكْنَتْ تَرْعَى الْغَنَمَ؟ قَالَ: «وَهُلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا».

(٢٢) باب: إكرام الضيف وفضل إيتاره

١٣٤ - حديث أبي هريرة رضي الله عنه، أنَّ رجلاً أتى النبي ﷺ، فبعث إلى نسائه، فقلنَّ: مَا معنا إلَّا الماء، فقالَ رَسُولُ الله ﷺ: «مَنْ يَضْمُّ أَوْ يُضِيفُ هَذَا؟» فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: أَنَا. فَانْطَلَقَ إِلَيْهِ إِلَى امْرَأَتِهِ.
فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ الله ﷺ.
فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوتٌ صَيْبَانِي.
فَقَالَ: هَبِّينِي طَعَامَكِ، وَأَضْبِحِي سِرَاجَكِ، وَنَوْمِي صَيْبَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا، وَأَضْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صَيْبَانَهَا؛ ثُمَّ قَامَتْ كَائِنَهَا تُضْلِعُ سِرَاجَهَا، فَأَظْفَانَهَا، فَجَعَلَاهَا يُرِيَانِيهِ أَنْهَما يَأْكُلَانِ. فَبَاتَا

morning the *Ansâri* went to Allâh's Messenger ﷺ who said, "Tonight Allâh laughed or wondered at your action." Then Allâh revealed: "And (they) give them [Muhâjirûn (emigrants)] preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful." (V.59:9) (*Sahîh Al-Bukhâri*, *Hadîth* No. 142, Vol. 5)

1331. Narrated 'Abdur-Rahmân bin Abû Bakr : We were one-hundred and thirty persons accompanying the Prophet ﷺ who asked us whether anyone of us had food. There was a man who had about a *Sâ'* of wheat flour which was mixed with water to make dough (for baking bread). Then, a very tall man from *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) came driving the sheep. The Prophet ﷺ asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet ﷺ bought a sheep and it was slaughtered. The Prophet ﷺ ordered that its liver and other abdominal organs be roasted. By Allâh, the Prophet ﷺ gave every person of the one-hundred-and-thirty, a piece of that; he gave to all those of them who were present; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two

طاویّن. فَلَمَّا أَضْبَغَ عَدَا إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «صَاحِكَ اللَّهُ اللَّيْلَةَ أَوْ عَجَبَ مِنْ فَعَالِكُمَا» فَأَنْزَلَ اللَّهُ عَزَّ ذِلْكَ عَلَى أَنفُسِهِمْ وَلَذَّ كَانَ بِهِمْ خَاصَّةً وَمَنْ يُوقَ شَعْرَقُسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ».

١٣٣١ - حَدَّيْثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثَيْنَ وَمِائَةً. قَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٍ مِنْ طَعَامٍ أَوْ نَخْوَةٍ. قَعْدَنَ. ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشَعَّنٌ طَوِيلٌ يَعْسُرُهُ يَسْوُفُهَا. قَالَ النَّبِيُّ ﷺ: «يَتَّعَا أُمُّ عَطِيَّةَ» أَوْ قَالَ: «أُمُّ هَبَّةَ» قَالَ: لَا، بَلْ يَتَّعَّ. فَاشْتَرَى مِنْهُ شَاءَ، فَصَبَّعَتْ، وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، وَأَيْمُونُ اللَّوْ! مَا فِي الثَّلَاثَيْنَ وَالْمِائَةِ إِلَّا قَدْ حَرَّ النَّبِيُّ ﷺ لَهُ حُرَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَغْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا حَبَّا لَهُ، فَجَعَلَ مِنْهَا قَضْعَتَيْنِ فَأَكَلُوا أَجْمَعُونَ، وَشَيْعَنَا فَفَضَّلَتِ الْقَضْعَتَانِ فَحَمَلْنَاهُ عَلَى الْبَعِيرِ؛ أَوْ كَمَا قَالَ.

basins which were carried on the camel (or said something like it). (*Sahîh Al-Bukhârî, Hadîth No. 787, Vol. 3*)

1332. Narrated Abû Uthmân رضي الله عنه that Abdur Rahmân bin Abî Bakr رضي الله عنهما said, "The *As-Suffa* companions were poor people and the Prophet صلى الله عليه وسلم said, "Whoever has food for two persons should take a third one from them (*As-Suffa* companions). And whosoever has food for four persons he should take one or two from them." Abû Bakr رضي الله عنه took three men and the Prophet صلى الله عليه وسلم took ten of them. ('Abdur Rahmân added:) My father, my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Rahmân also said, "My wife and our servant who was common for both my house and Abû Bakr's house"). Abû Bakr رضي الله عنه took his supper with the Prophet صلى الله عليه وسلم and remained there till the '*Ishâ'* prayer was offered. Abû Bakr رضي الله عنه went back and stayed with the Prophet صلى الله عليه وسلم till the Prophet took his meal and then Abû Bakr رضي الله عنه returned to his house after a long portion of the night had passed. Abû Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat unless you come. The food was served for them but they refused." ('Abdur Rahmân added:) "I went away and hid myself (being afraid of Abû Bakr) and in the meantime he (Abû Bakr) called me, "O *Ghunthar* (a harsh word)! ", and also called me bad names and abused me and then said, 'Eat! No welcome for

١٣٢٢ - حديث عبد الرحمن بن أبي بكر: أن أصحاب الصفة كانوا أناساً فقراء، وأن النبي ﷺ قال: «من كان عنده طعام اثنين فليذبب بثالث، وإن أربع فخامس أو سادس». وأن أبي بكر جاء بثلاثة، فانطلق النبي ﷺ يعشرة، قال: فهو أنا وأبي وأمي، وأمرأتي وخدم بيتنا وبين بيتي أبي بكر. وإن أبي بكر تعشى عند النبي ﷺ، ثم ليث حيث صلّيت العشاء، ثم رجع فليث حتى تعشى النبي ﷺ، فجاء بعد ما مضى من الليل ما شاء الله. قالت له امرأته: وما حبسك عن أضيفاك، أو قالت: ضيقك؟ قال: أو ما عشّيتهم؟ قالت: أبوا حتى تجيء، قد عرضوا فأبوا قال: فذهبت أنا فاختبأ. فقال: يا عشّر! فجدع وسب و قال: كلوا، لا هنبا. فقال: والله! لا أطعمه أبداً. وأيم الله! ما ثنا نأخذ من لقمة إلا ربنا من أسفلها أكثر منها، قال: يعني حتى شبعوا، وصارت أكثر مما كانت قبل ذلك. فنظر إليها أبو بكر فإذا هي كما هي أو أكثر منها. فقال لامرأته: يا أخت

you. Then (the supper was served). Abû Bakr رضي الله عنه took an oath that he would not eat that food. (The narrator added:) By Allâh, whenever any one of us (myself and the guests of *As-Suffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abû Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife, (saying) "O the sister of Banî Firâs! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abû Bakr ate from it and said, "That (oath) was from *Satan*," meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet صلى الله عليه وسلم . So that meal was with the Prophet صلى الله عليه وسلم . There was a treaty between us and some people and when the period of that treaty had elapsed, the Prophet صلى الله عليه وسلم divided us into twelve (groups) (the Prophet's companions), each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups) ate of that meal (or said something like that). (*Sahîh Al-Bukhâri*, *Hadîth* No. 576, Vol. 1)

CHAPTER 33. The superiority of sharing even small quantities of food, and the food of two persons is sufficient for three.

1333. Narrated Abû Huraira رضي الله عنه : said, على الله عليه وسلم

بني فراس! ما هذا؟ قال: لا، وقرة عيني! ليه الآن أكثر منها قبل ذلك بثلاث مرات. فأكل منها أبو بكر، وقال: إنما كان ذلك من الشيطان، يعني يعذنها. ثم أكل منها لفمة ثم حملها إلى النبي ﷺ فأضبهت عنده. وكان بيننا وبين قوم عقد فمضى الأجل ففرقنا إنما عشر رجالاً، مع كل رجل منهم أنس، الله أعلم كم مع كل رجل؟ فأكلوا منها أجمعون، أو كما قال.

(٣٣) باب: فضيلة المواساة في الطعام القليل، وأن طعام الاثنين يكفي ثلاثة، ونحو ذلك

١٣٣٣ - حديث أبي هريرة رضي الله عنه

"The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons." (*Sahîh Al-Bukhâri, Hadîth No. 304, Vol. 7*)

هذا، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «طَعَامُ الْأَتَيْتَنِ كَافِي التَّلَاثَةَ، وَطَعَامُ التَّلَاثَةَ كَافِي الْأَرْبَعَةَ».

CHAPTER 34. A believer eats in one intestine (is satisfied with a little food), and a disbeliever eats in seven intestines (eats too much).

1334. Narrated Ibn 'Umar رضي الله عنهما said: Allâh's Messenger ﷺ said, "A believer eats in one intestine (is satisfied with a little food), and a *Kâfir* (disbeliever) or a hypocrite eats in seven intestines (eats too much)." (*Sahîh Al-Bukhâri, Hadîth No.306, Vol. 7*)

1335. Narrated Abû Huraira رضي الله عنه: A man used to eat much, but when he embraced Islâm, he started eating less. That was mentioned to the Prophet ﷺ who then said, "A believer eats in one intestine (is satisfied with a little food) and a *Kâfir* (disbeliever) eats in seven intestines (eats much)." (*Sahîh Al-Bukhâri, Hadîth No. 309, Vol. 7*)

CHAPTER 35. Not to criticize any food.

1336. Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). (*Sahîh Al-Bukhâri, Hadîth No. 764, Vol. 4*)

(٤٤) بَابُ: الْمُؤْمِنُ يَأْكُلُ فِي مَعِيَّ وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ

١٣٣٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعِيَّ وَاحِدٍ، وَإِنَّ الْكَافِرَ أَوِ الْمُنَافِقَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ».

١٣٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا كَانَ يَأْكُلُ كَثِيرًا، فَأَسْلَمَ فَكَانَ يَأْكُلُ أَكْلًا قَلِيلًا؛ فَذَكَرَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعِيَّ وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ».

(٤٥) بَابُ: لَا يَعِيبُ الطَّعَامَ

١٣٣٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: مَا عَابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قُطُّ، إِنْ اشْتَهَاهُ أَكَلَهُ، وَإِلَّا تَرَكَهُ.

37. THE BOOK OF DRESS AND ADORNMENT

CHAPTER 1. Prohibition of using gold and silver utensils and drinking in them both by men and women.

1337. Narrated Umm Salama, the wife of the Prophet : مَنْ أَعْصَى رَبِّهِ وَسَمِّعَ أَوْنَانِي اللَّهُبِ وَالْفِضَّةَ، فِي الشَّرِبِ وَغَيْرِهِ، عَلَى الرِّجَالِ وَالنِّسَاءِ

Narrated Umm Salama, the wife of the Prophet Allâh's Messenger said, "He who drinks in silver utensil is only filling his abdomen with Hell-fire." (*Sahîh Al-Bukhâri, Hadith No. 538, Vol. 7*)

CHAPTER 2. Prohibition of using gold and silver vessels both for men and women, and wearing of golden rings and silken clothes are forbidden for men and allowed for women, except a four fingers breadth of silken embroidery is allowed for the men.

1338. Narrated Al-Barâ' 'bin 'Âzib مَنْ أَعْصَى رَبِّهِ وَسَمِّعَ أَوْنَانِي اللَّهُبِ وَالْفِضَّةَ، فِي الشَّرِبِ وَغَيْرِهِ،

Allâh's Messenger ordered us to do seven things and forbade us from seven. He ordered us (1) to visit the sick, (2) to follow funeral processions, (3) (to say) to a sneezer, (May Allâh bestow His Mercy on you, if he says, Praise be to Allâh), (4) to accept invitations, (5) to propagate *As-Salâm* (greeting) i.e. to greet one another, (6) to help the oppressed and (7) to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *Al-Qissi* (a kind of

٣٧ - كتاب اللباس والزينة

(١) بَابٌ: تَحْرِيمِ اسْتِعْمَالِ أَوْنَانِي اللَّهُبِ وَالْفِضَّةِ، فِي الشَّرِبِ وَغَيْرِهِ، عَلَى الرِّجَالِ وَالنِّسَاءِ

١٣٣٧ - حَدِيثُ أُمِّ سَلَمَةَ، رَوَيَ النَّبِيُّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجْزَرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ.

(٢) بَابٌ: تَحْرِيمِ اسْتِعْمَالِ إِنَاءِ اللَّهُبِ وَالْفِضَّةِ عَلَى الرِّجَالِ وَالنِّسَاءِ، وَخَاتَمِ اللَّهُبِ وَالْحَرِيرِ عَلَى الرَّجُلِ وَإِيَّاهُهِ لِلنِّسَاءِ، وَإِنَاحَةِ الْعَلَمِ وَتَخْوِيَّ عَلَى الرَّجُلِ مَا لَمْ يَرِدْ عَلَى أَرْبَعِ أَصَابِعِ

١٣٣٨ - حَدِيثُ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، بِسَبْعِ وَنَهَايَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَشَمَيْتِ الْعَاطِسِينَ، وَإِجَابَةِ الدِّاعِيِّ، وَإِنشَاءِ السَّلَامِ، وَنَصْرِ الْمَظْلُومِ، وَإِنْرَادِ الْمُقْسِمِ؛ وَنَهَايَا عَنْ خَوَاتِيمِ الْلَّهُبِ، وَعَنِ الشَّرِبِ فِي الْفِضَّةِ، أَوْ قَالَ: آتَيْتُ الْفِضَّةَ، وَعَنِ الْمَيَاثِرِ وَالْفَسْقِيِّ، وَعَنِ تُبَسِ الْحَرِيرِ وَالْدِيَاجِ وَالْإِسْتِبْرِقِ.

37. The Book of Dress and Adornment

silken cloth), to wear silk, *Dibâj* or *Istabraq* (two kinds of silk). (*Sahîh Al-Bukhâri*, *Hadîth* No. 539, Vol. 7)

1339. Narrated ‘Abdur Rahmân bin Abî Laila : We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, “Had I not forbidden him to do so more than once or twice.” He wanted to say, “I would not have done so,” adding, “But I heard the Prophet ﷺ saying, ‘Do not wear silk or *Dibâj*, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 337, Vol. 7)

١٣٣٩ - حديث خديفة. عن عبد الرحمن بن أبي ليلى، أنهم كانوا عند خديفة، فاستشئن، فسأله مجوسي. فلما وضع الفدح في يده رماه به، وقال: لو لا أني نهيته غير مرأة ولا مرأتين. كأنه يقول لم أفعل هذا. ولتكن سمعت النبي ﷺ يقول: «لا تلبسو الحرير ولا الديخ و لا شربوا في آية الذهب والفضة، ولا تأكلوا في صحافها، فإنها لهم في الدنيا ولنا في الآخرة».

1340. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما ‘Umar bin Al-Khattâb رضي الله عنه saw a silken cloak (being sold) at the gate of the mosque and said to Allâh’s Messenger ﷺ, “I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations.” Allâh’s Messenger ﷺ replied, “This will be worn by a person who will have no share (reward) in the Hereafter.” Later on similar cloaks were given to Allâh’s Messenger ﷺ and he gave one of them to ‘Umar bin Al-Khattâb رضي الله عنه . On that ‘Umar said, “O Allâh’s Messenger! You have given me this cloak although on the cloak of ‘Utârid (a cloak merchant who was selling that silken cloak at the gate of the mosque)

١٣٤٠ - حديث عبد الله بن عمر، أن عمر بن الخطاب رأى حلقة سيراء عند باب المسجد، فقال: يا رسول الله! لو اشتريت هذو فلبستها يوم الجمعة وللوفد إذا قدموا عليك! فقال رسول الله ﷺ: «إنما يلبس هذو من لا خلاق له في الآخرة».

ثم جاءت رسول الله ﷺ، منها حلل. فأعطي عمر بن الخطاب رضي الله عنه منها حلقة. فقال عمر: يا رسول الله! كسرتنيها، وقد قلت في حلقة عطاريد ما قلت! قال رسول الله

you passed such and such a remark.” Allâh’s Messenger ﷺ replied, “I have not given you this to wear.” And so ‘Umar bin Al-Khattâb رضي الله عنه gave it to his pagan brother in Makka to wear. (*Sahîh Al-Bukhâri*, Hadîth No. 11, Vol. 2)

1341. Narrated Abû ‘Uthmân An-Nahdi رضي الله عنه : While we were with ‘Utba bin Farqad at Adharbîjân, there came ‘Umar’s letter indicating that Allâh’s Messenger ﷺ had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery. (*Sahîh Al-Bukhâri*, Hadîth No. 718, Vol. 7)

عَلَيْهِ السَّلَامُ: إِنِّي لَمْ أَكُسْكَهَا لِتَلْبِسَهَا فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخَا لَهُ، بِمَكَّةَ، مُشَرِّكًا.

١٣٤١ - حديث عمر. عن أبي عثمان التهويي، قال: أتانا كتاباً يكتبه عمر مع عتبة بن فرقان، يأذن بسبعين، أن رسول الله ﷺ، نهى عن الحرير إلا هكذا؛ وأشار بإضبعين اللتين تليان الإبهام، قال: فيما علمنا، أنه يعني الأعلام.

1342. Narrated ‘Alî رضي الله عنه : The Prophet ﷺ gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives.” (*Sahîh Al-Bukhâri*, Hadîth No. 784, Vol. 3)

1343. Narrated Anas bin Mâlik رضي الله عنه said : The Prophet ﷺ : منْ يَرْجُو يُؤْتَى بِالْحَرِيرِ فَلْيَنْهَا فِي الدُّنْيَا فَلَنْ يَنْلَبِسَهُ فِي الْآخِرَةِ.” (*Sahîh Al-Bukhâri*, Hadîth No. 723, Vol. 7)

1344. Narrated ‘Uqba bin ‘Âmir رضي الله عنه : The Prophet ﷺ was given a silken *Farrûj* as a present. He wore it while offering *Salât* (prayer). When he had finished his *Salat*, he took it off violently as if with a strong aversion to it and said, “It is not the dress of *Al-Mutaqûn*: [means pious and righteous persons who fear Allâh much

١٣٤٢ - حديث عليٍ رضي الله عنه. قال: أهدى إلى النبي ﷺ، خلة سبوعاً فلبستها، فرأيت العصبة في وجهه، فشققتها بين نسائي.

١٣٤٣ - حديث أنس بن مالك. عن النبي ﷺ، قال: «مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبِسَهُ فِي الْآخِرَةِ».

١٣٤٤ - حديث عقبة بن عامر. قال: أهدى إلى النبي ﷺ فروج حرير، فلمسه فصلى فيه، ثم انصرف فترعرع ترغا شديداً كالكاره له. وقال: «لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ».

(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh مَوْلَاهُ much (perform all kinds of good deeds which He has ordained)]. (*Sahîh Al-Bukhâri, Hadîth* No. 372, Vol. 1)

CHAPTER 3. Wearing of silk is allowed to men if they are suffering from skin disease causing itching.

1345. Narrated Anas رضي الله عنه : The Prophet allowed 'Abdur Rahmân bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. (*Sahîh Al-Bukhâri, Hadîth* No. 168. Vol. 4)

CHAPTER 5. The superiority of wearing *Hibra* (a kind of Yemenese cloth) clothes.

1346. Narrated Qatâda رضي الله عنه : I asked Anas رضي الله عنه , "What kind of clothes was most beloved to the Prophet ﷺ ?" He replied, "The *Hibra* (a kind of Yemenese cloth) clothes." (*Sahîh Al-Bukhâri, Hadîth* No. 703, Vol. 7)

CHAPTER 6. To be modest in wearing garments and to suffice with the coarse ones of them in moderate number and to take the cheap ones of garments, carpets, beds etc., and it is allowed to wear clothes made of camel's hair etc., and whatever they may have of marks.

1347. Narrated Abû Burda رضي الله عنه : 'Aisha رضي الله عنها brought out to us a *Kisâ'* (A square black piece of woolen cloth)

(٣) باب: إِنَّمَا تُبَسِّرُ الْحَرِيرَ لِلرَّجُلِ
إِذَا كَانَ بِهِ حَكَّةٌ أَوْ نَعْوَهَا

١٣٤٥ - حَدِيثُ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ، رَجُلٌ عَنْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَالرَّئِيْسِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حَكَّةٍ كَانَتْ بِهِمَا .

(٤) باب: فَضْلِ لِيَاسِ ثِيَابِ الْحِبْرَةِ

١٣٤٦ - حَدِيثُ أَنَسٍ. عَنْ فَتَادَةَ، قَالَ: فَلَمْ يَرَهُ: أَيُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قَالَ: الْحِبْرَةُ.

(٥) باب: التَّوَاضِعُ فِي الْلِيَاسِ وَالْأَقْصَارِ عَلَى الْعَلِيَّظِ مِنْهُ، وَالْيُسْبِرِ مِنَ الْلِيَاسِ وَالْفِرَاشِ وَغَيْرِهِمَا، وَجَوَازُ تُبْسِرِ الثُّوبِ الشَّفْرِ وَمَا فِيهِ مِنْ أَعْلَامٍ

١٣٤٧ - حَدِيثُ عَائِشَةَ. عَنْ أَبِيهِ بُرْدَةَ، قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً

37. The Book of Dress and Adornment

and an *Izâr* (a sheet worn below the waist to cover the lower half of the body) and said, “The Prophet ﷺ died while wearing these two.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 707, Vol. 7)

CHAPTER 7. It is allowed to use carpets.

1348. Narrated Jâbir (Once): رَضِيَ اللَّهُ عَنْهُ said, “Have you got carpets?” I replied, “Whence can we get carpets?” He said, “But you shall soon have carpets.” I used to say (to my wife), “Remove your carpets from my sight,” but she would say, “Didn’t the Prophet ﷺ tell you that you would soon have carpets?” So I would give up my request. (*Sahîh Al-Bukhâri*, *Hadîth* No. 825, Vol. 4)

وَإِذَا رَأَاهَا عَلَيْهَا، قَالَتْ: قِبْضَ رُوحِ
النَّبِيِّ ﷺ فِي هَذَيْنِ.

(٧) بَابٌ: جَوَازُ اتِّخَادِ الْأَنْمَاطِ

١٣٤٨ - حَدِيثُ جَابِرٍ رضي الله عنه،
قَالَ: قَالَ النَّبِيُّ ﷺ: «عَلَى لَكُمْ مِنْ
أَنْمَاطٍ؟» قَلَّتْ: وَأَنَّى يَكُونُ لَنَا
الْأَنْمَاطُ؟ قَالَ: «أَمَّا إِنَّهُ سَيَكُونُ لَكُمْ
الْأَنْمَاطُ» فَأَنَا أُقْوِلُ لَهَا (يعني امرأة):
أُخْرِي عَنِّي أَنْمَاطُكُمْ. فَقَوْلُ: أَلَمْ يَقُلْ
النَّبِيُّ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمْ الْأَنْمَاطُ»
فَأَدَعْهَا.

CHAPTER 9. It is prohibited to drag one’s garment (behind him) out of conceit, and lower limit up to which one is allowed to lower his garment, and that which is preferable.

1349. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا Allâh’s Messenger ﷺ said, “Allâh will not look at the person who drags his garment (behind him) out of conceit.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 674, Vol. 7)

1350. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ Allâh’s Messenger ﷺ said, “Allâh will not look, on the Day of Resurrection, at a person who drags his *Izâr* (behind him) out of pride and arrogance.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 679, Vol. 7)

(٩) بَابٌ: تَحْرِيمُ حَرْثِ النَّوْبِ خَيْلَاءِ،
وَبَيَانٌ حَدُّ مَا يَجُوزُ إِزْخَافُهُ إِلَيْهِ وَمَا
يُسْتَحْبِطُ

١٣٤٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنه،
عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَنْتَظِرُ اللَّهُ إِلَى مَنْ حَرَثَ نَوْبَةَ خَيْلَاءً».

١٣٥٠ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْتَظِرُ اللَّهُ
يَوْمَ الْقِيَامَةِ، إِلَى مَنْ حَرَثَ إِرَارَةَ بَطَرَا».

CHAPTER 10. Prohibition of walking with pride overpleased with his clothes.

1351. Narrated Abû Huraira : رضي الله عنه عن الرّسول ﷺ (or Abûl-Qâsim عليه وسلام) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection. (*Sahîh Al-Bukhâri*, *Hadîth* No. 680, Vol. 7)

CHAPTER 11. Throwing away of gold-ring.

1352. Narrated Abû Huraira : رضي الله عنه عن الرّسول ﷺ forbade the wearing of a gold ring. (*Sahîh Al-Bukhâri*, *Hadîth* No. 754, Vol. 7)

1353. Narrated Ibn ‘Umar : رضي الله عنه عن الرّسول ﷺ had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allâh, I will never wear it." Therefore all the people threw away their rings as well. (*Sahîh Al-Bukhâri*, *Hadîth* No. 646, Vol. 8)

(١٠) بَابٌ: تَحْرِيمُ التَّبَخْرُ فِي الْمُشْنِي
مَعَ إِعْجَابِهِ بِثِيَاهِ

١٣٥١ - حديث أبي هريرة، قال: قَالَ أَبُو الْفَاسِمِ رضي الله عنه: «يَتَبَخَّرُ مَنْ يَمْشِي فِي حَلَّةٍ تُعْجِبُهُ نَفْسَهُ، مُرْجِلٌ جُمْتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّلُ إِلَى يَوْمِ الْقِيَامَةِ».

(١١) بَابٌ: فِي طَرْحِ خَاتَمِ الْذَّهَبِ

١٣٥٢ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، أنه نهى عن خاتم الذهب.

١٣٥٣ - حديث ابن عمر رضي الله عنهما، أنَّ رَسُولَ اللَّهِ ﷺ، اضطَّنَعَ خاتَمًا مِنْ ذَهَبٍ، وَكَانَ يَلْبِسُهُ، فَيَجْعَلُ نَصْصَهُ فِي بَاطِنِ كَفِهِ. فَصَنَعَ النَّاسُ. ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِبَرِ فَتَرَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبِسُ هَذَا الْخَاتَمَ وَأَجْعَلُ نَصْصَهُ مِنْ دَاخِلِي» فَرَمَى بِهِ ثُمَّ قَالَ: «وَاللَّهِ! لَا أَلْبِسُ أَبَدًا» فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

CHAPTER 12. The Prophet ﷺ wore a silver ring in which was engraved: “Muhammad, the Messenger of Allâh”, and after him, his successors wore it.

1354. Narrated Ibn ‘Umar رضي الله عنهما that Allâh’s Messenger ﷺ took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abû Bakr، and then by ‘Umar، and then by ‘Uthmân till it fell in the Arîs well. (On that ring) was engraved: ‘Muhammad, the Messenger of Allâh.’ (*Sahîh Al-Bukhâri*, Hadîth No. 762, Vol. 7)

(١٢) بَابٌ: لِّبْسُ النَّبِيِّ ﷺ خَاتَمًا مِنْ وَرِقٍ تَقْشِهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَلِبْسُ الْخُلَفَاءِ لَهُ مِنْ بَعْدِهِ

١٣٥٤ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَتَخَذَ رَسُولَ اللَّهِ ﷺ، خَاتَمًا مِنْ وَرِقٍ، وَكَانَ فِي يَدِهِ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ أَبِيهِ بَكْرٍ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ عُمَرَ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ، بَعْدُ، فِي يَدِ أَرِيسٍ. تَقْشِهُ (مُحَمَّدٌ رَسُولُ اللَّهِ).

1355. Narrated Anas رضي الله عنه that The Prophet ﷺ got a ring made for himself and said, “I have got a ring made (for myself) and engraved a certain engraving on it, so none of you should get such an engraving on his ring.” I saw the glitter of the ring on his little finger. (*Sahîh Al-Bukhâri*, Hadîth No. 763, Vol. 7)

CHAPTER 13. The Prophet ﷺ got made for himself a ring when he decided to write letters to the non-Arabs.

1356. Narrated Anas bin Mâlik رضي الله عنه that Once the Prophet ﷺ wrote a letter or had an idea of writing a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with ‘Muhammad, the Messenger of Allâh’ engraved on it. As if I were just observing its white glitter in the hand

١٣٥٥ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَنَعَ النَّبِيُّ ﷺ، خَاتَمًا، قَالَ: إِنَّا أَتَخَذَنَا خَاتَمًا، وَنَقْشَنَا فِيهِ تَقْشِهً، فَلَا يَقْشِنَ عَلَيْهِ أَحَدٌ، قَالَ: فَإِنِّي لَأَرَى بَرِيقَةً فِي جَنَاحِهِ.

(١٣) بَابٌ: فِي الْجَنَاحِ النَّبِيِّ ﷺ خَاتَمًا لَهُ أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ

١٣٥٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَتَبَ النَّبِيُّ ﷺ، كِتَابًا، أَوْ أَرَادَ أَنْ يَكْتُبَ، فَقَبِيلَ لَهُ: إِنَّهُمْ لَا يَقْرَؤُونَ كِتَابًا إِلَّا مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، تَقْشِهُ (مُحَمَّدٌ رَسُولُ اللَّهِ) كَانَيْنِ أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

of the Prophet . صلى الله عليه وسلم (Sahîh Al-Bukhârî, Hadîth No. 65, Vol. 1)

CHAPTER 14. Throwing away of rings.

1357. Narrated Anas bin Mâlik رضي الله عنه that he saw a silver ring on the hand of Allâh's Messenger صلى الله عليه وسلم for one day only. Then the people had silver rings made for themselves and wore it. On that, Allâh's Messenger صلى الله عليه وسلم threw his ring away and the people threw away their rings as well. [For details of this, See *Fath Al-Bârî*, Vol. 12, Page 438]. (Sahîh Al-Bukhârî, Hadîth No. 757, Vol. 7)

CHAPTER 19. On wearing shoes, one should start to put on right shoe first and taking off one should take off the left shoe first.

1358. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off." (Sahîh Al-Bukhârî, Hadîth No. 747, Vol. 7)

1359. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes at all." (Sahîh Al-Bukhârî, Hadîth No. 746, Vol. 7)

CHAPTER 22. It is allowed to lie flat on one's back and putting one leg on the other.

1360. Narrated 'Abbâs bin Tamîm رضي الله عنه that his uncle ('Abdullâh bin Zâid) said, "I saw Allâh's Messenger

(٤) باب: في طرخ الخواتم

١٣٥٧ - حديث أنس بن مالك رضي الله عنه، أنَّه رأى في يد رسول الله ﷺ، خاتماً من ورق، يوماً واحداً. ثُمَّ إِنَّ النَّاسَ اضطَّنَعُوا الْخَوَاتِمَ مِنْ وَرْقٍ وَلَيْسُوْهَا فَطَرَخَ رَسُولُ الله ﷺ خاتمه، فَطَرَخَ النَّاسُ خَوَاتِمَهُمْ.

(١٩) باب: إِذَا اتَّعَلَ فَلَيْسَ بِالْيَمِينِ وَإِذَا خَلَعَ فَلَيْسَ بِالشَّمَاءِ

١٣٥٨ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ الله ﷺ، قَالَ: إِذَا اتَّعَلَ أَحَدُكُمْ فَلَيْسَ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلَيْسَ بِالشَّمَاءِ، لِتَكُنِ الْيَمِينَ أَوْهُمَا تَتَعَلَّ وَآخِرُهُمَا تَنْزَعُ.

١٣٥٩ - حديث أبي هريرة، أنَّ رَسُولَ الله ﷺ، قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي تَغْلِي وَاحِدَةً. لِيُخْفِهِمَا أَوْ لِتَبْعَلِهِمَا جَمِيعًا».

(٢٢) باب: في إِيَّاهُ الْإِسْتِلْقاءِ وَوَضِعِ إِحْدَى الرُّجَلَيْنِ عَلَى الْأُخْرَى

١٣٦٠ - حديث عبد الله بن زيد، أَنَّه رأى رَسُولَ الله ﷺ، مُسْتَلْقِيَا فِي

lying flat (on his back) in the mosque putting one of his legs over the other.” (*Sahîh Al-Bukhâri*, *Hadîth No. 464*, Vol. 1)

CHAPTER 23. Men are forbidden to use saffron.

1361. Narrated Anas : رضي الله عنه The Prophet forbade men to use saffron. (*Sahîh Al-Bukhâri*, *Hadîth No. 737*, Vol. 7)

CHAPTER 25. Do the opposite of what the Jews do, as regards dyeing grey hair.

1362. Narrated Abû Huraira : رضي الله عنه Allâh’s Messenger said, “The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).” (*Sahîh Al-Bukhâri*, *Hadîth No. 668*, Vol. 4)

CHAPTER 26. Angels do not enter a house in which there is a dog or a picture.

I : رضي الله عنه heard Allâh’s Messenger ملئ الله عنة saying, “Angels (of mercy) do not enter a house wherein there is a dog or some images (or pictures etc.) of a living creature (a human being or an animal etc.).” [See *Fath Al-Bârî*, Vol. 12, p.p.503-519 for details about pictures]. (*Sahîh Al-Bukhâri*, *Hadîth No. 448*, Vol. 4).

1364. Narrated Busr bin Sa’îd رضي الله عنه that Zaid bin Khalid Al-Juhanî رضي الله عنه narrated to him something in the presence of Sa’îd bin ‘Ubaidullâh Al-Khulâni who was brought up in the

المسجد، وَاضِعًا إِخْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

(٢٢) بَابٌ: النَّهْيُ عَنِ التَّرَغُّبِ لِلرِّجَالِ

١٣٦١ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: نَهَا النَّبِيُّ ﷺ، أَنْ يَتَرَغَّبَ الرَّجُلُ.

(٢٥) بَابٌ: فِي مُحَالَفَةِ الْيَهُودِ فِي الصَّنْعِ

١٣٦٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَضْبَغُونَ فَحَالَفُوْهُمْ».

(٢٦) بَابٌ: لَا تَذَكُّلُ الْمَلَائِكَةَ بَيْنَا فِيهِ كَلْبٌ وَلَا صُورَةً

١٣٦٣ - حَدِيثُ أَبِي طَلْحَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَا تَذَكُّلُ الْمَلَائِكَةَ بَيْنَا فِيهِ كَلْبٌ وَلَا صُورَةً تَمَاثِيلَ».

١٣٦٤ - حَدِيثُ أَبِي طَلْحَةَ عَنْ بُشْرِ بْنِ سَعِيدٍ، أَنَّ زَيْنَدَ بْنَ خَالِدٍ الْجَهْنَمِيَّ رضي الله عنه، حَدَّثَهُ، وَمَعَ بُشْرٍ بْنِ سَعِيدٍ

37. The Book of Dress and Adornment

house of Maimûnah ، رضي الله عنها the wife of the Prophet . صلى الله عليه وسلم Zaid narrated to them that Abû Talha said that the Prophet ﷺ said, "The angels (of mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khâlid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubâdullâh Al-Khaulâni, 'Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?' He said, 'But he said: Except embroidery on garments. Didn't you hear him?' I said, 'No.' He said, 'Yes, he did. ' " (Sahîh Al-Bukhâri, Hadîth No. 449, Vol. 4).

عَبَيْدُ اللَّهِ الْخَوَلَانِيُّ، الَّذِي كَانَ فِي
حَبْرٍ مَّمْوَنَةٍ رَضِيَ اللَّهُ عَنْهَا، زَوْجُ النَّبِيِّ
ﷺ، حَدَّثَهُمَا زَيْدُ بْنُ خَالِدٍ أَنَّ أَبَا
طَلْحَةَ حَدَّثَهُ أَنَّ النَّبِيِّ ﷺ قَالَ: «لَا
تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ»، قَالَ
بُشْرٌ: قَمِرَضَ زَيْدُ بْنُ خَالِدٍ، فَعَدَنَاهُ
فَإِذَا تَحْنُ فِي بَيْتِهِ بِسْرٌ فِيهِ تَصَاوِيرٌ،
فَقُلْتُ لِعَبَيْدِ اللَّهِ الْخَوَلَانِيِّ: أَلَمْ يُحَدِّثْنَا
فِي التَّصَاوِيرِ؟ فَقَالَ: إِنَّهُ قَالَ: إِلَّا رَفِعْ
فِي ثَوْبٍ، أَلَا سَمِعْتَهُ؟ قُلْتُ: لَا.
قَالَ: بَلَى، فَذَكَرَهُ.

1365. Narrated 'Âisha رضي الله عنها : Allâh's Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allâh's Messenger ﷺ saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allâh's creations." So we turned it (i.e. the curtain) into one or two cushions. (Sahîh Al-Bukhâri, Hadîth No. 838, Vol. 7)

1366. Narrated 'Âisha رضي الله عنها , the mother of the believers: I bought a cushion with pictures on it. When Allâh's Messenger ﷺ saw it, he kept standing at the door and did not enter the house. I noticed signs of disgust on his face, so I said, "O Allâh's Messenger! I repent to Allâh and His Messenger. (Please let me

1365 - حَبِيبُتُّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: قَدِيمَ رَسُولُ اللَّهِ ﷺ، مِنْ سَفَرٍ،
وَقَدْ سَتَرَتْ بِقَرَامٍ لِي، عَلَى سَهْوَةِ
لِي، فِيهَا تَمَاثِيلٌ. فَلَمَّا رَأَهُ رَسُولُ اللَّهِ
ﷺ، هَتَّكَهُ، وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا
يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ»،
قَالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتِينَ.

1366 - حَبِيبُتُّ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ
رضِيَ اللَّهُ عَنْهَا، أَنَّهَا اشْتَرَتْ نُمُرَقَةً فِيهَا
تَصَاوِيرٌ، فَلَمَّا رَأَهَا رَسُولُ اللَّهِ ﷺ،
قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْهُ، فَعَرَفَتْ
فِي وَجْهِهِ الْكَرَاهِيَّةَ. فَقُلْتُ: يَا رَسُولَ
اللهِ! أَتُوْبُ إِلَى اللهِ وَإِلَى رَسُولِهِ ﷺ،

know) what sin I have done." Allâh's Messenger ﷺ said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allâh's Messenger ﷺ said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The Prophet ﷺ added, "The angels do not enter a house where there are pictures." (*Sahîh Al-Bukhârî, Hadîth No. 318, Vol. 3*)

1367. Narrated 'Abdullâh bin 'Umar ﷺ : Allâh's Messenger ﷺ said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'" (*Sahîh Al-Bukhârî, Hadîth No. 835, Vol. 7*)

1368. Narrated 'Abdullâh bin Mas'ûd : I heard the Prophet ﷺ saying, "The people who will receive the severest punishment from Allâh on the Day of Resurrection will be the picture-makers." (*Sahîh Al-Bukhârî, Hadîth No. 834, Vol. 7*)

1369. Narrated Sa'îd bin Abû Al-Hasan : While I was with Ibn 'Abbâs , a man came and said, "O father of 'Abbâs! My sustenance is from my manual profession and I make these pictures." Ibn 'Abbâs said, "I will tell you only what I heard from Allâh's Messenger ﷺ . I heard him saying, 'Whoever makes a picture will be punished by Allâh till he puts soul (life) in it, and he will never be able to put soul (life) in it.' " Hearing this, that

مَاذَا أَذْبَثُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا بَأْلُ هَذِهِ النُّمُرُقَةِ؟» قُلْتُ: أَشْرَكْتُهَا لِكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ فَيُقَالُ لَهُمْ: أَخْبُرُوا مَا خَلَقْتُمْ» وَقَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَذَلَّلُهُ الْمَلَائِكَةُ». ١٣٦٧

1367 - حديث عبد الله بن عمر
رضي الله عنهما، أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ الَّذِينَ يَضْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَخْبُرُوا مَا خَلَقْتُمْ». ١٣٦٧

1368 - حديث عبد الله بن مسعود
، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الْمُصَوِّرُونَ». ١٣٦٨

1369 - حديث ابن عباس
عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، إِذْ أَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا عَبَّاسٍ! إِنِّي إِنْسَانٌ إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِيِّ، وَإِنِّي أَضْنَعُ هَذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ: لَا أَحْدُثُكَ إِلَّا مَا سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، سَمِعْتُهُ يَقُولُ: ١٣٦٩

man heaved a sigh and his face turned pale. Ibn ‘Abbâs said to him, “What a pity! If you insist on making pictures I advise you to make pictures of trees and any other inanimate objects having no souls [See *Fath Al-Bârî*, Vol. 12 p.p.503-519 for details about pictures.] (*Sahîh Al-Bukhârî, Hadîth No. 428, Vol. 3*)

أَمْنٌ صَوْرَةً صُورَةً فَلَمَّا أَتَاهُ مُعَذَّبٌ هَبَّ حَتَّى
يُنْفَخَ فِيهَا الرُّوحُ، وَلَيْسَ بِتَافِخٍ فِيهَا
أَبَدًا». فَرَبَّا الرَّجُلُ رَبِّوَةً شَدِيدَةً،
وَاضْفَرَ وَجْهُهُ. قَالَ: وَيَحْكَ! إِنْ
أَبَيْتَ إِلَّا أَنْ تَضَعَّ، فَعَلَيْكَ بِهَذَا
الشَّجَرِ، كُلُّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ.

1370. Narrated Abû Zur‘a : رَضِيَ اللَّهُ مَعَهُ أَبُو زُرْعَةَ that I entered a house in Al-Madîna with Abû Huraira رَضِيَ اللَّهُ مَعَهُ أَبُو حُرَيْرَةَ , and he saw a man making pictures at the top of the house. Abû Huraira رَضِيَ اللَّهُ مَعَهُ أَبُو حُرَيْرَةَ said, “I heard Allâh’s Messenger رَضِيَ اللَّهُ مَعَهُ سَلَّمَ saying (that Allâh said), ‘Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain. Let them create a gnat.’ ” (*Sahîh Al-Bukhârî, Hadîth No. 837, Vol. 7*)

١٣٧٠ - حَدِيثُ أَبِي هُرَيْرَةَ . عَنْ أَبِي رُزْعَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ، فَرَأَى أَغْلَامًا مُصَوْرًا يُصَوِّرُ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَمَنْ أَظْلَمُ مَنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلَيَخْلُقُوا حَبَّةً، وَلَيَخْلُقُوا ذَرَّةً» .

CHAPTER 28. It is disliked to hang a necklace of string round the neck of a camel.

(٢٨) بَابٌ: كَرَاهَةُ قِلَادَةِ الْوَتَرِ فِي رَقَبَةِ الْبَعِيرِ

1371. Narrated Abû Bashîr Al-Ansârî رَضِيَ اللَّهُ مَعَهُ أَبُو بَشِّيرَ الْأَنْسَارِيَ that he was in the company of Allâh’s Messenger رَضِيَ اللَّهُ مَعَهُ سَلَّمَ on some of his journeys. The subnarrator ‘Abdullâh adds, “I think that Abû Bashîr also said, ‘And the people were at their sleeping places.’ ” Allâh’s Messenger رَضِيَ اللَّهُ مَعَهُ سَلَّمَ sent a messenger ordering: “There shall not remain any necklace of string or any other kind of necklace round the necks of camels, except it is cut off.” (*Sahîh Al-Bukhârî, Hadîth No. 249, Vol. 4*)

١٣٧١ - حَدِيثُ أَبِي بَشِّيرِ الْأَنْسَارِيِ رَضِيَ اللَّهُ مَعَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ، فِي بَعْضِ أَسْفَارِهِ، وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَزْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً أَنْ «لَا يَمْكِنُ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ» أَوْ «قِلَادَةً إِلَّا قُطِعَتْ» .

CHAPTER 30. It is allowed to brand an animal (cattle, beast) except on the face, and preference of branding *Zakât* and *Jizia* animals too.

(٢٠) بَابُ: جَوَازِ وَشْمِ الْحَيَوانِ غَيْرِ
الْأَدْمِيِّ فِي غَيْرِ الْوَجْهِ وَتَنْزِيهِ فِي نَعْمَ
الرِّئَاكَةِ وَالْجِزِيرَةِ

1372. Narrated Anas : When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet tomorrow morning for the *Tahnik*." So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a *Huraithiya Khmîsa* and was branding the she-camel on which he had come during the conquest of Makka. (*Sahîh Al-Bukhâri*, *Hadîth* No. 714, Vol. 7)

CHAPTER 31. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head) is disliked.

1373. Narrated ('Abdullâh) bin 'Umar Allâh's Messenger forbade *Al-Qaza'* (having tuft of hair here and there after shaving one's head). (*Sahîh Al-Bukhâri*, *Hadîth* No. 804, Vol. 7)

CHAPTER 32. It is forbidden to sit on the roads (ways) and to observe the rights of the way.

1374. Narrated Abû Sa'îd Al-Khudrî : The Prophet said, "Beware! Avoid sitting on the roads (ways)". The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet said, "If you must sit

١٣٧٢ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمَانَ، قَالَتْ لِي:
يَا أَنَسُ! انْظُرْ هَذَا الْغُلَامَ، فَلَا يَعْصِيَنَّ
شَيْئًا حَتَّى تَعْدُوهُ بِهِ إِلَى النَّبِيِّ ﷺ،
يُخْنَكُهُ. فَعَدَوْتُ بِهِ فَإِذَا هُوَ فِي حَاطِطَةِ
وَعَلَيْهِ خَيْرِيَّةُ حَرَيْشَةٍ، وَهُوَ يَسْمُّ
الظَّهَرَ الَّذِي قَدِيمٌ عَلَيْهِ فِي الْفَتْحِ.

(٢١) بَابُ: كَرَاهَةُ الْفَرْعَزِ

١٣٧٣ - حَدِيثُ أَبْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ،
يَنْهَا عَنِ الْفَرْعَزِ.

(٢٢) بَابُ: النَّهْيُ عَنِ الْجُلُوسِ فِي
الظَّرْفَاتِ وَإِعْطَاءِ الظَّرِيقِ حَتَّى

١٣٧٤ - حَدِيثُ أَبْيِ سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:
«إِيَّاكُمْ وَالْجُلُوسُ عَلَى الظَّرْفَاتِ»
فَقَالُوا: مَا لَنَا بُدُّ. إِنَّمَا هِيَ مَجَالِسُنَا
نَتَحَدَّثُ فِيهَا. قَالَ: «فَإِذَا أَبْيَثْتُ إِلَّا

there, then observe the rights of the way.” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (i.e. polytheism, disbelief and all what Islâm has forbidden).” (*Sahîh Al-Bukhârî, Hadîth No. 645, Vol. 3*)

CHAPTER 33. Prohibition of (1) lengthening head hair artificially (by wearing false hair etc.) by a lady, or (2) gets her hair lengthened artificially, (3) (the lady who practices) tattooing or (4) gets herself tattooed (5) plucking the eyebrows or the hair from the face, or gets her eyebrows or the hair from the faces plucked (6) making artificial spaces between the teeth and changing Allâh’s creation.

1375. Narrated Asmâ’ : رضي الله عنها A woman asked the Prophet ﷺ saying, “O Allâh’s Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?” He said (to her), “Allâh has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially.” (*Sahîh Al-Bukhârî, Hadîth No. 824, Vol. 7*)

1376. Narrated ‘Âisha : رضي الله عنها An *Ansâri* woman gave her daughter in marriage and the hair of the latter started falling out. The *Ansâri* woman came to the Prophet ﷺ and mentioned that to him and said, “Her

المحالس فاغطوا الطريق حقّها»
قالوا: وما حقّ الطريق؟ قال: «غضّ البصر، وركف الأذى، وردد السلام، وأفرّ بالمعروف، ونهي عن المنكر».

(٢٢) باب: تحرير فغل الواصلة
والمسئولة والواشمة والمسئولة
والناتحة والمتلحة
والغيرات خلق الله

١٣٧٥ - حديث أسماء، قالت:
سألت امرأة النبي ﷺ، فقالت: يا رسول الله! إن ابنتي أصابتها الحصبة فامرت شعرها، وإن زوجتها؛ فأصل فيها؟ فقال: «اللعنة الله الواصلة والمسئولة».

١٣٧٦ - حديث عائشة، أن امرأة من الأنصار زوجت ابنته، فتمقط شعر رأسها فجاءت إلى النبي ﷺ، فذكرت ذلك له؛ فقالت: إن زوجها

(my daughter's) husband suggested that I should let her wear false hair." The Prophet ﷺ said, "No, (don't do that) for Allāh sends His Curses upon such ladies who lengthen their hair artificially (by wearing false hair)." (*Sahīh Al-Bukhārī, Hadīth No. 133. Vol. 7*)

1377. Narrated 'Alqama : رضي الله عنه said, 'Abdullāh (bin Mas'ūd) said, "Allāh curses those ladies who practise tattooing and those who get themselves tattooed, and those ladies who gets their hair [removed from their eyebrows and faces (except the beard and moustache)] and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's creation." His saying reached a lady from Banī Asad called Umm Ya'qūb who came (to 'Abdullāh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse those whom Allāh's Messenger ﷺ cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ān), you have found it. Didn't you read: 'And whatsoever the Messenger (Muhammad ﷺ gives you, take it, and whatsoever he forbids you, abstain (from it)...' (V.59:7). She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her

أمْرَنِي أَنْ أُصِلَّ فِي شَعْرِهَا، قَالَ: لَا، إِنَّهُ قَدْ لَعِنَ الْمُوَسِّلَاتِ.

١٣٧٧ - حَدَبَتُ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: لَعْنَ اللَّهِ الْوَآشِمَاتِ، وَالْمُوَشِّمَاتِ، وَالْمُتَمَّصَاتِ وَالْمُتَمَلَّجَاتِ لِلْحُسْنِ، الْمُعَيْرَاتِ حَلْقَ اللَّهِ. فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمٌّ يَغْنُوُبُ. فَجَاءَتْ، قَالَتْ: إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ. قَالَ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ، وَمَنْ هُوَ فِي كِتَابِ اللَّهِ؟ قَالَتْ: لَقَدْ قَرَأْتَ مَا بَيْنَ الْلَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ. قَالَ: لَئِنْ كُنْتِ فَرَأَيْتِهِ، لَقَدْ وَجَدْتُهُ. أَمَا قَرَأْتَ (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ، وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)؟ قَالَتْ: بَلَى. قَالَ: فَإِنَّهُ قَدْ نَهَى عَنْهُ. قَالَتْ: فَإِنِّي أَرَى أَهْلَكَ يَفْعُلُونَهُ. قَالَ: فَادْهُبِي، فَانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ، فَلَمْ تَرِ مِنْ حَاجَتِهَا شَيْئًا. قَالَ: لَوْ كَانَتْ كَذِلِكَ مَا جَاءَعَنْتَا.

statement. On that he said, "If my wife was as you thought, I would not keep her in my company." (*Sahîh Al-Bukhârî*, *Hadîth* No. 408, Vol. 6)

1378. Narrated Humaid bin 'Abdur Rahmân رضي الله عنه that he heard Mu'âwiya bin Abî Sufyân رضي الله عنه talking on the pulpit in the year when he performed the *Hajj*. He took a tuft of hair that was in the hand of an orderly and said, "O people of Al-Madîna! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks).' " (*Sahîh Al-Bukhârî*, *Hadîth* No. 674, Vol. 4)

CHAPTER 35. It is forbidden to wear garment of falsehood etc. and to show resemblance to something which is not given to him.

1379. Narrated Asmâ' : رضي الله عنها A lady said, "O Allâh's Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has (in fact) not given (in order to tease her)?" Allâh's Messenger ﷺ said, "The one who pretends that he has been given what he has not, is just like the (false) one who wears two garments of falsehood."⁽¹⁾ (*Sahîh Al-Bukhârî*, *Hadîth* No. 146, Vol. 7)

١٣٧٨ - حديث معاوية بن أبي سفيان. عن حميد بن عبد الرحمن، أنّه سمع معاوية بن أبي سفيان، عام حجّ، على المنبر، فتناول قصّة من شعر، وكانت في يديه حرسيّ. فقال: يا أهل المدينة! أين علماؤكم؟ سمعت النبي ﷺ يقول، ينهى عن مثل هذِي، ويقول: «إِنَّمَا هَلَكَ إِسْرَائِيلَ حِينَ اتَّخَذُوهَا نِسَاءً لُّهُمْ».

(٢٥) باب: النهي عن التزوير في
اللباس وغيره والتشبيه بما لم يعط

١٣٧٩ - حديث أسماء، أنّ امرأة قالت: يا رسول الله! إنّ لي صرّة، فهل على جناح إن تسبغُ من زوجي غير الذي يعطي؟ فقال رسول الله ﷺ: «المتشبّه بما لم يعطِ كالبسِ توبين زورًا».

⁽¹⁾ (H.1379) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

38. THE BOOK OF *AL-ADÂB* (GOOD-MANNERS)

CHAPTER 1. It is prohibited to call anybody except Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the *Kunya* of *Abul-Qâsim*, and mentioning of preferable names.

1380. Narrated Anas رضي الله عنه: A man at Al-Baqî' called, "O *Abul-Qâsim*!" The Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to him and the man said (to the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), "I did not intend to call you." The Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Name yourselves by my name but not by my *Kunya* name¹¹ (i.e. *Abul-Qâsim*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 332, Vol. 3)

1381. Narrated Jâbir bin 'Abdullâh Al-Ansârî رضي الله عنهما: A man amongst us begot a boy whom he named *Al-Qâsim*. On that the *Ansâr* said, (to the man), "We will never call you *Abul-Qâsim* and will never please you with this blessed title." So, he went to the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Allâh's Messenger! I have begotten a boy whom I named *Al-Qâsim* and the *Ansâr* said, 'We will never call you *Abul-Qâsim*, nor will we please you with this title.' " The Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The *Ansâr* have done well. Name by my name, but do not name by my *Kunya*, for I am *Qâsim*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 345, Vol. 4)

٤٨ - كتاب الآداب

(١) باب: النهي عن التكفين بأبي القاسم وبيان ما يستحب من الأسماء

١٣٨٠ - حديث أنس رضي الله عنه، قال: دعا رجلاً بالبقيع، يا أبا القاسم! فانتفت إليه النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فقال: لم أعنيك. قال: سمواً ياسني ولا تكنوا بكنشي.

١٣٨١ - حديث جابر بن عبد الله الأنصاري، قال: ولد لرجل منا علام، فسماه القاسم. فقالت الأنصار: لا تكنيك أبا القاسم، ولا تعمك علينا.

فأتي النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فقال: يا رسول الله! ولد لي علام، فسميته القاسم، فقالت الأنصار: لا تكنيك أبا القاسم، ولا تعمك علينا.

فقال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أحسنت الأنصار، سمواً ياسني، ولا تكنوا بكنشي، فإنما أنا قاسم».

¹¹ (H.1380) *Kunya*: Means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so and this is a custom of the Arabs.

1282. Narrated Jâbir : رَضِيَ اللَّهُ عَنْهُ A boy was born for a man among us and the man named him Al-Qâsim. We said to him, "We will not call you Abul-Qâsim, nor will we respect you for that." The Prophet ﷺ was informed about that, and he said, "Name your son 'Abdur Rahmân." (*Sahîh Al-Bukhârî*, *Hadîth* No. 205, Vol. 8)

1383. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ (The Prophet ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 739, Vol. 4)

CHAPTER 3. Preference of changing ugly names to good names, and to change the name *Barrah* to Zainab and Jûwairiyah etc.

1384. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ Zainab's original name was *Barrah*⁽¹⁾ but it was said, "By that she is giving herself the prestige of piety." So the Prophet ﷺ changed her name to Zainab. (*Sahîh Al-Bukhârî*, *Hadîth* No. 212, Vol. 8)

CHAPTER 4. Prohibition of calling the ruler as king of kings.

1385. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The most perfidious (awful) name in Allâh's consideration is, that of a man calling

١٢٨٢ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وُلِدَ لِرَجُلٍ مِنَ الْعَلَمَاءِ، فَسَمَّاهُ الْقَاسِمُ، فَقُلْنَا: لَا تُكْثِنِي أَبَا الْقَاسِمِ، وَلَا كَرَامَةً. فَأَخْبَرَ النَّبِيَّ ﷺ، فَقَالَ: «سَمْ ابْنَكَ عَنْدَ الرَّحْمَنِ».

١٢٨٣ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْفَاتِحِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تُكْثُنُوا بِإِنْكِشَتِي».

(٣) بَابٌ: اسْتِخَابٌ تَغْيِيرُ الْأَسْمَاءِ
الْقَبِحِ إِلَى حَسَنٍ وَتَغْيِيرُ اسْمَ بَرَّةٍ إِلَى
رَبِّبٍ وَجُوَزَيْرَةٍ وَنَحْوُهَا

١٢٨٤ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَبِّبَ كَانَ اسْمُهَا بَرَّةٌ، فَقَيلَ: تُرْكِي
نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ:
رَبِّبٌ.

(٤) بَابٌ: تَحْرِيمُ الشَّمْسِيِّ بِمَلِكِ
الْأَمْلَاكِ وَبِمَلِكِ الْمُلُوكِ

١٢٨٥ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْنُعُ الْأَسْمَاءَ
عَنْدَ اللَّهِ رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلَاكِ».

⁽¹⁾ (H.1384) *Barrah* means pious.

himself king of kings.” (*Sahîh Al-Bukhârî, Hadîth No. 225, Vol. 8*)

CHAPTER 5. It is preferable to perform *Tahnîk*⁽¹⁾ of a new-born child at the time of its birth and to carry it to a pious person to perform *Tahnîk* and there is no harm in naming the child on its birthday, and it is preferable to give such names as ‘Abdullâh, Ibrâhîm, and the names of all the Messengers of Allâh.

1386. Narrated Anas bin Mâlik رضي الله عنه : م: Abû Talha had a child who was sick. The child died when Abû Talha had gone out. When Abû Talha returned home, he asked, “How does my son fare?” Umm Sulaim (his wife) replied, “He is quieter than he has ever been.” Then she brought supper for him and he took his supper and slept with her. When he had finished, she said, (to him), “Bury the child (as he is dead).” Next morning Abû Talha came to Allâh’s Messenger صلى الله عليه وسلم and told him about that. The Prophet صلى الله عليه وسلم said (to him), “Did you sleep with your wife last night?” Abû Talha said, “Yes”. The Prophet صلى الله عليه وسلم said, “O Allâh! Bestow Your Blessing on them as regards that night of theirs.” Then (later on) Umm Sulaim gave birth to a boy. Abû Talha told me to take care of the child till he was taken to the Prophet صلى الله عليه وسلم . Abû Talha took the

(٥) بَابُ: اسْتِخْبَابٌ تَعْنِيهِ الْمَوْلُودُ عِنْدَ وَلَادَتِهِ وَحَمِلَهُ إِلَى صَالِحٍ يُحْكَمُ وَجْهًاً تَسْمِيهِ يَوْمَ وَلَادَتِهِ وَاسْتِخْبَابٌ التَّسْمِيَّةِ بِعِنْدِ اللَّهِ وَإِبْرَاهِيمَ وَسَائِرِ أَسْمَاءِ الْأَنْبِيَاٰ عَلَيْهِمُ السَّلَامُ

١٣٨٦ - حَدَّيْثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ . قَالَ: كَانَ ابْنُ لَأْيَيْ طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُضِيَ الصَّبَرُ. فَلَمَّا رَجَعَ أَبُو طَلْحَةَ، قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمَ: هُوَ أَسْكَنَ مَا كَانَ . فَقَرَرْتُ إِلَيْهِ الْعَشَاءَ، فَتَعَشَّى، ثُمَّ أَصَابَهُ مِنْهَا . فَلَمَّا فَرَغَ، قَالَتْ: وَارِ الصَّبَرُ. فَلَمَّا أَضْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ . قَالَ: «أَغْرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ . قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا» فَوَلَدَتْ عَلَامًا . قَالَ لِي أَبُو طَلْحَةَ: اخْفِظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ ﷺ فَأَتَى بِهِ النَّبِيُّ ﷺ، وَأَرْسَلَتْ مَعَهُ بِمَرَاتٍ، فَأَخْذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَّعَهُ شَيْءٌ؟» قَالُوا:

⁽¹⁾ (Ch.5) *Tahnîk* is the process of chewing some sweet food (e.g., dates or honey) and putting it into the baby’s mouth and rubbing its chin to train it to eat, and pronouncing *Adhâن* in the ear of a baby etc., and giving a name to the child, and ‘Aqîqa is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh (two sheep for a male child and one sheep for a female child).

child to the Prophet ﷺ and Umm Sulaim sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates." The Prophet ﷺ took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did *Tahnîk* for him with that, and named him 'Abdullâh. (*Sahîh Al-Bukhâri*, *Hadîth* No. 379, Vol. 7)

1387. Narrated Abû Mûsa : رضي الله عنه أبا موسى رضي الله عنه، قال: ولد لي غلام، فأتيت به النبي ﷺ، فسمّاه إبراهيم، فحنّكه بثمرة ودعاه له بالبركة ودفعه إلى. وكان أكبر ولد أبي موسى.

1388. Narrated Asmâ' : رضي الله عنها that she conceived 'Abdullâh bin Az-Zubair. She added, "I migrated to Al-Madîna while I was at full term of pregnancy and alighted at Quba' where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date (fruit), chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allâh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date (fruit) and invoked for Allâh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islâmic land (i.e.

نعم، تمرات). فأخذها النبي ﷺ، فمضغها، ثم أخذ من فيه، فجعلها في في الصبي، وحنّكه به، وسمّاه عبد الله.

١٣٨٧ - حديث أبي موسى رضي الله عنه
منه، قال: ولد لي غلام، فأتىت به النبي ﷺ، فسمّاه إبراهيم، فحنّكه بثمرة ودعاه له بالبركة ودفعه إلى. وكان أكبر ولد أبي موسى.

١٣٨٨ - حديث أسماء رضي الله عنها
أنها حملت بعبد الله بن الربيير.
قالت: فخرجت وأنا مُتمّ فأتتني المدينة، فنزلت بقباء، فولذته بقباء.
ثم أتيت به النبي ﷺ، فوضعته في حجره. ثم دعاه بثمرة فمضغها، ثم نقل في فيه. فكان أول شيء دخل جوفه ريح رسول الله ﷺ. ثم حنّكه بثمرة، ثم دعا له وبَرَكَ عَلَيْهِ؛ وكان أول مولود ولد في الإسلام.

Al-Madîna). (*Sahîh Al-Bukhârî, Hadîth*
No. 248, Vol. 5)

1389. Narrated Sahl bin Sa'd : رَضِيَ اللَّهُ مَعْنَاهُ When Al-Mundhir bin Abû Usaid was born. He was brought to the Prophet ﷺ, who placed him on his thigh. While Abû Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abû Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy) he said, "Where is the boy?" Abû Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abû Usaid told the boy's name. The Prophet ﷺ said, "No, his name is Al-Mundhir." From that day the boy was called as Al-Mundhir. (*Sahîh Al-Bukhârî, Hadîth*
No. 211, Vol. 8)

1390. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ was the best of all the people in character, I had a brother called Abû 'Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, "O Abû 'Umair! What did *Al-Nughair* (nightingale) (do)?" It was nightingale with which he used to play. (*Sahîh Al-Bukhârî, Hadîth* No. 222, Vol. 8)

CHAPTER 7. To ask permission for entering a house (etc.)

1391. Narrated Abû Sa'îd Al-Khudrî : رَضِيَ اللَّهُ مَعْنَاهُ While I was present in one of

١٣٨٩ - حديث سهل بن سعيد.
قال: أتني بالمنذر بن أبي أسيند إلى النبي ﷺ، حين ولد، فوضعه على فخذه، وأبو أسيند جالس؛ فلما النبي ﷺ يشغله بين يديه، فامر أبو أسيند بابنه فاختمل من فخذ النبي ﷺ، فاستفاق النبي ﷺ، فقال: «أين الصبي؟» فقال أبو أسيند: قلبناه، يا رسول الله! قال: «ما اسمه؟» قال: فلان. قال: «ولكن أسمه المنذر» فسماه يومئذ المنذر.

١٣٩٠ - حديث أنس : قال: كان النبي ﷺ، أحسن الناس خلقاً. وكان لي أخ يقال له: أبو عمير، فطيم. وكان إذا جاءه قال: «يا أبا عمير، ما فعل التغير؟» تعرّف كان يلعب به.

(٧) باب: الانسيان

١٣٩١ - حديث أبي سعيد الخدري .

the gatherings of the *Ansâr*, Abû Mûsa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given permission, so I returned." (When 'Umar came to know about it) he said to Abû Mûsa, "Why did you not enter?" Abû Mûsa replied, "I asked permission three times, and I was not given permission, so, I returned, for Allâh's Messenger ﷺ said, 'If anyone of you ask permission to enter thrice and permission is not given, then he should return.' " 'Umar said, "By Allâh! We will ask Abû Mûsa to bring witnesses for it." (Abû Mûsa went to a gathering of the *Ansâr* and said), "Did anyone of you hear this from the Prophet ﷺ". Ubai bin Ka'b said, "By Allâh, none will go with you but the youngest of the people (as a witness)." I (Abû Sa'îd) was the youngest of them, so I went with Abû Mûsa and informed 'Umar that the Prophet ﷺ had said so. (*Sahîh Al-Bukhâri*, *Hadîth* No. 262, Vol. 8)

CHAPTER 8. It is disliked to say: 'I', in response to one's inquiry while seeking permission to enter (etc.)

1392. Narrated Jâbir: I came to the Prophet ﷺ in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I". He said, "I, I?" He repeated it as if he disliked it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 267, Vol. 8)

قال: كُنْتُ فِي مَجَلِسٍ مِّنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَانَهُ مَذْعُورٌ. فَقَالَ: اسْتَأْذِنْتُ عَلَى عُمَرَ ثَلَاثَةَ، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. فَقَالَ: مَا مَتَعَكَ؟ قُلْتُ: اسْتَأْذِنْتُ ثَلَاثَةَ فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَأْذَنْتَ أَحَدَكُمْ ثَلَاثَةَ، فَلَمْ يُؤْذَنْ لَهُ فَلَيَرْجِعْ. فَقَالَ: وَاللَّهِ! لَتَقِيمَ عَلَيْهِ بَيْتَهُ أَمْنِكُمْ أَحَدُ سَمْعَةٍ مِّنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ أَبُو بَيْنَ كَعْبٍ: وَاللَّهِ لَا يَقُولُ مَعْكَ إِلَّا أَضَعُّ الْقَوْمَ، فَكُنْتُ أَضَعُّ الْقَوْمَ؛ فَقُلْتُ مَعَهُ فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَ ذَلِكَ.

(٨) بَابٌ: كَرَاهَةُ قَوْلِ الْمُسْتَأْذِنِ: أَنَا، إِذَا قَبِيلَ: مَنْ هَذَا؟

١٣٩٢ - حِدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَقَقْتُ الْبَابَ فَقَالَ: «مَنْ ذَلِكَ؟» قُلْتُ: أَنَا. فَقَالَ: «أَنَا، أَنَا!» كَانَهُ كَرِهَهَا.

CHAPTER 9. Prohibition of peeping into the house of another person.

1393. Narrated Sahl bin Sa'd As-Sâ'âdi رضي الله عنه : A man peeped through a hole in the door of Allâh's Messenger's house and at that time, Allâh's Messenger صلى الله عليه وسلم had a *Midrî* (an iron comb or bar) with which he was rubbing his head. So, when Allâh's Messenger صلى الله عليه وسلم saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allâh's Messenger صلى الله عليه وسلم added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 38-B, Vol. 9)

1394. Narrated Anas bin Mâlik رضي الله عنه : A man peeped into a room of the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم stood up, holding an arrow head. It is as if I am just looking at him trying to stab the man. (*Sahîh Al-Bukhâri*, *Hadîth* No. 259, Vol. 8)

1395. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 26, Vol. 9)

(٩) بَابُ تَحْرِيمِ النَّظَرِ فِي بَيْتِ عَيْنِهِ

١٣٩٣ - حِدِيثُ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَجُلًا أَطْلَعَ فِي حُجْرَةٍ فِي بَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَذْرَى يَحْكُمُ بِهِ رَأْسَهُ. فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَوْ أَغْلَمْتُ أَنْ تَسْتَظِرَنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ». قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جُعِلَ الْإِذْنُ مِنْ قَبْلِ الْبَصَرِ».

١٣٩٤ - حِدِيثُ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا أَطْلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ إِلَيْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُمْسِكُ بِمَشَاقِصٍ، أَوْ يُمْسَاقُ، فَكَانَ أَنْظُرُ إِلَيْهِ يَخْتَلِفُ الرَّجُلُ لِيَطْعُنَهُ.

١٣٩٥ - حِدِيثُ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِكَ أَحَدًا وَلَمْ تَأْذِنْ لَهُ، خَدَفَهُ بِحَصَّةِ فَقَاتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ.

39. THE BOOK OF AS-SALĀM (GREETINGS)

CHAPTER 1. The riding one should greet the walking one, and the small number of persons should greet the large number of persons.

1396. Narrated Abū Huraira : رضي الله عنه مولى الله عليه وسلم said, Allâh's Messenger ﷺ said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons." (*Sahîh Al-Bukhâri*, Hadîth No. 251, Vol. 8)

CHAPTER 3. The right of a Muslim for a Muslim is to return the greetings.

1397. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم I heard Allâh's Messenger ﷺ saying, "The rights of a Muslim on a Muslim are five: (1) To return the greetings, (2) to visit the sick, (3) to follow the funeral processions (4) to accept invitation and (5) to reply the sneezer [saying, *Yarhamu-ka-Allah* (may Allâh be merciful to you), provided the sneezer says, *Al-hamdu-lillah* (all the praises are for Allâh)]. (*Sahîh Al-Bukhâri*, Hadîth No. 332, Vol. 2)

CHAPTER 4. Prohibition of saying first *As-Salam-u-'Alaikum* to the people of Scripture (Jews and Christians), and how to respond to their greeting

1398. Narrated Anas bin Mâlik رضي الله عنه مولى الله عليه وسلم : The Prophet ﷺ said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa-

٣٩ - كتاب السلام

(١) باب: يُسلِّمُ الرَّاكِبُ عَلَى الْمَاشِي
وَالْقَلِيلُ عَلَى الْكَثِيرِ

١٣٩٦ - حديث أبي هريرة، قال: قال رسول الله ﷺ: «يُسلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

(٢) باب: مِنْ حَقِّ الْمُسْلِمِ لِلْمُسْلِمِ
رَدُّ السَّلَامِ

١٣٩٧ - حديث أبي هريرة رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَأَبْيَانُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيسُ الْعَاطِسِ».

(٤) باب: النَّهْيُ عَنِ ابْتِداءِ أَهْلِ
الْكِتَابِ بِالسَّلَامِ وَكَيْفَ يُرَدُّ عَلَيْهِمْ

١٣٩٨ - حديث أنس بن مالك رضي الله عنه، قال: قال النبي ﷺ: «إِذَا

'Alaikum (and on you).' " (*Sahîh Al-Bukhârî*, *Hadîth* No. 275, Vol. 8)

سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقَوْلُوا:
وَعَلَيْكُمْ".

1399. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger رضي الله عنهما said, "When the Jews greet you, they usually say, '*As-Sâmu 'Alaikum* (death be on you), ' so you should say (in reply to them), '*Wa 'Alaikum* (and on you).'" (*Sahîh Al-Bukhârî*, *Hadîth* No. 274, Vol. 8)

١٣٩٩ - حديث عبد الله بن عمر
رضي الله عنهما، أنَّ رَسُولَ اللهِ ﷺ،
قالَ: إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ فَإِنَّمَا
يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ. فَقُلْ:
وَعَلَيْكَ".

1400. Narrated 'Âisha رضي الله عنها : A group of Jews came to Allâh's Messenger رضي الله عنهما and said, "*As-Sâmu 'Alaika* (death be on you)," and I understood it and said to them, "*Alaikum As-Sâmu wa-l-La'na* (death and curse be on you)," Allâh's Messenger رضي الله عنهما said, "Be calm! O 'Âisha, for Allâh loves that one should be kind and lenient in all matters." I said, "O Allâh's Messenger! Haven't you heard what they have said?" Allâh's Messenger رضي الله عنهما said, "I have (already) said (to them), '*'Alaikum* (upon you).'" (*Sahîh Al-Bukhârî*, *Hadîth* No. 273, Vol. 8)

١٤٠٠ - حديث عائشة رضي الله عنها،
قالت: دخل رهط من اليهود على
رسول الله ﷺ فقالوا: السام عليك.
ففهمتها، قلت: عليك السام
واللغنة. فقال رسول الله ﷺ: «مهلاً،
يا عائشة! فإن الله يحب الرفق في
الأمر كله» قلت: يا رسول الله! أو
لم تسمع ما قالوا؟ قال رسول الله
ﷺ: «فقد قلت: وعليكم».

CHAPTER 5. Preference of greeting the boys.

(٥) باب: استحباب السلام على الصبيان

١٤٠١ - حديث أنس بن مالك رضي الله عنه، آتاه مَرْأَةٌ عَلَى صِيَانَ، فَسَلَّمَ عَلَيْهِمْ. وَقَالَ: كَانَ النَّبِيُّ ﷺ، يَفْعُلُهُ.

(٦) باب: إباحة الخروج للنساء لقضاء حاجة الإنسان

١٤٠٢ - حديث عائشة رضي الله عنها،

CHAPTER 7. It is allowed for women to go out for answering the call of nature.

1402. Narrated 'Âisha رضي الله عنها : Sauda (the wife of the Prophet ﷺ)

39. The Book of *As-Salām* (Greetings)

went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So ‘Umar bin Al-Khattāb saw her and said, “O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out.” Sauda returned while Allāh’s Messenger ﷺ was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, “O Allāh’s Messenger! I went out to answer the call of nature and ‘Umar said to me so-and-so.” Then Allāh inspired him (the Prophet ﷺ) and when the state of inspiration was over, and the bone was still in his hand, as he had not put it down, he said (to Sauda), “You (women) have been allowed to go out for your needs.” (*Sahih Al-Bukhāri*, *Hadīth* No. 318, Vol. 6)

CHAPTER 8. Prohibition of sitting with a foreign-lady in privacy or to enter to her (house etc.) while she is alone.

1403. Narrated ‘Uqba bin ‘Amir رضي الله عنه وسلام : Allāh’s Messenger ﷺ said, “Beware of entering upon the ladies.” A man from the *Ansār* said, “Allāh’s Messenger! What about *Al-Hamu*⁽¹⁾ (the in-laws of the wife i.e. the brothers of her husband or his nephews etc.)?” The Prophet replied: The in-laws

قالت: خرجت سودة بعدهما ضرب الحجاب، لحاجتها؛ وكانت امرأة جسمية لا تخفي على من يعرفها؛ فرأها عمر بن الخطاب، فقال: يا سودة! أما والله ما تخفين علينا، فانظرني كيف تخرجين. قالت: فانكفت راجعة ورسول الله ﷺ في بيتي، وإنه ليتعشى، وفي بيته عرق. فدخلت، فقالت: يا رسول الله! إني خرجت ليغض حاجتي، فقال لي عمر كذا وكذا. قالت: فأذن الله إليه. ثم رفع عنده وإن العرق في بيته، ما وضعته. فقال: إنه قد أذن لكن أن تخرجن لحاجتكن.

(٨) باب: تحرير الحلوة بال الأجنبية
والدخول عليها

١٤٠٣ - حديث عقبة بن عامر، أنَّ رسول الله ﷺ قال: «إياكم والدخول على النساء» فقال رجلٌ من الأنصار: يا رسول الله! أفرأيت الحشو؟ قال: «الحشو المزوث».

⁽¹⁾ (H.1403) It is mainly the brothers of the husband or the in-laws of the wife who are meant here, are only those who could have married that woman if she had not been married.

(*Al-Hamu*) of the wife are death itself.⁽¹¹⁾ (*Sahîh Al-Bukhârî*, *Hadîth* No. 159, Vol. 7)

CHAPTER 9. It is preferable for a man to tell (others etc.) while accompanied by his wife or a *Mahram*-lady that she is his wife or *Mahram* in order to remove suspicions.

1404. Narrated ‘Ali bin Al-Husain رضي الله عنه: Saffiyya, the wife of the Prophet صلى الله عليه وسلم told me that she went to Allâh’s Messenger صلى الله عليه وسلم to visit him in the mosque while he was in *I’tikâf* in the last ten days of Ramâdân. She talked with him for a while then she got up in order to return home. The Prophet صلى الله عليه وسلم accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Ansâri* men were passing by and they greeted Allâh’s Messenger صلى الله عليه وسلم. He told them: Do not run away! And said, “She is (my wife) Saffiyya bint Huyâî.” Both of them said, “*Subhan Allâh*, (How dare we think of any evil) O Allâh’s Messenger.” And they felt it. The Prophet صلى الله عليه وسلم said (to them), “Satan reaches everywhere in the human body as blood reaches it, (everywhere in one’s body.) I was afraid lest Satan might insert an evil thought in your minds.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 251, Vol. 3)

(١) بَابٌ: بَيْانٌ أَنَّهُ يُسْتَحِبُ لِمَنْ رَأَى
خَالِيَّاً بِإِنْرَأَةٍ وَكَانَتْ زَوْجَةً أَوْ مَحْرَمًا
لَهُ أَنْ يَقُولَ: هَذِهِ فُلَانَةُ، لِيَنْدَعُ ظَنَّ
السُّوءِ بِهِ

١٤٠٤ - حَدِيثُ صَفِيَّةَ، زَوْجِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
تَزَوَّرَهُ فِي اغْتِيَافِهِ، فِي الْمَسْجِدِ، فِي
الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. فَتَحَدَّثَتْ
عِنْهُ سَاعَةً، ثُمَّ قَامَتْ تَقْلِيلُهُ. فَقَامَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهَا يَقْلِيلُهَا، حَتَّى إِذَا بَلَغَتْ
بَابَ الْمَسْجِدِ، عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ
رَجُلًا مِنَ الْأَنْصَارِ. فَسَلَّمَ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتِ
حُبَيْبٍ» فَقَالَا: سُبْحَانَ اللَّهِ، يَا رَسُولَ
اللَّهِ! وَكَبَرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«إِنَّ الشَّيْطَانَ يَتَلْعَبُ مِنَ الْإِنْسَانِ مَلَعَّ
الدَّمِ، وَإِنِّي خَيِّبْتُ أَنْ يَقْذِفَ فِي
قُلُوبِكُمَا شَيْئًا».

⁽¹¹⁾ (H.1403) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet صلى الله عليه وسلم compared the brother-in-law of a wife to death if he stays in seclusion with her.

39. The Book of *As-Salām* (Greetings)

CHAPTER 10. If a person comes to a gathering and finds space to sit, he should sit there or otherwise he should sit behind that gathering.

1405. Narrated Abū Wāqid Al-Laithī : While Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third went away. The narrator added: The two persons kept on standing before Allāh's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering,) and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered him in His Mercy (and did not punish him), while the third turned his face from Allāh and went away, so Allāh turned His Face from him (likewise)." (*Sahih Al-Bukhāri*, Hadīth No. 66, Vol. 1)

CHAPTER 11. Prohibition for a man to make another man get up from his seat in a gathering in order to sit there.

1406. Narrated Ibn ‘Umar : The Prophet ﷺ said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there." (*Sahih Al-Bukhāri*, Hadīth No. 286, Vol. 8)

(١٠) بَابٌ: مَنْ أتَى مَجْلِسًا فَوَجَدَ فُرْجَةً فَجَلَسَ فِيهَا، وَإِلَّا وَرَأَهُمْ

١٤٠٥ - حَدِيثُ أَبِي وَاقِدِ الْمَيْتَيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَئِمَّا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَفْلَأَ ثَلَاثَةً نَفَرٍ، فَأَقْبَلَ اثْنَانٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَهَبَ وَاحِدٌ. قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ، فَجَلَسَ فِيهَا. وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ. وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الْثَلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ؛ وَأَمَّا الْآخَرُ فَاسْتَخْيَا اللَّهَ مِنْهُ؛ وَأَمَّا الْآخَرُ فَأَغْرَضَ فَأَغْرَضَ اللَّهَ عَنْهُ». .

(١١) بَابٌ: تَحْرِيمٌ إِقَامَةِ الْإِنْسَانِ مِنْ مَوْضِعِهِ الْمُبَاخِرِ الَّذِي سَبَقَ إِلَيْهِ

١٤٠٦ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يُقْبِلُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ». .

CHAPTER 13. It is forbidden for an effeminate man to enter upon foreign women.

1407. Narrated Umm Salama رضي الله عنها : came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullâh bin Abî Umaiyya, "O 'Abdullâh! See if Allâh should make you conquer At-Tâ'if tomorrow, then take the daughter of Ghailân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)" Ibn Juraij said, "That effeminate man was called Hit." (*Sahîh Al-Bukhârî, Hadîth No. 613, Vol. 5*)

CHAPTER 14. It is allowed to seat a foreign woman on the ride behind one's back if she appears to be completely exhausted in the way.

1408. Narrated Asmâ' bint Abû Bakr رضي الله عنها : When Az-Zubair married me, he had not real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Ansâri* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Az-Zubair's land given to him by Allâh's Messenger ﷺ and this land was two-third *Farsakh* (about two

(١٣) باب: منع المُخَنَّثِ مِن الدُّخُولِ عَلَى النِّسَاءِ الْأَجَانِبِ

١٤٠٧ - حديث أم سلمة رضي الله عنها، قالت: دخل علي النبي ﷺ وعندى مُخَنَّثٌ، فسمعته يقول لعبد الله ابن أمية: يا عبد الله! أرأيت إن فتح الله عليكم الطائف غداً، فعليك بابنة عيلان، فإنها تقبل ياربع، وتذير شمان. وقال النبي ﷺ: لا يدخلهن هؤلاء عليكم». .

(١٤) باب: جواز إرداد المرأة الأجنبية إذا أختي في الطريق

١٤٠٨ - حديث أسماء بنت أبي بكر رضي الله عنها، قالت: تزوجني الزبير، وما له في الأرض من مال ولا مملوك ولا شيء، غير ناضح وغير فرسه. فكنت أغلف فرسه، وأستكي الماء، وأخرز غربة، وأعجن، ولمن أكن أحسن أخرين. وكان يحب جارات لي من الأنصار، وكأن نسوة صدق. وكنت أقول النوى من أرض الزبير التي أقطعه رسول الله ﷺ، على

miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh's Messenger ﷺ along with some *Ansâri* people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh! so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghîra*, for he had the greatest sense of *Ghîra* of all the people. Allâh's Messenger ﷺ noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allâh's Messenger ﷺ while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghîra*"¹¹. On that Az-Zubair said, "By Allâh, your carrying the date-stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abû Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). (*Sahîh Al-Bukhârî*, *Hadîth No. 151*, Vol. 7)

CHAPTER 15. (About) the speaking-in-secret by two persons without the consent of the third one (if all the three are sitting together).

1409. Narrated 'Abdullâh bin 'Umar رضي الله عنهما مولى الله عليه وسلم : The Prophet said, "When three persons are together, then no two of them should hold secret

رأسي، وهي مني على ثلثي فرسخ.
فجئت يوماً والنوى على رأسي،
فلقيت رسول الله ﷺ، وعمة نفر من
الأنصار. فدعاني. ثم قال: «اخ اخ»
ليحملني خلفه. فاستحيت أن أسيء
مع الرجال، وذكرت الزبير وغيرته،
وكان أغير الناس. فعرف رسول الله
ﷺ، أني استحيت، فمضى فجئت
الزبير، قلت: لقيني رسول الله ﷺ،
وعلى رأسي النوى، وعمة نفر من
أصحابه، فanax لأركب فاستحيت
منه، وعرفت غيرتك. فقال: والله!
الحمل النوى كان أشد على من
رثوك بعه. قال: حتى أرسل إلى
أبو بكر، بعد ذلك، بخادر يكفيني
سياسة الفرس، فلما نادني أعتقني.

(١٥) بَابٌ: مُنَاجَاهَةُ الْأَنْتِينَ دُونَ الثَّالِثِ
بِغَيْرِ رَضَا

٤٠٩ - حَدَّيْثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَّاجِي اثْنَانُ

⁽ⁱⁱ⁾ (H.1408) *Għira*: See glossary.

counsel excluding the third person.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 303, Vol. 8)

دُونَ التَّالِثِ».

1410. Narrated ‘Abdullâh : رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ وَمُسْعُودِهِ قَالَ النَّبِيُّ ﷺ said, “When you are three persons; sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 305, Vol. 8)

١٤١٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ النَّبِيُّ ﷺ: «إِذَا كُتِّمَ ثَلَاثَةُ، فَلَا يَتَنَاجَى رَجُلًا بِرَجُلٍ دُونَ الْآخَرِ حَتَّى تَخْتَلُطُوا بِالنَّاسِ أَجْلَ أَنْ يَخْرُجُوهُ». تَحْكِيمُهُ بِالْأَوْفِيِّ

CHAPTER 16. About medicine, disease and *Ruqya*.

1411. Narrated Abû Hurâira : رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ وَمُسْعُودِهِ قَالَ النَّبِيُّ ﷺ said, “The effect of an evil eye is a fact.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 636, Vol. 7)

(١٦) بَابُ: الْطَّبُّ وَالْمَرَضِ وَالرُّقْيَةِ

١٤١١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «الْعَيْنُ حَقٌّ». تَحْكِيمُهُ بِالْأَوْفِيِّ

Chapter 17. (About) Magic.

1412. Narrated ‘Âisha : رَضِيَ اللَّهُ عَنْهَا مَعْرِفَةُ السُّرُورِ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ سُرُورًا حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ. قَالَ سُفِيَّانُ (أَحَدُ رِجَالِ السَّنَدِ): وَهَذَا أَشَدُ مَا يَكُونُ مِنَ السُّرُورِ إِذَا كَانَ كَذَا. فَقَالَ: «يَا عَائِشَةً! أَعْلَمُتِ أَنَّ اللَّهَ قَدْ أَفْتَانَنِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلًا فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخِرِ: مَا بِالرَّجُلِ؟ قَالَ: مَظْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَيْلَدُ بْنُ أَغْصَمَ، رَجُلٌ مِنْ زُرْبَتِنِ، حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا. قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ.

(١٧) بَابُ: السُّرُورِ

١٤١٢ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ سُرُورًا حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ. قَالَ سُفِيَّانُ (أَحَدُ رِجَالِ السَّنَدِ): وَهَذَا أَشَدُ مَا يَكُونُ مِنَ السُّرُورِ إِذَا كَانَ كَذَا. فَقَالَ: «يَا عَائِشَةً! أَعْلَمُتِ أَنَّ اللَّهَ قَدْ أَفْتَانَنِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلًا فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخِرِ: مَا بِالرَّجُلِ؟ قَالَ: مَظْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَيْلَدُ بْنُ أَغْصَمَ، رَجُلٌ مِنْ زُرْبَتِنِ، حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا. قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ.

that)?’ The other replied, ‘In a skin of pollen of a male date-palm kept under a stone in the well of Dharwân.’” So the Prophet ﷺ went to that well and took out those things and said, “That was the well which was shown to me (in dream). Its water looked like the infusion of *Henna* leaves and its date-palm trees looked like the heads of devils.” The Prophet ﷺ added, “Then that thing was taken out.” I said (to the Prophet ﷺ), “Why do you not treat yourself with *Nashra*? ” He said, “Allâh has cured me; I dislike to let evil spread among any of the people.” (*Sahîh Al-Bukhâri*, Hadîth No. 660, Vol. 7)

CHAPTER 18. (About) Poison.

1413. Narrated Anas bin Mâlik رضي الله عنه : A Jewess brought a poisoned (cooked) sheep for the Prophet ﷺ who ate from it. She was brought to the Prophet ﷺ and he was asked, “Shall we kill her?” He said, “No.” Anas added: “I continued to see the effect of the poison on the palate of the mouth of Allâh’s Messenger ﷺ .” (*Sahîh Al-Bukhâri*, Hadîth No. 786, Vol. 3)

CHAPTER 19. Preference of treating a patient with *Ruqya*.

1414. Narrated ‘Âisha رضي الله عنها : Whenever Allâh’s Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allâh, saying, “Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.” (*Sahîh Al-Bukhâri*, Hadîth No. 579, Vol. 7)

قالَ: وَأَيْنَ؟ قَالَ: فِي جُفْنٍ طَلْعَةَ ذَكَرٍ تَخَتَّرَ رَغْوَقَةً، فِي بَثَرٍ ذَرْوَانَ» قَالَتْ: فَأَنِي النَّبِيُّ الْمُصَدِّقُ الْبَرُّ حَتَّى اسْتَخْرَجَهُ قَالَ: «هُنُو الْبَثَرُ الَّتِي أُرْبَثَهَا وَكَانَ مَاءَهَا نَقَاعَةُ الْحَنَاءِ، وَكَانَ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ» قَالَ: «فَاسْتَخْرَجَ» قَالَتْ: فَقُلْتُ: أَفَلَا، أَيِّ، تَشْرَتْ؟ قَالَ: «أَمَا وَاللَّهِ! فَقَذَ شَفَانِي، وَأَكْرَهَ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًا».

(18) بَابُ: السُّمُّ

1413 - حَدِيثُ أَنَسَ بْنِ مَالِكٍ رضي الله عنه، أَنَّ يَهُودِيَّةً أَتَتِ النَّبِيَّ الْمُصَدِّقَ بِشَاءَ مَسْمُومَةً فَأَكَلَ مِنْهَا، فَجِيءَ بِهَا، فَقَيْلَ: أَلَا تَقْتُلُهَا؟ قَالَ: «لَا». قَالَ: فَمَا زِلْتُ أَغْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

(19) بَابُ: اسْتِخْبَابُ رُقْبَةِ الْمَرِيضِ

1414 - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا أَتَى مَرِيضًا، أَوْ أَتَيْتَ بِهِ قَالَ: «أَذْهَبِ الْبَاسَ، رَبِّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءُكَ لَا يُغَادِرُ سَقْمًا».

CHAPTER 20. To perform *Ruqya* over a patient by reciting *Al-Mu'awwidhat* [*Sûrat Al-Falaq* (113), and *Sûrat An-Nâs* (114) and blowing one's breath and saliva over the patient while reciting these Verses.

1415. Narrated 'Âisha : رَضِيَ اللَّهُ عَنْهَا Whenever Allâh's Messenger ﷺ became sick, he would recite *Mu'awwidhat* (*Sûrat Al-Falaq* and *Surat An-Nâs*) and then blow his breath over his body. When he became seriously ill I used to recite (these two *Surah*) and rub his hands over his body hoping for its blessings. (*Sahîh Al-Bukhârî*, *Hadîth* No. 535, Vol. 6)

CHAPTER 21. It is advisable to treat the effect⁽¹⁾ of an evil eye,⁽²⁾ of poisonous stings (a snake-bite or a scorpion sting) etc. with the help of *Ruqya*.

1416. Narrated Al-Aswad : رَضِيَ اللَّهُ عَنْهُ about treating poisonous stings (a snake-bite or a scorpion sting) with a *Ar-Ruqya*. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with *Ruqya*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 637, Vol. 7)

1417. Narrated 'Âisha : رَضِيَ اللَّهُ عَنْهَا Allâh's Messenger ﷺ used to read in his *Ruqya*, "In the Name of Allâh. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord."⁽¹⁾ (*Sahîh Al-Bukhârî*, *Hadîth* No. 642, Vol. 7)

(٢٠) بَابٌ: رُفْقَةُ الْمَرِيضِ بِالْمُعَوَّذَاتِ وَالنَّفَثِ

١٤١٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا اشْتَكَى، يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، وَنَفَثُ. فَلَمَّا اشْتَدَ وَجْهُهُ كَثُرَ أَقْرَأُ عَلَيْهِ، وَأَمْسَحَ بِيَدِهِ، رَجَاءً بَرَكَتِهَا.

(٢١) بَابٌ: اسْتِخْبَابُ الرُّفْقَةِ مِنَ الْعَيْنِ وَالنَّنَّلَةُ وَالْحُمَّةُ وَالنَّظَرَةُ

١٤١٦ - حَدِيثُ عَائِشَةَ. عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّفْقَةِ مِنَ الْحُمَّةِ. فَقَالَتْ: رَجُّصَ النَّبِيُّ ﷺ الرُّفْقَةِ مِنْ كُلِّ ذِي حُمَّةِ.

١٤١٧ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ يَقُولُ لِلْمَرِيضِ: «بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةُ بَعْضِنَا، يُشْفِي سَقِيمُنَا، يَأْذِنُ رَبِّنَا». .

⁽¹⁾ (H.1417) The Prophet ﷺ while reciting the *Ruqya*, (i.e. *Sûrat Al-Fâtihâ* or other Divine Verses etc.), put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

1418. Narrated 'Âisha : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye. (*Sahîh Al-Bukhâri*, *Hadîth* No. 634, Vol. 7)

1419. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ saw in her house a girl whose face had a black spot. He said, "She is under the effect of an evil eye, so treat her with a *Ruqya*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 635, Vol. 7)

CHAPTER 23. It is permissible to take the wages for the recitation of *Ruqya* with the Qur'ân etc.

1420. Narrated Abû Sa'îd : رَضِيَ اللَّهُ عَنْهُ Some of the companions of the Prophet ﷺ went on a journey till they reached one of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them possess something (as treatment)." They went to the group of the companions (of the Prophet ﷺ) and said, "Our chief was bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allâh! I can recite a *Ruqya* but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it." They agreed to pay them a flock

١٤١٨ - حديث عائشة رضي الله عنها،
قالت: أمرني رسول الله ﷺ، أو أمر
أن يسترقى من العين.

١٤١٩ - حديث أم سلمة رضي الله
عنها، أن النبي ﷺ، رأى في بيته
حاربة، في وجوهها سفعة. فقال:
«استرقوا لها، فإن بها النّظر».

(٢٣) باب: جوازأخذ الأجرة على
الرُّقية بالقرآن والأذكار

١٤٢٠ - حديث أبي سعيد رضي الله عنه، قال: انطلق نفرٌ من أصحاب النبي ﷺ، في سفرة سافرُوهَا، حتى نزلوا على حيٍّ من أحياء العرب، فاستضافوهُمْ، فأبوا أن يُضيّقوهُمْ. قلّدَ سيد ذلك الحي، فسعوا له بكل شيء، لا ينفعه شيء. فقال بعضُهمْ:
لَوْ أتَيْتُمْ هُؤُلَاءِ الرَّهْطَ الَّذِينَ نَزَلُوا،
لَعْلَهُ أَنْ يَكُونُ عِنْدَ بَعْضِهِمْ شَيْءٌ!
فأتوهُمْ. فقالوا: يا أبا الرهط! إنَّ
سِيدَنَا لدُغَ، وَسَعَنَا لَهُ بِكُلِّ شَيْءٍ، لَا
يُنفعُهُ. فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ?
فقال بعضُهمْ: نَعَمْ وَاللَّهُ إِنِّي لَأَزْقِي،
ولِكُنْ وَاللَّهُ! لَقَدْ اسْتَضْفَنَا كُمْ فَلَمْ
تُضْيِقُونَا، فَمَا أَنَا بِرَاقِي لَكُمْ حَتَّى

of sheep. One of them then went and recited “(*Sûrat Al-Fâtiha*)”: ‘All the praises and thanks are for the Lord of the ‘Âlamîn (mankind, jinns and all that exists)...’ and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, “Do not divide them till we go to the Prophet ﷺ and narrate the whole story to him, and wait for his order.” So, they went to Allâh’s Messenger ﷺ and narrated the story. Allâh’s Messenger ﷺ asked, “How did you come to know that *Sûrat Al-Fâtiha* was recited as *Ruqya*?” Then he added, “You have done the right thing. Divide (what you have earned) and assign a share for me as well.” The Prophet ﷺ smiled thereupon. (*Sahîh Al-Bukhâri*, *Hadîth* No. 476, Vol. 3)

CHAPTER 26. For every disease there is a treatment, and preference of treating.

1421. Narrated Jâbir bin ‘Abdullâh : I heard the Prophet ﷺ saying, “If there is any healing in your medicines, then it is: (1) in cupping, (2) a gulp of honey or (3) branding with fire (cauterization), one of these three according to what suits the ailment, but I don’t like to be (cauterized) branded with fire.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 587, Vol. 7)

تَجْعَلُوا لَنَا مُعْلِلاً . فَصَالَ حُورُهُمْ عَلَى قَطْبِيْعٍ مِّنَ الْغَمَّ . فَانْطَلَقَ يَنْفَلُ عَلَيْهِ . وَيَقْرَأُ «الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمَيْنَ» فَكَانَنَا نُشِطٌ مِّنْ عِقَالٍ . فَانْطَلَقَ يَمْشِي وَمَا يِمْ بِهِ قَلْبَهُ . قَالَ : فَأَوْفُوهُمْ جُعْلَهُمْ الَّذِي صَالَ حُورُهُمْ عَلَيْهِ . فَقَالَ بَغْصُهُمْ : أَفِسِمُوا . فَقَالَ الَّذِي رَقَى . لَا تَفْعَلُوا ، حَتَّى تَأْتِيَ النَّبِيَّ ﷺ ، فَنَذَكِرَ لَهُ الَّذِي كَانَ ، فَنَتَظَرُ مَا يَأْمُرُنَا . فَقَدِمُوا عَلَى رَسُولِ اللّٰهِ ﷺ ، فَذَكَرُوا لَهُ . فَقَالَ : «وَمَا يُذَرِّيكَ أَنَّهَا رُفِيَّةٌ!» ثُمَّ قَالَ : «قَدْ أَصَبَّتُمْ، أَفِسِمُوا وَاضْرِبُوا لِي مَعْكُمْ سَهْمًا» فَضَحِّكَ رَسُولُ اللّٰهِ ﷺ .

(٢٦) بَابٌ: لِكُلِّ دَاءٍ دَوَاءٌ وَاسْتِخْبَابٌ التَّدَاوِي

١٤٢١ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِّنْ أَدْوِيَتِكُمْ، أَوْ يَكُونُ فِي شَيْءٍ مِّنْ أَدْوِيَتِكُمْ، خَيْرٌ، فَفِي شَرْطَةٍ مِّنْ حَمْجَمٍ، أَوْ شَرْبَةٍ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ تُوَاقِّعُ الدَّاءَ، وَمَا أَحِبُّ أَنْ أَكْتُوِي».

1422. Narrated Ibn ‘Abbâs : رضي الله عنهما When the Prophet was ملى الله عليه وسلم cupped, he paid the man who cupped him his wages. (*Sahîh Al-Bukhâri*, Hadîth No. 478, Vol. 3)

1423. Narrated Anas : رضي الله عنه The Prophet used to get cupped and would never withhold the wages of any person. (*Sahîh Al-Bukhâri*, Hadîth No. 480, Vol. 3)

1424. Narrated Ibn ‘Umar : رضي الله عنهما The Prophet said, “Fever is from the heat of the Hell-fire, so abate fever with water.” (*Sahîh Al-Bukhâri*, Hadîth No. 486, Vol. 4)

1425. Narrated Fâtima bint Al-Mundhir : رضي الله عنها Whenever a lady suffering from fever was brought to Asmâ’ bint Abû Bakr, she used to invoke Allâh for her and then sprinkle some water on her body, at the chest and say, “Allâh’s Messenger ملى الله عليه وسلم used to order us to abate fever with water.” (*Sahîh Al-Bukhâri*, Hadîth No. 620, Vol. 7)

1426. Narrated Râfi‘ bin Khadîj : رضي الله عنه I heard Allâh’s Messenger ملى الله عليه وسلم saying, “Fever is from the heat of Hell, so abate fever with water.” (*Sahîh Al-Bukhâri*, Hadîth No. 622, Vol. 7)

CHAPTER 27. It is disliked to treat by pouring medicine forcibly into the mouth (of the patient).

1427. Narrated ‘Âisha : رضي الله عنها We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say, “Don’t pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little

١٤٢٢ - حديث ابن عباس رضي الله عنهما، قال: اختجم النبي ﷺ وأغطى الحجاج أجره.

١٤٢٣ - حديث أنس رضي الله عنه، قال: كان النبي ﷺ يختجم، ولم يكن يظلم أحداً أجره.

١٤٢٤ - حديث ابن عمر رضي الله عنهما، عن النبي ﷺ، قال: «الحمى من فحح جهنم فأبردوها بالماء».

١٤٢٥ - حديث أسماء بنت أبي بكر رضي الله عنها، كانت، إذا أتت بالمرأة قد حمّت تدعُ لها، أخذت الماء فصبته بينها وبين جسدها. قالت: وكان رسول الله ﷺ، يأمرنا أن نبردّها بالماء.

١٤٢٦ - حديث رافع بن خديج، قال: سمعت النبي ﷺ يقول: «الحمى من فحح جهنم، فأبردوها بالماء».

(٢٧) باب: كراهة التداوي باللذود

١٤٢٧ - حديث عائشة، قالت: لذذناه في مرضه، فجعل يشير إلينا أن لا تلذونني. قلنا: كراهة المريض للذود. فلما أفاق، قال: «ألم أنهكم أن تلذوني؟» قلنا: كراهة المريض

better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike patients usually have for medicines." He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al 'Abbâs as he has not witnessed you (doing the same to me)." (*Sahîh Al-Bukhârî, Hadîth No. 735, Vol. 5*)

CHAPTER 28. Treatment with Indian Aloes-Wood and that is *Qust*.

1428. Narrated Umm Qais bint Mihsan رضي الله عنها : I brought my young son, who had not started eating, (ordinary food) to Allâh's Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ and he asked for water and poured it over the soiled (area) and did not wash it. (*Sahîh Al-Bukhârî, Hadîth No. 223, Vol. 1*)

1429. Narrated Umm Qais bint Mihsan رضي الله عنها : I heard the Prophet ﷺ saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." (*Sahîh Al-Bukhârî, Hadîth No. 596, Vol. 7*)

CHAPTER 29. Treatment with black cumin (Nigelia seed).

1430. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger ﷺ saying, "There is healing in black cumin for all diseases except death." (*Sahîh Al-Bukhârî, Hadîth No. 592, Vol. 7*)

لِلدواء. فَقَالَ «لَا يَقُولُ أَحَدٌ فِي الْمَسْجِدِ إِلَّا لَدَّ وَأَنَا أَنْظُرُ، إِلَّا الْعَبَاسَ، فَإِنَّهُ لَمْ يَشْهُدْكُمْ».

(٢٨) بَابُ التَّدَاوِي بِالْعُودِ الْهِنْدِيِّ وَهُوَ الْكَنْتُ

١٤٢٨ - حَدِيثُ أُمِّ قَيْسِ بْنَتِ مِحْسَنٍ، أَنَّهَا أَتَتْ بْنَنِ لَهَا صَغِيرًا، لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ ﷺ. فَأَخْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، فَبَيْانًا عَلَى ثَوْبِهِ، فَدَعَاهُ بِمَا وَفِي يَدِهِ وَلَمْ يَغْسِلْهُ.

١٤٢٩ - حَدِيثُ أُمِّ قَيْسِ بْنَتِ مِحْسَنٍ، قَاتَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةً أَشْفَعَةً، يُسْتَعْطَى بِهِ مِنَ الْعُدْرَةِ، وَيُئْلَدُ بِهِ مِنْ ذَاتِ الْجَنْبِ».

(٢٩) بَابُ التَّدَاوِي بِالْحَبَّةِ السَّوْدَاءِ

١٤٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ».

CHAPTER 30. *At-Talbîna* (A dish prepared from flour or bran and honey) gives rest and comfort to the heart of the patient.

1431. Narrated ‘Âisha رضي الله عنها، the wife of the Prophet صلى الله عليه وسلم that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbîna* be cooked. Then *Tharîd* (a dish prepared from meat and bread) would be prepared and the *Talbîna* would be poured on it. ‘Âisha رضي الله عنها would say (to the women), “Eat of it, for I have heard Allâh’s Messenger صلى الله عليه وسلم saying, ‘The *Talbîna* soothes the heart of the patient and releases him from some of his sadness (by giving rest and comfort).’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 328, Vol. 7)

CHAPTER 31. Treatment with honey (to drink it).

1432. Narrated Abû Sa‘îd Al-Khudrî صلى الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, “My brother has some abdominal trouble.” The Prophet صلى الله عليه وسلم said to him, “Let him drink honey.” The man came for the second time and the Prophet صلى الله عليه وسلم said to him, “Let him drink honey.” He came for the third time and the Prophet صلى الله عليه وسلم said, “Let him drink honey.” He returned again and said, “I have done that.” The Prophet صلى الله عليه وسلم then said, “Allâh has said the truth, but your brother’s abdomen has told a lie. Let him drink honey.” So, he made him drink honey and he was cured. (*Sahîh Al-Bukhâri*, *Hadîth* No. 588, Vol. 7)

(٢٠) باب: التلبينة مجهمة لفؤاد المريض

١٤٣١ - حديث عائشة، رَوَى النَّبِيُّ ﷺ، أَنَّهَا كَانَتْ، إِذَا مَاتَ الْمَيِّثُ مِنْ أَهْلِهَا، فَاجتَمَعَ لِذِلِكَ النَّسَاءُ، ثُمَّ تَقَرَّفُنَّ إِلَّا أَهْلَهَا وَخَاصَّهَا، أَمْرَتْ بِمُرْبُّةٍ مِّنْ تَلْبِينَةٍ. فَطُبِّخَتْ. ثُمَّ صُنِعَ مَرِيدٌ فَصُبِّتَ التَّلْبِينَةُ عَلَيْهَا. ثُمَّ قَالَتْ: كُلُّ مِنْهَا، فَلَيْسَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مجهمة لفؤاد المريض تذهب بغضن الحزن».

(٢١) باب: التداوي بسفري العسل

١٤٣٢ - حديث أبي سعيد، أَنَّ رَجُلًا أتَى النَّبِيَّ ﷺ، فَقَالَ: أَخِي يَشْتَكِي بَظْنَةً فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أتَى الثَّانِيَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أتَاهُ الثَّالِثَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أتَاهُ، فَقَالَ: فَعَلْتُ. فَقَالَ: «صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلًا». فَسَقَاهُ، فَبَرَأَ.

39. The Book of *As-Salâm* (Greetings)

CHAPTER 32. (About) plague, ill-omen, and soothsaying.

(٢٢) باب: الطاغون والطيرة والكهانة وغيرها

1433. Narrated Usâma bin Zaid رضي الله عنه مولى الله عليه وسلم : منبه Allâh's Messenger said "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it(i.e. plague)." (*Sahîh Al-Bukhârî, Hadîth No. 679, Vol. 4*)

١٤٣٣ - حديث أساميَّةُ بْنِ زَيْدٍ، قالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الظَّاغُونُ بِرِجْسٍ، أَزِيلُ عَلَى طَائِفَةٍ مِّنْ بَنِي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ يَأْرِضُونَ فَلَا تَقْدِمُوا عَلَيْهِمْ، وَإِذَا وَقَعَ يَأْرِضُونَ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِّنْهُ. (وفي رواية) لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِّنْهُ.

1434. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : 'Umar bin Al-Khattâb رضي الله عنه departed for Shâm and when he reached Sargh, the commanders of the (Muslim) army, Abû 'Ubâida bin Al-Jarrâh and his companions met him and told him that an epidemic had broken out in Shâm. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Shâm. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you, other people and the companions of Allâh's Messenger صلى الله عليه وسلم , so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Ansâr* for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now," and added, "Call for me the old people

١٤٣٤ - حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ هُنَّهُ، خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسْرَعَةً، لَقِيَهُ امْرَأَةُ الْأَجْنَادِ، أُبُو عَيْدَةَ بْنَ الْجَرَاحِ وَأَصْحَابَهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِإِرْاضِ الشَّامِ. قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ. فَدَعَاهُمْ فَاسْتَشَارُوهُمْ وَأَخْبَرُوهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا. فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ، وَلَا تَرَى أَنَّ تُرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بِقِيمَةِ النَّاسِ وَأَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَلَا تَرَى أَنَّ تُقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ. فَقَالَ: ارْتَقِمُوا عَنِّي. ثُمَّ قَالَ: اذْعُوا لِي الْأَنْصَارَ. فَدَعَوْهُمْ، فَاسْتَشَارُوهُمْ

of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you return with the people and not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madīnah in the morning, so you should do the same." Abū 'Ubaidah bin Al-Jarrāh said (to 'Umar), "Are you running away from what Allāh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abū 'Ubaidah! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that?" At that time 'Abdur Rahmān bin 'Aūf, who had been absent because of some job, came and said, "I have heard Allāh's Messenger ﷺ saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allāh and returned (to Al-Madīnah). (*Sahīh Al-Bukhārī*, *Hadīth No. 625*, Vol. 7)

فَسَلَكُوا سَيِّلَ الْمُهَاجِرِينَ، وَأَخْتَلَفُوا
كَانُوا لِلْجَنَاحِلَّا فِيهِمْ. قَالَ: إِذْنُعُوا عَنِّي. ثُمَّ
قَالَ: اذْعُ لِي مِنْ كَانَ هُنَّا مِنْ مَشِيقَةٍ
فُرِيشَ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ،
فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلٌ.
فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا
تَقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ. فَتَادَى عُمَرُ،
فِي النَّاسِ: إِنِّي مُضِيَّ عَلَى ظَهْرِ
فَأَضِيَّهُوا عَلَيْهِ قَالَ أَبُو عَبْدِةَ بْنُ
الْجَرَاحِ: أَفَرَارًا مِنْ قَدَرِ اللَّهِ؟ فَقَالَ
عُمَرُ: لَنْ غَيْرُكَ قَالَهَا يَا أَبا عَبْدِهِ!
نَعَمْ، نَفِرْ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ،
أَرَأَيْتَ لَنْ كَانَ لَكَ إِلَّا هَبَطْتَ وَادِيَّ لَهُ
عَذْوَانَ، إِخْدَاهُمَا حَصِبَّةً وَالْأُخْرَى
جَذْبَةً، أَلَيْسَ إِنْ رَعَيْتَ الْخَضِبَةَ رَعَيْتَهَا
يُقَدَّرُ اللَّهُ، وَإِنْ رَعَيْتَ الْجَذْبَةَ رَعَيْتَهَا
يُقَدَّرُ اللَّهُ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ
عَوْفٍ وَكَانَ مُتَعَيِّنًا فِي بَعْضِ حَاجَتِهِ،
قَالَ: إِنَّ عِنْدِي فِي هَذَا عِلْمًا.
سَوْفَتُ رَسُولُ اللَّهِ ﷺ، يَقُولُ: إِذَا
سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدِمُوا عَلَيْهِ،
وَإِذَا وَقَعَ بِأَرْضٍ وَأَتَمْتُمْ بِهَا فَلَا تَخْرُجُوا
فِرَارًا مِنْهُ. قَالَ: فَحَمِدَ اللَّهُ عُمَرُ، ثُمَّ
انْصَرَفَ.

(٢٢) بَابٌ: لَا عَذَوَى وَلَا طَيْرَةٌ وَلَا
هَامَةٌ وَلَا صَفَرٌ وَلَا نَوْءٌ وَلَا خُولٌ وَلَا

CHAPTER 33. There is no 'Adwā, nor Tiyara, nor Hāma, nor Safar, nor star promising rain, nor Ghoul, and

the sick should not go to healthy (i.e. to take evil omens from these things).

1435. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه said, "There is no 'Adwa (no disease is conveyed from the sick to the healthy without Allâh's Permission), nor *Safar* (a disease that afflicts the abdomen), nor *Hâma* (a night bird or an owl etc.)." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said, "Then who conveyed the (mange) disease to the first one?" (*Sahîh Al-Bukhârî, Hadîth No. 615, Vol. 7*)

1436. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه said, "Do not put a patient with a healthy person." (*Sahîh Al-Bukhârî, Hadîth No. 665-B, Vol. 7*)

CHAPTER 34. Evil-omen, *Al-Fâ'l* etc.

1437. Narrated Anas bin Mâlik رضي الله عنه عن أنس بن مالك رضي الله عنه said, "The Prophet ﷺ said, 'No 'Adwa nor *Tiyara*⁽¹⁰⁾; but I like *Fâ'l*'. They said, 'What is the *Fâ'l*?' He said, 'A good word.'" (*Sahîh Al-Bukhârî, Hadîth No. 668, Vol. 7*)

1438. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه said, "There is no *Tiyara*, and the best omen is the *Fâ'l*." They asked, "What is the *Fâ'l*?" He said, "A good word that one of you hears (and takes as a good omen)." (*Sahîh Al-Bukhârî, Hadîth No. 650, Vol. 7*)

بُوْزَدُ مُفْرِضٌ عَلَى مُصْحَّحٍ

1435 - حديث أبي هريرة رضي الله عنه، قال: إنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا عَذْنَوْيَ وَلَا صَفَرَ وَلَا هَامَةً» فَقَالَ أَغْرَائِي: يَا رَسُولَ اللَّهِ! فَمَا بَالُ إِبْلِي تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَأْتِي الْبَعْيرُ الْأَجْرَبُ فَيَذْخُلُ بَيْنَهَا فَيَجْرِيْهَا؟ فَقَالَ: «فَمَنْ أَغْدَى الْأَوَّلَ؟».

1436 - حديث أبي هريرة رضي الله عنه قال النبي ﷺ: «لَا يُورِدَنَّ مُفْرِضٌ عَلَى مُصْحَّحٍ».

(٢٤) بَابُ: الْطَّيْرَةُ وَالْفَأْلُ وَمَا يَكُونُ فِيهِ الشُّوْمُ

1437 - حديث أنس بن مالك رضي الله عنه عن النبي ﷺ، قال: «لَا عَذْنَوْيَ وَلَا طَيْرَةً، وَيُغَيْرُهَا الْفَأْلُ» قالوا: وَمَا الْفَأْلُ؟ قال: «كَلِمَةٌ طَيْيَةٌ».

1438 - حديث أبي هريرة رضي الله عنه سمعت رسول الله ﷺ يقول: «لَا طَيْرَةً، وَيُغَيْرُهَا الْفَأْلُ» قالوا: وَمَا الْفَأْلُ؟ قال: «الْكَلِمَةُ الصَّالِحةُ يَسْمَعُهَا أَحَدُكُمْ».

⁽¹⁰⁾ (H.1437) *Tiyara* means drawing an evil omen from birds etc.

1439. Narrated 'Abdullâh bin 'Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is neither 'Adwa (no contagious disease is conveyed to others without Allâh's Permission), nor *Tiyara*, but an evil omen may be in three: a woman, a house or an animal." (*Sahîh Al-Bukhârî*, *Hadîth* No. 649, Vol. 7)

1440. Narrated Sahl bin Sa'd Al-Sâ'i'dî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If there is any evil omen in anything, then it is in a woman, a horse and a house."⁽¹⁾ (*Sahîh Al-Bukhârî*, *Hadîth* No. 111, Vol. 4)

CHAPTER 37. Killing of snakes, and others (similar etc.)

1441. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivering a *Khutba* on the pulpit saying, "Kill snakes and kill *Dhat Tufyatain* (i.e. a snake with two white lines on its back) and *Al-Abtar* (i.e. a snake with a short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullâh bin 'Umar رَضِيَ اللَّهُ عَنْهُ further added): Once while I was chasing a snake in order to kill it, Abû Lubâbâ called me saying, "Don't kill it." I said, "Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered us to kill snakes." He said, "But later on he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited the killing of snakes living in the houses." (Az-Zuhri said, "Such snakes are called *Al-'Awâmir* .")

١٤٣٩ - حديث ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: «لا عذوى ولا طيرأة، والشوم في ثلاث: في المرأة والدار والدابة».

١٤٤٠ - حديث سهل بن سعد الساعدي رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: «إن كان في شيء في المرأة والقرس والمسكن».

(٣٧) باب: قتل الحيات وغیرها

١٤٤١ - حديث ابن عمر وأبي لبابة
رضي الله عنهم. قال ابن عمر رضي الله عنهما: إنَّه سمع النبي صلى الله عليه وسلم يخطب على المنبر، يقول: «اقتلو الحيات، واقتلو ذا الطمرين والأبتر، فإنَّهما يطيسان البصر ويستنقظان الجبل». قال عبد الله: فبَيْنَا أنا أطارد حيةً لأقتلها، فناداني أبو لبابة: لا تقتلها. فقلت: إنَّ رسول الله صلى الله عليه وسلم قد أمر بقتل الحيات. قال: إنَّه نهى بعد ذلك عن ذوات الأيوت، وهي العوام.

⁽¹⁾ (H.1440) Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihâd*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

(*Sahîh Al-Bukhârî*, *Hadîth* No. 518, Vol. 4) وَفِي رِوَايَةٍ (فَرَأَيْتُ أَبْوَ لَبَّاَةَ أَوْ زَيْدَ ابْنَ الْخَطَّابِ).

1442. Narrated ‘Abdullâh : رضى الله عنه While we were with Allâh’s Messenger ﷺ in a cave, *Sûrat Wal-Mursalât* was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allâh’s Messenger ﷺ said, “Get at it and kill it!” We ran to kill it but it outstripped us. Allâh’s Messenger ﷺ said, “It has escaped your evil, as you too, have escaped its (evil).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 454, Vol. 6)

CHAPTER 38. It is preferable to kill house-lizard

1443. Narrated Umm Sharîk رضى الله عنها that the Prophet ﷺ ordered her to kill house-lizards. (*Sahîh Al-Bukhârî*, *Hadîth* No. 526, Vol. 4)

1444. Narrated ‘Âisha ، the wife of the Prophet ﷺ : رضى الله عنها Allâh’s Messenger ﷺ called house-lizard a bad animal, but I did not hear him ordering it to be killed. (*Sahîh Al-Bukhârî*, *Hadîth* No. 57, Vol. 3)

CHAPTER 39. It is forbidden to kill ants.

1445. Narrated Abû Hurâira : رضى الله عنه I heard Allâh’s Messenger ﷺ saying, “An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allâh inspired to him, ‘It is because one ant bit you that you burnt a nation amongst the nations that glorify Allâh?’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 261(B), Vol. 4)

1442 - حديث عبد الله بن مسعود قال: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلَامُ، فِي عَارِ، إِذْ نَزَّلَتْ عَلَيْهِ «وَالْمُرْسَلَاتِ» قَتَلَقَنَّاهَا مِنْ فِيهِ. وَإِنَّ فَاهَ لَرَظَبَ بِهَا، إِذْ خَرَجَتْ حَيَّةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكُمْ افْتُلُوهَا» قَالَ: فَابْتَدَرَنَّاهَا كَسْبِقَتْنَا. قَالَ: فَقَالَ: «وَقَيْتُ شَرَكُمْ كَمَا وُقِيتُمْ شَرَّهَا».

(٢٨) باب: استحباب قتل الورغ

1443 - حديث أم شريك أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا بِقَتْلِ الْأَوْرَاغِ.

1444 - حديث عائشة رضى الله عنها زوج النبي ﷺ : أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْوَرَاغِ: «فُوئِسْتَ» وَلَمْ أَسْمَعْهُ أَمْرًا بِقَتْلِهِ.

(٢٩) باب: النهي عن قتل النمل

1445 - حديث أبي هريرة رضى الله عنه، قال: سمعت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «فَرَصَثْتَ نَمَلَةً نَبِيًّا مِّنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرْبَةِ النَّمَلِ فَأَخْرَقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنَّ فَرَصَثْتَ نَمَلَةً أَخْرَقْتَ أُمَّةً مِّنَ الْأَمْمِ شَيْخًا؟».

CHAPTER 40. Prohibition of killing the cats.

1446. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A lady was punished because of a cat which she had imprisoned, till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water, as she had imprisoned it, nor set it free to eat from the vermin of the earth.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 689, Vol. 4)

CHAPTER 41. Superiority of watering and feeding animals.

1447. Narrated Abû Huraira صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, ‘This (dog) is suffering from the same problem as that of mine.’ So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him.” The people asked, “O Allâh’s Messenger! Is there a reward for us in serving (the) animals?” He replied, “Yes, there is a reward for serving any animate.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 551, Vol. 3)

1448. Narrated Abû Huraira صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allâh forgave her because of that good deed.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 673, Vol. 4)

(٤٠) بَابٌ: تَحْرِيمُ قَتْلِ الْمِهْرَةِ

1446 - حديث عبد الله بن عمر
رضي الله عنهما، أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ سَجَنَتْهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَلَا سَقَتْهَا إِذْ هِيَ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ حَشَاشِ الْأَرْضِ».

(٤١) بَابٌ: فَضْلٌ سَاقِي الْبَهَائِمَ

1447 - حديث أبي هريرة
رضي الله عنه، أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «يَسِّنَا رَجُلٌ يَمْشِي فَأَشْتَدَّ عَلَيْهِ الْعَطَشُ، فَتَرَوَّزَ يَثْرَأْ، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ؛ فَإِذَا هُوَ يَكْلِبُ يَلْهَثُ يَأْكُلُ التَّرَىٰ مِنَ الْعَطَشِ. فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلُ الدِّيَيْنِ بِي. فَمِلَّا خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقَيْ، فَسَقَى الْكَلْبَ. فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ».
قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّا فِي الْبَهَائِمِ أَخْرَى؟ قَالَ: «فِي كُلِّ كَيْدٍ رَطْبَيْةٍ أَخْرَى».

1448 - حديث أبي هريرة
قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَسِّنَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغَيَّةٌ مِنْ بَعَاعِيَا بَنِي إِسْرَائِيلَ، فَتَرَعَثَ مُوقَهَا، فَسَقَتْهُ، فَغَفَرَ لَهَا بِهِ».

**40. THE BOOK ABOUT WORDS
OF GOOD MANNERS ETC.**

**٤٠ - كتاب الألفاظ من
الأدب وغيرها**

**CHAPTER 1. It is forbidden to abuse
Ad-Dahr^(١) (the Time).**

1449. Narrated Abû Huraira : رضي الله عنه محدث عن أبا هريرة رضي الله عنه، said، على الله عليه وسلم محدث عن النبي صلى الله عليه وسلم said، "Allâh said, 'The son of Adam annoys me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr*, in My Hands are all things, and I cause the revolution of day and night.'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 351, Vol. 6)

**CHAPTER 2. It is disliked to name
the grapes as *Karm*.**

1450. Narrated Abû Huraira : رضي الله عنه محدث عن أبا هريرة رضي الله عنه، said، على الله عليه وسلم محدث عن النبي صلى الله عليه وسلم said, ["Do not call (or name) the grapes '*Al-Karm*'. And they say *Al-Karm* (the generous), and *Al-Karm* is only the heart of a believer." (*Sahîh Al-Bukhâri*, *Hadîth* No. 202, Vol. 8)]

**CHAPTER 3. Order for the proper
use of the words: A slave, a lady-
slave, *Al-Maula*, *As-Sayyid*.**

1451. Narrated Abû Huraira : رضي الله عنه محدث عن أبا هريرة رضي الله عنه، said, "The Prophet ﷺ said, "You

(١) باب: النهي عن سب الدّفَر

١٤٤٩ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «قال الله عز وجل: يُؤذني ابن آدم، يُسبّ الدّفَر، وأنا الدّفَر، بيدي الأمر، أقلب الليل والنهار».

(٢) باب: كراهة تسمية العنب كرمًا

١٤٥٠ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «وَيَقُولُونَ: الْكَرْمُ! إِنَّمَا الْكَرْمُ قلب المؤمن».

**(٣) باب: حُكْم إطلاق لفظة العبد
والأمة والمؤلّى والسيد**

١٤٥١ - حديث أبي هريرة رضي الله عنه

^(١) (H.1449) 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including Time.' One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allâh, and only He is the Disposer of everything.

should not say, ‘Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord,’ but should say, ‘My master (e.g. Feed your master instead of lord, etc.) (*Saiyidi*)’, or ‘My guardian (*Maulâi*)’, and one should not say ‘My slave (*'Abdi*)’, or ‘My girl-slave (*Amati*)’, but he should say, ‘My lad (*Fatâ'i*)’, ‘My lass (*Fatâ'i*)’, and ‘My boy (*Ghûlami*)’”. (*Sahîh Al-Bukhâri*, Hadîth No. 728, Vol. 3)

CHAPTER 4. It is disliked to say: I have become wicked, or have been overcome by nausea.

1452. Narrated 'Âisha : رضي الله عنها The Prophet said, “None of you should say ‘*Khabuthat nafsi*’ but he is recommended to say ‘*Laqisat nafsi*’.”⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 198, Vol. 8)

1453. Narrated Sahl bin Hunîf : رضي الله عنه The Prophet said, “None of you should say ‘*Khabuthat Nafsi*’ but he is recommended to say ‘*Laqisat Nafsi*’.” (*Sahîh Al-Bukhâri*, Hadîth No. 199, Vol. 8)

عنه، عن النبی ﷺ أَنَّهُ قَالَ: «لَا يَقُلُّ أَحَدُكُمْ: أَطْعِمُ رَبِّكَ، وَضُئِّنَ رَبِّكَ، اسْتَقِرِّ رَبِّكَ. وَلَيَقُلُّ: سَيِّدِي، مَوْلَايَ. وَلَا يَقُلُّ أَحَدُكُمْ: عَبْدِي، أَمْتَيِ. وَلَيَقُلُّ: فَتَاهَ وَفَتَاهَ وَغَلَامِي».

(٤) بَابُ: كَرَاهَةُ قَوْلِ الْإِنْسَانِ حَبْثُ نَفْسِي

١٤٥٢ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النبی ﷺ، قَالَ: «لَا يَقُولُنَّ أَحَدُكُمْ: حَبْثُ نَفْسِي، وَلَكِنْ لَيَقُلُّ: لَقِسْتُ نَفْسِي».

١٤٥٣ - حَدِيثُ سَهْلِ بْنِ حُبَيْفِ، عَنِ النبی ﷺ، قَالَ: «لَا يَقُولُنَّ أَحَدُكُمْ: حَبْثُ نَفْسِي، وَلَكِنْ لَيَقُلُّ: لَقِسْتُ نَفْسِي».

⁽¹⁾ (H.1452) Both expressions give the same meaning, but the first one (*Khabuthat nafsi*) has other meanings as well, e.g. I have become wicked. '*Laqisat nafsi*' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.

41. THE BOOK OF
POETRY

٤١ - كتاب الشعر

1454. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "The most true words said by a poet was the words of Labîd. He said, 'Verily, everything except Allâh is perishable and Umâiyya bin Abî As-Salt was about to embrace Islâm.' " (*Sahîh Al-Bukhâri, Hadîth No. 168, Vol. 8*)

1455. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry." (*Sahîh Al-Bukhâri, Hadîth No. 176, Vol. 8*)

١٤٥٤ - حديث أبي هريرة رضي الله عنه، قال النبي ﷺ: «أصدق كَلْمَةٍ قَالَهَا الشَّاعِرُ، كَلْمَةٌ لَبِدُّ * أَلَا كُلُّ شَيْءٍ مَا حَلَّ اللَّهُ بَاطِلٌ * وَكَادَ أُمَّةٌ ابْنُ أَبِي الصَّلَتِ أَنْ يُسْلِمُ». .

١٤٥٥ - حديث أبي هريرة رضي الله عنه، قال رسول الله ﷺ: «لَأَنَّ يَمْتَلَئَ جَوْفَ رَجُلٍ فَيَحَا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلَئَ شِعْرًا».

42.THE BOOK OF DREAMS

٤٢ - كتاب الرؤيا

1456. Narrated Abû Qatâda : رضى الله عنه said مصلى الله عليه وسلم saying, "A good dream is from Allâh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allâh from its evil for then it will not harm him." (*Sahîh Al-Bukhârî, Hadîth No. 643, Vol. 7*)

1457. Narrated Abû Huraira رضى الله عنه said مصلى الله عليه وسلم said "When the Day of Resurrection approaches, a dream of a faithful believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nabuwwa* (Prophethood)." (*Sahîh Al-Bukhârî, Hadîth No. 144, Vol. 9*)

1458. Narrated 'Ubâda bin As-Sâmit: The Prophet رضى الله عنه said مصلى الله عليه وسلم said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nabuwwa* (Prophethood)." (*Sahîh Al-Bukhârî, Hadîth No. 116, Vol. 9*)

1459. Narrated Anas رضى الله عنه said مصلى الله عليه وسلم said, "A (good) dream of a faithful believer is one of the forty-six parts of *An-Nabuwwa* (Prophethood)." (*Sahîh Al-Bukhârî, Hadîth No. 123, Vol. 9*)

1460. Narrated Abû Huraira رضى الله عنه said مصلى الله عليه وسلم said, "A (good) dream of a faithful believer is a part of the forty-six parts of

١٤٥٦ - حديث أبي قتادة، قال: سمعت النبي ﷺ يقول: «الرؤيا من الله والحلُم من الشيطان، فإذا رأى أحدكم شيئاً يكرهه فلينفث، حين يستيقظ، ثلاث مرات، ويتغَّرَّد من شرها، فإنها لا تضره».

١٤٥٧ - حديث أبي هريرة، قال: قال رسول الله ﷺ: «إذا افترَّب الزمان لم تكذب تكذب رؤيا المؤمن، ورؤيا المؤمن جزء من سنتين وأربعين جزءاً من النبوة».

١٤٥٨ - حديث عبادة بن الصامت، عن النبي ﷺ قال: «رؤيا المؤمن جزء من سنتين وأربعين جزءاً من النبوة».

١٤٥٩ - حديث أنس رضي الله عنه، قال: قال النبي ﷺ: «رؤيا المؤمن جزء من سنتين وأربعين جزءاً من النبوة».

١٤٦٠ - حديث أبي هريرة رضي الله عنه، أنَّ رسول الله ﷺ قال: «رؤيا

An-Nabuwwa (Prophethood)." (Sahih Al-Bukhari, Hadith No. 117, Vol. 9)

المؤمن جزءٌ من ستةٍ وأربعين جزءاً
من النبوة".

CHAPTER 1. The Prophet's statement: "Whoever has seen me in a dream, then no doubt he has seen me."

1461. Narrated Abû Huraira رضي الله عنه that he heard the Prophet ﷺ saying, "Whoever sees me in a dream will see me in his wakefulness,⁽¹⁾ and Satan cannot imitate me in shape." [Abû 'Abdullâh رضي الله عنه said, "Ibn Sirîn رضي الله عنه said, "Only if he sees the Prophet ﷺ in his (real) shape." (Sahih Al-Bukhari, Hadith No. 122, Vol. 9)

CHAPTER 3. Interpretation of dreams.

1462. Narrated Ibn 'Abbâs رضي الله عنه that a man came to Allâh's Messenger ﷺ and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abû Bakr رضي الله عنه said, "O Allâh's Messenger! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet ﷺ said to

(١) باب: قول النبي ﷺ من رأني في المنام فقد رأني

١٤٦١ - حديث أبي هريرة رضي الله عنه، قال: سمعت النبي ﷺ يقول: «من رأني في المنام فسيراني في اليقظة، ولا يتمثل الشيطان بي».

(٢) باب: في تأويل الرؤيا

١٤٦٢ - حديث ابن عباس رضي الله عنهما، أن رجلاً أتى رسول الله ﷺ، فقال: إني رأيت الليلة في المنام طلة تنطِّف السمن والعسل، فرأى الناس يتكلمون منها. فالمُستكثرون والمستغلون وإذا سبَّتْ واصل من الأرض إلى السماء، فراراك أخذت به فَعَوْتَ، ثم أخذ به رجل آخر فعلا به، ثم أخذ به رجل آخر فعلا به، ثم أخذ به رجل آخر فانقطع ثم وصل. فقال أبو بكر يا رسول الله يا أبي أنت، والله! لتدعني فأغبرها. فقال النبي ﷺ:

⁽¹⁾ (H.1461) Wakefulness, i.e., in the Hereafter.

him, "Interpret it." Abû Bakr said, "The cloud with shade symbolizes Islâm, and the butter and honey dropping from it, symbolizes the Qur'ân, its sweetness dropping and some people learning much of the Qur'ân and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allâh will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allâh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet ﷺ replied, "You are right in some of it and wrong in some." Abû Bakr said, "O Allâh's Messenger! By Allâh, you must tell me in what I was wrong." The Prophet ﷺ said, "Do not swear." (*Sahîh Al-Bukhâri*, Hadîth No. 170, Vol. 9)

CHAPTER 4. The dreams of the Prophet ﷺ .

1463. Narrated Ibn 'Umar رضي الله عنهما said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me. One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did." (*Sahîh Al-Bukhâri*, Hadîth No. 246-B, Vol. 1)

«اعْبُر» قَالَ: أَمَّا الظُّلَّةُ فَإِلَّا إِنَّمَا
الَّذِي يَنْطُفُ مِنَ الْعَسْلِ وَالسَّمْنِ
فَالْقُرْآنُ، حَلَاؤْهُ تَعْلُفُ. فَالْمُسْتَكْبِرُ
مِنَ الْقُرْآنِ وَالْمُسْتَقْلُ. وَأَمَّا السَّبَبُ
الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ
فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ
فَيُغَلِّبُكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ
بَعْدِكَ فَيَغْلُبُ بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ
فَيَغْلُبُ بِهِ. ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَنْقَطِعُ
بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَغْلُبُ بِهِ. فَأَخْبَرَنِي،
يَا رَسُولَ اللَّهِ، يَأْبِي أَنْتَ، أَصَبَّتُ أَمْ
أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبَّتْ
بَعْضًا وَأَخْطَأْتَ بَعْضًا» قَالَ: فَوَاللَّهِ
لَشَدَّدْتَنِي بِالَّذِي أَخْطَأْتُ قَالَ: «لَا
تُقْسِمْ».

(٤) بَابُ: رُؤْيَا النَّبِيِّ ﷺ

١٤٦٣ - حَدِيثُ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَتَسْوَكُ بِسِوَاكٍ،
فَجَاءَنِي رَجُلٌ أَحَدُهُمَا أَكْبَرُ مِنَ
الآخَرِ فَتَأَوَّلُتُ السِّوَاكَ الْأَضْعَرَ مِنْهُمَا،
فَقَبَلَ لِي: كَبِيرٌ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ
مِنْهُمَا».

1464. Narrated Abû Mûsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "In a dream I saw myself migrating from Makka to a place having plenty of date trees. I thought that it was Al-Yamâma or Hajar, but it came to be Al-Madîna i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allâh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allâh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good, Allâh bestowed upon us and the reward of true belief which Allâh gave us after the Day of Badr." (Sahîh Al-Bukhâri, Hadîth No. 818, Vol. 4)

١٤٦٤ - حَدِيثُ أَبِي مُوسَى، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَدَهَبَ وَهَلَّ يَوْمٌ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ. فَإِذَا هِيَ الْمَدِينَةُ، يَشْرُبُ وَرَأَيْتُ فِي رُؤْيَايِّ هَذِهِ أَنِّي هَزَّتُ سَيْنَمَا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أَصَبَّ مِنَ الْمُؤْمِنِينَ، يَوْمَ أُخْدِي. ثُمَّ هَزَّرَهُ بِأُخْرَى، فَعَادَ أَخْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتَمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا بَقَرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُخْدِي، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ، مِنَ الْخَيْرِ، وَتَوَابِ الصُّدُقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ».

1465. Narrated Ibn 'Abbâs : رَضِيَ اللَّهُ عَنْهُ Musailima Al-Kadhdhâb came during the life-time of the Prophet ﷺ and started saying, "If Muhammad give me the rule after him, I will follow him." And he came to Al-Madîna along with a great number of the people of his tribe. Allâh's Messenger ﷺ went to him in the company of Thâbit bin Qais bin Shammâs, and at that time, Allâh's Messenger ﷺ had a stick of a date-palm tree in his hand. When he (i.e. the Prophet ﷺ) stopped near Musailima while the latter was amidst his companions, he said to

١٤٦٥ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَدِيمَ مُسَيْلِمَةَ الْكَذَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ يَقُولُ: إِنْ جَعَلْ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبَغْتَهُ. وَقَدْمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَاسٍ. وَفِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِطْعَةً جَرِيدَةً، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ، فِي أَضْحَابِهِ. فَقَالَ: «لَوْ

him, "If you ask me for this piece (of stick), I will not give it to you, and Allâh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islâm), then Allâh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thâbit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him. I asked about the statement of Allâh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream." [See the next Hadith No. 1466.] (*Sahîh Al-Bukhâri*, Hadîth No. 659, Vol. 5)

1466. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger ﷺ said, "When I was sleeping, I saw (in dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al 'Ansî and the other, Musailima." (*Sahîh Al-Bukhâri*, Hadîth No. 659, Vol. 5)

1467. Narrated Samûra bin Jundib رضي الله عنه : Allâh's Messenger ﷺ very often used to ask his companions, "Did anyone of you had a dream?" So dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet ﷺ said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and

سألهما هذو القطعة ما أعطيتكمها . ولئن تغدو أمر الله فيك ، ولئن أذربت لغيرك الله . وإنني لأراك الذي أريت فيه ما رأيت . وهذا ثابت يحييك عني » ثم انصرف عنه .

قال ابن عباس : فسألت عن قول رسول الله ﷺ : «إنك أرى الذي أريت فيه ما رأيت ». .

١٤٦٦ - فأخبرني أبو هريرة : أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَشَا أَنَا نَائِمٌ، رَأَيْتُ فِي يَدِي سَوَارَيْنِ مِنْ ذَهَبٍ فَأَهْمَنِي شَانِهِمَا، فَأُوْجِي إِلَيْ فِي النَّيَامِ أَنِ افْخُهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوْلَاهُمَا كَذَابَيْنِ يَخْرُجَا بَعْدِي؛ أَحْدُهُمَا الْعَنْسِيُّ، وَالْآخَرُ مُسَيْلَمَةُ».

١٤٦٧ - حديث سمرة بن جندب
رضي الله عنه ، قال : كان رسول الله ﷺ مما يُكرِّرُ أن يقول لأصحابه : «هل رأى أحدُ منكم من رُؤيا؟». قال : فيقصُّ عليه من شاء الله أن يقصّ . وإنَّه قال ، ذات عداؤه : «إنه

we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allāh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhān Allāh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to

أَنَّا نَبْشِرُكُمْ بِالْجَنَّةِ، إِنَّمَا أَنْتُمْ تَعْمَلُونَ،
وَإِنَّهُمَا قَالَا لِي: انْظُلْنِي. وَإِنِّي انْظَلْتُ
مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ
مُضْطَجِعٍ، وَإِذَا هُوَ يَهُوِي بِالصَّخْرَةِ
لِرَأْسِهِ، فَيَنْلُغُ رَأْسُهُ فَيَهُدَى الْحَجَرُ
فَهُنَّا، فَيَتَبَعُ الْحَجَرَ، فَيَأْخُذُهُ، فَلَا
يَرْجِعُ إِلَيْهِ حَتَّى يَصْبَحَ رَأْسُهُ كَمَا كَانَ.
ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعُلُ بِهِ مِثْلَ مَا فَعَلَ
الْمَرَّةُ الْأُولَى".

قَالَ: «فَلَمْ تَلْهُمَا: سُبْحَانَ اللَّهِ مَا
هَذَا؟».

قَالَ: «قَالَا لِي: انْظُلْنِي».

قَالَ: «فَانْظَلْنَا، فَأَتَيْنَا عَلَى رَجُلٍ
مُسْتَلْقٍ لِقَفَاهُ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ،
يَكْلُوبُ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدٌ
شَفَّنِي وَجْهَهُ فَيُشَرِّشِرُ شِدْقَهُ إِلَى قَفَاهُ،
وَمُنْهَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ».

قَالَ: ثُمَّ يَسْتَحْوِلُ إِلَى الْجَنَّابِ
الْآخِرِ، فَيَفْعُلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَنَّابِ
الْأُولَى، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَنَّابِ
حَتَّى يَصْبَحَ ذَلِكَ الْجَنَّابُ كَمَا كَانَ، ثُمَّ
يَعُودُ عَلَيْهِ فَيَفْعُلُ مِثْلَ مَا فَعَلَ الْمَرَّةُ
الْأُولَى».

me, 'Proceed! Proceed!' And so we proceeded and came across a river." I think he said, "...red like blood." The Prophet ﷺ added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, he went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and every time the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of colours of spring. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions

قال: «قلت: سُبْحَانَ اللَّهِ! مَا هَذَا؟».

قال: «فَلَمَّا لَيْلَةً: انطَلَقْنَا، فَانطَلَقْنَا، فَأَتَيْنَا عَلَى مَثْلِ التَّشْوِرِ، فَإِذَا فِيهِ لَغْظَ وَأَضْوَاثٌ».

قال: «فَانطَلَقْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَرَسَاءٌ عَرَاءٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهُبٌ مِنْ أَسْفَلِ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهُبُ ضَوْضَواً».

قال: «قلت لَهُمَا: مَا هُولَاءُ؟».

قال: «فَلَمَّا لَيْلَةً: انطَلَقْنَا، انطَلَقْنَا».

قال: «فَانطَلَقْنَا، فَأَتَيْنَا عَلَى نَهْرٍ أَخْمَرٍ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِعٌ يَسْبُغُ، وَإِذَا عَلَى شَطْرِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذُلِكَ السَّابِعُ يَسْبُغُ مَا يَسْبُغُ ثُمَّ يَأْتِي ذُلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَقْعُرُ لَهُ فَاهُ، فَيَقْلُمُ حَجَرًا، فَيَنْطَلِقُ يَسْبُغُ ثُمَّ يَرْجِعُ إِلَيْهِ. كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَ لَهُ فَاهُ فَأَقْلُمُهُ حَجَرًا».

قال: «قلت لَهُمَا: مَا هَذَا؟».

قال: «فَلَامَّا لَيْلَةً: انطَلَقْنَا، انطَلَقْنَا».

قال: «فَانطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيمِ الْمَرْأَةِ، كَأَكْرَمِهِ مَا أَنْتَ رَأَيْتَ رَجُلًا

said to me, ‘Ascend up.’ And I ascended up.” The Prophet ﷺ added, “So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gate-keeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape.” The Prophet ﷺ further added, “My two companions (angels) said to me, ‘This place is the *Adn* Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, ‘That (palace) is your place.’ I said to them, ‘May Allâh bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur’ân and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined *Salât* (prayer). As for the man you came upon whose

مَرَأَةٌ؛ وَإِذَا عِنْدَهُ نَارٌ يَحْسُنُهَا وَيَسْعِي
حَوْلَهَا».

قَالَ: «فَلَمْتُ لَهُمَا: مَا هَذَا؟».

قَالَ: «قَالَا لِي: انْظُلِّ، انْظُلِّ.
فَانْظَلَقْنَا، فَأَتَيْنَا عَلَى رَوْضَةٍ مُغْمَمَةٍ،
فِيهَا مِنْ كُلِّ نُورٍ الرَّبِيعُ، وَإِذَا بَيْنَ
ظَهَرَيِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ
أَرَى رَأْسَهُ طَوْلًا فِي السَّمَاءِ، وَإِذَا
حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ
قَطُّ».

قَالَ: «فَلَمْتُ لَهُمَا: مَا هَذَا؟ مَا
هُوَ لَاءٌ؟».

قَالَ: «قَالَا لِي: انْظُلِّ، انْظُلِّ».

قَالَ: «فَانْظَلَقْنَا فَأَتَيْنَا إِلَى رَوْضَةٍ
عَظِيمَةٍ؛ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا
وَلَا أَخْسَنَ».

قَالَ: «قَالَا لِي: ازْرِقْ فِيهَا».

قَالَ: «فَازْرَقْنَا فِيهَا فَأَتَيْنَا إِلَى
مَدِينَةٍ مَبْيَنَةٍ، يَلْبَسُ ذَهَبٌ وَلَبَنَ فَضَّةٌ،
فَأَتَيْنَا بَابَ الْمَدِينَةِ، فَاسْتَخْتَنَاهَا، فَفَتَحَ
لَنَا، فَدَخَلْنَاهَا، فَتَلَقَّنَا فِيهَا رِجَالٌ،
شَطَرٌ مِنْ خَلْقِهِمْ كَأَخْسَنِ مَا أَنْتَ رَأَيْتَ،
وَشَطَرٌ كَأَقْبَحِ مَا أَنْتَ رَأَيْتَ».

قَالَ: «قَالَا لَهُمْ: اذْهَبُوا فَعَمِّوا فِي
ذَلِكَ النَّهَرِ».

sides of the mouth, nostrils and eyes were torn off from the front to the back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of *Riba* (usury)⁽¹⁾, and the bad looking man whom you saw near the fire kindling it and going round it, is Mâlik, the gatekeeper of the Hell-Fire, and the tall man you saw in the garden, is Ibrâhîm (Abraham) and the children around him are those children who die with *Al-Fitrah* (the Islâmic Faith of Monotheism)." The narrator added: Some Muslims asked the Prophet ﷺ "O Allâh's Messenger! What about the children of *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in Oneness of Allâh and in His Messenger Muhammad ﷺ) The Prophet replied, "And also the children of *Al-Mushrikûn*." The Prophet ﷺ added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another act that was evil but Allâh forgave them.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 171, Vol. 9)

قال: «وإذا نهر مفترض يجري
كأن ماءه المنخض في أنساضِ. فذهبوا
فوقعوا فيه. ثم رجعوا إلينا، قد ذهبَ
ذلكسوء عنهم فصاروا في أحسن
صورة».

قال: «فلا لي: هذه جنة عدن،
وهذا منزلك».

قال: «فسما بصري صعدا، فإذا
قضر مثل الربابة النيسباء».

قال: «فلا لي: هذا منزلك».

قال: «قلت لهم: بارك الله
فيكما، دراني فادخله. قال: أما الآن
فلا. وأنت داخله».

قال: «قلت لهم: فإنني قد رأيت
منذ الليلة عجبا. فما هذا الذي
رأيتك؟».

قال: «فلا لي: أما إننا سُخِّنْتُ.
اما الرجل الأول الذي أتيت عليه يبلغ
رأسه بالحجر، فإنه الرجل يأخذ
القرآن فيرميشه، وينام عن الصلاة
المكتوبة. وأما الرجل الذي أتيت
عليه يُسرِّشُ شدقة إلى قفاه، ومنخره
إلى قفاه، وعنته إلى قفاه، فإنه الرجل

⁽¹⁾ (H.1467) *Riba*: See glossary.

يَعْدُو مِنْ بَيْتِهِ فَيَخْذُبُ الْكَذْبَةَ تَبْلُغُ
 الْأَقَاقَ وَأَمَا الرَّجَالُ وَالسَّاءُ الْمُرَأَةُ،
 الَّذِينَ فِي مِثْلِ بَنَاءِ التَّشْوِيرِ، فَإِنَّهُمْ الزُّنَادُ
 وَالزَّوَانِي. وَأَمَا الرَّجُلُ الَّذِي أَتَيَ
 عَلَيْهِ يَسْبِحُ فِي النَّهَرِ وَيَلْقَمُ الْحَجَرَ،
 فَإِنَّهُ آكِلُ الرِّبَا. وَأَمَا الرَّجُلُ الْكَرِيمُ
 الْمُرَأَةُ، الَّذِي عِنْدَ النَّارِ، يَحْشُهَا
 وَيَسْعِي حَوْلَهَا، فَإِنَّهُ مَالِكُ خَازِنُ
 جَهَنَّمَ. وَأَمَا الرَّجُلُ الطَّوِيلُ الَّذِي فِي
 الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَأَمَا
 الْوَلَدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ
 عَلَى الْفِطْرَةِ».

فَالَّذِي قَالَ بَعْضُ الْمُسْلِمِينَ: يَا
 رَسُولَ اللَّهِ! وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَأَوْلَادُ الْمُشْرِكِينَ.
 وَأَمَا الْقَوْمُ الَّذِينَ كَانُوا، شَطَرُ مِنْهُمْ
 حَسَنًا وَشَطَرُ مِنْهُمْ قَبِحًا، فَإِنَّهُمْ قَوْمٌ
 خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا،
 تَعْجَلُوا إِلَيْهِمْ عَذَابًا».

43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets)

CHAPTER 3. The Miracles of the Prophet ﷺ

٤٣ - كتاب الفضائل

(٢) باب: في مُعجزات
النبي ﷺ

1468. Narrated Anas bin Mâlik رضي الله عنه : I saw Allâh's Messenger ﷺ when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allâh's Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ). (Sahîh Al-Bukhâri, Hadîth No. 170, Vol. 1)

1469. Narrated Abû Humaid As-Sâ'idi رضي الله عنه : We took part in the holy battle of Tabûk in the company of the Prophet ﷺ and when we arrived at the Wâdi-al-Qura, there was a woman in her garden. The Prophet ﷺ asked his companions to estimate the amount of the fruits in the garden, and Allâh's Messenger ﷺ estimated it at ten Awsuq (One Wasaq = 60 Sâ', and 1 Sâ' = 3 Kgs. approximately). The Prophet ﷺ said to that lady, "Check what your garden will yeild." When we reached Tabûk, the Prophet ﷺ said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong

1470 - حديث أنس بن مالك، قال: رأيت رسول الله ﷺ، وحانت صلاة العصر، فألتمس الناس الوضوء، فلما يجدوه، فاتني رسول الله ﷺ بوضوء، فوضع رسول الله ﷺ في ذلك الإناء يده، وأمر الناس أن يتوضؤوا منه. قال: فرأيت الماء ينبع من تحت أصابعه، حتى توضؤوا من عند آخر هم.

1471 - حديث أبي حميد الساعدي. قال: عززنا مع النبي ﷺ غزوة تبوك. فلما جاء وادي القرى، إذا امرأة في حديقة لها. فقال النبي ﷺ، لأصحابه: «اخرموا» وخرص رسول الله ﷺ عشرة أو سبعة. فقال لها: «أخصي ما يخرج منها». فلما أتيتنا تبوك، قال: «أما إنها سته الليلة ريح شديدة، فلا يقون أحد، ومن كان معه بغير فليعقله» فعقلناها. وهبّت ريح شديدة؛ فقام رجل فألقته بجبل طعن.

wind blew at night and a man stood up and he was blown away to a mountain called Taîy. The King of Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay Jizya taxation).⁽¹⁾ When the Prophet ﷺ reached Wâdi-al-Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allâh's Messenger ﷺ had estimated. Then the Prophet ﷺ said, "I want to reach Al-Madîna quickly, and whoever among you wants to accompany me, should hurry up." The subnarrator Ibn Bakkâr said something which meant: When the Prophet ﷺ saw Al-Madîna he said, "This is Tâba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best of the families of the Ansâr?" They replied in the affirmative. He said, "The family of Banî An-Najjâr, and then the family of Banî 'Abdul Ashhal, then the family of Banî Sâ'ida or Banî Al-Hârith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansâr." Sa'd bin 'Ubâda followed us and said, "O Abû Usaid! Don't you see that the Prophet ﷺ compared the Ansâr and made us the last of them in superiority?" Then Sa'd met the Prophet ﷺ and said, "O Allâh's Messenger! In comparing the Ansâr families as to the degree of superiority, you have made us the last of them."

وَأَهْدَى مِلْكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَعْلَةَ
بَيْضَاءَ، وَكَسَاهُ بُرْدَا وَكَتَبَ لَهُ بَخْرِهِنْ.
فَلَمَّا أَتَى وَادِيَ الْفَرْقَى، قَالَ
لِلْمَرْأَةَ: «كُنْ جَاءَ حِدِيقَتِكِ؟» قَالَتْ:
عَشَرَةَ أُوْسُقٍ، خَرَصَ رَسُولُ اللهِ ﷺ.
فَقَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى
الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ
مَعِي فَلْيَتَعَجَّلْ». .

فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ:
«هَذِهِ طَابَةُ». فَلَمَّا رَأَى أُحَدَا، قَالَ:
«هَذَا جُبِيلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلَا أَخْبِرُكُمْ
بِخَيْرِ دُورِ الْأَنْصَارِ؟» قَالُوا: بَلَى.
قَالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي
عَبْدِ الْأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ
دُورُ بَنِي الْحَارِثِ بْنِ الْحَرْزَاجِ، وَفِي
كُلِّ دُورِ الْأَنْصَارِ» يَعْنِي «خَيْرًا».

فَلَحِقْنَا سَعْدَ بْنَ عَبَادَةَ، فَقَالَ أَبُو
أَسِيدٍ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللهِ ﷺ، خَيْرَ
الْأَنْصَارِ فَجَعَلَنَا أَخْيَرًا. فَأَذْرَكَ سَعْدٌ
النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! خَيْرٌ
دُورُ الْأَنْصَارِ فَجَعَلْنَا آخِرًا. فَقَالَ:
«أَوَلَيْسَ بِخَيْرٍ كُمْ أَنْ تَكُونُوا مِنَ
الْخَيْرِ؟»

⁽¹⁾ (H.1469) *Jizya* is a head tax imposed by Islâm on the people of Scripture and other people who have a revealed Book when they are under Muslim rule.

43. The Book of Virtues and Merits

Allâh's Messenger ﷺ replied, "Isn't it sufficient that you are regarded amongst the best?" (*Sahîh Al-Bukhârî, Hadîth No. 559, Vol. 2 & Sahîh Al-Bukhârî, Hadîth No. 135, Vol. 5*)

CHAPTER 4. The Prophet ﷺ used to put his trust in Allâh (Alone), and Allâh's protecting him against the people.

1470. Narrated Jâbir bin 'Abdullâh : رَضِيَ اللَّهُ مِنْهَا We took part in the *Ghazwa* of Najd along with Allâh's Messenger ﷺ and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allâh's Messenger ﷺ called, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allâh.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allâh's Messenger ﷺ did not punish him. (*Sahîh Al-Bukhârî, Hadîth No. 460, Vol. 5*)

CHAPTER 5. The example of the guidance and knowledge with which the Prophet ﷺ was sent.

1471. Narrated Abû Mûsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The example of guidance and knowledge

(٤) بَابٌ: تَوْكِيدُهُ عَلَى اللَّهِ تَعَالَى
وِعِصْمَةُ اللَّهِ تَعَالَى لَهُ مِنَ النَّاسِ

١٤٧٠ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ
قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةً
نَجْدًا. فَلَمَّا أَذْرَكْتَهُ الْفَاقِيلَةُ، وَهُوَ فِي
وَادٍ كَثِيرِ الْعَصَاءِ، فَنَزَّلَ تَحْتَ شَجَرَةَ
وَاسْتَظَلَ بِهَا، وَعَلَقَ سَيْفَهُ. فَتَفَرَّقَ
النَّاسُ فِي الشَّجَرِ يَسْتَظِلُونَ. وَبَيْنَا نَحْنُ
كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللَّهِ ﷺ،
فَجِئْنَا، فَإِذَا أَغْرَابَنِي قَاعِدٌ بَيْنَ يَدَيْهِ.
فَقَالَ: إِنَّ هَذَا أَتَانِي وَأَنَا نَائِمٌ
فَاخْتَرَطَ سَيْفِي فَاسْتَيْقَظَتْ وَهُوَ قَائِمٌ
عَلَى رَأْسِي، مُخْتَرَطٌ صَلْتُهُ قَالَ: مَنْ
يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ! فَشَامَهُ، ثُمَّ
قَعَدَ فَهُوَ هَذَا! قَالَ: وَلَمْ يُعَاقِبْهُ رَسُولُ
اللَّهِ ﷺ .

(٥) بَابٌ: بَيْانٌ مَثَلٌ مَا بَعَثَ النَّبِيُّ ﷺ
مِنَ الْهُدَى وَالْعِلْمِ

١٤٧١ - حَدِيثُ أَبِي مُوسَى، عَنْ
النَّبِيِّ ﷺ، قَالَ: مَثَلٌ مَا بَعَثَنِي اللَّهُ يَهُ

[the Qur'ân and the *Sunna* (legal ways of the Prophet ﷺ) with which Allâh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allâh's religion (Islâm) and gets benefit (from the knowledge) which Allâh has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allâh's Guidance revealed through me (he is like that barren land).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 79, Vol. 1)

CHAPTER 6. The extreme love of Allâh's Messenger ﷺ for his followers (Muslim Nation) and his excessive anxiety to warn them against that which is a source of trouble to them.

1472. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشَ وَهُذِي الدَّوَابُّ الَّتِي تَقْعُدُ فِي النَّارِ يَقْعُنَ فِيهَا، فَجَعَلَ يَنْزَعُهُنَّ

مِنَ الْهَدَى وَالْعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ، أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبَلَتِ الْمَاءَ فَأَنْتَسَتِ الْكَلَأَ وَالْعَشَبَ الْكَثِيرَ. وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا وَسَقَوْا وَرَزَعُوا وَأَصَابَتْ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُنْسِكُ مَاءً، وَلَا تُثْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقَهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعْتَنَى اللَّهُ بِهِ، فَعَلِمَ وَعَلِمَ . وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أَرْسَلَتْ يَهٰءِ .

وَفِي رِوَايَةٍ: «وَكَانَ مِنْهَا طَائِفَةً قَبَلَتِ الْمَاءِ».

(٦) بَابٌ: شَفَقَتِهِ عَلَى أُمَّتِهِ وَمُبَالَغَتِهِ فِي تَعْذِيرِهِمْ مِمَّا يَضُرُّهُمْ

١٤٧٢ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشَ وَهُذِي الدَّوَابُّ الَّتِي تَقْعُدُ فِي النَّارِ يَقْعُنَ فِيهَا، فَجَعَلَ يَنْزَعُهُنَّ

fire.” The Prophet ﷺ added: “Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.”⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 490, Vol. 8*)

CHAPTER 7. (About) Allâh's Messenger (Muhammad ﷺ) being the last (end) of the Prophets.

1473. Narrated Abû Hurâira : رَضِيَ اللَّهُ تَعَالَى عَنْهُ مُحَمَّدٌ سَلَّمَ said, “My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, and say, ‘Would that this brick be put in its place?’ So I am that brick, and I am the last (end) of all the Prophets.” (*Sahîh Al-Bukhârî, Hadîth No. 735, Vol. 4*)

1474. Narrated Jâbir bin ‘Abdullâh said, : رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ The Prophet ﷺ said, “My example and the example of the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they wonder at its beauty, and say, ‘But for the place of this brick (how splendid the house will be)!’” (*Sahîh Al-Bukhârî, Hadîth No. 734, Vol. 4*)

CHAPTER 9. Proof for the Prophet's *Haud* (*Al-Kauthar*, مُلَى اللَّهِ عَلَيْهِ وَسَلَّمَ

وَيَغْبَنَّنَّهُ، فَيَقْتَحِمُنَّ فِيهَا. فَإِنَّا أَخْذُ بِحُجَّرَكُمْ عَنِ النَّارِ وَهُمْ يَقْتَحِمُونَ فِيهَا».

(7) بَابُ: ذِكْرُ كَوْنِهِ حَاتَّمِ النَّبِيِّنَ

١٤٧٣ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَخْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لِبَنَةٍ مِنْ زَاوِيَّةِ بَيْتِهِ، فَجَعَلَ النَّاسُ يَطْرُفُونَ إِلَيْهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ: هَلَا وَضَعَتْ هَذِهِ الْبَنَةُ! فَإِنَّا الْلَّيْلَةَ وَأَنَا حَاتَّمُ النَّبِيِّنَ».

١٤٧٤ - حِدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَخْسَنَهَا إِلَّا مَوْضِعَ لِبَنَةٍ. فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلَا مَوْضِعَ الْلَّبَنَةِ!».

(9) بَابُ: إِثْبَاتُ حَوْضِ نَبِيِّنَا وَصِفَاتِهِ

⁽¹⁾ (H.1499) The fire symbolizes the unlawful deeds about which the Prophet ﷺ warned the people.

43. The Book of Virtues and Merits

water-reservoir, tank etc.) and its characteristics.

1475. Narrated Jundab (رضي الله عنه) : I heard the Prophet ﷺ saying, "I am your predecessor at the Haud (Al-Kauthar). (Sahîh Al-Bukhâri, Hadîth No. 589, Vol. 8)

1476. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "I am your predecessor (forerunner) at the Haud (Al-Kauthar), and whoever will pass by me there, he will drink from it, and whoever will drink from it, he will never be thirsty (again). There will come to me some people, whom I will recognize, and they will recognize me, but a barrier will be placed between me and them (i.e. they will be driven away from it)." (Sahîh Al-Bukhâri, Hadîth No. 585, Vol. 8)

1477. Narrated Abû Sa'id Al-Khudrî (the same as Hadîth No. 1476) (رضي الله عنه) and added that the Prophet ﷺ said, "I will say: They are of me (i.e. my followers)." It will be said, "You do not know what they innovated (new things) in the religion after you (left)." Then I will say, "Far removed, far removed (from mercy), those who changed (their religion) after me." (Sahîh Al-Bukhâri, Hadîth No. 585, Vol. 8)

1478. Narrated 'Abdullâh bin 'Amr (رضي الله عنهما) : The Prophet ﷺ said, "My Haud (Al-Kauthar) is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars in the sky; and whoever drinks from it,

١٤٧٥ - حديث جندب، قال: سمعت النبي ﷺ يقول: «أنا فرطكم على الحوض».

١٤٧٦ - حديث سهيل بن سعيد، قال: قال النبي ﷺ: «إني فرطكم على الحوض، من مر علي شرب، ومن شرب لم يظمأ أبداً. ليزدّن علي أقوام أغرفهم ويغروفني، ثم يحال بيتي وبيتهم».

١٤٧٧ - حديث أبي سعيد الخدري، يزيد فيه فأقول: إنهم مني، فيقال: إنك لا تدري ما أخذتوا بعذك، فأقول: سخفا! سخفا! لمن غير بعدي».

١٤٧٨ - حديث عبد الله بن عمرو، قال النبي ﷺ: «حوضي مسيرة شهر، ماؤه أبيض من اللبن، وريحة أطيب من المسك، وكثرة كنجوم السماء، من شرب منها فلا يظمأ أبداً».

will never be thirsty." (*Sahih Al-Bukhari Hadith* No. 581, Vol. 8)

1479. Narrated Asmâ' bint Abû Bakr رضي الله عنه : The Prophet صلى الله عليه وسلم said, "I will be standing at the *Haud* (*Al-Kauthar*) so that I will see whom among you will come to me, and some people will be taken away from me, and I will say, 'O Lord (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allâh, they kept on turning on their heels (turned as renegades).' " The subnarrator, Ibn Abî Mulaika رضي الله عنه said, "O Allâh, we seek refuge with You from turning on our heels, or being put to trial in our religion." (*Sahîh Al-Bukhâri*, *Hadîth* No. 592, Vol. 8)

رَضِيَ اللَّهُ عَنْهُ أَعْلَمُ بِهِ وَسَلَّمَ عَنْهُ : Allâh's Messenger offered the funeral prayers of the martyrs of Uhud eight years after (their death) as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and your promised place to meet me will be *Haud (Al-Kauthar)* (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allâh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." (*Sahîh Al-Bukhârî*, *Hadîth* No. 374, Vol. 5)

١٤٧٩ - حديث أسماء بنت أبي بكر
رضي الله عنها. قال: قال النبي ﷺ:
إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ
عَلَيَّ مِنْكُمْ، وَسَيُؤْخَذُ نَاسٌ دُونِي،
فَأَقُولُ: يَا رَبَّا مِنْيَ وَمِنْ أَمْتَي.
فَيَقُولُ: هَلْ شَغَّرَتْ مَا عَمِلُوا بَعْدَكَ،
وَاللَّهُ مَا يَرْحُوا يَرْجِعُونَ عَلَى
أَغْقَابِهِمْ.

فَكَانَ ابْنُ أَبِي مُلَيْكَةَ (رَوَى) هَذَا
الْحَدِيثَ عَنْ أَسْمَاءَ، يَقُولُ: اللَّهُمَّ إِنَّا
نَعُوذُ بِكَ أَنْ تَرْجِعَ عَلَى أَغْفَارِنَا، أَزْ
لْفَتَنَ عَنْ دِينِنَا.

١٤٨٠ - حديث عقبة بن عامر .
قال: صلى رَسُولُ اللهِ عَلَى قَتْلِي أَحْدِي . بَعْدَ ثَمَانِي سِنِينَ، كَانَ الْمُوَدَّعُ لِلأَخْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمِبَرَّ، فَقَالَ: «إِنِّي بَيْنَ أَنْ يَكُونُ قَرْطُ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لَا نَظُرٌ إِلَيْهِ مِنْ مَقَابِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكُنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا، أَنْ تَنَافِسُوهَا».

1481. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, “I am your predecessor at the *Haud (Al-Kauthar)*.” ‘Abdullâh added: The Prophet صلى الله عليه وسلم said, “I am your predecessor at the *Haud (Al-Kauthar)* and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, ‘O Lord: my companions!’ It will be said, ‘You do not know what they innovated (new things) in the religion after you left.’” (*Sahîh Al-Bukhârî, Hadîth No. 578, Vol. 8*)

1482. Narrated Hâritha bin Wahb رضي الله عنه : I heard the Prophet صلى الله عليه وسلم narrating about the *Haud (Al-Kauthar)* saying, “[The width of the *Haud (Al-Kauthar)* is equal to the distance between Al-Madîna and Sanâ’â].” (*Sahîh Al-Bukhârî, Hadîth No. 591, Vol. 8*)

1483. Narrated Hâritha bin Wahb رضي الله عنه : Al-Mustaurid said to Hâritha, “Didn’t you hear him talking about [its (*Haud-Al-Kauthar*) drinking] vessels?” He said, “No” Al-Mustaurid said, “The vessels are seen in it as (innumberable as) the stars.” (*Sahîh Al-Bukhârî, Hadîth No. 591, Vol. 8*)

1484. Narrated Ibn ‘Umar رضي الله عنه عن النبي صلى الله عليه وسلم said, “There will be a *Haud (Al-Kauthar)* in front of you as large as the distance between Jarbâ’ and Adhruh (two towns).” (*Sahîh Al-Bukhârî, Hadîth No. 579, Vol. 8*)

1485. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, “By Him in Whose Hands my soul is, some people will be driven out from my *Haud (Al-Kauthar)* on the Day of

1481 - حديث عبد الله بن مسعود
رضي الله عنه، عن النبي ﷺ، قال: «أنا فرطكم على الحوض، ولبرقعهن رجال منكم، ثم ليختلجن دوني، فأقول: يا رب! أصحابي. فيقال: إلك لا تدرى ما أخذتُوا بعذتك».

1482 - حديث حارثة بن وهب
قال: سمعت النبي ﷺ، وذكر الحوض فقال: «كما بين المدينة وصنتاغ». .

1483 - فقال له المستوريد
شسمة قال: الأوانى؟ قال: لا. قال المستوريد: «ترى فيه الآية مثل الكواكب».

1484 - حديث ابن عمر
عن النبي ﷺ قال: «أما مكتمح حوض كما بين جرباء وأذرخ».

1485 - حديث أبي هريرة
رضي الله عنه، عن النبي ﷺ، قال: «والذي نفسني بيده! لا دودن رجالاً عن

Resurrection as strange camels are driven away from a private trough.” (*Sahîh Al-Bukhârî, Hadîth No. 555, Vol. 3*)

حَوْضِيٌّ، كَمَا تُذَادُ الْغَرِيْبَةُ مِنَ الْأَيْلَى
عَنِ الْحَوْضِ». .

1486. Narrated Anas bin Mâlik رضي الله عنه said: عن الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَرَ حَوْضِيٌّ كَمَا بَيْنَ أَيْلَةٍ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ، كَعَدَدِ نُجُومِ السَّمَاءِ».

١٤٨٦ - حَدِيثُ أَنَّسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَرَ حَوْضِيٌّ كَمَا بَيْنَ أَيْلَةٍ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ، كَعَدَدِ نُجُومِ السَّمَاءِ».

1487. Narrated Anas bin Mâlik رضي الله عنه said: عن الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَرَ حَوْضِيٌّ كَمَا بَيْنَ أَيْلَةٍ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ، كَعَدَدِ نُجُومِ السَّمَاءِ».

١٤٨٧ - حَدِيثُ أَنَّسِ بْنِ مَالِكٍ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَيَرِدَنَ عَلَيَّ نَاسٌ
مِنْ أَصْحَابِي الْحَوْضَ حَتَّى عَرَفُوهُمْ
اخْتَلُجُوا دُونِي، فَأَقُولُ: أَصْحَابِي!
فَيَقُولُ: لَا تَذَرِي مَا أَخْدُثُوا بَعْدَكَ».

CHAPTER 10. Fighting of angel Jibraîl (Gabriel) and angel Mikâ'el (Michael) on behalf of (along with) Allâh's Messenger ﷺ in the battle of Uhud.

(١٠) بات: في قتال جبريل و ميكائيل
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَخْدِ

1488. Narrated Sa'd bin Abî Waqqâs رضي الله عنه about the day of the battle of Uhud: I saw Allâh's Messenger ﷺ on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery. I had never seen them before, nor did I saw them later on. [(It is said that they were angel Jibraîl (Gabriel) and angel Mikâ'el (Michael)]. (*Sahîh Al-Bukhârî, Hadîth No. 384, Vol. 5*)

١٤٨٨ - حَدِيثُ سَعْدِ بْنِ أَبِي
وَقَاصِ رضي الله عنهما، قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَخْدِ، وَمَعَهُ رَجُلَانِ
يُقَاتِلَانِ عَنْهُ، عَلَيْهِمَا ثِيَابٌ بِيَضْنِ،
كَأَشَدِ الْقَتَالِ، مَا رَأَيْتُهُمَا قَبْلًا وَلَا
بَعْدًا.

CHAPTER 11. Courage of Allâh's Messenger and his going ahead of all during battles.

1489. Narrated Anas : رضي الله عنه that the Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madîna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the truth (about the noise). He was riding an unsaddled horse belonging to Abû Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast." (Qastalani). (*Sahîh Al-Bukhârî, Hadîth No. 156, Vol. 4*)

CHAPTER 12. The Prophet ﷺ was the most generous of people even more generous than the fair winds [sent by Allâh with glad tidings (rain)], (in readiness and haste to do charitable deeds).

1490. Narrated Ibn 'Abbâs : رضي الله عنهما that Allâh's Messenger ﷺ was the most generous of all the people, and he used to reach the peak of generosity during the month of Ramadân, when Jibreel (Gabriel) met him. Jibreel used to meet him every night of Ramadân to teach him the Qur'ân. Allâh's Messenger ﷺ was the most generous person, even more generous than the fair winds sent [by Allâh with glad tidings (rain)], (in readiness and haste to do charitable deeds). (*Sahîh Al-Bukhârî, Hadîth No. 5, Vol. 1*)

(١١) بات: في شجاعة النبي ﷺ وقادمه للحرب

١٤٨٩ - حديث أنس رضي الله عنه قال: كانَ النَّبِيُّ ﷺ أَخْسَنَ النَّاسِ وأشجعَ النَّاسِ، وَلَقَدْ فَزَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً، فَخَرَجُوا نَحْرَ الصَّرْتِ، فَاسْتَقْبَلُهُمُ النَّبِيُّ ﷺ، وَقَدْ اسْتَبَرَ أَخْبَرَ وَهُوَ عَلَى فَرَسٍ، لَا يَبِي طَلْحَةَ، عَزِيزٌ، وَفِي عَنْقِهِ السَّيْفُ، وَهُوَ يَقُولُ: «لَمْ تُرَاوِعُوا، لَمْ تُرَاعِوا» ثُمَّ قَالَ: «وَجَدْنَاهُ بَخْرًا» أَوْ قَالَ: «إِنَّهُ بَخْرٌ».

(١٢) بات: كانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بالخير من الربيع المُرسَلة

١٤٩٠ - حديث ابن عباس، قال: كانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ. وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيَدَرِسُهُ الْقُرْآنَ. فَلَرَسُولُ اللهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنِ الرَّبِيعِ الْمُرْسَلَةِ.

CHAPTER 13. Allâh's Messenger ﷺ
was the best among mankind as regards character and behaviour.

1491. Narrated Anas : رضي الله عنه I served the Prophet ﷺ for ten years, and he never said to me, "Uff" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" (*Sahîh Al-Bukhârî, Hadîth No. 64, Vol. 8*)

1492. Narrated 'Abdul 'Azîz : رضي الله عنه Anas said, "When Allâh's Messenger ﷺ arrived at Al-Madîna, Abû Talha took hold of my hand and brought me to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet ﷺ at home and on journeys; by Allâh, he never said to me for anything which I did: 'Why have you done this like this, ' or for anything which I did not do: 'Why have you not done this like this?' " (*Sahîh Al-Bukhârî, Hadîth No. 46, Vol. 9*)

CHAPTER 14. Never was Allâh's Messenger ﷺ asked for a thing to be given for which his answer was "no", and he was extremely generous in charitable deeds.

1493. Narrated Jâbir : رضي الله عنه Never was the Prophet ﷺ asked for a thing to be given for which his answer was 'no'. (*Sahîh Al-Bukhârî, Hadîth No. 60, Vol. 8*)

1494. Narrated Jâbir bin 'Abdullâh : رضي الله عنه Once the Prophet ﷺ said (to me), "If the money of Bahrain

(١٣) بَابٌ: كَانَ رَسُولُ اللَّهِ أَخْسَنَ النَّاسَ خُلْقًا

١٤٩١ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَدَمْتُ النَّبِيَّ ﷺ، عَشَرَ سِنِينَ، فَمَا قَالَ لِي: أَفْ. وَلَا: لَمْ صَنَعْتَ؟ وَلَا: أَلَا صَنَعْتَ!

١٤٩٢ - حَدِيثُ أَنَسٍ، قَالَ: لَمَّا قَدِيمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَخْذَ أَبُو طَلْحَةَ بِيَدِي، فَأَنْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَنْسًا عُلَامَ كَسْرٍ، فَلِيُخْدِمْكَ. قَالَ: فَخَدَمْتَهُ فِي الْحَضَرِ وَالسَّفَرِ. فَوَاللَّهِ! مَا قَالَ لِي، لِشَيْءٍ صَنَعْتُهُ: لَمْ صَنَعْتَ هَذَا هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ: لَمْ لَمْ تَصْنَعْ هَذَا هَكَذَا؟

(١٤) بَابٌ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا فَقَالَ: لَا، وَكُثْرَةُ عَطَائِهِ

١٤٩٣ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَطُ، فَقَالَ: لَا.

١٤٩٤ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ:

comes, I will give you so much and so much (a certain amount from it)." The Prophet ﷺ had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abû Bakr رضي الله عنه announced, "Whoever was promised by the Prophet ﷺ should come to us." I went to Abû Bakr رضي الله عنه and said, "The Prophet ﷺ promised me so-and-so." Abû Bakr رضي الله عنه gave me a handful of coins and when I counted them, they were five hundred in number. Abû Bakr رضي الله عنه then said, "Take twice the amount you have taken (besides)." (*Sahîh Al-Bukhârî, Hadîth No. 493, Vol. 3*)

CHAPTER 15. Allâh's Messenger ﷺ was most merciful towards children, and mankind in general, and about his humility and other good qualities.

1495. Narrated Anas bin Mâlik رضي الله عنه : We went with Allâh's Messenger ﷺ to the blacksmith Abû Saif, and he was the husband of the wet-nurse of Ibrâhîm (the son of the Prophet ﷺ). Allâh's Messenger ﷺ took Ibrâhîm and kissed him and smelled him and later we entered Abû Saif's house and at that time Ibrâhîm was in his last breaths, and the eyes of Allâh's Messenger ﷺ started shedding tears. 'Abdur Rahmân bin 'Aûf said, "O Allâh's Messenger, even you are weeping!" He said, "O Ibn 'Aûf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation." (*Sahîh Al-Bukhârî, Hadîth No. 390, Vol. 2*)

لَئِنْ فَدَ جَاءَ مَالُ الْبَخْرَيْنِ فَدَ أَغْطَيْتُكَ
مَكَّدَا وَهَكَّدَا وَهَكَّدَا فَلَمْ يَجِدِي مَالُ
الْبَخْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ فَلَمَّا
جَاءَ مَالُ الْبَخْرَيْنِ أَمَرَ أَبُو بَكْرَ،
فَقَاتَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَّةٌ
أَوْ دِينٌ فَلَدِيْتَنَا. فَأَتَيْتَهُ، فَقَلَّتْ: إِنَّ
النَّبِيَّ ﷺ قَاتَى، قَالَ لِي: كَذَا وَكَذَا. فَحَشِّيَ
لِي حَشِّيَّةً، فَعَدَّدْتُهَا فَإِنَّهَا هِيَ خَمْسِيْمَائَةً.
وَقَالَ: خُذْ مِثْلَهَا.

(15) بَابُ: رَحْمَتِهِ ﷺ الصَّبِيَّانَ وَالْعِيَّانَ وَتَوَاضُّعُهُ وَقُضِيلُ ذَلِكَ

١٤٩٥ - حديث أنس بن مالك رضي الله عنه . قال: دخلنا مع رسول الله ﷺ على أبي سيف الأفني . وكان ظثراً لإبراهيم عليه السلام . فأخذ رسول الله ﷺ إبراهيم قبلة وشمها . ثم دخلنا عليه، بعد ذلك، وإبراهيم موجود بنفسه . فجعلت عيناً رسول الله ﷺ تذرقان ف قال له عبد الرحمن بن عوف رضي الله عنه : وأنت يا رسول الله ! فقال : «يا ابن عوف ! إنها رحمة» ثم أتبعها بأخرى . فقال ﷺ : «إن العين تذمع ، والقلب يخزن ، ولا نقول إلا ما يرضي ربنا . وإنما

بِفَرَاقِكَ، يَا إِبْرَاهِيمُ لَمَخْزُونُونَ.

1496. Narrated 'Âisha : رضي الله عنها A bedouin came to the Prophet صلى الله عليه وسلم and said, "You (people) kiss the boys! We don't kiss them." The Prophet صلى الله عليه وسلم said, "I cannot put mercy in your heart after Allâh has taken it away from it." (*Sahîh Al-Bukhârî*, Hadith No. 27, Vol. 8)

١٤٩٦ - حديث عائشة رضي الله عنها،
 قال: جاء أغرابٍ إلى النبي ﷺ،
 فقال: تقبلون الصبيان! فما نقبلهم.
 فقال النبي ﷺ: «أو أملك لك أن ترَعَ
 الله من قلبك الرَّحْمَة؟».

1497. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ kissed Al-Hassan bin 'Alî while Al-Aqra' bin Hâbis At-Tamîmî was sitting beside him. Al-Aqra' said, "I have ten children and I have never kissed anyone of them". Allâh's Messenger ﷺ cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully." (*Sahîh Al-Bukhârî*, *Hadith No. 26*, Vol. 8)

١٤٩٧ - حديث أبي هريرة رضي الله عنه قال: قيلَ رَسُولُ اللَّهِ ﷺ، الْحَسَنُ ابْنُ عَلِيٍّ، وَعِنْدَهُ الْأَفْرَعُ بْنُ حَابِسٍ التَّبِيَّمِيُّ، جَالِسًا. فَقَالَ الْأَفْرَعُ: إِنَّ لَيْلَةً عَشَرَةً مِنَ الْوَلِدِ مَا قَبْلَتْ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ».

1498. Narrated Jarîr bin ‘Abdullâh رضي الله عنه said: The Prophet ﷺ : اللہ عنہا said, "He who is not merciful to others, will not be treated mercifully." (*Sahîh Al-Bukhâri*, Hadîth No. 42, Vol. 8)

١٤٩٨ - حديث جرير بن عبد الله،
عن النبي ﷺ، قال: «من لا يرحم لا
يرحمه».

CHAPTER 16.The Prophet ﷺ was extremely shy person.

(١٦) بَابُ: كَفَرَةُ حَبَّانِهِ

1499. Narrated Abû Sa'îd Al-Khudrî : The Prophet was shier than a veiled virgin girl.⁽¹⁾ (*Sahîh Al-Bukhârî*, *Hadîth* No. 762, Vol. 4)

١٤٩٩ - حديث أبي سعيد الخدري رضي الله عنه، قال: كَانَ النَّبِيُّ أَشَدَّ حَيَاةً مِنَ الْعَذَرَاءِ فِي خِدْرَهَا.

⁽¹⁾ (H.1499) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

1500. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : The Prophet was neither a “Fâhish” nor *Mutafâhhish*.^(١) He used to say, “The best amongst you are those who have the best manners and character.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 759, Vol. 4)

CHAPTER 18. The mercy and kindness of the Prophet صلى الله عليه وسلم for women, and his order to the camel-driver to drive the camels slowly on which women were riding.

1501. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allâh’s Messenger صلى الله عليه وسلم said, “Waihaka! (May Allâh be merciful to you), O Anjasha! Drive slowly (camels) with the glass vessels (women)! ” (*Sahîh Al-Bukhâri*, *Hadîth* No. 182, Vol. 8)

CHAPTER 20. The Prophet صلى الله عليه وسلم used to be very far away from sinful deeds and used to choose the easiest amongst the lawful good deeds and actions, and used to take revenge for Allâh’s sake when Allâh’s legal bindings were outraged.

1502. Narrated ‘Âisha رضي الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allâh’s

100 - حديث عبد الله بن عمر رضي الله عنها، قال: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاجِشاً وَلَا مُتَفَاحِشاً وَكَانَ يَقُولُ: «إِنَّ مِنْ خَيْرِكُمْ أَخْسَنُكُمْ أَخْلَاقًا».

(١٨) باتب: في رحمة النبي ﷺ للنساء، وأمر السواد مطايها من بالرفق يهون

101 - حديث أنس بن مالك، قال: كَانَ رَسُولُ الله ﷺ، فِي سَفَرٍ، وَكَانَ مَعَهُ غَلَامٌ لَهُ أَسْوَدُ، يُقَالُ لَهُ أَنْجَشَةُ، يَخْدُو. فَقَالَ لَهُ رَسُولُ الله ﷺ: «وَيَحْكَ! يَا أَنْجَشَةُ! رُوَيْدَكَ بِالْقَوَارِيرِ».

(٢٠) باتب: مباعدته ﷺ لِلأتامِ وَاخْتِيَارِهِ مِنَ الْمُبَارِرِ أَشْهَلَهُ وَأَنْتِقَاهُ عِنْدَ اتِّهَاكِ حُرُمَاتِهِ

102 - حديث عائشة رضي الله عنها، أنها قالت: ما خير رسول الله ﷺ، بين أمرتين إلا أحذ أيسرهما، ما لم يئن إثماما. فإن كان إثماما كان أبعد

^(١) (H.1500) *Fâhish* — one who speaks bad words *Mutafâhhish* — one who speaks obscene evil words to make people laugh.

Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allâh's Legal Laws and Bindings were outraged in which case he would take revenge for Allâh's sake. (*Sahîh Al-Bukhâri*, Hadîth No. 760, Vol. 4)

CHAPTER 21. The good fragrance of the Prophet ﷺ and his softness, and the blessing of his touch.

1503. Narrated Anas رضي الله عنه : I have never touched silk or *Dibâj* (i.e. thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ . (*Sahîh Al-Bukhâri*, Hadîth No. 761, Vol. 4)

النَّاسِ مِنْهُ. وَمَا انْتَمْ رَسُولُ اللَّهِ ﷺ لِنَسْبِهِ، إِلَّا أَنْ تُشْهِدَ حُرْمَةُ اللَّهِ فَيَسْتَقْبِمْ اللَّهُ بِهَا.

(٢١) بَابٌ: طَيْبٌ رَائحةُ النَّبِيِّ ﷺ وَلِنِسَاءٍ مَسَّهُ وَالْبَرُوكُ بِمَسْحِهِ

١٥٠٣ - حَدِيثُ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا مَسَّنِتُ حَرِيرًا وَلَا دِيَاجًا أَلَيْنَ مِنْ كَفِ النَّبِيِّ ﷺ، وَلَا شَمِّسْتُ رِيحًا قَطْ أَوْ عَرْفًا قَطْ أَطْيَبَ، مِنْ رِيحٍ أَوْ عَرْفِ النَّبِيِّ ﷺ.

(٢٢) بَابٌ: طَيْبٌ عَرَقُ النَّبِيِّ ﷺ وَالْبَرُوكُ بِهِ

١٥٠٤ - حَدِيثُ أَنَّسٍ، أَنَّ أَمَّ سُلَيْمَ كَانَتْ تَبَسُّطُ لِلنَّبِيِّ ﷺ نَطْعًا فَيَقِيلُ عِنْهَا عَلَى ذَلِكَ النَّطْعِ. قَالَ: فَإِذَا نَامَ النَّبِيُّ ﷺ أَخْدَثَ مِنْ عَرَقِهِ وَشَعْرِهِ فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي شُكٍ.

(٢٣) بَابٌ: عَرَقُ النَّبِيِّ ﷺ فِي الْبَزْدِ وَجِينٍ يَأْتِيهِ الْوَخْنُ

١٥٠٥ - حَدِيثُ عَائِشَةَ، أَمَّ الْمُؤْمِنِينَ

CHAPTER 22.The good smell of Prophet's sweat and its blessing.

1504. Narrated Thumâma رضي الله عنه : Anas said, "Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with *Suk* (a kind of perfume). (*Sahîh Al-Bukhâri*, Hadîth No. 298, Vol. 8)

CHAPTER 23.The Prophet ﷺ used to sweat even in cold weather when the Divine Inspiration used to be revealed to him.

1505. Narrated 'Âisha رضي الله عنها , the mother of the faithful believers:

Al-Hârith bin Hishâm رضي الله عنه asked Allâh's Messenger ﷺ "O Allâh's Messenger! How is the Divine Inspiration revealed to you?" Allâh's Messenger replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âisha رضي الله عنها added: Verily, I saw the Prophet ﷺ being inspired (Divinely) and noticed the sweat dripping from his forehead on a very cold day (as the Inspiration was over). (*Sahîh Al-Bukhâri*, Hadîth No. 2, Vol. 1)

CHAPTER 25. (About) the features of the Prophet ﷺ and he was the most handsome amongst the people.

1506. Narrated Al-Barâ' bin 'Âzib رضي الله عنه : The Prophet ﷺ was of moderate height having broad shoulders, (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person than him." (*Sahîh Al-Bukhâri*, Hadîth No. 751, Vol. 4)

1507. Narrated Al-Barâ' رضي الله عنه : was the most handsome of all the people, and had the best appearance. He was neither very tall nor short. (*Sahîh Al-Bukhâri*, Hadîth No. 749, Vol. 4)

رضي الله عنها، أَنَّ الْحَارِثَ بْنَ هَشَامَ رضي الله عنه، سَأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ يَأْتِيكَ الْوَرْخَى؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخِيَّا نَأْتَنِي وَمُثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُهُ عَلَيَّ، فَيَقْصُمُ عَيْنِي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ. وَأَخِيَّا يَتَمَثَّلُ لِي الْمَلَكُ رَجَلًا فَيَكْلُمُنِي فَأَعْيُ مَا يَقُولُ». قَالَتْ عَائِشَةَ رضي الله عنها: وَلَقَدْ رَأَيْتُهُ يَنْزَلُ عَلَيْهِ الْوَرْخَى فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصُمُ عَنْهُ، وَإِنَّ حَيْنَهُ لِيَتَفَصَّدُ عَرْقًا.

(٢٥) بَابٌ: فِي صِفَةِ النَّبِيِّ ﷺ وَأَنَّهُ كَانَ أَخْسَنَ النَّاسِ وَجْهًا

1506 - حديث البراء بن عازب رضي الله عنهما، قال: كان النبي ﷺ مربوعاً، بعيد ما بين المكتفين، له شعر يتلألئ شخمة أذنيه، رأيته في حلة حمراء، لم أر شيئاً قط أحسن منه.

1507 - حديث البراء، قال: كان رسول الله ﷺ، أحسن الناس وجوهاً، وأحسن خلقاً، ليس بالطويل الباين ولا بالقصير.

CHAPTER 26. (About) the hair of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1508. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The hair of Allâh's Messenger صلى الله عليه وسلم was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes. (*Sahîh Al-Bukhârî, Hadîth No. 791, Vol. 7*)

1509. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The hair of the Prophet صلى الله عليه وسلم used to hang down up to his shoulders. (*Sahîh Al-Bukhârî, Hadîth No. 790(A), Vol. 7*)

CHAPTER 29. (About) the grey hair of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1510. Narrated Muhammad bin Sîrîn رَضِيَ اللَّهُ عَنْهُ : I asked Anas رَضِيَ اللَّهُ عَنْهُ , "Did the Prophet صلى الله عليه وسلم dye his hair?" Anas replied, "The Prophet صلى الله عليه وسلم did not have except a few grey hair." (*Sahîh Al-Bukhârî, Hadîth No. 782, Vol. 7*)

1511. Narrated Wahb, Abû Juhaifa As-Sawâ'î رَضِيَ اللَّهُ عَنْهُ : I saw the Prophet صلى الله عليه وسلم and saw some white hair below his lower lip above the chin. (*Sahîh Al-Bukhârî, Hadîth No. 745, Vol. 4*)

1512. Narrated Abû Juhaifa رَضِيَ اللَّهُ عَنْهُ , and Al-Hasan bin 'Alî resembled him." (*Sahîh Al-Bukhârî, Hadîth No. 744, Vol. 4*)

(٢٦) بَابٌ: صِفَةُ شَعْرِ النَّبِيِّ ﷺ

١٥٠٨ - حَدِيثُ أَنَسٍ، قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ رَجِلًا لَّيْسَ بِالسَّيِّطِ وَلَا الْجَعْدِ، بَيْنَ أَذْنَيْهِ وَعَانِقَيْهِ.

١٥٠٩ - حَدِيثُ أَنَسٍ، أَنَّ النَّبِيِّ ﷺ كَانَ يَضْرِبُ شَعْرَهُ مَنْكِبَيْهِ.

(٢٩) بَابٌ: شَيْءَهُ ﷺ

١٥١٠ - حَدِيثُ أَنَسٍ. عَنْ مُحَمَّدِ ابْنِ سَيْرِينَ، قَالَ: سَأَلْتُ أَنَسًا أَخْضَبَ النَّبِيِّ ﷺ؟ قَالَ: لَمْ يَلْعُمْ الشَّيْءَ إِلَّا قَلِيلًا.

١٥١١ - حَدِيثُ أَبِي جَحِيفَةَ السُّوَائِيِّ، قَالَ: رَأَيْتُ النَّبِيِّ ﷺ، وَرَأَيْتُ يَيَاضًا مِّنْ تَحْتِ شَفَوْتِ السُّفْلَى، الْعَنْقَةَ.

١٥١٢ - حَدِيثُ أَبِي جَحِيفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَيْتُ النَّبِيِّ ﷺ، وَكَانَ الْحَسَنُ بْنُ عَلَيْهِ، عَلَيْهِمَا السَّلَامُ، يُشَيْهُهُ.

(٣٠) بَابٌ: إِنْبَاتٌ خَاتَمِ الْبُوْرَةِ وَصِفَتُهُ

CHAPTER 30. (About) the Seal of his Prophethood, its description and

its location over his body.

وَمَحْلُهُ مِنْ جَسْدِهِ

1513. Narrated As-Sâ'ib bin Yazîd رضي الله عنه : My aunt took me to the Prophet ﷺ and said, "O Allâh's Messenger! This son of my sister has got a disease in his legs." So he passed his hand on my heads and prayed for Allâh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala* (means the button of a small tent, but some said 'egg of a partridge,' etc.) (*Sahîh Al-Bukhâri*, *Hadîth* No. 189, Vol. 1)

CHAPTER 31. Description of the Prophet ﷺ, his age at the time of the Divine Inspiration, and the duration of his life.

1514. Narrated Râbi'a bin Abî 'Abdur-Rahmân رضي الله عنه : I heard Anas bin Mâlik رضي الله عنه describing the Prophet ﷺ saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten^[1] years in Makka receiving the Divine Inspiration, and stayed in Al-Madîna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard." (*Sahîh Al-Bukhâri*, *Hadîth* No. 747, Vol. 4)

١٥١٣ - حَدَّيْثُ السَّائِبِ بْنِ يَزِيدَ، قَالَ: ذَهَبَتِي خَالِتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجْعٌ. فَمَسَحَ رَأْسِي، وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَشَرِبَ مِنْ وَضُونِي، ثُمَّ قُفِّثَ خَلْفَ ظَهِيرَهُ، فَنَظَرَتِي إِلَى خَاتَمِ الْبُشُورَ بَيْنَ كَتَفَيْهِ، مِثْلَ زَرْ الْحَجَّةِ.

(٣١) بَابٌ: فِي صِفَةِ النَّبِيِّ ﷺ وَمَبْعَثِهِ وَسِنَتِهِ

١٥١٤ - حَدَّيْثُ أَنَسِ بْنِ مَالِكٍ. يَصِفُ النَّبِيِّ ﷺ، قَالَ: كَانَ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالظَّوِيلِ وَلَا بِالْقَصِيرِ، أَرْهَرَ الْلَّوْنَ، لَيْسَ بِأَيْضَنِ أَمْهَقَ، وَلَا أَدَمَ، لَيْسَ بِجَعْدِ قَطِيطٍ، وَلَا سَبِيطِ رَجِلٍ؛ أَنْزَلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ، فَلَيْكَ بِمَكَّةَ عَشَرَ سِنِينَ يُنْزَلُ عَلَيْهِ، وَبِالْمَدِينَةِ عَشَرَ سِنِينَ، وَلَيْسَ فِي رَأْسِهِ وَرُخْتَيْهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

[1] (H.1514) In the narration of Ibn Abbâs رضي الله عنه it is mentioned that he stayed in Makka for 13 years instead of 10 years. [See *Hadîth* No. 1516]

CHAPTER 32. What was the age of the Prophet ﷺ on the day he expired.

1515. Narrated ‘Aisha رضي الله عنها : The Prophet ﷺ died when he was sixty-three years old. (*Sahih Al-Bukhari*, Hadith No. 736, Vol. 4)

CHAPTER 33. How long did the Prophet ﷺ stayed at Makka and Al-Madina.

1516. Narrated Ibn ‘Abbas رضي الله عنهما : stayed in Allâh’s Messenger ﷺ for thirteen years (after receiving the first Divine Inspiration and ten years in Al-Madîna) and died at the age of sixty-three. (*Sahih Al-Bukhari*, Hadith No. 243, Vol. 5)

CHAPTER 34. (About) the names of Allâh’s Messenger ﷺ .

1517. Narrated Jubair bin Mut‘im رضي الله عنه : Allâh’s Messenger ﷺ said, “I have five names: I am Muhammad and Ahmad; I am *Al-Mâhi* through whom Allâh will eliminate *Al-Kufr* i.e. disbelief (infidelity); I am *Al-Hâshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-‘Âqib* (i.e. there will be no Prophet after me).” (*Sahih Al-Bukhari*, Hadith No. 732, Vol. 4)

CHAPTER 35. The knowledge of Allâh’s Messenger ﷺ about Allâh and his extreme fear of Him (Allâh).

1518. Narrated ‘Aisha رضي الله عنها : The Prophet ﷺ did something and allowed the people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that,

(٢٢) بَابٌ: كُمْ سِنُّ النَّبِيِّ ﷺ يَوْمَ قُبْضَةِ

١٥١٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ تُوفِيَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

(٢٣) بَابٌ: كُمْ أَقَامَ النَّبِيِّ ﷺ بِمَكَّةَ وَالْمَدِينَةِ

١٥١٦ - حَدِيثُ ابْنِ عَبَّاسٍ، قَالَ: مَكَّةَ رَسُولُ اللَّهِ ﷺ، بِمَكَّةَ ثَلَاثَ عَشَرَةَ، وَتُوفِيَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

(٤) بَابٌ: فِي أَسْمَائِهِ

١٥١٧ - حَدِيثُ جُبَيْرٍ بْنِ مُطَعْمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِي خَمْسَةُ أَسْمَاءٍ؛ أَنَا مُحَمَّدٌ وَأَخْمَدُ، وَأَنَا الْمَاجِيُّ الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَաشِرُ الَّذِي يُخْشِرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ».

(٥) بَابٌ: عِلْمُهُ وَشَدَّةُ حَشِيبَتِهِ

١٥١٨ - حَدِيثُ عَائِشَةَ، قَالَتْ: صَنَعَ النَّبِيِّ ﷺ شَيْئًا، فَرَحَصَ فِيهِ فَتَرَأَّتْ عَنْهُ قَوْمٌ، فَلَعَنَ ذَلِكَ النَّبِيَّ ﷺ،

he delivered a *Khutba*, and after having sent praises to Allâh, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allâh, I know Allâh better than they, and I am more afraid of Him than they." (*Sahîh Al-Bukhâri*, *Hadîth* No. 123, Vol. 8)

CHAPTER 36. To follow Allâh's Messenger is obligatory.

1519. Narrated 'Abdullâh bin Az-Zubair رضي الله عنهما : An *Ansâri* man quarrelled with Az-Zubair in the presence of the Prophet صلى الله عليه وسلم about the *Harra* water-stream which were used for irrigating the date-palms. The *Ansâri* man said to Az-Zubair, "Let the water pass," but Az-Zubair refused to do so. So, the case was brought before the Prophet صلى الله عليه وسلم who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the *Ansâri* got angry and said to the Prophet ، صلى الله عليه وسلم changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." (*Sahîh Al-Bukhâri*, *Hadîth* No. 548, Vol. 3)

1520. Zubair said, "By Allâh, I think that the following Verse was revealed on this occasion": 'But no, by your Lord, they can have no Faith until they make you (صَلَّى اللّٰهُ عَلٰيهِ وَسَلَّمَ) judge in all disputes between them...' (V.4:65) (*Sahîh Al-Bukhâri*, *Hadîth* No. 548, Vol. 3)

فَخَطَبَ، فَحَمِدَ اللّٰهَ، ثُمَّ قَالَ: «مَا يَأْتُ أَقْوَامٍ يَتَرَهُونَ عَنِ الشَّيْءِ أَضَبَّعُهُ؟ قَوْا اللّٰهُ! إِنِّي لَا أَغْلَمُهُمْ بِاللّٰهِ، وَأَشَدُّهُمْ لَهُ حَشْيَةً».

(٣٦) بَابُ: وُجُوبِ اتِّبَاعِهِ

1019 - حَدِيثُ عَبْدِ اللّٰهِ بْنِ الزَّبِيرِ رضي الله عنهما، أَنَّ رَجُلًا مِّنَ الْأَنْصَارِ خَاصَّمَ الرَّبِيعَ عِنْدَ النَّبِيِّ ﷺ، فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الْأَنْصَارِيُّ: سَرَحْ الْمَاءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَأَخْتَصَّمَا عِنْدَ النَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللّٰهِ ﷺ، لِلزَّبِيرِ: «اسْقِ يَا زَبِيرًا! ثُمَّ أَزْسِلِ الْمَاءَ إِلَى جَارِكَ» فَعَصَبَ الْأَنْصَارِيُّ، فَقَالَ: أَنْ كَانَ ابْنَ عَمِّتِكَ؟! فَتَلَوَّنَ وَجْهُ رَسُولِ اللّٰهِ ﷺ، ثُمَّ قَالَ: «اسْقِ يَا زَبِيرًا! ثُمَّ اخْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَذْرِ».

1020 - فَقَالَ الرَّبِيعُ: وَاللّٰهُ! إِنِّي لَا أَخِسِبُ هَذِهِ الْآيَةَ نَزَّلَتْ فِي ذَلِكَ «فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يَحْكُمُوكُمْ فِيمَا شَجَرَ بِنَتَهُمْ».

CHAPTER 37. To show respect to Allâh's Messenger ﷺ and to give up asking too many questions especially those for which there is no need, and those which burdens one, and those which has not happened etc.

1521. Narrated Sa'd bin Abî Waqqâs رضي الله عنه said : The Prophet ﷺ said, "The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." (*Sahîh Al-Bukhârî*, Hadîth No. 392, Vol. 9)

1522. Narrated Anas رضي الله عنه said : The Prophet ﷺ delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet ﷺ covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet ﷺ said, "So-and-so." So, this Verse was revealed: 'Ask not about things which, if made plain to you, may cause you trouble.' (V.5:101) (*Sahîh Al-Bukhârî*, Hadîth No. 145, Vol. 6)

1523. Narrated Anas رضي الله عنه : Once the people started asking Allâh's Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today," I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people,

(٣٧) بَابٌ: تَنْقِيرُهُ وَتَرْكُ إِكْتَارٍ
سُؤالِهِ عَمَّا لَا ضَرُورَةُ إِلَيْهِ أَوْ لَا يَتَعَلَّقُ
بِهِ تَكْلِيفٌ، وَمَا لَا يَقُولُ، وَنَخْوُ ذَلِكَ

1021 - حَدِيثُ سَعْدٍ بْنِ أَبِي
وَقَاصِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَعْظَمَ
الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ
يُحَرِّمْ فَحْرَمَ مِنْ أَجْلِ مَسَائِلِهِ».

1022 - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: حَطَبَ رَسُولُ اللَّهِ ﷺ، حُطْبَةً،
مَا سَعِيتُ مِثْلَهَا قَطُّ. قَالَ: «لَزِ
تَغْلِمُونَ مَا أَغْلَمْتُ لَصَحِحْتُمْ قَلِيلًا
وَلَبَكَشْتُمْ كَثِيرًا» قَالَ: فَعَطَى أَصْحَابَ
رَسُولِ اللَّهِ ﷺ، وَجُوهرَهُمْ، لَهُمْ
خَيْرٌ. فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ:
«فُلَانٌ» فَتَرَكَ هَذِهِ الْآيَةَ «لَا تَسْأَلُوا
عَنْ أَشْياءِ إِنْ تَبَدَّلُكُمْ تَسْوِكُمْ».

1022 - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: سَأَلُوا رَسُولَ اللَّهِ ﷺ، حَتَّى
أَخْفَرُوهُ الْمَسَائِلَةَ، فَعَضِيبٌ، فَصَبَعَ
الْمُبَتَّرُ، فَقَالَ: «لَا تَسْأَلُونِي الْيَوْمَ عَنْ
شَيْءٍ إِلَّا يَسْتَهِنُهُ لَكُمْ، فَجَعَلْتُ أَنْظُرَ يَوْمِي
وَشِيمَالًا فَإِذَا كُلُّ رَجُلٍ لَافُ رَأْسَهُ فِي
ثَوْبَهُ يَتَكَبَّرُ. فَإِذَا رَجُلٌ كَانَ إِذَا لَأْخَى

used to be called, as a son of a person other than his father. He said, "O Allâh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." And then 'Umar got up and said, "We accept Allâh as (our) Lord, and Islâm as (our) religion, and Muhammad as (our) Messenger; and we seek refuge with Allâh from the *Al-Fitn* (trial and afflictions etc.). Allâh's Messenger ﷺ said, "I have never seen a day like today in its good and its evil, for Paradise and the Hell-Fire were displayed in front of me, till I saw them just beyond this wall." (*Sahîh Al-Bukhârî, Hadîth No. 373, Vol. 8*)

1524. Narrated Abû Mûsa : رضي الله عنه was asked about things which he did not like, but when the questioner insisted, the Prophet ﷺ got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then another man got up and said, "Who is my father, O Allâh's Messenger?" He replied, "Your father is Sâlim, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (anger) on the face of the Prophet ﷺ he said, "O Allâh's Messenger! We repent to Allâh (for offending you)." (*Sahîh Al-Bukhârî, Hadîth No. 92, Vol. 1*)

CHAPTER 39. The dignity of looking at the Prophet ﷺ and longing for it.

1525. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, "A time will come when one of you will love to see me rather than to have his family

الرّجّال يُذْعَن لِغَيْرِ أَبِيهِ. فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَبِيهِ؟ قَالَ: «حُذَافَةُ بْنُ عَمْرٍو»، فَقَالَ: رَضِيَّنَا بِاللَّهِ رَبِّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، تَعُودُ إِلَيْهِ مِنَ الْفَتْنِ. فَقَالَ رَسُولُ اللَّهِ: «مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَانَ يَوْمَ قَطُّ، إِنَّهُ صُورَتُ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَأَيْتُهُمَا الْحَائِطَ». .

١٥٢٤ - حديث أبي موسى ، قال: سُلِّمَ النَّبِيُّ ﷺ، عَنْ أَشْيَاءِ كَرِهَهَا، فَلَمَّا أَكْثَرَ عَلَيْهِ غَضَبٌ. ثُمَّ قَالَ لِلنَّاسِ: «سُلُّونِي عَمَّا شِئْتُمْ» قَالَ رَجُلٌ: مَنْ أَبِيهِ؟ قَالَ: «أَبُوكَ حُذَافَةَ» فَقَاتَمَ آخَرُ فَقَالَ: مَنْ أَبِيهِ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ سَالِمَ مَوْلَى شَيْبَةَ» فَلَمَّا رَأَى عُمَرَ مَا فِي وَجْهِهِ، قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

(٣٩) بَابٌ: فَضْلُ النَّظَرِ إِلَيْهِ ﷺ، وَتَمَثِّيلُه

١٥٢٥ - حديث أبي هريرة رضي الله عنه ، عن النبي ﷺ قال: «وَلَيَأْتِيَنَّ عَلَى

and property doubled.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 787, Vol. 4)

أَحَدُكُمْ رَمَانْ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ
أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ.

CHAPTER 40. The virtues of ‘Iesa (Jesus) . عليه السلام .

1526. Narrated Abû Huraira : رضى الله عنه heard Allâh’s Messenger ﷺ saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e. ‘Iesa (Jesus)].” (*Sahîh Al-Bukhârî*, *Hadîth* No. 651, Vol. 4)

1527. Narrated Sa‘îd bin Al-Musaiyab : رضى الله عنه Abû Huraira said, “I heard Allâh’s Messenger ﷺ saying, ‘There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son.’” Then Abû Huraira recited: ‘And I seek refuge with You (Allâh) for her and her off-spring from Satan, the outcast...’ (V.3:36) (*Sahîh Al-Bukhârî*, *Hadîth* No. 641, Vol. 4)

1528. Narrated Abû Huraira : رضى الله عنه The Prophet ﷺ said, “‘Iesa (Jesus), the son of Maryam (Mary), seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allâh, except Whom there is no other *Ilâh* (god) — *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).’ ‘Iesa said, ‘I believe in Allâh and deny (or suspect) my eyes.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 653, Vol. 4)

(٤٠) بَابُ: فَضَائِلِ عِيسَى عَلَيْهِ السَّلَامُ

١٥٢٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِاَبْنِي مَرِيزَمْ، وَالْأَنْبِيَاءُ أَوْلَادُ عَلَائِتِ، لَيْسَ بِيَنِي وَبِيَنِي».

١٥٢٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلَّا يَمْسَهُ الشَّيْطَانُ، حِينَ يُولَدُ، فَيَسْتَهِلُ صَارِخًا مِنْ مَسْ الشَّيْطَانِ، غَيْرَ مَرِيزَمْ، وَابْنِهَا».

ئُمُّ يَمُولُ أَبُو هُرَيْرَةَ: «وَإِنِّي أَعِيذُهَا بِكَ وَدُورِيَّهَا مِنَ الشَّيْطَانِ الرَّجِيمِ».

١٥٢٨ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «رَأَى عِيسَى ابْنُ مَرِيزَمْ رَجُلًا يَشْرُقُ. فَقَالَ لَهُ: أَسْرَقْتَ؟ قَالَ: كَلَّا، وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ. فَقَالَ عِيسَى: أَمْتُ بِاللَّهِ وَكَذَبْتُ عَنِّي».

CHAPTER 41. The virtues of Ibrâhîm (Abraham) Al-Khalil

عليه السلام

(٤١) بَابٌ: مِنْ فَضَائِلِ إِبْرَاهِيمَ الْخَلِيلِ



1529. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم Allâh's Messenger said, "Ibrâhîm (Abraham) did his circumcision with *Qaddûm* (an adze) at the age of eighty." (*Sahîh Al-Bukhârî*, *Hadîth* No. 575, Vol. 4)

١٥٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْتَنَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ سَمَانَيْنِ سَنَةً، بِالْقَدْوَمِ».

1530. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم Allâh's Messenger said, "We are more liable to be in doubt than Ibrâhîm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhîm) said: 'Yes I believe but to be stronger in Faith...' (V.2:260) And may Allâh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)." ^(١) (*Sahîh Al-Bukhârî*, *Hadîth* No. 591, Vol. 4)

١٥٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَحْنُنُ أَحَقُّ بِالشُّكُوكِ مِنْ إِبْرَاهِيمَ، إِذْ قَالَ: «رَبِّ أَرِنِي كَيْفَ تُخْيِي الْمَوْتَىٰ قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِنْ لَيَظْهَرَنَّ قَلْبِي» وَيَرَحِمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُمْكَنِ شَدِيدٍ. وَلَوْ لَمَّا ثُفي السُّجْنِ طُولَ مَا لِبَثَ يُوسُفُ لَأَجْبَثَ الدَّاعِي».

1531. Narrated Abû Huraira : رضي الله عنه Ibrâhîm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allâh عزوجل when he said, "I am sick," and he said, "(I have not done

١٥٣١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «لَمْ يَكُنْبِتْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، إِلَّا ثَلَاثَ كَذَبَاتٍ: ثَنَتَنِ

^(١) (H.1530) The Prophet ملى الله عليه وسلم describes Yûsuf (Joseph) as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet مصطفى عليه السلام makes such a supposition, he only wants to emphasize the fact that Yûsuf was a patient man, but surely, he does not mean that he is less patient than Yûsuf عليه السلام.

this but) the big idol has done it.”⁽¹⁾ The (third was) that while Ibrâhîm and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, “This man (Ibrâhîm) is accompanied by a very charming lady.” So, he sent for Ibrâhîm and asked him about Sarah saying, “Who is this lady?” Abrâhîm said, “She is my sister.” Ibrâhîm went to Sarah and said, “O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don’t contradict my statement.” The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, “Pray to Allâh for me, and I shall not harm you.” So Sarah prayed to Allâh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, “Pray to Allâh for me, and I will not harm you.” Sarah prayed to Allâh again and he got cured. He then called one of his guards. (Who had brought her) and said, “You have not brought me a human being, but have brought me a devil.” The tyrant then gave Hâjrah (Hajar) as a girl-servant to Sarah. Sarah came back (to Ibrâhîm)

مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ. قَوْلُهُ: «إِنِّي سَقِيمٌ» وَقَوْلُهُ: «بَلْ فَعَمَّلْتُ كَبِيرُهُمْ هَذَا». وَقَالَ: يَسِّنَا هُوَ ذَاتٌ يَوْمٌ وَسَارَةً، إِذَا أَتَى عَلَى جَبَارٍ مِنَ الْجَبَارِيَّةِ. فَقَيلَ لَهُ: إِنَّ هُمْنَا رَجُلًا مَعَهُ امْرَأَةٌ مِنْ أَخْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ، فَسَأَلَهُ عَنْهَا، فَقَالَ: مَنْ هُنْ؟ قَالَ: أُخْتِي. فَأَتَى سَارَةَ، قَالَ: يَا سَارَةُ! لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ، وَإِنَّ هَذَا سَائِلِي فَأَخْبِرْتُهُ أَنِّي أُخْتِي، فَلَا تَكْدِينِي. فَأَرْسَلَ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَّاولُهَا بِيَدِهِ، فَأَخِذَهُ، فَقَالَ: اذْعِي اللَّهَ لِي، وَلَا أَضْرُكَ، فَدَعَتِ اللَّهَ، فَأَظْلَقَ، ثُمَّ تَتَّاولَهَا الثَّانِيَةُ، فَأَخِذَهُ مِثْلَهَا أَوْ أَشَدَّ. فَقَالَ: اذْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتِ، فَأَظْلَقَ، فَدَعَاهَا بَعْضُ حَجَبِيَّهُ، فَقَالَ: إِنْكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ. فَأَخْدَمَهَا هَاجِرَ، فَأَتَتْهُ، وَهُوَ قَائِمٌ يُصَلِّي. فَأَزْوَمَ بِيَدِهِ، مَهْيَا. قَالَتْ: رَدَ اللَّهُ كَبِيدُ الْكَافِرِ (أَوْ الْفَاجِرِ) فِي نَحْرِهِ، وَأَخْدَمَ هَاجِرَ.

⁽¹⁾ (H.1531) The Idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the Idolaters questioned him, he claimed that he had not destroyed their idols, but the chief idol had, which Ibrâhîm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

while he was offering *Salât* (prayer). Ibrâhim, gesturing with his hand, asked, "What has happened?" She replied, "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjrah for service." (Abû Huraira then addressed his listeners saying, "That (Hâjrah) was your mother, O Banî Ma'-is-Samâ' (i.e. the Arabs)" (*Sahîh Al-Bukhâri*, *Hadîth No. 578*, Vol. 4)

CHAPTER 42. The virtues of Mûsa (Moses) . عليه السلام

1532. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "The people of Banî Israel used to take bath naked (all together) looking at each other. Prophet Mûsa (Moses) عليه السلام used to take bath alone. They said, 'By Allâh! Nothing prevents Mûsa from taking a bath with us except that he has scrotal hernia.' So once Mûsa went out to take a bath and put his clothes over a stone. Behold! The stone ran away with his clothes! Mûsa followed that stone saying, 'My clothes, O stone! My clothes, O stone!' till the people of Banî Israel saw him and said, 'By Allâh, Mûsa has got no defect in his body.' Mûsa took his clothes and began to beat the stone." Abû Huraira رضي الله عنه added, "By Allâh! There are still six or seven marks present on the stone from that excessive beating." (Sahîh Al-Bukhâri, Hadîth No. 277-A, Vol. 1)

قال أبو هريرة: تلك أمكم يا بني ماء السماء.

(٤٢) بَابٌ: مِنْ فَضَائِلِ مُوسَى

١٥٢٢ - حديث أبي هريرة، عن النبي ﷺ، قال: «كانت بنو إسرائيل يعتسرون عراة، ينظرون بغضهم إلى بعضهم. وكان موسى يعتسل وحده. فقالوا: والله! ما يمنع موسى أن يعتسل معنا إلا الله أدر. فذهب مرةً يعتسل، فوضع ثوبه على حجر، فصرّ الحجر بثوبه، فخرج موسى في إثرو يقول: ثوبني يا حجرًا حتى نظرت بنو إسرائيل إلى موسى، فقالوا: والله! ما يمْسِي موسى من بأسٍ. وأخذ ثوبه، فطريق بالحجر ضرباً».

فَقَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنَّمَا لَنَدْبُ
إِلَيْهِ الْحَجَرَ، سِتَّةُ أَوْ سَبْعَةُ ضَرَبَتْ
إِلَيْهِ الْحَجَرَ.

1533. Narrated Abû Huraira : رضي الله عنه The angel of death was sent to Mûsa (Moses) عليه السلام and when he went to him, Mûsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allâh), and said, "You sent me to a slave who does not want to die," Allâh restored his eye and said, "Go back and tell him (i.e. Mûsa) (عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mûsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allâh that He bring him near the Sacred Land at a distance of a stone's throw. Allâh's Messenger عليه وسلم said, "Were I there I would show you the grave of Mûsa by the way near the red sand-hill." (*Sahîh Al-Bukhâri*, Hadîth No. 423, Vol. 2)

1534. Narrated Abû Huraira : رضي الله عنه Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muhammad عليه وسلم superiority over all the people!" The Jew said, "By Him Who gave Mûsa (Moses) عليه السلام superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet عليه وسلم and informed him of what had happened between him and the Muslim. The Prophet عليه وسلم sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet عليه وسلم said, "Do not give me superiority over Mûsa, for on the

1533 - حديث أبي هريرة رضي الله عنه
منه، قال: «أرسل ملوك الموت إلى موسى عليهما السلام». فلما جاءه صاحبُه. فرجع إلى ربِّه، فقال: أرسلتني إلى عبد لا يريد الموت! فردَّ الله عليه عينه. وقال: ارجع فقل له يضع يده على مثني ثغر. فله بكل ما عطث به يده، بكل شعرة سنة. قال: أين ربِّي ثم ماذ؟ قال: ثم الموت. قال: فالآن. فسأل الله أن يذنبه من الأرض المقدسة زميرة بحجره.

قال: قال رسول الله ﷺ: «لئن كنتم ثم لأريتم قبره إلى جانب الطريق، عند الكثيب الأخمر».

1534 - حديث أبي هريرة رضي الله عنه
منه، قال: اشتَّت رجلاً، رجُلٌ من المسلمين، ورجلٌ من اليهود. قال المسلم: والذِّي اضطُفَ مُحَمَّداً على العالمين! فقال اليهودي: والذِّي اضطُفَ موسى على العالمين! فرفع المسلم يده، عند ذلك، فلطم وجه اليهودي. فذهب اليهودي إلى النبي ﷺ، فأخبره بما كان من أمره وأمر المسلمين. فدعى النبي ﷺ المسلمين، فسألَه عن ذلك، فأخبره. فقال النبي

Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to regain consciousness, and will see Mūsa standing and holding the side of the Throne (of Allāh). I will not know whether (Mūsa) has also fallen unconscious and got up before me, or Allāh has exempted him from that stroke.” (*Sahīh Al-Bukhārī, Hadīth No. 594, Vol. 3*)

: «لَا تُخِيرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضْعَفُونَ يَوْمَ الْقِيَامَةِ، فَأَضْعَفْتُهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُقْبِقُ، فَإِذَا مُوسَى بَاطَشَ جَانِبَ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنْ اسْتَنَى اللَّهُ». .

1535. Narrated Abū Sa‘id Al-Khudrī : While Allāh’s Messenger ﷺ was sitting, a Jew came and said, “O Abul-Qâsim! One of your companions has slapped me on the face.” The Prophet ﷺ asked who that was. He replied that he was one of the *Ansâr*. The Prophet ﷺ sent for him, and upon his arrival, he asked him whether he had slapped the Jew. He (replied in the affirmative and) said, “I heard him taking an oath in the market saying, ‘By Him, Who gave Mūsa superiority over all the human beings.’ I said, ‘O wicked man! (Has Allāh given Mūsa (Moses) مزوج موسى even over Muhammad ﷺ, I became furious and slapped him on his face.’” The Prophet ﷺ said, “Do not give a Prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Mūsa standing and holding one of the pillars of the Throne. I will not know whether Mūsa has fallen unconscious or the first unconsciousness was

١٥٣٥ - حديث أبي سعيد الخدري
رضي الله عنه، قال: بينما رَسُولُ اللهِ ﷺ جالِسٌ، جاءَ يَهُودِيًّا. فقالَ: يَا أبا القَاسِمِ! ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ فَقَالَ: «مَنْ؟» قَالَ: رَجُلٌ مِنَ الْأَنْصَارِ. قَالَ: «إِذْعُوهُ» فَقَالَ: «أَضْرَبْتَهُ؟» قَالَ: سَمِعْتُهُ بِالسُّوقِ يَخْلُفُ، وَالَّذِي اضطُفَنِي مُوسَى عَلَى الْبَشَرِ! قَلَّتْ: أَيْ خَيْرٌ! عَلَى مُحَمَّدٍ ﷺ؟ فَأَخْدَثْتُهُ عَذْبَةً ضَرَبَتْ وَجْهَهُ. فَقَالَ النَّبِيُّ ﷺ: «لَا تُخِيرُوا بَيْنَ الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضْعَفُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ تَسْقُ عَنَّهُ الْأَرْضُ. فَإِذَا أَنَا بِمُوسَى أَخِذُ بِقَائِمَةً مِنْ قَوَافِلِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ أَمْ خُوِسِبَ بِضَعْفَةً الْأَوَّلِ؟».

sufficient for him.”^(١) (*Sahîh Al-Bukhâri*, Hadîth No. 595, Vol. 3)

CHAPTER 43. (About) Yûnus (Jonah) and the statement of the Prophet ﷺ: “None should say that I am better than Yûnus (Jonah) bin Matta.”

1536. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “None should say that I am better than Yûnus (Jonah) bin Matta.” (*Sahîh Al-Bukhâri*, Hadîth No. 627, Vol. 4)

1537. Narrated Ibn ‘Abbâs : رضي الله عنه The Prophet ﷺ said, “No slave (of Allâh) should say that I am better than Yûnus (Jonah) bin Matta.” So the Prophet ﷺ mentioned his father’s name with his name. (*Sahîh Al-Bukhâri*, Hadîth No. 625, Vol. 4)

CHAPTER 44. The virtues of Yûsuf (Joseph) . عليه السلام

1538. Narrated Abû Huraira : رضي الله عنه The people said, “O Allâh’s Messenger! Who is the most honourable amongst the people (with Allâh)?” He said, “*Aiqâhum* (the most

(٤٣) بات: في ذكر يوئس عليه السلام وقول النبي ﷺ: لا يتبغى لعبد أن يقول: أنا خير من يوئس بن متى

١٥٣٦ - حديث أبي هريرة، عن النبي ﷺ، قال: «لا يتبغى لعبد أن يقول: أنا خير من يوئس بن متى».

١٥٣٧ - حديث ابن عباس، عن النبي ﷺ، قال: «لا يتبغى لعبد أن يقول: أنا خير من يوئس بن متى» ونسمه إلى أبيه.

(٤٤) بات: من فضائل يوسف عليه السلام

١٥٣٨ - حديث أبي هريرة رضي الله عنه، قيل: يا رسول الله! من أكرم الناس؟ قال: «أتقاهم» فقالوا: ليس

^(١) (H.1535) This is an allusion to the event where Mûsa (Moses) fell unconscious on wishing to see Allâh when he was beside the mountain.

“And when Mûsa came at the time and place appointed by Us, and his Lord (Allâh) spoke to him, he said: “O my Lord! Show me (Yourself), that I may look upon You.” Allâh said: “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.” So when his Lord appeared to the mountain (the appearance of Allâh عزوجل when he recited this Verse, this Hadîth is quoted by *Tirmidhi*), He made it collapse to dust, and Mûsa fell down unconscious. Then when he recovered his sense he said: “Glory be to You, I turn in repentance to You, and I am the first of the believers.” (V.7:143)

pious and righteous amongst them)^[1].” They said, “We do not ask you about this.” He said, “Then Yūsuf (Joseph), Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Khalil (friend) [i.e. Ibrāhīm (Abraham)].” They said, “We do not ask you about this.” He said, “Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islāmic Period of Ignorance will be the best in Islām provided they comprehend the religious knowledge.” (*Sahīh Al-Bukhārī, Hadith No. 572, Vol. 4*)

CHAPTER 46. The virtues of Al-Khidr . مُنْهَى السَّلَام

عَنْ هَذَا نَسْأَلُكَ . قَالَ: «فَيُوْشُفُ نَبِيُّ
اللهِ ابْنُ نَبِيٍّ اللَّهِ ابْنِ نَبِيٍّ اللَّهِ ابْنِ حَلِيلِ
اللهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ .
قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ نَسْأَلُونَ؟
خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي
الإِسْلَامِ إِذَا فَقَهُوا» .

(٤٦) بَابٌ: مِنْ فَضَائِلِ النَّحْضُورِ عَلَيْهِ السَّلَامُ

1539. Narrated Ubai bin Ka'b : رَوَى اللَّهُ مَسْعِيَةً مُنْهَى السَّلَام : The Prophet مُوسَى مُصَدِّقًا مُصَدِّقًا said, “Once the Prophet Mūsa (Moses) stood up مُصَدِّقًا مُصَدِّقًا and addressed Banī Israel. He was asked, ‘Who is the most learned man amongst the people?’ He said, ‘I am the most learned.’ Allāh admonished Mūsa as he did not attribute absolute knowledge to Him (Allāh). So Allāh inspired him: ‘At the junction of the two seas there is a slave amongst My slaves who is more learned than you.’ Mūsa said, ‘O my Lord! How can I meet him?’ Allāh said, ‘Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.’ So Mūsa set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they

١٥٣٩ - حَدِيثُ أَبِي بْنِ كَعْبٍ، عَنْ
النَّبِيِّ ﷺ: «قَامَ مُوسَى النَّبِيُّ حَطِيبًا
فِي تَبَّى إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ
أَغْلَمُ؟ فَقَالَ: أَنَا أَغْلَمُ . فَعَتَبَ اللَّهُ
عَلَيْهِ إِذَا لَمْ يَرِدِ الْعِلْمُ إِلَيْهِ . فَأَوْحَى اللَّهُ
إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ
الْبَخْرَيْنِ هُوَ أَغْلَمُ مِنْكَ قَالَ: يَا رَبَّ!
وَكَيْفَ يَهُ؟ فَقَيْلَ لَهُ: اخْمِلْ حُوتًا فِي
مِكْتَلٍ، فَإِذَا فَقَدَتْهُ فَهُوَ ثَمَّ . فَانْطَلَقَ،
وَانْطَلَقَ بِفَنَاءٍ يُوشَعَ بْنَ نُونٍ، وَحَمَلَ
حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَ إِذْنَهُ
الصَّخْرَةَ، وَضَعَاهُ رُؤُوسَهُمَا وَنَامَ .

[1] (H.1538) *At-Taqwa* (Piety, Righteousness etc.)

Muttaqūn: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. It was an amazing thing for both Mūsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsa said to his (servant) boy: 'Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.' Mūsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsa greeted him. Al-Khidr replied saying, 'How do people greet each other in your land?' Mūsa said, 'I am Mūsa.' He asked, 'The Mūsa of Banī Israel?' Mūsa replied in the affirmative and added, 'May I follow you so that you may teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You will not be able to have patience with me, O Mūsa! I have some of the knowledge of Allāh which He has taught me and which you do not know, while you have some knowledge which Allāh has taught you which I do not know.' Mūsa said, 'If Allāh will, you will find me patient and I will not disobey you in aught.' So both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew

فَانْسَلَّ الْحُوْثُ مِنَ الْمِكْتَلِ فَأَتَخَذَ سَيْلَهُ فِي الْبَخْرِ سَرَبًا. وَكَانَ لِمُوسَى وَقَنَاهُ عَجَبًا. فَانظَلُّهَا بَقِيَّةً لِيَنْتَهِمَا وَيَوْمَهُمَا. فَلَمَّا أَضْبَعَ، قَالَ مُوسَى لِقَنَاهُ: أَتَنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى مَسَا مِنَ الْعَصْبِ حَتَّى جَاءَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. فَقَالَ لَهُ قَنَاهُ: أَرَأَيْتَ إِذْ أَوْنَتَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيَتُ الْحُوْثَ. قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصَا. فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ، إِذَا رَجُلٌ مُسْجَنِي بِتَزْبِ (أَوْ قَانِ: تَسْجِنِي بِتَزْبِهِ) فَسَلَّمَ مُوسَى. فَقَالَ الْحَاضِرُ: وَأَنَّى يَأْرِضُكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى. قَالَ: مُوسَى بْنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: هَلْ أَتَيْتُكَ عَلَى أَنْ تَعْلَمَنِي مِمَّا عُلِّمْتَ رُشْدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبْرًا يَا مُوسَى! إِنِّي عَلَى عِلْمِهِ مِنْ عِلْمِ اللَّهِ عَلَمْنِيهِ لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمِهِ عَلَمَكُهُ لَا أَعْلَمُهُ. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَغْصِي لَكَ أَمْرًا. فَانظَلُّهَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَخْرِ، لَيْسَ لَهُمَا سَفِينَةً. فَمَرَّتْ بِهِمَا سَفِينَةً، فَكَلَّمُوهُمْ أَنْ يَخْمُلُوهُمَا، فَعَرَفَ الْحَاضِرُ، فَحَمَلُوهُمَا بِعَيْرٍ نَوْلٍ.

recognised Al-Khidr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khidr said, 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khidr went to one of the planks of the boat and plucked it out. Mūsa said, 'These people gave us a free ride but you have broken their boat and scuttled it so as to drown its people.' Al-Khidr replied, 'Didn't I tell you that you will not be able to have patience with me?' Mūsa said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khidr took hold of the boy's head and plucked it out with his hands (i.e. killed him). Mūsa said, 'Have you killed an innocent person who has killed none?' Al-Khidr replied, 'Did I not tell you that you cannot remain patient with me?' Then they both proceeded till they came to the people of a town, they asked them for food but they refused to entertain them. Then they found a wall on the point of collapsing. Al-Khidr repaired it with his own hands. Mūsa said, 'If you had wished, surely you could have taken wages for it.' Al-Khidr replied, 'This is the parting between you and me.' The Prophet ﷺ added, "May Allāh be Merciful to Mūsa! Would that he could have been more patient to learn more about their story." (*Sahīh Al-Bukhāri, Hadīth No. 124, Vol. 1*)

فَجَاءَ عُضْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَفَرَ نَفَرَةً أَوْ نَفَرَتَيْنِ فِي الْبَحْرِ. فَقَالَ الْخَضِيرُ: يَا مُوسَى! مَا نَفَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا كَنْفَرَةً هَذَا الْعُضْفُورُ فِي الْبَحْرِ. فَعَمَدَ الْخَضِيرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ . فَقَالَ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ تَوْلِي، عَمَدْتَ إِلَى سَفِيتَهُمْ فَحَرَقْتَهَا لِتُشْرِقَ أَهْلَهَا! قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا. قَالَ: لَا تُؤَاخِذنِي بِمَا نَسِيَتْ، فَكَانَتِ الْأُولَى مِنْ مُوسَى نِسْيَانًا. فَانْظَلَقَا، فَإِذَا غَلَامٌ يَلْعَبُ مَعَ الْغَلَمَانِ، فَأَخْدَى الْخَضِيرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَاقْتُلَعَ رَأْسُهُ بِيَدِهِ . فَقَالَ مُوسَى: أَفْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ قَالَ: أَلَمْ أَقُلْ: لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا؟ فَانْظَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعُمَا أَهْلَهَا، فَأَبْنَا أَنْ يُضْبِغُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ، فَأَقْامَهُ . قَالَ الْخَضِيرُ بِيَدِهِ فَأَقْامَهُ . فَقَالَ لَهُ مُوسَى: لَوْ شِئْتَ لَا تَخْذَنَتْ عَلَيْنِي أَجْرًا . قَالَ: هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ . قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى! لَوْدِنَا لَوْ صَبَرَ حَتَّى يُقْصَ عَلَيْنَا مِنْ أَمْرِهِمَا».

**44. THE BOOK OF THE VIRTUES
OF THE COMPANIONS OF THE
PROPHET**

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

CHAPTER 1.The virtues of Abû Bakr As-Siddîq
· رَضِيَ اللَّهُ عَنْهُ ·

1540. Narrated Abû Bakr رَضِيَ اللَّهُ عَنْهُ while I was in the cave (of the mountain called Ath-Thûr at Makka), “If any of them should look under his feet, he would see us.” He said, “O Abû Bakr! What do you think of two (persons) the third of whom is Allâh?” (*Sahîh Al-Bukhâri*, Hadîth No. 5, Vol. 5)

1541. Narrated Abû Sa‘îd Al-Khudrî رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ : Allâh’s Messenger رَضِيَ اللَّهُ عَنْهُ sat on the pulpit and said, “Allâh has given one of His slave, the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allâh). So he has chosen that good which is with Allâh.” On that Abû Bakr wept and said, “Our fathers and mothers be sacrificed for you. We became astonished at this”. The people said, “Look at this old man! Allâh’s Messenger رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ talks about a slave of Allâh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, ‘Our fathers and mothers be sacrificed for you.’” But it was Allâh’s Messenger رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ who had been given option, and Abû Bakr رَضِيَ اللَّهُ عَنْهُ knew it better than us. Allâh’s Messenger رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ added, “No doubt Abû Bakr رَضِيَ اللَّهُ عَنْهُ has favoured me much both with his company and

٤٤ - كتاب فضائل الصحابة

(١) بَابٌ: مِنْ فَضَائِلِ أَبِي بَكْرِ الصَّدِيقِ
رَضِيَ اللَّهُ عَنْهُ

١٥٤٠ - حديث أبي بكر رضي الله عنه
عنه، قال: قلت للنبي ﷺ، وأنا في الغار: لرزآن أحدهم نظر تحت قدميه لأبصرنا. فقال: «ما ظنك، يا أبو بكر! يائين الله ثالثهما؟».

١٥٤١ - حديث أبي سعيد الخدري
رضي الله عنه، أن رسول الله ﷺ، جلس على المنبر، فقال: «إن عبداً خيرة الله بين أن يؤتية من زهرة الدنيا ما شاء، وبين ما عنده، فاختار ما عنده» فبكى أبو بكر، وقال: فديناك يا بائنا وأمهاتنا. فعجبنا له. وقال الناس: انظروا إلى هذا الشيخ، يخسر رسول الله ﷺ، عن عبد خيرة الله بين أن يؤتية من زهرة الدنيا وبين ما عنده، وهو يقول: فديناك يا بائنا وأمهاتنا. فكان رسول الله ﷺ هو المخير، وكان أبو بكر هو أعلمها به.
وقال رسول الله ﷺ: «إن من الناس على في صحبته وماله أبو بكر،

his property more than anybody else. And if I had to take a *Khalil*⁽¹⁾ from my followers, I would certainly have taken Abû Bakr, but the fraternity of Islâm is sufficient. Let no *Khoukha*⁽²⁾ of the mosque remain open, except the *Khoukha* of Abû Bakr.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 244, Vol. 5)

1542. Narrated ‘Amr bin Al-‘Âs رضي الله عنه : The Prophet صلى الله عليه وسلم deputed me to lead the army of *Dhat-as-Salâsil*. I came to him and said, “Who is the most beloved person to you?” He said, “‘Aisha.” I asked, “Among the men?” He said, “Her father.” I said, “Who then?” He said, “Then ‘Umar bin Al-Khattâb” He then named other men. (*Sahîh Al-Bukhâri*, *Hadîth* No. 14, Vol. 5)

1543. Narrated Jubair bin Mut‘im رضي الله عنه : A woman came to the Prophet صلى الله عليه وسلم who ordered her to return to him again. She said, “What if I came and did not find you?” as if she wanted to say, “If I found you dead?” The Prophet said, “If you should not find me, go to Abû Bakr.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 11, Vol. 5)

1544. Narrated Abû Hurîra رضي الله عنه : Once Allâh’s Messenger صلى الله عليه وسلم offered the morning prayer and then faced the people and said, “While a man was driving a cow, he rode over it and beat it. The cow said, ‘We have not been created for this, but we have been created for ploughing.’” On that the

وَلَوْ كُنْتُ مُتَّخِدًا حَلِيلًا مِنْ أَمْنِي
لَا تَحْذَثُ أَبَا بَكْرًا، إِلَّا حَلَّةً الْإِسْلَامِ.
لَا يَقِنَّ فِي الْمَسْجِدِ حَزْوَنَةً إِلَّا حَزْوَنَةً
أَبِي بَكْرًا.

١٥٤٢ - حديث عمر بن العاص
رضي الله عنه، أنَّ النَّبِيَّ ﷺ، بَعْثَةَ عَلَى
جَيْشِ ذَاتِ السَّلَاسِلِ فَأَتَيْتُهُ فَقُلْتُ: أَيُّ
النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»
فَقُلْتُ: مَنْ الرِّجَالُ؟ قَالَ: «أَبُوهَا»،
فَقُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عُمَرُ بْنُ
الْحَطَابِ» فَعَدَ رِجَالًا.

١٥٤٣ - حديث جعفر بن مطعم
قَالَ: أَتَيْتُ امْرَأَةَ النَّبِيِّ ﷺ فَأَمْرَمَهَا أَنْ
تَرْجِعَ إِلَيْهِ. قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ
وَلَمْ أَجِدْكَ؟ كَانَهَا تَقُولُ: الْمَوْتُ.
قَالَ عَلَيْهِ السَّلَامُ: «إِنْ لَمْ تَجِدِينِي
فَأُتَّبِي أَبَا بَكْرًا».

١٥٤٤ - حديث أبي هريرة رضي الله عنه
عنه، قَالَ: صَلَّى رَسُولُ اللهِ ﷺ،
صَلَاةَ الصُّبْحِ ثُمَّ أَفْبَلَ عَلَى النَّاسِ،
فَقَالَ: «يَبْنَا رَجُلٌ يَسُوقُ بَقَرَةً إِذْ رَكِبَهَا
فَضَرَّهَا». فَقَالَتْ: إِنَّا لَمْ نُخْلَقْ لِهَا؛

⁽¹⁾ (H.1541) *Khalil*: See glossary.

⁽²⁾ (H.1541) *Khoukha*: Means a small door (opening) in a big gate.

people said astonishingly, "Glorified be Allāh! A cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and 'Umar too, believe it, although neither of them was present there." The Prophet ﷺ added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he rescued it (the sheep) from the wolf, whereupon the wolf said, 'You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?'" The people said surprisingly, "Glorified be Allāh! A wolf speaks!"⁽¹⁾ The Prophet ﷺ said, "But I believe this, and Abū Bakr and 'Umar too, believe this, although neither of them was present there." (*Sahih Al-Bukhāri*, Hadith No. 677, Vol. 4)

إِنَّمَا خُلِقْنَا لِلْحَرْثِ» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! بَقَرَةٌ تَكَلَّمُ؟ فَقَالَ: «فَإِنِّي أُوْمِنُ بِهَذَا، أَنَا وَأَبُو بَكْرٍ وَعُمَرَ» وَمَا هُمَا ثُمَّ «وَيَسْتَعْمِلُونَ رَجُلًا فِي غَنَمِهِ إِذْ عَدَ الْذَّئْبَ فَذَهَبَ مِنْهَا بَشَاءً، فَظَلَّبَ حَتَّى كَانَهُ اسْتَقْدَمًا مِنْهُ، فَقَالَ لَهُ الذَّئْبُ: هَذَا، اسْتَقْدَمْنَاهَا مِنِّي، فَمَنْ لَهَا يَوْمَ السَّيْعِ، يَوْمَ لَا رَاعِي لَهَا عَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! ذَئْبٌ يَتَكَلَّمُ؟ قَالَ: «فَإِنِّي أُوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثُمَّ.

⁽¹⁾ (H.1544) It has been written that a wolf also spoke to a shepherd during the Prophet's life-time near Al-Madīna as narrated in *Musnad* of Imām Ahmad and in the *Musnad* of Abū Sa'īd Al-Khudrī (رضي الله عنه) (Vol 3, Page 83): Narrated Abū Sa'īd Al-Khudrī (رضي الله عنه) : (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allāh (صلوات الله عليه وسلم) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna, cornered his sheep in a place, and came to Allah's Messenger (Muhammad ﷺ) and informed the whole story. Allah's Messenger ordered for the proclamation of a congregational prayer (صلوات الله عليه وسلم صلاة جامعۃ)، then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allah's Messenger ﷺ said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him. [Musnad of Imām Ahmad. Vol 3, p. 83, Musnad Abū Sa'īd Al-Khudrī]

CHAPTER 2. The virtues of 'Umar

· رَضِيَ اللَّهُ عَنْهُ ·

(٢) بَابٌ: مِنْ فَضَائِلِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

1545. Narrated Ibn 'Abbâs : رَضِيَ اللَّهُ مِنْهُمَا When (the dead body of) 'Umar was put on his death-bed, the people gathered around him and invoked (Allâh) and prayed for him before the body was taken away and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alî bin Abî Tâlib. 'Alî invoked Allâh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allâh with more than I like your deeds. By Allâh! I always thought that Allâh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abû Bakr and 'Umar went (somewhere); I, Abû Bakr and 'Umar entered (somewhere); and I, Abû Bakr and 'Umar went out.' " (Sahîh Al-Bukhâri, Hadîth No. 34, Vol. 5)

1546. Narrated Abû Sa'îd Al-Khudrî : صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Allâh's Messenger ﷺ said, "While I was sleeping I saw (in a dream), that some people were displayed before me wearing shirts, of which some were reaching breasts only, while others were even shorter than that. And 'Umar bin Al-Khattâb was displayed before me wearing a long shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation), O Allâh's Messenger? He (the Prophet ﷺ) replied: "It is the religion." (Sahîh Al-Bukhâri, Hadîth No. 22, Vol. 1)

١٥٤٥ - حَدِيثُ عَلَيْهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَثَّفَ النَّاسُ، يَدْعُونَ وَيُصَلُّونَ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ. فَلَمْ يَرْغَبِنِي إِلَّا رَجُلٌ أَحَدُ مَنْكِبِي؛ فَلَمَّا عَلَيَّ، فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَقْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَقْرَأَ اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ. وَأَيُّمُ اللَّهُو إِنْ كُنْتَ لَأَظْنَ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبِيكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَشْمَعُ النَّبِيَّ ﷺ، يَقُولُ: «دَهْبَتْ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتْ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

١٥٤٦ - حَدِيثُ أَبِي سَعِيدٍ الْحُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُغَرَّضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمْصٌ، مِنْهَا مَا يَتْلُغُ الثِّدَيِّ، وَمِنْهَا مَا دُونَ ذَلِكَ. وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرِئُهُ» قَالُوا: فَمَا أَوْلَ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الدِّينُ».

1547. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، “While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattâb.” (The companions of the Prophet) asked, “What have you interpreted (about this dream)? O Allâh’s Messenger”. He replied, “It is (religious) knowledge.” (*Sahîh Al-Bukhârî, Hadîth No. 82, Vol. 1*)

1548. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، “While I was sleeping, (in a dream) I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allâh wished. Then Ibn Abî Quhâfa (i.e. Abû Bakr) took the bucket from me and took out one or two buckets (of water) and there was weakness in his drawing the water. May Allâh forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattâb took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there.” (*Sahîh Al-Bukhârî, Hadîth No. 16, Vol. 5*)

1549. Narrated ‘Abdullâh bin ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، “In a dream I saw myself drawing water from a well with a bucket. Abû Bakr came and drew a bucket or two (of water) and there was weakness in his drawing. May Allâh forgive him. Then ‘Umar bin Al-Khattâb came and the bucket turned into a very large one

1047 - حديث ابن عمر. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «بَيْنَا أَنَا نَائِمٌ، أُتِيتُ بِقَدَحٍ لَّيْنَ، فَشَرِنْتُ حَشْنِي إِنِّي لِأَرَى الرَّوْيَ يَخْرُجُ فِي أَظْفَارِي. ثُمَّ أَغْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ» قَالُوا: فَمَا أَوْلَئِنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

1048 - حديث أبي هريرة رضي الله عنه. قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيلٍ، عَلَيْهَا دَلْوٌ. فَتَرَعَّتْ مِنْهَا مَا شَاءَ اللَّهُ». ثُمَّ أَخْدَهَا ابْنُ أَبِي قُحَافَةَ فَتَرَعَّ بِهَا ذُنُوبَيَا أَوْ ذُنُوبَيْنِ. وَفِي تَرَعَّهِ ضَغْفٌ، وَإِنَّ اللَّهَ يَغْفِرُ لَهُ ضَغْفَهُ. ثُمَّ اسْتَحَالَتْ عَرْبَيَا، فَأَخْدَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبَقَرِيَا مِنَ النَّاسِ يَتَرَعَّ تَرَعَّ عُمَرَ، حَتَّى ضَرَبَ النَّاسُ بِعَطْنِينِ».

1049 - حديث عبد الله بن عمر رضي الله عنهما. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُرِيْتُ فِي الْمَنَامِ أَنِّي أَتَرَعَّ بِدَلْوٍ بَكْرَةً عَلَى قَلِيلٍ. فَجَاءَ أَبُو بَكْرٍ، فَتَرَعَّ ذُنُوبَيَا أَوْ ذُنُوبَيْنِ تَرَعَّا ضَعِيفًا، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ

in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there." (*Sahîh Al-Bukhâri*, Hadîth No. 31, Vol. 5)

1550. Narrated Jâbir bin Abdullâh رضي الله عنه : The Prophet ﷺ said: "I entered Paradise and saw a palace and asked whose palace is this?" It was said, 'This palace belongs to 'Umar bin Al-Khattâb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of *Ghîra* (honour or self-respect etc.) (O 'Umar)." 'Umar said, "O Allâh's Messenger! Let my father and mother be sacrificed for you! O Allâh's Prophet! How dare I think of my *Ghîra* being offended by you?" (*Sahîh Al-Bukhâri*, Hadîth No. 153, Vol. 7)

1551. Narrated Abû Huraira رضي الله عنه : While we were in the company of the Prophet ﷺ he said, "While I was asleep, (in a dream) I saw myself in Paradise and there I beheld a woman making ablution beside a palace. I asked, 'To whom does this palace belong?' They said, 'To 'Umar bin Al-Khattâb.' Then I remembered 'Umar's *Ghîra*⁽¹⁾ and so I quickly went away from that palace." (When 'Umar heard this from the Prophet ﷺ), he wept and said, "Do you think it is likely that I feel *Ghîra* because of you, O Allâh's Messenger?" (*Sahîh Al-Bukhâri*, Hadîth No. 465, Vol. 4)

1552. Narrated Sa'd bin Abî Waqqâs رضي الله عنه : Once 'Umar asked the

جاء عمر بن الخطاب فاستحالت
غرباً، فلما أر عقريباً يفرِّي فريه، حتى
روي الناس وضرموا بعطن.

1000 - حديث جابر بن عبد الله
رضي الله عنهما، عن النبي ﷺ، قال:
«دخلت الجنة أو أتيت الجنة فأبصرت
قضم قلت: لمن هذا؟ قالوا: لعمراً
بن الخطاب. فارذت أن أدخله، فلما
يُمْتَغَنِي إلَّا علِمَ بغيرتك» قال عمر
بن الخطاب: يا رسول الله! يأبى أن
وأمِي يا نبي الله! أو عليك أغارة؟

1001 - حديث أبي هريرة رضي الله عنه
، قال: بينما نحن عند رسول الله
ﷺ، إذ قال: « بينما أنا نائم، رأيتني
في الجنة. فإذا امرأة تتوضأ إلى
جانب قضير، قلت: لمن هذا القضر؟
قالوا: لعمراً بن الخطاب. فذكرت
غيرته فوليت مذيراً فبكى عمر،
وقال: أعلينك أغارة يا رسول الله؟

1002 - حديث سعيد بن أبي

⁽¹⁾ (H.1551) *Ghîra*: See glossary.

permission to see Allâh's Messenger ﷺ in whose company there were some *Quraishi* women who were talking to him and asking him for more financial support, raising their voices. When 'Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allâh's Messenger ﷺ admitted 'Umar, Allâh's Messenger ﷺ was smiling. 'Umar asked, "O Allâh's Messenger! May Allâh keep you happy always." Allâh's Messenger ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allâh's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allâh's Messenger ﷺ?" They replied, "Yes, for you are a fearful and fierce man as compared with Allâh's Messenger ﷺ." On that Allâh's Messenger ﷺ said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours." (*Sahîh Al-Bukhâri*, Hadîth No. 515, Vol. 4)

1553. Narrated Ibn 'Umar رضي الله عنهما : When 'Abdullâh bin 'Ubâi died, his son 'Abdullâh bin Abdullâh came to Allâh's Messenger ﷺ and asked him, to give him his shirt in order to shroud his father in it. He gave it to him and then 'Abdullâh asked the Prophet ﷺ to offer the funeral prayer for him (his father). Allâh's Messenger ﷺ got up to offer the funeral prayer for him, but 'Umar got up too, and caught hold of

وَفَاصِ، قَالَ: اسْتَأْذَنَ عُمَرَ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمُنَّهُ، وَيَسْتَكْبِرُنَّهُ، عَالَيْهِ أَصْوَاتُهُنَّ. فَلَمَّا اسْتَأْذَنَ عُمَرُ قَنْنَ يَبْتَدِرُنَّ الْحِجَابَ. قَادِنَ لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ! قَالَ: عَجِبْتُ مِنْ هُؤُلَاءِ الْلَّاتِي كُنَّ عِنْدِي. فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرَنَ الْحِجَابَ قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ! كُنْتَ أَحَقَّ أَنْ يَهْبِئَنَّ. ثُمَّ قَالَ: أَيْ عَدُوَاتٍ أَنْفَسِهِنَّ! أَنْهَبْتَنِي وَلَا تَهْبِئَنَ رَسُولَ اللَّهِ؟ قُلْنَ: نَعَمْ! أَنْتَ أَفْظُدُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ! مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجَأً إِلَّا سَلَكَ فَجَأً غَيْرَ فَجَجَكَ.

1003 - حَدَثَتْ ابْنِ عُمَرَ رضي الله عنهما ، قَالَ: لَمَّا تُوْقِيَ عَبْدُ اللَّهِ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَيْ رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيهِ قِيمَةً يُكْفِي فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصْلِي عَلَيْهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ، لِيُصْلِي، فَقَامَ عُمَرُ فَأَخْدَى بِثَزِيبِ رَسُولِ اللَّهِ ﷺ.

the garment of Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allâh's Messenger ﷺ said, "But Allâh has given me the choice by saying: 'Whether you (O Muhammad ﷺ) ask forgiveness for them, (hypocrites) or ask not forgiveness for them... (and even) if you ask seventy times for their forgiveness...' (V.9:80). So I will ask more than seventy times." 'Umar said, "But he ('Abdullâh bin 'Ubâi) is a hypocrite!" However, Allâh's Messenger ﷺ did offer the funeral prayer for him whereupon Allâh revealed: 'And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...' (V.9:84) (*Sahîh Al-Bukhârî, Hadîth No. 192, Vol. 6*)

CHAPTER 3. The virtues of 'Uthmân bin 'Affâf

رضي الله عنه .

فَقَالَ: يَا رَسُولَ اللَّهِ! تُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ رَبِّكَ أَنْ تُصَلِّي عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا حَيَرَنِي اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً» وَسَأَرِيدُهُ عَلَى السَّبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ . قَالَ: فَصَلِّي عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ «وَلَا تُصَلِّي عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدًا وَلَا تَقْرُنْ عَلَى قَبْرِهِ» .

(۲) بَابٌ: مِنْ فَضَائِلِ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ

1004 - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فِي حَاجِطٍ مِّنْ جِيَطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَخِ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللَّهَ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَخِ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ عُمَرُ.

1554. Narrated Abû Mûsa : While I was with the Prophet ﷺ in one of the gardens of Al-Madîna, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abû Bakr. I informed him (with glad tidings) of what the Prophet ﷺ had said, and he praised and thanked Allâh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give

him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet ﷺ had said, and he praised and thanked Allâh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmân. I informed him of what Allâh's Messenger ﷺ had said. He praised and thanked Allâh and said, "It is Allâh Whose help I seek." (*Sahîh Al-Bukhârî, Hadîth No. 42, Vol. 5*)

1555. Narrated Abû Mûsa Al-Ash'arî : رَضِيَ اللَّهُ عَنْهُ أَبِي مُوسَى الْأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقَلَّتْ : لَا لَزَمَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا كُوئِنَّ مَعَهُ يَوْمِي هَذَا، قَالَ : فَجَاءَ النَّسِيجَ فَسَأَلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arîs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arîs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gate-keeper for the Prophet ﷺ ." اَمْلَأْتُ بَرِ اَرِيسٍ، وَلَمْ يَكُنْ يَرَاهُ اَبُو بَكْرٍ . Abû Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abû Bakr." I told him to wait, went in and said, "O Allâh's Messenger! Abû Bakr asks for permission to enter." He said,

فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَمَدَ اللَّهَ . ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي : «اَفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصْسِيهِ» فَإِذَا عُثْمَانُ . فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَدَ اللَّهَ ، ثُمَّ قَالَ : اللَّهُ اَكْبَرُ .

1000 - حديث أبي موسى الأشعري، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقَلَّتْ : لَا لَزَمَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا كُوئِنَّ مَعَهُ يَوْمِي هَذَا، قَالَ : فَجَاءَ النَّسِيجَ فَسَأَلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا : خَرَجَ وَوَجَهَ هُنَّا . فَخَرَجَتْ عَلَى إِثْرِهِ أَسْأَلُونَ عَنْهُ . حَتَّى دَخَلَ بَرِ اَرِيسٍ . فَجَلَّسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ . فَتَوَضَّأَ، فَقَمَتْ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بَرِ اَرِيسٍ، وَتَوَسَّطَ فَمَهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّهُمَا فِي الْبَرِّ . فَسَلَّمَتْ عَلَيْهِ، ثُمَّ انْصَرَفَتْ فَجَلَّسْتُ عِنْدَ الْبَابِ . فَقَلَّتْ لَا كُوئِنَّ بَوَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْيَوْمَ . فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقَلَّتْ : مَنْ هَذَا؟ فَقَالَ :

"Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abû Bakr, "Come in, and Allâh's Messenger ملی اللہ علیہ وسلم gives you the glad tidings of entering Paradise." Abû Bakr entered and sat on the right side of Allâh's Messenger ملی اللہ علیہ وسلم on the built edge of the well and hung his legs in the well as the Prophet ملی اللہ علیہ وسلم did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allâh wants good for so-and-so (i.e. my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khattâb." I asked him to wait, went to Allâh's Messenger ملی اللہ علیہ وسلم greeted him and said, "Umar bin Al-Khattâb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allâh's Messenger ملی اللہ علیہ وسلم gives you the glad tidings of entering Paradise." So, he entered and sat beside Allâh's Messenger ملی اللہ علیہ وسلم on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allâh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthmân bin 'Affân." I asked him to wait, and went to the Prophet ملی اللہ علیہ وسلم and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allâh's Messenger ملی اللہ علیہ وسلم gives you the glad tidings of entering

أبُو بَكْرٍ. قَلْتُ : عَلَى رِسْلِكَ . ثُمَّ ذَهَبْتُ قَلْتُ : يَا رَسُولَ اللَّهِ ! هَذَا أَبُو بَكْرٌ يَسْتَأْذِنُ . فَقَالَ : «إِذْنَنَ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَأَقْبَلَ حَتَّى قُلْتُ لَأَبِي بَكْرٍ : ادْخُلْ ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ . فَدَخَلَ أَبُو بَكْرٍ ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقُفْ ، وَدَلَّ رِجْلَيْهِ فِي الْبَرِّ ، كَمَا صَنَعَ النَّبِيُّ ﷺ ، وَكَشَفَ عَنْ سَاقِيْهِ . ثُمَّ رَجَعَ فَجَلَسَ ، وَقَدْ تَرَكَ أَخِيَّ بَنَوَهُ وَبِلَحْفَنِي . قَلْتُ : إِنْ بُرُدَ اللَّهُ بِقُلَانٍ خَيْرًا (بُرِيدُ أَخَاهُ) يَأْتِيْ بِهِ . فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ . قَلْتُ : مَنْ هَذَا؟ فَقَالَ : عُمَرُ بْنُ الْخَطَّابِ . قَلْتُ : عَلَى رِسْلِكَ . ثُمَّ جِئْتُ إِلَيْ رَسُولِ اللَّهِ ﷺ فَسَلَّمَتُ عَلَيْهِ ، قَلْتُ : هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ : «إِذْنَنَ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ ، قَلْتُ : ادْخُلْ ، وَبَشِّرْكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ . فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقُفْ ، عَنْ يَسَارِهِ ، وَدَلَّ رِجْلَيْهِ فِي الْبَرِّ . ثُمَّ رَجَعَ فَجَلَسَ . قَلْتُ : إِنْ بُرُدَ اللَّهُ بِقُلَانٍ خَيْرًا يَأْتِيْ بِهِ . فَجَاءَ إِنْسَانٌ يُحْرِكُ الْبَابَ . قَلْتُ : مَنْ هَذَا؟ فَقَالَ : عُثْمَانُ بْنُ عَفَانَ . قَلْتُ : عَلَى رِسْلِكَ . فَجِئْتُ إِلَيْ رَسُولِ اللَّهِ ﷺ

Paradise after a calamity that will befall you.” Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. [Sa’id bin Al-Musaiyab said, “I interpret this (narration) in terms of their graves.”] (*Sahih Al-Bukhārī*, Hadīth No. 23, Vol. 5)

فَأَخْبَرْتُهُ، فَقَالَ: «إِنَّنِي لَهُ وَيَشْرَهُ
بِالجَنَّةِ، عَلَى بَلْوَى ثُصِيبَةٍ» فَجَشَّهُ،
فَقُلْتُ لَهُ: اذْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ
ﷺ بِالجَنَّةِ عَلَى بَلْوَى ثُصِيبَكَ.
فَدَخَلَ، فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ
وُجَاهَهُ مِنَ الشَّقِّ الْآخِرِ.

قَالَ سَعِيدُ بْنُ الْمُسَبِّبِ (رَاوِي
الْحَدِيثِ عَنْ أَبِيهِ مُوسَى): فَأَوْلَتُهَا
ثُبُورُهُمْ.

CHAPTER 4. The virtues of ‘Alī bin Abī Tālib

رضي الله عنه .

(٤) بَابٌ: مِنْ فَضَائِلِ عَلَيِّ بْنِ أَبِي
ظَالِبٍ رَضِيَ اللَّهُ عَنْهُ

1556. Narrated Sa‘d bin Abī Waqqās : Allāh’s Messenger ﷺ set out for Tabuk, appointing ‘Alī as his deputy (in Al-Madīna). ‘Alī said, “Do you want to leave me with the children and women?” The Prophet ﷺ said, “Will you not be pleased that you will be to me like Hārūn (Aaron) to Mūsa (Moses)? But there will be no Prophet after me.” (*Sahih Al-Bukhārī*, Hadīth No. 700, Vol. 5)

1557. Narrated Sahl bin Sa‘d : that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, “I will give the flag to a person at whose hands Allāh will grant victory.” So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for ‘Alī. Someone informed

١٥٥٦ - حَدِيثُ سَعْدِ بْنِ أَبِي
وَقَاصِ، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى
تَبُوكَ، وَاسْتَخْلَفَ عَلَيْهَا. فَقَالَ:
أَتَخَلَّفُنِي فِي الصُّبَيْانِ وَالسَّاءِ؟ قَالَ:
«أَلَا تَرْضِي أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ
هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ تَبَسَّ نَبِيًّا
بَعْدِي».

١٥٥٧ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رَضِيَ
اللهُ عَنْهُ، سَمِيعُ النَّبِيِّ ﷺ يَقُولُ، يَوْمَ
حَيْثِرٍ: «لِأُغْطِيَنَ الرَّأْيَةَ رَجُلًا يَفْتَحُ اللهُ
عَلَى يَدِنِيهِ» فَقَامُوا يَرْجُونَ لِذَلِكَ، أَيْمَنَ
يُعْطَى. فَعَدُوا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى.
فَقَالَ: «أَيْنَ عَلَيْهِ؟» فَقَيلَ: يَشْتَكِي
عَيْنِيهِ فَأَمَرَ، فَدُعِيَ لَهُ، فَبَصَقَ فِي

him that he was suffering from eye-trouble. So, he ordered them to bring ‘Alī in front of him. (When ‘Alī was brought) then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye trouble. ‘Alī said, “We will fight with them (i.e. infidels) till they become like us (i.e. Muslims).” The Prophet ﷺ said, “Be patient, till you face them and invite them to Islām and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e. through you), that will be better for you than the red camels.” (*Sahīh Al-Bukhārī*, Hadīth No. 192, Vol. 4)

1558. Narrated Salama bin Al-Akwa ‘^{رضي الله عنه} : ‘Alī remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble, but then he said, “How should I stay behind Allāh’s Messenger ﷺ ?” So, he set out till he joined the Prophet ﷺ . On the eve of the day of the conquest of Khaibar, Allāh’s Messenger ﷺ said, “(No doubt) I will give the flag,” or he said, “Tomorrow, a man whom Allāh and His Messenger ﷺ love”, or said, “Who loves Allāh and His Messenger ﷺ will take the flag. Allāh will bestow victory upon him.” Suddenly ‘Alī joined us though we were not expecting him. The people said, “Here is ‘Alī.” So, Allāh’s Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him. (*Sahīh Al-Bukhārī*, Hadīth No. 219-A, Vol. 4)

1559. Narrated Sahl bin Sa‘d ^{رضي الله عنه}: Allāh’s Messenger ﷺ went to Fātimah’s house but did not find ‘Alī

عَيْنِيهِ، فَبَرَأَ مَكَانَهُ. حَتَّىٰ كَانَهُ لَمْ يَكُنْ بِهِ شَيْءٌ. قَالَ: نُقَاتِلُهُمْ حَتَّىٰ يَكُونُوا مِثْلًا؟ قَالَ: «عَلَىٰ رِسْلِكَ، حَتَّىٰ تَنْزَلَ إِسَاحِتِهِمْ، ثُمَّ اذْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرُهُمْ بِمَا يَحِبُّ عَلَيْهِمْ، فَوَاللَّهِ لَأَنْ يُهْدِي بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعْمٍ».

1008 - حديث سلمة بن الأكوع
 رضي الله عنه. قال: كانَ عَلَيْهِ رضي الله عنه تَحَلُّفَ عَنِ النَّبِيِّ ﷺ في خَيْرٍ، وَكَانَ بِهِ رَمْدٌ. قَالَ: أَنَا أَتَحَلُّفُ عَنْ رَسُولِ اللهِ ﷺ ! فَخَرَجَ عَلَيْهِ، فَلَحِقَ بِالنَّبِيِّ ﷺ . فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الْتَّيْمِيَّةِ فَتَحَاهَا فِي صَبَاحِهَا. قَالَ رَسُولُ اللهِ ﷺ : «لَا غَطِيَّ الرَّأْيَ» أَوْ قَالَ: «لَيَأْخُذَنَّ عَدَا رَجُلٌ يُجْهِهُ اللَّهُ وَرَسُولُهُ»، أَوْ قَالَ: «يُحِبُّ اللَّهُ وَرَسُولُهُ يَفْتَحُ اللَّهُ عَلَيْهِ». فَإِذَا نَحْنُ يَعْلَمُ، وَمَا نَرْجُوهُ. قَالُوا: هَذَا عَلَيْهِ. فَأَغْطَاهُ رَسُولُ اللهِ ﷺ ، فَفَتَحَ اللَّهُ عَلَيْهِ.

1009 - حديث سهل بن سعد
 قال: جاءَ رَسُولُ اللهِ ﷺ ، بَيْتَ

there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house." Allâh's Messenger ﷺ asked a person to look for him. That person came and said, "O Allâh's Messenger! He ('Alî) is sleeping in the mosque." Allâh's Messenger ﷺ went there and 'Alî was lying. His *Ridâ* (upper body cover) had fallen down to one side of his body and was covered with dust. Allâh's Messenger ﷺ started cleaning the dust from him saying, "Get up! O Abû Turâb!⁽¹⁾ Get up! O Abû Turâb." (*Sahîh Al-Bukhârî, Hadîth No. 432, Vol. 1*)

CHAPTER 5. The virtues of Sa'd bin Abî Waqqâs رضي الله عنهما

1560. Narrated 'Âisha رضي الله عنها : The Prophet was vigilant one night and when he reached Al-Madîna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abî Waqqâs and have come to guard you." So, the Prophet slept (that night). (*Sahîh Al-Bukhârî, Hadîth No. 136, Vol. 4*)

1561. Narrated 'Alî رضي الله عنه : I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e. Sa'd bin Mâlik (Abî Waqqâs)]. I heard him

فاطمة، فلم يجد علياً في البيت. فقال: «أين ابن عمك؟» قال: كان بيبي وبيته شيء، فعاصي، فخرج، فلم يقل عندي. فقال رسول الله ﷺ لإنسان: «انظر أين هو؟» فجاء، فقال: يا رسول الله! هو في المسجد راقد. فجاء رسول الله ﷺ، وهو مضطجع، قد سقط رداءه عن شقه، وأصابه تراب. فجعل رسول الله ﷺ يمسحه عنه، ويقول: «فمن أبا تراب؟ فم أبا تراب!».

(5) بات: في فضل سعد بن أبي وفاصل رضي الله عنهما

1560 - حديث عائشة رضي الله عنها .
قال: كان النبي ﷺ سهر، فلما قدم المدينة، قال «لئن رجلاً من أصحابي صالحًا يخرُّسني الليلة» إذ سمعنا صوت سلاح. فقال: «من هذا؟» فقال: أنا سعد بن أبي وفاصل، حيث لا خرسك. ونام النبي ﷺ.

1561 - حديث علي رضي الله عنه .
قال: ما رأيت النبي ﷺ يقدِّي رجلاً بقدر سعد. سمعته يقول: «ازم، فداك أبي وأمي».

⁽¹⁾ (H.1559) *Abû Turâb*: Literally means, O father of dust.

saying (to him), “Throw (the arrows)! Let my parents sacrifice their lives for you.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 154, Vol. 4)

1562. Narrated Sa‘d (bin Abî Waqqâs) : رَضِيَ اللَّهُ عَنْهُ On the day of the battle of Uhud, the Prophet ﷺ mentioned for me both his parents (i.e. saying, “Let my parents be sacrificed for you”). (*Sahîh Al-Bukhâri*, *Hadîth* No. 71, Vol. 5)

CHAPTER 6. The virtues of Talha and Az-Zubair

رَضِيَ اللَّهُ عَنْهُمَا

1563. Narrated Abû ‘Uthmân : رَضِيَ اللَّهُ عَنْهُ During one of the *Ghazawât* in which Allâh’s Messenger ﷺ was fighting, none remained with the Prophet ﷺ but Talha and Sa‘d. (*Sahîh Al-Bukhâri*, *Hadîth* No. 69, Vol. 5)

1564. Narrated Jâbir : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahzâb* (the confederates)?” Az-Zubair said, “I will.” The Prophet ﷺ said again, “Who will bring me the information about the enemy?” Az-Zubair said again, “I will.” The Prophet ﷺ said, “Every Prophet had a *Hawârî* (disciple) and my *Hawârî* is Az-Zubair.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 99, Vol. 4)

1565. Narrated ‘Abdullâh bin Az-Zubair : رَضِيَ اللَّهُ عَنْهُ During the battle of *Al-Ahzâb*, I and ‘Umar bin Abî Salama were kept

1562 - حديث سعد. قَالَ: جَمَعَ لِي النَّبِيُّ ﷺ، أَبَوئِيهِ يَوْمَ أَخْدُ.

(٦) بَابُ: فَضَائِلُ طَلْحَةَ وَالرَّبِيعِ رَضِيَ اللَّهُ عَنْهُمَا

1563 - حديث طلحة وسعد. عَنْ أَبِي عُثْمَانَ، قَالَ: لَمْ يَقِنْ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ، الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ، عَنْ حَدِيثِهِمَا.

1564 - حديث جابر. قَالَ النَّبِيُّ ﷺ: «مَنْ يَأْتِينِي بِحَبْرِ الْقَرْمِ؟» يَوْمَ الْأَخْرَابِ . قَالَ الرَّبِيعُ: أَنَا. ثُمَّ قَالَ: «مَنْ يَأْتِينِي بِحَبْرِ الْقَرْمِ؟» قَالَ الرَّبِيعُ: أَنَا. قَالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيًّا الرَّبِيعُ».

1565 - حديث الربيع. عَنْ عَبْدِ اللَّهِ ابْنِ الرَّبِيعِ، قَالَ: كُنْتُ، يَوْمَ

behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banî Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banî Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes". He said, "Allâh's Messenger ﷺ said, 'Who will go to Banî Quraiza and bring me their news?' So I went, and when I came back, Allâh's Messenger ﷺ mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.' " (*Sahîh Al-Bukhârî*, Hadîth No. 66, Vol. 5)

الأَخْرَابِ، جَعَلْتُ أَنَا وَعَمْرُ بْنُ أَبِي سَلَمَةَ، فَنَظَرْتُ فَإِذَا أَنَا بِالرَّبِيعِ عَلَى فَرِسِيهِ، يَخْتَلِفُ إِلَيْنِي قُرِينَةً، مَرَّتِينِ أَوْ ثَلَاثَةَ، فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ! رَأَيْتَكَ تَخْلِفُ، قَالَ: أَوْ هَلْ رَأَيْتَنِي يَا بُنْيَ؟ قُلْتُ: نَعَمْ! قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ يَأْتِ بَنِي قُرِينَةَ فَيَأْتِيَنِي بِخَبَرِهِمْ؟» فَانْظَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ، فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي». .

CHAPTER 7.The virtues of Abû 'Ubaida bin Al-Jarrâh :

(٧) بَابُ: فَضَائِلُ أَبِي حُبَيْدَةَ بْنِ الْجَرَاحِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

1566. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger ﷺ said, "Every nation has an *Amin* (trustworthy man), and the *Amin* of this (i.e. Muslim) nation is Abû 'Ubaida bin Al-Jarrâh." (*Sahîh Al-Bukhârî*, Hadîth No. 87, Vol. 5)

1567. Narrated Hudhaifa رضي الله عنه : The Prophet ﷺ said to the people of Najrân, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abû 'Ubaida رضي الله عنه . (Sahîh Al-Bukhârî, Hadîth No. 88, Vol. 5)

١٥٦٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيْتَهَا الْأُمَّةَ، أَبُو حُبَيْدَةَ بْنُ الْجَرَاحِ».

١٥٦٧ - حَدِيثُ حُذَيْفَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ لِأَهْلِ نَجْرَانَ: «لِأَمْبَعَشْ، يَعْنِي عَلَيْكُمْ، يَعْنِي أَمِينًا حَقَّ أَمِينٍ» فَأَشَرَّفَ أَصْحَابَهُ، فَبَعْثَ أَبَا حُبَيْدَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

CHAPTER 8. The virtues of Al- Hasan and Al-Husain . رَضِيَ اللَّهُ مَعْنَاهُ

(٨) بَابُ: فَضَائِلِ الْحَسَنِ وَالْحُسَيْنِ
رَضِيَ اللَّهُ عَنْهُمَا

1568. Narrated Abû Huraira Ad-Dûsî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : رَضِيَ اللَّهُ مَعْنَاهُ Once the Prophet went out during the day. Neither did he talk to me nor I to him till he reached the market of Banî Qainuqâ, and then he sat in the compound of Fâtima's house and asked about the small boy (his grandson Al-Hasan رَضِيَ اللَّهُ مَعْنَاهُ but Fâtima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ embraced and kissed him and then said, "O Allâh! Love him, and love whoever loves him." (*Sahîh Al-Bukhâri, Hadîth No. 333, Vol. 3*)

1569. Narrated Al-Barâ' رَضِيَ اللَّهُ مَعْنَاهُ while Al-Hasan (bin 'Alî) was over his shoulder saying, "O Allâh! I love him, so please love him." (*Sahîh Al-Bukhâri, Hadîth No. 92, Vol. 5*)

CHAPTER 10. The virtues of Zaid bin Hâritha and Usâma bin Zaid . رَضِيَ اللَّهُ عَنْهُمَا

1570. Narrated 'Abdullâh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا : We used not to call Zaid bin Hâritha, the freed slave of Allâh's Messenger ﷺ except Zaid bin Muhammad رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ till the Qur'ânic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh..."

١٥٦٨ - حَدِيثُ أَبِي هُرَيْرَةَ الدَّوْسِيِّ
رَضِيَ اللَّهُ مَعْنَاهُ، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي
طَافِئَةِ النَّهَارِ، لَا يَكَلُّمُنِي وَلَا أَكَلُّمُهُ،
حَتَّى أَتَى سُوقَ بَنِي قَيْقَاعَ، فَجَلَسَ
بِفَنَاءِ بَيْتِ فَاطِمَةَ، فَقَالَ: «أَثَمَ لَكُمْ؟
أَثَمَ لَكُمْ؟» فَحَجَبَتْ شَيْئًا، فَظَنَّتْ أَنَّهَا
تُلِيسُهُ سَخَابًا، أَوْ تَعْسُلَهُ. فَجَاءَ يَشَدُّ
حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: «اللَّهُمَّ إِ
نْ أَحِبُّهُ وَأَحِبَّهُ مَنْ يُحِبُّهُ». .

١٥٦٩ - حَدِيثُ الْبَرَاءِ رَضِيَ اللَّهُ مَعْنَاهُ،
قَالَ: رَأَيْتُ النَّبِيًّا ﷺ، وَالْحَسَنُ عَلَى
عَاتِقِهِ، يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ
فَاجْبُهُ». .

(١٠) بَابُ: فَضَائِلِ زَيْدِ بْنِ حَارِثَةَ
وَأَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا

١٥٧٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ مَعْنَاهُ، أَنَّ زَيْدَ بْنَ حَارِثَةَ،
مَؤْلَى رَسُولِ اللَّهِ ﷺ، مَا كُنَّا نَدْعُوهُ
إِلَّا زَيْدَ بْنَ مُحَمَّدًا. حَتَّى نَزَّلَ الْقُرْآنُ
﴿إذْعُونُهُمْ لِأَبْنَاهُمْ هُوَ أَقْسَطُ﴾

(V.33:5) (*Sahîh Al-Bukhâri*, Hadîth No. 305, Vol. 6)

عند الله).

1571. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما sent an army under the command of Usâma bin Zaid. When some people criticised his leadership, the Prophet صلى الله عليه وسلم said, “If you are criticising Usâma’s leadership, you used to criticise his father’s leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usâma) is one of the dearest to me after him (Zaid).” (*Sahîh Al-Bukhâri*, Hadîth No. 77, Vol. 5)

1071 - حديث عبد الله بن عمر
رضي الله عنهما. قال: بعث النبي ﷺ بعثنا، وأمرَ علينا أسامه بن زيد، فطعن بعض الناس في إمارته، فقال النبي ﷺ: «أن تظعنوا في إمارته فقد كُتّمْتُمْ تظعنون في إمارته أبيه من قبل، وآئمُمُ الله! إن كان لخليقاً للإمارة، وإن كان لم ينْ أَحَبِّ النَّاسَ إِلَيَّ، وإنْ هَذَا لَمْ ينْ أَحَبِّ النَّاسَ إِلَيَّ بَعْدَهُ».

CHAPTER 11. The virtues of ‘Abdullâh bin Ja‘far رضي الله عنهما .

(11) باب: فضائل عبد الله بن جعفر
رضي الله عنهما

1572. Narrated Ibn Abî Mulaika رضي الله عنهما said to Ibn Az-Zubair رضي الله عنهما : “Do you remember when I, you and Ibn ‘Abbâs رضي الله عنهما went out to receive Allâh’s Messenger صلى الله عليه وسلم ?” Ibn Ja‘far replied in the affirmative. Ibn Az-Zubair added, “And Allâh’s Messenger صلى الله عليه وسلم made us (i.e. I and Ibn ‘Abbâs) ride along with him and left you.” (*Sahîh Al-Bukhâri*, Hadîth No. 315, Vol. 4)

CHAPTER 12. The virtues of Khadîja (the Mother of Believers) رضي الله عنها .

1072 - حديث عبد الله بن جعفر
قال ابن الزبير لأن ابن جعفر رضي الله عنهما: أتذكّر إذ تلقينا رسول الله ﷺ أنا وأنت وأبن عباس؟ قال: نعم! فحملتنا وتركتك.

(12) باب: فضائل خديجة أم المؤمنين
رضي الله تعالى عنها

1573. Narrated ‘Alî رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying,

1073 - حديث علي رضي الله عنه
قال: سمعت النبي ﷺ يقول: «خير

"Maryam (Mary), the daughter of 'Imrân, was the best among the women (of the world of her time) and Khadîja is the best amongst the women (of this nation)." (*Sahîh Al-Bukhâri, Hadîth No. 642, Vol. 4*)

1574. Narrated Abû Mûsa : رضي الله عنه مولى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asîya, Fir'aun's (Pharaoh's) wife; and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Âisha to other women is like the superiority of *Tharîd* (i.e. a meat and bread dish) to other meals." (*Sahîh Al-Bukhâri, Hadîth No. 623, Vol. 4*)

1575. Narrated Abû Huraira : رضي الله عنه Jibrâel (Gabriel) came to the Prophet ﷺ and said, "O Allâh's Messenger! This is Khadîja, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allâh) and on my behalf, and give her the glad tidings of having a *Qasab*^[1] (palace) in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc.)." (*Sahîh Al-Bukhâri, Hadîth No. 168-A, Vol. 5*)

1576. Narrated Ismâ'îl: I asked 'Abdullâh bin Abî Aufa : رضي الله عنه منهما give glad tidings to Khadîja?" He said, "Yes, of a palace of *Qasab*^[1] (in Paradise) where there will be neither any noise nor any toil

نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيرَجَةُ".

1574 - حديث أبي موسى رضي الله عنه
عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمْلَ مِنَ الرُّجَالِ كَثِيرٌ، وَلَمْ يَكُمِلْ مِنَ النِّسَاءِ إِلَّا سَيِّدَةٌ فِرْعَوْنَ، وَمَرْيَمٌ بِشَتِّ عِمْرَانَ. وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الْتَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

1575 - حديث أبي هريرة رضي الله عنه
عنه، قال: أَتَنِي جَنِيرِيلُ النَّبِيُّ ﷺ، فَقَالَ: «يَا رَسُولَ اللَّهِ! هَذِهِ خَدِيرَجَةٌ فَدَأَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْفُرْ أَعْلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِيُتِّي فِي الْجَنَّةِ مِنْ قَصْبٍ، لَا صَخْبَ فِيهِ وَلَا نَصْبَ».

1576 - حديث عبد الله بن أبي أوفى
أَوْفَى. عَنْ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَوْفَى رضي الله عنهما: بَشِّرْ النَّبِيُّ ﷺ خَدِيرَجَةَ؟ قَالَ: نَعَمْ! بَيْتِ

¹ (H.1575) & (H.1576) *Qasab*: Pipes made of gold, pearls and other precious stones.

(or fatigue, trouble etc.).” (*Sahih Al-Bukhari*, Hadith No. 167, Vol. 5)

1577. Narrated ‘Aisha رضي الله عنها : I did not feel jealous of any of the wives of the Prophet صلى الله عليه وسلم as much as I did of Khadija though I did not see her, but the Prophet صلى الله عليه وسلم used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija.” He would say, “Khadija was such and such, and from her I had children.” (*Sahih Al-Bukhari*, Hadith No. 166, Vol. 5)

من قصبه، لا صحب فيه ولا نصب.

1077 - حديث عائشة رضي الله عنها
 قالت: مَا غَرَّتْ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرَّتْ عَلَى حَدِيجَةَ، وَمَا رَأَيْتُهَا. وَلَكِنَّ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ ذِكْرَهَا. وَرَبِّمَا دَبَّغَ الشَّاةَ ثُمَّ يَقْطَعُهَا أَغْضَاءَ، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ حَدِيجَةَ؛ فَرَبِّمَا قُلَّ لَهُ: كَانَهُ لَمْ يَكُنْ فِي الدُّنْيَا اَمْرَأَةً إِلَّا حَدِيجَةَ؟ فَيَقُولُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لَيِّ مِنْهَا وَلَدٌ.

1578. Narrated ‘Aisha رضي الله عنها : Once Hala bint Khwailid, Khadija’s sister, asked the permission of the Prophet صلى الله عليه وسلم to enter. On that , the Prophet صلى الله عليه وسلم remembered the way Khadija used to ask permission, and that upset him. He said, “O Allâh! Hâla!” So I became jealous and said, “What makes you remember an old woman amongst the old women of Quraish (with a toothless mouth) of red gums who died long ago and in whose place Allâh has given you someone better than her?” (*Sahih Al-Bukhari*, Hadith No. 168(B), Vol. 5)

1078 - حديث عائشة رضي الله عنها
 قالت: أَسْتَأْذِنُ هَالَّهُ بِنَسْخَةِ حُوَيْلِدَ، أَخْتِ حَدِيجَةَ، عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَعَرَفَ اسْتِشْدَانَ حَدِيجَةَ، فَارْتَاعَ لِذَلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَّهُ» قَالَتْ: فَغَرِبَتْ فَقُلْتَ: مَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَافِنَزْ قُرَيْشٍ، حَمْرَاءَ الشَّذَقَيْنِ، هَلَكَتْ فِي الدَّفْرِ، قَذَ أَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا.

CHAPTER 13. The virtues of ‘Aisha

رضي الله عنها

1579. Narrated ‘Aisha رضي الله عنها that the Prophet صلى الله عليه وسلم said to her, “You

(۱۲) بَابٌ: فِي فَضْلِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا

1079 - حديث عائشة رضي الله عنها

have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), ‘This is your wife.’ When I uncovered the picture, I saw that it was yours. I said, ‘If this is from Allāh, it will be accomplished.’” (*Sahîh Al-Bukhâri*, Hadîth No. 235, Vol. 5)

1580. Narrated ‘Âisha رضي الله عنها that Allâh’s Messenger ﷺ said to her, “I know when you are pleased with me or angry with me.” I said, “Whence do you know that?” He said, “When you are pleased with me, you say, ‘No, by the Lord of Muhammad,’ but when you are angry with me, then you say, ‘No, by the Lord of Ibrâhîm (Abraham).’” Thereupon I said, “Yes (you are right), but by Allâh, O Allâh’s Messenger, I leave nothing but your name.” (*Sahîh Al-Bukhâri*, Hadîth No. 155, Vol. 7)

1581. Narrated ‘Âisha رضي الله عنها : I used to play with the dolls in the presence of the Prophet ﷺ , and my girl friends also used to play with me. When Allâh’s Messenger ﷺ used to enter (my dwelling place) they used to hide themselves, but the Prophet ﷺ would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for ‘Âisha at that time as she was a little girl, not yet reached the age of puberty. *Fath Al-Bârî*, Page 143, Vol. 13). (*Sahîh Al-Bukhâri*, Hadîth No. 151, Vol. 8)

أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «أَرَيْتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، أَرَى أَنَّكِ فِي سَرْقَةٍ مِنْ حَرِيرٍ، وَيَقُولُ: هَذِهِ امْرَأَتُكَ، فَأَكْثَفُ عَنْهَا. فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُونُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِيهِ».

1580 - حديث عائشة رضي الله عنها .
قالت: قال لي رسول الله ﷺ: «إني لأعلم إذا كنت عنِي راضية، وإذا كنت على عصبي» قالت: قلت: من أين تعرف ذلك؟ فقال: «أما إذا كنت عنِي راضية فإنك تقولين: لا، ورب محمد! وإذا كنت عصبي، قلت: لا، ورب إبراهيم! قالت: قلت: أجل، وأثروا يا رسول الله! ما أهجر إلا اسمك .

1581 - حديث عائشة رضي الله عنها .
قالت: كنت ألعب بالبنات عند النبي ﷺ، وكان لي صواحب يلعبن معى؛ فكان رسول الله ﷺ، إذا دخل يكتمفن منه، فيسربون إلىي، فيلعبن معى .

1582. Narrated ‘Âisha : رضي الله عنها The people used to look forward for the day of my turn to send gifts to Allâh’s Messenger ﷺ in order to please him. (*Sahîh Al-Bukhârî, Hadîth No. 748, Vol. 3*)

1082 - حديث عائشة رضي الله عنها
أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ . يَتَغَعَّبُونَ بِهَا ، أَوْ يَتَغَعَّبُونَ بِذِلِّكَ ، مَرْضَاةً رَسُولَ اللَّهِ ﷺ .

1583. Narrated ‘Urwa : رضي الله عنها said, “Allâh’s Messenger ﷺ in his fatal illness, used to ask, ‘Where will I be tomorrow? Where will I be tomorrow?’ seeking ‘Âisha’s turn. His wives allowed him to stay wherever he wished. So he stayed at ‘Âisha’s house till he expired while he was with her.” ‘Âisha added, “The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allâh while his head was against my chest.” (*Sahîh Al-Bukhârî, Hadîth No. 731, Vol. 5*)

1083 - حديث عائشة رضي الله عنها
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْأَلُ فِي مَرْضِهِ الَّذِي مَاتَ فِيهِ، يَقُولُ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟» يُرِيدُ عَائِشَةَ . فَأَذْنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ . فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا . قَالَتْ عَائِشَةُ : فَمَا تَفَعَّلَ فِي الْيَوْمِ الَّذِي كَانَ يَدْوِرُ عَلَيَّ فِيهِ، فِي بَيْتِي . فَقَبَضَهُ اللَّهُ وَإِنَّ رَأْسَهُ لَيْسَ نَحْرِي وَسَخْرِي .

1584. Narrated ‘Âisha : رضي الله عنها heard the Prophet ﷺ and listened to him before his death while he was lying supported on his back, and he was saying, “O Allâh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).” (See *Al-Qur’ân V.4:69*). (*Sahîh Al-Bukhârî, Hadîth No. 715, Vol. 5*)

1084 - حديث عائشة، أنها
سَوَعَتِ النَّبِيَّ ﷺ، وَأَضْغَتِ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسِنَّدٌ إِلَيْهِ ظَهَرَةً يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِنْنِي بِالرَّفِيقِ» .

1585. Narrated ‘Âisha : رضي الله عنها I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal illness, with his voice becoming hoarse, saying, “In the company of those on whom Allâh has bestowed His Grace..

1085 - حديث عائشة، قالت:
كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يُحَيِّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ . فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرْضِهِ الَّذِي مَاتَ فِيهِ، وَأَخْدَتَهُ بُحَثًّا، يَقُولُ: «مَعَ الَّذِينَ

(to the end of the Verse)." (V.4:69). Thereupon I thought that the Prophet ﷺ had been given the option. (*Sahîh Al-Bukhârî, Hadîth No. 719, Vol. 5*)

أَنْعَمَ اللَّهُ عَلَيْهِمْ الْآيَةَ. فَقَنَّثْتُ أَنَّهُ خَيْرٌ.

1586. Narrated 'Âisha: When Allâh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was (resting) on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allâh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us?" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. (*Sahîh Al-Bukhârî, Hadîth No. 721, Vol. 5*)

1587. Narrated Al-Qâsim: 'Âisha said that whenever the Prophet intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'Âisha and Hafsa. When night fell the Prophet ﷺ would ride beside 'Âisha and talk with her. One night Hafsa said to 'Âisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Âisha said, "Yes, (I agree)." So 'Âisha rode, and then the Prophet ﷺ came towards 'Âisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they

1586 - حديث عائشة، قالت: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ صَحِيحٌ يَقُولُ: «إِنَّهُ لَمْ يَقْبَضْ نَبِيًّا قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُحْيَاهُ أَوْ يُخْبِرَ». فَلَمَّا اشْتَكَى، وَحَضَرَهُ الْقَبْضُ، وَرَأَسُهُ عَلَى فَخِذِ عَائِشَةَ، غُشِيَ عَلَيْهِ. فَلَمَّا أَفَاقَ، شَهَدَ بَصَرُهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ فِي الرَّفِيقِ الْأَغْلَى» فَقُلْتُ: إِذَا لَا يُجَاوِرُنَا. فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ.

1587 - حديث عائشة، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا خَرَجَ، أَفْرَغَ بَيْنَ نِسَائِهِ فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحْفَصَةَ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَسْتَحْدِثُ فَقَالَتْ حَفَصَةُ: أَلَا تَرْكِبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكِبْ بَعِيرَكَ؟ تَنْظِرِينَ وَأَنْظُرْ؟ فَقَالَتْ: بَلَى! فَرَكِبَتْ. فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفَصَةُ، فَسَلَّمَ عَلَيْهَا، ثُمَّ سَارَ حَتَّى نَزَلُوا. وَأَفْتَدَهُمْ عَائِشَةُ فَلَمَّا نَزَلُوا، جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْنَيْنِ،

dismounted (on the way). ‘Âisha missed him, and so, when they dismounted, she put her legs in the *Idkhir* and said, O Lord (Allâh)! Send a scorpion or a snake to bite me for I am not to blame him (The Prophet ﷺ said: عَنْهُ أَنَّهُ مَنْ لَمْ يَرْجِعْ إِلَيْهِ مِنْ حِلْمٍ وَمِنْ وَسْلَمٍ).” (*Sahîh Al-Bukhârî, Hadîth No. 138, Vol. 7*)

1588. Narrated Anas bin Mâlik رضي الله عنه : عن Allâh’s Messenger ﷺ said, “The superiority of ‘Âisha over other women is like the superiority of *Tharîd* to other meals.” (*Sahîh Al-Bukhârî, Hadîth No. 114, Vol. 5*)

1589. Narrated Abû Salama رضي الله عنه : ‘Âisha said that the Prophet ﷺ said to her, “O ‘Âisha! This is Jibrâel (Gabriel) and he sends his salutations (greetings) to you.” ‘Âisha said, “Salutations (greetings) to him, and Allâh’s Mercy and Blessings be on him,” and addressing the Prophet ﷺ she said, “You see what I don’t see.” (*Sahîh Al-Bukhârî, Hadîth No. 440, Vol. 4*)

CHAPTER 14. Narration about Umm Zar‘â رضي الله عنها .

1590. Narrated ‘Âisha رضي الله عنها : Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean, weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.”⁽¹⁾ The second one said, “I

وَقَوْلُهُ: يَا رَبَّ ا سُلْطَنَ عَلَيَّ عَفْرَاتًا أَنْ حَيَّةً تَلْدُغُنِي، وَلَا أَسْتَطِعُ أَنْ أَفُولَ لَهُ شَيْئًا .

1088 - حديث أنس بن مالك رضي الله عنه ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفْضِلِ التَّرِيدِ عَلَى الطَّعَامِ» .

1089 - حديث عائشة رضي الله عنها ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لَهَا: «يَا عَائِشَةَ! هَذَا جِبْرِيلٌ يَقْرَأُ عَلَيْكِ السَّلَامَ» فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . تَرَى مَا لَا أَرَى . تُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(١٤) باب: ذِكْر حَدِيث أَمْ زَرِع

109 - حديث عائشة، قال: جَلَسَ إِنْدِي عَشْرَةً امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاهَدْنَ أَنْ لَا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا .

قَالَتِ الْأُولَى:

زَوْجِي لَعْنُ جَعْلِ غَثٌّ، عَلَى رَأْسِ

⁽¹⁾ (H.1590) Her husband is badly behaved, worthless, arrogant and miserly.

shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihâma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."⁽¹⁾ The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword."⁽²⁾ His ashes are

جَبَلٌ، لَا سَهْلٌ قُبُرْتَقِيٌّ، وَلَا سَمِينٌ
فِي سَقْلٍ.

قالَتِ التَّانِيَةُ :

زَوْجِي لَا أَبْثُ خَبِيرَهُ، إِنِّي أَخَافُ
أَنْ لَا أَدْرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عَجَرَهُ
وَبُجَرَهُ.

قالَتِ التَّالِيَةُ :

زَوْجِي الْعَشَقُ، إِنْ أَنْطِقَ أَطْلَقَ،
وَإِنْ أَسْكَنْتُ أَعْلَقَ.

قالَتِ الرَّابِعَةُ :

زَوْجِي كَلَيلٌ تَهَامَةُ، لَا حَرُّ وَلَا
قُرُّ، وَلَا مَحَافَةٌ وَلَا سَامَةٌ.

قالَتِ الْخَامِسَةُ :

زَوْجِي إِنْ دَخَلَ فَهَدَ، وَإِنْ خَرَجَ
أَسَدَ، وَلَا يَسْأَلُ عَمَّا عَاهَدَ.

قالَتِ السَّادِسَةُ :

زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ
اشْتَفَّ، وَإِنْ اضْطَجَعَ الْتَّفَّ، وَلَا
يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَتَّ.

⁽¹⁾ (H.1590) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticize any fault he may notice.

⁽²⁾ (H.1590) He is noble and brave.

44. Virtues of the Companions of the Prophet

abundant⁽¹⁾ and his house is near to the people who would easily consult him.⁽²⁾ The tenth one said, "My husband is Mâlik, and what is Mâlik? Mâlik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abû Zar'a, and what is Abû Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain.⁽³⁾ Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abû Zar'a, and what may one say in praise of the mother of Abû Zar'a? Her saddle bags were always full of provision and her house

قالت السابعة:

رَوْجِي غَيَّاً أَوْ عَيَّاً، طَبَاقَةٌ،
كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَكٌ. أَوْ فَلَكٌ، أَوْ
جَمَعٌ كُلَّا لَكٌ.

قالت الثامنة:

رَوْجِي الْمَسْ مَسْ أَرْنَبٌ، وَالرَّبْحُ
رَبْحٌ رَزَبٌ.

قالت التاسعة:

رَوْجِي رَفِيعُ الْعَمَادِ، طَوِيلُ
النَّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ النَّبَتِ
مِنَ النَّادِ.

قالت العاشرة:

رَوْجِي مَالِكٌ، وَمَا مَالِكٌ؟ مَالِكٌ
خَيْرٌ مِنْ ذُلِكَ، لَهُ إِلَلٌ كَثِيرَاتُ
الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، وَإِذَا
سَمِعْنَ صَوْتَ الْمُزْهَرِ أَيْقَنَ أَنَّهُنَّ
هُوَالَّكِ.

قالت الحادية عشرة:

رَوْجِي أَبُو زَعْدٍ، فَمَا أَبُو زَعْدٍ؟

⁽¹⁾ (H.1590) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

⁽²⁾ (H.1590) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

⁽³⁾ (H.1590) They were rich farmers. Her husband took her out of poverty into prosperity.

was spacious.⁽¹⁾ As for the son of *Abū Zar'a*, what may one say of the son of *Abū Zar'a*? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.⁽²⁾ As for the daughter of *Abū Zar'a*, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of *Abū Zar'a*, what may one say of the (maid) slave girl of *Abū Zar'a*? She does not uncover our secrets but keep them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."⁽³⁾ The eleventh lady added, "One day it so happened that *Abū Zar'a* went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O *Umm Zar'a* and give provision to your relatives.' " She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of *Abū Zar'a*." 'Aisha رضي الله عنها then said: Allah's Messenger ﷺ said to me, "I am to you as *Abū Zar'a* was to his wife *Umm Zar'a*." (*Sahih Al-Bukhari*, *Hadith No. 117, Vol. 7*)

أَنَّا سَمِعْنَا مِنْ حُلُبِي أَذْنِي، وَمَلَأْنَا مِنْ شَخْرِهِ
عَصْدَيِّي، وَبَجَحَنِي فَبَجَحَتِ إِلَيَّ
نَفْسِي. وَجَدَنِي فِي أَهْلِ غَيْمَةٍ بِشَقِّ،
فَجَعَلَنِي فِي أَهْلِ صَهْبَلٍ وَأَطْبَطَ وَدَائِسٍ
وَمُنْقَ، فَعَنْدَهُ أَقْوَلُ فَلَا أَقْبَعُ، وَأَرْقَدُ
فَأَنْصَبُ، وَأَشْرَبُ فَأَنْقَنُ.

أُمُّ أَبِي زَزَعٍ، فَمَا أُمُّ أَبِي زَزَعٍ؟
عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَزَعٍ، فَمَا ابْنُ أَبِي زَزَعٍ؟
مَضِيَّجَةٌ كَمَسْلُ شَطَبَةٌ، وَيُشِيعَةٌ ذَرَاعٌ
الْجَفَرَةُ.

بِنْتُ أَبِي زَزَعٍ، فَمَا بِنْتُ أَبِي زَزَعٍ؟
طَفُوعٌ أَبِيهَا وَطَفُوعٌ أُمِّهَا، وَمِلْعُ كَسَائِهَا،
وَغَيْظُ جَارِهَا.

جَارِيَةٌ أَبِي زَزَعٍ، فَمَا جَارِيَةُ أَبِي
زَزَعٍ؟ لَا تَبْثُثْ حَدِيثَنَا تَبَثِّنَا، وَلَا تَنْقُثْ
مِيرَتَنَا تَنْقِيَنَا، وَلَا تَنْلَا بَيْتَنَا تَنْقِيشَنَا.

قَالَتْ: خَرَجَ أَبُو زَزَعٍ وَالْأَوْطَابُ
تُمَخْضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانٌ لَهَا
كَالْمَهْدَنِينَ، يَلْعَبَانِ مِنْ تَحْتِ حَضْرِهَا
بِرْمَانَتَنِينَ، فَطَلَقَنِي وَنَكَحَهَا. فَنَكَحْتُ
بَعْدَهُ رَجُلاً سَرِيَّاً، رَكِبَ شَرِيَّاً، وَأَخَذَ

⁽¹⁾ (H.1590) She was well-off and generous.

⁽²⁾ (H.1590) He was a slender man who ate little.

⁽³⁾ (H.1590) She was trustworthy, careful and clean.

خَطِيئًا، وَأَرَاحَ عَلَيَّ نَعْمًا ثَرِيئًا،
وَأَغْطَانِي مِنْ كُلِّ رَائِحَةٍ رَوْجًا. وَقَالَ:
كُلِّي، أُمُّ رَزْعٍ! وَمِيرِي أَهْلَكِ.

قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَنِيءٍ
أَغْطَانِيهِ، مَا بَلَغَ أَضَعَرَ آتِيَةَ أَبِي رَزْعٍ.

قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«كُنْتُ لَكَ كَائِبِي رَزْعَ لِأُمِّ رَزْعٍ»

CHAPTER 15. (The virtues of Fâtimah daughter of Allâh's Messenger ﷺ . صلى الله عليه وسلم)

(15) بَابُ: فَضَائِلِ فَاطِمَةِ بِنْتِ النَّبِيِّ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

1591. Narrated 'Alî bin Al-Husain that when they reached Al-Madînah after returning from Yazîd bin Mu'âwiya after the martyrdom of Husain bin 'Alî (may Allâh bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you would like to order me to satisfy?" 'Alî said, "No." Al-Miswar said, "Will you give me the sword of Allâh's Messenger ﷺ for I am afraid that people may take it from you by force? By Allâh, if you give it to me, they will never be able to take it till I die." When 'Alî bin Abî Tâlib demanded the hand of the daughter of Abû Jahl to be his wife besides Fâtimah ﷺ , I heard Allâh's Messenger ﷺ on his pulpit delivering a *Khutba* (religious talk) in this connection

1091 - حَدِيثُ الْمَسْوَرِ بْنِ مَحْرَمَةِ.
عَنْ ابْنِ شَهَابٍ، أَنَّ عَلَيَّ بْنَ حُسْنِي
حَدَّثَهُ أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، وَمِنْ
عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتُلُ حُسْنِي بْنِ
عَلَيَّ، رَحْمَةُ اللَّهِ عَلَيْهِ، لِقَيْهُ الْمَسْوَرُ بْنُ
مَحْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ
حَاجَةٍ تَأْمُرُنِي بِهَا؟ فَقَلَّتْ لَهُ: لَا.
فَقَالَ لَهُ: هَلْ أَنْتَ مُغْطَّيَ سَيْفَ رَسُولِ
اللَّهِ ﷺ، فَإِنِّي أَخَافُ أَنْ يَعْلَمَكَ الْقَوْمُ
عَلَيْهِ؟ وَإِنِّي لَهُ! لَمَنْ أَغْطَيْتُنِيهِ، لَا
يُخْلَصُ إِلَيْهِمْ أَبَدًا حَتَّى تَبَلَّغَ تَفْسِي. إِنَّ
عَلَيَّ بْنَ أَبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي

before the people, and I had then attained my age of puberty. Allâh's Messenger ﷺ said, "Fâtimah is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet ﷺ then mentioned one of his son-in-law who was from the tribe of 'Abd Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allâh, the daughter of Allâh's Messenger and the daughter of the enemy of Allâh (i.e. Abû Jahl) can never get together (as the wives of one man)." (*Sahîh Al-Bukhârî*, Hadîth No. 342, Vol. 4)

1592. Narrated Al-Miswar bin Makhrama: 'Alî demanded the hand of the daughter of Abû Jahl. Fâtimah heard of this and went to Allâh's Messenger ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Alî is now going to marry the daughter of Abû Jahl." On that Allâh's Messenger ﷺ got up and after his recitation of *Tashah-hud*⁽¹⁾ I heard him saying, "Then after! I married one of my daughters to Abû Al-'Âs bin Ar-Rabî', (the husband of Zainab, the daughter of the Prophet ﷺ) before Islâm and he proved truthful in whatever he said to me. No doubt, Fâtimah is a part of me. I hate to see her being troubled. By Allâh, the daughter of Allâh's

جَهْلٍ عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ.
فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَخْطُبُ
النَّاسَ فِي ذَلِكَ، عَلَى مِنْبَرِهِ هَذَا، وَأَنَا
يَوْمَئِذٍ مُخْتَلِمٌ. فَقَالَ: «إِنْ فَاطِمَةَ مِنِّي،
وَأَنَا أَخَافُ أَنْ تُفْتَنَ فِي دِينِهَا» ثُمَّ ذَكَرَ
صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَتَتْنِي
عَلَيْهِ فِي مُصَاهِرَتِهِ إِيَّاهُ، قَالَ: «حَدَّثَنِي
فَصَدَّقَنِي، وَوَعَدَنِي فَوَقَنِ لي، وَإِنِّي
لَشَّتُ أُخْرَمَ حَلَالًا، وَلَا أُجِلُّ حَرَامًا،
وَلِكُنْ، وَاللَّهُ أَلَا تَجْتَمِعُ بِنْتُ رَسُولِ
اللَّهِ ﷺ، وَبِنْتُ عَدُوِّ اللَّهِ أَبْدًا».

1592 - حديث المسور بن محرمة
قَالَ: إِنَّ عَلَيَّاً خَطَبَ بِنْتَ أَبِي جَهْلٍ،
فَسَمِعْتُ بِذَلِكَ فَاطِمَةَ، فَأَتَتْ رَسُولَ
اللَّهِ ﷺ، فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لَا
تَعْصِبُ لِيَنَاتِكَ، وَهَذَا عَلَيَّ نَاجِحٌ بِنْتَ
أَبِي جَهْلٍ فَقَامَ رَسُولُ اللَّهِ ﷺ، فَسَمِعْتَهُ
جِئَنَ شَهَدَ يَقُولُ: «أَمَّا بَعْدُ، أَنْكَحْتُ
أَبَا الْعَاصِ بْنَ الرَّبِيعَ، فَحَدَّثَنِي
وَصَدَّقَنِي، وَإِنْ فَاطِمَةَ بَضْعَةَ مِنِّي،
وَإِنِّي أَكْرَهُ أَنْ يَسْوَءَهَا. وَاللَّهُ أَلَا
تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ
اللَّهِ، عِنْدَ رَجُلٍ وَاحِدٍ» فَتَرَكَ عَلَيْيِ

⁽¹⁾ (H.1592) To testify that *Lâ ilaha ill-Allah* (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.

Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the daughter of Allāh's enemy cannot be the wives of one man." So 'Alī gave up that engagement. (*Sahîh Al-Bukhârî, Hadîth No. 76, Vol. 5*)

1593. Narrated 'Aisha رضي الله عنها mother of the believers: We, the wives of the Prophet صلى الله عليه وسلم were all sitting with the Prophet صلى الله عليه وسلم and none of us had left, Fâtima عليها السلام came walking, and by Allâh, her gait was very similar to that of Allâh's Messenger صلى الله عليه وسلم. When he saw her, he bid welcome to her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fâtima) Allâh's Messenger صلى الله عليه وسلم selected you from among us for the secret talk and still you weep?" When Allâh's Messenger صلى الله عليه وسلم got up, I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allâh's Messenger صلى الله عليه وسلم." But when he (died) I asked her, "I beseech you earnestly by what right I have on you to tell me (that secret talk) which the Prophet صلى الله عليه وسلم had with you." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Jibrîl (Gabriel) used to review the Qur'ân with him once every year. He added, 'But this year he review it with me twice and therefore I think that my time of death has approached. So, be afraid of Allâh, and be patient, for I am

الخطبة .
١٥٩٣ - حديث عائشة رضي الله عنها، وفاطمة عليها السلام. عن عائشة، أم المؤمنين. قالت: إنا كنّا، أزواجاً النبي ﷺ، عنده جميعاً لم تغادر مينا واحدة. فأقبلت فاطمة عليها السلام تمشي، لا، والله! ما تخفي مشيئها من مشيئ رسول الله ﷺ. فلما رأها رحبت. قال: «مرحباً بابنتي»، ثم أجلسها عن يسيء أو عن شماليه. ثم سارّها فبكّت بكاء شديداً. فلما رأى حزنها سارّها الثانية، فإذا هي تضحك. فقلت لها، أنا من بين نسائي: خصك رسول الله ﷺ، بالسرّ من بيئنا، ثم أنت تتذكر؟ فلما قام رسول الله ﷺ، سألتها: عما سارك؟ قالت: ما كنت لأفشي على رسول الله ﷺ سرّه. فلما توقي قلت لها: عزّمت عليك، بما لوي عليك من الحقّ، لما أخبرتني. قالت: أما الآن، فنعم. فأخبرتني، قالت: أما حين سارني في الأمر الأول، فإنه أخبرني: «أن جبريل كان يعارضه بالقرآن كل سنة مرّة، وإن قد عارضني يوم العاشر،

the best predecessor for you (in the Hereafter).’ ” Fâtima added, “So I wept as you (‘Âisha) witnessed. And when, the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me, saying, ‘O Fâtima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers.).’ ” (*Sahîh Al-Bukhârî, Hadîth No. 301, Vol. 8*)

مَرْتَبَيْنِ، وَلَا أَرَى الأَجْلَ إِلَّا فِي
الْفَتَرَبَ، فَأَتَقْبَلُ اللَّهَ وَاضْبِرِي، فَإِنِّي نَعْمَ
السَّلَفُ أَنَا لَكَ». قَالَتْ: فَبَكَيْتُ
بِكَانِي الَّذِي رَأَيْتُ. فَلَمَّا رَأَى جَزَاعِي
سَارَنِي الثَّالِثَةَ، قَالَ: «يَا فَاطِمَةُ! أَلَا
تَرْضَيْنِ أَنْ تَكُونِي سَيِّدَةً نِسَاءَ
الْمُؤْمِنِينَ، أَوْ سَيِّدَةً نِسَاءَ هُنُوْ
الْأُمَّةِ؟».

CHAPTER 16. The virtues of Umm Salama (The Mother of Believers)

رضي الله عنها .

1594. Narrated Abû ‘Uthmân: I got the news that Jibrîl (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibrîl started talking (to the Prophet ﷺ) and then left. The Prophet ﷺ said to Umm Salama, “(Do you know) who it was?” (or a similar question). She said, “It was Dihya (a handsome person amongst the companions of the Prophet ﷺ).” Later on Umm Salama said, “By Allâh! I thought he was none but Dihya, till I heard the Prophet ﷺ talking about Jibrîl in his *Khutba* (religious talk).” (The subnarrator asked Abû ‘Uthmân, “From where have you heard this narration?” He replied, “From Usâma bin Zâid.”) (*Sahîh Al-Bukhârî, Hadîth No. 827, Vol. 4*)

CHAPTER 17. The virtues of Zainab (The Mother of Believers)

رضي الله عنها .

1595. Narrated ‘Âisha : رضي الله عنها Some of the wives of the Prophet ﷺ

(١٦) بَابٌ: مِنْ فَضَائِلِ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا

١٥٩٤ - حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ
جِبْرِيلَ عَلَيْهِ السَّلَامُ، أَتَى النَّبِيَّ ﷺ
وَعِنْدَهُ أُمُّ سَلَمَةَ . فَجَعَلَ يُحَدِّثُ، ثُمَّ
قَامَ. فَقَالَ النَّبِيُّ ﷺ لِأُمِّ سَلَمَةَ: «مَنْ
هَذَا؟» قَالَ، قَالَتْ: هَذَا دِخْيَةُ.
أُمُّ سَلَمَةَ: إِنِّي أَشَوْدُ مَا حَسِبْتُ إِلَّا إِيَّاهُ،
حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ يُخْبِرُ
جِبْرِيلَ.

(١٧) بَابٌ: مِنْ فَضَائِلِ زَيْنَبَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا

١٥٩٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،

asked him, "Who amongst us will be the first to follow you (i.e. die after you)? He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the 'long hand' was a symbol of practising charity, so she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu'âwiya). (*Sahîh Al-Bukhârî, Hadîth No. 501, Vol. 2*)

CHAPTER 19. The virtues of Umm Sulaim, the mother of Anas bin Mâlik

رضي الله عنه .

1596. Narrated Anas : رضي الله عنه The Prophet ﷺ used not to enter any house in Al-Madîna except the house of Umm Sulaim besides those of his wives. When he was asked the reason, he said, "I take pity on her as her brother was killed in my company." (*Sahîh Al-Bukhârî, Hadîth No. 97, Vol. 4*)

CHAPTER 22. The virtues of 'Abdullâh bin Mas'ûd and his mother.

1597. Narrated Abû Mûsa Al-Ash'ârî : رضي الله عنه My brother and I came from Yemen, and for quite some time we continued to consider 'Abdullâh bin Mas'ûd as one of the members of the family of the Prophet ﷺ because we used to see him and his

أنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ : أَتَنَا أَسْرَعَ يَكْ لُحُوقًا؟ قَالَ : «أَطْوَلُكُنَّ يَدًا». فَأَخْدُوا قَصْبَةً يَذْرَعُونَهَا . فَكَانَتْ سَوْدَةً أَطْوَلَهُنَّ يَدًا . فَعَلِمْنَا بَعْدُ ، أَنَّمَا كَانَ طُولَ يَدِهَا الصَّدَقَةُ ، وَكَانَتْ أَسْرَعَنَا لُحُوقًا بِهِ ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ .

(١٩) بَابٌ : مِنْ فَضَائِلِ أُمِّ سُلَيْمٍ أُمِّ أَنْسٍ بْنِ مَالِكٍ

١٥٩٦ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ ، غَيْرَ بَيْتِ أُمِّ سُلَيْمٍ ، إِلَّا عَلَى أَزْوَاجِهِ . فَقَبِيلَ لَهُ . فَقَالَ : «إِنِّي أَرْحَمْهُمَا ، قُتِلَ أَخْوَهُمَا مَعِيِّ» .

(٢٢) بَابٌ : مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأُمِّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

١٥٩٧ - حَدِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَدِيمْتُ ، أَنَا وَأَخِي مِنَ الْيَمَنِ ، فَمَكَثْنَا حِينَما نُرِي إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ

mother going in the house of the Prophet ﷺ very often. (*Sahîh Al-Bukhâri*, Hadîth No. 107, Vol. 5)

1598. Narrated Shaqîq bin Salama: Once ‘Abdullâh bin Mas’ûd delivered a *Khutba* (religious talk) before us and said, “By Allâh, I learnt over seventy *Sûrah* direct from the mouth of Allâh’s Messenger ﷺ. By Allâh, the companions of the Prophet ﷺ came to know that I am one of those who know Allâh’s Book best of all of them, yet I am not the best of them.” Shaqîq added: “I sat in his religious gatherings and I did not hear anybody opposing him (in his speech).” (*Sahîh Al-Bukhâri*, Hadîth No. 522, Vol. 6)

مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ، لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمَّهُ عَلَى النَّبِيِّ ﷺ.

1098 - حديث عبد الله بن منصور. خطب، فقال: والله! لقد أخذت من في رسول الله ﷺ بضمها وسبعين سورة، والله! لقد علم أصحاب النبي ﷺ أني من أعلمهم بكتاب الله، وما أنا بخيرهم.

قال شقيق (راوي الحديث): فجلست في الحلق أسمع ما يقولون، فما سمعت ردًا يقول غير ذلك.

1599. Narrated ‘Abdullâh bin Mas’ûd : By Allâh, other than Whom none has the right to be worshipped! There is no *Sûrah* revealed in Allâh’s Book but I know at what place it was revealed; and there is no Verse revealed in Allâh’s Book but I know about whom it was revealed. And if I know that there is somebody who knows Allâh’s Book better than I, and he is at a place that camels can reach, I would go to him. (*Sahîh Al-Bukhâri*, Hadîth No. 524, Vol. 6)

1600. Narrated Masrûq: ‘Abdullâh (bin Mas’ûd) was mentioned before ‘Abdullâh bin ‘Amr. The latter said, “That is a man I continue to love because I heard Allâh’s Messenger ﷺ saying, ‘Learn the recitation of the Qur’ân from (any of these) four persons: ‘Abdullâh bin Mas’ûd, Sâlim

1099 - حديث عبد الله بن منصور
رضي الله عنه، قال: والله! الذي لا إله غيره! ما أنزلت سورة من كتاب الله إلا وأنا أعلم أين أنزلت. ولا أنزلت آية من كتاب الله إلا وأنا أعلم فيما أنزلت. ولئن أعلم أحداً أعلم مني بكتاب الله تبلغه الإبل لربكته إليه.

1100 - حديث عبد الله بن عمر. عن مسروق، قال: ذكر عبد الله عند عبد الله بن عمر، فقال: ذاك رجل لا أزال أحبه بعد ما سمعت رسول الله ﷺ يقول: «استقرروا القرآن من

the freed slave of Abû Hudhaifa, Ubai bin Ka'b and Mu'âdh bin Jabal." (*Sahîh Al-Bukhârî, Hadîth No. 103, Vol. 5*)

أَرْبَعَةٌ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (فِي دَيْرِهِ)، وَسَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَأَبْيَانِ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ.

CHAPTER 23. The virtues of Ubai bin Ka'b and a group of *Ansâr*

• رضي الله عنهم

(٢٢) بَابٌ: مِنْ فَضَائِلِ أَبْيَانِ بْنِ كَعْبٍ
وَجَمِيعَةٍ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ تَعَالَى
عَنْهُمْ

1601. Narrated Qatâda: Anas رضي الله عنه said, "The Qur'an was collected in the life-time of the Prophet صلى الله عليه وسلم by four (men), all of whom were from the *Ansâr*: Ubaï (bin Ka'b), Mu'âdh bin Jabal, Abû Zaid and Zaid bin Thâbit." I asked Anas, "Who is Abû Zaid?" He said, "One of my uncles." (*Sahîh Al-Bukhârî, Hadîth No. 155, Vol. 5*)

1602. Narrated Anas bin Mâlik رضي الله عنه said to Ubaï, "Allâh has ordered me to recite to you: 'Those who disbelieve (*Surat Al-Bayinah* 98).' " Ubaï said, "Has He mentioned my name?" The Prophet صلى الله عليه وسلم said, "Yes." (On hearing that) Ubaï started weeping. (*Sahîh Al-Bukhârî, Hadîth No. 154, Vol. 5*)

CHAPTER 24. The virtues of Sa'd bin Mu'âdh

• رضي الله عنه

1603. Narrated Jâbir رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The Throne (of Allâh) shook at the death of Sa'd bin Mu'âdh."^(١) (*Sahîh Al-Bukhârî, Hadîth No. 147, Vol. 5*)

١٦٠١ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةٌ: كُلُّهُمْ مِنَ الْأَنْصَارِ؛ أَبْيَانٌ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَرَبِيعُ بْنُ ثَابِتٍ.

١٦٠٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ النَّبِيُّ ﷺ لِأَبْيَانِ: إِنَّ اللَّهَ أَمْرَنِي أَنْ أَفْرِأَ عَلَيْكَ 《لَمْ يَكُنْ الَّذِينَ كَفَرُوا》. قَالَ: وَسَمَّاَنِي؟ قَالَ: «نَعَمْ». فَبَكَى.

(٤) بَابٌ: مِنْ فَضَائِلِ سَعْدِ بْنِ مُعاذٍ رَضِيَ اللَّهُ عَنْهُ

١٦٠٣ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعاذٍ».

^(١) (H.1603) This means the Throne was pleased with the ascent of Sa'd's soul to heaven.

1604. Narrated Al-Barâ' : رَضِيَ اللَّهُ عَنْهُ أَنَّ مِنْ أَهْلِ الْمَدِينَةِ مَنْ كَانَ يَرْتَدُ سِكْلَةً مُسْكَنَةً . A silken cloth was given as a present to the Prophet ﷺ . His companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu'âdh (in Paradise) are better and softer than it." (*Sahîh Al-Bukhârî*, Hadîth No. 146, Vol. 5)

1605. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ أَنَّ جُبَّبَةً مُسْكَنَةً مَوْلَى اللَّهِ عَلَيْهِ وَسَلَّمَ . A Jubba (cloak) made of thick silken cloth was presented to the Prophet ﷺ . The Prophet ﷺ used to forbid people to wear silk. So, the people were pleased to see it. The Prophet ﷺ said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this." (*Sahîh Al-Bukhârî*, Hadîth No. 785, Vol. 3)

CHAPTER 26. The virtues of 'Abdullâh bin Amr bin Harâm, the father of Jâbir

رَضِيَ اللَّهُ عَنْهُمَا

1606. Narrated Jâbir bin 'Abdullâh : رَضِيَ اللَّهُ عَنْهُمَا On the day of the battle of Uhud, my father was brought and he had been mutilated and was placed in front of Allâh's Messenger ﷺ and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allâh's Messenger ﷺ gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter of the sister of

١٦٠٤ - حَدِيثُ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَهْدَيْتَ لِلنَّبِيِّ نَبِيَّنَا حُلَّةً حَرِيرًا،
فَجَعَلَ أَصْحَابَهُ يَمْسُونَهَا وَيَغْجُبُونَ مِنْ
لَيْنِهَا. فَقَالَ: «أَتَغْجُبُونَ مِنْ لَيْنِ هُذِهِ؟
لَمَنَادِيلُ سَعْدٍ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا، أَفَ
أَلَيْنُ». .

١٦٠٥ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَهْدَيَ لِلنَّبِيِّ نَبِيَّنَا جَبَّةً سُنْدِسًّا،
وَكَانَ يَنْهَا عَنِ الْحَرِيرِ. فَعَجَبَ النَّاسُ
مِنْهَا. فَقَالَ: «وَالَّذِي تَفْسُ مُحَمَّدٌ
بِيَدِهِ لَمَنَادِيلُ سَعْدٍ بْنِ مُعَاذٍ فِي الْجَنَّةِ
أَخْسَنُ مِنْ هَذَا». .

(٢٦) يَابْتَ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ
عَمْرِو بْنِ حَرَامَ وَالْمَدِينَةِ جَابِرِ رَضِيَ اللَّهُ
تَعَالَى عَنْهُمَا

١٦٠٦ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جِنِّيٌّ يَأْبِي، يَوْمَ
أُحْدٍ، قَدْ مُثُلَّ بِهِ، حَتَّى وُضَعَ بَيْنَ
يَدَيِّ رَسُولِ اللَّهِ نَبِيَّنَا، وَقَدْ سُجِّيَ ثُبَّاً.
فَذَهَبْتُ أُرِيدُ أَنْ أَكْثِفَ عَنْهُ، فَنَهَانِي
قَوْمِيِّ، ثُمَّ ذَهَبْتُ أَكْثِفُ عَنْهُ فَنَهَانِي
قَوْمِيِّ، فَأَمَرَ رَسُولُ اللَّهِ نَبِيَّنَا، فَرَفَعَ.
فَسَمِعَ صَوْتَ صَائِحةً، فَقَالَ: «مَنْ
هُذِي؟» فَقَالُوا: ابْنَةُ عَمْرِو أَوْ أَخْتُ

44. Virtues of the Companions of the Prophet

‘Amr.’ He said, ‘Why does she weep? (or said ‘Don’t weep’) for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away.’ (*Sahîh Al-Bukhârî, Hadîth No. 381, Vol. 2*)

عمرٌ، قَالَ: «فَلِمَ تَبْكِي؟ أَوْ لَا تَبْكِي، فَمَا زَالَتِ الْمَلَائِكَةُ تُظْلِلُهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

CHAPTER 28.The virtues of Abû Dhar

رضي الله عنه .

(٢٨) بَابٌ مِنْ فَضَائِلِ أَبِي ذِئْرَ رَضِيَ اللَّهُ عَنْهُ

1607. Narrated Ibn ‘Abbâs : رضي الله عنهما When Abû Dhar received the news of the advent of the Prophet ﷺ he said to his brother, “Ride to this valley (of Makka) and try to find out the truth of the person who claims to be a Prophet who is informed of the news of Heaven. Listen to what he says and come back to me.” So his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abû Dhar and said to him, “I have seen him enjoining virtuous behaviour and saying something that is not poetry.” Abû Dhar said, “You have not satisfied me as to what I wanted.” He then took his journey-food and carried a water-skin of his, containing some water till he reached Makka. He went to the mosque and searched for the Prophet ﷺ and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, ‘Alî saw him and knew that he was a stranger. So when Abû Dhar saw ‘Alî, he followed him, and none of them asked his companion about anything, and when it was dawn, Abû Dhar رضي الله عنه

١٦٠٧ - حَدَّيْثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا بَلَغَ أَبَا ذِئْرَ مَبْعَثَ النَّبِيِّ ﷺ، قَالَ لِأَخِيهِ: ازْكُنْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَبْرُ مِنَ السَّمَاءِ. وَاسْمَعْ مِنْ قَوْلِهِ، ثُمَّ اشْتَبِي. فَانْطَلَقَ الْأَخُ حَتَّى قَدِيمَهُ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذِئْرَ، فَقَالَ لَهُ: رَأَيْتَهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ بِالشَّعْرِ. فَقَالَ: مَا شَفَّيْتَنِي مِمَّا أَرَدْتُ. فَتَرَوَدَ وَحَمَلَ شَهَةً لَهُ، فِيهَا مَاءٌ، حَتَّى قَدِيمَ مَكَّةَ. فَأَتَى الْمَسْجِدَ. فَالْتَّمَسَ النَّبِيِّ ﷺ، وَلَا يَعْرِفُهُ. وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَذْرَكَهُ بِعَضْ الْلَّيْلِ. فَرَأَهُ عَلَيْهِ، فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَأَهُ تَبَعَهُ. فَلَمْ يَسْأَلْ وَاحِدًا مِنْهُمَا صَاحِبَةً عَنْ شَيْءٍ حَتَّى أَضْبَحَ. ثُمَّ احْتَمَلَ قُرْبَتَهُ وَرَادَةً إِلَى الْمَسْجِدِ،

took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. ‘Alī passed by him and said, “Has the man not known his dwelling place yet?” So, ‘Alī let him get up and took him (to his house) and none of them spoke to the other about anything. When it was the third day, ‘Alī did the same and Abū Dhar stayed with him. Then ‘Alī said, “Will you tell me what has brought you here?” Abū Dhar said, “If you give me a firm promise that you will guide me, then I will tell you.” ‘Alī promised him, and he informed ‘Alī about the matter. ‘Alī said, “It is true, and he is the Messenger of Allāh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter.” Abū Dhar did so, and followed ‘Alī till he entered the place of the Prophet ﷺ and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet’s talks and embraced Islām on the spot. The Prophet ﷺ said to him, “Go back to your people and inform them (about it) till you receive my order.” Abū Dhar said, “By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans).” So he went out, and when he reached the mosque he said as loudly as possible, “I bear witness that *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allāh), and Muhammad ﷺ is the Messenger of Allāh.” The people got up and beat

وَظَلَّ ذَلِكَ الْيَوْمَ، وَلَا يَرَاهُ النَّبِيُّ ﷺ، حَتَّى أَنْسَىٰ فَعَادَ إِلَى مَضَجِعِهِ. فَقَرَأَ بِهِ عَلَيْهِ، فَقَالَ: أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ، لَا يَسْأَلُ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ. حَتَّى إِذَا كَانَ يَوْمُ التَّالِثِ، فَعَادَ عَلَيْهِ مِثْلَ ذَلِكَ، فَأَقَامَ مَعَهُ. ثُمَّ قَالَ: أَلَا تُحَدِّثُنِي مَا الَّذِي أَفْدَمَكَ؟ قَالَ: إِنَّ أَغْطِيشَنِي عَهْدًا وَمِنَافَا لِتَرْشِيدِنِي، فَعَلَّمَتْ. فَقَعَلَ، فَأَخْبَرَهُ. قَالَ: فَإِنَّهُ حَقُّ، وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَضْبَخَتْ فَاتِّبَعْنِي، قَلَّا إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ فُتُّمْ كَأَنِّي أُرِيقُ النَّمَاءَ. فَإِنْ مَضَيْتُ فَاتِّبَعْنِي، حَتَّى تَذَخَّلَ مَذْخَلِي. فَقَعَلَ، فَانْطَلَقَ يَشْفُوهُ، حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ، وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «اْرْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي» قَالَ: وَالَّذِي نَفْسِي بَيْدُو! لَا ضُرُّخَنَ بِهَا بَيْنَ ظَهَرَانِهِمْ. فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَنَادَى بِأَغْلَى صَوْتِهِ: أَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَامَ الْقَوْمُ فَصَرَبُوهُ حَتَّى أَضْجَعُوهُ. وَأَتَى الْعَبَاسُ، فَأَكَبَ عَلَيْهِ. قَالَ: وَيَلْكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غَفَارِ،

him till he was badly hurt. Then Al-'Abbâs came and knelt over him (to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifâr and your trade to Shâm is through their way?" So he rescued him from them. Abû Dhar again did the same the next day. They beat him and took vengeance on him, and again Al-'Abbâs knelt over him (to protect him). (*Sahîh Al-Bukhâri*, Hadîth No. 201, Vol. 5)

CHAPTER 29. The virtues of Jarîr bin 'Abdullâh

رضي الله عنهما

1608. Narrated Jarîr bin 'Abdullâh: رضي الله عنه محدثنا said to me: صلى الله عليه وسلم did not screen himself from me since my embracing Islâm, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, "O Allâh! Make him firm and make him a guiding and rightly-guided man." (*Sahîh Al-Bukhâri*, Hadîth No. 273, Vol. 4)

1609. Narrated Jarîr bin 'Abdullâh: رضي الله عنه محدثنا said to me, "Will you relieve me from *Dhul Khalasa*?" It (*Dhul Khalasa*) was a house belonging to the tribe of Khath'am [and there used to be worshipped *Tâghiya* (idols) of Ad-Daus, Khath'am and Bajaila] and it was also called Al-Ka'ba Al-Yamâniya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on

وأنَّ طرِيقَ تجَارِيْكُم إِلَى الشَّامِ؟ فَأَنْقَدَهُمْ مِنْهُمْ ثُمَّ عَادَ مِنَ الْعَدُوِّ لِيُمْثِلُهَا، فَضَرَبُوهُ، وَثَارُوا إِلَيْهِ، فَأَكَبَ الْعَبَاسُ عَلَيْهِ.

(٢٩) باب: مِنْ فَضَائِلِ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا

١٦٠٨ - حَدِيثُ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِي وَجْهِي. وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْحَيْلِ، فَضَرَبَ يَدِيهِ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ! ثِبِّتْهُ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا».

١٦٠٩ - حَدِيثُ جَرِيرٍ. قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مَنْ ذِي الْخَلْصَةِ؟» وَكَانَ بَيْتًا فِي خَطْمَ، يُسَمَّى كَعْبَةُ الْيَمَانِيَّةِ. قَالَ: فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةَ فَارِسٍ مِنْ أَخْمَسَ، وَكَانُوا أَصْحَابَ الْحَيْلِ. قَالَ: وَكُنْتُ لَا أَثْبُتُ عَلَى الْحَيْلِ. فَضَرَبَ فِي

horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allâh! Make him firm and make him a guiding and rightly-guided man." Jarîr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allâh's Messenger ﷺ informing him of that. Jarîr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emaciated or scabby camel (i.e. completely marred and spoilt)." (Jarîr added), "The Prophet ﷺ invoked Allâh to bless the horses and the men of Ahmas five times." (*Sahîh Al-Bukhâri*, Hadîth No. 262, Vol. 4)

CHAPTER 30. The virtues of 'Abdullâh bin 'Abbâs

1610. Narrated Ibn 'Abbâs رضي الله عنهما : Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allâh! Make him (Ibn 'Abbâs) a learned scholar in religion (Islâm)." (*Sahîh Al-Bukhâri*, Hadîth No. 145, Vol. 1)

CHAPTER 31. The virtues of 'Abdullâh bin 'Umar

1611. Narrated Sâlim's father (Abdullâh bin 'Umar رضي الله عنهما) : In the life-time of the Prophet ﷺ whosoever saw a dream would narrate

صَدِّرِي، حَتَّى رَأَيْتُ أَثْرَ أَصَابِعِهِ فِي صَدِّرِي، وَقَالَ: «اللَّهُمَّ إِنَّكَ تَعْلَمُ هَادِيَّا مَهْدِيَّا» فَانْطَلَقَ إِلَيْهَا، فَكَسَرَهَا وَحَرَفَهَا. ثُمَّ بَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ يُخْبِرُهُ. فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثْتَكَ إِلَيَّ هُنَّ مَا جِئْنَكَ حَتَّى تَرْكَسْهَا كَأَنَّهَا جَمَلٌ أَجْوَافُ، أَوْ أَجْرَبُ قَالَ: فَبَارَكَ فِي حَيْنَلِ أَخْمَسَ وَرِجَالِهَا، خَمْسَ مَرَّاتٍ.

(٢٠) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

١٦١٠ - حَدِيثُ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضْوِيًّا، قَالَ: «مَنْ وَضَعَ هَذَا؟» فَأَخْبَرَهُ. فَقَالَ: «اللَّهُمَّ فَقْنِهِ فِي الدِّينِ».

(٢١) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا

١٦١١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ الرَّجُلُ، فِي حَيَاةِ

it to Allâh's Messenger . مَنْ أَتَى اللَّهَ عَلَيْهِ وَسَلَّمَ أَرَى رُؤْيَا فَصَصَهَا عَلَى رَسُولِ اللَّهِ فَكَمْبَيْتُ أَنْ أَرَى رُؤْيَا، I was a grown up boy and used to sleep in the mosque in the life-time of the Prophet , مَنْ أَتَى اللَّهَ عَلَيْهِ وَسَلَّمَ I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a wall of a built-well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allâh from the fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allâh's Messenger . مَنْ أَتَى اللَّهَ عَلَيْهِ وَسَلَّمَ The Prophet said, "‘Abdullâh is a good man. I wish he offered Tahajjud (night prayer)." After that ‘Abdullâh (i.e. Sâlim's father) used to sleep but a little at night. (*Sahîh Al-Bukhârî, Hadîth No. 222, Vol. 2*)

الَّتِي إِذَا رَأَى رُؤْيَا فَصَصَهَا عَلَى رَسُولِ اللَّهِ فَكَمْبَيْتُ أَنْ أَرَى رُؤْيَا، فَأَفَصَصَهَا عَلَى رَسُولِ اللَّهِ، وَكُنْتُ غُلَامًا شَابًا وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ فَرَأَيْتُ فِي النَّوْمِ كَانَ مَلَكَيْنِ أَخْدَانِي، فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةً كَطْيَ الْبَشَرِ، وَإِذَا لَهَا قَرْنَانٌ، وَإِذَا فِيهَا أَنَاسٌ، قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقْوَلُ : أَعُوذُ بِاللَّهِ مِنَ النَّارِ، قَالَ: فَلَقِينَا مَلَكَ آخَرَ، فَقَالَ لَيْ: لَمْ تُرْغَبْ، فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَصَهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ، فَقَالَ: وَيْنَمِ الرَّجُلُ عَنْدَ اللَّهِ! لَزِ كَانَ يُصْلَى مِنَ اللَّنِيلِ، فَكَانَ، بَغْدُ، لَا يَنَامُ مِنَ اللَّنِيلِ إِلَّا قَلِيلًا.

CHAPTER 32. The virtues of Anas bin Mâlik . رَضِيَ اللَّهُ عَنْهُ

(٢٢) بَابٌ: مِنْ فَضَائِلِ أَنَسِ بْنِ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ

1612. Narrated Umm Sulaim that she said, "O Allâh's Messenger! Anas is your servant, so please invoke for Allâh's Blessings for him." The Prophet said مَنْ أَتَى اللَّهَ عَنْهُ وَسَلَّمَ "O Allâh! Increase his wealth and offspring and bless (for him) whatever You give him." (*Sahîh Al-Bukhârî, Hadîth No. 389, Vol. 8*)

١٦١٢ - حَدِيثُ أَنَسٍ. عَنْ أُمِّ سَلَيْمٍ. قَالَتْ: يَا رَسُولَ اللَّهِ أَنَسٌ خَادِمُكَ، اذْعُ اللَّهَ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَغْنَيْتَهُ».

1613. Narrated Anas bin Mâlik رضي الله عنه وسلم : The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me (about that secret) but I did not tell her. (*Sahîh Al-Bukhâri*, *Hadîth* No. 304, Vol. 8)

CHAPTER 33. The virtues of 'Abdullâh bin Salâm . رضي الله عنه

1614. Narrated Sa'd bin Abî Waqqâs I: رضي الله عنه saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullâh bin Salâm. The following Verse was revealed concerning him: "...And a witness from among the children of Isrâ'îl (Abdullâh bin Salâm) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)],..." (V.46:10) (*Sahîh Al-Bukhâri*, *Hadîth* No. 157, Vol. 5)

1615. Narrated Qais bin 'Ubbâd: While I was sitting in the mosque of Al-Madîna, there entered a man ('Abdullâh bin Salâm) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He offered a two *Rak'a* light *Salât* (prayer) and then left. I followed him and said, "When you entered the mosque, the people said, 'He is one of the people of Paradise.'" He said, "By Allâh, one ought not say what he does not know; and I will tell you why. In the life-time of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden." He then described its

١٦١٣ - حديث أنس بن مالك .
قال: أسرَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِرًا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ . وَلَقَدْ سَأَلْتُنِي أُمُّ سُلَيْمَ، فَمَا أَخْبَرْتُهَا بِهِ .

(٢٢) باب: من فضائل عبد الله بن سلام رضي الله تعالى عنه

1614 - حديث سعد بن أبي وقاص . قال: ما سمعت النبي ﷺ يقول لأحد يمشي على الأرض: «إنه من أهل الجنة» إلا لعبد الله بن سلام . قال: وفيه نزلت هذه الآية «وَشَهَدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ» الآية .

1615 - حديث عبد الله بن سلام . عن قيس بن عباد، قال: كنت جالسا في مسجد المدينة، فدخل رجل على وجهه آثر الخشوع . فقالوا: هذا رجل من أهل الجنة . فصلى ركعتين، ثم جوزا فيهما، ثم خرج . وبلغته، قلت: إنك حين دخلت المسجد، قالوا: هذا رجل من أهل الجنة . قال: والله! ما يبغى لأحد أن يقول ما لا يعلم . وأنا حذثك لِمَ ذاك؟ رأيت رؤيا على

extension and greenery. He added: "In its center there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted me by my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold and I was told to hold it tightly, and then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ, who said, 'The garden is Islâm, and the hand-hold is the Most Trustworthy Hand-Hold. So you will remain as a Muslim till you die.' " The narrator added: "The man was 'Abdullâh bin Salââm رضي الله عنه. (Sahîh Al-Bukhâri, Hadîth No. 158, Vol. 5)

عَهْدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَصَصْتُهَا عَلَيْهِ.
وَرَأَيْتُ كَائِنًا فِي رَوْضَةٍ (ذَكَرَ مِنْ
سَعْتِهَا وَخُضْرَتِهَا) وَسَطَلَهَا عَمُودٌ مِنْ
حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي
السَّمَاءِ. فِي أَغْلَاهُ عُزُورَةٌ، فَقَبِيلَ لَهُ:
إِذْنَهُ. قُلْتُ: لَا أَسْتَطِيعُ. فَأَتَانِي
مِشْكُفٌ فَرَقَعَ تِبَابِي مِنْ خَلْفِي.
فَرَقِيتُ، حَتَّىٰ كُنْتُ فِي أَغْلَاهَا.
فَأَخْدُثُ بِالْعُزُورَةِ، فَقَبِيلَ لَهُ: اسْتَمِسِكْ.
فَاسْتَمِسِكْتُ، وَإِنَّهَا لَفِي يَدِي.
فَقَصَصْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ:
«تِلْكَ الرَّوْضَةُ الْإِسْلَامُ، وَذَلِكَ الْعَمُودُ
عَمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُزُورَةُ عُزُورَةُ
الْوُثْقَىِ». فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّىٰ
تَمُوتُ» وَذَاكَ الرَّجُلُ عَبْدُ اللَّهِ بْنُ
سَلَامٍ.

CHAPTER 34. The virtues of Hassân bin Thâbit

وَرَضِيَ اللَّهُ عَنْهُ

(٤٢) بَابٌ: فَضَائِلِ حَسَانِ بْنِ ثَابِتٍ
وَرَضِيَ اللَّهُ عَنْهُ

1616. Narrated Sa‘îd bin Al-Musaiyab : رضي الله عنه ‘Umar came to the mosque while Hassân was reciting a poem. (‘Umar disapproved of that). On that Hassân said, "I used to recite poetry in this very mosque in the presence of one (i.e. the Prophet ﷺ who was better than you)." Then he turned towards Abû Huraira and said (to him),

١٦١٦ - حَدِيثُ حَسَانِ بْنِ ثَابِتٍ.
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَرَّ عَمْرُ
فِي الْمَسْجِدِ وَحَسَانٌ يَشْنُدُ، فَقَالَ:
كُنْتُ أَشْنُدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ
مِنْكَ. ثُمَّ التَّفَتَ إِلَى أَبِي هُرَيْرَةَ،
فَقَالَ: أَشْنُدُكَ بِاللَّهِ! أَسْمَغْتَ رَسُولَ

"I ask you by Allâh, did you hear Allâh's Messenger ﷺ saying (to me), 'Retort on my behalf. O Allâh! Support him (i.e. Hassân) with the *Rûh-ul-Qudus* (Holy Spirit)?'" Abû Huraira said, "Yes." (*Sahîh Al-Bukhârî*, *Hadîth* No. 434, Vol. 4)

1617. Narrated Al-Barâ' : The Prophet ﷺ said to Hassân, "Lampoon them (i.e. the pagans) and Jibrail (Gabriel) is with you." (*Sahîh Al-Bukhârî*, *Hadîth* No. 435, Vol. 4)

1618. Narrated 'Urwa: I started abusing Hassân in front of 'Âisha, whereupon she said, "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 731-B, Vol. 4)

1619. Narrated Masrûq: We went to 'Âisha while Hassân bin Thâbit was with her reciting poetry to her from some of his poetic verses, saying, "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)."¹¹ 'Âisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allâh said: "...And as for him among them who had the greater share therein, his will be a great torment." (V.24:11) On that, 'Âisha said, "And what punishment is more than blinding?"¹² She added, "Hassân used to defend or say poetry on behalf of Allâh's Messenger ﷺ (against the

الله ﷺ يقول: «أَجِبْ عَنِي، اللَّهُمَّ أَيْدِنِهِ بِرُوحِ الْقُدْسِ؟» قَالَ: نَعَمْ.

1617 - حديث البراء رضي الله عنه، قال: قَالَ الرَّبِيعُ الْجَلِيلُ لِحَسَانَ: «اَهْجُّهُمْ اَوْ هَاجِهِمْ وَجَبْرِيلُ مَعَكَ» .

1618 - حديث عائشة. عن عزوة، قال: ذَهَبْتُ اَسْبَثُ حَسَانَ عِنْدَ عَائِشَةَ، فَقَالَتْ: لَا تَسْبِهْ، فَإِنَّهُ كَانَ يُنَافِعُ عَنِ النَّبِيِّ ﷺ.

1619 - حديث عائشة. عن مسروق، قال: دَخَلْنَا عَلَى عَائِشَةَ رضي الله عنها، وَعِنْدَهَا حَسَانُ بْنُ ثَابِتٍ، يُشِيدُهَا شِغْرًا، يُشَبِّهُ بِأَبِيَاتٍ لَهُ، وَقَالَ:

حَسَانُ رَزَانُ مَا تُرْزَنُ بِرِبِّةٍ
وَتُضْبِخُ عَرَقَى مِنْ لُحُومِ الْعَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةَ: لِكِنَّكَ لَستَ كَذِلِكَ. قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لَمْ تَأْذِنِي لَهُ أَنْ يَذْخُلَ عَلَيْكَ وَقَدْ قَالَ اللَّهُ تَعَالَى: «وَالَّذِي تَوَلَّ كِبْرَةً مِنْهُمْ لَهُ

¹¹ (H.1619) Eating the flesh of other people means back-biting them.

¹² (H.1619) Hassân had become blind then.

infidels)" (*Sahîh Al-Bukhâri, Hadîth No. 467, Vol. 5*)

عذاب عظيم؟ فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُ مِنَ الْعَمَى؟ قَالَتْ لَهُ: إِنَّهُ كَانَ يُنَافِعُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ.

1620. Narrated 'Âisha: Once Hassân bin Thâbit asked the permission of the Prophet ﷺ to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, "What about the fact that I have common descent with them?" Hassân replied, "I shall take you out of them as a hair is taken out of dough." (*Sahîh Al-Bukhâri, Hadîth No. 731-A, Vol.4*)

CHAPTER 35. The virtues of Abû Huraira Ad-Dûsi

١٦٢٠ - حَدَّيْثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: اسْتَأْذِنَ حَسَانَ النَّبِيَّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ. قَالَ: «كَيْفَ يُنَسِّبُونِي؟» فَقَالَ حَسَانٌ: لَأُسْلِنَكَ مِنْهُمْ كَمَا تُسْلِلُ الشَّعْرَةَ مِنَ الْعَجِينِ.

(٢٥) بَابٌ: مِنْ فَضَائِلِ أَبِي هُرَيْزَةَ الدُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ

1621. Narrated Al-'Araj: Abû Huraira said, "You people claim that Abû Huraira narrates many narrations of Allâh's Messenger ﷺ. (Anyhow), with Allâh will be our appointment^[1]. I was a poor man and used to stick to Allâh's Messenger ﷺ contented with what will fill my stomach, and the *Muhâjirîn* (emigrants) used to be busy trading in the markets, and the *Ansâr* used to be busy looking after their properties. One day I heard Allâh's Messenger ﷺ saying, 'Who will spread his *Ridâ'* (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over his body) in which case he will never forgot

١٦٢١ - حَدَّيْثُ أَبِي هُرَيْزَةَ، قَالَ: إِنْكُمْ تَرْعَمُونَ أَنَّ أَبَا هُرَيْزَةَ يُكْثِرُ الْحَدِيثَ عَلَى رَسُولِ اللَّهِ ﷺ. وَاللَّهُ الْمَرْءُدُ. إِنِّي كُنْتُ امْرَأَ مُسْكِنِي، أَلْزَمَ رَسُولَ اللَّهِ ﷺ عَلَى مِلْءِ بَطْنِي وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ. وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أَمْوَالِهِمْ. فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ. وَقَالَ: «مَنْ يَسْتَطِعُ رِدَاعَهُ حَتَّى أَفْضُلَ مَقَاتِلِي، ثُمَّ يَقْبِضُهُ فَلَنْ يُنْسِي شَيْئًا سَوْعَةً مِنْيِ» فَبَسَطْتُ بَرْدَةً

^[1] (H.1621) On the Day of Judgement we will know whether you are right or I.

anything he had heard from me.' So I spread my garment which I was wearing; and by Him Who sent Muhammad ﷺ with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet ﷺ).'" (*Sahih Al-Bukhari*, Hadith No. 452, Vol. 9)

CHAPTER 36. The virtues of the warriors of the Battle of Badr, and the story of Hâtid bin Abî Balta'a.

1622. Narrated 'Ubaidullâh bin Abî Rafi' رضي الله عنه عن عبيده الله عليه وسلم : I heard 'Alî رضي الله عنه saying, "Allâh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdâd somewhere saying, 'Proceed till you reach Rawdat Khâkh. There you will find a lady with a letter. Take the letter from her.' So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'Either you take out the letter or else we will take off your clothes (to search for the letter).' So, she took it out of her braid. We brought the letter to Allâh's Messenger ﷺ and it contained a statement from Hâtid bin Abî Balta'a to some of the Makka pagans informing them of some of the intentions of Allâh's Messenger ﷺ . Then Allâh's Messenger ﷺ said, 'O Hâtid! What is this?' Hâtid replied, 'O Allâh's Messenger! Don't hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makka who would protect their dependants and

كَانَتْ عَلَيَّ . فَوَاللَّذِي بَعَثَهُ إِلَيْنَا مَا نَسِيَّتْ شَيْئًا سَمِعْتُهُ مِنْهُ .

(٣٦) بَابٌ: مِنْ فَضَائِلِ أَهْلِ بَدْرِ رَضِيَ اللَّهُ عَنْهُمْ وَقَصَّةٌ حَاطِبٌ بْنُ أَبِي بَلْعَةَ ١٦٢٢ - حَدِيثٌ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَا وَالزَّبِيرُ وَالْمَقْدَادُ بْنُ الْأَسْوَدَ . قَالَ: «اَنْظُلُوكُمْ حَتَّى تَأْتُوا رَوْضَةَ خَاخَ، فَإِنَّ بَهَا طَعْبَيْنَ، وَمَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا» فَانْظَلَقْنَا، تَعَادَى بَيْنَا حَيْلَنَا . حَتَّى اَنْتَهَيْنَا إِلَى الرَّوْضَةِ . فَإِذَا نَحْنُ بِالظَّعِينَةِ . فَقَلَنَا: أَخْرِجِي الْكِتَابَ . فَقَالَتْ: مَا مَعِي مِنْ كِتَابٍ . فَقَلَنَا: لَا تَخْرِجِنَّ الْكِتَابَ أَوْ لَتُنْقِيَ الشَّيْبَ . فَأَخْرَجَتْهُ مِنْ عَقَاصِهَا . فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَإِذَا فِيهِ: مِنْ حَاطِبٍ بْنِ أَبِي بَلْعَةَ، إِلَى أَنَّاسٍ مِنَ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِيَغْضِسِ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا حَاطِبُ! مَا هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ! لَا تَنْجَلْ عَلَيَّ . إِنِّي كُنْتُ اَمْرًا مُلْصَقاً فِي قُرْبَنِشِ، وَلَمْ أَكُنْ مِنْ

property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependants. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to *Islâm*.' Allâh's Messenger ﷺ said, 'Hâtib has told you the truth.' 'Umar said, 'O Allâh's Messenger! Allow me to chop off the head of this hypocrite.' Allâh's Messenger ﷺ participated in the battle of Badr, and, who knows, perhaps Allâh has already looked at the Badr warriors and said, 'Do whatever you like for I have forgiven you.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 251, Vol. 4)

أنفسها. وكان من معاشرك من المهاجرين، لهم قرابة يخمون بها أهلهم وأموالهم؛ فأخبئت، إذ فاتني ذلك من النسب فيهم، أن أتخذ عندهم يدًا يخمون بها قرائبتي. وما فعلت كفراً ولا ارتداداً، ولا رضا بالكفر بعد الإسلام. فقال رسول الله ﷺ: «لقد صدّقْتُمْ» فقال عمر: يا رسول الله! دغبني أضربي عنق هذا المُنافق. قال: «إنه قد شهد بذراً، وما يذرلك لعل الله أن يكون قد أطلع على أهل بذر، فقال: أعملوا ما شئتم فقد عفّرت لكم».

CHAPTER 38. The virtues of Abû Mûsa and Abî 'Âmir (Al-Ash'arîn رضي الله عنهما).

1623. Narrated Abû Mûsa : رضي الله عنه when he was encamping at Al-Ja'rana (a place) between Makka and Al-Madîna and Bilâl was with him. A bedouin came to the Prophet ﷺ and said, "Won't you fulfil what you have promised me?" The Prophet ﷺ said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me) 'Rejoice' too often." Then the Prophet ﷺ turned to me (i.e.

(٢٨) باب: من فضائل أبي موسى وأبي عامر الأشعريين رضي الله عنهمَا

١٦٢٣ - حديث أبي موسى رضي الله عنه، قال: كنت عند النبي ﷺ، وهو نازل بالجحرانة، بين مكة والمدينة، وملأه يلال. فأتي النبي ﷺ أغرايش، فقال: ألا تتجز لي ما وعدتني؟ فقال له: «أبشر» فقال: قد أكرثت على من (أبشر). فأقبل على أبي موسى ويلال، كهيئة الغضبان، فقال: «رَدَ

Abû Mûsa) and Bilâl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilâl and I said, "We accept them." Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her. (*Sahîh Al-Bukhârî, Hadîth No. 617, Vol. 5*)

1624. Narrated Abû Mûsa : رَضِيَ اللَّهُ عَنْهُ أَبُو مُوسَى عَلَيْهِ وَسَلَّمَ When the Prophet ﷺ had finished from the battle of Hunain, he sent Abû 'Âmir at the head of an army to Autâs. He (i.e. Abû 'Âmir) met (in a combat against) Duraid bin As-Simma and Duraid was killed and Allâh defeated his companions. The Prophet ﷺ sent me with Abû 'Âmir. Abû 'Âmir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his assailant) saying, 'That is my killer (assailant) who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abû 'Âmir,

الْبَشَرَى، فَاقْبَلَا أَتَشَمَّاً قَالَا: قَبِلْنَا. ثُمَّ دَعَا بِقَدَحٍ، فِيهِ مَاء، فَعَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَعَ فِيهِ، ثُمَّ قَالَ: اشْرِبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَثُحُورِكُمَا، وَأَبْشِرَا فَأَخَذَا الْقَدَحَ، فَقَعَلَا. فَنَادَثُ أُمُّ سَلَمَةَ، مِنْ وَرَاء السُّنْرِ: أَنْ أَفْضِلًا لِأَمْكَنَا. فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً.

١٦٢٤ - حديث أبي موسى رضي الله عنه، قال: لما فرغ النبي ﷺ، من محنتين، بعث أبا عامر على جيش إلى أوطاس. فلقي دريد بن الصمة. فقتل دريد، وهزم الله أصحابه. قال أبو موسى: وبعثني مع أبي عامر. فرمي أبو عامر في ركبته. رماه جسمياً بسهم فأثبته في ركبته. فانهيت إليه، فقلت: يا عم! من رماك؟ فأشار إلى أبي موسى؟، فقال: ذاك قاتلي الذي رماني. فقصدت له فلحنته. فلما رأني ولّى. فابتعدت وجعلت أقول له: ألا تستحي؟ ألا تبتئث؟ فكفت. فاختلفنا ضربتين بالسيف، فقتلت. ثم قلت

44. Virtues of the Companions of the Prophet

"Allâh has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allâh's Forgiveness for me." Abû 'Âmir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abû 'Âmir's news and that he (Abû 'Âmir) had said, "Tell him (The Prophet ﷺ) to ask for Allâh's Forgiveness for me." The Prophet ﷺ asked for water, performed ablution and then raised hands, saying, "O Allâh! Forgive 'Ubaid, Abû 'Âmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allâh, make him (i.e. Abû 'Âmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allâh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allâh, forgive the sins of 'Abdullâh bin Qais (the name of Abû Mûsa Al-Ash'arî) and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection." [Abû Burda said, "One of the invocation was for Abû 'Âmir and the other was for Abû Mûsa (i.e. 'Abdullâh bin Qais)."] (Sahîh Al-Bukhâri, Hadîth No. 612, Vol. 5)

لأبى عامر: قتَّلَ اللَّهُ صَاحِبَكَ. قَالَ: فَأَنْزَعْ هَذَا السَّهْمَ فَتَرَغَّبَهُ، فَتَرَأَ مِنْهُ الْمَاءُ. قَالَ: يَا ابْنَ أخِي! أَفْرِيءُ النَّبِيَّ ﷺ السَّلَامَ، وَقُلْ لَهُ: اسْتَغْفِرُ لَيْ. وَاسْتَخْلَفْنِي أَبُو عَامِرٍ عَلَى النَّاسِ، فَمَكْثَ يَسِيرًا، ثُمَّ مَاتَ. فَرَجَعْتُ، فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ، فِي شَيْءٍ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ قَدْ أَتَرَ رَمَالُ السَّرِيرِ بِظَاهِرِهِ وَجَنْبِيهِ، فَأَخْبَرْتُهُ بِحَبْرِنَا، وَخَبَرَ أبى عامرَ وَقَالَ: قُلْ لَهُ: اسْتَغْفِرُ لَيْ. فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ. قَالَ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِكَ أبى عامرٍ» وَرَأَيْتُ بِيَاضِ إِنْطِينِي. ثُمَّ قَالَ: «اللَّهُمَّ! اجْعَلْنِي يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ» فَقُلْتُ: وَلِيَ فَاسْتَغْفِرُ. فَقَالَ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ، وَأَذْخِلْهُ يَوْمَ الْقِيَامَةِ مُذْخَلًا كَرِيمًا». قَالَ أبُو بُرْدَةَ (رَاوِي الْحَدِيثِ): إِنَّهَا هَمَا لِأبى عامرٍ، وَالْأُخْرَى لِأبى مُوسَى.

**CHAPTER 39. The virtues of
Al-Ash'arîyîn**
رضي الله عنهم

(٢٩) بَابٌ: مِنْ فَضَائِلِ الْأَشْعَرِيَّينَ
رَضِيَ اللَّهُ عَنْهُمْ

1625. Narrated Abû Mûsa : رضي الله عنه said, "I recognise the voice of the group of Al-Ash'arîyîn, when they recite the Qur'ân, when they enter their homes at night, and I recognise their houses by (listening) to their voices when they are reciting the Qur'ân at night although I have not seen their houses when they stayed during the daytime. Amongst them is Hakîm who, on meeting the cavalry (or said) the enemy, used to say to them (i.e. the enemy): 'My companions order you to wait for them.' " (*Sahîh Al-Bukhârî, Hadîth No. 539-B, Vol. 5*)

1626. Narrated Abû Mûsa : رضي الله عنه said, "When the people of Ash'ârî tribe ran short of food during the holy battles, or the food of their families in Al-Madîna ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them." (*Sahîh Al-Bukhârî, Hadîth No. 666, Vol. 3*)

CHAPTER 41. The virtues of Ja'far bin Abî Tâlib and Asmâ' bint 'Umais and the people of their boat
رضي الله عنهم

١٦٢٥ - حَدِيثُ أَبِي مُوسَى. قَالَ النَّبِيُّ ﷺ: «إِنِّي لَا عِرْفٌ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيَّينَ بِالْقُرْآنِ حِينَ يَذْخُلُونَ بِاللَّيْلِ، وَأَعِرْفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرِ مَنَازِلَهُمْ حِينَ تَرَلُوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الْحَيْلَ (أَوْ قَالَ): الْعَدُوَّ، قَالَ لَهُمْ: إِنَّ أَضْحَابِي يَأْمُرُونِكُمْ أَنْ تَنْتَظِرُوهُمْ». .

١٦٢٦ - حَدِيثُ أَبِي مُوسَى، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْأَشْعَرِيَّينَ إِذَا أَزْمَلُوا فِي الْغَزوِ، أَوْ قَلَ طَعَامُ عِبَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثُوبٍ وَاحِدٍ، ثُمَّ افْتَسَمُوا بِيَنْهُمْ، فِي إِنَاءٍ وَاحِدٍ بِالسَّوَيَّةِ. فَهُمْ مِنِي وَأَنَا مِنْهُمْ». .

(٤٤) بَابٌ: مِنْ فَضَائِلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَسْمَاءِ بِنْتِ هُمَيْسٍ وَأَهْلِ سَفِيتِهِمْ رَضِيَ اللَّهُ عَنْهُمْ

1627. Narrated Abû Mûsa : رضي الله عنه The news of the migration of the

١٦٢٧ - حَدِيثُ أَبِي مُوسَى وَأَسْمَاءَ

Prophet ﷺ (from Makka to Al-Madīna) reached us while we were in Yemen. So we set out as *Muhājirūn* (emigrants) towards him. We were (three), I and my two brothers. I was the youngest of them, and one of the two was Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najāshi (Negus) in Ethiopia. There we met Ja'far bin Abī Tâlib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have migrated before you." Asmā' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet ﷺ. She had migrated along with those other Muslims who migrated to Najāshi. 'Umar came to Hafsa while Asmā' bint 'Umais was with her. 'Umar, on seeing Asmā', said, "Who is this?" She said, "Asmā' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asmā' replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allāh's Messenger ﷺ." On that Asmā' became angry and said, "No, by Allāh, while you were with Allāh's Messenger ﷺ who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh, and (then) for His Messenger ﷺ. By Allāh, I will

بنت عُمَيْسٍ. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَلَغْنَا مَحَرْجَ النَّبِيِّ ﷺ، وَنَخْنُ بِالْيَمَنِ. فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ، أَنَا وَأَخْرَانِ لِي، أَنَا أَضْعَرُهُمْ، أَحْدُهُمَا أَبُو بُرْدَةَ، وَالْآخَرُ أَبُو رُهْبَنْ. فِي ثَلَاثَةَ وَخَمْسِينَ أَوْ أَثْنَيْنَ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي. فَرَكِبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ، بِالْحَبَشَةِ، قَوَافِقَنَا جَفَرَ بْنَ أَبِي طَالِبٍ. فَأَقْمَنَا مَعَهُ حَتَّى قَدِيمَنَا جَمِيعًا. قَوَافِقَنَا النَّبِيِّ ﷺ، حِينَ افْتَحَ خَيْرَهُ. وَكَانَ أَنَّاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا (يَعْنِي لِأَهْلِ السَّفِينَةِ): سَبَقْنَاكُمْ بِالْهِجْرَةِ.

وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِيمَ مَعَنَا، عَلَى حَفْصَةَ، زَوْجِ النَّبِيِّ ﷺ، زَائِرَةً. وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِي مَنْ هَاجَرَ. فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءَ عِنْدَهَا. فَقَالَ عُمَرُ، حِينَ رَأَى أَسْمَاءَ: مَنْ هُذُوا؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ: الْحَبَشِيَّهُ هُذُوا؟ الْبَخْرِيَّهُ هُذُوا؟ قَالَتْ أَسْمَاءُ: نَعَمْ. قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَخْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ، مِنْكُمْ. فَغَضِبَتْ، وَقَالَتْ: كَلَّا. وَاللَّهُ أَكْثَنْ مَعَ رَسُولِ اللَّهِ ﷺ، يُظْعِمُ جَائِعَكُمْ،

neither eat any food nor drink anything till I inform Allâh's Messenger ﷺ, of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allâh, I will not tell a lie or curtail your saying or add something to it." So when the Prophet ﷺ came, she said, "O Allâh's Prophet! 'Umar has said so-and-so." He said (to Asmâ'), "What did you say to him?" Asmâ' said: "I told him so-and-so." The Prophet ﷺ said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions has (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asmâ' later on said, "I saw Abû Mûsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them." Narrated Abû Budra: Asmâ' said, "I saw Abû Musa requesting me to repeat this narration again and again." (*Sahîh Al-Bukhârî, Hadîth No. 539-A, Vol. 5*)

وَيَعْظُمْ جَاهِلَكُمْ. وَكُنَّا فِي دَارِ، (أَنْ)
فِي أَرْضِ الْبَعْدَاءِ الْبَعْضَاءِ بِالْحَبْشَةِ.
وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ. وَإِيمَانُ
اللَّهِ لَا أَطْعُمُ طَعَامًا، وَلَا أَشْرَبُ
شَرَابًا، حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ
ﷺ. وَنَخْنُ كُنَّا نُؤْذَى وَنَحْافَ،
وَسَادَذْكُرُ ذَلِكَ لِلنَّبِيِّ ﷺ، وَأَسَأَلَهُ.
وَاللَّهُ لَا أَخْذِبُ وَلَا أَزِيغُ وَلَا أَرِيدُ
عَلَيْهِ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ، قَالَتْ يَأْ
نَبِيَّ اللَّهِ! إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا.
قَالَ: «فَمَا قُلْتَ لَهُ؟» قَالَتْ: قُلْتُ لَهُ
كَذَا وَكَذَا. قَالَ: «لَيْسَ بِأَحَقٍ بِي
مِنْكُمْ. وَلَهُ وَلِأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ.
وَكُمْ أَتُّمُّ، أَهْلَ السَّفِينَةِ هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبا مُوسَى
وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالًا،
يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ. مَا مِنْ
الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ، وَلَا أَغْنَمُ
فِي أَنْقُسْهُمْ، مِمَّا قَالَ لَهُمُ النَّبِيُّ ﷺ.

قَالَ أَبُو بُزَّدَةَ (رَاوِي الْحَدِيثِ):
قَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبا مُوسَى
وَإِنَّهُ لِيَسْتَعِدُ هَذَا الْحَدِيثَ مِنِّي.

CHAPTER 43.The virtues of Ansâr

وَرَضِيَ اللَّهُ عَنْهُمْ

(٤٣) بَاتٌ: مِنْ فَضَائِلِ الْأَنْصَارِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

1628. Narrated Jâbir : This Verse: "When two parties from among you were about to lose heart..." was revealed in our connection, i.e. Banî Salama and Banî Hâaritha and I would not have liked that if it was not revealed, for Allâh said: "But Allâh was their *Wali* (Supporter and Protector)...". (V.3:122). (*Sahîh Al-Bukhâri, Hadîth No. 381, Vol. 5*)

1629. Narrated Mûsa bin 'Uqba رضي الله عنه و مسلم : 'Abdullâh bin Al-Fadl told me that Anas bin Mâlik رضي الله عنه said, "I was much grieved over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqam heard of my intense grief (over the killed *Ansâr*), he wrote a letter to me saying that he heard Allâh's Messenger صلى الله عليه وسلم saying, 'O Allâh! Forgive the *Ansâr* and the children of *Ansâr*.' " (*Sahîh Al-Bukhâri, Hadîth No. 429, Vol. 6*)

1630. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم saw the women and children (of the *Ansâr*) coming forward. (The subnarrator said, "I think that Anas said, 'They were returning from a wedding party.' ") The Prophet صلى الله عليه وسلم stood up and said thrice, "By Allâh! You are from the most beloved people to me." (*Sahîh Al-Bukhâri, Hadîth No. 129, Vol. 5*)

1631. Narrated Anas bin Mâlik رضي الله عنه : Once an *Ansâri* woman, accompanied by a son of her, came to Allâh's Messenger صلى الله عليه وسلم , Allâh's

1628 - حديث جابر رضي الله عنه، قال: نزلت هذه الآية فينا فإذا هم طائفتان منكم أن تفشلاً^{﴿إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشِلَاً﴾} بني سلمة وبني حارثة. وما أحب أنّها لم تنزل؛ وله يقول: ﴿وَاللَّهُ يَقُولُ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾﴾.

1629 - حديث زيد بن أرقم عن أنس بن مالك، قال: حزنت على من أصيب بالحرقة، فكتب إلى زيد بن أرقم، وبكلمة شدّه حزني، يذكر أنه سمع رسول الله ﷺ يقول: ﴿اللَّهُمَّ اغفر لِلأنصارِ، وَلِأَبْنَاءِ الْأَنْصَارِ﴾.

1630 - حديث أنس رضي الله عنه، قال: رأى النبي ﷺ النساء والصبيان مقبلين، من عروس، فقام النبي ﷺ ممثلاً، فقال: ﴿اللَّهُمَّ أَنْتَمْنَّ مِنْ أَحَبِّ النَّاسِ إِلَيَّ﴾ قال لها ثلاثة مباراً.

1631 - حديث أنس بن مالك رضي الله عنه، قال: جاءت امرأة من

Messenger ﷺ spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me." (*Sahîh Al-Bukhârî*, Hadîth No. 130, Vol. 5)

الأنصار إلى رسول الله ﷺ ومعها
صيّر لها. فكلمها رسول الله ﷺ
فقال: «والذي نصيّر بيده! إنكم أحب
الناس إلى» مرتين.

1632. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said, "The *Ansâr* are my near companions whom I confided my private secrets. People will go on increasing but the *Ansâr* will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them." (*Sahîh Al-Bukhârî*, Hadîth No. 145, Vol. 5)

١٦٣٢ - حديث أنس بن مالك رضي الله عنه، عن النبي ﷺ، قال: «الأنصار كريشي وعبيتي. والناس سينكثرون. ويقلون. فاقبلوا من محسنهن وتجاوزوا عن مسيئهم».

CHAPTER 44. The best among the families (houses) of *Ansâr*.

1633. Narrated Abû Usaid رضي الله عنه : The Prophet ﷺ said, "The best of the *Ansâr*'s families (homes) are those of Banû An-Najjâr and then (those of) Banû 'Abdul Ashhal, then (those of) Banû Al-Hâarith bin Al-Khazraj and then (those of) Banû Sâ'ida; nevertheless, there is good in all the families (houses) of the *Ansâr*." On this, Sa'd (bin Ubâdah)⁽¹⁰⁾ said, "I see that the Prophet ﷺ has preferred some people to us." Somebody said (to him), "No, but he has given you superiority over many." (*Sahîh Al-Bukhârî*, Hadîth No. 133, Vol. 5)

(٤٤) باب: في خير دور الأنصار
رضي الله عنهم

١٦٣٣ - حديث أبي أسبد رضي الله عنه، قال: قال النبي ﷺ: «خير دور الأنصار بني النجار، ثم بني عبد الأشهل، ثم بني الحارث بن خزرج، ثم بني ساعدة؛ وفي كل دور الأنصار خير».

فقال سعد: ما أرى النبي ﷺ إلا قد فضل علينا. فقيل: قد فضلكم على كثير.

⁽¹⁰⁾ (H.1633) Sa'd belonged to Banû Sâ'ida.

CHAPTER 45. The good one gains in the company of *Ansâr*.

1634. Narrated Anas : رضي الله عنه I was in the company of Jarîr bin ‘Abdullâh in a journey and he used to serve me, though he was older than me. Jarîr said, “I saw the *Ansâr* doing a thing (i.e. showing deep respect and great reverence to the Prophet ﷺ) for which I have vowed that whenever I meet any of them, I will serve him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 138, Vol. 4)

CHAPTER 46. The Prophet’s مدد الله عليه وسلم invocation for Allâh’s Blessings for the tribes of Ghifâr and Aslam.

1635. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “The tribe of Aslam Allâh saved them, and the tribe of Ghifâr Allâh forgave them!” (*Sahîh Al-Bukhâri*, *Hadîth* No. 717, Vol. 4)

1636. Narrated ‘Abdullâh (bin ‘Umar : رضي الله عنهما) While Allâh’s Messenger ﷺ was on the pulpit, he said, “The tribe of Ghifâr, Allâh forgave them. And the tribe of Aslam, Allâh saved them. The tribe of ‘Usaiya disobeyed Allâh and His Messenger.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 716, Vol. 4)

CHAPTER 47. The virtues of the tribes of Ghifâr, Aslam, Juhaina,

(٤٥) بات: في ختن صحبة الأنصار
رضي الله عنهم

١٦٣٤ - حديث جرير بن عبد الله.
عن أنس بن مالك رضي الله عنه، قال:
صحيحت جرير بن عبد الله، فكان
يخدموني وهو أكبر من أنس. قال
جرير: إني رأيت الأنصار يضطئون
 شيئاً، لا أحداً منهم إلا أكرمه.

(٤٦) بات: دعاء النبي ﷺ لغفار
وأسلمة

١٦٣٥ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «أسلّم سالمها الله! وغفار، غفر الله لها!».

١٦٣٦ - حديث ابن عمر رضي الله عنهما أن رسول الله ﷺ قال على أيمينه: «غفار، غفر الله لها! وسلّم سالمها الله! وعصبة، عصت الله ورسوله».

(٤٧) بات: من فضائل غفار وأسلم
وجهنمة وأشجع ومربيه ونبيهم ودوس

Ashja', Muzaina, Tamîm, Dûs and Tayyi.

وَظْفَرٌ

1637. Narrated Abû Huraira : رضى الله عنه ملى الله عليه وسلم said, Allâh's Messenger ملى الله عليه وسلم said, "The tribe of Quraish, the *Ansâr*, the (people of the tribes of) Juhaina, Muzaina, Aslam, Ashja', and Ghifâr are my *Mawâli* (helpers etc.) and they have no *Maula* (protectors, helpers etc.) except Allâh and His Messenger." (*Sahîh Al-Bukhârî, Hadîth No. 707, Vol. 4*)

1638. Narrated Abû Huraira : رضى الله عنه ملى الله عليه وسلم said, "(The people of) Banî Aslam, Ghifâr and some people of Muzaina and Juhaina (or some people of Juhaina or Muzaina) are better with Allâh (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawâzin and Ghatafân." (*Sahîh Al-Bukhârî, Hadîth No. 719-B, Vol. 4*)

1639. Narrated Abû Bakra : رضى الله عنه ملى الله عليه وسلم Al-Aqra' bin Hâbis said to the Prophet ﷺ, "Nobdy gave you the *Bai'a* (pledge) but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina." (Ibn Abî Ya'qûb is in doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet ﷺ said, "Don't you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Banî Tamîm, Banî 'Âmir, Asad, and Ghatafân?" Somebody said, "They were unsuccessful and losers!" The Prophet ﷺ said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)." (*Sahîh Al-Bukhârî, Hadîth No. 719(A), Vol. 4*)

1637 - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «فُرِيشْ وَالْأَنْصَارُ وَجَهِينَةُ وَمَزِينَةُ وَأَسْلَمُ وَشَجَعُ وَغَفارُ، مَوَالِيٌّ؛ لَيْسَ لَهُمْ مَزِيلٌ دُونَ اللَّهِ وَرَسُولِهِ».

1638 - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «أَسْلَمُ وَغَفارُ وَشَنِيٌّ مِنْ مُزِينَةَ وَجَهِينَةَ (أَوْ قَالَ): شَنِيٌّ مِنْ جَهِينَةَ أَوْ مُزِينَةَ، خَيْرٌ عِنْدَ اللَّهِ (أَوْ قَالَ): يَوْمَ الْقِيَامَةِ، مِنْ أَسْدٍ وَثَمِيمٍ وَهَرَازِنَ وَغَطَفَانَ».

1639 - حديث أبي بشرة، أنَّ الأَفْرَعَ بْنَ حَابِسَ قَالَ لِلنَّبِيِّ ﷺ: إِنَّمَا يَا يَعَكَ شُرَاقُ الْحَجِيجِ، مِنْ أَسْلَمَ وَغَفارَ وَمَزِينَةَ وَجَهِينَةَ. قَالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغَفارُ وَمَزِينَةُ وَجَهِينَةُ خَيْرًا مِنْ بَنِي ثَمِيمٍ وَبَنِي عَامِرٍ وَأَسْدٍ وَغَطَفَانَ، خَابُوا وَخَسِرُوا؟» قَالَ: نَعَمْ. قَالَ: «وَالَّذِي نَفْسِي يَبْدُو! إِنَّهُمْ لَخَيْرٌ مِنْهُمْ».

1640. Narrated Abû Huraira رضي الله عنه: Tufail bin 'Amr Ad-Dâ'ûsî and his companions came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! The people of the tribe of Dâ'ûs disobeyed and refused to follow you; so invoke Allâh against them." The people said, "The tribe of Dâ'ûs is ruined." The Prophet said, "O Allâh! Give guidance to the people of Dâ'ûs, and let them embrace Islâm." (Sahîh Al-Bukhâri, Hadîth No. 188, Vol. 4)

1641. Narrated Abû Huraira رضي الله عنه: I have loved the people of the tribe of Banî Tamîm ever since I heard three things, Allâh's Messenger صلى الله عليه وسلم said about them. I heard him saying, "These people (of the tribe of Banî Tamîm) would stand firm against *Ad-Dajjâl*." When the *Sadaqât* (gifts of charity) from that tribe came, Allâh's Messenger said, "These are the *Sadaqât* of our folk." 'Âisha had a slave-girl from that tribe, and the Prophet صلى الله عليه وسلم said to 'Âisha, "Manumit her as she is a descendant of Ismâ'il (Ishmael) عليه السلام (the Prophet)." (Sahîh Al-Bukhâri, Hadîth No. 719, Vol. 3)

CHAPTER 48. The best among people.

1642. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "You see that the people are (like) metals (of different natures). Those who were the best in the Pre-Islâmic Period of Ignorance, are also the best in Islâm if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate

1640 - حديث أبي هريرة رضي الله عنه، قال: قدم طفيلي بن عمرو الدؤسي، وأصحابه على النبي ﷺ، فقالوا: يا رسول الله! إن دوسا عصت، وأبى. فاذع الله عليها. فيقال: هل كنت دوسا. قال: «اللهم! اهد دوسا وأبى بهم».

1641 - حديث أبي هريرة، قال: ما زلت أحببني تحيي منذ ثلاث سمعت من رسول الله ﷺ يقول فيهم. سمعته يقول: «هم أشد أمني على الدجال». قال: وجائت صدقاته. فقال رسول الله ﷺ: «هذه صدقات قورينا». وكانت سبعة منها عند عائشة. فقال: «أغrieveها، فإنها من ولد إسماعيل».

(٤٨) باب: خيار الناس

1642 - حديث أبي هريرة رضي الله عنه، عن رسول الله ﷺ، قال: «تجدون الناس معادين، خيارهم في الجاهلية خيارهم في الإسلام، إذا فقهوا. وتجدون خيرا الناس في هذا الشأن أشدتهم له كراهة. وتجدون شر

it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite).” (*Sahîh Al-Bukhâri*, Hadîth No. 699, Vol. 4)

CHAPTER 49. The virtues of the women of the Quraish.

1643. Narrated Abû Hûraîra : رضي الله عنه عن أبا هريرة عليه وسلام I heard Allâh’s Messenger ﷺ saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands’ properties.” Abû Huraira added, “Maryam (Mary) the daughter of ‘Imrân never rode a camel.” (*Sahîh Al-Bukhâri*, Hadîth No. 643-B, Vol. 4)

CHAPTER 50. Establishing a bond of brotherhood by Prophet ﷺ between his companions.

1644. Narrated ‘Âsim : I asked Anas bin Mâlik (saying), “Have you been conveyed (or ever heard) that the Prophet ﷺ said, ‘There is no alliance in Islâm?’ ” He replied, “The Prophet ﷺ made alliance between Qurasîh and the *Ansâr* in my house.” (*Sahîh Al-Bukhâri*, Hadîth No. 491, Vol. 3)

CHAPTER 52. The virtues of the companions of the Prophet ﷺ and of those who are next to them, and then of those who are next to them.

1645. Narrated Abû Sa‘îd Al-Khudrî : رضي الله عنه عن أبي سعيد الخدري عليه وسلام The Prophet ﷺ said,

الناسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هُؤُلَاءِ
بِوَجْهِهِ وَهُؤُلَاءِ بِوَجْهِهِ.

(٤٩) باب: من فضائل نساء قريش

١٦٤٣ - حديث أبي هريرة، قال: سمعت رسول الله ﷺ يقول: «نساء قريش خير نساء ركين الإبل. أخناء على طفل، وأرغاه على زوج في ذات بيده» يقول أبو هريرة على إثر ذلك: ولما تركت مريم بنت عمران بغيراً قطّ.

(٥٠) باب: مُواخِحَة النَّبِيِّ ﷺ بَيْنَ أَصْحَابِهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

١٦٤٤ - حديث أنس رضي الله عنه عن عاصم، قال: قلت لأنس رضي الله عنه: أبلغتك أنَّ النبي ﷺ قال: «لا جلف في الإسلام؟» فقال: قد حالف النبي ﷺ بين قريش والأنصار في داري.

(٥٢) باب: فضل الصحابة ثم الدين يلونهم ثم الدين يلعنهم

١٦٤٥ - حديث أبي سعيد الخدري

44. Virtues of the Companions of the Prophet

"A time will come when groups of people will go for *Jihād* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ?' The answer will be, 'Yes.' Then they will be given victory (by Allāh). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet ?' It will be said, 'Yes,' and they will be given victory (by Allāh). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet ?' It will be said, 'Yes,' and they will be given victory (by Allāh)." (*Sahīh Al-Bukhārī*, Hadith No. 146, Vol. 4)

1646. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : The Prophet said, "The people of my century (generation) are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." [Ibrāhīm (a subnarrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allāh or by the Covenant of Allāh.'"] (*Sahīh Al-Bukhārī*, Hadith No. 820, Vol. 3)

1647. Narrated Imrān bin Husain رضي الله عنه : "The Prophet said, "The best amongst you people are those

رضي الله عنه، عن النبي ﷺ، قال: «يأتى زمان يغزو فتام من الناس، فيقال: فيكم من صحب النبي ﷺ؟» فيقال: نعم. فيفتح عليه. ثم يأتي زمان فيقال: فيكم من صحب أصحاب النبي ﷺ؟» فيقال: نعم. فيفتح عليه. ثم يأتي زمان فيقال: فيكم من صحب صاحب أصحاب النبي ﷺ؟» فيقال: نعم. فيفتح».

١٦٤٦ - حديث عبد الله بن مسعود

رضي الله عنه، عن النبي ﷺ، قال: «خير الناس قرني، ثم الذين يلوفهم، ثم الذين يلوفهم. ثم يجيء أقوام شفيف شهادة أحديهم يحييها، ويبيّنه شهادتها».

١٦٤٧ - حديث عمران بن حصين

رضي الله عنهما، قال: قال النبي ﷺ:

⁽¹⁾ Ibrāhīm means that when they were still boys, their elders would beat them if they took oaths, so that they would not get accustomed to taking oaths on all occasions, even needlessly... (*Fath Al-Bārī*, V. 6, P. 189)

living in my century (generation), then those coming after them, and then those coming after [the second century (generation)].” ‘Imrân said, “I do not know whether the Prophet ﷺ mentioned two or three century (generations) after your present century (generation). The Prophet ﷺ added, “There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidence) without being asked to give witness, and will take vows but will not fulfil their vows, and fatness will appear among them.” (*Sahîh Al-Bukhâri*, Hadîth No. 819, Vol. 3)

CHAPTER 53. The Prophet's statement, “Nobody amongst those living at present will be living on the surface of the earth one hundred years after this day.”

1648. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما : Once the Prophet ﷺ led us in the *Isha'* prayer during the last days of his life and after finishing it [the *Salât* (prayer) with *Taslim*] he said, “Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” (*Sahîh Al-Bukhâri*, Hadîth No. 116, Vol. 1)

CHAPTER 54. Prohibition of abusing the companions of the Prophet .

1649. Narrated Abû Sa‘îd Al-Khudrî : رضي الله عنه : The Prophet ﷺ said, “Do not abuse my companions, for if any one of you spent gold equal to Uhud (mountain in Allâh’s Cause) it would not be equal to a *Mudd* (two third

«خَيْرُكُمْ قَرِنِي، ثُمَّ الَّذِينَ يَلْوَثُهُمْ، ثُمَّ الَّذِينَ يَلْوَثُهُمْ» قَالَ عِمَرًا: لَا أَذْرِي، أَذْكَرَ النَّبِيَّ ﷺ، بَعْدُ، قَرِنِيْنِ أَوْ تَلَاثَةَ. قَالَ النَّبِيُّ ﷺ: «إِنَّ بَعْدَكُمْ قَرْمًا يَحْمُونُونَ وَلَا يُؤْتَمِنُونَ، وَيَشَهُدُونَ وَلَا يُسْتَشَهِدُونَ، وَيَنْذِرُونَ وَلَا يَقُولُونَ، وَيَظْهَرُ فِيهِمُ السُّمْنُ».

(٥٣) بَابٌ: قَوْلِهِ ﷺ: لَا تَأْتِي مِائَةً سَنَةً وَعَلَى الْأَرْضِ نَفْسٌ مَنْفَوْسَةُ الْيَوْمِ

١٦٤٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ، فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ، فَقَالَ: «أَرَأَيْتُكُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا، لَا يَبْقَى، مِنْهُمْ هُوَ عَلَى ظَهَرِ الْأَرْضِ، أَحَدٌ».

(٥٤) بَابٌ: تَحْرِيمٌ سَبِّ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ

١٦٤٩ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَسْبُوا أَصْحَابِي. فَلَوْ أَنَّ أَحَدَكُمْ أَنْقَنَ مِثْلَ أُحْدِ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ،

of a kilogram) or even a half *Mudd* spent by one of them.”⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 22, Vol. 5)

CHAPTER 59. The virtues of the people of Persia.

1650. Narrated Abû Huraira : While we were sitting with the Prophet *Sûrat Al-Jumu'ah* was revealed to him, and when the Verse, “And He (Allâh) has sent him (Prophet Muhammad) also to others among them (Muslims)...” (V.62: 3) was recited by the Prophet I said, “Who are they O Allâh’s Messenger?” The Prophet did not reply till I repeated my question thrice. At that time, Salmân Al-Fârsi was with us. So Allâh’s Messenger put his hand on Salmân, saying, “If Faith were at (the place of) *Ath-Thuraiya* (pleiades, the highest star), even then (some men or man from) these people (i.e. Salmân’s folk) would have taken it.” (*Sahîh Al-Bukhâri*, Hadîth No. 420, Vol. 6)

CHAPTER 60. The Prophet’s statement: “People are like camels, out of one hundred, you will not find a camel suitable to ride.”

1651. Narrated ‘Abdullâh bin ‘Umar : I heard Allâh’s Messenger saying, “People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride.” (*Sahîh Al-Bukhâri*, Hadîth No. 505, Vol. 8)

وَلَا نَصِيفَةٌ.

(٥٩) باب: فضل فارس

١٦٥٠ - حديث أبي هريرة رضي الله عنه، قال: كنا جلوسًا عند النبي ﷺ، فأنزلت عليه سورة الجمعة (وآخرين متهم لما يتحققوا بهم) قال: قلت: من هم يا رسول الله؟ فلن يراجعه، حتى سأله ثلثا. وفيما سلمان الفارسي وضع رسول الله ﷺ، يده على سلمان، ثم قال: «النون كان الإيمان عند الثريا، لئلا رجاء (أو) رجل من هؤلاء».

(٦٠) باب: قوله ﷺ: الناس كأبل مائة لا تجد فيها راحلة

١٦٥١ - حديث عبد الله بن عمر رضي الله عنهما، قال: سمعت رسول الله ﷺ، يقول: «إنما الناس كأبل المائة، لا تكاد تجد فيها راحلة».

⁽¹⁾ (H.1649) The Prophet’s companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

**45. THE BOOK OF KINDNESS,
GOOD RELATIONS AND GOOD
MANNERS**

**CHAPTER 1. To be good and dutiful
to one's parents, and they deserve it.**

1652. Narrated Abû Huraira رضي الله عنه: A man came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet صلى الله عليه وسلم said, "Your mother." The man said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man further said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your father." (Sahîh Al-Bukhâri, Hadîth No. 2, Vol. 8)

1653. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: A man came to the Prophet صلى الله عليه وسلم asking his permission to take part in Jihâd. The Prophet صلى الله عليه وسلم asked him, "Are your parents alive?" He replied in the affirmative. The Prophet صلى الله عليه وسلم said to him, "Then exert yourself in their service." (Sahîh Al-Bukhâri, Hadîth No. 248, Vol. 4)

**CHAPTER 2. To give preference to
parents as regards being dutiful to
them, over one's offering Nawâfil
(optional prayers etc.).**

1654. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three: (The first was) 'Iesa (Jesus), (the second child was): There was a man from Banî Isreal called Juraij. While he was offering Salât (prayer), his mother came and called him. He said (to himself), 'Shall I answer her or keep on

٤٥ - كتاب البر والصلة والأدب

(١) باب: بِرُّ الْوَالَدَيْنِ وَأَنَّهُمَا أَحَقُّ بِهِ

١٦٥٢ - حديث أبي هريرة رضي الله عنه، قال: جاء رجلاً إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله! من أحق يحسن صاحبتي؟ قال: «أمك» قال: ثم من؟ قال: «أمك» قال: ثم من؟ قال: «أمك» قال: ثم من؟ قال: «نعم». قال: «أبوك».

١٦٥٣ - حديث عبد الله بن عمر رضي الله عنهما، قال: جاء رجلاً إلى النبي صلى الله عليه وسلم، فاستأذنه في الجهاد. فقال: «أحقي والداك؟» قال: نعم. قال: «ففيهما فجاهذ».

(٢) باب: تقديم بِرُّ الْوَالَدَيْنِ على التطوع بالصلة وغيرها

١٦٥٤ - حديث أبي هريرة رضي الله عنه، قال: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَاتَلُ لَهُ: جُرَيْعَةُ، كَانَ يُصَلِّي. جَاءَتْهُ أُمُّهُ

praying?" (He continued his prayers and did not answer her.) His mother said, 'O Allâh! Do not let him die till he sees the faces of prostitutes.' So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and offered herself to him to commit illegal sexual intercourse with her; and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story): A lady from Bani Isrâ'îl was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allâh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allâh! Do not make me like him.' The child then started sucking her breast again." Abû Huraira further said, "As if I were now looking at the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ sucking his finger (in way of demonstration)". "After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allâh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allâh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.' " (*Sahîh Al-Bukhârî, Hadîth No. 645, Vol. 4*)

فَدَعَنْتُهُ، فَقَالَ: أَجِبُّهَا أَوْ أَصْلِي؟
 فَقَالَتْ: اللَّهُمَّ لَا تُمْثِنْ حَتَّى تُرِيهِ
 وُجُوهَ الْمُؤْمِنَاتِ. وَكَانَ جُرَيْجُ فِي
 صَوْمَاعَتِهِ. فَتَعَرَّضَتْ لَهُ امْرَأَةٌ، وَكَلَمَتْهُ،
 فَأَبَى. فَأَتَتْ رَاعِيَّا، فَأَمْكَنَتْهُ مِنْ
 نَفْسِهَا، فَوَلَدَتْ غَلَامًا. فَقَالَتْ: مَنْ
 جُرَيْجُ. فَأَتَتْهُ فَكَسَرُوا صَوْمَاعَتِهِ،
 وَأَنْزَلُوهُ، وَسَبُّوهُ. فَتَوَضَّأَ وَصَلَّى. ثُمَّ
 أَتَى الْغَلَامَ. فَقَالَ: مَنْ أَبُوكَ يَا غَلَامُ؟
 قَالَ: الرَّاعِي. قَالُوا: تَبَّيِّنِي صَوْمَاعَتَكَ
 مِنْ ذَهَبٍ. قَالَ: لَا. إِلَّا مِنْ طَينٍ.
 وَكَانَتْ امْرَأَةٌ تُرْضِعُ ابْنَاهَا، مِنْ
 بَنِي إِسْرَائِيلَ. فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو
 شَارَةٍ. فَقَالَتْ: اللَّهُمَّ اجْعَلْ ابْنِي
 مِثْلَهُ. فَتَرَكَ ثَذِيْهَا وَأَقْبَلَ عَلَى الرَّاكِبِ،
 فَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ. ثُمَّ
 أَقْبَلَ عَلَى ثَذِيْهَا يَمْصُهُ.

قَالَ أَبُو هَرِيرَةَ: كَانَيْتُ أَنْظَرُ إِلَى
 النَّبِيِّ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَمْصُ إِصْبَعَهُ.

ثُمَّ مُرَّ بِأُمَّةٍ. فَقَالَتْ: اللَّهُمَّ لَا
 تَجْعَلْ ابْنِي مِثْلَ هَذِهِ. فَتَرَكَ ثَذِيْهَا،
 فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا فَقَالَتْ:
 لَمْ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنْ
 الْجَبَّارِينَ. وَهَذِهِ الْأُمَّةُ، يَقُولُونَ:
 سَرَقْتُ، زَنَبْتُ. وَلَمْ تَفْعَلْ».

CHAPTER 6. To keep good relations with one's kith and kin and prohibition of severing these relations.

1655. Narrated Abû Huraira رضي الله عنه مولى الله عليه وسلم said, "Allâh created His creation, and when He had finished it, the womb got up and caught hold of Allâh whereupon Allâh said, 'What is the matter?' On that, it said, 'I seek refuge with You from *Al-Qatî'ah* (those who sever the ties of kith and kin).' On that Allâh said, 'Will you (be satisfied) if I bestow My favours on him who keeps your ties, and withhold My favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allâh said, 'That is for you.' " Abû Huraira added: "If you wish you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship...'" (V.47:22) (*Sahîh Al-Bukhârî*, Hadîth No. 354, Vol. 6)

1656. Narrated Jubair bin Mut'im that he heard the Prophet ﷺ saying, "*Qâtî'* (the person who severs the bond of kinship) will not enter Paradise." (*Sahîh Al-Bukhârî*, Hadîth No. 13, Vol. 8)

1657. Narrated Anas bin Mâlik رضي الله عنه مولى الله عليه وسلم : I heard Allâh's Messenger ﷺ saying, "Whoever desires an expansion in his sustenance and age, should keep good relations with his kith and kin." (*Sahîh Al-Bukhârî*, Hadîth No. 281, Vol. 3)

CHAPTER 7. It is forbidden to be jealous of others or to hate others or to desert others (except for Allâh's sake).

1658. Narrated Anas bin Mâlik رضي الله عنه مولى الله عليه وسلم said,

(٦) باب: صلة الرّحْمَم ونَحْرِيم
قطيْعَتُهَا

١٦٥٥ - حديث أبى هريرة رضي الله عنه، عن النبي ﷺ، قال: «خلق الله الخلق. فلما فرغ منه، قامت الرحمة. فأخذت يحشو الرحمن، فقال له: مه. قالت: هذا مقام العاذل إيك من القطيعة. قال: لا ترضين أن أصل من وصلك، وأقطع من قطعلك؟ قالت: بلّى يا رب! قال: فذاك».

قال أبى هريرة: افروا إن شئتم **﴿فَهَلْ عَسِيْتُمْ إِنْ تَوَلَّتُمْ أَنْ تُقْسِدُوا فِي الْأَرْضِ وَنَقْطُعُوا أَرْحَامَكُمْ﴾**.

١٦٥٦ - حديث جبير بن مظعون، أنه سمع النبي ﷺ يقول: «لا يدخل الجنة قاطع».

١٦٥٧ - حديث أنس بن مالك رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «من سرّه أن يُسْطَل لَه رِزْقُه، أو يُسْأَل لَه في أثْرِه، فلْيُصْلِرْ رِحْمَه».

(٧) باب: النهي عن التحاسد
والتباغض والتذابير

١٦٥٨ - حديث أنس بن مالك رضي

"Do not hate one another, and do not be jealous of one another, and do not desert each other, and O Allâh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days." (*Sahîh Al-Bukhârî, Hadîth No. 91, Vol. 8*)

CHAPTER 8. It is prohibited for a Muslim to desert (not talk to) his brother Muslim for more than three days except for a legal excuse.

1659. Narrated Abû Ayyûb Al-Ansârî : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is not lawful for a man to desert his brother Muslim for more than three nights.(It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first." (*Sahîh Al-Bukhârî, Hadîth No. 100, Vol. 8*)

CHAPTER 9. Prohibition of suspicions, spying, competing in fault-finding etc., and of practising *Najsh* etc.

1660. Narrated Abû Huraira : رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ said, "Beware of suspicion, for suspicion is the worst of false tales, and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*⁽¹⁾, and do not be jealous of one another, and do not hate one another, and do not desert (stop talking to) one another. And O Allâh's worshippers! Be brothers!" (*Sahîh Al-Bukhârî, Hadîth No. 92, Vol. 8*)

لَهُمْ مِنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا
تَبَاغِضُوا، وَلَا تَحَاسِدُوا، وَلَا
تَدَابِرُوا. وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا. وَلَا
يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةَ
أَيَّامٍ».

**(8) بَابُ تَحْرِيمِ الْهَجْرِ فَوْقَ ثَلَاثَةِ
يَوْمٍ عَذْرٍ شَرِيعِيٍّ**

١٦٥٩ - حَدِيثُ أَبِي أَيْوبَ
الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ
ثَلَاثَةِ لَيَالٍ. يَلْتَهِيَانِ، فَيَغْرِضُ هَذَا،
وَيُغَرِّضُ هَذَا. وَخَيْرُهُمَا الَّذِي يَدَأُ
بِالسَّلَامِ».

**(9) بَابُ تَحْرِيمِ الظُّنُونِ وَالْتَّجَسِّسِ
وَالشَّافِسِ وَالشَّاجِشِ وَنَحْوِهَا**

١٦٦٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ
وَالظُّنُونُ، فَإِنَّ الظُّنُونَ أَكْذَبُ الْحَدِيثِ.
وَلَا تَحَسِّسُوا، وَلَا تَجَسِّسُوا، وَلَا
تَنَاجِشُوا، وَلَا تَحَاسِدُوا، وَلَا
تَبَاغِضُوا، وَلَا تَدَابِرُوا. وَكُونُوا عِبَادَ
اللَّهِ إِخْرَانًا».

⁽¹⁾ (H.1660) *Najsh* means to offer a high price for something in order to allure another customer who is interested in that thing.

CHAPTER 14. There is reward for a believer if he falls ill or is grieved etc. even if he is pricked with a thorn.

(١٤) بَابٌ: ثَوَابُ الْمُؤْمِنِ فِيمَا يُصِيبُهُ
مِنْ مَرَضٍ أَوْ حُزْنٍ أَوْ تَخْوِيْذٍ حَتَّى
الشَّوْكَةِ يُشَاكُهَا

1661. Narrated ‘Aisha رضي الله عنها : I never saw anybody suffering so much from sickness as Allâh’s Messenger صلى الله عليه وسلم . (Sahîh Al-Bukhârî, Hadîth No. 549, Vol. 7)

1662. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : I visited Allâh’s Messenger صلى الله عليه وسلم while he was suffering from high fever. I said, “O Allâh’s Messenger! You have high fever.” He said, “Yes, I have as much fever as two men of you.” I said, “Is it because you will have a double reward?” He said, “Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allâh expiates his sins because of that, as a tree sheds its leaves.” (Sahîh Al-Bukhârî, Hadîth No. 551, Vol. 7)

١٦٦١ - حَدِيثٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ
الْوَجْعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٦٦٢ - حَدِيثٌ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،
قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَدُ، قَلَّتْ: يَا رَسُولَ اللَّهِ إِنَّكَ تُوعَدُ وَغَيْرَكَ شَدِيدًا. قَالَ: «أَجَلْ». إِنِّي أَوْعَدُ كَمَا يُوعَدُ رَجُلًا مِنْكُمْ» قَلَّتْ: ذَلِكَ أَنَّ لَكَ أَخْرَيْنِ. قَالَ: «أَجَلْ». ذَلِكَ كَذِيلَكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا كَفَرَ اللَّهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا».

1663. Narrated ‘Aisha رضي الله عنها , the wife of the Prophet ﷺ : Allâh’s Messenger صلى الله عليه وسلم said, “No calamity befalls a Muslim but that Allâh expiates some of his sins because of it, even if it were the prick he receives from a thorn.” (Sahîh Al-Bukhârî, Hadîth No. 544, Vol. 7)

١٦٦٣ - حَدِيثٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، رَفِيقُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ، إِلَّا كَفَرَ اللَّهُ بِهَا عَنْهُ. حَتَّى
الشَّوْكَةِ يُشَاكُهَا».

1664. Narrated Abû Sa‘îd Al-Khudrî و أبى هريرة رضي الله عنهما : The Prophet صلى الله عليه وسلم said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim,

١٦٦٤ - حَدِيثٌ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصِيبٍ، وَلَا

45. The Book of Kindness Relations and Manners

even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that." (*Sahîh Al-Bukhâri, Hadîth No. 545, Vol. 7*)

وَصِبٌ، وَلَا هُمْ، وَلَا حُزْنٌ، وَلَا
أَذْى، وَلَا عَمْ، حَتَّى الشَّوْكَةَ يُشَائِكُهَا؛
إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ حَطَابِهَا.

1665. Narrated 'Atâ bin Abî Rabâh رضي الله عنه عن ابن عباس said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body gets uncovered; please invoke Allâh for me.' The Prophet ﷺ said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allâh for me that I may not become uncovered, so he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allâh for her.'" (*Sahîh Al-Bukhâri, Hadîth No. 555, Vol. 7*)

CHAPTER 15. Prohibition of *Az-Zulm* (oppressing others or one's ownself).

1666. Narrated Ibn 'Umar رضي الله عنهما about The Prophet ﷺ said, "*Az-Zulm* (oppression) will be darkness on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth No. 627, Vol. 3*)

1667. Narrated 'Abdullâh bin 'Umar رضي الله عنهما about Allâh's Messenger ﷺ said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfil his needs; whoever brought his brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of

1665 - حديث ابن عباس. عن عطاء بن أبي رباح، قال: قال لي ابن عباس: ألا أريك امرأة من أهل الجنة؟ قلت: بلى. قال: هذه المرأة السوداء، أتت النبي ﷺ، فقالت: إني أضرع، وإنني أتكلّف، فادع الله لي. قال: «إن شئت، صبرت؛ ولك الجنة. وإن شئت، دعوت الله أن يعافيك» فقالت: أضير. فقالت: إني أتكلّف: فادع الله أن لا أتكلّف. قدعا لها.

(١٥) باب: تحرير الظلم

1666 - حديث عبد الله بن عمر رضي الله عنهما. عن النبي ﷺ، قال: «الظلم ظلمات يوم القيمة».

1667 - حديث عبد الله بن عمر رضي الله عنهما. أن رسول الله ﷺ قال: «المسلم أخو المسلم، لا يظلمه، ولا يسلمه. ومن كان في حاجة أخيه، كان الله في حاجته. ومن فرج عن مسلم كربلة، فرج الله عنه كربلة من

Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 622, Vol. 3)

1668. Narrated Abû Mûsa : Allâh’s Messenger ﷺ said, “Allâh give respite to a *Zâlim* (polytheist, wrong-doer, oppressor etc.), but when He seizes (catches) him, He never releases him.” Then he recited: “Such is the Seizure of your Lord when He seizes (the population of) towns while they are doing wrong. Verily, His Seizure is painful, severe.” (V.11:102) (*Sahîh Al-Bukhâri*, *Hadîth* No. 208, Vol. 6)

CHAPTER 16. Help your brother (Muslim) whether he is oppressor or an oppressed one.

1669. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : We were in a *Ghazwa* (Sufyân once said, in an army-unit) and a man from the emigrants kicked an *Ansâri* man (on the buttocks with his foot). The *Ansâri* man said, “O the *Ansâr*! (Help!)”, and the emigrant said, “O the emigrants! (Help)”. Allâh’s Messenger ﷺ heard that and said, “What is this call for, which is characteristic of the Period of Ignorance?” They said, “O Allâh’s Messenger! A man from the emigrants kicked one of the *Ansâr*.” Allâh’s Messenger ﷺ said, “Leave it (that call) as it is a detestable thing.” ‘Abdullâh bin Ubâi heard that and said, “Have they (the emigrants) done so? By Allâh, when we return to Al-Madina, surely, the more honourable will expel therefrom the meaner.” When this statement reached the Prophet ﷺ, ‘Umar got up and said, “O Allâh’s Messenger! Let

كُرُبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَّرَ مُسْلِمًا، سَتَّرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ”.

1668 - حديث أبي موسى رضي الله عنه
عنه، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ، حَتَّى إِذَا أَخْذَهُ لَمْ يُفْلِتْهُ» قَالَ: ثُمَّ قَرَأَ «وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقَرِي وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ».

(١٦) بَابٌ: نَصِيرُ الْأَخْرَ ظَالِمًا أَوْ مَظْلُومًا

1669 - حديث جابر بن عبد الله رضي الله عنهما
قال: كُنَّا في غَزَّة، فَكَسَّعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَسَعَيَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، فَقَالَ: «مَا بَأْلَ دَعْوَى جَاهِلِيَّةً؟» قَالُوا: يَا رَسُولَ اللَّهِ! كَسَّعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ: «دَعْوَاهَا، فَإِنَّهَا مُتَبَّثَةٌ». فَسَعَيَ بِذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي، فَقَالَ: فَعَلُوهَا؟ أَمَا وَاللَّهُ! لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجُنَّ الْأَعْزَمَ مِنْهَا الْأَذَلَّ. فَلَمَّا كَانَ الْيَوْمُ الْمُرْتَبُ، قَامَ عُمَرُ، فَقَالَ:

me chop off the head of this hypocrite ('Abdullâh bin Ubâi)!” The Prophet ﷺ said, “Leave him, lest the people say that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kills his companions.” [The *Ansâr* were then more in number than the emigrants when the latter came to Al-Madîna, but later on the emigrants increased.] (*Sahîh Al-Bukhâri*, Hadîth No. 428, Vol. 6)

CHAPTER 17. Believers! As regards their being merciful, showing love, and being kind to one another.

1670. Narrated Abû Mûsa : رضي الله عنه said, The Prophet ﷺ said, “A faithful believer to a faithful believer is like the bricks of a wall, supporting and reinforcing each other.” While (saying that) the Prophet ﷺ clasped his hands, by interlacing his fingers. (*Sahîh Al-Bukhâri*, Hadîth No. 468, Vol. 1)

1671. Narrated An-Nu'mân bin Bashîr : رضي الله عنه عنها Allâh's Messenger ﷺ said, “You see the believers as regard their being merciful among themselves, showing love among themselves and being kind among themselves, resembling one body, so that, if any part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it.” (*Sahîh Al-Bukhâri*, Hadîth No. 40, Vol. 8)

CHAPTER 22. To behave in a polite manner in order to save oneself from the dirty tongue or transgression of one another.

1672. Narrated 'Âisha : رضي الله عنها A man asked permission to enter upon Allâh's Messenger ﷺ . The Prophet ﷺ said, “Admit him. What an evil brother of his people, or a son of his people!” But when the man entered,

يا رَسُولَ اللَّهِ! دَعْنِي أَضْرِبُ عُنْقَ هَذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ ﷺ : «دَغْهُ لَا يَسْحَدُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ».

(١٧) بَابٌ: تَرَاحُمُ الْمُؤْمِنِينَ وَتَعَاوُفُهُمْ وَتَعَاصِلُهُمْ

١٦٧٠ - حَدِيثُ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ الْمُؤْمِنَ لِلنُّؤْمِنِ كَالثَّيَانِ يَشْدُدُ بَعْضُهُ بَعْضًا» وَشَبَكَ أَصْبَاعَهُ.

١٦٧١ - حَدِيثُ النَّعْمَانِ بْنِ بَشِيرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ، وَتَوَادُّهِمْ، وَتَعَاوُفُهُمْ، كَمَثَلِ الْجَسَدِ. إِذَا اشْتَكَى عَضْرًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَّى».

(٢٢) بَابٌ: مُدَارَّةٌ مَنْ يَتَّخِي لُخْشَةً

١٦٧٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: اسْتَأْذِنَ رَجُلًا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «ائْتُنَا لَهُ، يُشَنَّ أَخْوَ الْعَشِيرَةِ، أَوْ ابْنَ الْعَشِيرَةِ» فَلَمَّا دَخَلَ،

Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, "O Allâh's Messenger! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet ﷺ said, "O 'Âisha! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression." (*Sahîh Al-Bukhârî*, *Hadîth* No. 80, Vol. 8)

CHAPTER 25. One cursed or abused etc. by Allâh's Messenger ﷺ while he in fact deserved it not, then it will be a source of expiation of his sins and a reward and mercy for him.

1673. Narrated Abû Huraira رضي الله عنه , that he heard the Prophet صلى الله عليه وسلم saying, "O Allâh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."^[11] (*Sahîh Al-Bukhâri*, *Hadîth* No. 372, Vol. 8)

CHAPTER 27. Prohibition of telling lies and the case in which telling of lies is permissible.

1674. Narrated Umm Kulthûm bint ‘Uqba رضي الله عنها that she heard Allâh’s Messenger ﷺ saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.” (*Sahîh Al-Bukhârî*, Hadîth No. 857, Vol. 3)

(٢٥) بَابٌ: مَنْ لَعَنَهُ النَّبِيُّ ﷺ أَوْ سَبَّهُ
أَوْ دَعَا عَلَيْهِ وَلَيْسَ هُوَ أَهْلًا لِذَلِكَ،
كَانَ لَهُ زَكَاةً وَأَخْيَرًا وَرَحْمَةً

١٦٧٣ - حَلِيلُثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَلَّا يَسْمَعَ النَّبِيُّ بِكَلَامِهِ يَقُولُ: «اللَّهُمَّ! فَأَيُّمَا مُؤْمِنٌ سَبَّبَتْهُ، فَاجْعَلْ ذَلِكَ لَهُ فُرْنَةً إِلَيْكَ، يَوْمَ الْقِيَامَةِ».

(٢٧) بَابٌ: تَحْرِيمُ الْكَذِبِ وَبَيَانُ مَا يُسَاخِعُ مِنْهُ

١٦٧٤ - حديث أم كلثوم بنت عقبة، أنها سمعت رسول الله ﷺ يقول: «لَيْسَ الْكَذَابُ الَّذِي يُضْلِلُ بَيْنَ النَّاسِ، فَيُنْهَا خَيْرًا، أَوْ يَقُولُ خَيْرًا».

¹⁰ (H.1673) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour, while his intention was honest.

CHAPTER 29. The badness of telling lies and the virtues and goodness of truth.

1675. Narrated 'Abdullâh bin Mas'ûd مُعَاوِد رضي الله عنه وسمى The Prophet ﷺ : رضي الله عنه said, "Truthfulness leads to *Al-Bîr* (righteousness) and *Al-Bîr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddîq* (truthful person). Falsehood leads to *Al-Fujûr* (wickedness, evil doing etc.), and *Al-Fujûr* leads to the (Hell)Fire, and a man may keep on telling lies till he is written before Allâh, a liar." (*Sahîh Al-Bukhârî*, *Hadîth* No. 116, Vol. 8)

CHAPTER 30. The superiority of controlling oneself at the time of anger, and with what the anger is abated.

1676. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger ﷺ said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahîh Al-Bukhârî*, *Hadîth* No. 135, Vol. 8)

1677. Narrated Sulaimân bin Surad صرداً رضي الله عنه : Two men abused each other in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence), if this man says it, the saying of which will cause him to relax. Only if he said, 'I seek refuge with Allâh from Satan, the outcast.' So they said to that (furious) man, "Don't you hear what the Prophet ﷺ is saying?" He said, "I am not mad." (*Sahîh Al-Bukhârî*, *Hadîth* No. 136, Vol. 8)

(٢٩) باب: فتح الكذب ومحسن الصدق وفضله

1675 - حديث عبد الله بن مسعود رضي الله عنه، عن النبي ﷺ قال: «إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكون صدقاً. وإن الكذب يهدي إلى الفح štoor، وإن الفح štoor يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذباً».

(٣٠) باب: فضل من يملك نفسه عند الغضب ويفاني شنيه يذهب الغضب

1676 - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

1677 - حديث سليمان بن صرد رضي الله عنه قال: أتَبَ رجلاً عَنْ النَّيْرِ وَنَخْنُ عِنْدَهُ جُلُوسُهُ. وَأَحَدُهُمَا يَسْبُ صَاحِبَهُ، مُغَضِّبًا، قَدْ أَخْمَرَ وَجْهَهُ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَغْلُمُ كَلْمَةً، لَوْ قَالَهَا، لَذَهَبَ عَنْهُ مَا يَعِدُ. لَوْ قَالَ: أَغُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمُجْنُونٍ.

CHAPTER 32. It is forbidden to beat one over his face.

1678. Narrated Abû Hurâira رضي الله عنه said, "If somebody fights (or beats somebody) then he should avoid (hitting) the face." (Sahîh Al-Bukhâri, Hadîth No. 734, Vol. 3)

CHAPTER 34. Order for the one passing through a mosque or a market or a place of gathering with a weapon should (see that it does not harm people) hold the spearhead.

1679. Narrated 'Amr: I heard Jâbir bin 'Abdullâh رضي الله عنهما saying, "A man passed through the mosque carrying arrows. Allâh's Messenger صلى الله عليه وسلم said to him, 'Hold them (the arrows) by their heads.'" (Sahîh Al-Bukhâri, Hadîth No. 442, Vol. 1)

1680. Narrated Abû Mûsa رضي الله عنه said, "If anyone of you passes through our mosque or through our market while carrying arrows, he should hold them by the (arrow) heads," or said, "...he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it." (Sahîh Al-Bukhâri, Hadîth No. 196, Vol. 9)

CHAPTER 35. Prohibition of pointing with a weapon towards a Muslim.

1681. Narrated Abû Hurâira رضي الله عنه said, "None of you should point out towards his Muslim brother with a weapon, for he

(٢٢) باب: النهي عن ضرب الوجه

١٦٧٨ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: "إذا قاتل أحدكم، فليتجنب الوجه".

(٢٤) باب: أمر من مر سلاح في مسجد أو سوق أو غيرهما من المواقع الجامدة للناس أن يمسك بصالها

١٦٧٩ - حديث جابر بن عبد الله، قال: "مر رجل في المسجد، وهمة سهام. فقال له رسول الله ﷺ: "أمسيك بصالها".

١٦٨٠ - حديث أبي موسى، عن النبي ﷺ، قال: "إذا مر أحدكم في مسجدنا أو في سوقنا، وهمة نبل، فليمسيك على صالها. أو قال فليفمضن بكفوه. أن يصيب أحداً من المسلمين منها شيء".

(٢٥) باب: النهي عن الإشارة بالسلاح إلى مسلم

١٦٨١ - حديث أبي هريرة، عن النبي ﷺ، قال: "لا يشير أحدكم

does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 193, Vol. 9)

عَلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَنْدِرِي،
لَعَلَّ الشَّيْطَانَ يَتَرَوَّحُ فِي يَدِهِ، فَيَقْعُدُ فِي
حُمْرَةٍ مِّنَ النَّارِ.

CHAPTER 36. The superiority of removing harmful things from the way.

1682. Narrated Abû Huraira : رضى الله عنه said, "While a man was going on his way, he saw a thorny branch and removed it from the way and Allâh became pleased by his action and forgave him for that." (*Sahîh Al-Bukhârî*, *Hadîth* No. 624, Vol. 1)

CHAPTER 37. Prohibition of tormenting cats or similar animals which do not harm.

1683. Narrated 'Abdullâh bin 'Umar : رضى الله عنه عنه said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it; for she neither gave it food nor water as she had imprisoned it nor set it free to eat from the vermin of the earth." (*Sahîh Al-Bukhârî*, *Hadîth* No. 689, Vol. 4)

CHAPTER 42. To recommend one to be kind and benevolent to one's neighbour.

1684. Narrated 'Âisha : رضى الله عنها The Prophet said, "Jibraîl (Gabriel) continued to recommend me

(٣٦) بَابٌ: فَضْلٌ إِزَالَةُ الْأَذَى عَنِ الطَّرِيقِ

١٦٨٢ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْتَنَا رَجُلٌ
يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنًا شَوْكِيًّا عَلَى
الطَّرِيقِ، فَأَخْرَجَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ
لَهُ».

(٣٧) بَابٌ: تَحْرِيمُ تَعْذِيبِ الْهَرَةِ وَنَخْوِهَا مِنَ الْحَيْوَانِ الَّذِي لَا يُؤْذِي

١٦٨٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرَ
رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«عَذَبَتْ امْرَأَةٌ هَرَّةً، سَجَّلَتْهَا حَسَنَةٌ
مَائَةٌ، فَدَخَلَتْ فِيهَا النَّارَ. لَا هِيَ
أَظْعَمَتْهَا، وَلَا سَقَتْهَا، إِذْ حَبَسَهَا.
وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَيْشَاشِ
الْأَرْضِ».

(٤٢) بَابٌ: الْوَصِيَّةُ بِالْجَارِ وَالْإِخْسَانِ إِلَيْهِ

١٦٨٤ - حَدِيثُ عَائِشَةَ رضي الله عنها،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا زَالَ يُوصِيَنِي

about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs." (*Sahih Al-Bukhâri, Hadîth No. 43, Vol. 8*)

1685. Narrated Ibn ‘Umar رضي الله عنه منهما said صلى الله عليه وسلم: "Jibrael (Gibraiel) kept on recommending me about treating the neighbours in a kind and polite manner, so much so that I thought that he would order me to make them my heirs." (*Sahîh Al-Bukhâri, Hadîth No. 44, Vol. 8*)

CHAPTER 44. Preference of intercession in matters involving nothing illegal.

1686. Narrated Abû Mûsa رضي الله عنه: Whenever a beggar came to Allâh's Messenger, or he was asked for something, he would intercede (and say to his companions), "Help and recommend him and you will receive the reward for it; and Allâh will bring about what He will through His Prophet's tongue." (Sahîh Al-Bukhâri, Hadîth No. 512, Vol. 2)

CHAPTER 45. Preference of having righteous good companions and to keep away from evil companions.

1687. Narrated Abû Mûsa رضي الله عنه said صلى الله عليه وسلم: "The Prophet ﷺ said, "The

جِبْرِيلُ بِالْجَارِ حَتَّىٰ ظَنَّتُ أَنَّهُ سَيُورُّنِي".

1685 - حديث ابن عمر رضي الله عنه
عنها، قال: قال رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّىٰ ظَنَّتُ أَنَّهُ سَيُورُّنِي».

(٤٤) باب: استخباب الشفاعة فيما ليس بحرام

1686 - حديث أبي موسى رضي الله عنه
عنه. قال: كانَ رَسُولُ اللَّهِ ﷺ، إِذَا جَاءَهُ السَّائِلُ، أَزْوَجَ لِطِيلَتِهِ حَاجَةً فَقَالَ: «اشْفَعُوكُمْ تُؤْجَرُوا، وَيَنْهَا اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ، مَا شَاءَ». .

(٤٥) باب: استخباب مجالسة الصالحين ومحاباة قرناء الشوء

1687 - حديث أبي موسى رضي الله عنه

(١) (H.1686) The Prophet صلى الله عليه وسلم urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something, or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet صلى الله عليه وسلم prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allâh and could not be changed in any circumstances.

example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or (at least) you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.” (*Sahih Al-Bukhari*, Hadith No. 442, Vol. 7)

CHAPTER 46. The superiority of treating one's daughters with benevolence.

1688. Narrated ‘Aisha رضي الله عنها : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet صلى الله عليه وسلم came in and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire.” (*Sahih Al-Bukhari*, Hadith No. 499, Vol. 2)

CHAPTER 47. The superiority of a person whose child dies and he faces the event with patience, hoping for Allâh's reward.

1689. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “No Muslim whose three children died will go to the (Hell) Fire except for Allâh's oath (i.e. everyone has to pass over the bridge over the Hell-Fire).” (*Sahih Al-Bukhari*, Hadith No. 342, Vol. 2)

عنه، عن النبی ﷺ، قال: «مَثُلْ جَلِيلِ الصَّالِحِ وَالسُّوءِ، كَحَامِلِ الْمُسْنَكِ، وَنَافِخِ الْكَبِيرِ؛ فَحَامِلُ الْمُسْنَكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُخْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا حَسِيبَةً».

(٤٦) بَابٌ: فَضْلُ الْإِحْسَانِ إِلَى الْبَنَاتِ

١٦٨٨ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: دَخَلَتْ امْرَأَةٌ، مَعَهَا ابْنَاتٍ لَهَا، سَأَلَتْ. فَلَمْ تَجِدْ عِنْدِي شَيْئًا، غَيْرَ تَمْرَةَ، فَأَغْطَيْتُهَا لِيَاهَا فَقَسَّمْتُهَا بَيْنَ ابْنَاتِهَا، وَلَمْ تَأْكُلْ مِنْهَا. ثُمَّ قَامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ، عَلَيْنَا، فَأَخْبَرَهُ. فَقَالَ: «مَنْ ابْتُلَى مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ، كُنَّ لَهُ مُسْتَرًا مِنَ النَّارِ».

(٤٧) بَابٌ: فَضْلٌ مَنْ يَمُوتُ لَهُ وَلَدٌ فِي خَيْرَيْهِ

١٦٨٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عن النبی ﷺ قال: «لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنَ الْوَلَدِ، فَيَلْجُعُ النَّارَ، إِلَّا تَحْلُّهُ الْفَسَمُ».

1690. Narrated Abû Sa‘îd Al-Khudrî : A woman came to Allâh’s Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allâh has taught you.” Allâh’s Messenger said, “Gather on such and such a day at such and such a place.” They gathered (on the appointed day and place) and Allâh’s Messenger came to them and taught them of what Allâh had taught him. He then said, “No woman among you who has lost her three children (whose three children died before the age of puberty)^[1], but that they will screen her from the (Hell) Fire.” A woman among them said, “O Allâh’s Messenger! If she lost two children?” She repeated her question twice, whereupon the Prophet ﷺ said, “Even two, even two, even two!” (*Sahîh Al-Bukhâri*, *Hadîth* No. 413, Vol. 9)

1691. Narrated Abû Sa‘îd Al-Khudrî as above (H.No. 1690) (the sub-narrators are different). Abû Huraira رضي الله عنه qualified the three children referred to in the above mentioned *Hadîth* as not having reached the age of committing sins (i.e. age of puberty). (*Sahîh Al-Bukhâri*, *Hadîth* No. 102, Vol. 1)

١٦٩٠ - حديث أبي سعيد الخدري،
 قال: جاءت امرأة إلى رسول الله ﷺ، فقالت: يا رسول الله! ذهب الرجال بحديثك، فاجعل لنا من نفسك يوماً نأتيك فيه، تعلمنا بما علمك الله. فقال: «اجتمعن في يوم كذا وكذا، في مكان كذا وكذا»، فاجتمعن. فأتاهن رسول الله ﷺ، فعلمهم مما علمه الله. ثم قال: «ما منك امرأة تقدم بين يديها من ولدها ثلاثة، إلا كان لها حجاباً من النار»، فقالت امرأة ممنهن: يا رسول الله! اثنين؟ قال: فأعادتها مرتين. ثم قال: «اثنين، واثنين، واثنين».

١٦٩١ - حديث أبي هريرة. عن عبد الرحمن بن الأصبغاني، عن ذكوان، عن أبي سعيد الخدري عن النبي ﷺ، بهذا. وعن عبد الرحمن بن الأصبغاني، قال: سمعت أبا حازم، عن أبي هريرة، قال: «ثلاثة لم يتلعوا الحنث».

^[1] (H.1690) It is mentioned in an other narration that Abû Huraira رضي الله عنه said: “Those children should be below the age of puberty.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 341, Vol.2).

CHAPTER 48. If Allâh loves a person, he makes the people love that person.

1692. Narrated Abû Huraira رضي الله عنه مولى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrael (Gabriel), saying, 'Allâh loves so and so. O Jibrael love him.' So Jibrael would love him and then Jibrael would make an announcement in the Heavens: 'Allâh has loved so-and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (*Sahîh Al-Bukhâri*, Hadîth No. 577, Vol. 9)

CHAPTER 50. Every one will be with those whom he loves.

1693. Narrated Anas bin Mâlik رضي الله عنه مولى الله عليه وسلم said, "A man asked the Prophet ﷺ: 'When will the Hour be established O Allâh's Messenger?' The Prophet ﷺ said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Salât* (prayer) or *Saum* (fast) or *Sadaqa* (charity), but I love Allâh and His Messenger." The Prophet ﷺ said, "You will be with those whom you love." (*Sahîh Al-Bukhâri*, Hadîth No. 192, Vol. 8)

1694. Narrated Abû Mûsa رضي الله عنه مولى الله عليه وسلم said to the Prophet ﷺ, "A man may love some people but he cannot catch up with their good deeds?" The Prophet ﷺ said, "Everyone will be with those whom he loves." (*Sahîh Al-Bukhâri*, Hadîth No. 191, Vol. 8)

(٤٨) بَابٌ: إِذَا أَحْبَبَ اللَّهُ عَنْدَهُ حَيْثُ لِعِبَادِهِ

١٦٩٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى، إِذَا أَحْبَبَ عَنْدَهُ، نَادَى جِبْرِيلَ: إِنَّ اللَّهَ قَدْ أَحْبَبَ فُلَانًا، فَأَجْبَهُ، فَيَجْبَهُ جِبْرِيلُ ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ: إِنَّ اللَّهَ قَدْ أَحْبَبَ فُلَانًا فَأَجْبَهُو. فَيَجْبَهُ أَهْلُ السَّمَاءِ، وَيُوَضِّعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ.

(٥٠) بَابٌ: الْمَرْءَ مَعَ مَنْ أَحْبَبَ

١٦٩٣ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَنِ السَّاعَةُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةً، وَلَا صَوْمًا، وَلَا صَدَقَةً. وَلَكِنِي أَحْبَبَ اللَّهَ وَرَسُولَهُ. قَالَ: «أَنْتَ مَعَ مَنْ أَخْبَيْتَ».

١٦٩٤ - حَدِيثُ أَبِي مُوسَى، قَالَ: قَبِيلَ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ الْقَوْمَ، وَلَمَّا يُلْعَنُ بِهِمْ. قَالَ: «الْمَرْءَ مَعَ مَنْ أَحْبَبَ».

٤٦ - كتاب القدر

46. THE BOOK OF *AL-QADAR*
(Divine Preordainment)

CHAPTER 1. The way a human being is created in the womb of a mother and the writing of his provision (livelihood), his (date of) death, his deeds, and whether he will be blessed or wretched.

1695. Narrated 'Abdullâh (bin Mas'ûd) رضي الله عنه : Allâh's Messenger ﷺ , the true and truly inspired said, "The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise." (*Sahîh Al-Bukhâri, Hadîth No. 430, Vol. 4*)

1696. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said, "At

(١) باب: كثافة خلق الآدمي في بطن أمه وكتابة رزقه وأجله وعمله وشقاوته وسعادته

١٦٩٥ - حديث عبد الله بن مسعود
قال: حديثنا رسول الله ﷺ وهو
الصادق المصدق، قال: «إن أحدكم
يجمع خلقه في بطن أمه أربعين يوماً.
ثم يكون عالقة مثل ذلك. ثم يكون
مضغة مثل ذلك. ثم يبعث الله ملائكاً
فيؤمر بأربع كلمات، ويقال له: اكتب
عمله ورزقه وأجله وشقائه أو سعادته.
ثم يفتح فيه الروح. فإن الرجل منكم
ليعمل حتى ما يكون بيته وبين الجنة
إلا ذراع، فيحيى عليه كتابه، فيعمل
يعمل أهل النار. ويعمل حتى ما
يكون بيته وبين النار إلا ذراع، فيحيى
عليه الكتاب، فيعمل يعمال أهل
الجنة».

١٦٩٦ - حديث أنس بن مالك، عن

(every) womb Allāh appoints an angel who says, ‘O Lord! A drop of semen, O Lord! A clot, O Lord! A little lump of flesh.’ Then if Allāh wishes (to complete) its creation, the angel asks: ‘(O Lord) Will it be a male or a female, a wretched^{۱۱} or a blessed^{۱۲} and how much will his provision be? And what will his age be? So all that is written while the child is still in the mother’s womb.” (*Sahīh Al-Bukhārī, Hadīth No. 315, Vol. 1*)

1697. Narrated ‘Alī رضي الله عنه: We were accompanying a funeral procession in Baqī‘al-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, “There is none among you, nor any person created, but has a place assigned for him in Paradise or in Hell and it is also determined for him whether he will be among the blessed or wretched.” A man said, “O Allāh’s Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched, will do the deeds of a wretched person?” The Prophet ﷺ said, “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.” Then he recited the Verses: “As for him who gives (in

النَّبِيُّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَّ بِالرَّحْمَمْ مَلَكًا، يَقُولُ: يَا رَبَّ! نُظْفَةً. يَا رَبَّ! عَلْقَةً. يَا رَبَّ مُضْعَةً. فَإِذَا أَرَادَ أَنْ يَقْضِي خَلْقَةً، قَالَ: أَذْكُرْ أَمْ أَشْتَى؟ شَفَعَ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالْأَجْلُ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ».

١٦٩٧ - حديث عليٍ رضي الله عنه

قَالَ: كُنَّا فِي جَنَانَةٍ، فِي بَقِيعَ الْعَرْقَدِ. فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعْهُ مِخْصَرَةٌ، فَنَكَسَ، فَجَعَلَ يَنْكُثُ بِمِخْصَرِهِ. ثُمَّ قَالَ: «مَا يَنْكُثُ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَّنْفُوسَةٌ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قُدِّمَ شَفَعَةٌ أَوْ سَعِيدَةٌ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفَلَا تَنْكِلُ عَلَى كَيْاً، وَتَنْدَعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَيْهِ عَمَلُ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنَ أَهْلِ الشَّقاوةِ فَسَيَصِيرُ إِلَيْهِ عَمَلُ أَهْلِ الشَّقاوةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيُسَرُّونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقاوةِ فَيُسَرُّونَ لِعَمَلِ

^{۱۱} (H.1696) Wretched (in the Hereafter) i.e. he will choose the way which will lead him to the Hell-fire.

^{۱۲} (H.1696) Blessed (in the Hereafter) i.e. he will choose the way which will lead him to the Paradise.

charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Husna* [(the best) i.e. either *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) or a reward from Allâh i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise]. We will make smooth for him the path of ease (goodness)." (V.92:5-7) (*Sahîh Al-Bukhâri*, *Hadîth* No. 444, Vol. 2)

1698. Narrated 'Imrân bin Husain رضي الله عنه : A man said, "O Allâh's Messenger! Can the people of Paradise be known (differentiated) from the people of the Fire?" The Prophet صلى الله عليه وسلم replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet صلى الله عليه وسلم said, "Everyone will do the deeds for which he has been created to do, or he will do those deeds which will be made easy for him to do" (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). (*Sahîh Al-Bukhâri*, *Hadîth* No. 595, Vol. 8)

1699. Narrated Sahl bin Sa'd As-Sâ'dî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising the deeds of the people of (Hell) Fire, while in fact he is from the people of Paradise." (*Sahîh Al-Bukhâri*, *Hadîth* No. 147, Vol. 4)

الشَّفَاوَةِ» ثُمَّ قَرَأَ «فَإِنَّمَا مَنْ أَغْطَلَ وَأَنْقَنَ» الآية.

١٦٩٨ - حديث عمران بن حصين .
قال: قال رجل: يا رسول الله!
أيعرف أهل الجنة من أهل النار؟
قال: «نعم» قال: فلما يعمل
العاملون؟ قال: «كلُّ يَعْمَلُ لِمَا خُلِقَ
لَهُ، أَوْ لِمَا يُسْرَ لَهُ».

١٦٩٩ - حديث سهل بن سعد الساعدي رضي الله عنه، أنَّ رسول الله ﷺ قال: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلَ الْجَنَّةِ، فَيَمْنَدُ لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلَ النَّارِ، فَيَمْنَدُ لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

CHAPTER 2. The arguments of Adam and Mūsa (Moses)

عليه السلام

1700. Narrated Abū Huraira : رضي الله عنه said, "Adam and Mūsa (Moses) argued with each other. Mūsa said to Adam: "O Adam! You are our father who disappointed us and turned us out of Paradise." Then Adam said to him, "O Mūsa! Allāh favoured you with His talk (talked to you directly) and He Wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?" So Adam confuted Mūsa." The Prophet repeated the statement three times. (*Sahih Al-Bukhāri*, Hadīth No. 611, Vol. 8)

CHAPTER 5. Allāh has preordained for Adam's son his share of adultery etc.

1701. Narrated Ibn ‘Abbās : رضي الله عنهما he said, "I have not seen a thing resembling *Lamam* (minor sins) than what Abū Huraira narrated from the Prophet who said, "Allāh has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it." (*Sahih Al-Bukhāri*, Hadīth No. 260, Vol. 8)

CHAPTER 6. Every child is born with a true faith of Islām (i.e.

(٢) بَابٌ: جِبَاجِ آدَمْ وَمُوسَى عَلَيْهِمَا السَّلَامُ

١٧٠ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «اخْتَنَجَ آدَمُ وَمُوسَى. فَقَالَ لَهُ مُوسَى: يَا آدَمُ! أَنْتَ أَبُونَا، حَيَّنَا، وَأَخْرَجْنَا مِنَ الْجَنَّةِ. قَالَ لَهُ آدَمُ: يَا مُوسَى! اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلَوْمَنِي عَلَى أَمْرٍ قَدَرَ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَاجَ آدَمُ مُوسَى» ثَلَاثَةٌ.

(٥) بَابٌ: قُلْرَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنِ الرِّزْقِ وَغَيْرِهِ

١٧١ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الرِّزْقِ. أَذْرَكَ ذَلِكَ، لَا مَحَالَةَ. فَزِنَا الْعَيْنُ النَّظَرُ، وَزِنَا اللُّسَانُ الْمُنْطَقُ. وَالنَّفْسُ تَمَنَّى وَتَشَوَّهَ. وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ».

(٦) بَابٌ: مَغْنَى كُلُّ مَوْلُودٍ بِولَدٍ عَلَى

worship none but Allâh Alone), and what is the decision about the (fate of) dead children of disbelievers and of Muslims.

1702. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, "Every child is born on *Fitrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abû Huraira recited the Verses: Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illâh* (i.e. the Religion of Allâh — Islâmic Monotheism). That is the Straight Religion." (V.30:30) (*Sahîh Al-Bukhâri*, *Hadîth* No. 441, Vol. 2)

1703. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم was asked about the offspring of *Al-Mushrikûn*^[1]; so he said, "Allâh knows what sort of deeds they would have done." (*Sahîh Al-Bukhâri*, *Hadîth* No. 466, Vol. 2)

1704. Narrated Ibn 'Abbâs : رضي الله عنهما مولى الله عليه وسلم was asked about the children of *Al-Mushrikûn*^[1]. The Prophet replied, "Since Allâh created them, He knows what sort of deeds they would have done." (*Sahîh Al-Bukhâri*, *Hadîth* No. 465, Vol. 2)

الفِطْرَةُ، وَخَمْرٌ مَوْتٌ أَطْفَالُ الْكُفَّارِ وَأَطْفَالُ الْمُسْلِمِينَ

١٧٠٢ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ النَّبِيُّ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُوَلَّدُ عَلَى الْفِطْرَةِ. فَإِبْرَاهِيمَ يُهُودِيٌّ أَوْ يَصْرَارِيٌّ أَوْ يُمَجْسَانِيٌّ. كَمَا تُتَّجُّ التَّهِيمَةُ بِهِيمَةً جَمِيعَهُ. هَلْ تُحِسِّنُ فِيهَا مِنْ جَذْعَةِ؟» .

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «فِطْرَةُ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ، ذَلِكَ الدِّينُ الْقَيِّمُ» .

١٧٠٣ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» .

١٧٠٤ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْلَادِ الْمُشْرِكِينَ. فَقَالَ: «اللَّهُ، إِذَا خَلَقَهُمْ، أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» .

^[1] (H.1703) & (H.1704) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ.

47. THE BOOK OF KNOWLEDGE

٤٧ - كتاب العلم

CHAPTER 1. It is forbidden to follow the “Not entirely clear” Verses of the Qur’ân, and to be cautious of those who follow them and to avoid differences about the Qur’ân.

(١) بَابُ النَّهْيِ عَنِ اتِّبَاعِ مُشَاهِدِ
الْقُرْآنِ وَالتَّعْلِيقِ مِنْ مُتَّبِعِيهِ وَالنَّهْيِ عَنِ
الْإِخْتِلَافِ فِي الْقُرْآنِ

1705. Narrated ‘Âisha رضي الله عنها : دَعَى اللَّهُ مُصَانِّعَهُ مُصَانِّعَهُ وَمُصَانِّعَهُ وَمُصَانِّعَهُ recited the Verse: “It is He Who has sent down to you (O Muhammad ﷺ) the Book (this Qur’ân). In it are Verses that are entirely clear, they are the foundations of the Book, [and those are the Verses of *Al-Ahkâm* (commandments etc.), *Al-Farâ’id* (obligatory duties) and *Al-Hudûd* (legal laws for the punishment of thieves, adulterers etc.)], and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth), they follow, that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials etc.) and seeking for its hidden meanings; but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord.’ And none receive admonition except men of understanding.” (V.3:7) ‘Âisha added: “Then Allâh’s Messenger ﷺ said, ‘If you see those who follow thereof that is not entirely clear, then they are those whom Allâh has named [(as having deviation (from the Truth)]. So beware of them.’ ” (*Sahîh Al-Bukhâri*, *Hadîth* No. 70, Vol. 6)

1706. Narrated Jundub: The Prophet ﷺ said, “Recite (and study) the Qur’ân as long as you agree about its

١٧٠٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ : تَلَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ «مَوْلَى الَّذِي أَنْزَلَ عَلَيْكُمُ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأَخْرُ مُشَاهِدَاتٍ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ رَبْعٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ إِبْتِغَاءَ الْفِتْنَةِ وَإِبْتِغَاءَ تَأْوِيلِهِ... » إِلَى قَوْلِهِ «أَوْلُوا الْأَلْبَابِ» .

قالت: قال رسول الله ﷺ: «إِذَا رأيتمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمِّيَ اللَّهُ فَاخْذُرُوهُمْ» .

١٧٠٦ - حَدِيثُ جُندُبٍ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَفْرُوا الْقُرْآنَ مَا اشْتَقَتْ عَلَيْهِ

interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).” (*Sahîh Al-Bukhârî, Hadîth No. 581, Vol. 6*)

CHAPTER 2. (About) the most quarrelsome.

1707. Narrated ‘Âisha رضي الله عنها : The Prophet ﷺ said, “The most hated person to Allâh is the one who is most quarrelsome of the opponents.” (*Sahîh Al-Bukhârî, Hadîth No. 637, Vol. 3*)

CHAPTER 3. Following the traditions of the Jews and the Christians.

1708. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : The Prophet ﷺ said, “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of mastigure, you would follow them.” We said, “O Allâh’s Messenger! (Do you mean) the Jews and the Christians?” He said, “Whom else?” (*Sahîh Al-Bukhârî, Hadîth No. 422, Vol. 9*)

CHAPTER 5. (Religious) knowledge will be lost and taken away by the death of (religious) learned men, and (religious) ignorance and *Al-Fitn* (trials and afflictions etc.) will appear in the last days of this world.

1709. Narrated Anas رضي الله عنه : Allâh’s Messenger ﷺ said, “Amongst the portents of the Hour are (the following):

1. (Religious) knowledge will be taken away (by the death of religious learned men).

فَلُوْبُكُمْ فِإِذَا اخْتَلَقْتُمْ، فَقُومُوا عَنْهُ». .

(٢) بَابٌ: فِي الْأَلَدِ الْحَسِيمِ

١٧٠٧ - حَدِيثُ عَائِشَةَ رضي الله عنها .
عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ أَبْغَضَ الرِّجَالَ إِلَى اللَّهِ، الْأَلَدُ الْحَسِيمُ». .

(٣) بَابٌ: اتِّبَاعٌ سَنَنَ الْيَهُودِ وَالنَّصَارَى

١٧٠٨ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ . عَنِ النَّبِيِّ ﷺ، قَالَ: «الْتَّبَعُونَ سَنَنَ مَنْ كَانَ قَبْلَكُمْ، شَبَرًا يُشْبِرُ، وَذَرَاعًا يُذْرَاعُ. حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَغْنُمُوهُمْ» فَلَمَّا: يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟».

(٤) بَابٌ: رَفْعُ الْعِلْمِ وَقَبْضُهُ وَظُهُورُ الْجَهْلِ وَالْفَتْنَةِ فِي آخِرِ الزَّمَانِ

١٧٠٩ - حَدِيثُ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَنْبَتَ الْجَهْلُ، وَيُشَرَّبُ الْخَمْرُ، وَيَظْهَرَ الزَّنَاءُ». .

2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.”

(*Sahih Al-Bukhari*, Hadith No. 80, Vol. 1)

1710. Narrated Abû Mûsa : رضي الله عنه عن عباده موسى عليه وسلم said, “Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *Al-Harj*, and *Al-Harj* means killing.” (*Sahih Al-Bukhari*, Hadith No. 185, Vol. 9)

1711. Narrated Abû Huraira : رضي الله عنه عن عباده هريرا عليه وسلم said, “Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people), *Al-Fitn* (trials and afflictions etc.) will appear and there will be much *Al-Harj*.” They asked, “Allâh’s Messenger! What is *Al-Harj*? ” He said, “Killing! Killing!” (*Sahih Al-Bukhari*, Hadith No. 184, Vol 9)

1712. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Âs : رضي الله عنهما عن عباده أبا عمرو بن العاص saying, “Allâh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the (religious) learned men, till when none of the (religious) learned men remains, people will take as their leaders ignorant persons who on being consulted will give their verdict without (religious) knowledge. So they will go astray and will lead the people astray.” (*Sahih Al-Bukhari*, Hadith No. 100, Vol. 1)

١٧١٠ - حديث أبي موسى. قال النبي ﷺ: إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهَا الْعِلْمُ، وَيُنْزَلُ فِيهَا الْجَهَلُ، وَيُكْثَرُ فِيهَا الْهَرْجُ. وَالْهَرْجُ الْقَتْلُ.

١٧١١ - حديث أبي هريرة، عن النبي ﷺ، قال: يَنْقَارِبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيَلْقَى الشَّخْ، وَتَنْظَهُ الْفَتْنَ، وَيُكْثِرُ الْهَرْجُ، قَالُوا: يَا رَسُولَ اللَّهِ! أَئِمَّهُمْ هُوَ؟ قَالَ: «الْقَتْلُ، الْقَتْلُ».

١٧١٢ - حديث عبد الله بن عمر وابن العاص. قال: سَوْفَتْ رَسُولُ الله ﷺ يَقُولُ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ أَنْزَلَهُ، يَنْتَغِيْلُهُ مِنَ الْعِبَادِ. وَلَكِنَّ يَقْبِضُ الْعِلْمَ يَقْبِضُ الْعُلَمَاءَ. حَتَّى إِذَا لَمْ يَقِنْ عَالِمًا، اتَّحَدَ النَّاسُ رُؤُوسًا جَهَالًا، فَسُلِّمُوا، فَأَفْتَنُوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.

^(١) (H.1711) Because of indulging in the pleasures of the world and forgetting their duties towards Allâh.

**48. THE BOOK OF DHIKR
(Remembrance of Allâh), *AD-DU'Â*
(Invocations), *AT-TAUBA*
(Repentance to Allâh) AND *AL-
ISTAGHFÂR* (Allâh's forgiveness)**

CHAPTER 1. To exhort for the remembrance of Allâh.

1713. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "Allâh says, 'I am just as My slave thinks. I am, (i.e. I am Able to do for him what he thinks, I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 502, Vol. 9)

CHAPTER 2. (About) the Names of Allâh and the superiority of one who counts them (believes in their meanings and acts accordingly).

1714. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "Allâh has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise: And Allâh is *Witr* (One) and loves *Al-Witr* (i.e., odd numbers). (*Sahîh Al-Bukhâri*, *Hadîth* No. 894, Vol. 3, also see *Hadîth* No. 419, Vol.8)

**٤٨ - كِتَابُ الذِّكْرِ وَالدُّعَاءِ
وَالتُّوبَةِ وَالإِسْتِغْفَارِ**

(١) بَابُ الْحَثِّ عَلَى ذِكْرِ اللَّهِ تَعَالَى

١٧١٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعْهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْنَاهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَائِكَةٍ ذَكَرْنَاهُ فِي مَلَائِكَةٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ يُشْرِكُ، تَقَرَّبَ إِلَيْهِ فَرَاغٌ. وَإِنْ تَقَرَّبَ إِلَيَّ فَرَاغًا، تَقَرَّبَ إِلَيْهِ بَاغًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرَوْلَةً».

**(٢) بَابُ فِي أَسْمَاءِ اللَّهِ تَعَالَى وَفَضْلِ
مَنْ أَخْصَاهَا**

١٧١٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى وَتَسْعِينَ اسْمَاءً، مَائَةً إِلَّا وَاحِدَةً. مَنْ أَخْصَاهَا دَخَلَ الْجَنَّةَ» وَزَادَ فِي رِوَايَةِ أُخْرَى «وَهُوَ وَثَرَ يُحِبُّ الْوِثْرَ».

CHAPTER 3. To invoke Allâh with determination, and one should not say: "O Allâh, if you wish , give me."

1715. Narrated Anas : رَضِيَ اللَّهُ مَعْنَى مَنْ أَنْتَ عَلَيْهِ وَسَمِعَ said, "When anyone of you appeal to Allâh for something, he should ask with determination and should not say: 'O Allâh, if You wish, give me,' for nobody can force Allâh تَعَالَى to do something against His Will." (*Sahîh Al-Bukhâri*, Hadîth No. 350, Vol. 8)

1716. Narrated Abû Huraira : رَضِيَ اللَّهُ مَعْنَى مَنْ أَنْتَ عَلَيْهِ وَسَمِعَ said, "None of you should say: 'O Allâh, forgive me if You wish; O Allâh,be Merciful to me if You wish,' but he should always appeal to Allâh with determination, for nobody can force Allâh تَعَالَى to do something against His Will." (*Sahîh Al-Bukhâri*, Hadîth No. 351, Vol. 8)

CHAPTER 4. Dislikeness of wishing for death when one faces any trouble or difficulty.

1717. Narrated Anas : رَضِيَ اللَّهُ مَعْنَى مَنْ أَنْتَ عَلَيْهِ وَسَمِعَ said, "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death then he should say, 'O Allâh! Let me live as long as life is better for me, and take my life if death is better for me.' " (*Sahîh Al-Bukhâri*, Hadîth No. 362, Vol. 8)

1718. Narrated Qais : رَضِيَ اللَّهُ مَعْنَى I came to Khabbâb who had been branded with

(٣) بَابُ الْعَزْمِ بِالدُّعَاءِ وَلَا يَقُلُّ: إِنْ شِئْتَ

١٧١٥ - حِدِيثُ أَنَسٍ رَضِيَ اللَّهُ مَعْنَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا دَعَا أَحَدُكُمْ، فَلْيَغْزِمِ الْمَسَأَةَ). وَلَا يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ فَاغْطِنِي. فَإِنَّمَا لَا مُسْتَكْرَهَ لَهُ).

١٧١٦ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ مَعْنَى، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: (لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي. اللَّهُمَّ ارْحَمْنِي، إِنْ شِئْتَ. لِيَغْزِمِ الْمَسَأَةَ، فَإِنَّمَا لَا مُسْتَكْرَهَ لَهُ).

(٤) بَابُ كُرَاهَةِ تَمَنِي الْمَوْتِ لِصُرُّ نَزَلَ بِهِ

١٧١٧ - حِدِيثُ أَنَسٍ رَضِيَ اللَّهُ مَعْنَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا يَتَمَمِنَ أَحَدٌ مِنْكُمُ الْمَوْتَ لِصُرُّ نَزَلَ بِهِ). فَإِنْ كَانَ لَا بُدَّ مِنْ تَمَنِي الْمَوْتِ، فَلْيَقُلِّ: اللَّهُمَّ! أَخِرِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي. وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاءُ خَيْرًا لِي).

١٧١٨ - حِدِيثُ حَبَّابٍ . عَنْ قَيْسِ، قَالَ: أَتَيْتُ حَبَّابًا، وَقَدْ اكْتَوَى سَبْعًا

seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allâh) for death, I would have invoked (Allâh) for it." (*Sahîh Al-Bukhâri*, Hadîth No. 361, Vol. 8)

CHAPTER 5. Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him.

1719. Narrated 'Ubâda bin As-Sâmit : The Prophet ﷺ said, "Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him." (*Sahîh Al-Bukhâri*, Hadîth No. 514, Vol. 8)

1720. Narrated Abû Mûsa : The Prophet ﷺ said, "Whoever loves the meeting with Allâh, Allâh (too), loves the meeting with him; and whoever hates the meeting with Allâh, Allâh (too) hates the meeting with him." (*Sahîh Al-Bukhâri*, Hadîth No. 515, Vol. 8)

CHAPTER 6. The superiority of Dhikr (remembrance of Allâh) over invocations, and to be nearest to Allâh.

1721. Narrated Abû Huraira : The Prophet ﷺ says: 'I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I, too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span

في بطيءه. فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ
النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ،
لَدَعْنُثُ بِهِ.

(٥) بَابٌ: مَنْ أَحَبَ لِقَاءَ اللَّهِ أَحَبَ اللَّهَ
لِقَاءً، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءً

١٧١٩ - حَدِيثُ عُبَادَةَ بْنِ الصَّامِيتِ،
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَ لِقَاءَ
اللَّهِ، أَحَبَ اللَّهُ لِقَاءً. وَمَنْ كَرِهَ لِقَاءَ
اللَّهِ، كَرِهَ اللَّهُ لِقَاءً».

١٧٢٠ - حَدِيثُ أَبِي مُوسَىٰ، عَنِ
النَّبِيِّ ﷺ، قَالَ: «مَنْ أَحَبَ لِقَاءَ اللَّهِ،
أَحَبَ اللَّهُ لِقَاءً. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ،
كَرِهَ اللَّهُ لِقَاءً».

(٦) بَابٌ: فَضْلُ الذِّكْرِ وَالدُّعَاءِ
وَالتَّقْرِيبُ إِلَى اللَّهِ تَعَالَى

١٧٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ
تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَإِنَّا
مَعْهُ إِذَا ذَكَرْنَاهُ. فَإِنْ ذَكَرْنَاهُ فِي نَفْسِهِ،
ذَكَرْنَاهُ فِي نَفْسِي. وَإِنْ ذَكَرْنَاهُ فِي مَلِإِ،
ذَكَرْنَاهُ فِي مَلِإِ خَيْرٍ مِنْهُمْ. وَإِنْ تَقْرَبَ
إِلَيَّ بِشَبَرٍ، تَقْرَبَتْ إِلَيْهِ ذِرَاعًا. وَإِنْ

nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (*Sahîh Al-Bukhâri, Hadîth No. 502, Vol. 9*)

CHAPTER 8. The superiority of gatherings in which Allâh is remembered.

1722. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ said مَلَكُ اللَّهِ عَلَيْهِ وَسَلَّمَ, "Allâh has some angels who are on the lookout for those who remember (glorify the Praises of) Allâh. And when they find some people remembering, (glorifying the Praises of) Allâh, they call each other, saying, 'Come to the object of your pursuit.' " (He added), "Then the angels encircle them with their wings up to the nearest heaven to us (sky of the world)." (He added) "[After those people remembered (glorified the Praises of) Allâh, and the angels go back)], their Lord (Allâh) asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhân Allâh, Allâhu Akbar, and Alhamdu-lillâh*, and they glorify you. Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allâh says (to the

تَقْرَبَ إِلَيَّ فِرَاعَا، تَقْرَبَتِ إِلَيْهِ بَاعَا.
وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرَوْلَةً.

(٨) بَابُ: فَضْلِ مَجَالِسِ الدُّخْرِ

١٧٢٢ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ مَلِائِكَةً يُطْرُفُونَ فِي الظَّرْقِ، يَلْتَمِسُونَ أَهْلَ الدُّخْرِ. فَإِنْ وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ، تَنَادَوْا: هَلْمُوا! إِلَى حَاجَتِكُمْ. قَالَ: فَيُحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ: فَيُسَأَلُهُمْ رَبُّهُمْ، وَهُوَ أَغْلَمُ مِنْهُمْ. مَا يَسْأُلُ عِبَادِي؟ قَالُوا: يَقُولُونَ، يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُحَمِّدُونَكَ، وَيُمْجِدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ شَمْجِيدًا، وَأَكْثَرَ لَكَ شَسِيحًا. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبَّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ

angels), ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allâh says (to the angels), ‘Did they see it?’ The angels say, ‘No! By Allâh, O Lord! They did not see it.’ Allâh says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would have greater covetousness for it and would seek it, with greater zeal and would have greater desire for it.’ Allâh says, ‘From what do they seek refuge?’ The angels reply, ‘They seek refuge from the (Hell) Fire.’ Allâh says, ‘Did they see it?’ The angels say, ‘No! By Allâh, O Lord! They did not see it.’ Allâh says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.’ Then Allâh says, ‘I make you witnesses that I have forgiven them.’” (Allâh’s Messenger ﷺ added,) “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allâh would say, ‘These are those people whose companions will not be reduced to misery.’” (*Sahîh Al-Bukhâri, Hadîth No. 417, Vol. 8*)

CHAPTER 9. The superiority of the invocation: “O our Lord! Give us in this world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire.” (V.2:201)

1723. Narrated Anas : رضي الله عنه The most frequent invocation of the Prophet was: “O our Lord! Give us in this world that which is good and in the

رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَنْ أَنْهُمْ رَأَوْهَا، كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمْ يَتَعَوَّدُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَنْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَنْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَحَاجَةً. قَالَ: يَقُولُ: فَأَشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ، لَيْسَ مِنْهُمْ. إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمُ الْجُلَسَاءُ، لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

(٩) بَابٌ: فَضْلُ الدُّعَاءِ بِاللَّهِمَّ أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَرَفَنَا عَذَابَ النَّارِ

1723 - حديث أنس، قال: كان أكثر دعاء النبي ﷺ: «اللهُمَّ ارْبَنا

Hereafter that which is good, and save us from the torment of the Fire.”
(V.2:201) (*Sahih Al-Bukhari, Hadith No. 398, Vol. 8*)

CHAPTER 10. The superiority of *Tahlil* (Saying: *Lâ ilâha ill-Allâh*) *Tasbih* (Saying: *Subhan Allâh*) and to invoke Allâh .

1724. Narrated Abû Huraira : رضي الله عنه ملیک اللہ علیہ وسلم said, “If one says one hundred times in one day: None has the right to be worshipped but Allâh, the Alone, Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)”,⁽¹⁾ one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more⁽²⁾ than that which he has done.” (*Sahih Al-Bukhari, Hadîth No. 514, Vol. 4*)

1725. Narrated Abû Huraira : رضي الله عنه ملیک اللہ علیہ وسلم said, “Whoever says, ‘*Subhân Allâh wa Bihamdihi*,⁽³⁾ one-hundred times a day,

آتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقَنَا عَذَابَ النَّارِ.

(١٠) بَابُ: فَضْلِ التَّهْلِيلِ وَالثَّسْبِيحِ وَالدُّعَاءِ

١٧٢٤ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَاتَ لَهُ إِلَهٌ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي كُلِّ يَوْمٍ، مِائَةٌ مَرَّةٌ. كَانَتْ لَهُ عَذْلَ عَشْرِ رِقَابٍ، وَكُثُبَتْ لَهُ مِائَةٌ حَسَنَةٌ، وَمُجْبَثَتْ عَنْهُ مِائَةٌ سَيِّئَةٌ، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ».

١٧٢٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَاتَ لَهُ إِلَهٌ إِلَّا اللَّهُ وَحْدَهُ، فِي يَوْمٍ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ»، فِي يَوْمٍ

⁽¹⁾ (H.1724) The Arabic version of this prayer is as follows:
Lâ ilâha ill-Allâh, wahdahû lâ sharîka lahu lahul-mulku, lahul-hamdu, wa Huwa 'alâ kulli shai' in Qadir.'

⁽²⁾ (H.1724) ‘More’ may mean here more times of recitation of this invocation or more good deeds of different nature.

⁽³⁾ (H.1725) I deem Allâh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever in any respect, and I glorify His Praises (Glorified be Allâh, the Most Great! Glorified be Allâh and praised be He).

will be forgiven all his sins even if they were as much as the foam of the sea. (*Sahîh Al-Bukhâri, Hadîth No. 414, Vol. 8*)

1726. Narrated Abû Ayyûb Al-Ansârî : The Prophet ﷺ said, "Whoever says, 'Lâ ilâha ill-Allâhu wahdahu lâ sharîka lâhu, lahu-l-mulku, wa lahu-l-hamdu wa Huwa 'alâ kulli shai'in Qadir,'"^[1] ten times will be as if he had manumitted one of Ismâ'il's (Ishmael) descendants." (*Sahîh Al-Bukhâri, Hadîth No. 413-B, Vol. 8*)

مائة مرّة، حُطّت خطاياه، وإنْ كانت مثل زيد الْبَخْرِ.

١٧٢٦ - حديث أبي أويوب الأنصاري، عن النبي ﷺ: «مَنْ قَالَ عَشْرًا: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ كَمْنَ أَعْتَقَ رَبَّهُ مِنْ وَلَدِ إِسْمَاعِيلَ».

1727. Narrated Abû Hurâira : The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance (of deeds) and are very dear to the Beneficent (Allâh), and they are, 'Subhân Allâhi Al-Azîm and Subhân Allâhi wa bihamdihi.'^[2]" (*Sahîh Al-Bukhâri, Hadîth No. 415, Vol. 8*)

CHAPTER 13. Preference of remembering Allâh in a low voice.

١٧٢٧ - حديث أبي هريرة، عن النبي ﷺ، قال: «كَلِمَتَانِ حَفِيَّتَانِ عَلَى الْلِسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَسِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

(١٢) باب: استحباب خفض الصوت
بالذخر

1728. Narrated Abû Mûsa Al-Ash'ârî : When Allâh's Messenger ﷺ fought the battle of Khaibar, or said, when Allâh's Messenger ﷺ went

١٧٢٨ - حديث أبي موسى الأشعري رضي الله عنه، قال: «لَمَّا غَزَّ رَسُولُ اللهِ ﷺ خَيْرَ، أَوْ قَالَ: لَمَّا

^[1] (H.1726) None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the Praises, and He has the Power to do everything (Omnipotent).

^[2] (H.1727) See the footnote of *Hadîth No. 1725*.

towards it, (whenever) the people (passed over a high place) overlooking a valley, they raised their voices saying, "Allâhu Akbar! Allâhu Akbar!" (Allâh is the Most Great). Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)." On that Allâh's Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer, Who is near and is with you." I was behind the riding animal of Allâh's Messenger ﷺ and he heard me saying, "Lâ hawla wala quwwata illâ billâh" (There is neither might, nor power but with Allâh)." On that he said to me, "O 'Abdullâh bin Qais!" I said, "Labbaik,⁽¹⁾ O Allâh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allâh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: Lâ hawla wala quwwata illâ billâh (there is neither might nor power but with Allâh)." (*Sahîh Al-Bukhâri, Hadîth No. 516, Vol. 5*)

1729. Narrated Abû Bakr As-Siddîq رضي الله عنه: I asked Allâh's Messenger ﷺ to teach me an invocation so that I may invoke Allâh with it in my *Salât* (prayer). He told me to say, "Allâhumma innî zalamtu nafsi zulman kathîran. Walâ yaghfirudh-dhunuba illâ anta saghfîrlî maghfiratan min 'indika warhamni innaka antal-Ghafîr-ur-Râhîm [O Allâh! I have done great Zulm (wrong) to myself and none except You forgives sins, so

تَوَجَّهَ رَسُولُ اللَّهِ ﷺ، أَشْرَفَ النَّاسَ عَلَى وَادٍ. فَرَفِعُوا أَصْوَاتِهِم بِالْكَبِيرِ: اللَّهُ أَكْبَرُ! اللَّهُ أَكْبَرُ! لَا إِلَهَ إِلَّا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذْعُوا عَلَى أَنفُسِكُمْ. إِنَّكُمْ لَا تَدْعُونَ أَحَمَّ وَلَا غَائِبًا. إِنَّكُمْ تَدْعُونَ سَمِيعًا فَرِيقًا، وَهُوَ مَعْنُوكُمْ» وَأَنَا خَلَفَ دَائِيَةَ رَسُولِ اللَّهِ ﷺ. فَسَمِعَنِي وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. قَالَ لِي: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! قُلْتُ: لَيْسَكَ! رَسُولُ اللَّهِ! قَالَ: «أَلَا أَذْلُكَ عَلَى كَلْمَةٍ مِّنْ كَثِيرٍ مِّنْ كُنُوزِ الْجَنَّةِ؟» قُلْتُ: بَلَى! يَا رَسُولَ اللَّهِ! فَذَاكَ أَبِي وَأُمِّي. قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».»

١٧٢٩ - حديث أبي بكر الصديق

رَفِيْ (الله عنده)، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَمْنِي دُعَاءً أَذْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».»

⁽¹⁾ (H.1728) I am present to obey and to listen to you.

please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].” (*Sahih Al-Bukhâri, Hadîth No. 796, Vol. 1*)

1730. Narrated ‘Abdullâh bin ‘Amr رضي الله عنه مـن أبا بـكر الصـديق رضي الله عنه عنـه said to the Prophet ﷺ, “O Allâh’s Messenger! Teach me an invocation with which I may invoke Allâh in my *Salât* (prayer).” The Prophet ﷺ said, “Say: ‘O Allâh! I have done great *Zulm* (wrong) to myself, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful.” (*Sahih Al-Bukhâri, Hadîth No. 485, Vol. 9*)

CHAPTER 14. To seek refuge with Allâh from the evil of *Fitn* (trials and afflictions) etc.

1731. Narrated ‘Âisha رضي الله عنها about the Prophet ﷺ used to say, “O Allâh ! I seek refuge with You from the *Fitnah* (trial and affliction etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, the punishment of the grave, the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allâh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masîh ad-Dajjâl*, O Allâh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allâh ! I seek refuge with You

١٧٣٠ - حديث عبد الله بن عمرو،
أنَّ أبا بكر الصديق رضي الله عنه قال:
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ! عَلَمْتَنِي دُعَاءً
أَذْعُو بِهِ فِي صَلَاتِي. قَالَ: «فُلْ:»
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي طُلْمًا كَثِيرًا،
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاغْفِرْ لِي
مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ
الرَّحِيمُ».

(١٤) باب: التَّعْوِذُ مِنْ شَرِّ الْفَتَنِ
وَغَيْرِهَا

١٧٣١ - حديث عائشة رضي الله عنها.
قالت: كان النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقول: «اللَّهُمَّ!
إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ
النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ،
وَشَرِّ فِتْنَةِ الْغَنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ.
اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ! اغْسِلْ قَلْبِي
بِمَاءِ الشَّلَاجِ وَالْبَرَدِ. وَتَقْرِبْ قَلْبِي مِنَ
الْخَطَايَا، كَمَا نَقَّيْتَ التَّوْبَ الْأَيْضَ
مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ
خَطَايَايِ، كَمَا باعِدْتَ بَيْنَ الْمَشْرِقِ

from laziness, sins, and from being in debt.” (*Sahîh Al-Bukhâri, Hadîth No. 388, Vol. 8*)

وَالْمَغْرِبِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْكَسْلِ، وَالْمَأْثَمِ، وَالْمَغْرَمِ.

CHAPTER 15. To seek refuge with Allâh from powerlessness, and laziness etc.

رضي الله عنه 1732. Narrated Anas bin Mâlik رضي الله عنه : عن Allâh’s Prophet صلى الله عليه وسلم used to say, “O Allâh! I seek refuge with You from weakness and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death.” (*Sahîh Al-Bukhâri, Hadîth No. 378, Vol. 8*)

CHAPTER 16. To seek refuge with Allâh from being destined to an evil end, from being overtaken by destruction etc.

رضي الله عنه 1733. Narrated Abû Huraira رضي الله عنه : عن Allâh’s Messenger صلى الله عليه وسلم used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqâ* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies.” (*Sahîh Al-Bukhâri, Hadîth No. 358, Vol. 8*)

CHAPTER 17. What to say while sleeping and going to bed.

رضي الله عنه 1734. Narrated Al-Barâ’ bin ‘Âzib رضي الله عنه : The Prophet said to

(١٥) بَابُ التَّعْوِذِ مِنَ الْعَجْزِ وَالْكَسْلِ
وَغَيْرِهِ

١٧٣٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ رَبِيعُ الدُّخْنَةِ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ، وَالْجُنُبِ وَالْهَرَمِ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فَتْنَةِ الْمُتَخِيَا وَالْمَمَاتِ».

(١٦) بَابُ فِي التَّعْوِذِ مِنْ سُوءِ الْقَضَاءِ
وَدَرَكِ الشَّقَاءِ وَغَيْرِهِ

١٧٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ. كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَتَعَوَّذُ مِنْ جَهَنَّمَ الْبَلَاءِ، وَدَرَكَ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَائِيَّةِ الْأَعْدَاءِ.

(١٧) بَابُ مَا يَقُولُ عِنْدَ النَّوْمِ وَأَخْذِ
الْمَضْجَعِ

١٧٣٤ - حَدِيثُ الْبَرَاءِ بْنِ عَازِبٍ.

me, "Whenever you go to bed, perform ablution like that for the *Salât* (prayer), lie on your right side and say, *Allâhumma inni aslamtu wajhî ilaika, wa fauwadtu 'amri ilaika, wa alja'tu zahrî ilaika raghbatan wa rahbatan ilaika. Lâ malja' wala manja minka illâ ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa bi nabiyikal-ladhî arsalta* [O Allâh! I surrender to You, and entrust all my affairs to You and depend upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (The Qur'ân) which You have revealed and in Your Prophet ﷺ whom You have sent]. Then if you die on that very night, you would die with faith (i.e. on the religion of Islâm). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet ﷺ and when I reached "*Allâhumma âmantu bikitâbikal-ladhî anzalta* (O Allâh I believe in Your Book, which You have revealed)" I said, "*Wa-Rasûlika* (and your Messenger)," The Prophet ﷺ said, "No, (but say): '*Wanabiyikal-ladhî arsalta* (Your Prophet whom You have sent) instead." (*Sahîh Al-Bukhâri, Hadîth No. 247, Vol. 1*)

1735. Narrated Abû Huraira : The Prophet ﷺ said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he

قال: قال النبي ﷺ: «إذا أتيت مسجعك، فتوضاً وضوءك للصلوة. ثم اضطجع على شقك الآيمن. ثم قل: اللهم! إني أسلمت وجهي إليك. وفوضت أمري إليك. وألجأ ظهري إليك. رغبة ورهبة إليك. لا ملجأ ولا منجا منك إلا إليك. اللهم! آمنت بكتابك الذي أنزلت. وبنيتك الذي أرسلت. فإن مات من ليلتك، فأنت على الفطرة. واجعلهن آخر ما تتكلّم به».

قال: فرددتها على النبي ﷺ، فلما بلغت «اللهم! آمنت بكتابك الذي أنزلت» قلت: ورسولك. قال: «لا. وبنيتك الذي أرسلت».

١٧٣٥ - حديث أبي هريرة. قال: قال النبي ﷺ: «إذا أوى أحدكم إلى فراشه، فلينقض فراشه بداخلة إزاره. فإنه لا يدري ما خلفه عليه. ثم

should say: 'Bismika Rabbi wadu'tu janbi wa bika arfa'uhu, in amsakta nafsi farhamhâ wa in arsalta hâ fahfazhâ bimâ tafsazu bihi as-sâlihîn.'⁽¹⁾ (*Sahîh Al-Bukhâri, Hadîth No. 332, Vol. 8*)

يَقُولُ : بِاسْمِكَ ، رَبُّ ! وَضَعْتُ جَنِي ،
وَبِكَ أَرْفَعُهُ . إِنْ أَمْسَكْتَ نَفْسِي ،
فَأَرْحَمْهَا . وَإِنْ أَرْسَلْتَهَا ، فَأَخْفَقْتَهَا بِمَا
تَخْفَقُ بِهِ الصَّالِحِينَ .

CHAPTER 18. To seek refuge with Allâh from the evil of what one has done and from the evil of what one has not done.

1736. Narrated Ibn 'Abbâs : رَضِيَ اللَّهُ عَنْهَا مَنْدَبُ اللَّهِ عَلَيْهِ وَسَلَّمَ used to say, "I seek refuge (with You) by Your 'Izzat (Honour, Power and Glory) 'Lâ ilâha illâ Anta, (none has the right to be worshipped but You) Who does not die while the jinns and the human beings die." (*Sahîh Al-Bukhâri, Hadîth No. 480, Vol. 9*)

1737. Narrated Abû Mûsa : رَضِيَ اللَّهُ عَنْهُ مَنْدَبُ اللَّهِ عَلَيْهِ وَسَلَّمَ used to invoke Allâh with the following invocation: *Rabbî-ghfir-lî khati-ati wa jahlî wa isrâfi fi amrî kullihi, wa ma Anta a'lamu bihî minnî. Allâhumma ighfir-lî khatâyâya wa 'amdi, wa jahlî wa hazlî, wa kullu dhâlikâ 'indî, Allâhumma ighfir-lî mâ qaddamtû wa mâ akh-kartû wa mâ asrartu wâ ma a'lantu. Antal-muqaddimu wa Antal-mu'akhhiru, wa Anta 'alâ kullî shai'in*

(١٨) بَابُ التَّعَوِّذِ مِنْ شَرِّ مَا عَمِلَ
وَمِنْ شَرِّ مَا لَمْ يَعْمَلْ

١٧٣٦ - حَدِيثُ ابْنِ عَبَّاسٍ ، أَنَّ
النَّبِيَّ ﷺ كَانَ يَقُولُ : «أَغُوذُ بِعِزْيِكَ
الَّذِي لَا إِلَهَ إِلَّا أَنْتَ . الَّذِي لَا
يَمُوتُ ، وَالْجِنُّ وَالإِنْسَنُ يَمُوتُونَ» .

١٧٣٧ - حَدِيثُ أَبِي مُوسَى ، عَنِ
النَّبِيِّ ﷺ ، أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ :
«رَبُّ ! اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي .
وَإِنْزَافِي فِي أَمْرِي كُلُّهُ . وَمَا أَنْتَ
أَغْلَمُ بِهِ مِنِّي اللَّهُمَّ ! اغْفِرْ لِي خَطَايَايَ
وَعَنْدِي ، وَجَهْلِي وَهَرَبِي ، وَكُلُّ ذَلِكَ
عِنْدِي . اللَّهُمَّ ! اغْفِرْ لِي مَا فَدَنْتُ وَمَا
أَخْرَثُ . وَمَا أَشْرَكْتُ وَمَا أَغْلَثُ .

⁽¹⁾ (H.1735) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it, as You protect the righteous.

Qadir.⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 407, Vol. 8*)

أَنْتَ الْمُقْدَمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

1738. Narrated Abû Huraria : رضي الله عنه مولاه وسلم used to say, "Lâ ilâha ill-Allâh wahdahu (none has the right to be worshipped but Allâh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Ahzâb* (confederates) and there is nothing after Him." (*Sahîh Al-Bukhârî, Hadîth No. 440, Vol. 5*)

CHAPTER 19. To recite *Subhan Allâh* in the morning and at the time of going to sleep.

1739. Narrated 'Alî : رضي الله عنه مولاه وسلم complained of the suffering caused to her by the handmill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. 'Âisha was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came. 'Âisha informed him about Fâtimah's visit. 'Alî added: "So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, "Remain at your place." He sat down between us till I found the coolness of

١٧٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ. أَعْزَّ جُنْدَهُ وَنَصَرَ عَبْدَهُ. وَغَلَبَ الْأَخْرَابَ وَحْدَهُ. فَلَا شَيْءٌ بَعْدَهُ».

(١٩) بَابُ: الشَّيْعَةِ أَوَّلَ النَّهَارِ وَعِنْدَ النَّوْمِ

١٧٣٩ - حَدِيثُ عَلَيْهِ أَنَّ فَاطِمَةَ، عَلِيَّهَا السَّلَامُ، شَكَّتْ مَا تَلْقَى مِنْ أَثْرِ الرَّئْحَى. فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدَهُ. فَانْتَلَقَتْ فَلَمْ تَجِدْهُ. فَوَجَدَتْ عَائِشَةَ، فَأَخْبَرَتْهَا. فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَهُ عَائِشَةُ بِمَجِيئِ فَاطِمَةَ. فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَيْنَا، وَقَدْ أَخْذَنَا مَضَاجِعَنَا. فَذَهَبْنَا لِأَقْوَمَ، فَقَالَ: «عَلَى مَكَانِكُمَا فَقَعَدْنَا يَيْنَنَا، حَتَّى وَجَدْنَا بَرَدَ قَدَمَيْنِ عَلَى صَدْرِي. وَقَالَ: «أَلَا أَعْلَمُ كُمَا

⁽¹⁾ (H.1737) O my Lord! Forgive my sins and forgive my ignorance and also forgive all of my exceeding the limits (i.e. all my great sins) and what You know better than I. O Allâh! Forgive my mistakes, those done intentionally or out of my ignorance, (without) or with seriousness, and I confess that all such mistakes are done by me. O Allâh! Forgive my sins of the past and of the future, which I did openly or secretly. You are the One Who makes the things go ahead (or before), and You are the One Who delays them, and You are Omnipotent.

his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allâhu Akbar' thirty-four times, and *Subhân Allâh*, thirty-three times, and '*Alhamdu-lillâh*' thirty-three times, for that is better for you than a servant." (*Sahîh Al-Bukhâri*, *Hadîth* No. 55, Vol. 5)

CHAPTER 20. Preference of invoking Allâh at the time of the crowing of the cock.

1740. Narrated Abû Hurâira : رضي الله عنه said, "When you hear the crowing of a cock, ask for Allâh's Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates) that it has seen a Satan." (*Sahîh Al-Bukhâri*, *Hadîth* No. 522, Vol. 4)

CHAPTER 21. Invocation at the time of distress.

1741. Narrated Ibn 'Abbâs : رضي الله عنهما used to invoke at the time of distress, saying "*Lâ ilâha illal lâhu al-'Azîm, al-Halîm, Lâ ilâha illallâhu Rabbul-'asrshil-Azîm, Lâ ilâha illallâhu Rabbus-samâwati wa Rabbul-ardi, wa Rabbul-'arshil-Karîm.*"¹¹ (*Sahîh Al-Bukhâri*, *Hadîth* No. 357, Vol. 8)

خَيْرًا مِمَّا سَأَلْتُمَا
مَضَاجِعَكُمَا تُكَبِّرَا أَرْبَعًا وَثَلَاثَيْنَ،
وَتَسْبِحَا ثَلَاثَةً وَثَلَاثَيْنَ، وَتَخْمَدَا ثَلَاثَةً
وَثَلَاثَيْنَ. فَهُوَ خَيْرٌ لِكُمَا مِنْ خَادِمٍ.

(٢٠) بَابُ: اسْتِخْبَابُ الدُّعَاءِ عِنْدَ صِبَاحِ الدُّبْيَكِ

1740. حِدِيثُ أَبِي هُرَيْرَةَ، رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِبَاحَ الدُّبْيَكَ، فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأْتُ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهْيَقَ الْجَمَارِ، فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانَ، فَإِنَّهُ رَأَى شَيْطَانًا».

(٢١) بَابُ: دُعَاءُ الْكَرْبِ

1741. حِدِيثُ ابْنِ عَبَّâسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ، عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ، الْعَظِيمُ الْحَلِيمُ. لَا إِلَهَ إِلَّا اللَّهُ، رَبُّ الْعَرْشِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ، رَبُّ

¹¹ (H.1741) None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heaven and the Lord of the earth and the Lord of the Honourable Throne.

السُّمَوَاتِ، وَرَبِّ الْأَرْضِ، وَرَبِّ
الْعَرْشِ الْكَرِيمِ».

CHAPTER 25. One's invocation is granted by Allâh if one does not show impatience (by saying), 'I invoked (Allâh), but my request has not been granted.'

(٢٥) بَابٌ: بَيَانٌ أَنَّهُ يُسْتَجَابُ لِلْدَّاعِي
مَا لَمْ يَنْجَلْ فَيَقُولُ: دَعْوَتُ فَلَمْ
يُسْتَجِبْ لِي

1742. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The invocation of anyone of you is granted (by Allâh) if he does not show impatience (by saying, 'I invoked Allâh and my request has not been granted').'" (*Sahîh Al-Bukhâri*, Hadîth No. 352, Vol. 8)

CHAPTER 26. The majority of the dwellers of Paradise are (will be) the poor and the majority of the dwellers of Hell are (will be) women, and about the *Fitnah* (trial and affliction etc.) caused by the women.

1743. Narrated Usâma : رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts etc.) But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women." (*Sahîh Al-Bukhâri*, Hadîth No. 124, Vol. 7)

1744. Narrated Usâma bin Zaid رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : The Prophet said, "After me I have not left any *Fitnah* (trial and

١٧٤٢ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُسْتَجَابُ
لِأَحَدِكُمْ مَا لَمْ يَنْجَلْ». يَقُولُ: دَعْوَتُ
فَلَمْ يُسْتَجِبْ لِي».

(٢٦) بَابٌ: أَكْثَرُ أَهْلِ الْجَنَّةِ الْفَقَرَاءُ
وَأَكْثَرُ أَهْلِ النَّارِ السَّاءُ وَبَيَانُ الْفِتْنَةِ
بِالسَّاءِ

١٧٤٣ - حَدِيثُ أَسَامَةَ، عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «فَنَمَتُ عَلَى بَابِ الْجَنَّةِ،
فَكَانَ عَامَّةً مِنْ دَخْلَهَا الْمَسَاكِينُ.
وَأَضَحَّابُ الْجَنَدِ مَخْبُوسُونَ». عَيْنَ أَنَّ
أَضَحَّابَ النَّارِ، قَدْ أَمِرَ بِهِمْ إِلَى النَّارِ.
وَفَنَمَتُ عَلَى بَابِ النَّارِ، فَإِذَا عَامَّةً مِنْ
دَخْلَهَا السَّاءُ».

١٧٤٤ - حَدِيثُ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا

affliction etc.) more harmful to men than (the *Fitnah* of) women." (*Sahîh Al-Bukhâri, Hadîth* No. 33, Vol. 7)

تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ،
مِنَ النِّسَاءِ.

CHAPTER 27. The tale of the three companions of the cave, and to ask Allâh for his help by mentioning one's good deeds which he did only for Allâh's sake.

1745. Narrated Ibn 'Umar : رضي الله عنهما ملىء الله عليه وسلم said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the entrance of the cave. They said to each other, 'Invoke Allâh with the best deed you have performed (so that Allâh might remove the rock)'. One of them said, 'O Allâh! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drank from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). This situation continued till it was dawn. O Allâh! If You regard that I did it only for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allâh ! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my

(٢٧) بَابٌ: قِصَّةُ أَصْحَابِ الْغَارِ الْثَّلَاثَةِ وَالتَّوْسِيلُ بِصَالِحِ الْأَعْمَالِ

١٧٤٥ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «خَرَجَ ثَلَاثَةٌ يَمْشُونَ. فَأَصَابَهُمُ الْمَطَرُ. فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ. فَانْحَطَتْ عَلَيْهِمْ صَخْرَةٌ. قَالَ: فَقَالَ بَعْضُهُمْ لِيَغْضِبُ: اذْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنِّي كَانَ لِي أَبْوَانٌ، شَيْخَانٌ كَبِيرَاً. فَكُنْتُ أَخْرُجُ فَأَزْعَى، ثُمَّ أَجِيءُ فَأَخْلُبُ. فَأَجِيءُ بِالْجَلَابِ، فَأَتَيْتُ بِهِ أَبْوَيِّ، فَيُشَرِّبَا. ثُمَّ أَسْقَيْتُ الصَّنِيَّةَ، وَأَهْلِي وَأَمْرَأَتِي. فَأَخْبَسْتُ لَيْلَةً، فَجِئْتُ فَلِذَا هُمَا نَائِمَانِ. قَالَ: فَكَرْهْتُ أَنْ أُوقْظَهُمَا، وَالصَّنِيَّةَ يَصَاغِرُونَ عِنْدَ رِجْلِي. فَلَمْ يَرْلُ ذَلِكَ دَأْبِي وَدَأْبُهُمَا حَشْنَ طَلَعَ الْفَغْرُ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَأَفْرُجْ عَنِّي فُرْجَةً، تَرَى مِنْهَا السَّمَاءَ. قَالَ: فَفَرِّجَ عَنْهُمْ. وَقَالَ الْآخَرُ:

desire fulfilled unless I paid her one-hundred *Dinâr* (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allâh, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allâh! If You regard that I did it only for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allâh! No doubt You know that once I employed a worker for one *Faraq* (three *Sa'*) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his dues. I said to him: Go to those cows and the shepherd and take them for they are yours. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allâh! If You regard that I did it only for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave." (*Sahîh Al-Bukhârî*, *Hadîth* No. 418, Vol. 3)

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي كُنْتُ أُحِبُّ امْرَأَةً مِنْ بَنَاتِ عَمِّي، كَأَشَدَّ مَا يُحِبُّ الرَّجُلُ النِّسَاءَ. فَقَالَتْ: لَا تَكُوْنُ ذَلِكَ مِنْهَا، حَتَّى تُعْطِيهَا مِائَةً دِينَارٍ. فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُهَا. فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: اتَّقِ اللَّهَ، وَلَا تَنْفَضِّ الْخَاتَمَ إِلَّا بِحَقِّهِ. فَقُمْتُ، وَتَرَكْتُهَا. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَاقْرُجْ عَنَّا فُرْجَةً. قَالَ: فَقَرَجَ عَنْهُمُ الْثَّلَاثَيْنَ. وَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَجِيرًا بِمِرْقَدٍ مِنْ دُرَّةٍ، فَأَعْطَيْتَهُ. وَأَبَيْ ذَلِكَ أَنْ يَأْخُذَ فَعَمَدْتُ إِلَى ذَلِكَ الْفَرْقِ، فَرَغَعْتُهُ. حَتَّى اشْرَقْتُ مِنْهُ بَهْرَأً وَرَاعِيَهَا. ثُمَّ جَاءَ، فَقَالَ: يَا عَبْدَ اللَّهِ! أَعْطِنِي حَقِّي. فَقُلْتُ: انْظُلْقُ إِلَى تِلْكَ الْبَقِيرِ وَرَاعِيَهَا، فَإِنَّهَا لَكَ. فَقَالَ: أَسْتَهْزِئُ بِي؟ قَالَ: فَقُلْتُ: مَا أَسْتَهْزِئُ بِكَ، وَلَكَتَهَا لَكَ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَاقْرُجْ عَنَّا. فَكَشِفَ عَنْهُمْ.

49. THE BOOK OF AT-TAUBA (THE REPENTANCE)

CHAPTER 1. Exhortation for *At-Tauba* (the repentance) and to be pleased for it.

1746. Narrated Abū Huraira : رضي الله عنه said, The Prophet ﷺ said, "Allāh says: 'I am just as My slave thinks I am (i.e. I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (Sahîh Al-Bukhârî, Hadîth No. 502, Vol. 9)

1747. Narrated 'Abdullâh bin Mas'ûd مسعود عن النبي ﷺ said, "Allâh is more pleased with the repentance of His slave than a man who encamps at a place where his life is in jeopardy, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers exhaustion from severe heat and thirst or what Allâh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him." (Sahîh Al-Bukhârî, Hadîth No. 320, Vol. 8)

٤٩ - كتاب التوبة

(١) باب: في الحضن على التوبة
والفرح بها

١٧٤٦ - حديث أبي هريرة رضي الله عنه، قال: قال النبي ﷺ: «يقول الله تعالى: أنا عند ظن عبدي بي. وأنا معه إذا ذكرني. فإن ذكرني في نفسه، ذكرته في نفسه. وإن ذكرني في ملائكة ذكره في ملائكة خير منهم. وإن تقرب إلي يشفي، تقربت إليه ذراعاً. وإن تقرب إلى ذراعاً، تقربت إليه باعاً. وإن أتاني يمشي، أتيته هرولاً».

١٧٤٧ - حديث عبد الله بن مسعود، عن النبي ﷺ، قال: «الله أفرج بتوبتك عباده، من رجل نزل منزلأ، وبه مهلكه، وعمره راحلته، عليها طعامه وشرابه. فوضع رأسه، فنام نومة، فاستيقظ، وقد ذهب راحلته. حتى اشتد عليه الحر والعطش، أو ما شاء الله، قال: أرجع إلى مكانني. فرَجع، فنام نومة، ثم رفع رأسه، فإذا راحلته عنده».

1748. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger said ملی اللہ علیہ وسلم : "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (*Sahîh Al-Bukhâri, Hadîth No. 321, Vol. 8*)

CHAPTER 4. The vastness of Allâh's Mercy and that it overtakes His Anger.

1749. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger said ملی اللہ علیہ وسلم : "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.' " (*Sahîh Al-Bukhâri, Hadîth No. 416, Vol. 4*)

1750. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger ملی اللہ علیہ وسلم saying, "Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (*Sahîh Al-Bukhâri, Hadîth No. 29, Vol. 8*)

1751. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Some *Saby* (i.e. war prisoners, children and women only) were brought before the Prophet ملی اللہ علیہ وسلم and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest

١٧٤٨ - حديث أنس رضي الله عنه، قال: قال رسول الله ﷺ: «الله أفرج بيته عبده من أحدكم، سقط على بعيره، وقد أصله في أرض فلاة».

(٤) بات: في سعة رحمة الله تعالى
وأنها سبقت غضبه

١٧٤٩ - حديث أبي هريرة، قال:
قال رسول الله ﷺ: «لما قضى الله
الخلق، كتب في كتابه، فهو عند
فوق العرش، إن رحمتي غلت
غضبي».

١٧٥٠ - حديث أبي هريرة، قال:
سمعت رسول الله ﷺ، يقول: «جعل
الله الرحمة مائة جزء، فامسكت
بسنة وتسعين جزءاً، وأنزل في
الأرض جزءاً واحداً. فمن ذلك
الجزء يتراحم الخلق، حتى ترتفع
الفرس حافرها عن ولدها، خشية أن
تصيبه».

١٧٥١ - حديث عمر بن الخطاب رضي الله عنه، قال: قدم على النبي ﷺ
سني، فإذا امرأة من السنبة قد تخلي
ثديها، تسقي. إذا وجدت صبياً في
السبني، أحذته، فالصفة يبظنها

49. The Book of Repentance

and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet ﷺ then said, "Allāh is more Merciful to His slaves than this lady is to her son." (*Sahih Al-Bukhāri, Hadīth No. 28, Vol. 8*)

1752. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger ﷺ said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allāh, if Allāh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allāh ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allāh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well)'. So Allāh forgave him." (*Sahih Al-Bukhāri, Hadīth No. 597, Vol. 9*)

1753. Narrated Abū Sa'īd رضي الله عنه: The Prophet ﷺ said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of wealth. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His

وأَزْصَعَتْهُ . فَقَالَ لَنَا النَّبِيُّ ﷺ : «أَتَرَوْنَ هَلْيَوْ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قَلَّا: لَا . وَهِيَ تَفَدِيرٌ عَلَى أَنْ لَا تَنْظَرَهُ . فَقَالَ: «اللَّهُ أَرْحَمُ بِعِبَادِهِ، مِنْ هَذِهِ بِوَلَدِهَا» .

١٧٥٢ - حديث أبي هريرة، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا فَطَّ: فَإِذَا مَاتَ، فَحَرَقُوهُ، وَأَذْرُوا نِصْفَهُ فِي الْبَرِّ، وَنِصْفَهُ فِي الْبَحْرِ. فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ، لَيَعْلَمْنَا عَذَابًا، لَا يُعْذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ. فَأَمَرَ اللَّهُ الْبَحْرَ، فَجَمَعَ مَا فِيهِ. وَأَمَرَ الْبَرَ فَجَمَعَ مَا فِيهِ. ثُمَّ قَالَ: لَمْ فَعَلْتَ؟ قَالَ: مِنْ خَشْيَتِكَ، وَأَنْتَ أَغْلَمُ. فَغَفَرَ لَهُ» .

١٧٥٣ - حديث أبي سعيد الخدري رضي الله عنه. عن النبي ﷺ: «أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَغْسَةً اللَّهُ مَالًا. فَقَالَ لَنِي لَمَّا حُضِرَ: أَيْ أَبْ كُثُرَ لَكُمْ؟ قَالُوا: خَيْرٌ أَبٍ. قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا فَطَّ. فَإِذَا مُتْ فَأَخْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُونِي فِي يَنْمِ

sons did accordingly, but Allâh gathered (his particles) and asked (him), ‘What made you do so?’ He replied, ‘Fear of You.’ So Allâh bestowed His Mercy upon him (forgave him).” (*Sahîh Al-Bukhâri*, *Hadîth No. 684, Vol. 4*)

CHAPTER 5. The repentance is accepted (by Allâh) if one repents after committing sins, even if the sins and repentance is repeated.

1754. Narrated Abû Huraira رضي الله عنه : I heard the Prophet ﷺ saying, “If somebody commits a sin and then says, ‘O my Lord! I have sinned, please forgive me!’ and his Lord says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then again commits another sin and says, ‘O my Lord, I have committed another sin, please forgive me.,’ and Allâh says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sin).’ Then he remains without committing another sin for a while and then commits another sin (for the third time) and says ‘O my Lord, I have committed another sin, please forgive me,’ and Allâh says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven My slave (his sin), he can do whatever he likes.”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth No. 598, Vol. 9*)

عاصِفٌ. فَفَعَلُوا. فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ، فَقَالَ: مَا حَمَلْتَ؟ قَالَ: مَحَافِظَكَ. فَلَقَاءُ بِرَحْمَتِهِ.

(٥) بَابٌ: قَبُولُ التَّوْبَةِ مِنَ الذُّنُوبِ وَإِنْ تَكَرَّرَتِ الذُّنُوبُ وَالتَّوْبَةُ

١٧٥٤ - حَدِيثُ أَبِي هُرَيْرَةَ . قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَالَ: «إِنَّ عَبْدًا أَصَابَ ذَنْبًا، وَرَبِّمَا قَالَ: أَذْنَبَ ذَنْبًا. فَقَالَ: رَبُّ! أَذْنَبْتُ. وَرَبِّمَا قَالَ: أَصَبْتُ فَاغْفِرْ لِي. فَقَالَ رَبُّهُ: أَعْلَمُ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ . ثُمَّ أَصَابَ ذَنْبًا، أَوْ أَذْنَبَ ذَنْبًا. فَقَالَ: رَبُّ! أَذْنَبْتُ، أَوْ أَصَبْتُ أَخْرَى فَاغْفِرْهُ . فَقَالَ: أَعْلَمُ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ . ثُمَّ أَذْنَبَ ذَنْبًا. وَرَبِّمَا قَالَ: أَصَابَ ذَنْبًا. قَالَ: قَالَ: رَبُّ! أَصَبْتُ أَوْ أَذْنَبْتُ أَخْرَى فَاغْفِرْهُ لِي. فَقَالَ: أَعْلَمُ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟

⁽¹⁾ (H.1754) Allâh will forgive one's sins if one repents and does not commit the same sin again.

غَرِّثْ لِعَبْدِي ثَلَاثَةً. فَلَيَعْمَلْ مَا شَاءَ.

CHAPTER 6. Allâh's *Ghîra*⁽¹⁾ (self-respect or honour etc.) and the prohibition of shameful sins (illegal sexual intercourse etc.)

1755. Narrated 'Amr from Abû Wâ'il : 'Abdullâh (bin Mas'ûd) said that the Prophet ﷺ said, "None has more sense of *Ghîra* (honour, self-respect etc.) than Allâh, therefore He has prohibited shameful sins (illegal sexual intercourse etc.) whether committed openly or secretly. And none loves to be praised more than Allâh does, and for this reason He praises Himself." [I asked Abû Wâ'il, "Did you hear it from Abdullâh?" He said, "Yes." I said, "Did 'Abdullâh ascribe it to Allâh's Messenger ﷺ ?" He said, "Yes."] *Sahîh Al-Bukhâri*, Hadîth No. 158, Vol. 6)

1756. Narrated Abû Huraira : The Prophet ﷺ said, "Allâh has a sense of *Ghîra*, and Allâh's Sense of *Ghîra* (self-respect, honour etc.) is provoked when a believer does something which Allâh has prohibited." (*Sahîh Al-Bukhâri*, Hadîth No. 150, Vol. 7)

1757. Narrated Asmâ' : I heard Allâh's Messenger ﷺ saying, "There is nothing (none) having a greater sense of *Ghîra* (honour, self-respect etc.) than Allâh." (*Sahîh Al-Bukhâri*, Hadîth No. 149, Vol. 7)

(٦) بَابُ: غَيْرَةُ اللَّهِ تَعَالَى وَتَحْرِيمُ الْفَوَاحِشِ

١٧٥٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا
أَحَدٌ أَغْيَرُ مِنَ اللَّهِ. وَلِذَلِكَ حَرَمَ
الْفَوَاحِشَ، مَا ظَهَرَ مِنْهَا، وَمَا بَطَنَ.
وَلَا شَيْءٌ أَحَبُّ إِلَيْهِ الْمَذْحُ مِنَ اللَّهِ.
وَلِذَلِكَ مَذَحَ نَفْسَهُ».

١٧٥٦ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنَّ اللَّهَ
يَعْنَى، وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا
حَرَمَ اللَّهُ».

١٧٥٧ - حَدِيثُ أَسْمَاءَ، أَنَّهَا
سَمِعَتْ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَا
شَيْءٌ أَغْيَرُ مِنَ اللَّهِ».

⁽¹⁾ (Ch.6) *Ghîra*: See glossary.

**CHAPTER 7. Allâh's Statement:
“Verily, the good deeds remove the
evil deeds (small sins)...” (V.11:114)**

1758. Narrated Ibn Mas'ûd⁽¹¹⁾: رضي الله عنه عن مسعود: A man kissed a woman (unlawfully) and then went to the Prophet صلى الله عليه وسلم and informed him. So Allâh revealed: “And perform *As-Salât* (*Iqâmat-as-Salât*)⁽¹¹⁾, at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)] Verily! The good deeds remove the evil deeds (small sins)...” (V.11:114) The man asked Allâh's Messenger صلى الله عليه وسلم — “Is this instruction for me only?” He said, “It is for all my followers (who encounter a similar situation).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 504, Vol. 1)

1759. Narrated Anas bin Mâlik رضي الله عنه : While I was with the Prophet صلى الله عليه وسلم a man came and said, “O Allâh's Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me.” The Prophet صلى الله عليه وسلم did not ask him what he had done. Then the time for *As-Salât* (the prayer) became due and the man offered *Salât* (prayer) along with the Prophet صلى الله عليه وسلم , and when the Prophet صلى الله عليه وسلم had finished his *Salât*, the man again got up and said, “O Allâh's Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allâh's Laws.” The Prophet صلى الله عليه وسلم said, “Haven't you offered *Salât* with us?” He said, “Yes.” The Prophet صلى الله عليه وسلم said, “Allâh has forgiven your sin.” or said, “... your

(٧) باب: قَوْلُهُ تَعَالَى : إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ

١٧٥٨ - حديث ابن مسعود، أنَّ رجلاً أصابَ منْ امرأةً فتنةً. فأتى النبيَّ ﷺ، فأخبرَهُ. فأنزلَ اللهُ «أقمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرِزْقًا مِنَ اللَّيلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ» ف قالَ الرَّجُلُ: يَا رَسُولَ اللهِ أَلِي هَذَا؟ قَالَ: لِلْجَمِيعِ أَمْتَهِ كُلُّهُمْ.

١٧٥٩ - حديث أنس بن مالك رضي الله عنه قال: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فجاءه رجل، فقال: يَا رَسُولَ اللهِ! إِنِّي أَصَبَّتُ حَدًا، فَأَفْنِهُ عَلَيَّ. قَالَ: وَلَمْ يَسْأَلْهُ عَنْهُ. قَالَ: وَحَضَرَتِ الصَّلَاةُ، فَصَلَّى مَعَ النَّبِيِّ ﷺ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ، قَامَ إِلَيْهِ الرَّجُلُ. قَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبَّتُ حَدًا، فَأَفْنِهُ فِي كِتَابِ اللهِ. قَالَ: أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَّا؟ قَالَ: نَعَمْ. قَالَ: «فَإِنَّ اللهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ أَوْ قَالَ: حَدَّكَ».

⁽¹¹⁾ (H.1758) *Iqâmat-as-Salât*: See glossary.

legally punishable sin." (*Sahîh Al-Bukhârî, Hadîth No. 812, Vol. 8*)

CHAPTER 8. The acceptance of *Tauba* (repentance) of a killer (murderer) even if he has committed large number of murders.

1760. Narrated Abû Sa‘îd Al-Khudrî مُعَاوِيَة بْنُ عَبْدِ اللّٰهِ عَلٰى اللّٰهِ عَلٰى وَسْلٰمٰهُ said, "The Prophet ﷺ : رَبِّنَا اللّٰهُ عَزَّ وَجَلَّ said, "There was a man from Banî Israel who had murdered ninety-nine persons. Then he set out asking [whether his *Tauba* (repentance) could be accepted or not]. He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such a village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarreled amongst themselves regarding him. Allâh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come from), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found one span closer to the village (he was going to). So he was forgiven." (*Sahîh Al-Bukhârî, Hadîth No. 676, Vol. 4*)

1761. Narrated Safwân bin Muhriz Almâzînî: While I was walking with Ibn ‘Umar رضي الله عنهما holding his hand, a man came in front of us and asked, "What have you heard from Allâh's

(٨) بَابٌ: قُبُولٌ تَوْبَةِ الْقَاتِلِ وَإِنْ كَثُرَ قَتْلَهُ

١٧٦٠ - حَدِيثُ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةَ وَتِسْعَينَ إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ. فَأَتَى رَاهِبًا، فَسَأَلَهُ. فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ؟ قَالَ: لَا. فَقَتَلَهُ. فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ: اثْنَتِي قُرْبَةً كَذَا وَكَذَا. فَادْرَكَهُ الْمَوْتُ. فَنَاءٌ بِصَدْرِهِ تَخْوَهَا. فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَأَوْحَى اللَّهُ إِلَيْهِ هُنْدُو: أَنْ تَقْرَبَيْ. وَأَوْحَى اللَّهُ إِلَيْهِ هُنْدُو: أَنْ تَبَاعَدَيْ. وَقَالَ: قَيْسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَيْهِ هُنْدُو أَقْرَبَ بِشَبَرٍ، فَعَفَرَ لَهُ».

١٧٦١ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ صَفَوَانَ بْنِ مُخْرِزِ الْمَازِنِيِّ، قَالَ: يَبْتَئِلُ أَنَا أَمْشِي مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

Messenger ﷺ about *An-Najwa*?⁽¹⁾ Ibn ‘Umar said: I heard Allāh’s Messenger ﷺ saying, “Allāh will bring a believer near Him and shelter him with His Screen and ask him: ‘Did you commit such and such sins?’ He will say: ‘Yes, my Lord. Allāh will keep on asking him till he confess all his sins and will think that he is ruined. Allāh will say: ‘I did screen your sins in the world and so I forgive them for you today,’ and then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) ‘And the witnesses will say: These are the ones who lied against their Lord. No doubt! The Curse of Allāh is upon the *Zālimūn* (polytheists, oppressors and the wrong-doers etc.)’” (V.11:18) (*Sahih Al-Bukhārī*, *Hadīth* No. 621, Vol. 3)

CHAPTER 9. Narration about the repentance of Ka'b bin Mālik and his two companions.

1762. Narrated ‘Abdullāh bin Ka'b bin Mālik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mālik narrating the story of (the *Ghazwa* of) Tabūk in which he failed to take part. Ka'b said: I did not remain behind Allāh's Messenger ﷺ in any *Ghazwa* that he fought except the *Ghazwa* of Tabūk, and I failed to take part in the *Ghazwa* of Badr, but Allāh did not admonish anyone who had not

الله منها، أخذ بيده، إذ عرض رجُلٌ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ، يَقُولُ: إِنَّ اللَّهَ يَدْعُ الْمُؤْمِنَ، فَيَضْطَعُ عَلَيْهِ كَفَّهُ وَيَسْتَرُهُ: فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ. أَيْ رَبْ! حَسْنَى إِذَا قَرَرْهُ بِذُنُوبِهِ، وَرَأَى فِي تَقْسِيمِهِ أَنَّهُ هَلَكَ. قَالَ: سَرَّتْهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيَعْظِمُ كِتَابَ حَسَنَاتِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الْأَشْهَادُ: هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ».

(٩) بَابٌ: حَدِيثٌ ثَوِيقَةٌ كَعْبٌ بْنُ مَالِكٍ وَصَاحِبِيهِ

١٧٦٢ - حَدِيثٌ كَعْبٌ بْنُ مَالِكٍ. قَالَ: لَمْ أَخْلَفْ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ غَرَامَةِ، إِلَّا فِي غَزْوَةِ تَبُوكَ. غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَايِبْ أَحَدًا تَخَلَّفَ عَنْهَا. إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِبَرَ قُرَيْشٍ. حَسْنَى جَمِيعُ اللَّهِ يَتَّهِمُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِعَادٍ. وَلَقَدْ شَهَدْتُ مَعَ رَسُولِ

⁽¹⁾ (H.1761) *An-Najwa* is confidential talk between Allāh and His devotee on the Day of Judgment. It is a favour from Allāh upon His devotee. This *Hadīth* explains the word clearly.

participated in it, for in fact, Allâh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allâh's Messenger ﷺ when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e. *Al-'Aqaba* Pledge). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ in that *Ghazwa*. By Allâh, never had I two she-camels before, but I had then, at the time of this *Ghazwa*. Whenever Allâh's Messenger ﷺ wanted to make a *Ghazwa*, he used to hide his intention by apparently referring to different *Ghazwa* till it was the time of that *Ghazwa* (of Tabûk) which Allâh's Messenger ﷺ fought in severe heat, facing a long journey, deserts, and the great number of enemy. So, the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwa*. So he informed them clearly of the destination he was going to. Allâh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book, namely, a register. Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh's Messenger ﷺ , fought that *Ghazwa* at the time when the fruits had ripened and the shade looked pleasant.

الله ﷺ، ليلة العقبة حين تلاقينا على الإسلام. وما أحب أن لي بها مشهد بذر، وإن كانت بذرة ذكر في الناس منها.

كان من خبري أنني لم أكن قط أقوى ولا أيسر حين تخلفت عنه في تلك الغزوة. والله! ما اجتمعنا في قبلة راحلتنا قط، حتى جمعتهما في تلك الغزوة. ولم يكن رسول الله ﷺ، يريد غزوة إلا ورأى بغيرها. حتى كانت تلك الغزوة. غزاها رسول الله ﷺ، في حر شديد، واستقبل سفراً بعيداً، ومقارزاً، وعدواً كثيراً. عجل للمسلمين أمرهم ليتأهلاً أهبة غزوهم. فأخبرهم بوجهه الذي يريد. والمسلمون مع رسول الله ﷺ كثيراً. ولا يجمعهم كتاب حافظ. (يريد الديوان).

قال كعب: فما رجل يريد أن يتغيب إلا ظن أن سيتحقق له، ما لم ينزل فيه وخفي الله. وغزا رسول الله ﷺ، تلك الغزوة، حين طابت الشمار والظلال. وتتجهز رسول الله ﷺ والمسلمون معه. فظفخت أغدو لكنى أتجهز معهم. فازجع ولم أقض شيئاً. فاؤل في نفسي: أنا قادر عليه. فلم

Allâh's Messenger ﷺ and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done anything. I would say to myself, 'I can do that.' So, I kept on delaying it every now and then till the people got ready and Allâh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again the next morning I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take over them. I wish I had done so! But it was not preordained for me. So, after the departure of Allâh's Messenger ﷺ, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me but the one accused of hypocrisy, or one of those weak men whom Allâh had excused. Allâh's Messenger ﷺ did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said, 'What did Ka'b do?' A man from Banû Salama said, 'O Allâh's Messenger! He has been stopped by his two *Burda* (i.e. garments) and his looking at his own flanks with pride.' Then Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Messenger! We know nothing about him but good.'

يَرْلَنْ يَتَمَادِي بِي، حَتَّى اشْتَدَّ بِالنَّاسِ
الْجِدُّ. فَأَضْبَخَ رَسُولُ اللَّهِ ﷺ،
وَالْمُسْلِمُونَ مَعَهُ. وَلَمْ أَفْضِ مِنْ
جَهَازِي شَيْئًا. فَقُلْتُ: أَتَجْهَزُ بَعْدَهُ
يَوْمٍ أَوْ يَوْمَيْنِ، ثُمَّ الْحَقْهُمْ. فَعَذَّلْتُ
بَعْدَ أَنْ فَصَلَوا، لِأَتَجْهَزَ، فَرَجَعْتُ وَلَمْ
أَفْضِ شَيْئًا. ثُمَّ غَدَرْتُ ثُمَّ رَجَعْتُ وَلَمْ
أَفْضِ شَيْئًا. فَلَمْ يَرْلَنْ بِي حَتَّى
أَشْرَعُوا، وَتَفَارَّطَ الْغُرْبُ. وَهَمْنَتْ أَنْ
أَرْتَجَلَ فَأَذْرَكُهُمْ. وَلَيْسَنِي فَعَلْتُ! فَلَمْ
يَقْدِرْ لِي ذَلِكَ. فَكُنْتُ، إِذَا خَرَجْتُ
فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ،
فَظْفَرْتُ فِيهِمْ، أَخْرَنِي أَنِّي لَا
أَرَى إِلَّا رَجُلًا مَعْمُوسًا عَلَيْهِ الْقَاقُ،
أَوْ رَجُلًا وَمَنْ عَذَّرَ اللَّهُ مِنَ الْضَّعَافِاءِ.
وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ
تَبُوكَ. فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ
بِتَبُوكَ: «مَا فَعَلَ كَعْبُ؟» فَقَالَ رَجُلٌ
مِنْ بَنْي سَلَمَةَ: يَا رَسُولَ اللَّهِ! حَبَّسَهُ
بُرْدَاهُ وَنَظَرَهُ فِي عَطْفُو. فَقَالَ مَعَاذُ بْنُ
جَبَلٍ: يُشَّسَّ مَا قُلْتَ. وَاللَّهُ! يَا رَسُولَ
اللَّهِ! مَا عِلْمَنَا عَلَيْهِ إِلَّا حَيْرًَا. فَسَكَّتَ
رَسُولُ اللَّهِ ﷺ.

قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغْنِي
أَنَّهُ تَوَجَّهَ قَافِلًا، حَضَرَنِي هَمْيِي.

Allâh's Messenger ﷺ kept silent." Ka'b bin Mâlik added: "When I heard that he (i.e. the Prophet ﷺ) was on his way back to Al-Madîna, my concern grew deep, and I began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of a wise member of my family in this matter. When it was said that Allâh's Messenger ﷺ had nearly approached Al-Madîna, all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a lie. Then I decided firmly to speak the truth. So, Allâh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer a two-Rak'a prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allâh's Messenger ﷺ accepted the excuses they had expressed, took their Bai'a (pledge) asked for Allâh's Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allâh's Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have

وَظِفِقْتُ أَنْذَكْرُ الْكَذِبَ، وَأَقُولُ: بِمَاذَا
أَخْرُجْ مِنْ سَخْطِهِ غَدًا؟ وَاسْتَعْنَتْ عَلَى
ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي. فَلَمَّا
قِيلَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ
قَادِمًا، زَاحَ عَنِ الْبَاطِلِ، وَعَرَفَ أَنِّي
لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ كَذِبٌ،
فَأَجْمَعْتُ صِدْقَةً. وَأَضْبَحَ رَسُولُ اللَّهِ
ﷺ قَادِمًا. وَكَانَ، إِذَا قَدِمَ مِنْ سَفَرٍ،
بَدَا بِالْمَسْجِدِ، فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ، ثُمَّ
جَلَسَ لِلنَّاسِ. فَلَمَّا فَعَلَ ذَلِكَ، جَاءَهُ
الْمُخْلَفُونَ، فَطَفِقُوا يَعْتَزِرُونَ إِلَيْهِ،
وَيَخْلِفُونَ لَهُ. وَكَانُوا بِضَعَةَ وَثَمَانِينَ
رَجُلًا. فَقَبِيلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ
عَلَيْهِ السَّلَامُ، وَبَايِعُهُمْ، وَاسْتَغْفَرَ لَهُمْ،
وَوَكَلَ سَرَايِرَهُمْ إِلَى اللَّهِ. فَجِئْتُهُ. فَلَمَّا
سَلَّمَتْ عَلَيْهِ، تَبَسَّمَ تَبَسَّمَ الْمُغَضِّبِ.
ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُهُ أَمْشِي، حَتَّى
جَلَسْتُ بَيْنَ يَدَيْهِ. فَقَالَ لِي: «مَا
خَلَقْتَ؟ أَلَمْ تَكُنْ قَدْ ابْتَغَتَ ظَهْرَكَ؟»
فَقُلْتُ: بَلَى. إِنِّي، وَاللَّهِ لَوْ جَلَسْتُ
عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنْ
سَأَخْرُجَ مِنْ سَخْطِهِ بِعُذْرٍ. وَلَقَدْ
أَغْطَيْتُ جَدَلًا. وَلَكِنِّي، وَاللَّهِ لَقَدْ
عَلِمْتُ لَيْلَنْ حَدَثْتَكَ الْيَوْمَ حَدِيثَ
كَذِبٍ، تَرْضَى بِهِ عَنِّي، لَيْوَشَكَنَّ اللَّهُ
أَنْ يُسْخِطَكَ عَلَيَّ. وَلَيْلَنْ حَدَثْتَكَ

49. The Book of Repentance

avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh's Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allâh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allâh decides your case.' I got up, and many men of Banû Salama followed me and said to me, 'By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuses to Allâh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allâh's Messenger ﷺ to Allâh to forgive you would have been sufficient for you.' By Allâh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I asked, "Who are they?" They replied, 'Murâra bin Ar-Rabî 'Al-'Amri and Hilâl bin Umaiya Al-Wâqifi.' By that they mentioned to me two pious men who had attended the Ghazwa of Badr, and in whom there was an example for me. So I did not change my mind when they

حدِيث صَدِيقٍ تَجَدُّ عَلَيْهِ فِيهِ، إِنِّي لَا أَرْجُو فِيهِ عَفْوَ اللَّهِ. لَا، وَاللَّهُ مَا كَانَ لِي مِنْ عُذْرٍ. وَاللَّهُ! مَا كُنْتُ فَطُّ أَفْوَى، وَلَا أَيْسَرَ مِنِّي، حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا هَذَا، فَقَدْ صَدَقَ. فَقُنْمَ حَتَّى يَعْصِيَ اللَّهَ فِيكَ» فَقُنْمَتْ. وَثَارَ رِجَالٌ مِنْ بَنِي سَلِيمَةَ، فَاتَّبَعُونِي فَقَالُوا لِي: «وَاللَّهُ! مَا عَلِمْنَاكَ كُنْتَ أَذْبَتَ ذَبَّابًا قَبْلَ هَذَا. وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ اغْتَذَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِسَا اغْتَذَرَ إِلَيْهِ الْمُتَخَلَّفُونَ. قَدْ كَانَ كَافِيكَ ذَبَّابَكَ اسْتَهْفَارُ رَسُولِ اللَّهِ ﷺ لَكَ. قَوْالِهِ! مَا زَالُوا يُؤْتَبُونِي، حَتَّى أَرْذَتُ أَنْ أَزْجِعَ فَأَكَذِّبَ نَفْسِي. ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِي أَحَدٌ؟ قَالُوا: نَعَمْ. رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ، فَقَيْلَ لَهُمَا مِثْلُ مَا قَيْلَ لَكَ. فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وَهَلَالُ بْنُ أَمَيَّةَ الْوَاقِفِيِّ. فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بِذَرْرًا، فِيهِمَا أُسْوَةً. فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

mentioned them (their names) to me. Allâh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness (attend) Salât (prayer) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger ﷺ and greet him while he was sitting in his gathering after Salât, and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my Salât near to him and look at him stealthily. When I was busy with my Salât, he would turn his face towards me, but when I turned my face to him he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings, I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said,

فَمَا هِيَ الَّتِي أَغْرَفْتُ . فَلَبِثْنَا عَلَى ذَلِكَ
خَمْسِينَ لَيْلَةً .

فَأَمَّا صَاحْبَاهَا، فَاسْتَكَانَا، وَقَعْدَا
فِي بُيُوتِهِمَا، يَكْيَانُ . وَأَمَّا أَنَا فَكُنْتُ
أَشْبَهُ النَّوْمَ، وَأَجْلَدُهُمْ . فَكُنْتُ أَخْرُجُ
فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطْوُفُ
فِي الْأَسْوَاقِ وَلَا يَكْلُمُنِي أَحَدٌ . وَأَتَيْتُ
رَسُولَ اللَّهِ ﷺ فَأَسْلَمْتُ عَلَيْهِ، وَهُوَ فِي
مَجْلِسِهِ بَعْدِ الصَّلَاةِ . فَأَقُولُ فِي نَفْسِي:
هَلْ حَرَكَ شَفَتَيْهِ بِرَدِ السَّلَامِ عَلَيَّ، أَمْ
لَا؟ ثُمَّ أَصْلِي قَرِيبًا مِنْهُ، فَأَسْأَرِقُهُ
النَّظَرَ . فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي، أَقْبَلَ
إِلَيَّ . وَإِذَا تَقْتَلْتُ نَحْوَهُ، أَغْرَضَ عَنِي .
حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ
النَّاسِ، مَشَيْتُ حَتَّى شَوَّزْتُ جِدَارَ
حَائِطَ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي،
وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ.
فَوَاللَّهِ! مَا رَدَ عَلَيَّ السَّلَامُ . قَلْتُ: يَا
أَبَا قَتَادَة! أَنْشُدُكَ بِاللَّهِ! هَلْ تَعْلَمُنِي
أَحِبُّ اللَّهَ وَرَسُولَهُ؟ فَسَكَتَ . قَعْدَتُ
لَهُ، فَنَشَدَنِي فَسَكَتَ . قَعْدَتُ لَهُ
فَنَشَدَنِي، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
فَنَاضَتْ عَيْنَاهِ، وَتَوَلَّتْ حَتَّى شَوَّزْتُ
الْجِدَارَ .

فَال*: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ

'Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added: "While I was walking in the market of Al-Madîna, suddenly I saw a *Nabati* (i.e. a Christian farmer) from the *Nabâti* of Shâm who came to sell his grains in Al-Madîna, saying, 'Who will lead me to Ka'b bin Mâlik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written: 'To proceed, I have been informed that your friend (i.e. the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, 'Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allâh gives His Verdict in this matter.'" Ka'b added: "The wife of Hilâl bin Umaiya came to Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, 'O Allâh's Messenger! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He

المَدِينَةِ، إِذَا نَبَطَيْتَ مِنْ أَنْبَاطِ أَهْلِ الشَّامِ، مِمَّنْ قَدِيمٌ بِالظَّعَامِ يَسِيعُهُ بِالْمَدِينَةِ، يَقُولُ: مَنْ يَدْلُلُ عَلَى كَعْبٍ ابْنَ مَالِكٍ؟ فَطَفِيقَ النَّاسُ يُشِيرُونَ لَهُ حَتَّى إِذَا جَاءَنِي، دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ عَسَانَ. فَإِذَا فِيهِ: أَمَّا بَعْدُ. فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ. وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانَ، وَلَا مَضِيعَةً. فَالْحَقُّ بِنَا نُواصِيكَ. فَقُلْتُ لَمَّا قَرَأْتَهَا: وَهَذَا أَيْضًا مِنَ الْبَلَاءِ. فَتَسَمَّمْتُ بِهَا الشَّوَّرَ فَسَجَرْتُهُ بِهَا. حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ، إِذَا رَسُولُ اللَّهِ يَأْتِيَنِي. قَالَ: إِنَّ رَسُولَ اللَّهِ يَأْمُرُكَ أَنْ تَغْتَرِيلَ امْرَأَتَكَ. فَقُلْتُ: أَكْلَقْتَهَا؟ أَمْ مَاذَا أَفْعَلْتُ؟ قَالَ: لَا. بَلْ اغْتَرَلَهَا، وَلَا تَقْرَبَهَا. وَأَزْسَلَ إِلَيَّ صَاحِبَيْهِ مِثْلَ ذَلِكَ. فَقُلْتُ لِامْرَأَتِي: الْحَقِيقِيِّ يَأْهُلُكَ، فَكُوْنِي عِنْدَهُمْ حَتَّى يُعْصِيَ اللَّهُ فِي هَذَا الْأُمْرِ.

قَالَ كَعْبٌ: فَجَاءَتِ امْرَأَةٌ هَلَالِيَّ ابْنِ أُمِّيَّةَ، رَسُولُ اللَّهِ يَأْتِيَنِي، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ هَلَالَ بْنَ أُمِّيَّةَ شَيْئٌ صَائِعٌ، لَيْسَ لَهُ خَادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمْهُ؟ قَالَ: لَا. وَلَكِنْ لَا يَقْرِبُنِي. قَالَتْ: إِنَّهُ، وَاللَّهُ! مَا يَهُ حَرَكَةٌ إِلَيَّ شَيْئٌ. وَاللَّهُ! مَا زَالَ يَتَكَبَّرُ مُنْذُ كَانَ

said, 'No, (you can serve him) but he should not come near you.' She said, 'By Allâh, he has no desire for anything. By Allâh he has never ceased weeping from the day his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allâh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him?' I said, 'By Allâh, I will not ask the permission of Allâh's Messenger ﷺ regarding her, for I do not know what Allâh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allâh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses, and while I was sitting in the condition which Allâh described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal'a calling with his loudest voice, 'O Ka'b bin Mâlik! Be happy (by receiving good tidings).' I fell down in prostration before Allâh, realizing that relief has come. Allâh's Messenger ﷺ had announced the acceptance of our repentance by Allâh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banû Aslam

من أمره ما كان، إلى يومه هذا. فكان لي بعض أهلي: لو استاذت رسول الله ﷺ في أمرك، كما أذن لامرأة هلال بن أمية أن تخدمه! فقلت: والله! لا أستاذن فيها رسول الله ﷺ. وما يذرني ما يقول رسول الله ﷺ، إذا استاذته فيها، وأنا رجل شاب؟ فلقيت بعد ذلك عشر ليال، حتى كملت لنا خمسون ليلة، من حين نهى رسول الله ﷺ عن كلامنا. فلما صلّي صلاة الفجر، صبح خمسين ليلة، وأنا على ظهر بيتي من بيوتنا. فبينا أنا جالس على الحال التي ذكر الله، قد ضاقت عليّ نفسى، وضاقت على الأرض بما رحبت. سمعت صوت صارخ، أوفى على جبل سلم، بأعلى صوته: يا كعب بن مâlik! أشر. قال: فخررت ساجدا، وعرفت أن قد جاء فرج. وادن رسول الله ﷺ بتوبته الله علينا، حين صلى صلاة الفجر. فذهب الناس يبشرونا، وذهب قبل صاحب مبشرون، وركض إلى رجل فرسا، وسعى ساع من أسلم، فأوفى على الجبل وكان الصوت أسرع من الفرس. فلما جاءني الذي سمعت صوته يبشرني

came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's acceptance of my repentance, saying, 'We congratulate you on Allāh's Acceptance of your repentance.' Ka'b further said: "When I entered the mosque, I saw Allāh's Messenger ﷺ sitting with the people around him. Talha bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirīn* (emigrants) got up for me except him (i.e. Talha), and I will never forget this (act of) Talha." Ka'b added: "When I greeted Allāh's Messenger ﷺ, his face being bright with joy, said, 'Be happy with the best day that you have got eversince your mother delivered you.'" Ka'b added: "I said to the Prophet ﷺ, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.' Allāh's Messenger ﷺ said, 'Keep some of your wealth, as it will be better for

نَرَغْتُ لَهُ ثُوَبِيِّ، فَكَسَوْتُهُ إِيَّاهُمَا
يُشَرَّاهُ. وَاللَّهُ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ
وَاسْتَعْرَثُ ثَوَبَيْنِ، فَلَبِسْتُهُمَا. وَانْطَلَقْتُ
إِلَى رَسُولِ اللَّهِ ﷺ. فَيَتَلَقَّاني النَّاسُ
فَوَجَّا فَرْحَةً، يُهْنُونِي بِالتَّزَيْدَةِ. يَقُولُونَ:
لِهِنْكَ تَوْبَةُ اللَّهِ عَلَيْكَ.

قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ.
فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ
النَّاسُ. فَقَامَ إِلَيْهِ طَلَحَةُ بْنُ عَبْدِ اللَّهِ
يَهْرُولُ، وَهَنَّاجِي. وَاللَّهُ! مَا قَامَ إِلَيْهِ
رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرَهُ. وَلَا
أَسَاءَهَا لِطَلَحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى
رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ،
وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ
بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»
قَالَ: قُلْتَ: أَمِنْ عَنِّيْكَ يَا رَسُولَ اللَّهِ؟
أَمْ مِنْ عَنِّيْدِ اللَّهِ؟ قَالَ: «لَا. بَلْ مِنْ
عَنِّيْدِ اللَّهِ». وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا
سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَانَهُ قِطْعَةُ
قَمَرٍ. وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. فَلَمَّا
جَلَسْتُ بَيْنَ يَدَيْهِ، قُلْتَ: يَا رَسُولَ
اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي
صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ. قَالَ
رَسُولُ اللَّهِ ﷺ: «أَمْلِكُ عَلَيْكَ بَعْضَ

you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allâh's Messenger! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.' By Allâh, I don't know anyone of the Muslims whom Allâh has helped for telling the truth, more than me, since I have mentioned that truth to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I have never intended to tell a lie eversince (I said that to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) till today. And so I hope that Allâh will save me (from telling lies) the rest of my life. So Allâh revealed to His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the *Muhâjirîn* (emigrants) and the *Ansâr* (supporters) and be with those who are true (in words and deeds).' (V.9:117-119) By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islâm, a greater blessing than the fact that I did not tell a lie to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He ever attributed to anybody else. Allâh عزوجل said: 'They (i.e. the hypocrites) will swear by Allâh to you (Muslims) when you return to them (upto His Saying)... Certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).' " (V.9:95,96) Ka'b added: "We, the three persons, differed altogether from those whose excuses Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allâh to forgive them, but Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left our case pending till Allâh gave His Judgment

مَا لِكَ، فَهُوَ خَيْرٌ لَكَ» قُلْتَ: فَلَئِنِي
أُنسِيكُ سَهْمِيُ الَّذِي يَخِيرُ.

قُلْتَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ إِنَّمَا
تَعْجَانِي بِالصَّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا
أَحْدَثَ إِلَّا صِدْقًا مَا بَقِيَّ. فَوَاللَّهِ! مَا
أَغْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَأَهُ اللَّهُ فِي
صِدْقِ الْحَدِيثِ، مَنْذُ ذَكَرْتُ ذَلِكَ
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْسَنَ مِمَّا أَبْلَأَنِي.
مَا تَعْمَدْتُ، مَنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِي هَذَا، كَذِبًا. وَإِنِّي
لَا زُحْجُو أَنْ يَخْفَظَنِي اللَّهُ فِيمَا بَقِيَّ.

وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَقَدْ
تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ» إِلَى
قَوْلِهِ «وَكُونُوا مَعَ الصَّادِقِينَ».

فَوَاللَّهِ! مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ
قُطُّ، بَعْدَ أَنْ هَدَانِي لِلْإِسْلَامِ، أَغْلَظَ
فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ لَا أَكُونَ كَذِبَةً، فَأَهْلَكَ كَمَا هَلَكَ
الَّذِينَ كَذَبُوا. فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ
كَذَبُوا، حِينَ أَنْزَلَ الْوُحْنَى، شَرَّ مَا قَالَ
لِأَحَدٍ. فَقَالَ، تَبَارَكَ وَتَعَالَى:
«سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ» إِلَى
قَوْلِهِ: «فَإِنَّ اللَّهَ لَا يَرْضِي عَنِ الْقَوْمِ
الْفَاسِقِينَ». قَالَ كَفِّبْ: وَكُنَّا تَخْلَفُنَا،
أَيُّهَا النَّلَّاتُ، عَنْ أَمْرٍ أُولَئِكَ الَّذِينَ قَيلَ
مِنْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ حَلَفُوا لَهُ،

about it. As for that Allâh said: 'And (He did forgive also) the three (who did not join the Tabuk expedition...)' (V.9:118). What Allâh said (in this Verse) does not indicate our failure to take part in the *Ghazwa*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses. (*Sahîh Al-Bukhâri*, *Hadîth No. 702, Vol. 5*)

CHAPTER 10. Narration about *Al-Ifk* (the story of the forged statement, a slander against 'Âisha, the wife of the Prophet ﷺ which the hypocrites invented) and about the acceptance of the repentance of a slanderer.

1763. Narrated 'Âisha رضي الله عنها, the wife of the Prophet ﷺ : "Whenever Allâh's Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allâh's Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazwa* which he fought. The lot fell on me and so I proceeded with Allâh's Messenger ﷺ after Allâh's order of *Hijâb* (use of the veil by women) had been revealed. I was carried in a *Howdaj* (on the back of a camel) and used to be dismounted while still in it (when we came to a halt). So we went on till Allâh's Messenger ﷺ had finished from his *Ghazwa* and returned. (We camped) as we approached near the city of Al-Madîna. Then he (ﷺ) announced for departure at night. So I got up when they announced the news

فَبَاتُوكُمْ وَاسْتَغْفِرَ لَهُمْ. وَإِذْجَا رَسُولُ اللهِ ﷺ أَمْرَنَا، حَتَّى قَضَى اللَّهُ فِيهِ.

فِي ذِلِّكَ قَالَ اللَّهُ: «وَعَلَى الْلَّٰهِ
الَّذِينَ خَلُقُوا» وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ
مِمَّا خَلَقَنَا عَنِ الْغَرْبَوْ، إِنَّمَا هُوَ تَخْلِيقُهُ
إِيَّانَا، وَإِذْجَاوْهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ،
وَاعْتَدَرَ إِلَيْهِ، فَقَبِيلَ مِنْهُ.

(١٠) بَابٌ: فِي حَدِيثِ الْإِفْكِ وَقُبُولِ
تَوْبَةِ الْقَاذِفِ

١٧٦٣ - حَدِيثُ عَائِشَةَ رضي الله عنها،
زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ
الْإِفْكِ مَا قَالُوا.

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللهِ ﷺ
إِذَا أَرَادَ سَفَرًا، أَفْرَغَ بَيْنَ أَزْوَاجِهِ.
فَأَيْمَنُهُ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ
اللهِ ﷺ مَعَهُ. قَالَتْ عَائِشَةُ: فَأَفْرَغَ بَيْنَنَا
فِي غَرْوَةِ غَرَاهَا. فَخَرَجَ فِيهَا سَهْمِيِّ.
فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَ مَا
أُنْزِلَ الْحِجَابُ. فَكُنْتُ أَحْمَلُ فِي
هُودَجِيِّ، وَأُنْزَلُ فِيهِ. فَسِرْتُنا، حَتَّى إِذَا
فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَرْوَتِهِ تِلْكَ،
وَقَفَلَ دَنْوَنَا مِنَ الْمَدِينَةِ قَافِلِينَ، آذَنَ
لِيَّةً بِالرَّجِيلِ. فَقُمْتُ، حِينَ آذَنُوا

of departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifār* beads (i.e. Yemenite beads, partly black and partly white) was missing. So I returned to look for it and was delayed because of that. (In the meanwhile) the people who used to carry me on my camel came and took my *Howdaj* and put it on the back of the camel on which I used to ride, thinking that I was in it, as at that time women were light in weight and lean and thin, and did not use to eat much. So, those people did not feel the difference in the weight of the *Howdaj* while putting it over the camel. At that time I was still a young girl. They set the camel moving and proceeded on. I found my necklace after the army had gone. Then I came to the camping place to find that everybody had left. I went to the place where I used to stay, thinking that they would discover my absence and come back to me (in my search). While in that state, I felt sleepy and slept. Safwān bin Al-Mu'attal As-Sulamī Adh-Dhakwānī was behind the army, and reached the place where we were camping in the morning. When he saw the figure of a sleeping person he came to me and he had seen me before the order of the *Hijāb* was revealed. I got up when I heard him reciting *Istirja'* (i.e. *Inna lillāhi wa inna ilaihi rāji'ūn*)⁽¹⁾ as soon as he recognised me. I veiled my face with my head cover at

بِالرَّجِيلِ، فَمَسَيْتُ حَتَّى جَاءَنِي
الجَيْشُ. فَلَمَّا قَضَيْتُ شَأْنِي، أَفْبَلْتُ
إِلَى رَخْلِي، فَلَمَسْتُ صَدْرِي، فَإِذَا
عِقْدَ لِي، مِنْ جَزْعِ طَفَارٍ، قَدْ انْقَطَعَ.
فَرَجَعْتُ، فَأَلْتَمَسْتُ عِقْدِي، فَحَبَسَنِي
إِبْتِغَاوَةً. قَالَ: وَأَقْبَلَ الرَّهْفُ الَّذِينَ
كَانُوا يُرْجُلُونِي، فَاخْتَلَلُوا هَوْدَجِي،
فَرَحْلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ
عَلَيْهِ، وَهُمْ يَخْسِبُونَ أَنِّي فِيهِ. وَكَانَ
السَّاءُ، إِذْ ذَاكَ، خَفَافًا. لَمْ يَهْبِلْنِ.
وَلَمْ يَعْشَهُنَّ اللَّخْمُ. إِنَّمَا يَأْكُلُنَّ الْعُلْفَةَ
مِنَ الطَّعَامِ. فَلَمْ يَشْتَكِرْ الْقَوْمُ خِفَةَ
الْهَوْدَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ. وَكُنْتُ
جَارِيَةً حَدِيثَةَ السُّنْنَ. فَبَعْثَرُوا الْجَمَلَ
فَسَارُوا. وَوَجَدْتُ عِقْدِي، بَعْدَ مَا
اسْتَمَرَ الجَيْشُ. فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ
بِهَا مِنْهُمْ دَاعٌ وَلَا مُجِيبٌ. فَتَبَيَّنَتْ
مَنْزِلِي الَّذِي كُنْتُ يَهُ، وَظَلَّتْ أَنَّهُمْ
سَيِّقَدُونِي، فَيَرِجُّونَ إِلَيَّ. فَبَيْنَا أَنَا
جَالِسَةٌ فِي مَنْزِلِي، غَلَبَتِي عَنْيَ،
فَنَفَتْ. وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ
السَّلَمِيُّ، ثُمَّ الدَّكْوَانِيُّ مِنْ وَرَاءِ
الجَيْشِ. فَأَضَبَحَ عِنْدَ مَنْزِلِي. فَرَأَى
سَوَادَ إِنْسَانَ نَائِمٍ، فَعَرَفَنِي حِينَ رَأَنِي،

⁽¹⁾ (H.1763) This saying literally means: 'Truly to Allāh we belong and truly to Him we shall return' (2:156). It is recommended to be said when one is in distress or difficulty.

once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirja'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out walking, leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves⁽¹⁾ and the one who spread the *Iṣk* (i.e. slander) more, was 'Abdullāh bin Ubai bin Salūl.' 'Urwa said, "The people propagated the slander and talked about it in his (i.e. 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Hassān bin Thābit and Mistāh bin Uthātha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allāh said. (V.24:11). And as from him who has the greater share therein (i.e. the slander) was 'Abdullāh bin Ubai bin Salūl." 'Urwa added, "Āisha disliked to have Hassān abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Muhammad's honour from you.'" 'Āisha added, "After we returned to Al-Madīna, I became ill for a month. The people were propagating the forged statements

وَكَانَ رَأَيْ قَبْلَ الْحِجَابِ. فَاسْتَقْطَعْتُ
إِسْتِرْجَاعِهِ، حِينَ عَرَفْنِي فَخَمَرْتُ
وَجْهِي بِجُلْبَابِي. وَوَاللَّهِ! مَا نَكَلَنَا
بِكَلْمَةٍ، وَلَا سَمِعْتُ مِنْهُ كَلْمَةً غَيْرَ
إِسْتِرْجَاعِهِ. وَهُوَ حَتَّى أَنَاخَ رَاحِلَتَهُ،
فَوَطَّئَ عَلَى يَدِهَا، فَقَمَتْ إِلَيْهَا،
فَرَكِبْتُهَا. فَانْطَلَقَ يَقْوُدُ بِي الرَّاحِلَةَ،
حَتَّى أَتَيْنَا الْجَيْشَ، مُوْغَرِينَ فِي نَحْرِ
الظَّهِيرَةِ، وَهُمْ نُزُولُ.

قَالَتْ: فَهَلْكَ مَنْ هَلْكَ. وَكَانَ
الَّذِي تَوَلَّ كَبِيرَ الْإِفْلَكِ عَبْدَ اللَّهِ بْنَ أَبِي
ابْنِ سَلْوَلَ.

قَالَ عُرْوَةُ (أَحَدُ رُوَاةِ الْحَدِيثِ):
أَخْبَرْتُ أَنَّهُ كَانَ يُشَاعُ وَيَتَحدَّثُ بِهِ
عِنْهُ، فَيَقْرَأُ وَيَسْتَمِعُ وَيَسْتَوْشِيهِ.

وَقَالَ عُرْوَةُ أَيْضًا: لَمْ يُسَمِّ مِنْ
أَهْلِ الْإِفْلَكِ أَيْضًا إِلَّا حَسَانُ بْنُ ثَابِتٍ،
وَمَسْطَحُ بْنُ أَثَاثَةَ، وَحَمْنَةُ بْنُ
جَحْشٍ، فِي نَاسٍ آخَرِينَ، لَا عِلْمَ لِي
بِهِمْ. غَيْرَ أَنَّهُمْ عُصْبَةٌ. كَمَا قَالَ اللَّهُ
تَعَالَى. وَإِنَّ كَبِيرَ ذَلِكَ يُقَالُ عَبْدُ اللَّهِ بْنُ
أَبِي بْنِ سَلْوَلَ.

قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ

⁽¹⁾ (H.1763) By slandering 'Āisha.

of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allâh's Messenger ﷺ I used to receive when I got sick. (But now) Allâh's Messenger ﷺ would only come, greet and say, 'How is that (lady)?' and leave. I did not know anything of what was going on till I recovered and went out with Umm Mistâh to Al-Manâsi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had lavatories near our houses. And this habit of ours was similar to the habits of the old Arabs living in the open country (or away from houses). So, I and Umm Mistâh bint Abî Ruhm bin Al-Muttalib bin 'Abd Manâf, (whose mother was the daughter of Sakhr bin 'Âmir and the aunt of Abû Bakr As-Siddîq and whose son was Mistâh bin Uthâtha bin 'Abbad bin Al-Muttalib) went out. I and Umm Mistâh returned to my house after we finished answering the call of nature. Umm Mistâh stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistâh be ruined!' I said, 'You are saying a bad word, why are you abusing a man who took part in the (battle of) Badr?' On that she said, 'O Hantâ (you there) didn't you hear what he (i.e. Mistâh) said?' I said, 'What did he say?' Then she told me the slander of the people of *Iftk*. So my ailment was aggravated, and when I reached my home, Allâh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my

يُسْبِّ عِنْدَهَا حَسَانٌ. وَتَقُولُ: إِنَّهُ الَّذِي
قَالَ:
فَإِنَّ أَبِي وَوَالِدَةَ وَعَزْرَضِي
لِعَزْرِضِ مُحَمَّدٍ مُنْكِمٍ وِقَاءَ
قَاتَلَتْ عَائِشَةَ: فَقَدِيمَنَا الْمَدِينَةَ.
فَأَشْتَكَيْتُ حِينَ قَدِيمَتْ شَهْرًا، وَالنَّاسُ
يُقِضُّونَ فِي قَوْلِ أَضْحَابِ الْإِفْكِ. لَا
أَشْعُرُ بِشَيْءٍ مِّنْ ذَلِكَ. وَهُوَ يَرِبِّي فِي
وَجْهِي أَنِّي لَا أَغْرِفُ مِنْ رَسُولِ اللَّهِ
الْلَّطِيفِ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ
أَشْتَكَيْتُ. إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ
فَيَسْلُمُ لَمْ يَقُولُ: «كَيْفَ تَيْكُمْ؟» ثُمَّ
يَنْصَرِفُ. فَذَلِكَ يَرِبِّي. وَلَا أَشْعُرُ
بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَفَهْتُ.
فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ.
وَكَانَ مُتَبَرَّزَنَا. وَكُنَّا لَا نَخْرُجُ إِلَّا لِنَلَا
إِلَى لَيْلٍ. وَذَلِكَ قَبْلَ أَنْ تَخْذَدَ الْكُنْفَ
فَرِبَّنَا مِنْ بَيْوتِنَا. قَاتَلَ: وَأَمْرَنَا أَمْرُ
الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ قَبْلَ الْغَائِطِ.
وَكُنَّا نَتَأْذَى بِالْكُنْفِ أَنْ تَخْذَدَهَا عِنْدَ
بَيْوتِنَا. قَاتَلَ: فَانْظَلَفَتْ أَنَا وَأُمِّ
مِسْطَحٍ، وَهِيَ ابْنَةُ أَبِي زُهْرَةِ بْنِ
الْمُطَلِّبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بِنْتُ
صَخْرِ بْنِ عَامِرٍ، حَالَةُ أَبِي بَخْرِ
الصَّدِيقِ. وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ
عَبَادِ بْنِ الْمُطَلِّبِ. فَاقْبَلَتْ أَنَا وَأُمِّ

parents?", as I wanted to be sure about the news through them. Allâh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhân Allâh! (I testify the Uniqueness of Allâh). Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep. Then in the morning again I kept on weeping. When the Divine Inspiration was delayed, Allâh's Messenger ﷺ called 'Alî bin Abî Tâlib and Usâma bin Zaid to ask and consult them about divorcing his wife (i.e. 'Âisha). Usâma bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usâma said: 'O Allâh's Messenger! She is your wife and we do not know anything except good about her.' 'Alî bin Abî Tâlib said, 'O Allâh's Messenger! Allâh has not imposed restrictions on you (about marrying), there are plenty of women other than her, yet, ask the maid-servant ('Âisha's slave-girl) who will tell you the truth.' On that, Allâh's Messenger ﷺ called Barîra (i.e. the maid-servant) and said, 'O Barîra! Did you ever see anything which roused your suspicions about her?' Barîra said to him, 'By Him Who has sent you with the Truth, I have never seen in her (i.e. 'Âisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her

منسطع قَلَّ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا. فَعَرَثَ أُمُّ مِنْسَطَعٍ فِي مِرْطَهَا: قَالَتْ: تَعْسَ مِنْسَطَعٍ. قَلَّتْ لَهَا: يَشْ مَا قَلَّتْ! أَتَسْبِّئَ رَجُلًا شَهِدَ بِذَرَّا؟ قَالَتْ: أَيْ هَشَّا وَلَمْ تَسْمَعِي مَا قَالَ؟ قَالَتْ: وَقَلَّتْ: مَا قَالَ؟ فَأَخْبَرَتْنِي يَقُولُ أَهْلُ الْإِلْفِكِ. قَالَتْ: فَارْدَدْتُ مَرَضًا عَلَى مَرَضِي. فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَيْكُمْ؟» قَلَّتْ لَهُ: أَنَادَنَّ لِي أَنْ أَتَيْ أَبَوِي؟ قَالَتْ: وَأَرِيدُ أَنْ أَسْتَقِنَّ الْخَبَرَ مِنْ قِبَلِهِمَا. قَالَتْ: فَأَدَنَ لِي رَسُولُ اللَّهِ ﷺ. قَلَّتْ لِأُمِّي: يَا أُمَّتَاهُ مَاذَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بُنْيَاهُ هَوْنِي عَلَيْنِكِ. فَوَاللَّهِ! لَقَلَّمَا كَانَتْ امْرَأَةً قَطْ وَضِيقَةً عِنْدَ رَجُلٍ يُجْبِهَا، لَهَا ضَرَائِيرُ، إِلَّا كَثُرَنَ عَلَيْهَا. قَالَتْ: قَلَّتْ: سُبْحَانَ اللَّهِ! أَوْ لَقَدْ تَحَدَّثُ النَّاسُ بِهِذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَضَبَخْتُ، لَا يَرْقَأُ لِي ذَفْعٌ، وَلَا أَكْتُحُلُ بَيْوِمٍ. ثُمَّ أَضَبَخْتُ أَنْكَبِي. قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلَيَّ ابْنَ أَبِي طَالِبٍ، وَأَسَامَةَ بْنَ زَيْنَدَ، حِينَ اسْتَلَبَتِ الرَّحْمَى، يَسْأَلُهُمَا، وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ:

family exposed so that the domestic goats come and eat it.' So, on that day, Allâh's Messenger ﷺ got up on the pulpit and complained about 'Abdullâh bin Ubaî (bin Salûl) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allâh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except in my company.' Sa'd bin Mu'âdh the brother of Banû 'Abd Al-Ashhal got up and said, 'O Allâh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aûs, then I will chop his head off, and if he is from our brothers, Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Hassân was his cousin's sister and he was from his branch tribe, and he was Sa'd bin 'Ubâda, the chief of Al-Khazraj. Before this incident, he was a pious man but his love for his tribe goaded him into saying to Sa'd (bin Mu'âdh), 'By Allâh, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'âdh) got up and said to Sa'd bin 'Ubâda, 'By Allâh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this the two tribes of Al-Aûs and Al-Khazraj got so much excited that they were about to fight while Allâh's Messenger ﷺ was standing on the pulpit, Allâh's Messenger ﷺ kept on quieting

فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ. فَقَالَ أُسَامَةُ: أَهْلُكَ. وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلَيَّ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ يُضِيقْنِي اللَّهُ عَلَيْكَ. وَالنِّسَاءُ سِوَاهَا كَثِيرٌ. وَسَلَّمَ الْجَارِيَةُ تَضَدُّقُكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِيرَةً. فَقَالَ: «أَيْنَ بِرِيرَةً! هَلْ رَأَيْتَ مِنْ شَيْءٍ يَرِيْبُكَ؟» قَالَتْ لَهُ بِرِيرَةً: وَالَّذِي بَعْثَكَ بِالْحَقِّ! مَا رَأَيْتَ عَلَيْهَا أَمْرًا فَطُ أَغْمِصُهُ، غَيْرَ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السُّنْنِ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ، فَاسْتَغْدَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي، وَهُوَ عَلَى الْمُنْبَرِ، فَقَالَ: «يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَادَهُ فِي أَهْلِي؟ وَاللَّهُ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا. وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا. وَمَا يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي». قَالَتْ: فَقَامَ سَعْدُ بْنُ مَعَاوِيَةَ، أَخُو بَنِي عَبْدِ الْأَشْهَدِ. فَقَالَ: أَنَا، يَا رَسُولَ اللَّهِ! أَغْذِرُكَ. فَإِنْ كَانَ مِنَ الْأَوْسِ ضَرَبَتْ عَنْهُ. وَإِنْ كَانَ مِنْ إِخْرَانَا مِنَ الْخَرْجِ أَمْرَتَنَا فَعَلَنَا أَمْرَكَ. قَالَ:

them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning my parents were with me and I had wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansâri* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allâh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allâh's Messenger ﷺ then recited *Tashah-hud* and then said, 'Ammâ Ba'dû, O 'Âisha! I have been informed such and such about you; if you are innocent, then soon Allâh will reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him for forgiveness, for when a person confesses his sins and asks Allâh for forgiveness, Allâh accepts his repentance.' When Allâh's Messenger ﷺ finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I requested my father, 'Reply to Allâh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allâh, I do not know what to say to Allâh's Messenger ﷺ .' Then I said to my mother, 'Reply to Allâh's Messenger ﷺ on my behalf.' She said, 'By Allâh, I do not know what to say to Allâh's

فَقَامَ رَجُلٌ مِنَ الْخَرْجَ، وَكَانَتْ أُمُّ حَسَانَ بُنْتَ عَمِّهِ، مِنْ فَخِذِهِ. وَهُوَ سَعْدُ بْنُ عَبَادَةَ. وَهُوَ سَيِّدُ الْخَرْجَ.
قَالَتْ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا.
وَلِكِنْ اخْتَمَّتْهُ الْحَمِيمَةُ، فَقَالَ لِسَعْدٍ:
كَذَبْتَ. لَعْنُرُ اللَّهِ! لَا تَقْتُلُهُ، وَلَا تَقْدِيرُ
عَلَى قَتْلِهِ. وَلَوْ كَانَ مِنْ رَهْطِكَ مَا
أَخْبَتَ أَنْ يُقْتَلَ. فَقَامَ أَسِيدُ بْنُ
خُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدٍ، فَقَالَ
لِسَعْدِ بْنِ عَبَادَةَ: كَذَبْتَ لَعْنُرُ اللَّهِ!
لَنْقُتْلَنَّهُ. فَإِنَّكَ مُنَافِقٌ تُجَاهِدُ عَنِ
الْمُنَافِقِينَ. قَالَتْ: فَثَارَ الْحَيَّانُ،
الْأُوسُ وَالْخَرْجُ، حَتَّى هَمُوا أَنْ
يَقْتُلُوا. وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى
الْمِنَارِ. قَالَتْ: فَلَمْ يَزُلْ رَسُولُ اللَّهِ ﷺ
يُحَفِّظُهُمْ حَتَّى سَكَنُوا وَسَكَتُ.
قَالَتْ: بَكَيْتُ يَوْمِي ذَلِكَ كُلَّهُ. لَا يَرْفَأُ لِي
دَمْعٌ، وَلَا أَكْتَحِلُ بِنَوْمٍ.

قَالَتْ: وَأَضَبَعَ أَبُوَايَ عِنْدِي، وَقَدْ
بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا. لَا يَرْفَأُ لِي دَمْعٌ،
وَلَا أَكْتَحِلُ بِنَوْمٍ. حَتَّى إِنِّي لَأَظُنُّ أَنْ
الْبُكَاءُ فَالِقُ كَيْدِي. فَبَيْنَا أَبُوَايَ
جَالِسًا عِنْدِي، وَأَنَا أَبْكِي، فَاسْتَأْذَنَتْ
عَلَيَّ امْرَأَةٌ مِنَ الْأَنْصَارِ، فَأَذْنَتُ لَهَا.
فَجَلَسَتْ تَبْكِي مَعِي. قَالَتْ: فَبَيْنَا نَحْنُ

Messenger ﷺ. ملى الله عليه وسلم 'In spite of the fact I was a young girl and did not had much knowledge of the Qur'an, I said, 'By Allâh, I have no doubt that you heard this (slanderous) speech and that it has got fixed up in your mind and you have taken it as truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it — and Allâh knows that I am innocent — you will surely believe me. By Allâh, I find no similitude for me and you except that of Yûsuf's (Joseph) father when he said, '(For me) patience is the most fitting and it is Allâh (Alone) Whose Help can be sought against that which you assert.' (V.12:18) Then I turned to the other side and laid down on my bed; and Allâh knew that I was innocent and I hoped that Allâh would reveal my innocence. By Allâh, I never thought that Allâh would reveal in my case Divine Inspiration that would be recited (for ever) as I considered myself too inferior to be talked of in the Qur'an, but I hoped that Allâh's Messenger ﷺ might have a dream in which Allâh would prove my innocence. By Allâh, before Allâh's Messenger ﷺ left his seat and before any of the household left, the Divine Inspiration came to Allâh's Messenger ﷺ. So, there overtook him the same which used to overtake him, (when he used to be inspired Divinely). Sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty Statement which was being revealed to him. When that state of Allâh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Âisha! Allâh has declared your

عَلَى ذَلِكَ، دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنَا. فَسَلَّمَ، ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجِدْنِي عَنْدِي، مَنْذُ قَبْلَ مَا قَبْلَهَا. وَقَدْ لَبِثَ شَهْرًا لَا يُوْحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ: فَتَشَهَّدُ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. يَا عَائِشَةً! إِنَّهُ بَلَغَنِي عَنِكَ كَذَا وَكَذَا. فَإِنْ كُنْتِ بَرِيئَةً، فَسَيَرْتَبُكَ اللَّهُ . وَإِنْ كُنْتِ الْمُفْتَدِي بِذَنْبٍ فَاقْسَطْفَرِي اللَّهُ، وَتُوَبِّي إِلَيْهِ. فَإِنَّ الْعَبْدَ، إِذَا اغْتَرَفَ، ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ».

قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ مَقَاتَلَتُهُ، قَلَصَ دَمْعِي، حَتَّىٰ مَا أُحِسِّنَ مِنْهُ قَطْرَةً. فَقُلْتُ لِأَبِي: أَجِبْ رَسُولَ اللهِ ﷺ عَنِي فِيمَا قَالَ. فَقَالَ أَبِي: وَاللَّهِ! مَا أَدْرِي مَا أَفُولُ لِرَسُولِ اللهِ ﷺ. فَقُلْتُ لِأَمِي: أَجِبْيِي رَسُولَ اللهِ ﷺ فِيمَا قَالَ. قَالَ أَمِي: وَاللَّهِ! مَا أَدْرِي مَا أَفُولُ لِرَسُولِ اللهِ ﷺ. فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَ السُّنْنِ، لَا أَفِرُّ الْقُرْآنَ كَثِيرًا: إِنِّي، وَاللَّهِ! لَقَدْ عَلِمْتُ لَفْذَ سَعْيَتُمْ هَذَا الْحَدِيثَ حَتَّىٰ اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقَتُمْ بِهِ. فَأَتَيْتُ فُلْتُ لِكُمْ: إِنِّي بَرِيئَةٌ، لَا تُصَدِّقُونِي. وَلَئِنْ اغْتَرَفْتُ لِكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ، لَتَصَدِّقُنِي. فَوَاللَّهِ لَا

innocence!' Then my mother said to me, 'Get up and go to him (i.e. Allâh's Messenger ﷺ). I replied, 'By Allâh, I will not go to him, and I praise none but Allâh . And Allâh revealed the Verses: (V.24:11-26)

(11) Verily! Those who brought forth the slander (against 'Âisha رضي الله عنها — the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

(12) Why then, did not the believers men and women, when you heard it (the slander) think good of their own people and say, "This (charge) is an obvious lie."

(13) Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then with Allâh they verily are the liars.

(14) Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

(15) When you were propagating it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

(16) And why did you not, when you heard it, say? — "It is not right for us to speak of this. Glory be to You (O Allâh) this is a great lie."

(17) Allâh forbids you from it and warns you not to repeat the like of it forever if you are believers.

أَجِدُ لِي وَلَكُم مَثَلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: «فَصَبَرْ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ» ثُمَّ تَحَوَّلَتْ وَاضْطَجَعَتْ عَلَى فِرَاشِي. وَاللهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيقَةٌ. وَأَنَّ اللَّهَ مُبِرِّي بِرِيقَتِي. وَلَكِنَّ وَاللهُ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزَلٌ فِي شَأْنِي وَخَيَا يَنْلَى. لَشَأْنِي فِي نَفْسِي كَانَ أَخْتَرَ مِنْ أَنْ يَكَلِّمَ اللَّهَ فِي يَامِرٍ. وَلَكِنْ كُنْتُ أَزْجُو أَنْ يَرِي رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ رُؤْنَا بِرِيقَتِي اللَّهُ بِهَا. فَوَاللهِ! مَا زَانَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ، وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ. فَأَخْذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ. حَتَّى إِنَّهُ لَيَتَحدَّرُ مِنْهُ مِنَ الْعَرَقِ مِثْلُ الْجُمَانِ وَهُوَ فِي يَوْمِ شَاتِ، مِنْ يَقْلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ.

قَالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ. فَكَانَتْ أَوَّلَ كَلِمَةً تَكَلَّمُ بِهَا أَنْ قَالَ: «يَا عَائِشَةُ! أَمَّا اللَّهُ فَقَدْ بَرَأَكِ». .

قَالَتْ: فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ. فَقَلَّتْ: وَاللهِ لَا أَقُولُ إِلَيْهِ، فَإِنِّي لَا أَخْمَدُ إِلَّا اللَّهُ عَزَّ وَجَلَّ. قَالَتْ: وَأُنْزَلَ اللَّهُ تَعَالَى:

(18) And Allâh makes the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

(19) Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

(20) And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is Full of Kindness, Most Merciful.

(21) O you who believe! Follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, then verily he commands *Al-Fahshâ* [i.e. to commit indecency (illegal sexual intercourse etc.)] and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds: to speak or to do what is forbidden in Islâm etc.)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

(22) And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

(23) Verily, those who accuse chaste women, who never ever think of anything touching their chastity and are

﴿إِنَّ الَّذِينَ جَاءُوا بِالْفُكَرِ عَصَبَةٌ
مِنْكُمْ لَا تَخْسِبُهُ شَرَّاً لَكُمْ، بَلْ هُوَ
خَيْرٌ لَكُمْ لِكُلِّ امْرٍ وَمِنْهُمْ مَا اكْتَسَبَ
مِنَ الْإِثْمِ، وَالَّذِي تَوَلَّ كَبِيرَةً مِنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ. لَوْلَا إِذْ سَمِعْتُمُوهُ طَنَّ
الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا
وَقَالُوا هَذَا إِنَّكُمْ مُبِينٌ. لَوْلَا جَاءُوا
عَلَيْهِ بِأَزْيَعَةِ شَهَادَاءِ، فَإِذْ لَمْ يَأْتُوا
بِالشَّهَادَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَةً فِي الدُّنْيَا وَالآخِرَةِ لَمْ يَكُنْ فِي
مَا أَفْضَلْتُمْ فِيهِ عَذَابٌ عَظِيمٌ. إِذْ تَلَقَّوْنَهُ
بِالسَّيْئِكُمْ وَتَقُولُونَ بِأَغْوَاهِكُمْ مَا لَيْسَ
لَكُمْ بِهِ عِلْمٌ وَتَخْسِبُونَ هَيْنَا وَهُوَ عِنْدَ
اللَّهِ عَظِيمٌ. وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا
يَكُونُ لَنَا أَنْ نَكَلَّ بِهِذَا سُبْحَانَكَ هَذَا
بَهْتَانٌ عَظِيمٌ. يَعْظُمُكُمُ اللَّهُ أَنْ تَعُودُوا
لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ. وَبِيَسِّنَ اللَّهُ
لَكُمُ الْأَيَّاتِ، وَاللَّهُ عَلِيمٌ حَكِيمٌ. إِنَّ
الَّذِينَ يُجْبِونَ أَنْ شَيْعَ الْفَاجِحَةَ فِي
الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالآخِرَةِ، وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةً وَأَنَّ اللَّهَ
رَءُوفٌ رَّحِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَتَبَعُوا خُطُوطَ الشَّيْطَانِ وَمَنْ يَتَّبَعْ
خُطُوطَ الشَّيْطَانِ فَإِنَّهُ بِأَمْرٍ بِالْفَحْشَاءِ

good believers, are cursed in this life and in the Hereafter and for them will be a great torment.

(24) On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

(25) On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, — He is the Manifest Truth.

(26) Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men), and good people for good statements, (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say for them is Forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise) ... (V.24:11-26)

Allâh revealed those Qur'ânic Verses to declare my innocence. Abû Bakr As-Siddîq who used to disburse money for Mistâh bin Uthâtha because of his relationship to him and his poverty said, 'By Allâh, I will never give to Mistâh bin Uthâtha anything after what he has said about 'Âisha.' Then Allâh revealed:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkin* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?" And Allâh is Oft-Forgiving, Most Merciful. (V.24:22)

وَالْمُنْكَرُ وَلَنُلَا فَضْلُ اللّٰهِ عَلَيْكُمْ
وَرَحْمَتُهُ مَا رَأَيْتُكُمْ مِنْ أَحَدٍ أَبْدًا
وَلَكُنَّ اللّٰهُ بِرَبِّكُمْ مَنْ يَشَاءُ وَاللّٰهُ سَوْءٌ
عَلِيهِمْ. وَلَا يَأْتِي أُولُو الْفَضْلِ مِنْكُمْ
وَالسَّعَةُ أَنْ يُؤْثِرُوا أُولَئِي النُّزُبِي
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللّٰهِ
وَلَيَغْفِرُوا وَلَيَضْنَعُوا أَلَا تَحْبُّونَ أَنْ يَغْفِرَ
اللّٰهُ لَكُمْ وَاللّٰهُ غَفُورٌ رَّحِيمٌ. إِنَّ الَّذِينَ
يَرْمُونَ الْمُخْصَنَاتِ الْغَفَلَاتِ الْمُؤْمِنَاتِ
لِعْنَاهُنَّ فِي الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ. يَوْمَ تَشَهَّدُ عَلَيْهِمْ أَنْسِتَهُمْ
وَأَبْيَدُهُمْ وَأَزْجَلُهُمْ بِمَا كَانُوا يَعْمَلُونَ.
يَوْمَئِذٍ يُوَقِّيْهُمُ اللّٰهُ دِيْنَهُمُ الْحَقُّ وَيَعْلَمُونَ
أَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِينُ. الْخَيْثَاثُ
لِلْخَيْثَيْنِ وَالْخَيْثُونَ لِلْخَيْثَيَاتِ،
وَالظَّيْبَاتُ لِلظَّيْبَيْنِ وَالظَّيْبُونَ لِلظَّيْبَيَاتِ،
أُولَئِكَ مَبَرَّوْنَ مِمَّا يَقُولُونَ، لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ).

ثُمَّ أَنْزَلَ اللّٰهُ هَذَا فِي بَرَاءَتِي.

قَالَ أَبُو بَكْرٍ الصَّدِيقُ، وَكَانَ يُنْفِقُ
عَلَى مِسْطَحِ بْنِ أَثَانَةَ، لِقَرَائِبِهِ مِنْهُ
وَقَرْبِهِ: وَاللّٰهُ! لَا أُنْفِقُ عَلَى مِسْطَحِ
شَيْئًا أَبْدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا
قَالَ. فَأَنْزَلَ اللّٰهُ «وَلَا يَأْتِي أُولُو
الْفَضْلِ مِنْكُمْ»... إِلَى قَوْلِهِ: «غَفُورٌ
رَّحِيمٌ».

Abū Bakr As-Siddīq said, ‘Yes, by Allāh I do love that Allāh should forgive me,’ and kept on giving Mistāh the money he used to give him before. He also added, ‘By Allāh, I will never deprive him of it at all.’”

‘Āisha further said, “Allāh’s Messenger ﷺ also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, ‘What do you know and what did you see?’ She replied, ‘O Allāh’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except goodness (about ‘Āisha).’ From amongst the wives of the Prophet ﷺ Zainab was competing with me (in her beauty and the Prophet’s love), yet Allāh protected her (from being malicious), because of her piety. Her sister Hamna started struggling on her behalf⁽¹⁾ and she was destroyed along with those who were destroyed.” ‘Āisha added, “The man who was blamed said, ‘Subhān Allāh! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.⁽²⁾ Later on the man was martyred in Allāh’s Cause.”

(Sahīh Al-Bukhāri, Hadīth No. 462, Vol. 5)

قَالَ أَبُو بَكْر الصَّدِيقُ: بَلَى . وَاللَّهُ إِنِّي لَأَحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي . فَرَجَعَ إِلَى مَسْطَحِ النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ . وَقَالَ: وَاللَّهُ لَا أَنْزِعُهَا مِنْهُ أَبَدًا .

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي . فَقَالَ لِزَيْنَبَ: «مَاذَا عِلِّمْتَ أُوْرَأَتِ؟» قَالَتْ: يَا رَسُولَ اللَّهِ! أَخْمَيْتُ سَمْعِي وَبَصَرِي وَاللَّهُ! مَا عِلِّمْتُ إِلَّا خَيْرًا .

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي، مِنْ أَزْوَاجِ النَّبِيِّ ﷺ . فَعَصَمَهَا اللَّهُ بِالنُّورَعِ . قَالَتْ: وَطَفَقَتْ أَخْتُهَا حَمْنَةُ ثُحَارِبُ لَهَا . فَهَلَكَتْ فِيمَنْ هَلَكَ .

قَالَتْ عَائِشَةُ: وَاللَّهُ! إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ، لِيَقُولُ: سُبْحَانَ اللَّهِ! فَوَاللَّذِي نَفْسِي بِيَدِهِ! مَا كَشَفْتُ مِنْ كَنْفِ أُثْنَى فَطْ . قَالَتْ: ثُمَّ قُيلَ، بَعْدَ ذَلِكَ، فِي سَبِيلِ اللَّهِ .

⁽¹⁾ (H.1763) By spreading the slander so that her sister would not have a rival in the love of Allāh’s Messenger ﷺ .

⁽²⁾ (H.1763) This is a figurative expression, meaning: ‘I have never had sexual relation with any female.’

1764. Narrated 'Âisha : When there was said about me what was said which I myself was unaware of, Allâh's Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*, and after glorifying and praising Allâh as He deserved, he said, "To proceed: O people! Give me your opinion regarding those people who made a forged story against my family (i.e. his wife 'Âisha). By Allâh, I do not know anything bad about her. By Allâh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." 'Âisha added: Allâh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allâh, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her (maid-servant) and said, "Tell the truth to Allâh's Messenger ﷺ." Finally they told her of the affair (of the slander). She said, "Subhân Allâh! By Allâh I know nothing against her except what a goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subhân Allâh! By Allâh, I have never uncovered the private parts of any woman." Later that man was martyred in Allâh's Cause. (*Sahîh Al-Bukhâri*, Hadîth No. 281, Vol. 6)

١٧٦٤ - حديث عائشة، قالت: لَمْ يُذْكُرْ مِنْ شَانِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللَّهِ ﷺ فِي خَطْبَةٍ فَتَشَهَّدَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ. أَشِيرُوا عَلَيَّ فِي أَنَاسٍ أَبْتُوا أَهْلِي، وَإِنَّمَا اللَّهُ مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ. وَأَبْتُوهُمْ بِمِنْ، وَاللَّهُ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قُطْ. وَلَا يَدْخُلُ بَيْتِي قُطْ إِلَّا وَأَنَا حَاضِرٌ. وَلَا غَيْرُ فِي سَقَرٍ إِلَّا غَابَ مَعِي».

قالت: ولقد جاء رَسُولُ اللَّهِ ﷺ بِشَيْءٍ فَسَأَلَ عَنْهُ تَحَادِيَتِي. فقالت: لا. والله! مَا عَلِمْتُ عَلَيْهَا عَيْنِي. إِلَّا أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاءَ فَتَأْكُلَ حَمِيرَهَا أَوْ عَجِينَهَا. وَأَنْتَهَا بَعْضُ أَصْحَابِي، فقال: اضْدُدْ فِي رَسُولِ اللَّهِ ﷺ، حَتَّى أَسْقَطُوا لَهَا بِهِ. فقالت: سُبْحَانَ اللَّهِ! والله! مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى تَبِيرِ الذَّهَبِ الأَخْمَرِ.

وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي قِيلَ لَهُ. فقال: سُبْحَانَ اللَّهِ! والله! مَا كَشَفْتُ كَنْفَ أَنْتِي قُطْ. قَالَتْ عَائِشَةُ: فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ.

50. THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.

1765. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So ‘Abdullâh bin Ubai said to his companions, “Don’t spend on those who are with Allâh’s Messenger ﷺ, that they may desert and go away from him.” He also said, “If we return to Al-Madîna, indeed, the more honourable will expel therefrom the meeker.” So I went to the Prophet ﷺ and informed him of that. He sent for ‘Abdullâh bin Ubai and asked him, but ‘Abdullâh bin Ubai swore that he did not say so. The people said, “Zaid told a lie to Allâh’s Messenger ﷺ.” What they said distressed me very much. Later Allâh revealed the confirmation of my statement in His Saying: ‘When the hypocrites come to you...’ (V.63:1) So the Prophet ﷺ called them that they might ask Allâh to forgive them, but they turned their heads (in refusal). (Concerning Allâh’s saying: ‘Pieces of wood propped up,’ Zaid said: They were the most handsome men). (*Sahîh Al-Bukhâri, Hadîth No. 426, Vol. 6*)

1766. Narrated Jâbir : رضي الله عنه The Prophet ﷺ came to (the grave of) ‘Abdullâh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt. (*Sahîh Al-Bukhâri, Hadîth No. 360, Vol. 2*)

٥٠ - كتاب صفات المُنافقين و أحكامهم

١٧٦٥ - حديث زيد بن أرقم
 قال: خرجنا مع النبي ﷺ في سفر أصاب الناس فيه شدة. فقال عبد الله بن أبي لأصحابه: لا تتفقوا على من عند رسول الله ﷺ حتى ينفقو من حزنه. وقال: لئن رجعنا إلى المدينة، ليخرجن الأعنة منها الأذلة. فأتى النبي ﷺ، فأخبرته. فأرسل إلى عبد الله بن أبي، فسأله، فاجهده يومئذ ما فعل. قالوا: كذب زيد رسول الله ﷺ. فوقع في نقسي مما قالوا شدة. حتى أنزل الله عز وجل تصديقي في **(إذا جاءك المُنافقون فدعهم النبي ﷺ)،** لستغفر لهم. فلوزا رؤوسهم. وقوله: **(خشب مُسندة)** قال: كانوا رجالاً، أجمل شئ.

١٧٦٦ - حديث جابر رضي الله عنه.
 قال: أتى النبي ﷺ، عبد الله بن أبي، بعد ما دفن. فاخترجه، فنفت فيه من ريقه، وألبسه قميصه.

1767. Narrated Ibn 'Umar رضي الله عنهما : When 'Abdullâh bin Ubâi (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, "O Allâh's Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allâh's Forgiveness for him." So Allâh's Messenger ﷺ gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, 'Umar رضي الله عنه took hold of his hand and said, "Has Allâh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet ﷺ said, "I have been given the choice for Allâh says: 'Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites), or ask not forgiveness for them..., (and even) if you ask seventy times for their forgiveness..., Allâh will not forgive them.' (V.9:80)" So the Prophet ﷺ offered the funeral prayer and on that the revelation came: "And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies." (V.9:84) (Sahîh Al-Bukhâri, Hadîth No. 359, Vol. 2)

1768. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : There gathered near the House (i.e. the Ka'ba) two Quraishî persons and a person from Thaqîf (or two persons from Thaqîf and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allâh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in

1767 - حديث ابن عمر رضي الله عنهما ، أنَّ عبد الله بن أبي ، لَمَّا تُوفِيَ ، جاء ابنته إلى النبي ﷺ . فقال : يا رسول الله ! أَغْطِنِي قَبِيصَكَ أَكْفَهُ فِيهِ ، وَصَلَّى عَلَيْهِ ، وَاسْتَغْفِرُ لَهُ . فَأَغْطَاهُ النبي ﷺ ، قَبِيسَةً . فقال : «إِذْنِي أَصْلِي عَلَيْهِ» فَادَّهَ . فَلَمَّا أَرَادَ أَنْ يُصْلِي عَلَيْهِ ، جَذَبَهُ عمر رضي الله عنه . فقال : أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصْلِي عَلَى الْمُنَافِقِينَ؟» فقال : «أَنَا بَيْنَ خَيْرَيْتَيْنِ» قال : «إِنْ تَشْتَغِلَ لَهُمْ أَوْ لَا تَشْتَغِلَ لَهُمْ إِنْ تَشْتَغِلَ لَهُمْ سَبْعِينَ مَرَّةً ، فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» فَصَلَّى عَلَيْهِ . فَتَرَكَ «وَلَا تُصْلِي عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبْدًا» .

1768 - حديث عبد الله بن مسعود رضي الله عنه ، قال : اجتمع عند النبي فرشيّان وتفقيّي ، أو ثقينان وقرشيّ . كثيرة شحّم بطنونهم . قليلة فقة قلوبهم . فقال أحدهم : أترؤن أنَّ الله يسمع ما نقول ؟ قال الآخر : يسمع إن جهزنا ، ولا يسمع إن أخفينا . وقال

a hidden low voice.” The third said, “If He can hear when we talk in a loud voice, then He can also hear when we speak in a low voice.” Then Allâh, the Honourable, the Majestic revealed: ‘And you have not been hiding against yourself, lest your ears, and your eyes, and your skins should testify against you....’ (V.41:22,23) (*Sahîh Al-Bukhârî*, Hadîth No. 341, Vol. 6)

1769. Narrated Zâid bin Thâbit رضي الله عنه : When the Prophet ﷺ went out for (the battle of) Uhud, some of his companions returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed about the two parties: “Then what is the matter with you that you are divided into two parties about the hypocrites...” (V.4:88) (*Sahîh Al-Bukhârî*, Hadîth No. 108, Vol. 3)

1770. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : During the life-time of Allâh’s Messenger ﷺ , some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allâh’s Messenger ﷺ . When Allâh’s Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed: “Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...”

الآخر: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا، فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ۝
»وَمَا كُشِّمْتَ تَسْتَرُونَ أَنْ يَشَهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ«
الآية.

١٧٦٩ - حَدَّيْثُ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا خَرَجَ النَّبِيُّ ۝ إِلَى أَخْدُو، رَجَعَ نَاسٌ مِنْ أَصْحَابِهِ. فَقَالَ فِرْقَةٌ: نَفْتَلُهُمْ. وَقَالَتْ فِرْقَةٌ: لَا نَفْتَلُهُمْ. فَنَزَّلَتْ ۝فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتِينَ۝.

١٧٧٠ - حَدَّيْثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ۝. كَانَ إِذَا خَرَجَ رَسُولُ اللَّهِ ۝ إِلَى الْغَزْوَةِ، تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَفْعِدِهِمْ خِلَافَ رَسُولِ اللَّهِ ۝. فَإِذَا قَدِمَ رَسُولُ اللَّهِ ۝، اغْتَلُرُوا إِلَيْهِ، وَخَلَفُوا، وَأَخْبَرُوا أَنْ يُخَمَّدُوا بِمَا لَمْ يَفْعَلُوا. فَنَزَّلَتْ ۝لَا يَخْسِبُنَّ الَّذِينَ يَفْرَخُونَ۝ الآية.

(V.3:188) (*Sahîh Al-Bukhâri, Hadîth No. 90, Vol. 6*)

1771. Narrated 'Alqama bin Waqqâs رضي الله عنه said to his gatekeeper, "Go to Ibn 'Abbâs, O Râfi', and say, 'If everybody who rejoices in what he has done (or brought about), and likes to be praised for what he has not done will be punished, then all of us will be punished.'" Ibn 'Abbâs said, "What connection have you with this case?"⁽¹⁾ It was only that the Prophet صلى الله عليه وسلم called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed." Then Ibn 'Abbâs recited: '(And remember) when Allâh took a covenant from these who were given the Scripture... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done....' (V.3: 187, 188) (*Sahîh Al-Bukhâri, Hadîth No. 91, Vol. 6*)

1772. Narrated Anas رضي الله عنه: There was a Christian who embraced Islâm and read *Surat Al-Baqarah* and *Âl'Imrân*, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again and he used to say: "Muhammad (صَلَّى اللّٰهُ عَلٰيهِ وَسَلَّمَ) knows nothing but what I have written for him." Then Allâh سَعَى

١٧٧١ - حديث ابن عباس. عن علامة بن وقار، أن مروان قال لبوابه: اذهب يا رافع! إلى ابن عباس، فقل: لمن كان كل أمره فرح بما أتي، وأحب أن يحمد بما لم يفعل معدباً، لتعذب أجمعون. فقال ابن عباس: وما لكم ولهم؟ إنما دعا النبي عليه السلام يهود، فسألهم عن شيء، فكثموه إيمانه، وأخبروه بغيره. فاروة أن قد استحمدوا إليه بما أخبروه عنه فيما سألهم. وفرحوا بما أوتوا من كثمانهم. ثم قرأ ابن عباس «وإذ أخذ الله ميثاق الذين أوتوا الكتاب» كذلك، حتى قوله: «يفرجون بما آتوا ويعجبون أن يحمدوا بما لم يفعلوا».

١٧٧٢ - حديث أنس رضي الله عنه. قال: كان رجلاً نصراوياً فأسلم، وقرأ البقرة، وأآل عمران. فكان يكتب للنبي عليه السلام. فعاد نصراوياً. فكان يقول: ما يدرني محمد إلا ما كتبته له. فأمامته الله، فدفنته، فأصبح وقد لفظته

⁽¹⁾ (H.1771) According to the knowledge of understanding the meaning of the Qur'ân and Hâdîth we must consider the general meaning of the word and not only the cause for which the Verse was revealed.

caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad (صلی اللہ علیہ وسلم) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad (صلی اللہ علیہ وسلم) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Sahîh Al-Bukhârî, Hadîth No. 814, Vol. 4*)

CHAPTER 1. (About) the description of the Day of Resurrection, Paradise and Hell.

1773. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allâh." And then the Prophet ﷺ said: "Read (or Recite): 'And on the Day of Resurrection, We shall not give them any weight...' " (V.18:105) (*Sahîh Al-Bukhârî, Hadîth No. 253, Vol. 6*)

1774. Narrated 'Abdullâh bin Mas'ûd : رَضِيَ اللَّهُ عَنْهُ A (Jewish) Rabbi came to Allâh's Messenger ﷺ and he

الأَرْضُ. فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ
وَأَصْحَابِهِ. لَمَّا هَرَبَ مِنْهُمْ، تَبَشَّرُوا عَنْ
صَاحِبِنَا. فَأَلْقَوْهُ. فَحَفَرُوا لَهُ،
فَأَغْمَقُوا. فَأَضْبَعَ وَقَدْ لَفَظَتِهِ الأَرْضُ.
فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ.
تَبَشَّرُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ.
فَأَلْقَوْهُ. فَحَفَرُوا لَهُ، وَأَغْمَقُوا لَهُ فِي
الْأَرْضِ، مَا اسْتَطَاعُوا. فَأَضْبَعَ قَدْ
لَفَظَتِهِ الأَرْضُ. فَعَلِمُوا أَنَّهُ لَيْسَ مِنْ
النَّاسِ، فَأَلْقَوْهُ.

باب: صفة القيامة والجنة والنار

١٧٧٣ - حديث أبي هريرة رضي الله عنه، عن رسول الله ﷺ قال: «إِنَّمَا يَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَرَى إِنَّمَا يَعْنَدُ اللَّهَ جَنَاحَ بَعْوَضِيَّةِ» وَقَالَ: أَفَرَأُوا ۝فَلَا نُقْسِمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنَابِعِهِ ۝.

١٧٧٤ - حَلِيلُهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رضي الله عنه، قال: جاءَ حَبْرٌ مِنَ

said, "O Muhammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.'" ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the Rabbi. Then Allâh's Messenger ﷺ recited: "They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High is He above all that they associate as partners with Him." (V.39:67) (Sahîh Al-Bukhâri, Hadîth No. 335, Vol. 6)

1775. Narrated Abû Huraira : said, "Allâh will grasp the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, 'I am the King! Where are the kings of the earth?'" (Sahîh Al-Bukhâri, Hadîth No. 526, Vol. 8)

1776. Narrated Ibn 'Umar : said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth by His Hand and the heaven in His Right, and then He will say, 'I am the King.'" (Sahîh Al-Bukhâri, Hadîth No. 509, Vol. 9)

CHAPTER 2. (About) assembling, the raising of the dead, and (about)

الأخبار إلى رسول الله ﷺ، فقال: يا مُحَمَّدًا إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَاوَاتِ عَلَى إِضْبَعٍ، وَالْأَرْضَ عَلَى إِضْبَعٍ، وَالشَّجَرَ عَلَى إِضْبَعٍ، وَالْمَاءَ عَلَى إِضْبَعٍ، وَالثَّرَى عَلَى إِضْبَعٍ، وَسَائِرَ الْحَلَاقَةِ عَلَى إِضْبَعٍ. فَيَقُولُ: أَنَا الْمَلِكُ. فَصَاحَكَ النَّبِيُّ ﷺ، حَتَّى بَدَثَ نَوَاجِذُهُ، تَضَدِّيقًا لِقَوْلِ الْحَمْرَى. ثُمَّ قَرَأَ رَسُولُ الله ﷺ (وَمَا قَدَرُوا اللَّهُ حَقَّ قُلُوبِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ، وَالسَّمَاوَاتُ مَظْوِيَّاتٍ بِيَمِينِهِ، سُبْحَانَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ).

1775 - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «يَقْبِضُ اللَّهُ الْأَرْضَ، وَيَنْظُرِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟».

1776 - حديث ابن عمر رضي الله عنهما، عن رسول الله ﷺ، أنه قال: «إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ، وَتَكُونُ السَّمَاوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ».

(٢) بات: في التبغث والتشوّر وصفة

the description of the earth on the Day of Resurrection.

1777. Narrated Sahl bin Sa'd : رَضِيَ اللَّهُ مَعْنَاهُ مَنْ سَمِعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا : I heard the Prophet saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of). (*Sahîh Al-Bukhârî, Hadîth No. 528, Vol. 8*)

CHAPTER 3. Entertainment for the people of Paradise.

1778. Narrated Abû Sa'îd Al-Khudrî : رَضِيَ اللَّهُ مَعْنَاهُ مَنْ سَمِعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا : The Prophet said: "The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allâh) will topple turn it with His Hand like anyone of you topple turns a bread with his hand while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet) and said, "May the Beneficent (Allâh) bless you, O Abul-Qâsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet said, "Yes." The Jew said, "The earth will be a bread," as the Prophet has said. Thereupon the Prophet looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the *Edâm* (additional food) they will have with the bread?" He added, "That will be *Bâlâm* and *Nûn*." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people

الأَرْضُ يَوْمَ الْقِيَامَةِ

1777 - حِدِيثُ سَهْلٍ بْنِ سَعْدٍ، قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «يُخَسِّرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفَرَاءَ كَثُرَصَةَ نَقَعَ لَيْسَ فِيهَا مَعْلَمٌ لَا حِدْدٌ» .

(٢) بَابُ : نَزْلُ أَهْلِ الْجَنَّةِ

1778 - حِدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً يَتَكَبَّرُهَا الْجَبَارُ يُبَدِّلُهُ، كَمَا يَتَكَبَّرُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلًا لِأَهْلِ الْجَنَّةِ» قَاتَى رَجُلٌ مِنَ الْيَهُودِ، قَالَ : بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْفَاسِمِ! أَلَا أَخِرِيكَ بِنَزْلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ : «بَلَى» قَالَ : تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً. كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا، ثُمَّ ضَحَّكَ، حَشَّى بَدَثَ ثَوَاجِدَهُ. ثُمَّ قَالَ : أَلَا أَخِرِيكَ بِإِذَا مُهُومُهُمْ بِالْأَمْ وَثُونُ؟ قَالُوا : وَمَا هَذَا؟ قَالَ : ثَوْرٌ وَثُونٌ، يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا .

will eat of the caudate lobe (i.e. extra lobe) of their livers.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 527, Vol. 8)

1779. Narrated Abû Hurâira رضي الله عنه said: ملئ الله عليه وسلم said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 277, Vol. 5)

CHAPTER 4. The question of the Jews, asking Allâh’s Messenger صلى الله عليه وسلم about the *Rûh* (the spirit) and the Statement of Allâh تعالى : They ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit)... (V.17: 85)

1780. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : While I was walking along with the Prophet ﷺ through the ruins of Al-Madîna and he was reclining on a date-palm leafstalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet ﷺ) about the *Rûh* (the spirit). Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, “O Abûl-Qâsim! What is the *Rûh* (the spirit)?” The Prophet ﷺ remained quiet. I thought that he was being inspired divinely. So I stayed till that state of the Prophet ﷺ was over. The Prophet ﷺ then said, “And they ask you (O Muhammad ﷺ) concerning the *Ruh* (the spirit) — Say: The *Ruh* (the spirit) – it is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have been given only a

١٧٧٩ - حديث أبي هريرة، عن النبي ﷺ قال: «لو آمن بي عشرة من اليهود لآمن بي اليهود».

(٤) باب: سؤال اليهود النبي ﷺ عن الروح وقوله تعالى: يسألونك عن الروح، الآية

١٧٨٠ - حديث عبد الله بن مسعود، قال: بينما أنا أمشي مع النبي ﷺ، في خرب المدينة، وهو يتوكأ على عسيب معاً. فمرّ بنا من اليهود. فقال بعضهم ليغضّ: سلوا عن الروح. وقال بغضّهم: لا تسأله، لا يجيء فيه بشيء تكرهونه. فقال بغضّهم: لتسأله. فقام رجلٌ منهم فقال: يا أبا القاسم! ما الروح؟ فسكت. قلت: إنه يوحى إليه. فقام: فلمّا أنجل عنده، قيل: «ويسألونك عن الروح قليلاً الروح من أمر ربّي وما أتيتكم من العلم إلا قليلاً».

50. The Book about Hypocrites

little.” (V.17:85) (*Sahîh Al-Bukhâri*, Hadîth No. 127, Vol. 1)

1781. Narrated Khabbâb : رضي الله عنه was a blacksmith in the Pre-Islâmic Period of Ignorance, and ‘Âs bin Wâ’il owed me some money, so I went to him to demand it. He said (to me), “I will not pay you unless you disbelieve Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” I said, “I will not disbelieve (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) till Allâh kills you and then you get resurrected.” He said, “Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt.” On that occasion it was revealed to the Prophet : صلى الله عليه وسلم “Have you seen him who disbelieved in Our *Ayât* (this Qur’ân and Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and (yet) says: ‘I shall certainly be given wealth and children [if I will be alive (again)]?’ Has he known the *Ghaib*⁽¹⁾ (unseen) or has he taken a covenant from the Most Beneficent (Allâh)?” (V.19:77-78). (*Sahîh Al-Bukhâri*, Hadîth No. 304, Vol. 3)

CHAPTER 5. Allâh’s Statement: And Allâh would not punish them while you (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were amongst them... (V.8:33).

1782. Narrated Anas bin Mâlik رضي الله عنه : عن Abû Jahl said, “O Allâh ! If this (the Qur’ân) is indeed the Truth (revealed) from You, then rain down on

١٧٨١ - حديث خبّاب . قال: كنث قينا في الجاهلية . وكان لي على العاص بن وائل دين . فأتته أتقاضاه قال: لا أعطيك حتى تكفر بمحمد عليه السلام . فقلت: لا أكفر حتى يومتك الله، ثم تبعث . قال: دعني حتى أموت وأبعث، فبسألي مالاً وولداً، فأفطبك، فنزلت «أرأيت الذي كفر بآياتنا، وقام لأوتين مالاً وولداً. أطلع الغيب أم انحذ عند الرحمن عهداً» .

(٥) باب: في قوله تعالى: وما كان الله ليغذبهم وأنتم فيهם، الآية

١٧٨٢ - حديث أنس بن مالك، قال: قال أبو جهل: اللهم! إِنْ كَانَ

⁽¹⁾ (H.1781) *Ghaib*: Literally means a thing not seen but this word includes vast meanings including; Belief in Allâh, angels, Holy Books, Allâh’s Messengers, Day of Resurrection and the *Al-Qadr* (Divine Preordainments), it also includes what Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed about the knowledge of the matters of the past, present and future things e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

us a shower of stones from the sky or bring on us a painful punishment." So there was revealed: "And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness. And why should not Allâh punish them while they stop (men) from *Al-Masjid al-Harâm*..." (V.8:33,34) (*Sahîh Al-Bukhârî*, *Hadîth* No. 172, Vol. 6)

CHAPTER 7. The Smoke.

1783. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : It (i.e. the imagined smoke) was because, when the Quraish refused to obey the Prophet ﷺ, he invoked Allâh سعى to afflict them with years of drought (famine) similar to those of (Prophet) Yûsuf (Joseph) عليه السلام, and so they were stricken with drought and severe (hunger and) exhaustion, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger and) exhaustion. So Allâh سعى revealed: "Then wait you for the Day when the sky will bring forth a visible smoke, covering the people; this is a painful torment..." (V.44:10,11) Then someone (Abû Sufyân) came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Invoke Allâh سعى to send rain for the tribes fo Mudar for they are on the verge of destruction." On that the Prophet ﷺ said (astonishingly): "(Shall I invoke Allâh for the tribes of Mudar? Verily, you are a brave man!) But the Prophet ﷺ, prayed for rain and it rained for them. Then the Verse was revealed:

هذا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْنَا عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَتَيْنَا بِعَذَابٍ أَلِيمٍ فَتَرَكَتْ **﴿وَمَا كَانَ اللَّهُ لِيَعْذِبُهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَمَنْ يَسْتَغْفِرُونَ وَمَا لَهُمْ أَنْ لَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصْلُوُنَ عَنِ الْمَسْجِدِ الْحَرَامِ﴾** الآية.

(٧) باب: الدُّخَانِ

١٧٨٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّمَا كَانَ هَذَا، لَأَنَّ فَرِنْشًا لَمَّا اسْتَغَصَّنَا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ بِسْنِيَّ كَبِيْرِيْ يُوسُفَ فَأَصَابَهُمْ فَخْطَ وَجَهْدٌ حَتَّى أَكْلُوا الْعَظَامَ فَجَعَلَ الرَّجُلُ يَنْتَظِرُ إِلَى السَّمَاءِ، فَيَرَى مَا بَيْنَهُ وَبِيْنَهَا كَهْيَةً الدُّخَانِ مِنَ الْجَهَدِ فَأَنْزَلَ اللَّهُ تَعَالَى **﴿فَارْتَقَبْ يَوْمَ ثَانِي السَّمَاءَ بِدُخَانٍ مُّبِينٍ يَغْشِي النَّاسَ هَذَا عَذَابُ أَلِيمٍ﴾** قَالَ: فَأَتَيْ رَسُولُ اللَّهِ ﷺ فَقَبِيلَ: يَا رَسُولَ اللَّهِ! اسْتَسْقِي اللَّهَ لِمُضَرِّ، فَلَأَهْنَقْ هَذِهِ هَلَكَتْ. قَالَ: **«لِمُضَرِّ! إِنَّكَ لَجَرِيٌّ»** فَاسْتَسْقَى، فَسُقُوا، فَتَرَكَتْ **﴿إِنَّكُمْ عَائِدُونَ﴾** فَلَمَّا أَصَابَهُمُ الرَّفَاهِيَّةُ، عَادُوا إِلَى حَالِهِمْ، حِينَ أَصَابَهُمُ الرَّفَاهِيَّةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَ **﴿يَوْمَ تَبَطَّشُ الْبَطْشَةُ الْكُبْرَى إِنَّ**

50. The Book about Hypocrites

'Verily you will revert...' (V.44:15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh مَرْجِعٌ revealed: "On the Day when We shall seize you with the Greatest Grasp. Verily! We will exact retribution..." (V.44:16) The narrator said, "That was the day (of the Battle) of Badr." (*Sahîh Al-Bukhâri*, Hadîth No. 346, Vol. 6)

CHAPTER 8. Splitting up of the moon.

1784. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : During the life-time of the Prophet صلى الله عليه وسلم the moon was split into two parts and on that the Prophet صلى الله عليه وسلم said, "Bear witness (to this)." (*Sahîh Al-Bukhâri*, Hadîth No. 830, Vol. 4)

1785. Narrated Anas bin Mâlik رضي الله عنه that the Makkân people requested من that Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Sahîh Al-Bukhâri*, Hadîth No. 831, Vol. 4)

1786. Narrated Ibn 'Abbâs رضي الله عنه : The moon was split into two parts during the lifetime of the Prophet صلى الله عليه وسلم . (*Sahîh Al-Bukhâri*, Hadîth No. 832, Vol. 4)

CHAPTER 9. None is more patient than Allâh.

1787. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None is

مُتَقْبِلٌ" قَالَ: يَعْنِي يَوْمَ الْيَقْظَةِ.

(8) بَابُ انشِقَاقِ القَمَرِ

1784 - حَدِيثُ حَبِيبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رضي الله عنه، قَالَ: انشَقَ القَمَرُ عَلَى
عَهْدِ رَسُولِ اللَّهِ شَيْقَتِينِ. فَقَالَ
النَّبِيُّ ﷺ: (اَشْهَدُوا).

1785 - حَدِيثُ أَنَسِ بْنِ مَالِكٍ
رضي الله عنه، أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ
ﷺ أَنْ يُرِيكُمْ آيَةً. فَأَرَاهُمْ انشِقَاقَ
القَمَرِ.

1786 - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنه، أَنَّ القَمَرَ انشَقَ فِي زَمَانِ النَّبِيِّ
ﷺ.

(9) بَابُ لَا أَحَدَ أَضَبَّ عَلَى أَذَى مِنَ
اللَّهِ عَزَّ وَجَلَّ

1787 - حَدِيثُ أَبِي مُوسَى رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ أَحَدًا

more patient than Allâh مَعَ against the harmful saying, He hears from the people, they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.” (*Sahîh Al-Bukhâri, Hadîth No. 121, Vol. 8*)

CHAPTER 10. Request of a disbeliever to give gold equal to the whole earth as a ransom (to save himself from the Fire of Hell).

1788. Narrated Anas رضي الله عنه : The Prophet ﷺ said, “Allâh will say to that person of the (Hell) Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allâh will say, ‘While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides Me.’” (*Sahîh Al-Bukhâri, Hadîth No. 551, Vol. 4*)

CHAPTER 11. The disbelievers will be gathered (on the Day of Resurrection while walking) on their faces.

1789. Narrated Anas bin Mâlik رضي الله عنه : A man said, “O Allâh’s Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?” He (عليه وسلم) said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatâda, a subnarrator, said: Yes, By the Honour

أَوْ لَيْسَ شَيْءٌ أَضَبَرَ، عَلَى أَدَى سَمْعَةِ، مِنَ اللَّهِ إِنَّهُمْ لَيَذْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيَعَافِيهِمْ وَيَرْزُقُهُمْ“.

(١٠) بَابٌ: طَلْبُ الْكَافِرِ الْفِدَاءَ بِمُلْكِ الْأَرْضِ ذَهَبًا

١٧٨٨ - حَدِيثُ أَنَسٍ، يَرْقَعَةُ، «أَنَّ اللَّهَ يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَنَّ أَنَّ لَكُمْ مَا فِي الْأَرْضِ مِنْ شَيْءٍ، كُنْتُ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: لَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا، وَأَنْتَ فِي صُلْبِ آدَمَ، أَنْ لَا تُشْرِكَ بِي، فَأَيْتَ إِلَّا الشَّرُكَ».

(١١) بَابٌ: يُخْسِرُ الْكَافِرُ عَلَى وَجْهِهِ

١٧٨٩ - حَلِيلُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ! يُخْسِرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَأَ عَلَى الرِّجَلِينَ فِي الدُّنْيَا، فَادْرِأْ عَلَى أَنْ يُمْشِيَ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَنَادَةُ (رَاوِي

and the Power of Our Lord!). (*Sahîh Al-Bukhârî, Hadîth No. 283, Vol. 6*)

CHAPTER 14. The example of a believer is that of a green plant, and the example of a disbeliever is like a pine tree.

1790. Narrated Abû Hurâira : رَضِيَ اللَّهُ تَعَالَى عَنْهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamites (but he remains patient till Allâh removes his difficulties.) And *Al-Fâjir* (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allâh cuts (breaks) it down when He wishes." (*Sahîh Al-Bukhârî, Hadîth No. 547, Vol. 7*)

1791. Narrated Ka'b bin Mâlik: The Prophet ﷺ said, "The example of a believer is that of a fresh tender plant, which the wind bends sometimes and at other times it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly. (*Sahîh Al-Bukhârî, Hadîth No. 546, Vol. 7*)

CHAPTER 15. A believer is like a date-palm tree.

1792. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then

الْحَدِيثُ عَنْ أَنَسٍ : بَلَى ! وَعَزَّةٌ لِرَبِّنَا .

(١٤) بَابٌ : مَثَلُ الْمُؤْمِنِ كَالزَّعْدِ وَمَثَلُ الْكَافِرِ كَشَجَرِ الْأَرْزِ

١٧٩٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامِةِ مِنَ الرَّزْعِ ، مِنْ حَيْثُ أَتَهَا الرِّبْيُّ كَفَانَهَا . فَإِذَا اغْدَلَتْ تَكَفَّاً بِالْبَلَاءِ . وَالْفَاجِرُ كَالْأَرْزِ ، صَمَاءً ، مُغْتَدِلًا . حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ» .

١٧٩١ - حَدِيثُ كَعْبِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ ﷺ ، قَالَ : «مَثَلُ الْمُؤْمِنِ كَالْخَامِةِ مِنَ الرَّزْعِ ، تُقْبَلُهَا الرِّبْيُّ مَرَّةً ، وَتَغْدِلُهَا مَرَّةً . وَمَثَلُ الْمُنَافِقِ كَالْأَرْزِ ، لَا تَرَالُ ، حَتَّى يَكُونَ انجِعَافُهَا مَرَّةً وَاحِدَةً» .

(١٥) بَابٌ : مَثَلُ الْمُؤْمِنِ مَثَلُ التَّخْلِةِ

١٧٩٢ - حَدِيثُ أَبِي عُمَرَ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا . وَإِنَّهَا مَثَلُ الْمُسْلِمِ . فَحَدَّثُونِي ، مَا هِيَ؟ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي . (قَالَ عَنْهُ

asked, "Please inform us, what is that tree, O Allâh's Messenger?" He replied, "It is the date-palm tree." (*Sahîh Al-Bukhârî, Hadîth No. 59, Vol. 1*)

الله): وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ.
فَأَسْتَخْيِثُ. ثُمَّ قَالُوا: حَدَّثْنَا، مَا
هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «هِيَ
النَّخْلَةُ».

CHAPTER 17. The deeds of anyone will not make him enter Paradise except if Allâh bestows His Mercy on Him.

1793. Narrated Abû Huraira : رضى الله عنه said, Allâh's Messenger ﷺ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh ﷺ protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh ﷺ in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)."¹¹ (*Sahîh Al-Bukhârî, Hadîth No. 470, Vol. 8*)

1794. Narrated 'Âisha : رضى الله عنها The Prophet ﷺ said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not

(١٧) بَابٌ: لَنْ يَذْخُلَ أَحَدُ الْجَنَّةِ بِعَمَلٍ
بَلْ بِرَحْمَةِ اللَّهِ تَعَالَى

١٧٩٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ
يَنْجُي أَحَدًا مِنْكُمْ عَمَلًا»، قَالُوا: وَلَا
أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا
أَنَا. إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ. سَدُّدُوا».

١٧٩٤ - حَدِيثُ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَدُّدُوا وَقَارِبُوا وَأَبْشِرُوا،
فَإِنَّهُ لَا يُذْخِلُ أَحَدًا الْجَنَّةَ عَمَلًا»

¹¹ (H.1793) The Prophet ﷺ compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allâh whereby one should reach his destination (i.e. Paradise).

make him enter Paradise.” They asked, “Even you, O Allâh’s Messenger?” He said, “Even I , unless and until Allâh protects me with His Pardon and His Mercy.” (*Sahîh Al-Bukhâri, Hadîth No. 474, Vol. 8*)

CHAPTER 18. (About) much (good) deeds and to put (one’s) all efforts for Allâh’s worship.

1795. Narrated Al-Mughîra : روى الله عنه من مسنونه عليه وسلم used to stand in the *Salât* (prayer) or pray till both his feet or legs swelled. He was asked (why he offered such a lengthy prayer) and he said, “Should I not be a thankful slave.” (*Sahîh Al-Bukhâri, Hadîth No. 230, Vol. 2*)

CHAPTER 19. To be moderate in preaching and giving religious talk etc.

1796. Narrated Abû Wâ'il 'Abdullâh (bin Mas'ûd) used to give a religious talk to the people on every Thursday. Once a man said, “O Abâ Abdur-Rahmân! (By Allâh) I wish if you could preach us daily.” He replied, “The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored.” (*Sahîh Al-Bukhâri, Hadîth No. 70, Vol. 1*)

قالوا: ولأ أنت؟ يا رسول الله! قال: «ولأ أنا. إلا أن يتغمّدني الله بمحفورة ورحمة».

(١٨) باب: إثمار الأعمال والاجتهاد في العبادة

١٧٩٥ - حديث المغيرة روى الله عنه، قال: إن كان النبي ﷺ ليقوم ليصلّي حتى ترمي قدماء، أو ساقاه فيقال له. فيقول: «أفلا تكون عبدا شكوراً؟».

(١٩) باب: الاقتصاد في الموعظة

١٧٩٦ - حديث عبد الله بن مسعود. كان يذكر الناس في كلّ حبيس، فقال له رجل: يا أبا عبد الرحمن! لو زدت أneck ذكرتنا كل يوم. قال: أما إنّه يمتنعني من ذلك أنّي أكره أن أملئكم. وإنّي أتحوّلُكم بالموعظة، كما كان النبي ﷺ يتحوّلنا بها، مخافة السامة علينا.

51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS

1797. Narrated Abû Huraira : رضي الله عنه ملئ الله علیه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."⁽¹⁾ (*Sahîh Al-Bukhâri, Hadith No.494, Vol. 8*)

1798. Narrated Abû Huraira : رضي الله عنه ملئ الله علیه وسلم said, "Allâh said, 'I have prepared for My pious slaves, things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' If you wish, you can recite this Verse from the Qur'ân: 'No person knows what is kept hidden for them of joy as a reward for what they used to do...' " (V.32:17) (*Sahîh Al-Bukhâri, Hadith No.467, Vol. 4*)

CHAPTER 1. There is a tree in Paradise (which is huge), a rider can travel in its shade for one-hundred years without crossing it.

1799. Narrated Abû Huraira : رضي الله عنه ملئ الله علیه وسلم said, "In Paradise there is a tree (which is so huge) that a rider can travel in its shade for one-hundred years without crossing it. And if you wish, you can recite: 'In shade long extended.' " (V.56:30) (*Sahîh Al-Bukhâri, Hadith No.403, Vol. 6*)

٥١ - كتاب الجنة وصفة نعيمها وأهلها

١٧٩٧ - حديث أبي هريرة، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حُجَّبَتِ النَّارُ بِالشَّهْوَاتِ، وَحُجَّبَتِ الْجَنَّةُ بِالْمَكَارِهِ».

١٧٩٨ - حديث أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ: أَعْدَّتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنَ رَأَتْ، وَلَا أُذْنَ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ. فَاقْرَؤُوا إِنْ شِئْمَهُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَيَ لَهُمْ مِنْ قُرْبَةٍ أَغْيَنَ».

(١) باب: إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مائةً عَامٍ لَا يَقْطَعُهَا

١٧٩٩ - حديث أبي هريرة رضي الله عنه، يَتَلَقَّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مائةً عَامٍ لَا يَقْطَعُهَا».

⁽¹⁾ (H.1797) Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger (صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

1800. Narrated Sahl bin Sa‘d : رَضِيَ اللَّهُ مَنْ مَلَكَ الْأَرْضَ وَمَنْ سَمِعَ أَوْ سَمِّيَ said, “In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it.” (*Sahih Al-Bukhâri, Hadith No. 559-B, Vol. 8*)

1801. Narrated Abû Sa‘îd : رَضِيَ اللَّهُ مَنْ مَلَكَ الْأَرْضَ وَمَنْ سَمِعَ أَوْ سَمِّي said: “There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it.” (*Sahih Al-Bukhâri, Hadith No. 559-C, Vol. 8*)

CHAPTER 2. The bestowing of Allâh’s Pleasures and Contentment upon the dwellers of Paradise, and that He will never be angry with them forever.

1802. Narrated Abû Sa‘îd Al-Khudrî : رَضِيَ اللَّهُ مَنْ مَلَكَ الْأَرْضَ وَمَنْ سَمِعَ أَوْ سَمِّي said, “Allâh will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbâik, O our Lord, and Sa‘daik!’ Allâh will say, ‘Are you pleased?’ They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creations?’ Allâh will say, ‘I will give you something better than that.’ They will reply, ‘O our Lord! And what is better than that?’ Allâh will say, ‘I will bestow My good Pleasure and Contentment upon you so that I will never be angry with you after forever.’” (*Sahîh Al-Bukhâri, Hadith No. 557, Vol. 8*)

CHAPTER 3. The people of Paradise will see the people of special abodes as you see a star in the sky.

1803. Narrated Sahl : رَضِيَ اللَّهُ مَنْ مَلَكَ الْأَرْضَ وَمَنْ سَمِعَ أَوْ سَمِّي said, “The people of

١٨٠٠ - حديث سهيل بن سعد، عن رسول الله ﷺ قال: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا».

١٨٠١ - حديث أبي سعيد، عن النبي ﷺ، قال: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةً عَامٍ مَا يَقْطَعُهَا».

(٢) باب: إخلال الرضوان على أهل الجنة فلا ينحط عليهم أبداً

١٨٠٢ - حديث أبي سعيد الخدري، قال: قال رسول الله ﷺ: «إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! يَقُولُونَ: لَبَّيْكَ، رَبَّنَا وَسَعَدَنَا! فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا تَرْضَى؟ وَقَدْ أَغْطَيْنَا مَا لَنَا تُعْطَ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ: أَنَا أَغْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا: يَا رَبَّ! وَأَيْ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحْلُ عَلَيْكُمْ رِضْوَانِي، فَلَا أَنْحَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

(٣) باب: تراني أهل الجنة أهل الغرب كما يرى الكوكب في السماء

١٨٠٣ - حديث سهيل بن سعيد، عن

Paradise will see the *Al-Ghuraf* (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky". Abū Sa'īd رضي الله عنه added, "As you see a glittering star remaining in the eastern horizon and the western horizon." (*Sahîh Al-Bukhâri*, *Hadîth* No.561, Vol. 8)

النَّبِيُّ ﷺ، قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغَرْفَ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ» قَالَ: فَحَدَّثَنَا النَّعْمَانَ بْنَ أَبِي عَيَّاشٍ فَقَالَ: أَشْهُدُ لَسْمَعْتُ أَبَا سَعِيدٍ يُحَدِّثُ وَزَرِيدُ فِيهِ «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَارِبَ فِي الْأَفْقِ الشَّرْقِيِّ وَالْغَرْبِيِّ». .

1804. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "The people of Paradise will look at the dwellers of *Al-Guraf* (the lofty mansions, a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allâh's Messenger! Are these lofty mansions for the Prophets which nobody else can reach?" The Prophet ﷺ replied, "No! By Allâh in Whose Hands my life is, these are for the men who believed in Allâh and also believed in the Messengers." (*Sahîh Al-Bukhâri*, *Hadîth* No.478, Vol. 4)

CHAPTER 6. The first batch of people who will enter Paradise will be glittering like the full-moon, their description and their wives.

1805. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said, "The first group of people who will enter Paradise, will be glittering like the

١٨٠٤ - حَدَّيْثُ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَيُونَ أَهْلَ الْغَرْفَ مِنْ قَوْفِهِمْ كَمَا يَتَرَاءَيُونَ الْكَوْكَبَ الْتَّرْوِيَ الْغَائِبِ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَقَاضُلِ مَا بَيْتُهُمْ» قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّكَ تَلَكُّ مَنَازِلَ الْأَنْبِيَاءِ، لَا يَلْعَهَا غَيْرُهُمْ. قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! رِجَالٌ آمَنُوا بِاللَّهِ، وَصَدَّقُوا الْمُرْسَلِينَ».

(٦) بَابٌ: أَوْلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَصِفَاتِهِمْ وَأَزْوَاجِهِمْ

١٨٠٥ - حَدَّيْثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

moon on a full-moon night and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, pass stool, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloë-wood will be used in their censers. Their wives will be houris. All of them will look alike as if they are one person in the image of their father Adam, sixty cubits tall.” (*Sahîh Al-Bukhâri, Hadith No.544, Vol. 4*)

أَوْلَ رُمْرَةٍ يَذْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ
الْقَسْرِ لِيَلَّةَ الْأَبْدِرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ،
عَلَى أَشَدِ كَوَافِيدِ دُرْيٍ فِي السَّمَاءِ
إِضَاءَةً؛ لَا يَبُولُونَ، وَلَا يَتَغَطَّطُونَ،
وَلَا يَتَفَلُّونَ، وَلَا يَمْتَخِطُونَ. أَنْشَاطُهُمُ
الْذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ،
وَمَجَامِرُهُمُ الْأَلْوَةُ الْأَنْجُوحُ غَوْدُ
الْطَّيْبِ. وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ. عَلَى
خَلْقٍ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ
آدَمَ. سِتُّونَ ذِرَاعًا فِي السَّمَاءِ».

CHAPTER 9. The description about the tents in Paradise and about the believer's wives residing in them.

1806. Narrated ('Abdullâh bin Qais) Abû Mûsa Al-Ash'ârî: The Prophet ﷺ said, “A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent, a believer will have a family that cannot be seen by the others.” (*Sahîh Al-Bukhâri, Hadith No.466, Vol. 4*)

CHAPTER 11. There will enter Paradise some people whose hearts will be like those of birds.

1807. Narrated Abû Huraira : رضي الله عنه عن رضي الله عنه said, “Allâh created Adam, and his height was 60 cubits. (When He created him). He said to him: ‘Go and greet that group of angels, and listen to their reply, for, it

(٩) بَابٌ: صِفَةُ خِيَامِ الْجَنَّةِ وَمَا
لِلْمُؤْمِنِينَ فِيهَا مِنَ الْأَهْلِينَ

١٨٠٦ - حَدِيثُ أَبِي مُوسَى
الْأَشْعَرِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الْخِيَمَةُ
دُرْرَةٌ مُجَوَّفَةٌ، طُولُهَا فِي السَّمَاءِ ثَلَاثُونَ
مِيلًا. فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِينَ
أَهْلٌ، لَا يَرَاهُمُ الْآخَرُونَ».

(١١) بَابٌ: يَذْخُلُ الْجَنَّةَ أَفْوَامُ أَفْيَادِهِمْ
مِثْلُ أَفْيَادِ الطَّيْرِ

١٨٠٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ
آدَمَ، وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ:
اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنْ

will be your greeting (salutation) and the greeting of your offspring.' So Adam said (to the angels), 'As-Salâmu 'Alaikum' (i.e. peace be upon you). The angels replied (saying), 'As-Salâmu 'Alaika wa Rahmatullâhi' (i.e. peace and Allâh's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatullâhi.' Any person who will enter Paradise will resemble Adam (in his image, appearance, and figure). People have been decreasing in stature since Adam's creation." (*Sahîh Al-Bukhâri*, Hadith No. 543, Vol. 4)

CHAPTER 12. The severity of the heat of the fire of Hell and its depth and about the punishments in it.

1808. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, "Your (ordinary) fire is one of 70 parts of the Hell-fire." Someone asked, "O Allâh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allâh's Messenger مولى الله عليه وسلم said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." (*Sahîh Al-Bukhâri*, Hadith No.487, Vol. 4)

CHAPTER 13. Tyrants and the arrogant will enter the Fire (Hell) and the weak and humble will enter Paradise.

1809. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, "Paradise and the Fire (Hell) argued, and the Fire said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?'

الْمَلَائِكَةُ، فَاسْتَمِعْ مَا يُحَبِّونَكُ.
تَحِيلُكَ وَتَجِهَّهُ دُرِّيَّكَ. فَقَالَ: السَّلَامُ
عَلَيْكُمْ. قَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ
اللَّهِ. فَرَادُوهُ، وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ
يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ
الْحَلْقُ يَنْقُصُ حَتَّى الْآنَ).

(١٢) بات: في شدة حرّ نار جهنّم وبعد
قفرها، وما تأخذ من المعدّين

١٨٠٨ - حديث أبي هريرة رضي الله
 عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَارُكُمْ
جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنْ نَارِ جَهَنَّمِ»
فَيَلَى: يَا رَسُولَ اللَّهِ ﷺ! إِنْ كَانَتْ
لَكَافِيَةً. قَالَ: «فُضِّلَتْ عَلَيْهِنَّ بِسْعَةَ
وَسِئَنَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرْهَا».

(١٢) بات: النار يدخلها الجبارون
والجنة يدخلها الصعفاء

١٨٠٩ - حديث أبي هريرة رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «تَحَاجَّتِ
الْجَنَّةُ وَالنَّارُ». فَقَالَتِ النَّارُ: أُورِثْتِ
بِالْمُتَكَبِّرِينَ وَالْمُتَجَرِّبِينَ وَقَالَتِ الْجَنَّةُ:
مَا لَيْ بِأَيْدِنِي إِلَّا ضُعَفَاءُ النَّاسِ

On that, Allâh said to Paradise, ‘You are My Mercy which I bestow on whoever I wish of My slaves,’ and to the (Hell) Fire, ‘You are My (means of) punishment, by which I punish whoever I wish of My slaves. And each one of you will have its fill.’ As for the Fire, it will not be filled till Allâh will put His Foot over it whereupon it will say, ‘Qat! Qat! Qat! (Enough! Enough! Enough!) at that time it will be filled, and its different parts will come closer to each other; and Allâh will not wrong any of His created beings. As regards Paradise, Allâh will create new creation to fill it with.” (*Sahîh Al-Bukhâri, Hadith No.373, Vol. 6*)

1810. Narrated Anas bin Mâlik رضي الله عنه وسلام : The Prophet ﷺ said, “The Hell (Fire) will keep on saying: ‘Are there any more (people to come)?’ Till the Lord of Power and Honour will put His Foot over it and then it will say, ‘Qat! Qat! (Sufficient! Sufficient!) by Your Power and Honour.’ And its various sides will come close to each other (i.e., it will contract).” (*Sahîh Al-Bukhâri, Hadith No.654, Vol. 8*)

1811. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه وسلام : Allâh’s Messenger ﷺ said, “On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ By then all of them will have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is

وَسَقَطُهُمْ! قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتَ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتَ عَذَابٌ أَعْذُبُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي. وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْوَاهَا. فَأَمَّا النَّارُ فَلَا تَمْتَلِي هُنْكَسَيْ يَصْبَعُ رِجْلَهُ . فَتَقُولُ: قَطِ قَطِ قَطِ . فَهَنَالِكَ تَمْتَلِي هُنْكَسَيْ ، وَيُزُوْيَ بَغْضُهَا إِلَى بَغْضٍ . وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ ، مِنْ خَلْقِهِ أَحَدًا . وَأَمَّا الْجَنَّةُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ، يُنْشِي لَهَا خَلْفًا».

1810 - حديث أنس بن مالك. قَالَ النَّبِيُّ ﷺ: «لَا تَرَالُ جَهَنَّمْ تَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَصْبَعَ رَبُّ الْعَزَّةِ فِيهَا قَدْمَهُ . فَتَقُولُ: قَطِ قَطِ وَعِزْتِكَ . وَيُزُوْيَ بَغْضُهَا إِلَى بَغْضٍ».

1811 - حديث أبي سعيد الخدري رضي الله عنه. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالْمَوْتِ كَهِنَّةً كَبِشًّا أَمْلَحَ، فَيَنْادِي مَنَادِي: يَا أَهْلَ الْجَنَّةِ! فَيَسْرِئُهُنَّ وَيَنْظُرُونَ . فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ . هَذَا الْمَوْتُ . وَكُلُّهُمْ فَدْرَأَوْهُ . ثُمَّ يَنْادِي: يَا أَهْلَ النَّارِ! فَيَسْرِئُهُنَّ وَيَنْظُرُونَ . فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ:

Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.'" Then the Prophet ﷺ recited: "And warn them (O Muhammad ﷺ) of the Day of grief and regrets when the case has been decided, while (now) they are in a state of carelessness,' (i.e. the people of the world are in a state of carelessness), and they believe not.' (V.19:39)" (*Sahih Al-Bukhari*, Hadith No.254, Vol. 6)

1812. Narrated Ibn 'Umar رضي الله عنهما مولى الله عليه وسلم said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no (more) death! O people of the Fire, no (more) death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow." (*Sahih Al-Bukhari*, Hadith No.556, Vol. 8)

1813. Narrated Abû Huraira رضي الله عنه مولى الله عليه وسلم said, "The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days." (*Sahih Al-Bukhari*, Hadith No.559-A, Vol. 8)

1814. Narrated Hâritha bin Wahb Al-Khuza'i رضي الله عنه مولى الله عليه وسلم I heard the Prophet ﷺ saying, "May I tell you of the

نَعْمَ. هَذَا الْمَوْتُ. وَكُلُّهُمْ قَدْ رَأَاهُ.
فَيَذْبَحُ. ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ!
خَلُودٌ، فَلَا مَوْتٌ. وَيَا أَهْلَ النَّارِ
خَلُودٌ، فَلَا مَوْتٌ. ثُمَّ قَرَا **«وَأَنذِرْهُمْ**
يَوْمَ الْحِسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي
غَفْلَةٍ» وَهُؤُلَاءِ فِي غَفْلَةٍ، أَهْلُ الدُّنْيَا،
«وَهُمْ لَا يُؤْمِنُونَ».

1812 - حديث ابن عمر. قال: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَارَ أَهْلُ
الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى
النَّارِ؛ جِيءُهُ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ
الْجَنَّةِ وَالنَّارِ». ثُمَّ يُذْبَحُ. ثُمَّ يَنْادِي
مُنَادِي: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتٌ، وَيَا
أَهْلَ النَّارِ! لَا مَوْتٌ. فَيُزَدَّادُ أَهْلُ
الْجَنَّةِ فَرَحًا إِلَى فَرَجِهِمْ، وَيُزَدَّادُ أَهْلُ
النَّارِ حُزْنًا إِلَى حُزْنِهِمْ».

1813 - حديث أبي هريرة. عن
الشَّيْءِ ﷺ، قَالَ: «مَا بَيْنَ مَنْكِبِي الْكَافِرِ
مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْتَرِعِ».

1814 - حديث حارثة بن وقبي الحُرَيْثِي. قَالَ: سَمِعْتُ الشَّيْءِ ﷺ

51. The Book of Paradise

people of Paradise? Every weak and poor obscure person whom the people look down upon but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people.” (*Sahîh Al-Bukhâri, Hadith No.440, Vol. 6*)

1815. Narrated ‘Abdullâh bin Zam’â that he heard the Prophet ﷺ delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allâh’s Messenger ﷺ recited: “When the most wicked man among them went forth (to kill the she-camel)...” (V.91:12). Then he said, “A tough man whose equal was rare and who enjoyed the protection of his people, like Abî Zam’â, went forth to (kill) it.” The Prophet ﷺ then mentioned about women (in his *Khutba*) and said: “It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening.” Then he advised them not to laugh when somebody breaks wind and said, “Why should anybody laugh at what he himself does?” (*Sahîh Al-Bukhâri, Hadith No.466, Vol. 6*)

1816. Narrated Abû Huraira : said, “I saw ‘Amr bin ‘Âmir bin Luhâ Al-Khuzâ’î dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of) *As-Sawâ’ib* (setting free she-camels in the names of their false gods, and other false deities).” (*Sahîh Al-Bukhâri, Hadith No.723, Vol. 4*)

يقول: «أَلَا أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّضَعَّفٌ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرَهُ. أَلَا أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ غُلْ جَوَاطٍ مُّسْتَكِيرٍ».

1815 - حديث عبد الله بن زمعة
أنه سمع النبي ﷺ يخطب، وذكر
الناقة والذى عقر. فقال رسول الله ﷺ: «إِذ أَنْبَثْتُ أَشْقَاهَا» أَنْبَثْتُ لها
رَجُلًا عَزِيزًا عَارِمًا مَنْعِي في رَفْطَهِ، مِثْلُ
أبي زمعة» وذكر النساء فقال: «يغدو
أَحَدُكُمْ، يغدو امرأة جلد العبد،
فلعله يصايعها من آخر يومه ثم
وعظهم في ضرورتهم من القراءة،
وقال «لَمْ يَضْحَكْ أَحَدُكُمْ مِمَّا
يَفْعَلُ؟».

1816 - حديث أبي هريرة، قال
النبي ﷺ: «رَأَيْتُ عَمَرَ وَبْنَ عَامِرَ بْنِ
لُحَيَّ الْخَرَاعِيَّ يَجْرُّ قُضْبَةً فِي النَّارِ،
وَكَانَ أَوَّلَ مَنْ سَبَّ السَّوَابِقَ».

CHAPTER 14. Destruction of (this) world and the gathering (of mankind) on the Day of Resurrection.

1817. Narrated 'Âisha رضي الله عنها ملىء الله عليه وسلم said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allâh's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." (*Sahîh Al-Bukhâri*, *Hadîth* No.534, Vol. 8)

1818. Narrated Ibn 'Abbâs رضي الله عنهما ملىء الله عليه وسلم stood up among us and addressed (saying), "You will be gathered, barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allâh says): 'As We began the first creation, We shall repeat it...' (V.21:104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrâhîm (Abraham) عليه السلام. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions,' whereupon Allâh will say: 'You do not know what they innovated (new things) in religion after you left them.' I will then say as the pious slave, 'Iesa (Jesus) said, 'And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.' " (V.5:117,118). The narrator added: Then it will be said, that those people kept on turning on their heels (deserted Islâm).⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No.533, Vol. 8)

(١٤) بَابُ فَتَاءِ الدُّنْيَا وَبَيَانِ الْحَسْرِ
يَوْمَ الْقِيَامَةِ

١٨١٧ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «تُخْشِرُونَ حُفَّةً عَرَاءً غُرْلَةً» قَالَتْ عَائِشَةَ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! الرِّجَالُ وَالنِّسَاءُ يُنْظَرُ بَعْضُهُمْ إِلَى بَعْضٍ ؟ فَقَالَ : «الْأَمْرُ أَشَدُّ مِنْ أَنْ يَهْمَمُهُمْ ذَاكُ» .

١٨١٨ - حَدِيثُ ابْنِ عَبَّاسٍ . قَالَ : قَامَ فِيْنَا النَّبِيُّ ﷺ يَخْطُبُ ، فَقَالَ : «إِنْكُمْ مَخْشُورُونَ حُفَّةً عَرَاءً غُرْلَةً » **«كَمَا بَدَأْنَا أَوَّلَ خَلْقِ نُبْلَهُ»** الآيَةُ . وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ . وَإِنَّهُ سَيْجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ ، فَأَقُولُ : يَا رَبَّ ! أَصِنْعَاهِي . فَيَقُولُ : إِنَّكَ لَا تَنْدِري مَا أَخْدَثْتَ بَعْدَكَ . فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ : **«وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَفَتْ فِيهِمْ»** إِلَى قَوْلِهِ : **«الْحَكِيمُ»** . قَالَ : فَيَقُولُ : إِنَّهُمْ لَمْ يَرَوْا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ .

^(١) (H.1818) The people who act and do things in a different way to that of the Prophet ملىء الله عليه وسلم.

1819. Narrated Abû Huraira : رضي الله عنه said, "The Prophet ﷺ said, "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment)⁽¹⁾ (the second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." (Sahîh Al-Bukhâri, Hadith No. 529, Vol. 8)

CHAPTER 15. Description of the Day of Resurrection, may Allâh protect us from its terrors.

1820. Narrated ‘Abdullâh bin ‘Umar said : رضي الله عنه The Prophet ﷺ said, "On the Day when all mankind will stand before the Lord of the ‘Âlamîn (mankind, jinns and all that exists) some of them will be hidden in their sweat up to the middle of their ears." (Sahîh Al-Bukhâri, Hadith No. 460, Vol. 6)

1821. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears." (Sahîh Al-Bukhâri, Hadith No. 539, Vol. 8)

1819 - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «يُخْسِرُ النَّاسُ عَلَى ثَلَاثٍ طَرَائِقَ: رَاغِبِينَ رَاهِيْنَ. وَأَشَانِ عَلَى بَعِيرٍ، وَثَلَاثَةٌ عَلَى بَعِيرٍ، وَأَزْبَعَةٌ عَلَى بَعِيرٍ، وَعَشْرَةٌ عَلَى بَعِيرٍ. وَيُخْسِرُ بِقِيَمِهِمُ النَّارَ، تَقْبِيلٌ مَعَهُمْ حَيْثُ قَالُوا، وَتَبَيْثٌ مَعَهُمْ حَيْثُ بَاتُوا، وَتُضْبِحُ مَعَهُمْ حَيْثُ أَضْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

**(15) باب: في صفة يوم القيمة،
أعانتنا الله على أهوالها**

1820 - حديث عبد الله بن عمر رضي الله عنهما. أنَّ النَّبِيَّ ﷺ قال: «يَوْمٌ يُثْرُمُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغْبِيَ أَحَدُهُمْ فِي رَسْحِهِ إِلَى أَنْصَافِ أَذْنِيهِ».

1821 - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ قال: «يَغْرُقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيَلْجِمُهُمْ حَتَّى يَلْقَأَنَّهُمْ».

⁽¹⁾ (H.1819) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

CHAPTER 17. The dead is shown his place in Paradise or in Hell, and proof of the punishment in the grave and seeking refuge with Allâh from it.

1822. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه وسلم : Allâh’s Messenger ﷺ said, “When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, ‘This is your place till Allâh resurrect you on the Day of Resurrection.’” (*Sahîh Al-Bukhârî, Hadith No. 461, Vol. 2*)

1823. Narrated Abû Ayyûb رضي الله عنه وسلم : Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, “The Jews are being punished in their graves.” (*Sahîh Al-Bukhârî, Hadith No. 457, Vol. 2*)

1824. Narrated Anas bin Mâlik رضي الله عنه وسلم : Allâh’s Messenger ﷺ said, “When (Allâh’s) slave is put in his grave and his companions return, and (while) he even hears their footsteps, two angels come to him and make him sit up and ask, ‘What did you use to say about this man (i.e. Muhammad ﷺ)?’ Then as regards a faithful believer, he will say, ‘I testify that he is Allâh’s slave and His Messenger.’ Then they will say to him, ‘Look at your place in the Hell-fire; Allâh has changed for you a place in Paradise instead of it.’ So he will see both his

(١٧) بَابٌ: عَرْضٌ مَقْعِدُ الْمُتَبَّتْ مِنَ الْجَنَّةِ أَوِ النَّارِ عَلَيْهِ، وَإِثْبَاتٌ عَذَابٍ لِلْقَبِيرِ وَالشَّعْوَذِ مِنْهُ

١٨٢٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَحَدَكُمْ، إِذَا مَاتَ، عُرِضَ عَلَيْهِ مَقْعِدًا بِالْغَدَاءِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ؛ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَيَقُولُ: هَذَا مَقْعِدُكَ حَتَّى يَعْنَكَ اللَّهُ يَوْمَ الْقِيَامَةِ».

١٨٢٣ - حَدِيثُ أَبِي أَيْوبَ رضي الله عنه . قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا. فَقَالَ: يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

١٨٢٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّ عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ، أَتَاهُ مَلَكًا، فَيَقُولُهُ فِي قُوْلَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ (الْمُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشَهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيَقُولُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ يَهِ

places.” (*Sahîh Al-Bukhârî, Hadith No. 456, Vol. 2*)

1825. Narrated Al-Barâ' bin 'Âzib رضي الله عنه : The Prophet ﷺ said, “When a faithful believer is made to sit up in his grave, then (the angels) come to him and he testifies that ‘Lâ ilâha ill-Allâh wa anna Muhammâd-ar-Râsûl Allâh’ (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allah). And that corresponds to Allâh’s Statement: ‘Allâh will keep firm those who believe with the word that stands firm...’” (V.14:27) (*Sahîh Al-Bukhârî, Hadith No. 450, Vol. 2*)

1826. Narrated Abû Talha رضي الله عنه : On the day of (the battle of) Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet ﷺ that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves, “Definitely he (i.e. the Prophet ﷺ) is proceeding for some great purpose.” When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers’ names, “O so-and-so, son of so-and-so and so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allâh and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?” ‘Umar said, “O Allâh’s Messenger! You are

مُقْدَدًا مِنَ الْجَنَّةِ. فَبَرَأْهُمَا حَمِيَّةً».

1825 - حديث البراء بن عازب

رضي الله عنهما، عن النبي ﷺ، قال: «إِذَا أُقْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتَّيَ، ثُمَّ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ: «بَيْتُ اللَّهِ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ».

1826 - حديث أبي طلحة، أنَّ نبِيَّ

الله ﷺ، أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعَشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ، فَقُلْقُلُوا فِي طَوِيلٍ مِنْ أَطْوَاءِ بَدْرٍ، حَتَّىٰ مُخْبِثٌ. وَكَانَ إِذَا ظَهَرَ عَلَىٰ قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلَاثَ لَيَالٍ. فَلَمَّا كَانَ بَدْرُ، الْيَوْمُ الثَّالِثُ، أَمَرَ بِرَاجِلَتِهِ فَشَدَ عَلَيْهَا رَخْلُهَا. ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ. وَقَالُوا: مَا نُرَى يَنْتَلِقُ إِلَّا لِيغْضِبَ حَاجِتَهُ. حَتَّىٰ قَامَ عَلَىٰ شَفَةِ الرَّيْكَيْنِ فَجَعَلَ يَنْادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: «يَا فُلَانَ بْنَ فُلَانَ! وَيَا فُلَانَ بْنَ فُلَانَ! أَيْسَرُكُمْ أَنْتُكُمْ أَطْغَيْتُمُ اللَّهَ وَرَسُولَهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدْنَا رَبِّنَا حَقًّا، فَهَلْ وَجَدْنَا مَا وَعَدَ رَبِّكُمْ حَقًّا؟» قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ

speaking to bodies that have no souls!” Allâh’s Messenger ﷺ said, “By Him in Whose Hand Muhammad’s soul is, you do not hear, what I say better than they do.” [Qatâda said, “Allâh brought them to life (again) to let them hear the Prophet ﷺ, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.”] (*Sahîh Al-Bukhâri*, Hadith No. 314, Vol. 5)

CHAPTER 18.(About) reckoning (on the Day of Resurrection).

1827. Narrated ‘Âisha رضي الله عنها, the wife of the Prophet ﷺ: Whenever I heard anything which I could not understand I used to ask again till I grasped it completely. ‘Âisha said: Once the Prophet ﷺ said, “Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.” I said, “Doesn’t Allâh say: ‘He surely will receive an easy reckoning?’” (V.84:8) The Prophet ﷺ replied, “This means only the presentation of the accounts, but whoever is argued about his account will certainly be perished (or ruined).” (*Sahîh Al-Bukhâri*, Hadith No. 103, Vol. 1)

1828. Narrated Ibn ‘Umar رضي الله عنهما, Allâh’s Messenger ﷺ said, “If Allâh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.” (*Sahîh Al-Bukhâri*, Hadith No. 224, Vol. 9)

اللّٰهُ! مَا تَكَلَّمُ مِنْ أَجْسَادٍ لَا أَزَوَّاجَ
لَهَا؟ قَالَ رَسُولُ اللّٰهِ ﷺ: «وَالَّذِي
نَفَّسْتُ مُحَمَّدٌ بِيَدِهِ! مَا أَنْتُمْ يَا شَعْرَ لِمَا
أَقُولُ مِنْهُمْ».

(١٨) بَابُ إِثْبَاتِ الْحِسَابِ

١٨٢٧ - حَدِيثُ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ. كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ. وَأَنَّ النَّبِيِّ ﷺ قَالَ: «مَنْ حُرِسَ عَذْبٌ» قَالَتْ عَائِشَةُ: فَقُلْتُ أَوْلَئِنَّ يَقُولُ اللّٰهُ تَعَالَى: «فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا»؟ قَالَتْ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّمَا ذَلِكَ الْعَرْضُ، وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكُ».

١٨٢٨ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما, قال: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا أَنْزَلَ اللّٰهُ يَقْزِمُ عَذَابًا، أَصَابَ الْعَذَابَ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعْثَرُوا عَلَى أَعْمَالِهِمْ».

**52. THE BOOK OF *AL-FITR*
(TRIALS AND AFFLICTIONS
ETC.) AND THE PORTENTS OF
THE HOUR**

CHAPTER 1. The coming near of *Al-Fitr* (trials and afflictions etc.), and about the opening (in the wall) of Gog and Magog (people).

رضي الله عنه **1829.** Narrated Zainab bint Jahsh رضي الله عنها that the Prophet once came to her in a state of fear and said, “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh). Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of *Ya jûj* and *Ma jûj* (Gog and Magog) like this,” making a circle with his thumb and index finger. Zainab bint Jahsh said, “O Allâh’s Messenger! Shall we be destroyed even though there are pious persons among us?” He said, “Yes, when the *Al-Khabath*⁽¹⁾ (evil persons) will increase.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 565, Vol. 4)

رضي الله عنه **1830.** Narrated Abû Huraira رضي الله عنه said, “Allâh has made an opening in the wall of the Gog and Magog (people) like this” and he made with his hand 90, (with the help of his fingers). (*Sahîh Al-Bukhâri*, *Hadîth* No. 566, Vol.4)

CHAPTER 2. Sinking of an army in the earth which will come to attack the *Ka’ba* (at Makka).

رضي الله عنها **1831.** Narrated ‘Âisha رضي الله عنها said, “An Allâh’s Messenger said, “An

٥٢ - كتاب الفتن وأشرطة الساعة

(١) باب: اقتراب الفتن وفتح ردم ياجوج وماجوج

١٨٢٩ - حديث زينب ابنة جخش رضي الله عنها، أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرِغاً يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ! وَنَلِ الْعَرَبِ مِنْ شَرٍّ قَدْ افْتَرَبَ». فَتَحَقَّقَ الْيَوْمَ مِنْ رَدْمٍ يَاجُوجَ وَمَاجُوجَ مِثْلُ هَذِهِ» وَحَلَقَ يَأْسِيَهُ الْإِبْهَامُ وَالَّتِي تَلِيهَا. قَالَتْ زَيْنَبُ ابْنَةُ جَخْشِ: قَلْتُ: يَا رَسُولَ اللَّهِ! أَنْهَلْكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ. إِذَا كَثُرَ الْجَبَثُ». [روى البخاري]

١٨٣٠ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «فتح الله من ردم ياجوج وماجوج مثل هذا» وَعَقَدَ يَدِيهِ تَسْعِينَ. [روى البخاري]

(٢) باب: الحسف بالجيش الذي يوم القيمة

١٨٣١ - حديث عائشة رضي الله عنها،

^(١) (H.1829) The word *Al-Khabath* is interpreted as illegal sexual intercourse, illegitimate children and each and every kind of evil deed. [See *Fath Al-Bâri*, Vol. 16, P. 225]

army will invade the *Ka'ba* and when the invaders reach Al-Baidâ', all the ground will sink and swallow the whole army." I said, "O Allâh's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet ﷺ replied, "All of those people will sink but they will be resurrected and judged according to their intentions." (*Sahîh Al-Bukhârî*, *Hadîth* No. 329, Vol. 3)

CHAPTER 3. Descent of *Al-Fitr* (trials and afflictions etc.) as numerous as the spots where rain-drops fall.

1832. Narrated Usâma : رضي الله عنه Once the Prophet ﷺ stood on the top of a castle amongst the castles (or the high buildings) of Al-Madîna and said, "Do you see what I see? (No doubt) I see the places or spots of *Al-Fitr* (trials and afflictions etc.) among your houses (and these *Al-Fitr* will be) as numerous as the spots where rain-drops fall." (*Sahîh Al-Bukhârî*, *Hadîth* No. 102, Vol. 3)

1833. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger ﷺ said, "There will be *Fitr* (afflictions and trials etc.), (and at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will expose himself to these *Fitr*, they will destroy him, and whoever will find a refuge or a shelter, should take refuge in it." (*Sahîh Al-Bukhârî*, *Hadîth* No. 799, Vol. 4)

قالت: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْزُرُ جَيْشَ الْكَعْبَةِ، فَإِذَا كَانُوا بِيَدِهِمْ مِنَ الْأَرْضِ، يُخْسِفُ بِأَوْلِهِمْ وَآخِرِهِمْ»؛
قالت: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخْسِفُ بِأَوْلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: «يُخْسِفُ بِأَوْلِهِمْ وَآخِرِهِمْ، ثُمَّ يَعْثُونَ عَلَى نِيَّاتِهِمْ».

(٢) بَابُ: نُزُولِ الْفِتْنَ كَمَوَاعِقِ الْقَطْرِ

1832 - حديث أُسامَةَ رضي الله عنه
قال: أشرفَ النَّبِيَّ ﷺ على أطمِ من
أطامَ المَدِيْنَةَ، فقال: «هَلْ تَرَوْنَ مَا
أَرَى؟ إِنِّي لَأَرَى مَوَاعِقَ الْفِتْنَ خَلَالَ
يَوْمِكُمْ كَمَوَاعِقِ الْقَطْرِ».

1833 - حديث أَبِي هُرَيْرَةَ رضي الله عنه
قال: قَالَ رَسُولُ اللَّهِ ﷺ:
«سَتَكُونُ فِتْنَ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ
الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِيِّ،
وَالْمَاشِيِّ فِيهَا خَيْرٌ مِنَ السَّاعِيِّ، وَمَنْ
يُشَرِّفَ لَهَا تَشَهِّرَةً، وَمَنْ وَجَدَ مَلْجَأً
أَوْ مَعَادًا فَلْيَعْدِ بِهِ».

CHAPTER 4. When two Muslims face each other with swords.

1834. Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Alî bin Abî Tâlib) رضي الله عنه met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back, as I heard Allâh's Messenger ﷺ saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the (Hell) Fire.' I said, 'O Allâh's Messenger! It is all right for the murderer, but what about the murdered one?' The Prophet ﷺ replied, 'He surely had the intention to kill his companion.' (Sahîh Al-Bukhârî, Hadîth No. 30, Vol. 1)

1835. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger ﷺ said, "The Day of (judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same." (Sahîh Al-Bukhârî, Hadîth No. 805, Vol. 4)

CHAPTER 6. The events which will take place up to the Last Hour as fore-told by the Prophet ﷺ.

1836. Narrated Hudhaifa رضي الله عنه: The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the establishment of the Hour. Some of us stored that (speech) in our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but

(٤) بَابٌ: إِذَا تَوَاجَهَ الْمُسْلِمَانِ
بِسَيْقَنِهِمَا

١٨٣٤ - حَدِيثُ أَبِي بَكْرَةَ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، قَالَ: ذَهَبْتُ لِأَنْصَرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ، فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ. قَالَ: ازْجِعْ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اتَّقَى الْمُسْلِمَانِ بِسَيْقَنِهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ. فَمَا بِالْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ».

١٨٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ الشَّيْءِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَلَ فَتَّانٌ فَيَكُونَ بِيَنْهَا مَقْتَلَةً عَظِيمَةً، دَعَوْا هُمَا وَاحِدَةً».

(٦) بَابٌ: إِخْبَارُ الشَّيْءِ ﷺ فِيمَا يَكُونُ إِلَى قِيَامِ السَّاعَةِ

١٨٣٦ - حَدِيثُ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِدْ حَطَبَنَا النَّبِيُّ ﷺ خَطْبَةً مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ؛ إِنْ كُنْتُ لِأَرَى الشَّيْءَ قَدْ نَسِيَتْ فَأَغْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ

فَرَأَهُ فَعَرَفَهُ.

I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. (*Sahih Al-Bukhari*, Hadith No. 601, Vol. 8)

CHAPTER 7. *Al-Fitnah* (trial and affliction etc.) which will spread like the waves of the sea.

1837. Narrated Shaqiq that he had heard Hudhaifa saying: Once I was sitting with 'Umar رضي الله عنه and he said, "Who amongst you remembers the statement of Allâh's Messenger ﷺ about *Al-Fitnah* (trial and affliction etc.)?" I said, "I know it as the Prophet ﷺ had said it." 'Umar said, "No doubt you are bold." I said, "*Al-Fitnah* caused for a man by his wife, money, children and neighbour is expiated by his *As-Salât* (the prayer), *As-Saum* (the fasts), *As-Sadaqa* (charity) and by enjoining the Commands (of Allâh i.e. *Al-Ma'rûf* — Islâmic Monotheism and all that Islâm has ordained) and forbidding (what Allâh has forbidden i.e. *Al-Munkar* — polytheism, disbelief and all that Islâm has forbidden)." 'Umar said, "I did not mean that, but I asked about that *Al-Fitnah* which will spread like the waves of the sea." I (Hudhaifa) said, "O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it." 'Umar asked, "Will the door be broken or opened?" I replied, "It will be broken." 'Umar said, "Then it will never be closed again." I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night

(٧) بَابٌ: فِي الْفِتْنَةِ الَّتِي تَمُوجُ كَمْزُجَ
الْبَحْرِ

١٨٣٧ - حَدِيثُ حَدِيقَةَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّكُمْ يَخْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ، فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا، كَمَا قَالَهُ. قَالَ: إِنَّكَ عَلَيْهِ (أَوْ عَلَيْهَا) لَجَرِيَّةٌ. قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّرْمُ وَالصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ. قَالَ: لَيْسَ هَذَا أُرِيدُ. وَلِكِنَ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ، يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَنِيكَ وَبَنِيهَا بَابًا مُغْلَقًا. قَالَ: أَيُّكُسْرُ أَمْ يُفْتَحُ؟ قَالَ: يُكُسْرُ. قَالَ: إِذَا لَا يُغْلَقَ أَبَدًا.

قُلْنَا: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ. كَمَا أَنَّ دُونَ الْغَدِ الْلَّيْلَةِ. إِنِّي حَدَّثْتُهُ بِحَدِيثِ لَيْسَ بِالْأَغَالِبِطِ. فَهَبْنَا أَنْ نَسْأَلَ حَدِيقَةً. فَأَفْمَرْنَا مَسْرُوقًا، فَسَأَلَهُ. فَقَالَ: الْبَابُ عُمَرُ.

before the tomorrow morning. I have narrated a *Hadith* that is free from any mis-statement.” The subnarrator added that they deputed Masrûq to ask Hudhaifa (about the door). Hudhaifa said, “The door was ‘Umar himself.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 503, Vol. 1)

CHAPTER 8. The Hour will not be established till the river Euphrates uncovers a mountain of gold.

1838. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, Allâh’s Messenger ﷺ said, “Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whosoever will be present at that time should not take anything of it.” [Al-A’raj narrated from Abû Huraira that the Prophet ﷺ said, the same but he said, “It (Euphrates) will uncover a mountain of gold (under it).”] (*Sahîh Al-Bukhâri*, *Hadîth* No. 235, Vol. 9)

CHAPTER 14. The Hour will not be established till a fire will come out of the land of Hijâz.

1839. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, Allâh’s Messenger ﷺ said, “The Hour will not be established till a fire will come out of the land of Hijâz, and it will throw light on the necks of the camels at Busra.”^{١١} (*Sahîh Al-Bukhâri*, *Hadîth* No. 234, Vol. 9)

(٨) بَابٌ: لَا تَقْوُمُ السَّاعَةُ حَتَّى يَخْسِرَ الْفَرَاتُ عَنْ جَبَلٍ مِنَ الْذَّهَبِ

١٨٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ أَنْ يَخْسِرَ عَنْ كَثْرَةِ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

(١٤) بَابٌ: لَا تَقْوُمُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ

١٨٣٩ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقْوُمُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْأَيْلِلِ بِعُصَرِي».

^{١١} (H.1839) Busra is a place in Shâm and this fire did come out on the 3rd of the 6th month of the year 654 Hijra (3-6-654) near Al-Madîna after the death of the Prophet ﷺ and it was, as it is mentioned in this *Hadîth*: 234.

CHAPTER 16. *Al-Fitnah* (trial and affliction etc.) is from the East from where the side of the head of Satan comes out.

1840. Narrated Ibn ‘Umar رضي الله عنه منهما ملئ الله عليه وسلم heard Allâh’s Messenger ﷺ while he was facing the East, saying, “Verily! *Al-Fitnah* (trial and affliction etc.) is there, (east) from where the side of the head of Satan comes out.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 213, Vol. 9)

(١٦) بَابٌ: الْفِتْنَةُ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَظْلُمُ قَرْنَا الشَّيْطَانِ

١٨٤٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَقِلًا الْمَشْرِقَ، يَقُولُ: «أَلَا إِنَّ الْفِتْنَةَ هُنَّا، مِنْ حَيْثُ يَظْلُمُ قَرْنَةُ الشَّيْطَانِ».

CHAPTER 17. The Hour will not be established till the tribe of Daûs will worship *Dhi-al-Khalasa*.

1841. Narrated Abû Huraira رضي الله عنه عن Allâh’s Messenger ﷺ said, “The Hour will not be established till the buttocks of the women of the tribe of Daûs move while going round *Dhi-al-Khalasa*.” *Dhi-al-Khalasa* was the *Taghiyah* (idol) of the Daûs tribe which they used to worship in the Pre-Islâmic Period of Ignorance. (*Sahîh Al-Bukhâri*, *Hadîth* No. 232, Vol. 9)

CHAPTER 18. The Hour will not be established till a man while passing by a grave of a man say, “Would that I were in his place because of trials and troubles.”

1842. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “The Hour will not be established till a man passes by a grave of somebody and says, ‘Would that I were in his place.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 231, Vol. 9)

(١٧) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى تَغْبُدَ دُؤُسُ ذَا الْخَلَاصَةِ

١٨٤١ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَّاتُ نِسَاءِ دُؤُسٍ عَلَى ذِي الْخَلَاصَةِ» وَذُو الْخَلَاصَةُ طَاغِيَةٌ دُؤُسٌ الَّتِي كَانُوا يَعْبُدُونَ فِي الْجَاهِلِيَّةِ.

(١٨) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمْرُرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَكْتَمَنَ أَنْ يَكُونَ مَكَانُ الْمَيِّتِ مِنَ الْبَلَاءِ

١٨٤٢ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَمْرُرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَةً!».

1843. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Dhus-Suwaiqatain (literally: one with two lean legs) from Ethiopia will demolish the Ka‘ba.” (*Sahîh Al-Bukhârî, Hadîth No. 661, Vol. 2*)

1844. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “The Hour will not be established unless a man from the tribe of Qahtân appears, driving the people with his stick” (i.e. ruling them with violence and oppression). (*Sahîh Al-Bukhârî, Hadîth No. 720-A, Vol. 4*)

1845. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather.” [Abû Huraira added, “(They will be) small-eyed, flat-nosed, and their faces will look like shields coated with leather.”] (*Sahîh Al-Bukhârî, Hadîth No. 180, Vol. 4*)

1846. Narrated Abû Huraira : رضي الله عنه Allâh’s Messenger ﷺ said, “This branch from Quraish will ruin the people.” The companions of the Prophet ﷺ asked, “What do you order us to do (then)?” He said, “I would suggest that the people keep away from them.” (*Sahîh Al-Bukhârî, Hadîth No. 801, Vol. 4*)

1847. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allâh’s Cause.” (He

١٨٤٣ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «يُخرب الكعبة ذو الشويفتين من الجبنة».

١٨٤٤ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «لا تَقْوِم السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَخْطَانَ يَسْوُقُ النَّاسَ بِعَصَاهُ».

١٨٤٥ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «لا تَقْوِم السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالَهُمُ الشَّعْرُ، وَلَا تَقْوِمُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُظْرَفَةُ».

١٨٤٦ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «يُهْلِكُ النَّاسَ هَذَا الْحَيْثُ مِنْ قُرْيَشٍ» قالوا: فَمَا تَأْمُرُنَا؟ قال: «لَنْ أَنْ النَّاسَ اغْتَرَّ لَوْهُمْ».

١٨٤٧ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «هَلَكَ كَسْرَى، ثُمَّ لَا يَكُونُ كَسْرَى بَعْدَهُ. وَقَيْصُرُ لَيْهِ لَكَنَّ، ثُمَّ لَا يَكُونُ قَيْصُرُ

named war, 'deceit') (*Sahîh Al-Bukhârî*, *Hadîth* No. 267, Vol. 4)

بَعْدَهُ . وَلِتَقْسِمَنَ كُثُرُهُمَا فِي سَبِيلِ
اللّٰهِ .

1848. Narrated Jâbir bin Samura رضي الله عنه عن Allâh's Messenger ﷺ said, "When Khosrau is runied, there will be no Khosrau after him; and when Caesar is runied, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allâh's Cause." (*Sahîh Al-Bukhârî*, *Hadîth* No. 350, Vol. 4)

١٨٤٨ - حديث جابر بن سمرة رضي الله عنه، قال: قال رسول الله ﷺ: «إذا هلك كسرى فلا كسرى بعده، وإذا هلك قيصر، فلا قيصر بعده، والذى تنسى يذكر! لتفتقن كثرة هما في سبيل الله» .

1849. Narrated 'Abdullâh bin 'Umar رضي الله عنه عن Allâh's Messenger ﷺ : I heard Allâh's Messenger ﷺ saying, "Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'" (*Sahîh Al-Bukhârî*, *Hadîth* No. 791, Vol. 4)

١٨٤٩ - حديث عبد الله بن عمر رضي الله عنهما. قال: سمعت رسول الله ﷺ يقول: «تفاتكُمُ اليهود فتلطُونَ عَلَيْهِمْ، ثُمَّ يَقُولُ الْحَجَرُ: يَا مُسْلِمٌ! هَذَا يَهُودِيٌّ وَرَانِي، فَاقْتُلْهُ» .

1850. Narrated Abû Huraira رضي الله عنه عن The Prophet ﷺ said, "The Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the Messengers of Allâh." (*Sahîh Al-Bukhârî*, *Hadîth* No. 806, Vol. 4)

١٨٥٠ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «لَا تَقُومُ السَّاعَةُ حَتَّى يَبْعَثَ دَجَالُونَ كَذَابُونَ قَرِيبًا مِنْ ثَلَاثَيْنَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللّٰهِ» .

CHAPTER 19. (About) Ibn-Saiyâd.

(١٩) بَابُ: ذِكْرُ ابْنِ صَبَّادٍ

1851. Narrated 'Abdullâh Ibn 'Umar رضي الله عنهما و 'Umar and a group of the companions of the Prophet ﷺ set out with the Prophet ﷺ to Ibn Saiyâd. He found him playing with some boys near the hillocks of Banî Maghâla. Ibn Saiyâd at that time was

١٨٥١ - حديث عبد الله بن عمر رضي الله عنهما. قال: إِنَّ عُمَرَ انْطَلَقَ فِي رَهْبَطٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مَعَ النَّبِيِّ ﷺ، قَبْلَ ابْنِ صَبَّادٍ، حَتَّى

nearing his puberty. He did not notice (the Prophet's presence) till the Prophet ﷺ stroked him on the back with his hand and said, "Ibn Saiyâd! Do you testify that I am Allâh's Messenger?" Ibn Saiyâd looked at him and said, "I testify that you are the Messenger of the illiterates." Then Ibn Saiyâd asked the Prophet ﷺ, "Do you testify that I am the Messenger of Allâh?" The Prophet ﷺ said to him, "I believe in Allâh and His Messenger." Then the Prophet ﷺ said (to Ibn Saiyâd), "What do you see?" Ibn Saiyâd replied, "True people and fasle ones visit me." The Prophet ﷺ said, "Your mind is confused as to this matter." The Prophet ﷺ added, "I have kept something (in my mind) for you." Ibn Saiyâd said, "It is *Ad-Dukh*."¹¹⁾ The Prophet ﷺ said (to him), "Shame be on you! You can't cross your limits?" On that 'Umar said, "O Allâh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he should be he (i.e. *Ad-Dajjâl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 290 (A), Vol. 4)

1852. Narrated Ibn 'Umar: Allâh's Messenger ﷺ went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyâd was staying. When the Prophet ﷺ entered

وَجَدُوهُ يَلْعَبُ مَعَ الْغُلْمَانِ، عِنْدَ أَطْلَمِ
بَنِي مَعَالَةَ، وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ
يَخْتَلِمُ. فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ
ﷺ، ظَهَرَةً يَسِيدُو. ثُمَّ قَالَ النَّبِيُّ
ﷺ: «أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ
ابْنُ صَيَّادٍ، فَقَالَ: أَشْهُدُ أَنِّكَ رَسُولُ
الْأَمَمِينَ فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ
ﷺ: أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ لَهُ النَّبِيُّ
ﷺ: «أَمَّا ذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ:
يَأْتِنِي صَادِقٌ وَكَاذِبٌ. قَالَ النَّبِيُّ
ﷺ: «خُلِطَ عَلَيْكَ الْأَمْرُ». قَالَ النَّبِيُّ
ﷺ: «إِنِّي قَدْ خَبَثْتَ لَكَ حَيْثَا». قَالَ ابْنُ
صَيَّادٍ: هُوَ الدُّخُونُ. قَالَ النَّبِيُّ
ﷺ: «أَخْسَأَ فَلَنْ تَنْدُوْ فَدَرْكَ». قَالَ عُمَرُ:
يَا رَسُولَ اللَّهِ! اثْدَنْ لِي فِيهِ أَضْرِبْ
عَنْقَهُ. قَالَ النَّبِيُّ
ﷺ: «إِنْ يَكُنْهُ، فَلَنْ
تُسْلِطَ عَلَيْهِ. وَإِنْ لَمْ يَكُنْهُ، فَلَا خَيْر
لَكَ فِي قَتْلِهِ».

١٨٥٢ - حَدِيثُ ابْنِ عُمَرَ، قَالَ:
انْطَلَقَ النَّبِيُّ
ﷺ، وَأَبْيَاضُ بْنُ كَعْبٍ،
يَأْتِيَانِ التَّحْلُلَ الَّذِي فِيهِ ابْنُ صَيَّادٍ.

¹¹⁾ (H.1851) When the Prophet ﷺ said to Ibn Saiyâd, "I have kept something (in my mind) for you," he meant *Sûrat Ad-Dukhân*. Ibn Saiyâd guessed imperfectly for he mentioned just part of the word, i.e. *Dukh*. By this way the Prophet ﷺ proved that Ibn Saiyâd was just a sooth-sayer to whom the devils conveyed non-sensical fragments of information.

the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Saiyâd before the latter could see him. Ibn Saiyâd was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyâd's mother saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyâd, "O Sâf!" (And this was his name). Ibn Saiyâd got up. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Had this woman let him to himself, he would have revealed the reality of his case." (*Sahîh Al-Bukhârî*, *Hadîth* No. 290-B Vol. 4)

حَتَّى إِذَا دَخَلَ التَّخْلَ، طَفَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَتَّهِي بِجَدُوعِ التَّخْلِ، وَهُوَ يَخْتَلُ ابْنَ
صَيَّادٍ، أَنْ يَشْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئاً
قَبْلَ أَنْ يَرَاهُ. وَابْنُ صَيَّادٍ مُضطَبِعٌ
عَلَى فِرَاشِهِ، فِي قَطْبَيْهِ لَهُ، فِيهَا رَمْزَةٌ.
فَرَأَتْ أُمُّ صَيَّادِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يَتَّهِي
بِجَدُوعِ التَّخْلِ. فَقَالَتْ لِابْنِ صَيَّادٍ:
أَيْ صَافٍ (وَهُوَ اسْمُهُ) فَتَارَ ابْنُ
صَيَّادٍ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ تَرَكْتَهُ
بَيْنَ».

1853. Narrated Ibn 'Umar رضي الله عنهما : (Then) The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got up amongst the people, glorified Allâh as He deserves, he then mentioned *Ad-Dajjâl*, saying, "I warn you about him (i.e. *Ad-Dajjâl*) and there is no Prophet who did not warn his nation about him, and Nûh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allâh is not one-eyed." (*Sahîh Al-Bukhârî*, *Hadîth* No. 290-C Vol. 4)

CHAPTER 20. (About) *Ad-Dajjâl*, his description and that which will be with him.

1854. Narrated 'Abdullâh bin Umar صلى الله عليه وسلم : The Prophet رضي الله عنهما mentioned *Al-Masîh Ad-Dajjâl* (i.e. Pseudo-Christ) in front of the people

١٨٥٣ - حَدِيثُ ابْنِ عُمَرَ. قَالَ: ثُمَّ
قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي النَّاسِ، فَأَثْنَى عَلَى
اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ ذَكَرَ الدَّجَّالَ،
فَقَالَ: «إِنِّي أَنْذِرُ كُمُوْهُ، وَمَا مِنْ نَبِيٍّ
إِلَّا قَدْ أَنْذَرَهُ قَوْمَهُ. لَقَدْ أَنْذَرَهُ نُوحٌ
قَوْمَهُ. وَلَكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ
يَقُلْهُ نَبِيٌّ لِّقَوْمِهِ. تَعْلَمُونَ أَنَّهُ أَغْوَرُ،
وَأَنَّ اللَّهَ لَيْسَ بِأَغْوَرٍ».

(٢٠) بَابُ ذِكْرِ الدَّجَّالِ وَصِفَتِهِ وَمَا مَعَهُ

١٨٥٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ.
قَالَ: ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، بَيْنَ ظَهَرَيِ
النَّاسِ، الْمَسِيحَ الدَّجَّالَ فَقَالَ: «إِنَّ

saying, “Allâh is not one-eyed while *Al-Masîh Ad-Dajjâl* is blind in the right eye and his eye looks like a bulging out grape.” (*Sahîh Al-Bukhârî, Hadîth No. 649, Vol. 4*)

1855. Narrated Anas : رضي الله عنه said ملى الله عليه وسلم , “No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masîh Ad-Dajjâl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masîh Ad-Dajjâl's*) eyes (the word) *Kâfir* (i.e., disbeliever).” (*Sahîh Al-Bukhârî, Hadîth No. 245, Vol. 9*)

1856. Narrated Rab'i bin Hirash رضي الله عنه : عَنْ 'Uqba bin 'Amr said to Hudhaifa, “Won't you relate to us of what you have heard from Allâh's Messenger ملى الله عليه وسلم ?” He said, “I heard him saying, ‘When *Al-Dajjâl* appears, he will have fire and water along with him. What the people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be sweet cold water.’” (*Sahîh Al-Bukhârî, Hadîth No. 659, Vol. 4*)

1857. Narrated Abû Huraira رضي الله عنه : منى الله عليه وسلم said, “Shall I not tell you about *Ad-Dajjâl* a story and a thing about him of which no Prophet told his nation (before)? *Ad-Dajjâl* is one-eyed and will bring with him what will resemble Hell and

الله لئس بِأَغْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَغْوَرُ الْعَيْنِ الْيَمِنِيِّ، كَانَ عَيْنَهُ عَيْنَةً طَافِيَّةً». .

١٨٥٥ - حديث أنس رضي الله عنه
قال: قَالَ النَّبِيُّ ﷺ: «مَا بُعِثَ نَبِيٌّ إِلَّا أَنْتَرَ أُمَّتَهُ الْأَغْوَرَ الْكَذَابَ. أَلَا إِنَّهُ أَغْوَرُ، وَإِنَّ رَبِّكُمْ لَئِسَ بِأَغْوَرَ. وَإِنَّ عَيْنَيْهِ مَكْتُوبٌ كَافِرُ». .

١٨٥٦ - حديث حذيفة
أَبْنُ عَمْرُو لِحُذَيْفَةَ: أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ مَعَ الدَّجَّالِ، إِذَا خَرَجَ، مَاءَ وَنَارًا. فَإِمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ، فَمَاءٌ بَارِدٌ. وَإِمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ، فَنَارٌ تُخْرِقُ. فَمَنْ أَذْرَكَ مِنْكُمْ، فَلْيَقْعُ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ». .

١٨٥٧ - حديث أبي هريرة رضي الله عنه
قال: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَحَدُنُكُمْ حَدِيثًا عَنِ الدَّجَّالِ، مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَغْوَرُ. وَإِنَّهُ يَجْعِي

Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him), as Nûh (Noah) warned his nation against him." (*Sahîh Al-Bukhârî*, Hadîth No. 554, Vol. 4)

CHAPTER 21. Description of *Ad-Dajjâl*, and it will be forbidden for him to enter in Al-Madîna, and his killing of a believer and then making that believer alive again.

1858. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم told us a long narrative about *Ad-Dajjâl*, and among the many things he mentioned was his saying, "*Ad-Dajjâl* will come and it will be forbidden for him to pass through the entrances of Al-Madîna. He will land in some of the salty barren areas (outside) Al-Madîna; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same *Dajjâl* whose description was given to us by Allâh's Messenger صلى الله عليه وسلم. *Ad-Dajjâl* will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then *Ad-Dajjâl* will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' *Ad-Dajjâl* will say, 'I want to kill him but I cannot.'" (*Sahîh Al-Bukhârî*, Hadîth No. 106, Vol. 3)

CHAPTER 22. *Ad-Dajjâl* and he is very low to Allâh.

1859. Narrated Al-Mughîra bin Shu'bâh رضي الله عنه: Nobody asked the

مَعْهُ يَمْنَالِ الْجَنَّةَ وَالنَّارَ فَإِلَيْهِ يَقُولُ : إِنَّهَا الْجَنَّةُ ، هِيَ النَّارُ . وَإِنِّي أَنْذِرْتُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ .

(٢١) بَابٌ : فِي صِفَةِ الدَّجَّالِ وَنَخْرِيمِ الْمَدِينَةِ عَلَيْهِ وَقَتْلِهِ الْمُؤْمِنَ وَإِخْيَاهُ

١٨٥٨ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حَدَّثَنَا طَوِيلًا عَنِ الدَّجَّالِ . فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ : « يَأْتِي الدَّجَّالُ ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَذْغُلَ يَقَابِ الْمَدِينَةِ ، بِعَضَ السَّبَاخِ الَّتِي بِالْمَدِينَةِ . فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ ، أَوْ مِنْ خَيْرِ النَّاسِ . فَيَقُولُ الدَّجَّالُ : أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا ثُمَّ أَخْيَيْتُهُ ، هَلْ تَشْكُونَ فِي الْأَمْرِ؟ فَيَقُولُونَ : لَا . فَيَقْتُلُهُ ثُمَّ يُخْبِيَهُ . فَيَقُولُ ، حِينَ يُخْبِيَهُ : وَاللَّهِ مَا كُنْتُ فَطَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ . فَيَقُولُ الدَّجَّالُ : أَقْتُلُهُ ، فَلَا أَسْلَطَ عَلَيْهِ . »

(٢٢) بَابٌ : فِي الدَّجَّالِ وَهُوَ أَهْوَنُ عَلَى اللَّهِ عَزَّ وَجَلَّ

١٨٥٩ - حَدِيثُ الْمُغِيرَةِ بْنِ شَعْبَةَ .

Prophet ﷺ as many questions as I asked regarding *Ad-Dajjâl*. The Prophet ﷺ said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)." The Prophet ﷺ said, 'Nay, he is too mean to be allowed such a thing by Allâh ﷺ' (but it is only to test mankind whether they believe in Allâh ﷺ or in *Ad-Dajjâl*). (*Sahîh Al-Bukhârî*, *Hadîth* No. 238, Vol. 9)

CHAPTER 23. The coming of *Ad-Dajjâl* and his stay on the earth.

قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ، مَا سَأَلْتُهُ. وَإِنَّهُ قَالَ لِي: «مَا يَضُرُّكَ مِنْهُ؟» قُلْتُ: لَا نَهْمُ بِهِمْ يَقُولُونَ: إِنَّ مَعَهُ جَبَلًا خَبِيرًا وَنَهَرًا مَاءً. قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

(٢٢) بَابٌ: فِي خُرُوجِ الدَّجَّالِ، وَمُنكَهٍ فِي الْأَرْضِ

1860. Narrated Anas bin Malik رضي الله عنه : The Prophet ﷺ said, "There will be no town in which *Ad-Dajjâl* will not enter except Makkâ and Al-Madînah, and there will be no entrance (road) (of both Makkâ and Al-Madînah) but the angels will be standing in rows guarding it against him, and then Al-Madînah will shake with its inhabitants thrice (i.e. three earth-quakes will take place) and Allâh ﷺ will expel all the disbelievers and the hypocrites from it." (*Sahîh Al-Bukhârî*, *Hadîth* No. 105, Vol. 3)

CHAPTER 26. Approaching of the Hour.

1861. Narrated Ibn Mas'ûd رضي الله عنه : I heard Allâh's Messenger ﷺ saying: "(It will be) from among the most wicked people who will be living at the time when the Hour will be

١٨٦٠ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الَّذِيْسَ مِنْ بَلَدٍ إِلَّا سَبَطَهُ الدَّجَّالُ، إِلَّا مَكَّةَ وَالْمَدِيْنَةَ. لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ، إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَاقِينَ يَخْرُسُونَهَا. ثُمَّ تَرْجُفُ الْمَدِيْنَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ».

(٢٦) بَابٌ: قُرْبُ السَّاعَةِ

١٨٦١ - حَدِيثُ ابْنِ مَسْعُودٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «مِنْ شَرَارِ النَّاسِ مَنْ تُذْرِكُهُمُ السَّاعَةُ وَهُمْ

established.” (*Sahîh Al-Bukhâri, Hadîth No. 188, Vol. 9*)

1862. Narrated Sahl bin Sa'd : رضي الله عنه عن سهل بن سعد رضي الله عنه، قال: رأيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ يَاضْبَعَنِي هَكَذَا، بِالْوُسْطَى وَالْأَتْيَى تَلَى الإِبَهَامَ «بَعْثَتْ وَالسَّاعَةَ كَهَاتَيْنِ».

I saw Allâh's Messenger ﷺ pointing with his index and middle fingers, saying. “The time of my advent and the Hour are like these two fingers.” (*Sahîh Al-Bukhâri, Hadîth No. 458, Vol. 6*)

1863. Narrated Anas : رضي الله عنه عن عَنْ أَنَّاسٍ، قَالَ إِنِّي أَنْهَاكْتُمْنِي مَعَكُمْ، قَالَ: «بَعْثَتْ وَالسَّاعَةَ كَهَاتَيْنِ».

Allâh's Messenger ﷺ said, “I (have been sent) and the Hour (is at hand) as these two (fingers).” (*Sahîh Al-Bukhâri, Hadîth No. 511, Vol. 8*)

CHAPTER 27. The interval between the two blowings of the trumpet (on the Day of Resurrection).

1864. Narrated Al-'Amash : رضي الله عنه عن أبي هريرة رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ النَّفَخَتَيْنِ أَرْبَعُونَ سَنَةً؟ قَالَ: «أَيْتُ». قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: «أَيْتُ». قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: «أَيْتُ». قَالَ: «ثُمَّ يَنْزَلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْتَشَرُ كَمَا يَنْتَشِرُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَنْتَلِي، إِلَّا عَظِيمًا وَاجِدًا، وَهُوَ عَجَبُ الدَّنَبِ، وَمِنْهُ يُرَكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

Abû Huraira said, ‘Between the two blowings of the Trumpet, there will be forty.’ Somebody asked Abû Huraira, “Forty days.” But he refused to reply. Then he asked, “Forty months?” He refused to reply. Then he asked, “Forty years?” Again, he refused to reply. Abû Huraira added, “Then (after this period) Allâh will send water from the sky and then the dead bodies will grow like vegetation grows, there is nothing of the human body that does not waste away or perish except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection.” (*Sahîh Al-Bukhâri, Hadîth No. 457, Vol. 6*)

1862 - حديث سهل بن سعيد رضي الله عنه، قال: رأيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ يَاضْبَعَنِي هَكَذَا، بِالْوُسْطَى وَالْأَتْيَى تَلَى الإِبَهَامَ «بَعْثَتْ وَالسَّاعَةَ كَهَاتَيْنِ».

1863 - حديث أنس بن مالك رضي الله عنه، قال: «بَعْثَتْ وَالسَّاعَةَ كَهَاتَيْنِ».

(٢٧) بات: ما بين النَّفَخَتَيْنِ

1864 - حديث أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ النَّفَخَتَيْنِ أَرْبَعُونَ سَنَةً؟ قَالَ: أَرْبَعُونَ يَوْمًا؟ قَالَ: «أَيْتُ». قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: «أَيْتُ». قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: «أَيْتُ». قَالَ: «ثُمَّ يَنْزَلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْتَشَرُ كَمَا يَنْتَشِرُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَنْتَلِي، إِلَّا عَظِيمًا وَاجِدًا، وَهُوَ عَجَبُ الدَّنَبِ، وَمِنْهُ يُرَكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

53. THE BOOK OF ZUHD AND AL-RAQÂ'IQ (PIETY AND SOFENING OF HEARTS)

1865. Narrated Anas bin Mâlik رضي الله عنه ، معاذ الله عليه وسلم said : عن Allâh's Messenger ﷺ : "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 521, Vol. 8)

1866. Narrated 'Amr bin 'Aûf Al-Ansârî رضي الله عنه , who was an ally of Banî 'Amir bin Lu'ai and one of those who had taken part in (the *Ghazwa* of) Badr: Allâh's Messenger ﷺ sent Abû 'Ubaida bin Al-Jarrâh to Bahrain to collect the *Jizya*. Allâh's Messenger ﷺ had established peace with the people of Bahrain and appointed Al-'Alâ' bin Al-Hadrami as their governor. When Abû 'Ubaida came from Bahrain with the money, the *Ansâr* heard of Abû 'Ubaida's arrival which coincided with the time of the *Fajr* prayer with the Prophet ﷺ. When Allâh's Messenger ﷺ led them in the *Fajr* prayer and finished, the *Ansâr* approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abû 'Ubaida has brought something?" They said, "Yes, O Allâh's Messenger!" He said, "Rejoice and hope for what will please you! By Allâh, I am not afraid of your poverty, but I am afraid that you will lead a life of luxury as past nations did,

٥٣ - كِتَابُ الزُّهْدِ وَالرِّقَائِقِ

١٨٦٥ - حَلِيْثُ أَنْسِ بْنِ مَالِكٍ .
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَشْبَعُ
الْأَنْبَيْتُ ثَلَاثَةَ شَيْءًا . فَيَرْجِعُ إِثْنَانِ وَيَتَّقَى مَعَهُ
وَاحِدًا . يَتَّبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ .
فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَتَّقَى عَمَلَهُ» .

١٨٦٦ - حديث عمرو بن عوف
الأنصاري، وهو خليفة لبني عامر بن
اللوي، وكان شهداً بذرًا. قال: إنَّ
رسُولَ اللهِ ﷺ بعثَ أبا عبيدةَ بنَ
الجرَاحِ إلى البَخْرَيْنِ يأتِي بِجُزِيَّتِهَا.
وكانَ رَسُولُ اللهِ ﷺ، هُوَ صَالِحٌ أَهْلَ
البَخْرَيْنِ، وَأَمَرَ عَلَيْهِمْ العلاءَ بنَ
الحضرميَّ. فَقَدِمَ أَبُو عَبْيَةَ بِمَالِهِ مِنَ
البَخْرَيْنِ. فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي
عَبْيَةَ. فَوَافَتْ صَلَاةُ الصُّبْحِ مَعَ النَّبِيِّ
ﷺ فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ.
فَتَعَرَّضُوا لَهُ. فَبَسَّمَ رَسُولُ اللهِ ﷺ،
جِينَ رَاهِمَهُمْ. وَقَالَ: «أَظْنَنُكُمْ قَدْ سَمِعْتُمْ
أَنَّ أَبَا عَبْيَةَ قَدْ جَاءَ بِشَيْءٍ»، قَالُوا:
أَجَلُ. يَا رَسُولَ اللهِ! قَالَ: «فَابْشِرُوا
وَأَمْلِوْا مَا يَسْرُكُمْ». فَوَاللهِ! لَا الْفَقْرَ

whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them." (*Sahîh Al-Bukhârî, Hadîth No. 385, Vol. 4*)

أَخْشِنْ عَلَيْكُمْ، وَلَكِنْ أَخْشِنْ عَلَيْكُمْ
أَنْ تُبْسِطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ
عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا
تَنَافَسُوهَا، وَتَهْلِكُكُمْ كَمَا أَهْلَكَتْهُمْ.

1867. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger ﷺ said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him." (*Sahîh Al-Bukhârî, Hadîth No. 497, Vol. 8*)

The tale of a leper, a bald man and a blind man

1868. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger ﷺ saying, "Allâh willed to test three Israelites, and they were a leper, a blind man and a bald-headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his disease was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good

١٨٦٧ - حَدَّيْثُ أَبِي هُرَيْرَةَ، عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ
إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالخُلُقِ،
فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَشَفَّ مِنْهُ».

١٨٦٨ - حَدَّيْثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ:
«إِنَّ ثَلَاثَةَ فِي بَنِي إِسْرَائِيلَ، أَبْرَصَ
وَأَفْرَعَ وَأَغْمَى. بَدَا اللَّهُ أَنْ يَتَبَلَّهُمْ.
فَبَعَثَ إِلَيْهِمْ مَلَكًا. فَأَتَى الْأَبْرَصَ
فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ:
لَوْنُ حَسَنٌ وَجْلَدُ حَسَنٍ. قَدْ فَذَرَنِي
النَّاسُ. قَالَ: فَمَسَحَهُ، فَذَهَبَ عَنْهُ.
فَأَغْطَيَ لَوْنًا حَسَنًا فَقَالَ: أَيُّ الْمَالِ
أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبْلُ. فَأَغْطَيَ نَاقَةً
عُشَرَاءَ. فَقَالَ: يُبَارِكُ لَكَ فِيهَا.

وَأَتَى الْأَفْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ
إِلَيْكَ؟ قَالَ: شَعْرُ حَسَنٍ، وَيَذَهَبُ عَنِ
هَذَا. قَدْ فَذَرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ

hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allāh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allāh مَوْجِد may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allāh مَوْجِد gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. None will satisfy my needs except Allāh سَعَى and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you, were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh سَعَى gave you (all this property).' He replied,

فَذَهَبَ . وَأَغْطَيَ شَعْرًا حَسَنًا . قَالَ : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْبَقْرُ . قَالَ : فَأَغْطَاهُ بَقَرَةً حَامِلًا . وَقَالَ : يُسَاكِنُ لَكَ فِيهَا .

وَأَتَى الْأَغْمَى ، فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : يَرُدُّ اللَّهُ إِلَيَّ بَصَرِي ، فَأَبْصِرُ بِهِ النَّاسَ . قَالَ : فَمَسَحَهُ فَرَدَ اللَّهُ إِلَيْهِ بَصَرَهُ . قَالَ : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْغَنْمُ . فَأَغْطَاهُ شَاءَ وَالْدَّا . فَأَنْشَجَ هَذَانِ وَوَلَدَهَا هَذَا . فَكَانَ لِهِذَا وَادِ مِنْ يَلِيلٍ ، وَلِهِذَا وَادِ مِنْ الْغَنْمِ .

ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْتِهِ ، فَقَالَ : رَجُلٌ مُسْكِنٌ تَقْطَعَتْ بِهِ الْجَبَالُ فِي سَفَرِي . فَلَا يَلَعَّ الْيَوْمَ إِلَّا بِاللَّهِ ، ثُمَّ يُكَلِّكُ . أَسْأَلُكَ ، بِالَّذِي أَغْطَاكَ اللَّذُونَ الْحَسَنَ ، وَالْجِلْدَ الْحَسَنَ ، وَالْمَالَ ، بِعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي . فَقَالَ لَهُ : إِنَّ الْحُمُوقَ كَثِيرَةٌ . فَقَالَ لَهُ : كَانَيْ أَغْرِفُكَ . أَلَمْ تَكُنْ أَبْرَصَ يَقْذِرُكَ النَّاسُ ، فَقَبِيرًا فَأَغْطَاكَ اللَّهُ ؟ فَقَالَ : لَقَدْ وَرَثْتُ لِكَابِرَ عَنْ كَابِرٍ . فَقَالَ : إِنْ كُنْتَ كَاذِبًا ، فَصَبِيرَكَ اللَّهُ إِلَى مَا كُنْتَ .

وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْتِهِ ،

'(This is all wrong) I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allâh سار make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too, answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh سار make you as you were before.' Then the angel disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh سار, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh سار gave me back my eye-sight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you from taking anything (you need) of my property which you may take for Allâh's Sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allâh is pleased with you and is angry with your two companions.'" (*Sahîh Al-Bukhârî, Hadîth No. 670, Vol. 4*)

1869. Narrated Sa'd رضي الله عنه : I was the first man among the Arabs to shoot an arrow for Allâh's Cause. We used to fight in Allâh's Cause while we had nothing to eat except the leaves of the *Hubla* and the *Samûr* trees (desert

فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهُنَا. فَرَدَ عَلَيْهِ مِثْلَ مَا رَدَ عَلَيْهِ هُنَا. فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَبِّرْكَ اللَّهُ إِلَى مَا كُنْتَ.

وَأَتَى الْأَغْمَى فِي صُورَتِهِ. فَقَالَ: رَجُلٌ مِسْكِينٌ، وَابْنٌ سَبِيلٌ، وَنَقَطَعَتْ بَيْنِ الْجَبَانِ فِي سَفَرِي. فَلَا يَلَعَّبَ الْيَوْمَ إِلَّا بِاللَّهِ، ثُمَّ بِكَ. أَشَأْلُكَ، بِالَّذِي رَدَ عَلَيْكَ بَصَرَكَ، شَاهَ أَتْبَلَغَ بِهَا فِي سَفَرِي فَقَالَ: فَذَكْرُكَ أَغْمَى فِرَدَ اللَّهِ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي. فَخُذْ مَا شِئْتَ. فَوَاللَّهِ! لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخْذَنَّهُ اللَّهُ. فَقَالَ: أَمْسِكْ مَالَكَ. فَإِنَّمَا أَتْبَلَيْشُمْ. فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخَطَ عَلَى صَاحِبِكَ.

1869 - حديث سعد، قال: إنني لأؤلئك العرب زمي يسهم في سبيل الله. ورأينا نغزو وما لنا طعام إلا ورقة الجبلة وهذا السمر. وإن أحدنا

trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Banî Asad teach me the laws of Islâm. If so, then I am lost, and all my efforts of that hard time had gone in vain." (*Sahîh Al-Bukhârî, Hadîth No. 460, Vol. 8*)

1870. Narrated Abû Huraira : رضي الله عنه said, "O Allâh ! Give food to the family of Muhammad (صلى الله عليه وسلم)." (*Sahîh Al-Bukhârî, Hadîth No. 467, Vol. 8*)

1871. Narrated 'Âisha : رضي الله عنها The family of Muhammad (صلى الله عليه وسلم) had never eaten wheat bread to their satisfaction for three consecutive days since his arrival at Al-Madîna till he died. (*Sahîh Al-Bukhârî, Hadîth No. 327, Vol. 7*)

1872. Narrated 'Âisha : رضي الله عنها The family of Muhammad (صلى الله عليه وسلم) did not eat two meals on one day, but one of the two was of dates. (*Sahîh Al-Bukhârî, Hadîth No. 462, Vol. 8*)

1873. Narrated 'Urwa: 'Âisha said to me, "O my nephew! We used to see the crescent and then the crescent and then the crescent and in this way we saw three crescents in two months and no fire (for cooking) was to be made in the houses of Allâh's Messenger (صلى الله عليه وسلم)." I said, "O my aunt! Then what used to sustain you?" 'Âisha said, "The two black things: dates and water, our neighbours from *Ansâr* had some *Manâ'ih*⁽¹⁾ and

لبعضٍ كَمَا تَبَعُ الشَّاءُ، مَا لَهُ خِلْطٌ.
ثُمَّ أَضَبَحَتْ بَنُو أَسَدٍ تُعَزِّزُنِي عَلَى
الْإِسْلَامِ! حَبَّتْ إِذَا، وَضَلَّ سَغِيْنِي.

1870 - حديث أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ ارْزُقْ أَلَّا مُحَمَّدٌ فُوتَنَا».

1871 - حديث عائشة رضي الله عنها، قالت: مَا شَيَّعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْذُ قِدَمِ الْمَدِينَةِ، مِنْ طَعَامِ الْبَرِّ، ثَلَاثَ لَيَالٍ تَبَاعَ، حَتَّى قَبَضَ.

1872 - حديث عائشة رضي الله عنها، قالت: مَا أَكَلَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَكْثَرَتِينِي فِي يَوْمٍ، إِلَّا إِخْدَاهُمَا تَمَرٌ.

1873 - حديث عائشة رضي الله عنها، أَنَّهَا قَالَتْ لِغُرْوَةَ: ابْنَ أَخْتِي ! إِنْ كُنَّا لَنَسْطُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَمْلَأَتِ شَهْرَيْنِ، وَمَا أُوقَدَتْ فِي أَيَّاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَارٌ.

(قالَ غُرْوَةَ): قَلَّتْ : يَا خَالَةُ ! مَا كَانَ يُعِيشُكُمْ؟ قَالَتْ : الْأَسْوَدَانِ :

⁽¹⁾ (H.1873) *Manâ'ih* is the plural of *Manîha* which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used but the animal is to be returned to the owner.

they used to present Allâh's Messenger ﷺ some of their milk and he used to make us drink." (*Sahîh Al-Bukhâri*, *Hadîth* No. 741, Vol. 3)

الثَّمْرُ وَالْمَاءُ. إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ، جِيرَانٌ مِنَ الْأَنْصَارِ، كَانَتْ لَهُمْ مَنَاجِعُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ ﷺ مِنْ أَلْبَانِهِمْ فَيَسْقِيْنَا.

1874. Narrated ‘Âisha : The Prophet died when we had satisfied our hunger with the two black things, i.e. dates and water. (*Sahîh Al-Bukhâri*, *Hadîth* No. 295, Vol. 7)

1875. Narrated Abû Huraira : The family of Muhammad ﷺ did not eat their fill for three successive days till he died. (*Sahîh Al-Bukhâri*, *Hadîth* No. 287 (A), Vol. 7)

CHAPTER 1. Do not enter the places of those who have been unjust to themselves except in a weeping state.

1876. Narrated ‘Abdullâh bin ‘Umar : Allâh's Messenger ﷺ said, "Do not enter the places of those people where Allâh's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of those people) because Allâh's Curse and Punishment which fell upon them may fall upon you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 425, Vol. 1)

1877. Narrated ‘Abdullâh bin ‘Umar : The people landed at the land of Thamûd called Al-Hajr along with Allâh's Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allâh's Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its

١٨٧٤ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ مَنْهَا، قَالَتْ: تُؤْفَى النَّبِيُّ ﷺ حِينَ شَيْغَنَا مِنَ الْأَسْوَدَيْنِ: الثَّمْرُ وَالْمَاءُ.

١٨٧٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ مَنْهُ : قَالَ: مَا شَيْعَ آلُ مُحَمَّدٍ ﷺ، مِنْ طَعَامٍ، ثَلَاثَةَ أَيَّامٍ، حَتَّىٰ قُبِضَ.

(١) بَاتْ: لَا تَذَخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ

١٨٧٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ مَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَذَخُلُوا عَلَىٰ هُؤُلَاءِ الْمَعْذَلَيْنَ، إِلَّا أَنْ تَكُونُوا بَاكِينَ. فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَذَخُلُوا عَلَيْهِمْ. لَا يُصِيبُكُمْ مَا أَصَابَهُمْ.

١٨٧٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ مَنْهَا، أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ أَرْضَ ثَمُودَ، الْجِبَرَ، فَأَسْتَقَنُوا مِنْ بَثِرَاهَا، وَاغْتَسَلُوا بِهِ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهَرِّبُوْنَا مَا

wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Sâlih) used to drink. (*Sahîh Al-Bukhârî, Hadîth No. 562, Vol. Vol. 4*)

CHAPTER 2. To do good to widows, poor and orphans.

1878. Narrated Abû Huraira : رضي الله عنه said مولى الله عليه وسلم , “The one who looks after a widow or a poor person is like a *Mujâhid* (Muslim fighter) who fights for Allâh’s Cause, or like him who performs *Salât* (prayer) all the night and observes *Saum* (fast) all the day.” (*Sahîh Al-Bukhârî, Hadîth No. 265, Vol. 7*)

CHAPTER 3. The superiority of building mosques.

1879. Narrated ‘Ubaidullâh Al-Khaulânî: I heard ‘Uthmân bin ‘Affân saying, when people argued too much about his intention to reconstruct the mosque of Allâh’s Messenger ﷺ , مولى الله عليه وسلم , “You have talked too much. I heard the Prophet ﷺ saying, ‘Whoever built a mosque, (Bukair thought that ‘Âsim, another subnarrator, added, “With the intention of seeking Allâh’s Pleasures), Allâh سعى will build for him a similar place in Paradise.’” (*Sahîh Al-Bukhârî, Hadîth No. 441, Vol. 1*)

CHAPTER 5. Prohibition of *Ar-Riyâd*’ (showing off one’s good deeds).

1880. Narrated Jundub : رضي الله عنه said مولى الله عليه وسلم , “He who lets the people hear of his good deeds intentionally, to win their praise, Allâh سعى will let the people know his real

استقروا من بشرها، وأن يغلفوا الإبل العجین. وأمرهم أن يستهوا من الشّيئ التي كان تردها الثّاقة.

(٢) باب: الإحسان إلى الأرملة والمسكين والشّيئ

١٨٧٨ - حديث أبي هريرة، قال: قال: النّبِي ﷺ: «الساعي على الأرملة والمسكين كالمُجاهد في سبيل الله، أو القائم الليل الصائم النهار».

(٣) باب: فضل بناء المساجد

١٨٧٩ - حديث عثمان بن عفان. عن عبيدة الله المخولاني، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ، عِنْدَ قَوْلِ النَّاسِ فِيهِ، جِينَ بْنِ مَسْجِدِ الرَّسُولِ ﷺ: إِنَّكُمْ أَكْثَرُهُمْ وَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «مَنْ بَنَى مَسْجِدًا يَتَسْعَى بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلًا فِي الْجَنَّةِ».

(٤) باب: تحريم الرياء

١٨٨٠ - حديث جذب. قال: قال: النّبِي ﷺ: «مَنْ سَمِعَ سَمْعَ اللَّهِ بِهِ، وَمَنْ يَرَانِي يَرَانِي اللَّهُ بِهِ».

intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh سُبْحَانَهُ will disclose his real intention (and humiliate him). (*Sahîh Al-Bukhârî, Hadîth No. 506, Vol. 8*)

CHAPTER 6. To guard one's tongue.

1881. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "A slave (of Allâh) ملِّكٌ بِسْمِهِ may utter a word without thinking whether it is right or wrong and because of that he may slip down in the (Hell) Fire as far away a distance equal to that between the east."⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 484, Vol. 8*)

CHAPTER 7. The punishment of the one who orders for *Al-Ma'rûf* but he himself does not do it, and forbids from *Al-Munkar* but he himself does it.

1882. Narrated Abû Wâ'il: Somebody said to Usâma, "Will you go to so-and-so (i.e. 'Uthmân) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction) for neither do I want to be the first to open it (i.e rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allâh's Messenger ﷺ." They said, "What have you heard him (the Prophet ﷺ) saying?" He said, "I have heard him saying, 'A man will be brought on the Day of Resurrection and

١٨٨١ - حديث أبي هريرة، سمع رسول الله ﷺ، يقول: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَبَيَّنُ فِيهَا، يَرِئُ بِهَا فِي النَّارِ، أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

(٧) باب: عقوبة من يأمر بالمعروف ولا يفعله وينهى عن الممنوع ويفعله

١٨٨٢ - حديث أسامة. قيل له: لَمْ أَتِيَتْ فُلَانًا فَكَلَمْتُهُ. قَالَ: إِنَّكُمْ لَتَرَوْنَ أَنِّي لَا أَكَلِمُ إِلَّا أُشْعِيُّكُمْ. إِنِّي أَكَلِمُ فِي السُّرِّ، دُونَ أَنْ أَفْتَحَ بَابًا لَا أَخْرُونَ أَوْلَى مَنْ فَتَحَهُ. وَلَا أَقُولُ لِرَجُلٍ، أَنْ كَانَ عَلَيَّ أَمْرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ الله ﷺ. قَالُوا: وَمَا سَمِعْتُهُ يَقُولُ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَذَلَّقُ أَقْتَابُهُ فِي النَّارِ، فَيُدْوَرُ كَمَا يُدْوَرُ الْحِمَارُ بِرَحَامَهُ».

⁽¹⁾ (H.1881) In some narrations it is said, between the East and the West.

thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders) and forbid us from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm forbids) He will reply: Yes, I used to order you for *Al-Ma'rûf* but I did not do it myself, and I used to forbid you from *Al-Munkar* which I used to do it.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 489, Vol. 4)

CHAPTER 8. It is forbidden to make known one's sin.

فَيُخْبِطُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيْ فُلَانُ! مَا شَانُكَ؟ أَتَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا أَتَيْهُ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَأَتَيْهُ.

(٨) بَابٌ: التَّنْهِيٌ عَنْ هَذِهِ الْأَنْسَانِ سِرْ

نَفْسِي

1883. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "All the sins of my followers will be forgiven except those of the *Mujâhirûn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allâh screens it from the public, then he comes in the morning and say, 'O so-and-so , I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord, (none knowing about his sin) and in the morning he removes Allâh's screen from himself." (*Sahîh Al-Bukhâri*, *Hadîth* No. 95, Vol. 8)

١٨٨٣ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: سَوْفَتْ رَسُولُ اللَّهِ يَقُولُ: «كُلُّ أَمْتَيْ مُعَافَىٰ، إِلَّا الْمُجَاهِرُينَ. وَإِنَّ مِنَ الْمَجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيلِ عَمَلاً، ثُمَّ يُضْبِحُ، وَقَدْ سَرَّهُ اللَّهُ، فَيَقُولُ: يَا فُلَانُ! عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتَرْهُ رَبُّهُ، وَيُضْبِحُ يُكْثِرُ سِرْ

اللَّهُ عَنْهُ».

CHAPTER 9. To say *Alhamdulillâh* (praise be to Allâh) on sneezing and disapproval of yawning.

1884. Narrated Anas bin Mâlik رضي الله عنه : Two men sneezed before the Prophet ﷺ . The Prophet ﷺ said to one of them, "May Allâh bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet ﷺ said, "That one praised Allâh (by saying *Alhamdulillah* at the time of sneezing), while the other did not praise Allâh .” (Sahîh Al-Bukhâri, Hadîth No. 240, Vol. 8)

1885. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him". (Sahîh Al-Bukhâri, Hadîth No. 509, Vol. 4)

CHAPTER 11. (About) the rat and that it is transformed.

1886. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "A group of Isrealites were lost, nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.”⁽¹⁾ I told this to Ka'b who asked me,

(٩) بَابٌ: تَشْبِيهُ الْعَاطِسَ وَكَرَاهَةُ
الثَّوْبِ

١٨٨٤ - حَدَّيْثٌ أَنَّسِ بْنَ مَالِكٍ رضي الله عنه . قَالَ: عَطَسَ رَجُلًا نَّعْنَبَةً عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتْ أَخَدَهُمَا، وَلَمْ يُشَمِّتْ الْآخَرَ . فَقَالَ لَهُ: «هَذَا حَمْدٌ لِلَّهِ، وَهَذَا لَمْ يَحْمِدِ اللَّهَ» .

٨٨٥ - حَدَّيْثٌ أَبِي هُرَيْرَةَ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ: «الثَّوْبُ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلَيْزِدَهُ مَا اسْتَطَاعَ» .

(١١) بَابٌ: فِي الْفَارِ وَأَنَّهُ مَسْخٌ

١٨٨٦ - حَدَّيْثٌ أَبِي هُرَيْرَةَ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَقَدَّثَ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ لَا يُذَرِّي مَا فَعَلَتْ، وَإِنِّي لَا أَرَاهَا إِلَّا فَارَّا . إِذَا وُضِعَ لَهَا أَلْبَانُ الْأَيْلِلِ لَمْ تَشْرَبْ؛ وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ» . فَحَدَّثَ كَعْبًا

⁽¹⁾ (H.1886) It was illegal for the 'Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats' habit that some Israelites had been transformed into rats.

"Did you hear it from the Prophet ﷺ?" I said, "Yes." Ka'b asked me the same question several times. I said to Ka'b, "Do I read the Torah?" (i.e. I tell you this from the Prophet ﷺ). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). (*Sahîh Al-Bukhârî, Hadîth No. 524, Vol. 4*)

CHAPTER 12. A believer is not stung twice out of one and the same hole.

1887. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "A believer is not stung twice (by something) out of one and the same hole."⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 154, Vol. 8*)

CHAPTER 14. It is forbidden to praise anyone so much that there may be fear of his being spoiled because of that.

1888. Narrated Abû Bakra رضي الله عنه : A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times, and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is such and such, and Allâh knows exactly the truth, and I do not confirm anybody's good conduct before Allâh, but I think him such and

فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ؟
فَقُلْتُ: نَعَمْ. قَالَ لِي مِرَارًا. فَقُلْتُ:
أَفَأَقْرَأْتَ التَّورَاةَ؟

(١٢) بَابٌ: لَا يُلْدَعُ الْمُؤْمِنُ مِنْ جُنْحِنَّ مَرَّتَيْنِ

١٨٨٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه, عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, أَنَّهُ قَالَ: «لَا يُلْدَعُ الْمُؤْمِنُ مِنْ جُنْحِنَّ وَاحِدَ مَرَّتَيْنِ».

(١٤) بَابٌ: النَّهِيُّ عَنِ الْمَدْحِ إِذَا كَانَ فِيهِ إِفْرَاطٌ وَخِيفَ مِنْهُ فِتْنَةُ الْمَنْدُوحِ

١٨٨٨ - حَدِيثُ أَبِي بَكْرَةَ, قَالَ:
أَنْتَ رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,
فَقَالَ: «وَيْلَكَ! قَطَعْتَ عُنْقَ صَاحِبِكَ،
قَطَعْتَ عُنْقَ صَاحِبِكَ» مِرَارًا. ثُمَّ قَالَ:
«مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ، لَا
مَحَالَةَ، فَلَيَقُلْ: أَخْسِبْ فُلَانًا وَالله
حَسِيبُهُ. وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا.
أَخْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ
مِنْهُ».

^(١) (H.1886) Later on the Prophet ﷺ was informed through inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.

^(٢) (H.1887) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

such,' if he really knows what he says about him." (*Sahîh Al-Bukhârî, Hadîth No. 830, Vol. 3*)

1889. Narrated Abû Mûsa (Al-Asha'îrî). The Prophet ﷺ heard someone praising another and exaggerating in his praise. The Prophet said, "You have ruined (or cut) the man's back (by praising him much)." (*Sahîh Al-Bukhârî, Hadîth No. 831, Vol. 3*)

CHAPTER 15. To give (prefer) the older one.

1890. Narrated Ibn 'Umar رضي الله عنهما said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me. One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did." (*Sahîh Al-Bukhârî, Hadîth No. 246-B, Vol. 1*)

CHAPTER 16. (About) to be clear in *Hadîth* (speech) (and to say it after clarification) and (about) the writing of knowledge.

1891. Narrated 'Âisha رضي الله عنها said, "The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so." (*Sahîh Al-Bukhârî, Hadîth No. 768 (A), Vol. 4*)

CHAPTER 19. Narration about *Al-Hijra* (emigration) (of the Prophet ﷺ) from Makka to Al-Madîna.

1892. Narrated Al-Barâ' bin 'Âzib رضي الله عنه came to my

1889 - حديث أبي موسى رضي الله عنه، قال: سمع النبي ﷺ، رجلاً يثنى على رجلٍ وينظريه في مذبحه فقال: «أهلكتم (أو قطعتم) ظهر الرجلِ».

(15) باب: مَنَاوِلَةُ الْأَكْبَرِ

1890 - حديث ابن عمر. أنَّ النَّبِيَّ ﷺ، قال: «أَرَانِي أَتَسْوَلُ بِسَوَالِكَ. نَعْجَانِي رَجُلَانِ. أَحَدُهُمَا أَكْبَرُ مِنَ الْآخِرِ. فَنَاؤْلَثُ السَّوَالَكَ الْأَضَعَرَ مِنْهُمَا. فَقَبِيلَ لِي: كَبِيرٌ. فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا».

(16) باب: التَّثْبِيتُ فِي الْحَدِيثِ وَحُكْمُ كِتَابَةِ الْعِلْمِ

1891 - حديث عائشة رضي الله عنها، أنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيْثَنَا، لَوْ عَدَهُ الْعَادُ لِأَخْصَاصَاهُ.

(19) باب: فِي حَدِيثِ الْهِجْرَةِ

1892 - حديث أبي بكر. عن البراء

father who was at home and purchased a saddle from him. He said to 'Âzib "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abû Bakr! Tell me what happened to you on your journey with Allâh's Messenger [during *Al-Hijra* (emigration)]." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide, or he said, "dry grass", for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allâh's Messenger, and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his flock of sheep to that rock with the same intention we had, when he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madîna (or he said, 'Makka'). I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk (them) for us.' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teats from dust, hair and dirt. (The subnarrator said that he saw Al-Barâ' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the

ابن عازب قال: جاء أبو بكر، إلى أبي في منزله. فاشترى منه رحلاً فقال لعازب: أبعث ابنك يحمله معه. قال: فحملته معه وخرج أبي يستعد شمله. فقال له أبي: يا ابنًا بشّر! حدثني كيف صنعتما حين سرتُ مع رسول الله ﷺ. قال: نعم. أسرينا لينتنا، ومن الغد، حتى قام قائم الطهيره ورحلاً الطريق، لا يمر فيه أحد. فرقعت لنا صخرة طولها، لها ظلٌ، لم تأت علينا الشمس. فنزلنا عنده، وسويت للنبي ﷺ مكاناً يدي ينام علينا. وبسطت فيه فروة. وقلت: نعم يا رسول الله! وأنا أنقض لك ما حوزتك، فقام. وخرجت أنقض ما حوزله، فإذا أنا برابع مقابل بعنته إلى الصخرة، يريد منها مثل الذي أردنا. قلت: لمن أنت يا غلام؟ فقال: لرجل من أهل المدينة (أو مكة). قلت: أفي غنمك لين؟ قال: نعم. قلت: أفتحلب؟ قال: نعم. فأخذ شاة. قلت: انقض الضرع من الشراب والشعر والقذى. (قال الرّاوي: فرأيت البراء يضرب إحدى يديه على الأخرى، يتضمض). فحلب في قبّ كتبة من لين، وعبي إداوة

Prophet ﷺ to drink and perform the ablution from it. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allâh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Surâqa bin Mâlik followed us and I said, 'We have been discovered, O Allâh's Messenger!' He said, 'Be not sad (or afraid) surely Allâh is with us.' The Prophet ﷺ invoked evil on him (i.e. Surâqa) and the legs of his horse sank into the earth upto its belly. [The subnarrator, Zuhair is not sure whether Abû Bakr said, "(It sank) into solid earth."] Surâqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allâh, I will cause those who are seeking after you to return.' The Prophet ﷺ invoked good on him and he was saved. Then whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Surâqa fulfilled his promise." (*Sahîh Al-Bukhâri*, Hadîth No. 812, Vol. 4)

حَمَلْتُهَا لِلنَّبِيِّ ﷺ، يَرْتَبِي مِنْهَا،
يَشْرَبُ وَيَتَوَضَّأُ. فَأَتَيْتُ النَّبِيَّ ﷺ،
فَكَرِهْتُ أَنْ أُوقَطِهِ. فَوَاقَتْهُ حِينَ
اسْتَيقَطَ. فَصَبَّيْتُ مِنَ الْمَاءِ عَلَى
اللَّبَنِ، حَتَّى بَرَدَ أَسْفَلُهُ. قَلَّتْ:
ا شَرَبَ يَا رَسُولَ اللَّهِ! قَالَ: فَشَرِبَ
حَتَّى رَضِيَ. ثُمَّ قَالَ: «إِنَّمَا يَأْنِي
لِلرَّجِيلِ؟» قُلْتُ: بَلَى. قَالَ: فَارْتَحَلْنَا
بَعْدَ مَا مَالَ الشَّمْسُ. وَاتَّبَعْنَا سُرَاقَةَ
ابْنِ مَالِكٍ. قُلْتُ: أَتَيْنَا يَا رَسُولَ اللَّهِ!
قَالَ: «لَا تَخْرُنْ. إِنَّ اللَّهَ مَعَنَا».

فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ، فَارْتَطَمَتْ بِهِ
فَرْسُهُ إِلَى بَطْنِهَا، أَرَى فِي جَلَدِهِ مِنَ
الْأَرْضِ. فَقَالَ: إِنِّي أَرَكُمَا فَذَدَعْزُمَا
عَلَيَّ. فَادْعُوا لِي. قَالَ اللَّهُ لَكُمَا أَنْ أَرْدَدَ
عَنْكُمَا الظَّلَبَ. فَدَعَا لَهُ النَّبِيُّ ﷺ،
فَنَجَّا. فَجَعَلَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ:
كَفَيْتُكُمَا مَا هُنَّا. فَلَا يَلْقَى أَحَدًا إِلَّا
رَدَهُ. قَالَ: وَوَفَى لَنَا.

54. THE BOOK OF COMMENTARY

٥٤ - كتاب التفسير

1893. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger ﷺ said, "It was said to Bani Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: 'Repentance', but they changed the word and entered the town crawling on their buttocks and saying: 'A wheat grain in the hair.'"⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 615, Vol. 4*)

1894. Narrated Anas bin Mâlik رضي الله عنه عن Allâh sent down His Divine Inspiration to His Messenger ﷺ continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation, and Allâh's Messenger ﷺ died after that. (*Sahîh Al-Bukhârî, Hadîth No. 505, Vol. 6*)

1895. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Once a Jew said to me, "O chief of Believers! There is a Verse in your Holy Book which is read by all of you (Muslims) and had it been revealed to us, we would have taken that day (on which it was revealed) as an 'Eid (festival) day." 'Umar bin Al-Khattâb رضي الله عنه asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and

١٨٩٣ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «قيل لبني إسرائيل: ادخلوا الباب سجداً، وقولوا: حطة، فبدلوا. فدخلوا يزحفون على أستاذهِم، وقالوا: حبة في شعرة». .

١٨٩٤ - حديث أنس بن مالك رضي الله عنه، أن الله تعالى تابع على رسوله، قبل وفاته حتى توفاه أكثر ما كان الوحي. ثم ثُوقي رسول الله ﷺ، بعده.

١٨٩٥ - حديث عمر بن الخطاب، أن رجلاً من اليهود قال له: يا أمير المؤمنين! آية في كتابكم تقررونها، لوز علينا، مفسر اليهود! نزلت، لا تأخذنا ذلك اليوم عيداً. قال: أي آية؟ قال: «النَّوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْتُمْ عَلَيْكُمْ يَغْمِي وَرَضِيَتُ لَكُمُ الْإِسْلَامُ

⁽¹⁾ (H.1893) They disobeyed Allâh both in action and in word. Thus Allâh punished them severely by sending on them an epidemic of plague disease. [See *Tafsîr Tabarî*, Vol. 1, P. 303, explanation of the Verse (V.2:59)].

have chosen for you Islâm as your religion." (V.5:3) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "No doubt, we know when and where this Verse was revealed to the Prophet . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ It was Friday and the Prophet was standing at 'Arafât (i.e. the day of Hajj)." (Sahîh Al-Bukhâri, Hadîth No. 43, Vol. 1)

ديناً) قال عمرٌ: قد عرّفنا ذلك اليوم ، والمكان الذي نزلت فيه على النبي ﷺ وهو قائمٌ بعرفة، يوم جمعة.

1896. Narrated 'Urwa bin Az-Zubair that he had asked 'Âisha about the meaning of the Statement of Allâh تَبَارَكَتْ لِسَانُهُ وَبَشَّرَنَا مَعْنَاهُ، عن عُروة بن الزبير، أنَّه سأَلَ عائشة رضي الله عنها عن قول الله تعالى: «فَإِنْ خَفْتُمْ» ... إلى «وَرِبَاعَ» فَقَالَتْ: يَا ابْنَ أخْتِي! هِيَ الْبِيَسَمَةُ تَكُونُ فِي حَجْرٍ وَلَهَا، تَشَارِكُهُ فِي مَالِهِ، فَيُغَيْبُهُ مَالُهَا وَجَمَالُهَا. فَيُرِيدُ وَلَهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُغْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ. فَنَهَا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَلْعُغُوا بِهِنَّ أَغْلَى سُتُّهُنَّ مِنَ الصَّدَاقِ، وَأَمْرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُنَّ مِنَ النِّسَاءِ سِوَاهُنَّ. (about the marriage with orphan-girls), so Allâh تَبَارَكَتْ لِسَانُهُ وَبَشَّرَنَا revealed the following Verses: 'They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book, concerning the orphan-girls to whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry....' (V.4:127) What is meant

1896 - حديث عائشة رضي الله عنها، عن عروة بن الزبير، أنه سأله عائشة رضي الله عنها عن قول الله تعالى: «فَإِنْ خَفْتُمْ» ... إلى «وَرِبَاعَ» فقالت: يا ابن أخي! هي البسمة تكون في حجر ولها، تشاركه في ماله، فيغيبه مالها وجهها. في يريد ولها أن يتزوجها بغير أن يقسط في صداقها، فيغطيها مثل ما يعطيها غيره. فنهوا أن ينكحوهن إلا أن يقسطوا لهن، ويلعغوا بهن أغلى سنتهن من الصداق، وأمرموا أن ينكحوا ما طاب لهم من النساء سواهن.

قالت عائشة: ثم إن الناس استفتوا رسول الله ﷺ، بعد هذه الآية. فأنزل الله ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ ... إلى قوله: «وَتَرْغَبُونَ أَنْ تُنْكِحُوهُنَّ». وألذي ذكر الله أنه ينلي عليكم في الكتاب، الآية الأولى التي قال فيها:

by Allāh's saying:- 'And about what is recited unto you' is the former Verse which goes: 'If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice...' (V.4:3) 'Aīsha said, "Allāh's saying in the other Verse: '...Yet whom you desire to marry...' (V.4:127) means the desire of the guardian to marry an orphan girl under his guardianship when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." (*Sahīh Al-Bukhārī, Hadīth No. 674, Vol. 3*)

1897. Narrated 'Urwa رضي الله عنه : heard 'Aīsha رضي الله عنها saying, "The Holy Verse: 'Whoever amongst the guardians is rich, should take no wages (from the property of the orphans), but if he is poor, let him have for himself what is just and reasonable (according to his work)' (V.4:6), was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs; if the guardian is poor, he could have from it what is just and reasonable (according to his work)." (*Sahīh Al-Bukhārī, Hadīth No. 414, Vol. 3*)

1898. Narrated 'Aīsha رضي الله عنها regarding the explanation of the following Verse: 'And if a woman fears cruelty or desertion on her husband's part....' (V.4:128) "A man may dislike his wife and intend to divorce her, so

»**وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوهَا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ».**

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي الْآيَةِ الْأُخْرَىٰ: »**وَتَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ**« يَعْنِي هِيَ رَغْبَةُ أَخْدُوكُمْ لِتَسْتَكِنُهُنَّ الَّتِي تَكُونُ فِي حَجَرِهِ، حِينَ تَكُونُ قَلِيلَةُ الْمَالِ وَالْجَمَالِ. فَتَهُوا أَنْ يَنْكِحُوهَا مَا رَغَبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ، إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِنَّ.

1897 - حديث عائشة رضي الله عنها.

قَالَتْ: »**وَمَنْ كَانَ غَيْرًا فَلْيَسْتَغْفِفْ، وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ**« أَنْزَلَتْ فِي وَالِي النِّسَمِ الَّذِي يُقْسِمُ عَلَيْهِ، وَيُضْلِعُ فِي مَالِهِ، إِنْ كَانَ فَقِيرًا أَكْلَ مِنْهُ بِالْمَعْرُوفِ.

1898 - حديث عائشة رضي الله عنها

»**وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِغْرِاصًا**« **قَالَتْ:** الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْبِرٍ مِّنْهَا، يُرِيدُ أَنْ

she says to him, 'I give up my rights, so do not divorce me.' The above Verse was revealed concerning such a case." (*Sahîh Al-Bukhâri, Hadîth No. 630, Vol. 3*)

يُتَّارِقُهَا . فَتَقُولُ : أَجْعَلْكَ مِنْ شَانِي فِي حَلٍ . فَنَزَّلْتَ هَذِهِ الْآيَةُ فِي ذَلِكَ .

1899. Narrated Sa'îd bin Jubair رضي الله عنه : The people of Kûfa disagreed (disputed) about the Verse. So I went to Ibn 'Abbâs and asked him about it. He said, "This Verse: 'And whoever kills a believer intentionally, his recompense is Hell,' (V.4:93), was revealed last of all (concerning premeditated murder) and nothing cancelled (abrogated) it." (*Sahîh Al-Bukhâri, Hadîth No. 114, Vol. 6*)

١٨٩٩ - حَدِيثُ ابْنِ عَبَّاسٍ . عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، قَالَ : آيَةُ الْخِتَافَ فِيهَا أَهْلُ الْكُثُرَقَةِ . فَرَحَّلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ ، فَسَأَلْتَهُ عَنْهَا . فَقَالَ : نَزَّلْتَ هَذِهِ الْآيَةَ «وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ» هِيَ أَخْرُ مَا نَزَّلَ ، وَمَا نَسْخَهَا شَيْءٌ .

1900. Narrated Sa'îd bin Jubair رضي الله عنه : Ibn Abza said to me, "Ask Ibn 'Abbâs regarding the Statement of Allâh تبارَكَ وَتَعَالَى : 'And whoever kills a believer intentionally, his recompense is Hell...' (V.4:93) And also His Statement: 'Nor kill such life as Allâh has forbidden, except for a just cause... except those who repent, and believe, (in Islâmic Monotheism), and do righteous good deeds...' " (V.25:68-70). So I asked Ibn 'Abbâs and he said, "This (V.25:68-70) was revealed, (in connection with) the people of Makka when they said, 'We have (invoked other gods) as (rivals) equals with Allâh, and we have killed such lives which Allâh has made sacred, and we have committed illegal sexual intercourse, (before embracing Islâm).' So Allâh revealed: 'Except those who repent and believe (in Islâmic Monotheism) and do righteous good

١٩٠٠ - حَدِيثُ ابْنِ عَبَّاسٍ . قَالَ ابْنُ أَبْزَى : سُئِلَ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى : «وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ» ، وَقَوْلِهِ : «وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ» . . . حَتَّى يَلْعَجَ «إِلَّا مَنْ تَابَ» فَسَأَلَهُ ، فَقَالَ : لَمَّا نَزَّلْتَ قَالَ أَهْلُ مَكَّةَ : فَقَدْ عَذَّلْنَا بِاللَّهِ وَقَتَلْنَا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ ، وَأَتَيْنَا الْفَوَاحِشَ . فَأَنْزَلَ اللَّهُ «إِلَّا مَنْ تَابَ وَأَمْنَ وَعَمَلَ صَالِحًا» . . . إِلَى قَوْلِهِ : «غَفُورًا رَّحِيمًا» .

deeds... and Allâh is Oft Forgiving, Most Merciful.' " (V.25:70) (*Sahîh Al-Bukhâri*, Hadîth No. 288, Vol. 6)

1901. Narrated Ibn 'Abbâs رضي الله عنهما regarding the Verse: 'And say not to anyone who greets you (by embracing Islâm), you are not a believer,' (V.4:94) There was a man amidst his flock of sheep. The Muslims pursued him, and he greeted them by saying "As-Salâm o-Alaikum" (Peace be on you). But they killed him and took over his sheep. Thereupon Allâh نصراى revealed in that concern the above Verse up to: '...seeking the perishable goods of this worldly life...' (V.4:94) i.e. those sheep. (*Sahîh Al-Bukhâri*, Hadîth No. 115, Vol. 6)

1902. Narrated Abû Ishâq رضي الله عنه heard Al-Barâ' رضي الله عنه saying, "This (following) Verse was revealed regarding us, for the *Ansâr* on returning from *Hajj* never entered their houses through the proper doors but from behind. One of the *Ansâr* came and entered through the door and he was taunted for it. Therefore, the following Verse was revealed: '...It is not *Al-Bîrr* (righteousness, piety etc.) that you enter the houses from the back, but *Al-Bîrr* is the quality of the one who fears Allâh. So, enter houses through their proper doors...' " (V.2:189) (*Sahîh Al-Bukhâri*, Hadîth No. 30, Vol. 3)

CHAPTER 4. 'Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), Ezra', or angels etc.] desire (for themselves) means of access... (V.17:57)

1903. Narrated 'Abdullâh, regarding the explanation of the Verse: 'Those

1901 - حديث ابن عباس رضي الله عنهما، «وَلَا تَقُولُوا لِمَنْ أتَقْنَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا» قال: كَانَ رَجُلٌ فِي غَنِيمَةِ لَهُ، فَلَحِقَهُ الْمُسْلِمُونَ، فَقَالُوا: السَّلَامُ عَلَيْكُمْ. فَقَاتُلُوهُ وَأَخْذُوهُ غَنِيمَتَهُ. فَأَنْزَلَ اللَّهُ فِي ذَلِكَ، إِلَى قَوْلِهِ: «عَرَضَ الْحَيَاةَ الدُّنْيَا» تِلْكَ الْغَنِيمَةُ.

1902 - حديث البراء رضي الله عنه، قال: تَرَكَتْ هَذِهِ الْآيَةَ فِينَا. كَانَتِ الْأَنْصَارُ، إِذَا حَجَّوْا فَجَاءُوكُمْ، لَمْ يَدْخُلُوكُمْ مِنْ قِبَلِ أَبْوَابِ يَتُورِّهُمْ، وَلَكِنْ مِنْ ظُهُورِهَا. فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَانَهُ عَيْرَ بِذِلِّكَ، فَتَرَكَتْ «وَلَئِسَ الْبِرُّ بِأَنْ تَأْتُوا الْبَيْوَتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنْ اتْقَنِي وَأَتْوَا الْبَيْوَتَ مِنْ أَبْوَابِهَا».

(٤) بات: في قوله تعالى: أولئك الذين يدعون يتغرون إلى ربهم الوسيلة

1903 - حديث ابن مسعود إلى

whom they call upon [like 'Iesa (Jesus) the son of Maryam (Mary), Ezra', angels etc.) desire (for themselves) means of access to their Lord (Allâh) as to which of them should be the nearest and they (Jesus, Ezra, angels etc.) hope for His Mercy and fear His Torment...' (V.17:57) "Some persons from mankind used to worship some persons from *Jinn*, then those *Jinn* who were worshipped became Muslims (embraced Islâm), but those human beings stuck to their (old) religion." (*Sahîh Al-Bukhâri*, *Hadîth* No. 238, Vol. 6)

CHAPTER 5. *Sûrat Barâ'a* [*Sûrat At-Tauba* (repentance)] and *Sûrat Al-Anfâl* (spoils of war) *Sûrat Al-Hashr* (Gathering).

1904. Narrated Sa'îd bin Jubair رضي الله عنهما : I asked Ibn 'Abbâs رضي الله عنهما about *Sûrat At-Tauba*, and he said, "*Sûrat At-Tauba*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression): '... and of them ... and of them', till they started thinking that none of them would be left unmentioned therein." I said, "What about *Sûrat Al-Anfâl*?" He replied, "*Sûrat Al-Anfâl* was revealed in connection with the Badr Battle". I said, "(What about) *Sûrat Al-Hashr*?" He replied, "It was revealed in connection with Banî an-Nâdîr."⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 404, Vol. 6)

رَبِّهِمُ الْوَسِيلَةُ قَالَ: كَانَ نَاسٌ مِنَ الْإِنْسِينَ يَعْبُدُونَ نَاسًا مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنِّ، وَتَمَسَّكَ هُؤُلَاءِ بِدِينِهِمْ.

(٥) بَابٌ: فِي سُورَةِ بَرَاءَةٍ وَالْأَنْفَالِ
وَالْحَشْرِ

١٩٠٤ - حَدِيثُ ابْنِ عَبَّâسٍ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عَبَّâسٍ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ هِيَ الْفَاضِحَةُ. مَا زَالَتْ تَنْزَلُ (وَمِنْهُمْ، وَمِنْهُمْ)، حَتَّى ظَنُوا أَنَّهَا لَمْ تُنْزَلْ أَحَدًا مِنْهُمْ إِلَّا ذُكِرَ فِيهَا. قَالَ: قُلْتُ: سُورَةُ الْأَنْفَالِ؟ قَالَ: نَزَّلَتْ فِي بَدْرٍ. قَالَ: قُلْتُ: سُورَةُ الْحَشْرِ؟ قَالَ: نَزَّلَتْ فِي بَنِي النَّضِيرِ.

⁽¹⁾ (H.1904) Banî an-Nâdîr was a Jewish tribe in Al-Madîna.

CHAPTER 6. The revelation of the prohibition of alcoholic liquors.

1905. Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar delivered a *Khutba* (religious talk) on the pulpit of Allāh’s Messenger ﷺ, saying, “Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind.” ‘Umar added, “I wish Allāh’s Messenger ﷺ had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of *Al-Kalala* (the deceased person who has neither descendants nor ascendants as heirs, and various types or gates from the gates of *Ribâ* (usury).” (*Sahîh Al-Bukhârî, Hadîth No. 493, Vol. 7)*

CHAPTER 7. Allâh’s Statement: These two opponents (believers and disbelievers) dispute with each other about their Lord (V.22:19)

1906. Narrated Abû Dhar رضي الله عنه : The following Holy Verse: ‘These two opponents (believers and disbelievers) dispute with each other about their Lord,’ (V.22:19) was revealed concerning six men from Quraish, namely, ‘Ali, Hamza, ‘Ubaida bin Al-Hârith, Shaiba bin Rabi‘a, ‘Utba bin Rabi‘a and Al-Walîd bin ‘Utba. (*Sahîh Al-Bukhârî, Hadîth No. 305, Vol. 5*)

(٦) بَابٌ: فِي نُزُولِ تَحْرِيمِ الْمَنْعِرِ

١٩٠٥ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ . عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَطَّبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ قَوْلًا: إِنَّهُ قَدْ نَزَّلَ تَحْرِيمَ الْخَمْرِ . وَهِيَ مِنْ خَمْسَةِ أَشْيَاءِ: الْعِنْبُ وَالثَّمْرُ وَالْجُنْكَةُ وَالشَّعْبِرُ وَالْعَسْلِ . وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ . وَثَلَاثَةُ، وَدَوْذُثُ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا عَهْدًا: الْجَدُّ وَالْكَلَالَةُ وَأَبْوَابُ مِنْ أَبْوَابِ الرُّبُّا .

(٧) بَابٌ: فِي قَوْلِهِ تَعَالَى: هَذَا خَضْمَانٌ اخْتَصَمُوا فِي رَبِّهِمْ

١٩٠٦ - حَدِيثُ أَبِي ذَرٍ . عَنْ قَيْسِ، قَالَ: سَمِعْتُ أَبَا ذَرَ يُقْسِمُ فَسَمًا، إِنَّ هَذِهِ الْآيَةَ «هَذَا خَضْمَانٌ اخْتَصَمُوا فِي رَبِّهِمْ» نَزَّلَتْ فِي الَّذِينَ بَرُرُوا يَوْمَ بَدْرٍ: حَمْرَةُ، وَعَلَيْ، وَعَبِيْدَةُ بْنُ الْحَارِثَ، وَعَبِيْبَةُ وَشَيْبَةُ ابْنَيْ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عَبْتَةَ .

تَمَّ الْكِتَابُ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

APPENDIX-I

GLOSSARY

- Aalim* : (الاعلم) A knowledgeable person or a religious scholar in Islâm.
- 'Abd* : (المعبد) A male slave.
- 'Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.
- Ad-Dabûr* : (الدبور) Westerly wind.
- Adhân* : (الاذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh; Ash-hadu anna Muhammada Rasûl-Ullâh, Ash-hadu anna Muhammada Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha ill-Allâh.* (See *Sahîh Al-Bukhâri*, Vol.1, Page 334).
- Ahkâm* : (الأحكام) “Orders”. According to Islâmic law, there are five kinds of orders:
1. Compulsory (*Wâjib*) (الواجب)
 2. Order without obligation (*Mustahab*) (المستحب)
 3. Forbidden (*Muharram*) (المحرّم)
 4. Disliked but not forbidden (*Makrûh*) (المكرُوه)
 5. Legal and allowed (*Halâl*) (الحلال)
- Aina* : (العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to his demand money. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Aiyim* : (الإيام) A woman who already has a sexual experience, she may be a widow or a divorced.
- 'Ajwa* : (العجوى) Pressed soft dates (or a kind of dates).
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madîna and some other Arab tribes who invaded the Muslims of Al-Madîna but were forced to withdraw.
- Al-'Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
- Al-'Aqîq* : (المتقيق) A valley in Al-Madîna about seven kilometers west of Al-Madîna.

- Al-Arba'a* : (الأربعة) The four compilers of *Ahadith* — Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah.
- Al-'Awâmir* : (الموارس) Snakes living in houses.
- Al-Bâhirah* : (الباهيره) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Al-Baidâ'* : (البيداء) A place to the south of Al-Madîna on the way to Makka.
- Al-Bait-ul-Mâ'mûr* : (البيت المعمور) Allâh's House over the seventh heaven.
- Al-Batsh* : (البطش) The Grasp.
- Al-Fâtîha* : (الفاتحة) The first *Sûrah* in the Qur'ân.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Al-Ghâba* : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.
- Al-Ghurr-ul-Muhajjalûn* : (الغرر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
- Al-Harîriya* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbâ'* : (الحصباء) A place outside Makka where pilgrims go after finishing all the ceremonies of *Hajj*.
- Al-Hidana* : (الحفانة) The nursing and caretaking of children.
- Al-Hîjr* : (الحجر) The unroofed portion of the Ka'ba which at present is in the form of a compound towards the north of the Ka'ba.
- Al-Hudaibîya* : (الحدباء) A well-known place about 16 kilometers from Makka on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ﷺ and the Quraish who stopped him and his Companions from performing 'Umrah.
- Al-Ihdâd* : (الإهداد) Mourning for a deceased husband.
- Al-Ihtibâ'* : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.
- Al-Istibra* : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.
- Al-Ji'râna* : (الجرانة) A place, few kilometers from Makka. The Prophet ﷺ distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform 'Umrah.
- Al-Juhfa* : (الجحفة) The *Mîqât* of the people of Shâm.
- Al-Kabâ'ir* : (الكبائر) The biggest sins.
- Al-Kauthar* : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
- Al-Khamsa* : (الخمسة) The five compilers of *Ahadith* — Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

- Al-Lizâm* : The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.
- Al-Madîna* : Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
- Al-Maghâzi* : Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)
- Al-Manâsî'* : A vast plateau on the outskirts of Al-Madîna.
- Al-Maqâm-al-Mahmûd* : The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else. (See *Hadîth* No. 242, Vol.6, *Sahîh Al-Bukhârî*).
- Al-Marwa* : A mountain in Makka, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)
- Al-Mash'ar* : A sacred place at *Muzdalifa*.
- Al-Harâm*
- Al-Masih-ad-Dajjâl* : Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahîh Al-Bukhârî*).
- Al-Masjid-al-Aqsa*: The most sacred mosque in Jerusalem.
- Al-Masjid-al-Harâm* : The most sacred mosque in Makka. The Ka'ba is situated in it.
- Al-Muhassab* : A valley outside Makka sometimes called Khaif Banî Kinana.
- Al-Muta'wilûn* : Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
- Al-Qasâma* : The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.
- Al-Qaswâ'* : The name of the Prophet's she-camel.
- Al-Qisâs* : Laws of equality in punishment for wounds etc. in retaliation.
- Al-Wâsil* : One who keeps good relations with his kith and kin.
- Allâhu-Akbar* : Allâh is the Most Great.
- 'Ama* : A female slave.
- Ambijania* : A plain woollen cloth without marks.
- 'Amîn* : O Allâh, accept our invocation.
- Amma Ba'du* : An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after".
- An-Najâshi* : (Title for the) king of Ethiopia (Abyssinia) — Negus.

<i>An-Najsh</i>	: (النجش) A trick (offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
<i>An-Najwa</i>	: (النحوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See <i>Sahîh Al-Bukhâri</i> , Vol.3, <i>Hadîth</i> No. 621).
<i>Ansâr</i>	: (الأنصار) (Plural of <i>Ansârî</i>). The Companions of the Prophet ﷺ from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makkâ and other places.
<i>'Anaza</i>	: (العنزة) A spear-headed stick.
<i>'Aqîqa</i>	: (العقيدة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh. (See <i>Sahîh Al-Bukhâri</i> , The Book of ' <i>Aqîqa</i> , Vol. 7, Page No. 272).
<i>'Agra Halqa</i>	: (عقرى حلقة) (It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.
<i>'Arafa (day of)</i>	: (عرفة) The ninth day of the month Dhul-Hijja, on which rituals of <i>Hajj</i> are performed.
<i>'Arafât</i>	: (عرفات) A famous place of pilgrimage on the southeast of Makkâ about twenty-five kilometers from it.
<i>Arâk</i>	: (أراك) A tree from which <i>Siwâk</i> (tooth brush) is made.
<i>'Ariya</i>	: (المرية) (Plural: ' <i>Arâya</i>) <i>Bai'-al-'Arâya</i> is a kind of sale by which the owner of ' <i>Ariya</i> is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See <i>Sahîh Al-Bukhâri</i> , Vol.3, <i>Ahâdîth</i> Nos.389,394 and 397).
<i>Ar-Radâ'a</i>	: (الرضاعة) The suckling of one's own or someone's child.
<i>Ar-Raj'a</i>	: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
<i>Ar-Rajm</i>	: (الرجم) Means (in Islâmic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.
<i>Ar-Ruqya</i>	: (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite <i>Sûrat Al-Fâtiha</i> or any other <i>Sûrah</i> of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
<i>'Arsh</i>	: (الأرضن) Compensation given in case of someone's injury caused by another person.
<i>'Asaba</i>	: (المصبة) All male relatives of a deceased person, from the father's side.
<i>'Asb</i>	: (المصب) A kind of Yemeni cloth that is very coarse.

- Ashâb As-Suffa* : (اصحاب الصفة) They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people.
- Ashâb As-Sunan* : (اصحاب السنن) The compilers of the prophetic *Ahadith* on Islamic jurisprudence.
- Ashâb Ash-Shajara* : (اصحاب الشجرة) Those Companions of the Prophet who took oath to defend the religion against Quraish at Al-Hudaibiya.
- Ash-Shahâda* : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah."
- Ash-Shiqâq* : (الشقاق) Difference between husband and wife or any two persons.
- 'Ashûra* : (العاشرة) The 10th of the month of Muharram (the first month in the Islâmic calendar).
- 'Asr* : (العصر) Afternoon, 'Asr prayer time.
- As-Saba* : (الصبا) Easterly wind.
- As-Sab'a* : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.
- As-Sâ'iba* : (السابة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- As-Salât* : (الصلوة) See *Iqâmat-as-Salât*.
- As-Saum* : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhâن* of the *Fajr* (early morning) prayer till the sunset.
- As-Sihah* : (الصحاب ستة) The six books of *Ahadith*: Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi and Ibn Mâjah.
- As-Sirât* : (المراد) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sitta* : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are called *Sihah Sitta*.
- At-Tan'îm* : (التنيم) A place towards the north of Makka outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform 'Umra.
- Ath-Thalatha* : (الثلاثة) The three compilers of *Ahadith* — Abu Dau'd, Nasâ'i, Tirmidhi.
- 'Aura* : (الaura) That part of the body which is illegal to keep naked before others.
- 'Awâli-al-Madîna* : (عوايل المدينة) Outskirts of Al-Madîna at a distance of six or more kilometers.

<i>Awâqin</i>	: (أواق) (Singular: 'Uqîya: 5 <i>Awâqin</i> = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See <i>Sahîh Al-Bukhârî</i> , Vol. 2, <i>Hadîth</i> No. 526).
<i>Awsuq</i>	: (سوق) Plural of <i>Wasq</i> , which is a measure equal to 60 <i>Sâ'</i> = 135 kgms. (approx). It may be less or more.
<i>Ayyâm At-Tashriq</i>	: (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.
<i>'Ayât</i>	: (آيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
<i>'Ayat-ul-Kursi</i>	: (آية الكرسي) Qur'ânic Verse No. 255 of <i>Sûrat Al-Baqarah</i> .
<i>Azl</i>	: (العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
<i>Azlâm</i>	: (الأذى) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
<i>Az-Zihâr</i>	: (اظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
<i>Badana</i>	: (بدنة) (Plural : <i>Budn</i>). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka.
<i>Bâdhaq</i>	: (البادق) A kind of alcoholic drink prepared from grapes.
<i>Badr</i>	: (البدر) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
<i>Bai'a</i>	: (البيعة) A pledge given by the citizens etc. to their <i>Imâm</i> (Muslim ruler) to be obedient to him according to the Islâmic religion.
<i>Bai' As-Salaf</i>	: (بيع السلف) See <i>Salaf</i>
<i>Bai' As-Salam</i>	: (بيع السلام) See <i>Salam</i> .
<i>Bai'-il-Hasat</i>	: (بيع الحصاة) "Pebble throwing trade" is an imposture form of a trade. In this trade the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this imposture trade and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.
<i>Bait-ul-Maqdis</i>	: (بيت المقدس) <i>Bait</i> literally means 'House': a mosque is frequently called <i>Baitullâh</i> (the House of Allâh). <i>Bait-ul-Maqdis</i> is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islâmic world; the first and second being <i>Al-Masjid-al-Harâm</i> at Makka and the mosque of the Prophet ﷺ at Al-Madîna, respectively.
<i>Bait-ul-Midras</i>	: (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).

<i>Bai'at-</i>	:	The oath and pledge taken by the <i>Sahâba</i> at Al-Hudaibiya
<i>ur-Ridwân</i>	:	in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضي الله عنه من who had gone to negotiate with them and reported to have been captivated.
<i>Bâlâm</i>	:	(بَالَّامْ) Means an ox.
<i>Banû Al-Asfar</i>	:	(بَنُو الْأَسْفَرْ) The Byzantines.
<i>Baqî'</i>	:	(الْبَقِيرْ) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
<i>Barra</i>	:	(البَرَّ) Pious.
<i>Bid'a</i>	:	(الْبَدْعَةْ) Heresy (or any innovated practice in religion).
<i>Bint Labûn</i>	:	(بَنْتُ لَبُونْ) Two-year-old she-camel.
<i>Bint Makhâd</i>	:	(بَنْتُ مَخَادْ) One-year-old she-camel.
<i>Bu'âth</i>	:	(بَعَثَتْ) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the <i>Ansâr</i> tribes of Al-Aus and Al-Khzraj.
<i>Burâq</i>	:	(بُرَاقْ) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the <i>Mi'râj</i> . (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
<i>Burd, Burda</i>	:	(البَرْدَ، الْبِرْدَةْ) A black square narrow dress.
<i>Burnus</i>	:	(البرنس) A hooded cloak.
<i>Burud</i>	:	(البَرْدَ) Plural of <i>Barid</i> . One <i>Barid</i> is equal to 4 <i>Farsakh</i> = 12 miles = 19.31 kilometers.
<i>Buthan</i>	:	(بَطْحَانْ) A valley in Al-Madîna.
<i>Caliph</i>	:	The <i>Imâm</i> or the Muslim ruler.
<i>Caliphate</i>	:	The Muslim state.
<i>Daghâbis</i>	:	(الذَّغَابِيسْ) Snake cucumbers. It is a plural of <i>Daghbûs</i> .
<i>Daiyân</i>	:	(الْدِيَانْ) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
<i>Dajjâl</i>	:	(الدَّجَّالْ) Pseudo Messiah (<i>Al-Masîh-ad-Dajjâl</i>) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'an and also <i>Hadîth</i> No.649 and 650, Vol.4, <i>Sahîh Al-Bukhârî</i>).
<i>Dâniq</i>	:	(دَانِقْ) A coin equal to one-sixth of a Dirham.
<i>Dâr-al-Qadâ'</i>	:	(دَارُ الْقَدَاءْ) Justice House (court).
<i>Dhât- 'Irq</i>	:	(ذَاتُ عَرْقٍ) <i>Miqât</i> for the pilgrims coming from Iraq.
<i>Dhât-un-Nitâqain:</i>	:	رضي الله عنهما Asmâ', the daughter of Abû Bakr (ذَاتُ النِّطَافَيْنْ). It literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
<i>Dhât-ur-Riqâ'</i>	:	(ذَاتُ الرِّقَامْ) It is name of a <i>Ghazwa</i> and it may be translated as 'the one

having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.

- Dhaw-ül-Arhâm* : (ذو الأرحام) Relatives on the maternal side.
- Dhimmî* : (الذممي) A non-Muslim living under the protection of an Islâmic government.
- Dhi-Tuwa* : (ذى طوى) It is one of the valleys (districts) of Makka and there is a well-known well in it. In the lifetime of the Prophet ﷺ Makka was a small city and this well was outside its precincts. Nowadays Makka is a larger city and the well is within its boundaries.
- Dhû-Mahram* : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.
- Dhûl-Farâid* : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâid*, and the rest are *Asaba* (الصبة)
- Dhûl-Hijja* : (ذوالحجّة) The twelfth month in the Islâmic calendar.
- Dhûl-Hulaifa* : (ذوالحليفة) The *Miqâât* of the people of Al-Madîna now called 'Abyâr 'Ali.
- Dhûl-Khalasa* : (ذو الخلسة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bajaila).
- Dhûl-Qa'da* : (ذو القعدة) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain* : (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)
- Dhun-Nûrain* : (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet ﷺ i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.
- Dibâj* : (الدبياج) Pure silk cloth.
- Dînâr* : (الدينار) An ancient gold coin.
- Dirham* : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to $\frac{1}{12}$ of one *Uqiya* of gold in value.
- Diya* : (الدية) (Plural: *Diyyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha* : (الفجر) Forenoon.
- 'Eid-al-Adha* : (عيد الأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijja (month).

<i>Eid-al-Fitr</i>	: (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân immediately. <i>Fitr</i> literally means 'breaking the <i>Saum</i> (fast).' Muslims observe <i>Saum</i> (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their <i>Saum</i> (fast).
<i>Fadak</i>	: (فداك) A town near Al-Madîna.
<i>Fâhish</i>	: (الفاحش) One who talks evil.
<i>Fai'</i>	: (الفيء) War booty gained without fighting.
<i>Fajr</i>	: (النحو) Dawn or early morning before sunrise, or morning <i>Salât</i> (prayer).
<i>Faqîh</i>	: (الفقيه) A learned man who can give religious verdicts.
<i>Farâ'id</i>	: (الفرض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{3}$, $\frac{1}{6}$, $\frac{1}{8}$, $\frac{2}{3}$). [V.4:11, 12, 176]
<i>Faraq</i>	: (الفرق) A bowl for measuring.
<i>Fard 'Ain</i>	: (فرض المعيين) It is an individual duty — an obligation essentially to be performed by each individual.
<i>Fard Kifâya</i>	: (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
<i>Farîda</i>	: (الفرضة) (Plural: <i>Farâ'id</i>) An enjoined duty.
<i>Farrûj</i>	: (الفرج) A <i>Qabâ'</i> opened at the back.
<i>Farsakh</i>	: (فارسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 <i>Dora</i> = 1760 yards = 1.6 kilometer.
<i>Fatât</i>	: (فتاة) A female slave or a young lady.
<i>Fidya</i>	: (فدية) Compensation for a missed or wrongly practised religious obligation (like in <i>Hajj</i>), usually in the form of money or foodstuff or offering (animal by slaughtering it).
<i>Fiqh</i>	: (فقہ) Islamic jurisprudence.
<i>Fitna</i>	: (فتنة) (Plural: <i>Fitâ</i>) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
<i>Gharar</i>	: (غرر) The sale of what is not present; e.g. of unfishered fish.
<i>Ghâzî</i>	: (غازي) A Muslim fighter returning after participation in <i>Jihâd</i> (Islâmic holy fighting).
<i>Ghazwa</i>	: (غزو) (Plural : <i>Ghazawât</i>). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet ﷺ himself leading the army.
<i>Ghazwat-ul-Khandaq</i>	: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a <i>Khandaq</i> (trench) round Al-Madîna to prevent any advance by the enemies.

- Ghila* : (الغيلة) To have sexual intercourse with the wife before weaning the child.
- Ghîra* : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
- Ghulûl* : (الغلول) Stealing from the war booty before its distribution.
- Ghuraf* : (الغرف) Special abodes.
- Ghusl* : (الغسل) Taking a bath in ceremonial way. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.
- Habal-il-Habala* : There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of trade are prohibited.
- Hadath Al-Asghar* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Hadath Al-Akbar* : (الحدث الأكبر) Sexual discharge.
- Hadîth* : (أحاديث) (الحدیث) (Plural: *Ahadîth*) The sayings, deeds and approvals accurately narrated from the Prophet ﷺ. Following are the few classifications of *Ahadîth*:
- (الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahîh* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.
 - (الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahîh* (sound) or *Da'if* (weak).
 - (الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahîh* (sound) *Hadîth*.
 - (المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth*.
 - (المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabî'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do'.
 - (المرفوع) *Marfu'* (traceable) — A *Hadîth* referred to the Prophet ﷺ, be it a saying or an action, whether *Muttasil* (connected), *Mungata'* (interrupted) or *Mursal* (disreferred).
 - (الموقوف) *Mauqûf* (untraceable) — It is a *Hadîth* about a *Sahâbi* (Companion of the Prophet ﷺ). A description, report or an

information given by a *Sahâbi*. A *Mauquf* is also called an *Aithar* (إثار) (*النطر*) *Mudtarib* (confounding) — A *Hadîth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(النقطة) *Munqati'* (disconnected) — A *Hadîth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(الرسل) *Mursal* (disreferred) — A *Hadîth* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet ﷺ.

(الاسند) *Musnad* (subjective) — (i) A *Hadîth* with a complete chain of narrators reaching the Prophet ﷺ (ii) A *Hadîth* collection in which all the narrations of a reporter are gathered together.

(النصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet ﷺ or a *Mauquf* (untraceable) ending at a *Sahâbi*.

(الصحيح) *Sahih* (sound) — A *Musnad Hadîth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shâdh* (-شاد) (odd) or a *Mu'allal* (-المعلل) (faulty).

<i>Hady</i>	: (الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
<i>Hais</i>	: (الحس) A dish made of cooking-butter, dates and cheese.
<i>Hajj</i>	: (الحج) Pilgrimage to Makka.
<i>Hajj-al-Akbar</i>	: (الحج الأكبر) The day of <i>Nahr</i> (i.e the 10th of Dhul-Hijja).
<i>Hajj-al-Asghar</i>	: (الحج الأصغر) 'Umrah.
<i>Hajj-al-Ifrâd</i>	: (حج الإفراد) In it, a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Hajj</i> only.
<i>Hajj-al-Qirân</i>	: (حج القران) In it, a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Umrah</i> and <i>Hajj</i> altogether.
<i>Hajj-at-Tamattu'</i>	: (حج التمتع) In it, a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Umrah</i> , and then after performing <i>Tawâf</i> and <i>Sa'y</i> , he goes out of his <i>Ihrâm</i> . With the commencement of <i>Hajj</i> days, he enters in the state of <i>Ihrâm</i> again and performs <i>Hajj</i> .
<i>Hajjat-ul-Wadâ'</i>	: (حج الوداع) The last <i>Hajj</i> of the Prophet ﷺ, the year before he died.
<i>Hajj Mabrûr</i>	: (الحج المبرور) <i>Hajj</i> accepted by Allâh for being perfectly performed according to the Prophet's <i>Sunna</i> and with legally earned money.
<i>Hajjâm</i>	: (الحجام) One who performs cupping.

<i>Halâl</i>	: (الحلال) Lawful.
<i>Halala</i>	: (الحللة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
<i>Humaz</i>	: (الهمز) Madness or evil suggestions.
<i>Hanîf</i>	: (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
<i>Hantâ</i>	: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).
<i>Hanût</i>	: (الحنوط) A kind of scent used for embalming the dead.
<i>Harâm</i>	: (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
<i>Haram</i>	: (الحرم) Sanctuaries of Makka and Al-Madîna.
<i>Haraurâ'</i>	: (الحروراء) A town in Irâq.
<i>Harba</i>	: (الحربة) A short spear.
<i>Harj</i>	: (الهرب) Killing.
<i>Harra</i>	: (الحرة) A well-known rocky place in Al-Madîna covered with black stones.
<i>Hasîr</i>	: (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
<i>Hawâla</i>	: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
<i>Hawâzin</i>	: (الهوازن) A tribe of Quraish.
<i>Hayâ'</i>	: (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. <i>Hayâ'</i> is of two kinds: good and bad; the good <i>Hayâ'</i> is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger ﷺ has forbidden, and bad <i>Hayâ'</i> is to be ashamed to do a thing, which Allâh عز وجل and His Messenger ﷺ ordered to do. (See <i>Sahîh Al-Bukhâri</i> , Vol. 1, <i>Hadîth</i> No.8).
<i>Hiba</i>	: (الهبة) It means to present something to someone as a gift for Allah's sake.
<i>Hijâb</i>	: (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
<i>Hijra</i>	: (الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims flight from Makka to Abyssinia (Ethiopia) and later to Al-Madîna, (iii) the Prophet's migration journey from Makka to Al-Madîna, and (iv) the Islamic calendar year which started from the Prophet's migration journey

from Makka to Al-Madina.

- Hilâb* : (حِلَاب) A kind of scent.
- Hima* : (الْحِمَى) A private pasture.
- Himyân* : (حِمَيْان) A kind of belt, part of which serves as a purse to keep money in it.
- Hinna* : (الْهُنَّاء) (Henna) A kind of plant used for dyeing hair etc.
- Hiqqa* : (الْحِقَّة) A three-year-old she-camel.
- Hirâ'* : (الْهِرَاء) A well-known cave in a mountain near Makka.
- Hourîs* : (الْهُورِس) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54, Page 147].
- Hubal* : (هَبَل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.
- Hublâ* : (الْهَبْلَى) A kind of desert tree.
- Hudâ* : (الْهُدَاء) Chanting of camel-drivers keeping time of camel's walk.
- Hudûd* : (الْهُدُود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).
- Hujra* : (الْحُجْرَة) Courtyard or a room. (See *Lisân-e-'Arab*).
- Hukm* : (الْحُكْم) A judgement of legal decision (especially of Allâh)
- Hums* : (هُمْس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makka." They thought themselves superior to the other people.
- Hunain* : (الْهُنَيْن) A valley between Makka and Tâ'if where the battle took place between the Prophet ﷺ and Quraish pagans.
- Iddah* : (الْعِدَة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, Sûrat 65).
- Idhkhîr* : (إِذْخَرْ) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Iftâr* : (إِفْطَار) The opposite of *Saum* (fasting), (breaking the fast).
- Ihrâm* : (إِحْرَام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or '*Umrah*. Then *Talbiya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2)

Ridâ' : worn round the upper part of the body.

- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
- Ihtikâr* : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.
- Ijâra* : (إيجار) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*.
- Iliyâ'* : (إيليا) Jerusalem.
- Imâm* : (إمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (إيمان) Faith, Belief.
- Imlâs* : (إملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.
- Iqâma* : (الإقامة) The wording of *Adhâan* is reduced so that the wording that is repeated twice in the *Adhâan* is said once in *Iqâma*, except the last utterance of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâma*.
- Iqamat-as-Salât* : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
 - (A) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
 - (B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad ﷺ used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he ﷺ has said: "Perform your *Salât* (prayers) the way you see me performing them." Please see *Ahâdith* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslim*.
- Ishâ'* : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.
- Ishtimâl-as-* : (اشتمال المساء) The wearing of clothes in the following two ways:

<i>Sammâ'</i>	: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.
<i>Iṣnâd</i>	: (الإسناد) (Plural of <i>Sanad</i>). The chain of narrators of a Prophetic <i>Hadîth</i> .
<i>Istabraq</i>	: (استبرق) Thick <i>Dibâj</i> (pure silk cloth).
<i>Istiḥâda</i>	: (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See <i>Sahîh Al-Bukhârî</i> , Vol. 1, <i>Hadîth</i> No. 303 and Chapter No. 10, Page No. 183).
<i>Istihsân</i>	: (الإحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of <i>Sunna</i> (and they are the majority) do not agree to it].
<i>Istikhâra</i>	: (الاستخاراة) A <i>Salât</i> (prayer) consisting of two <i>Rak'a</i> in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See <i>Hadîth</i> No. 263, Vol. 2, <i>Hadîth</i> No. 391, Vol. 8, <i>Hadîth</i> No. 487, Vol. 9, <i>Sahîh Al-Bukhârî</i>).
<i>Istisqâ'</i>	: (الاستسقاء) A <i>Salât</i> (prayer) consisting of two <i>Rak'a</i> , invoking Allâh for rain in seasons of drought,
<i>I'tikâf</i>	: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
<i>'Iylâ'</i>	: (إيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
<i>Izâr</i>	: (إزار) A sheet worn below the waist to cover the lower-half of the body.
<i>Jadha'a</i>	: (الجذعة) A four-year-old she-camel.
<i>Jahannam</i>	: (جهنم) Hell-fire.
<i>Jahiliya</i>	: (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet ﷺ. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet ﷺ.
<i>Jalîl</i>	: (الجليل) A kind of good smelling grass grown in Makka.
<i>Jalsat-ul-Istirâhat</i>	: (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
<i>Jam'</i>	: (الجمع) Al-Muzdalifa, a well-known place near Makka.
<i>Jamra</i>	: (الجمارة) A small stone-built pillar in a walled place. There are three <i>Jamra</i> situated at Mina. One of the ceremonies of <i>Hajj</i> is to throw

	pebbles at these <i>Jamra</i> on the four days of ' <i>Eid-al-Adha</i> at Mina.
<i>Jamrat-al-'Aqaba</i> :	One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makka.
<i>Janâba</i> :	(الجناة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform <i>Ghusl</i> (i.e. have a bath) or do <i>Tayammum</i> , if a bath is not possible.
<i>Janâza</i> :	(الجناز) (Plural: <i>Janâ'iz</i>) Funeral.
<i>Janna</i> :	(الجنة) Paradise.
<i>Janîb</i> :	(الجنيب) A good kind of date.
<i>Jihâd</i> :	(الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. <i>Jihâd</i> is regarded as one of the fundamentals of Islâm.
<i>Jimâr</i> :	(الجمار) Plural of <i>Jamra</i> .
<i>Jinn</i> :	(الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light.
<i>Jizya</i> :	(الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See <i>Sahîh Al-Bukhâri</i> , Vol. 4, Page No. 251, Chapter 21, and <i>Ahâdîth</i> No. 384, 385 and 386.]
<i>Jubba</i> :	(الجبة) A cloak.
<i>Jumada-ath-Thâniya</i> :	(جمادى الثانية) Sixth month of the Islâmic calendar.
<i>Jumu'a</i> :	(الجمعة) Friday.
<i>Junub</i> :	(الجنب) A person who is in a state of <i>Janâba</i> .
<i>Jurhum</i> :	(جرهم) Name of an Arab tribe.
<i>Ka'bâ</i> :	(الكعبة) A square stone building in <i>Al-Masjid-al-Harâm</i> (the great mosque at Makka) towards which all Muslims face in <i>Salât</i> (prayer).
<i>Kafâla</i> :	(الكتابة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
<i>Kaffâra</i> :	(الكتارة) Making atonement for uttering or committing an unlawful thing in Islam.
<i>Kâfir</i> :	(الكافر) (Plural: <i>Kuffâr</i>). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the <i>Al-Qadar</i> (Divine Preordainments).
<i>Kanz</i> :	(الكنز) Hoarded up gold, silver and money, the <i>Zakât</i> of which has not been paid. (See the Qur'ân V. 9:34).
<i>Katm</i> :	(الكتم) A plant used for dyeing hair.
<i>Kauthar</i> :	(الكوش) See <i>Al-Kauthar</i> .

<i>Khadira</i>	: (خدرة) A kind of vegetation.
<i>Khaibar</i>	: (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadhir. It was conquered by the Muslims in 5 H.
<i>Khalifa</i>	: (الخليفة) (Plural: <i>Khulafâ'</i>) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet ﷺ .
<i>Khalil</i>	: (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one <i>Khalil</i> , i.e. Allâh, but he had many friends.
<i>Khalûq</i>	: (الخلق) A kind of perfume.
<i>Khamr</i>	: (الخمر) Alcohol, intoxicant etc.
<i>Khamîsa</i>	: (الخميسة) A black woollen square blanket with marks on it.
<i>Khandaq</i>	: (الخدق) See <i>Ghazwat-ul-Khandaq</i> .
<i>Kharâj</i>	: (الخرج) <i>Zakât</i> imposed on the yield of the land ($^{1/10}$ th or $^{1/20}$ th).
<i>Khasuf</i>	: (الخسوف) Lunar eclipse.
<i>Khawârij</i>	: (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
<i>Khazîr</i> or <i>Khazîra</i>	: (الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
<i>Khilafa</i>	: (الخلافة) (i) Succession. (ii) Islamic leadership.
<i>Khimâr</i>	: (الخمار) A piece of cloth with which a woman covers her head and neck area.
<i>Khuff</i>	: (الخف) Leather socks.
<i>Khul'</i>	: (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the <i>Mahr</i> which he gave her.
<i>Khumra</i>	: (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during <i>Salât</i> (prayers)].
<i>Khumus</i>	: (الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
<i>Khushû'</i>	: (الخشوع) Humility before Allah.
<i>Khutba</i>	: (خطبة) Religious talk (sermon).
<i>Khutbat-un-Nikâh</i>	: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
<i>Khuzâ'a</i>	: (الخزاعة) Banu Khuzâ'a, an Arabian tribe.
<i>Kohl</i>	: (الكحل) Antimony eye powder.
<i>Kûfa</i>	: (الكوفة) A town in 'Irâq.

- Kufr** : It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordinances whatever Allâh has ordained must come to pass).
- Kufu'** : It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.
- Kunya** : Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.
- Kusûf** : Solar eclipse.
- Labbaika wa sa' daika** : (لبيك وسعيك) I respond to your call; I am obedient to your orders.
- Lâ ilâha ill-Allâh:** (لا إله إلا الله) There is no true God except Allâh.
- Lailat-ul-Qadr** : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تَعَالَى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 231 and Chapter No.2).
- Lât & Uzza** : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
- Li'ân** : (اللعان) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*, 24 :6,7,8,9.).
- Lugata** : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
- Ma'âfîri** : (معافري) A type of garment of Yemen origin.
- Maghâfir** : (الغافر) A bad smelling gum.
- Maghrib** : (المغرب) Sunset, evening *Salât* (prayer).
- Mahr** : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram** : (المحرم) See *Dhu-Mahram*.
- Makrûh** : (المكره) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlûk** : (المملوك) A male slave.
- Manâsik** : (مناسك الحج والعمرة) [i.e. *Ihrâm*; *Tawâf* of the Ka'bâh and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy*
- Al-Hajj**

<i>wal-‘Umrah</i>	(throwing pebbles) of <i>Jamrât</i> ; slaughtering of <i>Hady</i> (animal) etc. For details, see The Book of <i>Hajj</i> and ‘Umrah, <i>Sahih Al-Bukhâri</i> , Vol.2-3.
<i>Manîha</i>	: (المنيحة) (Plural: <i>Manâ’ih</i>) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
<i>Maqâm Ibrâhîm</i>	: (مقام إبراهيم) (The place) the stone on which Ibrâhîm (Abraham) stood while he and Ismâîl (Ishmael) were building the Ka’ba. عليه السلام عليه السلام
<i>Mâ shâ’ Allâh</i>	: (ما شاء الله) An Arabic sentence meaning literally, “What Allâh wish,” and it indicates a good omen.
<i>Mashruba</i>	: (المشربة) Attic room.
<i>Masjid</i>	: (المسجد) Mosque.
<i>Mathâni</i>	: (الثانية) Oft repeated Verses of the Qur’ân, and that is <i>Sûrat Al-Fâtiha</i> , recited repeatedly in the <i>Salât</i> (prayer).
<i>Maula</i>	: (المولى) It has many meanings. Some are: a manumitted slave, or a master or the <i>Rabb</i> [Lord (Allâh)].
<i>Maulâya</i>	: (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
<i>Mauquîdha</i>	: (الموقدة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
<i>Mawâli</i>	: (الموالي) Non-Arabs and originally former slaves.
<i>Mayâthir</i>	: (المياش) Silk cushions.
<i>Mihjan</i>	: (المحجن) A walking stick with a bent handle.
<i>Mijanna</i>	: (المجن) A place at Makka.
<i>Mina</i>	: (منى) A pilgrimage place outside Makka on the road to ‘Arafât. It is eight kilometers away from Makka and about sixteen kilometers from ‘Arafât.
<i>Mîqât</i>	: (المواقع) (Plural: <i>Mawâqît</i>) One of the several places specified by the Prophet ﷺ for the people to assume <i>Ihrâm</i> at, on their way to Makka, when intending to perform <i>Hajj</i> or ‘Umrah.
<i>Miracles</i>	: Of the Prophet ﷺ. See <i>Sahîh Al-Bukhâri</i> , Vol 1, Introductory Pages.
<i>Mi’râd</i>	: (المراضن) A featherless arrow.
<i>Mi’râj</i>	: (المعراج) The Ascent of the Prophet ﷺ to the heavens (by soul and body). (See <i>Hadîth</i> No. 345, Vol. 1, <i>Hadîth</i> No. 429, Vol.4 and <i>Hadîth</i> No.227, Vol 5, <i>Sahîh Al-Bukhâri</i>). [Also see (V.53:12) the Qur’ân]
<i>Mirbad</i>	: (المربد) A place where dates are dried.
<i>Misr</i>	: (مصر) Egypt.
<i>Miswâk</i>	: (المسوak) A tooth brush made of <i>Arâk</i> -tree roots.

<i>Mithqâl</i>	: (المثقال) A special kind of weight (equals $\frac{4}{7}$, grams approx., used for weighing gold). It may be less or more. [20 <i>Mithqâl</i> = 94 grams approx.]
<i>Mu'adhdhin</i>	: (المذنن) A call-maker who pronounces the <i>Adhân</i> loudly calling people to come and perform the <i>Salât</i> (prayer).
<i>Mu'âhid</i>	: (المعاهد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job
<i>Mu'allafat-ul-Qulûb</i>	: (مؤلفة القلوب) New Muslims who were given <i>Sadaqa</i> by the Prophet ﷺ to keep them firm in the fold of Islam.
<i>Mu'arras</i>	: (المراس) A place nearer to Mina than Ash-Shajara.
<i>Mu'awwidhât</i>	: (الموئذنات) i.e. <i>Sûrat Al-Falaq</i> (113) and <i>Sûrat An-Nâs</i> (114). [The Qur'ân].
<i>Mubashshirât</i>	: (المبشرات) Glad tidings. [See the footnote of (V. 10:64), <i>Sahîh Al-Bukhâri</i> , Vol. 9, <i>Hadîth</i> No. 119].
<i>Mubiqât</i>	: (المبیقات) Great destructive sins.
<i>Mudabbar</i>	: (الدبر) A slave who is promised by his master to be manumitted after the latter's death.
<i>Mudâraba</i>	: (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.
<i>Mudd</i>	: (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
<i>Mufassal</i> or <i>Mufassalât</i>	: (الفصل، الفصلات) The <i>Sûrah</i> starting from <i>Qâf</i> to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
<i>Muhâjir</i>	: (المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madîna in the lifetime of the Prophet ﷺ before the conquest of Makka and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
<i>Muhâqala</i>	: (التحققة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
<i>Muharram</i>	: (المحرم) The first month of the Islâmic calendar.
<i>Muhkam</i>	: (الحکم) Qur'ânic Verses the orders of which are not cancelled (abrogated).
<i>Muhrim</i>	: (المحرم) One who assumes the state of <i>Ihrâm</i> for the purpose of performing the <i>Hajj</i> or ' <i>Umrah</i> .
<i>Muhrima</i>	: (المحرمة) A female in the state of <i>Ihrâm</i> .
<i>Muhsar</i>	: (المحسن) A <i>Muhrim</i> who intends to perform the <i>Hajj</i> or ' <i>Umrah</i> but

	cannot because of some obstacle.
<i>Mujâhid</i>	: (المجاهد) (Plural: <i>Mujâhidûn</i>) A Muslim fighter in <i>Jihâd</i> .
<i>Mujazziz</i>	: (المجازز) <i>A Qâ'if</i> : a learned man who reads the foot and hand marks.
<i>Mujtahidûn</i>	: (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's <i>Sunna</i> , from all over the Muslim world.
<i>Mukâtab</i>	: (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
<i>Mukhâbara</i>	: (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet ﷺ practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.
<i>Mukhâdara</i>	: (الخاضرة) The buying of a raw crop before it is ready to be reaped is <i>Al-Mukhâdara</i> .
<i>Mukhadram</i>	: (الخضرم) (Plural: <i>Mukhadramun</i>) A person who became a Muslim during the Prophet's lifetime but did not see him.
<i>Mulâ'ana</i>	: (الملائنة) The act of performing <i>Li 'ân</i> .
<i>Mulâmasa</i> (<i>Limas</i> (اللماس)	: (اللامسة) <i>Al-Mulâmasa</i> is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called <i>Limas</i> .
<i>Mulhidûn</i>	: (الملحدون) Heretical.
<i>Munâbadha</i>	: (المنبادة) The sale by <i>Al-Munâbadha</i> is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.
<i>Muqaiyar</i>	: (القيري) A name of a pot in which alcoholic drinks used to be prepared.
<i>Muqârada</i>	: (القرافة) <i>Al-Muqarada</i> or <i>Al-Qirâd</i> is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be borne by the property or capital owner.

<i>Musalla</i>	: (الصلوة) A praying place.
<i>Musâqât</i>	: (المساقات) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called <i>Al-Musâqat</i> . This is also called <i>Al-Muzâra'a</i> (المزارعة). The difference between <i>Musâqât</i> and <i>Muzâra'a</i> is that the first mentioned is for grains and the last mentioned is for fruit trees.
<i>Mushrikûn</i>	: (الشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ.
<i>Mustahada</i>	: (المستحاجة) A woman who has bleeding from the womb in between her normal periods.
<i>Mut'a</i>	: (المتفق) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
<i>Mutafahhish</i>	: (المفتخش) A person who conveys evil talk.
<i>Mu'takif</i>	: (المتكف) One who is in a state of <i>I'tikâf</i> .
<i>Mutashâbihât</i>	: (التشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
<i>Mutras</i>	: (مترس) A Persian word meaning "don't be afraid."
<i>Muttafaq 'Alaih</i>	: (متفق عليه) Meaning 'Agreed upon'. The term is used for such <i>Ahadîth</i> which are found in both the collection of <i>Ahadîth</i> : <i>Bukhari</i> and <i>Muslim</i> .
<i>Muttaqûn</i>	: (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
<i>Muwatta'</i>	: (الموطأ) A <i>Hadîth</i> book compiled by Imâm Mâlik bin Anas, one of the four <i>Fiqh Imâms</i> .
<i>Muzâbana</i>	: (المزابة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
<i>Muzaffat</i>	: (الازفة) A name of a pot in which alcoholic drinks used to be prepared.
<i>Muzâra'a</i>	: (المزارعة) <i>Al-Muzâra'a</i> means to give the land for cultivation to someone and divide the produce. The Prophet ﷺ did not stop or prevent from this, however when land was less and <i>Ansâr</i> and <i>Muhâjirîn</i> were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or <i>Muzâra'a</i> , but to give the land on <i>Ijâra</i> or on rent, because <i>Ijâra</i> provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

<i>Muzdalifa</i>	: (المردفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the <i>Maghrîb</i> and ' <i>Ishâ'</i> prayers (together) there.
<i>Nabîdh</i>	: (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.
<i>Nâdihah</i>	: (النافحة) A camel used for agricultural purposes.
<i>Nâdy</i>	: (النفي) A part of an arrow.
<i>Nafâth</i>	: (النفث) Witchcraft.
<i>Nafkh</i>	: (النفخ) Puffing of Satan.
<i>Nahd</i>	: (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.
<i>Nahr</i>	: (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of <i>Nahr</i> is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.
<i>Najd</i>	: Lexically means 'the elevated land'. The expanse of land between Tihama and Iraq.
<i>Namîma</i>	: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
<i>Naqîb</i>	: (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
<i>Naqîr</i>	: (النقير) A name of a pot in which alcoholic drinks used to be prepared.
<i>Nasl</i>	: (النسل) A part of an arrow.
<i>Nawâfil</i>	: (النوافل) (Plural of <i>Nâfila</i>) Optional practice of worship in contrast to obligatory (<i>Farîda</i>).
<i>Nikâh</i>	: (النكاح) Marriage (wedlock) according to Islâmic law.
<i>Nisâb</i>	: (النصاب) Minimum amount of property liable to payment of the <i>Zakât</i> e.g. <i>Nisâb</i> of gold is twenty (20) <i>Mithqâl</i> i.e. approx. 94 grams; <i>Nisâb</i> of silver is two hundred (200) dirhams, i.e. approx. 640 grams; <i>Nisâb</i> of food-grains and fruit is 5 <i>Awsuq</i> i.e. 673.5 kgms. <i>Nisâb</i> of camels is 5 camels; <i>Nisâb</i> of cows is 5 cows; and <i>Nisâb</i> of sheep is 40 sheep, etc.
<i>Nash</i>	: (النشى) A measure of weight equal to $\frac{1}{2}$ <i>Uqiya</i> (64 grams approximately).
<i>Nûn</i>	: (نون) Fish.
<i>Nusk</i>	: (النسك) Religious act of worship.
<i>Nusub</i>	: (النصب) (Singular of <i>Ansâb</i>). <i>An-Nusub</i> were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honour them, or to expect

	some benefit from them.
<i>Nusuk</i>	: (النسك) A sacrifice.
<i>Qabâ'</i>	: (القباء) An outer garment with full length sleeves.
<i>Qadar</i>	: (القدر) Divine Preordainment.
<i>Qadi</i>	: (القاضي) A Muslim judge.
<i>Qalîb</i>	: (القليل) A well.
<i>Qâri'</i>	: (القاريء) Early Muslim religious scholars were called <i>Qurrâ'</i> (plural of <i>Qâri'</i>) — this word is also used for a person who knows the Qur'ân by heart). The plural is <i>Qurrâ'</i> . The <i>Qurrâ'</i> were teachers of the early Muslims.
<i>Qârin</i>	: (القارن) One who performs <i>Hajj-al-Qirân</i> .
<i>Qarn-al-Manâzil</i> :	: (قرن النازل) The <i>Miqât</i> of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
<i>Qasab</i>	: (القصب) Pipes made of gold, pearls and other precious stones.
<i>Qatîfa</i>	: (القطيفية) Thick soft cloth.
<i>Qattât</i>	: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (<i>Sahîh Al-Bukhârî</i> , Vol. 8, <i>Hadîth</i> No.82).
<i>Qiblah</i>	: (القبلة) The direction towards all Muslims face in <i>Salât</i> (prayers) and that direction is towards the Ka'ba in Makka (Saudi Arabia).
<i>Qil wa Qâl</i>	: (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
<i>Qintâr</i>	: (القطن) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
<i>Qirâm</i>	: (القرام) A thin marked woollen curtain.
<i>Qîrat</i>	: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 <i>Qîrat</i> = $\frac{1}{2}$ <i>Dâniq</i> & 1 <i>Dâniq</i> = $\frac{1}{6}$ Dirham.
<i>Qissî</i>	: (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called <i>Qiss</i> .
<i>Qithâm</i>	: (الثتم) A plant disease which causes fruit to fall before ripening.
<i>Qiyâm</i>	: (القيام) The standing posture in <i>Salât</i> (prayer).
<i>Qiyâs</i>	: (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's <i>Sunnah</i> . (C) From the unanimously accepted verdict of the <i>Mujtahidûn</i> ; (D) <i>Qiyâs</i> : i.e. the verdict given by a <i>Mujtahid</i> who considered the case similar in comparison with a case judged by the Prophet ﷺ. <i>Qiyâs</i> is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
<i>Qubâ'</i>	: (القباء) A place on the outskirts of Al-Madîna. The Prophet ﷺ

، مسجد established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'a Salât* (prayer) is regarded as a performance of '*Umra* in reward according to the Prophet's saying.

<i>Qudhadh</i>	: (قدح) A part of an arrow.
<i>Qumqum</i>	: (قمق) A narrow - headed vessel.
<i>Qunût</i>	: (العنوت) An invocation in the <i>Salât</i> (prayer).
<i>Quraish</i>	: (القریش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
<i>Quraishi</i>	: (القرشي) A person belonging to the Quraish (well-known Arab) tribe.
<i>Rabb</i>	: (رب) There is no proper equivalent for <i>Rabb</i> in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. <i>Rabb</i> is also one of the Names of Allâh. We have used the word "Lord" as nearest to <i>Rabb</i> . All occurrences of "Lord" actually mean <i>Rabb</i> and should be understood as such..
<i>Rabbuka</i>	: (ربك) Your Lord, Your Master.
<i>Rabi'-ul-Awwal</i>	: (ربيع الأول) Third month of the Islâmic calendar.
<i>Râhila</i>	: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
<i>Rahn</i>	: (الرهن) According to <i>Shari'a</i> , <i>Ar-Rahn</i> (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
<i>Raiyân</i>	: (الريان) The name of one of the gates of Paradise through which the people who often observe <i>Saum</i> (fasts) will enter.
<i>Rajab</i>	: (رجب) The seventh month of the Islâmic calendar.
<i>Rajaz</i>	: (الرجز) Name of poetic metre.
<i>Rak'a</i>	: (الرکعة) The <i>Salât</i> (prayer) of Muslims consists of <i>Rak'ât</i> (singular- <i>Rak'a</i> , which consists of one standing, one bowing and two prostrations).
<i>Ramaddân</i>	: (رمضان) The month of observing <i>Saum</i> (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet ﷺ and in it occurs the night of <i>Qadr</i> and in it also occurred the great decisive battle of Badr.
<i>Ramal</i>	: (الرمي) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the <i>Tawâf</i> around the Ka'ba, and is to be done by the men only and not by the women.
<i>Ramy</i>	: (الرمي) The throwing of pebbles at the <i>Jimar</i> at Mina.

<i>Riba</i>	: (ربا) Usury, which is of two major kinds: (a) <i>Riba Nasî'a</i> , i.e. interest on lent money; (b) <i>Riba Fadl</i> , i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
<i>Ridâ'</i>	: (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.
<i>Rikâz</i>	: (الركان) Buried wealth.
<i>Rûh-ullâh</i>	: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the <i>Mujahidûn</i> , there is a rule to distinguish between the two nouns in the genitive construction: (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (<i>Bait-ullâh</i> بيت الله); (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullah عبد الله); (iv) Allâh's spirit (<i>Rûh-ullâh</i> روح الله) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam). (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh علم الله); (ii) Allâh's Life (<i>Hayatullâh</i> حيات الله); (iii) Allâh's Statement (<i>Kalâmullâh</i> كلام الله); (iv) Allâh's Self (<i>Dhâtullâh</i> ذات الله) etc.
<i>Ruqba</i>	: (رقبة) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
<i>Sâ'</i>	: (الصاع) A measure that equals four <i>Mudd</i> (3 kg. approx).
<i>Sab'a-al-Mathâni</i>	: (سبع المثاني) The seven repeatedly recited Verses i.e. <i>Sûrat Al-Fâtiha</i> .
<i>Sabâhâ</i>	: (صباحاً) An exclamation indicating an appeal for help.
<i>Sâbi'ûn</i>	: (السابيون) A passed nation used to live in 'Irâq say <i>Lâ ilâha ill-Allâh</i> (none has the right to be worshipped but Allâh) and used to read <i>Az-Zabûr</i> (the Psalms of the <i>Sâbi'ûn</i>) and they were neither Jews nor Christians.
<i>Sa'dân</i>	: (السعدان) A thorny plant suitable for grazing animals.
<i>Sadaqa</i>	: (الصدقة) Anything given in charity.
<i>Safa and Marwa</i>	: (المنف والمروة) Two mountains at Makka neighbouring <i>Al-Masjid-Al-Harâm</i> (the sacred mosque) to the east. One who performs 'Umrah and <i>Hajj</i> should walk seven times between these two mountains and that is called 'Sa'y'.
<i>Sahbâ'</i>	: (صحبها) A place near Khaibar.

<i>Sahihain</i>	: The two <i>Hadîth</i> books of Imam Bukhari and Muslim.
<i>Sahîr</i>	: (السحور) A meal taken at night before the <i>Fajr</i> (morning) prayer by a person observing <i>Saum</i> (fast).
<i>Sahw</i>	: (ال Sahw) Forgetting (here it means forgetting how many <i>Rak'at</i> a person has prayed in which case he should perform two prostrations of <i>Sahw</i>).
<i>Sakînah</i>	: (السکينة) Tranquillity, calmness, peace and reassurance etc.
<i>Salab</i>	: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
<i>Salaf</i>	: (السلف) A sale in which the price is paid at once for goods to be delivered later.
<i>Salam</i>	: (السلام) Synonym of <i>Salaf</i> .
<i>Sami' Allâhu liman hamidah</i>	: (سمع الله لمن مدحه) Allâh hears him who praises Him.
<i>Samur</i>	: (السمر) A kind of tree.
<i>Sanah</i>	: (سناء) Means 'good' in the Ethiopian language.
<i>Sariya</i>	: (السرية) A small army-unit sent by the Prophet ﷺ for <i>Jihâd</i> , without his participation in it.
<i>Sarif</i>	: (شرف) A place about ten kilometers away from Makka.
<i>Sawiq</i>	: (السوق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
<i>Sa'y</i>	: (السعي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makka during the performance of <i>Hajj</i> and <i>'Umrah</i> .
<i>Sayyid</i>	: (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet ﷺ). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
<i>Sayyidi</i>	: (سيدي) My master.
<i>Sha'bân</i>	: (شعبان) The eighth month of the Islâmic calendar.
<i>Shâm</i>	: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
<i>Shawâl</i>	: (Shawâl) The tenth month of the Islâmic calendar.
<i>Shîghâr</i>	: (الشغاف) A type of marriage in which persons exchange their daughters or sisters in marriage without <i>Mahr</i> .
<i>Shirâk</i>	: (الشرك) A leather strap.
<i>Shirk</i>	: (الشرك) Polytheism and it is to worship others along with Allâh.
<i>Shuf'a</i>	: (الشفعة) Pre-emption.
<i>Siddîq and Siddîqûn</i>	: (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
<i>Sidr</i>	: (السدر) Lote tree (or <i>Nibk</i> tree).
<i>Sidrat-ul-Muntaha</i>	: (سدرة المنتهى) A <i>Nabk</i> tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

- Siffin* (battle of) : (صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضي الله عنه .
- Siwâk* : (السواك) A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.
- Subhân Allâh* : (سبحان الله) Glorified is Allâh.
- Suhûliya* : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
- Sundus* : (السندس) A kind of silk cloth.
- Sunna* : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم , that have become models to be followed by the Muslims.
- Sutra* : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier between him and the others.
- Tâba* : (الطابة) Another name for Al-Madîna Al-Munawwara.
- Tabi'i* : (التابع) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). The title of the person who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .
- Tabûk* : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.
- Tâghût* : (الطاغوت) The word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.
- Tahajjud* : (التهجد) Night optional prayer offered at any time after '*Ishâ'* prayer and before the *Fajr* prayer.
- Tahnîk* : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc. and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhâri*, the Book of '*Aqîqah*', Vol. 7, Page No. 272).
- Taiba* : (التطهير) One of the names of Al-Madîna city.
- Tâ'if* : (الطائف) A well-known town near Makkâ.
- Takbîr* : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
- Takbîra* : (التكبيرة) A single utterance of *Allâhu-Akbar*
- Talbîna* : (التلبينة) A dish prepared from flour and honey.
- Talbiyya* : (التلبيبة) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
- Taqlîd* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

- Tarâwîh** : (التراءيف) Optional *Salât* (prayers) offered after the '*Ishâ'* prayers on the nights of Ramadân. These may be performed individually or in congregation.
- Taribat Yamînuka:** (زرت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
- Tarji'** : (الترجيم) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).
- Tashahhud** : (التشهيد) The recitation of the invocation: *At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammada Rasûl-ullâh*, while in *Qu'ûd*, i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri*, Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha ill-Allâh wa anna Muhammada Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh)].
- Taslîm** : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.
- Tauhîd (Islamic Monotheism)** : (التوحيد) *Tauhîd* means declaring Allah to be the only God. It has three aspects:
- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rububiya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.
 - (B) Oneness of the worship of Allâh; *Tauhîd-al-Uluhiya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.
 - (C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh's all qualifications which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V. 20 : 5): "The Most Beneficent (i.e. Allâh) *Istawa* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of '*Arafât* (*Hajj*, i.e. 9th *Dhul-Hijja*) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhâtihi*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The

Qur'ân, V. 42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said:

"The Hand of Allâh is over their hands." : (V. 48:10, the *Qur'ân*). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Christ) till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad ﷺ: *Wajûb Al-Ittebâ'* and it is a part of *Tauhîd-al-Uluhiya*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the *Qur'ân*), but Allâh's Messenger ﷺ". [See the *Qur'ân* (V. 59:7) and (V. 3:31)].

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| <i>Tawâf</i> | : (الطواف) The circumambulation of the Ka'ba. |
| <i>Tawâf-al-Ifâda</i> | : (طواف الإفادة) The circumambulation of the Ka'ba by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This <i>Tawâf</i> is one of the essential ceremonies (<i>Rukn</i>) of the <i>Hajj</i> . |
| <i>Tawâf-ul-Wadâ'</i> | : (طواف الوداع) The <i>Tawâf</i> made before leaving Makka after performing <i>Hajj</i> or ' <i>Umrah</i> . |
| <i>Tayammum</i> | : (التميم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (<i>Wudu</i>) and <i>Ghusl</i> (in case of <i>Janaba</i> etc.). |
| <i>Thaniyat-al-Wadâ'</i> | : (ثنيّة الوداع) A place near Al-Madina. |
| <i>Tharîd</i> | : (الثرید) A kind of meal, prepared from meat and bread. |
| <i>Thaur</i> | : (الثور) A well-known mountain in Al-Madîna. |
| <i>Thunya</i> | : (ثنيّا) <i>Thunya</i> is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent. |
| <i>Tilâ'</i> | : (التلع) A kind of alcoholic drink prepared from grapes. |
| <i>Tubbân</i> | : (تعبان) Shorts that cover the knees (used by wrestlers). |
| <i>Tulaqâ'</i> | : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makka. |

<i>Tûr</i>	: (الطور) A mountain.
<i>Uhud</i>	: (Uhud) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called <i>Ghazwa Uhud</i> .
<i>Ummah</i>	: (الأمة) Nation; referring to the Muslim people.
<i>Umm-ul-Walad</i>	: (أم الولد) A slave-woman who begets a child for her master.
<i>Umm-ul-Mu'minîn</i>	: (أم المؤمنين) 'Mother of the believers'. It is a title given to the wives of the Prophet ﷺ. The plural of it is <i>Ummahât-ul-Mu'minîn</i> .
<i>Umra</i>	: (ال عمرى) To gift a house to somebody.
<i>'Umrah</i>	: (العمررة) A visit to Makka during which one performs the <i>Tawâf</i> around the Ka'ba and the <i>Sa'y</i> between As-Safâ and Al-Marwa. It is also called 'lesser <i>Hajj</i> '. (See <i>Sahîh Al-Bukhâri</i> , Vol. 3, Page 1).
<i>Uqîya</i>	: (أوقية) (Plural: <i>Awâqîn</i>) 128 grams. It may be less or more according to different countries.
<i>'Urbân</i>	: (المربان) <i>'Urbân</i> means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.
<i>'Urfut</i>	: (المرفط) The tree which produces <i>Maghâfir</i> .
<i>'Ushr</i>	: (العشرون) One-tenth of the yield of land to be levied for public assistance (<i>Zakât</i>). (See <i>Sahîh Al-Bukhâri</i> , Vol. 2, <i>Hadîth</i> No. 560).
<i>Wahy</i>	: (الوحي) The Revelation or Inspiration of Allah to His Prophets.
<i>Waihaka</i>	: (ويحك) 'May Allâh be Merciful to you.'
<i>Wailaka</i>	: (ويلك) 'Woe upon you!'
<i>Walâ'</i>	: (الولاء) <i>Al-Wâla'</i> is a right to inherit the property of a freed slave to the person who has freed him. <i>Ahadîth</i> has made it clear that <i>Wâla'</i> is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
<i>Wali</i>	: (الولي) (Plural <i>Auliyâ'</i>) Protector, guardian, supporter, helper, friend etc.
<i>Walîma</i>	: (الوليمة) The marriage feast.
<i>Waqf</i>	: (الوقف) Religious endowment.
<i>Wars</i>	: (الورس) A kind of shrub used for colouring yellow.
<i>Wasâyâ</i>	: (الوصيّة) Wills or testaments. (Singular: <i>Wasiyya</i>)
<i>Wasq</i>	: (الواسق) (Plural: <i>Awsaq</i> or <i>Awsuq</i>) A measure equal to 60 <i>Sa</i> = 135 kg. approx. It may be less or more.
<i>Wisâl</i>	: (الوصل) Observing <i>Saum</i> (fast) for more than one day continuously.
<i>Wâsila</i>	: (الوسيلة) The means of approach or achieving closeness to Allah by

	getting His favours.
Witr	: (الواتر) An odd number of <i>Rak'at</i> with which one finishes one's <i>Salât</i> (prayers) at night after the night prayer or the <i>Ishâ</i> prayer.
Wudû	: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'ba.
Yalamlam	: (يَلْمِلُم) The <i>Miqâdî</i> of the people of Yemen.
Yamâma	: (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.
Yaqîn	: (اليقين) Perfect absolute Faith.
Yarmûk	: (اليرموك) A place in Shâm.
Yathrib	: (يثرب) One of the names of Al-Madîna.
Yaum An-Nâfr	: (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of <i>Hajj</i> at 'Arafât, Al-Muzdalifa and Mina.
Yaum An-Nahr	: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijja.
Yaum At-Tarwiya	: (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makka for Mina.
Yaum Ar-Ro'us	: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('Eid-al-Adha).
Zakât	: (الزكاة) A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..
Zakât-ul-Fitr	: (زكاة الفطر) An obligatory <i>Sadaqâ</i> to be given by Muslims before the prayer of 'Eid-al-Fitr (See <i>Sahîh Al-Bukhâri</i> , Vol. 2, The Book of Zakât-al-Fitr, Page No. 339).
Zam-zam	: (Zamzam) The sacred well inside the <i>Haram</i> (the grand mosque) at Makka.
Zanâdiqa	: (زنادقة) Atheists.
Zarnab	: (زرنب) A kind of good smelling grass.
Zuhr	: (ظهر) Noon, mid-day <i>Salât</i> (prayer) is called <i>Zuhr</i> prayer.