# Witnesses - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Narrated `Urwa bin Al-Musaiyab Alqama bin Waqqas and Ubaidullah bin `Abdullah:About the story of `Aisha and their narrations were similar attesting each other, when the liars said   
what they invented about `Aisha, and the Divine Inspiration was delayed, Allah's Messenger (ﷺ) sent for `Ali   
and Usama to consult them in divorcing his wife (i.e. `Aisha). Usama said, "Keep your wife, as we   
know nothing about her except good." Barirah said, "I cannot accuse her of any defect except that she   
is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat   
(i.e. she was too simpleminded to deceive her husband)." Allah's Messenger (ﷺ) said, "Who can help me to   
take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I   
have not known about my family-anything except good, and they mentioned (i.e. accused) a man   
about whom I did not know anything except good."

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ،‏.‏ وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، وَابْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ ـ رضى الله عنها ـ وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ، فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا وَأُسَامَةَ حِينَ اسْتَلْبَثَ الْوَحْىُ يَسْتَأْمِرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَقَالَ أَهْلُكَ وَلاَ نَعْلَمُ إِلاَّ خَيْرًا‏.‏ وَقَالَتْ بَرِيرَةُ إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا أَغْمِصُهُ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ مَنْ يَعْذِرُنَا مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي فَوَاللَّهِ مَا عَلِمْتُ مِنْ أَهْلِي إِلاَّ خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2637In-book reference : Book 52, Hadith 1USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 805   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin `Umar:Allah's Messenger (ﷺ) and Ubai bin Ka`b Al-Ansari went to the garden where Ibn Saiyad used to live. When   
Allah's Messenger (ﷺ) entered (the garden), he (i.e. Allah's Messenger (ﷺ) ) started hiding himself behind the date108   
palms as he wanted to hear secretly the talk of Ibn Saiyad before the latter saw him. Ibn Saiyad   
wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyad's mother saw the   
Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyad saying, "O Saf, this is   
Muhammad." Hearing that Ibn Saiyad stopped murmuring (or got cautious), the Prophet (ﷺ) said, "If she   
had left him undisturbed, he would have revealed his reality." (See Hadith No. 290, Vol 4 for details)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَالِمٌ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ يَؤُمَّانِ النَّخْلَ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم طَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهْوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ ـ أَوْ زَمْزَمَةٌ ـ فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لاِبْنِ صَيَّادِ أَىْ صَافِ، هَذَا مُحَمَّدٌ‏.‏ فَتَنَاهَى ابْنُ صَيَّادٍ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ لَوْ تَرَكَتْهُ بَيَّنَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2638In-book reference : Book 52, Hadith 2USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 806   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aisha:The wife of Rifa`a Al-Qurazi came to the Prophet (ﷺ) and said, "I was Rifa`a's wife, but he divorced me   
and it was a final irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubair but he is   
impotent." The Prophet (ﷺ) asked her 'Do you want to remarry Rifa`a? You cannot unless you had a   
complete sexual relation with your present husband." Abu Bakr was sitting with Allah's Messenger (ﷺ) and   
Khalid bin Sa`id bin Al-`As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you   
hear what this (woman) is revealing frankly before the Prophet (ﷺ) ?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَأَبَتَّ طَلاَقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ، إِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ‏.‏ فَقَالَ ‏  
"‏ أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لاَ حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ ‏"‏‏.‏ وَأَبُو بَكْرٍ جَالِسٌ عِنْدَهُ وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ، فَقَالَ يَا أَبَا بَكْرٍ، أَلاَ تَسْمَعُ إِلَى هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 2639In-book reference : Book 52, Hadith 3USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 807   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin Abu Mulaika from `Uqba bin Al-Harith:`Uqba married the daughter of Abu Ihab bin `Aziz, and then a woman came and said, "I suckled   
`Uqba and his wife." `Uqba said to her, "I do not know that you have suckled me, and you did not   
inform me." He then sent someone to the house of Abu Ihab to inquire about that but they did not   
know that she had suckled their daughter. Then `Uqba went to the Prophet (ﷺ) in Medina and asked him   
about it. The Prophet (ﷺ) said to him, "How (can you keep your wife) after it has been said (that both of   
you were suckled by the same woman)?" So, he divorced her and she was married to another   
(husband).

حَدَّثَنَا حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ‏.‏ فَقَالَ لَهَا عُقْبَةُ مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلاَ أَخْبَرْتِنِي‏.‏ فَأَرْسَلَ إِلَى آلِ أَبِي إِهَابٍ يَسْأَلُهُمْ فَقَالُوا مَا عَلِمْنَا أَرْضَعَتْ صَاحِبَتَنَا‏.‏ فَرَكِبَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ كَيْفَ وَقَدْ قِيلَ ‏"‏‏.‏ فَفَارَقَهَا، وَنَكَحَتْ زَوْجًا غَيْرَهُ‏.‏

Reference : Sahih al-Bukhari 2640In-book reference : Book 52, Hadith 4USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 808   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Umar bin Al-Khattab:People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's   
Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you   
practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will   
not call him to account about what he is really doing in secret, for Allah will judge him for that; but   
we will not trust or believe the one who presents to us with an evil deed even if he claims that his   
intentions were good.

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُتْبَةَ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ إِنَّ أُنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْىِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَإِنَّ الْوَحْىَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمُ الآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا أَمِنَّاهُ وَقَرَّبْنَاهُ، وَلَيْسَ إِلَيْنَا مِنْ سَرِيرَتِهِ شَىْءٌ، اللَّهُ يُحَاسِبُهُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنْهُ وَلَمْ نُصَدِّقْهُ، وَإِنْ قَالَ إِنَّ سَرِيرَتَهُ حَسَنَةٌ‏.‏

Reference : Sahih al-Bukhari 2641In-book reference : Book 52, Hadith 5USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 809   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas:A funeral procession passed in front of the Prophet (ﷺ) and the people praised the deceased. The Prophet (ﷺ)   
said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people   
talked badly of the deceased. The Prophet (ﷺ) said, "It has been affirmed (Hell)." Allah's Messenger (ﷺ) was   
asked, "O Allah's Messenger (ﷺ)! You said it has been affirmed for both?" The Prophet (ﷺ) said, "The testimony   
of the people (is accepted), (for) the believer are Allah's witnesses on the earth."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ مُرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم بِجَنَازَةٍ، فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ ‏"‏ وَجَبَتْ ‏"‏‏.‏ ثُمَّ مُرَّ بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا ـ أَوْ قَالَ غَيْرَ ذَلِكَ ـ فَقَالَ ‏"‏ وَجَبَتْ ‏"‏‏.‏ فَقِيلَ يَا رَسُولَ اللَّهِ، قُلْتَ لِهَذَا وَجَبَتْ، وَلِهَذَا وَجَبَتْ، قَالَ ‏"‏ شَهَادَةُ الْقَوْمِ، الْمُؤْمِنُونَ شُهَدَاءُ اللَّهِ فِي الأَرْضِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2642In-book reference : Book 52, Hadith 6USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 810   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Al-Aswad:Once I went to Medina where there was an outbreak of disease and the people were dying rapidly. I   
was sitting with `Umar and a funeral procession passed by. The people praised the deceased. `Umar   
said, "It has been affirmed" (Paradise). Then another funeral procession passed by. The people praised   
the deceased. `Umar said, "It has been affirmed." (Paradise). Then another funeral procession passed   
by. The people praised the deceased. `Umar said, "It has been affirmed (Paradise)." Then a third   
funeral procession passed by and the people talked badly of the deceased. `Umar said, "It has been   
affirmed (Hell)." I asked `Umar, "O chief of the believers! What has been affirmed?" He said, "I have   
said what the Prophet (ﷺ) said. He said, 'Allah will admit into paradise any Muslim whose good character   
is attested by four persons.' We asked the Prophet, 'If there were three witnesses only?' He said, 'Even   
three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one   
witness."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ، قَالَ أَتَيْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، وَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ ـ رضى الله عنه ـ فَمَرَّتْ جِنَازَةٌ فَأُثْنِيَ خَيْرٌ فَقَالَ عُمَرُ وَجَبَتْ‏.‏ ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ خَيْرًا فَقَالَ وَجَبَتْ‏.‏ ثُمَّ مُرَّ بِالثَّالِثَةِ فَأُثْنِيَ شَرًّا، فَقَالَ وَجَبَتْ‏.‏ فَقُلْتُ مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْتُ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ ‏"‏‏.‏ قُلْنَا وَثَلاَثَةٌ قَالَ ‏"‏ وَثَلاَثَةٌ ‏"‏‏.‏ قُلْتُ وَاثْنَانِ قَالَ ‏"‏ وَاثْنَانِ ‏"‏‏.‏ ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ‏.‏

Reference : Sahih al-Bukhari 2643In-book reference : Book 52, Hadith 7USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 811   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aisha:Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before   
me although I am your uncle?" `Aisha said, "How is that?" Aflah replied, "You were suckled by my   
brother's wife with my brother's milk." I asked Allah's Messenger (ﷺ) about it, and he said, "Aflah is right, so   
permit him to visit you."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا الْحَكَمُ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ عَلَىَّ أَفْلَحُ فَلَمْ آذَنْ لَهُ، فَقَالَ أَتَحْتَجِبِينَ مِنِّي وَأَنَا عَمُّكِ فَقُلْتُ وَكَيْفَ ذَلِكَ قَالَ أَرْضَعَتْكِ امْرَأَةُ أَخِي بِلَبَنِ أَخِي‏.‏ فَقَالَتْ سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏  
"‏ صَدَقَ أَفْلَحُ، ائْذَنِي لَهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2644In-book reference : Book 52, Hadith 8USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 812   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn `Abbas:The Prophet (ﷺ) said about Hamza's daughter, "I am not legally permitted to marry her, as foster relations   
are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم فِي بِنْتِ حَمْزَةَ ‏  
"‏ لاَ تَحِلُّ لِي، يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ أَخِي مِنَ الرَّضَاعَةِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2645In-book reference : Book 52, Hadith 9USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 813   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Amra bint `Abdur-Rahman:That `Aisha the wife of the Prophet (ﷺ) told her uncle that once, while the Prophet (ﷺ) was in her house, she   
heard a man asking Hafsa's permission to enter her house. `Aisha said, "I said, 'O Allah's Messenger (ﷺ)! I   
think the man is Hafsa's foster uncle.' " `Aisha added, "O Allah's Messenger (ﷺ)! There is a man asking the   
permission to enter your house." Allah's Messenger (ﷺ) replied, "I think the man is Hafsa's foster uncle."   
`Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allah's   
Apostle said, "Yes, he would, as the foster relations are treated like blood relations (in marital affairs).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ‏.‏ قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أُرَاهُ فُلاَنًا‏.‏ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ‏.‏ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ‏.‏ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أُرَاهُ فُلاَنًا ‏"‏‏.‏ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ‏.‏ فَقَالَتْ عَائِشَةُ لَوْ كَانَ فُلاَنٌ حَيًّا ـ لِعَمِّهَا مِنَ الرَّضَاعَةِ ـ دَخَلَ عَلَىَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2646In-book reference : Book 52, Hadith 10USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 814   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aisha:Once the Prophet (ﷺ) came to me while a man was in my house. He said, "O `Aisha! Who is this (man)?"   
I replied, "My foster brothers" He said, "O `Aisha! Be sure about your foster brothers, as fostership is   
only valid if it takes place in the suckling period (before two years of age).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَعِنْدِي رَجُلٌ، قَالَ ‏"‏ يَا عَائِشَةُ مَنْ هَذَا ‏"‏‏.‏ قُلْتُ أَخِي مِنَ الرَّضَاعَةِ‏.‏ قَالَ ‏"‏ يَا عَائِشَةُ، انْظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ ‏"‏‏.‏ تَابَعَهُ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ‏.‏

Reference : Sahih al-Bukhari 2647In-book reference : Book 52, Hadith 11USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 815   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Urwa bin Az-Zubair:A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the   
Prophet who ordered her hand to be cut off. `Aisha said, "Her repentance was perfect and she was   
married (later) and used to come to me (after that) and I would present her needs to Allah's Messenger (ﷺ)."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ،‏.‏ وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ امْرَأَةً، سَرَقَتْ فِي غَزْوَةِ الْفَتْحِ، فَأُتِيَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ أَمَرَ فَقُطِعَتْ يَدُهَا‏.‏ قَالَتْ عَائِشَةُ فَحَسُنَتْ تَوْبَتُهَا وَتَزَوَّجَتْ، وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 2648In-book reference : Book 52, Hadith 12USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 816   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Zaid bin Khalid:Allah's Messenger (ﷺ) ordered that an unmarried man who committed illegal sexual intercourse be scourged   
one hundred lashes and sent into exile for one year.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَمَرَ فِيمَنْ زَنَى وَلَمْ يُحْصِنْ بِجَلْدِ مِائَةٍ وَتَغْرِيبِ عَامٍ‏.‏

Reference : Sahih al-Bukhari 2649In-book reference : Book 52, Hadith 13USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 817   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated An-Nu`man bin Bashir:My mother asked my father to present me a gift from his property; and he gave it to me after some   
hesitation. My mother said that she would not be satisfied unless the Prophet (ﷺ) was made a witness to it.   
I being a young boy, my father held me by the hand and took me to the Prophet (ﷺ) . He said to the   
Prophet, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet (ﷺ) said, "Do you   
have other sons besides him?" He said, "Yes." The Prophet (ﷺ) said, "Do not make me a witness for   
injustice." Narrated Ash-Shu`bi that the Prophet (ﷺ) said, "I will not become a witness for injustice."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ـ رضى الله عنهما ـ قَالَ سَأَلَتْ أُمِّي أَبِي بَعْضَ الْمَوْهِبَةِ لِي مِنْ مَالِهِ، ثُمَّ بَدَا لَهُ فَوَهَبَهَا لِي فَقَالَتْ لاَ أَرْضَى حَتَّى تُشْهِدَ النَّبِيَّ صلى الله عليه وسلم‏.‏ فَأَخَذَ بِيَدِي وَأَنَا غُلاَمٌ، فَأَتَى بِيَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْنِي بَعْضَ الْمَوْهِبَةِ لِهَذَا، قَالَ ‏"‏ أَلَكَ وَلَدٌ سِوَاهُ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ فَأُرَاهُ قَالَ ‏"‏ لاَ تُشْهِدْنِي عَلَى جَوْرٍ ‏"‏‏.‏ وَقَالَ أَبُو حَرِيزٍ عَنِ الشَّعْبِيِّ ‏"‏ لاَ أَشْهَدُ عَلَى جَوْرٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2650In-book reference : Book 52, Hadith 14USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 818   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Zahdam bin Mudrab:I heard `Imran bin Husain saying, "The Prophet (ﷺ) said, 'The best people are those living in my   
generation, then those coming after them, and then those coming after (the second generation)."   
`Imran said "I do not know whether the Prophet (ﷺ) mentioned two or three generations after your present   
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 (evidences) without being asked to give witness, and will   
vow but will not fulfill their vows, and obesity will appear among them."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ‏"‏‏.‏ قَالَ عِمْرَانُ لاَ أَدْرِي أَذَكَرَ النَّبِيُّ صلى الله عليه وسلم بَعْدُ قَرْنَيْنِ أَوْ ثَلاَثَةً‏.‏ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَشْهَدُونَ، وَلاَ يُسْتَشْهَدُونَ وَيَنْذِرُونَ وَلاَ يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2651In-book reference : Book 52, Hadith 15USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 819   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah:The Prophet (ﷺ) said, "The people of my generation are the best, then those who follow them, and then   
whose 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." Ibrahim (a sub-narrator) said, "We used to   
be beaten for taking oaths by saying, 'I bear witness by the Name of Allah or by the Covenant of   
Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏  
"‏ خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ ‏"‏‏.‏ قَالَ إِبْرَاهِيمُ وَكَانُوا يَضْرِبُونَنَا عَلَى الشَّهَادَةِ وَالْعَهْدِ‏.‏

Reference : Sahih al-Bukhari 2652In-book reference : Book 52, Hadith 16USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 820   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas:The Prophet (ﷺ) was asked about the great sins He said, "They are:--   
(1 ) To join others in worship with Allah,   
(2) To be undutiful to one's parents.   
(3) To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering).   
(4) And to give a false witness."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ وَهْبَ بْنَ جَرِيرٍ، وَعَبْدَ الْمَلِكِ بْنَ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْكَبَائِرِ قَالَ ‏  
"‏ الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ ‏"‏‏.‏ تَابَعَهُ غُنْدَرٌ وَأَبُو عَامِرٍ وَبَهْزٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ‏.‏

Reference : Sahih al-Bukhari 2653In-book reference : Book 52, Hadith 17USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 821   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Bakra:The Prophet (ﷺ) said thrice, "Should I inform you out the greatest of the great sins?" They said, "Yes, O   
Allah's Messenger (ﷺ)!" He said, "To join others in worship with Allah and to be undutiful to one's parents."   
The Prophet (ﷺ) then sat up after he had been reclining (on a pillow) and said, "And I warn you against   
giving a false witness, and he kept on saying that warning till we thought he would not stop. (See   
Hadith No. 7, Vol. 8)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ‏"‏‏.‏ ثَلاَثًا‏.‏ قَالُوا بَلَى يَا رَسُولَ اللَّهِ‏.‏ قَالَ ‏"‏ الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ‏"‏‏.‏ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ ‏"‏ أَلاَ وَقَوْلُ الزُّورِ ‏"‏‏.‏ قَالَ فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ‏.‏ وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا الْجُرَيْرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ‏.‏

Reference : Sahih al-Bukhari 2654In-book reference : Book 52, Hadith 18USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 822   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Aisha:The Prophet (ﷺ) heard a man (reciting Qur'an) in the Mosque, and he said, "May Allah bestow His Mercy   
upon him. No doubt, he made me remember such-and such Verses of such-and-such Sura which I   
dropped (from my memory).   
Narrated Aisha: The Prophet (ﷺ) performed the Tahajjud prayer in my house, and then he heard the voice   
of `Abbad who was praying in the Mosque, and said, "O `Aisha! Is this `Abbad's voice?" I said, "Yes."   
He said, "O Allah! Be merciful to `Abbad!"

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ ‏"‏ رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا وَكَذَا ‏"‏‏.‏ وَزَادَ عَبَّادُ بْنُ عَبْدِ اللَّهِ عَنْ عَائِشَةَ تَهَجَّدَ النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِي فَسَمِعَ صَوْتَ عَبَّادٍ يُصَلِّي فِي الْمَسْجِدِ فَقَالَ ‏"‏ يَا عَائِشَةُ، أَصَوْتُ عَبَّادٍ هَذَا ‏"‏‏.‏ قُلْتُ نَعَمْ‏.‏ قَالَ ‏"‏ اللَّهُمَّ ارْحَمْ عَبَّادًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2655In-book reference : Book 52, Hadith 19USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 823   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin `Umar:The Prophet (ﷺ) said, "Bilal pronounces the Adhan when it is still night (before dawn), so eat and drink   
till the next Adhan is pronounced (or till you hear Ibn Um Maktum's Adhan)." Ibn Um Maktum was a   
blind man who would not pronounce the Adhan till he was told that it was dawn.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏  
"‏ إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ـ أَوْ قَالَ حَتَّى تَسْمَعُوا ـ أَذَانَ ابْنِ أُمِّ مَكْتُومٍ ‏"‏‏.‏ وَكَانَ ابْنُ أُمِّ مَكْتُومٍ رَجُلاً أَعْمَى، لاَ يُؤَذِّنُ حَتَّى يَقُولَ لَهُ النَّاسُ أَصْبَحْتَ‏.‏

Reference : Sahih al-Bukhari 2656In-book reference : Book 52, Hadith 20USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 824   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Al-Miswar bin Makhrama:Some outer garments were received the Prophet (ﷺ) and my father (Makhrama) said to me, "Let us go to   
the Prophet (ﷺ) so that he may give us something from the garments." So, my father stood at the door and   
spoke. The Prophet (ﷺ) recognized his voice and came out carrying a garment and telling Makhrama the   
good qualities of that garment, adding, "I have kept this for you, I have sent this for you."

حَدَّثَنَا زِيَادُ بْنُ يَحْيَى، حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ ـ رضى الله عنهما ـ قَالَ قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَقْبِيَةٌ فَقَالَ لِي أَبِي مَخْرَمَةُ انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئًا‏.‏ فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم صَوْتَهُ فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَمَعَهُ قَبَاءٌ وَهُوَ يُرِيهِ مَحَاسِنَهُ وَهُوَ يَقُولَ ‏  
"‏ خَبَأْتُ هَذَا لَكَ، خَبَأْتُ هَذَا لَكَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2657In-book reference : Book 52, Hadith 21USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 825   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Sa`id Al-Khudri:The Prophet (ﷺ) said, "Isn't the witness of a woman equal to half of that of a man?" The women said,   
"Yes." He said, "This is because of the deficiency of a woman's mind."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ ‏"‏‏.‏ قُلْنَا بَلَى‏.‏ قَالَ ‏"‏ فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2658In-book reference : Book 52, Hadith 22USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 826   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Uqba bin Al-Harith:That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled   
you both.' I then mentioned that to the Prophet (ﷺ) who turned his face aside." `Uqba further said, "I went   
to the other side and told the Prophet (ﷺ) about it. He said, 'How can you (keep her as your wife) when the   
lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet (ﷺ) ordered him to   
divorce her.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ،‏.‏ وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، قَالَ حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ، أَوْ سَمِعْتُهُ مِنْهُ، أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتَ أَبِي إِهَابٍ قَالَ فَجَاءَتْ أَمَةٌ سَوْدَاءُ فَقَالَتْ قَدْ أَرْضَعْتُكُمَا‏.‏ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَأَعْرَضَ عَنِّي، قَالَ فَتَنَحَّيْتُ فَذَكَرْتُ ذَلِكَ لَهُ قَالَ ‏  
"‏ وَكَيْفَ وَقَدْ زَعَمَتْ أَنْ قَدْ أَرْضَعَتْكُمَا ‏"‏‏.‏ فَنَهَاهُ عَنْهَا‏.‏

Reference : Sahih al-Bukhari 2659In-book reference : Book 52, Hadith 23USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 827   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Uqba bin Al-Harith:I married a woman and later on a woman came and said, "I suckled you both." So, I went to the   
Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that   
you were foster brother and sister)? Leave (divorce) her.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ تَزَوَّجْتُ امْرَأَةً فَجَاءَتِ امْرَأَةٌ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُكُمَا‏.‏ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ ‏  
"‏ وَكَيْفَ وَقَدْ قِيلَ دَعْهَا عَنْكَ ‏"‏ أَوْ نَحْوَهُ‏.‏

Reference : Sahih al-Bukhari 2660In-book reference : Book 52, Hadith 24USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 828   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aisha:(the wife of the Prophet) "Whenever Allah's Messenger (ﷺ) intended to go on a journey, he would draw lots   
amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his,   
he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed   
the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in   
it. When Allah's Messenger (ﷺ) was through with his Ghazwa and returned home, and we approached the   
city of Medina, Allah's Messenger (ﷺ) ordered us to proceed at night. When the order of setting off was   
given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the   
camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing.   
So, I returned to look for it and was delayed because of that. The people who used to carry me on the   
camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that   
time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did   
not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel.   
At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace   
after the army had gone, and came to their camp to find nobody. So, I went to the place where I used   
to stay, thinking that they would discover my absence and come back in my search. While in that   
state, I felt sleepy and slept.   
Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the   
morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I   
got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will   
return to Him)." He made his camel knell down. He got down from his camel, and put his leg on the   
front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by   
the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for   
destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers   
was `Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month   
while the people were spreading the forged statements of the false accusers. I was feeling during my   
ailment as if I were not receiving the usual kindness from the Prophet (ﷺ) which I used to receive from   
him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything   
of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi   
where we used to answer the call of nature, and we used not to go to answer the call of nature except   
from night to night and that was before we had lavatories near to our houses. And this habit of ours   
was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um   
Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she   
said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took   
part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she   
told me the rumors of the false accusers.   
My sickness was aggravated, and when I returned home, Allah's Messenger (ﷺ) came to me, and after   
greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to   
be sure of the news through them I Allah's Messenger (ﷺ) allowed me, and I went to my parents and asked   
my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about   
this matter. By Allah, never is there a charming woman loved by her husband who has other wives,   
but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really   
taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning   
Allah's Messenger (ﷺ) called `Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration   
delayed, to consul them about divorcing his wife (i.e. `Aisha). Usama bin Zaid said what he knew of   
the good reputation of his wives and added, 'O Allah's Messenger (ﷺ)! Keep you wife, for, by Allah, we   
know nothing about her but good.' `Ali bin Abu Talib said, 'O Allah's Messenger (ﷺ)! Allah has no imposed   
restrictions on you, and there are many women other than she, yet you may ask the woman-servant   
who will tell you the truth.' On that Allah's Messenger (ﷺ) called Barirah and said, 'O Barirah. Did you ever   
see anything which roused your suspicions about her?' Barirah said, 'No, by Allah Who has sent you   
with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who   
sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Messenger (ﷺ) ascended the   
pulpit and requested that somebody support him in punishing `Abdullah bin Ubai bin Salul. Allah's   
Apostle said, 'Who will support me to punish that person (`Abdullah bin Ubai bin Salul) who has hurt   
me by slandering the reputation of my family? By Allah, I know nothing about my family but good,   
and they have accused a person about whom I know nothing except good, and he never entered my   
house except in my company.'   
Sa`d bin Mu`adh got up and said, 'O Allah's Messenger (ﷺ)! by Allah, I will relieve you from him. If that   
man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the   
Khazraj, then order us, and we will fulfill your order.' On that Sa`d bin 'Ubada, the chief of the   
Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe   
and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.'   
On that Usaid bin Al-Hadir got up and said (to Sa`d bin 'Ubada), 'By Allah! you are a liar. By Allah,   
we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and   
Khazraj got excited and were about to fight each other, while Allah's Messenger (ﷺ) was standing on the   
pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on   
weeping so much so that neither did my tears stop, nor could I sleep.   
In the morning my parents were with me and I had wept for two nights and a day, till I thought my   
liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari   
woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping   
with me. While we were in this state, Allah's Messenger (ﷺ) came and sat down and he had never sat with me   
since the day they forged the accusation. No revelation regarding my case came to him for a month.   
He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His   
Apostle) and then said, 'O `Aisha! I have been informed such-and-such about you; if you are innocent,   
then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and   
ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah   
accepts his repentance.' When Allah's Messenger (ﷺ) finished his speech my tears ceased completely and   
there remained not even a single drop of it. I requested my father to reply to Allah's Messenger (ﷺ) on my   
behalf. My father said, By Allah, I do not know what to say to Allah's Messenger (ﷺ).' I said to my mother,   
'Talk to Allah's Messenger (ﷺ) on my behalf.' She said, 'By Allah, I do not know what to say to Allah's   
Apostle.   
I was a young girl and did not have much knowledge of the Qur'an. I said. 'I know, by Allah, that you   
have listened to what people are saying and that has been planted in your minds and you have taken it   
as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not   
believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you   
would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's   
father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is   
Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah   
would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in   
my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that   
Allah's Messenger (ﷺ) might have a dream in which Allah would prove my innocence. By Allah, Allah's   
Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's   
Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on   
being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like   
pearls though it was a (cold) wintry day. When that state of Allah's Messenger (ﷺ) was over, he was smiling   
and the first word he said, `Aisha! Thank Allah, for Allah has declared your innocence.' My mother   
told me to go to Allah's Messenger (ﷺ) . I replied, 'By Allah I will not go to him and will not thank but Allah.'   
So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11)   
When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin   
Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of   
what he said about Aisha.' But Allah later revealed: --   
"And let not those who are good and wealthy among you swear not to help their kinsmen, those in   
need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish   
that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu   
Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he   
used to help before.   
Allah's Messenger (ﷺ) also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you   
know and what did you see?' She replied, 'O Allah's Messenger (ﷺ)! I refrain to claim hearing or seeing what   
I have not heard or seen. By Allah, I know nothing except goodness about Aisha." Aisha further added   
"Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from   
being malicious), for she had piety."

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ وَأَفْهَمَنِي بَعْضَهُ أَحْمَدُ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِنْهُ، قَالَ الزُّهْرِيُّ، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتُ لَهُ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا‏.‏ زَعَمُوا أَنَّ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَهُ بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوَتِهِ تِلْكَ، وَقَفَلَ وَدَنَوْنَا مِنَ الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ أَظْفَارٍ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ، فَأَقْبَلَ الَّذِينَ يَرْحَلُونَ لِي، فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يَثْقُلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِينَ رَفَعُوهُ ثِقَلَ الْهَوْدَجِ فَاحْتَمَلُوهُ وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ فَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَىَّ، فَبَيْنَا أَنَا جَالِسَةٌ غَلَبَتْنِي عَيْنَاىَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ يَدَهَا فَرَكِبْتُهَا فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُعَرِّسِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الإِفْكَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ، فَقَدِمْنَا الْمَدِينَةَ فَاشْتَكَيْتُ بِهَا شَهْرًا، يُفِيضُونَ مِنْ قَوْلِ أَصْحَابِ الإِفْكِ، وَيَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَرَى مِنَ النَّبِيِّ صلى الله عليه وسلم اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّمَا يَدْخُلُ فَيُسَلِّمُ ثُمَّ يَقُولُ ‏"‏ كَيْفَ تِيكُمْ ‏"‏‏.‏ لاَ أَشْعُرُ بِشَىْءٍ مِنْ ذَلِكَ حَتَّى نَقَهْتُ، فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ مُتَبَرَّزُنَا، لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي الْبَرِّيَّةِ أَوْ فِي التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِي رُهْمٍ نَمْشِي، فَعَثُرَتْ فِي مِرْطِهَا فَقَالَتْ تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا فَقَالَتْ يَا هَنْتَاهْ أَلَمْ تَسْمَعِي مَا قَالُوا فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ، فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ فَقَالَ ‏"‏ كَيْفَ تِيكُمْ ‏"‏‏.‏ فَقُلْتُ ائْذَنْ لِي إِلَى أَبَوَىَّ‏.‏ قَالَتْ وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، فَأَذِنَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُ أَبَوَىَّ فَقُلْتُ لأُمِّي مَا يَتَحَدَّثُ بِهِ النَّاسُ فَقَالَتْ يَا بُنَيَّةُ هَوِّنِي عَلَى نَفْسِكِ الشَّأْنَ، فَوَاللَّهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَائِرُ إِلاَّ أَكْثَرْنَ عَلَيْهَا‏.‏ فَقُلْتُ سُبْحَانَ اللَّهِ وَلَقَدْ يَتَحَدَّثُ النَّاسُ بِهَذَا قَالَتْ فَبِتُّ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْىُ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوُدِّ لَهُمْ، فَقَالَ أُسَامَةُ أَهْلُكَ يَا رَسُولَ اللَّهِ وَلاَ نَعْلَمُ وَاللَّهِ إِلاَّ خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ‏.‏ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَرِيرَةَ فَقَالَ ‏"‏ يَا بَرِيرَةُ هَلْ رَأَيْتِ فِيهَا شَيْئًا يَرِيبُكِ ‏"‏‏.‏ فَقَالَتْ بَرِيرَةُ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَغْمِصُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنِ الْعَجِينَ فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ‏.‏ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ ابْنِ سَلُولَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا، وَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي ‏"‏‏.‏ فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا وَاللَّهِ أَعْذِرُكَ مِنْهُ، إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا فِيهِ أَمْرَكَ‏.‏ فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحًا وَلَكِنِ احْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ كَذَبْتَ لَعَمْرُ اللَّهِ، لاَ تَقْتُلُهُ وَلاَ تَقْدِرُ عَلَى ذَلِكَ، فَقَامَ أُسَيْدُ بْنُ الْحُضَيْرِ فَقَالَ كَذَبْتَ لَعَمْرُ اللَّهِ، وَاللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ‏.‏ فَثَارَ الْحَيَّانِ الأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا، وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَنَزَلَ فَخَفَّضَهُمْ حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيْتُ يَوْمِي لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، فَأَصْبَحَ عِنْدِي أَبَوَاىَ، قَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا حَتَّى أَظُنُّ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي ـ قَالَتْ ـ فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ، وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمِ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكُثَ شَهْرًا لاَ يُوحَى إِلَيْهِ فِي شَأْنِي شَىْءٌ ـ قَالَتْ ـ فَتَشَهَّدَ ثُمَّ قَالَ ‏"‏ يَا عَائِشَةُ فَإِنَّهُ بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ ‏"‏‏.‏ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً وَقُلْتُ لأَبِي أَجِبْ عَنِّي رَسُولَ اللَّهِ صلى الله عليه وسلم‏.‏ قَالَ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ فَقُلْتُ لأُمِّي أَجِيبِي عَنِّي رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا قَالَ‏.‏ قَالَتْ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ قَالَتْ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ فَقُلْتُ إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكُمْ سَمِعْتُمْ مَا يَتَحَدَّثُ بِهِ النَّاسُ، وَوَقَرَ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، وَلَئِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ‏.‏ وَاللَّهُ يَعْلَمُ إِنِّي لَبَرِيئَةٌ لاَ تُصَدِّقُونِي بِذَلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لَتُصَدِّقُنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ أَبَا يُوسُفَ إِذْ قَالَ ‏{‏فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ‏}‏ ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي، وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَنْتُ أَنْ يُنْزِلَ فِي شَأْنِي وَحْيًا، وَلأَنَا أَحْقَرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ بِالْقُرْآنِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ، فَوَاللَّهِ مَا رَامَ مَجْلِسَهُ وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أُنْزِلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي يَوْمٍ شَاتٍ، فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِي ‏"‏ يَا عَائِشَةُ، احْمَدِي اللَّهَ فَقَدْ بَرَّأَكِ اللَّهُ ‏"‏‏.‏ فَقَالَتْ لِي أُمِّي قُومِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ فَقُلْتُ لاَ وَاللَّهِ، لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ فَأَنْزَلَ اللَّهُ تَعَالَى ‏{‏إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ‏}‏ الآيَاتِ، فَلَمَّا أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي قَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ رضى الله عنه ـ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ مَا قَالَ لِعَائِشَةَ‏.‏ فَأَنْزَلَ اللَّهُ تَعَالَى ‏{‏وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ‏}‏ إِلَى قَوْلِهِ ‏{‏غَفُورٌ رَحِيمٌ‏}‏ فَقَالَ أَبُو بَكْرٍ بَلَى، وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ الَّذِي كَانَ يُجْرِي عَلَيْهِ‏.‏ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْأَلُ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ ‏"‏ يَا زَيْنَبُ، مَا عَلِمْتِ مَا رَأَيْتِ ‏"‏‏.‏ فَقَالَتْ يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ خَيْرًا، قَالَتْ وَهْىَ الَّتِي كَانَتْ تُسَامِينِي، فَعَصَمَهَا اللَّهُ بِالْوَرَعِ‏.‏ قَالَ وَحَدَّثَنَا فُلَيْحٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، مِثْلَهُ‏.‏ قَالَ وَحَدَّثَنَا فُلَيْحٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، وَيَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، مِثْلَهُ‏.‏

Reference : Sahih al-Bukhari 2661In-book reference : Book 52, Hadith 25USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 829   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Bakra: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 so and   
so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but   
I think him so and so,' if he really knows what he says about him."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ أَخْبَرَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مِرَارًا ثُمَّ قَالَ مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لَا مَحَالَةَ فَلْيَقُلْ أَحْسِبُ فُلَانًا وَاللَّهُ حَسِيبُهُ وَلَا أُزَكِّي عَلَى اللَّهِ أَحَدًا أَحْسِبُهُ كَذَا وَكَذَا إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ

Reference : Sahih al-Bukhari 2662In-book reference : Book 52, Hadith 26USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 830   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Musa Al-Ash`ari:The Prophet (ﷺ) heard someone praising another and exaggerating in his praise. The Prophet (ﷺ) said, "You   
have ruined or cut the man's back (by praising him so much).

حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يُثْنِي عَلَى رَجُلٍ، وَيُطْرِيهِ فِي مَدْحِهِ فَقَالَ ‏  
"‏ أَهْلَكْتُمْ ـ أَوْ قَطَعْتُمْ ـ ظَهْرَ الرَّجُلِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2663In-book reference : Book 52, Hadith 27USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 831   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn `Umar:Allah's Messenger (ﷺ) called me to present myself in front of him or 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)." Nafi` said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that 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.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، قَالَ حَدَّثَنِي ابْنُ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَرَضَهُ يَوْمَ أُحُدٍ وَهْوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَأَجَازَنِي‏.‏ قَالَ نَافِعٌ فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهْوَ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ، فَقَالَ إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ‏.‏ وَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ‏.‏

Reference : Sahih al-Bukhari 2664In-book reference : Book 52, Hadith 28USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 832   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Sa`id Al-Khudri:The Prophet (ﷺ) said, "Bath on Friday is compulsory for those who have attained the age of puberty."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏  
"‏ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2665In-book reference : Book 52, Hadith 29USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 833   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah:Allah's Messenger (ﷺ) said, "If somebody takes a false oath in order to get the property of a Muslim   
(unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath   
informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land   
between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Messenger (ﷺ)   
asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I   
said, 'O Allah's Messenger (ﷺ)! He will surely take an oath and take my property unjustly." So, Allah   
revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . "   
(3.77)

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ حَلَفَ عَلَى يَمِينٍ وَهْوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ‏"‏‏.‏ قَالَ فَقَالَ الأَشْعَثُ بْنُ قَيْسٍ فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَلَكَ بَيِّنَةٌ ‏"‏‏.‏ قَالَ قُلْتُ لاَ‏.‏ قَالَ فَقَالَ لِلْيَهُودِيِّ ‏"‏ احْلِفْ ‏"‏‏.‏ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفَ وَيَذْهَبَ بِمَالِي‏.‏ قَالَ فَأَنْزَلَ اللَّهُ تَعَالَى ‏{‏إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً‏}‏ إِلَى آخِرِ الآيَةِ‏.‏

Reference : Sahih al-Bukhari 2666, 2667In-book reference : Book 52, Hadith 30USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 834   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn Abu Mulaika:Ibn `Abbas wrote that the Prophet (ﷺ) gave his verdict on the basis of the defendant's oath.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ‏.‏

Reference : Sahih al-Bukhari 2668In-book reference : Book 52, Hadith 31USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 835   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Wail:`Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly),   
Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine   
Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . .   
. they will have a painful punishment." (3.77)   
Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you?   
'We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was   
revealed in connection with me. There was a dispute between me and another man about something   
and the case was filed before Allah's Messenger (ﷺ) who said, 'Produce your two witnesses or else the   
defendant is to take an oath.' I said, The defendant will surely take a (false) oath caring for nothing.'   
The Prophet (ﷺ) said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be   
angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited   
the above Divine Verse." (3.77)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ، ثُمَّ أَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ ‏{‏إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ‏}‏ إِلَى ‏{‏عَذَابٌ أَلِيمٌ‏}‏‏.‏ ثُمَّ إِنَّ الأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا فَقَالَ مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ فَحَدَّثْنَاهُ بِمَا، قَالَ، فَقَالَ صَدَقَ لَفِيَّ أُنْزِلَتْ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي شَىْءٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ شَاهِدَاكَ أَوْ يَمِينُهُ ‏"‏‏.‏ فَقُلْتُ لَهُ إِنَّهُ إِذًا يَحْلِفُ وَلاَ يُبَالِي‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً وَهْوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ‏"‏‏.‏ فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ، ثُمَّ اقْتَرَأَ هَذِهِ الآيَةَ‏.‏

Reference : Sahih al-Bukhari 2669, 2670In-book reference : Book 52, Hadith 32USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 836   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn `Abbas:Hilal bin Umaiya accused his wife before the Prophet (ﷺ) of committing illegal sexual intercourse with   
Sharik bin Sahma.' The Prophet (ﷺ) said, "Produce a proof, or else you would get the legal punishment   
(by being lashed) on your back." Hilal said, "O Allah's Messenger (ﷺ)! If anyone of us saw another man over   
his wife, would he go to search for a proof." The Prophet (ﷺ) went on saying, "Produce a proof or else you   
would get the legal punishment (by being lashed) on your back." The Prophet (ﷺ) then mentioned the   
narration of Lian (as in the Holy Book). (Surat-al-Nur: 24)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ هِلاَلَ بْنَ أُمَيَّةَ، قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ الْبَيِّنَةُ أَوْ حَدٌّ فِي ظَهْرِكَ ‏"‏‏.‏ فَقَالَ يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلاً يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ يَقُولُ ‏"‏ الْبَيِّنَةَ وَإِلاَّ حَدٌّ فِي ظَهْرِكَ ‏"‏‏.‏ فَذَكَرَ حَدِيثَ اللِّعَانِ‏.‏

Reference : Sahih al-Bukhari 2671In-book reference : Book 52, Hadith 33USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 837   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "There are three persons whom Allah will neither talk to nor look at, nor purify   
from (the sins), and they will have a painful punishment. (They are):   
(1) A man possessed superfluous water on a way and he withheld it from the travelers.   
(2) a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the   
ruler gives him what he wants, he remains obedient to It, otherwise he does not abide by it, and   
(3) a man bargains with another man after the `Asr prayer and the latter takes a false oath in the Name   
of Allah) claiming that he has been offered so much for the thing and the former (believes him and)   
buys it."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ، وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِطَرِيقٍ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلاً لاَ يُبَايِعُهُ إِلاَّ لِلدُّنْيَا، فَإِنْ أَعْطَاهُ مَا يُرِيدُ وَفَى لَهُ، وَإِلاَّ لَمْ يَفِ لَهُ، وَرَجُلٌ سَاوَمَ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهِ كَذَا وَكَذَا، فَأَخَذَهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2672In-book reference : Book 52, Hadith 34USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 838   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn Mas`ud:The Prophet (ﷺ) said, "Whoever takes a (false) oath in order to grab (others) property, then Allah will be   
angry with him when he will meet Him."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏  
"‏ مَنْ حَلَفَ عَلَى يَمِينٍ لِيَقْتَطِعَ بِهَا مَالاً لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2673In-book reference : Book 52, Hadith 35USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 839   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Huraira:The Prophet (ﷺ) asked some people to take an oath, and they hurried for it. The Prophet (ﷺ) ordered that lots   
should be drawn amongst them as to who would take an oath first.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم عَرَضَ عَلَى قَوْمٍ الْيَمِينَ فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِينِ أَيُّهُمْ يَحْلِفُ‏.‏

Reference : Sahih al-Bukhari 2674In-book reference : Book 52, Hadith 36USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 840   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin Abu `Aufa:A man displayed some goods in the market and took a false oath that he had been offered so much for   
them though he was not offered that amount Then the following Divine Verse was revealed:-- "Verily!   
Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . Will get painful   
punishment." (3.77) Ibn Abu `Aufa added, "Such person as described above is a treacherous Riba eater   
(i.e. eater of usury).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْعَوَّامُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ، سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ أَقَامَ رَجُلٌ سِلْعَتَهُ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطَهَا فَنَزَلَتْ ‏{‏إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً‏}‏ وَقَالَ ابْنُ أَبِي أَوْفَى النَّاجِشُ آكِلُ رِبًا خَائِنٌ‏.‏

Reference : Sahih al-Bukhari 2675In-book reference : Book 52, Hadith 37USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 841   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Wail from `Abdullah:The Prophet (ﷺ) said, "Whoever takes a false oath in order to grab another man's (or his brother's)   
property, then Allah will be angry with him when he will meet him." Then Allah confirmed this by   
revealing the Divine Verse: "Verily! Those who purchase a little gain at the cost of Allah's Covenant   
and their oaths . . . Will get painful punishment." (3.77) Al-Ash'ath met me and asked, "What did   
`Abdullah tell you today?" I said, "So and so." He said, "The Verse was revealed regarding my case."

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبًا لِيَقْتَطِعَ مَالَ رَجُلٍ ـ أَوْ قَالَ أَخِيهِ ـ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ‏"‏‏.‏ وَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي الْقُرْآنِ ‏{‏إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً‏}‏ الآيَةَ‏.‏ فَلَقِيَنِي الأَشْعَثُ فَقَالَ مَا حَدَّثَكُمْ عَبْدُ اللَّهِ الْيَوْمَ، قُلْتُ كَذَا وَكَذَا‏.‏ قَالَ فِيَّ أُنْزِلَتْ‏.‏

Reference : Sahih al-Bukhari 2676, 2677In-book reference : Book 52, Hadith 38USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 842   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Talha bin 'Ubaidullah:A man came to Allah's Messenger (ﷺ) asking him about Islam, Allah's Messenger (ﷺ) said, "You have to offer five   
compulsory prayers in a day and a night (24 hours)." The man asked, "Is there any more compulsory   
prayers for me?" Allah's Messenger (ﷺ) said, "No, unless you like to offer Nawafil (i.e. optional prayers)."   
Allah's Messenger (ﷺ) then added, "You have to observe fasts during the month of Ramadan." The man said,   
"Am I to fast any other days?' Allah's Messenger (ﷺ) said, "No, unless you wish to observe the optional fast   
voluntarily." Then Allah's Messenger (ﷺ) told him about the compulsory Zakat. The man asked, "Do I have   
to give anything besides?" Allah's Messenger (ﷺ) said, "No, unless you wish to give in charity voluntarily."   
So, the man departed saying, "By Allah I will neither do more nor less than that." Allah's Messenger (ﷺ) said,   
"If he has said the truth he will be successful."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَمِّهِ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ يَسْأَلُهُ عَنِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ ‏"‏‏.‏ فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ ‏"‏ لاَ، إِلاَّ أَنْ تَطَّوَّعَ ‏"‏‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ وَصِيَامُ رَمَضَانَ ‏"‏‏.‏ قَالَ هَلْ عَلَىَّ غَيْرُهُ قَالَ ‏"‏ لاَ، إِلاَّ أَنْ تَطَّوَّعَ ‏"‏‏.‏ قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ‏.‏ قَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ ‏"‏ لاَ، إِلاَّ أَنْ تَطَّوَّعَ ‏"‏‏.‏ فَأَدْبَرَ الرَّجُلُ وَهْوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ‏.‏ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَفْلَحَ إِنْ صَدَقَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2678In-book reference : Book 52, Hadith 39USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 843   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah:The Prophet (ﷺ) said, "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He   
should not swear by other than Allah.)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، قَالَ ذَكَرَ نَافِعٌ عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏  
"‏ مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2679In-book reference : Book 52, Hadith 40USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 844   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Um Salama:Once Allah's Messenger (ﷺ) said, "You people present your cases to me and some of you may be more   
eloquent and persuasive in presenting their argument. So, if I give some one's right to another   
(wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of   
fire; so he should not take it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِنَّكُمْ تَخْتَصِمُونَ إِلَىَّ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئًا بِقَوْلِهِ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَلاَ يَأْخُذْهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2680In-book reference : Book 52, Hadith 41USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 845   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin `Abbas:Abu Sufyan told me that Heraclius said to him, "When I inquired you what he (i.e. Muhammad)   
ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to   
keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a   
prophet."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ قَالَ أَخْبَرَنِي أَبُو سُفْيَانَ، أَنَّ هِرَقْلَ، قَالَ لَهُ سَأَلْتُكَ مَاذَا يَأْمُرُكُمْ فَزَعَمْتَ أَنَّهُ أَمَرَكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالْوَفَاءِ بِالْعَهْدِ وَأَدَاءِ الأَمَانَةِ‏.‏ قَالَ وَهَذِهِ صِفَةُ نَبِيٍّ‏.‏

Reference : Sahih al-Bukhari 2681In-book reference : Book 52, Hadith 42USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 846   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three:   
(1) whenever he speaks, he tells a lie,   
(2) whenever he is entrusted, he proves to be dishonest,   
(3) whenever he promises, he breaks his promise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ، وَإِذَا وَعَدَ أَخَلَفَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2682In-book reference : Book 52, Hadith 43USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 847   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Muhammad bin `Ali:Jabir bin `Abdullah said, "When the Prophet (ﷺ) died, Abu Bakr received some property from Al-`Ala bin   
Al-Hadrami. Abu Bakr said to the people, "Whoever has a money claim on the Prophet, or was   
promised something by him, should come to us (so that we may pay him his right)." Jabir added, "I   
said (to Abu Bakr), Allah's Messenger (ﷺ) promised me that he would give me this much, and this much, and   
this much (spreading his hands three times)." Jabir added, "Abu Bakr counted for me and handed me   
five-hundred (gold pieces), and then five-hundred, and then five-hundred."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رضى الله عنهم قَالَ لَمَّا مَاتَ النَّبِيُّ صلى الله عليه وسلم جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ، فَقَالَ أَبُو بَكْرٍ مَنْ كَانَ لَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ، فَلْيَأْتِنَا‏.‏ قَالَ جَابِرٌ فَقُلْتُ وَعَدَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُعْطِيَنِي هَكَذَا وَهَكَذَا وَهَكَذَا، فَبَسَطَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، قَالَ جَابِرٌ فَعَدَّ فِي يَدِي خَمْسَمِائَةٍ، ثُمَّ خَمْسَمِائَةٍ، ثُمَّ خَمْسَمِائَةٍ‏.‏

Reference : Sahih al-Bukhari 2683In-book reference : Book 52, Hadith 44USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 848   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Sa`id bin Jubair:A Jew from Hira asked me which one of the two periods Musa (i.e. Prophet Moses) completed. I said,   
"I don't know, (but wait) till I see the most learned 'Arab and inquire him about it." So, I went to Ibn   
`Abbas and asked him. He replied, "Moses completed the longer and better period." Ibn `Abbas   
added, "No doubt, an apostle of Allah always does what he says."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمٍ الأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلَنِي يَهُودِيٌّ مِنْ أَهْلِ الْحِيرَةِ أَىَّ الأَجَلَيْنِ قَضَى مُوسَى قُلْتُ لاَ أَدْرِي حَتَّى أَقْدَمَ عَلَى حَبْرِ الْعَرَبِ فَأَسْأَلَهُ‏.‏ فَقَدِمْتُ، فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ قَضَى أَكْثَرَهُمَا وَأَطْيَبَهُمَا، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ فَعَلَ‏.‏

Reference : Sahih al-Bukhari 2684In-book reference : Book 52, Hadith 45USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 849   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ubaidullah bin `Abdullah bin `Utba:Ibn `Abbas said, "O Muslims? How do you ask the people of the Scriptures, though your Book (i.e.   
the Qur'an) which was revealed to His Prophet is the most recent information from Allah and you   
recite it, the Book that has not been distorted? Allah has revealed to you that the people of the   
scriptures have changed with their own hands what was revealed to them and they have said (as   
regards their changed Scriptures): This is from Allah, in order to get some worldly benefit thereby."   
Ibn `Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them?   
By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ، وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى نَبِيِّهِ صلى الله عليه وسلم أَحْدَثُ الأَخْبَارِ بِاللَّهِ، تَقْرَءُونَهُ لَمْ يُشَبْ، وَقَدْ حَدَّثَكُمُ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا مَا كَتَبَ اللَّهُ وَغَيَّرُوا بِأَيْدِيهِمُ الْكِتَابَ، فَقَالُوا هُوَ مِنْ عِنْدِ اللَّهِ، لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلاً أَفَلاَ يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مُسَاءَلَتِهِمْ، وَلاَ وَاللَّهِ مَا رَأَيْنَا مِنْهُمْ رَجُلاً قَطُّ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ‏.‏

Reference : Sahih al-Bukhari 2685In-book reference : Book 52, Hadith 46USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 850   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated An-Nu`man bin Bashir:The Prophet (ﷺ) said, "The example of the person abiding by Allah's orders and limits (or the one who   
abides by the limits and regulations prescribed by Allah) in comparison to the one who do wrong and   
violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of   
them got seats in the upper part while the others in the lower part ; those in the, lower part have to   
pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in   
the lower part) took an ax and started making a hole in the bottom of the boat. The people of the upper   
part came and asked him, (saying), 'What is wrong with you?' He replied, "You have been troubled   
much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that   
they will save him and themselves, but if they leave him (to do what he wants), they will destroy him   
and themselves."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي الشَّعْبِيُّ، أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ ـ رضى الله عنهما ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏  
"‏ مَثَلُ الْمُدْهِنِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً، فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلاَهَا، فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلاَهَا، فَتَأَذَّوْا بِهِ، فَأَخَذَ فَأْسًا، فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ، فَأَتَوْهُ فَقَالُوا مَا لَكَ قَالَ تَأَذَّيْتُمْ بِي، وَلاَ بُدَّ لِي مِنَ الْمَاءِ، فَإِنْ أَخَذُوا عَلَى يَدَيْهِ أَنْجَوْهُ وَنَجَّوْا أَنْفُسَهُمْ، وَإِنْ تَرَكُوهُ أَهْلَكُوهُ وَأَهْلَكُوا أَنْفُسَهُمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2686In-book reference : Book 52, Hadith 47USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 851   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Um Al-Ala:That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the   
name of `Uthman bin Mazun came out (to be in their lot). Um Al-Ala further said, "Uthman stayed   
with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allah's   
Apostle came to our house and I said, (addressing the dead `Uthman), 'O Abu As-Sa'ib! May Allah be   
merciful to you. I testify that Allah has blessed you.' The Prophet (ﷺ) said to me, "How do you know that   
Allah has blessed him?" I replied, 'I do not know O Allah's Messenger (ﷺ)! May my parents be sacrificed for   
you.' Allah's Messenger (ﷺ) said, 'As regards `Uthman, by Allah he has died and I really wish him every   
good, yet, by Allah, although I am Allah's Messenger (ﷺ), I do not know what will be done to him.' Um Al-   
Ala added, 'By Allah I shall never attest the piety of anybody after him. And what Allah's Messenger (ﷺ)s   
said made me sad." Um Al-Ala further said, "Once I slept and saw in a dream, a flowing stream for   
`Uthman. So I went to Allah's Messenger (ﷺ) and told him about it, he said, 'That is (the symbol of) his   
deeds."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ الأَنْصَارِيُّ، أَنَّ أُمَّ الْعَلاَءِ، امْرَأَةً مِنْ نِسَائِهِمْ قَدْ بَايَعَتِ النَّبِيَّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ عُثْمَانَ بْنَ مَظْعُونٍ طَارَ لَهُ سَهْمُهُ فِي السُّكْنَى حِينَ أَقْرَعَتِ الأَنْصَارُ سُكْنَى الْمُهَاجِرِينَ‏.‏ قَالَتْ أُمُّ الْعَلاَءِ فَسَكَنَ عِنْدَنَا عُثْمَانُ بْنُ مَظْعُونٍ، فَاشْتَكَى، فَمَرَّضْنَاهُ حَتَّى إِذَا تُوُفِّيَ وَجَعَلْنَاهُ فِي ثِيَابِهِ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ‏.‏ فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم ‏"‏ وَمَا يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ ‏"‏‏.‏ فَقُلْتُ لاَ أَدْرِي بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَمَّا عُثْمَانُ فَقَدْ جَاءَهُ ـ وَاللَّهِ ـ الْيَقِينُ وَإِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي ‏"‏‏.‏ قَالَتْ فَوَاللَّهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ أَبَدًا، وَأَحْزَنَنِي ذَلِكَ قَالَتْ فَنِمْتُ فَأُرِيتُ لِعُثْمَانَ عَيْنًا تَجْرِي، فَجِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ ‏"‏ ذَلِكَ عَمَلُهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2687In-book reference : Book 52, Hadith 48USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 852   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aisha:Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots among his wives and   
would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day   
and a night, but Sauda bint Zam`a gave her day and night to `Aisha, the wife of the Prophet (ﷺ) intending   
thereby to please Allah's Messenger (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم، تَبْتَغِي بِذَلِكَ رِضَا رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏

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Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "If the people knew what is the reward of making the call (for the prayer) and (of   
being in) the first row (in the prayer), and if they found no other way to get this privilege except by   
casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they   
would race for it, and if they knew the reward of the morning (i.e. Fajr) and `Isha prayers, they would   
present themselves for the prayer even if they had to crawl to reach there.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا ‏"‏‏.‏

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