

صَحِّحَ الْبُخَارِي

The Translation of the Meanings of  
**Sahîh Al-Bukhâri**  
Arabic-English

Volume 4

Translated by:

الدكتور محمد محسن خان  
Dr. Muhammad Muhsin Khan



دارالسَّلام  
**DARUSSALAM**  
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**Arabic-English**

**Volume 4**

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دار السـلام  
للنشر والتـوزيع

الرياض، المملكة العربية السعودية

**DARUSSALAM**  
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إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد :

فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معانى القرآن الكريم وصحيح الإمام البخاري وكتاب المؤلئ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتدارها لعدم المحذور فيها والله ولي التوفيق .  
وصلى الله وسلم على نبينا محمد وآل وصحبه .

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لإدارية البحث العلمية والإفتاء والدعوة والإرشاد



عبدالعزيز بن عبدالله بن باز

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لِلْمُكَ�نِ الْعَرِيْصَةِ السُّعُورِيَّةِ  
جَامِعَةُ إِلَّا سَلَامِيَّةٌ  
بِالْمَدِيْنَةِ الْمُنَوْرَةِ

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الدكتور محمد تقى الدين الهملاى :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين  
بعاليه كانوا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة  
معانٍ القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها  
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي للملئ. كما أن  
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات  
المحميدة.

وببناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

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\_\_\_\_\_

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## 55 – THE BOOK OF WASĀYĀ (Wills and Testaments)

### (1) CHAPTER. *Al-Wasāyā* (The Wills)

And the statement of the Prophet ﷺ: “One should have his *Wasāyā* (last will and testament) written and kept ready with him.”

And the Statement of Allāh: جَلَّ جَلَالُهُ :

“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents... (up to)... some unjust...” (V.2:180-182)

**2738.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما 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.”

**2739.** Narrated ‘Amr bin Al-Hārith، the brother of the wife of Allāh’s Messenger ﷺ Juwairiya bint Al-Hārith: When Allāh’s Messenger ﷺ died, he did not leave any Dirham or Dīnār (i.e., money) or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity.

## ٥٥ - كتاب الوصايا

### (١) باب الوصايا

وقول النبي ﷺ: «وصيَّةُ الرَّجُلِ مَكْتُوبَةٌ عِنْدَهُ». وقال الله عَزَّ وَجَلَّ: «كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَهْدَكُمُ الْمَوْتَ إِنْ تَرَكَ خَيْرًا أَوْصِيَّةً لِلْوَالِدَيْنِ» إلى **﴿جَنَّة﴾** [القراءة: ١٨٢-١٨٠] **﴿جَنَّة﴾**: مَيْلًا، **﴿مَجَانِف﴾**: مُمَمَّا يُلْعَبُ.

**٢٧٣٨** - حدثنا عبد الله بن يُوسُف: أخبرنا مالك، عن نافع، عن عبد الله بن عمر رضي الله عنهما: أنَّ رسول الله ﷺ قال: «ما حَقٌّ امْرِئٌ مُسْلِمٌ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتُ لِيَلَيْنِ إِلَّا وَوَصِيَّةٌ مَكْتُوبَةٌ عِنْدَهُ».

تابعهُ مُحَمَّدُ بْنُ مُسْلِمٍ، عن عَمِّرِو، عن ابن عمر عن النبي ﷺ.

**٢٧٣٩** - حدثنا إبراهيم بن الحارث: حدثنا يحيى بن أبي بكر: حدثنا زهير بن معاوية الجعفري: حدثنا أبو إسحاق، عن عمر وبن الحارث ثقنا رسول الله ﷺ أخى جويرية بنت الحارث قال: ما ترَك رسول الله ﷺ عند موته درهماً ولا ديناراً، ولا عبداً ولا أمةً ولا شيئاً إلَّا بعْلَةً البيضاء وسلامة وأرضًا جعلها صدقةً. [انظر: ٢٨٧٣، ٢٩١٢]

**2740.** Narrated Ṭalḥa bin Musarrif: I asked ‘Abdullāh bin Abū Aūfa رَضِيَ اللَّهُ عَنْهُمَا “Did the Prophet ﷺ make a will?” He replied, “No.” I asked him, “How is it then that the making of a will has been enjoined upon people (or that they are ordered to make a will)?” He replied, “The Prophet ﷺ bequeathed Allāh’s Book (i.e., the Qur’ān).”

**٢٧٤٠ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى :**  
حَدَّثَنَا مَالِكٌ هُوَ ابْنُ مَعْوِيلٍ: حَدَّثَنَا طَلْحَةُ ابْنُ مُصَرْفٍ قَالَ: سَأْلُتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمَا: هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَى؟ فَقَالَ: لَا، فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أَمْرُوا بِالْوَصِيَّةِ؟ فَقَالَ: أَوْصَى بِكِتَابِ اللَّهِ. [انظر: ٤٤٦٠]

[٤٠٢٢]

**2741.** Narrated Al-Aswad: In the presence of ‘Āishah some people mentioned that the Prophet ﷺ had appointed ‘Alī by will as his successor. ‘Āishah said, “When did he appoint him by will? Verily, when he died he was resting against my chest (or said: in my lap) and he asked for a washbasin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?”

**٢٧٤١ - حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ:**  
أَخْبَرَنَا إِسْمَاعِيلُ عَنْ ابْنِ عَوْنَى، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلَيْنَا رَضِيَ اللَّهُ عَنْهُمَا كَانَ وَصِيًّا فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ وَقَدْ كُنْتُ مُسِيَّدَتُهُ إِلَى صَدْرِي؟ أَوْ قَالَتْ: حَجْرِي، فَدَعَا بِالظَّبْطَةِ فَلَقِدَ انْخَنَثَ فِي حَجْرِي فَمَا شَعَرْتُ أَنَّهُ قَدْ مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ؟

[انظر: ٤٤٥٩]

**(٢) بَابُ أَنْ يَرُكَ وَرَثَةً أَغْنِيَاءَ خَيْرٌ**  
مِنْ أَنْ يَتَكَفَّفُوا النَّاسَ

**٢٧٤٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ النَّبِيُّ ﷺ يَعْوَدْنِي وَأَنَا بِمَكَّةَ وَهُوَ يُكَرِّهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا. قَالَ: «يَرْحُمُ اللَّهُ ابْنَ عَفْرَاءَ»**

## (2) CHAPTER. One would rather leave one's inheritors wealthy than leave them (poor) begging others.

**2742.** Narrated Sa'd bin Abi Waqqās رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ came visiting me while I was (sick) in Makkah, ('Āmir the subnarrator said, and he disliked to die in the land whence he had already migrated). He (i.e., the Prophet ﷺ) said, “May Allāh bestow His Mercy on Ibn 'Afrah” (Sa'd bin Khaula).” I said, “O Allāh’s Messenger! May I will all my property (in charity)?” He said, “No.” I said, “Then may I will half of it?” He said, “No.” I said, “One-third?” He said,

"Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them (poor) begging others, and whatever you spend for Allāh's sake will be considered as a charitable deed, even the handful of food you put in your wife's mouth. Allāh may lengthen your age so that some people may benefit by you, and some others be harmed by you."

At that time Sa'd had only one daughter.

قُلْتُ: يَا رَسُولَ اللَّهِ، أُوْصِي بِمَالِي كُلُّهُ؟ قَالَ: «لَا»، قُلْتُ: فَالشَّرْطُ؟ قَالَ: «لَا»، قُلْتُ: الْثُلُثُ؟ قَالَ: «فَالْثُلُثُ وَالثُلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدْعَ وَرَثَتْكَ أَغْنِيَاءً خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَنْكَفُّونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفْقَةٍ فَإِنَّهَا صَدَقَةٌ حَتَّى الْلُّفْمَةُ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَعِظُ بِكَ نَاسٌ وَيُضَرِّ بِكَ آخَرُونَ». وَلَمْ يَكُنْ لَهُ يَرْمَدُ إِلَّا ابْنَةً.

### (٣) بَابُ الْوَصِيَّةِ بِالثُلُثِ

وَقَالَ الْحَسَنُ: لَا يَجُوزُ لِلَّذِمِي وَصِيَّةً إِلَّا بِالثُلُثِ: وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِنَّ أَحَمْمَ يَتَّهِمُ بِمَا أَنْزَلَ اللَّهُ بِهِ﴾ [المائدة: ٤٩].

### (3) CHAPTER. To will one-third of one's property.

Al-Hasan said, "A *Dhimmī* (i.e., a non-Muslim living under the protection of an Islāmic government) is not allowed to will more than one-third of his property. And Allāh said: "And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed..." (V.5:49)

**2743.** Narrated Ibn 'Abbās: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allāh's Messenger ﷺ said, "One-third, yet even one-third is too much."

٢٧٤٣ - حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُنْبُيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «لَوْ عَصَّ النَّاسُ إِلَى الرُّبْعِ لَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْثُلُثُ وَالثُلُثُ كَثِيرٌ».

٢٧٤٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا زَكَرِيَّاً بْنُ عَدَى: حَدَّثَنَا مَرْوَانُ، عَنْ هَاشِمٍ بْنِ هَاشِمٍ، عَنْ عَامِرٍ ابْنِ سَعِيدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَرِضْتُ فَعَادَنِي النَّبِيُّ

I fell sick and the Prophet ﷺ paid me a visit. I said to him, "O Allāh's Messenger! I invoke Allāh that He may not let me expire in the land whence I migrated (i.e., Makkah)." He said, "May Allāh give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter

and I want to will half of my property (to be given in charity).” He said, “Half is too much.” I said, “Then I will one-third.” He said, “One-third, yet even one-third is too much.” (The narrator added, “So the people started to will one-third of their property and that was permitted for them.”)

فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ لَا يَرُدَّنِي عَلَى عَقْبِي، قَالَ: لَعَلَّ اللَّهَ يَرْفَعُكَ وَيُنْفِعُ بَكَ نَاسًا. فَقُلْتُ: أُرِيدُ أَنْ أُوصِي، إِنَّمَا لِي ابْنَةٌ، فَقُلْتُ: أُوصِي بِالنَّصْفِ؟ قَالَ: النَّصْفُ كَثِيرٌ، قُلْتُ: فَالثُّلُثُ؟ قَالَ: الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ، قَالَ: فَأُوصِي النَّاسُ بِالثُّلُثِ فَجَازَ ذَلِكَ لَهُمْ.

(4) بَابُ قَوْلِ الْمُوْصِيِ لِوَصِيَّهِ: تَعَاهَدْ لِوَلَدِيِّ، وَمَا يَجُوزُ لِوَصِيِّهِ مِنَ الدَّعْوَى

**(4) CHAPTER. The saying of a testator to the executor, “Look after my son,” and what is permissible for the executor to claim.**

**2745.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: ‘Utba bin Abī Waqqāṣ entrusted (his son) to his brother Sa‘d bin Abī Waqqāṣ saying, “The son of the slave-girl of Zam‘a is my (illegal) son, take him into your custody.” So, during the year of the Conquest (of Makkah) Sa‘d took the boy and said, “This is my brother’s son whom my brother entrusted to me.” ‘Abd bin Zam‘a got up and said, “He is my brother and the son of the slave-girl of my father and was born on my father’s bed.” Then both of them came to Allāh’s Messenger ﷺ and Sa‘d said, “O Allāh’s Messenger! This is my brother’s son whom my brother entrusted to me.”

Then ‘Abd bin Zam‘a got up and said, “This is my brother and the son of the slave-girl of my father.” Allāh’s Messenger ﷺ said, “O ‘Abd bin Zam‘a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone.” Then the Prophet ﷺ said to his wife Sauda bint Zam‘a, “Screen yourself from this boy,” when he saw

2745 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ ابْنِ الرُّبِّيرِ، عَنْ عَاشِيَةَ رَضِيَ اللَّهُ عَنْهَا رَوْجَ الْبَيِّنِ فَقَالَتْ: «كَانَ عُبْتَةُ بْنُ أَبِي وَقَاصَ عَهْدَ إِلَيْهِ أَخِيهِ سَعْدَ بْنِ أَبِي وَقَاصَ أَنَّ ابْنَ وَلِيَدَةِ رَمْعَةَ مِنِي فَاقْضِهِ إِلَيْكَ». فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ: ابْنُ أَخِي قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ رَمْعَةَ فَقَالَ: أَخِي وَابْنُ أُمَّةِ أَبِي، وَلِيَدٌ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي كَانَ عَهْدَ إِلَيَّ فِيهِ. فَقَالَ عَبْدُ بْنُ رَمْعَةَ: هُوَ أَخِي وَابْنُ وَلِيَدَةِ أَبِي، فَقَالَ رَسُولُ اللَّهِ فَقَالَ: هُوَ لَكَ يَا عَبْدُ بْنِ رَمْعَةَ، هُوَ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ

the boy's resemblance to 'Utba. Since then the boy did not see Sauda till he died.

الحجَرُ. ثُمَّ قَالَ لِسَوْدَةَ بِنْتَ رَمْعَةَ: احْتَجَبِي مِنْهُ لِمَا رَأَى مِنْ شَبِيهِ بِعُتْبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ». [٢٠٥٣]

#### (5) CHAPTER. If a patient gives an evident clear sign by nodding, (is that sign to be taken as a valid evidence?).

**2746.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, so-and-so? so-and-so?", till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet ﷺ then ordered that his head be crushed with stones. (See H. 2413)

(٥) بَابُ إِذَا أُومِنَ الْبِرِّ يُرْسَلُ إِشَارَةً بِيَمِنَةَ تُعْرَفُ

٢٧٤٦ - حَدَّثَنَا حَسَانُ بْنُ أَبِي عَبَادٍ: حَدَّثَنَا هَمَامٌ، عَنْ قَاتَدَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ يَهُودِيًّا رَضَّ رَأسَ جَارِيَةَ بَيْنَ حَجَرَيْنِ، فَقَبِيلَ لَهَا: مَنْ فَعَلَ بِكِ؟ أَفْلَانُ أَوْ فُلَانُ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأُوْمِنَتْ بِرَأْسِهَا فَحِيَءَ بِهِ فَلَمْ يَرُؤْ حَتَّى اعْتَرَفَ فَأَمْرَ السَّبِيلَ فَرُضَ رَأْسُهُ بِالْحَجَرَةِ.

[راجع: ٢٤١٣]

#### (6) بَابُ لا وَصِيَّةٌ لِوَارِثٍ

#### (6) CHAPTER. A legal heir has no right to inherit<sup>(1)</sup> through a will.

**2747.** Narrated Ibn 'Abbas: رَضِيَ اللَّهُ عَنْهُمَا The custom (in olden days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by will of the deceased. Then Allāh cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth<sup>(2)</sup> or a fourth<sup>(3)</sup> and for the husband a half or a fourth.

٢٧٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنْ أَبِي تَجْيِحٍ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الرَّوْصِيَّةُ لِلرَّوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنْثَيَيْنِ، وَجَعَلَ لِلْأَبْوَابِنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَّ،

(1) (Ch. 6) In Islām, what the deceased leaves is distributed among his heirs according to a certain ratio. The deceased may bequeath one-third of his property to other than his legal heirs who should not inherit by means of such a will.

(2) (H. 2747) When the deceased leaves children.

(3) (H. 2747) When the deceased is childless.

وَجَعَلَ لِلْمَرْأَةِ التُّثْنَيْنِ وَالرُّبُعَيْنِ، وَلِلزَّوْجِ  
الشَّهْرَيْنِ وَالرُّبُعَيْنِ. [انظر: ٤٥٧٨، ٦٧٣٩]

### (٧) بَابُ الصَّدَقَةِ عِنْدَ الْمَوْتِ

#### (7) CHAPTER. Giving in charity at the time of death.

**2748.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، "O Allāh's Messenger! What kind of charity is the best?" He replied, "To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time comes when you are on the deathbed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e., your inheritors)."

٢٧٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ سَعْيَانَ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، أَيُ الصَّدَقَةَ أَفْضَلُ؟ قَالَ: «أَنْ تَصَدِّقَ وَأَنْ تَحْسُنَ الْفَقْرَ، وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ: لِفُلَانِ كَذَا، وَلِفُلَانِ كَذَا، وَقَدْ كَانَ لِفُلَانِ».

[راجع: ١٤١٩]

(٨) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «مَنْ  
بَعْدَ وَصِيَّتَهُ يُؤْمِنُ بِهَا أَوْ دِينَهُ»  
[النساء: ١١]

وَيُذَكِّرُ أَنَّ شُرَيْحًا، وَعُمَرَ بْنَ عَبْدِ  
الْعَزِيزِ، وَطَاؤِسًا، وَعَطَاءَ وَابْنَ أَذِيَّةَ  
أَجَازُوا إِقْرَارَ الْمَرِيضِ بِدِينِهِ. وَقَالَ  
الْحَسَنُ: أَحَقُّ مَا تَصَدَّقَ بِهِ الرَّجُلُ  
آخَرَ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلَ يَوْمٍ مِنَ  
الْآخِرَةِ. وَقَالَ إِبْرَاهِيمُ وَالْحَكَمُ: إِذَا  
أَبْرَأَ الْوَارِثَ مِنَ الدِّينِ بَرِئَ. وَأَوْصَى  
رَافِعُ بْنُ خَدِيجَ أَنْ لَا تُكْشَفَ امْرَأَةُ  
الْفَرَارِيَّةِ عَمَّا أَغْلَقَ عَلَيْهِ بَانِهَا. وَقَالَ  
الْحَسَنُ: إِذَا قَالَ لِمَمْلُوكِهِ عِنْدَ

#### (8) CHAPTER. The Statement of Allāh

: عَزَّ وَجَلَّ

“...After the payment of legacies he may have bequeathed or debts...” (V.4:11)

It is mentioned that Shuraiḥ, ‘Umar bin ‘Abdul-‘Azīz, Tāwūs, ‘Atā’ and Ibn Udhainā regarded as valid the acknowledgement of a debt by a sick man. Al-Ḥasan said, “The most valid charity is what is given on the last day of one’s present life and the first day of the life to come (i.e., on the day one dies).”

Ibrāhīm and Al-Hakam said, “If a sick person absolves an heir from debt, the heir is regarded as absolved.” Rāfi’ bin Khadīj made a will that his Fazāriyya wife should not let anybody share with her the contents of her house.

Al-Ḥasan said, “If somebody on his deathbed says to his slave, ‘I have freed

you', the manumission is valid."

Ash-Sha'bī said, "If a dying woman says, 'My husband has paid what he owed me and I have received it,' her confession is valid." Some people say, "The dying person's confession (of debt to some of his heirs) is not valid because such a confession rouses suspicion." But they approve of a confession concerning a trust, goods, and silent partnership, but the Prophet ﷺ said, "Avoid suspicion, suspicion is the worst of false tales."

It is not legal for one to eat up the Muslims' wealth (unjustly), for the Prophet ﷺ said, "The sign of a hypocrite is that when he is entrusted with something he proves treacherous." And Allāh said:

"Verily! Allāh commands that you should render back the trusts to those to whom they are due..." (V.4:58), without restricting this order to the heirs or some other people.

**2749.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The signs of a hypocrite are three: (1) Whenever he speaks, he tells a lie; (2) whenever he is entrusted he betrays (proves dishonest); (3) whenever he promises, he breaks his promise." (See H. 33)

#### (9) CHAPTER. The explanation of the Statement of Allāh تعالى:

"...After payment of legacies that they may have bequeathed or debts..." (V.4:12)

The Prophet ﷺ is reported to have judged that the debt should be paid before the execution of the will.

الموت: كُنْتَ أَعْقِنُكَ، جاز. وقال الشعبي: إذا قالَتِ المرأةُ عِنْدَ مَوْتِهَا: إنَّ زَوْجِي فَضَانِي وَبَطَّشَتْ مِنْهَهُ وقالَ بَعْضُ النَّاسِ: لَا يَجُوزُ إِفْرَارُهُ لِسُوءِ الظَّنِّ بِهِ لِلْوَرَثَةِ ثُمَّ اسْتَخْسَنَ فَقَالَ: يَجُوزُ إِفْرَارُهُ بِالْوَدِيعَةِ وَالْبَصَاعَةِ وَالْمُضَارَّةِ. وقد قال النبي ﷺ: «إِيَّاكُمْ وَالظَّنُّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ». ولا يَحُلُّ مَا لِلْمُسْلِمِينَ لِقَوْلِ النَّبِيِّ ﷺ: «أَيَّهُ الْمُنَافِقِ إِذَا اشْتُمِنَ خَانَ». وقال الله تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْنَاتَ إِلَى أَهْلِهَا﴾ [النساء: ٥٨] فَلَمْ يَحُصَّ وَارِثًا وَلَا غَيرَهُ. فيه عبد الله بن عمرو عن النبي ﷺ

٢٧٤٩ - حدثنا سليمان بن داود أبو الربيع: حدثنا إسماعيل بن جعفر: حدثنا نافع ابن مالك بن أبي عامر أبو سهيل، عن أبيه، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «أَيَّهُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا اشْتُمِنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ». [راجع: ٣٣]

(٩) باب تأويل قوله تعالى: «من بعده وصيحة يوصى بها أو دين» [النساء: ١١]

ويذكر أن النبي ﷺ قضى بالدين قبل الوصيحة. وقوله عز وجل: ﴿إِنَّ

The Statement of Allāh : غَرَّ وَجْلَهُ :

“Verily! Allāh commands that you should render back the trusts of those, to whom they are due;...” (V.4:58).

So, returning the trust must take precedence over the execution of the voluntary will.

The Prophet ﷺ said, “No giving in charity is recommended except if one is wealthy.” Ibn ‘Abbās said, “A slave cannot make a will without his master’s consent.” The Prophet ﷺ said, “A slave is a guardian of the property of his master.”

**275b.** Narrated ‘Urwa bin Az-Zubair: Ḥakim bin Hizām said, رَضِيَ اللَّهُ عَنْهُ، “I asked Allah’s Messenger ﷺ for something, and he gave me, and I asked him again and he gave me and said, ‘O Ḥakīm! This wealth is green and sweet (i.e., as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied.

“The upper (i.e., giving) hand is better than the lower (i.e., taking) hand.” Ḥakīm added, “I said, ‘O Allāh’s Messenger! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die.’” Afterwards, Abū Bakr used to call Ḥakīm to give him something but he refused to accept anything from him. Then ‘Umar called him to give him (something) but he refused. Then ‘Umar said, “O Muslims! I offered to him (i.e., Ḥakīm) his share which Allāh has ordained for him from this booty and he refuses to take it.” Thus Ḥakīm did not ask anybody for anything after the Prophet ﷺ, till he died - may Allāh bestow His Mercy upon him.

الله يأمركم أن تؤدوا الأمانة إلى أهلها ﴿٥٨﴾  
 النساء: ٥٨] فأداء الأمانة أحق من تطوع الوصيّة. وقال النبي ﷺ: لا صدقة إلا عن ظهر غنى. وقال ابن عباس: لا يوصي العبد إلا بإذن أهله. وقال النبي ﷺ: «العبد راعٍ في مال سيده».

**٢٧٥٠ - حدثنا محمد بن يوسف:** أخبرنا الأوزاعي، عن الرهري، عن سعيد بن المسيب، وعروة بن الربيبر: أن حكيم بن حرام رضي الله عنه قال: سألت رسول الله ﷺ فأعطاني، ثم قال لي: يا حكيم، إن هذا المال حضر حلو، فمن أخذه يسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان الذي يأكل ولا يشبع. واليد العليا خير من اليد السفلية». قال حكيم: قلت: يا رسول الله، والذي يغتك بالحق لا أرزا أحداً بعذرك شيئاً حتى أفارق الدنيا. فكان أبو بكر يدعوه حكيمياً ليعطيه العطاء فيأبى أن يقبل منه شيئاً، ثم إن عمر دعاه ليعطيه فأبى أن يقبله، فقال: يا معشر المسلمين، إني أغير ضعف عليه

حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفِيءِ  
فَأَبَى أَنْ يَأْخُذُهُ، فَلَمْ يَرِزَّ حَكِيمٌ  
أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى  
تُؤْفَى رَحْمَةُ اللَّهِ۔ [راجع: ١٤٧٢]

٢٧٥١ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ  
السَّخْتِيَانِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا  
سَالْمُ، عَنْ أَبِي عُمَرَ، عَنْ أَبِيهِ رَضِيَ  
اللَّهُ عَنْهُمَا قَالَ: سَيَعْتَ رَسُولُ اللَّهِ صَلَّى  
يَقُولُ: كُلُّكُمْ رَاعٍ وَمَسْؤُلٌ عَنْ رَعِيَّتِهِ،  
وَالإِمَامُ رَاعٍ وَمَسْؤُلٌ عَنْ رَعِيَّتِهِ،  
وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْؤُلٌ عَنْ  
رَعِيَّتِهِ، وَالمرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَّةُ  
وَمَسْؤُلَةُ عَنْ رَعِيَّتِهَا، وَالخَادِمُ فِي مَالِ  
سَيِّدِهِ رَاعٍ وَمَسْؤُلٌ عَنْ رَعِيَّتِهِ۔ قَالَ:  
وَأَخْبَرَ أَنْ قَدْ قَالَ: «والرَّجُلُ رَاعٍ  
فِي مَالِ أَبِيهِ»۔ [راجع: ٨٩٣]

(١٠) بَابُ إِذَا وَقَفَ، أَوْ أَوْصَى  
لِأَقْرَبِهِ، وَمَنِ الْأَقْرَبُ؟

**2751.** Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا عَنْهُمَا ‘Umar heard Allāh’s Messenger ﷺ saying, “Everyone of you is a guardian and is responsible for his charges: the ruler (i.e., *Imām*) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge.” I think he also said, “And a man is a guardian of the property of his father.”

**(10) CHAPTER.** If somebody founds an endowment (or bequeathes) his relatives by a will (is it permissible?). And who are considered as relatives.

Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said to Abū Talḥa, “Give (your garden) to the poor amongst your relatives.” So he gave it to Ḥassān and Ubaī bin Ka'b.

Anas added in another narration, “So he gave it to Ḥassān and Ubaī bin Ka'b who were nearer relatives to him than I.” The relation between Ḥassān and Ubaī to Abū Talḥa was as follows: Abū Talḥa's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Ḥarām, the son of ‘Amr, the son of Zaid Manāt, the son of ‘Adī, the son of

وَقَالَ ثَابِتٌ: عَنْ أَنَسَ، قَالَ الْيَهُودِيُّ  
لَأَبِي طَلْحَةَ: «اجْعَلْهُ لِفَقَرَاءِ  
أَقْرَبِكِ»، فَجَعَلَهَا لِحَسَانَ وَأَبْيَ بنِ  
كَعْبٍ، وَقَالَ الْأَنْصَارِيُّ: حَدَّثَنِي  
أَبِي، عَنْ شُمَامَةَ، عَنْ أَنَسَ يَمِثِّلَ  
حَدِيثَ ثَابِتٍ. قَالَ: «اجْعَلْهَا لِفَقَرَاءِ  
فَرَاتِكِ»، قَالَ أَنَسُ: فَجَعَلَهَا لِحَسَانَ  
وَأَبْيَ بنِ كَعْبٍ وَكَانَا أَقْرَبَ إِلَيْهِ مِنِّي،

'Amr, the son of Mālik, the son of An-Najjār. Hassān was the son of Thābit, the son of Al-Mundhir, the son of Ḥarām, this means that Abū Ṭalḥa and Hassān had a common great grandfather (i.e., Ḥarām, the third in the line of descent). Hassān and Abū Ṭalḥa and Ubaī had a common ancestor, 'Amr bin Mālik, the sixth in the lineage, as Ubaī was the son of Ka'b, the son of Qais, the son of 'Ubaid, the son of Zaid, the son of Mu'āwiya, the son of 'Amr, the son of Mālik, the son of An-Najjār.

Some scholars say, "If one wants to will some of his wealth to one's relatives, they must be among those who share a Muslim common ancestor with one."

وكانَ قرابةً حسّانَ وأبيِّ مِنْ أَبِي طلحةَ، واسمهُ رَيْدُ بْنُ سَهْلٍ بْنُ الأسوَدِ بْنِ عَدِيٍّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ مَنَّا بْنِ عَدِيٍّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ التَّجَارِ، وحسّانَ بْنُ ثَابِتٍ بْنِ المُنْذِرِ بْنِ حَرَامٍ، فَيَجْمِعُنَ إِلَى حَرَامٍ وَهُوَ الْأَبُ التَّالِثُ . وَحَرَامٌ بْنُ عَمْرِو بْنِ رَيْدٍ مَنَّا بْنِ عَدِيٍّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ التَّجَارِ، وَهُوَ يُجَامِعُ حَسّانَ وَأَبَا طلحةَ وَأَبِيِّ إِلَى سِتَّةِ آبَاءِ إِلَى عَمْرِو بْنِ مَالِكٍ وَهُوَ أَبِيِّ بْنِ كَعْبٍ بْنِ قَيْسٍ بْنِ عَبْيَدٍ بْنِ رَيْدٍ بْنِ مُعاوِيَةَ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ التَّجَارِ . فَعَمْرُو بْنُ مَالِكٍ يَجْمِعُ حَسّانَ وَأَبَا طلحةَ وَأَبِيِّ . وَقَالَ بَعْضُهُمْ: إِذَا أَوْصَى لِقَرَائِبِهِ فَهُوَ إِلَى آبَائِهِ فِي الإِسْلَامِ .

**2752.** Narrated Anas: The Prophet ﷺ said to Abū Ṭalḥa, "I recommend that you divide (this garden) amongst your relatives." Abū Ṭalḥa said, "O Allāh's Messenger! I will do the same." So, Abū Ṭalḥa divided it among his relatives and cousins.

Ibn 'Abbās said, "When the Qur'ānic Verse :

'And warn your tribe (O Muhammad ﷺ) of near kindred' (V.26:214) was revealed, the Prophet ﷺ started calling the various big families of Quraish, 'O Banī Fihrl O Banī 'Adi!'"

Abū Hurairah said, "When the Verse: 'And warn your tribe (O Muhammad ﷺ) of near kindred', was revealed, the Prophet ﷺ said (in a loud voice), 'O people of Quraish!'"

**٢٧٥٢** - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ ابْنِ أَبِي طلحةَ: أَنَّهُ سَمِعَ أَنَّسًا رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي طلحةَ: «أَرَى أَنْ تَجْعَلُهَا فِي الْأَفْرِيَقَيْنِ» فَقَالَ أَبُو طلحةَ: أَفْعُلُ يَا رَسُولَ اللهِ، فَقَسَّمَهَا أَبُو طلحةَ فِي أَقْارِبِهِ وَبَنِي عَمِّهِ . وَقَالَ ابْنُ عَبَّاسٍ: لَمَّا نَزَّلَتْ «وَأَنْذِرْ عَشِيرَاتَ الْأَفْرِيَقَيْنِ» [الشعراء: ٢١٤] جَعَلَ النَّبِيُّ ﷺ يُنَادِي: «يَا بَنِي فَهْرٍ، يَا بَنِي عَدِيٍّ»، لِيُطْوِنُ قُرْشِينَ . وَقَالَ أَبُو

هُرِيرَةَ: لَمَّا نَزَلْتُ ﴿وَأَنِذْ رَعَيْرَةَ  
الْأَقْرِبَاتِ﴾ [الشعراء: ٢١٤] قَالَ  
الْبَيْهَى بْنُ حَمَدٍ: «يَا مَعْشَرَ قُرَيْشٍ». [راجع:  
١٤٦١]

(١١) بَابٌ: هَلْ يَدْخُلُ النِّسَاءُ  
وَالْوَلَدُ فِي الْأَفَارِبِ؟

٢٧٥٣ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ، وَأَبُو  
سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرِيرَةَ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَأَنِذْ  
رَعَيْرَةَ الْأَقْرِبَاتِ﴾ [الشعراء: ٢١٤]  
قَالَ: «يَا مَعْشَرَ قُرَيْشٍ - أَفَ كَلِمَةً  
نَحْوَهَا - اشْتَرُوا أَنْفُسَكُمْ، لَا أَغْنِي  
عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا بْنَي عَبْدِ  
مَنَافِ، لَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا،  
يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَلِّبِ، لَا أَغْنِي  
عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا صَنْيَةَ عَمَّةِ  
رَسُولِ اللَّهِ، لَا أَغْنِي عَنْكَ مِنَ اللَّهِ  
شَيْئًا. وَيَا فَاطِمَةَ بِنْتِ مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَلَيْنِي  
مَا شِئْتَ مِنْ مَالِي، لَا أَغْنِي  
عَنْكَ مِنَ اللَّهِ شَيْئًا».

تَابَعَهُ أَصْبَعٌ، عَنِ ابْنِ وَهْبٍ، عَنْ  
يُونُسَ، عَنِ ابْنِ شَهَابٍ. [انظر:  
٤٧٧١، ٣٥٢٧]

(1) (H. 2753) Every person should try to protect himself from Allāh's punishment by doing good deeds and by showing obedience to Allāh and to Allāh's Messenger's ﷺ orders. Nobody can do him any good in this respect no matter how close a relative he may be.

**(12) CHAPTER.** Can the founder of an endowment have the benefit of his endowment?

'Umar رَضِيَ اللَّهُ عَنْهُ stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a *Badana* (i.e., camel for sacrifice) or something else in Allāh's Cause, he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that.

**2754.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana* and said to him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." (The Prophet ﷺ repeated his order) and on the third or fourth time he said, "Ride it, woe to you" or said: "May Allāh be Merciful to you."

**2755.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving a *Badana* and said to him, "Ride on it," and on the second or the third time he added, "Woe to you."

**(13) CHAPTER.** If one declares his wish to found an endowment, his endowment is valid even before its conveyance (to those for whom it is intended).

As 'Umar رَضِيَ اللَّهُ عَنْهُ founded an endowment and said that it was not sinful for its administrator to eat from its yield, but

**(١٢) بَابُ هَلْ يَتَنَعَّمُ الْوَاقِفُ بِوَقْفِهِ؟**

وَقَدْ اشْتَرَطَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَا جُنَاحَ عَلَى مَنْ وَلَيْهُ أَنْ يَأْكُلَ مِنْهَا، وَقَدْ يَلِي الْوَاقِفُ وَغَيْرُهُ. وَكَذَلِكَ كُلُّ مَنْ جَعَلَ بَدَنَةً أَوْ شَيْئًا لِلَّهِ فَلَهُ أَنْ يَتَنَعَّمَ بِهَا كَمَا يَتَنَعَّمُ غَيْرُهُ إِنَّمَا يَشْتَرِطُ .

**٢٧٥٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:** حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ: ارْكِبْهَا، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، فَقَالَ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ: ارْكِبْهَا وَيُلْكَ أَوْ وَيَحْكَ». [راجع: ١٦٩٠]

**٢٧٥٥ - حَدَّثَنَا إِسْمَاعِيلُ:** حَدَّثَنَا مَالِكُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: ارْكِبْهَا، قَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قَالَ: ارْكِبْهَا وَيُلْكَ، فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ». [راجع: ١٦٨٩]

**(١٣) بَابُ إِذَا وَقَفَ شَيْئًا قَبْلَ أَنْ يَدْفَعَهُ إِلَى غَيْرِهِ فَهُوَ جَائزٌ ،**

لَا أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَوْقَنَ فَقَالَ: لَا جُنَاحَ عَلَى مَنْ وَلَيْهُ أَنْ

he did not specify whether he (i.e., ‘Umar) or someone else would be its administrator. The Prophet ﷺ said to Abū Ṭalḥā, “I recommend that you should divide it (i.e., the garden) among your relatives.” So Abū Ṭalḥā agreed and distributed it among his relatives and his cousins.

**(14) CHAPTER.** When someone says, “My house is *Sadaqa* (i.e., gift of charity) for Allāh’s sake,” and does not specify whether it is for the poor or for some other people, then the *Sadaqa* is valid and he can give it to his relatives or whomever he wishes.

The Prophet ﷺ allowed Abū Ṭalḥā when he said, “The most beloved of my property is (the garden of) Bairuhā and I wish to give it in charity for Allāh’s sake.” The Prophet ﷺ considered his deed valid. Some say that it is invalid unless it is specified as to whom the *Sadaqa* is to be given. But the first statement (i.e., that it is valid) is more correct.

**(15) CHAPTER.** If someone says, “My land or my garden is *Sadaqa* for Allāh’s sake on my mother’s behalf,” his *Sadaqa* is valid even if he did not specify to whom it is to be given.

**2756.** Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The mother of Sa‘d bin ‘Ubāda died in Sa‘d’s absence. He said, “O Allāh’s Messenger! My mother died in my absence; will it be of any benefit for her if I give *Sadaqa*<sup>(1)</sup> on her behalf?” The Prophet ﷺ said, “Yes,” Sa‘d said, “I make you a witness that I gave my garden called Al-Mikhrāf in charity on her behalf.”

يأكل، ولم يُخْصَّ أَنْ وَلِيهِ عُمُرٌ أَوْ غِيرُهُ. وَقَالَ النَّبِيُّ ﷺ لِأَبِي طَلْحَةَ: أَرِي أَنْ تَسْجَلُهَا فِي الْأَقْرَبِينَ، فَقَالَ: أَفْعُلُ، فَقَسَمَهَا فِي أَقْرَبِهِ وَبَنْيِ عَمِّهِ».

**(14) بَابٌ إِذَا قَالَ: دَارِي صَدَقَةُ اللَّهِ**  
ولم يُبَيِّنْ لِلْفَقَرَاءِ أَوْ غَيْرِهِمْ فَهُوَ جَائِزٌ. وَيُعْطِيهَا لِلْأَقْرَبِينَ أَوْ حَيْثُ أَرَادَ،

قَالَ النَّبِيُّ ﷺ لِأَبِي طَلْحَةَ حِينَ قَالَ: أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرُحَاءُ وَإِنَّهَا صَدَقَةُ اللَّهِ، فَأَجَازَ النَّبِيُّ ﷺ ذَلِكَ .  
وَقَالَ بَعْضُهُمْ: لَا يَجُوزُ حَتَّى يُبَيِّنَ لِمَنْ، وَالْأَوَّلُ أَصَحُّ.

**(15) بَابٌ إِذَا قَالَ: أَرْضِي أَوْ بُسْتَانِي صَدَقَةُ اللَّهِ عَنْ أُمِّي، فَهُوَ جَائِزٌ**  
وَإِنْ لَمْ يُبَيِّنْ لِمَنْ ذَلِكَ

**2756 - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مَحْلُدُ بْنُ يَزِيدَ: أَخْبَرَنَا ابْنُ جَرِيجٍ**  
قال: أَخْبَرَنِي يَعْلَى: أَنَّهُ سَمِعَ عِكْرَمَةَ يَقُولُ: أَبْنَانَا ابْنُ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ تُوَفِّيَتْ أُمُّهُ وَهُوَ غَايِبٌ عَنْهَا فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوَفِّيَتْ وَأَنَا غَايِبٌ عَنْهَا، أَيْنَفَعُهَا شَيْءٌ إِنْ تَصَدَّقُ بِهِ عَنْهَا؟ قَالَ: «نَعَمْ»، قَالَ:

(1) (H. 2756) *Sadaqa*: here means charity. [See H. No. 2762].

فَإِنِّي أُشَهِّدُكَ أَنَّ حَائِطِي الْمُحْرَافَ  
صَدَقَةً عَلَيْهَا. [انظر: ٢٧٦٢، ٢٧٧٠]

(١٦) بَابٌ إِذَا تَصَدَّقَ أَوْ وَقَتَ بَعْضَ  
مَالِهِ أَوْ بَعْضَ رَقِيقِهِ أَوْ دَوَابَهُ فَهُوَ  
جَائزٌ

(16) CHAPTER. It is permissible for one to give part of his wealth or some of his slaves or animals in charity or as an endowment.

**2757.** Narrated Ka'b bin Mâlik : رَضِيَ اللَّهُ عَنْهُ : I said, "O Allâh's Messenger! For the acceptance of my repentance I wish to give all my property in charity for Allâh's sake through His Messenger ﷺ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

٢٧٥٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :  
حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ أَبِي  
شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنَ بْنُ  
عَبْدِ اللَّهِ بْنِ كَعْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ  
كَعْبٍ قَالَ: سَيِّئَتْ كَعْبَ بْنَ مَالِكَ  
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قُلْتُ: يَا رَسُولَ  
اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أُنْخَلِعَ مِنْ مَالِي  
صَدَقَةً إِلَى اللَّهِ وَالى رَسُولِهِ ﷺ.  
قَالَ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ،  
فَهُوَ خَيْرٌ لَكَ»، قُلْتُ: فَإِنِّي أَمْسِكْ  
سَهْمِي الَّذِي بِخَيْرٍ. [انظر: ٢٩٤٧ -  
٣٩٥١، ٣٨٨٩، ٣٥٥٦، ٣٠٨٨، ٢٩٥٠،  
٤٤١٨، ٤٦٧٣، ٤٦٧٧، ٤٦٧٦، ٦٢٥٥  
[٧٢٢٥، ٦٦٩٠، ٦٢٥٥]

(١٧) بَابٌ مَنْ تَصَدَّقَ إِلَى وَكِيلِهِ،  
ثُمَّ رَدَ الْوَكِيلُ إِلَيْهِ

٢٧٥٨ - وَقَالَ إِسْمَاعِيلُ:  
أَخْبَرَنِي عَبْدُ الْعَرِيزِ بْنُ عَبْدِ اللَّهِ بْنِ  
أَبِي سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ  
أَبْنِ أَبِي طَلْحَةَ، لَا أَعْلَمُهُ إِلَّا عَنْ  
أَنَّسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَّلْتُ:  
﴿لَمْ تَنَالُوا إِلَيَّ حَقَّ شَفَقُوا مِمَّا تَبَرُّوا﴾  
[آل عمران: ٩٢] جاءَ أَبُو طَلْحَةَ إِلَى

(17) CHAPTER. Whoever gave something to his representative to give in charity and then the latter returned it to him.

**2758.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ : When the Holy Verse : 'By no means shall you attain *Al-Bîr* (piety, righteousness, it means here Allâh's Reward i.e., Paradise), unless you spend of that which you love...', (V.3:92) was revealed, Abû Talhâ went to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Allâh, the Blessed, the Superior states in His Book : 'By no means shall you attain *Al-Bîr*, unless you spend of that which you love...', (V.3:92) and the

most beloved property to me is Bairuhā' (which was a garden where Allāh's Messenger ﷺ used to go to sit in its shade and drink from its water).<sup>(1)</sup> I give it to Allāh and His Messenger ﷺ hoping for Allāh's Reward in the Hereafter. So, O Allāh's Messenger! Use it as Allāh orders you to use it." Allāh's Messenger ﷺ said, "Bravo! O Abū Ṭalḥa, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives." So, Abū Ṭalḥa distributed it amongst his relatives, amongst whom were Ubaī and Ḥassān. When Ḥassān sold his share of that garden to Mu'awīya, he was asked, "How do you sell Abū Ṭalḥa's Ṣadaqa?" He replied, "Why should not I sell a Sā' of dates for a Sā' of money?"<sup>(2)</sup> The garden was situated in the courtyard of the palace of Banī Jadīla built by Mu'awīya.

رَسُولُ اللهِ ﷺ قَالَ: يَا رَسُولَ اللهِ،  
يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كِتَابِهِ:  
﴿لَنْ نَنَالُوا الْأَرْضَ حَتَّى تُفَعَّلُ مِنَ الْمُحْبُونَ﴾  
[آل عمران: ٩٢] وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ  
بَيْرَحَاءَ - قَالَ: وَكَانَتْ حَدِيقَةً كَانَ  
رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَسْتَطِلُّ فِيهَا  
وَيَسْرَبُ مِنْ مائِهَا - فَهِيَ إِلَى اللهِ عَزَّ  
وَجَلَّ وَإِلَى رَسُولِهِ ﷺ، أَرْجُو بِرَبِّهِ  
وَذُخْرَهُ، فَصَعَدَهَا أَيْ رَسُولُ اللهِ حَيْثُ  
أَرَاكَ اللهُ . قَالَ رَسُولُ اللهِ ﷺ: «بَعْ  
يَا أبا طَلْحَةَ، ذَلِكَ مَا لَكَ رَابِعٌ قَلِيلًا  
مِنْكَ وَرَدَدْنَاهُ عَلَيْكَ فَاجْعَلْهُ فِي  
الْأَفْرِيَنْ». فَتَسْدِيقَ بِهِ أَبُو طَلْحَةَ عَلَى  
دَوِي رَجِيمَهُ، قَالَ: وَكَانَ مِنْهُمْ أَبْيَ  
وَحَسَّانُ، قَالَ: وَبَاعَ حَسَّانُ حَصَّتَهُ  
مِنْهُ مِنْ مُعَاوِيَةَ، فَقَيْلَ لَهُ: تَبِعُ صَدَقَةَ  
أَبِي طَلْحَةَ؟ قَالَ: أَلَا أَبْيَعُ صَاعًا مِنْ  
ثَمَرٍ يَصَاعَ مِنْ دَرَاهِمَ؟ قَالَ: وَكَانَتْ  
إِنْكَالَةُ الْحَدِيقَةِ فِي مَوْضِعِ فَصِيرِ بَنِي  
حُدَيْلَةَ الَّذِي بَنَاهُ مُعَاوِيَةَ .

[راجع: ١٤٦١]

(١٨) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَإِذَا  
حَصَرَ الْقِسْمَةَ أَوْلُوا الْقُرْبَى وَالْيَتَامَى  
وَالْمَسَاكِينُ فَأَرْزُوْهُمْ مِنْهُ) [السَّاء: ٨]

(18) CHAPTER. The Statement of Allāh  
نهى:

"And when the relatives and the orphans and  
Al-Masākin (the poor) are present at the time  
of division, give them out of the property..."

(V.4:8)

2759. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا :

- حَدَّثَنَا مُحَمَّدُ بْنُ الفَضْلِ

(1) (Ch. 17) The description between brackets is said by Anas.

(2) (Ch. 17) This shows that Ka'b did not give his garden as an endowment, otherwise  
Ḥassān could not have sold it.

Some people claim that the provision in the above Verse is abrogated; by Allāh, it is not abrogated, but the people have stopped acting upon it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g., the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), I can not give it to you (as the wealth belongs to the orphans).”

**(19) CHAPTER.** It is recommended that something should be given in charity on behalf of a person who dies suddenly. And the execution of the vows of the deceased.

**2760.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: A man said to the Prophet ﷺ, “My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?” He ﷺ said, “Yes! Give in charity on her behalf.”

**2761.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Sa’d bin ‘Ubāda asked Allāh’s Messenger ﷺ (for his legal opinion) saying, “My mother died and she had had an unfulfilled vow.” The Prophet ﷺ said, “Fulfil it on her behalf.”

أُبُو الْعُمَانِ: حَدَّثَنَا أُبُو عَوَانَةُ، عَنْ أَبِي بْشِرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ نَاسًا يَرِزُّهُمُونَ أَنَّ هَذِهِ الْآيَةَ نُسِخَتْ، وَلَا وَاللَّهُ مَا نُسِخَتْ وَلَكُنَّهَا مِمَّا تَهَاوَنَ النَّاسُ، هُمَا وَالْيَانِ: وَالْيَرِثُ وَذَاكَ الَّذِي يَرِزُقُ، وَوَالْيَلِ لا يَرِثُ فَذَاكَ الَّذِي يَقُولُ بِالْمَعْرُوفِ، يَقُولُ: لَا أَمْلُكُ لَكَ أَنْ أُعْطِيْكَ.

[انظر: ٤٥٧٦]

**(١٩) بَابُ** ما يُسْتَحْبِطُ لِمَنْ تُؤْفَى فِجَاهَةً أَنْ يَتَصَدَّقُوا عَنْهُ، وَفَضَاءُ التَّدْوِيرِ عَنِ الْمَيِّتِ

**٢٧٦٠** - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلًا قَالَ لِلَّهِ تَعَالَى: إِنَّ أُمِّي افْتَلَثَتْ نَفْسَهَا وَأَرَاهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَأَتَصَدِّقُ عَنْهَا؟ قَالَ: «تَعْمَ، تَصَدِّقُ عَنْهَا». [١٣٨٨]

**٢٧٦١** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ اسْتَفْتَنِي رَسُولُ اللَّهِ تَعَالَى فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ، فَقَالَ: «أَفْضِلْهُ عَنْهَا».

[انظر: ٦٩٥٩]

(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

2762. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the mother of Sa‘d bin ‘Ubāda رَضِيَ اللَّهُ عَنْهُ، the brother of Banī Sā‘ida died in Sa‘d’s absence, so he came to the Prophet saying, “O Allāh’s Messenger! My mother died in my absence, will it benefit her if I give Ṣadaqa (in charity) on her behalf?” The Prophet ﷺ said, “Yes.” Sa‘d said, “I take you as my witness that I give my garden Al-Mikhrāf in charity on her behalf.”

(٢٠) بابُ الإشادِ في الوقفِ والصدقةِ

٢٧٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يَعْلَى أَنَّهُ سَمَعَ عَكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَنْبَأَنَا ابْنُ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عَبَادَةَ رَضِيَ اللَّهُ عَنْهُ أَخَا بَنِي سَاعِدَةَ تُوْفِيَتْ أُمُّهُ وَهُوَ غَائِبٌ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوْفِيَتْ وَأَنَا غَائِبٌ عَنْهَا، فَهَلْ يَنْفَعُهَا شَيْءٌ إِنْ تَصْدَقُ بِهِ عَنْهَا؟ قَالَ: «عَمْ»، قَالَ: فَإِنِّي أَشْهُدُكَ أَنَّ حَائِطَيِ الْمُحْرَافَ صَدَقَةً عَلَيْها.

[راجع: ٢٧٥٦]

(21) CHAPTER. The Statement of Allāh تَعَالَى:

“And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice...” (V.4:2,3).

2763. Narrated Az-Zuhri: ‘Urwa bin Az-Zubair said that he asked ‘Aishah رَضِيَ اللَّهُ عَنْهَا about the meaning of the Qur’ānic Verse :

“And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice...” (V.4:2-3)

‘Aishah said, “It is about a female orphan under the guardianship of her guardian who

(٢١) بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنَّمَا الْيَنْعَمُ أَمْوَالَهُمْ وَلَا تَنْبَدِلُوا لِتَنْبِيثِ إِلَيْكُمْ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِنَّ أَمْوَالَكُمْ إِلَهٌ كُمْ كَانَ حُوَّا ۚ﴾ وَإِنْ خَفْتُمْ أَلَا تُقْسِطُوا فِي الْيَنْعَمِ فَلَا تَنكِحُوْ مَا طَلَبَ لَكُمْ مِنَ الْأَنْسَاءِ مَتَّعْنَيْ وَلَكُنْتَ وَرَبِّنَعْ فَإِنْ خَفْتُمْ أَلَا تَعْلُوْ فَوْجَدَةً أَوْ مَا مَلَكْتَ أَيْمَنَكُمْ ذَلِكَ أَذْنَقَ أَلَا تَعْوَلُوا ۚ﴾

[النساء: ٣-٤]

٢٧٦٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْرِيِّ قَالَ: كَانَ عُرُوهَةُ بْنُ الزُّبَيرِ يُحَدِّثُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَإِنْ خَفْتُمْ أَلَا تُقْسِطُوا فِي الْبَنِينَ فَلَا تَنكِحُوْ مَا طَلَبَ لَكُمْ مِنَ

is inclined towards her because of her beauty and wealth, and likes to marry her with a *Mahr* less than what is given to women of her standard. So they (i.e., guardians) were forbidden to marry the orphans unless they paid them a full appropriate *Mahr*, (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allāh's Messenger ﷺ about it. So Allāh revealed the following Verse:

'They ask your legal instruction (O Muhammad ﷺ!) concerning women, say: Allāh instructs you about them,...' (V.4:127)

"And in this Verse, Allāh indicated that if the orphan-girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate *Mahr* equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full *Mahr* and securing all her rights."

اللَّهُسَلَمَ مَنِيْ وَثَلَكَ وَرَبِيعَ فَلَمْ خَفَقُمْ أَلَا نَعْلَمُ  
فَوَجَدَهُ أَنْ مَا مَلَكَتْ أَيْنَكُمْ ذَلِكَ أَذْنَ أَلَا  
تَعْلَمُوا ﴿٢﴾ قَالَتْ: هَيَ الْيَتَمَمَةُ فِي  
حَجَرٍ وَلِيَهَا، فَيَرْغَبُ فِي جَمَالِهَا  
وَمَالِهَا، وَيُرِيدُ أَنْ يَتَرَوَّجَهَا بِأَدْنِي مِنْ  
سُنَّةِ نِسَائِهَا فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ  
يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ،  
وَأَمْرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ.  
قَالَتْ عَائِشَةُ: ثُمَّ اسْتَفْتَنِي النَّاسُ  
رَسُولَ اللَّهِ ﷺ بَعْدُ، فَأَنْزَلَ اللَّهُ عَزَّ  
وَجَلَّ: «وَسَتَنْتَوْكَ فِي النِّسَاءِ قُلِ اللَّهُ  
يَقْتِيَكُمْ فِيهِنَّ» [النساء: ١٢٧] قَالَتْ:  
فَيَبْيَنَ اللَّهُ فِي هَذِهِ أَنَّ الْيَتَمَمَةَ إِذَا كَانَتْ  
ذَاتَ جَمَالٍ وَمَالٍ رَغَبُوا فِي نِكَاحِهَا،  
وَلَمْ يُلْحِقُوهَا بِسُنَّتِهَا بِإِكْمَالِ  
الصَّدَاقِ. فَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي  
قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَالْتَّمَسُوا  
عَيْرَهَا مِنَ النِّسَاءِ. قَالَ: فَكَمَا  
يَتَرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيَسْ لَهُمْ  
أَنْ يَنْتَكِحُوهَا إِذَا رَغَبُوا فِيهَا إِلَّا أَنْ  
يُقْسِطُوا لَهَا الْأُوفَى مِنَ الصَّدَاقِ  
وَيُعْظِّوْهَا حَقَّهَا. [راجع: ٢٤٩٤]

(22) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَلَيَلَوْ  
الْيَتَمَمَ حَقَّ إِذَا بَلَغُوا النِّكَاحَ فَلَمْ يَأْسُمْ  
مِنْهُمْ رُشْدًا فَادْعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا  
تَأْكُلُوهُمْ إِشْرَاكًا وَبِدَارًا أَنْ يَكْبِرُوا وَمَنْ كَانَ  
غَيْرَهُمْ فَلِيَسْعِفْهُ وَمَنْ كَانَ فَقِيرًا فَلَيَأْكُلْ  
بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

## (22) CHAPTER. The Statement of Allāh سَالِي :

"And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst the guardians) is rich, he should

take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witnesses in their presence; and Allāh is All-Sufficient in taking account.

“There is a share for men and a share for women from what is left by parents, and those nearest related, whether the property be small or large – a legal share.” (V.4:6,7)

**CHAPTER.** How a guardian is to deal with an orphan’s wealth and what he can eat thereof according to his labour.

2764. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا In the lifetime of Allah’s Messenger ﷺ, ‘Umar gave in charity some of his property, a garden of date-palms called Thamgh. ‘Umar said, “O Allāh’s Messenger! I have some property which I prize highly and I want to give it in charity.” The Prophet ﷺ said, “Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity.” So ‘Umar gave it in charity, and it was for Allāh’s Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it, provided he had no intention of becoming wealthy by its means.

فَأَشْهِدُوا عَلَيْهِمْ وَلَهُنَّ بِاللَّهِ حَسِيبِاً ﴿٦﴾ لِلرَّجَالِ  
تَصِيبُ مَمَّا تَرَكَ الْوَلِدَانِ وَالآفَرُونَ وَلِلنِّسَاءِ  
تَصِيبُ مَمَّا تَرَكَ الْوَلِدَانِ وَالآفَرُونَ مَمَّا  
قَلَّ مِنْهُ أَوْ كَثُرَ تَصِيبُ مَفْرُوضَاتِهِ ﴿٧﴾  
[ال النساء: ٦-٧] حَسِيبًا : يَعْنِي كَافِيًّا .

**بابٌ** وما للوصي أن يعمل في مال اليتيم وما يأكل منه يقدر عمالته

٢٧٦٤ - حدثنا هارون بن

الأشعث: حدثنا أبو سعيد مولى بنبي الله  
هاشم: حدثنا صخر ابن جوبيرية،  
عَنْ نافعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ عُمَرَ تَصَدَّقَ بِمَا لَهُ عَلَى  
عَهْدِ رَسُولِ اللَّهِ ﷺ وَكَانَ يُقَاتِلُ لَهُ :  
ثَمْنُ، وَكَانَ نَخْلًا، فَقَالَ عُمَرُ : يَا  
رَسُولَ اللَّهِ، إِنِّي اسْتَدَدْتُ مَالًا وَهُوَ  
عِنْدِي نَفِيسٌ فَأَرْدَدْتُ أَنْ أَتَصَدَّقَ بِهِ.  
فَقَالَ النَّبِيُّ ﷺ : «تَصَدَّقَ بِأَصْلِهِ، لَا  
يُبَاعُ وَلَا يُوَهَّبُ وَلَا يُوَرَّثُ، وَلِكُنْ  
يُنَفَّقُ ثَمَرَةً». فَتَصَدَّقَ بِهِ عُمَرُ فَصَدَّقَهُ  
تِلْكَ فِي سَبِيلِ اللَّهِ وَفِي الرَّقَابِ  
وَالْمَسَاكِينِ وَالضَّيْفِ وَابْنِ السَّبِيلِ  
وَلِذِي الْقُرْبَى. وَلَا جُناحَ عَلَى مَنْ  
وَلَيْهُ أَنْ يَأْكُلَ مِنْهُ بِالْمَعْرُوفِ، أَوْ  
يُؤْكِلَ صَدِيقَهُ غَيْرَ مُسْتَمْوِلِ بِهِ.

[راجع: ٢٢١٣]

2765. Narrated ‘Aishah : رَضِيَ اللَّهُ عَنْهَا The following Verse :

٢٧٦٥ - حدثنا عبيدة بن

“...And whoever (amongst the guardian) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable...” (V.4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable (according to his labour) from the orphan's share of the inheritance.

إسماعيل: حدثنا أبوأسامة، عن  
هشام، عن أبيه، عن عائشة رضي  
الله عنها «ومَنْ كَانَ غَيْرَهُ فَلَيَسْتَعْفِفْ وَمَنْ  
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ» [النساء: ٦]  
قالت: أنزلت في والي يتيم أن  
يُصيب من مالي إذا كان محتاجاً يقدر  
مالي بالمعروف. [راجع: ٢٢١٢]

(23) CHAPTER. The Statement of Allāh تعالى :

“Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!” (V.4:10)

(23) باب قول الله تعالى : ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًاٰ وَسَبَقُوكُمْ سَعِيرًا﴾ [النساء: ١٠]

٢٧٦٦ - حدثنا عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن ثور بن زيد المداني عن أبي العيث، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «اجتنبوا السبع الموبقات». قالوا: يا رسول الله، وما هن؟ قال: «الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الرحف، وقدر المحسنات المؤمنات الغافلات.

[انظر: ٥٧٦٤، ٦٨٥٧]

(24) باب ﴿وَسَأَلُونَكُمْ عَنِ الْيَتَامَىٰ فَلْيُنْهَا إِلَصَاحٌ لَهُمْ خَيْرٌ وَلَمَنْ تَخَاطُلُوهُمْ فَإِنْخَوْنَكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسَدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

(24) CHAPTER. Allāh's Statement :

“...And they ask you concerning orphans. Say: ‘The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g.,

(1) (H. 2766) *Ribā* : See glossary.

to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.’’ (V.2:220)

2767. Nāfi‘ said, ‘‘Ibn ‘Umar never refused to be appointed as a guardian.’’

The most beloved thing to Ibn Sīrīn concerning an orphan’s wealth was that the orphan’s advisors and guardians would assemble to decide what is best for him.

When Ṭawūs was asked about something concerning an orphan’s affairs, he would recite:

‘‘...And Allāh knows him who means mischief from him who means good...’’ (V.2:220)

‘Atā’ said concerning some orphans, ‘‘The guardian is to provide for the young and the old orphans according to their needs from their shares.’’

(25) CHAPTER. The employment of an orphan on a journey and at home, provided it is beneficial for him. And (it is obligatory) for the mother and the stepfather of an orphan to look after him (even if they were not his guardians).

2768. Narrated Anas: When Allāh’s Messenger ﷺ came to Al-Madīna he did not have any servant. Abū Ṭalhā (Anas’ stepfather) took me to Allāh’s Messenger ﷺ and said, ‘‘O Allāh’s Messenger! Anas is a wise boy, so let him serve you.’’ So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

: [البقرة: ٢٢٠]. ﴿لَأَغْتَمُنَّهُ﴾  
لَا حَرَجَكُمْ وَضَيَّقَ عَلَيْكُمْ، وَ(عَنْهُ):  
خَضَعْتَ.

٢٧٦٧ - وقال لنا شِلْيَمَانُ بن حرب: حدثنا حماد، عنْ أَئُوبَ، عنْ نافع قال: ما رَدَ ابْنُ عُمَرَ عَلَى أَحَدٍ وَصَبَّهُ وَكَانَ ابْنُ سِيرِينَ أَحَدَ الْأَشْيَاءِ إِلَيْهِ فِي مَالِ الْيَتَمِّ أَنْ يَجْتَمِعَ إِلَيْهِ نُصْحَاؤُهُ وَأَوْلَائُهُ فَيَنْظُرُوا إِلَيْهِ هُوَ خَيْرُهُ . وَكَانَ طَاوُسُ إِذَا سُئِلَ عَنْ شَيْءٍ مِنْ أَمْرِ الْيَتَامَى قَرَأَ: ﴿وَاللهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾ وَقَالَ عَطَاءُ فِي يَتَامَى الصَّغِيرِ وَالْكَبِيرِ: يُنْقُتُ الرَّوَابِيُّ عَلَى كُلِّ إِنْسَانٍ بِقَدْرِهِ مِنْ حَصَبِهِ .

(٢٥) بَابُ اسْتِخْدَامِ الْيَتَمِّ فِي السَّفَرِ وَالْحَضْرِ إِذَا كَانَ صَلَاحًا لَهُ، وَنَظَرَ الْأُمُّ أَوْ رَوْجَهَا لِلْيَتَمِّ

٢٧٦٨ - حدثنا يعقوب بن إبراهيم ابن كثير: حدثنا ابن عليلة: حدثنا عبد العزيز، عن أنس رضي الله عنه قال: قديم رسول الله ﷺ بالمدينة ليس له خادم فأخذ أبو طلحة بيديه فانطلق بي إلى رسول الله ﷺ فقال: يا رسول الله، إنَّ أنساً علام كيس فليخدمك، قال: فخدمته في

السَّفَرُ وَالْحَضْرُ مَا قَالَ لِي لِشَيْءٍ  
صَنَعْتُهُ: لَمْ صَنَعْتُ هَذَا هَكَذَا؟ وَلَا  
لِشَيْءٍ لَمْ أَصْنَعْهُ: لَمْ لَمْ تَصْنَعْ هَذَا  
هَكَذَا؟». [انظر: ٦٩١١، ٦٠٣٨]

(٢٦) بَابُ إِذَا وَقَفَ أَرْضاً وَلَمْ يُبَيِّنْ  
الْحُدُودَ فَهُوَ جَائِزٌ، وَكَذَلِكَ الصَّدَقَةُ

**(26) CHAPTER.** If somebody gives a piece of land as an endowment and does not mark its boundaries, the endowment is valid. The same is applied to objects of charity.

**2769.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Abū Ṭalḥa had the greatest wealth of date-palms amongst the *Anṣār* in Al-Madīna, and he prized above all his wealth (his garden) Bairuhā', which was situated opposite the mosque (of the Prophet ﷺ). The Prophet ﷺ used to enter it and drink from its fresh water. When the following Divine Verse were revealed:

“By no means shall you attain *Al-Birr* (piety, righteousness, here it means Allāh’s Reward i.e., Paradise) unless you spend (in Allāh’s Cause) of that which you love...” (V.3:92)

Abū Ṭalḥa got up saying, “O Allāh’s Messenger! Allāh says: ‘By no means shall you attain *Al-Birr*, unless you spend (in Allāh’s Cause) of that which you love...’, and I prize Bairuhā’ above all my wealth, which I want to give in charity for Allāh’s sake, hoping for its reward from Allāh. So you can use it as Allāh directs you.” On that the Prophet ﷺ said, “Bravo! It is a profitable (or perishable) property. (Ibn Maslāma is not sure as to which word is right, i.e., profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives.” On that Abū Ṭalḥa said, “O Allāh’s Messenger! I will do (as you have suggested).” So, Abū Ṭalḥa distributed that garden amongst his relatives and cousins.

٢٧٦٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارَ بِالْمَدِيْنَةِ مَالًا مِنْ تَحْلِلٍ، وَكَانَ أَحَبُّ مَالِهِ إِلَيْهِ بِيرْحَاءً، مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ الْجَمِيعُ يَذْخُلُهَا وَيَسْرُبُ مِنْ مَاءِ فِيهَا صَبَبٌ. قَالَ أَنَّسٌ: فَلَمَّا نَزَّلَتْ: «لَئِنْ تَنَأَوْلَا اللَّهَ حَقَّ تُفْقَدُوا مِمَّا تُحِبُّونَ» قَامَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ اللهَ يَقُولُ: «لَئِنْ تَنَأَوْلَا اللَّهَ حَقَّ تُفْقَدُوا مِمَّا تُحِبُّونَ» وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بِيرْحَاءً، وَإِنَّهَا صَدَقَةُ اللهِ أَرْجُو بِرَهَا وَذُخْرَهَا عِنْدَ اللهِ، فَضَعَهَا حَيْثُ أَرَادَ اللهُ. فَقَالَ: «بَخْ، ذَلِكَ مَا رَابِحٌ - أَوْ رَابِعٌ، شَكَّ ابْنُ مَسْلَمَةَ - وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبَيْنَ». قَالَ أَبُو طَلْحَةَ: أَفَعُلُ ذَلِكَ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقْرَبِهِ وَبَيْنِ

عَمِّهِ. وَقَالَ إِسْمَاعِيلُ وَعَبْدُ اللَّهِ بْنُ  
يُوسُفَ وَيَحْيَى بْنُ يَحْيَى عَنْ مَالِكٍ:  
«رَأَيْخُ». [راجع: ١٤٦١]

**2770.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا A man said to Allāh’s Messenger ﷺ, “My mother has died, will it benefit her if I give in charity on her behalf?” The Prophet ﷺ replied in the affirmative. The man said, “I have a garden and I make you a witness that I give it in charity on her behalf.”

**٢٧٧٠** - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ : أَخْبَرَنَا رَوْحُ بْنُ عَبَادَةَ : حَدَّثَنَا زَكَرِيَّاً بْنُ إِسْحَاقَ قَالَ : حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ ، عَنْ عَمْرَوْمَةَ ، عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ : إِنَّ أُمَّةَ تُوقَّتُ أَيْنَنَفَعُهَا إِنْ تَصَدَّقُ عَنْهَا؟ قَالَ : «نَعَمْ» ، قَالَ : فَإِنَّ لِي مُحْرَافًا فَأَنَا أُشَهِّدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا .

[راجع: ٢٧٥٦]

**(٢٧)** **بَابُ إِذَا وَقَتَ جَمَاعَةً أَرْضاً**  
**مُشَاعِرًا فَهُوَ جَائِزٌ**

**(27) CHAPTER.** If a group of persons give a jointly-owned piece of land as an endowment, the foundation of the endowment is valid.

**2771.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ ordered that the mosque be built, he said, “O Banī An-Najjār! Suggest to me the price for this garden of yours.” They replied, “By Allāh! We will demand its price from none but Allāh.”

**٢٧٧١** - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ أَبِي التَّيَّاحِ ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَمْرَ السَّيِّدِ بِكَلَّةِ بِيَنَاءِ الْمَسْجِدِ ، فَقَالَ : «يَا بَنِي النَّجَارِ شَامِنُونِي بِحَاجَتِكُمْ هَذَا» ، قَالُوا : لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنةَ إِلَّا إِلَى اللَّهِ . [راجع: ٢٣٤]

**(٢٨)** **بَابُ الْوَقْفِ كَيْفَ يُكْتَبُ؟**

**(28) CHAPTER.** How to write the endowment?

**2772.** Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُ When ‘Umar got a piece of land in Khaibar, he came to the Prophet ﷺ saying, “I have got a piece of land better than which I have never got. So, what do you advise me regarding it?”

**٢٧٧٢** - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ بْنُ رُزْبَعٍ : حَدَّثَنَا ابْنُ عَوْنِ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

The Prophet ﷺ said, “If you wish you can keep it as an endowment to be used for charitable purposes.” So, ‘Umar gave the land in charity (i.e., as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, *Jihād*, and for guests and travellers; and its administrator could eat in a reasonable just manner (according to his labour), and he also could feed his friends without intending to (store anything from it in order to) become wealthy by its means.”

قال: أصابَ عُمَرٌ بِخَيْرَ أَرْضًا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضًا لِمَ أَصَبْ مَا لَا قَطُّ أَنفَسَ مِنْهُ فَكَيْفَ تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا». فَتَصَدَّقَ عُمَرُ أَنَّهُ لَا يُبَاغِثُ أَصْلَهَا وَلَا يُوَهِّبُ وَلَا يُورَثُ، فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ وَفِي سِيلِ اللَّهِ وَالضَّيْفِ وَابْنِ السَّيْلِ، لَا جُنَاحَ عَلَى مَنْ وَلَيْهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، أَوْ يُظْعَمَ صَدِيقًا، عَيْرَ مُتَمَوِّلٍ فِيهِ.

[راجع: ٢٣١٣]

## (٢٩) بَابُ الْوَقْفِ لِلْعَنِي وَالْفَقِيرِ وَالضَّيْفِ

٢٧٧٣ - حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ عَوْنَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَجَدَ مَا لَا بِخَيْرَ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ. قَالَ: «إِنْ شِئْتَ تَصَدَّقْتَ بِهَا». فَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَذِي الْقُرْبَى وَالضَّيْفِ. [راجع: ٢٣١٣]

## (٣٠) بَابُ وَقْفِ الْأَرْضِ لِلْمَسْجِدِ

٢٧٧٤ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو التَّيَّابِ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكَ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَمَرَ بِالْمَسْجِدِ وَقَالَ:

## (29) CHAPTER. The usufruct of an endowment may be spent for the wealthy, the poor and the guests.

2773. Narrated Ibn ‘Umar رضي الله عنهما عنة ‘Umar got some property in Khaibar and he came to the Prophet ﷺ and informed him about it. The Prophet ﷺ said to him, “If you wish you can give it in charity.” So, ‘Umar gave it in charity (i.e., as an endowment) the yield of which was to be used for the good of the *Al-Fuqarā* (the poor), *Al-Masākin* (the poor), the kinsmen, and the guests.

## (30) CHAPTER. The foundation of an endowment of a piece of land for building a mosque.

2774. Narrated Anas bin Mālik رضي الله عنهما عنة When Allāh’s Messenger ﷺ came to Al-Madīna, he ordered that a mosque be built. He said, “O Banī An-Najjār! Suggest to me the price for this garden of yours.” They replied, “By Allāh, we will demand its price from none but Allāh.”

«يَا بَنِي النَّجَارِ ثَامُونِي حَائِطُكُمْ هَذَا»، فَقَالُوا: لَا وَاللَّهِ لَا نَظُلُّ ثَمَنَةَ

إِلَّا إِلَى اللَّهِ . [راجع: ٢٣٤]

(٣١) **بَابُ وَقْفِ الدَّوَابِ وَالْكَرَاعِ وَالْمَرْوِضِ وَالصَّامِتِ**

وَقَالَ الرَّهْرِيُّ فِيمَنْ جَعَلَ أَلْفَ دِينَارٍ فِي سَبِيلِ اللَّهِ، وَدَفَعَهَا إِلَى عُلَامَ لَهُ تَاجِرٌ يَتَجَرُّ بِهَا، وَجَعَلَ رِبْحَهُ صَدَقَةً لِلْمَسَاكِينِ وَالْأَفْرَادِ، هَلْ لِرَجُلٍ أَنْ يَأْكُلَ مِنْ رِبْحِ تِلْكَ الْأَلْفَ شَيْئًا؟ وَإِنْ لَمْ يَكُنْ جَعَلَ رِبْحَهَا صَدَقَةً فِي الْمَسَاكِينِ، قَالَ: لَيْسَ لَهُ أَنْ يَأْكُلَ مِنْهَا .

٢٧٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولُ اللَّهِ ﷺ فَحَمَلَ عَلَيْهَا رَجُلًا، فَأَخْبَرَ عُمَرَ أَنَّهُ قَدْ وَقَفَهَا بِيَمِّهَا، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يَبْتَاعَهَا، فَقَالَ: «لَا يَبْتَاعَهَا وَلَا تَرْجِعَنَّ فِي صَدَقَتِكَ». [راجع: ١٤٨٩]

(٣٢) **بَابُ نَفَقَةِ الْقِيمِ لِلْوَقْفِ**

٢٧٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ

### (31) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

Az-Zuhri was asked, "If somebody founds an endowment of one thousand Dinār and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dinār? And if he does not assign its profit to the poor?" Az-Zuhri said, "He does not have the right to use anything of it (i.e., in either case)."

**2775.** Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا Once 'Umar gave a horse in charity to be used in Allāh's Cause (*Jihād* – holy fighting). It had been given to him by Allāh's Messenger ﷺ. 'Umar gave it to a man in charity to use it in Allāh's Cause. Then 'Umar was informed that the man has put that horse for sale, so he asked Allāh's Messenger ﷺ whether he could buy it. Allāh's Messenger ﷺ replied, "You should neither buy nor take back what you have given in charity."

### (32) CHAPTER. The salary of the administrator of an endowment.

**2776.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "My heirs will not inherit a Dinār 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."

قال: «لا تقسم ورثتي ديناراً ولا درهماً، ما تركت بعد نفقة نسائي ومؤدية عاملني فهو صدقة». [انظر: ٦٧٢٩، ٣٠٩٦]

**2777.** Narrated Ibn ‘Umar رضي الله عنهمما: When ‘Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend without intending to store anything for himself from it in order to become wealthy.

٢٧٧٧ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رضي الله عنهمما: أَنَّ عُمَرَ اشْتَرَطَ فِي وِقْفِهِ أَنْ يَأْكُلَ مِنْ وَالِيهِ وَيُؤْكِلَ صَدِيقَهُ عَيْرَ مُتَمَوِّلٍ مَالًا.

[راجع: ١٢٣١٣]

(٣٣) **بَابُ إِذَا وَقَفَ أَرْضاً أَوْ بِرْأَا، أَوْ اشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلَاءِ الْمُسْلِمِينَ**

وَوَقَفَ أَنْسُ دَارَاً، فَكَانَ إِذَا قَدِمَ نَزَلَهَا. وَتَصَدَّقَ الزَّبِيرُ بِدُورِهِ، وَقَالَ لِلْمَرْدُودَةِ مِنْ بَنَاتِهِ أَنْ تَسْكُنَ عَيْرَ مُضِرَّةً وَلَا مُضَرٌّ بِهَا، فَإِنْ أَسْتَعْنَتْ بِزَوْجِ فَلَيْسَ لَهَا حَقٌّ. وَجَعَلَ ابْنَ عُمَرَ نَصِيبَهُ مِنْ دَارِ عُمَرَ شُكْنَى لِذُوِي الحاجاتِ مِنْ آلِ عَبْدِ اللَّهِ.

**(33) CHAPTER.** If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)?

Anas kept a house as an endowment and whenever he came (to Al-Madina) he used to stay in it.

Az-Zubair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them remarried, she would have no right to stay there.

Ibn ‘Umar kept his share from his father’s house to be inhabited by the needy amongst ‘Abdullah’s family (i.e., his own family).

**2778.** Abū ‘Abdur-Rahmān narrated: When ‘Uthmān رضي الله عنه was circled (by the rebels), he looked upon them from above and said, “I ask you by Allāh, I ask nobody but the companions of the Prophet ﷺ, don’t you know that Allāh’s Messenger ﷺ said, ‘Whoever will (buy and) dig the well of Rūma will be granted Paradise,’ and I (bought and) dug it? Don’t you know that he said,

٢٧٧٨ - وَقَالَ عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ حَيْثُ حُوَصِرَ أَشْرَفَ عَلَيْهِمْ، وَقَالَ: أَنْشَدْكُمُ اللَّهُ وَلَا أَنْشُدُ إِلَّا أَصْحَابَ النَّبِيِّ ﷺ، الْأَئْمَنُ

'Whoever equip the army of 'Usra (i.e., Tabûk's *Ghazwa*) will be granted Paradise,' and I equipped it?" They attested whatever he said.

When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَفَرَ رُومَةً فَلَهُ الْجَنَّةُ» فَحَفَرُوهَا؟ أَلَّا سُتُّمْ تَعْلَمُونَ أَنَّهُ قَالَ: «مَنْ جَهَرَ حَيْثَ أَنْسَرَهُ اللَّهُ الْجَنَّةُ فَجَهَرَهُ؟» قَالَ: فَصَدَّقُوهُ بِمَا قَالَ. وَقَالَ عُمَرُ فِي وَقْفِهِ: لَا جُنَاحَ عَلَى مَنْ وَلَيْهُ أَنْ يَأْكُلْ. وَقَدْ يَلِيهِ الْوَاقِفُ وَغَيْرُهُ فَهُوَ وَاسِعٌ لِكُلِّهِ.

(٣٤) بَابُ إِذَا قَالَ الْوَاقِفُ: لَا  
نَظَّلْبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ، فَهُوَ جَائِزٌ

عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّابِ، عَنْ  
أَسَّسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا بَنِي النَّجَارِ ثَامِنُونِي  
بِحَائِطِكُمْ»، قَالُوا: لَا نَظْلِبُ ثَمَنَهُ إِلَّا

إِلَيْهِ اللَّهُ . [رَاجِعٌ : ٢٣٤]

(٣٥) **بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ**  
**يَكْتُبُ الَّذِينَ آمَنُوا شَهَدَةً بِإِيمَانِكُمْ إِذَا  
 حَصَرُوكُمُ الْمُؤْمِنُونَ حِينَ الْوُحْشَيَةِ أَثْنَانِ  
 دُوَّا عَدْلٍ مِنْكُمْ أَوْ أَهْرَانٍ مِنْ عَيْنِكُمْ**  
**إِلَى قَوْلِهِ: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الْفَاسِقِينَ)** [المائدة: ١٠٦-١٠٨]

٢٧٨ - وقال لي علي بن عبد الله: حدثنا يحيى بن آدم: حدثنا بن أبي زائد، عن محمد بن أبي

(34) CHAPTER. It is permissible for the founder of an endowment to say, "We will demand its price, from none but Allâh."

**2779.** Narrated Anas (رضي الله عنه): The Prophet ﷺ said (at the time of building the mosque), "O Banī An-Najjār! Suggest to me the price for your garden." They replied, "We will demand its price from none but Allāh."

## (35) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

"O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside... (up to)... Allâh guides not the people who are *Al-Fasiqûn* (the rebellious and disobedient)."  
(V.5:106-108)

**2780.** Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا said, "A man from the tribe of Banī Sahm went out in the company of Tamīm Ad-Dārī and 'Adī bin Baddā'. The man of Banī Sahm died in a land where there was no Muslim. When Tamīm

and ‘Adī returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh’s Messenger ﷺ made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and ‘Adī. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of ‘Adī and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case ;

‘O you who believe! When death approaches any of you...’ (V.5:106)

القاسم، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: خَرَجَ رَجُلٌ مِنْ بَنَى سَهْمٍ مَعَ تَوْمِيمَ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءَ، فَمَا تَسْهِمُ بِأَرْضِ لَيْسَ بِهَا مُسْلِمٌ فَلَمَّا قَدِمَا يُتَرَكُوهُ فَقَدُوا جَامِاً مِنْ فِضَّةٍ مُخَوَّصاً مِنْ ذَهَبٍ. فَأَخْلَقُوهُمَا رَسُولُ اللَّهِ، ثُمَّ وُجِدَ الْجَامُ بِمَكَّةَ، فَقَالُوا: أَبْتَغْنَاهُ مِنْ تَوْمِيمَ وَعَدِيِّ، فَقَامَ رَجُلٌ مِنْ أُولَيَاءِ السَّهْمِيِّ فَحَلَفَ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَأَنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَّلَتْ هذِهِ الْآيَةُ: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا شَهَدَةَ بَيْتِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ﴾ [المائدah: ١٠٦].

(٣٦) **بَابُ قَضَاءِ الْوَصِيَّ دِيْوَنَ**  
**الْمَيِّتُ بِغَيْرِ مَحْضَرٍ مِنَ الْوَرَثَةِ**  
 ٢٧٨١ - حَدَّنَا مُحَمَّدُ بْنُ سَابِقٍ،  
 أَوِ الْفَضْلُ بْنُ يَعْقُوبَ عَنْهُ: حَدَّنَا  
 شَيْيَانُ أَبُو مُعاوِيَةَ، عَنْ فَرَاسٍ قَالَ:  
 قَالَ الشَّعْبِيُّ: حَدَّنِي جَابِرُ بْنُ عَبْدِ  
 اللَّهِ الْأَنصَارِيُّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ  
 أَبَاهَا اسْتَشْهَدَ يَوْمَ أُحْدٍ وَتَرَكَ سِتَّ  
 بَنَاتٍ وَتَرَكَ عَلَيْهِ دِينًا، فَلَمَّا حَضَرَهُ  
 جِدَادُ النَّخْلِ أَتَيْتُ رَسُولَ اللَّهِ ﷺ  
 فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْتُ أَنَّ  
 وَالَّذِي اسْتَشْهَدَ يَوْمَ أُحْدٍ وَتَرَكَ عَلَيْهِ  
 دِينًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَأَكَ

### (36) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors.

2781. Narrated Jābir bin ‘Abdullāh Al-Anṣārī : My father was martyred on the day (of the *Għażwa*) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! You know that my father was martyred on the day of Uhud and owed much debt, and I wish that the creditors would see you.” The Prophet ﷺ said, “Go and collect the various kinds of dates and place them separately in heaps”. I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet ﷺ saw how they behaved, he went round the biggest heap for three times and

sat over it and said, “Call your companions (i.e., the creditors).” Then he kept on measuring and giving them, till Allāh cleared all my father’s debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, (as they were) and I looked at the heap where Allāh’s Messenger ﷺ was sitting and noticed as if not a single date had been taken thereof.

Allāh said: “So we planted amongst them enmity and hatred”.

العَرَمَاءُ. قَالَ: «إِذْهَبْ فَيَدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَةٍ»، فَعَلَّمَ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ أَغْرُوا بِي تِلْكَ السَّاعَةَ، فَلَمَّا رَأَى مَا يَضْسُعُونَ طَافَ حَوْلَ أَعْظَمِهَا بِيَدِرَّا ثَلَاثَ مَرَاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ: «ادْعُ أَصْحَابَكَ» فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَى اللَّهُ أَمَانَةَ وَالْدِيْ، وَأَنَا وَاللَّهُ رَاضٌ أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالْدِيْ، وَلَا أَرْجِعُ إِلَى أَخْوَاتِي تَمَرَّةً. فَسَلِيمٌ وَاللَّهُ الْبَيَادُرُ كُلُّهَا حَتَّى أَتَى أَنْظُرُ إِلَى الْبَيَادِرِ الَّذِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ كَانَهُ لَمْ يُنْقُضْ تَمَرَّةً وَاحِدَةً. قَالَ أَبُو عَبْدِ اللَّهِ: أَغْرُوا بِي: يَعْنِي هَيْجُوا بِي. «فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ». [راجع: ٢١٢٧]

## 56 – THE BOOK OF JIHĀD<sup>(1)</sup> (Fighting for Allāh's Cause)

### (1) CHAPTER. The superiority of *Jihād*.

And the Statement of Allāh :

“Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded.. (up to).. And give glad tidings to the believers.”  
(V.9:111, 112)

2782. Narrated ‘Abdullāh bin Mas’ūd رضي الله عنه: I asked Allāh's Messenger ﷺ, “O Allāh's Messenger! What is the best deed?” He replied, “To offer the *Salāt* (prayers) at their early stated fixed times.” I asked, “What is next in goodness?” He replied, “To be good and dutiful to your parents.” I further asked, “What is next (in goodness)?” He replied, “To participate in *Jihād* in Allāh's Cause.” I did not ask Allāh's Messenger ﷺ anymore and if I had asked him more, he would have told me more.

## ٥٦ - كتاب الجهاد والسير

(١) باب فضل الجهاد والسير،  
وقوله تعالى: ﴿إِنَّ اللَّهَ أَشَرَّى إِلَى قَوْلِهِ: وَبَيْتُ الْمُؤْمِنِينَ﴾ [التوبه: ١١٢-١١١].  
قال ابن عباس: الحدود:  
الطاعة.

٢٧٨٢ - حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ قَالَ: سَمِعْتُ الْوَلِيدَ بْنَ الْعَيْنَارَ ذَكَرَ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: سَأَلْتُ رَسُولَ اللَّهِ قُلْتُ: يَا رَسُولَ اللَّهِ, أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى مِيقَاتِهَا», قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدِينَ», قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجَهَادُ فِي سَبِيلِ اللَّهِ». فَسَكَثَ عَنْ

(1) *Al-Jihād* (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry). is given the utmost importance in Islām, and is one of its pillars (on which it stands). By *Jihād* Islam is established, Allāh's Word is made superior. [His Word being (*Lā ilāha illallāh* which means none has the right to be worshipped but Allāh)], and His religion (Islām) is propagated. By abandoning *Jihād*, (may Allāh protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ اسْتَرْدَدُهُ لَرَأَدَنِي .

[راجع: ٥٢٧]

**2783.** Narrated Ibn ‘Abbās رضي الله عنهمَا said, “There is no *Hijr* (i.e., emigration) (from Makkah to Al-Madīnah) after the Conquest (of Makkah), but *Jihād* and good intention<sup>(1)</sup> remain; and if you are called (by the Muslim ruler) for *Jihād*, go forth immediately.”

**٢٧٨٣** - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مُنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا هِجْرَةَ بَعْدَ الْفَتحِ وَلِكُنْ جَهَادٌ وَنِيهٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا».

[راجع: ١٣٤٩]

**2784.** Narrated ‘Aishah رضي الله عنها (that she said), “O Allāh’s Messenger! We consider *Jihād* as the best deed. Should we not fight in Allāh’s Cause?” He said, “The best *Jihād* (for women) is *Hajj-Mabrūr* (i.e., *Hajj* which is done according to the Prophet’s *Sunna* and is accepted by Allāh).”

[See *Hadīth* No. 1861, Vol. 3]

**٢٧٨٤** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَاشَةَ بْنِتِ طَلْحَةَ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ تُرِيُّ الْجَهَادَ أَفْضَلَ الْعَمَلِ، أَفْلَأَ نُجَاهِدُ؟ قَالَ: «لَكُنَّ أَفْضَلَ الْجَهَادَ حَجَّ مَبُورٌ». [راجع: ١٥٢٠]

**٢٧٨٥** - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَفَانُ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ قَالَ: أَخْبَرَنِي أَبُو حَصِينٍ أَنَّ ذَكْوَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: دُلْنِي عَلَى عَمَلٍ يَعْدِلُ الْجَهَادَ، قَالَ: «لَا أَجِدُهُ». قَالَ:

**2785.** Narrated Abū Hurairah رضي الله عنه: A man came to Allāh’s Messenger ﷺ and said, “Guide me to such a deed as equals *Jihād* (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter has gone for *Jihād* enter your mosque to perform *Salāt* (prayer) without cease and observe *Ṣaum* (fast) and never break your *Ṣaum*? ” The man said, “But who can do that?”<sup>(2)</sup> Abū Hurairah رضي الله عنه

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madīnah. The Prophet ﷺ tells his companions that one can attain rewards through *Jihād* against *Kufr*; i.e., to fight for Allāh’s Cause when there is a call for it, otherwise one should have the intention to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

(2) (H. 2785) Of course, nobody can offer *Salāt* (prayer) and fast incessantly, and since=

added, "The *Mujāhid* (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

«هَلْ تَسْتَطِعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَقَوْمٌ وَلَا تَفْتَرُ، وَتَصُومُ وَلَا تُفْطِرُ؟» قَالَ: وَمَنْ يَسْتَطِعُ ذَلِكَ؟ قَالَ أَبُو هُرَيْرَةَ: إِنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتُنْ فِي طَوْلِهِ فَيُكْتُبُ لَهُ حَسَنَاتٍ. [راجع: ١٥٢٠]

(٢) **بَابٌ:** أَفْضَلُ النَّاسِ مُؤْمِنٌ  
مُعَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ

وَقَوْلُهُ تَعَالَى: «بَتَائِلَةُ الَّذِينَ آمَنُوا هَلْ أَذْكُرُ عَلَى إِيمَانِكُمْ نُجِيبُكُمْ وَنَعْلَمُ أَنَّمَا تُوَقِّنُونَ بِاللَّهِ وَسَبِيلِهِ وَمَعْهُدُونَ فِي سَبِيلِ اللَّهِ يَأْمُرُكُمْ وَأَنْسِكُمْ ذَلِكُو حِلٌّ لَكُمْ إِنْ كُنْتُمْ شَكُورِينَ ١١ يَقْرَئُ لَكُمْ دُنْيَاكُمْ وَيَدْخُلُكُمْ حَيَّتِنَّ تَحْمِيرِي مِنْ تَحْمِيرِ الْآثَمِرِ وَمَسْكِنَ طَيِّبَةِ فِي حَيَّتِنَّ عَذَّنِ ذَلِكَ الْفَرْزُ الْعَظِيمُ ١٢﴾ [الصف: ١٢-١٠].

**(2) CHAPTER.** The best among the people is that believer who strives his utmost in Allāh's Cause with both his life and property.

And the Statement of Allāh :

"O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allāh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise, that is indeed great success." (V.61:10-12)

**2786.** Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Somebody asked, "O Allāh's Messenger! Who is the best among the people?" Allāh's Messenger ﷺ 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."<sup>(1)</sup>

=the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihād* in reward.

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a *Hadīth* reported by At-Tirmidhī: "He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief." (*Qastalānī*)

٢٧٨٦ - حدَثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ:  
حدَثَنِي عَطَاءُ ابْنُ زَيْدٍ الْتَّلِيُّ أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنِي قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ».

قالُوا: شَمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي  
شَعَابٍ مِنَ النَّاسِ يَتَقَبَّلُ اللَّهُ وَيَدْعُ  
النَّاسَ مِنْ شَرِّهِ». [انظر: ٦٤٩٤]

٢٧٨٧ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شَعِيبٌ عَنِ الرَّهْبَرِيِّ قَالَ:  
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ: أَنَّ أَبَا  
هُرَيْرَةَ قَالَ: سَعَيْتُ رَسُولَ اللَّهِ  
يَقُولُ: «مَثْلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ -  
وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ -  
كَمَثْلِ الصَّائِمِ الْقَائِمِ. وَتَوَكَّلَ اللَّهُ  
لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّافَ أَنْ  
يُدْخِلَهُ الْجَنَّةَ أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرِ  
أَوْ غَيْرِهِ». [راجع: ٣٦]

(٣) بَابُ الدُّعَاءِ بِالْجَهَادِ وَالشَّهَادَةِ  
لِلرِّجَالِ وَالنِّسَاءِ،  
وَقَالَ عُمَرُ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً  
فِي بَلْدِ رَسُولِكَ.

٢٧٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ  
بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ  
بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ  
يَقُولُ: كَانَ رَسُولُ اللَّهِ  
عَلَى أُمِّ حَرَامٍ يَنْتَهِي مِلْحَانَ فَتَطَعْمُهُ،  
وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عَبَادَةَ بْنِ  
الصَّامتِ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ  
فَأَطْعَمَهُ وَجَعَلَتْ تَقْلِي رَأْسَهُ فَنَامَ

### (3) CHAPTER. The invocation of men and women that Allāh may let them participate in Jihād and adorn them with martyrdom.

'Umar said, "O Allāh! Grant me martyrdom in the town of Your Messenger ﷺ."

**2788, 2789.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milḥān, who would offer him meals. Umm Ḥarām was the wife of 'Ubāda bin Aṣ-Ṣāmit. Allāh's Messenger ﷺ, once visited her and she provided him with food and started looking for lice in his head.<sup>(1)</sup> Then Allāh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Ḥarām asked, "What causes you to smile, O Allāh's Messenger?" He said, "Some of my followers who (in a dream) were displayed before me as fighters in Allāh's

(1) (H. 2788, 2789) 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.

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).”(Ishāq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Ḥarām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” Allāh’s Messenger ﷺ invoked Allāh for her and slept again and woke up smiling. Once again Umm Ḥarām asked, “What makes you smile, O Allāh’s Messenger?” He replied, “Some of my followers were displayed before me as fighters in Allāh’s Cause,” repeating the same dream. Umm Ḥarām said, “O Allāh’s Messenger! Invoke Allāh 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‘āwiya bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

رَسُولُ اللهِ ﷺ ثُمَّ اسْتَقَطَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: وَمَا يُضْحِكُكَ يَا رَسُولَ اللهِ؟ قَالَ: «نَاسٌ مِّنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَاءً فِي سَبِيلِ اللهِ يَرْكَبُونَ شَيْجَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسْرَةِ، أَفَمِثْلَ الْمُلُوكِ عَلَى الْأَسْرَةِ»، شَكَ إِسْحَاقُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللهِ ﷺ. ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَقَطَ وَهُوَ يَضْحَكُ. فَقُلْتُ: وَمَا يُضْحِكُكَ يَا رَسُولَ اللهِ؟ قَالَ: «نَاسٌ مِّنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَاءً فِي سَبِيلِ اللهِ». كَمَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». فَرَكِبَتِ الْبَحْرَ فِي زَمْنِ مُعاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصَرَعَتْ عَنْ دَابِّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ. [الحديث: ٢٧٨٨، انظر: ٢٧٩٩، ٢٨٧٧، ٢٨٩٤]، [ال الحديث: ٦٢٨٢، ٧٠٠١: ٦٢٨٣، ٢٨٧٨، ٢٨٩٥، ٢٨٠٠: ٢٧٨٩]

[٧٠٠٢]

#### (٤) بَابُ درَجاتِ المُجَاهِدِينَ فِي سَبِيلِ اللهِ،

يُقَالُ: هَذِهِ سَبِيلِي، وَهَذَا سَبِيلِي،  
قالَ أَبُو عَبْدِ اللهِ: «غُرَاءٌ» [آل عمران: ١٥٦] وَاحِدُهَا غَازٌ. «هُمْ

#### (4) CHAPTER. The grades of the *Mujahidūn* (Muslim fighters) in Allāh’s Cause.

دَرَجَتْ ﴿ [آل عمران: ١٦٣] : لِهُمْ  
دَرَجَاتٌ .

**2790.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger ﷺ, performs *Iqāmat-as-Šalāt* and observes *Šaum* (fasts) of the month of Ramadān, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh's Cause or remains in the land where he is born." The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allāh has reserved for the *Mujāhidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for *Al-Firdaus* which is the middle (best) and the highest part of Paradise." [The subnarrator added, "I think the Prophet ﷺ also said, 'Above it (i.e., *Al-Firdaus*) is the Throne of the Most Gracious (i.e., Allāh), and from it gush forth the rivers of Paradise.'"] .

٢٧٩٠ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ : حَدَّثَنَا فَلْيُعْ ، عَنْ هَلَالِ بْنِ عَلَيٍّ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : « مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقامَ الصَّلَاةَ ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ ، جَاهَدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ». فَقَالُوا : يَا رَسُولَ اللَّهِ ، أَفَلَا تُبَشِّرُ النَّاسَ ؟ قَالَ : إِنَّ فِي الْجَنَّةِ مائَةً درجةً أَعْدَاهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ . فَإِذَا سَأَلْتُمُ اللَّهَ فَانْسَأْلُوهُ الْفِرْدُوسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ ، وَأَغْلَى الْجَنَّةِ . أَرَاهُ قَالَ : « وَقَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَقَعُّدُ أَنْهَارُ الْجَنَّةِ ». قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ : « وَقَوْقَهُ عَرْشُ الرَّحْمَنِ ». [انظر : ٧٤٢٣]

٢٧٩١ - حَدَّثَنَا مُوسَى : حَدَّثَنَا جَرِيرٌ : حَدَّثَنَا أَبُو رَجَاءٍ ، عَنْ سَمْرَةَ قَالَ : قَالَ النَّبِيُّ ﷺ : « رَأَيْتُ الْلَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَصَعَدَا بِي الشَّجَرَةَ وَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ ، لَمْ أَرْ قُطُّ أَحْسَنَ مِنْهَا . قَالَ : « أَمَّا هَذِهِ الدَّارُ فَدَارُ الشَّهَادَاءِ ». [راجع : ٨٤٥]

**(5) CHAPTER.** To proceed in Allāh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

رَضِيَ اللَّهُ عَنْهُ : 2792 . Narrated Anas bin Mālik said, "A single endeavour (of fighting) in Allāh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

(٥) بَابُ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ . وَقَابُ قَوْسٍ أَحَدُكُمْ فِي الْجَنَّةِ

٢٧٩٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «الْغَدْوَةُ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةُ خَيْرٍ مِنَ الدُّنْيَا وَمَا فِيهَا».

[انظر: ٢٧٩٦ ، ٦٥٦٨]

رَضِيَ اللَّهُ عَنْهُ : 2793 . Narrated Abū Hurairah said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e., all the world)." He also 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."

٢٧٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ قُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي عَنْ هَلَالِ بْنِ عَلَيْ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «الْقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَعْرُبُ». وَقَالَ: «الْغَدْوَةُ أَوْ رَوْحَةُ فِي سَبِيلِ اللَّهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَعْرُبُ».

[انظر: ٣٢٥٣]

رَضِيَ اللَّهُ عَنْهُ : 2794 . Narrated Sahl bin Sa'd said, "A single endeavour in Allāh's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

٢٧٩٤ - حَدَّثَنَا قَبِيْصَةُ: حَدَّثَنَا سُقِيَّانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «الرَّوْحَةُ وَالْغَدْوَةُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا».

[انظر: ٢٨٩٢ ، ٣٢٥٠ ، ٦٤١٥]

**(6) CHAPTER.** *Al-Hūr-ul-'Ein* (houris — fair females)<sup>(1)</sup> and their qualities.

They are called so as one's eyesight is

(٦) بَابُ الْحُورِ الْعَيْنِ وَصِفَاتِهِنَّ يَحْأَرُ فِيهَا الظَّرْفُ: شَدِيدَةُ سَوَادٍ

(1) (Ch. 6) *Hūr*: Very fair females created by Allāh as such, nor from the offspring of =

perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the sclerotic coat of their eyes. And Allāh's Statement:

"And We shall marry them to *Hūr* (fair females) with wide lovely eyes. (V.44:54).

**2795.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allāh's Cause)."

العَيْنِ، شَدِيدَةُ بَيْاضِ الْعَيْنِ.  
﴿وَرَوْجَنَتُهُمْ بَحُورٍ﴾ [الدخان: ٥٤]  
أَنْكَحْنَاهُمْ.

٢٧٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيهُ بْنُ عَمْرُو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدَ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى». [انظر: ٢٨١٧]

٢٧٩٦ - قَالَ: وَسَمِعْتُ أَنَّسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الرُّوحَةُ فِي سَبِيلِ اللَّهِ، أَوْ غَدْوَةُ خَيْرٍ مِنَ الدُّنْيَا وَمَا فِيهَا. وَلَقَابُ قَوْسٍ أَحَدُكُمْ مِنْ الْجَنَّةِ أَوْ مَوْضِعٍ قِيدٍ - يَعْنِي سُوْطَهُ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. وَلَوْ أَنَّ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ أَطْلَعْتَ إِلَى أَهْلِ الْأَرْضِ لِأَضَاءَتْ مَا بَيْنَهُمَا وَلِمَلَائِكَةَ رِيحًا، وَلِنَصِيفَهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[راجع: ٢٧٩٢]

**2796.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet said, "A single endeavour (of fighting) in Allāh's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a woman (*Hūr* etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent; and her headcover is better than the world and whatever is in it."

=Adam عليه السلام , with intense black irises of their eyes and intense white scleras. [For details see the book (*Hadi-Al-Arwāh* by Ibn Al-Qaiyim)] (Ch. 54).

## (7) CHAPTER. The wish for martyrdom.

2797. Narrated Abū Hurairah رضي الله عنه said, "By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariya* (army-unit) going out for *Jihād* in Allāh's Cause. By Him in Whose Hands my soul is! I would love to be martyred in Allāh's Cause and then come back to life and then get martyred, and then come back to life again and then get martyred and then come back to life again and then get martyred."

2798. Narrated Anas bin Mālik رضي الله عنه said, "The Prophet ﷺ delivered a *Khutba* (religious talk) and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullāh bin Rawāḥa took the flag and was martyred too, and then Khālid bin Al-Walid took the flag, though he was not appointed as a commander, and Allāh made him victorious." The Prophet ﷺ further added, "It would not please us to have them with us." Ayyūb, a subnarrator, added, "Or the Prophet ﷺ, shedding tears, said, 'It would not please them to be with us.'"<sup>(1)</sup>

## (7) باب ثمني الشهادة

٢٧٩٧ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهراني: أخبرني سعيد بن المسيب: أن أبا هريرة رضي الله عنه قال: سمعت النبي ﷺ يقول: «والذي نفسى بيده لولا أن رجالاً من المؤمنين لا تطيب أنفسهم أن يتخللوا عني ولا أجده ما أحملهم عليه ما تحلفت عن سرية تغدو في سبيل الله. والذي نفسى بيده لوردثت أني أقتل في سبيل الله ثم أحيا، ثم أقتل ثم أحيا، ثم أقتل ثم أحيا، ثم أقتل». [راجع: ٣٦]

٢٧٩٨ - حدثنا يوسف بن يعقوب الصفار: حدثنا إسماعيل بن علية، عن أيوب، عن حميد بن هلال، عن أنس ابن مالك رضي الله عنه قال: خطب النبي ﷺ فقال: «أخذ الرأبة زيد فأصيب، ثم أخذها جعفر فأصيب، ثم أخذها عبد الله بن الويل عن غير إمرة ففتح له». وقال: «ما يُسرنا أنهم عندنا». قال أيوب: أو قال: «ما يُسرُهم أنهم عندنا»، وعيّناه تذرفن. [راجع: ١٤٤٦]

(1) (H. 2798) The Prophet ﷺ meant that those martyrs were in a better place than this world. He (i.e., the Prophet ﷺ) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.

**(8) CHAPTER.** The superiority of him who goes in Allāh's Cause and dies on the way, for he will be regarded as one of the martyrs.

And the Statement of Allāh : تَعَالَى اللَّهُ عَزَّ وَجَلَّ :

“...And who-so-ever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh...” (V.4:100)

**2799, 2800.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Umm Ḥarām said, “Once the Prophet ﷺ slept in my house near to me and got up smiling. I said, ‘What makes you smile?’ He replied, ‘Some of my followers who (in a dream) were displayed before me sailing on this green sea like kings on thrones.’ I said, ‘O Allāh's Messenger! Invoke Allāh to make me one of them.’” So the Prophet ﷺ invoked Allāh for her and went to sleep again. He did the same (i.e., got up and told his dream) and Umm Ḥarām repeated her question and he gave the same reply. She said, “Invoke Allāh to make me one of them.” He said, “You are among the first batch.” Later on, it happened that she went out in the company of her husband ‘Ubādā bin Aṣ-Ṣāmit who went for *Jihād*, and it was the first time the Muslims undertook a naval expedition led by Mu‘awiyā. When the expedition came to an end and they were returning to *Sham*, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

(٨) بَابُ فَضْلِ مَنْ يُضْرَعُ فِي سَبِيلِ  
اللهِ فَمَاتَ فَهُوَ مِنْهُمْ،  
وَقَوْلُ اللهِ عَزَّ وَجَلَّ : «وَمَنْ يَمْرُجَ  
مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ  
الْمَوْتُ فَقَدْ وَقَعَ أَجْزُؤُ عَلَى اللهِ» [النساء:  
١٠٠] وَقَعَ : وَجَبَ.

٢٧٩٩ ، ٢٨٠٠ - حَدَثَنَا عَبْدُ اللهِ  
بْنُ يُوسُفَ قَالَ: حَدَثَنِي الْبَيْثُ: حَدَثَنَا  
يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ  
خَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالِيهِ  
أَمْ حَرَامَ بْنِتِ مِلْحَانَ قَالَتْ: نَامَ الْبَيْثُ  
بِاللَّهِ يَوْمًا قَرِيبًا مِنِي ثُمَّ اسْتَيقَظَ يَبْسَمُ،  
فَقُلْتُ: مَا أَصْحَحَكَ؟ قَالَ: «أَنَاسُ  
مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، يَرْكُونَ هَذَا  
الْبَحْرَ الْأَخْضَرَ كَالْمُلُوكِ عَلَى  
الْأَسْرَةِ». قَالَتْ: فَادْعُ اللهَ أَنْ يَجْعَلَنِي  
مِنْهُمْ، فَدَعَا لَهَا. ثُمَّ نَامَ الثَّانِيَةَ فَفَعَلَ  
مِنْهُمْ. فَقَالَتْ مُثْلِنَ قَوْلِهَا فَاجَبَاهَا  
مِنْهُمْ. فَقَالَتْ: ادْعُ اللهَ أَنْ يَجْعَلَنِي  
مِنْهُمْ، فَقَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ».  
فَحَرَجَتْ مَعَ زَوْجِهَا عُبَادَةَ بْنَ الصَّامِيتِ  
غَازِيًّا أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ  
مَعَ مُعاوِيَةَ، فَلَمَّا انْصَرَفُوا مِنْ عَرْوَتِهِمْ  
قَافِلَيْنَ فَنَزَلُوا الشَّامَ فَقُرِبَتْ إِلَيْهَا دَابَّةٌ  
لِتُرْكَبَهَا فَصَرَعَتْهَا فَمَاتَتْ». [راجع:  
٢٧٨٨ ، ٢٧٨٩]

(٩) بَابُ مَنْ يُنْكَبُ أَوْ يَطْعَنُ فِي  
سَبِيلِ اللهِ

**(9) CHAPTER.** (The reward of) him who is injured or stabbed in Allāh's Cause.

**2801.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ sent seventy men from the tribe of Bani Sulaīm to the tribe of Bani 'Āmir. 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 Allāh's Messenger ﷺ (it will be all right); otherwise you will remain close to me." So he went ahead of them and the *Mushrikūn* 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, "Allāhu Akbar (Allāh is the Most Great)! By the Lord of the Ka'bah, 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. (Hammām, a subnarrator said, "I think another man was also saved along with him"). Jibril (Gabriel) 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 pleased." Later on this Qur'ānic Verse was abrogated (cancelled). The Prophet ﷺ invoked Allāh for forty days to curse the murderers from the tribe of Rīl, Dhakwān, Bani Lihyān and Bani 'Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

**2802.** Narrated Jundab bin Sufyān : In one of the holy battles, a finger of Allāh's Messenger ﷺ (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allāh's Cause."

**٢٨٠١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ :**  
 حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ، عَنْ أَنَّسٍ  
 رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَعَثَ النَّبِيُّ ﷺ  
 أَفْوَاماً مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ  
 فِي سَعْيَنَ فَلَمَّا قَدِمُوا قَالَ لَهُمْ  
 خَالِي: أَنْقَدْمُكُمْ فَإِنْ أَمْتُنُونِي حَتَّى  
 أُبَلِّغُهُمْ عَنْ رَسُولِ اللَّهِ ﷺ وَإِلَّا كُنْتُمْ  
 مِثْيَ قَرِيبًا. فَتَقَدَّمَ فَأَمْتُنُوهُ فَبَيْنَما  
 يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ إِذَا أُمْوَأَا إِلَى  
 رَجُلٍ مِنْهُمْ فَطَعَنَهُ فَأَنْفَدَهُ فَقَالَ: إِنَّ اللَّهَ  
 أَكْبَرُ، فُرِّتْ وَرَبُّ الْكَعْبَةِ. ثُمَّ مَالُوا  
 عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ إِلَّا رَجُلٌ  
 أَعْرَجَ صَعِدَ الْجَبَلَ. قَالَ هَمَّامٌ:  
 وَأَرَاهُ أَخْرَ مَعَهُ، فَأَخْبَرَ جِرَيْلَ عَلَيْهِ  
 السَّلَامَ النَّبِيِّ ﷺ أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ  
 فَرَضِيَ عَنْهُمْ وَأَرْضَاهُمْ. فَكُنَّا نَقْرَأُ:  
 أَنْ تَلْعَنُوا فَوْتَنَا أَنْ قَدْ لَقَيْنَا رَبَّنَا  
 فَرَضِيَ عَنَّا وَأَرْضَانَا، ثُمَّ نُسْخَ بَعْدَ  
 فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحًا عَلَى رُغْلٍ  
 وَذَوْرَانَ وَبَنِي لِحْيَانَ وَبَنِي عَصَيَّةَ  
 الَّذِينَ عَصَوْا اللَّهَ وَرَسُولَهُ ﷺ .

[راجع: ١٠٠١]

**٢٨٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :**  
 حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ  
 الْأَسْوَدِ هُوَ - ابْنُ قَيْسٍ - عَنْ جُنْدَبِ  
 بْنِ سُفْيَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ  
 فِي بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ إِصْبَعُهُ  
 فَقَالَ: «هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمِيَتْ،

وفي سَيْلِ اللَّهِ مَا لَقِيتَ؟». [انظر: ٦١٤٦]

### (١٠) بَابُ مَنْ يُخْرَجُ فِي سَيْلِ اللَّهِ عَزَّ وَجَلَّ

**2803.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “By Him in Whose Hands my soul is! Whoever is wounded in Allāh’s Cause — and Allāh knows well who gets wounded in His Cause — will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume).”

٢٨٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُكَلِّمُ أَحَدًا فِي سَيْلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَيْلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَاللَّوْنُ لَوْنُ الدَّمِ وَالرِّيحُ رِيحُ الْمُسْكِ». [راجع: ٢٣٧]

### (١١) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ

**“Say: Do you wait for us (anything) except one of the two best things (martyrdom or victory)?...”** (V.9:52)

Battles are always undecided and victory is shared by the opponents in turns.

٢٨٠٤ - حَدَّثَنَا قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «فَلَمْ تَرَصُوتِكَ إِنَّا إِلَّا إِخْدَى الْحَسَنَيَّينَ» [التوبه: ٥٢] والحرب سجال

**2804.** Narrated ‘Abdullāh bin ‘Abbās: “Abū Sufyān told me that Heraclius said to him, ‘I asked you about the outcome of your battles with him (i.e., the Prophet ﷺ) and you told me that the outcome is undecided and victory is shared by us in turns.’”

So the Messengers عليهما السلام are put to trials in this way but the ultimate victory is always theirs.

٢٨٠٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْعَابِيُّ: حَدَّثَنِي يُوسُفُ، عَنْ ابْنِ شَهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَاسَ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبَ أَخْبَرَهُ: أَنَّ هَرَقْلَ قَالَ لَهُ: سَأَلْتُكَ كَيْفَ كَانَ قَاتُلُكُمْ إِيَّاهُ؟ فَرَأَيْتَمَّ: أَنَّ الْحَرَبَ سِجالٌ وَدُولٌ، فَكَذَلِكَ الرَّسُولُ تُبَتَّلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ». [راجع: ٧]

### (١٢) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ

**«مَنْ**

**"Among the believers are men who have been true to their covenant with Allāh (i.e., that they have gone out for *Jihād* (holy fighting) and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least."** (V.33:23)

**2805.** Narrated Anas bin Mālik رضي الله عنه : My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, "O Allāh's Messenger! I was absent from the first battle you fought against *Al-Mushrikūn*<sup>(1)</sup>. (By Allāh) if Allāh gives me a chance to fight *Al-Mushrikūn*, no doubt Allāh will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allāh! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., *Al-Mushrikūn*) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud." Later on Sa'd said, "O Allāh's Messenger! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with

الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فِيهِمْ مَنْ قَضَى نَحْبَمْ وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا يَدْلُو نَبَيِّلًا ﴿٢٣﴾ [الأحزاب: ٢٣]

**٢٨٠٥ - حَدَثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ :** حَدَثَنَا عَبْدُ الْأَعْلَى، عَنْ حُمَيْدٍ قَالَ: سَأَلْتُ أَنَسًا قَالَ وَحَدَثَنِي عُمَرُ بْنُ زُرَارَةَ: حَدَثَنَا زِيَادٌ قَالَ: حَدَثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَابَ عَمِيْ أَنَسُ بْنُ النَّضْرِ عَنْ قِتَالِ بَدْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ، غَبْتُ عَنْ أَوَّلِ قِتَالٍ فَاتَّلَتِ الْمُشْرِكَيْنَ، لَيْلَتِ اللَّهِ أَشْهَدَنِي قِتَالَ الْمُشْرِكَيْنَ لَيْلَتِ اللَّهِ مَا أَصْنَعَ فَلَمَّا كَانَ يَوْمُ أُحْدِي، وَانْكَشَفَ الْمُسْلِمُونَ قَالَ: اللَّهُمَّ إِنِّي أَغْتَدِرُ إِلَيْكَ مَا صَنَعَ هُؤُلَاءِ - يَعْنِي أَصْحَابَهُ - وَأَبْرَأُ إِلَيْكَ مَا صَنَعَ هُؤُلَاءِ - يَعْنِي الْمُشْرِكَيْنَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعاذٍ، فَقَالَ: يَا سَعْدَ بْنَ مُعاذًا! الْجَنَّةُ وَرَبُّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحْدِي. قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ . قَالَ أَنَسُ :

(1) (H. 2805) *Al-Mushrikūn*: (Polytheists, pagans, idolators, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

Allāh..." till the end of verse (V.33:23).

فَوَجَدْنَا بِهِ بَضْعًا وَثَمَانِينَ ضَرْبَةً  
بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً  
بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مُلَّ بِهِ  
فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتَهُ بِتَائِهِ. قَالَ  
أَنَّسٌ: كُنَّا نَرَى أَوْ نَظَرْنَا أَنَّ هَذِهِ الْآيَةِ  
نَرَأَتْ فِيهِ وَفِي أَشْبَاهِهِ: (مِنَ الْمُؤْمِنَاتِ  
رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ) إِلَى  
آخِرِ الْآيَةِ. [انظر: ٤٠٤٨ ، ٤٧٨٣]

٢٨٠٦ - وَقَالَ: إِنَّ أُخْتَهُ - وَهِيَ  
سُمَّيَّ: الرُّبِيعَ - كَسَرَتْ ثَيَّةً امْرَأَةً  
فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ. فَقَالَ  
أَنَّسٌ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعْثَكَ  
بِالْحَقِّ لَا تُخْسِرْ ثَيَّبَهَا. فَرَضُوا  
بِالْأَرْضِ وَتَرَكُوا الْقِصَاصَ. فَقَالَ  
رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ عِبَادِ اللَّهِ  
مَنْ لَوْ أَفْسَمَ عَلَى اللَّهِ لَا يَرَهُ.

[راجع: ٢٧٠٣]

٢٨٠٧ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وَحَدَّثَنَا  
إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي عَنْ  
شَيْمَانَ، أَرَاهُ عَنْ مُحَمَّدٍ بْنِ أَبِي  
عَتِيقٍ، عَنْ أَبِي شِهَابٍ، عَنْ خَارِجَةَ  
ابْنِ زَيْدٍ: أَنَّ زَيْدَ بْنَ ثَابِتَ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: تَسْخُطُ الصُّحْفَ فِي  
الْمَصَاحِفِ فَقَدِدْتُ آيَةً مِنَ الْأَخْزَابِ  
كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا  
فَلَمْ أَجِدْهَا إِلَّا مَعَ حُرَيْمَةَ بْنِ ثَابِتَ  
الْأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولَ اللَّهِ ﷺ

2806. His sister Ar-Ruba'i broke a front tooth of a woman and Allāh's Messenger ﷺ ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allāh's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allāh's Messenger ﷺ said, "There are some people amongst Allāh's slaves whose oaths are fulfilled by Allāh when they take them."

2807. Narrated Khārijah bin Zaid: Zaid bin Thābit said, "When the Qur'aan was compiled from various written manuscripts, one of the Verses of Sūrat Al-Ahzāb was missing which I used to hear Allāh's Messenger ﷺ reciting. I could not find it except with Khuzaimah bin Thābit Al-Anṣāri, whose witness Allāh's Messenger ﷺ regarded as equal to the witness of two men. And the Verse was: "Among the believers are men who have been true to their covenant with Allāh..." (V.33:23)

شَهَادَةَ شَهَادَةَ رَجُلَيْنِ وَهُوَ قَوْلُهُ :  
 ﴿مِنَ الْمُؤْمِنِينَ يَجَّالُ صَدَقُوا مَا عَاهَدُوا اللَّهَ  
 عَلَيْهِ﴾ [الأحزاب: ٢٣]. [انظر:  
 ،٤٠٤٩، ٤٦٧٩، ٤٧٨٤، ٤٩٨٦، ٤٩٨٩  
 ،٧١٩١، ٧٤٢٥]

## (١٣) بَابٌ: عَمَلٌ صَالِحٌ قَبْلَ الْقِتَالِ،

(13) CHAPTER. Practising good deeds before taking part in a (holy) battle.

Abū Ad-Dardā' said, "Indeed (the result of) your fighting is according to your deeds."

The Statement of Allāh :

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure" (V.61 : 2-4)

وَقَالَ أَبُو الدَّرْدَاءِ: إِنَّمَا تُقَاتِلُونَ  
 بِأَعْمَالِكُمْ، وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿يَأَيُّهَا  
 الَّذِينَ آمَنُوا لَمْ تَقْتُلُوكُمْ مَا لَأَ  
 تَقْعُلُونَ﴾ كَبُرُّ مَقْتاً عِنْدَ اللَّهِ أَنْ  
 تَقْتُلُوا مَا لَا تَقْتُلُوكُمْ ﴿إِنَّ اللَّهَ يُحِبُّ  
 الَّذِينَ يُقْتَلُونَ فِي سَيِّلِهِ، صَفَّاً  
 كَانُوهُمْ بِئْنَ مَرْضُوشٍ﴾ [الصف: ٤-٢]

٢٨٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ  
 الرَّحِيمِ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ  
 الْفَزَّارِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي  
 إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ  
 عَنْهُ يَقُولُ: أَتَى النَّبِيُّ ﷺ رَجُلٌ مُقْتَعَ  
 بِالْحَدِيدِ فَقَالَ: يَا رَسُولَ اللَّهِ أَفَقَاتَلُ أَوْ  
 أُسْلِمْ؟ قَالَ: «أَسْلِمْ ثُمَّ قَاتِلْ»، فَأَسْلَمَ  
 ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
 «عَمِلَ قَبِيلًا وَأَجْرَ كَثِيرًا».

## (١٤) بَابٌ مِنْ أَنَاءِ سَهْمٍ غَرْبُ فَقَتَلَهُ

(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.

2809. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Umm Ar-Ruba' bint Al-Barā', the mother of Hāriθa bin Surāqa came to the Prophet ﷺ

٢٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
 اللَّهِ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ أَبُو

and said, "O Allāh's Prophet! Will you tell me about Hāriṭha?" Hāriṭha has been killed (i.e., martyred) on the day of (the battle of) Baḍr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hāriṭha! There are Gardens in Paradise and your son got the *Firdaus Al-A'la* (i.e., the best place in Paradise)."

أَحْمَدَ: حَدَّثَنَا شَيْبَانُ، عَنْ قَاتَادَةَ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ: أَنَّ أُمَّ الرُّبِيعَ بِنْتَ الْبَرَاءَ، وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ؟ وَكَانَ قُتُلَ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرْبُ، فَإِنَّ كَانَ فِي الْجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ. قَالَ: يَا أُمَّ حَارِثَةَ، إِنَّهَا جِنَانٌ فِي الْجَنَّةِ وَإِنَّ ابْنَكَ أَصَابَ الْفَرْدَوْسَ الْأَعْلَى".

[انظر: ٣٩٨٢، ٦٥٥٠، ٦٥٦٧]

#### (15) CHAPTER. Whoever fights so that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior.

**2810.** Narrated Abū Mūsa : A man came to the Prophet ﷺ and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allāh's Cause?" The Prophet ﷺ said, "He who fights that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior, is in Allāh's Cause."

(١٥) بَابُ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا

٢٨١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: الرَّجُلُ يُقَاتَلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتَلُ لِلذَّغْرِ، وَالرَّجُلُ يُقَاتَلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ». [راجع: ١٤٣]

(١٦) بَابُ مَنْ اغْبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللهِ

#### (16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allāh's Cause.

And the Statement of Allāh :

"It was not becoming of the people of Al-Madīna and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ) when fighting in Allāh's Cause... (up to).. Surely, Allāh

وَقَوْلِ اللهِ تَعَالَى: «مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوَّلَهُ مِنَ الْأَغْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللهِ» إِلَى قَوْلِهِ: «إِنَّ اللهَ لَا يُضِيعُ أَجْرَ

wastes not the reward of *Al-Muhsinūn* (the doers of good)" (V.9:120).

**2811.** Narrated Abū ‘Abs, and he is ‘Abdur-Rahmān bin Jabr: Allāh's Messenger said, "Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the (Hell) fire."

الْمُحْسِنِينَ ﴿١٢٠﴾ [التوبه: ١٢٠].

٢٨١١ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي مَرِيمَ: أَخْبَرَنَا عَبَّاَيَةُ بْنُ رِفَاعَةَ بْنَ رَافِعٍ بْنِ حَدِيجَ قَالَ: أَخْبَرَنِي أَبُو عَبْسٍ - هُوَ عَبْدُ الرَّحْمَنِ بْنُ جَبَرٍ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا اغْبَرَتَا قَدَمَا عَبْدِي فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ».

[راجع: ٩٠٧]

(١٧) بَابُ مَسْحِ الْغُبَارِ عَنِ الرَّأْسِ  
في سبيل الله

٢٨١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا خَالِدٌ، عَنْ عَمْرَكَمَةَ: أَنَّ ابْنَ عَبَّاسِ قَالَ لَهُ وَلَعْلَيْ بْنِ عَبْدِ اللَّهِ: أَتَيَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ، فَأَتَيَا وَهُوَ وَأَخْرُوهُ فِي حَائِطٍ لَهُمَا يَسْقِيَانِهِ. فَلَمَّا رَأَانَا جَاءَ فَاحْتَسَى وَجْلَسَ، فَقَالَ: كُنَّا نَتَقْلُلُ لِبَنِ الْمَسْجِدِ لِبَنَةَ لِبَنَةَ وَكَانَ عَمَّارٌ يَنْقُلُ لَيْتَيْنِ لَيْتَيْنِ فَمَرَّ بِهِ النَّبِيُّ ﷺ وَمَسَحَ عَنْ رَأْسِهِ الْغُبَارَ. وَقَالَ: «وَرَبَّ عَمَّارٍ، تَقْتُلُهُ الْفَتَّةُ الْبَاغِيَةُ». عَمَّارٌ يَدْعُوْهُمْ إِلَى اللَّهِ وَيَدْعُونَهُ إِلَى النَّارِ». [راجع: ٤٤٧]

(١٨) بَابُ الْغَسْلِ بَعْدَ الْحَرْبِ  
والْغُبَارِ

(17) CHAPTER. To remove the dust which falls on one's head (whilst striving) in Allāh's Cause.

**2812.** Narrated ‘Ikrima that Ibn ‘Abbās told him and ‘Alī bin ‘Abdullāh to go to Abū Sa‘īd and listen to some of his narrations. So they both went (and saw) Abū Sa‘īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while ‘Ammār used to carry two at a time. The Prophet ﷺ passed by ‘Ammār and removed the dust off his head and said, 'May Allāh be Merciful to ‘Ammār. An aggressive group will kill him. ‘Ammār will be inviting them (his murderers) to (obey) Allāh and they will invite him to the (Hell) fire.' (See H. 447)

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.

**2813.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: When Allāh’s Messenger ﷺ returned on the day (of the battle) of *Al-Khandaq* (i.e., Trench), he put down his arms and took a bath. Then Jibril (Gabriel) whose head was covered with dust, came to him saying, “You have put down your arms! By Allāh, I have not put down my arms yet.”

Allāh’s Messenger ﷺ said, “Where (to go now)?” Jibril said, “This way,” pointing towards the tribe of Banī Quraiza. So Allāh’s Messenger ﷺ went out towards them.

٢٨١٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَأَغْسَلَ فَاتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغَبَارُ فَقَالَ: وَضَعَتِ السَّلَاحَ، فَوَاللَّهِ مَا وَضَعْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيْنَ؟» قَالَ: هَا هُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

[راجع: ٤٦٣]

#### (19) CHAPTER. The superiority of (those people for whom) the following Statement of Allāh (تعالى) (was revealed):

“Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers.” (V.3:169-171)

(١٩) بَابُ فَضْلِ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا تَحْسِنَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا إِلَّا أَحْيَاهُ اللَّهُ عَنْ رَبِّيهِمْ يُرْزَقُونَ ﴾١١١ فَرِحَنَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَشِرُونَ بِالَّذِينَ لَمْ يَلْحِظُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَزُونَ ﴿١١٢﴾ يَسْتَشِرُونَ بِعِصْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُصِيبُ أَجْرَ الْمُؤْمِنِينَ ﴿١١٣﴾ الَّذِينَ أَسْتَجَبُوا لِلَّهِ وَالرَّسُولِ مِنْ نَعْدِ مَا أَصَابَهُمْ الْفَرَحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَأَنَّهُمْ أَحْرُ عَظِيمٌ ﴿١١٤﴾ [آل عمران: ١٦٩ - ١٧١]

**2814.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: For thirty days Allāh’s Messenger ﷺ invoked Allāh to curse those who had killed the companions of *Bi’r Ma’ūna*; he invoked evil upon (the tribes of) Rīl, Dhakwān, and ‘Uṣaiya who disobeyed Allāh and His Messenger ﷺ. There was revealed about those who were killed at *Bi’r Ma’ūna* a Qur’ānic Verse we used to recite, but it was

٢٨١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قُتِلُوا أَصْحَابَ بِرِّ مَعْوِنَةَ ثَلَاثِينَ غَدَاءً،

cancelled later on. The Verse was:

"Inform our people that we have met our Lord.

He is pleased with us and He has made us pleased."

عَلَى رُغْلٍ وَدَكْوَانَ وَعُصَيَّةَ عَصَبَتِ اللَّهَ  
وَرَسُولُهُ. قَالَ أَنَسٌ : أُنْزِلَ فِي الَّذِينَ  
قُتِلُوا بِسِرِّ مَعْوِنَةٍ قُرْآنٌ قَرَأْنَاهُ ثُمَّ سُبَّحَ  
بَعْدُ : بَلَّغُوا قَوْمَنَا أَنْ قَدْ لَقِيَنَا رَبَّنَا  
فَرَضِيَ عَنَّا وَرَضِيَنَا عَنْهُ.

[راجع: ١٠٠١]

**2815.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا, “Some people drank alcoholic drinks<sup>(1)</sup> in the morning of the day (of the battle) of Uhud and were martyred (on the same day).” Sufyān was asked, “(Were they martyred) in the last part of the day?” He replied, “Such information does not occur in the narration.”

٢٨١٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفيَّانُ ، عَنْ عَمْرِو : سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : اضْطَبَحَ نَاسُ الْخَمْرَ يَوْمَ أُحْدِي : ثُمَّ قُتِلُوا شُهَدَاءً ، فَقَيْلَ سُفيَّانَ : مَنْ أَخْرَى ذَلِكَ الْيَوْمُ ؟ قَالَ : لَئِسَ هَذَا فِيهِ . [انظر: ٤٠٤٤ ، ٤٦١٨]

(٢٠) بَابُ ظِلِّ الْمَلَائِكَةِ عَلَى الشَّهِيدِ

**(20) CHAPTER.** The shade of angels on the martyr.

**2816.** Narrated Jābir رَضِيَ اللَّهُ عَنْهُ : My father's mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of ‘Amr. The Prophet ﷺ said, “Why is she crying?” Or said, “Do not cry, for the angels are still shading him with their wings.” (Al-Bukhārī asked Ṣadaqa, a subnarrator, “Does the narration include the expression: ‘Till he was lifted?’” The latter replied, “Jābir may have said it.”)

٢٨١٦ - حَدَّثَنَا صَدَّقَةُ بْنُ الْفَضْلِ قَالَ : أَخْبَرَنَا ابْنُ عَيْنَةَ قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرَ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ : حَيَّةٌ بَأْبِي إِلَى النَّبِيِّ ﷺ وَقَدْ مُتَلَّ بِهِ ، وَوُضَعَ بَيْنَ يَدَيْهِ ، فَدَهْبَثَ أَكْشِفُ عَنْ وَجْهِهِ ، فَنَهَانِي قَوْمِي ، فَسَمِعَ صَوْتَ نَائِحةَ فَقَيْلَ : أَبْنَهُ عَمْرِو ، أَوْ أَخْتُهُ عَمْرِو ، فَقَالَ : «لَمْ تَبْكِي ؟ أَوْ لَا تَبْكِي ، مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا». قُلْتُ لِصَدَّقَةَ : أَفِيهِ حَتَّى رُفَعَ ؟ قَالَ : رُبِّما قالَهُ . [راجع: ١٢٤٤]

(1) (H. 2815) This happened before the prohibition of alcoholic drinks.

**(21) CHAPTER. The wish of the (martyred) *Mujāhid* to return to the world.**

**2817.** Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ said, “Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh).”

**(٢١) بَابُ تَمَنِي الْمُجَاهِدِ أَنْ يَرْجِعَ إِلَى الدُّنْيَا**

٢٨١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَشَارِ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةً قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُؤْتَ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنِي أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَاتِ لِمَا يَرَى مِنَ الْكَرَامَةِ». [راجع: ٢٧٩٥]

**(22) CHAPTER. Paradise is under the blades of swords (*Jihād* in Allāh's Cause).**

Narrated Al-Mughīra bin Shu'ba: Our Prophet ﷺ told us about the Message of our Lord that “...whoever amongst us is killed (in *Jihād* in Allāh's Cause), will go to Paradise.” ‘Umar asked the Prophet ﷺ, “Is it not true that our men who are killed (in *Jihād* in Allāh's Cause), will go to Paradise and their's (i.e., those of *Al-Mushrikūn*) will go to the (Hell) fire?” The Prophet ﷺ said, “Yes.”

**2818.** Narrated ‘Abdullāh bin Abī Aufa: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Know that Paradise is under the shades of swords (*Jihād* in Allāh's Cause).”

وقال المغيرة بن شعبة: أخبرنا نبينا ﷺ عن رسالته ربنا: «من قُتل مينا صار إلى الجنة». وقال عمر للنبي ﷺ: أليس قتلنا في الجنة وقتلاهم في النار؟ قال: «بلى».

٢٨١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا أُبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ وَكَانَ كَاتِبَهُ قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ طِلَالِ السُّيُوفِ».

تابعه الأوسبي، عن ابن أبي الزناد، عن موسى بن عقبة. [انظر: ٢٨٣٣، ٢٩٦٦، ٣٠٢٤، ٧٢٣٧]

**(23) CHAPTER. (The reward of him) who wishes to beget a son to send for Jihād.**

**2819.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Once Sulaimān (Solomon), son of Dawūd (David) said, '(By Allāh!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allāh's Cause.' On that his companion said: say: "In sha Allāh (If Allāh wills)", but he did not say, "In sha Allāh (If Allāh wills)." So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muḥammad's soul is, if he had said, "In sha Allāh (If Allāh wills)", (he would have begotten sons) all of whom would have been knights striving in Allāh's Cause." (See H. 6639)

**(24) CHAPTER. Bravery and cowardice in the battle.**

**2820.** Narrated Anas رضي الله عنه: The Prophet ﷺ was the best, the bravest and the most generous of all the people. Once the people of Al-Madīnah got frightened, but the Prophet ﷺ rode a horse and went ahead of them and said, "We found this horse very fast."

**(٢٣) بابٌ منْ طَلَبِ الْوَلَدِ لِلْجِهَادِ**

٢٨١٩ - وقال المئذن: حدثني جعفر بن ربيعة، عن عبد الرحمن بن هرمز قال: سمعت أبو هريرة رضي الله عنه، عن رسول الله ﷺ قال: «قال سليمان ابن داود عليهما السلام: لأطوفن الليلة على مائة امرأة أو تسع وتسعين، كُلُّهنَّ يأتيني بفارس يجاهد في سبيل الله. فقال له صاحبه: قل: إن شاء الله، فلن تحمل منه إلا امرأة واحدة جاءت بشق رجل. والذي نفس محمد بيده لو قال: إن شاء الله، لجاهدوا في سبيل الله فرساناً أجمعون». [انظر: ٣٤٢٤]

٧٤٦٩، ٦٧٢٠، ٦٦٣٩، ٥٢٤٢

**(٢٤) بابُ الشَّجَاعَةِ فِي الْحَرْبِ وَالْجِنِّ**

٢٨٢٠ - حدثنا أحمدر بن عبد الملك بن واقد: حدثنا حماد بن زيد، عن ثابت، عن أنس رضي الله عنه قال: كان النبي ﷺ أحسن الناس وأشجع الناس وأجود الناس ولقد فزع أهل المدينة فكان النبي

سَبَقُهُمْ عَلَى فَرَسٍ وَقَالَ:  
وَجَدْنَاهُ بَحْرًا». [راجع: ٢٦٢٧]

**2821.** Narrated Muḥammad bin Jubair: Jubair bin Muṭ'īm told me that while he was in the company of Allāh's Messenger ﷺ with the people returning from Hunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., *Samurah*) and his cloak was snatched away. The Prophet ﷺ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

٢٨٢١ - حَدَّثَنَا أَبُو اليمان: أَخْبَرَنَا شُعْبٌ، عَنِ الرُّهْمَيْرِ قَالَ: أَخْبَرَنِي عُمَرُ ابْنُ مُحَمَّدٍ بْنُ جُبَيْرٍ بْنُ مُطْعَمٍ: أَنَّ مُحَمَّدَ ابْنَ جُبَيْرٍ قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعَمٍ: أَنَّهُ يَسْأَمُ هُوَ يَسْبِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مَفْلِلَةً مِنْ حَنَينٍ فَعَلِقْتِ النَّاسُ يَسْأَلُونَهُ حَتَّى اضْطُرُرُوهُ إِلَى سَمْرَةَ فَحَاطَفَ رِدَاءَهُ، فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ: «أَعْطُونِي رِدَائِي، لَوْ كَانَ لِي عَدْدٌ هَذِهِ الْعَصَاهَ نَعَمْ لَقَسْمُهُ بَيْنُكُمْ ثُمَّ لَا تَحِدُونِي بَخِيلًا وَلَا كَذُوبًا وَلَا جَبَانًا». [انظر: ٣١٤٨]

(٢٥) بَابُ ما يُتَعَوَّذُ مِنَ الْجِنِّ

#### (25) CHAPTER. Seeking refuge with Allāh from cowardice.

**2822.** Narrated 'Amr bin Maimūn Al-Audī: Sa'd used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh's Messenger ﷺ used to seek refuge with Allāh from them at the end of every *Salāt* (prayer). Those words are:

"O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the *Fitnah* (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave."

٢٨٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ قَالَ: سَعَيْتُ عَمْرَو بْنَ مَيْمُونَ الْأَوْدِيَ قَالَ: كَانَ سَعْدٌ يُعَلِّمُ يَتَّبِعَهُ هُؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغَلِيمَانَ الْكِتَابَةَ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنْهُنَّ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجِنِّ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ»،

فَحَدَّثْتُ بِهِ مُضَعِّبًا فَصَدَّقَهُ . [انظر:

٦٣٦٥ ، ٦٣٧٤ ، ٦٣٧٠ ، ٦٣٩٠]

**2823.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitnah* (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave."

٢٨٢٣ - حَدَّثَنَا مُسَدْدٌ : حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ الَّذِي يَقُولُ: «اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُنُونِ وَالْهَرَمِ، وَأَغُوذُ بِكَ مِنْ فَتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَغُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [انظر: ٤٧٠٧ ، ٦٣٦٧ ، ٦٣٧١]

(26) CHAPTER. Whoever described what he has witnessed in the war.

(٢٦) بَابُ مَنْ حَدَّثَ بِمَشَاهِدِهِ فِي الْحَرْبِ،

فَالَّهُ أَبُو عُثْمَانَ عَنْ سَعْدٍ.

**2824.** Narrated As-Sā'ib bin Yazid : I was in the company of Ṭalḥa bin 'Ubaidullāh, Sa'd, Al-Miqdād bin Al-Aswad and 'Abdur-Rahmān bin 'Aūf , رَضِيَ اللَّهُ عَنْهُمْ and I heard none of them narrating anything from Allāh's Messenger ﷺ but Ṭalḥa was talking about the day (of the battle) of Uhud.

٢٨٢٤ - حَدَّثَنَا قُتَيْبَةَ بْنَ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ مُحَمَّدٍ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ تَرِيدَ قَالَ: صَحَّبْتُ طَلْحَةَ بْنَ عُيَيْدَ اللَّهُ وَسَعْدًا وَالْمِقْدَادَ بْنَ الْأَسْوَدِ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُمْ فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ يَعْلَمُ إِلَّا أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحْدِي . [انظر: ٤٠٦٢]

(27) بَابُ وُجُوبِ النَّفَرِ وَمَا يَحْبُبُ مِنَ الْجِهَادِ وَالْتَّيَّةِ،

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: «أَنْفِرُوا خَفَافًا وَنَقَالًا وَجَهَدُوا يَأْمُرُوكُمْ وَأَنْفِسُكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ

(27) CHAPTER. The obligation of going out for *Jihād* when there is a general call to arms, and what sort of *Jihād* and intentions are compulsory.

: عَزَّ وَجَلَّ And the Statement of Allāh :

"March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive

hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabūk expedition) was long for them, and they would swear by Allāh (saying), 'If we only could, we would certainly have come forth with you.' They destroy their own selves, and Allāh knows that they are liars," (V.9:41,42)

And His Statement:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh, (i.e., *Jihād*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?" (up to) Able to do all things." (V.9:38-39)

إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا  
فِرِيبًا وَسَعْرًا قَاصِدًا لَا تَبْغُوكَ وَلَكِنْ مَعْذَلَةً  
عَنْهُمُ الْشَّفَةُ وَسَيَخْلُقُونَ يَأْتِهِ لَوْ أَسْتَطَعْنَا  
لَهُرْجَانًا مَعَكُمْ هُنَّ كُوَافِرٌ أَنْفَسُهُمْ وَاللَّهُ يَعْلَمُ  
إِنَّهُمْ لَكَذِيلُونَ ﴿٤٢﴾ الْآيَةُ [النُّورُ: ٤١-٤٢]  
وَقَوْلُهُ تَعَالَى: «بَتَائِكَا الظَّبَابُ  
مَاءَمَنُوا مَا لَكُنْ إِذَا قِيلَ لَكُنْ أَنْفَرُوا فِي  
سَبِيلِ اللَّهِ أَثَاقَلْتُمْ إِلَى الْأَرْضِ رَضِيشُمْ  
بِالْحَيَاةِ الدُّنْيَا مِنْ الْآخِرَةِ فَمَا مَنَعَ  
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ» إِلَى  
قَوْلِهِ: «عَلَى كُلِّ شَيْءٍ قَدِيرٌ» [النُّورُ:  
٣٩-٣٨] وَيُذَكَّرُ عَنْ ابْنِ عَبَّاسٍ:  
«فَأَنْفَرُوا ثِبَابَتِ» [النساء: ٧١] سَرَابِيَا  
مُتَرَفِّقِينَ، وَيُقَالُ: وَاحِدُ الثِّبَابِ،  
ثِبَابٌ.

**2825.** Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا On the day of the Conquest (of Makkah) the Prophet ﷺ said, "There is no emigration after the Conquest (of Makkah), but *Jihād* and intentions.<sup>(1)</sup> When you are called (by the Muslim ruler) for *Jihād* (holy fighting in Allāh's Cause) go forth immediately."

(See *Hadīth* No.2783)

٢٨٢٥ - حَدَّثَنَا عَمْرُو بْنُ عَلَيِّ: حَدَّثَنَا يَحْيَى : حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْفَتحِ: «لَا هَجِرَةَ بَعْدَ الْفَتحِ وَلِكِنْ جِهَادٌ وَنِيَّةٌ. إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[راجع: ١٣٤٩]

**(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allāh's Cause)?**

**(28) بَابُ الْكَافِرِ يَقْتُلُ الْمُسْلِمَ ثُمَّ يُسْلِمُ فَيُسَدَّدُ بَعْدُ وَيُقْتَلُ**

(1) (H. 2825) i.e., to participate in *Jihād* when there is a call for it, otherwise you must have intention to participate in *Jihād* and this intention has the same reward as that of the *Jihād* itself.

**2826.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allāh forgives the killer (who embraces Islām and) also gets martyred (in Allāh's Cause)."

٢٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّزَنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَصْحَّكُ اللَّهُ إِلَى رَجُلَيْنِ: يُقْتَلُ أَحَدُهُمَا الْآخَرَ، يَدْخُلُانِ الْجَنَّةَ يُقَاتِلُهَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْتَشْهِدُ».

**2827.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ I went to Allāh's Messenger ﷺ while he was at Khaibar after it had fallen in the Muslim's hands. I said, "O Allāh's Messenger! Give me a share (from the land of Khaibar)."

One of the sons of Sa'īd bin Al-Āṣ said, "O Allāh's Messenger! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'īd bin Al-Āṣ said, "Strange! A *Wabr* (i.e., guinea pig) who has come down to us from the mountain of Qadūm (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i.e., was not killed as an infidel)." (The subnarrator said, "I do not know whether the Prophet ﷺ gave him a share or not.")

٢٨٢٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِّيَانُ: حَدَّثَنَا الرَّزْهَرِيُّ قَالَ: أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِحَيْبَرَ بَعْدَمَا افْتَسَحُوا هَا فَقُلْتُ: يَا رَسُولَ اللَّهِ أَسْهَمْ لِي، فَقَالَ بَعْضُ بَنِي سَعِيدٍ بْنِ العاصِ: لَا تُسْهِمْ لَهُ يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ أَبْنُ سَعِيدٍ بْنِ العاصِ: وَاعْجَبًا لِوَبْرٍ تَدَلَّى عَلَيْنَا مِنْ قَدْوَمِ ضَائِنٍ يَنْتَهِي عَلَيَّ قَلْلَ رَجْلِ مُسْلِمٍ أَكْرَمُهُ اللَّهُ عَلَى يَدِيَّ وَلَمْ يُهْنِي عَلَيَّ يَدِيهِ، قَالَ: فَلَا أَدْرِي أَسْهَمْ لَهُ أَمْ لَمْ يُسْهِمْ. قَالَ سُفِّيَانُ، وَحَدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ. السَّعِيدِيُّ هُوَ عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ ابْنِ عَاصِ، [انظر: ٤٢٣٧، ٤٢٣٨]،

(29) CHAPTER. Whoever preferred *Jihād* to *Saum* (fasting).

**2828.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: In the lifetime of the Prophet ﷺ Abū Ṭalḥa did not observe *Saum* (fast) because of the *Jihād*, but after the Prophet ﷺ died I never saw him without observing *Saum* except on 'Eid-ul-Fitr and 'Eid-ul-Adhā.

## (٢٩) بَابُ مَنِ اخْتَارَ الغَزْوَ عَلَى الصَّوْمَ

٢٨٢٨ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِثُ الْبُنَانِيُّ قَالَ: سَعَيْتُ أَنَّسَ ابْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ لَا يَصُومُ عَلَى عَهْدِ النَّبِيِّ ﷺ مِنْ أَجْلِ الْغَزْوَةِ فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِرًا إِلَّا يَوْمَ فِطْرٍ أَوْ أَصْحَى.

## (٣٠) بَابُ الشَّهَادَةِ سَبْعُ سَوْىِ الْقَتْلِ

(30) CHAPTER. There are seven martyrs other than those who are killed in *Jihād* (i.e., eight).<sup>(١)</sup>

**2829.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allāh's Cause."

٢٨٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهَادَةُ خَمْسَةُ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ». [راجع: ٦٥٣]

**2830.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Plague (the cause of) martyrdom of every Muslim (who dies because of it)."

٢٨٣٠ - حَدَّثَنَا يَسْرُورُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ أَنَّسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الظَّاعُونُ شَهَادَةً لِكُلِّ مُسْلِمٍ». [انظر: ٥٧٣٢]

## (31) CHAPTER. The Statement of Allāh عز وجل:

(٣١) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَا يَسْتَوِي الْقَمِيمُونَ مِنَ الْمُقْمِنَيْنَ عَيْرُ أُولَى

(1) (Ch. 30) Five are mentioned in *Hadīth* No.82 plus, the one who dies because of burns, pneumonia and childbirth.

**"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ..(up to).. Ever Oft-Forgiving, Most Merciful."** (V.4:95,96).

**2831.** Narrated Al-Barā' (رضي الله عنه): When the Divine Revelation: "Not equal are those of the believers who sit (at home)..., was revealed, the Prophet ﷺ sent for Zaid (bin Thābit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktūm complained about his blindness and on that the following verse was revealed: "Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)..." (V.4:95)

**2832.** Narrated Sahl bin Sa'd As-Sā'idi: I saw Marwān bin Al-Hakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thābit had told him that Allāh's Messenger ﷺ had dictated to him the Divine Verse:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh." (V.4:95)

Zaid said, "Ibn Umm Maktūm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Umm Maktūm said, "O Allāh's Messenger! If I had power, I would surely take part in *Jihād*." He was a blind man. So Allāh sent *Tuāli* down the revelation to His Messenger ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allāh revealed "... except those who are disabled (by injury or are blind or lame)." (V.4:95)

أَصْرَرَهُ إِلَى قَوْلِهِ: ﴿عَفُورًا رَّحِيمًا﴾  
[النساء ٩٥ - ٩٦].

٢٨٣١ - حَدَّثَنَا أَبُو الولِيدُ:  
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ:  
سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
لَمَّا نَزَّلَتْ: ﴿لَا يَسْتَوِي الْفَقِيرُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِّهِ زَيْدًا،  
فَجَاءَهُ بِكَتْفِ فَكَبَّهَا. وَشَكَا ابْنُ أَمِّهِ  
مَكْتُومًّا ضَرَارَتْهُ فَنَزَّلَتْ ﴿لَا يَسْتَوِي  
الْفَقِيرُونَ مِنَ الْمُؤْمِنِينَ عَيْدًا أُولَى الصَّرَرِ﴾.

[انظر: ٤٥٩٣ ، ٤٥٩٤ ، ٤٥٩٥]

٢٨٣٢ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ الرَّهْبَرِيِّ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ أَنَّهُ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمَ جَالِسًا فِي الْمَسْجِدِ فَأَفْقَلْتُ حَتَّى جَلَسْتُ إِلَيْهِ جَنْبَهُ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْلَى عَلَيَّ أَنَّهُ قَالَ: فَجَاءَهُ ابْنُ أَمِّهِ مَكْتُومًّا وَهُوَ يُمْلِهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَسْتَطَعْتُ الْجِهَادَ لِجَاهَدْتُ. وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخْذَهُ عَلَى فَخِذِي فَقَلَّتْ عَلَيَّ حَتَّى خَفِّتْ أَنَّ تُرَضَّ فَخِذِي ثُمَّ سُرِّيَ

عنه. فأنزلَ اللَّهُ عَزَّ وَجَلَّ 《عَيْدُ أُولَى  
الضَّرَرِ》. [انظر: ٤٥٩٢]

### (32) CHAPTER. Patience during fighting.

**2833.** Narrated Sālim Abū An-Nadr: ‘Abdullāh bin Abī Aūfa wrote and I read what he wrote... that Allāh's Messenger ﷺ said, "When you meet them (i.e., your enemy in the battlefield) then be patient."

(٣٢) بَابُ الصَّبْرِ عَنْ الْقِتَالِ  
٢٨٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةً بْنُ عَمْرِو:  
حَدَّثَنَا أُبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ  
عُقْبَةَ، عَنْ سَالِمٍ أَبْنِي التَّضْرِ: أَنَّ عَبْدَ  
اللَّهِ بْنَ أَبِي أُوفَى كَتَبَ: قَرَأَهُ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا لَقِيْتُمُوهُنَّ  
فَاصْبِرُوْا». [راجع: ٢٨١٨]

### (33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh: جَلَّ جَلَلُهُ اللَّهُ عَزَّ وَجَلَّ  
"Urge the believers to fight..." (V.8:65)

(٣٣) بَابُ التَّحْرِيْضِ عَلَى الْقِتَالِ  
وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: 《حَرِّضَ  
الْمُؤْمِنِينَ عَلَى الْقِتَالِ》 [الأناشيد: ٦٥].

**2834.** Narrated Anas: Allāh's Messenger ﷺ went towards the *Khandaq* (i.e., trench) and saw the *Muhājirūn* (emigrants) and the *Anṣār* digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allāh! The real life is that of the Hereafter, (so please) forgive the *Anṣār* and the *Muhājirūn*." In its reply the *Muhājirūn*<sup>(1)</sup> and the *Anṣār* said, "We are those who have given the *Bai'a* (pledge) to Muhammad ﷺ that we will carry on *Jihād* as long as we live."

٢٨٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةً بْنُ عَمْرِو:  
حَدَّثَنَا أُبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ:  
سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدِقِ فَإِذَا  
الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفَرُونَ فِي  
غَدَاءٍ بَارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَيْدٌ يَعْمَلُونَ  
ذَلِكَ لَهُمْ. فَلَمَّا رَأَى مَا يَهْمِمُ مِنَ  
الصَّبْرِ وَالْجُوعِ قَالَ:

«اللَّهُمَّ إِنَّ الْعَيْشَ عِيشُ الْآخِرَةِ  
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةَ»  
فَقَالُوا مُجِيبِنَ لَهُ:  
نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا  
عَلَى الْجِهَادِ مَا بَقِيَّا أَبَدًا

(1) (H. 2834) The word "Emigrants" at other places has been written as *Muhājirūn*. See glossary for *Muhājirūn*.

[انظر: ٢٨٣٥، ٢٩٦١، ٣٧٩٥،  
٤٠٩٩، ٤١٠٠، ٦٤١٣، ٧٢٠١]

### (٣٤) باب حفر الحَنْدَقِ (٣٤)

#### (34) CHAPTER. The digging of the *Khandaq* (trench).

**2835.** Narrated Anas رضي الله عنه: The *Muhājirūn* (emigrants) and the *Anṣār* started digging the trench around Al-Madīnah carrying the earth on their backs and saying, “We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live.” The Prophet ﷺ kept on replying, “O Allāh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣār* and the *Muhājirūn*.”

٢٨٣٥ - حدثنا أبو معمر: حدثنا عبد الوارث: حدثنا عبد العزيز، عن أنس رضي الله تعالى عنه قال: جعل المهاجرون والأنصار يحفرون الحندق حول المدينة وينقلون التراب على مت勇هم ويقولون:

نحن الذين بآياتنا مُحَمَّدا على الجهاد ما بقينا أبدا والنبي ﷺ يحييهم ويقول: «اللهم إله لا خير إلا خير الآخرة فبارك في الأنصار والمهاجرة»

[راجع: ٢٨٣٤]

**2836.** Narrated Al-Barā' رضي الله عنه: The Prophet ﷺ went on carrying (the earth) and saying, “Without You (O Allāh!) we would have got no guidance.”

٢٨٣٦ - حدثنا أبو الوليد: حدثنا شعبة، عن أبي إسحاق قال: سمعت البراء رضي الله عنه يقول: كان النبي ﷺ ينقل ويقول: «اللهم أنت ما اهتدينا». [انظر: ٢٨٣٧، ٢٨٣٨]

[٣٠٣٤، ٤١٠٦، ٦٦٢٠، ٤١٠٤]

**2837.** Narrated Al-Barā' رضي الله عنه: On the day (of the battle) of *Al-Ahzāb* (the 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 Allāh!) we would have got no guidance, nor given in charity, nor offered *Salāt* (prayers). So please bless us

٢٨٣٧ - حدثنا حفص بن عمر: حدثنا شعبة، عن أبي إسحاق، عن البراء رضي الله عنه قال: رأيت النبي ﷺ يوم الأحزاب ينقل التراب وقد وارى التراب بياض بطنه وهو يقول:

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) upon us.”

لَوْلَا أَنْتَ مَا اهْتَدِيْنَا، وَلَا تَصْدِقُنَا،  
وَلَا صَلَّيْنَا. فَأَنِزَلْنَا السَّكِينَةَ عَلَيْنَا،  
وَبَثَتْ الْأَقْدَامَ إِنْ لَا قَنَا، إِنْ الْأُولَى  
قَدْ بَعَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبْيَانًا».

[راجع: ٢٨٣٦]

### (35) CHAPTER. (The reward of) whoever is held back from *Jihād* by a legal cause.

### (٣٥) بَابُ مَنْ حَبَسَهُ الْعُدُوُّ عَنِ الغَزْوَةِ

**2838.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: We returned from the *Ghazwa* of Tabūk along with the Prophet ﷺ.

(See *Hadīth* No.2839 below).

٢٨٣٨ - حَدَّثَنَا أَخْمَدُ بْنُ يُوسُفَ:  
حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا حُمَيْدٌ: أَنَّ  
أَنْسًا حَدَّثُهُمْ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ  
تَبُوكَ مَعَ النَّبِيِّ ﷺ. [انظر: ٢٨٣٩، ٤٤٢٣]

**2839.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: While the Prophet ﷺ was in a *Ghazwa* he said, “Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse.”

٢٨٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ: حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ،  
عَنْ حُمَيْدٍ عَنْ أَنْسٍ رَضِيَ اللَّهُ عَنْهُ:  
أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَرَأَةٍ، فَقَالَ:  
إِنَّ أَفْوَاماً بِالْمَدِينَةِ خَلَقْنَا مَا سَلَكُنا  
شَعْبًا وَلَا وَادِيًّا إِلَّا وَهُمْ مَعَنَا فِيهِ،  
حَبَسَهُمُ الْعُدُوُّ». [راجع: ٢٨٣٨]

وقال مُوسَى: حَدَّثَنَا حَمَادٌ، عَنْ  
حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ  
أَبِيهِ: قَالَ النَّبِيُّ ﷺ. قَالَ أَبُو عَبْدِ  
اللَّهِ: الْأَوَّلُ أَصَحُّ.

### (36) CHAPTER. The superiority of observing *Šaum* (fast) in Allāh's Cause (to seek His good pleasure).

### (٣٦) بَابُ فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ

**2840.** Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ saying, “Whosoever observes *Šaum* (fast) for one day in Allāh's Cause (to seek His good pleasure), Allāh will keep his face away from the (Hell) Fire (a

٢٨٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ  
نَضْرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ  
جُرَيْحٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ،

distance covered by a journey of) seventy years."

وَسُهْلٌ ابْنُ أَبِي صَالِحٍ : أَنَّهُمَا سَعَاهَا  
الْتَّعْمَانَ بْنَ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدِ  
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ  
النَّبِيَّ ﷺ يَقُولُ : «مَنْ صَامَ يَوْمًا فِي  
سَبِيلِ اللَّهِ بَعْدَهُ اللَّهُ وَجَهَهُ عَنِ النَّارِ  
سَبْعِينَ حَرِيفًا» .

### (٣٧) بَابُ فَضْلِ النَّفَقَةِ فِي سَبِيلِ اللَّهِ

**2841.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Whoever spends two things in Allāh's Cause, will be called by all the gatekeepers of Paradise who will be saying, 'O so-and-so! Come here.'" Abū Bakr said, "O Allāh's Messenger! Such persons will never be destroyed." The Prophet ﷺ said, "I hope you will be one of them."

٢٨٤١ - حَدَّثَنِي سَعْدُ بْنُ حَفْصٍ : حَدَّثَنَا شَيْبَانُ، عَنْ يَحْمِيِّ،  
عَنْ أَبِي سَلَمَةَ : أَنَّهُ سَمِعَ أبا هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ :  
«مَنْ أَنْفَقَ رَزْوَجِينَ فِي سَبِيلِ اللَّهِ دَعَاهُ  
حَرَّةُ الْجَنَّةِ، كُلُّ حَرَّةٍ بَابٌ : أَيْ فُلُّ  
هَلْمٌ» . قَالَ . أَبُو بَكْرٍ : يَا رَسُولَ اللَّهِ،  
ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ . فَقَالَ النَّبِيُّ  
ﷺ : «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ» .

[راجع: ١٨٩٧]

**2842.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, "O Allāh's Messenger! Can the good bring about evil?" The Prophet ﷺ remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet ﷺ wiped the sweat off his face and asked, "Where is the

٢٨٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيْنَانَ :  
حَدَّثَنَا فُلَيْحَةُ : حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ  
بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ  
عَلَى الْمِنْبَرِ فَقَالَ : «إِنَّمَا أَحْشَى  
عَلَيْكُمْ مَنْ بَعْدَ مَا يُفْتَحُ عَلَيْكُمْ مِنْ  
بَرَكَاتِ الْأَرْضِ» . ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيَا  
فَبَدَا يُلْحَدِّهِمَا وَشَنَى بِالْأُخْرَى، فَقَامَ  
رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، أَوْ يَأْتِي  
الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ .

preceding questioner?" "Do you think wealth is good?" He repeated thrice, adding, "No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allāh's Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

فَلَنَا: يُوحَى إِلَيْهِ، وَسَكَّتَ النَّاسُ كَأَنَّ  
عَلَى رُؤُوسِهِمُ الطَّبِيرَ. ثُمَّ إِنَّهُ مَسَحَ  
عَنْ وَجْهِهِ الرُّحْضَاءَ فَقَالَ: «أَيْنَ  
السَّائِلُ أَنِفًا؟ أَوْ خَيْرٌ هُوَ؟» ثَلَاثَةً،  
إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِالْخَيْرِ وَإِنَّ  
كُلَّمَا يَتَّسِعُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ  
يُلْمُ، كُلَّمَا أَكَلَتْ إِلَّا آكِلَةَ الْخَضْرِ،  
حَتَّى إِذَا امْتَدَّتْ خَاصِرَاتُهَا، اسْتَبْلَتْ  
الشَّنْسَسُ فَنَلَطَتْ وَيَالَ ثُمَّ رَأَتُ.  
وَإِنَّ هَذَا الْمَالَ حَصِرَةٌ حُلْوَةٌ. وَيَعْنَمُ  
صَاحِبُ الْمُسْلِمِ لِمَنْ أَخْدَهُ بِحَقِّهِ  
فَجَعَلَهُ فِي سَبِيلِ اللَّهِ وَالْيَتَامَى  
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَمَنْ لَمْ  
يَأْخُذْهَا بِحَقِّهِ فَهُوَ كَالْأَكْلِ الَّذِي لَا  
يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ  
الْقِيَامَةِ». [٩٢١] (راجع: ٩٢١)

### (٣٨) بَابُ فَضْلِ مَنْ جَهَّزَ غَازِيًّا أَوْ خَلْفَةً بِخَيْرٍ

٢٨٤٣ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا  
عَبْدُ الْوَارِثِ : حَدَّثَنَا الْحُسَيْنُ : حَدَّثَنِي  
يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ :  
حَدَّثَنِي بُشْرُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي  
رَيْدُ بْنُ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ جَهَّزَ غَازِيًّا  
فِي سَبِيلِ اللَّهِ فَقَدْ غَرَّا، وَمَنْ خَلَفَ  
غَازِيًّا فِي سَبِيلِ اللَّهِ بِخَيْرٍ فَقَدْ غَرَّا».

٢٨٤٤ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ : حَدَّثَنَا هَمَّامُ، عَنْ إِسْحَاقَ

### (38) CHAPTER. The superiority of one who prepares a *Ghāzi* (fighter for *Jihād*) or looks after his dependents in his absence.

2843. Narrated Zaid bin Khālid رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ 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*."

2844. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used not to enter any house in Al-Madīna except the house of Umm Sulaim

besides those of his wives... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

بِنْ عَبْدِ اللَّهِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سُلَيْمَانَ إِلَّا عَلَى أَرْوَاجِهِ. فَقِيلَ لَهُ فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوها مَعِي».

#### (39) CHAPTER. To apply *Hanūt* (i.e., a kind of scent) during the battle.

#### (٣٩) بَابُ التَّحْكِيطِ عِنْدَ الْقِتَالِ

**2845.** Narrated Ibn ‘Aūn: Once Mūsa bin Anas while describing the battle of Yamāma, said, “Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying *Hanūt* to his body. Anas asked, ‘O uncle! What is holding you back (from the battle)?’ He replied, ‘O my nephew! I am coming just now,’ and went on perfuming himself with *Hanūt*, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thabit said, ‘Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh’s Messenger ﷺ. How bad the habits you have acquired from your enemies!’”

٢٨٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ عَوْنَى، عَنْ مُوسَى بْنِ أَنَسٍ قَالَ: ذَكَرَ يَوْمَ الْيَمَامَةَ قَالَ: أَتَى أَنَسُ بْنُ مَالِكَ ثَابِتَ بْنَ قَيْسٍ وَقَدْ حَسَرَ عَنْ فَخِذِيهِ وَهُوَ يَتَحَنَّطُ فَقَالَ: يَا عَمَّ، مَا يَحْبِسُكَ أَلَا تَجِيءُ؟ قَالَ: الآنَ يَا ابْنَ أَخِي، وَجَعَلَ يَتَحَنَّطُ، يَعْنِي مِنَ الْحَنُوطِ، ثُمَّ جَاءَ فَجَلَسَ فَذَكَرَ فِي الْحَدِيثِ انْكِشَافًا مِنَ النَّاسِ فَقَالَ: هَكَذَا عَنْ وُجُوهِنَا حَتَّى نُصَارَبَ بِالْقَوْمِ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ ﷺ، يُسَسَّ مَا عَوَذْنَا أَفْرَانَكُمْ. رَوَاهُ حَمَادٌ عَنْ ثَابِتَ عَنْ أَنَسٍ.

#### (٤٠) بَابُ فَضْلِ الطَّلِيمَةِ

#### (40) CHAPTER. The superiority of the reconnoiterer.

**2846.** Narrated Jābir: The Prophet ﷺ said, “Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahzāb* (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

٢٨٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ الْبَيْتُ ﷺ: «مَنْ يَأْتِنِي بِخَرْبِ الْقَوْمِ؟» يَوْمَ الْأَخْرَابِ . فَقَالَ الرَّئِبُرُ: أَنَا . ثُمَّ قَالَ:

had a *Hawārī* (disciple) and my *Hawārī* is Az-Zubair."

(41) CHAPTER. Can the reconnoiturer be sent alone?

**2847.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : When the Prophet ﷺ called the people (Ṣadaqa, a subnarrator, said, "Most probably that happened on the day of *Al-Khandaq*) Az-Zubair responded to the call (i.e., to act as a reconnoiturer). (The Prophet ﷺ called the people again and Az-Zubair responded to the call. The Prophet ﷺ then said, "Every Prophet had a *Hawārī* (disciple) and my *Hawārī* is Az-Zubair bin Al-Awwām."

(42) CHAPTER. The travelling of two persons together.

**2848.** Narrated Mālik bin Al-Huwairith : On my departure from the Prophet ﷺ he said to me and to a friend of mine, "You two, pronounce the *Adhān* and the *Iqāma* for the *Salāt* (prayer) and let the elder of you lead the *Salāt* (prayer)."

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of *Jihād*) till the Day of Resurrection.

«مَنْ يَأْتِنِي بِحَبْرِ الْقَوْمِ؟» قَالَ الرَّبِيعُ : أَنَا، فَقَالَ النَّبِيُّ ﷺ : «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيًّا الرَّبِيعُ». [انظر: ٢٨٤٧، ٢٩٩٧، ٣٧١٩، ٤١١٣]

(٤١) بَابٌ هَلْ يُعَثِّثُ الطَّلَيْعَةُ وَهَدْهُ؟

٢٨٤٧ - حَدَّثَنَا صَدَقَةُ : أَخْبَرَنَا ابْنُ عَيْنَةَ : حَدَّثَنَا ابْنُ الْمُنْكَدِرِ : أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَدَبَ النَّبِيُّ ﷺ النَّاسَ - قَالَ صَدَقَةُ : أَطْهَنَهُ يَوْمَ الْحَنْدَقِ - فَانْتَدَبَ الرَّبِيعُ ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الرَّبِيعُ. فَقَالَ ﷺ : «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيًّا الرَّبِيعُ بْنُ الْعَوَامِ». [راجع: ٢٨٤٦]

(٤٢) بَابٌ سَفَرُ الْأَتَيْنِ

٢٨٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُسَ : حَدَّثَنَا أَبُو شَهَابٍ ، عَنْ خَالِدِ الْحَدَاءِ ، عَنْ أَبِي قِلَابَةَ ، عَنْ مَالِكِ بْنِ الْمُوَيْرِثِ قَالَ : أَنْصَرْفُ مِنْ عِنْدِ النَّبِيِّ ﷺ فَقَالَ لَنَا أَنَا وَصَاحِبُ لِي : «أَذْنَا وَأَقِيمَا وَلِيُؤْمَكِمَا أَكْبُرُكُمَا». [راجع: ٦٢٨]

(٤٣) بَابٌ : الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

**2849.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh's Messenger ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection.”

٢٨٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

[انظر : ٣٦٤٤]

**2850.** Narrated ‘Urwa bin Al-Ja‘d: The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection.”

٢٨٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ، وَابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

قال سليمان : عَنْ شُعْبَةَ، عَنْ عُرْوَةَ ابْنِ أَبِي الْجَعْدِ. تَابَعَهُ مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ حُصَيْنِ، عَنْ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ.

[انظر : ٢٨٥٢ ، ٣١١٩ ، ٣٦٤٣]

**2851.** Narrated Anas bin Mālik رضي الله عنه : Allāh's Messenger ﷺ said, “There is a blessing in the forelocks of horses (meant for *Jihād*).”

٢٨٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي سَعِيدٍ، عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَّةُ فِي

نَوَاصِي الْحَيْلِ».

[انظر : ٣٦٤٥]

(٤٤) **بَابُ:** الْجِهَادُ ماضٍ مَعَ الْبَرِّ والفاجر ،

لِتَوْلِي النَّبِيِّ ﷺ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

(44) CHAPTER. *Jihād* is to be carried on whether the Muslim ruler who calls for it is good or bad.

By virtue of the saying of the Prophet ﷺ, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection.”

**2852.** Narrated ‘Urwa Al-Bāriqī: The Prophet ﷺ said, “Good will remain (as a

٢٨٥٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world)."

رَكِيرِيَا، عَنْ عَامِرٍ: حَدَّثَنَا عُرْوَةُ الْبَارِقِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَيْلُ مَعْفُودٌ فِي تَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ». [٢٨٥٠]

[٢٨٥٠] (٤٥) بَابُ مَنِ اخْتَبَسَ فَرَسًا [في سَبِيلِ اللَّهِ لِقَوْلِهِ عَزَّ وَجَلَّ: «وَمِنْ رِبَاطِ الْأَعْجَلِ»] [الأناقل: ٦٠].

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of *Jihād* in Allāh's Cause), as is indicated by the Statement of Allāh :

"[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)..." (V.8:60)

2853. Narrated Abū Hurairah رضي الله عنه said, "If somebody keeps a horse (for *Jihād*) in Allāh's Cause, motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance."

٢٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا طَلْحَةُ بْنُ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ سَعِيداً الْمَقْبُرِيَّ يُحَدِّثُ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنِ اخْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيمَانًا بِاللَّهِ وَتَصْدِيقًا بِوَعْدِهِ فَإِنْ شَبَعَهُ وَرِيَّهُ وَرَوْنَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ». (٤٦)

(46) CHAPTER. To name a horse and a donkey.

2854. Narrated 'Abdullāh bin Abī Qatāda : Abū Qatāda went out (on a journey) with Allāh's Messenger ﷺ but he was left behind with some of his companions who were in a state of *Ihrām*. He himself was not in a state of *Ihrām*. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse

٢٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بُكْرٍ قَالَ: حَدَّثَنَا فُضِيلُ بْنُ سُلَيْمانَ: عن أَبِي حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: عَنْ أَبِيهِ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ فَتَحَلَّفَ أَبُو قَتَادَةَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرِمُونَ وَهُوَ غَيْرُ

called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abū Qatāda replied, "Yes, we have its leg with us." So, the Prophet ﷺ took and ate it.

مُحْرَمٌ . فَرَأَوا حَمَاراً وَحْشِنَ قَبْلَ أَنْ يَرَاهُ، فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتَّى رَأَاهُ أَبُو قَاتَدَةَ فَرَكِبَ فَرَسًا لَهُ - يُقَالُ لَهُ: الْجَرَادَةُ - فَسَأَلُوهُمْ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبْوَا فَتَنَوَّلُهُ فَحَمَلَ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَدِيمُوا، فَلَمَّا أَذْرَكُوهُ قَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: مَعَنَا رِجْلُهُ فَأَخْذَهَا النَّبِيُّ ﷺ فَأَكَلَهَا .

[راجع: ١٨٢١]

**2855.** Narrated Sahl: In our garden there was a horse belonging to the Prophet ﷺ called Al-Luhāif or Al-Lukhaif.

٢٨٥٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى: حَدَّثَنَا أَبْيُ بْنُ عَبَّاسٍ بْنُ سَهْلٍ عَنْ أَبِيهِ، عَنْ جَدِهِ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ: الْلُّحْيَفُ . قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمْ: الْلُّحْيَفُ .

٢٨٥٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ يَحْيَى بْنَ آدَمَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرِ بْنِ مَيْمُونٍ، عَنْ مُعاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدْفَ النَّبِيِّ ﷺ عَلَى حَمَارٍ يُقَالُ لَهُ: عَفِيرُ، فَقَالَ: «يَا مُعاذُ وَهَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ؟ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «إِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذَّبَ مَنْ لَا يُشْرِكُ بِهِ

**2856.** Narrated Mu'ādh: I was a companion-rider behind the Prophet ﷺ on a donkey called 'Ufair. The Prophet ﷺ asked, "O Mu'ādh! Do you know what Allāh's Right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allāh and His Messenger ﷺ know better." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not worship anything else besides Him. And slaves' right on Allāh is that He should not punish him who worships none besides Him." I said, "O Allāh's Messenger! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)."

شَيْئاً». قَلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا  
أُبَشِّرُ بِهِ النَّاسُ؟ قَالَ: «لَا تُبَشِّرُهُمْ  
فَيَكُلُّو». [انظر: ٥٩٦٧، ٦٢٦٧، ٦٥٠٠  
[٧٣٧٣]

**2857.** Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ: Once there was a feeling of fright in Al-Madîna, so the Prophet ﷺ borrowed a horse belonging to us called Mandûb (and he rode away on it). (When the Prophet ﷺ returned) he said, "I have not seen anything of fright and I found it (i.e., this horse) very fast."

٢٨٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنَيْدُرُ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: - كَانَ فَرَّاعُ الْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لَنَا - يُقَالُ لَهُ: مَنْدُوبٌ - فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَّاعٍ وَإِنْ وَجَدْنَاهُ لِبَحْرًا».  
[راجع: ٢٦٢٧]

#### (47) CHAPTER. What has been said about the evil omen of a horse.

(٤٧) بَابٌ مَا يُذَكِّرُ مِنْ شُوْمِ الْفَرَسِ

**2858.** Narrated 'Abdullâh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house."<sup>(١)</sup>

٢٨٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْرَيِّ قَالَ: أَخْبَرَنِي سَالِمٌ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّمَا الشُّوْمُ فِي ثَلَاثَةِ: فِي الْفَرَسِ، وَالمرْأَةِ، وَالدَّارِ». [راجع: ٢٠٩٩]

**2859.** Narrated Sahl bin Sa'd As-Sâ'iði رَضِيَ اللَّهُ عَنْهُ: Allâh's Messenger ﷺ said "If there is any evil omen in anything, then it is in the woman, the horse and the house".

[See the footnote of *Hadîth* No.2858].

٢٨٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ فَقَيَ

(1) (H. 2858) 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.

المرأة والفرس والمسكين». [انظر:

[٥٠٩٥]

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allāh جل جلاله :

“And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.” (V.16:8)

(٤٨) بَابُ: الْحَيْلُ لِثَلَاثَةِ، وَقُولُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالْمَيْلَ وَالْبَغَالَ وَالْحَمِيرَ لِرَكْبَبِهَا وَزَيْنَةً وَخَلْقًا مَا لَا تَعْلَمُونَ﴾. [الحل: ٨]

2860. Narrated Abū Hurairah رضي الله عنه said, “Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allāh’s Cause (i.e., *Jihād*), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allāh’s Messenger ﷺ was asked about donkeys, he replied, “Nothing has been revealed to me about them except this unique, comprehensive Verse:

‘So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.’” (V.99:7,8)

٢٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَيْلُ لِثَلَاثَةِ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِرْتٌ، وَعَلَى رَجُلٍ وِرْزٌ. فَإِنَّمَا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طَيَّلَاهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ. وَلَوْ أَنَّهَا قَطَعَتْ طَيَّلَاهَا فَاسْتَثْتَ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ أَرْوَاثَهَا وَآثَارُهَا حَسَنَاتٍ لَهُ. وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا ذَلِكَ حَسَنَاتٍ لَهُ. فَإِنَّمَا الرَّجُلَ الَّذِي هِيَ عَلَيْهِ وزَرٌ فَهُوَ رَجُلٌ رَبَطَهَا فَخَرَا وَرِيَاءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ وِرْزٌ عَلَى ذَلِكَ». وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ؟ فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادِعَةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا﴾»

يَرْهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرْقَ  
شَرَّاً يَرْهُ ﴿٨﴾ [الزلزلة: ٨-٧].  
[راجع: ٢٣٧١]

## (٤٩) بَابُ مَنْ ضَرَبَ دَبَّةَ عَيْرِهِ فِي الْغَزْوِ

**(49) CHAPTER.** Whoever beats somebody else's animal during the battle (intending to help its rider).

**2861.** Narrated Abū ‘Aqīl: Abū Al-Mutawakkil An-Nājī said: I called on Jābir bin ‘Abdullāh Al-Anṣārī and said to him, “Relate to me what you have heard from Allāh’s Messenger ﷺ.” He said, “I accompanied him on one of the journeys.” (Abū ‘Aqīl said, “I do not know whether that journey was for the purpose of *Jihād* or ‘Umra.”) “When we were returning,” Jābir continued, “the Prophet ﷺ said, ‘Whoever wants to return earlier to his family, should hurry up.’ We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet ﷺ said to me, ‘O Jābir, wait!’ Then he hit it once with his lash and it started moving on a fast pace. He then said, ‘Will you sell the camel?’ I replied in the affirmative. When we reached Al-Madīna, and the Prophet ﷺ went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, ‘This is your camel.’ He came out and started examining the camel and saying, ‘The camel is ours.’ Then the Prophet ﷺ sent some *Awāq* (i.e., an amount) of gold saying, ‘Give it to Jābir.’ Then he asked, ‘Have you taken the full price (of the camel)?’ I replied in the affirmative. He said, ‘Both the price and the camel are for you.’”

٢٨٦١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا  
أَبُو عَقِيلٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي  
قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ  
الْأَنْصَارِيَّ فَقُلْتُ لَهُ: حَدَّثَنِي بِمَا  
سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ:  
سَافَرْتُ مَعَهُ فِي بَعْضِ أَسْفَارِهِ - قَالَ  
أَبُو عَقِيلٍ: لَا أَذْرِي غَرْوَةً أَمْ عُمْرَةً -  
فَلَمَّا أَنْ أَقْبَلْنَا قَالَ النَّبِيُّ ﷺ: «مَنْ  
أَحَبَ أَنْ يَتَعَجَّلَ إِلَى أَهْلِهِ فَلْيَتَعَجَّلْ».  
قَالَ جَابِرُ: فَأَقْبَلْنَا وَأَنَا عَلَى جَمِيلِي  
أَرْمَكَ لَيْسَ فِيهَا شَيْءٌ وَالنَّاسُ حَلْفُي،  
فَيَقُولُ أَنَا كَذَلِكَ إِذْ قَامَ عَلَيَّ فَقَالَ لِي  
النَّبِيُّ ﷺ: «يَا جَابِرُ اسْتَمْسِكْ»،  
فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَّبَ الْبَعِيرُ  
مَكَانَهُ، فَقَالَ: «أَتَيْتُ الْجَمِيلَ؟» قُلْتُ:  
نَعَمْ. فَلَمَّا قَدِيمَنَا الْمَدِينَةَ وَدَخَلَ النَّبِيُّ  
ﷺ الْمَسْجِدَ فِي طَوَافِ أَصْحَابِهِ  
فَدَخَلْتُ عَلَيْهِ وَعَقْلَتُ الْحَمَلَ فِي  
نَاحِيَةِ الْبَلَاطِ، فَقُلْتُ لَهُ: هَذَا  
حَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمِيلِ  
وَيَقُولُ: «الْجَمِيلُ جَمِيلُنَا». فَبَعَثَ النَّبِيُّ  
ﷺ أَوَاقَ مِنْ ذَهَبٍ فَقَالَ: «أُعْطُوهَا  
جَابِرًا». ثُمَّ قَالَ: «اسْتَوْفِيَتِ الْثَّمَنُ؟»

فَلْتُ: نَعَمْ، قَالَ: «الثَّمَنُ وَالجَمْلُ

لِكَ». [راجع: ٤٤٣]

(٥٠) بَابُ الرُّكُوبِ عَلَى الدَّابَّةِ

الصَّعِيْةِ وَالْفُحُولَةِ مِنَ الْحَيْلِ،

وَقَالَ رَاشِدُ بْنُ سَعْدٍ: كَانَ

السَّلَفُ يَسْتَحْبُونَ الْفُحُولَةَ لِأَنَّهَا أَجْرَأَ

وَأَجْسَرَ.

٢٨٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا

شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَعَيْتُ أَنَّسَ

بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ

بِالْمَدِينَةِ فَرَغَ فَاسْتَعَارَ النَّبِيَّ ﷺ فَرَسًا

لِأَبِي طَلْحَةَ يُقَالُ لَهُ: مَنْدُوبٌ، فَرَكِبَهُ

وَقَالَ: «مَا رَأَيْنَا مِنْ فَرَزٍ إِنْ وَجَدْنَاهُ

لِبَحْرًا».

(٥١) بَابُ سَهَامِ الْفَرَسِ، وَقَالَ

مَالِكُ: يُسْهِمُ لِلْحَيْلِ وَالْبَرَادِينِ مِنْهَا

لِقَوْلِهِ تَعَالَى: «وَالْقَلْيلُ وَالْعَالَلُ وَالْحَمِيرُ

لِتَرَكْبُهَا» [النحل: ٨] وَلَا يُسْهِمُ

لِأَكْثَرِ مِنْ فَرَسٍ. [انظر: ٤٢٢٨]

٢٨٦٣ - حَدَّثَنَا عُبَيْدُ بْنُ

إِسْمَاعِيلَ، عَنْ أَبِي أَسَمَّةَ، عَنْ عُبَيْدِ

اللَّهِ، عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ

لِلْفَرَسِ سَهَمَيْنِ وَلِصَاحِبِهِ سَهَمًا.

(٥٢) بَابُ مَنْ قَادَ دَابَّةً غَيْرِهِ فِي

الْحَرْبِ

**(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.**

Rāshid bin Sa‘d said, “The early Muslims preferred to ride stallions, for they were faster and more daring (than mares).”

**2862.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ عَنْ أَنَّاسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ . There was a feeling of fright in Al-Madina, so the Prophet ﷺ borrowed a horse called Mandūb belonging to Abū Ṭalḥa and mounted it. (On his return) he said, “I did not see anything of fright and I found this horse very fast.”

**(51) CHAPTER. The share of the horse (from the booty)...**

Mālik said, “A share of the booty is to be devoted to horses including *Al-Baradhin* (non-Arab horses), by virtue of the Statement of Allāh :

‘And (He has created) horses, mules and donkeys for you to ride...’ ” (V.16:8)

**2863.** Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا عَنْ أَبِي الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهُ . Allāh’s Messenger ﷺ fixed two shares for the horse and one share for its rider (from the war booty).

**(52) CHAPTER. Leading somebody else’s animal during the battle.**

**2864.** Narrated Abū Ishāq: Somebody asked Al-Barā' bin ‘Āzib, “Did you flee deserting Allāh’s Messenger ﷺ during the battle of Hunain?” (Al-Barā') replied, “But Allāh’s Messenger ﷺ did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, *Al-Mushrikūn* faced us with arrows, but Allāh’s Messenger ﷺ did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet ﷺ was saying, ‘I am the Prophet without a lie: I am the son of ‘Abdul Muṭtalib.’”

٢٨٦٤ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا سَهْلُ ابْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ: قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ: أَفَرَأَتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ قَالَ: لَكُنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْرَرْ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاهَ وَإِنَّا لَمَّا لَقَيْنَاهُمْ حَمَلَنَا عَلَيْهِمْ فَانْهَزَمُوا. فَأَفَبِلَ الْمُسْلِمُونَ عَلَى الْعَنَائِمِ. فَاسْتَبَلُونَا بِالسَّهَامِ، فَأَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يَقْرَرْ. فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغْتَتِهِ الْيَيْضَاءَ، وَإِنَّ أَبَا سُفْيَانَ أَخْذَ بِلِحَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِيبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». [انظر: ٤٣١٦، ٢٩٣٠، ٣٠٤٢، ٤٣١٥، ٢٨٧٤]

[٤٣١٧]

### (53) CHAPTER. The saddle and the stirrup of an animal.

**2865.** Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا When the Prophet ﷺ put his feet in the stirrup and the she-camel got up carrying him he would start reciting *Talbiya* at the mosque of Dhul-Hulaifa.

٢٨٦٥ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا أَدْخَلَ رِجْلَهُ فِي الْعَرْزِ وَاسْتَوَتْ بِهِ نَاقَةٌ قَائِمَةً أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ. [راجع: ١٦٦]

### (54) بَابُ رُكُوبِ الْفَرَسِ الْعَرْبِيِّ

### (54) CHAPTER. The riding of an unsaddled horse.

**2866.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ met them (i.e., the people) while

٢٨٦٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَى:

he was riding an unsaddled horse with his sword slung over his shoulder.

حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: اسْتَقْبَلُهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ عُرْيٍ مَا عَلَيْهِ سَرْجٌ، فِي عَنْقِهِ سَيْفٌ. [راجع: ٢٦٢٧]

#### (55) CHAPTER. A slow horse.

**2867.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Once, the people of Al-Madīna were frightened, so the Prophet ﷺ rode a horse belonging to Abū Ṭalḥa and it ran slowly, or was of short paces. When he returned, he said, "I found your (i.e., Abū Ṭalḥa's) horse very fast. After that the horse could not be surpassed in running."

٢٨٦٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ الْمَدِينَةَ فَرِعُوا مَرَّةً فَرِكَبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ كَانَ يَقْطِفُ أَوْ كَانَ فِيهِ قَطَافٌ فَلَمَّا رَجَعَ قَالَ: «وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا»، فَكَانَ بَعْدَ ذَلِكَ لَا يُجَارِي. [راجع: ٢٦٢٧]

#### (56) CHAPTER. Horse races.

**2868.** Narrated ('Abdullāh) bin 'Umar : رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafyā' and Thaniyat Al-Wadā' (i.e., names of two places) and the horses which had not been made lean from Ath-Thanīyat to the mosque of Banī Zuraiq. I was also amongst those who took part in that horse race. Sufyān, a subnarrator, said, "The distance between Al-Hafyā' and Thaniyat Al-Wadā' is five or six miles; and between Thaniyat and the mosque of Banī Zuraiq is one mile."

٢٨٦٨ - حَدَّثَنَا قَبِيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخْرَى النَّبِيِّ ﷺ مَا ضَمَرَ مِنَ الْحَيْلِ مِنَ الْحَقْيَاءِ إِلَى ثَنَيَّةِ الْوَدَاعِ وَأَجْرَى مَا لَمْ يُضَمِّرْ مِنَ الثَّنَيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ. قَالَ ابْنُ عُمَرَ: وَكُنْتُ فِيمَنْ أَجْرَى. قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ، قَالَ سُفْيَانُ: بَيْنَ الْحَقْيَاءِ إِلَى ثَنَيَّةِ الْوَدَاعِ خَمْسَةُ أَمْيَالٍ أَوْ سِتَّةَ، وَبَيْنَ ثَنَيَّةَ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ. [راجع: ٤٢٠]

#### (57) CHAPTER. *Idmār* (the preparation) of horses for racing (by a process by which

(٥٧) بَابُ إِضْمَارِ الْحَيْلِ لِلْسَّبِقِ

**strong fat horses are turned into lean ones through giving them limited amounts of food.**

**2869.** Narrated 'Abdullāh: The Prophet ﷺ arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniyat to the mosque of Banī Zuraiq. (The subnarrator said, " 'Abdullāh bin 'Umar was amongst those who participated in that horse race.").

**(58) CHAPTER.** The extreme limit of the distance of the race of horses that have been made lean.

**2870.** Narrated Abū Ishāq: Mūsa bin 'Uqba said, Nāfi' said: Ibn 'Umar رضي الله عنهما said, "Allāh's Messenger ﷺ arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafyā' and their limit (distance of running) was up to Thaniyat Al-Wadā'. I asked Mūsa, 'What was the distance between the two places?' Mūsa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat Al-Wadā', and their limit was up to the mosque of Banī Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

**(59) CHAPTER.** The she-camel of the Prophet ﷺ.

Ibn 'Umar said, "The Prophet ﷺ made

٢٨٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا الْيَثِّيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ سَابَقَ بَيْنَ الْحَيْلِ الَّتِي لَمْ تُضْمَرْ وَكَانَ أَمْدُهَا مِنَ الشَّيْءَةِ إِلَى مَسْجِدِ بَنِي رُزِيقٍ، وَأَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ كَانَ سَابِقَ بِهَا . قَالَ أَبُو عَبْدِ اللَّهِ : أَمَدًا : غَايَةً ۝ فَطَالَ عَلَيْهِمُ الْأَمْدُ ۝ [الحادي: ١٦]. [راجع: ٤٢٠]

**(٥٨) بَابُ غَايَةِ السَّبَاقِ لِلْحَيْلِ**  
**المُضْمَرَةِ**

٢٨٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعاوِيَةُ : حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى ابْنِ عُفْيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَابَقَ رَسُولَ اللَّهِ ﷺ بَيْنَ الْحَيْلِ الَّتِي قَدْ أَضْمَرَتْ فَأَرْسَلَهَا مِنَ الْحَفَيَاءِ وَكَانَ أَمْدُهَا ثَيَّةَ الْوَدَاعِ . فَقُلْتُ لِمُوسَى : فَكَمْ كَانَ بَيْنَ ذَلِكَ؟ قَالَ: شَيْئًا أَمْيَالًا أَوْ سَبْعَةَ . وَسَابَقَ بَيْنَ الْحَيْلِ الَّتِي لَمْ تُضْمَرْ فَأَرْسَلَهَا مِنْ ثَيَّةَ الْوَدَاعِ وَكَانَ أَمْدُهَا مَسْجِدَ بَنِي رُزِيقٍ، قُلْتُ : فَكَمْ بَيْنَ ذَلِكَ؟ قَالَ: مِيلًا أَوْ نَحْوًا . وَكَانَ ابْنُ عُمَرَ مِنْ سَابِقِ فِيهَا . [راجع: ٤٢٠]

**(٥٩) بَابُ نَاقَةِ النَّبِيِّ ﷺ**  
**وَقَالَ ابْنُ عُمَرَ: أَرْدَفَ النَّبِيِّ ﷺ**

Usāma ride behind him on *Al-Qaswā'* (i.e., the Prophet's she-camel)." Al-Miswar said, "The Prophet ﷺ said, "*Al-Qaswā'* has not become stubborn."

**2871.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The she-camel of the Prophet ﷺ was called *Al-'Aḍbā'*.

أُسَامَةَ عَلَى الْقَصْوَاءِ. وَقَالَ الْمُسْوَرُ :

قَالَ النَّبِيُّ ﷺ : مَا حَلَّتِ  
الْقَصْوَاءُ؟

**2871** - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعاوِيَةً : حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ : سَعَيْتُ أَنَّسَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : كَانَتْ نَاقَةُ النَّبِيِّ ﷺ  
يُقَالُ لَهَا : الْعَظِباءُ. [انظر : ٢٨٧٢]

**2872** - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا زُهَيرٌ، عَنْ حُمَيْدٍ ، عَنْ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ للنَّبِيِّ ﷺ نَاقَةً تُسَمَّى الْعَظِباءَ لَا تُسْبِقُ. - قَالَ حُمَيْدٌ : أَوْ لَا تَكَادُ تُسْبِقُ. - فَجَاءَ أَغْرَابِيَّ عَلَى قَعْدَةٍ فَسَبَقَهَا فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفُوهُ فَقَالَ : « حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفَعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ ». طَوَّلَهُ مُوسَى عَنْ حَمَادٍ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ .

[راجع : ٢٨٧١]

(٦٠) بَابُ الْزَّوْدِ عَلَى الْحَمِيرِ،

(٦١) بَابُ بَغْلَةِ النَّبِيِّ ﷺ الْبَيْضَاءِ،  
قَالَهُ أَنَّسٌ. وَقَالَ أَبُو حُمَيْدٍ :  
أَهْدَى مَلِكُ أَيْلَةَ للنَّبِيِّ ﷺ بَغْلَةَ  
بَيْضَاءَ.

**2872** - حَدَّثَنَا عَمْرُو بْنُ عَلَيٍّ :  
حَدَّثَنَا يَحْيَى : حَدَّثَنَا سُقْيَانُ قَالَ :

**2872.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ had a she-camel called *Al-'Aḍbā'* which could not be excelled in a race. (Humaid, a subnarrator said, "Or could hardly be excelled.") Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., *Al-'Aḍbā'*) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, "It is incumbent upon Allāh (or it is Allāh's law) that He lowers or brings down whatever rises high in the world."

[See Vol. 8, *Hadīth* No.6501]

(60) CHAPTER. Going to holy battles on a donkey.

(61) CHAPTER. The white mule of the Prophet ﷺ.

(Anas referred to this in a narration). Abū Humaid said, "The king of Aila presented a white mule to the Prophet ﷺ."

**2873.** Narrated 'Amr bin Al-Hārith : The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms

and a piece of land which he left to be given in charity.

حدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثَ قَالَ: «مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ إِلَّا بَعْلَتُهُ الْيَضَاءَ وَسِلَاحَهُ وَأَرْضًا تَرَكَهَا صَدَقَةً».

[راجع: ٢٧٣٩]

**2874.** Narrated Al-Barā' رضي الله عنه that a man asked him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allāh, the Prophet ﷺ did not flee ; but the hasty people fled and the people of the tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule. Abū Sufyān bin Al-Hārith was holding its reins, and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul Muṭṭalib.'"

٢٨٧٤ - حدَّثَنَا مُحَمَّدُ بْنُ المُتَّقِيِّ: حدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: عَنْ سُفِيَّانَ: حدَّثَنِي أَبُو إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ، وَلَيَتَمْ يَوْمَ حُنَيْنَ، قَالَ: لَا وَاللَّهِ مَا وَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ وَلَكِنَّ وَلَى سَرَاعَانَ النَّاسِ فَلَقِيَهُمْ هَوَازِنُ بِالْتَّلِيلِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ، وَأَبُو سُفِيَّانَ بْنُ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ».

[راجع: ٢٨٦٤]

## (62) CHAPTER. The Jihād of women.

**2875.** Narrated 'Āishah رضي الله عنها, the Mother of faithful believers : I requested the Prophet ﷺ to permit me to participate in Jihād, but he said, "Your Jihād is (the performance of) Hajj. (Pilgrimage to Makkah).

٢٨٧٥ - حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّانُ، عَنْ مُعاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ فِي الْجِهَادِ فَقَالَ: «جِهَادُكَنَّ الْحَجُّ».

[راجع: ١٥٢٠]

وقالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حدَّثَنَا سُفِيَّانُ، عَنْ مُعاوِيَةَ بْنِ هَدَى.

**2876 - ٢٨٧٦** - حدَّثَنَا قَيْصَرَةُ: حدَّثَنَا

رضي الله عنها, the Mother of the faithful believers : The

Prophet ﷺ was asked by his wives about the *Jihād* and he replied, "The best *Jihād* (for you) is (the performance of) *Hajj*."

سُفْيَانُ، عَنْ مُعاوِيَةَ بِهِذَا. وَعَنْ حَبِّ  
ابْنِ أَبِي عَمْرَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ  
عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ:  
سَأَلَهُ نَسَاؤُهُ عَنِ الْجِهَادِ؟ فَقَالَ: «إِنَّمَا  
الْجِهَادُ الْحَجُّ». [١٥٢٠] [راجع: ١٥٢٠]

### (٦٣) بَابُ عَزْوِ الْمَرْأَةِ فِي الْبَحْرِ

(63) CHAPTER. The participation of a woman in a sea battle.

**2877, 2878.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ went to the daughter of Milḥān and reclined there (and slept) and then (woke up) smiling. She asked, "O Allāh's Messenger! What makes you smile?" He replied, "(In a dream I saw) some people amongst my followers were sailing on the green sea in Allāh's Cause, resembling kings on thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubāda bin Aṣ-Šamit and then she sailed on the sea with bint Qaraza, Mu'awīya's wife (for *Jihād*). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

٢٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرَوْ:  
حَدَّثَنَا أُبُو إِسْحَاقَ هُوَ الفَزَارِيُّ، عَنْ  
عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ  
قَالَ: سَعَيْتُ أَنْسًا رَضِيَ اللَّهُ عَنْهُ  
يَقُولُ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَةِ  
مِلْحَانَ فَاتَّكَأَ عِنْدَهَا، ثُمَّ ضَرَبَ  
فَقَالَتْ: لَمْ تَضْرِبْ يَا رَسُولَ اللَّهِ؟  
فَقَالَ: «نَاسٌ مِنْ أُمَّتِي يَرْكَبُونَ الْبَحْرَ  
الْأَخْضَرَ فِي سَبِيلِ اللَّهِ، مَثَلُهُمْ مِثْلُ  
الْمُلُوكِ عَلَى الْأَسْرَةِ»، فَقَالَتْ: يَا  
رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي  
مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهَا مِنْهُمْ».  
ثُمَّ عَادَ فَضَرَبَ فَقَالَتْ لَهُ: مِثْلُ أُو  
مِمَّ ذَلِكَ، فَقَالَ لَهَا مِثْلُ ذَلِكَ.  
فَقَالَتْ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ،  
فَقَالَ: «أَنْتِ مِنَ الْأُوَلَيْنِ وَلَسْتِ مِنَ  
الْآخِرِينَ». قَالَ: قَالَ أَنَسُ : فَتَرَوَجَتْ  
عُبَادَةَ بْنَ الصَّابِيتِ فَرَكِبَتِ الْبَحْرَ مَعَ  
بِنْتِ قَرَطَةَ، فَلَمَّا قَلَّتِ رَكِبَتِ دَابِبَهَا  
فَوَقَصَتْ بِهَا فَسَقَطَتْ عَنْهَا فَمَاتَتْ.

(٦٤) بَابُ حَمْلِ الرَّجُلِ امْرَأَةً فِي  
الْفَرْزِ دُونَ بَعْضِ نِسَائِهِ

٢٨٧٩ - حَدَّثَنَا حَاجُّ بْنُ

مُنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيرِيُّ: حَدَّثَنَا يُوسُفُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الْزَّبِيرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَاصِ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ، كُلُّ حَدِيثِ طَافِهَةٍ مِنَ الْحَدِيثِ.

قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ أَفْرَغَ بَيْنَ نِسَائِهِ فَإِيَّاهُنَّ يَخْرُجُ سَهْمَهَا خَرَجَ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَفْرَغَ بَيْنَاهَا فِي عَزْوَاهَا فَخَرَجَ فِيهَا سَهْمِيٌ فَخَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَمَا أُنْزِلَ الْحِجَابُ.

[راجع: ٢٥٩٣]

## (٦٥) بَابُ عَزْوِ النِّسَاءِ وَقِتَالِهِنَّ مَعِ الرِّجَالِ

## (65) CHAPTER. The Jihād of women and their fighting along with men.

2880. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ On the day (of the battle) of Uhud when (some) people retreated and left the Prophet ﷺ, I saw 'Aishah bint Abi Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible<sup>(1)</sup> hurrying with their water-skins (in another narration it is said, "carrying the water-skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

٢٨٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ أَحَدِ اهْزَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بُنْتَ أَبِي بَكْرٍ وَأَمَّ سُلَيْمَ وَإِنَّهُمَا لِمُشَمِّرَاتِنَّ، أَرَى خَدَمَ سُوقَهُمَا، تَقْرَبَنِ الْقِرَبَ. وَقَالَ عَيْرُهُ: تَقْلَانِ الْقِرَبَ عَلَى مُؤْنِهِمَا ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَشَمَالَهُنَّا ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ

(1) (H. 2880) This event took place before the revelation of the Verses of *Hijāb* (i.e., the veil). (*Fath Al-Bārī*; volume 6).

الْقَوْمُ . [انظر: ٢٩٠٢ ، ٣٨١١ ، ٤٠٦٤]

### (٦٦) بَابُ حَمْلِ النِّسَاءِ الْقَرَبَ إِلَى النَّاسِ فِي الْغَزوَةِ

٢٨٨١ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شَهَابٍ: قَالَ ثَعَلْبَةُ بْنُ أَبِي مَالِكٍ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ مُرْوَطًا بَيْنَ نِسَاءٍ مِّنْ نِسَاءِ الْمَدِيْنَةِ. فَبَقِيَ مُرْطُ بَيْنَ عَيْنَيْهِ فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذَا ابْنَةَ رَسُولِ اللَّهِ الَّتِي عِنْدَكَ، يُرِيدُونَ أَمَّا كُلُّ ثُومٍ بِنْتَ عَلَيٍّ، فَقَالَ عُمَرُ: أُمُّ سَلَيْطٍ أَحَقُّ، وَأُمُّ سَلَيْطٍ مِّنْ نِسَاءِ الْأَنْصَارِ مِمَّنْ بَأَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزَفِّ لَنَا الْقَرَبَ يَوْمَ أَحْدِي. قَالَ أَبُو عَبْدِ اللَّهِ: تَزَفِّ لَنَا الْقَرَبَ.

[انظر: ٤٠٧١]

### (٦٧) بَابُ مُدَائِةِ النِّسَاءِ الْجَرْحِيِّةِ فِي الْغَزوَةِ

٢٨٨٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَشْرُبُ بْنُ الْمَقْضَلِ: حَدَّثَنَا خَالِدُ بْنَ دَكْوَانَ، عَنِ الرَّبِيعِ بْنِ مَعْوِذٍ قَالَتْ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنُدَاؤِي الْجَرْحَى وَنَرْدُ الْقَتْلَى. [انظر:

[٥٦٧٩ ، ٢٨٨٣]

### (٦٨) بَابُ رَدِّ النِّسَاءِ الْجَرْحِيِّةِ وَالْقَتْلَى

### (66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

**2881.** Narrated Tha'labah bin Abī Mālik : 'Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ distributed some garments amongst the women of Al-Madīnah. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh's Messenger ﷺ." They meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīt has more right (to have it). Umm Salīt was amongst those *Ansārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ." 'Umar said, "She (i.e., Umm Salīt) used to carry the water-skins to provide us water on the day of Uhud."

### (67) CHAPTER. The treatment of the wounded by the women during holy battles.

**2882.** Narrated Ar-Rubā'i bint Mu'awwidh: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīnah from the battlefield).

### (68) CHAPTER. The bringing back of the wounded and the killed by the women.

**2883.** Narrated Ar-Rubā'ī bint Mu'awwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīnah.

٢٨٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُبُ ابْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ دَكْوَانَ، عَنِ الرَّبِيعِ بْنِتِ مُعَاوِذٍ قَالَتْ: كُنَّا نَعْزُزُ مَعَ النَّبِيِّ ﷺ فَنَسَقَ الْقَوْمَ وَنَحْدَدُهُمْ وَنَرْدُدُ الْقَتْلَى وَالْجَرْحَى إِلَى الْمَدِينَةِ. [رَاجِعٌ: ٢٨٨٢]

#### (69) CHAPTER. Removing the arrow from the body.

**2884.** Narrated Abū Mūsa: Abū 'Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, "O Allāh! Forgive 'Ubaid Abū 'Āmir."

٢٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرِيدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: رُوِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ فَأَنْهَيْتُ إِلَيْهِ فَقَالَ: انْزِعْ هَذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَّا مِنْهُ الْمَاءُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ أَبِي عَامِرٍ». [انظر: ٤٣٢٣، ٦٣٨٣]

#### (٧٠) بَابُ الْحِرَاسَةِ فِي الْغَزْوَةِ فِي سَيِّلِ اللَّهِ

#### (70) CHAPTER. Vigilance during holy battles in Allāh's Cause.

**2885.** Narrated 'Aishah: The Prophet ﷺ was vigilant one night and when he reached Al-Madīnah, 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 Abi Waqqāṣ and have come to guard you." So, the Prophet ﷺ slept (that night).

٢٨٨٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنَ رَبِيعَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ النَّبِيُّ ﷺ سَهِرَ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ: «لَيْتَ رَجُلًا مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي الْلَّيْلَةَ»، إِذْ سَمِعْنَا صَوْتَ سِلاحٍ فَقَالَ: «مَنْ هُذَا؟» فَقَالَ: أَنَا سَعْدُ بْنُ

أبِي وَقَاصِيْ جِئْتُ لِأَحْرُسَكَ، فَنَامَ  
النَّبِيُّ ﷺ. [انظر: ٧٢٣١]

**2886.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Let the slave of Dīnār and Dirham, and Qatīfa and Khamīṣa (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

٢٨٨٦ - حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالقَطِيفَةِ وَالْحَمِيمِيَّةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ». لَمْ يَرْفَعْهُ إِسْرَائِيلُ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنِ أَبِي حَصِينٍ. [انظر: ٢٨٨٧، ٦٤٣٥]

**2887.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Let the slave of Dīnār and Dihram, and Qatīfa and Khamīṣa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.<sup>(1)</sup> Tuba (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted."<sup>(2)</sup>

٢٨٨٧ - وَزَادَ لَنَا عَمْرُو قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْحَمِيمِيَّةِ، إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطِ سَخْطَ». تَعَسَّ وَاتَّكَسَ، وَإِذَا شَيْكَ فَلَا انتَقَشَ. طُوبِي لِعَبْدِ أَخْذِ يَعْنَانِ فَرِسِهِ فِي سَيْلِ اللَّهِ أَشْعَثَ رَأْسَهُ، مُغْبَرَةً قَدْمَاهُ، إِنْ كَانَ فِي الْحَرَاسَةِ كَانَ فِي الْحَرَاسَةِ، وَإِنْ كَانَ فِي السَّافَةِ كَانَ فِي السَّافَةِ. إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشْفَعْ». قَالَ: فَتَعَسَّاً، كَانَهُ يَقُولُ: فَاتَّعَسَهُمُ اللَّهُ. طُوبِي: فُعْلَى مِنْ كُلِّ

(1) (H. 2887) So that he would not be able to work and earn what he desires most.

(2) (H. 2887) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh's Pleasure.

شَيْءٌ طَيِّبٌ وَهِيَ يَاءُ حُوَلَتْ إِلَى  
الْوَاوِ، وَهُوَ مِنْ يَطِيبِ.

[راجع: ٢٨٨٦]

### (71) CHAPTER. The service, during holy battles.

### (٧١) بَابُ الْخِدْمَةِ فِي الْغَزْوِ

**2888.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ I was in the company of Jarīr bin 'Abdullāh in a journey and he used to serve me, though he was older than I. Jarīr said, "I saw the *Anṣār* 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."

٢٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعبَةُ، عَنْ يُوسُفَ بْنِ عُيَيْدٍ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَسْنَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَاحِبُ جَرِيرَ بْنِ عَبْدِ اللَّهِ فَكَانَ يَخْدُمُنِي وَهُوَ أَكْبَرُ مِنِي أَنَّسٌ. قَالَ جَرِيرٌ: إِنِّي رَأَيْتُ الْأَنْصَارَ يَصْنَعُونَ شَيْئًا لَا أَجِدُ أَحَدًا مِنْهُمْ إِلَّا أَكْرَمَهُ.

**2889.** Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ I went along with the Prophet ﷺ to Khaibar so as to serve him. (Later on) when the Prophet ﷺ returned, he on seeing the Uhud mountain, said, "This is a moutain that loves us and is loved by us." Then he pointed towards Al-Madina with his hand and said, "O Allāh! make the area which is in between Al-Madina's two mountains a sanctuary as Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless us in our *Ṣā' and Mudd* (i.e., units of measuring)."

٢٨٨٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو ابْنِ أَبِي عَمْرِو مَوْلَى الْمُطَلِّبِ بْنِ حَنْطِبٍ، أَنَّهُ سَمَعَ أَنَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَيْثُ أَخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاجِعًا وَيَدَا لَهُ أَحَدٌ قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُنْجِبُهُ»، ثُمَّ أَشَارَ يَدَهُ إِلَى الْمَدِينَةِ، قَالَ: «اللَّهُمَّ إِنِّي أَخْرُمُ مَا بَيْنَ لَابَتِيهَا كَتَحْرِيمِ إِبْرَاهِيمَ مَكَّةً، اللَّهُمَّ بارِكْ لَنَا فِي صَاعِنَا وَمُدْنَا». [راجع: ٣٧١]

**2890.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ We were with the Prophet ﷺ (on a journey) and the only shade one could have was the shade made by one's own garment. Those who observed *Ṣaum* (fast) did not do any work

٢٨٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤَدْ أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرْيَاءِ: حَدَّثَنَا عَاصِمٌ، عَنْ مُورَقِ الْعِجْلَيِّ،

and those who did not observe *Saum* (fast) served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, "Today, those who were not observing *Saum* (fast) took (all) the reward."<sup>(١)</sup>

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ وَكُلَّنَا أَكْثَرُنَا ظَلَّاً مَنْ يَسْتَظِلُ بِكِسَائِيهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعْثَوْا الرَّكَابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ وَكُلَّنَا ذَهَبَ الْمُفْطَرُونَ إِلَيْهِمْ يَوْمَ الْأَجْرِ".

(٧٢) بَابُ فَضْلٍ مَنْ حَمَلَ مَنَاعَ صَاحِبِهِ فِي السَّفَرِ

٢٨٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ وَكُلُّ سُلَامِيٍّ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ، يُعِينُ الرَّجُلُ فِي دَائِبِهِ، يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَنَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ، وَكُلُّ حَطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَدُلُّ الظَّرِيقِ صَدَقَةٌ».

[راجع: ٢٧٠٧]

(٧٣) بَابُ فَضْلٍ رِبَاطٍ يَوْمٍ فِي سَبِيلِ اللَّهِ،

وَقُولُ اللَّهُ عَزَّ وَجَلَّ: «بَتَّيْهَا الَّذِينَ آمَنُوا أَصْبَرُوا وَصَابِرُوا وَرَابِطُوا وَأَتَقْفَوْا اللَّهَ لَعَلَّكُمْ فُلْقِيُونَ».

الآلية [آل عمران: ٢٠٠].

#### (72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

**2891.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, "Charity is obligatory every day on every joint of a human being."<sup>(٢)</sup> If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational *Salāt* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity."

#### (73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allāh's Cause.

And the Statement of Allāh جَلَّ جَلَلُهُ :

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so

(1) (H. 2890) This does not mean that those who deserved *Saum* (fast) did not deserve any reward, but it means that those who did not observe *Saum* deserved double reward, because they served themselves as well as the persons observing *Saum* (fast).

(2) (H. 2891) To show gratitude to Allāh by keeping your body safe and sound you should give in charity, or do charitable deeds.

that you may be successful.” (V.3:200)

**2892.** Narrated Sahl bin Sa'd As-Sā'idi: Allāh's Messenger ﷺ said, “To guard Muslims from infidels in Allāh's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allāh's Cause is better than the world and whatever is on its surface.”

٢٨٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنْبِرٍ: سَمِعَ أبا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعٌ سَوْطٌ أَحَدُكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. وَالرَّوْحَةُ أَوِ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا». [راجع: ٢٧٩٤]

(٧٤) بَابُ مَنْ غَرَا بِصَبَيْ لِلْخَدْمَةِ

#### (74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

**2893.** Narrated Anas bin Mālik: Rَضِيَ اللَّهُ عَنْهُ said to Abū Ṭalḥa, “Choose one boy from your boys to serve me till the expedition to Khaibar.” Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allāh's Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, “O Allāh! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men.” When we reached Khaibar; and Allāh enabled him to conquer the fort (of Khaibar), the beauty of Ṣafiyah bint Ḥuyāt bin Akhtab was described to him. Her husband had been killed while she was a bride. So, Allāh's Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Ṣahbā', where she was clean from her menses, he

٢٨٩٣ - حَدَّثَنَا فُقَيْةٌ: حَدَّثَنَا يَعْقُوبُ عَنْ عَمْرِو، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي طَلْحَةَ: «الْتَّمِسْ لِي غَلَامًا مِنْ عِلْمَانِكُمْ يَحْدُمُنِي حَتَّى أُخْرُجَ إِلَى خَيْرٍ. فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدِفِي وَأَنَا غُلَامٌ رَاهَقْتُ الْحُلْمَ. فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: «اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجَزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَّعِ الدِّينِ، وَعَلَبَةِ الرِّجَالِ». ثُمَّ قَدِمْنَا خَيْرًا، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بْنَتِ حُبَيْبَةَ بْنِ أَحْطَبَ وَقَدْ قُتِلَ

took her for his wife. *Hais* (a kind of dish) was served on a small leather sheet. Then Allāh's Messenger ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh's Messenger ﷺ and Ṣafiyah. Then we left for Al-Madīnah. I saw Allāh's Messenger ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣafiyah (to sit on behind him). He sat beside his camel letting his knees for Ṣafiyah to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīnah; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he ﷺ looked at Al-Madīnah and said, "O Allāh! I make the area between its (i.e., Al-Madīnah's) two mountains a sanctuary as Ibrāhīm (Abraham) علیه السلام made Makkah a sanctuary. O Allāh! Bless them (i.e., the people of Al-Madīnah) in their *Mudd* and *Ṣā'* (i.e., units of measuring)."

زوجها وكانت عروسًا فاصطفاها رَسُولُ اللهِ ﷺ لِنفسِهِ فَخَرَجَ بِهَا حَتَّى بلَعْنَاهَا سَدَ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا ثُمَّ صَنَعَ حَيْسًا فِي نَطْعِ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَذِنْ مَنْ حَوْلَكَ»، فَكَانَتْ تِلْكَ وَلِيَمَةً رَسُولِ اللهِ ﷺ عَلَى صَفِيفَةٍ. ثُمَّ خَرَجُنَا إِلَى الْمَدِينَةِ، قَالَ: فَرَأَيْتَ رَسُولَ اللهِ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بِعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرٍ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيفَةُ رِجْلِهَا عَلَى رُكْبَتِهِ حَتَّى تَرَكَ، فَسِرْنَا حَتَّى إِذَا أَشْرَقَنَا عَلَى الْمَدِينَةِ نَظَرَ إِلَى أَحْدَى قَنَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». ثُمَّ نَظَرَ إِلَى الْمَدِينَةِ فَقَالَ: «اللَّهُمَّ إِنِّي أُحِرِّمُ مَا بَيْنَ لَابِيَّهَا يَمِثِّلُ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةً. اللَّهُمَّ بارِكْ لَهُمْ فِي مُدْهِمْ وَصَاعِهِمْ». [راجع: ٣٧١]

#### (٧٥) بَابُ رُكُوبِ الْبَحْرِ

٢٨٩٤ - حدثنا أبو  
النعمان: حدثنا حماد بن زيد، عن  
يحيى، عن محمد بن يحيى بن  
حبان، عن أنس بن مالك رضي الله  
عنه قال: حدثني أم حرام أن النبي  
ﷺ قال يوماً في بيته فاستيقظ وهو  
يُضحك. قلت: يا رسول الله، ما  
يُضحكك؟ قال: «عجبت من قومٍ من  
أمتى يركبون البحر كالملوك على  
الأسرة»، ققلت: يا رسول الله، ادع

#### (75) CHAPTER. To go on a sea-voyage.

**2894, 2895.** Narrated Anas bin Malik رضي الله عنه : Umm Ḥarām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Ḥarām asked, "O Allāh's Messenger! What makes you smile?" He replied, "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, "O Allāh's Messenger! Invoke Allāh to make me one of them." And

he said, "You are amongst the first batch."

'Ubāda bin Aṣ-Ṣāmit married her (i.e., Umm Ḥarām) and then he took her for *Jihād*. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

الله أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «أَنْتِ مِنْهُمْ». ثُمَّ نَامَ فَاسْتَيْقَظَ وَهُوَ يَصْحَّكُ فَقَالَ مِثْلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثَةِ، قُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَيَقُولُ: «أَنْتِ مِنَ الْأَوَّلَيْنَ». فَتَرَوَّجَ إِلَيْهَا عَبَادَةً بَنْ الصَّامِتِ فَخَرَجَ إِلَيْهَا إِلَى الْعَزْوِ فَلَمَّا رَجَعَتْ قُرِبَتْ دَاهِهً بِتَرْكَهَا، فَوَقَعَتْ فَانْدَفَعَتْ عَنْهَا. [راجع: ٢٧٨٨، ٢٧٨٩]

(٧٦) بَابُ مَنْ اسْتَعَانَ بِالضَّعَفَاءِ  
وَالصَّالِحَيْنِ فِي الْحَرْبِ،

وَقَالَ أَبْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيَانُ قَالَ: قَالَ لِي قِصْرٌ: سَائِنَكَ، آشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ فَزَعَمْتُ: ضُعَفَاءُ هُمْ وَهُمْ اتَّبَاعُ الرَّسُولِ.

٢٨٩٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ظَلْحَةَ، عَنْ ظَلْحَةَ، عَنْ مُضْعِبٍ بْنِ سَعْدٍ، قَالَ: رَأَى سَعْدٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ اللَّهَ كَفَلَ عَلَى مَنْ دُونَهُ. فَقَالَ النَّبِيُّ ﷺ: «هُلْ تُصْرُونَ وَتُرَرُّفُونَ إِلَّا بِضَعَفَائِكُمْ؟».

٢٨٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَ جَارِاً، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: «يَا تَيْمَانُ يَعْرُو فَنَامُ مِنَ النَّاسِ فَيُقَالُ: فَيُمُّنْ مَنْ صَاحِبَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ،

#### (76) CHAPTER. Whoever sought the help of poor and pious men in war.

**Narrated Ibn 'Abbās:** Abu-Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e., Muḥammad ﷺ) or the poor, and you said that the poor. Really, such are the followers of the Messengers.'"

**2896.** Narrated Muṣ'ab bin Sa'd: Once Sa'd (bin Abī Waqqās) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

**2897.** Narrated Abū Sa'id Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "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 ﷺ?' 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 ﷺ? 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 ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allāh)."

(77) CHAPTER. Do not say that so-and-so is a martyr.

Narrated Abū Hurairah that the Prophet ﷺ said, "Allāh knows him who fights in His Cause, and Allāh knows him who gets wounded in His Cause".

**2898.** Narrated Sahl bin Sa'd As-Sā'idi رضي الله عنه عن Allah's Messenger ﷺ and *Al-Mushrikūn* met each other in a battle and started fighting. When Allah's Messenger ﷺ returned to his camp and when *Al-Mushrikūn* returned to their camp, somebody talked about a man amongst the companions of Allah's Messenger ﷺ who would follow and kill with his sword any *Mushrik* going alone. He (or they) said, "Nobody did his job (i.e., fighting) so properly today as that man." Allah's Messenger ﷺ said, "Indeed, he is one of the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)". Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. Another man came to Allah's Messenger ﷺ and said, "I testify that you are Allah's Messenger ﷺ." The Prophet

فَيُقْتَحِّ عَلَيْهِ. ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ: فِيْكُمْ مَنْ صَاحَبَ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ: فَيُقْتَحِّ. ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ: فِيْكُمْ مَنْ صَاحَبَ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُقْتَحِّ». [انظر: ٣٥٩٤، ٣٦٤٩]

**(77) بَابٌ:** لَا يُقَالُ: فُلانْ شَهِيدٌ،

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «اللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ».

**٢٨٩٨ - حدثنا قتيبة:** حدثنا يعقوب ابن عبد الرحمن، عن أبي حازم، عن سهل ابن سعيد الساعدي رضي الله عنه: أنَّ رسول الله ﷺ التقي هو والمشركون فاقتتلوا، فلما مات رسول الله ﷺ إلى عسكريه ومال الآخرون إلى عسكريهم، وفي أصحاب رسول الله ﷺ رجل لا يدع لهم شادة ولا فادة إلا اتبعها يضر بها سيفه، فقالوا: ما أجزأاً منا اليوم أحد كما أجزأ فلان، فقال رسول الله ﷺ: «أما إله من أهل النار»، فقال رجل من القوم: أنا صاحبه. قال: فخرج معه كلما وقف وقف معه وإذا أسرع أسرع معه، قال: فجرب الرجل بمنحا شدیداً فاستعمل الموت فوضع نصل سيفه في الأرض وذبابة بين

asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." Then Allāh's Messenger ﷺ said, "A man may seem to the people as if he were doing 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 doing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

ثَدِيَّةٍ، ثُمَّ تَحَمَّلَ عَلَى سَيْفِهِ فَقُتِلَ نَفْسَهُ. فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آتِنَا اللَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ ثُمَّ جُرِحْ جُرْحًا شَدِيدًا، فَاسْتَعْجَلْتُ الْمَوْتَ فَوَضَعَ تَصْلَلَ سَيْفِهِ فِي الْأَرْضِ وَذَبَابَهُ بَيْنَ ثَدِيَّةٍ، ثُمَّ تَحَمَّلَ عَلَيْهِ فَقُتِلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لِيَعْمَلُ عَمَلًا أَهْلَ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لِيَعْمَلُ عَمَلًا أَهْلَ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٤٢٠٣، ٤٢٠٧، ٦٤٩٣، ٦٦٠٧]

#### (78) CHAPTER. Exhortation to archery (i.e., arrow throwing).

عَزَّ وَجَلَ اللَّهُ عَزَّ وَجَلَ:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery etc.) to threaten the enemy of Allāh and your enemy..." (V.8:60)

(٧٨) بَابُ التَّحْرِيْضِ عَلَى الرَّفِيْقِ، وَقُولِ اللَّهِ عَزَّ وَجَلَ: «وَأَعْدُوا لَهُمْ مَا أَسْتَطْعُنُهُ مِنْ فُؤَادٍ وَمِنْ زِيَادَتِ الْحَيْلِ رُهْبُونَ بِهِ، عَدُوَ اللَّهِ وَعَدُوُّكُمْ» [الأفال: ٦٠].

**2899.** Narrated Salama bin Al-Akwa' رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ passed by some people of the tribe of Banī Aslam who were practising archery. The Prophet ﷺ said, "O Banī Ismā'il! Practise archery as your father Ismā'il was a great archer. Keep on throwing arrows and I am with Banī so-and-so." So, one of the parties ceased throwing. Allāh's Messenger ﷺ said, "What is the matter with

٢٨٩٩ - حَدَّنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ: حَدَّنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ بَيْزِيدَ بْنِ أَبِي عَبْيَدٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى نَفْرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ. فَقَالَ النَّبِيُّ ﷺ: «اْرْمُوا

you? Why have you ceased throwing?" They replied, "How should we throw while you are with them (i.e., on their side)?" On that the Prophet ﷺ said, "Throw, and I am with all of you."

بَنْي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًّا،  
أَرْمُوا وَأَنَا مَعَ بَنِي فُلَانٍ». قَالَ:  
فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنَ بِأَيْدِيهِمْ، فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «مَا لَكُمْ لَا تَرْمُونَ؟»  
قَالُوا: كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ؟ فَقَالَ  
النَّبِيُّ ﷺ: «أَرْمُوا فَأَنَا مَعَكُمْ كُلُّكُمْ».

[انظر: ٣٢٧٣، ٣٥٠٧]

**2900.** Narrated Abū Usaid : رَضِيَ اللَّهُ عَنْهُ On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, "When they come near you, throw arrows at them."

**٢٩٠٠** - حَدَّثَنَا أَبُو ثَعِيمٍ: حَدَّثَنَا  
عَبْدُ الرَّحْمَنِ بْنُ الغَسِيلِ، عَنْ حَمْرَةَ  
بْنِ أَبِي أَسِيدٍ، عَنْ أَبِيهِ قَالَ: قَالَ  
النَّبِيُّ ﷺ يَوْمَ بَدْرٍ حِينَ صَفَقُنَا لِقُرَيْشٍ  
وَصَفَقُوا لَنَا: «إِذَا أَكْثَبُوكُمْ فَعَلَيْكُمْ  
بِالنَّبِيلِ». [انظر: ٣٩٨٤، ٣٩٨٥]

(79) CHAPTER. To play with spears and other similar arms.

**(٧٩)** بَابُ الْأَهْوِيِّ بِالْحِرَابِ وَنَحْوِهَا

**2901.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ While some Ethiopians were playing in the presence of the Prophet ﷺ, 'Umar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, "O 'Umar! Allow them (to play)." Ma'mar (the subnarrator) added that they were playing in the mosque.

**٢٩٠١** - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ  
مَغْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي  
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: بَيْنَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ  
النَّبِيِّ ﷺ دَخَلَ عُمَرُ فَأَهْوَى إِلَيْهِ  
الْحَصَابَاءَ فَحَصَبَهُمْ بِهَا، فَقَالَ:  
«دَعُوهُمْ يَا عُمَرُ».

رَأَدَ عَلَيْهِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ،  
أَخْبَرَنَا مَعْمَرٌ: فِي الْمَسْجِدِ.

**(٨٠)** بَابُ الْمِجَنَّ وَمَنْ يَتَرَسِّ بِتِرْسِ  
صَاحِبِهِ

(80) CHAPTER. The shield, and shielding oneself with the shield of his companion.

**٢٩٠٢** - حَدَّثَنَا أَحْمَدُ بْنُ

**2902.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Abū Ṭalḥa and the Prophet ﷺ used to shield

themselves with one shield. Abū Ṭalḥa was a good archer, and when he threw (his arrows) the Prophet ﷺ would look at the target of his arrows.

مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
الْأَوْرَاعِيُّ عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ  
بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسَ بْنِ مَالِكٍ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ  
يَتَرَسَّ مَعَ النَّبِيِّ ﷺ يُتْرُسُ وَاحِدًا.  
وَكَانَ أَبُو طَلْحَةَ حَسَنَ الرَّمْيِ، فَكَانَ  
إِذَا رَمَى يُشَرِّفُ النَّبِيِّ ﷺ فَيُظْرِي إِلَى  
مَوْضِعِ تَبْلِهِ۔ [راجع: ۲۸۸۰]

**2903.** Narrated Sahl: When the helmet of the Prophet ﷺ was smashed on his head and blood covered his face, and one of his front teeth got broken, ‘Ali brought the water in his shield and Fātima (the Prophet’s daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and the wound of the Prophet ﷺ was filled with its ashes and so the blood stopped oozing out. (See H. 243)

٢٩٠٣ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ:  
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ  
أَبِي حَازِمٍ، عَنْ سَهْلٍ قَالَ: لَمَّا  
كُسِرَتْ بَيْضَصَّةُ النَّبِيِّ ﷺ عَلَى رَأْسِهِ،  
وَأَدْمَيَ وَجْهُهُ وَكُسِرَتْ رَبَاعِيَّتُهُ، وَكَانَ  
عَلَيْهِ يَحْتَلِفُ بِالْمَاءِ فِي الْمِجْنَ،  
وَكَانَتْ فَاطِمَةُ تَعْسِلُهُ، فَلَمَّا رَأَتِ الدَّمَ  
يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى  
حَصِيرٍ فَأَحْرَقَهَا وَأَلْصَقَتْهَا عَلَى  
جُرْحِهِ فَرَقَ الدَّمُ۔ [راجع: ۲۴۳]

**2904.** Narrated ‘Umar: The properties of Banī An-Naḍir which Allāh had transferred to His Messenger ﷺ as *Fai*-booty<sup>(1)</sup> were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh’s Messenger ﷺ who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh’s Cause.

٢٩٠٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفيَّانُ، عَنْ عَمْرُو، عَنْ  
الرَّهْبَرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ  
الْحَدَّاثَانِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا  
أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِمَّا لَمْ  
يُوْجِفِ الْمُسْلِمُونَ عَلَيْهِ يَحْتَلِفُ وَلَا  
رِكَابٌ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ  
خَاصَّةً، وَكَانَ يُنْفَقُ عَلَى أَهْلِهِ نَفَقَةً

(1) (H. 2904) *Fai* – booty: See glossary.

سَيْتَهُ. ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السَّلاحِ  
وَالْكُرَاعَ عُدَّةً فِي سَبِيلِ اللَّهِ. [انظر:  
٣٠٩٤، ٤٠٣٣، ٤٨٨٥، ٥٣٥٧، ٥٣٥٨]

[٧٣٠٥، ٦٧٢٨]

**2905.** Narrated 'Ali: 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 Mālik (Abī Waqqas)]. I heard him saying (to him), 'Throw (the arrows)! Let my parents sacrifice their lives for you.'

[See Vol.5, Ch.16 and *Hadīth* No.3725]

**٢٩٠٥** - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا  
يَحْيَىٰ: عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي سَعْدُ  
بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ  
عَلِيٍّ .

حَدَّثَنَا فَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ  
سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَدْ  
اللَّهِ ابْنُ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيَّاً  
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا رَأَيْتُ النَّبِيَّ  
ﷺ يُقْدِي رَجُلًا بَعْدَ سَعْدٍ، سَمِعْتُهُ  
يَقُولُ: «اَرْمِ فِدَاكَ أَبِي وَأُمِّي». [انظر:  
٤٠٥٨، ٤٠٥٩]

#### (81) CHAPTER. The (leather) shield.

**2906.** Narrated 'Āishah: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of Bu'āth [a story about the battle between the two tribes of the *Anṣār* (i.e., Khazraj and Aūs) before Islām]. The Prophet ﷺ reclined on the bed and turned his face to the other side. Abū Bakr came and scolded me and said protestingly, "Instruments of Satan in the presence of Allāh's Messenger ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls to go away and they left.

**2907.** 'Āishah added: It was the day of 'Eid and negroes were playing with leather

**٢٩٠٦** - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:  
حَدَّثَنِي ابْنُ وَهْبٍ: قَالَ عَمْرُو:  
حَدَّثَنِي أَبُو الْأَسْوَدُ، عَنْ عُرْوَةَ، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ  
عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ  
تُغْنِيَانِ يَغْنِيَانِ بُعَاثَ فَاضْطَرَجَ عَلَى  
الْفِرَاشِ وَحْوَلَ وَجْهَهُ. فَدَخَلَ أَبُو  
بَكْرٍ فَأَنْتَهَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ  
عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ  
رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعْهُمَا»، فَلَمَّا  
غَفَلَ غَمْرُهُمَا فَخَرَجَا. [راجع: ٤٤٤]

**٢٩٠٧** - قَالَتْ: وَكَانَ يَوْمَ عِيدٍ

shields and spears. Either I requested Allāh's Messenger ﷺ, or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfida!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to go.

يَلْعَبُ السُّوَادُ بِالدَّرَقِ وَالْجِرَابِ.  
فَإِنَّمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ إِنَّمَا قَالَ:  
«تَسْتَهِينَ أَنْ تَنْظُرِي؟» فَقَالَتْ: نَعَمْ.  
فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ  
وَيَقُولُ: «دُونُكُمْ يَا بْنَيْ أَرْفَدَةَ»، حَتَّى  
إِذَا مَلِلْتُ، قَالَ: «حَسْبُكِ؟» قُلْتُ:  
نَعَمْ. قَالَ: «فَادْهِي». قَالَ أَخْمَدُ  
فَلَمَّا عَفَلَ [راجع: ٩٤٩].

(٨٢) بَابُ الْحَمَائِلِ وَتَعْلِيقِ السَّيْفِ  
بِالْعُنْتِ

**(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.**

2908. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madina 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 cause of the noise. He was riding an unsaddled horse belonging to Abū Ṭalḥa 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." (Qaṣṭalānī)

٢٩٠٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ، وَأَشْجَعَ النَّاسَ. وَلَقَدْ فَزَعَ أَهْلُ الْمَدِينَةِ لَيَّلَةَ فَحَرَجُوا نَحْوَ الصَّوْتِ فَاسْتَقْبَلُهُمُ النَّبِيُّ ﷺ وَقَدْ أَسْتَرَأَ الْخَبَرُ وَهُوَ عَلَى فَرَسٍ لَأِبِي طَلْحَةَ عَرِيِّ، وَفِي عُنْقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُرَاغُوا، لَمْ تُرَاعُوا». ثُمَّ قَالَ: «وَجَدْنَاهُ بَحْرًا»، أَوْ قَالَ: «إِنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

(٨٣) بَابُ مَا جَاءَ فِي حَلْيَةِ السُّيُوفِ

**(83) CHAPTER. (What has been said regarding) the decoration of swords (with gold and silver etc.).**

2909. Narrated Abū Umāma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

٢٩٠٩ - حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأُوزَاعِيُّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ يَقُولُ:

لَقَدْ فَتَحَ الْفُتوحَ قَوْمٌ مَا كَانُتْ حِلْيَةً  
سُيُوفُهُمُ الدَّهَبُ وَلَا الْفُضَّةُ، إِنَّمَا  
كَانَتْ حِلْيَتُهُمُ الْعَلَابَىُ وَالْأَنْكَ  
وَالْحَدِيدَ.

(٨٤) بَابُ مَنْ عَلَقَ سَيِّفَهُ بِالشَّجَرِ فِي  
السَّفَرِ عِنْدَ الْقَائِلِ

**2910.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا that he proceeded in the company of Allāh’s Messenger ﷺ towards Najd to participate in a *Ghazwa*<sup>(1)</sup> (holy battle). When Allāh’s Messenger ﷺ returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allāh’s Messenger ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allāh’s Messenger ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allāh’s Messenger ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet said, “This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, ‘Who will save you from me?’ I said thrice, ‘Allāh.’<sup>(2)</sup>” The Prophet ﷺ did not punish him and he was sitting there.

(٢٩١٠) - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعْبَيْتُ، عَنِ الرُّهْرَيْ قال: حَدَّثَنِي سِنَانُ ابْنُ أَبِي سِنَانِ الدُّولِيِّ وَأَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَ أَنَّهُ غَرَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ، فَلَمَّا قَلَّ فَقَلَ رَسُولُ اللَّهِ ﷺ قَلَ مَعَهُ فَادْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعَصَاءِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَنَفَرَقَ النَّاسَ يَسْتَظِلُونَ بِالشَّجَرِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةً وَعَلَقَ بِهَا سَيِّفَهُ وَنَمَّا نَوْمَةً فَإِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا وَإِذَا عِنْدُهُ أَغْرَابِيُّ، فَقَالَ: «إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيِّفِي وَأَنَا نَائِمٌ فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتَا، فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللَّهُ، ثَلَاثًا، وَلَمْ يُعَاقبْهُ وَجَلَّسَ. [انظر: ٢٩١٣، ٤١٣٤، ٤١٣٥]

(٨٥) بَابُ لُبْسِ الْبَيْضَةِ

(1) (H. 2910) *Ghazwa*: See glossary

(2) (H. 2910) Jibril (Gabriel) then hit the bedouin on the hand and let fall the sword which was picked up by Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (*Qastalānī*, Vol.5).

**2911.** Narrated Sahl رَضِيَ اللَّهُ عَنْهُ that he was asked about the wound of the Prophet ﷺ on the day (of the battle) of Uhud. He said, "The face of the Prophet ﷺ was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fātīma رَضِيَ اللَّهُ عَنْهُ washed off the blood while 'Alī رَضِيَ اللَّهُ عَنْهُ held water. When she saw that bleeding was increasing, she burnt a mat (of date-palm leaves) till it turned into ashes and she filled the wound with those ashes and thus the bleeding ceased."

**٢٩١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ:** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحْدِي، فَقَالَ: جُرْحُ وَجْهِ النَّبِيِّ ﷺ وَكُبِيرَتْ رَبَاعِيَّتُهُ وَهُشِمَتْ الْيَضْصَةُ عَلَى رَأْسِهِ، فَكَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ تَعْسِلُ الدَّمَ وَعَلَيْهِ رَضِيَ اللَّهُ عَنْهُ يُمْسِكُ، فَلَمَّا رَأَتْ أَنَّ الدَّمَ لَا يَرْتَدُ إِلَّا كُثْرَةً أَخْدَثَ حَصِيرًا فَأَخْرَقَتْهُ حَتَّى صَارَ رَمَادًا أَلْزَقَتْهُ فَاسْتَمْسَكَ الدَّمُ.

[راجع: ٢٤٣]

**(86) CHAPTER.** Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased.<sup>(١)</sup>

**2912.** Narrated 'Amr bin Al-Hārith رَضِيَ اللَّهُ عَنْهُ that The Prophet ﷺ did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity.

**(٨٦) بَابُ مَنْ لَمْ يَرَ كَسْرَ السَّلَاحِ وَعَفْرَ الدِّوَابِ عِنْدَ الْمَوْتِ**

**٢٩١٢ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ:** حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرِ بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحًا وَبَغْلَةً يَيْضَاءَ وَأَرْضًا يَحْمِرَ جَعَلَهَا صَدَقَةً. [راجع: ٢٧٣٩]

**(٨٧) بَابُ تَفَرُّقِ النَّاسِ عَنِ الْإِمَامِ عِنْدَ الْقَائِلَةِ وَالْأَسْتِنْدَالِ بِالشَّجَرِ**

**٢٩١٣ - حَدَّثَنَا أَبُو الْيَمَانِ:** أَخْبَرَنَا شَعِيبٌ عَنْ الزُّهْرِيِّ: حَدَّثَنَا سِنَانُ بْنُ أَبِي سِنَانٍ وَأَبُو سَلَمَةَ أَنَّ جَابِرًا أَخْبَرَهُ.

**(87) CHAPTER.** The dispersing of the people away from the *Imām* at midday to rest in the shade of trees.

**2913.** Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ that he participated in a *Ghazwa* (holy battle) in the company of Allāh's Messenger ﷺ. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the

(1) (Ch. 86) This contradicts the practice of the people of the Pre-Islamic Period who used to break the weapons of their dead chief and kill his animals. Islām abolished such practice. (*Fath Al-Bārī*).

trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allāh.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet ﷺ did not punish him.

[See *Hadīth* No.2910]

وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سِنَانٍ بْنِ أَبِي سِنَانِ الْذُؤْلَيِّ أَنَّ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ غَرَّاً مَعَ النَّبِيِّ ﷺ فَأَذْرَكَنَّهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِصَاءِ، فَتَفَرَّقَ النَّاسُ فِي الْعِصَاءِ يَسْتَظِلُونَ بِالشَّجَرِ فَنَزَلَ النَّبِيُّ ﷺ تَحْتَ شَجَرَةٍ فَعَلَقَ بِهَا سَيِّفَهُ ثُمَّ نَامَ، فَاسْتَيقَطَ وِعْنَدَهُ رَجُلٌ وَهُوَ لَا يَشْعُرُ بِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا اخْتَرَاطَ سَيِّفِي فَقَالَ: فَمَنْ يَمْنَعُكَ؟ قُلْتُ: اللَّهُ، فَشَامَ السَّيِّفُ فَهَا هُوَ ذَا جَالِسٌ»، ثُمَّ لَمْ يُعَاقِبْهُ.

[راجع: ٢٩١٠]

#### (88) CHAPTER. What is said regarding spears.

Narrated Ibn 'Umar that the Prophet ﷺ said, "My livelihood is under the shade of my spear,"<sup>(1)</sup> and he who disobeys my orders will be humiliated by paying *Jizya*."<sup>(2)</sup>

(٨٨) بَابُ ما قِيلَ فِي الرِّمَاحِ، وَيُذَكَّرُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي. وَجُعِلَ الذَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي».

**2914.** Narrated Abū Qatāda رَضِيَ اللَّهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ and when they had covered a portion of the road to Makkah, he and some of the companions lagged behind. The latter were in a state of *Ihrām*<sup>(3)</sup> while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give

٢٩١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي النَّضِيرِ مَوْلَى عُمَرَ ابْنِ عُبَيْدِ اللَّهِ، عَنْ نَافِعِ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِعْضِ

(1) (Ch. 88) "Under the shade of my spear" means, from war booty.

(2) (Ch. 88) *Jizya*: See glossary.

(3) (H. 2914) *Ihrām*: See the glossary.

him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ﷺ ate of it while some others refused to eat. When they caught up with Allāh's Messenger ﷺ they asked him about that, and he said, "That was a meal Allāh fed you with." (It is also said that Allāh's Messenger ﷺ asked, "Have you got something of its meat?").

طَرِيقَ مَكَّةَ تَحَلَّفَ مَعَ أَصْحَابِ لَهُ  
مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَى  
جِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ  
فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سُوْطَهُ  
فَأَبَوَا، فَسَأَلَهُمْ رُمَحَهُ فَأَبَوَا فَأَخَذَهُ ثُمَّ  
شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ  
بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَى  
بَعْضُ، فَلَمَّا أَذْرَكُوا رَسُولَ اللَّهِ ﷺ  
سَأْلُوهُ عَنْ ذَلِكَ، قَالَ: «إِنَّمَا هِيَ  
طُعْمَةً أَطْعَمَكُمُوهَا اللَّهُ». .

وَعَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ  
يَسَارٍ عَنْ أَبِي قَتَادَةَ فِي الْجِمَارِ  
الْوَحْشِيِّ مِثْلُ حَدِيثِ أَبِي النَّضِيرِ قَالَ:  
«هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟».

[راجع: ١٨٢١]

(٨٩) بَابُ ما قيلَ فِي دُرْعِ النَّبِيِّ ﷺ  
وَالْقَمِيصِ فِي الْحَرْبِ،  
وَقَالَ النَّبِيُّ ﷺ: «أَمَا خَالِدٌ فَقَدْ  
احْتَبَسَ أَدْرَاعَهُ فِي سَبِيلِ اللَّهِ».

٢٩١٥ - حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُشَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا  
خَالِدٌ، عَنْ عَمْرَمَةَ، عَنْ أَبِنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ  
وَهُوَ فِي قُبَّةٍ: «اللَّهُمَّ إِنِّي أَنْشُدُكَ  
عَهْدَكَ وَوَعْدَكَ. اللَّهُمَّ إِنْ شِئْتَ لَمْ  
تُعْبَدْ بَعْدَ الْيَوْمِ». فَأَخَذَ أَبُو بَكْرٍ يَتَدَوَّدُ  
فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ  
أَلْحَثَ عَلَى رَبِّكَ، وَهُوَ فِي الدُّرْعِ

#### (89) CHAPTER. What is said regarding the armour of the Prophet ﷺ and the coat of mail during the battle.

The Prophet ﷺ said, "As for Khālid, he has kept his armour for Allāh's Cause."

**2915.** Narrated Ibn Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ, while in a tent (on the day of the battle of Badr) said, "O Allāh! I request You to fulfil Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship You after today." Abū Bakr then held him by the hand and said, "This is sufficient, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was clad in his armour at that time. He went out, saying, "Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and that

Hour will be more grievous and more bitter." (V.54:45,46)

**Khālid** said, "That was on the day of the battle of Badr."

[See Vol. 5. *Hadīth* No.3953].

فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيِّئَتْ لِجَمْعِ  
وَبِوْلُونَ الدَّبَرِ﴾ بَلْ السَّاعَةُ مَوْعِدُهُمْ  
وَالسَّاعَةُ أَذْنَى وَأَنْزَلَهُ﴾ [القرآن: ٤٥، ٤٦].  
وَقَالَ وُهَيْبٌ: حَدَّثَنَا خَالِدٌ: يَوْمَ  
بَدْرٍ. [انظر: ٣٩٥٣، ٤٨٧٥، ٤٨٧٧]

٢٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:  
أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ عَنْ  
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوفَّى رَسُولُ  
اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةً عِنْدَ يَهُودِيٍّ  
بِثَلَاثَيْنَ صَاعًا مِنْ شَعِيرٍ.

وَقَالَ يَعْلَمٌ: حَدَّثَنَا الْأَعْمَشُ:  
دَرْعٌ مِنْ حَدِيدٍ. وَقَالَ مُعْلَمٌ: عَنْ  
عَبْدِ الرَّاحِمِ، حَدَّثَنَا الْأَعْمَشُ وَقَالَ:  
رَهْنَهُ دَرْعًا مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

٢٩١٧ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ  
طَلَوْسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثُلُ  
الْبَخِيلِ وَالْمُتَصَدِّقِ مَثُلُ رَجُلَيْنِ عَلَيْهِمَا  
جُبَيْتَانٌ مِنْ حَدِيدٍ قَدِ اضْطَرَرْتُ أَيْدِيهِمَا  
إِلَى تَرَاقِيهِمَا. فَكُلَّمَا هُمَّ الْمُتَصَدِّقُ  
بِصَدَقَتِهِ أَسْعَتْ عَلَيْهِ حَتَّى تُعَفَّى أَثْرَهُ،  
وَكُلَّمَا هُمَّ الْبَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ  
كُلُّ حَقْقَةٍ إِلَى صَاحِبِهَا وَتَقَلَّصَتْ عَلَيْهِ  
وَانْصَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ فَسَمِعَ النَّبِيُّ

٢٩١٧. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,<sup>(1)</sup> but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones."<sup>(2)</sup> Abū Hurairah heard the Prophet ﷺ saying, "The miser then tries to widen it but in vain."

(1) (H. 2917) "Traces" here stands for sins. Charitable deeds cancel one's sins.

(2) (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.

يَقُولُ: «فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلَا  
تَسْتَسْعِ». [راجع: ١٤٤٣]

## (٩٠) باب الجنة في السفر والحرب

### (٩٠) CHAPTER. The (wearing of a) cloak on journeys and in war.

**2918.** Narrated Al-Mughīra bin Shu‘ba رضي الله عنه: Allah’s Messenger ﷺ went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

### (٩١) CHAPTER. The wearing of silk in war.

**2919.** Narrated Anas رضي الله عنه: The Prophet ﷺ allowed ‘Abdur-Rahmān bin ‘Aūf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

**2920.** Narrated Anas رضي الله عنه: Abdur-Rahmān bin ‘Aūf and Az-Zubair complained to the Prophet ﷺ, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a *Ghazwa* (holy battle).

**٢٩١٨** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضْحَى عَنْ مَسْرُوقٍ قَالَ: حَدَّثَنِي الْمُغَيْرَةُ بْنُ شَعْبَةَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ ثُمَّ أَقْلَلَ فَتَلَقَّبَهُ بِمَاءِ فَوَضًا وَعَلَيْهِ جَبَّةٌ شَامِيَّةٌ فَمَضْمَضَ وَاسْتَسْقَ وَغَسَلَ وَجْهَهُ فَذَهَبَ يُخْرُجُ يَدَيْهِ مِنْ كُمَيْهِ وَكَانَا ضَيْقَيْنِ فَأَخْرَجَهُمَا مِنْ تَحْتِهِ، فَغَسَلَهُمَا، وَمَسَحَ بِرَأْسِهِ وَعَلَى خَفْفِيهِ. [راجع: ١٨٢]

## (٩١) باب الحرير في الحرب

**٢٩١٩** - حَدَّثَنَا أَخْمَدُ بْنُ الْمُقْدَامِ: حَدَّثَنَا خَالدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّهُمْ: أَنَّ النَّبِيَّ ﷺ رَحْصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزَّبِيرِ فِي قَمِيصٍ مِنْ حَرِيرٍ مِنْ حِجَّةٍ كَانَتْ بِهِمَا. [انظر: ٢٩٢٠، ٢٩٢١، ٢٩٢٢، ٥٨٣٩]

**٢٩٢٠** - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ

والزَّبِيرَ شَكَوَا إِلَى النَّبِيِّ ﷺ - يَعْنِي  
الْقَمْلَ - فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ،  
فَرَأَيْتُهُ عَلَيْهِمَا فِي عَرَّا.

[راجع: ٢٩١٩]

**2921.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Auf and Az-Zubair bin Al-Awwām to wear silk.

٢٩٢١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا  
يَحْيَى، عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي قَتَادَةُ  
أَنَّ أَسَأً حَدَّنَهُمْ قَالَ: رَجَّحَ النَّبِيُّ  
ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزَّبِيرِ بْنِ  
الْعَوَامِ فِي حَرِيرٍ. [راجع: ٢٩١٩]

**2922.** Narrated Anas (Wearing of silk) was allowed to them (i.e., 'Abdur-Rahmān and Az-Zubair) because they suffered from itching.

٢٩٢٢ - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ  
قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ قَالَ:  
رَجَّحَ أَوْ رُجَّحَ لَهُمَا الْحِكْمَةُ بِهِمَا.  
[راجع: ٢٩١٩]

(٩٢) CHAPTER. What is said about the knife.

(٩٢) بَابُ ما يُذَكَّرُ فِي السَّكِينِ

**2923.** Narrated Umaiyya Ad-Damrī: I saw the Prophet ﷺ eating of a shoulder (of a sheep) by cutting from it; and then he was called to *Salāt* (prayer) and he offered *Salāt* (prayer) without repeating his ablution.

٢٩٢٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ،  
عَنْ ابْنِ شَهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو  
بْنِ أُمَيَّةَ الْضَّمْرِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ  
النَّبِيِّ ﷺ يَأْكُلُ مِنْ كَعْبَفَ يَحْتَرُّ مِنْهَا  
ثُمَّ دُعِيَ إِلَى الصَّلَاةِ فَصَلَّى وَلَمْ  
يَنْوَضْأَ.

Narrated Az-Zuhri as above (*Hadīth* No.2923) and added that the Prophet ﷺ put the knife down.

حدَّثَنَا أَبُو الْيَمَانٍ: أَخْبَرَنَا  
شُعَيْبٌ، عَنِ الرُّهْرِيِّ، وَزَادَ: فَأَلْقَى  
السَّكِينَ. [راجع: ٢٠٨]

(٩٣) CHAPTER. What is said about the fighting against *Ar-Rūm* (the Byzantines).

(٩٣) بَابُ ما قِيلَ فِي قِتَالِ الرُّومِ

**2924.** Narrated Khālid bin Ma'dān that 'Umair bin Al-Aswad Al-'Ansī told him that he went to 'Ubāda bin Aṣ-Ṣāmit while he was staying in his house of Himṣ with (his wife) Umm Ḥarām. 'Umair said: Umm Ḥarām informed us that she heard the Prophet ﷺ saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." Umm Ḥarām added, "I said, 'O Allāh's Messenger! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet ﷺ then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allāh's Messenger?' He replied in the negative."

٢٩٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ الدَّمْشَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي شُورُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ: أَنَّ عُمَيْرَ بْنَ الْأَسْوَدَ الْعَنْسَرِيَّ حَدَّثَهُ أَنَّهُ أَتَى عُبَادَةَ ابْنَ الصَّامِيتِ وَهُوَ نَازِلٌ فِي سَاحِلِ جُمُصَّ وَهُوَ فِي بَيْنَ لَهُ وَمَعْهُ أُمُّ حَرَامَ، قَالَ عُمَيْرٌ: فَحَدَّثَنَا أُمُّ حَرَامَ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: (أَوَّلُ جَيْشٍ مِّنْ أُمَّتِي يَغْزُونَ الْبَحْرَ فَدُلُوكُهُمْ أَوْجَبُوهُ). قَالَتْ أُمُّ حَرَامَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ؟ قَالَ: أَنْتِ فِيهِمْ. ثُمَّ قَالَ النَّبِيُّ ﷺ: (أَوَّلُ جَيْشٍ مِّنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قِصْرَ مَعْفُورٍ لَهُمْ)، فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ؟ قَالَ: (لَا).

[راجع: ٢٧٨٩]

#### (94) CHAPTER. Fighting against the Jews.

**2925.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُما: Allāh's Messenger ﷺ said, "You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullāh (i.e., slave of Allāh)! There is a Jew hiding behind me; so kill him.'"

٢٩٢٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْقَرْوَوِيُّ: حَدَّثَنَا مَالِكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِئُ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ: يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَأَيْتِ فَاقْتُلْهُ). [انظر: ٣٥٩٣]

٢٩٢٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ عَنْ أَبِي رُزْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ

: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'"

ﷺ قال: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ حَتَّى يَقُولَ الْحَجَرُ وَرَاءَهُ الْيَهُودِيُّ: يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ». (٩٥) بَابُ قِتَالِ الْتُّرْكِ

## (95) CHAPTER. Fighting against the Turks.

**2927.** Narrated 'Amr bin Taglib: The Prophet ﷺ said, "One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather..."

٢٩٢٧ - حَدَّثَنَا أَبُو التَّعْمَانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عَطَّابٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَتَعَلَّمُونَ نِعالَ الشَّعْرِ، وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطَرَّفَةُ». [انظر: ٣٥٩٢]

**2928.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair."

٢٩٢٨ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِيهِ، عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْتُّرْكَ، صِغَارَ الْأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْأَنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطَرَّفَةُ. وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعالَهُمُ الشَّعْرُ». [انظر: ٢٩٢٩، ٣٥٨٧، ٣٥٩٠، ٣٥٩١]

## (96) CHAPTER. Fighting against people wearing shoes made of hair.

**2929.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The Hour will not be established till you fight against people

٢٩٢٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَّانُ: قَالَ الزُّهْرِيُّ عَنْ

wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather." Abū Hurairah added, "They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather."

سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعَلَّمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطَرَّقَةُ».

قال سُعِيدٌ: وَرَأَدَ فِيهِ أَبُو الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً: «صِغَارُ الْأَغْيُنِ، ذُلْفَ الْأَنُوفِ، كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطَرَّقَةُ».

[راجع: ٢٩٢٨]

(٩٧) بَابُ مَنْ صَفَ أَصْحَابَهُ عِنْهُ الْهَزِيمَةِ، وَنَزَّلَ عَنْ دَائِبِهِ وَاسْتَنْصَرَ

**(97) CHAPTER.** Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

**2930.** Narrated Abū Ishāq: A man asked Al-Barā', "O Abū 'Umāra! Did you all flee on the day (of the battle) of Hūnain?" He replied, "No, by Allāh! Allāh's Messenger ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Hārith bin 'Abdul Muṭṭalib. The Prophet ﷺ dismounted and invoked Allāh for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muṭṭalib,' and then he arranged his companions in rows."

٢٩٣٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَانِيُّ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ: أَكُنْتُمْ فَرَزُّشُمْ يَا أَبَا عُمَارَةَ يَوْمَ حُنَينِ؟ قَالَ: لَا وَاللَّهِ، مَا وَلَى رَسُولُ اللَّهِ ﷺ وَلِكَيْهِ خَرَجَ شُبَانُ أَصْحَابِهِ وَخَفَافُهُمْ حُسْرًا لَّيْسَ بِسَلاحٍ فَأَتَوْا قَوْمًا رُمَاهَ جَمْعًا هَوَازِنَ وَتَبَيَّنَ نَصْرُهُمْ يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ فَرَشَقُوهُمْ رَسْقًا مَا يَكَادُونَ يُخْطِلُونَ. فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى بَعْلَتِهِ الْبَيْضَاءِ وَابْنِ عَمِّهِ أَبُو سُفِيَّانَ ابْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُهُ، فَنَزَّلَ وَاسْتَنْصَرَ، ثُمَّ قَالَ: «أَنَا النَّبِيُّ لَا

كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»، ثُمَّ

صَفَّ أَصْحَابَهُ. [راجع: ٢٨٦٤]

(٩٨) بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ

بِالْهَزِيمَةِ وَالرَّلْزَةِ

٢٩٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ عَنْ هِشَامٍ،  
عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ عَنْ عَلَيٍّ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ  
الْأَخْرَابِ قَالَ رَسُولُ اللَّهِ ﷺ: «مَلَأَ  
اللَّهُ بُؤْتَهُمْ وَقُبُورَهُمْ نَارًا، شَعَلُونَا عَنْ  
صَلَاةِ الْوُسْطَىِ حَتَّىٰ غَابَتِ الشَّمْسُ».

[انظر: ٤١١١، ٤٥٣٣، ٦٣٩٦]

٢٩٣٢ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا

سُفْيَانُ، عَنْ ابْنِ ذَكْرَوَانَ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو فِي  
الْقُوَّتِ: اللَّهُمَّ أُنْجِ سَلَمَةَ بْنَ هِشَامَ،  
اللَّهُمَّ أُنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ  
أُنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أُنْجِ  
الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ  
اشْدُدْ وَطَائِكَ عَلَى مُضَرَّ، اللَّهُمَّ سِنِينَ  
كَسْبِيْ يُوسُفَ». [راجع: ٧٩٧]

٢٩٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ أَنَّهُ سَمِعَ عَبْدَ  
اللَّهِ بْنَ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمَا  
يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ  
الْأَخْرَابِ عَلَى الْمُشْرِكِينَ فَقَالَ:

(98) CHAPTER. To invoke Allāh to defeat and shake *Al-Mušrikūn* (polytheists, idolaters, pagans).

2931. Narrated 'Alī: When it was the day of the battle of *Al-Ahzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "O Allāh! Fill their (i.e., the infidels') houses and graves with fire as they busied us so much that we did not perform the middle *Salāt* (prayer) (i.e., 'Aṣr prayer) till the sun had set."

2932. Narrated Abū Hurairah: The Prophet ﷺ used to recite the following invocations during *Qunūt*:

"O Allāh! Save Salama bin Hishām.  
O Allāh! Save Al-Walid bin Al-Walid.  
O Allāh! Save 'Ayyāsh bin Rabi'a.  
O Allāh! Save the weak Muslims.  
O Allāh! Be very hard on Muḍar tribe.

O Allāh! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yūsuf (Joseph)."

2933. Narrated 'Abdullāh bin Abi Aūfa: Allāh's Messenger ﷺ invoked evil upon *Al-Mušrikūn* (polytheists, idolaters, pagans) on the day (of the battle) of *Al-Ahzāb*, saying, "O Allāh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat *Al-Ahzāb* (the Confederates), O Allāh, defeat them and shake them."

«اللَّهُمَّ مُنْزَلُ الْكِتَابِ، سَرِيعُ  
الْحِسَابِ. اللَّهُمَّ اهْرُمِ الْأَخْرَابَ.  
اللَّهُمَّ اهْرِمْهُمْ وَرَزِّلْهُمْ». [انظر:  
٧٤٨٩، ٤١١٥، ٣٠٢٥، ٦٣٩٢، ٢٩٦٥]

٢٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي  
شِيهَةَ: حَدَّثَنَا جَعْفُورُ بْنُ عَوْنَى: حَدَّثَنَا  
سُفيَّانُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرُو بْنِ  
مَيْمُونَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي ظَلِّ  
الْكَعْبَةِ فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ  
قُرَيْشٍ، وَنُجَرَّتْ جَزُورُ بِنَاحِيَةِ مَكَّةَ،  
فَأَرْسَلُوا فَجَاءُوكُمْ مِنْ سَلَاهَا وَطَرَحُوا  
عَلَيْهِ فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ عَنْهُ،  
فَقَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ  
عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ»:  
لَأَبِي جَهْلٍ بْنِ هِشَامٍ، وَعُتْبَةَ ابْنِ  
رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدَ بْنِ  
عُتْبَةَ، وَأَبِي بْنِ حَلْفَ وَعُقْبَةَ بْنِ أَبِي  
مُعِيطٍ. قَالَ عَبْدُ اللَّهِ: فَلَقِدْ رَأَيْتُهُمْ فِي  
قَلِيبٍ بَدْرِ قَتْلِي. قَالَ أَبُو إِسْحَاقَ:  
وَنَسِيْتُ السَّابِعَ. قَالَ أَبُو عَبْدِ اللَّهِ،  
قَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي  
إِسْحَاقِ: أُمَيَّةُ بْنُ حَلْفٍ. وَقَالَ  
شُعْبَةُ: أُمَيَّةُ أَوْ أَبِي، وَالصَّحِيفُ أُمَيَّةُ.

[٢٤٠]

٢٩٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
خَرْبٍ. حَدَّثَنَا حَمَادٌ، عَنْ أَبِي بَكْرٍ،  
عَنْ أَبِي مُلِيقَةَ عَنْ عَائِشَةَ رَضِيَ

2934. Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Once the Prophet ﷺ was offering the *Salāt* (prayers) in the shade of the Ka'bah. Abū Jahl and some *Quraishi* men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet ﷺ. Then Fātimah (i.e., the Prophet's daughter) came and threw them away from him, and he said, "O Allāh! Destroy (*Al-Mushrikūn* of) Quraish; O Allāh! Destroy Quraish; O Allāh! Destroy Quraish," naming especially Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Ubaī or (Umaiyya) bin Khalaf and 'Uqba bin Abī Mu'aīt. The narrator, 'Abdullāh added, "I saw them all killed and thrown in a well at Badr."

2935. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Once, the Jews came to the Prophet ﷺ and said, "Death be upon you." So I cursed them. The Prophet ﷺ said, "What is the matter?" I said, "Have you not heard what they said?"

The Prophet ﷺ said, "Have you not heard what I replied (to them)? (I said), 'The same is upon you.'"<sup>(1)</sup>

الله عَنْهَا: أَنَّ الْيَهُودَ دَخَلُوا عَلَى النَّبِيِّ قَالُوا: السَّامُ عَلَيْكَ، وَلَعَنْتُمْ فَقَالَ: «مَا لَكُ؟» قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «فَلَمْ سَمِعِي مَا قُلْتُ؟ وَعَلَيْكُمْ». [انظر: ٦٤٠١، ٦٣٩٥، ٦٢٥٦، ٦٠٣٠، ٦٠٢٤]

[٦٩٢٧]

#### (99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

**2936** Narrated 'Abdullāh bin Abbās رضي الله عنهما: Allāh's Messenger ﷺ wrote a letter to Caesar saying, "If you reject Islām, you will be responsible for the sins of the peasants (i.e., your people)."

٢٩٣٦ - حَدَثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَثَنَا ابْنُ أَخْيَرِيَّةِ، عَنْ شَهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قِيَصَرَ وَقَالَ: «إِنَّ تَوْلِيتَ فِيَانَ عَلَيْكَ إِثْمَ الْأَرِيسِيَّينَ». [انظر: ٢٩٤٠]

#### (100) CHAPTER. To invoke Allāh to bestow guidance upon *Al-Mushrikūn* (polytheists, idolaters, pagans) in order to attract them.

**2937.** Narrated Abū Hurairah رضي الله عنه and Tufail bin 'Amr Ad-Dausī and his companions came to the Prophet ﷺ and said, "O Allāh's Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allāh against them."

٢٩٣٧ - حَدَثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَثَنَا أَبُو الرَّبَادِ أَنَّ عَبْدَ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ طُفِيلٌ بْنُ عَمِّرُو

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is "As-Salāmu" and the second is "As-Sāmu". The Jews, instead of saying "As-Salāmu 'Alaikum" said, "As-Sāmu 'Alaikum", intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet's invocation and reject theirs.

The people said, "The tribe of Daus is ruined." The Prophet ﷺ said, "O Allāh! Give guidance to the people of Daus, and let them embrace Islām."

الدُّوسيَّيْ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا عَصَتْ وَأَبْتُ فَادْعُ اللَّهَ عَلَيْهَا، فَقَالَ: هَلْكَتْ دَوْسٌ. قَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَائِتِ بِهِمْ». [انظر: ٤٣٩٢]

[٦٣٩٧]

**(101) CHAPTER.** (What is said regarding the invitation of the Jews and Christians (to Islām), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islām is essential before declaring war.)

**2938.** Narrated Anas رضي الله عنه: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression “Muhammad, the Messenger of Allāh”.

**(١٠١)** بَابُ دَغْوَةِ الْيَهُودِ وَالنَّصَارَى، وَعَلَى مَا يُقَاتَلُونَ عَلَيْهِ، وَمَا كَتَبَ النَّبِيُّ ﷺ إِلَى كِسْرَى وَقِصْرَ، وَالدَّعْوَةُ قَبْلَ الْقِتَالِ

٢٩٣٨ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ فَتَادَةَ قَالَ: سَيُغْتَسِلُ أَسَاسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومَ قَيلَ لَهُ: إِنَّهُمْ لَا يَمْرُؤُنَ كِتَابًا إِلَّا أَنْ يَكُونَ مُخْتُومًا، فَأَتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ أَنْظَرُ إِلَى بَيَاضِهِ فِي يَدِهِ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[راجع: ٦٥]

**2939.** Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: Allāh's Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahraīn who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa‘id bin Al-Musaiyab said, "The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khursau and his followers)"].

٢٩٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكَتَابِهِ إِلَى كِسْرَى فَأَمْرَأَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ

كُسْرَى حَرَّةً. فَحَسِبْتُ أَنَّ سَعِيدَ بْنَ الْمُسَيْبَ قَالَ: فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ أَنْ يُمْزَقُوا كُلَّ مُمْزَقٍ. [راجع: ٦٤]

(١٠٢) **باب دعاء النبي ﷺ إلى الإسلام والنبوة**، وأن لا يتَّخذ بعضهم بعضاً أرباباً من دون الله. وقوله تعالى: «مَا كَانَ لِشَرِّيْكَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَبَ» الآية [آل عمران: ٧٩].

٢٩٤٠ - حدثنا إبراهيم بن حمزة: حدثنا إبراهيم بن سعيد، عن صالح بن كيسان، عن ابن شهاب، عن عبد الله ابن عبد الله بن عتبة، عن عبد الله بن عباس رضي الله عنهما: أنه أخبره أن رسول الله ﷺ كتب إلى قيسار يدعوه إلى الإسلام وبعث بكتابه إليه مع دحية الكلبي، وأمره رسول الله ﷺ أن يدفعه إلى عظيم بصرى ليدفعه إلى قيسار وكان قيسار لما كشف الله عنه جنود فارس مشى من حمص إلى إيليا شكرأ لما أبلغه الله. فلما جاء قيسار كتاب رسول الله ﷺ قال حين قرأه: التمسوا لي هاهنا أحداً من قومه لأسألكم عن رسول الله ﷺ.

[راجع: ٢٩٣٦]

٢٩٤١ - قال ابن عباس: فأخْبَرْنِي أَبُو سُفْيَانَ بْنَ حَرْبَ أَنَّهُ كَانَ بالشَّامِ فِي رِجَالٍ مِنْ قُرْيَشٍ قَدِمُوا

**(102) CHAPTER. The invitation of Prophet (Muhammad) ﷺ to the people to embrace Islām , and to believe in his Prophethood and not to take each other as Lords instead of Allāh. The Statement of Allāh :** تعالى : “It is not (possible) for any human being whom Allāh has given the Book.” (V.3:79)

2940. Narrated ‘Abdullāh bin ‘Abbas رضي الله عنهما : Allāh’s Messenger ﷺ wrote to Caesar and invited him to Islām , and sent him his letter with Dihya Al-Kalbī whom Allāh’s Messenger ﷺ ordered to hand it over to the Governor of Baṣrah , who would forward it to Caesar . Caesar , as a sign of gratitude to Allāh , had travelled from Ḥimṣ to Ilyā (Jerusalem) when Allāh had granted him victory over the Persian forces . So , when the letter of Allāh’s Messenger ﷺ reached Caesar , he said after reading it , “Seek for me any one of his people (Arabs of Quraish tribe) if present here , in order to ask him about Allāh’s Messenger ﷺ .”

2941. Ibn Abbas added : At that time Abū Sufyān bin Ḥarb was in Shām with some men from Quraish who had come (to Shām) as merchants during the truce that had been concluded between Allāh’s Messenger ﷺ and

the infidels of Quraish. Abū Sufyān said, ‘Caesar’s messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar’s court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, ‘Ask them who amongst them is closely related to the man who claims to be a Prophet.’’’ Abū Sufyān added, ‘I replied, ‘I am the nearest relative to him.’’ He asked, ‘What degree of relationship do you have with him?’ I replied, ‘He is my cousin,’ and there was none of Banī ‘Abd Manāf in the caravan except myself. Caesar said, ‘Let him come nearer.’ He then ordered that my companions stand behind me, near my shoulder and said to his translator, ‘Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.’’’ Abū Sufyān added, ‘By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, ‘Ask him what is that man’s family status among you?’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘Have anybody else amongst you ever claimed the same before him?’ I replied, ‘No.’ He said, ‘Had you ever blamed him for telling lies before he claimed what he claimed?’ I replied, ‘No.’ He said, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ He said, ‘Do the noble or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are they increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He said,

تجاراً في المُلْدَةِ التي كانت بين رَسُولِ اللَّهِ ﷺ وَبَنِي كُفَّارِ قُرُشٍ. قَالَ أَبُو سُفْيَانَ فَوَجَدْنَا رَسُولًا قَيْصَرَ بِعَضِ النَّاسِ، فَانْطَلَقَ إِلَيْهِ وَبِأَصْحَابِهِ حَتَّى قَدِمْنَا إِلَيْهِ، فَأَدْخَلْنَا عَلَيْهِ فَإِذَا هُوَ جَالِسٌ فِي مَجْلِسِ مُلْكِهِ وَعَلَيْهِ التَّاجُ، وَإِذَا حَوْلَهُ عُظَمَاءُ الرُّومِ. فَقَالَ لِتُرْجُمَانِهِ: سَلْهُمْ: أَئِهِمْ أَقْرَبُ نَسَبًا إِلَى هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ؟ قَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا. قَالَ: مَا قَرَابَةُ مَا بَيْنَكَ وَبَيْنِهِ؟ فَقُلْتُ: هُوَ ابْنُ عَمٍّ، وَلَيْسَ فِي الرَّكْبِ يَوْمَئِذٍ أَحَدٌ مِّنْ بَنِي عَبْدٍ مَنَافٍ غَيْرِي، فَقَالَ قَيْصَرُ: أَذْوُهُ، وَأَمْرَأَ بِأَصْحَابِي فَجَعَلُوا حَلْفَ ظَهْرِي عَدْنَ كَيْفِي. ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لِأَصْحَابِي إِنِّي سَائِلٌ هَذَا الرَّجُلَ عَنِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ فَإِنْ كَذَبَ فَكَذَبُوهُ. قَالَ أَبُو سُفْيَانَ: وَاللَّهِ لَوْلَا الْحَيَاةِ يَوْمَئِذٍ مِّنْ أَنْ يَأْتِي أَصْحَابِي عَنِي الْكَذِبِ لَكَذَبْتُهُ حِينَ سَأَلَنِي عَنْهُ، وَلَكِنِي اسْتَحْيَتُ أَنْ يَأْثِرُوا الْكَذِبَ عَنِي فَصَدَقْتُهُ. ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هَذَا الرَّجُلِ فِيهِمْ؟ قُلْتُ: هُوَ فِينَا دُوَّنَسِبٌ. قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَبْلَهُ؟ قُلْتُ: لَا، قَالَ: كُنْتُمْ تَهْمُونُهُ عَلَى الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ:

'Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No, but we are now at truce with him, and we are afraid that he may betray us.'" Abū Sufyān added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a battle with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was undecided; the victory is shared by us in turns.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer *Salāt* (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the

لا. قال: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لا، قال: فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعْفَاؤُهُمْ. قُلْتُ: بَلْ ضُعْفَاؤُهُمْ. قال: فَيَزِيدُونَ أَوْ يَنْقُضُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قال: فَهَلْ يَرْتَدُ أَحَدُ سَخْطَةِ لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لا. قال: فَهَلْ يَعْدِرُ؟ قُلْتُ: لا، وَنَحْنُ الْآنَ مِنْهُ فِي مُدَّةٍ، نَحْنُ نَخَافُ أَنْ يَعْدِرَ. قال: أُوْبُ سُبْيَانَ: وَلَمْ تُمْكِنِي كَلِمَةً أُذْجِلُ فِيهَا شَيْئًا أَنْتَقْصُهُ بِهِ لَا أَخَافُ أَنْ تُؤْثِرَ عَنِّي غَيْرُهَا. قال: فَهَلْ قَاتَلْتُمُوهُ وَفَاتَلَكُمْ؟ قُلْتُ: نَعَمْ. قال: فَكَيْفَ كَانَتْ حَرْبُهُ وَحَرْبُكُمْ؟ قُلْتُ: كَانَتْ دُولًا وَسِجَالًا، يُدَالُ عَلَيْنَا الْمَرَّةُ وَنَدَالُ عَلَيْهِ الْأُخْرَى. قال: فَمَاذَا يَأْمُرُكُمْ بِهِ؟ قال: يَأْمُرُنَا أَنْ نَعْدِ اللهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَيَنْهَا عَمَّا كَانَ يَعْبُدُ آباؤُنَا. وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقَةِ وَالغَنَافِ، وَالوَفَاءِ بِالْعَهْدِ وَأَدَاءِ الْأَمَانَةِ. فقالَ لِتُرْجِمَانِهِ حِينَ قُلْتُ ذَلِكَ لَهُ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ نَسِيَّهِ فِيكُمْ فَرَأَعْمَتْ أَنَّهُ دُوْسِبٌ، وَكَذَلِكَ الرَّسُولُ تُبَعَّثُ فِي نَسِيَّبِ قَوْمِهَا. وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ قَبْلَهُ فَرَأَعْمَتْ أَنْ لَا، قَقْلُتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا الْقَوْلَ قَبْلَهُ، قُلْتُ رَجُلٌ يَأْتُمْ بِقَوْلٍ قَدْ

rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer *Salāt* (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.' " Abū Sufyān added, "Caesar then asked for the letter of Allāh's

قِيلَ قَبْلَهُ. وَسَأْلَتْكَ هَلْ كُنْتُمْ تَهْمُونَهُ  
بِالْكَذِيبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟  
فَرَعَمْتَ أَنْ لَا، فَعَرَفْتَ أَنَّهُ لَمْ يَكُنْ  
لِيَدْعَ الْكَذِيبَ عَلَى النَّاسِ وَيَكْذِبَ  
عَلَى اللَّهِ. وَسَأْلَتْكَ: هَلْ كَانَ مِنْ  
آبَائِهِ مِنْ مَلِكٍ؟ فَرَعَمْتَ أَنْ لَا.  
فَقُلْتَ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ  
يَظْلُبُ مُلْكَ آبَائِهِ. وَسَأْلَتْكَ: أَشْرَافُ  
النَّاسِ يَتَعَوَّنُهُ أَمْ ضُعَفَاؤُهُمْ؟ فَرَعَمْتَ  
أَنَّ ضُعَفَاءَهُمْ اتَّبَعُوهُ، وَهُمْ اتَّبَاعُ  
الرَّوْسُلِ. وَسَأْلَتْكَ هَلْ يَزِيدُونَ أَوْ  
يَنْفَضُّونَ؟ فَرَعَمْتَ أَنَّهُمْ يَزِيدُونَ،  
وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتَمَّ. وَسَأْلَتْكَ  
هَلْ يَرْتَدُ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ  
يَدْخُلَ فِيهِ؟ فَرَعَمْتَ أَنْ لَا، فَكَذَلِكَ  
الْإِيمَانُ حِينَ تَخْلُطُ بَشَاشَةُ الْقُلُوبَ  
لَا يَسْخَطُهُ أَحَدٌ. وَسَأْلَتْكَ هَلْ يَعْدِرُ  
فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الرَّوْسُلُ لَا  
يَعْدِرُونَ. وَسَأْلَتْكَ هَلْ قاتَلْتُمُوهُ  
وَقَاتَلْتُكُمْ، فَرَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ  
حَرْبَكُمْ وَحَرْبَهُ يَكُونُ دُولَةً، يُدَالُ  
عَلَيْكُمُ الْمَرَأَةُ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى؛  
وَكَذَلِكَ الرَّوْسُلُ ثُبَّتَلَ وَتَكُونُ لَهُ  
الْعَاقِبَةُ. وَسَأْلَتْكَ بِمَاذَا يَأْمُرُكُمْ  
فَرَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا  
تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ  
يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلَاةِ  
وَالصَّدَقَةِ وَالْعَفَافِ، وَالوَفَاءِ بِالْعَهْدِ،

Messenger ﷺ and it was read. Its contents were :

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad, the slave of Allāh, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islām (i.e., surrender to Allāh), embrace Islām and you will be safe; embrace Islām and Allāh will bestow on you a double reward. But if you reject this invitation of Islām, you shall be responsible for misguiding the peasants (i.e., your nation). 'O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then if they turn away, say: Bear witness that we are Muslims.' "(V.3:64)

Abū Sufyān added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abī Kabsha's (i.e., the Prophet's)<sup>(1)</sup> affair has become so prominent that even the king of Banī Al-Asfar (Byzantines) is afraid of him.'" Abū Sufyān added, "By Allāh, I remained in a state of humility and was sure that his religion would be victorious till Allāh opened my heart for Islām, though I disliked it (i.e., embraced Islām)."

وأداء الأمانة. قال: وهذه صفة نبىٰ قد كنْتُ أعلمُ آنَهُ خارجٌ، ولكنْ لم أعلم آنَهُ منكُمْ. وإنْ يكُنْ ما قُلْتَ حقاً، فیوشكُ أنْ يمْلِكَ مَوْضِعَ قَدَمِيَّ هاتَيْنِ، ولَوْ أرْجُو أَنْ أَخْلُصَ إِلَيْهِ لَتَحْسَمَتْ لقاءه. ولَوْ كنْتُ عِنْدَهُ لَغَسَلْتُ قَدَمِيَّةَ.

قال أبو سُفِيَّانَ: ثُمَّ دَعَا بِكِتابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَ فَإِذَا فِيهِ: يَسِّمِ اللَّهُ الرَّحْمَنُ الرَّحِيمُ، مِنْ مُحَمَّدٍ عَبْدُ اللَّهِ وَرَسُولُهُ، إِلَى هِرقلَ عَظِيمِ الرُّؤُومِ. سَلَامٌ عَلَى مَنْ أَتَيَ الْهُدَىٰ. أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِيَاعِيَّةِ الإِسْلَامِ. أَسْلِمْ سَلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ. فَإِنْ تَوَلَّتِ فَعَلَيْكَ إِثْمُ الْأَرِيسِيَّنِ. وَ: «فَلَمْ يَكَاهِلْ الْكَتَبِ تَعَالَى إِنْ كَلَمْتُ سَوَاءَ بَيْنَنَا وَبَيْنَكُمْ أَلَا تَعْبُدُ إِلَّا اللَّهُ وَلَا تُشْرِكُ بِهِ شَيْئاً وَلَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مَّنْ دُونَ اللَّهِ فَإِنْ تَوَلَّا فَقُولُوا أَشْهَدُوا بِإِنَّا مُسْلِمُوكَ» [آل عمران: ٦٤].

قال أبو سُفِيَّانَ: فَلَمَّا أَنْ قَضَى مَقَاتَلَةَ عَلَتْ أَصْوَاتُ الَّذِينَ حَوَّلَهُ مِنْ عَظَمَاءِ الرُّؤُومِ، وَكَثُرَ لَعْظُهُمْ فَلَا أَدْرِي مَاذَا قَالُوا، وَأَمَّا بِنَا فَأُخْرِجْنَا. فَلَمَّا أَنْ حَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ، قُلْتُ لَهُمْ: لَقَدْ أَمِرَ أَمْرًا بِنِي كَبِشَةَ،

(1) (H. 2941) The name Ibn Abī Kabsha was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet's names.

هذا ملْكُ بَنِي الأَصْفَرِ يَخْافُهُ . قَالَ أَبُو سُفْيَانَ: وَاللَّهِ مَا زَلْتُ ذَلِيلًا مُسْتَقِنًا بِأَنَّ أَمْرَهُ سَيْطَهُرُ، حَتَّى أَدْخَلَ اللَّهُ قَلْبِي الإِسْلَامَ وَأَنَا كَارِهٌ . [راجع: ٧]

٢٩٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ الْقَعْنَبِيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ خَيْرٍ: «لِأَعْطِينَ الرَّاِيَةَ رَجُلًا يَقْتَلُ اللَّهَ عَلَى يَدِيهِ» . فَقَاتُوا يَرْجُونَ لِذلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى . فَقَالَ: «أَيْنَ عَلَيِّ؟» فَقَبَلَ: يَشْتَكِي عَيْنِي . فَأَمَرَ فَدْعَيْتُ لَهُ فَبَصَقَ فِي عَيْنِي فَبَرَأَ مَكَانَهُ حَتَّى كَانَهُ لَمْ يَكُنْ بِهِ شَيْءٌ . فَقَالَ: نَفَاقُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحِتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجْبُ عَلَيْهِمْ . فَوَاللَّهِ لَا نَ يُهْدِي بِكَ رَجُلٌ وَاجِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّمَاءِ» . [انظر: ٣٠٠٩، ٣٧٠١، ٤٢١٠]

٢٩٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةً بْنُ عَمْرُو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا غَزَا قَوْمًا لَمْ

**2942.** Narrated Sahl bin Sa'd رضي الله عنه 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 'Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Ali in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. 'Ali 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."

[See *Hadīth* No.2975]

**2943.** Narrated Anas رضي الله عنه: Whenever Allāh's Messenger ﷺ attacked some people, he would never attack them till it was dawn. If he heard the *Adhān* [i.e., call for *Salāt* (prayer)]<sup>(1)</sup> he would delay the fight, and if he did not hear the *Adhān*, he would attack them immediately after dawn. We

(1) (H. 2943) The Prophet ﷺ would wait till dawn to see whether the people he was attacking had been converted to Islām or not, and the sign of their embracing Islām will be the pronunciation of the *Adhān*. He would not attack them if he heard the *Adhān*.

reached Khaibar at night.

يُغْرِي حَتَّى يُضْبَحَ . فَإِنْ سَمِعَ أَذَانًا  
أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ  
بَعْدَ مَا يُضْبَحُ، فَنَزَلْنَا خَيْرَ لَيْلًا.

[راجع: ٣٧١]

**2944.** Narrated Anas رضي الله عنه: Whenever Allāh's Messenger ﷺ attacked .... (as H. 2943)

٢٩٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ  
أَنَّسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَرَّا  
بِنَا... . [راجع: ٣٧١]

**2945.** Narrated Anas رضي الله عنه: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet ﷺ they said, "Muhammad ﷺ and his army!" The Prophet said, "Allāhu-Akbar! (Allāh is the Most Great) and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned."

٢٩٤٥ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ  
أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ  
خَرَجَ إِلَى خَيْرٍ فَجَاءَهَا لَيْلًا، وَكَانَ إِذَا  
جَاءَ قَوْمًا بَلِيلًا لَا يُغْرِي عَلَيْهِمْ حَتَّى  
يُضْبَحَ . فَلَمَّا أَضْبَحَ خَرَجَتْ يَهُودُ  
بِمَسَاجِيْهِمْ وَمَكَاتِبِهِمْ، فَلَمَّا  
قَالُوا: مُحَمَّدٌ وَالخَمِيسُ . فَقَالَ النَّبِيُّ ﷺ:  
«اللَّهُ أَكْبَرُ، خَرَبَتْ خَيْرٌ، إِنَّ إِذَا  
نَزَلْنَا بِسَاحَةٍ قَوْمٌ فَسَاءَ صَبَاحُ  
الْمُنْذَرِينَ». [راجع: ٣٧١]

**2946.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "I have been ordered (by Allāh) to fight against the people till they say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, he saved his life and property from me except for Islāmic law, and his accounts will be with Allāh (either to punish him or to forgive him)". (See H. 25, 1399)

٢٩٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنْ الرَّهْمَنِيِّ: حَدَّثَنِي  
سَعِيدُ بْنُ الْمُسَيْبٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«أُمِرْتُ أَنْ أَفَاتِلَ النَّاسَ حَتَّى يَقُولُوا:  
لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا  
اللَّهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَا لَهُ إِلَّا  
بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ». رَوَاهُ عُمَرُ  
وَابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

**(103) CHAPTER.** Concealing the true destination of a *Għazwa* by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

**2947.** Narrated Ka'b bin Mālik: Whenever Allāh's Messenger ﷺ intended to lead a *Għazwa*, he would use an equivocation from which one would understand that he was going to a different destination.

(١٠٣) بَابٌ مِّنْ أَرَادَ غَزْوَةً فَوَرَىٰ بِغَيْرِهَا. وَمَنْ أَحَبَّ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الْحَمِيسِ

٢٩٤٧ - حَدَّثَنَا يَحْيَى بْنُ كَعْبٍ: حَدَّثَنِي اللَّتِيْنُ، عَنْ عُقْبَيْلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ وَكَانَ قَائِدًا لِكَعْبٍ مِنْ بَنِيهِ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَحَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَأَى بِغَيْرِهَا. [رَاجِعٌ: ٢٧٥٧]

٢٩٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَلَمَّا يُرِيدُ غَزْوَةً يَعْزُزُهَا إِلَّا وَرَأَى بِغَيْرِهَا، حَتَّىٰ كَانَتْ غَزْوَةُ تِبُوكَ فَغَزَّاهَا رَسُولُ اللَّهِ ﷺ فِي حَرَّ شَبَدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَارًا. وَاسْتَقْبَلَ غَزْوَةً عَدُوًّا كَثِيرًا، فَجَلَّ لِلْمُسْلِمِينَ أَمْرُهُ لِيَتَاهُبُوا أَهْبَةً عَدُوَّهُمْ وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ. [رَاجِعٌ: ٢٧٥٧]

**2948.** Narrated Ka'b bin Mālik: Whenever Allāh's Messenger ﷺ intended to carry out a *Għazwa*, he would use an equivocation to conceal his real destination, till it was the *Għazwa* of Tabuk which Allāh's Messenger ﷺ carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for.

**2949.** Ka'b bin Mālik used to say, "Scarcely did Allāh's Messenger ﷺ set out for a journey on a day other than Thursday."

٢٩٤٩ - وَعَنْ يُونُسَ، عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ

بْنَ كَعْبٍ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ كَعْبَ بْنَ مَالِكٍ كَانَ يَقُولُ: لَقَلَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ. [راجع: ٢٧٥٧]

٢٩٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْخَمِيسِ فِي غَزْوَةِ تَبُوكَ وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. [راجع: ٢٧٥٧]

(١٠٤) بَابُ الْخُرُوجِ بَعْدَ الظَّهَرِ

٢٩٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أُبُوبَتْ، عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ الظَّهَرَ أَرْبَعاً. وَالعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَيْنِ وَسَمِعْتُهُمْ يَضْرُبُونَ بِهِمَا جَمِيعاً. [راجع: ١٠٨٩]

(١٠٥) بَابُ الْخُرُوجِ آخِرَ الشَّهْرِ،

وَقَالَ كُرَيْبٌ عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: انْظُلُوا النَّبِيَّ ﷺ مِنَ الْمَدِينَةِ لِحَمْسٍ بَقِيَّنَ مِنْ ذِي القَعْدَةِ وَقَدْمَ مَكَّةَ لِأَرْبَعِ لِيَالٍ خَلَوْنَ مِنْ ذِي الحِجَّةِ.

٢٩٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ

2950. Narrated Ka'b bin Mâlik: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ set out on Thursday for the Ghazwa of Tabûk and he used to prefer to set out on Thursday.

#### (104) CHAPTER. Setting out after midday.

2951. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ offered Zuhr prayer as four Rak'â at Al-Madîna and then offered 'Asr prayer as two Rak'ât at Dhul-Hulaifa and I heard the Companions of the Prophet ﷺ reciting Talbiya aloud (for Hajj and 'Umra) altogether.

#### (105) CHAPTER. Setting out in the last part of the month.

Narrated Ibn 'Abbâs : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ set out from Al-Madîna five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.

2952. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا We set out in the company of Allâh's Messenger ﷺ five days before the end of Dhul-Qa'da, intending to perform Hajj only. When we approached Makkah, Allâh's Messenger ﷺ

ordered those who did not have the *Hadī* (i.e., an animal for sacrifice) with them, to perform the *Tawāf* around the Ka'bah, and (*Sā'y*) between Aṣ-Ṣafā and Al-Marwā and then finish their *Ihrām*. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, "What is this?" Somebody said, "Allāh's Messenger ﷺ has slaughtered (a cow) on behalf of his wives."

أَنَّهَا سَعِيتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ : حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِحَمْسٍ لِيَالٍ بَقِيَّ مِنْ ذِي الْقَعْدَةِ وَلَا نُرَى إِلَّا الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمْرَ رَسُولُ اللَّهِ ﷺ مِنْ لِمْ يَكُنْ مَعَهُ هَذِيْ إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَّا وَالْمَرْوَةِ أَنْ يَحْلِلَ، قَالَتْ عَائِشَةُ : فَدُخِلَ عَلَيْنَا يَوْمُ النَّحْرِ بِلَحْمٍ بَقِيرٍ فَقُلْتُ : مَا هَذَا؟ فَقَالَ : نَحْرَ رَسُولُ اللَّهِ ﷺ عَنْ أَرْوَاهِهِ .

قَالَ يَحْيَى : فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ : أَتَّكَ وَالله بالْحَدِيثِ عَلَى وَجْهِهِ . [راجع: ٢٩٤]

#### (١٠٦) باب الخروج في رمضان

٢٩٥٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفِّيَانُ قَالَ : حَدَّثَنِي الرَّهْبَرِيُّ عَنْ عَبْيَدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : حَرَجَ الرَّبِيعُ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ، قَالَ سُفِّيَانُ : قَالَ الرَّهْبَرِيُّ : أَخْبَرَنِي عَبْيَدُ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ .. وَسَاقَ الْحَدِيثَ . [راجع: ١٩٤٤]

#### (١٠٧) باب التوديع

٢٩٥٤ - وَقَالَ ابْنُ وَهْبٍ : أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ : بَعَثْنَا رَسُولَ

#### (106) CHAPTER. Travelling in Ramadān.

**2953.** Narrated Ibn 'Abbās رضي الله عنهما : Once, the Prophet ﷺ set out in the month of Ramadān. He observed *Saum* (fasting) till he reached a place called Kadid where he broke his fast.

#### (107) CHAPTER. Bidding farewell.

**2954.** Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to

set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allāh, if you capture them, kill them, (instead)."

الله ﷺ في بعثٍ. فقال لنا: «إنْ لَقِيْتُمْ فُلَانًا وَفُلَانًا - لِرَجُلَيْنِ مِنْ قُرْيَشَ سَمَّاهُمَا - فَحَرْقُوهُمَا بِالنَّارِ». قال: ثُمَّ أَتَيْنَاهُ نُوَدْعَةً حِينَ أَرَدْنَا الْخُرُوجَ، فقال: «إِنِّي كُنْتُ أَمْرَتُكُمْ أَنْ تُحَرِّقُوا فُلَانًا وَفُلَانًا بِالنَّارِ، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ أَخْذُنُمُوهُمَا فَاقْتُلُوهُمَا». [انظر: ٢٠١٦]

#### (١٠٨) بَابُ السَّمْعِ وَالطَّاعَةِ لِلإِمَامِ

٢٩٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْيَدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، عَنْ إِسْمَاعِيلِ بْنِ زَكَرِيَّاً، عَنْ عَبْيَدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. قَالَ: «السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمِرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعٌ وَلَا طَاعَةٌ». [انظر: ٧١٤٤]

#### (١٠٩) بَابٌ: يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيُتَّقَىْ بِهِ

٢٩٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ قَالَ. حَدَّثَنَا أَبُو الزَّنَادِ أَنَّ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ»

[راجع: ٢٣٨]

#### (108) CHAPTER. Listening to and obeying the *Imām* (i.e., Muslim ruler) (if he abides by Allāh's Orders).

2955. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "It is obligatory for one to listen to and obey (the Muslim ruler's orders) unless these orders involve one in disobedience (to Allāh); but if an act of disobedience (to Allāh) is imposed, one should not listen to or obey it."

#### (109) CHAPTER. The *Imām* (i.e., Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

2956. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "We are the last but will be the foremost (to enter Paradise)." (See H. 238, 876, 896)

**2957.** The Prophet ﷺ added, "He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the Muslim chief, obeys me; and he who disobeys the Muslim chief, disobeys me. The *Imām* (Muslim ruler) is like a shelter for whose safety the Muslims should fight and they should seek protection with him. If the *Imām* (Muslim ruler) orders people to be dutiful to Allāh and fear Him and rules justly, then he will be rewarded for that; and if he does the opposite, he will be responsible for that."

**(110) CHAPTER. To give a *Bai'a* (pledge) for not to flee during a battle.**

Some said, "(To give the *Bai'a* pledge) for death," according to the Statement of Allāh عَزَّ وَجَلَّ:

"Indeed, 'Allāh was pleased with the believers..." (V.48:18)

**2958.** Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: When we reached (Hudaibiya) in the next year (of the treaty of *Hudaibiya*), not even two men amongst us agreed unanimously as to which was the tree under which we had given the *Bai'a* (pledge) and that was out of Allāh's Mercy.<sup>(1)</sup> (The subnarrator asked Nāfi', "For what did the Prophet ﷺ take their *Bai'a* (pledge), was it for death?" Nāfi' replied "No, but he took their *Bai'a* (pledge) for to be patient.")

**2959.** Narrated 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ that during the time (of the battle) of *Al-Harra* a person came to him and said, "Ibn

أَطَاعَنِي فَقَدْ أطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ يُطِعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي. وَإِنَّمَا الْإِمَامُ جُنَاحٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَقْبَلُ بِهِ. فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا. وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ». [انظر: ٧١٣٧]

**(١١٠) بَابُ الْبَيْعَةِ فِي الْحَرْبِ عَلَى أَنْ لَا يَفْرُوا**

وَقَالَ بَعْضُهُمْ: عَلَى الْمَوْتِ؛ لِقَوْلِهِ تَعَالَى: «لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ» ... الْآيَةُ [الفتح: ١٨].

**٢٩٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ فَمَا اجْتَمَعَ مِنَ اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا كَانَتْ رَحْمَةً مِنَ اللَّهِ. فَسَأَلَنَا نَافِعًا: عَلَى أَيِّ شَيْءٍ بَايَعْهُمْ، عَلَى الْمَوْتِ؟ قَالَ: لَا، بَايَعْهُمْ عَلَى الصَّبَرِ.

**٢٩٥٩ - حَدَّثَنَا مُوسَى:** حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ

(1) (H. 2958) The narrator thanks Allāh for disabling them to recognize the tree, lest people should take it as something sacred because of the good that started under it when the first group of *Anṣār* embraced Islām.

! Hanzala is taking the *Bai'a* (pledge) from the people for death." He said, "I will never give a *Bai'a* (pledge) for such a thing to anyone after Allāh's Messenger ﷺ."

عَبَادُ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ زَمَانُ الْحَرَّةِ أتَاهُ أَتِ فَقَالَ لَهُ: إِنَّ ابْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ. فَقَالَ: لَا أَبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ. [انظر: ٤١٦٧]

**2960.** Narrated Yazid bin 'Ubaid: Salama رَضِيَ اللَّهُ عَنْهُ said, "I gave the *Bai'a* (pledge) (*Ar-Ridwān*) to Allāh's Messenger ﷺ and then I moved to the shade of a tree. When the number of people around the Prophet ﷺ diminished, he said, 'O Ibn Al-Akwa'! Will you not give to me the *Bai'a* (pledge)?' I replied, 'O Allāh's Messenger! I have already given to you the *Bai'a* (pledge).' He said, 'Do it again.' So I gave the *Bai'a* (pledge) for the second time." I asked "O Abū Muslim! For what did you give the *Bai'a* (pledge) on that day?" He replied, "We gave the *Bai'a* (pledge) for death."

**٢٩٦٠ - حَدَّثَنَا المَكْيُّ بْنُ إِبْرَاهِيمَ:** حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدَ، عَنْ سَلْمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ التَّبَيَّنَ اللَّهُ ثُمَّ عَدَلْتُ إِلَى ظَلِّ شَجَرَةِ، فَلَمَّا خَفَّ النَّاسُ قَالَ: «يَا ابْنَ الْأَقْوَاعِ أَلَا تُبَايِعُ؟» قَالَ: قُلْتُ: قَدْ بَايَغْتُ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَيْضًا»، فَبَايَعْتُهُ الثَّانِيَةَ. فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ، عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الْمَوْتِ.

[انظر: ٤١٦٩، ٧٢٠٨، ٧٢٠٦]

**2961.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ : On the day (of the battle) of the Trench, the *Anṣār* were saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for *Jihād* (for ever) as long as we live." The Prophet ﷺ replied to them, "O Allāh! There is no life except the life of the Hereafter. So, honour the *Anṣār* and emigrants with Your Blessings and Generosity."

**٢٩٦١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:** حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُونَ: نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا حَيَّنَا أَبَدًا فَأَجَابَهُمْ فَقَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ». فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ». [راجع: ٢٨٣٤]

**٢٩٦٢، ٢٩٦٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:** سَمِعَ مُحَمَّدَ بْنَ فُضَيْلَ،

**2962, 2963.** Narrated Mujāshi': رَضِيَ اللَّهُ عَنْهُ My brother and I came to the Prophet ﷺ and I requested him to take the *Bai'a* (pledge)

from us for emigration. He said, "Emigration has passed away with its people."<sup>(1)</sup> I asked, "For what will you take the *Bai'a* (pledge) from us then?" He said, "I will take [the *Bai'a* (pledge)] for Islām and *Jihād*."

عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَأَخِي فَقُلْتُ: بَايِعْنَا عَلَى الْهِجْرَةِ، فَقَالَ: «مَصَّتِ الْهِجْرَةُ لِأَهْلِهَا». فَقُلْتُ: عَلَامَ تُبَايِعُنَا؟ قَالَ: «عَلَى الإِسْلَامِ وَالْجِهَادِ». [الحديث: ٤٣٠٧، ٢٩٦٢، انتظ: ٣٠٧٨، ٤٣٠٥، ٤٣٠٧، انتظ: ٢٩٦٣، انتظ: ٣٠٧٩، ٤٣٠٦، ٤٣٠٨]

### (١١١) باب عزم الإمام على الناس فيما يطقوون

٢٩٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرَيْرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ أَتَانِي الْيَوْمَ رَجُلٌ فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرْدُ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلًا مُؤْدِيَ نَشِيطًا يَحْرُجُ مَعَ أُمَرَائِنَا فِي الْمَغَازِيِّ، فَيَعْزِمُ عَلَيْنَا فِي أَشْيَاءِ لَا نُحْصِنُهَا؟ فَقُلْتُ لَهُ: وَاللَّهِ مَا أُدْرِي مَا أُفُولُ لَكَ إِلَّا أَنَا كُنَّا مَعَ النَّبِيِّ ﷺ فَعَسَى أَنْ لَا يَعْزِمَ عَلَيْنَا فِي أَمْرٍ إِلَّا مَرَّةً حَتَّى تَفْعَلَهُ، وَإِنَّ أَحَدَنَا لَنْ يَرَأَ بِخَيْرٍ مَا اتَّقَى اللَّهُ، وَإِذَا شَاءَ فِي نَفْسِهِ شَيْءٌ سَأَلَ رَجُلًا فَشَفَاهُ مِنْهُ وَأَوْشَكَ أَنْ لَا تَجْدُوهُ، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُذْكُرُ مَا عَبَرَ مِنَ الدُّنْيَا

(111) CHAPTER. The *Imām* should order the people to do only those things that are within their ability.

2964. Narrated 'Abdullāh: Today a man came to me and asked a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allāh, I do not know what to reply you, except that we were in the company of the Prophet ﷺ and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

(1) (H. 2962, 2963) Emigration was no longer required after the conquest of Makkah.

إِلَّا كَالثَّغْبُ شُرِبَ صَفْوُهُ وَبَقَيَ كَدْرُهُ.  
 (١١٢) بَابٌ : كَانَ النَّبِيُّ ﷺ إِذَا لَمْ يُقَاتِلْ أَوْلَ النَّهَارِ أَخْرَ الْقِتَالِ حَتَّى تَرْزُولَ الشَّمْسُ

(112) CHAPTER. If the Prophet ﷺ had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e., after midday).

2965. Narrated Sālim Abū An-Nadr, the freed slave of ‘Umar bin ‘Ubaidullāh who was ‘Umar’s clerk: ‘Abdullāh bin Abī Aūfa wrote him (i.e., ‘Umar) a letter that contained the following:

Allāh’s Messenger ﷺ during some of his holy battles waited till the sun had declined.

٢٩٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةً بْنُ عَمْرِو: حَدَّثَنَا أُبُو إِسْحَاقَ هُوَ الْفَزَارِيُّ، عَنْ مُوسَى بْنِ عُفَيْفَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْيِدِ اللَّهِ وَكَانَ كَاتِبَهُ، قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمَا فَقَرَأَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ التِّي لَقِيَ فِيهَا اُنْتَرَ حَتَّى مَالَتِ الشَّمْسُ.

[راجع: ٢٩٣٣]

٢٩٦٦ - ثُمَّ قَامَ فِي النَّاسِ قَالَ: «أَيُّهَا النَّاسُ لَا تَتَمَنَّوا لِقَاءَ الْعَدُوِّ وَسُلُّوا اللَّهُ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوهُ وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السَّيْفِ». ثُمَّ قَالَ: «اللَّهُمَّ مُنْزِلُ الْكِتَابِ، وَمُجْرِيِ السَّحَابِ، وَهَارِمُ الْأَحْرَابِ، اهْرِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ». [راجع: ٢٨١٨]

(١١٣) بَابٌ اسْتِئْدَانِ الرَّجُلِ الْإِمَامِ لِقَوْلِهِ: «إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ، وَإِذَا كَانُوا مَعْلُومُونَ عَلَى أَمْرِ جَمِيعِ الْمَرْءَاتِ يَذَهَّبُوا حَتَّى يَسْتَأْذِنُوْهُ إِنَّ الَّذِينَ يَسْتَأْذِنُوْنَكُمْ إِلَى آخرِ الآية» [النور: ٦٢].

2966. And then he (Allāh’s Mesenger ﷺ) got up among the people and said, “O people! Do not wish to meet the enemy (in a battle) and ask Allāh to save you (from calamities), but if you should meet the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.” He then said “O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of *Al-Ahzāb* (i.e., the Confederates of infidels), defeat them (infidels) and bestow victory upon us.”

(113) CHAPTER. Asking the permission of the *Imām* (if one wishes not to participate in a holy battle), as Allāh’s Statement indicates:

“The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ﷺ), and when they are with him on some common matter, they do not go away unless they have asked his

permission. Verily! Those who ask your permission.. (to the end of verse).”  
(V.24:62)

2967. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : I participated in a *Ghazwa* along with Allâh’s Messenger ﷺ. The Prophet ﷺ met me (on the way) while I was riding a camel of 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 reached Al-Madina. Then I said, “O Allâh’s Messenger! I am a bridegroom,” and requested him to allow me to go home. He allowed me, and I set out for Al-Madina before the people till I reached Al-Madina, 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 hadn’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

٢٩٦٧ - حدثنا إسحاق بن إبراهيم: أخبرنا جرير، عن المغيرة، عن الشعبي، عن جابر بن عبد الله رضي الله عنهما قال: غرست مع رسول الله ﷺ قال: فتلحق بي الثنائي وأنا على ناضج لنا قد أعني فلا يكاد يسير، فقال لي: «ما لغيرك؟» قال: قلت: بخير قد أصابت برئتك، قال: أفتتعينيه؟ قال: فاستحبببت ولم يكن لنا ناضج غيره قال: قلت: نعم. قال: «فتعينه» فعنته أيام على أن لي فقار ظهره حتى أبلغ المدينة. قال: فقلت: يا رسول الله، إنني عروس، فاستأذنته فأذن لي فتقدمت الناس إلى المدينة حتى أتيت المدينة فلقيتني خالي فسألني عن البعير فأخبرته بما صنع، فيه فلامني. قال: وقد كان رسول الله ﷺ قال لي حين استأذنته: «هل تزوجت بخرا أم شيئاً؟» فقلت: تزوجت شيئاً. فقال: «هلا تزوجت بخرا تلاعبها وتلعلبك؟» فقلت: يا رسول الله،

and teach them manners." When Allāh's Messenger ﷺ arrived in Al-Madina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

تُؤْفَى وَالدِّي أَوْ اسْتَشْهِدَ وَلِي أَخْوَاتْ  
صِغَارٌ فَكَرِهْتُ أَنْ أَتَرْوَحَ مُثْهِنَ فَلَا  
تُؤَدِّبَهِنَ وَلَا تَقُومَ عَلَيْهِنَ، فَتَرَوْجُتْ  
ثَيْيَا لِتَقُومَ عَلَيْهِنَ وَتُؤَدِّبَهِنَ . قَالَ:  
فَلَمَّا قَدِيمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ  
غَدَوْتُ عَلَيْهِ بِالْعَيْرِ فَأَعْطَانِي ثَمَنَهُ  
وَرَدَّهُ عَلَيَّ . قَالَ الْمُغَيْرَةُ: هَذَا فِي  
قَضَائِنَا حَسَنٌ لَا نَرَى بِهِ بَأْسًا .

[راجع: ٤٤٣]

**(114) CHAPTER.** The participation in *Jihād* by one who has recently married.

Jābir narrated a *Hadīth* from the Prophet ﷺ related to this chapter. (See H. 2967)

**(115) CHAPTER.** Participation in *Jihād* after the consummation of marriage.

Abū Hurairah narrated a *Hadīth* from the Prophet ﷺ related to this chapter.

**(116) CHAPTER.** The setting out of the *Imām*, before the people at the time of fright.

**2968.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ: Once there was a feeling of fright at Al-Madina, so Allāh's Messenger ﷺ rode a horse belonging to Abū Talha and (on his return) he said, "We have not seen anything (to be afraid of), but we found this horse very fast."

**(117) CHAPTER.** To be quick and to make the horse gallop at the time of fright.

**(١١٤) بَابُ** مِنْ عَزَّا وَهُوَ حَدِيثٌ  
عَهْدٍ بِعْرُسِهِ،

فِيهِ جَابِرٌ عَنِ النَّبِيِّ ﷺ

**(١١٥) بَابُ** مِنْ احْتَارَ الغَرْوَ بَعْدَ  
الْبَنَاءِ،

فِيهِ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ .

**(١١٦) بَابُ** مُبَادَرَةِ الْإِمَامِ عِنْدِ الفَرَّاجِ

٢٩٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ،  
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: كَانَ بِالْمَدِينَةِ فَرْزُعُ، فَرَكِبَ  
رَسُولُ اللَّهِ ﷺ فَرَسًا لَأَبِي طَلْحَةَ  
فَقَالَ: «مَا رَأَيْنَا مِنْ شَيْءٍ وَلَمْ وَجَدْنَاهُ  
لَبْحَرًا». [راجع: ٢٦٢٧]

**(١١٧) بَابُ** السُّرْعَةِ وَالرُّكْضِ فِي  
الْفَرَّاجِ

**2969.** Narrated Anas bin Mālik رضي الله عنه: Once the people got frightened, so Allāh's Messenger ﷺ rode a slow horse belonging to Abū Ṭalḥa, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of), (and I have found) this horse a very fast one." That horse was never excelled in running henceforward.

[*Qaṣṭalānī*, Vol.5]

٢٩٦٩ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَرَعَ النَّاسُ فَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِي طَلْحَةَ بَطِيْشًا، ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ، فَرَكِبَ النَّاسُ يَرْكُضُونَ خَلْفَهُ فَقَالَ: «لَمْ تُرَاغُوا، إِنَّهُ لَبَحْرٌ» فَمَا سِيقَ بَعْدَ ذَلِكَ الْيَوْمِ.

[راجع: ٢٦٢٧]

**(118) CHAPTER.** Setting out alone at a time of fright.

**(119) CHAPTER.** The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allāh's Cause.

Mujāhid said, "Once I said to Ibn 'Umar, 'Let us proceed for *Jihād*.' Ibn 'Umar replied, 'I would like to support you with some of my money.' I replied, 'Allāh has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'

'Umar said, "Some people take money (from the Muslim's Treasury) to strive in Allāh's Cause, but they don't strive. So, if someone does so, we have the right to take back whatever he has taken."

Tāwūs and Mujāhid said, "If something is given to you, so that you may strive in Allāh's Cause, then do whatever you like with it and keep it with your family."

**2970.** Narrated 'Umar bin Al-Khaṭṭāb رضي الله عنه: I gave a horse to be used in Allāh's Cause, but later on I saw it being

**(118) بَابُ الْخُرُوجِ** في الفَرَعِ وَحْدَهُ،

**(119) بَابُ الْجَعَالِ وَالْحُمَلَانِ** في السَّيْلِ،

وقالَ مُجَاهِدٌ: قُلْتُ لَابْنِ عُمَرَ: الْعَزْوَ، قَالَ: إِنِّي أُحِبُّ أَنْ أُعِينَكَ بِطَافِئَةٍ مِنْ مَالِي، قُلْتُ: أَوْسَعَ اللَّهُ عَلَيَّ، قَالَ: إِنَّ غَنَائِكَ لَكَ، وَإِنِّي أُحِبُّ أَنْ يَكُونَ مِنْ مَالِي فِي هَذَا الْوَرْجُو. وَقَالَ عُمَرُ: إِنَّ نَاسًا يَأْخُذُونَ مِنْ هَذَا الْمَالِ لِيُجَاهِدُوا ثُمَّ لَا يُجَاهِدُونَ، فَمَنْ فَعَلَ فَنَحْنُ أَحَقُّ بِمَا لِهِ حَسْنَى تَأْخُذَ مِنْهُ مَا أَخَذَهُ، وَقَالَ طَاؤُوسٌ وَمُجَاهِدٌ: إِذَا دُفِعَ إِلَيْكَ شَيْءٌ تَخْرُجُ بِهِ فِي سَيْلِ اللَّهِ فَاصْنَعْ بِهِ مَا شَاءَتْ وَصَعْنَهُ عَنْدَ أَهْلِكَ.

٢٩٧٠ - حَدَّثَنَا الْحُمَدِيُّ: حَدَّثَنَا سَعْيَانُ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسَ

sold. I asked the Prophet ﷺ whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

سَأَلَ رَبِيعَةَ بْنَ أَسْلَمَ فَقَالَ رَبِيعَةُ: سَمِعْتُ أَبِي يَقْوُلُ: قَالَ عُمَرُ بْنُ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُ: حَمَلْتُ عَلَى فَرَسِي فِي سَبِيلِ اللَّهِ فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ النَّبِيَّ ﷺ أَشْتَرِيهِ، فَقَالَ: «لَا تَشْتِرِهِ وَلَا تَعُدُّ فِي صَدَقَتِكَ». [راجع: ١٤٩٠]

**2971.** Narrated ‘Abdullâh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما: ‘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.”

٢٩٧١ - حَدَثَنَا إِسْمَاعِيلُ قَالَ: حَدَثَنِي مَالِكُ، عَنْ نَافِعٍ، عَنْ أَبِي عَمْرَ حَمَلَ عَلَى فَرَسِي فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَا تَبْتَعْهُ وَلَا تَعُدُّ فِي صَدَقَتِكَ». [راجع: ١٤٨٩]

**2972.** Narrated Abû Hurairah رَضِيَ اللَّهُ عَنْهُ: Allâh’s Messenger ﷺ said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any *Sariya* (army-unit going for *Jihâd* in Allâh’s Cause), but I don’t have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allâh’s Cause and be martyred and come back to life again and then again to be martyred and then come back to life once more." (See H. 36, 2797)

٢٩٧٢ - حَدَثَنَا مُسَدَّدٌ: حَدَثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ: حَدَثَنِي أَبُو صَالِحٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَى أَمْتَيَّ ما تَحَلَّفْتُ عَنْ سَرِيرَةٍ وَلَكِنْ لَا أَجِدُ حُمُولَةً وَلَا أَجِدُ مَا أَخْمِلُهُمْ عَلَيْهِ، وَيَشْقُّ عَلَيَّ أَنْ يَتَحَلَّفُوا عَنِّيٍّ. وَلَوْدَدْتُ أَنِّي قَاتَلْتُ فِي سَبِيلِ اللَّهِ، فَقُتِلْتُ ثُمَّ أُخْبِيَتُ، ثُمَّ قُتِلْتُ ثُمَّ أُخْبِيَتُ». [راجع: ٣٦]

#### (120) CHAPTER. The labourer (whose services are hired for the purpose of *Jihâd*).

Al-Hasan and Ibn Sirîn state that a labourer should be given a share from the war booty. ‘Atîyya bin Qais hired a horse for half of its share (of the war booty). The share

وَقَالَ الْحَسَنُ وَابْنُ سِيرِينَ: يُفْسَمُ لِلْأَجِيرِ مِنَ الْمَعْنَمِ. وَأَخَذَ عَطِيَّةَ بْنِ قَيْسٍ فَرِسًا عَلَى النِّصْفِ فَبَلَغَ سَهْمُ

#### (١٢٠) بَابُ الْأَجِيرِ،

of the horse amounted to four hundred Dīnār, so he retained two hundred and gave two hundred to the owner of the horse.

**2973.** Narrated Ya'la رضي الله عنه: I participated in the Ghazwa of Tabuk along with Allāh's Messenger ﷺ and I gave a young camel to be ridden in Jihād and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other, and the latter drew his hand from the mouth of the former; pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet ﷺ who rejected that suit saying, "Do you expect him to put (forward) his hand for you to snap as a male camel snaps?"

الفَرَسِ أَرْبَعَمَائِةِ دِينَارٍ فَأَخْدَى مَائَيْنِ  
وَأَغْطَى صَاحِبَهُ مَائَيْنِ.

**2973** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ  
جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ  
يَعْلَى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
غَرَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ غَرَّةً تُبُوكَ  
فَحَمَلْتُ عَلَى بَكْرٍ فَهُوَ أَوْثَقُ أَعْمَالِي  
فِي نَفْسِي، فَاسْتَأْجَرْتُ أَجِيرًا فَقَاتَلَ  
رَجُلًا فَعَصَّ أَحَدَهُمَا الْآخَرَ فَانْتَزَعَ  
يَدَهُ مِنْ فِيهِ وَنَزَعَ ثِنَيْتَهُ، فَأَتَى النَّبِيَّ  
ﷺ فَأَهْدَرَهَا وَقَالَ: «أَيْدِفْعُ يَدَهُ  
إِلَيْكَ فَتَقْضِمُهَا كَمَا يَقْضِمُ الْفَحْلُ؟»

[راجع: ١٨٤٨]

(١٢١) بَابُ ما قِيلَ فِي لِوَاءِ النَّبِيِّ



**2974** - حَدَّثَنَا سَعِيدُ بْنُ أَبِي  
مَرِيمٍ قَالَ: حَدَّثَنَا الْيَثْرَى قَالَ:  
أَخْبَرَنِي عَقِيلٌ، عَنْ ابْنِ شَهَابٍ عَنْ  
ثَعَلَةَ بْنَ أَبِي مَالِكِ الْمُرْظَفِيِّ: أَنَّ قَيْسَ  
بْنَ سَعِيدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ -  
وَكَانَ صَاحِبَ لِوَاءِ النَّبِيِّ ﷺ - أَرَادَ  
الْحَجَّ فَرَجَّلَ.

**2975** - حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ  
بْنِ أَبِي عَبِيدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْمَعِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلَيَّ رَضِيَ  
اللهُ عَنْهُ تَحْلِفَ عَنِ النَّبِيِّ ﷺ فِي

(121) CHAPTER. What has been said regarding the flag of the Prophet ﷺ.

**2974.** Narrated Tha'alaba bin Abi Mālik Al-Qurāzī: When Qais bin Sa'd Al-Anṣārī who used to carry the flag of the Prophet ﷺ intended to perform *Hajj*, he combed his hair.

**2975.** Narrated Salama bin Al-Akwa' رضي الله عنه 'Ali 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 said, “tomorrow, a man whom Allāh and His Messenger love” or said, “who loves Allāh and His Messenger 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.

خَيْرٌ، وَكَانَ بِهِ رَمَدُ. قَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ فَخَرَجَ عَلَيْهِ فَأَحْقَقَ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءً الْلَّيْلَةِ الَّتِي فَتَحَّمَّلَ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُعْطِي الرَّأْيَةَ، أَوْ لِيَأْخُذَنَّ غَدَارَ رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ، أَوْ قَالَ: يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ». إِذَا تَحْنُّ بِعَلَيْهِ وَمَا تَرْجُوهُ. فَقَالُوا: هَذَا عَلَيَّ، فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ فَفَتَحَ اللَّهُ عَلَيْهِ. [انظر: ٣٧٠٢]

٤٢٠٩

**2976.** Narrated Nāfi‘ bin Jubair: I heard Al-‘Abbās telling Az-Zubair, “The Prophet ﷺ ordered you to fix the flag here.”

٢٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ الْعَبَاسَ يَقُولُ لِلرَّضِيِّ رَضِيَ اللَّهُ عَنْهُمَا: هَا هُنَا أَمْرَكُ النَّبِيِّ ﷺ أَنْ تَرْكُ الرَّأْيَةَ.

(١٢٢) **باب قول النبي ﷺ:**  
«نَصَرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ»،  
وقول الله جل وعز : «سَنُنَقِّي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّغْبَةَ» [آل عمران: ١٥١] قاله جابرٌ عن النبي ﷺ .

٢٩٧٧ - حَدَّثَنَا يَحْيَى بْنُ مُكَبِّرٍ: حَدَّثَنَا الْلَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَعْثَتُ بِجَوَامِعِ الْكَلِمِ.

**(122) CHAPTER.** The statement of the Prophet ﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

The Statement of Allāh جل جلاله :  
“We shall cast terror into the hearts of those who disbelieve...” (V.3:151)

**2977.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abū

Hurairah added: Allāh's Messenger ﷺ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ﷺ did not benefit by them).

وُنْصَرْتُ بِالرُّغْبِ. فَبَيْنَا أَنَا نَائِمٌ أُوتِيتُ مَفَاتِيحَ حَرَائِنَ الْأَرْضِ فُوْضَعْتُ فِي يَدِي». قَالَ أَبُو هُرَيْرَةَ: وَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَتَشَلُّونَهَا. [انظر: ٦٩٩٨، ٧٠١٣]

[٧٢٧٣]

**2978.** Narrated Ibn 'Abbās رضي الله عنهما: Abū Sufyān said, "Heraclius sent for me when I was in 'Ilyā' (Jerusalem). Then he asked for the letter of Allāh's Messenger ﷺ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abī Kabsha<sup>(1)</sup> has become so prominent that even the king of Banī Al-Asfar is afraid of him'."

٢٩٧٨ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعْبَيْبٌ، عَنِ الرُّهْمَى قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ أَبَا سَفِيَّاً أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ وَهُوَ بِإِلِيَّا ثُمَّ دَعَا بِكِتَابٍ رَسُولَ اللَّهِ ﷺ، فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَتْ عِنْدَهُ الصَّحَّبُ، وَارْتَفَعَتِ الْأَصْوَاتُ وَأَخْرَجْنَا. فَقُلْتُ لِأَصْحَابِي حِينَ أَخْرِجْنَا: لَقَدْ أَمْرَ أَبْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُ مَلِكَ بَنِي الأَصْفَرِ. [راجع: ٧]

(١٢٢) بَابُ حَمْلِ الزَّادِ فِي الْغَرْوِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: «وَتَرَوَدُوا فَإِنَّهُ حَيْثُ أَلَّا زَادَ الْتَّقْوَى» [البقرة: ١٩٧].

٢٩٧٩ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي وَحْدَتْنِي

### (123) CHAPTER. Providing oneself with food when going on a military expedition.

And the Statement of Allāh:

"...And take a provison (with you) for the journey, but the best provison is *At-Taqwa* (piety, righteousness).<sup>(2)</sup> (V.2:197)

**2979.** Narrated Asma' bint Abū Bakr رضي الله عنهما: I prepared the journey-food for Allāh's Messenger ﷺ in Abū Bakr's house when he intended to emigrate to Al-Madina.

(1) (Ch. 123) *Taqi* and *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which Allāh has forbidden) and love Allāh much (perform all kinds of good deeds which Allāh has ordained).  
 (2) (H. 2978) Abī Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against Prophet Muhammad ﷺ.

I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, "By Allāh, I do not find anything to tie (these things) with except my waistbelt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other, [the subnarrator added, "She did accordingly and for that reason she was named *Dhāt-un-Niṭāqīn* (i.e., the owner of two belts)]."

أيضاً فاطمة عن أسماء رضي الله عنها قالت: صنعت سفرة رسول الله ﷺ في بيته أبي بكر حين أراد أن يهاجر إلى المدينة. قالت: فلم نجد لسفرته، ولا لستائهما ما تربطهما به فقلت لأبي بكر: والله ما أجد شيئاً أربط به إلا نطاقي، قال: فشققية بأثنين فاربطيه: بواحد السقاء، وبالآخر السفرة، ففعلت. فلذلك سميته ذات الطاقتين. [انظر: ٣٩٠٧]

[٥٣٨٨]

**2980.** Narrated Jābir bin ‘Abdullāh رضي الله عنهما : During the lifetime of the Prophet ﷺ we used to take the meat of sacrificed animals (as journey-food) to Al-Madina.

[See Vol. 7, *Hadith* No.5567]

٢٩٨٠ - حديث علي بن عبد الله: أخبرنا سفيان عن عمرو قال: عمرُو: أخبرني عطاء: سمع جابر بن عبد الله رضي الله عنهما قال: كنا نترصد لحوم الأضاحي على عهد النبي ﷺ إلى المدينة. [راجع: ١٧١٩]

٢٩٨١ - حديث محمد بن المثنى: حديث عبد الوهاب قال: سمعت يحيى قال: أخبرني بشير بن يسار أن سويد بن النعمان رضي الله عنه أخبره «أنه خرج مع النبي ﷺ عام حمير حتى إذا كانوا بالصهباء، وهي من حمير وهي أذني حمير، فصلوا العصر فدعى النبي ﷺ بالأطعمة ولم يؤت النبي ﷺ إلا بسوبيق، فلوكنا فأكلنا وشربنا، ثم قام

**2981.** Narrated Suwaid bin An-Nu'mān رضي الله عنه that he went out in the company of the Prophet ﷺ during the year of Khaibar (campaign) till they reached a place called As-Šahbā', which is in the lower part of Khaibar. They offered the 'Aṣr prayer (there) and the Prophet ﷺ asked for the food. Nothing but *Sawīq*<sup>(1)</sup>. was brought to the Prophet ﷺ. So, they chewed it and ate it and drank water. After that the Prophet ﷺ got up, washed his mouth, and they too washed their mouths and then offered the *Salāt* (prayer).

(1) (H. 2981) *Sawīq* : See glossary.

النَّبِيُّ ﷺ فَمَضْمَضَ وَمَضْمَضَنا  
وَصَلَّيْنَا . [راجع: ٢٠٩]

**2982.** Narrated Salama : Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet ﷺ to take his permission for slaughtering their camels, and he permitted them. Then 'Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then 'Umar went to the Prophet ﷺ and said, "O Allāh's Messenger! What will sustain them after their camels (are finished)?" Allāh's Messenger ﷺ said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet ﷺ invoked Allāh and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allāh's Messenger ﷺ then said, "I testify that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh) and I am the Messenger of Allāh."

#### (124) CHAPTER. To carry the journey-food on one's shoulder.

**2983.** Narrated Wahb bin Kaisān : Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا said, "We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jābir), "O Abū 'Abdullāh! How could a person be satisfied with a single date?" Jābir replied, "We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we

٢٩٨٢ - حَدَّثَنَا بَشْرُ بْنُ مَرْحُومٍ :  
حَدَّثَنَا حَاتَّمٌ بْنُ إِسْمَاعِيلَ، عَنْ يَرِيدَ  
بْنِ أَبِي عَبْدِيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: حَفَّتْ أَرْوَادَ النَّاسِ  
وَأَمْلَقُوا، فَأَتَوْا النَّبِيَّ ﷺ فِي نَحْرِ  
إِبْلِيهِمْ فَأَذْنَ لَهُمْ فَلَقِيْهِمْ عُمَرُ فَأَخْبَرُوهُ  
فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبْلِكُمْ؟ فَدَخَلَ  
عُمَرُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ  
اللَّهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبْلِهِمْ؟ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «نَادَ فِي النَّاسِ يَأْتُونَ  
يَفْضِلُ أَرْوَادَهُمْ»، فَدَعَاهُمْ وَبَرَّكَ عَلَيْهِمْ  
ثُمَّ دَعَاهُمْ بِأَوْعِيَهُمْ فَاحْسَنَ النَّاسُ  
حَتَّى فَرَغُوا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ:  
أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ  
اللَّهِ». [راجع: ٢٤٨٤]

#### (١٢٤) بَابُ حَمْلِ الرَّزَادِ عَلَى الرِّقَابِ

٢٩٨٣ - حَدَّثَنَا صَدَقَةً بْنُ  
الْفَضْلِ : أَخْبَرَنَا عَبْدَةً، عَنْ هِشَامٍ،  
عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ  
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:  
خَرَجْنَا وَنَحْنُ ثَلَاثَمَائَةٍ نَحْمِلُ زَادَنَا  
عَلَى رِقَابِنَا فَقَنَيْ رَادَنَا حَتَّى كَانَ  
الرَّجُلُ مِنَ يَأْكُلُ تَمْرَةً، قَالَ رَجُلٌ: يَا  
أبا عَبْدِ اللَّهِ، وَأَيْنَ كَانَتِ التَّمْرَةُ تَقَعُ

wished for eighteen days."

(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

**2984.** Narrated ‘Āishah that she said, “O Allāh’s Messenger! Your companions are returning with the reward of both *Hajj* and *‘Umra*, while I am returning with (the reward of) *Hajj* only.” He said to her, “Go, and let ‘Abdur-Rahmān (i.e., your brother) make you sit behind him (on the animal).” So, he ordered ‘Abdur-Rahmān to let her perform *‘Umra* from At-Tan‘im. Then the Prophet ﷺ waited for her at the higher region of Makkah till she returned (after performing *‘Umra*).

**2985.** Narrated ‘Abdur-Rahmān bin Abī Bakr Aṣ-Ṣiddīq : The Prophet ﷺ ordered me to let ‘Āishah sit behind me (on the animal) and to let her perform *‘Umra* from At-Tan‘im.

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the *Hajj*.

**2986.** Narrated Anas : I was riding behind Abū Ṭalḥa (on the same riding animal) and (the Prophet’s companions)

مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقَدْهَا حِينَ فَقَدْنَاهَا، حَتَّى أَتَيْنَا الْبَحْرَ، فَإِذَا حُوْتُ قَدَّهُ الْبَحْرُ، فَأَكَلْنَا مِنْهُ ثَمَانِيَةً عَشَرَ يَوْمًا مَا أُحِبِّبَنَا. [راجع: ٢٤٨٣]

(١٢٥) بَابُ إِرْدَافِ الْمَرْأَةِ خَلْفَ أَخِيهَا

٢٩٨٤ - حَدَّثَنَا عَمْرُو بْنُ عَلَيِّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ الْأَسْوَدِ: حَدَّثَنَا أَبْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، يَرِجُعُ أَصْحَابُكَ بِأَجْرٍ حَجَّ وَعُمْرَةً، وَلَمْ أَزِدْ عَلَى الْحَجَّ، فَقَالَ لَهَا: «أَذْهِبِي وَلِيُرِدْفِيكَ عَبْدُ الرَّحْمَنِ». فَأَمَرَ عَبْدَ الرَّحْمَنَ أَنْ يُعْمِرَهَا مِنَ التَّشْعِيمِ. فَأَنْتَظَرَهَا رَسُولُ اللَّهِ ﷺ بِأَعْلَى مَكَّةَ حَتَّى جَاءَتْ.

[راجع: ٢٩٤]

٢٩٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو وَهُوَ أَبُو دِينَارٍ، عَنْ عَمْرُو بْنِ أُوسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمْرَنِي النَّبِيُّ ﷺ أَنْ أَرْدَفَ عَائِشَةَ وَأَعْمِرَهَا مِنَ التَّشْعِيمِ. [راجع: ١٧٨٤]

(١٢٦) بَابُ الْأَرْدَافِ فِي الْغَزَوِ وَالْحَجَّ

٢٩٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي

were reciting *Talbiya*<sup>(1)</sup> aloud for both *Hajj* and '*Umra*.

قِلَابَةَ، عَنْ أَنَسَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدِيفَ أَبِي طَلْحَةَ، وَإِنَّهُمْ لَيَصْرُخُونَ بِهِمَا جَمِيعاً: الْحَجَّ وَالْعُمْرَةِ. [راجع: ١٠٨٩]

## (١٢٧) بَابُ الرَّدْفِ عَلَى الْحِمَارِ

(127) CHAPTER. The sitting of two men together on a donkey.

2987. Narrated 'Urwa on the authority of Usāma bin Zaid: رَضِيَ اللَّهُ عَنْهُمَا اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ rode a donkey, on which there was a saddle covered by a velvet sheet, and let 'Umar ride behind him (on the donkey).

٢٩٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُوسُفَ بْنِ زَيْدٍ، عَنْ أَبِي شَهَابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكَبَ عَلَى حِمَارٍ عَلَى إِكَافِيَّةِ قَطِيقَةٍ وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ.

[انظر: ٤٥٦٦، ٥٦٦٣، ٥٩٦٤، ٦٢٠٧]

2988. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usāma was riding behind him. Bilāl and 'Uthmān bin Ṭalhā, from *Al-Hajabah* (i.e., the one who keeps the key of the door of the Ka'bah and is considered as a servant of the Ka'bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'bah. He opened the door of the Ka'bah and Allāh's Messenger ﷺ entered in the company of Usāma, Bilāl and 'Uthmān, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullāh bin 'Umar) was the first to enter it and found Bilāl standing behind the door. I asked Bilāl, "Where did the Prophet ﷺ offer his *Salāt* (prayer)?" He pointed to the place where he had offered his *Salāt*

٢٩٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ: حَدَّثَنَا الْلَّئِثُ: قَالَ حَدَّثَنَا يُوسُفُ: أَخْبَرَنِي نَافِعٌ: عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَجَّةِ حَتَّى أَنَّا خَلَقْنَا فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِي بِمَفْتَاحِ الْبَيْتِ، فَفَتَحَ وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أُسَامَةً وَبِلَالً وَعُثْمَانً، فَمَكَثَ فِيهَا نَهَارًا طَوِيلًا، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ. فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلَالًا وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ: أَيْنَ صَلَّى

(1) (H. 2986) *Talbiya*: See glossary.

(prayer). ‘Abdullāh added, “I forgot to ask him how many *Rak’ā* he had performed.”

رَسُولُ اللَّهِ ﷺ؟ فَأَشَارَ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ: فَنَسِيْتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى مِنْ سُجْدَةٍ؟ [راجع: ٣٩٧]

#### (128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

(١٢٨) بَابٌ مِنْ أَخْدَ بِالرِّكَابِ وَنَخْوِهِ

**2989.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “There is a (compulsory) *Sadaqa* (charity) to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as *Sadaqa* (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Sadaqa* (charity), and (saying) a good word is also *Sadaqa* (charity), and every step taken on one's way to offer the compulsory congregational *Salāt* (prayer) (in the mosque) is also *Sadaqa* (charity), and to remove a harmful thing from the way is also *Sadaqa* (charity).”<sup>(١)</sup>

٢٩٨٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلَامٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ. كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْأَثْنَيْنِ صَدَقَةً. وَيُعِينُ الرَّجُلَ عَلَى ذَبَابَهُ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةً. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ. وَكُلُّ حَطْوَرَةٍ يَحْطُوْهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُبَيِّنُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ». [راجع: ٢٧٠٧]

#### (129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur'ān.

(١٢٩) بَابٌ كِراہِیَةِ السَّفَرِ بِالْمَصَاحِفِ إِلَى أَرْضِ الْعُدُوِّ، وَكُلُّكَ يُرَوَى عَنْ مُحَمَّدٍ بْنِ يَشْرِيْرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَتَابَعَهُ ابْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَقَدْ سَافَرَ النَّبِيُّ ﷺ

(1) (H. 2989) *Sadaqa* means something given in charity. Such deeds as are mentioned in this *Hadīth* are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.

وأصحابه في أرض العدو وهم  
يعلمون القرآن.

٢٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

### (١٣٠) بابُ التَّكْبِيرِ عِنْدَ الْحَرْبِ

#### (130) CHAPTER. The recitation of *Takbir* (*Allāhu Akbar*) in the war.

٢٩٩١. Narrated Anas: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army!" So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, "*Allāhu Akbar*, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: "Allah and His Messenger ﷺ forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

٢٩٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفِّيَانُ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَبَّحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجُوا بِالْمَسَاحِي عَلَى أَعْنَاقِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: هَذَا مُحَمَّدُ وَالْخَمِيسُ، مُحَمَّدٌ وَالْخَمِيسُ، فَلَجَّوْا إِلَى الْحِصْنِ، فَرَقَّعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَقَالَ: «إِنَّ اللَّهَ أَكْبَرُ، خَرَبَتْ خَيْرٌ، إِنَّمَا إِذَا نَزَّلْنَا بِسَاحَةَ قَوْمٍ فَسَاءَ صَبَّاخَ الْمُنْذَرِينَ». وَأَصْبَنَا حُمْرًا فَطَبَّخْنَاهَا. فَنَادَى مُنَادِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمْرِ، فَأَكْفَيْتُ الْقُدُورُ بِمَا فِيهَا.

تابَعَهُ عَلَيَّ، عَنْ سُفِّيَانَ: رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ. [راجع: ٣٧١]

### (١٣١) بابُ ما يُكَرَّهُ من رفع الصوت في التكبير

#### (131) CHAPTER. What is disliked as regards raising the voice when saying *Takbir* (i.e., Allāh is the Most Great)

٢٩٩٢. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللَّهُ عَنْهُ: We were in the company of Allāh's

Messenger ﷺ (during *Hajj*). Whenever we went up a high place we used to say: “*Lā ilāha illallāh* and *Allahu Akbar* (none has the right to be worshipped but Allāh, and Allāh is the Most Great),” and our voices used to raise. So the Prophet ﷺ said, “O people! Be merciful to yourselves (i.e., don’t raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things).”

يُوسُف: حَدَّثَنَا سُفيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُشَمَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا أَشْرَقْنَا عَلَى وَادِ هَلَّنَا وَكَبَرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَايَةً، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ». [انظر: ٤٢٠٢، ٦٣٨٤، ٦٤٠٩، ٦٦١٠، ٧٣٨٦]

### (132) CHAPTER. The recitation of *Subḥān Allāh*<sup>(1)</sup> when going down a valley.

2993. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: Whenever we went up a place we would say “*Allāhu Akbar*” (i.e., Allāh is the Most Great), and whenever we went down a place we would say: “*Subḥān Allāh*.”

### (١٣٢) بَابُ التَّسْبِيحِ إِذَا هَبَطَ وَأَدِيَّا

٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَرْنَا وَإِذَا تَرَكْنَا سَبَّحْنَا. [راجع: ٢٩٩٤]

### (١٣٣) بَابُ التَّكْبِيرِ إِذَا عَلَا شَرَفًا

### (133) CHAPTER. To say *Takbīr* (*Allāhu Akbar* Allāh is the Most Great) on ascending a high place.

2994. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: Whenever we went up a place we would say *Takbīr* (i.e., *Allāhu Akbar* – Allāh is the Most Great) and whenever we went down we would say: “*Subḥān Allāh*.”

٢٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، عَنْ سَالِمٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَرْنَا، وَإِذَا تَسْوَبَنَا سَبَّحْنَا. [راجع: ٢٩٩٣]

٢٩٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ

### (134) CHAPTER. To say *Takbīr* (*Allāhu Akbar* Allāh is the Most Great) on descending a low place.

(1) (Ch. 132) *Subḥān Allāh*: See glossary.

would say *Takbīr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone), Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahzāb* (Confederates).”

[See *Hadīth* No.3084]

صَالِحٌ بْنُ كَيْسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْحَجَّ أَوِ الْعُمْرَةِ، وَلَا أَعْلَمُ إِلَّا قَالَ: الْغَزُوَّ، يَقُولُ: كُلُّمَا أَوْفَى عَلَى شَيْءٍ أَوْ فَدَقَ كَبَرٌ ثَلَاثَةً ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيْمُونٌ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَخْرَابَ وَحْدَهُ». قَالَ صَالِحٌ: فَقُلْتُ لَهُ: أَلَمْ يَقُلْ عَبْدُ اللَّهِ: إِنْ شَاءَ اللَّهُ؟ قَالَ: لَا.

[راجع: ١٧٩٧]

(١٣٤) بَابٌ: يُكتَبُ لِلْمُسَافِرِ مِثْلُ مَا كَانَ يَعْمَلُ فِي الْإِقَامَةِ

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

**2996.** Narrated Ibrāhīm Abū Isma'īl As-Saksākī: I heard Abū Burda who accompanied Yazid bin Abī Kabsha on a journey. Yazid used to observe *Saum* (fasting) on journeys. Abū Burda said to him, “I heard Abū Mūsa several times saying that Allāh's Messenger ﷺ said, ‘When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health’ (as if he is doing them in journey and in illness).”

٢٩٩٦ - حَدَّثَنَا مَطْرُونَ بْنُ الْفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا العَوَامُ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكَسَكِيُّ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ وَاصْطَطَحَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبَّشَةَ فِي سَفَرٍ فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ، فَقَالَ لَهُ أَبُو بُرْدَةَ: سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا».

## (135) CHAPTER. Travelling alone.

(١٣٥) بَابُ السَّيْرِ وَحْدَه

**2997.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: On the day of the battle of the Trench, the Prophet ﷺ wanted somebody from amongst the people to volunteer to be a reconnoiturer. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet ﷺ then said, “Every Prophet has a *Hawārī* (disciple) and my *Hawārī* is Az-Zubair.”

٢٩٩٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الْحَدْنَقِ، فَاتَّدَبَ الرَّبِّيُّ. ثُمَّ نَدَبَهُمْ فَاتَّدَبَ الرَّبِّيُّ. ثُمَّ نَدَبَهُمْ فَاتَّدَبَ الرَّبِّيُّ، قَالَ النَّبِيُّ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيًّا الرَّبِّيُّ». قَالَ سُفِيَّانُ: الْحَوَارِيُّ النَّاصِرُ.

[راجع: ٢٨٤٦]

**2998.** Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “If the people knew what I know about travelling alone, then nobody would travel alone at night.”<sup>(1)</sup>

٢٩٩٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. ح

حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ».

(١٣٦) بَابُ السُّرْعَةِ فِي السَّيْرِ،

وَقَالَ أَبُو حُمَيْدٍ: قَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». ٢٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى

قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هَشَامٍ قَالَ:

## (136) CHAPTER. Hastening in travel.

Narrated Abū Ḥumaid: The Prophet ﷺ said, “I am in a hurry to reach Al-Madīnah; so whoever wants to hurry up with me, should hurry up”.

**2999.** Narrated Hishām’s father: Usāma bin Zaid was asked at what pace the Prophet ﷺ rode during *Hajjat-ul-Wadā’*. Usāma

(1) (H. 2998) *Hadīth* No. 2997 shows that travelling alone is permissible if necessary. *Hadīth* No. 2998 indicates that it is not recommended for one to travel alone if it is not necessary to do so.

replied, "He (ﷺ) rode at a medium pace, but when he came upon an open way he would go at full pace."

أَخْبَرَنِي أَبِي قَالَ: سُئِلَ أَسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا - كَانَ يَحْيَى يَقُولُ وَأَنَا أَسْمَعُ فَسَقَطَ عَنِي - عَنْ مَسِيرِ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ قَالَ: فَكَانَ يَسِيرُ الْعَنْقَ إِذَا وَجَدَ فَجْوَةً نَصَّ، وَالنَّصُّ: فَوْقُ الْعَنْقِ.

[راجع: ١٦٦٦]

**3000.** Narrated Aslam : While I was in the company of 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا on the way to Makkah, he received the news of the severe illness of Ṣafīyya bint Abī 'Ubayd (i.e., his wife), so he proceeded at a high speed, and when the twilight disappeared, he dismounted and offered the *Maghrib* and '*Ishā'* *Salāt* (prayer) together and said, "I saw the Prophet ﷺ delaying the *Maghrib* prayer to offer it along with the '*Ishā'* when he was in a hurry on a journey."

٣٠٠٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيفَةَ بْنِتِ أَبِي عُبَيْدٍ شِدَّةُ وَجْعٍ فَأَسْرَعَ السَّيْرَ حَتَّى إِذَا كَانَ بَعْدَ غُرُوبِ الشَّفَقِ ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ جَمَعَ بَيْنَهُمَا وَقَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَ بِهِ السَّيْرُ أَخْرَى الْمَعْرِبَ وَجَمَعَ بَيْنَهُمَا . [راجع: ١٠٩١]

٣٠٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ سُمِّيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدُكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ . إِذَا قَضَى أَحَدُكُمْ نَهَمَتْهُ فَلْيُعْجَلْ إِلَى أَهْلِهِ» . [راجع: ١٨٠٤]

(١٣٧) **CHAPTER.** If someone gives his horse to be used for Allāh's Cause and then he sees it being sold.

(١٣٧) **بَابٌ:** إِذَا حَمَلَ عَلَى فَرَسٍ فَرَآهَا تُبَاعُ

**3002.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : ‘Umar bin Al-Khaṭṭāb gave a horse to be used for Allāh's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allāh's Messenger ﷺ who said, “Don't buy it and don't take back your gift of charity.”

**٣٠٠٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ :** أَخْبَرَنَا مالكُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَى فَرَسٍ فِي سَيِّلِ اللهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَتَبَاعَهُ، فَسَأَلَ رَسُولَ اللهِ ﷺ ، قَالَ : « لَا تَبَاعُهُ وَلَا تَعْدُ فِي صَدَقَتِكَ ». [راجع : ١٤٨٩]

**3003.** Narrated Aslam : I heard ‘Umar bin Al-Khaṭṭāb saying, “I gave a horse to be used for Allāh's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, “Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit.”

**٣٠٠٣ - حَدَّثَنَا إِسْمَاعِيلُ :** حَدَّثَنِي مالكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَقُولُ : حَمَلْتُ عَلَى فَرَسٍ فِي سَيِّلِ اللهِ فَابْتَاعَهُ أَوْ فَاضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتِرِيهِ وَظَنَّتُ أَنَّهُ بِائِعَةٌ بِرُّخْصٍ . فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ : « لَا تَشْتِرِهِ وَإِنْ بَدْرُهُمْ، فَإِنَّ الْعَادِي فِي هَبَّتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْتِهِ ». [راجع : ١٤٩٠]

### (١٣٨) بَابُ الْجِهَادِ بِإِذْنِ الْأَبْوَيْنِ

**(138) CHAPTER. The participation in *Jihād* with one's parent's permission.**

**3004.** Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : A man came to the Prophet ﷺ asking his permission to take part in *Jihād*. The Prophet ﷺ asked him, “Are your parents alive?” He replied in the affirmative. The Prophet ﷺ said to him, “Then exert yourself in their service.”

**٣٠٠٤ - حَدَّثَنَا آدُمُ :** حَدَّثَنَا شُعبَةُ : حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ : سَمِعْتُ أبا العَبَّاسِ الشَّاعِرَ وَكَانَ لَا يُتَهِمُ فِي حَدِيثِهِ قَالَ : سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرُو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا يَقُولُ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ فِي الْجِهَادِ فَقَالَ : « أَحْبَيْ

والذاك؟» قال: نَعَمْ، قال: «فِيهِما  
فَجَاهُدْ». [انظر: ٥٩٧٢]

**(139) CHAPTER.** What is said regarding the hanging of bells and the like, round the necks of camels.

**3005.** Narrated Abū Bāshīr Al-Ansārī رَضِيَ اللَّهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ on some of his journeys. The subnarrator 'Abdullāh adds, "I think that Abū Bāshīr also said, 'And the people were at their sleeping places.'" Allāh's Messenger ﷺ 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."

**(١٣٩)** بَابُ ما قيلَ فِي الْجَرَسِ  
وَنَحْوِهِ فِي أَغْنَاقِ الْإِبَلِ

٣٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ تَمِيمٍ: أَنَّ أَبَا بَشِيرَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، قَالَ عَبْدُ اللَّهِ حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبْيَتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً: «لَا تَبْقِينَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتِرٍ - أَوْ قِلَادَةً - إِلَّا قُطِعَتْ».

**(140) CHAPTER.** If a man has enlisted himself in the army and then his wife goes out for *Hajj*, or he has a genuine excuse, can he be given a leave?

**3006.** Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما that he heard the Prophet ﷺ saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Mahram* (i.e., her husband or a person whom she cannot marry in any case forever; e.g., her father, brother, etc.)." Then a man got up and said, "O Allāh's Messenger! I have been enlisted in the army for such and such *Ghazwa* and my wife is proceeding for *Hajj*." Allāh's Messenger ﷺ said, "Go, and perform the *Hajj* with your wife."

**(١٤٠)** بَابُ مَنِ اكْتُبَ فِي جِيشٍ  
فَخَرَجَتْ امْرَأَتُهُ حَاجَةً أَوْ كَانَ لَهُ عُذْرٌ  
هَلْ يُؤْذَنُ لَهُ؟

٣٠٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ أَبِي مَعْبُدٍ، عَنْ أَبِي عَيَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ، وَلَا تُسافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ». فَقَالَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، اكْتُبْتُ فِي عَزْوَةٍ كَذَا وَكَذَا وَخَرَجَتْ امْرَأَتِي حَاجَةً، قَالَ: «اذْهَبْ فَاخْجُجْ مَعَ امْرَأَكَ».

[راجع: ١٨٦٢]

## (141) CHAPTER. The spy.

Spying means secret investigations. The Statement of Allāh عَزَّ وَجَلَّ :

"Take not My enemy and your enemy (i.e., disbelievers and polytheists, etc.) as friends..." (V.60:1)

**3007.** Narrated 'Ubaidullāh bin Abī Rāfi': I heard 'Alī رَضِيَ اللَّهُ عَنْهُ saying, "Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād somewhere saying, 'Proceed till you reach Rawdat Khākh. 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 the letter).' So, she took it out of her braid. We brought the letter to Allāh's Messenger ﷺ and it contained a statement from Hātib bin Abī Balta'a to some of the Makkān *Mushrikūn* informing them of some of the intentions of Allāh's Messenger ﷺ. Then Allāh's Messenger ﷺ said, 'O Hātib! What is this?' Hātib replied, 'O Allāh'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 Makkah who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to Islām.' Allāh's Messenger ﷺ said, 'Hātib has told you the truth.' 'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite.' Allāh's Messenger ﷺ said, 'Hātib participated in the battle of Badr, and

(١٤١) بَابُ الْجَاسُوسِ  
وَالْتَّحْسِنُ: التَّبْحُثُ

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: «لَا تَنْجُدُوا  
عَدُوَّيْ وَعَذُوْكُمْ أَوْلَيَّةً» الآية [١]  
٣٠٠٧ - حَدَّنَا عَلَيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّنَا سُفْيَانُ: حَدَّنَا عَمْرُو بْنُ  
دِينَارَ سَمِعْتُ مِنْهُ مَرَّتَيْنَ قَالَ: أَخْبَرَنِي  
حَسْنُ ابْنُ مُحَمَّدٍ: أَخْبَرَنِي عَبْدُ اللَّهِ  
بْنُ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلَيْهِ رَضِيَ  
اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ  
أَنَا وَالرَّبِيعُ وَالْمِقْدَادُ وَقَالَ: «اَنْظُلُوكُمْ  
حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا ظَعِينَةَ  
وَمَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا». فَانْظَلُقُنَا  
تَعَادِي بِنَا حَيْلَنَا، حَتَّى انتَهَيْنَا إِلَى  
الرَّوْضَةِ، فَإِذَا نَحْنُ بِالظَّعِينَةِ، فَقُلْنَا:  
أَخْرِجِي الْكِتَابَ، فَقَالَ: مَا مَعِي  
مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ  
أَوْ لَتُلْقِيَنَّ الشَّيْبَ، فَأَخْرَجْنَاهُ مِنْ  
عِصَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ  
فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَتْتَعَةِ إِلَى  
أَنَّاسَ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ  
يُخْرِجُهُمْ بِعَضْنِ امْرِ رَسُولِ اللَّهِ  
فَقَالَ رَسُولُ اللَّهِ  
«يَا حَاطِبُ، مَا  
هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ لَا تَعْجَلْ  
عَلَيَّ، إِنِّي كُنْتُ امْرًا مُلْصَقاً فِي  
قُرْيَشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَكَانَ  
مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ  
بِمَكَّةَ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ،

who knows, perhaps Allāh has already looked at the Badr warriors and said: 'Do whatever you like, for I have forgiven you.'"

فَأَخْبَيْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ  
فِيهِمْ أَنْ أَتَخْدَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا  
قَرَابَتِي، وَمَا فَعَلْتُ هُفْرًا وَلَا ارْتِدَادًا،  
وَلَا رِضاً بِالْكُفْرِ بَعْدَ الإِسْلَامِ. قَالَ  
رَسُولُ اللهِ ﷺ: «فَقَدْ صَدَقْتُمْ». قَالَ  
عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللهِ،  
دَعْنِي أَصْرِبْ عُنْقَ هَذَا الْمُنَافِقِ.  
قَالَ: «إِنَّهُ شَهَدَ بَدْرًا وَمَا يُدْرِيكَ لَعْلَّ  
اللهُ أَنْ يَكُونَ قَدِ اطْلَعَ عَلَى أَهْلِ بَدْرٍ  
قَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَرَثْتُ  
لَكُمْ»، قَالَ سُمِّيَانُ: وَأَيُّ إِسْنَادٍ هَذَا!  
[انظر: ٣٠٨١، ٣٩٨٣، ٤٢٧٤، ٤٨٩٠]

[٦٩٣٩، ٦٢٥٩]

#### (142) CHAPTER. Providing the prisoners of war with clothes.

**3008.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُما: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-‘Abbās who did not had a body covering. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of ‘Abdullāh bin Ubāī would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to ‘Abdullāh. The narrator adds, "He had done the Prophet ﷺ some favour for which the Prophet ﷺ liked to reward him."<sup>(1)</sup>

٣٠٠٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمِّهِ  
سَمَعَ جَابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللَّهُ  
عَنْهُما قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ أَتَيَ  
بِأَسَارِي وَأَتَيَ بِالْعَبَاسِ وَلَمْ يَكُنْ عَلَيْهِ  
ثُوبٌ، فَنَظَرَ النَّبِيُّ ﷺ لَهُ قَمِيصًا،  
فَوَجَدُوا قَمِيصَ عَبْدِ اللهِ بْنِ أَبِي تَقْدُرْ  
عَلَيْهِ فَكَسَاهُ النَّبِيُّ ﷺ إِيَّاهُ، فِلَذْلِكَ  
تَرَعَ النَّبِيُّ ﷺ قَمِيصَهُ الَّذِي أَبْسَهُ.  
قَالَ ابْنُ عُيَيْنَةَ: كَانَتْ لَهُ عِنْدَ النَّبِيِّ  
يَدٌ فَأَحَبَّ أَنْ يُكَافِئَهُ.

(1) (H. 3008) When ‘Abdullāh bin Ubāī (the chief of hypocrites) died, the Prophet ﷺ let him be shrouded in his (i.e., the Prophet's) own shirt.

**(143) CHAPTER. The superiority of the one through whom a man embraces Islām.**

**3009.** Narrated Sahl: رَضِيَ اللَّهُ عَنْهُ On the day (of the battle) of Khaibar, the Prophet ﷺ said, “Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Messenger ﷺ, and is loved by Allāh and His Messenger ﷺ.” The people wondered all that night as to who would receive the flag, and in the morning everyone hoped that he would be that person. Allāh's Messenger ﷺ asked, “Where is ‘Alī?” He was told that ‘Alī was suffering from eye-trouble. Then the Prophet ﷺ spat (saliva) in his eyes and invoked Allāh to cure him. ‘Alī, at once, got cured as if he had no ailment. The Prophet ﷺ gave him the flag. ‘Alī asked, “Should I fight them till they become like us (i.e., Muslim)?” The Prophet ﷺ said, “Go to them patiently and calmly till you enter the land. Then, invite them to Islām, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels.”

[See *Hadīth* No.2975].

**(144) CHAPTER. The prisoners of war in chains.**

**3010.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Allāh wonders at those people who will enter Paradise in chains.”<sup>(1)</sup>

(1) (H. 3010) The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.

**(١٤٣) بَابُ فَضْلٍ مَنْ أَسْلَمَ عَلَى يَدِيهِ رَجُلٌ**

٣٠٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعْيِدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: أَخْبَرَنِي سَهْلُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ خَيْرٍ: لَا أُعْطِيَنَّ الرَّأْيَةَ عَدَّاً رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدِيهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ. وَيُحِبُّ اللَّهَ وَرَسُولَهُ». قَبَاتِ النَّاسُ لَيَلَّتْهُمْ أَيُّهُمْ يُعْطِي، فَعَدَوْا كُلُّهُمْ يَرْجُوهُ، فَقَالَ: «أَيْنَ عَلَيْهِ؟» فَقَيلَ: يَشْتَكِي عَيْنَيْهِ، فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَيْرَا كَانْ لَمْ يَكُنْ بِهِ وَجْعٌ فَأَعْطَاهُ الرَّأْيَةَ. قَالَ: أَفَإِلَهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «أَنْفَذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحِتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ، فَوَاللَّهِ لَأَنْ تَهْدِيَ اللَّهُ يُكَلِّمُ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ تَخْوِنَ لَكَ حُمْرَ النَّعْمَ». [راجع: ٢٩٤٢]

**(١٤٤) بَابُ الْأَسَارِيِّ فِي السَّلَاسِلِ**

٣٠١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ مُحَمَّدٍ ابْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ

رَضِيَ اللَّهُ عَنْ أَبِيهِ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ :  
 «عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي  
 السَّلَاسِلِ». [انظر: ٤٥٥٧]

(١٤٥) بَابُ فَضْلٍ مَنْ أَسْلَمَ مِنْ أَهْلِ  
 الْكِتَابَيْنَ

**(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islām.**

3011. Narrated Abū Burda's father: The Prophet ﷺ said, "Three persons will get their reward twice: (1) a person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward; (2) a believer from the people of the Scriptures (Jews and Christians) who has been a true believer and then he believes in the Prophet (Muhammad) ﷺ. Such a person will get a double reward; (3) (The third is) a slave who fulfils his duty to Allāh and is sincere and dutiful to his master [will (also) get a double reward]." (See H. 97, 5083)

٣٠١١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:  
 حَدَّثَنَا سُفِّيَانُ بْنُ عَيْنَةَ: حَدَّثَنَا صَالِحُ  
 بْنُ حَيْثَمٍ أَبُو حَسَنَ، قَالَ: سَمِعْتُ  
 الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي أَبُو بُرْدَةَ أَنَّهُ  
 سَمِعَ أَبَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ  
 يُؤْتَوْنَ أَجْرَهُمْ مَرَّاتَيْنِ: الرَّجُلُ تَكُونُ لَهُ  
 الْأُمَّةُ فَيَعْلَمُهَا فَيُحْسِنُ تَعْلِيمَهَا،  
 وَيُؤْدِبُهَا فَيُحْسِنُ أَدْبَهَا، ثُمَّ يُعْتَقِهَا  
 فَيَتَرَوْجُجُهَا فَلَهُ أَجْرَانِ. وَمُؤْمِنٌ أَهْلِ  
 الْكِتَابِ الَّذِي كَانَ مُؤْمِنًا ثُمَّ آمَنَ  
 بِالنَّبِيِّ ﷺ فَلَهُ أَجْرَانِ. وَالْعَبْدُ الَّذِي  
 يُؤْدِي حَقَّ اللَّهِ وَيَصْحُ لِسَيِّدِهِ لَهُ  
 أَجْرَانِ». ثُمَّ قَالَ الشَّعْبِيُّ: وَأَعْطَيْتُكُمْ  
 بِعَيْرِ شَيْءٍ، وَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي  
 أَهْوَانِهِ إِلَى الْمَدِينَةِ. [راجع: ٩٧]

(١٤٦) بَابُ أَهْلِ الدَّارِ يُبَيَّنُونَ  
 فُصُابُ الْوِلْدَانُ وَالدَّرَارِيُّ، (بَيْنَ)  
 [الأعراف: ٤، ٩٧، ويونس ٥٠]: لَيْلًا.

٣٠١٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
 اللَّهِ: حَدَّثَنَا سُفِّيَانُ: حَدَّثَنَا الرُّهْبَرِيُّ،  
 عَنْ عَبْيِيدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ  
 الصَّعْبِ بْنِ جَثَامَةَ رَضِيَ اللَّهُ عَنْهُمْ  
 قَالَ: مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْوَاءِ أَوْ

**(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally)?**

3012. Narrated Aṣ-Ṣa'b bin Jaththāma: The Prophet ﷺ passed by me at a place called Al-Abwā' or Waddān, and was asked whether it was permissible to attack *Al-Mushrikūn'* warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from

them (i.e., *Al-Mushrikūn*).” I also heard the Prophet ﷺ saying, “The institution of *Hima*<sup>(1)</sup> is invalid except for Allāh and His Messenger ﷺ.”

بِوَدَانَ فَسُلَّلَ عَنْ أَهْلِ الدَّارِ يُبَيِّنُونَ مِنَ  
الْمُشْرِكِينَ فِي صَابٍ مِنْ نِسَائِهِمْ  
وَذَرَارِيهِمْ؟ قَالَ: «هُمْ مِنْهُمْ».  
وَسَوْمَعْتُهُ يَقُولُ: «لَا جِئْنَى إِلَّا لِلَّهِ  
وَرَسُولِهِ ﷺ».

3013. (As above H. 3012)

٣٠١٣ - وَعَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ  
عَبْيَدَ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: حَدَّثَنَا  
الصَّعْبُ فِي الْذَّرَارِيِّ، كَانَ عَمْرُو  
يُحَدِّثُنَا عَنْ ابْنِ شَهَابٍ عَنِ النَّبِيِّ ﷺ  
فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي  
عَبْيَدُ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا، عَنِ الصَّعْبِ قَالَ: «هُمْ  
مِنْهُمْ»، وَلَمْ يَقُلْ كَمَا قَالَ عَمْرُو:  
«هُمْ مِنْ آبَائِهِمْ». [راجع: ٢٢٧٠]

(147) CHAPTER. Killing the children in the war.

3014. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ During some of the *Ghazawāt*<sup>(2)</sup> of the Prophet ﷺ, a woman was found killed. Allāh’s Messenger ﷺ disapproved the killing of women and children.

٣٠١٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:  
أَخْبَرَنَا الْلَّيْثُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّ امْرَأَةً  
وْجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ ﷺ  
مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ  
النِّسَاءِ وَالصِّبِّيَّانِ. [انظر: ٣٠١٥]

(148) CHAPTER. Killing the women in the war.

١٤٨) بَابُ قَتْلِ النِّسَاءِ فِي الْحَرْبِ

3015. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا

٣٠١٥ - حَدَّثَنَا إِسْحَاقُ بْنُ

(1) (H. 3012) *Hima* was a pre-Islamic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others’ pastures. Islām cancelled such an institution and allowed it only for grazing the animals collected as *Zakāt*.

(2) (H. 3013) *Ghazawāt* : Plural of *Ghazwa* : See glossary.

During some of the *Ghazawāt* of Allāh's Messenger ﷺ, a woman was found killed, so Allāh's Messenger ﷺ forbade the killing of women and children.

**(149) CHAPTER. One should not punish (anybody) with Allāh's punishment.**

**3016.** Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ sent us in an expedition (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allāh's Messenger ﷺ said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them."

**3017.** Narrated 'Ikrima رضي الله عنه that Ali بن Abu Tālib رضي الله عنه burnt some people and this news reached Ibn 'Abbās, who said, "Had I been in his place I would not have burnt them, as the Prophet ﷺ said, 'Don't punish (anybody) with Allāh's punishment.' No doubt, I would have killed them, for the Prophet ﷺ said, 'If somebody (a Muslim) discards his religion, kill him.'"

**(150) CHAPTER. (Allāh's Statement): "...Thereafter (is the time) either for generosity (i.e., free them without ransom)**

ابن ابراهيم قال: قلت لأبي أسامة: حدثكم عبید الله، عن نافع، عن ابن عمر رضي الله عنهمَا قال: وجدت امرأة مقتوله في بعض مغاري رسول الله ﷺ فتهى رسول الله ﷺ عن قتل النساء والصبيان. [راجع: ٣٠١٥]

**(١٤٩) باب لا يعذب بعذاب الله**

**٣٠١٦ - حدثنا قتيبة بن سعيد:**  
حدثنا الليث، عن بكيير، عن سليمان بن يسار، عن أبي هريرة رضي الله عنه أنه قال: بعثنا رسول الله ﷺ في بعض فقال: إن وجدتم فلاناً وفلاناً فآخر قوهما بالنار. ثم قال رسول الله ﷺ حين أردنا الخروج: إني أمرتكم أن تحرقوها فلاناً وفلاناً، وإن النار لا يعذب بها إلا الله، فإن وجدتموهما فاقتلوهما». [راجع: ٢٩٥٤]

**٣٠١٧ - حدثنا علي بن عبد الله:**  
حدثنا سفيان، عن أيوب، عن عكرمة: أن علينا رضي الله عنه حرق قوماً قبلَ ابن عباس فقال: لو كنْت أنا لم أحرقهم، لأن النبي ﷺ قال: لا تُعذبو بعذاب الله، ولقتلهم كما قال النبي ﷺ: «من بدَّل دينه فاقتلوه». [انظر: ٦٩٢٢]

**(١٥٠) باب:** «فِيمَا مَنَّا بَعْدَ وَمِمَّا فِي أَهْلِهِ»

[محمد: ٤]

or ransom (according to what benefits Islam) ...” (V.47:4).

And the Statement of Allāh :

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.<sup>(1)</sup> You desire the good of this world (i.e., money of ransom for freeing the captives).” (V.8:67)

**(151) CHAPTER.** Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a *Hadīth* from the Prophet ﷺ concerning this issue.

(See *Hadīth* No.2731, 2732, Vol.3. The story of Abū Baṣir).

**(152) CHAPTER.** If a *Mushrik* (polytheist, idolater pagan) burns a Muslim, should he be burnt (in retaliation)?

**3018.** Narrated Anas bin Mālik رضي الله عنه: A group of eight men from the tribe of ‘Ukl came to the Prophet ﷺ and then they found the climate of Al-Madīna unsuitable for them. So, they said, “O Allāh’s Messenger! Provide us with some milk.” Allāh’s Messenger ﷺ said, “I recommend that you should join the herd of camels.” So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after embracing Islām. When the Prophet ﷺ was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were caught and brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and were branded with those nails, their eyes, and

فِيهِ حَدِيثُ ثُمَامَةَ، وَقَوْلِهِ عَزَّ  
وَجَلَّ: «مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ  
أَسْرَى حَتَّى يُتَخَرَّ فِي الْأَرْضِ» [الأفال:  
٦٧] يَفِي بِعِلْمِهِ فِي الْأَرْضِ «تُرِيدُوكُ  
عَرَضَ أَذْنِيَّا» الْآيَةُ.

**(١٥١) بَابُ هَلْ لِلأسِيرِ أَنْ يُقْتَلَ أَوْ  
يَحْدَعَ الَّذِينَ أَسْرُوهُ حَتَّى يَنْجُو مِنَ  
الْكُفَّارَ؟**

فِيهِ الْمُسْوَرُ عَنِ النَّبِيِّ ﷺ .

**(١٥٢) بَابُ إِذَا حَرَقَ الْمُشْرِكُ  
الْمُسْلِمَ هَلْ يُحَرَّقُ؟**

**٣٠١٨** - حَدَثَنَا مُعَلَّى: حَدَثَنَا  
وُهَيْبَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ،  
عَنْ أَسَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ  
رَهْطًا مِنْ عُكْلِ ثَمَائِيَّةٍ قَمُوا عَلَى  
النَّبِيِّ ﷺ فَاجْتَوُا الْمَدِينَةَ فَقَالُوا: يَا  
رَسُولَ اللَّهِ، ابْعَنَا رِسْلًا. فَقَالَ: «مَا  
أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِالدُّودِ».  
فَانْتَلَقُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا  
حَتَّى صَحُوا وَسَمِنُوا، وَقَتَلُوا الرَّاعِيَ  
وَاسْتَاقُوا الدُّودَ، وَكَفَرُوا بَعْدَ  
إِسْلَامِهِمْ، فَأَتَى الصَّرِيبُ النَّبِيِّ ﷺ  
فَبَعَثَ الطَّلَبَ فَمَا تَرَجَّلَ النَّهَارُ حَتَّى  
أُتِيَ بِهِمْ فَقَطَّعَ أَيْدِيهِمْ وَأَرْجَلَهُمْ، ثُمَّ

(1) (Ch. 150) By killing the infidels.

they were left in the *Harra* (i.e., rocky land in Al-Madina). And when they asked for water, no water was given to them till they died. Abū Qilāba, a subnarrator said, "They committed murder and theft and fought against Allāh and His Messenger ﷺ and spread evil in the land."

أَمْرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَمُهُمْ بِهَا  
وَطَرَحُهُمْ بِالْحَرَّةِ يَسْتَسْقُونَ فَمَا  
يُسْقَوْنَ حَتَّىٰ مَاتُوا. قَالَ أَبُو قَلَابَةَ:  
فَتَلُوا وَسَرَقُوا وَحَارَبُوا اللَّهَ وَرَسُولَهُ  
ﷺ وَسَعَوْا فِي الْأَرْضِ فَسَادُوا.

[راجع: ٢٣٣]

(١٥٣) بَابٌ :

### (153) CHAPTER.

**3019.** Narrated Abū Hurairah رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh'"

[See *Hadīth* No.3319]

٣٠١٩ - حَدَّثَنَا يَحْيَى بْنُ بَكَرِيرٍ:  
حَدَّثَنَا الْيَتْمَىُ، عَنْ يُوسُفَ، عَنْ ابْنِ  
شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي  
سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«فَرَصَتْ نَمَلَةٌ نَبِيًّا مِّنَ الْأَنبِيَاءِ، فَأَمَرَ  
بِقَرْرِيَةِ النَّمَلِ فَأُخْرِقَ. فَأَوْحَى اللَّهُ إِلَيْهِ،  
أَنْ فَرَصَتْكَ نَمَلَةٌ أَخْرَقَ أُمَّةً مِّنَ  
الْأَمْمِ تُسَبِّحُ اللَّهَ؟». [انظر: ٣٣١٩]

(١٥٤) بَابٌ حَرْقُ الدُّورِ وَالتَّخِيلِ

### (154) CHAPTER. The burning of houses and date-palms.

**3020.** Narrated Jarīr: Allāh's Messenger ﷺ 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 the *Taghiyas* (idols) of Ad-Daus, Khath'am, and Bajaila tribes], and it was called *Al-Ka'ba-al-Yamāniya*. 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 horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allāh! Make him firm and make him a guide and rightly-guided man." Jarīr

٣٠٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي  
قَيْسُ ابْنُ أَبِي حَازِمَ قَالَ: قَالَ لِي  
جَرِيرٌ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا  
تُرِيَّحُنِي مِنْ ذِي الْحَلَاصَةِ؟» وَكَانَ يَبْيَأُ  
فِي حَثْمَ يُسَمَّى كَعْبَةَ الْيَمَانِيَّةِ، قَالَ:  
فَانْظَلَقْتُ فِي خَمْسِينَ وَمَاةً فَارِسًا مِّنْ  
أَحْمَسَ وَكَانُوا أَصْحَابَ حَيْلٍ، قَالَ:  
وَكُنْتُ لَا أَبْتُ عَلَى الْحَيْلِ، فَضَرَبَ  
فِي صَدْرِي حَتَّىٰ رَأَيْتُ أَثْرَ أَصَابِعِهِ

proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh's Messenger ﷺ informing him of that. Jarīr'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 emanciated or scabby camel (i.e., completely marred and spoilt)." Jarīr added, "The Prophet ﷺ invoked Allāh to bless the horses and the men of Ahmas five times."

[See Vol. 9, *Hadīth* No.7116. See also Vol. 5, *Hadīth* No.4537]

في صدري وقال: «اللَّهُمَّ شِئْنَاهُ واجعْلْهُ هادِيًّا مَهْدِيًّا». فانطلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا ثُمَّ بَعَثَ إِلَى رَسُولِ اللهِ ﷺ يُخْبِرُهُ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْنَكَ حَتَّى تَرْكُهَا كَأَنَّهَا جَمَلٌ أَجْوَفٌ أَوْ أَجْرَبٌ. قَالَ: فَبَارَكَ فِي خَيْلٍ أَحْمَسَ وِرْجَالَهَا حَمْسَ مَوَابَاتٍ. [انظر: ٣٠٣٦، ٣٠٧٦، ٤٣٥٥، ٤٣٥٦، ٤٣٥٧، ٦٠٨٩، ٣٨٢٣]

[٦٢٣٣]

**3021.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ burnt the date-palms of Banū An-Naḍir.

٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَقَ النَّبِيُّ ﷺ نَحْلَ بَنِي النَّضِيرِ. [راجع: ٢٢٢٦]

(١٥٥) بَابُ قَتْلِ الْمُشْرِكِ النَّائِمِ

**(155) CHAPTER. Killing a sleeping *Mushrik* (polytheist, idolater, pagan).**

**3022.** Narrated Al-Barā' bin 'Āzib رضي الله عنهما : Allāh's Messenger ﷺ sent a group of *Anṣārī* men to kill Abū Rāfi'. One of them set out and entered their (i.e., the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later, they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abū Rāfi' and said, 'O Abū Rāfi'. When he replied me, I proceeded towards the voice

٣٠٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاً بْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطًا مِنَ الْأَنْصَارِ إِلَى أَبِي رَافِعِ لِيُقْتُلُوهُ. فَانطلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ. قَالَ: فَدَخَلْتُ فِي مَرْبِطِ دَوَابَّ لَهُمْ، قَالَ: وَأَعْلَقُوا بَابَ الْحِصْنِ، ثُمَّ إِنَّهُمْ فَقَدُوا حِمَارًا لَهُمْ فَخَرَجُوا يَظْلِبُونَهُ فَحَرَجْتُ فِيمَنْ خَرَجَ

and hit him and came back. He shouted and I came out, pretending to be a helper. I said, ‘O Abū Rāfi’, changing the tone of my voice. He asked me, ‘What do you want; woe to your mother?’ I asked him, ‘What has happened to you?’ He said, ‘I don’t know who came to me and hit me.’ Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, ‘I will not leave till I hear the wailing of the women.’ So, I did not leave till I heard the women bewailing Abū Rāfi, the merchant of Hijāz. Then I got up, feeling no ailment, (and we proceeded) till we came to the Prophet ﷺ and informed him.”

أَرِيهِمْ أَنِّي أَظْلَبُهُ مَعَهُمْ فَوَجَدُوا  
الْحِمَارَ فَدَخَلُوا وَدَخَلْتُ وَأَغْلَقُوا بَابَ  
الْحَصْنِ لَيْلًا فَوَضَعُوا الْمَفَاتِيحَ فِي  
كُوَّةٍ حَيْثُ أَرَاهَا. فَلَمَّا نَامُوا أَخْذَتُ  
الْمَفَاتِيحَ فَفَتَحْتُ بَابَ الْحَصْنِ، ثُمَّ  
دَخَلْتُ عَلَيْهِ فَقُلْتُ: يَا أَبَا رَافِعَ،  
فَأَجَابَنِي، فَتَعَمَّدْتُ الصَّوْتَ فَضَرَبَتِهُ  
فَصَاحَ، فَحَرَجْتُ، ثُمَّ رَجَعْتُ كَأَنِّي  
مُغَيْثٌ، فَقُلْتُ: يَا أَبَا رَافِعَ، وَعَيْرُتُ  
صَوْتِي، فَقَالَ: مَا لَكَ لَأْمَكَ الْوَيْلَ،  
فُلْتُ: مَا شَأْنُكَ؟ قَالَ: لَا أَدْرِي مَنْ  
دَخَلَ عَلَيَّ فَضَرَبَنِي. قَالَ: فَوَضَعْتُ  
سَقْفي فِي بَطْنِي. ثُمَّ تَحَمَّلْتُ عَلَيْهِ  
حَتَّى فَرَغَ الْعَظَمُ، ثُمَّ حَرَجْتُ وَأَنَا  
دَهْشٌ، فَأَتَيْتُ سُلَّمًا لَهُمْ لَا نَزَلَ مِنْهُ  
فَوَقَعْتُ، فَوُئِتْتُ رِجْلِي، فَحَرَجْتُ إِلَى  
أَصْحَابِي، فَقُلْتُ: مَا أَنَا بِيَارِحٍ حَتَّى  
أَسْمَعَ النَّاعِيَةَ. فَمَا بَرِحْتُ حَتَّى  
سَمِعْتُ نَعَايَا أَبِي رَافِعٍ تَاجِرِ أَهْلِ  
الْحِجَارِ، قَالَ: فَقُنْتُ وَمَا بِي قَلَةٌ  
حَتَّى أَتَيْنَا النَّبِيَّ ﷺ فَأَخْبَرْنَاهُ. [انظر:  
٣٠٢٢، ٣٠٢٣، ٤٠٣٩، ٤٠٤٠]

**3023.** Narrated Al-Barā' bin 'Āzib رضي الله عنهما : Allāh's Messenger ﷺ sent a group of the *Anṣār* to Abū Rāfi'. 'Abdullāh bin 'Atīk entered his house at night and killed him while he was sleeping.

٣٠٢٣ - حَدَّثَنِي عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ: حَدَّثَنَا  
يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ  
أَبِي إِسْحَاقِ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعْثَ رَسُولُ اللَّهِ  
رَبِّ الْعَالَمِينَ رَهْطًا مِنَ الْأَنْصَارِ إِلَى أَبِي رَافِعٍ

فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَبْيِكَ بْنَتَهُ لَيْلَةً  
فَقَتَلَهُ وَهُوَ نَائِمٌ. [راجع: ٣٠٢٢]

(١٥٦) بَابُ لَا تَمْنَأُ لِقاءَ الْعَدُوِّ

٣٠٢٤ - حَدَّثَنَا يُوسُفُ بْنُ

مُوسَىٰ : حَدَّثَنَا عَاصِمٌ بْنُ يُوسُفَ  
الْيَرْبُوعِيٌّ : حَدَّثَنَا أَبُو إِسْحَاقَ  
الْفَزَارِيُّ ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ قَالَ :  
حَدَّثَنِي سَالِمٌ أَبُو النَّضِيرِ مَوْلَى عُمَرَ بْنِ  
عَبْدِ اللَّهِ ، كُنْتُ كَاتِبًا لَهُ . قَالَ : كَتَبَ  
إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أُوفِي حِينَ خَرَجَ  
إِلَى الْحَرْوَرِيَّةِ فَقَرَأَتْهُ ، فَإِذَا فِيهِ : إِنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَيَّامِهِ الَّتِي  
لَقِيَ فِيهَا الْعَدُوَّ اُنْتَظَرَ حَتَّى مَالتِ  
الشَّمْسُ . [راجع: ٢٨١٨]

٣٠٢٥ - ثُمَّ قَامَ فِي النَّاسِ

فَقَالَ : « يَا أَيُّهَا النَّاسُ ! لَا تَمْنَأُ لِقاءَ  
الْعَدُوِّ وَسُلُوا اللَّهُ الْعَافِيَةَ . فَإِذَا  
لَقِيْتُمُوهُمْ فَاصْبِرُوا ، وَاعْلَمُوا أَنَّ  
الْجَنَّةَ تَحْتَ ظِلَالِ السُّلُوفِ ». ثُمَّ  
قَالَ : « اللَّهُمَّ مُنْزِلُ الْكِتَابِ ، وَمُفْجِرِي  
السَّحَابِ ، وَهَا زَمَانُ الْأَحْزَابِ ، اهْرِمْهُمْ  
وَانْصُرْنَا عَلَيْهِمْ » .

وَقَالَ مُوسَىٰ بْنُ عُقْبَةَ : حَدَّثَنِي  
سَالِمٌ أَبُو النَّضِيرِ : كُنْتُ كَاتِبًا لِعُمَرَ بْنِ  
عَبْدِ اللَّهِ فَأَتَاهُ كِتَابٌ عَبْدُ اللَّهِ بْنُ أَبِي  
أُوفِي رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَا تَمْنَأُ لِقاءَ الْعَدُوِّ » .

[راجع: ٢٩٣٣]

**(156) CHAPTER. Do not wish to meet the enemy.**

**3024.** Narrated Sālim Abū An-Naḍr, the freed slave of ‘Umar bin ‘Ubaidullāh: I was ‘Umar’s clerk. Once, ‘Abdullāh bin Abī Aūfa wrote a letter to ‘Umar bin ‘Ubaidullāh when he proceeded to Al-Ḥarūriya. I read in it that Allāh’s Messenger ﷺ during some of his military expeditions against the enemy, waited till the sun declined.

**3025.** And then he ﷺ got up amongst the people saying, “O people! Do not wish to meet the enemy, and ask Allāh for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords.” Then he said, “O Allāh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the *Ahzāb* (Confederates), defeat them, and grant us victory over them.”

**3026.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said : “Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient.”

٣٠٢٦ - وَقَالَ أَبُو عَامِرٍ : حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : لَا تَسْتَمِنُوا لِقَاءَ الْعَدُوِّ فَإِذَا لَقِيْتُمُوهُمْ فَاضْرِبُوْهُمْ .

#### (157) CHAPTER. War is deceit.

**3027.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ 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 Allāh’s Cause.”

٣٠٢٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مُحَمَّدٌ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : هَلْكَ كِسْرَى، ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ . وَقَيْصَرُ لَيْهِ لَكَنَّ، ثُمَّ لَا يَكُونُ قَيْصَرٌ بَعْدَهُ . وَلَتَقْسِمَنَ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ . [انظر: ٣١٢٠، ٣٦١٨، ٦٦٣٠]

**3028.** He named, ‘War : Deceit’.

٣٠٢٨ - وَسَمَّى الْحَرْبَ خَدْعَةً .

[٣٠٢٩]

**3029.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ named : ‘War : Deceit’.

٣٠٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَضْرَمَ - اسْمُهُ بُورُ الْمَرْوَزِيُّ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامَ بْنِ مُنْبَهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمَّى النَّبِيُّ ﷺ الْحَرْبَ خَدْعَةً . [راجع: ٣٠٢٨]

**3030.** Narrated Jābir bin ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “War is deceit.”

٣٠٣٠ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرِو : سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ : «الْحَرْبُ خَدْعَةٌ» .

## (158) CHAPTER. Telling lies in the war.

**3031.** Narrated Jābir bin ‘Abdullāh رضي الله عنهما : The Prophet ﷺ said, “Who will kill Ka'b bin Al-Ashraf, indeed he has hurt Allāh and His Messenger?” Muḥammad bin Maslama said, “O Allāh’s Messenger! Do you like me to kill him?” He replied in the affirmative. So, Muḥammad bin Maslama went to him (i.e., Ka'b) and said, “This person (i.e., the Prophet ﷺ) has put us to task and asked us for charity.” Ka'b replied, “By Allāh, you will get tired of him.” Muḥammad said to him, “We have followed him, so we dislike to leave him till we see the end of his affair.” Muḥammad bin Maslama went on talking to him in this way till he got the chance to kill him.

## (159) CHAPTER. Killing non-Muslim warriors secretly.

**3032.** Narrated Jābir رضي الله عنه : The Prophet ﷺ said, “Who will kill Ka'b bin Ashraf.” Muḥammad bin Maslama replied, “Do you like me to kill him?” The Prophet ﷺ replied in the affirmative. Muḥammad bin Maslama said, “Then allow me to say what I like.” The Prophet ﷺ replied, “I do (i.e., allow you).”

## (160) CHAPTER. What tricks and means of security may be adopted to protect oneself against someone who is expected to be vicious and mischievous.

**3033.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Once, Allāh’s Messenger ﷺ

(١٥٨) بابُ الكذبِ في الحربِ  
 ٣٠٣١ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ:  
 حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرُو بْنِ دِينَارٍ،  
 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لِكَعْبَ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ؟» قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ». قَالَ: فَأَتَاهُ فَقَالَ: إِنَّ هَذَا - يَعْنِي النَّبِيَّ ﷺ - قَدْ عَنَّا نَا وَسَأَلَنَا الصَّدَقَةَ، قَالَ: وَأَيْضًا وَاللَّهُ تَعَالَى قَالَ: فَإِنَّا قَدْ اتَّبَعْنَاهُ فَنَكَرَهُ أَنْ نَدْعُهُ حَتَّى نَنْظُرَ إِلَيْهِ مَا يَصِيرُ أَمْرُهُ. قَالَ: فَلَمْ يَرُؤْ يُكَلِّمُهُ حَتَّى اسْتَمْكَنَ مِنْهُ فَقَتَلَهُ. [٢٥١٠]

## (١٥٩) بابُ الفتاكِ بأهلِ الحربِ

٣٠٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرُو،  
 عَنْ جَابِرِ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ لِكَعْبَ بْنِ الْأَشْرَفِ؟» فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ»، قَالَ: فَأَذْنُ لِي فَأَقُولُ، قَالَ: قَدْ فَعَلْتُ. [٢٥١٠]

(١٦٠) بابُ ما يَجُوزُ مِنَ الاحْتِيَالِ  
 والحدَّرِ مَعَ مَنْ يَخْسِي مَعْرَتَهُ،

٣٠٣٣ - وَقَالَ الْلَّيْثُ: حَدَّثَنِي

accompanied by Ubaī bin Ka'b set out to Ibn Ṣaiyyād. He was informed that Ibn Ṣaiyyād was in a garden of date-palms. When Allāh's Messenger ﷺ entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Ṣaiyyād was covered with a velvet sheet with murmurs emanating from under it. Ibn Ṣaiyyād's mother saw Allāh's Messenger ﷺ and said, "O Ṣāf! This is Muḥammad." So Ibn Ṣaiyyād got up. Allāh's Messenger ﷺ said, "If she had left him (in his state), the truth would have been clear."

عَقِيلٌ، عَنْ أَبْنَيْ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعْهُ أَبْنَيْ بْنَ كَعْبٍ قَبْلَ أَبْنَيْ صَيَّادٍ، فَحَدَّثَ بِهِ فِي النَّخْلِ. فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ النَّخْلَ طَفِيقٌ يَتَقَبَّلُ بِعُجُونِ النَّخْلِ وَابْنَ صَيَّادٍ فِي قَطْيَفَةٍ لَهُ فِيهَا رَمْرَمَةً، فَرَأَتْ أُمُّ أَبْنَيْ صَيَّادٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا صَيَّادٍ! هَذَا مُحَمَّدٌ، فَوَثَبَ أَبْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ تَرَكَهُ بَيْنَ [١٣٥٥]. [راجع: ترَكَهُ بَيْنَ].

(١٦١) بَابُ الرَّجْزِ فِي الْحَرْبِ وَرَفِيعُ الصَّوْتِ فِي حَفْرِ الْحَنْدَقِ،  
فِيهِ سَهْلٌ وَأَسْنُّ عَنِ الْبَيْنِ ﷺ،  
وَفِيهِ يَرِيدُ عَنْ سَلَمَةَ.

٣٠٣٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحَنْدَقِ وَهُوَ يَنْقُلُ التُّرَابَ حَتَّى وَارَى التُّرَابَ شَغَرَ صَدْرِهِ، وَكَانَ رَجُلًا كَثِيرَ السُّعْدِ، وَهُوَ يَرْتَجِزُ بِرَجْزٍ عَبْدِ اللَّهِ الْلَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَنَا وَلَا تَصَدَّقَنَا وَلَا صَلَّينَا فَإِنْزِلْنَا سَكِينَةً عَلَيْنَا وَثَبَّتْ الْأَقْدَامَ إِنْ لَاقِينَا

### (161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

**3034.** Narrated Al-Barā' : I saw Allāh's Messenger ﷺ on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust, and he was a hairy man. He was reciting the following verses of 'Abdullāh (bin Rawāḥa) :

'O Allāh, were it not for You,  
We would not have been guided,  
Nor would we have given in charity, nor  
offered Salāt (prayer).

So, bestow on us calmness, and when we  
meet the enemy,

Then make our feet firm, for indeed,

Yet if they want to put us in Fitnah (trial, affliction), (i.e., want to fight against us) we  
would not (flee but withstand them).'

The Prophet ﷺ used to raise his voice  
while reciting these verses.

[See Vol. 5, *Hadīth* No.4106]

**(162) CHAPTER. Whosoever is unable to sit firm on a horse.**

**3035.** Narrated Jarīr: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ did not screen himself from me since my embracing Islām, and whenever he saw me he would receive me with a smile.

**3036.** Once, I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allāh! Make him firm and make him a guiding and a rightly-guided man."

**(163) CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father's face, and conveying water in a shield (for this purpose).**

**3037.** Narrated Abū Hāzim: The people asked Sahl bin Sa'd As-Sā'idi: رَضِيَ اللَّهُ عَنْهُ "With what thing (medicine) was the wound of Allāh's Messenger ﷺ treated?" He replied, "There is none left (living) amongst the people who knows it better than I. 'Alī used to bring water in his shield and Faṭīma (i.e., the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was filled in the wound of Allāh's Messenger ﷺ."

إِنَّ الْأَعْدَاءَ قَدْ بَعَوْا عَلَيْنَا  
إِذَا أَرَادُوا فِتْنَةً أَبْيَنَا  
بَرْفَعُ بِهَا صَوْتَهُ . [راجع: ٢٨٣٦]  
**(١٦٢) بَابُ مَنْ لَا يُثْبِتُ عَلَى الْحَيْلِ**

**٣٠٣٥** - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
اللهِ ابْنِ نُعْمَانَ: حَدَّثَنَا ابْنُ إِذْرِيسَ، عَنْ  
إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا حَجَبَنِي الشَّيْءُ  
بِعَلَيْهِ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ  
فِي وَجْهِهِ . [انظر: ٣٨٢٢، ٦٠٩٠]

**٣٠٣٦** - وَلَقَدْ شَكُوتُ إِلَيْهِ أَنِّي  
لَا أُثْبِتُ عَلَى الْحَيْلِ فَصَرَبَ بِيَدِهِ فِي  
صَدْرِهِ وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ  
هَادِيًّا مَهْدِيًّا» . [راجع: ٣٠٢٠]

**(١٦٣) بَابُ دَوَاءِ الْجُرْحِ بِالْحَرَاقِ**  
الْحَصِيرِ، وَغَسلِ الْمَرْأَةِ عَنْ أَبِيهَا  
الدَّمِ عَنْ وَجْهِهِ، وَحَمْلِ المَاءِ فِي  
الْتُّرْسِ

**٣٠٣٧** - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو حَازِمَ  
قَالَ: سَأَلُوا سَهْلَ بْنَ سَعْدَ السَّاعِدِيَّ  
رَضِيَ اللَّهُ عَنْهُ: بَأِيِّ شَيْءٍ دُوَوِيَّ  
جُرْحُ رَسُولِ اللَّهِ بِعَلَيْهِ؟ قَالَ: مَا بَقَىَ  
أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي، كَانَ  
عَلَيُّ يَجِيءُ بِالْمَاءِ فِي تُرْسِهِ، وَكَانَ  
- يَعْنِي فَاطِمَةَ - تَعْسِلُ الدَّمَ عَنْ  
وَجْهِهِ، وَأَخِذُ حَصِيرًا فَأُخْرِقُ، ثُمَّ

حُشِيَّ بِهِ جُرْحُ رَسُولِ اللَّهِ ﷺ.

[راجع: ٢٤٣]

(١٦٤) بَابٌ مَا يُكْرَهُ مِنَ التَّنَازُعِ  
وَالْاِخْتِلَافِ فِي الْحَرْبِ وَعُقُوبَةُ مَنْ  
عَصَى اِمَامَهُ،

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا تَتَرَعَّأُونَ  
فَتَفَشِّلُوا وَتَذَهَّبَ رِيحُكُوكُ» [الأنفال: ٤٦]  
يُعْنِي الْحَرْبَ.

٣٠٣٨ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا  
وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي  
بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ  
ﷺ بَعَثَ مُعاذًا وَأَبَا مُوسَى إِلَى  
الْيَمَنِ، قَالَ: «يَسِّرَا وَلَا تُعَسِّرَا،  
وَبَشِّرَا وَلَا تُنَفِّرَا، وَتَطَاوِعَا وَلَا  
تُخْتَلِفَا». [راجع: ٢٢٦١]

٣٠٣٩ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:  
حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا أُبُورِ إِسْحَاقَ قَالَ:  
سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ  
عَنْهُمَا يُحَدِّثُ قَالَ: جَعَلَ النَّبِيَّ ﷺ  
عَلَى الرَّجَالَةِ يَوْمَ أُحْدِي، وَكَانُوا  
خَمْسِينَ رَجُلًا، عَبْدُ اللَّهِ بْنُ جُبَيرٍ  
فَقَالَ: إِنْ رَأَيْتُمُونَا تَحْطَفُنَا الطَّيْرُ فَلَا  
تَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ  
إِلَيْكُمْ وَإِنْ رَأَيْتُمُونَا هَرَمَنَا الْقَوْمَ  
وَأَوْطَانَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ  
إِلَيْكُمْ، فَهَرَمُوهُمْ، قَالَ: فَأَنَا - وَاللَّهُ  
رَأَيْتُ النِّسَاءَ يَشُدْذَنَ قَدْ بَدَثَ  
خَلَالَ حِلْمِهِنَّ وَأَسْوَقُهُنَّ رَافِعَاتٍ ثِيَابَهُنَّ.

(١٦٤) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his *Imām*.

And Allāh said:

'...And do not dispute (with one another) lest you lose courage and your strength departs...' (V.8:46)

**3038.** Narrated Abū Burda that his father said, "The Prophet ﷺ sent Mu'ādh and Abū Mūsa to Yemen telling them, 'Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don't differ'."

**3039.** Narrated Al-Barā' bin 'Āzib رضي الله عنهما : The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allāh, I saw the women fleeing lifting up their clothes, revealing their leg-bangles and their legs. So, the companions of 'Abdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullāh bin Jubair said, "Have you forgotten what Allāh's Messenger ﷺ said to you?" They replied, "By Allāh! We will go to

the people (i.e., the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allāh's Messenger ﷺ in their rear was calling them back. Only twelve men remained with the Prophet ﷺ and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused *Al-Mushrikūn* to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān said thrice, "Is Muḥammad present amongst these people?" The Prophet ﷺ ordered his Companions not to answer him. Then he said thrice, "Is the son of Abū Quhāfa present amongst these people?" He said again thrice, "Is the son of Al-Khattāb present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abū Sufyān), "You told a lie, by Allāh! O enemy of Allāh! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abū Sufyān said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O *Hubal*, be high! O *Hubal* be high!"<sup>(1)</sup> On that the Prophet ﷺ said (to his companions), "Why don't you answer him back?" They said, "O Allāh's Messenger! What shall we say?" He said, "Say, Allāh is Higher and more Sublime." (Then) Abū Sufyān said, "We

فَقَالَ أَصْحَابُ عَبْدِ اللهِ بْنِ جُبَيْرٍ:  
 الْعَيْنِيَةَ أَيْنَ قَوْمُ الْعَيْنِيَةَ، ظَهَرَ  
 أَصْحَابُكُمْ فَمَا تَسْتَطُرُونَ؟ فَقَالَ عَبْدُ  
 اللهِ بْنُ جُبَيْرٍ: أَتَسْيِئُمْ مَا قَالَ لَكُمْ  
 رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالُوا: وَاللهِ لَنَا تَيْنَ  
 النَّاسَ فَلَنُصِيبَنَّ مِنَ الْعَيْنِيَةِ. فَلَمَّا  
 أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا  
 مُهْزَمِينَ، فَذَلِكَ إِذَا يَدْعُوهُمُ الرَّسُولُ  
 فِي أُخْرَاهُمْ فَلَمْ يَبْقَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 عَيْرٌ اثْنَيْ عَشَرَ رَجُلًا فَأَصَابُوا مِنَ  
 سَبْعِينَ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ  
 أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ  
 وَمَائَةً: سَبْعِينَ أَسِيرًا وَسَبْعينَ قَتِيلًا.  
 فَقَالَ أَبُو سُعْيَانَ: أَفِي الْقَوْمِ مُحَمَّدٌ؟  
 ثَلَاثَ مَرَاتٍ، فَنَهَا هُمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ  
 يُجْبِيُوهُ. ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي  
 قُحَافَةَ؟ ثَلَاثَ مَرَاتٍ. ثُمَّ قَالَ: أَفِي  
 الْقَوْمِ ابْنُ الْحَطَابِ؟ ثَلَاثَ مَرَاتٍ.  
 ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَّا  
 هُؤُلَاءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ مُحَمَّدٌ  
 نَفْسَهُ، فَقَالَ: كَذَبْتَ وَاللهُ يَا عَدُوَّ  
 اللهِ، إِنَّ الَّذِينَ عَدَدْتَ لِأَخْيَاءِ كُلِّهِمْ،  
 وَقَدْ بَقَى لَكَ مَا يَسْوِكَ. قَالَ: يَوْمُ  
 يَبْوَمْ بَدْرٍ وَالْحَرْبُ سِجَانٌ، إِنَّكُمْ  
 سَتَجْدُونَ فِي الْقَوْمِ مُثْلَةً لِمَ امْرَأَ بِهَا  
 وَلَمْ تَسْوُنِي، ثُمَّ أَخَذَ بِرَتِيجُ: أَغْلُ  
 هُبْلَنْ، أَغْلُ هُبْلَنْ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

(1) (H. 3039) *Hubal* was the name of an idol in the Ka'bah in the pre-Islamic period.

have the (idol) *Al-Uzza*, and you have no *Uzza*.” The Prophet ﷺ said (to his companions), “Why don’t you answer him back?” They asked, “O Allāh’s Messenger! What shall we say?” He said, “Say: Allāh is our *Maulā* (Patron, Lord, Protector, Helper, and Supporter) and you have no *Maulā*.”

﴿أَلَا تُجِيئُونِ؟﴾ قَالُوا: يَا رَسُولَ اللَّهِ مَا تَقُولُ؟ قَالَ: قُوْلُوا: اللَّهُ أَعْلَى وَأَجَلٌ﴾. قَالَ: إِنَّ لَنَا الْعَرَى وَلَا عَزَّى لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا تُجِيئُونِ؟﴾ قَالُوا: يَا رَسُولَ اللَّهِ مَا تَقُولُ؟ قَالَ: قُوْلُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ». [انظر: ٣٩٨٦، ٤٥٦١، ٤٠٦٧، ٤٠٤٣]

### (165) CHAPTER. If the people get frightened at night.

**3040.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madina got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abū Ṭalḥa and carrying his sword (slung over his shoulder). He said (to them), “Don’t get scared, don’t get scared.” Then he added, “I found it (i.e., the horse) very fast.”

٣٠٤٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَسِّيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ. قَالَ: وَقَدْ فَرَغَ أَهْلُ الْمَدِينَةِ لَيَلًا سَمِعُوا صَوْتًا. قَالَ: فَلَقَافُوهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لَأْبِي طَلْحَةَ عَزِّي وَهُوَ مُتَقَلَّدٌ سَيَّفَهُ، فَقَالَ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَجَدْتُهُ بَحْرًا»، يَعْنِي الْفَرَسَ. [راجع: ٢٦٢٧]

٣٠٤١ - حَدَّثَنَا الْمَكْيُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي عَبْدِهِ، عَنْ سَلَمَةَ أَنَّهُ أَخْبَرَهُ قَالَ: خَرَجْتُ مِنْ

### (166) CHAPTER. Shouting, “*Ya Ṣabāḥah!*”<sup>(1)</sup> as loudly as possible on seeing the enemy to let the people hear it.

**3041.** Narrated Salama : I went out of Al-Madina towards Al-Ğħāba. When I reached the mountain path of Al-Ğħāba, a slave of ‘Abdur-Rahmān bin ‘Aūf met me. I said to him “Woe to you! What brought you here?”

(1) (Ch. 166) This is an exclamation indicating an appeal for help.

He replied, "The she-camels of the Prophet ﷺ have been taken away." I said, "Who took them?" He said, "Ghaṭā'n and Fazāra." So, I shouted thrice, "Yā Šabāhā! Yā Šabāhā!" so loudly that I made the people in between its (i.e., Al-Madina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet ﷺ met me, I said, "O Allāh's Messenger ﷺ! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet ﷺ said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

المَدِيْنَةَ ذَاهِبًا نَحْوَ الْغَابَةِ، حَتَّى إِذَا  
كُنْتُ بِشَيْئَةِ الْغَابَةِ لَقِيَنِي عَلَامٌ  
لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قُلْتُ: وَيَحْكَ  
مَا يُكَ؟ قَالَ: أَخِذْ لِقَاحَ النَّبِيِّ ﷺ،  
قُلْتُ: مَنْ أَخِذَهَا؟ قَالَ: عَطَفَانٌ  
وَفَرَّارَةُ. فَصَرَحْتُ ثَلَاثَ صَرَخَاتٍ  
أَسْمَعْتُ مَا بَيْنَ لَابَيْهَا: يَا صَبَاحَاهُ،  
يَا صَبَاحَاهُ. ثُمَّ اندَفَعْتُ حَتَّى أَلْقَاهُمْ  
وَقَدْ أَخْذُوهَا، فَجَعَلْتُ أَرْمِيهِمْ  
وَأَقُولُ: أَنَا ابْنُ الْأَكْوَعَ، وَالْيَوْمَ يَوْمُ  
الرُّضْعَ. فَاسْتَفَدْتُهَا مِنْهُمْ قَبْلَ أَنْ  
يَشْرِبُوا. فَأَقْبَلْتُ بِهَا أَسْوْفَهَا. فَلَقِيَنِي  
النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ  
الْقَوْمَ عِطَاشٌ وَلَنِي أَعْجَلْتُهُمْ أَنْ  
يَشْرِبُوا سِقَيَهُمْ فَابْعَثْتُ فِي إِثْرِهِمْ  
فَقَالَ: يَا ابْنَ الْأَكْوَعَ، مَلَكْتَ  
فَأَسْجِحَ، إِنَّ الْقَوْمَ يُعْرَوْنَ مِنْ  
قَوْمِهِمْ». [انظر: ٤١٩٤]

(١٦٧) بَابُ مَنْ قَالَ: خُذْهَا وَأَنَا  
ابْنُ فُلَانٍ، وَقَالَ سَلَمَةُ: خُذْهَا وَأَنَا  
ابْنُ الْأَكْوَعَ.

(167) CHAPTER. Saying: "Take it! I am the son of so-and-so."

And Salama said, "Take it! I am the son of Al-Akwa'."

**3042.** Narrated Abū Ishāq: A man asked Al-Barā' "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied while I was listening, "As for Allāh's Messenger ﷺ, he did not flee on that day. Abū Sufyān bin Al-Hārith was holding the reins of his mule and when *Al-Mushrikūn* (polytheists idolaters, pagans) attacked him, he dismounted and started

٣٠٤٢ - حَدَّثَنَا عَبْيُودُ اللَّهِ، عَنِ  
إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلَ  
رَجُلٌ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا  
أَبَا عُمَارَةَ أَوْلَيْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ  
الْبَرَاءُ، وَأَنَا أَسْمَعُ: أَمَّا رَسُولُ اللَّهِ  
ﷺ لَمْ يُوَلِّ يَوْمَئِذٍ، كَانَ أَبُو سُقِيَانَ

saying, 'I am the Prophet, without a lie, I am the son of 'Abdul Muṭṭalib.' On that day nobody was seen more brave than the Prophet ﷺ."

بِنُ الْحَارِثِ أَخِذًا بِعَيْنَيْهِ بَعْلَيْهِ فَلَمَّا  
غَشِيَّهُ الْمُسْتَرُكُونَ نَزَلَ فَجَعَلَ يَقُولُ:  
«أَنَا النَّبِيُّ لَا كَذِيبٌ، أَنَا ابْنُ عَبْدِ  
الْمُطَّلِبِ». قَالَ: فَمَا رُؤِيَ مِنَ النَّاسِ  
يَوْمَئِذٍ أَشَدُّ مِنْهُ. [راجع: ٢٨٦٤]  
(١٦٨) بَابٌ: إِذَا نَزَلَ الْعَدُوُّ عَلَى  
حُكْمِ رَجُلٍ

**(168) CHAPTER.** If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the *Imām* agrees to it).

**3043.** Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : When the tribe of Banī Quraīṣah was ready to accept Sa'īd's judgement, Allāh's Messenger ﷺ sent for Sa'īd who was near to him. Sa'īd came, riding a donkey and when he came near, Allāh's Messenger ﷺ said (to the *Anṣār*), "Stand up for your leader." Then Sa'īd came and sat beside Allāh's Messenger ﷺ who said to him, "These people are ready to accept your judgement." Sa'īd said, "I give the judgement that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ then remarked, "O Sa'īd! You have judged amongst them with (or similar to) the judgement of the King (Allāh)."

٣٠٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شَعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ هُوَ ابْنُ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدِ الْحُدَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ بُنُوْفُرِيَّةٍ عَلَى حُكْمِ سَعْدٍ بَعَثَ رَسُولُ اللَّهِ ﷺ وَكَانَ قَرِيبًا مِنْهُ فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ ﷺ: «قُوْمُوا إِلَى سَيِّدِكُمْ». فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: «إِنَّ هُؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ»، قَالَ: «إِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلَةُ وَأَنْ تُسْبَى الذُّرِّيَّةُ»، قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ». [انظر: ٣٨٠٤، ٤١٢١، ٦٢٦٢]

**(169) CHAPTER.** The killing of a captive, and the killing of somebody who is in confinement.

**3044.** Narrated Anas bin Mālik رضي الله عنه : Allāh's Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khāṭab

٣٠٤٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:  
حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ

is clinging to the curtains of the Ka'bah." The Prophet ﷺ said, "Kill him."

رَسُولُ اللهِ ﷺ دَخَلَ عَامَ الفَتْحِ وَعَلَى  
رَأْسِهِ الْمَغْفَرَ، فَلَمَّا تَرَعَهُ جَاءَ رَجُلٌ  
فَقَالَ: إِنَّ ابْنَ حَطَلِي مُتَعَلِّقٌ  
بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «أَفْتُلُوهُ».

[راجع: ١٨٤٦]

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two *Rak'a Salāt* (prayer) before being put to death.

3045. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ sent a *Sarīya* (army-unit) of ten men as spies under the leadership of ‘Āsim bin Thābit al-Anṣārī, the grandfather of ‘Āsim bin Umar Al-Khaṭṭāb.

They proceeded till they reached Hadā'a, a place between ‘Uṣfan, and Makkah, and their news reached a branch of the tribe of Hudhail called Banī Liḥyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīna. They said, "These are the dates of *Yathrib*" (i.e., Al-Madīna), and continued following their tracks. When ‘Āsim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." ‘Āsim bin Thābit, the leader of the *Sarīya* said, "By Allāh! I will not come down to be under the protection of infidels. O Allāh! Convey our news to Your Prophet ﷺ." Then the infidels threw arrows at them till they martyred ‘Āsim along with six other men, and three men came down accepting their promise and convention, and

٣٠٤٥ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عَمْرُو ابْنُ أَبِي سُفْيَانَ بْنَ  
أَسِيدِ بْنِ جَارِيَةَ النَّقْفَيِّ، وَهُوَ حَلِيفُ  
لِتَبِيِّ رُهْرَةً، وَكَانَ مِنْ أَصْحَابِ أَبِي  
هُرَيْرَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: بَعَثَ رَسُولُ اللَّهِ - ﷺ - عَشَرَةَ  
رَهْطَ سَرِيَّةَ عَيْنَاً، وَأَمَرَ عَلَيْهِمْ عَاصِمَ  
بْنَ ثَابِتِ الْأَنْصَارِيَّ - جَدَّ عَاصِمَ بْنِ  
عُمَرَ بْنِ الْحَطَّابِ - فَانْظَلُّمُوا حَتَّىْ إِذَا  
كَانُوا بِالْهَدَأَةِ وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ،  
ذُكِرُوا لِحَيٍّ مِنْ هُذِينَ يُقَاتَلُ لَهُمْ: بُنُوْ  
لِحَيَانَ، فَنَفَرُوا لَهُمْ قَرِيبًا مِنْ مَاتَّيَ  
رَجُلٍ كُلُّهُمْ رَامٌ، فَاقْتَصُّوا آثَارَهُمْ  
حَتَّىْ وَجَدُوا مَا كَلَّهُمْ تَمَرًا تَرَوَدُهُ مِنَ  
الْمَدِيْنَةِ، فَقَاتُلُوا: هَذَا تَمَرٌ يَثْرِبَ،  
فَاقْتَصُّوا آثَارَهُمْ. فَلَمَّا رَأَهُمْ عَاصِمٌ  
وَأَصْحَابُهُ لَجَوُا إِلَى فَدْقَدَ، وَاحْاطَ  
بِهِمُ الْقَوْمُ، فَقَاتُلُوا لَهُمْ: انْزِلُوا

they were Khubaib Al-Anṣārī and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allāh! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Ibn Dathina with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Hārith bin 'Āmir bin Naufal bin 'Abd-Manāf. It was Khubaib who had killed Al-Hārith bin 'Āmir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: 'Ubaidullāh bin 'Iyāq said that the daughter of Al-Hārith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allāh, I never saw a prisoner better than Khubaib. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah." The daughter of Al-Hārith used to say, "It was a boon Allāh bestowed upon Khubaib." When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khubaib requested them to let him offer two *Rak'a* [Salāt (prayer)]. They allowed him and he

وأعطُونا بِأيْدِيكُمْ، وَلَكُمُ الْعَهْدُ  
وَالْمِيثَاقُ وَلَا تَقْتُلُ مِنْكُمْ أَحَدًا، فَقَالَ  
عَاصِمُ بْنُ ثَابَتٍ أَمِيرُ السَّرِيَّةِ: أَمَا أَنَا  
فَوَاللَّهِ لَا أُنْزِلُ الْيَوْمَ فِي ذَمَّةِ كَافِرٍ،  
اللَّهُمَّ أَخْبِرْ عَنَّا نَيْكَ. فَرَمَوْهُمْ  
بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا فِي سَبْعَةِ.  
فَنَزَلَ إِلَيْهِمْ ثَلَاثَةُ رَهْطٍ بِالْعَهْدِ  
وَالْمِيتَاقِ مِنْهُمْ حَبِيبُ الْأَنْصَارِيُّ وَابْنُ  
ذِئْنَةَ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ  
أَطْلَقُوا أُوتَارَ قَسِيمِهِمْ فَأَوْتَثَوْهُمْ فَقَالَ  
الرَّجُلُ التَّالِثُ: هَذَا أَوْلُ الْغَدْرِ. وَاللَّهُ  
لَا أَضْحِكُمْ إِنَّ لِي فِي هُؤُلَاءِ لِأَسْوَةَ  
- يُرِيدُ الْفَتْلَ - وَجَرَرُوهُ وَعَالَ جُوْهُ  
عَلَى أَنْ يَضْحَبُهُمْ فَأَبَى فَقَتَلُوهُ.  
فَانْطَلَقُوا بِحَبِيبٍ وَابْنِ ذِئْنَةَ حَتَّى  
بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقِيَةَ بَدْرٍ. فَابْتَاعَ  
حَبِيبًا بْنَ الْحَارِثَ بْنَ عَامِرٍ بْنَ نُوفَلٍ  
ابْنِ عَبْدِ مَنَافٍ. وَكَانَ حَبِيبٌ هُوَ قَاتَلَ  
الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ  
حَبِيبٌ عِنْدَهُمْ أَسِيرًا، فَأَخْبَرَنِي عُبَيْدُ  
اللَّهِ بْنُ عَبَاضٍ أَنَّ بِنْتَ الْحَارِثَ  
أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعْارَ  
مِنْهَا مُوسَى يَسْتَجُدُ بِهَا فَأَعْتَارَتْهُ،  
فَأَخَذَ أَبْنَا لِي وَأَنَا عَافِلَةٌ حَتَّى أَتَاهُ،  
قَالَتْ: فَوَجَدْتُهُ مُجْلِسَةً عَلَى فِخِذِهِ  
وَالْمُوْسَى بِيَدِهِ، فَقَرَعْتُ فَرْزَعَةَ عَرْفَهَا  
حَبِيبٌ فِي وَجْهِي. فَقَالَ: تَحْشِيْنَ أَنْ  
أَفْتَلَهُ، مَا كُنْتُ لَأَفْعَلَ ذَلِكَ. وَاللَّهُ مَا

offered a two *Rak'a* (prayer) and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the *Salāt* (prayer). O Allāh, kill them all with no exception." (He then recited the poetic verse):

'1, being martyred as a Muslim  
Do not mind how I am killed in  
Allāh's Cause,  
For my killing is for Allāh's sake,  
And if Allāh wishes,  
He will bless the amputated parts  
of a torn body.'

Then the son of Al-*Harith* killed him. So, it was *Khubaib* who set the tradition for any Muslim sentenced to death in captivity, to offer a two-*Rak'a* *Salāt* (prayer) (before being killed). Allāh fulfilled the invocation of 'Āsim bin Thābit<sup>(1)</sup> on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from *Quraish* were informed that 'Āsim had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) 'Āsim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over 'Āsim and protect him from their messenger and thus they could not cut off anything from his flesh.

رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ،  
وَاللَّهُ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قِطْفٍ  
عَنْ فِي يَدِهِ وَإِنَّهُ لِمُؤْتَقٍ فِي الْحَدِيدِ  
وَمَا يَمْكُهُ مِنْ ثَمَرٍ، وَكَانَتْ تَقُولُ: إِنَّهُ  
لَرِزْقٌ مِنَ اللَّهِ رَزْقَهُ خُبَيْبًا. فَلَمَّا  
خَرَجُوا مِنَ الْحَرَمِ لِيُقْتَلُوهُ فِي الْحَلَّ  
قَالَ لَهُمْ خُبَيْبٌ: دَرَوْنِي أَرْكَعْ  
رَكْعَتَيْنِ، فَرَكُوكُهُ فَرَكَعَ رَكْعَتَيْنِ. ثُمَّ  
قَالَ: لَوْلَا أَنْ نَظُنُّوا أَنَّ مَا بِي جَزَعُ  
لَطْوَلُّهَا، اللَّهُمْ أَحْصِمُ عَدَدًا:  
وَلَسْتُ أَبْلَى جِينَ أُفْلِلُ مُسْلِمًا  
عَلَى أَيِّ شَقٍ كَانَ اللَّهُ مَضْرَعِي  
وَذَلِكَ فِي ذَاتِ الْإِلَهِ إِنْ يَشَاءُ  
يُبَارِكُ عَلَى أَوْصَالِ شَلُوْ مُمَزَّعَ  
فَقَتَلَهُ ابْنُ الْعَارِثِ. فَكَانَ خُبَيْبٌ  
هُوَ سَنَ الرَّكْعَتَيْنِ لِكُلِّ امْرَئٍ مُسْلِمٍ  
قُتِلَ صَبَرًا، فَاسْتَجَابَ اللَّهُ لِعَاصِمَ بْنَ  
ثَابَتِ يَوْمَ أُصِيبَ. فَأَخْبَرَ السَّيِّدَ عليه السلام  
أَصْحَابَهُ خَبَرَهُمْ وَمَا أُصِيبُوا. وَبَعْثَ  
نَاسٌ مِنْ كُفَّارِ قُرَيْشٍ إِلَى عَاصِمَ جِينَ  
حُدُّدُوا أَنَّهُ قُتِلَ لِيُؤْتَوْ بِشَيْءٍ مِنْهُ  
يُعْرَفُ، وَكَانَ قَدْ قَتَلَ رَجُلًا مِنْ  
عَظَمَائِهِمْ يَوْمَ بَدْرٍ. فَبَعْثَ عَلَى عَاصِمَ  
مِثْلُ الظَّلَّةِ مِنَ الدَّبَرِ فَحَمَّتْهُ مِنْ  
رَسُولِهِمْ فَلَمْ يَقْبِرُوا عَلَى أَنْ يَقْطُعوا  
مِنْ لَحْمِهِ شَيْئًا. [انظر: ٤٠٨٦، ٣٩٨٩]

[٧٤٠٢]

(1) (H. 3045) 'O Allāh, convey our news to Your Prophet ﷺ'.

## (171) CHAPTER. The freeing of a captive.

**3046.** Narrated Abū Müsa: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Free the captives,<sup>(1)</sup> feed the hungry and pay a visit to the sick.”

(١٧١) بَابُ فَكَاكِ الْأَسِيرِ  
٣٠٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي وَائِلٍ،  
عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ:  
قَالَ النَّبِيُّ ﷺ: «فُكُوا الْعَانِيَ - أَيِ  
الْأَسِيرَ - وَأطْعُمُوا الْجَائِعَ، وَعُودُوا  
الْمَرِيضَ». [انظر: ٥١٧٤، ٥٣٧٣]

[٧١٧٣، ٥٦٤٩]

**3047.** Narrated Abū Juhaifa: I asked ‘Ali, رَضِيَ اللَّهُ عَنْهُ, “Do you have the knowledge of any Divine Revelation besides what is in Allāh’s Book?” ‘Ali replied, “No, by Him Who splits the grain of corn and creates the soul! I don’t think we have such knowledge, but we have the ability of understanding which Allāh may endow a person with, so that he may understand the Qur’ān, and we have what is written in this paper as well.” I asked, “What is written in this paper?” He replied, “Al-‘Aql [the regulations of *Diya* (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever.”

٣٠٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:  
حَدَّثَنَا زُهْرَةُ: حَدَّثَنَا مُطَرْفٌ أَنَّ عَامِرًا  
حَدَّثَهُمْ عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قُلْتُ لِعَلَيِّ رَضِيَ اللَّهُ عَنْهُ: هَلْ  
عِنْدَكُمْ شَيْءٌ مِّنَ الْوَحْيِ إِلَّا مَا فِي  
كِتَابِ اللَّهِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ  
وَبِرَأَ السَّمَّةَ، مَا أَعْلَمُهُ إِلَّا فَهُمَا  
يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ، وَمَا فِي  
هَذِهِ الصَّحِيفَةِ. قُلْتُ: وَمَا فِي  
الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفَكَاءُ  
الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

[١١١]

(172) CHAPTER. The ransom of *Al-Mushrikūn* (polytheists, idolaters, pagans).

(١٧٢) بَابُ فِدَاءِ الْمُشْرِكِينَ

**3048.** Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ Some *Anṣārī* men asked permission from Allāh’s Messenger ﷺ saying, “O Allāh’s Messenger! Allow us not to take the ransom of our nephew Al-‘Abbās”<sup>(2)</sup>. The

٣٠٤٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي  
أُوئِيسٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ  
بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.

(2) (H. 3048) Before embracing Islām, Al-‘Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for =

Prophet ﷺ replied, "Do not leave a single Dirham thereof."

ابن شهاب قال: حدثني أنس بن مالك رضي الله عنه: "أن رجالاً من الأنصار استأذنوا رسول الله ﷺ فقالوا: يا رسول الله، أئذن فلتدرك لابن أخيتنا عباس فداءه؟ فقال: لا تدعون منها درهماً". [راجع: ٢٥٣٧]

**3049.** (In another narration) Anas said, "Some wealth was brought to the Prophet ﷺ from Bahraein. Al-'Abbās came to him and said, 'O Allāh's Messenger! Give me (some of it), as I have paid my and 'Aqil's ransom.' The Prophet ﷺ said, 'Take,' and gave him (the wealth) in his garment."

٣٠٤٩ - وقال إبراهيم بن ظهeman، عن عبد العزير بن صفهيب، عن أنس: أن النبي ﷺ أتي بمال من البحررين، فجاءه العباس فقال: يا رسول الله، أعطني، فإني فاديت نفسي، وفاديت عقيلاً. فقال: «خذ»، فأعطاه في ثوبه. [راجع: ٤٢١]

**3050.** Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet ﷺ reciting 'Surat-At-Tur' in the Maghrib prayer.

٣٠٥٠ - حدثنا محمود: حدثنا عبد الرزاق: أخبرنا معمراً، عن الزهرى، عن محمد بن جبير عن أبيه وكان جاء في أسرى بدر قال: سمعت النبي ﷺ يقرأ في المغرب بالطور. [راجع: ٧٦٥]

(١٧٣) **باب العربي إذا دخل دار الإسلام بغير أمان**

**(173) CHAPTER.** If an infidel warrior comes in an Islāmic territory without having the assurance of protection (is it permissible to kill him?)

**3051.** Narrated Salama bin Al-Akwa': An infidel spy came to the Prophet ﷺ while he was on a journey. The spy sat with the companions of the Prophet ﷺ and started talking and then went away. The Prophet ﷺ said (to his companions), "Chase and kill him." So, I killed him. The Prophet ﷺ then

٣٠٥١ - حدثنا أبو نعيم: حدثنا أبو العميس، عن إياس بن سلمة بن الأكوع، عن أبيه قال: أتى النبي ﷺ عين من المشركين وهو في سفر فجلس عند أصحابه يتحدث، ثم

gave me the belongings of the killed spy (in addition to my share of the war booty).

(174) CHAPTER. One should fight for the protection of the *Dhimmī* (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

**3052.** Narrated ‘Amr bin Maimūn: ‘Umar (رضي الله عنه) (after he was stabbed), instructed (his would-be-successor) saying, “I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Messenger ﷺ in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability.”

(175) CHAPTER. The presents given to the foreign delegates.

(176) CHAPTER. Can one intercede for the *Dhimmī* or deal with them?

**3053.** Narrated Sa‘id bin Jubair: Ibn ‘Abbās said, “Thursday!<sup>(1)</sup> What (great thing) took place on Thursday!” Then he started weeping till his tears wetted the gravels of the ground. Then he said, “On Thursday the illness of Allāh’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, ‘Allāh’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

انقتلَ، فَقَالَ النَّبِيُّ ﷺ، «اْطْلُبُوهُ وَاقْتُلُوهُ»، فَقَاتَلَهُ سَلَبَةً.

(١٧٤) بَابٌ : يُقَاتِلُ عَنْ أَهْلِ الْذَّمَّةِ وَلَا يُسْتَرْفُونَ

٣٠٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونَ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَأُوصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ ورَاهِمِهِمْ. وَلَا يُكَلِّفُوا إِلَّا طَاقَهُمْ.

[راجع: ١٣٩٢]

(١٧٥) بَابُ جَوَائِرِ الْوَفْدِ

(١٧٦) بَابٌ : هَلْ يُسْتَشْفَعُ إِلَى أَهْلِ الْذَّمَّةِ وَمَعَالِمَتِهِ؟

٣٠٥٣ - حَدَّثَنَا قَيْصَرَةً : حَدَّثَنَا ابْنُ عَيْنَةَ: عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ ابْنِ جُبَيرٍ، عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعَهُ الْحَضَاءَ. فَقَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجْهُهُ يَوْمَ الْخَمِيسِ فَقَالَ: «إِنْ تُوْنِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضْلُلُوا بَعْدَهُ أَبَدًا»، فَتَنَازَعُوا وَلَا يَنْبَغِي عِنْدَنِي تَنَازُعٌ،

(1) (H. 3053) See Vol. 1, *Hadīth* No.114 for detailed explanation of this *Hadīth*.

are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel the *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, and His Messenger Muḥammad ﷺ) 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)."<sup>(1)</sup> (Ya'qūb bin Muḥammad said, "I asked Al-Mughīra bin 'Abdur-Rahmān about the Arabian Peninsula and he said, 'It comprises Makkah, Al-Madīnah, Al-Yamāma and Yemen.'" Ya'qūb added, "And Al-'Arj, the beginning of Tihāma.")

فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ ﷺ قَالَ:  
 «دَعْوَنِي فَالذِّي أَنَا فِيهِ خَيْرٌ مَمَّا تَدْعُونِي إِلَيْهِ». وَأَوْصَى عَنْ مَوْتِهِ بِشَلَاثٍ: «أَخْرِجُوهَا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوهَا الْوَفْدَ بَنْحُوا مَا كُتُبَ أَجِيرُهُمْ»، وَسَيِّئَتِ الثَّالِثَةُ.  
 وَقَالَ يَعْقُوبُ بْنُ مُحَمَّدٍ: سَأَلَتِ الْمُغَيْرَةُ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ جَزِيرَةِ الْعَرَبِ فَقَالَ: «مَكَّةُ وَالْمَدīنَةُ وَالْيَمَامَةُ وَالْيَمَنُ». قَالَ يَعْقُوبُ: وَالْعَرْجُ أَوَّلُ  
 تِهَامَةً. [راجع: ١١٤]

(١٧٧) بَابُ التَّجَمُّلِ لِلْوَفْدِ

#### (177) CHAPTER. Sprucing oneself up before receiving a delegation.

**3054.** Narrated Ibn 'Umar: 'Umar saw a silken cloak being sold in the market and he brought it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Buy this cloak and adorn yourself with it on the 'Eid festivals and on meeting the delegations." Allāh's Messenger ﷺ replied, "This is the dress for the one who will have no share in the Hereafter" or said, "This is worn by one who will have no share in the Hereafter." Later on Allāh's Messenger sent a silken cloak to 'Umar. 'Umar took it and brought it to Allāh's Messenger and said, "O Allāh's Messenger! You said aforetime that this dress is for those who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet ﷺ said, "(I have sent it) so that you may sell it or fulfil with it some of your needs."

٣٠٥٤ - حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ:  
 حَدَّثَنَا الْلَّيْثُ، عَنْ عَقْيلٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدَ عُمَرُ حُلَّةً إِسْتَبَرِقَ تُبَاعُ فِي السُّوقِ فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، ابْنُعْ هَذِهِ الْحُلَّةَ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَالْوَفْدِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَاقَ لَهُ، أَوْ إِنَّمَا يَلْبِسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ، فَلَبِثَ مَا شاءَ اللَّهُ ثُمَّ أَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ بِحُبَّةٍ دِيَبَاجَ فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ قُلْتَ: إِنَّمَا هَذِهِ لِبَاسٌ مَنْ

(1) (H. 3053) See the footnote of *Hadith* No. 3168.

لَا خَلَقَ لَهُ أَوْ إِنَّمَا يَبْسُطُ هَذِهِ مِنْ لَا  
خَلَقَ لَهُ»، ثُمَّ أَرْسَلَتْ إِلَيَّ بِهِذِهِ.  
فَقَالَ: «تَبِعِيهَا أَوْ تُصِيبُ بِهَا بَعْضَ  
حَاجَتِكَ». [٨٨٦] (راجع:

### (١٧٨) بَابُ كَيْفَ يُعَرَّضُ الْإِسْلَامُ عَلَى الصَّيْبِيِّ؟

#### (178) CHAPTER. How to present Islām to a (non-Muslim) boy.

**3055.** Narrated Ibn ‘Umar: ‘Umar and a group or the companions of the Prophet ﷺ set out with the Prophet ﷺ to Ibn Ṣaiyyād. He found him playing with some boys near the hillocks of Banī Maghāla. Ibn Ṣaiyyād at that time was nearing the age of puberty. He did not notice (the Prophet’s presence) till the Prophet ﷺ stroked him on the back with his hand and said, “Ibn Ṣaiyyād! Do you testify that I am Allāh’s Messenger?” Ibn Ṣaiyyād looked at him and said, “I testify that you are the Messenger of the illiterates.” Then Ibn Ṣaiyyād asked the Prophet ﷺ. “Do you testify that I am the Messenger of Allāh?” The Prophet ﷺ said to him, “I believe in Allāh and His Messengers.” Then the Prophet ﷺ said (to Ibn Ṣaiyyād). “What do you see?” Ibn Ṣaiyyād replied, “True people and false 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 Ṣaiyyād said, “It is *Ad-Dukh*<sup>(1)</sup>.” The Prophet ﷺ said (to him), “Shame be on you! You cannot cross your limits.” On that ‘Umar said, “O Allāh’s Messenger! Allow me to chop his head off.” The Prophet ﷺ said, “If he should be him

٣٠٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا هَشَّامٌ: أَخْبَرَنَا مَعْمَرٌ،  
عَنِ الرُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ  
اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا:  
أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فِي رَهِيْطِ مِنْ  
أَصْحَابِ النَّبِيِّ ﷺ مَعَ النَّبِيِّ ﷺ قَبْلَ  
ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ  
الْغَلَمَانِ عِنْدَ أَطْلَمِ بَنِي مَغَالَةٍ وَقَدْ  
فَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ  
يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ ظَهِيرَةً  
بِيَدِهِ، ثُمَّ قَالَ النَّبِيُّ ﷺ: (أَتَشْهُدُ أَنِّي  
رَسُولُ اللَّهِ؟) فَفَتَرَ إِلَيْهِ ابْنُ صَيَّادٍ  
فَقَالَ: أَشْهُدُ أَنَّكَ رَسُولُ الْأَمِينِ.  
فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهُدُ أَنِّي  
رَسُولُ اللَّهِ؟ قَالَ لَهُ النَّبِيُّ ﷺ: (أَمِنْتُ  
بِاللَّهِ وَرُسُلِهِ). قَالَ النَّبِيُّ ﷺ: (مَاذَا  
تَرَى؟) قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ  
وَكَاذِبٌ، قَالَ النَّبِيُّ ﷺ: (لِمَسْ عَلَيْكَ  
الْأَمْرُ). قَالَ النَّبِيُّ ﷺ: (إِنِّي قُدْ

(1) (H. 3055) When the Prophet ﷺ said to Ibn Ṣaiyyād, “I have kept something (in my mind) for you,” he meant *Sūrat Ad-Dukhān*. Ibn Ṣaiyyād guessed imperfectly for he mentioned just part of the word, i.e., ‘*Dukh*.’ By this way the Prophet ﷺ proved that Ibn Ṣaiyyād was just a soothsayer to whom the devils conveyed nonsensical fragments of information.

(i.e., *Ad-Dajjāl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him."

حَبَّاْتُ لِكَ خَبَّاْ « قَالَ ابْنُ صَيَّادٍ : هُوَ الدُّخُّ ، قَالَ النَّبِيُّ ﷺ : « اخْسَأْ فَلَنْ تَعْدُوْ قَدْرَكَ ». قَالَ عُمَرُ : يَا رَسُولَ اللَّهِ ، ائْدُنْ لِي فِيهِ أَضْرَبْ عُنْقَهُ ، قَالَ النَّبِيُّ ﷺ : « إِنْ يَكُنْ هُوَ فَلَنْ شَسَّاطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرٌ لِكَ فِي قَتْلِهِ ». [ راجع : ١٣٥٤ ]

**3056.** Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا (Later on) Allāh's Messenger ﷺ (once again) went along with Ubaī bin Ka'b to the garden of date-palms where Ibn Ṣaiyyād was staying. When the Prophet ﷺ entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Ṣaiyyād's mother saw the Prophet ﷺ while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Ṣaiyyād, "O Ṣāf!" (And this was his name). Ibn Ṣaiyyād got up. The Prophet ﷺ said, "Had this woman let him to himself, he would have revealed the reality of his case."

**3057.** Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا Then the Prophet ﷺ got up amongst the people, glorified Allāh as He deserves, he then mentioned *Ad-Dajjāl*, saying, "I warn you about him (i.e., *Ad-Dajjāl*) and there is no Prophet who did not warn his nation about him, and Nūh (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 Allāh is not one-eyed."

٣٠٥٦ - قَالَ ابْنُ عُمَرَ : انْطَلَقَ النَّبِيُّ ﷺ وَأَبْيَ بْنُ كَعْبٍ يَأْتِيَنَّ النَّخْلَ الَّذِي فِيهِ ابْنُ صَيَّادٍ حَتَّىْ إِذَا دَخَلَ النَّخْلَ طَفَقَ النَّبِيُّ ﷺ يَتَّقَىْ بِجُدُوعِ النَّخْلِ وَهُوَ يَعْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةِ لَهِ فِيهَا رَمْرَةً . فَرَأَتْ أُمُّ ابْنِ صَيَّادِ النَّبِيِّ ﷺ وَهُوَ يَتَّقَىْ بِجُدُوعِ النَّخْلِ فَقَالَتْ لِابْنِ صَيَّادٍ : أَيُّ صَافٍ ، وَهُوَ اسْمُهُ ، فَتَشَارَ ابْنُ صَيَّادٍ فَقَالَ النَّبِيُّ : ﷺ تَرَكَهُ بَيْنَ ». [ راجع : ١٣٥٥ ]

٣٠٥٧ - وَقَالَ سَالِمٌ : قَالَ ابْنُ عُمَرَ : ثُمَّ قَامَ النَّبِيُّ ﷺ فِي النَّاسِ فَأَثْنَىَ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ : « إِنِّي أَنْذِرُكُمُوهُ ، وَمَا مِنْ بَيْنِ إِلَّا قَدْ أَنْذَرَ قَوْمَهُ ، لَقَدْ أَنْذَرَهُ نُوحُ قَوْمَهُ . وَلِكُنْ سَأَوْلُ لَكُمْ فِيهِ قَوْلًا لَمْ يَلْمَلْهُ نَبِيٌّ لِقَوْمِهِ : تَعْلَمُونَ أَنَّهُ أَغْوَرُ ، وَأَنَّ اللَّهَ لَيْسَ بِأَغْوَرَ ». [ انظر : ٣٤٣٩ ، ٣٣٣٧ ، ٤٤٠٢ ]

**(179) CHAPTER.** The saying of the Prophet ﷺ to the Jews, "Embrace Islām and you will be safe."

This is narrated by Abū Hurairah.

**(180) CHAPTER.** If some people in a hostile non-Muslim country embrace Islām and they have possessions and land, then what they have will remain for them.

**3058.** Narrated Usāma bin Zaid: I asked the Prophet ﷺ during his *Hajj*, "O Allāh's Messenger! Where will you stay tomorrow?" He said, "Has 'Aqīl left for us any house?" He then added, "Tomorrow we will stay at *Khaif* Banī Kināna, i.e., *Al-Muhaṣṣab*, where (*Al-Mušrikūn* of) Quraish took an oath of *Kufr* (i.e., to be loyal to heathenism) in that oath Banī Kināna got allied with Quraish against Banī Hāshim on the terms that they would not deal with the members of this tribe or give them shelter." (Az-Zuhri said, "*Al-Khaif* means the valley.")

[See Vol. 2, *Hadīth* No.1589]

**3059.** Narrated Aslam: 'Umar bin Al-Khaṭṭāb appointed a freed slave of his, called Hunaiyya, manager of the *Himā* (i.e., a pasture devoted for grazing the animals of the *Zakāt* or other specified animals). He said to him, "O Hunaiyya! Don't oppress the Muslims and ward off their curse (invocations against you), for the invocation of the oppressed is responded to (by Allāh); and allow the shepherd having a few camels and those having few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Rahmān bin 'Aūf and the livestock of ('Uthmān) bin

: بَابُ قَوْلِ النَّبِيِّ لِلْيَهُودِ: (١٧٩)  
أَسْلَمُوا سَلَمُوا،

قَالَهُ الْمَقْبِرِيُّ عَنْ أَبِي هُرَيْرَةَ.

**(١٨٠) بَابٌ:** إِذَا أَسْلَمَ قَوْمٌ فِي دَارِ  
الْحَرْبِ، وَلَهُمْ مَالٌ وَأَرْضُونَ فَهِيَ  
نَهْمٌ

٣٥٨ - حَدَّثَنَا مَحْمُودٌ: أَخْبَرَنَا  
عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ  
الرَّهْرِيِّ، عَنْ عَلَيِّ ابْنِ حُسَيْنٍ، عَنْ  
عُمَرِّو بْنِ عُثْمَانَ ابْنِ عَفَانَ، عَنْ  
أَسَامَةَ بْنِ رَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ  
اللهِ، أَيْنَ تَنْزَلُ غَدًا؟ فِي حَجَّتِهِ قَالَ:  
وَهُلْ تَرَكَ لَنَا عَقِيلٌ مُتَرَلًا؟ ثُمَّ قَالَ:  
نَحْنُ نَازِلُونَ غَدًا بِحَيْفٍ بْنَيْ كَنَانَةَ  
الْمُحَصَّبِ حَيْثُ قَاسَمْتُ قُرْيَشَ عَلَى  
الْكُفَّرِ . وَذَلِكَ أَنَّ بْنَيْ كَنَانَةَ حَالَفُتُ  
قُرْيَشًا عَلَى بْنَيْ هاشِمٍ أَنْ لَا يُبَاوِهُمْ  
وَلَا يُؤْوِهُمْ، قَالَ الرَّهْرِيُّ: وَالْحَيْفُ  
الْوَادِي . [راجع: ١٥٨٨]

٣٥٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:  
حَدَّثَنِي مَالْكُ، عَنْ رَيْدِ بْنِ أَسْلَمَ،  
عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَابِ رَضِيَ  
اللهُ عَنْهُ أَسْتَعْمَلَ مَوْلَى لَهُ يُدْعَى هَنَيَا  
عَلَى الْحِجَّةِ . قَالَ: يَا هَنَيَا! اضْمِمْ  
جَنَاحَكَ عَنِ الْمُسْلِمِينَ، وَأَتْقِنْ دَعْوَةَ  
الْمُسْلِمِينَ، فَإِنَّ دَعْوَةَ الْمَظْلُومِ  
مُسْتَجَابَةً . وَأَدْخِلْ رَبَّ الْصَّرِيمَةَ،  
وَرَبَّ الْعَنْيَةَ، وَإِيَّاَيَ وَتَعَمَّ ابْنَ عَوْفٍ

'Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, they would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers! Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslim's Treasury). By Allāh, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islām (willingly) while it was in their possession. By Him in Whose Hand my soul is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allāh's Cause, I would not have turned even a span of their land into a *Himā*.'

وَنَعَمْ أَبْنَ عَفَانَ، فَإِنَّهُمَا إِنْ تَهْلِكْ  
مَا شَيْتُهُمَا يَرْجِعانِ إِلَى نَحْلٍ وَرَزْعٍ.  
وَإِنْ رَبَ الصَّرِيمَةَ وَرَبَ الْعَنْيَةَ إِنْ  
تَهْلِكْ مَا شَيْتُهُمَا يَأْتِنِي بِسَيِّهٍ فَيَقُولُ: يَا  
أَمِيرَ الْمُؤْمِنِينَ، يَا أَمِيرَ الْمُؤْمِنِينَ  
أَفَتَرِكُهُمْ أَنَا لَا أَبَا لَكَ؟ فَالْمَاءُ  
وَالْكَلَأُ أَيْسَرُ عَلَيَّ مِنَ الْذَّهَبِ  
وَالْوَرْقِ. وَإِيمَانُ اللَّهِ إِنَّهُمْ لَيَرْوَنَ أَنِّي قَدْ  
ظَلَمْتُهُمْ، إِنَّهَا لِي لِادْهُمْ، قاتلوا عَلَيْهَا  
فِي الْجَاهِلِيَّةِ وَأَسْلَمُوا عَلَيْهَا فِي  
الْإِسْلَامِ. وَالَّذِي تَفْسِي بِيَدِهِ لَوْلَا  
الْمَالُ الَّذِي أَحْمَلُ عَلَيْهِ فِي سَيِّلِ اللَّهِ  
مَا حَمَيْتُ عَلَيْهِمْ مِنْ بِلَادِهِمْ شَبِّرًا.

#### (181) CHAPTER. To write down the names of (i.e., listing) the people by the *Imām*.

**3060.** Narrated Hudhaifa : The Prophet ﷺ said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the *Salāt* (prayer) alone while he was in fear.<sup>(1)</sup>

Narrated Al-A'mash, "We (listed the Muslims and) found them five hundred." And Abū Mu'āwiya said, "Between six

٣٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ  
يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنْ  
الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ  
حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قَالَ  
النَّبِيُّ ﷺ: اكْتُبُوا لِي مِنْ تَلْفُظِ  
بِالْإِسْلَامِ مِنَ النَّاسِ فَكَتَبْنَا لَهُ الْفَأْ  
وَحَمْسَمَائَةً رَجُلًا. فَقُلْنَا: تَخَافُ  
وَنَحْنُ أَلْفٌ وَحَمْسَمَائَةٌ؟ فَلَقَدْ رَأَيْنَا  
ابْنِيَا حَتَّى إِنَّ الرَّجُلَ لِيُصْلِي وَحْدَهُ

(1) (H. 3060) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmān. Al-Wālid bin 'Uqba the governor of Kūfa used to delay the *Salāt* (prayer) or used not to perform it properly; therefore, some pious men had to offer *Salāt* (prayer) alone secretly and then offer *Salāt* (prayer) with the governor lest they be put to trial by the governor. (*Qastalāni*).

hundred to seven hundred.”

وهو خائف”.

حدَثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ،  
عَنِ الْأَعْمَشِ: «فَوَجَدْنَاهُمْ  
خَمْسَمَائَةً»، قَالَ أَبُو مُعاوِيَةَ: «مَا بَيْنَ  
سِتِّمَائَةٍ إِلَى سَبْعِمَائَةٍ».

٣٠٦١ - حدَثَنَا أَبُو ثَعِيمٍ: حدَثَنَا  
سُقِيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرُو  
بْنِ دِينَارٍ، عَنْ أَبِي مُعْبِدٍ عَنْ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «جَاءَ  
رَجُلٌ إِلَى الَّبِيْبَلِ فَقَالَ: يَا رَسُولَ  
اللَّهِ، إِنِّي كُنْتُ فِي عَزْوَةٍ كَذَا وَكَذَا  
وَامْرَأَتِي حَاجَةٌ، قَالَ: ارْجِعْ فَحْجَ  
مَعَ امْرَأِكَ». [راجع: ١٨٦٢]

(182) CHAPTER. Allāh may support the religion (Islām) with a *Fājir* (an evil, disobedient, wicked) man.

١٨٢ (١٨٢) بَابٌ: إِنَّ اللَّهَ لَيُؤْيِدُ الدِّينَ  
بِالرَّجُلِ الْفَاجِرِ

٣٠٦٢ - حدَثَنَا أَبُو الْيَمَانَ:  
أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ حَ.  
وَحدَثَنِي مَحْمُودٌ: حدَثَنَا عَبْدُ  
الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ،  
عَنْ ابْنِ الْمُسَيْبٍ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ  
اللَّهِ فَقَالَ لِرَجُلٍ مِّمَّنْ يَدْعُ  
الإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا  
حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا  
فَأَصَابَتْهُ جِرَاحَةٌ، فَقَبِيلَ: يَا رَسُولَ  
اللَّهِ، الَّذِي قُلْتَ إِنَّهُ مِنْ أَهْلِ النَّارِ،  
فَإِنَّهُ قَدْ قاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا وَقَدْ  
مَاتَ. فَقَالَ الَّبِيْبَلِ: «إِلَى النَّارِ»،

3061. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا A man came to the Prophet ﷺ and said, “O Allāh’s Messenger! I have enlisted in the army for such and such *Ghazwa*, and my wife is leaving for *Hajj*.” Allāh’s Messenger ﷺ said, “Go and perform *Hajj* with your wife.”

3062. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ We were in the company of Allāh’s Messenger ﷺ in a *Ghazwa*, and he remarked about a man who claimed to be a Muslim, saying, “This (man) is from the people of the (Hell) Fire.” When the battle started, the man fought violently till he got wounded. Somebody said, “O Allāh’s Messenger! The man whom you described as being from the people of the (Hell) Fire fought violently today and died.” The Prophet ﷺ said, “He will go to the (Hell) Fire.” Some people were on the point of doubting (the truth of what the Prophet ﷺ had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet ﷺ was informed of that, and he said, “Allāh is the Most Great! I testify that I

am Allāh's slave and His Messenger." Then he ordered Bilāl to announce amongst the people: "None will enter Paradise but a Muslim, and Allāh may support this religion (i.e., Islām) even with a *Fajir* (disobedient, evil, wicked) man." (See H. 2898)

قالَ: فَكَادَ بَعْضُ النَّاسِ أَنْ يَرْتَابَ فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُوتْ، وَلَكِنْ يَهُ جِرَاحًا شَيْدِيًّا. فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصِرْ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأَخْبَرَ النَّبِيَّ ﷺ بِذَلِكَ فَقَالَ: «اللَّهُ أَكْبَرُ، أَشْهُدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ». ثُمَّ أَمَرَ بِلَالًا فَنَادَى بِالنَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَإِنَّ اللَّهَ لَيُؤْيِدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ». [انظر: ٤٢٠٤، ٦٦٠٦]

(١٨٣) بَابُ مَنْ تَأْمَرَ فِي الْحَرْبِ مِنْ غَيْرِ إِمْرَةٍ إِذَا خَافَ الْعَدُوُّ

(183) CHAPTER. (It is permissible for somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.

**3063.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ delivered a *Khuṭba* (religious talk) and said, "Zaid took the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullāh bin Rawāḥa took it and was martyred, and then Khālid bin Al-Walid took it without being appointed, and Allāh gave him victory." The Prophet ﷺ added, "I am not pleased (or said, 'They will not be pleased') that they should remain (alive) with us," while his eyes were overflowing with tears. (See H. 1246)

٣٠٦٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَخَذَ الرَّاِيَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنِ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَتَحَّلَّ اللَّهُ عَلَيْهِ، فَمَا يَسْرُنِي - أُوْ قَالَ: مَا يَسْرُهُمْ - أَنَّهُمْ عَنْدَنَا». وَقَالَ: وَإِنَّ عَيْنِيَ لَتَذَرِفَانِ. [راجع: ١٢٤٦]

## (184) CHAPTER. Supporting with reinforcements.

**3064.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The people of the tribes of Rīl, Dhakwān, ‘Uṣaiyya and Banī Lihyān came to the Prophet ﷺ and claimed that they had embraced Islām, and they requested him to support them with some men to fight their own people. The Prophet ﷺ supported them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā'* (i.e., scholars), who (out of piety) used to cut wood during the day and offer *Salāt* (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi'r Ma'ūna, where they betrayed and martyred them. So, the Prophet ﷺ invoked evil on the tribe of Rīl, Dhakwān and Banī Lihyān for one month in the *Salāt*.

Narrated Qatāda: Anas told us that they (i.e., Muslims) used to recite a Qur'anic Verse concerning those martyrs which was:

"O Allāh! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased."

Then the Verse was cancelled.

## (185) CHAPTER. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

**3065.** Narrated Abū Ṭalḥa: رَضِيَ اللَّهُ عَنْهُ Whenever the Prophet ﷺ conquered some people, he would stay in their town for three nights.

## (184) بَابُ الْقَوْنِ بِالْمَدَدِ

**3064 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:**  
**حَدَّثَنَا ابْنُ أَبِي عَدَى وَسَهْلُ بْنُ يُوسُفَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَغْلٌ وَذَكْوَانٌ وَعُصَيْةٌ وَبَنُو لِحْيَانَ فَرَأَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمْدُوهُ عَلَى قَوْمِهِمْ، فَأَمَدَّهُمُ النَّبِيُّ ﷺ بِسَبْعِينَ مِنَ الْأَنْصَارِ، قَالَ أَنَسُ: كُنَّا نَسْبِبُهُمُ الْفَرَاءَ، يَحْطُبُونَ بِالْهَمَرِ وَيُصَلُّونَ بِاللَّيْلِ، فَانْطَلَقُوا بِهِمْ حَتَّى بَلَغُوا بَنْرَ مَعْوَنَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَقَنَّتْ شَهْرًا يَدْعُونَ عَلَى رَغْلٍ وَذَكْوَانَ وَبَنِي لِحْيَانَ. قَالَ قَتَادَةَ: وَحَدَّثَنَا أَنَسُ أَنَّهُمْ قَرُوا بِهِمْ قُرْآنًا: أَلَا بَلَغُوا فَوْمَنَا بَانَا قَدْ لَقَيْنَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. ثُمَّ رُفِعَ ذَلِكَ بَعْدُ. [راجع:]**

[١٠٠١]

## (185) بَابُ مَنْ غَلَبَ الْعَدُوَّ

**فَأَقَامَ عَلَى عَرْصَتِهِمْ ثَلَاثًا**  
**3065 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَفَاقَمْ بِالْعَرْصَةِ ثَلَاثَ يَالَّا.**

تابعةٌ معاذٌ وعَبْدُ الأَعْلَىٰ: حَدَّثَنَا  
سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ  
أَبِي طَلْحَةَ عَنِ النَّبِيِّ ﷺ. [انظر:  
٣٩٧٦]

(١٨٦) بَابٌ مِنْ قَسْمِ الْغَنِيمَةِ فِي  
غَزْوَةِ وَسْفَرِهِ

وَقَالَ رَافِعٌ: كُنَّا مَعَ النَّبِيِّ ﷺ  
بِذِي الْحِلْفَةِ فَأَصْبَنَا إِبْلًا وَغَنَمًا،  
فَعَدَلَ عَشَرَةً مِنَ الْغَنِيمَةِ بِعَيْرٍ.

(186) CHAPTER. The distribution of the war booty after a *Ghazwa* and during a journey.

Narrated Rāfi': We were in the company of the Prophet ﷺ at Dhul-Hulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

3066. Narrated Anas: The Prophet ﷺ performed 'Umra, setting out from Al-Jī'rāna where he distributed the war booty of Hunain.

٣٠٦٦ - حَدَّثَنَا هُدَبْهُ بْنُ خَالِدٍ:  
حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ أَنَّ أَنَسًا  
أَخْبَرَهُ قَالَ: اغْتَمَرَ النَّبِيُّ ﷺ مِنْ  
الْجِعْرَانَةِ حَيْثُ حَيْثُ قَسْمَ غَنَائِمَ حُنَيْنٍ.

[١٧٧٨]

(١٨٧) بَابٌ: إِذَا عَنِمَ الْمُشْرِكُونَ  
مَالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ،

(187) CHAPTER. If *Al-Mushrikūn* take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have the right to get it back or should it be included in the war booty gained by the Muslims)?

3067. Narrated Nāfi': A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allāh's Messenger ﷺ. And also, once a slave of Ibn 'Umar fled and joined the Byzantines, and when the Muslims conquered them, Khālid bin Al-Walid returned the slave to him after the death of the Prophet ﷺ.

٣٠٦٧ - وَقَالَ ابْنُ نُعْمَرٍ: حَدَّثَنَا  
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَهَبَ فَرَسُ لَهُ  
فَأَخْنَدَهُ الْعَدُوُّ، فَظَاهَرَ عَلَيْهِ الْمُسْلِمُونَ  
فَرَدَ عَلَيْهِ فِي زَمِنِ رَسُولِ اللَّهِ ﷺ.  
وَأَبَقَ عَبْدُ لَهُ فَلَحِقَ بِالرُّومِ فَظَاهَرَ  
عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَهُ عَلَيْهِ خَالِدُ بْنُ  
الْوَلِيدِ بَعْدَ النَّبِيِّ ﷺ. [انظر: ٣٠٦٨]

[٣٠٦٩]

**3068.** Narrated Nāfi‘: Once a slave of Ibn ‘Umar fled and joined the Byzantines. Khālid bin Al-Walid got him back and returned him to ‘Abdullāh (bin ‘Umar).

Once a horse of Ibn ‘Umar also ran away and followed the Byzantines, and he (i.e., Khālid) got it back and returned it to ‘Abdullāh.

٣٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِبَةَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافعٌ أَنَّ عَبْدًا لَابْنِ عُمَرَ أَبْقَى فَلَجَحَ بِالرُّومِ، فَظَاهَرَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَرَدَهُ عَلَى عَبْدِ اللَّهِ. وَأَنَّ فَرَسًا لَابْنِ عُمَرَ عَارَ فَلَجَحَ بِالرُّومِ، فَظَاهَرَ عَلَيْهِ فَرَدُوهُ عَلَى عَبْدِ اللَّهِ. قَالَ أَبُو عَبْدِ اللَّهِ: عَارٌ: مُشْتَقٌّ مِنَ الْعَيْرِ وَهُوَ حِمَارٌ وَحْشٌ، أَيْ هَرَبَ.

[٣٠٦٧]

**3069.** Narrated Ibn ‘Umar رضي الله عنهما that he was riding a horse on the day the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khālid bin Al-Walid who had been appointed by Abū Bakr. The enemy took the horse away, and when the enemy was defeated, Khālid returned the horse to him.

٣٠٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهْيرٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ عَلَى فَرَسٍ يَوْمَ الْقَيْمَدِ الْمُسْلِمُونَ، وَأَمِيرُ الْمُسْلِمِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ بَعْنَهُ أَبُو بَكْرٍ فَأَخْدَهُ الْعَدُوُّ فَلَمَّا هُزِمَ الْعَدُوُّ رَدَّ خَالِدُ فَرَسَهُ. [٣٠٦٧]

**(188) CHAPTER.** Speaking Persian and speaking (Arabic) with an unfamiliar accent.

The Statement of Allāh :

“And difference of your languages and colours...” (V.30:22)

And also His Statement:

“And We sent not a Messenger except with the language of his people...” (V.14:4)

**3070.** Narrated Jābir bin ‘Abdullāh رضي الله عنهما : I said, “O Allāh’s Messenger! We have slaughtered a young sheep of ours and have ground one Sā‘ of barley. So, I invite you along with some persons.” So, the Prophet ﷺ said in a loud voice, “O the people of Al-

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: 《وَآتَيْنَاكُمْ وَالْوِزْكَرَ》 [الرُّومُ: ٢٢] وَقَالَ: 《وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ فَوْمِهِ》 [إِبْرَاهِيمَ: ٤].

٣٠٧٠ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ أَبُو عَاصِمٍ: أَخْبَرَنَا حَنْظَلَةَ بْنَ أَبِي سُفْيَانَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ

*Khandaq* (the Trench)! Jābir has prepared *Sūr*<sup>(1)</sup>, so come along.”

الله عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ ذَبَحْنَا بُهِيمَةً لَنَا وَطَحَنْتُ صَاعًا مِنْ شَعِيرٍ فَتَعَالَ أَنْتَ وَنَفْرُ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيَ هَلَّا يُكُمْ». [انظر: ٤١٠٢، ٤١٠١]

**3071.** Narrated Umm Khālid, the daughter of Khālid bin Sa‘id: I went to Allāh’s Messenger ﷺ with my father and I was wearing a yellow shirt. Allāh’s Messenger ﷺ said, “*Sanah, Sanah!*” (*‘Abdullāh*, the narrator, said that *Sanah* meant ‘beautiful’ in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet’s shoulders) and my father rebuked me harshly for that. Allāh’s Messenger ﷺ said. “Leave her,” and then Allāh’s Messenger ﷺ (invoked Allāh to grant me a long life) by saying, “Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out.” (The narrator adds, “It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.”)

**3072.** Narrated Abū Hurairah رضي الله عنه: Al-Hasan bin ‘Ali took a date from the dates of the *Ṣadaqa* (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, “*Kakh, Kakh!* [i.e., throw it out from your mouth] Don’t you know that we do not eat the *Ṣadaqa* (i.e., what is given in charity and charity is the dirt of the people).”

٣٠٧١ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعْيَدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بْنِتِ خَالِدٍ بْنِ سَعْيَدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ ﷺ: «سَنَةٌ سَنَةٌ». قَالَ عَبْدُ اللَّهِ: وَهِيَ بِالْجَبَشِيَّةِ: حَسَنَةٌ، قَالَتْ: فَلَذَّبَتُ الْأَعْبُ بِحَاتِمِ النُّبُوَّةِ فَزَبَرَنَيْ أَبِيهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهَا»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْلِي وَأَخْلَقِي، ثُمَّ أَبْلِي وَأَخْلَقِي، ثُمَّ أَبْلِي وَأَخْلَقِي». قَالَ عَبْدُ اللَّهِ: فَبَيْتَ حَتَّى ذُكْرٍ. [انظر: ٥٩٩٣، ٣٨٧٤، ٥٨٢٣، ٥٨٤٥]

٣٠٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعبَةُ عَنْ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الْحَسَنَ بْنَ عَلَيَّ أَخْذَ تَمْرَةً مِنْ تَمْرَ الصَّدَقَةِ فَجَعَلَهَا فِي فَيهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ بِالْفَارِسِيَّةِ: «كَعْ كَعْ، أَمَا تَعْرِفُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ؟». [راجع: ١٤٨٥]

(1) (H. 3070) *Sūr* is a Persian word meaning food.

**(189) CHAPTER. *Al-Ghulūl*<sup>(1)</sup> (stealing from the war booty before its distribution).**

And the Statement of Allāh:

“...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)...” (V.3:161)

3073. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ got up amongst us and mentioned *Al-Ghulūl*, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulūl*, 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 Allāh’s Messenger! Intercede with Allāh for me’, and I will reply, ‘I can’t help you, for I have conveyed Allāh’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 Allāh’s Messenger! Intercede with Allāh for me’, and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you,’ or one carrying over his neck gold and silver and saying, ‘O Allāh’s Messenger! Intercede with Allāh for me, and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you’, or one carrying clothes that will be fluttering, and the man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me’. And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’”

**(190) CHAPTER. A little *Ghulūl* (i.e., a minor theft).**

**(١٨٩) بَابُ الْغُلُولِ،**

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : «وَمَنْ يَفْلُلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَمَةِ» [آل عمران: ١٦١]

٣٠٧٣ - حدثنا مسدد: حدثنا يحيى، عن أبي حيأن قال: حدثني أبو زرعة قال: حدثني أبو هريرة رضي الله عنه قال: قام علينا النبي ﷺ فذكر الغلول فعظمه وعظم أمره، قال: «لا أظفن أحدكم يوم القيمة على رقبته شاء لها ثغاء، على رقبته فرس له حمامة يقول: يا رسول الله أغشني، فأقول: لا أملك لك شيئاً قد أبلغتك. وعلى رقبته صامت فيقول: يا رسول الله أغشني، فأقول: لا أملك لك شيئاً قد أبلغتك. وعلى رقبته رقاع تحفظ فيقول: يا رسول الله أغشني، فأقول: لا أملك لك شيئاً قد أبلغتك». وقال أبوب، عن أبي حيأن: «فرس له حمامة». [راجع: ١٤٠٢]

**(١٩٠) بَابُ الْقَلِيلِ مِنَ الْغُلُولِ**

ولم يذكر عبد الله بن عمرو عن النبي ﷺ أنه حرق متاعه، وهذا أصح.

(1) (Ch. 189) *Ghulūl*: See glossary.

**3074.** Narrated ‘Abdullāh bin ‘Amr: There was a man who looked after the family and the belongings of the Prophet ﷺ and he was called Kirkira. The man died and Allāh's Messenger ﷺ said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

الله: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ سَالِمَ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: كَانَ عَلَى نَفْلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ: كِرْكَرَةُ، فَمَا قَالَ النَّبِيُّ ﷺ: «هُوَ فِي التَّنَارِ»، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ سَلَامٍ: كِرْكَرَةُ، يَعْنِي يُفْتَحُ الْكَافِ وَهُوَ مَضْبُوطٌ كَذَا.

(١٩١) بَابُ ما يُكْرَهُ مِنْ ذِي الْأَيْلَهِ  
والغنم في المغانم

**3075.** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَذْكُرُونَ بِذِي الْحُلْيَةِ فَأَصَابَ النَّاسَ جُوعٌ، وَأَصَبَنَا إِبْلًا وَغَنَمًا - وَكَانَ النَّبِيُّ ﷺ فِي أَخْرَيَاتِ النَّاسِ - فَعَجَلُوا فَنَصَبُوا الْقُدُورَ فَأَمَرَ بالْقُدُورِ، فَأَكْفَفُتْ. ثُمَّ قَسَمَ، فَعَدَلَ عَشَرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، وَفِي الْقَوْمِ خَيْلٌ بَسِيرَةٌ، فَطَلَبُوهُ فَأُعْيَا هُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فِي حَبْسِهِ اللَّهُ فَقَالَ: «هَذِهِ الْبَهَائِمُ لَهَا أَوْابَدُ كَأَوْابَدِ الْوَحْشِ»، فَمَا نَدَّ عَلَيْكُمْ فَاضْنَغُوا بِهِ هَذَنَا». قَالَ جَدِّي: إِنَّا تَرْجُو أَنْ نَخَافُ أَنْ نَلْقَى الْعَدُوَّ عَدًا وَلَيْسَ مَعَنَا

**(191) CHAPTER.** What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

**3075.** Narrated ‘Abāya bin Rifa‘a: My grandfather, Rāfi‘ said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he ﷺ came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allāh's Permission). On that the Prophet ﷺ said, 'Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.'" My grandfather asked (the Prophet ﷺ), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allāh's Messenger ﷺ replied, "If the instrument

used for slaughtering causes the animal to bleed profusely, and if Allāh's Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don't use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians."

مُدَىٰ، أَفَنَذِيْعُ بِالْقَصْبِ؟ فَقَالَ: «مَا أَنْهَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلْ، لَيْسَ السَّنُّ وَالظُّفَرُ وَسَاحِدُكُمْ عَنْ ذَلِكَ، أَمَّا السَّنُّ فَعَظِمْ وَأَمَّا الظُّفَرُ فُمَدَى الْحَبِشَةِ». [راجع: ٢٤٨٨]

### (192) CHAPTER. The conveyance of the good tidings of victories.

**3076.** Narrated Qais: Jarīr bin 'Abdullāh said to me, "Allāh's Messenger ﷺ said to me, 'Won't you relieve me from D̄hul-Khalasa?' D̄hul-Khalasa was a house belonging to the tribe of Khath'am and there used to be worshipped the Taghiyas (idols) (of the Daus Khath'am, and Bajaila tribes) and it used to be called *Ka'bā-al-Yamāniya*. So, I proceeded with one hundred and fifty (men) from the tribe of Ahmas who were excellent knights. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guide and a rightly-guided man.' Jarīr set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Messenger ﷺ. The messenger of Jarīr said to Allāh's Messenger ﷺ. 'O Allāh's Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).' So, the Prophet ﷺ invoked Allāh to bless the horses of the men of Ahmas five times.

[See *Hadīth* No.3020]

### (١٩٢) بَابُ الْبِشَارَةِ فِي الْفُتُوحِ

**٣٠٧٦** - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُئْنَىٰ: حَدَّثَنَا يَخْيَىٰ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا تُرِيْعُنِي مَنْ ذِي الْخَلَصَةِ؟ وَكَانَ يَبْتَأِ فِيهِ خَثْمٌ يُسَمَّى كَعْبَةُ الْيَمَانِيَّةِ. فَانْظَلَقْتُ فِي خَمْسِينَ وَمَا تَئِيْدَ مِنْ أَحْمَسَ - وَكَانُوا أَصْحَابَ حَيْلٍ - فَأَخْبَرْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي لَا أَبْتَأُ عَلَى الْحَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثْرَ أَصَابِعِهِ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ تَبَّأْتَ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا. فَانْظَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا، فَأَرْسَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَشِّرُهُ، فَقَالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللَّهِ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتَكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبٌ. فَبَارَكَ عَلَى حَيْلٍ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَاثِيٍّ.

وقال مُسَدَّدٌ: بَيْتٌ فِي حَنْثَمَ.

[راجع: ٣٠٢٠]

**(193) CHAPTER. What may be given to the bringer of glad tidings.**

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

(١٩٣) بَابُ ما يُعْطَى لِلْبَشِيرِ،  
وَأُعْطَى كَعْبُ بْنُ مَالِكٍ ثُوبَيْنِ  
حِينَ بُشِّرَ بِالْتَّوْبَةِ.

**(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).**

**3077.** Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ on the day of the conquest of Makkah said, "There is no emigration (after the Conquest), but *Jihād* and good intentions<sup>(1)</sup>, and when you are called for *Jihād*, you should immediately respond to the call."

(١٩٤) بَابُ لَا هِجْرَةَ بَعْدَ الْفَتْحِ

٣٠٧٧ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ : حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ وَلِكُنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفُروا». [راجع: ١٣٤٩]

**3078, 3079.** Narrated Abū 'Uthmān An-Nahdī : Mujāshī<sup>1</sup> (bin Mas'ūd) took his brother Mujālid bin Mus'ūd to the Prophet ﷺ and said, "This is Mujālid, and he will give the *Bai'a* (pledge) to you for emigration." The Prophet ﷺ said, "There is no emigration after the conquest of Makkah, but I will take his *Bai'a* (pledge) for Islām."

٣٠٧٩، ٣٠٧٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا يَزِيدُ بْنُ رُوبِيعَ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ التَّهَدِيِّ عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ قَالَ: جَاءَ مُجَاشِعٌ بِأَخِيهِ مُجَالِدٍ بْنِ مَسْعُودٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَذَا مُجَالِدٌ بِيَايَعُكَ عَلَى الْهِجْرَةِ، فَقَالَ: «لَا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، وَلِكُنْ أُبَايَعُهُ عَلَى الإِسْلَامِ». [راجع: ٢٩٦٣، ٢٩٦٢]

**3080.** Narrated 'Atā' : I and 'Ubaid bin 'Umair went to 'Āishah رَضِيَ اللَّهُ عَنْهَا while she was staying near Thabīr (i.e., a mountain). She said, "There is no emigration after Allāh gave His Prophet ﷺ victory over Makkah."

٣٠٨٠ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُقِيَّانُ: قَالَ عَمْرُو وَابْنُ جُرَيْجَ : سَمِعْتُ عَطَاءً يَقُولُ: ذَهَبَتْ مَعَ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ إِلَى عَائِشَةَ رَضِيَ

(1) (H. 3077) See the footnote of *Hadīth* No. 2825.

الله عَنْهَا وَهِيَ مُجَاوِرَةٌ بِشَيْرٍ، فَقَالَتْ  
لَنَا: أَفْطَعْتِ الْهِجْرَةَ مُدْفَنَّا فَتَحَ اللَّهُ عَلَى  
نَبِيِّنَا مَكَّةَ. [انظر: ٣٩٠، ٤٣١٢]

(١٩٥) بابٌ إِذَا اضْطَرَّ الرَّجُلُ إِلَى  
النَّظَرِ فِي شُعُورِ أَهْلِ الدَّمَّةِ وَالْمُؤْمِنَاتِ  
إِذَا عَصَيْنَ اللَّهَ وَتَجْرِيدِهِنَّ

**(195) CHAPTER.** (It is permissible for a man) to look in (or search) the hair of the *Dhimmī* women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

**3081.** Narrated Sa'd bin 'Ubaida: Abū 'Abdur-Rahmān, who was one of the supporters of 'Uthmān, said to Abū Talha who was one of the supporters of 'Alī, "I perfectly know what encouraged your leader (i.e., 'Alī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me and Az-Zubair saying, 'Proceed to such and such *Ar-Raudah* (place) where you will find a lady, whom Hātib has given a letter.' So when we arrived at *Ar-Raudah*, we requested the lady to hand over the letter to us. She said, 'Hātib has not given me any letter.' We said to her, 'Take out the letter or else we will strip off your clothes (to search the letter).' So, she took it out of her braid. So, the Prophet ﷺ sent for Hātib, (who came) and said, 'Don't hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).' The Prophet ﷺ believed him. 'Umar said, 'Allow me to chop off his (Hātib's) neck as he has proved to be a hypocrite.' The Prophet ﷺ said, (to

٣٠٨١ - حَدَثَنِي مُحَمَّدُ بْنُ عَبْدِ  
اللهِ ابْنَ حَوْسَبِ الطَّائِفِيِّ: حَدَثَنَا  
هُسَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ  
عَبْيَدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ وَكَانَ  
عُشْمَانِيَاً، قَالَ لَابْنِ عَطِيَّةَ، وَكَانَ  
عَلَوِيَاً: إِنِّي لَأَعْلَمُ مَا الَّذِي جَرَأَ  
صَاحِبَكَ عَلَى الدَّمَاءِ، سَمِعْتُهُ يَقُولُ:  
بَعْشَنِي النَّبِيُّ صلوات الله عليه وسلم وَالرَّبِيرَ قَالَ: «إِئْتُوا  
رَوْضَةَ كَذَا، وَتَجْدُونَ بِهَا امْرَأَةَ  
أَعْطَاهَا حَاطِبٌ كِتَابًا» فَاتَّيْنَا الرَّوْضَةَ  
فَقُلْنَا: الْكِتَابُ، قَالَ: لَمْ يُعْطِنِي،  
فَقُلْنَا: لَتُخْرِجَنَّ أَوْ لَأَجْرِدَنَّكَ.  
فَأَخْرَجْتُ مِنْ حُجْرَتِهَا فَأَرْسَلَ إِلَى  
حَاطِبٍ، قَالَ: لَا تَعْجَلْ، وَاللهُ مَا  
كَفَرْتُ وَلَا أَرْدَدْتُ لِلإِسْلَامِ إِلَّا حَبَّا  
وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا وَلَهُ  
بِمَكَّةَ مَنْ يَدْفَعُ اللَّهَ بِهِ عَنْ أَهْلِهِ  
وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ، فَأَخْبَيْتُ  
أَنْ أَتَخَذَ عَنْدَهُمْ يَدًا. فَصَدَقَةُ النَّبِيُّ  
صلوات الله عليه وسلم قَالَ عُمَرُ: دَعْنِي أَضْرِبُ عُنْقَهُ

'Umar), 'Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them): Do whatever you like, for I have forgiven you.'" Abdur-Rahmān added, "So this is what encouraged him (i.e., 'Ali)."

[See *Hadith* No. 3007]

**(196) CHAPTER. The reception of *Al-Ghuzā* (i.e., Muslim fighters returning after participating in *Jihād*).**

**3082.** Narrated Ibn Abū Mulaika: Ibn Az-Zubair said to Ibn Ja'far ، رَضِيَ اللَّهُ عَنْهُ ، "Do you remember when I, you and Ibn 'Abbās went out to receive Allāh's Messenger ﷺ?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added, "And Allāh's Messenger ﷺ made us (i.e., I and Ibn 'Abbās) ride along with him and left you."

فَإِنَّهُ قَدْ نَافَقَ . فَقَالَ: «وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: أَعْمَلُوا مَا شِئْتُمْ؟» فَهَذَا الَّذِي جَرَأَهُ .

[راجع: ٣٠٠٧]

**(١٩٦) بَابُ اسْتِقْبَالِ الْغُزَّةِ**

**٣٠٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ:** حَدَّثَنَا يَزِيدُ بْنُ رُرَيْبِعٍ وَحُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مُلِيْكَةَ: قَالَ أَبُونَا الرَّبِيرِ لَابْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمْ: أَتَدْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ . فَحَمَلْنَا وَتَرَكْنَا .

**٣٠٨٣ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ الرُّهْبَرِيِّ قَالَ: قَالَ السَّائِبُ بْنُ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ: ذَهَبْنَا تَلَقَّى رَسُولُ اللَّهِ ﷺ مَعَ الصَّبِيَّانِ إِلَى ثَبَيَّ الْوَدَاعِ .

[انظر: ٤٤٢٦ ، ٤٤٢٧]

**(١٩٧) بَابُ ما يَقُولُ إِذَا رَجَعَ مِنَ الْزَّوْ**

**٣٠٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا جُوبَرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَلَّ كَبَرَ ثَلَاثًا، قَالَ: «آيُوبُنَّ إِنْ شَاءَ اللَّهُ تَابِعُونَ، عَابِدُونَ حَامِدُونَ، لَرِبَّنَا ساجِدُونَ . صَدَقَ اللَّهُ

**3083. Narrated As-Sā'ib bin Yazid: I along with some boys went out to receive Allāh's Messenger ﷺ at *Thaniyat Al-Wada'*.**

**(197) CHAPTER. What to say on returning from *Jihād*.**

**3084. Narrated 'Abdullāh :** رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ returned (from *Jihād*), he would say *Takbīr* thrice and add, "We are returning, if Allāh wills, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise, granted victory to His slave, and He Alone defeated the *Ahzāb* (Confederates)." (See H. 2995)

وَعَدَهُ، وَنَصَرَ عَنْهُ، وَهَزَمَ الْأَحْزَابَ  
وَحْدَهُ». [راجع: ١٧٩٧]

**3085.** Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ : We were in the company of the Prophet ﷺ while returning from ‘Usfân, and Allâh's Messenger ﷺ was riding his she-camel keeping Šafîyya bint Huyai riding behind him. His she-camel slipped and both of them fell down. Abû Ṭalha jumped from his camel and said, “O Allâh's Messenger! May Allâh sacrifice me for you.” The Prophet ﷺ said, “Take care of the lady.” So, Abû Ṭalha covered his face with a garment and went to Šafîyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allâh's Messenger ﷺ like a cover. When we approached Al-Madîna, the Prophet ﷺ said, “We are returning with repentance and worshipping and praising our Lord.” He kept on saying this till he entered Al-Madîna.

٣٠٨٥ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ : حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْفُلَةً مِنْ عُسْفَانَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاجِلِهِ، وَقَدْ أَرْدَفَ صَفَيَّةَ بْنَ حُبَّيْرٍ، فَعَثَرْتُ نَاقَتُهُ فَصَرَّعَاهُ جَمِيعًا، فَاقْتَحَمَ أَبُو طَلْحَةَ قَالَ : يَا رَسُولَ اللَّهِ، جَعَلْنِي اللَّهُ فِدَاءَكَ، قَالَ : «عَلَيْكَ الْمَرَأَةُ»، فَقَلَّبَ ثَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا فَالْقَاهُ عَلَيْهَا أَضْلَعَ لِهُمَا مَرِكِبَهُمَا فَرَكِبَا . وَاسْتَقْبَلَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ، قَالَ : «إِبْرِيْبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ» . فَلَمْ يَرْكِنْ يَقُولُ ذَلِكَ حَتَّى دَخَلَ الْمَدِينَةَ . [راجع: ٣٧١]

**3086.** Narrated Anas bin Mâlik that he and Abû Ṭalha came in the company of the Prophet ﷺ and Šafîyya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abû Ṭalha (the subnarrator thinks that Anas said that Abû Ṭalha jumped from his camel quickly) said, “O Allâh's Messenger! May Allâh sacrifice me for your sake! Did you get hurt?” The Prophet ﷺ replied, “No, but take care of the lady.” Abû Ṭalha covered his face with his garment and proceeded towards her and covered her with his garment, and she got

٣٠٨٦ - حَدَّثَنَا عَلِيُّ : حَدَّثَنَا يَحْيَى بْنُ أَبِي المُفْضَلِ : حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْدُفُهُمَا عَلَى رَاجِلِهِ . فَلَمَّا كَانَ يَبْعَضُ الطَّرِيقِ عَثَرَتِ الدَّابَّةُ فَصَرَّعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمَرَأَةَ، وَإِنَّ أَبَا طَلْحَةَ قَالَ :- أَحْسِبُ قَالَ :- افْتَحْمَ عَنْ بَعِيرِهِ فَقَالَ : يَا نَبِيَّ اللَّهِ، جَعَلْنِي اللَّهُ

up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīnah. The Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." The Prophet ﷺ kept on saying this statement till he entered Al-Madīnah.

فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: «لَا، وَلِكُنْ عَلَيْكَ الْمَرْأَةُ». فَأَلْقَى أَبُو طَلْحَةَ ثُوبَهُ عَلَى وَجْهِهِ فَقَصَّدَ قَصْدَهَا فَأَلْقَى تَوْبَهُ عَلَيْهَا فَقَامَتِ الْمَرْأَةُ، فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِبَا، فَسَارُوا، حَتَّى إِذَا كَانُوا يَظْهَرُ الْمَدِينَةُ، أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ، قَالَ النَّبِيُّ ﷺ: «آئُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ». فَلَمْ يَرَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ٣٧١]

(١٩٨) بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ

**(198) CHAPTER. The performance of *Salāt* (prayer) on returning from a journey.**

3087. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīnah, he said to me, "Enter the mosque and offer two *Rak'a* (prayer)."

٣٠٨٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِتَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ نَبِيُّ: «اذْخُلِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ». [راجع: ٤٤٣]

3088. Narrated Ka'b رَضِيَ اللَّهُ عَنْهُ : Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two *Rak'a* (prayer) before sitting.

٣٠٨٨ - حَدَّثَنَا أَبُو عَاصِمٍ عَنْ بْنِ جُرَيْجٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ بَيْهِ وَعَمِّهِ عَبْيَدِ اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ لَمَّا إِذَا قَدِمَ مِنْ سَفَرٍ ضُحَى دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ جُلِسَ. [راجع: ٢٧٥٧]

(١٩٩) بَابُ الطَّعَامِ عِنْدَ الْقُدُومِ،

**(199) CHAPTER. Taking meals on arrival (from a journey).**

Ibn ‘Umar used to present meals to the one who used to visit him (on returning from a journey).

**3089.** Narrated Muħārib bin Dīthār: Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا said, “When Allāh’s Messenger ﷺ arrived at Al-Madina, he slaughtered a camel or a cow.” Jābir added, “The Prophet ﷺ bought a camel from me for two *Uqiyā* (of gold) and one or two Dirham. When he reached Ṣirār, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madina, he ordered me to go to the mosque and offer two *Rak‘a* (prayer), and weighed (and gave) me the price of the camel.”

وكان ابن عمر يفطر لمن يعشأه.

**٣٠٨٩ - حدثنا محمد: أخبرنا**  
**وكيع، عن شعبة، عن محارب بن دثار، عن جابر بن عبد الله رضي الله عنهما: أن رسول الله ﷺ لما قدم المدينة تحر جزوراً أو بقرة.**  
**زاد معاذ، عن شعبة، عن**  
**محارب: سمع جابر بن عبد الله:**  
**اشترى مني النبي ﷺ بغيراً بأوقتين**  
**ودرهم أو درهمين، فلما قدم صراراً**  
**أمر ببقرة فذبحت فأكلوا منها. فلما**  
**قدم المدينة أمرني أن آتي المسجد**  
**فأصلّي ركعتين، ووزن لي ثمان**  
**البعير.** [راجع: ٤٤٣]

**3090.** Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: Once, I returned from a journey and the Prophet ﷺ said (to me), “Offer two *Rak‘a* (prayer).” [Ṣirār is a place near Al-Madina].

**٣٠٩٠ - حدثنا أبو الوليد:**  
**حدثنا شعبة، عن محارب بن دثار،**  
**عن جابر قال: قدمت من سفر فقال**  
**النبي ﷺ: «صل ركعتين».**  
**صار: موضع ناحية بالمدينة.**

[راجع: ٤٤٣]

## ٥٧ - كتاب فرض الْخُمُس

### (١) بَابُ فَرْضِ الْخُمُسِ

#### (1) CHAPTER. The obligations of *Khumus*.

**3091.** Narrated 'Ali: 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 *Khums*. When I intended to marry Fa'tima, the daughter of Allâh's Messenger ﷺ, I had an appointment with a goldsmith from the tribe of Banî Qainuqâ' to go with me to bring *Idhkhir* (a grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding banquet. 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 *Anṣâri* 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 hold back my tears. I asked, "Who has done this?" The people replied, "Hamza bin 'Abdul-Muṭâlib who is staying with some *Anṣâri* drunks in this house." I went away till I reached the Prophet ﷺ, and Zaid bin Hâaritha was with him. The Prophet ﷺ noticed on my face the effect of what I had suffered, so the Prophet ﷺ asked, "What is wrong with you?" I replied, "O Allâh's Messenger! 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 Hâaritha, till he came to the house where Hamza was staying. He asked permission to enter, and they allowed him, and they were

٣٠٩١ - حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزَّهْرِيِّ قَالَ: أَخْبَرَنِي عَلَيُّ بْنُ الْحُسَيْنِ: أَنَّ حُسَيْنَ بْنَ عَلَيٍّ عَلَيْهِمَا السَّلَامُ أَخْبَرَهُ أَنَّ عَلَيَّاً قَالَ: كَانَتْ لِي شَارِفٌ مِّنْ نَصِيبِي مِنَ الْمَغْنِمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِّنَ الْخُمُسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَاعْدَتُ رَجُلًا صَوَّاغًا مِّنْ بَنِي قَيْنُقَاعَ أَنَّ يَرْتَحِلَ مَعِي فَتَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَ الصَّوَّافَيْنَ وَأَسْتَعِينَ بِهِ فِي وَلِيَمَةِ عُرْسِيِّي. فَيَبْيَأُنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِّنَ الْأَقْتَابِ وَالغَرَائِيرِ وَالْحِبَالِ، وَشَارِفَيِّي مُتَاحَثَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِّنَ الْأَنْصَارِ، فَرَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايِّي قَدِ اجْبَتْ أَسْنَمَتْهُمَا، وَبُقِرْتْ حَوَاصِرُهُمَا وَأَخْذَ مِنْ أَكْبَادِهِمَا، وَلَمْ أَمْلِكْ عَنِيهِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، فَقُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِّنَ الْأَنْصَارِ. فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ

drunk. Allāh's Messenger ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh'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. Ḥamza then said, "Aren't you but the slaves of my father?" Allāh's Messenger ﷺ realised that he was drunk, so Allāh's Messenger ﷺ retreated, and we went out with him.

فِي وَجْهِي الَّذِي لَقِيتُ، فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» قَوْلُتُ: يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمَ فَطُ عَدَا حَمْزَةَ عَلَى نَافَقَيْ فَجَبَ أَسْنَتَهُمَا، وَبَقَرَ حَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ. فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَهُ ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْرَةٌ فَاسْتَأْذَنَ، فَأَذْنُوا لَهُمْ فَإِذَا هُمْ شَرْبٌ. فَظَفَّرَ رَسُولُ اللَّهِ ﷺ يَلْوُمُ حَمْرَةَ فِيمَا فَعَلَ، فَإِذَا حَمْرَةً فَدَ شَمَلَ مُحَمَّرَةً عَيْنَاهُ، فَنَظَرَ حَمْرَةً إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتِيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى سُرَرَتِهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ. ثُمَّ قَالَ حَمْرَةً: هَلْ أَنْتُمْ إِلَّا عَبْدُ لَأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ قَدْ شَمَلَ، فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقِبَيْهِ الْقَهْرَى وَخَرَجْنَا مَعَهُ. [راجع: ٢٠٨٩]

٣٠٩٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ أَبِي شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَخْبَرَتْهُ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ بَنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ الصَّدِيقَ بَعْدَ وَفَاءِ رَسُولِ اللَّهِ ﷺ أَنَّ يَقْسِمَ لَهَا مِيراثَهَا،

**3092.** Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا Mother of the believers: After the death of Allāh's Messenger ﷺ, Fāṭima bint al-Salām the daughter of Allāh's Messenger ﷺ asked Abū Bakr Aṣ-Śiddīq to give her, her share of inheritance from what Allāh's Messenger ﷺ had left of the *Fai* (i.e., booty gained without fighting. See V.59:6) — which Allāh had given him.

ما تَرَكَ رَسُولُ اللَّهِ مَا أَفَاءَ اللَّهُ عَلَيْهِ . [انظر: ٣٧١١، ٤٠٣٥، ٤٢٤٠] ٦٧٢٥

٣٠٩٣ - قَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»، فَعَضِيبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ فَهَجَرَتْ أَبَا بَكْرٍ فَلَمْ تَرْلُ مُهَاجِرَةً حَتَّى تُؤْفَقَتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ سِتَّةَ أَشْهُرٍ . قَالَتْ: وَكَانَتْ فَاطِمَةُ سَأَلَ أَبَا بَكْرٍ نَصِيبَهَا مَا تَرَكَ رَسُولُ اللَّهِ مِنْ خَيْرٍ وَفَدَكَ وَصَدَقَتِهِ بِالْمَدِينَةِ . فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، فَإِنِّي أَخْسِى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ . فَأَمَّا صَدَقَتِهِ بِالْمَدِينَةِ فَدَعَهَا عُمَرُ إِلَى عَلَيِّ وَعَبَّاسِ، فَأَمَّا خَيْرُ وَفَدَكُ فَأَمْسَكَهَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ كَانَتْ لِحُقُوقِهِ الَّتِي تَعْرُوفُ وَنَوَائِيهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلَيَ الْأَمْرَ . قَالَ: فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ قَالَ أَبُو عَبْدِ اللَّهِ: اعْتَرَاكَ افْتَعَلْتَ مِنْ عِرْوَتِهِ فَأَصَبَبْتَهُ . وَمِنْهُ يَغْرُوهُ وَاعْتَرَانِي .

[انظر: ٣٧١٢، ٤٠٣٦، ٤٢٤١]

٣٠٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيِّ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ مَالِكِ بْنِ

**3093.** Abū Bakr said to her, “Allāh’s Messenger ﷺ said, ‘Our property will not be inherited, whatever we (i.e., Prophets) leave is *Sadaqa* (to be used for charity).’” Fātima, the daughter of Allāh’s Messenger ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fātima remained alive for six months after the death of Allāh’s Messenger ﷺ. She used to ask Abū Bakr for her share from the property of Allāh’s Messenger ﷺ which he left at *Khaibar*, and *Fadak*, and his property at Al-Madīna (devoted for charity). Abū Bakr refused to give her that property and said, “I will not leave anything Allāh’s Messenger ﷺ used to do, because I am afraid that if I left something from all that which the Prophet ﷺ used to order, then I would go astray.” (Later on) ‘Umar gave the Prophet’s property (of *Sadaqa*) at Al-Madīna to ‘Alī and ‘Abbās, but he withheld the properties of *Khaibar* and *Fadak* in his custody and said, “These two properties are the *Sadaqa* which Allāh’s Messenger ﷺ 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.”)

**3094.** Narrated Mālik bin Aüs: While I was at home, the sun rose high and it got hot. Suddenly the messenger of ‘Umar bin Al-Khaṭṭāb came to me and said, “The chief of the believers has sent for you.” So, I went

along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mālik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa came saying, "Uthmān, 'Abdur-Rahmān bin 'Aūf, Az-Zubair and Sa'd bin Abī Waqqās are asking your permission (to see you); may I admit them?" 'Umar said, "Yes." So, they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, "May I admit 'Alī and 'Abbās?" 'Umar said, "Yes". So, they were admitted and they came in and greeted (him) and sat down. Then 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." They had a dispute regarding the property of Bani An-Naḍir which Allāh had given to His Messenger ﷺ as *Fai* (booty). The group (i.e., Uthmān and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." 'Umar said, "Be patient! I beseech you by Allāh by Whose Permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (i.e., Prophets') property will not be inherited, and whatever we leave, is *Sadaqa* (to be used for charity)', and Allāh's Messenger ﷺ meant himself (by saying "we")?" The group said, "He said so." 'Umar then turned to 'Alī and 'Abbās and said, "I beseech you by Allāh, do you know that Allāh's Messenger ﷺ said so?." They replied, "He said so." 'Umar

أُوسِ بنِ الحَدَّاثَيْنِ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ ذَكَرَ لِي ذَكْرًا مِنْ حَدِيثِهِ ذَلِكَ، فَانْظَلَفَتْ حَتَّى أَذْهَلَ عَلَى مَالِكَ بْنِ أُوسٍ فَسَأَلَهُ عَنْ ذَلِكَ الْحَدِيثِ فَقَالَ مَالِكٌ: يَبْيَنُّا أَنَا جَالِسٌ فِي أَهْلِي حِينَ مَتَّعَ النَّهَارُ إِذَا رَسُولُ عُمَرَ بْنِ الْحَطَابِ يَأْتِيَنِي، فَقَالَ: أَجِبْ أَمِيرَ الْمُؤْمِنِينَ، فَانْظَلَفَتْ مَعَهُ حَتَّى أَذْهَلَ عَلَى عُمَرَ فَإِذَا هُوَ جَالِسٌ عَلَى رِمَالٍ سَرِيرٍ لَيْسَ بِهِ وَبِيْنَهُ فِرَاشٌ، مُتَكَبِّرٌ عَلَى وِسَادَةٍ مِنْ أَدْمَ فَسَلَمَتْ عَلَيْهِ ثُمَّ جَلَسَتْ، فَقَالَ: يَا مَالِكَ، إِنَّهُ قَدْ عَلَيْنَا مِنْ قَوْمِكَ أَهْلُ أَبِيَاتِ، وَقَدْ أَمْرَتُ فِيهِمْ بِرَضْخٍ فَاقْبِضْهُ فَاقْسِمْهُ بَيْنَهُمْ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَمْرَتْ لَهُ غَيْرِي، قَالَ: فَاقْبِضْهُ أَيُّهَا الْمَرْءُ. فَبَيْنَما أَنَا جَالِسٌ عِنْدَهُ أَنَا حَاجِبُهُ بِرْفَا، فَقَالَ: هَلْ لَكَ فِي عُشَمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزَّبِيرِ وَسَعْدِ بْنِ أَبِي وَفَاصِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، فَأَؤْنَّ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، ثُمَّ جَلَسَ بِرْفَا يَسِيرًا، ثُمَّ قَالَ: هَلْ لَكَ فِي عَلَيِّ وَعَبَّاسِ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمَا فَدَخَلَا فَسَلَّمَا فَجَلَسَا، فَقَالَ عَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، افْضِ بَيْنِي وَبَيْنَ هَذَا، وَهُمَا يَحْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ مَالٍ بَيْنِ النَّضِيرِ،

then said, “So, I will talk to you about this matter. Allāh bestowed on His Messenger ﷺ with a special favour of something of this *Fai* which he gave to nobody else.” ‘Umar then recited the Holy Verse :

“And what Allāh gave as booty *Fai* to His Messenger ﷺ (Muhammad ﷺ) from them.. (up to).. And Allāh is Able to do all things.” (V.59:6)

‘Umar added, “So, this property was especially given to Allāh’s Messenger ﷺ. But, by Allāh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allāh’s Messenger ﷺ used to meet the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allāh’s Cause. Allāh’s Messenger ﷺ kept on doing this during all his lifetime. I ask you by Allāh, do you know this?” They replied in the affirmative. ‘Umar then said to ‘Alī and ‘Abbās. “I ask you by Allāh, do you know this?” ‘Umar added, “When Allāh took His Prophet ﷺ unto Him, ‘Abū Bakr said, ‘I am the successor of Allāh’s Messenger ﷺ, so, Abū Bakr took over that property and managed it in the same way as Allāh’s Messenger ﷺ used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took Abū Bakr unto Him and I became Abū Bakr’s successor. And I kept that property in my possession for the first two years of my caliphate, managing it in the same way as Allāh’s Messenger ﷺ used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly-guided, and a follower of what is right. Now you both (i.e., ‘Alī and ‘Abbās) came to talk to me, bearing the same claim and presenting

فَقَالَ الرَّهْطُ: عُثْمَانُ وَأَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ افْضِلُ بَيْنُهُمَا، وَأَرْخَى أَحَدُهُمَا مِنَ الْآخِرِ، فَقَالَ عُمَرُ: أَنْشَدْتُكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ تَقْوُمُ السَّمَاءَ وَالْأَرْضَ، هُلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»، يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلَيِّ وَعَبَّاسٍ، فَقَالَ: أَنْشَدْتُكُمَا [الله] أَنْتَلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ ذَلِكَ؟ قَالَ عُمَرُ: فَإِنِّي أَحَدَتُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ قَدْ حَصَّ رَسُولَهُ ﷺ فِي هَذَا الْفِيءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، ثُمَّ قَرَأَ «وَمَا آفَاهُ اللَّهُ عَلَى رَسُولِهِ مِنْهُ» إِلَى قَوْلِهِ: «فَدِيرُ» فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ وَوَاللَّهِ مَا اخْتَارَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، قَدْ أَعْطَاكُمُوهُ وَبَتَّهَا فِيهِمْ حَتَّى بَقَيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَتَّهُمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقَيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ فَعَمِلَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ حَيَاةً. أَنْشَدْتُكُمْ بِاللَّهِ هُلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ قَالَ لِعَلَيِّ وَعَبَّاسٍ: أَنْشَدْكُمَا اللَّهُ هُلْ تَعْلَمَانِ ذَلِكَ؟ قَالَ عُمَرُ: ثُمَّ تَوَقَّيْ اللَّهَ تَبَيَّهَ ﷺ قَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ

the same case; you, 'Abbās, came to me asking for your share from your nephew's property, and this man, (i.e., 'Alī), came to me asking for his wife's share from her father's property. I told you both that Allāh's Messenger ﷺ said, 'Our (Prophets') properties are not to be inherited, but what we leave is *Sadaqa* (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allāh's Pledge and Convention that you would manage it in the same way as Allāh's Messenger ﷺ used to do, and as Abū Bakr used to do and as I have done since I was incharge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?' The group said, "Yes." Then 'Umar faced 'Alī and 'Abbās saying, "I ask you by Allāh, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

الله ﷺ، فَبَضَّهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا  
بِمَا عَمِلَ رَسُولُ الله ﷺ، وَاللهُ يَعْلَمُ  
إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ.  
ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَكُنْتُ أَنَا وَلَيَّ  
أَبِي بَكْرٍ فَبَضَّهَا سَتِينُ مِنْ إِمَارَاتِي  
أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ الله ﷺ  
وَمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَاللهُ يَعْلَمُ  
إِنِّي فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ  
لِلْحَقِّ. ثُمَّ جِئْتُمْنِي تُكَلِّمَانِي  
وَكَلَمَتُكُمَا وَاحِدَةً وَأُمُّكُمَا وَاحِدَّاً،  
جِئْتُنِي يَا عَبَّاسُ سَأْلِنِي نَصِيبِكَ مِنْ  
ابْنِ أَخِيكَ، وَجَاءَنِي هَذَا - يُرِيدُ عَلَيَّاً  
- يُرِيدُ نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا فَقُلْتُ  
لِكُمَا: إِنَّ رَسُولَ الله ﷺ قَالَ: «لَا  
نُورَثُ، مَا تَرَكْنَا صَدَقَةً». فَلَمَّا بَدَا  
لِي أَنْ أَذْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنْ شِئْتُمَا  
دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنْ عَلَيْكُمَا عَهْدَ  
اللهِ وَمِثْاقَهُ لَتَعْمَلَانِ فِيهَا بِمَا عَمِلَ  
فِيهَا رَسُولُ الله ﷺ وَبِمَا عَمِلَ فِيهَا  
أَبُو بَكْرٍ وَبِمَا عَمِلْتُ فِيهَا مُنْدُ وَلَيْتُهَا،  
فَقُلْتُمَا: اذْفَعْهَا إِلَيْنَا، فَبِذَلِكَ دَفَعْتُهَا  
إِلَيْكُمَا. فَأَنْشَدْتُكُمْ بِاللهِ هَلْ دَفَعْتُهَا  
إِلَيْهِمَا بِذَلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ. ثُمَّ  
أَقْبَلَ عَلَى عَلَيَّ وَعَبَّاسَ، فَقَالَ:  
أَنْشَدْتُكُمَا بِاللهِ، هَلْ دَفَعْتُهَا إِلَيْكُمَا  
بِذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَتَنَسَّسَانِ  
مِنْيَ قَضَاءَ غَيْرَ ذَلِكَ؟ فَوَاللهِ الَّذِي  
بِإِذْنِهِ تَقْوُمُ السَّمَاءُ وَالْأَرْضُ لَا أَفْضِي

فيها قضاء غير ذلك. فإن عجزتما عنها فادفعوها إليّ، فإني أكفيكمها.

[راجع: ٢٩٠٤]

## (٢) باب أداء الخمس من الدين

### (2) CHAPTER. The payment of *Khumus* is a part of religion.

**3095.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The delegates of the tribe of ‘Abdul-Qais came and said, “O Allāh’s Messenger! We are from the tribe of Rabī‘a, and there is the infidels of the tribe of Muḍar intervening between you and us, so we cannot come to you except in the Sacred Months. So, please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well.” The Prophet ﷺ said, “I order you (to do) four (things) and forbid you from four: I order you to believe in Allāh, to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) (the Prophet ﷺ pointed with his hand); to offer *Salāt* (prayer) (*Iqamāt-as-Salāt*); to pay *Zakāt*; to observe *Saum* (fast) the month of Ramaḍān, and to pay the *Khumus* (i.e., one-fifth) of the war booty to be given in Allāh’s Cause,<sup>(١)</sup> and I forbid you *Ad-Dubbā’*, *An-Naqir*, *Al-Hantam* and *Al-Muzaffat* (these are utensils used for preparing alcoholic drinks).”

[See Vol. 1, *Hadīth* No.53]

### (3) CHAPTER. The expenditure of the wives of the Prophet ﷺ after his death.

**3096.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ مُسَلِّمٌ said, “My heirs should not take even a single Dīnār (i.e., anything from my property), and whatever I leave,

## ٣٠٩٥ - حدثنا أبو التعمان:

حدثنا حماد، عن أبي جمرة الضعبي قال: سمعت ابن عباس رضي الله عنهما يقول: قدم وقد عبد القيس فقالوا: يا رسول الله، إننا هذا الحري من ربعة بيننا وبينك كفاراً مضراء فلنسنا نصل إليك إلا في الشهور الحرام. فمرنا بأمر نأخذ به وندعوه إليه من وراءنا، قال: «أمركم بأربع وأنهاكم عن أربع: الإيمان بالله، شهادة أن لا إله إلا الله - وعهد بيده - وإقام الصلاة، وإيتاء الزكوة، وصيام رمضان، وأن تؤدوا الله خمس ما عذتم. وأنهاكم عن الدباء، والنقار، والحنم، والمزقت». [راجع: ٥٣]

## (٣) باب تفقة نساء النبي ﷺ بعد وفاته

**٣٠٩٦ - حدثنا عبد الله بن يوسف: حدثنا مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة**

(1) (H. 3095) The Prophet ﷺ said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of belief in Allāh was not a new order, for they had already believed in Allāh.

excluding the expenditure of my wives and my labourers, will be *Sadaqa* (i.e., be used for charity)."

رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفْقَةَ نِسَائِي وَمَوْنَةَ عَامِلِي فَهُوَ صَدَقَةٌ». [راجع: ۲۷۷۶]

**3097.** Narrated 'Aishah رضي الله عنها: Allah's Messenger ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

٣٠٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوْفِيَ رَسُولُ اللَّهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَيْدٍ إِلَّا شَظَرَ شَعِيرٍ فِي رَفٍ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ فَكِلْتُهُ فَقَنَى. [انظر: ٦٤٥١]

**3098.** Narrated 'Amr bin Al-Hārith رضي الله عنه: The Prophet ﷺ did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as *Sadaqa*.

٣٠٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُعْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثَ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَعْلَتَهُ الْبَيْضَاءَ وَأَرْضًا تَرَكَهَا صَدَقَةً. [٢٧٣٩]

(4) CHAPTER. What has been said regarding the houses of the wives of the Prophet ﷺ and that which were named after them of the houses (e.g., 'Aishah's house).

And the Statement of Allāh : عَزَّ وَجَلَّ :

"And stay in your houses, '(O wives of the Prophet)...'" (V.33:33)

And also: "Enter not the Prophet's houses, unless permission is given to you..." (V.33:53)

**3099.** Narrated 'Aishah رضي الله عنها, the wife of the Prophet ﷺ: When the sickness of Allah's Messenger ﷺ got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

(٤) بَابُ ما جَاءَ فِي بُيُوتِ أَزْواجِ النَّبِيِّ ﷺ وَمَا نُسِبَ مِنَ الْبُيُوتِ إِلَيْهِنَّ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: «وَقَرَنَ فِي بُيُوتِكُنَّ» [الأحزاب: ٣٣] وَ«لَا نَدْخُلُو بُيُوتَ الَّتِي إِلَّا أَنْ يُؤْذَنَ لَكُمْ» [الأحزاب: ٥٣]

٣٠٩٩ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى وَمُحَمَّدٌ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ وَيُونُسٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ

عُبَيْهَ بْنَ مَسْعُودٍ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: لَمَّا تَقْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَأْذَنَ أَرْوَاجَهُ أَنْ يُمْرَضَ فِي بَيْتِي فَأَذِنَ لَهُ . [راجع: ١٩٨]

٣١٠٠ - حَدَّثَنَا ابْنُ أَبِي مَرِيمَ: حَدَّثَنَا نَافِعٌ: سَمِعْتُ ابْنَ أَبِي مُلِيْكَةَ قَالَ: قَالَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: تُوفِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِيِّ، وَجَمَعَ اللَّهُ بَيْنَ رِيقِيِّ وَرِيقَهُ . قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بِسُوَالٍ فَضَعَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ فَأَخْذَنَاهُ فَمَضَعَتْهُ ثُمَّ سَنَتْهُ بِهِ .

[راجع: ٨٩٠]

٣١٠١ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرَ: قَالَ: حَدَّثَنِي الْيَثْرَيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَلِيٍّ بْنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرُورَهُ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشِيرِ الْأَوَاخِرِ مِنْ رَمَضَانَ . ثُمَّ قَامَتْ تَنْقِبُ، فَقَامَ مَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوْجَ الْأَنْصَارِ مَرَّ بِهِمَا رَجُلًا مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَقَدَ . فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَى رِسْلِكُمَا»، قَالَا: سُبْحَانَ اللَّهِ يَا

**3100.** Narrated Ibn Abi Mulaika : 'Aishah رَضِيَ اللَّهُ عَنْهَا said, "The Prophet ﷺ died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allāh made my saliva mix with his saliva." 'Aishah added, "Abdur-Rahmān came with a Siwāk and the Prophet ﷺ was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."<sup>(1)</sup>

**3101.** Narrated Ṣafiyah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ that she came to visit Allāh's Messenger ﷺ while he was in *I'tikāf* (i.e., seclusion) in the mosque during the last ten days of Ramaḍān. When she got up to return, Allāh's Messenger ﷺ got up with her and accompanied her, and when he reached near the gate of the mosque close to the door (of the house) of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by them and greeted Allāh's Messenger ﷺ and then went away. Allāh's Messenger ﷺ addressed them saying, "Don't hurry! (She is my wife)." They said, "Glorified be Allāh! O Allāh's Messenger. (You are far away from any suspicion)," and his saying was hard on them. Allāh's Messenger ﷺ said, "Satan circulates in a human being as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your hearts."

(1) (H. 3100) This is what she meant by "Allāh made my saliva mix with his saliva."

رَسُولُ اللَّهِ وَكَبَرَ عَلَيْهِمَا ذَلِكَ . فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الشَّيْطَانَ يَأْتِي بِمَا يَشَاءُ إِلَيْهِ الْأَنْسَانُ مَثْلَعَ الدَّمَ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا» .

[راجع: ٢٠٣٥]

**3102.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Once I went upstairs in Hafṣa’s house and saw the Prophet ﷺ answering the call of nature with his back towards the *Qiblah* and facing *Sham*.

**٣١٠٢ -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعٍ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ فَرَأَيْتُ الرَّبِيعَ يَقْضِي حَاجَتَهُ مُسْتَدِيرًا الْقِبْلَةَ مُسْتَقْبِلًا الشَّامِ . [راجع: ١٤٥]

**3103.** Narrated ‘Āishah that رضي الله عنها ‘Āishah Allāh’s Messenger ﷺ used to offer the ‘Aṣr prayer while the sun was still shining in her *Hūjra* (i.e., her dwelling place).

**٣١٠٣ -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ، عَنْ هِشَامَ، عَنْ أَبِيهِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا . [راجع: ٥٢٢]

**3104.** Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ stood up and delivered a *Khuṭba* (religious talk), and pointing to ‘Āishah’s house (i.e., eastwards), he said thrice, *Al-Fitnah* (trial or affliction) (will appear from) there, from where comes out the side of the Satan’s head (i.e., from the East). ”

**٣١٠٤ -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَاتَمَ الْبَيْعَيْنَ طَحِيطِيًّا فَأَشَارَ نَحْوَ مَسْكِنِ عَائِشَةَ قَالَ: «هَا هُنَا الْفِتْنَةُ - ثَلَاثَةُ - مِنْ حَيْثُ يَظْلِمُ قَرْنُ الشَّيْطَانِ» . [انظر: ٧٠٩٣، ٧٠٩٢، ٥٢٩٦، ٣٥١١، ٣٢٧٩]

**3105.** Narrated ‘Amra bint ‘Abdur-Raḥmān: ‘Āishah, the wife of the Prophet ﷺ told her that once Allāh’s Messenger ﷺ

**٣١٠٥ -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ

was with her and she heard somebody asking permission to enter Hafṣa's house. She said, "O Allāh's Messenger! This man is asking permission to enter your house." Allāh's Messenger ﷺ replied, "I think he is so-and-so (meaning) the foster-uncle of Hafṣa. What is rendered illegal because of blood relations is also rendered illegal because of the corresponding foster suckling relations."

بْن أَبِي بَكْرٍ عَنْ عَمْرَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْرَجَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ إِنْسَانٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَاهُ فُلَانًا - لِعَمْ حَفْصَةَ مِنَ الرَّضَاةِ - الرَّضَاةُ تُحَرِّمُ مَا تُحَرِّمُ الولادةً». [راجع: ٢٦٤٤]

(٥) بَابُ ما ذُكِرَ مِنْ ذِرَعِ النَّبِيِّ ﷺ وَعَصَاهُ وَسَيْفِهِ وَقَدْحِهِ وَخَاتِمِهِ، وَمَا اسْتَعْمَلَ الْخَلْفَاءُ بَعْدَهُ مِنْ ذَلِكَ مَا لَمْ يُذْكُرْ قِسْمَتُهُ، وَمَنْ شَرِهِ وَنَعْلِيهِ وَآتَيْتُهُ مَا تَبَرَّكَ أَصْحَابُهُ وَغَيْرُهُمْ بَعْدَ وَفَاتِهِ

**(5) CHAPTER.** What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

**3106.** Narrated Anas that when Abū Bakr became the caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the ring of the Prophet ﷺ. Three lines were engraved on the ring, (the word) 'Muhammad' was in a line, 'Messenger' was in another line, and 'Allāh' in a third line.

٣١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ: حَدَّثَنَا أَنَّسُ: أَنَّ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ لَمَّا اسْتُخْلِفَ بَعْثَةً إِلَى الْبَحْرَيْنِ، وَكَتَبَ لَهُ هَذَا الْكِتَابَ وَخَتَمَهُ بِخَاتَمِ النَّبِيِّ ﷺ وَكَانَ نَقْشُ الْخَاتَمِ تَلَاهَا سَطْرٌ: مُحَمَّدٌ سَطْرٌ: وَرَسُولُ سَطْرٌ، وَاللَّهُ سَطْرٌ. [راجع: ١٤٤٨]

٣١٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَّسُ تَعْلَمُ جَرْدَاوَيْنِ

**3107.** Narrated 'Īsā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thābit Al-Bunānī told me that Anas said that they were the shoes of the Prophet ﷺ.

لَهُمَا فِي الْأَنْوَارِ فَحَدَّثَنِي ثَابِتُ الْبُنَانِيُّ بَعْدُ عَنْ أَنَسٍ أَنَّهُمَا نَعْلَمَا النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[انظر: ٥٨٥٧، ٥٨٥٨]

**3108.** Narrated Abū Burda: ‘Āishah رضي الله عنها brought out to us a patched woollen garment, and she said, “(It chanced that) the soul of Allāh’s Messenger ﷺ was taken away while he was wearing this.” Abū-Burda added, ‘Āishah brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called *Al-Mulabbada*.’

**٣١٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ شَارِيٍّ** حَدَّثَنَا عَبْدُ الْوَهَابٍ: حَدَّثَنَا أَيُوبُ: عَنْ حُمَيْدٍ ابْنِ هَلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: أَخْرَجْتُ إِلَيْنَا عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كِسَاءً مُلَبَّدًا، وَقَالَتْ: فِي هَذَا نُزَعُ رُوحُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَزَادَ سُلَيْمَانُ، عَنْ حُمَيْدٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: أَخْرَجْتُ إِلَيْنَا عَائِشَةَ إِزَارًا غَلِيقًا مِمَّا يُضْنِعُ بِاليمينِ وَكِسَاءً مِنْ هَذِهِ الْتِي تَدْعُونَهَا الْمُلَبَّدَةَ. [انظر:

٥٨١٨]

**3109.** Narrated Anas bin Mālik رضي الله عنه: When the cup of Allāh’s Messenger ﷺ got broken, he fixed it with a silver wire at the crack. The subnarrator, ‘Āsim said, “I saw the cup and drank (water) in it.”

**٣١٠٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ**، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسٍ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ قَدْحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اُنْكَسَ فَاتَّحَدَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِصَّةٍ. قَالَ عَاصِمٌ: رَأَيْتُ الْقَدْحَ، وَشَرِبْتُ فِيهِ.

[انظر: ٥٦٣٨]

**3110.** Narrated ‘Alī bin Al-Husain that when they reached Al-Madīna after returning from Yazid bin Mu‘āwiya after the martyrdom of Husain bin ‘Alī رحمه الله عليه عليه، Al-Miswar bin Makhrama met him and said to him, “Do you have any need you may order me to satisfy?” ‘Alī said, “No.” Al-Miswar said, “Will you give me the sword of Allāh’s Messenger ﷺ for I am afraid that people may take it from you by force? By Allāh, if you give it to me, they will never be

**٣١١٠ - حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ** الجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي أَنَّ الْوَلِيدَ بْنَ كَثِيرٍ حَدَّثَنَا عَنْ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَمْلَةَ الدَّيْلِيِّ حَدَّثَنَا: أَنَّ ابْنَ شَهَابٍ حَدَّثَنَا: أَنَّ عَلَيَّ ابْنَ حُسَيْنٍ حَدَّثَنَا: أَنَّهُمْ جِينَ قَيْمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مَعَاوِيَةَ

able to take it till I die.” When Ali bin Abī Tālib demanded the hand of the daughter of Abū Jahl to be his wife besides Fātima علیها السلام, I heard Allāh’s Messenger ﷺ on his pulpit delivering a *Khuṭba* (religious talk) in this connection before the people, and I had then attained my age of puberty. Allāh’s Messenger ﷺ said, “Fātima is from me, and I am afraid she may be put 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 Allāh, the daughter of Allāh’s Messenger ﷺ and the daughter of the enemy of Allāh, (i.e., Abū Jahl) can never get together (as the wives of one man).”

[See Vol. 5, *Hadīth* No.3729]

مقتل حُسْنِي بْنِ عَلَيٰ رَحْمَةً اللَّهِ عَلَيْهِ لَقِيَهُ الْمُسْوَرُ بْنُ مُخْرَمَةَ فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ فَقُلْتُ لَهُ: لَا، فَقَالَ: فَهُلْ أَنْتَ مُعْطَى سَيْفَ رَسُولِ اللَّهِ ﷺ فَإِنِّي أَخَافُ أَنْ يَعْلَمَكَ الْقَوْمُ عَلَيْهِ؟ وَإِنَّ اللَّهَ لَئِنْ أَعْطَيْتُنِيهِ لَا يُخْلَصُ إِلَيْهِ أَبَدًا، حَتَّى يُبَلَّغَنِي نَفْسِي. إِنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ حَظَبَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا، وَأَنَا يَوْمَئِذٍ الْمُحْتَلُمُ فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَتَحَوَّفُ أَنْ تُقْتَلَ فِي دِينِهَا». ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهِرَتِهِ إِيَّاهُ، قَالَ: «حَدَّثَنِي فَصَدَقَنِي وَوَعَدَنِي فَوَفَّى لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالًا، وَلَا أُحِلُّ حَرَامًا، وَلِكُنْ وَاللَّهُ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ أَبَدًا».

**3111.** Narrated Ibn Al-Hanafiyya : If ‘Alī had spoken anything bad about ‘Uthmān رضي الله عنه then he would have mentioned the day when some persons came to him and complained about the *Zakāt* officials of ‘Uthmān . ‘Alī then said to me, “Go to ‘Uthmān and say to him, ‘This document contains the regulations of spending the *Sadaqa* of Allāh’s Messenger ﷺ. So, order your *Zakāt* officials to act accordingly.’” I took the document to ‘Uthmān . ‘Uthmān said, “Take it away, for we are not in need of

٣١١١ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدٍ بْنِ سُوقَةَ، عَنْ مُنْدِرٍ، عَنْ ابْنِ الْحَنْفَيَّةِ قَالَ: لَوْ كَانَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ ذَاكِرًا عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ ذَكْرُهُ يَوْمَ جَاءَهُ نَاسٌ فَشَكَوُا سُعَادَ عُثْمَانَ فَقَالَ لِي عَلَيٌّ: أَدْهَبْ إِلَى عُثْمَانَ فَأَخْبِرْهُ أَنَّهَا صَدَقَةٌ رَسُولُ اللَّهِ ﷺ، فَمُرْ سُعَادَكَ يَعْمَلُوا

it." I returned to 'Ali with it and informed him of that. He said, "Put it whence you took it."

**3112.** Narrated Muḥammad bin Sūqa: I heard Mundhir Ath-Thauri reporting Ibn Hanafiyya who said, "My father sent me saying, 'Take this letter to 'Uthmān for it contains the orders of the Prophet concerning the *Ṣadaqa*.'"

(6) CHAPTER. The evidence that confirms that the *Khumus* (i.e., one-fifth of the war booty) is meant for the needs of Allāh's Messenger ﷺ and the poor; and the fact that Allāh's Messenger ﷺ favoured the people of *As-Suffa* and the widows in this matter, for when Fāṭima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave-girl (from the booty), he (did not give her a slave-girl) but told her to ask for Allāh's Aid.

**3113.** Narrated 'Ali رضي الله عنه: complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to Allāh's Messenger ﷺ. She went to him to ask for a maid-servant, but she could not find him, and told 'Aishah of her need. When the Prophet ﷺ came, 'Aishah informed him of that. The Prophet ﷺ came to our house when we had gone to our beds. (On seeing the Prophet ﷺ) we were going to get up, but he said, "Keep at your places." I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: *Allāhu Akbar* (i.e., Allāh is the

بها فَأَتَيْتُهُ بِهَا، قَالَ: أَغْنِهَا عَنَّا.  
فَأَتَيْتُهُ بِهَا عَلَيْنَا فَأَخْبَرَهُ فَقَالَ: ضَعْهَا  
حَيْثُ أَخْدُنَاهَا. [انظر: ٣١١٢]

٣١١٢ - وَقَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ سُوقَةَ قَالَ:  
سَمِعْتُ مُنْذِرًا التَّوْزِيَّ عَنْ ابْنِ الْحَنْفِيَّةِ  
قَالَ: أَرْسَلَنِي أَبِي: خُذْ هَذَا الْكِتَابَ  
فَادْهُبْ بِهِ إِلَى عُمَانَ، فَإِنَّ فِيهِ أَمْرًا  
النَّبِيَّ ﷺ بِالصَّدَقَةِ. [راجع: ٣١١١]

(٦) بَابُ الدَّلِيلِ عَلَى أَنَّ الْخُمُسَ  
لِتَوَائِبِ رَسُولِ اللَّهِ ﷺ وَالْمَسَاكِينِ.  
وَإِيَّارَ النَّبِيِّ ﷺ أَهْلَ الصَّفَةِ وَالْأَرَامِ  
حِينَ سَأَلَتْهُ فَاطِمَةُ وَشَكَتْ إِلَيْهِ الطَّهْرَ  
وَالرَّحْمَى أَنْ يُخْدِمَهَا مِنَ السَّيِّئَاتِ فَوَكَلَهَا  
إِلَى اللَّهِ

٣١١٣ - حَدَّثَنَا بَدْلُ بْنُ الْمُجَبَّرِ:  
أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي الْحَكَمُ قَالَ:  
سَمِعْتُ ابْنَ أَبِي لَيْلَى: أَخْبَرَنَا عَلَيْهِ  
أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ اشْتَكَتْ مَا  
تَلْقَى مِنَ الرَّحَى مِمَّا تَطَحَّنَ فَبَعَثَهَا أَنَّ  
رَسُولَ اللَّهِ ﷺ أَتَيَ بِسَيِّئَاتِهِ سَأَلَهُ  
خَادِمًا فَلَمْ تُوَافِقْهُ. فَدَرَكَتْ لِعَاشَةَ  
فَجَاءَ النَّبِيِّ ﷺ فَذَكَرَتْ ذَلِكَ عَاشَةَ  
لَهُ. فَأَتَانَا وَقَدْ أَخْدُنَا مَضَاجِعَنَا،  
فَلَدَهُنَا لِتَقْوَمَ فَقَالَ: «عَلَى مَكَانِكُمَا»  
حَتَّى وَجَدْتُ بَرْدًا قَدَمِهِ عَلَى صَدْرِي.

Most Great) for 34 times, and *Alhamdu Lillāh* (i.e., all the praises are for Allāh) for 33 times, and *Subḥān Allāh*<sup>(1)</sup> (i.e., Glorified be Allāh) for 33 times. This is better for you than what you have requested.”

فَقَالَ : «أَلَا أَذْكُمَا عَلَى خَيْرٍ مِّمَّا سَأَلْتُمَانِي ؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِرَا اللَّهُ أَزْبَعًا وَثَلَاثِينَ ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ ، فَإِنَّ ذَلِكَ خَيْرٌ لَّكُمَا مِّمَّا سَأَلْتُمَا .»

[انظر: ٣٧٠٥، ٥٣٦١، ٦٣١٨]

**(7) CHAPTER. The Statement of Allāh :** تَعَالَى : “**Verily one-fifth (1/5th) of it is assigned to Allāh and to the Messenger ﷺ ...”** (V.8:41)

It means that Allāh’s Messenger ﷺ had the authority of distributing it (i.e., the fifth share), for Allāh’s Messenger ﷺ said, “I am a distributor and a treasurer, and Allāh is the Giver.”

3114. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : A boy was born to one of our men, the *Anṣārī*, and he wanted to name him Muḥammad. The *Anṣārī* man said, “I took the boy to the Prophet ﷺ. The Prophet ﷺ said, “Name your child by my name, but do not name (them) by my *Kunya*, for I have been made *Qāsim* (i.e., a distributor) to distribute (the booty etc.) amongst you.” The narrator, Husain said that the Prophet ﷺ said, “I have been sent as a *Qāsim* (i.e., distributor) to distribute (things) amongst you.” [The subnarrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet ﷺ said, “Call (your sons) by my name, but do not name (them) by my *Kunya*.”]

(٧) بَابُ قَوْلِهِ تَعَالَى : «فَإِنَّ لَهُ خَيْرَهُ وَلِرَسُولِهِ وَلِلرَّسُولِ قَسْمٌ ذَلِكَ . وَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّمَا أَنَا قَاسِمٌ وَخَازِنٌ ، وَاللَّهُ يُعْطِي .»

٣١١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَقَتَادَةً : أَنَّهُمْ سَمِعُوا سَالِمَ بْنَ أَبِي الْجَعْدِ ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ : وُلِدَ لِرَجُلٍ مِّنْ الْأَنْصَارِ غُلَامٌ فَأَرَادَ أَنْ يُسَمِّيَ مُحَمَّدًا ، قَالَ شُعْبَةُ فِي حَدِيثِ مَنْصُورٍ : إِنَّ الْأَنْصَارِيَّ قَالَ : حَمَلْتُهُ عَلَى عُنْقِي فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ ، وَفِي حَدِيثِ سُلَيْمَانَ : وُلِدَ لَهُ غُلَامٌ فَأَرَادَ أَنْ يُسَمِّيَ مُحَمَّدًا قَالَ : «سَمِّوْا بِاسْمِي وَلَا تَكُونُوا بِكُنْتِي ، فَإِنِّي إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ». وَقَالَ حُصَيْنٌ : «بَعْثَتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ». وَقَالَ عَمْرُو : أَخْبَرَنَا شُعْبَةُ ، عَنْ قَتَادَةَ :

(1) (H. 3113) See glossary.

سَوْفَتْ سَالِمًا عَنْ جَابِرٍ: أَرَادَ أَنْ يُسَمِّيَ الْقَاسِمَ فَقَالَ النَّبِيُّ ﷺ: «سَمِّوْا بِاسْمِي وَلَا تَكُونُوا بِكُنْتِي». [انظر: ٣١١٥، ٣٥٣٨، ٦١٨٦، ٦١٨٧، ٦١٩٦]

**٣١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ:** حَدَّثَنَا سُفْيَانُ، عَنْ الأَعْمَشِ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: وُلِّدَ لِرَجُلٍ مِنَ الْغُلَامِ فَسَمِّاهُ الْقَاسِمَ. فَقَالَتِ الْأَنْصَارُ: لَا نَكْنِيْكَ أَبَا الْقَاسِمِ وَلَا نُتَعْمِكَ عَيْنَا، فَأَتَى النَّبِيُّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ وُلِّدَ لِي غُلَامٌ فَسَمِّيَ الْقَاسِمَ فَقَالَتِ الْأَنْصَارُ: لَا نَكْنِيْكَ أَبَا الْقَاسِمِ، وَلَا نُتَعْمِكَ عَيْنَا. فَقَالَ النَّبِيُّ ﷺ: «أَخْسَنَتِ الْأَنْصَارُ، سَمِّوْا بِاسْمِي وَلَا تَكُونُوا بِكُنْتِي فَإِنَّمَا أَنَا قَاسِمٌ». [راجع: ٣١١٥]

**٣١١٦ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى:** أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنْ الرُّهْرَيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمَعَ مُعاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ، وَاللَّهُ الْمُعْطِي وَأَنَا عَلَىٰ مِنْ خَالِفَهُمْ حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ». [راجع: ٧١]

**3115.** Narrated Jābir bin ‘Abdullāh Al-Anṣārī : A man amongst us begot a boy whom he named Al-Qāsim. On that the Anṣār said, (to the man), “We will never call you Abūl-Qāsim and will never please you with this blessed title.” So, he went to the Prophet ﷺ and said, “O Allāh’s Messenger! I have begotten a boy whom I named Al-Qāsim and the Anṣār said, ‘We will never call you Abūl-Qāsim, nor will we please you with this title.’” The Prophet ﷺ said, “The Anṣār have done well. Name by my name, but do not name by my Kunya,<sup>(1)</sup> for I am Qāsim.”

**3116.** Narrated Mu‘āwiya : Allāh’s Messenger ﷺ said, “If Allāh wants to do good for somebody, He makes him comprehend the religion [i.e., Islām, the understanding of the Qur’ān and the Sunna (legal ways of the Prophet ﷺ)], and Allāh is the Giver and I am *Al-Qāsim* (i.e the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allāh’s Order comes and they will still be victorious.” (See H. 71)

(1) (H. 3115) *Kunya* : Means calling a man father of so-and-so or a woman mother of so-and-so and this is a custom of Arabs.

**3117.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e., *Qāsim*), and I give as I am ordered (by Allāh) (عزوجل)."

**3118.** Narrated Khaula Al-Anṣāriya رضي الله عنها: I heard Allāh's Messenger ﷺ saying, "Some people spend Allāh's Wealth (i.e., Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

#### (8) CHAPTER. The statement of the Prophet ﷺ: "Booty has been made legal for you Muslims."

And the Statement of Allāh عز وجل:

"Allāh has promised you abundant spoils that you will capture..." (V.48:20)

So, the booty is for all the Muslim fighters who took part in the battle till Allāh's Messenger ﷺ explained (the details) of those who deserved or not.

[See *Fath Al-Bārī*.]

**3119.** Narrated 'Urwa-al-Bāriqī رضي الله عنه: The Prophet ﷺ said, "Good will remain (as a permanent quality) in the forelock of horse (meant for *Jihād*) as a source of rewards (in the Hereafter) and booty, till the Day of Resurrection."

[Vol.4, *Hadīth* No.2849, 2850, 2851, 2852].

**٣١١٧** - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هَلَالٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ قَالَ: «مَا أُعْطِيْكُمْ وَلَا أُمْعَكُمْ، إِنَّمَا أَنَا قَاسِمٌ، أَصْبَعُ حَيْثُ أُمِرْتُ».

**٣١١٨** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَئْوَبَ قَالَ: حَدَّثَنِي أُبُو الْأَسْوَدُ، عَنْ أَبِي عَيَّاشِ وَاسْمُهُ نُعْمَانُ، عَنْ حَوْلَةِ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ يَقُولُ: «إِنَّ رِجَالًا يَتَحَوَّلُونَ فِي مَالِ اللَّهِ يَعْبِرُ حَقًّا فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ».

(٨) **بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ لِكُمُ الْغَنَائِمِ».**

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: «وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا» الآية [الفتح: ٢٠] فِيهِ لِلْعَامَةِ حَتَّى يُبَيِّنَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ .

**٣١١٩** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ رَضِيَ اللَّهُ عَنْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ قَالَ: «الْحَيْلُ مَعْفُودٌ فِي نَوَاصِيْهَا الْخَيْرُ: الْأَجْرُ وَالْمَعْنُونُ إِلَى يَوْمِ الْقِيَامَةِ». [رَاجِعٌ: ٢٨٥٠]

**3120.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

**٣١٢٠ - حَدَّثَنَا أَبُو الْيَمَانُ :** حَدَّثَنَا شَعِيبٌ : حَدَّثَنَا أَبُو الرَّنَادُ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدُهُ، وَإِذَا هَلَكَ قِيَصُورٌ فَلَا قِيَصُورٌ بَعْدُهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفِقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ». [٣٠٢٧] [راجع: ٣٠٢٧]

**3121.** Narrated Jābir bin Samura رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

**٣١٢١ - حَدَّثَنَا إِسْحَاقُ :** سَمِعَ جَرِيرًا : عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدُهُ، وَإِذَا هَلَكَ قِيَصُورٌ فَلَا قِيَصُورٌ بَعْدُهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفِقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ». [انظر: ٦٦٢٩ ، ٣٦١٩]

**3122.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "Booty has been made legal for me."

**٣١٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ :** حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا سِيَارٌ : حَدَّثَنَا يَزِيدُ الْفَقِيرُ : حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «أَحِلَّتْ لِي الْعَنَائِمُ». [٣٣٥] [راجع: ٣٣٥]

**3123.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "Allāh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihād* in His Cause and belief in His Words (Islamic 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

**٣١٢٣ - حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي** مالكُ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا لِجَهَادٍ فِي سَبِيلِهِ وَتَصْدِيقٍ كَلِمَاتِهِ بِأَنْ

gains of reward or booty.”

يُدْخِلُهُ الْجَنَّةَ، أَوْ يَرْجِعُهُ إِلَى مَسْكَنِهِ  
الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ  
عَيْمَةً». [راجع: ٣٦]

**٣١٢٤ - حدثنا محمد بن العلاء، عن ابن المبارك، عن معمر، عن همام ابن مُنبئه، عن أبي هريرة رضي الله عنه قال: قال النبي عليه السلام: (عَزَّتِي مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا يَتَبَعَنِي رَجُلٌ مَلَكٌ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْيَسِي بِهَا وَلَمَّا يَبْيَسِي بِهَا.**  
**وَلَا أَحَدٌ بَنِي بُبُوتَانَا وَلَمْ يَرْفَعْ سُفُوفَهَا، وَلَا أَحَرَّ اشْتَرِي غَنِمًا أَوْ حَلْفَاتٍ وَهُوَ يَتَنَظَّرُ وَلَادَهَا. فَعَزَّ فَدَنَا**  
**مِنَ الْقَرْبَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ. فَقَالَ لِلشَّمْسِ: إِنَّكَ مَأْمُورَةٌ**  
**وَأَنَا مَأْمُورٌ، اللَّهُمَّ اخْسِنْهَا عَلَيْنَا، فَحُسِنَتْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ - يَعْنِي النَّارَ - لِتَأْكُلُهَا فَلَمْ تَطْعَمْهَا فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلَيْبَا يَعْنِي مِنْ كُلِّ قَبْيلَةِ رَجُلٍ، فَلَزَقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمُ الْغُلُولُ، فَلَيْبَا يَعْنِي قَبْيلَتَكَ، فَلَزَقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةَ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلَ رَأْسِ بَقَرَةٍ مِنَ الدَّهَبِ فَوَضَعُوهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. ثُمَّ أَحْلَلَ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجَزَنَا**

“Then he collected the booty and the fire came to burn it, but it did not burn it.<sup>(1)</sup> He said (to his men), ‘Some of you have stolen something from the booty. So, one man from every tribe should give me the *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 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 Allāh saw our weakness

(1) (H. 3124) Booty used to be burnt by a fire sent by Allāh.

and disability, so He made booty legal for us.”

فَأَحَدَّهَا لَنَا . [انظر: ٥١٥٧]

### (9) CHAPTER. The war booty is for those who witness the battles.

**3125.** Narrated Aslam: ‘Umar رضي الله عنه said, “Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet ﷺ distributed the land of Khaibar.”

٣١٢٥ - (٩) بَابُ الْغَنِيمَةِ لِمَنْ شَهَدَ الْوَقْفَةَ

عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدٍ  
بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ  
رَضِيَ اللَّهُ عَنْهُ: لَوْلَا آخِرُ الْمُسْلِمِينَ  
مَا فَتَحْتَ قَرْيَةً إِلَّا قَسَمْتُهَا بَيْنَ أَهْلِهَا  
تَمَّا قَسَمَ النَّبِيُّ ﷺ خَيْرًا . [راجع:  
٢٢٣]

### (10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

**3126.** Narrated Abū Mūsa Al-Ash’arī رضي الله عنه: A bedouin asked the Prophet ﷺ, “A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allāh’s Cause?” The Prophet ﷺ said, “He who fights so that Allāh’s Word [i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and i.e., Allāh’s religion of Islāmic Monotheism)] should be superior, is for Allāh’s Cause.”

٣١٢٦ - (١٠) بَابُ مَنْ قَاتَلَ لِلْمَعْنَمِ، هَلْ  
يَنْقُصُ مِنْ أَجْرِهِ؟

عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَعْبَةُ: عَنْ عَمْرُو  
قَالَ: سَمِعْتُ أَبَا وَائِلَ قَالَ: حَدَّثَنَا  
أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ أَغْرَبَيْ لِلنَّبِيِّ ﷺ: الرَّجُلُ  
يُقَاتِلُ لِلْمَعْنَمِ وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ  
وَيُقَاتِلُ لِيُرْتَأَ مَكَانُهُ، مَنْ فِي سَبِيلِ  
اللَّهِ؟ فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلْمَةُ  
اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ». [راجع:  
١٢٣]

### (11) CHAPTER. The *Imām* distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

**3127.** Narrated ‘Abdullāh bin Abī Mulaika: Some silken cloaks with golden

٣١٢٧ - (١١) بَابُ قِسْمَةِ الْإِمَامِ مَا يَقْدُمُ عَلَيْهِ  
وَيَجْبَأُ لِمَنْ لَمْ يَحْضُرْهُ أَوْ غَابَ عَنْهُ

buttons were presented to the Prophet ﷺ. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on, Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). “Call him (i.e., the Prophet ﷺ) to me.” The Prophet ﷺ heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, “O Abūl-Miswar! I have kept this aside for you! O Abūl-Miswar! I have kept this aside for you!” Makhrama was a bad-tempered man.<sup>(1)</sup>

الوَهَابٌ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ عَنْ أَئْبَوْبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلِيقَةَ أَنَّ النَّبِيَّ ﷺ أَهْدَى يَوْمَهُ مِنْ دِيَارِ مُزَرَّدٍ بِالذَّهَبِ فَقَسَمَهَا فِي أُنَاسٍ مِنْ أَصْحَابِهِ وَعَزَّلَ مِنْهَا وَاحِدًا لِمُحْرَمَةَ بْنِ نَوْفَلٍ، فَجَاءَ وَمَعَهُ ابْنُ الْمُسْوَرِ بْنُ مُحْرَمَةَ، فَقَامَ عَلَى الْبَابِ، قَالَ: إِذْعُهُ لِي، فَسَمِعَ النَّبِيُّ ﷺ صَوْتَهُ فَأَخَذَ قَبَاءَ فَتَلَقَّاهُ بِهِ وَاسْتَقْبَلَهُ بِأَزْرَارِهِ قَالَ: «يَا أَبَا الْمُسْوَرِ حَبَّاتُ هَذَا لَكَ، يَا أَبَا الْمُسْوَرِ حَبَّاتُ هَذَا لَكَ» وَكَانَ فِي خُلُقِهِ شَيْءٌ. رَوَاهُ ابْنُ عُلَيَّةَ عَنْ أَئْبَوْبَ. وَقَالَ حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَئْبَوْبَ، عَنِ ابْنِ أَبِي مُلِيقَةَ، عَنِ الْمُسْوَرِ بْنِ مُحْرَمَةَ: قَدِمَتْ عَلَى النَّبِيِّ ﷺ أَفْيَةً، تَابَعَهُ الْلَّيْثُ عَنِ ابْنِ أَبِي مُلِيقَةَ. [راجع: ٢٥٩٩]

(١٢) **بَابُ كَيْفَ قَسَمَ النَّبِيُّ ﷺ فُرِيَظَةَ وَالنَّضِيرَ؟** وَمَا أَعْطَى مِنْ ذَلِكَ مِنْ نَوَائِيهِ

٣١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: سَيِّدَتْ أَنْسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلَاتِ حَتَّى افْتَحَ فُرِيَظَةَ

(2) CHAPTER. How the Prophet ﷺ distributed the properties of Bani Quraiza and Banī An-Naḍir, and how much he kept for his needs.

**3128.** Narrated Anas bin Mālik (رضي الله عنه): People used to give some of their date-palms to the Prophet ﷺ (as a gift), till he conquered Bani Quraiṣa and Banī An-Naḍir, whereupon he started returning their favours.

(1) (H. 3127) This was the reason why the Prophet ﷺ treated him gently and mercifully and he always used to treat his companions in this manner.

وَالنَّصِيرَ فَكَانَ بَعْدَ ذَلِكَ يَرْدُ عَلَيْهِمْ .

[راجع: ٢٦٣٠]

(١٣) بَابُ بَرَكَةِ الْغَازِيِّ فِي مَا لَهُ حَيَا  
وَمَيَاتًا مَعَ النَّبِيِّ ﷺ وَوُلَادَ الْأَمْرِ

**(13) CHAPTER.** Blessed is the wealth of a living or a dead *Għażi* (i.e., Muslim fighter) who fought along with the Prophet ﷺ or along with the ruler.

**3129.** Narrated 'Abdullāh bin Az-Zubair: When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, 'Abdullāh's sons. He said, "One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hishām, a subnarrator added, "Some of the sons of 'Abdullāh were equal in age to the sons of Az-Zubair e.g., Khubaib and 'Abbād. 'Abdullāh had nine sons and nine daughters at that time.") (The narrator 'Abdullāh added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allāh! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allāh," whenever I had any difficulty regarding his debts, I would say, "O Master of Az-Zubair! Pay his debts on his behalf," and Allāh would (help me to) pay it. Az-Zubair was martyred leaving no Dīnār or Dirham but two pieces of land, one of which was (called) Al-Ġħāba, and eleven houses in

٣١٢٩ - حَدَّثَنِي إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ:  
أَحَدُكُمْ هَشَامُ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ،  
عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِّيرِ قَالَ: لَمَّا وَقَفَ  
الرَّبِّيرُ يَوْمَ الْجَمْلِ، دَعَانِي فَقَمْتُ إِلَيْهِ  
جَبِّيَّهُ. فَقَالَ: يَا بُنْيَّ! إِنَّهُ لَا يُفْتَلُ  
إِلَيْهِمْ إِلَّا ظَالِمُونَ أَوْ مَظْلُومُونَ، وَلَيَنِي لَا  
أَرَانِي إِلَّا سَافَّلُ الْيَوْمَ مَظْلُومًا وَإِنَّ  
مِنْ أَكْبَرِ هَمِّي لَدَنِي، أَفَتَرَى يُبَقِّيَ  
دِيْنُنَا مِنْ مَا لَنَا شَيْئًا؟ فَقَالَ: يَا بُنْيَّ،  
يَعْلَمُ مَا لَنَا فَاقْضِيَ دَيْنِي . وَأَوْصَى بِالثُّلُثِ  
وَثُلُثِهِ لِبَنِيهِ، يَعْنِي عَبْدِ اللَّهِ بْنِ الرَّبِّيرِ،  
يَقُولُ: ثُلُثُ الثُّلُثِ، إِنَّ فَضَالَ مِنْ  
مَا لَنَا فَضْلٌ بَعْدَ فَضَاءِ الدَّيْنِ فَثُلُثُهُ  
لِوَدِدِكَ . قَالَ هَشَامٌ: وَكَانَ بَعْضُ وَلَدِ  
عَبْدِ اللَّهِ قَدْ وَارَى بَعْضَ بَنِي الرَّبِّيرِ  
خُبِيبٌ وَعَبَّادٌ وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ  
وَتِسْعَةُ بَنَاتٍ . قَالَ عَبْدُ اللَّهِ: فَجَعَلَ  
يُوصِيَنِي بِدَيْنِهِ وَيَقُولُ: يَا بُنْيَّ إِنَّ  
عَجَزْتَ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِنْ عَلَيْهِ  
مَوْلَايَ . قَالَ: فَوَاللَّهِ مَا دَرِيْتُ مَا  
أَرَادَ حَتَّى قُلْتُ: يَا أَبِي مَنْ مَوْلَاكَ؟  
قَالَ: اللَّهُ . قَالَ: فَوَاللَّهِ مَا وَقَعْتُ فِي

Al-Madina, two in Başrah, one in Küfa and one in Egypt. In fact, the source of the debt which he owed was (the money people used to deposit with him) that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of *Kharāj* or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet ﷺ, Abū Bakr, 'Umar, and 'Uthmān. (Abdullāh bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The subnarrator added:) Ḥakīm bin Ḥizām met 'Abdullāh bin Az-Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullāh kept it as a secret and said, "One hundred thousand." Ḥakīm said, "By Allāh! I don't think your property will cover it." On that 'Abdullāh said to him, "What if it is two million and two hundred thousand?" Ḥakīm said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-*Ghāba* for one hundred and seventy thousand. 'Abdullāh sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-*Ghāba*." There came to him 'Abdullāh bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullāh bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullāh (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullāh bin Ja'far said, "Give me a

كُرْبَةٍ مِّنْ دِيْنِهِ إِلَّا قُلْتُ: يَا مَوْلَى الرَّبِّيْرِ اقْضِ عَنْهُ دِيْنَهُ، فَيَقْضِيْهِ. فَقَتَلَ الرَّبِّيْرُ رَضِيَ اللَّهُ عَنْهُ وَلَمْ يَدْعُ دِيْنَارًا وَلَا دُرْهَمًا إِلَّا أَرَضِيَّ مِنْهَا الْغَابَةَ وَإِحدَى عَشْرَةَ دَارَأً بِالْمَدِيْنَةِ، وَدَارَيْنَ بِالْبَصَرَةِ، وَدَارَأً بِالْكُوفَةِ، وَدَارَأً بِمِصْرَ . قَالَ: وَإِنَّمَا كَانَ دِيْنَهُ الَّذِي عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الرَّبِّيْرُ: لَا، وَلِكَنَّهُ سَلْفٌ فَإِنِّي أَخْشَى عَلَيْهِ الصَّيْعَةَ . وَمَا وَلَيَ إِمَارَةَ قَطُّ وَلَا جِبَابَةَ حَرَاجَ وَلَا شَيْئًا إِلَّا أَنْ يَكُونَ فِي غَرْقَةٍ مَعَ النَّبِيِّ ﷺ أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ . قَالَ عَبْدُ اللَّهِ ابْنُ الرَّبِّيْرِ: فَحَسِبْتُ مَا عَلَيْهِ مِنَ الدِّيْنِ فَوَجَدْنَاهُ أَلْفِيْنِ وَمَائَتَيْنِ أَلْفِيْنِ . قَالَ: فَلَقِيَ حَكِيمٌ ابْنَ حِزَامَ عَبْدَ اللَّهِ بْنَ الرَّبِّيْرِ فَقَالَ: يَا ابْنَ أَخِي، كَمْ عَلَى أَخِي مِنَ الدِّيْنِ؟ فَكَتَمَهُ فَقَالَ: مَائَةُ أَلْفِيْنِ، فَقَالَ حَكِيمٌ: وَاللَّهِ مَا أَرَى أَمْوَالَكُمْ تَسْعَ لِهِنْدِو، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفْرَأَيْتَكَ إِنْ كَانَتْ أَلْفَيْنِي أَلْفِيْنِ وَمَائَتَيْنِ أَلْفِيْنِ؟ قَالَ: مَا أَرَأْكُمْ تُطْلِقُونَ هَذَا، فَإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِينُوا بِي . قَالَ: وَكَانَ الرَّبِّيْرُ اشْتَرَى الْغَابَةَ بِسَعْيَنَ وَمَائَةِ أَلْفِيْنِ، فَبَاعَهَا عَبْدُ اللَّهِ بِأَلْفِيْنِ وَسِمْمَائَةِ أَلْفِيْنِ . ثُمَّ قَامَ فَقَالَ:

piece of the land.” ‘Abdullāh bin Az-Zubair said (to him), “Yours is the land extending from this place to this place.” So, ‘Abdullāh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e., Al-Għaba). He then went to Mu‘āwiya while ‘Amr bin ‘Uthmān, Al-Mundhir bin Az-Zubair and Ibn Zam‘a were sitting with him. Mu‘āwiya asked, “At what price have you appraised Al-Għaba?” He said, “One hundred thousand for each share.” Mu‘āwiya asked, “How many shares have been left?” ‘Abdullāh replied, “Four and a half shares.” Al-Mundhir bin Az-Zubair said, “I would like to buy one share for one hundred thousand.” ‘Amr bin ‘Uthmān said, “I would like to buy one share for one hundred thousand.” Ibn Zam‘a said, “I would like to buy one share for one hundred thousand.” Mu‘āwiya said, “How much is left now?” ‘Abdullāh replied, “One share and a half.” Mu‘āwiya said, “I would like to buy it for one hundred and fifty thousand.” ‘Abdullāh also sold his part to Mu‘āwiya for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair’s sons said to him, “Distribute our inheritance among us.” He said, “No, by Allāh, I will not distribute it among you till I announce in four successive *Hajj* seasons, ‘Would those who have money claims on Az-Zubair come so that we may pay them their debt.’” So, he started to announce that in public in every *Hajj* season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty

مَنْ كَانَ لَهُ عَلَى الرِّبَّرِ حَقٌ فَلْيَوْاْفِنَا  
بِالْغَابَةِ。 فَأَتَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرَ،  
وَكَانَ لَهُ عَلَى الرِّبَّرِ أَرْبَعُمَائَةُ أَلْفٍ.  
فَقَالَ لِعَبْدِ اللَّهِ: إِنْ شَسْتُمْ تَرَكُّهَا لَكُمْ.  
قَالَ عَبْدُ اللَّهِ: لَا، قَالَ: إِنْ شَسْتُمْ  
جَعْلَتُمُوهَا فِيمَا تُؤْخِرُونَ إِنْ أَخَرُّمُ،  
فَقَالَ عَبْدُ اللَّهِ: لَا، قَالَ: قَالَ:  
فَاقْطَعُوا لِي قِطْعَةً، فَقَالَ عَبْدُ اللَّهِ:  
لَكَ مِنْ هَاهُنَا إِلَى هَاهُنَا. قَالَ: فَبَاعَ  
مِنْهَا فَقَضَى دِينَهُ فَأَوْفَاهُ وَبَقَى مِنْهَا  
أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ. فَقَدِيمٌ عَلَى  
مُعاوِيَةَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ  
وَالْمُنْذِرُ بْنُ الرِّبَّرِ وَابْنُ زَمْعَةَ. فَقَالَ:  
لَهُ مُعاوِيَةُ: كَمْ قَوْمَتِ الْغَابَةُ؟ قَالَ:  
كُلُّ سَهْمٍ مَائَةُ أَلْفٍ، قَالَ: كَمْ يَبْقَى؟  
قَالَ: أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ. فَقَالَ  
الْمُنْذِرُ بْنُ الرِّبَّرِ: قَدْ أَخَذْتُ سَهْمًا  
بِمَائَةِ أَلْفٍ، قَالَ عَمْرُو بْنُ عُثْمَانَ:  
قَدْ أَخَذْتُ سَهْمًا بِمَائَةِ أَلْفٍ، وَقَالَ  
ابْنُ زَمْعَةَ: قَدْ أَخَذْتُ سَهْمًا بِمَائَةِ  
أَلْفٍ. فَقَالَ مُعاوِيَةُ: كَمْ يَبْقَى؟ فَقَالَ:  
سَهْمٌ وَنِصْفٌ، قَالَ: أَخَذْتُهُ بِحَمْسِينَ  
وَمَائَةِ أَلْفٍ. قَالَ: وَبَاعَ عَبْدُ اللَّهِ بْنُ  
جَعْفَرِ نَصِيبَهُ مِنْ مُعاوِيَةِ بِسِتِّمَائَةِ  
أَلْفٍ. فَلَمَّا فَرَغَ ابْنُ الرِّبَّرِ مِنْ قَضَاءِ  
دِينِهِ قَالَ بَنُو الرِّبَّرِ: أُفْسِمْ بَيْنَنَا  
مِيرَاثًا، قَالَ: لَا وَاللَّهِ، لَا أُفْسِمْ  
بَيْنَكُمْ حَتَّى أَنْادِيَ بِالْمَوْسِمِ أَرْبَعَ

million and two hundred thousand.

سَيِّنَنْ : أَلَا مَنْ كَانَ لَهُ عَلَى الرِّبَرِ  
ذَيْنُ فَلِيأْتَنَا فَلَنْقُضِيهِ ، قَالَ : فَجَعَلَ كُلَّ  
سَنَةً يُنَادِي بِالْمَوْسِمِ فَلَمَّا مَضَى أَرْبَعَ  
سَيِّنَنْ قَسَمَ بَيْنَهُمْ . قَالَ : وَكَانَ لِلرِّبَرِ  
أَرْبَعَ نِسْوَةً ، وَرَفَعَ التَّلْثَاثَ فَأَصَابَ كُلَّ  
امْرَأَةً أَلْفَ أَلْفَ وَمَائَتَأَلْفِ » . فَجَمِيعُ  
مَالِهِ خَمْسُونَ أَلْفَ أَلْفَ وَمَائَتَأَلْفِ .

(١٤) بَابُ إِذَا بَعَثَ الْإِمَامُ رَسُولًا  
فِي حَاجَةٍ أَوْ أَمْرًا بِالْمُقَامِ هَلْ يُسْهِمُ  
لَهُ؟

(14) CHAPTER. If the *Imām* sends some messenger to carry out a certain duty, or orders one to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

3130. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا: ‘Uthmān did not join the battle of Badr because he was married to one of the daughters of Allāh’s Messenger ﷺ and she was ill. So, the Prophet ﷺ said to him. “You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr.”

٣١٣٠ - حَدَّثَنَا مُوسَىٰ : حَدَّثَنَا  
أَبُو عَوَانَةَ : حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ ،  
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :  
إِنَّمَا تَعَيَّبُ عُثْمَانُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ  
تَحْتَهُ نِسْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ  
مَرِيضَةً ، فَقَالَ لَهُ النَّبِيُّ ﷺ : « إِنَّ لَكَ  
أَجْرٌ رَجُلٌ مِمْنَ شَهَدَ بَدْرًا وَسَهَمَهُ ».  
[انظر: ٣٦٩٨، ٣٧٠٤، ٤٠٦٦، ٤٥١٣، ٤٥١٤]

(١٥) بَابُ : وَمَنْ الدَّلِيلُ عَلَى أَنَّ  
الْخُمُسَ لِتَوَابِ الْمُسْلِمِينَ ، مَا سَأَلَ  
هَوَازِنُ النَّبِيُّ ﷺ بِرَضَاعِهِ فِيهِمْ فَتَحَلَّ  
مِنَ الْمُسْلِمِينَ . وَمَا كَانَ النَّبِيُّ ﷺ  
يَعْدُ النَّاسَ أَنْ يُعْطِيهِمْ مِنْ الْفَيْءِ  
وَالْأَنْفَالِ مِنَ الْخُمُسِ ، وَمَا أَعْطَى  
الْأَنْصَارَ ، وَمَا أَعْطَى جَابِرَ بْنَ عَبْدِ اللَّهِ  
مِنْ ثَمَرٍ خَيْرٍ

(15) CHAPTER. The proof that the *Khums* is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāzīn appealed to the Prophet ﷺ (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he (ﷺ) asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet ﷺ used to promise the people to give them from the *Fai'* (i.e., booty gained without fight) and from the *Khums* (i.e.,

one-fifth of war booty) as extra rewards. (Another proof is) what the Prophet ﷺ gave the *Anṣār* and what he gave to Jābir bin ‘Abdullāh from the dates of *Khaibar*.

**3131, 3132.** Narrated Marwān bin Al-Ḥakīm and Miswar bin Makhrama: When the Hawāzin delegation came to Allāh's Messenger ﷺ after they had embraced Islām and requested him to return their properties and war prisoners to them, Allāh's Messenger ﷺ said, "To me the best talk is the Truth, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allāh's Messenger ﷺ had waited for them for over ten days when he returned from Tā'if. So, when those people came to know that Allāh's Messenger ﷺ was not going to return to them except one of the two things, they said, "We choose our war prisoners." Allāh's Messenger ﷺ stood up amongst the Muslims, and after glorifying Allāh as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them. So, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first *Fai* (i.e., war booty received without fight) which Allāh will give us." On that, all the people said, "O Allāh's Messenger! We have agreed willingly to do so (return the captives)." Then Allāh's Messenger ﷺ said to them, "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allāh's Messenger ﷺ and said, "All the people have agreed willingly to do so and

٣١٣٢، ٣١٣١ - حدثنا سعيد بن عمير قال: حدثني الليث قال: حدثني عقيل، عن ابن شهاب قال: وزعم عروة أن مروان بن الحكم والمஸور بن محمرة أخبراه: أن رسول الله ﷺ قال حين جاءه وفدى هوازن مسلمين سأله أن يرد إليهم أموالهم وسيبهم، فقال لهم رسول الله ﷺ: أحب الحديث إلى أصدقه، فاختاروا إحدى الطائفين: إما السبي وإما المال، وقد كتبوا استئنافاً بهم. وقد كان رسول الله ﷺ انتظراهم بضعة عشرة ليلة حين قفل من الطائف، فلما تبين لهم أن رسول الله ﷺ غير راد إليهم إلا إحدى الطائفتين قالوا: فإنما نختار سبيينا. فقام رسول الله ﷺ في المسلمين فأشى على الله بما هو أهلُه، ثم قال: إما بعد، فإن إخوانكم هؤلاء قد جاؤنا تائين، وإنني قد رأيت أن أردا إليهم سبيهم. من أحب منكم أن يعطي فليفعل، ومن أحب منكم أن يكون على حظه حتى نعطيه إياه من أول ما يُنفي الله علينا فليفعل». فقال الناس: قد طبينا ذلك

have given the permission to return the war prisoners (without compensation)."

(Az-Zuhri, the subnarrator states:) This is what has been related to us about the captives of Hawazin.

يَا رَسُولَ اللَّهِ لَهُمْ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: إِنَّا لَا نَدْرِي مَنْ أَذَنَ مِنْكُمْ فِي ذَلِكَ مَمْئُنَ لَمْ يَأْذَنْ، فَارْجِعُو حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرُكُمْ». فَرَجَعَ النَّاسُ فَكَلَمُهُمْ عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فَأَذْنُوا. فَهَذَا الَّذِي بَلَغْنَا عَنْ سَبِّي هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

**3133.** Narrated Zahdam: Once, we were in the house of Abū Mūsa who presented a meal containing cooked chicken. A man from the tribe of Bani Taimillāh with red complexion as if from the Byzantine war prisoners, was also 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'ariyūn*, asked him to provide us with means of conveyance. He said, 'By Allāh, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allāh's Messenger ﷺ and he asked for us saying, 'Where is the group of *Al-Ash'ariyūn*?' 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

الوَهَابٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي قِلَابَةَ قَالَ: وَحَدَّثَنِي الْقَاسِمُ بْنُ عَاصِمِ الْكَعْبِيِّ - وَأَنَا لِحَدِيثِ الْقَاسِمِ أَحَظُّ - عَنْ زَهْدِمَ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى فَأَتَيَ - ذَكَرَ دَجَاجَةً - وَعَنْدَهُ رَجُلٌ مِنْ بَنِي تَيمَ اللَّهُ أَخْمَرُ كَائِنٌ مِنَ الْمَوَالِي فَدَعَاهُ لِلطَّعَامِ فَقَالَ: إِنِّي رَأَيْتُ يَأْكُلُ شَيْئًا فَقَبَرْتُهُ فَحَلَفْتُ أَنْ لَا أَكُلَّ. فَقَالَ: هُلُمْ فَلَا حَدَّثْكُمْ عَنْ ذَلِكَ. إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفْرَ مِنَ الْأَشْعَرِيِّينَ نَسْتَحِمِلُهُ فَقَالَ: وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عَنِي مَا أَحْمِلُكُمْ. وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهْبٍ إِلَيْهِ فَسَأَلَ عَنَّا فَقَالَ: أَيْنَ النَّفْرُ الْأَشْعَرِيُّونَ؟ فَأَمَرَ لَنَا بِخَمْسٍ ذُؤُودٍ عَرْ الذَّرَى. فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا لَا يُبَارِكُ لَنَا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا فَحَلَفْتَ

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 Allāh has provided you with it, and by Allāh, if Allāh 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'."

أَنْ لَا تَحْمِلَنَا، أَفَنَسِيْتَ؟ قَالَ: «لَسْتُ أَنَا حَمَلْتُكُمْ، وَلِكَنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى بَيْمِينِ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا». [انظر: ٤٣٨٥، ٤٤١٥، ٥٥١٧، ٥٥١٨، ٦٦٢٣، ٦٧١٩، ٦٦٧٨، ٦٦٨٠، ٦٧١٨، ٦٦٤٩، ٦٧٢١، ٧٥٥٥]

**3134.** Narrated Nāfi' on the authority of Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ sent a *Sarīya* (an army-unit)<sup>(1)</sup> towards Najd, and 'Abdullāh bin 'Umar was in that *Sarīya*. 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.

٣١٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قِيلَ تَجْدِيدٌ فَغَنِمُوا إِلَّا كَثِيرًا. فَكَانَتْ سُهْمَانُهُمْ أَثْنَيْ عَشَرَ بَعْيَرًا أَوْ أَحَدَ عَشَرَ بَعْيَرًا وَنُفِلُوا بَعْيَرًا [انظر: ٤٣٣٨].

**3135.** Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ used to give extra share to some of the members of a *Sarīya* (an army-unit) he used to send; in addition to the shares they shared with the army in general.

٣١٣٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: أَخْبَرَنَا الْيَتْمَ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنَقِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَّاِيَا لِنَفْسِهِمْ خَاصَّةً بِسَوِيْ قَسْمٍ عَامَّةً لِلْجَيْشِ.

**3136.** Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ We got the news of the emigration of the Prophet ﷺ while we were in Yemen, so we set out emigrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was

٣١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا بُرَيْدَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ:

(1) (H. 3134) *Sarīya* : See glossary.

Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najāshī in Ethiopia, and there we found Ja'far bin Abī Tālib and his companions with An-Najāshī. Ja'far said (to us), "Allāh's Messenger ﷺ has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him, but he did not give any share to any person who had not participated in the conquest of Khaibar's except the people of our ship, along with Ja'far and his companions, whom he gave a share as he gave to the people of the ship.

بَلَّغَنَا مَحْرُجُ النَّبِيِّ ﷺ وَنَحْنُ بَالِيمِينِ،  
فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ - أَنَا وَأَخْوَانِي  
لِي أَنَا أَضْعَرُهُمْ: أَحَدُهُمَا أَبُو بُرْدَةَ  
وَالْآخَرُ أَبُو رُهْمَ - إِمَّا قَالَ: فِي  
بِضَعِ، إِمَّا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ  
أَوِ اثْتَنِينِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِيِّ،  
فَرَكِبْنَا سَيْفِيَّةَ. فَأَلْقَنَا سَيْفِيَّتَنَا إِلَى  
النَّحْاشِيَّ بِالْحَرَشَةِ، وَوَاقَنَا جَعْفَرَ بْنَ  
أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقَالَ  
جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا  
هَاهُنَا، وَأَمَرَنَا بِالإِقَامَةِ، فَأَقِيمُوا  
مَعَنَا. فَأَقَمْنَا مَعَهُ حَتَّىٰ قَوْمُنَا جَمِيعًا  
فَوَاقَنَا النَّبِيِّ ﷺ حِينَ افْتَحَ حَيْرَ،  
فَأَسْهَمَ لَنَا - أَوْ قَالَ: فَأَعْطَانَا - مِنْهَا  
وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ حَيْرَ  
مِنْهَا شَيْئًا إِلَّا لِمَنْ شَهِدَ مَعَهُ، إِلَّا  
أَصْحَابَ سَيْفِيَّتَنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ،  
قَسَمَ لَهُمْ مَعَهُمْ. [انظر: ٣٨٧٦،  
٤٢٣٣، ٤٢٣٠]

3137. Narrated Jābir: Allāh's Messenger ﷺ said (to me), "If the property of Bahraīn had come to us, I would have given you so much and so much." But the Bahraīn property did not come till the Prophet ﷺ had died. When the Bahraīn property came, Abū Bakr ordered somebody to announce, "Any person who has money claim on Allāh's Messenger ﷺ, or whom Allāh's Messenger ﷺ had promised something, should come to us." So, I went to him and said, "Allāh's Messenger ﷺ had promised to give me so much and so much." Abū Bakr scooped up money with both hands

٣١٣٧ - حَدَّثَنَا عَلَيْهِ: حَدَّثَنَا  
سُفِيَّانُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ:  
سَمَعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ  
الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا  
وَهَكَذَا»، فَلَمْ يَجِدْ حَتَّىٰ قُبْضَ النَّبِيِّ  
ﷺ فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو  
بَكْرٍ مُنَادِيًّا فَنَادَى: مَنْ كَانَ لَهُ عِنْدَهُ  
رَسُولُ اللَّهِ ﷺ دِينٌ أَوْ عِدَّةٌ فَلِيأْتِنَا.

thrice for me. (The subnarrator Sufyān illustrated this action by scooping up with both hands and said, "Ibn Al-Munkadir, another subnarrator, used to illustrate it in this way.")

**Narrated Jābir :** Once I went to Abū Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abū Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you."

In another narration Jābir added: So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount (extra over the first amount).

**3138.** Narrated Jābir bin 'Abdullāh رضي الله عنهما: While Allāh's Messenger ﷺ was distributing the booty at Al-Ji'rāna, somebody said to him, "Be just (in your distribution)." The Prophet ﷺ replied, "Verily I would be miserable if I did not act justly."

**(16) CHAPTER.** The free emancipation of the captives by the Prophet ﷺ without taking out the *Khumus* from the booty.

**3139.** Narrated Jubair bin (Mu'tim): The Prophet ﷺ talked about war prisoners of

فَأَتَيْتُهُ فَقُلْتُ : إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِي كَذَا وَكَذَا ، فَحَثَّا لِي ثَلَاثًا ، وَجَعَلَ سُفِيَّانَ يَحْثُو بَحْكَيْهِ جَمِيعًا . ثُمَّ قَالَ لَنَا : هَكَذَا . قَالَ لَنَا ابْنُ الْمُنْكَدِرِ . وَقَالَ مَرَّةً : فَأَتَيْتُ أَبَا بَكْرٍ فَسَأَلْتُهُ فَلَمْ يُعْطِنِي ، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي ، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَقُلْتُ : سَأَلْتُكَ فَلَمْ تُعْطِنِي ، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي ، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي . فَإِمَّا أَنْ تُعْطِنِي ، وَإِمَّا أَنْ تَبْخَلَ عَنِّي ، قَالَ : قُلْتَ : تَبْخَلُ عَلَيَّ ، مَا مَنَعْتُكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا أُرِيدُ أَنْ أَعْطِيَكَ .

قَالَ سُفِيَّانُ : وَحَدَّثَنَا عَمْرُو ، عَنْ مُحَمَّدٍ بْنِ عَلَيِّ ، عَنْ جَابِرٍ : فَحَشِيَ لِي حَشِيشَةً وَقَالَ : عُدَّهَا ، فَوَرَجَدْتُهَا خَمْسَمَائَةً . قَالَ : فَخُذْ مِثْلَهَا مَرَّاتَيْنِ . وَقَالَ : يَعْنِي ابْنُ الْمُنْكَدِرِ : وَأَيُّ دَاءٌ أَدْوَى مِنَ الْبَخْلِ . [راجع: ٢٢٩٦]

٣١٣٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا فُرَّةُ بْنُ خَالِدٍ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : يَعْنِمَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ غَنِيمَةَ الْجِعْرَانَةَ إِذَا قَالَ لَهُ رَجُلٌ : أَعْدَلُ ، قَالَ : «لَقَدْ شَقِّيْتُ إِنْ لَمْ أَعْدُلْ» .

(١٦) بَابُ ما مَنَّ النَّبِيُّ ﷺ عَلَى الْأَسَارَى مِنْ غَيْرِ أَنْ يُخْمَسَ ٣١٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ

Badr saying, "Had Al-Mut'im bin 'Adi been alive and interceded with me for these mean and miserly people, I would have freed them for his sake."

إِنْتَصَرُوا: أَخْبَرَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدٍ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أَسَارِي بَدْرٍ: لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيَّ حَيَا شَمَّ كَلَمْنَى فِي هُؤُلَاءِ السَّتَّى لَتَرْكُتُهُمْ لَهُ . [انظر: ٤٠٢٤]

(17) CHAPTER. The proof of the fact that *Khumus* is for the *Imām* (i.e., ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others. What the Prophet ﷺ distributed to Banī Al-Muṭṭālib and Banī Hāshim from the *Khumus* of the *Khaibar* booty.

'Umar bin 'Abdul 'Azīz said, "The Prophet ﷺ did not give all of them (i.e., his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of what they complained to him about their needs, and because of what they had suffered from these people (i.e., Quraish) and their allies for his sake".

3140. Narrated Jubair bin Muṭ'im: I and 'Uthmān bin 'Affan went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! You have given to Banī Al-Muṭṭālib and left us although they and we are of the same kinship to you." Allāh's Messenger ﷺ said, "Banī Muṭṭālib and Banī Hāshim are one and the same." The Prophet ﷺ did not give a share to Banī Abd Shams and Banī Naufal. (Ibn Ishāq said, "Abd Shams and Hāshim and Al-Muṭṭālib were maternal brothers and their mother was 'Ātika bint Murra and Naufal was their paternal brother.)

(١٧) بَابٌ: وَمِنَ الدَّلِيلِ عَلَى أَنَّ الْخُمُسَ لِلِّإِمَامِ، وَأَنَّهُ يُعْطِي بَعْضَ قَرَابَيْهِ دُونَ بَعْضٍ مَا قَسَمَ النَّبِيُّ ﷺ لِنَفْيِ الْمُطَلِّبِ وَبَنْيِ هَاشِيمٍ مِّنْ خُمُسٍ خَيْرٍ،

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَمْ يَعْمَمْهُمْ بِذَلِكَ، وَلَمْ يَحْصُّ قَرِيبًا دُونَ مَنْ أَخْرَجَ إِلَيْهِ، وَإِنْ كَانَ الَّذِي أَعْطَى لِمَا يَشْكُو إِلَيْهِ مِنَ الْحَاجَةِ، وَلِمَا مَسَّتُهُمْ فِي حَنْبِلِهِ، مِنْ قَوْمِهِمْ وَحَلْفَائِهِمْ .

٣١٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْيَثْرَى عَنْ عُثْمَانِ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَبْنِ الْمُسَيْبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: مَسَّتِي أَنَا وَعُثْمَانُ بْنُ عَفَانَ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنِي الْمُطَلِّبِ وَتَرَكْنَا، وَنَحْنُ وَهُمْ مِنْكُمْ بِمَنْزِلَةِ وَاحِدَةٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يُثُوِّي الْمُطَلِّبِ وَبَنُو هَاشِيمَ شَيْئًا وَاحِدًا». قَالَ الْيَثْرَى: حَدَّثَنِي يُونُسُ،

وزاد: قال جعير: ولم يقسم النبي ﷺ لبني عبد شمس ولا لبني نوافل.  
وقال ابن إسحاق: عبد شمس وهاشم والمطلب إخوة لأم، وأمهما عاتكة بنت مرة، وكان نوافل أخاهما لأبيهم. [انظر: ٣٥٠٢، ٤٢٢٩]

### (١٨) بابٌ مَنْ لَمْ يُحْمِسِ الأسلات،

وَمَنْ قُتِلَ قَتِيلًا فَلَهُ سَلَبَةٌ مِنْ عَيْرِ  
أَنْ يُحْمَسَ، وَحُكْمُ الْإِمَامِ فِيهِ.

### (18) CHAPTER. Not taking the *Khumus* from the spoils of a killed infidel.

And he who kills an infidel will possess his belongings without giving the *Khumus*, and what is the verdict of the *Imām* in this respect.

**3141.** Narrated 'Abdur-Rahmān bin 'Aūf: 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 *Anṣārī* boys, and I wished if I were between some stronger (men) than they. One of them called my attention saying, "O Uncle! Do you know Abū Jahl?" I said, "Yes, what do you want from him, O my nephew?" He said, "I have been informed that he abuses Allāh's Messenger ﷺ. By Him in Whose Hands my soul 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 Abū 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 Allāh's Messenger ﷺ to inform him of that. Allāh's Messenger ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." Allāh's Messenger ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked

٣١٤١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ  
إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ،  
عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَيْنَا أَنَا  
وَاقِفٌ فِي الصَّفَّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ  
يَمِينِي وَشَمَالِي فَإِذَا أَنَا بِعَلَامِينَ مِنَ  
الْأَنْصَارِ حَدِيثَةً أَسْنَاهُمَا تَمَيَّزَتْ أَنْ  
أَكُونَ بَيْنَ أَضْلَعِ مِنْهُمَا فَغَمْرَنِي  
أَحَدُهُمَا فَقَالَ: يَا أَعْمَ، هَلْ تَعْرِفُ أَبَا  
جَهْلٍ؟ قَلْتُ: نَعَمْ، مَا حَاجَتُ إِلَيْهِ  
يَا ابْنَ أَخِي؟ قَالَ: أُخْبِرْتُ أَنَّهُ يَسْبُ  
رَسُولَ اللَّهِ ﷺ، وَالذِي نَفْسِي بِيَدِهِ  
لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ  
حَتَّى يَمُوتَ الْأَعْجَلُ مِنِّي. فَتَعَجَّبْتُ  
إِلَذِكَ فَعَمَرَنِي الْآخِرُ، فَقَالَ لِي  
مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَيْهِ  
جَهْلٌ يَجْوُلُ فِي النَّاسِ، فَقَلْتُ: أَلَا

at their swords and said, “No doubt, you both have killed him and the spoils of the deceased will be given to Mu‘adh bin ‘Amr bin Al-Jamūh.”<sup>(1)</sup> The two boys were Mu‘adh bin ‘Afrā’ and Mu‘adh bin ‘Amr bin Al-Jamūh.

إِنَّ هَذَا صَاحِبَكُمَا الَّذِي سَأَلْتُمَا . . . فَابْتَدَرَاهُ سَيِّفَيْهِمَا . . . فَضَرَبَاهُ حَتَّى قَتَلَاهُ . . . ثُمَّ أَنْصَرَاهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَاهُ قَوْلًا : «أَيُّكُمَا قَتَلَهُ؟» قَالَ كُلُّ وَاحِدٍ مِنْهُمَا : أَنَا قَتَلْتُهُ . . . قَوْلًا : «هَلْ مَسَحْتُمَا سَيِّفَيْكُمَا؟» قَالَا : لَا ، فَنَظَرَ فِي السَّيِّفَيْنِ قَوْلًا : «كِلا كُمَا قَتَلَهُ . . . سَلَبَهُ لِمُعاذًا بْنِ عَمْرُو بْنِ الجَمْوَحِ ، وَكَانَا مُعاذًا بْنَ عَفْرَاءَ وَمُعاذًا بْنَ عَمْرُو بْنِ الْجَمْوَحِ . . .

قَالَ مُحَمَّدٌ : سَمِعَ يُوسُفُ صَالِحًا وَسَمِعَ إِبْرَاهِيمَ أَبَاهُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفَ [انظر : ٣٩٦٤ ، ٣٩٨٨]

**3142.** Narrated Abū Qatāda رَضِيَ اللَّهُ عَنْهُ : We set out in the company of Allāh’s Messenger ﷺ on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a *Mushrik*<sup>(2)</sup> 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., *Al-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-Khattāb and asked (him), “What is wrong with the people (fleeing)” He replied, “This is the Will of Allāh.” 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

٣١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ ابْنِ أَفْلَحٍ ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَوْلًا : حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حُيَّنِ . فَلَمَّا تَقَبَّلَنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةً ، فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ عَلَّا رَجُلًا مِنَ الْمُسْلِمِينَ فَاسْتَدْبَرْتُهُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبَتْهُ بِالسَّيْفِ عَلَى حَبْلِ عَاقِبَةِ . فَأَقْبَلَ عَلَيَّ فَصَمَّنِي ضَمَّةً وَجَذَّنِي مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ

(1) (H. 3141) The Prophet ﷺ noticed that the sword of Ibn Al-Jamūh had been driven deep in the body of the killed man. This *Hadīth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

(2) (H. 3142) *Al-Mushrik*: A polytheist, pagan, idolater, disbeliever in the Oneness of Allāh and His Messenger Muhammad ﷺ.

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 Allāh's Messenger ﷺ said, "O Abū Qatādā! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allāh'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 Abū Bakr As-Siddiq said, "No, by Allāh, he (i.e., Allāh's Messenger ﷺ) will not agree to give you the spoils gained by one of Allāh's Lions who fights on behalf of Allāh and His Messenger." The Prophet ﷺ said, "Abū Bakr has spoken the truth." So, Allāh'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 Banī Salima, and this was my first property which I gained after my conversion to Islām.

#### (19) CHAPTER. What the Prophet ﷺ used to give to those Muslims whose faith was not so firm, and to other Muslims, from the Khumus or other resources.

This has been said by ‘Abdullāh bin Zaid from the Prophet ﷺ.

**3143.** Narrated ‘Urwa bin Az-Zubair: Ḥakīm bin Hizām said, "I asked Allāh's Messenger ﷺ for something, and he gave me. I asked him again and he gave me, and said to me, 'O Ḥakīm! This wealth is like

فأرسلني فلحقتْ عَمَّرَ بْنَ الْحَطَابِ فقلتُ: ما باعَ النَّاسُ؟ قالَ: أَمْرَ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ سَلَبَةٌ». فَقُمْتُ فَقُلْتُ: مَنْ يَشْهُدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ: مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ سَلَبَةٌ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهُدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ النَّالِثَةَ مِثْلَهُ، فَقُمْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أبا قَتَادَةَ؟» فَاقْتَصَصْتُ عَلَيْهِ الْقِصَّةَ. فَقَالَ رَجُلٌ: صَدَقَ يَا رَسُولَ اللَّهِ، وَسَلَبَهُ عِنْدِي فَأَرْضَهُ عَنِّي. فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ: لَا هَا اللَّهُ، إِذَا لَا يَعْمِدُ إِلَى أَسْدِي مِنْ أَسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ يُعْطِيكَ سَلَبَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَأَعْطَاهُ، فَبَعْتُ الدَّرَعَ فَبَيْتَعْتُ بِهِ مَحْرَفًا فِي بَنِي سَلِيمَةَ فَإِنَّهُ لَأَوْلَى مَالِ تَائِلَةَ فِي الإِسْلَامِ. [راجع: ٢١٠٠]

**(19)** بَابٌ مَا كَانَ النَّبِيُّ ﷺ يُعْطِي الْمُؤْلَفَةَ قُلُوبُهُمْ وَغَيْرُهُمْ مِنَ الْخُمُسِ وَنَحْوِهِ،

رَوَاهُ عَبْدُ اللَّهِ بْنُ رَيْدٍ عَنِ النَّبِيِّ ﷺ

٣١٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الرَّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،

green sweet (i.e., fruit), if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it and will be like the one who eats without satisfaction. And an upper (i.e., giving) hand is better than a lower (i.e., taking) hand.' I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'" So, when Abū Bakr during his caliphate called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Then 'Umar also called him (during his caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon 'Umar said, 'O Muslims! I give him (i.e., Ḥakīm) his right which Allāh has assigned to him from this *Fai* (booty), but he refuses to take it.' So, Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

وَعُرْوَةُ بْنُ الرَّبِيعٍ: أَنَّ حَكِيمَ بْنَ حِزَامَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأْلُتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ فَأَعْطَانِي، ثُمَّ قَالَ لِي: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَصِيرٌ حُلُوٌّ، فَمَنْ أَخْدَهُ بِسْخَاؤَةٍ نَفْسٍ بُورَكَ لَهُ فِيهِ، وَمَنْ أَخْدَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارِكْ لَهُ فِيهِ، وَكَانَ كَالذِّي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلِيِّ». قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالذِّي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيهِ الْعَطَاءَ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيهِ فَأَبَى أَنْ يَقْبَلَ مِنْهُ فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَغْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ شَيْئًا بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ حَتَّى تُؤْتَيَ . [راجع: ١٤٧٢]

٣١٤٤ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِيبٍ، عَنْ نَافِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ عَلَيَّ اغْتِيَافٌ يَوْمَ فِي الْجَاهِلِيَّةِ. فَأَمَرَهُ أَنْ يَفِي بِهِ . قَالَ: وَأَصَابَ عُمَرَ جَارِيَتَيْنِ مِنْ سَبْئِيْنِ حُتَّينَ فَوَضَعَهُمَا فِي بَعْضِ بَيْوَتِ مَكَّةَ، قَالَ: فَمَنْ رَسُولُ

**3144.** Narrated Nāfi'; 'Umar bin Al-Khaṭṭāb said, "O Allāh's Messenger! I vowed to observe *I'tikāf* for one day during the pre-Islāmic period." The Prophet ﷺ ordered him to fulfil his vow. 'Umar gained two female captives from the war prisoners of Ḥunain and he left them in some of the houses at Makkah. When Allāh's Messenger ﷺ freed the captives of Ḥunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O 'Abdullāh! See what is the matter".

'Abdullāh replied, "Allāh's Messenger ﷺ has freed the captives without ransom." He said (to him), "Go and set free those two slave-girls." (Nāfi' added:) Allāh's Messenger ﷺ did not perform the 'Umra from Al-Jī'rāna, and if he had performed the 'Umra, it would not have been hidden from 'Abdullāh.

اللَّهُ أَعْلَمُ عَلَى سَبِّيْ حُسْنِ فَجَعَلُوا  
يَسْعَوْنَ فِي السَّكَنِ فَقَالَ عُمَرُ: يَا  
عَبْدَ اللَّهِ انْظُرْ مَا هَذَا؟ قَالَ: مَنْ  
رَسُولُ اللَّهِ ﷺ عَلَى السَّبِّيْ. قَالَ:  
إِذْهَبْ فَأَرْسِلْ الْجَارِيْتَيْنِ. قَالَ نَافِعُ:  
وَلَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ مِنْ  
الجِعْرَانَةِ، وَلَوْ اعْتَمَرَ لَمْ يَخْفِ عَلَى  
عَبْدَ اللَّهِ. وَرَأَاهُ جَرِيرُ بْنُ حَازِمٍ عَنْ  
أَيُوبَ عَنْ نَافِعِ عَنْ أَبْنَ عُمَرَ وَقَالَ:  
مِنْ الْخُمُسِ، وَرَوَاهُ مَعْمَرُ، عَنْ  
أَيُوبَ، عَنْ نَافِعِ، عَنْ أَبْنَ عُمَرَ فِي  
النَّدْرِ وَلَمْ يَقُلْ: يَوْمٌ. [راجع: ٢٠٣٢]

٣٤٥ - حَدَثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَثَنَا جَرِيرُ بْنُ حَازِمٍ  
حَدَثَنَا الْحَسَنُ قَالَ: حَدَثَنِي عَمْرُو بْنُ  
تَعْلِبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَعْطَى  
رَسُولُ اللَّهِ ﷺ فَوْمًا، وَمَنَعَ آخَرِينَ  
فَكَانُوكُمْ عَتَبُوا عَلَيْهِ فَقَالَ: إِنِّي أَعْطَى  
فَوْمًا أَخَافُ طَلَعَهُمْ وَجَزَعَهُمْ، وَأَكِلُ  
مِنَ الْخَيْرِ وَالْغَنَاءِ. مِنْهُمْ عَمْرُو بْنُ  
تَعْلِبَ. فَقَالَ عَمْرُو بْنُ تَعْلِبَ: مَا  
أُحِبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ  
حُمْرَ النَّعْمَ. رَأَدُ أَبُو عَاصِمٍ، عَنْ  
جَرِيرٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ:  
حَدَثَنَا عَمْرُو بْنُ تَعْلِبَ أَنَّ رَسُولَ اللَّهِ  
ﷺ أَتَيَ بِمَالٍ أَوْ بِسَبِّيْ فَقَسَمَهُ بِهَذَا.  
[٩٢٣]

**3145.** Narrated 'Amr bin Taghibib رضي الله عنه : Allāh's Messenger ﷺ gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, "I give to some people lest they should deviate from True Faith or lose patience, while I do not give to others because of the goodness and contentment which Allāh has put in their hearts, and 'Amr bin Taghibib is amongst them." 'Amr bin Taghibib said, "The statement of Allāh's Messenger ﷺ is dearer to me than red camels."

Narrated Al-Hasan: 'Amr bin Taghibib told us that Allāh's Messenger ﷺ got some property or some war prisoners and he distributed them in the above way (i.e., giving to some people to the exclusion of others).

**3146.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "I give to Quraish people in order to attract their hearts and let them adhere to Islām, for they are near to their life of ignorance (i.e., they have recently embraced Islām and it is still not strong in their hearts)."

٣١٤٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شَعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ الرَّبِيعُ بْنُ عَبْدِ اللَّهِ: «إِنِّي أُعْطِي فُرِيشًا أَتَأْلَفُهُمْ، لَأَنَّهُمْ حَدِيثٌ عَهْدٌ بِجَاهِلَةٍ». [انظر: ٣١٤٧، ٤٣٢٨، ٣٥٢٨، ٣٧٧٨، ٣٧٩٣، ٤٣٣١، ٤٣٣٣، ٤٣٣٤، ٤٣٣٧، ٥٨٦٠، ٦٧٦٢] [٧٤٤١]

**3147.** Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ When Allāh bestowed His Messenger ﷺ with the properties of Hawāzin tribe as *Fai* (booty), he started distributing to some Quraishi men even up to one hundred camels each, whereupon some *Ansārī* men said about Allāh's Messenger ﷺ, "May Allāh forgive His Messenger! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)." When Allāh's Messenger ﷺ was informed of what they had said, he called the *Ansār* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allāh's Messenger ﷺ came to them and said, "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied, "O Allāh's Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allāh forgive His Messenger; he gives the Quraish and leaves the *Ansār*, in spite of the fact that our swords are still dropping blood (of the infidels).' " Allāh's Messenger ﷺ replied, "I give to such people as are still close to the period of infidelity (i.e., they have recently embraced Islām and faith is still weak in their hearts). Won't you be pleased to see people go with

٣١٤٧ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شَعْبَةُ: حَدَّثَنَا الرُّهْبَرِيُّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ بَشَّرَهُ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ بَشَّرَهُ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَظَفَقَ يُعْطِي رِجَالًا مِنْ قُرْيَشٍ الْمِائَةَ مِنَ الْأَبْلِيلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ بَشَّرَهُ، يُعْطِي قُرْيَشًا وَيَدْعُنَا وَسُؤْفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ: فَحَدَّثَ رَسُولُ اللَّهِ بَشَّرَهُ بِمَا قَالُوهُمْ فَأَرْسَلَ إِلَى الْأَنْصَارِ، فَجَمَعَهُمْ فِي قَبْيَةٍ مِنْ أَدَمَ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ. فَلَمَّا اجْتَمَعُوا جَاءُهُمْ رَسُولُ اللَّهِ بَشَّرَهُ فَقَالَ: «مَا كَانَ حَدِيثُ بَلَاغَنِي عَنْكُمْ؟» قَالَ لَهُ فُقَهَاؤُهُمْ: أَمَّا ذُوو رَأْبَنَا فَنَمْ يَقُولُوا شَيْئًا، وَأَمَّا أَنَاسُ مِنَ حَدِيثَهُ أَسْنَانُهُمْ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ بَشَّرَهُ يُعْطِي قُرْيَشًا، وَيَتَرُكُ الْأَنْصَارَ، وَسُؤْفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ.

wealth, while you return with Allāh's Messenger ﷺ to your houses? By Allāh, what you will return with is better than what they are returning with." The *Anṣār* replied, "Yes, O Allāh's Messenger, we are satisfied". Then the Prophet ﷺ said to them. "You will find after me, others being preferred to you. Then be patient till you meet Allāh and meet His Messenger ﷺ at *Al-Haud* (*Al-Kauthar*)."  
(Anas added :) But we did not remain patient.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أُغْطِي رِجَالًا حَدَّيْتُ عَهْدَهُمْ بِكُفْرٍ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَرْجِعُوهَا إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ ﷺ؟ فَوَاللَّهِ مَا تَنْقِبُونَ بِهِ خَيْرٌ مَمَّا يَنْقُلُونَ بِهِ». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَدْ رَضِيَنَا. قَالَ لَهُمْ: «إِنَّكُمْ سَتَرْوَنَ بَعْدِي أَثْرَةً شَدِيدَةً، فَاضْبِرُوا حَتَّى تَلْقَوْا اللَّهَ وَرَسُولَهُ ﷺ عَلَى الْحَوْضِ». قَالَ أَنَسٌ: فَلَمْ نَضِيرْ.

[٣١٤٦]

**3148.** Narrated Jubair bin Muṭ'īm that while he was with Allāh's Messenger who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh's Messenger ﷺ so much so that they forced him to go under a *Samura* tree where his *Ridā'* (upper-half body-cover garment) was snatched away. On that, Allāh's Messenger ﷺ stood up and said to them, "Return my *Ridā'* to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

٣١٤٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيِّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ أَبِي شَهَابٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنُ جُبَيْرٍ بْنِ مُطْعِمٍ أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ قَالَ: أَخْبَرَنِي جُبَيْرٌ بْنُ مُطْعِمٍ أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مَقْفَلَةً مِنْ حُتَّينَ عَلِقْتُ رَسُولُ اللَّهِ ﷺ الْأَعْرَابَ يَسْأَلُونَهُ حَتَّى اضْطَرَرُوهُ إِلَى سَمَرَةَ فَخَطَّفْتُ رِدَاءَهُ فَوَقَفَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَغْطُونِي رِدَائِي، فَلَوْ كَانَ عَدْدُ هَذِهِ الْعِصَابِ نَعَمَاً لَقَسْمَتُهُ بَيْنَكُمْ ثُمَّ لَا تَجِدُونَنِي بَخِيلًا وَلَا كَلُوبًا وَلَا جَبَانًا». [٢٨٢١]

٣١٤٩ - حَدَّثَنَا يَحْيَى بْنُ بَكَيْرٍ: حَدَّثَنَا مَالْكُ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ

**3149.** Narrated Anas bin Mālik : While I was walking with the Prophet ﷺ who was wearing a *Najrānī Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so

violently that I could recognize the impress of the hem of the garment on his shoulder caused by the violence of his pull. Then the bedouin said, "Order for me something from Allāh's Wealth which you have." The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him.

عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ  
وَعَلَيْهِ بُرْدٌ تَجْرَانِي عَلَيْطُ الْحَاشِيَةِ،  
فَأَفَادَرُكَ أَغْرَابِيَّ فَجَدْبَهُ جَذْبَةً شَدِيدَةً  
جَحَّى نَظَرُتُ إِلَى صَفَحَةٍ عَاقِبَ الْبَيِّنِ  
قَدْ أَثْرَتْ بِهِ حَاشِيَةُ الرَّذَاءِ مِنْ  
شَدِيدَةِ جَذْبِيَّهِ، ثُمَّ قَالَ: مُرْ لِي مِنْ مَالِ  
اللهِ الَّذِي عِنْدَكَ، فَالْتَّفَتَ إِلَيْهِ فَضَحَكَ  
ثُمَّ أَمْرَ لَهُ بِعَطَاءِهِ. [انظر: ٥٨٠٩]

[ ۷۰۸۸ ]

**3150.** Narrated ‘Abdullâh رضي الله عنه: On the day (of the battle) of Hunain, Allâh’s Messenger ﷺ favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra‘ bin Hâbis one-hundred camels and he gave ‘Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, “By Allâh, in this distribution justice has not been observed, nor has Allâh’s Pleasure been aimed at.” I said (to him), “By Allâh, I will inform the Prophet ﷺ (of what you have said).” I went and informed him, and he said, “If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be Merciful to Mûsa (Moses), for he was harmed with more than this, yet he kept patient.”

**٣١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:** حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي وَإِلِي، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَثَرَ النَّبِيُّ ﷺ أَنَاسًا فِي الْقِسْمَةِ فَأَعْطَى الْأَفْرَعَ بْنَ حَابِسٍ مائَةً مِنَ الْإِيلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى أَنَاسًا مِنَ اشْرَافِ الْعَرَبِ فَاثْرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ . قَالَ رَجُلٌ: وَاللَّهِ إِنَّ هَذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا وَمَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، فَقُلْتُ: وَاللَّهِ لِأَخْبِرِنَّ النَّبِيَّ ﷺ فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ: «فَمَنْ يَعْدُلْ إِذَا لَمْ يَعْدُلِ اللَّهُ وَرَسُولُهُ، رَحْمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ». [انظر: ٣٤٠٥، ٤٣٣٥، ٦٢٩١، ٦١٠٠، ٦٠٥٩، ٤٢٣٦]

דצנ

**3151.** Narrated Asmā' bint Abī Bakr رضي الله عنها : I used to carry the date-stones on my head from the land of Az-Zubair which Allāh's Messenger ﷺ had given to him, and it was at a distance of 2/3 of a *Farsakh*.

٣٥١ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءِ

from my house.

Narrated Hishām's father: The Prophet ﷺ gave Az-Zubair a piece of land from the property of Banī An-Naḍir (gained as war booty).

بَنْتُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: كُنْتُ أُقْلَى النَّوْى مِنْ أَرْضِ الرَّبِيعِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى رَأْسِي وَهُوَ مِنِّي عَلَى ثُلُثِي فَرَسْخٍ. وَقَالَ أَبُو ضَمْرَةَ: عَنْ هِشَامَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَى رَأْسِهِ أَقْطَعَ الرَّبِيعَ أَرْضاً مِنْ أَمْوَالِ بَنِي النَّضِيرِ. [انظر: ٥٢٢٤]

٣١٥٢ - حَدَّثَنِي أَخْمَدُ بْنُ الْمَقْدَامَ: حَدَّثَنَا النُّفَاضِلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عَقْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الْحَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى أَهْلِ خَيْرِ الْأَرْضِ - لِمَا ظَهَرَ عَلَى أَهْلِ الْيَهُودِ وَلِرَسُولِ الْمُسْلِمِينَ، فَسَأَلَ الْيَهُودَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى أَهْلِ خَيْرِ الْأَرْضِ أَنْ يَتَرَكُوهُمْ عَلَى أَنْ يَكْفُوا الْعَمَلَ وَلَهُمْ نَصْفُ الشَّمْرِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى دُلُكَ ما شِئْنَا»، فَأَقْرَبُوا حَتَّى أَجْلَاهُمْ عُمَرُ فِي إِمَارَتِهِ إِلَى تِيمَاءَ وَأَرِيَحَاءَ.

[راجع: ٢٢٨٥]

(٢٠) بَابُ مَا يُصِيبُ مِنَ الطَّعَامِ فِي أَرْضِ الْحَرْبِ

٣١٥٣ - حَدَّثَنَا أَبُو الْوَلِيدَ: حَدَّثَنَا شُعْبَةَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَلِّي رَضِيَ اللَّهُ عَنْهُ

#### (20) CHAPTER. The food gained as war booty in the battlefield.

3153. Narrated 'Abdullāh 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 saw the Prophet ﷺ

(standing behind), so I felt embarrassed in front of him.

قالَ كُنَّا مُحَاصِرِينَ قَسْرَ حَيْرَ فَرَمَى إِنْسَانٌ بِحِرَابٍ فِيهِ شَحْمٌ، فَتَرَوْتُ لَا تُخَذِّلَ فَالْتَّفَتَ إِذَا النَّبِيُّ ﷺ فَاسْتَخْيَطَ مِنْهُ . [انظر: ٤٢٢٤، ٤٢٢٨، ٥٥٠٨]

**3154.** Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما : In our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

٣١٥٤ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا حَمَادٌ ابْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ نَافِعٍ: عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنَّا نُصِيبُ فِي مَغَازِينَا الْعَسْلَ وَالْعَيْنَ فَنَأْكُلُهُ وَلَا نَرْفَعُهُ .

**3155.** Narrated Ibn Abī Aufa رَضِيَ اللَّهُ عَنْهُما : 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), Allāh’s Messenger ﷺ made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet ﷺ prohibited that because the *Khums* had not been taken out of the booty (i.e., donkeys); other people said, “He prohibited eating them forever.” [The ubnarrator added, “I asked Sa‘id bin Jubair who said, ‘He ﷺ has made the eating of donkeys’ meat illegal forever.’”]

٣١٥٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْعَانِيُّ قَالَ سَمِعْتُ ابْنَ أَبِي أُوفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَصَابَنَا مَجَاهِدَةُ لَيَالِي حَيْرَ، فَلَمَّا كَانَ يَوْمُ حَيْرَ وَقَعْنَا فِي الْحُمُرِ الْأَهْلِيَّةِ فَاتَّخَرْنَا هَا، فَلَمَّا غَلَّتِ الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَكْفِهُوا الْقُدُورَ فَلَا تَنْظِعُمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا . قَالَ عَبْدُ اللَّهِ: فَقُلْنَا: إِنَّمَا نَهَى النَّبِيُّ ﷺ لِأَنَّهَا لَمْ تُخَمَّسْ، قَالَ: وَقَالَ آخَرُوْنَ: حَرَّمَهَا الْبَتَّةُ . وَسَأَلْتُ سَعِيدَ بْنَ جُبَيرَ فَقَالَ: حَرَّمَهَا الْبَتَّةُ . [انظر: ٤٢٢٠، ٤٢٢٤، ٤٢٢٦]

## 58 – THE BOOK OF AL-JIZYA AND THE STOPPAGE OF WAR

(1) CHAPTER. *Al-Jizya* (i.e., tax taken from all non-Muslims living under the protection of the Islamic state) taken from the *Dhimmī*, and the stoppage of war for a while with the enemies.

And the Statement of Allāh : عَزَّ وَجَلَّ :

“Fight against those who (1) believe not in Allāh (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the *Jizya* with willing submission, and feel themselves subdued.” (V.9:29)

And what has been said regarding the taking of *Jizya* from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abī Naijih : I asked Mujāhid, “Why are the Syrians charged four Dīnārs as *Jizya* while the Yemenites are charged one Dīnār only?” Mujāhid replied, “This (*Jizya*) has been fixed on the basis of the degree of prosperity.”

**3156.** Narrated ‘Umar (bin Dinār) : I was sitting with Jābir bin Zaid and ‘Amr bin ‘Aus ; and Bajāla was narrating to them in 70 A.H., the year when Muṣ‘ab bin Az-Zubair was the leader of the pilgrims of Baṣrah. We were sitting at the steps of Zamzam well and Bajāla said, “I was the clerk of Jaz’ bin Mu‘āwiya, Al-Aḥnaf’s paternal uncle. A letter came from ‘Umar bin Al-Khaṭṭāb one year before his death ; and it was read :

‘Cancel every marriage contracted among the Magians between relatives of close

## ٥٨ - كتاب الجزية والموادعة

(١) باب الجزية والموادعة مع أهل الذمة والحرب،

وقول الله تعالى : «فَتَلْوُا الَّذِينَ لَا يُؤْمِنُونَ بِاللهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحِسِّنُونَ» إلى قوله : «وَهُمْ صَعُوبُونَ» [التوبه: ٢٩] يعني أذلاء. والمُسْكَنَةُ مصدر المُسْكِنِينَ، فُلَانٌ سُكْنٌ من السُّكُونِ وما جاء في أخذ الجزية من اليهود والنصارى والمحوس والعجم. وقال ابن عيينة، عن ابن أبي نجح : قُلْتُ لمجاہيدِ: ما شأن أهل الشام عليهم أربعة دنانير، وأهل اليمن عليهم دينار؟ قال: جعل ذلك من قبل اليسار .

٣١٥٦ - حدثنا عائشة بنت عبد الله: حدثنا سفيان قال: سمعت عمراً قال: كنت جالساً مع جابر بن زيد وعمرو بن أوسي فحدثهما بجالة سنة سبعين - عام حجج مصعب بن الربيبر بأهل البصرة - عند درج زمزم قال: كنت كاتباً لجزء بني معاوية، عم الأخفى، فأتنا كتاب عمر ابن

kinship (marriages that are regarded illegal in Islām : a relative of this sort being called *Dhū-Mahrām*.)<sup>(1)</sup>

'Umar did not take the *Jizya* from the Magian infidels

**3157.** Till 'Abdur-Rahmān bin 'Aūf testified that Allāh's Messenger ﷺ had taken the *Jizya* from the Magians of Hajar.

**3158.** Narrated 'Amr bin 'Aūf Al-Anṣārī, who was an ally of Banī 'Āmr bin Lu'āi and one of those who had taken part in (the *Ghazwa* of) Badr : Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāḥ to Bahraīn to collect the *Jizya*. Allāh's Messenger ﷺ had established peace with the people of Bahraīn and appointed Al-'Alā' bin Al-Hadramī as their governor. When Abū 'Ubaida came from Bahraīn with the money, the *Anṣār* heard of Abū Ubaida's arrival which coincided with the time of the morning *Salāt* (prayer) with the Prophet ﷺ. When Allāh's Messenger led them in the morning prayer (*Salāt-al-Fajr*) and finished; the *Anṣār* approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abū 'Ubaida has brought something?" They said, "Yes, O Allāh's Messenger!" He said, "Rejoice and hope for what will please you! By Allāh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

الخطاب قبل موته يسأله: فرقوا بين كل ذي محرم من الم Gros، ولم يكن عمر أحد الجريمة من الم Gros.

٣١٥٧ - حتى شهد عبد الرحمن بن عوف: أن رسول الله ﷺ أخذها من م Gros هجر.

٣١٥٨ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهرى قال: حدثني عروة ابن الرئير، عن المسور بن محمرة أنه أخبره أن عمرو بن عوف الأنصارى وهو حليف لبني عامر بن لوى، وكان شهد بدراً أخبره أن رسول الله ﷺ بعث أبا عبيدة بن العراح إلى البحرين يأتى بجزيتها. وكان رسول الله ﷺ هو صالح أهل البحرين وأمر عليهم العلاء بن الحضرمي فقدم أبو عبيدة بمال من البحرين فسمعت الأنصار بقدوم أبي عبيدة فوافقت صلاة الصبح مع النبي ﷺ فلما صلى بهم العجاج انصرف فتعرضوا له فتبسم رسول الله ﷺ حين رأهم وقال: «أطنكتم قد سمعتم أن أبا عبيدة قد جاء بشيء؟» قالوا: أجل يا رسول الله، قال: «فأبشروا وأملوا ما يسركم. فوالله لا الفقر أخشع عليكم

(1) (H. 3156) 'Umar رَضِيَ اللَّهُ عَنْهُ did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islām.

ولكُن أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ عَلَيْكُمْ  
الدُّنْيَا كَمَا بُسِطَتْ عَلَى مِنْ كَانَ قَبْلَكُمْ  
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتَهْلِكُكُمْ  
كَمَا أَهْلَكْتُهُمْ».

٣١٥٩ - حَدَّثَنَا الْفَضْلُ بْنُ

يَعْقُوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ  
الرَّaqِقُ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ:  
حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ التَّقِيفِيُّ:  
حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزْنِيُّ وَزِيَادُ  
بْنُ حُبَيْرٍ عَنْ حُبَيْرٍ بْنِ حَيَّةَ، قَالَ:  
بَعْثَ عُمَرُ النَّاسَ فِي أَفْنَاءِ الْأَمْصَارِ  
يُقَاتِلُونَ الْمُشْرِكِينَ، فَأَسْلَمَ الْهَرْمَانُ  
فَقَالَ: إِنِّي مُسْتَشِيرٌ فِي مَغَازِيَ  
هَذِهِ، قَالَ: نَعَمْ، مَثَلُهَا وَمَثَلُ مَنْ  
فِيهَا مِنَ النَّاسِ مِنْ عَدُوِ الْمُسْلِمِينَ  
مَثَلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَناحاً وَلَهُ  
رِجْلَانٌ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ  
نَهَضَتِ الرِّجْلَانِ بِجَنَاحٍ وَالرَّأْسِ فَإِنْ  
كُسِرَ الْجَنَاحُ الْآخَرُ نَهَضَتِ الرِّجْلَانِ  
وَالرَّأْسُ، وَإِنْ شُدَّ الرَّأْسُ ذَهَبَتِ  
الرِّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ.  
فَالرَّأْسُ كُسْرَى وَالْجَنَاحُ قَبِصَرُ  
وَالْجَنَاحُ الْآخَرُ فَارِسُ، فَمُرِ  
الْمُسْلِمِينَ فَلَيْتَفِرُوا إِلَى كُسْرَى، وَقَالَ  
بَكْرٌ وَزِيَادٌ جَمِيعًا: عَنْ حُبَيْرٍ بْنِ  
حَيَّةَ، فَنَدَبَنَا عُمَرُ وَاسْتَعْمَلَ عَلَيْنَا  
الْثَعْمَانَ بْنَ مُقْرِنٍ، حَتَّى إِذَا كُنَّا  
بِأَرْضِ الْعَدُوِّ، خَرَجَ عَلَيْنَا عَامِلٌ

3159. Narrated Jubair bin Haiyya: 'Umar sent the Muslims to the great countries to fight *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]. When Al-Hurmuzān embraced Islām, 'Umar said to him, "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzān said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs with one wing and the head, and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for *Khosrau*, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards *Khosrau*." So, 'Umar sent us (to *Khosrau*) appointing An-Nu'mān bin Muqarrin as our commander. When we reached the land of the enemy, the representative of *Khosrau* came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughīra replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughīra replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and

stones. While we were in this state, the Lord of the heavens and of the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet ﷺ, the Messenger of our Lord, has ordered us to fight you till you worship Allāh Alone or give *Jizya* (i.e., tribute); and our Prophet ﷺ has informed us that our Lord says:

'Whoever amongst us is killed (i.e., martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.'

كَسْرَى فِي أَرْبَعِينَ الْفَمَا، فَقَامَ تُرْجِمَانُ  
فَقَالَ: لِيُكَلِّمَنِي رَجُلٌ مِنْكُمْ، فَقَالَ  
الْمُغَيْرَةُ: سَلْ عَمَّا شِئْتَ، قَالَ: مَا  
أَنْتُمْ؟ قَالَ: نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ  
كُنَّا فِي شَقَاءِ شَدِيدٍ وَبَلَاءِ شَدِيدٍ نَمَضَّ  
الْجَلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبِسُ  
الْوَبَرَ وَالشَّعْرَ، وَنَعْبُدُ الشَّجَرَ  
وَالْحَجَرَ. فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ بَعَثَ  
رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضَيْنَ،  
عَالَى ذَرْعِهِ، وَجَلَّتْ عَظِيمَتُهُ، إِلَيْنَا نَيَّا  
مِنْ أَنفُسِنَا نَعْرِفُ أَبَاهُ وَأُمَّهُ. فَأَمَرَنَا  
نَيَّنَا رَسُولُ رَبِّنَا ﷺ أَنْ نُقَاتِلُكُمْ حَتَّى  
تَعْبُدُوا اللَّهَ وَحْدَهُ أَوْ تُؤْدُوا الْجِزِيَّةَ.  
وَأَخْبَرَنَا نَيَّنَا ﷺ عَنْ رِسَالَةِ رَبِّنَا أَنَّهُ  
مِنْ قُلْبِ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نِعِيمٍ  
لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ يَقِيَ مِنَّا مَلَكٌ  
رِقَابُكُمْ. [انظر: ٧٥٣]

**3160.** (Al-Mughīra, then blamed An-Nu'mān for delaying the attack<sup>(1)</sup> and) An-Nu'mān said to Al-Mughīra, "If you had participated in a similar battle, in the company of Allāh's Messenger ﷺ he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allāh's Messenger ﷺ in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the *Salāt* (prayer) was due (i.e., after midday)."

**(2) CHAPTER.** If the *Imām* concludes a truce with the king of a country, will peace be

٣١٦٠ - فَقَالَ النَّعْمَانُ: رَبِّنَا  
أَشْهَدَكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ  
يُنَدِّمَكَ وَلَمْ يُخْرِكَ، وَلِكِنِي شَهَدْتُ  
الْقِتَالَ مَعَ رَسُولِ اللَّهِ ﷺ. كَانَ إِذَا لَمْ  
يُقَاتِلُ فِي أَوَّلِ النَّهَارِ اسْتَظَرَ حَتَّى تَهَبَّ  
الْأَرْوَاحُ وَتَخْضُرُ الصَّلَوَاتُ.

(٢) **بَابٌ:** إِذَا وَادَعَ الْإِمَامُ مَلِكَ

(1) (H. 3159) Al-Mughīra wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nu'mān delayed it till the afternoon.

observed in regard to all the people of that country?

**3161.** Narrated Abū Ḥumaid As-Sā'idi: We accompanied the Prophet ﷺ in the Ghazwa of Tabuk and the king of Aila presented a white mule and a cloak as a gift to the Prophet ﷺ. And the Prophet ﷺ wrote to him a peace treaty allowing him to keep authority over his country.

**(3) CHAPTER. The advice to take care of non-Muslims who have a covenant of Allāh's Messenger ﷺ.**

**3162.** Narrated Juwairiya bin Qudāma At-Tamīmī: We said to 'Umar bin Al-Khaṭṭāb, "O Chief of the believers! Advise us." He said, "I advise you to fulfil Allāh's Dhimma (financial obligation) (made with the Dhimmi) as it is the Dhimma of your Prophet ﷺ and the source of the livelihood of your dependents (i.e., the taxes from the Dhimmi)."

**(4) CHAPTER. What grants the Prophet ﷺ gave from the land of Bahrain, and what he promised to give (some people) from the Bahrain money resources and from Al-Jizya. And to whom should the Fai (i.e., booty gained without fight) and the Jizya be distributed?**

**3163.** Narrated Yahyā bin Sa'īd: Once, the Prophet ﷺ called the Anṣār in order to grant them part of the land of Bahrain. On that they said, "No! By Allāh, we will not accept it unless you grant a similar thing to

القرية، هل يُكون ذلك لِيقْتِهِم؟

٣١٦١ - حَدَّثَنَا سَهْلُ بْنُ بَكَارٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ قَالَ: عَزَّزْوْنَا مَعَ النَّبِيِّ تَبَوُّكَ، وَاهْدَى مَلْكُ أَيْلَةَ لِلنَّبِيِّ بَعْلَةَ بَيْضَاءَ، وَكَسَاءَ بُرْدَاءَ، وَكَتَبَ لَهُ بِسْرِهِمْ. [راجع: ١٤٨١]

**(٢) بَابُ الْوَصَّاَةِ يَأْهُلُ ذَمَّةَ رَسُولِ اللَّهِ ﷺ،**

والذمة: العهد. والإل: القرابة. ٣١٦٢ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أُبُو جَمْرَةَ قَالَ: سَمِعْتُ جُوَيْرِيَةَ بْنَ قُدَامَةَ التَّمِيمِيَّ قَالَ: سَوْعَتُ عُمَرَ بْنَ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قُلْنَا: أُوصِنَا يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: أُوصِيكُمْ بِذِمَّةِ اللَّهِ فِإِنَّهُ ذَمَّةً نَّيِّكُمْ وَرِزْقُ عِيَالِكُمْ. [راجع: ١٣٩٢]

**(٤) بَابُ مَا أَقْطَعَ النَّبِيُّ ﷺ مِنَ الْبَحْرَيْنِ، وَمَا وَعَدَ مِنْ مَالِ الْبَحْرَيْنِ وَالْحِرْزِيَّةِ وَلِمَنْ يُقْسَمُ الْفَيْءُ وَالْحِرْزِيَّةُ؟**

٣١٦٣ - حَدَّثَنَا أَخْمَدُ بْنُ يُونُسَ: حَدَّثَنَا رُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَّسًا قَالَ: دَعَا النَّبِيُّ

our Quraishi brothers as well.” He said, “That will be their’s if Allāh wills.” But when the *Anṣār* persisted in their request, he said, “After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at *Al-Haud* (of *Al-Kauthar*).”

يَقُولُ الْأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالْبَحْرَيْنِ،  
فَقَالُوا: لَا وَاللَّهِ حَتَّى تَكْتُبَ لِإِخْرَانَا  
مِنْ قُرَيْشٍ يُمْثِلُهَا. قَالَ: «ذَاكَ لَهُمْ  
مَا شَاءَ اللَّهُ عَلَى ذَلِكَ يَقُولُونَ لَهُ.  
قَالَ: «فَإِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً  
فَاضْبِرُوا حَتَّى تَلْقَوْنِي عَلَى  
الْحَوْضِ». [راجع: ٢٣٧٦]

**3164.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : Allāh’s Messenger ﷺ once said to me, “If the revenue of Bahraīn came, I would give you this much and this much and this much.” When Allāh’s Messenger ﷺ died, and the revenue of Bahraīn came, Abū Bakr announced, “Let whoever was promised something by Allāh’s Messenger ﷺ come to me.” So, I went to Abū Bakr and said, “Allāh’s Messenger ﷺ said to me, ‘If the revenue of Bahraīn came, I would give you this much and this much and this much.’” On that Abū Bakr said to me, “Scoop (money) with both your hands.” I scooped money with both my hands and Abū Bakr asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

**3165.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ : Money from Bahraīn was brought to the Prophet ﷺ. He said, “Spread it in the mosque.” It was the biggest amount that had ever been brought to Allāh’s Messenger ﷺ. In the meantime Al-‘Abbās came to him and said,

٣١٦٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي رَوْحُ ابْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ يَقُولُ قَالَ لِي: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا». قَلَّمَا فِيَضَ رَسُولُ اللَّهِ يَقُولُ، وَجَاءَ مَالُ الْبَحْرَيْنِ، فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ يَقُولُ عَدَةً فَلِيَأْتِيَنِي. فَأَتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ يَقُولُ قَدْ كَانَ قَالَ لِي: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَأَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا». فَقَالَ لِي: أَخْثُهُ، فَحَثَوْتُ حَثْيَةً، فَقَالَ لِي: عُدَّهَا، فَعَدَّدْتُهَا فَإِذَا هِيَ خَمْسُمَائَةٌ فَأَعْطَانِي أَلْفًا وَخَمْسَمَائَةً. [راجع: ٢٢٩٦]

٣١٦٥ - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ: عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ: أُتِيَ النَّيْمَةُ يَمَالِي مَنِ الْبَحْرَيْنِ فَقَالَ: «اَنْشُرُوهُ فِي

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"O Allâh's Messenger! Give me, for I gave the ransom of myself and 'Aqil." The Prophet ﷺ said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, "Will you order someone to help me in lifting it?" The Prophet ﷺ said, "No." Then Al-'Abbâs said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." Then Al-'Abbâs threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, "Will you order someone to help me carry it?" The Prophet ﷺ said, "No." Then Al-'Abbâs said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." So, Al-'Abbâs threw away some more money and lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allâh's Messenger ﷺ did not get up from there till not a single Dirham remained from that money.

**(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.**

**3166.** Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : The Prophet ﷺ said, “Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of forty years.”

## (6) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

Narrated 'Umar that the Prophet ﷺ said (to the Jews), "We shall keep you here as

لِمَسْجِدٍ». فَكَانَ أَكْثَرُ مَايُ أُتَيَ بِهِ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ<sup>ص</sup> إِذْ جَاءَهُ الْعَبَاسُ فَقَالَ:  
إِنِّي رَسُولُ اللَّهِ، أَعْطَيْنِي إِنِّي فَادِيْثُ  
فَقُسْبِي وَفَادِيْثُ عَقِيلًا فَقَالَ: «حُذْ»،  
بَعْدًا فِي ثُوْبِهِ، ثُمَّ ذَهَبَ يُقْلِهُ فَلَمْ  
يُسْتَطِعْ، فَقَالَ: أَوْمُرْ بِعَصْبُهُ يَرْفَعْهُ  
لَيْ. قَالَ: «لَا»، قَالَ: فَارْفَعْهُ أَنْتَ  
أَعْلَمُ، قَالَ: «لَا»، فَشَرَّ مِنْهُ ثُمَّ ذَهَبَ  
يُقْلِهُ فَلَمْ يَرْفَعْهُ فَقَالَ: فَمُرْ بِعَصْبُهُ  
يَرْفَعْهُ عَلَيَّ، قَالَ: «لَا»، قَالَ:  
يَارْفَعْهُ أَنْتَ عَلَيَّ، قَالَ: «لَا»، فَشَرَّ  
بِنْهُ ثُمَّ احْتَمَلَهُ عَلَى كَاهِلِهِ ثُمَّ انْظَلَقَ  
مَا زَالَ يُتَبَعُهُ بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا  
عَجِيْبًا مِنْ جَرْصِهِ. فَمَا قَامَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ<sup>ص</sup> وَثَمَّ مِنْهَا دِرْهَمٌ. [راجع: ٤٢١]

## ٥) بَابُ إِثْمٍ مَنْ قَتَلَ مُعَاهِدًا بِغَيْرِ

٣١٦ - حَدَّثَنَا فَيْسُوْدُ بْنُ حَفْصٍ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا الْحَسَنُ بْنُ مَرْبُوْرَ : حَدَّثَنَا مُعَاوِهُدُ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا عَنِ الْبَيْتِ قَالَ : «مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرْجِعْ إِلَيْهِ الْجَنَّةَ ، وَإِنْ رِيَحَهَا يُوجَدُ مِنْ سِيرَةِ أَرْبَعِينَ عَامًا» . [انظر : ٦٩١٤]

## ٦) بَابُ إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ،

وقال عمرٌ عن النبي ﷺ: «أُقرّكم

long as Allāh keeps you here.”

**3167.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: While we were in the mosque, the Prophet ﷺ came out and said, “Let us go to the Jews.” We went out till we reached Bait-ul-Midrās. He said to them, “If you embrace Islām, you will be safe. You should know that the earth belongs to Allāh and His Messenger, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the earth belongs to Allāh and His Messenger.”

ما أَفْرَكُمُ اللَّهُ.

**٣١٦٧** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبَرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَيْمِنًا نَحْنُ فِي الْمَسْجِدِ، خَرَجَ النَّبِيُّ ﷺ فَقَالَ: «اَنْظُلُوكُمُ الْيَهُودَ»، فَخَرَجْنَا حَتَّى جَئْنَا بَيْتَ الْمَدْرَاسِ، فَقَالَ: «اَسْلِمُو مَا تَسْلِمُوا، وَاعْلَمُو اَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ اَنْ أُجْلِسَكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ يَجِدُ مِنْكُمْ بِمَا لَهُ شَيْئًا فَلْيَعْصِمْ، وَإِلَّا فَاعْلَمُو اَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ». [انظر: ٦٩٤٤، ٧٣٤٨]

**٣١٦٨** - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمِ الْأَخْوَلِ: سَمِعَ سَعِيدَ بْنَ جُبَيرَ: سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَوْمُ الْحَمِيسِ وَمَا يَوْمُ الْحَمِيسِ؟ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعَهُ الْحَاصِيَ، قُلْتُ: يَا ابْنَ عَبَّاسٍ، مَا يَوْمُ الْحَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجْهُهُ، فَقَالَ: «اَشْتُونِي بِكَتْفِي اَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّو بَعْدَهُ اَبْدًا». فَتَنَازَعُوا وَلَا يَبْغِي عِنْدَهُمْ تَارُعٌ، فَقَالُوا: مَا لَهُ اَهْجَرَ؟ اسْتَفْهِمُوهُ، فَقَالَ: «ذَرُونِي

**3168.** Narrated Sa‘īd bin Jubair that he heard Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُما saying, “Thursday! And (you know not) what Thursday is?” After that Ibn ‘Abbās wept till the stones on the ground were soaked with his tears. On that I asked Ibn ‘Abbās, “What is (about) Thursday?” He said, “When the condition (i.e., health) of Allāh’s Messenger ﷺ deteriorated, he said, ‘Bring me a bone of scapula, so that I may write something for you after which you will never go astray.’ The people differed in their opinions, although it was improper to differ in front of a Prophet. They said, ‘What is wrong with him? Do you think he is delirious?<sup>(1)</sup> Ask him (to understand).’ The Prophet ﷺ replied, ‘Leave me as I am in a better state than what you are asking me to do.’<sup>(2)</sup> Then the

(1) (H. 3168) The speakers here disapproved of the opinion of other people who suggested that the Prophet ﷺ should not be asked to write as he was seriously ill.

(2) (H. 3168) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.

Prophet ﷺ ordered them to do three things saying, ‘Turn out all *Al-Mushrikūn* from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.’” The subnarrator added, “The third order was something beneficial which either Ibn ‘Abbās did not mention or he mentioned but I forgot.”<sup>(1)</sup>

فَالَّذِي أَنَا فِيهِ خَيْرٌ مَمَّا تَدْعُونِي إِلَيْهِ .  
فَأَمْرَهُمْ بِثَلَاثٍ ، قَالَ : «أَخْرِجُوا  
الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ،  
وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ  
أُجِيزُهُمْ » ، وَالثَّالِثُ إِمَّا أَنْ سَكَنَ  
عَنْهَا ، إِمَّا أَنْ قَالَهَا فَنَسِيَتْهَا . قَالَ  
سُفْيَانُ : هَذَا مِنْ قَوْلِ سُلَيْمانَ .

[راجع: ١١٤]

#### (7) CHAPTER. If *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) prove treacherous to the Muslims, may they be forgiven?

**3169.** Narrated Abū Hurairah رضي الله عنه: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Prophet ﷺ ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet ﷺ said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet ﷺ asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O Abūl-Qāsim; and if we should tell a lie, you can know our lie as you have done regarding our father.” On that he asked, “Who are the

(7) بَابٌ إِذَا غَدَرَ الْمُشْرِكُونَ  
بِالْمُسْلِمِينَ، هَلْ يُغْفَى عَنْهُمْ؟

٣٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي  
سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: لَمَّا فُتَحَتْ خَيْرُ أَهْلِيَتِ لِلنَّبِيِّ  
بِكَلِيلٍ شَاهٌ فِيهَا سُمٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
«اجْعِمُوا لِي مَنْ كَانَ هَا هُنَا مِنْ  
يَهُودًا»، فَجَعَمُوا لَهُ فَقَالَ لَهُمْ: «إِنِّي  
سَأَلُكُمْ عَنْ شَيْءٍ، فَهَلْ أَنْتُمْ صَادِقُ  
عَنْهُ؟» فَقَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَبُوكُمْ؟» قَالُوا: فُلانْ،  
فَقَالَ: «كَذَبْتُمْ بِلْ أَبُوكُمْ فُلانْ»،  
قالُوا: صَدَقْتُمْ، قَالَ: «فَهَلْ أَنْتُمْ

(1) (H. 3168) This third order not mentioned here is explained by *Fath Al-Bārī* as to be one of the following four things: (A) To act on the orders of the Qur’ān, (B) To equip the army-unit under the command of Usāma رضي الله عنه, (C) To not to take the Prophet’s grave as a place of worship, and (D) To offer the *Salāt* (prayers) perfectly and regularly (*Iqāmat-as-Salāt*) and to be good to your slaves (what your right hand possesses). [Fath Al-Bārī].

people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet ﷺ said, "You may be cursed and humiliated in it! By Allāh, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abūl-Qāsim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar, in which case we would get rid of you, and if you are a Prophet then the poison would not harm you."

صَادِقٌ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ إِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَيْنَا، قَالَ لَهُمْ: «مَنْ أَهْلُ التَّارِ؟» قَالُوا: نَكُونُ فِيهَا يَسِيرًا، ثُمَّ تَخْلُقُونَا فِيهَا. قَالَ النَّبِيُّ ﷺ: «اَحْسَوْتُ فِيهَا، وَاللهُ لَا تَخْلُقُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ: «فَهَلْ أَنْتُمْ صَادِقُونَ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ. قَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاءِ سُمًا؟» قَالُوا: نَعَمْ، قَالَ: «مَا حَمَلْتُكُمْ عَلَى ذَلِكَ؟» قَالُوا: أَرْدَنَا إِنْ كُنْتَ كَاذِبًا تَسْتَرِيغُ، وَإِنْ كُنْتَ نَيَّابًا لَمْ يَصْرَكَ. [انظر: ٤٢٤٩، ٥٧٧٧]

(٨) بَابُ دُعَاءِ الْإِمَامِ عَلَى مَنْ نَكَّهَ عَهْدَهُ

٣١٧٠ - حَدَّثَنَا أَبُو التَّعْمَانَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا عَاصِمٌ قَالَ: سَأَلْتُ أَنْسًا رَضِيَ اللَّهُ عَنْهُ عَنِ الْقُنُوتِ، قَالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ: إِنَّ فُلَانًا يَرْعُمُ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقَالَ: كَذَبَتْ. ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَاتَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءِ مَنْ بَنَى سُلَيْمَ. قَالَ: بَعْثَ أَرْبَعينَ أَوْ سَبْعينَ - يَشُكُّ فِيهِ - مِنَ الْفُرَاءِ إِلَى أَنَّاسٍ مِنَ الْمُشْرِكِينَ فَعَرَضَ لَهُمْ هُؤُلَاءِ فَقَتَلُوهُمْ وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فَمَا

رأيُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ.

[راجع: ١٠٠١]

### (٩) بَابُ أَمَانِ النِّسَاءِ وَجَوَارِهِنَّ

#### (9) CHAPTER. The offering of shelter and peace to someone by women.

3171. Narrated Umm Hānī, the daughter of Abū Ṭālib: I went to Allāh's Messenger ﷺ on the day of the conquest of Makkah and found him taking a bath, and his daughter Fātīma was screening him. I greeted him and he asked, "Who is that?" I said, "I, Umm Hānī bint Abī Ṭālib." He said, "Welcome, O Umm Hānī." When he had finished his bath, he stood up and offered eight *Rak'a* prayer while dressed in one garment. I said, "O Allāh's Messenger! My brother 'Ali has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We will grant asylum to the one whom you have granted asylum." [(Umm Hānī said, "That (visit) was at the time of *Duha* (i.e., forenoon)]."

٣١٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُوسْفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي التَّضْرِيرِ مَوْلَى عُمَرَ ابْنِ عَيْنِدِ اللَّهِ: أَنَّ أَبَا مَرْةَ مَوْلَى أُمَّ هَانِيَ ابْنَةَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمَعَ أُمَّ هَانِيَ ابْنَةَ أَبِي طَالِبٍ تَقُولُ: دَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَعْتَشِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْرُّهُ فَسَلَّمَتُ عَلَيْهِ، قَالَ: «مَنْ هَذِهِ؟» فَقَلَّتْ: أَنَا أُمُّ هَانِي بِنْتُ أَبِي طَالِبٍ، قَالَ: «مَرْحَبًا بِأُمِّ هَانِي». فَلَمَّا فَرَغَ مِنْ عُسْلِيَ قَامَ فَصَلَّى لِمَانِ رَكْعَاتٍ مُلْتَحِفًا فِي ثُوبٍ وَاحِدٍ، فَقَلَّتْ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أَمِي عَلَيَّ أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجْرَيْتُهُ، فَلَمْ بْنُ هُبَيْرَةَ. قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرَنَا مَنْ أَجْرَيْتِ يَا أُمُّ هَانِي، قَالَتْ أُمُّ هَانِي: وَذَلِكَ ضُحْيَ.

[راجع: ٢٨٠]

### (١٠) بَابُ ذِمَّةِ الْمُسْلِمِينَ وَجَوَارِهِمْ

#### (10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them, even if it is granted by one of the lowest social status.

3172. Narrated Ibrāhīm At-Taimī's father: 'Alī delivered a *Khuṭba* (religious talk) saying, "We have no book to read except the Book of Allāh and what is written in this paper which contains verdicts

٣١٧٢ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا وَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّسِيِّمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلَيْ

regarding (retaliation for) wounds, the ages of the camels (given as *Zakāt* or as blood money) and the fact that Al-Madina is a sanctuary in between ‘Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds (of worship) will be accepted. And whoever (freed slave) takes as his master other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be respected by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse).”

(11) CHAPTER. If non-Muslims (in war) say, “*Saba’nā*” and could not say “*Aslamnā*” (i.e., we have embraced Islām), (their claim is accepted).

And Ibn ‘Umar said, “Khalid started killing such infidels (thinking that they should have said “*Aslamnā*” to be safe). The Prophet ﷺ said, “O Allāh! I am free from what Khalid has done.” ‘Umar said, “If one says to another ‘*Matras*<sup>(1)</sup>’, he is granting him security thereby. Allāh knows all the tongues.” ‘Umar said (to Al-Hurmuzān, a Persian leader), “Speak, there is no harm.” (And that was taken as a sign of granting security.)

(12) CHAPTER. Making peace with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

And Allāh’s Statement :

(1) (Ch. 11) “*Matras*” is a Persian word meaning, “Don’t be afraid.”

فَقَالَ: مَا عِنْدَنَا كِتَابٌ نَّقْرُؤُهُ إِلَّا كِتَابُ اللَّهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ.  
 فَقَالَ: فِيهَا الْجِرَاحَاتُ، وَأَسْنَانُ الْإِبْلِ، «وَالْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْنَيْ كَذَا، فَمَنْ أَخْدَثَ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُعْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ تَوَلَّ عَيْرَ مَوَالِيهِ فَعَلَيْهِ مِثْلُ ذَلِكَ. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ فَمَنْ أَخْرَى مُسْلِمًا فَعَلَيْهِ مِثْلُ ذَلِكَ». [راجع: ١١١]  
 (١١) بَابٌ إِذَا قَالُوا: صَبَانًا، وَلَمْ يُحْسِنُوا: أَسْلَمُنا،

وَقَالَ ابْنُ عُمَرَ: فَجَعَلَ خَالِدًا يَقْتُلُ فَقَالَ النَّبِيُّ ﷺ: «أَبْرُأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»، وَقَالَ عُمَرُ: إِذَا قَالَ: مَتَرَسْ، فَقَدْ آمَنَهُ، إِنَّ اللَّهَ يَعْلَمُ الْأُلْسِنَةَ كُلَّهَا. وَقَالَ: تَكَلِّمْ لَا بَأْسَ.

(١٢) بَابُ الْمَوَادِعَةِ وَالْمُصَالَحةِ مَعَ الْمُشْرِكِينَ بِالْمَالِ وَغَيْرِهِ، وَإِنَّمَّا لَمْ يَفِ بالْعَهْدِ، وَقَوْلِهِ: (وَإِنْ جَنَحُوا لِلْسَّلْمِ) جَنَحُوا: طَلَبُوا السَّلْمَ. فَاجْتَمَعَ لَهُ

"But if they (enemy) incline toward peace...." (V.8:61)

**3173.** Narrated Sahl bin Abī Ḥathma: 'Abdullāh bin Sahl and Muḥaiyīṣa bin Maṣ'ūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥaiyīṣa came upon 'Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. 'Abdur-Rahmān bin Sahl, Muḥaiyīṣa and Ḥuwaiyīṣa, the sons of Maṣ'ūd came to the Prophet ﷺ and 'Abdur-Rahmān intended to talk, but the Prophet ﷺ said (to him), "Let the eldest of you speak," as 'Abdur-Rahmān was the youngest. 'Abdur-Rahmān kept silent and the other two spoke. The Prophet ﷺ said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet ﷺ said, "Then the Jews can clear themselves from the charge by taking *Al-Qasama* (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of *Al-Kafirūn* (disbelievers in Allāh, in His Oneness and in His Messenger Muhammad ﷺ)?" So, the Prophet ﷺ himself paid the blood money (of 'Abdullāh).

[See Vol. 9, *Hadīth* No.6898]

**(13) CHAPTER.** The superiority of fulfilling one's covenant.

**3174.** Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Harb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Shām as traders, during the truce which Allāh's

بِشْرٌ، هو ابْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرٍ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَمْمَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنَ سَهْلٍ وَمُحَيَّصَةً ابْنَ مَسْعُودٍ بْنَ رَيْدٍ إِلَى خَيْرٍ وَهِيَ يَوْمَئِذٍ صُلْحٌ فَتَرَقَّا، فَاتَّى مُحَيَّصَةً إِلَى عَبْدِ اللَّهِ ابْنَ سَهْلٍ وَهُوَ يَسْتَحْفُطُ فِي دَمِهِ فَتَلَأَ قَدَّفَتْهُ، ثُمَّ قَدِيمَ الْمَدِينَةَ فَانْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيَّصَةً وَخُوَيْصَةً ابْنَ مَسْعُودٍ إِلَى النَّبِيِّ ﷺ. فَدَفَقَ عَبْدُ الرَّحْمَنِ بْنَ سَهْلٍ كَلْمَنَ قَالَ: «كَبَرَ كَبَرٌ»، وَهُوَ أَحَدُ الْقَوْمِ. فَسَكَّتَ فَتَكَلَّمَا فَقَالَ: «أَتَحْلِفُونَ وَأَسْتَحْجُونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ؟» قَالُوا: وَكَيْفَ تَحْلِفُ وَلَمْ تَشْهُدْ وَلَمْ تَرَ، قَالَ: «فَتَبَرُّكُمْ يَهُودُ بِخَمْسِينَ»، فَقَالُوا: كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ.

[راجع: ٢٧٠٢]

### (١٣) بَابُ فَضْلِ الْوَفَاءِ بِالْعَهْدِ

بِشْرٌ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا النَّبِيُّ، عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

Messenger ﷺ had concluded with Abū Sufyān and the Quraish infidels.<sup>(1)</sup>

عَبْدَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبَ أَخْبَرَهُ: أَنَّ هَرْقَلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِّنْ قُرْيَشٍ كَانُوا تِجَارًا بِالشَّامِ فِي الْمَدْنَةِ الَّتِي مَادَ فِيهَا رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ فِي كُفَّارِ قُرْيَشٍ . [راجع: ٧]

(١٤) بَابُ هَلْ يُغْفَى عَنِ الذَّمِّيِّ إِذَا سَحَرَ؟

#### (14) CHAPTER. If a *Dhimmī* practises magic, can he be excused?

Ibn Shihāb was asked, “If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death?” He replied, “We have been informed that Allāh’s Messenger ﷺ was bewitched, yet he did not kill the magician who was from the people of the Scriptures.”

وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، سُئِلَ: أَعْلَى مَنْ سَحَرَ مَنْ أَهْلَ الْعَهْدِ قَتْلٌ؟ قَالَ: بَلَغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ صُنِعَ لَهُ ذَلِكَ فَلَمْ يُثْنِلْ مَنْ صَنَعَهُ وَكَانَ مَنْ أَهْلَ الْكِتَابِ.

٣١٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّقِّيِّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ سُحْرَ حَتَّى كَانَ يُحَيِّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ . [انظر: ٣٢٦٨، ٦٣٩١، ٥٧٦٣، ٥٧٦٥]

(١٥) بَابُ مَا يُحَدِّرُ مِنَ الْغَدْرِ، وَقَوْلُ اللَّهِ تَعَالَى: ۝وَإِنْ يُبَدِّلَا أَنْ يَعْذُوكُمْ فَإِنَّ حَسَبَكُ اللَّهُ الْآيَةَ . [الأفال: ٦٢]

٣١٧٦ - حَدَّثَنَا الْحَمَدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

#### (15) CHAPTER. Caution against treachery.

And the Statement of Allāh :

“And if they intend to deceive you, then verily, Allāh is All-Sufficient for you...” (V.8:62)

3176. Narrated ‘Auf bin Mālik : I went to the Prophet ﷺ during the *Ghazwa* of Tabuk while he was sitting in a leather tent. He said,

(1) (H. 3174) In the meeting between Abū Sufyān and Heraclius, the latter, praising Allāh’s Messenger ﷺ said, “And so the Messengers never act treacherously.” (See Vol. 1, *Hadith* No.6).

"Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinārs, he will not be satisfied; then a *Fitnah* (an affliction) which no Arab house will escape, and then a truce between you and Banī Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

العلاء بن زير قال: سمعتُ سر بن عبيده الله: أنه سمع أبا إدريس قال: سمعتُ عوف بن مالك قال: أتيت النبي ﷺ في غزوة تبوك وهو في قبة من أحد فقال: «اعدد ستة بين يدي الساعة: موتي، ثم فتح بيته المقدس، ثم موته يأخذ فيكم كعاصي الغنم، ثم استفاضة المال حتى يعطي الرجل مائة دينار فيظل ساخطاً، ثم فتنة لا يبقى بيته من العرب إلا دخلته، ثم هذه تكون بينكم وبين بني الأضمر فيعدرون، فإذا ثونكم تحت ثمانين غاية، تحت كل غاية اثنا عشر ألفاً».

(١٦) باب كيف ينبع إلى أهل العهد؟

And the Statement of Allāh :

"If you (O Muhammad ﷺ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)." (V.8:58)

3177. Narrated Abū Hurairah : رضي الله عنه that Abū Bakr, on the day of *Nahr* (i.e., slaughtering of animals for sacrifice), sent me to Mina in the company of others to make this announcement: "After this year, no *Mushrik*<sup>(١)</sup> will be allowed to perform the *Hajj*, and none will be allowed to perform the *Tawāf* of the Ka'bah in a naked state." And the day of *Al-Hajj-al-Akbar* is the day of *Nahr*, and it is called *Al-Akbar* because the

وقول الله عز وجل: ﴿وَإِنما تختلف من قومٍ خيانةً فائذ إليهم على سوء﴾ الآية [الأناش: ٥٨].

٣١٧٧ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهرى: أخبرنا حميد بن عبد الرحمن: أن أبا هريرة رضي الله عنه قال: بعثنى أبو بكر رضي الله عنه فيمن يؤذن يوم النحر بمنى: لا يحج بعد العام مشركاً، ولا يطوف بالبيت عرياناً. ويؤم

(1) (H. 3177) *Al-Mushrik*: polytheist, pagan, idolater, disbeliever in the Oneness of Allāh, the one who worships others along with Allāh or sets up rivals or partners to Allāh.

people call the 'Umra as *Al-Hajj-al-Aṣghar* (i.e., the minor *Hajj*). Abū Bakr threw back the *Mushrikūn*'s covenant that year, and therefore, no *Mushrik* performed the *Hajj* in the year of *Hajj-ul-Wadā'* of the Prophet ﷺ.

الحج الأكابر يوم النحر. وإنما قيل:  
الأكابر، من أجل قول الناس: الحج الأصغر، فبئذ أبو بكر إلى الناس في ذلك العام. فلهم يحج عام حجة الوداع الذي حج فيه النبي ﷺ مشركاً. [راجع: ٣٦٩]

#### (17) CHAPTER. The sin of a person who makes a covenant and then proves treacherous.

And the Statement of Allāh جل جلاله :

"They are those with whom you made a covenant, but they break their covenant every time, and they do not fear Allāh." (V.8:56)

(١٧) باب إثم من عاهد ثم غدر،  
وقول الله عز وجل: ﴿الَّذِينَ عَاهَدُوا مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَنْقُوتُونَ﴾ [الأفال: ٥٦].

**3178.** Narrated 'Abdullāh bin 'Amr رضي الله عنهما said, "Allāh's Messenger ﷺ said, "Whoever has (the following) four characteristics will be a pure hypocrite :

If he speaks, he tells a lie ; if he gives a promise, he breaks it ; if he makes a covenant he proves treacherous ; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of hypocrisy unless he gives it up."

٣١٧٨ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ ابْنِ مُرْعَةَ، عَنْ سَمْرُوقَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَبَعُ خَلَالٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً: مَنْ إِذَا حَدَّثَ كَذَبَ، إِذَا وَعَدَ أَخْلَفَ، إِذَا عَاهَدَ غَدَرَ، إِذَا خَاصَّمَ فَجَرَّ. وَمَنْ كَانَتْ فِيهِ حَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ حَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدْعُهَا».

[راجع: ٣٤]

**3179.** Narrated Ali رضي الله عنه : We did not write anything from the Prophet ﷺ except the Qur'ān and what is written in this paper, (wherein) the Prophet ﷺ said, "Al-Madīna is a sanctuary from (the mountain of) 'Air to so-and-so (mountain); therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will

٣١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلَيٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَتَبْنَا عَنِ التَّيْمِيِّ إِلَّا الْقُرْآنَ، وَمَا فِي هَذِهِ

incur the Curse of Allāh, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be respected by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who take as masters, people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.”

**3180. Narrated Sa‘id:** Abū Hurairah رضي الله عنه once said (to the people), “What will your state be when you can get no Dīnār or Dirham (i.e., taxes from the *Dhīmmī*)?” On that someone asked him, “What makes you know that this state will take place, O Abū Hurairah?” He said, “By Him in Whose Hands Abū Hurairah’s soul is, I know it through the statement of the true and truly inspired one (i.e., the Prophet ﷺ).” The people asked, “What does the statement say?” He replied, “Allāh and His Messenger’s asylum (granted to *Dhīmmī*, i.e., non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these *Dhīmmī* so daring that they will refuse to pay the *Jizya* they will be supposed to pay.”

#### (18) CHAPTER:

**3181. Narrated Al-A‘mash:** I asked Abū Wā'il, “Did you take part in the battle of Siffin?”<sup>(1)</sup> He said, “Yes, and I heard Sahl

الصَّحِيقَةِ، قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْنَيْ كَدَّا، فَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُخْدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ. وَذَمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ وَالَّتِ قَوْمًا بِعَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ».

[راجع: ١١١]

٣١٨٠ - قَالَ أَبُو مُوسَىٰ: حَدَثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَيْفَ أَتَمْ إِذَا لَمْ تَجْتِبُوا دِينَارًا وَلَا درْهَمًا؟ فَقَبَلَ لَهُ: وَكَيْفَ تَرَى ذَلِكَ كَائِنًا يَا أَبَا هُرَيْرَةَ؟ قَالَ: إِنْ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ يَبْدِي عَنْ قَوْلِ الصَّادِقِ الْمَضْدُوقِ. قَالَ: عَمَّ ذَلِكَ؟ قَالَ: تُنْتَهِكُ ذِمَّةُ اللَّهِ وَذَمَّةُ رَسُولِهِ ﷺ فَيُشَدُّ اللَّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الذَّمَّةِ فَيَمْنَعُونَ مَا فِي أَيْدِيهِمْ.

#### (18) بَابٌ:

٣١٨١ - حَدَثَنَا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْرَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ

(1) (H. 3181) A battle that took place between ‘Ali’s followers and Mu‘awiya’s followers=

bin Hunayf (when he was blamed for lack of zeal for fighting) saying, 'You'd better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal<sup>(1)</sup>. If I had had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'"

قالَ: سَأْلَتُ أَبَا وَائِلَ: شَهَدْتَ صِفَّيْنَ؟ قَالَ: نَعَمْ، فَسَوْمَتْ سَهْلَ بْنَ حُنَيْفَ يَقُولُ: اتَّهَمُوا رَأْيَكُمْ، رَأْيُنِي يَوْمَ أَبِي جَنَدَلٍ، وَلَوْ أَسْتَطَعْتُ أَنْ أَرْدَأَ أَمْرَ النَّبِيِّ ﷺ لِرَدَدَتِهِ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقَنَا لِأَمْرٍ يُفَظِّعُنَا إِلَّا أَسْهَلْنَا بِنَا إِلَى أَمْرٍ تَغْرِفُهُ غَيْرُ أَمْرِنَا هَذَا. [انظر: ٣١٨٢، ٤١٨٩، ٤٨٤٤]

[٧٣٠٨]

**3182.** Narrated Abū Wā'il: We were in (the battle of) Ḫiffin and Sahl bin Hunayf got up and said, "O people! Blame yourselves! We were with the Prophet ﷺ on the day of *Hudaybiya*, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khaṭṭāb came and said, 'O Allāh's Messenger! Aren't we in the right (path) and our opponents in the wrong (path)?' Allāh'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 Allāh judges between us and them?' Allāh's Messenger ﷺ said, 'O Ibn Al-Khaṭṭāb! I am the Messenger of Allāh and Allāh will never degrade me'. Then 'Umar went to Abū Bakr and told him the same as he had told the Prophet ﷺ. On that Abū Bakr said (to 'Umar), 'He is the Messenger of Allāh and Allāh will never degrade him.' Then *Sūrat Al-Fath* (i.e., Victory) was revealed and Allāh's Messenger ﷺ recited

**٣١٨٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ:** حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابَةَ . قَالَ: حَدَّثَنِي أَبُو وَائِلٍ قَالَ: كُنَّا بِصِفَّيْنَ فَقَامَ سَهْلُ بْنُ حُنَيْفَ قَالَ: أَيُّهَا النَّاسُ، اتَّهَمُوا أَنفُسَكُمْ، فَإِنَّا كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ قَالَ: يَا رَسُولَ اللهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى باطِلٍ؟ قَالَ: «بَلِي». قَالَ: أَيْسَرْ فَقَاتَنَا فِي الْجَنَّةِ وَفَتَلَاهُمْ فِي النَّارِ؟ قَالَ: «بَلِي»، قَالَ: فَعَلَامَ نُعْطِي الدِّينَةَ فِي دِينِنَا؟ أَرْجُعُ وَلَمَّا يَحْكُمُ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ قَالَ: «يَا ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللهِ وَلَنْ

=at the river of Euphrates in 'Irāq.

(1) (H. 3181) Abū Jandal embraced Islām at the time when the Muslims had concluded a treaty with *Al-Mushrikūn* of Makkah by virtue of which the Prophet ﷺ had to return Abū Jandal to them in spite of his conversion.

it to the end in front of 'Umar. On that 'Umar asked, 'O Allāh's Messenger! Was it (i.e., the *Hudaibiya* Treaty) a victory?' Allāh's Messenger ﷺ said, 'Yes'."

يُضيئُنِي اللَّهُ أَبْدَاً). فَانْطَلَقَ عُمَرُ إِلَى  
أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ وَلَنْ يُضيئَنَّ  
اللَّهُ أَبْدَاً. فَزَلَّتْ سُورَةُ الْفَتْحِ فَرَأَاهَا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخِرِهَا.  
قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَوْ فَتْحٌ  
هُوَ؟ قَالَ: «نَعَمْ». [راجع: ٣١٨١]

**3183.** Narrated Asmā' bint Abī Bakr رضي الله عنها : During the period of the peace treaty of Quraish with Allāh's Messenger ﷺ, my mother, accompanied by her father, came to visit me, and she was a *Mushrikah*. I consulted Allāh's Messenger ﷺ (by asking), "O Allāh's Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

٣١٨٣ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعْدِيْهِ:  
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ  
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بْنَتِ  
أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ:  
قَدِيمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ  
قُرْبَيْشٍ إِذْ عَاهَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَمُدَّهُمْ مَعَ أَبِيهَا، فَاسْتَقْتَبَتْ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ  
أُمِّي قَدِيمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ  
أَفَأَصْلِهَا؟ قَالَ: «نَعَمْ، صِلِّهَا».  
[راجع: ٢٦٢٠]

**(19) CHAPTER.** It is permissible to conclude a peace treaty of three days or any other fixed period.

**(١٩) بَابُ الْمُصَالَحةِ عَلَى ثَلَاثَةِ أَيَّامٍ**  
أَوْ وَقْتٍ مَعْلُومٍ

**3184.** Narrated Al-Barā' رضي الله عنه : When the Prophet ﷺ intended to perform '*'Umra*', he sent a person to the people of Makkah asking their permission to enter Makkah. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (*Islām*) to any of them. So 'Ali bin Abī Tālib started writing the treaty between them. He wrote, "This is what Muḥammad, Messenger of Allāh ﷺ has agreed to." The (Makkans) said, "If we knew that you

٣١٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ  
بْنِ حَكِيمٍ: حَدَّثَنِي شَرِيعُ بْنُ مَسْلَمَةَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسَفَ بْنُ أَبِي  
إِسْحَاقَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي  
إِسْحَاقَ قَالَ: حَدَّثَنِي الْبَرَاءُ رَضِيَ اللَّهُ  
عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَرْسَلَ إِلَى أَهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ لِيَذْخُلُ  
مَكَّةَ فَاشْتَرَطُوا عَلَيْهِ أَنْ لَا يُقِيمَ بِهَا

(Muhammad) are the Messenger of Allāh, then we would not have prevented you and would have followed you. But write, ‘This is what Muḥammad bin ‘Abdullāh has agreed to...’” On that Allāh’s Messenger ﷺ said, “By Allāh, I am Muḥammad bin ‘Abdullāh, and, by Allāh, I am the Messenger of Allāh.” Allāh’s Messenger ﷺ used not to write; so he asked ‘Alī to erase the expression ‘Messenger of Allāh’. On that ‘Alī said, “By Allāh, I will never erase it.” Allāh’s Messenger ﷺ said (to ‘Alī), “Let me see the paper.” When ‘Alī showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh’s Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to ‘Alī and said, “Let your friend (i.e., the Prophet ﷺ) quit Makkah.” ‘Alī informed Allāh’s Messenger ﷺ about it and Allāh’s Messenger ﷺ said, “Yes,” and then he departed.

إِلَّا ثَلَاثَ لَيَالٍ، وَلَا يَدْخُلُهَا إِلَّا بِجُلُبَانِ السَّلَاحِ، وَلَا يَدْعُو مِنْهُمْ أَحَدًا، قَالَ: فَأَخَذَ يُكْتُبُ الشَّرْطَ بِيَنْهُمْ عَلَيُّ بْنُ أَبِي طَالِبٍ. فَكَتَبَ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ. قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْتَكَ وَلَتَابَعْنَاكَ. وَلِكِنْ أَكْتُبْ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. قَالَ: أَنَا وَاللَّهِ رَسُولُ اللَّهِ، عَبْدُ اللَّهِ، وَأَنَا وَاللَّهِ رَسُولُ اللَّهِ، قَالَ: وَكَانَ لَا يُكْتُبُ، قَالَ: فَقَالَ: لِعَلَيِّ امْحُ: رَسُولُ اللَّهِ، قَالَ عَلَيِّ: وَاللَّهِ لَا أَمْحَاهُ أَبَدًا، قَالَ: فَأَرِنِيهِ، قَالَ: فَأَرَاهُ إِيَاهُ فَمَحَا النَّبِيُّ عَلَيْهِ السَّلَامُ بِيَدِهِ، فَلَمَّا دَخَلَ وَمَضَى الْأَيَامُ أَتَرَا عَلَيْهَا قَالُوا: مَرْ صَاحِبَكَ فَلَيْرِتَحِلُّ، فَذَكَرَ ذَلِكَ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ لِرَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: «نَعَمْ» فَارْتَحَلَ .

[راجع: ١٧٨١]

(٢٠) بَابُ الْمَوَادِعَةِ مِنْ خَيْرِ وَقْتٍ، وَقَوْلُ النَّبِيِّ عَلَيْهِ السَّلَامُ: «أَفَرُّكُمْ عَلَى مَا أَفَرَّكُمُ اللَّهُ»

(٢١) بَابُ ظْرِحِ جِيفِ الْمُشْرِكِينَ فِي الشِّرِّ، وَلَا يُؤْخَذُ لَهُمْ ثَمَنٌ

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khaibar Jews), “We will keep you as long as Allāh will keep you.”

(21) CHAPTER. The throwing of the dead bodies of *Al-Mushrikūn* in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

3185. Narrated ‘Abdullāh بن عُثمان : رَضِيَ اللَّهُ عَنْهُ While the Prophet ﷺ was in the state of

٣١٨٥ - حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ

prostration, surrounded by a group of people from *Mushrikūn* of the *Quraish*, ‘Uqba bin Abi Mu‘aṭṭ came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till *Fatimah* (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, “O Allāh! Destroy the chiefs of *Quraish*, O Allāh! Destroy *Abū Jahl* bin *Hishām*, ‘Utba bin *Rabi‘a*, *Shaibah* bin *Rabi‘a*, ‘Uqba bin *Abī Mu‘aṭṭ*, ‘Umaiyyah bin *Khalaf* (or *Ubaī bin Khalaf*).” Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of *Umaiyyah* or *Ubaī*, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

#### (22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

3186, 3187. Narrated Abdullah and Anas : The Prophet ﷺ said, “Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection.” One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.”

قال: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عَقْبَةُ بْنُ أَبِي مُعَيْطٍ يَسْلِي جَزُورَ وَقَدْفَةَ عَلَى ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخَذَتْ مِنْ طَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ عَلَيْكَ الْمَلَأُ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أَبَا جَهْلٍ بْنَ هِشَامٍ، وَعُبَيْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ وَأُمَيَّةَ بْنَ خَلَفٍ أَوْ أُبَيِّ بْنَ خَلَفٍ فَلَقَدْ رَأَيْتُهُمْ فَتَلَوْا يَوْمَ بَدْرٍ فَأَلْقُوا فِي بَيْرٍ غَيْرَ أُمَيَّةَ أَوْ أُبَيِّ فَإِنَّهُ كَانَ رَجُلًا ضَحْمًا فَلَمَّا جَرَوْهُ تَقَطَّعَتْ أُوصَالُهُ فَبَلَّ أَنْ يُلْقَى فِي الْبَيْرِ». [راجع: ٢٤٠] (٢٢) بَابُ إِثْمِ الْغَادِرِ لِلْبَرِّ وَالْفَاجِرِ

٣١٨٦، ٣١٨٧ - حَدَّثَنَا أَبُو الْوَلِيدُ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَعْنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءُ يَوْمَ الْقِيَامَةِ - قَالَ أَحَدُهُمَا: يُنْصَبُ، وَقَالَ الْآخَرُ: يُرْىٰ يَوْمَ الْقِيَامَةِ - يُعْرَفُ بِهِ».

**3188.** Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal (perfidy) he committed."

[See Vol. 8, *Hadith* No.6177]

٣١٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لِوَاءً يُنْصَبُ يَوْمَ الْقِيَامَةِ بِغَدْرِهِ». [انظر: ٦١٧٧، ٦١٧٨، ٦٩٦٦، ٧١١١]

**3189.** Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ said on the day of the conquest of Makkah, "There is no emigration now, but there is *Jihād* (i.e., holy battle) and good intentions<sup>(1)</sup>. And when you are called for *Jihād*, you should come out at once." Allāh's Messenger ﷺ also said, on the day of the conquest of Makkah, "Allāh has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its *Luqāt* (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-'Abbās said, "O Allāh's Messenger! Except the *Idhkhīr*, because it is used by the goldsmiths and by the people for their houses." On that the Prophet ﷺ said, "Except the *Idhkhīr*."

٣١٨٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوِسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ وَلِكُنْ جِهَادٌ وَنَيَّةٌ، وَإِذَا اسْتَفْرَأْتُمْ فَاقْرُرُوا». وَقَالَ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لَا حِدْرٌ قَبْلِيٌّ، وَلَمْ يَحِلْ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ. فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْقَرُ صَيْدُهُ، وَلَا يُلْتَقَطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلِي خَلَاهُ». فَقَالَ عَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الإِذْخَرُ فَإِنَّهُ لِقَنِيْهِمْ وَلِبَيْوِتِهِمْ، قَالَ: «إِلَّا الإِذْخَرُ». [راجع: ١٣٤٩]

(1) (H. 3189) See the footnote of *Hadith* No.2783.

## 59 -THE BOOK OF THE BEGINNING OF CREATION

(1) CHAPTER. What is mentioned in the Statement of Allāh عالى (in this respect):

“And He it is Who originates the creation; then will repeat it (after it has been perished) and this is easier for Him...”  
(V.30:27)

Ar-Rabi' bin Khuthaim and Al-Hasan said, “Everything is easy for Allāh.”

## ٥٩ - كتاب بدء الخلق

(١) باب ما جاء في قوله الله تعالى: ﴿وَهُوَ الَّذِي يَدْبَرُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ [الروم: ٢٧]

وقال الربيع بن خثيم والحسن: كُلُّ عَلَيْهِ هَيْنَانْ. وَهَيْنَانْ وَهَيْنَانْ بِمِثْلِ لَيْنِ ولَيْنِ وَمِيْتِ وَمِيْتِ. وَضَيْقِ وَضَيْقِ. ﴿أَفَعَيْنَا﴾ [ق: ١٥] أَفَأَعْيَا عَلَيْنَا حِينَ أَنْشَأْنَاكُمْ وَأَنْشَأْنَا حَلْقَكُمْ. ﴿لَعْوبَ﴾ [فاطر: ٣٥] النَّصْبُ. ﴿أَطْوَارًا﴾ [نوح: ١٤]، طُورًا كَذَا، وَطُورًا كَذَا. عَدَا طُورَةً: أي قَدْرَةً.

3190. Narrated 'Imrān bin Ḥuṣain رضي الله عنه: Some people of Banī Tamīm came to the Prophet ﷺ and he said (to them), “O Banī Tamīm! Rejoice with glad tidings.” They said, “You have given us glad tidings, now give us something.” On hearing that the colour of his face changed<sup>(1)</sup>. Then the people of Yemen came to him and he said, “O people of Yemen! Accept the good tidings, as Banī Tamīm has refused them.” The Yemenites said, “We accept them.” Then the Prophet ﷺ started talking about the beginning of creation and about (Allāh's) Throne. In the meantime a man came saying, “O 'Imrān! Your she-camel has run away!” (I got up and went away), but I wish I had not left that place (for I missed what Allāh's Messenger ﷺ had said).

٣١٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ شَدَادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ نَفْرٌ مِنْ بَنَيِ تَمِيمٍ إِلَى الْيَمَنِ يَعْلَمُ فَقَالَ: يَا بَنَيِ تَمِيمٍ، أَبْشِرُوْا. فَقَالُوا: بَشَّرْتَنَا فَأَعْطَنَا، فَعَيَّرَ وَجْهُهُ. فَجَاءَهُ أَهْلُ الْيَمَنِ فَقَالَ: يَا أَهْلَ الْيَمَنِ اقْبِلُو السُّرَى إِذْ لَمْ يَقْبِلُهَا بُنُوْتُ تَمِيمٍ». قَالُوا: قَبَلْنَا، فَأَخَذَ الْيَمَنِ يُحَدَّثُ بَدْءَ الْخَلْقِ وَالْعَرْشِ فَجَاءَ رَجُلٌ فَقَالَ: يَا عِمْرَانَ رَاحَلْتُكَ

(1) (H. 3190) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.

نَفَّلْتُ، لَيْتَنِي لَمْ أَفْمُ. [انظر: ٣١٩١،  
٧٤١٨، ٤٣٨٦، ٤٣٦٥]

**3191.** Narrated 'Imrān bin Ḥuṣain رَضِيَ اللَّهُ عَنْهُ : I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Bani Tamīm came to the Prophet ﷺ who said, "O Bani Tamīm! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Bani Tamīm has refused them." They said, "We accept it, O Allāh's Messenger! We have come to ask you about this matter (i.e., the beginning of creation)." He said, "First of all, there was nothing but Allāh, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuṣain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allāh, I wished I had left that she-camel (but not that gathering).

**٣١٩١** - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ  
بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
الْأَعْمَشُ: حَدَّثَنَا جَامِعُ بْنُ شَدَادَ،  
عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّهُ حَدَّثَهُ عَنْ  
عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَعَقَلْتُ  
نَاقَتِي بِالبَابِ، فَأَتَاهُ نَاسٌ مِنْ بَنِي  
تَوْبِيمَ فَقَالَ: «أَفْلُوا الْبُشَرَى يَا بَنِي  
تَوْبِيمَ»، قَالُوا: قَدْ بَشَّرْتَنَا فَأَعْطِنَا،  
مَرَّةً ثَمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنَ الْيَمَنِ  
فَقَالَ: «أَفْلُوا الْبُشَرَى يَا أَهْلَ الْيَمَنِ  
أَنْ لَمْ يَقْبِلُهَا بَنُو تَوْبِيمَ»، قَالُوا: قَدْ  
قَبَلْنَا يَا رَسُولَ اللَّهِ، قَالُوا: جَئْنَا  
نَسْأَلُكَ عَنْ هَذَا الْأَمْرِ، قَالَ: «كَانَ  
اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ  
عَلَى الْمَاءِ. وَكَبَّ فِي الدَّكْرِ كُلَّ  
شَيْءٍ، وَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ»  
فَنَادَى مُنَادِي: دَهَبْتُ نَاقْلَكَ يَا ابْنَ  
الْحُصَيْنِ، فَانْطَلَقْتُ إِذَا هِيَ يَقْطَعُ  
دُونَهَا السَّرَابَ فَوَاللَّهِ لَوْدَدْتُ أَنِّي كُنْتُ  
تَرْكُنْهَا. [راجع: ٣١٩٠]

**٣١٩٢** - وَرَوَى عِيسَى، عَنْ  
رَقَبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ  
بْنِ شَهَابٍ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ  
اللَّهُ عَنْهُ يَقُولُ: قَامَ فِيهَا النَّبِيُّ ﷺ  
مَقَاماً فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى

**3192.** Narrated 'Umar رَضِيَ اللَّهُ عَنْهُ : One day the Prophet ﷺ stood amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had

said, and some forgot it.

دَخَلَ أَهْلَ الْجَنَّةَ مَنَازِلُهُمْ وَأَهْلُ النَّارِ  
مَنَازِلُهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَتَسْبِيهُ  
مَنْ تَسْبِيهُ.

**3193.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "Allāh the Most Superior said :

'The son of Ādām abuses Me, and he should not slight Me, and he tells a lie against Me (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son (or offspring) and his telling a lie against (or disbelieve in) Me is his statement that I shall not recreate him as I have created (him) before'. (See H. 4482)

٣١٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، عَنْ أَبِي أَحْمَدَ، عَنْ سُعِيَانَ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَغْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «قَالَ اللَّهُ تَعَالَى : يَشْتَمُّنِي ابْنُ آدَمَ، وَمَا يَبْنِي لَهُ أَنْ يَشْتَمِّنِي . وَيُكَذِّبُنِي ، وَمَا يَبْنِي لَهُ أَنْ يَكْذِبِنِي . فَقَوْلُهُ : إِنَّ لِي ولَدًا ، وَأَمَّا تَكْذِبُهُ فَقَوْلُهُ : لَيْسَ يُعِيدُنِي كَمَا بَدَأْنِي .»

[انظر: ٤٩٧٤، ٤٩٧٥]

**3194.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ, said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.'"

٣١٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَمَّا قَضَى اللَّهُ الْحَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ عَزْلِي .» [انظر: ٧٤٠٤، ٧٤٠٢، ٧٥٥٣، ٧٤٥٣]

(٢) بَابُ ما جَاءَ فِي سَبْعِ أَرْضِينَ،

**(2) CHAPTER.** What has been said regarding the seven earths.

And the Statement of Allāh : تعالى :

"It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descend between them (heavens and earth), that you may know that Allāh has power over all

وَقَوْلُ اللَّهِ تَعَالَى : «إِنَّ اللَّهَ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزَلُ الْأَنْزَلَ يَنْهَا لِعَلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ وَإِنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا»

things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.” (V.65:12)

[الطلاق: ١٢] ﴿وَالسَّمَاءُ الْمَرْفُعُ﴾  
 [الطور: ٥]: والسماء. ﴿سَكَنَهَا﴾  
 [النازعات: ٢٨]: بِنَاءَهَا و﴿أَنْتَكَ﴾  
 [الذاريات: ٧]: اسْتَوَأُهَا وحُسْنَهَا.  
 ﴿وَادَّنَت﴾ [الإنشقاق: ٤]: سَمِعْتُ  
 وأطَاعْتُ. ﴿وَالْقَتَ﴾: أَخْرَجْتُ ﴿مَا  
 فِيهَا﴾ من السَّمَوَاتِ، ﴿وَغَلَّت﴾  
 [الإنشقاق: ٤] أَيْ عَنْهُمْ. ﴿طَهَّرَهَا﴾  
 [الشمس: ٦]: أَيْ دَحَاهَا. ﴿بِالسَّاهِرَةِ﴾  
 [النازعات: ١٤]: وَجْهُ الْأَرْضِ، كَانَ  
 فِيهَا الْحَيَوانُ، نَوْهُهُمْ وسَهْرُهُمْ.

٣١٩٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
 اللَّهِ: أَخْبَرَنَا أَبْنُ عُلَيَّةَ، عَنْ عَلَيِّ بْنِ  
 الْمُبَارِكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ،  
 عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ،  
 عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ  
 وَكَانَتْ يَئِنَّهُ وَبَيْنَ أَنَاسٍ خُصُومَةً فِي  
 أَرْضِينَ، فَدَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا  
 ذَلِكَ فَقَالَتْ: يَا أَبَا سَلَمَةَ، اجْتَنِبِ  
 الْأَرْضَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ  
 ظَلَمَ قِيدَ شَبِيرَ طُوقَهُ مِنْ سَبْعِ  
 أَرْضِينَ». [راجع: ٢٤٥٣]

٣١٩٦ - حَدَّثَنَا يَشْرُبُ بْنُ مُحَمَّدٍ  
 قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسَى بْنِ  
 عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ  
 النَّبِيُّ ﷺ: «مَنْ أَخْدَ شَبِيعًا مِنَ الْأَرْضِ  
 يُغَيِّرُ حَفَّهُ خُسِيفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى  
 سَبْعِ أَرْضِينَ». [راجع: ٢٤٥٤]

**3195.** Narrated Muhammad bin Ibrāhīm bin Al-Hārith from Abū Salama bin ‘Abdur-Rahmān who had a dispute with some people on a piece of land, and so he went to ‘Aishah and told her about it. She said, “O Abū Salama, avoid the land, for Allāh’s Messenger ﷺ said, ‘Any person who takes even a span of land unjustly, his neck shall be encircled with seven earths (on the Day of Resurrection.’”

**3196.** Narrated Sālim’s father: The Prophet ﷺ said, “Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection.”

**3197.** Narrated Abū Bakra رضي الله عنه عن النبي ﷺ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa'da, Dhul-Hijjah and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which is between Jumāda-ath-Thānīyah and Sha'bān."

٣١٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّيْ: حَدَّثَنَا عَبْدُ الْوَهَابِ، حَدَّثَنَا أَئْبُوبُ، عَنْ مُحَمَّدٍ بْنِ سَيْرِينَ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرَّوْمَانَ قَدْ اسْتَدَارَ كَهْبَتِهِ يَوْمَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضَ». السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةُ حُرُومٍ، ثَلَاثَةُ مُؤْوَالِيَّاتُ: دُوْ القَعْدَةُ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَّ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ». [راجع: ٦٧]

**3198.** Narrated Sa'īd bin Zaid bin 'Amr bin Nufail that Arwa (the daughter of Unaīs) sued him before Marwān for a right, which she claimed, he had deprived her of. On that Sa'īd said, "How should I deprive her of her right? I testify that I heard Allāh's Messenger ﷺ saying, "If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection."

٣١٩٨ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرِو بْنِ نَفِيلٍ: أَنَّهُ خَاصَمَهُ أَرْوَاهُ - فِي حَقِّ رَعَمْتُ أَنَّهُ انتَقَصَ لَهَا - إِلَى مَرْوَانَ، فَقَالَ سَعِيدٌ: أَنَّتَقَصْتُ مِنْ حَقِّهَا شَيْئاً؟ أَشْهَدُ لَسْمَعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَحَدَ شَيْراً مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطْوَقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِيْنَ». قَالَ ابْنُ أَبِي الرَّنَادِ عَنْ هِشَامٍ: عَنْ أَبِيهِ قَالَ: قَالَ لِي سَعِيدُ بْنُ زَيْدٍ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ .. [راجع: ٢٤٥٢]

### (3) CHAPTER. (About the) Stars.

Abū Qatāda mentioning Allāh's Statement:

"And indeed We have adorned the

(٣) بَابٌ: فِي النُّجُومِ  
وقالَ فَتَادَهُ ﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّرْيَا  
بِعَصَبَيْحٍ﴾ [الملك: ٥]: خَلَقَ هَذِهِ

nearest heaven with lamps..." (V.67:5)

said, "The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge."

النُّجُومُ لِتَلَاثَتْ : جَعَلَهَا زِينَةً لِلشَّمَاءِ، وَرُجُومًا لِلشَّيَاطِينِ، وَعَلاماتٍ يُهَتَّدَى بِهَا. فَمَنْ تَأْوَلَ فِيهَا بِغَيْرِ ذَلِكَ أَخْطَأَ وأَضَاعَ نَصِيبَهُ وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ. وَقَالَ ابْنُ عَبَّاسٍ: «مَهِيشَمًا» [الكهف: ٤٥]: مُتَغَيِّرًا، وَالْأَثُرُ: مَا تَأْكُلُ الْأَنْعَامُ، وَ«لِلأَنْسَابِ» [الرحمن: ١٠]: الْخَلْقُ. «بَرْزَخٌ» [المؤمنون: ١٠]: حَاجِبٌ. وَقَالَ مُجَاهِدٌ: «الْفَاقَاءُ» [البأ: ١٦]: مُلْتَقَةً. وَالْغُلْبُ: الْمُلْتَقَةُ. «فَرَسَا» [البقرة: ٢٢]: مَهَادًا، كَقُولَهُ: «وَلَكُنْ فِي الْأَرْضِ مُسْلَقٌ» [البقرة: ٣٦]، «نَكِيدًا» [الأعراف: ٥٨]: قَلِيلًا.

(٤) بَابُ صِفَةِ الشَّمْسِ وَالْقَمَرِ  
﴿حُسْبَانٌ﴾ [الرحمن: ٥] قَالَ مُجَاهِدٌ: كَحُسْبَانِ الرَّحْكِيِّ، وَقَالَ عَيْرُهُ: يَحْسَابُ وَمَنَازِلَ لَا يَعْدُوا نَهَا. حُسْبَانٌ: جَمَاعَةُ الْحَسَابِ مِثْلُ شَهَابٍ وَشُهْبَانٍ. «حُشْنَهَا» [الشمس: ١]: ضَوْءُهَا «أَنْ تُدْرِكَ الظَّرَرَ» [يس: ٤٠] لَا يَسْتَرُ ضَوْءَ أَحَدِهِمَا ضَوْءَ الْآخَرِ وَلَا يَنْبَغِي لِهِمَا ذَلِكَ. «سَابِقُ النَّهَارِ» [يس: ٤٠] يَتَطَالَّبَانِ حَثِيَّتِينِ. «نَسَاحٌ» [يس: ٣٧] نُخْرُجُ أَحَدَهُمَا مِنَ الْآخَرِ يُجْرِي كُلَّ مِنْهُمَا. «وَاهِيَّةٌ» [الحَقَّة: ١٦] وَهُيَّهَا: تَسْقُفُهَا. «أَرْجَابِهَا» [الحَقَّة: ١٧] مَا لَمْ يَنْشَقْ مِنْهَا فَهُوَ

(4) CHAPTER. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning)]. (V.55:5)

Mujāhid said, "They move like the hand mill." And others said, "With measured out stages (in order to know the number of years, months and the Reckoning etc.) exactly calculated."

عَلَى حَافِيْهَا كَقُولَكَ: عَلَى أَرْجَاءِ  
البَّئْرِ. «وَأَعْطَنَ» و «جَنَ» [الأنعام: ٧٦]: أَظْلَمَ . وَقَالَ الْحَسَنُ  
«كُورَت»: ثُكَورُ حَتَّى يَذْهَبَ  
ضَوْهَا. «وَأَيْلَ وَمَا وَسَقَ» [١٧]:  
[الانشقاق: ١٧]: أَيْ جَمَعَ مِنْ دَابَّةً.  
«أَسَقَ»: اسْتَوَى. «بُرُوجًا»: مَنَازِلُ  
الشَّمْسِ وَاللَّمْرِ، و «الْمَرْوِز» بالنهار  
مَعَ الشَّمْسِ. وَقَالَ ابْنُ عَبَّاسٍ  
وَرُؤْبَةً: الْحَرُورُ بِاللَّيلِ، وَالسَّمُومُ  
بِالنَّهَارِ. يُقَالُ: «بُولْجَ» [الحج:  
٦٦]: يُكَوِّرُ . «وَلِيَجَةُ» [التوبه: ١٦]  
كُلُّ شَيْءٍ أَدْخَلْتَهُ فِي شَيْءٍ.

٣١٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ  
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،  
عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي  
دَرَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ  
لِأَبِي دَرَّ حِينَ عَرَبَتِ الشَّمْسُ: «أَتَدْرِي  
أَيْنَ تَدْهَبُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ  
أَعْلَمُ. قَالَ: «فَإِنَّهَا تَدْهَبُ حَتَّى تَسْجُدَ  
تَحْتَ الْعَرْشِ فَتَسْتَأْذِنَ فَيُؤْذَنَ لَهَا.  
وَيُوْشِكُ أَنْ تَسْجُدَ فَلَا يُبْلِغُ مِنْهَا،  
وَتَسْتَأْذِنَ فَلَا يُؤْذَنَ لَهَا، فَيُقَالُ لَهَا:  
أَرْجِعِي مِنْ حَيْثُ جِئْتَ، فَتَطْلُعُ مِنْ  
مَغْرِبِهَا». فَذَلِكَ قَوْلُهُ تَعَالَى:  
«وَالشَّمْسُ تَجْرِي لِمُسْتَقْرَرٍ لَهَا ذَلِكَ  
نَقْدِيرُ الْعَزِيزُ الْعَلِيُّ» [٢٨] [بس: ٣٨].

[٧٤٢٣، ٧٤٢٤، ٤٨٠٣] [أنظر: ٢]

**3199.** Narrated Abū D̄h̄ar: The Prophet ﷺ asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allāh and His Messenger know best." He said, "It goes (i.e., travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come, and so it will rise in the west. And that is the interpretation of the Statement of Allāh: تَعَالَى :

'And the sun runs on its fixed course for a term (appointed). That is the Decree of Allāh the All-Mighty, the All-Knowing.''' (V.36:38)

٣٢٠٠ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُحْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «الشَّمْسُ وَالقَمَرُ مُكَوَّرَانِ يَوْمَ الْقِيَامَةِ».

٣٢٠١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُونُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْفَاسِمِ حَدَّثَنِي عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِهِ، وَلَكُمُهُما آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُ فَصَلُّوا». [راجع: ١٠٤٢]

٣٢٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوئِيسٍ: حَدَّثَنِي مَالِكُ، عَنْ رَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ أَيَّانَ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِهِ، فَإِذَا رَأَيْتُمُوهُ فَادْكُرُوا اللَّهَ».

٣٢٠٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ عَنْ عُقَيْلٍ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ

٣٢٠٠. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection."

٣٢٠١. Narrated ‘Abdullāh bin ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth), but they are two signs amongst the Signs of Allāh. So, if you see them (i.e., eclipse), offer the Ṣalāt (eclipse prayer)."

٣٢٠٢. Narrated ‘Abdullāh bin ‘Abbās: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The sun and the moon are two signs amongst the Signs of Allāh. They do not eclipse because of someone's death or life (i.e., birth). So, if you see them (i.e., eclipse), remember Allāh (i.e., offer the eclipse prayer)."

٣٢٠٣. Narrated ‘Āishah: On the day of a solar eclipse, Allāh's Messenger ﷺ stood up (to offer the eclipse prayer). He recited *Takbīr*, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, "Allāh hears

him who sends his praises to Him.” Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, then prostrated (two) long prostrations and then performed the second *Rak'a* in the same way as he had done the first. By the time he had finished his *Salāt* (prayer) with *Taslīm*, the solar eclipse had cleared. Then he addressed the people referring to the solar and lunar eclipses saying, “These are two signs amongst the Signs of Allāh, and they do not eclipse because of anyone’s death or life (i.e., birth). So, if you see them, hasten for the *Salāt* (eclipse prayer).”

يَوْمَ خَسَقَتِ الشَّمْسُ قَامَ فَكَبَرَ  
وَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا  
طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ  
اللَّهُ مِنْ حَمْدَهُ»، وَقَامَ كَمَا هُوَ قَرَأَ  
قِرَاءَةً طَوِيلَةً وَهِيَ أَذْنِي مِنَ الْقِرَاءَةِ  
الْأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهِيَ  
أَذْنِي مِنَ الرَّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ  
سُجُودًا طَوِيلًا. ثُمَّ فَعَلَ فِي الرَّكْعَةِ  
الْآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ  
تَجَلَّتِ الشَّمْسُ. فَخَطَبَ النَّاسَ فَقَالَ  
فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ: «إِنَّهُمَا  
أَيْتَانِي مِنْ آيَاتِ اللَّهِ لَا يَخْسِفُانِ لِمَوْتِ  
أَحَدٍ وَلَا لِحَيَاةِهِ، فَإِذَا رَأَيْتُمُوهُمَا  
فَافْرُغُوا إِلَى الصَّلَاةِ». [راجع: ١٤٤]

٣٢٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُتَّقِ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ  
قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
«الشَّمْسُ وَالْقَمَرُ لَا يَنْكِسَفُانِ لِمَوْتِ  
أَحَدٍ، وَلِكَهُمَا أَيْتَانِي مِنْ آيَاتِ اللَّهِ  
فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا». [راجع: ١٤١]  
(٥) بَابُ ما جَاءَ فِي قَوْلِهِ: «وَهُوَ  
الَّذِي يُرِسِّلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيِ  
رَحْمَتِهِ»، [الفرقان: ٤٨] **﴿فَاصِفًا﴾**  
[الإسراء: ٦٩]: تَقْصِفُ كُلَّ شَيْءٍ،  
**﴿لَوْقَةً﴾** [الحجر: ٢٢] مَلَاقِعُ مُلْقَاهُ.  
**﴿إِعْكَارًا﴾** [البقرة: ٢٦٦]: رِيحٌ  
عَاصِفٌ تَهُبُّ مِنَ الْأَرْضِ إِلَى السَّمَاءِ

3204. Narrated Abū Mas'ūd: The Prophet ﷺ said, “The sun and the moon do not eclipse because of the death or life (i.e., birth) of someone, but they are two signs amongst the Signs of Allāh. So, if you see them, offer the *Salāt* (eclipse prayer).”

**(5) CHAPTER . Allāh's Statement :** “And it is He Who sends the winds as heralds of glad tidings, going before his Mercy (rain)...” (V.25:48)

كَعَمُودٍ فِيهِ نَارٌ. ﴿صٌ﴾ [آل عمران: ١١٧] : بَرْدٌ. ﴿نَّرٌ﴾ : مُتَفَرِّقٌ.

٣٢٠٥ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شَعْبَةُ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ : «نُصْرُتُ بِالصَّبَا، وَأُهْلَكْتُ عَادًّا بِالدَّبُورِ». [رَاجِعٌ : ١٣٥]

٣٢٠٦ - حَدَّثَنَا مَكْثُيُّ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَى مَخْيَلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ، وَدَخَلَ وَخَرَّ، وَتَغَيَّرَ وَجْهُهُ . فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيًّا عَنْهُ فَعَرَفَتُهُ عَائِشَةُ ذَلِكَ فَقَالَ النَّبِيُّ ﷺ : «مَا أَدْرِي لَعْلَهُ كَمَا قَالَ قَوْمٌ : ﴿فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقَلِّ أَزْوَيْنُونَ﴾ الآيَةُ [الأحقاف : ٢٤].

[انظر : ٤٨٢٩]

(٦) بَابُ ذِكْرِ الْمَلَائِكَةِ صَلَواتُ اللَّهِ عَلَيْهِمْ

وَقَالَ أَنَسُ : قَالَ عَبْدُ اللَّهِ بْنُ سَلَامَ لِلنَّبِيِّ ﷺ : إِنَّ جِبْرِيلَ عَنِيهِ السَّلَامُ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ . وَقَالَ ابْنُ عَبَّاسٍ : ﴿لَئِنْ أَنْعَنَ الصَّافَوْنَ﴾ [الصفات : ١٦٥] : الْمَلَائِكَةِ .

٣٢٠٧ - حَدَّثَنَا هُدَبْهَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، وَقَالَ لِي

**3205.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “I have been made victorious with the Ṣabā (i.e., easterly wind) and the people of ‘Ād were destroyed with the Dabūr (i.e., westerly wind).”

**3206.** Narrated ‘Atā’ : رَضِيَ اللَّهُ عَنْهَا ‘Āishah said, “Whenever the Prophet ﷺ saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change<sup>(1)</sup>, and if it rained, he would feel relaxed.” So ‘Āishah knew that state of his. The Prophet ﷺ said, “I don’t know (am afraid), it may be similar to what happened to some people referred to in the (Noble Qur’ān in the following) Verse :

‘Then, when they saw it as a dense cloud coming towards their valleys.’” (V.46:24)

#### (6) CHAPTER. The reference to angels.

Anas said, “‘Abdullāh bin Salām said to the Prophet ﷺ, ‘Amongst the angels Jibrīl (Gabriel) is the enemy of the Jews.’” Ibn ‘Abbās said, “(The Verse): Verily, we (angels) we stand in rows for the prayers (as you Muslims stand in rows for your prayers)... (V.37:165) refers to the angels.”

**3207.** Narrated Malīk bin Ṣa’ṣa’ā : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “While I was

(1) (H. 3206) The Prophet ﷺ used to be afraid that torture might be inflicted on the people from the sky.

beside the House (Ka'bah) in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burāq*, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrīl (Gabriel). When I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Jibrīl.' The gatekeeper said, 'Who is accompanying you?' Jibrīl said, 'Muhammad.' The gatekeeper said, 'Has he been called?' Jibrīl said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Ādām and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrīl said, 'Jibrīl'. It was said, 'Who is with you?' He said, 'Muhammad ﷺ.' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Isā (Jesus) and Yahya (John) who said, 'You are welcome O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrīl said, 'Jibrīl.' It was asked, 'Who is with you?' Jibrīl said, 'Muhammad.' It was asked, 'Has he been sent for?' Jibrīl said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' (The Prophet ﷺ added:) "There I met Yūsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There

خَلِيقَةُ: حَدَّثَنَا يَزِيدُ بْنُ رُبَيْعٍ: حَدَّثَنَا سَعِيدٌ وَهِشَامٌ قَالَا: حَدَّثَنَا فَتَادَةُ: حَدَّثَنَا أَسْعُنْ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ سَعْدَعَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «يَبْيَنُ أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْقَطَانِ، وَذَكَرَ يَعْنِي رَجُلًا بَيْنَ الرَّجُلَيْنِ، فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلَأْنَاهُ حِكْمَةً وَإِيمَانًا فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِ الْبَطْنِ، ثُمَّ غُسِّلَ الْبَطْنُ بِمَاءِ زَمْرَدٍ ثُمَّ مُلِئَ حِكْمَةً وَإِيمَانًا. وَأَتَيْتُ بِدَابَّةً أَبِيسَنْ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ الْبُرَاقِ. فَانْظَلَقَتْ مَعَ جِبْرِيلَ، فَلَمَّا جَعَثُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ افْتَحْ قَالَ: مَنْ هَذَا؟ قَيْلَ: جِبْرِيلُ، قَيْلَ: وَمَنْ مَعَكَ؟ قَيْلَ: مُحَمَّدٌ، قَيْلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَيْلَ: مَرْحَبًا بِهِ وَلَيْنَعِمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى آدَمَ فَسَلَّمْتُ عَلَيْهِ، قَالَ: مَرْحَبًا بِكَ مِنْ أَبْنَيْنِ وَنَبِيِّ. فَأَتَيْنَا السَّمَاءَ الثَّالِثَةَ، قَيْلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَيْلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَيْلَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَيْلَ: مَرْحَبًا بِهِ وَلَيْنَعِمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى عِيسَى وَيَحْيَى قَالَا: مَرْحَبًا بِكَ مِنْ أَخْ وَنَبِيِّ، فَأَتَيْنَا السَّمَاءَ الثَّالِثَةَ، قَيْلَ: مَنْ هَذَا؟ قَيْلَ: جِبْرِيلُ، قَيْلَ: مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: وَقَدْ

I met Idrīs and greeted him. He said, ‘You are welcome’ O brother and a Prophet.’ Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Hārūn (Aaron) who said, ‘You are welcome, O brother and a Prophet’. Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Mūsa (Moses) who said, ‘You are welcome, O brother and a Prophet’. When I proceeded on, he started weeping and on being asked why he was weeping, he said, ‘O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.’ Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrāhīm (Abrahām) who said, ‘You are welcome, O son and a Prophet.’ Then I was shown *Al-Bait-ul-Ma’mūr* (i.e., Allāh’s House). I asked Jibrīl about it and he said, ‘This is *Al-Bait-ul-Ma’mūr* where seventy thousand angels perform *Salāt* (prayer) daily, and when they leave they never return to it (but always a fresh batch comes into it daily).’ Then I was shown *Sidrat-ul-Muntaha* (i.e., the lote-tree of the utmost boundary) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrīl about those rivers and he said, ‘The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.’ Then fifty *Salāt* (prayer) were enjoined on me. I descended till I met Mūsa who asked me, ‘What have you done?’

أَرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبَاً بِهِ وَلَيْغُمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى يُوسُفَ فَسَلَّمْتُ فَقَالَ: مَرْحَبَاً بِكَ مِنْ أَخْ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الرَّابِعَةَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ بْنُ عَلِيٍّ، قِيلَ: وَقَدْ أَرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبَاً بِهِ، وَلَيْغُمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبَاً مِنْ أَخْ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الْخَامِسَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أَرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبَاً بِهِ، وَلَيْغُمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى هَارُونَ فَسَلَّمْتُ، فَقَالَ: مَرْحَبَاً بِكَ مِنْ أَخْ وَنَبِيٍّ، فَأَتَيْنَا عَلَى السَّمَاءِ السَّادِسَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أَرْسِلَ إِلَيْهِ؟ مَرْحَبَاً بِهِ، نَعَمْ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى مُوسَى فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبَاً بِكَ مِنْ أَخْ وَنَبِيٍّ، فَلَمَّا جَاؤَزْتُ بَكِيَ، فَقِيلَ: مَا أَبْكَاكَ؟ قَالَ: يَا رَبَّ، هَذَا الْعَلَامُ الَّذِي بُعْثَبَعَ لِي دُخُلُ الْجَنَّةَ مِنْ أَمْتَهِ أَفْضَلُ مَمَّا يَدْخُلُ مِنْ أَمْتَهِ. فَأَتَيْنَا السَّمَاءَ السَّابِعَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ:

I said, ‘Fifty *Salāt* (prayers) have been enjoined on me.’ He said, ‘I know the people better than you because I had the hardest experience to bring *Banī Isrāel* to obedience. Your followers cannot put up with such obligation. So, go back to your Lord and request Him (to reduce the number of *Salāt*).’ I returned and requested Allāh (for reduction) and He made it forty. I returned and (met Mūsa) and had a similar discussion, and then returned again to Allāh for reduction, and He made it thirty, then twenty, then ten, and then I came to Mūsa who repeated the same advice. Ultimately Allāh reduced it to five. When I came to Mūsa again, he said, ‘What have you done?’ I said, ‘Allāh has made it five only.’ He repeated the same advice but I said that I surrendered (to Allāh’s Final Order).” Allāh’s Messenger ﷺ was addressed by Allāh, “I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.”

مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ مَرَحِبًا  
بِهِ وَلَيَعْمَلُ الْمَعْجِيْعُ جَاءَ. فَأَتَيْتُ عَلَى  
إِبْرَاهِيمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرَحِبًا  
بِكَ مِنْ ابْنِ وَنَبِيٍّ، فَرُفِعَ لِي الْيَتِّ  
الْمَعْمُورُ فَسَأَلْتُ جِبْرِيلَ فَقَالَ: هَذَا  
الْيَتِّ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ  
سَبْعُونَ أَلْفَ مَلَكٍ إِذَا خَرَجُوا لَمْ  
يُعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ. وَرُفِعَتْ  
لِي سِدْرَةُ الْمُسْتَهْيَى فَإِذَا تَبَقَّعَهَا كَأْنَهُ  
قِلَالٌ هَبَرٌ، وَوَرَقُهَا كَأْنَهُ آذَانُ  
الْفَيْوِلِ، فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ:  
نَهَرَانِ بَاطِنَانِ، وَنَهَرَانِ ظَاهِرَانِ.  
فَسَأَلْتُ جِبْرِيلَ، فَقَالَ: أَمَّا الْبَاطِنَانِ  
فَفِي الْجَهَنَّمِ، وَأَمَّا الظَّاهِرَانِ: النَّيلُ  
وَالْفَرَاثُ. ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ  
صَلَاةً، فَأَقْبَلْتُ حَتَّى جِئْتُ مُوسَى  
فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ  
عَلَيَّ خَمْسُونَ صَلَاةً، قَالَ: أَنَا أَعْلَمُ  
بِالنَّاسِ مِنْكَ، عَالَجْتُ بْنَي إِسْرَائِيلَ  
أَشَدَّ الْمُعَالَجَةِ وَإِنَّ أَمْتَكَ لَا تُطِيقُ،  
فَأَرْجَعْتُ إِلَى رَبِّكَ فَسَلَّمَ. فَرَجَعْتُ  
فَسَأَلْتُهُ فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ، ثُمَّ  
ثَلَاثِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عِشْرِينَ، ثُمَّ  
مِثْلَهُ، فَجَعَلَ عَشْرًا، فَأَتَيْتُ مُوسَى  
فَقَالَ مِثْلَهُ، فَجَعَلَهَا خَمْسًا. فَأَتَيْتُ  
مُوسَى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ:  
جَعَلَهَا خَمْسًا، فَقَالَ مِثْلَهُ، قُلْتُ:  
فَسَلَّمْتُ فَنُودِي إِنِّي قُدْ أَمْضَيْتُ

فِرِيضَتِي وَخَفَقْتُ عَنْ عِبَادِي ، وَأَجْزِي  
الْحَسَنَةَ عَشْرًا». وَقَالَ هَمَّامٌ: عَنْ  
قَاتِدَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «فِي  
الْبَيْتِ الْمَعْمُورِ». [انظر: ٣٢٩٣، ٣٤٣٠  
[٣٨٨٧]

**3208.** Narrated ‘Abdullâh (bin Mas‘ûd) رَضِيَ اللَّهُ عَنْهُ: 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.”

[See *Hadîth* No. 3332]

**3209.** Narrated Abû Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “If Allâh loves a person, He calls Jibrîl (Gabriel) saying, ‘Allâh loves so-and-so; O Jibrîl! Love him.’ Jibrîl would love him and make an announcement amongst the inhabitants of

**٣٢٠٨ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ:** حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنِ  
الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ: قَالَ  
عَبْدُ اللَّهِ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ  
الصَّادِقُ الْمَصْدُوقُ قَالَ: «إِنَّ أَحَدَكُمْ  
يُجْمِعُ خَلْقَهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ  
يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ  
يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ  
مَكَّاً وَيُؤْمِرُ بِأَرْبِينِ كَلِمَاتٍ. وَيُقَالُ لَهُ:  
اِتْكُنْ عَمَّهُ وَرِزْقَهُ وَأَجَلَهُ، وَشَقِيقُ أَفْ  
سَعِيدٌ ثُمَّ يَنْفَعُ فِيهِ الرُّوحُ. إِنَّ الرَّجُلَ  
مِنْكُمْ لَيَعْمَلُ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَ  
الْجَنَّةِ إِلَّا ذِرَاعَ، فَيَسْبِقُ عَلَيْهِ كِتَابَهُ  
يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّىٰ  
مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعَ،  
فَيَسْبِقُ عَلَيْهِ الْكِتَابَ فَيَعْمَلُ بِعَمَلِ أَهْلِ  
الْجَنَّةِ». [انظر: ٣٢٣٢، ٦٥٩٤، ٧٤٥٤]

**٣٢٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:**  
أَخْبَرَنَا مَحْمُدٌ: أَخْبَرَنَا ابْنُ جُرَيْجَ  
قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ  
نَافِعٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: عَنِ النَّبِيِّ

the heaven : 'Allāh loves so-and-so, therefore you should love him also,' and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth."

[See Vol. 9, *Hadīth* No.7485]

تَبَاعَةُ أَبْوَا عَاصِمٍ، عَنْ ابْنِ جُرَيْحَ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جَبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَخْبِهِ، فَيُحِبُّهُ جَبْرِيلُ. فَيُنَادِي جَبْرِيلُ فِي أَهْلِ السَّمَاوَاتِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجِبُوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاوَاتِ، ثُمَّ يُوَضِّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ». [انظر: ٦٠٤٠]

[٧٤٨٥]

**3210.** Narrated Rَضِيَ اللَّهُ عَنْهَا Aishah the wife of the Prophet ﷺ : I heard Allāh's Messenger ﷺ saying, "The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such true statement and then inspire it (or pour it in the ears of) the foretellers, and the latter would add to it one hundred lies of their own." (See H. 5762)

٣٢١٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا ابْنُ أَبِي مَرِيمٍ: أَخْبَرَنَا الْلَّيْثُ: حَدَّثَنَا ابْنُ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَاتَّتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْمَلَائِكَةَ تَنْزَلُ فِي الْعَنَانِ وَهُوَ السَّحَابُ، فَتَذَكَّرُ الْأَمْرُ فَقُضِيَ فِي السَّمَاوَاتِ، فَتَسْتَرُّ الشَّيَاطِينُ السَّمْعَ فَتَسْمَعُهُ، فَتُوَجِّهُ إِلَى الْكُهَانِ. فَيُكَذِّبُونَ مَعَهَا مائَةً كَذَبَةً مِنْ عِنْدِ أَنفُسِهِمْ». [انظر: ٣٢٨٨، ٥٧٦٢]

[٧٥٦١، ٦٢١٣]

**3211.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e., according to the time of their arrival for the Friday prayer), and when the *Imām* sits (on the pulpit) they fold up their scrolls and get ready to listen to the

٣٢١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَالْأَغْرَرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ

*Adh-Dhikr (Khutba — religious talk).*"

عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ  
مَلَايِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ. إِنَّا  
جَلَسْنَا إِلَمَامًا طَوَّرُوا الصُّصُفَ وَجَاءُوا  
يَسْتَعِمُونَ الذِّكْرَ». [راجع: ٩٢٩]

**3212.** Narrated Sa‘id bin Al-Musaiyab: ‘Umar came to the mosque while Ḥassān was reciting a poem. (‘Umar disapproved of that). On that Ḥassān 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 Abū Hurairah and said (to him), “I ask you by Allāh, did you hear Allāh’s Messenger ﷺ saying (to me), ‘Retort on my behalf. O Allāh! Support him (i.e., Ḥassān) with the *Ruh Al-Qudus* [i.e., Jibril (Gabrael)]?’” Abū Hurairah said, “Yes.”

٣٢١٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
اللهِ: حَدَّثَنَا سُفيانُ: حَدَّثَنِي الرُّهْرِيُّ،  
عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: مَرَّ عَمْرُ  
فِي الْمَسْجِدِ وَحَسَّانٌ يُشْنُدُ فَقَالَ:  
كُنْتُ أُشْنُدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ  
مِنْكُمْ، ثُمَّ التَّفَتَ إِلَى أَبِي هُرَيْرَةَ  
فَقَالَ: أَشْنُدُكَ بِاللهِ، أَسْمَعْتَ رَسُولَ  
اللهِ يَقُولُ: «أَحَبُّ عَنِّي، اللَّهُمَّ  
أَيْدُهُ بِرُوحِ الْقُدْسِ؟» قَالَ: نَعَمْ.  
[راجع: ٤٥٣]

**3213.** Narrated Al-Barā': The Prophet ﷺ said to Ḥassān, "Lampoon them (i.e., *Al-Mushrikūn*) and Jibril (Gabriel) is with you."

٣٢١٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:  
حَدَّثَنَا شُعْبَةُ، عَنْ عَدَيِّ بْنِ ثَابِتٍ،  
عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ  
النَّبِيُّ ﷺ لِحَسَّانَ: «اْهْجُمْهُمْ أَوْ  
هَاجِهِمْ، وَجِبْرِيلُ مَعَكَ». [انظر:  
٦١٥٣، ٤١٢٤، ٤١٢٣]

**3214.** Narrated Hūmaid bin Hilāl: Anas bin Mālik said, "As if I saw a cloud of dust swirling up in the lane of Banī Ghāmm." Müsa added, "That was caused by the mounted escort of Gabriel."

٣٢١٤ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ حَـ.  
وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا وَهْبُ بْنُ  
جَيْرَةَ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ  
حُمَيْدَ بْنَ هَلَالِ، عَنْ أَنَسِ بْنِ مَالِكٍ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَيَ اْنْظَرْتُ إِلَيْهِ  
غَبَرٌ سَاطِعٌ فِي سَكَّةِ بَنِي عَنْمٍ. زَادَ  
مُوسَى: مَوْكِبَ جِبْرِيلَ.

**3215.** Narrated Al-Hārith bin Hishām asked the Prophet ﷺ, “How is the Divine Revelation revealed to you?” He replied, “In all these (following) ways: The angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state passes away from me, I grasp what the angel has said, and this type of Divine Revelation is the hardest on me; and sometimes the angel comes to me in the shape of a man and talks to me, and I understand and grasp what he says.”

(See H. 2)

**3216.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: I heard the Prophet ﷺ saying, “Whoever spends two things in Allāh’s Cause, will be called by the gatekeepers of Paradise who will say, “O so-and-so, come on!” Abū Bakr said, “Such a person will never perish or be miserable”. The Prophet ﷺ said, “I hope you will be among such persons.”

**3217.** Narrated Abū Salama: ‘Āishah رَضِيَ اللَّهُ عَنْهَا said that the Prophet ﷺ said to her, “O ‘Āishah! This is Jibrīl (Gabriel) and he sends his salutations (greetings) to you.” ‘Āishah said, “Salutations (greetings) to him, and Allāh’s Mercy and Blessings be on him,” and addressing the Prophet ﷺ she said, “You see what I don’t see.”

**٣٢١٥ - حَدَّثَنَا فَرْوَةُ:** حَدَّثَنَا عَلَيْهِ ابْنُ مُسْهِرٍ، عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْحَارُثَ بْنَ هِشَامَ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ قَالَ: «كُلُّ ذَلِكَ، يَأْتِينِي الْمَلَكُ أَحْيَانًا فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ فَيَقُصُّ عَنِي وَقَدْ يَعْيَثُ مَا قَالَ، وَهُوَ أَشَدُهُ عَلَيَّ. وَيَتَمَثَّلُ لِي الْمَلَكُ أَحْيَانًا رَجُلًا فَيُكَلِّمُنِي فَأَعْيُ ما يَقُولُ». [راجع: ٢٤٠]

**٣٢١٦ - حَدَّثَنَا آدُمُ:** حَدَّثَنَا شَيْيَانُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَنْفَقَ رَزْجِينِ فِي سَيِّلِ اللَّهِ دَعَتْهُ حَرَنَةُ الْجَنَّةِ: أَيْ فُلُّ، هَلْمٌ». قَالَ أَبُو بَكْرٍ: ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ. قَالَ النَّبِيُّ ﷺ: «أَرْجُو أَنْ تَكُونَ مِنْهُمْ». [راجع: ١٨٩٧]

**٣٢١٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:** حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الرُّهْبَرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «يَا عَائِشَةً، هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ». قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. تَرَى مَا لَأَرِي، تُرِيدُ النَّبِيَّ ﷺ. [انظر: ٣٧٦٨، ٦٢٥٣، ٦٢٤٩، ٦٢٠١]

**3218.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ asked Jibril (Gabriel), “Why don’t you visit us more often than you do?” Then the following Holy Verse was revealed (in this respect) :

“And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us.” (V.19:64)

٣٢١٨ - حَدَّثَنَا أَبُو نُعَيْمٌ : حَدَّثَنَا عُمَرُ بْنُ دَرْرٍ . ح ، قَالَ : وَحَدَّثَنَا يَحْيَى : حَدَّثَنَا وَكِيعٌ ، عَنْ عُمَرَ بْنَ دَرْرٍ ، عَنْ أَبِيهِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ : «أَلَا تَرْزُوْنَا أَكْثَرَ مِمَّا تَرْزُوْنَا؟» قَالَ : فَنَزَّلْتُكُمْ وَمَا نَنَزَّلْ إِلَّا يَأْمُرُ رَبُّكُمْ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا» الآية [مریم ٦٤]

[انظر: ٤٧٣١ ، ٧٤٥٥]

**3219.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ said, “Jibril (Gabriel) read the Qur’ān to me in one way (i.e., dialect), and I continued asking him to read it in different ways till he read it in seven different ways.”<sup>(1)</sup>

٣٢١٩ - حَدَّثَنَا إِسْمَاعِيلُ : قَالَ : حَدَّثَنِي سُلَيْمَانُ ، عَنْ يُونُسَ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «أَفَرَأَيْتِ جِبْرِيلَ عَلَى حِرْفٍ فَلَمْ أَزِلْ أَسْتَرِيدُهُ حَتَّى انتَهَى عَلَى سَبْعَةِ أَخْرُوفِ». [انظر: ٤٩٩١]

**3220.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ was the most generous of all the people, and he used to be more generous in the month of Ramaḍān when Jibril (Gabriel) used to meet him. Jibril used to meet him every night in Ramaḍān to study the Noble Qur’ān carefully together. Allāh’s Messenger ﷺ used to become more generous than the fair winds sent (by Allāh) with glad tidings (rain) when he met Jibril. (See H. 6)

٣٢٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا يُونُسَ ، عَنْ الرُّهْرَيْ قَالَ : حَدَّثَنِي عَبْيَدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ . وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيَدَارِسُهُ الْقُرْآنَ . فَإِنَّ رَسُولَ اللَّهِ ﷺ

(1) (H. 3219) The Prophet ﷺ wished that the Qur’ān would be easily read and understood by the various Arab tribes of his time.

جِنْ يَلْفَاهُ جِرْبِيلْ أَجْوَدُ بِالْحَيْرِ مِنَ  
الرِّيحِ الْمُرْسَلَةِ. وَعَنْ عَبْدِ اللَّهِ:  
أَخْبَرَنَا مَعْمَرٌ بِهَذَا الْإِسْنَادِ نَعْوَهُ.  
وَرَوَى أَبُو هُرَيْرَةَ وَفَاطِمَةَ رَضِيَ اللَّهُ  
عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّ جِرْبِيلَ كَانَ  
يُعَارِضُهُ الْقُرْآنَ. [راجع: ٦]

٣٢٢١ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا  
لَيْثٌ، عَنْ ابْنِ شَهَابٍ: أَنَّ عُمَرَ بْنَ  
عَبْدِ الْعَزِيزِ أَخْرَى الْعَصْرِ شَيْئًا فَقَالَ لَهُ  
عُرْوَةُ: أَمَا إِنَّ جِرْبِيلَ قَدْ نَزَلَ فَصَلَّى  
أَمَامَ رَسُولِ اللَّهِ ﷺ فَقَالَ عُمَرُ: أَعْلَمُ  
مَا تَقُولُ يَا عُرْوَةً. قَالَ: سَمِعْتُ بِشَيْرَ  
بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا  
مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «نَزَلَ جِرْبِيلُ فَأَمْنَى فَصَلَّى  
مَعَهُ، ثُمَّ صَلَّى مَعَهُ، ثُمَّ صَلَّى  
مَعَهُ، ثُمَّ صَلَّى مَعَهُ، ثُمَّ صَلَّى  
مَعَهُ، يَخْسُبُ بِأَصَابِعِهِ خَمْسَ  
صَلَوَاتٍ». [راجع: ٥٢١]

٣٢٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شَعْبَةَ، عَنْ  
حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ  
وَهْبٍ، عَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ النَّبِيُّ ﷺ: «قَالَ لِي  
جِرْبِيلُ: مَنْ مَاتَ مِنْ أُمِّتِكَ لَا يُشْرِكُ  
بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، أَوْ لَمْ يَدْخُلْ  
النَّارَ». قَالَ: إِنَّ زَنِي وَإِنْ سَرَقَ؟  
قَالَ: «وَإِنْ». [راجع: ١٢٣٧]

**3221.** Narrated Ibn Shihâb: Once 'Umar bin Abdul 'Azîz delayed the 'Asr prayer a little. 'Urwa said to him, "Jibrîl (Gabriel) descended and led the Salât (prayer) in front of the Prophet ﷺ." On that 'Umar said, "O 'Urwa! Be sure of what you say." 'Urwa said: "I heard Bashîr bin Abî Mas'ûd narrating from Ibn Mas'ûd who heard Allâh's Messenger ﷺ saying, 'Jibrîl descended and led me in Salât (prayer); and I offered Salât with him, then again I offered Salât (prayer) with him, and then offered Salât (prayer) with him again, and then offered Salât (prayer) with him again, counting with his fingers five Salât (prayer).'"

**3222.** Narrated Abû Dhar رضي الله عنه: The Prophet ﷺ said, "Jibrîl (Gabriel) said to me, "Whoever amongst your followers die without having worshipped others besides Allâh, will enter Paradise, or will not enter the (Hell) Fire." The Prophet ﷺ asked, "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

**3223.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Asr* prayers. Then those who have stayed with you overnight, ascent unto Allāh Who asks them... and He knows the answer better than they... ‘How have you left My slaves?’ They reply, ‘We left them while they were offering *Salāt* (prayer) and we came to them while they were offering *Salāt* (prayer).’”

(7) CHAPTER. “If anyone of you says *Āmīn* [during the *Salāt* (prayer) at the end of the recitation of *Sūrat Al-Fātiha*], and the angels in heaven say the same, and the sayings of two coincide, all his past sins will be forgiven.”

**3224.** Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا said: I stuffed for the Prophet ﷺ a pillow decorated with pictures which looked like a *Numruqa* (i.e., a small cushion). He came and stood among the people with signs of a change apparent on his face. I said, “O Allāh’s Messenger! What is wrong?” He said, “What is this pillow?” I said, “I have prepared this pillow for you, so that you may recline on it.” He said, “Don’t you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to what he has created?”

٣٢٢٣ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شَعِيبٌ : حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هَرِيرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ وَسَلَّمَ : «الْمَلَائِكَةُ يَعَاقِبُونَ مَلَائِكَةً بِاللَّيلِ، وَمَلَائِكَةً بِالنَّهَارِ. وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَفِي صَلَاةِ الْعَصْرِ. ثُمَّ يَعْرُجُ إِلَيْهِ الَّذِينَ بَأْتُوا فِيهِمْ فَيَسْأَلُهُمْ وَهُوَ أَغْلَمُ : كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَقَالُوا: تَرَكْنَاهُمْ يُصْلِّونَ وَأَتَيْنَاهُمْ يُصَلِّوْنَ». [راجع: ٥٥٥]

(٧) بَابُ إِذَا قَالَ أَحَدُكُمْ : «أَمِينٌ» وَالْمَلَائِكَةُ فِي السَّمَاءِ قَوَافِقَتْ إِحْدَاهُمَا الْأُخْرَى غُفرَ لَهُ مَا تَقْدَمَ مِنْ ذَنْبِهِ

٣٢٤ - حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا مُخْلِدٌ : أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ : أَنَّ نَافِعًا حَدَّثَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: حَشِوتُ لِلنَّبِيِّ وَسَادَةً فِيهَا تَمَاثِيلٌ كَأَنَّهَا نُمُرَّةٌ، فَجَاءَ فَقَامَ بَيْنَ النَّاسِ وَجَعَلَ يَتَعَبَّرُ وَجْهُهُ، قَلَّتْ: مَا لَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا بَالُ هَذِهِ الْوِسَادَةِ؟» قَلَّتْ: وَسَادَةً جَعَلْنَاهُ لَكَ لِتَضَطَّجَ عَلَيْهَا، قَالَ: «أَمَا عَلِمْتَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْنَ فَيْهِ صُورَةً، وَأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: أَخْيُوا مَا حَلَقْتُمْ». [راجع: ٢١٠٥]

**3225.** Narrated Abū Ṭalḥa: I heard Allāh's Messenger ﷺ saying, "Angels do not enter a house wherein there is a dog or some images (or pictures etc.) of living creatures (a human being or an animal etc.)."

[See *Fath Al-Bārī*, for details about pictures].

٣٢٢٥ - حَدَّثَنَا ابْنُ مُقاَتِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ الرُّهْرِيِّ ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ : « لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَ فِيهِ كُلُّ بَلْ وَ لَا صُورَةً تَمَاثِيلَ ». [انظر : ٣٢٢٦ ، ٣٢٢٢ ، ٤٠٠٢ ، ٥٩٤٩ ، ٥٩٥٨]

**3226.** Narrated Busr bin Sa'id that Zaid bin Khālid Al-Juhānī narrated to him something in the presence of Sa'id bin 'Ubaidullāh Al-Khaulānī who was brought up in the house of Maimūna , the wife of the Prophet ﷺ. Zaid narrated to them that Abū Ṭalḥa 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 Khālid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullāh Al-Khaulānī, "Didn't he (i.e., Zaid) tell us about the (prohibition of) pictures?" He said, "But he said, except the embroidery on garments. Didn't you hear him?" I said, "No". He said, "Yes, he did."

٣٢٢٦ - حَدَّثَنَا أَحْمَدُ : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنَا عَمْرُو : أَنَّ مَكْيَرَ بْنَ الْأَشْجَحَ حَدَّثَهُ : أَنَّ بُشْرَ بْنَ سَعِيدَ حَدَّثَهُ : أَنَّ زَيْدَ بْنَ خَالِدَ الْجُهْنَى رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ ، وَمَعَ بُشْرَ بْنَ سَعِيدَ عَبْيَدُ اللَّهِ الْخَوْلَانِيُّ الَّذِي كَانَ فِي حَجْرِ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا رَوْجُ الْئَيْنِ يَقُولُ ، حَدَّثُهُمَا زَيْدُ بْنُ خَالِدٍ : أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ : أَنَّ النَّبِيَّ يَقُولُ قَالَ : لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَ فِيهِ صُورَةً ». قَالَ بُشْرٌ : فَمَرَضَ زَيْدُ بْنُ خَالِدٍ فَعَدْنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ بِسْرِرٍ فِيهِ تَصَاوِيرٌ . قَفَلْتُ لِعَيْنِدِ اللَّهِ الْحَوْلَانِيَّ : أَلِمْ يُحَدِّثُنَا فِي التَّصَاوِيرِ؟ فَقَالَ : إِنَّهُ أَلَا رَقْمٌ فِي شُوبٍ » ، أَلَا سَمِعْتَهُ؟ قُلْتُ : لَا ، قَالَ : بَلِي قَدْ ذَكَرَ . [راجع : ٣٢٢٥]

**3227.** Narrated Sālim's father: Once, Jibril (Gabriel) promised the Prophet ﷺ (that he would visit him, but Jibril did not

٣٢٢٧ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ قَالَ : حَدَّثَنِي

come) and later on he said, "We angels, do not enter a house in which there is a picture or a dog."

عَمْرُو، عَنْ سَالِمَ، عَنْ أَبِيهِ قَالَ: وَعَدَ النَّبِيُّ ﷺ جِبْرِيلُ فَقَالَ: «إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ».

[انظر: ٥٩٦٠]

**3228.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "When the *Imām*, during the *Ṣalāt* (prayer), says, 'Allāh hears him who praises Him', say: 'O Allāh! Our Lord! All the praises and thanks are for You', for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

٣٢٢٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ سُعَيْدِ، عَنْ أَبِيهِ صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، قَوْلُوكُمْ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّمَّا مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ، غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[راجع: ٧٩٦]

**3229.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "As long as anyone of you is waiting for the *Salāt* (prayer), he is considered to be offering *Salāt* (prayer) actually, and the angels say, 'O Allāh! Be Merciful to him and forgive him', (and go on saying so) unless he leaves his place of offering *Salāt* (prayer) or passes wind (i.e., breaks his ablution)."

٣٢٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا ابْنُ فُلَيْحٍ: حَدَّثَنَا أَبِي، عَنْ هِلَالِ ابْنِ عَلَيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِسُهُ». وَالْمَلَائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَا لَمْ يَفْعُمْ مِنْ صَلَاةِ أُوْيُحُدِّثُ».

[راجع: ١٧٦]

**3230.** Narrated 'Ya'la : رَضِيَ اللَّهُ عَنْهُ I heard the Prophet ﷺ reciting the following Verse on the pulpit:

٣٢٣٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرُو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ عَلَى عَنْ أَبِيهِ قَالَ: سَيْعَتُ النَّبِيُّ ﷺ يَفْرَا عَلَى الْمِنْبَرِ: «وَنَادَاهُ يَكْمِلُكَ» قَالَ سُفِيَّانُ:

(1) (H. 3230) This is a part of a Verse. Mālī (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, "O Mālī(k)! Let your Lord make an end of us!" He will say: "Verily you shall abide forever." (V.43:77)

في قِرَاءَةِ عَبْدِ اللَّهِ: «وَنَادُوا يَا مَالٍ».

[انظر: ٣٢٦٦، ٤٨١٩]

**3231.** Narrated 'Aishah 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 ﷺ 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-Yâlîl 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 Qarn-ath-Thâ'âlib, where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibril (Gabriel) in it. He called me saying, 'Allâh has heard your people's saying to you, and what they 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."

**3231 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:**  
**أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ:**  
**حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّهَا قَالَتْ لِلَّهِ يَعْلَمُ:**  
**هَلْ أَتَى عَلَيْكُمْ يَوْمٌ كَانَ أَشَدُّ مِنْ يَوْمِ**  
**أُخْدِي؟ قَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا**  
**لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ**  
**الْعَقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ**  
**يَالِيلِ بْنِ عَبْدِ كُلَّا لِ فَلَمْ يُجِبْنِي إِلَى مَا**  
**أَرَدْتُ. فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى**  
**وَحْيِي فَلَمْ أَسْتَقِفْ إِلَّا وَأَنَا يَقْرَنُ**  
**الشَّعَالِبِ، فَرَفَعْتُ رَأْسِي. فَإِذَا أَنَا**  
**بِسَحَابَةِ قَدْ أَطَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا**  
**جِرْبِيلُ، فَنَادَانِي قَالَ: إِنَّ اللَّهَ قَدْ**  
**سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُوا**  
**عَلَيْكَ، وَقَدْ بَعَثَ اللَّهُ إِلَيْكَ مَلِكَ**  
**الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ.**  
**فَنَادَانِي مَلِكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ**  
**قَالَ: يَا مُحَمَّدُ، قَالَ: ذَلِكَ فِيمَا**  
**شِئْتَ إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمْ**  
**الْأَحْسَنَيْنِ»، فَقَالَ التَّيْمِيُّ يَعْلَمُ: «بَلْ**  
**أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَاهِهِمْ مِنْ**  
**يَغْدِي اللَّهُ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا».**

[انظر: ٧٣٨٩]

**3232 - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو**

**3232.** Narrated Abû Ishâq Ash-Shaibânî: I asked Zir bin Hubâish regarding the

Statement of Allāh : تعالى :

“And was at a distance of two bows’ length or (even) nearer, so (Allāh) revealed to His slave [Muhammad ﷺ] through Jibril (Gabriel) [عليه السلام] .” (V.53:9,10)

On that, Zir said, “Ibn Mas’ud informed us that the Prophet ﷺ had seen Jibril having six hundred (600) wings.”

عَوَانَةً : حَدَّثَنَا أَبُو إِسْحَاقُ الشَّيْبَانِيُّ  
قَالَ : سَأَلْتُ زَرَّ بْنَ حُبَيْشَ عَنْ قَوْلِ  
اللَّهِ تَعَالَى : فَكَانَ قَابَ فَوَسِينَ أَوْ  
أَدْنَى ، فَأَوْجَى إِلَيْكَ عَبْدِهِ مَا أَوْجَى  
﴿﴾ [التجم: ٩، ١٠] قَالَ : حَدَّثَنَا  
ابْنُ مَسْعُودٍ : أَنَّهُ رَأَى جِبْرِيلَ لَهُ  
سِتُّمَائَةَ جَنَاحًا . [انظر : ٤٨٥٦ ، ٤٨٥٧]

**3233.** Narrated ‘Abdullāh رضي الله عنه that regarding the Verse :

“Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18), that the Prophet ﷺ had seen a green carpet<sup>(1)</sup> spread all over the horizon of the sky.

٣٢٣٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ :  
حَدَّثَنَا شُعْبَةُ ، عَنِ الْأَعْمَشِ ، عَنِ  
إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ : ﴿لَقَدْ رَأَى مِنْ مَا يَرِيدُ  
الْكَبُرَى﴾ [١٦] قَالَ : رَأَى رَفْرَقاً أَخْضَرَ  
سَدَّ أَفْوَى السَّمَاءِ . [انظر : ٤٨٥٨]

**3234.** Narrated ‘Āishah رضي الله عنها that Whoever claimed that (the Prophet) Muhammād ﷺ saw his Lord, is committing a great fault, for he only saw Jibril (Gabriel) in his genuine shape in which he was created covering the whole horizon .

٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
اللَّهِ ابْنِ إِسْمَاعِيلَ : حَدَّثَنَا مُحَمَّدُ بْنُ  
عَبْدِ اللَّهِ الْأَنْصَارِيُّ ، عَنِ ابْنِ عَوْنَى :  
أَبْنَانَا الْقَاسِمُ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا قَالَتْ : مَنْ زَعَمَ أَنَّ مُحَمَّداً رَأَى  
رَبَّهُ فَقَدْ أَعْظَمَ ، وَلِكُنْ قَدْ رَأَى جِبْرِيلَ  
فِي صُورَتِهِ وَخَلْقِهِ سَادًا مَا بَيْنَ  
الْأَفْوَى . [انظر : ٣٢٣٥ ، ٤٦١٢ ، ٤٨٥٥ ،  
٧٥٣١ ، ٧٣٨٠]

**3235.** Narrated Māsrūq : I asked ‘Āishah رضي الله عنها , “What about Allāh’s Statement :

“Then he [Jibril (Gabriel)] approached and came closer, and was at a distance of two bows’ length or (even) nearer?” (V.53:8, 9)

She replied, “It was Jibril who used to come to the Prophet ﷺ in the figure of a

٣٢٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ  
يُوسُفَ : حَدَّثَنَا أَبُو أَسَمَةَ : حَدَّثَنَا  
زَكَرِيَّاً بْنُ أَبِي رَائِدَةَ ، عَنِ ابْنِ  
الْأَشْوَعِ ، عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقِ  
قَالَ : قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :

(1) (H. 3233) Perhaps Jibril’s (Gabriel) wings.

man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

فَأَيْنَ قَوْلُهُ: ﴿لَمْ يَكُنْ فِتَنَكَ لَكَ فَكَانَ قَابَ  
قَوْسَيْنَ أَوْ أَدْنَى﴾ قالَ: ذَلِكَ  
جِبْرِيلُ، كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ  
إِنَّمَا أَتَى هَذِهِ الْمَرَّةَ فِي صُورَتِهِ  
الَّتِي هِيَ صُورَتُهُ فَسَدَ الْأُفْقَ.

[راجع: ٣٢٣٤]

**3236.** Narrated Samura: The Prophet ﷺ said, "Last night I saw (in a dream) two men coming to me. One of them said, 'The person who kindles the fire is Mālik, the gatekeeper of the (Hell) Fire, and I am Jibril (Gabriel), and this is Mīkā'el (Michael)'."

٣٢٣٦ - حَدَّثَنَا مُوسَى: حَدَّثَنَا  
جَبْرِيلُ: حَدَّثَنَا أَبُو رَجَاءُ، عَنْ سَمْرَةَ  
قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ  
رَجُلَيْنِ أَتَيَانِي، فَقَالَا: الَّذِي يُوقَدُ  
النَّارُ مَالُكُ حَازِنُ النَّارِ، وَأَنَا جِبْرِيلُ،  
وَهَذَا مِيكَائِيلُ». [راجع: ٨٤٥]

٣٢٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي  
حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا  
الرَّجُلُ امْرَأَتَهُ إِلَى فَرَاسِهِ فَأَبْتَثَ فَيَاتَ  
غَضْبَانَ عَلَيْهَا لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى  
تُضْبَحَ».

تابعه شعبة وأبو حمزة، وابن  
ذاود وأبو معاوية عن الأعمش.  
[انظر: ٥١٩٣، ٥١٩٤]

**3238.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُما that he heard the Prophet ﷺ saying, "The Divine Revelation was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Ḥirā cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him

٣٢٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا الْلَّيْثُ: حَدَّثَنِي  
عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ  
أَبَا سَلَمَةَ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ  
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ  
ﷺ يَقُولُ: «لَمْ فَتَرَ عَنِي الْوَحْيُ فَتَرَةً

that I fell on the ground and came to my family and said (to them), ‘Cover me (with a blanket)! Cover me!’ Then Allāh sent نعالي the Revelation:

“O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! (up to) And keep away from *Ar-Rujz* (the idols)!” (V.74:1-5) (See H. 4)

فَيَبْيَنَا أَنَا أَمْشِي سَعْيَتْ صَوْتاً مِنَ السَّمَاءِ فَرَقَعْتْ بَصَرِي قَبْلَ السَّمَاءِ إِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحَرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجَعَسْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: رَمَلُونِي رَمَلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَأَتِيَ الْمَدْرَرُ فَإِلَيْهِ يَرْجِعُ﴾ إِلَى قَوْلِهِ: ﴿وَالرَّجْرِجُ فَاهْجُرُ﴾ «قالَ أَبُو سَلَمَةَ: وَالرْجُزُ: الْأُوْثَانُ». [راجع: ٤]

٣٢٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسَارٍ قَالَ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعبَةُ، عَنْ قَتَادَةَ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ رُزْيَعٍ: حَدَّثَنَا سَعِيدُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمْ نَبِيِّكُمْ يَعْنِي ابْنَ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ لَيْلَةً أُسْرِيَ بِي مُوسَى رَجُلًا آدَمَ طَوَالًا جَعْدًا كَانَهُ مِنْ رِجَالِ شَوْءَةَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوْعاً، مَرْبُوْعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيْاضِ، سَبْطَ الرَّأْسِ. وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ، وَالدَّجَاجَةَ فِي آيَاتِ أَرَاهُنَّ اللَّهَ إِيَاهُ. فَلَا تَكُنْ فِي مُرْيَةٍ مِنْ لِقَائِهِ»، قَالَ أَسْنُ وَأَبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «تَحْرُسُ الْمَلَائِكَةُ الْمَدِينَةَ مِنَ الدَّجَاجِلِ». [انظر:]

[٣٢٣٩]

(8) CHAPTER. What is said regarding the characteristics of Paradise, and the fact that

(٨) بَابُ ما جَاءَ فِي صِفَةِ الجَنَّةِ

it has already been created (and does exist now).

And Abū Al-Āliya said: The people of Paradise will not have menses, urine or spittle. Whenever they are given a thing and then another thing, they will say, 'We have already been provided with this', for they are given things similar in shape but different in taste. The bunches of fruits will be near to them, and they will pluck fruits as they like. (The rest of the chapter is the interpretation of some of the Qur'ānic words concerning the characteristics of Paradise and the people who live in it. Such words are not translated).

وَأَنَّهَا مَخْلُوقَةٌ، وَقَالَ أَبُو الْعَالِيَّةَ: يَكُونُ مُظَهَّرًا مِنَ الْحَيْضِرِ وَالْبَوْلِ وَالْبَصَاقِ، «كُلَّمَا رُزِقُوا» أُتُوا بِشَيْءٍ ثُمَّ أُتُوا بَعْدَهُ: «قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلِهِ» أُوتَيْنَا مِنْ قَبْلِهِ، «وَأَتُوا بِهِ مُتَسْتَبِّهِا» [البقرة: ٢٥] يُشَبِّهُ بَعْضَهُ بَعْضًا وَيَخْتَلِفُ فِي الظَّهَرِ، «قُطُوفُهَا»: يَقْطُفُونَ كَيْفَ شَاءُوا، «دَائِيَّةٌ» [الحاقة: ٢٢]: قَرِيبَةٌ، «الْأَرَائِكُ» [الكهف: ٣١]: السُّرُورُ، وَقَالَ الْحَسْنُ: النَّضْرَةُ فِي الْوُجُوهِ، وَالسُّرُورُ فِي الْقُلُوبِ، وَقَالَ مُجَاهِدٌ: «سَلَبِيلًا» [الإنسان: ١٨]: حَدِيدَةُ الْجِرْجِيرَةِ، «غَوْلٌ»: وَجْعُ الْبَطْنِ، «يُرْوُونَ»: لَا تَدْهُبُ عُوْلَهُمْ، وَقَالَ ابْنُ عَيَّاسٍ: «دَهَافَا»: مُمْتَلِئًا، «وَكَوَاعِبٌ»: نَوَاهِيدَ، «رَحِيقٌ»: الْخَمْرُ، «شَنِيءٌ»: يَعْلُو شَرَابَ أهْلِ الْجَنَّةِ، «خَمْمَهُ»: طَيْنُهُ مِسْكٌ، «ضَنَاخَاتٌ»: فَيَاضَاتٌ، يُقَالُ «مَوْضُوَّةٌ»: مَنْسُوَّةٌ، مِنْهُ وَضِينٌ التَّاقَةُ، وَالْكُوبُ مَا لَا أَدْنُ لَهُ وَلَا عُرْوَةُ، وَالْأَبَارِيقُ دَوَاثُ الْأَذَانِ وَالْعَرَى، «عُرْبًا»: مُمَقَّلَةً، وَاجْدُهَا عَرُوبٌ، مِثْلُ صَبُورٍ وَصُبْرٍ، يُسَمِّيهَا أَهْلُ مَكَّةَ الْعَرِبَةَ وَأَهْلُ الْمَدِينَةَ الْعَيْجَةَ، وَأَهْلُ الْعَرَاقِ الشَّكَلَةَ، وَقَالَ

**مجاهدٌ**: **﴿زَقْ﴾**: حَنَّةٌ وَرَخَاءٌ.  
**وَالْمَهَانُ**: الرِّزْقُ. **﴿مَضْوِي﴾**:  
**الْمَوْرُ**. وَ**﴿غَصْبُور﴾** هُوَ الْمُوْقَرُ  
 حَمْلًا. وَيُقَالُ أَيْضًا: لَا شُوْكَ لَهُ.  
**(والْمَرْبُ)**: الْمَحِبَّاتُ إِلَى أَزْوَاجِهِنَّ.  
 وَيُقَالُ: **﴿مَسْكُوب﴾**: جَارٍ. **﴿وَوْرِشٌ**  
**مَرْفُوعَة﴾**: بَعْضُهَا فَوْقَ بَعْضٍ.  
**﴿لَوْا﴾**: بَاطِلًا. **﴿قَائِمًا﴾**: كَذِيلًا.  
**﴿أَنَانٌ﴾**: أَعْصَانٌ. **﴿وَحْيَ الْجَنَّتَيْنِ**  
**دَانِ﴾**: مَا يُجْتَنِي قَرِيبٌ.  
**﴿مَدْهَامَتَان﴾**: سَوْدَاوَانِ مِنَ  
 الرِّيَ.

**3240.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon ; so, if he is from the people of Paradise, he is shown his place in Paradise, and if he is from the people of Hell, he is shown his place in Hell."

٣٢٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ :  
 حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ  
 عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ  
 أَحَدُكُمْ، فَإِنَّهُ يُعَرَّضُ عَلَيْهِ مَقْعُدُهُ  
 بِالْعَدَدَةِ وَالْعَيْشِيَّةِ، فَإِنْ كَانَ مِنْ أَهْلِ  
 الْجَنَّةِ فِيمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ  
 أَهْلِ النَّارِ فِيمِنْ أَهْلِ النَّارِ».  
 [راجع: ١٣٧٩]

**3241.** Narrated Imrân bin Hušain : The Prophet ﷺ said, "I looked at Paradise and found poor people forming the majority of its inhabitants ; and I looked at Hell and saw that the majority of its inhabitants were women."

٣٢٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
 حَدَّثَنَا سَلْمُ بْنُ زُرَيْرٍ: حَدَّثَنَا أَبُو  
 رَجَاءٍ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ عَنْ  
 النَّبِيِّ ﷺ قَالَ: «اَطَّلَعْتُ فِي الْجَنَّةِ  
 فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ  
 فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[انظر: ٥١٩٨ ، ٦٤٤٩ ، ٦٥٤٦]

**3242.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ: While we were in the company of the Prophet ﷺ he said, "While I was asleep, 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-Khaṭṭāb.' Then I remembered 'Umar's Ghaira<sup>(1)</sup> (concerning women), and so I quickly went away from that palace." 'Umar wept (when he heard this from the Prophet ﷺ) and said, "How dare I think of my Ghaira being offended by you, O Allāh's Messenger?"

٣٢٤٢ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذَا قَالَ: «يَبْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأًا تَوَضَّأَ إِلَيَّ جَانِبَ قَصْرٍ فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّتُهُ مُذِبْرًا». فَبَكَى عُمَرُ وَقَالَ: أَعْلَمُكَ أَغَارٌ يَا رَسُولَ اللَّهِ؟.

[انظر: ٣٦٨٠، ٥٢٢٧، ٧٠٢٣، ٧٠٢٥]

**3243.** Narrated 'Abdullāh bin Qais Al-Ash'arī: 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 others." [Narrated Abū 'Imrān in another narration, "(The tent is) sixty miles (in height)".]

٣٢٤٣ - حَدَّثَنَا حَبَّاجُ بْنُ مِهَالٍ: حَدَّثَنَا هَمَامٌ قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِيَّ يُحَدِّثُ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ ابْنِ قَيْسٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخِيمَةُ دُرَّةٌ مَجَوَّفَةٌ طُولُهَا فِي السَّمَاءِ ثَلَاثُونَ مِيلًا، فِي كُلِّ رَازِيَّةٍ مِنْهَا لِلْمُؤْمِنِ مِنْ أَهْلِ لَا يَرَاهُمُ الْآخَرُونَ».

قَالَ أَبُو عَبْدِ الصَّمَدِ وَالْحَارِثُ بْنُ عَبَيْدٍ عَنْ أَبِي عِمْرَانَ: «سِتُّونَ مِيلًا».

[انظر: ٤٨٧٩]

**3244.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said: 'I have prepared for My pious slaves things which have neither been seen by an eye, nor heard by an ear, nor (even) imagined by a human being.' If you wish, you can recite this

٣٢٤٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا أَبُو الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ

(1) (H. 3242) *Ghaira*: See glossary.

Verse from the Noble Qur'an: 'No person knows what is kept hidden for them of joy.' (V.32:17)

اللهُ أَعْدَدْتُ لِعِبادِي الصَّالِحِينَ مَا لَا  
عَيْنٌ رَأَتْ، وَلَا أَذْنُ سَمِعَتْ، وَلَا  
خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرُؤُوا إِن  
شِئْتُمْ: ﴿فَلَا تَنْهَمُ نَفْسٌ مَا أَخْفَى هُنَّ مِنْ  
قُرْبَةٍ أَعْيُنٌ﴾. [انظر: ٤٧٧٩، ٤٧٨٠]

[٧٤٩٨]

**3245.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allāh in the morning and in the afternoon."

**٣٢٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ  
مُقاَبِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
مَعْمَرٌ، عَنْ هَمَّامَ ابْنِ مُنْبَهٍ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ  
اللهِ ﷺ: أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ  
صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ  
الْبَدْرِ. لَا يَبْصُقُونَ فِيهَا وَلَا  
يَمْتَخِطُونَ. وَلَا يَتَعَوَّطُونَ. أَتَيْتُهُمْ فِيهَا  
الْذَّهَبُ، أَمْشَاطُهُمْ مِنَ الْذَّهَبِ  
وَالْفِضَّةِ، وَمَجَامِرُهُمُ الْأَلْوَةُ،  
وَرَسْحُهُمُ الْمِسْكُ. وَلِكُلِّ وَاحِدٍ مِنْهُمْ  
زَوْجَتَانِ يُرِي مُحْ سُوقِهِمَا مِنْ وَرَاءِ  
اللَّحْمِ مِنَ الْحُسْنِ. لَا اخْتِلَافَ بَيْنَهُمْ  
وَلَا تَبَاغِضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ،  
يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا». [انظر:  
٣٢٤٦، ٣٢٥٤، ٣٣٢٧]**

**٣٢٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:**  
أَخْبَرَنَا شَعِيبٌ: حَدَّثَنَا أَبُو الرِّنَاءَ، عَنِ  
الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَوَّلُ  
زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى إِثْرِهِمْ كَائِنُوا

**3246.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have neither any differences nor any enmity amongst

themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allāh in the morning and afternoon, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their censers will be the aloeswood, and their sweat will smell like musk.”

كَوْكِبٌ إِضَاءَةٌ، قُلُوبُهُمْ عَلَى قَلْبِ  
رَجُلٍ وَاحِدٍ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا  
تَبَاغِضُ، لِكُلِّ امْرِئٍ مِنْهُمْ رَوْجَتَانٌ،  
كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مُحْسِنٌ سَاقِهَا مِنْ  
وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ. يُسَبِّحُونَ اللَّهَ  
بُخْرَةً وَعَشِيَّاً، لَا يَسْقَمُونَ وَلَا  
يَمْتَخِطُونَ، وَلَا يَصْفُونَ. آتَيْتُهُمْ  
الذَّهَبَ وَالْفَضَّةَ، وَأَمْسَاطُهُمُ الدَّهْبُ،  
وَوَقْدُ مَجَاهِرِهِمُ الْأَلْوَةُ - قَالَ أَبُو  
الْيَمَانِ: يَعْنِي الْعُودَ - وَرَسْخُهُمْ  
الْمُسْكُ. وَقَالَ مُجَاهِدُ الْإِنْكَارِ:  
أَوَّلُ الْفَجْرِ، وَالْعَشِيُّ مِيلُ الشَّمْسِ  
إِلَى أَنْ - أَرَاهُ - تَعْرُبَ. [راجع:

٣٢٤٥]

**3247.** Narrated Sahl bin Sa‘d رضي الله عنه: The Prophet ﷺ said, “Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night.

٣٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي  
بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ  
سُلَيْمَانَ، عَنْ أَبِي حَازِمَ، عَنْ سَهْلِ  
بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ  
قَالَ: «لَيَدْخُلُنَّ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا  
أَوْ سَبْعِمِائَةَ أَلْفٍ، لَا يَدْخُلُ أَوْلُهُمْ  
حَتَّى يَدْخُلَ آخِرُهُمْ، وَجُوْهُهُمْ عَلَى  
صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ». [انظر:

٦٥٥٤ ، ٦٥٤٣]

**3248.** Narrated Anas (bin Mâlik) رضي الله عنه: A silken cloak was presented to the Prophet ﷺ and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said, “By Him (Allâh) in Whose Hands the soul of Muhammad is, the handkerchiefs of Sa‘d bin Mu‘âdh in Paradise are better than this.”

٣٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ الْجُعْفَنِيُّ: حَدَّثَنَا يُونُسُ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ  
قَالَ: حَدَّثَنَا أَنَسُ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
أَهْدِي لِلنَّبِيِّ ﷺ جُبَّةَ سُنْدُسٍ، وَكَانَ

يَنْهَى عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئ لِمَنَادِيلِ سَعْدِ بْنِ مَعاً فِي الْجَنَّةِ أَلْأَحْسَنُ مِنْ هَذَا». [راجع: ٢٦١٥]

٣٢٤٩ - حَدَّثَنَا مُسَدْدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِثُوبٍ مِنْ حَرِيرٍ. فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ وَلِيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَنَادِيلُ سَعْدِ بْنِ مَعاً فِي الْجَنَّةِ أَفْضَلُ مِنْ هَذَا».

[انظر: ٦٦٤٠، ٣٨٣٦، ٥٨٣٦]

٣٢٥٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَوْضِعُ سَوْطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[راجع: ٢٧٩٤]

٣٢٥١ - حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا يَزِيدُ بْنُ رُزْيَعَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشْجَرَةَ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مائَةً عَامٍ لَا يَقْطَعُهَا».

٣٢٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سَلَيْمانَ: حَدَّثَنَا هِلَالُ

**3249.** Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ was given a silken garment, and its beauty and delicacy astonished the people. On that, Allāh's Messenger ﷺ said, "No doubt, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

**3250.** Narrated Sahl bin Sa'd As-Sā'iḍī رَضِيَ اللَّهُ عَنْهُمَا : said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

**3251.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it."

**3252.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) a

rider could travel in its shade for a hundred years. And if you wish, you can recite :

“In shade long-extended.” (V.56:30)

بْنُ عَلَيَّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي  
عُمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ  
لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مائَةَ  
سَنَةٍ وَأَفْرَوْا إِنْ شِئْتُمْ» ﴿وَطَلَّ  
مَدْوِي﴾ [٤٨٨١]. [انظر : ٣٢٥٣]

**3253.** “...And a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets.”

**3254.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the *Hūr*, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.” (See H. 1382)

٣٢٥٣ - وَلَقَابُ قَوْسٍ أَحَدُكُمْ  
فِي الْجَنَّةِ خَيْرٌ مِمَّا طَلَعْتُ عَلَيْهِ  
الشَّمْسُ أَوْ تَغْرُبُ». [راجع : ٢٧٩٣]

٣٢٥٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
الْمُنْدِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ:  
حَدَّثَنَا أَبِي، عَنْ هِلَالٍ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ أَبِي عُمْرَةَ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ:  
«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ  
الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى آثَارِهِمْ  
كَأْخَسِنِ كَوْكِبِ دُرْيَّ فِي السَّمَاءِ  
إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ  
وَاحِدٍ، لَا تَبَاغِضُ بَيْنَهُمْ وَلَا تَحَاسِدُ،  
لِكُلِّ امْرَىءٍ زَوْجَتَانِ مِنَ الْحَوْرِ الْعَيْنِ،  
يُرَى مُعَّ سُوقَهُنَّ مِنْ وَرَاءِ الْعَظَمِ  
وَاللَّحْمِ». [٣٢٥٥]

**3255.** Narrated Al-Barā' (bin 'Āzib) رَضِيَ اللَّهُ عَنْهُما : The Prophet ﷺ, after the death of his son Ibrāhīm, said, “There is a wet-nurse for him (i.e., Ibrāhīm) in Paradise.” (See H. 1382)

٣٢٥٥ - حَدَّثَنَا حَاجَاجُ بْنُ  
مَنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: عَبْدِيُّ بْنُ  
ثَابِتٍ أَخْبَرَنِي قَالَ: سَمِعْتُ الْبَرَاءَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا  
مَاتَ إِبْرَاهِيمُ قَالَ: «إِنَّ لَهُ مُرْضِعًا فِي  
الْجَنَّةِ». [راجع : ١٣٨٢]

**3256.** Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e., 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 Allāh’s Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?” The Prophet ﷺ replied, “No! By Him (Allāh) in Whose Hands my soul is, these are for the men who believed in Allāh and also believed in the Messengers.”

٣٢٥٦ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَيُونَ أَهْلَ الْعَرْفِ مِنْ فَوْقِهِمْ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرْرِيَّ الْغَابِرَ فِي الْأَفْقَى مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ»، قَالُوا: يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ؟ قَالَ: «بَلَى، وَالذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ». [انظر: ٦٥٥٦]

#### (٩) بَابُ صِفَةِ أَبْوَابِ الْجَنَّةِ

#### (9) CHAPTER. The characteristics of the gates of Paradise.

**3257.** Narrated Sahl bin Sa‘d رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Paradise has eight gates, and one of them is called *Ar-Raiyyān* through which none will enter but those who used to observe *Ṣaum* (fasts).”

The Prophet ﷺ also said, “Whoever spends two things in Allāh’s Cause, he will be called from the gate of Paradise.”

[See *Hadith* No. 3216]

٣٢٥٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرْنِفٍ قَالَ: حَدَّثَنِي أُبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي الْجَنَّةِ ثَمَانَيْةُ أَبْوَابٍ، فِيهَا بَابٌ يُسَمَّى الرَّيَانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ». [راجع: ١٨٩٦]

وَقَالَ النَّبِيُّ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ دُعِيَ مِنْ بَابِ الْجَنَّةِ، فِيهِ عُبَادَةٌ عَنِ النَّبِيِّ ﷺ».

(١٠) بَابُ صِفَةِ النَّارِ وَأَنَّهَا مَخْلُوقَةٌ،  
وَعَسَافَةٌ: يُقَالُ: عَسَفَتْ عَيْنَهُ  
وَيَغْسِقُ الْجُرْنُوكَ وَكَانَ الْغَسَاقَ

#### (10) CHAPTER. The description of the (Hell) Fire and the fact that it has already been created.

والعَسِيقُ وَاحِدٌ. **﴿عَنْلَيْن﴾**: كُلُّ شَيْءٍ  
عَسْلَتْهُ فَخَرَجَ مِنْهُ شَيْءٌ فَهُوَ غِسْلَيْنِ،  
فَعِلْيَنِ مِنَ الْعَسْلِ مِنَ الْجُرْحِ وَالدَّبَرِ.  
وَقَالَ عِكْرِمَةُ: **﴿حَصَبُ جَهَنَّمَ﴾**:  
حَطَبٌ بِالْحَبَشِيَّةِ، وَقَالَ غَيْرُهُ:  
**﴿حَاصِبَا﴾**: الرِّيحُ الْعَاصِفُ  
وَالْحَاصِبُ مَا يَرْمِي بِهِ الرِّيحُ. وَمِنْهُ  
حَصَبُ جَهَنَّمَ: يُرمى بِهِ فِي جَهَنَّمَ،  
هُمْ حَصَبُهُمَا. وَيُقَالُ: حَصَبَ فِي  
الْأَرْضِ: ذَهَبَ، وَالْحَصَبُ مُشَقَّ مِنْ  
حَصَبِ الْحِجَارَةِ. **﴿كَكِيدِي﴾**: قَبْيَعُ  
وَدَمْ. **﴿خَبَت﴾**: طَفِيَتْ. **﴿تُورُون﴾**:  
تَسْتَخْرِجُونَ. أَوْرِبَتْ: أَوْقَدْتُ.  
**﴿لِمَغْوِيَن﴾**: لِلْمُسَافِرِينَ. وَالْقِئُ:  
الْفَقْرُ. وَقَالَ ابْنُ عَبَّاسٍ: **﴿سِرَاطُ**  
**الْجَحِيمِ﴾**: سَوَاءَ الْجَحِيمِ وَوَسْطُ  
الْجَحِيمِ. **﴿أَشْوَانًا مِنْ حَبَّمِ﴾**: يُحَلَطُ  
طَعَامُهُمْ وَيُسَاطُ بِالْحَوَمِ. **﴿رَزَيرُ**  
**وَسَهِيق﴾**: صَوْتُ شَدِيدٌ وَصَوْتُ  
ضَعِيفٌ. **﴿وَزَدَ﴾**: عَطَاشًا. **﴿غَت﴾**:  
خُسْرَانًا. وَقَالَ مُجَاهِدٌ: **﴿يَسْجُونَ﴾**:  
تُوقَدُ لَهُمُ النَّارُ، **﴿وَمَحَاس﴾**: الصَّفْرُ  
يُصْبَبُ عَلَى رُؤُسِهِمْ، يُقَالُ **﴿دُوْقُون﴾**:  
بَاشِرُوا وَجَرِبُوا، وَلَيْسَ هَذَا مِنْ دَوْقِ  
الْفَمِ. **﴿مَارِج﴾**: خَالِصٌ مِنَ النَّارِ،  
مَرَاجُ الْأَمِيرِ رَعِيَّتُهُ: إِذَا خَلَامُهُمْ يَعْدُو  
بَعْضُهُمْ عَلَى بَعْضٍ. **﴿مَرِيج﴾**:  
مَلَبِسُ، مَرِيجُ أَمْرِ النَّاسِ: اخْتَلَطَ،

﴿مَحْاجَةُ الْجَحَنَّمِ﴾، مَرَجِحَتْ دَابَّاتُكَ  
تَرْكُتَهَا.

**3258.** Narrated Abū D̄h̄ar: رَضِيَ اللَّهُ عَنْهُ (During a very hot summer) while the Prophet ﷺ was on a journey, he said (regarding the performance of the Zuhra prayer – “Wait till it (i.e., the weather) gets cooler.”) He said the same again till the shade of the hillocks extended. Then he said, “Delay the Zuhra prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire).”

**3259.** Narrated Abū Sa‘id: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Delay the Zuhra prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire).”

**3260.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “The (Hell) Fire complained to its Lord saying, ‘O my Lord! My different parts eat up each other.’ So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).”

**3261.** Narrated Abū Jamra Ad-Dubā'i: I used to sit with Ibn ‘Abbās in Makkah. Once

٣٢٥٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُهَاجِرِ أَبِي الْحَسَنِ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ أَبَا ذَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ فِي سَفَرٍ فَقَالَ: «أَبِرْدُ»، ثُمَّ قَالَ: «أَبِرْدُ» حَتَّى فَاءَ الْفَيْءُ يَعْنِي لِلْتَّلُولِ ثُمَّ قَالَ: «أَبِرْدُوا بِالصَّلَاةِ فَإِنَّ شَدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ». [راجع: ٥٣٥]

٣٢٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنِ الْأَعْمَشِ، عَنْ دَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَبِرْدُوا بِالصَّلَاةِ فَإِنَّ شَدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ». [راجع: ٥٣٨]

٣٢٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعْبَةُ عَنِ الرُّهْبَرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اَشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنْ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيفِ. فَأَشَدُّ مَا تَجِدُونَ مِنَ الْحَرَّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الرَّمَهِيرِ». [راجع: ٥٣٧]

٣٢٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

I had a fever and he said (to me), “Cool your fever with Zamzam water, for Allāh’s Messenger ﷺ said: ‘It (the fever) is from the heat of the (Hell) Fire, so abate it with water (or Zamzam water).’”

مُحَمَّدٌ: حَدَّثَنَا أَبُو عَامِرٍ هُوَ الْعَقَدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي جَمْرَةَ الصُّبَاعِيِّ قَالَ: كُنْتُ أُجَالِسُ ابْنَ عَبَّاسٍ بِمَكَّةَ فَأَخَذَتِي الْحُمَّى فَقَالَ: أَبْرِدُهَا عَنْكَ بِمَاءِ زَمْرَمْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هِيَ الْحُمَّى مِنْ فَيْحَ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ - أَوْ قَالَ: - بِمَاءِ زَمْرَمْ»، شَكَّ هَمَّامٌ.

**3262.** Narrated Rāfi‘ bin Khadīj: I heard the Prophet ﷺ saying, “Fever is from the heat of the Hell-fire, so abate it with water.”

٣٢٦٢ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِيهِ، عَنْ عَبَّاَيَةَ بْنِ رَفَاعَةَ قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيعٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْحُمَّى مِنْ فَوْرِ جَهَنَّمَ فَأَبْرِدُوهَا عَنْكُمْ بِالْمَاءِ».

[انظر: ٥٧٢٦]

**3263.** Narrated ‘Āishah: The Prophet ﷺ said, “Fever is from the heat of the Hell-fire, so abate it with water.”

٣٢٦٣ - حَدَّثَنَا مَالُكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهْرَيْرُ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحَ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ».

[انظر: ٥٧٢٥]

**3264.** Narrated Ibn ‘Umar: The Prophet ﷺ said, “Fever is from the heat of the Hell-fire, so abate it with water.”

٣٢٦٤ - حَدَّثَنَا مُسَدَّدٌ: عَنْ يَحْيَى، عَنْ عَبْيَدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحَ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ».

[انظر: ٥٧٢٣]

**3265.** Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Your (ordinary)

٣٢٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي

fire is one of 70 parts of the Hell-fire.” Someone asked, “O Allāh’s Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers).” Allāh’s Messenger ﷺ said, “The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire.”

أُوينِسٌ قالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَارُكُمْ جُزْءٌ مِّنْ سَبْعِينَ جُزْءاً مِّنْ نَارِ جَهَنَّمَ»، قَيْلَ: يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لِكَافِيَةَ، قَالَ: «فُضِّلْتُ عَلَيْهِنَّ بِسَعْيَهُ وَسَيْئَنَّ جُزْءاً كُلُّهُنَّ مِثْلُ حَرَّهَا».

**3266.** Narrated Ya'lā that he heard the Prophet ﷺ on the pulpit reciting:

“They will cry: ‘O Mālik!’” (V.43:77) [Mālik is the keeper (angel) of the (Hell) Fire.]

٣٢٦٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرُو: سَمِعَ عَطَاءَ يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «وَنَادَوْا يَنْذِلَكُ». [راجع: ٣٢٣٠]

**3267.** Narrated Abū Wā'il: Somebody said to Usāma, “Will you go to so-and-so (i.e., ‘Uthmān) and talk to him (i.e., advise him).” He said, “You see that I don’t talk to him except to inform you that I shall talk to him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e., rebellion), nor shall I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allāh’s Messenger ﷺ.” They said, “What have you heard him saying?” He said, “I have heard him (the Prophet ﷺ) saying, ‘A man will be brought on the Day of Resurrection and 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'rūf* (i.e., Islamic

٣٢٦٧ - حَدَّثَنَا عَلَيْتِ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَيْلَ لِأُسَامَةَ: لَوْ أَتَيْتَ فُلَانًا فَكَلَّمْتَهُ، قَالَ: إِنَّكُمْ لَتَرَوْنَ أَنِّي لَا أَكَلِمُهُ، إِلَّا أُسْعِعُكُمْ إِنِّي أَكَلِمُهُ فِي السَّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لَا أَكُونُ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِرَجُلٍ - أَنْ كَانَ عَلَيَّ أَمْيَرًا: - إِنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ سَعَيْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: وَمَا سَعَيْتَهُ يَقُولُ؟ قَالَ: سَعَيْتُهُ يَقُولُ: «يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيَلْقَى فِي النَّارِ فَتَنْدَلُقُ أَقْتَابُهُ فِي النَّارِ، فَيَدْوِرُ كَمَا يَدْوِرُ الْحَمَارُ بِرَحَاهُ فَيَجْمَعُ أَهْلَ النَّارِ عَلَيْهِ

Monotheism and all that Islām has ordained) and forbid us from *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām forbids i.e., evil and bad)? He will reply: Yes, I used to order you for *Al-Ma'rūf*, but I did not do it myself, and I used to forbid you from *Al-Munkar*, while I used to do it myself.'"

[See Vol. 9, *Hadīth* No. 7098]

**(11) CHAPTER. The characteristics of *Iblīs* (Satan) and his soldiers.**

فَيَقُولُونَ: يَا فُلَانُ مَا شَأْنَكَ؟ أَئْسَنَكَ  
كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَاكَ عَنِ  
الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ  
وَلَا أَتَيْهُ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَاتَّهِيْهُ.  
رَوَاهُ عُنْدَرُ عَنْ شَعْبَةَ عَنِ الْأَعْمَشِ.

[انظر: ٧٠٩٨]

**(11) بَابُ صِفَةِ إِلَيْسَ وَجُنُودِهِ،**  
وقَالَ مُجَاهِدٌ: ﴿وَيَقْدِرُوكُمْ﴾:  
يُرْمَؤُنَ ﴿دُحُورًا﴾: مَطْرُودِينَ.  
﴿وَاصِبَ﴾: دَائِمٌ. وَقَالَ ابْنُ عَبَّاسَ:  
﴿مَدْحُورًا﴾: مَطْرُودًا. وَيُقَالُ:  
﴿مَرِيدًا﴾: مُتَمَرِّدًا. بَتَّكَهُ: قَطَعَهُ.  
﴿وَاسْتَفِرْزَ﴾: اسْتَخْفَ ﴿يَضْلِكَ﴾:  
الْفُرْسَانُ. وَالرَّجُلُ الرَّجَالَةُ، وَاحِدُهَا  
رَاجِلٌ مُثْلُ صَاحِبِ وَضْعِيفِ وَتَاجِرِ  
وَتَجْرِي. ﴿لَأَحْتِنَكَ﴾: لَأَسْتَأْصِلَّ.  
﴿فَيْنَ﴾: شَيْطَانٌ.

٣٢٦٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى: أَخْبَرَنَا عِيسَى عَنْ هِشَامِ  
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ: سُحْرَ النَّبِيِّ ﷺ. وَقَالَ  
اللَّيْثُ: كَتَبَ إِلَيْهِ هِشَامُ بْنُ عَرْوَةَ أَهَّهُ  
سَمْعَهُ وَوَعَاهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ  
قَالَتْ: سُحْرَ النَّبِيِّ ﷺ حَتَّى كَانَ  
يُحَيِّلُ إِلَيْهِ أَهَّهُ يَفْعُلُ الشَّيْءَ وَمَا يَفْعُلُهُ  
حَتَّى كَانَ ذَاتُ يَوْمَ دَعَا وَدَعَا ثُمَّ  
قَالَ: أَشَعَرْتُ أَنَّ اللَّهَ أَفْتَانِي فِيمَا فِيهِ  
شِفَاءٍ، أَتَانِي رَجُلٌ فَقَعَدَ أَحَدُهُمَا

**3268.** Narrated 'Āishah: Magic was worked on the Prophet ﷺ so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, "I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is

that?" The other replied, 'It is in the well of Dharwān.'" So, the Prophet ﷺ went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) were like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, as for me, Allāh has cured me and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

عَنْ رَأْسِي وَالآخِرِ عِنْدَ رِجْلِي ، فَقَالَ أَحَدُهُمَا لِلآخرِ: مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَيْبِدُ بْنُ الْأَعْصَمِ . قَالَ فِيمَاذَا؟ قَالَ: فِي مُشْطِ وَمَشَافِهِ وَجُفَّ طَلْعَةَ ذَكَرٍ ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَرِّ دَرْوَانَ ، فَهَرَّجَ إِلَيْهَا الشَّيْءُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ رَجَعَ فَقَالَ لِعِائِشَةَ حِينَ رَجَعَ: «تَحْلُّهَا كَائِنُهُ رُؤُوسُ الشَّيَاطِينِ» ، فَقُلْتُ: اسْتَخْرِجْهُ؟ فَقَالَ: لَا ، أَمَا أَنَا فَقَدْ شَفَانِي اللَّهُ وَخَشِيتُ أَنْ يُثْبِرَ ذَلِكَ عَلَى النَّاسِ شَرًّا» ثُمَّ دُفِنَتِ الْبِرُّ . [راجع: ٣١٧٥]

٣٢٦٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أخِي، عَنْ سُلَيْمَانَ بْنِ يَلَالِي، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ: «يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ - ثَلَاثَ عُقَدٍ، يَضْرِبُ عَلَى كُلِّ عُقْدَةِ مَكَانِهَا: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْفَدُ، فَإِنْ اسْتَيْقَظَ قَدَرَ اللَّهُ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَهُ كُلُّهَا فَأَصْبَحَ تَشِيطًا طَيْبَ النَّفْسِ وَإِلَّا أَصْبَحَ حَبِيبَ الْفَقْسِ كَسْلَانَ» . [راجع: ١١٤٢]

3269. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he reads and exhales the following words at each knot: 'The night is long, so keep on sleeping.' If that person wakes up and remembers Allāh, then one knot is undone, and when he performs ablution the second knot is undone, and when he offers Salāt (prayers), all the knots are undone, and he gets up in the morning energetic in a good mode and with a good heart, otherwise he gets up lazy and with not a good heart and mode."

3270. Narrated 'Abdullāh : It was mentioned before the Prophet ﷺ that

٣٢٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي

there was a man who slept the night till morning (after sunrise). The Prophet ﷺ said, "He is a man in whose ears (or ear) Satan had urinated."

شَيْئَةً: حَدَّثَنَا جَرِيرٌ، عَنْ مَقْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نَّامَ لَيْلَةَ حَتَّى أَضَبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالشَّيْطَانِ فِي أَذْنِيهِ - أَوْ قَالَ - فِي أَذْنِيهِ». [راجع: ١١٤٤]

**3271.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "If anyone of you, when having sexual relation with his wife, says, 'In the Name of Allāh. O Allāh! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

٣٢٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ مَقْصُورٍ، عَنْ سَالِمَ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: «أَمَا إِنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ، وَقَالَ: يَسِّمِ اللَّهُ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْنَا، فَرُزِقَّا وَلَدًا لِمَ يَصْرُرُ الشَّيْطَانُ». [راجع: ١٤١]

**3272.** Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "When the (upper) edge of the sun appears (in the morning), don't pray [perform a *Salāt* (prayer)] till the sun appears in full, and when the lower edge of the sun sets, don't pray [perform a *Salāt* (prayer)] till it sets completely."

٣٢٧٢ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتَّى تَبَرُّ، وَإِذَا عَابَ حَاجِبُ الشَّمْسِ فَدَعَوْا الصَّلَاةَ حَتَّى تَغِيَّبَ». [١٤١]

**3273.** (Contd. H. 3272): "And you should not seek to offer *Salāt* (prayer) at sunrise or sunset for the sun rises between two sides of the head of the Satan."

٣٢٧٣ - «وَلَا تَحِينُوا بِصَلَاتِكُمْ طَلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا. فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِّ شَيْطَانٍ، أَوِ الشَّيْطَانِ، لَا أَدْرِي أَيِّ ذَلِكَ قَالَ هِشَامٌ. [١٤١]

**3274.** Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "If, while you are

٣٢٧٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا

offering *Ṣalāt* (prayer), somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e., prevent him violently, e.g., pushing him violently), because such a person is a Satan.” (See H. 509)

عَبْدُ الْوَارِثِ: حَدَّثَنَا يُونُسُ، عَنْ  
حُمَيْدِ ابْنِ هَلَالٍ، عَنْ أَبِي صَالِحٍ عَنْ  
أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا مَرَّ بَيْنِ يَدَيْ أَحَدَكُمْ شَيْءٌ،  
وَهُوَ يُصْلِي فَلْيَمْنَعْهُ، فَإِنْ أَبِي فَلِيمْنَعْهُ  
فَإِنْ أَبِي فَلِيمْنَعْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ.

[راجع: ٥٠٩]

**3275.** Narrated Muḥammad bin Sirīn: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Allāh’s Messenger ﷺ put me in charge of the Zakāt of Ramaḍān (i.e., Zakāt-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakāt) with both hands. I caught him and told him that I would take him to Allāh’s Messenger ﷺ.” Then Abū Hurairah told the whole narration and added “He (i.e., the thief) said, ‘Whenever you go to your bed, recite (the Verse) Āyat Al-Kursī, (V.2:255) for then a guardian from Allāh will be guarding you, and Satan will not approach you till dawn.’” On that the Prophet ﷺ said, “He told you the truth, though he is a liar, and he (the thief) himself was the Satan.”

٣٢٧٥ - وَقَالَ عُثْمَانُ بْنُ الْهَيْمِنَ:  
حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ،  
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
وَكَلَّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْفَظُ زَكَاءَ  
رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَعْثُو مِنَ  
الطَّعَامِ فَأَخْذَتُهُ فَقَلَّتْ: لَا زَغَعْتَ إِلَيَّ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ فَقَالَ:  
إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرُأْ آيَةَ  
الْكُرْسِيِّ، لَنْ يَرَأَكَ مَنَّ اللَّهُ حَافِظٌ وَلَا  
يَقْرَبُكَ شَيْطَانٌ حَتَّى تُضْبَحَ . فَقَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَكَ وَهُوَ كَذُوبٌ،  
ذَاكَ شَيْطَانٌ». [راجع: ٢٢١١]

**3276.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Satan comes to one of you and says, ‘Who created so-and-so? Who created so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he reaches up to such a question, one should seek refuge with Allāh and give up such thoughts.”

٣٢٧٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ  
شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ  
الزُّبِيرِ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَأَتِي الشَّيْطَانُ  
أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَّا؟ مَنْ  
خَلَقَ كَذَّا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ  
رَبَّكَ؟ إِذَا بَلَغَهُ فَلْيَسْتَعِدْ بِاللَّهِ وَلِيَتَّهُ».

**3277.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “When the month

٣٢٧٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

of Ramadān comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained.”

حَدَّثَنَا الْبَيْتُ قَالَ: حَدَّثَنِي عُقْبَةُ، عَنْ أَبِي شَهَابٍ قَالَ: حَدَّثَنِي أَبُو أَبِي أَسْمَاءَ مَوْلَى التَّمِيمِيَّ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ سَمَعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ رَمَضَانَ فُتُحْتُ أَبْوَابُ الْجَنَّةِ، وَغُلْفَتُ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ». [راجع: ١٨٩٨]

**3278.** Narrated Ubaī bin Ka'b that he heard Allāh's Messenger ﷺ saying, “(The Prophet) Mūsa (Moses) said to his boy-servant..., ‘Bring us our morning meal...’ (V.18:62) The latter said, ‘Do you remember when we betook ourselves to the rock? I indeed forgot the fish, and none but Shaitān (Satan) made me forget to remember it...’ (V.18:63) Mūsa did not feel tired till he had crossed the place which Allāh ordered him to go to.”

٣٢٧٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ جُبَيرٍ قَالَ: قُلْتُ لِابْنِ عَبَاسٍ فَقَالَ: حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ: أَنَّهُ سَمَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ مُوسَى قَالَ لِفَتَاهُ: أَتَنَا عَدَاءً، قَالَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّحْرَةِ فَلَمَّا نَسِيَتِ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَلَمْ يَجِدْ مُوسَى النَّصْبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمْرَرَ اللَّهُ بِهِ». [راجع: ٧٤]

**3279.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما: I saw Allāh's Messenger ﷺ pointing towards the east saying, “Look! There will be *Al-Fitnah* (trial or affliction). Surely *Al-Fitnah* will emerge from there, where the side of the head of Satan comes out.” (See H. 3104)

٣٢٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنَ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشَيِّرُ إِلَى الْمَشْرِقِ فَقَالَ: «هَا إِنَّ الْفِتْنَةَ هَا هُنَا، إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حِيثُ يَظْلِمُ قَرْنُ الشَّيْطَانِ». [راجع: ٣١٠٤]

**3280.** Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “When night falls, then

٣٢٨٠ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ:

keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allāh's Name thereupon, and put off your lights, mention Allāh's Name thereupon and cover your utensils, and mention Allāh's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g., a piece of wood etc.)."

حدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ :  
 حدَّثَنِي ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي  
 عَطَاءُ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ  
 النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَجْنَحَ أَوْ كَانَ  
 جُنُحُ اللَّيْلِ فَكُمُوا صِبَانَكُمْ فَإِنَّ  
 الشَّيَاطِينَ تَسْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ  
 سَاعَةً مِنَ الْعِشَاءِ فَخَلُوْهُمْ، وَأَغْلِقْ  
 بَابَكَ وَادْكُرْ أَسْمَ اللَّهِ، وَأَطْفِئْ  
 مِصْبَاحَكَ وَادْكُرْ أَسْمَ اللَّهِ. وَأُوكِ  
 سِقَاءَكَ وَادْكُرْ أَسْمَ اللَّهِ، وَخَمْرَ إِنَاءَكَ  
 وَادْكُرْ أَسْمَ اللَّهِ. وَلَوْ تَعْرُضُ عَلَيْهِ  
 شَيْئًا». [انظر: ٣٣٠٤، ٣٣١٦، ٥٦٢٣،  
 ٥٦٢٤، ٦٢٩٥، ٦٢٩٦]

**3281.** Narrated Ṣafīyya bint Ḥuyai: While Allāh's Messenger ﷺ was in *I'tikāf*<sup>(1)</sup>, I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usāma bin Zaid. Two *Anṣārī* men passed by, and when they saw the Prophet ﷺ they hastened away. The Prophet ﷺ said (to them), "Don't hurry! It is Ṣafīyya, the daughter of Ḥuyai (i.e., my wife)." They said, "Glorified be Allāh! O Allāh's Messenger! (You are far away from any suspicion?)" He said, "Satan circulates in a human being as blood circulates in it, and I was afraid that Satan might put an evil thought (or something) in your hearts."

٣٢٨١ - حدَّثَنَا مَحْمُودُ بْنُ  
 عَيْلَانَ: حدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا  
 مَعْمَرٌ، عَنْ الزُّهْرِيِّ عَنْ عَلَيِّ بْنِ  
 حُسَيْنٍ، عَنْ صَفِيَّةِ بِنْتِ حُبَيْبٍ قَالَتْ:  
 كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا فَأَتَيْتُهُ  
 أَزْوَرُهُ لَيْلًا فَحَدَّثَنِي ثُمَّ قُمِّتْ فَانْقَبَتْ  
 فَقَامَ مَعِي لَيْلَاتِي وَكَانَ مَسْكُنُهَا فِي  
 دَارِ أَسَمَّةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلٌ مِنَ  
 الْأَنْصَارِ فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَ عَلَيْهِ  
 فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّهَا  
 صَفِيَّةَ بِنْتِ حُبَيْبٍ». فَقَالَا: سُبْحَانَ اللَّهِ  
 يَا رَسُولَ اللَّهِ، قَالَ: إِنَّ الشَّيْطَانَ  
 يَحْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ،  
 وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا

(1) (H. 3281) *I'tikāf*: See glossary.

سُوءاً - أَوْ قَالَ - : شَيْئاً». [راجع:

[٢٠٣٥]

**3282.** Narrated Sulaimān bin Ṣurad: While I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e., he became furious). On that the Prophet ﷺ said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'A'ūdhu billāhi minash-Shaitān (I seek refuge with Allāh from Satan), then all his anger will go away." Somebody said to him, "The Prophet ﷺ has said, 'Seek refuge with Allāh from Satan.'" The angry man said, "Am I mad?"

**٣٢٨٢ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدَى بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ سُرَادٍ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ وَرَجُلَانِ يَسْتَبَانُ، فَأَخْدُهُمَا أَحْمَرَ وَجْهَهُ وَأَنْفَسَحَ أَوْذَاجُهُ. فَقَالَ النَّبِيُّ : «إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ : أَعُودُ بِاللَّهِ مِنَ الشَّيْطَانِ ذَهَبَ عَنْهُ مَا يَجِدُ»، فَقَالُوا لَهُ : إِنَّ النَّبِيَّ قَالَ : تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ، فَقَالَ : وَهُلْ بِي جُنُونٌ؟».**

[انظر: ٦١١٥، ٦٠٤٨]

**3283.** Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "If anyone of you, on having sexual relation with his wife, says: 'O Allāh! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm that child nor will overpower him."

**٣٢٨٣ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شَعْبَةُ : حَدَّثَنَا مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْعَقْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ : قَالَ النَّبِيُّ : «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ : اللَّهُمَّ جَنِّبِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَإِنْ كَانَ بَيْنَهُمَا وَلَدٌ لَمْ يُضُرُّهُ الشَّيْطَانُ وَلَمْ يُسَلِّطْ عَلَيْهِ». قَالَ : وَحَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ». [راجع: ١٤١]**

**3284.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ offered a Ṣalāt (prayer), and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the Ṣalāt (prayer), but Allāh

**٣٢٨٤ - حَدَّثَنَا مَحْمُودُ : حَدَّثَنَا شَبَابَةُ : عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ : أَنَّهُ**

gave me the strength to overpower him.”

صَلَّى صَلَاةً فَقَالَ: «إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدَّ عَلَيَّ يَقْطُعُ الصَّلَاةَ عَلَيَّ فَأَمْكَنَنِي اللَّهُ مِنْهُ»، فَذَكَرَهُ.

[راجع: ٤٦١]

**3285.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “When the call for the *Salāt* (prayer) is pronounced, Satan takes to his heels, passing wind with noise. When the call for the *Salāt* (prayer) is finished, he comes back. And when the *Iqāma* is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the person [offering *Salāt* (prayer)] and his heart, saying to him, ‘Remember this or that thing,’ till the person forgets whether he has offered three or four *Rak'a*, so if one forgets whether he has offered three or four *Rak'a*, he should perform two prostrations of *Sahw* (i.e., forgetfulness).”

٣٢٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطُّ، فَإِذَا قُضِيَ أَقْبَلَ، فَإِذَا ثُوَبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْإِنْسَانِ وَقَلْبِهِ فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا، حَتَّى لَا يَذْرِي أَنَّلَّا صَلَّى أُمُّ أَرْبَعاً. فَإِذَا لَمْ يَذْرِي ثَلَاثَّا صَلَّى أُوْ أَرْبَعاً. سَجَدَ سَجْدَاتِ السَّهْوِ». [راجع: ٦٠٨]

**3286.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “When any human being is born, Satan touches him at both sides of the body with his two fingers, except ‘Isā (Jesus), the son of Maryam (Mary), whom Satan tried to touch (but failed), so he touched the placenta-cover (instead).”

٣٢٨٦ - حَدَّثَنَا أَبُو الْيَمَانَ: أَخْبَرَنَا شَعِيبٌ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ بَنِي آدَمَ يَطْعَنُ الشَّيْطَانَ فِي جَنِّهِ بِإِعْبُدَيْهِ حِينَ يُولُدُ، عَيْرَ عِيسَى ابْنَ مَرْيَمَ ذَهَبَ يَطْعُنُ، فَطَعَنَ فِي الْحِجَابِ».

[انظر: ٣٤٣١، ٤٥٤٨]

**3287.** Narrated ‘Alqama: I went to Sham<sup>(1)</sup> (and asked, “Who is here?”). The people said, “Abū Ad-Dardā’.” Abū Ad-Dardā’ said, “Is the person whom Allāh has

٣٢٨٧ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْمُغَيْرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ

(1) (H. 3287) “Sham”: See glossary.

protected against Satan (as Allāh's Messenger ﷺ said), amongst you". The subnarrator, Mughīra said that the person who was given Allāh's Refuge through the tongue of the Prophet ﷺ was 'Ammar (bin Yāsir).

قالَ: قَدِمْتُ الشَّامَ، قَالُوا: أَبُو الدَّرْدَاءِ قَالَ: أَفِيكُمُ الَّذِي أَجَارَ اللَّهَ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّكُمْ؟ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شَعْبَةُ، عَنْ مُغِيْرَةَ، وَقَالَ: الَّذِي أَجَارَ اللَّهَ عَلَى لِسَانِ نَبِيِّكُمْ، يَعْنِي عَمَارًا. [انظر: ٣٧٤٢، ٣٧٤٣، ٣٧٦١، ٤٩٤٤، ٤٩٤٨]

**3288.** Narrated 'Āishah: The Prophet ﷺ said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a foreteller as one pours something in a bottle, and they add one hundred lies to that (one word)."

٣٢٨٨ - قالَ: وَقَالَ الْيَثِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ: أَنَّ أَبَا الْأَسْوَدَ أَخْبَرَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلَائِكَةُ تَحَدَّثُ فِي الْعَنَانِ، وَالْعَنَانُ الْعَمَامُ، بِالْأَمْرِ يَكُونُ فِي الْأَرْضِ فَتَسْمَعُ الشَّيَاطِينُ الْكَلْمَةَ فَتَتَفَرَّهَا فِي أَذَانِ الْكَاهِنِ كَمَا تُقْرَأُ الْفَارُورَةُ فَيَرِيدُونَ مَعَهَا مائَةَ كَذِبَةً». [٣٢١٠]

[راجع: ٣٢٨٩]

**3289.** Narrated Abū Hurairah: 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: 'Hā', Satan will laugh at him."

٣٢٨٩ - حَدَّثَنَا عَاصِمُ بْنُ عَلَيْهِ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّاتُوْبُ مِنَ الشَّيْطَانِ، إِذَا تَنَاءَبَ أَحَدُكُمْ فَلَبِرَدَهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا قَالَ: هَا، ضَحِكَ الشَّيْطَانُ». [انظر: ٦٢٢٣، ٦٢٢٦]

٣٢٩٠ - حَدَّثَنَا زَكَرِيَاً بْنُ يَحْيَى: حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: هِشَامٌ أَخْبَرَنَا

On the day (of the battle) of Uhud when *Al-Mushrikūn* were defeated, Satan shouted,

"O slaves of Allāh! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were *Al-Mushrikūn*). Hudhaifa looked back to see his father Al-Yamān, (being attacked by the Muslims). He shouted, "O Allāh's slaves! My father! My father!" By Allāh, they did not stop till they killed him. Hudhaifa said, "May Allāh forgive you." Urwa said that Hudhaifa continued invoking good (invoking Allāh to forgive the killer of his father) till he met Allāh (i.e., died).

عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَلَمَّا كَانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِلَيْهِنَّ: أَيُّ عِبَادَ اللَّهِ، أَخْرَاكُمْ. فَرَجَعَتْ أُولَاهُمْ فَاجْتَلَدُتْ هِيَ وَأُخْرَاهُمْ فَنَظَرَ حُذَيْفَةَ فَإِذَا هُوَ بِأَيْمَنِ الْيَمَانِ قَالَ: أَيُّ عِبَادَ اللَّهِ، أَبِي أَبِيهِ، فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ. قَالَ حُذَيْفَةَ: غَفَرَ اللَّهُ لَكُمْ، قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةٌ خَيْرٌ حَتَّى لَحِقَ بِاللَّهِ.

[انظر: ٣٨٢٤، ٧٠٦٥، ٦٦٦٨، ٦٨٨٣]

[٦٨٩٠]

**3291.** Narrated ‘Āishah: I asked the Prophet ﷺ about the one looking here and there during the *Salāt* (prayer). He replied, "It is what Satan steals from the *Salāt* (prayer) of anyone of you." (See H. 751)

٣٢٩١ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْيَقَابِ الرَّجُلِ فِي الصَّلَاةِ، قَالَ: «هُوَ الْخِتَالَاسُ يَخْتَلِسُ السَّيْطَانُ مِنْ صَلَاةِ أَحَدُكُمْ».

[راجع: ٧٥١]

**3292.** Narrated Abū Qatāda: The Prophet ﷺ said, "A good righteous dream is from Allāh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allāh from its evil, for then it will not harm him."

٣٢٩٢ - حَدَّثَنَا أَبُو الْمُغَيْرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وَحدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ،

عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ مَنَّ اللَّهُ وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَخَافُهُ فَلْيَضُعْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَصُرُّهُ». [انظر: ٦٩٩٥، ٦٩٩٦، ٧٠٠٥، ٥٧٤٧]

[٧٠٤٤]

٣٢٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ سُمِّيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ فِي يَوْمٍ مَائِهَ مَرَّةً كَانَ لَهُ عَذْلٌ عَسْرٌ رِقَابٌ. وَكُتِبَتْ لَهُ مَائَهُ حَسَنَةٍ، وَمُجَاهِدٌ عَنْهُ مَائَهُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزاً مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مَمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِيلٌ أَكْثَرٌ مِنْ ذَلِكُ». [انظر: ٦٤٠٣]

٣٢٩٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ

**3293.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If one says one hundred times in a day: 'None has the right to be worshipped but Allāh, the (Alone), He is the One and 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 (the Omnipotent)'<sup>(1)</sup>, 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<sup>(2)</sup> than that which he has done."

**3294.** Narrated Sa'd bin Abī Waqqās: Once 'Umar asked the permission to see Allāh'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<sup>(3)</sup>.

- (1) (H. 3293) The Arabic version of this prayer is as follows: '*Lā ilāha illallāhu, Wahdahu la sharika lahu, lahu-l-mulku wa lahu-l-hamdu wa Huwa 'alā kulli shai'in Qadir*'.
- (2) (H. 3293) 'More' may mean here more times of recitation of this prayer or more good deeds of different nature.
- (3) (H. 3294) Perhaps this took place before the believers were ordered to lower their=

When ‘Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh’s Messenger ﷺ admitted ‘Umar, Allāh’s Messenger ﷺ was smiling, ‘Umar asked, “O Allāh’s Messenger! May Allāh keep you always happy.” Allāh’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 Allāh’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 Allāh’s Messenger ﷺ?” They replied. “Yes, for you are a fearful and fierce man as compared with Allāh’s Messenger ﷺ.” On that Allāh’s Messenger ﷺ said (to ‘Umar), “By Him in Whose Hands my soul is, whenever Satan sees you taking a path, he follows a path other than yours.”

عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَيْدٍ: أَنَّ مُحَمَّدًا بْنَ سَعْدٍ بْنِ أَبِي وَقَاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَاصٍ قَالَ: اسْتَأْذِنَ عُمَرَ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْهُ نِسَاءٌ مِّنْ قَرْيَشٍ يُكَلِّمُنَّهُ وَيُسْتَكْثِرُنَّهُ عَالِيَّةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرَ قُمِنَ يَتَدَرَّزُنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَكَ يَا رَسُولَ اللَّهِ، قَالَ: «عَجِبْتُ مِنْ هُؤُلَاءِ الْلَّائِي كُنَّ عِنِّي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»، قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهْبِنَ، ثُمَّ قَالَ: أَيْ عَدُوَّاتِ أَنفُسِهِنَّ، أَتَهْبِنْيَ وَلَا تَهْبِنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَفْطُرْ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي تَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطَ سَالِكَاهُ فَجَآ إِلَّا سَلَكَ فَجَآ غَيْرَ فَجَآ». [انظر: ٣٦٨٣، ٦٠٨٥]

**3295.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.”<sup>(1)</sup>

٣٢٩٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

=voices when talking to Allāh’s Messenger ﷺ.

(1) (H. 3295) We should believe that Satan actually stays in the upper part of one’s nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allāh tells us through His Messenger ﷺ.

إِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلَيُسْتَشِرْ  
ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى  
حَيْسِنَوْمَهُ». ﴿١٢﴾

### (12) CHAPTER. The mention of Jinn, their reward and retribution.

**﴿١٢﴾ بَابُ ذِكْرِ الْجِنِّ وَثَوَابِهِمْ وَعَقَابِهِمْ،**

As is referred to by Allāh's Statement :

"O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours? They will say: 'We bear witness against ourselves'. It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers." (V.6:130)

Mujāhid said about the interpretation of the Verse: "And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)". (V.37:158). "The Quraish infidels said: 'The angels are Allāh's daughters whose mothers are the daughters of the mistresses among the jinn.' Allāh said: '... but the jinn knew well that they have indeed to appear (before Him i.e., they will be brought for accounts)... but they will be brought forward as a troop.' (V. 36:75)

لِقَوْلِهِ: «يَمْعَشُ الْجِنُّ وَالْإِنْسَانُ أَلَّا  
يَأْكُلُونَ رُسُلِنَا مِنْكُمْ يَصْنَعُونَ عَلَيْكُمْ  
مَا يَنْهَا» الآية بحسناً نفاصاً. وَقَالَ  
مُجَاهِدٌ: «وَجَلَّوْا بَيْتَهُ وَبَيْنَ الْجِنَّةِ سَبَبَ»  
قَالَ كُفَّارُ قُرْيَشٍ: الْمَلَائِكَةُ بَنَاتُ اللَّهِ  
وَأُمَّهَاتُهُمْ بَنَاتُ سَرَوَاتِ الْجِنِّ. قَالَ  
اللَّهُ: «وَلَقَدْ عَلِمْتُ الْجِنَّةَ إِنَّهُمْ لَمُحَضَّرُونَ»  
[الصفات: ١٥٨] سَيُخْضَرُونَ  
لِلْحِسَابِ. «جُنُدُّ تَحْضُرُونَ» [بس:  
٧٥]: عِنْدَ الْحِسَابِ.

**3296.** Narrated 'Abdur-Rahmān bin 'Abdullāh bin 'Abdur-Rahmān bin Abī Sha'ā'a Al-Anṣārī that Abū Sa'id Al-Khudrī said to his father, "I see you are fond of sheep and the desert, so when you want to pronounce the *Adhān*, raise your voice with it, for whoever will hear the *Adhān* whether a human being, or a jinn, or anything else, will be a witness for you on the Day of Resurrection." Abū Sa'id added, "I have heard this from Allāh's

3296 - حَدَّدَنَا قُتَيْبَةُ، عَنْ  
مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ  
بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَفْصَعَةَ  
الْأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّ  
أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ  
لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ  
فَإِذَا كُنْتَ فِي غَنَمَكَ أَوْ بِالْبَادِيَةِ

Messenger ﷺ.”

[See Vol. 1, *Hadith* No.609]

فَأَذْنَتْ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ  
بِالنَّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ  
الْمُرْدَدِينَ حِنْ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا  
شَهَدَ لَهُ يَوْمَ الْقِيَامَةِ».

قالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ  
اللهِ ﷺ. [راجع: ٦٠٩]

(13) CHAPTER. The Statement of Allāh جل جلاله:

“And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn... (till)... Those are in manifest error.” (V.46:29-32).

(14) CHAPTER. The Statement of Allāh تعالى:

“...And the moving (living) creatures of all kinds that He (Allāh) has scattered therein...” (V.2:164)

(١٣) بَابُ قَوْلِهِ عَزَّ وَجَلَّ: «وَإِذْ  
صَرَقَاهَا إِلَيْكَ نَفَرَا مِنَ الْجِنِّ» إِلَى قَوْلِهِ:  
«أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ» [الأحقاف:  
٣٢-٢٩] «مَغْرِبًا» [الكهف: ٥٣]:  
مَعْدِلًا، صَرَقْنَا أَيْ وَجْهًا.

(١٤) بَابُ قَوْلِ اللهِ تَعَالَى: «وَبَثَّ  
فِيهَا مِنْ كُلِّ ذَائِبَةٍ» [البقرة: ١٦٤]  
قالَ ابْنُ عَبَاسٍ: التُّبَاعُ: الْحَيَّةُ  
الَّذِكُرُ مِنْهَا، يُقَالُ: الْحَيَّاتُ أَجْنَاسٌ:  
الْجَانُ وَالْأَفَاعِيُّ وَالْأَسَوْدُ «إِنْجِدُ  
يَنْاصِيَهَا» [هود: ٥٦]: فِي مُلْكِهِ  
وَسُلْطَانِهِ. وَيُقَالُ «صَفَنَتْ» [الملك:  
١٩]: بُسْطُ أَجْنِحَهُنَّ. «وَقَيْضَنَ  
[الملك: ١٩]: يَضْرِبُنَ بِأَجْنِحَهُنَّ.

٣٢٩٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ:  
حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ  
سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ  
يَخْطُبُ عَلَى الْمُتَّبِرِ يَقُولُ: «أَقْتُلُوا  
الْحَيَّاتِ، وَأَقْتُلُوا ذَا الْطُّفَيْلِينَ وَالْأَبْرَرَ  
فَإِنَّهُمَا يَظْمِسَانِ الْبَصَرَ وَيَسْتَقْطَانِ

3297. Narrated Ibn ‘Umar رضي الله عنهمما that he heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) on the pulpit saying, “Kill snakes and kill *Dħat-Tufyatain* (i.e., a snake with two white lines on its back) and *Al-Abtar* (i.e., a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.”

الْجَبَلَ». [انظر: ٣٣١٠، ٣٣١٢، ٣٣١٦]

٣٢٩٨ - قال عبد الله: فيينا أنا أطارد حية لا قتلها فناداني أبو لبابة: لا تقتلها. فقلت: إن رسول الله ﷺ قد أمر بقتل الحيات، فقال: إنه نهى بعد ذلك عن ذوات البيوت، وهي العوامير. [انظر: ٣٣١١، ٣٣١٣]

٣٢٩٩ - وقال عبد الرزاق، عن معمر: فرآني أبو لبابة أو زيده بن الخطاب، وتابعه يونس وابن عيينة وأصحاب الكلبي والرئيسي. وقال صالح وابن أبي حفصة وابن مجتمع: عن الزهرى، عن سالم، عن ابن عمر: فرآني أبو لبابة وزيده بن الخطاب.

(١٥) باب: خير مال المسلمين غنم يتبع بها شفف الجبال

٣٣٠٠ - حدثنا إسماعيل بن أبي أويس قال: حدثني مالك، عن عبد الرحمن بن عبد الله بن عبد الرحمن بن أبي صعصعة، عن أبيه، عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: «يُوشك أن يكون خير مال الرجل غنم يتبع بها شفف الجبال ومواقع القطر، يضر بيدهيه من الفتن». [راجع: ١٩]

٣٣٠١ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن أبي

**3298.** ('Abdullâh bin 'Umar further added): Once, while I was chasing a snake in order to kill it, Abû Lubâba called me saying: "Don't kill it." I said, "Allâh's Messenger ﷺ ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said, "Such snakes are called *Al-Awâmir*.)

**3299.** Narrated Ibn 'Umar رضي الله عنهما that Abû Lubâba and Zaid bin Khattab saw me.

**(15) CHAPTER.** The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

**3300.** Narrated Abû Sa'id Al-Khudri رضي الله عنه that Allâh's Messenger ﷺ said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e., pastures) escaping to protect his religion from *Al-Fitan* (trials or afflictions).

**3301.** Narrated Abû Hurairah رضي الله عنه that Allâh's Messenger ﷺ said, "The head (main source) of disbelief is in the east. Pride and

arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep.”

الزَّنَادُ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: «رَأْسُ الْكُفَّارِ تَحْوِرُ الْمَشْرِقَ، وَالْفَخْرُ وَالْخُلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِلَيْلِ، وَالْفَدَادِينَ أَهْلُ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ». [انظر: ٤٣٩٩، ٤٣٨٩، ٤٣٨٨]

**3302.** Narrated ‘Uqba bin ‘Amr and Abū Mas‘ūd: Allāh’s Messenger ﷺ pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e., the Yemenites have true belief and they embrace Islām readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion. (Then pointing towards the east he ﷺ said:) “There, from where comes out the two sides of the head of Satan, namely the tribes of Rabī‘a and Muḍar.”

**3303.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “When you hear the crowing of a cock, ask for Allāh’s Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allāh from Satan for (its braying indicates) that it has seen a Satan.”

**3304.** Narrated Jābir bin ‘Abdullāh رضي الله عنهما: Allāh’s Messenger ﷺ 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

يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ عُقْبَةَ ابْنِ عَمْرُو أَبِي مَسْعُودٍ قَالَ: أَشَارَ رَسُولُ اللَّهِ قَبْلَهُ يَدَهُ نَحْوَ الْيَمَنِ فَقَالَ: «الإِيمَانُ يَمَنٌ هَاهُنَا، أَلَا إِنَّ الْقَسْوَةَ وَغَلَظَ الْقُلُوبُ فِي الْفَدَادِينَ عِنْدَ أَصْوَلِ أَذْنَابِ الْإِلَيْلِ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانُ فِي رَبِيعَةٍ وَمُضَرًّا». [انظر: ٤٣٩٨، ٤٣٨٧، ٥٣٠٣]

**3303.** - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ: عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ قَالَ: «إِذَا سَمِعْتُمْ صِبَاحَ الدِّيْكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأْتُ مَلَكًا. إِذَا سَمِعْتُمْ تَهِيفَ الْحَمَارِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا».

**3304.** - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا رَوْحُ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْحَ قَالَ: أَخْبَرَنِي عَطَاءُ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ

the doors and mention the Name of Allāh, for Satan does not open a closed door.”

الله ﷺ: «إِذَا كَانَ حُنْجُ اللَّيْلِ أَوْ أَمْسِيَّهُ فَكَفُّوا صِبَيَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَشَرِّسُ حِينَئِذٍ فَإِذَا ذَهَبَتْ سَاعَةُ الْلَّيْلِ فَحُلُولُهُمْ وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُعْلَقاً». قال: وأَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ تَحْوَى مَا أَخْبَرَنِي عَطَاءً وَلَمْ يَذْكُرْ: «وَادْكُرُوا اسْمَ اللَّهِ». [راجع: ٣٢٨٠]

**3305.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “A group of Isræelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into mouses or rats, for if you put the milk of a she-camel in front of a mouse or a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.”<sup>(1)</sup> I told this to Ka'b who asked me, “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 *Taurāt* (Torah)? (i.e., I tell you this from the Prophet ﷺ.)”<sup>(2)</sup>

**٣٣٠٥** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فَقُدِّثَ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لَا يُدْرِى مَا فَعَلَتْ وَلَيَّنَى لَا أُرَاهَا إِلَّا الْفَارَ إِذَا وُضَعَ لَهَا الْبَانُ الْإِلَيْلُ لَمْ تَشَرِّبْ، وَإِذَا وُضَعَ لَهَا الْبَانُ الشَّاءُ شَرِّبَتْ». فَحَدَّثَ كَعْبًا قَالَ: أَنْتَ سَمِعْتَ النَّبِيِّ ﷺ يَقُولُهُ؟ قَلْتُ: نَعَمْ قَالَ لِي مِرارًا، فَقُلْتُ: أَفَأَفَرَأَتِ الْتُورَاةَ؟

**3306.** Narrated 'Āishah رضي الله عنها: The Prophet ﷺ called house-lizards as *Al-Fuwaisiq* (harmful animals). I have not heard him ordering that it should be killed.

Sa'd bin Abi Waqqās claims that the Prophet ﷺ ordered that it should be killed.

**٣٣٠٦** - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ عَنْ عُرْوَةَ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيِّ ﷺ قَالَ لِلْوَزْغِ: «الْفَوَيْسُ»، وَلَمْ أَسْمَعْهُ

(1) (H. 3305) It was illegal for the Isræelites 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 Isræelites had been transformed into rats.

(2) (H. 3305) Later on the Prophet ﷺ was informed through revelation about the fate of those Isræelites: They were transformed into pigs and monkeys.

أَمْرَ بِقَتْلِهِ . [راجع: ١٨٣١]  
وَرَأَعَمْ سَعْدُ بْنُ أَبِي وَقَاصٍ أَنَّ  
النَّبِيَّ ﷺ أَمْرَ بِقَتْلِهِ .

**3307.** Narrated Umm Sharik that the Prophet ﷺ ordered her to kill house-lizards.

**٣٣٠٧ - حَدَّثَنَا صَدَقَةُ بْنُ**  
**الفضلِ:** أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا  
عَبْدُ الْحَمِيدِ بْنُ جُبَيْرٍ ابْنُ شَيْمَةَ عَنْ  
سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أُمَّ شَرِيكَ  
أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ أَمْرَهَا بِقَتْلِ  
الْأُوزَاغِ . [انظر: ٢٣٥٩]

**3308.** Narrated 'Aishah: The Prophet ﷺ said, "Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion."

**٣٣٠٨ - حَدَّثَنَا عَبْيُودُ بْنُ**  
**إِسْمَاعِيلَ:** حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ  
اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ:  
«اَقْتُلُوا ذَا الْطُفُينِ فَإِنَّهُ يَظْمِسُ الْبَصَرَ  
وَيُصِيبُ الْحَبَلَ». تَابَعَهُ حَمَادُ بْنُ  
سَلَمَةَ أَخْبَرَنَا أُسَامَةً . [انظر: ٣٣٠٩]

**3309.** Narrated 'Aishah: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., *Al-Abtar*) should be killed, for it blinds the onlooker and causes abortion."

**٣٣٠٩ - حَدَّثَنَا مُسَدَّدٌ:** حَدَّثَنَا  
يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي  
عَنْ عَائِشَةَ قَالَتْ: أَمْرَ الرَّبِيِّ ﷺ بِقَتْلِ  
الْأَبْتَرِ، وَقَالَ: «إِنَّهُ يُصِيبُ الْبَصَرَ  
وَيُدْهِبُ الْحَبَلَ» . [راجع: ٣٣٠٨]

**3310.** Narrated Abū Mulaika : Ibn 'Umar used to kill snakes, but afterwards he forbade their killing and said, "Once, the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet ﷺ said, 'Kill it.' For this reason I used to kill snakes.

**٣٣١٠ - حَدَّثَنَا عَمْرُو بْنُ عَلَى:**  
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَبِي يُونُسَ  
الْقُسْبَرِيِّ، عَنْ ابْنِ أَبِي مُلِيقَةَ أَنَّ ابْنَ  
عُمَرَ كَانَ يَقْتَلُ الْحَيَّاتِ ثُمَّ نَهَى،  
قَالَ: إِنَّ الرَّبِيِّ ﷺ هَذَا حَارِطاً لَهُ  
فَوَجَدَ فِيهِ سِلْحَ حَيَّةَ، فَقَالَ: «اَنْظُرُوا  
أَيْنَ هُوَ؟» فَنَظَرُوا فَقَالَ: «اَقْتُلُوهُ»

فَكُنْتُ أَقْتُلُهَا لِذَاكَ . [راجع: ٣٢٩٧]

٣٣١١ - فَلَقِيَتُ أَبَا لَبَّاَةَ فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ قَالَ: (لَا تَقْتُلُوا الْجِنَانَ إِلَّا كُلَّ أَنْتَ ذِي طُفْيَيْنِ، فَإِنَّهُ يُسْقُطُ الْوَلَدَ وَيُذْهِبُ الْبَصَرَ فَاقْتُلُوهُ) .

[راجع: ٣٢٩٨]

**3311.** Later on I met Abū Lubāba who told me (Ibn 'Umar) (رضي الله عنهما) the Prophet ﷺ said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.'"

**3312.** Narrated Nāfi': Ibn 'Umar used to kill snakes.

٣٣١٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ . [راجع: ٣٢٩٧]

**3313.** But when Abū Lubāba informed him (Ibn 'Umar) (رضي الله عنهما) that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

٣٣١٣ - فَحَدَّثَهُ أَبُو لَبَّاَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ جَنَانَ الْبَيْوتِ، فَأَمْسَكَ عَنْهَا . [راجع: ٣٢٩٨]

(١٦) بَابُ إِذَا وَقَعَ الدَّبَابُ فِي شَرَابٍ أَخْدِمُكُمْ فَلَيَعْمَسُهُ فَإِنَّ فِي أَحَدِ جَنَاحِيهِ دَاءً وَفِي الْأَخْرِ شِفَاءً، وَخَمْسٌ مِنَ الدَّوَابَاتِ فَوَاسِقُ يُقْتَلُنَّ فِي الْحَرَمِ

**3314.** Narrated 'Āishah (رضي الله عنها): The Prophet ﷺ said, "Five kinds of animals are *Fuwaisiq* (harmful) and can be killed even in *Al-Haram* (Sanctuary). They are: a mouse, a scorpion, a kite, a crow and a rabid dog."

٣٣١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ رُزِيعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الرَّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلُنَّ فِي الْحَرَمِ: الْفَارَّةُ، وَالْعَقْرُبُ، وَالْحُدَيْدَيَا، وَالْعَرَابُ، وَالْكَلْبُ الْعَمُورُ» . [راجع: ١٨٢٩]

(1) (Ch. 16) For details see Vol. 7, *Hadīth* No.5782.

**3315.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ said, “It is not sinful of a person in the state of *Ihrām* to kill any of these five animals: a scorpion, a mouse, a rabid dog, a crow and a kite.”

٣٣١٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلِمَةَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِ مِنْ قَتْلِهِنَّ وَهُوَ مُحْرَمٌ فَلَا جُنَاحَ عَلَيْهِ: الْعَقْرَبُ، وَالفَارَّةُ، وَالْكَلْبُ الْعَقْرُورُ، وَالْغَرَابُ، وَالْجِدَاءُ». [راجع: ١٨٢٦]

**3316.** Narrated Jābir bin ‘Abdullāh رضي الله عنهما : The Prophet ﷺ said, “Cover your utensils and tie your water-skins, and close your doors and keep your children close to you at night, as the jinn spread out at such time and snatch things away. When you go to bed, put out your lights, for the *Fuwaisiq* (harmful) animals (i.e., mouse or animals) may drag away the wick of the candle and burn the dwellers of the house.” ‘Ātā’ said, “The devils.” (instead of the jinn).

٣٣١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ بْنُ زَيْدٍ، حَدَّثَنَا كَثِيرٌ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا رَفِعَهُ قَالَ: «خَمَرُوا الْأَنْيَةَ، وَأَوْكَبُوا الْأَسْقِيَةَ، وَأَجِيفُوا الْأَبْوَابَ، اكْفَفُوا صَبَانِكُمْ عِنْدَ الْمَسَاءِ، فَإِنَّ لِلْجِنِّ اتِّشَارًا وَخَطْفَةً، وَأَطْفَلُوا الْمَصَابِيحَ عِنْدَ الرُّقَادِ إِنَّ الْفُوْيِسَقَةَ رُبَّمَا اجْتَرَرَتِ الْفَتِيلَةَ فَأَخْرَقَتْ أَهْلَ الْبَيْتِ». قَالَ أَبْنُ جُرَيْحٍ وَحِبْبُ عَنْ عَطَاءٍ: «فَإِنَّ لِلشَّيَاطِينَ». [راجع: ٣٢٨٠]

**3317.** Narrated ‘Abdullāh رضي الله عنه : Once we were in the company of Allāh’s Messenger ﷺ in a cave. *Sūrat Al-Mursalāt* (No. 77) was revealed there, and we were learning it from Allāh’s Messenger ﷺ. Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allāh’s Messenger ﷺ said, “It has been saved from your evil and you have been saved from its evil.”

٣٣١٧ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَارٍ فَنَزَّلَتْ: «وَالْمَرْسَلَتِ عَرْفًا» ﴿١﴾ إِنَّا لَنَتَّلَقَاهَا مِنْ فِيهِ إِذْ خَرَجَتْ حَيَّةً مِنْ جُحْرِهَا فَابْتَدَرْنَاهَا لِنَقْتَلَهَا فَسَبَقَنَا فَدَحَلْتُ

جُحْرَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وُقِيتُ شَرَكُمْ كَمَا وُقِيتُمْ شَرَّهَا». وَعَنْ اسْرَائِيلَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ مَثْلُهُ قَالَ: إِنَّا لَتَنَلَّقَا هَا مِنْ فِيهِ رَطْبَةً. وَتَابَعَهُ أَبُو عَوَانَةَ عَنْ مُعِيرَةَ. وَقَالَ حَفْصُنَّ وَأَبُو مُعاوِيَةَ وَسُلَيْمَانُ بْنُ قَرْمَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ. [راجع: ١٨٣٠]

٣٣١٨ - حَدَّثَنَا نَضْرُ بْنُ عَلَيْ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «دَخَلْتُ امْرَأَةً النَّارَ فِي هَرَّةٍ رَبَطْتُهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدْعُهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ». [راجع: ٢٣٦٥] قَالَ: وَحَدَّثَنَا عَبْدُ اللَّهِ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مَثْلُهُ.

٣٣١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوئِيسٍ قَالَ: حَدَّثَنِي مَالُكُ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَزَّلَنِي مِنَ الْأَنْبِيَاءَ تَحْتَ شَجَرَةَ فَلَدَعْتُهُ نَمْلَةٌ فَأَمَرَ بِجَهَازِهِ فَأَخْرَجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِبَيْتِهَا، فَأَخْرِقَ بِالنَّارِ فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلْ نَمْلَةٌ وَاحِدَةٌ؟». [راجع: ٣٠١٩]

**3318. Narrated Ibn ‘Umar**: رَضِيَ اللَّهُ عَنْهُمَا مَرَّ رَسُولُ اللَّهِ ﷺ said, “A woman entered the (Hell) Fire because of a cat which she had tied; she neither gave it food nor set it free to eat from the vermin of the earth.”

**3319. Narrated Abū Hurairah**: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Once, while a Prophet amongst the Prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a revelation:

‘Wouldn't it have been sufficient to burn a single ant? (that bit you).’”

[See *Hadīth* No. 3019]

(17) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.<sup>(1)</sup>

**3320.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."<sup>(2)</sup>

(١٧) بَابُ إِذَا وَقَعَ الذَّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَفِي الْأُخْرَى شِفَاءً ٣٣٢٠ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ إِلَالٍ قَالَ: حَدَّثَنِي عُبَيْبُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِي عُيَيْدُ بْنُ حُنَيْنٍ قَالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «إِذَا وَقَعَ الذَّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزَعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَالْأُخْرَى شِفَاءً». [انظر:

[٥٧٨٢]

٣٣٢١ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «عُفْرَ لِامْرَأَةٍ مُؤْمِسَةٍ مَرَثَ بِكْلِبٍ عَلَى رَأْسِ رَكْيٍ

**3321.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her *Khuff* (leather sock or shoe) and tied it with her head-cover and drew out some water for it. So, Allāh forgave her because of that."

(1) (Ch. 17) See Vol. 7, *Hadīth* No.5782.

(2) (H. 3320) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine.) Similarly, Allāh عز وجل created organisms and other mechanisms which kill these pathogens e.g., Penicillin fungus kills pathogenic organisms like *Staphylococci* and others etc. Recently, experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily, when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of *Hadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadīth*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

يَلْهُثُ، قَالَ: كَادَ يَقْتُلُهُ الْعَطَشُ،  
فَنَرَعْتُ حُمْقَهَا فَأَوْتَقْتُهُ بِخَمَارِهَا فَنَرَعْتُ  
لَهُ مِنَ النَّاءِ فَغَفَرَ لَهَا بِذَلِكَ». [٣٤٦٧]

**3322.** Narrated Abū Ṭalḥa رضي الله عنه: The Prophet ﷺ said, "Angels do not enter a house which has either a dog or a picture in it."

٣٣٢٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
الله: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْتُهُ مِنْ  
الرُّهْرِيِّ. كَمَا أَنَّكَ هَاهُنَا أَخْبَرَنِي  
عِيدُ اللَّهِ، عَنْ ابْنِ عَيَّاسٍ، عَنْ أَبِي  
ظَلْحَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ  
قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ  
كَلْبٌ وَلَا صُورَةً». [راجع: ٢٢٢٥]

**3323.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh's Messenger ﷺ ordered that the dogs should be killed.<sup>(١)</sup>

٣٣٢٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ:  
عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ  
عَنْهُمَا: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ  
الْكِلَابِ. [٢٢٢٥]

**3324.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "If somebody keeps a dog, he will get a daily deduction of one *Qirāt* (of the reward) of his good deeds, except if he keeps it for the purpose of agriculture or for the protection of livestock."

٣٣٢٤ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا هَمَامُ، عَنْ يَحْيَىِ  
حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ  
اللهُ عَنْهُ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللهِ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَمْسَكَ كَلْبًا يَنْقُضُ مِنْ  
عَمَلِهِ كُلَّ يَوْمٍ فِي رَاطٍ إِلَّا كَلْبٌ حَرْثٌ  
أَوْ مَاشِيَةً». [راجع: ٢٢٢٢]

**3325.** Narrated Sufyān bin Abī Zuhair Ash-Shanī that he heard Allāh's Messenger ﷺ saying, "If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will get a daily deduction of

٣٣٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مَسْلَمَةَ: حَدَّثَنَا سَلَيْمَانُ قَالَ: أَخْبَرَنِي  
يَزِيدُ بْنُ حُصَيْفَةَ قَالَ: أَخْبَرَنِي  
السَّائِبُ بْنُ يَزِيدَ: سَمِعَ سُفْيَانَ بْنَ

(1) (H. 3323) The companions of the Prophet ﷺ thought that this order was concerned with rabid dogs. Scholars differ as to harmless dogs, i.e. whether to kill them or not.

one *Qirāt* (of the reward) of his good deeds.” Then As-Sa’ib said, “Have you heard this from Allāh’s Messenger ﷺ?” He replied, “Yes, I did by the Lord (Allāh) of this *Qiblah*!”

أَبِي رُهْبَرِ الشَّنَفِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مَنِ افْتَنَنِي كُلُّاً لَا يُعْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ)، فَقَالَ السَّائِبُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ هَذِهِ الْقِبْلَةِ. [راجع:

[٢٣٢٣]

## 60 - THE BOOK OF THE STORIES OF THE PROPHETS

(1) CHAPTER. The creation of Ādām and his offspring.

## ٦٠ - كتاب أحاديث الأنبياء

(١) بَابُ خَلْقِ آدَمَ وَذُرِّيَّتِهِ،

﴿صَلَّى﴾: طَبِّئْ خُلْطَ بِرْمَلٍ فَصَلَّصَلَ كَمَا يُصَلَّصَلُ الْفَحَّارُ.

وَقُالَّ: مُتَّقِنْ، يُرِيدُونَ بِهِ ضَلَّ، كَمَا يَقُولُونَ: صَرَّ الْبَابُ وَصَرَّصَرَ عِنْدَ الْإِغْلَاقِ، مِثْلُ كَبْكَبَتِهِ يَعْنِي كَبِيَّتِهِ.

﴿فَمَرَّتِ بِهِ﴾: اسْتَمَرَّ بِهَا الْحَمْلُ فَأَتَمَّهُ. ﴿أَلَا تَسْجُدُ﴾: أَنْ تَسْجُدَ، وَقُولُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

قالَ ابْنُ عَبَّاسٍ: ﴿لَمَّا عَلَيْهَا حَافِظٌ﴾: إِلَّا عَلَيْهَا حَافِظٌ. ﴿فِي كَبِدٍ﴾: فِي شِدَّةٍ خَلْقٌ. (وريasha): الْمَالُ، وَقَالَ غَيْرُهُ: الرِّيَاضُ وَالرِّيشُ وَاحِدٌ، وَهُوَ مَا ظَهَرَ مِنَ الْلِّبَاسِ. ﴿مَا تَمَّنُوا﴾: النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ. وَقَالَ مُجَاهِدٌ: ﴿عَنْ رَجَبِهِ لَمَادِر﴾: النُّطْفَةُ فِي الْأَخْلِيلِ. كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّمَاءُ شَفْعٌ. وَالوَتْرُ: اللَّهُ عَزَّ وَجَلَّ. ﴿فِي أَحْسَنِ تَقْوِيمٍ﴾: فِي أَحْسَنِ خَلْقٍ. ﴿أَسْنَلَ سَنِيلِين﴾: إِلَّا مَنْ آمَنَ.

﴿خَسَرَ﴾: ضَلَالٌ. ثُمَّ اسْتَشْنَى فَقَالَ إِلَّا مَنْ آمَنَ. ﴿لَازِبٍ﴾: لَازِمٌ. ﴿وَنَتْشِكُّمْ﴾: فِي أَيِّ خَلْقٍ نَشَاءُ.

﴿سُبْحَنُ حَمَدَكَ﴾: نُعَظِّمُكَ. وَقَالَ أَبُو الْعَالِيَّةَ: ﴿فَلَقَّأَ إَادَمَ مِنْ زَيْهِ كَلْكَتِ﴾

- فَهُوَ قَوْلُهُ: «بَيْنَا ظَاهِنًا أَنْفَسَنَا» -  
 وَقَالَ: «فَارْلَهَمَا»: فاسْتَرَلَهُمَا.  
 «بَيْسَنَةٌ»: يَتَعَيَّنُ. «ءَاسِنٌ»: مُتَعَيَّنٌ.  
 «سَسُونٌ»: الْمُتَعَيَّنُ. «حَكَوٌ» جِمْعٌ  
 حَمَاءً: وَهُوَ الطَّينُ الْمُتَعَيَّنُ.  
 «يَخْصِفَانِ»: أَخْذُ الْخِصَافِ «بَنِ وَرَقِ  
 الْجَنَّةِ»، يُؤْلِفانِ الورَقَ وَيَخْصِفانِ  
 بَعْضَهُ إِلَى بَعْضٍ. «سَوَّاءَتِهَمَا»: كَنَايَةٌ  
 عَنْ فَرْجِيهِمَا. «وَمَنْعَ إِلَى حِينِ»:  
 الْحِينُ عِنْدُ الْعَرَبِ مِنْ سَاعَةٍ إِلَى مَا  
 لَا يُحْصَى عَدَدُهُ هَا هَا إِلَى يَوْمِ  
 الْقِيَامَةِ، «وَقَيْلُهُ»: جِيلَهُ الَّذِي هُوَ  
 مِنْهُمْ.

**3326.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh created Ādām, 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 will be your greeting (salutation) and the greeting (salutation) of your offspring."

So, Ādām said (to the angels): 'As-Salāmu 'Alaikum' (i.e., peace be upon you). The angels replied (saying), 'As-Salāmu 'Alaika wa Rahmatullāhi' (i.e., peace and Allāh's Mercy be upon you). Thus the angels added to Ādām's salutation the expression 'Wa Rahmatullāhi.' Any person who will enter Paradise will resemble Ādām (in appearance and figure). People have been decreasing in stature since Ādām's creation."

**3327.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first group of people who will enter Paradise will be

**٣٣٢٦** - حَدَثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَثَنَا عَبْدُ الرَّزَاقَ، عَنْ مَعْمَرٍ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسِلْمُ عَلَى أُولَئِكَ مِنَ الْمَلَائِكَةِ فَاسْتَمْعُ مَا يُحْيِيُونَكَ، تَحْيِيَنَكَ وَتَحْيِيَةُ دُرَيْتَكَ، فَقَالَ: السَّلَامُ عَلَيْنَكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَأَدُوهُ: وَرَحْمَةُ اللَّهِ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَرِلِ الْحَلْقُ يَنْقُصُ حَتَّى الْآنِ». [راجع: ٦٢٢٧]

**٣٣٢٧** - حَدَثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي

glittering like the 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, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes-wood will be used in their censers. There wives will be *Hūr*<sup>(1)</sup>. All of them will look alike as if they are one person in the image of their father Ādām, sixty cubits tall."

زُرْعَةً، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَوَّلَ زُمْرَةَ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْعَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ عَلَى أَشَدِ كَوْكَبِ دُرَيْ فِي السَّمَاءِ إِضَاءَةً، لَا يَبْلُوْنَ وَلَا يَتَعَوَّطُونَ، وَلَا يَقْفَلُونَ وَلَا يَمْسَخُطُونَ. أَمْشَاطُهُمُ الدَّهْبُ وَرَشَحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَهُ - الْأَنْجُوْجُ عُودُ الطَّيْبِ - وَأَرْوَاجُهُمُ الْحُوْرُ الْعَيْنِ. عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سَيْتُونَ ذِرَاعًا فِي السَّمَاءِ». [راجع: ٣٢٤٥]

٣٣٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ رَزِيبَ بْنِتِ أَبِي سَلَمَةَ عَنْ أُمَّ سَلَمَةَ: أَنَّ أُمَّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ الْعُسْلُ إِذَا احْتَلَمَتْ؟ قَالَ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ». فَصَحَّكَتْ أُمَّ سَلَمَةَ. قَالَتْ: تَحْلِمُ الْمَرْأَةُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فِيمْ يُشْهِدُ الْوَلَدُ؟». [راجع: ١٣٠]

٣٣٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ حَمِيدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَ عَبْدَ اللَّهِ بْنَ سَلَامَ مَقْدِمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَأَتَاهُ قَالَ: إِنِّي سَائِلُكَ عَنْ ثَلَاثَ لَا

3328. Narrated Abū Salama: Umm Salama said, "Umm Sulaim said, 'O Allāh's Messenger! Verily, Allāh is not shy of (telling you) the truth! Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?'" He said, 'Yes, if she notices the water (i.e., discharge).' Umm Salama smiled and said, 'Does a woman get discharge?' Allāh's Messenger ﷺ said: 'Then why does a child resemble (its mother)?"

[See Vol. 1, *Hadīth* No. 130]

3329. Narrated Anas: When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ at Al-Madīna, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

- (1) What is the first portent of the Hour?
- (2) What will be the first meal taken by the

(1) (H. 3327) *Hūr*: See glossary.

people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) has just now told me of their answers." 'Abdullāh said, "He (i.e., Jibrīl), from amongst all the angels, is the enemy of the Jews." Allāh's Messenger ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullāh bin Salām said, "I testify that you are the Messenger of Allāh." 'Abdullāh bin Salām further said, "O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they would tell a lie about me." The Jews came to Allāh's Messenger ﷺ and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), "What kind of man is 'Abdullāh bin Salām amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allāh's Messenger ﷺ said, "What do you think if he embraces Islām (will you do like him)?" The Jews said, "May Allāh save him from it." Then 'Abdullāh bin Salām came out in front of them saying, "I testify that *Lā ilāha illallāh, wa anna Muhammād-ar-Rasūl Allāh*, (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh)". Thereupon they said, "He is the most wicked amongst us,

يَعْلَمُهُنَّ إِلَّا نَبَيٌ قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمَنْ أَيْ شَيْءٍ يَتَزَغَّ الْوَلَدُ إِلَى أَبِيهِ، وَمَنْ أَيْ شَيْءٍ يَتَزَغَّ إِلَى أَخْوَاهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَبَرَنِي بِهِنَّ ائْنَا جِبْرِيلُ»، قَالَ: فَقَالَ عَبْدُ اللَّهِ: ذَلِكَ عَدُوُ الْيَهُودِ مِنَ الْمَلَائِكَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْسُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ. وَأَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَزِيَادَةً كَبِيدٌ حُوتٌ. وَأَمَا الشَّيْءُ فِي الْوَلَدِ فَإِنَّ الرَّجُلَ إِذَا عَشَيَّ الْمَرْأَةَ فَسَبَقَهَا مَا فَرَأَهَا كَانَ الشَّبَّةُ لَهُ، وَإِذَا سَبَقَ مَا وَهَا كَانَ الشَّبَّةُ لَهَا». قَالَ: أَشْهُدُ أَنَّكَ رَسُولَ اللَّهِ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهْتُ، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلُهُمْ بِهَتْوَنِي عِنْدَكَ. فَجَاءَتِ الْيَهُودَ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ فِيْكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟» قَالُوا: أَغْمَنَا وَابْنُ أَغْمَنَا، وَأَخْيَرُنَا وَابْنُ أَخْيَرِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَرَأَيْتُمْ إِنْ أَشْلَمَ عَبْدَ اللَّهِ؟» قَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَنْدَ اللَّهِ إِلَيْهِمْ فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ. فَقَالُوا: شَرُّنَا وَابْنُ شَرَنَا، وَوَقَعُوا

and the son of the most wicked amongst us," So they degraded him and continued talking badly of him.

**3330.** Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "But for the Isrāelis, meat would not decay, and but for Hawwa (Eve), wives would never betray their husbands."<sup>(1)</sup>

فيه . [انظر : ٣٩١١، ٣٩٣٨، ٤٤٨٠]

٣٢٣٣ - حَدَّثَنَا يَسْرُرُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ ، عَنْ هَمَّامَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَنْهُ نُهْجَةً ، يَعْنِي : «لَوْلَا بُنُو إِسْرَائِيلَ لَمْ يَخْتَرْ الْلَّحْمُ ، وَلَوْلَا حَوَاءَ لَمْ تَخْنُ أُنْثى زَوْجَهَا ». [انظر : ٥١٨٤]

[٥١٨٦]

**3331.** Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion<sup>(2)</sup>. So, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

٣٢٣١ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمُوسَى ابْنُ حِزَامٍ قَالَا : حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ ، عَنْ زَانَةَةَ ، عَنْ مَيْسَرَةَ الْأَشْجَاعِيِّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَنْهُ نُهْجَةً : «اسْتَوْصُوا بِالنِّسَاءِ ، فَإِنَّ الْمَرْأَةَ حُلِقَتْ مِنْ ضِلَعٍ ، وَإِنَّ أَعْوَجَ شَيْءَ فِي الضِّلَعِ أَعْلَاهُ ». فَإِنْ دَهْبَتْ قُعْدَةُ كَسَرَةُهُ ، وَإِنْ تَرَكَتْهُ لَمْ يَرَنْ أَعْوَجَ ، فَاسْتَوْصُوا بِالنِّسَاءِ ». [انظر : ٥١٨٤]

[٥١٨٤]

**3332.** Narrated ‘Abdullāh رضي الله عنه : Allāh's Messenger ﷺ, the true and truly inspired said, (as regards your creation) everyone of you is collected in the womb of his mother for the first forty days, and then

٣٢٣٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا زَيْدُ ابْنُ وَهْبٍ : حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَنْهُ نُهْجَةً وَهُوَ الصَّادِقُ

- (1) (H. 3330) The Isrāelis stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay. Hawwa (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.
- (2) (H. 3331) The upper part of the rib may symbolize the woman's tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.

he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (See H. 3208)

**3333.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh has appointed an angel in the womb, and the angel says, 'O Lord! *Nutfah!* (mixed drops of male and female sexual discharge) O Lord! A clot, O Lord! A piece of flesh.' And then, if Allāh wishes to complete the child's creation, the angel will say. 'O Lord! A male or female? O Lord! Wretched or blessed (in the Hereafter)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

**3334.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to that person of the (Hell) Fire who will receive the

المَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهُ وَأَجْلَهُ وَرِزْقَهُ وَشَقِيقَهُ أَوْ سَعِيدَهُ، ثُمَّ يُفْتَحُ فِيهِ الرُّوحُ. فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسِيقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسِيقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ». [راجع: ٣٢٠٨]

**٣٣٣٣ - حدَثَنَا أَبُو التَّعْمَانُ:**  
حدَثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ السَّيِّدِ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: «إِنَّ اللَّهَ وَكَلَّ فِي الرَّحْمِ مَلَكًا فَيَقُولُ: يَا رَبِّ نُظْفَةً، يَا رَبِّ عَلَقَةً، يَا رَبِّ مُضْعَةً. فَإِذَا أَرَادَ أَنْ يَحْكُمَهَا قَالَ: يَا رَبِّ أَذْكُرْ أَمْ أُنْثِي؟ يَا رَبِّ شَتَّيْ أُمْ سَعِيدٌ؟ فَمَا الرِّزْقُ، فَمَا الأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ». [٣١٨]

**٣٣٣٤ - حدَثَنَا قَيْسُ بْنُ حَقْصَنَ:**  
حدَثَنَا خَالِدُ بْنُ الْحَارِثِ: حدَثَنَا

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 Allāh will say, 'While you were in the backbone of Ādam, I asked you much less than this, i.e., not to worship others besides Me, but you insisted on worshipping others besides me.'

شَهْدَةُ، عَنْ أَبِي عِمْرَانَ الْجُوَنِيِّ، عَنْ أَنَسِ بْنِ رَفِعَةَ: «أَنَّ اللَّهَ تَعَالَى يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ، أَنْ لَا تُشْرِكَ بِي فَأَيْتَ إِلَّا الشَّرْكَ». [انظر: ٦٥٥٧، ٦٥٥٨]

**3335.** Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ Allāh'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 Ādam, for he was the first to start the tradition of murdering."

٣٣٣٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأُولَى كَفْلٌ مِنْ دِهْمَاهَا، لَأَنَّهُ أَوَّلُ مَنْ سَنَ القَتْلَ». [انظر: ٦٨٦٧، ٧٣٢١]

## (2) CHAPTER. Souls are like recruited troops.

**3336.** Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا I heard the Prophet ﷺ saying, "Souls are like recruited troops: Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ."<sup>(1)</sup>

٣٣٣٦ - قَالَ: وَقَالَ اللَّيْثُ: عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَعَتُ النَّبِيَّ ﷺ يَقُولُ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اتَّلَفَ وَمَا تَنَاكَرَ مِنْهَا احْتَلَفَ».

(1) (H. 3336) The *Hadith* may also mean that the souls of all the people had been created before the creation of Adam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life. [See *Fath Al-Bārī*, for details].

وقال يحيى بن أبوبكر: حدثني  
يحيى ابن سعيد بهذا.

(٣) باب قول الله عز وجل: «ولقد  
أرسلنا نوماً إلى قومه» [هود: ٢٥].

قال ابن عباس: «بادي الراي»  
[هود: ٢٧]: ما ظهر لنا. «أقلي»  
[هود: ٤٤]: أمسكي. «وَارَ اللَّتُورُ»  
[هود: ٤٠]: تبع الماء. وقال عكرمة:  
وجه الأرض. وقال مجاهد:  
«أبوري» [هود: ٤٤]: جبل بالجزيرة،  
«دأب» [المؤمن: ٣١]: حال.

«ولتل عليهم تباً نوح إذ قال لقومه  
يقول إن كان كبر عليكم مقامي وتدريكي  
يغايتي الله» إلى قوله: «من  
السلفين» [يونس: ٧٢-٧١]. «إنا  
أرسلنا نوماً إلى قومه» [نوح: ١] إلى  
آخر السورة.

٣٣٣٧ - حدثنا عبدان قال:  
أخبرنا عبد الله، عن يوش، عن  
الرهيري قال سالم: وقال ابن عمر  
رضي الله عنهما: قام رسول الله عليه  
في الناس فأثنى على الله بما هو أهله  
ثم ذكر الدجال فقال: «إنني  
لأنذركم، وما مننبي إلا أنذر  
قومه، ولقد أنذر نوح قومه، ول يكن  
أقول لكم فيه قوله لم يقلهنبي  
لقومه. تعلمون أنه أخور، وأن الله  
ليس بأخور». [راجع: ٣٥٧]

(3) CHAPTER. The Statement of Allah  
عز وجل:  
“And indeed We sent Nūh (Noah) to his  
people...” (V.11:25)

**3337.** Narrated Ibn ‘Umar رضي الله عنهما: Once Allāh’s Messenger ﷺ stood amongst the people, glorified and praised Allāh as He deserved and then mentioned *Ad-Dajjāl* saying, “I warn you against him (i.e., *Ad-Dajjāl*) and there was no Prophet but warned his people against him. No doubt, Nūh (Noah) warned his people against him, but I tell you about him something of which no Prophet told his people before me. You should know that he is one-eyed, and Allāh is not one eyed.”

**3338.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Shall I not tell you about *Ad-Dajjal*, and a thing about him which no Prophet told his people (before)? *Ad-Dajjal* is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Nūh (Noah) warned his people against him."

٣٣٣٨ - حَدَّثَنَا أَبُو ثَعِيمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَحَدُكُمْ حَدَّثَنَا عَنِ الدَّجَّالِ مَا حَدَّثَ بِهِ نَبِيٌّ فَوْمَهُ؟ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ. فَالَّتِي يَقُولُ: إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ وَإِنَّمَا أَنْذِرْتُكُمْ كَمَا أَنْذَرَ بِهِ نُوحَ فَوْمَهُ». [راجع: ٣٥٧]

**3339.** Narrated Abū Sa‘īd رَضِيَ اللَّهُ عَنْهُ said, "Nūh (Noah) and his people will come (on the Day of Resurrection and Allāh will ask (Nūh), 'Did you convey (the Message)?'" He will reply, 'Yes, O my Lord!' Then Allāh will ask Nūh's people, 'Did Nūh convey My Message to you?' They will reply, 'No, no Prophet came to us.' Then Allāh will ask Nūh, 'Who will stand a witness for you?' He will reply, 'Muhammad ﷺ and his followers (will stand witness for me)'. So, I and my followers will stand as witnesses for him (that he conveyed Allāh's Message).' That is, (the interpretation) of the Statement of Allāh خَلَقَنَا لِنَوْهَنَا ذِكْرَه:

"Thus We have made you (true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunna—legal ways), a just (and the best) nation, that you might be witnesses over mankind..." (V.2:143)

٣٣٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَجِيءُ نُوحٌ وَأَمْمَهُ فَيَقُولُ اللَّهُ تَعَالَى: كَلَّ بَلَغْتَ؟ فَيَقُولُ: نَعَمْ أَيْ رَبْ. فَيَقُولُ لِأَمْمَهُ: هَلْ بَلَغْتُكُمْ؟ فَيَقُولُونَ: لَا، مَا جَاءَنَا مِنْ بَلَغْتُكُمْ؟ فَيَقُولُ نُوحٌ: مَنْ يَشَهِّدُ لِكَ؟ نَبِيٌّ، فَيَقُولُ نُوحٌ: مَنْ يَشَهِّدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمْمَهُ، فَشَهَدَ اللَّهُ فَدَ بَلَغَ. وَهُوَ قَوْلُهُ جَلَّ ذُكْرُهُ: «وَكَذَلِكَ جَعَلْنَاكُمْ أَمَّةً وَسَطَا لِنَكُونُوا شَهِدَاتَهُ عَلَى النَّاسِ» [البقرة: ١٤٢]، والوَسْطُ: الْعَدْلُ. [انظر: ٤٤٨٧، ١٧٣٤٩]

**3340.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection.

٣٣٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبِيدٍ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي رُزْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعْ

Do you know how Allāh will gather all the first and the last (people) in one level ground, where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Then some people will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Ādam. They will go to him and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hands, and breathed into you the Spirit<sup>(1)</sup> which He created for you and ordered the angels to prostrate for you so they did, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord has become angry as He has never become before and will never become thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Go to somebody else; go to Nūh (Noah).' They will go to Nūh and say; 'O Nūh! You are the first amongst the Messengers of Allāh to the people of the earth, and Allāh named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nūh will reply. 'Today my Lord has become angry as He had never become before and will never become thereafter. Myself! Myself! Go to the Prophet (Muhammad ﷺ). The people will come to me, and I will prostrate myself underneath Allāh's Throne. Then I will be addressed: 'O Muḥammad! Raise your

النَّبِيُّ ﷺ فِي دَعْوَةٍ فَرِفَعْتُ إِلَيْهِ الْذَرَاعَ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهَسَةً . وَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ بِمَنْ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُصِرُّهُمُ النَّاطِرُ وَيُسْمِعُهُمُ الدَّاعِي وَتَدْنُو مِنْهُمُ السُّمُسُ فَيَقُولُ بَعْضُ النَّاسِ: أَلَا تَرُونَ إِلَى مَا أَتَيْتُمْ فِيهِ؟ إِلَى مَا بَلَغْتُمْ؟ لَا تَنْظُرُونَ إِلَى مَنْ يَشْفَعُ لَكُمْ إِلَى بَعْكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ دُمُ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا آدُمُ، أَنْتَ أَبُو الْبَشَرِ، خَلَقَ اللَّهُ بِيْدَهُ وَنَفَخَ فِيكَ مِنْ رُوْحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَغْنَا؟ فَيَقُولُ: رَبِّي عَصَبَ غَضِبًا لِمَ يَعْصِبُ قَبْلَهُ مِثْلَهُ، وَلَا يَعْصِبُ بَعْدَهُ مِثْلَهُ، وَنَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي . اذْهَبُوا إِلَى نُوحَ . فَيَأْتُونَ نَوْحًا فَيَقُولُونَ: يَا نُوحَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، أَمَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا بَلَغْنَا؟ أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ فَيَقُولُ: رَبِّي عَصَبَ الْيَوْمَ غَضِبًا لِمَ يَعْصِبُ قَبْلَهُ مِثْلَهُ، وَلَا يَعْصِبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي .

(1) (H. 3340) See *Rūh-ullāh* in glossary.

head ; intercede , for your intercession will be accepted , and ask (for anything) , for you will be given . ”

[See Vol. 9, *Hadīth* No.7440]

أَتُوا النَّبِيَّ ﷺ فَأَتُونِي فَاسْجُدْ تَحْتَ الْعَرْشِ . فَيُقَالُ : يَا مُحَمَّدُ ارْفِعْ رَأْسَكَ وَاشْفَعْ شَفَعَنَّ ، وَسَلْ تُعْطَنَّ ، قَالَ مُحَمَّدُ بْنُ عُبَيْدٍ : لَا أَحْفَظُ سَائِرَهُ . [انظر : ٤٧١٢ ، ٣٣٦١]

**3341.** Narrated 'Abdullāh : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ recited the following Verse in the usual tone :

'Fahal mim-muddakir ?' (V.54:15)

٣٣٤١ - حَدَّثَنَا نَصْرُ بْنُ عَلَيْهِ نَصْرٌ : أَخْبَرَنَا أُبُو أَحْمَدٌ ، عَنْ سُقِيَانَ ، عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ «فَهَلْ مِنْ مُذَكَّرٍ» [الثَّوْرَةُ : ١٥] مِثْلَ قِرَاءَةِ الْعَامَةِ . [انظر : ٤٨٧١ ، ٣٣٧٦ ، ٤٨٦٩ ، ٤٨٧٠ ، ٤٨٧٣ ، ٤٨٧٤]

(4) CHAPTER. (The Statement of Allāh تعالى) :

"And Verily! Ilyās (Elias) was one of the Messengers. When he said to his people: "Will you not fear Allāh? (up to) and We left for him (a goodly remembrance) among the later generations." (V.37:123-129)

(And also Allāh's Statement): "Salām (peace) be upon Ilyāsin (Elias). Verily! Thus do We reward the good-doers. Verily he was one of Our believing slaves." (V.37:130-132)

And Ibn Mas'ūd and Ibn 'Abbās said that Ilyās was Idrīs (himself).

(5) CHAPTER. The reference to Idrīs عليه السلام . He was Nūh's (Noah) great-grandfather, and it is said that he was Nūh's grandfather.

The Statement of Allāh تعالى :

'We raised him (i.e., Idris) to a high station'. (V.19:57)

(٤) بَابُ (وَإِنَّ إِلِيَّاَسَ لَيَنَّ الْمُرْسَلِينَ) إِذْ قَالَ لِقَوْمِهِ أَلَا تَنْفَعُونَ (١٢٤) إِلَى (وَرَكَنَّا عَلَيْهِ فِي الْآخِرِينَ) (١٢٥) قَالَ ابْنُ عَبَّاسٍ : يُذَكَّرُ بِحَيْثُ (سَلَّمَ عَلَى إِلَيْ يَاسِينَ) (١٢٦) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٢٧) إِنَّهُ مِنْ عِسَادَاتِ الْمُؤْمِنِينَ (١٢٨) [الصفات : ١٢٥-١٢٦] يُذَكَّرُ عَنْ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ أَنَّ إِلِيَّاَسَ هُوَ إِدْرِيسُ .

(٥) بَابُ ذِكْرِ إِدْرِيسَ عَلَيْهِ السَّلَامُ ، وَهُوَ جَدُّ أَبِي نُوحٍ وَيُقَالُ : جَدُّ نُوحٍ عَلَيْهِمَا السَّلَامُ وَقَوْلُهُ تَعَالَى : (وَرَفَعْتَهُ مَكَانًا عَلَيْهَا) (١٢٩) [مریم : ٥٧]

3342. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ used to say that Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibril (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibril reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibril answered, 'Jibril.' He asked, 'Is there anyone with you?' Jibril replied, 'Muhammad ﷺ is with me.' He asked, 'Has he been called?' Jibril said, 'Yes.' So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with Awida (a large number of people) on his right and Awida on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibril?' Jibril replied, 'He is Adam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibril ascended with me till he reached the second heaven and said to its gatekeeper. 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate."

Anas added: Abū Dhar mentioned that the Prophet ﷺ met Idrīs, Mūsa (Moses), ‘Isā (Jesus) and Ibrāhīm (Abraham) over the heavens, but he did not specify their places (i.e., on which heaven each of them was),

٣٣٤٢ - قال عبدان: أخبرنا عبد الله: أخبرنا يوئس، عن الزهرى ح وأخربنا أحمرد بن صالح قال: حدثنا عتبسة: حدثنا يوئس، عن ابن شهاب قال: قال أنس ابن مالك : كان أبو ذر رضي الله عنه يحدث أن رسول الله ﷺ قال: «فَرَجَ عَنْ سَقْبِ بَيْتِي وَأَنَا بِمَكَةَ فَنَزَلَ جَبْرِيلُ فَرَجَ صَدْرِي ثُمَّ عَسْلَةَ بِمَاءِ زَمْرَمَ، ثُمَّ جَاءَ بِطَسْتِ مِنْ دَهْبِ مُمْتَلِئِ حِكْمَةَ وَإِيمَانًا فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الْأَنْدَلُسِيَّةِ فَلَمَّا جَاءَ إِلَى السَّمَاءِ الْأَنْدَلُسِيَّةِ قَالَ جَبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جَبْرِيلُ، قَالَ: مَعَكَ أَحَدٌ؟ قَالَ: مَعِي مُحَمَّدٌ، قَالَ: أَرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ، فَاقْتُلْ فَلَمَّا عَلَّوْنَا السَّمَاءَ إِذَا رَجَلٌ عَنْ يَمِينِهِ أَسْوَدَهُ وَعَنْ يَسَارِهِ أَسْوَدَهُ، فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحْكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالشَّيْءِ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ، فَلَمَّا: مَنْ هَذَا يَا جَبْرِيلُ؟ قَالَ: هَذَا آدُمُ، وَهُدُوِ الأَسْوَدَهُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسْمَ بَنْيَهُ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَهُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحْكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي جَبْرِيلُ

but he mentioned that he (the Prophet ﷺ) had met Ādām on the nearest heaven, and Ibrāhīm on the sixth. Anas said, "When Jibril and the Prophet ﷺ passed by Idris, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet ﷺ asked, 'Who is he?' Jibril said, 'He is Idris.'" The Prophet ﷺ added, "Then I passed by Mūsa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibril said, 'He is Mūsa.' Then I passed by Īsā who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is Īsā.' Then I passed by the Prophet Ibrāhīm who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibril replied, 'He is Ibrāhīm'."

Narrated Ibn 'Abbās and Abū Ḥaiyya Al-Anṣārī: The Prophet ﷺ said, "Then Jibril ascended with me to a place where I heard the creaking of the pens." Ibn Ḥazm and Anas bin Mālik state that the Prophet ﷺ said, "Allāh enjoined fifty *Ṣalāt* (prayers) on me. When I returned with this order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Salāt* (prayers) on them.' On that Mūsa said to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Mūsa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Mūsa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (*Ṣalāt*-prayers) and they are

حتى أتى السماء الثانية فقال  
لخازنها: افتح، فقال له خازنها مثلَ  
ما قال الأول فتح، قال أنسٌ:  
فذكر أنه وجد في السموات إدريسَ  
وموسى وعيسى وإبراهيمَ، ولم يُثبِّتْ  
لي كيف منازلهم غير أنه ذكر أنه  
وجد آدم في السماء الدنيا وإبراهيمَ  
في السادسة. وقال: أنسٌ: «فَلَمَّا مَرَّ  
جبريلُ بِإدْرِيسَ قَالَ: مَرْحَبًا بِالنَّبِيِّ  
الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ  
هذا؟ قَالَ: هَذَا إدْرِيسُ. ثُمَّ مَرَّتْ  
بِمُوسَى. قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ  
وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟  
قَالَ: هَذَا مُوسَى. ثُمَّ مَرَّتْ بِعِيسَى.  
قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ  
الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ:  
عِيسَى. ثُمَّ مَرَّتْ بِإِبْرَاهِيمَ قَالَ:  
مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبِينِ  
الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا  
إِبْرَاهِيمُ». قَالَ: وَأَخْبَرَنِي ابْنُ حَزْمٍ،  
أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَيَةَ الْأَنْصَارِيَّ  
كَانَا يَقُولانِ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ  
عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوِيِّ أَسْعَعِ  
صَرِيفِ الْأَقْلَامِ». قَالَ ابْنُ حَزْمٍ  
وَأَنْسُ ابْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ:  
«فَرَأَضَ اللَّهُ عَلَيَّ حَمْسِينَ صَلَةً،  
فَرَجَعْتُ بِذَلِكَ حَتَّى أَمْرَ مُوسَى قَالَ  
لِي مُوسَى: مَا الَّذِي فَرِضَ عَلَى

all (equal to) fifty (in reward), for My Word does not change.' I returned to Mūsa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibril took me till we reached *Sidrat-ul-Muntahā* (i.e., lote tree of utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume)."

أَمْتَكَ؟ قُلْتُ: فُرِضَ عَلَيْهِمْ خَمْسِينَ صَلَةً، قَالَ: فَرَاجِعْ رَبَّكَ، فَإِنَّ أَمْتَكَ لَا تُطِيقُوْ. فَرَجَعْتُ فَرَاجَعْتُ رَبِّي فَوَصَعَ شَطَرَهَا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ. فَذَكَرَ مِثْلَهُ فَوَصَعَ شَطَرَهَا، فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أَمْتَكَ لَا تُطِيقُ ذَلِكَ فَرَجَعْتُ فَرَاجَعْتُ رَبِّي فَقَالَ: هِيَ خَمْسٌ وَهِيَ حَمْسُونَ، لَا يُبَدِّلُ الْقَوْلُ لَدَيْهِ. فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيِيْتُ مِنْ رَبِّي. ثُمَّ افْتَلَقَ حَتَّى أَتَى بِالسَّدْرَةِ الْمُنْتَهَى كَفَشَيْهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ. ثُمَّ أُدْخَلْتُ الْجَنَّةَ إِذَا فِيهَا جَنَابِدُ الْمُؤْلُودِ، وَإِذَا تُرَابُهَا الْمُسْكُ. [٣٤٩] [راجع: ٣٤٩]

(6) CHAPTER. **The Statement of Allāh :** تعالى  
“And to ‘Ad (people, We sent), their brother Hūd.” (V.7 :65)

**And Allāh’s Statement :**

“When he warned his people in *Al-Ahqāf*... (till the end of the Verse...) Thus do We recompense the people who are *Mujrimūn*.” (V.46:21-25)

And also the Statement of Allāh :

“And as for ‘Ad, they were destroyed by a furious violent wind! Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?” (V.69:6-8)

(٦) **بَابُ قَوْلِ اللَّهِ تَعَالَى :** ﴿وَإِنَّ عَادَ أَهَمُّ هُودًا﴾ [الأعراف: ٦٥] وَقَوْلُهُ: ﴿إِذَا أَنْذَرَ فَوْمَهُ وَالْأَحْقَافَ﴾ إِلَى قَوْلِهِ: ﴿كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾ [الأحقاف: ٢٥-٢١]

فِيهِ عَطَاءُ وَسْلَيْمَانَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ .  
وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَا عَادَ فَلَهُكُمُ الْبَرِيجُ صَرَرٌ﴾ شَدِيدَةٌ ﴿عَانِقَةٌ﴾ قَالَ ابْنُ عَيْنَيَةَ: عَنَتْ عَلَى الْخُرَازَانِ. ﴿سَرَّهَا عَلَيْهِمْ سَعَ تَيَالٍ وَلَعْنَيَةَ أَيَامٍ حُسْوَمًا﴾: مُسَتابَعَةً.

﴿فَتَرَى الْقَوْمَ فِيهَا صَرْعَنِ كَافِرُهُمْ أَعْجَازٌ  
خَلِلٌ حَاوِيَةٌ﴾ : أَصْوْلَاهُمْ . ﴿فَهُدٌ تَرَى لَهُمْ  
مِّنْ بَاقِيَّتِهِ﴾ [الحاقة: ٨-٦] : بَقِيَّةِ .

٣٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَّعَةَ، حَدَّثَنَا شَعْبَةُ عَنِ الْحَكْمِ، عَنْ  
مُجَاهِدٍ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ أَبِي الْيَتَمَّةِ قَالَ: «أَنْصَرْتُ  
بِالصَّبَا. وَأَهْلَكْتُ عَادَ بِالدَّبُورِ».

[راجع: ١٠٣٥]

٣٣٤٤ - قَالَ: وَقَالَ أَبُو كَثِيرٍ:  
عَنْ سُعِيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي أَبِي  
نُعْمَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: بَعَثَ عَلَيَّ إِلَى النَّيْمَةِ بِذَهَبَةٍ  
فَقَسَّمَهَا بَيْنَ الْأَرْبَعَةِ: الْأَفْرَعَ أَبْنَ  
حَابِسِ الْحَنْظَلِيِّ ثُمَّ الْمَجَاشِعِيِّ،  
وَعُيَيْنَةَ بْنَ بَدْرِ الْفَزَارِيِّ، وَرَبِيدُ الْطَّائِلِيِّ  
ثُمَّ أَحَدَ بْنَيْ نَبْهَانَ، وَعَلْفَمَةَ أَبْنَ  
عُلَيْلَةَ الْعَامِرِيِّ ثُمَّ أَحَدَ بْنَيْ كَلَابَ.  
فَعَصَبَتْ قُرْيَشُ وَالْأَنْصَارُ، قَالُوا:  
يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدْعَنا؟  
قَالَ: «إِنَّمَا أَتَالَفْهُمْ». فَأَقْبَلَ رَجُلٌ  
غَائِرُ الْعَيْنَيْنِ، مُسْرِفُ الْوَجْنَتَيْنِ، نَاتِيُّ  
الْجَبِينِ، كَثُ الْلَّهِيَّةِ، مَحْلُوقٌ فَقَالَ:  
أَتَّقِ اللهُ يَا مُحَمَّدُ، فَقَالَ: «مَنْ يُطِعْ  
اللهَ إِذَا عَصَيْتُ؟ أَيَّا مَنْتَيَ اللهُ عَلَى أَهْلِ  
الْأَرْضِ وَلَا تَأْمُونُنِي؟» فَسَأَلَهُ رَجُلٌ  
قَتَّالَهُ، أَخْسِبَهُ خَالِدَ أَبْنَ الْوَلَيدَ فَمَنَعَهُ.  
فَلَمَّا وَلَّى قَالَ: «إِنَّمَا صِنْصِيَ هَذَا

3343. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "I have been made victorious with *As-Sabā* (i.e., an easterly wind) and the people of 'Ād were destroyed by *Ad-Dabūr* (i.e., a westerly wind)."

3344. Narrated Abū Sa'īd عَنْ أَبِيهِ: Ali sent a piece of gold to the Prophet ﷺ who distributed it among four persons: Al-Aqra' bin Hābis Al-Hanzalī from the tribe of Mujāshīrī, Uyaina bin Badr Al-Fazārī, Zaid At-Ta'i who belonged to (the tribe of) Bani Nabhān, and 'Alqama bin 'Ulātha Al-'Āmirī who belonged to (the tribe of) Bani Kilāb. So, the Quraish and the *Anṣār* became angry and said, "He (i.e., the Prophet ﷺ) gives to the chiefs of Najd and does not give us." The Prophet ﷺ said, "(I give them) so as to attract their hearts (to Islām)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head came (in front of the Prophet ﷺ) and said, "Be afraid of Allāh, O Muḥammad!" The Prophet ﷺ said "Who would obey Allāh if I disobeyed Him? (Is it fair that) Allāh has trusted all the people of the earth to me while, you do not trust me?" Somebody, who, I think was Khalid bin Al-Walid, requested the Prophet ﷺ to let him chop that man's head off, but he prevented him. When the man left, the Prophet ﷺ said, "Among the offspring of this man will be some who will recite the Qur'ān, but the Qur'ān will not reach beyond their throats (i.e., they will recite like parrots and will not

understand it nor act on it), and they will renegade from the religion (i.e., discard Islām) as an arrow goes out through the game's body. They will kill the Muslims but will leave the idolaters. If I should live up to their time I will kill them as the people of 'Ād were killed (i.e., I will kill all of them)".

- أَوْ فِي عَقِبِ هَذَا - قُومٌ يَمْرُونَ  
الْقُرْآنَ لَا يُجَاوِرُ حَنَاجِرَهُمْ، يَمْرُفُونَ  
مِنَ الدِّينِ مُرْوَقَ السَّهْمِ مِنَ الرَّمَيَّةِ،  
يَقْتَلُونَ أَهْلَ إِسْلَامٍ وَيَدْعُونَ أَهْلَ  
الْأُوثَانَ، لَئِنْ أَنَا أَدْرَكْتُهُمْ لَا قَلْتُهُمْ  
فَتَلَ عَادِ». [انظر: ٣٦١٠، ٤٣٥١،  
٦٩٣٤، ٤٦٦٧، ٥٠٥٨، ٦١٦٣، ٦٩٣١]

[٧٤٣٢]

**3345.** Narrated 'Abdullāh : رَضِيَ اللَّهُ عَنْهُ I heard the Prophet ﷺ reciting: 'Fahal mim-Muddakir.'

[See *Hadīth* No.3341]

## (7) CHAPTER. The story of Gog and Magog.

And the Statement of Allāh : تعالى :

"They said: O Dhul-Qarnain! Verily! Y'ajūj and Ma'jūj (Gog and Magog) are doing great mischief in the land." (V.18:94)

"And they ask you about Dhul-Qarnain.. (up to).. a way." (V.18:83-85)

**٣٣٤٥** - حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ:  
حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ الْأَسْوَدِ قَالَ: سَعَطْتُ عَبْدَ اللهِ  
قَالَ: سَعَطْتُ النَّبِيَّ ﷺ بَقْرًا» **فَهَلْ** مِنْ  
مُذَكَّرٍ؟ [القرآن: ١٥]. [راجع: ٣٣٤١]

(٧) **بَابُ قِصَّةِ يَأْجُوجَ وَمَاجُوجَ**  
وَقَوْلِ اللهِ تَعَالَى: «فَأَلْوَأْنَا الْقَرْبَنِ إِنَّ  
يَأْجُوجَ وَمَاجُوجَ مُقْبِدُونَ فِي الْأَرْضِ» قَوْلُ اللهِ  
تَعَالَى: «وَتَشَلُّونَكُمْ عَنْ ذِي الْقَرْبَنِ»  
إِلَى قَوْلِهِ «سَبَبَا» سَبَبَا: طَرِيقاً»  
إِلَى قَوْلِهِ: «أَنْوَفُ رُبَرَ الْحَدِيدَ»  
وَاحِدُهَا زِبْرَةٌ وَهِيَ الْقِطْعَةُ. «حَقَّ إِذَا  
سَاوَى بَيْنَ الصَّدَقَيْنِ» يُقَالُ عَنْ ابْنِ  
عَبَّاسِ: الْجَبَلَيْنِ، وَالسَّدَّيْنِ:  
الْجَبَلَيْنِ. «خَرْمَا»: أَجْرَأَ، قَالَ:  
«لَنْفُخُوا حَقَّ إِذَا جَلَمُ نَارًا» قَالَ أَنْوَفُ  
أَفْغَنَ عَيْنَهُ قَطْرَا» أَصَبُّ عَلَيْهِ رَصَاصًا  
وَيُقَالُ: الْحَدِيدُ، وَيُقَالُ الصَّفْرُ.  
وَقَالَ ابْنُ عَبَّاسِ: التَّحَاسُ **فَمَا**  
**نَسْطَعُوا أَنْ يَظْهَرُوهُ** يَعْلُوُهُ، اسْطَاعَ:

استَقْعَلَ مِنْ طُعْتُ لَهُ فَلَذْلَكَ فَتَحَّ  
 أَسْطَاعَ يَسْتَطِيعُ، وَقَالَ بَعْضُهُمْ:  
 اسْتَطَاعَ يَسْتَطِيعُ **فَمَا أَسْطَعُوا أَنْ**  
**يَظْهَرُوهُ وَمَا أَسْتَطَعُوهُ لَمْ يَقْبَأَ** (٦٧) قَالَ  
**هَذَا رَحْمَةً مِنْ رَبِّي فَإِذَا جَاءَ وَعْدَ رَبِّي جَاءَهُ**  
**دَكَاءً وَكَانَ وَعْدُ رَبِّي حَقًا** (٦٨) : الْزَّفَرُ  
 بِالْأَرْضِ، وَنَاقَةٌ دَكَاءٌ: لَا سَنَامَ لَهَا،  
 وَالدَّكَادَكُ مِنَ الْأَرْضِ مِثْلُهُ، حَتَّى  
 صَلْبٌ وَتَبَدَّلَ **فَقَالَ هَذَا رَحْمَةً مِنْ رَبِّي فَإِذَا**  
**جَاءَ وَعْدَ رَبِّي جَاءَهُ دَكَاءً وَكَانَ وَعْدُ رَبِّي**  
**حَقًا** (٦٩) **وَرَكَّنَا بَعْضَهُمْ يَوْمَئِيرَ يَمْعُجُ فِي**  
**بَعْضٍ وَقَعْدَ فِي الصُّورِ فَجَعَنَّهُمْ جَعَانًا** (٧٠)  
 [الكهف: ٩٩-٩٨] **فَحَقَّ إِذَا فُنِحَتْ**  
**يَأْجُونُ وَمَأْجُونُ وَهُمْ مِنْ كُلِّ حَدَبٍ**  
**يَسْلُوْنَ** (٧١) [الأنبية: ٩٦] وَقَالَ  
 قَنَادِهُ: حَدَبٌ: أَكْمَةٌ، قَالَ رَجُلٌ لِلنَّبِيِّ  
 عَلَيْهِ السَّلَامُ: رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمَعْبَرِ،  
 قَالَ: «قَدْ رَأَيْتَهُ؟» .

٣٣٤٦ - حَدَثَنَا يَحْيَى بْنُ بُكْرٍ:  
 حَدَثَنَا الْيَثْرَى عَنْ عُقَيْلٍ، عَنْ أَبْنِ  
 شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ: أَنَّ  
 زَيْبَتْ بِنْتَ أَبِي سَلَمَةَ حَدَثَتْ عَنْ أُمِّ  
 حَبِيبَةَ بِنْتِ أَبِي سُقْيَانَ، عَنْ زَيْبَتْ  
 بِنْتِ حَجْشَرٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ  
 النَّبِيَّ **نَاهَى دَخَلَ عَنِّيْبَ فِرْعَوْنَ**: «لَا  
 يَهُ أَلَا اللَّهُ، وَلَا يَعْرِسَهُ مَنْ شَاءَ فَلَا  
 فَتَرَبَّ، فَتَحَجَّلَ يَوْمَ مِنْ رَدَمْ بِالْجَرَجَ

3346. Narrated Zainab bint Jahsh<sup>رضي الله عنهما</sup> that the Prophet ﷺ once came to her in a state of fear and said, "Lā ilāha illallāh (none has the right to be worshipped but Allāh) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allāh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the "Al-Khabath"<sup>(1)</sup> (evil persons) will increase."

(1) (H. 3346) The word "Al-Khabath" is interpreted as illegal sexual intercourse, illegitimate children, and each and every kind of evil deed. [See *Fath Al-Bārī*].

وَمَأْجُوحٌ مِثْلُ هَذِهِ»، وَخَلَقَ بِإِصْبَاعِهِ  
الْإِبَاهَمَ وَالَّتِي تَلِيهَا، قَالَتْ رَبِيعَةُ بْنُ  
جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ،  
أَنْهَلْكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ،  
إِذَا كَثُرَ الْحَبَثُ». [انظر: ٣٥٩٨]

[٧١٣٥، ٧٠٥٩]

**٣٣٤٧** - حَدَّثَنَا مُسْلِمُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ  
طَارُوسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
«فَتَحَّ اللَّهُ مِنْ رَدْمٍ يَأْجُوحَ وَمَأْجُوحَ  
مِثْلَ هَذِهِ»، وَعَقَدَ يَدِهِ تِسْعِينَ. [انظر:  
[٧١٣٦]

**٣٣٤٨** - حَدَّثَنَا إِسْحَاقُ بْنُ  
نَضِيرٍ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ  
الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي  
سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ  
النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى: يَا  
آدَمُ، فَيَقُولُ: لَبِيْكَ، وَسَعْدِيْكَ،  
وَالْخَيْرُ فِي يَدِيْكَ. فَيَقُولُ: أَخْرُجْ  
بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟  
قَالَ: مِنْ كُلِّ أَلْفٍ تَسْعَمَهُ وَتَسْعَهُ  
وَتَسْعِيْنَ. فَعِنْدَهُ يَشِيبُ الصَّغِيرُ  
وَوَضُعُ كُلُّ ذَانِ حَمْلٍ حَلَّهَا وَرَأَى  
النَّاسَ شُكَرَى وَمَا هُمْ شُكَرَى وَلَكَنَّ  
عَذَابَ اللَّهِ شَدِيدٌ» قَالُوا: يَا رَسُولَ  
اللَّهِ، وَأَيُّنَا ذَلِكَ الْوَاجِدُ؟ قَالَ:  
«أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلًا وَمَنْ يَأْجُوحَ

**3347.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh has made an opening in the wall of the Ya'jūj and Ma'jūj (Gog and Magog) (people) like this," and he made with his hand 90 (with the help of his fingers).

**3348.** Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Allāh will say (on the Day of Resurrection), 'O Ādām.' Ādām will reply, 'Labbaik wa Sa'daik, and all the good is in Your Hand.' Allāh will say: 'Bring out the people of the Fire.' Ādām will say: 'O Allāh! How many are the people of the Fire?' Allāh will reply: 'From every one thousand, take out nine hundred and ninety-nine'. At that time children will become hoary headed. '...Every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh. (V.22:2).' The companions of the Prophet ﷺ asked, "O Allāh's Messenger! Who will be that one from us (saved from the Fire)?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jūj and Ma'jūj (Gog and Magog)." The Prophet ﷺ further said, "By Him in Whose Hands my soul is, I hope that you will be one-fourth of the

people of Paradise." We shouted, "Allāhu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allāhu Akbar!" He said, "I hope that you will be one-half of the people of Paradise." We shouted, "Allāhu Akbar!" He further said, "You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox (i.e., your number is very small as compared with theirs)."

وَمَا جُحِّجَ الْفُ، ثُمَّ قَالَ: وَالَّذِي  
نَفْسِي بِيَدِهِ إِنِّي أَرْجُو أَنْ تَكُونُوا رُبُعَ  
أَهْلِ الْجَنَّةِ، فَكَبَرُنَا، فَقَالَ: أَرْجُو أَنْ  
تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَكَبَرُنَا،  
فَقَالَ: أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ  
الْجَنَّةِ فَكَبَرُنَا، فَقَالَ: مَا أَنْتُمْ فِي  
النَّاسِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي جَلْدِ  
ثُورٍ أَيْضًا، أَوْ كَشَعْرَةِ بَيْضَاءِ فِي جَلْدِ  
ثُورٍ أَسْوَدَّ. [انظر: ٤٧٤١، ٦٥٣٠]

[٧٤٨٣]

(8) CHAPTER. The Statement of Allāh: تعالى الله... And Allāh did take Ibrāhīm (Abraham) as a *Khalil* (an intimate friend). (V.4:125)  
And His Statement:

"Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh *Hanifa* (i.e., to worship none but Allāh)...". (V.16:120)

And His Statement:

"Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forebearing." (V.9:114)

(٨) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَمَّا  
أَلَّهُ إِبْرَاهِيمَ حَلِيلًا﴾ [النساء: ١٢٥]  
وَقَوْلُهُ: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً فَاتَّا  
لِلَّهِ﴾ [الحل]: [١٢٠] وَقَوْلُهُ: ﴿إِنَّ  
إِبْرَاهِيمَ لَأَوَّلُ حَلِيلٍ﴾ [النُّور: ١١٤]  
وَقَالَ أَبُو مَيْسَرَةَ: الرَّحِيمُ يُلْسَانُ  
الْحَبَشَةَ.

3349. Narrated Ibn 'Abbās: رضي الله عنهما : The Prophet ﷺ said, "You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised." He then recited:

"As We began the first creation, We shall repeat it: (It is) a promise binding upon Us. Truly we shall do it." (V.21:104)

He added, "The first to be dressed on the Day of Resurrection will be Ibrāhīm (Abraham), and some of my companions will be taken towards the left side [i.e., to the

٣٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:  
أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا المُغَيْرَةُ بْنُ  
النَّعْمَانِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ،  
عَنْ ابْنِ عَيَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ  
النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ تُحَشِّرُونَ حُفَّةً  
عَرَاءً غُرْلَاءً، ثُمَّ قَرَا ﴿كَمَا بَدَأْتَ أَوْلَ  
حَكْلَنِي نَعِيْدُمْ وَعَدْنَا عَيَّنَتْ إِنَّا كُنَّا  
فَنَعِيلِينَ﴾ [الأنبياء: ١٠٤] وَأَوْلَ مِنْ

(Hell) Fire], and I will say: 'My companions! My companions!' It will be said: 'They had been renegades (deserted Islām) after you left them.' Then I will say as the pious slave of Allāh [i.e., 'Isā (Jesus) said: [عليه السلام]

'And I was a witness over them while I dwelt amongst them.. (up to).. the All-Wise.'" (V.5:117,118).

[See *Hadith* No. 3447]

يُكَسِّي يَوْمَ الْقِيَامَةَ إِبْرَاهِيمُ، وَإِنَّ أَنْاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيَقُولُ: إِنَّهُمْ لَنْ يَرَوْا لَا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ مُنْدَ فَارَقُتُهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكَنْتُ عَلَيْهِمْ شَيْكًا مَا دُمْتُ فِيهِمْ» إِلَى قَوْلِهِ: «الْحَكْمُ» [المائدة: ٤٦٢٥، ٣٤٤٧، ١١٨-١١٩]. [انظر: ٤٧٤٠، ٤٦٢٦، ٦٥٢٤، ٦٥٢٦]

**3350.** Narrated Abū Hurairah رضي الله عنه said, "On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrāhīm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrāhīm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhikh* (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire."<sup>(1)</sup>

٣٣٥٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي أخِي عَبْدُ الْحَمِيدِ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِهِ آزَرٌ قَتَرَةٌ وَغَبْرَةٌ فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لَا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبَّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْرِيَنِي يَوْمَ يُبَعْثُرُونَ، فَأَيُّ خَرْبَى أَخْرَى مِنْ أَبِي الْأَبْعَدِ؟ فَيَقُولُ اللَّهُ تَعَالَى: إِنَّى حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يَقُولُ: يَا إِبْرَاهِيمُ مَا تَحْتَ رِجْلِكَ؟ فَيَنْظُرُ فَإِذَا هُوَ بِذِيْحٍ مُلْتَطِيخٍ فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ». [انظر: ٤٧٦٩، ٤٧٦٨]

(1) (H. 3350) Ibrāhīm's (Abraham) father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Ibrāhīm then will repudiate his father.

**3351.** Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ entered Ka’bah and found in it the pictures of (Prophet) Ibrāhīm (Abraham) and Maryam (Mary). On that he said, “What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Ibrāhīm (Abraham). And why is he depicted as practising divination by arrows?”

٣٣٥١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ بَكْنِيرًا حَدَّثَهُ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ وَجَدَ فِيهِ صُورَةً إِبْرَاهِيمَ وَصُورَةً مَرْيَمَ فَقَالَ ﷺ: أَمَا لَهُمْ فَقَدْ سَوْعُوا أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةً، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ فَمَا لَهُ يَسْتَقْسِمُ؟». [راجع: ٣٩٨]

**3352.** Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا : When the Prophet ﷺ saw pictures in the Ka’bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrāhīm (Abraham) and Isma’il (Ishmael) having the *Azlām* (arrows of divination) in their hands he said, “May Allāh curse them (i.e., the Quraish)! By Allāh, neither Ibrāhīm nor Isma’il practised divination by arrows.”

٣٣٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ أَيُوبَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّورَ فِي الْبَيْتِ لَمْ يَدْخُلْ حَتَّى أَمْرَ بِهَا فَمُحِيتَ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَا الْأَرْلَامُ فَقَالَ: «فَاتَّهُمُ اللَّهُ، وَاللَّهُ إِنْ اسْتَقْسِمَا بِالْأَرْلَامِ قَطْ». [راجع: ٣٩٨]

**3353.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ : The people said, “O Allāh’s Messenger! Who is the most honourable amongst the people (with Allāh)?” He said, “*Al-Muttaqūn*<sup>(1)</sup> (the most pious and righteous) amongst them.” 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 Prophet the son of Allāh’s *Khalil*<sup>(2)</sup> [i.e., Ibrāhīm

٣٣٥٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَيْلَ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَنْتَهُمْ». قَالُوا: لَيْسَ عَنْ هَذَا سَأْلُكَ. قَالَ:

(1) (H. 3353) “*Al-Muttaqūn*”: means pious and righteous persons who fear Allāh much (abstains 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).

(2) (H. 3353) *Khalil*: See glossary.

(Abraham].” They said, “We do not want to ask about this.” He said “Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islamic Period of Ignorance will be the best in Islām provided they comprehend the religious knowledge.”

فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ  
اللَّهِ ابْنِ خَلِيلِ اللَّهِ قَالُوا: لَيْسَ عَنْ  
هَذَا سَأْلَكُ، قَالَ: فَعَنْ مَعَادِنِ  
الْعَرَبِ سَأْلُونَ؟ خَيَارُهُمْ فِي الْجَاهِلِيَّةِ  
خَيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا». قَالَ  
أَبُو أَسَامَةَ وَمُعْتَمِرًا، عَنْ عُبَيْدِ اللَّهِ،  
عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [انظر: ٣٤٩٠، ٣٤٨٣، ٣٤٧٤]

[٤٦٨٩]

**3354.** Narrated Samura: Allāh's Messenger ﷺ said, “Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Ibrāhīm (Abraham) عليه السلام.”

٣٣٥٤ - حَدَّثَنَا مُؤَمِّلٌ: حَدَّثَنَا  
إِسْمَاعِيلُ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو  
رَجَاءٍ: حَدَّثَنَا سَمْرَةُ قَالَ: قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَانِي الْلَّيْلَةَ آتِيَانِ، فَأَتَيْنَا  
عَلَى رَجُلٍ طَوِيلٍ لَا أَكَادُ أَرَى رَأْسَهُ  
طُولًا وَإِنَّهُ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ». [راجع: ٨٤٥]

٣٣٥٥ - حَدَّثَنِي بَيْانُ بْنُ عَمْرِو:  
حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا ابْنُ عَوْنَى، عَنْ  
مُجَاهِدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَاسَ رَضِيَ  
اللَّهُ عَنْهُمَا وَذَكَرُوا لَهُ الدَّجَالَ بَيْنَ  
عَيْنِيهِ مَكْتُوبٌ كَافِرٌ أَوْ كَفِيرٌ أَوْ كَفَرٌ، قَالَ:  
لَمْ أَسْمَعْهُ وَلِكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ  
فَانْظُرُوهُ إِلَى صَاحِبِكُمْ». وَأَمَّا مُوسَى  
فَجَعَدَ آدُمُ عَلَى جَمَلٍ أَحْمَرَ مَحْظُومٍ  
بِخُلْدَةٍ كَأَنِّي أَنْظُرُ إِلَيْهِ أَنْحَدَرَ فِي  
الوَادِي». [راجع: ١٥٥٥]

٣٣٥٦ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ:

**3356.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “Ibrāhīm

(1) (H. 3355) Ibrāhīm (Abraham) عليه السلام looked like our Prophet Muḥammad ﷺ.

(Abraham) did his circumcision with *Qaddūm* (an adze) at the age of eighty.”

Narrated Abū Az-Zinād (as above in *Hadīth* No.3356): With *Qadūm* (a short adze).

حدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِخْتَسَرَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ شَمَائِيلَ سَنَةً بِالْقَدْوُمِ». [انظر: ٦٢٩٨]

حدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حدَّثَنَا أَبُو الرَّنَادَ وَقَالَ: «بِالْقَدْوُمِ» مُحَكَّفَةٌ، تَابِعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي الرَّنَادِ. تَابِعَهُ عَجْلَانُ عَنْ أَبِي هُرَيْرَةَ، وَرَوَاهُ مُحَمَّدُ ابْنُ عَمْرِو، عَنْ أَبِي سَلَمَةَ.

٣٣٥٧ - حدَّثَنَا سَعِيدُ بْنُ ثَلِيلٍ الرُّعَيْنِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَبْرُ بْنُ حَازِمٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَمْ يَكُنْدِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثًا». [راجع: ٢٢١٧]

٣٣٥٨ - حدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمْ يَكُنْدِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَّا ثَلَاثَ كَذَبَاتٍ: ثَتَّيْنِ مُهْنَّ فِي ذَاتِ

3357. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Ibrāhīm (Abraham) did not tell a lie except on three occasions.”

3358. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Ibrāhīm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allāh when he said, “I am sick,” and he said, “(I have not done this but) the big idol has done it.”<sup>(1)</sup> The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst

(1) (H. 3358) The idolaters invited Ibrāhīm (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 Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

the tyrants. Someone said to the tyrant, "This man [i.e., Ibrāhīm (Abraham) عليه السلام] is accompanied by a very charming lady." So, he sent for Ibrāhīm and asked him about Sārah saying "Who is this lady?" Ibrāhīm (Abraham) said, "She is my sister." Ibrāhīm (Abraham) went to Sārah and said, "O Sārah! 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 Sārah 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 Sārah, "Pray to Allāh for me, and I shall not harm you." So Sārah asked Allāh 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 Sārah, "Pray to Allāh for me, and I will not harm you." Sārah asked Allāh again and he became alright. 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 tryant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was offering Ṣalāt (prayer). Ibrāhīm (Abraham) gesturing with his hand, asked, "What has happened?" She replied, "Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." (Abū Hurairah then addressed his listeners saying, "That (Hājar) was your mother, O Banī Mā'-is-Samā' (i.e., the Arabs).<sup>(1)</sup>

الله عَزَّ وَجَلَّ، قَوْلُهُ: ﴿إِنِّي سَقَمٌ﴾  
 [الصَّافات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَكَلَهُ كَيْرِهُمْ هَذَا﴾ [الأَنْبِيَاء: ٦٣] وَقَالَ:  
 يَبْنَا هُوَ ذَاتٌ يَوْمَ وَسَارَةً إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَابِرَةِ، فَقَيْلَ لَهُ: إِنَّ هَذَا رَجُلٌ مَقْعُدٌ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا فَقَالَ: مَنْ هَذِهِ؟ قَالَ: أُخْتِي. فَأَتَى سَارَةَ قَالَ: يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكُ. إِنَّ هَذَا سَائِنِي عَنْكِ فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي فَلَا تُكَبِّبِينِي. فَأَرْسَلَ إِلَيْهَا. فَلَمَّا دَخَلَتْ عَلَيْهِ دَهَبَ يَتَنَوَّلُهَا ثَانِيَةً فَأُخْدِي مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعُ اللَّهَ لِي وَلَا أُضُرُّكُ، فَدَعَتْ اللَّهَ فَأُطْلَقَ ثُمَّ تَنَوَّلَهَا الثَّالِثَةَ فَأُخْدِي مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعُ اللَّهَ لِي وَلَا أُضُرُّكُ، فَدَعَتْ فَأُطْلَقَ. فَدَعَا بَعْضَ حَاجَبَتِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، فَأَخْدَمَهَا هَاجِرًا. فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّي فَأَوْمَأَ بِيدهِ: مَهْمِيمٌ؟ قَالَتْ: رَدَّ اللَّهُ كَيْدَ الْكَافِرِ أَوِ الْفَاجِرِ فِي نَحْرِهِ وَأَخْدَمَ هَاجِرًا. قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ. [راجع: ٢٢١٧]

(1) (H. 3358) *Banī Mā'-is-Samā'* means 'the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.

**3359.** Narrated Umm Sharīk رضي الله عنها: Allāh's Messenger ﷺ ordered that house-lizards should be killed and said, "It (i.e., the house-lizard) blew (the fire) on Ibrāhīm (Abraham) عليه السلام".<sup>(1)</sup>

٣٣٥٩ - حَدَّثَنَا عُيُونُ اللَّهِ بْنُ مُوسَى أَوْ ابْنُ سَلَامَ عَنْهُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبٍ، عَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ: «كَانَ يَفْتَحُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ». [٣٣٠٧]

**3360.** Narrated 'Abdullāh رضي الله عنه: When the following Verse was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..."<sup>(2)</sup> (V.6:82)

We said, "O Allāh's Messenger! Who is there amongst us who has not done *Zulm* (wrong) to himself?" He replied, "It is not as you say, for *Zulm* in the Verse and 'confuse not their belief, with *Zulm*' means '*Shirk*' (i.e., joining others in worship with Allāh). Haven't you heard Luqmān's saying to his son, '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'"<sup>(3)</sup> (V.31:13)

**(9) CHAPTER. And Allāh's Statement:** "... hastening." (V.37:94)

**3361.** Narrated Abū Hurairah رضي الله عنه: One day some meat was given to the Prophet ﷺ and he said, "On the Day of Resurrection Allāh will gather all the first and the last (people) on one level ground, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun

٣٣٦٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَّلْتُ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} قُلْنَا: يَا رَسُولَ اللَّهِ أَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: {لَيْسَ كَمَا تَقُولُونَ, لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ بِشَرِيكٍ}, أَوْ لَمْ تَسْمَعُوا إِلَى قَوْلِ لَقَمَانَ لَابْنِهِ: {يَبْقَى لَا تُشْرِكُ بِاللَّهِ إِلَّا الشَّرِكَ لَظُلْمٌ عَظِيمٌ} [لقمان: ١٣].

[راجع: ٣٢] (٩) **بِابُ الْبَرَوْنَ** [الصفات: ٩٤] **السَّلَانُ فِي الْمَشِي**

٣٣٦١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَبْنِ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هَرْيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيَ الَّذِي يَجْعَلُ يَوْمًا بِلْحِمٍ فَقَالَ: «إِنَّ اللَّهَ

(1) (H. 3359) When Ibrāhīm (Abraham) عليه السلام was thrown into the fire, it is said, all the animals tried to extinguish the fire except house-lizard which blew it.

(2) (H. 3360) The rest of the Verse is: 'for them (only) there is security and they are the (rightly) guided.' (V.6:82)

will come near to them.” (The narrator then mentioned the narration of intercession): “The people will go to Ibrāhīm (Abraham) and say: ‘You are Allāh’s Prophet and His *Khalil* on the earth. Will you intercede for us with your Lord?’ Abraham will then remember his lies and say: ‘Myself! Myself! Go to Mūsā (Moses).’”<sup>(1)</sup> (See H. 3340)

يُجْمِعُ يَوْمَ الْقِيَامَةِ الْأَوَّلُونَ وَالآخِرِينَ  
فِي صَعِيدٍ وَاحِدٍ فَيُسْجِعُهُمُ الدَّاعِي  
وَيُنَتَذِّهُمُ الْبَصَرُ وَتَدُوِّي الشَّمْسُ مِنْهُمْ.  
فَذَكَرَ حَدِيثَ الشَّفاعةَ، قَيَّاتُونَ إِبْرَاهِيمَ  
فَيَمْلُوْنَ: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنَ  
الْأَرْضِ، اشْتَفَعْ لَنَا إِلَى رَبِّكَ. وَيَقُولُ  
- فَذَكَرَ كَذَبَاتِهِ - : نَفْسِي نَفْسِي.  
اَذْهَبُوا إِلَى مُوسَى». تَابَعَهُ أَنَّسُ عَنِ  
النَّبِيِّ ﷺ. [راجع: ٣٣٤٠]

**3362.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said: The Prophet ﷺ said, “May Allāh bestow His Mercy on the mother of Ismā‘il (Ishmael)! Had she not hastened (to fill her water-skin with water from the Zamzam well), Zamzam would have been a stream flowing on the surface of the earth.”

٣٣٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ  
أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ،  
عَنْ أَبِيهِ، عَنْ أَيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ  
سَعِيدٍ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ  
قَالَ: «يَرْحَمُ اللَّهُ أَمْ إِسْمَاعِيلَ لَوْلَا  
أَنَّهَا عَجَلَتْ لَكَانَ زَمْرُ عَيْنًا مَعِينًا».

[راجع: ٢٢٦٨]

**3363.** Ibn ‘Abbās further added, “(The Prophet) Ibrāhīm (Abraham) brought Ismā‘il (Ishmael) and his mother (to Makkah) and she was suckling Ismā‘il, and she had a water-skin with her.”

٣٣٦٣ - وَقَالَ الْأَنْصَارِيُّ:  
حَدَّثَنَا ابْنُ جُرِيجَ قَالَ: أَمَّا كَثِيرُ بْنُ  
كَثِيرٍ فَحَدَّثَنِي قَالَ: إِنِّي وَعُثْمَانَ بْنَ  
أَبِي سُلَيْمَانَ جُلُوسٌ مَعَ سَعِيدِ بْنِ  
جُبَيرٍ فَقَالَ: مَا هَكَذَا حَدَّثَنِي ابْنُ  
عَبَّاسٍ وَلَكِنَّهُ قَالَ: أَقْبَلَ إِبْرَاهِيمُ  
بِإِسْمَاعِيلَ وَأُمِّهِ عَلَيْهِمُ السَّلَامُ وَهِيَ  
تُرْضِعُهُ مَعَهَا شَتَّةً - لَمْ يَرْفَعْهُ - ثُمَّ  
جَاءَ بِهَا إِبْرَاهِيمُ وَبِإِيْنَهَا إِسْمَاعِيلَ».

[راجع: ٢٢٦٨]

(1) (H. 3361) See Vol. 6, *Hadīth* No.4712.

**3364.** Narrated Ibn ‘Abbās [on رَضِيَ اللَّهُ عَنْهُمَا the authority of the Prophet ﷺ (see *Fath Al-Bari*, Vol. 7)]: The first lady to use a girdle was the mother of Ismā’īl (Ishmael). She used a girdle so that she might hide her tracks from Sārah.<sup>(1)</sup> Ibrāhīm (Abraham) brought her and her son Ismā’īl while she used to nurse him at her breast, to a place near the Ka’bah under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismā’īl’s (Ishmael) mother followed him saying, “O Ibrāhīm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allāh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrāhīm proceeded onwards, and on reaching the *Thaniya* where they could not see him, he faced the Ka’bah, and raising both hands, invoked Allāh saying the following supplication:

‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley, by Your Sacred House (Ka’bah at Makkah).. (up to).. so that they may give thanks.’ (V.14:37)

Ismā’īl’s mother went on suckling Ismā’īl and drinking from the water (she had). When the water in the water-skin had all been used

٣٣٦٤ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَئُوبَ السَّخْتَيَانِيِّ وَكَثِيرٍ بْنِ كَثِيرٍ بْنِ الْمُطَلِّبِ بْنِ أَبِي وَدَاعَةَ، يَزِيدُ أَخَدُهُمَا عَلَى الْآخَرِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ: قَالَ أَبْنُ عَبَّاسٍ: أَوَّلُ مَا أَتَحَدَ النِّسَاءُ الْمِنْطَقَ مِنْ قَبْلِ أَمْ إِسْمَاعِيلَ، اتَّخَذْتُ مِنْطَقًا لِتُتَفَقَّى أَثْرَهَا عَلَى سَارَةَ. ثُمَّ جَاءَ بَهَا إِبْرَاهِيمُ وَبَانِيهَا إِسْمَاعِيلَ وَهِيَ تُرْضَعُهُ حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةَ فَوْقَ الرَّزْمَ فِي أَعْلَى الْمَسْجِدِ وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدُ، وَلَيْسَ بِهَا مَا فَوْضَعُهُمَا هُنَالِكَ. وَوَضَعَ عِنْدَهُمَا جَرَابًا فِيهِ ثَمَرٌ وَسِقَاءٌ فِيهِ مَا ثُمَّ قَضَى إِبْرَاهِيمُ مِنْطَقًا. فَتَبَعَتْ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ، أَيْنَ تَنْهَبُ وَتَرْتَبُنَا فِي هَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ أَنِيسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ ذَلِكَ مَرَارًا. وَجَعَلَ لَا يَلْتَقِنُ إِلَيْهَا فَقَالَتْ لَهُ: اللَّهُ أَمْرَكَ بِهَذَا؟ قَالَ: نَعَمْ، قَالَتْ: إِذْنٌ لَا يُضِيقُنَا، ثُمَّ رَجَعَتْ. فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الشَّيْنَةِ حَيْثُ لَا يَرَوْنَهُ اسْتَبْلَ بِوَجْهِهِ الْبَيْتَ ثُمَّ دَعَ بِهُولَاءِ الدَّعَوَاتِ وَرَفَعَ يَدَيْهِ فَقَالَ:

(1) (H. 3364) When Ibrāhīm (Abraham) married Hājār (Agar) and she conceived Ismā’īl (Ishmael), Abraham’s first wife Sārah, became jealous of her and swore that she would cut three parts from her body. So Hājār tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sārah should pursue her. (Allāh knows better.)

up, she became thirsty and her child also became thirsty. She started looking at him (i.e., Ismā'il) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain, where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aṣ-Ṣafā and Al-Marwa) seven times.”

Ibn Abbās said: The Prophet ﷺ said, “This is the source of the tradition of Sā'y (the walking) of people between them (i.e., Aṣ-Ṣafā and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.” The Prophet ﷺ added, “May Allāh bestow mercy on Ismā'il's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.” The

﴿رَبَّنَا إِنَّكَ أَسْكَنْتُ مِنْ ذُرْتَنِي بِوَادٍ غَيْرِ  
ذِي رَزْعٍ عِنْدَ بَيْلَكَ الْمُحَرَّمِ﴾ حَتَّىٰ بَلَغَ  
﴿يَشْكُونَ﴾ وَجَعَلْتُ أُمَّ إِسْمَاعِيلَ  
تُرْضِعُ إِسْمَاعِيلَ وَشَرَبَ مِنْ ذَلِكَ  
الْمَاءِ حَتَّىٰ إِذَا نَفَدَ مَا فِي السَّقَاءِ  
عَطَشَتْ وَعَطَشَ ابْنُهَا فَجَعَلْتُ تَنْظَرُ  
إِلَيْهِ يَتَلَوَّى - أُوْ قَالَ: يَتَلَبَّطُ  
فَانْظَلَقْتُ كَرَاهِيَةً أَنْ تَنْتَرُ إِلَيْهِ،  
فَوَجَدْتُ الصَّفَا أَقْرَبَ جَبَلٍ فِي  
الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ ثُمَّ  
اسْتَقْبَلَتِ الْوَادِيَ تَنْتَرُ هُلْ تَرَىٰ أَحَدًا  
فَلَمْ تَرَ أَحَدًا، فَهَبَطْتُ مِنَ الصَّفَا حَتَّىٰ  
إِذَا بَلَغَتِ الْوَادِيَ رَفَعْتُ طَرَفَ دُرْعِهَا  
ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ المَجْهُودِ  
حَتَّىٰ جَاوزَتِ الْوَادِيَ، ثُمَّ أَتَتْ  
الْمَرْوَةَ فَقَامَتْ عَلَيْهَا فَنَظَرَتْ هُلْ تَرَىٰ  
أَحَدًا فَلَمْ تَرَ أَحَدًا، فَعَلَّتْ ذَلِكَ سَعْيَ  
مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا».  
فَلَمَّا أَشْرَقَتْ عَلَى الْمَرْوَةِ سَوَعَتْ  
صَوْتاً فَقَالَتْ: صَهِ، تُرِيدُ نَفْسَهَا، ثُمَّ  
سَمِعَتْ فَسَعَتْ أَيْضًا، فَقَالَتْ: قَدْ  
أَسْمَعْتَ إِنْ كَانَ عِنْدَكَ غَوَاثٌ فَإِذَا  
هِيَ بِالْمَلَكِ عِنْدَ مَوْضِعِ رَمْرَمَ فَبَحَثَ  
بِعَقِيْهِ - أُوْ قَالَ: يَجْنَاحُوهُ - حَتَّىٰ  
ظَهَرَ الْمَاءُ فَجَعَلْتُ تُحَوَّضُهُ وَنَقُولُ  
بِيْدِهَا هَكَذَا، وَجَعَلْتُ تَعْرِفُ مِنَ  
الْمَاءِ فِي سَقَائِهَا وَهُوَ يَقُولُ بَعْدَمَا

Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.' The House (i.e., Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e., the Jurhum people) were coming through the way of Kadā'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Isma'il's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Isma'il's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ismā'il) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Isma'il's mother had died, Ibrāhīm (Abraham) came after Ismā'il's marriage in order to see his family that he

تَعْرِفُ . قَالَ ابْنُ عَيَّاسٍ : قَالَ النَّبِيُّ ﷺ : بِرَحْمَةِ اللَّهِ أَمْ إِسْمَاعِيلَ لَوْ تَرَكْتُ زَمْرَدَ - أَوْ قَالَ : لَوْلَمْ تَعْرِفَ مِنْ زَمْرَدَ - لَخَاتَتْ رَمْزَمَ عَيْنًا مَعِينًا ، قَالَ : فَشَرِقْتُ وَأَرْضَعْتُ ولَدَهَا ، فَقَالَ لَهَا الْمَلَكُ : لَا تَخَافُوا الضَّيْعَةَ ، فَإِنَّ هَذَا بَيْتَ اللَّهِ يَئِنِي هَذَا الْغَلَامُ وَأَبُوهُ ، وَإِنَّ اللَّهَ لَا يُصِيبُ أَهْلَهُ . وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الْأَرْضِ كَالرَّابِيَّةِ تَأْتِيهِ السُّيُولُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَائِلِهِ ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَثَ بِهِمْ رُفْقَةً مِنْ جُرْهُمْ أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمْ مُقْبِلِينَ مِنْ طَرِيقٍ كَدَاءَ فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ فَرَأَوْا طَائِرًا عَائِفًا فَقَالُوا : إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءِ لَعْهُدْنَا بِهَذَا الْوَادِيِّ وَمَا فِيهِ مَاءٌ . فَأَرْسَلُوا حَرِبَيَا أَوْ حَرِبَيِّينَ إِذَا هُمْ بِالْمَاءِ ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ فَأَقْبَلُوا . قَالَ : وَأَمْ إِسْمَاعِيلَ عِنْدَ الْمَاءِ . فَقَالُوا : أَتَأَذَنِينَ لَنَا أَنْ نَزِلَ عِنْدَكِ؟ قَالَتْ : نَعَمْ ، وَلِكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ ، قَالُوا : نَعَمْ . قَالَ ابْنُ عَيَّاسٍ : قَالَ النَّبِيُّ ﷺ : «فَأَلْفَى ذَكَرَ أَمْ إِسْمَاعِيلَ وَهِيَ تُحِبُّ الْأَنْسَ» فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيِّهِمْ فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أُبَيَّاتٍ مِنْهُمْ ، وَشَبَّ الْغَلَامُ وَتَعَمَّ الْعَرَبِيَّةُ مِنْهُمْ . وَأَنْفَسَهُمْ وَأَغْبَجَهُمْ حِينَ

had left long ago, but he did not find Ismā‘il there. When he asked Ismā‘il’s wife about him, she replied, ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied, ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’ When Ismā‘il came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.’ On that Ismā‘il said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismā‘il said, ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ismā‘il divorced her and married another woman from amongst them (i.e., Jurhum). Then Ibrāhim (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā‘il. So he came to Ismā‘il’s wife and asked her about Ismā‘il. She said, ‘He has gone in search of our livelihood.’ Ibrāhim (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e., we have everything in abundance).’ Then she thanked Allāh. Ibrāhim (Abraham) asked, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allāh! Bless their meat and water.’” The Prophet ﷺ added, “At that time they did not

شَبَّ، فَلَمَّا أَذْرَكَ رَوْجُوهُ امْرَأَةً مِنْهُمْ .  
وَمَا تَثْ أُمُّ إِسْمَاعِيلَ فَجَاءَ إِبْرَاهِيمَ  
بَعْدَمَا تَرَوْجَ إِسْمَاعِيلَ يُطَالِعُ تَرْكَتَهُ فَلَمَّا  
يَجِدْ إِسْمَاعِيلَ فَسَأَلَ امْرَأَةَ عَنْهُ  
فَقَالَتْ : خَرَجَ يَتَسْعَى لَنَا ، ثُمَّ سَأَلَهَا  
عَنْ عَيْشِهِمْ وَهَيْثِمْ ، فَقَالَتْ : نَحْنُ  
بِشَرٍ ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ ، فَشَكَّتْ  
إِلَيْهِ ، قَالَ : إِنَّمَا جَاءَ رَوْجُوكَ اقْرَئِي  
عَلَيْهِ السَّلَامَ وَقُولِي لَهُ بَعْرِيرٌ عَنْهَ بَابِهِ .  
فَلَمَّا جَاءَ إِسْمَاعِيلَ كَانَهُ آتَسَ شَيْئًا  
فَقَالَ : هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ :  
نَعَمْ ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا فَسَأَلَنَا  
عَنْكَ فَأَخْبَرْتُهُ ، وَسَأَلَنِي كَيْفُ عَيْشَنَا ،  
فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ ، قَالَ :  
فَهَلْ أُوْصَاكِ بَشَيْءٍ؟ قَالَتْ : نَعَمْ ،  
أَمْرَنِي أَنْ أَفْرَأِ عَلَيْكَ السَّلَامَ وَيَقُولُ :  
بَعْرِيرٌ عَنْهَ بَابِكَ . قَالَ : ذَلِكَ أَبِي ، وَقَدْ  
أَمْرَنِي أَنْ أُفَارِقَكَ ، الْحَقِيقَ بِأَهْلِكَ  
فَظَلَّقْهَا . وَتَرَوْجَ مِنْهُمْ امْرَأَةً أُخْرَى .  
فَلَمَّا عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ تَعَالَى  
أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ . فَدَخَلَ عَلَى  
امْرَأَتِهِ فَسَأَلَهَا عَنْهُ فَقَالَتْ : خَرَجَ  
يَتَسْعَى لَنَا ، قَالَ : كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا  
عَنْ عَيْشِهِمْ وَهَيْثِمْ . فَقَالَتْ : نَحْنُ  
بِخَيْرٍ وَسَعَةٍ ، وَأَنْتُمْ عَلَى اللَّهِ عَزَّ  
وَجَلَّ ، فَقَالَ : مَا طَعَامُكُمْ؟ قَالَتْ :  
اللَّحْمُ ، قَالَ : فَمَا شَرَابُكُمْ؟ قَالَتْ :  
الْمَاءُ ، قَالَ : اللَّهُمَّ بَارِكْ لَهُمْ فِي

have grain, and if they had grain, he would have also invoked Allāh to bless it.” The Prophet ﷺ added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet ﷺ added, “Then Ibrāhīm (Abraham) said to Ismā’il’s wife, ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ismā’il came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added: ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismā’il asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismā’il said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ismā’il under a tree near Zamzam, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, ‘O Ismā’il! Allāh has given me an order.’ Ismā’il said, ‘Do what your Lord has ordered you to do.’ Ibrāhīm (Abraham) asked, ‘Will you help me?’ Ismā’il said, ‘I will help you.’ Ibrāhīm (Abraham) said, ‘Allāh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.’” The Prophet ﷺ added: “Then they raised the foundations of the House (i.e., the Ka’bah). Ismā’il brought the stones and Ibrāhīm

اللَّحْمُ وَالْمَاءِ. قَالَ النَّبِيُّ ﷺ: «وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبْ، وَلَوْ كَانَ لَهُمْ دُعَا لَهُمْ فِيهِ». قَالَ: فَهُمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلَّا لَمْ يُوَاقِفَاهُ، قَالَ: فَإِذَا جَاءَ رَوْجُلٌ فَاقْرَئِي عَلَيْهِ السَّلَامَ وَمُرِيِّهِ يُتَبَّثِّتُ عَتَبَةً بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلَ قَالَ: هَلْ أَنْتُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَنَا نَانَا شَيْخُ حَسْنُ الْهَيْئَةِ وَأَنْتُ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشَنَا؟ فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، هُوَ يُقْرَأُ عَلَيْكَ السَّلَامَ وَيَأْمُرُكَ أَنْ تَتَبَّثِّتَ عَتَبَةً بَابِكَ، قَالَ: ذَاكَ أَبِي وَأَنْتَ الْعَبَّةُ، أَمْرَنِي أَنْ أُمْسِكَكَ، ثُمَّ لَيَثُ عَنْهُمْ مَا شَاءَ اللَّهُ ثُمَّ جَاءَ بَعْدَ ذَلِكَ إِسْمَاعِيلُ يَبْرِي بَلَّا لَهُ تَحْتَ دُوْخَةً فَرِبِّيَا مِنْ زَمْرَمْ، فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ فَصَنَعَ كَمَا يَصْنَعُ الْوَالَدُ بِالْوَلَدِ وَالْوَالِدُ بِالْوَالِدِ. ثُمَّ قَالَ: يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ أَمْرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعْ مَا أَمْرَكَ رَبِّكَ، قَالَ: وَتَعْبِينِي؟ قَالَ: وَأُعْيِنكَ. قَالَ: فَإِنَّ اللَّهَ أَمْرَنِي أَنْ أَبْنِي هَاهُنَا بَيْتًا، وَأَشَارَ إِلَى أَكْمَةٍ مُرْتَعِةٍ عَلَى مَا حَوْلَهَا. قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْغَوَادِعَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي حَتَّى إِذَا أَرْتَقَعَ الْبَيْنَاءُ جَاءَ بِهِنَا الْحَجَرِ فَوَضَعَهُ

(Abraham) was building, and when the walls became high, Ismā'īl brought this stone<sup>(1)</sup> and put it for Ibrāhīm who stood over it and carried on building, while Ismā'īl was handing him the stones, and both of them were saying:

‘...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.’ (V. 2:127)

The Prophet ﷺ added, “Then both of them went on building and going round the Ka'bah saying:

‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.’” (V.2:127)

**3365.** Narrated Ibn 'Abbās رضي الله عنهما : (On the authority of the Prophet ﷺ) (See *Hadith* No. 3364). When Ibrāhīm (Abraham) had differences with his wife, [because of her jealousy of Hājar, Ismā'īl's (Ishmael) mother], he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ismā'īl's mother used to drink water from the water-skin so that her milk would increase for her child. When Ibrāhīm reached Makkah, he made her sit under a tree and afterwards returned home. Ismā'īl's mother followed him, and when they reached Kadā', she called him from behind, ‘O Ibrāhīm! To whom are you leaving us?’ He replied, ‘(I am leaving you) to Allāh's (Care).’ She said, ‘I am satisfied to be with Allāh.’ She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, ‘I'd better go and look so that I may see somebody.’ She ascended Aṣ-Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-

لَهُ فَقَامَ عَلَيْهِ وَهُوَ يَبْنِي إِسْمَاعِيلَ  
يُنَاوِلُهُ الْحِجَارَةَ وَهُمَا يَقُولانِ: ﴿رَبَّنَا  
قَبْلَ مِنَّا إِنَّكَ أَنْتَ أَلْسَمِيعُ الْعَلِيمُ﴾  
قَالَ: فَجَعَلَا يَبْيَانَ حَتَّى يَدُورَا حَوْلَ  
الْبَيْتِ وَهُمَا يَقُولانِ: ﴿رَبَّنَا قَبْلَ مِنَّا  
إِنَّكَ أَنْتَ أَلْسَمِيعُ الْعَلِيمُ﴾ [البقرة: ١٢٧]

[٢٣٦٨]. [راجع: ١٢٧]

**٣٣٦٥ - حدثنا عبد الله بن مُحمَّد:** حدثنا أبو عامر عبد الملك بن عُمُرٍ قال: حدثنا إبراهيم بن نافع، عن كثير ابن كثير، عن سعيد بن جُبَير، عن ابن عباس رضي الله عنهما قال: لما كان بين إبراهيم وبين أهله ما كان، خرج ياسِمَاعِيلَ وأمِ إِسْمَاعِيلَ ومعهما شَنَةٌ فيها ماءٌ. فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَسْرُبُ من الشَّنَةِ فَيَدِرُّ لَبُّها على صَبِيهَا، حتى قَدِمَ مَكَّةَ فَوَضَعَهَا تَحْتَ دَوْخَةً ثُمَّ رَجَعَ إِبْرَاهِيمُ إلى أهله فَابْتَعَثَهُ أُمُّ إِسْمَاعِيلَ حتى لَمَّا بَلَغُوا كَدًا نَادَتْهُ مِنْ وَرَائِهِ: يا إِبْرَاهِيمُ، إلى مَنْ تَرُكْنَا؟ قال: إلى الله، قالث: رضيَ اللهُ تعالى. قال: فَرَجَعَتْ فَجَعَلَتْ تَسْرُبُ من الشَّنَةِ وَيَدِرُّ لَبُّها على صَبِيهَا حتى لَمَّا فَيَ

(1) (H. 3364) See the footnote of *Hadith* No. 3365.

Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found the child in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended As-Ṣafā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between As-Ṣafā and Al-Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Jibrīl (Gabriel) (who had made the voice). Jibrīl hit the earth with his heel like this (Ibn 'Abbās hit the earth with his heel to illustrate it), and so the water gushed out. Ismā'īl's mother was astonished and started digging. (Abul-Qāsim) (i.e., the Prophet ﷺ) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing like a (stream) on the surface of the earth." Ismā'īl's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on, her boy reached the age of puberty and married a lady from them. Then an idea occurred to Ibrāhīm (Abraham) which he disclosed to his wife (Sārah), 'I want

الماء قال : لو ذهبت فنظرت لعلى أحس أحداً ، فذهبت فصعدت الصفا فنظرت . ونظرت هل تحس أحداً فلم تحس أحداً . فلما بلغت الوادي سمعت وأتت المروءة وقلعت ذلك أشواطاً . ثم قال : لو ذهبت فنظرت ما فعل ، تعني الصبي ، فذهبت فنظرت فإذا هو على حاله كانه ينسع للموت . فلما تعرّها نفسها ، فقال : لو ذهبت فنظرت لعلى أحس أحداً ، فذهبت ، فصعدت الصفا ، فنظرت ونظرت فلم تحس أحداً ، حتى أتمت سبعاً ، ثم قال : لو ذهبت فنظرت ما فعل فإذا هي بصوت ، فقالت : أغث إنْ كانَ عندك خير ، فإذا جبريل ، قال : فقال بعثيه هكذا وغمر عقبه على الأرض . قال : فانبثق الماء فدهشت أم إسماعيل فجعلت تخفي . قال : فقال أبو القاسم عليه السلام : «لو تركته كان الماء ظاهراً» ، قال : فجعلت تشرب من الماء ويدر لبنتها على صيتها ، قال : فمر ناس من جرمهم يطعن الوادي ، فإذا هم بظير كانوا انكرعوا ذاك ، وقالوا : ما يكون الطير إلا على ماء ، فبعثوا رسولهم فنظروا فإذا هم بالماء ، فأتاهم فأخبرهم فأتوا إليها قاتلوا : يا أم إسماعيل ، أتأنين لنا أن تكون معك

to call on my dependents I left (at Makkah).’ When he went there, he greeted (Ismā‘il’s wife) and said, ‘Where is Ismā‘il?’ She replied, ‘He has gone out hunting.’ Ibrāhīm (Abraham) said (to her), ‘When he comes, tell him to change the threshold of his gate.’ When he came, she told him the same whereupon Ismā‘il said to her, ‘You are the threshold, so go to your family (i.e., you are divorced).’ Again Ibrāhīm (Abraham) thought of visiting his dependents whom he had left (at Makkah), and he told his wife (Sārah) of his intentions. Ibrāhīm (Abraham) came to Ismā‘il’s house and asked, ‘Where is Ismā‘il?’ Ismā‘il’s wife replied, ‘He has gone out hunting,’ and added, ‘Will you stay (for some time) and have something to eat and drink?’ Ibrāhīm (Abraham) asked, ‘What is your food and what is your drink?’ She replied, ‘Our food is meat and our drink is water.’ He said, ‘O Allāh! Give Your Blessings in their food and in their drink.’ Abul-Qāsim (i.e., Prophet ﷺ) said, “Because of Ibrāhīm’s invocation there are blessings (in Makkah).” Once more Ibrāhīm (Abraham) thought of visiting his family he had left (at Makkah), so he told his wife (Sārah) of his decision. He went and found Ismā‘il behind the Zamzam well, mending his arrows. He said, “O Ismā‘il, Your Lord has ordered me to build a house for Him.” Ismā‘il said, “Obey (the order of) your Lord.” Ibrāhīm (Abraham) said, “Allāh has also ordered me that you should help me therein.” Ishmael said, “Then I will do.” So, both of them rose and Ibrāhīm started building (the Ka‘bah) while Ismā‘il went on handing him the stones, and both of them were saying, “Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knower.” (V.2:127). When the building became high and the old man

أَوْ سَنْكُنْ مَعَكِ؟ فَلَمَّا ابْتَهَا فَنَكَحَ فِيهِمْ امْرَأَةً. قَالَ: ثُمَّ إِنَّهُ بَدَا لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِهِ: إِنِّي مُطَلِّعٌ تَرِكَتِي، قَالَ: فَجَاءَ فَسَلَّمَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتِ امْرَأَتُهُ: دَهَبَ يَصِيدُ، قَالَ: قُولِي لَهُ إِذَا جَاءَ: عَيْرَ عَيْبَةَ بَابِكَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ فَقَالَ: أَنْتَ ذَاكَ فَادْهِنِي إِلَى أَهْلِكَ. قَالَ: ثُمَّ إِنَّهُ بَدَا لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِهِ: إِنِّي مُطَلِّعٌ تَرِكَتِي، قَالَ: فَجَاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتِ امْرَأَتُهُ: دَهَبَ يَصِيدُ، فَقَالَتِ امْرَأَتُهُ: أَلَا تَنْزِلُ فَنَظَعَهُ وَشَرِبَ؟ فَقَالَ: وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ؟ قَالَتِ امْرَأَتُهُ: طَعَامُنَا اللَّحْمُ وَشَرَابُنَا الْمَاءُ، قَالَ: اللَّهُمَّ بِارْكْ لَهُمْ فِي طَعَامِهِمْ وَشَرَابِهِمْ قَالَ: فَقَالَ أَبُو الْقَاسِمِ عليه السلام: «بَرَكَةٌ بِدُعْوَةِ إِبْرَاهِيمَ عليه السلام». قَالَ: ثُمَّ إِنَّهُ بَدَا لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِهِ: إِنِّي مُطَلِّعٌ تَرِكَتِي، فَجَاءَ فَوَافَقَ إِسْمَاعِيلَ مِنْ وَرَاءِ زَمْرَدَ يُضْلِعُ بَلَادَ لَهُ، فَقَالَ: يَا إِسْمَاعِيلُ: إِنَّ رَبَّكَ أَمْرَنِي أَنْ أُنْبِئَ لَهُ بِيَتِنَا، قَالَ: أَطْعِنَ رَبَّكَ، قَالَ: إِنَّهُ قَدْ أَمْرَنِي أَنْ تُعْتَنِي عَلَيْهِ، قَالَ: إِذْنُ أَفْعَلَ، أَوْ كَمَا قَالَ، قَالَ: فَقَامَا فَجَعَلَ إِبْرَاهِيمُ بَيْنِي، وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَيَقُولُانِ: «رَبَّنَا نَتَبَلَّ مَنًا إِنَّكَ أَنْتَ الْسَّمِيعُ الْعَلِيمُ» قَالَ: حَتَّى ارْتَقَعَ الْبَنَاءُ

(i.e., Ibrāhīm) could no longer lift the stones (to such a high position), he stood over the stone of *Al-Maqām*<sup>(1)</sup> and Ismā‘il carried on handing him the stones, and both of them were saying, ‘Our Lord! Accept (this service) from us. Verily! You are All-Hearer, All-Knower.’” (V.2:127)

## (10) CHAPTER.

**3366.** Narrated Abū D̄h̄ar : رَضِيَ اللَّهُ عَنْهُ said, “O Allāh’s Messenger! Which mosque was first built on the surface of the earth?” He said, “*Al-Masjid-al-Harām* (at Makkah).” I said, “Which (was built) next?” He replied, “*Al-Masjid-al-Aqṣā* (at Jerusalem).” I said, “What was the period of construction between the two?” He said, “Forty years.” He added, “Wherever (you may be, and) the *Salāt* (prayer) time becomes due, perform the *Salāt* there, for the best thing is to do so [i.e., to offer the *Salāt* (prayer) in time].”

**3367.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ When the mountain of Uhud came in the sight of Allāh’s Messenger ﷺ he said: “This is a mountain that loves us and is loved by us. O Allāh! Ibrāhīm (Abraham) made Makkah a sanctuary, and I make (the area) in between these two mountains (of Al-Madīna) a sanctuary.”

وَضَعُفَ الشَّيْخُ عَنْ نَقْلِ الْحِجَارَةِ فَقَامَ عَلَى حَجَرِ الْمَقَامِ فَجَعَلَ يُنَاوِلُهُ الْحِجَارَةَ وَيَقُولُونَ: «رَبَّنَا نَقْلَ مِنَ إِنَّكَ أَنْتَ السَّمِيعُ الْغَافِرُ» [البقرة: ١٢٧]. [راجع: ٢٣٦٨]

(١٠) بَابُ :

٣٣٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْواحِدِ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ التَّمِيميُّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا ذَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ»، قَالَ: قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «الْمَسْجِدُ الْأَقصَى».

قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: «أَوْبَعُونَ سَنَةً، ثُمَّ أَيْنَمَا أَذْرَكْنَا الصَّلَاةَ بَعْدَ فَصَلَةً فَإِنَّ الْفَضْلَ فِيهِ». [انظر: ٣٤٢٥]

٣٣٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ عُمَرِ بْنِ أَبِي عَمْرُو مَوْلَى الْمُطَلِّبِ، عَنْ أَسَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُخْدُ فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَمَ مَكَّةَ وَإِنِّي أُحِرِّمُ مَا بَيْنَ لَابْنَيْهَا». وَرَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ٣٧١]

(1) (H. 3365) This very stone is still preserved in *Al-Masjid-al-Harām* (the Sacred Mosque in Makkah) and is situated between the Ka‘bah and Zamzam, and one can see the footmarks of Ibrāhīm over it.

**3368.** Narrated ‘Āishah، رَضِيَ اللَّهُ عَنْهَا، the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ said (to her). “Don’t you see that when your folk built the Ka’bah, they did not build it on all the foundations built by Ibrāhīm (Abraham)?” I said, “O Allāh’s Messenger! Why don’t we rebuild it on the foundations of Ibrāhīm?” He said, “But for the fact that your folk have recently given up infidelity<sup>(1)</sup> (I would have done so).”

Narrated Ibn ‘Umar، رَضِيَ اللَّهُ عَنْهُمَا: “‘Āishah must have heard this from Allāh’s Messenger ﷺ for I see that Allāh’s Messenger ﷺ used not to touch the two corners facing *Al-Hijr* only because the House (the Ka’bah) had not been built on the foundations of Ibrāhīm.”

**3369.** Narrated Abū Ḥumaid As-Sā‘idi، رَضِيَ اللَّهُ عَنْهُ: The people asked, “O Allāh’s Messenger! How shall we (ask Allāh to) send *As-Salat* on you?” Allāh’s Messenger replied, “Say: ‘Allāhumma ṣallī ‘alā Muḥammadin wa azwājihī wa dhu’riyātihī kamā ṣallaita ‘alā Āli-Ibrāhīma wa bārik ‘alā Muḥammadin wa azwājihī wa dhu’riyātihī kamā bārakta ‘alā Āli-Ibrāhīma, Innaka Ḥamidun Majid.’ [O Allāh! Send Your *Salāt* (Graces, Honours and Mercy) on Muhammad and on his wives and on his offspring as You sent Your *Salāt* (Graces, Honours and Mercy) on Ibrāhīm’s (Abraham) family; and send Your Blessings

٣٣٦٨ - حَدَّنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمْ رَفِيقَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَمْ تَرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمَكَ لَمَّا بَئُوا الْكَعْبَةَ افْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقَلَّتْ: يَا رَسُولَ اللَّهِ، أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ، فَقَالَ: «لَوْلَا حِدْثَانُ قَوْمِكَ بِالْكُفْرِ». فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ما أَرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلْبَيَانِ الْحَجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. وَقَالَ إِسْمَاعِيلُ: عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ. [راجع: ١٢٦]

٣٣٦٩ - حَدَّنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عُمَرِ بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ وَبْنِ سُلَيْمَانِ الزُّرْقَنِيِّ قَالَ: أَخْبَرَنِي أُبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبِارِكْ عَلَى

(1) (H. 3368) They will not be ready to accept the idea of demolishing and rebuilding the Ka’bah.

on Muḥammad and on his wives and on his offspring, as You sent Your Blessings on Ibrāhīm's family, for You are the Most Praiseworthy, the Most Glorious.”]

**3370.** Narrated ‘Abdur-Rahmān bin Abī Lailā: Ka'b bin ‘Ujrah met me and said, “Shall I not give you a present I got from the Prophet ﷺ?” ‘Abdur-Rahmān said, “Yes, give it to me.” I said, “We asked Allāh's Messenger ﷺ saying, 'O Allāh's Messenger! How should one (ask Allāh to) send Aṣ-Ṣalāt on you, the members of the family, for Allāh has taught us how to greet you'. He said, 'Say: Allāhumma ṣallī 'alā Muḥammadin wa 'alā Ālī Muḥammadin, kamā ṣallaita 'alā Ibrāhīma wa 'alā Ālī Ibrāhīma, Innaka Ḥamīdun Majid. Allāhumma bārik 'alā Muḥammadin wa 'alā Ālī Muḥammadin, kama bārakta 'alā Ibrāhīma wa 'alā Ālī Ibrāhīma, Innaka Ḥamīdun Majid.'” [O Allāh! Send Your Ṣalāt (Graces, Honours and Mercy) on Muḥammad and on the family (or the followers) of Muḥammad, as You sent Your Ṣalāt (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Ibrāhīm, for You are the Most Praiseworthy, the Most Glorious. O Allāh! Sent Your Blessings on Muḥammad and the family (or the followers) of Muḥammad, as You sent Your Blessings on Ibrāhīm and on the family (or the followers) of Abraham, for You are the Most Praiseworthy, the Most Glorious’.”

**3371.** Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ used to seek refuge with Allāh for Al-Hasan and Al-Husain and say: “Your forefather [i.e., Ibrāhīm (Abraham)] used to seek refuge with Allāh for Ismā‘il (Ishmael) and Ishāq (Isaac) by reciting the following: 'O Allāh! I seek refuge with Your Perfect Words from every devil and from

مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرَيْتَهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ'.

[انظر: ٦٣٦٠]

**3370 -** حدثنا فيسُن بن حفصٍ وموسى بن إسماعيل قالا: حدثنا عبد الواحد بن زياد: حدثنا أبو فروة مسلم بن سالم الهمذاني: قال: حدثني عبد الله بن عيسى: سمع عبد الرحمن بن أبي ليلى قال: لقيتني عقب بن عجرة، فقال: ألا أهدى لك هديّة سمعتها من النبي ﷺ؟ فقلت: بلى، فأهديها لي، فقال: سألفنا رسول الله ﷺ فقلنا: يا رسول الله، كيف الصلاة على يكتم أهل البيت؟ فإن الله قد علمتنا كيف نسلم، قال: قولوا: اللهم صل على محمد وعلى آلة محمد كما صليت على إبراهيم وعلى آلة إبراهيم إنك حميد مجيد. اللهم بارك على إبراهيم وعلى آلة محمد كما باركت على إبراهيم وعلى آلة إبراهيم إنك حميد مجيد.

[انظر: ٤٧٩٧]

**3371 -** حدثنا عثمان بن أبي شيبة: حدثنا جرير، عن مصادر، عن المنهال، عن سعيد بن جبير، عن ابن عباس رضي الله عنهما قال: كان النبي ﷺ يعوذ بالحسن والحسين،

ويَقُولُ: «إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةِ، وَمِنْ كُلِّ عَيْنٍ لَامَّةِ».

#### (11) CHAPTER. Allāh's Statement:

“And tell them about the guests (the angels) of Ibrāhīm (Abraham).” (V.15:51)

And also Allāh's Statement:

“And (remember) when Ibrāhīm said, My Lord! Show me how you give life to the dead.” (V.2:260)

رَضِيَ اللَّهُ عَنْهُ: ٣٣٧٢  
Allāh's Messenger ﷺ said, “We are more liable to be in doubt. ‘Ibrāhīm (Abraham) when he said, . . . Lord! Show me how You give life to the dead.’ He (Allāh) said: ‘Do you not believe?’ He (Ibrāhīm) said: ‘Yes, (I believe), but to be stronger in Faith...’” (V.2:260)

And may Allāh 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 Yūsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).<sup>(1)</sup>

(١١) بَابُ قَوْلِهِ: «وَنَتَّهُمْ عَنْ ضَيْفٍ إِبْرَاهِيمَ ﴿٥١﴾ الآية [الحجر: ٥١] لا تُوجِلُ: لَا تُخْفِي «وَلَذَا قَالَ إِبْرَاهِيمَ رَبِّ أَرْنِي كَيْفَ تُعْيِي الْمَوْقِنَ» [البقرة: ٢٦٠]

صَالِحٌ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُوْسُفُ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَعْنُّ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذَا قَالَ: «رَبِّ أَرْنِي كَيْفَ تُعْيِي الْمَوْقِنَ» قَالَ أَوْلَئِنَّ تَوْمَنَ قَالَ بْلَى وَلَكِنْ يَطْعَمُنَ قَلْبِي» وَيَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثَ فِي السَّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لَاجْبَثُ الدَّاعِي». [انظر: ٣٣٧٥، ٣٣٨٧، ٤٥٣٧، ٦٩٩٢، ٤٦٩٤]

(١٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَاذْكُرْ فِي الْكِتَبِ إِنْتَعِيلَ إِنَّمَا كَانَ صَادِقٌ

#### (12) CHAPTER. The Statement of Allāh

تعالى:

“And mention in the Book (the Qur'ān)

(1) (H. 3372) The Prophet ﷺ describes Yūsuf (Joseph) عليه السلام 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 ﷺ makes such a supposition, he only wants to emphasize the fact that Yūsuf عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yūsuf عليه السلام.

**Ismā'il (Ishmael): Verily! He was true to what he promised..."** (V.19 :54)

3373. Narrated Salama bin Al-Akwa' رضي الله عنه: The Prophet ﷺ passed by some persons of the tribe of Aslam practising archery (i.e., the throwing of arrows). Allāh's Messenger ﷺ said, "O offspring of Ismā'il (Ishmael)! Practise archery (i.e., arrow-throwing) as your father was a great archer (i.e., arrow-thrower). I am with (on the side of) the sons of so-and-so." Hearing that, one of the two teams stopped throwing. Allāh's Messenger ﷺ asked them, "Why are you not throwing?" They replied, "O Allāh's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

**(13) CHAPTER. The story of Ishāq (Isaac), the son of Ibrāhīm (Abraham)** عليهما السلام:

#### **(14) CHAPTER.**

"Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons:" (V.2:133)

3374. Narrated Abū Hurairah رضي الله عنه: Some people asked the Prophet ﷺ: "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who fears Allāh and keeps his duty to Him" They said, "O Allāh's Prophet! We do not ask about this." He said, "Then the most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalil." They said, "We do not ask about this." He said, "Then you want

الوعد؟" [مريم: ٥٤]

٣٣٧٣ - حَدَّثَنَا فُقِيهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتَّمٌ، عَنْ يَزِيدَ بْنِ أَبِي عَبْدٍ، عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَفَرٍ مِّنْ أَسْلَمَ يَتَضَلَّلُونَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذْمُوا بْنَ إِسْمَاعِيلَ فَإِنَّ أَبَائُكُمْ كَانُوا رَاجِيَّاً، وَأَنَا مَعَ ابْنِ فُلَانٍ، قَالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنَ بِأَيْدِيهِمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا لَكُمْ لَا تَرْمُونَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، نَرْمِي وَأَنْتَ مَعَهُمْ؟ قَالَ: «إِذْمُوا وَأَنَا مَعَكُمْ كُلَّكُمْ». [راجع: ٢٨٩٩]

**(13) بَابٌ: قِصَّةُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيهِ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .**

**(14) بَابٌ: (آمَّ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِتَيْهِ) الآية.** [البقرة: ١٣٣]

٣٣٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ الْمُغْتَمِرَ، عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكْرَمَ النَّاسَ؟ قَالَ: أَكْرَمُهُمْ أَتَقْهَمُهُمْ. قَالُوا: يَا نَبِيَّ اللَّهِ، لَيْسَ عَنْ هَذَا سَأْلَكَ. قَالَ: فَأَكْرَمُ النَّاسِ يُؤْسَفُ

to ask me about the Arabs descent?" They said, "Yes." He said, "Those who were best in the Pre-Islamic Period of Ignorance are the best in Islām, if they comprehend (the religious knowledge)."

(15) CHAPTER. "And (remember) Lout (Lot)! When he said to his people, 'Do you commit *Al-Fāhishah* (evil, great sins, every kind of unlawful sexual intercourse, sodomy) (up to) so, evil was the rain of those who were warned.'" (V.27:54-58)

3375. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, "May Allāh forgive Lout (Lot): He used to lean on a powerful support."

(16) CHAPTER.

"Then, when the messengers (the angels) came unto the family of Lout (Lot), he said, 'Verily you are people unknown to me.'" (V.15:61,62)

نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا سَأْلَكَ، قَالَ: «أَفَعْنَ مَعَاوِنَ الْعَرَبِ تَسْأَلُونِي؟» قَالُوا: نَعَمْ، قَالَ: «فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي إِسْلَامٍ إِذَا فَقَهُوا». [راجع: ٣٣٥٣]

(١٥) بَابٌ: «وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُكُمُ الْفَحْشَةَ» إِلَى قَوْلِهِ «فَسَاءَ مَطْرُ الْمُنْدَنِينَ» [النمل: ٥٨-٥٤].

٣٣٧٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تَغْفِرُ اللَّهُ لِلْوَطِ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ». [راجع: ٣٣٧٢]

(١٦) بَابٌ: «فَنَّا جَاءَ إِلَّا لُوطٌ الْمُرْسَلُونَ» (١) قَالَ إِنَّكُمْ قَوْمٌ مُّشَكِّرُونَ (٢) [الحجر: ٦٢] «بَرْكَاتِهِ» (٣) [الذاريات: ٣٩] بِمِنْ مَعَهُ لَا يَنْهُمْ فُؤَدَةً. «بَرْكَوَا» [هود: ١١٣]: تَمِيلُوا. فَإِنَّكُرَهُمْ وَنَكِرَهُمْ وَاسْتَكِرَهُمْ وَاحِدٌ. «بَهْرَعُونَ» [هود: ٧٨]: يُسْرِعُونَ. «دَابِرُ» [الحجر: ٦٦]: آخِرُ. «صَيْصَةً» [يس: ٢٩]: هَلَكَهُ. «لَمْتَوْسِعِينَ» [الحجر: ٥٧]: لِلنَّاظِرِينَ. «لِسَبِيلٍ» [الحجر: ٧٦]: لِطِرْيقٍ.

٣٣٧٦ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا

3376. Narrated 'Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ recited :

*"Fahal mim-muddakir"*

(Then is there any that will remember or receive admonition) (and avoid evil). (V.54:15)

أبو أَحْمَدَ: حَدَّثَنَا سُعْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ ﷺ «فَهَلْ مِنْ مُذَكَّرٍ» [القمر: ١٥].

[راجع: ٣٣٤١]

(17) CHAPTER. The Statement of Allāh تَعَالَى:

"And to Thamūd (people, We sent) their brother Ṣāliḥ ..." (V.7:73)

And His Statement :

"The dwellers of Al-Hijr (the rocky tract) denied." (V.15:80)

Al-Hijr is the land of the tribe of Thamūd.

(١٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَإِنَّ  
ثَمُودَ لَهَا مُنْهَمٌ صَلَحًا» [هود: ٦١]  
«كَذَّبَ أَصْنَبَ الْحَجْرَ» [الحجر: ٨٠]:  
الْحَجْرُ مَوْضِعٌ ثَمُودٌ. وَأَمَّا «وَحَرَثُ  
حِجْرٍ» [الأعْمَام: ١٢٨] حَرَامٌ، وَكُلُّ  
مَمْنُوعٍ فَهُوَ حِجْرٌ، وَمِنْهُ «حِجْرٌ  
مَحْجُورًا». وَالْحَجْرُ: كُلُّ بَنَاءٍ بَنَيْتُهُ،  
وَمَا حَرَثَتْ عَلَيْهِ مِنَ الْأَرْضِ فَهُوَ  
حِجْرٌ وَمِنْهُ سُمِّيَ حَطِيمُ الْبَيْتِ حِجْرًا  
كَائِنَهُ مُشْقَّ منْ مَخْطُومٍ بِمُثْلِ قَتِيلٍ مِنْ  
مَقْتُولٍ. وَيُقَالُ لِلْأُشْنَى مِنَ الْحَيْلِ:  
حِجْرٌ، وَيُقَالُ لِلْعَقْلِ: حِجْرٌ وَحَجَرٌ.  
وَأَمَّا حَجْرُ الْيَمَامَةِ فَهُوَ المَتَّرُ.

٣٣٧٧ - حَدَّثَنَا الحَمَيْدِيُّ: حَدَّثَنَا سُعْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: سَوْعَتُ النَّبِيَّ ﷺ وَذَكَرَ الَّذِي عَقَرَ النَّاقَةَ فَقَالَ: «فَأَنْتَدَبْ لَهَا رَجُلٌ ذُو عَزٍّ وَمَنْعَةٍ فِي قَوْمِهِ كَأَبِي زَمْعَةَ».  
[انظر: ٤٩٤٢، ٥٢٠٤]

٣٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ حَسَانَ بْنِ حَيَّانَ أَبُو زَكَرِيَاً: حَدَّثَنَا

3377. Narrated 'Abdullāh bin Zam'a رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ while referring to the person who killed the she-camel (of the Prophet Ṣāliḥ), saying, "The man who was appointed for doing this job was a man of honour and power in his nation like Abū Zam'a."

3378. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما: When Allāh's Messenger ﷺ landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions neither to drink nor to take water from its well. They said, "We have

already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet ﷺ ordered them to throw away the dough and pour out the water.

سُلَيْمَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنَىٰ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ الْحَجَرَ فِي عَرْوَةِ تَبُوكَ أَمْرَهُمْ أَنْ لَا يَسْرِيُوا مِنْ بَيْرِهَا وَلَا يَسْتَقُوا مِنْهَا، فَقَالُوا: قَدْ عَجَنَا مِنْهَا وَاسْتَقَنَا، فَأَمْرَهُمْ أَنْ يَطْرَحُوا ذَلِكَ الْعَجَنَ وَيُهْرِيقُوا ذَلِكَ الْمَاءِ.

وَيُرَوَى عَنْ سَبَرَةَ بْنِ مَعْبِدٍ وَأَبِي الشُّمُوسِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَمْرًا بِالْقَاءِ الْطَّعَامِ. وَقَالَ أَبُو ذَرٍّ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «مَنِ اعْتَجَنَ بِمَايَهٖ». [انظر:

[٣٣٧٩]

**3379.** Narrated ‘Abdullāh bin ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا: The people landed at the land of Thamūd called *Al-Hijr* along with Allāh's Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allāh's Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Shālih) used to drink.

٣٣٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَنَّسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَرْضَ ثَمُودَ الْحِجَرَ وَاسْتَقُوا مِنْ بَيْرِهَا وَاعْتَجَنُوا بِهِ، فَأَمْرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَنْ يُهْرِيقُوا مَا اسْتَقُوا مِنْ بَيْرِهَا، وَأَنْ يَعْلَمُوا الْإِبَلَ الْعَجِينَ. وَأَمْرَهُمْ أَنْ يَسْتَقُوا مِنْ الْبَرِّ الَّتِي كَانَ تَرِدُهَا النَّاقَةُ. تَابَعَهُ أَسَامَةُ عَنْ نَافِعٍ. [راجع:

[٣٣٧٨]

**3380.** Narrated ‘Abdullāh (bin ‘Umar) : رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ passed by (a place called) *Al-Hijr*, he said, "Do not enter the house of those who were unjust to themselves unless (you enter) weeping, lest

٣٣٨٠ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ

you should suffer the same punishment as was inflicted upon them.” After that he covered his face with his sheet-cloth while he was on the camel.

أَيْهَا: أَنَّ النَّبِيَّ ﷺ لَمَّا مَرَّ بِالْجُنُبِ  
قَالَ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ  
ظَلَمُوكُمْ إِلَّا أَنْ تَكُونُوا بِاِكْيَنَّ أَنْ  
يُصِيبَكُمْ مَا أَصَابَهُمْ»، ثُمَّ تَفَعَّلَ بِرِدَائِهِ  
وَهُوَ عَلَى الرَّحْلِ. [راجع: ٤٢٣]

**3381.** Narrated Ibn ‘Umar رضي الله عنهما about Allah’s Messenger ﷺ said, “Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them.”

٣٣٨١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا أَبِي:  
سَمِعْتُ يُوسُفَ، عَنِ الرُّهْرَيِّ عَنْ  
سَالِمٍ: أَنَّ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ  
ظَلَمُوكُمْ إِلَّا أَنْ تَكُونُوا بِاِكْيَنَّ  
أَنْ يُصِيبَكُمْ مِثْلُ أَصَابَهُمْ».

[راجع: ٤٢٣]

#### (18) CHAPTER.

“Or were you witnesses when death approached Ya‘qūb (Jacob)?...” (V.2:133)

(See chapter before *Hadīth* No.3374)

**3382.** Narrated Ibn ‘Umar رضي الله عنهما about The Prophet ﷺ said, “The honourable is the son of the honourable, the son the honourable, i.e., Yūsuf (Joseph), the son of Ya‘qūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham). عَلَيْهِمُ السَّلَامُ

٣٣٨٢ - حَدَّثَنَا إِسْحَاقُ بْنُ  
مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا  
عَبْدُ الرَّحْمَنِ بْنُ ابْنِ عَبْدِ اللَّهِ، عَنْ أَيْهَا،  
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ  
النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْكَرِيمُ ابْنُ الْكَرِيمِ  
ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ: يُوسُفُ بْنُ  
يَعْقُوبَ بْنِ إِسْحَاقَ ابْنِ إِبْرَاهِيمَ عَلَيْهِمُ  
السَّلَامُ». [انظر: ٤٦٨٨، ٣٣٩٠]

[انظر: ٤٦٨٨، ٣٣٩٠]

#### (19) CHAPTER. The Statement of Allah تَعَالَى:

“Verily, in Yūsuf (Joseph) and his brethren there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.” (V.12:7)

**(19) بَابُ فَوْلِ اللَّهِ تَعَالَى:** ﴿  
لَئَذْ كَانَ فِي يُوسُفَ وَلِيَوْمِهِ كَيْتُ  
لِلْسَّائِلِينَ﴾ [يوسف: ٧].

٣٣٨٣ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَنْتَهُمْ لَهُ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ حَلِيلِ اللَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ النَّاسُ مَعَادِنٌ: خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي الإِسْلَامِ إِذَا فَقَهُوْا».

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَامَ: أَخْبَرَنِي عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ بِهَا. [راجع: ٢٣٥٣]

٣٣٨٤ - حَدَّثَنَا بَدْلُ بْنُ الْمُحَبَّرِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ غُرْوَةَ بْنَ الرَّبِيعِ عَنْ عَاشِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيِّ ﷺ قَالَ لَهَا: «مُرِي أبا بَكْرٍ يُصَلِّي بِالنَّاسِ»، قَالَتْ: إِنَّهُ رَجُلٌ أَسِيفٌ مَتَى يَقْعُمُ مَقَامَكَ رَقًّا. فَعَادَ فَعَادَتْ. قَالَ شُعْبَةُ: فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «إِنَّكَ صَوَاحِبُ يُوسُفَ، مُرِوْا أبا بَكْرٍ». [راجع: ١٩٨]

٣٣٨٤. Narrated 'Aishah that the Prophet ﷺ said (to her), "Order Abū Bakr to lead the people in *Salāt* (prayer)." She replied, "Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the *Salāt*)." The Prophet ﷺ repeated the same order and she gave the same reply. The narrator, Shu'ba said that the Prophet ﷺ said on the third or fourth time: "You are (like) the female companions of Yūsuf (Joseph).<sup>(1)</sup> Order Abū Bakr to lead the *Salāt* (prayer)."

(1) (H. 3384) The women who cut their hands with their knives on looking at Yūsuf (Joseph), for they were fascinated and embarrassed by his beauty.

**3385.** Narrated Abū Mūsa: When the Prophet ﷺ fell ill, he said, “Order Abū Bakr to lead the people in *Salāt* (prayer).” ‘Āishah said, “Abū Bakr is a soft-hearted person.” The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, “Order Abū Bakr (to lead the *Salāt*)! You are (like) the female companions of Yūsuf (Joseph).” Consequently Abū Bakr led the people in *Salāt* (prayer) in the lifetime of the Prophet ﷺ.

**٣٣٨٥ - حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى الْبَصْرِيُّ:** حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ الْمَالِكِ ابْنِ عُمَيْرٍ، عَنْ أَبِيهِ قَالَ: مَرِضَ النَّبِيُّ ﷺ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ»، فَقَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ كَذَا، فَقَالَ مِثْلُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ». فَأَمَّا أَبُو بَكْرٍ فِي حَيَاةِ النَّبِيِّ ﷺ، وَقَالَ حُسَينُ عَنْ زَائِدَةَ: رَجُلٌ رَّفِيقٌ. [راجع: ٦٧٨]

**3386.** Narrated Abū Hurairah رضي الله عنه عن Allah's Messenger ﷺ said, “O Allah! Save ‘Ayyash bin Abi Rabi'a (from the unjust treatment of the infidels). O Allah! Save Salama bin Hishām. O Allah! Save Al-Walid. O Allah! Save the weak amongst the believers. O Allah! Send Your punishment on (the tribe of) Muḍar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the lifetime of Yūsuf (Joseph).”

**٣٣٨٦ - حَدَّثَنَا أَبُو اليمانُ:** أَخْبَرَنَا شَعِيبٌ: حَدَّثَنَا أَبُو الرَّزَادَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامَ، اللَّهُمَّ أَنْجِ الْوَلِيدَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطَائَكَ عَلَى مُضَرِّ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسْنِي يُوسُفَ).

**3387.** Narrated Abū Hurairah رضي الله عنه عن Allah's Messenger ﷺ said, “May Allah bestow His Mercy on Lout (Lot). Certainly he used to lean on a powerful support. If I were to stay in prison (for a period equal to) the stay of Yūsuf (Joseph) (in prison) and then the offer of freedom came to me, surely I would have accepted it.”

[See *Hadīth* No. 3372]

**٣٣٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَسْمَاءَ ابْنِ أَخِي جُوَيْرِيَةَ:** حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ مَالِكٍ، عَنِ الرُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عَبْيَدَ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ

يأوي إلى رُكْنِ شَدِيدٍ وَلَوْ لَبِثَ فِي السَّجْنِ مَا لَبَثَ يُوسُفُ ثُمَّ أَتَانِي الدَّاعِي لِأَجْبَتْهُ». [راجع: ٣٣٧٢]

٣٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ أُمَّ رُومَانَ وَهِيَ أُمَّ عَائِشَةَ لَمَّا قِيلَ فِيهَا مَا قِيلَ، قَالَتْ: يَئِمَا أَنَا مَعَ عَائِشَةَ جَالِسَتِانِ إِذْ وَلَجْتُ عَلَيْنَا امْرَأَةٌ مِنَ الْأَنْصَارِ، وَهِيَ تَقُولُ: فَعَلَّ اللَّهُ بِفُلَانٍ وَفَعَلَ، قَالَتْ: فَقُلْتُ: لِمَ؟ قَالَتْ: إِنَّهُ نَمَى ذِكْرَ الْحَدِيثِ. فَقَالَتْ عَائِشَةُ: أَيُّ حَدِيثٍ؟ فَأَخْبَرَتْهَا، قَالَتْ: فَسَمِعَهُ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: نَعَمْ، فَخَرَثَ مَعْشِيشَا بِنَافِضٍ. فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا لِهَذِهِ؟» قُلْتُ: حُمَّى أَخْدَثَهَا مِنْ أَجْلِ حَدِيثٍ تُحَدِّثُ بِهِ، فَقَعَدَتْ فَقَالَتْ: وَاللَّهِ لَئِنْ حَلَفْتُ لَا تُصَدِّقُونِي، وَلَئِنْ اعْتَدَرْتُ لَا تَعْذِرُونِي. فَمَنَّلِي وَمَنَّلُوكُمْ كَمَثْلِ يَغْقُوبَ وَبَيْنِهِ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ فَانْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ مَا أَنْزَلَ فَأَخْبَرَهَا، فَقَالَتْ: بِحَمْدِ اللَّهِ لَا بِحَمْدِ أَحَدٍ. [انظر: ٤٧٥١، ٤٦٩١، ٤١٤٣]

٣٣٨٩ - حَدَّثَنَا يَحْيَى بْنُ بَكَيْرٍ: حَدَّثَنَا الْلَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ

**3388.** Narrated Masrūq: I asked 'Āishah's mother Umm Rūmān, about the accusation forged against 'Āishah . She said, "While I was sitting with 'Āishah, an *Anṣārī* woman came to us and said, 'Let Allāh condemn such and such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' 'Āishah said, 'What story?' The woman then told her the story. 'Āishah asked, 'Have Abū Bakr and Allāh's Messenger ﷺ heard about it?' She said, 'Yes.' 'Āishah fell down unconscious (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet ﷺ came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumoured.' 'Āishah got up and said: By Allāh! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Ya'qūb (Jacob) and his sons. 'It is Allāh (Alone) Whose Help can be sought against that (lie) which you describe.'" (V.12:18)

"The Prophet ﷺ left and then Allāh revealed the Verses (concerning the matter), and on that 'Āishah said, 'Thanks to Allāh (only) and not to anybody else.'"

**3389.** Narrated 'Urwa: I asked 'Āishah the wife of the Prophet ﷺ about the meaning of the following Verse: "(They

were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)...” (V.12:110)

‘Āishah replied, “Really, their nations (people) denied them.” I said, “By Allāh! They were definite that their nations treated them as liars and it was not a matter of suspecting.” ‘Āishah said, “O ‘Uraiyya (i.e., ‘Urwa)! No doubt, they were quite sure about it.”

I said, “May the Verse be read in such a way as to mean that the Messengers thought that Allāh did not help them?”<sup>(1)</sup> ‘Āishah said, “Allāh forbid (impossible)! The Messengers did not suspect their Lord of such a thing. But this Verse is concerned with the Messengers’ followers who had faith in their Lord and believed in their Messengers, and their period of trials was long and Allāh’s Help was delayed till the Messengers gave up hope for the conversion of the disbelievers amongst their nation, and the Messengers thought that their followers treated them as liars, thereupon Allāh’s Help came to them.”

[See Vol. 6, *Hadīth* No. 4695]

شَهَابٌ قَالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**: أَرَأَيْتَ قَوْلَ اللَّهِ: **كُلُّ حَقٍّ إِذَا أَسْتَقْبَسَ الرَّسُولُ وَظَلَّمَ أَنَّهُمْ قَدْ كَذَبُوا**؟ وَ: **كُذَّبُوا**؟ قَالَتْ: بَلْ كَذَّبُهُمْ قَوْمُهُمْ، فَقُلْتَ: وَاللَّهِ لَنِدِ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُهُمْ وَمَا هُوَ بِالظَّنِّ. قَالَتْ: يَا عُرَيْفَةُ، لَقَدْ اسْتَيْقَنُوا بِذَلِكَ. قُلْتَ: فَلَعْنَاهَا أَوْ كُذَّبُوا، قَالَتْ: مَعَادَ اللَّهِ، لَمْ تُكِنْ الرَّسُولُ نَطْئًا ذَلِكَ بِرَبِّهَا. وَأَمَّا هَذِهِ الْآيَةُ قَالَتْ: هُمْ أَتَابُ� الرَّسُولُ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ وَطَالَ عَلَيْهِمُ الْبَلَاءُ وَاسْتَأْخَرُ عَنْهُمُ النَّصْرُ حَتَّى إِذَا اسْتَيْأَسُوا: اسْتَعْلَمُوا مَنْ يَئِسَّتْ مِنْهُ، مَنْ يُوسَفَ **وَلَا تَأْيِسُوا مِنْ رَحْمَةِ اللَّهِ**: مَعْنَاهُ مِنَ الرَّجَاءِ. [انظر: ٤٥٢٥، ٤٦٩٥، ٤٧٩٦]

٣٣٩٠ - أَخْبَرَنِي عَبْدُهُ: حَدَّثَنَا عَبْدُ الصَّمْدِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيِّ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** قَالَ: «الْكَرِيمُ ابْنُ الْكَرِيمِ»: يُوسُفُ بْنُ يَعْقُوبَ ابْنِ إِسْحَاقَ بْنِ

**3390.** Narrated Ibn ‘Umar: The Prophet ﷺ said, “The honourable, the son of the honourable, the son of the honourable, (was) Yūsuf (Joseph), the son of Ya’qūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham). *عليهم السلام*.

(1) (H. 3389) The Verse contains a word which may be read as ‘*Kudhdhibū*’ or ‘*Kudhibū*’. Hence the difference in its interpretation.

ابْرَاهِيمَ عَلَيْهِمُ السَّلَامُ .

[راجع: ٣٣٨٢]

(20) CHAPTER. The Statement of Allāh تعالى:

“And (remember) Ayyūb (Job), when he cried to his Lord : ‘Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.’” (V.21:83)

3391. Narrated Abū Hurairah رضي الله عنه said: The Prophet ﷺ said, “While Ayyub (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, ‘O Ayyub! Have I not given you enough so that you are not in need of what you see?’ He said, ‘Yes, O Lord! But I cannot dispense with Your Blessing’.”

(٢٠) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿ وَإِنَّمَا إِذْ نَادَى رَبَّهُ أَقِ مَسْئِنَ الْصَّرْرَ وَأَنْتَ أَرْحَمُ الْرَّحِيمِينَ ﴾ [الأنبياء: ٨٣] ﴿ أَرْكَضْ ﴾ [ص: ٤٢] : اضْرِبْ، ﴿ يَرْضُونَ ﴾ [الأنبياء: ١٢] : يَعْدُونَ .

٣٣٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْجَعْفِيِّ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ الْبَيْهِيِّنِ قَالَ : «بَيْنَمَا أَيُوبُ يَغْتَسِلُ عُرْبَيَا نَحْرَ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْشِي فِي تَوْبِهِ فَنَادَاهُ رَبُّهُ : يَا أَيُوبُ ، أَلَمْ أَكُنْ أَغْنَيْتَكَ عَمَّا تَرَى؟ قَالَ : بَلَى يَا رَبَّنِي ، وَلَكِنْ لَا غَنَى لِي عَنْ بَرَكَتِكِ ». [راجع: ٢٧٩]

(٢١) بَابٌ : ﴿ وَلَذِكْرُ فِي الْكِتَابِ مُوسَىٰ إِنَّمَا كَانَ مُخَلَّصًا وَكَانَ رَسُولًا بَيْنَكُمْ وَنَذِيرًا مِنْ جَانِبِ الْأَطْوَرِ الْأَيْمَنِ وَقَرْبَتَهُ بَحِيرَةٌ ﴾ [٥٥] ﴿ كَلْمَهُ يُقَالُ لِلْوَاحِدِ وَالْأَثَرِيِّنِ ، وَالْجَمِيعُ نَحْيٌ . وَيُقَالُ : خَلَصُوا بِهِمَا ﴾ [يوسف: ٨٠] : اغْتَرَلُوا نَجِيَا ، وَالْجَمِيعُ أَنْجِيَا ، يَسْتَأْجِرُونَ . تَلَقَّفُ تَلَقَّمُ

٣٣٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : حَدَّثَنَا الْلَّيْثُ قَالَ : حَدَّثَنِي عَقِيلٌ ، عَنْ ابْنِ شَهَابٍ : سَمِعْتُ

(21) CHAPTER:

“And mention in the Book (this Qur’ān) Mūsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him to draw near to Us for a talk with him.’ (Mūsa). (V.19:51, 52)

3392. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal, who was a Christian convert and used to read the Injeel (Gospel)

in Arabic. Waraqa asked (the Prophet ﷺ), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allāh sent to (the Prophet) Mūsa (Moses). Should I live till you receive the Divine Message, I will support you strongly." (See H. 3)

عُرْوَةَ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ النَّبِيُّ مُصَدَّقٌ إِلَى حَدِيجَةَ بَرْجُفُ فُؤَادُهُ، فَانْظَلَقَتْ بِهِ إِلَى وَرَقَةَ بْنِ تَوْقِلَ وَكَانَ رَجُلًا تَنَصَّرَ يَقْرَأُ الْإِنْجِيلَ بِالْعَرَبِيَّةِ، فَقَالَ وَرَقَةُ: مَاذَا تَرَى؟ فَأَخْبَرَهُ فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى، وَإِنْ أَذْرَكَنِي يَوْمُكَ أَنْصُرُكَ نَصْرًا مُوْرَرًا. النَّامُوسُ: صاحبُ السَّرِّ الَّذِي يُطَلِّعُ بِمَا يَسْتَرُّ عَنْ غَيْرِهِ.

[راجع: ٣]

(22) CHAPTER. The Statement of Allāh عزوجل:

"And has there come to you the story of Mūsa (Moses)? When he saw a fire.. (up to).. in the sacred valley, Tuwā." (V.20:9-12)

(٢٢) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَهَلْ أَتَكُ حَدِيثَ مُوْسَى ① إِذْ رَأَ نَارًا فَقَالَ لِأَهْلِهِ أَمْكُثُوا إِنِّي مَانَّتْ نَارًا لَعَلَى مَا يَكُونُ مِنْهَا يَقْبَسٌ أَوْ أَمْدُ عَلَى النَّارِ هُدًى ②» إِلَى قَوْلِهِ: «بِالْوَادِ الْمُقَدَّسِ طَوَّيْ» [طه: ١٢-٩] «إِنَّهُ ③ طَوَّيْ» [١٠]: أَبْصَرْتُ «نَارًا لَعَلَى مَا يَكُونُ مِنْهَا يَقْبَسٌ» الآية.

قال ابن عباس: «المقدّس»: المبارك. «طوي»: اسم الوادي. «سيّرها»: حالتها. و«الذهب»: الثرى. «يملّكتنا»: بأمرنا. «هوى»: شقي. «فنعا»: إلا من ذكر موسى. «ردهما»: كي يصدّقني، ويقال: مغيثاً أو معييناً. يبطنُشُ ويقطُشُ، «يأتِرونَ»: يتشاركونَ والجذوة: قطعةٌ غليظةٌ منَ الخشبِ ليسَ لها

لَهُبٌ، «سَنْدِشٌ»: سَعْيُكُمْ. كُلَّمَا عَزَّرْتَ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَصْدًا. وَقَالَ عَيْرُهُ: كُلَّمَا لَمْ يَنْطِقْ بِحَرْفٍ أَوْ فِيهِ تَمْتَمَةً أَوْ فَأْفَأْهُ فَهِيَ عُقْدَةً. «أَزْرِي»: ظَهْرِي. «فِيسْجَنْكُرُ»: فِيهِلْكُمْ. «الْمَثَلُ» تَأْنِيَثُ الْأَمْثَلِ. يَقُولُ: يَدِينُكُمْ. يُقَالُ: خُذِ الْمُلْنِي، خُذِ الْأَمْثَلَ. «لَمْ أَتَنْتُ صَفَّاً». يُقَالُ: هَلْ أَتَيْتَ الصَّفَّ الْيَوْمَ؟ يَعْنِي الْمُصَلَّى الَّذِي يُصَلِّى فِيهِ. «فَأَوْجَسٌ»: أَضْمَرَ خَوْفًا فَذَهَبَ إِلَيْهِ الْوَاؤُ مِنْ «خِفَةً» لِكَسْرَةِ الْخَاءِ (فِي جُدُوعِ النَّخْلِ) عَلَى جُدُوعِ «خَطْبَكَ»: بِالْكَ مِسَاسًا. «لَنْسَقَتُهُ»: مَصْدُرُ مَاسَّةٍ مِسَاسًا. «لَنْسَقَتُهُ»: لِنَدْرِيَّهُنَّ. الضَّحَاءُ: الْحَرُّ. «فُصْبِيَّهُ»: اتَّبَعَيْ أَثَرَهُ، وَقَدْ يَكُونُ أَنْ يَقْصُرَ الْكَلَامُ «نَحْنُ نَقْصُ عَيْنَكَ». «عَنْ جُنْبِهِ»: عَنْ بُعْدِهِ، وَعَنْ جَنَاحِهِ وَعَنْ اجْتِنَابِهِ وَاحِدَّهُ. قَالَ مَجَاهِدُهُ: «عَلَى قَدْرِهِ»: مَوْعِدٌ. «وَلَا نِيَّةً»: لَا تَضْعُفَا مَكَانًا سَوَى مِنْصَفِ بَيْنِهِمْ. «بَيْسَانًا»: يَابِسًا. «مِنْ زِيَّةِ الْقَوْمِ» الْحُلْيُّ الَّذِي اسْتَعَارُوا مِنْ آلِ فُعُونَ. «فَقَذَفَتُهُمْ»: أَقْتَلْتُهُمْ، «أَلْقَيْهُمْ»: صَنَعَهُمْ. «فَسَقَيْهُمْ» مُوسَى، هُمْ يَقُولُونَهُ: أَحْكَمَ الرَّبَّ. «أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا» في العِجْلِ.

**3393.** Narrated Mālik bin Ṣaṣ'a'a: Allāh's Messenger ﷺ talked to his companions about his *Al-Isra* (Journey by Night). When he reached the fifth heaven, he met Harūn (Aaron). [Jibril (Gabriel) said to the Prophet ﷺ], "This is Harūn." The Prophet ﷺ said, "Jibril greeted and so did I, and he returned the greeting saying, 'Welcome, O pious brother and pious Prophet.'"

٣٣٩٣ - حَدَّثَنَا هُدْبَهُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكَ بْنِ صَعْصَعَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَّ بِهِ حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ فَإِذَا هَارُونَ قَالَ: «هَذَا هَارُونُ فَسَلَّمَ عَلَيْهِ فَسَلَّمَتْ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ: مَرْحَبًا بِالأخِ الصَّالِحِ وَالشَّيْءِ الصَّالِحِ». [٣٢٠٧]

تابعه ثابت وعَبَادُ بْنُ أَبِي عَلَيٍّ عن أنسٍ عن النبي ﷺ. [راجع:

#### (23) CHAPTER :

"And a believing man of Fir'aun's (Pharaoh) family, who **hid** his faith said... (up to)... a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar?" (V.40:28)

#### (24) CHAPTER. The Statement of Allāh تعالى:

"Has there come to you the story of Mūsa (Moses)?" (V.79:15)

And Allāh's Statement :

"...And to Moses Allāh spoke directly." (V.4:164)

**3394.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "On the night of my *Al-Isra* (Journey by Night) (to the heavens), I saw (the Prophet) Mūsa (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of *Shanū'a*; and I saw 'Isā (Jesus) who was of average height with red face as if he had just come out of a bathroom. And I resemble

٣٣٩٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَّ بِي: «رَأَيْتُ مُوسَى

Prophet Ibrāhīm (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibril (Gabriel) said, 'Drink whichever you like.' I took the milk and drank it. Jibril said, 'You have accepted what is natural (True Religion i.e., Islām), and if you had taken the wine, your followers would have gone astray.'

وإذا رَجُلٌ ضَرْبٌ رَجِلٌ كَائِنٌ مِنْ رِجَالٍ شَنُوَّةَ، وَرَأَيْتُ عِيسَى فَإِذَا هُوَ رَجُلٌ رَبْعَةَ أَحْمَرٌ كَائِنًا حَرَجَ مِنْ دِيمَاسٍ، وَأَنَا أَشْبَهُ وَلِدَ إِبْرَاهِيمَ بِهِ ثُمَّ أَتَيْتُ يَانَاعِينَ فِي أَخْدِهِمَا لِبَنٍ وَفِي الْآخَرِ حَمْرٌ فَقَالَ: اشْرَبْ أَيَّهُمَا شَنُوتَ، فَأَخْدَثْتُ الْلَّبَنَ فَشَرِّيْتُهُ، فَقَبِيلَ: أَخْدَثْتَ الْفَطْرَةَ، أَمَا إِنَّكَ لَوْ أَخْدَثْتَ الْحَمْرَ غَوْتُ أُمْتَكَ». [انظر: ٣٤٣٧، ٤٧٠٩، ٥٥٧٦، ٥٦٠٣]

**3395.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, "One should not say that I am better than Yūnus (Jonah) bin Mattā." So, he mentioned his father Mattā.

٣٣٩٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَّةَ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ عَنِ الْبَيْتِ ﷺ قَالَ: «لَا يَتَبَعِّنِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُسَ بْنَ مَتَّى»، وَنَسَبَهُ إِلَيْ أَبِيهِ. [انظر: ٣٤١٣، ٤٦٣٠، ٧٥٣٩]

**3396.** The Prophet ﷺ mentioned the night of his *Al-Isra* (Journey by Night to the heavens) and said, "The Prophet Mūsa (Moses) was brown, and tall person as if from the people of the tribe of Shānū'a. ʻIsā (Jesus) was a curly-haired man of moderate height." He also mentioned Mālik, the gate-keeper of the (Hell) Fire, and *Ad-Dajjāl*.

٣٣٩٦ - وَذَكَرَ النَّبِيُّ ﷺ لَيْلَةَ أُسْرَيَ بِهِ فَقَالَ: «مُوسَى آدَمُ طُوَالٌ كَائِنٌ مِنْ رِجَالٍ شَنُوَّةَ، وَقَالَ: عِيسَى جَعْدُ مَرْبُوعٌ». وَذَكَرَ مَالِكًا خَازِنَ النَّارِ، وَذَكَرَ الدَّجَّالَ. [راجع: ٣٢٣٩]

**3397.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : When the Prophet ﷺ came to Al-Madīna, he found (the Jews) observing fasting on the day of ‘Āshūra' (i.e., 10th of Muḥarram). They used to say: "This is a great day on which Allāh saved Mūsa (Moses) and drowned the

٣٣٩٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّاً: حَدَّثَنَا أَيُوبُ السَّخْتَانِيُّ، عَنِ ابْنِ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

folk of Fir'aun (Pharaoh). Mūsa observed the fast on this day, as a sign of gratitude to Allāh.” The Prophet ﷺ said, “I am closer to Mūsa than they.” So, he observed the fast (on that day) and ordered (the Muslims) to observe fasting on that day.

عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا يَعْنِي يَوْمَ عَاشُورَاءَ قَالُوا: هَذَا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَىٰ، وَأَعْرَقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَىٰ شُكْرًا لِلَّهِ، فَقَالَ: «أَنَا أَوْلَىٰ بِمُوسَىٰ مِنْهُمْ» فَصَامَهُ، وَأَمْرَ بِصِيَامِهِ، [راجع: ٢٠٠٤] (٢٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَوَعَدْنَا مُوسَىٰ تَلَثِيتَ تِيلَةً» إِلَى قَوْلِهِ: «وَإِنَّا أَوْلَىٰ مُؤْمِنِينَ» [الأعراف: ١٤٣] يُقَالُ: دَكَّهُ: زَلْزَلَهُ، (فَدَكَّهُ): فَدُكِّنَ، جَعَلَ الْجَبَالَ كَالْوَاحِدَةِ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: «أَنَّ أَسْمَوْتَ وَالْأَرْضَ كَانَا رَقَّةً» [الأنبياء: ٣٠] وَلَمْ يَقُلْ: كُنَّ رَثَقَا مُلْتَصِقَتَيْنِ، (وَأَشْرِبُوا): شَوْبُ مُشَرَّبٌ: مَضْبُوغٌ، قَالَ ابْنُ عَبَّاسٍ: «فَانْجَسَتْ»: افْجَرَتْ، «وَإِذْ نَقَنَا الْبَلَلَ»: رَفَقَنَا.

٣٣٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرِ بْنِ يَحْيَىٰ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «النَّاسُ يَضْعَفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفْقِدُ، فَإِذَا أَنَا بِمُوسَىٰ أَخِذُ بِقَائِمَةً مِنْ قَوَائِمِ الْعَرْشِ فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ بُوزِيَّ بِصَفَقَةِ الْطُورِ؟»، [راجع: ٢٤١٢]

(25) CHAPTER. The Statement of Allah  
تعالى:  
“And We appointed for Mūsa (Moses) thirty  
nights... (up to)... And I am the first of the  
believers’ (V.7:142,143)

3398. Narrated Abū Sa'īd: The Prophet ﷺ said, “People will be struck with unconsciousness on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsa (Moses) holding one of the pillars of Allāh’s Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at the Tūr (mountain) which he received (on the earth).”

٣٣٩٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفَوْيِّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْلَا بَنُو إِسْرَائِيلَ لَمْ يَخْتَرُ الْلَّحْمُ، وَلَوْلَا حَوَاءً لَمْ تَحْنُ أُنْثى زَوْجَهَا الدَّهْرَ».

(٢٦) بَابُ طَوفَانٍ مِنَ السَّيْلِ، وَيُقَالُ لِلْمَوْتِ الْكَثِيرِ: طَوفَانٌ. «وَالْقَتْلَ»: الْحُمْنَانُ يُشَبِّهُ صِبَارَ الْحَلَمِ. «حَقِيقَيْنِ»: حَقٌّ. «سُقْطَةً»: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ.

(٢٧) بَابُ حَدِيثِ الْحَضِيرِ مَعَ مُوسَى عَلَيْهِمَا السَّلَامُ

٣٤٠٠ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنْ أَبِنِ شَهَابٍ: أَنَّ عَبْيَدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ أَبْنَ عَبَّاسٍ: أَنَّهُ تَمَارَى هُوَ وَالْمُرْخُ بْنُ فَيْسٍ الْفَرَارِيُّ فِي صَاحِبِ مُوسَى، قَالَ أَبْنُ عَبَّاسٍ: هُوَ حَاضِرٌ، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ فَدَعَاهُ أَبْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارِيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقْيَهُ، هَلْ

(26) CHAPTER. Torrential flood.  
(Explanation of few Arabic words not translated.)

(27) CHAPTER. The story of Al-Khiḍr with Mūsa (Moses). عَلَيْهِمَا السَّلَامُ .

3400. Narrated Ibn ‘Abbās that he differed with Al-Hur bin Qais Al-Fazārī regarding the companion of Moses. Ibn ‘Abbās said that he was Al-Khiḍr. Meanwhile Ubai bin Ka'b passed by them and Ibn ‘Abbās called him saying, “My friend and I have differed regarding Mūsa’s companion whom Mūsa asked the way to meet. Have you heard Allāh’s Messenger ﷺ mentioning something about him?” He said, “Yes, I heard Allāh’s Messenger ﷺ saying, ‘While Mūsa was sitting in the company of some Isrāelites, a man came and asked (him): Do you know anyone who is more learned than you? Mūsa replied: No. So, Allāh sent the Divine Revelation to Mūsa: ‘Yes, Our slave, Khiḍr (is more learned

(1) (H. 3399) (A) Isrāelites stored the meat which Allāh provided them with, though they were ordered not to do so, therefore Allāh caused the meat to decay. (B) Hawwa (Eve) tempted her husband (Ādam) to eat from the forbidden tree, and by doing so, she cheated him.

than you).' Mūsa asked how to meet him (i.e., Khiḍr). So, the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa said to him: Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it. Mūsa said: That was what we were seeking after. And both of them returned, following their footmarks and found Khiḍr; and what happened further to them, is mentioned in Allāh's Book (the Qur'ān)."

سَمِعْتَ رَسُولَ اللَّهِ يَكْرُ شَائِهُ؟  
قَالَ: نَعَمْ، سَمِعْتَ رَسُولَ اللَّهِ يَقُولُ: «يَبْيَنُمَا مُوسَى فِي مَلَأِ مِنْ بَنِي إِسْرَائِيلَ جَاءَهُ رَجُلٌ قَتَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ: لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى: بَلِي، عَبْدُنَا حَضِيرٌ. فَسَأَلَ مُوسَى السَّبَبَ إِلَيْهِ. فَجَعَلَ لَهُ الْحُوْتَ آيَةً. وَقَيَّلَ لَهُ: إِذَا فَقَدْتَ الْحُوْتَ فَارْجِعْ فَإِنَّكَ سَتَلْقِاهُ، فَكَانَ يَتَبَعُ الْحُوْتَ فِي الْبَحْرِ. فَقَالَ لِمُوسَى فَتَاهُ: أَرَأَيْتَ إِذْ أَوْيَنَا إِلَى الصَّحْرَاءِ فَإِنَّنِي نَسِيْتُ الْحُوْتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرْهُ. فَقَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصْصًا، فَوَجَدَا حَضِيرًا فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ فِي كِتَابِهِ.

[راجع: ٧٤]

**3401.** Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bikālī claims that Mūsa, the companion of Al-Khiḍr was not Mūsa (the Prophet) of the Children of Isrāel, but some other Mūsa." Ibn 'Abbās said, "Allāh's enemy (i.e., Nauf) has told a lie. Ubaī bin Ka'b told us that the Prophet ﷺ said, 'Once Mūsa stood up and addressed Banī Isrāel. He was asked who was the most learned man amongst the people. He said, 'I.' Allāh admonished him as he did not attribute absolute knowledge to Him (Allāh). So, Allāh said to him, 'Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish and put it in a basket and you will

٣٤٠١ - حَدَّثَنَا عَلَيَّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جِبْرِيلَ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: إِنَّ نَوْفَالِ الْبِكَالِي يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْحَضِيرِ لَيْسَ هُوَ مُوسَى بْنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ فَقَالَ: كَذَبَ عَدُوُ اللَّهِ، حَدَّثَنَا أَبْيَهُ بْنُ كَعْبٍ عَنِ النَّبِيِّ يَقُولُ: «أَنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا، فَعَنَّبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ

find him at the place where you will lose the fish.' Mūsa took a fish and put it in a basket and proceeded along with his boy-servant, Yūsha' bin Nūn, till they reached the rock where they laid their heads (i.e., lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

'It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet ﷺ pointed out this arch with his hands). They travelled the rest of the night, and the next day. Mūsa said to his boy-servant, 'Bring us our early meal; indeed, we have suffered much fatigue in this journey of ours.' Mūsa did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy-servant said to him, 'Do you know that when we betook ourselves to the rock, I indeed forgot the fish, and none but Satan made me forget to remember it. It took its course into the sea in a strange way?' So there was a tunnel for the fish and for them (Mūsa and his servant) there was astonishment. Mūsa said, 'That is what we have been seeking.' So, both of them went back retracing their footsteps till they reached the rock. There they saw a man lying covered with a garment. Mūsa greeted him and he replied saying, 'Is there such a greeting in your land?' Mūsa said, 'I am Mūsa.' The man asked, 'Mūsa of Banī Isrāel?' Mūsa said, 'Yes, I have come to you so that you may teach me something of that knowledge which you have been taught (by Allāh).' He said, 'O Mūsa! I have some of the knowledge of Allāh, which Allāh has taught me, and which you do not know, while you have some of the knowledge of Allāh which Allāh has taught you and which I do not know.' Mūsa asked, 'May I follow you?' He said, 'But you will not be able to remain

العلم إلَيْهِ، فَقَالَ لَهُ: بَلِّي، لِي عَدْ  
بِمَحْمَمِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ.  
قَالَ: أَيْ رَبٌّ، وَمَنْ لِي بِهِ؟ - وَرَبِّيماً  
قَالَ سُفِّيَانُ: أَيْ رَبٌّ، وَكَيْفَ لِي بِهِ؟  
- قَالَ: تَأْخُذُ حُوتًا، فَتَجْعَلُهُ فِي  
مِكْتَلٍ حَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ ثَمَّةَ  
وَرَبِّيماً قَالَ: فَهُوَ ثَمَّةَ - وَأَخَذَ حُوتًا  
فَجَعَلَهُ فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَفَتَاهُ  
يُوْشَعُ بْنُ نُونٍ حَتَّى أَتَيَا الصَّخْرَةَ  
وَضَعاً رُؤُوسَهُمَا. فَرَأَقَدْ مُوسَى  
وَاضْطَرَبَ الْحُوتُ فَخَرَجَ فَسَقَطَ فِي  
الْبَحْرِ فَاتَّخَذَ سَيْلَهُ فِي الْبَحْرِ سَرِيَّاً،  
فَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جِرْيَةَ الْمَاءِ  
فَصَارَ مِثْلَ الطَّاقِ فَقَالَ هَكَذَا مِثْلُ  
الْطَّاقِ، فَانْطَلَقَا يَمْشِيَانِ بَقِيَّةَ لِيَتَهِمُّا  
وَيَوْمَهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ  
لِفَتَاهُ: أَتَيْنَا عَدَائِنَا لَقَدْ لَقَيْنَا مِنْ سَفَرِنَا  
هَذَا نَصْبًا. وَلَمْ يَجِدْ مُوسَى التَّصْبِ  
حَتَّى جَاوَزَ حَيْثُ أَمْرَةَ اللَّهِ. قَالَ لَهُ  
فَتَاهُ: أَرَأَيْتَ إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ  
فَإِنِّي نَسِيَتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا  
السَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَيْلَهُ فِي  
الْبَحْرِ عَجَبًا. فَكَانَ لِلْحُوتِ سَرِيَّاً  
وَلِهِمَا عَجَبًا، قَالَ لَهُ مُوسَى: ذَلِكَ مَا  
كَنَّا نَبْغِي، فَارْتَدَّا عَلَى آثارِهِمَا  
فَصَصَا. رَجَعَا يَقْصَانَ آثارَهُمَا حَتَّى  
اَتَهِمَا إِلَى الصَّخْرَةِ، فَإِذَا رَجَلٌ مُسْتَجِي  
بِشَوِّبٍ فَسَلَّمَ مُوسَى فَرَدَّ عَلَيْهِ فَقَالَ:

patient with me, for how can you be patient about things which you know not?' (Mūsa said, 'You will find me, if Allāh will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khidr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khidr said to Mūsa, 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khidr took an adze and plucked a plank, and Mūsa did not notice it till he had plucked a plank with the adze. Mūsa said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khidr replied, 'Did I not tell you that you would not be able to have patience with me?' Mūsa replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).' So, the first excuse of Mūsa was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khidr took hold of the boy's head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsa said to him, 'Have you killed an innocent person who has not killed any person? You have really done an horrible thing.' Al-Khidr said, 'Did I not tell you that you would not be able to have patience with me?' Mūsa said, 'If I ask you about anything after this, keep me

وأَنَّى بِأَرْضِكَ السَّلَامُ، قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بْنِ إِسْرَائِيلَ؟ قَالَ: نَعَمْ أَتَيْتُكَ لِتَعْلَمَنِي مَا عَلِمْتَ رُشْدًا. قَالَ: يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلَمْيَهُ اللَّهُ لَا تَعْلَمُهُ، وَأَنْتَ عَلَى عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلَمْكَهُ اللَّهُ لَا أَعْلَمُهُ قَالَ: هَلْ أَتَبْعُكَ؟ قَالَ: ﴿فَقَالَ إِنَّكَ لَنْ تَسْطِيعَ مَعِي صَبَرًا﴾  
 وَكَفَ تَصِيرُ عَلَى مَا لَنْ تُحْتَطِ بِهِ خَبْرًا  
 إلى قوله: ﴿إِنَّمَا﴾ فَانْظَلَقَا يَمْشِيَانَ على سَاحِلِ الْبَحْرِ فَمَرَرْتُ بِهِمَا سَفِينَةً كَلَمْوُهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْخَضِيرَ فَحَمَلُوهُ بِعِيرٍ نَوْلٍ. فَلَمَّا رَكِبَا فِي السَّفِينَةَ جَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي الْبَحْرِ نَثْرَةً أَوْ نَقْرَتَينِ، قَالَ لَهُ الْخَضِيرُ: يَا مُوسَى، مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ بِمِنْقَارِهِ مِنَ الْبَحْرِ، إِذَا أَخَذَ الْفَاسَقَ فَنَزَعَ لَوْحًا فَلَمْ يَفْجُأْ مُوسَى إِلَّا وَقَدْ قَلَعَ لَوْحًا بِالْقَدْوُمِ، فَقَالَ لَهُ مُوسَى: مَا صَنَعْتَ؟ قَوْمٌ حَمَلُونَا بِعِيرٍ نَوْلٍ عَدَمْتَ إِلَى سَفِينَهُمْ فَحَرَقْتَهَا لِتُتَرْقَ أَهْلَهَا لَقَدْ جَثَ شَيْئًا إِنْمَاءً. قَالَ: أَلَمْ أَفْلُ: إِنَّكَ لَنْ تَسْطِيعَ مَعِي صَبَرًا. قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيْتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا. فَكَانَتِ الْأَوْلِي مِنْ مُوسَى نِسْيَانًا. فَلَمَّا خَرَجَا

not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khidr repaired it just by touching it with his hands). (Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khidr passed his hands over the wall upwards.) Mūsa said, 'These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khidr said, 'This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient.' The Prophet ﷺ added, "We wished that Mūsa could have remained patient by virtue of which Allāh might have told us more about their story." (Sufyān, the subnarrator, said that the Prophet ﷺ said, "May Allāh bestow His Mercy on Mūsa! If he had remained patient, we would have been told further more about their case.")

من البَحْرِ مَرُوا بِعَلَامٍ يَلْعَبُ مَعَ الصَّيْبَانِ فَأَخَذَ الْخَضْرُ بِرَأْسِهِ فَقَلَّعَهُ بِيَدِهِ هَكَذَا، - وَأَوْمًا سُفِّيَانُ بِأَطْرَافِ أَصَابِعِهِ كَأَنَّهُ يَقْطُفُ شَيْئًا - فَقَالَ لَهُ مُوسَى : أَقْتَلْتَ نَسْمًا زَكِيَّةً بِغَيْرِ نَفْسِ لَقْدِ جِئْتَ شَيْئًا نُكْرًا؟ قَالَ: أَلَمْ أَفْلَ لَكَ: إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا . قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبِنِي قَدْ بَلَغْتَ مِنْ لَدُنِي عُذْرًا ، فَانْظَلَقَ حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعُمَا أَهْلَهَا فَأَبْوَا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ - مائِلًا أَوْمًا بِيَدِهِ هَكَذَا ، وأَشَارَ سُفِّيَانُ كَأَنَّهُ يَمْسَحُ شَيْئًا إِلَى فَوْقِ ، فَلَمْ أَسْمَعْ سُفِّيَانَ يَذْكُرُ مائِلًا إِلَّا مَرَّةً - قَالَ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّقُونَا عَمَدْتَ إِلَى حَائِطِهِمْ، لَوْ شِئْتَ لَا تَنْهَدْتَ عَلَيْهِ أَجْرًا؟ قَالَ: هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ سَأُبَيْكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا» قَالَ النَّبِيُّ ﷺ: «وَدَدْنَا أَنَّ مُوسَى كَانَ صَبَرَ فَقَصَّ اللَّهُ عَلَيْنَا مِنْ خَبَرِهِمَا» قَالَ سُفِّيَانُ: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى لَوْ كَانَ صَبَرَ يُقْصُّ عَلَيْنَا مِنْ أَمْرِهِمَا» قَالَ: وَقَرَا ابْنُ عَبَّاسٍ (أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِيَّةٍ صَالِحةٍ عَصْبَا) (وَأَمَّا الْعُلَمُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنِينَ) ثُمَّ قَالَ لِي سُفِّيَانَ: سَمِعْتُهُ

مِنْهُ مَرَّيْنَ وَحَفَظْتُهُ مِنْهُ، قَبْلَ لِسْقِيَانَ: حَفَظْتُهُ قَبْلَ أَنْ سَمِعَهُ مِنْ عَمْرِو أَوْ تَحَفَّظَتُهُ مِنْ إِنْسَانٍ؟ فَقَالَ: مَمْنَ أَتَحَفَّظُهُ؟ وَرَوَاهُ أَحَدٌ عَنْ عَمْرِو عَيْرِي، سَمِعْتُهُ مِنْ مَرَّيْنَ أَوْ ثَلَاثَةَ وَحَفَظْتُهُ مِنْهُ». [راجع: ٧٤]

**3402.** Narrated Abū Hurairah رضي الله عنه said: The Prophet ﷺ said, “Al-Khidr<sup>(1)</sup> was named so, because if he sat over a barren white land, it turned green with plantation after (his) sitting over it.”

٣٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ: أَخْبَرَنَا ابْنُ الْمَبَارَكُ، عَنْ مَعْمَرٍ، عَنْ هَمَّامَ بْنِ مُنْبَيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهِيِّنِيِّ: قَالَ: «إِنَّمَا سُمِيَ الْخَضْرُ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةِ يَيْضَاءَ فَإِذَا هِيَ تَهْزُّ مِنْ خَلْفِهِ خَضْرَاءً». قَالَ الْحَمْوَيُّ: قَالَ مُحَمَّدُ بْنُ يُوسَفَ بْنَ مَطْرَ الْغَرْبِيِّ: حَدَّثَنَا عَلَيْ بْنُ خَشْرَمَ عَنْ سَفِيَانَ بَطْوَلَهُ.

(٢٨) بَابٌ:

## (28) CHAPTER.

**3403.** Narrated Abū Hurairah رضي الله عنه said: It was said to Allāh's Messenger ﷺ, ‘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 grain in Sha'ra (a spike or a hair).’”<sup>(2)</sup> (See H. 4479)

٣٤٠٣ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامَ ابْنِ مُنْبَيِّ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَبْلَ لِيَنِي إِسْرَائِيلَ: 『وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حَمَّةً』 فَبَدَّلُوا فَدَخَلُوا يَرْحُونَ عَلَى أَسْتَاهُمْ وَقَالُوا: حَمَّةٌ فِي شَعْرَةٍ». [انظر:

٤٤٧٩، ٤٦٤١]

(1) (H. 3402) The word 'Khidr' in Arabic related to the word 'Akhdar' which means green.

(2) (H. 3403) They disobeyed Allāh both in action and in word. Thus, Allāh punished them severely by sending on them an epidemic of plague disease. [See *Tafsir At-Tabari*. (V. 2:59).]

**3404.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ said, “(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrāel annoyed him by saying, ‘He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.’ Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, ‘O stone! Give me my garment!’ Till he reached a group of Bani Isrāel who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh تَعَالَى said in His Statement:

‘O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.’” (V.33:69)

**3405.** Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ that Once, the Prophet ﷺ distributed something (among his followers). A man said, “This

٤٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخَلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مُوسَى كَانَ رَجُلًا حَيْثَا سَتَرَ لَا يُرَى مِنْ جَلْدِهِ شَيْءٌ اسْتَحْيِيَ مِنْهُ، فَادَّاهُ يَسْتَهِنُ هَذَا التَّسْتَهِنُ إِلَّا مِنْ عَيْنِ بَيْجِلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ، وَإِمَّا آفَةٌ. وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَّ يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِشَوِيهٍ، فَأَخْذَ مُوسَى عَصَاهُ وَظَلَّبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوَبِي حَجَرُ، تَوَبِي حَجَرُ، حَتَّى اتَّسَعَ إِلَى مَلِأَ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ وَأَبْرَأَهُ مِمَّا يَقُولُونَ. وَقَامَ حَجَرٌ فَأَخْذَ بِشَوِيهٍ فَلَيْسَهُ وَظَفَقَ بِالْحَجَرِ ضَرْبًا بَعْصَاهُ فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَذَنَبًا مِنْ أَثْرٍ ضَرِبَهُ ثَلَاثَةً أَوْ أَرْبَعاً أَوْ خَمْسَةً فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَتَأَبَّهُ الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ؤَادُوا مُوسَى فَدَرَأَهُ اللَّهُ مَا قَاتَلُوا وَكَانَ عِنْدَ اللَّهِ وَجِهِهَا﴾، [رَاجِعٌ: ٢٧٨]

٥٤٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ قَالَ:

distribution has not been done (with justice) seeking Allāh's Countenance." I went to the Prophet ﷺ and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was harmed more (in a worse manner) than this; yet he endured patiently."

سَمِعْتُ أَبَا وَائِلَ قَالَ: سَمِعْتُ عَبْدَ  
اللهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ  
شَيْءَهُ شَيْئاً فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لِقَسْمَةٍ  
مَا أُرِيدُ بِهَا وَجْهُ اللَّهِ، فَأَتَيْتُ النَّبِيَّ  
فَأَخْبَرْتُهُ فَعَصِبَ حَتَّى رَأَيْتُ  
لَعْضَ فِي وَجْهِهِ، ثُمَّ قَالَ: «يَرْحَمُ  
اللَّهُ مُوسَى قَدْ أَوْذِيَ بِأَكْثَرِ مِنْ هَذَا  
نَصِيرًا». [رَاجِعٌ: ٣١٥٠]

(29) CHAPTER. Allāh's Statement:  
“...And they came upon a people devoted to  
some of their idols (in worship)...”  
(V.7:138)

**بَابٌ:** «يَعْكُونُ عَلَىٰ أَصْنَامٍ» [١٣٨] **الْأَعْرَافُ** **هُمْ** [١٣٨] **مُتَبَّرٌ**: «خُسْرَانٌ» **وَلِشَدِّرَا** **يُدَمِّرُوا**, **مَا عَلَوْا** [١٣٨] **الْأَعْرَافُ**: **غَلَبُوا**.

**3406.** Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : We were with Allâh’s Messenger ﷺ picking *Al-Kabâth* (the fruits of the ‘Arâk trees), and Allâh’s Messenger ﷺ said, “Pick the black ones for they are the best.” The companions asked, “Were you a shepherd?” He replied, “There was none amongst the Prophets but was a shepherd.”

٣٤٠٦ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ: حَدَّثَنَا الْيَثْعَابِيُّ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ نَجْنِي الْكَبَاثَةَ وَإِنَّ رَسُولَ اللَّهِ تَعَالَى: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ طَيْبٌ». قَالُوا: أَكْتَبْتَ تَرْعِيَ الْعَنَمَ؟ تَالَّا: «وَهَلْ مَنْ نَبَيَ إِلَّا وَقَدْ عَاهَاهَا؟». [انظر: ٥٤٥٣]

**(30) CHAPTER:**  
“And (remember) when Mūsa (Moses) said to his people: ‘Verily, Allāh commands you that you slaughter a cow...’” (V.2:67)  
(Explanation of some Arabic words not translated).

**بابٌ:** «وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبَّحُوا بَقْرًا» الآية [٦٧] البقرة: قال أَبُو الْعَالِيَّةِ: عَوَانٌ: التَّصْفُ بَيْنَ الْبَكْرِ وَالْهَرَمَةِ. «فَاقْعُمْ»: صَافِ.

﴿لَا ذَلْوٌ﴾: لَمْ يُذَلِّلُهَا الْعَمَلُ. **﴿تَبَرُّ**  
**الْأَرْضَ﴾: لَيَسَّرَ بِذَلْوِلٍ تُبَرِّرُ الْأَرْضَ  
 وَلَا تَعْمَلُ فِي الْحَرْثَةِ. **﴿مَسَلَّمَةً﴾** مِنَ  
 الْغَيْوَبِ. **﴿لَا شَيْءَ﴾**: بَيْاضَ  
**صَفَرَةَ﴾** إِنْ شِئْتَ سَوْدَاءً، وَيُقَالُ:  
 صَفَرَاءً، كَقَوْلِيهِ: **﴿جَمِيلٌ صَفَرٌ﴾**.  
**﴿فَادَرَقْتُمْ﴾**: اخْتَلَقْتُمْ.**

(٣١) **بَابٌ** : وَفَاتَهُ مُوسَى وَذِكْرُهُ بَعْدَ

(31) CHAPTER. The death of Müsa (Moses) and his remembrance after his death.

3407. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The angel of death was sent to Müsa (Moses) عليه السلام. When he came to Müsa, Müsa slapped him, (and spoiled one of his eyes). The angel returned to his Lord (Allāh) and said, "You have sent me to a slave who does not want to die." Allāh (restored his eye and) said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Müsa said, "O Lord! What will happen after that?" Allāh replied, "Then death." Müsa said, "Let it come now." Müsa then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Hurairah added, "Allāh's Messenger ﷺ said, 'If I were there, I would show you his grave below the red sandhill on the side of the road'."

[See Vol. 2, *Hadith* No. 1339]

٣٤٠٧ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَبِي طَاوِسٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: **﴿أَرْسِلْ مَلَكَ الْمَوْتِ إِلَى مُوسَى** عَلَيْهِمَا السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ قَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ، قَالَ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ يَصْبُعُ يَدُهُ عَلَى مَنِ ثُورِ فَلَهُ بِمَا عَطَّيَ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةً، قَالَ: أَيْ رَبٌّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، قَالَ: فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَّةً بِحَجَرٍ .

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَقَالَ رَسُولُ اللَّهِ ﷺ: **﴿فَلَوْ كُنْتُ ثُمَّ لَأَرْتُكُمْ قَبْرَهُ مِنْ جَانِبِ الطَّرِيقِ، تَحْتَ الْكَثِيبِ الْأَحْمَرِ﴾**. قَالَ: وَأَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامٍ قَالَ:

حدَثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .  
 ٣٤٠٨ - حدَثَنَا أَبُو الْيَمَانُ :  
 أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ :  
 أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ  
 وَسَعِيدُ بْنُ الْمُسَيَّبٍ : أَنَّ أَبَا هُرَيْرَةَ  
 رَضِيَ اللَّهُ عَنْهُ قَالَ : أَسْتَبَ رَجُلٌ مِّنَ  
 الْمُسْلِمِينَ وَرَجُلٌ مِّنَ الْيَهُودِ فَقَالَ  
 الْمُسْلِمُ : وَالَّذِي اضْطَفَنِي مُحَمَّداً  
 عَلَى الْعَالَمَيْنِ ، فِي قَسْمٍ يُقْسِمُ بِهِ ،  
 فَقَالَ الْيَهُودِيُّ : وَالَّذِي اضْطَفَنِي مُوسَى  
 عَلَى الْعَالَمَيْنِ ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ  
 ذَلِكَ فَلَظَمَ الْيَهُودِيُّ ، فَذَهَبَ الْيَهُودِيُّ  
 إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ  
 أَمْرِهِ وَأَمْرِ الْمُسْلِمِ ، فَقَالَ : « لَا  
 تُحِيرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ  
 يَصْعَقُونَ فَأُكُونُ أَوَّلَ مَنْ يُفَيقُ ، فَإِذَا  
 مُوسَى بَاطَشَ بِجَانِبِ الْعَرْشِ فَلَا  
 أَدْرِي أَكَانَ مِنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ  
 كَانَ مِنْ أَسْتَشَنِي اللَّهُ؟ ». [راجع : ٢٤١١]

٣٤٠٩ - حدَثَنَا عَبْدُ العَزِيزِ بْنُ  
 عَبْدِ اللَّهِ : حدَثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ ،  
 عَنِ ابْنِ شَهَابٍ ، عَنْ حُمَيْدٍ بْنِ عَبْدِ  
 الرَّحْمَنِ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَالَ  
 رَسُولُ اللَّهِ ﷺ : « احْتَجَ آدُمُ وَمُوسَى  
 فَقَالَ لَهُ مُوسَى : أَنْتَ آدُمُ الَّذِي  
 أَخْرَجْتَنِي حَطِيَّتَكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ  
 آدُمُ : أَنْتَ مُوسَى الَّذِي اضْطَفَنَكَ اللَّهُ  
 بِرِسَالَتِهِ وَبِكَلَامِهِ ثُمَّ تَلُوْمَنِي عَلَى أَمْرِ

**3408.** Narrated Abū Hurairah : A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad ﷺ over all people!" The Jew said, "By Him Who has preferred Mūsa (Moses) over all people." The Muslim raised his hand and slapped the Jew, who came to the Prophet ﷺ to tell him what happened between him and the Muslim. The Prophet ﷺ said, "Don't give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted."

**3409.** Narrated Abū Hurairah : Allāh's Messenger ﷺ said, "Ādām and Mūsa (Moses) argued with each other. Mūsa said to Ādām, 'You are Ādām whose mistake expelled you from Paradise.' Adam said to him, 'You are Mūsa whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?'. " Allāh's Messenger ﷺ said twice, "So, Ādām overpowered Mūsa."

فُلِدَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟» فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ أَدْمُ مُوسَى» مَرَّتَيْنِ.  
[انظر: ٤٧٣٦، ٤٧٣٨، ٦٦١٤، ٧٥١٥]

**3410.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ once came to us and said, “All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, ‘This is Mūsa (Moses) and his followers.’”

٣٤١٠ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا حُصَيْنُ بْنُ ثَمَيرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «عُرِضْتُ عَلَيَّ الْأُمَّمُ وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَوْقَنَ فَقَيلَ: هَذَا مُوسَى فِي قَوْمِهِ». [انظر: ٥٧٥٢، ٥٧٥٣، ٦٤٧٢، ٦٥٤١]

(32) CHAPTER. The Statement of Allāh تعالى: “And Allāh has set forth an example for those who believe, the wife of Fir‘aun (Pharaoh)... (up to)... and she was of the Qānitīn (i.e., obedient to Allāh).” (V.66:11,12)

(٣٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أَمْرَاتَ فِرْعَوْنَ»  
إِلَى قَوْلِهِ: «وَكَانَتْ مِنَ الْقَانِتِينَ»  
[التحرير: ١٢، ١١]

**3411.** Narrated Abū Mūsa رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsiya, Fir'aun's (Pharaoh) wife; and Maryam (Mary), the daughter of 'Imrān. And no doubt, the superiority of 'Āishah to other women is like the superiority of Tharīd (i.e., a meat and bread dish) to other meals.”

٣٤١١ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ مُرَّةِ الْهَمَدَانِيِّ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمْلُ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكُمِلْ مِنَ النِّسَاءِ إِلَّا آسِيَةٌ امْرَأَةٌ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [انظر: ٣٧٦٩، ٣٤٣٣، ٥٤١٨]

(33) CHAPTER. بَابٌ: «إِنَّ قَرْوَنَ كَانَ مِنْ

“Verily, Qārūn (Korah) was of Mūsa’s

(Moses) people...” (V.28:76)

فَوْرٌ مُّوسَىٰ﴾ [القصص: ٧٦] الآية  
**﴿لَنَوْا﴾**: لَسْتُ قِيلُ. قَالَ ابْنُ عَبَّاسٍ: **﴿أُولَئِكُ الْقَوْمُ﴾**: لَا يَرْعُفُهَا الْعُضْبَةُ مِنَ الرِّجَالِ. يُقَالُ: **﴿الْفَرِيمِينَ﴾** الْمَرْجِيْنَ. **﴿وَيَكُلُّونَ اللَّهَ﴾**: يُثْلِلُ **﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَسْتَطِعُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾** [الرعد: ٢٦]  
 يُوْسُعُ عَلَيْهِ وَيُضَيِّقُ.

(34) CHAPTER: The Statement of Allāh تعالى:

“And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib...”  
 [V.11:84]

**﴿وَإِنَّ مَدْيَنَ أَخَاهُمْ شَعَّابَيَا﴾** [هود: ٨٤]  
 إلى أهل مدین، لأن مدین بلد  
**وَمِثْلُهُ** **﴿وَسَلَى الْقَرِيَّةَ﴾** **﴿وَسَلَى الْقَرِيَّةَ الَّتِي كَنَّا فِيهَا وَالْعِيرَ﴾** يعني  
 أهل القرية وأهل العبر. **﴿وَرَأَءَكُمْ ظَهْرِيًّا﴾**: لم يلتقطوا إليه، ويقال إذا  
 لم تُفْضِ حاجته: ظهرت حاجتي،  
 وجعلتني ظهريًا. قال الظهري: أن  
 تأخذ معلمك ذابة أو وعاء تستظهر به.  
**مَكَانُهُمْ وَمَكَانُهُمْ وَاحِدٌ**. **﴿يَقْنَوْا﴾**:  
 يعيشوا، **﴿أَنَّسَ﴾**: تَحْرُنُ، **﴿أَمَانَ﴾**:  
 أحزن. وقال الحسن: **﴿إِنَّكَ لَأَنَّكَ الْحَلِيمُ الرَّشِيدُ﴾** يسمّهُون به. وقال  
**مُجَاهِدٌ**: لِيَكُهُ: الأئمَّةُ، **﴿وَيَوْمَ الظُّلَّةَ﴾**:  
 إطلاق العذاب عليهم.

(35) CHAPTER: The Statement of Allāh تعالى:

“And verily, Yūnus (Jonah) was one of the Messengers... (up to)... and he had done an act worthy of blame.” (V.37:139-148)

**﴿وَإِنَّ يُوْسُعَ لِمَنِ الْمَرْسَلِينَ﴾** إلى قوله:  
**﴿وَهُوَ مُلِيمٌ﴾** قال مجاهد: مذنب.  
 المَسْحُونُونَ: المُؤْفَرُ **﴿فَلَوْلَا أَنَّمٌ** كان من

الْمُسَيِّدِينَ ﴿٢٥﴾ الْآيَة ﴿فَبَدَّلَهُ بِالْعَرَاءِ﴾، بِوْجَهِ الْأَرْضِ ﴿فَبَدَّلَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ﴾ وَلَبَّسْنَا عَلَيْهِ سَحَرَةً مِنْ يَقْطَنِ ﴿٢٦﴾ مِنْ عَيْرِ ذَاتِ أَمْثَلِ الدَّبَابِ وَنَحْوِهِ ﴿وَأَرْسَلْنَا إِلَيْهِ مِائَةً أَلْفَ أَوْ بَرِيدُوكَ ﴿٢٧﴾ فَأَتَمْوَا فَمَعْتَنَهُمْ إِلَيْهِ حِينَ ﴿٢٨﴾

٣٤١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الأَعْمَشُ ح. وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: إِنِّي خَيْرٌ مِنْ يُونُسَ». زَادَ مُسَدَّدٌ: «يُونُسَ بْنُ مَتَّى». [انظر: ٤٦٠٣، ٤٨٠٤]

3412. Narrated 'Abdullah: The Prophet ﷺ said, "None of you should say that I am better than Yūnus (Jonah)." Musaddad added, "Yūnus bin Mattā."

٣٤١٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَبْغِي لِعَبْدٌ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنَ مَتَّى»، وَسَبَّهُ إِلَيْهِ. [راجع: ٣٣٩٥]

٣٤١٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ الْلَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ النَّضْلِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْمَا يَهُودِيٌّ يَعْرُضُ سَلْعَتَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ، فَقَالَ: لَا وَالَّذِي أَضْطَفَنِي

3413. Narrated Ibn 'Abbās: The Prophet ﷺ said, "No slave (of Allāh) should say that I am better than Yūnus (Jonah) bin Mattā." So, the Prophet ﷺ mentioned his father's name with his name.

3414. Narrated Abū Hurairah: Once, while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Mūsa (Moses) superiority over all human beings!" Hearing him, an *Anṣārī* man got up and slapped him on his face and said, "You say: By Him Who gave Mūsa superiority over all human beings although the Prophet

(Muhammad) ﷺ is present amongst us!” The Jew went to the Prophet ﷺ and said, “O Abul-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?” The Prophet ﷺ asked the other, “Why have you slapped him on his face”. He told him the whole story. The Prophet ﷺ became angry till anger appeared on his face, and said, “Don’t give superiority to any Prophet amongst Allāh’s Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allāh will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Mūsa holding Allāh’s Throne. I will not know whether the unconsciousness which Mūsa received on the Day of Tūr has been sufficient for him, or he has got up before me.”

**3415.** The Prophet ﷺ added: “And I do not say that there is anybody who is better than Yūnus (Jonah) bin Matta.”

**3416.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “None should say that I am better than Yūnus (Jonah) bin Matta.”

**(36) CHAPTER.** The Statement of Allāh تعالى:  
“And ask them (O Muhammad ﷺ) about the town that was by the sea, when they transgressed in the matter of the Sabbath.<sup>(1)</sup>

موسى على البشر، فسمعه رجل من الأنصار فقام فلطم وجهه وقال: تقول: والذي اصطفى موسى على البشر، والنبي عليه السلام بين أظهرنا؟ فدَهَبَ إليه فقال: أبا القاسم، إن لي ذمةً وعهداً، فما بال فلان لطم وجهي؟ فقال: لم لطمت وجهه؟ فذَكَرَه فغضِبَ النبي عليه السلام حتى رُئي في وجهه ثم قال: لا تفضلوا بين أنبياء الله فإنه يُفْخَّ في الصور فَصَعَّقَهُ مِنْ فِي السَّمَاوَاتِ وَمِنْ فِي الْأَرْضِ إِلَّا مِنْ شَاءَ اللَّهُ، ثُمَّ يُفْخَّ فِيهِ أُخْرَى فَأَكُونُ أَوَّلَ مِنْ بُعْثَ فَإِذَا مُوسَى آتَيْدُ بِالْعَرْشِ، فَلَا أَذْرِي أَحْوَسْ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَمْ بُعْثَ قَبْلِي؟». [راجع: ٢٤١١]

**٣٤١٥** - «ولا أقول: إنَّ أحدًا أَفْضَلُ مِنْ مُوسَى بْنِ مَتْتَى». [انظر: ٤٨٠٥، ٤٦٣١، ٤٦٠٤]

**٣٤١٦** - حدَثَنَا أبو الوليد: حدَثَنَا شَعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ مُوسَى بْنِ مَتْتَى». [راجع: ٣٤١٥]

**(٣٦) بَابُ قَوْلِهِ تَعَالَى 《وَسَأَلُوكُمْ عَنِ الْقَرْبَيْةِ الَّتِي كَانَتْ حَاضِرَةً الْبَخْرِ إِذْ يَعْدُوكُمْ فِي الْسَّبْتِ》**

(1) (Ch. 36) Fishing was prohibited to Isrāelites on the Sabbath day, and fish used to=

When their fish came to them openly on the Sabbath day, and did not come... (up to)... Be you monkeys, despised and rejected..." (V.7:163-166)

يَتَعَدُّونَ: يَتَجَاوِزُونَ فِي السَّبْتِ .  
 «إِذَا تَأْتِهِمْ جِئْنَاهُمْ يَوْمَ سَبْتِهِمْ  
 شَرَعًا» شَوَّارَعَ، إِلَى قَوْلِهِ: «كُنُوا  
 قُرْدَةً حَسِيشِينَ» [الأعراف: ١٦٦]

(37) CHAPTER. The Statement of Allāh تعالى:

"And to David We gave the *Zabūr* (Psalms)..." (V.4:163)

"And indeed We bestowed grace on Dāwūd (David) from Us (saying): 'O you mountains, glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him.... (up to) I am the All-Seer of what you do'" (V.34:10,11)]

(٣٧) بَابُ قَوْلِ اللَّهِ تَعَالَى : «وَمَا أَنَّا  
 دَاؤِدَ زَبُورًا» الرَّبُّ: الْكُتُبُ وَاحِدُهَا  
 زَبُورٌ، رَبِّرَتْ: كَتَبَتْ . وَلَقَدْ مَاءَنَا  
 دَاؤِدَ مِنَا فَضْلًا يَجْبَلُ أَوْفِي مَعْهُ» قالَ  
 مُجَاهِدٌ: سَيِّحِي مَعْهُ ﴿١﴾ وَلَقَدْ مَاءَنَا  
 دَاؤِدَ مِنَا فَضْلًا يَجْبَلُ أَوْفِي مَعْهُ وَأَطْيَرٌ  
 وَاللَّهُ لَهُ الْحَدِيدَ ﴿٢﴾ أَنْ أَعْمَلَ سَيِّغَتْ  
 وَقَدَرَ فِي السَّرِّ وَأَعْمَلُوا صَلِحَّا إِنِّي بِمَا  
 تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ الدُّرُوعَ وَقَدَرَ فِي  
 السَّرِّ» الْمَسَامِيرُ وَالْحَلْقَ، وَلَا تُرِقَّ  
 الْمِسْمَارُ فَيُسْلَسَ وَلَا تُعَظِّمُ فِينَصِسَمْ.  
 «أَفَرَغَ»: أَنْزَلْ . «بَسْطَةً»: زِيَادَةً  
 وَفَضَالًا، «وَأَعْمَلُوا صَلِحَّا إِنِّي بِمَا  
 تَعْمَلُونَ بَصِيرٌ» [سبأ: ١٠ - ١١].

٣٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
 مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا  
 مَعْمُرٌ، عَنْ هَمَامٍ، عَنْ أَبِي هُرَيْرَةَ  
 رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
 «خُفِّقْ عَلَى دَاؤِدَ رَبِّ الْكَوَافِرِ قَالَ:  
 فَكَانَ يَأْمُرُ بِدَوَابِهِ فَسُرَّجَ فَسَرَّأَ الْقُرْآنَ  
 قَبْلَ أَنْ تُسْرَجَ دَوَابَهُ، وَلَا يَأْكُلُ إِلَّا  
 مِنْ عَمَلِ يَدِهِ». رَوَاهُ مُوسَى بْنُ عَقبَةَ،

=come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allāh's Prohibitions, He said to them: "Be you monkeys." And so they were.

عَنْ صَفْوَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ،  
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع:

٢٠٧٣]

٣٤١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ: أَنَّ سَعِيدَ بْنَ الْمُسَيْبِ أَخْبَرَهُ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ عَبْدَ اللَّهِ ابْنَ عَمْرِو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: أَخْبِرْ رَسُولَ اللَّهِ ﷺ أَنِّي أَقُولُ: وَاللَّهِ لَا أَصُومَ النَّهَارَ وَلَا فُطُونَ اللَّيلَ مَا عَشْتُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْتَ الَّذِي تَقُولُ: وَاللَّهِ لَا أَصُومَ النَّهَارَ وَلَا قُوْمَنَ اللَّيلَ مَا عَشْتُ؟» قُلْتُ: قَدْ قُلْتُهُ، قَالَ: «إِنَّكَ لَا تُسْتَطِعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ السَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ يُعْشَرُ أَمْثَالُهَا، وَذَلِكَ مُثْلُ صِيَامِ الدَّهْرِ». قُلْتُ: إِنِّي أَطِيقُ أَفْصَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ، قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». قَالَ: قُلْتُ: إِنِّي أَطِيقُ أَفْصَلَ مِنْ ذَلِكَ، قَالَ: «فَأَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاؤَدَ وَهُوَ أَعْدَلُ الصِّيَامِ». قُلْتُ: إِنِّي أَطِيقُ أَفْصَلَ مِنْهُ يَا رَسُولَ اللَّهِ، قَالَ: «لَا أَفْصَلَ مِنْ ذَلِكَ».

[راجع: ١١٣١]

٣٤١٩ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى:  
حَدَّثَنَا مِسْرُرٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي

**3418.** Narrated 'Abdullâh bin 'Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: Allâh's Messenger ﷺ was informed that I have said: "By Allâh, I will observe Saum (fast) all the days and offer Salât (prayers) all the nights as long as I live." On that, Allâh's Messenger ﷺ asked me: "Are you the one who says: 'I will observe Saum (fast) all the days and offer Salât (prayer) all the nights as long as I live?'" I said, "Yes, I have said it." He said, "You cannot do that. So, observe Saum (fast) and do not fast (for a period). Offer Salât (prayer) and sleep. Observe Saum (fast) for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allâh's Messenger! I can do more than this." He said, "Observe Saum (fast) on every third day. I said, "I can do more than that." He said, "Fast on alternate days and this was the fasting of Dâwud (David) عليه السلام which is the best sort of observing fast." I said, "O Allâh's Messenger! I can do more than that." He said, "There is nothing better than that."

**3419.** Narrated 'Abdullâh bin 'Amr bin Al-'Âs رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: The Prophet ﷺ said to me, "I have been informed that you offer

*Salāt* (prayer) all the nights and observe *Saum* (fast) all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So observe *Saum* (fast) three days a month, for this will be the *Saum* (fast) of a whole year." I said, "I find myself able to observe *Saum* (fast) more." He said: "Then observe *Saum* (fast) like the fasting of (the Prophet) Dāwūd (David) who used to fast on alternate days and would not flee on facing the enemy."

ثَابِتٌ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ  
بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ لِي  
الْبَيْتُ بَلَّغَهُ: «أَلَمْ أُنْبَأْ أَنَّكَ تَفْرُمُ الظَّلَّيْنَ  
وَتَصُومُ النَّهَارَ؟» فَقُلْتُ: نَعَمْ، فَقَالَ:  
«فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتِ الْعَيْنُ  
وَنَفَهَتِ النَّفْسُ، صُمْ مِنْ كُلِّ شَهْرٍ  
ثَلَاثَةُ أَيَّامٍ فَذَلِكَ صَوْمُ الدَّهْرِ أَوْ  
كَصَوْمُ الدَّهْرِ». قُلْتُ: إِنِّي أَجِدُنِي -  
قَالَ مَسْعِرًا: يَعْنِي قُوَّةً - قَالَ: «فَصُمْ  
صَوْمَ دَاؤِدَ عَلَيْهِ السَّلَامُ، وَكَانَ يَصُومُ  
يَوْمًا وَيُفَطِّرُ يَوْمًا وَلَا يَقُرُّ إِذَا لَاقَى».

[راجع: ١١٣١]

(٣٨) **بَابٌ:** أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ  
صَلَاةُ دَاؤِدَ، وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ  
صَيَامُ دَاؤِدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ  
وَيَقُومُ ثُلُثَةُ وَيَنَامُ سُدُسَةُ، وَيَصُومُ يَوْمًا  
وَيُفَطِّرُ يَوْمًا .

قَالَ عَلَيْهِ، وَهُوَ قَوْلُ عَائِشَةَ: مَا  
الْفَاهُ السَّحْرُ عِنْدِي إِلَّا نَائِمًا .

(٣٤٢٠) - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ:  
حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ،  
عَنْ عَمْرِو بْنِ أُوْسٍ الشَّقَقِيِّ: سَمِعَ  
عَبْدَ اللَّهِ بْنَ عَمْرِو قَالَ: قَالَ لِي  
رَسُولُ اللَّهِ بَلَّغَهُ: «أَحَبُّ الصَّيَامِ إِلَى  
اللَّهِ صَيَامُ دَاؤِدَ، كَانَ يَصُومُ يَوْمًا  
وَيُفَطِّرُ يَوْمًا . وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ  
صَلَاةُ دَاؤِدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ

(38) CHAPTER. The most beloved *Salāt* (prayer) to Allāh was the *Salāt* (prayer) of (the Prophet) Dāwūd (David), and the most beloved *Saum* (fasting) to Allāh was the *Saum* (fast) of (the Prophet) Dāwūd. He used to sleep the (first half) of the night and offer *Salāt* (prayer) for one-third of it and sleep one-sixth of it, and he used to observing fasting on alternate days.

‘Āishah said, "When the Prophet ﷺ was in my house, he always slept before dawn [after performing the night *Salāt* (prayer)]."

3420. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما : Allāh's Messenger ﷺ said to me, "The most beloved *Saum* (fasting) to Allāh was the *Saum* (fast) of (the Prophet) Dāwūd (David) who used to observe *Saum* (fast) on alternate days. And the most beloved *Salāt* (prayer) to Allāh was the *Salāt* (prayer) of Dāwūd who used to sleep for (the first) half of the night and offer *Salāt* (prayer) for 1/3 of it and (again) sleep for a sixth of it."

وَيَقُولُونَ ثُلَّتُهُ وَيَنَامُ سُدْسَهُ.

[راجع: ١١٣١]

**(39) CHAPTER. The Statement of Allāh**  
تعالى:

“...And remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)... (up to)... And sound judgement in speech and decision.”  
(V.38 :17-20)

(٣٩) بابٌ: «رَأَذْكَرْ عَبْدَنَا دَاؤِدَ زَالِدَ إِلَهَ أَوَّلَهُ» إِلَى قَوْلِهِ: «وَفَصَلَ الْحَطَابِ»:

قال مُجَاهِدٌ: الفهم في القضاء  
«وَهَلْ أَنْكَنَّا نَبَوًا حَصْمَ» إِلَى «وَلَا  
شُطَطٌ»: لا تُنْزِفْ «إِذْ دَخَلُوا عَلَى دَاؤِدَ  
فَقَرَعَ مِنْهُمْ قَالُوا لَا تَحْفَظْ حَصْمَانَ بَعْنَ  
بَعْضَنَا عَلَى بَعْضٍ فَأَخْمَكُ بَيْنَنَا إِلَيْهِ وَلَا  
شُطَطٌ وَهَدَنَا إِلَى سَوَاءِ الصِّرَاطِ (٢٧) إِنَّ  
هَذَا أَنْجَى لَهُ تَسْعَ وَسَعْنَ تَعْجَةً وَلَيْ تَعْجَةً  
وَحَدَّهُ فَقَالَ أَكْفَلْنَاهَا وَعَزَّزَ فِي  
الْحَطَابِ (٢٨) يَقَالُ لِلمرأَةِ: تَعْجَةً،  
وَيُقَالُ لَهَا أَيْضًا: شَاءَ، «وَلَيْ تَعْجَةً  
وَحَدَّهُ فَقَالَ أَكْفَلْنَاهَا» مِثْلُ: «وَكَفَنَاهَا  
رَجَنَيَا» ضَمَّهَا «وَعَزَّزَ»: عَلَبَنِي،  
صَارَ أَغْرَى مِنِّي، أَعْزَزْتُهُ جَعَلْتُهُ عَزِيزًا  
«فِي الْحَطَابِ» يُقَالُ: المحاورَةُ،  
فَقَالَ لَقَدْ ظَلَمْكَ سُؤَالٌ تَعْبَكَ إِنْ يَعْلَمْهُ  
وَإِنْ كَيْدَرَ مِنَ الْحَطَابِ» الشُّرَكَاءُ (يَتَنَزَّلُ)  
إِلَى قَوْلِهِ: «أَنَّا فَتَنَّهُ» قال ابن  
عَبَّاسٍ: اخْتَبَرْنَاهُ. وَقَرَأَ عُمَرُ (فَتَنَّهُ)  
بِسَنْدِيدِ النَّاءِ «فَأَسْعَفَرَ رَبَّهُ وَحَرَ رَاكِهَا  
وَنَافَبَ» [ص: ١٧ - ٢٤].

٣٤٢١ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا  
سَهْلٌ ابْنُ يُوسُفَ قَالَ: سَمِعْتُ  
الْعَوَامَ، عَنْ مُجَاهِدٍ قَالَ: قُلْتُ لَابْنِ

3421. Narrated Mujāhid: I asked Ibn 'Abbās, "Should we perform a prostration on reciting Sūrat Shād?" He recited (the Sūrah) including: "...And among his progeny, Dāwūd (David), Sulaimān

(Solomon) ... (up to)... so follow their guidance...' (V.6:84-91)

And then he said, "Your Prophet ﷺ is amongst those people who have been ordered to follow them (i.e., the preceding Messengers)."

عَبَّاسٌ: أَنْسَجْدُ فِي صَ? فَقَرَا «وَمِنْ دُرَيْتَهُ، دَاؤُدَ وَسُلَيْمَنَ» حَتَّى أَتَى فِيهِمُ أَفْتَدَهُ» فَقَالَ: لَيْكُمْ مَمَّنْ أَمِرَ أَنْ يَقْتَدِي بِهِمْ. [انظر: ٤٦٣٢، ٤٨٠٦، ٤٨٠٧]

**3422.** Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The prostration in *Sūrat Sād* is not amongst the compulsory prostrations, though I saw the Prophet ﷺ prostrating on reciting it.

٣٤٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُوبُ، عَنْ عَكْرِمَةَ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَيْسَ صَرْ منْ عَرَائِمِ السُّجُودِ، وَرَأَيْتُ النَّبِيَّ سَلَّمَ يَسْجُدُ فِيهَا. [راجع: ١٠٦٩]

(٤٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَوَهَبَنَا لِلْدَّاؤُدِ شُتَّيْنَ يَقْمَ الْعَبْدُ إِنَّهُ أَوَّلُهُ» [ص: ٣٠]

بابُ قول الرَّاجِعِ: المُنْبِتُ.  
وقَوْلُهُ: «وَهَبَ لِي مُلْكًا لَا يَبْغِي لِأَحَدٍ مِنْ بَعْدِي» [ص: ٣٥] وَقَوْلُهُ: «وَاتَّبَعُوا مَا كَنَّا لِلشَّيْطَنِ عَلَى مُلْكِ سُلَيْمَانَ» [البقرة: ١٠٢] «وَلِشَيْطَنَ الرَّبِيعَ غَدُوهَا شَهْرٌ، وَرَوَاهُمَا شَهْرٌ، وَأَسْلَنَا لَهُ عَيْنَ الْقَطْرِ»: أَذَبْنَا لَهُ عَيْنَ الْحَدِيدِ «وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْنِ رَبِّهِ وَمَنْ يَنْعِ مِنْهُمْ عَنْ أَمْرِنَا نُذْقُهُ مِنْ عَذَابِ السَّعِيرِ، يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ تَحْرِبَ» قَالَ مُجَاهِدٌ: بُنْيَانُ مَا دُونَ الْقُصُورِ «وَتَمَثِيلَ وَجْهَنَّمِ الْجَنَوَابِ» كالْحِيَاضِ لِلإِبْلِ. وَقَالَ أَبُو عَبَّاسٍ: كَالْجَوَةَ مِنَ الْأَرْضِ «وَقُدُورِ رَأْسِيَّتِ

#### (40) CHAPTER.

The Statement of Allāh : تعالى: "And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)." (V.38:30)

And His Statement: "and bestow upon me a kingdom such as shall not belong to any other after me..." (V.38:35)

And His Statement: "They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon)...'" (V.2:102)

And His Statement: "And to Sulaimān (We subjected) the wind, its morning (stride from sunrise till midday) was a month's (journey), and its afternoon (stride from midday till the decline of the sun to sunset), was a month's (journey, i.e., in one day he could travel two months journey.) And We caused a fount of (molten) brass to flow for him; and there were jinn that worked in front of him by the Leave of his Lord; and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for

him what he desired, (making) high rooms, images, basins as large as reservoirs and (cooking) cauldrons fixed (in their places). ‘Work you, O family of Dāwūd (David), with thanks!’ But few of My slaves are grateful. Then, when We decreed death for him (Sulaimān), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down... (up to)... in the humiliating torment.” (V.34:12-14)

أَعْمَلُوا إِلَّا دَاؤُدْ شَكْرًا وَقَيْلُ مِنْ عِلَويَ الشَّكُورُ». «فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّمَ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضَ»: الأرضَةُ، «تَأْكُلُ مِنْ سَائِمَهُ»: عَصَاهُ، «فَلَمَّا حَرَّ» إلى قَوْلِهِ: «فِي الْعَذَابِ الْمُهِينِ». «حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّهِ» فَطَفِقَ مَسْحَا بِالسُّوقِ وَالْأَغْنَاقِ»، يَمْسُحُ أَعْرَافَ الْخَيْلِ وَعَرَاقِيهَا. «الْأَضْفَادُ»: الْوَثَاقُ. قالَ مُجَاهِدٌ: «الصَّفَنُتُ»: صَنْفَنَ الفَرَسُ، رَفَعَ إِحدَى رِجْلَيْهِ حَتَّى يَكُونَ عَلَى طَرَفِ الْحَافِرِ. «الْلَّيَادُ»: السَّرَّاعُ. «جَدَادُ»: شَيْطَانًا. «رَحَاءُ»: طَيْيَةً. «حَيْثُ أَصَابَ»: حَيْثُ شَاءَ. «فَانْتَ»: أَغْطِ. «غَيْرُ حَسَابٍ»: بِعَيْرٍ حَرَاجَ.

**3423.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “A strong demon from the jinns came to me yesterday suddenly, so as to spoil my *Salāt* (prayer), but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimān (Solomon): ‘...And bestow upon me a kingdom such as shall not belong to any other after me...’ (V.38:35) So, I let him go disgraced.”

٣٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَارَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ، عَنْ مُحَمَّدٍ ابْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: إِنَّ عَفْرِيْتَا مِنَ الْجِنِّ تَفَلَّتُ عَلَيَّ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِي فَامْكَنَنِي اللَّهُ مِنْهُ فَأَخَذْتُهُ فَأَرَدْتُ أَنْ أُرْبِطَهُ عَلَى سَارِيَةٍ مِنْ سَوَارِيِّ الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيْمَانَ رَبِّيْتُ أَعْفُرَ لِي وَهَبَ لِي مُلْكًا لَا يَلْبَسُنِي لِأَحْمَدٍ مِنْ بَعْدِيْ» فَرَدَدْتُهُ خَاسِيَاً.

عُفْرِيْتُ : مُتَمَرِّدٌ مِنْ إِنْسِنٍ أَوْ جَانٍ  
مِثْلُ زِينَةِ جَمَاعَتِهِ زَبَانِيَّةً .

٣٤٢٤ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِيدٍ :  
حَدَّثَنَا مُعْيِرَةُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ  
أَبِي الرَّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي  
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «قَالَ  
سُلَيْمَانُ بْنُ دَاؤَدَ : لَا طُوفَنَ اللَّيْلَةَ عَلَى  
سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةً فَارِسًا  
يُجَاهِدُ فِي سَبِيلِ اللَّهِ ، فَقَالَ لَهُ  
صَاحِبُهُ : إِنْ شَاءَ اللَّهُ ، فَلَمْ يَقُلْ وَلَمْ  
تَحْمِلْ شَيْئًا إِلَّا وَاحِدًا سَاقِطًا أَحَدًا  
شَيْئِيْهِ ». فَقَالَ النَّبِيُّ ﷺ : «لَوْ قَالَهَا  
لَجَاهَدُوا فِي سَبِيلِ اللَّهِ ».  
قَالَ شُعَيْبٌ وَابْنُ أَبِي الرَّنَادِ :  
«سَبْعِينَ» وَهُوَ أَصَحُّ .

٣٤٢٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ :  
حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا  
إِبْرَاهِيمُ التَّمِيُّثِيُّ ، عَنْ أَبِيهِ ، عَنْ أَبِي ذَرٍّ  
رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ  
اللَّهِ ، أَيُّ مَسْجِدٍ وُضِعَ أَوْلَى ؟ قَالَ :  
«الْمَسْجِدُ الْحَرَامُ» ، قُلْتُ : ثُمَّ أَيُّ ؟  
قَالَ : ثُمَّ الْمَسْجِدُ الْأَقْصَى » ، قُلْتُ :  
كُمْ كَانَ بَيْنَهُمَا ؟ قَالَ : «أَرْبَعُونَ» ، ثُمَّ  
قَالَ : «حَيْثُمَا أَذْرَكْتَ الصَّلَاةَ فَصَلَّ  
وَالْأَرْضُ لَكَ مَسْجِدٌ ». [راجع : ٣٣٦٦]

٣٤٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ :  
أَخْبَرَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الرَّنَادَ عَنْ

**3424.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Sulaimān (Solomon) the son of Dāwūd (David) said, 'Tonight I will sleep with seventy ladies, each of whom will conceive a child who will be a knight fighting for Allāh's Cause. His companion said to him (say): 'If Allāh will.' But Sulaimān did not say so; therefore none of those women got pregnant except one, who gave birth to a half child." The Prophet ﷺ further said, "If the Prophet Sulaimān had said it (i.e., 'If Allāh will') he would have begotten children who would have fought in Allāh's Cause."

[Shu'aib and Ibn Abī Az-Zinād said, "Ninety (women) is more correct (than seventy)."]

**3425.** Narrated Abū D̄har : رَضِيَ اللَّهُ عَنْهُ I said, "O Allāh's Messenger! Which mosque was built first?" He replied, "Al-Masjid-al-Harām."<sup>(1)</sup> I asked, "Which (was built) next?" He replied, "Al-Masjid-al-Aqṣā (at Jerusalem)." I asked, "What was the period of construction in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the Ṣalāt (prayer) is due, you should perform the Ṣalāt (prayer), for all the earth is a place of worship for you."

**3426.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ said, "My example and the example of the people is like that of a

(1) (H. 3425) The "Ka'bāh" at Makkah.

person who lit a fire; moths, and other insects started falling into it.”

[This is a part of *Hadith* No.6483, Vol.8. Please see it for details].

عبد الرحمن حدثه أنه سمع أبا هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: «مثلي ومثل الناس كمثل رجل استوقف ناراً فجعل الفراش وهذه الدواب تقع في النار».

**3427.** Narrated Abū Hurairah رضي الله عنه: I heard Allāh's Messenger 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 carried the case before Dāwūd (David) who judged that the living child be given to the elder lady. So, both of them went to Sulaimān (Solomon) the son of Dāwūd (David) عَلَيْهِ السَّلَامُ 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 Allāh 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.”

٣٤٢٧ - وقال: «كانت امرأتان معهما ابناهما جاء الذئب فذهب بابن إحداهما فقالت صاحبتهما: إنما ذهب بابنك، وقالت الأخرى: إنما ذهب بابنك، فتحاكمتا إلى داود ققضى به للكبرى، فحرجتا على سليمان بن داود عليهما السلام فأخبرتاه فقال: أئتوني بالسكنين أشقة بينهما. فقال الصغرى: لا تفعل يرحمك الله، هو ابنها، فقضى به للصغرى». قال أبو هريرة: والله إن سمعت بالسكنين إلا يومئذ وما كنّا نقول إلا المدية. [انظر: ٦٧٦٩]

**(٤١) باب قول الله تعالى:** «ولقد ألينا لفتن الحكمة» إلى قوله: «عظيم» [لقمان: ١٣-١٢] «ولا صغير»: الإعراض بالوجه.

٣٤٢٨ - حدثنا أبو الوليد: حدثنا شعبة، عن الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال: لما نزلت «الذين آمنوا ولو ينسوا إيمانهم يظلمون» [الأنعام: ٨٢] قال أصحاب النبي صلى الله عليه وسلم: أينا لم

#### (41) CHAPTER. The Statement of Allāh تعالى:

“And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding) (up to) a great *Zulm* (wrong) indeed.” (V.31:12,13)

**3428.** Narrated ‘Abdullāh رضي الله عنه: When the Verse: “...Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)...” (V.6:82), was revealed, the companions of the Prophet ﷺ said, “Who amongst us has not confused his belief with *Zulm* (wrong)?” Then Allāh revealed :

“...Join not in worship others with Allāh, Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” (V.31:13)

يُلْسِنْ إِيمَانَهُ بِظُلْمٍ، فَنَزَّلَتْ ﴿لَا شُرِكَ  
بِاللَّهِ إِلَّا إِنَّهُ لَظُلْمٌ عَظِيمٌ﴾

[لقمان: ١٣]. [راجع: ٣٢]

٣٤٢٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا  
عِيسَى بْنُ يُونُسُ: حَدَّثَنَا الْأَعْمَشُ،  
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ  
اللهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَّلَتْ  
﴿الَّذِينَ مَامُوا وَلَمْ يَلِسُوْا إِيمَانَهُمْ بِظُلْمٍ﴾  
شَوَّذَ ذَلِكَ عَلَى الْمُسْلِمِينَ فَتَأَلَّوْا: يَا  
رَسُولَ اللهِ، أَيْنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ:  
«لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشَّرِكَ، أَلَمْ  
تَسْمَعُوا مَا قَالَ لُقْمَانُ لَأَبْنَيهِ وَهُوَ يَعْظِمُ  
﴿بَيْتَنِي لَا شُرِكَ بِاللَّهِ إِلَّا إِنَّهُ لَظُلْمٌ  
عَظِيمٌ﴾». [راجع: ٣٢]

(٤٢) بَابٌ: «وَأَضَرَبَ لَهُمْ مَثَلًا أَصْعَبَ  
الْفَرِيقَةِ» [يس: ١٣] الآية  
﴿فَعَزَّزَنَا﴾ قَالَ مُجَاهِدٌ: شَدَّدْنَا.  
وقَالَ ابْنُ عَبَّاسٍ: «طَيْرُكُمْ»:  
مَصَائِكُمْ.

(٤٣) بَابٌ قَوْلُ اللهِ تَعَالَى: «ذَكَرَ  
رَحْمَتَ رَبِّكَ عَبْدَمْ زَكَرِيَّاً ﴿١﴾ إِلَى  
قوله: «إِنَّمَا يَعْمَلُ لَهُ مِنْ فَيْلَ سَيِّئًا﴾  
[مريم: ٧-٣]

قالَ ابْنُ عَبَّاسٍ: مَثَلًا، يُقَالُ  
«رَضِيَّا»: مَرْضِيَّا، «عَيْتَيَا»:  
عُصِيَّا، يَعْتُو «قَالَ رَبِّ أَنِّي يَكُونُ لِي  
عَلَمٌ» وَكَانَتْ أَعْرَقَيْ عَاقِرَّا وَقَدْ بَلَغَتْ  
مِنَ الْكَبِيرِ عِتَيَا ﴿٨﴾ إِلَى قَوْلِهِ:

(42) CHAPTER. “And put forward to them a similitude; the (story of the) Dwellers of the Town [It is said that the town was Antioch (Antakiya) — now it is a town in Turkey].” (V.36:13)

(43) CHAPTER. The Statement of Allāh تعالى: “(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah) ... (up to) We have given that name to none before (him).” (V.19:2-7)

“He said: ‘My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age... (up to)... three nights...’” (V.19:8-10)

“Then he (Zakariyā) came out to his people from *Al-Mihrab* (a praying place or a private room) and he told them by signs to glorify Allāh’s Praises in the morning and in the afternoon. (It was said to his son): ‘O

Yahya (John)! Hold fast the Scripture...’ (up to)... and the day he will be raised up to life (again)!” (V.19:11-15)

﴿لَكُلَّتِ لِيَالٍ سَوَيْئًا﴾ وَيُقَالُ: صَحِيحًا  
 «فَرَجَعَ عَلَى قَوْمِهِ مِنَ الْخَرَابِ فَأَوْحَى  
 إِلَيْهِمْ أَن سَبِّحُوا بِكَرَّةِ وَعَيْشَيَا﴾  
 فَأَوْحَى: فَأَشَارَ ﴿يَبْخَى خُذُ الْكِتَابَ  
 بِفُوقَ﴾ إِلَى قَوْلِهِ: ﴿وَيَوْمَ يُبَعْثَ حَيًّا﴾  
 [مريم: ٤٧] ﴿حَقِيقَيَا﴾ [مريم: ٤٧]  
 لِطِيفًا. عَاقِرًا: الدَّكْرُ وَالْأُنْثَى سَوَاءً.  
 ٣٤٣٠ - حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ:

حَدَّثَنَا هَمَامُ بْنُ يَحْيَى: حَدَّثَنَا قَنَادُهُ،  
 عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ  
 ضَعْصَعَةَ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ عَنْ  
 لِيَلَّةِ أُسْرَيِ الْأَنْوَرِ أَنَّهُ صَعِدَ حَتَّى أَتَى  
 السَّمَاءَ الثَّالِثَةَ فَاسْتَفْتَحَ، قَيْلَ: مَنْ  
 هَذَا؟ قَالَ: جِبْرِيلُ، قَيْلَ: وَمَنْ  
 مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَيْلَ: وَقَدْ  
 أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا حَلَّضْتُ  
 فَإِذَا يَحْيَى وَعِيسَى وَهُمَا ابْنَا خَالِدٍ.  
 قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلَّمْ  
 عَلَيْهِمَا، فَسَلَّمْتُ فَرَدَّا ثُمَّ قَالَا:  
 مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالثَّبِيِّ  
 الصَّالِحِ». [راجع: ٣٢٠٧]

(٤٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَذَكِّرْ  
 فِي الْكِتَابِ مَرِيمَ إِذَا أَنْبَدَتِ مِنْ أَهْلِهَا  
 مَكَانًا شَرِيقَيَا﴾ [مريم: ١٦] ﴿إِذَا قَاتَتِ  
 الْمَلِكَةُ يَتَرَبَّ إِنَّ اللَّهَ يَتَشَرُّكُ بِكَلَمَةٍ﴾ [آل  
 عمران: ٤٥] ﴿إِنَّ اللَّهَ أَنْطَلَقَ عَادَمَ  
 وَلُوْحًا وَهَالَ إِبْرَاهِيمَ وَهَالَ عِزْمَةَ عَلَى  
 الْمَلَائِكَةِ﴾ [٢٣] إِلَى قَوْلِهِ: ﴿رَبِّي مَنْ

#### (44) CHAPTER. The Statement of Allāh تَعَالَى:

**“And mention in the Book (the Qur’ān, O Muḥammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.”** (V.19:16)

“(Remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [Be! — and he was! i.e., ‘Isā (Jesus) the son of Maryam (Mary)]

from Him...” (V.3:45)

“Allāh chose Ādām, Nūh (Noah), the family of Ibrāhīm (Abraham), and the family of ‘Imrān above the ‘Ālamīn (mankind and jinn) (of their times) ... (up to) ... provides sustenance to whom He wills, without limit.” (V.3:33-37).

Ibn ‘Abbās said, “The believers among the families of Ibrāhīm (Abraham), ‘Imrān, Yāsīn and Muḥammad (are meant here). Allāh says: ‘Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him.’ (V.3:68), those who follow him are the believers.”

**3431.** Narrated Sa‘id bin Al-Musaiyab: Abū Hurairah رضي الله عنه said, “I heard Allāh’s Messenger ﷺ saying, ‘There is none born among the offspring of Ādām, 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 Abū Hurairah recited:

“...And I seek refuge with You (Allāh) for her and for her offspring from Shaitān (Satan), the outcast.” (V.3:36)

**(45) CHAPTER.** “And (remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh has chosen you... (up to)... As to which of them should be charged with the care of Maryam (Mary)...’” (V.3:42-44)

يَشَاءُ بِغَيْرِ حَسَابٍ ﴿٤٥﴾ [آل عمران: ٤٣]

[٣٧]

قال ابن عباس: «وَمَا عَمِّنَ» : المؤمنون من آل إبراهيم وآل عمران وآل ياسين وآل محمد ﷺ يقول: «أك أول الناس بإيمان الدين أتبعوه» [آل عمران: ٦٨] وهم المؤمنون، ويقال: آل يعقوب أهل يعقوب فإذا صغرروا آل رذوه إلى الأصل قالوا: أهيل.

٣٤٣١ - حدثنا أبو اليمان:

أخبرنا شعيب عن الرهري قال: حدثني سعيد ابن المسیب قال: قال أبو هريرة رضي الله عنه: سمعت رسول الله ﷺ يقول: «ما من بني آدم مولود إلا يمسه الشيطان حين يولده فستهلل صارحاً من مس الشيطان. غير مريم وابنها». ثم يقول أبو هريرة «ولئن أعيدها يلوك وذرتها من الشيطان الريح» [آل عمران: ٣٦]. [راجع: ٣٢٨٦]

٤٥) باب: «فَوَزَدَ قَالَتِ الْمَلِئَةُ

يَعْرِمُ إِنَّ اللَّهَ أَصْطَفَنِكَ» الآية إلى قوله «أَيُّهُمْ يَكْفُلُ مَرْيَمَ» [آل عمران: ٤٢]

[٤٤]

يقال: يكفل: يضم، كملها: ضمها، مخففة ليس من كفاله الديون وشبيها.

**3432.** Narrated ‘Alī رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ saying, “Maryam (Mary), the daughter of ‘Imrān, was the best among the women (of the world of her time) and Khadīja is the best amongst the women (of this nation).”

٣٤٣٢ - حَدَّثَنِي أَخْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا الْقَضْرُ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: سَمِعْتُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بْنَتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةٌ».

[٣٨١٥]

#### (46) CHAPTER. The Statement of Allāh تعالى:

“(Remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh gives you glad tidings of a Word [Be! — and he was! i.e., ‘Isā (Jesus) the son of Maryam] from Him, his name will be Messiah ‘Isā, the son of Maryam... (up to)... Be! — and it is.’”  
(V.3:45-47)

٤٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: إِذَا قَالَتِ الْمَلَائِكَةُ يَتَّبَعِينَ إِنَّ اللَّهَ يُبَشِّرُكُ بِكَلْمَةٍ مِنْهُ أَنَّهُمْ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ إِلَى قَوْلِهِ: «كُنْ فَيَكُونُ» [آل عمران: ٤٥ - ٤٧]

يُبَشِّرُكُ وَيُبَشِّرُكُ وَاحِدُ. (وَجِئَهَا): شَرِيفًا. وقال إِبْرَاهِيمُ: الْمَسِيحُ الصَّدِيقُ، وقال مُجَاهِدُ: الْكَهْلُ: الْحَلِيمُ. و(الْأَكْمَمُ): مَنْ يُصْرُ بِالنَّهَارِ وَلَا يُصْرُ بِاللَّيلِ. وقال غَيْرُهُ: مَنْ يُولُدُ أَعْمَى.

٣٤٣٣ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعبَةُ، عَنْ عَمْرِو بْنِ مَرَّةَ قَالَ: سَمِعْتُ مَرْأَةَ الْهَمْدَانِيَّ يُحَدِّثُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَضْلُّ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ، كَمُلَّ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكُنْ مُمْكِنًا لِلنِّسَاءِ إِلَّا مَرْيَمُ بْنُتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ». [راجع: ٣٤١١]

**3433.** Narrated Abū Mūsa Al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The superiority of ‘Aishah to other ladies is like the superiority of Tharid (i.e., meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of ‘Imrān and Āsiya, the wife of Fir'aun (Pharaoh).”

**3434.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ I heard Allāh'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." Abū Hurairah added, "Maryam (Mary) the daughter of 'Imrān never rode a camel."

#### (47) CHAPTER. The Statement of Allāh تعالى:

"O people of the Scriptures (Jews and Christians)! Do not exceed the limits in your religion... (up to) ... as a Disposer of affairs." (V.4:171)

**3435.** Narrated 'Ubāda : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If anyone testifies that 'Lā ilāha illallāh' (none has the right to be worshipped but Allāh Alone), Who has no partners, and that Muḥammad ﷺ is His slave and His Messenger, and that 'Isā (Jesus) عليه السلام is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Maryam (Mary) and a *Rūh* (spirit) created by Him, and that Paradise, is the truth and Hell is the truth,' Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junāda, the subnarrator said, " 'Ubāda added, 'Such a person can enter Paradise through any of its eight gates he likes.'")

٣٤٣٤ - وَقَالَ ابْنُ وَهْبٍ : أَخْبَرَنِي يُوْسُفُ، عَنْ ابْنِ شَهَابٍ قَالَ : حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبَ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّسَاءً قُرْيَشٍ خَيْرٌ إِنَّسَاءً رَكْبَنَ الْإِبْلِ، أَخْنَاهُ عَلَى طَفْلٍ، وَأَرْعَاهُ عَلَى زَرْجَرٍ فِي ذَاتِ يَدِهِ». يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ : وَلَمْ تَرْكَبْ مَرِيمُ بْنَتْ عِمْرَانَ بَعِيرًا قَطُّ. تَابَعَهُ ابْنُ أَخِي الزُّهْرِيِّ وَاسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ . [انظر: ٥٢٦٥ ، ٥٠٨٢]

(٤٧) **بَابُ قَوْلِهِ تَعَالَى :** «يَا أَهَلَ الْكِتَابِ لَا تَقْتُلُوا فِي دِينِكُمْ» إِلَى «وَكِيلَا»

قال أبو عبيدة : كَلِمَتُهُ كُنْ فَكَانَ .  
وقال عَيْرَةُ : «وَرُوحٌ مِنْهُ» أَخْيَاهُ  
فَجَعَلَهُ رُوحًا، «وَلَا تَقُولُوا فَلَكُثْرَةً» .

٣٤٣٥ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ : حَدَّثَنَا الْوَلِيدُ، عَنِ الْأُوْزَاعِيِّ : حَدَّثَنِي عُمَيْرُ بْنُ هَانِيَ  
قال : حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمِيَّةَ، عَنْ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ  
قال : «مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَقْلَاهَا إِلَى مَرِيمَ وَرُوحَ مِنْهُ،  
وَالْجَنَّةَ حَقٌّ وَالنَّارُ حَقٌّ أَذْهَلَهُ اللَّهُ  
الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ» .

قالَ الْوَلِيدُ: حَدَّثَنِي ابْنُ جَابِرٍ،  
عَنْ عُمَيْرٍ، عَنْ جُنَادَةَ وَرَادَ: «مَنْ  
أَبْوَابَ الْجَنَّةَ الشَّمَائِيلَةَ أَبَاهَا شَاءَ».

(٤٨) بَابُ قَوْلِ اللَّهِ تَعَالَى «وَذَكَرْ فِي  
الْكِتَابِ مَوْمَ إِذْ أَنْبَدَتِ مِنْ أَهْلَهَا»  
«فَبَنِيَتِهِ»: الْقَيْنَاهُ. اغْتَرَلَتِ  
«شَرقِيَّاً» مَمَ يَلِي الشَّرْقَ،  
«فَاجَاءَهَا»: أَفْعَلْتِ مِنْ جِئْتِ  
وَيُقَالُ: الْجَاهَا اضْطَرَّهَا.  
«سُقْطَ»: تَسْقُطُ. «فَصِيَّاً»:  
فَاصِيَاً. «فَرِيَّاً»: عَظِيمَاً. قَالَ ابْنُ  
عَبَّاسٍ: «سَيِّاً»: لَمْ أَكُنْ شَيْئًا.  
وَقَالَ غَيْرُهُ: النَّسِيِّ: الْحَقِيرُ، وَقَالَ  
أَبُو وَائِلٍ: عَلِمْتُ مَرِيمَ أَنَّ النَّقَيَ دُو  
نُبِيَّهُ حِينَ فَالَّتْ: «إِنْ كُنْتَ تَقِيَّاً»  
وَقَالَ وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي  
إِسْحَاقَ، عَنِ الْبَرَاءِ: «سَرِيَّاً»: نَهْرٌ  
صَغِيرٌ بِالسُّرْبَيَايَةِ.

٣٤٣٦ - حَدَّثَنَا مُسْلِمُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ  
مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ  
إِلَّا ثَلَاثَةُ: عِيسَىٰ، وَكَانَ فِي بَنِي  
إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ: جُرَيْجٌ، كَانَ  
يُصَلِّي جَاءَتْهُ أُمَّةٌ فَدَعَتْهُ فَقَالَ: أُجِبُّهُمَا  
أَوْ أُصَلِّي فَقَالُوا: اللَّهُمَّ لَا تُمْتَهِنْ حَتَّى  
تُرِيَهُ وُجُوهُ الْمُؤْمِنَاتِ. وَكَانَ جُرَيْجٌ  
فِي صَوْمَاعَةٍ فَتَعَرَّضَ لَهُ امْرَأَةٌ فَكَلَمَتْهُ

#### (48) CHAPTER. The Statement of Allāh تَعَالَى:

“And mention in the Book (the Qur’ān, O Muḥammad ﷺ) the story of Maryam (Mary), when she withdrew in seclusion from her family...” (V.19:16)

3436. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he said, “None spoke in cradle but three: (The first was) ‘Isā (Jesus), (the second was:) There was a man from Bani Isrāel called Jurajj. While he was offering prayer, his mother came and called him. He said (to himself), ‘Shall I answer her or keep on offering prayer (He went on offering prayer and did not answer her). His mother said, ‘O Allāh! 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 presented herself to him to commit illegal sexual intercourse with her and

then later on 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 the 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 Isrāel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allāh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allāh! Do not make me like him.' The child then started sucking her breast again. [Abū Hurairah further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.)"] (The Prophet ﷺ continued), "After a while they (some people) passed by, with a lady-slave and she (i.e., the child's mother) said, 'O Allāh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allāh! 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'."

**3437.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "I met Mūsa (Moses) on the night of my *Al-Isrā'* (Journey by Night to the heavens)." The Prophet ﷺ then described him saying, "As I think, he was a tall person with lank hair as if he belonged to the people of the tribe of *Shanū'a*." The Prophet ﷺ further said, "I met 'Isā (Jesus)." The Prophet ﷺ described him saying, "He was one of moderate height and was red-faced as if he had just come out of a

فَأَبَى فَأَتَتْ رَاعِيًّا فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلَامًا فَقَالَتْ: مِنْ جُرَيْحَ، فَأَنْوَهَ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبَوْهُ فَتَوَضَّأَ وَصَلَّى شَمَّ أَتَى الْغُلَامُ فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟ فَقَالَ: الرَّاعِي، قَالُوا: تَبَّنِي صَوْمَعَتَكَ، مِنْ ذَهَبٍ. قَالَ: لَا، إِلَّا مِنْ طِينٍ. وَكَانَتْ اُمَّرَأَةٌ تُرْضِعُ ابْنَاهَا مِنْ بَنِي إِسْرَائِيلَ فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ فَقَالَتْ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ فَتَرَكَ ثَدِيهَا فَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدِيهَا يُمْضِهُ». قَالَ أَبُو هُرَيْرَةَ: كَأَنِي أَنْظُرُ إِلَى التَّبَّيِّنِ يُمْضِي إِصْبَعَهُ. «شَمَّ مَرَّ يَامِّيَةٌ فَقَالَتِي: اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَ هَذِهِ، فَتَرَكَ ثَدِيهَا وَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتِي: لَهُ ذَلِكَ؟ فَقَالَ: الرَّاكِبُ جَبَارٌ مِنَ الْجَبَابِرَةِ وَهَذِهِ الْأُمَّةُ يَقُولُونَ: سَرَقْتَ، زَنَبْتَ، وَلَمْ تَفْعَلْ». [راجع: ١٢٠٦]

- حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ. حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ التَّبَّيِّنُ: «لِلَّيْلَةِ أُسْرِيَ بِي لَقِيتُ مُوسَى -

bathroom. I saw Ibrāhīm (Abraham) whom I resembled more than any of his offspring did." The Prophet ﷺ further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.'"

قال: فَتَعْنَهُ - إِلَيْهِ رَجُلٌ - حَسِيبٌ  
قال - مُضطَرِّبٌ، رَجُلُ الرَّأْسِ كَانَهُ  
مِنْ رِجَالِ شُنُوْءَةِ . قال: وَلَقِيْتُ  
عِيسَى - فَتَعْنَهُ النَّبِيُّ ﷺ فَقَالَ -  
رَبِّعَةُ أَحْمَرٍ كَانَمَا خَرَجَ مِنْ دِيمَاسِ  
يَعْنِي الْحَمَامَ . وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا  
أَشْبَهُهُ لَدِيهِ ، قَالَ: وَأَتَيْتُ بِإِنَاءَيْنِ ،  
أَخْدُهُمَا لَبَنًّا وَالآخَرُ فِيهِ حَمْرٌ ، فَقَبِيلَ  
لِي: خُذْ أَيْهُمَا شِئْتَ ، فَأَخْدُهُ لَبَنًّا  
فَسَرِيْتُهُ ، فَقَبِيلَ لِي: هُدِيْتُ الْفَطْرَةَ أَوْ  
أَصْبَيْتُ الْفَطْرَةَ . أَمَا إِنَّكَ لَوْ أَخْدَتَ  
الْحَمْرَ عَوْتَ أَمْنِكَ . [راجع: ٣٣٩٤]

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:  
أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ  
الْمُعْيَرَةِ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ:  
رَأَيْتُ عِيسَى وَمُوسَى  
وَإِبْرَاهِيمَ . فَأَمَّا عِيسَى فَأَحْمَرَ جَعْدُ  
عَرِيْضُ الصَّدْرِ . وَأَمَّا مُوسَى فَادْمَ  
جَسِيمُ سَبْطِ كَانَهُ مِنْ رِجَالِ الرُّطْطَ .

٣٤٣٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
الْمُنْدِرِ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا  
مُوسَى ، عَنْ نَافِعٍ ، قَالَ عَبْدُ اللَّهِ: ذَكَرَ  
النَّبِيُّ ﷺ يَوْمًا بَيْنَ ظَهَارِنِ النَّاسِ  
الْمَسِيحَ الدَّجَالَ فَقَالَ: «إِنَّ اللَّهَ لَيْسَ  
بِأَعْوَرَ ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ  
الْعَيْنِ الْيُمْنَى كَانَ عَيْنَهُ عِنْبَةً طَافِيَّةً» .

[راجع: ٢٠٥٧]

**3438.** Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ said, "I saw Mūsa (Moses), ‘Isā (Jesus) and Ibrāhīm (Abraham) عليهم السلام [on the night of my Al-Isrā' (Journey by Night to the heavens)]. ‘Isā was of red complexion, curly hair and a broad chest. Mūsa was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutṭ."

**3439.** Narrated ‘Abdullāh رضي الله عنه : The Prophet ﷺ mentioned Al-Masīḥ Ad-Dajjāl in front of the people saying, "Allāh is not one-eyed while Al-Masīḥ Ad-Dajjāl is blind in the right eye and his eye looks like a bulging out grape.

**3440.** While sleeping near the Ka'bah last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is 'Isā (Jesus), son of Maryam (Mary)'. Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qaṭan in appearance. He was placing his hands on the shoulders of a person while performing *Tawāf* around the Ka'bah. I asked, 'Who is this?' They replied, '*Al-Masīh Ad-Dajjāl*.'"

٣٤٤٠ - «وَأَرَانِي الْمَيْلَةَ عِنْ الْكَعْبَةِ فِي الْمَنَامِ فَإِذَا رَجُلٌ آدَمُ كَأْخْسَنَ مَا يُرَى مِنْ آدَمِ الرِّجَالِ، تَضَرِّبُ لِمَتَهُ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرِ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدِيهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الْمَسِيحُ بْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلاً وَرَأْهُ جَعْدًا قَطْطَلًا أَغْوَرَ الْعَيْنِ الْيَمْنِيِّ كَأْشَهِ مَنْ رَأَيْتُ بِابْنِ فَقْطَنِ، وَاضِعًا يَدِيهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَّالُ»، تَابَعَهُ عَيْدُ اللَّهِ عَنْ نَافِعٍ.  
[انظر: ٣٤٤١، ٥٩٠٢، ٦٩٩٩، ٧٠٢٦]

[٧١٢٨]

**3441.** Narrated Sālim from his father: No, By Allāh, the Prophet ﷺ did not tell that 'Isā (Jesus) was of red complexion but said, "While I was sleeping, (in my dream) I saw myself circumambulating the Ka'bah, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary).' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is *Ad-Dajjāl*.' The one who resembled to him among the people, was Ibn Qaṭan." (Az-Zuhri said, "He (i.e., Ibn Qaṭan) was a man from the Khuza'a tribe who died in the pre-Islamic period.")

٣٤٤١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ التَّمْكِيُّ قَالَ: سَعَيْتُ إِبْرَاهِيمَ بْنَ سَعْدَ قَالَ: حَدَّثَنِي الرُّهْرِيُّ، عَنْ سَالِمَ، عَنْ أَبِيهِ قَالَ: لَا وَاللَّهِ مَا قَالَ النَّبِيُّ ﷺ لِعِيسَى: أَحْمَرُ، وَلِكُنْ قَالَ: «بَيْنَما أَنَا نَائِمٌ أُطْوُفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ، سَبْطُ الشَّعْرِ يُهَادِي بَيْنَ رَجُلَيْنِ يَنْظُرُ رَأْسُهُ مَاءً، أَوْ يُهَرَّأُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَتْقَنُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأْسِ أَغْوَرُ عَيْنِهِ الْيَمْنِيِّ، كَأَنَّ عَيْنَهُ طَافِيَّةً، قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَّالُ، وَأَقْرَبَ

النَّاسِ يُهْ شَبَهَا ابْنَ قَطْنَ». قَالَ الرُّهْرِيُّ: رَجُلٌ مِنْ حُزَاعَةَ هَلْكَ فِي الْجَاهِلِيَّةِ. [راجع: ٣٤٤٠]

**3442.** Narrated Abū Hurairah رضي الله عنه: I heard Allāh'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., 'Isā (Jesus)]."

٣٤٤٢ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنَ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بَابْنِ مَرْيَمَ وَالْأَنْبِيَاءِ أَوْ لَادْعَلَاتِ، لَئِنْسَ بَنْيَنِي وَبَنْيَتِي». [انظر: ٣٤٤٣]

**3443.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)."

٣٤٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّنَ: حَدَّثَنَا فُلَيْحَ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلَيْ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَالَاتِ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ». وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. [راجع: ٣٤٤٢]

**3444.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "'Isā (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, 'Did you steal?' He said, 'No, by Allāh, except Whom there is no other *Ilāh* (God). *Lā ilāha illallāh* (none who has the right to be worshipped but Allāh)'. 'Isā said, 'I believe in Allāh and deny (or suspect) my eyes.'"

٣٤٤٤ - وَحدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْفُورٌ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ الْأَنْجَيِّ ﷺ قَالَ: «رَأَى عِيسَى رَجُلًا يَسْرِفُ فَقَالَ لَهُ:

أَسْرَقْتَ؟ قَالَ: كَلَا وَالَّذِي لَا إِلَهَ إِلَّا  
اللَّهُ، فَقَالَ عِيسَى: أَمْتُ بِاللَّهِ،  
وَكَلَّبْتُ عَيْنِي».

**3445.** Narrated ‘Umar: I heard the Prophet ﷺ saying, “Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary),<sup>(1)</sup> for I am only a slave. So, call me the slave of Allāh and His Messenger.”

٣٤٤٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا  
سُفْيَانُ قَالَ: سَمِعْتُ الرَّهْرَيَّ يَقُولُ:  
أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ  
ابْنِ عَبَّاسٍ: سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ  
يَقُولُ عَلَى الْمِنْبَرِ: سَمِعْتُ النَّبِيَّ ﷺ  
يَقُولُ: «لَا تُظْرِفُونِي كَمَا أَطْرَبَتِ  
الصَّارَى ابْنَ مَرِيمَ فَإِنَّمَا أَنَا عَبْدُهُ  
فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ».

[راجع: ٢٤٦٢]

**3446.** Narrated Abū Mūsa Al-Ash’arī رضي الله عنه عن Allāh’s Messenger ﷺ said, “If a man teaches his slave-girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in ‘Isā (Jesus) and then believes in me (ﷺ), he will get a double reward. And if a slave fears, obeys, and keeps his duty to his Lord (i.e., Allāh) and (also) obeys his masters, he too will get a double reward.” (See H. 97)

٣٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ  
مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
صَالِحُ بْنُ حَيَّ أَنَّ رَجُلًا مِنْ أَهْلِ  
خُرَاسَانَ قَالَ لِلشَّعْبِيِّ، فَقَالَ الشَّعْبِيُّ:  
أَخْبَرَنِي أَبُو بُرْدَةُ، عَنْ أَبِي مُوسَى  
الأشْعَريِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّبَ الرَّجُلُ أُمَّةً  
فَأَخْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَخْسَنَ  
تَعْلِيمَهَا ثُمَّ أَعْنَقَهَا فَتَرَوَّجَهَا كَانَ لَهُ  
أَجْرًا نَاهِيًّا. وَإِذَا آمَنَ بِعِيسَى، ثُمَّ أَمَنَ بِي  
فَلَهُ أَجْرًا نَاهِيًّا. وَالْعَبْدُ إِذَا أَتَقَى رَبَّهُ  
وَأَطَاعَ مَوَالِيهِ فَلَهُ أَجْرًا نَاهِيًّا». [راجع: ٩٧]

٣٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ  
بُوْسَفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغَيْرَةِ  
بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

**3447.** Narrated Ibn ‘Abbās رضي الله عنهما عن Allāh’s Messenger ﷺ said, “You will be resurrected (and assembled) barefooted, naked and uncircumcised.” The Prophet ﷺ

(1) (H. 3445) The Christians over-praised ‘Isā (Jesus) عليه السلام till they took him as an *Ilāh* (God) besides Allah.

then recited the Divine Verse:

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

He added, "The first to be dressed will be Ibrāhīm (Abraham). Then some of my companions will be taken to the right and to the left. I will say: 'My companions!' It will be said, 'They had been renegades (deserted Islām) since you left them.' I will then say what the pious slave 'Isā (Jesus), the son of Maryam (Mary) said: '...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, You, only You are the All-Mighty, the All-Wise'." (V.5:117,118)

Narrated Qabiṣa, "Those were the apostates who deserted Islām during the caliphate of Abū Bakr رَضِيَ اللَّهُ عَنْهُ who fought them".

[See *Hadīth* No. 3349]

#### (49) CHAPTER . The advent (descent) of 'Isā (Jesus), son of Maryam (Mary) عليهما السلام .

**3448.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "By Him (Allāh) in Whose Hands my soul is, surely [Isā (Jesus)], the son of Maryam (Mary) عليهما السلام will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Qur'aan (as a just ruler); he will break the Cross and kill the pigs and there will be no

ابن عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُحْشِرُونَ حُفَاةً عُرَاءً عُرْلَأُ ثُمَّ قَرَا» ﴿كَمَا بَدَانَا أَوَّلَ خَلْقِنِي تُعِيدُهُ وَعَدًا عَيْنَا إِنَّا كُنَا فَعَلَيْنَا﴾ فَأَوْلُ مَنْ يُكْسَى إِبْرَاهِيمَ ثُمَّ يُؤْخَذُ بِرِجَالٍ مِنْ أَصْحَابِي ذَاتِ الْيَمِينِ وَذَاتِ الشَّمَاءِ، فَأَقُولُ: أَصْحَابِي، فَيَقُولُ: إِنَّهُمْ لَمْ يَرَوْلَا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ مُدْنَدْ فَارْقَبُهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ عِيسَى بْنُ مَرْيَمَ: ﴿لَمْ كُلْتُ لَهُمْ إِلَّا مَا أَمْرَتِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمَتُ فِيهِمْ فَلَمَّا تَوَكَّنَتِي كُنْتَ أَنْتَ الْأَزْقِبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنْ تَعْلَمُ مِنْ فِيهِمْ بِعَادَكَ وَإِنْ تَغْنِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَبْدُ الْحَكِيمُ﴾ قَالَ مُحَمَّدُ بْنُ يُوسُفَ الْفَرِيرِيُّ: ذُكِرَ عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ قَيْصِرَةَ قَالَ: هُمُ الْمُرْتَدُونَ الَّذِينَ ارْتَدُوا عَلَى عَهْدِ أَبِي بَكْرٍ فَقَاتَلُهُمْ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ .

[راجع: ٣٣٤٩]

#### (٤٩) بَابُ نُزُولِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

- ٣٤٤٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَنْ سَعِيدَ بْنَ الْمُسَيَّبَ، سَعِيْدَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

*Jizya*<sup>(1)</sup> (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh [in *Salāt* (prayers)] will be better than the whole world and whatever is in it.” Abū Hurairah added: “If you wish, you can recite (this Verse of the Qur’ān) :-

‘And there is none of the people of the Scripture (Jews and Christians), but must believe in him (i.e., ‘Isā, son of Maryam, as only a Messenger of Allāh and a human being) before his [‘Isā ( عليه السلام or a Jew’s or a Christian’s] death; (at the time of the appearance of the angel of death). And on the Day of Resurrection he (‘Isā ( عليه السلام will be a witness against them.’” (V.4:159)

(See *Fath Al-Bārī*) [According to the quotation of Kushmāhani there is “*Al-Jizya*” instead of *Al-Harb*].

**3449.** Narrated Abū Hurairah رضي الله عنه said, “How will you be when the son of Maryam (Mary) [‘Isā (Jesus عليه السلام] descends amongst you, and he will judge people by the law of the Qur’ān and not by the law of the Gospel.”

[See *Fath Al-Bārī*.]

«وَالَّذِي نَفْسِي بِيَدِهِ لَيُشَكِّنَ أَنْ يَنْزِلَ فَيُكْمُ ابْنُ مَرْيَمَ حَكْمًا عَدْلًا، فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخَنْزِيرَ، وَيَضْعَفُ الْجِزْيَةَ، وَيَقْبِضُ الْمَالَ حَتَّى لَا يَقْبِلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَافْرُوا إِنْ شِئْتُمْ ﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيَوْمَنَّ يُهْ دَ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾.

[راجع: ٢٢٢٢]

**٣٤٤٩ - حدثنا ابن بُكير:** حدثنا الليث ، عن يُونسَ ، عن ابن شهاب ، عن نافع مولى أبي قتادة الأنصاريِّ : أنَّ أبا هُرَيْرَةَ قالَ : قالَ رَسُولُ الله ﷺ : «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فَيُكْمُ وَإِمَامُكُمْ مِنْكُمْ؟» تابَعَهُ عَقِيلُ والأوزاعي . [راجع: ٢٢٢٢]

**(٥٠) باب ما ذكر عن بنى إسرائيل :**

**٣٤٥٠ - حدثنا موسى بن إسماعيل :** حدثنا أبو عوانة : حدثنا عبد الملك ، عن ربيعي بن حراث ، قالَ : قالَ عقبةُ بْنُ عَمِّرو لِحَدِيفَةَ :

(1) (H. 3448) *Al-Jizya* : A tax imposed on non-Muslims, who would keep their own religion rather than embrace Islām. This will not be accepted by ‘Isā (Jesus) عليه السلام, but all people will be required to embrace Islām and there will be no other alternative.

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 fresh cold water.””

أَلَا تَحْدِثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءً وَنَارًا، فَإِمَّا  
الَّتِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ،  
وَإِمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا مَاءٌ بَارِدٌ  
فَنَارٌ حُمْرُونُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلَيْقَعُ  
فِي الَّذِي يَرَى أَنَّهَا نَارٌ فَإِنَّهُ عَذْبٌ  
بَارِدٌ». [انظر: ٧١٣٠]

**3451.** Hudhaifa added, “I also heard him (i.e., the Prophet ﷺ) saying, ‘From among the people preceding your generation, there was a man whom the angel of death visited to take away his soul. (So his soul was taken away) and he was asked if he had done any good deed.’ He replied, ‘I don’t remember any good deed.’ He was asked to think it over. He said, ‘I do not remember, except that I used to trade with the people in the world; and I used to give a respite to the rich and forgive the poor (among my debtors).’ So, Allāh made him enter Paradise.”

**3452.** Hudhaifa further said, “I also heard him saying, ‘Once there was a man on his deathbed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day to throw it (i.e., the powder) over the sea’. They did so, but Allāh collected his particles and asked him: ‘Why did you do so?’ He replied: ‘For fear of You’. So Allāh forgave him.”

‘Uqba bin ‘Amr said, “I heard him saying that the Isræli used to dig the grave of the dead (to steal their shrouds).”

٣٤٥١ - قَالَ حُدَيْفَةَ: وَسَمِعْتُهُ  
يَقُولُ: «إِنَّ رَجُلًا كَانَ فِيمَنْ كَانَ  
قَبْلَكُمْ أَتَاهُ الْمَلَكُ لِيَقْبَضَ رُوحَهُ فَقَبِيلَ  
لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ  
شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايُعُ النَّاسَ فِي  
الْدُّنْيَا وَأَجَازِيهِمْ فَأَنْظَرْتُهُ الْمُوسَرَ  
وَأَنْجَوْرُ عَنِ الْمُعْسِرِ، فَأَدْخَلْتُهُ اللَّهَ  
الْجَنَّةَ». [راجع: ٢٠٧٧]

٣٤٥٢ - قَالَ: وَسَمِعْتُهُ يَقُولُ:  
«إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ فَلَمَّا يَئِسَ  
مِنَ الْحَيَاةِ أُوصَى أَهْلَهُ إِذَا أَنَا مُتُّ  
فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقَدُوا فِيهِ  
نَارًا حَتَّى إِذَا أَكَلَتْ لَحْمِي وَحَاصَتْ  
إِلَى عَظْمِي فَامْتَحَنْتُ فَخَذَنُوهَا  
فَأَدْرَوْهُ فِي الْيَمِّ، فَفَعَلُوا فَجَمَعَهُ اللَّهُ  
فَقَالَ لَهُ: لَمْ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ  
حَسْبِيَّكَ، فَعَفَّ اللَّهُ لَهُ» قالَ عَبْيَةُ  
بْنُ عَمْرِو: وَأَنَا سَمِعْتُهُ يَقُولُ ذَاكَ

وكانَ بَشَا . [انظر : ٣٤٧٩ ، ٦٤٨٠]

**3453 , 3454.** Narrated ‘Āishah and Ibn ‘Abbās : On his deathbed Allāh’s Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, “May Allāh’s Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets.” (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done . (See H. 435)

**٣٤٥٣ - حَدَّثَنِي يُشْرُبُنْ مُحَمَّدٌ :** أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا : لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِيقٌ يَطْرُحُ حَمِيصَةً عَلَى وَجْهِهِ إِذَا اغْتَمَ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ ، وَهُوَ كَذَلِكَ : «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى إِنْخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسَاجِدَ» ، يُحَذَّرُ مَا صَنَعُوا . [راجع : ٤٣٥ ، ٤٣٦]

**٣٤٥٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ فُرَاتِ الْقَرَازِ ، قَالَ : سَعَيْتُ أبا حَازِمَ ، قَالَ : قَاعِدْتُ أبا هُرَيْرَةَ خَمْسَ سِتِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ : «كَانَتْ بُنُو إِسْرَائِيلَ تَسْوُهُمُ الْأَنْبِيَاءُ ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَ بَعْدِي ، وَسَيَكُونُ خَلْفَاءُ فَيُكْثِرُونَ ، قَالُوا : فَمَا تَأْمُرُنَا ؟ قَالَ : فُوَّ بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ ، أَعْطُوهُمْ حَقَّهُمْ ، إِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» .

**٣٤٥٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ :** حَدَّثَنَا أَبُو عَسَانَ قَالَ : حَدَّثَنِي

**3455.** Narrated Abū Hurairah : The Prophet ﷺ, “The Isrælites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. 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’ā* (pledge) first<sup>(1)</sup>. Fulfil their (i.e., the caliphs’) rights, for Allāh will ask them about (any shortcomings) in ruling those whom Allāh has put under their guardianship.”

**3456.** Narrated Abū Sa‘īd : The Prophet ﷺ said, “You surely will follow the ways of those nations who were before you,

(1) (H. 3455) If the *Bai’ā* (pledge) is given to a caliph and after a while another caliph is given the *Bai’ā* by some members of the society, the common Muslims should abide by the *Bai’ā* given to the first Caliph, for the election of the second is invalid.

span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a mastigar (sand lizard), you would follow them.” We said, “O Allāh’s Messenger! Do you mean the Jews and the Christians?” He replied, “Whom else?” (Meaning, of course, the Jews and the Christians.)

[See Vol. 9, *Hadīth* No.7320]

رَبِيدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارِ،  
عَنْ أَبِي سَعِيدِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ  
النَّبِيَّ ﷺ قَالَ: «الشَّيْءُونَ سَنَّ مَنْ  
فَبِلَكُمْ شَيْرًا بِشَيْرٍ، وَذَرَا عَابِدَزَرَاعَ حَتَّى  
لَوْ سَلَكُوا جُحْرَ ضَبَّ لَسْلَكُتُمُوهُ».«  
قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودُ  
وَالنَّصَارَى؟ قَالَ النَّبِيُّ ﷺ: «فَمَنْ؟».

[انظر: ٧٣٢٠]

**3457.** Narrated Anas: The people mentioned the fire and the bell [as means proposed for announcing the time of *Salāt* (prayer)] and by such a suggestion they referred to the Jews and the Christians. But Bilāl was ordered, “Pronounce the words of the *Adhān* (i.e., call for the *Salāt*) by saying its wordings twice in doubles, and for the *Iqāma* by saying its wordings once in singles.”<sup>(1)</sup>

**3458.** Narrated ‘Āishah that she used to hate that one should keep his hands on his flanks while offering *Salāt* (prayer). She said that the Jews used to do so.

**٣٤٥٧ - حدثنا عمران بن ميسرة:** حدثنا عبد الوارث: حدثنا خالد، عن أبي قلابة، عن أنس رضي الله عنه قال: ذكروا النار والناقوس فذكروا اليهود والنصارى، فأمر بلالاً أن يشقق الأذان وأن يوترا الإقامة. [راجع: ٦٠٣]

**٣٤٥٨ - حدثنا محمد بن يوسف:** حدثنا سفيان، عن الأعمش، عن أبي الضحى، عن مسروق، عن عائشة رضي الله عنها: كانت تكره أن يجعل يده في حاصرته وتقول: إن اليهود تفعله. تابعة شعبية، عن الأعمش.

**٣٤٥٩ - حدثنا قتيبة بن سعيد:** حدثنا ليث، عن نافع، عن ابن عمر رضي الله عنها عن رسول الله ﷺ قال: إنما أجلكم في أجل من خلا

: رضي الله عنها Allāh’s Messenger ﷺ said, “Your period (i.e., the Muslims’ period) in comparison to the periods of the previous nations, is like the period between the *Salāt-ul-‘Aṣr* (*‘Aṣr* prayer) and sunset. And your example in comparison

(1) (H. 3457) The suggestion that they should use fire or a bell to announce the time of the *Salāt* (prayer) was rejected, and the *Adhān* was adopted instead. [See Vol. 1, *Hadīth* No. 603]

to the Jews and the Christians is like the example of a person who employed some labourers and asked them, ‘Who will work for me till midday for one *Qirāt* each?’ The Jews worked for half a day for one *Qirāt* each. The person asked, ‘Who will do the work for me from midday to the time of the *Salāt-ul-'Aṣr* for one *Qirāt* each?’ The Christians worked from midday till the *Salāt-ul-'Aṣr* for one *Qirāt*. Then the person asked, ‘Who will do the work for me from the *Salāt-ul-'Aṣr* till sunset for two *Qirāt* each?’’ The Prophet ﷺ added, “It is you (i.e., Muslims) who are doing the work from the *Salāt-ul-'Aṣr* till sunset, so you will have a double reward. The Jews and the Christians got angry and said, ‘We have done more work but got less wages.’ Allāh said, ‘Have I been unjust to you as regards your rights?’ They said, ‘No.’ So Allāh said, ‘Then it is My Blessing which I bestow on whomever I like.’”

مِنَ الْأَمْمَ، مَا بَيْنَ صَلَةِ الْعَصْرِ إِلَى  
مَغْرِبِ السَّمَاءِ. وَإِنَّمَا مُثْلِكُمْ وَمَثَلُ  
الْيَهُودِ وَالنَّصَارَى كَرَجْلٍ اسْتَعْمَلَ  
عَمَالًا فَقَالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ  
النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ  
الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ  
قِيرَاطٍ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ  
نِصْفِ النَّهَارِ إِلَى صَلَةِ الْعَصْرِ عَلَى  
قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى مِنْ  
نِصْفِ النَّهَارِ إِلَى صَلَةِ الْعَصْرِ عَلَى  
قِيرَاطٍ قِيرَاطٍ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي  
مِنْ صَلَةِ الْعَصْرِ إِلَى مَغْرِبِ السَّمَاءِ  
عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ؟ قَالَ: أَلَا فَانْتُمْ  
الَّذِينَ تَعْمَلُونَ مِنْ صَلَةِ الْعَصْرِ إِلَى  
مَغْرِبِ السَّمَاءِ؟ أَلَا لَكُمُ الْأَجْرُ  
مَرَّتَيْنِ. فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى  
فَقَالُوا: نَحْنُ أَكْثُرُ عَمَالًا، وَأَقْلَ  
عَطَاءً، قَالَ اللَّهُ: وَهَلْ ظَلَمْتُكُمْ مِنْ  
حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَإِنَّهُ  
فَضْلِي أُعْطِيَهُ مِنْ شَيْئٌ». [راجع: ٥٥٧]

**3460.** Narrated Ibn 'Abbās رضي الله عنهما : I heard 'Umar رضي الله عنه saying, “May Allāh curse so-and-so! Doesn't he know that the Prophet ﷺ said, ‘May Allāh curse the Jews, for though they were forbidden (to eat) fat, they melted (liquified) it and sold it.”

٣٤٦٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:  
حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِي، عَنْ  
طَاوِيسٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: سَمِعْتُ  
عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَاتَلَ اللَّهُ  
فُلَانًا، أَلْمَ يَعْلَمُ أَنَّ النَّبِيَّ ﷺ قَالَ:  
«عَنِ اللَّهِ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشَّحُومُ  
فَجَمَلُوهَا قَبَاعُوهَا». تَابَعَهُ جَابِرٌ وَأَبُو  
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٢٢٣]

**3461.** Narrated 'Abdullâh bin 'Amr رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur'ân or *As-Sunna*) and tell others the stories of Banî Isrâ'îl (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire."

٣٤٦١ - حَدَّثَنَا أَبُو عَاصِمُ الضَّحَّاكُ ابْنُ مَخْلِدٍ: أَخْبَرَنَا الأُورَاعِيُّ: حَدَّثَنَا حَسَانُ ابْنُ عَطِيَّةَ، عَنْ أَبِي كَيْشَةَ السَّلْوَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّ الَّبِيِّنَ قَالَ: «بَلَّغُوا عَنِّي وَلَوْ أَيْمَأْ، وَحَدَّثُوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا حَرَجَ». وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلَيَبُوأْ مَقْعَدَهُ مِنَ النَّارِ».

**3462.** Narrated Abû Hurairah رَضِيَ اللَّهُ عَنْهُ: Allâh's Messenger ﷺ 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)."

٣٤٦٢ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمَ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ بْنِ شَهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ فَخَالِفُوهُمْ». [انظر: ٥٨٩]

**3463.** Narrated Jundub: Allâh's Messenger ﷺ said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allâh تَعَالَى said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise .'"

٣٤٦٣ - حَدَّثَنَا مُحَمَّدُ قَالَ: حَدَّثَنَا حَاجَاجُ: حَدَّثَنَا جَرِيرُ، عَنِ الْحَسَنِ قَالَ: حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللَّهِ فِي هَذَا الْمَسْجِدِ وَمَا نَسِيَنَا مُنْذَ حَدَّثَنَا وَمَا نَخْسَى أَنْ يَكُونَ جُنْدُبُ كَذَبَ عَلَى الَّبِيِّنَ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ حُرْجٌ فَجَنَعَ فَأَخَذَ سِكِّينًا فَحَرَّ بِهَا يَدَهُ فَمَا رَقَ الدَّمُ حَتَّى ماتَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: بَادَرَنِي عَبْدِي بِنْفُسِهِ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ».

**(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man.)**

**3464.** Narrated Abū Hurairah that he heard Allāh's Messenger ﷺ saying, "Allāh willed to test three Isrāelites who 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 illness 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 (or cows).' (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 Allāh 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 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 may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allāh gave him back his eye-sight. 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

**(٥١) بَابٌ:** حَدِيثُ أَبْرَصَ وَأَفْرَعَ  
وَإِسْحَاقَ فِي بَنِي إِسْرَائِيلَ

**٣٤٦٤ - حَدَّثَنَا أَخْمَدُ بْنُ**  
**إِسْحَاقَ:** حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ  
حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ  
اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي  
عُمْرَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِكْمَةً وَحَدَّثَنِي مُحَمَّدُ: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ رَجَاءَ: أَخْبَرَنَا هَمَّامٌ، عَنْ  
إِسْحَاقَ بْنِ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي عَبْدُ  
الرَّحْمَنِ بْنُ أَبِي عُمْرَةَ أَنَّ أَبَا هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ ثَلَاثَةَ فِي بَنِي  
إِسْرَائِيلَ: أَبْرَصَ وَأَفْرَعَ وَأَعْمَى، بَدَا  
اللَّهُ عَزَّ وَجَلَّ أَنْ يَتَلَبَّهُمْ فَبَعَثَ إِلَيْهِمْ  
مَلَكًا فَأْتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ  
أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنُ حَسَنٍ وَجَلْدٌ  
حَسَنٌ، قَدْ قَدِيرَنِي النَّاسُ، قَالَ:  
فَمَسَحَهُ فَذَهَبَ عَنْهُ، فَأُغْطِي لَوْنًا  
حَسَنًا وَجَلْدًا حَسَنًا. فَقَالَ: وَأَيُّ  
الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبْلُ - أَوْ  
قَالَ: الْبَقَرُ، هُوَ شَكٌ فِي ذَلِكَ: أَنَّ  
الْأَبْرَصَ وَالْأَفْرَعَ قَالَ أَحَدُهُمَا:  
الْإِبْلُ، وَقَالَ الْآخَرُ: الْبَقَرُ - فَأُغْطِي  
نَاقَةً عُشَرَاءَ، فَقَالَ: يُبَارِكُ لَكَ فِيهَا.  
وَأَتَى الْأَفْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ  
إِلَيْكَ؟ قَالَ: شَعْرُ حَسَنٍ، وَيَدْهُبُ  
هَذَا عَنِّي، قَدْ قَدِيرَنِي النَّاسُ. قَالَ:

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. So, none will satisfy my need except Allāh 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 gave you (all this property)?' He replied, '(This is all wrong), I got this property through inheritance from my forefathers'. The angel said, 'If you are telling a lie, then let Allāh 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 Allāh make you as you were before.'

"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 Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allāh gave me back my eye-sight; I was poor and Allāh made me rich; so take anything you

فَمَسَحَهُ فَذَهَبَ، وَأُجْطِيَ شَعْرًا حَسَنًا،  
قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ:  
الْبَقَرُ. قَالَ: فَأَعْطَاهُ بَقَرَةً حَامِلًا،  
وَقَالَ: يُبَارِكُ لَكَ فِيهَا. وَأَتَى الْأَعْمَى  
فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ:  
يَرْدُ اللَّهِ إِلَيَّ بَصَرِي فَأُبَصِّرُ بِهِ النَّاسَ،  
قَالَ: فَمَسَحَهُ فَرَدَ اللَّهِ إِلَيْهِ بَصَرَهُ.  
قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ:  
الْغَنْمُ، فَأَعْطَاهُ شَاهَةً وَالدَّا. فَأُنْتَجَ  
هَذَانِ وَوَلَّهُ هَذَا فَكَانَ لَهُذَا وَادِي مِنْ  
إِيلِ، وَلَهُذَا وَادِي مِنْ بَقَرِ، وَلَهُذَا وَادِي  
مِنْ الْغَنْمِ. ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي  
صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مُسْكِنٌ  
تَقْطَعَتْ بِهِ الْجِبَالُ فِي سَفَرِهِ فَلَا يَلْعَبُ  
الْيَوْمِ إِلَّا بِاللَّهِ ثُمَّ يَكُونُ أَبْرَصَ  
أَعْطَاكَ اللَّذُونَ الْحَسَنَ وَالْجَلْدَ الْحَسَنَ  
وَالْمَالَ بَعِيرًا أَتَيْلَعْ عَنِّي فِي سَفَرِي.  
فَقَالَ لَهُ: إِنَّ الْحُمُوقَ كَثِيرٌ. فَقَالَ  
لَهُ: كَأَنِي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ  
يَقْدِرُكَ النَّاسُ؟ فَقَيْرَا فَأَعْطَاكَ اللَّهُ؟  
فَقَالَ: لَقَدْ وَرَثْتُ لِكَابِرَ عَنْ كَابِرٍ،  
فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَبَرْكَ اللَّهُ إِلَى  
مَا كُنْتَ. وَأَتَى الْأَفْرَعَ فِي صُورَتِهِ  
وَهَيْئَتِهِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لَهُذَا فَرَدَ  
عَلَيْهِ مِثْلَ مَا رَدَ عَلَيْهِ هَذَا. فَقَالَ: إِنْ  
كُنْتَ كَاذِبًا فَصَبَرْكَ اللَّهُ إِلَى مَا كُنْتَ.  
وَأَتَى الْأَعْمَى فِي صُورَتِهِ فَقَالَ: رَجُلٌ  
مُسْكِنٌ وَابْنُ سَبِيلٍ وَتَقْطَعَتْ بِي

wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.'

الْجَبَلُ فِي سَفَرِهِ فَلَا بَلَاغٌ لِيَوْمَ إِلَّا  
بِاللَّهِ ثُمَّ بِكَ. أَسْأَلُكَ بِالذِّي رَدَ عَلَيْكَ  
بَصَرَكَ شَاهَ أَتَلَّغُ بِهَا فِي سَفَرِي،  
وَقَالَ لَهُ: قَدْ كُنْتُ أَعْمَى فَرَدَ اللَّهُ  
بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي. فَحُذِّ مَا  
شِئْتَ فَوَاللَّهِ لَا أَحْمَدُكَ الْيَوْمَ بِشَيْءٍ  
أَحْذَنْتَ اللَّهَ. قَالَ: أَمْسِكْ مَالَكَ،  
إِنَّمَا اتَّثِيمُكُمْ فَقَدْ رَضِيَ عَنْكَ وَسَخَطَ  
عَلَى صَاحِبِكَ». [انظر: ٦٦٥٣]

(٥٢) **بَابٌ**: «أَمْ حَسِّيْتَ أَنَّ أَصْحَابَ  
الْكَهْفَ وَالرَّقِيمِ» [الكهف: ٩]  
«الْكَهْفُ»: الفَتْحُ فِي الْجَبَلِ.  
«وَالرَّقِيمُ»: الْكِتَابُ، «مَرْءُومٌ»:  
مَكْتُوبٌ مِنَ الرَّقْمِ. «وَرَبَّطْنَا عَلَى  
قُلُوبِهِمْ»: الْهَمْنَاهُمْ صَرِّاً.  
«شَطَاطًا»: إِفْرَاطًا. «بِالوَصِيدِ»:  
الْفِنَاءُ وَجْمَعُهُ وَسَائِدُ وَوُصْدُ.  
وَيُقَالُ: الْوَصِيدُ الْبَابُ، «مُؤَصَّدَةٌ»  
مُظْبَقَةٌ، آصَدَ الْبَابُ وَأَوْصَدَ.  
«بَعْثَتُهُمْ»: أَحْيَيْنَاهُمْ. «أَزْكَى»: أَكْثُرَ  
رَيْعاً «فَصَرَّبْنَا عَلَى عَذَانِهِمْ» فَنَامُوا  
«رَجَمْنَا بِالْغَيْبِ»: لَمْ يَسْتَئِنُ. وَقَالَ  
مُجَاهِدٌ: «فَرَصَّهُمْ»: تَرْكُهُمْ.

(٥٣) **بَابٌ**: حَدِيثُ الْغَارِ

٣٤٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ  
سَيِّدِي: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ عَنْ أَبِي  
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ

### (52) CHAPTER.

(Allāh's Statement): "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave)??" (V.18:9)

### (53) CHAPTER. The tale of the cave.

3465. Narrated Ibn 'Umar رضي الله عنهما : Allah's Messenger ﷺ said, "Once, three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of

a huge rock) while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i.e just for gaining Allāh's Pleasure).' So one of them said, 'O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e., three *ṣā'ī*) of rice, but he departed, leaving it (i.e., his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive (take) all of them.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* (of rice).' So he drove (took) them. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e., my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' So, the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh! You know that I had a cousin (i.e., my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred Dīnār (i.e., gold pieces). So, I collected the amount and brought it to her, and she allowed me to

قال: «بَيْمَا ثَلَاثَةُ نَفَرٌ مِّنْ كَانَ  
قَبْلَكُمْ يَمْشُونَ إِذَا أَصَابَهُمْ مَطَرٌ فَأَوْرُوا  
إِلَى غَارٍ فَأَنْطَقُوكُمْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ  
لِيَعْضُ: إِنَّهُ وَاللَّهِ يَا هُؤُلَاءِ لَا يُتَجَيِّكُمْ  
إِلَّا الصَّدَقُ، فَلَيَدْعُ كُلُّ رَجُلٍ مِّنْكُمْ  
بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ. فَقَالَ:  
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ  
عَمِيلٌ لِي عَلَى فَرَقٍ مِّنْ أَرْزٍ فَدَهَبَ  
وَتَرَكَهُ وَإِنِّي عَمِدْتُ إِلَى ذَلِكَ الْفَرَقِ  
فَرَرَعْتُهُ فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيْتُ  
مِنْهُ بَقَرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ  
فَقُلْتُ لَهُ: اعْمِدْ إِلَى تِلْكَ الْبَقَرِ  
فَسُقْهَا، فَقَالَ لِي: إِنَّمَا لِي عِنْدِكَ فَرَقٌ  
مِّنْ أَرْزٍ، فَقُلْتُ لَهُ: اعْمِدْ إِلَى تِلْكَ  
الْبَقَرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرَقِ، فَسَاقَهَا.  
فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ  
خَحْسِينَكَ فَرَرَجْتُ عَنَّا، فَانْسَاحَتْ عَنْهُمْ  
الصَّخْرَةُ. فَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ  
كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبْوَانٍ شَيْخَانٍ  
كَبِيرَانِ وَكُنْتُ أَتَيْهِمَا كُلَّ لَيْلَةٍ بِلَبِنِ غَمَّ  
لِي، فَأَبْطَأْتُ عَنْهُمَا لَيْلَةً فَجِئْتُ وَفَدَ  
رَقَدًا وَأَهْلِي وَعَبْلِي يَتَصَاغُرُونَ مِنْ  
الْجُوَوِعِ، وَكُنْتُ لَا أُسْقِيَهُمْ حَتَّى  
يَشْرَبَ أَبْوَاهِي فَكَرِهْتُ أَنْ أُوْقِظَهُمَا  
وَكَرِهْتُ أَنْ أَدْعُهُمَا فَيَسْتَشَكَّ  
بِشَرَتِهِمَا. فَلَمْ أَرْزُ أَنْتَفِرْ حَتَّى طَلَعَ  
الْفَجْرُ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ  
ذَلِكَ مِنْ خَحْسِينَكَ فَرَرَجْتُ عَنَّا،

sleep with her. But when I sat between her legs, she said: Be afraid of Allāh, and do not deflower me but legally. I got up and left the hundred Dīnār (for her). O Allāh! If You consider that I did that for fear of You then please remove the rock'. So, Allāh released them (removed the rock) and they came out (of the cave)."

[This *Hadīth* indicates that one can only ask Allāh for help directly or through his performed good deeds. But to ask Allāh through dead or absent (Prophets, saints, spirits, holy men, angels etc.) is absolutely forbidden in Islām and it is a kind of "Shirk" — polytheism].

فَأَنْسَخْتُ عَنْهُمُ الصَّخْرَةَ حَتَّىٰ نَظَرُوا  
إِلَى السَّمَاءِ。 فَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ  
كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبْنَهُ عَمْ مِنْ  
أَحَبِّ النَّاسِ إِلَيَّ وَأَنِّي رَأَوْدَتُهُ عَنْ  
نَفْسِهَا فَأَبْتَأْلَى أَنْ آتَيْهَا بِمِائَةً دِينَارِ،  
فَطَلَبَتُهَا حَتَّىٰ قَدَرْتُ فَأَتَيْتُهَا بِهَا  
فَدَفَعْتُهَا إِلَيْهَا فَأَمْكَثْتُهُ مِنْ نَفْسِهَا،  
فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: أَتَّقَىٰ  
اللَّهُ وَلَا تَنْفُضَ الْخَاتَمَ إِلَّا بِحَقِّهِ،  
فَقُفِّمْتُ وَتَرَكْتُ الْمِائَةَ دِينَارِ. فَإِنْ كُنْتَ  
تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ  
فَفَرَّجْ عَنَّا، فَقَرَّاجَ اللَّهُ عَنْهُمْ  
فَخَرَجُوا». [راجع: ٢٢١٥]

(٥٤) بَابٌ :

٣٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الْوَنَادِ، عَنْ  
عَبْدِ الرَّحْمَنِ: حَدَّهُ أَنَّهُ سَمِعَ أبا  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ  
اللَّهِ يَقُولُ: «يَبْنَا امْرَأَةٌ تُرْضِعُ ابْنَهَا  
إِذْ مَرَّ بِهَا رَاكِبٌ وَهِيَ تُرْضِعُهُ» فَقَالَتْ:  
اللَّهُمَّ لَا تُمِّنْ أَبْنِي حَتَّىٰ يَكُونَ مِثْلَ  
هَذَا، فَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَ  
ئِمَّ رَجَعَ فِي الشَّدْيِ، وَمَرَّ بِامْرَأَةٍ تُجْرِرُ  
وَيُلْعِبُ بِهَا فَقَالَتْ: اللَّهُمَّ لَا تَجْعَلْ  
أَبْنِي مِثْلَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي  
مِثْلَهَا. فَقَالَ: أَمَّا الرَّاكِبُ فَإِنَّهُ كَافِرٌ  
وَأَمَّا الْمَرْأَةُ فَإِنَّهُمْ يَقُولُونَ لَهَا: تَرْزِنِي،  
وَتَقُولُ: حَسِبِيَ اللَّهُ. وَيَقُولُونَ:

#### (54) CHAPTER.

**3466.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allāh! Don't let my child die till he becomes like this (rider).' The child said, 'O Allāh! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they (some people) passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allāh! Do not make my child like her.' The child said, 'O Allah! Make me like her.' Then he said, 'As for the rider, he is a disbeliever (an infidel), while the lady is accused of illegal sexual intercourse (falsely) and she says: Allāh is Sufficient for me (He knows the truth), and they also accuse her of theft (falsely) and she says: Allāh is Sufficient for me.'"

[See *Hadīth* No. 3436]

تَسْرِفُ، وَتَقُولُ: حَسْبِيَ اللَّهُ». .

[راجع: ١٢٠٦]

**3467.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that The Prophet ﷺ said, "While a dog was going round a well and was about to die of thirst, an Isræli prostitute saw it and took off her shoe (and used the shoe to draw water from the well) and watered it. So Allāh forgave her because of that good deed." (See H. 3321)

٣٤٦٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ بْنِ سَبِّيْرِيْنَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَمَا كَلْبٌ يُطِفِ بِرَكِيَّةَ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيًّا مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَتَرَعَتْ مُوْقَهَهَا فَسَقَتْهُ فَعَفَرَ لَهَا بِهٖ». [راجع: ٣٣٢١]

**3468.** Narrated Ḥumaid bin ‘Abdur-Rahmān that he heard Mu‘āwiya bin Abī Sufyān (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-Madīna! 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 Isrælites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks)'."

٣٤٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ حُمَيْدٍ ابْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعاوِيَةَ بْنَ أَبِي سُفْيَانَ عَامَ حَجَّ عَلَى الْمِنْبَرِ، فَتَنَاهَلَ قُصَّةً مِنْ شَعْرٍ كَانَتْ فِي يَدِي حَرَسِيٍّ فَقَالَ: يَا أَهْلَ الْمَدِيْنَةِ، أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ عَنْ مِثْلِ هَذِهِ وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذُوهَا نِسَاوَهُمْ». [انظر: ٣٤٨٨، ٥٩٣٢، ٥٩٣٨]

**3469.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that The Prophet ﷺ said, "Amongst the people preceding you there used to be *Muhaddithūn* (i.e., persons who can guess things that come true later on, as if those persons have been inspired divinely), and if there are any such persons amongst my followers, it is 'Umar bin Al-Khaṭṭāb.'"

٣٤٦٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهُ قَدْ كَانَ فِيمَا مَضَى قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُونَ، وَإِنَّهُ إِنْ كَانَ فِي

أَمْتَى هَذِهِ مِنْهُمْ فَإِنَّهُ عُمَرُ بْنُ  
الْخَطَّابِ». [انظر: ٣٦٨٩]

٣٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدْيٍ، عَنْ  
شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ  
النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَ فِي بَنِي  
إِسْرَائِيلَ رَجُلٌ قُتِلَ تَسْعَةَ وَتِسْعِينَ  
إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا  
فَسَأَلَهُ فَقَالَ لَهُ: تَوْبَةً؟ قَالَ: لَا،  
فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ:  
أَئْتِ رَبِّيَّكَ ذَذَا وَكَذَا، فَأَدْرَكَهُ الْمَوْتُ  
فَنَاءٌ بِصَدْرِهِ نَحْوُهَا فَاخْتَصَمَ فِيهِ  
مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ،  
فَأَوْحَى اللَّهُ إِلَيْهِ هَذِهِ أَنْ تَقْرَبَيِّ،  
وَأَوْحَى إِلَيْهِ أَنْ تَبَاعِدَيِّ، وَقَالَ:  
قَيْسُوا مَا بَيْنَهُمَا. فَوِجَدَ إِلَيْهِ هَذِهِ  
أَقْرَبَ بِشَبَرٍ فَعَفَرَ لَهُ».

٣٤٧١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفِّيَانُ: حَدَّثَنَا أَبُو الزَّنَادِ  
عَنِ الْأَعْرَجِ عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ  
عَلَى النَّاسِ فَقَالَ: «بَيْنَا رَجُلٌ يَسْوُقُ  
بَقَرَةً إِذْ رَكِبَهَا فَصَرَبَهَا، فَقَالَتْ: إِنَّا  
لَمْ نُخْلَقْ لِهَا إِنَّمَا خُلِقْنَا لِلْحَرْثِ»،  
فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ بَقَرَةٌ تَكَلَّمُ!  
فَقَالَ: «فَإِنِّي أُوْمِنُ بِهَا أَنَا وَأَبُو بَكْرٍ

**3470.** Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, There was a man from Bani Isrāel who murdered ninety-nine persons. Then he set out asking (whether his 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 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 quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), 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.”

**3471.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Once, Allāh’s Messenger ﷺ offered the morning *Salāt* (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 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 I?’ ” The people said surprisingly, “Glorified be Allāh! A wolf speaks!”<sup>(1)</sup> The Prophet ﷺ said, “But I believe this and Abū Bakr and ‘Umar, too, believe this, although neither of them was present there.”

[See Vol. 3, *Hadīth* No. 2324 and also Vol. 5, *Hadīth* No. 3663]

وَعُمْرٌ وَمَا هُمَا شَمٌ. «وَيَبْنِمَا رَجُلٌ فِي عَنْمِهِ إِذْ عَدَا الدَّنْبُ فَذَهَبَ مِنْهَا بِشَأْةٍ فَطَلَبَ حَتَّى كَانَهُ اسْتَقْدَمَهَا مِنْهُ، فَقَالَ لَهُ الدَّنْبُ: هَذَا اسْتَقْدَمَنَا مِنْيٍ، فَمَنْ لَهَا يَوْمَ السَّيْعِ؟ يَوْمَ لَا رَاعِي لَهَا عَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، دَنْبٌ يَتَكَلَّمُ! قَالَ: «فَإِنِّي أُوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمْرٌ وَمَا هُمَا شَمٌ.

[راجع: ٢٣٢٤]

حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسْعِرٍ، عَنْ سَعْدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

٣٤٧٢ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ

**3472.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with

- (1) (H. 3471) It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madina as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa’id Al-Khudri رَضِيَ اللَّهُ عَنْهُ : Narrated Abū Sa’id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : (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 Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past”. Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh’s Messenger (Muhammad ﷺ) and informed the whole story. Allāh’s Messenger ordered for the proclamation of a congregational *Salāt* (prayer) (صلاة جماعة), then he ﷺ came out and asked the shepherd to inform the people (about his story), and he informed them. Then Allāh’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 (سَاعَ) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

[See Vol. 3, *Hadīth* No. 2324 and also Vol. 5, *Hadīth* No. 3663]

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.'"

رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:  
 اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ  
 فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي  
 عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ. فَقَالَ لَهُ الَّذِي  
 اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا  
 اشْتَرَيْتَ مِنْكَ الْأَرْضَ، وَلَمْ أَبْتَعْ مِنْكَ  
 الذَّهَبَ. وَقَالَ الَّذِي لَهُ الْأَرْضُ: إِنَّمَا  
 يُعْتَكُ الأَرْضُ وَمَا فِيهَا. فَتَحَاكِمَا إِلَى  
 رَجُلٍ، فَقَالَ الَّذِي تَحَاكِمَ إِلَيْهِ:  
 الْأَكْمَاءِ وَلَدُ؟ قَالَ أَخْدُهُمَا: لِي غُلَامٌ،  
 وَقَالَ الْآخَرُ: لِي جَارِيَةٌ. قَالَ:  
 أَنْكُحُوا الْغُلَامَ الْجَارِيَةَ. وَأَنْفَقُوا عَلَى  
 أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا». [راجع: ٢٣٦٥]

٣٤٧٣ - حَدَثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَثَنِي مَالِكُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَعَنْ أَبِي النَّضِيرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدَ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ رِجْسُ أَرْسِلَ عَلَى طَاغِيَّةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدِمُوا عَلَيْهِ. وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». قَالَ أَبُو النَّضِيرِ: «لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِنْهُ». [انظر: ٦٩٧٤، ٥٧٢٨]

**3474.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I asked Allāh’s Messenger ﷺ about the plague. He told me that it was a punishment sent by Allāh on whom he wished, and Allāh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allāh’s Reward, and believing that nothing will befall him except what Allāh has written for him, he will get a reward similar to that of a martyr.

**٣٤٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرْيَدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ رَوْجَفَةَ الْبَيْتِ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ عَنِ الطَّاعُونِ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يَعْتَهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقْعُدُ الطَّاعُونُ فَيُمْكِثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصْبِيُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ». [انظر: ٥٧٣٤، ٦٦١٩]

**3475.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The people of Quraish worried about the lady from Banī Makhzūm who had committed theft. They asked, “Who will intercede for her with Allāh’s Messenger ﷺ?” Some said, “No one dare to do so except Usāma bin Zaid, the beloved one to Allāh’s Messenger ﷺ.” When Usāma spoke about that to Allāh’s Messenger ﷺ; Allāh’s Messenger ﷺ said (to him), “Do you try to intercede for somebody in a case connected with Allāh’s prescribed punishments?” Then he got up and delivered a *Khuṭba* (religious talk) saying, “What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh’s punishment on him. By Allāh, if Fāṭima, the daughter of Muḥammad stole, I would cut off her hand.”

**٣٤٧٥ - حَدَّثَنَا قَيْمِيَةَ بْنُ سَعِيدَ:** حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيْشًا أَهْمَمُهُمْ شَأنُ الْمَرْأَةِ الْمُخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ؟ فَقَالُوا: وَمَنْ يَحْتَرِي عَلَيْهِ إِلَّا أَسَامِةَ بْنَ زَيْدٍ حَبْ رَسُولِ اللَّهِ؟ فَكَلَمَهُ أَسَامِةً فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَاخْتَطَبَ تُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبَلُوكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقُ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ». وَإِيمُ اللَّهِ لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». [راجع: ٢٦٤٨]

**3476.** Narrated Ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ: I heard a person reciting a (Qur’anic) Verse in

**٣٤٧٦ - حَدَّثَنَا آدُمُ:** حَدَّثَنَا

a certain way, and I had heard the Prophet ﷺ reciting the same Verse in a different way. So, I took him to the Prophet ﷺ and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

شُعْبَةُ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ : سَمِعْتُ النَّزَارَ ابْنَ سَبْرَةَ الْهَلَالِيَّ ، عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَجُلًا قَرَأَ آيَةً وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ خِلَافَهَا ، فَحَجَّتْ بِهِ النَّبِيَّ ﷺ فَأَخْبَرَهُ فَعَرَفَ فِي وَجْهِهِ الْكَغْرَاهِيَّةَ وَقَالَ : «كِلَّا كُمَا مُحْسِنٌ فَلَا تَخْتَلِفُوا فَإِنَّمَّا كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهُلْكُوا». [٤١٠] (راجع: ٢٤٧٧)

**3477.** Narrated 'Abdullāh (bin Mas'ūd) (رضي الله عنه): As if I saw the Prophet ﷺ 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 Allāh! Forgive my nation, for they have no knowledge."

٣٤٧٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ قَالَ : حَدَّثَنِي شَقِيقٌ : قَالَ عَبْدُ اللَّهِ : كَأَنِي أَنْهُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي تَبَيَّنَ مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمٌ فَادْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ : «اللَّهُمَّ اغْفِرْ لِعَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر: ٦٩٢٩]

**3478.** 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 deathbed, 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 and crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allāh gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of You.' So Allāh bestowed His Mercy upon him (forgave him)."

٣٤٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ فَنَادَةَ ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْعَافِرِ ، عَنْ أَبِي سَعِيدِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ : «أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَغَسَهُ اللَّهُ مَالًا فَقَاتَ لِيَتِيهِ لِمَا حُضِرَ : أَيَّ أَبْ كُنْتُ لَكُمْ؟ قَالُوا : خَيْرًا أَبْ ، قَالَ : فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ فَإِذَا مَتْ فَأَخْرُقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي يَوْمٍ عَاصِفٍ ، فَفَعَلُوا . فَجَمِيعُ اللَّهِ عَرْ دَجَلَ فَقَالَ : مَا حَمَلْتَ؟ قَالَ :

مَخَافِئُكَ، فَتَلَقَّاهُ رَحْمَتُهُ». وَقَالَ مُعاذُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَاتَادَةَ قَالَ: سَمِعْتُ عَقْبَةَ بْنَ عَبْدِ الْغَافِرِ: سَمِعْتُ أبا سَعِيدِ الْحُدَريَّ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٤٨١، ٧٥٠٨]

**3479.** Narrated Rib'i bin Hirash: 'Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allāh's Messenger ﷺ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allāh collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allāh forgave him."

Narrated 'Abdul Malik as above, saying, "On a windy day."

٣٤٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشَ قَالَ: قَالَ عَقْبَةُ لِحَدِيقَةٍ: أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ لِمَا أَيْسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا مُتْ فَاجْمِعُوا لِي حَطَبًا كَثِيرًا، ثُمَّ أُورُوا نَارًا، حَتَّىٰ إِذَا أَكَلْتُ لَحْمِي وَحَلَصْتُ إِلَى عَظْمِي فَخُذُوهَا فَأَطْخُنُوهَا فَنَذِرُونِي فِي الْيَمِّ فِي يَوْمٍ حَارًّا أَوْ رَاحِمًا. فَجَمَعَهُ اللَّهُ فَقَالَ: لَمْ فَعَلْتَ؟ قَالَ: حَشِيتَكَ، فَفَغَرَ لَهُ». قَالَ عَقْبَةُ: وَأَنَا سَمِعْتُهُ يَقُولُ.

[راجع: ٣٤٥٢]

حَدَّثَنَا مُوسَىٰ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ وَقَالَ: «فِي يَوْمٍ رَاحِمًا».

**3480.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So, when he met Allāh (after his death), Allāh forgave him."

٣٤٨٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنَ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَقْبَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ الرَّجُلُ يُدَافِئُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا

أَتَيْتُ مُعْسِرًا فَتَجَاوَرْتُ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَرَ عَنَّا، قَالَ: فَلَقَيَ اللَّهَ فَتَجَاوَرْ عَنْهُ». [راجع: ٢٠٧٨]

**3481.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allāh, if Allāh would get hold of me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allāh ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allāh asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allāh forgave him."

Another narrator said, "The man said, 'Fear of You, O Lord!'"

**3482.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما: Allāh's Messenger ﷺ 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." (See H. 745, 3318)

**3481** - حدثني عبد الله بن محمد: حدثنا هشام: أخبرنا معمراً، عن الزهرري، عن حميد بن عبد الرحمن، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «كان رجلاً يسرف على نفسه فلما حضره الموت قال ليته: إذا أنا مُتْ فأخرفوني ثم اطحونوني ثم ذروني في الربيع، فوالله ليئن فكر الله علیي ليعدبني عذاباً ما عذبه أحداً. فلما مات فعل به ذلك فامر الله تعالى الأرض فقال: أجمعى ما فيك منه، ففعلت. فإذا هو قائم فقال: ما حملك على ما صنعت؟ قال: يا رب خسيتك حملتني، فغفر له»، وقال غيره: «مخالفك يا رب». [انظر: ٦٧٥٠٢]

**3482** - حدثني عبد الله بن محمد ابن أسماء: حدثنا جويرية بن أسماء، عن نافع، عن عبد الله بن عمر رضي الله عنهما: أن رسول الله ﷺ قال: «عذبت امرأة في هرّة ربطةها حتى ماتت فدخلت فيها النار، لا هي أطعمتها ولا سقتها إذ حبسها، ولا هي تركتها تأكل من خشاش الأرض».

**3483.** Narrated Abū Mas'ūd 'Uqba : The Prophet ﷺ said, "One of the (basic) sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 8, *Hadīth* No. 6120]

**3484.** Narrated Abū Mus'ūd : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "One of the sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

**3485.** Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ رُهْبَرِهِ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ عَفْيَةُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مَمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ: إِذَا لَمْ تَسْتَحِ فَافْعُلْ مَا شِئْتَ». [انظر: ٣٤٨٤، ٦١٢٠]

٣٤٨٤ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَوْفَتْ رِبْعَيِّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مَمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ». [راجع: ٣٤٨٣]

٣٤٨٥ - حَدَّثَنَا يَشْرُبُرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا يُونُسَ، عَنْ الرُّهْبَرِيِّ: أَخْبَرَنِي سَالِمٌ: أَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَجْرُي إِزَارُهُ مِنَ الْجُلَاءِ حُسِيفَ بِهِ فَهُوَ يَتَجَلَّجِلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تابعه عبد الرحمن بن خالد، عن الرُّهْبَرِيِّ. [انظر: ٧٥٩٠]

**3486.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allāh gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the

٣٤٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنِي أَبُنْ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَدْعَ مُلُّ أُمَّةٍ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتَيْنَا مِنْ بَعْدِهِمْ، فَهُنَّا

Christians. (See H. 896)

**3487.** It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) (at least) in every seven days.” (See Vol. 2, *Hadīth* No.897)

**3488.** Narrated Sa‘id bin Al-Musaiyab : When Mu‘āwiya bin Abī Sufyān came to Al-Madina for the last time, he delivered a *Khutba* (religious talk) before us. He took out a tuft of hair and said, “I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet ﷺ named such a practice, *Az-Zūr* (i.e., falsehood), meaning the use of false hair.”

الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، فَغَدَّا لِلْيَهُودِ

وَبَعْدَ غَدِ اللَّنَّصَارَىٰ ». [رَاجِعٌ : ٢٣٨]

**٣٤٨٧** - «عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ

سَبْعَةِ أَيَّامٍ يَوْمٌ يَعْسِلُ رَأْسَهُ وَجَسَدَهُ».

[رَاجِعٌ : ٨٩٧]

**٣٤٨٨** - حَدَّثَنَا آدُمُ : حَدَّثَنَا

شُعْبَةُ : حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ : سَمِعْتُ

سَعِيدَ بْنَ الْمُسَيَّبَ قَالَ : قَدِيمًا مُعاوِيَةُ

بْنُ أَبِي سُفْيَانَ الْمَدِينَةَ آخِرَ قَدْمَةَ

قَدْمَهَا فَخَطَبَنَا فَأَخْرَجَ كُلَّهُ مِنْ شَعَرِ

فَقَالَ : مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَعْمَلُ

هَذَا غَيْرَ الْيَهُودِ؟ إِنَّ النَّبِيَّ ﷺ سَمَاهُ

الرُّورَ، يَعْنِي الْوَصَالَ فِي السَّعَرِ.

تَابَعَهُ غُنْدُرٌ عَنْ شُعْبَةَ . [رَاجِعٌ : ٣٤٦٨]

## 61 – THE BOOK OF VIRTUES

## ٦١ - كتاب المناقب

**(1) CHAPTER. The Statement of Allāh :** عَالِيٌّ أَنْتَ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَّأُنْثَىٰ ﴿١٣﴾ الْأَيَّةٌ [الحجرات: ١٣] وَقُولُهُ: «وَأَنَّقُوا اللَّهَ إِلَيْكُمْ نَسَاءً لَّمْ يَرْجِعْنِيهِنَّ بِهِ وَالْأَرْجَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا» [النساء: ١] وَمَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ . الشُّعُوبُ: النَّسْبُ الْعَيْدُ . وَالْقَبَائِلُ: دُونَ ذَلِكَ .

And Allāh's Statement :

“...And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allāh is Ever an All-Watcher over you.” (V.4:1)

The prohibition of bad customs of the Period of Ignorance.

**3489.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse :

‘And (We) made you *Shu’uba* (nations) and *Qabā’il* (tribes) that you may know one another...’ (V.49:13)

That *Shu’uba* means the big *Qabā’il* (i.e., nations) while the *Qabā’il* (i.e., tribes) means the branch tribes.

**3490.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Once, Allāh's Messenger ﷺ was asked, “Who is the most honourable amongst the people?” He said, “The one who fears Allāh and keeps his duty to Him.” They said, “We do not ask you about this.” He said, “Then Yūsuf (Joseph), the Prophet of Allāh.”

**3491.** Narrated Kulaib bin Wā'il : I asked Zainab bint Abī Salama (i.e., daughter of the wife of the Prophet ﷺ), “Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?” She replied, “Yes, he belonged to the tribe of Muḍar and was from the offspring

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿١٣﴾ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَّأُنْثَىٰ الْأَيَّةٌ [الحجرات: ١٣] وَقُولُهُ: «وَأَنَّقُوا اللَّهَ إِلَيْكُمْ نَسَاءً لَّمْ يَرْجِعْنِيهِنَّ بِهِ وَالْأَرْجَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا» [النساء: ١] وَمَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ . الشُّعُوبُ: النَّسْبُ الْعَيْدُ . وَالْقَبَائِلُ: دُونَ ذَلِكَ .

**٣٤٨٩** - حَدَّثَنَا خَالِدُ بْنُ يَزِيدٍ الْكَاهِلِيُّ : حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿١٣﴾ وَجَعَلْنَاكُمْ شُعُورًا وَّبَأْلَ لِتَعْرَفُوا» قَالَ: الشُّعُوبُ: الْقَبَائِلُ الْعَظَامُ، وَالْقَبَائِلُ: الْبَطْوُنُ .

**٣٤٩٠** - حَدَّثَنَا مُحَمَّدُ بْنُ شَبَّارٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَبِيلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَنْتَاهُمْ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَيُوْسُفُ نَبِيُّ اللَّهِ» . [راجع: ٣٣٤٩]

**٣٤٩١** - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ : حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا كُلَيْبُ بْنُ وَائِلَ قَالَ: حَدَّثَنِي رَبِيعَةُ التَّيْمِيَّةُ زَيْنَبُ ابْنَةِ أَبِي سَلَمَةَ قَالَ: فُلُّ لَهَا:

of An-Nadr bin Kināna.”

**3492.** Narrated Kulaib : I was told by the *Rabība* (i.e., daughter of the wife of the Prophet ﷺ) who, I think, was Zainab, that the Prophet ﷺ forbade the utensils (of wine called) *Ad-Dubbā'*, *Al-Hantam*, *Al-Muqaiyar* and *Al-Muzaffat*. I said to her, “Tell me as to which tribe the Prophet ﷺ belonged; was he from the tribe of Muḍar?” She replied, “He belonged to the tribe of Muḍar and was from the offspring of An-Nadr bin Kināna.”

**3493.** Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, “You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islāmic Period of Ignorance are also the best in Islām 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 it most.”

**3494.** (Allāh's Messenger ﷺ added :) 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., hypocrite). ”

**3495.** Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ 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,

أَرَأَيْتِ النَّبِيَّ ﷺ أَكَانَ مِنْ مُضَرٍّ؟  
قَالَتْ : مِمَّنْ كَانَ إِلَّا مِنْ مُضَرٍّ مِنْ  
بَنِي النَّضْرِ بْنِ كِنَانَةَ . [انظر: ٣٤٩٢]

**3492 - حَدَّثَنَا مُوسَى :** حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا كُلَيْبٌ : حَدَّثَنِي رَبِيعَةُ النَّبِيِّ ﷺ وَأَطْلَعَهَا رَبِيعَةً قَالَتْ : نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّبَاءِ وَالْحَتْمِ وَالْمُقَبَّرِ وَالْمُرَفَّ . وَقُلْتُ لَهَا : أَخْبَرْتِنِي النَّبِيُّ ﷺ مِمَّنْ كَانَ مِنْ مُضَرٍّ كَانَ؟ قَالَتْ : فِيمَنْ كَانَ إِلَّا مِنْ مُضَرٍّ كَانَ مِنْ وَلَدِ النَّضْرِ بْنِ كِنَانَةَ . [راجع : ]

**3493 - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ :** أَخْبَرَنَا جَرِيرٌ ، عَنْ عُمَارَةَ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : «تَجِدُونَ النَّاسَ مَعَادِنَ ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ إِذَا فَقَهُوا . وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَّةً» . [انظر: ٣٥٨٨ ، ٣٤٩٦]

**3494 - وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ :** الَّذِي يَأْتِي هُؤُلَاءِ بِوْجَهٍ وَيَأْتِي هُؤُلَاءِ بِوْجَهٍ . [انظر: ٦٠٥٨ ، ٧١٧٩]

**3495 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :** حَدَّثَنَا الْمُغَиْرَةُ ، عَنْ أَبِي الرِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

and the infidels follow the infidels amongst them.

عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «النَّاسُ تَبَعُ لِقُرُشِ فِي هَذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعُ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعُ لِكَافِرِهِمْ».

٣٤٩٦ - «النَّاسُ مَعَادُونَ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا. تَجِدُونَ مِنْ خِيَارِ النَّاسِ أَسْدَهُمْ كَرَاهِيَّةً لِهَذَا الشَّأْنِ حَتَّى يَقَعُ فِيهِ». [راجع: ٣٤٩٣]

**3496.** (Allāh's Messenger ﷺ added:) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islāmic Period of Ignorance are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the *Bai'a* pledge."

**3497.** Narrated Ṭāwūs: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا recited the Qur’ānic Verse :

"...Except to be kind to me for my kinship with you..." (V.42:23)

Sa‘īd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ﷺ." Ibn ‘Abbās said, "There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.'"

٣٤٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شَعْبَةَ: حَدَّثَنِي عَبْدُ الْمَلِكِ، عَنْ طَاؤُوسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِلَّا الْمَوْدَةُ فِي الْقُرْبَى﴾ [الشورى: ٢٣]، قَالَ: فَقَالَ سَعِيدُ بْنُ جُبَيرٍ: قُرْبَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ بَطِئْنُ مِنْ قُرْبَشِ إِلَّا وَلَهُ فِيهِ قَرَابَةً، فَنَرَأَتْ عَلَيْهِ: إِلَّا أَنْ تَصِلُوا قَرَابَةً بَيْنِكُمْ. [نظر: ٤٨١٨]

**3498.** Narrated Abū Maṣ'ud رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "From this side, pointing towards the east, *Al-Fitan* (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi'a and Muḍar."

٣٤٩٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَّاً، عَنْ إِسْمَاعِيلَ، عَنْ قَبِيسٍ، عَنْ أَبِي مَسْعُودٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنْ هَاهُنَا جَاءَتِ الْفِتْنَ نَحْوَ الْمَسْرِقِ، وَالْجَفَاءُ وَغِلَظُ الْقَلُوبِ فِي الْفَدَادِيَّنِ أَهْلِ الْوَرَى عِنْدَ أَصْوَلِ أَذْنَابِ الْأَيْلِ وَالْبَقَرِ فِي زَيْعَةٍ وَمُمْضَرِّ». [راجع: ٣٣٠٢]

**3499.** Narrated Abū Hurairah رضي الله عنه said, "I heard Allāh's Messenger ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom)." Abū 'Abdullah (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the Ka'bah, and Sham was called so because it is situated to the left of the Ka'bah."<sup>(1)</sup>

٣٤٩٩ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ:  
أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
سَوَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْفَخْرُ  
وَالْحُجَّلَاءُ فِي الْفَدَادِينَ أَهْلُ الْوَبِرِ،  
وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالإِيمَانُ  
يَمَانٌ، وَالْحِكْمَةُ يَمَانَةً».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِّيَتِ الْيَمَانُ  
لَأَنَّهَا عَنْ يَمِينِ الْكَعْبَةِ، وَالشَّامُ لِأَنَّهَا  
عَنْ يَسَارِ الْكَعْبَةِ. وَالْمَشَامُ:  
الْمَيْسَرُ، وَالْيَدُ الْيُسْرَى: الشَّوْمِيُّ،  
وَالْجَانِبُ الْأَيْسَرُ: الْأَشَامُ. [راجع:  
٣٣٠١]

## (2) CHAPTER. Virtues of Quraish.

**3500.** Narrated Muḥammad bin Jubair bin Muṭ'im, that while he was with a delegation from Quraish to Mu'awiya, the latter heard the news that 'Abdullāh bin 'Amr bin Al-'Āṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu'awiya became angry, got up and then praised Allāh as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in Allāh's Book (Qur'ān), nor have been told by Allāh's Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh's Messenger saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as

٣٥٠٠ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
كَانَ مُحَمَّدُ ابْنُ جُبَيْرٍ بْنِ مُظْعِمٍ  
يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدُهُ فِي  
وَفِي مَنْ قَرِيبُهُ أَنَّ عَبْدَ اللَّهِ ابْنَ عَمْرُو  
بْنِ الْعَاصِي يُحَدِّثُ أَنَّهُ سَيَكُونُ مِلِكًا  
مِنْ قَطْطَانَ فَغَضِبَ مُعَاوِيَةُ. فَقَاتَمَ  
فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ  
قَالَ: أَمَا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالًا  
مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي  
كِتَابِ اللَّهِ وَلَا تُؤْثِرُ عَنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأُولَئِكَ جُهَالُكُمْ فَإِيَّاكُمْ

(1) (H. 3499) The Arabic words for right and left have great resemblance to the words 'Yemen and Sham.'

long as they abide by the laws of the religion.””

والأمانة التي تُضليل أهلها . فإني سمعت رسول الله ﷺ يقول : «إن هذا الأمر في قرئش ، لا يعاد لهم أحد إلا كَبَهُ الله على وجهه ما أقاموا الدين». [انظر : ٧١٣٩]

**3501.** Narrated Ibn ‘Umar رضي الله عنهمما : The Prophet ﷺ said , “Authority of ruling will remain with Quraish, even if only two of them remained .”

**٣٥٠١** - حَدَّثَنَا أَبُو الولِيدُ : حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ : سَمِعْتُ أَبِيهِ، عَنْ أَبِيهِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ : «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقَى مِنْهُمْ اثْنَانٌ». [انظر : ٧١٤٠]

**3502.** Narrated Jubair bin Muṭ‘im : ‘Uthmān bin ‘Affān رضي الله عنهمما went (to the Prophet ﷺ) and said , “O Allāh’s Messenger! You gave property to Banī Al-Muṭtalib and did not give us, although we and they are of the same degree of relationship to you .” The Prophet ﷺ said , “Only Banī Hāshim and Banī Al-Muṭtalib are one thing (as regards family status).”

**٣٥٠٢** - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْيَثْرَى، عَنْ عُفَيْلٍ، عَنْ أَبِيهِ شَهَابٍ، عَنْ أَبِيهِ الْمُسِيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعَمٍ قَالَ : مَشِيتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ فَقَالَ : يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنَى الْمُظَلِّبِ وَتَرَكْتَنَا إِنَّمَا نَحْنُ وَهُمْ مِنْكُمْ بِمَتْرَلَةٍ وَاحِدَةٍ؟ فَقَالَ الْيَثْرَى ﷺ : «إِنَّمَا بْنُو هَاشِمٍ وَبْنُو الْمُظَلِّبِ شَيْءٌ وَاحِدٌ». [راجع : ٣١٤٠]

**3503.** Narrated ‘Urwa bin Az-Zubair : ‘Abdullāh bin Az-Zubair went with some women of the tribe of Banī Zuhra to ‘Aishah who used to treat them nicely because of their relation to Allāh’s Messenger ﷺ .

**٣٥٠٣** - وَقَالَ الْيَثْرَى : حَدَّثَنِي أَبُو الْأَسْوَدِ مُحَمَّدًا : عَنْ عُرْوَةَ بْنِ الرَّبِيْرِ قَالَ : دَهَبَ عَبْدُ اللَّهِ بْنُ الرَّبِيْرِ مَعَ أَنَاسٍ مِنْ بَنَى زُهْرَةَ إِلَى عَائِشَةَ وَكَانَتْ أَرْقَ شَيْءٍ لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ ﷺ . [انظر : ٣٥٠٥ ، ٦٠٧٣]

**3504.** Narrated Abū Hurairah رضي الله عنهمما : said , “The tribes of Allāh’s Messenger ﷺ said , “The tribes of Quraish, Al-Anṣār, the (people of the tribe

**٣٥٠٤** - حَدَّثَنَا أَبُو نُعْمَانَ : حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدٍ ح . قَالَ يَعْقُوبُ بْنُ

of) Juhaina, Muzaina, Aslam, Ashja', and Ghifār are my *Mawālī* (helpers, protectors) and they have no *Maulā* (Protector, helper) except Allāh and His Messenger."

ابن أهيم: حدثنا أبي عن أبيه قال: حدثني عبد الرحمن بن هرمز الأخرجو، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "فَرِيشُ الْأَنْصَارُ وَجَهِينَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغَفارُ مَوَالِيَّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ". [انظر:

٣٥١٢

**3505.** Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair was the most beloved person to 'Āishah excluding the Prophet ﷺ, and Abū Bakr, and he in his turn, was the most devoted to her. 'Āishah used not to withhold the money given to her by Allāh, but she used to spend it in charity. ('Abdullāh) bin Az-Zubair said, "'Āishah should be stopped from doing so.' (When 'Āishah heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullāh bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allāh's Messenger ﷺ to intercede with her, but she refused (to talk to him). *Az-Zuhriyūn*, the uncles of the Prophet ﷺ, including 'Abdur-Rahmān bin Al-Aswad bin 'Abd Yaghūth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. 'Āishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,

**٣٥٠٥** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ قَالَ: كَانَ عَبْدُ اللَّهِ ابْنُ الزَّبِيرِ أَحَبَّ الْبَشَرِ إِلَى عَائِشَةَ بَعْدَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَكَانَ أَبْرَارُ النَّاسِ بِهَا. وَكَانَتْ لَا تُنْسِكُ شَيْئًا مِمَّا جَاءَهَا مِنْ رِزْقِ اللَّهِ تَصَدَّقَتْ، فَقَالَ ابْنُ الزَّبِيرِ: يَنْبَغِي أَنْ يُؤْخَذَ عَلَى يَدِهَا، فَقَالَتْ: أَيُؤْخَذَ عَلَى يَدِي؟ عَلَيَّ نَذْرٌ إِنْ كَلَمْتُهُ. فَاسْتَسْفَعَ إِلَيْهَا بِرِجَالٍ مِنْ فَرِيشٍ وَبِأَخْوَالٍ رَسُولُ اللَّهِ ﷺ خَاصَّةً فَامْتَعَتْ. فَقَالَ لَهُ الرُّهْبَرُونَ أَخْوَالُ الْبَيْتِ ﷺ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ بْنُ عَبْدِ يَعْوَثَ، وَالْمُسْوَرُ بْنُ مَحْرَمَةَ: إِذَا اسْتَأْذَنَنَا فَاقْتَحِمِ الْحِجَابَ فَفَعَلَ، فَأَرْسَلَ إِلَيْهَا يَعْشِرَ بِرْقَابَ فَأَعْتَنَتْهُمْ ثُمَّ لَمْ تَرُوْلَ تَعْتِقُهُمْ حَتَّى بَلَغَتْ أَرْبَعينَ. وَقَالَتْ: وَدَدْتُ أَنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلاً أَعْمَلُهُ

so that I might have done it easily.”<sup>(1)</sup>

**(3) CHAPTER. The Qur’ān was revealed in the language of Quraish.**

**3506.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Uthmān called Zaid bin Thābit, Abdullāh bin Az-Zubair, Sa‘id bin Al-‘Āṣ and ‘Abdur-Rahmān bin Al-Hārith bin Hishām, and then they wrote the manuscripts of the Noble Qur’ān in the form of book in several copies. Uthmān said to the three Quraishi persons, “If you differ with Zaid bin Thābit on any point of the Qur’ān, then write it in the language of Quraish, as the Qur’ān was revealed in their language.” So, they acted accordingly. (Zaid bin Thābit was an *Anṣārī* and not from Quraish).

فَأَفْرَغَ مِنْهُ . [راجع: ٣٥٠٣]

**(٣) بَابُ نَزَلَ الْقُرْآنُ بِلِسَانِ قُرَيْشٍ**

**٣٥٠٦** - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَنَّسٍ: أَنَّ عُثْمَانَ دَعَا زَيْدَ ابْنَ ثَابِتَ، وَعَبْدَ اللَّهِ بْنَ الرَّبِّيرِ، وَسَعِيدَ ابْنَ الْعَاصِ، وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ ابْنِ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ . وَقَالَ عُثْمَانُ لِلرَّهْطِ الْفُرَشَيْنِ الْثَلَاثَةِ: إِذَا أَحْتَافْتُمْ أَنْتُمْ وَرَيْدُ بْنَ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، فَفَعَلُوا ذَلِكَ . [انظر: ٤٩٨٤ ، ٤٩٨٧]

**(٤) بَابُ نُسْبَةِ الْيَمِنِ إِلَى إِسْمَاعِيلَ**  
مِنْهُمْ أَسْلَمُ بْنُ أَفْصَى بْنُ حَارِثَةَ بْنِ عَمْرُو بْنِ عَمِيرٍ مِنْ حُزَاعَةَ .

**٣٥٠٧** - حَدَّثَنَا مُسْدَدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، حَدَّثَنَا سَلَمَةُ رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَسْلَمَ يَتَنَاضِلُونَ بِالسُّوقِ . فَقَالَ: «اَرْمُوا بَنَى إِسْمَاعِيلَ فَإِنَّ أَبَّكُمْ كَانَ رَامِيًّا، وَأَنَا مَعَ بَنَى فُلَانٍ، لَأَحْدِ الْفَرِيقَيْنِ» . فَامْسَكُوا بِأَيْدِيهِمْ . فَقَالَ: «مَا لَهُمْ؟»

**(4) CHAPTER. The descent of the Yemenites from Ismā‘il (Ishmael). Among such Yemenites are the tribes of Aslam bin Afṣa bin Ḥāritha bin ‘Āmir from Khuza‘a.**

**3507.** Narrated Salama: رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ passed by some people from the tribe of Aslam practising archery. He said, “O children of Ismā‘il (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Banī so-and-so (meaning one of the two teams).” The other team stopped throwing; whereupon the Prophet ﷺ said, “What has happened to them?” They replied, “How shall we throw while you are with Banī so-and-so?” He said, “Throw, for I am with all of you.”

(1) (H. 3505) ‘Aishah did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.

فَالْوَلَا: وَكَيْفَ تَزَمِّي وَأَنْتَ مَعَ بَنِي  
فُلَانِ؟ قَالَ: «اَرْمُوا وَأَنَا مَعَكُمْ  
كُلُّكُمْ». [راجع: ٢٨٩٩]

(٥) بَابٌ :

(5) CHAPTER.

**3508.** Narrated Abū D̄h̄ar : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said: “None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allāh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire.”

٣٥٠٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا  
عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ  
اللَّهِ ابْنِ بُرِيَّةَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ  
أَنَّ أَبَا الْأَسْوَدَ الدَّبَابِيَّ حَدَّثَهُ عَنْ أَبِيهِ  
ذَرَّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ  
يَقُولُ: «لَيْسَ مِنْ رَجُلٍ أَدْعَى لِغَيْرِ أَبِيهِ  
وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ بِاللَّهِ، وَمَنْ أَدْعَى  
قَوْمًا لَيْسَ لَهُ فِيهِمْ نَسْبٌ فَلَيُبَوِّأَ مَقْعَدَهُ  
مِنَ النَّارِ». [انظر: ٦٠٤٥]

**3509.** Narrated Wāthila bin Al-Asqa': رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said.”

٣٥٠٩ - حَدَّثَنَا عَلَيْهِ بْنُ عَيَّاشٍ:  
حَدَّثَنَا حَرِيْزٌ قَالَ: حَدَّثَنِي عَبْدُ الْوَاحِدِ  
بْنُ عَبْدِ اللَّهِ الْقَصْرِيُّ قَالَ: سَمِعْتُ  
وَاثِلَةَ بْنَ الْأَسْقَعَ يَقُولُ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْفَرَّاجِ أَنْ  
يَدْعَى الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ  
عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ  
اللَّهِ ﷺ مَا لَمْ يَقُلْ».

**3510.** Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The delegates of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, “O Allāh's Messenger! We are from the tribe of Rabi'a and the infidels of Muḍar tribe intervene between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us.” The Prophet ﷺ said, “I order you to observe four

٣٥١ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا  
حَمَادٌ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ  
ابْنَ عَيَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:  
قَدِيمٌ وَفُدُّ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ  
ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا  
نَحْنُ مِنْ رَبِيعَةَ، قَدْ حَالَتْ بَيْنَنَا  
وَبَيْنَكُمْ كُفَّارٌ مُصَرَّ فَلَسْنَا نَخْلُصُ إِلَيْكُمْ

things and forbid you (to do) four things:

I order you: (1) To believe in Allāh i.e., to testifying that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), (2) to perform (the prayer) *As-Salāt* (*Iqāmat-as-Salāt*), (3) to pay the *Zakāt*, (4) and to give one-fifth of the war booty to Allāh. And I forbid you to use *Ad-Dubbā'*, *Al-Hantam*, *An-Naqir* and *Al-Muzaffat*.” (These are names of utensils in which alcoholic drinks used to be prepared).

**3511.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : I heard Allāh’s Messenger ﷺ on the pulpit saying, “Verily, *Al-Fitnah* (trial and affliction) (will start) from here,” pointing towards the east, “whence the side of the head of Satan comes out.”

إِلَّا فِي كُلِّ شَهْرٍ حَرَامٍ. فَلَوْ أَمْرَتَنَا بِأَمْرٍ نَأْخُذُهُ عَنْكَ وَبُلْعَةً مَنْ وَرَاءَنَا، قَالَ رَبُّكُمْ: «أَمْرُكُمْ بِأَرْبَعَةٍ وَأَنْهَاكُمْ عَنْ أَرْبَعَةٍ: الإِيمَانُ بِاللَّهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، إِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤْدُوا إِلَى اللَّهِ الْحُسْنَى مَا عَيْمَتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَابِ وَالْحَسْنَمِ، وَالْقَبَرِ، وَالْمُزَفَّتِ». [راجع: ٥٣]

**٢٥١١** - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْرِيِّ، عَنْ سَالِمَ أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «إِلَّا إِنَّ الْفِتْنَةَ هَا هُنَا» - ، يُشَيرُ إِلَى الْمَشْرِقِ - مِنْ حَيْثُ يَظْلَمُ قَرْنُ الشَّيْطَانِ». [راجع: ٣١٠٤]

**(٦) بَابُ ذِكْرِ أَسْلَمَ وَغِفارَ وَمُزَيْنَةَ وَجَهِينَةَ وَأَشْجَعَ**

**٢٥١٢** - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ هُرْمَزَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَجَهِينَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفارُ وَأَشْجَعُ مَوَالِيَّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ». [راجع: ٣٥٠٤]

**٢٥١٣** - حَدَّثَنِي مُحَمَّدُ بْنُ غُرَيْرِ الرُّهْرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ،

**(6) CHAPTER. The mention of the tribes of Aslam, Ghifār, Muzaīna, Juhaina, and Ashja'.**

**3512.** Narrated Abū Hurairah رضي الله عنه that The Prophet ﷺ said, “The tribes of Quraish, *Al-Anṣār*, (people of the tribes of) Juhaina, Muzaīna, Aslam, Ghifār and Ashja’ are my *Mawālī* (helpers, etc.) and they have no *Mau'lā* (Protector, Helper) except Allāh and His Messenger.”

[See *Hadīth* No. 3504]

**3513.** Narrated ‘Abdullāh (bin ‘Umar رضي الله عنهما : While Allāh’s Messenger ﷺ was on the pulpit, he said, “(The tribe of) Ghifār,

Allāh forgave them. And the tribe of Aslam, Allāh saved them. The tribe of ‘Uṣaiya disobeyed Allāh and His Messenger.”

عَنْ أَبِيهِ، عَنْ صَالِحٍ حَدَّثَنَا نَافِعٌ :  
أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى الْمُنْبِرِ : «غَفَارٌ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمٌ سَالَمَهَا اللَّهُ، وَعَصَيَّةٌ عَصَتَ اللَّهَ وَرَسُولَهُ». .

**3514.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “The tribe of Aslam, Allāh saved them. And the tribe of Ghifār, Allāh forgave them.”

٣٥١٤ - حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا عَبْدُ الْوَهَابِ التَّقِيِّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَسْلَمٌ سَالَمَهَا اللَّهُ، وَغَفَارٌ غَفَرَ اللَّهُ لَهَا».

**3515.** Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Do you think that the tribes of Juhaina, Muzaīna, Aslam and Ghifār are better than the tribes of Banī Tamīm, Banī Asad, Banī ‘Abdullāh bin Ghāṭafān and Banī ‘Āmir bin Shaṣa’ā?” A man said, “They were unsuccessful and losers.” The Prophet ﷺ added, “(Yes), they are better than the tribes of Banī Tamīm, Banī Asad, Banī ‘Abdullāh bin Ghāṭafān and Banī ‘Āmir bin Shaṣa’ā.”

٣٥١٥ - حَدَّثَنَا قَيْصَرٌ : حَدَّثَنَا سُفِيَانُ : وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا ابْنُ مَهْبِيٍّ، عَنْ سُفِيَانَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَرَأَيْتُمْ إِنْ كَانَ جَهَنَّمُ وَمُرْيَةً وَأَسْلَمٌ وَغَفَارٌ خَيْرًا مِنْ بَنَى تَمِيمٍ وَبَنَى أَسَدٍ وَمِنْ بَنَى عَبْدِ اللَّهِ بْنِ عَطْفَانَ وَمِنْ بَنَى عَامِرِ بْنِ صَعْصَعَةَ» فَقَالَ رَجُلٌ : خَابُوا وَخَسِرُوا . فَقَالَ : «هُمْ خَيْرٌ مِنْ بَنَى تَمِيمٍ، وَمِنْ بَنَى أَسَدٍ، وَمِنْ بَنَى عَبْدِ اللَّهِ بْنِ عَطْفَانَ، وَمِنْ بَنَى عَامِرِ بْنِ صَعْصَعَةَ» . [انظر : ٦٦٣٥ ، ٣٥١٦]

**3516 (A).** Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ Al-Aqra‘ bin Hābis said to the Prophet ﷺ, “Nobody 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, Ghifār, Muzaīna.” (Ibn Abī Ya‘qūb is in

٣٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ابْنِ أَبِي يَعْقُوبَ قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ :

doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet ﷺ said, "Don't you think that the tribes of Aslam, Ghifār, Muzaina (and also perhaps) Juhaina are better than the tribes of Banī Tamīm, Banī 'Āmir, Asad, and Ghāṭafān?" Somebody said, "They were unsuccessful and losers!" The Prophet ﷺ said, "Yes, by Him in Whose Hands my soul is, they (i.e., the former) are better than they (i.e., the latter)."

أَنَّ الْأَفْرَعَ بْنَ حَابِسَ قَالَ لِلنَّبِيِّ ﷺ:  
إِنَّمَا بِاِيْلَكَ سُرَاقُ الْحَاجِجِ مِنْ أَسْلَمَ  
وَغَفَارَ وَمُرَيْنَةَ - وَأَحْسِبُهُ: وَجْهِيَّةَ،  
ابْنُ أَبِي يَعْقُوبَ شَكَّ - قَالَ النَّبِيُّ ﷺ:  
«أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغَفَارُ  
وَمُرَيْنَةَ - وَأَحْسِبُهُ وَجْهِيَّةَ - خَيْرًا مِنْ  
بَنَى تَمِيمَ وَمِنْ بَنَى عَامِرَ وَأَسَدَ  
وَغَطْفَانَ، خَابُوا وَخَسِرُوا». قَالَ:  
نَعَمْ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ  
لَا خَيْرٌ مِنْهُمْ». [راجع: ٣٥١٥]

**3516 (B).** Narrated Abū Hurairah رضي الله عنه : (The Prophet ﷺ said), “(The people of) Banī Aslam, Ghifār and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allāh (or on the Day of Resurrection) than the tribes of Asad, Tamīm, Hawāzin and Ghāṭafān.”

٣٥١٦ م - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَادٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ: «أَسْلَمُ وَغَفَارُ وَشَيْءٌ مِنْ مُرَيْنَةَ وَجْهِيَّةَ - أُوْ قَالَ - شَيْءٌ مِنْ جِهِيَّةَ أَوْ مُرَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ - أُوْ قَالَ - يَوْمُ الْقِيَامَةِ، مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازِنَ وَغَطْفَانَ».

#### (7) CHAPTER. The mention of Qaḥṭān tribe.

**3517.** Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "The Hour will not be established unless a man from the tribe of Qaḥṭān appears, driving the people with his stick (ruling them with violence and oppression).

(٧) بَابُ ذِكْرِ قَحْطَانَ ٣٥١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَورِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسْوُفُ النَّاسَ بِعَصَاهُ». [انظر: ٧١١٧]

#### (8) CHAPTER. What is forbidden of the *Da'wah* (call, tradition or custom) of the (Pre-Islāmic) Period of Ignorance.

(٨) بَابُ مَا يُنْهَى مِنْ دَعْوَةِ الْجَاهِلِيَّةِ

**3518.** Narrated Jâbir: We were in the company of the Prophet ﷺ in a Ghâzwa. A large number of Muhâjirûn (emigrants) joined him, and among the Muhâjirûn there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Anṣârî man on the hip. The Anṣârî got so angry that both of them called their people. The Anṣârî said, "Help, O Anṣârî!" And the Muhâjir said, "Help, O Muhâjir!" The Prophet ﷺ came out and said, "What is wrong with the people (as they are calling) this call of the (Pre-Islâmic) Period of Ignorance?" Then he said, "What is the matter with them?" He was told about the stroke of the Muhâjir to the Anṣârî. The Prophet ﷺ said, "Stop this for it is an evil call." 'Abdullâh bin Ubaî bin Salûl (a hypocrite) said, "The Muhâjirûn have called and (gathered against us); so when we return to Al-Madîna, surely, the more honourable people will expel therefrom the meander." Upon that 'Umar said, "O Allâh's Prophet! Shall we not kill this *Khabâth* (evil person i.e., 'Abdullâh bin Ubaî bin Salûl)?" The Prophet ﷺ said, "(No), lest the people should say that Muhammad used to kill his companions."

**3519.** Narrated 'Abdullâh (bin Mas'ûd) : The Prophet ﷺ said, "Whoever slaps his face or tears the front of his dress, or calls the calls of the (Pre-Islâmic) Period of Ignorance, is not from us."

**٣٥١٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مَحْمُدٌ بْنُ زَيْدٍ: أَخْبَرَنَا ابْنُ جُرَيْجَ**  
**قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:**  
**غَرَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا،**  
**وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَابٌ فَكَسَعَ أَنْصَارِيًّا. فَعَضَبَ الْأَنْصَارِيُّ عَضْبًا شَدِيدًا حَتَّى تَدَاعَوْا. وَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ: يَا لِلنُّهَاجِرِينَ. فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا بَالُ دُعَوَى أَهْلَ الْجَاهِلِيَّةِ؟» ثُمَّ قَالَ: «مَا شَانُهُمْ؟» فَأَخْبَرَ بِكَسْعَةِ الْمُهَاجِرِيِّ الْأَنْصَارِيِّ.**  
**قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعُوهَا فَإِنَّهَا حَسِيبَةٌ». وَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَنْ سَلَولٍ: أَفَدَدَنَا عَلَيْنَا، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجُنَّ الْأَعْزَمَ مِنْهَا الْأَذَلَّ. فَقَالَ عُمَرُ: أَلَا تَقْتُلُ يَا نَبِيَّ اللَّهِ هَذَا الْجَبِيلَ؟ لَعَبْدُ اللَّهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ». [انظر: ٤٩٠٥]**

**٣٥١٩ - حَدَّثَنَا ثَابُتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنِ الْأَعْمَشِ، عَنِ عَبْدِ اللَّهِ بْنِ شَرَّةَ، عَنْ سَهْرُوقَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ سُهَيْلَ، عَنْ زَيْدٍ، عَنْ إِبْرَاهِيمَ.**

عَنْ مَسْرُوقِيْ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْحُبُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ١٢٩٤]

### (٩) بَابُ قِصَّةِ حُزَاعَةَ

٣٥٢٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَعْمَرُو بْنُ لَحَّيِّ بْنِ قَمَعَةَ بْنِ خَنْدِفَ أَبُو حُزَاعَةَ».

### (9) CHAPTER. The story of Khuza'a.

**3520.** Narrated Abū Hurairah رضي الله عنه said, “‘Amr bin Luḥāi bin Qam'a bin Khindif was the father of Khuza'a.”

٣٥٢١ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبَ قَالَ: الْبَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِطَرَغِيْتِ وَلَا يَحْلِنُهَا أَحَدٌ مِنَ النَّاسِ. وَالسَّائِيْةُ الَّتِي كَانُوا يُسَبِّبُونَهَا لِآهَانِهِمْ فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ». قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: إِذَا أَتَيْتُ أَعْمَرُو بْنَ عَامِرَ بْنِ لَحَّيِّ الْحُزَاعِيَّ يَجْرُ قُضْبَةً فِي التَّارِ، وَكَانَ أَوْلَى مَنْ سَيَّبَ السَّوَابِقَ». [أنظر: ٤٦٢٣]

(١٠) بَابُ قِصَّةِ إِسْلَامِ أَبِي ذَرِّ الْعَفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

٣٥٢٢ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ اللَّهِ الْخَسْنَى بْنُ مُهَمَّدِيَّ: حَدَّثَنَا الحَنْشَنُ، عَنْ أَبِي جَمْرَةِ

**3521.** Narrated Sa'īd bin A-Musayib: *Al-Bahira* was a she-camel whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. *As-Sā'i'a* was a she-camel which they (i.e., infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abū Hurairah رضي الله عنه said, “The Prophet ﷺ said, ‘I saw ‘Amr bin ‘Amir bin Luḥāi Al-Khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of *As-Sawā'ib*) (setting free she-camels in the names of their false gods—idols and other false deities).’”

### (10) CHAPTER. The story of the conversion of Abū Dhār Al-Għifāri to Islam.

**3522 (A).** Narrated Ibn 'Abbas رضي الله عنه : When the news of the advent of the Prophet ﷺ reached Abū Dhār, he said to his brother, “Ride to this valley and bring me the news of this man (i.e., the Prophet ﷺ) who

claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet ﷺ and listened to his speech and returned to Abū D̄har and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abū D̄har said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Makkah, where he went to the mosque looking for the Prophet ﷺ, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Alī saw him and realised that he was a stranger. Abū D̄har followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the mosque. He spent that day without being observed by the Prophet ﷺ till it was night, when he returned to his sleeping place. 'Alī again passed by him and said, "Hasn't the man (i.e. Abū D̄har) recognised his dwelling place yet?" So, 'Alī let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Alī had the same experience with him and Abū D̄har again stayed with him. 'Alī then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'Alī did, Abū D̄har informed him (of his purpose). 'Alī said, "It is the Truth, and he (i.e., Muḥammad ﷺ) is the Messenger of Allāh. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water (the water closet). But if I carried on walking, follow me

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا يَلْغَ أَبَا ذَرٍ مَبْعَثُ النَّبِيِّ ﷺ قَالَ لِأَخِيهِ : ارْكِبْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عَلِمْ هَذَا الرَّجُلُ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْحَبْرُ مِنَ السَّمَاءِ ، وَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ اتَّبِعْنِي . فَانْظَلَقَ الْأَخْ حَتَّى قَدِيمَهُ وَسَمِعَ مِنْ قَوْلِهِ ثُمَّ رَجَعَ إِلَى أَبِيهِ ذَرَّ فَقَالَ لَهُ : رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ وَكَلَامًا مَا هُوَ بِالشِّعْرِ فَقَالَ : مَا شَفِيتُهُ مِمَّا أَرَدْتُ ، فَتَرَوَدَ وَحَمَلَ شَنَةً لَهُ فِيهَا مَاءٌ حَتَّى قَلِيمَ مَكَّةَ فَأَتَى الْمَسْجِدَ فَالْتَّمَسَ النَّبِيِّ ﷺ وَلَا يَعْرِفُهُ وَكَرِهُ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَذْرَكَهُ بَعْضُ الْلَّيْلِ ، فَرَآهُ عَلَيْهِ فَعَرَفَ أَنَّهُ عَرِيبٌ فَلَمَّا رَأَهُ تَبَعَّهُ فَلَمْ يَسْأَلْ وَاحِدَ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى أَضْبَحَ ثُمَّ احْتَمَلَ قُرْبَتَهُ وَرَادَهُ إِلَى الْمَسْجِدِ وَظَلَّ ذُلْكَ الْيَوْمَ وَلَا يَرَاهُ النَّبِيُّ ﷺ حَتَّى أَسْسَى فَعَادَ إِلَى مَصْبَحِهِ . فَمَرَّ بِهِ عَلَيْهِ فَقَالَ : أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ فَذَهَبَ بِهِ مَعَهُ لَا يَسْأَلْ وَاحِدَ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ فَعَادَ عَلَيْهِ عَلَى مِثْلِ ذُلْكَ فَأَقَامَ مَعَهُ ثُمَّ قَالَ : أَلَا تُحَدِّثُنِي مَا الَّذِي أَقْدَمْتَ؟ قَالَ : إِنْ أَعْطَيْتُنِي عَهْدًا وَمِيشَافًا لِتُرْشِدَنِي فَعَلَتُ ، فَفَعَلَ . فَأَخْبَرَهُ قَالَ : فَإِنَّهُ حَقٌّ وَهُوَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ إِنَّمَا أَصْبَحْتَ

till you enter the place that I will enter.” Abū D̄har agreed and followed ‘Alī till he entered the place of the Prophet ﷺ. And Abū D̄har entered with him. He then listened to the speech of the Prophet ﷺ and embraced Islām on that very spot. The Prophet ﷺ said to him, “Go back to your people and inform them (of this religion) till you receive my (further) orders.” Abū D̄har said, “By Him in Whose Hands my soul is! I will proclaim my conversion to Islām publicly amongst them (i.e. infidels).” He went out till he reached the mosque and announced as loudly as possible: “I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.” The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to protect him) saying, “Woe to you! Don’t you know that he is from Ghifār and there is the route (road) to your merchants towards Sham (i.e. through the place where this tribe dwells)?” Thus he saved him from them. Abū D̄har did the same on the next day and the people beat him again and Al-Abbās threw himself over him (to save him as before).

(11) CHAPTER. The story of Zamzam. (See H. 3369 and 3370)

3522(B). Narrated Abū Jamra: Ibn ‘Abbās said to us, “Shall I tell you the story of Abū D̄har’s conversion to Islām?” We said, “Yes.” He said, “Abū D̄har said: I was a man from the tribe of Ghifār. We heard that a man had appeared in Makkah, claiming to be a Prophet. I said to my brother, ‘Go to that man and talk to him and bring me his news.’ He set out, met him and returned. I asked him, ‘What is the news with you?’ He said, ‘By Allāh, I saw a man enjoining what is good and forbidding

فَاتَّبَعْنِي فَلَمَّا إِنْ رَأَيْتُ شَيْئًا أَخَافُ  
عَلَيْكَ قُمْتُ كَائِنِي أُرِيقُ الْمَاءَ، فَإِنْ  
مَضَيْتُ فَاتَّبَعْنِي حَتَّى تَدْخُلَ مَدْخِلِي.  
فَقَعَلَ فَانْطَلَقَ يَقْفُوْهُ حَتَّى دَخَلَ عَلَى  
النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ  
وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ:  
«أْرْجِعْ إِلَى قَوْمِكَ فَأُخْبِرُهُمْ حَتَّى  
يَأْتِيَكَ أَمْرِي». قَالَ: وَالذِّي نَفْسِي  
بِيْدِهِ لَا صُرْحَنَ بِهَا بَيْنَ ظَهَارَيْهِمْ.  
فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَنَادَى  
بِأَعْلَى صَوْتِهِ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا  
اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ. ثُمَّ قَامَ  
الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ وَأَتَى  
الْعَبَاسُ فَأَكَبَ عَلَيْهِ، قَالَ: وَيُلْكُمُ،  
أَلْسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غَفَارِ وَأَنَّ  
طَرِيقَ تِجَارَكُمْ إِلَى الشَّامِ؟ فَأَنْقَدَهُ  
مِنْهُمْ ثُمَّ عَادَ مِنَ الْغَدِيرِ لِمَثْلِهَا فَضَرَبُوهُ  
وَثَارُوا إِلَيْهِ فَأَكَبَ الْعَبَاسُ عَلَيْهِ.

(11) بَابُ قِصَّةِ زَمْزَمَ

٣٥٢٢ - حَدَّثَنَا زَيْدٌ هُوَ ابْنُ  
آخْرَمَ: قَالَ أَبُو قُتَيْبَةَ سَالِمُ بْنُ قُتَيْبَةَ:  
حَدَّثَنِي مُتْنَى بْنُ سَعِيدَ الْعَصِيرِ قَالَ:  
حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: قَالَ لَنَا ابْنُ  
عَبَاسٍ: أَلَا أُخْبِرُكُمْ بِإِسْلَامِ أَبِي ذَرَ؟  
قَالَ: قُلْنَا: بَلِي، قَالَ: قَالَ أَبُو ذَرَ:  
كُنْتُ رَجُلًا مِنْ غَفَارِ، فَبَلَغَنَا أَنَّ  
رَجُلًا قَدْ خَرَجَ بِمَكَّةَ يَرْعُمُ أَنَّهُ نَبِيٌّ

what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet ﷺ), nor did I like to ask anyone about him. I kept on drinking Zamzam water and staying in the mosque. Then 'Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. 'Ali passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you'. He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abū Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islām to me.' When he did, I embraced Islām immediately. He (ﷺ) said to me, 'O Abū Dhar! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my

فَقُلْتُ لِأخِي : انْطَلِقْ إِلَى هَذَا الرَّجُلِ  
كَلْمَهُ وَإِثْنَيْ يَخْبِرِهِ ، فَانْطَلَقَ فَلَقِيَهُ شُمَّ  
رَجَعَ فَقُلْتُ : مَا عِنْدَكَ؟ قَالَ : وَاللَّهِ  
لَقَدْ رَأَيْتُ رَجُلًا يَأْمُرُ بِالْخَيْرِ وَيَنْهَا  
عِنِّ الْسَّرِّ . فَقُلْتُ لَهُ : لِمَ تَسْفِنِي مِنَ  
الْخَبْرِ . فَأَخْذَثُ حِرَابًا وَعَصَمًا ، ثُمَّ  
أَقْبَلْتُ إِلَى مَكَّةَ فَجَعَلْتُ لَا أَغْرِفُهُ  
وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ وَأَشْرَبُ مِنْ ماءِ  
رَمَّرَمَ وَأَكُونُ فِي الْمَسْجِدِ قَالَ : فَمَرَّ  
بِي عَلَيْهِ قَالَ : كَانَ الرَّجُلُ غَرِيبٌ؟  
قَالَ : قُلْتُ : نَعَمْ ، قَالَ : فَانْطَلَقَ إِلَى  
الْمَنْزِلِ ، قَالَ : فَانْطَلَقْتُ مَعَهُ لَا  
يَسْأَلُنِي عَنْ شَيْءٍ وَلَا أُخْبِرُهُ . فَلَمَّا  
أَضْبَحْتُ عَدَوْتُ إِلَى الْمَسْجِدِ لِأَسْأَلَ  
عَنْهُ . وَلَيْسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ .  
قَالَ : فَمَرَّ بِي عَلَيْهِ قَالَ : أَمَا نَالَ  
لِلرَّجُلِ يَعْرُفُ مَنْزِلَهُ بَعْدُ؟ قَالَ : قُلْتُ :  
لَا ، قَالَ : انْطَلِقْ مَعِي ، قَالَ : قَالَ :  
مَا أَمْرُكَ؟ وَمَا أَفْدَمَكَ هَذِهِ الْبَلْدَةَ؟  
قَالَ : قُلْتُ لَهُ : إِنْ كَتَمْتَ عَلَيَّ  
أَخْبَرْتُكَ ، قَالَ : فَإِنِّي أَفْعُلُ . قَالَ :  
قُلْتُ لَهُ : بَلَغْنَا أَنَّهُ قَدْ خَرَجَ هَاهُنَا  
رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيٌّ فَأَرْسَلْتُ أخِي  
إِلَيْكُلْمَهُ فَرَجَعَ وَلَمْ يَسْفِنِي مِنَ الْخَبْرِ  
فَأَرَدْتُ أَنْ أَفْلَاهُ . قَالَ لَهُ : أَمَا إِنَّكَ  
قَدْ رَشِيدْتَ ، هَذَا وَجْهِي إِلَيْهِ فَاتَّعْنِي  
أَدْخُلْ حَيْثُ أَدْخُلُ فَإِنِّي إِنْ رَأَيْتُ  
أَحَدًا أَخَافُهُ عَلَيْكَ قُمْتُ إِلَى الْحَائِطِ

conversion to Islām publicly amongst them (i.e., the infidels).’ Abū D̄har went to the mosque, where some people from Quraish were present, and said, ‘O folk of Quraish! I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and I (also) testify that Muhammad is His (Allāh’s) slave and His Messenger.’ (Hearing that) the Quraishi men said, ‘Get at this *Sābi* (i.e., Muslim)!’ They got up and beat me nearly to death. Al-‘Abbās saw me and threw himself over me to protect me. He then faced them and said, ‘Woe to you! You want to kill a man from the tribe of Ghifār, although your trade and your communications are through the territory of Ghifār?’ They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, ‘Get at this *Sābi*!’ I was treated in the same way as on the previous day, and again Al-‘Abbās found me and threw himself over me to protect me and told them the same as he had said the day before.’ So, that was the conversion of Abū D̄har (may Allāh be Merciful to him) to Islām.”

#### (12) CHAPTER. The story of Zam-zam and the ignorance of the Arabs.

3523. Narrated Abū Hurairah رضي الله عنهم said, (The people of) Aslam, Ghifār and some people of Muzaina and

كأني أصلح نعلي وامض أنت.  
 فمضى ومضيت معه حتى دخل  
 ودخلت معه على النبي ﷺ فقلت  
 له: اغرض على الإسلام فعرضه  
 فأسلمت مكانى. فقال لي: يا أبا  
 ذر، أكتم هذا الأمر، وارجع إلى  
 بيتك. فإذا بلغك ظهورنا فأقليل.  
 فقلت: والذي يعتك بالحق لأصرخ  
 بها بين أظهرهم، فجاء إلى المسجد  
 وقرئ قرئ فيهم فقال: يا معاشر قريش،  
 إنيأشهد أن لا إله إلا الله، وأشهد  
 أنَّ مُحَمَّداً عبده ورسوله. فقالوا:  
 قوموا إلى هذا الصابي، فقاموا  
 فضررت لأمومت فأدركتني العباس  
 فأكبَّ على ثمَّ أقبلَ عليهم، فقال:  
 ويَلْكُمْ، تَقْتُلُونَ رَجُلًا مِنْ غَفارَ  
 ومتجركم وممركم على غفار؟  
 فأفلعوا عني. فلما أصبَحَ العَدَ  
 رجعت فقلت مثل ما قلت بالأمس  
 فقالوا: قوموا إلى هذا الصابي،  
 فصنع مثل ما صنع بالأمس وأدركتني  
 العباس فأكبَّ على وقال مثل مقالتي  
 بالأمس. قال: فكان هذا أول إسلام  
 أبي ذر رحمة الله. [انظر: ٣٨٦١]

(١٢) باب قصَّة زَمْزَمْ وجَهَلِ الْعَرَبِ

٣٥٢٣ - حدثنا سليمان بن حرب: حدثنا حماد، عن أيوب،

Juhaina or said (some people of Juhaina or Muzaina) are better with Allāh or said (on the Day of Resurrection) than the tribe of Asad, Tamīm, Hawāzin and Ghatafān.

عن محمدٍ، عن أبي هريرة رضي الله عنه قال: قال: «أسلم وغفار وشيء من مزينة وجهينة» - أو قال: شيء من جهينة أو مزينة - خير عند الله - أو قال: - يوم القيمة من أسد وتميم وهوازن وغطفان». ٣٥٢٤

**3524.** Narrated Ibn ‘Abbās: If you wish to know about the ignorance of the Arabs, read *Sūrat Al-An‘ām*, (No.6) after Verse No.130:

“Indeed lost are they who have killed their children, foolishly without knowledge... (up to)... they have indeed gone astray and were not guided.” (V.6:140)

حدَّثَنَا أُبُو عَوَانَةَ، عَنْ أَبِي بْشِرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِذَا سَرَكَ أَنْ تَعْلَمَ جَهَنَّمَ الْعَرَبِ فَافْرُأْ مَا فَوْقَ الْتَّلَاثَيْنَ وَمَا تَأْتِيَ فِي سُورَةِ الْأَنْعَامِ «فَذَكِّرِ الَّذِينَ قَسْطَلُوا أَوْلَادَهُمْ سَفَهًا يَنْهَا عَلَيْهِ إِلَى قَوْلِهِ: «فَذَكِّرْ صَلَوًا وَمَا كَانُوا مُهْتَدِينَ»». ٣٥٢٤

**(13) بابُ مَنْ اتَّسَبَ إِلَى آبَائِهِ فِي إِسْلَامِ وَالْجَاهِلِيَّةِ،**  
وقال ابن عمر وأبو هريرة عن النبي ﷺ: «إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنَ الْكَرِيمِ ابْنَ الْكَرِيمِ: يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ حَلِيلِ اللَّهِ». وقال البراء عن النبي ﷺ: «أَنَا بْنُ عَبْدِ الْمُطَّلِبِ». ٣٥٢٥

**(13) CHAPTER.** Whoever related kinship to his forefathers either in Islām or in the Pre-Islāmic Period of Ignorance.

Narrated Ibn ‘Umar and Abū Hurairah said: The Prophet ﷺ said, “The honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Ya‘qūb (Jacob), the son of Ishaq (Isaac), the son of Ibrāhīm (Abraham), the *Khalil*<sup>(1)</sup> of Allāh.”

Narrated Al-Barā: The Prophet ﷺ said, “I am the son of ‘Abdul-Muṭalib.”

**3525.** Narrated Ibn ‘Abbās: When the Verse:

“And warn your tribe (O Muhammad ﷺ) of near kindred” (V.26:214) was revealed, the Prophet ﷺ started calling (the Arab

حدَّثَنَا عَمْرُ بْنُ حَفْصٍ: حدَّثَنَا أَبِي: حدَّثَنَا الْأَعْمَشُ سَلِيمَانَ قَالَ: حدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ

(1) (Ch. 13) *Khalil*: See glossary.

tribes), “O Banī Fîhr, O Banī ‘Adî,” (mentioning first) the various branch-tribes of Quraish.

بن جُيَّبرِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا تَرَكَتْ 『وَلَذِرْ عَشِيرَاتِكَ الْأَقْرَبَاتِ』 ۝ جَعَلَ النَّبِيُّ ۝ يُنَادِي: «يَا بَنِي فَهْرٍ، يَا بَنِي عَدِيٍّ»، يُطْلُونَ قُرَيْشًا. [راجع: ١٣٩٤]

**3526.** Narrated Ibn ‘Abbâs رضي الله عنهما :

When the Verse :

“And warn your tribe (O Muhammad ﷺ) of near kindred.” (V.26:214) was revealed, the Prophet ﷺ started calling every tribe by its name.

رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَنَا فَيْضُصَةً: أَخْبَرَنَا سُفِيَّانُ، عَنْ حَيْثِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُيَّبرِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَرَكَتْ 『وَلَذِرْ عَشِيرَاتِكَ الْأَقْرَبَاتِ』 ۝ [الشوري: ٢١٤] جَعَلَ النَّبِيُّ ۝ يَدْعُوهُمْ قَبَائِلَ قَبَائِلَ. [راجع: ١٣٩٤]

**3527.** Narrated Abû Hurairah رضي الله عنه :

The Prophet ﷺ said, “O Banî ‘Abd Munâf! Buy yourselves<sup>(1)</sup> from Allâh; O Banî ‘Abdul-Muṭṭalib! Buy yourselves from Allâh; O mother of Az-Zubair bin Al-Awwâm, the aunt of Allâh’s Messenger ﷺ, and O Fâtima bint Muhammad! Buy yourselves from Allâh, for I cannot defend you before Allâh. You (both) can ask me from my property as much as you like.”

رَضِيَ اللَّهُ عَنْهُمَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعِيبٌ: أَخْبَرَنَا أَبُو الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ۝ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ اشْتَرُوا أَنْفُسَكُمْ مِنْ اللَّهِ، يَا بَنِي عَبْدِ الْمُطَلِّبِ اشْتَرُوا أَنْفُسَكُمْ مِنْ اللَّهِ، يَا أُمَّ الرَّبِيعِ بْنَ الْعَوَامِ عَمَّةَ رَسُولِ اللَّهِ ۝، يَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ اشْتَرِي أَنْفُسَكُمَا مِنَ اللَّهِ، لَا أُمِلُّ كُلُّمَا مِنَ اللَّهِ شَيْئًا». سَلَانِي مِنْ مَالِي ما شِئْتُمَا». [راجع: ٢٧٥٣]

(١٤) **بَابٌ:** ابْنُ أَخِتِ الْقَوْمِ مِنْهُمْ، وَمَوْلَى الْقَوْمِ مِنْهُمْ

**(14) CHAPTER.** The son of some people's sister is considered as belonging to the same people; and the freed slave of some people belongs to those people (who have freed him).

(1) (H. 3527) Buying oneself from Allâh means saving oneself from the (Hell) Fire by obeying Allâh and His Messenger ﷺ, and leading a pious righteous life.

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**3528.** Narrated Anas رضي الله عنه : The Prophet ﷺ sent for the *Ansār* (and when they came), he asked, ‘Is there any stranger amongst you?’ They said, ‘No, except the son of our sister.’ Allāh’s Messenger ﷺ said, ‘The son of the sister of some people belongs to them.’”

٣٥٢٨ - حدثنا سليمان بن حرب: حدثنا شعبة، عن قتادة، عن أنس رضي الله عنه قال: دعا النبي ﷺ الأنصار فقال: «هل فيكم أحدٌ من غيركم؟» قالوا: لا إلّا ابن أختٍ لنا. فقال رسول الله ﷺ: «ابن أختِ القوم منهم». [راجع: ٣١٤٦]

(15) CHAPTER. The story of the Ethiopians, and the saying of the Prophet ﷺ, “O Banī Arfida!”

**3529.** Narrated 'Aishah رضي الله عنها, that during the Minā days, Abū Bakr رضي الله عنه came to her while there were two girls with her, beating drums, and the Prophet ﷺ was (lying) covering himself with his garment. Abū Bakr rebuked the two girls, but the Prophet ﷺ uncovered his face and said, “O Abū Bakr! Leave them, for these are the days of 'Eid (festival).” Those days were the days of Minā.

**باب قصّة الحبشي وقول النبي ﷺ:** «يا بني أرقدة»  
٣٥٩ - حدثنا يحيى بن بكرٍ:  
حدثنا الليث، عن عقيلٍ، عن ابن شهاب، عن عروة، عن عائشة: أنَّ أبا بكر رضي الله عنه دخل عليهما وعندَها جاريَتان في أيام متى تدفقان ووتضربان واليَتْهُ متعشٌ بشوئه، فاقاتَهُمَا أبو بكر فكشفَ النبي ﷺ عن وجهه فقال: «دعُهُما يا أبا بكر فإنَّهَا أيام عيدٍ» وتلك الأيام مني . [راجع: ٤٥٤]

**3530.** ‘Aishah added, “I was being screened by the Prophet ﷺ while I was watching the Ethiopians playing in the mosque. ‘Umar rebuked them, but the Prophet ﷺ said, “Leave them, O Banī Arfida! Play, (for) you are safe.”

٣٥٣ - وقالت عائشة: رأيت النبي ﷺ يسترني وأنا أنظر إلى الحبسة وهم يلعبون في المسجد فرجحهم عمر، فقال النبي ﷺ: ذدهم، أمنا بني أوفدة، يعني من الأمان. [راجع: ٩٤٩]

(16) CHAPTER. Whoever liked that his ancestors should not be abused.

**3531.** Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Once Hassān bin Thābit asked the permission of

٣٥٣١ - حدثني عثمان بن أبي

the Prophet ﷺ to lampoon (i.e., compose satirical poetry defaming) the infidels. The Prophet ﷺ said, "What about the fact that I have common descent with them?" Ḥassān replied, "I shall take you out of them as a hair is taken out of dough."

Narrated 'Urwa : I started abusing Ḥassān in front of 'Aishah, whereupon she said. "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)."

شَيْبَةُ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذِنْ حَسَانًا بْنَ ثَابِتِ النَّبِيِّ فِي هِجَاءِ الْمُشْرِكِينَ. قَالَ: «كَيْفَ يُنَسِّبُ فِيهِمْ؟» فَقَالَ حَسَانٌ: لَا سُلْنَكَ مِنْهُمْ كَمَا تُسْلِلُ الشَّعْرَةَ مِنَ الْعَجَّينِ.

وَعَنْ أَبِيهِ، قَالَ: ذَهَبَ أَسْبُحْ حَسَانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لَا تَسْبُحْ فَإِنَّهُ كَانَ يُنَافِعُ عَنِ النَّبِيِّ [انظر: ٦١٤٥، ٤١٤٥]

(١٧) بَابُ ما جَاءَ فِي أَسْمَاءِ رَسُولِ اللَّهِ ﷺ

وَقَوْلُهُ عَزَّ وَجَلَّ: «مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ، أَشَدَّهُمْ عَلَى الْكُفَّارِ» [الفتح: ٢٩] وَقَوْلُهُ: «مِنْ بَعْدِ أَسْمَاءِ أَحَمَّدٌ» [الصف: ٦].

### (17) CHAPTER. What has been said about the names of Allāh's Messenger ﷺ.

And the Statement of Allāh : عَزَّ وَجَلَّ :

"Muhammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against the disbelievers..." (V.48:29)

And His Statement :

"...And remember when 'Isā (Jesus), son of Mary, said : O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad..." (The second name of Prophet Muhammad ﷺ) (V.61:6)

3532. Narrated Jubair bin Mu'īm رضي الله عنه : Allāh's Messenger ﷺ said, "I have five names : I am Muhammad and Ahmad; I am Al-Māhi through whom Allāh will eliminate Al-Kufr (i.e., disbelief—infidelity); I am Al-Hāshir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Āqib (i.e., there will be no Prophet after me)."

٣٥٣٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنُ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ مُحَمَّدٍ بْنِ جُبَيْرٍ بْنِ مُطْعَمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِي خَمْسَةُ أَسْمَاءٍ: أَنَا مُحَمَّدٌ، وَأَحَمَّدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو

الله بي الكفر. وأنا الحاشرُ الذي يُخْسِرُ النَّاسَ عَلَى قَدَمِي، وأنا العاقِبُ». [انظر : ٤٩٦]

**3533.** Narrated Abū Hurairah رضي الله عنه said: Allāh's Messenger ﷺ said, "Doesn't it astonish you how Allāh protects me from the Quraish's abusing and cursing? They abuse *Mud̄hammam* and curse *Mud̄hammam* while I am Muhammad (and not *Mud̄hammam*)".<sup>(1)</sup>

٣٥٣٣ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَانُ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تَعْجَبُونَ كَيْفَ يَضْرُفُ اللَّهُ عَنِّي شَمْهُرِيشْ وَلَعْنُهُمْ؟ يَشْتَمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا وَأَنَا مُحَمَّدٌ».

(١٨) بَابُ خاتَمِ النَّبِيِّينَ ﷺ

#### (18) CHAPTER. The last (i.e., the end) of all the Prophets (Muhammad ﷺ).

**3534.** Narrated Jābir bin ‘Abdullāh رضي الله عنه said: 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 entered the house, they wondered at its beauty and said, 'But for the place of this brick (how splendid the house will be)!' [So I am that brick—last (end) of all the Prophets]."

٣٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمٌ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَرْجُلٌ بَنَى ذَارًا فَأَكْلَمَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَيْنَةَ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلَا مَوْضِعُ الْلَّيْنَةِ».

٣٥٣٥ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ

**3535.** Narrated Abū Hurairah رضي الله عنه said: Allāh's Messenger ﷺ 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, but say: 'Would that this brick be put in its place!' So I

(1) (H. 3533) 'Muhammad' literally means 'highly praised,' while *Mud̄hammam* means 'greatly dispraised.' The infidels, out of hatred, refrained from calling the Prophet ﷺ by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ.

am that brick, and I am the end (last) of all the Prophets."

مِنْ فَيْلِي كَمَلَ رَجُلٍ بَنِي بَيْتًا فَأَحْسَنَهُ  
وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبَنَةَ مِنْ زَاوِيَةَ  
فَجَعَلَ النَّاسُ يَطْوُفُونَ بِهِ وَيَعْجَبُونَ لَهُ  
وَيَقُولُونَ: هَلَا وُضِعَتْ هَذِهِ الْبَنَةُ؟  
قَالَ: فَإِنَّا لِلنَّاءَ، وَأَنَا خَاتَمُ السَّيِّدِينَ.

#### (19) CHAPTER. The death of the Prophet ﷺ.

**3536.** Narrated ‘Āishah: The Prophet ﷺ died when he was sixty-three years old.

(١٩) بَابُ وَفَاتَةِ النَّبِيِّ ﷺ ٣٥٣٦  
— حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ،  
عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ  
الزَّبِيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:  
أَنَّ النَّبِيَّ ﷺ تُوفِيَ وَهُوَ ابْنُ ثَلَاثَةِ  
وَسَيِّدَنَا وَسَيِّدَ الْمُسْلِمِينَ. وَقَالَ ابْنُ شَهَابٍ: وَأَخْبَرَنِي  
سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ . [انظر: ٤٤٦٦]

(٢٠) بَابُ كُنْيَةِ النَّبِيِّ ﷺ

#### (20) CHAPTER. The Kunya<sup>(1)</sup> of the Prophet ﷺ.

**3537.** Narrated Anas: While the Prophet ﷺ was in the market, a man called (somebody), "O Abul-Qāsim!" The Prophet ﷺ turned to him and said "Name yourselves after me but do not call yourselves by my Kunya."

(٣٥٣٧) — حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعبَةُ، عَنْ حُمَيْدٍ، عَنْ أَسَسِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ  
فِي السُّوقِ. فَقَالَ رَجُلٌ: يَا أَبا  
الْقَاسِمِ، فَالْتَّفَتَ النَّبِيُّ ﷺ فَقَالَ:  
«سَمُّوا بِاسْمِي وَلَا تَكْتُنُوا بِكُنْيَتِي». [راجع: ٢١٢٠]

**3538.** Narrated Jābir: The Prophet ﷺ said, "Name yourselves after me, but do not call yourselves by my Kunya."

(٣٥٣٨) — حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا شُعبَةُ، عَنْ مَنْصُورٍ، عَنْ  
سَالِمٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ  
النَّبِيِّ ﷺ قَالَ: «تَسَمُّوا بِاسْمِي وَلَا  
تَكْتُنُوا بِكُنْيَتِي». [راجع: ٣١١٤]

(1) (Ch. 20) *Kunya* means calling a man : O father of so-and-so , or a woman : O mother of so-and-so and this is a custom of Arabs.

**3539.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : (The Prophet) Abul-Qāsim ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*."

٣٥٣٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَانُ، عَنْ أُبُو يَوْبَ، عَنْ أَبْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو القَاسِمَ ﷺ: «سَمُوا بِاسْمِي وَلَا تَكْتُنُوا بِكُنْسِيٍّ». [راجع: ١١٠]

### (21) CHAPTER.

**3540.** Narrated Al-Ju‘aid bin ‘Abdur-Rahmān : I saw As-Sā’ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh’s Messenger ﷺ. My aunt took me to him and said, ‘O Allāh’s Messenger! My nephew is sick; will you invoke Allāh for him?’ So he invoked (Allāh) for me."

٣٥٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْجُعِيدِ أَبْنِ عَبْدِ الرَّحْمَنِ: رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ أَبْنَ أَرْبَعَ وَتِسْعِينَ جَلْدًا مُعْتَدِلاً، فَقَالَ: قَدْ عَلِمْتُ مَا مُعْنِتُ بِهِ سَمْعِي وَبَصْرِي إِلَّا بِدُعَاءِ رَسُولِ اللَّهِ ﷺ: إِنَّ خَالِتِي ذَهَبَتْ إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي شَاكِرَ فَادْعُ اللَّهَ لَهُ، قَالَ فَدَعَاهُ لَيْ ﷺ. [راجع: ١٩٠]

### (22) CHAPTER. The seal of Prophethood.

**3541.** Narrated As-Sā’ib bin Yazīd : My aunt took me to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! My nephew is sick”. The Prophet ﷺ passed his hands over my head and invoked Allāh to bless me. Then he performed ablution and I drank the remaining water. Then I stood behind him and saw the seal of Prophethood in between his shoulders.

٣٥٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَاتِمٌ، عَنِ الْجُعِيدِ بْنِ عَبْدِ الرَّحْمَنِ: قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: ذَهَبَتْ إِلَيْهِ خَالِتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَقَعَ فَسَحَ رَأْسِي وَذَعَا لَيْ بِالْبَرَكَةِ. وَتَوَضَّأَ فَسَرِبَتْ مِنْ وَضُوئِهِ ثُمَّ قَمَتْ خَلْفَ ظَهْرِهِ فَنَظَرَتْ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَفَّيْهِ. قَالَ ابْنُ عَبْدِ اللَّهِ: الْحُجْلَةُ مِنْ حُجْلِ الْفَرَسِ

الذِّي بَيْنَ عَيْنَيْهِ. وَقَالَ إِبْرَاهِيمُ  
بْنُ حَمْزَةَ: مِثْلُ زِرْ الْحَجَلَةِ.

[راجع: ١٩٠]

### (٢٣) بَابُ صِفَةِ النَّبِيِّ ﷺ

#### (23) CHAPTER. The description of the Prophet ﷺ.

**3542.** Narrated ‘Uqba bin Al-Hārith: (Once) Abū Bakr رَضِيَ اللَّهُ عَنْهُ offered the ‘Asr prayers and then went out walking and saw Al-Hasan playing with the boys. He lifted him on his shoulders and said, “Let my parents be sacrificed for your sake! (You) resemble the Prophet ﷺ and not ‘Ali,” while ‘Ali was smiling.

٣٥٤٢ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي مُلْيَكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصِّبِّيَّانَ فَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ: بَأْيِي، شَيْءٌ بِالنَّبِيِّ لَا شَيْءٌ بِعَلِيٍّ، وَعَلَيَّ يَضْحَكُ. [انظر: ٣٧٥٠]

٣٥٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا رُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ يُشْبِهُهُ.

[انظر: ٣٥٤٤]

٣٥٤٤ - حَدَّثَنَا عَمْرُو بْنُ عَلَيِّ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ بْنُ عَلَيِّ عَلَيْهِمَا السَّلَامُ يُشْبِهُهُ. قُلْتُ لِأَبِي جُحَيْفَةَ: صِفَةُ لِي، قَالَ: كَانَ أَيْضَنَ قَدْ شَوِطَ. وَأَمَّا لَنَا النَّبِيُّ ﷺ بِثَلَاثَ عَشَرَةَ قَلْوَصًا، قَالَ فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ تَقْبِضَهَا.

[راجع: ٣٥٤٣]

**3545.** Narrated Wahb Abū Juhaifa As-Sawwā'ī: I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

٣٥٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ عَنْ وَقْبَ أَبِي جُحْيَةَ السُّوَائِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَرَأَيْتُ بِياضاً مِنْ تَحْتِ شَفَتِهِ السُّنْلَى الْعَنْقَةَ.

**3546.** Narrated Ḥariz bin ‘Uthmān that he asked ‘Abdullāh bin Busr (i.e., the companion of the Prophet ﷺ), “Did you see the Prophet ﷺ when he was old?” He said, “He had a few white hair between the lower lip and the chin.”

٣٥٤٦ - حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ ابْنَ بُشْرٍ صَاحِبَ النَّبِيِّ ﷺ قَالَ: أَرَيْتَ النَّبِيَّ ﷺ كَانَ شَيْخًا؟ قَالَ: كَانَ فِي عَنْقَتِهِ شَعْرَاتٌ يَضْعُ.

**3547.** Narrated Rabi'a bin Abi 'Abdur-Rahmān: I heard Anas bin Mālik 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 Revelation was revealed to him when he was forty years old. He stayed ten years in Makkah receiving the Divine Revelation, and stayed in Al-Madina for ten more years. When he expired, he had scarcely twenty white hair in his head and beard.”

Rabi'a said, “I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of perfume.”

[See Vol. 5, *Hadith* No. 3851]

٣٥٤٧ - حَدَّثَنَا ابْنُ بُكْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكَ يَصِفُ النَّبِيَّ ﷺ قَالَ: كَانَ رَبْعَةَ مِنَ الْقَوْمِ لَيْسَ بِالظَّوَّابِيِّ وَلَا بِالْقَصِيرِ، أَرْهَرَ اللَّوْنَ، لَيْسَ بِأَيْضَ أَمْهَقَ وَلَا آدَمَ لَيْسَ بِجَعْدٍ قَطْطِيِّ وَلَا سَبْطَ رَجِلٍ، أُنْزَلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ فَلَيْثٌ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ فَقُبِضَ . وَلَيْسَ فِي رَأْسِهِ وَلِحَيَّتِهِ عِشْرُونَ شَعْرَةً يَضْنَاءَ . قَالَ رَبِيعَةُ: فَرَأَيْتُ شَعْرًا مِنْ شَعَرِهِ فِي ذَاهِنِي هُوَ أَحْمَرُ . فَسَأَلْتُ فَقِيلَ: أَحْمَرٌ مِنَ الطَّيْبِ . [انظر: ٣٥٤٨]

[٥٩٠]

**3548.** Narrated Anas: Allāh's Messenger ﷺ was neither very tall nor short,

٣٥٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madīnah for ten more years. When Allāh took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, *Hadīth* No. 3851]

يُوسُفَ : أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَهُ يَقُولُ : كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالظَّوِيلِ الْبَائِنِ ، وَلَا بِالْقَصِيرِ ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ ، وَلَيْسَ بِالْأَدَمِ ، وَلَيْسَ بِالْجَمِدِ الْقَطِطِ .  
وَلَا بِالسَّبِيطِ : بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ وَبِالْمَدِينَةِ عَشَرَ سِنِينَ ، فَتَوَفَّاهُ اللَّهُ وَلَيْسَ فِي رَأْسِهِ وَلِحِيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءً ». [راجع: ٣٥٤٧]

**3549.** Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short.

٣٥٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ : حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ ، عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ يَقُولُ : كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وِجْهًا ، وَأَحْسَنَهُ خَلْقًا . لَيْسَ بِالظَّوِيلِ الْبَائِنِ ، وَلَا بِالْقَصِيرِ .

**3550.** Narrated Qatāda: I asked Anas, "Did the Prophet ﷺ use to dye (his) hair?" He said, "No, for there were only a few white hair on his temples."

٣٥٥٠ - حَدَّثَنَا أَبُو تَعْمِيرٍ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ قَالَ : سَأَلْتُ أَنَسًا : هَلْ حَصَبَ النَّبِيَّ ﷺ ؟ قَالَ : لَا ، إِنَّمَا كَانَ شَيْءًا فِي صُدْغِيْهِ . [انظر: ٥٨٩٤]

[٥٨٩٥]

**3551.** Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ was of moderate height, having broad shoulders (long) hair reaching his earlobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him."

٣٥٥١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شَعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ ﷺ مَرْبُوْعًا بَعِيدًا مَا بَيْنَ الْمَنْكِبَيْنِ ، لَهُ

شَعْرٌ يَلْعُجُ شَحْمَةً أَدْبِهِ، رَأَيْتُهُ فِي حُلَّةٍ  
حَمْرَاءَ لَمْ أَرْ شَيْئاً قَطُّ أَخْسَنَ مِنْهُ.  
وَقَالَ يُوسُفُ ابْنُ أَبِي إِسْحَاقَ، عَنْ  
أَبِيهِ: إِلَى مَنْكِبِيهِ. [انظر: ٥٨٤٨،  
٥٩٠١]

**3552.** Narrated Abū Ishāq: Al-Barā' was asked, "Was the face of the Prophet ﷺ (as bright) as a sword?" He said, "No, but (as bright) as a moon."

**3553.** Narrated Abū Juhaifa : رَضِيَ اللَّهُ عَنْهُ Once, Allāh's Messenger ﷺ went to Al-Batḥā' at noon, performed the ablution and offered two *Rak'a* of *Zuhr* prayer and two-*Rak'a* of '*Aṣr* prayer while a spear-headed stick was planted in front of him (as a *Sutra*) ; and the passersby were passing behind that (*Sutra*). [After the *Salāt* (prayer),] the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice , and its smell was nicer than musk .

**3554.** Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramaḍān when Jibril (Gabriel) met him. Jibril عليه السلام used to meet him every night during Ramaḍān to revise the Qur'ān with him. Allāh's Messenger ﷺ then used to be more generous than the fair wind

**٣٥٥٢** - حَدَّثَنَا أَبُو ثُعْبَنٍ: حَدَّثَنَا  
رُهْيَرٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: سُئِلَ  
البَرَاءُ: أَكَانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ  
السَّيْفِ؟ قَالَ: لَا، بَلْ مِثْلُ الْقَمَرِ.

**٣٥٥٣** - حَدَّثَنَا الْحَسَنُ بْنُ  
مُنْصُورٍ أَبُو عَلَيٍّ: حَدَّثَنَا حَاجَاجُ بْنُ  
مُحَمَّدٍ الْأَغْوَرُ بِالْمَصْيِّصَةِ: حَدَّثَنَا  
شَعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَوْفَتْ أَبَا  
جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ  
بِالْهَاجَرَةِ إِلَى الْقَطْعَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى  
الظَّهَرَ رَكْعَيْنِ . وَالعَصْرَ رَكْعَيْنِ وَبَيْنَ  
يَدَيْهِ عَزْرَةٌ. وَزَادَ فِيهِ عَوْنُ، عَنْ أَبِيهِ  
أَبِي جُحَيْفَةَ قَالَ: كَانَ يَمْرُّ مِنْ وَرَائِهَا  
الْمَارَةُ. وَقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ  
يَدَيْهِ فَيَمْسُحُونَ بِهِمَا وَجْهَهُمْ، قَالَ:  
فَأَخَدْتُ بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِي  
فَإِذَا هِيَ أَبْرُدُ مِنَ التَّلْبِيجِ، وَأَطْبَبَ  
رَائِحَةً مِنَ الْمِسْكِ. [راجع: ١٨٧]

**٣٥٥٤** - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ  
الرُّهْبَرِيِّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ

[sent by Allāh with glad tidings (rain) (in readiness and haste to do charitable deeds)].

[See Vol. 1, *Hadīth* No. 6]

النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ  
جِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ عَلَيْهِ  
السَّلَامُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِّنْ رَمَضَانَ  
فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ  
أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[راجع: ٦]

**3555.** Narrated ‘Āishah that رَضِيَ اللَّهُ عَنْهَا Allāh’s Messenger ﷺ came to her in a happy mood with his features glittering with joy, and said, “Have you not heard what the *Qā’if*<sup>(1)</sup> has said about Zaid and Usāma? He saw their feet and remarked, ‘These belong to each other.’” (i.e., they are father and son).

**٣٥٥٥** - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ: عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا مَسْرُورًا تَبُرُّ أَسَارِيرُ وَجْهِهِ، فَقَالَ: أَلَمْ تَسْمَعِي مَا قَالَ الْمُدْلِجِيُّ لِرَبِيدٍ وَأَسَامَةَ وَرَأَى أَقْدَامَهُمَا؟ إِنَّ بَعْضَ هَذِهِ الْأَقْدَامِ مِنْ بَعْضٍ”. [انظر: ٣٧٣١، ٦٧٧٠، ٦٧٧١، ١٧٧١]

**٣٥٥٦** - حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ جِينَ تَحَلَّفَ عَنْ تَبُوكَ، قَالَ: قَلِّمَا سَلَمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَرْقُ وَجْهَهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّىٰ كَأَنَّهُ قِطْعَةً فَمَرَ وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. [راجع: ٢٢٥٧]

**٣٥٥٧** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ

**3556.** Narrated ‘Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking after his failure to join (the *Ghazwa* of) Tabuk. He said, “When I greeted Allāh’s Messenger ﷺ his face was glittering with happiness, for whenever Allāh’s Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i.e., his happiness) from his face.”

**3557.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “I have been sent

(1) (H. 3555) *Qa’if* is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.

(as a Messenger) in the best century of all the generations of Ādām's offspring since their creation."

عَمْرُو، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عُثِّتُ مِنْ حَبِيرٍ فُرُونَ بْنِي آدَمَ قَرَنا فَقَرَنَا حَتَّى كُنْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ مِنْهُ». ٣٥٥٧

**3558.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allāh's Messenger ﷺ liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allāh's Messenger ﷺ parted his hair.

**٣٥٥٨** - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْبَيْهِىْ، عَنْ يُوْسُفَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، عَنْ ابْنِ عَيَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤْسَهُمْ. فَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤْسَهُمْ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يُجْبِي مُوافَقَةً أَهْلَ الْكِتَابِ. فِيمَا لَمْ يُؤْمِنْ فِيهِ يُشْتَيِّءُ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ. [انظر: ٣٩٤٤، ٥٩١٧]

**٣٥٥٩** - حَدَّثَنَا عَبْدُ الدَّاْنِ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ الَّذِي فَاجِشاً وَلَا مُتَفَحَّشاً وَكَانَ يَقُولُ: «إِنَّ مَنْ خَيَرَكُمْ أَخْسَنَكُمْ أَخْلَاقًا». ٣٥٥٩

[انظر: ٣٧٥٩، ٦٠٢٩، ٦٠٣٥]

**٣٥٦٠** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرَّبِّيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: ما

**3559.** Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ was neither a *Fāhish*<sup>(1)</sup> nor a *Mutafahhish* (never used bad language). He used to say, "The best amongst you are those who have the best manners and character." [See *Hadīth* No.6029, Vol.8]

**3560.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh's Messenger ﷺ 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

(1) (H. 3559) *Fāhish*: one who speaks bad words. *Mutafahhish*: one who speaks obscene evil words to make the people laugh.

so, he would not approach it. Allāh's Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allāh's Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh's sake.

شَيْرُ رَسُولِ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا  
أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ  
كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا  
أَنْتَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ إِلَّا أَنْ  
تُتَهَّكَ حُرْمَةُ اللَّهِ فَيَسْتَقِمُ اللَّهُ بِهَا».

[انظر: ٦١٢٦، ٦٧٨٦، ٦٨٥٣]

**3561.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ I have never touched silk or *Dibāj* (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.

٣٥٦١ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ  
أَسَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا مَسَّنِتُ  
حَرِيرًا وَلَا دِيَنَا جَا أَلَيْنَ مِنْ كَفَ النَّبِيِّ  
ﷺ، وَلَا شَمَمْتُ رِيحًا قَطُّ أَوْ عَرْفًا  
قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ  
ﷺ. [راجع: ١١٤١]

**3562.** Narrated Abū Sa‘id Al-Khudrī : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ was shier than a veiled virgin girl.<sup>(١)</sup>

٣٥٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ شُعْبَةَ، عَنْ فَتَادَةَ، عَنْ  
عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدِ  
الْحُدَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ  
النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي  
خِدْرِهَا. [انظر: ٦١٠٢، ٦١١٩]

٣٥٦٣ - حَدَّثَنِي عَلَيُّ بْنُ الْجَعْدِ:  
أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي  
حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِنْ

**3563.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ 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).

اشْتَهَاهُ أَكْلَهُ، وَإِلَّا تَرَكَهُ. [انظر: ٥٤٠٩]

(1) (H. 3562) 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.

**3564.** Narrated ‘Abdullāh bin Mālik bin Buhaina Al-Asdī: When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The subnarrator, Ibn Bukair said, “The whiteness of his armpits.”)

٣٥٦٤ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُصَرَّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ الْأَسَدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى تَرَى إِبْطِيهِ، قَالَ: وَقَالَ ابْنُ بُكْرٍ: حَدَّثَنَا بَكْرٌ: بَيْاضٌ إِبْطِيهِ.

[راجع: ٣٩٠]

**3565.** Narrated Anas: Rَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ did not use to raise his hands in his invocations except in the *Istisqā* (i.e., invoking Allāh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

[Note: It may be that Anas did not see the Prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than *Istisqā*.

[See Vol. 2, *Hadīth* No. 1751, 1752 and Vol. 5 and *Hadīth* No. 4323].

**3566.** Narrated Abu Juhaifa: By chance I went to the Prophet ﷺ at noon while he was at Al-Abṭāḥ (resting) in a tent. Bilāl came out (of the tent) and pronounced the *Adhān* for the *Salāt* (prayer), and entering again, he brought out the water which was left after Allāh’s Messenger ﷺ had performed the ablution. The people rushed to take some of the water. Bilāl again went in and brought out a spear-headed stick, and then Allāh’s Messenger ﷺ came out. As if I were now looking at the whiteness of his leg. Bilāl fixed the stick [to act as a *Sutra* for the *Salāt* (prayer)] and then the Prophet ﷺ offered two *Raka’at* *Zuhr* prayer and two *Rak’at* *‘Aṣr* prayer, while women and donkeys were passing in front of the

٣٥٦٥ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا زَيْدُ بْنُ رُزَيْعَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِّنْ دُعَائِهِ إِلَّا فِي الْاسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيْاضُ إِبْطِيهِ. [راجع: ١٠٣١]

٣٥٦٦ - حَدَّثَنَا الْحَسْنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا مَالِكُ بْنُ مَغْوِلٍ قَالَ: سَمِعْتُ عَوْنَ بْنَ أَبِي جُحَيْفَةَ ذَكَرَ عَنْ أَبِيهِ قَالَ: دُفِعْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْأَبْطَحِ فِي قُبَّةِ كَانَ بِالْهَاجِرَةِ خَرَجَ بِلَالٌ، فَنَادَى بِالصَّلَاةِ، ثُمَّ دَخَلَ فَأَخْرَجَ فَضْلَ وَضْوَءَ رَسُولَ اللَّهِ ﷺ وَوَقَعَ النَّاسُ عَلَيْهِ يَأْخُذُونَ مِنْهُ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَزَّةَ وَخَرَجَ رَسُولُ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَى وَيْضِنَ سَاقِيَهُ فَرَكَزَ

Prophet ﷺ (beyond the stick).

العنزة، ثم صلى الظهر ركعتين، والعصر ركعتين، يمرون بين يديه الحمار والمرأة. [راجع: ١٨٧]

**3567.** Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

٣٥٦٧ - حَدَّثَنَا الْحَسْنُ بْنُ صَبَّاحٍ الْبَزَارُ : حَدَّثَنَا سُقِيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَهُ الْعَادُ لِأَخْصَاهُ. [انظر:]

[٣٥٦٨]

**3568.** Narrated ‘Urwa bin Az-Zubair : رَضِيَ اللَّهُ عَنْهَا ‘Āishah said (to me), “Don’t you wonder at Abū so-and-so<sup>(1)</sup> who came and sat by my dwelling and started relating something on the authority of Allāh’s Messenger ﷺ intending to let me hear that, while I was offering an optional *Salāt* (prayer). He left before I finished my optional *Salāt* (prayer). Had I found him still there, I would have said to him, ‘Allāh’s Messenger ﷺ never talked so quickly and vaguely as you do.’”

٣٥٦٨ - وَقَالَ الْمَيْتُ : حَدَّثَنِي يُوسُفُ، عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : أَلَا يُعِجِّبُكَ أَبُو فُلَانٍ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ يُسْمِعْنِي ذَلِكَ، وَكُنْتُ أَسْبِحُ، فَقَامَ قَبْلَ أَنْ أَفْضِيَ سُبْحَانِي، وَلَوْ أَذْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدُكُمْ. [راجع: ٣٥٦٧]

(٢٤) **بَابُ** كَانَ النَّبِيُّ ﷺ تَنَامُ عَيْنِهِ  
وَلَا يَنَامُ قَلْبُهُ.  
رَوَاهُ سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ  
عَنِ النَّبِيِّ ﷺ.

٣٥٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ : أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ

**(24) CHAPTER.** The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.<sup>(2)</sup>

Jābir narrated it on the authority of the Prophet ﷺ.

**3569.** Narrated Abū Salama bin ‘Abdur-Rahmān that he asked ‘Āishah : رَضِيَ اللَّهُ عَنْهَا “How was the *Salāt* (prayer) of Allāh’s Messenger ﷺ in the month of Ramaḍān?” She replied, “He used not to offer *Salāt*

(1) (H. 3568) Abū Hurairah.

(2) (Ch. 24) His eyes were closed while sleeping but he was conscious.

(prayer) more than eleven *Rak'a* whether in Ramaḍān or in any other month. He used to offer four *Rak'a* — let alone their beauty and length, and then four *Rak'a* — let alone their beauty and length. Afterwards he would offer three *Rak'a*. I said, ‘O Allāh’s Messenger! Do you go to bed before offering the *Witr* prayer?’ He said, ‘My eyes sleep, but my heart does not sleep.’”

عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةَ، يُصَلِّي أَرْبَعَ رَكَعَاتٍ، فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا فَقُلْتُ: يَا رَسُولَ اللَّهِ تَنَامُ قَبْلَ أَنْ تُوَتِّرَ؟ قَالَ: «تَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي». [راجع: ١١٤٧]

**3570.** Narrated Sharīk bin ‘Abdullāh bin Abī Namr: I heard Anas bin Mālik telling us about the night [journey to the heavens (*Al-Isrā’* and *Al-Mi’raj*)] when the Prophet ﷺ was made to travel from the Ka’bah Mosque (*Al-Masjid-al-Harām*). Three persons (i.e., angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in *Al-Masjid-al-Harām*. The first (of the three angels) said, “Which of them is he?”<sup>(1)</sup> The second said, “He is the best of them.” The last of them said, “Take the best one.” That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep. This is characteristic of all the Prophets: Their eyes sleep but their hearts do not sleep. Then Jibril (Gabriel) took charge of the Prophet ﷺ and ascended along with him to the heaven. (See H. 3207, 3886, 3887)

#### (25) CHAPTER. The signs of Prophethood in Islām.

(1) (H. 3570) The Prophet ﷺ was sleeping between two persons then.

**٢٥٧٠ - حَدَّثَنَا إِسْمَاعِيلُ** قَالَ: حَدَّثَنَا أَخِي، عَنْ سُلَيْمَانَ، عَنْ شَرِيكِ ابْنِ عَبْدِ اللَّهِ ابْنِ أَبِي نِيرَةَ: سَمِعْتُ أَنَّسَ ابْنَ مَالِكٍ يُحَدِّثُنَا عَنْ لَيْلَةِ أُسْرَيٍ بالَّتِي ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ، جَاءَهُ ثَلَاثَةٌ نَفَرُ قَبْلَ أَنْ يُوَحَّى إِلَيْهِ وَهُوَ نَائِمٌ فِي مَسْجِدِ الْحَرَامِ، فَقَالَ أَوْلَاهُمْ: أَيَّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ؟ وَقَالَ آخَرُهُمْ: خُدُوا خَيْرَهُمْ. فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاءُوا لَيْلَةً أُخْرَى فِيمَا يَرَى قَلْبُهُ وَالَّتِي ﷺ نَائِمَةٌ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ، وَكَذَلِكَ الْأَنْبِياءُ تَنَامُ أَعْيُّهُمْ، وَلَا تَنَامُ قُلُوبُهُمْ. فَتَوَلَّهُ جِبْرِيلُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ. [انظر: ٤٩٦٤، ٧٥١٧، ٦٥٨١، ٥٦١٠]

**(٢٥) بَابُ عَلَامَاتِ النُّبُوَّةِ فِي الإِسْلَامِ**

3571. Narrated 'Imrān bin Ḥusain رَضِيَ اللَّهُ عَنْهُمَا that they were with the Prophet ﷺ on a journey. They travelled the whole night, and when dawn approached, they took rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allāh's Messenger ﷺ used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abū Bakr sat by the side of the Prophet's head and started saying: "Allāhu Akbar" raising his voice till the Prophet ﷺ woke up, (and after travelling for a while) he dismounted and led us in the morning Salāt (prayer). A man amongst the people failed to join us in the Salāt (prayer). When the Prophet ﷺ had finished the Salāt (prayer), he asked (the man), "O so-and-so! What prevented you from offering the Salāt (prayer) with us?" He replied, "I am Junub." Allāh's Messenger ﷺ ordered him to perform Tayammum with clean earth. The man then offered the Salāt (prayer). Allāh's Messenger ﷺ ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "How far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allāh's Messenger ﷺ." She asked, "What is Allāh's Messenger ﷺ?" So we brought her to Allāh's Messenger ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So, the Prophet ﷺ ordered that her two water-skins be brought and he touched or rubbed the mouths of the water-skins (with his hand). As we were thirsty, we drank till

٣٥٧١ - حَدَّثَنَا أَبُو الْوَلِيدُ: حَدَّثَنَا سَلْمُونَ بْنُ زَرِيرٍ: سَمِعْتُ أَبَا رَجَاءَ قَالَ: حَدَّثَنَا عُمَرَانَ بْنَ حُصَيْنٍ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ فَأَذْلَجُوهُ لَيْلَتَهُمْ حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَسُوا فَعَلَّبُوهُمْ أَعْيُنَهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنْ اسْتَيقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ، وَكَانَ لَا يُوقِظُ رَسُولُ اللَّهِ ﷺ مِنْ مَنَامِهِ حَتَّى يُسْتَيقَظَ. فَاسْتَيقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ حَتَّى اسْتَيقَظَ النَّبِيُّ ﷺ فَنَزَلَ وَصَلَّى بِنَا الْعَدَاءَ. فَاعْتَرَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ: «يَا فَلَانُ، مَا يَمْنَعُكَ أَنْ تُصَلِّي مَعَنَا؟» قَالَ: أَصَابَتِنِي جَنَاحَةُ، فَأَمَرَهُ أَنْ يَتَمَمَ بالصَّعِيدِ، ثُمَّ صَلَّى وَجَعَلَنِي رَسُولُ اللَّهِ ﷺ فِي رَكْوبِ بَيْنَ يَدَيْهِ، وَقَدْ عَطَشْنَا عَطَشاً شَدِيدًا فَيَنِمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِأَمْرِهِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ فَقَالَتْ: إِيَّهَا لَا مَاءُ، قُلْنَا: كَمْ بَيْنَ أَهْلِكَ وَبَيْنَ الْمَاءِ؟ قَالَتْ: يَوْمٌ وَلَيْلَةٌ، فَقُلْنَا: انْظُلْقِي إِلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمَلِّكُهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيُّ ﷺ فَحَدَّثَنَا بِمِثْلِ الَّذِي حَدَّثَنَا عَيْرَ أَنَّهَا حَدَّثَتْهُ أَنَّهَا مُؤْتَمَةٌ، فَأَمَرَ بِمَرَادَتِهَا،

we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, "Bring what (foodstuff) you have." So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a Prophet as the people claim." So, Allāh guided the people of that village through that lady. She embraced Islām and they all embraced Islām.

[See Vol. 1, *Hadīth* No. 344]

**3572.** Narrated Anas: A bowl of water was brought to the Prophet ﷺ while he was at Az-Zaurā'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatāda asked Anas, "How many people were you?" Anas replied, "Three hundred, or nearly three hundred."

**3573.** Narrated Anas bin Mālik: I saw Allāh's Messenger ﷺ at the time when the *Salāt-ul-'Aṣr* ('Aṣr prayer) was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allāh's Messenger ﷺ and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them performed the ablution.

فَمَسَحَ بِالْعَزْلَوَيْنِ . فَشَرِّنَا عَطَاشًا أَرْبَعُونَ رَجُلًا حَتَّى رَوَيْنَا ، فَمَلَأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَوْنَهُ عَيْرَ أَنَّهُ لَمْ نَسْقَ بَعِيرًا وَهِيَ تَكَادُ تَبْضُعُ مِنَ الْمِلْءِ ، ثُمَّ قَالَ : « هَاتُوا مَا عِنْدُكُمْ » ، فَجَمَعَ لَهَا مِنَ الْكِسَرِ وَالثَّمَرِ ، حَتَّى أَتَتْ أَهْلَهَا . قَالَتْ : أَتَيْتُ أَسْحَرَ النَّاسِ ، أَوْ هُوَ نَيْنِي كَمَا زَعَمُوا ، فَهَدَى اللَّهُ ذَكَرَ الصَّرْمَ بِتِلْكَ الْمَرْأَةَ فَأَسْلَمَتْ وَأَسْلَمُوا . [راجع: ٣٤٤]

**٣٥٧٢ - حدثني محمد بن بشّار:** حدثنا ابن أبي عبيدي، عن سعيد، عن قتادة، عن أنس رضي الله عنه قال: أتيت النبي ﷺ بإناء وهو بالزوراء فوضع يده في الإناء فجعل الماء يتبع من بين أصابعه فتوضاً القوم. قال قتادة: قلت لأنس: كم كنتم؟ قال: ثلاثةمائة أو زهاء ثلاثةمائة. [راجع: ١٦٩]

**٣٥٧٣ - حدثنا عبد الله بن مسلم:** مسلمة، عن مالك، عن إسحاق بن عبد الله بن أبي طلحة، عن أنس بن مالك رضي الله عنه أنه قال: رأيت رسول الله ﷺ وحان صلاة العضر، فالتبس الوضوء فلم يجدوه فأتى رسول الله ﷺ بوضوء فوضعه رسول الله ﷺ يده في ذلك الإناء فأمر الناس أن يتوضؤوا منه. فرأيت الماء

يَبْنُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ  
حَتَّىٰ تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[راجع: ١٦٩]

٣٥٧٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ  
مُبَارِكٍ: حَدَّثَنَا حَزْمٌ قَالَ: سَمِعْتُ  
الْحَسَنَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ  
فِي بَعْضِ مَخَارِجِهِ وَمَعَهُ نَاسٌ مِنْ  
أَصْحَابِهِ، فَانْطَلَقُوا يَسِيرُونَ فَحَضَرَتِ  
الصَّلَاةُ، وَلَمْ يَجِدُوا مَاءً يَتَوَضَّؤُونَ.  
فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَجَاءَ يَقْدَحَ  
مِنْ مَاءٍ يَسِيرٍ فَأَخْذَهُ النَّبِيُّ  
فَتَوَضَّأَ ثُمَّ قَالَ: «فُوْمُوا فَتَوَضُّوا»، فَتَوَضَّأَ  
الْقَوْمُ حَتَّىٰ بَلَغُوا فِيمَا يُرِيدُونَ مِنَ  
الْوُضُوءِ، وَكَانُوا سَبْعِينَ أَوْ تَحْوَةً.

[راجع: ١٦٩]

٣٥٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبِيرٍ:  
سَمِعَ يَزِيدَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: حَضَرَتِ الصَّلَاةُ  
فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ مِنَ الْمَسْجِدِ  
يَتَوَضَّأُ وَبَقَى قَوْمٌ. فَأَتَيَ النَّبِيُّ  
بِمُحْضٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ. فَوَضَعَ  
كَفَهُ فَصَعَرَ الْمُحْضَبُ أَنْ يَسْطُطَ فِيهِ  
كَفَهُ فَضَمَّ أَصَابِعَهُ فَوَضَعَهَا فِي  
الْمُحْضَبِ فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ جَمِيعًا.  
فُلِتْ: كَمْ كَانُوا؟ قَالَ: ثَمَائُونَ  
رَجُلًا. [راجع: ١٦٩]

**3574.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ went out on one of his journeys with some of his companions. They went on travelling till the time of the *Salât* (prayer) became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet ﷺ took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them performed the ablution, and they were nearly seventy or so.

**3575.** Narrated Ḥumaid : Anas bin Mâlik رضي الله عنه said, "Once the time of the *Salât* (prayer) became due and the people whose houses were close to the mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet ﷺ, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

**3576.** Narrated Sālim bin Abī Al-Ja‘d: Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا said, “The people became very thirsty on the day of *Al-Hudaibiya* (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, ‘What is wrong with you?’ They replied, ‘We have no water either for performing ablution or for drinking except what is present in front of you.’ So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it).” I asked Jābir, “How many were you?” He replied, “Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred.”

**٣٥٧٦** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَالنَّبِيُّ ﷺ بَيْنَ يَدَيْهِ رَكْوَةً فَتَوَضَّأَ جَهَشَ النَّاسَ نَحْوَهُ۔ فَقَالُوا: «مَا لَكُمْ؟» قَالُوا: لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِلَا نَشْرُبُ إِلَّا مَا بَيْنَ يَدَيْنَاكُمْ۔ فَوَضَعَ يَدُهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءَ يَشُورُ بَيْنَ أَصَابِعِهِ كَأْمَثَالِ الْعَيْوَنِ، فَسَرَّنَا وَتَوَضَّأْنَا。 قُلْتُ: كَمْ كُنْتُمْ؟ قَالَ: لَوْ كُنَّا مائَةً أَلْفِ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مائَةً۔ [انظر: ٤١٥٢، ٤١٥٣، ٤٨٤٠، ٤١٥٤]

**3577.** Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: We were one thousand and four hundred persons on the day of *Al-Hudaibiya* (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet ﷺ sat at the edge of the well and asked for some water with which he rinsed his mouth, and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

**٣٥٧٧** - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَرْبَعَ عَشْرَةَ مائَةً، وَالْحُدَيْبِيَّةِ بِرُّ، فَنَزَّحْنَا هَا حَتَّى لَمْ تَرُكْ فِيهَا قَطْرَةً فَجَلَسَ النَّبِيُّ ﷺ عَلَى شَفِيرِ الْبَرِّ فَدَعَا بِمَاءٍ فَمَضْمَضَ وَمَجَّ فِي الْبَرِّ فَمَكَنْتُمْ غَيْرَ بَعِيدٍ ثُمَّ اسْتَقِنَّا حَتَّى رَوَيْنَا وَرَوْثَ أَوْ صَدَرْتُ رَكَابُنَا۔ [انظر: ٤١٥٠، ٤١٥١]

**3578.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, “I have noticed feebleness in the voice of Allāh’s Messenger ﷺ which I think, is caused by hunger. Have you got any food?” She said,

**٣٥٧٨** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ أَبْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ

"Yes." She brought out some loaves of barley and took out a veil belonging to her, and 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 Allāh's Messenger ﷺ. I went carrying it and found Allāh's Messenger ﷺ in the mosque sitting with some people. When I stood there, Allāh's Messenger ﷺ asked, "Has Abū Ṭalḥa sent you?" I said, "Yes". He asked, "With some food?" I said, "Yes" Allāh's Messenger ﷺ then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abū Ṭalḥa and told him (of the Prophet's visit). Abū Ṭalḥa said, "O Umm Sulaim! Allāh's Messenger ﷺ is coming with the people and we have no food to feed them." She said, "Allāh and His Messenger know better." So, Abū Ṭalḥa went out to receive Allāh's Messenger ﷺ. Allāh's Messenger ﷺ came along with Abū Ṭalḥa. Allāh's Messenger ﷺ said, "O Umm Sulaim! Bring whatever you have." She brought the bread which Allāh's Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allāh's Messenger ﷺ recited what Allāh 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 another ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

أَسَنَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمَ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَغْرِفُ فِيهِ الْجُوعَ فَهُلْ عِنْدَكَ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَفْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَقْتِ الْخِبْرَ بِعِضْهُ ثُمَّ دَسَّتْ تَحْتَ يَدِي وَلَا شَنِي بِعِضْهُ ثُمَّ أَرْسَلْتُنِي إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: فَدَهْبَتْ إِلَيْهِ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ. فَقَمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «آرْسَلْكَ أَبُو طَلْحَةَ؟» قَلَّتْ: نَعَمْ، قَالَ: «بِطَعَامٍ؟» قَلَّتْ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُوْمُوا»، فَانْطَلَقَ وَانْظَلَقَتْ بَيْنَ أَيْدِيهِمْ حَتَّى جَئَتْ أَبَا طَلْحَةَ فَأَخْبَرَهُ فَقَالَ أَبُو طَلْحَةَ: يَا أُمِّ سُلَيْمَ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ؟ فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي يَا أُمِّ سُلَيْمَ مَا عِنْدَكَ»، فَأَتَتْ بِذَلِكَ الْخُبْزَ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَتَّ وَعَصَرَتْ أُمِّ سُلَيْمَ عَكْكَةً فَادْمَمَهُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ: «إِلَيْنَا لِعَشَرَةً» فَأَذْنَ لَهُمْ فَأَكَلُوا حَتَّى شَعُوا ثُمَّ خَرَجُوا.

ثُمَّ قَالَ: «إِذْنٌ لِعَشَرَةَ»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّىٰ شَبِيعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «إِذْنٌ لِعَشَرَةَ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّىٰ شَبِيعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «إِذْنٌ لِعَشَرَةَ» فَأَكَلَ الْقَوْمَ كُلُّهُمْ وَشَبِيعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ تَمَائُلُونَ رَجُلًا.

**3579.** Narrated 'Abdullâh: رَضِيَ اللَّهُ عَنْهُ We used to consider miracles as Allâh's Blessings, but you people consider them to be a warning. Once, we were with Allâh's Messenger ﷺ on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allâh." I saw the water flowing from among the fingers of Allâh's Messenger ﷺ, and no doubt, we used to hear the meals (food) glorifying Allâh, when it was being eaten (by him).

**٣٥٧٩ - حَدَّثَنِي مُحَمَّدُ بْنُ المُشْنَى:** حَدَّثَنَا أَبُو أَخْمَدُ الرَّبِيرِيُّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَعْدُ الْآيَاتِ بَرَكَةً وَأَنْتُمْ تَعْدُونَنَا تَحْوِيْفًا. كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَلَ الْمَاءُ فَقَالَ: «اَطْلُبُوا فَصَلَةً مِنْ مَاءٍ» فَجَاءُوا بِإِنَاءٍ فِي مَاءٍ قَلِيلٍ، فَأَدْخَلَ يَدَهُ فِي الإِنَاءِ ثُمَّ قَالَ: «الْحَيَّ عَلَى الظَّهُورِ الْمُبَارَكُ وَالْبَرَكَةُ مِنْ اللَّهِ»، فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبَغِي مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

**٣٥٨٠ - حَدَّثَنَا أَبُو نُعَيْمٍ:** حَدَّثَنَا زَكَرِيَا، قَالَ: حَدَّثَنِي عَامِرٌ، قَالَ: حَدَّثَنِي جَابِرٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَاهُ تُوْفِيَ وَعَلَيْهِ دَيْنٌ، فَاتَّبَعَ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ أَبِي تَرَكَ عَلَيْهِ دَيْنًا، وَلَيْسَ عِنْدِي إِلَّا مَا يُخْرُجُ نَخْلُهُ وَلَا يَلْلُغُ مَا يُخْرُجُ سَبْنِينَ مَا عَلَيْهِ. فَانْظَلَقَ مَعِي إِلَّيْنِي لَا يُفْحِشَ عَلَيَّ الْغُرْمَاءُ فَمَسَّنِي

**3580.** Narrated Jâbir: رَضِيَ اللَّهُ عَنْهُ My father had died in debt. So, I came to the Prophet ﷺ and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So, please come with me, so that the creditors may not misbehave with me." The Prophet ﷺ went round one of the heaps of dates and invoked (Allâh), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what

remained was as much as had been paid to them.

حَوْلَ يَيْدِهِ مِنْ بَيْادِ الرَّمَرِ فَدَعَا ثُمَّ  
آخَرَ ثُمَّ جَلَسَ عَلَيْهِ فَقَالَ: «أَنْزَعُوهُ»  
فَأَوْفَاهُمُ الَّذِي لَهُمْ وَبَقَى مِثْلُ مَا  
أَعْطَاهُمْ». [راجع: ٢١٢٧]

**٣٥٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا مُعَتَمِرٌ عَنْ أَبِيهِ:  
حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَنْ  
الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ  
عَنْهُمَا: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا  
أَنَّاسًا فُقَرَاءً وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً:  
«مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيُدْهِبْ  
بِثَالِثٍ. وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةَ  
فَلْيُدْهِبْ بِخَامِسٍ بِسَادِسٍ» أَوْ كَما  
قَالَ: وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةَ وَأَنْطَلَقَ  
النَّبِيُّ ﷺ بِعَشَرَةَ وَأَبُو بَكْرٍ وَثَلَاثَةَ،  
قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي وَلَا أَدْرِي  
هَلْ قَالَ: امْرَأَتِي وَخَادِمِي، بَيْنَ بَيْتَنَا  
وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ  
تَعْشَى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَتَّى  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ العِشاَءَ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى  
تَعْشَى رَسُولُ اللَّهِ ﷺ فَجَاءَ بَعْدَمَا  
مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ فَلَمَّا  
أَمْرَأَهُ: مَا حَبَسْكَ مِنْ أَضْيَافِكَ أَوْ  
ضَيْفِكَ؟ قَالَ: أَوْ عَشَّيْهِمْ؟ قَالَتْ:  
أَبُوَا حَتَّى تَحِيَّهُ، فَدَدَ عَرَضُوا عَلَيْهِمْ  
فَعَلَّبُوهُمْ، قَالَ: فَذَهَبْتُ فَاخْتَبَأْتُ  
فَقَالَ: يَا غُثْرُ، فَجَدَعَ وَسَبَّ، وَقَالَ:  
كُلُوا، وَقَالَ: لَا أَطْعَمُهُمْ أَبْدًا. قَالَ:

that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firās!" She said, "O pleasure of my eyes. The food has been tripled in quantity than it was before." Abū Bakr then started eating thereof and said, "It (i.e., my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet ﷺ. So, that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allāh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.

[See Vol. 8, *Hadīth* No.6141]

**3582.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Once during the lifetime of Allāh's Messenger ﷺ, the people of Al-Madīnah suffered from drought. So, while the Prophet ﷺ was delivering *Khutba* (religious talk) on a Friday, a man got up saying, "O Allāh's Messenger! The horses and sheep have perished. Will you invoke Allāh to bless us with rain?" The Prophet ﷺ lifted both his hands and invoked (Allāh). The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allāh's Messenger! The houses have

وَائِمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنَ الْلُّقْمَةِ إِلَّا  
رَبَا مِنْ أَسْفَلِهَا، أَكْثُرُ مِنْهَا حَتَّى  
شَيْعُوا وَصَارَتْ أَكْثَرُ مَمَّا كَانَتْ قَبْلُ.  
فَظَرَرَ أَبُو بَكْرٍ فَإِذَا شَيْءٌ أَوْ أَكْثُرُ،  
قَالَتْ: لَا وَرُءْةٌ عَيْنِي، لَهِ الآنَ أَكْثُرُ  
مَمَّا قَبْلُ بِثَلَاثٍ مَرَارٍ. فَأَكَلَ مِنْهَا أَبُو  
بَكْرٍ وَقَالَ: إِنَّمَا كَانَ الشَّيْطَانُ، يَعْنِي  
يَمْسِهِ، ثُمَّ أَكَلَ مِنْهَا لَقْمَةً. ثُمَّ حَمَلَهَا  
إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ وَكَانَ  
بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ. فَمَضَى الْأَجْلُ  
فَتَفَرَّقُوا اثْنَا عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ  
مِنْهُمْ أَنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ  
رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ قَالَ:  
أَكْلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.  
وَغَيْرُهُ يَقُولُ: فَعَرَفْنَا. [راجع: ٦٠٢]

٣٥٨٢ - حَدَّثَنَا مُسَدْدٌ: حَدَّثَنَا  
حَمَادٌ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ،  
وَعَنْ يُوسُفَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَصَابَ أَهْلَ  
الْمَدِينَةَ قَحْطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ  
فَبَيْنَا هُوَ يَحْطُبُ يَوْمَ جُمُوعَةً إِذْ قَامَ رَجُلٌ  
فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْكُرَاعُ،  
هَلَكَتِ الشَّاءُ، فَادْعُ اللَّهَ يَسْقِنَا. فَمَدَّ  
يَدَيْهِ وَدَعَا. قَالَ أَنَسٌ: وَإِنَّ السَّمَاءَ  
كَمِيلُ الرُّجَاجَةِ فَهَا جَتَ رِيحُ أَنْسَاتٍ  
سَحَابًا ثُمَّ اجْمَعَ ثُمَّ أَرْسَلَتِ السَّمَاءُ  
عَرَالَيْهَا. فَخَرَجْنَا نَحْوُضُ الْمَاءِ حَتَّى

collapsed; please invoke Allāh to withhold the rain." On that the Prophet ﷺ smiled and said, "O Allāh, (let it rain) around us and not on us." I then looked at the clouds to see them separating, forming a sort of a crown round Al-Madina. (See H. 933)

أَتَيْنَا مِنَارِنَا فَلَمْ تَرُلْ نُمْطَرُ إِلَى الْجَمْعَةِ  
الْأُخْرَى. فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ  
غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ  
الْبَيْوْتُ فَادْعُ اللَّهَ يَحْسِنُهُ. فَتَبَسَّمَ لَمْ  
قَالَ: «حَوَّالَنَا وَلَا عَلَيْنَا»، فَنَظَرَتِ إِلَى  
السَّحَابِ تَصَدَّعَ حَوْلَ الْمَدِينَةِ كَأَنَّهُ  
إِكْلِيلٌ. [راجع: ٩٣٢]

**3583.** Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ used to deliver his *Khuṭba* (religious talk) while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

[See Vol. 2, *Hadith* No. 918]

**٣٥٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ**  
**الْمُشَنَّى:** حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو  
عَسَانَ: حَدَّثَنَا أَبُو حَفْصٍ اسْمُهُ عُمَرُ  
بْنُ الْعَلَاءِ أَخُو أَبِي عَمْرِو بْنِ الْعَلَاءِ  
قَالَ: سَمِعْتُ نَافِعًا عَنِ ابْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا: كَانَ النَّبِيُّ ﷺ  
يَنْخُطُ إِلَى جَذْعٍ فَلَمَّا اتَّخَذَ الْمِنْبَرَ  
تَحَوَّلَ إِلَيْهِ فَحَنَّ الْجِذْعُ فَأَتَاهُ فَمَسَحَ  
يَدَهُ عَلَيْهِ. وَقَالَ عَبْدُ الْحَمِيدِ: أَخْبَرَنَا  
عُثْمَانُ ابْنُ عُمَرَ: أَخْبَرَنَا مُعاذُ بْنُ  
الْعَلَاءِ عَنْ نَافِعٍ بِهَذَا وَرَوَاهُ أَبُو  
عَاصِمٍ عَنْ ابْنِ أَبِي رَوَادٍ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

**٣٥٨٤ - حَدَّثَنَا أَبُو ثَعْبَانَ:** حَدَّثَنَا  
عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: سَمِعْتُ  
أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ  
عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ يَوْمَ  
الْجَمْعَةِ إِلَى شَجَرَةٍ أَوْ نَحْلَةٍ فَقَالَتِ  
إِمْرَأَةٌ مِنَ الْأَنْصَارِ أَوْ رَجُلٌ: يَا  
رَسُولَ اللَّهِ، أَلَا نَجْعَلُ لَكَ مِنْهَا؟  
قَالَ: «إِنْ شِئْتُمْ». فَجَعَلُوا لَهُ مِنْهَا

**3584.** Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an *Anṣārī* woman or man said, "O Allāh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khuṭba* (religious talk)]. The date-palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being

quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near it."

فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ دُفِعَ إِلَى  
الْمِنْبُرِ، فَصَاحَتِ النَّخْلَةُ صِبَاحَ الصَّبَرِيِّ  
ثُمَّ نَزَلَ النَّبِيُّ ﷺ فَضَسَهُ إِلَيْهِ، بَيْنَ  
أَبْنَى الصَّبَرِيِّ الَّذِي يُسْكَنُ. قَالَ:  
«كَانَتْ تَبَكِّي عَلَى مَا كَانَتْ تَسْمَعُ مِنَ  
الْذُّكْرِ عِنْدَهَا». [راجع: ٤٤٩]

**3585.** Narrated Anas bin Mālik that he heard Jābir bin ‘Abdullāh saying, "The roof of the mosque was built over the trunks of date-palms which were as pillars (for the roof). When the Prophet ﷺ delivered a *Khuṭba* (religious talk), he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk emitting a sound like that of a pregnant she-camel till the Prophet ﷺ came to it, and put his hand over it, then it became quiet."

٣٥٨٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:  
حَدَّثَنِي أخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ،  
عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي  
حَفْصُ بْنُ عَيْدِ اللَّهِ بْنِ أَنَسِ بْنِ  
مَالِكٍ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ  
يَقُولُ: كَانَ الْمَسْجِدُ مَسْقُوفًا عَلَى  
جُذُوعِ مِنْ نَخْلٍ فَكَانَ النَّبِيُّ ﷺ يَقُولُ  
إِلَى جُذُعٍ مِنْهَا فَلَمَّا صُبِغَ لَهُ الْمِنْبُرُ  
فَكَانَ عَلَيْهِ فَسَمِعْنَا لِذَلِكَ الْجِدْعَ  
صَوْتًا كَصَوْتِ الْعَشَارِ، حَتَّى جَاءَ  
النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَنَتْ.

[راجع: ٤٤٩]

**3586.** Narrated Hudhaifa: Once ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said, "Who amongst you remembers the statement of Allāh's Messenger ﷺ regarding the *Al-Fitnah* (trial or affliction)?" Hudhaifa replied, "I remember what he said exactly." ‘Umar said, "Tell (us), you are really a daring man!" Hudhaifa said, "Allāh's Messenger ﷺ said, 'A man's *Al-Fitnah* (trial or afflictions) (i.e., wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his *Salāt* (prayer), *As-Sadaqa* (giving in charity) and enjoining *Al-Ma'rūf* (Islamic Monotheism and all that Islām ordains) forbidding *Al-Munkar* (polytheism,

٣٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ:  
حَدَّثَنَا ابْنُ أَبِي عَدَيْيٍ عَنْ شُعبَةَ:  
وَحَدَّثَنَا شِرْبُرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ،  
عَنْ شُعبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا  
وَائِلَّ يُحَدِّثُ عَنْ حُذَيْفَةَ: أَنَّ عُمَرَ بْنَ  
الْحَطَّابَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَئُكُمْ  
يَحْفَظُونَ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟  
فَقَالَ حُذَيْفَةُ: أَنَا أَحْفَظُ كَمَا قَالَ.  
قَالَ: هَاتِ إِنَّكَ لَجَرِيَّةٌ. قَالَ رَسُولُ  
اللَّهِ ﷺ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَا لَهُ

disbelief and all that Islām forbids).” ‘Umar said, “I don’t mean these but the *Al-Fitnah* that will be heaving up and down like waves of the sea.” Hudhaifa replied, “O chief of the believers! You need not fear that as there is a closed door between you and it.” ‘Umar asked, “Will that door be opened or broken?” Hudhaifa replied, “No, it will be broken.” ‘Umar said, “Then it is very likely that the door will not be closed again.” Later on the people asked Hudhaifa, “Did ‘Umar know what that door meant?” He said, “Yes, ‘Umar knew it as everyone knows that there will be night before tomorrow morning. I narrated to ‘Umar an authentic narration, not lies.” We dared not ask Hudhaifa; therefore we requested Masrūq who asked him, “What does the door stand for?” He said, “‘Umar.”

وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّدَقَةُ  
وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهِيُّ عَنِ  
الْمُنْكَرِ». قَالَ: لَيْسَتْ هَذِهِ، وَلَكِنِ  
الَّتِي تَمُوجُ كَمْوَجَ الْبَحْرِ. قَالَ: يَا  
أَمِيرَ الْمُؤْمِنِينَ، لَا بَأْسَ عَلَيْكَ مِنْهَا،  
إِنَّ يَبْنَكَ وَبَيْنَهَا بَابًا مُعْلَقاً. قَالَ:  
يُفْتَحُ الْبَابُ أَوْ يُخْسَرُ؟ قَالَ: لَا بَلْ  
يُخْسَرُ، قَالَ: ذَاكَ أَخْرَى أَنْ لَا  
يُغْلَقَ، قُلْنَا: عَلِمَ عُمَرُ الْبَابَ؟ قَالَ:  
نَعَمْ كَمَا أَنَّ دُونَ غَدِ الْلَّيْلَةِ، إِنِّي  
حَدَّثْنَا حَدِيثًا لَيْسَ بِالْأَغْلِظِ، فَهَبْنَا  
أَنْ سَأَلَهُ، وَأَمْرَنَا مَسْرُوفًا فَسَأَلَهُ  
فَقَالَ: مَنِ الْبَابُ؟ قَالَ: عُمَرُ.

[راجع: ٥٢٥]

**3587.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields.”

**٣٥٨٧** - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شَعِيبٌ: حَدَّثَنَا أَبُو الرَّنَادِ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ  
السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعْالَهُمُ  
الشَّعْرُ وَحَتَّى تُقَاتِلُوا التُّرْكَ صِغَارَ  
الْأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْأُنُوفِ  
كَائِنَّ وَجُوهُهُمُ الْمَجَانُ الْمُطْرَقَةُ».

[راجع: ٢٩٢٨]

**3588.** (The Prophet ﷺ added:) “And you will find that the best people are those who hate most to be a ruler, till they are chosen to be the rulers.<sup>(1)</sup> And the people are (like)

**٣٥٨٨** - «وَتَجِدُونَ مِنْ خَيْرِ  
النَّاسِ أَشَدَّهُمْ كَرَاهِيَّةً لِهَذَا الْأَمْرِ  
حَتَّى يَقَعَ فِيهِ. وَالنَّاسُ مَعَادِنُ:

(1) (H. 3587) This means the people who do not like to be rulers for fear of not being just. But when the people elect them for their piety and righteousness, they rule justly and no longer hate to be rulers.

metals (of different natures). The best in the Pre-Islamic Period of Ignorance are the best in Islām.”

**3589.** (The Prophet ﷺ added:) “A time will come when one of you will love to see me rather than to have his family and property doubled.”

**3590.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The Hour will not be established till you fight with the Khuza and the Kirmān from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair.”

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي  
الْإِسْلَامِ». [راجع: ٣٤٩٣]

**٣٥٨٩** - «وَلَيَأْتِنَّ عَلَى أَحَدْكُمْ  
زَمَانٌ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ  
يَكُونَ لَهُ مُثْلُ أَهْلِهِ وَمَالِهِ».

**٣٥٩٠** - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا  
عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامَ،  
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ  
النَّبِيَّ ﷺ قَالَ: «لَا تَقُولُ السَّاعَةُ حَتَّىٰ  
تُقَاتِلُوا حُزُواً وَكِرْمَانَ مِنَ الْأَعْاجِمِ،  
حُمَرَ الْوُجُوهِ، فُطْسَ الْأَنُوفِ، صِغَارَ  
الْأَعْيُنِ، كَانَ وُجُوهُهُمُ الْمَجَانُ  
الْمُطْرَقَةُ، نِعَالُهُمُ الشَّعْرُ». تَابَعَهُ عَيْرَةٌ  
عَنْ عَبْدِ الرَّزَاقِ. [راجع: ٢٩٢٨]

**٣٥٩١** - حَدَّثَنَا عَلَيْيَ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ  
إِسْمَاعِيلُ: أَخْبَرَنِي قَسْ قَالَ: أَتَيْنَا  
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ:  
صَاحِبُ رَسُولِ اللَّهِ ﷺ ثَلَاثَ سِينِينَ  
لَمْ أَكُنْ فِي سِيَّيْ أَحْرَصَ عَلَى أَنْ  
أَعْيَ الْحَدِيثَ مِنِّي فِيهِنَّ. سَمِعْتُهُ  
يَقُولُ وَقَالَ هَكَذَا بِيَدِهِ: «بَيْنَ يَدِي  
السَّاعَةِ تُقَاتِلُونَ قَوْمًا نِعَالُهُمُ الشَّعْرُ».  
وَهُوَ هَذَا الْبَارِزُ. وَقَالَ سُفْيَانُ مَرَّةً:  
وَهُمْ أَهْلُ الْبَازِرِ». [راجع: ٢٩٢٨]

**٣٥٩٢** - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمَ:  
سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو

I: رَضِيَ اللَّهُ عَنْهُ I enjoyed the company of Allāh's Messenger ﷺ for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) narrations (sayings) as I was during those three years. I heard him saying, beckoning with his hand in this way, “Before the Hour you will fight with people who will have hairy shoes and live in Al-Bāriz.” (Sufyān, the subnarrator once said, “And they are the people of Al-Bāzar.”)

**3592.** Narrated ‘Umar bin Tagħlib: I heard Allāh's Messenger ﷺ saying, “Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields.”

بْنُ تَعْلِبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «بَيْنَ يَدَيِ السَّاعَةِ تُقَاتِلُونَ قَوْمًا يَتَعَلَّمُونَ الشَّعْرَ، وَتُقَاتِلُونَ قَوْمًا كَانَ وَجْهُهُمُ الْمَجَانُ الْمُطْرَقَةُ».

[راجع: ٢٩٢٧]

**3593.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I heard Allâh's Messenger ﷺ saying, "The 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!'"

٣٥٩٣ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالٌ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «تُقَاتِلُكُمُ الْيَهُودُ، فَتُسَلِّطُونَ عَلَيْهِمْ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمٍ، هَذَا يَهُودِيٌّ وَرَأَيَ فَاقْتُلْهُ».

[راج: ٢٥١٩]

٣٥٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَعْرُوْنَ فَيُقَالُ: فِيهِمْ مَنْ صَاحَبَ الرَّسُولَ ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ عَلَيْهِمْ، ثُمَّ يَعْرُوْنَ فَيُقَالُ لَهُمْ: هَلْ فِيهِمْ مَنْ صَاحَبَ مَنْ صَاحَبَ الرَّسُولَ ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ».

[راج: ٢٨٩٧]

**3594.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet ﷺ said, "A time will come when the people will fight a holy battle, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allâh's Messenger ﷺ?' They will say: 'Yes.' And then victory will be bestowed upon them. Then again they will fight a holy battle, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allâh's Messenger ﷺ?' They will say: 'Yes.' And then victory will be bestowed on them."

٣٥٩٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْحَكَمَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا سَعْدُ الطَّائِي: أَخْبَرَنَا مُحْلُلُ بْنُ خَلِيَّةَ، عَنْ عَلَيِّ بْنِ حَاتِمٍ قَالَ: بَيْنَ أَنْ أَعْنَدَ النَّبِيِّ يَقُولُ إِذَا

**3595.** Narrated 'Adî bin Hâtim رضي الله عنه : While I was in the city of the Prophet ﷺ, a man came and complained to him (the Prophet ﷺ) of destitution and poverty. Then another man came and complained of robbery. The Prophet ﷺ said, " 'Adî! Have you been to Al-Hîra?" I said, "I haven't been to it, but I was informed about it." He said,

"If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Hira will (safely reach Makkah and) perform the *Tawâf* of the Ka'bah, fearing none but Allâh." I said to myself, "What will happen to the robbers of the tribe of Taî' who have spread evil throughout the country?" The Prophet ﷺ further said, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you, will meet Allâh, on the Day of his Meeting with Him, and there will be no translator between him and Allâh to translate for him, and Allâh will say to him: 'Didn't I send a Messenger to convey Our Message (of Islâmic Monotheism) to you?' He will say: 'Yes.' Allâh will say: 'Didn't I give you wealth and preferred you with favours?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

'Adî further said: I heard the Prophet ﷺ saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adî added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Hira till she performed the *Tawâf* of the Ka'bah, fearing none but Allâh. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul-Qâsim ﷺ had said: 'A person will come out with a handful of gold...' etc.

أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ أَتَاهُ  
آخَرُ فَشَكَا إِلَيْهِ قَطْعَ السَّبِيلِ، فَقَالَ:  
«يَا عَدِيًّا، هَلْ رَأَيْتَ الْحِيرَةَ؟» قُلْتُ:  
لَمْ أَرَهَا، وَقَدْ أُبَيِّنُ عَنْهَا. قَالَ:  
«فَإِنْ طَالَتِ بِكَ حَيَاةً لَتَرَيَنَ الظَّعِينَةَ  
تَرْتَجِلُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ  
بِالْكَعْبَةِ لَا تَخَافُ أَحَدًا إِلَّا اللَّهُ».  
قُلْتُ فِيمَا بَيْسَيْ وَبَيْنَ نَفْسِي: فَإِنْ  
دُعَّاعُ طَيِّبِ الْذِيْنَ قَدْ سَعَرُوا الْبَلَادَ.  
وَلَئِنْ طَالَتِ بِكَ حَيَاةً لَتَعْتَحَّ كُنُوزُ  
كِسْرَى، قُلْتُ: كِسْرَى بْنُ هُرْمُز؟  
قَالَ: «كِسْرَى بْنُ هُرْمُز». وَلَئِنْ طَالَتِ  
بِكَ حَيَاةً لَتَرَيَنَ الرَّجُلَ يُخْرُجُ مِلْءَ  
كَفَهِ مِنْ ذَهَبٍ أَوْ فَضَّةً يَظْلُبُ مِنْ يَقْبِلُهُ  
مِنْهُ فَلَا يَجِدُ أَحَدًا يَقْبِلُهُ مِنْهُ. وَلَيَقُولَّ  
اللَّهُ أَحَدُكُمْ يَوْمَ يَلْقَاهُ، وَلَيَسْ بَيْنَهُ  
وَبَيْنَهُ تَرْجِمَانٌ يُتَرْجِمُ لَهُ فَيَقُولُ: أَلَمْ  
أَبْعَثْ إِلَيْكَ رَسُولًا فَيَلْعَبَ؟ فَيَقُولُ:  
بَلَى، فَيَقُولُ: أَلَمْ أَعْطَكَ مَالًا  
وَأَفْضَلُ عَلَيْكَ؟ فَيَقُولُ: بَلَى، فَيَنْظُرُ  
عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ، وَيَنْظُرُ  
عَنْ يَسْارِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ. قَالَ  
عَدِيًّا: سَعَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
«اَتَقُوا النَّارَ وَلَوْ بِشَقِّ تَمَرَّةٍ. فَمَنْ لَمْ  
يَجِدْ شَقِّ تَمَرَّةً فَبِكَلِمَةٍ طَيِّبَةً». قَالَ  
عَدِيًّا: فَرَأَيْتُ الظَّعِينَةَ تَرْتَجِلُ مِنَ  
الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ لَا تَخَافُ  
إِلَّا اللَّهُ، وَكُنْتُ فِيمَنِ افْتَحَ كُنُوزَ

كَسْرَى بْنُ هُرْمَزَ، وَلِئْنْ طَالَتْ يَكْنُمْ  
جِيَاةً لَتَرَوْنَ مَا قَالَ النَّبِيُّ أَبُو  
الْقَاسِمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُخْرُجُ مِلْءَ كَفْوٍ».

[راجع: ١٤١٣]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا  
أَبُو عَاصِمٍ: حَدَّثَنَا سَعْدَانُ بْنُ بِشْرٍ:  
حَدَّثَنَا أَبُو مُجَاهِدٍ: حَدَّثَنَا مُحِلُّ بْنُ  
خَلِيفَةً: سَمِعْتُ عَدِيًّا: كُنْتُ عِنْدَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٣٥٩٦ - حَدَّثَنِي سَعِيدُ بْنُ  
شَرَحْبِيلٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدٍ، عَنْ  
أَبِي الْخَيْرِ، عَنْ عُقَبَةَ بْنِ عَامِرٍ عَنْ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَرَجَ يَوْمًا فَصَلَّى عَلَى  
أَهْلِ أَحْدَى صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ  
انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: «إِنِّي  
فَرِطْكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللَّهِ  
لَا ظُرُورٌ إِلَى حَوْضِي الْآنَ وَإِنِّي قَدْ  
أُغْطِيَتُ حَزَائِنَ مَفَاتِيحِ الْأَرْضِ وَإِنِّي  
وَاللَّهِ مَا أَخَافُ بَعْدِي أَنْ تُشْرِكُوا  
وَلَكُنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا».

[راجع: ١٣٤٤]

٣٥٩٧ - حَدَّثَنَا أَبُو نُعِيمٍ: حَدَّثَنَا  
ابْنُ عَيْنَةَ، عَنِ الرَّهْبَرِيِّ عَنْ عُرْوَةَ،  
عَنْ أَسَمَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَشْرَفَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَطْمَمَ مِنَ الْأَطَامِ فَقَالَ:  
«هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى الْفِتَنَ  
تَقْعُدُ خَلَالَ بَيْوَرِكُمْ مَوَاقِعَ الْقَطْرِ».

[راجع: ١٨٧٨]

**3596.** Narrated 'Uqba bin 'Amir رضي الله عنه: The Prophet ﷺ once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my *Haud (Al-Kauthar)* now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight one another for worldly fortunes."

**3597.** Narrated Usāma رضي الله عنه: Once, the Prophet ﷺ stood on one of the high buildings (of Al-Madina) and said, "Do you see what I see? I see *Al-Fitan* (trials and afflictions) pouring among your houses like raindrops."

**3598.** Narrated Zainab bint Jahsh that the Prophet ﷺ came to her in a state of fear saying, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Ya’jūj and Ma’jūj (Gog and Magog) as large as this,” pointing with two of his fingers making a circle. Zainab said: I said, “O Allāh’s Messenger! Shall we be destroyed though amongst us there are pious people?” He said, ‘Yes, if *Al-Khabath*<sup>(1)</sup> increased<sup>(2)</sup>.’”

٣٥٩٨ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شَعِيبٌ ، عَنِ الرُّهْرَيِّ قَالَ : حَدَّثَنِي عُرْوَةُ ابْنُ الرَّبِّيِّ : أَنَّ رَبِّيَّ ابْنَهُ أَبِي سَلَمَةَ حَدَّثَهُ : أَنَّ أَمَّ حَبِيبَةَ بِنْتَ أَبِي سُفِّيَانَ حَدَّثَتْهَا عَنْ رَبِّيَّ بِنْتِ جَحْشٍ : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرِعاً يَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ ، وَلِلْعَرَبِ مِنْ شَرٍّ قَدْ افْتَرَبَ ، فَتَحَمَّلَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجَ وَمَاجُوجَ مِثْلَ هَذَا » وَحَلَقَ بِأَصْبُعِهِ وَبِالْيَدِيَّاهَا . فَقَالَتْ رَبِّيَّ بِنْتُ رَبِّيَّ : فَلِمَنْ : يَا رَسُولَ اللَّهِ ، أَنْهَلْكُ وَفِينَا الصَّالِحُونَ؟ قَالَ : « نَعَمْ ، إِذَا كَثُرَ الْحَبْثُ ». [راجع: ٣٣٤٦]

**3599.** Narrated Umm Salama رضي الله عنها: The Prophet ﷺ woke up and said, “Glorified be Allāh: What great (how many) treasures have been sent down, and what great (how many) *Al-Fitan* (trials and afflictions) have been sent down!”

٣٥٩٩ - وَعَنِ الرُّهْرَيِّ : حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثَ : أَنَّ أَمَّ سَلَمَةَ قَالَتْ : اسْتَيْقَظَ النَّبِيُّ ﷺ ، فَقَالَ : « سُبْحَانَ اللَّهِ ، مَاذَا أُنْزِلَ مِنَ الْخَرَائِينَ وَمَاذَا أُنْزِلَ مِنَ الْفَتَنِ؟ ». [راجع: ١١٥]

**3600.** Narrated Ṣa’ṣa’ā: Abū Sa’id Al-Khudri رضي الله عنه said to me, “I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allāh’s Messenger ﷺ saying, ‘A time will come upon the people when the best of a Muslim’s property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from *Al-Fitan*

٣٦٠٠ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بْنِ الْمَاجِشُونَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدِ الْحَدَّرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ لِي : إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَتَتَّخِذُهَا فَأَصْلِحُهَا وَأَصْلِحُ رُعَانَهَا ، فَإِنَّ

(1) (H..3598). *Al-Khabath*: [is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islāmic Law. See *Fath Al-Bārī*]

(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islāmic Law.

(trials and afflictions).”

**3601.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, “There will be *Fitan* (trials and afflictions) (at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. And whoever will expose himself to these *Fitan*, they will destroy him, whoever will find a refuge or a shelter, should take refuge in it.”

[See Vol. 9, *Hadīth* No.7081, 7082]

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ تَكُونُ الْعُنُمُ فِيهِ خَيْرٌ مَا لِلنَّاسِ، يَتَّبِعُ بَهَا شَعْفَ الْجِبَالِ أَوْ شَعْفَ الْجِبَالِ فِي مَوَاقِعِ الْقَطَرِ، يَقْرُءُ بِدِينِهِ مِنَ الْفِتْنَ». [راجع: ١٩]

**٣٦٠١ - حَدَّثَنَا عَبْدُ العَزِيزِ الأُوَيْسِيُّ :** حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ الْمُسَيْبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِيِّ، وَالْمَاشِيِّ فِيهَا خَيْرٌ مِنَ السَّاعِيِّ. وَمَنْ شَرَفَ لَهَا تَسْتَشْرِفُهُ، وَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَادًا فَلَيَعْدُ بِهِ». [انظر: ٧٠٨١، ٧٠٨٢]

**3602.** The same narration is reported by Abū Bakr, with the addition, “(The Prophet ﷺ said), ‘Among the *Salāt* (prayer) there is a *Salāt* (prayer) the missing of which will be to one like losing one’s family and property.’”<sup>(1)</sup> (See H. 552, 553)

**٣٦٠٢ - وَعَنْ ابْنِ شَهَابٍ :** حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطْبِعٍ بْنِ الْأَسْوَدِ، عَنْ نَوْفُلِ بْنِ مُعاوِيَةَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلَاةِ صَلَاةٌ مِنْ فَاتَتْهُ فَكَانَمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

**٣٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ :** أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ ابْنِ وَهْبٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ

**3603.** Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Soon others will be preferred to you, and there will be things which you will not like.” The companions of the Prophet ﷺ asked, ‘O Allāh’s Messenger!

(1) (H. 3602) The *Salāt* (prayer) meant here is the ‘*Aṣr* prayer.

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.”

النَّبِيُّ ﷺ قَالَ: «سَتَكُونُ أَثْرَةً وَأَمْوَارُ تُنْكِرُوهَا»، قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[انظر: ٧٠٥٢]

**3604.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh'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 should keep away from them.”

٣٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّابِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُهْلِكُ النَّاسَ هَذَا الْحَيْثِ مِنْ قُرَيْشٍ»، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اغْتَرَلُوْهُمْ». قَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو ذَوْدَادٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّابِ: سَمِعْتُ أَبَا زُرْعَةَ. [انظر: ٣٦٠٥]

[٧٠٥٨]

**3605.** Narrated Sa'īd Al-Umawī: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, “I heard the trustworthy, truly inspired one (i.e., the Prophet ﷺ) saying, ‘The destruction of my followers will be brought about by the hands of some youngsters from Quraish.’” Marwān asked, “Youngsters?” Abū Hurairah said, “If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.”

٣٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِيُّ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ الْأُمَوِيِّ، عَنْ جَدِّهِ قَالَ: كُنْتُ مَعَ مَرْوَانَ وَأَبِي هُرَيْرَةَ فَسَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «هَلَاكُ أُمَّيَّةٌ عَلَى الْمَصْدُوقَ يَقُولُ: «هَلَاكُ أُمَّيَّةٌ عَلَى يَدِيْ غَلْمَةٍ مِنْ قُرَيْشٍ»، فَقَالَ مَرْوَانُ: غَلْمَةٌ؟ قَالَ أَبُو هُرَيْرَةَ: إِنْ شِئْتَ أَنْ أَسْمِيهِمْ: بَنِيْ فُلَانٍ، وَبَنِيْ فُلَانٍ.

[راجع: ٣٦٠٤]

**3606.** Narrated Hudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ

٣٦٠٦ - حَدَّثَنَا يَحْيَى بْنُ

about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allāh's Messenger! We were in ignorance and in evil and Allāh 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.e., little evil)." 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 Allāh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language". I asked, "(O Allāh'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 Allāh while you are still in that state."

**مُوسَى:** حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي  
ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي بُشْرُ بْنُ عَبْدِ  
اللهِ الْحَضْرَمِيُّ قَالَ: حَدَّثَنِي أَبُو  
إِدْرِيسَ الْحَوَلَانِيُّ: أَنَّهُ سَمِعَ حُدَيْفَةَ  
بْنَ الْيَمَانَ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ  
رَسُولَ اللهِ بَعْلَةَ عَنِ الْخَيْرِ. وَكُنْتُ  
أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ يُذَرِّكَنِي،  
فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّا كُنَّا فِي  
جَاهِلِيَّةِ وَشَرِّ فَجَاءَنَا اللهُ بِهِذَا الْخَيْرِ.  
فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٌّ؟ قَالَ:  
«تَعْمُمُ»، قُلْتُ: وَهَلْ بَعْدَ هَذَا الشَّرِّ  
مِنْ خَيْرٍ؟ قَالَ: «تَعْمُمُ»، وَفِيهِ دَخْنٌ».  
فُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ  
بِغَيْرِ هُدَىٰ تَعْرِفُ مِنْهُمْ وَتُنْكِرُ».  
فُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٌّ؟  
قَالَ: «تَعْمُمُ»، دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمِ،  
مِنْ أَجَابُهُمْ إِلَيْهَا فَذَفَوْهُ فِيهَا». قُلْتُ:  
يَا رَسُولَ اللهِ، صِفَتُهُمْ لَنَا؟ فَقَالَ:  
«هُمْ مِنْ جَلَدَنَا، وَيَسْكُلُونَ  
بِالسَّيْئَاتِنَا». قُلْتُ: فَمَا تَأْمُرُنِي إِنْ  
أَذْرَكَنِي ذَلِكَ؟ قَالَ: «تَلَزِّمُ جَمَاعَةَ  
الْمُسْلِمِينَ وَإِمَامَهُمْ». قُلْتُ: فَإِنْ لَمْ  
يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ:  
«فَاغْتَرِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَتَوْ أَنْ  
تَعْضَّ بِأَصْلِ شَجَرَةَ حَتَّى يُذْرِكَ  
الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ». [انظر:]

[٧٠٨٤ ، ٣٦٠٧]

3607. Narrated Hudhaifa: My companions learned (something about) good

3607 - حَدَّثَنِي مُحَمَّدُ بْنُ

(through asking the Prophet ﷺ), while I learned (something about) evil (by asking the Prophet ﷺ about it, to save myself from it).

**3608.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The Day of (Judgement) will not be established till there is a fight—war between two groups whose claims (to religion) will be the same."

**3609.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The Hour will not be established till there is a fight—war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allāh."

**3610.** Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: While we were with Allāh's Messenger ﷺ who was distributing (some property), there came Dhul-Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allāh's Messenger! Do justice." The Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "Leave him, for he has companions who offer Salāt (prayer)

المُشَتَّتِ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسٌ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَعْلَمُ أَصْحَابِ الْخَيْرِ وَتَعْلَمُ الشَّرَّ. [راجع: ٣٦٠٦]

**٣٦٠٨** - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَلَ فِتَنَانٌ دَعْوَاهُمَا وَاحِدَةً.

[٨٥]

**٣٦٠٩** - حَدَّثَنِي عَنْدُ اللَّهِ بْنِ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَلَ فِتَنَانٌ فَيَكُونُ بَيْهُمَا مَفْتَلَةً عَظِيمَةً، دَعْوَاهُمَا وَاحِدَةً. وَلَا تَقُومُ السَّاعَةُ حَتَّى يُبَعَّثَ دَجَالُونَ كَذَابُونَ فَرِيقًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ». [راجع: ٨٥]

**٣٦١٠** - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَبْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْسِمُ قَسْمًا إِذْ أَتَاهُ دُوْلُ الْحُوَيْصِرَةَ وَهُوَ رَجُلٌ مِنْ تَبَيِّ تَوْبِيمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ اعْدِلْ، فَقَالَ: «وَيْلَكَ»

in such a way that you will consider your *Salāt* (prayer) negligible in comparison to theirs and observe *Ṣaum* (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qur'ān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islām as an arrow goes out through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its *Riṣāf* and see nothing: he would look at its *Nadī* and see nothing, and he would look at its *Qudhadh*<sup>(1)</sup> and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." Abū Sa'īd added: I testify that I heard this narration from Allāh's Messenger ﷺ, and I testify that 'Alī bin Abī Ṭālib fought with such people,<sup>(2)</sup> and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

**3611.** Narrated I: رَضِيَ اللَّهُ عَنْهُ 'Alī: I relate the narrations of Allāh's Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خَبَتْ وَخَسِرْتْ إِنْ لَمْ أَكُنْ أَعْدِلْ»، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، إِنَّنِي لَيْ فِيهِ فَأَضْرِبَ عَنْهُ، فَقَالَ: «دَعْهُ فَإِنَّ لَهُ أَصْحَابًا يَسْقِرُونَ أَحَدُكُمْ صَلَاتُهُ مَعَ صَلَاتِهِمْ، وَصِيَامُهُ مَعَ صِيَامِهِمْ، يَقْرَؤُنَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَّهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُظْهِرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى رِصَافَهِ فَمَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى نَضِيَّهِ وَهُوَ قِدْحُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى قُلْدَهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ. قَدْ سَبَقَ الْفَرْثُ وَالدَّمَ. أَيْتُهُمْ رَجُلٌ أَسْوَدٌ إِحْدَى عَصْدَيْهِ مِثْلُ ثَدِيَ الْمَرْأَةِ أَوْ مِثْلُ الْبَصْعَةِ تَدَرَّدُ، وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ» قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشْهَدُ أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعْهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتَّسَسَ فَاتَّقَى بِهِ حَتَّى نَظَرَتْ إِلَيْهِ عَلَى تَعْتِيَّ الْذِي تَعَتَّهُ. [٣٢٤٤] (راجع: ٣٦١١)

**3611 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُعْيَانُ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ سُوِيدِ بْنِ عَفْلَةَ قَالَ: قَالَ

(1) (H. 3610) *Riṣāf*, *Nadī* and *Qudhadh* are the names of the different parts of an arrow.

(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.

a thing which is between you and me, then no doubt, war is guile. I heard Allāh's Messenger ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e., the Qur'ān) and they will abandon Islām as an arrow going out through the game. Their belief will not go beyond their throats (i.e., they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ فَلَأَنْ أَخْرُجَ مِنَ السَّمَاءِ أَحْبَبَ إِلَيَّ مِنْ أَنْ أُكَذِّبَ عَلَيْهِ. وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ حَدْعَةً، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حَدَّثَهُمُ الْأَسْنَانُ سَفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِّيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لَا يُجَاوِرُ إِيمَانَهُمْ حَنَاجِرَهُمْ فَإِنَّمَا لَقِيَّمُوهُمْ فَاقْتُلُوهُمْ فَإِنْ قَتَلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [انظر: ٦٩٣٠، ٥٥٥٧]

**3612.** Narrated Khabbāb bin Al-Aratt: We complained to Allāh's Messenger ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his *Burd* (i.e., covering sheet). We said to him, "Would you seek help for us? Would you pray to Allāh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allāh, this religion (i.e., Islām) will prevail till a traveller from Ṣanā (in Yemen) to Hadramaut will fear none but Allāh, (not fear) a wolf as regards his sheep, but you (people) are hasty."

٣٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُسْتَى: حَدَّثَنِي يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ، عَنْ حَبَابِ بْنِ الْأَرَّاتِ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ مُتَوَسِّدٍ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَلَنَا لَهُ: أَلَا تَسْتَنْصِرُ لَنَا؟ أَلَا تَدْعُ اللَّهَ لَنَا؟ قَالَ: «كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيُجَاهَ بِالْمِيَσَارِ فَيُوَضَّعُ عَلَى رَأْسِهِ فَيَشْقَى بِالشَّتْنَى وَمَا يَصْدُهُ ذَلِكَ عَنْ دِينِهِ. وَيُمْسِطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَهُمْ مِنْ عَظْمٍ أَوْ عَصَبَ وَمَا يَصْدُهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ لَيَتَمَّنَ هَذَا الْأَمْرَ حَتَّى يَسِرَ الرَّاِكِبُ مِنْ صَنْعَةِ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهُ أَوِ

الذِّبْعَ عَلَى غَنِمَةِ، وَلِكُنَّكُمْ  
سَتَعْجِلُونَ». [انظر: ٢٨٥٢، ٦٩٤٣]

**3613.** Narrated Anas bin Mâlik رضي الله عنه: The Prophet ﷺ noticed the absence of Thâbit bin Qais. A man said, "O Allâh's Messenger! I shall bring you his news." So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thâbit, "What's the matter?" Thâbit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell."<sup>(1)</sup> The man went back and told the Prophet ﷺ that Thâbit had said so-and-so. (The subnarrator, Müsa bin Anas said, "The man went to Thâbit again with glad tidings.") The Prophet ﷺ said to him, "Go and say to Thâbit: 'You are not from the people of Fire, but from the people of Paradise.'"

**3614.** Narrated Al-Barâ' bin 'Âzib رضي الله عنه: A man recited *Sûrat Al-Kahf* [in his *Salât* (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Salât* (prayer) with *Taslim*, but behold! A mist or a cloud hovered over him. He informed the Prophet ﷺ of that and the Prophet ﷺ said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakîna* (tranquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur'an." (See H. 5011)

**٣٦١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَرْهَرُ بْنُ سَعْدٍ: حَدَّثَنَا  
ابْنُ عَوْنَى قَالَ: أَبْأَنِي مُوسَى بْنُ  
أَنَّسٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ  
عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَقَدَ ثَابَتَ بَنِي  
قَيْسَ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَنَا  
أَعْلَمُ لَكَ عِلْمًا، فَأَتَاهُ فَوْجَدَهُ جَالِسًا  
فِي بَيْتِهِ مُنْكَسًا رَأَسَهُ فَقَالَ: مَا  
شَاءْتَكَ؟ فَقَالَ: شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ  
فَوْقَ صَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ حَبَطَ عَمَلُهُ  
وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ  
فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَّا وَكَذَّا، فَقَالَ  
مُوسَى بْنُ أَنَّسٍ: فَرَجَعَ الْمَرْأَةُ الْآخِرَةَ  
بِيَسَارَةِ عَظِيمَةِ، فَقَالَ: «اَدْهَبْ إِلَيْهِ،  
فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ  
وَلِكُنْ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٤٨٤٦]**

**٣٦١٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي  
إِسْحَاقَ: سَمِعَتُ الْبَرَاءَ بْنَ عَازِبٍ  
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَرَأَ رَجُلٌ  
الْكَهْفَ وَفِي الدَّارِ الدَّائِبَةَ فَجَعَلَتْ تَنْفِرُ  
فَسَلَّمَ الرَّجُلُ فَإِذَا صَبَابَةً أَوْ سَحَابَةً  
عَشَيْتُهُ فَدَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَفْرَا  
فُلَانٌ فَإِنَّهَا السَّكِينَةُ تَرَكَتْ لِلْقُرْآنِ أَوْ  
تَرَكَتْ لِلْقُرْآنِ». [انظر: ٤٨٣٩، ٥٠١١]**

(1) (H. 3613) Thâbit is talking about himself using the third person singular instead of the first person.

**3615.** Narrated Al-Barā' bin ‘Āzib: Abū Bakr رَضِيَ اللَّهُ عَنْهُ came to my father who was at home and purchased a saddle from him. He said to ‘Āzib, “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 Abū Bakr! Tell me what happened to you on your journey with Allāh’s Messenger ﷺ (during 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 dry grass for the Prophet ﷺ to sleep on (for a while). I then said, ‘Sleep, O Allāh’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 sheep to that rock with the same intention we had 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-Madīnah or Makkah.’ 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 an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Barā’ 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 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

**٣٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ:** حَدَّثَنَا أَحْمَدُ بْنُ يَرِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَانِيُّ: حَدَّثَنَا رُهْبَرُ بْنُ مَعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: جَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي فِي مَنْزِلِهِ فَاسْتَرَى مِنْهُ رَحْلًا فَقَالَ لِعَازِبٍ: ابْعِثْ أَبْنَكَ يَحْمِلُهُ مَعِي. قَالَ: فَحَمَلَهُ مَعَهُ وَخَرَجَ أَبِي يَسْتَقْدُ شَمْنَهُ فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ، حَدَّثْنِي كَيْفَ صَنَعْتَمَا حِينَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، أَسْرَيْنَا لَيْلَتَنَا وَمِنَ الْغَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَخَلَالَ الطَّرِيقِ لَا يَمُرُّ فِيهِ أَحَدٌ، فَرَفَعْتُ لَنَا صَخْرَةً طَوِيلَةً لَهَا ظَلٌّ لَمْ تَأْتِ عَلَيْهَا الشَّمْسُ فَنَرَلَنَا عِنْدَهُ وَسَوَيْتُ لِلنَّبِيِّ ﷺ مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ، وَبَسَطْتُ عَلَيْهِ فَرْوَةً وَقُلْتُ: نَمْ يَا رَسُولَ اللَّهِ وَأَنَا أَنْفُضُ لَكَ مَا حَوْلُكَ، فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ فَلَمَّا أَنَا بِرَاعِ مُقْبِلٍ يَعْنِمُهُ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا، قُلْتُ: لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ، قُلْتُ: أَفِي عَنِمَكَ لَبِنُ؟ قَالَ: نَعَمْ، قُلْتُ: أَفَتَحْلُبُ؟ قَالَ: نَعَمْ، فَأَخْدَشَ شَاءَ قُلْتُ: أَنْفُضُ الْصَّرْعَ مِنَ التَّرَابِ وَالشَّعْرِ وَالْقَدَى، قَالَ: فَرَأَيْتُ الْبَرَاءَ

said, ‘Drink, O Allāh’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. Surāqa bin Mālik followed us and I said, ‘We have been discovered, O Allāh’s Messenger!’ He said, “Be not sad (or afraid). Surely! Allāh is with us.” The Prophet ﷺ invoked evil on him (i.e., Surāqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abū Bakr said, “(It sank into solid earth.”) Surāqa said, ‘I see that you have invoked evil on me. Please invoke good on me, and by Allāh, 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 Surāqa fulfilled his promise.”

يَضْرُبُ إِحْدَى يَدِيهِ عَلَى الْأُخْرَى  
يَنْفُضُ قَحْلَابَ فِي قَعْدَ كُثْبَةِ مِنْ لَبَنِ  
وَمَعِي إِدَاؤَهُ حَمَّلْتُهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْتَوِي  
مِنْهَا، يَشْرُبُ وَيَتَوَضَّأُ. فَأَبَيَ الشَّيْءِ  
فَكَرِهْتُ أَنْ أُوقَظَهُ فَوَاقَتْهُ حِينَ  
اسْتِيقَاظِهِ فَصَبَبْتُ مِنَ الْمَاءِ عَلَى الْلَّبَنِ  
حَتَّى بَرَدَ أَسْلَهُ، فَقُلْتُ: اشْرَبْ يَا  
رَسُولَ اللَّهِ، قَالَ: فَشَرَبَ حَتَّى  
رَضِيَتْ ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّجِيلِ؟»  
قُلْتُ: بَلَى، قَالَ: فَارْتَحَلْنَا بَعْدَمَا  
مَالَتِ الشَّمْسُ وَاتَّبَعْنَا سُرَافَةَ بْنِ مَالِكٍ  
فَقُلْتُ: أَتَيْنَا يَا رَسُولَ اللَّهِ، فَقَالَ:  
«لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا»، فَدَعَا عَلَيْهِ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْتَطَمْتُ بِهِ فَرْسَهُ إِلَى  
بَطْنِهِ، أَرَى فِي جَلَدِهِ مِنَ الْأَرْضِ،  
شَكَ رُعَيْرُ فَقَالَ: إِنِّي أَرَاكُمَا قَدْ  
دَعَوْتُمَا عَلَيَّ، فَادْعُوا لِي فَاللهُ لَكُمَا  
أَنْ أَرْدَعْنَكُمَا الظَّلَبَ. فَدَعَا لِهِ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَجَا فَجَعَلَ لَا يَلْقَى أَحَدًا  
إِلَّا قَالَ: كَفَيْتُكُمْ مَا هُنَا فَلَا يَلْقَى  
أَحَدًا إِلَّا رَدَهُ، قَالَ: وَوَفَى لَنَا.

[راجع: ٢٤٣٩]

**3616.** Narrated Ibn Abbās: رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ paid a visit to a sick bedouin. The Prophet ﷺ when visiting a patient used to say, “No harm will befall you, if Allāh will, it will be an expiation (for your sins).” So, the Prophet ﷺ said to the bedouin, “No harm will befall you, if Allāh will, it will be an expiation (for your sins).” The bedouin said, “You say an expiation? No, it is but a fever

٣٦١٦ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ،  
حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُحْتَارٍ: حَدَّثَنَا  
خَالِدٌ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ دَخَلَ عَلَى  
أَعْرَابِيٍّ يَعُودُهُ فَقَالَ: وَكَانَ النَّبِيُّ صَلَّى  
إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ: «لَا

that is boiling or harassing an old man, and will lead him to the grave." The Prophet ﷺ said, "Yes, then may it be as you say."

بَأْسَ، طَهُورُ إِنْ شَاءَ اللَّهُ». فَقَالَ لَهُ: «لَا بَأْسَ طَهُورُ إِنْ شَاءَ اللَّهُ». قَالَ: قُلْتَ: طَهُورٌ؟ كَلَّا: كُلُّ هِيَ حُمْدٌ تَعْوِرُ - أَوْ تُثُورُ - عَلَى شَيْخٍ كَبِيرٍ، تُرْبِرُهُ التُّبُورُ. فَقَالَ الشَّيْخُ: «فَعَمِّ إِذَا». [انظر: ٥٦٥٦، ٥٦٦٦، ٧٤٧٠]

**3617.** Narrated Anas رضي الله عنه: There was a Christian who embraced Islam and read *Sirat Al-Baqarah* and *Al-Humur*, and he used to write (the revelation) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: "Muhammad (ﷺ) knows nothing but what I have written for him." Then Allāh 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 Muḥammad (ﷺ) 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 (and buried him), but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muḥammad (ﷺ) 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 (and buried him), 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).

**3618.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in

٣٦١٧ - حَدَّثَنَا أَبُو مَعْنَى: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الغَزِيرِ، عَنْ أَنَسِ رَضِيَ اللَّهُ أَنَّهُ عَنْهُ قَالَ: كَانَ رَجُلٌ نَصَارَائِيًّا فَأَسْلَمَ وَقَرَأَ الْبَقَرَةَ وَالْعِمْرَانَ. فَكَانَ يَكْتُبُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَادَ نَصَارَائِيًّا. فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبَ لَهُ، فَأَمَّا اللَّهُ مُحَمَّدٌ فَدَفَنُوهُ فَأَصْبَحَ وَقْدٌ لَفَظَةُ الْأَرْضِ فَقَالُوا: هَذَا فَعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَسْوَاهُ عَنْ صَاحِبِنَا فَأَلْقَوْهُ. فَحَمَرُوا لَهُ فَأَعْمَقُوا فَأَصْبَحَ وَقْدٌ لَفَظَةُ الْأَرْضِ فَقَالُوا: هَذَا فَعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَسْوَاهُ عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ حَارِجَ الْقَبْرِ فَحَفَرُوا لَهُ، فَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا فَأَصْبَحَ وَقْدٌ لَفَظَةُ الْأَرْضِ فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ.

٣٦١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا الْمَيْثُ، عَنْ يُوسُفَ، عَنْ أَبْنَ شِهَابٍ قَالَ: وَأَخْبَرَنِي أَبُو الْمُسَيْبِ

Whose Hands Muḥammad's soul is, you will spend the treasures of both of them in Allāh's Cause."

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قِيَصُورٌ فَلَا قِيَصُورٌ بَعْدَهُ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَشَفَقَرٌ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ.

[راجع: ٣٠٢٧]

**3619.** Narrated Jābir bin Samura: The Prophet ﷺ said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet ﷺ also said, "You will spend the treasures of both of them in Allāh's Cause."

٣٦١٩ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سَبِيلٌ، عَنْ عَبْدِ الْمَلْكِ بْنِ عُمَيْرٍ، عَنْ جَابِرٍ بْنِ سَمْرَةَ رَفِعَةَ قَالَ: إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قِيَصُورٌ فَلَا قِيَصُورٌ بَعْدَهُ وَذَكَرَ: وَقَالَ: لَشَفَقَرٌ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ. [راجع: ٣٠٢١]

**3620.** Narrated Ibn 'Abbās: رضي الله عنهمَا Musailima Al-Kadhdhab (i.e., the liar) came in the lifetime of Allāh's Messenger ﷺ with many of his people (to Al-Madina) and said, "If Muḥammad (ﷺ) makes me his successor, I will follow him." Allāh's Messenger ﷺ went up to him with Thābit bin Qais bin Shammas: and Allāh's Messenger ﷺ was carrying a piece of a palm leaf-stalk in his hand. He stood before Musailima (and his companions) and said, "If you asked me even this piece (of a palm leaf-stalk), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream."

٣٦٢٠ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شَعْبَتٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسْنَى: حَدَّثَنَا نَافِعٌ بْنُ جُبَيرٍ، عَنْ أَبْنَ عَبْسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدْ مُسَيَّلَمَةُ دَكَّاتُ تَحْلِي عَنْهُ الشَّيْءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَسْرِيَهُ مِنْ جَعْلِنِي أَنْ جَعَلَنِي مَحْمَدًّا الْأَمْرَ مِنْ بَعْدِهِ تَبَعَّدَ، وَفِيمَا فِي بَشَرٍ كَثِيرٍ مِنْ قَرْبَيْهِ. قَالَ أَبُو رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَمَعَهُ دَبَّثُ بْنُ قَسْ بْنُ شَمَاسٍ وَفِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطْعَةً جَرِيدٍ حَتَّى وَقَفَ عَلَى مَسِيَّسَةٍ فِي أَصْحَابِهِ فَقَالَ: لَئِنْ سَأَلْتَنِي هَذِهِ الْقَطْعَةَ مَا أَعْطِيْتُكُمْهَا وَلَئِنْ شَعَرْتَ أَنَّمَا اللَّهُ فِيهِكَ وَلَئِنْ أَذْرَتَنِي لَيَعْتَزِّزَنِي اللَّهُ، وَإِنِّي لَا زَرَكَ الَّذِي أَرِيْتَ فِيكَ مَا رَأَيْتُ.

[انظر: ٤٣٧٣، ٤٣٧٨، ٧٠٢٣، ٧٤٦١]

**3621.** (The narrator added:) Abū Hurairah told me that Allāh's Messenger ﷺ said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off, and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-'Anṣi and the other was Musailima Al-Kadhdhāb from Al-Yamāma."

**٣٦٢١ - فأخبرني أبو هريرة أنَّ رَسُولَ اللَّهِ قَالَ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدِي سِرَارِينَ مِنْ ذَهَبٍ فَأَهْمَنِي شَانُهُمَا فَأُوْجِي إِلَيْهِ فِي الْمَنَامِ أَنْ أَنْفَخُهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوْلَاهُمَا كَذَابَيْنِ يَحْرُجَانِ بَعْدِي فَكَانَ أَحَدُهُمَا الْعَنْسَى وَالآخَرُ مُسَيْلَمَةُ الْكَذَابِ صَاحِبُ الْيَمَامَةِ». [انظر:**

[٧٠٣٧، ٤٣٧٩، ٤٣٧٥، ٤٣٧٤]

**3622.** Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a place having plenty of date-palm (trees). I thought that it was Al-Yamāma or Hajar, but it came to be Al-Madīna 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 from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allāh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allāh bestowed upon us and the reward of true belief which Allāh gave us after the day of (the battle of) Badr.

**٣٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ، عَنْ بُرِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضِ بَهَانَخْلِ فَذَهَبَ وَهَلَّى إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَتَرَبُّ. وَرَأَيْتُ فِي رُؤْيَايِّ هَذِهِ أَتَى هَرَزْتُ سَيِّفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أَصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحْدِي. ثُمَّ هَرَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا بَقْرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحْدِي، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ وَثَوَابِ الصَّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ». [انظر:**

[٧٠٤١، ٣٩٨٧، ٧٠٣٥، ٤٠٨١]

**3623.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Once Fātima came walking and her gait resembled the gait of the Prophet ﷺ. The Prophet ﷺ said, “Welcome, O my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet ﷺ had told her. She said, “I would never disclose the secret of Allāh’s Messenger ﷺ.” When the Prophet ﷺ died, I asked her about it.

٣٦٢٣ - حَدَّثَنَا أَبُو نَعْيَمٌ: حَدَّثَنَا زَكَرِيَّا، عَنْ فِرَاسٍ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَفْبَأْتُ فَاطِمَةَ تَمْشِي كَأَنَّ مِسْتَبَاهَا مَسْتَبُ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «مَوْحَبًا يَا ابْنِي»، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شَمَائِلِهِ، ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَبَكَتْ فَقُلْتُ لَهَا: لَمْ تَبْكِيْنَ؟ ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَصَحِحْكُتْ، فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحَّا أَفْرَبَ مِنْ حُزْنٍ. فَسَأَلْتُهَا عَمَّا قَالَ فَقَالَتْ: مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ، حَتَّى قُبِضَ النَّبِيُّ ﷺ فَسَأَلْتُهَا. [انظر: ٣٦٢٥، ٣٧١٥، ٤٤٣٣]

**3624.** She (عليها السلام) replied, “(The Prophet ﷺ said), ‘Every year Jibril (Gabriel) used to revise the Qur’ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.’ So, I started weeping. Then he said. ‘Don’t you like to be chief of all the ladies of Paradise or chief of all the lady-believers?’ So I laughed for that.” (See H. 6286)

٣٦٢٤ - فَقَالَتْ: أَسَرَ إِلَيَّ «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةً مَرَّةً، وَأَنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ وَلَا أَرَاهُ إِلَّا حَضَرَ أَجَلِي، وَإِنَّكَ أَوْلُ أَهْلِ بَيْتِي لَحَافَّا بِي». فَبَكَيْتُ فَقَالَ: «أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ؟ فَصَحِحْكُتْ لِذَلِكَ». [انظر: ٣٦٢٦، ٣٧١٦، ٤٤٣٤]

**3625.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ in his fatal illness, called his daughter Fātima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that.

٣٦٢٥ - حَدَّثَنَا يَحْيَى بْنُ قَرَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ

فِي شَكْوَاهُ الَّتِي قُبِضَ فِيهِ فَسَارَهَا  
بِشَيْءٍ فَبَكَتْ ثُمَّ دَعَاهَا فَسَرَّهَا  
فَصَحِحَّكَتْ، قَالَتْ فَسَأْلُنَّهَا عَنْ ذَلِكَ.

[راجع: ٣٦٢٣]

**3626.** She (Fātīma) replied, “The Prophet ﷺ told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.”

**3627.** Narrated Sa‘id bin Jubair about Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا ‘Umar bin Al-Khattāb used to treat Ibn ‘Abbās very favourably. ‘Abdur Raḥmān bin ‘Aūf said to him, “We also have sons that are equal to him (but you are partial to him).” ‘Umar said, “It is because of his knowledge.” Then ‘Umar asked Ibn ‘Abbās about the interpretation of the Verse:

“When come the Help of Allāh (to you O Muhammad ﷺ against your enemies) and the conquest (of Makkah)” (V.110:1)

Ibn ‘Abbās said, “It portended the death of Allāh’s Messenger ﷺ which Allāh had informed him of.” ‘Umar said, “I do not know from this Verse but what you know.”

**3628.** Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and after praising and glorifying Allāh, he said, “Now then, people will increase but the *Anṣār* will decrease in number, so much so that they, compared with the people, will be just like the salt in the

عَجَّلَهُ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجْهِهِ  
الَّذِي تُوْفَى فِيهِ فَبَكَيْتْ ثُمَّ سَارَنِي  
فَأَخْبَرَنِي أَنِّي أَوْلُ أَهْلِ بَيْتِهِ أَتَبْعُهُ،  
فَصَحِحَّكَتْ. [راجع: ٣٦٢٤]

**3627** - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْغَرَةَ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي بَشِّرٍ،  
عَنْ سَعِيدِ ابْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ  
قَالَ: كَانَ عُمَرُ ابْنُ الْحَطَّابِ رَضِيَ  
اللَّهُ عَنْهُ يُدْنِي ابْنَ عَبَّاسٍ. قَالَ لَهُ  
عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءَ  
مِثْلَهُ، قَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ.  
فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ  
﴿إِذَا جَاءَ نَصْرٌ مِّنْ أَنْفُسِهِمْ وَالْمُتَّحِّـ﴾  
فَقَالَ: أَجَلُ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَعْلَمُ  
إِيَّاهُ، قَالَ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا  
تَعْلَمُ. [انظر: ٤٢٩٤، ٤٤٣٠، ٤٩٦٩،  
٤٩٧٠]

**3628** - حَدَّثَنَا أَبُو نَعِيمَ: حَدَّثَنَا  
عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ حَنْظَلَةَ  
بْنِ العَسِيلِ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَجَ  
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فِي مَرَضِهِ الَّذِي مَاتَ  
فِيهِ بِمُلْحَفَةٍ فَدُّ عَصَبَ بِعَصَابَةٍ دَسْمَاءَ

meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e., *Ansār*) and excuse the faults of their wrongdoers." That was the last gathering which the Prophet ﷺ attended.

حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمَدَ اللَّهَ تَعَالَى وَأَثْنَا عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقْلُلُ الْأَنْصَارُ حَتَّى يَكُونُوا فِي النَّاسِ يَمْتَزِلُهُ الْمِلْحُ فِي الصَّطَاعِمِ، فَمَنْ وَلَيَ مِنْكُمْ شَيْئًا يَضُرُّ فِيهِ قَوْمًا وَيَنْفَعُ فِيهِ آخَرِينَ فَلَيَقْلُلُ مِنْ مُحْسِنِهِمْ وَيَتَجَاهَزُ عَنْ مُسِيءِهِمْ». فَكَانَ ذَلِكَ أَخِرَّ مَجْلِسٍ جَلَسَ فِيهِ النَّبِيُّ ﷺ. [راجع: ٩٢٧]

**3629.** Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ Once , the Prophet ﷺ brought out Al-Hasan and took him up the pulpit along with him and said, "This son of mine is a *Sayyid* (i.e., chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups."

**٣٦٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:** حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا حُسَيْنُ الْجُعْفَرِيُّ، عَنْ أَبِي مُوسَى ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْرَجَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْحَسَنَ فَصَعَدَ إِلَيْهِ الْمِنْبَرَ فَقَالَ: «إِنِّي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ لِي بَيْنَ فَتَّيَّنِ مِنَ الْمُسْلِمِينَ». [راجع: ٢٧٠٤]

**3630.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were overflowing with tears.

**٣٦٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ:** حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبْوَابٍ، عَنْ حُمَيْدِ ابْنِ هَلَالٍ، عَنْ أَسَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى جَعْفَرًا، وَزَيْدًا قَبْلَ أَنْ يَجِيءَ خَبْرُهُمْ وَعَيْنَاهُ تَدَرِّفَانِ. [راجع: ١٤٤٦]

**3631.** Narrated Jābir (Once) : رَضِيَ اللَّهُ عَنْهُ the Prophet ﷺ 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.

**٣٦٣١ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ:** حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ لَكُمْ مِنْ أَنْمَاطٍ؟» قُلْتُ:

وأئنَّ يَكُونُ لَنَا الْأَنْمَاطُ؟ قَالَ: «أَمَا وَإِنَّهَا سَتَكُونُ لَكُمُ الْأَنْمَاطُ». فَأَنَا أَفُولُ لَهَا يَعْنِي امْرَأَهُ أَخْرِي عَنَّا أَنْمَاطَكُمْ فَتَقُولُ: أَلْمَ يَقُلُ الشَّيْءُ بِنَحْنِهِ: «إِنَّهَا سَتَكُونُ لَكُمُ الْأَنْمَاطُ؟» فَأَدَعُهَا.

[انظر: ٥١٦١]

**3632.** Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : Sa'd bin Mu'ādh came to Makkah with the intention of performing 'Umra, and stayed at the house of Umaiyya bin Khalaf Abū Ṣafwān, for Umaiyya himself used to stay at Sa'd's house whenever he passed by Al-Madina on his way to Sham. Umaiyya said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawāf round the Ka'bah?" So, while Sa'd was going around the Ka'bah, Abū Jahl came and asked, "Who is that who is performing Tawāf?" Sa'd replied, "I am Sa'd." Abū Jahl said, "Are you circumambulating the Ka'bah safely although you have given refuge to Muhammad and his companions?" Sa'd said, "Yes," and they started quarrelling. Umaiyya said to Sa'd, "Don't shout at Abul-Hakam (i.e., Abū Jahl), for he is chief of the valley (of Makkah)." Sa'd then said (to Abū Jahl), "By Allāh, if you prevent me from performing the Tawāf of the Ka'bah, I will spoil your trade with Sham." Umaiyya kept on saying to Sa'd, "Don't raise your voice," and kept on taking hold of him. Sa'd became furious and said (to Umaiyya), "Keep away from me, for I have heard Muhammad ﷺ saying that he will kill you." Umaiyya said, "Will he kill me?" Sa'd said, "Yes." Umaiyya said, "By Allāh! When Muhammad says a thing, he never tells a lie." Umaiyya went to his wife and said to her, "Do you know what

٣٦٣٢ - حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْطَلَقَ سَعْدُ بْنُ مَعَاذٍ مُعْتَمِرًا، قَالَ: فَنَزَلَ عَلَى أُمَّةَ بْنِ خَلْفٍ أَبِي صَفْوَانَ، وَكَانَ أُمَّةَ بْنِ خَلْفٍ إِذَا انْطَلَقَ إِلَى الشَّامِ فَمَرَّ بِالْمَدِيَّةِ نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمَّةَ بْنِ خَلْفٍ لِسَعْدٍ: أَلَا انتَظِرْ حَتَّى إِذَا انْتَصَفَ الْهَجَارُ وَغَفَلَ النَّاسُ انْطَلَقَتْ قُطْفَتْ، فَيَقُولُ سَعْدٌ يَطُوفُ إِذَا أَبُو جَهْلٍ فَقَالَ: مَنْ هَذَا الَّذِي يَطُوفُ بِالْكَعْبَةِ؟ فَقَالَ سَعْدٌ: أَنَا سَعْدٌ، فَقَالَ أَبُو جَهْلٍ: يَطُوفُ بِالْكَعْبَةِ آمِنًا وَقَدْ أَوَيْتُمْ مُحَمَّدًا وَأَصْحَابَهُ؟ فَقَالَ: نَعَمْ فَتَلَاحِي بَيْنَهُمَا، فَقَالَ أُمَّةَ بْنِ خَلْفٍ لِسَعْدٍ: لَا تَرْفَعْ صَوْتَكَ عَلَى أَبِي الْحَكَمَ فَإِنَّهُ سَيِّدُ أَهْلِ الْوَادِيِّ. ثُمَّ قَالَ سَعْدٌ: وَاللَّهِ لَئِنْ مَنَعْتَنِي أَنْ أَطْوَافَ بِالْبَيْتِ لَا قُطْعَنَ مَتَجَرَّكَ بِالشَّامِ، قَالَ: فَجَعَلَ أُمَّةَ بْنِ خَلْفٍ لِسَعْدٍ: لَا تَرْفَعْ صَوْتَكَ، وَجَعَلَ

my brother from Yathrib (i.e., Al-Madīna) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muḥammad claiming that he will kill me." She said, "By Allāh! Muḥammad never tells a lie." So, when the infidels started to proceed for Badr (battle) and declared fighting (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiyya decided not to go but Abū Jahl said to him, "You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two." He went with them and thus Allāh got him killed.

يَمْسِكُهُ، فَعَصَبَ سَعْدٌ فَقَالَ: دَعْنَا  
عَنْكَ إِلَيَّ سَمِعْتُ مُحَمَّداً يَزْعُمُ  
أَنَّهُ قَاتِلَكَ، قَالَ: إِيَّا يَ؟ قَالَ: نَعَمْ،  
قَالَ: وَاللهِ مَا يَكْذِبُ مُحَمَّدٌ إِذَا  
حَدَثَ، فَرَجَعَ إِلَى امْرَأٍ، فَقَالَ: أَمَا  
تَعْلَمِينَ مَا قَالَ لِي أخِي الْيَشْرِيبِيِّ؟  
قَالَتْ: وَمَا قَالَ؟ قَالَ: رَعَمَ أَنَّهُ سَمِعَ  
مُحَمَّداً يَزْعُمُ أَنَّهُ قَاتِلِيِّ، قَالَتْ: فَوَاللهِ  
مَا يَكْذِبُ مُحَمَّدٌ، قَالَ: فَلَمَّا حَرَجُوا  
إِلَى بَدْرٍ وَجَاءَ الصَّرِيقُ، قَالَتْ لَهُ  
امْرَأُهُ: أَمَا ذَكَرْتَ مَا قَالَ لَكَ أَخْوَكَ  
الْيَشْرِيبِيِّ؟ قَالَ: فَأَرَادَ أَنْ لَا يُخْرُجَ،  
فَقَالَ لَهُ أَبُو جَهْلٍ: إِنَّكَ مِنْ أَشْرَافِ  
الوَادِيِّ فَسِيرْ يَوْمًا أَوْ يَوْمَينَ فَسَارَ  
مَعَهُمْ فَقَتَلَهُ اللَّهُ [انظر: ٣٩٥٠]

**3633.** Narrated Abū ‘Uthmān: I got the news that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibrīl 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 Allāh! I thought he was none but Dihya, till I heard the Prophet ﷺ talking about Jibrīl in his *Khuṭba* (religious talk)." (The subnarrator asked Abū ‘Uthmān, "From where have you heard this narration?" He replied, "From Usāma bin Zaid.")

[See *Hadīth* No. 4980].

**3634.** Narrated ‘Abdullāh (bin ‘Umar رضي الله عنهما) : Allāh's Messenger ﷺ said, "I saw

٣٦٣٣ - حَدَثَنَا عَبَّاسُ بْنُ الْوَلِيدِ  
النَّرْسِيُّ: حَدَثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ  
أَبِي: حَدَثَنَا أَبُو عُثْمَانَ قَالَ: أُتَبَّثَتْ أَنَّ  
جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيِّ ﷺ  
وَعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ،  
فَقَالَ النَّبِيُّ ﷺ لِأُمِّ سَلَمَةَ: «مَنْ هَذَا؟»  
أَوْ كَمَا قَالَ: قَالَ: قَالَتْ: هَذَا دِحْيَةُ،  
قَالَتْ أُمُّ سَلَمَةَ: أَيُّمُ اللَّهُ مَا حَسِبْتَهُ إِلَّا  
إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ  
يُخْبِرُ عَنْ جِبْرِيلٍ أَوْ كَمَا قَالَ: قَالَ:  
فَقُلْتُ لِأَبِي عُثْمَانَ: مَمْنَنْ سَمِعْتَ هَذَا؟  
قَالَ: مِنْ أَسَامَةَ بْنِ زَيْدٍ. [انظر: ٤٩٨٠]

٣٦٣٤ - حَدَثَنَا عبدُ الرَّحْمَنِ بْنُ

(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allāh forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there.”

شَيْئَةً: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُعْبِرَةَ،  
عَنْ أَبِيهِ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ  
سَالِمِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ: «رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي  
صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَتَرَعَ ذُنُوبًا أَوْ  
ذُنُوبَيْنِ وَفِي بَعْضِ تَرَعِهِ ضَعْفٌ وَاللَّهُ  
يَعْلَمُ لَهُ، ثُمَّ أَخْذَهَا عُمَرُ فَاسْتَحَالَتْ  
بِيَدِهِ غَرْبًا، فَلَمْ أَرْ عَبْرَيَا فِي النَّاسِ  
يَفْرِي فَرِيَةً حَتَّىٰ ضَرَبَ النَّاسُ  
بِعَطَنِ». وَقَالَ هَمَّامٌ سَوَعْتُ أَبَا هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
«فَتَرَعَ أَبُو بَكْرٍ ذُنُوبًا أَوْ ذُنُوبَيْنِ».  
[انظر: ٣٦٧٦، ٣٦٨٢، ٧٠١٩، ٧٠٢٠]

#### (26) CHAPTER. The Statement of Allāh تعالى:

“[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it — [i.e., the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injeel (Gospel)]. (V.2:146)

(٢٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَرْفُوْهُمْ  
كَمَا يَعْرُفُونَ أَبْنَاهُمْ وَلَئِنْ وَرِيقًا مِنْهُمْ  
لِيَكُنُّوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ﴾  
[البقرة: ١٤٦]

3635. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The Jews came to Allāh's Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, “What do you find in the Taurāt [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*<sup>(1)</sup> (i.e., stoning

٣٦٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ  
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا: أَنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ  
اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ  
وَامْرَأَةً زَانَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ :

(1) (H. 3635) *Ar-Rajm* : (In Islāmic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.

to death those married persons who commit the crime of illegal sexual intercourse)?” They replied, “(But) we announce their crime and lash them.” ‘Abdullâh bin Salâm said, “You are telling a lie; the Taurât (Torah) contains the order of *Rajm*.” They brought and opened the Taurât (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and 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 (ﷺ) has told the truth; in the Taurât (Torah) there is 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 shelter her from the stones.”)

**(27) CHAPTER. The demand of *Al-Mushrikûn*<sup>(1)</sup> to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.**

**3636.** Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, “Bear witness (to this).”

“ما تَجِدُونَ فِي التَّوْرَاةِ فِي شَأنِ الرَّاجِمِ؟” قَالُوا: نَفْضَحُهُمْ وَيُجَلِّدُونَ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامَ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّاجِمَ، فَأَتَوْا بِالْتَّوْرَاةِ فَنَسَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّاجِمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. قَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامَ: ارْفِعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّاجِمِ، قَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّاجِمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرِجَمَا. قَالَ عَبْدُ اللَّهِ: فَرَأَيْتُ الرَّجُلَ يَجْنَبُ عَلَى الْمَرْأَةِ يَقِيْهَا الْحِجَارَةَ.

[راجع: ١٣٢٩]

**(27) باب سُؤالِ الْمُشْرِكِينَ أَنْ يُرِيهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَاهُمْ انشقاقَ الْقَمَرِ**

**٣٦٣٦ - حدثنا صدقة بن القحصان: أخبرنا ابن عيينة، عن ابن أبي نجيح، عن مجاهد، عن أبي معمر، عن عبد الله بن مسعود رضي الله عنه قال: انشق القمر على عهد النبي صلى الله عليه وسلم شققين، فقال النبي صلى الله عليه وسلم: «أشهدُوا». [انظر: ٣٨٦٩، ٣٨٧٠، ٤٨٦٤]**

**٣٦٣٧ - حدثنا عبد الله بن محمد: حدثنا يونس: حدثنا شيبان،**

**3637.** Narrated Anas رضي الله عنه that the Makkan people requested Allâh’s Messenger ﷺ to show them a miracle, and so he showed

(1) (Ch. 27) *Al-Mushrikûn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ).

them the splitting of the moon.

عَنْ قَتَادَةَ، عَنْ أَنَّسِ رَضِيَ اللَّهُ عَنْهُ حَوْلَ لِي خَلِيفَةً: حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ: حَدَّثَنَا سَعِيدُ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيهِمْ آيَةً فَأَرَاهُمْ انشِقاقَ الْقَمَرِ. [انظر: ٣٨٦٨، ٤٨٦٧]

[٤٨٦٨]

**3638.** Narrated Ibn ‘Abbās: The moon was split into two parts during the lifetime of the Prophet ﷺ.

٣٦٣٨ - حَدَّثَنَا خَلْفُ بْنُ خَالِدٍ الْقُرْشِيُّ: حَدَّثَنَا بَكْرُ بْنُ مُضْرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَرَائِكَ بْنِ مَالِكٍ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْوَدِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ الْقَمَرَ انشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [انظر: ٣٨٦٧، ٤٨٦٦]

(٢٨) بَابٌ :

## (28) CHAPTER.

**3639.** Narrated Anas: “Once, two men from the companions of Allāh’s Messenger ﷺ went out of the house of the Prophet ﷺ on a very dark night. They were accompanied by (two things) that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two (things) lamps till they reached their homes.

٣٦٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّبِّهِ: حَدَّثَنَا مُعاذًا قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَّسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عَنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةً وَمَعَهُمَا مِثْلُ الْمُضْبَاحِينَ يُضْيَانُ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ. [راجع: ٤٦٥]

٣٦٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلِ: حَدَّثَنَا قَيْسُ: سَمِعْتُ الْمُغَيْرَةَ بْنَ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ نَاسٌ

**3640.** Narrated Al-Mughira bin Shu‘ba: The Prophet ﷺ said, “Some people from my followers will remain victorious (and on the right path) till Allāh’s Order (the Last Day) comes, and they will still be victorious.”

منْ أَمْتَيْ ظاهِرِينَ حَتَّى يَأْتِيهِمْ أَمْرُ اللَّهِ  
وَهُمْ ظَاهِرُونَ». [انظر، ٧٣١١، ٧٤٥٩]

**٣٦٤١ - حدثنا الحميدى:** حدثنا  
الوليد قال: حدثني ابن جابر قال:  
حدثني عمير ابن هاني: أنه سمع  
معاوية يقول: سمعت النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقول: «لا تزال منْ أَمْتَيْ أَمَةٍ قائمةً  
بأمر الله لا يضرُهم منْ خذلهم ولا  
منْ خالفهم حتى يأتيهم أمر الله وهم  
على ذلك». قال عمير: فقال مالك  
بن يخامر: قال معاذ: وهم بالشام،  
فقال معاوية: هذا مالك يزعم أنه  
سمع معاذا يقول: «وهم بالشام».

[راجع: ٧١]

**٣٦٤٢ - حدثنا علي بن عبد الله:** حدثنا سفيان: حدثنا شبيب بن  
غرقدة قال: سمعت الحبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يتحدثون  
عن عروة أن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أعطاه ديناراً  
يسترى له به شاة فاسترى له به شاتين  
فباع إحداهما بدينار فجاءه بدينار  
وشاة، فدعاه له بالبركة في بيته،  
وكان لو اشتري التراب لربح فيه»  
قال سفيان: كان الحسن بن عمارة  
جائنا بهذه الحديث عنه قال: سمع  
شبيب من عروة فأتته شبيب:  
إني لم اسمعه من عروة، قال:  
سمعت الحبي يخبرونه عنه،

**٣٦٤٣ - ولكن سمعته يقول:**

**3641.** Narrated Mu'awiya I: رضي الله عنه that he heard the Prophet ﷺ saying, "A group of people amongst my followers will remain obedient to Allāh's Orders (i.e., following strictly the Qur'ān and the Prophet's Sunna) and they will not be harmed by anyone who will desert them and also who will oppose them, till Allāh's Order (the Last Day) comes upon them while they are still on the right path."

**3642.** Narrated 'Urwa that the Prophet ﷺ gave him one Dīnār so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dīnār, and brought one Dīnār and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allāh to bless him in his deals. So, 'Urwa used to gain (from any deal) even if he bought dust.

**3643.** (In another narration) 'Urwa said, "I heard Allāh's Messenger ﷺ saying,

"There is always goodness in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection." (The subnarrator added, 'I saw 70 horses in 'Urwa's house.') (Sufyān said, "The Prophet ﷺ asked 'Urwa to buy a sheep for him as a sacrifice.")

**3644.** Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh's Cause) till the Day of Resurrection."

**3645.** Narrated Anas رضي الله عنه: The Prophet ﷺ said, "There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh's Cause)."

**3646.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihād* in Allāh's Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ يَقُولُ: «الْحَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ». قَالَ: وَقَدْ رَأَيْتُ فِي دَارِهِ سَبْعِينَ فَرَسَّاً. قَالَ سُفْيَانُ: يَسْتَرِي لَهُ شَاءَ كَانَهَا أُصْحِيَّةً. [راجع: ٢٨٥٠]

**٣٦٤٤** - حَدَّثَنَا مُسْلِدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٨٤٩]

**٣٦٤٥** - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي التَّيَّابِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ». [راجع: ٢٨٥١]

**٣٦٤٦** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «الْخَيْلُ لِثَلَاثَةِ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتُّرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَإِنَّمَا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةً، فَمَا أَصَابَتْ فِي طَبِيلِهَا مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ. وَلَوْ أَنَّهَا قَطَعَتْ طَبِيلَهَا فَاسْتَنَتْ شَرَفًا

(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allāh (i.e., paying the *Zakāt* and allowing others to use it for Allāh's sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims."

The Prophet ﷺ was asked about donkeys.<sup>(1)</sup> He replied, "Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.' " (V.99:7,8)

**3647.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَلِكُ الْمَسْكَنَاتِ: Reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, "*Allāhu Akbar* (Allāh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned."

أو شَرَفَيْنِ كَانَتْ أَرْوَاهُنَا حَسَنَاتِ لَهُ،  
ولَوْ أَنَّهَا مَرَثَ بِنَهَرَ فَشَرِبَتْ وَلَمْ يُرْدَ  
أَنْ يَسْقِيَهَا كَانَ ذَلِكَ لَهُ حَسَنَاتِ .  
وَرَجُلٌ رَبَطَهَا تَعْنِيَّاً وَتَسْرِيَّاً وَتَعْقِيَّاً وَلَمْ  
يَسْنَ حَقَّ اللَّهِ فِي رِقَابِهَا وَظَهُورِهَا  
فَهِيَ لَهُ كَذَلِكَ سُرُّ . وَرَجُلٌ رَبَطَهَا  
فَحْرَا وَرِيَاءً وَبَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ  
وَزْرٌ . وَسُؤْلَ رَسُولُ اللَّهِ ﷺ عَنِ  
الْحُمُرِ فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا  
هُذِهِ الْآيَةُ الْجَامِعَةُ الْفَادِهُ» فَمَنْ  
يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ  
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

[الزلزلة: ٧-٨]. [راجع: ٢٣٧١]

**٣٦٤٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ**  
اللهِ: حَدَّثَنَا سُقِيَانُ : حَدَّثَنَا أَبُو يُوبُ ،  
عَنْ مُحَمَّدٍ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ  
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: صَبَّحَ رَسُولُ اللَّهِ  
ﷺ خَيْرَ بُكْرَةً وَقَدْ حَرَجُوا  
بِالْمَسَاحِيِّ . فَلَمَّا رَأَوْهُ قَالُوا: تَحْمَدُ  
وَالْخَمِيسُ، فَأَجَأُلُوا إِلَى الْجِحْنَمِ  
يَسْعَوْنَ فَرَفَعَ النَّبِيُّ ﷺ يَدِيهِ وَقَالَ:  
«اللهُ أَكْبَرُ خَرَبَتْ خَيْرُ ، إِنَّا إِذَا نَزَلْنَا  
بِسَاحَةَ قَوْمٍ فَسَاءَ صِبَّاحُ الْمُنْذَرِينَ». [٢٧١]

[راجع: ٣٦٤٨]

**3648.** Narrated Abū Hurairah I : رَضِيَ اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ :

(1) (H. 3646) Whether their owner gets a reward for taking care of them and using them for Allāh's Cause.

said, “O Allāh’s Messenger! I hear many narrations from you but I forget them.” He said, “Spread your covering sheet.” I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, “Wrap it.” I wrapped it round my body, and since then I have never forgotten a single *Hadīth* (narration).

المُنْذِرٌ: حَدَّثَنَا ابْنُ أَبِي الْفُدَيْكَ، عَنِ  
ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنِ  
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ:  
يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ مِنْكَ  
حَدِيثًا كَثِيرًا فَأَنْسَاهُ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ابْسُطْ  
رِدَاءَكَ»، فَسَطَطْتُهُ فَعَرَفَ يَدَهُ فِيهِ. ثُمَّ  
قَالَ: «صُمِّهُ» فَصَمَمْتُهُ فَمَا نَسِيَتُ  
حَدِيثًا بَعْدُ. [راجع: ١١٨]