

صَيْحَةُ الْبُخَارِيِّ

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

Volume 8

Translated by:

الدّكتور محمد محسن خان
Dr. Muhammad Muhsin Khan



دار السّلام
DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

صحيح البخاري

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Arabic-English

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دار السـلام

للنشر والتوزيع

الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

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Published by:

دارالسلام للنشر والتوزيع

الرياض - المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

© Maktaba Dar us Salam, 1997

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari translated by Muhammad Muhsin Khan.-

Riyadh.

448 p., 14×21cm

ISBN: 9960-717-31-3 (set)

9960-717-39-9 (v.8)

1- Al-Hadith – Six books

II-Title

235.1 dc

I- Khan, Muhammad Muhsin (tr.)

0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-39-9 (V.8)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم	الملائكة المقربة من المعرفة
التاريخ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَزِيزِ الْأَكْرَمِ الْأَنْعَمِ الْأَنْشَادِ
المرفقات	مكتوب الرئيس
الموضوع	

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد :

فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالململكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معانى القرآن الكريم وصحيحة الإمام البخاري وكتاب المؤلئ والمرجان فيها اتفق عليه البخاري رمسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصل الله وسلم على نبينا محمد وآله وصحبه .

الرئيس العام

لإدارية البحث العلمية والإفتاء والدعوة والإرشاد



عبد العزيز بن عبد الله بن باز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم
التاريخ
الرابع



المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقى الدين الهلالى :

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 إليه . 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 .

الأمين العام للجامعة

عمر محمد فلاتة



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78 - THE BOOK OF AL-ADAB (GOOD MANNERS)

(1) CHAPTER. *Al-Birr* (piety, righteousness), and *As-Sila* (good relations).

The Statement of Allāh: تعالى :

"And We have enjoined on man to be good and dutiful to his parents..." (V.29:8)

5970. Narrated Al-Walid bin 'Aizār: I heard Abū 'Amr Ash-Shaibānī saying, "The owner of this house," he pointed to 'Abdullāh's house, "said, 'I asked the Prophet ﷺ: Which deed is loved most by Allāh? He replied: To offer *As-Salāt* (the prayers) at their early (very first) stated times. 'Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To be good and dutiful to one's parents. 'Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To participate in *Jihād* for Allāh's Cause. 'Abdullāh added: The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more.'

(2) CHAPTER. Who is more entitled to be treated with the best companionship?

5971. Narrated Abū Hurairah رضي الله عنه: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet ﷺ said, "Your mother." The man said, "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked (for the fourth time), "Who is next?" The Prophet ﷺ said, "Your father."

٧٨ - كتاب الأدب

(١) باب البر والصلة،

وقول الله سبحانه وتعالى: «وَوَصَّيْنَا أَكْثَرَنَا بِمَا لَيْسَ مُحَاجَّةً» [العنكبوت: ٨] - حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شَعْبَةَ قَالَ: الْوَلِيدُ بْنُ عَيَّازٍ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرِو الشَّيْبَانِيَّ يَقُولُ: أَخْبَرَنَا صَاحِبُ هَذِهِ الدَّارِ، وَأَوْمَأَ بَيْدَهُ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَيَّ الْبَيِّنَاتِ أَيُّ الْعَمَلِ أَحَبُّ إِلَى الله عَزَّ وَجَلَّ؟ قَالَ: الصلوة على وفتها، قَالَ: ثُمَّ أَيْ؟ قَالَ: ثُمَّ بْنُ الْوَالَدَيْنِ، قَالَ: ثُمَّ أَيْ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللهِ، قَالَ: حَدَّثَنِي يَهُنَّ وَلَوْ اسْتَرَدْتُهُ لِرَادِنِي . [راجع: ٥٢٧]

(٢) باب: من أحق الناس بحسن الصحبة

٥٩٧١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْدَعِ بْنِ شُبْرَمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، مَنْ أَحَقُّ بِحُسْنٍ صَحَابَتِي؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ:

«أُمّكَ»، قالَ: ثُمَّ مَنْ؟ قَالَ: «أُمّهُ أَبُوكَ».

وَقَالَ ابْنُ شُبْرُمَةَ وَيَحْيَى بْنُ أَئِبْوَبَ: حَدَّثَنَا أَبُو زُرْعَةَ مِثْلُهُ.

(٣) بَابٌ: لَا يُجَاهِدُ إِلَّا بِإِذْنِ الْأَبْوَيْنِ

٥٩٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبٌ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ أَبِي العَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: أَجَاهِدُ؟ قَالَ: «لَكَ أَبْوَانٌ؟» قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ». [٣٠٠٤]

(٤) بَابٌ: لَا يُسْبِّ الرَّجُلُ وَالدَّيْنِ

(4) CHAPTER. A man should not abuse his parents .

٥٩٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونَسَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَيِّهِ، عَنْ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالدَّيْنِ»، قَيلَ: يَا رَسُولَ اللَّهِ، وَكَفَتْ يَلْعَنُ الرَّجُلُ وَالدَّيْنِ؟ قَالَ: «يَسْبُ

(1) (Ch. 3) *Jihād* is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islām attacks the Muslim rights or their country, then he does not need the permission of parents.

(2) (H. 5972) i.e., "Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allāh's Cause."

الرَّجُلُ أَبَا الرَّجُلِ، فَيَسْبُثُ أَبَاهُ،
وَيَسْبُثُ أُمَّهُ).

(٥) بَابُ إِجَابَةِ دُعَاءِ مَنْ بَرَّ وَالْدَّيْنَ

(5) CHAPTER. The invocation of the person who is dutiful to his parents is fulfilled (i.e., accepted by Allāh).

5974. Narrated Ibn ‘Umar: ‘Umar ibn Al-‘Aṣwad said, “While three persons were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, ‘Think of such good (righteous) deeds which you did for Allāh’s sake only, and invoke Allāh by giving reference to those deeds so that Allāh may relieve you from your difficulty.’ One of them said, ‘O Allāh! I had my parents who were very old, and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. One day, I went far away in search of a grazing place (for my sheep), and didn’t return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) at my feet. So this state of mine, and theirs, continued till the day dawned. (O Allāh!) If You considered that I had done that only for seeking Your Pleasure, then please let there be an opening through which we can see the sky.’ So Allāh made for them an opening through which they could see the sky. Then the second person said, ‘O Allāh! I had a cousin whom I loved as much as a passionate man

٥٩٧٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنُ عَقْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ أَبْنَى عَمَّرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَبْتَأِلُ ثَلَاثَةً نَفَرٌ يَتَمَاشُونَ، أَحَدُهُمُ الْمَطَرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةً مِنَ الْجَبَلِ، فَأَطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَقْرُجُهَا.

فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالْدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صَبِيَّ صَغَارٌ كُنْتُ أَرْعِي عَلَيْهِمْ، فَإِذَا رُحِّتْ عَلَيْهِمْ فَحَلَبْتُ، بَدَأْتُ بِوَالَّدَيَ أَسْقِيَهُمَا قَبْلَ وَلَدِي، وَإِنَّهُ نَأِي بِي الشَّجَرُ فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ، فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَخْلُبُ، فَجِئْتُ بِالْحِلَابِ، فَقُمْتُ عِنْدَ رُؤُسِهِمَا، أَكْرَهُ أَنْ أُوْقَظَهُمَا مِنْ تَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَا بِالصَّبِيَّ قَبْلَهُمَا، وَالصَّبِيَّ يَتَصَاقِعُونَ عِنْدَ قَدْمَيِّي، فَلَمْ يَرَأْ ذَلِكَ دَائِيَ وَدَائِبُهُمْ حَتَّى ظَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي

loves a woman. I tried to seduce her but she refused till I paid her one hundred Dīnār. So I worked hard till I collected one hundred Dīnār and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said: O Allāh's slave! Be afraid of Allāh! Do not deflower me except legally (by marriage contract)! So I left her. O Allāh! If You considered that I had done that only for seeking Your Pleasure, then please let the rock move a little to have a (wider) opening.' So Allāh shifted that rock to make the opening wider for them. And the last (third) person said, 'O Allāh! I employed a labourer for wages equal to a *Faraq* (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on, the labourer came to me and said: (O Allāh's slave!) Be afraid of Allāh, and do not be unjust to me and give me my due. I said (to him): Go and take those cows and their shepherd. So he took them and went away. (So, O Allāh!) If You considered that I had done that for seeking Your Pleasure, then please remove the remaining part of the rock.' And so Allāh released them (from their difficulty) and the rock was removed completely from the mouth of the cave." (See H. 2215)

فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجِهِكَ فَأَفْرَجْ لَنَا فُرْجَةً تَرَى مِنْهَا السَّمَاءَ، فَفَرَّجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ.
وَقَالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمْ أُحِبُّهَا كَائِنَدْ مَا يَحْبُّ الرِّجَالُ النِّسَاءَ، فَظَلَّبْتُ إِلَيْهَا نَفْسَهَا، فَأَبْتَ حَتَّى آتَيْهَا بِمِائَةِ دِينَارٍ، فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَلَقِيْتُهَا بِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلَا تَفْتَحْ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَقَمَتْ عَنْهَا، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجِهِكَ فَأَفْرَجْ لَنَا مِنْهَا. فَفَرَّجَ لَهُمْ فُرْجَةً.

وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ أَسْأَبِجَرْتُ أَجِيرًا بِفَرْقِ أَرْزٍ، فَلَمَّا قَضَى عَمَلَهُ قَالَ: أَعْطِنِي حَقِّيَ، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ، وَرَغَبَ عَنْهُ، فَلَمْ أَزِلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا، فَجَاعَنِي فَقَالَ: اتَّقِ اللَّهَ وَلَا تَنْظِلْنِي وَأَعْطِنِي حَقِّيَ، فَقُلْتُ: اذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرَاعِيَهَا، فَقَالَ: اتَّقِ اللَّهَ وَلَا تَهْرَأْ بِي، فَقُلْتُ: إِنِّي لَا أَهْرَأْ بِكَ، فَخُدْتِ تِلْكَ الْبَقَرَ وَرَاعِيَهَا، فَأَخَدَهُ فَانْطَلَقَ، إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجِهِكَ، فَأَفْرَجْ مَا بَقَيَ، فَفَرَّجَ اللَّهُ عَنْهُمْ". [راجع: ٢٢١٥]

(6) CHAPTER. To be undutiful to one's parents is one of the greatest sins.

This is said by Ibn 'Umar on the authority of the Prophet ﷺ.

5975. Narrated Al-Mughīra: The Prophet ﷺ said, "Allāh has forbidden you:

1. to be undutiful to your mothers
 2. to prevent (what you should give in charity etc.)
 3. to beg of men (begging) and
 4. to bury your daughters alive.
- And Allāh has disliked for you:
- a) *Qil* and *Qäl* (sinful and useless talk, like backbiting, etc. or that you talk too much about others)
 - b) ask too many questions (in disputed religious matters)
 - c) to waste your property (by extravagance)."

5976. Narrated Abū Bakra رضي الله عنه: Allāh's Messenger ﷺ said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allāh's Messenger." He said, "To join partners in worship with Allāh⁽¹⁾ and to be undutiful to one's parents." The Prophet ﷺ sat up after he had been reclining and added, "And I warn you against giving lying speech and a false witness; I warn you against giving a lying speech (forged statement) and a false witness." The Prophet ﷺ kept on saying that warning till we thought that he would not stop.

5977. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ mentioned the greatest sins or he was asked about the greatest sins.

(٦) باب: عقوبة الوالدين من الكبائر،

قاله ابن عمرو عن النبي ﷺ.

٥٩٧٥ - حدثنا سعد بن حفص: حدثنا شيبان، عن منصور، عن المُسَيْبِ، عن ورادي، عن المُغيرة، عن النبي ﷺ قال: «إِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ عَقْوَقَ الْأَمَهَاتِ وَمَنْعَاهُتِ، وَوَأْدَ الْبَنَاتِ، وَكَرَةَ لَكُمْ قَبْلَ وَقَالَ، وَكُشَّرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

[راجع: ٨٤٤]

٥٩٧٦ - حدثنا إسحاق: حدثنا خالد الواسطي، عن الحاريري، عن عبد الرحمن بن أبي بكره، عن أبيه رضي الله عنه قال: قال رسول الله ﷺ: «ألا أُنذِّكُمْ بأكْبَرِ الْكَبَائِرِ؟» - ثلاثاً - قلنا: بلى يا رسول الله، قال: «إِلَّا وَقُولُ الزُّورُ، وَشَهادَةُ الزُّورِ، أَلَا وَقُولُ الزُّورُ، وَشَهادَةُ الزُّورِ». فما زال يقولها حتى قلنا: لا يَسْكُنُ. [راجع: ٢٦٥٤]

٥٩٧٧ - حدثني محمد بن الويلد: حدثنا محمد بن جعفر:

(1) (H. 5976) See the introduction, Vol.I, (Disbelief and Polytheism).

He said, "To join partners in worship with Allāh; to kill a person whom Allāh has forbidden to kill; and to be undutiful or unkind to the parents." The Prophet ﷺ added, "Shall I inform you of the biggest of the great sins? That is the lying speech (forged statement) or the false witness." Shu'ba (the subnarrator) states that most probably the Prophet ﷺ said, "the false witness."

حدَّثنا شُعبةٌ: حَدَّثنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَنِ الْكَبَائِرِ - فَقَالَ: «الشَّرُكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقوْفُ الْوَالِدَيْنِ» فَقَالَ: «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالَ: «قَوْلُ الرُّورِ - أَوْ قَالَ: شَهادَةُ الرُّورِ». قَالَ شُعبةٌ: وَأَكْثَرُ طَنَّي أَنَّهُ قَالَ: «شَهادَةُ الرُّورِ».

(٧) بَابُ صَلَةِ الْوَالِدِ الْمُشْرِكِ

(7) CHAPTER. To be good to a father who is a *Mushrik*^(١).

5978. Narrated Asmā' bint Abū Bakr رَضِيَ اللَّهُ عَنْهَا : My mother came to me, hoping (for my favour) during the lifetime of the Prophet ﷺ. I asked the Prophet ﷺ, "May I treat her kindly?" He replied, "Yes."

Ibn 'Uyaina said, "Then Allāh revealed: 'Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes.'" (V.60:8)

(8) CHAPTER. The kindness⁽²⁾ shown by a lady who has a husband, to her mother.⁽³⁾

5979. Narrated Asmā' : "My mother who was a *Mushrika* (pagan, etc.), came with her

٥٩٧٨ - حدَّثنا الحَمَيْدِيُّ : حدَّثنا سُفِيَّانُ : حدَّثنا هشَّامُ بْنُ عُرْوَةَ : أَخْبَرَنِي أَبِي : أَخْبَرْتِي أَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَتَشْنَى أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَسَأَلَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَصْلَهَا؟ قَالَ : «نَعَمْ». قَالَ ابْنُ عَيْنَةَ : فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا : «لَا يَنْهَاكُ اللَّهُ عَنِ الَّذِينَ تَمْ بُعْلَوْكُمْ فِي الَّذِينَ» [المتحدة: ٨]. [راجع: ٢٦٢٠]

(٨) بَابُ صَلَةِ الْمَرْأَةِ أُمَّهَا وَلَهَا زَوْجٌ

٥٩٧٩ - وَقَالَ الْأَئِمَّةُ : حدَّثنِي

(1) (Ch. 7) *Al-Mushrikūn* : polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).

(2) (Ch. 8) It means : (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

(3) (Ch. 8) The lady does not have to take her husband's permission to treat her mother kindly.

father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet ﷺ saying, "My mother has arrived and she is hoping (for my favour)." The Prophet ﷺ said, "Yes, be good to your mother."

هِشَامٌ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ قَالَتْ: قَدِيمَتْ أُمِّي وَهِيَ مُشْرِكَةُ فِي عَهْدِ قُرَيْشٍ وَمُدْتَهِمْ إِذْ عَاهَدُوا النَّبِيَّ ﷺ مَعَ أَبِيهَا، فَاسْتَشْفَتُ النَّبِيَّ ﷺ فَقَلَّتْ: إِنَّ أُمِّي قَدِيمَتْ وَهِيَ رَاغِبَةٌ؟ قَالَ: «نَعَمْ، صِلِّي أُمَّكَ». [راجع: ٢٦٢٠]

5980. Narrated Abū Sufyān that Heraclius sent for him and said, "What did he, i.e., the Prophet ﷺ, order you?" I replied, "He orders us to offer *Salāt* (prayers); to give *Sadaqa* (alms, etc.); to be chaste, and to keep good relations with our relatives⁽¹⁾."

٥٩٨٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَيْنِدَ اللَّهِ ابْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ، فَقَالَ: فَمَا يَأْمُرُكُمْ؟ يَعْنِي النَّبِيَّ ﷺ، فَقَالَ: يَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدَقَةِ، وَالعَفَافِ، وَالصَّلَةِ. [راجع: ٧]

(٩) بَابُ صِلَةِ الْأَخْرِ المُشْرِكِ

(9) CHAPTER. To be good to one's brother who is a *Mushrik*.

5981. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا My father, seeing a silken cloak being sold, said, "O Allāh's Messenger! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later, a few silken cloaks were given to the Prophet ﷺ as a gift, and he sent one of those cloaks to ‘Umar. ‘Umar said (to the Prophet ﷺ), "How can I wear it while you have said about it what you have said?" The Prophet ﷺ said, "I did not give it to you to wear but to sell or to give to someone else to wear." So ‘Umar sent it to

٥٩٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: رَأَى عُمَرُ حُلَّةً سِيرَاءً تُبَاعُ فَقَالَ: يَا رَسُولَ اللَّهِ ابْتَغْ هَذِهِ وَالبَسْهَا يَوْمَ الْجُمُعَةِ، وَإِذَا جَاءَكَ الْوُقُودُ. قَالَ: «إِنَّمَا يَلْبِسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ»، فَأَتَيَ النَّبِيَّ ﷺ مِنْهَا بِحُلْلٍ، فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ،

(1) (H. 5980) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

his (*Mushrik*) brother who was from the inhabitants of Makkah before he ('Umar's brother) embraced Islām.

فَقَالَ: كَيْفَ أَبْسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أُعْطِكُهَا لِتَكْبِسَهَا، وَلَكِنْ تَيْمُّهَا أَوْ تَكْسُوهَا»، فَأَرْسَلَ بِهَا عُمْرًا إِلَى أَخْرَى لَهُ مِنْ أَهْلِ مَكَّةَ، قَبِيلَ أَنْ يُسْلِمَ». [راجع: ٨٨٦]

(١٠) بَابُ فَضْلِ صِلَةِ الرَّحْمٍ

(10) CHAPTER. The superiority of keeping good relations with one's relatives.

5982. See the next *Hadīth* No. 5983.

٥٩٨٢ - حَدَّثَنَا أَبُو الْوَلِيدُ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي ابْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى ابْنَ طَلْحَةَ، عَنْ أَبِي أَيُوبَ قَالَ: قَبِيلَ: يَا رَسُولَ اللَّهِ، أَخْبَرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ حَرَقَةً. [راجع: ١٣٩٦]

5983. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ: A man said, "O Allāh's Messenger! Inform me of a deed which will make me the way to enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allāh's Messenger ﷺ said, "He has something to ask (what he needs greatly)." The Prophet ﷺ said (to him), "(In order to enter Paradise) you should worship Allāh and join none in worship with Him; you should perform *Aṣ-Salāt* (*Iqāmat-as-Salāt*),⁽¹⁾ pay the *Zakāt*,⁽²⁾ and keep good relations with your kith and kin." He then said, "Leave it!" (The subnarrator said, "It seems that the Prophet ﷺ was riding his she-camel.") The man must have been holding the reins of the she-camel, and when the Prophet ﷺ had answered his question, he told him to leave it.)

٥٩٨٣ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا بَهْرَةً: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا ابْنُ عُثْمَانَ بْنَ عَبْدِ اللَّهِ بْنَ مَوْهَبٍ، وَأَبُوهُ عُثْمَانَ بْنَ طَلْحَةَ، عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَخْبَرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ؟ فَقَالَ الْقَوْمُ: مَا لَهُ، مَا لَهُ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَبَّ مَا لَهُ»، فَقَالَ النَّبِيُّ ﷺ: «تَبْعُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقْبِلُ الصَّلَاةَ، وَتُؤْتَيِ الزَّكَاةَ، وَتَصْلُ الرَّحْمَمَ ذُرْهَا»، قَالَ: كَانَهُ كَانَ عَلَى رَاحِلَتِهِ. [راجع: ١٣٩٦]

(1) (H. 5982) See the glossary for *Iqāmat-as-Salāt*.

(2) (H. 5982) See the glossary for *Zakāt*.

(11) CHAPTER. The sin of *Al-Qāti*“ (the person who severs the bond of kinship).

5984. Narrated Jubair bin Mut‘im that he heard the Prophet ﷺ saying, “*Al-Qāti*“ (the person who severs the bond of kinship) will not enter Paradise.”

(١١) بَابُ إِثْمِ الْفَاطِعِ

٥٩٨٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ : أَنَّ مُحَمَّدًا بْنَ جُبَيرَ بْنَ مُظْعِمٍ قَالَ : إِنَّ جُبَيرَ بْنَ مُظْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ ». (١٢)

(12) CHAPTER. Whoever was made wealthy because of keeping good relations with his kith and kin.

5985. Narrated Abū Hurairah رضي الله عنه that he heard Allāh’s Messenger ﷺ saying, “Whoever is pleased that he be granted more wealth, and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

٥٩٨٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْتَرِ : حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنَى قَالَ : حَدَّثَنِي أَبِي، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ سَرَّهُ أَنْ يُسْطَعَ لَهُ فِي رِزْقِهِ، وَأَنْ يُئْسَأَ لَهُ فِي أُثْرِهِ، فَلْيَصِلْ رَحْمَهُ». (١٣)

(13) CHAPTER. Allāh will keep good relations with the one who will keep good relations with his kith and kin.^(١)

٥٩٨٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي أَنْسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «مَنْ أَحَبَّ أَنْ يُسْطَعَ لَهُ فِي رِزْقِهِ، وَيُئْسَأَ لَهُ فِي أُثْرِهِ، فَلْيَصِلْ رَحْمَهُ». [٢٠٦٧] (١٣) بَابُ مَنْ وَصَلَ وَصَلَهُ اللَّهُ

5987. Narrated Abū Hurairah رضي الله عنه :

٥٩٨٧ - حَدَّثَنِي يُشْرُبُ بْنُ مُحَمَّدٍ :

(1) (Ch. 13) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

The Prophet ﷺ said, "Allāh created the creations, and when He finished from His creations, *Ar-Rahm* i.e., womb said, '(O Allāh) at this place I seek refuge with You from all those who sever me (i.e., sever the ties of kith and kin).' Allāh said, 'Yes, won't you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.' It said, 'Yes, O my Lord.' Allāh said, 'Then that is for you.'" Allāh's Messenger ﷺ added, "Read (in the Qur'ān) if you wish, the Statement of Allāh :

'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?"' (V.47:22)

5988. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “The word ‘Ar-Rāhīm’ (womb) derives its root from *Ar-Rāhīmān* (i.e., one of the Names of Allāh) and Allāh said: ‘I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin).’”

5989. Narrated ‘Aishah رضي الله عنها , the wife of the Prophet ﷺ : The Prophet ﷺ said, “The word ‘Ar-Rahm’ (womb) derives its root from ‘Ar-Rahmān’ (i.e., one of the Names of Allāh). So, whosoever keeps good⁽¹⁾ relation with it (womb i.e., kith and kin), Allāh will keep good relation with him, and whosoever will sever it (i.e., severs his relations of kith and kin), Allāh, too, will sever His relation with him.”

أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُعاوِيَةً بْنُ أَبِي مُزَرْدٍ قَالَ سَمِعْتُ عَمِّي سَعِيدَ بْنَ يَسَارِي يُحَدِّثُنِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْ خَلْقِهِ قَالَ الرَّحْمَنُ هَذَا مَقَامُ الْعَادِيِّ بْنِكَ مِنَ الْفَطِيْعَةِ قَالَ أَنَّمَّا تَرْضِيَنَّ أَنْ أَصْلِ مَنْ نَعَمْ وَأَصْلِكَ، وَأَفْطِلْ مَنْ قَطَعْتَكِ؟ قَالَتْ بَنِي يَاهْرَبْ، قَالَ فَهُوَ لَكِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّتُمْ أَنْ تُقْسِدُوا فِي الْأَرْضِ وَقَطَعُوكُمُ الْحَامِكُمْ [محمد]

[[٢٢]]. [راجـم : ٤٨٣].

٥٩٨٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ : حَدَّثَنَا سُلَيْمَانُ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ : « الرَّحْمُ شِجْنَةٌ مِنَ الرَّحْمَنِ . فَقَالَ اللَّهُ مَنْ وَصَلَكَ وَصَلَتْهُ ، وَمَنْ قَطَعَكَ قَطَعْتُهُ » ،

٥٩٨٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: أَخْبَرَنِي مَعَاوِيَةُ ابْنُ أَبِي مُزَرَّدٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «الرَّحْمُ شِجْنَهُ، فَمَنْ وَصَلَهَا وَصَلَتُهُ، وَمَنْ قَطَعَهَا قَطَعَتُهُ».

(1) (H. 5989) It means : (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

(14) CHAPTER. *Ar-Rahm* i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.

5990. Narrated ‘Amr bin Al-‘Āṣ: I heard the Prophet ﷺ saying openly, not secretly, “The family of Abū so-and-so (i.e., Tālib) are not among my *Auliyā* (supporters and helpers).” ‘Amr said that there was a blank space⁽¹⁾ in the Book of Muḥammad bin Ja’far. He ﷺ added, ‘No doubt my *Wali* (protector) is Allāh and the righteous believing people.’ ‘Amr bin Al-‘Āṣ added, “I heard the Prophet ﷺ saying, ‘But they (that family) have kinship (*Rahm*) with me and I will be good⁽²⁾ and dutiful to them.’”

(١٤) بَابٌ: بَلْ الرَّحْمُ بِبَلَاهَا

٥٩٩٠ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ: أَنَّ عَمْرُو بْنَ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهَارًا عَيْرَ سِرًّ يَقُولُ: «إِنَّ آلَ أَبِي - قَالَ عَمْرُو: فِي كِتَابِ مُحَمَّدٍ بْنِ جَعْفَرٍ بِيَاضٍ - لَئِسُوا بِأَوْلَائِيِّ، إِنَّمَا وَلَيْتَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ».

زَادَ عَبْسَةُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ بَيَانٍ، عَنْ قَيْبَيْنِ، عَنْ عَمْرُو بْنِ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ: «وَلِكُنْ لَهُمْ رَحْمٌ أَبْلُهَا بِبَلَاهَا». يَعْنِي أَصْلُهَا بِصِلَّتِهَا. قَالَ أَبُو عَبْدِ اللَّهِ بِبَلَاهَا، كَذَا وَقَعَ وَبِبَلَاهَا أَجْوَدُ وَأَضْلَعُ وَبِبَلَاهَا لَا أَعْرِفُ لَهُ وَجْهًا.

(١٥) بَابٌ: لَئِسَ الْوَاصِلُ بِالْمُكَافِيِّ

(15) CHAPTER. *Al-Wāṣil* (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.

5991. Narrated ‘Abdullāh bin ‘Amr: The Prophet ﷺ said, “*Al-Wāṣil* is not the one who recompenses the good done to him by his relatives, but *Al-Wāṣil* is the one who keeps good relations with those relatives who had severed the bond of kinship with him.”

٥٩٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرِو وَفَطَرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو - قَالَ سُفْيَانُ: لَمْ يَرْفَعْهُ الْأَعْمَشُ إِلَى النَّبِيِّ ﷺ، وَرَفَعَهُ

(1) (H. 5990) In the place of (so-and-so).

(2) (H. 5990) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

الْحَسْنُ وَقُطْرُ - عَنِ النَّبِيِّ ﷺ قَالَ: «لِئَسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلِكِنَ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحْمُهُ وَصَلَّهَا».

(١٦) بَابُ مَنْ وَصَلَ رَحْمَةً فِي الشَّرِكِ ثُمَّ أَسْلَمَ

(16) CHAPTER. Whosoever kept good relations with his kith and kin while he was a *Mushrik* (pagan) and then embraced Islām.

5992. Narrated Ḥakīm bin Ḥizām that he said, “O Allāh’s Messenger! What do you think about my good deeds which I used to do during the Period of Ignorance (i.e., before embracing Islām) like keeping good relations with my kith and kin, manumitting the slaves and giving alms, etc. Shall I receive the reward for that?” Allāh’s Messenger ﷺ said, “You have embraced Islām with all those good deeds which you did.”

٥٩٩٢ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ أَنَّ حَكِيمَ بْنَ حِزَامَ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صِلَةٍ وَعَتَاقَةٍ وَصَدَقَةٍ، هَلْ كَانَ لِي فِيهَا مِنْ أَجْرٍ؟ قَالَ حَكِيمٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ حَيْرٍ».

وَيَقُولُ أَيْضًا، عَنْ أَبِي الْيَمَانِ: أَتَحَنَّثُ. وَقَالَ مَعْمَرٌ وَصَالِحٌ وَابْنُ الْمُسَافِرِ: أَتَحَنَّثُ. وَقَالَ ابْنُ إِسْحَاقَ: التَّحَنَّثُ: التَّبَرُّ، وَتَابَعَهُ هِشَامٌ، عَنْ أَبِيهِ. [راجع: ١٤٣٦]

(١٧) بَابُ مَنْ تَرَكَ صِيَّةً غَيْرِهِ حَتَّى تَلْعَبَ بِهِ، أَوْ قَبَّلَهَا أَوْ مَازَحَهَا

٥٩٩٣ - حَدَّثَنَا حِبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ بْنِ سَعِيدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِيهِ وَعَلَيَّ قَمِيصٌ أَصْفَرُ، فَقَالَ رَسُولُ

(17) CHAPTER. Whoever allowed a small girl of another person to play with him, or kissed her or had a joke with her.

5993. Narrated Sa’id: Umm Khālid bint Khalid bin Sa’id said, “I came to Allāh’s Messenger ﷺ along with my father and I was wearing a yellow shirt. Allāh’s Messenger ﷺ said, ‘*Sanah! Sanah!*’ (*Abdullāh*, the subnarrator said, ‘It means, ‘Beautiful! Beautiful!’ in the Ethiopian language.’) Umm Khālid added, “Then I started

playing with the seal of Prophethood. My father admonished me. But Allāh's Messenger ﷺ said (to my father), "Leave her." Allāh's Messenger ﷺ (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e., May Allāh prolong your life)." [The subnarrator 'Abdullāh said, "That garment (which she was wearing) remained usable for a long period"].

الله ﷺ: «سَنَةُ سَنَةٍ». - قال عبد الله: وهي بالحَبَشِيَّةِ: حَسَنَةٌ -. قال: فَذَهَبْتُ أَلْتَبُ بِخَاتَمِ الْبَرَّةِ: فَرَبَرَنِي أَبِي، قَالَ رَسُولُ الله ﷺ: «دَعْهَا»، ثُمَّ قَالَ رَسُولُ الله ﷺ: «أَبْلِي وَأَخْلَقِي، ثُمَّ أَبْلِي وَأَخْلَقِي، ثُمَّ أَبْلِي وَأَخْلَقِي». قال عبد الله: فَبَقَيَ حَتَّى ذُكِرَ، يَعْنِي مِنْ بَقَائِهَا.

[راجع: ٣٠٧١]

(18) CHAPTER. To be merciful to one's children, kiss them and embrace them.

Anas said: The Prophet ﷺ kissed and smelled (his son) Ibrāhīm.

5994. Narrated Ibn Abu Nu'm: I was present when a man asked Ibn 'Umar about the blood of mosquitoes. Ibn 'Umar said, "From where are you?" The man replied, "From 'Irāq." Ibn 'Umar said, "Look at that! He is asking me about the blood of mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet ﷺ." (Ibn 'Umar added): "I have heard the Prophet ﷺ saying, 'They (Hasan and Husain) are my two sweet-smelling flowers in this world.'"

5995. Narrated 'Āishah, the wife of the Prophet ﷺ: A lady, along with her two daughters, came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and (she) divided it between her two daughters, and then she got up and went away. Then the Prophet ﷺ came in and I informed him about

(١٨) بَابُ رَحْمَةِ الْوَلَدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ

وقال ثابت عن أبي: أخذ النبي ﷺ إبراهيم فقبله وشمّه، ٥٩٩٤ - حدثنا موسى بن إسماعيل: حدثنا مهدي: حدثنا ابن أبي يعقوب، عن ابن أبي نعيم قال: كنت شاهداً لابن عمر، وسألة رجل عن دم البعوض، فقال: ممن أنت؟ فقال: من أهل العراق، قال: انظروا إلى هذا، يسألني عن دم البعوض وقد قتلوا ابن النبي ﷺ، وسمعت النبي ﷺ يقول: «هم ريحانتاي من الدنيا». [راجع: ٣٧٥٣]

٥٩٩٥ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهرري قال: حدثني عبد الله بن أبي بكر: أن عروة بن الزبير أخبره: أن عائشة زوج النبي ﷺ حدثته قال: جاءتني

this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire."

امرأةً معها ابنتان تسألني، فلم تجد
عندِي غيرَ تمرة وَاحِدَة فَأعْطَيْتُهَا
فَقَسَّمَتْهَا بَيْنَ ابْنَيْهَا، ثُمَّ قَامَتْ
فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ فَحَدَثَهُ
فَقَالَ: «مَنْ يَلِي مِنْ هُنْدِ الْبَنَاتِ
شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِرْتًا مِنَ
النَّارِ». [راجع: ١٤١٨]

5996. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, while carrying Umāmah, the daughter of Abu Al-‘Āṣ (his grand-daughter) over his shoulder. He offered *Salāt* (prayer), and when he wanted to bow, he put her down, and when he stood up, he lifted her up (on his shoulders).

٥٩٩٦ - حَدَّثَنَا أَبُو الولِيدِ:
حَدَّثَنَا الْأَئْمَةُ: حَدَّثَنَا سَعِيدُ الْمَقْرِيُّ:
حَدَّثَنَا عَمْرُو بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو
قَتَادَةَ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ
وَأَمَامَةً بْنَتْ أَبِي العاصِ عَلَى عَاقِبَةِ
فَصَلَّى، فَإِذَا رَكَعَ وَضَعَ، وَإِذَا رَفَعَ
رَفَعَهَا. [راجع: ٥١٦]

5997. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ kissed Al-Hasan bin ‘Alī while Al-Aqra‘ bin Ḥabis At-Tamīmī was sitting beside him. Al-Aqra‘ said, "I have ten children and I have never kissed anyone of them." Allah's Messenger ﷺ cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully."

٥٩٩٧ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا
أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبْلَ رَسُولِ
اللَّهِ ﷺ الْحَسَنَ بْنَ عَلَيِّ، وَعِنْدَهُ
الْأَقْرَعُ بْنُ حَابِسٍ التَّوِيمِيِّ جَالِسًا،
فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ
مَا قَبْلَتْ مِنْهُمْ أَحَدًا، فَنَظَرَ إِلَيْهِ رَسُولُ
اللَّهِ ﷺ ثُمَّ قَالَ: «مَنْ لَا يَرْحَمُ لَا
يُرْحَمُ».

5998. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا A bedouin came to the Prophet ﷺ and said, "You (people) kiss the boys! We don't kiss them." The Prophet ﷺ said, "I cannot put mercy in your heart after Allāh has taken it away from it."

٥٩٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنْ هِشَامِ،
عَنْ عُرْوَةَ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: جَاءَ أَغْرَابِيَ إِلَى النَّبِيِّ ﷺ

فَقَالَ: تُعْبُلُونَ الصِّيَانَ؟ فَمَا نُعْبِلُهُمْ،
فَقَالَ النَّبِيُّ ﷺ: أَوْ أَمْلِكُ لَكَ أَنْ
تَرَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ»،

٥٩٩٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ:
حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ
أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ عَلَى
النَّبِيِّ ﷺ سَبِيلٌ، فَإِذَا امْرَأَةٌ مِنَ السَّيْنِ
تَحْلُبُ ثَدِيهَا سَقِيًّا، إِذَا وَجَدَتْ صَيْنًا
فِي السَّبِيلِ أَحَدَهُ، فَأَلْصَقَتْهُ بِيَظْلِمِهَا
وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ:
«أَتُرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟»
فَقُلْنَا: لَا، وَهِيَ تَقْرِيرٌ عَلَى أَنْ لَا
تَطْرَحْهُ، فَقَالَ: «اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ
هَذِهِ بَوْلَدِهَا».

(١٩) بَابٌ: جَعَلَ اللَّهُ الرَّحْمَةَ فِي
مَائِةٍ جُزْءٍ

٦٠٠ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ
الْبَهْرَانِيُّ: أَخْبَرَنَا شُعَيْبٌ، عَنِ
الزُّهْرِيِّ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيْبِ
أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ فِي مائَةٍ
جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةَ وَتِسْعِينَ
جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا
وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ تَرَاهُمُ
الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرْسُ حَافِرَهَا
عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ».

[انظر: ٦٤٦٩]

5999. Narrated 'Umar bin Al-Khattāb: Some *Saby* (i.e., war prisoners, children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet ﷺ then said, "Allāh is more Merciful to His slaves than this lady to her son."

(19) CHAPTER. Allāh divided mercy into one hundred parts.

6000. Narrated Abu Hurairah رضي الله عنه that he heard Allāh's Messenger ﷺ saying, "Allāh has divided mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part on the earth; and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it."

(20) CHAPTER. The killing of one's own children for the fear that they will share his meals.

6001. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ I asked, “O Allāh’s Messenger! Which sin is the greatest?” He said, “To set up a rival unto Allāh, though He (Alone) created you.” I said, “What next?” He said, “To kill your son lest he should share your food with you.” I further asked, “What next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” And then Allāh تَعَالَى revealed as proof of the statement of the Prophet ﷺ: “And those who invoke not any other *ilāh* (god) along with Allāh...” (V.25:68)

(٢٠) بَابُ قَتْلِ الْوَلَدِ خَشْيَةً أَنْ يَأْكُلَ مَعْهُ

٦٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَئِ الَّذِينَ أَعْظَمُ؟ قَالَ: أَنْ تَجْعَلَ اللَّهَ بِنَدَا وَهُوَ حَلْقَكَ، ثُمَّ قَالَ: أَيْ؟ قَالَ: أَنْ تَقْتَلَ وَلَدَكَ خَشْيَةً أَنْ يَأْكُلَ مَعَكَ». قَالَ: ثُمَّ أَيْ؟ قَالَ: أَنْ تُزَانِي حَلِيلَةَ جَارِكَ، وَأَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقَ قَوْلِ النَّبِيِّ ﷺ وَالَّذِينَ لَا يَنْغُثُكُمْ مَعَ اللَّهِ إِلَيْهَا مَاءَ حَرَّ» [الفرقان: ٤٤٧٧]. [راجع: ٦٨]

(21) CHAPTER. To take a child in one's lap.

6002. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ took a child in his lap for *Taḥnik* (i.e., he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

(٢١) بَابُ وَضْعِ الصَّبِيِّ فِي الْحِجْرِ

٦٠٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ المُتَّشِّنِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هَشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ وَضَعَ صَبِيًّا فِي حِجْرِهِ يُحِنْكُهُ، فَبَالَّا عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتَيْتُهُ». [راجع: ٢٢٢]

(٢٢) بَابُ وَضْعِ الصَّبِيِّ عَلَى الْفَخْذِ

(22) CHAPTER. Putting the child on the thigh.

6003. Narrated Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُما : Allah’s Messenger ﷺ used to put me on (one of) his thighs and put Al-Hasan bin ‘Alī on his other thigh, and then embrace us and say, “O Allāh! Please be Merciful to them, as I am merciful to them.”

٦٠٠٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَارِمٌ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا تَمِيمَةَ، يُحَدِّثُ عَنْ أَبِي عُثْمَانَ التَّهْدِيِّ: يُحَدِّثُهُ أَبُو عُثْمَانَ عَنْ

أَسْمَةَ بْنِ رَبِيعَ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ يَأْخُذُنِي فَيَقْعُدُنِي عَلَى فَحِذِّهِ، وَيَقْعُدُ الْحَسَنَ بْنَ عَلَيَّ عَلَى فَحِذِّهِ الْآخَرِ، ثُمَّ يَضْمُمُهُمَا، ثُمَّ يَقُولُ: «اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمْهُمَا».

وَعَنْ عَلَيَّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُلَيْمَانُ، عَنْ أَبِي عُثْمَانَ: قَالَ التَّئِمِيُّ: فَوَقَعَ فِي قَلْبِي مِنْهُ شَيْءٌ، قُلْتُ: حَدَّثْتُ بِهِ كَذَا وَكَذَا فَلَمْ أَسْمَعْهُ مِنْ أَبِي عُثْمَانَ، فَنَظَرْتُ فَوَجَدْتُهُ عَنِّي مَكْتُوبًا فِيمَا سَمِعْتُ.

[راجع: ٣٧٣٥]

(٢٣) بَابٌ: حُسْنُ الْعَهْدِ مِنَ الْإِيمَانِ

(23) CHAPTER. To keep one's covenant is a part of Faith.

6004. Narrated 'Āishah: I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet ﷺ married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of *Qaṣab*⁽¹⁾, and because he used to slaughter a sheep and distribute its meat among her friends.

٦٠٠٤ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسْمَةَ، عَنْ هشام، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَرَثْتُ عَلَى خَيْرَةَ، وَلَقَدْ هَلَكَتْ مَا غَرَثْتُ عَلَى خَيْرَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَرَوَّجَنِي بِثَلَاثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعْهُ يَذْكُرُهَا. وَلَقَدْ أَمْرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصْبٍ. وَإِنْ كَانَ لِيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِي فِي خُلُّتِهَا مِنْهَا. [راجع: ٣٨١٦]

(٢٤) بَابٌ فَضْلٌ مَنْ يَعُولُ يَتِيماً

٦٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

(24) CHAPTER. The superiority of the one who looks after and sustains an orphan.

6005. Narrated Sahl bin Sa'd: The

(1) (H. 6004) *Qaṣab*: See the glossary.

Prophet ﷺ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

الوَهَابٌ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَنَا وَكَافِلُ الْيَتَمِ فِي الْجَنَّةِ هَكَذَا»، وَقَالَ بِإِضَبَاعِهِ السَّبَابَةَ وَالْوُسْطَى. [راجع: ٥٣٠٤]

(25) CHAPTER. The one who looks after and works for a widow.

6006. Narrated Safwān bin Sulaim: The Prophet ﷺ said, "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allāh's Cause, or like a person who observes *Saum* (fasts) during the day and offers *Salāt* (prayer) all the night."

Narrated Abū Hurairah that the Prophet ﷺ said as above (*Hadith No. 6006*).

٦٠٠٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالُكُ، عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ». [راجع: ٥٣٥٣]

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالُكُ، عَنْ ثَورِ بْنِ رَبِيدِ الدَّبِيلِيِّ، عَنْ أَبِي الغَيْثِ مَوْلَى ابْنِ مُطْبِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُثْلَهُ.

(26) CHAPTER. The one who looks after and works for *Al-Miskin* (a poor person).

6007. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The one who looks after and works for a widow and for *Al-Miskin* (a poor person) is like a warrior fighting for Allāh's Cause." [The subnarrator Al-Qa'nabī is not sure whether he also said this "Like the one who offers *Salāt* (prayer) all the night without slackness and observes *Saum* (fasts) continuously and never breaks his fast."]

٦٠٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسَلَّمَةً: حَدَّثَنَا مَالُكُ، عَنْ ثَورِ بْنِ رَبِيدٍ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَأَخْسِبَهُ قَالَ - يَسْكُنُ الْقَعْدَيْ -

كالقائم لا يفُتر، وكالصائم لا يفطر». [راجع: ٥٣٥٣]

(٢٧) باب رحمة الناس والبهائم

(27) CHAPTER. (What is said regarding) being merciful to the people and to the animals.

6008. Narrated Abū Sulaimān, Mālik bin Huwairith: We came to the Prophet ﷺ and we were (a few) young men, of approximately same age, and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your *Salāt* (prayers) in the way you saw me offering my *Salāt* (prayer), and when the stated time for the *Salāt* (prayer) becomes due, then one of you should pronounce its call (i.e., the *Adhān*), and the eldest of you should lead you in *Salāt* (prayer)."^(١)

6009. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself, 'This dog is suffering from the same state of thirst as I did.' So, he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allāh thanked him for that deed and forgave him." The people asked, "O Allāh's Messenger! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)."

٦٠٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَئْبُوبُ، عَنْ أَبِي قَلَبَةَ، عَنْ أَبِي سَلَيْمَانَ مَالِكَ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا النَّبِيَّ ﷺ وَتَحْنَ شَيْبَةً مُتَقَارِبُونَ، فَأَقْمَنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَطَّافَنَا أَنَا اشْتَقْنَا أَهْلَنَا، وَسَأْلَنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا فَأَخْبَرْنَاهُ، وَكَانَ رَقِيقًا رَجِيمًا، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيْكُمْ، فَعَلِمْتُهُمْ وَمُرْوُهُمْ، وَصَلَوَا كَمَا رَأَيْتُمُونِي أَصْلَى، وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِنْ لَكُمْ أَخْدُكُمْ ثُمَّ لَيُؤْمِكُمْ أَكْبُرُكُمْ». [راجع: ٦٢٨]

٦٠٠٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ سُمَيْ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطْشُ، فَوَجَدَ بِثِرَاءً فَنَزَّلَ فِيهَا، فَشَرَبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الشَّرَائِفَ مِنَ الْعَطْشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطْشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي، فَنَزَّلَ الْثَّرَاءَ فَمَلَأَ خُمْرَهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ،

(1) (H. 6008) See *Iqāmat-as-Salāt* in the glossary.

فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَعَنَّ
لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّا
فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: «فِي كُلِّ
ذَاتٍ كَيْدَ رَطْبَةٍ أَجْرٌ». [راجع: ١٧٣]

٦٠١٠ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الرَّهْبَرِيِّ قَالَ:
أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ
أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ
فِي صَلَاةٍ وَقَمْنَا مَعَهُ، فَقَالَ أَغْرَابِيُّ
وَهُوَ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي
وَمُحَمَّدًا وَلَا تَرْحَمْ مَعْنَا أَحَدًا. فَلَمَّا
سَلَمَ النَّبِيُّ
قَالَ لِلْأَغْرَابِيِّ: «لَقَدْ
حَجَّرْتَ وَاسِعًا». بِرُيدُ رَحْمَةَ اللَّهِ.

٦٠١١ - حَدَّثَنَا أَبُو نُعْمَنُ: حَدَّثَنَا
زَكَرِيَّاً، عَنْ عَامِرٍ قَالَ: سَمِعْنَاهُ يَقُولُ:
سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ
رَسُولُ اللَّهِ
«تَرَى الْمُؤْمِنِينَ فِي
تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاوُفُهِمْ كَمَثَلِ
الْجَبَسِ إِذَا اشْتَكَى عُضُواً تَدَاعَى لَهُ
سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَّى»،

٦٠١٢ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَاتَدَةَ، عَنْ
أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ
«مَا مِنْ مُسْلِمٍ غَرَسَ عَرْسًا، فَأَكَلَ
مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ إِلَّا كَانَ لَهُ
صَدَقَةً». [راجع: ٢٣٢٠]

٦٠١٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ:

6010. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ stood up for the *Salāt* (prayer) and we, too, stood up along with him. Then a bedouin shouted while offering *Salāt* (prayer), "O Allāh! Bestow Your Mercy on me and Muḥammad (ﷺ) only, and do not bestow it on anybody else along with us." When the Prophet ﷺ had finished his *Salāt* (prayer) with *Taslīm*, he said to the bedouin, "You have limited (narrowed) a very vast (thing) (meaning Allāh's Mercy)."

6011. Narrated An-Nu'mān bin Bashīr : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

6012. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If any Muslim plants any plant, and a human being or an animal eats of it', he will be rewarded as if he had given that much in charity."

6013. Narrated Jarīr bin 'Abdullāh : The Prophet ﷺ said, "He who is not merciful to others, will not be treated mercifully."

حدَّثَنِي زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ».

[انظر: ٧٣٧٦]

(28) CHAPTER. To recommend to be kind to one's neighbour.

And the Statement of Allāh تَعَالَى.

“Worship Allāh and join none with Him in worship and do good to parents... (up to) ... such as are proud and boastful.” (V.4:36)

6014. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “Jibril (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs.”

6015. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, “Jibril (Gabriel) kept on recommending me about treating the neighbours kindly and politely, so much so that I thought that he would order me to make them as my heirs.”

(29) CHAPTER. The sin of that person whose neighbour does not feel safe from his evil.

6016. Narrated Abū Shuraiḥ رَضِيَ اللَّهُ عَنْهُ said, “By Allāh, he does not

(٢٨) بَابُ الْوَصَاعَةِ بِالْجَارِ، وَقُولِ اللَّهِ تَعَالَى: «وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ، شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا» الآية [النساء: ٣٦].

٦٠١٤ - حدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوْيَسْ قَالَ: حدَّثَنِي مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنِّتُ أَنَّهُ سَيُورُنِي».

٦٠١٥ - حدَّثَنَا مُحَمَّدُ بْنُ مُنْهَىٰ: حدَّثَنَا يَزِيدُ بْنُ زُرْبَيْعٍ: حدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنِّتُ أَنَّهُ سَيُورُنِي».

٦٠١٦ - حدَّثَنَا عَاصِمُ بْنُ عَلَيْ: «بُونِيقْهَنَ» [الشورى: ٣٤] يُهَلْكُهَنَ، «مَوْيَقَ» [الكهف: ٥٢] مَهْلِكًا.

٦٠١٦ - حدَّثَنَا عَاصِمُ بْنُ عَلَيْ:

believe! By Allāh, he does not believe! By Allāh, he does not believe!” It was said, “Who is that, O Allāh’s Messenger?” He said, “That person whose neighbour does not feel safe from his evil.”

حدَّثَنَا أَبْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ»، قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَأْمُنُ جَارُهُ بَوَائِقُهُ».

تَابَعَهُ شَبَابَةُ وَأَسَدُ بْنُ مُوسَى. وَقَالَ حُمَيْدُ بْنُ الْأَسْوَدِ، وَعُثْمَانُ بْنُ عُمَرَ، وَأَبُو بَكْرٍ أَبْنُ عَيَّاشَ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ.

(٣٠) بَابٌ: لَا تَحْقِرْنَ جَارَةً لجَارَتِهَا

(30) CHAPTER. A lady-neighbour should not degrade anything given to her by her lady-neighbour.

6017. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ used to say, “O Muslim ladies! A lady-neighbour should not look down upon the present of her lady-neighbour even it were the trotters of a sheep.”

٦٠١٧ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حدَّثَنَا الْلَّيْثُ: حدَّثَنَا سَعِيدُ هُوَ الْمَقْبِرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمِاتِ لَا تَحْقِرْنَ جَارَةً لجَارَتِهَا وَلَا فِرْسَنَ شَاءَ».

[راجع: ٢٥٦٦]

(٣١) بَابٌ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ جَارَةً

6018. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Whosoever believes in Allāh and the Last Day should not harm his neighbour, and whosoever believes in Allāh and the Last Day should entertain his guest generously; and whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of evil and dirty talk — e.g., abusing, lying, backbiting, etc.).”

٦٠١٨ - حدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ جَارَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيَقُولُ خَيْرًا أَوْ لِيَضْمُنْتُ». [راجع: ٥١٨٥]

6019. Narrated Abū Shuraiḥ Al-‘Adawī (رضي الله عنه): My ears heard and my eyes saw the Prophet ﷺ when he spoke, “Whosoever believes in Allāh and the Last Day should serve his neighbour generously; and whosoever believes in Allāh and the Last Day should entertain his guest generously by giving him his reward.” It was asked, “What is his reward, O Allāh’s Messenger ﷺ?” He said, “(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as *Sadaqa* (a charitable gift). And whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of dirty and evil talks e.g., abusing, lying, backbiting, etc.).”

(32) CHAPTER. The neighbour whose gate is nearer to you has more right to receive your favours.

6020. Narrated ‘Āishah (رضي الله عنها): I said, “O Allāh’s Messenger! I have two neighbours! To whom shall I send my gifts?” He said, “To the one whose gate is nearer to you.”

(33) CHAPTER. Enjoining all that is *Al-Ma’rūf* (i.e., Islāmic Monotheism and all that Islām has ordained) is considered as a *Sadaqa* (charitable gift).

٦٠١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبَرِيُّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ أَذْسَائِي وَأَبْصَرْتُ عَيْنَائِي حِينَ تَكَلَّمُ النَّبِيُّ ﷺ فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ جَاهِزَتَهُ»، قَالَ: وَمَا جَاهِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَوْمٌ وَيَلَيْلَةٌ، وَالضِيَافَةُ ثَلَاثَةُ أَيَّامٍ. وَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيَقُولُ خَيْرًا أَوْ لِيَضْمُنْتُ». [انظر: ٦١٣٥ ، ٦٤٧٦]

(٣٢) بَابُ حَقِّ الْجِوَارِ فِي قُرْبِ الْأَبْوَابِ

٦٠٢٠ - حَدَّثَنَا حَاجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو عُمْرَانَ قَالَ: سَمِعْتُ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارِيْنِ فَإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا».

[راجع: ٢٢٥٩] **(٣٣) بَابٌ: كُلُّ مَعْرُوفٍ صَدَقَةٌ**

6021. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Enjoining every kind of *Al-Ma’rīf* (i.e., Islāmic Monotheism and all that Islām orders one to do) is a *Sadaqa*.”

٦٠٢١ - حَدَّثَنَا عَلَيْهِ بْنُ عَيَّاشٍ :
حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي مُحَمَّدُ
بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ:
«كُلُّ مَعْرُوفٍ صَدَقَةٌ».

6022. Narrated Abū Mūsā Al-Ash‘arī : The Prophet ﷺ said, “On every Muslim there is enjoined (a compulsory) *Sadaqa* (alms).” They (the people) asked, “If one has nothing?” He ﷺ said, “He should work with his hands so that he may benefit himself and give it in charity.” They said, “If he cannot work, or does not work?” He said, “Then he should help the oppressed unhappy person (by word or action or both).” They said, “If he does not do it?” He said, “Then he should enjoin what is good,” or said “what is *Al-Ma’rīf* (i.e., Islāmic Monotheism and all that Islām has ordained)”. They said, “If he does not do that?” He said, “Then he should refrain from *Ash-Shar* (doing evil — e.g., practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a *Sadaqa* (charity).”

٦٠٢٢ - حَدَّثَنَا أَدَمُ : حَدَّثَنَا
شُعبَةُ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ بْنَ
أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «عَلَى كُلِّ
مُسْلِمٍ صَدَقَةٌ»، قَالُوا: فَإِنَّ لَمْ يَجِدْ?
قَالَ: «فَيَعْمَلُ بِيَدِيهِ فَيَنْتَهِ نَفْسَهُ
وَيَتَصَدَّقُ» . قَالُوا: فَإِنَّ لَمْ يَسْتَطِعْ أَوْ
لَمْ يَفْعَلْ؟ قَالَ: «فَيَعْيَنُ ذَا الْحَاجَةِ
الْمَهْوَفَ» . قَالُوا: فَإِنَّ لَمْ يَفْعَلْ؟
قَالَ: «فَلَيُأْمِرْ بِالْخَيْرِ، أَوْ قَالَ:
بِالْمَعْرُوفِ» . قَالَ: فَإِنَّ لَمْ يَفْعَلْ؟
قَالَ: «فَلَيُمُسِكْ عَنِ الشَّرِّ فَإِنَّهُ لَهُ
صَدَقَةٌ» . [راجع: ١٤٤٥]

(٣٤) بَابُ طَيْبِ الْكَلَامِ ،

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:
«الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ» .

٦٠٢٣ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعبَةُ قَالَ: أَخْبَرَنِي عُمَرُ، عَنْ
خَيْمَةَ، عَنْ عَدَيِّ بْنِ حَاتِمٍ قَالَ:
ذَكَرَ النَّبِيُّ ﷺ النَّارَ، فَتَعَوَّذَ مِنْهَا
وَأَشَحَّ بَوْجِهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ
مِنْهَا وَأَشَحَّ بَوْجِهِهِ - قَالَ شُعبَةُ: أَمَّا
مَرَّتَينِ فَلَا أُشْكُ - ثُمَّ قَالَ: «ائْتُمُوا

(34) CHAPTER. Pleasant friendly speech .

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “A good, pleasant, friendly word is a *Sadaqa*.”

6023. Narrated ‘Adī bin Ḥātim : The Prophet ﷺ mentioned the (Hell) Fire and sought refuge (with Allāh) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allāh) from it and turned his face to the other side. (*Shu’ba*, the subnarrator said, “I have no doubt that the Prophet ﷺ repeated it twice.”) The Prophet ﷺ then said, “(O people!) Save yourselves from the (Hell) Fire, even if with half of a

date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good, pleasant, friendly word.”

الثَّارَ وَلَوْ بَشِّقْ تَمَرَّةً، فَإِنْ لَمْ يَكُنْ
فِي كَلِمَةٍ طَيِّبَةً». [راجع: ١٤١٣]

(35) CHAPTER. To be kind and lenient in all matters.

6024. Narrated ‘Āishah the wife of the Prophet ﷺ: A group of Jews entered upon the Prophet ﷺ and said, “As-Sāmu ‘Alaikum” (i.e., death be upon you).⁽¹⁾ I understood it and said, “Wa-‘Alaikum As-Sāmu wal-la’natu (death and the curse of Allāh be upon you).” Allāh’s Messenger ﷺ said, “Be calm, O ‘Āishah! Allāh loves that one should be kind and lenient in all matters.” I said, “O Allāh’s Messenger! Haven’t you heard what they (the Jews) have said?” Allāh’s Messenger ﷺ said, “I have (already) said (to them), ‘And upon you!’”

(٣٥) بَابُ الرَّفْقِ فِي الْأَمْرِ كُلِّهِ

٦٠٢٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَفَعَتْ التَّبَّى قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَهَمِمْتُهَا فَقُلْتُ: وَعَلَيْكُمُ السَّامُ وَاللِّغْنَةُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «فَدُّ قُلْتُ: وَعَلَيْكُمْ». [راجع: ٢٩٣٥]

٦٠٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَمْرَاءِيَاً بَالَّا فِي الْمَسْجِدِ، فَقَامُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُزْرِمُوهُ»، ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصُبَّ عَلَيْهِ.

(٣٦) بَابُ تَعَاوُنِ الْمُؤْمِنِينَ بَغْضِهِمْ بَعْضًا

6025. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ A bedouin urinated in the mosque and the people ran to (beat) him. Allāh’s Messenger ﷺ said, “Do not interrupt his urination (i.e., let him finish).” Then the Prophet ﷺ asked for a tumbler of water and poured the water over the place of urine.

(36) CHAPTER. The co-operation between the believers.

(1) (H. 6024) Note the similarity between “As-Salāmu ‘Alaikum” (i.e., peace be upon you) and “As-Sāmu ‘Alaikum” (i.e., death be upon you).

6026. Narrated Abū Mūsa : The Prophet ﷺ said, “A believer to another believer is like a building whose different parts enforce each other.” The Prophet then clasped his hands with the fingers interlaced.

٦٠٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيانُ عَنْ أَبِي بُرْدَةَ بُرْيَدَةَ بْنَ أَبِي بُرْدَةَ قَالَ: أَخْبَرَ جَدِي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَسْدُدُ بَعْضُهُ بَعْضًا»، ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ . [راجع: ٤٨١]

6027. [Abū Mūsa added:] (At that time) the Prophet ﷺ was sitting, and a man came and begged or asked for something. The Prophet ﷺ faced us and said, “Help and recommend him and you will receive the reward for it, and Allāh will bring about what he will through His Prophet’s tongue.”

٦٠٢٧ - وَكَانَ النَّبِيُّ ﷺ جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ، أَوْ طَالِبٌ حَاجَةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «اشْفَعُوا فَلَتُؤْجَرُوا، وَلْيَقُضِّ اللَّهُ عَلَى لِسَانِ نَبِيٍّ مَا شَاءَ» . [راجع: ١٤٣٢]

(37) CHAPTER. The Statement of Allāh تَعَالَى :

“Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything.” (V.4:85)

(٣٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: هُنَّ يَشْفَعُونَ شَفَاعَةً حَسَنَةً يَكُنْ لَّهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَّهُ كَفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِينًا

. [النساء: ٨٥]

﴿كَفْلٌ﴾: نَصِيبٌ، قَالَ أَبُو مُوسَى: ﴿كَلَّا لَنَا﴾ [الحديد: ٢٨]: أَجْرَيْنَا بِالْحَبَشَيَّةِ ،

6028. Narrated Abū Mūsā : Whenever a beggar or a person in need came to the Prophet ﷺ, the Prophet ﷺ would say, “Help and recommend him, and you will receive the reward for it ; and Allāh will bring about what He will through His Prophet’s tongue.”

٦٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرْيَدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا أَتَاهُ السَّائِلُ أَوْ صَاحِبَ الْحَاجَةِ قَالَ: «اشْفَعُوا فَلَتُؤْجَرُوا، وَلْيَقُضِّ اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ» . [راجع: ١٤٣٢]

(٣٨) بَابٌ: لَمْ يَكُنْ النَّبِيُّ ﷺ

(38) CHAPTER. The Prophet ﷺ was neither a *Fāhish* (one who speaks bad words) nor a

Mutafahhish (one who speaks obscene evil words to make people laugh).

6029. Narrated Masrūq: ‘Abdullāh bin ‘Amr mentioned Allāh’s Messenger ﷺ saying that he was neither a *Fāhish* nor a *Mutafahhish*. ‘Abdullāh bin ‘Amr added, “Allāh’s Messenger ﷺ said, ‘The best among you are those who have the best manners and the best character.’”

فاحِشًاً وَلَا مُتَفَاحِشًاً

٦٠٢٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا وَائِلَ: سَمِعْتُ مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو وَحْدَهُ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَسْرُوقِ، قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرُو حِينَ قَدِمَ مَعَ مُعاوِيَةَ إِلَى الْكُوفَةِ، فَذَكَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فاحِشًاً وَلَا مُتَفَاحِشًاً، وَقَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا مِنْ خَيْرِكُمْ أَخْسَنَكُمْ خُلُقًاً. [راجع: ٣٥٥٩]

٦٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ: عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودًا أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعْنَكُمُ اللَّهُ وَغَضِيبُ اللَّهُ عَلَيْكُمْ. قَالَ: «مَهْلًا يَا عَائِشَةً، عَلَيْكِ بِالرَّفِقِ، وَإِيَّاكِ وَالْعُنْفُ وَالْفُحْشَ». قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «أَوْ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فِيْسَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيْ». [راجع: ٢٩٣٥]

٦٠٣١ - حَدَّثَنَا أَصْبَحُ قَالَ: أَخْبَرَنِي أَبْنُ وَهْبٍ: أَخْبَرَنَا أَبُو يَحْيَى

6030. Narrated ‘Abdullāh bin Mulaika said that the Jews came to the Prophet ﷺ and said, “*As-Sāmu ‘Alaikum*” (death be on you). ‘Aishah said (to them), “(Death) be on you, and may Allāh curse you and shower His Wrath upon you!” The Prophet ﷺ said, “Be calm, O ‘Aishah! You should be kind and lenient, and beware of harshness and *Fuhsh* (i.e., bad words).” She said (to the Prophet ﷺ), “Haven’t you heard what they (Jews) have said?” He said, “Haven’t you heard what I have replied back (to them)? I said the same to them, and my invocation against them will be accepted, while theirs against me will be rejected (by Allāh).”

6031. Narrated Anas bin Mālik: The Prophet ﷺ was neither a *Sabbāb* (one who would abuse others) nor a *Fāhish* (one

who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: “What is wrong with him, his forehead be dusted!”

فَلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ أُسَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ النَّبِيُّ ﷺ سَبَابَاً وَلَا فَحَاشَاً وَلَا لَعَانَاً. كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَيَةِ: «مَا لَهُ؟ تَرَبَ جَيْسِنَهُ». [انظر: ٦٠٤٦]

6032. Narrated ‘Āishah عَنْهَا: A man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him, he said, “What an evil brother of his tribe! And what an evil son of his tribe!” When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, ‘Āishah said (to the Prophet ﷺ), “O Allāh’s Messenger! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?” Allāh’s Messenger ﷺ said, “O ‘Āishah! Have you ever seen me speaking a bad and dirty language? (Remember that), the worst people before Allāh on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil.”

٦٠٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: حَدَّثَنَا رُوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَلَمَّا رَأَهُ قَالَ: «إِنَّ أَخْوَهُ الْعَشِيرَةِ وَيُئْسَ ابْنُ الْعَشِيرَةِ»، فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ ﷺ فِي وَجْهِهِ وَابْتَسَطَ إِلَيْهِ، فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ، حِينَ رَأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذَا وَكَذَا، ثُمَّ تَطَلَّقْتَ فِي وَجْهِهِ وَابْتَسَطْتَ إِلَيْهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةً مَتَى عَهِدْتِنِي فَاجِشًا؟ إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزَلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتَّقَاهُ شَرَهُ». [انظر: ٦١٣١، ٦٠٥٤]

(39) CHAPTER. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

Ibn ‘Abbās said, “The Prophet ﷺ was the most generous among the people, and he used to be more so (generous) in the month of Ramaḍān.”

Abū Dhar said that when the news of the advent of the Prophet ﷺ being sent (as a

(٣٩) بَابُ حُسْنِ الْخُلُقِ وَالسَّخَاءِ، وَمَا يُنْكِرُهُ مِنَ الْبُخْلِ
وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ. وَأَجْوَدُ مَا يَكُونُ فِي
رَمَضَانَ. وَقَالَ أَبُو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ
النَّبِيِّ ﷺ، قَالَ لِأَخِيهِ: ارْكِبْ إِلَى

Messenger) reached him, he said to his brother, “Ride this valley (of Makkah) and listen to some of his speech.” When he returned, he said, “I have seen him (the Prophet ﷺ) exhorting people to virtues.”

6033. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ was the best among the people (both in looks and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Al-Madina got afraid (of a sound). So the people went towards that sound, but the Prophet ﷺ having gone to that sound before them, met them while he was saying, “Don’t be afraid, don’t be afraid.” (At that time) he was riding a saddleless horse belonging to Abū Ṭalha, and he was carrying a sword slung at his neck. The Prophet ﷺ said, “I found it (the horse) like a sea, or, it is the sea indeed.”⁽¹⁾

6034. Narrated Jābir : رَضِيَ اللَّهُ عَنْهُ Never was the Prophet ﷺ asked for a thing to be given for which his answer was ‘no’.

6035. Narrated Māsrūq : We were sitting with ‘Abdullāh bin ‘Amr who was narrating to us (*Hadīth*) : He said, “Allāh’s Messenger ﷺ was neither a *Fāḥish*⁽²⁾ nor a *Mutafahhish*⁽³⁾, and he used to say, ‘The best among you are the best in character (having good manners).’”

هذا الوادي فاسمع مِنْ قَوْلِهِ، فَرَجَعَ
فَقَالَ: رأيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ،

٦٠٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَى:
حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ،
عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ
النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ
النَّاسَ، وَلَقَدْ فَرَغَ أَهْلُ الْمَدِينَةِ ذَاتَ
لَيْلَةٍ فَأَنْطَلَقَ النَّاسُ قَبْلَ الصَّوْتِ
فَاسْتَقْبَلُوهُمُ النَّبِيُّ ﷺ قَدْ سَبَقَ النَّاسَ
إِلَى الصَّوْتِ، وَهُوَ يَقُولُ: «لَمْ
تُرَاعُوا، لَمْ تُرَاعُوا»، وَهُوَ عَلَى فَرِيسِ
لَأَبِي طَلْحَةَ عُرْيٍ مَا عَلَيْهِ سَرْجٌ، فِي
عَنْقِهِ سَيْفٌ، فَقَالَ: «لَقَدْ وَجَدْنَاهُ
بَحْرًا، أَوْ إِنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

٦٠٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ قَالَ:
سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:
مَا سُئِلَ الْبَيْتُ ﷺ عَنْ شَيْءٍ فَطَ
فَقَالَ: لَا .

٦٠٣٥ - حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، قَالَ:
حَدَّثَنِي شَقِيقٌ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا
جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرُو يُحَدِّثُنَا
إِذْ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ

(1) (H. 6033) The horse was like the sea in its speed.

(2) (H. 6035) *Fāḥish* : (i.e., one who talks evil).

(3) (H. 6035) *Mutafahhish* : (i.e., a person who conveys evil talk or a person who speaks obscene evil words to make people laugh).

فاحسناً ولا مُنْتَهِشَاً، وإنَّه كَانَ يَقُولُ:
إِنَّ حِيَارَكُمْ أَخْسَنُكُمْ أَخْلَاقًا.

[راجع: ٣٥٥٩]

6036. Narrated Abū Hāzim: Sahl bin Sa‘d said that a woman brought a *Burda* (sheet) to the Prophet ﷺ. Sahl asked the people, “Do you know what is a *Burda*?” The people replied, “It is a *Shamla*, a sheet with a fringe.” That woman said, “O Allāh’s Messenger! I have brought it so that you may wear it.” So the Prophet ﷺ took it because he was in need of it and wore it. A man among his Companions, seeing him wearing it, said, “O Allāh’s Messenger! Please give it to me to wear.” The Prophet ﷺ said, “Yes” (and gave him that sheet). When the Prophet ﷺ left, the man was blamed by his companions who said, “It was not nice on your part to ask the Prophet ﷺ for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) ﷺ never turns down anybody’s request that he might be asked for.” That man said, “I just wanted to have its blessings as the Prophet ﷺ had put it on, so I hoped that I might be shrouded in it.”

٦٠٣٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِدَّهُ فَقَالَ سَهْلٌ لِلنَّاسِ: أَتَذَرُونَ مَا الْبُرْدَةُ؟ فَقَالَ النَّاسُ: هِيَ شَمْلَةٌ، فَقَالَ سَهْلٌ: هِيَ شَمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَّتُهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَكُسُوكَ هَذِهِ؟ فَأَخْدَدَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْتَاجًا إِلَيْهَا فَلَبِسَهَا، فَرَآهَا عَلَيْهِ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا أَخْسَنَ هَذِهِ فَأَكْسُبَهَا، فَقَالَ: «نَعَمْ»، فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَامَهُ أَصْحَابُهُ، قَالُوا: مَا أَخْسَنْتَ حِينَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْدَدَهَا مُحْتَاجًا إِلَيْهَا ثُمَّ سَأَلْتَهُ إِيَّاهَا وَقَدْ عَرَفْتَ أَنَّهُ لَا يُسَأَلُ شَيْئًا فِيمَنْعَهُ، فَقَالَ: رَجُوتُ بِرَبِّكَتَهَا حِينَ لَبِسَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْنَنُ فِيهَا.

[راجع: ١٢٧٧]

6037. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, “Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and *Al-Harj* (will increase).” They asked, “What is *Al-Harj*?” He replied, “(It is) killing (murdering), (it is) killing (murdering).”

٦٠٣٧ - حَدَّثَنَا أَبُو الْيَمَانَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الرُّهْرَيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْفَضُ الْعَمَلُ، وَيُلْقَى الشُّرُّ، وَيَكْثُرُ الْهَرْجُ؟» قَالُوا:

وَمَا الْهُرْجُ؟ قَالَ: «الْقَتْلُ، الْقَتْلُ».

[راجع: ٨٥]

6038. Narrated Anas: I served the Prophet ﷺ for ten years, and he never said to me, “Uff” (a minor harsh word denoting impatience) and never blamed me by saying, “Why did you do so, or why didn’t you do so?”

٦٠٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: سَمِعَ سَلَامَ بْنَ مُسْكِينَ قَالَ: سَمِعْتُ ثَاتِيَّا يَقُولُ: حَدَّثَنَا أَنَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَّمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِنِينَ فَمَا قَالَ لِي: أَفَ، وَلَا: لَمْ صَنَعْتَ؟، وَلَا: أَلَا صَنَعْتَ.

[راجع: ٢٧٦٨]

(40) CHAPTER. How should a man be with his family?

(٤٠) بَابٌ: كَيْفَ يَكُونُ الرَّجُلُ فِي أَهْلِهِ

6039. Narrated Al-Aswad: I asked what did the Prophet ﷺ use to do at home? She replied, ‘He used to keep himself busy serving his family and when it was time for the *Salāt* (prayer), he would get up for *Salāt* (prayer).’

٦٠٣٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي أَهْلِهِ؟ قَالَتْ: كَانَ فِي مَهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ إِلَى الصَّلَاةِ. [راجع: ٦٧٦]

(41) CHAPTER. Love is from Allāh. تعالى

6040. Narrated Abū Hurairah: The Prophet ﷺ said, ‘If Allāh loves a person, He calls Jibril (Gabriel) saying: ‘Allāh loves so-and-so; O Jibril love him.’ Jibril would love him, and then Jibril would make an announcement among the residents of the heaven, ‘Allāh loves so-and-so, therefore, you should love him also.’ So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth.” (See H. 3209)

(٤١) بَابٌ: الْمِيقَةُ مِنَ اللَّهِ تَعَالَى
٦٠٤٠ - حَدَّثَنَا عَمْرُو بْنُ عَلَيِّ:

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبِي جُرَيْجٍ: قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبَبَهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيَنْدَدِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبَبَهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ. ثُمَّ يُوَضِّعُ لَهُ

القُبُولُ فِي أَهْلِ الْأَرْضِ.

[راجع: ٣٢٠٩]

(42) CHAPTER. To love for Allāh's sake (only).

6041. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ said, The Prophet ﷺ said, "None will have the sweetness (delight) of Faith

(a) till he loves a person and loves him only for Allāh's sake,

(b) till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allāh has brought him out (saved him) from it,

(c) till Allāh and His Messenger (Muhammad ﷺ) become dearer to him than anything else." (See H. 16)

(43) CHAPTER. The Statement of Allāh : تَعَالَى : "O you who believe! Let not a group scoff at another group..." (V.49 :11)

6042. Narrated 'Abdullāh bin Zam'a : The Prophet ﷺ forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hishām said, "As he flogs his slave".

٦٠٤١ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شَعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَجِدُ أَحَدٌ حَلَوةً إِلَيْهِمْ حَتَّى يُحِبَّ الْمَرْءَةَ لَا يُحِبُّهُ إِلَّا اللَّهُ، وَحَتَّى أَنْ يُقْذَفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يُرْجَعَ إِلَى الْكُفَّارِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سَوَّاهُمَا». [راجع: ١٦]

(43) بَابُ قَنْزِيلِ اللَّهِ تَعَالَى : **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ﴾** الآية
[الحجرات: ١١]

٦٠٤٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفِّيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الْأَنفُسِ وَقَالَ: «إِنَّمَا يَضْرِبُ أَحَدُكُمْ امْرَأَهُ ضَرَبَ الْفَحْلِ، ثُمَّ لَعَلَهُ يُعَاقِبُهَا».

وَقَالَ التَّوْرِيُّ وَوُهَيْبُ بْنُ خَالِدٍ وَأَبُو مُعاوِيَةَ عَنْ هِشَامٍ: «جَلَدَ الْعَبْدَ». [راجع: ٣٣٧٧]

٦٠٤٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَتَّنِ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ:

6043. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ said at Mina, "Do you know what day is today?" They (the people)

replied, "Allāh and His Messenger know better." He said, "Today is 10th of *Dhul-Hijja*, the sacred (forbidden) day. Do you know what town is this?" They (the people) replied, "Allāh and His Messenger know better." He said, "This is the sacred (forbidden) town (Makkah — a sanctuary). And do you know which month is this?" They (the people) replied, "Allāh and His Messenger know better." He said, "This is the sacred month." He added, "Allāh has made your blood, your properties and your honour sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this town of yours."

[See *Hadīth* No. 1741 and 1742]

(44) CHAPTER. What is forbidden as regards calling bad names and cursing.

6044. Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ said, "Abusing a Muslim is *Fusūq* (i.e., an evil-doing), and killing him is *Kufr* (disbelief)."

6045. Narrated Abū *Dhar* that he heard the Prophet ﷺ saying, "If somebody accuses another of *Fusūq* (by calling him '*Fāsiq*' i.e., a wicked person) or accuses him of *Kufr* (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent."

أَخْبَرَنَا عَاصِمٌ بْنُ مُحَمَّدٍ بْنَ زَيْدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَعْلَمُ بِمَا يَعْلَمُ: أَتَدْرُونَ أَئِي يَوْمٌ هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فِإِنَّ هَذَا يَوْمٌ حَرَامٌ. أَتَدْرُونَ أَئِي بَلَدٌ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَلَدٌ حَرَامٌ. أَتَدْرُونَ أَئِي شَهْرٌ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهْرٌ حَرَامٌ. قَالَ: «فِإِنَّ اللَّهَ حَرَامٌ عَلَيْكُمْ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَغْرَاضَكُمْ كَحْرُمَةٌ يَوْمَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا». [١٧٤٢] (راجع: [٤٤])

٤٤) بَابُ ما يُنْهَى مِنَ السَّبَابِ
واللعنة

٦٠٤٤ - حَدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أبا وَائِلَّا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

تابعهُ مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. [٤٨] (راجع: [٤٨])

٦٠٤٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ: أَنَّ أَبَا الْأَسْوَدَ الدَّيلِيَّ حَدَّثَنِي عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ

الَّتِي يَقُولُ: لَا يَرْمِي رَجُلٌ
رَجُلاً بِالْفُسُوقِ، وَلَا يَرْمِي بِالْكُفْرِ إِلَّا
أَرْتَدَتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبُهُ
كَذَلِكَ». [راجع: ٣٥٠٨]

6046. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ was neither a *Fāhish* (one who speaks bad words) nor a *Sabbāba* (one who abuses others); and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

6047. Narrated Thābit bin Aḍ-Dahhāk, who was one of the companions who gave the *Bai'a* (pledge) to the Prophet ﷺ underneath the tree (*Al-Hudaibiyā*): Allāh's Messenger ﷺ said, "Whoever swears by a religion other than Islām (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess.⁽¹⁾ And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him."

6048. Narrated Sulaimān bin Ṣurad who was one of the Companions of the Prophet: Two men abused each other in front of the Prophet ﷺ, and one of them became angry

٦٠٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هَلَالُ بْنُ عَلَيٍّ، عَنْ أَنَّى قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ يَقُولُ فَاحِشًا، وَلَا لَعَانًا، وَلَا سَبَابًا. كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ: «مَا لَهُ؟ تَرِبْ جَيِّنَةً». [راجع: ٦٠٣١]

٦٠٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلَيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ: أَنَّ ثَابِتَ بْنَ الضَّحَّاكَ - وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ - حَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الإِسْلَامِ فَهُوَ كَمَا قَالَ، وَلَئِنْسَ عَلَى ابْنِ آدَمَ نَذَرَ فِيمَا لَا يَمْلِكُ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنْ مُؤْمِنًا فَهُوَ كَفَّالِهِ، وَمَنْ قَدَّفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفَّالِهِ».

[راجع: ١٣٦٣]

٦٠٤٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي عَدَيْيُ بْنُ ثَابِتَ قَالَ: سَمِعْتُ سُلَيْمَانَ

(1) (H. 6047) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.

and his anger became so intense that his face became swollen and changed. The Prophet ﷺ said, "I know a word the saying of which will cause him to relax, if he does say it." Then a man went to him and informed him of the statement of the Prophet ﷺ and said, "Seek refuge with Allāh from Satan." On that the angry man said, "Do you find anything wrong with me? Am I insane? Go away!"

بَنْ صُرِدَ، رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: اسْتَبَّ رَجُلًا عِنْدَ الْبَيْتِ ﷺ، فَغَضِبَ أَحَدُهُمَا، فَأَشْتَدَّ غَضْبُهُ حَتَّى اتَّفَخَ وَجْهُهُ وَتَغَيَّرَ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لِذَهَبَ عَنْهُ الَّذِي يَجِدُ»، فَانْظَلَّ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ ﷺ وَقَالَ: تَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ، فَقَالَ: أَتُرِى بِي بَأْسًا؟ أَمْجُونُ أَنَا؟ اذْهَبْ.

[راجع: ٣٢٨٢]

6049. Narrated 'Ubāda bin Aṣ-Ṣāmit: Allāh's Messenger ﷺ went out to inform the people about the date of the Night of Decree (*Al-Qadr*).⁽¹⁾ There happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about the Night of *Al-Qadr*, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So, look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadān)."

٦٠٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضْلِ، عَنْ حُمَيْدٍ قَالَ: قَالَ أَنَّسٌ: حَدَّثَنِي عَبَادَةُ بْنُ الصَّامِتِ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ لِيُخْبِرَ النَّاسَ بِيَلَةِ الْقَدْرِ، فَتَلَاحَى رَجُلَانِ مِنَ الْمُسْلِمِينَ، قَالَ النَّبِيُّ ﷺ: «خَرَجْتُ لِأُخْبِرَكُمْ، فَتَلَاحَى فُلَانٌ وَفُلَانٌ، وَلَنَّهَا رُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَّمِسُوهَا فِي التَّسِيْعَةِ وَالسَّابِعَةِ وَالخَامِسَةِ».

[راجع: ٤٩]

6050. Narrated Ma'rūr: I saw Abū Dhar wearing a *Burda* (garment) and his slave too was wearing a *Burda*, so I said (to Abū Dhar), "If you take this (*Burda* of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abū Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called

٦٠٥٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ الْمَعْرُورِ، هُوَ ابْنُ سُوِيدٍ، عَنْ أَبِي ذَرٍّ قَالَ: رَأَيْتُ عَلَيْهِ بُرْدًا، وَعَلَى عَلَامِهِ بُرْدًا، فَقُلْتُ: لَوْ أَخَذْتَ هَذَا فَلَيْسَتْ كَانَتْ حُلَّةً، وَأَعْطَيْتَهُ تَوْبَاً آخَرَ،

(1) (H. 6049) See *Sūrah* No. 97. (The Qur'ān)

her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ said, "Did you abuse so-and-so?" I said, "Yes." He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islamic Period of) Ignorance." I said, "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allāh has put them under your command. So the one under whose hand Allāh has put his brother, should feed him of what he eats, and dress him of what he himself dresses, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet ﷺ said, "What is Dhul-Yadain (the long-armed person) saying?"

And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

6051. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ led us in the *Zuhr* prayer, offering only two *Rak'a* and then (finished it) with *Taslim*, went out in front of the mosque and stood there, putting his hand over a piece of wood. Abū Bakr and 'Umar were also present among the people on that day but dared not talk to him [about his *Salāt* (prayer)]. And the hasty people went away, wondering, "Has *As-Salāt* been shortened?" Amongst the people there was a man whom the Prophet ﷺ used to call Dhul-Yadain (the long-armed). He said, "O Allāh's Prophet! Have you forgotten or has *As-Salāt* (prayer)

فَقَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ كَلَامٌ،
وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً فَيُلْتُ مِنْهَا،
فَذَكَرَنِي إِلَى السَّيِّدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي:
«أَسَابَيْتَ فُلَانًا؟» قُلْتُ: نَعَمْ، قَالَ:
«أَفَيُلْتُ مِنْ أُمَّهُ؟» قُلْتُ: نَعَمْ، قَالَ:
«إِنَّكَ امْرُرْ فِيكَ جَاهِلِيَّةً». قُلْتُ:
عَلَى سَاعِتِي هَذِهِ، مَنْ كَبِيرُ السَّنَّ؟
قَالَ: «نَعَمْ، هُمْ إِخْرَانُكُمْ، جَعَلُوكُمْ
اللَّهُ تَحْتَ أَيْدِيْكُمْ، فَمَنْ جَعَلَ اللَّهَ
أَخَاهُ تَحْتَ يَدِهِ، فَلَيُطْعِمَهُ مِمَّا يَأْكُلُ،
وَلَيُلْبِسَهُ مِمَّا يَلْبِسُ، وَلَا يَكْلُفُهُ مِنْ
الْعَمَلِ مَا يَعْلَمُهُ، فَإِنْ كَلَفَهُ مَا يَعْلَمُهُ
فَلَيُعْلِمْهُ عَلَيْهِ». [راجع: ٣٠]

(٤٥) **بَابُ** ما يَجُوزُ مِنْ ذِكْرِ النَّاسِ،
نَحْوَ قَوْلِهِمُ الظَّوِيلُ وَالقَصِيرُ،
وَقَالَ السَّيِّدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَقُولُ ذُو
الْبَيْنِ؟» وَمَا لَا يُرَادُ بِهِ شَيْءٌ الرَّجُلِ.

٦٠٥١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ: قَالَ صَلَّى
بِنَا السَّيِّدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ،
ثُمَّ قَامَ إِلَى خَشَبَةِ مُقَدَّمِ
الْمَسْجِدِ، وَوَضَعَ يَدَهُ عَلَيْهَا، وَفِي
الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٍ وَعُمَرٌ، فَهَابَا أَنْ
يُكَلِّمَاهُ، وَخَرَجَ سَرَعاً النَّاسِ
فَقَالُوا: قَصَرَتِ الصَّلَاةُ؟ وَفِي الْقَوْمِ

been shortened?” The Prophet ﷺ said, “Neither have I forgotten, nor has it been shortened.” They (the people) said, “Surely, you have forgotten, O Allāh’s Messenger!” The Prophet ﷺ said, “*Dhul-Yadain* has told the truth.” So the Prophet ﷺ got up and offered two (more) *Rak'a* and finished his *Salāt* (prayer) with *Taslim*. Then he said *Takbīr*, performed a prostration of ordinary duration or longer, then he raised his head and said *Takbīr* and performed another prostration of ordinary duration or longer, and then raised his head and said *Takbīr* (i.e., he performed the two prostrations of *Sahw*, i.e., forgetfulness and finished with *Taslim*).”

(46) CHAPTER. Backbiting, and the Statement of Allāh تَعَالَى:
“...And spy not, neither backbite one another...” (V.49 :12)

6052. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ passed by two graves and said, “Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin (to avoid). This one (pointing to one grave) used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things).” The Prophet ﷺ then asked for a green branch (of a date-palm tree), split it into two pieces and planted one on each grave and said, “I hope that their torture might be lessened, till these (green branches) get dried.”⁽¹⁾

رَجُلٌ كَانَ النَّبِيُّ ﷺ يَدْعُوهُ «ذَا الْيَدَيْنِ»، فَقَالَ: يَا نَبِيَّ اللَّهِ، أَسِيَّتْ أَمْ قَصْرَتْ؟ فَقَالَ: لِمَ أَنْسَ وَلَمْ تَقْصُرْ، قَالُوا: بَلْ نَسِيَّتْ يَا رَسُولَ اللَّهِ، قَالَ: «صَدَقَ ذُو الْيَدَيْنِ»، فَقَامَ فَصَلَّى رُكُعَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ. [راجع: ٤٨٢]

(٤٦) بَابُ الغَيْبَةِ، وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا إِيَّاهُمْ أَحَدُكُمْ أَنْ يَأْكُلْ لَحْمَ أَخِيهِ مِنْهَا فَكَرِهُتُمُوهُ وَلَقُوا اللَّهُ إِنَّ اللَّهَ تَوَابُ رَحِيمٌ﴾ الآية [الحجرات: ١٢].

٦٠٥٢ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُينِ، عَنِ ابْنِ عَبَّاسٍ. رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبَرَيْنِ فَقَالَ: إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هُذَا فَكَانَ لَا يَسْتَرُّ مِنْ بَوْلِهِ، وَأَمَّا هُذَا فَكَانَ يَمْشِي بِالنَّوِيمَةِ، ثُمَّ دَعَا بِعَسِيبٍ رَطِيبٍ فَشَقَّهُ بِأَشْتِينِ، فَعَرَسَ عَلَى هُذَا وَاحِدًا، وَعَلَى هُذَا وَاحِدًا، ثُمَّ قَالَ: «لَعْلَهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبِسْسَا». [راجع: ٢١٦]

(1) (H. 6052) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons [*Fath Al-Bārī*].

[See Vol. 1, *Hadīth* No. 216 and its footnote]

(47) CHAPTER. The Statement of the Prophet ﷺ: “The best family (house) among the *Ansār*”

6053. Narrated Abū Usaid As-Sa‘idī: The Prophet ﷺ said, “The best family among the *Ansār* is the Banū An-Najjār.”

(٤٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ»،

٦٠٥٣ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي الرَّنَادِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي أَسِيدِ السَّاعِدِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بْنُو النَّجَّارِ». [راجع: ٣٧٨٩]

(٤٨) بَابُ مَا يَحُورُ مِنْ اغْتِيَابِ أَهْلِ الْفَسَادِ وَالرَّبِّيْبِ

٦٠٥٤ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا أَبُو عُيْنَةَ: سَمِعْتُ أَبْنَ الْمُنْكَدِرِ: سَمِعَ عُرْوَةَ بْنَ الزُّبِيرَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ قَالَتِ: اسْتَأْذِنَ رَجُلًا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِذْنُوا لَهُ، يَسْأُلُ أَخْوَةَ الْعَيْشِرَةِ، أَوْ أَبْنَ الْعَيْشِرَةِ». فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ، قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْتَ الَّذِي قُلْتَ، ثُمَّ أَلَّتَ لَهُ الْكَلَامَ؟ قَالَ: «أَيُّ عَائِشَةَ، إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ، أَوْ وَدَعَهُ النَّاسُ اتَّقَاءً فُحْشِيَّهُ». [راجع: ٦٠٣٢]

(٤٩) بَابُ: النَّمِيَّةُ مِنَ الْكَبَائِرِ

٦٠٥٥ - حَدَّثَنَا أَبُو سَلَامٍ:

(48) CHAPTER. What is allowed as regards backbitings wicked and suspicious people.

6054. Narrated ‘Āishah: A man asked permission to enter upon Allāh’s Messenger ﷺ. The Prophet ﷺ said, “Admit him. What an evil brother of his people,” or said, “a son of his people!” But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, “O Allāh’s Messenger! You had said what you had said, yet you spoke to him in a very polite manner?” The Prophet ﷺ said, “O ‘Āishah! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression.”

(49) CHAPTER. *An-Namīma* is one of the great sins. [It means to go about with calumnies (the conveyance of disagreeable false information from one person to another to create hostility between them)].

6055. Narrated Ibn ‘Abbās: Once, the

Prophet ﷺ went through the graveyards of Al-Madīna and heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "They are being tortured (in punishment), but they are not being punished because of a major sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with *Namīma* (calumnies)." Then the Prophet ﷺ asked for a green palm-tree branch and split it into two pieces and placed one piece on each grave, saying, "I hope that their torture (punishment) might be lessened, till these (green branches) get dried."⁽¹⁾

أَخْبَرَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ أَبُو عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: حَرَجَ النَّبِيُّ ﷺ مِنْ بَعْضِ جِيَطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ: «يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرَةٍ وَإِنَّهُ لَكَبِيرٌ». كَانَ أَحَدُهُمَا لَا يَسْتَرُّ مِنَ الْبَوْلِ، وَكَانَ الْآخَرُ يَمْشِي بِالثَّوْمَيْةِ، ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكَسْرَتَيْنِ - أَوْ ثَيْتَيْنِ - فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا، وَكِسْرَةً فِي قَبْرِ هَذَا، فَقَالَ: «الْعَلَمَةُ يُخَفِّفُ عَنْهُمَا مَا لَمْ يَبِسَّا». [راجع: ٢١٦]

(50) CHAPTER. What is disliked of *Namīma* (calumnies).

And the Statement of Allāh : تَعَالَى
"A slanderer, going about with calumnies." (V.68:11)
And also the Statement of Allāh : تَعَالَى
"Woe to every slanderer and backbiter." (V.104:1)

Yahmiz', *Yalmiz'* or *Ya'ib'*, all mean the same (i.e., disgracing the person in his absence).

6056. Narrated Hudhaifa: I heard the Prophet ﷺ saying, "A *Qattāt*⁽²⁾ will not enter Paradise."

(٥٠) بَابُ ما يُكْرَهُ مِنَ النَّيْمَةِ وَقُولُهُ تَعَالَى: «هَنَّا مَشَائِعٌ يَتَمِيمُ (١١)» [القلم: ١١] وَ«وَلَلَّهِ لَكُلُّ هُنَزَّ لُزْرَةً (١)» [الهمزة: ١] يَهُوزُ، وَيَلْمُزُ، وَيَعِيبُ: وَاحِدٌ.

٦٠٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامَ قَالَ: كُنَّا مَعَ حُذَيْفَةَ فَقَبَلَ لَهُ: إِنَّ رَجُلًا يَرْفَعُ الْحَدِيثَ إِلَى عُثْمَانَ، فَقَالَ حُذَيْفَةُ: سَمِعْتُ الشَّيْءَ

(1) (H. 6055) See the footnote of *Hadīth* No. 6052.

(2) (H. 6056) A *Qattāt* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

يَقُولُ : «لَا يَدْخُلُ الْجَنَّةَ قَاتِلٌ» .

(٥١) بَابُ قَوْلِ اللَّهِ تَعَالَى :

«وَجَتَنُوا فَوْكَ الزُّورِ» [الحج: ٣٠].

٦٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ :

حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الْمَقْبِرِيِّ ،
عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ : «مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ
وَالْعَمَلَ بِهِ ، وَالْجَهَلُ ، فَلَيْسَ اللَّهُ
حَاجَةً أَنْ يَدْعَ طَعَامَهُ وَشَرَابَهُ» .

قَالَ أَحْمَدُ : أَفْهَمَنِي رَجُلٌ

[إسناده]. [راجع: ١٩٠٣]

(٥٢) بَابُ مَا قِيلَ فِي ذِي الْوَجْهَيْنِ

٦٠٥٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ :

حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا
أَبُو صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : «تَجِدُّ مِنْ
شَرَارِ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ، ذَا
الْوَجْهَيْنِ الَّذِي يَأْتِي هُؤُلَاءِ بِوَجْهِهِ ،
وَهُؤُلَاءِ بِوَجْهِهِ» . [راجع: ٣٤٩٤]

(٥٣) بَابُ مَنْ أَخْبَرَ صَاحِبَهُ بِمَا
يُقَالُ فِيهِ

٦٠٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفَ : أَخْبَرَنَا سُفِيَّانُ ، عَنِ
الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ ابْنِ
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَسَّمَ
رَسُولُ اللَّهِ ﷺ قِسْمَةً ، فَقَالَ رَجُلٌ مِنْ

(٥١) CHAPTER. The Statement of Allāh

: تَعَالَى :

“... And shun lying speech (false statements).” (V.22:30)

6057. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Whoever does not give up lying speech, (false statements) and acting on them (i.e., telling lies), and evil deeds, and behaving in an ignorant evil way, and speaking bad words to others, then Allāh is not in need of his (fasting) leaving his food and drink.”

[See *Faith Al-Bārī*]

(٥٢) CHAPTER. What is said about a double-faced person.

6058. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face.”

(٥٣) CHAPTER. Whoever informs his friend what has been said about him.

6059. Narrated Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ : Once Allāh's Messenger ﷺ divided and distributed (the war booty). An *Anṣāri* man said, “By Allāh! Muḥammad (ﷺ), by this distribution, did not intend to please Allāh.” So I came to Allāh's Messenger ﷺ and informed him about it, whereupon his face became changed with anger and he said,

"May Allāh bestow His Mercy on Musā (Moses) for he was harmed more than this, yet he remained patient."

الأنصارِ : وَاللَّهُ مَا أَرَادَ مُحَمَّدَ بِهِذَا
وَجْهَ اللَّهِ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ
فَأَخْبَرْتُهُ فَتَعَمَّرَ وَجْهُهُ، وَقَالَ : «رَحْمَةُ
اللَّهِ مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا
فَصَبَرَ». [راجع: ٣١٥٠]

(54) CHAPTER. What is disliked of praising a person.

6060. Narrated Abū Mūsa : The Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him), "You have destroyed, or cut the back of the man."

٦٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَاحِ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ : سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَنْتَهِي عَلَى رَجُلٍ وَيُظْرِيهِ فِي الْمِدْحَةِ فَقَالَ : «أَهْلَكُوكُمْ - أَوْ قَطَعُوكُمْ - ظَهَرَ الرَّجُلُ». [راجع: ٢٦٦٣]

6061. Narrated Abū Bakra : A man was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, "May Allāh's Mercy be on you! You have cut the neck of your friend." The Prophet ﷺ repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh."

(Khālid said, "Woe to you," instead of "Allāh's Mercy be on you.").

(55) CHAPTER. Whoever praises his brother with that he knows.

٦٠٦١ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعبَةُ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا ذَكَرَ عِنْدَ النَّبِيِّ ﷺ فَأَنْتَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ : «وَيَحْكَ قَطَعْتَ عُنْقَ صَاحِبِكَ - يَقُولُهُ مَرَارًا - إِنْ كَانَ أَحْدُكُمْ مَادِحًا لَا مَحَالَةَ فَأَنْتَلُ : أَحْسِبَ كَذَا وَكَذَا، إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ، وَاللَّهُ حَسِيمٌ وَلَا يُزَكَّى عَلَى اللَّهِ أَحَدٌ». [راجع: ٢٦٦٢]
فَالْوَهَيْبُ عَنْ خَالِدٍ : «وَيَلَكَ» .

(٥٥) بَابُ مَنْ أَنْتَى عَلَى أَخِيهِ بِمَا يَعْلَمُ

And Sa'd said, "I never heard the Prophet ﷺ saying to anyone walking on the earth that he is from the people of Paradise except to 'Abdullah bin Salam."

6062. Narrated Sâlim that his father said; "When Allah's Messenger ﷺ mentioned what he mentioned about (the hanging of) the *Izâr* (waist-sheet), Abû Bakr said, "O Allah's Messenger! My *Izâr* slackens on one side (without my intention)." The Prophet ﷺ said, "You are not among those (who, out of conceit, or of pride) drag their *Izâr* behind them."

وقال سعد: ما سمعت النبي ﷺ يقول لأحد يمشي على الأرض: «إنه من أهل الجنة» إلا لعبد الله بن سلام.

٦٠٦٢ - حَدَّثَنَا عَلَيْيَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّاً: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ ذَكَرَ فِي الْإِذَارِ مَا ذَكَرَ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ إِذَارِي يَسْقُطُ مِنْ أَحَدِ شَقِيقِيْهِ، قَالَ: «إِنَّكَ لَسْتَ مِنْهُمْ».

[راجع: ٣٦٦٥]

(٥٦) **باب قول الله تعالى:** ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾ [التحل: ٩٠]،
وَقَوْلِهِ: ﴿إِنَّمَا يَنْهَاكُمْ عَنِ الْأَنْسُكِمْ﴾ [يونس: ٢٣] وَقَوْلِهِ: ﴿شَمَّ بُغَى عَلَيْهِ لِيَنْصُرَنَّهُ اللَّهُ﴾ [الحج: ٦٠] وَتَرَكَ إِثْرَةَ الشَّرَّ عَلَى مُسْلِمٍ أَوْ كَافِرٍ.

(56) CHAPTER. The Statement of Allâh (56) CHAPTER. The Statement of Allâh
 تَعَالَى: "Verily! Allâh enjoins *Al-'Adl* (i.e., justice and worshipping none but Allâh Alone — Islâmic Monotheism) and *Al-Ihsân* [i.e., to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *As-Sunna* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all what Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids *Al-Fâhshâ'* (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e., all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e., all kinds of oppression), He admonishes you, that you may take heed." (V.16:90)

And His Statement:

"...O mankind! Your rebellion (disobedience to Allâh) is only against your

own selves..." (V.10:23)

And His Statement:

"...And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him..." (V.22:60)

And one should give up causing evil to a Muslim or to a disbeliever.

6063. Narrated ‘Āishah: The Prophet ﷺ continued for such and such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said to me, "O ‘Āishah! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Labīd bin Aṣam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date-palm tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwān.' Then the Prophet ﷺ went to that well and said, "This is the same well which was shown to me (in the dream). The tops of its date-palm trees look like the heads of the *Shayātīn* (devils), and its water looks like the infusion of *Hinnā* leaves." Then the Prophet ﷺ ordered that those things be taken out. I said, "O Allāh's Messenger! Why did you not treat yourself with *Nashra* or you don't want to disclose?" The Prophet ﷺ said, "Allāh has cured me; and I hate to spread the evil among the people."⁽¹⁾ ‘Āishah added, "(The magician) Labīd bin

سُفِيَّانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَكَثَ النَّبِيُّ ﷺ كَذَا وَكَذَا، يُخَيِّلُ إِلَيْهِ أَنَّهُ يَأْتِي أَهْلَهُ وَلَا يَأْتِي. قَالَتْ عَائِشَةُ: فَقَالَ لِي ذَاتَ يَوْمٍ: «يَا عَائِشَةُ، إِنَّ اللَّهَ تَعَالَى أَفْتَانِي فِي أَمْرٍ اسْتَفْتَيْتُهُ فِيهِ: أَتَانِي رَجُلٌ فِي جَلْسَةٍ أَحَدُهُمَا عِنْدَ رِجْلِي وَالْآخَرُ عِنْدَ رَأْسِي، فَقَالَ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا بِالرَّجُلِ؟ قَالَ: مَطْبُوبٌ - يَعْنِي مَسْحُورًا - قَالَ: وَمَنْ ظَبَّهُ؟ قَالَ: لَبِيدُ بْنُ أَعْصَمَ، قَالَ: وَفِيمَ؟ قَالَ: فِي جُفَّ طَلْعَةِ ذَكَرٍ، فِي مُشْطِ وَمُشَاطَةٍ، تَحْتَ رَعْوَقَةٍ فِي بَثَرِ دَرْوَانَ». فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «هَذِهِ الْبِئْرُ الَّتِي أُرِيَتُهَا، كَانَ رُؤْسُ نَخْلَهَا رُؤُسُ الشَّيَاطِينِ، وَكَانَ مَاءُهَا نُقَاعَةُ الْحِنَاءِ». فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَأَخْرَجَ قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَهَلَا - تَعَنِي

(1) (H. 6063) The Prophet ﷺ did not want to encourage people to learn magic.

Aṣam was a man from Banī Zuraiq, an ally of the Jews.” (See H. 5765)

تَشَرَّفْتَ؟ - فَقَالَ النَّبِيُّ ﷺ: «أَمَّا اللَّهُ فَقَدْ شَفَانِي، وَأَمَّا أَنَا فَأُكْرِهُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا»، قَالَ ثُ: وَلَيُدْ بْنُ أَعْصَمَ رَجُلٌ مِنْ بَنِي زُرْقَيْنِ حَلِيفٌ لِيهُودَ. [راجع: ٣٧٥]

(٥٧) بَابُ ما يُنْهِي عَنِ التَّحَاسِدِ وَالتَّدَابُرِ،

وَقَوْلُهُ تَعَالَى: «وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ» [الفلق: ٥].

٦٠٦٤ - حَدَّثَنَا يَشْرُبُرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامَ بْنِ مُبْنَيْ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنُّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسِّسُوا وَلَا تَجَسِّسُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَابِرُوا، وَلَا تَبَاغِضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [راجع: ٥١٤٣]

٦٠٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي أَنَّسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغِضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَابِرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. وَلَا يَحْلُّ لِسُلْطَنٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ». [راجع: ٦٠٧٦]

(٥٨) بَابُ: «يَا أَيُّهَا الَّذِينَ مَاءَمُوا أَجْتَبَنَا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا يَحْسَسُوا» [الحجرات: ١٢]

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

And the Statement of Allāh :

“And from the evil of the envier when he envies.” (V.113:5)

6064. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Beware of suspicion, for suspicion is the worst of false tales ; and do not look for others' faults, and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another ; and O Allāh's worshippers! Be brothers (as Allāh has ordered you!).”

6065. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Do not hate one another, and do not be jealous of one another ; and do not desert (cut your relation with) each other, and O Allāh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.”

(58) CHAPTER. The Statement of Allāh :

“O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another...” (V.49:12)

6066. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*⁽¹⁾, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allāh's worshippers! Be brothers!"

٦٠٦٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِيَّاكُمْ وَالظَّنُّ فِي النَّاسِ أَكْبَرُ الْحَدِيثِ، وَلَا تَحْسِسُوا، وَلَا تَجْسِسُوا، وَلَا تَنْاجِسُوا، وَلَا تَحَسَّدُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

[راجع: ٥١٤٣]

(59) CHAPTER. What sort of suspicion is allowed.

6067. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, "The Prophet ﷺ said, "I do not think that so-and-so and so-and-so know anything of our religion."

And Al-Laith said, "These two persons were among the hypocrites."

(٥٩) بَابُ ما يَجُوزُ مِنَ الظَّنِّ

٦٠٦٧ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَا أُطْلِنَ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا». قَالَ الْلَّيْثُ: كَانَا رَجُلَيْنِ مِنَ الْمُنَافِقِينَ.

[انظر: ٦٠٦٨]

6068. Narrated Al-Laith: ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, "The Prophet ﷺ entered upon me one day and said, 'O ‘Āishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow'."

٦٠٦٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ بْنُ هَذَا، وَقَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ يَوْمًا وَقَالَ: «يَا عَائِشَةً، مَا أُطْلِنَ فُلَانًا وَفُلَانًا يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ». [راجع: ٦٠٦٧]

(٦٠) بَابُ سَرِّ الْمُؤْمِنِ عَلَى نَفْسِهِ

(60) CHAPTER. (It is recommended that) a believer should conceal what sins he may commit.

6069. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ

٦٠٦٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ

(1) (H. 6066) *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

heard Allāh's Messenger ﷺ saying,.. "All the sins of my followers will be forgiven except those of the *Mujāhirin* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and though Allāh screens it from the public, then he comes in the morning and says, 'O so-and-so, I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allāh's Screen from himself."

عبد الله: حدثنا إبراهيم بن سعيد، عن ابن أخي ابن شهاب، عن ابن شهاب، عن سالم بن عبد الله قال: سمعت أبا هريرة يقول: سمعت رسول الله ﷺ يقول: «كُلُّ أمتي معاذى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يُضيّع وقد ستره الله فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يسْتُرُ ربه ويُضيّع يكفيه ستر الله عنه».

٦٠٧٠ - حدثنا مسدد: حدثنا أبو عوانة، عن قتادة، عن صفوان بن محرز: أن رجلاً سأله ابن عمر: كيف سمعت رسول الله ﷺ يقول في النجوى؟ قال: «يدنو أحدهم من ربيه حتى يضع كتفه عليه، فيقول: عملت كذا وكذا؟ فيقول: نعم. ويقول: عملت كذا وكذا؟ فيقول: نعم، فيقرّرها، ثم يقول: إني سرتُ عليك في الدنيا، فأنا أغفر لها لك اليوم».

[راجع: ٢٤٤١]

(٦١) بابُ الْكِبْرِ

وقال مجاهد (تَائِيَ عَطْفِهِ)
[الحج: ٩] مُسْتَكِبِراً في نفسه. عطفه: رقبته.

(1) (Chap. 61) (V.22.9) Narrated Abdullah bin Mas'ud: Allāh Messenger ﷺ said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said verily a person loves that=

6071. Narrated Hāritha bin Wahb Al-Khuzaī: The Prophet ﷺ said, “Shall I inform you about the people of Paradise? They comprise every obscure, unimportant humble person, and if he takes Allāh’s Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the (Hell) Fire? They comprise every cruel, violent, proud and conceited person.”

٦٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا مَعْبُودُ بْنُ خَالِدٍ الْقَيْسَرِيُّ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخَزَاعِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّتَضَاعِفٍ لَوْ أَفْسَمَ عَلَى اللَّهِ لَا يَرَهُ. أَلَا أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَنْلَ حَوَّاظِ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madina could take hold of the hand of Allāh’s Messenger ﷺ and take him wherever she wished.^(١)

٦٠٧٢ - وَقَالَ مُحَمَّدُ بْنُ عِيسَىٰ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيدُ الطَّوَيْلُ: حَدَّثَنَا أَنْسُ ابْنُ مَالِكٍ قَالَ: كَانَتِ الْأُمَّةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقُ إِلَيْهِ حَيْثُ شَاءَتْ.

(٦٢) بَابُ الْهِجْرَةِ،

(62) CHAPTER. *Al-Hijra* [(to desert or) cut one’s relation with another Muslim (i.e., not to speak to him on meeting him)].

The Prophet ﷺ said, “It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.”

وَقَوْلُ النَّبِيِّ ﷺ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلَاثٍ».

6073, 6074, 6075. Narrated ‘Āishah, the wife of the Prophet ﷺ that she was told that ‘Abdullāh bin Az-Zubair (on hearing that she was selling, or giving something as a gift) said, “By Allāh, if ‘Āishah does not give up this, I will declare her incompetent to dispose of her wealth.” I said, “Did he (‘Abdullāh bin Az-Zubair) say so?” They (people) said, “Yes.” ‘Āishah said, “I vow to Allāh that I

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الرَّهْبَرِيِّ قَالَ: حَدَّثَنِي عَوْفُ ابْنُ الطَّفَيْلِ، وَهُوَ ابْنُ أَخِي عَاشَةَ زَوْجِ النَّبِيِّ ﷺ لِأَمْهَا: أَنَّ عَاشَةَ حُدُثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الرُّبِّيرِ قَالَ فِي بَيْعِ أَوْ

=his dress should be beautiful and his shoes should be beautiful. The Prophet ﷺ remarked: Verily, Allāh is the Most Beautiful and loves beauty. Pride is to completely disregard the truth and to scorn (looking down upon) the people.” (*Sahih Muslim*, Book of Faith, Vol. 1, *Hadīth* No. 164).

(1) (H. 6072) The Prophet ﷺ was the most humble person having not the least of pride, and he used to help all and was very kind to everybody.

will never speak to Ibn Az-Zubair.” When this desertion lasted long, ‘Abdullāh bin Az-Zubair sought intercession with her, but she said, “By Allāh, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow.” When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and ‘Abdur-Rahmān bin Al-Aswad bin ‘Abd Yaghūth, who were from the tribe of Banī Zuhra, “I beseech you, by Allāh, to let me enter upon ‘Āishah, for it is unlawful for her to vow to cut the relation with me.” So Al-Miswar and ‘Abdur-Rahmān, wrapping their sheets around themselves, asked ‘Āishah’s permission saying, “Peace and Allāh’s Mercy and Blessings be upon you! Shall we come in?” ‘Āishah said, “Come in.” They said, “All of us?” She said, “Yes, come in, all of you,” not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of ‘Āishah and started requesting her to excuse him, and wept. Al-Miswar and ‘Abdur-Rahmān also started requesting her to speak to him and to accept his repentance. They said (to her), “The Prophet ﷺ forbade what you know of deserting (not speaking to your Muslim brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days).” So when they increased their reminding her (of the superiority of having good relations with kith and kin, and of excusing other’s sins), and brought her down to a critical situation, she started reminding them, and wept, saying, “I have made a vow, and (the question of) vow is a difficult one.” They (Al-Miswar and ‘Abdur-Rahmān) persisted in their appeal till she spoke with ‘Abdullāh bin Az-Zubair and she manumitted forty

عطاءً أعطته عائشةً: وَاللَّهُ لَتَتَهَيَّنَ عائشةً أَوْ لَا حَجْرَنَ عَلَيْهَا، فَقَالَتْ: أَهُوَ قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ اللَّهُ عَلَيَّ نَدْرٌ، أَنْ لَا أُكَلِّمَ أَبْنَ الرَّبِّيْرِ أَبْدًا، فَاسْتَشْفَعَ ابْنُ الرَّبِّيْرِ إِلَيْهَا حِينَ طَالَتِ الْهِجْرَةُ، فَقَالَتْ: لَا وَاللَّهِ لَا أَشْفَعُ فِيهِ أَحَدًا، وَلَا أَتَحَنَّثُ إِلَى نَدْرِي. فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ الرَّبِّيْرِ، كَلَمَ الْمِسْوَرَ بْنَ مَعْخَرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَيْدٍ يَعْوَثُ، وَهُمَا مِنْ بَنَيِّ رُهْرَةَ، وَقَالَ لَهُمَا: أَنْشَدُكُمَا بِاللَّهِ لَمَّا أَذْخَلْتُمَا عَلَى عائشَةَ، فَإِنَّهَا لَا يَحْلُّ لَهَا أَنْ تَنْدِرُ قَطْيِعَتِي. فَأَقْبَلَ بِهِ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ مُسْتَمْلِيْنَ بِأَرْدِيْهُمَا، حَتَّى اسْتَأْذَنَا عَلَى عائشَةَ فَقَالَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنْدَخُلُ؟ قَالَتْ عائشةً: ادْخُلُوا. قَالُوا: كُلُّنَا؟ قَالَتْ: نَعَمْ، ادْخُلُوا كُلَّكُمْ، وَلَا تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الرَّبِّيْرِ، فَلَمَّا دَخَلُوا دَخَلَ ابْنُ الرَّبِّيْرِ الْحِجَابَ، فَاغْتَنَّتْ عائشَةَ وَطَفَقَ يُناشِدُهَا وَيُبَكِّي، وَطَفَقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ يُناشِدَانِهَا إِلَّا مَا كَلَمَتُهُ وَقَلَّتْ مِنْهُ، وَيَقُولُانِ: إِنَّ النَّبِيَّ ﷺ قَدْ نَهَى عَمَّا قَدْ عَلِمَتْ مِنْ الْهِجْرَةِ، وَإِنَّهَا لَا يَحْلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لِيَالٍ. فَلَمَّا أَكْتَرُوا عَلَى عائشَةَ مِنْ

slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

الذِّكْرَةُ وَالتَّحْرِيجُ طَفَقَتْ تُذَكَّرُ هُمَا وَبَيْكِي وَتَقُولُ: إِنِّي نَذَرْتُ، وَالنَّذْرُ شَدِيدٌ. فَلَمْ يَزَالَا بِهَا حَتَّى كَلَمَتِ ابْنَ الرَّبِّيرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ أَرْبَعِينَ رَبَّةً، وَكَانَتْ تُذَكَّرُ نَذْرَهَا بَعْدَ ذَلِكَ فَتَبَكَّيَ، حَتَّى شَيْلَ دُمُوغُها خِمَارَهَا. [راجع: ٣٥٠٣]

6076. Narrated Anas bin Mâlik رضي الله عنه عنAllâh's Messenger ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert (cut your relation with) one another, but O Allâh's worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

٦٠٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسَّ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَبَاغُضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَابِرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ.

[راجع: ٦٠٦٥]

6077. Narrated Abû Ayyûb Al-Anṣârî رضي الله عنه عنAllâh's Messenger ﷺ said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former ; and the better of the two will be the one who greets the other first."

٦٠٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْئَشْيَى، عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ، يَتَقَبَّلُ، فَيُعَرِّضُ هَذَا وَيُعَرِّضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَدْأُبُ بِالسَّلَامِ". [انظر: ٦٢٣٧]

(٦٢) بَابُ مَا يَجُوزُ مِنَ الْهِجْرَانِ لِمَنْ عَصَى،

وَقَالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ التَّبَيِّنَ وَنَهَى النَّبِيُّ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا، وَذَكَرَ خَمْسِينَ لِيَلَةً،

(63) CHAPTER. The desertion of a sinful person (disobedient to Allâh and His Messenger ﷺ).

After Ka'b had failed to join the Prophet ﷺ (in the battle of Tabûk), he said, "The Prophet ﷺ forbade all the Muslims to speak to us." Ka'b mentioned fifty nights (as the period of his desertion).

6078. Narrated ‘Āishah رضي الله عنها عنها Allāh’s Messenger ﷺ said, “I know whether you are angry or pleased.” I said, “How do you know that O Allāh’s Messenger?” He said, “When you are pleased, you say, ‘Yes, by the Lord of Muḥammad,’ but when you are angry, you say, ‘No, by the Lord of Ibrāhīm (Abraham)’” I said, “Yes, I do not leave, except your name.”

٦٠٧٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدَهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا عُرُوفٌ غَصْبَكِ وَرِضَاكِ»، قَالَتْ: قُلْتُ: وَكَيْفَ تَعْرِفُ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّكَ إِذَا كُنْتَ رَاضِيَةً قُلْتِ: بَلِّي وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتَ سَاخِطَةً قُلْتِ: لَا وَرَبِّ إِبْرَاهِيمَ»، قَالَتْ: قُلْتُ: أَجْلُ، لَا أَهْجُرُ إِلَّا اسْمَكَ. [راجع: ٥٢٢٨]

(٦٤) **بابٌ:** هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ، أَوْ بُكْرَةً وَعَشِيَّةً؟

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

6079. Narrated ‘Āishah رضي الله عنها the wife of the Prophet ﷺ I do not remember my parents believing in any religion other than the religion (of Islām), and there passed not a single day, without our being visited by Allāh’s Messenger ﷺ in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, “This is Allāh’s Messenger ﷺ coming at an hour at which he never used to visit us.” Abū Bakr said, “There must be something very urgent that has brought him at this hour.” The Prophet ﷺ said, “I have been allowed to go out (of Makkah) to migrate.”

[For details, see Vol. 5, *Hadīth* No. 3905 and 3906
[حدث المهرة

٦٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمِرٍ، وَقَالَ الْلَّذِيْنُ: حَدَّثَنِي عَقِيلٌ: قَالَ أَبُو شَهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزَّبِيرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أُعْقِلْ أَبُوئِي إِلَّا وَهُمَا يَدِينانِ الدِّينَ، وَلَمْ يَمْرِ عَلَيْهِمَا يَوْمٌ إِلَّا يَأْتِيَنَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً. فَيَئِمَّا تَحْنُ جُلُوسُهُ فِي بَيْتِ أَبِي بُكْرٍ فِي نَهَارِ الظَّهِيرَةِ قَالَ قَائِلٌ: هَذَا رَسُولُ اللَّهِ ﷺ، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِنَا فِيهَا. قَالَ أَبُو بُكْرٍ: مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَ: «إِنِّي قَدْ أُذِنَ لِي بِالْخُرُوجِ».

[راجع: ٤٧٦]

(65) CHAPTER. The paying of a visit.

And whoever visited some people and ate in their houses.

Salmān visited Abū Ad-Dardā' during the lifetime of the Prophet ﷺ and took a meal with him.

6080. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ visited a household among the *Anṣār*, and he took a meal with them. When he intended to leave, he asked for a place in that house for him to pray. So, a mat, sprinkled with water, was put and he offered *Salāt* (prayer) over it, and invoked for Allāh's Blessing upon them (his hosts).

(٦٥) بَابُ الْزِيَارَةِ،
وَمَنْ زَارَ قَوْمًا فَطَعِيمٌ عِنْدَهُمْ،
وَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فِي عَهْدِ
النَّبِيِّ ﷺ فَأَكَلَ عِنْدَهُ.

٦٠٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:
أَخْبَرَنَا عَبْدُ الْوَهَابِ، عَنْ خَالِدِ
الْحَذَّاءِ، عَنْ أَنَسِ ابْنِ سِيرِينَ عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ زَارَ أَهْلَ بَيْتٍ مِنَ
الْأَنْصَارِ، فَطَعِيمٌ عِنْدَهُمْ طَعَاماً، فَلَمَّا
أَرَادَ أَنْ يَخْرُجَ، أَمْرَ بِمَكَانِ مِنَ الْبَيْتِ
فَنَفَضَّحَ لَهُ عَلَى بَسَاطٍ فَصَلَّى عَلَيْهِ
وَدَعَا لَهُمْ. [راجع: ٦٧٠]

(٦٦) بَابُ مَنْ تَجَهَّلَ لِلْمُؤْمِنِ

(66) CHAPTER. Whoever spruced himself up for the delegates.

6081. Narrated ‘Abdullāh: ‘Umar saw a silken cloak over a man (for sale), so he took it to the Prophet ﷺ and said, “O Allāh's Messenger! Buy this and wear it when the delegate comes to you.” He (ﷺ) said, “The silk is worn by one who will have no share (in the Hereafter).” Some time passed after this event, and then the Prophet ﷺ sent a (similar) cloak to him. ‘Umar brought that cloak back to the Prophet ﷺ and said, “You have sent this to me, and you said about a similar one what you said?” The Prophet ﷺ said, “I have sent it to you so that you may get money by selling it.” Because of this, Ibn ‘Umar used to hate the silken markings on the garments.

٦٠٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ:
حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي يَحْيَى بْنُ
أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ
عَبْدِ اللَّهِ: مَا الإِسْبَرِقُ؟ قُلْتُ: مَا
غَلُظٌ مِنَ الدِّيَاجِ وَحَسْنٌ مِنْهُ، قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: رَأَى عُمَرُ
عَلَى رَجُلٍ حُلَّةً مِنْ إِسْبَرِقٍ، فَأَتَى بِهَا
النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اشْتَرِ
هَذِهِ فَالْبَسْهَا لِوَفْدِ النَّاسِ إِذَا قَدِمُوا
عَلَيْكُمْ، فَقَالَ: «إِنَّمَا يُبَشِّرُ الْحَرِيرَ مَنْ
لَا خَلَاقَ لَهُ»، فَمَضَى فِي ذَلِكَ مَا

مضى، ثمَّ إِنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ بِحُلَّةٍ، فَأَتَى بِهَا النَّبِيُّ ﷺ فَقَالَ: بَعْثَتْ إِلَيْهِ بِهَذِهِ، وَقَدْ قُلْتَ فِي مِثْلِهَا مَا قُلْتَ؟ قَالَ: «إِنَّمَا بَعَثْتُ إِلَيْكَ لِتُصِيبَ بِهَا مَالًا». [راجع: ٨٨٦] فَكَانَ ابْنُ عُمَرَ يُكْرَهُ الْعِلْمَ فِي التَّوْبِ لِهَذَا الْحَدِيثِ.

(٦٧) بَابُ الْإِخْرَاءِ وَالْحِلْفِ،

(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

And Abū Juhaifa said, “The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā’.

‘Abdur-Rahmān bin ‘Aūf said, “When we arrived at Al-Madīna, the Prophet ﷺ established a bond of brotherhood between me and Sa‘d bin Ar-Rabi‘.”

6082. Narrated Anas bin ‘Uthmān رضي الله عنه: When ‘Abdur-Rahmān came to us, the Prophet ﷺ established a bond of brotherhood between him and Sa‘d bin Ar-Rabi‘. Once, the Prophet ﷺ said, “As you (O ‘Abdur-Rahmān) have married, give a wedding banquet even if with one sheep.”

وَقَالَ أَبُو حُجَّةَ: آخِي النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ آخِي النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الْرَّبِيعِ.

٦٠٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمْنَا عَلَيْنَا عَبْدُ الرَّحْمَنِ فَآخِي النَّبِيِّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الْرَّبِيعِ فَقَالَ النَّبِيُّ ﷺ: «أُولَئِمْ وَلَوْ يُشَاهِدُ».

[راجع: ٢٠٤٩]

٦٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاً: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسَّ بْنَ مَالِكٍ: أَبْلَغْكَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا حِلْفَ فِي الإِسْلَامِ؟» فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرْشِ وَالْأَنْصَارِ فِي دَارِي. [راجع: ٢٢٩٤]

(٦٨) بَابُ التَّبَسمِ وَالضَّحِكِ،

(68) CHAPTER. (What is said about) smiling and laughing.

And Fātīma said, "The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed."

Ibn ‘Abbās said, "Allāh is He Who makes (whom He wills) laugh and makes (whom He wills) weep."

[See V.53:43 the Qur’ān].

6084. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Al-Quraṣī divorced his wife irrevocably (i.e., that divorce was the final). Later on ‘Abdur-Raḥmān bin Az-Zubair married her after him. She came to the Prophet ﷺ and said, "O Allāh's Messenger! I was Rifa'a's wife and he divorced me thrice, and then I was married to ‘Abdur-Raḥmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe⁽¹⁾ O Allāh's Messenger," showing a fringe she had taken from her covering sheet. Abū Bakr was sitting with the Prophet ﷺ while Khālid bin Sa‘id bin Al-Āṣ was sitting at the door of the room waiting for admission. Khālid started calling Abū Bakr, "O Abū Bakr! Why don't you reprove this lady from what she is openly saying before Allāh's Messenger?" Allāh's Messenger ﷺ did nothing except smiling, and then said (to the lady), "Perhaps you want to go back to Rifa'a? No, (it is not possible), unless and until you enjoy the sexual relation with him ('Abdur-Raḥmān), and he enjoys the sexual relation with you."

6085. Narrated Sa‘d: ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ asked permission of

وَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: أَسْرَ إِلَيَّ النَّبِيَّ ﷺ فَصَحَّكُتْ، وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ هُوَ أَصْحَكَ وَأَبْكَى.

٦٠٨٤ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رِفَاعَةَ الْقَرَاطِيَّ طَلَقَ امْرَأَهُ فَبَتَ طَلَاقَهَا فَتَرَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ عِنْدَ رِفَاعَةَ طَلَاقَهَا أَخْرَى ثَلَاثَ تَطْلِيقَاتٍ فَتَرَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلَّا مِثْلُ هَذِهِ الْهُدْبَةِ، لَهُدْبَةٌ أَحَدَّهَا مِنْ جَلِيبَاهَا، قَالَ: وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ وَابْنُ سَعِيدٍ بْنَ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَيُؤْذَنَ لَهُ. فَطَفَقَ خَالِدٌ يُنَاوِي أَبَا بَكْرٍ: يَا أَبَا بَكْرٍ، أَلَا تَرْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ وَمَا يَرِيدُ رَسُولُ اللَّهِ ﷺ عَلَى التَّبَسِيمِ، ثُمَّ قَالَ: «الْعَلَكُ تُرِيدُنَّ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَةَ وَيَذُوقَ عُسَيْلَتِكِ». [راجع: ٢٦٣٩]

٦٠٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا

(1) (H. 6084) He was impotent (she said so, but in fact he was not so).

Allāh's Messenger ﷺ to see him while some Quraishi women were sitting with him, and they were asking him to give them more financial support while raising their voices over the voice of the Prophet ﷺ. When 'Umar asked permission to enter, all of them hurried to screen themselves. The Prophet ﷺ admitted 'Umar and he entered, while the Prophet ﷺ was smiling. 'Umar said, "May Allāh always keep you smiling, O Allāh's Messenger! Let my father and mother be sacrificed for you!" The Prophet 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, "You have more right that they should be afraid of you, O Allāh's Messenger!" And then he ('Umar) turned towards the women and said, "O enemies of your souls! You are afraid of me and not of Allāh's Messenger?" The women replied, "Yes, for you are sterner and harsher than Allāh's Messenger." Allāh's Messenger ﷺ said, "O Ibn Al-Khaṭṭāb! By Him in Whose Hand my soul is, whenever Shaitān (Satan) sees you taking a way, he follows a way other than yours!"

ابرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ
ابْنِ شَهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ رَوْدِ بْنِ الْخَطَّابِ، عَنْ
مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ:
اسْتَأْذَنَ عَمْرُ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ
عَنْهُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْهُ يَسْوَدَةَ
مِنْ قُرْيَشٍ يَسْأَلُهُ وَيَسْتَكْبِرُهُ، عَالِيَّةَ
أَصْوَاتِهِنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ
عَمْرُ بْنَ الْخَطَّابِ عَلَى صَوْتِهِ، فَأَذِنَ لَهُ النَّبِيُّ
ﷺ فَدَخَلَ وَالنَّبِيُّ ﷺ يَضْحَكُ،
فَقَالَ: أَضْحَكَ اللَّهُ سِنَكَ يَا رَسُولَ
اللَّهِ يَا أَبَي أَنْتَ وَأَمْمِي، فَقَالَ: «عَجِبْتُ
مِنْ هُؤُلَاءِ الَّلَّا تَيَقَّنُ عَنِّي لَمَّا
سَمِعْتَ صَوْتَكَ تَبَادَرَنَ الْحِجَابَ»،
فَقَالَ: أَنْتَ أَحَقُّ أَنْ يَهْبِنَ يَا رَسُولَ
اللَّهِ، ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ: يَا
عُدُواَتِ أَنْفُسِهِنَّ، أَنْهَبْتُنِي وَلَمْ تَهْبِنَ
رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: إِنَّكَ أَفَظُ
وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ
رَسُولُ اللَّهِ ﷺ: «إِيمَّهُ يَا ابْنَ
الْخَطَّابِ، وَالَّذِي نَفْسِي بِيدهِ مَا لَقِيَكَ
الشَّيْطَانُ سَالِكًا فَجَأً إِلَّا سَلَكَ فَجَأً
غَيْرَ فَجَأَكَ». [راجع: ٣٢٩٤]

6086. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : When Allāh's Messenger ﷺ was in Tā'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Al-Madīna), if Allāh will." Some of the Companions of Allāh's Messenger ﷺ said, "We will not leave till we conquer it." The Prophet ﷺ said, "Therefore, be ready to

٦٠٨٦ - حَدَّثَنَا قُتْبَيْةُ بْنُ سَعْدٍ:
حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرِو، عَنْ أَبِيهِ
الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَ قَالَ:
لَمَّا كَانَ رَسُولُ اللَّهِ ﷺ بِالطَّافِئِ
قَالَ: «إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ».

fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Tā'if) and suffered many wounds. Then Allāh's Messenger ﷺ said, "Tomorrow we will return (to Al-Madīna), if Allāh will." His Companions kept quiet this time. Allāh's Messenger ﷺ then smiled.

فَقَالَ نَاسٌ مِّنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: لَا تَبْرُحُ أَوْ نَفْتَحَهَا، فَقَالَ النَّبِيُّ ﷺ: «فَاغْدُوا عَلَى الْقِتَالِ». قَالَ: فَغَدَدُوا فَقَاتَلُوهُمْ قِتالاً شَدِيداً وَكُثُرَ فِيهِمُ الْجَرَاحَاتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَاتِلُونَ غَدَ إِنْ شَاءَ اللَّهُ»، قَالَ: فَسَكَنُوا، فَضَحِّكَ رَسُولُ اللَّهِ ﷺ.

قال الحميدى: حدثنا سفيان
بالخبر كله. [راجع: ٤٣٢٥]

6087. Narrated Abū Hurairah رضي الله عنه : A man came to the Prophet ﷺ and said, "I have been ruined for I had sexual relation with my wife in Ramaḍān (while I was observing fasting)". The Prophet ﷺ (in expiation) said (to him), "Manumit a slave." The man said, "I cannot afford that." The Prophet ﷺ said, "(Then) observe Saum (fast) for two successive months (continuously)". The man said, "I cannot do that." The Prophet ﷺ said, "(Then) feed sixty *Masākin* (poor persons)." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet ﷺ. The Prophet ﷺ said, "Where is the questioner? Give, and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than I? By Allāh, there is no family in between these two mountains (of Al-Madina) who are poorer than we." The Prophet ﷺ then smiled till his premolar teeth became visible, and said, "Then (feed) your (family with it)."

[See Vol. 3, *Aḥādīth* Nos. 1936, 1937]

6088. Narrated Anas bin Mâlik رضي الله عنه : While I was going along with Allâh's

٦٠٨٧ - حَدَّثَنَا مُوسَىٰ : حَدَّثَنَا إِبْرَاهِيمُ : أَخْبَرَنَا ابْنُ شِهَابٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى رَجُلٌ التَّبَيَّنَ فَقَالَ : هَلْ كُنْتُ ، وَقَعْدَتْ عَلَى أَهْلِي فِي رَمَضَانَ ، قَالَ : «أَعْتَقْ رَقَبَةً» ، قَالَ : لَيْسَ لِي ، قَالَ : «فَصُمْ شَهْرَيْنِ مُسْتَأْبِيْنِ» ، قَالَ : لَا أُسْتَطِعُ ، قَالَ : «فَأَطْعِمْ سَتِينَ مِسْكِينًا» قَالَ : لَا أَجِدُ . فَأَتَيَهُ بَعْرَةٌ فِي تَمَرٍ - قَالَ إِبْرَاهِيمُ : الْعَرْقُ الْمُكْتَلُ - فَقَالَ : «أَيْنَ السَّائِلُ ؟ تَصَدَّقُ بِهَا» . قَالَ : عَلَى أَفْقَرِ مِنِّي ؟ وَاللَّهُ مَا بَيْنَ لَابْنَهَا أَهْلُ بَيْتِ أَفْقَرِ مِنِّي . فَضَحَّكَ التَّبَيَّنَ حَتَّى بَدَأَ تَوَاجِهُ ، قَالَ : «فَإِنْتُمْ إِذَا» . [١٩٣٦]

٦٠٨٨ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ

Messenger ﷺ, who was wearing a *Najrānī Burd* (sheet) with a thick border, a bedouin overtook the Prophet ﷺ and pulled his *Ridā'* (sheet) forcibly. I looked at the side of the shoulder of the Prophet ﷺ and noticed that the edge of the *Ridā'* had left a mark on it because of the violence of his pull. The bedouin said, "O Muḥammad! Order for me some of Allāh's Property which you have." The Prophet ﷺ turned towards him, (smiled) and ordered that he be given something.

عَبْدُ اللهِ الْأَوْيَسِيُّ : حَدَّثَنَا مَالِكٌ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِي غَلِيلُ الْحَاشِيَةِ فَأَدْرَكَهُ أَغْرَابِي فَجَبَدَ بِرَدَائِهِ جَبَدَةً شَدِيدَةً ، قَالَ أَنَسُ : فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ وَقَدْ أَثْرَتْ فِيهَا حَاشِيَةُ الرِّداءِ مِنْ شِدَّةِ جَبَدَتِهِ ، ثُمَّ قَالَ : يَا مُحَمَّدُ ، مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ . فَأَلْتَقَتْ إِلَيْهِ فَضْحَكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ .

[راجع: ٣١٤٩]

6089. Narrated Jarīr: The Prophet ﷺ did not screen himself from me (had never prevented me from entering upon him) since I embraced Islām, and whenever he saw me, he would receive me with a smile.

٦٠٨٩ - حَدَّثَنَا ابْنُ تُمِيرٍ : حَدَّثَنَا ابْنُ اِدْرِيسَ : عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسِينَ ، عَنْ جَرِيرٍ قَالَ : مَا حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أَسْلَمْتُ وَلَا رَأَيْتَ إِلَّا تَسَمَّمَ فِي وَجْهِي . [راجع: ٣٠٢٠]

6090. Jarīr added: Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand, and said, "O Allāh! Make him firm and make him a guide and a rightly guided man.

٦٠٩٠ - وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِي لَا أُبْتُ عَلَى الْحَيْلَ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ : «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا» . [راجع: ٣٠٣٥]

6091. Narrated Zainab bint Umm Salama المُئْشَي: حَدَّثَنَا يَحْيَى . عَنْ هِشَامٍ قَالَ : أَخْبَرَنِي أَبِي ، عَنْ زَيْنَبِ بْنِتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ : أَنَّ أُمَّ سَلَمَةَ قَالَتْ : يَا رَسُولَ اللهِ ، إِنَّ اللهَ لَا يَسْتَحِي مِنَ الْحَقِّ ، هَلْ عَلَى الْمَرْأَةِ غُسلٌ إِذَا اخْتَلَمْتُ؟ قَالَ : «نَعَمْ ، إِذَا

[See Vol. 1, *Hâdîth* No. 130]

6092. Narrated ‘Âishah : رَضِيَ اللَّهُ عَنْهَا نarrated that she never saw the Prophet ﷺ laughing to an extent that one could see his palate; he always used to smile only.

6093. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ that a man came to the Prophet ﷺ on a Friday while he (the Prophet ﷺ) was delivering a *Khuṭba* (religious talk) at Al-Madina, and said, “There is drought (lack of rain), so please invoke your Lord to bless us with the rain.” The Prophet ﷺ looked at the sky, where no cloud could be detected. Then he invoked Allâh for rain. Clouds started gathering together and it rained till Al-Madina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet ﷺ was delivering the Friday *Khuṭba*, and said, “We are drowned; please invoke your Lord to withhold it (rain) from us.” The Prophet ﷺ smiled and said twice or thrice, “O Allâh! (Please let it rain) round about us and not upon us.” The clouds started dispersing over Al-Madina to the right and to the left, and it rained round about Al-Madina and not upon Al-Madina. Allâh showed them (the people) the miracle from Him to His Prophet ﷺ and His response to his invocation.

رأت الماء». فضحكَت أم سلامة
فقالت: أتحتمِل المرأة؟ فقال النبي
عليه السلام: «فيما شبهه الوليد؟» [راجع: ١٣٠]
٦٠٩٢ - حدثنا يحيى بن سليمان
قال: حدثني ابن وهب: أخبرنا
عمرو أن أبو التفسير حدثه عن سليمان
بن يساري، عن عائشة رضي الله عنها
قالت: ما رأيت النبي عليه السلام مُستجحِماً
قطط ضاحكا حتى أرى منه لهواته،
إئمبا كان يتسمّ. [راجع: ٤٨٢٨]

٦٠٩٣ - حدثنا محمد بن
مخوب: حدثنا أبو عوانة، عن
فتادة، عن أنسٍ.
وقال لي خليفة: حدثنا يزيد بن
زرنيع: حدثنا سعيد، عن فتادة، عن
أنسٍ رضي الله عنه: أن رجلا جاء
إلى النبي عليه السلام يوم الجمعة وهو
يخطب بالمدينة. فقال: قحط المطر
فاستشق ربك. فنظر إلى السماء وما
ترى من سحاب فاستشقى، فتشا
السحاب بعضا إلى بعض، ثم مطردوا
حتى سالت متابعت المدينة، فما
زال إلى الجمعة المقللة ما تقنع.
ثم قام ذلك الرجل أو غيره والنبي
عليه السلام يخطب فقال: غرقنا، فادع ربك
يحسنها علينا. فضحك ثم قال:
«اللهم حوالينا ولا علينا»، مررتين أو
ثلاثة. فجعل السحاب يتتصدّع عن

الْمَلِيْنَةَ يَمِينًا وَشَمَالًا يُمْطَرُ مَا حَوَّا إِنَّا
وَلَا يُمْطَرُ فِيهَا شَيْءٌ، يُرِيهِمُ اللَّهُ
كَرَامَةَ نَبِيِّهِ ﷺ وَإِجَابَةَ دَعْوَتِهِ.

[راجع: ٩٣٢]

(69) CHAPTER. The Statement of Allāh تَعَالَى:

“O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)” (V.9:119)

And what is forbidden as regards telling of lies.

6094. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ said, “Truthfulness leads to *Al-Birr* (piety, righteousness, and every act of obedience to Allāh) and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddiq* (truthful person). Falsehood leads to *Al-Fujūr* (i.e., wickedness, evil-doing, etc.), and *Al-Fujūr* leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allāh.”

6095. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The signs of a hypocrite are three :

1. Whenever he speaks , he tells a lie ,
2. whenever he promises , he breaks his promise ;
3. whenever he is entrusted , he betrays (proves to be dishonest).” (See H. 33, 34)

6096. Narrated Samura bin Jundub رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “I saw (in a dream) two men came to me .” Then the Prophet ﷺ

(٦٩) بَابُ قَوْلِ اللَّهِ تَعَالَى : (بِئْتَاهُ)
الَّذِينَ أَمَّنُوا أَتَقْوَ اللَّهَ رَكُونًا مَعَ
الصَّالِدِقِينَ ﴿١١٩﴾ [التوبه: ١١٩] وَمَا يُنَهِي
عَنِ الْكَذِبِ

٦٠٩٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّدقَ
يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرِّ يَهْدِي إِلَى
الْجَنَّةِ، وَإِنَّ الرَّجُلَ لِيَصْدُقُ حَتَّى
يَكُونَ صَدِيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى
الْفَجُورِ وَإِنَّ الْفَجُورَ يَهْدِي إِلَى النَّارِ،
وَإِنَّ الرَّجُلَ لِيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ
اللَّهِ كَذَابًا».

٦٠٩٥ - حَدَّثَنَا ابْنُ سَلَامَ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي
سُهْلٍ نَافِعٍ بْنِ مَالِكٍ بْنِ أَبِي عَامِرٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «أَيُّهُ الْمُنَافِقِ ثَلَاثٌ: إِذَا
حَدَّثَ كَذِبًا، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا
أُؤْتِمَ خَانًا».

٦٠٩٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا أَبُو

narrated the story (saying), “They said, ‘The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread (that lie) all over the world. So he will be punished like that till the Day of Resurrection.’”

(70) CHAPTER. The righteous way or guidance.

6097. Narrated Hudhaifa: From among the people, Ibn Umm ‘Abd greatly resembled Allāh’s Messenger ﷺ in solemn gait and appearance, calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.⁽¹⁾

6098. Narrated Tāriq: ‘Abdullāh said, “The best talk is Allāh’s Book (the Qur’ān), and the best guidance is the guidance of Muhammad ﷺ.”

(71) CHAPTER. To be patient when one is harmed (by others).

And the Statement of Allāh :

“...Only those who are patient shall receive their reward in full, without reckoning.”
(V.39:10)

6099. Narrated Abū Muṣā : The Prophet

رجاء، عن سمرة بن جندب رضي الله عنه قال: قال النبي ﷺ: «رأيت رجليْن أتانيْي، قالا: الذي رأيْتَ يُشْقِي شدْقَة فكَدَّابٌ يكذب بالكذبة تُحْمَل عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ فَيَضْعُفُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٨٤٥]

(٧٠) بَابُ الْهَدِيِّ الصَّالِحِ

٦٠٩٧ - حدثني إسحاق بن إبراهيم قال: قلت لأبي أسامة: أحدثكم الأعمش: سمعت شقيقاً قال: سمعت حذيفة يقول: إن أشبة الناس ذلاً وسمطاً وهدياً برسول الله ﷺ لأبن أم عبد من حين يخرج من بيته إلى أن يزوج إلينه لا تدرى ما يصنع في أهله إذا خلا.

[راجع: ٣٧٦٢]

٦٠٩٨ - حدثنا أبو الوليد: حدثنا شعبة، عن مخارق قال: سمعت طارقاً قال: قال عبد الله: إن أحسن الحديث كتاب الله، وأحسن الهدي هدي محمد ﷺ. [انظر: ٧٢٧٧]

٦٠٩٩ - حدثنا مسدد: حدثنا أبو الوليد في الأدب، وقول الله تعالى: «إِنَّمَا يُؤْفَى الصَّابِرُونَ أَجْرَهُمْ يَعْتَدُ حِسَابُهُ» [الزمر: ١٠]

(1) (H. 6097) Whether he keeps the same way as Allāh’s Messenger ﷺ or follows another way.

ﷺ said, “None is more patient than Allāh against the harmful saying, He hears from the people ; they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.”

[See Vol. 6, *Hadīth* No. 4482]

6100. Narrated ‘Abdullāh : The Prophet ﷺ divided and distributed something as he used to do for some of his distributions. A man from the *Ansār* said, “By Allāh, in this distribution the Pleasure of Allāh has not been intended.” I said, “I will definitely tell this to the Prophet ﷺ.” So I went to him while he was sitting with his Companions and told him of it secretly. That was hard upon the Prophet ﷺ and the colour of his face changed, and he became so angry that I wished I had not told him . The Prophet ﷺ then said, “(Prophet) Mūsa (Moses) was harmed with more than this, yet he remained patient.”

(72) CHAPTER. Whoever did not admonish people in their faces (i.e., directly).

6101. Narrated Āishah : The Prophet ﷺ did something and allowed the people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that, he delivered a *Khutba* (religious talk), and after having sent praises to Allāh, he said, “What is wrong with such people as refrain from doing a thing that I do? By Allāh, I know Allāh better than they, and I

يَحْمِي بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّنِي الْأَعْمَشُ، عَنْ سَعِيدِ بْنِ جَبَّابِرَةِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا أَخْدُ - أَوْ لَيْسَ شَيْءٌ - أَصْبَرَ عَلَى أذى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيُعَاوِفُهُمْ وَلَيَرْزُقُهُمْ». [انظر: ٧٣٧٨]

٦١٠٠ - حَدَّنَا عُمَرُ بْنُ حَفْصٍ:
حدَّثنا أبي : حدَّثنا الأعمش قال : سمعتْ شَيْقِيَا يَقُولُ : قالَ عَبْدُ اللَّهِ : قَسْمَ النَّبِيِّ ﷺ قَسْمَةً كَبَعْضِ مَا كَانَ يَقْسِمُ ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ : وَاللَّهِ إِنَّهَا لِقَسْمَةٍ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ ، قُلْتُ : أَمَا لَا قُولَنَّ لِلنَّبِيِّ ﷺ . فَأَيْتَنِي وَهُوَ فِي أَصْحَابِهِ فَسَارَتُهُ ، فَشَقَّ ذَلِكَ عَلَى النَّبِيِّ ﷺ وَتَغَيَّرَ وَجْهُهُ وَعَصِيبَ ، حَتَّى وَدَدْتُ أَنِّي لَمْ أَكُنْ أَخْبُرْتُهُ ، ثُمَّ قَالَ : «فَذُلِكَ أُوذِيَ مُوسَى بِأَكْثَرِ مِنْ ذَلِكَ فَصَبَرَ». [راجع : ٣١٥٠]

(٧٢) بَابُ مَنْ لَمْ يَوَاجِهِ النَّاسَ
بالتعابِ

٦١٠١ - حَدَّنَا عُمَرُ بْنُ حَفْصٍ:
حدَّثنا أبي : حدَّثنا الأعمش : حدَّثنا مُسْلِمٌ ، عَنْ مَسْرُوقٍ : قَالَتْ عَائِشَةُ : صَنَعَ النَّبِيِّ ﷺ شَيْئاً فَرَحَّخَسَ فِيهِ فَنَزَّهَ عَنْهُ قَوْمٌ ، فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَخَطَبَ فَحَمَدَ اللَّهَ ، ثُمَّ قَالَ : «مَا بَالْ أَفْوَامَ

am more afraid of Him than they.”

يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَضْنَعُهُ؟ فَوَاللَّهِ إِنِّي لَا عَلِمُهُمْ بِاللَّهِ وَأَشَدُهُمْ لَهُ حَسْبِيَّةً.

[انظر: ٢٣٠١]

6102. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ was more shy than a virgin in her separate room.⁽¹⁾ And if he saw a thing which he disliked, we would recognise that (feeling) on his face.

٦١٠٢ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ سَمِعْتُ عَبْدَ اللَّهِ هُوَ ابْنُ أَبِي عُتْبَةَ مَوْلَى أَنَيْنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاةً مِنَ الْعَذْرَاءِ فِي خَدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ.

[راجع: ٣٥٦٢]

(73) CHAPTER. Whoever calls his brother a *Kāfir* (disbeliever) without any grounds, and he does not think that he is such, then he himself is such, what he says.

٧٣) بَابُ مَنْ أَكْفَرَ أَخَاهُ بِغَيْرِ تَأْوِيلٍ فَهُوَ كَمَا قَالَ

6103. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “If a man says to his brother, ‘O *Kāfir* (disbeliever)!’ Then surely, one of them is such (i.e., a *Kāfir*).”⁽²⁾

٦١٠٣ - حَدَّثَنَا مُحَمَّدُ وَاحْمَدُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلَيُّ ابْنُ الْمِبَارَكُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرُ؛ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا».

وَقَالَ عِكْرِمَةُ بْنُ عَمَارٍ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيزِيدَ: سَمِعَ أَبَا سَلَمَةَ: سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٠٣]

6104. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ: إِنْسَمَا عِيلُ قَالَ:

(1) (H. 6102) If something disgraceful should be said or done before him.

(2) (H. 6103) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a disbeliever, because in this case, he regards belief as disbelief.

حَدَّثَنِي مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا قَالَ: «أَيُّمَا رَجُلٌ قَالَ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحْدُهُمَا».

6105. Narrated Thābit bin Ad-Dahhāk: The Prophet ﷺ said, “Whoever swears by a religion other than Islām (i.e., if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false; and whoever commits suicide with something, will be punished with the same in the (Hell) Fire; and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him.”

(74) CHAPTER. Whoever does not consider as *Kāfir* the person who says that (i.e., O *Kāfir*), if he thinks that what he says is true, or if he is ignorant of the seriousness of such saying.

And ‘Umar said about Hātib bin Abī Balta‘a. “He has done hypocrisy.” Thereupon the Prophet ﷺ said (to ‘Umar), “Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), ‘(Do whatever you like) I have forgiven you.’”

[See Vol. 4, *Hadīth* No. 3007]

6106. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Mu‘ādh bin Jabal رَضِيَ اللَّهُ عَنْهُ used to offer *Salāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Salāt* (prayer). Once he led the people in *Salāt* (prayer) and recited *Sūrat Al-Baqarah*. A man left (the row of the people offering *Salāt*) and offered (light) *Salāt* (prayer) (separately) and went

حَدَّثَنِي مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا قَالَ: «أَيُّمَا رَجُلٌ قَالَ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحْدُهُمَا».

6105 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَئْوَبُ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّافِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا قَالَ: «مَنْ حَلَفَ بِإِيمَانٍ غَيْرِ الإِسْلَامِ كَانِذِيًّا فَهُوَ كَمَا قَالَ. وَمَنْ قُتِلَ نَفْسَهُ بِشَيْءٍ عُذْبَ بِهِ فِي نَارِ جَهَنَّمَ، وَلَعْنُ الْمُؤْمِنِ كَفَّلَهُ، وَمَنْ رَمَيَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفَّلُهُ». [راجع: ١٣٦٣]

(74) بَابُ مَنْ لَمْ يَرِدْ إِكْتَارَ مَنْ قَالَ ذَلِكَ مُتَأْوِلاً أَوْ جَاهِلًا،

وَقَالَ عُمَرُ لِحَاطِبِ بْنِ أَبِي بَلْتَعَةَ: إِنَّهُ نَاقِقٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا: «وَمَا يُدْرِيكَ أَنَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: قَدْ غَفَرْتُ لَكُمْ». .

6106 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا سَلِيمٌ: حَدَّثَنَا عَمْرُو بْنِ دِينَارٍ: حَدَّثَنَا جَابِرٌ بْنُ عَبْدِ اللَّهِ: أَنَّ مُعاذَ بْنَ جَبَلَ رَضِيَ اللَّهُ عَنْهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا ثُمَّ يَأْتِي قَوْمًا

away. When Mu'ādh came to know about it, he said, "He (that man) is a hypocrite." Later, that man heard what Mu'ādh said about him, so he came to the Prophet ﷺ and said, "O Allāh's Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu'ādh led us in the (night) Salāt (prayer) and he recited Sūrat Al-Baqarah, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet ﷺ called Mu'ādh and said thrice, "O Mu'ādh! You are putting the people to trials? Recite, 'Wash-shamsi wad-duhāhā (Surah No. 91) or 'Sabbih isma Rabbikal-A'lā' (Surah No. 87) or the like."⁽¹⁾

6107. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "Whoever amongst you swears, (saying by error) in his oath, 'By Al-Lāt and Al-Uzza', then he should say, 'Lā ilāha illallāh (none has the right to be worshipped but Allāh)'; and whoever says to his companions, 'Come let me gamble', then he must give something in charity (as an expiation for such a sin)."

[See *Hadīth* No. 6650]

6108. Narrated Ibn 'Umar رضي الله عنهما that he found 'Umar bin Al-Khaṭṭāb in a group of people and he was swearing by his father. So Allāh's Messenger ﷺ called them saying, "Verily! Allāh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allāh or otherwise keep quiet."

فَيُصْلِّي بِهِمُ الصَّلَاةَ، فَقَرَأُوا بِهِمُ الْبَقَرَةَ،
قَالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةً
خَفِيفَةً، فَلَمَّا ذُكِرَ مَعَاذًا قَالَ: إِنَّهُ
مُنَافِقٌ، فَلَمَّا ذُكِرَ الرَّجُلُ فَاتَّى النَّبِيُّ
ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ قَوْمًا نَعْمَلُ
بِأَيْدِينَا، وَسَقَيْنَا بِتَوَاضِعِنَا، وَإِنَّ مَعَاذًا
صَلَّى بِنَا الْبَارِحَةَ فَقَرَأُوا الْبَقَرَةَ، فَتَجَوَّزُ
فَرَعَمْ أَتَيَ مُنَافِقٌ، فَقَالَ النَّبِيُّ ﷺ: «يَا
مَعَاذُ أَفَتَأْنَ أَنْتَ؟ - ثَلَاثَةً - افْرَا
وَالثَّسْنَ وَضَعْنَهَا ﴿١﴾ وَسَبْعَ أَسْمَ رَبِّكَ
الْأَعْلَى ﴿٢﴾ وَنَحْوُهُمَا». [راجع: ٧٠٠]

6107 - حدثني إسحاق: أخبرنا أبو المغيرة: حدثنا الأوزاعي: حدثنا الزهرى، عن حميد، عن أبي هريرة قال: قال رسول الله ﷺ: «من حلف منكم فقام في حليفه: باللات والعزى، فليقل: لا إله إلا الله. ومن قال لصاحب: تعال أقامرك، فليصدق». [راجع: ٤٨٦٠]

6108 - حدثنا فتحية: حدثنا ليث، عن نافع، عن ابن عمر رضي الله عنهما: أنَّه أذرك عمر بن الخطاب في ركب وهو يحلف بأبيه، فناداهُمْ رسول الله ﷺ: «ألا إنَّ الله ينهاكم أن تحلفوا بآبائكم، فمن كان حاله فليحلف بالله وإلا فليضمض». [راجع: ٢٦٧٩]

(1) (H. 6106) The Prophet ﷺ recommended to Mu'ādh that he should recite short *Surah* when he is leading the people in congregation.

(75) CHAPTER. What is allowed to say when one is angry or harsh for Allāh's sake.

And Allāh said:

"[O Prophet (Muhammad ﷺ)] Strive hard against the disbelievers and the hypocrites, and be harsh against them..." (V.9:73)

6109. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ entered upon me while there was a curtain having pictures in the house. His face became red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection."

6110. Narrated Abū Mas'ud عَنْهُ: A man came to the Prophet ﷺ and said, "I keep away from the morning prayer only because so-and-so person prolongs the *Salāt* (prayer) when he leads us in it." The narrator added: I had never seen Allāh's Messenger ﷺ more furious in giving advice than he was on that day. He (ﷺ) said, "O people! There are some among you who make people dislike good deeds [*Salāt* (prayer), etc.]. Beware! Whoever among you leads the people in *Salāt* (prayer) should not prolong it, because among them there are the sick, the old, and the one who is in a state that requires urgent relief."

[See Vol. 1, *Hadīth* No. 702]

6111. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: While the Prophet ﷺ was offering *Salāt* (prayer), he saw sputum (on the wall) of

(٧٥) بَابٌ مَا يُجُوزُ مِنِ الْفَحْشَى
وَالشَّرِّ لِأَمْرِ اللَّهِ تَعَالَى،

وَقَالَ اللَّهُ تَعَالَى: ﴿جَهَدَ الْكُفَّارَ
وَالْمُنَافِقِينَ وَأَعْلَمُ عَلَيْهِمْ﴾ [التوبه: ٧٣]،

٦١٠٩ - حَدَّثَنَا يَسِيرَةُ بْنُ صَفْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الرَّهْمَنِيِّ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: دَخَلَ عَلَيَّ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ وَفِي الْبَيْتِ قِرَامٌ فِيهِ صُورَ، فَتَلَوَّنَ وَجْهُهُ ثُمَّ تَوَلَّ السُّرُّ فَهَتَّكُهُ. وَقَالَتْ: قَالَ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ: «مِنْ أَشَدِ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَوِّرُونَ هَذِهِ الصُّورَ». [راجع: ٢٤٧٩]

٦١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْثَمُ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنِّي لَا تَأْخُرُ عَنِ صَلَاةِ الْعَدَاءِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بَنَا، قَالَ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، قَالَ: فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلَيَسْجُوْزْ فَإِنَّ فِيهِمُ الْمَرِيضَ وَالْكَبِيرَ وَدَّا الْحَاجَةِ». [راجع: ٩٠]

٦١١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ

the mosque, in the direction of the *Qiblah*, so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, “Whenever anyone of you is offering *Salāt* (prayer), he should not spit in front of him because Allāh is in front of him.” (See H. 406)

نافع، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْلِي رَأْيَهُ فِي قِتْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِيَدِهِ فَتَعَيَّنَتْ ثُمَّ قَالَ: إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حِيَالَ وَجْهِهِ فَلَا يَتَنَحَّمَ حِيَالَ وَجْهِهِ فِي الصَّلَاةِ».

[راجع: ٤٠٦]

6112. Narrated Zaid bin Khālid Al-Juhani: A man asked Allāh's Messenger ﷺ about *Al-Luqata* (a lost fallen purse or a thing picked up by somebody). The Prophet ﷺ said, “You should announce it publicly for one year, and then remember and recognise the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent.” The man said, “O Allāh's Messenger! What about a lost sheep?” The Prophet ﷺ said, “Take it, because it is for you, for your brother, or for the wolf.” The man again asked, “O Allāh's Messenger! What about a lost camel?” Allāh's Messenger ﷺ became angry and furious and his cheeks became red (or his face became red), and he said, “You have nothing to do with it (the camel) for it has its feet and its water container with it till it meets its owner.”

[See Vol. 3, *Hadith* No. 2429]

6113. Narrated Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ made a small room (with a palm-leaf mat). Allāh's Messenger ﷺ came out (of his house) and offered *Salāt* (prayer) in it. Some men came and joined him in his *Salāt* (prayer). Then again the next night they came for the *Salāt* (prayer), but Allāh's Messenger ﷺ delayed and did not come out to them for *Salāt* (prayer). So, they

٦١١٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهْنَى: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْلُّقْطَةِ فَقَالَ: «عَرَفْنَا سَنَةً ثُمَّ اغْرِفْ وِكَاءَهَا وَعَفَاصَهَا ثُمَّ اسْتَقْبِلْ بِهَا، فَإِنْ جَاءَ رَبِيعًا فَأَدَهَا إِلَيْهِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّهُ الْغَنَمُ؟ قَالَ: «خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لأخِيكَ أَوْ لِلذَّبْبِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّهُ الْإِبْلِ؟ قَالَ: فَعَضَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحْمَرَ وَجْهَنَّا - أَوْ أَحْمَرَ وَجْهَهُ - ثُمَّ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقاوُهَا حَتَّى يَلْقَاهَا رَبُّهَا». [راجع: ٩١]

٦١١٣ - وَقَالَ الْمَكْيُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا وَحَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سَالِمُ أَبُو التَّضْرِي مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ بُشَّرِ بْنِ

raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting [on your deed, (i.e., *Tarāwīh Salāt* in the mosque)] [I did not come out for *Salāt* (prayer) because] I thought that this *Salāt* [*Tarāwīh* (prayer)] might become obligatory on you. So you people, offer this *Salāt* (prayer) at your homes, for the best *Salāt* (prayer) of a person is the one which he offers at home, except the compulsory (congregational) *Salāt* (prayer)." [See H. 7290]

سعید، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: احْتَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجَّرَةً بَخْصَفَةً أَوْ حَصِيرًا، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْلِي إِلَيْهَا مَتَّبِعَ إِلَيْهِ رِجَالًا جَاءُوا يُصْلُونَ بِصَلَاتِهِ، ثُمَّ جَاءُوا لِلَّهِ فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتِهِمْ وَخَصَبُوا الْبَابَ فَخَرَجَ إِلَيْهِمْ مُعْصِبًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا زَالَ يُكْمِنُ صَنْعَكُمْ حَتَّىٰ ظَنَثَتْ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ؛ فَإِنَّ خَيْرَ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةُ الْمَكْتُوبَةُ». [٧٣١]

(76) CHAPTER. To be cautious from being angry.

And the Statement of Allāh : " تعالى : "And those who avoid the greater sins⁽¹⁾ and *Al-Fawā'ihish* (illegal sexual intercourse, etc.) and when they are angry, they forgive" (V.42:37)

And also the Statement of Allāh :

"Those who spend (in Allāh's Cause—deeds of charity, etc.) in prosperity and in

(٧٦) بَابُ الْحَذَرِ مِنَ الْغَصَبِ،
لَقُولُ اللَّهِ تَعَالَى : ﴿وَالَّذِينَ يَجْنَبُونَ كُبُرَ الْآثَمِ وَالْفَوْحَشَ وَإِذَا مَا عَصَبُوا هُمْ يَقْفَرُونَ﴾ [الشورى: ٣٧] وَقُولُه عَزَّ وَجَلَّ : ﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَاءِ وَالْكَظِيفِ الْغَيْظِ﴾ الآية [آل عمران: ١٣٤].

(1) (Ch. 76) "Say (O Muhammad ﷺ) : Come, I will recite what your Lord has prohibited you from : Join not anything in worship with Him ; be good and dutiful to your parents ; kill not your children because of poverty — We provide sustenance for you and for them ; come not near to *Al-Fawā'ihish* (shameful sins and illegal sexual intercourse), whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength ; and give full measure and full weight with justice. We burden not any person, but that which it can bear. And whenever you give your word (i.e., judge between men or give evidence), say the truth, even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you that you may remember." [V.6:151,152]

adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinun* (the good-doers).” (V. 3:134)

6114. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”

٦١١٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

6115. Narrated Sulaimān bin Ṣurad رَضِيَ اللَّهُ عَنْهُ: Two men abused each other in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, “I know a word (sentence) the saying of which will cause him to relax (i.e., he will calm down). Only if he says, ‘I seek refuge with Allāh from Satan, the outcast.’” So they said to that (furious) man, “Don’t you hear what the Prophet ﷺ is saying?” He said, “I am not mad.” (See H. 3282, 6048)

٦١١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ: حَدَّثَنَا سُلَيْمانُ بْنُ صَرَدَ قَالَ: اسْتَبَّ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ جُلُوشٌ، وَأَحَدُهُمَا يَسْبُّ صَاحِبَةً مُغْضَبًا قَدْ أَحْمَرَ وَجْهُهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْلَمُ كُلَّمَا لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمُجْتَوِّنِ [٣٢٨٢]. (راجع: [٣٢٨٢])

6116. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ A man said to the Prophet ﷺ, “Advise me!” The Prophet ﷺ said, “Do not become angry and furious.” The man asked (the same) again and again, and the Prophet ﷺ said in each case, “Do not become angry and furious.”

٦١١٦ - حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرٍ هُوَ ابْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: «لَا تَعْضُبْ»، فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَعْضُبْ».

(٧٧) بَابُ الْحَيَاةِ

(77) CHAPTER. *Al-Hayā*^(١)

6117. Narrated ‘Imrān bin Ḥuṣain: The Prophet ﷺ said, “*Al-Hayā* does not bring anything except good.” Thereupon *Bashīr* bin Ka'b said, “It is written in the wisdom paper: ‘*Al-Hayā*’ leads to solemnity; ‘*Al-Hayā*’ leads to tranquillity (peace of mind).” ‘Imrān said to him, “I am narrating to you the saying of Allāh’s Messenger ﷺ and you are speaking about your paper (wisdom book)?”

٦١١٧ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شَعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَارِ الْعَدَوِيِّ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَيَاةُ لَا يَأْتِي إِلَّا بِخَيْرٍ». فَقَالَ بُشِّيرُ ابْنَ كَعْبٍ: مَكْتُوبٌ فِي الْحِكْمَةِ: إِنَّ مِنَ الْحَيَاةِ وَقَارًا، وَإِنَّ مِنَ الْحَيَاةِ سَكِينَةً، فَقَالَ لَهُ عِمْرَانُ: أَحَدَّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَحْدَثُنِي عَنْ صَحِيفَتِكَ؟ .

6118. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Prophet ﷺ passed by a man who was admonishing his brother regarding ‘*Al-Hayā*’ and was saying, “You are very shy, and I am afraid that it (i.e., your shyness) might harm you.” On that, Allāh’s Messenger ﷺ said, “Leave him, for *Al-Hayā*’ is (a part) of Faith.” (See H. 24)

٦١١٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ وَهُوَ يُعَايِثُ أَخَاهُ فِي الْحَيَاةِ يَقُولُ: إِنَّكَ لَتَسْتَهِيِّ . حَتَّىٰ كَانَهُ يَقُولُ: قَدْ أَضَرَّ بِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ، فَإِنَّ الْحَيَاةَ مِنَ الْإِيمَانِ». [راجع: ٢٤]

6119. Narrated Abū Sa‘id: The Prophet ﷺ was shier than a veiled virgin girl.
[See Vol. 4, *Hadīth* No.3562]

٦١١٩ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شَعْبَةُ، عَنْ قَتَادَةَ، عَنْ مَوْلَى أَنَسِ - قَالَ أَبُو عَبْدِ اللَّهِ: اسْمُهُ عَبْدُ اللَّهِ بْنُ أَبِي عُتْبَةَ -: سَمِعْتُ أَبَا سَعِيدَ يَقُولُ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاةً مِنَ الْعَذْرَاءِ فِي خَدْرِهَا . [راجع: ٣٥٦٢]

(٧٨) بَابٌ: إِذَا لَمْ تَسْتَحِ فَاضْطَرِّ ما شِئْتَ

(78) CHAPTER. “And if you do not feel ashamed, then do whatever you like.”

(1) (Ch. 77) *Hayā*: see the glossary.

6120. Narrated Abū Mas'ūd: The Prophet ﷺ said, "One of the (basic) sayings of the early *Nubuwwah* (Prophethood) which the people have got is: 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 4, *Hadīth* No. 3483, 3484]

٦١٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفُ :
حَدَّثَنَا زُهَيرٌ : حَدَّثَنَا مَنْصُورٌ ، عَنْ
رِبْعَيِّ بْنِ حِرَاشٍ : حَدَّثَنَا أَبُو مَسْعُودٍ
قَالَ : قَالَ النَّبِيُّ ﷺ : إِنَّ مَمَّا
أَذْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَى :
إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ .

[راجع: ٣٤٨٣]

(79) CHAPTER. One should not feel shy of the truth in order to comprehend (the knowledge of) the religion.

6121. Narrated Umm Salama رضي الله عنها: Umm Sulaim came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Verily, Allāh does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it necessary for her to take a bath? He replied, "Yes, if she notices a discharge."

[See *Hadīth* No. 130]

٦١٢١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ :
لَلْتَّقْفِي فِي الدِّينِ

حَدَّثَنِي مَالِكُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ،
عَنْ أَبِيهِ ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ ،
عَنْ أُمِّ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ :
جَاءَتْ أُمُّ سُلَيْمَانَ إِلَى رَسُولِ اللَّهِ ﷺ
فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ اللَّهَ لَا
يَسْتَحِي مِنَ الْحَقِّ ، فَهَلْ عَلَى الْمَرْأَةِ
غُسلٌ ، إِذَا احْتَلَمْتَ؟ فَقَالَ : «عَمْ»
إِذَا رَأَتِ الْمَاءَ . [راجع: ١٣٠]

٦١٢٢ - حَدَّثَنَا آدُمُ : حَدَّثَنَا
شَعْبَةُ : حَدَّثَنَا مُحَارِبُ بْنُ دَثَرٍ قَالَ :
سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : قَالَ النَّبِيُّ
ﷺ : «مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةِ
خَضْرَاءِ لَا يَسْقُطُ وَرْقُهَا وَلَا
يَتَحَاثُ». فَقَالَ الْقَوْمُ : هِيَ شَجَرَةُ
كَذَا ، هِيَ شَجَرَةُ كَذَا . فَأَرَدْتُ أَنْ
أُقُولَ : هِيَ التَّخْلُةُ ، وَأَنَا غُلَامٌ شَابٌ ،
فَاسْتَحْيَتْ ، فَقَالَ : «هِيَ التَّخْلُةُ» .

[راجع: ٦١]

6122. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "The example of a believer is like a green tree, the leaves of which do not fall."

The people said, "It is such and such tree, it is such and such tree (i.e., they were making a guess about that tree)." I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet ﷺ said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'Had you said it, I would have preferred it to such and such a thing.'"

وَعَنْ شُعْبَةَ: حَدَّثَنَا خَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصَ بْنِ عَاصِمٍ، عَنْ ابْنِ عُمَرَ مِثْلًا. وَرَأَدَ: فَحَدَّثَنِي يَوْمَ عُمَرَ، قَالَ: لَوْ كُنْتَ قُلْتُهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا،

٦١٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَرْحُومُ: سَمِعْتُ ثَابِتًا: أَنَّهُ سَمِعَ أَنَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْرِضُ عَلَيْهِ نَفْسَهَا، فَقَالَتْ: هَلْ لَكَ حَاجَةٌ فِي؟ فَقَالَتِ ابْنَتُهُ: مَا أَقْلَ حَيَاةَ هَا! فَقَالَ: هِيَ خَيْرٌ مِنْكِ، عَرَضْتَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسَهَا. [راجع: ٥١٢٠]

(٨٠) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَسِّرُوا وَلَا نَعْسِرُوا»،
وَكَانَ يُحِبُّ التَّخْفِيفَ وَالْيُسْرَ عَلَى النَّاسِ.

٦١٤ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أُبِيِّهِ، عَنْ جَدِّهِ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَادَ بْنَ جَبَلَ قَالَ لَهُمَا: «يَسِّرَا وَلَا نَعْسِرَا، وَبَشِّرَا وَلَا تُنْفِرَا وَنَطَاوِعا». قَالَ أَبُو مُوسَى: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ يُضْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسْلِ يُقَالُ لَهُ: الْبَيْنُ، وَشَرَابٌ مِنَ الشَّعِيرِ يُقَالُ لَهُ: الْمَزْرُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٢٦١]

6123. Narrated Thābit that he heard Anas رَضِيَ اللَّهُ عَنْهُ saying, “A woman came to the Prophet ﷺ offering herself to him in marriage, saying, “Have you got any interest in me (i.e., would you like to marry me?)” Anas’ daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented herself to Allāh’s Messenger ﷺ (for marriage).”

(80) CHAPTER. The statement of the Prophet ﷺ, “Make things easy for the people and do not make things difficult for them.” And the Prophet ﷺ used to love to make things light and easy for the people.

6124. Narrated Abū Müsa that when Allāh’s Messenger ﷺ sent him and Mu‘ādh bin Jabal to Yemen, he said to them, “Make things easy for the people (treat the people in the most agreeable easy way), and do not make things difficult for them, and give them glad tidings, and do not repel them (i.e., to make the people hate good deeds and to run away from Islam), and you should both work in cooperation and mutual understanding, obey each other.” Abū Müsa said, “O Allāh’s Messenger! We are in a land in which a drink named *Al-Bit* is prepared from honey and another drink named *Al-Mizr* is prepared from barley.” On that, Allāh’s Messenger ﷺ said, “All intoxicants (i.e., all alcoholic drinks) are prohibited.”

6125. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, “Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repel (them) (i.e. to make them hate good deeds and to run away from Islam).”

6126. Narrated ‘Āishah رضي الله عنها: Whenever Allāh’s Messenger ﷺ was given the choice of one of two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful, 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.”

[See Vol. 4, *Hadīth* No. 3560]

6127. Narrated Al-Azraq bin Qais: We were in the city of Al-Ahwāz on the bank of a river which had dried up. Then Abū Barza Al-Aslāmī came riding a horse and he started offering *Salāt* (prayer) and let his horse loose. The horse ran away, so Abū Barza interrupted his *Salāt* (prayer) and went after the horse till he caught it and brought it, and then he offered his *Salāt* (prayer).

There was a man amongst us who was (from the *Khawārij*) having a different opinion. He came saying, “Look at this old man! He left his *Salāt* (prayer) because of a horse.” On that Abū Barza came to us and said, “Since the time I left Allāh’s Messenger ﷺ, nobody has admonished me; my house is very far from this place, and if I had carried on offering *Salāt* (prayer) and left my horse, I could not have reached my house till night.” Then Abū Barza mentioned that he had been in the company of the Prophet ﷺ, and that

٦١٢٥ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي التَّيَّاْحِ. قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكُنُوا وَلَا تُنْفِرُوا».

٦١٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا حُبِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَخْذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تَتَهَكَّ حُرْمَةُ اللَّهِ فَيَتَقْبَمُ بِهَا اللَّهُ». [راجع: ٣٥٦٠]

٦١٢٧ - حَدَّثَنَا أَبُو التَّعْمَانِ: حَدَّثَنَا حَمَادَ بْنُ رَيْدٍ، عَنْ الْأَزْرَقِ بْنِ فَيْيِنَ قَالَ: كُنَّا عَلَى شَاطِئِ نَهْرٍ بِالْأَهْوَازِ فَدَنَضَبَ عَنْهُ الْمَاءُ فَجَاءَ أَبُو بَرْزَةَ الْأَسْلَمِيَّ عَلَى فَرِيسٍ فَصَلَّى وَخَلَّى فَرِيسَةَ فَانْظَلَقَتِ الْفَرَسُ فَتَرَكَ صَلَاتَهُ وَتَبَعَّهَا حَتَّى أَذْرَكَهَا فَأَخْذَهَا، ثُمَّ جَاءَ فَقَضَى صَلَاتَهُ، وَفِينَا رَجُلٌ لَهُ رَأْيٌ، فَأَقْبَلَ يَقُولُ: انْظُرُوا إِلَى هَذَا الشَّيْخَ، تَرَكَ صَلَاتَهُ مِنْ أَجْلِ فَرِيسٍ. فَأَقْبَلَ فَقَالَ: مَا عَفَنِي أَحَدٌ مُنْذُ فَارَقْتُ رَسُولَ اللَّهِ ﷺ، وَقَالَ: إِنَّ مَنْزِلِي مُتَرَاخٍ فَلَوْ صَلَّيْتُ وَتَرَكْتُ لَمْ أَتِ أَهْلِي إِلَى اللَّيْلِ. وَذَكَرَ أَنَّ

he had seen his leniency.

صَحِّبُ النَّبِيِّ وَعَلَيْهِ السَّلَامُ فَرَأَى مِنْ تَيْسِيرٍ .

[رائع : ۱۲۱]

6128. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A bedouin urinated in the mosque, and the people rushed to beat him. Allāh's Messenger ﷺ ordered them to leave him, and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet ﷺ then said, "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."

٦١٢٨ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنْ الزُّهْرِيِّ حَدَّثَنِي يُونُسُ، عَنْ وَقَالَ اللَّيْثُ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عَبْتَةَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ أَغْرَى إِيمَانَ الْمُؤْمِنِ بِالْأَنْوَافِ فَتَارَ إِلَيْهِ النَّاسُ لِيَقْعُوا بِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ ذُنُوبًا مِنْ مَاءٍ، أَوْ سَجْلًا مِنْ مَاءٍ، فَإِنَّمَا يَعْتَشُ مُسِيرِينَ وَلَمْ يُبَعْثُوا مُعَسِّرِينَ».

[٢٢٠ : راجع]

(81) CHAPTER. To be cheerful with the people.

Ibn Mas'ud said, "Mix with the people on the condition that your religion is not injured, and joke with your family."

باب الإِنْسَاطِ إِلَى النَّاسِ، (٨١)
وَقَالَ ابْنُ مَسْعُودٍ: خَالِطُ النَّاسَ
وَدِينَكَ لَا تَخْلِمَنَّهُ. وَالذُّعَابَةُ مَعَ
الْأَهْلِ

- ७१२९

٦١٢٩ - حَدَّثَنَا آدُمُ: حَدَّثَنَا رَضِيَ اللَّهُ عَنْهُ شَعْبَةُ: حَدَّثَنَا أَبُو السَّيَّاحُ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنْ كَانَ النَّيْلُ يَخْلُطُنَا

٦١٢٩ - حدثنا آدم: حدثنا شعبة: حدثنا أبو الثيَّار قال: سمعت أنس بن مالك رضي الله عنه يقول: إن كان الشَّيْءَ يُخالطُنا حتى يُؤوْلَ لآخر لي صغير: يا أبا عمير ما فعلَ النَّعْيُر؟». [راجع: ٦٢٠٣]

٦١٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
أَبُو مُعاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ،
عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
كُنْتُ أَلْعُبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ
وَكَانَ لَهُ صَوَاحِبٌ يَلْعَبُونَ مَعَهُ، فَكَانَ

6130. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا I used to play with the dolls in the presence of the Prophet ﷺ, and my girl friends also used to play with me. When Allāh’s Messenger ﷺ used to enter (my dwelling place), they used to hide themselves, but the Prophet ﷺ would call them to join and play with me.

images is forbidden, but it was allowed for 'Āishah at that time, as she was a little girl, not yet reached the age of puberty.)

[See *Fath Al-Bārī*]

(82) CHAPTER. To be gentle and polite with the people.

It has been mentioned that Abu Ad-Dardā' said, "We give a smile for some people while our hearts curse them."

6131. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا A man asked permission to see the Prophet ﷺ. He said, "Let him come in. What an evil man of the tribe he is!" Or said, "What an evil brother of the tribe he is." But when he entered, the Prophet ﷺ spoke to him gently, in a polite manner. I said to him, "O Allāh's Messenger! You have said what you have said, then you spoke to him in a very gentle and polite manner?" The Prophet ﷺ said, "The worst people to Allāh are those whom the people leave (undisturbed) to save themselves from their dirty language."

6132. Narrated 'Abdullāh bin Abū Mulaika : The Prophet ﷺ was given a gift of a few silken cloaks decorated with gold buttons. He distributed them amongst some of his Companions and put aside one of them for Makhrama. When Makhrama came, the Prophet ﷺ said, "I kept this for you." (Ayyūb, the subnarrator held his garment to show how the Prophet ﷺ showed the cloak to Makhrama who had something unfavourable about his temper.)

رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ يَتَمَّمَ مِنْ فَيُسَرِّبُهُنَّ إِلَيَّ فَيَلْعَبُنَّ مَعِيْ .

(٨٢) بَابُ الْمُدَارَأَةِ مَعَ النَّاسِ،
وَيُذَكِّرُ عَنْ أَبِي الدَّرْدَاءِ: إِنَّ لِكُثُرٍ فِي وُجُوهِ أَفْوَامِ، وَإِنَّ قُلُوبَنَا لَتَلْعَبُهُنَّ .

٦١٣١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُقِيَانُ، عَنْ أَبِنِ الْمُنْكَدِرِ: حَدَّثَنَا عَنْ عُرْوَةِ أَبْنِ الرُّبِّيرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ رَجُلٌ، فَقَالَ: «ائْتُنَا لَهُ فِيشَسَ ابْنُ الْعَشِيرَةِ - أَوْ: بِشَسَ أَخُو الْعَشِيرَةِ». فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، قُلْتَ مَا قُلْتَ ثُمَّ أَنْتَ لَهُ فِي الْقَوْلِ؟ فَقَالَ: «أَيُّ عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْزَلَةً عِنْدَ اللَّهِ مِنْ تَرَكَهُ، أَوْ وَدَعَهُ النَّاسُ اتَّقاءً فُحْشِيَّهُ».

[راجع: ٦٠٣٢]

٦١٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: أَخْبَرَنَا أَبْنُ عَلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلِيقَةَ: أَنَّ النَّبِيِّ ﷺ أَهْدَيَ لَهُ أَقْبِيَةً مِنْ دِيَاجِ مُزَرَّرَةٍ بِالذَّهَبِ فَقَسَمَهَا فِي أَنَّاَنِ مِنْ أَصْحَابِهِ وَعَزَّلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ . فَلَمَّا جَاءَهُ قَالَ: «خَيَّأْتُ هَذَا لَكَ»، قَالَ أَيُّوبُ بِثُوْبِهِ أَنَّهُ يُرِيهِ إِيَاهُ، وَكَانَ فِي خُلُقِهِ شَيْءٌ .

وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ أَئِبْوَةِ .
وَقَالَ حَاتِمٌ بْنُ وَرْدَانَ: حَدَّثَنَا أَئِبْوَةُ ،
عَنْ ابْنِ أَبِي مُلَكَّهُ، عَنْ الْمُسْوَرِ:
قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَفْبَيْهُ .

[راجع: ٢٥٩٩]

(83) CHAPTER. A believer is not to be stung twice (by something) out of one and the same hole.⁽¹⁾

And Mu'awiya said, "No one can be wise except the one with experience."

6133. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A believer is not stung twice (by something) out of one and the same hole."

(٨٣) بَابٌ: لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ ،
وَقَالَ مُعَاوِيَةً: لَا حَكِيمٌ إِلَّا ذُو تَجْرِيَةٍ .

٦١٣٣ - حَدَّثَنَا قَتْبِيَّةُ : حَدَّثَنَا الْلَّيْثُ ، عَنْ عَقِيلٍ ، عَنْ الزُّهْرِيِّ ، عَنْ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: « لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاجِدٍ مَرَّتَيْنِ » .

(84) CHAPTER. The right of the guest.

6134. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ entered upon me and said, "Have I not been informed that you offer Ṣalāt (prayer) all the night and observe Saum (fast) the whole day?" I said, "Yes." He said, "Do not do so; offer Ṣalāt (prayer) at night and also sleep; observe Saum (fast) for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to observe Saum (fast) for three days a month as the reward of a good deed is multiplied ten times, (that means), if you observed Saum

(٨٤) بَابُ حَقِّ الضَّيْفِ

٦١٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا حُسَيْنٌ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: « أَلَمْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: « أَلَمْ أُخْبِرْ أَنَّكَ تَقْوُمُ اللَّيْلَ وَتَنْصُومُ النَّهَارَ؟ » قُلْتُ: بَلِي ، قَالَ « فَلَا تَفْعَلْ ، قُمْ وَنَمْ وَصُمْ وَأَفْطِرْ ، إِنَّ لِجَسَدِكَ عَلَيْكَ حَقًا ، إِنَّ لِعَيْنِكَ عَلَيْكَ حَقًا ، إِنَّ لِرَوْرِكَ عَلَيْكَ حَقًا ، إِنَّ لِرُوْجِكَ

(1) (Ch. 83) A believer shou' be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

(fast) the whole year.” I insisted (on fasting more) so I was given a hard instruction. I said, “I can do more than that (fasting).” The Prophet ﷺ said, “Observe *Saum* (fast) three days every week.” But as I insisted (on fasting more) so I was burdened. I said, “I can observe *Saum* more than that.” The Prophet ﷺ said, “Observe *Saum* (fast) as Allāh’s Prophet Dawūd (David) used to observe *Saum* (fast).” I said “How was the fasting of the Prophet Dawūd?” The Prophet ﷺ said, “Half of a year [i.e., he used to observe *Saum* (fast) on alternate days].”

عَنْكِ حَقًا، وَإِنَّكَ عَسَى أَنْ يَمْطُرَ
إِلَيْكَ عُمُرًا، وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ
مِنْ كُلِّ شَهْرٍ ثَلَاثَةً أَيَّامٍ فَإِنْ بَكَلَ
حَسَنَةً عَشْرَ أَمْثَالِهَا، فَذَلِكَ الدَّهْرُ
كُلُّهُ». قَالَ: فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ
فَقُلْتُ: فَإِنِّي أُطِيقُ غَيْرَ ذَلِكَ، قَالَ:
«فَصُصْمُ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةً أَيَّامٍ»،
قَالَ: فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ، قُلْتُ:
إِنِّي أُطِيقُ غَيْرَ ذَلِكَ، قَالَ: «فَصُصْمُ
صَوْمَ نَبِيِّ اللَّهِ دَاؤِدًا»، قُلْتُ: وَمَا
صَوْمُ نَبِيِّ اللَّهِ دَاؤِدًا؟ قَالَ: «نِصْفُ
الدَّهْرِ». [راجع: ١١٣١]

(٨٥) بَابُ إِكْرَامِ الضَّيْفِ وَخَدْمَتِهِ
إِيَّاهُ بِنَفْسِهِ وَقَوْلِهِ تَعَالَى: «ضَيْفُ إِبْرَاهِيمَ
الْمُكَرَّمِينَ» [الذاريات: ٢٤]،

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: هُوَ
زَوْرٌ، وَهُؤْلَاءِ زَوْرٌ، وَضَيْفٌ؛ وَمَعْنَاهُ
أَضْيافُهُ وَزُوَّارُهُ، لِأَنَّهَا مَصْدَرٌ مِثْلُ
قَوْمٍ رِضَا وَعَدْلٍ، يُقَالُ: مَاءُ غَورٌ
وَبَيْرَ غَورٌ، وَمَاءُ أَنِ غَورٌ وَمِيَاهُ غَورٌ.
وَيُقَالُ: الْغَورُ الغَائِرُ لَا تَنَالُهُ الدَّلَاءُ.
كُلُّ شَيْءٍ عُرِتَ فِيهِ فَهُوَ مَغَارَةٌ.
﴿زَوْرٌ﴾ [الكهف: ١٧]: تَمِيلُ مِنَ
الزَّوْرِ، وَالْأَزَوْرُ: الْأَمْيَلُ.

٦١٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ سَعِيدِ بْنِ
أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي شُرَيْحِ
الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

(85) CHAPTER. To honour one’s guest and to serve him with one’s own hands.

And the Statement of Allāh : “(Has the story reached you) of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrāhim (Abraham)?” (V.51:24)

6135. Narrated Abū Shuraiḥ Al-Ka'bī: Allāh’s Messenger ﷺ said, “Whosoever believes in Allāh and the Last Day, should entertain his guest generously. The guest’s reward is: To provide him with a superior type of food for a night and a day, and a guest

is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in *Sadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

Narrated Mâlik similarly as above adding: "Whosoever believes in Allâh and the Last Day should talk what is good or keep quiet." (i.e., abstain from dirty and evil talk, and should think before uttering).

كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ صَفَقَةً، جَائِزَتْهُ يَوْمٌ وَلَيْلَةً، وَالضَّيْفَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ هُوَ صَدَقَةٌ. وَلَا يَجُلُّ لَهُ أَنْ يَثْوِي عِنْدَهُ حَتَّى يُخْرِجَهُ». [راجع: ٦٠١٩]

حدَّثَنَا إِسْمَاعِيلُ قَالَ: حدَّثَنِي مَالِكُ مَثْنَاهُ، وَزَادَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِنْ خَيْرًا أَوْ لِيَضْمُنْ».

٦١٣٦ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حدَّثَنَا ابْنُ مَهْدَىٰ: حدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صالحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِنْ خَيْرًا أَوْ لِيَضْمُنْ». [راجع: ٥١٨٥]

٦١٣٧ - حدَّثَنَا قَتَنْبَيَّةَ: حدَّثَنَا الْلَّيْثُ، عَنْ يَرِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَبَرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولُ اللَّهِ، إِنَّكَ تَبْعَثُنَا فَنَتَرِزُ بَقَوْمٍ فَلَا يَقْرُونَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: إِنْ نَرَأْتُمْ بَقَوْمًا فَأَمْرُوا لَكُمْ بِمَا تَشْتَهِي لِلضَّيْفِ فاقْبِلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوهُمْ مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَتَبَغِي لَهُمْ». [راجع: ٢٤٦١]

6136. Narrated Abû Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Whosoever believes in Allâh and the Last Day, should not harm his neighbour; and whosoever believes in Allâh and the Last Day, should entertain his guest generously and whosoever believes in Allâh and the Last Day, should talk what is good or keep quiet."

6137. Narrated 'Uqba bin 'Âmir رَضِيَ اللَّهُ عَنْهُ: We said, "O Allâh's Messenger! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allâh's Messenger ﷺ said to us, "If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give."

6138. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Whosoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day, should unite the bond of kinship (i.e., keep good relation with his kith and kin); and whoever believes in Allāh and the Last Day, should talk what is good or keep quiet.”

(86) CHAPTER. To prepare the meals and to trouble oneself for the guest.

6139. Narrated Abū Juhaifa : The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state? She replied, “Your brother, Abū Ad-Dardā' is not interested in the luxuries of this world.” In the meantime Abū Ad-Dardā' came and prepared a meal for him (Salmān), and said to him, “(Please) eat for I am fasting.” Salmān said, “I am not going to eat, unless you eat (too).” So Abū Ad-Dardā' ate. When it was night, Abū Ad-Dardā' got up [for the night *Salāt* (prayer)]. Salmān said (to him), “Sleep” and he slept. Again Abū Ad-Dardā' got up (for the *Salāt*), and Salmān said (to him), “Sleep.” When it was the last part of the night, Salmān said to him, “Get up now [for the *Salāt* (prayer)].” So both of them offered their *Salāt* (prayer) and Salmān said to Abū Ad-Dardā', “Your Lord (Allāh) has a right on you; and your ownself has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you”. Later on Abū Ad-

٦١٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ الرُّهْبَرِيِّ ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ : «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ . وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُصِلْ رَحْمَهُ . وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِّ خَيْرًا أَوْ لِيُضْمِنْتُ» . [راجع: ٥١٨٥]

(٨٦) بَابُ صُنْعِ الطَّعَامِ وَالتَّكَلُّفِ للضَّيْفِ

٦١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى : حَدَّثَنَا أَبُو الْعَمِيسِ ، عَنْ عَوْنَى بْنِ أَبِي جَحِيفَةَ ، عَنْ أَبِيهِ قَالَ : آخَى النَّبِيِّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ ، فَرَأَ سَلْمَانُ أَبَا الدَّرْدَاءِ ، فَرَأَيْ أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً ، فَقَالَ لَهَا : مَا شَأْنُكِ؟ قَالَتْ : أُخْوَكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا . فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَاماً فَقَالَ : كُلْ فَإِنِّي صَائِمٌ . قَالَ : مَا أَنَا بَاكِلٌ حَتَّى تَأْكُلَ ، فَأَكَلَ ، فَلَمَّا كَانَ اللَّيلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ : نَمْ ، فَنَامَ . ثُمَّ ذَهَبَ يَقُومُ فَقَالَ : نَمْ ، فَلَمَّا كَانَ آخِرُ اللَّيلِ قَالَ سَلْمَانُ : قُمْ إِلَآنَ ، قَالَ : فَصَلِّيَا ، فَقَالَ لَهُ سَلْمَانُ : إِنَّ لِرَبِّكَ عَلَيْكَ حَقًا ، وَلِنَفْسِكَ عَلَيْكَ حَقًا ، وَلَا هُلْكَ عَلَيْكَ حَقًا ، فَأَعْطِ

Dardā' visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "Salmān has spoken the truth."

كُلُّ ذِي حَقٍّ حَقٌّ، فَأَتَى النَّبِيَّ ﷺ
فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ:
صَدَقَ سَلْمَانُ.

أبو جُحَيْفَةَ وَهُبَّ السُّوَائِيَّ يُقَالُ:
وَهُبُّ الْخَيْرُ. [راجع: ١٩٦٨]
(٨٧) بَابُ ما يُنْهَى مِنَ الْفَضْبِ
وَالْجَرَعِ عِنْدَ الضَّيْفِ

٦٤٠ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ:
حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ
الْجُرَيْرِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا،
أَنَّ أَبَا بَكْرِ تَضَيَّقَ رَهْطًا فَقَالَ لِعَبْدِ
الرَّحْمَنِ: دُونْكَ أَضِيافَكَ فَإِنِّي مُنْظَلِّقٌ
إِلَى النَّبِيِّ ﷺ فَأَفْرَغْ مِنْ قِرَاهِمْ قَبْلَ أَنْ
أُجِيَّ. فَأَنْظَلَهُ عِنْدَ الرَّحْمَنِ فَقَالُوا: أَيْنَ
إِمَّا عِنْدَهُ فَقَالَ: اطْعَمُوهَا، فَقَالُوا: أَيْنَ
رَبُّ مَنْزِلِنَا؟ قَالَ: اطْعَمُوهَا، قَالُوا: مَا
نَحْنُ بِأَكْلِيهِنَّ حَتَّى يَجِيءَ رَبُّ مَنْزِلِنَا؟
قَالَ: ائْبُلُوا عَنَّا قِرَاهِمْ فَإِنَّهُ إِنْ جَاءَ
وَلَمْ تَظْعَمُوهَا لَتَنْقِيَّ مِنْهُ، فَأَبْوَا فَعَرَفَتْ
أَنَّهُ يَجِدُ عَلَيَّ. فَلَمَّا جَاءَ تَسْهَيْتُ عَنْهُ
فَقَالَ: مَا صَنَعْتُ؟ فَأَخْبَرُوهُ فَقَالَ: يَا
عَبْدَ الرَّحْمَنِ، فَسَكَّثَ ثُمَّ قَالَ: يَا عَبْدَ
الرَّحْمَنِ، فَسَكَّثَ، فَقَالَ: يَا عُشْرَ،
أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي
لَمَّا جَهَتْ، فَخَرَجْتُ فَقُلْتُ: سَلْ
أَضِيافَكَ، فَقَالُوا: صَدَقَ، أَتَانَا بِهِ،
قَالَ: فَإِنَّمَا انتَظَرْتُمُونِي، وَاللَّهُ لَا

(٨٧) CHAPTER. What is disliked as regard anger and impatience before a guest.

6140. Narrated 'Abdur-Rahmān bin Abū Bakr : رَضِيَ اللَّهُ عَنْهُمَا Abū Bakr invited a group of people and told me, "Look after your guests." Abū Bakr added, "I am going to visit the Prophet ﷺ, and you should finish serving them before I return." 'Abdur-Rahmān said, "So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the owner of the house (i.e., Abū Bakr)?" 'Abdur-Rahmān said, "Take your meal." They said, "We will not eat until the owner of the house comes." 'Abdur-Rahmān said, "Accept your meal from us, for if my father comes and finds you not having taken your meals yet, we will be blamed severely by him" but they refused to take their meals. So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abū Bakr called, "O 'Abdur Rahmān!" I kept quiet. He then called again, "O 'Abdur-Rahmān!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allāh, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." Abū Bakr said, "As you have been waiting for me, by Allāh, I will not eat of it tonight." They said, "By Allāh,

we will not eat of it till you eat of it.” He said, “I have never seen a night like this night in evil. What is wrong with you? Why don’t you accept your meals of hospitality from us?” (He said to me), “Bring your meal.” I brought it to him, and he put his hand in it, saying, “In the Name of Allāh. The first (state of fury) was because of Satan.” So Abū Bakr ate and so did his guests.

[See Vol. 4, *Hadīth* No. 3581]

(88) CHAPTER. The saying of a guest to his host : “By Allāh, I will not eat till you eat.”

This is narrated by Abū Juhaifa that the Prophet ﷺ said so.

6141. Narrated ‘Abdur-Rahmān bin Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا : Abū Bakr came with a guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), “Have you been detained from your guest or guests tonight?” He said, “Haven’t you served the supper to them?” She replied, “We presented the meal to him or to them, but he or they refused to eat.” Abū Bakr became angry, rebuked me and invoked Allāh to cause (my) ears to be cut and swore not to eat of it!” I hid myself, and he called me, “O ignorant (boy)! ” Abū Bakr’s wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he (Abū Bakr) ate of it. Abū Bakr said, “All that happened was from Satan.” So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), “O sister of Banī Firās! What is this?” She said, “O pleasure of my eyes! The meal is now more than it had been before we started eating.” So they ate of it

أَطْعَمْتُهُ اللَّيْلَةَ، فَقَالَ الْآخَرُونَ: وَاللهُ لَا
تَطْعَمْهُ حَتَّى تَطْعَمْهُ . قَالَ: لَمْ أَرَ في
الشَّرِّ كَاللَّيْلَةِ، وَيَلْكُمْ مَا أَنْتُمْ؟ لَمْ لَا
تَبْلُونَ عَنَا قِرَاقْمَ، هَاتِ طَعَامَكَ،
فَجَاءَهُ فَوَضَعَ يَدَهُ فَقَالَ: بِاسْمِ اللهِ،
الْأُولَى لِلشَّيْطَانِ؛ فَأَكَلَ وَأَكَلُوا.

[راجع: ٦٠٢]

(٨٨) بَابُ قَوْلِ الضَّيْفِ لِصَاحِبِهِ:
وَاللهُ لَا أَكُلُ حَتَّى تَأْكُلَ،
فِيهِ حَدِيثُ أَبِي جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ .

٦١٤١ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ
سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: قَالَ
عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ
عَنْهُمَا: جَاءَ أَبُو بَكْرٍ بِضَيْفٍ لَهُ أَوْ
بِأَضْيَافِ لَهُ فَأَمْسَى عِنْدَ النَّبِيِّ ﷺ ،
فَلَمَّا جَاءَ قَالَتْ أُمُّي: اخْتَبِسْتَ عَنْ
ضَيْفِكَ أَوْ أَضْيَافِكَ اللَّيْلَةِ! قَالَ: أَوْ
مَا عَشَّتُهُمْ؟ فَقَالَتْ: عَرَضْنَا عَلَيْهِ أَوْ
عَلَيْهِمْ فَأَبْوَا أَوْ فَأَبِي، فَغَضِبَ أَبُو
بَكْرٍ فَسَبَ وَجَدَعَ، وَحَلَفَ لَا
يَطْعَمْهُ . فَاخْتَبَأْتُ أَنَا فَقَالَ: يَا غُثْرَ،
فَحَلَفَتِ الْمَرْأَةُ لَا تَطْعَمْهُ حَتَّى
يَطْعَمَهُ، فَحَلَفَ الضَّيْفُ أَوْ الْأَضْيَافُ
أَنْ لَا يَطْعَمْهُ أَوْ يَطْعَمُهُ حَتَّى
يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: كَانَ هَذِهِ مِنْ
الشَّيْطَانِ، فَدَعَا بِالظَّعَامِ فَأَكَلَ

and sent the rest of that meal to the Prophet ﷺ. It is said that the Prophet ﷺ also ate of it.

وأكْلُوا، فجَعَلُوا لَا يَرْفَعُونَ لُقْمَةً إِلَّا
رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا فَقَالَ: يَا
أَخْتَ بَنِي فِرَاسٍ، مَا هَذَا؟ فَقَالَتْ:
وَقَرَّةً عَيْنِي إِنَّهَا الآن لَأَكْثَرُ قَبْلَ أَنْ
نَأْكُلَ، فَأَكَلُوا، وَبَعْثَ بِهَا إِلَى النَّبِيِّ
ﷺ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [راجع: ٦٠٢]

(٨٩) **بَابُ إِكْرَامِ الْكَبِيرِ، وَيَبْدُأُ
الْأَكْبَرُ بِالْكَلَامِ وَالسُّؤَالِ**

٦١٤٣ - حَدَّثَنَا سُلَيْمَانُ
بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ،
عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشِّيرٍ بْنِ
يَسَارٍ مَوْلَى الْأَنْصَارِ، عَنْ رَافِعٍ بْنِ
خَدِيجَةِ وَسَهْلٍ بْنِ أَبِي حَمْمَةَ أَنَّهُمَا
حَدَّثَاهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحِيطَةَ
بْنَ مَسْعُودٍ أَتَيَا خَيْرَ فَتَرَقَا فِي التَّخْلِ
فَقُتِلُ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَجَاءَ عَبْدُ
الرَّحْمَنِ بْنُ سَهْلٍ وَحُوَيْضَةً وَمُحِيطَةَ
ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ فَتَكَلَّمُوا فِي
أَمْرِ صَاحِبِهِمْ، فَبَدَا عَبْدُ الرَّحْمَنِ
وَكَانَ أَصْعَرَ الْقَوْمَ، فَقَالَ النَّبِيُّ ﷺ:
«كَبِيرُ الْكُبُرَ». - قَالَ يَحْيَىٰ: لِيَلِيَ
الْكَلَامَ الْأَكْبَرُ - فَتَكَلَّمُوا فِي أَمْرِ
صَاحِبِهِمْ، فَقَالَ النَّبِيُّ ﷺ:
«أَتَسْتَحِقُونَ قَبْلَكُمْ» - أَوْ قَالَ:
صَاحِبَكُمْ - بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟»
قَالُوا: يَا رَسُولَ اللَّهِ، أَمْرُ لَمْ تَرَهُ.
قَالَ: «فَثُبُرُكُمْ يَهُودُ فِي أَيْمَانِ
خَمْسِينَ مِنْهُمْ». قَالُوا: يَا رَسُولَ

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

6142, 6143. Narrated Rāfi' bin Khadīj and Sahl bin Abū Ḥathma: 'Abdullāh bin Sahl and Muḥaiyīṣa bin Maṣ'ud went to Khaibar and they dispersed in the gardens of the date-palm trees where 'Abdullāh bin Sahl was murdered. Then 'Abdur-Raḥmān bin Sahl, Ḥuwaiyīṣa and Muḥaiyīṣa, the two sons of Maṣ'ud, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. 'Abdur-Raḥmān, who was the youngest of them all, started talking. The Prophet ﷺ said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man" or said, "... your companion". They said, "O Allāh's Messenger! The murder was a thing we did not witness." The Prophet ﷺ said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allāh's Messenger! They are disbelievers (and they will take a false oath)." Then Allāh's Messenger ﷺ himself paid the blood money to them.

Sahl added, "I came upon a she-camel from those camels (which was given in blood money), while I entered their stable,

it hit me with its leg."

الله، قَوْمٌ كُفَّارٌ. فَوَادَهُمْ رَسُولُ الله
عَلِيٌّ مِنْ قِيلِهِ. قَالَ سَهْلٌ: فَأَدْرَكْتُ
نَاقَةً مِنْ تِلْكَ الْإِبَابِ فَدَخَلْتُ مِرْبَدًا
لَهُمْ فَرَكَضْتُنِي بِرِجْلِهَا.

قَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى، عَنْ
بُشِّيرٍ، عَنْ سَهْلٍ قَالَ يَحْيَى: حَسِيبُ
أَنَّهُ قَالَ: مَعَ رَافِعٍ بْنِ خَدِيجٍ. وَقَالَ
ابْنُ عَيْنَةَ: حَدَّثَنَا يَحْيَى عَنْ بُشِّيرٍ عَنْ
سَهْلٍ وَحْدَهُ. [راجع: ٢٧٠٢]

٦٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ عَبْدِ اللهِ: حَدَّثَنِي نافعٌ،
عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ:
قَالَ رَسُولُ اللهِ عَلِيٌّ: «أَخْبِرُونِي بِشَجَرَةٍ
مَثَلُهَا مَثَلُ الْمُسْلِمِ، تُؤْتِي أَكْلَهَا كُلَّ
سِينٍ يَبْذُرُ رَبِّهَا، وَلَا تَحْتُ وَرَقَهَا».
فَوَقَعَ فِي نَفْسِي التَّخْلُهُ فَكَرِهْتُ أَنْ
أَتَكَلَّمَ وَثَمَّ أَبُو بَكْرٍ وَعُمَرٍ. فَلَمَّا لَمْ
يَتَكَلَّمَا قَالَ النَّبِيُّ عَلِيٌّ: «هِيَ التَّخْلُهُ».
فَلَمَّا خَرَجْتُ مَعَ أَبِيهِ قُلْتُ: يَا أَبَتَاهِ،
وَقَعَ فِي نَفْسِي التَّخْلُهُ. قَالَ: مَا مَنَعَكَ
أَنْ تَقُولَهَا؟ لَوْ كُنْتَ قُلْتَهَا كَانَ أَحَبَّ
إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِي
إِلَّا أَتَيَ لَمْ أَرْكَ وَلَا أَبَا بَكْرٍ تَكَلَّمُتُهَا
فَكَرِهْتُ. [راجع: ٦١]

(٩٠) بَابُ ما يَجُوزُ مِنَ الشِّفَرِ
وَالرَّجَزِ وَالْحُدَاءِ وَمَا يُكْرَهُ مِنْهُ،
وَقَوْلِهِ تَعَالَى: ﴿وَالشِّعَرَةَ يَتَّعَمِمُ

6144. Narrated Ibn 'Umar: Allâh's Messenger ﷺ said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allâh), and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abû Bakr and 'Umar were present there. When nobody spoke, the Prophet ﷺ said, "It is the date-palm tree." When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it? Had you said it, it would have been more dearer to me than such and such a thing (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abû Bakr spoke, so I disliked to speak (in your presence)."

(90) CHAPTER. What kinds of poetry, *Rajaz*⁽¹⁾ and *Hudâ*⁽²⁾ is allowed and what kinds thereof are disliked.

And the Statement of Allâh تعالى:

(1) (Ch. 90) *Rajaz*: name of a poetical metre.

(2) (Ch. 90) *Hudâ*: chanting of camel-drivers, keeping time to the camels' paces.

"As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people — right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of Allah — Islāmic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged [by replying back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned." (V.26:224-227)

And Ibn ‘Abbās said, "They speak about all vague talks."

6145. Narrated Ubāi bin Ka'b: Allāh's Messenger ﷺ said, "Some poetry contains wisdom."

6146. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and he stumbled and his toe (was injured and) bled. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allāh's Cause."

6147. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "The most true words

الْفَارِسُونَ أَلَرَ تَرَ أَنَّهُمْ فِي كُلِّ وَأَرْ
يَهِيمُونَ ﴿١٣﴾ وَأَتَهُمْ يَقُولُونَ مَا لَا يَعْلَمُونَ
إِلَّا الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْصَرُوا مِنْ بَعْدِ مَا طَلَبُوا
وَسَعَلُوا اللَّذِينَ طَلَبُوا أَئِ مُنْقَلِبٌ يَنْقَبُونَ ﴿١٤﴾
[الشّعرا: ٢٢٧-٢٢٤] قال ابن عباس :
في كُلِّ لَغْوٍ يَخُوضُونَ .

٦١٤٥ - حدثنا أبو اليهاب:
أخبرنا شعيب، عن الزهرى قال:
أخبرني أبو بكر بن عبد الرحمن: أنَّ
مروان بن الحكم أخبره: أنَّ عبد
الرحمن بن الأسود بن عبد يعقوب
أخبره أنَّ أبي بن كعب أخبره: أنَّ
رسول الله ﷺ قال: «إنَّ من الشعر
حكمة» .

٦١٤٦ - حدثنا أبو نعيم: حدثنا
سفيان، عن الأسود بن قيس: سمعت جندبًا يقول: يئتما النبي ﷺ
يمشي إذ أصابه حجر فعثر فدميت
إصبعه، فقال:

«هل أنت إلا إصبع دميت
وفي سبيل الله ما لقيت» .

[راجع: ٢٨٠٢]

٦١٤٧ - حدثنا محمد بن بشير :

said by a poet was the words of Labid. He said, ‘Verily, except Allāh everything is *Bātilu* (perishable) and Umaiyya bin Abi Aṣ-Salt was about to embrace Islām.’”

[See Vol. 5, *Hadīth* No 3841]

حدَّثَنَا ابنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: أَصْدِقُ كَلِمَةً قَالَهَا الشَّاعِرُ كَلِمَةً لَّيْدِ:

أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِاطْلُ
وَكَادَ أُمَيَّهُ بْنُ أَبِي الصَّلْتِ أَنْ
يُسْلِمَ». [راجع: ٣٨٤١]

6148. Narrated Salama bin Al-Akwa': We went out with Allāh's Messenger ﷺ to Khaibar and we travelled during the night. A man amongst the people said to 'Āmir bin Al-Akwa', "Won't you let us hear your poetry?" 'Āmir was a poet, and so he got down and started (chanting *Hudā*) reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allāh! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have offered *Salāt* (prayer). So please forgive us what we have committed. Let all of us be sacrificed for Your Cause (*Jihād*) and when we meet our enemy, make our feet firm, and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us".

Allāh's Messenger ﷺ said, "Who is that driver (of the camels)?" They said, "He is 'Āmir bin Al-Akwa'." He said, "May Allāh bestow His Mercy on him." A man among the people said, "Has martyrdom been granted to him, O Allāh's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allāh helped the Muslims

٦١٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا حَاتِيمُ بْنَ إِسْمَاعِيلَ، عَنْ يَزِيدِ
بْنِ أَبِي عَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ
قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى
خَيْرِ فَسِرْنَا تَلَيَا، فَقَالَ رَجُلٌ مِّنْ
الْقَوْمِ لِعَامِرٍ بْنِ الْأَكْوَعِ: أَلَا تُسْمِعُنَا
مِنْ هُنْيَاهَا؟ قَالَ: وَكَانَ عَامِرٌ رَجُلًا
شَاعِرًا، فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:
اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنا
فَاغْفِرْ فِدَاءَ لَكَ مَا افْتَنَنَا
وَتَبِّئِ الْأَفْدَامَ إِنْ لَاقَنَا
وَالْقَيْنُ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صَبَحَ بِنَا أَتَيْنَا

وَبِالصَّيَاحِ عَوْلُوا عَلَيْنَا
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا
السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ،
فَقَالَ: «يَرْحَمُهُ اللَّهُ». فَقَالَ رَجُلٌ مِّنْ
الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ اللَّهِ لَوْلَا أَمْتَعْنَا
بِهِ. قَالَ: فَأَتَيْنَا خَيْرَ فَحَاصَرْنَا هُمْ

conquer Khaibar. In the evening of its conquest the people made many fires. Allāh's Messenger ﷺ asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allāh's Messenger ﷺ said, "Throw away the meat and break the cooking pots." A man said, "O Allāh's Messenger! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that, too." When the army files were aligned in rows (for the battle), 'Āmir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Āmir's knee and caused him to die. When the Muslims returned (from the battle), Salama said: Allāh's Messenger ﷺ saw me pale and said, "What is wrong with you?" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of 'Āmir have been annulled." The Prophet ﷺ asked, "Who said so?" I replied, "So-and-so and so-and-so and so-and-so and Usaid bin Al-Huḍair Al-Anṣārī." Then Allāh's Messenger ﷺ said, "Whoever says so is telling a lie. Verily, 'Āmir will have double reward." (While speaking) the Prophet ﷺ put two of his fingers together to indicate that, and added, "He was really a hard-working man and a *Mujāhid* (devout fighter in Allāh's Cause) and rarely have there lived in it (i.e., Al-Madina or the battlefield) an Arab like him."

حَتَّى أَصَابَنَا مَحْمَصَةً شَدِيدَةً، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ الْيَوْمَ الَّذِي فُتَحَتْ عَلَيْهِمْ أُوْقَدُوا نِيرَانًا كَثِيرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ النَّارُ؟ عَلَى أَيِّ شَيْءٍ تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ: «عَلَى أَيِّ لَحْمٍ؟» قَالُوا: عَلَى لَحْمٍ حُمُرٍ إِنْسِيَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِقُوهَا وَأَكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْ نُهْرِيقُهَا وَنَعْسِلُهَا؟ قَالَ: «أَوْ ذَاكَ». فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قَصْرٌ، فَتَنَاهَى عَنْ يَهُودِيَا لِيَضْرِبَهُ وَيَرْجِعُ دُبَابَ سَيْفِهِ، فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ، فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ: رَأَيْتِ رَسُولَ اللَّهِ ﷺ شَاحِبًا فَقَالَ لِي: «ما لَكَ؟» فَقُلْتُ: فِدَى لَكَ أَبِي وَأُمِّي، زَعَمُوا أَنْ عَامِرًا حَطَّ عَمَلَهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: قَالَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَأَسَنْدُ بْنُ الْحُسَيْرِ الْأَنْصَارِيُّ. فَعَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لَا جُرْبَينَ - وَجَمَعَ بَيْنَ إِصْبَعَيْهِ - إِنَّهُ لِجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بِهَا مِنْهُ».

[راجع : ٢٤٧٧]

6149. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ came to some of his wives among whom there was Umm Sulaim, and said, "May Allāh be Merciful to you, O Anjasha!⁽¹⁾ Drive the camels slowly, as they

٦١٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُو بُوبَدْرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ

(1) (H. 6149) The name of camel-driver.

are carrying glass vessels!”⁽¹⁾ Abū Qilāba said, “The Prophet ﷺ said a sentence (i.e., the above metaphor) which, had anyone of you said it, you would have admonished him for it.”⁽²⁾ [i.e., women being compared to glass vessels]

عَنْهُ قَالَ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمُّ سُلَيْمَ، فَقَالَ: «وَيْحَكَ يَا أَنْجَشَةً! رُوَيْدَكَ سَوْقًا بِالْقَوَارِيرِ»، قَالَ أَبُو قِلَّابَةَ: فَتَكَلَّمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَلِمةٍ لَوْ تَكَلَّمَ بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ قَوْلَهُ: «سَوْقَكَ بِالْقَوَارِيرِ». [انظر: ٦١٦١، ٦٢٠٢، ٦٢١٠، ٦٢١١]

(٩١) بَابُ هِجَاءِ الْمُشْرِكِينَ

(٩١) CHAPTER. Lampooning *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ).

6150. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا Hassān bin Thābit asked the permission of Allāh’s Messenger ﷺ to lampoon *Al-Mushrikūn* (in his poetry). Allāh’s Messenger ﷺ said, “What about my fore-fathers (ancestry)?” Hassān said (to the Prophet ﷺ), “I will take you out of them as a hair is taken out of dough.”

Narrated Hishām bin ‘Urwa that his father said, “I called Hassān with bad names in front of ‘Āishah.” She said, “Don’t call him with bad names because he used to defend Allāh’s Messenger ﷺ (against *Al-Mushrikūn* with his poetry).”

6151. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairah in his narration, mentioning that the Prophet ﷺ

٦١٥٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدَهُ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذِنْ حَسَانَ بْنَ ثَابِتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هِجَاءِ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَكَيْفَ بَنَسَيْ؟» فَقَالَ حَسَانٌ: لَأُسْتَنِكَ مِنْهُمْ كَمَا تُسْلِلُ الشَّعْرَةَ مِنَ الْعَجِينِ.

وَعَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: ذَهَبَتْ أَسْبُثُ حَسَانَ عِنْدَ عَاشَةَ قَالَتْ: لَا تُسْبِهَ إِلَّا كَانَ يُنافِعُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٣٥٣١]

٦١٥١ - حَدَّثَنَا أَضْبَعُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ،

(1) (H. 6149) Women are compared to glass vessels because of their tenderness and vulnerability.

(2) (H. 6149) Abū Qilāba means that such a metaphor was only to be accepted from an eloquent person like the Prophet ﷺ (i.e. women — as glass vessels).

said, "A Muslim brother of yours who does not say dirty words." And by that he meant Ibn Rawāḥa, who (in his poetry) said: 'We have Allāh's Messenger with us who recites Allāh's Book (the Noble Qur'ān) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while *Al-Mushrikūn* (the pagans etc.) are sound asleep in their beds.'

عَنْ ابْنِ شَهَابٍ أَنَّ الْهَمَيْمَ بْنَ أَبِي سَنَانٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ فِي قَصْصِهِ، يَذْكُرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَخَا لَكُمْ لَا يَقُولُ الرَّفَثَ»، يَعْنِي بِذَلِكَ ابْنَ رَوَاحَةَ، قَالَ: فَيَسْأَلُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابَهُ إِذَا انشَقَ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعًا أَرَانَا الْهَدَى بَعْدَ الْعَمَى فَقُلْنَا بِهِ مُؤْقِنَاتٍ أَنَّ مَا قَالَ وَاقِعٌ بَيْتٌ يُجَافِي جَنَّةً عَنْ فَرَاشِهِ إِذَا اسْتَقْلَأْتَ بِالْكَافِرِينَ الْمُضَاجِعَ تَابَعَهُ عَقِيلٌ عَنْ الزُّهْرِيِّ. وَقَالَ الرَّبِيعِيُّ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

[راجع: ١١٥٥]

6152. Narrated Abū Salama bin 'Abdur-Raḥmān bin 'Aūf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Hurairah, saying, "O Abū Hurairah! I beseech you by Allāh (to tell me). Did you hear Allāh's Messenger ﷺ saying 'O Ḥassān! Reply on behalf of Allāh's Messenger ﷺ. O Allāh! Support him (Ḥassān) with the *Ruh-ul-Qudus* [i.e., angel Jibril (Gabriel)]?'" Abū Hurairah said, "Yes."

٦١٥٢ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدٍ بْنِ أَبِي عَيْبِقٍ: عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتَ الْأَنْصَارِيَّ يَسْتَشْهِدُ أبا هُرَيْرَةَ فَيَقُولُ: يَا أبا هُرَيْرَةَ، نَشَدْتُكَ اللَّهَ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَا حَسَانَ أَحِبْتَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَهُ بِرُوحِ الْقَدْسِ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. [راجع: ٤٥٣]

6153. Narrated Al-Barā' : The Prophet ﷺ said to Ḥassān, "Lampoon them (*Al-Mushrikūn* — the pagans etc.) in your poetry, and Jibril (Gabriel) is with you."

٦١٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ قَالَ لِحَسَّانَ : «اْهْجُهُمْ - أَوْ قَالَ : هَا جَهَّمْ - وَجِبْرِيلُ مَعَكَ».

[راجع: ٣٢١٣]

(92) CHAPTER. It is disliked for one to indulge in poetry to the extent that it diverts him from Allāh's remembrance, and from (religious) knowledge and from (recitation of) the Qur'aan.

٩٢ (٢) بَابُ مَا يُكَرِّهُ أَنْ يَكُونَ الْغَالِبُ عَلَى الْإِنْسَانِ الشِّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللَّهِ وَالْعِلْمِ وَالْقُرْآنِ

6154. Narrated Ibn 'Umar : The Prophet ﷺ said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

٦١٥٤ - حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ مُوسَى : أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ : «لَانْ يَمْتَلَئَ جَوْفُ أَحَدِكُمْ قَيْحاً خَيْرٌ لَهُ مَنْ أَنْ يَمْتَلَئَ شِعْرًا».

6155. Narrated Abū Hurairah : Allāh's Messenger ﷺ said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

٦١٥٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ قَالَ : سَمِعْتُ أَبَا صَالِحَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَانْ يَمْتَلَئَ جَوْفُ رَجُلٍ قَيْحاً بِرِيهِ خَيْرٌ مَنْ أَنْ يَمْتَلَئَ شِعْرًا».

٩٣ (٣) بَابُ قَوْلِ النَّبِيِّ ﷺ : «تَرَبَّتْ بِمَيْنَكَ»، و«عَفْرَى حَلْقَى»،

(93) CHAPTER. The statement of the Prophet ﷺ: *Taribat yaminuka* (may your right hand be in dust)!⁽¹⁾ and *Aqra halqa*. (It is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.)

(1) (Ch. 93) The literal meaning of the expression is not intended. It is just an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

6156. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا أَشْهَدُ أَنَّ أَخَاهُ أَبْرَاهِيمَ بْنَ مُكْبِرٍ أَفْتَأَلَهُ إِذْنَهُ لِمُدْخَلِ الْحِجَابِ فَقَالَ : إِنَّ أَفْتَأَلَهُ أَخَا أَبِي الْقَعْدَيْنِ اسْتَأْذَنَ عَلَيَّ بَعْدَمَا نَزَّلَ الْحِجَابُ فَقَلَّتْ : وَاللَّهِ لَا أَذْنُ لَهُ حَتَّى أَسْتَأْذَنَ رَسُولَ اللَّهِ فَإِنَّ أَخَا أَبِي الْقَعْدَيْنِ لَيَسْ هُوَ أَرْضَنِي ، وَلَكِنْ أَرْضَنِتِي امْرَأَةُ أَبِي الْقَعْدَيْنِ ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ فَقَلَّتْ : يَا رَسُولَ اللَّهِ ، إِنَّ الرَّجُلَ لَيَسْ هُوَ أَرْضَنِي وَلَكِنْ أَرْضَنِتِي امْرَأَةً . قَالَ : «إِنِّي لَهُ فِإِنَّهُ عَمْكَ ، تَرَبَّى يَمِينُكَ» ، قَالَ عَرْوَةُ : فِي ذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرَّمُوا مِنَ الرَّضَاةِ مَا يَخْرُمُ مِنَ الشَّسِيبِ . [راجع: ٢٦٤٤]

[See Vol. 7, *Hadīth* No. 5099]

6157. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا أَشْهَدُ أَنَّ رَسُولَهُ *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* intended to return home after the performance of the *Hajj*, and he saw Šafīyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet ﷺ said, “*Aqra halqa!*” — an expression used in the *Quraish* dialect — “You will detain us.” The Prophet ﷺ then asked (her), “Did you perform the *Tawāf-al-Ifāda* on the day of Sacrifice (10th of *Dhu'l-Hijja*)?” She said, “Yes.” The Prophet ﷺ said, “Then you can leave (with us).”

(94) CHAPTER. (What is said regarding)
“They assumed or claimed that...”

6158. Narrated Umm Hāni رَضِيَ اللَّهُ عَنْهَا , the daughter of Abū Ṭālib : I visited Allāh’s

٦١٥٦ - حَدَّثَنَا يَحْيَى بْنُ مُكْبِرٍ : حَدَّثَنَا الْيَتُّ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شَهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَ : إِنَّ أَفْتَأَلَهُ أَخَا أَبِي الْقَعْدَيْنِ اسْتَأْذَنَ عَلَيَّ بَعْدَمَا نَزَّلَ الْحِجَابُ فَقَلَّتْ : وَاللَّهِ لَا أَذْنُ لَهُ حَتَّى أَسْتَأْذَنَ رَسُولَ اللَّهِ فَإِنَّ أَخَا أَبِي الْقَعْدَيْنِ لَيَسْ هُوَ أَرْضَنِي ، وَلَكِنْ أَرْضَنِتِي امْرَأَةُ أَبِي الْقَعْدَيْنِ ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ فَقَلَّتْ : يَا رَسُولَ اللَّهِ ، إِنَّ الرَّجُلَ لَيَسْ هُوَ أَرْضَنِي وَلَكِنْ أَرْضَنِتِي امْرَأَةً . قَالَ : «إِنِّي لَهُ فِإِنَّهُ عَمْكَ ، تَرَبَّى يَمِينُكَ» ، قَالَ عَرْوَةُ : فِي ذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرَّمُوا مِنَ الرَّضَاةِ مَا يَخْرُمُ مِنَ الشَّسِيبِ . [راجع: ٢٦٤٤]

٦١٥٧ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شَعْبَةُ : حَدَّثَنَا الْحَكَمُ ، عَنْ إِبْرَاهِيمَ ، عَنِ الْأَسْوَدِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ : أَرَادَ النَّبِيُّ *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* أَنْ يَنْفَرِ فَرَأَى صَفَيَّةَ عَلَى بَابِ خَبَائِهَا كَثِيرَةً حَرِيَّةً ، لَأَنَّهَا حاضَتْ فَقَالَ : «عَفَرَى حَلْقَى - لُغَةُ فُرِيَّشٍ - إِنَّكَ لَحَابِسْتَنَا» ، ثُمَّ قَالَ : «أَكُنْتَ أَفْضَلَ يَوْمَ النَّحْرِ؟» يَعْنِي الطَّوَافَ ، قَالَ : نَعَمْ ، قَالَ : «فَانْفُرِي إِذَا» . [راجع: ٢٩٤]

(٩٤) بَابُ ما جَاءَ فِي : رَعَمُوا

٦١٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath, and his daughter, Fātima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Umm Hāni, the daughter of Abū Tālib." He said, "Welcome, O Umm Hāni!" When the Prophet ﷺ had finished his bath, he stood up and offered eight Rak'a of Ṣalāt (prayer) while he was wrapped in a single garment. When he had finished his Ṣalāt (prayer), I said, "O Allāh's Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hāni! We shelter him whom you have sheltered." Umm Hāni added, "That happened in the forenoon."

مَسْلِمَةً، عَنْ مَالِكٍ، عَنْ أَبِي النَّضِيرِ مَوْلَى عُمَرَ بْنِ عَيْدَ اللَّهِ أَنَّ أَبَا مُرَّةَ مَوْلَى أُمَّ هَانِي بُنْتِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِي بُنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَعْتَسِلُ وَفَاطِمَةَ ابْنَتَهُ تَسْرُهُ، فَسَلَمْتُ عَلَيْهِ فَقَالَ: «مَنْ هَذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِي بُنْتِ أَبِي طَالِبٍ، فَقَالَ: «مَرْجِبًا بِأُمِّ هَانِي»، فَلَمَّا فَرَغَ مِنْ عُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ مُلْتَحِفًا فِي ثُوبٍ وَاحِدٍ، فَلَمَّا أَنْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ، رَعَمَ أَنْ أُمِّي أَنَّهُ قاتلٌ رَجُلًا فَدَأَ أَجْرَتُهُ فُلَانٌ ابْنُ هُبَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرَنَا مَنْ أَجْرَتْ يَا أُمَّ هَانِي»، قَالَتْ أُمُّ هَانِي: وَذَاكَ صُحْنِي . [راجع: ٢٨٠]

(٩٥) بَابُ ما جَاءَ فِي قَوْلِ الرَّجُلِ: وَيْلَكَ

(95) CHAPTER. What is said about one's saying: "Wailaka (woe to you)."

6159. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said (to him): "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it, *Wailaka* (woe to you)!"

٦١٥٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسْوُقُ بَدَنَةً فَقَالَ: «إِرْكَبْهَا»، قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «إِرْكَبْهَا وَوَيْلَكَ». [راجع: ١٦٩٠]

٦١٦٠ - حَدَّثَنَا فَطِيمَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنْ

6160. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said to

him, “Ride on it.” The man said, “O Allāh’s Messenger! It is a *Badana*.” The Prophet ﷺ said, “Ride on it, *Wailaka* (woe to you)!” on the second or third time.

الأعرج ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ لَهُ: «اْرْكَبْهَا»، قَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قَالَ: «اْرْكَبْهَا وَيَلَكَ»، فِي الثَّانِيَةِ أَوْ فِي التَّالِيَةِ . [راجع: ١٦٨٩]

6161. Narrated Anas bin Mālik رضي الله عنه: Allāh’s Messenger ﷺ was on a journey and he had a black slave called *Anjasha*, and he was driving the camels (very fast, and there were women riding on those camels). Allāh’s Messenger ﷺ said, “*Waikhaka* (may Allāh be Merciful to you) O *Anjasha*! Drive slowly (the camels) with the glass vessels (women)!”

٦١٦١ - حَدَّثَنَا مُسْدَدٌ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَّسٍ بْنِ مَالِكٍ . حَوَّلَ يُوسُفَ عَنْ أَبِي قَلَبَةَ، عَنْ أَنَّسٍ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ فِي سَفَرٍ، وَكَانَ مَعَهُ غُلَامٌ لَهُ أَسْوَدٌ يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «وَيَحْكُ يَا أَنْجَشَةُ، رُوَيْدَكَ وَبِالْقَوَارِيرِ» . [راجع: ١٦٤٩]

6162. Narrated Abū Bakra: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said thrice, “*Wailaka* (woe to you)! You have cut the neck of your brother!” The Prophet ﷺ added, “If it is indispensable for anyone of you to praise a person, then he should say, “I think that such and such person (is so-and-so), and Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh (and that should be only if he knows well about that person).”

٦١٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَتَنْتَ رَجُلًا عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ فَقَالَ: «وَيَلَكَ قَطَعْتَ عُنْقَ أَخِيكَ - ثَلَاثَةً - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلَيَقُلْ: أَخِيبُ فُلَانًا وَاللَّهُ حَسِيبُهُ، وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ» . [راجع: ٢٦٦٢]

6163. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه: While the Prophet ﷺ was distributing (war booty etc.) one day, *Dhul-Khuwaisira*, a man from the tribe of *Bani Tamim*, said, “O Allāh’s Messenger! Act justly.” The Prophet ﷺ said, “Woe to you! Who else would act justly if I did not act justly?” ‘Umar said (to the Prophet ﷺ), “Allow me to chop

٦١٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي سَلَمَةَ وَالضَّحَّاكِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: يَئِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ يَقْسِمُ

his neck off." The Prophet ﷺ said, "No, for he has companions (who are apparently so pious that) if anyone [of you] compares [his *Salāt* (prayer) with] their *Salāt*, he will consider his *Salāt* (prayer) inferior to theirs, and similarly his *Šaum* (fasting) inferior to theirs, but they will desert Islām (go out of religion) as an arrow goes through the victim's body (game etc.) in which case if its *Nasl*⁽¹⁾ is examined nothing will be seen thereon, and its *Nady*⁽¹⁾ is examined, nothing will be seen thereon, and if its *Qudhadh*⁽¹⁾ is examined, nothing will be seen thereon, for the arrow has gone out very fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people, and the sign by which they will be recognized will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abū Sa'īd added, "I testify that I heard that from the Prophet ﷺ and also testify that I was with 'Alī (bin Abī Ṭālib) when 'Alī fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him."

[See Vol. 4, *Hadīth* No. 3610]

ذَاتَ يَوْمٍ قَسْمًا، فَقَالَ ذُو
الْخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَوْبِيمْ: يَا
رَسُولَ اللَّهِ أَعْدِلُ. قَالَ: «وَيَلَكَ، مَنْ
يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟» فَقَالَ عُمَرُ:
إِنَّذَنْ لِي فَلَا ضَرَبَ عَنْقَهِ، قَالَ: «لَا،
إِنَّ لَهُ أَصْحَابًا يَخْقُرُ أَحَدُكُمْ صَلَاتَهُ
مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ،
يَمْرُغُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ
الرَّمَيْةِ، يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ
شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رَصَافِهِ فَلَا يُوجَدُ
فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيَّهِ فَلَا
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قَذْذِهِ
فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَيِّقَ الْفَرْثُ
وَالدَّمُ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ
النَّاسِ، أَتَيْتُهُمْ رَجُلًا إِحْدَى يَدَيْهِ مِثْلُ
ثَدِيِّ الْمَرْأَةِ، أَوْ مِثْلُ الْبَصْعَةِ تَدَرَّدُ.»
قَالَ أَبُو سَعِيدٍ: أَشْهُدُ لِسَعْيَتِهِ مِنَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَشْهُدُ أَنِّي كُنْتُ مَعَ عَلَيْهِ
حِينَ قَاتَلَهُمْ، فَالْتَّمِسَ فِي الْقَتْلَى،
فَأَتَيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٣٣٤٤]

٦١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَطِيلٍ
أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شَهَابٍ،
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ

6164. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I am ruined!" The Prophet ﷺ said, "Waihaka (may Allāh be Merciful to you)!" The man said, "I have done sexual intercourse with my wife while observing Šaum (fasts) in the month of Ramaḍān." The Prophet ﷺ said, "Manumit a slave." The man said, "I

(1) (H. 6163) *Nasl*, *Nady* and *Qudhadh* are the names of the different parts of an arrow.

cannot afford that.” The Prophet ﷺ said, “Then observe *Šaum* (fast) for two successive months.” The man said, “I have no strength to do so.” The Prophet ﷺ said, “Then feed sixty *Miskin* (poor persons).” The man said, “I have nothing (to feed sixty persons).” Later a basket full of dates was brought to the Prophet ﷺ and he said (to the man), “Take it and give it in charity.” The man said, “O Allah’s Messenger! Shall I give it to people other than my family? By Him in Whose Hand my soul is, there is nobody poorer than me in the whole city of Al-Madina.” The Prophet ﷺ smiled till his premolar teeth became visible, and said, “Take it.” Az-Zuhri said (that the Prophet ﷺ said), “*Wailaka.*”⁽¹⁾

هَلْكُتْ، قَالَ: «وَيَحْكَ؟» قَالَ:
وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ:
«أَعْنِي رَقَبَةً»، قَالَ: مَا أَجِدُهَا، قَالَ:
«فَصُمْ شَهْرَيْنِ مُسْتَأْعِنِينَ»، قَالَ: لَا
أَسْتَطِيعُ، قَالَ: «فَأُظْعِمُ سَيِّئَنَ
إِسْكِيَّاً»، قَالَ: مَا أَجِدُ، فَأُتَيَ بِعَرَقِ
فَقَالَ: «خُذْهُ فَتَصَدَّقُ بِهِ». فَقَالَ: يَا
رَسُولَ اللهِ، أَعْلَى غَيْرِ أَهْلِي؟ فَوَاللَّهِ
نَفْسِي بِيَدِهِ مَا بَيْنَ طَنْبَيِ الْمَدِينَةِ أَخْرَجَ
مِنِّي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَأَ
أَنْيَابُهُ، قَالَ: «خُذْهُ». [راجع: ١٩٣٦]
تابعهُ يُونُسُ، عَنِ الزُّهْرِيِّ، وَقَالَ
عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ الزُّهْرِيِّ:
«وَيْلَكَ»

6165. Narrated Abū Sa’id Al-Khudrī رضي الله عنه: A bedouin said, “O Allah’s Messenger! Inform me about the emigration.” The Prophet ﷺ said, “*Waihaka* (may Allah be Merciful to you)! The question of emigration is a difficult one. Have you got some camels?” The bedouin said, “Yes.” The Prophet ﷺ said, “Do you pay their *Zakāt*?” He said, “Yes.” The Prophet ﷺ said, “Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain.”

٦١٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عُمَرُ الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَغْرَيْتَنَا قَالَ: يَا رَسُولَ اللهِ، أَخْبِرْنِي عَنِ الْهِجْرَةِ، فَقَالَ: «وَيَحْكَ إِنَّ شَانَ الْهِجْرَةَ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبْلٍ؟» قَالَ: نَعَمْ، قَالَ:
«فَهَلْ تُؤْدِي صَدَفَهَا؟» قَالَ: نَعَمْ،
قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحْرِ، فَإِنَّ
اللهَ لَنْ يَتَرَكَ مِنْ عَمَلِكَ شَيْئًا»،

٦١٦٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ

رضي الله عنهما نبأ عمار بن عاصي رضي الله عنهما
The Prophet ﷺ said, “*Wailakum* (woe to

(1) (H. 6164) Instead of *Waihaka*.

you)! or *Waihakum* (may Allāh be Merciful to you)!" (*Shu'ba* is not sure as to which was the right word.) "Do not become disbelievers after me by cutting the necks of one another."

الوَهَابٌ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَبِي عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «وَيَلَّكُمْ - أَوْ وَيَحْكُمْ، قَالَ شُعْبَةُ: شَكَ هُوَ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

وَقَالَ النَّاضِرُ عَنْ شُعْبَةَ: «وَيَحْكُمْ». وَقَالَ عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ: «وَيَلَّكُمْ، أَوْ وَيَحْكُمْ».

٦١٦٧ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَامٌ، عَنْ فَتَادَةَ، عَنْ أَسِئْلَةِ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ قَائِمَةً؟ قَالَ: «وَيَلَّكَ، وَمَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «إِنَّكَ مَعَ مَنْ أَحْبَيْتَ»، قَقَلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: «نَعَمْ»، فَفَرِخْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا. فَمَرَّ غَلَامٌ لِلْمُغَيْرَةِ وَكَانَ مِنْ أَفْرَانِي، قَقَلَ: «إِنْ أُخْرَ هَذَا فَلَنْ يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ».

وَاخْتَصَرَهُ شُعْبَةُ عَنْ فَتَادَةَ: سَمِعْتُ أَسَا عَنِ النَّبِيِّ ﷺ [٣٦٨٨]. [راجع: ٣٦٨٨]

(96) CHAPTER. The signs of loving (others)

(1) (H. 6167) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.

for the sake of Allāh as the Statement of Allāh indicates :

“Say (O Muhammad ﷺ to mankind) : If you (really) love Allāh then follow me [i.e., accept Islāmic Monotheism, follow the Qur’ān and the Sunna (legal ways of the Prophet ﷺ)] ; Allāh will love you...” (V.3:31)

لقوله تعالى : ﴿إِنَّ كُلَّتِنِي تُحِبُّونَ اللَّهَ فَأَنَّسِي عَوْنَانَ يُحِبِّنُكُمُ اللَّهُ﴾ [آل عمران: ٣١]

6168. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Everyone will be with those whom he loves.”

٦١٦٨ - حَدَّثَنَا يَشْرُبُ بْنُ خَالِدٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْبَيْنَانِ أَنَّهُ قَالَ : «الْمَرْءُ مَعَ مَنْ أَحَبَّ» . [انظر : ٦١٦٩]

6169. Narrated ‘Abdullāh bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ : A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! What do you say about a man who loves some people but cannot catch up with their good deeds?” Allāh’s Messenger said, “Everyone will be with those whom he loves.”⁽¹⁾

٦١٦٩ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ : حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ : قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ، كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحُقْ بِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : «الْمَرْءُ مَعَ مَنْ أَحَبَّ» . [راجع : ٦١٦٨]

تَابَعَهُ جَرِيرٌ بْنُ حَازِمٍ، وَسُلَيْمَانُ بْنُ قَرْمٍ، وَأَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْبَيْنَانِ

6170. Narrated Abū Müsa : رَضِيَ اللَّهُ عَنْهُ It was said to the Prophet ﷺ, “A man may love some people but he cannot catch up with their good deeds?” The Prophet ﷺ said, “Everyone will be with those whom he loves.”

٦١٧٠ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفِيَّاً، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ : قَيلَ لِلْبَيْنَانِ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا

(1) (H. 6169) i.e., in Paradise in spite of the fact that his good deeds, will be less than theirs.

يُلْحِقُ بِهِمْ؟ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

تابعهُ أبو معاوية ومُحَمَّدُ بْنُ عُبيْدٍ.

6171. Narrated Anas bin Mâlik رضي الله عنه: A man asked the Prophet ﷺ, "When will the Hour be established, O Allâh's Messenger?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Salât* (prayers) or *Saum* (fast) or *Sadaqa* (charity), but I love Allâh and His Messenger." The Prophet ﷺ said, "You will be with those whom you love."

٦١٧١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةً وَلَا صَوْمًى وَلَا صَدَقَةً، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ.

قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». [٣٦٨٨]

(97) CHAPTER. The saying of one man to another : *Ikhsâ*⁽¹⁾

6172. Narrated Ibn 'Abbâs رضي الله عنهما said to Ibn Shâ'îd "I have hidden something for you in my mind ; what is it?" He said, "*Ad-Dukh*."⁽²⁾ The Prophet ﷺ said, "*Ikhsâ* (you should be ashamed)."

٦١٧٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ: سَمِعْتُ أَبَا رَجَاءً: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ لِابْنِ صَائِدٍ: «قَدْ خَبَأْتَ لِكَ خَبَأً فَمَا هُوَ؟» قَالَ: الدُّخُونُ، قَالَ: «اَخْسَأُ». [٤٠٣]

6173. Narrated 'Abdullâh bin 'Umar رضي الله عنهما set out with Al-Khaṭṭâb عَنْ أَنَسِ بْنِ عَبَّاسٍ and a group of his

٦١٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الرُّهْبَرِيِّ قَالَ:

(1) (Ch. 97) '*Ikhsâ*' is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allâh's Wrath. It means: Stop talking and go away with shame and humiliation.

(2) (H. 6172) Ibn Shâ'îd who was said to be a soothsayer, guessed part of the word which the Prophet ﷺ had in mind. He said, '*Ad-Dukh*' while it was '*Ad-Dukhân*' i.e., smoke.

companions to Ibn Ṣaiyyād. They found him playing with the boys in the fort or near the hillocks of Bani Maghāla. Ibn Ṣaiyyād was nearing his puberty at that time, and he did not notice the arrival of the Prophet ﷺ till Allāh's Messenger ﷺ stroked him on the back with his hand and said, "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 unlettered ones, illiterates".⁽¹⁾ Then Ibn Ṣaiyyād said to the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ denied that saying, "I believe in Allāh and all His Messengers," and then said to Ibn Ṣaiyyād, "What do you see?" Ibn Ṣaiyyād said, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter." Allāh's Messenger ﷺ added, "I have kept something for you (in my mind)." Ibn Ṣaiyyād said, "*Ad-Dukh*." The Prophet ﷺ said, "*Ikhṣā* (you should be ashamed) for you can not cross your limits." 'Umar said, "O Allāh's Messenger! Allow me to chop off his neck." Allāh's Messenger ﷺ said (to 'Umar), "Should this person be him (i.e., *Ad-Dajjāl*)⁽²⁾ then you cannot overpower him; and should he be someone else, then it will be no use your killing him."

أخبرني سالم بن عبد الله: أن عبد الله بن عمر أخبره: أن عمر بن الخطاب انطلق مع رسول الله ﷺ في رهط من أصحابه قبل ابن صياد حتى وجدة يلعب مع الغلمان في أطم بي مغالة، وقد قارب ابن صياد يومئذ الحلم، فلم يشعر حتى ضرب رسول الله ﷺ ظهره بيده، ثم قال: أشهدك أني رسول الله؟ فنظر إليه فقال: أشهدك أنت رسول الأميين. ثم قال ابن صياد: أشهدك أني رسول الله؟ فرَضَه البيهقي، ثم قال لابن صياد: ماذا ترى؟ قال: يأتي بصادق وكاذب، قال رسول الله ﷺ: خلط عليك الأمور. قال رسول الله ﷺ: إني خبأت لك خيبة، قال: هو الدخ، قال: أحسا، فلن تقدر. قال عمر: يا رسول الله، أنا ذُلت لي فيه أضربي عنقها، قال رسول الله ﷺ: إن يكن هو لا تسلط عليه، وإن لم يكن هو فلا خير لك في قتيله. [راجع: ٦٣٥٤]

٦١٧٤ - قال سالم: فسمعت عبد الله بن عمر يقول: انطلق بعد ذلك رسول الله ﷺ وأبي بن كعب الأنصاري يوماً النخل التي فيها ابن

(1) (H. 6173) 'The unlettered ones' means the Arabs.

(2) (H. 6173) See Vol. 5, *Hadīth* No. 4402, and Vol. 4, *Hadīth* No. 6450.

hiding behind the trunks of the date-palms intending to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying on his bed, covered with a velvet sheet from where his murmur were heard. Ibn Ṣaiyyād's mother saw the Prophet ﷺ and said, "O Ṣāf (the nickname of Ibn Ṣaiyyād)! Here is Muḥammad!" Ibn Ṣaiyyād stopped his murmuring. The Prophet ﷺ said, "If his mother had kept quiet, then I would have learnt more about him."

صَيَّادٌ حَتَّىٰ إِذَا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِيقٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَقَبَّلُ بِجُدُورِ النَّخْلِ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضطَطِحٌ عَلَى فِرَاشِهِ فِي قَطْفِيَّةِ لَهُ فِيهَا رَمْرَمَةً - أُوْ رَمْرَمَةً - فَرَأَتْ أُمُّ ابْنِ صَيَّادِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَقَبَّلُ بِجُدُورِ النَّخْلِ، فَقَالَتْ لَابْنِ صَيَّادٍ: أَيْ صَافٍ - وَهُوَ اسْمُهُ - هَذَا مُحَمَّدٌ، فَتَنَاهَى ابْنُ صَيَّادٍ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ تَرَكْتُهُ بَيْنَ». [١١٥٥]

6175. 'Abdullāh added: Allāh's Messenger ﷺ stood up before the people [delivering a *Khutba* (religious talk)], and after praising and glorifying Allāh as He deserved, he mentioned *Ad-Dajjāl* saying, "I warn you against him, and there has been no Prophet but warned his followers against him. Nūh (Noah) warned his followers against him. But I am telling you about him something which no Prophet has told his people of, and that is: Know that he is blind in one eye, whereas Allāh is not so."

٦١٧٥ - قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَنْثَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي أُنذِرُكُمُوهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنذِرَ قَوْمَهُ. لَقَدْ أُنذِرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأُقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لَقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَغْوَرُ، وَأَنَّ اللَّهَ لَيْسَ بِأَغْوَرٍ». [٣٠٥٧]

(98) CHAPTER. The saying of somebody to another: *Marhaba* (i.e., welcome).

And 'Aishah said, "The Prophet ﷺ said to Fāṭimah bint al-Ḥasan, 'Welcome, O my daughter!' " And Umm Hāni said, "I came

قال أبو عبد الله: خسأت الكلب: بعذته. ﴿خمسين﴾ [البقرة: ٦٥]: مُبعذن.

(٩٨) بَابُ قَوْلِ الرَّجُلِ: مَرْحَبًا،

وقالت عائشة: قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لفاطمة عَلَيْها السَّلَامُ: «مَرْحَبًا

to the Prophet ﷺ and he said, ‘Welcome, O Umm Hāni!’ ”

6176. Narrated Ibn ‘Abbās رضي الله عنهما : When the delegation of ‘Abdul-Qais came to the Prophet ﷺ , he said, “Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret.” They said, “O Allāh’s Messenger! We are a group from the tribe of Ar-Rabi‘a, and between you and us there is the tribe of Mudar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it.” He said, “Four and four: *Iqāmat As-Salāt* (the prayer)⁽¹⁾, pay the *Zakāt*, observe *Ṣaum* (fasts) in the month of Ramaḍān, and give one-fifth of the war booty (in Allāh’s Cause). And do not drink in (containers called) *Ad-Dubba*, *Al-Hantam*, *An-Naqīr* and *Al-Muzaffat*.⁽²⁾

(99) CHAPTER. Calling the people by their father’s name (on the Day of Resurrection).

6177. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ said, “For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly), ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’ ”

بابتي». وقالت أم هانيٍّ: حيثُ إلَى النَّبِيِّ ﷺ فَقَالَ: «مَرْحَبًا بِأُمْ هَانِيٍّ»،

٦١٧٦ - حدثنا عمران بن ميسرة: حدثنا عبد الوارث: حدثنا أبو التياح، عن أبي جمرة، عن ابن عبادين رضي الله عنهما قال: لما قدم وفدي عبد القيس على النبي ﷺ قال: «مرحباً بالوفد الذين جاؤوا غير خزايا ولا ندامى»، فقالوا: يا رسول الله، إننا حي من ربعة وبينك مضر، وإننا لا نصل إليك إلا في الشهر الحرام. فمرنا بأمر فضل ندخل به الجنة، وندعوه به من ورآنا. فقال: أربع وأربع: أقيموا الصلاة، واثوا الزكاة، وصوموا رمضان، وأعطوا خمس ما عنهم ولا تشربوا في الدباء والحتب والتفير والمزفت». [راجع: ٥٣]

(٩٩) باب ما يدعى الناس ببابتهم

٦١٧٧ - حدثنا مسدد: حدثنا يحيى، عن عبيدة الله، عن نافع، عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: «إن الغادر يرفع له لواء يوم القيمة يقال: هذو غدرة فلان بن فلان». [راجع: ٣٨٨]

(1) (H. 6176) See “*Iqāmat-as-Salāt*” in the glossary.

(2) (H. 6175) These are the names of four containers in which alcoholic drinks were used to be prepared.

6178. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger ﷺ said, "A flag will be fixed on the Day of Resurrection for every betrayer (perfidious person) and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'"

(100) CHAPTER. One should not say, 'Khabuthat nafsi' (i.e., I have been overcome by nausea).

6179. Narrated 'Âishah رضي الله عنها : The Prophet ﷺ said, "None of you should say 'Khabuthat nafsi', but he is recommended to say 'Laqisat nafsi'⁽¹⁾

6180. Narrated Sahl (bin Hunain) رضي الله عنه : The Prophet ﷺ said, "None of you should say 'Khabuthat nafsi', but he is recommended to say 'Laqisat nafsi'.⁽²⁾"

[See the footnote of *Hadîth* No. 6179]

(101) CHAPTER. Do not abuse *Ad-Dahr* (the Time).

6181. Narrated Abû Hurairah رضي الله عنه : Allâh's Messenger ﷺ said, "Allâh said, 'The offspring of Adam abuses *Ad-Dahr* (the Time), and I am *Ad-Dahr*'⁽²⁾; in My Hands

٦١٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْخَادِرَ يُنَصَّبُ لَهُ لِوَاءً يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانِ». [راجع: ٣١٨٨]

(١٠٠) بَابٌ: لَا يَقُلُّ: خَبَثْتَ نَفْسِي

٦١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّاً، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبَثْتَ نَفْسِي، وَلَكِنْ لِيَقُلُّ: لَقِسْتَ نَفْسِي».

٦١٨٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُوسُفَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَّامَةَ ابْنِ سَهْلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبَثْتَ نَفْسِي، وَلَكِنْ لِيَقُلُّ: لَقِسْتَ نَفْسِي». تَابَعَهُ عُقَيْلٌ.

(١٠١) بَابٌ: لَا تَسْبُوا الدَّهْرَ

٦١٨١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يُوسُفَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: قَالَ

(1) (H. 6179) Both expressions give the same meaning, but the first one (Khabuthat nafsi) has other meanings as well, e.g., I have become wicked. 'Laqisat nafsi' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.

(2) (H. 6181) 'I am *Ad-Dahr*' means; 'I am the Creator of time, and I manage the affairs=

are the night and the day.”

[See Vol. 6, *Hadith* No. 4826; also see Vol. 9, *Hadith* No. 7491]

6182. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, ‘Don’t call the grapes *Al-Karm*, and don’t say ‘*Khaibatad-Dahr*⁽¹⁾ for Allāh is *Ad-Dahr* (the Time).’

(102) CHAPTER. The statement of the Prophet ﷺ: “*Al-Karm* is only the heart of a believer⁽²⁾. ”

And the Prophet ﷺ also said: “The true bankrupt is only the one who will be a bankrupt on the Day of Resurrection,” and he said, “The strong person is only the one, who controls himself at the time of anger.” And also his statement: “The kingdom belongs to none but Allāh.” So the Prophet ﷺ described Allāh as the Absolute King, the Only Real King. He also mentioned about the kings (saying): “(She said:) Verily kings, when they enter a town (country), they despoil it...” (V.27:34)

6183. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, [“Do not call (or name) the grapes ‘*Al-Karm*’]. And they say

=of all creation including time.’ One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

(1) (H. 6182) ‘*Khaibat-ad-Dahr*’ means: ‘Frustrated be time’ ‘Allāh is the *Dahr*’ means Allāh is the Owner of time. He is the One Who is Disposer of everything, and He is the One Who Has created time.

(2) (Ch. 102) The believer’s heart is more entitled to be called *Al-Karm* which mean ‘the generous’.

أبو هريرة رضي الله عنه: قال رسول الله ﷺ: «قال الله: يسبّ بنو آدم الدهر، وأنا الدهر بيدِي الليل والنهر». [راجع: ٤٨٢٦]

٦١٨٢ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَمِّوْا العِتَبَ الْكَرْمَ، وَلَا تَقُولُوا: خَيْرَةُ الْدَّهْرِ، فَإِنَّ اللَّهَ هُوَ الْدَّهْرُ». [انظر: ٦١٨٣]

(١٠٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ»، وَقَدْ قَالَ: «إِنَّمَا الْمُفْلِسُ الَّذِي يَفْلِسُ يَوْمَ الْقِيَامَةِ»، كَفَرْوْلِهِ: «إِنَّمَا الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْعَصَبِ»، كَفَرْوْلِهِ: «لَا مُلْكَ إِلَّا لِلَّهِ»، فَوَصَّفَهُ بِاِنْتَهَاءِ الْمُلْكِ، ثُمَّ ذَكَرَ الْمُلْوَكَ أَيْضًا فَقَالَ: «لَأَنَّ الْمُلْوَكَ إِذَا دَخَلُوا فَرِيزَةً أَفْسَدُوهَا» [النَّمْل: ٣٤]

٦١٨٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ،

Al-Karm (the generous), and *Al-Karm* is only the heart of a believer.”

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيَقُولُونَ: الْكَرْمُ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ». [راجع: ٦١٨٢] (١٠٣) **باب قول الرجل**: أبي وأمي، فيه الزبير عن النبي .

(103) CHAPTER. The saying of someone (to another): “Let my father and mother be sacrificed for you”.

This has been narrated by Az-Zubair that the Prophet ﷺ said so.

6184. Narrated ‘Ali: I never heard Allāh’s Messenger ﷺ saying, “Let my father and mother be sacrificed for you,” except for Sa’d (bin Abī Waqqās). I heard him saying, “Throw! Let my father and mother be sacrificed for you!” (The subnarrator added, “I think that was in the battle of Uhud.”)

٦١٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ أَحَدًا غَيْرَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «اْرْجِ فَدَاكَ أَبِي وأُمِّي»، أَطْشَهُ يَوْمَ أُخْدِي. [راجع: ٢٩٥]

(104) CHAPTER. The saying of somebody (to another): “May Allāh sacrifice me for you”.

And Abū Bakr said to the Prophet ﷺ, “Let our fathers and mothers be sacrificed for you.”

6185. Narrated Anas bin Mālik that he and Abū Talha were coming in the company of the Prophet ﷺ (towards Al-Madina), while Ṣafiyah (the Prophet’s ﷺ wife) was riding behind him on his she-camel. After they had covered a portion of the journey, suddenly the foot of the she-camel slipped and both the Prophet ﷺ and the woman (i.e., his wife, Ṣafiyah) fell down. Abū Talha jumped quickly off his camel and came to the Prophet ﷺ (saying,) “O Allāh’s Messenger! Let Allāh sacrifice me for you! Have you

٦١٨٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُغَفِّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَفْلَأَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفَيْهَ مُرْدِفَهَا عَلَى رَاجِلِهِ، فَلَمَّا كَانُوا بَعْضُ الطَّرِيقِ عَثَرُتِ النَّاقَةُ، فَصَرَعَ النَّبِيُّ ﷺ وَالمرْأَةُ، وَأَنَّ أَبَا طَلْحَةَ

received any injury?" The Prophet ﷺ said, "No, but take care of the woman (my wife)." Abū Ṭalḥa covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥa prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafīyya) mounted it. Then all of them proceeded and when they approached near Al-Madīna, or saw Al-Madīna, the Prophet ﷺ said, "Āyibūn, tā'ibūn, 'ābidūn, li-Rabbina hāmidūn." [We are coming back (to Al-Madīna) with repentance, worshipping (our Lord) and glorifying His (our Lord's) Praises.] The Prophet ﷺ continued repeating these words till he entered the city of Al-Madīna.

قالَ: أَخْبَرَ أَفْتَحَمَ عَنْ بَعِيرِهِ، فَأَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، جَعَلْنِي اللَّهُ فِدَاكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: لَا، وَلَكِنْ عَلَيْكَ بِالْمَرْأَةِ». فَأَلْقَى أَبُو طَلْحَةَ تَوْبَةً عَلَى وَجْهِهِ، فَقَصَدَ قَصْدَهَا، فَأَلْقَى تَوْبَةً عَلَيْهَا، فَقَامَتِ الْمَرْأَةُ فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِيَّا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهِيرِ الْمَدِينَةِ، أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ قَالَ النَّبِيُّ ﷺ: «آيُونَ تَائِبُونَ عَابِدُونَ، لَرَبِّنَا حَامِدُونَ». فَلَمْ يَزُلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ.

[راجع: ٣٧١]

(١٠٥) بابُ أَحَبِّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ

(105) CHAPTER. The most beloved names to Allāh عَزَّ وَجَلَّ.

6186. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ A boy was born to a man among us, and the man named him Al-Qāsim. We said to him, "We will not call you Abūl-Qāsim, nor will we respect you for that." The Prophet ﷺ was informed about that, and he said, "Name your son 'Abdur-Rahmān."

٦١٨٦ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عَيْنَةَ: أَخْبَرَنَا ابْنُ الْمُنْكَرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وُلِدَ لِرَجُلٍ مِنَ الْغَلَامِ فَسَمَّاهُ الْقَاسِمُ، قَلْنَاتُ: لَا نُكَنِّيكَ أبا الْقَاسِمِ وَلَا كَرَامَةً، فَأَخْبَرَ النَّبِيَّ ﷺ فَقَالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحْمَنِ».

[راجع: ٣١١٤]

(٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكُنُوا بِكُنْبَتِي»، قَالَهُ أَنَسُ عَنِ النَّبِيِّ ﷺ

(106) CHAPTER. The statement of the Prophet ﷺ: "Name yourselves by my name, but do not call yourselves by my *Kunyah*."

This is narrated by Anas on the authority of the Prophet ﷺ.

6187. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ A man among us begot a boy whom he named Al-

٦١٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

Qāsim. The people said, “We will not call him (i.e., the father) by that *Kunyah* (*Abū-Qāsim*) till we ask the Prophet ﷺ about it.” The Prophet ﷺ said, “Name yourselves by my name, but do not call (yourselves) by my *Kunyah*.⁽¹⁾

حالد: حدثنا حصين، عن سالم، عن جابر رضي الله عنه قال: ولد الرجل مينا علام فسماه القاسم فقالوا: لا تكنيه حتى سأله النبي ﷺ فقال: (سموا باسمي ولا تكتنوا بكنيني) [راجع: ٣١١٤]

6188. Narrated Abū Hurairah رضي الله عنه that Abul-Qāsim (the Prophet ﷺ) said, “Name yourselves by my name, but do not call yourselves by my *Kunyah*. ”

٦١٨٨ - حدثنا علي بن عبد الله: حدثنا سفيان، عن أيوب، عن ابن سيرين: سمعت أبا هريرة: قال أبو القاسم ﷺ: (سموا باسمي ولا تكتنوا بكنيني). [راجع: ١١٠]

6189. Narrated Jābir bin ‘Abdullāh رضي الله عنه that A man among us begot a boy whom he named Al-Qāsim. The people said (to him), “We will not call you Abul-Qāsim, nor will we please you by calling you so.” The man came to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said to him, “Name your son ‘Abdur-Rahmān.’

٦١٨٩ - حدثنا عبد الله بن محمد: حدثنا سفيان قال: سمعت ابن المنيكير قال: سمعت جابر بن عبد الله رضي الله عنهما: ولد لرجل مينا علام فسماه القاسم، فقالوا: لا تكنيك بأبي القاسم ولا تعمك علينا، فأتنى النبي ﷺ فذكر ذلك له، فقال: (سم ابنك عبد الرحمن). [راجع: ٣١١٤]

(107) CHAPTER. (What is said regarding the name: *Al-Hazn* (literally: means hard, rough ground).

6190. Narrated Al-Musaiyyab that his father (Hazn bin Wahb) went to the Prophet ﷺ and the Prophet ﷺ asked (him), “What is your name?” He replied, “My name is Hazn.” The Prophet ﷺ said, “You are Sahl.”⁽²⁾ Hazn said, “I will not

(107) باب اسم الحزن

٦١٩٠ - حدثنا إسحاق بن نصر: حدثنا عبد الرزاق: أخبرنا معمراً، عن الزهري، عن ابن المسيب، عن أبيه: أن آباء جاء إلى

(1) (Chap. 106) and (H. 6187) *Al-Kunyah*: means calling a man, ‘O father of so-and-so!’ or calling a woman, ‘O mother of so-and-so’.

(2) (H. 6190) ‘Sahl’ is the opposite of ‘Hazn’.

change the name with which my father has named me." Ibn Al-Musaiyyab added, "We have had roughness (in character) ever since."

Narrated Al-Musaiyyab on the authority of his father similarly as above.

الَّتِي ﷺ قَالَ: «مَا سُمِّكَ؟» قَالَ: حَرْنُونَ، قَالَ: «أَنْتَ سَهْلٌ»، قَالَ: لَا أَغْيِرُ اسْمًا سَمَّانِيهِ أَبِي، قَالَ أَبُنِي الْمُسَيْبِ: فَمَا رَأَيْتِ الْحُرُونَةَ فِينَا بَعْدُ.

حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ وَمَحْمُودٌ - هُوَ أَبْنُ غَيَلَانَ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبْنِ الْمُسَيْبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ بِهِلَّا. [انظر: ٦١٩٣]

(١٠٨) بَابُ تَحْوِيلِ الاسمِ إِلَى أَخْسَنِ مِنْهُ

٦١٩١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلٍ قَالَ: أَتَيَ بِالْمُنْذِرِ بْنِ أَبِي أَسِيدٍ إِلَى الَّتِي ﷺ حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخِيلِهِ، وَأَبْوَ أَسِيدِ جَالِسٌ، فَلَهَا الَّتِي ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبْوَ أَسِيدٍ بِابْنِهِ فَاحْتَمَلَ مِنْ فَخِدِ الَّتِي ﷺ، فَاسْتَفَاقَ الَّتِي ﷺ قَالَ: «أَيْنَ الصَّيْئُ؟» قَالَ: أَبُو أَسِيدٍ: قَلَبْنَاهُ يَا رَسُولَ اللَّهِ، قَالَ: «مَا سُمِّهُ؟» قَالَ: فُلانٌ، قَالَ: «وَلَكِنْ اسْمُهُ الْمُنْذِرُ»، فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ.

٦١٩٢ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

(108) CHAPTER. To change a name for another name which is better than the first.

6191. Narrated Sahl: When Al-Mundhir bin Abū Usaid was born, he was brought to the Prophet ﷺ who placed him on his thigh. While Abū Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abū Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy), he said, "Where is the boy?" Abū Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abū Usaid said, "(His name is) so-and-so." The Prophet ﷺ said, "No, his name is Al-Mundhir." From that day the boy was called as Al-Mundhir.

6192. Narrated Abu Hurairah : رَضِيَ اللَّهُ عَنْهُ زainab's original name was "Barrah"⁽¹⁾ but it was said, "By that she is giving herself the

(1) (H. 6192) 'Barrah' means pious.

prestige of piety." So the Prophet ﷺ changed her name to Zainab.

عَنْ شُعْبَةَ، عَنْ عَطَاءِ ابْنِ أَبِي
مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَبِيبَ كَانَ اسْمُهَا بَرَّةً،
فَقَيْلَ: تُرْكِي نَفْسَهَا. فَسَمَّاها رَسُولُ
الله ﷺ رَبِيبَ.

٦١٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجَ
أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ
جُبَيْرٍ بْنِ شَيْبَةَ قَالَ: جَلَسْتُ إِلَى سَعِيدِ
بْنِ الْمُسَيْبِ فَحَدَّثَنِي أَنَّ جَدَهُ حَزْنًا فَلِمَ
عَلَى النَّبِيِّ ﷺ قَالَ: «مَا اسْمُكَ؟»
قَالَ: اسْمِي حَرْنُ، قَالَ: «بَلْ أَنْتَ
سَهْلٌ»، قَالَ: مَا أَنَا بِمُغَيْرٍ اسْمًا
سَمَانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيْبِ: فَمَا
رَأَلْتُ فِيَنَا الْحُزُونَةَ بَعْدًا. [رَاجِعٌ
[٦١٩٠] ٦١٩٤) بَابُ مَنْ سَمَّى بِاسْمَاءِ
الْأَنْبِيَاءِ،

وَقَالَ أَنَّسُ: قَبْلَ النَّبِيِّ ﷺ
إِبْرَاهِيمَ، يَعْنِي ابْنَهُ.

٦١٩٤ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ يَشْرِيفٍ: حَدَّثَنَا إِسْمَاعِيلُ قُلْتُ
لِابْنِ أَبِي أُوفِي: رَأَيْتَ إِبْرَاهِيمَ ابْنَ
النَّبِيِّ ﷺ؟ قَالَ: ماتَ صَغِيرًا وَلَوْ
قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ نَبِيًّا
عاشَ ابْنَهُ، وَلَكِنْ لَا نَبِيًّا بَعْدَهُ.

٦١٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: أَخْبَرَنَا شُعْبَةَ، عَنْ عَدَيِّ بْنِ

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

And Anas said, "The Prophet ﷺ kissed his son, Ibrāhīm."

6194. Narrated Ismā'īl: I asked Abī 'Aufā, "Did you see Ibrāhīm, the son of the Prophet ﷺ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet after him."

6195. Narrated Al-Barā': When Ibrāhīm (the son of the Prophet ﷺ) عليه السلام

(1) (H. 6193) 'Hazn' means rough, hard ground.

(2) (H. 6193) 'Sahl' is the opposite of 'Hazn', i.e. even, soft ground.

died, Allāh's Messenger ﷺ said, "There is a wet nurse for him in Paradise."

ثَابِتٌ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا ماتَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ.

[راجع: ١٣٨٢]

6196. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: Allāh's Messenger ﷺ said, "Name yourselves after me (by my name) but do not call (yourselves) by my *Kunyah*⁽¹⁾, for I am Al-Qāsim (distributor), and I distribute among you Allāh's Blessings." This narration has also come on the authority of Anas that the Prophet ﷺ said so.."

٦١٩٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَمُوا بَاسِمِي وَلَا تَكْنُوا بَكْنَتِي، فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

وَرَوَاهُ أَنَّسُ عَنِ النَّبِيِّ ﷺ.

[راجع: ٣١١٤]

6197. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Name yourselves after me (by my name), but do not call yourselves by my *Kunyah*, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire." (See H. 110)

٦١٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو حُصَيْنِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ ﷺ قَالَ: «سَمُوا بَاسِمِي وَلَا تَكُونُوا بَكْنَتِي. وَمَنْ رَأَنِي فِي الْمَنَامِ فَقَدْ رَأَنِي، فَإِنَّ الشَّيْطَانَ لَا يَمْثُلُ صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَبْرُؤَ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١١٠]

٦١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرِيدٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وُلَدَ لِي غُلامٌ فَأَتَيْتُ بِهِ النَّبِيِّ ﷺ فَسَمَّاهُ

6198. Narrated Abū Mūsa : I got a son and I took him to the Prophet ﷺ who named him Ibrāhīm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allāh's Blessing upon him, and then gave him back to me. He was the eldest son of Abū Mūsa.

(1) (H. 6196) *Al-Kunyah* : See the footnote of H. 6187 and Chap. 106.

إِبْرَاهِيمَ فَحَنَّكَهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ
وَدَفَعَهُ إِلَيَّ، وَكَانَ أَكْبَرَ وَلَدَ أَبِي
مُوسَى . [راجع: ٥٤٦٧]

6199. Narrated Al-Mughīra bin Shu'ba: Solar eclipse occurred on the day of Ibrāhīm's death (the Prophet's son).

٦١٩٩ - حَدَّثَنَا أَبُو الْوَلِيدُ:
حَدَّثَنَا زَائِدٌ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ:
سَمِعْتَ الْمُغَيْرَةَ ابْنَ شُعْبَةَ قَالَ:
اَنْكَسَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ .
[راجع: ١٠٤٣]

رَوَاهُ أَبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ .

(110) CHAPTER. To name 'Al-Walid.'

6200. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : When the Prophet ﷺ (once) raised his head after bowing [in the *Salāt* (prayer)] he said, "O Allāh, save Al-Walid bin Al-Walid and Salama bin Hishām and 'Aiyyāsh bin Abū Rabī'a and the helpless weak believers of Makkah. O Allāh, be hard on the tribe of Muḍar. O Allāh, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yūsuf (Joseph)."

٦٢٠٠ - أَخْبَرَنَا أَبُو نُعَيْمٍ الْفَضْلُ
بْنُ دُكَينَ: حَدَّثَنَا ابْنُ عَيْنَةَ: عَنْ
الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ مِنَ
الرَّكْعَةِ قَالَ: «اللَّهُمَّ أُنْجِرْ الْوَلِيدَ بْنَ
الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامَ، وَعَيَّاشَ بْنَ
أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ مِنَ
الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطَأْتَكَ عَلَى
مُضَرَّ. اللَّهُمَّ اجْعَلْهُمْ عَلَيْهِمْ سَيِّنَتِي
كَسِينِي يُوسُفَ». [راجع: ٧٩٧]

(111) CHAPTER. Whoever, while calling a friend, omits a letter from his name.

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Once the Prophet ﷺ called me, 'O Abū Hirr!'"

وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هِرْرًا .

6201. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا , the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "O 'Āish! This is Jibril (Gabriel) sending his greetings to you." I said, "Peace, and Allāh's Mercy be on him." 'Āishah added: The Prophet ﷺ used to see

٦٢٠١ - حَدَّثَنَا أَبُو الْيَمَانَ:
أَخْبَرَنَا شُعْبَةُ، عَنِ الرُّهْبَرِيِّ قَالَ:
حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوَجَ النَّبِيُّ ﷺ

things which we used not to see.

قالتْ : قالَ رَسُولُ اللهِ ﷺ : «يَا عَائِشَةَ ، هَذَا جِبْرِيلُ يُقْرِئُكِ السَّلَامَ» ، قُلْتُ : وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ ، قَالَتْ : وَهُوَ يَرَى مَا لَا نَرَى .

[راجع: ٣٢١٧]

6202. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet ﷺ, was driving their camels (very fast). The Prophet ﷺ said, “O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).”

٦٢٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا أَيُوبُ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَتْ أُمُّ سُلَيْمَانَ فِي التَّقَلُّ وَأَنْجَشَةُ غُلَامُ النَّبِيِّ ﷺ يَسْوُقُ بِهِنَّ ، فَقَالَ النَّبِيُّ ﷺ : يَا أَنْجَشُ ، رُوِيدَكَ سَوْقَكَ بِالْقَوَارِيرِ .

[راجع: ٦١٤٩]

(112) CHAPTER. A child may be given *Al-Kunyah*⁽¹⁾ and one may be given *Al-Kunyah* before one has children.

6203. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ was the best of all the people in character. I had a brother called Abū ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, “O Abū ‘Umair! What did An-Nughair (nightingale) do?” It was a nightingale with which he used to play. Sometimes the time of the *Salāt* (prayer) became due while he (the Prophet ﷺ) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the *Salāt* (prayer)] and we would line up behind him, and he would lead us in *Salāt* (prayer).

٦٢٠٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ أَبِي التَّتَّابِ ، عَنْ أَنَسٍ قَالَ : كَانَ النَّبِيُّ ﷺ أَخْسَنَ النَّاسَ خُلُقًا ، وَكَانَ لِي أَخٌ يُقَالُ لَهُ : أَبُو عُمَيْرٍ ، قَالَ : أَخْسِبُهُ فَطِيمًا ، وَكَانَ إِذَا جَاءَهُ قَالَ : يَا أَبَا عُمَيْرٍ مَا فَعَلَ الْغَيْرُ؟» نُفَرِّ كَانَ يَلْعُبُ بِهِ ، فَرَبِّمَا حَضَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالسَّلَاطِ الَّذِي تَحْتَهُ فِي كُشْشَ وَيَنْضَحُ ثُمَّ يَقُولُ وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا .

[راجع: ٦١٢٩]

(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has

(1) (Ch. 112) *Kunyah*: See the glossary.

another *Kunyah* name.

6204. Narrated Sahl bin Sa'd: The most beloved name of 'Ali رَضِيَ اللَّهُ عَنْهُ was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet ﷺ himself. Once 'Ali got angry with (his wife) Fātīma, and went out (of his house) and slept near a wall in the mosque. The Prophet ﷺ came searching for him, and someone said, "He is there, lying near the wall." The Prophet ﷺ came to him while his ('Ali's) back was covered with dust. The Prophet ﷺ started removing the dust from his back, saying, "Get up, O Abū Turāb!"

كانت له كنية أخرى
٦٢٠٤ - حدثنا خالد بن مخلد:
حدثنا سليمان: حدثني أبو حازم،
عن سهل بن سعد قال: إن كانت
أحب أسماء علي رضي الله عنه إليه
لأبو تراب، وإن كان ليصرح أن
ندعوها، وما سمها أبو تراب إلا
النبي عليه السلام، غاضب يوماً فاطمة فخرج
فاضطجع إلى الجدار في المسجد
فجاءه النبي عليه السلام يتبعه فقال: هو ذا
مضطجع في الجدار، فجاءه النبي
عليه السلام وأمسلاً ظهره تراباً، فجعل
النبي عليه السلام يمسح التراب عن ظهره
ويقول: «اجلس يا أبو تراب».

[راجع: ٤٤١]

(114) CHAPTER. The name which is most disliked by Allāh.

(١١٤) باب أبغض الأسماء إلى الله

6205. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself *Malik Al-Amlāk* (king of the kings)."

٦٢٠٥ - حدثنا أبو اليمان:
أخبرنا شعيب: حدثنا أبو الزناد، عن
الأعرج، عن أبي هريرة قال: قال
رسول الله عليه السلام: «أختى الأسماء يوم
القيمة عند الله رجال تسمى ملوك
الأملأك». [انظر: ٦٢٠٦]

6206. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The most perfidious (awful) name with Allāh," Sufyān said more than once, "The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings."

٦٢٠٦ - حدثنا علي بن عبد الله: حدثنا سفيان، عن أبي الزناد،
عن الأعرج، عن أبي هريرة رواية
قال: «أختى اسم عند الله - وقال
سفيان غير مرأة: أختى الأسماء عند

Sufyān said, "Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What

is meant by ‘The king of kings’ is ‘*Shāhān Shāh*’.”⁽¹⁾

الله - رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلَاكِ».

[راجع: ٦٢٠٥]

قال سفيان: يقول غيره: تفسيره:
شاهان شاه.

(115) CHAPTER. The Kunyah of *Al-Mushrik*.

Al-Miswar said, “I heard the Prophet ﷺ saying, ‘Unless the son of Abū Ṭālib wants.’”

6207. Narrated Usāma bin Zaid رضي الله عنهما that Allāh’s Messenger ﷺ rode over a donkey covered with a *Fadakiya* (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa‘d bin ‘Ubāda (who was sick) in the dwelling place of Bani Al-Ḥārith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which ‘Abdullāh bin Ubayy bin Salūl was present, and that was before ‘Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, *Mushrik*, idolaters and Jews, and among the Muslims there was ‘Abdullāh bin Rawāḥa. When a cloud of dust raised by (the movement of) the animal covered that gathering, ‘Abdullāh bin Ubayy covered his nose with his garment and said, “Do not cover us with dust.” Allāh’s Messenger ﷺ greeted them, stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Qur’ān. On that ‘Abdullāh bin Ubayy bin Salūl said to him, “O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him.” On that ‘Abdullāh bin Rawāḥa said “Yes, O Allāh’s Messenger!

(١١٥) باب كنية المشرك،

وقال مسؤول: سمعت الشيئ

يقول: «إلا أن يريده ابن أبي طالب».

٦٢٠٧ - حديث أبو اليمان:

أخبرنا شعيب، عن الرهبي:

وحدثنا إسماعيل قال: حدثني

أخي، عن سليمان، عن محمد بن

أبي عتيق، عن ابن شهاب، عن

عروة بن الزبير: أن أسامه بن زيد

رضي الله عنهما أخبره: أن رسول

الله عليه السلام ركب على حمار عليه قطيفة

فدركه، وأسامه وراءه، يعود سعد بن

عبدة في بنى حارث بن الخزرج

قبل وقعة بدرا، فسارا حتى مرأ

بعجلين فيه عبد الله بن أبي ابن

سلول وذلك قبل أن يسلم عبد الله

بن أبي، فإذا في المجلس أخلاق

من المسلمين والمشركين عيدة

الأوثان واليهود، وفي المسلمين عبد

الله بن رواحة. فلما غشيت المجلس

عجاجة الدابة خمر ابن أبي آنفة

بردائه وقال: لا تعبروا علينا. فسلم

رسول الله عليه عليهم ثم وقف، فنزل

(1) (H. 6206) *Shāhan Shāh* is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.

Call on us in our gatherings, for we love that.” So the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were about to fight with one another. Allāh’s Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh’s Messenger ﷺ rode his animal and proceeded till he entered upon Sa’d bin ‘Ubāda. Allāh’s Messenger ﷺ said, “O Sa’d! Didn’t you hear what Abū Ḥubāb said?” (meaning ‘Abdullāh bin Ubayy). “He said so-and-so.” Sa’d bin ‘Ubāda said, “O Allāh’s Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (‘Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed.” So Allāh’s Messenger ﷺ excused him. (It was the custom of) Allāh’s Messenger ﷺ and his Companions to excuse *Al-Mushrikūn* and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh تَعَالَى said:

“...You shall certainly hear much that will grieve you from those who received the Scripture before you...” (V.3:186)

Allāh also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed...” (V.2:109)

So Allāh’s Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh’s Messenger ﷺ had fought the battle of Badr and Allāh killed

فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَا عَلَيْهِمُ الْقُرْآنَ.
 فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي إِبْرَاهِيمَ سَلُولَ:
 أَيُّهَا الْمَرْءُ، لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ
 كَانَ حَقًّا، فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا،
 فَمَنْ جَاءَكَ فَاقْصُضْ عَلَيْهِ. قَالَ عَبْدُ
 اللَّهِ بْنُ رَوَاحَةَ: بَلِي يَا رَسُولَ اللَّهِ،
 فَاغْشَنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ.
 فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ
 وَالْيَهُودُ حَتَّىٰ كَادُوا يَتَّخَاوِرُونَ، فَلَمْ
 يَزَلْ رَسُولُ اللَّهِ ﷺ يُحَمِّصُهُمْ حَتَّىٰ
 سَكَنُوا. ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ دَابِيَّةً
 فَسَارَ حَتَّىٰ دَخَلَ عَلَى سَعْدَ بْنَ عُبَادَةَ،
 فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ سَعْدٍ، أَلَمْ
 تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ؟ - يُرِيدُ عَبْدُ
 اللَّهِ بْنَ أَبِي - قَالَ كَذَّا وَكَذَّا»، فَقَالَ
 سَعْدُ بْنُ عُبَادَةَ: أَيْ رَسُولُ اللَّهِ، بِأَبِي
 أَنْتَ، اغْفُ عَنْهُ، وَاضْفَعْ، فَوَالَّذِي
 أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ
 بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، وَلَقَدْ
 اضْطَلَّ أَهْلُ هَذِهِ الْبَخْرَةِ عَلَى أَنْ
 يُتَوَجُّوْهُ وَيُعَصِّبُوهُ بِالْعَصَابَةِ، فَلَمَّا رَدَ
 اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاهُ شَرِقَ
 بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا
 عَنْهُ رَسُولُ اللَّهِ ﷺ. وَكَانَ رَسُولُ اللَّهِ
 ﷺ وَأَصْحَابُهُ يَعْقُونَ عَنِ الْمُشْرِكِينَ
 وَأَهْلِ الْكِتَابِ كَمَا أَمْرَهُمُ اللَّهُ
 وَيَضْبِرُونَ عَلَى الْأَذَى. قَالَ اللَّهُ
 تَعَالَى: ﴿وَلَتَسْمَعُنَّ مِنَ الظَّرِينَ أُوتُوا

whomever He killed among the chiefs of the infidels and the nobles of *Quraish*, and Allāh's Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the *Quraish* as captives. 'Abdullāh bin Ubayy bin Salūl and *Al-Mushrikūn*, (idolaters) who were with him, said, "This matter (Islām) has now brought out its face (triumphed), so give Allāh's Messenger ﷺ the *Bai'a* (pledge) (for embracing Islām)." Then they became Muslims. (See H. 4566)

الْكَتَبَ» الْأَيَّةَ [آل عمران: ١٨٦]،
وَقَالَ: «وَدَ كَثِيرٌ مِنْ أَهْلِ
الْكَتَبِ» [البقرة: ١٠٩] فَكَانَ رَسُولُ
اللهِ يَعْلَمُ يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمْرَأَهُ
اللهِ بِهِ حَتَّى أَذِنَ لَهُ فِيهِمْ. فَلَمَّا عَرَّا
رَسُولُ اللهِ يَعْلَمُ بَدْرًا، فَقَاتَلَ اللهُ بِهَا مَنْ
قَاتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ
فُرِئِيشَ، فَقَاتَلَ رَسُولُ اللهِ يَعْلَمُ
وَأَصْحَابُهُ مَصْوِرِينَ غَائِمِينَ، مَعَهُمْ
أَسَارَى مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ
فُرِئِيشَ، قَالَ ابْنُ أَبِي ابْنِ سَلْوَانَ وَمَنْ
مَعَهُ مِنَ الْمُشْرِكِينَ عَبْدَةَ الْأُوْثَانِ:
هَذَا أَمْرٌ قَدْ تَوَجَّهَ فَبَأْيَعُوا رَسُولَ
اللهِ يَعْلَمُ عَلَى الإِسْلَامِ فَأَسْلَمُوا.
[راجع: ٢٩٨٧]

6208. Narrated 'Abdullāh bin Al-Ḥārith bin Naufal: 'Abbās bin 'Abdul-Muṭalib said, "O Allāh's Messenger! Did you benefit Abū Ṭālib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet ﷺ said, "Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire."

٦٢٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا
عَبْدُ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ
بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُظَلِّبِ
قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعَتْ أَبَا
طَالِبٍ بَشَيْءٍ فَإِنَّهُ كَانَ يَحُوتُكَ
وَيَعْضُبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي
ضَحْضَاحٍ مِنْ نَارٍ، لَوْلَا أَنَا لَكَانَ فِي
الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ».

[راجع: ٣٨٨٣]

(116) CHAPTER. *Al-Ma'ārid* (indirect speech) is a safe way to avoid a lie.

(١١٦) بَابٌ: الْمَعَارِيضُ مَذْوَحَةٌ
عِنِ الْكَذِبِ.

وَقَالَ إِسْحَاقُ: سَوْفَتُ أَنْسًا:

Anas said, "One of the sons of Abū Ṭāliba died and he asked (his wife), 'How is the

boy?" Umm Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abū Talḥa thought that she was telling the truth."⁽¹⁾

مات ابن لأبي طلحة فقال: كيف
الغلام؟ قالت أم سليم: هدا نفسيه،
وأرجو أن يكون قد استراح. وظنَّ
أنها صادقة.

6209. Narrated Anas bin Mālik رضي الله عنه: Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, "(Take care!) Drive slowly with the glass vessels, O Anjasha! Waihaka (may Allāh be Merciful to you)." رضي الله عنه

٦٢٠٩ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي مَسِيرٍ لَهُ فَهَذَا الْحَادِي، فَقَالَ النَّبِيُّ ﷺ: ارْفُقْ يَا أَنْجَشَةً، وَيَحْكَ، بِالْقَوَارِيرِ». [راجع: ٦١٤٩]

6210. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet ﷺ said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abū Qilāba said, "By the glass vessels" he meant the women (riding the camels).

٦٢١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ وَأَيْوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، وَكَانَ عُلَامًا يَخْدُو بِهِنَّ يَقَالُ لَهُ: أَنْجَشَةً، فَقَالَ النَّبِيُّ ﷺ: «رُؤِيْدَكَ يَا أَنْجَشَةُ سَوْفَكَ بِالْقَوَارِيرِ». قَالَ أَبُو قَلَابَةَ: يَعْنِي النِّسَاءَ. [راجع: ٦١٤٩]

6211. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ had a ḥādi (a camel driver) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By vessels) he meant the weak women."

٦٢١١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادِي حَادِي يُقَالُ لَهُ: أَنْجَشَةً، وَكَانَ حَسَنَ الصَّوْتِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «رُؤِيْدَكَ يَا أَنْجَشَةُ، لَا تَكُسِّرِ الْقَوَارِيرَ»، قَالَ قَتَادَةُ: يَعْنِي ضَعْفَةَ النِّسَاءِ. [راجع: ٦١٤٩]

6212. Narrated Anas bin Mālik رضي الله عنه: There was a state of fear in Al-Madīna.

٦٢١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.

Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa (in order to see the matter). The Prophet ﷺ said, "We could not see anything, and we found that horse like a sea (fast in speed)."

يَحْمِي، عَنْ شُعْبَةَ قَالَ: حَدَّنِي فَقَادَهُ
عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: كَانَ بِالْمَدِينَةِ
فَرَعْ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا
لَا يَبِي طَلْحَةَ، فَقَالَ: «مَا رأَيْنَا مِنْ
شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

[راجع: ٢٦٢٧]

(117) CHAPTER. The description of something by a man as 'nothing' while he means that it is not true.

(١١٧) بَابُ قَوْلِ الرَّجُلِ لِلشَّيْءِ:
لَيْسَ بِشَيْءٍ، وَهُوَ يَتَوَيَّ أَنَّهُ لَيْسَ
بِحَقٍّ،

وَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ
لِلْقَبَرِيْنَ: «يَعْذِبُنَّ بِلَا كَبِيرٍ وَإِنَّهُ لَكَبِيرٌ».

٦٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَامٍ: أَخْبَرَنَا مَخْلُدُ بْنُ يَزِيدَ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ شَهَابٍ:
أَخْبَرَنِي يَحْمِي بْنُ عُرْوَةَ أَنَّهُ سَيِّعَ
عُرْوَةَ يَقُولُ: قَالَ ثُعَائِشَةُ: سَأَلَ
أَنَّاسٍ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّاْنِ،
فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا
بِشَيْءٍ»، قَالُوا: يَا رَسُولَ اللَّهِ فَإِنَّهُمْ
يُحَدِّثُونَ أَحْيَانًا بِالشَّيْءِ يَكُونُ حَقًّا،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ
مِنَ الْحَقِّ يَخْطُفُهَا الْجِنَّةُ فَيَمْرُّهَا فِي
أَذْنِ وَلِيْهِ فَرَ الدَّجَاجَةُ فَيَخْلِطُونَ فِيهَا
أَكْثَرَ مِنْ مائَةِ كَذْبَةٍ».

[راجع: ٣٢١٠]

(١١٨) بَابُ رَفْعِ الْبَصَرِ إِلَى
السَّمَاءِ، وَقَوْلِهِ تَعَالَى: «أَفَلَا يَنْظُرُونَ
إِلَى الْأَيَّلِ كَيْفَ حَلَقَتْ » [العاشرة:

6213. Narrated 'Āishah: Some people asked Allāh's Messenger ﷺ about the foretellers. Allāh's Messenger ﷺ said to them, "They are nothing (i.e., liars)." The people said, "O Allāh's Messenger! Sometimes they tell something which comes out to be true." Allāh's Messenger ﷺ said, "That word which comes to be true is what a jinn (devil) snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they add to it one hundred lies."

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allāh: "Do they not look at the camels, how they are created. And at the heaven, how it is raised?" (V.88:17,18)

And ‘Āishah said, “The Prophet ﷺ raised his head (sight) towards the sky.”

وَقَالَ أُبُوبُ ، عَنْ ابْنِ أَبِي مُلْيَكَةَ ،
عَنْ عَائِشَةَ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ إِلَى
السَّمَاءِ .

6214. Narrated Jābir bin ‘Abdullāh that he heard Allāh’s Messenger ﷺ saying, “Then there was a pause in the revelation of the Divine Revelation to me. Then while I was walking, all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Ḥira’; sitting on a chair between the sky and the earth.”

٦٢١٤ - حَدَّثَنَا ابْنُ بُكَيْرٍ : حَدَّثَنَا
النَّبِيُّ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شَهَابٍ
قَالَ: سَمِعْتَ أبا سَلَمَةَ بْنَ عَبْدِ
الرَّحْمَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ
اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«ثُمَّ فَتَرَ عَنِ الْوَحْيِ ، فَيَنِمَا أَنَا أَمْشِي
سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ ، فَرَفَعْتُ
بَصَرِي إِلَى السَّمَاءِ إِذَا الْمَلَكُ الَّذِي
جَاءَنِي بِجَرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ
السَّمَاءِ وَالْأَرْضِ» . [راجع: ٤]

6215. Narrated Ibn ‘Abbās رضي الله عنهما: Once I stayed overnight at the house of Maimūna and the Prophet ﷺ was there with her. When it was the last third of the night, or some part of the night, the Prophet ﷺ got up looking towards the sky and recited:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

٦٢١٥ - حَدَّثَنَا ابْنُ أَبِي مَرِيمَ :
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي
شَرِيكٌ ، عَنْ كُرَيْبٍ ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْثُ فِي بَيْتٍ
مُبِيْوَنَةَ وَالنَّبِيُّ ﷺ عِنْدَهَا ، فَلَمَّا كَانَ
ثُلُثُ اللَّيلِ الْآخِرِ أَوْ بَعْضُهُ قَعَدَ فَنَظَرَ
إِلَى السَّمَاءِ فَقَرَا «إِنَّكَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ وَخَلَقْتَ الْأَيَّلَ وَالْهَارَ
لَا يَنْتَ لِأَزْلِي الْأَلْكِبِ» ﴿١٩﴾ [آل عمران:
١١٧]. [راجع: ١٩٠]

(١١٩) بَابُ مَنْ نَكَتَ الْمُؤْدَةَ فِي
الْمَاءِ وَالطَّينِ

(119) CHAPTER. Whoever dipped a stick in water and mud.

6216. Narrated Abū Müsa that he was in the company of the Prophet ﷺ in one of the gardens of Al-Madīnah and in the hand of the Prophet ﷺ there was a stick, and he was striking (slowly) the water and the mud with

٦٢١٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
يَحْيَى ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ: حَدَّثَنَا
أَبُو عُثْمَانَ ، عَنْ أَبِي مُوسَى أَنَّهُ كَانَ

it. A man came (at the gate of the garden) and asked permission to enter. The Prophet ﷺ said, "Open the gate for him, and give him the glad tidings of entering Paradise." I went, and behold! It was Abū Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him, or which will take place." I went, and behold! It was 'Uthmān. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet ﷺ had said (about a calamity). 'Uthmān said, "Allāh Alone Whose Help I seek (against that calamity)."

(120) CHAPTER. One may scrape up the ground with something in hand.

6217. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ: We were with the Prophet ﷺ in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-fire." The people said (to him), "Should we not depend upon it?" He said, "Carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place." He then recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him" (V.92:5)

مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِّنْ جِبَطَانِ
الْمَدِينَةِ وَفِي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ
بِهِ بَيْنَ الْمَاءِ وَالْطَّينِ، فَجَاءَ رَجُلٌ
يَسْتَفْتِحُ فَقَالَ النَّبِيُّ ﷺ: «اَفْتَحْ وَشَرْهَةً
بِالْجَنَّةِ». فَذَهَبَتْ فَإِذَا أَبُو بَكْرٍ فَتَحَتْ
لَهُ وَبَشَّرَهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ
آخَرُ فَقَالَ: «اَفْتَحْ لَهُ وَبَشَّرَهُ بِالْجَنَّةِ».
فَإِذَا عُمَرُ فَتَحَتْ لَهُ وَبَشَّرَهُ بِالْجَنَّةِ.
ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ وَكَانَ مُتَكَبِّلاً
فَجَلَسَ فَقَالَ: «اَفْتَحْ وَبَشَّرَهُ بِالْجَنَّةِ
عَلَى بَلْوَى تُصِيبُهُ، أَوْ تَكُونُ»،
فَذَهَبَتْ فَإِذَا عُشَّانُ فَتَحَتْ لَهُ وَبَشَّرَهُ
بِالْجَنَّةِ، فَأَخْبَرَهُ بِالَّذِي قَالَ، قَالَ:
اللهُ الْمُسْتَعْانُ. [راجع: ٣٦٧٤]

(١٢٠) بَابُ الرَّجُلِ يَنْكُثُ الشَّيْءَ بِيَدِهِ فِي الْأَرْضِ

٦٢١٧ - حدثنا محمد بن بشير:
حدثنا ابن أبي عدي، عن شعبة، عن سليمان ومتصور، عن سعد بن عبيدة، عن أبي عبد الرحمن السلمي، عن علي رضي الله عنه قال: كننا مع النبي ﷺ في جنازة فجعل ينكث الأرض بعود فقال:
«ليس منكم من أخذ إلا وقد فرغ من مقعده من الجنة والنار». فقالوا:

أَفَلَا تَنْكِلُ؟ قَالَ: «أَعْمَلُوا فَكُلُّ مُيسَرٍ
﴿فَمَنْ مِنْ أَعْطَى وَلَقَنَ﴾» الآية

[الليل: ٥]. [راجع: ١٣٦٢]

(١٢١) بَابُ التَّكْبِيرِ وَالتَّسْبِيحِ عَنْ الْتَّعْجِبِ

(121) CHAPTER. The saying of *Takbîr* [*Allâhu-Akbar* (Allâh is the Most Great)] and *Tasbîh* [*Subhân Allâh* (Glorified be Allâh)] at the time of wonder.

6218. Narrated Umm Salama : رَضِيَ اللَّهُ عَنْهَا (One night) the Prophet ﷺ woke up and said, "Subhân Allâh! How many treasures have been (disclosed) sent down! And how many *Fitan* (trials or afflictions) have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings [for offering *Salât* (prayer)]?" (He meant by this, his wives). The Prophet ﷺ added, "A well-dressed person in this world may be naked in the Hereafter."

'Umar said, "I asked the Prophet ﷺ, 'Have you divorced your wives?' He said, 'No.' I said, 'Allâhu-Akbar!'"

٦٢١٨ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْفَرِيِّ : حَدَّثَنِي هِنْدُ بْنُتُ الْحَارِثَ : أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : اسْتَقْطَطَ النَّبِيُّ ﷺ فَقَالَ : «سُبْحَانَ اللَّهِ، مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ؟ وَمَاذَا أُنْزِلَ مِنَ الْفَتَنِ؟ مِنْ يُوْقَظُ صَوَاحِبَ الْحُجَّاجِ؟ - بُرِيدُ بْنُ أَرْوَاجَهُ حَتَّى يُصْلَيَنَ - رَبُّ كَاسِيَةَ فِي الدُّنْيَا عَارِيَةَ فِي الْآخِرَةِ». [راجع: ١١٥]

وَقَالَ ابْنُ أَبِي ثَورٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: طَلَقْتَ نِسَاءَكَ؟ قَالَ: «لَا»، قُلْتُ: اللَّهُ أَكْبُرُ،

٦٢١٩ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْفَرِيِّ حَدَّثَنِي إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَيْقَنِ، عَنْ ابْنِ شَهَابٍ، عَنْ عَلَيِّ بْنِ الْحُسَينِ: أَنَّ صَفِيَّةَ بْنَتَ حُبَيْرَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ فِي

6219. Narrated Šafîyya bint Huyaī, the wife of the Prophet ﷺ, that she went to Allâh's Messenger ﷺ while he was in *I'tikâf* (seclusion in the mosque) during the last ten nights of the month of Ramadân. She spoke to him for an hour at night and then she got up to return home. The Prophet ﷺ got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Umm Salama, the wife of the Prophet ﷺ, two *Anṣârî* men passed by, and greeting Allâh's Messenger ﷺ, they quickly

went ahead. Allāh's Messenger ﷺ said to them, "Do not be in a hurry! She is Ṣafiyah, the daughter of Ḥuyāt." They said, "*Subḥān Allāh!* O Allāh's Messenger (how dare we suspect you)." That was a great thing for both of them. The Prophet ﷺ then said, "Satan runs in the body of Adam's son (i.e., man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

الْمَسْجِدُ، فِي الْعَشْرِ الْعَوَابِرِ مِنْ رَمَضَانَ فَتَحَدَّثُ عِنْهُ سَاعَةً مِنَ الْعِشَاءِ، ثُمَّ قَامَتْ تَقْلِبُ، فَقَامَ مَعَهَا النَّبِيُّ ﷺ يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ الَّذِي عِنْدَ مَسْكِنِ أُمِّ سَلَمَةَ رَفِحَ النَّبِيُّ ﷺ مَرَّ بِهِمَا رَجُلًا مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ ثُمَّ نَفَدَ، فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفَيَّةُ بِنْ حُبَيْبٍ»، قَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبَرُ عَلَيْهِمَا مَا قَالَ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَبْنَى آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا». [راجع: ٢٠٣٥]

(١٢٢) بَابُ النَّهْيِ عَنِ الْخَذْفِ

(122) CHAPTER. It is forbidden to throw stones (with the thumb and the index or middle finger).

6220. Narrated 'Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth."

٦٢٢٠ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَاتَادَةَ قَالَ: سَمِعْتُ عَفْبَةَ بْنَ صُهَبَانَ الْأَزْرِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلِ الْمُرَنَّبِيِّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكُأُ الْعَدُوَّ، وَإِنَّهُ يَقْتَلُ الْعَيْنَ وَيَكْسِرُ السَّنَّ». [راجع: ٤٨٤١]

(١٢٣) بَابُ الْحَمْدِ لِلْعَاطِفِينَ

(123) CHAPTER. To say '*Al-Hamdu-lillāh* (praise be to Allāh) on sneezing.

6221. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them, "May Allāh bestow His Mercy on you," but he did not say that to the other. On being asked

٦٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفِيَّاً: حَدَّثَنَا سُلَيْمَانُ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

(why), the Prophet ﷺ said, "That one praised Allāh (by saying "*Al-Hamdu-lillāh*" الحمد لله (at the time of sneezing), while the other did not praise Allāh."

(124) CHAPTER. *Tashmīt* (i.e., to say *Yar-hamukallāh*)⁽¹⁾ to the sneezer if he praises Allāh (i.e., if he says, '*Al-Hamdu-lillāh*')⁽²⁾

6222. Narrated Al-Barā' : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ ordered us to do seven (things) and forbade us from seven (other things) : He ordered us to pay a visit to the sick ; to follow funeral processions ; to say: may Allāh be Merciful to you to a sneezer, if he says: praise be to Allāh ; to accept invitation (to a wedding banquet) ; to return greetings ; to help the oppressed ; and to help others to fulfil their oaths (provided it was not sinful). And he forbade us from seven (things) : to wear golden rings or golden bangles, to wear silk (cloth), *Dibāj*, *Sundus* and *Mayāthir*.⁽³⁾

(125) CHAPTER. What is liked regarding sneezing, and what is disliked regarding yawning.

6223. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who heard him, to say : May

عَطَسَ رَجُلًا عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشَمِّتْ الْآخَرُ، فَقَالَ لَهُ، فَقَالَ: «هَذَا حَمْدُ اللَّهِ، وَهَذَا لَمْ يَحْمِدُ». [انظر: ٦٢٢٥]

(١٢٤) بَابُ تَشْمِيتِ الْعَاطِسِ إِذَا حَمَدَ اللَّهَ، فِيهِ أَبُو هُرَيْرَةَ.

٦٢٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ مُعاوِيَةَ بْنَ سُوَيْدَ بْنَ مُقْرَنٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمْرَنَا النَّبِيُّ ﷺ بِسَبْعِ وَنَهَا نَعْنَ سَبْعِ: أَمْرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِيِّ، وَرَدَّ السَّلَامَ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُفْسِدِ، وَنَهَا نَعْنَ سَبْعِ: عَنْ خَاتَمِ الذَّهَبِ، أَوْ قَالَ: حَلْقَةِ الذَّهَبِ، وَعَنْ لُبْنِيْنِ الْحَرِيرِ وَالْدِبِيجِ وَالسُّنْدُسِ وَالْمِيَاثِرِ . [راجع: ١٢٣٩]

(١٢٥) بَابُ مَا يُسْتَحِبُّ مِنِ الْعُطَاسِ، وَمَا يُكْرَهُ مِنِ التَّلَاقِ
٦٢٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَّاسٍ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبِرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هَرِيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ:

(1) (Ch. 124) *Yar-hamukallāh* : 'May Allāh bestow His Mercy on you'.

(2) (Ch. 124) 'Praise be to Allāh'.

(3) (H. 6222) *Dibāj* and *Sundus* are two kinds of silk cloth. *Mayāthir* are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.

Allāh be Merciful to you (*Yar-hamukallāh*). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says '*Ha*' when yawning, Satan will laugh at him."

«إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّشَاؤِبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُشَمَّتَةً. وَأَمَّا التَّشَاؤِبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَلَيْرِدَةً مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَاءُ، ضَحِكَ مِنْهُ الشَّيْطَانُ». [راجع: ٣٢٨٩]

(١٢٦) بَابٌ: إِذَا عَطَسَ كَيْفَ يُشَمَّتْ؟

(126) CHAPTER. When somebody sneezes, what should one say to him?

6224. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, "If anyone of you sneezes, he should say '*Al-Hamdu-lillāh*' (praise be to Allāh), and his (Muslim) brother or companion should say to him '*Yar-hamukallāh*' (may Allāh bestow His Mercy on you). When the latter says '*Yar-hamukallāh*', the former should say '*Yah-dikumullāh wa Yuṣlih bālakum*' (may Allāh give you guidance and improve your condition)."

٦٢٢٤ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَبْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلَيْقُلِّ: الْحَمْدُ لِلَّهِ، وَلَيَقُلْ لَهُ أخْوَهُ أَوْ صَاحِبَهُ: يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلَيَقُلْ: يَهْدِيکُمُ اللَّهُ وَيُصْلِحُ بَالَّكُمْ».

(١٢٧) بَابٌ: لَا يُشَمَّتُ الْعَاطِسُ إِذَا لَمْ يَحْمِدِ اللَّهَ

(127) CHAPTER. *Tashmīt* (may Allāh be Merciful to you) should not be said to a sneezer if he does not say '*Al-Ḥamdu-lillāh*' (praise be to Allāh).

6225. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Two men sneezed before the Prophet ﷺ and he said *Tashmīt* to one of them, while he did not say *Tashmīt* to the other. So that man said, "O Allāh's Messenger! You said *Tashmīt* to that fellow but you did not say *Tashmīt* to me." The Prophet ﷺ said, "That man praised Allāh, but you did not praise Allāh."

٦٢٢٥ - حَدَّثَنَا أَدَمُ بْنُ أَبِي إِيَّاسٍ: حَدَّثَنَا شُبَّهٌ: حَدَّثَنَا سُعَيْدَانُ التَّبَّيْنِيَّ قَالَ: سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: عَطَسَ رَجُلٌ عَنْدَ النَّبِيِّ ﷺ فَشَمَّتْ أَحَدُهُمَا وَلَمْ يُشَمَّتِ الْآخَرُ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، شَمَّتْ هَذَا وَلَمْ شُمِّشِنِي، قَالَ: «إِنَّ هَذَا حَمْدَ اللَّهِ وَلَمْ تَحْمِدِ اللَّهَ». [راجع: ٦٢٢١]

(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

6226. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "Allāh loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allāh, then it is obligatory on every Muslim who hears him (praising Allāh) to say *Tashmūt* to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

١٢٨) بَابٌ: إِذَا تَنَعَّبَ فَلْيَضْغُنْ يَدَهُ
عَلَى فِيهِ

٦٢٢٦ - حَدَّثَنَا عَاصِمُ بْنُ عَلَيْهِ
حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ
الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ
الْمُطَاسَ وَيَنْكِرُ التَّنَاؤِبَ، فَإِذَا عَطَسَ
أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ
مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: بِرَحْمَكَ
اللَّهُ. وَأَمَّا التَّنَاؤُبُ فَإِنَّمَا هُوَ مِنَ
الشَّيْطَانِ، فَإِذَا تَنَعَّبَ أَحَدُكُمْ فَلْيَرُدَّهُ
مَا اسْتَطَاعَ، فَإِنَّ أَحَدُكُمْ إِذَا تَنَعَّبَ
صَحِحَّ مِنْهُ الشَّيْطَانُ». [راجع: ٣٢٨٩]

79 - THE BOOK OF ASKING PERMISSION (TO ENTER SOMEBODY ELSE'S DWELLING PLACE)

(1) CHAPTER. How the *Salām* (greeting) began.

6227. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Allāh created Ādām in His Image⁽¹⁾ sixty cubits (about 30 metres) in height. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Ādām (went and) said '*As-Salāmu 'alaikum* (peace be upon you).' They replied '*As-Salāmu 'alaika wa Rahmatullāh* (peace and Allāh's Mercy be on you).' So they increased '*Wa Rahmatullāh*.'" The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape and picture of Ādām. Since then the creation of Adam's (offspring) (i.e., stature of human beings) is being diminished continuously up to the present time."

(2) CHAPTER. The Statement of Allāh : تَعَالَى اللهُ عَزَّ وَجَلَّ : "O you who believe! Enter not houses other than your own... up to ... (And Allāh has knowledge of what you reveal) and what you conceal." (V.24:27-29)

٧٩ - كتاب الاستئذان

(١) بَابُ بَدْءِ السَّلَامِ

٦٢٢٧ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمِرٍ، عَنْ هَمَّامَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسًا فَاسْتَمْعْ مَا يُحَيِّوْنَكَ، فَإِنَّهَا تَحِيَّتَ وَتَحِيَّهُ ذُرَيْتَكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَرَلِيْ الخَلْقُ يَنْفُضْ بَعْدُ حَتَّى الْآنَ».

[راجع: ٣٣٢٦]

(٢) بَابُ قَوْلِ اللهِ تَعَالَى : «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بَيْوَاتًا غَيْرَ بَيْوَاتِكُمْ» إِلَى قَوْلِهِ «وَمَا تَكْثُرُونَ»

[النور: ٢٩-٢٧]

(1) (H. 6227) 'His Image' means that Ādām has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Ādām are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Ādām also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur'aan: "...There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (V.42:11). Allāh also does not eat nor sleep, while Adam used to eat and sleep. (See *Fath Al-Bārī*) [Vol. 6 and Vol.13].

And Sa'īd bin Abī Ḥasan said to Al-Ḥasan, "The non-Arab women expose their chests and heads." Al-Ḥasan said (to Sa'īd), "Avert your eyes from them, for Allāh says:

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)..." (V.24:30)

And Qatāda added (in the explanation of the above verse), "Guard (their modesty) against what is unlawful for them."

And Allāh also said:

"And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts)..." (V.24:31)

And the dishonesty of eyes means to gaze at a forbidden thing.

And Az-Zuhri said (as regard looking at a girl who has not yet reached the age of puberty), "It is not right to look at any of those girls at whom one has a desire to look, even if she is of very young age." And 'Atā disliked to look at those slave-girls who used to be sold in Makkah unless he wanted to buy.

6228. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللَّهُ عَنْهُ : Al-Fadl bin 'Abbās rode behind Allāh's Messenger ﷺ as his companion rider on the back portion of his she-camel on the day of *Nahr* (slaughtering of sacrifice, 10th *Dhu'l-Hijja*) and Al-Fadl was a handsome man. The Prophet ﷺ stopped to give the people verdicts (regarding their matters). In the meantime, a beautiful woman from the tribe of *Khath'am* came, asking the verdict of Allāh's Messenger ﷺ. Al-Fadl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Fadl was looking at her; so the Prophet ﷺ held out his hand backwards and caught the chin

وَقَالَ سَعِيدُ بْنُ أَبِي الْحَسَنِ لِلْحَسَنِ: إِنَّ نِسَاءَ الْعَجَمِ يَكْشِفْنَ صُدُورَهُنَّ وَرُؤْسَهُنَّ، قَالَ: اصْرِفْ بَصَرَكَ عَنْهُنَّ, يَقُولُ اللَّهُ عَزَّ وَجَلَّ: «فُلِّ الْمُؤْمِنِينَ يَعْصُو مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ» [النور: ٣٠] قال قَاتَدَةُ: عَمَّا لَا يَجِدُ لَهُمْ «وَقُلْ لِلْمُؤْمِنَاتِ يَعْصُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ» [النور: ٣١] «خَاتَمَةُ الْأَعْيُنِ» [غافر: ١٩]: مِنَ النَّظَرِ إِلَى مَا نُهِيَ عَنْهُ، وَقَالَ الزُّهْرِيُّ فِي النَّظَرِ إِلَى الَّتِي لَمْ تَحْضُ مِنَ النِّسَاءِ: لَا يَضُلُّ النَّظَرُ إِلَى شَيْءٍ مِنْهُنَّ مِمَّنْ يُشَتَّهِي النَّظَرُ إِلَيْهِ وَإِنْ كَانَتْ صَغِيرَةً. وَكَرِهَ عَطَاءُ النَّظَرِ إِلَى الْجَوَارِيِّ الَّتِي يُبَغِّنَ بِمَكَّةَ إِلَّا أَنْ يُرِيدَ أَنْ يَشْتَرِي.

٦٢٢٨ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرْدَفَ النَّبِيُّ ﷺ الْفَضْلَ بْنَ عَبَّاسٍ يَوْمَ النَّحْرِ خَلْفَهُ عَلَى عَجْزٍ رَأِيلِيهِ، وَكَانَ الْفَضْلُ رَجُلًا وَضِيَّاً، فَرَقَّتِ النَّبِيُّ ﷺ لِلنَّاسِ يُقْتِلُهُمْ، وَأَقْبَلَتِ امْرَأَةٌ مِنَ الْخَنْعَمَ وَضِيَّةً تَسْتَفْتِي رَسُولَ اللَّهِ ﷺ فَطَفَقَ الْفَضْلُ

of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, “O Allāh’s Messenger! The obligation of performing *Hajj* enjoined by Allāh on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform *Hajj* on his behalf?” He said, “Yes.”

[See Vol. 2, *Hadīth* No. 1513]

يَنْظُرُ إِلَيْهَا، وَأَعْجَبَهُ حُسْنُهَا، فَالْتَّفَتَ النَّبِيُّ ﷺ وَالْفَضْلُ يَنْظُرُ إِلَيْهَا، فَأَخْفَفَ يَدَهُ فَأَخَذَ بَذَقَنَ الْفَضْلِ. فَعَدَلَ وَجْهُهُ عَنِ النَّظَرِ إِلَيْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيَضَةَ اللَّهِ فِي الْحَجَّ عَلَى عِبَادِهِ أَذْرَكْتُ أَبِي شِيخًا كَبِيرًا لَا يُسْتَطِعُ أَنْ يَسْتَوِي عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَجْعَجَ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٥١٣]

6229. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “Beware! Avoid sitting on the roads.” They (the people) said, “O Allāh’s Messenger! We can’t help sitting (on the roads) as these are (our places) where we have talks.” The Prophet ﷺ said, “If you refuse but to sit, then pay the road its right.” They asked, “What is the right of the road, O Allāh’s Messenger?” He said, “Lowering your gaze, refraining from harming others, returning greetings and enjoining what is *Al-Ma’ruf* (Islamic Monotheism and all that which Islām orders one to do), and forbidding what is *Al-Munkar* (disbelief, polytheism of all kinds and every evil deed).”

٦٢٢٩ - حَدَّثَنَا عَنْدَ اللَّهِ بْنَ مُحَمَّدٍ: أَخْبَرْنَا أَبُو عَامِرٍ: حَدَّثَنَا زُهَيرٌ، عَنْ رَبِيعَ بْنِ أَسْلَمَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسُ بِالْطُّرُقَاتِ»، فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا مِنْ مَحَالِبِنَا بُدُّ نَتَحَدَّثُ فِيهَا. فَقَالَ: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غُضْ البَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهُمُّ عَنِ الْمُنْكَرِ». [راجع: ٢٤٦٥]

(٣) **CHAPTER.** *As-Salām* is one of the Names of Allāh تَعَالَى.
(Allāh’s Statement): “When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally...”(V.4:86)

6230. Narrated ‘Abdullāh (bin Mas’ūd) رضي الله عنه: Whenever we offered *Salāt*

٦٢٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:

(prayer) with the Prophet ﷺ, we used to say: *As-Salām* be on Allāh from His worshippers, *As-Salām* be on Jibril (Gabriel), *As-Salām* be on Mikāel (Michael), *As-Salām* be on so-and-so. When the Prophet ﷺ finished his *Salāt* (prayer), he faced us and said, "Allāh Himself is *As-Salām* (Peace), so when one sits in the *Salāt* (prayer) (sitting posture for *At-Tahiyāt*), one should say, '*At-Tahiyāt illāhi was-salawātu, wa-t-taiyibātu. As-salāmu 'alaika aiyuhan-Nabīyyu wa rahmatu-lلāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādillah-is-sālihin*',⁽¹⁾ for if he says that, it will be for all the pious slaves of Allāh in the heavens and the earth. (Then he should say), '*Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhū*',⁽²⁾ and then he can choose whatever speech (i.e., invocation) he wishes."

[See Vol. 1, *Hadīth* No. 835]

حدَّثَنَا أَبِي: حدَّثَنَا الْأَعْمَشُ قَالَ: حدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فَلَانِ وَفَلَانِي. فَلَمَّا أَنْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَيْنَا يَوْجِهَهُ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلِيَقُلْ: التَّحْيَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الْكَلَامِ مَا شاءَ».

[راجع: ٨٣١]

(٤) بَابُ تَسْلِيمِ الْقَلِيلِ عَلَى الْكَثِيرِ

٦٢٣١ - حدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ أبو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامَ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْلِمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُ عَلَى

(4) CHAPTER. The small number (of persons) should greet the large number (of persons).

6231. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons."

- (1) (H. 6230) All the compliments and the best regards prayers, and good things are due to Allāh; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allāh.
 (2) (H. 6230) I testify that none has the right to be worshipped but Allāh; and I testify that Muḥammad ﷺ is His slave and His Messenger.

القاعد، والقليل على الكبير». [انظر:

[٦٢٣٤، ٦٢٣٣، ٦٢٣٢]

(5) CHAPTER. The riding person should greet the walking person.

6232. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

(6) CHAPTER. The walking person should greet the sitting one

6233. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

(7) CHAPTER. The younger person should greet the older one.

6234. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet

(٥) بَابُ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي

٦٢٣٢ - حَدَّنَا مُحَمَّدُ بْنُ سلام : أَخْبَرَنَا مَحْلُدٌ: أَخْبَرَنَا ابْنُ حُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ أَنَّهُ سَمِعَ ثَابِتًا مَوْلَى ابْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [راجع: ٦٢٣١]

(٦) بَابُ يُسَلِّمُ الْمَاشِي عَلَى الْقَاعِدِ

٦٢٣٣ - حَدَّنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّنَا ابْنُ حُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ أَنَّ ثَابِتًا أَخْبَرَهُ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [راجع: ٦٢٣١]

(٧) بَابُ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ

٦٢٣٤ - وَقَالَ إِبْرَاهِيمُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفَوَانَ بْنِ شَلَيْمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي

the large number of persons.”

هُرِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[راجع: ٦٢٣١]

(8) CHAPTER. To propagate *As-Salām* (greeting) (among the people).

6235. Narrated Al-Bara' bin 'Azib رضي الله عنهما : Allāh's Messenger ﷺ ordered us to do seven (things) : to visit the sick, to follow the funeral processions, to say *Tashmīt*⁽¹⁾ to a sneezer, to help the weak, to help the oppressed ones, to propagate *As-Salām* (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, *Dibāj* (thick silk cloth), *Qassiy* and *Istabraq* (two kinds of silk).

[See Vol. 7, *Hadīth* No. 5635]

٦٢٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ الشَّيْبَانِيِّ، عَنْ أَسْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ بْنِ مُفَرْزٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمْرَنَا النَّبِيُّ ﷺ بِسَبْعِ يَعِيَّادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيمِ الْعَاطِطِينِ، وَنَصْرِ الْضَّعِيفِ، وَعَوْنَ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِبْرَارِ الْمُفْسِدِ. وَنَهَى عَنِ الْشُّرُبِ فِي الْفِضَّةِ، وَنَهَى عَنْ تَحْمِيمِ الدَّهَبِ، وَعَنْ رُكُوبِ الْمَيَاثِيرِ وَعَنْ لَبِيسِ الْحَرِيرِ وَالْدِبَابِاجِ وَالْقَسِّيِّ وَالْإِسْتَبْرَاقِ.

[راجع: ١٢٣٩]

(9) CHAPTER. To greet those whom one knows and those whom one does not know.

6236. Narrated 'Abdullāh bin 'Amr رضي الله عنهما : A man asked the Prophet ﷺ, “What sort of deeds or traits of Islām are good?” The Prophet ﷺ said, “To feed others ; and to greet those whom you know and those whom you do not know.”

٦٢٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ إِلَاسِلَامٍ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ

(1) (H. 6235) *Tashmīt* means to say ‘May Allāh bestow His Mercy on you’ to a sneezer who has already said, ‘*Alhamdu-lillāh* (Praise be to Allāh).’

وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ وَعَلَى
مَنْ لَمْ تَعْرِفْ». [راجع: ١٢]

6237. Narrated Abū Ayyūb : رَضِيَ اللَّهُ عَنْهُ أَبُو عَيْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days; while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

٦٢٣٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الرُّهْبَرِيِّ،
عَنْ عَطَاءِ بْنِ يَزِيدَ الْأَيَشِيِّ، عَنْ أَبِي
أَيُوبَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرْ
أَخَاهُ فَوْقَ ثَلَاثَةِ يَوْمٍ فَيَصُدُّ هَذَا،
وَيَصُدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَتَدَأَّ
بِالسَّلَامِ». وَذَكَرَ سُفْيَانُ أَنَّهُ سَمِعَهُ مِنْ
ثَلَاثَ مَرَاتٍ. [راجع: ٦٠٧٧]

(١٠) بَابُ آيَةِ الْحِجَابِ

(10) CHAPTER. The Divine Verse of *Al-Hijāb* (veiling of women).

6238. Narrated Anas bin Mālik that he was a boy of ten at the time when the Prophet ﷺ emigrated to Al-Madīna. He added: I served Allāh's Messenger ﷺ for ten years (the last part of his lifetime) and I know more than the people about the occasion whereupon the order of *Al-Hijāb* was revealed (to the Prophet ﷺ). Ubayy bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allāh's Messenger ﷺ with Zainab bint Jahsh. In the morning, the Prophet ﷺ was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allāh's Messenger ﷺ and they prolonged their stay. Allāh's Messenger ﷺ got up and went out, and I, too, went out along with him till he came to the lintel of 'Āisha's dwelling place. Allāh's Messenger ﷺ thought that those people had left by then, so he returned, and I, too, returned with him till he entered upon Zainab and found that they were still sitting

٦٢٣٨ - حَدَّثَنَا يَحْيَى بْنُ
سُلَيْمَانَ: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي
أَنَّسُ بْنَ مَالِكٍ أَنَّهُ قَالَ: كَانَ ابْنُ
عَشْرَ سِنِينَ مَقْدَمَ النَّبِيِّ ﷺ الْمَدِينَةَ،
فَحَدَّمْتُ رَسُولَ اللهِ ﷺ عَشْرًا حَيَاتَهُ،
وَكُنْتُ أَغْلَمُ النَّاسِ بِشَانِ الْحِجَابِ
حِينَ أُنْزَلَ، وَقَدْ كَانَ أَبِي بْنَ كَعْبٍ
يَسْأَلُنِي عَنْهُ. وَكَانَ أَوَّلَ مَا نَزَّلَ فِي
مُبْتَدَئِي رَسُولِ اللهِ ﷺ بِرَبِّنِيَّ بِنْتِ
جَحْشِينَ، أَضْبَحَ النَّبِيُّ ﷺ بِهَا
عَرُوسًا. فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ
الْطَّعَامِ، ثُمَّ خَرَجُوا وَبَقَيَ مِنْهُمْ رَهْطٌ
عِنْدَ رَسُولِ اللهِ ﷺ فَأَطَالُوا الْمُنْكَثَ،
فَقَامَ رَسُولُ اللهِ ﷺ فَخَرَجَ وَخَرَجْتُ

there and had not yet gone. The Prophet ﷺ went out again, and so did I with him till he reached the lintel of 'Āisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of *Al-Hijāb* was revealed, and the Prophet ﷺ set a screen between me and him (his family).

مَعَهُ كَيْنَ يَخْرُجُوا، فَسَمِّى رَسُولُ اللهِ ﷺ وَمَشِيتُ مَعَهُ حَتَّى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ ثُمَّ ظَنَّ رَسُولُ اللهِ ﷺ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا. فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ فَظَنَّ أَنْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ، فَإِذَا هُمْ قَدْ خَرَجُوا. فَأَنْزَلَ اللَّهُجَاجَ بْنَ حَمَّادَ فَضَرَبَ بَيْنِي وَبَيْنَهُ سِرْرًا.

[راجع: ٤٧٩١]

6239. Narrated Anas: When the Prophet ﷺ married Zainab, the people came (to greet) and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet ﷺ showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet ﷺ returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet ﷺ of their departure and he came and went in. I intended to go in but the Prophet ﷺ put a screen between me and him, for Allāh revealed:

"O you who believe! Enter not the Prophet's houses..." (V.33:53)

٦٢٣٩ - حَدَّثَنَا أَبُو الثَّعَمَانُ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ أَبِي: حَدَّثَنَا أَبُو مُحَمَّدٍ، عَنْ أَنَّبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَرَوْجَ النَّبِيُّ ﷺ زَيْنَبَ دَخَلَ الْقَوْمُ فَطَعَمُوهُ ثُمَّ جَاسُوا يَتَحَدَّثُونَ فَأَخَدَ كَانَهُ يَتَهَيَّأً لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ وَقَعَدَ بَقِيَّةُ الْقَوْمِ. وَأَنَّ النَّبِيَّ ﷺ جَاءَ لِيُدْخُلَ، فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا، فَأَخْبَرَتُ النَّبِيَّ ﷺ فَجَاءَ حَتَّى دَخَلَ فَلَهُبَتُ أَدْخُلُ فَالْقَوْمِ الْحِجَابَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَ اللَّهُ تَعَالَى 『بَيْنَهَا لَذِينَ آمَنُوا لَا نَدْخُلُو بَيْوتَ الَّذِينَ』 الآيَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: فِيهِ مِنَ الْفِقْهِ أَنَّهُ لَمْ يَسْتَأْذِنْهُمْ حِينَ قَامَ وَخَرَجَ. وَفِيهِ أَنَّهُ يَتَهَيَّأً لِلْقِيَامِ وَهُوَ يُرِيدُ أَنْ يَقُومُوا. [راجع: ٤٧٩١]

6240. Narrated 'Aishah the wife of the Prophet ﷺ: 'Umar bin Al-Khaṭṭāb used to say to Allāh's Messenger ﷺ, "Let your wives be veiled." But Allāh's Messenger did not do so. The wives of the Prophet ﷺ used to go out to answer the call of nature at night only at Al-Manāsi'. Once Sauda, the daughter of Zam'a, went out and she was a tall woman. 'Umar bin Al-Khaṭṭāb saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He ('Umar) said so as he was anxious for some Divine Orders regarding the *Hijāb* (the veiling of women). So Allāh عَزَّ وَجَلَّ revealed the Verse of *Al-Hijāb* (a complete body cover excluding the eyes).

[See Vol. 1, *Hadīth* No. 146]

(11) CHAPTER. Asking permission (for entering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).

6241. Narrated Sahl bin Sa'd رضي الله عنه: A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had a *Midra* (an iron comb) with which he was scratching his head. The Prophet ﷺ said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight (that one should not look unlawfully at the state of others).

[See Vol. 7, *Hadīth* No. 5924]

٦٢٤٠ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزَّبِيرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ عُمَرُ بْنُ الْخَطَّابَ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: أَخْجِبْ نِسَاءَكَ. قَالَتْ: فَلَمْ يَفْعُلْ. وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَخْرُجُنَّ لَيْلًا إِلَى لَيلٍ قَبْلَ الْمَنَاصِعِ، فَخَرَجَتْ سَوْدَةُ بْنَتُ زَمْعَةَ وَكَانَتْ اِمْرَأَةً طَوِيلَةً فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي الْمَجْلِسِ فَقَالَ: عَرَفْنَاكِ يَا سَوْدَةَ، جِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ الْحِجَابِ. [راجع: ١٤٦]

(11) بَابُ: الاستئذانُ منْ أَجْلِ الْبَصَرِ

٦٢٤١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ: قَالَ الرُّهْرِيُّ: حَفِظْنَاهُ كَمَا أَنَّكَ هَاهُنَا عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَطْلَعَ رَجُلٌ مِنْ جُحَرٍ فِي حُجَّرِ النَّبِيِّ ﷺ وَمَعَ النَّبِيِّ ﷺ مُدَرِّي يَحُكُّ بِهِ رَأْسَهُ، فَقَالَ: «لَوْ أَعْلَمُ أَنَّكَ تَسْتَطِعُ لَطَمِنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جَعَلَ الْاسْتِئذانَ مِنْ أَجْلِ الْبَصَرِ». [راجع: ٥٩٢٤]

6242. Narrated Anas bin Mālik رضي الله عنه : A man peeped into a room of the Prophet ﷺ. The Prophet ﷺ stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

٦٢٤٢ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَتَى إِبْرَاهِيمَ بْنَ مَالِكٍ أَنَّ رَجُلًا أَطْلَعَ مِنْ بَعْضِ حُجَّرِ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ يَمْشِقُ أَوْ مَشَاقِصَ، فَكَانَتِي أَنْظَرْتُ إِلَيْهِ يَخْتَلُ الرَّجُلُ لِيَطْعُنَهُ . [انظر: ٦٨٨٩، ٦٩٠٠]

(12) CHAPTER. (What is said regarding the adultery of the body parts other than the private parts.)

6243. Narrated Ibn ‘Abbās رضي الله عنهما : I have not seen a thing resembling ‘lamam’ (minor sins) than what Abū Hurairah narrated from the Prophet ﷺ who said “Allāh has written for Ādām’s son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the (forbidden, sinful) talk, and the innerself wishes and desires; and the private parts testify all this or deny it.”

٦٢٤٣ - حَدَّثَنَا الْحُمَدِيُّ : حَدَّثَنَا سُفِيَّانُ، عَنْ ابْنِ طَلَوِينَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : لَمْ أَرْ شَيْئًا أَشَبَّهَ بِاللَّمَمِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ .

وَحَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَلَوِينَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشَبَّهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَطَّهُ مِنَ الرِّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرَنَا الْعَيْنَ: الْأَنْظَرُ، وَرَنَا اللِّسَانُ: الْمَنْطُوشُ. وَالْقُسْسُ شَمَّئِي وَشَتَّهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيُكَذِّبُهُ». [انظر: ٦٦١٢]

(13) CHAPTER. To greet somebody and ask permission thrice (only).

6244. Narrated Anas رضي الله عنه : Whenever Allāh’s Messenger ﷺ greeted somebody, he used to greet him three

٦٢٤٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنِ

times,⁽¹⁾ and if he spoke a sentence, he used to repeat it thrice.

المُسْتَئْذِنُ : حَدَّثَنَا ثَمَامَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَّيْنِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثَةً ، وَإِذَا تَكَلَّمَ بِكَلْمَةٍ أَعْدَاهَا ثَلَاثَةً . [رَاجِعٌ : ٩٤]

٦٢٤٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفِيَّاً : حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ ، عَنْ بُشَّرِّ ابْنِ سَعِيدٍ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ : كُنْتُ فِي مَجْلِسٍ مِّنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَانَهُ مَذْعُورٌ فَقَالَ : اسْتَأْذِنْتُ عَلَى عُمَرَ ثَلَاثَةَ فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ ، قَالَ : مَا مَنَعَكَ ؟ قُلْتُ : اسْتَأْذِنْتُ ثَلَاثَةَ فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ . وَقَالَ رَسُولُ اللَّهِ ﷺ : إِذَا اسْتَأْذَنْتَ أَحَدَكُمْ ثَلَاثَةَ فَلَمْ يُؤْذَنْ لَهُ فَلْيُرْجِعْ فَقَالَ : وَاللَّهِ لَتَقِيمَ عَلَيَّ بَيْتَهُ . أَمْنِكُمْ أَحَدُ سَمْعَةَ مِنَ النَّبِيِّ ﷺ ؟ فَقَالَ أَبِي : وَاللَّهِ لَا يَقُولُ مَعَكَ إِلَّا أَضْعَفُ الْقَوْمَ ، فَكُنْتُ أَضْعَفُ الْقَوْمَ فَقُمْتُ مَعَهُ فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيِّ ﷺ قَالَ ذَلِكَ . [رَاجِعٌ : ٢٠٦٦]

وَقَالَ ابْنُ الْمُبَارَكَ : أَخْبَرَنِي ابْنُ عَيْنَةَ : حَدَّثَنِي يَزِيدُ ، عَنْ بُشَّرِّ : سَعِفْتُ أَبَا سَعِيدٍ بِهَذَا .
 (١٤) بَابٌ : إِذَا دُعِيَ الرَّجُلُ بَجَاءَ ، هَلْ يَسْتَأْذِنْ ؟

وَقَالَ سَعِيدٌ عَنْ قَنَادَةَ عَنْ أَبِي

6245. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: While I was present in one of the gatherings of the *Anṣār*, Abū Mūsa came as if he was scared, and said, “I asked permission to enter upon ‘Umar three times, but I was not given permission, so I returned.” (When ‘Umar came to know about it) he said to Abū Mūsa, “Why did you not enter?” Abū Mūsa replied, “I asked permission three times, and I was not given permission, so I returned, for Allāh’s Messenger ﷺ said, ‘If anyone of you ask permission to enter thrice, and permission is not given, then he should return.’” ‘Umar said, “By Allāh! We will ask Abū Mūsa to bring witnesses for it.” (Abū Mūsa went to a gathering of the *Anṣār* and said), “Did anyone of you hear this from the Prophet ﷺ?” Ubayy bin Ka‘b said, “By Allāh, none will go with you but the youngest of the people (as a witness).” (Abū Sa‘īd) was the youngest of them, so I went with Abū Mūsa and informed ‘Umar that the Prophet ﷺ had said so.

[See Vol. 3, *Hadīth* No. 2062]

(14) CHAPTER. If a man is invited, should he ask permission to enter at his arrival?

Abū Hurairah said that the Prophet ﷺ

(1) (H. 6244) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.

said, “(The invitation) in itself is the permission for him.”

رَافِعٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ : هُوَ إِذْنُهُ .

6246. Narrated Abū Hurairah رضي الله عنه entered (the house) along with Allāh's Messenger ﷺ. There he (ﷺ) found milk in a basin. He said, “O Abū Hirr! Go and call the people of *Suffa* to me.” I went to them and invited them. They came and asked permission to enter, and when it was given, they entered.

[For details see *Hadīth* No. 6452]

٦٢٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عُمَرُ بْنُ دَرْرٍ . وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقاوِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا عُمَرُ بْنُ دَرْرٍ : أَخْبَرَنَا مُجَاهِدٌ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَوَجَدَ لَبَنًا فِي قَدْحٍ .
فَقَالَ : أَبَا هُرَرَ ، الْحَقُّ أَهْلُ الصُّفَّةِ
فَادْعُهُمْ إِلَيِّي ، قَالَ : فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ
فَأَقْبَلُوا فَاسْتَأْذَنُوا فَأَذْنَ لَهُمْ فَدَخَلُوا .

[راجع: ٥٣٧٥]

(15) CHAPTER. To greet the boys.

6247. Narrated Anas bin Mālik رضي الله عنه that he passed by a group of boys and greeted them and said, “The Prophet ﷺ used to do so.”

(١٥) بَابُ التَّسْلِيمِ عَلَى الصَّبِيَّانِ
٦٢٤٧ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ
أَخْبَرَنَا شَعْبَةُ ، عَنْ سَيَارٍ ، عَنْ ثَابِتِ
الشَّبَابِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ : أَنَّهُ مَرَّ عَلَى صَبَيْانَ فَسَلَّمَ عَلَيْهِمْ
وَقَالَ : كَانَ النَّبِيُّ ﷺ يَفْعَلُ .

(١٦) بَابُ تَسْلِيمِ الرَّجَالِ عَلَى
النِّسَاءِ ، وَالنِّسَاءُ عَلَى الرَّجَالِ

٦٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلِمَةً : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ ، عَنْ
أَبِيهِ ، عَنْ سَهْلٍ قَالَ : كُنَّا نَفْرَخُ يَوْمَ
الْجُمُعَةِ ، قُلْتُ لِسَهْلٍ : وَلِمَ ؟ قَالَ :
كَانَتْ لَنَا عَجُوزٌ تُرْسِلُ إِلَى بُضَاعَةَ -
قَالَ ابْنُ مَسْلِمَةً : نَخْلُ بِالْمَدِينَةِ -
فَتَأْخُذُ مِنْ أَصْوُلِ السُّلْطَنِ فَتَظْرَحُهُ فِي
قِدْرٍ وَتَكْرِكُ حَبَّاتٍ مِنْ شَعِيرٍ ، فَإِذَا

(16) CHAPTER. The greetings of the men to the women, and of the women to the men.

6248. Narrated Abū Hāzim: Sahl said, “We used to feel happy on Friday.” I asked Sahl, “Why?” He said, “There was an old woman of our acquaintance who used to send somebody to *Buḍā'a* (Ibn Maslāma said, “*Buḍā'a* was a garden of date-palms at Al-Madīnah). She used to pull out the *Silq* (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the *Jumu'ah* (Friday) *Salāt* (prayer) we used to (pass by her and) greet her, whereupon she

would present us with that meal ; we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday (*Salāt*)."

[See Vol. 2, *Hadīth* No. 938]

6249. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا Allāh’s Messenger ﷺ said, "O ‘Āishah! This is Jibril (Gabriel) sending his greetings to you." I said, "Peace, and Allāh’s Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allāh’s Messenger ﷺ).

صَلَّيْنَا الْجُمُعَةَ اتَّصَرَّفْنَا وَسُلِّمْنَا عَلَيْهَا فَقَدِمْنَا إِلَيْنَا فَفَرَّحْنَا مِنْ أَجْلِهِ. وَمَا كُنَّا نَقِيلُ وَلَا تَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ.

[راجع : ٩٣٨]

٦٢٤٩ - حَدَّثَنَا ابْنُ مُقاَبِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : « يَا عَائِشَةُ، هَذَا جِبْرِيلٌ يَقْرَأُ عَلَيْكَ السَّلَامَ »، قَالَتْ : قُلْتُ : وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ، تَرَى مَا لَا نَرَى، تُرِيدُ رَسُولَ اللَّهِ ﷺ. تَابَعَهُ شَعِيبٌ. وَقَالَ يُونُسُ وَالثَّعْمَانُ عَنِ الرَّهْرِيِّ : وَبَرَكَاتُهُ . [راجع : ٣٢١٧]

(١٧) بَابُ إِذَا قَالَ مَنْ ذَٰءِ فَقَالَ أَنَا

(17) CHAPTER. If somebody says, "Who is that?" And the other replies, "I."

6250. Narrated Jābir : رَضِيَ اللَّهُ عَنْهُ I came to the Prophet ﷺ in order to consult him regarding my father’s debt. When I knocked at the door, he asked, "Who is that?" I replied, "I". He said, "I, I?" He repeated it as if he disliked it.

٦٢٥٠ - حَدَّثَنَا أَبُو الْزَّلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ : حَدَّثَنَا شُبَّهٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ : سَعَيْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : أَتَيْتُ النَّبِيَّ ﷺ فِي دِينِ كَانَ عَلَى أَبِي فَدَقَّتُ الْبَابَ، فَقَالَ : « مَنْ ذَاءِ؟ » قَلَّتْ : أَنَا، فَقَالَ : « أَنَا أَنَا »، كَانَهُ كَرِهَهَا . [راجع : ٢١٢٧]

(١٨) بَابُ مَنْ رَدَ فَقَالَ عَلَيْكَ السَّلَامُ ،

(18) CHAPTER. Whoever replied to a greeting by saying, "Alaikas-Salām." (Peace be on you) (singular).

And ‘Āishah said in reply to Jibril’s (Gabriel) greeting "Wa ‘alaikis-salām,

وَقَالَتْ عَائِشَةُ : وَعَلَيْهِ السَّلَامُ

wa rahmatullāh wa barakātuhu.” [Peace be upon him and Allāh’s Mercy and Blessings (be on him)].

And the Prophet ﷺ said, “The angels replied to Ādam’s greeting to them by saying, “*As-Salāmu ‘alaika wa rahmatullāh.*” (Peace and Allāh’s Mercy be upon you)

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . وَقَالَ النَّبِيُّ ﷺ :
رَدَّ الْمَلَائِكَةُ عَلَى آدَمَ : السَّلَامُ عَلَيْكَ
وَرَحْمَةُ اللَّهِ .

6251. Narrated Abū Hurairah رضي الله عنه: A man entered the mosque while Allāh’s Messenger ﷺ was sitting in one side of the mosque. The man offered *Salāt* (prayer), came, and greeted the Prophet ﷺ. Allāh’s Messenger ﷺ said to him, “*Wa ‘alaika-s-salām* (returned his greeting). Go back and offer *Salāt* (prayer) as you have not offered *Salāt* (prayer) (properly).” The man returned, repeated his *Salāt* (prayer) came back and greeted the Prophet ﷺ. The Prophet ﷺ said, “*Wa ‘alaikas-salām* (returned his greeting). Go back and offer *Salāt* (prayer) again as you have not offered *Salāt* (prayer).” The man said at the second or third time, “O Allāh’s Messenger! Kindly teach me how to offer *Salāt* (prayer).” The Prophet ﷺ said, “When you stand for *Salāt* (prayer), perform ablution properly and then face the *Qiblah* and say *Takbir* (*Allāhu-Akbar*), and then recite what you know from the Qur’ān, and then bow with calmness till you feel at ease, then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your *Salāt* (prayer).”

And Abū Usāma added, “Till you stand straight.”

٦٢٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ :
حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ : أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ
وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ
الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ ،
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : وَعَلَيْكَ
السَّلَامُ، ارْجِعْ فَصَلًّا فَإِنَّكَ لَمْ
تُصْلِلْ . فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ
فَقَالَ : وَعَلَيْكَ السَّلَامُ فَارْجِعْ فَصَلًّا
فَإِنَّكَ لَمْ تُصْلِلْ . فَقَالَ فِي التَّالِيَةِ أَوْ
فِي التَّيْيَيْ بَعْدَهَا : عَلِمْنِي يَا رَسُولَ
اللَّهِ . فَقَالَ : إِذَا قُمْتَ إِلَى الصَّلَاةِ
فَأَسْبِغْ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ
فَكَبِيرٌ، ثُمَّ افْرُأْ مَا تَسْرِ مَعَكَ مِنَ
الْقُرْآنِ، ثُمَّ ارْكِعْ حَتَّى تَطْمَئِنَ رَاكِعاً ،
ثُمَّ ارْفَعْ حَتَّى تَسْتَوِي قَائِمَا ، ثُمَّ
اسْجُدْ حَتَّى تَطْمَئِنَ سَاجِداً ، ثُمَّ ارْفَعْ
حَتَّى تَطْمَئِنَ جَالِساً ، ثُمَّ اسْجُدْ حَتَّى
تَطْمَئِنَ سَاجِداً ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَ
جَالِساً . ثُمَّ افْعُلْ ذَلِكَ فِي صَلَاتِكَ
كُلُّهَا . وَقَالَ أَبُو أَسَمَّةَ فِي الْآخِرِ :

[See Vol. 1, *Hadith* No. 793]

6252. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said (in the above narration No. 6251), “And then raise your head till you feel at ease while sitting.”

(19) CHAPTER. If one says, “So-and-so sends *Salām* (greetings) to you.”

6253. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ said to her, “Jibrīl (Gabriel) sends *Salām* (greetings) to you.” She replied, “*Wa ‘alaihis-salām wa rahmatullāh*.” (Peace and Allāh’s Mercy be on him)

(20) CHAPTER. Greeting (how to greet) a mix-up gathering in which there are Muslims and *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)].

6254. Narrated ‘Urwa bin Az-Zubair رَضِيَ اللَّهُ عَنْهُما said: Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُما said: The Prophet ﷺ rode on a donkey with a saddle, underneath which there was a thick, soft *Fadakiya* velvet sheet. Usāma bin Zaid was his companion rider, and he was going to pay a visit to Sa‘d bin ‘Ubāda (who was sick) at the dwelling place of Banī Al-Ḥārith bin Al-Khaṣraj, and this incident happened before the battle of Badr. The Prophet ﷺ passed by a mix-up gathering in which there were Muslims and polytheists, idolaters, and Jews, and among them there was ‘Abdullāh bin Ubayy bin Salūl, and there was ‘Abdullāh

«حتى تستوي قائمًا». [راجع: ٧٥٧]

٦٢٥٢ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنِي يَحْمِي، عَنْ عَبْدِ اللَّهِ: حَدَّثَنِي سَعِيدٌ: عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَ جَالِسًا». [راجع: ٧٥٧]

(١٩) بَابٌ: إِذَا قَالَ: فَلَمْ يُقْرِئْكَ السَّلَامُ

٦٢٥٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكْرِيَاً قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَنِي: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكُمُ السَّلَامَ، قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ. [راجع: ٣٢١٧]

(٢٠) بَابُ التَّسْلِيمِ فِي مَجْلِسِهِ أَخْلَاطُ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ

٦٢٥٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ، عَنْ الرَّهْبَرِيِّ، عَنْ عُروَةَ بْنِ الزُّبَيرِ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ رَيْدٍ: أَنَّ النَّبِيَّ ﷺ رَكَبَ حِمَاراً عَلَيْهِ إِكَافَ تَحْتَهُ فَطِيفَةً فَدَكَيَّهُ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ بْنَ رَيْدٍ وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنَيِ الْحَارِثِ بْنِ الْخَرَجِ، وَذَلِكَ قَبْلَ وَقْعَةِ بَنْدِرٍ، حَتَّى مَرَّ فِي مَجْلِسِهِ

bin Rawāḥa, too. When a cloud of dust raised by the animal covered that gathering, ‘Abdullāh bin Ubayy covered his nose with his *Ridā* (sheet) and said (to the Prophet), ‘Don’t cover us with dust.’ The Prophet ﷺ greeted them and then stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and also recited to them the Qur’ān. ‘Abdullāh bin Ubayy bin Salūl said, ‘O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.’ On that ‘Abdullāh bin Rawāḥa said, ‘(O Allāh’s Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.’ So the Muslims, the *Mushrikūn*, and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet ﷺ kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa‘d bin ‘Ubāda. He said, ‘O Sa‘d, didn’t you hear what Abū Ḥubāb said? (He meant ‘Abdullāh bin Ubayy). He said so-and-so.’ Sa‘d bin ‘Ubāda said, ‘O Allāh’s Messenger! Excuse and forgive him. By Allāh, Allāh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allāh prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving.’ So the Prophet ﷺ excused him.” (See H. 6207)

أَخْلَاطُ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ
 عَبْدَةُ الْأَوْنَانِ وَالْيَهُودُ، وَفِيهِمْ عَبْدُ اللَّهِ
 بْنُ أَبِي بْنِ سَلْوَلَ. وَفِي الْمَجْلِسِ عِنْدُ
 اللَّهِ بْنِ رَوَاحَةَ، فَلِمَا عَشِيَتِ الْمَجْلِسَ
 عَجَاجَةُ الدَّائِبَةِ حَمَرَ عِنْدُ اللَّهِ بْنِ أَبِي
 أَنْفَهُ بَرَدَاهِ ثُمَّ قَالَ: لَا تُعْبِرُوا عَلَيْنَا.
 فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ ثُمَّ وَقَفَ فَنَزَلَ
 فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَا عَلَيْهِمُ
 الْقُرْآنَ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي بْنِ
 سَلْوَلَ: أَيُّهَا الْمَرْءُ لَا أَحْسَنَ مِنْ هَذَا
 إِنْ كَانَ مَا تَقُولُ حَقًا، فَلَا تُؤْذِنَا فِي
 مَجَالِسِنَا وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ
 جَاءَكَ مِنَ فَاقْصُضْ عَلَيْهِ. قَالَ ابْنُ
 رَوَاحَةَ: أَعْشَنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ
 ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ
 وَالْيَهُودُ حَتَّى هُمُوا أَنْ يَتَوَابُوا، فَلِمَ
 يَرْلَ النَّبِيُّ ﷺ يُعَفِّضُهُمْ. ثُمَّ رَكِبَ
 دَابَّتِهِ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ
 فَقَالَ: أَيْ سَعْدُ، أَلْمَ تَسْمَعُ مَا قَالَ
 أَبُو حِبَابٍ؟ - يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي -
 قَالَ كَذَا وَكَذَا، قَالَ: اغْفُ عَنْهُ يَا
 رَسُولَ اللَّهِ وَاضْفِنْ، فَوَاللَّهِ لَدُنْ أَغْطَاكَ
 اللَّهُ الَّذِي أَغْطَاكَ، وَلَقِدِ اضْطَلَحَ أَهْلُ
 هَذِهِ الْبَحْرَةِ عَلَى أَنْ يَتَوَجُّوْهُ فَيَتَعَبُّرُونَهُ
 بِالْعِصَابَةِ، فَلَمَّا رَدَ اللَّهُ ذَلِكَ بِالْحَقِّ
 الَّذِي أَغْطَاكَ شَرَقَ بِذَلِكَ، فَذَلِكَ فَعَلَ
 بِهِ مَا رَأَيْتَ، فَعَفَّا عَنِ النَّبِيِّ ﷺ .

(٢١) بَابُ مَنْ لَمْ يُسَلِّمْ عَلَى مَنْ

who does not reply to his greetings till the evidence of his repentance becomes obvious. And up to what time limit (one should wait for) till the repentance of a sinner is known.

'Abdullāh bin 'Amr said, "Do not greet the drunkards."

6255. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik narrating (when he did not join the battle of Tabūk): Allāh's Messenger ﷺ forbade all the Muslims to speak to us. I would come to Allāh's Messenger ﷺ and greet him, and I would wonder whether the Prophet did move his lips to return my greetings or not, till fifty nights passed away. The Prophet ﷺ then announced (to the people) Allāh's forgiveness for us (acceptance of our repentance) at the time when he had offered the *Fajr* Ṣalāt (prayer).

اقترفت ذنباً، لم يرد سلامه حتى تبيّن توبته، وإلى متى تبيّن توبه العاصي؟
وقال عبد الله بن عمرو: لا
تسلّموا على شربة الخمر.

٦٢٥٥ - حَدَّثَنَا أَبْنُ بُكْرٍ: حَدَّثَنَا الْيَثْ، عَنْ عُقَيْلٍ عَنْ أَبْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَيِّئَتْ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، وَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَلَامِنَا وَأَتَى رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفَقِيَّ بِرَدِ السَّلَامِ أَمْ لَا؟ حَتَّى كَمَلَتْ حَمْسُونَ لَيْلَةً، وَأَذَنَ النَّبِيُّ ﷺ بِتُوبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَى الفَجْرَ.

[راجع: ٢٧٥٧]

(٢٢) بَابٌ: كَيْفَ الرَّدُّ عَلَى أَهْلِ الدَّمَةِ بِالسَّلَامِ؟

٦٢٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا سُعِيدٌ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى فَقَالَ رَسُولُ اللَّهِ ﷺ: قَالُوا: السَّامُ عَلَيْكُمْ، فَهَمِّتُهَا فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلًا يَا عَائِشَةً، إِنَّ اللَّهَ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْ لَمْ

(22) CHAPTER. How to return the greetings of the *Dhimmī* (non-Muslims under the protection of a Muslim state).

6256. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: A group of Jews came to Allāh's Messenger ﷺ and said, "As-Sāmu 'alaika." (death be on you)," and I understood it and said to them, "Alaikum As-Sāmu wal-la'natu (death and curse be on you)." ⁽¹⁾ Allāh's Messenger ﷺ said, "Be calm! O 'Āishah, for Allāh loves that one should be kind and lenient in all matters." I said, "O Allah's Messenger! Haven't you heard what they have said?" Allāh's Messenger ﷺ said, "I have (already) said (to them), "Alaikum" (upon you)."

(1) (H. 6256) Note the similarity between 'As-Sāmu' (death) and 'As-Salāmu' (peace).

تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ:
فَقَدْ قُلْتُ: عَلَيْكُمْ». [رَاجِع: ٢٩٣٥]

٦٢٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ». [انظر: ٦٩٢٨]

٦٢٥٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي كُكْرَابِ أَبِي أَنَسٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا سَلَّمَ عَلَيْكُمُ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ». [انظر: ٦٩٢٦]

(٢٣) بَابُ مَنْ نَظَرَ فِي كِتَابٍ مِنْ يُحَذَّرُ عَلَى الْمُسْلِمِينَ لِيُسْتَبِينَ أُمْرًا

(23) CHAPTER. (The legal aspect of) the one who looks at a letter in order to know its written contents and the meanings of its subject which is not allowed for the Muslims to look at.

6259. Narrated 'Ali: Allah's Messenger ﷺ sent me, Az-Zubair bin Al-'Awwām and Abū Marthad Al-Ghanawī, and all of us were horsemen, and he said, "Proceed till you reach Rawdat Khākh where there is a woman from Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] carrying a letter sent by Hātib bin Abī Balta'a to Al-Mushrikūn (of Makkah)." So we overtook her while she was proceeding on her camel at

٦٢٥٩ - حَدَّثَنَا يُوسُفُ بْنُ بُهْلُولٍ: حَدَّثَنَا أَبْنُ إِدْرِيسَ: حَدَّثَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عَبْدِهَدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعْثَيْنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيرُ بْنُ العَوَامَ وَأَبَا مَرْثَدِ الغَنَوِيِّ وَكُلُّنَا فَارِسٌ فَقَالَ: «اَنْظِلُّوْهَا حَتَّى تَأْتُوا رَوْضَةَ

the same place as Allāh's Messenger ﷺ told us. We said (to her), "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage, etc.) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allāh's Messenger ﷺ did not tell a lie. By Allāh, if you (the lady) do not bring out the letter, I will strip you of your clothes (in search of the letter)." When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allāh's Messenger ﷺ with the letter. The Prophet ﷺ said (to Hātib), "What made you do what you have done, O Hātib?" Hātib replied, "I have nothing except that I believe in Allāh and His Messenger, and I have not changed or altered (my religion). But I wanted to do favour to the people (*Mushrikūn* of Makkah) through which Allāh might protect my family and my property, as there is none among your companions but has someone in Makkah through whom Allāh protects his property (against harm)." The Prophet ﷺ said, "Hātib has told you the truth, so do not say to him (anything) but good." 'Umar bin Al-Khaṭṭāb said, "Verily he has betrayed Allāh, His Messenger and the believers! Allow me to chop his neck off!" The Prophet ﷺ said, "O 'Umar! What do you know, perhaps Allāh looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that 'Umar wept and said, "Allāh and His Messenger know better."

خَارِجٌ فَإِنْ يَهَا امْرَأَةٌ مِّنَ الْمُشْرِكِينَ
مَعَهَا صَحِيفَةٌ مِّنْ حَاطِبِ بْنِ أَبِي
بَلْتَعَةَ إِلَى الْمُشْرِكِينَ»، قَالَ:
فَأَدْرَكُنَا هَا تَسِيرُ عَلَى جَمْلٍ لَهَا حَيْثُ
قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، قَالَ: قُلْنَا:
أَيْنَ الْكِتَابُ الَّذِي مَعَكِ؟ قَالَ: مَا
مَعِي كِتَابٌ، فَأَنْخَنَا بِهَا فَابْتَغَيْنَا فِي
رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا. قَالَ:
صَاحِبَيِ: مَا نَرَى كِتَابًا، قَالَ:
قُلْتُ: لَقَدْ عَلِمْتُ مَا كَذَبَ رَسُولُ اللَّهِ
ﷺ، وَالَّذِي يُخْلِفُ بِهِ لَتُخْرِجَنَّ
الْكِتَابَ أَوْ لَأَجْرِدَنَّكِ. قَالَ: فَأَنَا
رَأَتِ الْجِدَّ مِنِي أَهْوَثُ بِيَدِهَا إِلَى
حُجْزِرَتِهَا وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ
فَأَخْرَجَتِ الْكِتَابَ، قَالَ: فَانْظَلَقْنَا بِهِ
إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَا حَمَلْتَ
يَا حَاطِبُ عَلَى مَا صَنَعْتَ؟» قَالَ: مَا
بِي إِلَّا أَنْ أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ،
وَمَا غَيْرُتُ وَلَا بَدَّلْتُ. أَرَدْتُ أَنْ
تَكُونَ لِي عِنْدَ الْقَوْمِ يَدْ يَدْفَعُ اللَّهُ بِهَا
عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ
أَصْحَابِكَ هُنَاكَ إِلَّا وَلَهُ مَنْ يَدْفَعُ اللَّهُ
بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: «صَدَقَ،
فَلَا تَقُولُوا لَهُ إِلَّا خَبْرًا»، قَالَ: فَقَالَ
عُمَرُ بْنُ الْخَطَّابِ: إِنَّهُ قَدْ خَانَ اللَّهَ
وَرَسُولَهُ وَالْمُؤْمِنِينَ، فَدَعَنِي فَأَضْرَبَ
عَنْهُهُ. قَالَ: فَقَالَ: «يَا عُمَرُ وَمَا
يُدْرِيكَ لَعَلَّ اللَّهُ قَدِ اطَّلَعَ عَلَى أَهْلِ

بَدْرٌ فَقَالَ: أَعْمَلُوا مَا شِئْتُمْ فَقَدْ
وَجَبَتْ لِكُمُ الْجَنَّةُ؟». قَالَ: فَدَمَعَتْ
عَيْنَا عُمَرَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

[راجع: ٣٠٠٧]

(٢٤) بَابٌ: كَيْفَ يُكْتَبُ الْكِتَابُ
إِلَى أَهْلِ الْكِتَابِ؟

٦٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ
أَبُو الْحَسِينِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَانَ: أَنَّ ابْنَ
عَبَّاسَ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ
حَرْبٍ أَخْبَرَهُ: أَنَّ هَرَقْلَ أَرْسَلَ إِلَيْهِ
فِي نَفَرٍ مِّنْ قُرْيَشٍ وَكَانُوا تِجَارًا
بِالشَّامِ فَأَتَوْهُ فَذَكَرَ الْحَدِيثَ، قَالَ:
لَمْ دَعَا بِكِتَابٍ رَسُولُ اللَّهِ ﷺ فَقَرِئَ
فَإِذَا فِيهِ: «سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ،
مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هَرَقْلَ
عَظِيمِ الرُّؤُمِ، السَّلَامُ عَلَى مَنِ اتَّبَعَ
الْهُدَى، أَمَا بَعْدُ». [راجع: ٧]

(٢٥) بَابٌ بِمَنْ يَدُأُ فِي الْكِتَابِ

٦٢٦١ - وَقَالَ الْمَيْثُ، حَدَّثَنِي
جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلًا
مِّنْ بَنِي إِسْرَائِيلَ أَخَدَ حَشَبَةَ فَتَرَاهَا
فَأَذْخَلَ فِيهَا أَلْفَ دِينَارٍ وَصَحِيفَةً مِنْهُ
إِلَى صَاحِبِهِ. وَقَالَ عُمَرُ بْنُ أَبِي

(24) CHAPTER. How to write a letter to the people of the Scripture.

6260. Narrated Abū Sufyān bin Ḥarb that Heraclius had sent for him to come along with a group of the *Quraishis* who were trading in *Shām*, and they came to him. Then Abū Sufyān mentioned the whole narration and said, “Heraclius asked for the letter of Allāh’s Messenger ﷺ. When the letter was read, its contents were as follows: “In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, Allāh’s slave and His Messenger, to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! *Ammā ba’du* (to proceed)...”

[See Vol. 1, *Hadīth* No. 7, for details.]

(25) CHAPTER. Whose name is to be written first in a letter, i.e., the sender or the addressee?

6261. Narrated Abū Hurairah رضي الله عنه that Allāh’s Messenger ﷺ mentioned a person from Banī Isrāel who took a piece of wood, made a hole in it, and put therein one thousand *Dinār* and a letter from him to his friend. The Prophet ﷺ said, “(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person.”

[See Vol. 3, *Hadīth* No. 2291]

سَلَمَةً، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ ﷺ: «نَجِرْ حَشَبَةَ فَجَعَلَ الْمَالَ فِي جَوْفِهَا وَكَتَبَ إِلَيْهِ صَحِيفَةً مِنْ فُلَانٍ إِلَى فُلَانٍ». [راجع: ١٤٩٨]

(٢٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «قَوْمًا إِلَى سَيِّدِكُمْ»

(26) CHAPTER. The statement of the Prophet ﷺ: "Get up for your chief!"

6262. Narrated Abū Sa‘id: The people of (Banū) Quraiza agreed upon to accept the verdict of Sa‘d. The Prophet ﷺ sent for him (Sa‘d) and he came. The Prophet ﷺ said (to those people), “Get up for your chief”, or said, “the best among you!” Sa‘d sat beside the Prophet ﷺ and the Prophet ﷺ said (to him), “These people have agreed to accept your verdict.” Sa‘d said, “So I give my judgement that their warriors should be killed and their women and children should be taken as captives.” The Prophet ﷺ said, “You have judged according to the King’s (Allāh’s) Judgement.

[See Vol. 5, *Hadīth* No. 4121]

٦٢٦٢ - حَدَّثَنَا أَبُو الْوَلِيدُ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنْيَفَ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَهْلَ قُرْيَظَةَ نَزَّلُوا عَلَى حُكْمِ سَعْدٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِ فَجَاءَ، فَقَالَ: «قُومُوا إِلَى سَيِّدِكُمْ»، أَوْ قَالَ: «خَيْرِكُمْ»، فَقَعَدَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «هُؤُلَاءِ نَزَّلُوا عَلَى حُكْمِكَ» قَالَ: فَإِنِّي أَخْكُمُ أَنْ تُقْتَلَ مُقْتَلَتُهُمْ وَتُشْبَى ذَارِيَّهُمْ، فَقَالَ: «الَّذِي حَكَمْتَ بِمَا حَكَمَ بِهِ الْمَلِكُ». قَالَ أَبُو عَبْدِ اللَّهِ: أَفْهَمْنِي بَعْضُ أَصْحَابِي عَنْ أَبِي الْوَلِيدِ مِنْ قَوْلِ أَبِي سَعِيدٍ «إِلَى حُكْمِكَ».

[راجع: ٤٠٤٣]

(٢٧) بَابُ الْمَصَافَحةِ،

وَقَالَ أَبُنْ مَسْعُودٍ: عَلِمْنِي النَّبِيُّ ﷺ التَّشَهُّدَ وَكَفَّيْ بَيْنَ كَفَّيْهِ. وَقَالَ كَعْبُ بْنُ مَالِكٍ: دَخَلْتُ الْمَسْجِدَ فَإِذَا بِرَسُولِ اللَّهِ ﷺ فَقَامَ إِلَيْهِ طَلْحَةُ بْنُ عَبْدِ اللَّهِ يُهَرِّوْلُ حَتَّى صَافَحَنِي وَهَتَّانِي.

(27) CHAPTER. Shaking hands.

Ibn Mas‘ūd said, “The Prophet ﷺ taught me the *Tashah-hud* [i.e., compliments for Allāh while sitting in *Salāt* (prayer)] while my hand was between his hands.” And Ka‘b bin Mālik said, “I entered the mosque and found Allāh’s Messenger ﷺ sitting there. Ṭalḥa bin ‘Ubaidullāh got up and came (to me) hurriedly till he shook hands with me and congratulated me.”

6263. Narrated Qatāda: I asked Anas, "Was it a custom of the Companions of the Prophet ﷺ to shake hands with one another?" He said, "Yes."

6264. Narrated ‘Abdullāh bin Hishām: We were in the company of the Prophet ﷺ and he was holding the hand of ‘Umar bin Al-Khattāb.

٦٢٦٣ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قُلْتُ لِأَنِّي: أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ.

٦٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةً: قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ رُهْرَةً بْنُ مَعْدِيِّ: سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ.

[راجع: ٣٦٩٤]

(٢٨) **بابُ الْأَخْذِ بِالْيَدَيْنِ، وَصَافَحَ حَمَادَ بْنَ زَيْدٍ ابْنَ الْمُبَارِكِ بِيَدِيهِ.**

(28) CHAPTER. The shaking of hands with both the hands.

And Hammād bin Zaid shook hands with Ibn Al-Mubārak, using both his hands.

6265. Narrated Ibn Mas‘ūd: رَضِيَ اللَّهُ عَنْهُ أَبُو نُعَيْمٍ: حَدَّثَنَا Allāh's Messenger ﷺ taught me the *Tashahhud* as he taught me a *Sūrah* from the Qur’ān, while my hand was between his hands. (*Tashah-hud* was) all the compliments and the *Ṣalāt* (prayers) and the good things are due to Allāh. Peace be on you, O Prophet; and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh, I testify that "Lā Ilāha illallāh" (none has the right to be worshipped but Allāh) and I also testify that Muhammad is His slave and His Messenger. [We used to recite this in the *Ṣalāt* (prayer)] during the lifetime of the Prophet ﷺ, but when he had died, we used to say, "Peace be on the Prophet ﷺ." (See H. 831)

٦٢٦٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلِمْنِي رَسُولُ اللَّهِ ﷺ وَكَفَيْ بَيْنَ كَفَيْهِ التَّشَهُّدَ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: «الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالطَّبَيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ»، وَهُوَ بَيْنَ ظَهَارَائِنَا، فَلَمَّا قُبِضَ قُلْنَا: السَّلَامُ - يَعْنِي - عَلَى النَّبِيِّ ﷺ. [راجع: ٨٣١]

(29) CHAPTER. *Al-Mu'ānaqa* (to embrace each other by putting arms round the neck on meeting). And the saying of one man to another: "How are you this morning?"

6266. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما : 'Ali bin Abī Tālib came out of the house of the Prophet ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of Allāh's Messenger this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." Al-'Abbās held 'Alī by the hand and said, "Don't you see him (he is about to die)? By Allāh, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allāh, I feel that Allāh's Messenger ﷺ will die from his present ailment, for I know how the faces of the offspring of 'Abdul-Muṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ to ask him who will take over the caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him so that he may tell the new ruler to take care of us."

'Alī said, "By Allāh! If we ask Allāh's Messenger ﷺ for it (i.e., the caliphate) and he refuses, then the people will never give it to us. Besides, I will never ask Allāh's Messenger ﷺ for it."

[See Vol. 5, *Hadith* No. 4447]

٢٩) باب المعاقة، وقول الرجلي: كيف أصبحت؟

٦٢٦٦ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
بِشْرُ بْنُ شَعْبَيْنَ: حَدَّثَنِي أَبِي، عَنِ
الْزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ:
أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ أَخْبَرَهُ أَنَّ عَلَيْهَا
يَعْنِي ابْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ
النَّبِيِّ ﷺ ح. وَحَدَّثَنَا أَحْمَدُ بْنِ
صَالِحٍ: حَدَّثَنَا عَبْنَسَةُ: حَدَّثَنَا يُونُسُ،
عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ
بْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ
عَبَّاسَ أَخْبَرَهُ: أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ
فِي وَجْهِ الَّذِي تُوقَنَ فِيهِ، فَقَالَ
النَّاسُ: يَا أَبَا حَسَنَ، كَيْفَ أَصْبَحَ
رَسُولُ اللَّهِ ﷺ؟ قَالَ: أَصْبَحَ بِحَمْدِ
اللَّهِ بَارِثًا. فَأَخَذَ بِيَدِهِ العَبَّاسُ فَقَالَ:
أَلَا تَرَاهُ؟ أَنْتَ وَاللَّهُ بَعْدَ ثَلَاثَتِ عَبْدُ
الْعَصَاصِ. وَاللَّهُ إِنِّي لِأُرَى رَسُولَ اللَّهِ
ﷺ سَيِّرَوْفَى فِي وَجْهِهِ، وَإِنِّي لِأَغْرِفَ
فِي وُجُوهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ،
فَادْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ
فِيمَنْ يَكُونُ الْأَمْرُ، فَإِنْ كَانَ فِينَا
عِلْمَنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا
أَمْرُنَا فَأَوْصَى بِنَا. قَالَ عَلَيْهِ: وَاللَّهِ
لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنَّعْنَاهَا
لَا يُعْطِيَنَاهَا النَّاسُ أَبَدًا، وَإِنِّي لَا

أَسْأَلُهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْدًا.

[رَاجِعٌ : ٤٤٤٧]

(٣٠) بَابٌ مِنْ أَجَابَ لِبَيْكَ
وَسَعْدَيْكَ

(30) CHAPTER. Whoever replies (on being called) saying, “*Labbaik wa Sa’daik*” (I respond to your call, and I am obedient to your orders).

6267. Narrated Mu’ādh: While I was riding behind the Prophet ﷺ as a companion rider he said, “O Mu’ādh!” I replied, “*Labbaik wa Sa’daik*.” He repeated this call three times and then said, “Do you know what Allāh’s Right on His slaves is?” I replied “No.” He said, “Allāh’s Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him.” He proceeded for a while and then said, “O Mu’ādh!” I replied, “*Labbaik wa Sa’daik*.” He said, “Do you know what the right of (Allāh’s) slaves on Allāh is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them.” (See H. 2856)

٦٢٦٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَنَادَةَ، عَنْ أَنَّى، عَنْ مُعاذٍ قَالَ: أَنَا رَدِيفُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «يَا مُعاذُ»، قُلْتُ: لَبَيْكَ وَسَعْدَيْكَ. ثُمَّ قَالَ مِثْلَهُ ثَلَاثَةَ: «هَلْ تَنْدِرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟»، قُلْتُ: لَا، قَالَ: «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ سَارَ سَاعَةً فَقَالَ: «يَا مُعاذُ»، قُلْتُ: لَبَيْكَ وَسَعْدَيْكَ، قَالَ: «هَلْ تَنْدِرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ أَنْ لَا يُعَذَّبُهُمْ».

حدَّثَنَا هُدَيْبَةُ: حدَّثَنَا هَمَّامٌ: حدَّثَنَا قَنَادَةُ، عَنْ أَنَّى عَنْ مُعاذٍ بِهَذَا.

[رَاجِعٌ : ٢٨٥٦]

6268. Narrated Abū Dhar: While I was walking with the Prophet ﷺ at the *Harra* of Al-Madina in the evening, the mountain of Uhud appeared before us. The Prophet ﷺ said, “O Abū Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dīnār remains of it with me for more than one day or three days, except that single Dīnār which I will keep for repaying debts. I will spend all of it (the whole amount) among Allāh’s slaves like this and like this and like this.”

٦٢٦٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ: حَدَّثَنَا وَاللَّهُ أَبُو ذَرٍّ بِالرَّبِيعَةَ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً، اسْتَقْبَلَنَا أَحَدٌ، فَقَالَ: «يَا أَبَا ذَرٍّ، مَا أُحِبُّ أَنْ أُحْدِدَ لِي ذَهَبًا، ثَانِيَّ عَلَيَّ لَيْلَةً أُوْنَى ثَلَاثَ عِنْدِي مِنْهُ دِينَارٌ إِلَّا أَرْضُدُهُ

لِدِينِ، إِلَّا أَنْ أَقُولَ يَهُ فِي عِبَادَةِ اللهِ
هَكَذَا وَهَكَذَا»، وَأَرَانَا يَبْدِئُ ثُمَّ
قَالَ: «يَا أَبَا دَرَّ»، قُلْتُ: لَبَّيْكَ
وَسَعْدِيْكَ يَا رَسُولَ اللهِ، قَالَ:
«الْأَكْثَرُونَ هُمُ الْأَفْلَوْنَ إِلَّا مَنْ قَالَ
هَكَذَا وَهَكَذَا»، ثُمَّ قَالَ لِي: «مَكَانِكَ
لَا تَبَرَّحْ يَا أَبَا دَرَّ حَتَّى أَرْجِعَ»،
فَانْطَلَقَ حَتَّى غَابَ عَنِي فَسَمِعْتُ
صَوْنَا فَتَخَوَّفْتُ أَنْ يَكُونَ عَرِضًّا
لِرَسُولِ اللهِ ﷺ فَأَرْدَتُ أَنْ أَدْهَبَ، ثُمَّ
ذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ: «لَا
تَبَرَّحْ»، فَمَكَثْتُ، قُلْتُ: يَا رَسُولَ
اللهِ، سَمِعْتُ صَوْنَا حَسِبْتُ أَنْ يَكُونَ
عَرِضًّا لَكَ ثُمَّ ذَكَرْتُ قَوْلَكَ فَقَمْتُ،
فَقَالَ النَّبِيُّ ﷺ: «ذَلِكَ جِبْرِيلُ أَتَانِي
فَأَخْبَرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أَمْتَيْ لَا
يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ»، قُلْتُ:
يَا رَسُولَ اللهِ، إِنَّ زَنِي إِنَّ سَرَقَ؟
قَالَ: «إِنَّ زَنِي إِنَّ سَرَقَ». قُلْتُ
لِزَيْدِ: إِنَّهُ بَلْغَنِي أَنَّهُ أَبُو الدَّرْدَاءِ.
فَقَالَ: أَشْهُدُ لَحَدِّثِنِي أَبُو دَرَّ بِالرَّبَّذَةِ.
قَالَ الأَعْمَشُ: وَحَدَّثَنِي أَبُو صَالِحَ
عَنْ أَبِي الدَّرْدَاءِ نَعْوَهُ. وَقَالَ أَبُو
شَهَابٍ، عَنِ الْأَعْمَشِ: «يَمْكُثُ
عَنْدِي فَوْقَ ثَلَاثَةِ». [راجع: ١٤٣٧]

(٣١) **بَابٌ:** لَا يُقِيمُ الرَّجُلُ الرَّجُلَ
مِنْ مَجْلِسِهِ ٦٢٦٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ

(31) CHAPTER. A man should not make another man get up from his (the latter's) seat.

6269. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "A man should not

make another man get up from his (the latter's) seat (in a gathering) in order to sit there."

الله قال: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ
عَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا يُقْيِمُ الرَّجُلُ
الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ». [٤١١]
[راجع: ٤١١]

(32) CHAPTER. (The Statement of Allah (تعالى) : "O you who believe!) When you are told to make room in the assemblies, (spread out and) make room..." (V.58:11)

6270. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn 'Umar disliked that a man should get up from his seat and then somebody else sit at his place.

(٣٢) بَابُ «إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجَلِسِ فَأَفْسُوْا» الآية [المجادلة: ١١]

٦٢٧٠ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى :
حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ
نَافِعٍ، عَنْ أَبْنَى عُمَرَ عَنْ النَّبِيِّ ﷺ أَنَّهُ
نَهَى أَنْ يُقْامَ الرَّجُلُ مِنْ مَجْلِسِهِ
وَيَجْلِسَ فِيهِ آخَرُ، وَلِكِنْ تَفَسَّحُوا
وَتَوَسَّعُوا. وَكَانَ أَبْنُ عُمَرَ يَكْرَهُ أَنْ
يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلِسَ
مَكَانَهُ. [راجع: ٤١١]

(٣٣) بَابُ مَنْ قَامَ مِنْ مَجْلِسِهِ أَوْ
بَيْتِهِ وَلَمْ يَسْتَأْذِنْ أَصْحَابَهُ، أَوْ تَهَيَّأَ
لِلْقِيَامِ لِيَقُومَ النَّاسُ

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

6271. Narrated Anas bin Malik رضي الله عنه: When Allah's Messenger ﷺ married Zainab bint Jahsh, he invited the people, who took their meals and then remained sitting and talking. The Prophet ﷺ pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet ﷺ came back and found those people still sitting. Later on those people

٦٢٧١ - حَدَّثَنَا الْحَسْنُ بْنُ عُمَرَ :
حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ
أَبِي مَجْلِزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: لَمَّا تَرَوْجَ رَسُولُ اللَّهِ
ﷺ زَيْنَبَ بْنَتَ جَحْشٍ دَعَا النَّاسَ،
طَعَمُوهُ ثُمَّ جَلَسُوا يَسْتَحْدُونَ، قَالَ:
فَأَخَذَ كَانَهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا،
فَلَمَّا رَأَى ذَلِكَ قَامَ فَلَمَّا قَامَ قَامَ مَنْ

got up and went away. So I went to the Prophet ﷺ and informed him that they had left. The Prophet ﷺ came, and entered (his house). I wanted to enter (along with him) but he dropped a curtain between me and him. Allāh then revealed:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you... up to ... Verily! With Allāh that shall be an enormity." (V.33:53)

قام مَعْهُ مِنَ النَّاسِ وَبَقَى ثَلَاثَةُ، وَإِنَّ
النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ
جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَأَنْظَلُقُوا،
قَالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ
قَدْ انْظَلُقُوا فَجَاءَ حَتَّى دَخَلَ فَدَهْبَتُ
أَذْنُلُ فَأَزْخَى الْحِجَابَ تَبَّيَّنَ وَبَيْنَهُ
وَأَنْزَلَ اللَّهُ تَعَالَى **﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا
نَدْخُلُ بَيْوتَ اللَّهِ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾**
إِلَى قَوْلِهِ: **﴿إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ
عَظِيمًا﴾**. [راجع: ٤٧٩١]

(٣٤) **بَابُ الْاحْتِيَاءِ بِالْيَدِ، وَهُوَ
الْقُرْفُصَاءُ**

(34) CHAPTER. *Al-Ihtibā'* with the hand, i.e., *Al-Qurfusā'* (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms).

6272. Narrated Ibn 'Umar : I saw Allāh's Messenger ﷺ in the courtyard of the Ka'bah in the *Ihtibā'* posture, putting his hand round his legs like this.

٦٢٧٢ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
غَالِبٍ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ
الْجَزَامِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ،
عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ بِفَنَاءِ الْكَعْبَةِ مُخْتَبِيًّا بِيَدِهِ
هَكَذَا.

(٣٥) **بَابُ مَنِ اتَّكَأَ بَيْنَ يَدَيْهِ
أَصْحَابِهِ،**

وَقَالَ خَبَّابٌ: أَتَيْتُ النَّبِيَّ ﷺ
وَهُوَ مُؤَسِّدٌ بِبُرُودِهِ، قُلْتُ: أَلَا تَذَعُ
اللَّهَ؟ فَقَعَدَ.

٦٢٧٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا

(35) CHAPTER. Whoever sat in a reclining posture in the company of his companions.

Khabbāb said, "I came to the Prophet ﷺ and found him reclining over his *Burd* (sheet) taking it as a pillow, and said to him, 'Will you invoke Allāh?' (On that) he sat up."

6273. Narrated Abū Bakra : Allāh's Messenger ﷺ said, "Shall I inform you of the biggest of the great sins?" They said,

"Yes, O Allāh's Messenger!" He said, "To join partners in worship with Allāh, and to be undutiful to one's parents." (See H. 2653)

الْحُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَخْبُرُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»
قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ:
«الإِشْرَاكُ بِاللَّهِ، وَعَقُوقُ الْوَالِدَيْنِ». [٢٦٥٣]

[راجع: ٢٦٥٣]

6274. Narrated Bishr as above (*Hadith* No. 6273) adding: The Prophet ﷺ was reclining (leaning) and then he sat up saying, "And I warn you against giving a false statement." And he kept on saying that warning so much so that we said, "Would that he had stopped."

٦٢٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
بِشْرٌ مِثْلُهُ: وَكَانَ مُتَكَبِّنًا فَجَلَسَ،
فَقَالَ: «أَلَا وَقَوْلُ الرُّؤُورِ؟»، فَمَا زَالَ
يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَّ.

[راجع: ٢٦٥٤]

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity.

(٣٦) بَابُ مِنْ أَسْرَعَ فِي مَشْيِهِ
لِحَاجَةٍ أَوْ قَصْدٍ

6275. Narrated 'Uqba bin Al-Hārith: Once the Prophet ﷺ offered the 'Aṣr prayer and then he walked quickly and entered his house.

٦٢٧٥ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
عُمَرَ بْنِ سَعِيدٍ، عَنْ أَبِي مُلَيْكَةَ:
أَنَّ عُقْبَةَ بْنَ الْحَارِثَ حَدَّثَهُ: قَالَ:
صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْرَعَ ثُمَّ
دَخَلَ الْيَتَمَّ. [راجع: ٨٥١]

(٣٧) بَابُ السَّرِيرِ

(37) CHAPTER. The bed.

٦٢٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي
الضَّحْيَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَسْطَ السَّرِيرِ وَأَنَا
مُضْطَبِعَةُ بَيْنِهِ وَبَيْنِ الْقَبْلَةِ، تَكُونُ لِي
الحَاجَةُ فَأَكْرَهُ أَنْ أَقُومَ فَأَسْتَقْبِلُهُ
فَأَنْسِلُ إِنْسَلَاءً. [راجع: ٣٨٢]

(٣٨) بَابُ مِنْ أَلْقَيَ لَهُ وِسَادَةً

(38) CHAPTER. Anyone for whom a cushion was put.

6277. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : (The news of) my observing Saum (fasting) was mentioned to the Prophet ﷺ. So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet ﷺ sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you observe fast) three days a month?" I said, "O Allâh's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) five days a month." I said, "O Allâh's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) seven days." I said, "O Allâh's Messenger!" He said, "Nine." I said, "O Allâh's Messenger!" He said, "Eleven." I said, "O Allâh's Messenger (I can observe fast more than this)." He said, "No fasting is superior to the fasting of (the Prophet) Dâwûd (David) which was half of a year, and he used, to observe fast on alternate days."

[See Vol. 3, *Hadîth* No. 1980]

6278. Narrated Ibrâhîm : 'Alaqâma went to Shâm and came to the mosque and offered a two Rak'a Salât (prayer), and invoked Allâh : "O Allâh! Bless me with a (pious) good companion." So he sat beside Abû Ad-Dardâ' who asked, "Where are you from?" He said, "From the people of Kûfa." Abû Ad-Dardâ' said, "Wasn't there among you a person who keeps the secrets (of the Prophet ﷺ) which nobody knew except him (i.e., Hudhaifa bin Al-Yamân)? And isn't there among you a person whom Allâh gave refuge from Satan through the request (tongue) of Allâh's Messenger? (i.e., 'Ammâr). Isn't

٦٢٧٧ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو ابْنُ عَوْنَى: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَبَةِ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيجُ قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرِو فَحَدَّثَنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ذَكَرَ لَهُ صَوْمَى، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمَ حَشُورًا لِيُفَرَّجَ لَهُ عَلَى الْأَرْضِ وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: «أَمَا يَكْحِلُكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٌ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «خَمْسَةً»، قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «سَبْعَةً»، قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «تِسْعَةً»، قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «إِحدَى عَشْرَةً»، قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «لَا صَوْمَ فَوْقَ صَوْمٍ دَاوِدٌ شَطَرَ الدَّهْرِ: صِيَامٌ يَوْمٌ، وَإِفْطَارٌ يَوْمٌ». [راجع: ١١٣١]

٦٢٧٨ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا يَزِيدُ، عَنْ شُعبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ قَدَمَ الشَّامَ ح. وَحَدَّثَنَا أَبُو الْوَلِيدَ: حَدَّثَنَا شُعبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: ذَهَبَ عَلْقَمَةُ إِلَى الشَّامَ، فَأَتَى المسْجِدَ فَصَلَّى رَكْعَتَيْنِ فَقَالَ: اللَّهُمَّ ارْزُقْنِي جَلِيسًا، فَقَعَدَ إِلَى أَبِي الدَّرَداءِ فَقَالَ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ

there among you the one who used to carry the *Siwāk* and the cushion (or pillow) (of the Prophet ﷺ)? (i.e., Ibn Mas'ūd). How did Ibn Mas'ūd use to recite 'By the night as it conceals (the light)?'" (*Sūrah 92*). 'Alqama said, "*Wadħ-dħakari wal Untha*. (And by male and female.)" Abū Ad-Dardā added, "These people continued to argue with me regarding it till they were about to cause me to have doubts, although I heard it from Allāh's Messenger ﷺ."

الْكُوْفَةَ، قَالَ: أَلَيْسَ فِيْكُمْ صَاحِبُ السَّرِّ الَّذِي كَانَ لَا يَعْلَمُهُ غَيْرُهُ؟ يَعْنِي حُدَيْفَةَ، أَلَيْسَ فِيْكُمْ أُوْ كَانَ فِيْكُمْ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ رَسُولِهِ ﷺ مِنَ الشَّيْطَانِ؟ يَعْنِي عَمَارًا. أَوْ لَيْسَ فِيْكُمْ صَاحِبُ السَّوَاكِ وَالوِسَادِ؟ يَعْنِي ابْنَ مَسْعُودٍ، كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ «وَأَتَيْلَ إِذَا يَقْشِي»؟ قَالَ «الذَّكَرُ وَالْأُنْثَى» فَقَالَ: مَا زَالَ هُولَاءِ حَتَّى كَادُوا يُشَكِّحُونِي وَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ .

(39) CHAPTER. (Mid-day nap) after *Al-Jumu'ah* [Friday *Salāt* (prayer)].

6279. Narrated Sahl bin Sa'd: We used to have a midday nap and take our meals after *Al-Jumu'ah* [*Salāt* (prayer)].

(40) CHAPTER. Mid-day nap in the mosque.

6280. Narrated Sahl bin Sa'd: There was no name dearer to 'Alī than his nick-name *Abū Turāb* (the father of dust). He used to feel happy whenever he was called by this name. Once Allāh's Messenger ﷺ came to the house of Fātima عَنْهَا السَّلَامُ but did not find 'Alī in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between us whereupon he got angry with me and went out without having a midday nap in my house." Allāh's Messenger asked a person to look for him. That person came, and said, "O Allāh's Messenger! He ('Alī) is sleeping

٦٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا نَقِيلُ وَنَتَعَدَّ بَعْدَ الْجُمُعَةِ. [راجع: ٩٣٨]

(٤٠) بَابُ الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

٦٢٨٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا كَانَ لِعَلَيَّ اسْمُ أَحَبَّ إِلَيْهِ مِنْ أَبِي تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ بِهِ إِذَا دُعِيَ بِهَا. جَاءَ رَسُولُ اللَّهِ ﷺ يَبْتَأِلُ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَلَمْ يَجِدْ عَلَيْهَا فِي الْبَيْتِ، فَقَالَ: «أَيْنَ أَبْنُ عَمِّكَ؟» فَقَالَتْ: كَانَ بَيْتِي وَبَيْتَهُ شَيْءٌ

in the mosque.” Allāh’s Messenger ﷺ went there and found him lying. His *Ridā’* (upper body cover-sheet) had fallen down to one side of his body, and so he was covered with dust. Allāh’s Messenger ﷺ started cleaning the dust from him, saying, “Get up, O Abu Turāb! Get up, Abū Turāb!”

[See Vol. 1, *Hadīth* No. 441]

(41) CHAPTER. Whoever visited some people and then had a mid-day nap at their home.

6281. Narrated Thumāma: Anas said, “Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a mid-day nap on that leather sheet at her home.” Anas added, “When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with *Suk* (a kind of perfume) while he was still sleeping.” When the death of Anas bin Mālik approached, he wished in his will that some of that *Suk* be mixed with his *Hanūt* (perfume for embalming the dead body), and it was mixed with his *Hanūt*.

6282, 6283. Narrated Anas bin Mālik رضي الله عنه : Whenever Allāh’s Messenger ﷺ went to Qubā’, he used to visit Umm Ḥarām bint Millān who would offer him meals; and she was the wife of ‘Ubāda bin Aṣ-Ṣāmit. One day, he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Umm Ḥarām) said, “I asked him, ‘What makes you laugh, O

فَعَاصَبَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي.
فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ: «أَنْتَ
أَنْ أَنْ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ
ﷺ هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَ
رَسُولُ اللَّهِ ﷺ وَهُوَ مُضطَجِعٌ قَدْ
سَقَطَ رِدَاؤُهُ عَنْ شَفَّهِ فَأَصَابَهُ تُرَابٌ
فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ
وَهُوَ يَقُولُ: «فُمْ أَبَا تُرَابٍ، فُمْ أَبَا
تُرَابٍ». [راجع: ٤٤١]

(41) بَابُ مَنْ زَارَ قَوْمًا فَقَالَ عِنْدَهُمْ

٦٢٨١ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي،
عَنْ ثُمَامَةَ، عَنْ أَنَسِ أَنَّ أَمَّ سُلَيْمَانَ
كَانَتْ تَبْسُطُ لِلنَّبِيِّ ﷺ إِنْطَعًا فَيَقِيلُ
عِنْدَهَا عَلَى ذَلِكَ النَّطَعِ. قَالَ: فَإِذَا
نَامَ النَّبِيُّ ﷺ أَخْدَثَ مِنْ عَرْقَهُ
وَشَغْرِيهِ، فَجَمَعَهُ فِي قَارُورَةٍ، ثُمَّ
جَمَعَهُ فِي سُكٍّ وَهُوَ نَائِمٌ. قَالَ: فَلَمَّا
حَضَرَ أَنَسَ بْنَ مَالِكٍ الْوَفَاءَ أَوْصَى
إِلَيَّ أَنْ يُجْعَلَ فِي حَنْوَطٍ مِنْ ذَلِكَ
السُّكَّ، قَالَ: فَجَعَلَ فِي حَنْوَطٍ.

٦٢٨٢، ٦٢٨٣ - حَدَّثَنَا إِسْمَاعِيلُ
قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ
عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ سَيِّدَهُ يَقُولُ:
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءِ
يَدْخُلُ عَلَى أَمَّ حَرَامٍ بِنْتَ مِلْحَانَ

Allāh's Messenger?" He said, 'Some people of my followers were displayed before me as warriors, fighting for Allāh's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, Ishāq is in doubt about it.) I (Umm Ḥarām) said, 'O Allāh's Messenger! Invoke Allāh that He may make me one of them.' He invoked (Allāh) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allāh's Messenger?' He said, 'Some people of my followers were displayed before me as warriors, fighting for Allāh's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Umm Ḥarām) said, 'O Allāh's Messenger! Invoke Allāh that He may make me one of them.' He said, 'You will be amongst the first ones.' It is said that Umm Ḥarām sailed over the sea at the time of the rule of Mu'āwiya, and on coming out of the sea, she fell down from her riding animal and died.

فَتُظْعِمُهُ، وَكَانَتْ تَحْتَ عُبَادَةَ بْنَ الصَّابِيْتِ، فَدَخَلَ يَوْمًا فَأَطْعَمَهُ فَنَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيقَظَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: نَاسٌ مِّنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَاءً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ شَيْجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِرَةِ - أَوْ قَالَ: مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَةِ، يَشْكُ إِسْحَاقُ فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا. ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيقَظَ يَضْحَكُ فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِّنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَاءً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ شَيْجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِرَةِ، أَوْ مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَةِ» فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأُوَّلَيْنَ». فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعاوِيَةَ فَصَرَعَتْ عَنْ دَابِّهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ. [راجع: ٢٧٨٩، ٢٧٨٨]

(42) CHAPTER. Sitting in any convenient position.

(٤٢) بَابُ الْجُلوسِ كَيْفَمَا تَيَسَّرَ

6284. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ forbade two kinds of dresses and two kinds of bargains; *Ishtimāl-as-sammā'*⁽¹⁾ and *Al-Ihtibā'*⁽²⁾ in one garment with no part of it covering one's private parts. (The two kinds of bargains were): *Al-Mulāmasa*⁽³⁾ and *Al-Munābadha*⁽⁴⁾.

٦٢٨٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَّانُ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْحُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى التَّيْمَةُ ﷺ عَنِ الْيُسْتَبَنِ، وَعَنْ

(1), (2), (3), (4) (H. 6284) For *Ishtimāl-as-sammā'*, *Al-Ihtibā'*, *Al-Mulāmasa* and *Al-Munābadha*, see the glossary.

يَعْتَنِينَ: اشْتِيمَال الصَّمَاءِ وَالاخْتِبَاءِ فِي
ثُوبٍ وَاحِدٍ لَيْسَ عَلَى فَرْزَجِ الْإِنْسَانِ
مِنْهُ شَيْءٌ، وَالْمُلَامَسَةُ وَالْمُنَابَدَةُ.

[راجع: ٣٦٧]

تَابَعَهُ مَعْمَرٌ وَمُحَمَّدُ بْنُ أَبِي حَفْصٍ
وَعَبْدُ اللَّهِ بْنُ بُدَيْلٍ عَنِ الزُّهْرِيِّ.

(٤٣) بَابُ مِنْ نَاجِي بَيْنَ يَدَيِ النَّائِبِ
وَلَمْ يُخْبِرْ بِسِرِّ صَاحِبِهِ إِذَا مَاتَ أَخْبَرَ

بِهِ

(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose his companion's secret, but when his companion dies, he discloses it.

6285, 6286. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا Mother of the believers: We, the wives of the Prophet ﷺ were all sitting with the Prophet ﷺ and none of us had left, Fātima السَّلَامُ came walking, and by Allāh, her gait was very similar to that of Allāh's Messenger ﷺ. When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something more to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fātima), Allāh's Messenger ﷺ selected you from amongst us for the secret talk and still you weep?" When Allāh's Messenger ﷺ got up, (went away) I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allāh's Messenger ﷺ." But when he ﷺ died I asked her, "I beseech you earnestly by what right I have upon you, to tell me (that secret talk which the Prophet ﷺ had with you)." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said

٦٢٨٦ - حَدَّثَنَا مُوسَىٰ ، ٦٢٨٥
عَنْ أَبِي عَوَانَةَ، حَدَّثَنَا فِرَاسٌ، عَنْ
عَامِرٍ، عَنْ مَسْرُوقٍ: حَدَّثَنِي عَائِشَةُ
أُمُّ الْمُؤْمِنِينَ قَالَتْ: إِنَّا كُنَّا أَرْوَاحَ
النَّبِيِّ ﷺ عِنْدَهُ عِنْدَهُ جَمِيعًا لَمْ تُغَادِرْ مِنَّا
وَاحِدَةً، فَأَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ
تَمْشِيَ وَلَا وَاللَّهِ مَا تَخْفِي مِشْيَهَا مِنْ
مِشْيَةِ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَاهَا رَحِبَ
وَقَالَ: "مَرْحَبًا يَا بُنْتِي". ثُمَّ أَجْلَسَهَا
عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ سَارَهَا
فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى حُزْنَهَا
سَارَهَا الثَّانِيَةَ إِذَا هِيَ تَضَحَّكُ.
فَقُلْتُ لَهَا أَنَا مِنْ بَيْنِ نِسَائِهِ: خَصَّكَ
رَسُولُ اللَّهِ ﷺ بِالسُّرُّ مِنْ بَيْنِنَا، ثُمَّ
أَنْتَ تَبَكِّينَ، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ
سَأَلْتُهَا عَمَّ سَارَكِ، قَالَتْ: مَا كُنْتُ
لَأُفْتَشِيَ عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ.
فَلَمَّا تُوفِيَ قُلْتُ لَهَا: عَزَّمْتُ عَلَيْكِ

that Jibril (Gabriel) used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allāh, and be patient, for I am the best predecessor for you (in the Hereafter).' Fātīma added, "So I wept as you ('Aishah) witnessed. And when the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me saying, 'O Fātīma! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e., my followers?)'"

بِمَا لِي عَلَيْكُمْ مِنَ الْحَقِّ لَمَّا أَخْبَرْتَنِي،
قَالَتْ: أَمَّا الآنَ فَنَعَمْ، فَأَخْبَرْتُنِي،
قَالَتْ: أَمَّا حِينَ سَارَنِي فِي الْأَمْرِ
الْأَوَّلِ فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ
يُعَارِضُهُ بِالْقُرْآنِ كُلَّ سَنَةً مَرَّةً إِوْلَاهُ قَدْ
عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ، وَلَا أَرَى
الْأَجَلَ إِلَّا قَدْ افْتَرَبَ، فَاتَّقِ اللَّهَ
وَاصْبِرْي، فَإِنَّمَا يَنْعِمُ السَّلْفُ أَنَا
لَكِ". قَالَتْ: فَبِكَيْتُ بُكَانِي الَّذِي
رَأَيْتُ فَلَمَّا رَأَيْتِ بَزَّاعِي سَارَنِي
الثَّانِيَةَ، قَالَ: «يَا فَاطِمَةُ، أَلَا تَرَضِينَ
أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنَاتِ أَوْ
سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟». [راجع:
٣٦٢٣، ٣٦٢٤]

(44) CHAPTER. *Al-Istilqā'* (lying flat on the back).

6287. Narrated the uncle of 'Abbād bin Tamīm: I saw Allāh's Messenger ﷺ lying on his back in the mosque and putting one of his legs over the other.

٦٢٨٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الرُّهْرَيْ
قَالَ: أَخْبَرَنِي عَبَادُ بْنُ تَمِيمٍ عَنْ عَمِّهِ
قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي
الْمَسْجِدِ مُسْتَلْقِيَا وَاضِعًا إِحدَى رِجْلَيْهِ
عَلَى الْأُخْرَى. [راجع: ٤٧٥]

(45) بَابُ لَا يَتَاجِي أَثْنَانِ دُونَ الثَّالِثِ،

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present with them).

And the Statement of Allāh :
"O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwa* (virtues and

قَالَ عَزَّ وَجَلَّ: «يَا أَيُّهَا الَّذِينَ آمَنُوا
إِذَا تَنَجَّيْتُمْ فَلَا تَنَجَّوْا» إِلَى قَوْلِهِ
«وَالْمُؤْمِنُونَ» (المجادلة: ١٠-٩) وَقَوْلُهُ:
«يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ أَرْسَلْتُمْ فَقَدْمَا

piety); and fear Allah عَنْهُ Whom you shall be gathered. Secret counsels (conspiracies) are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits, and in Allāh let the believers put their trust.” (V.58:9,10)

And also the Statement of Allāh :

“O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *Salāt* (prayers) (*Iqāmat-aṣ-Salāt*) and give *Zakāt* and obey Allāh (i.e., do all what Allāh and His Prophet ﷺ order you to do). And Allāh is All-Aware of what you do.” (V.58:12,13)

6288. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “When three persons are together, then no two of them should hold secret counsel excluding the third person.”

(46) CHAPTER. Keeping secrets.

6289. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me (about that secret) but I did not tell her.

بَيْنَ يَدَيْ بَعْوَنَكُوكَ صَدَقَةً» إِلَى قَوْلِهِ: «إِنَّمَا
مَحْلُونَ» [المجادلة: ١٢-١٣].

٦٢٨٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ ح. وَحَدَّثَنَا
إِسْمَاعِيلُ: حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانُوا ثَلَاثَةً
فَلَا يَتَنَاجَى اثْنَانُهُ دُونَ الثَّالِثِ».

(٤٦) بَابُ حِفْظِ السِّرِّ

٦٢٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
صَبَاحٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ
قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَّسَ
بْنَ مَالِكَ: أَسْرَ إِلَيَّ الْبَيْهِيَّ بِكِيرًا
فَمَا أَخْبَرْتُ يَهُ أَحَدًا بَعْدَهُ وَلَقَدْ

سَأَلْتُنِي أُمُّ سُلَيْمَانَ فَمَا أَخْبَرْتُهَا بِهِ .

(٤٧) بَابُ إِذَا كَانُوا أَكْثَرَ مِنْ ثَلَاثَةٍ

فَلَا يَأْسٌ بِالْمُسَارَةِ وَالْمُنَاجَاةِ

٦٢٩٠ - حَدَّثَنِي عُشَمَانُ: حَدَّثَنَا

جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ،

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ

الْتَّبَيِّنُ^{عَلَيْهِ}: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا

يَتَنَاجِي رَجُلٌ دُونَ الْآخَرِ حَتَّى

تَحْتَلِطُوا بِالنَّاسِ، أَجْلَ أَنَّ ذَلِكَ

يُخْزِنَهُ» .

٦٢٩١ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي

حَمْرَةَ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقِ،

عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ الْتَّبَيِّنُ^{عَلَيْهِ}

يَوْمًا قِسْمَةً. فَقَالَ رَجُلٌ مِنَ الْأُنْصَارِ:

إِنَّ هَذِهِ لِقِسْمَةً مَا أُرِيدُ بِهَا وَجْهُ اللَّهِ،

فُلِتُّ: أَمَا وَاللَّهِ لَا تَبِينَ النَّبِيُّ^{عَلَيْهِ}،

فَأَتَيْتُهُ وَهُوَ فِي مَلَأٍ، فَسَارَرْتُهُ فَغَضِبَ

حَتَّى احْمَرَ وَجْهَهُ، ثُمَّ قَالَ: «رَحْمَةُ

اللَّهِ عَلَى مُوسَى، أُوذِنَى بِأَكْثَرِ مِنْ هَذَا

فَصَبَرَ» . [راجع: ٣١٥٠]

(٤٨) بَابُ طُولِ النَّجْوَى،

﴿وَإِذْ نُمْتَحِنُ﴾ [الإسراء: ٤٧]

مَصْدَرٌ مِنْ نَاجِيَّتْ، فَوَصَفَهُمْ بِهَا

وَالْمَعْنَى يَتَنَاجِيُّونَ .

٦٢٩٢ - حَدَّثَنِي مُحَمَّدُ بْنُ

بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

شَعْبَةُ عَنْ عَبْدِ الْعَرِيزِ، عَنْ أَنَسِ

(٤٧) CHAPTER. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

6290. Narrated 'Abdullah: The Prophet ﷺ said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

6291. Narrated 'Abdullah: One day the Prophet ﷺ divided and distributed something amongst the people whereupon an *Ansāri* man said, "In this division Allāh's Pleasure has not been sought." ⁽¹⁾ I said, "By Allāh! I will go (and inform) the Prophet ﷺ." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allāh bestow His Mercy on Mūsa (Moses) (for) he was annoyed more than that, yet he remained patient."

(48) CHAPTER. Holding secret counsel for a long while.

6292. Narrated Anas: The *Iqāma* for the *Ṣalāt* (prayer) was announced while a man was talking to Allāh's Messenger ﷺ privately. He continued talking in that way till the Prophet's Companions slept, and

(1) (H. 6291) i.e., the distribution is not fair.

afterwards the Prophet ﷺ got up and offered the *Salāt* (prayer) with them.⁽¹⁾

رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقِيمْتِ الصَّلَاةَ وَرَجَّلْ يُنَاجِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَمَا زَالَ يُنَاجِيَهُ حَتَّى نَامَ أَصْحَابُهُ ثُمَّ قَامَ فَصَلَّى. [راجع: ٦٤٢]

(٤٩) بَابٌ: لَا تُتَرَكُ النَّارُ فِي الْبَيْتِ عِنْدَ النَّوْمِ

(49) CHAPTER. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

6293. Narrated Sālim's father: The Prophet ﷺ said, "Do not keep the fire burning in your houses when you go to bed."

٦٢٩٣ - حَدَّثَنَا أَبُو نَعِيمٌ: حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ التَّبَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ: «لَا تَنْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

٦٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرِينْدَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: اخْتَرُقْ بَيْتَ الْمَدِيَّةِ عَلَى أَهْلِهِ مِنَ الظَّلَلِ فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوُّ لَكُمْ فَإِذَا نَفَّمْتُمْ فَأَطْفَلُوهَا عَنْكُمْ».

٦٢٩٥ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا حَمَادٌ، عَنْ كَبِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «خَمَرُوا الْآيَةَ، وَأَجِفُوا الْأَبْوَابَ، وَأَطْفَلُوا الْمَصَابِيحَ، فَإِنَّ الْفُوَيْسَقَةَ رُبَّمَا جَرَّتِ الْفَتِيلَةَ فَأَخْرَقَتِ أَهْلَ الْبَيْتِ».

[٣٢٨٠: راجع]

(1) (H. 6292) The Companions got up too, and the Prophet ﷺ led them in the '*Ishā'* prayer then.

(50) CHAPTER. To close the doors at night.

6296. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water-skins, and cover your food and drinks." Hammām said, "I think he (the other narrator) added, '... even with a piece of wood across the utensil.'"

(٥٠) بَابُ غُلْقِ الْأَبْوَابِ بِاللَّلِيلِ
 ٦٢٩٦ - حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَمَادٍ: حَدَّثَنَا هَمَّامٌ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْفِلُوا الْمَصَابِيحَ بِاللَّلِيلِ إِذَا رَأَدْتُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَأَوْكِنُوا الْأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ». قَالَ هَمَّامٌ: وَأَخْسِبُهُ قَالَ: «وَلَنْ يُعُودِي يَغْرِضُهُ». [٣٢٨٠] (٥١) بَابُ الْجُنَاحِ بَعْدَ الْكِبَرِ، وَنَفْ الإِبْطِ

(51) CHAPTER. Circumcision at an old age, and pulling out one's armpit hair.

6297. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Five things are in accordance with *Al-Fitrah* (i.e., Allāh's religion of Islāmic Monotheism): to be circumcised, to shave the pubic hair, to depilate (or pull out) the hair of the armpits, to cut short the moustaches, and to clip the nails."

[See Vol. 7, *Hadīth* No. 5889]

٦٢٩٧ - حَدَّثَنَا يَحْيَى بْنُ قُرَيْعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «الْفَاطِرُ حَمْسٌ: الْجُنَاحُ، وَالْأَسْتِحْدَادُ، وَنَفُّ الإِبْطِ، وَقَصُ الشَّارِبِ، وَتَقْلِيمُ الْأَطْفَارِ». [راجع: ٥٨٨٩]

6298. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "The Prophet Ibrāhīm (Abraham) circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze."

٦٢٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبُ بْنُ أَبِي حَمْزَةَ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اَخْتَنَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَنَ بِالْقَدْوُمَ» مُحَقَّقَةً. قَالَ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا الْمُغَfirَةُ، عَنْ أَبِي الزَّنَادِ وَقَالَ: بِالْقَدْوُمِ، وَهُوَ مَوْضِعُ مُشَدَّدٍ.

6299. Narrated Sa‘id bin Jubair: Ibn ‘Abbās was asked, “How old were you when the Prophet ﷺ died?” He replied, “At that time I had been circumcised.” At that time, people did not circumcise the boys till they attained the age of puberty.

٦٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَبَادُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: سُئِلَ ابْنُ عَبَادٍ: مِثْلُ مَنْ أَنْتَ جِينَ فُضِّصَ النَّيْشُ؟ قَالَ: أَنَا يَوْمَئِنَ مَحْتُونُ، قَالَ: وَكَانُوا لَا يَخْتِنُونَ الرَّجُلَ حَتَّى يُدْرِكَ. [انظر: ٦٣٠٠]

6300. Sa‘id bin Jubair said, “Ibn ‘Abbās said, ‘When the Prophet ﷺ died, I had already been circumcised.’”

٦٣٠٠ - وَقَالَ ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَادٍ: فُضِّصَ النَّيْشُ
لَهُ وَأَنَا حَتَّىٌ. [راجع: ٦٢٩٩]
(٥٢) بَابٌ: كُلُّ لَهُو باطِلٌ إِذَا شَغَلَ عَنْ طَاعَةِ اللَّهِ،

(52) CHAPTER. Every *Lahw* (amusement, idle talk, etc.) or deed that diverts one from fulfilling one's obedience (duties) towards Allāh, is *Bātil* [falsehood (disbelief, etc.)].

And (what about him) who says to his companion, “Come along, let us gamble!”

And the Statement of Allāh تَعَالَى:

“And of mankind is he who purchases idle talks (i.e., music, singing, etc.) to mislead (men)...” (V.31:6)

6301. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Whoever among you takes an oath wherein he says, ‘By *Al-Lāt* and *Al-‘Uzza*,’ (names of two idols worshipped by *Al-Mushrikūn*), he should say, ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’. And whoever says to his friend, ‘Come, let us gamble!’ He should give something in charity.”⁽¹⁾

وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقْامِرَكَ، وَقَوْلُهُ تَعَالَى: «وَمَنْ أَنَّاسٍ مَنْ يَشَرِّي لَهُو الْحَدِيثُ» الآية [القمان: ٦].

٦٣٠١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّئِثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى،

(1) (H. 6301) The expiation for swearing by other than Allāh heedlessly, is to say: ‘*Lā ilāha illallāh*’; and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.

[See *Hadith* No. 6650.]

(53) CHAPTER. What has been mentioned regarding the buildings.

And Abū Hurairah said, “The Prophet ﷺ said, ‘One of the portents of the Hour will be when the shepherds of livestock (camels, goats, sheep, cows, lambs, etc.) start boasting and competing with each other in the construction of higher buildings.’”

6302. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا During the lifetime of the Prophet ﷺ, I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allāh’s creatures assisted me in building it.

6303. Narrated ‘Amr : Ibn ‘Umar said, “By Allāh, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet ﷺ.” Sufyān (the subnarrator) said, “I told this narration (of Ibn ‘Umar) to one of his (Ibn ‘Umar’s) relatives, and he said, ‘By Allāh, he did build (something).’” Sufyān added, “I said, ‘He must have said (the above narration) before he built.’”

فَلَيَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامْكَ، فَلَيَتَصَدَّقُ». .

(٥٣) بَابُ ما جاء في البناء،
قالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:
«مِنْ أَشْرَاطِ السَّاعَةِ إِذَا تَطَاوَلَ رُعَاةُ الْبَهْمَ في الْبَيْانِ».

٦٣٠٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْحَاقُ هُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُنِي مَعَ النَّبِيِّ ﷺ بَيْتَنِي يُكِثِّنِي مِنَ الْمَطَرِ، وَيُظْلِمِنِي مِنَ الشَّمْسِ، مَا أَعْنَىنِي عَلَيْهِ أَحَدٌ مِنْ حَلْقِ اللَّهِ.

٦٣٠٣ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: قَالَ ابْنُ عُمَرَ: وَاللَّهِ مَا وَضَعْتُ لَبْنَةً عَلَى لَبْنَةِ، وَلَا غَرَسْتُ نَخْلَةً مُنْذَ قِضَى النَّبِيِّ ﷺ. .
قَالَ سُفْيَانُ: فَذَكَرْتُهُ لِيَعْضِ أَهْلَهِ قَالَ: وَاللَّهِ لَقَدْ بَنَى، قَالَ سُفْيَانُ: قُلْتُ: فَلَعْلَهُ قَالَ قَبْلَ أَنْ يَبْنِي.

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And the Statement of Allāh: ﴿تَعَالَى اللَّهُ عَزَّلَهُ أَدْعُوكُنْ أَسْتَجِبْ﴾

“And your Lord said, ‘Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] they will surely enter Hell in humiliation!” (V.40:60)

(1) CHAPTER. For every Prophet there is one (special) invocation which is surely granted by Allāh.

6304. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “For every Prophet there is one special invocation (that will not be rejected) with which he appeals (to Allāh), and I want to keep such an invocation for interceding for my followers in the Hereafter.”

6305. Narrated Anas that the Prophet ﷺ said, “For every Prophet there is one (special) invocation that surely will be responded by Allāh,” (or said), “For every Prophet there was an invocation with which he appealed to Allāh, and his invocation was responded by Allāh (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.”

(2) CHAPTER. *Afdal Al-Istighfār* (the best way of asking for forgiveness from Allāh).

And the Statement of Allāh:

“...Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you

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وَقَوْلُ اللَّهِ تَعَالَى : ﴿أَدْعُوكُنْ أَسْتَجِبْ﴾
لِكُلِّ الْآيَةِ [غافر: ٦٠]

(١) بَابٌ : لِكُلِّ نَبِيٍّ دَعْوَةً مُسْتَجَابَةً

٦٣٠٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ أَبِي الزَّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ
الله ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةً
مُسْتَحَابَةً يَدْعُونَ بِهَا، وَأَرِيدُ أَنْ أَخْتَبِي
دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الْآخِرَةِ».

[انظر ٧٤٧٤]

٦٣٠٥ - وَقَالَ مُعَتمِرٌ: سَمِعْتُ
أَبِي، عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ قَالَ:
«لِكُلِّ نَبِيٍّ سَأَلَ سُؤْلًاً، أَوْ قَالَ: لِكُلِّ
نَبِيٍّ دَعْوَةً قَدْ دَعَا بِهَا فَاسْتُجِيبَ،
فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ
الْقِيَامَةِ».

(٢) بَابُ أَفْضَلِ الْاسْتَغْفَارِ،
وَقَوْلُهُ تَعَالَى : ﴿أَسْتَغْفِرُو رَبِّكُمْ إِنَّهُ
كَانَ غَفَارًا﴾ الْآيَةِ [سُورَةُ الْأَنْفَوْدِ: ١٠-١٢]
﴿وَالَّذِينَ إِذَا فَسَلُوا فَحَشَّهُ أَوْ ظَلَمُوا﴾

increasee in wealth and children, and bestow on you gardens and bestow on you rivers.”
(V.71:10-12)

(And also the Statement of Allāh : تعالى :

“And those who, when they have committed *Fāhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know.”
(V.3:135)

6306. Narrated Shaddād bin Aus رضي الله عنه : The Prophet ﷺ said, “The most superior way of asking for forgiveness from Allāh is: ‘*Allāhumma Anta Rabbī lā ilāha illā Anta khalqaqtanī wa ana ‘abduka, wa ana ‘alā ‘ahdika wa wa‘dika mastata‘tu. A‘ūdhu bika min sharri mā şana‘tu, abū‘u laka bini‘matika ‘alaiya, wa abū‘u bidhanbi faghfirli innahū lā yaghfirudh-dhunūba illā Anta.*’”⁽¹⁾ The Prophet ﷺ added, “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”

آنفسهم ﴿ الآية [آل عمران: ١٣٥].

٦٣٠٦ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثٍ : حَدَّثَنَا الْحُسَيْنُ : حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرْيَدَةَ : حَدَّثَنِي بُشَيْرُ بْنُ كَعْبِ الْعَدَوِيِّ قَالَ : حَدَّثَنِي شَدَادُ بْنُ أَوْبِنِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ : «سَيِّدُ الْاسْتِغْفَارِ أَنْ يَقُولَ : اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ بِنِعْمَتِكَ عَلَيَّ، صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاقْعُرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ». قَالَ : «وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمٍ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُضْسِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [إنظر : ٦٣٢٣]

(1) (H. 6306) O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

(3) CHAPTER. The Prophet ﷺ seeking of Allah's forgiveness by daytime and at night.

6307. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Allāh! I seek Allāh's forgiveness and turn to Him in repentance for more than seventy times a day."

(٣) بَابُ اسْتِغْفَارِ النَّبِيِّ ﷺ فِي الْيَوْمِ وَاللَّيْلَةِ

٦٣٠٧ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَأَاهُ إِلَيَّ لِاسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

(٤) بَابُ التَّوْبَةِ،

قَالَ قَتَادَةُ: «تَوْبَةُ نَصْوَاتِ»

[التحرير: ٨]: الصادقة الناصحة.

(4) CHAPTER. At-Tauba (turning to Allāh in repentance).

Qatāda said, "...Turn to Allāh with sincere repentance..." (V.66:8) means true and constructive repentance."

6308. Narrated Al-Hārith bin Suwaid: 'Abdullāh bin Mas'ūd related to us two narrations: One from the Prophet ﷺ and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a Fājir (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this." Abū Shihāb (the subnarrator) moved his hand over his nose in illustration. (Ibn Mas'ūd added): Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allāh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him."

٦٣٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ سُوَيْدٍ: حَدَّثَنَا أَبُو شَهَابٍ، عَنِ الْأَعْمَشِ، عَنْ حُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ، أَحَدُهُمَا عَنِ النَّبِيِّ ﷺ وَالآخَرُ عَنْ نَفْسِهِ، قَالَ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَائِنَةً قَاعِدَةً تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ. وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنفِهِ، فَقَالَ يَوْمًا لِهِمَا: قَالَ أَبُو شَهَابٍ يَبْيَدُ فَوْقَ أَنفِهِ، ثُمَّ قَالَ: «لَهُ أَفْرُخٌ بِتَوْبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مَنْزِلًا وَبِهِ مَهَلَكَةٌ وَمَعَهُ رَاجِلَتُهُ عَلَيْهَا طَعَامٌ وَشَرَابٌ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيقَظَ وَقَدْ ذَهَبَتْ رَاجِلَتُهُ حَتَّى اسْتَدَ عَلَيْهِ الْحَرُّ وَالْعَطْشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ: أَرْجِعُ إِلَى

مَكَانِي، فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ». تَابَعَهُ أَبُو سَاسَةَ، وَجَرِيرٌ عَنِ الْأَعْمَشِ. وَقَالَ أَبُو سَاسَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عَمَارَةُ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ، وَقَالَ شُعْبَةُ وَأَبُو مُسْلِمٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيِّيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ. وَقَالَ أَبُو مُعاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، وَعَنْ إِبْرَاهِيمَ التَّمِيِّيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ.

٦٣٠٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا قَاتَادَةُ: حَدَّثَنَا أَنْسُ ابْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنَا هُدَيْبَةُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا قَاتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَصْلَهُ فِي أَرْضِ فَلَةٍ».

(٥) بَابُ الضَّبْجُعِ عَلَى الشَّقِّ الْأَيْمَنِ

٦٣١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيلِ إِحدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتِينِ، ثُمَّ

6309. Narrated Anas bin Mâlik رضي الله عنه عن Allâh's Messenger ﷺ said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert."

(5) CHAPTER. Lying on one's right side.

6310. Narrated 'Âishah رضي الله عنها that The Prophet ﷺ used to offer eleven *Rak'a* prayer in the late part of the night, and when dawn appeared, he would offer two *Rak'a* (*Sunna of the Fajr*) and then lie on his right side till the *Mu'adhdhin* came to inform him [that the *Fajr* compulsory congregational *Salat* (prayer) was due].

اضطجع على شفuo الأيمَن حتى
يَحِيَءُ الْمَوْذُنُ فَيُؤْذِنَهُ . [راجع: ٦٢٦]

(٦) بَابٌ : إِذَا بَاتَ طَاهِرًا

(6) CHAPTER . (The superiority of a person) who sleeps with ablution.

6311. Narrated Al-Barā' bin 'Āzib رضي الله عنهما : Allāh's Messenger ﷺ said to me, "When you want to go to bed, perform ablution as you do for *Salāt* (prayer), then lie down on your right side and say: *Allāhumma aslamtu wajhī ilaika, wa fauwadtu amrī ilaika, waljā'tu zahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Arāntu bikitābikalladhī anzalta, wa binabiyikal-ladhī arsalta*"^(١). If you should die then (after reciting this) you will die on *Al-Fitrāh* [the religion of Islām (i.e., as a Muslim)]; so let these words be the last you say (before going to bed)." While I was memorizing it, I said, "*Wa birasūlikal-ladhī arsalta* (in Your Messenger whom You have sent)." The Prophet ﷺ said, "No, but say: *Wa binabiyikal-ladhī arsalta* (in Your Prophet whom You have sent)."

(7) CHAPTER . What to say on going to bed.

6312. Narrated Hudhaifa : When the Prophet ﷺ went to bed, he would say: "*Bismika amātu wa ahya*"^(٢) and when he got up, he would say: "*Al-hamdu lillāhil ladhi*

٦٣١١ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَنْصُورًا، عَنْ سَعْدِ بْنِ عَبِيَّةَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ مُوضِعَكَ لِلصَّلَاةِ ثُمَّ اضْطَجَعْ عَلَى شَفَقَكَ الْأيمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أُمْرِي إِلَيْكَ، وَأَجَأْتُ ظَهْرِي إِلَيْكَ، رَغْنَةً وَرَهْبَةً إِلَيْكَ، آتَيْتُ بِكِتَابَ الَّذِي أَنْزَلْتُ، وَبِنَيْكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ، مُتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ أَخْرَى مَا تَقُولُ». فَقُلْتُ، أَسْتَدْكُرُهُنَّ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ؟ قَالَ: «لَا، وَنَيْكَ الَّذِي أَرْسَلْتَ». [راجع: ٢٤٧]

(٧) بَابٌ ما يَقُولُ إِذَا نَامَ

٦٣١٢ - حَدَّثَنَا فَيْضَةُ : حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبِيعِي بْنِ حِرَاشٍ، عَنْ حُذَيفَةَ قَالَ: كَانَ

(1) (H. 6311) O Allāh! I have submitted my face (or, myself, see H. 6313) to You, and I am under Your Command (i.e., depend upon You in all my affairs) and put my back to (i.e., trust in) You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e., the Qur'ān) You have revealed and in Your Prophet (Muhammad ﷺ) You have sent. [See *Fath Al-Bārī*]

(2) (H. 6312) With Your Name I die and I live.

ahyānā ba'da mā amātanā, wa ilaih n-nuṣḥūr.⁽¹⁾

6313. Narrated Al-Barā' bin 'Āzib that the Prophet ﷺ advised a man saying, "If you intend to lie down (i.e., go to bed), say. 'Allāhumma aslamtu nafṣī ilaika, wa fawwādū amrī ilaika, wa wajahatū wajhī ilaika, waljā'tu zahrī ilaika, raghbatañ wa rahbatan ilaika. La maljā'a wa lā manjā min kā illā ilaika. Āmantu bikiṭābikal-ladhi anzalta; wa nabiyikal ladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on *Al-Fitrāh* (the religion of Islām)."

[See the footnote of *Hadith* No. 6311]

(8) CHAPTER. Putting one's right hand under one's right cheek on sleeping.

6314. Narrated Hudhaifa رضي الله عنه: When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: "Allāhumma bismika amūtu wa ahyā,"⁽²⁾ and when he got up, he would say: "Al-hamdu lillāhil-ladhi ahyānā ba'da mā

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاسَةٍ قَالَ: «بِاسْمِكَ أَمُوتُ وَأَحْيَا». وَإِذَا قَامَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ التَّشْهِيرُ». تُتَشَهِّدُهَا: تُخْرِجُهَا. [انظر: [٦٣١٤، ٦٣٢٤، ٧٣٩٤]

٦٣١٣ - حَدَّثَنَا سَعْدُ بْنُ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَرْغَرَةَ قَالَا: حَدَّثَنَا شُبَّةَ، عَنْ أَبِي إِسْحَاقَ: سَيَغُطُّ الْبَرَاءُ بْنُ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ رَجُلًا ح. وَحَدَّثَنَا آدُمُ: حَدَّثَنَا شُبَّةَ حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيَّ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ قَالَ: «إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلْ: اللَّهُمَّ اسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَضْتُ أُمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَجَّلْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ. لَا مُلْجَأٌ وَلَا مَنْجَا منْكَ إِلَّا إِلَيْكَ، آمَّنْتُ بِكَتَابِكَ الَّذِي أَنْزَلْتَ، وَتَبَيَّنَكَ الَّذِي أَرْسَلْتَ. إِنَّ مُتَّ مُتَّ عَلَى الْفِطْرَةِ». [راجع: [٢٤٧]

(٨) بَابُ وَصْعَبِ الْبَدِ الْخَدِ الْيُمْنِيِّ

٦٣١٤ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعَيِّ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ إِذَا أَخَذَ

(1) (H. 6312) All thanks and praises be to Allāh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

(2) (H. 6314) With Your Name I die and I live.

amātanā, wa ilaihin-nushūr.”⁽¹⁾

مَضْجَعُهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدَهُ ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا». وَإِذَا اسْتَيقَطَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ الشُّورُ». [راجع: ٦٣١٢]

(9) CHAPTER. Sleeping on the right side.

6315. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا: When Allāh's Messenger ﷺ went to bed, he used to sleep on his right side and then say, “*Allāhumma aslamtu nafsī ilaika, wa wajjahtu wajhī ilaika, wa fauwadtu amrī ilaika, waaljā'tu zahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta wa nabiyikal-ladhī arsalta!*”⁽²⁾ Allah's Messenger ﷺ said, “Whoever recites these words (before going to bed) and dies the same night, he will die on *Al-Fitrāh* [Islamic religion (as a Muslim)]”

(٩) بَابُ النَّوْمِ عَلَى الشَّقِّ الْأَيْمَنِ ٦٣١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبٍ قَالَ: حَدَّثَنِي أَبِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقْوَةِ الْأَيْمَنِ ثُمَّ قَالَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أُمْرِي إِلَيْكَ، وَالْجَاثُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مُلْجَأٌ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، أَمْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَتَبَّاكَ الَّذِي أَرْسَلْتَ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لِيَنَتِهِ ماتَ عَلَى الْفِطْرَةِ».

(10) CHAPTER.The invocation which may be said by one who wakes up at night.

6316. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: One night I slept at the house of Maimūnā. (During the night) the Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up late at night), went to a water-skin, opened the

(١٠) بَابُ الدُّعَاءِ إِذَا اتَّبَعَهُ مِنَ اللَّيْلِ ٦٣١٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بِئْتُ عِنْدَ

(1) (H. 6314) See the footnote of *Hadīth* No. 6312.

(2) (H. 6315) See the footnote of *Hadīth* No. 6311, except: - submitted myself... and faced my face to You... as *Hadīth* Nos. 6311 & 6313.

mouth thereof and performed ablution not using much water, yet he washed all the body-parts properly and then offered the *Salāt* (prayer). I got up and straightened my back in order that the Prophet ﷺ might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the *Salāt* (prayer), I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen *Rak'a* in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilāl informed the Prophet ﷺ of the approaching time for the (*Fajr*) *Salāt*, and the Prophet ﷺ offered the *Fajr Salāt* without performing new ablution. He used to say in his invocation, "Allāhumma ij'al fi qalbī nūran, wa fi bāsharī nūran, wa fi sam'i nūran, wa 'an yamīnī nūran, wa 'an yasāri nūran, wa fawqī nūran, wa tahtī nūran, wa amāmī nūran, wa khalfi nūran, waj'al lī nūran."⁽¹⁾

Kuraib (a subnarrator) said, "I have forgotten seven other words, (which the Prophet ﷺ mentioned in this invocation). I met a man from the offspring of Al-'Abbās and he narrated those seven things to me, mentionning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."⁽²⁾

مِيمُونَةٌ فَقَامَ النَّبِيُّ ﷺ فَأَتَى حَاجَتَهُ
فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ ثُمَّ قَامَ
فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَافَهَا ثُمَّ تَوَضَّأَ
وَضُوءًا بَيْنَ وُضُوعَيْنِ لَمْ يُكْثِرْ، وَقَدْ
أَبْلَغَ فَصَلَّى. فَقَمْتُ فَتَمَطَّيْتُ كَرَاهِيَّةَ
أَنْ يَرَى أَنِّي كُنْتُ أَتَقِيهِ فَتَوَضَّأْتُ فَقَامَ
يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ، فَتَمَّتْ صَلَاتُهُ
فَادْارَنِي عَنْ يَمِينِهِ، فَتَمَّ اضْطَجَعَ فَنَامَ
ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ فَنَامَ
حَتَّى تَفَقَّحَ، وَكَانَ إِذَا نَامَ تَفَقَّحَ. فَإِذَا
بَلَّ بالصلوة فَصَلَّى وَلَمْ يَتَوَضَّأْ وَكَانَ
يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي
قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي
سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ
يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي
نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا،
وَاجْعَلْ لِي نُورًا».

قال كُرَيْبٌ: وَسَعَيْتُ فِي التَّابُوتِ،
فَلَقِيْتُ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي
بِهِنَّ. فَذَكَرَ: عَصَبِيَّ وَلَحْمِيَّ وَدَمِيَّ
وَشَعْرِيَّ وَبَشَرِيَّ، وَذَكَرَ خَضْلَتَيْنِ.

[راجع: ١١٧]

٦٣١٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ
سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ، عَنْ طَاوُسِينَ،

6317. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا 'Abbās: When the Prophet ﷺ got up at night to offer the night *Salāt* (prayer), he used to say: "Allāhumma lakal-hamdu, Anta nūr-us-

(1) (H. 6316) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) (H. 6316) The brain and the bones.

samāwātī wal-aḍī wa man fihinna. Wa lakal-hamdu, Anta qayyimūs-samāwātī wal-arḍī wa man fihinna. Wa lakal-hamdu, Antal-haqqu, wa wa'duka haqqun, wa qauluka haqqun, wa liqā'uka haqqun, wal-jannatu haqqun, wan-nāru haqqun, was-sā'atu haqqun, wan-nabiyyuna huqqun, wa Muḥammadun haqqun. Allāhumma luka aslamtu, wa 'alaika tawakkaltu, wa bika āmantu, wa ilaika anabtu, wa bika khāsamtu, wa ilaika hākamtu, faghfirlī mā qaddamtu wa mā akhhartu, wa mā asrartu, wa mā a'lantu. Antal-muqaddimu, wa Antal-mu'akhkhiru. Lā ilāha illā Anta (or lā ilāha ghairuka)"⁽¹⁾

عن ابن عباس: كان النبي ﷺ إذا قام من الليل يتهدّد قال: «اللَّهُمَّ لِكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، رَقْوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، رَتْبُيُونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ أَمْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَّمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَثُ، وَمَا سَرَّتُ وَمَا أَعْلَنْتُ. أَنْتَ الْمُقْدَمُ وَأَنْتَ الْمُؤْخَرُ، لَا إِلَهَ إِلَّا أَنْتَ، أُوْ: لَا إِلَهَ غَيْرُكَ». [راجع: ١١٢٠]

(١١) بَابُ التَّكْبِيرِ وَالتَّسْبِيحِ عِنْ المَنَام

٦٣١٨ - حدثنا سليمان بن حرب: حدثنا شعبة، عن الحكم،

(11) CHAPTER. Saying *Takbîr* (*Allâhu Akbar*) and *Tasbîh* (*Subhân Allâh*) on going to bed.

6318. Narrated 'Alī: Fāṭima complained about the blisters on her hand because of using a millstone. She

(1) (H. 6317) O Allâh! All the praises and thanks be to You; You are the Light of the heavens and the earth and whatever is in them, and all the praises and thanks be to You. You are the Keeper of (One Who looks after) the heavens and the earth and whatever is in them, and all praises and thanks be to You; You are the Truth, and Your Promise is true, and Your Sayings are true, and the Meeting with You is the truth and the Paradise is the truth, and Hell is the truth, and the Hour is the truth, and the Prophets are true, and Muhammad (Allâh's Messenger ﷺ) is the truth. O Allâh! I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Orders I rule, so please forgive my past, present and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and You are the One Who delays them. None has the right to be worshipped but You (or: None has the right to be worshipped other than You).

went to ask the Prophet ﷺ for a servant, but she did not find him (at home) and had to inform ‘Āishah of her need. When he came, ‘Āishah informed him about it. ‘Alī added: The Prophet ﷺ came to us when we had gone to our beds. When I was going to get up, he said, “Stay in your places,” and sat between us, till I felt the coolness of his feet on my chest. The Prophet ﷺ then said, “Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say ‘Allāhu-Akbar’ thirty-four times, and ‘Subhān Allāh’ thirty-three times, and ‘Alhamdu lillāh’ thirty-three times; for that is better for you than a servant.” [Ibn Sīrīn said, “‘Subhān Allāh’ (is to be said for) thirty-four times.”]

عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَكَّتْ مَا تَلَقَّى فِي يَدِهَا مِنَ الرَّحْمَى فَأَتَتِ النَّبِيَّ ﷺ سَسْأَلُهُ خَادِمًا فَلَمْ تَجِدْهُ فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ، قَالَ: فَجَاءُنَا وَقَدْ أَخْدَنَا مَضَاجِعَنَا، فَدَفَعْتُ أَقْوَمُ. فَقَالَ: «مَكَانِلِكِ»، فَجَلَسَ يَبْيَنُنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَذْلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟ إِذَا أَوْتَيْنَا إِلَيْ فِرَاشَكُمَا، أَوْ أَخْدَنَا مَضَاجِعَكُمَا، فَكَبِرَا أَرْبَعاً وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثَةً وَثَلَاثِينَ، وَاحْمَدا ثَلَاثَةً وَثَلَاثِينَ. فَهَذَا خَيْرٌ لَكُمَا مِنْ خَادِمٍ». وَعَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنْ أَبْنِ سِيرِينَ قَالَ: الْسَّبِيلُ أَرْبَعُ وَثَلَاثُونَ.

[راجع: ٣١١٣]

(١٢) بابُ التَّعُوذِ وَالقراءةِ عِنْدَ المَنَامِ

٦٣١٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: حَدَّثَنِي عَقِيلٌ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدِهِ وَقَرَأَ بِالْمُعَوَّذَاتِ وَمَسَحَ بِهَا جَسَدَهُ. [راجع: ٥٠١٧]

(١٢) بابُ :

٦٣٢٠ - حَدَّثَنَا أَخْمَدُ بْنُ يُونُسَ:

(13) CHAPTER:

6320. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “When anyone of you

go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: ‘*Bismika Rabbi wada’tu janbi, wa bika arfa’uhū, in amsakta nafṣī farhamhā, wa in arsaltahā fahfazhā bimā tahfazu bihī ‘ibādakaš-ṣāliḥīn.*’”⁽¹⁾

حدَّثَنَا رُهْبَرٌ: حدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِإِدَارَخَلَةٍ إِذَا رَأَوْهُ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي، وَبِكَ أَرْفَعُ، إِنْ أَمْسَكْتَ نَفْسِي فَازْهَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عَبْدُ الصَّالِحِينَ». تَبَعَّهُ أَبُو ضَمْرَةُ، وَإِسْمَاعِيلُ بْنُ زَكَرِيَاً، عَنْ عُبَيْدِ اللَّهِ وَقَالَ يَحْيَى بْنُ سَعِيدٍ وَبِشْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. رَوَاهُ مَالِكٌ وَابْنُ عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [انظر: ٧٣٩٣]

(14) CHAPTER. Invocation in the middle of the night.

6321. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, ‘(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

٦٣٢١ - حدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حدَّثَنَا مَالِكٌ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَغْرِيِّ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَقِنُ

(1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

forgiveness that I may forgive him'?"⁽¹⁾

[See Vol. 2, *Hadith* No. 1145]

ثُلُثُ اللَّلَّيِ الْآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي
فَأَسْتَجِيبُ لَهُ، مَنْ يَسْأَلُنِي فَأُغْطِيهُ،
مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ».

[راجع: ١١٤٥]

(15) CHAPTER. What to say when going to the lavatory.

6322. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Whenever the Prophet ﷺ went to the lavatory, he used to say: "Allāhumma innī a'ūdhu bika minal-khubthi wal-khabā'iḥ"⁽²⁾

(١٥) بَابُ الدُّعَاءِ عِنْدَ الْخَلَاءِ

٦٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ». [راجع: ١٤٢]

(١٦) بَابُ ما يَقُولُ إِذَا أَضَبَحَ

(16) CHAPTER. What to say when one gets up in the morning.

6323. Narrated Shāfi'ah bin Aus: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: 'Allāhumma Anta Rabbī, lā ilāha illā Anta, khalaqtanī wa ana 'abā..ka, wa ana 'alā 'ahdika wa w..dikā māstaqta'tu. Abū'u laka bini'matik' .. abū'u laka bidhanbī faghfirli, fainnahū lā yaghfirudh-dhunūbā illā Anta.

٦٣٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ رُزْيَعَ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرْيَدَةَ، عَنْ بُشِيرِ بْنِ كَعْبٍ، عَنْ شَادَّاً بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «سَيِّدُ الْاسْتِغْفارِ: اللَّهُمَّ

(1) (H. 6321)"*Sifāt Allāh*" (Qualities of Allāh)

All what has been revealed in Allāh's Book [the Qur'aan] as regard the "Sifāt". Qualities of Allāh like His Face, Eyes, Hands, Shins, (Legs), His coming, His *Istawa* (rising) over His Throne and His other Qualities or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Ahadīth* (narrations) as regards His Qualities like [Nuzul], His Descent or His laughing and others, the religious scholars of the Qur'aan and the *Sunna* believe in these qualities of Allāh and they confirm that these are really His Qualities, without *Ta'wil* (interpreting their meanings into different things) or *Tashbih* (giving resemblance or similarity to any of the creatures) or *Ta'til* (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes, or Hands, or Shins for Allāh). These Qualities befit or suit only Allāh Alone, and He does not resemble any of (His) creatures. As Allāh's Statement (in the Qur'aan): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer". (V.42:11) (2) "There is none comparable unto Him." (V.112:4)

(2) (H. 6322)'O Allāh! I seek refuge with You from the bad and evil things.'

A'ūdhu bika min sharri mā sana'tu.⁽¹⁾ If somebody recites this invocation during the night, and if he should die then, he will enter Paradise (or he will be from the people of Paradise), and if he recites it in the morning, and if he should die on the same day, he will have the same fate (i.e., will enter Paradise)."

[See *Hadith* No. 6306.]

أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي
وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ. أَبُوءُ لَكَ بِنَعْمَتِكَ،
وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، إِنَّهُ لَا
يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ. أَعُوذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ. إِذَا قَالَ حِينَ يُمْسِي
فَمَا تَدَخَّلَ الْجَنَّةَ أَوْ كَانَ مِنْ أَهْلِ
الْجَنَّةِ، إِذَا قَالَ حِينَ يُصْبِحُ فَمَا
مِنْ يَوْمٍ مِثْلُهُ». [راجع: ٦٣٠٦]

6324. Narrated Hudhaifa: Whenever the Prophet ﷺ intended to go to bed, he would recite, "Bismika Allāhumma amūtu wa ahyā (With Your Name, O Allāh, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lillāhil-ladhi ahyānā ba'da mā amātanā wa ilaihin-nushūr (All the praises and thanks be to Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.)"

٦٣٢٤ - حَدَّثَنَا أَبُو نُعَيْمٌ: حَدَّثَنَا سُقِيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِي بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنْتَمِي قَالَ: «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا». وَإِذَا اسْتَيقَظَ مِنْ مَنَامِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ الشُّورُ». [راجع: ٦٣١٢]

6325. Narrated Abū Dhar: Whenever the Prophet ﷺ lay on his bed, he used to say, "Allāhumma bismika amūtu wa ahyā," and when he woke up he would say, "Al-hamdu lillāhil-ladhi ahyānā ba'da mā amātanā, wa ilaihin-nushūr."⁽²⁾

٦٣٢٥ - حَدَّثَنَا عَبْدُانُ، عَنْ أَبِي حَمْزَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِي بْنِ حِرَاشٍ، عَنْ حَرَشَةَ بْنِ الْحُرَّ، عَنْ أَبِي ذِرَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَحَدَ مَضَجَعَهُ مِنَ اللَّيلِ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا»، فَإِذَا اسْتَيقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا

(1) (H. 6323) 'O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins; so please forgive them, as no one can forgive sins except You. And I seek refuge in You from all the evil I have done.'

(2) (H. 6325) See *Hadith* 6324.

بعدَمَا أَمَّاَنَا وَإِلَيْهِ الشُّورُ». [انظر:]

[٧٣٩٥]

(17) CHAPTER. Invocation during the Salāt (prayer).

(١٧) بَابُ الدُّعَاءِ فِي الصَّلَاةِ

6326. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ : عَنْ أَبِيهِ أَبُو Bakr Aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ : said to the Prophet ﷺ, “Teach me an invocation with which I may invoke (Allāh) in my Salāt (prayer).” The Prophet ﷺ said, “Say: *Allāhumma innī zalamtu nafṣī ḥulmān kathiran wa lā yaghfirudh-dhunūba illā Anta, faghfirli maghfiratan min ‘indika, warhamni, innaka Antal-Ghafūr-ur-Rāḥīm.*”^(١)

٦٣٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْيَتْمَةُ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْحَسِيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، عَنْ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: عَلِمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاةِي، قَالَ: قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ثُلَّمْتَنِي كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

وقال عُمَرُو، عَنْ يَزِيدِ، عَنْ أَبِي الْحَسِيرِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنِ عَمْرُو: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ ﷺ: [٤٨٣]. [راجع: ٤٨٣]

6327. Narrated Āishah : The Verse :

“...And offer your Salāt (prayer) neither aloud nor in a low voice...” (V.17:110) was revealed as regards invocation.

٦٣٢٧ - حَدَّثَنَا عَلَيْهِ: حَدَّثَنَا مَالِكُ بْنُ سَعْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ: وَلَا يَهْمِرْ بِصَلَاكَ وَلَا تُخَافِتْ بِهَا» أُنْزِلَتْ فِي الدُّعَاءِ. [راجع: ٤٧٢٣]

6328. Narrated ‘Abdullāh : We used to say in the Salāt (prayer): “As-Salām be on Allāh, As-Salām be on so-and-so.” One day the Prophet ﷺ told us, “Allāh

٦٣٢٨ - حَدَّثَنَا عُثْمَانَ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

^(١) (H. 6326) ‘O Allāh! I have done great wrong (injustice) to myself, and there is nobody who forgives except You, so please forgive me with forgiveness from You, and be Merciful to me, as You are the Oft-Forgiving, Most Merciful.’

Himself is *As-Salām*; when anyone of you sits during his *Salāt* (prayer) (in sitting posture), he should say: ‘*At-tahiyātūl-lāhi*,’ up to ‘*As-salihin*,’ (All the compliments are for Allāh... up to ... righteous people) for when he recites this then he says his *Salām* to all the righteous people present in the heavens and on the earth. Then he should say, ‘I testify that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), and that Muhammad is His slave and His Messenger,’ and then he can select whatever he likes to glorify (Allāh’s) Praises.” [See Vol. 1, *Hadith* No. 831]

(18) CHAPTER. The invocation after the *Salāt* (prayer).

6329. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The people said, “O Allāh’s Messenger! The rich people have got the highest degrees of prestige and permanent pleasures (in this life and the life to come in the Hereafter).” The Prophet ﷺ asked, “How is that?” They said, “The rich offer *Salāt* (prayer) as we offer *Salāt*, and strive in Allāh’s Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise).” He said, “Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite ‘*Subḥān Allāh*’ ten times, and ‘*Al-Hamdu lillāh*’ ten times, and ‘*Allāhu Akbar*’ ten times after every *Salāt*. ”

قالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانِ، فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَيُقُلُّ: التَّحْمِيدُ لِلَّهِ - إِلَى قَوْلِهِ: الصَّالِحِينَ، فَإِذَا قَالُوهَا أَصَابَ كُلَّ عَبْدٍ لَهُ فِي السَّمَاءِ وَالْأَرْضِ صَالِحٌ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَحِيزُ مِنَ الثَّنَاءِ مَا شَاءَ». [راجع: ٨٣١]

(١٨) بَابُ الدُّعَاءِ بَعْدَ الصَّلَاةِ

٦٣٢٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا وَرْقَاءُ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ وَالْعِيْمِ الْمُقْبِمِ، قَالَ: «كَيْفَ ذَاكُ؟» قَالَ: صَلَّوَا كَمَا صَلَّيْنَا، وَجَاهَدُوا كَمَا جَاهَدْنَا، وَأَنْفَقُوا مِنْ فُضُولِ أَمْوَالِهِمْ وَلَيْسَتْ لَنَا أَمْوَالٌ، قَالَ: «أَفَلَا أَخْبِرُكُمْ بِأَمْرٍ تُدْرِكُونَ مِنْ كَانَ قَبْلَكُمْ، وَسَيَقُولُنَّ مِنْ جَاءَ بَعْدَكُمْ، وَلَا يَأْتِي أَحَدٌ بِمِثْلِ مَا جَعْلْتُمْ بِهِ إِلَّا مِنْ جَاءَ بِمِثْلِهِ؟ سُبْسِحُونَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتَحْمَدُونَ عَشْرًا، وَتُكَبِّرُونَ عَشْرًا». تَابَعَهُ عَبْيُدُ اللَّهِ ابْنُ عُمَرَ، عَنْ سُمَيِّ. وَرَوَاهُ ابْنُ عَجْلَانَ، عَنْ سُمَيِّ وَرَجَاءِ بْنِ حَيْوَةَ.

ورواه جرير، عن عبد العزيز بن رفيع، عن أبي صالح، عن أبي الدرداء. ورواوه سهيل، عن أبيه، عن أبي هريرة عن النبي ﷺ.

[راجع: ٨٤٣]

6330. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba : Al-Mughīra wrote to Mu'āwiya bin Abū Sufyān that Allāh's Messenger ﷺ used to say at the end of every Salāt (prayer) after the Taslīm: "Lā ilāha illallāhu wāhdahū, lā sharīka lahū; lahul-mulku, wa lahul-hamdu, wa Huwa 'alā kulli shai'in Qadīr. Allāhumma lā māni'a limā a'taita, wa lā mu'tiyya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jaddu".⁽¹⁾

٦٣٣٠ - حَدَّثَنَا قُتْيَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ وَرَادَ مَوْلَى الْمُغَيْرَةِ بْنِ شَعْبَةَ قَالَ: كَتَبَ الْمُغَيْرَةُ إِلَى مَعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ: «إِلَّا اللَّهُ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَا الْمُلْكُ، وَلَا الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَغْطَيْتَ، وَلَا مُعْطَى لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ». وَقَالَ شَعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَيَعْتُ الْمُسَيْبَ. [راجع: ٨٤٤]

(19) **CHAPTER. The Statement of Allāh** بارك الله تعالى وتعالى :
“...And invoke Allāh for them...” (V.9:103)
And whoever prefers his brother (Muslim) to himself in his invocation.
Abū Mūsa said: The Prophet ﷺ said, “O Allāh! Forgive ‘Ubaid Abū ‘Amir. O Allāh! Forgive the sins of ‘Abdullāh bin Qais.”

٦٣٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعَبْدِي أَبِي عَامِرٍ، اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ فَيْضَنَّ دَنْبَهُ».

6331. Narrated Salama bin Al-Akwa' : We

(1) (H. 6330) None has the right to be worshipped but Allāh, the One Who has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. O Allāh! There is none who can withhold what You give, and there is no one who can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions.'

went out with the Prophet ﷺ to Khaibar. A man among the people said, "O 'Āmir! Will you please recite to us some of your poetry?" So 'Āmir got down and started chanting among them saying, "By Allāh! Had it not been for Allāh, we would not have been guided." 'Āmir also said other poetic verses which I do not remember. Allāh's Messenger ﷺ said, "Who is this (camel) driver?" The people said, "He is 'Āmir bin Al-Akwa'." He said, "May Allāh bestow His Mercy on him." A man from the people said, "O Allāh's Messenger! Would that you let us enjoy his company longer."⁽¹⁾ When the people (Muslims) lined up, the battle started, and 'Āmir was struck with his own sword (by chance) by himself, and he died. In the evening, the people made a large number of fires (for cooking meals). Allāh's Messenger ﷺ said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allāh's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so."

[See Vol. 5, *Hadīth* No. 4196]

يَحْمَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدَ مَوْلَى
سَلَمَةً: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعَ قَالَ:
خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْرِ فَقَالَ
رَجُلٌ مِّنَ الْقَوْمِ: أَيَا عَامِرُ لَوْ أَسْمَعْتَنَا
مِنْ هُنَاتِكَ فَنَزَلَ يَحْدُو بِهِمْ يُذَكِّرُ:
تَالَّهُ لَوْلَا اللَّهُ مَا اهْتَدَنَا، وَذَكَرَ شِعْرًا
غَيْرَ هَذَا، وَلَكِنِي لَمْ أَحْفَظْهُ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ هَذَا السَّائِقُ؟»
قَالُوا: عَامِرُ بْنُ الْأَكْوَعَ قَالَ:
«بِرَحْمَةِ اللَّهِ»، فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ:
يَا رَسُولَ اللَّهِ، لَوْلَا مَتَعَنَّتَا بِهِ، فَلَمَّا
صَافَ الْقَوْمُ قَاتَلُوهُمْ، فَأُصْبِيَ عَامِرٌ
بِقَائِمَةِ سَيِّفِ تَفْسِيهِ فَمَاتَ فَلَمَّا أَنْسَوَا
أُوْقَدُوا نَارًا كَثِيرًا، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا هَذِهِ النَّارُ؟ عَلَى أَيِّ شَيْءٍ
تُوقَدُونَ؟» قَالُوا: عَلَى حُمُرٍ إِنْسِيَّةٍ،
فَقَالَ: «هَرِيقُوا مَا فِيهَا وَأَكْبِرُوهَا».
قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ، أَلَا نَهُرِيقُ مَا
فِيهَا وَأَعْسِلُهَا؟ قَالَ: «أُو ذَاكَ».

[راجع: ٢٤٧٧]

6332. Narrated Ibn Abī Aufā: Whenever a man brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allāh! Bestow Your Blessings upon the family of Abī Aufā."

٦٣٣٢ - حَدَّثَنَا مُسْلِمٌ قَالَ:
حَدَّثَنَا شَعْبَةُ، عَنْ عَمْرِو قَالَ: سَمِعْتُ
ابنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ رَجُلٌ بِصَدَقَتِهِ
قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانِ»،
فَأَتَاهُ أَبِي فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ
أَبِي أَوْفَى» [راجع: ١٤٩٧]

(1) (H. 6331) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred.

6333. Narrated Jarīr: Allāh's Messenger ﷺ said to me, "Will you relieve me from Dhul-Khalasa?" Dhul-Khalasa was a *Nusub* (an idol, etc.) which the people used to worship and it was called *Al-Ka'bah Al-Yamāniya*. I said, "O Allāh's Messenger! I am a man who can't sit firm on horses." So he stroke my chest (with his hand) and said, "O Allāh! Make him firm and make him a guide and well-guided man." So I went out with fifty (men) from my tribe of Ahmas. (The subnarrator, Sufyān, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") And came to Dhul-Khalasa and burnt it, and then came to the Prophet ﷺ and said, "O Allāh's Messenger! I have not come to you till I left it like a camel with a skin disease." The Prophet ﷺ then invoked good upon Ahmas and their cavalry (fighters).

[See Vol. 5, *Hadith* No. 4357]

٦٣٣٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْبَيْنِ قَالَ: سَمِعْتُ جَرِيرًا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ؟ وَهُوَ نُصْبٌ كَانُوا يَعْبُدُونَهُ يُسَمِّي الْكَعْبَةَ الْيَمَانِيَّةَ، فَلَمَّا يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ لَا أَئْتُ عَلَى الْحَيْلِ، فَصَلَّكَ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا». قَالَ: فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَخْمَسَ مِنْ قَوْمِي - وَرُبُّمَا قَالَ سُفْيَانُ: فَانْظَلَقْتُ فِي عُصْبَةٍ مِنْ قَوْمِي - فَأَتَيْتُهَا فَأَحْرَقْتُهَا، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَاللَّهُ مَا أَتَيْتُكَ حَتَّى تَرْكَتُهَا مِثْلَ الْجَمِيلِ الْأَجْرَبِ، فَدَعَا لِأَخْمَسَ وَخَيْلِهَا.

[راجع: ٣٠٢٠]

6334. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Umm Sulaim said to the Prophet ﷺ, "Anas is your servant." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring, and bless (for him) whatever you give him."

٦٣٣٤ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَّسًا قَالَ: قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ: أَنْسٌ خَادِمُكَ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ». [راجع: ١٩٨٢]

6335. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ heard a man reciting (the Qur'ān) in the mosque. He said, "May Allāh bestow His Mercy on him, as he made me remember such and such Verse which I had missed in such and such *Sūrah*."

٦٣٣٥ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَاشِرَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ: «رَحِمْهُ اللَّهُ، لَقَدْ

أذكُرني كذا وَكذا آيةً أُسقِطُّها في
سُورَةٍ كذا وَكذا». [راجع: ٢٦٥٥]

٦٣٣٦ - حَدَّثَنَا حَمْضُ بْنُ عُمَرَ:
حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ
النَّبِيُّ ﷺ قَسْمًا فَقَالَ رَجُلٌ: إِنَّ هَذِهِ
لِقِسْمَةٍ مَا أُرِيدُ بِهَا وَجْهُ اللَّهِ، فَأَخْبَرْتُ
النَّبِيَّ ﷺ فَغَضِبَ حَتَّى رَأَيْتُ الْعَصَبَ
فِي وَجْهِهِ وَقَالَ: «يَرْحَمُ اللَّهُ مُوسَى
لَقَدْ أُوذَى بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ».

[راجع: ٣١٥٠]

(٢٠) بَابُ ما يُكَرَّهُ مِنَ السَّجْعِ فِي
الدُّعَاءِ

٦٣٣٧ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ
بْنِ السَّكِينِ: حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ
أَبُو حَبِيبٍ: حَدَّثَنَا هَارُونُ الْمُقْرِئُ:
حَدَّثَنَا الرَّبِيعُ بْنُ الْخَرِبَتِ، عَنْ
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَ
النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبِيَتْ
فَمَرَّتَينِ، فَإِنْ أَكْثَرْتَ فَثَلَاثَ مَرَّاتٍ.
وَلَا تُؤْمِنَ النَّاسُ هَذَا الْقُرْآنَ فَلَا
أُفَسِّكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ
مِنْ حَدِيثِهِمْ فَتَقْصُّ عَلَيْهِمْ فَتَقْطَلُ
عَلَيْهِمْ حَدِيثُهُمْ فَتَمْلِئُهُمْ، وَلَكِنْ أَنْصِتْ
إِذَا أَمْرُوكَ فَحَدِيثُهُمْ وَهُمْ يَشْتَهُونَهُ
وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَبِيهِ،
فَإِنِّي عَهَدْتُ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ
لَا يَقْعُلُونَ إِلَّا ذَلِكَ الْاجْتِنَابَ.

6336. Narrated 'Abdullah: The Prophet ﷺ divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allāh." When I informed the Prophet ﷺ about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was annoyed with more than this, yet he remained patient."

(20) CHAPTER. What rhymed prose is disapproved in invocations.

6337. Narrated 'Ikrima: Ibn 'Abbās said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people get bored with this Qur'aan. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allāh's Messenger ﷺ and his Companions always avoided it."

(21) CHAPTER. One should appeal to Allāh with determination, for nobody can force Him against His Will.

6338. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "When anyone of you appeal to Allāh for something, he should ask with determination and should not say, 'O Allāh, if You wish, give me', for nobody can force Allāh to do something against His Will."

6339. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "None of you should say: 'O Allāh, forgive me if You wish; O Allāh, be Merciful to me if You wish,' but he should always appeal to Allāh with determination, for nobody can force Allāh to do something against His Will."

(22) CHAPTER. One's invocation is granted (or accepted or responded to) by Allah if one does not show impatience.

6340. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "The invocation of anyone of you is granted (or accepted or responded to by Allāh) if he does not show impatience (by saying, 'I invoked Allāh but my request has not been granted')."

(23) CHAPTER. The raising of the hands on invoking (Allāh).

And Abū Müsa said, "The Prophet ﷺ invoked (Allāh) and raised his hands (so high

لَا يَعْزِمُ الْمَسَأَةَ فَإِنَّهُ لَا مُكَرَّهٌ لَهُ" (٢١) بَابٌ :

٦٣٣٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلَا يَعْزِمُ الْمَسَأَةَ وَلَا يَقُولُنَّ: اللَّهُمَّ إِنْ شِئْتْ فَأَعْطِنِي، فَإِنَّهُ لَا مُسْتَكِرَةَ لَهُ». [انظر: ٧٤٦٤]

٦٣٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنَ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتْ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتْ، لَا يَعْزِمُ الْمَسَأَةَ فَإِنَّهُ لَا مُسْتَكِرَةَ لَهُ». [انظر: ٧٤٧٧]

٦٣٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي عُبَيْدَ مَوْلَى أَبِنِ أَزْهَرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجِبْ لِي» (٢٢) بَابٌ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي عُبَيْدَ مَوْلَى أَبِنِ أَزْهَرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجِبْ لِي» (٢٣) بَابٌ رَفَعَ الْأَيْدِي فِي الدُّعَاءِ،

وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ ﷺ

that) I saw the whiteness of his armpits."

And Ibn 'Umar said, "The Prophet ﷺ raised his hands and said, 'O Allāh! I am clear of what Khalid has done'."

6341. Narrated Anas, "The Prophet ﷺ raised his hands (in invocation) till I saw the whiteness of his armpits."

(24) CHAPTER. To invoke Allāh while not facing the *Qiblah*.

6342. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ While the Prophet ﷺ was delivering a *Khuṭba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! Invoke Allāh to bless us with rain." (The Prophet ﷺ invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach his home. It kept on raining till the next Friday when the same man, or another man, got up and said (to the Prophet ﷺ), "Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet ﷺ said, "O Allāh! Let it rain around us and not on us." Then the clouds started dispersing around Al-Madīna and rain ceased to fall on the people of Al-Madīna.

(25) CHAPTER. To invoke Allāh while facing the *Qiblah*.

6343. Narrated 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ went out to his

صَنْعَ خَالِدٌ .

٦٣٤١ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ الْأَوْسِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَشَرَبْكَ سَمِيعًا أَنَّاسًا عَنِ النَّبِيِّ ﷺ: رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بِيَاضَ إِبْطِيلِهِ . [رَاجِعٌ: ١٠٣١]

(24) بَابُ الدُّعَاءِ غَيْرَ مُسْتَقِلٍّ القِبْلَةِ

٦٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَخْبُوبٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فَتَادَةَ، عَنْ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْنُوا النَّبِيِّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَتَغَيَّمَتِ السَّمَاءُ وَمُطْرَنَا حَتَّىٰ مَا كَادَ الرَّجُلُ يَصْلُ إِلَى مَنْزِلِهِ فَلَمْ تَرُدْ نُمَطْرٌ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ. فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا فَقَدْ غَرَقْنَا، فَقَالَ: «اللَّهُمَّ حَوَّلْنَا وَلَا عَلَيْنَا». فَجَعَلَ السَّحَابُ يَتَقَطَّعُ حَوْلَ الْمَدِينَةِ وَلَا يُمَطِّرُ أَهْلَ الْمَدِينَةِ .

[رَاجِعٌ: ٩٣٢]

(25) بَابُ الدُّعَاءِ مُسْتَقِلٍّ القِبْلَةِ

٦٣٤٣ - حَدَّثَنَا مُوسَى بْنُ

Musallā (praying place) to offer the *Salāt* (prayer) of *Istisqā*. He invoked Allāh for rain and then faced the *Qiblah* and turned his *Ridā'* (upper garment) inside out.

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.

6344. Narrated Anas رضي الله عنه: My mother said, "O Allāh's Messenger! Please invoke Allāh on behalf of your servant." He said, "O Allāh! Increase his wealth and children, and bestow Your Blessing on whatever you give him."

(27) CHAPTER. To invoke Allāh at a time of distress.

6345. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ used to invoke Allāh at the time of distress, saying, "Lā ilāha illallāhul-*Azīmul-Halīm*, lā ilāha illallāhu Rabbus-Samawāti wal-ardī wa Rabbul-'arshil-azīm."⁽¹⁾

6346. Narrated Ibn 'Abbās رضي الله عنهما:

إسماعيل: حدثنا وهب: حدثنا عمرُ بْنُ يَحْيَى، عَنْ عَبَادِ بْنِ تَوْبِيمْ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى هَذَا الْمُصَلَّى يَسْتَسْقِي فَدَعَا وَاسْتَسْقَى ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ . [راجع: ١٠٥٥]

(٢٦) باب دعوة النبي ﷺ لخادمه بطول العمر وبكثرة ماله

٦٣٤٤ - حدثنا عبد الله بن أبي الأسود: حدثنا حرمي: حدثنا شعبة عن قتادة، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خَادِمُكَ ادْعُ اللَّهَ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ» . [راجع: ١٩٨٢]

(٢٧) باب الدعاء عند الكرب

٦٣٤٥ - حدثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حدثنا هشام: حدثنا قتادة، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُونَ عِنْدَ الْكَرْبَلَةِ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ» .

[انظر: ٦٣٤٦، ٧٤٢٦، ٧٤٢١]

٦٣٤٦ - حدثنا مُسَدَّدٌ: حدثنا

(1) (H. 6345) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.

Allāh's Messenger ﷺ used to say at a time of distress, "Lā ilāha illallāhul-Azīmul-Halīm. Lā ilāha illallāhu Rabbul-arshil-Azīm. La ilāha illallāhu Rabbus-samāwāti wa Rabbul-ardī, wa Rabbul-'arshil karīm."⁽¹⁾

يَخْبِرُ، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ،
عَنْ قَاتَادَةَ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ ابْنِ عَتَّابٍ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ
عِنْدَ الْكَرْبِ : «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ
الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ
وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ
الْكَرِيمُ». وَقَالَ وَهْبٌ : حَدَّثَنَا شَعْبَةُ،
عَنْ قَاتَادَةَ مُثْلَهُ . [راجع: ٦٣٤٥]

(٢٨) بَابُ التَّعْوِذِ مِنْ جَهَدِ الْبَلَاءِ

(28) CHAPTER. To seek refuge with Allāh from the difficult moments of a calamity.

6347. Narrated Abū Hurairah رضي الله عنه عن Allāh's Messenger ﷺ used to seek refuge with Allāh from the difficult moments of a calamity and from being overtaken by *Ash-Shaq'a'* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, "This narration contained three items only, but I added one. I do not know which one that was."⁽²⁾

(29) CHAPTER. The invocation of the Prophet ﷺ, "O Allāh! (Let me join) the Highest Companions." (See Qur'ān V.4:69)

6348. Narrated 'Aishah رضي الله عنها : When Allāh's Messenger ﷺ was healthy, he used to say, "No Prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death

٦٣٤٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ : حَدَّثَنَا سُفِينَانُ : حَدَّثَنِي سُمَيْهُ ،
عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ :
كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهَدِ
الْبَلَاءِ ، وَدَرَكِ السُّقَاءِ ، وَسَوْءِ الْفَضَاءِ
وَشَمَائِيَّةِ الْأَعْدَاءِ . قَالَ سُفِينَانُ :
الْحَدِيثُ ثَلَاثٌ زِدْتُ أَنَا وَاحِدَةً لَا
أُدْرِي أَيْتُهُنَّ هِيَ . [انظر: ٦٦١٦]

(٢٩) بَابُ دُعَاءِ النَّبِيِّ ﷺ : «اللَّهُمَّ رَفِيقَ الْأَعْلَى»

٦٣٤٨ - حَدَّثَنَا سَعِيدُ بْنُ عَفْنَى
قَالَ : حَدَّثَنَا الْلَّيْثُ قَالَ : حَدَّثَنِي
عَقِيلٌ ، عَنْ ابْنِ شَهَابٍ : أَخْبَرَنِي

- (1) (H. 6346) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.
- (2) (H. 6347) From other sources it seems that the expression 'the malicious joy of enemies' is the item added by Sufyān.

approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allāh! (Let me join) the Highest Companions." I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., "O Allāh! (Let me join) the Highest Companions."

(30) CHAPTER. The invocation for death or life.

6349. Narrated Qais: I came to Khabbāb who had been branded with seven brands⁽¹⁾ and he said, "Had Allāh's Messenger ﷺ not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

6350. Narrated Qais: I came to Khabbāb who had been branded with seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

سَعِيدُ بْنُ الْمُسَيْبِ وَعَزْرُوَةُ بْنُ الزَّبِيرِ فِي رِجَالٍ مِّنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: لَمْ يُقْبَصْ نَبِيٌّ فَطَحْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخْبِرُ، فَلَمَّا نَزَلَ بِهِ وَرَأَسَهُ عَلَى فَخِذِي غُشْيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْبَ ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقُ الْأَعْلَى»، قُلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ. قَالَتْ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمُ بِهَا: «اللَّهُمَّ الرَّفِيقُ الْأَعْلَى». [راجع: ٤٤٣٥]

(٣٠) بَابُ الدُّعَاءِ بِالْمَوْتِ وَالْحَيَاةِ

٦٣٤٩ - حَدَّثَنِي مُسَدِّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: أَتَيْتُ خَبَابًا وَقَدِ اكْتَوَى سَبْعًا قَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

٦٣٥٠ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: أَتَيْتُ خَبَابًا وَقَدِ اكْتَوَى سَبْعًا فِي بَطْنِهِ فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

[راجع: ٥٦٧٢]

(1) (H. 6349) As a treatment of an ailment he was suffering from.

6351. Narrated Anas : رَمَضَنْ أَنَسُ بْنُ سَلَامٍ : Allāh's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen on him, and if he cannot, but long for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'"

٦٣٥١ - حَدَّثَنِي أَبْنُ سَلَامٍ : أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيْهِ عَنْ عَبْدِ
الْعَزِيزِ بْنِ صَهْيَبٍ، عَنْ أَنَسِ رَضِيَ
اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«لَا يَتَمَيَّنُ أَحَدُكُمُ الْمَوْتَ إِلَصْرُ نَزَلَ
بِهِ، فَإِنْ كَانَ لَا يُدْمَدِمَ لِلْمَوْتِ
فَلِيَقُلْ: اللَّهُمَّ أَحِينِي مَا كَانَتِ الْحَيَاةُ
خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْمَوْتُ
خَيْرًا لِي». [راجع: ٥٦٧١]

(٣١) بَابُ الدُّعَاءِ لِلصَّبِيَانِ بِالْبَرَكَةِ
وَمَسَحِ رُؤْسِهِمْ،

وَقَالَ أَبُو مُوسَىٰ: وُلَدَ لِي مَوْلُودٌ
وَدَعَاهُ اللَّهُي بِالْبَرَكَةِ.

٦٣٥٢ - حَدَّثَنَا فَطِيهُ بْنُ سَعِيدٍ:
حَدَّثَنَا حَاتِمٌ، عَنِ الْجَعْدِ بْنِ عَبْدِ
الرَّحْمَنِ قَالَ: سَعَفْتُ السَّائِبَ بْنَ
يَزِيدَ يَقُولُ: ذَهَبْتُ بِي خَاتَمِي إِلَى
رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ
إِنَّ أَبْنَ أَخْتِي وَجْعَ، فَمَسَحَ رَأْسِي
وَدَعَاهُ بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبَ مِنْ
وَضُوئِهِ ثُمَّ قَمَثَ خَلْفَ ظَهِيرَهُ فَنَظَرَتْ
إِلَى خَاتَمِهِ بَيْنَ كَتْفَيْهِ مِثْلَ زِرَّ
الْحَاجَلَةِ. [راجع: ١٩٠]

٦٣٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
يُوسُفَ: حَدَّثَنَا أَبْنُ وَهْبٍ: حَدَّثَنَا
سَعِيدُ بْنُ أَبِي أَيُوبَ، عَنْ أَبِي عَقِيلٍ:
أَنَّهُ كَانَ يَخْرُجُ بِهِ جَهْدُهُ عَبْدُ اللهِ بْنُ
هِشَامٍ مِنَ السُّوقِ، أَوْ إِلَى السُّوقِ،

(31) CHAPTER. To invoke for Allāh's Blessings upon the children, and rubbing their heads (gently with the hand).

And Abū Müsa said, "A boy was born to me, and the Prophet ﷺ invoked for Allāh's Blessing upon it."

6352. Narrated As-Sā'ib bin Yazid : My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My sister's son is sick." So he passed his hand over my head and invoked for Allāh's Blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his *Khatam* (the Seal of Prophethood) between his shoulders (and its size was) like the button of *Al-Hajala* (a big size button of a house tent).

6353. Narrated Abū 'Aqil that his grandfather 'Abdullāh bin Hishām used to take him from the market, or to the market (the narrator is in doubt) and used to buy grain, and when Ibn Az-Zubair and Ibn 'Umar met him, they would say to him. "Let us be your partners (in trading) as the Prophet ﷺ invoked for Allāh's Blessing

upon you." He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

فَيَشْتَرِي الطَّعَامَ، فَيُلْقَاهُ ابْنُ الزُّبَيرِ وَابْنُ عُمَرَ فَيَقُولانِ: أَشْرِكْنَا فِإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكُ بِالْبَرَكَةِ، فَيَشْتَرِي هُمْ فَرِبْعَمَا أَصَابَ الرَّاجِلَةَ كَمَا هِيَ فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ. [راجع: ٢٥٠٢]

٦٣٥٤ - حَدَّثَنَا عَبْدُ التَّبَرِيزِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ وَهُوَ الَّذِي مَعَ رَسُولِ اللَّهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَشِّرِهِمْ.

[راجع: ٧٧]

٦٣٥٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هَشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُؤْتَى بِالصَّبِيَانِ فَيَدْعُو لَهُمْ، فَأَتَيْنَاهُ بِصَبَّرٍ فِي الْمَدِينَةِ ثَوْبَهُ فَدَعَا بِمَا فَاتَّهُ إِيَّاهُ وَلَمْ يَغْسِلُهُ. [راجع: ٢٢٢]

٦٣٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَلَبَةَ بْنِ صُعَيْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ مَسَحَ عَيْنَهُ: أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَاصِنَ يُوتَرُ بِرَكَعَةٍ. [راجع: ٤٣٠٠]

(٣٢) بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

6354. Narrated Maḥmūd bin Ar-Rabi' on whose face Allāh's Messenger ﷺ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who had not yet attained the age of puberty).

6355. Narrated 'Āishah رضي الله عنها: Infants used to be brought to the Prophet ﷺ and he used to invoke for Allāh's Blessings upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

6356. Narrated 'Abdullāh bin Tha'labā bin Ṣu'air whose eye Allāh's Messenger ﷺ had touched, that he had seen Sa'd bin Abī Waqqāṣ offering one *Rak'a* only for the *Witr* prayer.

(32) CHAPTER. *Aṣ-Salāt*⁽¹⁾ upon the Prophet ﷺ.

(1) (Ch. 32) 'O Allāh! Send Your (Graces, Honours, Blessings and Mercy, etc.) upon the Prophet ﷺ.'

6357. Narrated ‘Abdur-Rahmān bin Abī Lailā : Ka'b bin ‘Ujra met me and said, “Shall I give you a present? Once the Prophet ﷺ came to us and we said, ‘O Allāh’s Messenger! We know how to greet you ; but how to send *Salāt* upon you?’ He said, ‘Say: *Allāhumma salli ‘alā Muhammadi, wa ‘alā āli Muhammadi, kamā sallaita ‘alā āli Ibrāhīma, innaka Ḥamīdu n Majīd*. *Allāhumma bārik ‘alā Muhammadi, wa ‘alā āli Muhammadi, kamā bārakta ‘alā āli Ibrāhīma, innaka Ḥamīdu n Majīd’.”⁽¹⁾*

٦٣٥٧ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا الْحَكَمُ قَالَ: سَمِعْتُ عَنْدَ الرَّوَاحِمِ بْنَ أَبِي لَيْلَى قَالَ: لَقِيَنِي كَفْبُ بْنُ عُجْرَةَ قَالَ: أَلَا أَهْدِي لَكَ هَدِيَّةً؟ إِنَّ الَّذِي يَخْرُجُ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ سُلِّمَ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ». [راجع: ٢٣٧٠]

6358. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : We said, “O Allāh’s Messenger! This is (i.e., we know) the greeting to you ; will you tell us how to send *Salāt* on you?” He said, ‘Say: *Allāhumma salli ‘alā Muhammadi ‘abdika wa rasūlikā kamā sallaita ‘alā Ibrāhīma, wa bārik ‘alā Muhammadi wa ‘ala āli Muhammadi kamā bārakta ‘alā Ibrāhīma wa āli Ibrāhīma.”⁽²⁾*

٦٣٥٨ - حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْمَرَّاوزِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَيْبَرٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدَكَ وَرَسُولَكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ». [راجع: ٤٧٩٨]

(1) (H. 6357) ‘O Allāh! Send Your *Salāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad and on Muḥammad’s family (or his followers) as You sent Your *Salāt* on (Prophet) Ibrāhīm’s family (or his followers). O Allāh! Send Your Blessings on Muḥammad and on Muḥammad’s family (or his followers) as You sent Your Blessings on Ibrāhīm’s family. You are indeed Worthy of all praise, full of glory.’

(2) (H. 6358) ‘O Allāh! Send Your *Salāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad, Your slave and Your Messenger as You sent Your *Salāt* on Ibrāhīm, and send Your Blessings on Muḥammad and his family as You sent Your Blessings on (Prophet) Ibrāhīm and Ibrāhīm’s family (or his followers).’

(33) CHAPTER. Can one (ask Allāh) to send *Ṣalāt* on anybody other than the Prophet ﷺ? And the Statement of Allāh : “...And invoke Allāh for them. Verily! Your invocations are a source of security for them...” (V.9:103)

6359. Narrated Ibn Abī Aufā : Whenever somebody brought alms to the Prophet ﷺ he used to say, “*Allāhumma ṣalli ‘alaihi* [O Allāh! Send Your *Ṣalāt* (Graces and Honours, Blessings and Mercy, etc.) on him].” Once when my father brought his alms to him, he said, “O Allāh! Send Your *Ṣalāt* on the family of Abī Aufā.”

6360. Narrated Abū Ḥumaid As-Sā‘idī : The people said, “O Allāh’s Messenger! How should we send *Ṣalāt* on you?” He said, “Say : *Allāhumma ṣalli ‘alā Muḥammadin wa azwājihī wa dhurriyatihi kamā ṣallaita ‘alā ālī Ibrāhīm; wa bārik ‘alā Muḥammadin wa azwājihī wa dhurriyātihī, kamā bārakta ‘alā ālī Ibrāhīma, innaka Hamīdun Majid.*”⁽¹⁾

(34) CHAPTER. The statement of the Prophet ﷺ : “(O Allāh!) If I should harm somebody, let that be a means of purification and mercy for him.”

6361. Narrated Abū Hurairah رضي الله عنه

(٣٣) بَابٌ : هَلْ يُصَلِّى عَلَى غَيْرِ النَّبِيِّ وَقَوْلُهُ تَعَالَى : «وَصَلَّى عَلَيْهِمْ إِنَّ صَلَوَتَكُمْ سَكُنٌ لَّهُمْ» [التوبه : ١٠٣]

٦٣٥٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شَعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي أُوفَى قَالَ : كَانَ إِذَا أَتَى رَجُلٌ النَّبِيَّ ﷺ بِصَدَقَةٍ قَالَ : «اللَّهُمَّ صَلِّ عَلَيْهِ». فَأَتَاهُ أَبِي بِصَدَقَةَ فَقَالَ : «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أُوفَى». [راجع : ١٤٩٧]

٦٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمَانِ الرُّوفِيِّ : أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا : يَا رَسُولَ اللَّهِ، كَفَ نُصَلِّي عَلَيْكَ؟ قَالَ : «قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَحِيدٌ». [راجع : ٢٢٦٩]

(٣٤) بَابٌ قَوْلُ النَّبِيِّ ﷺ : «مَنْ آتَيْتَهُ فَاجْعَلْهُ لَهُ زَكَاةً وَرَحْمَةً» ،

٦٣٦١ - حَدَّثَنَا أَحْمَدُ بْنُ

(1) (H. 6360) ‘O Allāh! send Your *Ṣalāt* on Muhammad and his wives and his offspring as You sent Your *Ṣalāt* on the family of (Prophet) Ibrāhīm ; and also send Your Blessings on Muhammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrāhīm. You are indeed the One Who deserves praises and glorifications.’

that he heard the Prophet ﷺ saying, "O Allāh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."⁽¹⁾

صالح : حدثنا ابن وهب : أخبرني يُونس ، عن ابن شهاب : أخبرني سعيد بن المُسَيْب ، عن أبي هريرة رضي الله عنه : أنه سمع النبي ﷺ يقول : «اللهم فائماً مؤمن سببته فاجعل ذلك له فزعة إليك يوم القيمة» .

(٢٥) باب التَّعْوِذ مِنَ الْفِتْنَ

(35) CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).

6362. Narrated Anas: رضي الله عنه Once the people started asking Allāh's Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." And then Umar got up and said, "We accept Allāh as our Lord, and Islām as (our) religion, and Muhammad ﷺ as (our) Messenger; and we seek refuge with Allāh from *Al-Fitan* (trials and afflictions)." Allāh's Messenger ﷺ said, "I have never seen a day like today in its good and its evil for Paradise and the Hell-fire were displayed in front of me, till I saw them just beyond this wall." Qatāda, when relating this *Hadīth* used to mention the following Verse:

"O you who believe! Ask not about things

٦٣٦٢ - حدثنا حفص بن عمر : حدثنا هشام ، عن قتادة ، عن أنس رضي الله عنه : سئل رسول الله ﷺ حتى أحقره المسألة فغضب فصعد المنبر ، فقال : «لا تسألوني اليوم عن شيء إلا بيته لكم» ، فجعلت أنظر يميناً وشمالاً فإذا كل رجل لأنفه رأسه في ثوبه يبكي ، فإذا رجل كان إذا لاحي الرجال يدعى لغير أبيه ، فقال : يا رسول الله ، من أبي؟ قال : «حذافة» ، ثم أنشأ عمر فقال : رضينا بالله ربنا ، وبالإسلام ديننا وبمحمد ﷺ رسولاً ، نعود بالله من الفتنة . فقال رسول الله ﷺ : «ما رأيت في الخير والشر كاليوم قط ، إنه صورت لي الجنة والنار حتى رأيتهما وراء الحيط» .

(1) (H. 6361) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

which, if made plain to you, may cause you trouble..." (V.5:101)

وكانَ قَتَادَةُ يَذْكُرُ عِنْدَ هَذَا
الْحَدِيثِ هَذِهِ الْآيَةَ «يَا أَيُّهَا الَّذِينَ
أَمْنَوْا لَا تَسْتَوْا عَنْ أَشْيَاءِ إِنْ تَبْدِلُ لَكُمْ
سُقُومَكُمْ». [راجع: ٩٣]

(36) CHAPTER. To seek refuge with Allāh from being overpowered by (other) men.

6363. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said to Abū Ṭalḥa، "Choose one of your boys to serve me." So Abū Ṭalḥa took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allāh's Messenger ﷺ. Whenever he stayed somewhere, I used to hear him saying very often, "O Allāh! I seek refuge with You (Allāh) from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar . He then brought Safiyya، the daughter of Huyai whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called Aṣ-Ṣahbā'، he prepared (a special meal called) *Hais*، and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Al-Madina, he said, "O Allāh! I make the land between its (i.e., Al-Madina's) two mountains a sanctuary, as the Prophet Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless them (the people of Al-Madina) in their *Mudd* and their *Ṣā'* (units of measuring)."

٦٣٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ
أَبِي عَمْرِو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ
بْنِ حَنْطَبِ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ
يَقُولُ: قَالَ النَّبِيُّ ﷺ لِأَبِي طَلْحَةَ:
«الْتَّمِسْ لَنَا عَلَامًا مِنْ غِلْمَانِكُمْ
يَخْدُمُنِي»، فَخَرَجَ بِي أَبُو طَلْحَةَ
يُرِدُ فِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ
ﷺ كُمَّا نَزَلَ. فَكُنْتُ أَسْمَعُهُ يُكَثِّرُ أَنْ
يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ
وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسْلِ، وَالْبُخْلِ
وَالْجُبْنِ، وَضَلَّعِ الدِّينِ، وَغَلَبَةِ
الرَّجَالِ». فَلَمَّا أَرَلَ أَخْدُمُهُ حَتَّى أَقْبَلْنَا
مِنْ خَيْرٍ وَأَقْبَلَ بِصَفَّيَةَ بِنْ حُيَيِّ قَدْ
حَارَّهَا، فَكُنْتُ أَرَاهُ يُحْوِي وَرَاءَهُ
بِعَبَاءَةً أَوْ إِسَاءَ ثُمَّ يُرِدُ فِيهَا وَرَاءَهُ حَتَّى
إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نَطْعَهِ
ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجَالًا فَأَكْلُوا،
وَكَانَ ذَلِكَ بِنَاءُهُ بِهَا. ثُمَّ أَقْبَلَ حَتَّى
بَدَا لَهُ أَحْدُ، قَالَ: «هَذَا جَبَلٌ يُجَبِّنُ
وَنُجِّبُهُ» فَلَمَّا أَشْرَقَ عَلَى الْمَدِينَةِ
قَالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا

مِثْلَ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ
بَارِكْ لَهُمْ فِي مُدْهِمٍ وَصَاعِهِمْ».

[راجع: ٣٧١]

(٣٧) باب التَّعْوِذُ مِنْ عَذَابِ الْقَبْرِ

(٣٧) CHAPTER . To seek refuge (with Allāh) from the punishment of the grave.

6364. Narrated Umm Khālid: I heard the Prophet ﷺ seeking refuge with Allāh from the punishment of the grave.

٦٣٦٤ - حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ قَالَ: سَمِعْتُ أُمَّ خَالِدٍ يَتَّخِلُّ خَالِدًا، قَالَ: وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ ﷺ غَيْرَهَا، قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [راجع: ١٣٧٦]

٦٣٦٥ - حَدَّثَنَا أَدَمُ: حَدَّثَنَا شُعبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ مُضْعِبٍ قَالَ: كَانَ سَعْدًا يَأْمُرُ بِخَمْسٍ، وَيَذَكُرُ هُنَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجِنِّ، وَأَعُوذُ بِكَ أَنْ أُرْدَدَ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فَتَّةِ الدُّنْيَا»، - يَعْنِي فَتَّةَ الدَّجَالِ - وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [راجع: ٢٨٢٢]

٦٣٦٦ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ عَلَيَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا لِي: إِنَّ أَهْلَ الْعُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَّبْتُهُمَا وَلَمْ أُنْعِمْ أَنْ أَصَدِّقَهُمَا، فَخَرَجْتَا

6365. Narrated Mus'ab: Sa'd used to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend them. (They were:) "O Allāh! I seek refuge with You from miserliness ; and I seek refuge with You from cowardice ; and I seek refuge with You from being sent back to senile old age ; and I seek refuge with You from the *Fitnah* (trial and affliction), of this world (i.e., the *Fitnah* of *Ad-Dajjāl*, etc.); and I seek refuge with You from the punishment of the grave."

6366. Narrated 'Āishah: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, "O Allāh's Messenger! Two old ladies..." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the

sound resulting from) their punishment.” Since then I always saw him seeking refuge with Allāh from the punishment of the grave in his *Salāt* (prayers).

وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ : يَا رَسُولَ اللَّهِ، إِنَّ عَجُوزَيْنِ، وَذَكْرُ لَهُ، فَقَالَ : «صَدَقْتَ، إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا»، فَمَا رَأَيْتُ بَعْدُ فِي صَلَاةٍ إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ . [راجع: ١٠٤٩]

(٣٨) بَابُ التَّعْوِذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

(38) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of life and death.

6367. Narrated Anas bin Mālik رضي الله عنه: Allāh's Prophet ﷺ used to say, “O Allāh! I seek refuge with You from weakness, and laziness, from cowardice and from senile old age, and I seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death.”

٦٣٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَجِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ نَبِيُّ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ، وَالْجُنُبِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ» . [راجع: ٢٨٢٣]

(٣٩) بَابُ التَّعْوِذِ مِنَ الْمَأْتِمِ وَالْمَغْرَمِ

(39) CHAPTER. To seek refuge with Allāh from all kinds of sins and from being in debt.

6368. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from laziness and from senile old age, from all kinds of sins and from being in debt; from the *Fitnah* (trial and affliction) of the grave and from the punishment in the grave and from the *Fitnah* of Fire and from the punishment in the Fire and from the evil of the *Fitnah* of wealth; and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masih Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from

٦٣٦٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسِدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيًّا ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسْلِ وَالْهَرَمِ، وَالْمَأْتِمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْفَقَرِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغَنَا، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقَرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ . اللَّهُمَّ

the filth, and let there be a long distance between me and my sins, as You made east and west far from each other.”

(40) CHAPTER. To seek refuge with Allāh from cowardice and laziness.

اغسلْ عَنِّي خَطَايَايَ بِماءِ الثَّلْجِ
وَالْبَرَدِ، وَتَقْ فَلِي مِنَ الْخَطَايَا كَمَا
نَفَّثَ التَّوْبَ الأَبِيسَ مِنَ الدَّنَسِ،
وَبَا عِدْ يَبْنِي وَبَيْنَ خَطَايَايَ كَمَا باعْدَتْ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ». [راجع: ٨٣٢]

(٤٠) بَابُ الْاسْتِعَادةِ مِنَ الْجُنُبِ
وَالْكَسْلِ،
﴿كُتَّالٌ﴾ [النساء: ١٤٢] وَكَسَالٍ
وَاحِدٍ.

6369. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.”

[See *Hadīth* No. 6363.]

(41) CHAPTER. To seek refuge with Allāh from miserliness.

٦٣٦٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلُدٍ :
حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ
أَبِي عَمْرِو قَالَ: سَمِعْتُ أَنَّسَ بْنَ
مَالِكَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ:
«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ
وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسْلِ، وَالْجُنُبِ
وَالْبُخْلِ، وَضَلَّعِ الدَّيْنِ، وَغَلَبَةِ
الرِّجَالِ».

(٤١) بَابُ التَّعَوُذِ مِنَ الْبَحْلِ،
الْبُخْلُ وَالْبَحْلُ وَاحِدٌ، مِثْلُ
الْحُرْزُونَ وَالْحَرَنَ.

6370. Narrated Muṣ'ab bin Sa'd : Sa'd bin Abi Waqqās رَضِيَ اللَّهُ عَنْهُمَا used to recommend these five (statements) and say that the Prophet ﷺ said so (and they are): “O Allāh! I seek refuge with You from miserliness, and I seek refuge with You from cowardice ; and I seek refuge with You from being sent back to senile old age , and I seek refuge with You from the *Fitnah* (trial and affliction) of this world, and I seek refuge with You from the punishment in the grave.”

٦٣٧٠ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُشَّتَّنِ : حَدَّثَنِي عَنْدَرُ قَالَ: حَدَّثَنَا
شَعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ
مُضْعِبِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي
وَقَاصِينَ رَضِيَ اللَّهُ عَنْهُ: كَانَ يَأْمُرُ
بِهُؤُلَاءِ الْحَمْسِ وَيُخْبِرُهُنَّ عَنِ النَّبِيِّ
ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُنُبِ،

وأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ،
وَأَعُوذُ بِكَ مِنْ فَتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ
مِنْ عَذَابِ الْفَقِيرِ». [راجع: ٢٨٢٢]

(٤٢) بَابُ التَّعُوذِ مِنْ أَرْذَلِ الْعُمُرِ،
«أَرْذَلُنَا» [مود: ٢٧]: سُقَاطُنَا.

٦٣٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ التَّوَارِثَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ
ضَهْبَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بَعْدَ
الْكَسْلِ، وَأَعُوذُ بِكَ مِنَ الْجُنُبِ،
وَأَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ
الْبُخْلِ». [راجع: ٢٨٢٣]

(٤٣) بَابُ الدُّعَاءِ بِرَفْعِ الْوَيَاءِ
وَالْوَجْعِ

٦٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفيَّانُ، عَنْ هِشَامِ
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَالَ الْبَيْهِيُّ وَالْمَالِكِيُّ:
«اللَّهُمَّ حَبَّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبَتْ
إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَأَقْلَلْ حُمَّاهَا إِلَى
الْجُحْمَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدْنَا
وَصَاعِنَا». [راجع: ١٨٨٩]

٦٣٧٣ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ
قَالَ: أَخْبَرَنَا أَبْنُ شَهَابٍ، عَنْ عَامِرِ
بْنِ سَعْدٍ: أَنَّ أَبَاهَا قَالَ: عَادَنِي رَسُولُ
اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ مِنْ شَكْوَى

(42) CHAPTER. To seek refuge with Allāh from senile old age.

6371. Narrated Anas bin Mālik رضي الله عنه عن الرسول عليه السلام used to seek refuge with Allāh saying, "O Allāh! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness."

(43) CHAPTER. To invoke Allāh to take away epidemic and diseases.

6372. Narrated ‘Āishah رضي الله عنها said: The Prophet ﷺ said, "O Allāh! Make us love Al-Madīna as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juhfa. O Allāh! Bless our Mudd and our Sa' (units of measuring)."

6373. Narrated ‘Āmir bin Sa‘d that his father said, "In the year of Hajjat-ul-Wadā', the Prophet ﷺ paid me a visit while I was suffering from an ailment that had brought me on the verge of death. I said, 'O Allāh's Messenger! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter.'

Shall I give two-third of my property in charity?" He said, 'No.' I said, 'Then half of it?' He said, 'Even one-third is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allāh's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allāh's Messenger! Will I be left behind my companions (in Makkah)?' He said, 'If you remain behind, whatever good deeds you will do for Allāh's sake, will raise and upgrade you to a higher position (in Allāh's Consideration). May be you will live longer so that some people may benefit by you, and some others may get harmed by you. O Allāh! Complete the emigration of my companions and do not turn them on their heels;⁽¹⁾ But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah)." Allāh's Messenger ﷺ lamented (or pitied) for him as he died in Makkah.

[See Vol. 5, *Hadith* No. 4409]

(44) CHAPTER. To seek refuge with Allāh from senile old age and from the *Fitnah* (trial and affliction), of this world and from the *Fitnah* of the Hell-fire.

6374. Narrated Sa'd: Seek refuge with Allāh by saying the words which the Prophet ﷺ used to say while seeking refuge with Allāh: "O Allāh! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from being sent back to (reaching a

أشفَقْتُ مِنْهَا عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلَغَ بِي مَا تَرَى مِنَ الْوَجْعِ وَأَنَا ذُو مَالٍ وَلَا يَرْثِي إِلَّا بِنْتُ لَيْ وَاحِدَةً، أَفَأَتَصْدِقُ بِشُتُّنِي مَالِي؟ قَالَ: «لَا»، فُلْتُ: فَيُشَطِّرُهُ؟ قَالَ: «الثُلُثُ كَبِيرٌ، إِنَّكَ أَنْ تَدَرِّ وَرَشَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعْهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُسْقِنَ نَفْقَةَ بَشَّتَنِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتُ حَتَّى مَا تَجْعَلُ فِي فِي امْرَأِتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ أَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلاً بَشَّتَنِي بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدَتْ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلِّفُ حَتَّى يَتَنَعَّمَ بِكَ أَفْوَامُ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هَجْرَتَهُمْ، وَلَا تَرْدِهُمْ عَلَى أَعْقَابِهِمْ، لِكِنَّ الْبَائِسَ سَعْدَ بْنَ حَوْلَةَ»، قَالَ سَعْدٌ: رَأَى لَهُ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ تُؤْفَى بِمَكَّةَ.

(44) بَابُ الْاسْتِعَاذَةِ مِنْ أَرْذَلِ الْعُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيَا، وَمِنْ فِتْنَةِ النَّارِ

٦٣٧٤ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَبْنُانَا الْحُسَيْنُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: تَعَوَّذُوا بِكَلِمَاتٍ كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ بِهِنَّ: «اللَّهُمَّ إِنِّي

(1) (H. 6373) The Prophet ﷺ wished that none of the Emigrants should die somewhere other than Al-Madīna, the place of their emigration.

degraded) senile old age, and seek refuge with You from the *Fitnah* (trial and affliction) of this world, and from the punishment in the grave.”

· 6375. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allāh! I seek refuge with You from the punishment of the Fire, the *Fitnah* (trial and affliction) of the Fire, and the *Fitnah* (trial and affliction) of the grave, the punishment in the grave, and the evil of the *Fitnah* of the wealth, the evil of the *Fitnah* of poverty and from the evil of the *Fitnah* caused by *Al-Masīh Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other.”

أعوذ بك من الجبن، وأعوذ بك من البخل، وأعوذ بك من أن أردا إلـيـ أرذلـ الـعـمـرـ، وأعوذ بك من فتنـةـ الدنيا وعذابـ القـبـرـ». [راجع: ٢٨٢٢]

٦٣٧٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ : أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ : «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسْلِ وَالْهَرَمِ، وَالْمَغْرَمِ وَالْمَأْثَمِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ الْقُبْرِ وَعَذَابِ الْقُبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. اللَّهُمَّ اغْسِلْ خَطَايَايَ بِماءِ الثَّلْجِ وَالْبَرَدِ، وَنقِّلْ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنْقَى الْتَّوْبُ الْأَيْضُونُ مِنَ الدَّنَسِ، وَبَيْاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا يَبْعَدُ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ». [راجع: ٨٣٢]

(٤٥) بَابُ الْاسْتِعَادةِ مِنْ فِتْنَةِ الْغِنَى

(45) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction etc.) of wealth.

6376. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to seek refuge with Allāh (by saying), “O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction) of the Fire and from the punishment in the Fire, and I seek refuge with You from the *Fitnah* of the grave, and I seek refuge with you from the punishment in the grave, and I seek refuge with You from the *Fitnah* of wealth, and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masīh Ad-Dajjāl*.”

٦٣٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطْبِعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ خَالِدٍ : أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ : «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقُبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقُبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ

مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَسِيحِ الدَّجَّالِ». [راجع: ٨٣٢]
(٤٦) بَابُ التَّعْوِذِ مِنْ فِتْنَةِ الْفَقْرِ

(46) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of poverty.

6377. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction, etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, punishment of the grave, and the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allāh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masih Ad-Dajjal*. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the east and west far away from each other. O Allāh! I seek refuge with You from laziness, sins, and from being in debt.”

(47) CHAPTER. The invocation (to invoke Allāh) for an increase in wealth and offspring, and for Allāh’s Blessing.

6378, 6379. Narrated Umm Sulaim that she said, “O Allāh’s Messenger! Anas is your servant; so please invoke for Allāh’s Blessing for him.” The Prophet ﷺ said, “O Allāh! Increase his wealth and offspring and bless (for him) whatever You give him.”

٦٣٧٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
أَبُو مُعاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ
النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ،
وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ。 اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الْدَّجَّالِ。 اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ
الثَّلَاجَ وَالْبَرَدِ، وَنَقِّلْ قَلْبِي مِنَ الْخَطَايَا
كَمَا نَقَّيْتَ الشَّوْبَ الْأَبَيَضَ مِنَ
الْدَّنَسِ。 وَبَايْدُ بَيْنِي وَبَيْنَ خَطَايَايَ
كَمَا بايَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ。
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسْلِ
وَالْمَأْثَمِ وَالْمَغْرَمِ». [راجع: ٨٣٢]
**(٤٧) بَابُ الدُّعَاءِ بِكَثْرَةِ الْمَالِ
وَالْوَلَدِ مَعَ الْبَرَكَةِ**

٦٣٧٩، ٦٣٧٨ - حَدَّثَنِي مُحَمَّدُ
بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ قَاتَدَةَ، عَنْ أَئْسِ، عَنْ
أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ،
أَئْسٌ خَادِمُكَ ادْعُ اللَّهَ لَهُ، قَالَ:
«اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ
فِيمَا أَعْطَيْتَهُ». وَعَنْ هِشَامَ بْنِ زَيْدٍ:

سَمِعْتُ أَنَّسَ بْنَ مَالِكَ مِثْلَهُ.

[راجع: ١٩٨٢]

بابُ الدُّعَاءِ بِكَثْرَةِ الْوَلَدِ مَعَ الْبَرَكَةِ

CHAPTER. To invoke Allāh for an increase of offspring, along with His Blessings.

6380, 6381. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Umm Sulaim said (to the Prophet ﷺ), "Anas is your servant; so please invoke for Allāh's Blessings for him." He ﷺ said "O Allāh! Increase his wealth and offspring, and bless (for him) whatever You give him."

٦٣٨١، ٦٣٨٠ - حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شَعْبَةُ، عَنْ قَاتَادَةَ قَالَ: سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتْ أُمُّ سُلَيْمٍ: أَنَّسٌ خَادِمُكَ ادْعُ اللَّهَ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ». [راجع: ١٩٨٢]

(٤٨) بَابُ الدُّعَاءِ عَنِ الْاسْتِخَارَةِ

(48) CHAPTER. The invocation on making *Istikhārah* (an appeal to Allāh to guide you on the right path as regards a certain matter).

6382. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to teach us the *Istikhārah* for every matter as he used to teach us the *Sūrah* from the Qur'ān. (He used to say), "If anyone of you intends to do something, he should offer a two *Rak'a* prayer other than the obligatory *Šalāt* (prayer), and then say: 'Allāhumma innī astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlikal-'azīm, fainnaka taqdiru wa lā aqdiru, wa talamu wa lā a'lamu, wa Anta 'Allāmul-*Ghuyūb*. Allāhumma in kunta ta'lamu anna hādhal-amra khairun li fi dīnī wa ma'āshī wa 'aqibati amrī' (or said: fi 'ājili amrī wa ājilihī) faqdurhu li. Wa in kunta ta'lamu anna hādhal-amra sharrun li fi dīnī wa ma'āshī wa 'aqibati amrī' (or said: fi 'ājili amrī wa ājilihī) fasrifhu 'annī was-rifnī 'anhu, waqdur li al-khaira haithu kāna, thumma raddinī bihi'.^(١) Then he should mention his matter (need)."

٦٣٨٢ - حَدَّثَنَا مُطَرْفُ بْنُ عَبْدِ اللَّهِ أَبْو مُصَبِّعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا الْاسْتِخَارَةَ فِي الْأُمُورِ كُلُّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ: «إِذَا هَمَّ أَحَدُكُمْ بِالْأُمْرِ فَلْيَرْكِعْ رَكْعَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا

(1) (H. 6382) 'O Allāh! I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your great favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all=

الأمرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةُ أَمْرِي - أَوْ قَالَ: فِي عَاجِلٍ
أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي . إِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةُ أَمْرِي - أَوْ قَالَ: فِي
عَاجِلٍ أَمْرِي وَآجِلِهِ - فَاصْرُفْهُ عَنِّي
وَاصْرِفْنِي عَنْهُ، وَافْدُرْ لِي الْخَيْرَ حَيْثُ
كَانَ، ثُمَّ رَضِّنِي بِهِ . وَيُسَمِّي
حاجَتَهُ . [راجع: ١١٦٢]

(49) CHAPTER. Invoking Allāh while performing ablution.

6383. Narrated Abū Mūsa : The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, “O Allāh! Forgive ‘Ubaid Abī ‘Āmir.” I saw the whiteness of his armpits (while he was raising his hands) and he (ﷺ) added, “O Allāh! Upgrade him over many of your human creatures on the Day of Resurrection.”

(50) CHAPTER. Invoking Allāh while ascending a high place.

6384. Narrated Abū Mūsa : We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we

٦٣٨٣ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرْنِيدِ
بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي
مُوسَى قَالَ: دَعَا النَّبِيُّ ﷺ بِمَا
قَتَوْضَأَ بِهِ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ
اغْفِرْ لِعَبْدِكَ أَبِي عَامِرَ، وَرَأَيْتَ بِيَاضِ
إِيَّطِيهِ. فَقَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ
الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ
النَّاسِ». [راجع: ٢٨٨٤]

(٥٠) بَابُ الدُّعَاءِ إِذَا عَلَا عَنْهُ

٦٣٨٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادٌ بْنُ زَيْدٍ، عَنْ

=hidden matters. O Allāh, if You know that this matter is good for me in my religion my livelihood, and for my life in the Hereafter (or said: for my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: for my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.’

used to say *Takbīr*⁽¹⁾ (in a loud voice). The Prophet ﷺ said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "*Lā haula wa lā quwwata illā billāh.*" He said, "O 'Abdullāh bin Qais! Say: '*Lā haula wa lā quwwata illā billāh,*' for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: *Lā haula wa lā quwwata illā billāh.*"⁽²⁾

أَيُوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كُبُّرَنَا، فَقَالَ النَّبِيُّ ﷺ: أَئْيُهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصْمَّ وَلَا غَائِبًا، وَلَكُنْ تَدْعُونَ سَمِيعًا بَصِيرًا، ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْمَسٍ، قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ، أَوْ قَالَ: أَلَا أَذْلُكَ عَلَى كَلِمَةٍ هِيَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [راجع: ٢٩٩٢]

(٥١) باب الدُّعَاءِ إِذَا هَبَطَ وَادِيًّا،
فِيهِ حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ.

(٥٢) باب الدُّعَاءِ إِذَا أَرَادَ سَفَرًا أَوْ
رَجَعَ،
فِيهِ يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ
أَنَّهِيَّ.

(51) CHAPTER. Invoking Allāh while going down a valley.

In this respect there is a narration from Jābir رَضِيَ اللَّهُ عَنْهُ.

(52) CHAPTER. The invocation while going on a journey or returning from a journey.

In this respect there is a narration from Anas.

6385. Narrated Ibn 'Umar: Whenever Allāh's Messenger ﷺ returned from a *Ghazwa* or *Hajj* or '*Umra*', he used to say, "*Allāhu-Akbar*", three times whenever he went up a high place and then he used to say, "*Lā ilāha illallāhu Wahdahu lā sharīka lahu, lahūl-mulku wa lahul-hamdu, wa Huwa 'alā kulli shai'in Qadīr. Ayibūna tā'ibūna, 'abidūna lirabbīnā hāmidūn. Sadaqallāhu*

: - حَدَّدَنَا إِسْمَاعِيلُ قَالَ: حَدَّنَتِي مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَلَّ مِنْ غَرْوِي أَوْ حَجَّ أَوْ عُمْرَةَ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ

(1) (H. 6384) '*Allāhu Akbar*' (Allāh is the Most Great).

(2) (H.6384) There is neither might nor power except with Allāh.

wa'dahū, wa naṣara 'abdahū, wa hazamal-ahzāba Wahdahū."⁽¹⁾

يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». [راجع: ١٧٩٧]

(٥٣) بَابُ الدُّعَاءِ لِلْمُتَزَوِّجِ

(53) CHAPTER. Invocation for a bridegroom.

6386. Narrated Anas رضي الله عنه: The Prophet ﷺ, seeing a yellow mark (of perfume) on the clothes of 'Abdur-Rahmān bin 'Auf, said, "What about you?" 'Abdur-Rahmān replied, "I have married a woman with a *Mahr* of gold equal to a date-stone." The Prophet ﷺ said, "May Allāh bestow His Blessing on you (in your marriage). Give a *Walīma* (wedding banquet) even with one sheep."

٦٣٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى النَّبِيُّ ﷺ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثْرَ صُفْرَةً فَقَالَ: «مَهْيِمٌ، أَوْ مَهْ؟»، قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَافِذِ مِنْ ذَهَبٍ، فَقَالَ: «بَارَكَ اللَّهُ لَكَ، أُولَئِنَّ وَلَوْ بِشَاءَ». [راجع: ٢٠٤٩]

6387. Narrated Jābir رضي الله عنه: My father died and left behind seven or nine daughters, and I married a matron. The Prophet ﷺ said, "Did you get married, O Jābir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them."

٦٣٨٧ - حَدَّثَنَا أَبُو التَّعْمَانَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرُو، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجْتُ امْرَأَةً فَقَالَ النَّبِيُّ ﷺ: تَزَوَّجْتَ يَا جَابِرُ؟ قُلْتُ: نَعَمْ، قَالَ: «إِنْ كَرِأْ أَمْ ثَيَّبًا؟» قُلْتُ: ثَيَّبٌ، قَالَ: «هَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟ أَوْ تُضَاحِكُهَا وَتُضَاحِكُكَ؟» قُلْتُ: هَلَكَ أَبِي فَتَرَكَ

(1) (H. 6385) None has the right to be worshipped but Allāh, the One and has no partner. To Him belongs the kingdom, and all praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. He (Allāh) has fulfilled His Promise and helped His slave, and He Alone defeated all the Confederates (of disbelievers).

He said, "May Allāh bestow His Blessing on you."

سَبَعَ أَوْ تِسْعَ بَنَاتِ، فَكَرِهْتُ أَنْ
أَجِيئُهُنَّ بِمِثْلِهِنَّ فَتَرَوْجُتْ امْرَأَةٌ تَقُومُ
عَلَيْهِنَّ، قَالَ: «فَبَارَكَ اللَّهُ عَلَيْكَ» .
لَمْ يَقُلِ ابْنُ عَيْنَةَ وَمُحَمَّدُ بْنُ
مُسْلِمٍ عَنْ عَمْرُو: «بَارَكَ اللَّهُ
عَلَيْكَ» . [راجع: ٤٤٣]

(٤٤) بَابٌ مَا يَقُولُ إِذَا أَتَى أَهْلَهُ

(54) CHAPTER. What one should say before having sexual intercourse with his wife.

6388. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: *Bismillāh, Allāhumma jannibnash-shaitāna, wa jannibish-shaitāna mā razaqtanā*,^(١) and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

٦٣٨٨ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
سَالِمٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ
ﷺ: «لَوْ أَنَّ أَخْدَهُمْ إِذَا أَرَادُ أَنْ يَأْتِي
أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَبَّنَا
الشَّيْطَانَ، وَجَبَّنَ الشَّيْطَانَ مَا رَزَقْنَا،
فَإِنَّهُ إِنْ يُقَدِّرْ بِيَنْهُمَا وَلَدٌ فِي ذَلِكَ لَمْ
يَضُرُّهُ شَيْطَانٌ أَبَدًا» . [راجع: ١٤١]

(٤٥) بَابٌ قَوْلُ النَّبِيِّ ﷺ: «رَبَّنَا آتَنَا
فِي الدُّنْيَا حَسَنَةً»

(55) CHAPTER. The statement of the Prophet ﷺ: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from this torment of the Fire!" (V.2:201)

6389. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The most frequent invocation of the Prophet ﷺ was: "O Allāh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)

٦٣٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ
أَنَّسٍ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ:
«اللَّهُمَّ آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ» .
[راجع: ٤٥٢٢]

(1) (H. 6388) In the Name of Allāh ; O Allāh! Protect us from Satan and prevent Satan from approaching the child You may bestow us with.

(56) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of the world.

6390. Narrated Sa'd bin Abī Waqqās رضي الله عنه: The Prophet ﷺ used to teach us these words as he used to teach us the Book (the Qur'an): "O Allāh! I seek refuge with you from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of the world and from the punishment in the grave."

(٥٦) باب التَّعوِذُ مِنْ فِتْنَةِ الدُّنْيَا

٦٣٩٠ - حَدَّثَنَا فَرُوْهُ بْنُ أَبِي المغراة: حَدَّثَنَا عَبْيَةُ هُوَ ابْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُضْبَطِ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا هُؤُلَاءِ الْكَلِمَاتِ كَمَا تَعْلَمُ الْكِتَابَهُ: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْمُسْتَهْنِ وَأَعُوذُ بِكَ مِنْ أَنْ تُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ). [راجع: ٢٨٢٢]

(٥٧) باب تكرير الدُّعاء

(57) CHAPTER. To repeat the invocation.

6391. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (Allāh) (for a remedy). Then (one day) he said, "O 'Āishah! Do you know that Allāh has advised me as to the problem I consulted Him about?" 'Āishah said, "O Allāh's Messenger! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labīd bin Al-Āṣam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The

٦٣٩١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ طَبَّ حَتَّى إِنَّهُ لَيُحَيِّلُ إِلَيْهِ أَنَّهُ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ. وَأَنَّهُ دَعَا رَبَّهُ ثُمَّ قَالَ: (أَشَعَرْتُ أَنَّ اللَّهَ قَدْ أَفْتَانَنِي فِيمَا اسْتَقْتَبَهُ فِيهِ؟) فَقَالَتْ عَائِشَةُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: (جَاءَنِي رَجُلٌ فَجَاسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ الرَّجُلِ؟ قَالَ: لَيْدُ بْنُ الْأَعْصَمَ، قَالَ: فِي مَاذَا؟ قَالَ:

former asked, ‘Where is that?’ The latter replied, ‘It is in Dharwān.’ Dharwān was a well in the dwelling place of the (tribe of) Banī Zuraiq. Allāh’s Messenger ﷺ went to that well and returned to ‘Aishah, saying, “By Allāh, the water (of the well) was as red as the infusion of *Hinnā*,⁽¹⁾ and the date-palm trees looked like the heads of devils.” ‘Aishah added, “Allāh’s Messenger ﷺ came to me and informed me about the well. I asked the Prophet ﷺ, ‘O Allāh’s Messenger, why didn’t you take it out?’ He said, ‘As for me, Allāh has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).’”

Narrated Hishām’s father: ‘Āishah said, “Allāh’s Messenger ﷺ was bewitched, so he invoked Allāh repeatedly requesting Him to cure him (from that magic).” Hishām then narrated the above narration.

[See Vol. 7, *Hadīth* No. 5763, 5765]

(58) CHAPTER. To invoke Allāh against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ].

And Ibn Mas‘ūd said, “The Prophet ﷺ said, “O Allāh! Help me against them by sending seven years (of drought) upon them (the infidels), like the seven years (of drought) of the (days of Prophet) Yūsuf (Joseph).” He also said, “O Allāh! Destroy Abū Jahl.”

And Ibn ‘Umar said, “The Prophet ﷺ invoked Allāh in the *Salāt* (prayer), saying, ‘O Allāh! Curse so-and-so and so-and-so, till Allāh revealed: ‘Not for you (O Muhammad ﷺ) but for Allāh) is the decision.’” (V.3:128)

6392. Narrated Ibn Abī Aufā: رضي الله عنهمَا asked for Allāh’s Messenger ﷺ asked for Allāh’s

في مُشْطِ وَمُشَاطَةٍ وَجُفَّ طَلْعَةٍ، قالَ: فَأَيْنَ هُو؟ قَالَ: في ذَرْوانَ. وَذَرْوانُ يَثْرٌ فِي بَنَى زُرْقَيْ. قَالَتْ: فَاتَاهَا رَسُولُ اللهِ ﷺ ثُمَّ رَجَعَ إِلَى عَائِشَةَ، فَقَالَ: «وَاللهِ لَكَ أَنَّ مَاءَهَا نُقَاعَةُ الْجَنَّاءِ، وَلَكَ أَنَّ تَخْلِها رُؤُسُ الشَّيَاطِينِ»، قَالَتْ: فَاتَى رَسُولُ اللهِ ﷺ فَأَخْبَرَهَا عَنِ الْبَشَرِ، قَوْلَتْ: يَا رَسُولَ اللهِ، فَهَلَّا أَخْرَجْتَهُ؟ قَالَ: «أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا». زَادَ عِيسَى بْنُ يُوسَّعَ وَاللَّئِيْثُ بْنُ سَعِيدَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَجَرَ رَسُولُ اللهِ ﷺ فَدَعَا وَدَعَا، وَسَاقَ الْحَدِيثَ.

[راجع: ٣١٧٥] (٥٨) بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ

وقَالَ ابْنُ مَسْعُودٍ: قَالَ الْبَيْهِيْ: (اللَّهُمَّ أَعِنِي عَلَيْهِمْ بِسَبِعَ كَسِيعِ يُوسُفَ). وَقَالَ: (اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ)، وَقَالَ ابْنُ عُمَرَ: دَعَا النَّبِيُّ ﷺ فِي الصَّلَاةِ وَقَالَ: (اللَّهُمَّ الْعَزْ فُلَانًا وَفُلَانًا) حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ) [آل عمران: ١٢٨].

٦٣٩٢ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا

(1) (H. 6391) *Al-Hinnā*: (Henna) a kind of plant used for dyeing hair.

Wrath upon the *Ahzāb* (Confederates), saying, “O Allāh, the Revealer of the Holy Book, and the One Swift at reckoning! Defeat the Confederates. Defeat them and shake them.”

وَكَيْمٌ، عَنْ ابْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أُوفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَخْزَابِ، فَقَالَ: «اللَّهُمَّ مُنْزِلُ الْكِتَابِ، سَرِيعُ الْحِسَابِ، اهْزِمْ الْأَخْزَابَ، اهْرِمْهُمْ وَزُلْزِلْهُمْ». [راجع: ٢٩٣٣]

6393. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ said, “*Sam'i allāhu liman hamidah* (Allāh heard him who sent his praises to Him)” in the last *Rak'a* of the *Ishā'* prayer, he used to invoke Allāh, saying, “O Allāh! Save ‘Aiyyāsh bin Abī Rabī'a. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Muḍar. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph).”

٦٣٩٣ - حَدَّثَنَا مَعاْذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الَّذِي كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ» فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَةِ العِشَاءِ قَنَّتْ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْوَلَيدَ بْنَ الْوَلِيدَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعِفَيْنَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَائِكَ عَلَى مُضَرَّ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنَنَ كَسْنِي يُوسُفَ». [راجع: ٧٩٧]

6394. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ sent a *Sarīya*⁽¹⁾ consisting of men called *Al-Qurrā'*, and all of them were martyred. I had never seen the Prophet ﷺ so sad over anything as he was over them. So he said *Qunūt* [invocation in the *Salāt* (prayer)] for one month in the *Fajr* prayer, invoking for Allāh's Wrath upon the tribe of ‘Uṣaiyya and he used to say, “The people of ‘Uṣaiyya have disobeyed Allāh and His Messenger.”

٦٣٩٤ - حَدَّثَنَا الْحَسْنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَاصِمٍ، عَنْ أَنَيْنِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقَاتَلُ لَهُمْ: الْقُرَاءُ، فَأُصْبِرُوا فَمَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَنَّتْ شَهْرًا فِي صَلَةِ الْفَجْرِ، وَيَقُولُ: «إِنَّ عُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ». [راجع: ١٠٠١]

(1) (H. 6394) *Sarīya*: Army unit.

6395. Narrated ‘Aishah: The Jews used to greet the Prophet ﷺ by saying, “*As-Sāmu ‘alaika* (i.e., death be upon you),” so I understood what they said, and I said to them, ‘*Alaikumus-sāmu wal-la’natu* (i.e., death and Allāh’s Curse be upon you).’ The Prophet ﷺ said, “Be gentle and calm, O ‘Aishah, as Allāh likes gentleness in all affairs.”

I said, “O Allāh’s Prophet! Didn’t you hear what they said?” He said, “Didn’t you hear me answering them back by saying, ‘*Alaikum*, (i.e., the same be upon you)?”

٦٣٩٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَتِ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ ﷺ تَقُولُ: السَّامُ عَلَيْكَ. فَفَطَّلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى قَوْلِهِمْ، فَقَالَتْ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ النَّبِيُّ ﷺ: «مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ تَعَالَى يُحِبُّ الرِّفْقَ فِي الْأُمْرِ كُلُّهُ»، فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَوْ لَمْ تَسْمَعْ مَا يَقُولُونَ؟ قَالَ: «أَوْ لَمْ تَسْمَعِي أَنِّي أَرْدَدْتُ ذَلِكَ عَلَيْهِمْ فَأَقُولُ: عَلَيْكُمْ». [راجع: ٢٩٣٥]

6396. Narrated ‘Alī bin Abī Tālib رَضِيَ اللَّهُ عَنْهُ: We were in the company of the Prophet ﷺ on the day (of the battle) of Al-Khandaq (the Trench). The Prophet ﷺ said, “May Allāh fill their (the infidels’) graves and houses with fire, as they have kept us so busy that we could not offer the middle *Salāt* (prayer) till the sun had set; and that *Salāt* was the *Aṣr* prayer”.

٦٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي قَالَ: حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنَا عَيْدَةُ: حَدَّثَنَا عَلَيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْخَنْدِقِ فَقَالَ: «مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ»، وَهِيَ صَلَاةُ الْعَصْرِ.

[راجع: ٢٩٣١]

(٥٩) بَابُ الدُّعَاءِ لِلْمُشْرِكِينَ

(59) CHAPTER. Invocation in favour of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ].

6397. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: At-Tufail bin ‘Amr came to Allāh’s Messenger ﷺ and said, “O Allāh’s

٦٣٩٧ - حَدَّثَنَا عَلَيُّ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنْ

Messenger! The tribe of Daus has disobeyed (Allāh and His Messenger) and refused (to embrace Islām), therefore, invoke Allāh's Wrath upon them." The people thought that the Prophet ﷺ would invoke Allāh's Wrath for them, but he said, "O Allāh! Guide the tribe of Daus and let them come to us."

الأُخْرَج، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِيمُ الظُّفَرِيُّ بْنُ عَمْرِو عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبْتَ فَادْعُ اللَّهَ عَلَيْهَا، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَائِتَ بِهِمْ».

[راجع: ٢٩٣٧]

(60) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Forgive my past and future sins."

6398. Narrated Abū Müsa : The Prophet ﷺ used to invoke Allāh with the following invocation: "Rabbighfırılı khaṭī'atī wa jahłī wa isrāfi fi amrī kullihī, wa mā Anta a'lamu bihī minnī. Allāhummagħfirli khaṭāyāya wa 'amrī, wa jahłī wa jiddī, wa kullu dhalika 'indī. Allāhummagħrifli mā qaddamtū wa mā akh-khartu, wa mā asrartu wa mā a'lantu. Antal-muqaddimu wa Antal-mu'akh-khiru, wa Anta 'alā kulli shai'in Qadīr."⁽¹⁾

(٦٠) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَجْتُ»، ٦٣٩٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بشَّارٍ: حَدَّثَنَا عَبْدُ الْمُلْكِ بْنُ الصَّبَّاحِ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو بِهِذَا الدُّعَاءِ: «رَبَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلُّهُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمَدِي وَجَهْلِي وَجِدِي، وَكُلُّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَجْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقْدَمُ وَأَنْتَ الْمُؤْخَرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». وَقَالَ عَبْيُودُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي

(1) (H. 6398) 'O my Lord! Forgive my sins and my ignorance and my exceeding the limits (i.e., all my great sins), and what You know better than I. O Allāh! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. O Allāh! Forgive my sins of the past which I did openly or secretly, and also of the future. You are the One Who makes the things go ahead and You are the One Who delays them, and You are the Omnipotent.'

بُرْدَة بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ عَنْ
النَّبِيِّ ﷺ . . . بِنْ حَوْهَ [٦٣٩٩]

6399. Narrated Abū Mūsa Al-Ash̄arī : The Prophet ﷺ used to invoke Allāh, saying, "Allāhumma ghfirli khaṭī'atī wa jahlī, wa isrāfi fi amrī, wa mā Anta a'lamu bihī minnī. Allāhumma ghfirli hazlī wa jiddī, wa khata'ī wa 'amdī, wa kullu-dhālika 'indī."⁽¹⁾

٦٣٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّتَّى : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْمُجِيدِ : حَدَّثَنَا إِسْرَائِيلُ : حَدَّثَنَا أَبُو
إِسْحَاقَ، عَنْ أَبِيهِ بَكْرٍ بْنِ أَبِي مُوسَى
وَأَبِي بُرْدَةَ، أَخْبَرَهُ عَنْ أَبِي مُوسَى
الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ
يَدْعُو: «اللَّهُمَّ اغْفِرْ لِي خَطَايَتِي
وَجَهَلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا
أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي
هَزْلِي وَجِدْيِي، وَخَطَّئِي وَعَمْدِي،
وَكُلُّ ذَلِكَ عَنِّي». [راجع: ٦٣٩٨]

(٦١) **بابُ الدُّعَاءِ فِي السَّاعَةِ الَّتِي
فِي يَوْمِ الْجُمُعَةِ**

٦٤٠٠ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَبُو يُوبَ،
عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ : «فِي
يَوْمِ الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا مُسْلِمٌ
وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ خَيْرًا إِلَّا
أُعْطَاهُ»، وَقَالَ بَيْدُو. قُلْنَا: يَقْلِلُهَا
بِرَهْدُها . [راجع: ٩٣٥]

(٦٢) **بابُ تَوْلِ النَّبِيِّ ﷺ :**
يُسْتَجَابُ لَنَا فِي الْيَهُودِ، وَلَا

(61) CHAPTER. To invoke Allāh during a particular time on Friday (when the invocation is accepted).

6400. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Abūl-Qāsim (the Prophet ﷺ) said, "On Friday there is an hour (opportune — lucky time) and if a Muslim happens to be offering *Salāt* (prayer) and invoking Allāh for something good during that time, Allāh will surely fulfil his request." The Prophet ﷺ pointed out with his hand. We thought that he wanted to illustrate the shortness of that time .

(62) CHAPTER. The statement of the Prophet ﷺ: "Our invocation against the Jews will be accepted (by Allāh), but their

(1) (H. 6399) 'O Allāh! Forgive my mistakes and my ignorance and my exceeding the limits (i.e., my great sins) and forgive whatever You know better than I. O Allāh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.'

invocations against us will not be accepted.”

6401. Narrated Ibn Abi Mulaika : ‘Āishah said, “The Jews came to the Prophet ﷺ and said to him, “*As-Sāmu ‘alaika* (i.e., death be upon you).” He replied, ‘The same on you.’” ‘Āishah said to them, “Death be upon you, and may Allāh curse you and shower His Wrath upon you!” Allāh’s Messenger ﷺ said, “Be gentle and calm, O ‘Āishah! Be gentle and beware of being harsh and of saying evil things.” She said, “Didn’t you hear what they said?” He said, “Didn’t you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted.”

(63) CHAPTER. The saying of ‘Āmīn’.

6402. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “When the *Imām* says ‘Āmīn’, then you should all say ‘Āmīn’, for the angels say ‘Āmīn’ at that time, and he whose ‘Āmīn’ coincides with the ‘Āmīn’ of the angels, all his past sins will be forgiven.”

(64) CHAPTER. The superiority of saying, “*Lā ilāha illallāh.*”⁽¹⁾

6403. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “Whoever says : *Lā ilāha illallāhu Wahdahu lā shari‘ka lahu*,

يُسْتَجَابُ لَهُمْ فِينَا» ٦٤٠١
 حدثنا قتيبة: حدثنا عبد الوهاب: حدثنا أيوب عن ابن أبي ملائكة، عن عائشة رضي الله عنها: أن اليهود أتوا النبي ﷺ فقالوا: السام عليك، قال: «وعليك»، فقالت عائشة: السام عليك، ولعنكم الله وغضب عليكم. قال رسول الله ﷺ: «مهلا يا عائشة عليك بالرفق، وإياك والعنف والفحش». قالت: أو لم تسمع ما قالوا؟ قال: «أو لم تسمعي ما قلت؟ ردت عليهم فيستجاب لي فيهم ولا يستجاب لهم في». [راجع: ٢٩٣٥]

(٦٣) باب التأمين

٦٤٠٢ - حدثنا علي بن عبد الله: حدثنا سفيان قال: الرهري حدثنا، عن سعيد ابن المسيب، عن أبي هريرة عن النبي ﷺ قال: «إذا أمن القاري فأمنوا فإن الملائكة تؤمن، فمن وافق تأمته تؤمن الملائكة غفر له ما تقدم من ذنبه». [راجع: ٧٨٠]

(٦٤) باب نضل التهليل

٦٤٠٣ - حدثنا عبد الله بن مسلمة، عن مالك، عن سمي، عن

(1) (Ch. 64) None has the right to be worshipped but Allāh.

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lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shai'in Qadîr,⁽¹⁾ one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

بِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مائَةً مَرَّةً كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتُبَتْ لَهُ مائَةً حَسَنَةً، وَمُجْحِثَتْ عَنْهُ مائَةً سَيِّئَةً، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْعَلَ مَمَّا جَاءَ إِلَّا رَجُلٌ عَمِيلٌ أَكْثَرَ مِنْهُ».

6404. Narrated 'Amr bin Maimūn: Whoever recites it (i.e., the invocation in the above *Hadīth* No. 6403) ten times will be as if he manumitted one of Ismā'el's descendants.

Narrated Abū Ayyūb Al-Ansārī the same *Hadīth* from the Prophet ﷺ, saying “(Whosoever recites it ten times) will be as if he had manumitted one of Ismāel’s (Prophet Ishmael’s) descendants.”

٦٤٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا عَمْرُ بْنُ أَبِي زَيْدَةَ، عَنْ أَبِي سَحَاقِ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: أَمِنْ قَالَ عَشْرًا كَانَ كَمْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ». قَالَ عَمْرُو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ الرَّبِيعِ ابْنِ خُثْيَمٍ مِثْلُهُ فَقُلْتُ لِلرَّبِيعِ: مَمَنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ فَأَيَّتُ عَمْرَو بْنَ مَيْمُونٍ فَقُلْتُ: مَمَنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ ابْنِ أَبِي لَئَلَى، فَأَيَّتُ ابْنَ أَبِي ثَيْلَى فَقُلْتُ: مَمَنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ أَبِي أَيُوبِ الْأَنْصَارِيِّ يُحَدِّثُ عَنِ النَّبِيِّ

(1) (H. 6403) None has the right to be worshipped but Allāh (Alone) Who has no partner ; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything .

وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُوبَ قَوْلَهُ عَنِ النَّبِيِّ ﷺ.

وَقَالَ مُوسَى: حَدَّثَنَا وُهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُوبَ عَنِ النَّبِيِّ ﷺ.

وَقَالَ إِسْمَاعِيلُ، عَنِ الشَّعَبِيِّ، عَنِ الرَّبِيعِ بْنِ خُثْيمٍ قَوْلَهُ.

وَقَالَ آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ هَلَالَ بْنَ يَسَافِي عَنِ الرَّبِيعِ بْنِ خُثْيمٍ وَعَمْرُو بْنِ مَيْمُونَ، عَنْ ابْنِ مَسْعُودٍ قَوْلَهُ.

وَقَالَ الْأَعْمَشُ وَحْصَيْنُ، عَنْ هَلَالِ، عَنِ الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ قَوْلَهُ، وَرَوَاهُ أَبُو مُحَمَّدُ الْحَضْرَمِيُّ، عَنْ أَبِي أَيُوبَ عَنِ النَّبِيِّ ﷺ: «كَانَ كَمْنُ أَعْنَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ». قَالَ أَبُو عَبْدِ اللَّهِ: وَالصَّحِيفُ قَوْلُ عَمْرِو. قَالَ الْحَافِظُ أَبُو ذَرٍ الْهَرَوِيُّ: صَوَابُهُ عُمَرُ، وَهُوَ ابْنُ أَبِي زَائِدَةَ. قُلْتُ: وَعَلَى الصَّوَابِ ذَكْرُهُ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ فِي الْأَصْلِ كَمَا تَرَاهُ، لَا عَمْرُو.

(65) CHAPTER. The superiority of *Tasbih* [i.e., saying ‘*Subḥān Allāh*’ (Glorified be Allāh)].⁽¹⁾

6405. Narrated Abū Hurairah رضي الله عنه said: Allāh’s Messenger ﷺ said, “Whoever says, ‘*Subḥān Allāhi wa biḥamdihi*,”⁽²⁾ one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

(٦٥) بَابُ فَضْلِ التَّسْبِيح

٦٤٠٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُكِّلَتْ عَنْهُ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

6406. Narrated Abū Hurairah رضي الله عنه said: The Prophet ﷺ said, “There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance, and are very dear to the Most Gracious (Allāh), and they are: ‘*Subḥān Allāhil-‘Azīm*’ and ‘*Subḥān Allāhi wa biḥamdihi*.’”

٦٤٠٦ - حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كَلِمَتَانِ حَفِيقَتَانِ عَلَى الْلِسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». [انظر: ٦٦٨٢]

[٧٥٦٣]

(66) CHAPTER. The superiority of *Dhikr* of Allāh (remembering Allāh i.e., glorifying and praising Him, etc.).

6407. Narrated Abū Mūsa رضي الله عنه said: The Prophet ﷺ said, “The example of the one who remembers (glorify the Praises of) his Lord (Allāh) in comparison to the one who does not remembers (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.”

٦٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرِيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثْلُ الْذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثْلُ الْحَيِّ وَالْمَمِيتِ».

٦٤٠٨ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا

6408. Narrated Abū Hurairah رضي الله عنه said:

(1) (Ch. 65) I deem Allāh above all those unsuitable things ascribed to Him and free Him resembling anything whatsoever in any respect, and I glorify His Praises. (Also see glossary for *Subḥān Allāh*.)

(2) (H. 6405) Glorified be Allāh, the Most Great! Glorified be Allāh and Praised be He.

Allāh's Messenger ﷺ said, "Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh], their Lord عَزَّ وَجَلَّ asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhān Allāh, Allāhu-Akbar*, and *Al-Hamdu-lillāh*'. Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I make you

جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ مَلَائِكَةً يَطْوُفُونَ فِي الطُّرُقِ يُلْتَمِسُونَ أَهْلَ الدُّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُّمَا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الْمُنْبَرِ، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا، وَاللَّهُ مَا رَأَوْنِكَ، قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ شَمْجِيدَاً، وَأَكْثَرُ لَكَ شَسِيقَةً. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ: يَقُولُ: وَهُلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا، وَاللَّهُ يَا رَبَّ مَا رَأَوْهَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا جُرْصَاً وَأَشَدَّ لَهَا طَلْبَاً وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمَمْ يَسْعَوْدُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهُلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا، وَاللَّهُ يَا رَبَّ مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا

witnesses that I have forgiven them.”” (Allāh’s Messenger ﷺ added:) “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allāh would say, ‘These are those people whose companions will not be reduced to misery.’”

فَرَأَاهُ أَوْشَدَ لَهَا مَخَافَةً، قَالَ: فَيَقُولُ: فَأُشَهِّدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلِكُ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمُ الْجُلُسَاءُ لَا يَشْفَى جَلِيسُهُمْ”.

رَوَاهُ شَعْبَةُ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعْهُ، وَرَوَاهُ سُهْلَيْنُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(٦٧) بَابُ قَوْلٍ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

(67) CHAPTER. What is said regarding the statement: ‘*Lā haula wa, lā quwwata illā billāh*’ (i.e., There is neither might nor power except with Allāh).

6409. Narrated Abū Mūsa Al-Ash‘arī: The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, “*Lā ilāha illallāhu wa-Allāhu Akbar* (none has the right to be worshipped but Allāh; and Allāh is the Most Great).” (At that time) Allāh’s Messenger ﷺ was riding his mule. Allāh’s Messenger ﷺ said, “You are not calling upon a deaf or an absent one.” And added, “O Abū Mūsa (or, O ‘Abdullāh)! Shall I tell you a sentence from the treasures of Paradise?” I said, “Yes.” He said, “*Lā haula wa lā quwwata illā billāh*.”

(68) CHAPTER. Allāh has one hundred Names less one (i.e., 99).

٦٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللهِ، أَخْبَرَنَا سُعَيْمَانُ الشَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَخَذَ النَّبِيُّ ﷺ فِي عَقْدَةٍ فِي عَقَةٍ، أَوْ قَالَ: تَبَّةً، قَالَ: فَلَمَّا عَلَّا عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ: وَرَسُولُ اللهِ ﷺ عَلَى بَعْلَتِهِ، قَالَ: إِنَّكُمْ لَا تَدْعُونَ أَصْمَمَ وَلَا غَائِيَاً، ثُمَّ قَالَ: يَا أبا مُوسَى، أَوْ يَا عَبْدَ اللهِ، أَلَا أَدْلُكَ عَلَى كَلِمَةٍ مِنْ كَنزِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[راجع: ٢٩٩٢]

(٦٨) بَابٌ: اللَّهُ مائَةُ اسْمٍ غَيْرَ وَاحِدَةٍ

6410. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ : Allāh has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise ; and Allāh is *Witr* (one) and loves *Al-Witr*.

٦٤١٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ : حَفِظْنَا مِنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً قَالَ : اللَّهُ تِسْعَةُ وَتَسْعُونَ اسْمًا مَائَةً إِلَّا وَاحِدًا مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ . [راجع : ٢٧٣٦]

(69) CHAPTER. Preaching at intervals.

6411. Narrated Shaqiq : While we were waiting for 'Abdullāh (bin Mas'ūd), Yazīd bin Mu'āwiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas'ūd) and let your companion (Ibn Mas'ūd) come out to you ; and if he should not (come out), I will come out and sit (with you)." Then 'Abdullāh came out, holding the hand of Yazīd, addressed us saying, "I know that you are assembled here, but the reason that prevents me from coming out to you is that Allāh's Messenger ﷺ used to preach us at intervals during the days, lest we should become bored."

٦٤١١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنِي شَقِيقٌ قَالَ : كُنَّا نَتَنَظَّرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ بْنُ مُعاوِيَةَ، قُلْتُ : أَلَا تَجْلِسُ؟ قَالَ : لَا، وَلَكِنْ أَدْخُلْ فَأُخْرُجُ إِلَيْكُمْ صَاحِبَكُمْ، وَإِلَّا جِئْتُ أَنَا فَجَلَسْتُ . فَخَرَجَ عَبْدُ اللَّهِ وَهُوَ أَخِذُ بِيَدِهِ، فَقَامَ عَلَيْنَا فَقَالَ : أَمَا إِنِّي أُخْبِرُ بِمَا يَكُونُ لَكُمْ، وَلَكُنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَّةَ السَّامَةِ عَلَيْنَا .

[راجع : ٦٨]

81 - THE BOOK OF *AR-RIQĀQ* (Softening of the Hearts)

(i.e., the *Hadīth* that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.

6412. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “There are two blessings which many people lose: (They are) Health and free time for doing good.”⁽¹⁾

٨١ - كتاب الزقاق

(١) بَابُ الصَّحَّةِ وَالفِرَاغِ، وَلَا
عَيْشٌ إِلَّا عَيْشُ الْآخِرَةِ
٦٤١٢ - أَخْبَرَنَا الْمَكْيَى بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ هُوَ
أَبُو أَبِي هِنْدٍ، عَنْ أَبِيهِ، عَنْ أَبِينِ
عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ
النَّبِيُّ ﷺ: «نِعْمَتَانٌ مَغْبُونٌ فِيهِمَا كَثِيرٌ
مِنَ النَّاسِ: الصَّحَّةُ وَالفِرَاغُ». وَقَالَ
عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ
عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي
هِنْدٍ، عَنْ أَبِيهِ: سَمِعْتُ أَبَنَ عَبَّاسِ
عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٦٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا غُنَّدُرٌ: حَدَّثَنَا شُعبَةُ، عَنْ
مُعاوِيَةَ بْنِ فُرَّةَ، عَنْ أَنَّيْنِ عَنِ النَّبِيِّ
ﷺ قَالَ: «اللَّهُمَّ لَا عَيْشٌ إِلَّا عَيْشُ
الْآخِرَةِ فَاضْلِعْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»
[راجع: ٢٨٢٤].

٦٤١٤ - حَدَّثَنِي أَحْمَدُ بْنُ
الْمِقدَامَ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ
سَعِيدِ السَّاعِدِيِّ قَالَ: كُنَّا مَعَ رَسُولِ

6413. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “O Allāh! There is no life worth living except the life of the Hereafter, so (please) make righteous the *Anṣār* and the emigrants.”

6414. Narrated Sahl bin Sa‘d As-Sā‘idi: We were in the company of Allāh’s Messenger ﷺ in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He

(1) (H. 6412) This means that many people do not use their health and free time, in gaining more and more of good deeds.

looked at us and said, “O Allāh! There is no life worth living except the life of the Hereafter, so (please) forgive the *Anṣār* and the emigrants.”

اللَّهُ يَعْلَمُ بِالْخَدْقِ وَهُوَ يَحْفِرُ وَتَحْنُ
نَقْلُ التُّرَابَ، وَبَصَرَ إِنَا فَقَالَ: «اللَّهُمَّ
لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ
لِلنَّصَارَى وَالْمُهَاجِرَةَ».
تابعهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ
مُثْلَهُ.

(2) CHAPTER. The example of this world in contrast with the Hereafter.

And the Statement of Allāh : تَعَالَى :

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.” (V.57:20)

6415. Narrated Sahl: I heard the Prophet ﷺ saying, “A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allāh’s Cause, is better than the (whole) world and whatever is in it.”

(٢) بَابُ مَثَلُ الدُّنْيَا فِي الْآخِرَةِ،
وَقَوْلُهُ تَعَالَى: «أَنَا أَلْعَبُ الدُّنْيَا
لَعْبًا» إِلَى قَوْلِهِ «مَنْعَ غَرُور»
[الحادي: ٢٠].

٦٤١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي
حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ قَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَوْضِعُ سَوْطِ
فِي الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا،
وَلَغْدُوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِّنَ
الدُّنْيَا وَمَا فِيهَا». [رَاجِع: ٢٧٩٤]

(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «كُنْ فِي
الدُّنْيَا كَائِنَكَ غَرِيبٌ أَوْ غَابِرٌ سَبِيلٌ»
٦٤١٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ

(3) CHAPTER. The statement of the Prophet ﷺ: “Be in this world as if you were a stranger.”

6416. Narrated Mujāhid: ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger

ﷺ took hold of my shoulder and said, ‘Be in this world as if you were a stranger or a traveller.’”

The subnarrator added: Ibn ‘Umar used to say, “If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.”⁽¹⁾

الله: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ الْأَعْمَشِ: حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَكَبِّي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرٌ سَيِّلٌ».

وَكَانَ أَبْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَسْتَطِرِ الصَّبَاحَ، وَإِذَا أَضْبَحَتَ فَلَا تَسْتَطِرِ الْمَسَاءَ. وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاكَ لِمَوْتِكَ.

(٤) **بابٌ**: في الأملِ وطولِهِ

وَقَوْلِهِ تَعَالَى: ﴿فَمَنْ رُغْنَعَ عَنِ الْكَارِ وَأَذْخَلَ الْجَنَّةَ فَقَدْ فَازَ﴾ الآيةٌ [آل عمران: ١٨٥]. [البقرة: ٩٦]

﴿يُمَرْحِزُهُمْ﴾، يُمْبَاعِدُهُ وَقَوْلِهِ: ﴿ذَرْهُمْ يَأْكُلُوا وَيَمْتَعُوا﴾ الآيةٌ [الحجر: ٣]. وقال عَلَيُّ بْنُ أَبِي طَالِبٍ: ارْتَحَلَتِ الدُّنْيَا مُذْبَرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُفْبَلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكَوْنُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكَوْنُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَدَّا حِسَابٌ وَلَا عَمَلٌ.

٦٤١٧ - حَدَّثَنَا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ،

(4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures). And the Statement of Allāh تَعَالَى:

“...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful...” (V.3:185)

And also the Statement of Allāh تَعَالَى: “(O Muḥammad!) Leave them to eat and enjoy and let them be preoccupied with (false) hope. They will come to know!” (V.15:3)

And ‘Alī bin Abī Tālib said, “The world is going backward and the Hereafter is coming forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done.”

6417. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ drew a square and then drew a line in the middle of it and extended it outside the square and then drew several

(1) (H. 6416) This means, ‘Do good deeds when you are healthy and alive before you become sick and die’.

small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap him."

عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَطَّ النَّبِيُّ ﷺ حَطَّاً مُرْبَعاً، وَحَطَّ حَطَّاً فِي الْوَسْطِ خارجاً مِنْهُ، وَحَطَّ حُطُطَاً صِغَاراً إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، فَقَالَ: «هَذَا إِلَّا إِنْسَانٌ، وَهَذَا أَجْلُهُ مُحِيطٌ بِهِ أَوْ قَدْ أَحَاطَ بِهِ، وَهَذَا الَّذِي هُوَ خارجُ أَمْلُهُ، وَهَذِهِ الْحُطُطُ الصَّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأْهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأْهُ هَذَا نَهَشَهُ هَذَا».

6418. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him."

٦٤١٨ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَطَّ النَّبِيُّ ﷺ حَطَّاً خُطُوطَاً، فَقَالَ: «هَذَا الْأَمْلُ وَهَذَا أَجْلُهُ، فَيَنِمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْحُطُطُ الْأَقْرَبُ».

(٥) بَابُ مَنْ بَلَغَ سِتِينَ سَنَةَ فَقَدْ أَغْذَرَ اللَّهُ إِلَيْهِ فِي الْمُرْءِ لِقَوْلِهِ تَعَالَى: «أَوْلَئِكُمْ تُعَمِّرُكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ» [فاطر: ٣٧]

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allāh for a new lease of life (to make up for his past shortcomings), for Allāh تَعَالَى says: "...Did We not give you lives long enough, so that whoever would receive admonition — could receive it? And the warner (of Allāh) came to you..." (V.35:37)

6419. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."⁽¹⁾

٦٤١٩ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُظَهِّرٍ: حَدَّثَنَا عُمَرُ بْنُ عَلَيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغَفَارِيِّ، عَنْ سَعِيدٍ

(1) (H. 6419) Such a person will not have the right to say, "If Allāh had given me another lease of life, I would have done good deeds," for he has been given a life long enough for him to do good deeds.

بْنُ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْذَرَ اللَّهُ إِلَى امْرِئٍ أَخْرَى أَجَلَهُ حَتَّى يَلْعَغَ سَيِّنَةً». تَابَعَهُ أَبُو حَازِمٍ وَابْنُ عَجْلَانَ عَنِ الْمَقْبُرِيِّ.

٦٤٢٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو صَفْوَانَ عَبْدَ اللَّهِ بْنَ سَعِيدٍ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًا فِي اشْتِينِ فِي حُبِ الدُّنْيَا، وَطُولِ الْأَمْلِ». قَالَ لَيْثٌ: عَنْ يُونُسَ . وَابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدٍ وَأَبُو سَلَمَةَ.

٦٤٢١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا فَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكْبِرُ ابْنُ آدَمَ، وَيَكْبِرُ مَعَهُ اثْتَانٌ: حُبُّ الْمَالِ، وَطُولُ الْعُمُرِ». رَوَاهُ شُعْبَةُ عَنْ فَتَادَةَ.

(٦) بَابُ الْعَمَلِ الَّذِي يُتَنَعَّمُ بِهِ وَجْهُ اللَّهِ تَعَالَى، فِيهِ سَعْدٌ

6420. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ heard Allāh's Messenger ﷺ saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

6421. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ said, "The son of Ādām (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life."

(6) CHAPTER. The deed which is done seeking Allāh's Countenance (i.e., for the sake of Allāh).
تَالِي .

A narration related by Sa'd deals with this topic.

6422. Narrated Mahmūd bin Ar-Rabi'a : I remember that Allah's Messenger ﷺ took water from a bucket (which was in our home

٦٤٢٢ - حَدَّثَنَا مَعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ

used for getting water out of a well) with his mouth (and threw it on my face). (See H. 77)

الزُّفْرَىٰ : أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ ،
وَزَعْمَ مَحْمُودًا أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا
وَقَالَ : وَعَقَلَ مَجَّهًا مَجَّهًا مِنْ ذَلِيلٍ
كَانَتْ فِي دَارِهِمْ [راجع : ٧٧]

٦٤٢٣ - قَالَ : سَمِعْتُ عَبْيَانَ بْنَ
مَالِكَ الْأَنْصَارِيَ ثُمَّ أَحَدَ بْنِي سَالِمَ
قَالَ : غَدَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا
«لَنْ يُؤْفَى عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ : لَا
إِلَهَ إِلَّا اللَّهُ، يَسْتَغْفِي بِهَا وَجْهَ اللَّهِ إِلَّا
حَرَمَ اللَّهُ عَلَيْهِ النَّارَ». [راجع : ٤٤٢]

٦٤٢٤ - حَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا
يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ عَمْرِو ،
عَنْ سَعِيدِ الْمَقْبَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ :
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا قَالَ : «يَقُولُ اللَّهُ
تَعَالَى : مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ
إِذَا كَيْضْتُ صَفَّةً مِنْ أَهْلِ الدُّنْيَا ، ثُمَّ
اخْتَسَبْتَ إِلَّا الْجَنَّةَ» .

(٧) بَابُ مَا يُحَذِّرُ مِنْ زَهْرَةِ الدُّنْيَا
وَالشَّنَافِسِ فِيهَا

٦٤٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ قَالَ : حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ
بْنِ عَفْيَةَ ، عَنْ مُوسَى بْنِ عَفْيَةَ قَالَ :
قَالَ ابْنُ شَهَابٍ : حَدَّثَنِي عُرْوَةُ بْنُ
الزَّبَرِ : أَنَّ الْمُسْنَوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ
أَنَّ عُمَرَ بْنَ عَزْفٍ وَهُوَ حَلِيفُ لَنِي
عَامِرٍ بْنِ لُؤْيٍ كَانَ شَهِيدًا بَدْرًا مَعَ

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

6425. Narrated 'Amr bin 'Auf, an ally of the tribe of Bani 'Amir bin Lu'ay and one of those who had witnessed the battle of Badr with Allah's Messenger ﷺ: Allah's Messenger ﷺ sent Abū 'Ubāda bin Al-Jarrāḥ to Bahrain to collect the Jizya (tax). Allah's Messenger ﷺ had concluded a peace treaty with the people of Bahrain and appointed Al-'Alā' bin Al-Hadrami as their chief; Abū 'Ubāda arrived from Bahrain with the money. The Anṣār heard of Abū

'Ubaida's arrival which coincided with the *Fajr Salāt* (prayer) led by Allāh's Messenger ﷺ. When the Prophet ﷺ finished the *Salāt*, (prayer) they came to him. Allāh's Messenger ﷺ smiled when he saw them and said, "I think you have heard of the arrival of Abū 'Ubaida and that he has brought something." They replied, "Yes, O Allāh's Messenger!" He said, "Have the good news, and hope for what will please you. By Allāh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

رَسُولُ اللهِ ﷺ، أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عِيَّدَةَ بْنَ الْجَرَاحَ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَرِيَّهَا، وَكَانَ رَسُولُ اللهِ ﷺ هُوَ صَالِحٌ أَهْلَ الْبَحْرَيْنِ وَأَمْرَ عَلَيْهِمُ الْعَلَاءُ بْنُ الْحَضْرَمِيُّ، فَقَدِيمَ أَبُو عِيَّدَةَ يُعَالِي مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِهِ فَرَأَفَتْ صَلَاةَ الصُّبْحِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَبَسَّمَ رَسُولُ اللهِ حِينَ رَأَمُوهُ وَقَالَ: «أَطْلُكُمْ سَمْعَتُمْ بِقُدُومِ أَبِي عِيَّدَةَ وَأَنَّهُ جَاءَ بِشَيْءٍ؟» قَالُوا: أَجَلْ يَا رَسُولَ اللهِ، قَالَ: «فَأَبْشِرُوكُمْ وَأَمْلُوْكُمْ مَا يَسْرُكُمْ، فَوَاللهِ مَا الْفَقْرُ أَخْسَى عَلَيْكُمْ، وَلِكُنْ أَخْسَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسْطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوكُمْ كَمَا تَنَافَسُوكُمْ وَتُلْهِيْكُمْ كَمَا الْهَتِّهُمْ».

6426. Narrated 'Uqba bin 'Āmir: The Prophet ﷺ went out and offered the funeral *Salāt* (prayer) for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allāh, I am now looking at my *Haud* (*Al-Kauthar*) and I have been given the keys of the treasures of the earth (or he said, "the keys of the earth"). By Allāh! I am not afraid that after me you will worship others besides Allāh, but I am afraid that you will start competing for (the pleasures of) this world."

٦٤٢٦ - حَدَّثَنَا قَتْبَيْهُ: حَدَّثَنَا الْيَثِّيُّ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَيْرَ، عَنْ عَقْبَةَ بْنِ عَامِرٍ: أَنَّ الْيَثِّيَّ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أَحِدٍ صَلَاتَهُ عَلَى الْمَيْتِ ثُمَّ انْصَرَفَ إِلَى الْمَبْرَرِ فَقَالَ: «إِنِّي فَرَطْتُ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللهِ لَا نَفِرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُغْطِيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللهِ مَا أَخَافُ عَلَيْكُمْ

أَن تُشْرِكُوا بَعْدِي وَلِكُنِي أَخافُ
عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا».

[راجع: ١٣٤٤]

٦٤٢٧ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ
الْحُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
إِنَّ أَكْثَرَ مَا أَخافُ عَلَيْكُمْ مَا يُخْرِجُ
اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الْأَرْضِ»، قِيلَ:
وَمَا بَرَكَاتُ الْأَرْضِ؟ قَالَ: «زَهْرَةُ
الدُّنْيَا». قَالَ رَجُلٌ: هَلْ يَأْتِي الْخَيْرُ
بِالشَّرِّ؟ فَصَمَّتَ النَّبِيُّ ﷺ حَتَّى ظَنِّتْ
أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ
جَيْبِهِ قَالَ: «أَيْنَ السَّائِلُ؟» قَالَ:
أَنَا، قَالَ أَبُو سَعِيدٍ: لَقَدْ حَمِدْنَا حِينَ
ظَلَّعَ لِذَلِكَ، قَالَ: «لَا يَأْتِي الْخَيْرُ إِلَّا
بِالْخَيْرِ، إِنَّ هَذَا الْمَالَ حَسْرَةٌ حُلُوةٌ،
إِنَّ كُلَّ مَا أَنْتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ
يُلْمُ إِلَّا أَكْلَةً الْحَاضِرَةِ، أَكَلْتُ حَتَّى إِذَا
امْتَدَّتْ خَاصِرَاتُهَا اسْتَقْبَلَتِ الشَّمْسَ
اجْتَرَّتْ وَثَلَّتْ وَبَالْتْ، ثُمَّ عَادَتْ
فَأَكَلْتُ. وَإِنَّ هَذَا الْمَالَ حُلُوةٌ، مَنْ
أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنَفَعَ
الْمَعْوَنَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ
كَانَ كَالذِي يَأْكُلُ وَلَا يَشْبَعُ».

[راجع: ٩٢١]

(1) (H. 6427) One should not be greedy, for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.

6428. Narrated Zahdam bin Muḍarrib: 'Imrān bin Ḥuṣain رَضِيَ اللَّهُ عَنْهُما said: The Prophet ﷺ said, "The best amongst you people are my contemporaries [i.e., the present (my) century (generation)] and then those who come after them [i.e., the next century (generation)]." 'Imrān added: I am not sure whether the Prophet ﷺ mentioned two or three centuries generations after your present century (generation). The Prophet ﷺ added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be dishonest and will not be trustworthy, and they will make vows, but will not fulfil them, and fatness will appear among them."

[See Vol. 3, *Hadith* No. 2651]

6429. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ said, "The best people are those of my century (generation), and then those who will come after them [the next century (generation)], and then those who will come after them [i.e., the next century (generation)], and then after them there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

[See Vol. 3, *Hadith* No. 2652]

6430. Narrated Qais: I heard Khabbāb, who had branded his abdomen with seven brands,⁽¹⁾ saying, "Had Allāh's Messenger ﷺ not forbidden us to invoke Allāh for death, I would have invoked Allāh for death. The Companions of Muḥammad ﷺ have left this world without taking anything of their reward in it (i.e., they will have perfect

٦٤٢٨ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ قَالَ: سَمِعْتُ أبا جَمْرَةَ قَالَ:
حَدَّثَنِي رَاهْدَمُ بْنُ مُضَرِّبٍ قَالَ:
سَمِعْتُ عَمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ
قَرْنِي، ثُمَّ الَّذِينَ يَلْوَنُهُمْ - قَالَ
عَمْرَانُ: فَمَا أَفْرِيَ قَالَ النَّبِيُّ ﷺ بَعْدَ
قُولِيهِ مَرَّيْنِ أو ثَلَاثَةِ - ثُمَّ يَكُونُ
بَعْدَهُمْ قَوْمٌ يَشَهَّدُونَ وَلَا يُسْتَشَهِّدُونَ،
وَيَخُونُونَ وَلَا يُؤْتَمِنُونَ، وَيَنْذِرُونَ
وَلَا يُؤْفُونَ، وَيَظْهَرُ فِيهِمُ السَّمْنُ».

[راجع: ٢٦٥١]

٦٤٢٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي
حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَبِيَّةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ
قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ
يَلْوَنُهُمْ ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ يَجِيءُ
مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتَهُمْ
أَيْمَانُهُمْ، وَأَيْمَانُهُمْ شَهَادَتُهُمْ».

[راجع: ٢٦٥٢]

٦٤٣٠ - حَدَّثَنَا يَحْيَى بْنُ
مُوسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا
إِسْمَاعِيلُ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ
خَبَابًا وَقَدْ اكْتَوَى يَوْمَئِذٍ سَبْعَاً فِي بَطْنِهِ
وَقَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَا
أَنْ نَدْعُوا بِالْمَوْتِ لَدَعْوَتُ بِالْمَوْتِ،

(1) (H. 6430) Khabbāb was sick and therefore he branded his abdomen as a kind of treatment.

reward in the Hereafter), but we have collected of the worldly wealth that we cannot spend but on earth (i.e., on building houses)."

إِنَّ أَصْحَابَ مُحَمَّدٍ بِعَيْهِ مَضَوْا وَلَمْ تَنْفَضُهُمُ الدُّنْيَا شَيْئًا، وَإِنَّا أَصَبَنَا مِنَ الدُّنْيَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ. [راجع: ٥٦٧٢]

6431. Narrated Qais: I came to Khabbāb while he was building a wall; and he (Khabbāb) said, "Our companions who have left this world did not enjoy anything of their reward therein; while we have collected after them much wealth that we cannot spend but on earth (i.e., on building)."

٦٤٣١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّنِّي: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: أَتَيْتُ خَبَابًا وَهُوَ يَبْيَنِي حَائِطًا لَهُ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ مَضَوْا لَمْ تَنْفَضُهُمُ الدُّنْيَا شَيْئًا، وَإِنَّا أَصَبَنَا مِنْ بَعْدِهِمْ شَيْئًا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا فِي التُّرَابَ.

[راجع: ٥٦٧٢]

6432. Narrated Khabbāb: We emigrated with the Prophet ﷺ ... (This narration is related in connection with emigration). (See H. 1276)

٦٤٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ شَيْبَقَنْ أَبِي وَإِلِيلَ، عَنْ خَبَابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ بِعَيْهِ قَصَّةً.

[راجع: ١٢٧٦]

(8) CHAPTER. The Statement of Allāh: تَعَالَى : "O mankind! Verily the Promise of Allāh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. Surely, Satan is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the Blazing Fire." (V.35:5,6)

(٨) بَابُ قَوْلِ اللَّهِ تَعَالَى : «يَا اهْلَهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ» الْآيَةُ إِلَى قَوْلِهِ «مِنْ أَصْحَابِ السَّعْيِ» [فاطر: ٦-٥] جَمِيعُهُ سُعْرٌ، وَقَالَ مُجَاهِدٌ: الغَرُورُ: الشَّيْطَانُ.

6433. Narrated Ibn Abān: I brought water to 'Uthmān bin 'Affān to perform the ablution while he was sitting on his seat. He performed ablution in a perfect way and said, "I saw the Prophet ﷺ performing ablution in this place and he performed it in a perfect way and said, 'Whoever performs ablution as I have

٦٤٣٣ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرْشَيِّ: أَخْبَرَنِي مُعاذُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ ابْنَ أَبِيَّ أَخْبَرَهُ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَانَ بِطَهْوِرٍ.

performed this time and then proceeds to the mosque and offers a two *Rak'a* prayer and then sits there [waiting for the compulsory congregational *Salāt* (prayers)], then all his past sins will be forgiven.”

The Prophet ﷺ further added, “Do not be conceited [thinking that your sins will be forgiven because of your *Salāt* (prayer)].”⁽¹⁾

(9) CHAPTER. The righteous people will depart (die).

6434. Narrated Mirdās Al-Aslāmī: The Prophet ﷺ said, “The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allāh will not care the least for them.”

(10) CHAPTER. The *Fitnah* (trial and affliction) of wealth should be warded off.

And the Statement of Allāh : تعالى
“Your wealth and your children are only a trial...” (V.64:15)

6435. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ
The Prophet ﷺ said, “Perish the slave of *Dūnār*, *Dirham*, *Qatīfa* (thick soft cloth), and *Khamīṣa* (a garment),⁽²⁾ for if he is given, he

- (1) (H. 6433) One should not indulge in evil deeds thinking that one's sins will be forgiven by just doing what is mentioned in this *Hadīth*, for Allāh accepts the *Salāt* (prayer) and good deeds of righteous people only.
- (2) (H. 6435) This invocation is against the one whose concern is just to amass money and enjoy the pleasures of the world.

وَهُوَ جَالِسٌ عَلَى الْمَقَاعِدِ فَتَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ وَهُوَ فِي هَذَا الْمُجْلِسِ فَأَخْسَنَ الْوُضُوءَ ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ جَلَسَ غُفْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ: وَقَالَ النَّبِيُّ ﷺ: «لَا تَعْتَرُوا». (٩) بَابُ ذَهَابِ الصَّالِحِينَ، وَيُقَالُ: الذَّهَابُ الْمَطْرُ

٦٤٣٤ - حَدَّثَنِي يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَانِ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مُرْدَاسِيِّ الْأَسْلَمِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ وَيَقْبَلُ حُفَالَةُ كَحْفَالَةِ الشَّعِيرِ أَوِ التَّمْرِ، لَا يُبَالِيهِمُ اللَّهُ بِاللَّهِ». قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: حُفَالَةُ وَحُثَالَةُ. [راجع: ٤١٥٦]

(١٠) بَابُ مَا يَقْتَنِي مِنْ فِتْنَةِ الْمَالِ، وَقَوْلُ اللَّهِ تَعَالَى: «إِنَّمَا أَمْوَالُكُمْ وَأَرْلَدُكُمْ فِتْنَةٌ» [التغابن: ١٥].

٦٤٣٥ - حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عِيَاشَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ،

is pleased; otherwise he is dissatisfied."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَعِسْ عَبْدُ الدِّينَارِ وَالدُّرْهَمِ وَالقَطِيفَةِ وَالخَمِيصَةِ إِنْ أُغْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرِضَ». [راجع: ٢٨٨٦]

6436. Narrated Ibn ‘Abbās: I heard the Prophet ﷺ saying, "If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam's son except dust,⁽¹⁾ and Allāh forgives him who (repents to Him and) begs for His pardon."

٦٤٣٦ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبْنَى جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبْنَى عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كَانَ لَابْنِ آدَمَ وَادِيَانَ مِنْ مَا لَا يَتَغَيَّرُ ثَالِثًا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

[انظر: ٦٤٣٧]

6437. Narrated Ibn ‘Abbās: I heard Allāh's Messenger ﷺ saying, "If the son of Ādam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Ādam's son except dust.⁽¹⁾ And Allāh forgives him who (repents to Him and) begs for His pardon."

Ibn ‘Abbās said: I do not know whether this saying was quoted from the Qur'ān or not. ‘Aṭā’ said, "I heard Ibn Az-Zubair saying this narration while he was on the pulpit."

٦٤٣٧ - حَدَّثَنِي مُحَمَّدٌ قَالَ: أَخْبَرَنَا مَخْلُدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّ لَابْنِ آدَمَ مِثْلَ وَادِي مَالًا لَا يَحْبَبُ أَنَّ لَهُ إِلَيْهِ مِثْلُهُ وَلَا يَمْلأُ عَيْنَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

قَالَ ابْنُ عَبَّاسَ: فَلَا أُذْرِي مَنْ الْقُرْآنُ هُوَ أَمْ لَا. قَالَ: وَسَمِعْتُ ابْنَ الرُّبِّيرَ يَقُولُ ذَلِكَ عَلَى الْمُتَبَرِّ.

[راجع: ٦٤٣٦]

6438. Narrated Sahl bin Sa‘d: I heard Ibn Az-Zubair رَضِيَ اللَّهُ عَنْهُمَا who was on the pulpit

٦٤٣٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَيْمانَ بْنِ الْعَسِيلِ،

(1) (H. 6436) (H. 6437): This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

at Makkah, delivering a *Khuṭba*, saying, “O men! The Prophet ﷺ used to say, ‘If the son of Ādam were given a valley of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Ādam’s son except dust. And Allāh forgives him who (repents to Him and) begs for His pardon.”

6439. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ ابْنَ آدَمَ لَوْلَا أَعْطَيْنَا مَالًا مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًّا، وَلَوْلَا أَعْطَيْنَا ثَانِيًّا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسْدُدُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

عَنْ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ ابْنَ الرُّبِّيرَ عَلَى الْمُبَرِّ بِمَكَّةَ فِي خُطْبَتِهِ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: لَوْلَا أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًّا مَلَأً مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًّا، وَلَوْلَا أُعْطِيَ ثَانِيًّا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسْدُدُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

6439 - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي أَنْسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْلَا أَنَّ لَابْنِ آدَمَ وَادِيًّا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانَ، وَلَنْ يَمْلأُ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

6440 - وَقَالَ لَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أُبَيِّ قَالَ: كُنَّا نُرَى هَذَا مِنَ الْقُرْآنِ حَتَّى نَزَّلَتْ «الْهَمَّكُ الْكَثُرُ» (التكميل) [١].

(١١) **بابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:** «هَذَا الْمَالُ خَضْرَةٌ حُلْوَةٌ»، وَقَوْلُهُ تَعَالَى: «رَبِّنَا لِلَّاتِي حُبِّ الشَّهَوَاتِ مِنْ أَنْشَكَهُ وَالْكَنِينَ» الآية [آل عمران: ١٤].

قَالَ عُمَرُ: اللَّهُمَّ إِنَّا لَا نَسْتَطِيعُ إِلَّا أَنْ نَفَرَّ بِمَا رَيَّيْتَ لَنَا، اللَّهُمَّ إِنِّي

6440. Ubayy said, “We considered this as a saying from the Qur’ān till the *Sūrah* (beginning with):

‘The mutual rivalry (for piling up of worldly things) diverts you’ (V.102:1) was revealed.”

(11) CHAPTER. The statement of the Prophet ﷺ: “Wealth is (like) green sweet (fruit).”

And the Statement of Allāh: “Beautified for men is the love of things they covet: women, children...” (V.3:14)

And ‘Umar said, “O Allāh! We cannot but be happy with those things which You

(1) (H. 6439) The idea of death in this *Hadīth* and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.

have made fair in our eyes. O Allāh! I request You to give me power to spend all those things in the right way."

6441. Narrated Ḥakīm bin Hizām : I asked the Prophet ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allāh will bless it for him, but whoever takes it with greed, Allāh will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand."

(12) CHAPTER. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

6442. Narrated ‘Abdullāh : The Prophet ﷺ said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They (the Companions) replied, "O Allāh's Messenger! There is none among us but loves his own wealth more." The Prophet ﷺ said, "So, his wealth is whatever he spends (in Allāh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."⁽¹⁾

أَسْأَلُكَ أَنْ أُفِيقَ فِي حَقِّهِ .

الله: حَدَّثَنَا سُفيانُ قَالَ: سَمِعْتُ الرَّهْرَئِيَّ يَقُولُ: أَخْبَرَنِي عُرْوَةُ وَسَعِيدُ بْنُ الْمُسَيْبِ، عَنْ حَكِيمِ بْنِ حِزَامَ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَاعْطَانِي، ثُمَّ سَأَلْتُهُ فَاعْطَانِي، ثُمَّ سَأَلْتُهُ فَاعْطَانِي، ثُمَّ قَالَ: إِنَّ هَذَا الْمَالَ - وَرُبُّمَا قَالَ سُفيانُ: قَالَ لِي: حَكِيمٌ، إِنَّ هَذَا الْمَالَ - خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبٍ نَفِيسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفِيسٍ لَمْ يُبَارِكَ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ لَا يَشْبَعُ، وَالْيَدُ الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلِيِّ . [راجع: ١٤٧٢]

(١٢) بَابُ ما قَدَّمَ مِنْ مَالِهِ فَهُوَ لَهُ

الله: حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ التَّمِيمِيُّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ النَّبِيُّ ﷺ: «أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ . قَالَ: «فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالَ وَارِثُهُ مَا أَخَرَ» .

(1) (H. 6442) What one spends during one's lifetime for Allāh's sake is what one really owns, because one will get permanent reward for that in the Hereafter.

(13) CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (i.e., little rewarded).

And the Statement of Allāh: تَعَالَى : "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do" (V.11:15,16)

6443. Narrated Abū Dhar رَضِيَ اللَّهُ عَنْهُ : Once I went out at night and found Allāh's Messenger ﷺ walking all alone accompanied by no human being, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet ﷺ looked behind and saw me and said, "Who is that?" I replied, "Abū Dhar, let Allāh get me sacrificed for you!" He said, "O Abū Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except him whom Allāh gives wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it." I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allāh's Prophet! Let Allāh get me sacrificed for you! Whom were you speaking to by the side of

(١٣) بَابُ : الْمُكْثِرُونَ هُمُ الْمُقْتُلُونَ ،

وَقَوْلُهُ تَعَالَى : ﴿مَنْ كَانَ كَانَ يُرِيدُ
الْحَيَاةَ الدُّنْيَا وَرَيَّنَاهَا﴾ الآيتين [هود:
١٦-١٥].

٦٤٤٣ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ :
حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ
رُفَيعٍ، عَنْ زَيْدِ ابْنِ وَهْبٍ، عَنْ أَبِي
دَرَّ رَضِيَ اللَّهُ عَنْهُ قَالَ : حَرَجْتُ لَيْلَةً
مِنَ الظَّلَالِي فَإِذَا رَسُولُ اللَّهِ ﷺ يَمْشِي
وَحْدَهُ وَلَيْسَ مَعَهُ إِنْسَانٌ، قَالَ :
فَظَنَّتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِي مَعَهُ أَحَدٌ.
قَالَ : أَفَجَعَلْتُ أَمْشِي فِي ظُلُّ الْقَمَرِ
فَالْتَّقَتْ فَرَآنِي، فَقَالَ : «مَنْ هَذَا؟»
قُلْتُ : أَبُو دَرَّ جَعْلَنِي اللَّهُ فِدَاءَكَ،
قَالَ : «يَا أَبَا دَرَّ تَعَالَى»، قَالَ :
فَمَسَيْتُ مَعَهُ سَاعَةً، فَقَالَ : «إِنَّ
الْمُكْثِرِينَ هُمُ الْمُقْتُلُونَ يَوْمَ الْقِيَامَةِ إِلَّا
مَنْ أَعْطَاهُ اللَّهُ خَيْرًا فَنَفَّحَ فِيهِ يَمِينَهُ
وَشِمَالَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ
خَيْرًا» فَقَالَ : فَمَسَيْتُ مَعَهُ سَاعَةً فَقَالَ
لِي : «أَجِلْسْ هَاهُنَا»، قَالَ : فَأَجْلَسْنِي
فِي قَاعِ حَوْلَهُ حِجَارَهُ فَقَالَ لِي :
«أَجِلْسْ هَاهُنَا حَتَّى أُرْجِعَ إِلَيْكَ»،
قَالَ : فَأَنْطَلَقَ فِي الْحَرَّةِ حَتَّى لَا أَرَاهُ

Al-Harra? I did not hear anybody responding to your talk.” He said, “It was Jibril (Gabriel) who appeared to me beside Al-Harra and said, ‘Give the good news to your followers that whoever dies without joining others in worship with Allāh, will enter Paradise.’ I said, ‘O Jibril! Even if he had committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’ I said, ‘Even if he has committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’ I said, ‘Even if he has committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’”

(In some copies of *Sahih Al-Bukhari* it is also mentioned: “Even if he has drunk alcoholic liquors.”)

فَلَبِثَ عَنِّي فَأَطَالَ اللُّبْثَ، ثُمَّ إِنِّي سَوْعَتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَنِي؟» قَالَ: فَلَمَّا جَاءَ لَمْ أَضْبِرْ حَشَّى قُلْتُ: يَا نَبِيَّ اللَّهِ، جَعَلْنِي اللَّهُ فِدَاءَكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا. قَالَ: «ذَلِكَ جِبْرِيلُ عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ: يَسِّرْ أُمَّتَكَ أَنَّهُ مَنْ ماتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا جِبْرِيلُ، وَإِنْ سَرَقَ وَإِنْ زَنِي؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنِي؟ قَالَ: نَعَمْ، قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنِي؟ قَالَ: نَعَمْ. قَالَ النَّصْرُ: أَخْبَرْنَا شَعْبَةَ وَحْدَثَنَا حَبِيبُ بْنُ أَبِي ثَابِتِي وَالْأَعْمَشُ وَعَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ: حَدَثَنَا زَيْدُ بْنُ وَهْبٍ بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ: حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ مُرْسَلٌ لَا يَصِحُّ إِنَّمَا أَرْدَنَا لِلْمَعْرِفَةِ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. قَيلَ لِأَبِي عَبْدِ اللَّهِ: حَدِيثُ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي الدَّرْدَاءِ؟ قَالَ: مُرْسَلٌ أَيْضًا لَا يَصِحُّ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ، وَقَالَ: اضْرِبُوا عَلَى حَدِيثِ أَبِي الدَّرْدَاءِ، هَذَا «إِذَا ماتَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، عِنْدَ الْمَوْتِ». [١٢٣٧]

(١٤) **بَابُ قَوْلِ النَّبِيِّ ﷺ:** «مَا

(14) CHAPTER. The statement of the Prophet ﷺ: “It would not please me to

have gold equal to this mountain of Uhud.”

6444. Narrated Abū Dhar: رَضِيَ اللَّهُ عَنْهُ While I was walking with the Prophet ﷺ in the Harra of Al-Madina, Uhud came in sight. The Prophet ﷺ said, “O Abū Dhar!” I said, “*Labbaik*, O Allāh’s Messenger!” He said, “I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single Dīnār of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allāh’s slaves like this and like this, and like this.” The Prophet ﷺ pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, “The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this; to their right, left and back, but such people are few in number.” Then he said to me, “Stay at your place and do not leave it till I come back.” Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet ﷺ. I intended to go to him, but I remembered what he had said to me, i.e., ‘Don’t leave your place till I come back to you,’ so I remained at my place till he came back to me. I said, “O Allāh’s Messenger! I heard a voice and I was afraid.” So I mentioned the whole story to him. He said, “Did you hear it?” I replied, “Yes.” He said, “It was Jibril (Gabriel) who came to me and said, ‘Whoever died without joining others in worship with Allāh, will enter Paradise.’ I asked (Jibril), ‘Even if he had committed theft or committed illegal sexual intercourse?’ Gabriel said, ‘Yes, even if he had committed theft or committed

يَسْرُنِي أَنَّ عِنْدِي مِثْلُ أَحْدِي هَذَا ذَهَبًا» ٦٤٤٤ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعٍ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ ابْنِ وَهْبٍ قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ فَاسْتَقْبَلَنَا أَحْدَادُهُ فَقَالَ: «يَا أَبَا ذَرٍّ»، قَلْتُ: لَيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «مَا يَسْرُنِي أَنَّ عِنْدِي مِثْلُ أَحْدِي هَذَا ذَهَبًا تَمْضِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِيَنَارٌ إِلَّا شَيْئًا أَرْصَدْتُ لِدَيْنِي، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادَةِ اللَّهِ هَكُذا وَهُكُذا وَهُكُذا عَنْ يَوْمِيَنِي وَعَنْ شِمَالِيَّهِ، وَمِنْ خَلْفِي». ثُمَّ مَشَى ثُمَّ قَالَ: «إِنَّ الْأَكْثَرَيْنِ هُمُ الْمُقْلُونُونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ قَالَ هَكُذا وَهُكُذا وَهُكُذا - عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ - وَقَلِيلٌ مَا هُمْ». ثُمَّ قَالَ لِي: «مَكَانَكَ لَا تَبَرُّ حَتَّى آتَيَكَ»، ثُمَّ انْطَلَقَ فِي سُوادِ اللَّيلِ حَتَّى تَوَارَى فَسَمِعْتُ صَوْتًا قَدْ ارْتَفَعَ، فَتَحَوَّفْتُ أَنْ يَكُونَ أَحَدُ عَرَضَ لِلنَّبِيِّ ﷺ فَأَرَدْتُ أَنْ آتِيهِ فَذَكَرْتُ قَوْلَهُ لِي: «لَا تَبَرُّ حَتَّى آتَيَكَ». فَلَمَّا أَبْرَخْتُ حَتَّى أَتَانِي، قَلْتُ: يَا رَسُولَ اللَّهِ، لَقَدْ سَمِعْتُ صَوْتًا تَحَوَّفْتُ، فَذَكَرْتُ لَهُ . فَقَالَ: «وَهَلْ سَمِعْتَهُ؟» قَلْتُ: نَعَمْ، قَالَ: «ذَلِكَ جِبْرِيلُ أَتَانِي، فَقَالَ: مَنْ ماتَ لَا

illegal sexual intercourse.”

6445. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh's Cause) except what I would keep for repaying debts.”

يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ، فُلِتْ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنِي، وَإِنْ سَرَقَ». [راجع: ١٢٣٧]

٦٤٤٥ - حدثنا أَحْمَدُ بْنُ شَبَابٍ: حدثنا أبي، عنْ يُونُسَ.
وقالَ اللَّيْثُ: حدثني يُونُسُ، عنِ ابْنِ شَهَابٍ، عنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ: قالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لِي مُثْلُ أَحَدٍ ذَهَبَ إِلَيْهِ مَا يَسْرُنِي أَنْ لَا تَمُرَ عَلَيَّ ثَلَاثُ لِيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْئاً أَرْصَدْتُهُ لِدِيْنِ». [راجع: ٢٣٨٩]

(15) CHAPTER. True riches is self-contentment.

And the Statement of Allāh تعالى:

“Do they think that We enlarge them in wealth and children... (up to) ...and they have other (evil) deeds, besides, which they are doing.” (V.23:55-63)

Ibn 'Uyaina said, “They have not done it, but they will surely do it.”

6446. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Riches does not mean having a great amount of property, but riches is self-contentment.”

(١٥) بَابُ الْغَنَىٰ غَنِيَ الْفَقْسِ،
وَقَالَ اللَّهُ تَعَالَى: «أَيَّحْسَبُونَ أَنَّمَا نُؤْتُهُمْ يَهُدُّهُمْ مِنْ مَالٍ وَرَبِّينَ»^(٦٥) إِلَيْهِ قَوْلُهُ: «هُمْ أَهْمَّ أَعْمَلُونَ» [المؤمنون: ٦٣-٥٥].
قالَ ابْنُ عُثْمَانَ: لَمْ يَعْمَلُوهَا: لَا يُدَّنِّ منْ أَنْ يَعْمَلُوهَا.

٦٤٤٦ - حدثنا أَحْمَدُ بْنُ يُونُسَ:
حدثنا أبو بكرٍ: حدثنا أبو حصين، عنْ أبِي صالحٍ، عنْ أبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِلَيْسَ الْغَنِيُّ عَنْ كُثْرَةِ الْعَرَضِ، وَلِكِنَّ الْغَنِيُّ غَنِيَ الْفَقْسِ».

(16) CHAPTER. The superiority of being poor.

6447. Narrated Sahl bin Sa'd As-Sâ'idi: A man passed by Allāh's Messenger ﷺ, and the Prophet ﷺ asked a man sitting beside him, “What is your opinion about this (passer-by)?” He replied, “This (passer-by) is from

٦٤٤٧ - حدثنا إِسْمَاعِيلُ:
حدثني عبد العزير بن أبي حازم، عنْ أبِيهِ، عنْ سَهْلِ ابْنِ سَعْدِ السَّاعِدِيِّ

the noble class of people. By Allāh, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted." Allāh's Messenger ﷺ kept quiet, and then another man passed by and Allāh's Messenger ﷺ asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allāh's Messenger! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no one will listen to his talk." Then Allāh's Messenger ﷺ said, "This (poor man) is better than such a large number of the first type (i.e., rich men) as to fill the earth."

أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: «مَا رَأَيْتَ فِي هَذَا؟» فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهُ حَرَيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشْفَعَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ: «مَا رَأَيْتَ فِي هَذَا؟» فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرَيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشْفَعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِكَوْلِهِ، فَقَالَ رَسُولُ اللَّهِ: هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلِ هَذَا». [راجع: ٥٠٩١]

6448. Narrated Abū Wā'il: We paid a visit to Khabbāb who was sick, and he said, "We emigrated with the Prophet ﷺ for Allāh's sake and our wages became due on Allāh تَعَالَى. Some of us died without having received anything of the wages, and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ﷺ ordered us to cover his head with it and to put some *Idhkhir* (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world)."

٦٤٤٨ - حَدَّثَنَا الْحَمَيْدِيُّ: حَدَّثَنَا سُفِيَانُ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَاثِيلَ قَالَ: عَدْنَا حَبَاباً فَقَالَ: هاجرْنَا مَعَ النَّبِيِّ نَبِيَّ نُرِيدُ وَجْهَ اللَّهِ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ تَعَالَى فِيمَا مَضِيَ لَنَا يَأْخُذُ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ: مُضَعْبُ بْنُ عَمِيرٍ قُتِلَ يَوْمَ أُحْدٍ وَرَتَكَ تَمَرَّةً فَإِذَا غَطَّيْنَا رِجْلَيْهِ بَدَأَ رَأْسَهُ، فَأَمَرَنَا النَّبِيُّ نَبِيَّ نَبِيَّ أَنْ نُعَطِّي رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الْأَذْخَرِ، وَمِنَ أَيْنَعْتَ لَهُ تَمَرَّةً فَهُوَ يَهْبِيْهَا.

[١٢٧٦]

6449. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "I looked into Paradise and

٦٤٤٩ - حَدَّثَنَا أَبُو الْوَلِيدِ:

found that the majority of its dwellers were the poor people , and I looked into the (Hell) Fire and found that the majority of its dwellers were women.”

حدَّثَنَا سَلْمُ بْنُ زَرِيرٍ : حدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنَ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ : «اَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ اكْثَرَ أَهْلِهَا الْفُقَرَاءَ ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ اكْثَرَ أَهْلِهَا النِّسَاءَ» .

[راجع: ٣٢٤١]

تابعهُ أَيُوبُ وَعَوْفُ . وَقَالَ صَحْرُ وَحَمَادُ بْنُ تَعْجِيْحَ ، عَنْ أَبِي رَجَاءِ عَنْ أَبْنِ عَبَّاسٍ .

6450. Narrated Anas: The Prophet ﷺ did not eat at a table till he died, and he did not eat a thin, nicely baked wheat bread till he died.

٦٤٥٠ - حدَّثَنَا أَبُو مَعْمَرٍ : حدَّثَنَا عَبْدُ الْوَارِثِ : حدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمْ يَأْكُلِ النَّبِيُّ ﷺ عَلَى خَوَانٍ حَتَّى ماتَ ، وَمَا أَكَلَ خُبْزًا مُرْقَقًا حَتَّى ماتَ . [راجع: ٥٣٨٦]

٦٤٥١ - حدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي شَيْبَةَ : حدَّثَنَا أَبُو أَسَمَّةَ : حدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ عَايَشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَقَدْ تُوفِيَ النَّبِيُّ ﷺ وَمَا فِي رَقْبِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كِيدَ ، إِلَّا شُطُرُ شَعِيرٍ فِي رَفِّ لِي ، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ فَكِلْتُهُ فَفَنَّيْتُ .

[راجع: ٣٠٩٧]

(١٧) **بَابٌ** : كَيْفَ كَانَ عَيْشُ النَّبِيِّ ﷺ وَأَصْحَابِهِ ، وَتَخْلِيمُهُمْ مِنَ الدُّنْيَا ؟

٦٤٥٢ - حدَّثَنِي أَبُو نَعِيمَ بِنْ حُمَرَ بْنُ دَرَّ : حدَّثَنَا مُجَاهِدٌ : أَنَّ أَبَا هُرَيْرَةَ

(17) CHAPTER. How the Prophet ﷺ and his Companions used to live , and how they gave up their interest in the world .

6452. Narrated Abū Hurairah: By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to

bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet ﷺ and his Companions) used to come out. When Abū Bakr passed by, I asked him about a Verse from Allāh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar passed by me and I asked him about a Verse from Allāh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abūl-Qāsim (the Prophet ﷺ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O *Abā Hirr* (Abū Hurairah)!" I replied, "*Labbaik*, O Allāh's Messenger!" He said to me, "Follow me." He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such and such man (or by such and such woman)." He said, "O *Abā Hirr*!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "Go and call the people of *Suffa* to me". These people of *Suffa* were the guests of Islām who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet ﷺ upset me, and I said to myself, "How will this little milk be enough for the people of *Aṣ-Suffa*?"⁽¹⁾ I thought I was more entitled to drink from

كان يقول: الله الذي لا إله إلا هو
إن كنت لاعتمد بكمي على الأرض
من الجوع، وإن كنت لأشد الحجر
على بطني من الجوع، ولقد عدت
يوماً على طريقهم الذي يخرجون
منه، فمرة أبو بكر، فسألته عن آية من
كتاب الله، ما سأله إلا ليشبعني،
فمررت ولم يفعل. ثم مررت بي عمر فسألته
عن آية من كتاب الله، ما سأله إلا
ليشبعني، فمرة ولم يفعل. ثم مررت بي
أبو القاسم صلوات الله وآياته عليه فبسمه حين رأني
وعرف ما في نفسي وما في وجهي
ثم قال: «يا أبا هرر»، قلت: لبيك
رسول الله، قال: «الحق»، ومضى
فتابعته فدخل فاستاذن فأذن لي
فدخل فوجده ليناً في قدر، فقال:
«من أين هذا اللبن؟» قالوا: أهداه
لك فلان أو فلانة، قال: «أبا هرر»،
قلت: لبيك يا رسول الله، قال:
«الحق إلى أهل الصفة فاذعهم لي»،
قال: وأهل الصفة أضياف الإسلام
لا يأذون على أهلي ولا مالي ولا
على أحد، إذا أتيته صدقة بعث بها
إليهم ولم يتناول منها شيئاً، وإذا أتيته
هدية أرسل إليهم وأصحاب منها
وأشركهم فيها، فسأعني ذلك قلت:

(1) (H. 6452) They were about eighty men or more and it is a miracle (*) from Allāh to the Prophet ﷺ that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

(*) See the Miracles from Allāh to the Prophet ﷺ in Vol. I.

that milk in order to strengthen myself, but behold! The Prophet ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Messenger ﷺ, so I went to the people of *As-Suffa* and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said, "O *Abā-Hirr!*" I said, "*Labbaik, O Allāh's Messenger!*" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, "*O Abā Hirr!*" I replied, "*Labbaik, O Allāh's Messenger!*" He said, "There remain you and I." I said, "You have said the truth, O Allāh's Messenger!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.

وَمَا هُذَا الَّبْنُ فِي أَهْلِ الصُّفَقَةِ؟ كُنْتُ أَحْقَنَ أَنْ أُصِيبَ مِنْ هُذَا الَّبْنِ شَرَبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءَ أَمْرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ، وَمَا عَسَى أَنْ يَلْعَنِي مِنْ هُذَا الَّبْنِ؟ وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ بُدُّ، فَاتَّيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فَاسْتَأْذَنُوا فَأَذَنَ لَهُمْ، وَأَخْدُنَا مَجَالِسَهُمْ مِنَ الْبَيْتِ. قَالَ: «يَا أَبَا هِرَرَةً»، قَلْتُ: لَيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «خُذْ فَأَغْطِهِمْ»، فَأَخْدَثْتُ الْقَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشَرِّبُ حَتَّى يَرْوَى، ثُمَّ يَرْدُ عَلَيَّ الْقَدَحَ فَأُعْطِيَهُ الرَّجُلَ فَيَشَرِّبُ حَتَّى يَرْوَى، ثُمَّ يَرْدُ عَلَيَّ الْقَدَحَ فَيَشَرِّبُ حَتَّى يَرْوَى، ثُمَّ يَرْدُ عَلَيَّ الْقَدَحَ حَتَّى انتَهِيَ إِلَى التَّيِّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ. فَأَخْدَثْتُ الْقَدَحَ فَوَضَعَهُ عَلَيْهِ يَدِهِ فَنَظَرَ إِلَيَّ فَبَسَّمَ فَقَالَ: «أَبَا هِرَرَةً»، قَلْتُ: لَيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «بَقِيتُ أَنَا وَأَنْتَ». قَلْتُ: صَدَقْتَ يَا رَسُولَ اللَّهِ، قَالَ: «أَفْعُدُ فَاشَرَبْ»، فَقَعَدْتُ فَشَرِبْتُ. فَقَالَ: «اشَرَبْ فَشَرِبْتُ»، فَمَا زَالَ يَقُولُ: «اشَرَبْ»، حَتَّى قُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَجِدُ لَهُ مَسْلَكًا، قَالَ: «فَارْبِني»، فَأَغْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى وَشَرِبَ الْفَضْلَةَ. [راجع: ٥٣٧٥]

٦٤٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

6453. Narrated Sa'd: I was the first man among the Arabs to shoot an arrow for

Allāh's Cause. We used to fight in Allāh's Cause while we had nothing to eat except the leaves of *Al-Hubla* and the *Samur* trees (desert trees) so that we discharged excrement like that of sheep (i.e., unmixed droppings). Today the (people of the) tribe of Banī Asad teach me the laws of Islām. If so, then I am lost, and all my efforts of that hard time had gone in vain.

6454. Narrated ‘Āishah : The family of Muḥammad ﷺ had never eaten wheat bread to their satisfaction for three successive days since their arrival in Al-Madīna till the death of the Prophet ﷺ.

6455. Narrated ‘Āishah : The family of Muḥammad ﷺ did not eat two meals on one day, but one of the two was of dates.

6456. Narrated ‘Āishah : The bed mattress of the Prophet ﷺ was made of a leather case stuffed with palm fibres.

6457. Narrated Qatāda : We used to go to Anas bin Mālik and see his baker standing (preparing the bread). Anas said, “Eat. I have not known that the Prophet ﷺ ever saw a thin well-baked loaf of bread till he died,

يَحْمِي، عَنْ إِسْمَاعِيلَ : حَدَّثَنَا قَيْمُونَ
قَالَ : سَمِعْتُ سَعْدًا يَقُولُ : إِنِّي لِأَوَّلِ
الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ،
وَرَأَيْتُنَا تَغْزِيَنَا طَعَامًا إِلَّا وَرَقُ
الْحُبْلَةِ وَهَذَا السَّمْرُ، وَإِنَّ أَحَدَنَا
لِيَضْطَعَ كَمَا تَضَعُ الشَّاهَدَةُ مَا لَهُ خِلْطَةٌ،
ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّزُنِي عَلَى
الْإِسْلَامِ. حَبَّتْ إِذَا وَضَلَّ سَعْيِي .

٦٤٥٤ - حَدَّثَنِي عُثْمَانَ : حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ : مَا شَيْعَ أَلْ مُحَمَّدٌ بِكَلِيلٍ مُنْذُ فَلِمَ الْمَدِينَةَ مِنْ طَعَامٍ بِرٌّ ثَلَاثَ لَيَالٍ تِبَاعًا حَتَّى قُبِضَ . [راجع: ٥٤١٦]

٦٤٥٥ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنُ عَبْدِ الرَّحْمَنِ : حَدَّثَنَا إِسْحَاقُ هُوَ الْأَزْرَقُ عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَا أَكَلَ أَلْ مُحَمَّدٌ بِكَلِيلٍ أَكَلَتِنِي فِي يَوْمٍ إِلَّا إِحْدَاهُمَا تَمَرُّ .

٦٤٥٦ - حَدَّثَنِي أَحْمَدُ بْنُ رَجَاءَ : حَدَّثَنَا التَّضْرُرُ، عَنْ هِشَامٍ : أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ : كَانَ فِرَاشُ رَسُولِ اللَّهِ بِكَلِيلٍ مِنْ أَدَمَ وَحْشُوَهُ لِيفُ .

٦٤٥٧ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى : حَدَّثَنَا فَتَادَةُ : كُنَّا نَاتِي أَنَّسَ بْنَ مَالِكَ وَخَبَارَةُ

and he never saw a roasted sheep with his eyes.”

قَائِمٌ وَقَالَ: كُلُوا، فَمَا أَعْلَمُ النَّبِيَّ
بِاللهِ رَأَى رَغِيفاً مُرَفَّقاً حَتَّى لَحِقَ
بِالنَّهِ، وَلَا رَأَى شَاءَ سَمِيطاً يَعْنِيهِ قَطُّ.

[راجع: ٥٣٨٥]

6458. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا Aishah that she said to ‘Urwa: “O the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allāh’s Messenger ﷺ (i.e., nothing used to be cooked).” ‘Urwa said, “What used to sustain you?” ‘Āishah said, “The two black things, i.e., dates and water, except that Allāh’s Messenger ﷺ had neighbours from the *Ansār* who had some milch she-camels, and they used to give the Prophet ﷺ some milk from their house, and he used to make us drink it.”

٦٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَهَى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هَشَامٌ:
أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: كَانَ يَأْتِي عَلَيْنَا الشَّهْرُ مَا
نُوقِدُ فِيهِ نَارًا، إِنَّمَا هُوَ التَّمْرُ
وَالْمَاءُ إِلَّا أَنْ نُؤْتَى بِاللُّحْمِ.

[راجع: ٢٥٦٧]

6459. Narrated ‘Āishah that she said to ‘Urwa: “O the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allāh’s Messenger ﷺ (i.e., nothing used to be cooked).” ‘Urwa said, “What used to sustain you?” ‘Āishah said, “The two black things, i.e., dates and water, except that Allāh’s Messenger ﷺ had neighbours from the *Ansār* who had some milch she-camels, and they used to give the Prophet ﷺ some milk from their house, and he used to make us drink it.”

٦٤٥٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللهِ الْأُونِسِيِّ: حَدَّثَنِي ابْنُ أَبِي
حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ بْنِ
رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا
قَالَتْ لِعُرْوَةَ: ابْنُ أَخْتِي إِنْ كُنَّا لَنَنْظُرُ
إِلَى الْهِلَالِ ثَلَاثَةَ أَهْلَةً فِي شَهْرَيْنِ وَمَا
أُوْقَدَتْ فِي أَيْيَاتِ رَسُولِ اللهِ جِيرَانٌ
فَقُلْتُ: مَا كَانَ يُعِيشُكُمْ؟ قَالَتْ:
الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ
كَانَ لِرَسُولِ اللهِ جِيرَانٌ مِنْ
الْأَنْصَارِ كَانَ لَهُمْ مَنَائِحُ، وَكَانُوا
يَمْتَحِنُونَ رَسُولَ اللهِ جِيرَانٌ مِنْ أَيْيَاتِهِمْ
فَيَسْقِنَاهُ. [راجع: ٢٥٦٧]

6460. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “O Allāh! Give *Qītan* (provision that is sufficient to live with contentment) to the family of Muhammad ﷺ.”

٦٤٦٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضِيلٍ، عَنْ
أَبِيهِ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ ارْزُقْ أَنَّ
مُحَمَّدًا قَوْتًا».

(١٨) بَابُ الْفَضْدِ وَالْمُدَاوَمَةِ عَلَى الْعَمَلِ

(18) CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

6461. Narrated Masrūq: I asked 'Āishah: "What deed was the most beloved to the Prophet ﷺ?" She said, "The regular constant one." I said, "At what time he used to get up at night [for the Tahajjud night Ṣalāt (prayer)]?" She said, "He used to get up on hearing (the crowing of) the cock (in the last third of the night)."

6462. Narrated 'Āishah: The most beloved action to Allāh's Messenger ﷺ was that whose doer did it continuously and regularly.

6463. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allāh's Messenger?" He said, "No, even I (will not be saved) unless and until Allāh protects or covers me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and *Al-Qasd* (always adopt a middle, moderate, regular course) whereby you will reach your *Al-Qasd* (target i.e., Paradise)." ⁽¹⁾

٦٤٦١ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا
أَبِي عَنْ شُعْبَةَ، عَنْ أَشْعَثَ قَالَ:
سَمِعْتُ أَبِي قَالَ: سَمِعْتُ مَسْرُوقًا
قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَيْهِ النَّبِيِّ ﷺ؟
قَالَتْ: الدَّائِمُ. قَالَ: قُلْتُ: فِي أَيِّ
حِينٍ كَانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا
سَمِعَ الصَّارِخَ. [راجع: ١١٣٢]

٦٤٦٢ - حَدَّثَنَا فَتِيهُ عَنْ مَالِكِ،
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ أَحَبَّ الْعَمَلِ
إِلَى رَسُولِ اللَّهِ ﷺ الَّذِي يَدُومُ عَلَيْهِ
صَاحِبُهُ. [راجع: ١١٣٢]

٦٤٦٣ - حَدَّثَنَا آدُمُ: حَدَّثَنَا أَبْنُ
أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَئِنْ يُنْجِي أَحَدًا
مِنْكُمْ عَمَلًا»، قَالُوا: وَلَا أَنَّ
رَسُولَ اللَّهِ؟ قَالَ: «وَلَا أَنَا إِلَّا أَنْ
يَعْمَدَنِي اللَّهُ بِرَحْمَةٍ». سَدَّدُوا وَقَارَبُوا،
وَأَعْدُوا وَرَوْحًا، وَشَيْئًا مِنَ الدُّلُجَةِ
وَالْفَضْدَ الْفَضْدَ تَبْلُغُوا. [راجع: ٣٩]

(1) (H. 6463) The Prophet ﷺ compares the Muslim to a traveller who should not exert=

6464. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا : Allāh’s Messenger ﷺ said, “Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deeds to Allāh are the most regular and constant even though it were few.”

٦٤٦٤ - حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنَ عَبْدِ اللَّهِ : حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عَفْيَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «سَدَّدُوا وَقَارَبُوا، وَأَعْلَمُوا أَنَّ لَنْ يُدْخِلَ أَحَدُكُمْ عَمَلَهُ الْجَنَّةَ . وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ وَإِنْ قُلَّ ». [انظر : ٦٤٦٧]

6465. Narrated ‘Āishah : The Prophet ﷺ was asked, “What deeds are loved most by Allāh?” He said, “The most regular constant deeds even though they may be few.” He added, “Take upon yourselves only those deeds which are within your ability.”

٦٤٦٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ : حَدَّثَنَا شُعبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : سُئِلَ النَّبِيُّ ﷺ : أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ : «أَدْوَمُهَا وَإِنْ قُلَّ ». وَقَالَ : «اَكْفَفُوا مِنَ الْأَعْمَالِ مَا تُطْقِنُونَ».

6466. Narrated Alqama : I asked ‘Āishah, Mother of the believers, “O Mother of the believers! How were the deeds of the Prophet ﷺ? Did he use to do extra deeds of worship on special days?” She said, “No, but his deeds were regular and constant, and who among you is able to do what the Prophet ﷺ was able to do (i.e., in worshipping Allāh)?”

٦٤٦٦ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرُ، عَنْ مُنْصُورِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ : سَأَلْتُ أَمَّا الْمُؤْمِنِينَ عَائِشَةَ قُلْتُ : يَا أَمَّا الْمُؤْمِنِينَ، كَيْفَ كَانَ عَمَلُ النَّبِيِّ ﷺ؟ هَلْ كَانَ يَحْصُسُ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ : لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ النَّبِيُّ ﷺ يَسْتَطِيعُ .

[راجع : ١٩٨٧]

6467. Narrated ‘Āishah : The Prophet ﷺ said, “Do good deeds properly, sincerely and moderately, and receive good

٦٤٦٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا مُحَمَّدُ بْنُ الزُّبَرِ قَاتَ :

=himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular and constant worshipping of Allāh whereby one should reach his destination (i.e., Paradise).

news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allāh's Messenger?" He said, "Even I, unless and until Allāh protects or covers me with His Pardon and His Mercy."

حدَّثَنَا مُوسَى بْنُ عَقْبَةَ، عَنْ أَبِي سَلَمَةَ
بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «سَدَّدُوا وَقَارِبُوا
وَأَبْشِرُوا، فَإِنَّهُ لَا يُدْخِلُ أَحَدًا الجَنَّةَ
عَمَلُهُ». قَالُوا: وَلَا أَنْتَ يَا رَسُولَ
اللهِ؟ قَالَ: «وَلَا أَنَا إِلَّا أَنْ يَعْمَدَنِي
اللهُ بِمَغْفِرَةٍ وَرَحْمَةً». قَالَ: أُطْهِرْتُ عَنْ
أَبِي الظَّفَرِ، عَنْ أَبِي سَلَمَةَ، عَنْ
عَائِشَةَ. قَالَ عَفَانُ: حَدَّثَنَا وُهَيْبٌ،
عَنْ مُوسَى بْنِ عَقْبَةَ قَالَ: سَمِعْتُ أَبَا
سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ:
«سَدَّدُوا وَأَبْشِرُوا». قَالَ مُجَاهِدٌ:
سَدِيدًا سَدَادًا: صِدْقًا. [راجع: ٦٤٦٤]

٦٤٦٨ - حَدَّثَنَا إِبْرَاهِيمَ بْنُ
الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ:
حَدَّثَنِي أَبِي، عَنْ هِلَالِ بْنِ عَلَيٍّ، عَنْ
أَسَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَمِعْتُهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ
صَلَّى لَنَا يَوْمًا الصَّلَاةَ ثُمَّ رَقَيَ الْمِنَارِ
فَأَشَارَ بِيَدِهِ مِنْ قِبْلَةِ الْمَسْجِدِ
قَالَ: «فَهُنَّ أُرِيتُ الآنَ مُنْذُ صَلَّيْتُ
لَكُمُ الصَّلَاةَ الْجَنَّةَ وَالثَّارَ مُمْلَقَتِينَ فِي
قِبْلِ هَذَا الْجِدَارِ فَلَمْ أَرَ كَالِيْوْمَ فِي
الْخَيْرِ وَالشَّرِّ، فَلَمْ أَرَ كَالِيْوْمَ فِي
الْخَيْرِ وَالشَّرِّ». [راجع: ٩٧]

(١٩) بَابُ الرَّجَاءِ مَعَ الْخَوْفِ،

(19) CHAPTER. Hope (that Allāh will forgive one's sins and will accept one's good deeds) with fear (of Allāh).

And Sufyān said, "There is no Verse in Qur'ān more hard on me than this one :

وقالَ سُفِيَّانُ: مَا فِي الْقُرْآنِ آيَةٌ

"O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to *At-Taurat* (the Torah) and *Al-Injil* (the Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)...” (V.5:68)

6469. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ I heard Allāh's Messenger ﷺ saying, “Verily Allāh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire.”

أَشَدُ عَلَيَّ مِنْ لَسْتُمْ عَلَى شَفَعٍ حَتَّى تُقْبِلُوا
الْتَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْكُمْ مِنْ
رَبِّكُمْ [المائدة: ٦٨].

٦٤٦٩ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا
يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمِّهِ
بْنِ أَبِي عَمِّرِو، عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ
خَلَقَهَا مِائَةً رَحْمَةً. فَأَمْسَكَ عِنْدَهُ
تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي
خَلْقِهِ كُلُّهُمْ رَحْمَةً وَاحِدَةً. فَلَمْ يَعْلَمُ
الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ
لَمْ يَأْتِشْ مِنَ الْجَنَّةِ. وَلَمْ يَعْلَمُ
الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ
الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ».
[راجع: ٦٠٠٠]

(٢٠) **بابُ الصَّابِرِ** عَنْ مَحَارِمِ اللَّهِ،
﴿إِنَّمَا يُؤْمِنُ الصَّابِرُونَ أَجْرُهُمْ يُغَيِّرُ حِسَابِهِ﴾
[الزمُر: ١٠]

وَقَالَ عُمَرُ: وَجَدْنَا خَيْرَ عِيشَنا
بِالصَّابِرِ.

(20) CHAPTER. Refraining patiently from doing those things which Allāh has made illegal.

And the Statement of Allāh :

“...Only those who are patient shall receive their rewards in full, without reckoning.”
(V.39:10)

And 'Umar said, “We have found that our best period of life was while we were patient.”

6470. Narrated Abū Sa'īd : Some people from the *Anṣār* asked Allāh's Messenger ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was

٦٤٧٠ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعْبَيْتُ، عَنْ الزُّهْرَيِّ: أَخْبَرَنِي
عَطَاءُ بْنُ زَيْدٍ: أَنَّ أَبَا سَعِيدَ أَخْبَرَهُ:

finished and he had spent all that was in his hand, he said to them, “(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); and (know) that he who refrains from begging others (or doing prohibited deeds), Allāh will make him contented and not in need of others; and he who remains patient, Allāh will bestow patience upon him, and he who is satisfied with what he has, Allāh will make him self-sufficient. And there is no gift better and vast (you may be given) than patience.”

6471. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ used to offer Salāt (prayer) so much that his feet used to become oedematous or swollen, and when he was asked as to why he prays (offers Salāt) so much, he would say, “Shall I not be a thankful slave (to Allāh)?”

(21) CHAPTER. “...And whosoever puts his trust in Allāh, then He (Allāh) will suffice him...” (V.65:3)

And Ar-Rabi' bin Khuthaim said, “...of all sorts of difficulties that might befall the people.”⁽¹⁾

6472. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ said, “Seventy thousand people from among my followers will enter Paradise without accounts, and they are those who do not practise Ar-Rugya⁽²⁾ and do not see as evil omen in things, and put their trust in their Lord.”

أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللهِ ﷺ فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلَّا أَعْطَاهُ حَتَّى تَفَدَّ مَا عَنْهُ. قَالَ لَهُمْ حِينَ تَفَدَ كُلُّ شَيْءٍ أَنْفَقَ يَبْدِئَهُ : «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ لَا أَدْخِرُهُ عَنْكُمْ، وَإِنَّهُ مِنْ يَسْتَعْفَ يُعْنَهُ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرُهُ اللهُ، وَمَنْ يَسْتَعْنِ يُعْنِيهُ اللهُ، وَلَنْ تُعْطَوْا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّابِرِ». [راجع: ١٤٧٩]

٦٤٧١ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى : حَدَّثَنَا مُسْعِرٌ : حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ : قَالَ : سَمِعْتُ الْمُغَيْرَةَ بْنَ شَعْبَةَ يَقُولُ : كَانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرِمَ أَوْ تَسْتَفْخَ قَدَّامَهُ . فَيُقَالُ لَهُ ، فَيَقُولُ : «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟». [راجع: ١١٣٠]

٦٤٧٢ - حَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا رَوْحُ بْنُ عِبَادَةَ : حَدَّثَنَا شَعْبَةُ : سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ : كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ : عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِعِيرِ حِسَابٍ ، هُمُ الَّذِينَ لَا يَسْتَرْفُونَ

٢١) بَابُ «وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسِيبٌ» [الاطلاق: ٣]

قالَ الرَّبِيعُ بْنُ حُشَيْمٍ : مِنْ كُلِّ ما

ضَاقَ عَلَى النَّاسِ .

(1) (Ch. 21) Ar-Rabi' said this commenting on the Qur'anic Verse: "...And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)."

(2) (H. 6472) Ar-Rugya: See the glossary.

وَلَا يَتَطَهِّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

[راجع : ٣٤١٠]

(22) CHAPTER. What is disliked about *Qīl* and *Qāl* (i.e., sinful and useless talk).

6473. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to Al-Mughīra: "Write to me a narration you have heard from Allāh's Messenger ﷺ." So Al-Mughīra wrote to him: "I heard him saying the following after each *Salāt* (prayer): 'Lā ilāha illallāhu Wahdahu lā sharika lahu, lahu-l-mulku wa lahu-l-hamdu, wa Huwa 'alā kulli shai'in Qadir.'⁽¹⁾ He used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting, etc. or that you talk too much about others), (2) asking too many questions (in disputed religious matters), (3) wasting one's wealth (by extravagance), (4) preventing what should be given (e.g. charity, etc.), (5) to beg of men (i.e., begging), (6) being undutiful to mothers, and (7) burying one's daughters (alive)." (See H. 844)

٦٤٧٣ - حَدَّثَنَا عَلَيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا هُشَيْمٌ: أَبَانَا غَيْرُ وَاحِدٍ مِّنْهُمْ مُغَيْرَةٌ وَفُلَانٌ وَرَجُلٌ ثالِثٌ أَيْضًا، عَنِ الشَّعْبِيِّ، عَنْ وَرَادٍ كَاتِبِ الْمُغَيْرَةِ بْنِ شَعْبَةَ: أَنَّ مَعَاوِيَةَ كَتَبَ إِلَى الْمُغَيْرَةِ: أَنَّ اكْتُبْ إِلَيَّ بِحَدِيثِ سَمْعَتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيْهِ الْمُغَيْرَةُ: إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ اْنْصَارِافِهِ مِنَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». قَالَ: وَكَانَ يَنْهَا عَنْ قِيلَ وَقَالَ، وَكَثِرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ، وَمَنْعِ وَهَاتِ، وَعُقوَقُ الْأَمْهَاتِ، وَوَأْدُ الْبَنَاتِ. [راجع : ٨٤٤]

وَعَنْ هُشَيْمٍ: أَبَانَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ قَالَ سَمِعْتُ وَرَادًا يُحَدِّثُ هَذَا الْحَدِيثَ عَنِ الْمُغَيْرَةِ عَنِ النَّبِيِّ ﷺ.

(23) CHAPTER. *Bab Hifz al-Lisan*,

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

(23) CHAPTER. To protect one's tongue (from illegal talk, e.g., lying, abusing or backbiting, etc.).

(And the Prophet's statement:) "He who

(1) (H. 6473) None has the right to be worshipped but Allāh Alone, Who has no partners. To Him belongs the kingdom (of the universe) and all praises be to Him and He is Omnipotent.

believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet.”

And the Statement of Allāh : عَالِيٌّ :

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (V.50:18)

6474. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, “Whoever can guarantee (the chastity of) what is between his two jawbones and what is between his two legs (i.e., his mouth, his tongue and his private parts)⁽¹⁾, I guarantee Paradise for him.”

6475. Narrated Abū Hurairah رضي الله عنه : said, “Whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet : and whoever believes in Allāh and the Last Day should not harm his neighbour ; and whoever believes in Allāh and the Last Day should entertain his guest generously.”

[See *Hadīth* No. 6018.]

الآخر فَلَيُقْلِلُ خَيْرًا أو لِيَضْمُنْ .
وَقَوْلُ اللَّهِ تَعَالَى : «مَا يَلْفَظُ مِنْ قَوْلٍ إِلَّا

لَدَيْهِ رَقِيبٌ عَنِيدٌ» [Q: 18].

6474 - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ : حَدَّثَنَا عُمَرُ بْنُ عَلَيٍّ : سَمِعَ أَبَا حَازِمَ ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : «مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ» . [انظر : ٦٨٠٧]

6475 - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبْنِ شَهَابٍ ، عَنْ أَبِي سَلْمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِلُ خَيْرًا أو لِيَضْمُنْ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ» .

[راجع : ٥١٨٥]

6476 - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا لَيْثٌ : حَدَّثَنَا سَعِيدُ الْمَقْبِرِيُّ ، عَنْ أَبِي شَرَيْحِ الْخَزَاعِيِّ قَالَ : سَمِعَ أَذْنَايَ وَوَعَاهُ قَلْبِي النَّبِيُّ ﷺ يَقُولُ : «الضِيَافَةُ ثَلَاثَةُ أَيَامٍ . جَاتَتْهُ أَيَامٌ . قِيلَ

6476. Narrated Abū Shuraih Al-Khuza'ī : My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, “The period for keeping one's guest is three days (and don't forget) his reward.” It was asked, “What is his reward?” He said, “In the first night and the day he should be given a high

(1) (H. 6474) i.e., whoever protects his tongue from illegal talk (e.g., to tell lies or abusing, backbiting, etc.) and his mouth from eating and drinking of the forbidden illegal things, etc. and his private parts from illegal sexual acts.

quality of meals; and whoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet.”

وَمَا جَاءَنَّتُهُ؟ قَالَ: «يَوْمٌ وَيَلْيَةٌ»،
قَالَ: «وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ
الآخِرِ فَلِكُرْمٌ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ
بِاللهِ وَالْيَوْمِ الْآخِرِ فَلِيَقْلُ خَيْرًا أَوْ
لِيُسْكُنْ». [راجع: ٦٠١٩]

6477. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he heard Allāh’s Messenger ﷺ saying, “A slave of Allāh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east.”⁽¹⁾

٦٤٧٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللهِ التَّيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ: سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَرِلُّ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ». [انظر: ٦٤٧٨]

6478. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “A slave (of Allāh) may utter a word which pleases Allāh, without giving it much importance, and because of that Allāh will raise him to degrees (of reward): a slave (of Allāh) may utter a word (carelessly) which displeases Allāh, without thinking of its gravity, and because of that he will be thrown into the Hell-fire.”

٦٤٧٨ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُنْبِرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ، يَعْنِي ابْنَ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانَ اللهِ لَا يُلْقِي لَهَا بِالْأَيْرَافُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللهِ لَا يُلْقِي لَهَا بِالْأَيْهُوَيِّ بِهَا فِي جَهَنَّمَ». [راجع: ٦٤٧٧]

(24) CHAPTER. Weeping out of fear of Allāh.

(٢٤) بَابُ البُكاءِ مِنْ حَشْيَةِ اللهِ عَزَّ وَجَلَّ

6479. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Allāh will give shade to seven (types of people) under His Shade

٦٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ شَهَارٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي

(1) (H. 6477) In some narrations it is said, “between the east and the west.”

(on the Day of Resurrection).⁽¹⁾ (One of them will be) a person who remembers Allāh and his eyes are then flooded with tears."

خَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصٍ
بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةُ يُظْلَمُهُمُ
اللَّهُ فِي ظُلْمِهِ: رَجُلٌ ذَكَرَ اللَّهَ فَفَضَّلتُ
عِينَاهُ». [راجع: ٦٦٠]

(25) CHAPTER. To be afraid of Allāh :- عَزٌّ وَجَلٌ

(٢٥) بَابُ الْخُوفِ مِنَ اللَّهِ عَزٌّ
وَجَلٌ،

6480. Narrated Hudhaifa : The Prophet ﷺ said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw away my ashes into the sea on a hot (or windy) day.' They did so, but Allāh collected his ash particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it was that I was afraid of You.' So Allāh forgave him."

٦٤٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
رِبْعَيِّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ
قَالَ: «كَانَ رَجُلٌ مِّمَّنْ كَانَ قَبْلَكُمْ
يُسِّيِّ الطَّنَنَ بِعَمَلِهِ فَقَالَ لِأَهْلِهِ: إِذَا
أَنَا مُتُّ فَخُذُونِي فَلَرُونِي فِي الْبَحْرِ
فِي يَوْمٍ صَائِفٍ. فَفَعَلُوا بِهِ فَجَمَعَهُ
اللَّهُ تَعَالَى قَالَ: مَا حَمَلْتَ عَلَى الذِّي
صَنَعْتَ؟ قَالَ: مَا حَمَلْنِي عَلَيْهِ إِلَّا
مَحَافِظَتَكَ، فَغَفَرَ لَهُ». [راجع: ٣٤٥٢]

6481. Narrated Abū Sa'īd : The Prophet ﷺ mentioned a man from the previous generation, or from the people preceding your age, whom Allāh had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'But he (i.e., your father) has not stored any good deeds with Allāh (for the Hereafter), if he should face Allāh, Allāh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when

٦٤٨١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
مُعَتمِّرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا فَتَادَةً،
عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي
سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
ذَكَرَ رَجُلًا «فِيمَنْ سَلَفَ أَوْ فِيمَنْ كَانَ
قَبْلَكُمْ آتَاهُ اللَّهُ مَالًا وَوَلَدًا يَعْنِي
أَعْطَاهُ». قَالَ: فَلَمَّا حُضِرَ قَالَ لِبَيْهِ:
أَيَّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرٌ أَبٍ
- قَالَ: فَإِنَّهُ لَمْ يَبْتَغِ عِنْدَ اللَّهِ خَيْرًا -
فَسَرَّهَا فَتَادَةً: لَمْ يَدْخُرْ - وَإِنْ يَقْدَمْ

(1) (H. 6479) See Vol. 1, *Hadūh* No. 660 for the seven types.

there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allāh they (his sons) did accordingly (fulfilled their promise). Then Allāh said, 'Be' and behold! That man was standing there! Allāh then said, 'O my slave! What made you do what you did?' That man said, 'Fear of You.' So Allāh forgave him."

عَلَى اللَّهِ يُعَذِّبُهُ فَانْتَرُوا إِذَا مُتْ
فَأُخْرِقُونِي حَتَّىٰ إِذَا صِرْتُ فَحَمًا
فَاسْخَقُونِي - أَوْ قَالَ: فَاسْهَكُونِي -
ثُمَّ إِذَا كَانَ رِيحٌ عَاصِفٌ فَادْرُونِي
فِيهَا فَأَخَذَ مَوَاثِيقَهُمْ عَلَى ذَلِكَ وَرَبِّي
فَفَعَلُوا، فَقَالَ اللَّهُ: كُنْ فَإِذَا رَجَلٌ
قَائِمٌ ثُمَّ قَالَ: أَيْ عَبْدِي، مَا
حَمَلْتَ عَلَى مَا فَعَلْتَ؟ قَالَ:
مَخَافَتِكَ أَوْ فَرَقَ مِنْكَ، فَمَا تَلَافَاهُ أَنْ
رَجَمَهُ اللَّهُ». قَالَ: فَحَدَّثَتْ أَبَا عُشَمَانَ
فَقَالَ: سَمِعْتُ سَلْمَانَ عَيْنَ أَنَّهُ زَادَ:
فَادْرُونِي فِي الْبَحْرِ، أَوْ كَمَا حَدَّثَ.
وَقَالَ مُعاذٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ:
سَمِعْتُ عَقبَةَ: سَمِعْتُ أَبَا سَعِيدَ عَنِ
الشَّيْءِ بَلَى. [راجع: ٣٤٧٨]

(26) CHAPTER. To give up sinful deeds.

6482. Narrated Abū Müsa: Allāh's Messenger ﷺ said, "My example and the example of the Message with which Allāh has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!"⁽¹⁾ A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

(٢٦) بَابُ الْأَنْتِهَاءِ عَنِ الْمَعَاصِي
٦٤٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرْدِ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «مَلِي وَمَلِي مَا بَعْشَني
اللَّهُ كَمَلَ رَجُلٌ أَتَى قَوْمًا فَقَالَ:
رَأَيْتُ الْجَيْشَ بِعَيْنِي، وَإِنِّي أَنَا النَّذِيرُ
الْعُرْبَانُ، فَالْتَّجَاءُ النَّجَاءَ فَأَطَاعَهُ
طَائِفَةٌ فَأَدْلَجُوا عَلَى مَهْلِكِهِمْ فَنَجَّوا،
وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ
فَاجْتَاحُهُمْ». [انظر: ٧٢٨٣]

(1) (H. 6482) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his people.

6483. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire." The Prophet ﷺ added, "Now, similarly I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."⁽¹⁾

6484. Narrated 'Abdullāh bin 'Amr رضي الله عنه that the Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and his hands. And a *Muhājir* (an Emigrant) is the one who gives up (abandons) all what Allāh has forbidden."⁽²⁾

(27) CHAPTER. The saying of the Prophet ﷺ, "If you knew that which I know, you would laugh little and weep much."

6485. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٣ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شُعِيبٌ : حَدَّثَنَا أَبُو الزَّنَادَ، عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ : كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشَ وَهَذِهِ الدَّوَابُ الَّتِي تَقْعُ في التَّارِ يَقْعُنَ فِيهَا، فَجَعَلَ الرَّجُلُ يَرْعَهُنَ وَيَغْلِبُهُنَ فَقَتَحَمْنَ فِيهَا. فَأَنَا آخُذُ بِحُجَّكُمْ عَنِ التَّارِ وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا». [راجع : ٦٤٨٤]

٦٤٨٤ - حَدَّثَنَا أَبُو نُعَيمٍ : حَدَّثَنَا زَكَرِيَّاً، عَنْ عَامِرٍ : سَمِعْتَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ : قَالَ النَّبِيُّ ﷺ : «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». [راجع : ١٠] (٢٧) بَابُ قَوْلِ النَّبِيِّ ﷺ : «لَوْ تَعْلَمُوا مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»،

٦٤٨٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ عَنْ عُقَيْلٍ، عَنْ أَبْنَ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسِيْبِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَوْ تَعْلَمُوا مَا

(1) (H. 6483) The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people.
 (2) (H. 6484) The Prophet ﷺ regards the one who observes the orders of religion and the Emigrant (who left Makkah for Al-Madina for the sake of his religion) as equal in reward.

أَغْلَمُ لَضِحْكُتُمْ قَلِيلًا وَلَبْكَيْتُمْ كَثِيرًا .

[انظر: ٦٦٣٧]

6486. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شَعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَغْلَمُ لَضِحْكُتُمْ قَلِيلًا وَلَبْكَيْتُمْ كَثِيرًا .»

[راجع: ٩٣]

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions .

6487. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."⁽¹⁾

(٢٨) بَابٌ: حُجَّبَتِ النَّارُ بِالشَّهْوَاتِ

٦٤٨٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُجَّبَتِ النَّارُ بِالشَّهْوَاتِ، وَحُجَّبَتِ الْجَنَّةُ بِالْمَكَارِهِ .»

(29) CHAPTER. Paradise is nearer to anyone of you than the *Shirāk*⁽²⁾ of his shoe, and so is the (Hell) Fire .

(٢٩) بَابٌ: الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكٍ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ

6488. Narrated ‘Abdullāh رضي الله عنه : The Prophet ﷺ said, "Paradise is nearer to any of you than the *Shirāk* (leather strap) of his shoe, and so is the (Hell) Fire ."

٦٤٨٨ - حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكٍ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ .»

(1) (H. 6487) Inordinate desires and animalistic passions lead to the Fire, while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do .

(2) (Ch. 29) A leather strap .

6489. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ said, “The truest poetic verse ever said by a poet is: Indeed! Except Allāh, everything is *Bātil* (i.e., perishable, etc.).”

[See *Fath Al-Bārī* and See H. 3841]

٦٤٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ المُشَّنِّي : حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلْكِ بْنِ عُمَرَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَصَدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ: أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِإِطْلُ». [٣٨٤١]

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

6490. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior.”

(٣٠) بَابٌ : لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ، وَلَا يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ

٦٤٩٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالخُلُقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ فَمَنْ فُضِّلَ عَلَيْهِ». [٣١]

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

6491. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُما about his Lord narrating about his Lord ﷺ said, “Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad

٦٤٩١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا جَعْدُ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءِ الْعَطَارِدِيُّ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ. فَمَنْ هُمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ لَهُ إِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ

deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account).”

هُمْ بِهَا وَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ
عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمَائَةٍ ضَعْفَهُ إِلَى
أَضْعَافِ كَثِيرَةٍ. وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ
يَعْمَلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ
كَامِلَةٌ، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا
اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً».

(٣٢) بَابُ مَا يُتَقَى مِنْ مُحَقَّرَاتِ الدُّنُوبِ

6492. Narrated Ghailān: Anas رَضِيَ اللَّهُ عَنْهُ said, “You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet ﷺ as destructive sins.”

٦٤٩٢ - حَدَّثَنَا أَبُو الولِيدٍ: حَدَّثَنَا مَهْدَىٰ، عَنْ غَيْلَانَ، عَنْ أَنَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ تَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنْ الشَّعْرِ. إِنْ كُنَّا لَنَعْذُهَا عَلَى عَهْدِ النَّبِيِّ ﷺ الْمُوْبِقَاتِ». قَالَ أَبُو عَبْدِ اللَّهِ: يَعْنِي بِذَلِكَ الْمُهْلِكَاتِ.

(٣٣) بَابُ : الْأَعْمَالُ بِالْحَوَاطِمِ، وَمَا يُخَافُ مِنْهَا.

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And that one should be afraid of it.

6493. Narrated Sa'd bin Sahl As-Sā'idi: The Prophet ﷺ looked at a man fighting against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ] and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet ﷺ said, “Let him who wants to look at a man from the dwellers of the (Hell) Fire look at this (man).” Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the tip of the blade of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide). The Prophet ﷺ added, “A person may do deeds that seem to

٦٤٩٣ - حَدَّثَنَا عَلَيُّ بْنُ عَيَّاشَ الْأَلَهَانِيُّ الْجِمْصِيُّ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدِ السَّاعِدِيِّ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى رَجُلٍ يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ مِنْ أَغْرَمِ الْمُسْلِمِينَ غَنَاءً عَنْهُمْ فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْتَرِزَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْتَرِزْ إِلَى هَذَا». فَتَبَعَّ رَجُلٌ فَلَمْ يَرُدْ عَلَى ذَلِكَ حَتَّى جُرَحَ فَاسْتَعْجَلَ الْمَوْتَ فَقَالَ بِذِبَابَةٍ سَفِيفَةٍ فَوَضَعَهُ بَيْنَ ثَدَيْهِ فَتَحَمَّلَ عَلَيْهِ حَتَّى

the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire ; similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done depend upon the last actions.” (See H. 2898)

(34) CHAPTER. Seclusion is better for a believer than to have evil companions.

6494. Narrated Abū Sa‘id Al-Khudrī: A bedouin came to the Prophet ﷺ and said, “O Allāh’s Messenger! Who is the best of mankind!” The Prophet ﷺ said, “A man who strives for Allāh’s Cause with his life and property, and (also) a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord (Allāh) and save the people from his evil.”

خَرَجَ مِنْ بَيْنِ كَتْفَاهُ. فَقَالَ النَّبِيُّ ﷺ : «إِنَّ الْعَبْدَ لَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ الْجَنَّةِ وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ النَّارِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ. وَإِنَّمَا الأَعْمَالَ بِخَوَاتِيمِهَا». [راجع: ٢٨٩٨]

(٣٤) بَابُ : الْعُزَّةُ رَاحَةٌ مِنْ حَلَاطِ السُّوءِ

٦٤٩٤ - حدثنا أبو اليمن: حدثنا شعيب، عن الزهرى: حدثني عطاء بن يزيد أن أبي سعيد حدثه قال: قيل: يا رسول الله. وقال محمد بن يوسف: حدثنا الأوزاعى: حدثنا الزهرى، عن عطاء بن يزيد الليثى، عن أبي سعيد الخدري: جاء أعرابى إلى النبي ﷺ فقال: يا رسول الله، أى الناس خير؟ قال: «رجلٌ جاهد نفسه وماله، ورجلٌ في شعب من الشعاب يعبد ربه، ويدع الناس من شره». تابعة الربيدي وسلمى بن كثير والنعمان عن الزهرى. وقال عبيد الله، عن أبي سعيد عن النبي ﷺ. وقال يوسف وابن مسافر ويحيى بن سعيد، عن ابن شهاب، عن عطاء، عن بعض أصحاب النبي ﷺ عن النبي ﷺ. [راجع: ٢٧٨٦]

6495. Narrated Abū Sa‘id I heard the Prophet ﷺ saying, “There will

come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall; and he will run away with his religion (in order to save it) from *Al-Fitan* (afflictions, trials)."

الماجشون، عن عبد الرحمن بن أبي صحافة، عن أبيه، عن أبي سعيد أنَّه سمعه يقول: سمعت النبي ﷺ يقول: يأتي على الناس زمانٌ خيرٌ مال المسلمين الغمُّ يتبعُ بها شعف الجبال و مواقع القطرِ، يفرُّ بدينه ومن الفتنِ». [راجع: ١٩]

(٣٥) باب رفع الأمانة

(35) CHAPTER. The disappearance of *Al-Amānah*.^(١)

6496. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "When *Al-Amānah*^(١) is lost, then wait for the Hour." It was asked, "How will *Al-Amānah* be lost, O Allāh's Messenger?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

٦٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحَ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلَيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ضُيِّقَتِ الْأَمَانَةُ فَانتَظِرِ السَّاعَةَ»، قَالَ: كَيْفَ إِصْاعُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا أُسْبِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانتَظِرِ السَّاعَةَ».

[راجع: ٥٩]

6497. Narrated Hudhaifa : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) *Al-Amānah*^(١) was preserved in the roots of the hearts of men and then they learnt it (*Al-Amānah*) from the Qur'ān, and then they learnt it from the (Prophet's) *Sunna* (legal ways). He also told us about its disappearance, saying, "A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will

٦٤٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّاً، حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ: حَدَّثَنَا حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلتَ فِي جَذْرِ قُلُوبِ الرِّجَالِ. ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ. وَحَدَّثَنَا عَنْ رَفِعَهَا قَالَ: «يَنْأِمُ الرَّجُلُ التَّوْمَةَ فَتَقْبَضُ

(1) (Ch. 35) (H. 6496) (H. 6497) *Al-Amānah*: The trust or the moral responsibility or honesty, etc. and all the duties which Allāh has ordained.

remain, resembling the traces of fire. He then will sleep whereupon the remainder of the *Al-Amānah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin as an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

[See Vol. 9, *Hadith* No. 7086]

الآمَانَةُ مِنْ قَلْبِهِ فَيَظْلِمُ أَثْرُهَا مِثْلَ أَثْرِ
الوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبَضُ فَيَقُولَى
أَثْرُهَا مِثْلَ الْمَجْلِ كَحْمَرٌ دَخْرَجَتْهُ
عَلَى رِجْلِكَ فَفَقِطَ فَتَرَاهُ مُسْتَبِراً وَلَيْسَ
فِيهِ شَيْءٌ، فَيُضَبِّعُ النَّاسُ يَبَاهِي عَوْنَ فَلَا
يَكَادُ أَحَدُهُمْ يُؤْدِي الْآمَانَةَ، فَيَقُولُ:
إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، وَيُقَالُ
لِلرَّجُلِ: مَا أَعْقَلَهُ وَمَا أَطْرَفَهُ وَمَا
أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ
خَرْدَلٍ مِنْ إِيمَانٍ. وَلَقَدْ أَتَى عَلَيَّ
زَمَانٌ وَمَا أُبَالِي أَيْكُمْ بَايَعْتُ، لَئِنْ
كَانَ مُسْلِمًا رَدَهُ عَلَيَّ الْإِسْلَامُ، وَإِنْ
كَانَ نَصَارَيَاً رَدَهُ عَلَيَّ سَاعِيَهُ فَأَمَّا
اليَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلَّا فُلَانًا
وَفُلَانًا».

قال الفَرَبِيرِيُّ: قال أبو جعفر:
حدَثَتْ أبا عبد الله فقال: سمعت أبا
أحمدَ بْنَ عاصِمٍ يقول: سمعت أبا
عبيده يقول: قال الأضمسي وأبو
عمرو وغيرهما: جذر قلوب الرجال.
الجَذْرُ: الأَضْلُلُ مِنْ كُلِّ شَيْءٍ.
والوَكْتُ: أَثْرُ الشَّيْءِ الْيَسِيرُ مِنْهُ.
والمَجْلُ: أَثْرُ الْعَمَلِ فِي الْكُفْتِ إِذَا
غَلَظَ . [انظر: ٧٢٧٦، ٧٠٨٦]

٦٤٩٨ - حدَثَنَا أبو اليمان:
أخبرنا شعيب، عن الزهرى: أخبرنى
سالم بن عبد الله أن عبد الله بن عمر
رضي الله عنهما قال: سمعت رسول

6498. Narrated 'Abdullah bin 'Umar رضي الله عنهما : I heard Allāh's Messenger ﷺ saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

الله بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ يقول: «إِنَّمَا النَّاسُ كَالْإِلَيْلِ
الْمَبَاهِيَةُ لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

(٣٦) باب الرياء والسمعة

(36) CHAPTER. (Worshipping Allāh in public just for) showing off; (and talking or hinting about one's own deeds of worship, or letting the people) hear (of his good deeds to win their praise) for the same purpose.

6499. Narrated Jundub: The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and to win the praise of the people, Allāh will disclose his real intention (and humiliate him)."

٦٤٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
جَنْدُوبٌ، عَنْ سُفْيَانَ: حَدَّثَنِي سَلَمَةُ بْنُ
سَمِيلٍ.

وَحَدَّثَنَا أَبُو نَعْيْمٍ: حَدَّثَنَا سُفْيَانُ،
عَنْ سَلَمَةَ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ:
قَالَ النَّبِيُّ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ، وَلَمْ أَسْمَعْ أَحَدًا
يَقُولُ: قَالَ النَّبِيُّ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ غَيْرَهُ، فَدَنَوْتُ
مِنْهُ فَسَمِعْتُهُ يَقُولُ: قَالَ النَّبِيُّ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ:
«مَنْ سَمَعَ سَمْعَ اللَّهِ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ، وَمَنْ يُرَاهِي
يُرَاهِي اللَّهُ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ». [انظر: ٧١٥٢]

(٣٧) بابُ منْ جاهَدَ نَفْسَهُ في طاعةِ اللهِ

(37) CHAPTER. Whoever compelled himself to obey Allāh. عَزَّ وَجَلَّ.

6500. Narrated Mu'ādh bin Jabal رضي الله عنه : While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, "O Mu'ādh!" I replied, "Labbaiك, O Allāh's Messenger, and Sa'daik!" He proceeded for a while and then said, "O Mu'ādh!" I said, "Labbaiك O Allāh's Messenger, and Sa'daik!" He again proceeded for a while and said, "O Mu'ādh bin Jabal!" I replied, "Labbaiك, O Allāh's Messenger, and Sa'daik!" He said, "Do you know what is Allāh's Right upon His slaves?" I replied, "Allāh and His Messenger know better." He said, "Allāh's Right on His

٦٥٠٠ - حَدَّثَنَا هُدَبَهُ بْنُ خَالِدٍ:
حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَتَاهَةُ: حَدَّثَنَا
أَنْسُ بْنُ مَالِكٍ، عَنْ مُعاذِ بْنِ جَبَلٍ
رضي الله عنه قال: بَيْنَا أَنَا رَدِيفُ
النَّبِيِّ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ لَيْسَ بِيَنِي وَبِيَنَهُ إِلَّا آخِرَةُ
الرَّحْلِ، فَقَالَ: «يَا مُعاذُ»، قُلْتُ:
لَيَّكَ يَا رَسُولَ اللهِ وَسَعْدِيَكَ. ثُمَّ
سَارَ سَاعَةً فَقَالَ: «يَا مُعاذُ»، قُلْتُ:
لَيَّكَ رَسُولَ اللهِ وَسَعْدِيَكَ. ثُمَّ سَارَ
سَاعَةً فَقَالَ: «يَا مُعاذُ بْنَ جَبَلِ».

slaves is that they should worship Him and not worship anything else besides Him.” He then proceeded for a while, and again said, “O Mu‘ādh bin Jabal!” I replied, “*Labbaik, O Allāh’s Messenger, and Sa‘daik!*” He said, “Do you know what is (Allāh’s) slaves’ right on Allāh if they did so?” I replied, “Allah and His Messenger know better.” He said, “The right of the slaves upon Allāh is that He should not punish them (if they did so).”

قلت: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدِيْكَ
قال: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى
عِبَادِهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قال: «حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْذِّبُوهُ
وَلَا يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ سَارَ سَاعَةً
ثُمَّ قَالَ: «يَا مُعاَذُ بْنَ جَبَلٍ». قُلْتُ:
لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدِيْكَ. قَالَ:
«هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا
فَعَلُوْهُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قال: «حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا
يُعَذِّبَهُمْ». [راجع: ٢٨٥٦]

(٣٨) بَابُ التَّوَاضُعِ

(38) CHAPTER. The humility or modesty or lowliness (to lower oneself).

6501. Narrated Anas: The Prophet ﷺ had a she-camel called Al-‘Aḍbā’ and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e., Al-‘Aḍbā’). That result was hard on the Muslims who said sorrowfully, “Al-‘Aḍbā’ has been outstripped.” Allāh’s Messenger ﷺ said, “It is incumbent upon Allāh that nothing would be raised high in this world except that He lowers or puts it down.”

[See Vol. 4, *Hadīth* No. 2872]

٦٥٠١ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَّى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلَّهِبِيَّ نَاقَةً. قَالَ: وَحَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا الفَزَارِيُّ وَأَبُو خَالِدِ الْأَحْمَرُ، عَنْ حُمَيْدِ الطَّوَّيلِ، عَنْ أَنَّى قَالَ: كَانَتْ نَاقَةً لِرَسُولِ اللَّهِ ﷺ تُسَمَّى الْعَضْبَاءُ، وَكَانَتْ لَا تُسْبِقُ، فَجَاءَ أَغْرَابِيٌّ عَلَى قَعْدَهُ لِهُ فَسَبَقَهَا، فَاشْتَدَّ ذَلِكُ عَلَى الْمُسْلِمِينَ وَقَالُوا: سُبِّقَتِ الْعَضْبَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَقًا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعْهُ».

٦٥٠٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عُمَانَ بْنِ كَرَامَةً: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ:

6502. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Allāh said, ‘I will declare war against him who shows hostility

to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him ; and My slave keeps on coming closer to Me through performing *Nawāfiḍ* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks ; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge) ; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”

حدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيَّاً فَقَدْ آذَنَهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. وَمَا زَالَ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَخْبِتَهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يَبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطَشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. إِنَّ سَأَلَنِي لِأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعْيَدَنَّهُ. وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاعِهُ».

(٣٩) **بابُ قَوْلِ النَّبِيِّ ﷺ:** «بَعْثَتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ، وَمَا أَمْرَ السَّاعَةِ إِلَّا كَنْجَ الْبَصَرِ» الآية [النحل: ٧٧]

٦٥٠٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمٍ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَعْثَتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ وَيُشِيرُ بِإِضْبَاعِيهِ فَيَمْدُهُما».

[راجع: ٤٩٣٦]

٦٥٠٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

6503. Narrated Sahl: Allāh's Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two (fingers).”⁽¹⁾

And the Statement of Allāh :
“... And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things.” (V.16:77)

6503. Narrated Sahl: Allāh's Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two,” pointing at his two fingers and projecting them out.

(1) (Ch. 39) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.

Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two (fingers).”

6505. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “I have been sent and the Hour (is at hand) as these two (fingers).”

(40) CHAPTER. The rising of the sun from the west.

6506. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allāh). But that will be the time when, ‘...No good it will do to a person to believe then if he believed not before.’ (V.6:158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it.”

مُحَمَّدٌ: حَدَّنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فَتَادَةَ وَأَبِي التَّبَاحِ، عَنْ أَنَّيْنِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بَعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ».

٦٥٠٥ - حدثني يحيى بن يوسف: أخبرنا أبو بكر، عن أبي حصين، عن أبي صالح، عن أبي هريرة عن النبي ﷺ قال: «بَعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»، يعني إضبعين. تابعة إسرائيل، عن أبي حصين.

(٤٠) باب:

٦٥٠٦ - حدثنا أبو اليمان: أخبرنا شعيب: حدثنا أبو الزناد، عن عبد الرحمن، عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللهِ ﷺ قال: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطَلَّعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَّقْتُ فَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ». فَذَاكَ حِينَ «لَا يَنْتَعَ نَقَّا إِيمَنَّهَا» الآية، وَلَتَقُومَ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثُوبَهُمَا يَتَّهِمَا فَلَا يَشْبَاعَانِيهِ وَلَا يَطْوِيَانِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْحِيَهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلْيُطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَحَدُكُمْ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا».

[راجع: ٨٥]

(41) CHAPTER. Whoever loves to meet Allāh, Allāh (too) loves to meet him.

(٤١) بَابُ مَنْ أَحَبَ لِقاءَ اللَّهِ أَحَبَ اللَّهَ لِقاءً

6507. Narrated ‘Ubāda bin Aṣ-Ṣāmit : The Prophet ﷺ said, “Whoever loves to meet Allāh, Allāh (too) loves to meet him, and whoever hates to meet Allāh, Allāh (too) hates to meet him”. ‘Āishah, or some of the wives of the Prophet ﷺ said, “But we dislike death.” He said, “It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allāh’s Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the Meeting with Allāh, and Allāh (too) loves the Meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allāh’s Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the Meeting with Allāh, and Allāh too, hates the Meeting with him.”

٦٥٠٧ - حَدَّثَنَا حَاجَاجٌ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عَبَادَةَ بْنِ الصَّابِيتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَ لِقاءَ اللَّهِ أَحَبَ اللَّهَ لِقاءً»، وَمَنْ كَرِهَ لِقاءَ اللَّهِ كَرِهَ اللَّهُ لِقاءً». قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنَكْرُهُ الْمَوْتَ، قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَمَهُ. فَاحْبَبْ لِقاءَ اللَّهِ وَاحْبَبْ اللَّهَ لِقاءً». وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعِذَابِ اللَّهِ وَعُقُوبَتِهِ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَمَهُ. فَكَرِهَ لِقاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقاءً». اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمِّرُوا عَنْ شَعْبَةَ. وَقَالَ سَعِيدٌ. عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعِيدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ .

٦٥٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرْيَةِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَ لِقاءَ اللَّهِ أَحَبَ اللَّهَ لِقاءً»، وَمَنْ كَرِهَ لِقاءَ اللَّهِ كَرِهَ اللَّهُ لِقاءً». **٦٥٠٩ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ:**

6508. Narrated Abū Mūsa : The Prophet ﷺ said, “Whoever loves the Meeting with Allāh, Allāh (too), loves the Meeting with him; and whoever hates the Meeting with Allāh, Allāh (too), hates the Meeting with him.”

٦٥٠٩ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا الْيَثْرَ، عَنْ عُقَيْلٍ، عَنْ أَبِي

6509. Narrated ‘Āishah, the wife of the Prophet ﷺ : When Allāh’s Messenger ﷺ was in good health, he used to say, “No Prophet’s

soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive).” So when the death of the Prophet ﷺ approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, “O Allāh (with) the highest companion.” I said, “Hence he is not going to choose us.” And I came to know that it was the application of the narration which he (the Prophet ﷺ) used to narrate to us. And that was the last statement of the Prophet ﷺ (before his death) i.e., “O Allāh! With the highest companion.”

[See the Qur’ān : (V.4:69)]

شَهَابٌ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبِضْ نَبِيًّا قَطُّ حَتَّى يَرَى مَقْعِدَهُ مِنَ الْجَنَّةِ ثُمَّ يُحَيِّرُ». فَلَمَّا نَزَلَ بِهِ وَرَأَسُهُ عَلَى فَخِذِي غُثْيَيْ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ فَأَسْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقُ الأَعْلَى»، قَلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ. قَالَتْ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةً تَكَلَّمُ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَوْلُهُ: «اللَّهُمَّ الرَّفِيقُ الأَعْلَى». [راجع: ٤٤٣٥]

(٤٢) بَابُ سَكَرَاتِ الْمَوْتِ

٦٥١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبْنُ أَبِي مُلِينَكَةَ أَنَّ أَبَا عَمْرِو ذَكْوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ كَانَ بَيْنَ يَدَيْهِ رَثْوَةُ أَوْ عُلْبَةٌ فِيهَا ماءٌ، شَكَّ عُمُرُ - فَجَعَلَ يُدْخِلُ يَدَهُ فِي الماءِ فَيَمْسُحُ بِهَا وَجْهَهُ وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ». ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الأَعْلَى»، حَتَّى قُبَصَ وَمَالَتْ يَدُهُ.

[راجع: ٨٩٠]

(42) CHAPTER. The stupors of death.

6510. Narrated ‘Aishah رضي الله عنها: There was a leather or wood container full of water in front of Allāh’s Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! No doubt, death has its stupors.” Then he raised his hand and started saying, “(O Allāh!) with the highest companion” (and kept on saying it) till he expired and his hand dropped.

[See Qur’ān V.4:69.]

قال أبو عبد الله: العلبة من
الخشب، والرَّكوة من الأدم.

٦٥١١ - حَدَّثَنِي صَدَّقَةُ: أَخْبَرَنَا
عَبْدَةُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ قَالَتْ: كَانَ رَجَالٌ مِنَ
الْأَعْرَابِ جُفَاهًا يَأْتُونَ النَّبِيَّ ﷺ
فَيَسْأَلُونَهُ: مَتَى السَّاعَةُ؟ فَكَانَ يَنْتَرُ
إِلَى أَصْغَرِهِمْ فَيَقُولُ: إِنْ يَعْشُ هَذَا
لَا يُدْرِكُهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ
سَاعَتُكُمْ». قَالَ هِشَامٌ: يَعْنِي مَوْتَهُمْ.

٦٥١٢ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكُ، عَنْ مُحَمَّدِ بْنِ عَمْرُو
بْنِ حَلْحَلَةَ، عَنْ مَعْبُدِ بْنِ كَعْبِ بْنِ
مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعَيِّ
الْأَنْصَارِيِّ: أَنَّهُ كَانَ يُحَدِّثُ أَنَّ
رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةٍ. قَالَ:
«مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ». قَالُوا: يَا
رَسُولَ اللَّهِ، مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ
مِنْهُ؟ قَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ
نَصْبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ عَزَّ
وَجَلَّ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ
الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُ».

[انظر: ٦٥١٣]

٦٥١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ
مُحَمَّدِ بْنِ عَمْرُو ابْنِ حَلْحَلَةَ: حَدَّثَنِي
ابْنُ كَعْبٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ

6511. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Some rough bedouins used to visit the Prophet ﷺ and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hishām said that he meant (by the Hour), their death.

6512. Narrated Abū Qatāda bin Rib'i Al-Anṣārī : A funeral procession passed by Allāh's Messenger ﷺ who said, "Relieved or relieving (from him)?" The people asked, "O Allāh's Messenger! What is relieved and relieving (from him)?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allāh, while (the death of) a wicked person relieves (saves) the people, the land, the trees, (and) the animals from him (or her) evil wicked actions."

6513. Narrated Abū Qatāda : The Prophet ﷺ said, "Relieved or relieving from him (or her)? And a believer is relieved (by death)." ⁽¹⁾

(1) (H. 6513) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قال: «مُسْتَرِيعٌ وَمُسْتَرَاحٌ مِنْهُ»:
الْمُؤْمِنُ يَسْتَرِيعُ». [راجع: ٦٥١٢]

6514. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "When carried to his grave , a dead person is followed by three , two of which return (after his burial) and one remains with him ; his relatives , his property , and his deeds follow him ; relatives and his property return back while his deeds remain with him ."

٦٥١٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ: سَمِعَ أَنَّسَ بْنَ مَالِكَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَبَعُ الْمَيْتَ ثَلَاثَةً فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَهْمَهُ وَاحِدٌ، يَتَبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمْلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمْلُهُ».

6515. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ said, "When anyone of you dies , his destination is displayed before him in the forenoon and in the afternoon , either in the (Hell) Fire or in Paradise , and it is said to him , 'That is your place till you are resurrected and sent to it .'"

٦٥١٥ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا حَمَادَ بْنُ رَيْدٍ، عَنْ أَبِي يُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعِدُهُ غُدْوَةً وَعَشِيَّةً، إِنَّا النَّارَ وَإِنَّا الْجَنَّةَ، فَيَقُولُ: هُذَا مَقْعِدُكَ حَتَّى تُبَعَّثَ إِلَيْهِ».

[راجع: ١٣٧٩]

6516. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said, "Do not abuse the dead , for they have discharged (met the result of) what they have done (sent forward of good or bad deeds)."

٦٥١٦ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شَعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا تَسْبُوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَلُوا إِلَى مَا قَدَّمُوا». [راجع: ١٣٩٣]

(٤٣) بَابُ نَفْخِ الصُّورِ

قَالَ مُجَاهِدٌ: الصُّورُ كَهِيَّةُ الْبُوقِ، «رَجَةٌ» [الصَّافَات: ١٩]: صَيْحَةٌ. قَالَ أَبْنُ عَبَّاسٍ: «النَّافُورُ» [الْمَدْثُر: ٨]: الصُّورُ. «الرَّاجِفَةُ» [النَّازِعَات: ٦]: النَّفْخَةُ الْأُولَى،

(43) CHAPTER. The blowing of the Trumpet, on the Day of Resurrection.

And Mujāhid said, "As-Ṣūr (the Trumpet) is like a horn. Zajra is Saiħah (a cry)." Ibn 'Abbās said, "An-Nāqūr is As-Ṣūr (the Horn or the Trumpet); Ar-Rājīfah is the first blowing and Ar-Rādīfah is the second blowing."

وَهُوَ الْأَرْدَوَةُ» [النازعات: ٧]: النَّفْخَةُ
الثَّانِيَةُ.

6517. Narrated Abū Hurairah:

Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muḥammad (ﷺ) over all the people." On that, the Jew said, "By Him Who gave superiority to Mūsa (Moses) over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allāh's Messenger ﷺ and informed him of what had happened between him and the Muslim. Allāh's Messenger ﷺ said, "Don't give me superiority over (Prophet) Mūsa, for the people will fall unconscious on the Day of Resurrection (after the blowing of the Trumpet) and I will be the first to regain consciousness, and behold! Mūsa will be there holding the side of (Allāh's) Throne. I will not know whether Mūsa has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allāh عز وجل from falling unconscious."

6518. Narrated Abū Hurairah:

The Prophet ﷺ said, "The people will fall down unconscious at the time they will fall down unconscious (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold! Mūsa (Moses) will be there holding (Allāh's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

٦٥١٧ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ، أَنَّهُمَا حَدَّثَا أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَسْتَبَ رَجُلَيْنِ: رَجُلٌ مِّنَ الْمُسْلِمِينَ وَرَجُلٌ مِّنَ الْيَهُودِ، فَقَالَ الْمُسْلِمُ: وَالَّذِي أَضْطَفَنِي مُحَمَّدًا عَلَى الْعَالَمَيْنِ، فَقَالَ الْيَهُودِيُّ: وَالَّذِي أَضْطَفَنِي مُوسَى عَلَى الْعَالَمَيْنِ، قَالَ: فَغَضِبَ الْمُسْلِمُ عِنْهُ ذَلِكَ فَلَظَمَ وَجْهَ الْيَهُودِيِّ. فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُخَيِّرُونِي عَلَى مُوسَى، إِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفْيقُ، فَإِذَا مُوسَى بَاطَشَ بِجَانِبِ الْعَرْشِ، فَلَا أَذْرِي أَكَانَ مُوسَى فِيهِنَّ صَعْقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ أَسْتَبَنِي اللَّهُ عَزَّ وَجَلَّ». [راجع: ٢٤١١]

٦٥١٨ - حَدَّثَنَا أَبُو الْيَمَانُ:

أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ السَّيِّدُ عَلِيُّ بْنُ أَبِي طَالِبٍ: يَصْعَقُ النَّاسُ حِينَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ قَامَ فَإِذَا مُوسَى آتَحَدَ بِالْعَرْشِ فَمَا أَذْرِي أَكَانَ

فيَمْ صَعِقَ». رَوَاهُ أَبُو سَعِيدٍ عَنِ
النَّبِيِّ ﷺ. [رَاجِعٌ: ٢٤١١]

(٤٤) **CHAPTER. On the Day of Resurrection, Allāh will grasp (or hold) the whole (planet of) earth (in His Hand).**

This narration has come from Ibn ‘Umar on the authority of the Prophet ﷺ.

[See *Fath Al-Bārī*]

6519. Narrated Abū Hurairah رضي الله عنه عن النبي ﷺ said, “Allāh will grasp (or hold) the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, ‘I am the King! Where are the kings of the earth?’”

رَوَاهُ نَافِعٌ، عَنْ أَبْنَىٰ عُمَرَ عَنِ
النَّبِيِّ ﷺ.

٦٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقاوْلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
يُونُسٌ عَنْ أَبِي سَلْمَةَ: حَدَّثَنِي سَعِيدُ
بْنُ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْبِضُ
اللَّهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ يَوْمَئِنَ ثُمَّ
يَقُولُ: أَنَا الْمَلِكُ، أَنَّى مُلُوكُ
الْأَرْضِ؟» [رَاجِعٌ: ٤٨١٢]

٦٥٢٠ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ:
حَدَّثَنَا الْلَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ
بْنِ أَبِي هَلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرَى، قَالَ: قَالَ النَّبِيُّ ﷺ:
«تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزًا
وَاحِدَةً، يَتَكَبَّرُهَا الْجَبَارُ بِيَدِهِ، كَمَا
يَكْفُؤُ أَخْدُوكُمْ خُبْزَتَهُ فِي السَّفَرِ نُزُلًا
لِأَهْلِ الْجَنَّةِ». فَأَتَى رَجُلٌ مِنَ الْيَهُودِ
فَقَالَ: بَارَكْ الرَّحْمَنُ عَلَيْكَ يَا أَبَا
الْقَاسِمِ أَلَا أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ
يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَى». قَالَ:
«تَكُونُ الْأَرْضُ خُبْزًا وَاحِدَةً كَمَا قَالَ
النَّبِيُّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ، إِلَيْنَا ثُمَّ

6520. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : The Prophet ﷺ said, “The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allāh) will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise.” A man from the Jews came (to the Prophet ﷺ) and said, “May the Most Gracious (Allāh) bless you, O Abūl-Qāsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?” The Prophet ﷺ said, “Yes.” The Jew said, “The earth will be a bread,” as the Prophet ﷺ had said. Thereupon the Prophet ﷺ looked at us and smiled till his premolar tooth became visible. Then the Jew further said, “Shall I tell you of their *Edām* or *Udm* (additional food taken with bread) they will have with the bread?” He added, “That

will be *Bālām* and *Nūn*.⁽¹⁾ The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers."

صَحِّحَ حَتَّى بَدَثْ نَوَاجِذُهُ ثُمَّ قَالَ:
أَلَا أَخْبِرُكَ بِإِدَامَهِمْ؟ قَالَ: إِدَامَهُمْ
بَالَّامْ وَنُونْ، قَالُوا: مَا هَذَا؟ قَالَ:
ثُورٌ وَنُونٌ يَأْكُلُ مِنْ زَائِدَةِ كِبِيدِهِمَا
سَبْعُونَ أَلْفًا.

6521. Narrated Sahl bin Sa'd: رَضِيَ اللَّهُ عَنْهُ I heard the Prophet ﷺ saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)". Sahl added: That land will have no landmarks for anybody (to make use of).

٦٥٢١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنِي أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ
بْنَ سَعْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ إِلَى
أَرْضٍ يَيْضَاءَ عَفَرَاءَ كَفُرْصَةَ نَقِيٍّ.
قَالَ سَهْلٌ أَوْ غَيْرُهُ: لَيْسَ فِيهَا مَعْنَى
لِأَحَدٍ.

(45) CHAPTER. The gathering (on the Day of Resurrection).

6522. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The people will be gathered in three manners or ways : (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment).⁽²⁾ (The second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire⁽³⁾ which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning, wherever they may be

٦٥٢٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسِدٍ:
حَدَّثَنَا وُهَيْبٌ، عَنْ أَبْنِ طَاوِسٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: يُحْشَرُ النَّاسُ
عَلَى ثَلَاثِ طَرَائِقَ: رَاغِبِينَ وَرَاهِبِينَ،
وَأَشَانِ عَلَى بَعِيرٍ. ثَلَاثَةٌ عَلَى بَعِيرٍ،
أَرْبَعَةٌ عَلَى بَعِيرٍ. عَشَرَةٌ عَلَى بَعِيرٍ،
يُحْشَرُ بِقِيمَتِهِمُ النَّارُ تَقْيِيلُ مَعْهُمْ حَيْثُ
قَالُوا، وَتَبَيَّنَتْ مَعْهُمْ حَيْثُ بَاتُوا،

(1) (H. 6520) '*Bālām*' must be a Hebrew word meaning ox, and '*Nūn*' is an Arabic word meaning fish.

(2) (H. 6522) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

(3) (H. 6522) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.

(٤٥) بَابُ الْحَشْرِ

then, and will be with them in the afternoon, wherever they may be then.”

وَتُصْبِحُ مَعَهُمْ حَيْثُ أَضْبَحُوا، وَتُسْمِي
مَعَهُمْ حَيْثُ أَمْسَوْا».

6523. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: A man said, “O Allāh’s Prophet! Will a *Kāfir* (disbeliever) be gathered (driven prone) on his face?” The Prophet ﷺ said, “Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?” (Qatāda, a subnarrator said: “Yes, (He can), by the Honour and Power of Our Lord.”)

[See Vol. 6, *Hadīth* No 4760]

٦٥٢٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ
الْعَدَادِيُّ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ:
حَدَّثَنَا أَنَسُ بْنُ سَلَيْلٍ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ، كَيْفَ
يُخْسِرُ الْكَافِرُ عَلَى وَجْهِهِ؟ قَالَ:
«أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجَالِينَ فِي
الْدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَ عَلَى
وَجْهِهِ يَوْمَ الْقِيَامَةِ؟». قَالَ قَتَادَةُ: بَلِّي
وَعَزَّزَ رَبَّنَا. [راجع: ٤٧٦٠]

6524. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “You will meet Allāh (while you will be) barefooted, naked, walking on feet, and uncircumcised.”

٦٥٢٤ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا
سُفِيَّانُ: قَالَ عَمْرُو: سَمِعْتُ سَعِيدَ بْنَ
جُبَيْرٍ: سَمِعْتُ ابْنَ عَبَّاسَ: سَمِعْتُ
النَّبِيِّ ﷺ يَقُولُ: «إِنَّكُمْ مُلَاقُو اللَّهِ
حُفَّاءً عُرَاءً مُشَاهَةً غُرْلًا». [راجع: ٣٣٤٩]
قَالَ سُفِيَّانُ: هَذَا مِمَّا تَعْدُ أَنَّ ابْنَ
عَبَّاسَ سَمِعَهُ مِنَ النَّبِيِّ ﷺ.

6525. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: I heard Allāh’s Messenger ﷺ while he was delivering a *Khutba* (religious talk) on a pulpit, saying, “You will meet Allāh (while you will be) barefooted, naked, and uncircumcised.”

٦٥٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفِيَّانُ. عَنْ عَمْرُو، عَنْ سَعِيدٍ
بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّكُمْ
مُلَاقُو اللَّهِ حُفَّاءً عُرَاءً غُرْلًا»
[راجع: ٣٣٤٩].

6526. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ stood up among us and addressed (saying), “You will be gathered

٦٥٢٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعبَةُ،

barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allāh says):

‘As We began the first creation, We shall repeat it...’ (V.21:104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrāhīm (Abraham) *Al-Khalil*.⁽¹⁾ Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: ‘O Lord! My companions.’ Whereupon Allāh will say: ‘You do not know what they innovated (new things) in religion after you left them.’ I will then say as the pious slave, ‘Isā (Jesus) said, ‘And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.’” (V.5:117,118) The narrator added: Then it will be said that those people kept on turning on their heels (deserted Islām).⁽²⁾

عَنِ الْمُعْيِرَةَ بْنِ الْعُمَانِ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَامَ
فِيمَا أَتَيَ اللَّهَ بِهِ يَخْطُبُ فَقَالَ: «إِنَّكُمْ
تُحَشِّرُونَ حُفَّةً عَرَاءً غُرْلَةً» كَمَا
بَدَأْنَا أَوَّلَ حَكْلَتْنَا عَيْدِمًا» الْآيَةُ، وَإِنَّ
أَوَّلَ الْخَلَانِيَّ يُكَسِّي يَوْمَ الْقِيَامَةِ
إِبْرَاهِيمُ الْخَلِيلُ. وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ
مِّنْ أُمَّتِي فَيَوْخَدُ بِهِمْ ذَاتَ السَّمَاءِ،
فَأَقُولُ: يَا رَبَّ أَصْحَابِيِّ، فَيَقُولُ اللَّهُ:
إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ.
فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ:
«وَكُنْتُ عَلَيْهِمْ شَهِيدًا» إِلَى قَوْلِهِ:
«الْمُغْرِكُمُ» قَالَ: فَيُقَالُ: إِنَّهُمْ لَمْ
يَزَالُوا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ».

[راجع: ٣٣٤٩]

6527. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا Allāh’s Messenger ﷺ said, “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allāh’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.”

٦٥٢٧ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ:
حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا
حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي مُلْيَكَةَ قَالَ: حَدَّثَنِي الْفَاسِمُ
بْنُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ أَنَّ عَائِشَةَ
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«تُحَشِّرُونَ حُفَّةً عَرَاءً غُرْلَةً». قَالَتْ
عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ،
الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى
بَعْضٍ؟ فَقَالَ: «الْأَمْرُ أَشَدُّ مِنْ أَنْ
يُهَمَّهُمْ ذَلِكُ». ٦٥٢٨

6528. Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ

(1) (H. 6526) *Al-Khalil*: See the glossary.

(2) (H. 6526) The people who act and do things in a different way to that of the Prophet ﷺ.

While we were in the company of the Prophet ﷺ in a tent, he said, "Would it please you to be one-fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in the Oneness of Allāh i.e., Islāmic Monotheism), and you people, in comparison to the people who associate others in worship with Allāh, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

بَشَّارٌ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَمْرُو بْنِ مَيْمَونٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : كُنَّا مَعَ النَّبِيِّ وَلِلَّهِ فِي قَبْرِهِ ، فَقَالَ : أَتَرْضَوْنَ أَنْ تَكُونُوا رِبْعَ أَهْلِ الْجَنَّةِ؟ قُلْنَا : نَعَمْ ، قَالَ : أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟ قُلْنَا : نَعَمْ . قَالَ : أَتَرْضَوْنَ أَنْ تَكُونُوا شَطَرَ أَهْلِ الْجَنَّةِ؟ قُلْنَا : نَعَمْ ، قَالَ : إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطَرَ أَهْلِ الْجَنَّةِ ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وَمَا أَنْتُمْ فِي أَهْلِ الشَّرِكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَلْدِ الثُّورِ الْأَسْوَدِ ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَلْدِ الثُّورِ الْأَحْمَرِ . [انظر : ٦٦٤٢]

٦٥٢٩ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي أخِي ، عَنْ سُلَيْمَانَ ، عَنْ ثُورٍ ، عَنْ أَبِي الْعَيْثَ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيِّ وَلِلَّهِ فِي قَبْرِهِ قَالَ : أَوْلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ آدُمُ فَتَرَاءَى دُرْبَتُهُ فَيَقُولُ : هَذَا أَبُوكُمْ آدُمُ ، فَيَقُولُ : لَيْكَ وَسَعْدِيَكَ ، فَيَقُولُ : أَخْرُجْ بَعْثَ جَهَنَّمَ مِنْ دُرْبِكَ ، فَيَقُولُ : يَا رَبَّ ، كَمْ أَخْرُجُ ؟ فَيَقُولُ : أَخْرُجْ مِنْ كُلَّ مَا تَئِيدُ تِسْعَةً وَتِسْعَينَ . فَقَالُوا : يَا رَسُولَ اللَّهِ ، إِذَا أَخِذَ مِنَّا مِنْ كُلَّ مَا تَئِيدُ تِسْعَةً وَتِسْعَينَ ، فَمَاذَا يَبْقَى مِنَّا ؟ قَالَ : إِنَّ أَمْتَيَ فِي الْأَمْمِ كَالشَّعْرَةِ الْبَيْضَاءِ فِي التُّورِ الْأَسْوَدِ .

(46) CHAPTER. The Saying (of Allāh)

عز وجل :

(Who associate others in worship with Allāh)

“...Verily, the earthquake of the Hour (of judgement) is a terrible thing.” (V.22:1)

(٤٦) بَابُ «إِنَّ رَبَّ الْكَوَاكِبِ السَّاعَةَ شَرٌّ عَظِيمٌ» [الحج: ١]  أَرْفَتَ الْأَرْضَهُ [النَّجْمَ: ٥٧]  أَقْرَبَتِ السَّاعَةَ [القمر: ١].

6530. Narrated Abū Sa‘id: The Prophet ﷺ said, “Allāh will say, ‘O Ādām!’ Ādām will reply, ‘*Labbāik* and *Sa‘daik* (I respond to Your Call, I am obedient to Your Orders), *wal khair fi Yadaik* (and all the good is in Your Hands)!’ Then Allāh will say (to Ādām), ‘Bring out the *Ba‘ha* (group of the people) of the Fire.’ Ādām عليه السلام will say, ‘What (how many) are the *Ba‘ha* (group) of the Fire?’ Allāh will say, ‘Out of every thousand (take out) nine hundred and ninety-nine (persons).’ At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you will see mankind as if in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.” That news distressed the Companions of the Prophet ﷺ too much, and they said, “O Allāh’s Messenger! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?” He said, “Have the good news that one thousand will be from Yājūj and Mājūj (Gog and Magog people), and the one (to be saved will be) from you.”⁽¹⁾ The Prophet ﷺ added, “By Him in Whose Hand my soul is, I hope that you (Muslims) will be one-third of the people of Paradise.” On that, we glorified and praised Allāh and said, “*Allāhu-Akbar*.” The Prophet ﷺ then said, “By Him in Whose Hand my soul is, I hope that you will be half of the people of Paradise, as your (Muslims) example in comparison to

موسى: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: يَقُولُ اللَّهُ يَا آدَمُ، فَيَقُولُ: لَيْكَ وَسَعْدَيْكَ، وَالخَيْرُ فِي يَدِيْكَ، قَالَ: يَقُولُ: أَخْرُجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ الْفِتَنِ تَسْعِمَاهُ وَتَسْعِيَهُ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ  وَتَضَعُ كُلُّ ذَانِي حَمْلِ حَلَّهَا وَتَرِي النَّاسَ شَكَرَى وَمَا هُمْ بِشَكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ» فاشتد ذلك عليهم فقالوا: يا رسول الله، أيها ذلك الرجل؟ قال: «أبشروا فإنه من يأجوج ومأجوج ألفاً ومنكم رجل، ثم قال: «والذي نفسي بيده إني لأطمع أن تكونوا ثلث أهل الجنة»، قال: فحمدنا الله وكبرنا، ثم قال: «والذي نفسي بيده إني لأطمع أن تكونوا سطراً أهل الجنة، إن مثلكم في الأمم كمثل الشعرة البيضاء في جلد الثور الأسود، أو كالرقة في ذراع الحمار». [راجع: ٣٣٤٨]

(1) (H. 6530) Yājūj and Mājūj (Gog and Magog people) represent a special nation from disbelievers while the men addressed by the Prophet ﷺ represent all Muslims. See also Vol. 9, *Hadīth* No. 7135.

the other people (non-Muslims) is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey.”

(47) CHAPTER. The Statement of Allâh تعالى: "Think they not that they will be resurrected (for reckoning), on a Great Day. The Day when (all) mankind will stand before the Lord of Al-'Alâmin (mankind, jinn and all that exists)." (V.83:4-6)

And Ibn ‘Abbās said, “The Verse: ‘...Then all their relations will be cut off from them.’ (V.2:166) means the relations which they used to observe in the world.”

6531. Narrated Ibn ‘Umar رضي الله عنهمَا: The Prophet ﷺ said (regarding the Verse), “...The Day when all mankind will stand before the Lord of *Al-‘Alamîn* (mankind, jinn and all that exists),” (V.83:6), “(That Day) they will stand, drowned in their sweat up to the middle of their ears.”

6532. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allah's Messenger ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears."

(48) CHAPTER. *Al-Qiṣāṣ* (retaliation) on the Day of Resurrection which is called *Al-Ḥāqqat al-Ḥaqqa* (sure reality) as there will be in it, the giving of reward and everything true.

باب قول الله تعالى: ﴿أَلَا يُطِّئُنَ أُولَئِكَ أَهْمَّهُمْ بَعْثُونَ﴾ [الطففين: ١٦-٤٧]

وقال ابن عباس ﴿وَقَطَعَتْ بِهِمُ
الْأَسْبَاب﴾ [البقرة: ١٦٦] قال:
الله صلّى في الدنيا.

٦٥٣١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَمْزَةَ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ وَعَلَيْهِ السَّلَامُ يَوْمَ يَقُولُ لِلنَّاسِ يَرِبَّ الْمُلْكَيْنَ ﴿٢﴾ قَالَ: «يَقُولُ أَحَدُهُمْ فِي رَشْحَةٍ إِلَى أَنْصَافِ ذَنْبِهِ». [٤٩٣٨] (راجٍ: [٤٩٣٨])

٦٥٣٢ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثُورِ
بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَرَفُ النَّاسُ يَوْمَ الْقِيَامَةِ
حَتَّى يَذَهَّبَ عَرْفُهُمْ فِي الْأَرْضِ سَبْعِينَ
زَرَاعًا وَيُلْجِمُهُمْ حَتَّى يَئُلْغَ آذَانُهُمْ». (٤٨)
بَأْ الْقَصَاصِ يَوْمَ الْقِيَامَةِ،

Al-Haqqa and *Al-Hāqqa* have the same meaning.

(The Day of Resurrection) is also called *Al-Qāri'a* and *Al-Ghāsiya* and *Aṣ-Sākhha* and *At-Tagħabun* (mutual loss): The losses caused by the people of Paradise to the people of the Fire.

6533. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of bloodshedding.”

6534. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dīnār nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).”

6535. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ said, “The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”

وهي الحَاجَةُ لِأَنَّ فِيهَا التَّوَابَ وَحَوَاقُ الْأَمْرِ. الْحَاجَةُ وَالحَاجَةُ وَاحِدَّ، وَالقارَعَةُ وَالغَاشِيَةُ وَالصَّاخَةُ، وَالتَّعَابُونُ: عَبْنُ أَهْلِ الْجَنَّةِ أَهْلَ النَّارِ.

٦٥٣٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي شَقِيقٌ قَالَ: سَعَيْتُ عَنْدَ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضى بَيْنَ النَّاسِ فِي الدَّمَاءِ». [انظر: ٦٨٦٤]

٦٥٣٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالُكُ: عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ شَمَّ دِيَنَارٌ وَلَا دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخْذَ مِنْ سَيِّئَاتِ أَخِيهِ فَطُرِحَتْ عَلَيْهِ». [راجع: ٢٤٤٩]

٦٥٣٥ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْيَعَ: «وَنَرَعَنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيلٍ» قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَاتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ: أَنَّ أَبَا سَعِيدِ الْخُدْرَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَحْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ فَيَحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقْتَصُ لِيَعْضُمُهُمْ مِنْ بَعْضِ مَظَالِمِ كَانُوا بَيْنَهُمْ

في الدُّنْيَا، حَتَّىٰ إِذَا هُدِبُوا وَنُقُوا أُدْنَ
لَهُمْ فِي دُخُولِ الْجَهَنَّمِ، فَوَالَّذِي نَفَسْ
مُحَمَّدٌ بِيَدِهِ لِأَحَدُهُمْ أَهْدَى بِمَنْزِلَهِ فِي
الْجَهَنَّمِ مِنْهُ بِمَنْزِلَهِ كَانَ فِي الدُّنْيَا».

[راجع: ٢٤٤٠]

(٤٩) بَابُ مَنْ نُوقَشَ الْحِسَابَ عَذْبٌ

(49) CHAPTER. Anybody whose account (record) is questioned will surely be punished.

6536. Narrated Ibn Abī Mulaika : ‘Āishah said, “The Prophet ﷺ said, ‘Anybody whose account (record) is questioned will surely be punished.’ I said, ‘Doesn’t Allāh say: He surely will receive an easy reckoning?’, (V.84:8) The Prophet ﷺ replied, ‘This means only the presentation of the accounts.’”

٦٥٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
موسَىٰ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنِ
ابْنِ أَبِي مُلِيقَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ
ﷺ قَالَ: «مَنْ نُوقَشَ الْحِسَابَ
عَذْبٌ»، قَالَتْ: قُلْتُ: أَتَيْسَ يَقُولُ
اللَّهُ تَعَالَى: «سَوْقٌ يَحْسَبُ جَسَابًا

يَسِيرًا»؟ قَالَ: «ذَلِكِ الْعَرْضُ».

حَدَّثَنِي عَمْرُو بْنُ عَلَيْ: حَدَّثَنَا
يَحْيَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ:
سَمِعْتُ ابْنَ أَبِي مُلِيقَةَ قَالَ: سَمِعْتُ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ

النَّبِيِّ ﷺ مِثْلًا». [راجع: ١٠٣]

وَتَابَعَهُ ابْنُ حُرَيْجٍ، وَمُحَمَّدُ بْنُ
سُلَيْمَانَ، وَأَيُوبُ، وَصَالِحُ بْنُ رُشْدٍ،
عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ عَائِشَةَ عَنِ
النَّبِيِّ ﷺ.

٦٥٣٧ - حَدَّثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ:
حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ أَبِي مُلِيقَةَ: حَدَّثَنِي
الْقَاسِمُ بْنُ مُحَمَّدٍ: حَدَّثَنِي عَائِشَةَ:

6537. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا ‘Āishah said, “None will be called to account on the Day of Resurrection but will be ruined.” I said, “O Allāh’s Messenger! Hasn’t Allāh said: ‘Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning,’ (V.84:7,8) Allāh’s Messenger

ﷺ said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished."

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ أَحَدْ يُحَاسِبُ بَيْوَمَ الْقِيَامَةِ إِلَّا هَلَكَ»،
فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ فَدْ قَالَ
اللَّهُ تَعَالَى: «فَإِنَّمَا مَنْ أُوقَتَ كِتَابَهُ
بِيمِينِهِ» ٧ فَسَوْفَ يُحَاسِبُ حِسَابًا
سِيرَاتِهِ؟ ٨ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِنَّمَا ذَلِكَ الْعَرْضُ، وَلَيْسَ أَحَدْ
يُنَاقِشُ الْحِسَابَ بَيْوَمَ الْقِيَامَةِ إِلَّا
عَذْبَ» . [راجع: ١٠٣]

6538. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ that Allāh's Prophet ﷺ used to say, "A disbeliever will be brought on the Day of Resurrection and will be asked, 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allāh, i.e., to accept Islām, but you refused).'"

٦٥٣٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا رُوحُ ابْنِ عُبَادَةَ: حَدَّثَنَا سَعِيدُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ بْنُ مَالِكَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «يُجَاءُ بِالْكَافِرِ بِيَوْمِ الْقِيَامَةِ فَيُقَالُ لَهُ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا أَكْنَتَ ثَفَّادِي بِهِ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ: قَدْ كُنْتَ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ» .

[راجع: ٣٣٣٤]

6539. Narrated ‘Adī bin Ḥātim: رَضِيَ اللَّهُ عَنْهُ that The Prophet ﷺ said, "There will be none among you but will be talked to by Allāh on the Day of Resurrection, without there being an interpreter between him and Allāh. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can

٦٥٣٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنِي الْأَعْمَشُ: حَدَّثَنِي حَنَيفَةُ، عَنْ عَدَيِّ بْنِ حَاتِمٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَوْكَلُمُهُ اللَّهُ بِيَوْمِ الْقِيَامَةِ لَيْسَ بِهِ وَيَسِّهُ تَرْجُمَانُ». ثُمَّ يَنْظُرُ فَلَا يَرَى شَيْئًا

save himself from the Fire, should do so, even with half of a date (to give in charity)."

قُدَّامَهُ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْتَقْبِلُهُ النَّارُ .
فَمَنْ أَسْتَطَعَ مِنْكُمْ أَنْ يَتَقَبَّلَ النَّارَ وَلَوْ
بِشَّقِّ تَمْرَةٍ . [راجع: ١٤١٣]

٦٥٤٠ - قال الأعمش: حدثني
عمررو، عن خيثمة، عن علي بن
حاتم، قال: قال النبي ﷺ: «اتقوا
النار»، ثم أعرض وأشاح، ثم قال:
«اتقوا النار»، ثم أعرض وأشاح
تلاثاً، حتى ظننا أنه ينظر إليها، ثم
قال: «اتقوا النار ولو بشق تمرة».
فمن لم يجد فيكلمة طيبة .

[راجع: ١٤١٣]

(٥٠) باب: يدخل الجنة سبعون
ألفاً بغير حساب

٦٥٤١ - حدثنا عمران بن
ميسرة: حدثنا ابن فضيل: حدثنا
حصين. قال أبو عبد الله: وحدثني
أسيد بن زيد: حدثنا هشيم، عن
حصين قال: كنت عند سعيد بن
جبير فقال: حدثني ابن عباس قال:
قال النبي ﷺ: «عرضت على
الأمم، فأجد النبي يمر معه الأمة،
والنبي يمر معه القر، والنبي يمر معه
العشر، والنبي يمر معه الخمسة،
والنبي يمر وحده، فنظرت فإذا سواد
كثير، قلت: يا جبير، هؤلاء أمتى؟
قال: لا، ولكن انظر إلى الأفق،
فنظرت فإذا سواد كثير. قال: هؤلاء

(50) CHAPTER. Seventy thousand (persons) will enter Paradise without accounts.

6541. Narrated Ibn 'Abbās: رَسَيَ اللَّهُ عَنْهُمْ : The Prophet ﷺ said, "The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet passing by with only a small group of people, and another Prophet passing by with only ten (persons), and another Prophet passing by with only five (persons), and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibril (Gabriel), 'Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Jibril said, 'Those are your followers, and those seventy thousand (persons) in front of them are the ones who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding

(cauterization) nor with *Ruqya* (get oneself treated by the recitation of some Verses of the Qur'ān) and they used not to see evil omen in things, and they used to put their trust (only) in their Lord (Allāh)." On hearing that, 'Ukāsha bin Mihsan got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "Ukāsha has preceded you."

6542. Narrated Abū Hurairah رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "From my followers there will enter Paradise [without (being asked about their) accounts] a group, seventy thousand in number, whose faces will shine as the moon does on a full moon night". On hearing that, 'Ukāsha bin Mihsan Al-Asdī got up, lifting his covering sheet, and said, "O Allāh's Messenger! Invoke Allāh that He may make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Another man from the *Anṣar* got up and said, "O Allāh's Messenger! Invoke Allāh to make me one of them." The Prophet ﷺ said (to him), "Ukāsha has preceded you."

6543. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Seventy thousand, or seven hundred thousand, of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each

أُمْتَكَ، وَهُؤُلَاءِ سَبْعُونَ أَلْفًا قَدَّامَهُمْ
لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ. قَلَّتْ:
وَلِمَ؟ قَالَ: كَانُوا لَا يَكْنُونَ، وَلَا
يَسْرُقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ
يَوَّجَّلُونَ. فَقَامَ إِلَيْهِ عُكَاشَةُ بْنُ
مِحْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي
مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»، ثُمَّ
قَامَ إِلَيْهِ رَجُلٌ آخَرُ قَالَ: ادْعُ اللَّهَ أَنْ
يَجْعَلَنِي مِنْهُمْ قَالَ: «سَبِّقْكَ بِهَا
عُكَاشَةُ». [راجع: ٣٤١٠]

٦٥٤٢ - حَدَّثَنَا مَعَاذُ بْنُ أَسَدٍ:
خَبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ
الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ
الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَدْخُلُ
الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا
تُضَيِّعُهُمْ وُجُوهُهُمْ إِضَاءَةً الْقَمَرِ لَيْلَةَ
الْبَدْرِ»، وَقَالَ أَبُو هُرَيْرَةَ: فَقَامَ
عُكَاشَةُ بْنُ مِحْصَنٍ الْأَسَدِيُّ يَرْفَعُ
نَمَرَةً عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ
اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «اللَّهُمَّ
اجْعَلْهُ مِنْهُمْ»، ثُمَّ قَامَ رَجُلٌ مِّنَ
الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ
اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبِّقْكَ
عُكَاشَةُ». [راجع: ٥٨١١]

٦٥٤٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرْيَمَ: حَدَّثَنَا أَبُو غَسَانَ: حَدَّثَنِي أَبُو
حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ قَالَ: قَالَ

other till the first and the last of them enter Paradise at the same time,⁽¹⁾ and their faces will shine like that of the moon on a full moon night.”

النَّبِيُّ ﷺ: «الَّذِي دُخَلُوا الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا - أو سَبْعُمَائَةَ أَلْفِي، شَكَّ فِي أَحَدِهِمَا - مُتَمَاسِكِينَ أَحَدُ بَعْضُهُمْ يَعْصِي حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخَرُهُمُ الْجَنَّةَ، وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ». [راجع: ٣٢٤٧]

6544. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ said, “The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire; then a callmaker will get up (and make an announcement) among them (saying), ‘O the people of the (Hell) Fire! No death anymore! And O people of Paradise! No death (anymore) but eternity.’”

٦٥٤٤ - حَدَّثَنَا عَائِشَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الْجَنَّةَ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ مُؤْذِنٌ بَيْنَهُمْ: يَا أَهْلَ النَّارِ لَا مَوْتَ، وَيَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، خَلُودٌ».

[انظر: ٦٥٤٨]

6545. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, “It will be said to the people of Paradise, ‘O people of Paradise! Eternity (for you) and no death.’ and to the people of the Fire, ‘O people of the Fire! Eternity (for you) and no death’!”

٦٥٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يُقَالُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! خَلُودٌ لَا مَوْتَ، وَلِأَهْلِ النَّارِ: يَا أَهْلَ النَّارِ! خَلُودٌ لَا مَوْتَ».

(51) CHAPTER. The description of Paradise and the Fire.

And Abū Sa‘id said, “The Prophet ﷺ said, ‘The first meal which the people of Paradise will take will be the extra lobe of the liver of a fish.’”

(٥١) بَابُ صِفَةِ الْجَنَّةِ وَالنَّارِ: وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ زِيَادَةً كِيدَ حَوْتٍ». (عَنْ) [التوبه: ٧٢] خَلُدٌ، عَدَنْتُ بِأَرْضٍ: أَقْمَتُ، وَمِنْهُ

(1) (H. 6543) They will enter as a single row, going side by side.

الْمَعْدِينَ. (فِي مَقْعِدٍ صِدْقٍ):
[القرآن: ٥٥] في مَسْتِبٍ صِدْقٍ.

٦٥٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمٍ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءِ، عَنْ عِمْرَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «اَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفَقَرَاءِ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[راجع: ٣٢٤١]

٦٥٤٧. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

٦٥٤٧ - حَدَّثَنَا مُسْدَدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَنَّةِ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَّ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةً مَنْ دَخَلَهَا النِّسَاءُ». [راجع: ٥١٩٦]

٦٥٤٨. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allah's Messenger ﷺ said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of the Fire, no more death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow."

٦٥٤٨ - حَدَّثَنَا مَعاْدُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ أَبِيهِ: أَنَّهُ حَدَّثَنَا عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَأَهْلُ النَّارِ إِلَى النَّارِ جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادِي: يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، يَا أَهْلَ النَّارِ لَا مَوْتَ، فَيَزِدُّ أَهْلُ الْجَنَّةِ فَرَحَا إِلَى فَرَجُهِمْ

وَيَرْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ.

[راجع: ٦٥٤٤]

6549. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik!' Allāh will ask, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creations?' Allāh will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allāh will say, 'I will bestow My Good Pleasure and Contentment upon you so that I will never be angry with you forever'."

٦٥٤٩ - حَدَّثَنَا مَعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَالِكُ بْنُ أَئْمَنَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعَدَيْكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقَكَ؟ فَيَقُولُ: أَنَا أَعْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا: يَا رَبَّنَا وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحَلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخُطُ عَلَيْكُمْ بَعْدَهُ أَبْدًا.

[انظر: ٧٥١٨]

6550. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Hāritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet ﷺ saying, "O Allāh's Messenger! You know the relation of Hāritha to me (how fond of him I was); if he is in Paradise, I will remain patient and wish for Allāh's Reward, but if he is not there, then you will see what I will do." The Prophet replied, "May Allāh be Merciful upon you! Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus."

٦٥٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَعَاوِيَةً بْنُ عَمْرُو حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنْسًا يَقُولُ: أُصِيبَ حَارِثَةً يَوْمَ بَدْرٍ وَهُوَ عَلَامٌ. فَجَاءَتْ أُمُّهُ إِلَيَّ الْبَيْتِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ عَرَفْتَ مَنْزِلَةَ حَارِثَةَ مِنِّي، فَإِنْ يَكُنْ فِي الْجَنَّةِ أَضِيرُ وَأَحْتَسِبُ، وَإِنْ تَكُنِ الْأُخْرَى تَرَ مَا أَصْنَعُ فَقَالَ: «وَيَحْكِ، أَوْ هَيْلِتْ، أَوْ جَنَّةُ وَاحِدَةٌ هِيَ؟ إِنَّهَا جِنَانٌ كَثِيرَةٌ، وَإِنَّهَا لَفِي جَنَّةِ الْفِرْدَوْسِ». [راجع: ٢٨٠٩]

6551. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “The width between the two shoulders of a *Kāfir* (disbeliever) will be equal to the distance covered by a fast rider in three days.”

٦٥٥١ - حدثنا معاذ بن أسد: أخبرنا الفضل بن موسى: أخبرنا الفضيل، عن أبي حازم، عن أبي هريرة عن النبي ﷺ قال: «ما بين منكبي الكافر مسيرة ثلاثة أيام للراكب المسرع».

6552. Narrated Sahl bin Sa‘d : رَضِيَ اللَّهُ عَنْهُ said, “In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it.”

٦٥٥٢ - قال: وقال إسحاق بن إبراهيم: أبناها المغيرة بن سلامة: حدثنا وهب، عن أبي حازم، عن سهل بن سعدي عن رسول الله ﷺ قال: «إن في الجنة لشجرة يسیر الراكب في ظلها مائة عام لا يقطعها».

6553. Narrated Abū Sa‘id : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it.”

٦٥٥٣ - قال أبو حازم: فحدثت به التعمان بن أبي عياث ف قال: أخبرني أبو سعيد عن النبي ﷺ قال: «إن في الجنة لشجرة يسیر الراكب الجواب أو المضمّر السريع مائة عام ما يقطعها».

6554. Narrated Sahl bin Sa‘d : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said, “Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Hāzim, the subnarrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered,⁽¹⁾ and their faces will be like the moon on a full moon night.”

٦٥٥٤ - حدثنا قتيبة: حدثنا عبد العزير، عن أبي حازم، عن سهل بن سعدي: أن رسول الله ﷺ قال: ليدخلن الجنة من أتمي سبعون - أو سبعمائة ألف. لا يدرى أبو حازم أيهما قال - متماسكون آخر بعضهم بعضاً، لا يدخلن أولئهم حتى يدخل آخرهم، وجوههم على صورة القمر ليلة البدر». [راجع: ٣٢٤٧]

(1) (H. 6554) They will enter together in one row, walking side by side.

6555. Narrated Sahl: The Prophet ﷺ said, "The people of Paradise will see the *Al-Ghuraf* (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky."

6556. Abū Sa‘īd added, "As you see a shining star remaining in the eastern horizon and the western horizon."

٦٥٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَأَوْنَ الْغُرْفَ فِي الْجَنَّةِ كَمَا تَرَأَوْنَ الْكَوْكَبَ فِي السَّمَاءِ».

٦٥٥٦ - قَالَ أَبِي: فَحَدَّثْتُ النَّعْمَانَ بْنَ أَبِي عِيَاشٍ، قَالَ: أَشَهَدُ لَسْمَعْتُ أَبَا سَعِيدَ يُحَدِّثُ وَيُزِيدُ فِيهِ: «كَمَا تَرَأَوْنَ الْكَوْكَبَ الْغَارِبَ فِي الْأَفْقِ الشَّرِقِيِّ وَالْغَرِبِيِّ».

[راجع: ٣٢٥٦]

6557. Narrated Anas bin Mālik: The Prophet ﷺ said, "Allāh will say to the person who will have the minimum punishment in the (Hell) Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, 'Yes.' Allāh will say, 'I asked you a much easier thing than this while you were in the backbone of Ādam, (and that is) not to worship others besides Me, but you refused and insisted to worship others besides Me.'

٦٥٥٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنَدْرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي عِمْرَانَ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ: لَوْ أَنَّ لِكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئاً، فَأَيَّتَ إِلَّا أَنْ تُشْرِكَ بِي».

[راجع: ٣٣٣٤]

6558. Narrated Jābir: Hammād: 'Amr said: The Prophet ﷺ said, "Some people will come out of the (Hell) Fire through intercession, looking like the *Tha'arir*." I asked 'Amr, "What is *Tha'arir*?" He said, "*Ad-Daghābīs*,"⁽¹⁾ and that time he was toothless. Hammād added: I said to 'Amr bin Dīnār, "O Abū Muḥammad! Did

٦٥٥٨ - حَدَّثَنَا أَبُو النَّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ عُمَرِو، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ بِالشَّفَاعَةِ كَائِنُهُ الشَّعَارِيُّ»، قُلْتُ: مَا الشَّعَارِيُّ؟ قَالَ:

(1) (H. 6558) *Ad-Daghābīs*: Snake cucumber.

you hear Jābir bin ‘Abdullāh saying, ‘I heard the Prophet ﷺ saying: Some people will come out of the (Hell) Fire through intercession?’” He said, “Yes.”

«الضَّغَائِبُ». وَكَانَ قَدْ سَقَطَ فَمُهُ
فَقَلَّتْ لِعْنَرُو بْنُ دِينَارٍ: أَبَا مُحَمَّدَ،
سَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ
بِالشَّفَاعَةِ مِنَ النَّارِ؟» قَالَ: نَعَمْ.

6559. Narrated Anas bin Mālik رضي الله عنه عن النبي ﷺ: The Prophet ﷺ said, “Some people will come out of the (Hell) Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them ‘Al-Jahannamiyin’ [the (Hell) Fire people].”

6560. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه: Allāh’s Messenger ﷺ said, “When the people of Paradise have entered Paradise, and the people of the (Hell) Fire have entered the Fire, Allāh will say, ‘Take out (of the Fire) whosoever has got Faith equal to a mustard seed in his heart.’ They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of *Al-Hayāt* (life) and they will spring up just as a seed grows on the bank of a rainwater stream.” The Prophet ﷺ said, “Don’t you see that the germinating seed comes out yellow and twisted?”

٦٥٥٩ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ:
حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسَ بْنِ
مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ قَوْمٌ
مِّنَ النَّارِ بَعْدَمَا مَسَّهُمْ وَبِنَهَا سَفَعٌ
فَيَدْخُلُونَ الْجَنَّةَ فَيُسَمِّهِمْ أَهْلُ الْجَنَّةَ
الْجَهَنَّمَيْنِ». [انظر: ٧٤٥٠]

٦٥٦٠ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا عُمَرُو بْنُ يَحْيَى، عَنْ
أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ
اللهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا
دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ
النَّارَ يَقُولُ اللَّهُ تَعَالَى: مَنْ كَانَ فِي
قَلْبِهِ مِنْقَالٌ حَبَّةٌ مِّنْ خَرْدَلٍ مِّنْ إِيمَانٍ
فَأَخْرُجُوهُ، فَيَخْرُجُونَ فَدِ امْتُحَسُوا
وَعَادُوا حُمْمًا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ
فَيَمْتَنَوْنَ كَمَا تَنْبُئُ الْجِبَّةُ فِي حَمِيلِ
السَّيْلِ، أَوْ قَالَ: حَمْيَةً». وَقَالَ النَّبِيُّ
ﷺ: «أَلَمْ تَرَوْ أَهْلَهَا تَخْرُجُ صَفَرَاءَ
مُلْتَوِيَّةً؟». [راجع: ٢٢]

٦٥٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ
قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ قَالَ:
سَمِعْتُ النَّعْمَانَ: سَمِعْتُ النَّبِيَّ ﷺ

6561. Narrated An-Nu‘mān: I heard the Prophet ﷺ saying, “The person who will have the least punishment from amongst the people of (Hell) Fire on the Day of Resurrection will be a man under whose arch of the feet a smouldering ember will be

placed so that his brain will boil from it.”

يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ حَمَرَةٌ تَغْلِي مِنْهَا دِمَاغُهُ». [انظر: ٦٥٦٢]

6562. Narrated An-Nu'mān bin Bāshīr رضي الله عنهما : I heard the Prophet ﷺ saying, “The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like *Al-Mirjal* (copper vessel) or a *Qum-qum* (narrow-necked vessel) is boiling with water.”

[See *Fath Al-Bārī*]

٦٥٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءً: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ النَّعْمَانَ ابْنِ بَشِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَى أَخْمَصِ قَدَمَيْهِ جَمِرَاتٌ تَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ بِالْفَمْقُمِ». [راجع: ٦٥٦١]

6563. Narrated 'Adī bin Ḥātim رضي الله عنه : The Prophet ﷺ mentioned the Fire (Hell) and turned his face aside and asked for Allāh's Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allāh's Protection from it and said, “Protect yourselves from the Hell-fire, even if with half of a date-fruit, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word.”

٦٥٦٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرُو، عَنْ خَيْرِيَّةَ، عَنْ عَدَى بْنِ حَاتِمٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ فَأَشَّاَخَ بِوْجَهِهِ فَتَعَوَّدَ مِنْهَا، ثُمَّ ذَكَرَ النَّارَ فَأَشَّاَخَ بِوْجَهِهِ فَتَعَوَّدَ مِنْهَا، ثُمَّ قَالَ: «اَنْقُوا النَّارَ وَلَا يُشْقِّ تَمَرَّةً، فَمَنْ لَمْ يَجِدْ فِي كُلَّمَةٍ طَيِّبَةً». [راجع: ١٤١٣]

6564. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : I heard Allāh's Messenger ﷺ when his uncle, Abū Tālib had been mentioned in his presence, saying, “May be my intercession will help him (Abū Tālib) on the Day of Resurrection so that he may be put in a shallow place in the Fire (Hell), with fire reaching his ankles and causing his brain to boil.”

٦٥٦٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَّاوِرِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَذُكْرٌ عَنْهُ عَمْهُ أَبُو طَالِبٍ فَقَالَ: «لَعْلَهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ

النَّارِ يَلْبُغُ كَعْبَيْهِ يَنْلِي مِنْهُ أُمُّ دِمَاغِهِ.

[راجع : ٣٨٨٥]

6565. Narrated Anas (bin Mâlik) رضي الله عنه عن Allâh's Messenger ﷺ said, "Allâh will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Âdâm عليه اسلام and say, 'You are the one whom Allâh created with His Own Hands, and breathed in you the soul⁽¹⁾ which He created for you) and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Âdâm will reply, 'I am not fit for this undertaking,' and will remember his sin, and will say, 'Go to Nûh (Noah), the first Messenger sent by Allâh.' They will go to him and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Ibrâhîm (Abraham) whom Allâh took as a *Khalil*⁽²⁾.' They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Mûsa (Moses) to whom Allâh spoke directly.' They will go to Mûsa and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to 'Isâ (Jesus).' They will go to him, and he will say, 'I am not fit for this undertaking, go to Muhammad (ﷺ) as Allâh has forgiven his past and future sins.' They will come to me and I will ask my Lord's Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allâh will, and then I will be addressed 'Raise up your head (O Muhammad)! Ask, and your request will be granted; and say, and your

٦٥٦٥ - حدثنا مسدد: حدثنا أبو عوانة، عن قتادة، عن أئمّة رضي الله عنهم قال: قال رسول الله ﷺ: «يجمع الله الناس يوم القيمة فيقولون: لو استشفعنا على ربنا حتى يريخنا من مكاننا، فيأتون آدم فيقولون: أنت الذي خلقك الله بيده وفتح فيك من روحه وأمر الملائكة فسجدوا لك، فأشفع لنا عند ربنا، فيقول: لست هناكُمْ، ويدركُ خطيبته، ويقول: ائتوا نوحاً أول رسولي بعثة الله. فيأتونه فيقول: لست هناكُمْ، ويدركُ خطيبته، ائتوا إبراهيم الذي ائذن الله خليلاً، فيأتونه فيقول: لست هناكُمْ، ويدركُ خطيبته، ائتوا موسى الذي كلمه الله فيأتونه، فيقول: لست هناكُمْ، فيدركُ خطيبته، ائتوا عيسى، فيأتونه فيقول: لست هناكُمْ، ائتوا محمداً ﷺ فقد غفر له ما تقدّم من ذنبه وما تأخر، فيأتوني فأسأذن على ربِّي فإذا رأيته وفعت له ساجداً، فيدعني ما شاء الله ثم يقال لي: ارفع رأسك، وسل تعظه، وقل يسمع، واسمع تشفع، فأرفع رأسي، فأحمد ربِّي بتحميد يعلمني، ثم

(1) (H. 6565) *Ruh-ullâh* : See the glossary.

(2) (H. 6565) *Khalil* : See the glossary.

saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e., invocation) He will teach me, and then I will intercede. Allāh will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allāh) and fall in prostration, and will do the same for the third and fourth times till no one remains in the (Hell) Fire except those whom the Qur'ān has imprisoned therein." (The subnarrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.")

[See also Vol. 6, *Hadīth* No. 4476]

6566. Narrated 'Imrān bin Hūsain رضي الله عنه : The Prophet ﷺ said, "Some people will be taken out of the Fire (Hell) through the intercession of Muhammad ﷺ, they will enter Paradise and will be called *Al-Jahannamiyin* [the (Hell) Fire people]."

أشفَّعُ فِي جَهَنَّمْ لِي حَدَّاً، ثُمَّ أُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُوْذُ فَأَقْعُدُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ حَتَّىٰ مَا يَبْقَى فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ». وَكَانَ قَتَادَةُ يَقُولُ عِنْدَ هَذَا: أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ. [راجع: ٤٤]

٦٥٦٦ - حَدَّثَنَا مُسْدَدٌ: حَدَّثَنَا يَحْيَى، عَنْ الْحَسْنِ بْنِ ذَكْوَانَ: حَدَّثَنَا أَبُو رِجَاءٍ: حَدَّثَنَا عُمَرُانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُونَ الْجَنَّةَ يُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

6567. Narrated Anas رضي الله عنه : Umm Harītha came to Allāh's Messenger ﷺ after Harītha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allāh's Messenger! You know the position of Harītha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet ﷺ said, "Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises, and he is in the (most superior) Paradise of *Al-Firdaus*."

٦٥٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَئِسَ أَنَّ اُمَّ حَارِثَةَ أَتَتْ رَسُولَ اللَّهِ ﷺ وَقَدْ هَلَكَ حَارِثَةُ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرْبٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ عِلِمْتَ مَوْقِعَ حَارِثَةَ مِنْ قَلْبِي، فَإِنْ كَانَ فِي الْجَنَّةِ لَمْ أُبْكِ عَلَيْهِ، وَإِلَّا سَوْفَ تَرَى مَا أَصْنَعُ، فَقَالَ لَهَا: «هِلْتِ، أَجَنَّةٌ وَاحِدَةٌ هِيَ؟ إِنَّهَا جِنَانٌ

كثيرةً، وإنَّه في الفردوس الأعلى».

[راجع: ٢٨٠٩]

6568. The Prophet ﷺ added, “A forenoon journey or an afternoon journey in Allāh’s Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them with perfume, and the veil of her face is better than the whole world and whatever is in it.”

٦٥٦٨ - وقال: «غدوة في سبيل الله أو روحنة خير من الدنيا وما فيها. ولقاب قوس أحدكم أو موضع قدام من الجنة خير من الدنيا وما فيها. ولو أنَّ امرأة من نساء أهل الجنة أطلعت إلى الأرض لأضاءت ما بينهما، ولم لا ت ما بينهما ريحًا. ولتصيفها، يعني الخمار، خير من الدنيا وما فيها». [راجع: ٢٧٩٢]

6569. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected Faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had Faith, so that what may be a cause of sorrow for him.”

٦٥٦٩ - حدثنا أبو اليمان: أخبرنا شعيب: حدثنا أبو الزناد، عن الأعرج عن أبي هريرة قال: قال النبي ﷺ: «لا يدخل أحد الجنة إلا أري مقعدة من النار لو أساء؛ ليزداد شكرًا. ولا يدخل النار أحد إلا أري مقعدة من الجنة لو أحسن؛ ليكون عليه حسرة».

6570. Narrated Abū Hurairah رضي الله عنه: I asked, “O Allāh’s Messenger! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?” The Prophet ﷺ said, “O Abū Hurairah! I have thought that none will ask me about this *Hadīth* before you, as I know your eagerness to (learn) the *Hadīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, ‘*Lā ilaha illallāh*’ (none has the right to be worshipped but Allāh) sincerely from (the

٦٥٧٠ - حدثنا قتيبة بن سعيد: حدثنا إسماعيل بن جعفر، عن عمرو، عن سعيد بن أبي سعيد المقبري، عن أبي هريرة رضي الله عنه أنه قال: فُتِّ: يا رسول الله، من أسعَ النَّاسِ بِشَفَاعَتِكَ يوْمَ القيمة؟ فقال: «لَقَدْ ظَنَّتُ يَا أبا هريرة أَنْ لَا يَسْأَلِي عَنْ هَذَا الْحَدِيثِ

bottom of) his heart.”

6571. Narrated ‘Abdullāh (bin Mas‘ūd) رضي الله عنه: The Prophet ﷺ said, “I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allāh will say to him, ‘Go and enter Paradise.’ He will go to it, but it will appear to him as if it had been filled, and then he will return and say, ‘O Lord, I have found it full.’ Allāh will say, ‘Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).’ On that, the man will say, ‘Do you mock at me (or laugh at me) though You are the King?’” I saw Allāh’s Messenger ﷺ (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (ranks) amongst the people of Paradise.

6572. Narrated Al-‘Abbās رضي الله عنه that he said to the Prophet ﷺ, “Did you benefit Abū Tālib with anything?”

(52) CHAPTER. *As-Sirāt* is a bridge across the Hell.

أَحَدُ أَوْلَى مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ
عَلَى الْحَدِيثِ . أَسْعَدُ النَّاسِ بِشَفَاعَتِي
يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ،
خَالِصًا مَنْ قَبِيلَ نَفْسَهُ». [راجع: ٩٩]

٦٥٧١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْهَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «إِنِّي
لأَعْلَمُ آخَرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا،
وَآخَرَ أَهْلِ الْجَنَّةِ دُخُولًا. رَجُلٌ يَخْرُجُ
مِنَ النَّارِ حَبْوًا، فَيَقُولُ اللَّهُ: اذْهَبْ
فَادْخُلِ الْجَنَّةَ . فَيَأْتِيهَا فَيُخْبِلُ إِلَيْهِ أَنَّهَا
مَلَائِكَةٌ فَيَرْجِعُ فَيَقُولُ: يَا رَبَّ وَجَدْتُهَا
مَلَائِكَةً، فَيَقُولُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ .
فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةً أَمْثَالِهَا،
أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا،
فَيَقُولُ: أَتَسْخَرُ مِنِّي أَوْ تَضْحَكُ مِنِّي،
وَأَنْتَ الْمَلِكُ؟» فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ
ﷺ ضَحْكًا حَتَّى بَدَأَتْ نَوَاجِدُهُ وَكَانَ
يُقَالُ: ذَلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً .

[انظر: ٧٥١١]

٦٥٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ،
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلَ،
عَنِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ
لِلنَّبِيِّ ﷺ: «هَلْ نَفَعَ أَبَا طَالِبٍ
بِشَيْءٍ؟». [راجع: ٣٨٨٣]

(٥٢) بَابٌ: الصَّرَاطُ جَسْرٌ جَهَنَّمَ

6573. Narrated Abū Hurairah: أَخْبَرَنَا شُعِيبٌ، عَنِ الرُّهْرَيْ قَالَ: Some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, O Allāh's Messenger." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allāh's Messenger!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly. Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allāh will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allāh from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.' Then Allāh will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allāh's Messenger ﷺ added, "I will be the first to cross it. And the invocation of the Messengers on that Day, will be: 'Allāhumma Sallim, Sallim (O Allāh, save us, save us!).' And over that bridge there will be hooks similar to the thorns of *As-Sa'dān*. Didn't you see the thorns of *As-Sa'dān*?" The Companions said, "Yes, O Allāh's Messenger." He added, "So the hooks over that bridge will be like the thorns of *As-Sa'dān*, except that

٦٥٧٣ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعِيبٌ، عَنِ الرُّهْرَيْ قَالَ: قَالَ سَعِيدٌ وَعَطَاءُ ابْنُ يَزِيدَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا عَنِ النَّبِيِّ ﷺ وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْرَيْ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِي، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَنَّاسٌ: يَا رَسُولَ اللَّهِ، هَلْ تَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي السَّمَاءِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «إِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ، يَجْمِعُ اللَّهُ النَّاسَ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَبَعْهُ، فَيَتَبَعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ، وَيَتَبَعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ، وَيَتَبَعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ، وَتَبَقِّي هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا، إِذَا أَتَانَا رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَتَبَعُونَهُ، وَيُضَرِّبُ جَسْرُ جَهَنَّمَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ،

their greatness in size is only known to Allāh. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allāh has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allāh has banned the Fire to consume the traces of prostration on the body of Ādām's son. So the angels will take them out, and by then they would have burnt (as coal), and then water, called *Mā' ul-Hayāt* (water of life), will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allāh till Allāh says, 'If I grant you that, will you ask for another thing?' The man will say, 'No, by Your Power (Honour), I will not ask You for anything else.' Then Allāh will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allāh will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Ādām! How treacherous you are!' The man will keep on invoking Allāh till Allāh will say, 'If I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. (Honour), I will not ask for anything else.' He will give Allāh his covenant and promise not to ask for anything

وَدُعَاءُ الرَّسُولِ يَوْمَئِنْدِي: اللَّهُمَّ سَلَّمْ، سَلَّمْ. وَبِهِ كَلَالِيَّبِ مثْلُ شَوْكِ السَّعْدَانِ، أَمَا رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكَ السَّعْدَانِ غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرُ عِظَمِهَا إِلَّا اللَّهُ، فَتَخْطُفُ النَّاسَ بِأَعْمَالِهِمْ، مِنْهُمُ الْمُوْبَقُ بِعَمَلِهِ، وَمِنْهُمُ الْمُخْرَذَلُ، ثُمَّ يَشْجُو حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ مِنْ كَانَ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ. أَمْرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوهُمْ، فَيُغَرِّفُونَهُمْ بِعِلَامَةِ آثارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْتِيَ مِنْ ابْنَ آدَمَ أَثَرَ السُّجُودِ، فَيُخْرِجُوهُمْ قَدْ امْتَحَنُوهُ، فَيُصْبِطُ عَلَيْهِمْ مَاءً يُقَالُ لَهُ: مَاءُ الْحَيَاةِ، فَيَبْتَسُونَ نَبَاتَ الْجَيَّةِ فِي حَمِيلِ السَّيْلِ، وَيَقُولُ رَجُلٌ مُّقْبَلٌ بِوَجْهِهِ عَلَى النَّارِ، فَيَقُولُ: يَا رَبَّ، قَدْ فَسَبَنيَ رِيحُهَا وَأَخْرَقَنِي ذَكَاؤُهَا، فَاضْرَفَ وَجْهِي عَنِ النَّارِ. فَلَا يَرَأُ يَدُغُو اللَّهَ فَيَقُولُ: لَعْلَكَ إِنْ أَعْطَيْتُكَ أَنْ تَسْأَلَنِي غَيْرَهُ، فَيَقُولُ: لَا وَعَزَّتْكَ، لَا أَسْأَلُكَ غَيْرَهُ. فَيَضْرَفُ وَجْهُهُ عَنِ النَّارِ، ثُمَّ يَقُولُ بَعْدَ ذَلِكَ: يَا رَبَّ، قَرَبَنِي إِلَى بَابِ الْجَنَّةِ، فَيَقُولُ: أَلَيْسَ قَدْ رَأَيْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ؟ وَيَلْكَ يَا ابْنَ آدَمَ مَا

else after that. So Allāh will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allāh will, and then he will say, 'O Lord! Let me enter Paradise.' Allāh will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Ādām! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allāh till Allāh will smile and when Allāh will smile, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allāh will say, 'All this (i.e., what you have wished for) and as much again therewith are for you.'

Abū Hurairah added: That man will be the last of the people of Paradise to enter (Paradise).

أَعْذِرَكَ، فَلَا يَرَالُ يَدْعُو فَيَقُولُ: لَعَلِيٌّ
إِنْ أَعْطَيْتَكَ ذَلِكَ تَسْأَلُنِي غَيْرَهُ،
فَيَقُولُ: لَا وَعِزَّتَكَ، لَا أَسْأَلُكَ غَيْرَهُ،
فَيُعْطِي اللَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِنْثَاقٍ
أَنْ لَا يَسْأَلُهُ غَيْرُهُ فَيُقْرَبُهُ إِلَى بَابِ
الجَنَّةِ، فَإِذَا رَأَى مَا فِيهَا سَكَّتْ مَا
شَاءَ اللَّهُ أَنْ يَسْكُنَ، ثُمَّ قَالَ: رَبِّ
أَدْخِلْنِي الْجَنَّةَ، ثُمَّ يَقُولُ: أَوَ لَيْسَ قَدْ
رَعَمْتَ أَنْ لَا تَسْأَلُنِي غَيْرَهُ؟ وَبِلَكَ يَا
ابْنَ آدَمَ مَا أَعْذِرَكَ. فَيَقُولُ: يَا رَبِّ،
لَا تَجْعَلْنِي أَشْقَى خَلْقِكَ. فَلَا يَرَالُ
يَدْعُو حَتَّى يَضْحَكَ فَإِذَا ضَحَكَ مِنْهُ
أَذَنَ لَهُ بِالدُّخُولِ فِيهَا، فَإِذَا دَخَلَ فِيهَا
قَيلَ: تَمَّ مِنْ كَذَا، فَيَسْمَئِي، ثُمَّ يُقَالُ
لَهُ: تَمَّ مِنْ كَذَا، فَيَسْمَئِي حَتَّى تَنْفَطِعَ
بِهِ الْأَمَانِيَّ فَيَقُولُ: هَذَا لَكَ وَمِثْلُهُ
مَعَهُ». قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ
الرَّجُلُ أَخْرُ أَهْلِ الْجَنَّةِ دُخُولاً.

[راجع: ٨٠٦]

٦٥٧٤ - قَالَ عَطَاءُ: وَأَبُو سَعِيدٍ
جَالِسٌ مَعَ أَبِي هُرَيْرَةَ لَا يُغَيِّرُ عَلَيْهِ
شَيْئاً مِنْ حَدِيثِهِ حَتَّى انتَهَى إِلَى قَوْلِهِ:
«هَذَا لَكَ وَمِثْلُهُ مَعَهُ»، قَالَ أَبُو
سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ؟ قَالَ أَبُو
هُرَيْرَةَ: حَفِظْتُ: «مِثْلُهُ مَعَهُ».

[راجع: ٢٢]

6574. Narrated 'Atā' (while Abū Hurairah was narrating): Abū Sa'id was sitting in the company of Abū Hurairah and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abū Sa'id said, "I heard Allāh's Messenger ﷺ saying, 'This is for you and ten times as much.'" Abū Hurairah said, "In my memory it is 'as much again therewith'."

(53) CHAPTER. (What is said) regarding *Al-Haud* (the Prophet's Tank — *Al-Kauthar*).⁽¹⁾

And the Statement of Allāh :

“Verily, We have granted you (O Muḥammad ﷺ) *Al-Kauthar* (a river in Paradise).” (V.108:1)

And ‘Abdullāh bin Zaid said that the Prophet ﷺ said, “Be patient till you meet me at *Al-Haud* [*Al-Kauthar* (the Tank)].”

6575. Narrated ‘Abdullāh : The Prophet ﷺ said, “I am your predecessor at the *Al-Haud* (*Al-Kauthar*).”⁽¹⁾

6576. ‘Abdullāh added : The Prophet ﷺ said, “I am your predecessor at *Al-Haud* (*Al-Kauthar*), and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, ‘O Lord, my companions!’ It will be said, ‘You do not know what they innovated (new things) in the religion after you left.’”

6577. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “In front of you there will be (my) *Haud* (*Al-Kauthar*) as large as the distance between Jarbā and *Adhruh*

(٥٣) بَابٌ : في الحَوْضِ،

وقَوْلُ اللَّهِ تَعَالَى : ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْتَرَ﴾ وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ : قَالَ النَّبِيُّ ﷺ : «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ». .

٦٥٧٥ - حَدَّثَنِي يَحْيَى بْنُ

حَمَادٍ : حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ : «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ». [انظر : ٦٥٧٦ ، ٦٥٧٩]

٦٥٧٦ - وَحَدَّثَنِي عَمْرُو بْنُ

عَلَيْهِ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ، عَنِ الْمُغَиْرَةِ قَالَ : سَمِعْتُ أَبَا وَائِلَّ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيَرْفَعَنَّ رِجَالٌ مِنْكُمْ ثُمَّ لَيُخْتَلِجُنَّ دُونِي فَأَقُولُ : يَا رَبَّ أَصْحَابِيِّ. فَيُقَالُ : إِنَّكَ لَا تَدْرِي مَا أَحَدَثَوْا بَعْدَكَ». [راجع : ٦٥٧٥]

تَابَعَهُ عَاصِمٌ، عَنْ أَبِي وَائِلٍ . وَقَالَ حُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ .

٦٥٧٧ - حَدَّثَنَا مُسْدَدٌ : حَدَّثَنَا

يَحْيَى، عَنْ عُبَيْدِ اللَّهِ : حَدَّثَنِي نَافِعٌ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ

(1) (H.6475 and Ch. 53) *Al-Haud* (Tank) : It is said that the water supplied to fill this *Al-Haud* (Tank) is from the river in Paradise named *Al-Kauthar*. So there are three things : Abundant good, Tank and River, all are called as *Al-Kauthar*. Please see *Fath Al-Bari* for details.

(two towns)." (See H. 6579)

الَّتِي ﷺ قَالَ: «أَمَّا كُمْ حَوْضٌ كَمَا بَيْنَ جَرَبَاءِ وَأَدْرَخَ».

6578. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The word ‘*Al-Kauthar*’ means the abundant good which Allāh gave to him (Prophet Muḥammad ﷺ).

Abū Bishr said: I said to Sa‘īd, “Some people claim that it (*Al-Kauthar*) is a river in Paradise.” Sa‘īd replied, “The river which is in Paradise is one item of that good which Allāh has bestowed upon him (Prophet Muḥammad ﷺ).” (See the footnote of H. 6575)

٦٥٧٨ - حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ وَعَطَاءً بْنُ السَّائِبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الْكَوْثَرُ: الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

قَالَ أَبُو بِشْرٍ: قُلْتُ لِسَعِيدٍ: إِنَّ أَنَاسًا يَرْعَمُونَ أَلَهَ نَهَرٌ فِي الْجَنَّةِ، فَقَالَ سَعِيدٌ: الْنَّهَرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

[راجع: ٤٩٦٦]

6579. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “My *Haud* (*Al-Kauthar*) is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty again.”

٦٥٧٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلِيْكَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو: قَالَ النَّبِيُّ ﷺ: «حَوْضٌ مَسِيرَةً شَهْرٌ، مَاؤُهُ أَيْضُّ مِنَ الْبَلْبَنِ، وَرِيحَهُ أَطْيَبُ مِنَ الْمُسْكِ، وَكَيْزَانُهُ كَنْجُومُ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَطْمَأِنُ أَبَدًا».

6580. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “The width of my *Haud* (*Al-Kauthar*) is equal to the distance between Aila (a town in *Shām*) and Ṣan‘ā’ in Yemen and it has as many (numerous) jugs (cups on it) as are the number of stars in the sky.”

٦٥٨٠ - حَدَّثَنَا سَعِيدُ بْنُ عَفَّيْرَ: قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةٍ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ كَعْدَلِ نُجُومِ السَّمَاءِ».

6581. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, 'While I was walking in Paradise (on the night of *Mi'rāj*)⁽¹⁾ I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, 'What is this, O Jibrīl (Gabriel)?' He said, 'That is *Al-Kauthar* which your Lord has given to you.' Behold! Its scent or its mud was the scent of musk!" (The subnarrator Hudba is in doubt as to the correct expression.)

٦٥٨١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ عَوْنَاحٍ رَضِيَ اللَّهُ عَنْهُ.

وَحَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ السَّيِّدِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «يَتَّسِعُ أَنَا سَبِيلٌ فِي الْجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافِتَاهُ قَبَابُ الدُّرُّ الْمُجَوَّفِ»، قَلَّتْ مَا هَذَا يَا جَبَرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ، إِذَا طَيْبَهُ، أَوْ طَيْنَهُ مُسْكٌ أَذْفَرُ شَكَ هُدْبَةً. [راجع: ٣٥٧٠]

٦٥٨٢ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ السَّيِّدِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَيَرِدَنَ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضَ حَتَّى إِذَا عَرَفْتُهُمْ أَخْتُلِجُوا دُونِي فَأَقُولُ: أَصْحَابِي، فَيَقُولُ: لَا تَدْرِي مَا أَخْدَثُوا بَعْدَكَ».

٦٥٨٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُظَرْفٍ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ السَّيِّدُ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: «إِنِّي فَرَطْكُمْ عَلَى الْحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرَبَ، وَمَنْ شَرَبَ لَمْ يَظْمَأْ أَبَدًا. لَيَرِدَنَ عَلَيَّ أَقْوَامٌ أَغْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ». [انظر: ٧٠٥٠]

٦٥٨٤ - قَالَ أَبُو حَازِمٍ:

6582. Narrated Anas (bin Mālik) رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, 'Some of my companions will come to me at *Al-Haud* (*Al-Kauthar*) and after I recognize them, they will then be taken away from me, where upon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.'"

6583. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "I am your predecessor (forerunner) at *Al-Haud* (*Al-Kauthar*), and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them."

6584. Abū Hāzim added: An-Nu'mān bin

(1) (H. 6581) *Mi'rāj*: (See H. 349 and its Chap. 1, and also H. 3886, 3887 and their Chap. 41, 42].

Abi ‘Aiyāsh, on hearing me, said, “Did you hear this from Sahl?” I said: Yes.” He said, “I bear witness that I heard Abū Sa‘id Al-Khudrī saying the same, adding that the Prophet ﷺ said, ‘I will say: They are of me (i.e., my followers). It will be said: You do not know what they innovated (new things) in the religion after you left. I will say: Far removed, far removed (from mercy), those who changed (their religion) after me.’”

فَسَمِعَنِي التَّعْمَانُ بْنُ أَبِي عَيَّاشٍ فَقَالَ: هَكُذا سَمِعْتَ مِنْ سَهْلٍ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: أَشْهُدُ عَلَى أَبِي سَعِيدِ الْخُدْرَى لَسْمَعْتُهُ وَهُوَ يَزِيدُ فِيهَا: (فَأَقُولُ: إِنَّهُمْ مِنِّي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَخْدَثْتُكَ، فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِي). وَقَالَ ابْنُ عَيَّاشٍ: سُحْقًا [الملك: ١١]: بَعْدًا، يَقُولُ: «سَجِيق» [الحج: ٣١]: بَعْدُ، سَحْقَةُ وَسَحْقَةُ أَبْعَدَهُ». [انظر: ٧٠٥١]

6585. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, “On the Day of Resurrection, a group of companions will come to me, but will be driven away from the *Al-Haud (Al-Kauthar)* and I will say, ‘O Lord (those are) my companions!’ It will be said, ‘You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islām).’”

٦٥٨٥ - وَقَالَ أَخْمَدُ بْنُ شَبَّابٍ بْنُ سَعِيدِ الْحَبَطَى: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَرِدُ عَلَيْهِ يَوْمُ الْقِيَامَةِ رَهْطٌ مِنْ أَصْحَابِ فَيُجْلِلُونَ عَنِ الْحَوْضِ فَأَقُولُ: يَا رَبَّ أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَخْدَثْتُكَ بَعْدَكَ، إِنَّهُمْ ارْتَدُوا عَلَى أَذْبَارِهِمُ الْفَهْقَرَى». [انظر: ٦٥٨٦]

6586. Narrated Ibn Al-Musayyab: The Companions of the Prophet ﷺ said that the Prophet ﷺ said, “Some men from my companions will come to my *Al-Haud (Al-Kauthar)* and they will be driven away from it, and I will say, ‘O Lord, my companions!’ It will be said, ‘You have no knowledge of what they innovated after you left, they turned apostate as renegades (reverted from Islām).’”

٦٥٨٦ - حَدَّثَنَا أَخْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ الْمُسَيَّبٍ أَنَّهُ كَانَ يُحَدِّثُ عَنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَرِدُ عَلَيْهِ الْحَوْضِ رِجَالٌ مِنْ أَصْحَابِ فَيُحَلِّلُونَ عَنْهُ فَأَقُولُ: يَا رَبَّ

أصحابي، فيقول: إنك لا علم لك بما أخذناها بعذرك، إنهم ارتدوا على أدبارهم الفهقرى». وقال شعيب، عن الزهرى: كان أبو هريرة يحدث عن النبي ﷺ: «فيجلون». وقال عقيل: «فيحللون». قال الزبيدي، عن الزهرى، عن محمد بن علي، عن عبد الله بن أبي رافع، عن أبي هريرة عن النبي ﷺ. [راجع: ٦٥٨٥]

٦٥٨٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْجَ: حَدَّثَنَا أَبِي: حَدَّثَنِي هِلَالٌ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي هَرِيرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَئِنَا أَنَا نَائِمٌ فَإِذَا زُمْرَةً حَتَّىٰ إِذَا عَرَفُتُهُمْ خَرَجَ رَجُلٌ مِّنْ بَيْنِ وَبَيْنِهِمْ، فَقَالَ: هَلْمٌ، قَلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهُ، قَلْتُ: وَمَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدُوا بَعْذَكَ عَلَى أَدْبَارِهِمُ الْفَهْقَرَىٰ. ثُمَّ إِذَا زُمْرَةً حَتَّىٰ إِذَا عَرَفُتُهُمْ خَرَجَ رَجُلٌ مِّنْ بَيْنِ وَبَيْنِهِمْ، فَقَالَ: هَلْمٌ، قَلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهُ، قَلْتُ: مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدُوا بَعْذَكَ عَلَى أَدْبَارِهِمُ الْفَهْقَرَىٰ. فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلِ النَّعْمِ».

٦٥٨٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصَ بْنِ

6587. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, "While I was sleeping, a group (of my followers) were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' So I did not see anyone of them escaping except a few who were like camels without a shepherd."

6588. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud (*Al-Kauthar*)".

عاصِم، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا بَيْنَ بَيْتَيِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

[راجع: ١١٩٦]

6589. Narrated Jundab: I heard the Prophet ﷺ saying, "I am your predecessor at the *Haud* (*Al-Kauthar*)."

٦٥٨٩ - حَدَّثَنَا عَبْدُ الدَّاِنِ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمُكَبَّرِ قَالَ: سَمِعْتُ جُنْدَبًا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

6590. Narrated 'Uqba bin 'Āmir رضي الله عنه: Once the Prophet ﷺ went out and offered the funeral *Salāt* (prayers) for the martyrs of Uhud, and then went to the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you; and by Allāh, I am looking at my *Haud* (*Al-Kauthar*) just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me; and by Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

[See Vol. 2, *Hadith*. No. 1344]

٦٥٩٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُخْدِ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنِّي فَرَطْ لَكُمْ، وَإِنِّي شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَا نَظُرٌ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيَتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكُنْ أَخافُ عَلَيْكُمْ أَنْ تَنَاسُوا فِيهَا». [راجع: ١٢٤٤]

6591. Narrated Hāritha bin Wahb: I heard the Prophet ﷺ mentioning the *Haud* (*Al-Kauthar*), saying, "The width of the *Haud* (*Al-Kauthar*) is equal to the distance between Al-Madīna and Ṣan'ā' (capital of Yemen)."

٦٥٩١ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ: أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْحَوْضَ فَقَالَ: «كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ».

6592. Hāritha said that he heard the Prophet ﷺ saying that his *Haud* (*Al-Kauthar*) would be as large as the distance between Ṣan‘ā’ and Al-Madīna. Al-Mustaurid said to Hāritha, “Didn’t you hear him talking about (its drinking) vessels (cups)?” He said, “No.” Al-Mustaurid said, “The vessels (cups) are seen in it as (numerous as) the stars.”

6593. Narrated Asmā’ bint Abū Bakr رضي الله عنها: The Prophet ﷺ said, “I will be standing at the *Al-Haud* (*Al-Kauthar*) so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, ‘O Lord, (they are) from me and from my followers.’ Then it will be said, ‘Did you notice what they did after you? By Allāh, they kept on turning on their heels (turned as renegades).’” The subnarrator, Ibn Abī Mulaika said, “O Allāh, we seek refuge with You from turning on our heels, or being put to trial in our religion.”

٦٥٩٢ - وزاد ابن أبي عديّ،
عَنْ شُبَّةَ، عَنْ مَعْبِدِ بْنِ خَالِدٍ، عَنْ
حَارِثَةَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حَوْضُهُ
مَا بَيْنَ صَنَاعَةِ الْمَدِينَةِ»، فَقَالَ لَهُ
الْمُسْتَوْرِدُ: أَلْمَ سَمِعْتُهُ قَالَ: الْأَوَانِي؟
قَالَ: لَا، قَالَ الْمُسْتَوْرِدُ: تُرِى فِيهِ
الْأَوَانِي مِثْلَ الْكَوَافِكَ».

٦٥٩٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرْيَمَ، عَنْ نَافِعٍ بْنِ عُمَرَ قَالَ:
حَدَّثَنِي ابْنُ أَبِي مُلِيقَةَ، عَنْ أَسْمَاءَ
بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ:
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي عَلَى الْحَوْضِ
حَتَّى أُنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ،
وَسَيُؤْخَذُ نَاسٌ دُونِي فَأَقُولُ: يَا رَبَّ
مِنِّي وَمِنْ أُتَّنِي؟ فَيَقُولُ: هَلْ شَعَرْتَ
مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهُ مَا بَرَحُوا
يَرْجِعُونَ عَلَى أَعْقَابِهِمْ». فَكَانَ ابْنُ
أَبِي مُلِيقَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ
أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا، أَوْ نُفَتَّنَ عَنْ
دِينِنَا.

﴿عَلَّقَ أَغْنِيَكُمْ نَكْصُونَ﴾ [المؤمنون: ٦٦]: تَرْجِعُونَ عَلَى الْعَقِبِ. [انظر:

82 – THE BOOK OF *AL-QADAR* (Divine Preordainment)

(1) CHAPTER.

6594. Narrated ‘Abdullâh رضي الله عنه عن Allâh’s Messenger ﷺ, the truthful and truly inspired, said (as regard the creation of a human being), “Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allâh sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allâh, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an armlength distance between him and the (Hell) Fire, but then that writing (which Allâh has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it.”

[See Vol. 4, *Hadîth* No. 3208, 3332]

6595. Narrated Anas bin Mâlik رضي الله عنه: The Prophet ﷺ said, “Allâh puts an angel in charge of the uterus and the angel says, ‘O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.’ And then, if Allâh wishes to complete its creation, the angel asks, ‘O Lord, (will it be) a male or a female? A wretched (an evildoer) or a

٨٢ - كتاب القدر

(١) باب:

٦٥٩٤ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامٌ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا شُعْبَةُ: أَنَّبَانِي سُلَيْمَانَ الْأَعْمَشَ قَالَ: سَمِعْتُ رَبِّنَا بْنَ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ: إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أَمَّهُ أَرْبَعَنَ يَوْمًا، ثُمَّ سَاقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فِيؤْمِرُ بِأَرْبَعَةِ: بِرِزْقِهِ، وَأَجَلِهِ، وَشَقِّيَّهِ أَوْ سَعِيْدٍ. ثُمَّ يُنْفَخُ فِي الرُّوْحِ فَوَاللَّهِ إِنَّ أَحَدَكُمْ أَوِ الرَّجُلُ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ بَاعٍ، فَسَبِّقَ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا». قَالَ آدُمُ: «إِلَّا ذِرَاعٌ». [راجع: ٣٢٠٨]

٦٥٩٥ - حَدَّثَنَا سُلَيْمَانَ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادًا، عَنْ عَبْيَدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَسَّيْنِ، عَنْ أَسَّيْنِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ التَّمِيمِ رضي الله عنه قَالَ: «وَكَلَّ اللَّهُ بِالرَّحْمَمِ مَلَكًا فَيَقُولُ: أَيْ

blessed (doer of good)? How much will his provisions be? What will his age be? So all that is written while the creature is still in the mother's womb."

رَبُّ نُفْلَةً، أَيْ رَبُّ عَلَقَةً، أَيْ رَبُّ مُضْعَةً، فَإِذَا أَرَادَ اللَّهُ أَنْ يَعْصِي خَلْقَهَا قَالَ: أَيْ رَبٌ ذَكَرٌ أَمْ أُنْثَى؟ أَشَقِّي أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهَا». [راجع: ٣١٨]

(٢) **بَابٌ:** جَنَاحُ الْقَلْمَنْ عَلَى عِلْمِ اللَّهِ،

وَقُولُهُ تَعَالَى: ﴿وَاصْلَهُ اللَّهُ عَلَى عِلْمِ﴾

[الجائحة: ٢٣]

وَقَالَ أَبُو هُرَيْرَةَ: قَالَ لِي النَّبِيُّ ﷺ: «جَفَّ الْقَلْمَنْ بِمَا أَنْتَ لَاقِ». وَقَالَ ابْنُ عَبَّاسٍ: «هَمَا سَدِيقُونَ» [المؤمنون: ٦١] سَبَقْتُ لَهُمُ السَّعَادَةَ.

(2) CHAPTER. (What is said regarding) the pen has become dry (i.e., after the writing has been completed), with Allāh's Knowledge.

And Allāh's Statement :

"...And Allāh knowing (him as such) left him astray..." (V.45:23)

And Abū Hurairah said: The Prophet ﷺ said to me, "The pen has dried after writing what you will surely encounter."

And Ibn 'Abbās said: رَضِيَ اللَّهُ عَنْهُمَا ...They are foremost in them (in good deeds, e.g., prayers, Zakāt, fasts, Hajj, etc.)..." (V.23:61) means that happiness has already been foreordained for them."

6596. Narrated 'Imrān bin Ḥuṣān: A man said, "O Allāh's Messenger! Can the people of Paradise be known (differentiated) from the people of the (Hell) Fire?" The Prophet ﷺ replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet ﷺ said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created)."

(3) CHAPTER. It is (only) Allāh Who knows what they would have done.

6597. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists],

٦٥٩٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا يَزِيدُ الرَّشْكُ قَالَ: سَيُغْتَسِلُ مُطْرَفُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخْرِيْ يُحَدِّثُ عَنْ عُمَرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيْعُرِّفُ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ»، قَالَ: فَلِمَ يَعْمَلُ الْعَالَمُونَ؟ قَالَ: «كُلُّ يَعْمَلُ لِمَا خُلِقَ لَهُ أَوْ لِمَا يُسَرِّ لَهُ». [انظر: ٧٥٥١]

(٣) **بَابٌ:** اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

٦٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنَّدُرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, “Allāh knows what they would have done (were they to live).”

6598. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ . Allāh’s Messenger ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, “Allāh knows what they would have done (were they to live).”

أبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أبْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أُولَادِ الْمُشْرِكِينَ، فَقَالَ: إِنَّ اللَّهَ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راجع: ١٣٨٣]

٦٥٩٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ: عَنْ يُوسُفٍ، عَنْ أبْنِ شَهَابٍ قَالَ: وَأَخْبَرَنِي عَطَاءً بْنَ يَزِيدَ أَنَّهُ «سَمِعَ أبا هُرَيْرَةَ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ دَرَارِي الْمُشْرِكِينَ، فَقَالَ: إِنَّ اللَّهَ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[راجع: ١٣٨٤]

6599. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ . Allāh’s Messenger ﷺ said, “No child is born but on *Al-Fitrah* (i.e., Islāmic Faith of Monotheism), but its parents turn it into a Jew or a Christian, just as an animal gives birth, do you find among its offspring a mutilated one before you mutilate it yourself?”

٦٥٩٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلَدٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبْواؤهُ يُهَوِّدُونَهُ وَيُنَصَّرَانِهِ كَمَا تُتَبَّعُونَ الْبَهِمَةَ، هُلْ تَجِدُونَ فِيهَا مِنْ جَدْعَاءٍ حَتَّىٰ تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا؟». [راجع: ١٣٥٨]

٦٦٠٠ - قَالُوا: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: إِنَّ اللَّهَ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راجع: ١٣٨٤]

(٤) بَابٌ: «وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا»
[الأحزاب: ٣٨]

6600. The people said, “O Allāh’s Messenger! What do you think about those (of them) who die young?” The Prophet ﷺ said, “Allāh knows what they would have done (were they to live).”

(4) CHAPTER. “And the Command of Allāh is a decree determined.” (V.33 : 38)

6601. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ . Allāh’s Messenger ﷺ said, “No woman should ask for the divorce of her (Muslim) sister so as to take her place, but she should marry the man (without compelling him to

٦٦٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أبِي هُرَيْرَةَ قَالَ: قَالَ

divorce his other wife) for she will have nothing but what Allāh has written for her.”

6602. Narrated Usāma : Once while I was with the Prophet ﷺ and Sa'd, Ubayy bin Ka'b and Mu'ādh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, “It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So (she should) be patient and look forward to Allāh's Reward.”

6603. Narrated Abū Sa'id Al-Khudrī رضي الله عنه that while he was sitting with the Prophet ﷺ a man from the *Anṣār* came and said, “O Allāh's Messenger! We get slave-girls from the war captives and we love property; what do you think about coitus interruptus?” Allāh's Messenger ﷺ said, “Do you do that? It is better for you not to do it, for there is no living creature which Allāh has ordained to come into existence but will be created.”

6604. Narrated Hudhaifa : The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech) I used

رَسُولُ اللهِ ﷺ: «لَا تَسْأَلِيَ الْمَرْأَةُ طَلاقَ أَخْتَهَا لِتَسْتَفْرَغَ صَحْقَتْهَا وَلِتُنْتَكِحُ، فَإِنَّ لَهَا مَا قُدِرَ لَهَا». [راجع: ٢١٤٠]

6602 - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَسَامَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولٌ إِحْدَى بَنَاتِهِ وَعِنْهُ سَعْدٌ وَأَبْيُ بْنُ كَعْبٍ وَمُعاذٌ أَنَّ ابْنَهَا يَجِدُ بِنَسْعَتِهِ، فَعَثَ إِلَيْهَا: «اللهُ مَا أَخَذَ، وَاللهُ مَا أَعْطَى، كُلُّ بَأْجَلٍ، فَلَا تَضِيرْ وَلَا تُحْتَسِبْ». [راجع: ١٢٨٤]

6603 - حَدَّثَنَا حَبَّانُ بْنُ مُوسَى : أَخْبَرَنَا عَبْدُ اللهِ : حَدَّثَنَا يُونُسُ، عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّرِيزِ الْجُمَحِيِّ: أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ أَخْرَجَهُ أَنَّهُ يَبْنُمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّا نُصِيبُ سَيِّئًا وَنُحْبِثُ الْمَالَ، كَيْفَ تَرَى فِي الْعَزْلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ إِنَّكُمْ تَفْعَلُونَ ذَلِكَ؟ لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّهُ لَيْسَتْ نَسْمَةً كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ كَائِنَةً». [راجع: ٢٢٢٩]

6604 - حَدَّثَنَا مَوْسَى بْنُ مَسْعُودٍ : حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ حَطَبَنَا النَّبِيُّ ﷺ حُطْبَةً

to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

ما ترَكَ فيها شيئاً إلى قيام السَّاعَةِ إلَّا ذَكْرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهْلَهُ مَنْ جَهْلَهُ. إِنْ كُنْتُ لَأَرَى الشَّيْءَ قَدْ سَيَّسْتُ فَأَعْرَفُهُ كَمَا يَعْرَفُ الرَّجُلُ الرَّجُلُ إِذَا غَابَ عَنْهُ فَعَرَفَهُ فَرَآهُ.

6605. Narrated 'Abdullah: While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the (Hell) Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allāh's Messenger?"⁽¹⁾. The Prophet ﷺ said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet ﷺ then recited the Verse:

"As for him who gives (in charity) and keeps his duty to Allāh..." (92:5)

٦٦٠٥ - حَدَّثَنَا عَبْدُ الدَّاَنُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ الْبَيْهِىَّ وَمَعْهُ عَوْدٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَنَكَسَ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعِدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ». قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَتَكَلَّلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اعْمَلُوا فَكُلُّ مُبِيرٍ، ثُمَّ قَرَأَ ﴿فَمَا مَنْ أَعْطَنَ وَلَقَنَ﴾ الآيَةَ.

[راجع: ١٣٦٢]

(٥) بَابُ: الْعَمَلُ بِالْخَوَاتِيمِ

(5) CHAPTER. The reward for one's deeds depends upon one's last action (deed).

6606. Narrated Abū Hurairah: We witnessed along with Allāh's Messenger ﷺ the Khaibar (campaign). Allāh's Messenger ﷺ told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire (Hell)." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, "O Allāh's Messenger! Do

٦٦٠٦ - حَدَّثَنَا جِبَانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ خَيْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِنْ مَنْ مَعَهُ يَدْعُونِي إِلَيْهِمْ: «هَذَا مِنْ أَهْلِ النَّارِ»، فَلَمَّا حَضَرَ الْقِتَالَ قَاتَلَ الرَّجُلُ مِنْ أَهْلِ

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?

you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from the Muslims to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh has made your statement true. So-and-so has committed suicide." Allāh's Messenger ﷺ said, "O Bilāl! Get up and announce in public: 'None will enter Paradise but a believer, and Allāh may support this religion (Islam) with a *Fājir* (wicked man).'"

القتال، وكثُرَتْ به الجراح فأبْشَتْهُ .
فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ الرَّبِيعِ
فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِي
تَحَدَّثَ أَنَّهُ مِنْ أَهْلِ النَّارِ؟ قَاتَلَ فِي
سَبِيلِ اللَّهِ مِنْ أَشَدَّ الْقِتَالِ فَكَثُرَتْ بِهِ
الْجِرَاحُ، فَقَالَ الرَّبِيعُ
«أَمَا إِنَّهُ مِنْ
أَهْلِ النَّارِ»، فَكَادَ بَعْضُ الْمُسْلِمِينَ
يَرْتَابُ، فَيَسِّمَا هُوَ عَلَى ذَلِكَ إِذْ وَجَدَ
كِنَانَتِهِ فَانْتَرَعَ مِنْهَا سَهْمًا فَانْتَرَّ بِهَا .
فَاشْتَدَّ رِجْالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ
اللَّهِ
فَقَالُوا: يَا رَسُولَ اللَّهِ، صَدَقَ
اللَّهُ حَدِيثِكَ، قَدِ اتَّسَحَرَ فُلَانٌ فَقُتِلَ
نَفْسَهُ . فَقَالَ رَسُولُ اللَّهِ
«يَا بِلَالُ، قُمْ فَأَذْنُ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا
مُؤْمِنٌ، وَإِنَّ اللَّهَ لَيُؤْيِدُ هَذَا الدِّينَ
بِالرَّجُلِ الْفَاجِرِ». [راجع: ٣٠٦٢]

٦٠٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرِيمَ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنِي أَبُو
حَازِمٍ، عَنْ سَهْلِ
أَعْظَمِ الْمُسْلِمِينَ عَنَّ الْمُسْلِمِينَ
فِي غَزْوَةِ غَزَاهَا مَعَ النَّبِيِّ
فَقَالَ: «مَنْ أَحَبَ أَنْ يَنْتَرِ
إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلَيُطْرَأِنَّ إِلَى
هَذَا». فَأَتَيْهُ رَجُلٌ مِنَ الْقَوْمِ وَهُوَ
عَلَى تِلْكَ الْحَالِ مِنْ أَشَدِ النَّاسِ عَلَى
الْمُشْرِكِينَ حَتَّى جُرَحَ فَاسْتَعْجَلَ الْمَوْتَ
فَجَعَلَ دُبَابَةَ سَيْفِهِ بَيْنَ ثَدَيْهِ حَتَّى خَرَجَ

6607. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (*Ghazwa*) in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man)." On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his

shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I testify that you are Allāh's Messenger!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide.'" Thereupon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

6608. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

6609. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said (that Allāh said), "Vowing does not bring to the son of Ādam anything I have not already written in his *Qadar* (preordinances), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth."

مِنْ بَيْنِ كَتَبِيْهِ، فَأَفْبَلَ الرَّجُلُ إِلَى النَّبِيِّ
سَلَّمَ مُسْرِعاً فَقَالَ: أَشْهُدُ أَنَّكَ رَسُولُ
اللهِ، فَقَالَ: «وَمَا ذَاكَ؟» قَالَ: قُلْتَ
لِفَلَانِ: «مَنْ أَحَبَّ أَنْ يُظْهَرَ إِلَى رَجُلٍ
مِنْ أَهْلِ النَّارِ فَلَيُبَيِّنُ إِلَيْهِ»، وَكَانَ مِنْ
أَعْظَمِنَا عَنَّا عَنِ الْمُسْلِمِينَ فَعَرَفْتُ أَنَّهُ
لَا يَمُوتُ عَلَى ذَلِكَ. فَلَمَّا جَرَحَ
اسْتَعْجَلَ الْمَوْتَ فَقَتَلَ نَفْسَهُ، فَقَالَ
النَّبِيُّ سَلَّمَ عِنْدَ ذَلِكَ: «إِنَّ الْعَبْدَ لَيَعْمَلُ
عَمَلَ أَهْلِ النَّارِ وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ،
وَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ وَإِنَّهُ مِنْ أَهْلِ
النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ».

[راجع: ٢٨٩٨]

(٦) بَابُ إِلْفَاءِ الْعَبْدِ التَّنْذِيرَ إِلَى الْقَدْرِ

٦٦٠٨ - حَدَّثَنَا أَبُو نُعْيَمٍ: حَدَّثَنَا
سُفِيَّانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللهِ بْنِ
مُرَّةَ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: نَهَا النَّبِيُّ سَلَّمَ عَنِ التَّنْذِيرِ، قَالَ:
«إِنَّهُ لَا يَرُدُّ شَيْئاً، إِنَّمَا يُسْتَخْرُجُ بُوْيَنَ
الْبَخِيلِ». [انظر: ٦٦٩٢، ٦٦٩٣]

٦٦٠٩ - حَدَّثَنَا يُشْرُبُنُ مُحَمَّدٌ:
أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ
هَمَّامِ بْنِ مُنْبِيَّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ سَلَّمَ: «لَا يَأْتِي ابْنَ آدَمَ
الْتَّنْذِيرُ بِشَيْءٍ لِمَ يَكُنْ قَدْ قَدْرَتُهُ، وَلَكِنْ
يُلْقِيَهُ الْقَدْرُ وَقَدْ قَدْرَتُهُ لَهُ، أَسْتَخْرِجُ
بُوْيَنَ الْبَخِيلِ». [انظر: ٦٦٩٤]

(7) CHAPTER. *Lā haula wa lā quwwata illā billāh* (There is neither might nor power except with Allāh).

6610. Narrated Abū Mūsa: While we were with Allāh's Messenger ﷺ in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with *Takbir*⁽¹⁾. Allāh's Messenger ﷺ came close to us and said, "O people! Don't exert yourselves, for you are not calling a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet ﷺ then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) '*Lā haula wa lā quwwata illā billāh*. (There is neither might nor power except with Allāh.)"

(8) CHAPTER. *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects.

'Aṣīm: (that means) Protector, Guardian, etc.

6611. Narrated Abū Sa'īd Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects."

(٧) بَابُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

٦٦١٠ - حدثني محمد بن مقاتل أبو الحسن: أخبرنا عبد الله: أخبرنا خالد الحذاء، عن أبي عثمان التهدي، عن أبي موسى قال: كنا مع رسول الله ﷺ في غزوة فجعلنا لا نضعد شرفاً ولا نعلو شرفاً ولا نهبط في وادٍ إلا رفينا أصواتنا بالتكبير. قال: فدنا منا رسول الله ﷺ فقال: «يا أيها الناس، اربعوا على أنفسكم، فإنكم لا تدعون أصم ولا غائبًا. إنما تدعون سمعاً بصيراً»، ثم قال: «يا عبد الله بن قيس، ألا أعلمك كلمة هي من كنوز الجنة؟: لا ح Howell ولا قوّة إلّا بالله». [راجع: ٢٩٩٢]

(٨) بَابُ: المقصوم من عصم الله ﷺ (عاصم) [هود: ٤٣]: مانع. قال مجاهد: سداً عن الحق يترددون في الصلاة. (دستها) [الشمس: ١٠]: أغواها.

٦٦١١ - حدثنا عبدان: أخبرنا عبد الله: أخبرنا يوئس، عن الزهربي قال: حدثني أبو سلمة، عن أبي سعيد الخدري عن النبي ﷺ قال: «ما استخلف خليفة إلا له بطانتان: بطانته تأمُرُه بالخير وتحضُّه عليه، وبطانته

(1) (H. 6610) Saying: '*Allāhu Akbar*' (Allāh is the Most Great).

تَأْمُرُهُ بِالشَّرِّ وَتَنْهِيَهُ عَلَيْهِ، وَالْمَغْضُومُ
مِنْ عَصْمَ اللَّهِ». [انظر: ٧١٩٨]

(٩) **بَابُ** «وَحَرَامٌ عَلَى فَرِيزَةِ
أَهْلَكَهَا» [الأنياء: ٩٥] «إِنَّمَا لَئِنْ
يُؤْمِنَ مِنْ قَوْمٍ إِلَّا مَنْ فَدَ مَاءِنَ» [هود:
٣٦] «وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَارًا» [نوح:
٢٧]

وقال مَنْصُورُ بْنُ التَّعْمَانَ، عَنْ
عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: وَجْرُمُ
بِالْحَسِيَّةِ: وَجَبَ.

٦٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنْ أَبْنِ طَاؤِسٍ، عَنْ أَبِيهِ،
عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا
أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ
الْبَيْنَةِ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى
أَبْنِ آدَمَ حَظًّا مِنَ الزَّنَنِ أَذْرَكَ ذَلِكَ لَا
مَحَالَةَ، فَرِنَا الْعَيْنُ: النَّظَرُ، وَزِنَا
اللِّسَانُ: الْمَنْطُقُ، وَالنَّفَرُ تَمَنَّى
وَشَتَّهَى، وَالْفَرْجُ يُصَدِّقُ وَيُكَذِّبُ».

وقال شَبَابَةُ: حَدَّثَنَا وَرَقَاءُ، عَنْ
أَبْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ الْبَيْنَةِ [راجع: ٦٢٤٣].

(١٠) **بَابُ**: «وَمَا جَعَلْنَا أَرْثَدًا أَلَّى
أَرْتَدَكَ إِلَّا فِتْنَةً لِّلَّاتَيْنِ» [الإِسْرَاءِ: ٦٠]

٦٦١٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

(٩) **CHAPTER. The Statement of Allāh**: تعالى
“And a ban is laid on every town
(population) which We have destroyed that
they shall not return (to this world again,
nor repent to Us).” (V.21:95) “...None of
your people will believe, except those who
have believed, already...” (V.11:36)
“...And they will beget none but wicked
disbelievers.” (V.71:27)

Ibn ‘Abbās said, “‘Hirmun’ in the
Ethiopian language means ‘it is obligatory.’”

6612. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا
I did not see anything so resembling minor sins
as what Abū Hurairah narrated from the
Prophet ﷺ who said, “Allāh has written for
the son of Ādām his inevitable share of
adultery whether he is aware of it or not. The
adultery of the eye is the looking (at
something which is sinful to look at), and the
adultery of the tongue is to utter (what it
is unlawful to utter), and the innerself wishes
and longings for (adultery) and the private
parts turn that into reality or refrain from
submitting to the temptation.”

(10) **CHAPTER. The Statement of Allāh**: تعالى:

“...And We made not the vision which We
showed you [O Muhammad ﷺ] as an actual
eye witness and not a dream on the night of *Al-
Isrā*], but a trial for the mankind...” (V.17:60)

6613. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا
regarding the Verse : “And We made not the

vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*] but as a trial for the mankind...” (V.17:60) Allāh’s Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his *Al-Isrā’* (The Journey by Night) to *Bait-ul-Maqdis* (Jerusalem). The cursed tree which is mentioned in the Qur’ān is the tree of *Az-Zaqqūm*.

(11) CHAPTER. (Prophet) Ādām and Mūsa (Moses) argued with each other in front of Allāh.

6614. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Ādām and Mūsa (Moses) argued with each other. Mūsa said to Ādām, ‘O Ādām! You are our father who disappointed us and turned us out of Paradise.’ Then Ādām said to him, ‘O Mūsa! Allāh favoured you with His Talk (talked to you directly) and He wrote [the *Taurāt* (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?’ So Ādām confuted Mūsa, Ādām confuted Mūsa.” The Prophet ﷺ repeated the statement three times.

(12) CHAPTER. No power can withhold what Allāh gives.

6615. Narrated Warrād, the freed slave of Al-Mughīra bin Shu‘ba : Mu‘awiya wrote to

سُفِيَانٌ: حَدَّثَنَا عَمْرُو، عَنْ عِخْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ॥ وَمَا جَعَلَنَا أَشَدِيَّاً لِتَقْرِيبِكَ إِلَّا فَتَنَّنَّا لِتَأْسِيسِكَ ॥ قَالَ: هِيَ رُؤْيَا عَيْنِ أُرِيَّهَا رَسُولُ اللَّهِ َبَلَّهُ لَيْلَةَ أُسْرَيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ: ॥ وَالشَّجَرَةُ الْمَلَعُونَةُ فِي الْقُرْآنِ ॥ [الإسراء: ٦٠] قَالَ: هِيَ شَجَرَةُ الرَّزُومِ. [راجع: ٣٨٨٨]

(11) بَابٌ: تَحَاجَّ آدَمُ وَمُوسَى عِنْهُ

6614 – حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَانٌ قَالَ: حَفَظْنَا مِنْ عَمْرُو، عَنْ طَاوُينِ: سَعَيْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ َبَلَّهُ قَالَ: «اَحْتَاجَ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ، اَنْتَ أَبُونَا خَيْرَتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ: يَا مُوسَى، اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ يَدِيهِ، أَتَلَوْمُنِي عَلَى أَمْرٍ قَدَرَ اللَّهُ عَلَيَّ فَبَلَّ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى»، ثَلَاثَاتٌ. [راجع: ٣٤٠٩]

قال سُفِيَانٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ َبَلَّهُ مِثْلُهُ.

(12) بَابٌ: لَا مَانِعَ لِمَا أَعْطَى اللَّهُ

6615 – حَدَّثَنَا مُحَمَّدُ بْنُ سِيَانِ:

Al-Mughîra: "Write to me what you heard the Prophet ﷺ saying after his *Salât* (prayer)." So Al-Mughîra dictated to me and said, "I heard the Prophet ﷺ saying after the *Salât* 'Lâ ilâha illallâh' (none has the right to be worshipped but Allâh Alone) Who has no partner. O Allâh! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will."

حدَثَنَا فُلَيْحٌ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ وَرَادٍ مَوْلَى الْمُغَيْرَةِ بْنِ شَعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةً إِلَى الْمُغَيْرَةِ: أَكْتُبْ إِلَيَّ مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ. فَأَمْلَى عَلَيَّ الْمُغَيْرَةُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ لَا مَا نَيَّبَ لِمَا أُعْطَيْتَ، وَلَا مُعْطَيْ لِمَا مَنَّعْتَ، وَلَا يَتَّسَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ".

وقال ابن جريج: أخبرني عبدة أن ورادة أخبره بهذا، ثم وفدت بعد إلى معاوية فسمعته يأمر الناس بذلك القول. [راجع: ٤٤٤]

(١٣) بَابٌ مَنْ تَعَوَّذَ بِاللَّهِ مِنْ ذَرَكَ الشَّقَاءِ وَسُوءِ الْقَضَاءِ. وَقَوْلُهُ تَعَالَى: «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا حَلَقَ ﴿٢﴾»

٦٦١٦ - حدثنا مسدد: حدثنا سفيان، عن سمي، عن أبي صالح، عن أبي هريرة عن النبي ﷺ قال: «تَعَوَّذُوا بِاللَّهِ مِنْ جَهَدِ الْبَلَاءِ، وَذَرَكَ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَائِيَ الأَعْدَاءِ». [راجع: ٦٣٤٧]

(١٤) بَابٌ: يَحُولُ بَيْنَ الْمَرْءَ وَقَلْبِهِ

(13) CHAPTER. Whoever takes refuge with Allâh from having an evil end of the worldly life and from having a bad fate.

And Allah's Statement: "I seek refuge with (Allâh) the Lord of the daybreak from the evil of what He has created." (V.113:1,2)

6616. Narrated Abû Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Take refuge with Allâh from the difficult moments of a calamity etc., and from being overtaken by *Ash-Shaqâ* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies."

[See *Hadîth* No. 6347]

(14) CHAPTER. "...(Allâh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)... (V.8:24)

6617. Narrated 'Abdullâh: رَضِيَ اللَّهُ عَنْهُ When taking an oath, the Prophet ﷺ very

حدَثَنَا مُحَمَّدُ بْنُ مَقَاتِلٍ

often used to say, "No, by Him Who turns the hearts."

أبو الحسن: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ: عَنْ عَبْدِ اللَّهِ قَالَ: كَثِيرًا مَا كَانَ النَّبِيُّ يَحْلِفُ: «لَا، وَمُقْلِبُ الْقُلُوبِ». [انظر: ٦٦٢٨، ٧٣٩١]

6618. Narrated Ibn ‘Umar رضي الله عنهمما said to the Prophet ﷺ, “I have kept for you a secret.” Ibn Ṣaiyyād said, “*Ad-Dukh*.⁽¹⁾” The Prophet said, “Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you).” On that, ‘Umar said (to the Prophet ﷺ), “Allow me to chop off his neck!” The Prophet said, “Leave him, for if he is he (i.e., *Ad-Dajjāl*), then you will not be able to overcome him, and if he is not, then you gain no good by killing him.”

٦٦١٨ - حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ وَبِشْرٌ بْنُ مُحَمَّدٍ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ لِابْنِ صَيَادٍ: «خَبَأْتُ لَكَ خَيْرَنَا»، قَالَ: الدُّخُونُ، قَالَ: اَخْسَأْ فَلَنْ تَعْدُو قَدْرَكَ»، قَالَ عُمَرُ: اَئْذَنْ لِي فَأَصْرِبَ عَنْهُ، قَالَ: دَعْهُ، إِنْ يَكُنْهُ فَلَا نُطِيقُهُ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرٌ لَكَ فِي قَتْلِهِ». [راجع: ١٣٥٤] (١٥) بَابٌ

(15) CHAPTER. “Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us’...” (V.9:51)

Mujāhid said, “*Bifātinīn, Bimudillīn*” means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

Qaddara-Fahadā: *Qaddara* is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). *Fahadā*: He (Allāh) guided the livestock (animals) for grazing, etc.

6619. Narrated ‘Āishah رضي الله عنها asked Allāh’s Messenger ﷺ about the plague. He said, “That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

﴿فَلَمْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبه: ٥١]: قضى. قَالَ مُجَاهِدٌ: ﴿يَقْتَيْنَ﴾ [الصفات: ١٦٢]: يُضْلِلُنَّ إِلَّا مَنْ كَتَبَ اللَّهُ أَنَّهُ يُضْلِلُ الْجَحِيمَ. ﴿فَدَرَ فَهَدَى﴾ [الأعلى: ٣]: قَدَرَ الشَّقَاءَ وَالسَّعَادَةَ، وَهَدَى الْأُنْعَامَ لِمَرَايَهَا.

٦٦١٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا التَّضْرُّ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرِيَّدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرِ:

(1) (H. 6618) ‘*Ad-Dukh*’ is a part of the word ‘*Ad-Dukhān*’, i.e., the smoke. For details see Vol. 4, *Hadīth* No. 3055, 3056, 3057.

source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allāh's Reward, and knows that nothing will befall him except what Allāh has written for him, then he will get such reward as that of a martyr."

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الظَّاعِنِ، فَقَالَ: «كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، مَا مِنْ عَبْدٍ يَكُونُ فِي الْبَلدِ يَكُونُ فِيهِ وَيَمْكُثُ فِيهِ لَا يَخْرُجُ مِنَ الْبَلدِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصْبِيُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَنْجِ شَهِيدٍ». [راجع: ٣٤٧٤]

(16) CHAPTER. "...Never could we have found guidance, were it not that Allāh had guided us..." (V.7:43)

"...If only Allāh had guided me, I should indeed have been among the *Al-Muttaqūn*."⁽¹⁾ (V.39:57)

6620. Narrated Al-Barā' bin 'Āzib: I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

"By Allāh, without Allāh we would not have been guided,

Neither would we have observed fasting,
Nor would we have offered *Salāt* (prayer).

O Allāh! Send down *Sakīna* (calmness and tranquillity, etc.) upon us

And make our feet firm when we meet (the enemy).

Al-Mushrikūn have rebelled against us,
But if they want to put us in *Al-Fitnah* (i.e., fight us) we will refuse (to flee)."

[See Vol. 5, *Hadīth* No. 4104]

(16) بَابٌ: «وَمَا كَانَ لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَنَا اللَّهُ» [الأعراف: ٤٣] «لَوْلَا أَنَّ اللَّهَ هَدَنَا لَكُنْتُ مِنَ الظَّاغِنِينَ» [الزمر: ٥٧]

٦٦٢ - حَدَثَنَا أَبُو النُّعْمَانُ:
أَخْبَرَنَا جَرِيرٌ - هُوَ ابْنُ حَازِمٍ - عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخُنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ، وَهُوَ يَقُولُ: «وَاللَّهُ لَوْلَا اللَّهُ مَا اهْتَدَنَا
وَلَا صَمْنَا وَلَا صَلَّيْنَا فَإِنَّ لِنَ سَكِينَةً عَلَيْنَا وَتَبَتَّ الأَقْدَامُ إِنْ لَاقَنَا وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا».

[راجع: ٢٨٣٦]

(1) (Ch. 16) '*Al-Muttaqūn*' means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

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٨٣ - كتاب الأيمان والندور

(1) CHAPTER. The Statement of Allāh : تَعَالَى : «Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths ; for its expiation (a deliberate oath) feed ten poor persons, on a scale of the average of that with which you feed your own families ; or clothe them ; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much). Thus Allāh make clear to you His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.” (V.5 :89)

6621. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا : Abū Bakr As-Siddiq had never broken his oaths till Allāh revealed the expiation for the oaths. Then he said, “If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath.”

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿لَا يَوَاجِدُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾ الآية
[المائدة: ٨٩]

٦٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ
أَبُو الْحَسِنِ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا
هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
أَنَّ أَبَا بَكْرَ الصَّدِيقَ لَمْ يَكُنْ يَحْنَثُ
فِي يَمِينٍ قُطُّ حَتَّى أَنْزَلَ اللَّهُ كَفَارَةَ
الْيَمِينِ . وَقَالَ : لَا أَحْلِفُ عَلَى يَمِينٍ
فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ
الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ عَنْ يَمِينِي .

[راجعاً : ٤٦١٤]

6622. Narrated ‘Abdur-Rahmān bin Samura : The Prophet ﷺ said, “O ‘Abdur-Rahmān bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allāh); and whenever you take an oath to do something and later you find that

٦٦٢٢ - حَدَّثَنَا أَبُو التَّعْمَانِ
مُحَمَّدُ بْنُ الْفَضْلِ : حَدَّثَنَا جَرِيرُ بْنُ
حَازِمٍ : حَدَّثَنَا الْحَسَنُ : حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سَمْرَةَ قَالَ : قَالَ الَّبِيِّ
بِكَلَّةَ : «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمْرَةَ، لَا
تَسْأَلِ الإِمَارَةَ فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ

something else is better than the first, then do the better one and make expiation for your oath.”

مَسَأَلَهُ وُكْلَتْ إِلَيْهَا، وَإِنْ أُوتِسْتَهَا مِنْ
غَيْرِ مَسَأَلَةِ أُعْنَتْ عَلَيْهَا، وَإِذَا حَلَفَتْ
عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا
فَكَفَرْتَ عَنْ يَمِينِكَ وَأَئْتَ الَّذِي هُوَ
خَيْرٌ». [انظر: ٦٧٤٢، ٦٧٤٦، ٧١٤٧]

6623. Narrated Abū Müsa: I went to the Prophet ﷺ along with a group of *Al-Ash'ariyūn* in order to request him to provide us with mounts. He said, “By Allāh, I will not provide you with mounts; and I haven't got anything to mount you on.” Then we stayed there as long as Allāh wished us to stay, and then three very nice-looking (healthy) she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, “By Allāh, we will not be blessed, as we came to the Prophet ﷺ asking him for mounts, and he took an oath that he would not give us any mounts but then he did gave us. So let us go back to the Prophet ﷺ and remind him (of his oath).” When we returned to him (and reminded him of the fact), he said, “I did not give you mounts, but it is Allāh Who gave you. By Allāh, if Allāh will, if I ever take an oath to do something and then I find something else better than the first, I make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath).”

٦٦٢٣ - حَدَّثَنَا أَبُو التَّعْمَانُ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ غَيْلَانَ بْنِ
جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ
الْأَشْعَرِيِّينَ أَسْتَحْمِلُهُ فَقَالَ: «وَاللَّهِ لَا
أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ
عَلَيْهِ»، قَالَ: ثُمَّ لَبِثْنَا مَا شاءَ اللَّهُ أَنْ
نَلْبِثَ ثُمَّ أَتَيْتُهُ بِثَلَاثَ ذُوِيدَ غُرُّ الدُّرَى
فَحَمَلْنَا عَلَيْهَا، فَلَمَّا اتَّلَقْنَا قُلْنَا أَوْ
قَالَ بَعْضُنَا: وَاللَّهِ لَا يُبَارِكُ لَنَا، أَتَيْنَا
النَّبِيَّ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا
يَحْمَلُنَا ثُمَّ حَمَلَنَا. فَأَرْجَعُوا بَنَا إِلَى
النَّبِيِّ ﷺ فَنَذَرْكُرْهُ فَأَتَيْنَاهُ فَقَالَ: «مَا أَنَا
حَمَلْتُكُمْ بِلِ اللَّهِ حَمَلْتُكُمْ وَإِنِّي وَاللَّهِ إِنْ
شَاءَ اللَّهُ لَا أَخْلُفُ عَلَى يَمِينٍ فَأَرَى
غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي
وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ، أَوْ أَتَيْتُ الَّذِي
هُوَ خَيْرٌ، وَكَفَرْتُ عَنْ يَمِينِي».

[راجع: ٣١٣٣]

6624. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.”

٦٦٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنْ هَمَامٍ ابْنِ مُنْبِهِ قَالَ: هَذَا
مَا حَدَّثَنَا يَهُوَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ،

قال: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ». [راجع: ٢٣٨]

٦٦٢٥ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لَأَنْ يَلِعَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آتُمْ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِي كَفَارَتَهُ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ». [انظر: ٦٦٢٦]

6625. Allāh's Messenger ﷺ also said, "By Allāh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allāh, greater than that of dissolving his oath and making its expiation with that which Allāh has commanded."

[See the Qur'ān (V.5:89)].

6626. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."

٦٦٢٦ - حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعاوِيَةُ، عَنْ يَحْيَى، عَنْ عَكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَلَجَ فِي أَهْلِهِ بِيَمِينِهِ فَهُوَ أَعْظَمُ إِثْمًا لِيَبْرِ»، يَعْنِي الْكُفَّارَةَ. [راجع: ٦٦٢٥]

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: (وَإِنَّمَا

(2) CHAPTER. The statement of the Prophet ﷺ:

"*Wa aimullāh* (i.e., 'By Allāh!')."

6627. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُما sent an army detachment and made Usāma bin Zaid its commander. Some people criticized (spoke badly of) Usāma's leadership. So Allāh's Messenger ﷺ got up, saying, "If you people are criticizing Usāma's leadership, you have already criticized the leadership of his father before. But *Wa aimullāh* (i.e., by Allāh), he (i.e., Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usāma) is one of the dearest persons to me after him."

[See Vol. 5, *Hadīth* No. 4469]

٦٦٢٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بِعَنَّا وَأَمْرَ عَلَيْهِمْ أَسَاطِةً بْنَ زَيْدَ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمْرَاتِهِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَاتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ». وَإِنَّمَا إِنْ كَانَ لَحَلِيقَا لِإِلَمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّهُ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

(3) CHAPTER. How did the oaths of the Prophet ﷺ use to be?

Sa'd said, "The Prophet ﷺ said, 'By Him in Whose Hand my soul is.'" And Abū Qatāda said that Abū Bakr said in front of the Prophet ﷺ, "Lā Hāllah idhan (Then no, by Allāh)." It is also said, "Wallāhi, Billāhi, and Tāllāhi (all meaning, 'By Allāh')."

6628. Narrated Ibn 'Umar رضي الله عنهما : The oath of the Prophet ﷺ used to be: "No, by Him Who turns the hearts."

6629. Narrated Jābir bin Samura : The Prophet ﷺ said, "If Caesar is ruined, there will be no Caesar after him; and if Khousrau is ruined, there will be no Khousrau after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allāh's Cause."

6630. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "If Khousrau is ruined, there will be no Khousrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allāh's Cause."

6631. Narrated 'Aishah رضي الله عنها : The Prophet ﷺ said, "O followers of

(٣) بَابُ كَيْفَ كَانَتْ يَمِينُ النَّبِيِّ ؟

وقال سعد: قال النبي ﷺ:
والذي نفسي بيده». وقال أبو فتادة: قال أبو بكر عند النبي ﷺ:
لا ها الله إذا، يقال: والله، وبالله، وتالله.

٦٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفِيَّانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمَ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَتْ يَمِينُ النَّبِيِّ ﷺ: «لَا، وَمُقْلِبُ الْفُلُوْبِ». [راجع: ٦٦١٧]

٦٦٢٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدُهُ، وَإِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدُهُ، وَالذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ». [راجع: ٣١٢١]

٦٦٣٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدُهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدُهُ، وَالذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَتُنْفَقَنَ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ». [راجع: ٣٠٢٧]

٦٦٣١ - حَدَّثَنِي مُحَمَّدُ: أَخْبَرَنَا

Muhammad! By Allāh, if you knew what I know, you would weep much and laugh little."

عَبْدَهُ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَّا مُحَمَّدٌ، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا». [راجع: ١٠٤٤]

6632. Narrated ‘Abdullāh bin Hishām سليمان: We were with the Prophet ﷺ and he was holding the hand of ‘Umar bin Al-Khaṭṭāb. ‘Umar said to him, “O Allāh’s Messenger! You are dearer to me than everything except my ownself.” The Prophet ﷺ said, “No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself.” Then ‘Umar said to him, “However, now, by Allāh, you are dearer to me than my ownself.” The Prophet ﷺ said, “Now, O ‘Umar, (now you are a believer).”

٦٦٣٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي حَمْيُونَ: حَدَّثَنِي أَبُو عَقِيلِ زُهْرَةَ بْنِ مَعْبُودٍ: أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ أَخْذَ يَدَهُ عُمَرَ بْنِ الْخَطَابِ فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ، لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي، فَقَالَ النَّبِيُّ ﷺ: لَا وَالَّذِي نَفْسِي يَكِيدُ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ». فَقَالَ لَهُ عُمَرُ: «إِنَّهُ الآنَ وَاللَّهُ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي». فَقَالَ النَّبِيُّ ﷺ: «الآنَ يَا عُمَرُ». [راجع: ٣٦٩٤]

6633, 6634. Narrated Abū Hurairah and Zaid bin Khālid: Two men had a dispute in the presence of Allāh’s Messenger ﷺ. One of them said, “O Allāh’s Messenger! Judge between us according to Allāh’s Laws.” The other, who was wiser, said, “Yes, O Allāh’s Messenger! Judge between us according to Allāh’s Laws and allow me to speak.” The Prophet ﷺ said, “Speak.” He said, “My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one hundred sheep and a slave-girl. Then I asked the learned people, who informed me that

٦٦٣٣، ٦٦٣٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَصَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ أَحَدُهُمَا: أَفْضِلُ بَيْتَنَا بِكِتَابِ اللَّهِ، وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجْلَنِي يَرَسُولُ اللَّهِ، وَأَئْذَنْتُ لِي أَنْ أَتَكَلَّمُ، قَالَ: «تَكَلَّمُ». [٣٦٩٤]

my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allāh's Messenger ﷺ said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws. As for your sheep and slave-girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unaīs Al-Aslāmī was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

قال: إنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا
قَالَ مَالِكُ: وَالْعَسِيفُ الْأَجِيرُ - زَوْنِي
بِإِمْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي
الرَّاجِمَةِ فَأَفْتَدَيْتُ مِنْهُ بِمَائَةَ شَاةٍ لِي
وَجَارِيَةً ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ
فَأَخْبَرُونِي أَنَّ مَا عَلَى ابْنِي جَلْدٌ مَائَةٌ
وَتَغْرِبُ عَامٌ، وَإِنَّمَا الرَّاجِمُ عَلَى
إِمْرَأَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا
وَالَّذِي تَفْسِي بِيَدِهِ لِأَقْضِيَنَّ يَنْكُمَا
بِكِتَابِ اللَّهِ، أَمَا غَنْمُكَ وَجَارِيَتُكَ فَرَدَّ
عَلَيْكَ»، وَجَلَدَ ابْنَهُ مَائَةً وَعَرَبَةً عَامًا.
وَأَمَرَ أُنْيَسَ الْأَسْلَمِيَّ أَنْ يَأْتِي امْرَأَةَ
الْآخِرِ، فَإِنِّي اعْتَرَفْتُ رَجَمَهَا،
فَاعْتَرَفْتُ فَرَجَمَهَا. [راجع: ٢٣١٤]

[٢٣١٥]

6635. Narrated Abū Bakra: The Prophet ﷺ said, "Do you think if the tribes of Aslam, Ghifār, Muzaina and Juhaina are better than the tribes of Tamīm, 'Āmir bin Sha'sha'a, Ghaṭafān and Asad, then they (the second group) are despairing and losing?" They (the Prophet's Companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

٦٦٣٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شَعْبَةُ،
عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنْ
الْتَّبَّيِّ ﷺ قَالَ: «أَرَأَيْتُمْ إِنْ كَانَ أَسْلَمُ
وَغَفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرًا مِنْ نَوِيمَ
وَعَامِرِ بْنِ صَعْصَعَةَ وَغَطَفَانَ وَأَسَدَ،
خَابُوا وَخَسِروا؟» قَالُوا: نَعَمْ، فَقَالَ:
«وَالَّذِي تَفْسِي بِيَدِهِ إِنَّهُمْ خَيْرٌ مِنْهُمْ». [راجع: ٣٥١٥]

6636. Narrated Abū Ḥumaid As-Sā'idi: Allāh's Messenger ﷺ employed an employee (to collect Zakāt). The employee returned after completing his job and said, "O Allāh's Messenger! This (amount of Zakāt) is for

٦٦٣٦ - حَدَّثَنَا أَبُو الْيَمَانَ:
أَخْبَرَنَا شَعْبَةُ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ

you, and this (other amount) was given to me as a present." The Prophet ﷺ said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then in the evening Allāh's Messenger ﷺ got up after the *Salāt* (prayer,) and having testified that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and praised and glorified Allāh as He deserved, and said, "Now then! What about an employee whom we employed and then he comes and says, 'This amount (of *Zakāt*) is for you, and this (amount) was given to me as a present?' Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muḥammad's soul is, none of you will steal anything of it (i.e., *Zakāt*) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a cow, he will bring it (over his neck) while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet ﷺ added, "I have conveyed (Allāh's Message to you)."

Abū Ḥumaid said, "Then Allāh's Messenger ﷺ raised his hands so high that we saw the whiteness of his armpits."

السَّاعِدِيُّ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ عَامِلًا فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا لَكُمْ وَهَذَا أَهْدِيَ لِي، فَقَالَ لَهُ: أَفَلَا قَعَدْتَ فِي بَيْتِ أَيْكَ وَأَمْكَ فَنَظَرَتْ أَيْهَدَى لِكَ أُمْ لَا؟ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَشِيًّا بَعْدَ الصَّلَاةِ فَتَشَهَّدَ وَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ.

ثُمَّ قَالَ: «أَمَا بَعْدُ فَمَا بَالُ الْعَامِلِ سَتَعْمَلُهُ فَيَأْتِنَا فَيَقُولُ: هَذَا مِنْ عَمَلِكُمْ، وَهَذَا أَهْدِيَ لِي. أَفَلَا قَعَدْ فِي بَيْتِ أَيْهَ وَأَمْكَ فَنَظَرَ هَلْ يُهْدَى لَهُ أُمْ لَا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدُو لَا يَغْلُبُ أَحَدُكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُقُوهِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لُهُ رُغَاءً، وَإِنْ كَانَ بَقَرَةً جَاءَ بِهَا لَهَا خُوارُ، وَإِنْ كَانَ شَاةً جَاءَ بِهَا تَيْعُرُ، فَقَدْ بَلَغْتُ». فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ حَتَّى إِنَّا لَنَتَنْظَرُ إِلَى عُفْرَةِ إِبْطِيهِ.

قَالَ أَبُو حُمَيْدٍ: وَقَدْ سَمِعَ ذَلِكَ مَعِ رَيْدُ بْنُ ثَابِتٍ مِنَ السَّبِيلِ ﷺ فَسَلَوْهُ.

[راجع: ٩٢٥]

6637. Narrated Abū Hurairah رضي الله عنه: Abūl-Qāsim (the Prophet ﷺ) said, "By Him in Whose Hand Muḥammad's soul is, if you knew that which I know, you would weep much and laugh little."

٦٦٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، هُوَ ابْنُ يُوسُفَ، عَنْ مَعْمَرٍ عَنْ هَمَّامَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدُو لَوْ

تَنْلَمُونَ مَا أَعْلَمُ لَبَكِيْمَ كَثِيرًا،
وَلَضَحْكُمْ قَلِيلًا». [راجع: ٦٤٨٥]

6638. Narrated Abū Dhar : I reached him (the Prophet ﷺ) while in the shade of the Ka'bah ; he was saying, "They are the losers, by the Lord of the Ka'bah! They are the losers, by the Lord of the Ka'bah!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me?"⁽¹⁾ Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allāh knows in what sorrowful state I was at that time. So I said, "Who are they (the losers)? Let my father and mother be sacrificed for you, O Allāh's Messenger!" He said, "They are the wealthy people, except the one who does like this; and like this, and like this (i.e., spends of his wealth in Allāh's Cause)."

٦٦٣٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ :
حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ ، عَنِ
الْمَعْرُورِ ، عَنْ أَبِي دَرَّ قَالَ : اتَّهَمْتُ
إِلَيْهِ وَهُوَ يَقُولُ فِي ظِلِّ الْكَعْبَةِ : «هُمُ
الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ ، هُمُ
الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ» ، قُلْتُ : مَا
شَاءَنِي؟ أَيْرَى فِي شَيْءٍ؟ مَا شَاءَنِي؟
فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ ، فَمَا
اسْتَطَعْتُ أَنْ أُسْكِنَ ، وَتَعَشَّنِي مَا
شَاءَ اللَّهُ ، فَقُلْتُ : مَنْ هُمْ يَأْبِي أَنْتَ
وَأَمِي يَا رَسُولَ اللَّهِ؟ قَالَ : «الْأَكْثَرُونَ
أَمْوَالًا إِلَّا مَنْ قَالَ هَكُذا وَهَكُذا
وَهَكُذا». [راجع: ١٤٦٠]

6639. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "(The Prophet) Sulaimān (Solomon) once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier, who will fight in Allāh's Cause'." On this, his companion said to him, 'Say: If Allāh will!' But he did not say 'if Allāh will'. Sulaimān then slept with all the women, but none of them became pregnant except one woman who later delivered a half-man (i.e., malformed baby). By Him in Whose Hand Muḥammad's soul is, if he (Sulaimān) had said, 'If Allāh will' (all his wives would have brought forth boys) and they would have fought in Allāh's Cause as cavaliers."

٦٦٣٩ - حَدَّثَنَا أَبُو الْيَمَانِ :
أَخْبَرَنَا شَعِيبٌ : حَدَّثَنَا أَبُو الرِّنَادِ ، عَنِ
الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ
رَسُولُ اللَّهِ ﷺ : «قَالَ سُلَيْمَانُ :
لَا تُظْفَقَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ اِمْرَأَةً
كُلُّهُنَّ تَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ
اللَّهِ ، فَقَالَ لَهُ صَاحِبُهُ : قُلْ : إِنْ شَاءَ اللَّهُ
عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا
امْرَأً وَاحِدَةً جَاءَتْ بِشَقْرَبِلٍ ، وَابْنُ
الَّذِي نَفْسُ مُحَمَّدٍ يَبْدُو لَوْ قَالَ : إِنْ

(1) (H. 6638) Abū Dhar thought that the Prophet ﷺ had noticed something improper about him which made him say so.

شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ
فُرْسَانًا أَجْمَعُونَ».

٦٦٤٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا

أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقِ، عَنِ
الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَهْدَيَ إِلَى
النَّبِيِّ ﷺ سَرَقَةً مِنْ حَرَيرٍ فَجَعَلَ
النَّاسُ يَتَدَأَّلُونَهَا بَيْنَهُمْ وَيَعْجَبُونَ مِنْ
حُسْنِهَا وَلِيْنِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَتَعْجَبُونَ مِنْهَا؟» قَالُوا: نَعَمْ يَا
رَسُولَ اللَّهِ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ
لَمْ نَادِيْلُ سَعْدِ فِي الْجَنَّةِ خَيْرًا مِنْهَا».
لَمْ يَقُلْ شَعْبَةُ إِسْرَائِيلَ عَنْ أَبِي
إِسْحَاقَ: «وَالَّذِي نَفْسِي بِيَدِهِ».

[٣٢٤٩]

٦٦٤١ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ:

حَدَّثَنَا الْلَّيْثُ، عَنْ يُونَسَ، عَنْ ابْنِ
شَهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الرَّبِيعِ: أَنَّ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ هَنْدَ
بْنَتَ عُبَيْدَةَ بْنِ رَبِيعَةَ قَالَتْ: يَا رَسُولَ
اللَّهِ، مَا كَانَ مِمَّا عَلَى ظَهِيرِ الْأَرْضِ
أَهْلُ أَخْبَاءٍ أَوْ خَيَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ
يَذَلِّلُوا مِنْ أَهْلِ أَخْبَائِكَ أَوْ خَيَائِكَ -
شَكَّ يَحْيَى - ثُمَّ مَا أَصْبَحَ الْيَوْمَ أَهْلُ
أَخْبَاءٍ أَوْ خَيَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ
يَعْزُّوا مِنْ أَهْلِ أَخْبَائِكَ أَوْ خَيَائِكَ.
قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْضًا وَالَّذِي
نَفْسُ مُحَمَّدٍ بِيَدِهِ». قَالَتْ: يَا رَسُولَ
اللَّهِ، إِنَّ أَبَا سُفِيَّانَ رَجُلٌ مِسْكِنٌ. فَهَلْ

6640. Narrated Al-Bara' 'bin 'Âzib رضي الله عنهما : عَنْهُمَا : A piece of silken cloth was given to the Prophet ﷺ as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allâh's Messenger ﷺ said, "Are you astonished at it?" They said, "Yes, O Allâh's Messenger." He said, "By Him in Whose Hand my soul is, the handkerchiefs of Sa'd in Paradise are better than it."

6641. Narrated 'Âishah رضي الله عنها : Hind bint 'Utba bin Rabî'a said, "O Allâh's Messenger! (Before I embraced Islâm), there was no family on the surface of the earth I wish to have degraded more than I did your family. But today there is no family whom I wish to have honoured more than I did yours." Allâh's Messenger ﷺ said, "I thought similarly; by Him in Whose Hand Muhammâd's soul is!" Hind said, "O Allâh's Messenger! (My husband) Abû Sufyân is a miser. Is it sinful of me to feed my children from his property?" The Prophet ﷺ said, "No, if you take it for your needs what is just and reasonable."

عَلَيَّ حَرَجٌ أَنْ أُطِيعَ مِنَ الَّذِي لَهُ؟
قَالَ: «لَا، إِلَّا بِالْمَعْرُوفِ».

[راجع: ٢٢١١]

٦٦٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْيَمَا رَسُولُ اللَّهِ ﷺ مُضِيفٌ ظَهَرَةً إِلَى قُبَّةِ رَسُولِ اللَّهِ ﷺ إِذَا أَذْنَى لِأَصْحَابِهِ مِنْ أَذْمِ يَمَانٍ إِذَا قَالَ لِأَصْحَابِهِ: «أَتَرْضَأُنَّ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى، قَالَ: «أَفَلَمْ تَرْضَأُنَّ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى، قَالَ: «فَوَالَّذِي نَفْسُ مُحَمَّدٍ يِدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا بِصَفَ أَهْلِ الْجَنَّةِ».

[راجع: ٦٥٢٨]

٦٦٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدَرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقُرَأُ ﴿فَلَهُ اللَّهُ أَكْلُهُ﴾ يُرْدِدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالَّهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي يِدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

[راجع: ٥٠١٣]

٦٦٤٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَتَادَةُ:

6642. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: While Allâh's Messenger ﷺ was sitting, reclining his back against a Yemenite leather tent, he said to his Companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, "Yes." He said, "Won't you be pleased to be one-third of the people of Paradise?" They said, "Yes." He said, "By Him in Whose Hand Muhammad's soul is, I hope that you will be half of the people of Paradise."

6643. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: A man heard another man reciting: *Sûrat Al-Ikhlâs* (The Purity) "Say (O Muhammad ﷺ): 'He is Allâh, (the) One.' (V.112:1) And he was repeating it. The next morning he came to Allâh's Messenger ﷺ and mentioned the whole story to him as if he regarded the recitation of that *Sûrah* as insufficient. On that, Allâh's Messenger ﷺ said, "By Him in Whose Hand my soul is! That (*Sûrah*) equals one-third of the Qur'ân."

6644. Narrated Anas bin Mâlik رضي الله عنه: I heard the Prophet ﷺ saying, "Perform the bowing and the prostration properly (with

peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate.”

6645. Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ: An *Anṣārī* woman came to the Prophet ﷺ in the company of her children, and the Prophet ﷺ said to her, “By Him in Whose Hand my soul is, you are the most beloved people to me!” And he repeated the statement thrice.

حدَثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «أَتَمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَالَّذِي نَفْسِي بِيدهِ إِنِّي لِأَرَأُكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ». [راجع: ٤١٩]

٦٦٤٥ - حدَثَنَا إِسْحَاقُ: حدَثَنَا وَهْبُ بْنُ جَرِيرٍ: حدَثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَتَتِ النَّبِيَّ ﷺ مَعَهَا أُولَادُهَا فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيدهِ إِنَّكُمْ لَأَحَبُّ النَّاسِ إِلَيَّ». قَالَهَا ثَلَاثَ مِرَارٍ.

[راجع: ٣٧٨٦]

(٤) بَابٌ: لَا تَحْلِفُوا بِآبَائِكُمْ

(4) CHAPTER. “Do not swear by your fathers.”

6646. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allâh’s Messenger ﷺ met ‘Umar bin Al-Khaṭṭâb while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet ﷺ said, “Verily! Allâh forbids you to swear by your fathers, so whoever has to take an oath, he should take the oath by the Name of Allâh or keep quiet.”

٦٦٤٦ - حدَثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَذْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَسِيرُ فِي رَجْبٍ يَحْلِفُ بِآبِيهِ فَقَالَ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، مَنْ كَانَ حَالَفًا فَلَيَخْلِفْ بِاللَّهِ أَوْ لِيَضُمُّتْ». [راجع: ٢٦٧٩]

٦٦٤٧ - حدَثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حدَثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: قَالَ سَالِمٌ: قَالَ ابْنُ عُمَرَ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ لِي

I: رَضِيَ اللَّهُ عَنْهُمَا heard ‘Umar saying, “Allâh’s Messenger ﷺ said to me, ‘Allâh forbids you to swear by your fathers.’” ‘Umar said, “By Allâh! Since I heard that from the Prophet ﷺ, I have not taken such an oath, neither intentionally, nor

by reporting the oath of someone else.”

رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِأَبَائِكُمْ»، قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ ﷺ ذَاكِرًا وَلَا آثِرًا.

قَالَ مُجَاهِدٌ: «أَوْ أَتَرَقَ مِنْ عَلِيهِ»
[الأحقاف: ٤]، يَأْثِرُ عِلْمًا.

تَابَعَهُ عَقِيلٌ وَالزُّبیدیُّ وَإِسْحَاقُ الْكَلْبِیُّ عَنِ الرُّهْرِیِّ.

وَقَالَ ابْنُ عَبِيْنَةَ وَمَعْمَرُ، عَنِ الرُّهْرِیِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ: سَمِعَ النَّبِيُّ ﷺ عُمَرَ.

٦٦٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحْلِفُوا بِأَبَائِكُمْ». [راجع: ٢٦٧٩]

٦٦٤٩ - حَدَّثَنَا قُتْبَیَةُ: حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَبِيْوْبَ، عَنْ أَبِيْ قِلَابَةَ، وَالْفَاسِمِ التَّمِيِّمِيِّ، عَنْ رَهْدَمٍ قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الْأَشْعَرِيِّ وَدُودَ وَإِخَاءَ، فَكُتُبَ عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقَرَبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمُ دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَیْمٍ اللَّهُ أَخْمَرُ كَانَهُ مِنَ الْمَوَالِيِّ، فَدَعَاهُ إِلَى الطَّعَامِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئاً فَقَدِرْتُهُ فَحَلَفْتُ أَنْ لَا أَكُلَّهُ، فَقَالَ: قُمْ فَلَا حَدَّثَنَا عَنْ ذَاكَ:

6648. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger ﷺ said, "Do not swear by your fathers."

6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and *Al-Ash'ariyûn*. Once we were with Abû Mûsa Al-Ash'arî, and then a meal containing chicken was brought to Abû Mûsa, and there was present, a man from the tribe of Taimillâh who was of red complexion as if he were from non-Arab freed slaves. Abû Mûsa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abû Mûsa said, "Get up, I will narrate to you something about that. Once a group of the *Ash'ariyûn* and I went to Allâh's Messenger ﷺ and asked him to provide us with mounts; he said, 'By Allâh, I will never give you any mounts, nor

do I have anything to mount you on.' Then a few camels of war booty were brought to Allāh's Messenger ﷺ, and he asked about us, saying, 'Where are the *Ash'ariyūn*?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allāh's Messenger ﷺ had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allāh's Messenger ﷺ had forgotten his oath? By Allāh, we will never succeed.' So we went back to him and said to him, 'We came to you to ask for mounts, and you took an oath that you would not give us any mounts, and that you had nothing to mount us on.' On that he ﷺ said, 'I did not provide you with mounts, but Allāh did. By Allāh, if I take an oath to do something, and then (later) find something else better than it, I do that which is better and make expiation for the oath.'"

(5) CHAPTER. One should not swear by Al-Lāt and Al-'Uzza (idols which used to be worshipped in the Pre-Islamic Period of Ignorance in Hijāz) or by any kind of false deities.

6650. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Whoever swears saying in his oath, 'By Al-Lāt and Al-'Uzza,' should say, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh); and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفْرٍ مِّنَ الْأَشْعَرِيَّنَ سَتَحْمُلُهُ، فَقَالَ: «وَاللَّهِ لَا أَخْمَلُكُمْ وَمَا عَنِي مَا أَخْمَلُكُمْ عَلَيْهِ»، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِتَهْبِ إِيلَى فَسَأَلَ عَنَّا فَقَالَ: «أَيْنَ النَّفَرُ الْأَشْعَرِيُّونَ؟» فَأَمَرَ لَنَا بِخَمْسِ دَوْدِ غَرِّ الدَّرَى، فَلَمَّا انْظَلْنَا قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا ثُمَّ حَمَلَنَا؟ تَعْفَلْنَا رَسُولُ اللَّهِ ﷺ يَمْبِيهُ؟ وَاللَّهُ لَا نُفْلِحُ أَبَدًا. فَرَجَعْنَا إِلَيْهِ فَقَنَّا لَهُ: إِنَّا أَتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا وَمَا عِنْدَكَ مَا تَحْمِلُنَا، فَقَالَ: «إِنِّي لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَاللَّهُ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِّنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّتْهُ». [راجع: ٣١٢٣]

(٥) بَابٌ: لَا يُخْلِفُ بِاللَّاتِ
وَالْعُزَّى، وَلَا بِالْطَّوَاغِيْتِ

6650. - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْرَيْ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى، فَلَيْقُلْ: لَا إِلَهَ إِلَّا

الله. ومن قال لصاحبِه: تعالَ
أفأميرك، فلْيَتَصَدَّقْ». [راجع: ٤٨٦٠]

(٦) بَابٌ مِنْ حَلْفٍ عَلَى الشَّيْءِ وَإِنْ لَمْ يُحَلِّفْ

(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

6651. Narrated Ibn ‘Umar رضي الله عنهما :
Allah’s Messenger ﷺ had a gold ring made for himself (with a stone in it), and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, “I used to wear this ring and keep its stone towards the palm of my hand.” He then threw it away and said, “By Allah, I will never wear it.” Therefore all the people threw away their rings as well.

(7) CHAPTER . Whoever swears by a religion other than Islām .

The Prophet ﷺ said, “Whoever swears by Al-Lāt and Al-‘Uzza should say, ‘*Lā ilāha illallāh*’ (none has the right to be worshipped but Allāh).” The Prophet ﷺ did not label him as a disbeliever.

6652. Narrated Thābit bin Ad-Dahhāk : The Prophet ﷺ said, "Whoever swears by a religion other than Islām, is as he says ; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire ; and cursing a believer is like murdering him ; and whoever accuses a believer of disbelief, then it is as if he had killed him."

٦٦٥١ - حَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا الْلَّيْثُ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْطَطَنَ خَاتَمًا مِنْ ذَهَبٍ ، وَكَانَ يُلْبِسُهُ ، فَجَعَلَ فَصَّهُ فِي بَاطِنِ كَفَّهُ ، فَصَنَعَ النَّاسُ حَوَاتِيْمَ ، ثُمَّ إِنَّهُ جَلَّسَ عَلَى الْمِئَرِ فَتَرَعَهُ فَقَالَ : «إِنِّي كُنْتُ أَبْسُ هَذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ ، فَرَمَى بِهِ ثُمَّ قَالَ : وَاللَّهِ لَا أَبْسُهُ أَبْدًا». فَنَيَّدَ النَّاسُ حَوَاتِيْمَ . [رَاجِعٌ : ٥٨٦٥]

(٧) **بَابُ مَنْ حَلَفَ بِمِلَّةٍ سَوَى مِلَّةِ**
الإِسْلَامِ،
وَقَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ

٦٦٥٢ - حَدَّثَنَا مُعْلَى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّافِ كَالْمَانِيِّ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ». وَمَنْ قُتِلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ، وَلَعُنُّ الْمُؤْمِنِينَ كَفَّلَهُ، وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفَّلَهُ». [راج٤: ١٣٦٣]

(8) CHAPTER. One should not say: "Whatever Allāh will and whatever you will (will exist)." And can one say: "I am (alright) with Allāh's Help, and then with your help."

6653. Narrated Abū Hurairah that he heard the Prophet ﷺ saying, "Allāh decided to test three Isræli persons. So, He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allāh, and then with your help.'" Abū Hurairah then mentioned the complete narration.

[See Vol. 4, *Hadīth* No. 3464 for details.]

(٨) بَابٌ: لَا يَقُولُ: مَا شاءَ اللَّهُ وَشِئْتَ، وَهَلْ يَقُولُ: أَنَا بِاللَّهِ ثُمَّ بِكَ؟

٦٦٥٣ - وَقَالَ عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ أَرَادَ اللَّهُ أَنْ يَتَلَبَّهُمْ، فَبَعْثَ مَلَكًا فَأَتَى الْأَبْرَصَ، قَالَ: تَقَطَّعَتْ بِي الْجِبَالُ فَلَا يَلَمِّعُ لِي إِلَّا بِاللَّهِ ثُمَّ بِكَ، فَذَكَرَ الْحَدِيثَ.

[راجع: ٣٤٦٤]

(٩) بَابٌ قَوْلُ اللَّهِ تَعَالَى: «وَأَفْسُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ» [الأنعام: ١٠٩]، وَقَالَ أَبْنُ عَبَّاسٍ: قَالَ أَبُو بَكْرٍ: فَوَاللَّهِ يَا رَسُولَ اللَّهِ لَتُحَدِّثَنِي بِالَّذِي أَخْطَأْتُ فِي الرُّؤْيَا، قَالَ: «لَا تُقْسِمْ». ٦٦٥٤

٦٦٥٤ - حَدَّثَنَا قَيْصَرَةُ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ بْنِ مُقْرَنٍ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ بْنِ مُقْرَنٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

(9) CHAPTER. The Statement of Allāh: "They swear by Allāh their strongest oaths that..." (V.24:53)

And Ibn 'Abbās said: 'Abū Bakr said, "By Allāh! O Allāh's Messenger, you shall tell me of my error regarding the interpretation of the dream." On that the Prophet ﷺ said, "Do not take an oath."

6654. Narrated Al-Barā' : The Prophet ﷺ ordered us to help others to fulfil their oaths⁽¹⁾.

(1) (H. 6654) If what is requested, is not sinful to achieve.

أَمْرَنَا النَّبِيُّ ﷺ بِإِبْرَارِ الْمُفْسِدِ.

[راجع: ١٢٢٩]

6655. Narrated Usāma: Once a daughter of Allāh's Messenger ﷺ sent a message to Allāh's Messenger ﷺ while Usāma, Sa'd, and my father or Ubayy were (sitting there) with him. She said, (in the message); "My child is going to die, please come to us." Allāh's Messenger ﷺ returned the messenger and told him to convey his greetings to her, and say: "Whatever Allāh takes; is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allāh's Reward." Then she again sent for him swearing that he should come, so the Prophet got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allāh's Messenger ﷺ started shedding tears. Sa'd said, "What is this, O Allāh's Messenger?" The Prophet ﷺ said, "This is the mercy which Allāh has lodged in the hearts of whomsoever He wants of His slaves. Verily Allāh is Merciful only to those of His slaves who are merciful (to others)."

6656. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, "Any Muslim who has lost three of his children will not be touched by the (Hell) Fire except that which will render Allāh's Oath fulfilled."⁽¹⁾

٦٦٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَاصِمُ الْأَخْوَلُ: سَمِعْتُ أبا عُثْمَانَ يُحَدِّثُ عَنْ أَسَمَّةَ: أَنَّ ابْنَةَ لِرَسُولِ اللَّهِ ﷺ أَرْسَلَ إِلَيْهِ وَمَعَ رَسُولِ اللَّهِ ﷺ أَسَمَّةً وَسَعْدًا وَأَبِينِي أَوْ أُبَيِّ: أَنَّ ابْنِي قَدْ احْتَضَرَ فَاسْهَدْنَا، فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: «إِنَّ اللَّهَ مَا أَخَذَ وَمَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ مُسْكَنٌ»، فَلَتَضِبِّرَ وَتَحْسِبْ. فَأَرْسَلَ إِلَيْهِ تَقْسِيمٌ عَلَيْهِ فَقَامَ وَقُنْتَنَا مَعَهُ فَلَمَّا قَعَدَ رُفِعَ إِلَيْهِ فَأَقْعَدَهُ فِي حَجْرِهِ وَنَفْسُ الصَّبِيِّ تَقْعَقَعَ فَفَاضَتْ عَيْنَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: سَعْدٌ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هَذِهِ رَحْمَةً يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ. وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءُ». [راجع: ١٢٨٤]

٦٦٥٦ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبْنِ الْمُسَيْبٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمُوتُ لَأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسَّهُ النَّارُ إِلَّا تَحْلِلُهُ الْقَسْمُ». [راجع: ١٢٥١]

(1) (H. 6656) Allāh's Oath alluded to here is the Qur'ānic Verse : "There is not one of you but will pass over it (Hell), this is with your Lord, a Decree which must be accomplished." (V.19:71)

6657. Narrated Ḥāritha bin Wahb رَضِيَ اللَّهُ عَنْهُ : I heard the Prophet ﷺ saying, "Shall I tell you of the people of Paradise? They comprise every poor, humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person."

٦٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّنِ: حَدَّثَنِي عُنْدَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبُدِ بْنِ خَالِدٍ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا أَدْلُكُمْ عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّضَعَّفٍ لَوْ أَفْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، وَأَهْلِ التَّارِ كُلُّ جَوَاطِ عُتْلٌ مُّسْتَكْبِرٍ». [راجع: ٤٩١٨]

(١٠) بَابٌ: إِذَا قَالَ: أَشْهَدُ بِاللَّهِ، أَوْ شَهَدْتُ بِاللَّهِ

٦٦٥٨ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «فَرِيقِي، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِينَ يَلْوَنُوهُمْ، ثُمَّ يَجِيءُ فَوْمٌ تَسْبِقُ شَهادَةً أَحَدُهُمْ يَمِينَهُ، وَيَمِينُهُ شَهادَتَهُ». [٢٦٥٢]

قال إبراهيم: وكان أصحابنا يتنهونا وتحنون غلماً أن تحلف بالشهادة والعهد. [راجع: ٢٦٥٢]

(١١) بَابٌ عَهْدُ اللَّهِ عَزَّ وَجَلَّ

٦٦٥٩ - حَلَّتْنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَّفَ عَلَى

(10) CHAPTER. If one says: "I bear witness swearing by Allāh" or "I have borne witness swearing by Allāh."

6658. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ was asked, "Who are the best people?" He replied: "The people of my century (generation), and then those who will come after them, and then those who will come after the latter; after that there will come some people whose witness will precede their oaths and their oaths will precede their witness." Ibrāhīm (a subnarrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness by the Name of Allāh, or by the Covenant of Allāh'."

[See Vol. 3, *Hadīth* Nos. 2651, 2652, 2653]

(11) CHAPTER. (What is said regarding) the Covenant of Allāh عَرَّفَ وَجَلَّ.

6659. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him." Allāh then revealed in confirmation of the above statement:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and

their oaths..." (V.3:77)

يَمِينٍ كَاذِبٍ لِيُقْطَعَ بِهَا مَا لَرَجُلٍ مُسْلِمٍ - أَوْ قَالَ: أَخِيهِ - لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ عَضْبًا، فَأَنْزَلَ اللَّهُ تَصْدِيقَهُ ﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ﴾.

[راجع: ٢٣٥٦]

6660. Al-Ash'ath said, "This Verse (V.3:77) was revealed regarding me and a companion of mine when we had a dispute about a well."

٦٦٦٠ - قَالَ سُلَيْمَانُ فِي حَدِيثِهِ: فَمَرَّ الْأَشْعَثُ بْنُ قَيْبِيلٍ فَقَالَ: مَا يُحَدِّثُكُمْ عَنِ اللَّهِ؟ قَالُوا لَهُ فَقَالَ الْأَشْعَثُ: نَزَّلَتْ فِي وَفِي صَاحِبِ لِي فِي بَئْرٍ كَانَتْ يَبْنَنَا. [راجع: ٢٣٥٧] (١٢) بَابُ الْحَلِفِ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ وَكَلَامِهِ

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «أَعُوذُ بِعِزْتِكَ». وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «يَقْرِئُ رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقُولُ: يَا رَبَّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لَا وَعِزْتَكَ لَا أَسْأَلُكَ غَيْرَهَا»، وَقَالَ أَبُو سَعِيدٍ: «قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ: لَكَ ذَلِكَ وَعِشْرَةً أَمْثَالِهِ». وَقَالَ أَيُوبُ: «وَعِزْتَكَ لَا غَنِيٌّ لِي عَنْ بَرَكَتِكَ».

(12) CHAPTER. To swear by Allāh's 'Izza (Power and Honour), His Qualities, and His Speech.

And Ibn 'Abbās said that the Prophet ﷺ used to say, "I seek refuge with Your 'Izza" (i.e., with Allāh's Power and Honour).

And Abū Hurairah said that the Prophet ﷺ said, "A man will remain between Paradise and Hell and will say, 'O Lord! Please turn my face away from the Fire; and by Your Power and Honour, I will not ask You for anything other than that.'"

And Abū Sa'īd said that the Prophet ﷺ said, "Allāh said, 'This and ten times as much are for you.'"

And (Prophet) Ayyūb said (to Allāh), "By Your Power and Honour I cannot dispense with Your Blessings."

6661. Narrated Anas bin Mālik رَجُلِ اللَّهِ عَنْهُ: The Prophet ﷺ said, "The (Hell) Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of power and honour (Allāh) will put His Foot over it and then it will say, 'Qat! Qat! (Sufficient! Sufficient!) By Your Power and Honour.' And its various sides will come close to each other (i.e., it will contract)."

٦٦٦١ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَادَةُ، عَنْ أَنَسَ بْنِ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «لَا تَرَأُ جَهَنَّمَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّىٰ يَضْعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَتَقُولُ: قَطْ وَعِزْتَكَ. وَيُرُوَى بَعْضُهَا إِلَى

بعض». رواه شعبة عن قتادة.

[راجع: ٤٨٤٨]

(13) CHAPTER. The saying of a person, “*La amrullāh* [By the Eternity of Allāh].”

(١٣) **باب قول الرجل:** لعمر الله
قال ابن عباس: (عمرك)
[الحجر: ٧٢]: لعيشك.

662. Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair, Sa’id bin Al-Musaiyab, ‘Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh narrating from ‘Āishah the wife of the Prophet ﷺ the story about the liars who said what they said about her and how Allāh revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), “The Prophet ﷺ stood up, saying, ‘Is there anyone who can relieve me from ‘Abdullāh bin Uba?’ On that, Usaid bin Ḥudair got up and said to Sa’d bin ‘Ubāda, *La’amrullāhi* [By the Eternity (Ever-Living) of Allāh], we will kill him!”

٦٦٦٢ - حَدَّثَنَا الْأَوْيَسُ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ حٍ . وَحَدَّثَنَا حَجَاجُ بْنُ مَهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيرِيُّ: حَدَّثَنَا يُونُسُ قَالَ: سَمِعْتُ الرُّهْرَيِّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبِيرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَاسِ وَعَبْيَدَ اللَّهِ ابْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِنْفِكِ مَا قَالُوا فَبَرَأَهَا اللَّهُ، وَكُلُّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ، فَقَامَ النَّبِيُّ ﷺ فَاسْتَغْفَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَيِّ فَقَامَ أَسِيدُ بْنُ حُصَيْرٍ فَقَالَ لِسَعْدِ بْنِ عَبَادَةَ: لَعْمَرُ اللَّهُ لَقْتُلَنَّهُ.

[راجع: ٢٥٩٣]

(14) CHAPTER. (The Holy Verse): “Allāh will not call you to account for that which is unintentional in your oaths...” (V.2:225)

(١٤) **باب:** (لَا يَؤاخذُكُمُ اللَّهُ بِالنَّفْوِ فِي أَيْمَانِكُمْ) الآية [آل عمران: ٢٢٥].

663. Narrated ‘Āishah رضي الله عنها regarding :

٦٦٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّشِّنِ، حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا (لَا يَؤاخذُكُمُ اللَّهُ بِالنَّفْوِ) قَالَ: قَالَتْ: أُنَزَّلْتُ فِي قَوْلِهِ: لَا وَاللَّهِ، وَبَلِي وَاللَّهُ . [راجع: ٤٦١٣]

“No, by Allāh!” and “Yes, by Allāh!”

(15) CHAPTER. If someone does something against his oath due to forgetfulness (should he make expiation)?

And the Statement of Allāh تَعَالَى :

“And there is no sin on you concerning that in which you made a mistake...”
(V.33:5)

And Allāh said :

“[Mūsa (Moses) said (to Khidr) : Call me not to account for what I forgot...”
(V.18:73)

6664. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Allāh forgives my followers those (evil deeds) their own selves may whisper or suggest to them as long as they do not act (on it) or speak.”

6665. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ رَضِيَ اللَّهُ عَنْهُمَا : While the Prophet ﷺ was delivering a *Khutba* (religious talk) on the day of *Nahr* (i.e., 10th *Dhul-Hijja*; day of slaughtering the sacrifice), a man got up saying, “I thought, O Allāh’s Messenger, such and such a thing was to be done before such and such a thing.” Another man got up, saying, “O Allāh’s Messenger! As regards these three (acts of *Hajj*),⁽¹⁾ I thought so-and-so.” The Prophet ﷺ said, “Do (it now), and there is no harm, concerning all those matters on that day.” And so, on that day whatever question he was asked, he said, “Do it, do it (now), and there is no harm therein.” (See H. 83)

(١٥) بَابٌ : إِذَا حَنَثَ نَاسِيًّا فِي الْأَيْمَانِ،

وَقَوْلُ اللَّهِ تَعَالَى : ﴿ وَلَئِنْ عَيَّكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ﴾ [الأحزاب: ٦٥] وَقَالَ : ﴿ لَا تُؤْخِذُنِي بِمَا شَيْئَتْ ﴾ [الكهف: ٧٣]

٦٦٦٤ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى :
حَدَّثَنَا مُسْرِرٌ : حَدَّثَنَا قَتَادَةُ حَدَّثَنَا زُرَارَةُ بْنُ أُوفَى، عَنْ أَبِي هُرَيْرَةَ يَرْقَعُهُ قَالَ : « إِنَّ اللَّهَ تَجَاوَرَ لِمَمْيَيْ عَمَّا وَسْوَسَتْ أُو حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ بِهِ أُو تَكَلَّمْ ». [راجع: ٢٥٢٨]

٦٦٦٥ - حَدَّثَنَا عَمَّانُ بْنُ الْهَيْثَمِ
أَوْ مُحَمَّدُ عَنْهُ، عَنْ أَبْنِ جُرَيْجٍ قَالَ : سَمِعْتُ ابْنَ شَهَابٍ يَقُولُ : حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ : أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ حَدَّثَهُ : أَنَّ النَّبِيَّ ﷺ يَبْيَنُ مَا هُوَ يَحْكُمُ بِهِ يَوْمَ النَّحْرِ إِذَا قَامَ إِلَيْهِ رَجُلٌ فَقَالَ : كُنْتُ أَحْسِبُ يَا رَسُولَ اللَّهِ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا . ثُمَّ قَامَ آخَرُ فَقَالَ : يَا رَسُولَ اللَّهِ، كُنْتُ أَحْسِبُ كَذَا وَكَذَا لِهُؤُلَاءِ الْمُلَائِكَةِ . فَقَالَ النَّبِيُّ ﷺ : « أَفْعَلْ وَلَا حَرَجَ لِهُنَّ كُلُّهُنَّ يَوْمَئِذٍ . فَمَا سُئِلَ

(1) (H. 6665) (A) i.e., *Ramy* (throwing pebbles) at the *Jamra* (B) Slaughtering of the *Hady* (animal) and (C) Shaving of the head. (See Book of *Hajj*, Volume 2.)

يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: «افْعُلْ افْعُلْ
وَلَا حَرَجَ». [راجع: ٨٣]

6666. Narrated Ibn ‘Abbās: A man said to the Prophet ﷺ (while he was delivering a *Khuṭba* (religious talk) on the day of *Nahr*), “I have performed the *Tawāf* round the Ka’bah (*Tawaf-al-Ifāda*) before the *Ramy* (throwing pebbles) at the *Jamra*.” The Prophet ﷺ said, “There is no harm (therein).” Another man said, “I had my head shaved before slaughtering (the sacrifice).” The Prophet ﷺ said, “There is no harm.” A third said, “I have slaughtered (the sacrifice) before the *Ramy* at the *Jamra*.” The Prophet ﷺ said, “There is no harm.”

6667. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ A man entered the mosque and started offering *Salāt* (prayer) while Allāh’s Messenger ﷺ was sitting somewhere in the mosque. Then (after finishing the *Salāt*) the man came to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, “Go back and offer *Salāt* (prayer), for you have not offered *Salāt* (prayer).” The man went back, and having offered *Salāt* (prayer), he came and greeted the Prophet ﷺ. The Prophet ﷺ after returning his greetings said, “Go back and offer *Salāt* (prayer), for you did not offer *Salāt* (prayer).” On the third time the man said, “(O Allāh’s Messenger!) Teach me [how to offer *Salāt* (prayer)].” The Prophet ﷺ said, “When you get up for the *Salāt* (prayer), perform the ablution properly and then face the *Qiblah* and say *Takbīr* (*Allāhu Akbar*), and then recite of what you know of the Qur’ān, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration,

٦٦٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: زَرْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «لَا حَرَجَ». قَالَ آخَرُ: حَلَقْتُ قَبْلَ أَنْ أَدْبَحَ، قَالَ: «لَا حَرَجَ». قَالَ آخَرُ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «لَا حَرَجَ». [راجع: ٨٤]

٦٦٦٧ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يُصْلِي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاحِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ: «ارْجِعْ فَصَلَّ فَإِنَّكَ لَمْ تُصْلِلْ». فَرَجَعَ فَصَلَّى ثُمَّ سَلَّمَ، فَقَالَ: «وَعَلَيْكَ، ارْجِعْ فَصَلَّ فَإِنَّكَ لَمْ تُصْلِلْ». قَالَ فِي الثَّالِثَةِ: فَأَغْلَمْنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغْ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبَلَةَ فَكَبِرْ وَأَقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَ رَأْكِعًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلْ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِي

and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your *Salāt* (prayer)."

6668. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا When *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allāh's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own rear files. Hudhaifa bin Al-Yamān looked and on seeing his father he shouted, "My father! My father!" By Allāh! The people did not stop till they killed his father. Hudhaifa then said, "May Allāh forgive you." Urwa (the subnarrator) added, "Hudhaifa continued asking Allāh's forgiveness for the killers of his father till he met Allāh (till he died)."

6669. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If somebody eats something forgetfully while he is observing *Saum* (fasting), then he should complete his *Saum*, for Allāh has made him to eat and drink."⁽¹⁾

6670. Narrated ‘Abdullāh bin Buhaina : رَضِيَ اللَّهُ عَنْهُ Once the Prophet ﷺ led us in *Salāt* (prayer), and after finishing the first two *Rak'a*, got up (instead of sitting for *At-Tahiyyāt*) and then carried on with the *Salāt*

وَتَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِي قَائِمًا، ثُمَّ افْعُلْ ذَلِكَ فِي صَلَاتِكُ كُلُّهَا». [راجع: ٧٥٧]

6668 - حدثنا فزوة بْنُ أَبِي المغراة: حدثنا علي بن مسحور، عن هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها قالت: هُنَّا المشركون يوم أحد هزيمة تعرف فيهم. فصرخ إيليس: أي عباد الله، أخرأكم. فرجعت أولاً هم فاجتلد هم وأخرأهم. فنظر حذيفة بْنُ اليمان فإذا هو بابيه، فقال: أبي أبي. قالت: فوالله ما انحرزوا حتى قتلوه. فقال حذيفة: غفر الله لكم. قال عروة: فوالله ما زالت في حذيفة منها بقية حتى لقي الله. [راجع: ٣٢٩٠]

6669 - حدثني يوسف بن موسى: حدثنا أبو أسامة: حدثني عوف، عن خلاس ومحمد عن أبي هريرة رضي الله عنه قال: قال النبي ﷺ: «مَنْ أَكَلَ نَاسِيَا وَهُوَ صَائِمٌ فَلَمْ يَمِّنْ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [راجع: ١٩٣٣]

6670 - حدثنا آدم بْنُ أَبِي إِيَّاسٍ: حدثنا ابن أبي ذئب، عن الزهرى، عن الأعرج، عن عبد الله

(1) (H. 6669) His fast is valid although he has eaten or drunk something forgetfully.

(prayer). When he had finished his *Salāt* (prayer), the people were waiting for him to say *Taslīm*, but before saying *Taslīm*, he said *Takbīr* and prostrated; then he raised his head, and again said *Takbīr* (*Allahu Akbar*), and prostrated (i.e. the two prostrations of *Sahw*) and then raised his head and finished his *Salāt* with *Taslīm*.⁽¹⁾

بْنُ بُحَيَّةَ قَالَ: صَلَّى إِنَّا رَسُولُ اللَّهِ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَائِنِ فَقَبَ أَنْ يَجْلِسَ، فَمَضَى فِي صَلَاةِهِ، فَلَمَّا قَضَى صَلَاةَ الْأَنْتَظَرِ النَّاسُ تَسْلِيمَةً فَكَبَّرَ وَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَلَّمَ. [راجع: ٨٢٩]

6671. Narrated Ibn Mas'ūd that Allāh's Prophet ﷺ led them in the *Zuhr Salāt* (prayer) and he offered either more or less *Rak'a*, and it was said to him, "O Allāh's Messenger! Has the *Salāt* (prayer) been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have offered so many *Rak'a*." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has offered more or less (*Rak'a*) in which case he should seek to follow what is right.⁽²⁾ And then complete the rest [of the *Salāt* (prayer)] and perform two extra prostrations."

٦٦٧١ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ عَبْدَ العَزِيزِ بْنَ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُرَ فَزَادَ أَوْ نَقَصَ مِنْهَا - قَالَ مَنْصُورٌ: لَا أَدْرِي إِبْرَاهِيمُ وَهُمْ أُمَّةٌ عَلَقَمَةٌ - قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَقْصَرَتِ الصَّلَاةَ أَمْ نَسِيَتْ؟ قَالَ: «وَمَا ذَاكُ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَسَجَدَ بِهِمْ سَجَدَتِينِ، ثُمَّ قَالَ: «هَاتَانِ السَّجْدَتَيْنِ لِمَنْ لَا يَدْرِي، زَادَ فِي صَلَاةِهِ أَمْ نَقَصَ فَيَسْحَرَّ الصَّوَابَ فَيُبَيِّنُ مَا يَقْبَلُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ». [راجع: ٤٠١]

6672. Narrated Ubayy bin Ka'b that he heard Allāh's Messenger ﷺ saying, "[Prophet Mūsa (Moses)] said, 'Call me not to account for what I forget, and be not hard upon me for my affair (with you).' (V.18:73) The first excuse of Mūsa was his forgetfulness."

٦٦٧٢ - حَدَّثَنَا الْحَمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ فَقَالَ: حَدَّثَنَا أُبَيُّ بْنُ

(1) (H. 6670) The Prophet ﷺ performed two prostrations of *Sahw* (forgetfulness).

(2) (H. 6671) i.e., he should assume that he has performed the least number of *Rak'a* that may occur to his mind out of uncertainty.

كَفَرَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ
 (قَالَ لَا تُؤَاخِذنِي بِمَا نَسِيْتُ وَلَا تُرْهِقنِي مِنْ
 أَمْرِي عَسْرًا) قَالَ: «كَانَتِ الْأُولَى
 مِنْ مُوسَى نِسِيَانًا». [راجع: ٧٤]

٦٦٧٣ - قال أبو عبد الله: كتب
 إلى محمد بن بشير: حدثنا معاذ بن
 معاذ: حدثنا ابن عون، عن الشعبي
 قال: قال البراء بن عازب وكان
 عندهم ضيف لهم فامر أهله أن
 يذبحوا قبل أن يرجع ليأكل ضيفهم،
 فذبحوا قبل الصلاة فذكروا ذلك
 للنبي عليه السلام فأمره أن يعيد الذبح،
 فقال: يا رسول الله، عندي عنان
 جذع، عنان لبني هي خير من شاتيني
 لحم.

وكان ابن عون يقف في هذا
 المكان عن حديث الشعبي ويحدث
 عن محمد بن سيرين بمثل هذا
 الحديث، ويقف في هذا المكان
 ويقول: لا أدرى أبلغت الرخصة
 غيره أم لا؟

رواية أثيوب، عن ابن سيرين، عن
 آنس عن النبي عليه السلام. [راجع: ٩٥١]

٦٦٧٤ - حدثنا سليمان بن
 حرب: حدثنا شعبة، عن الأسود بن
 قيس قال: سمعت جذبا قال:
 شهدت النبي عليه السلام صلي يوم عيد، ثم
 خطب، ثم قال: «من ذبح فليذبح

6673. Narrated Al-Barā' bin 'Āzib that once he had a guest, so he told his family (on the day of '*Eid-ul-Adhā*) that they should slaughter the animal for sacrifice before he returned from the ('*Eid*) *Salāt* (prayer) in order that their guest could take his meal. So his family slaughtered (the animal) before the *Salāt* (prayer). Then they mentioned that event to the Prophet ﷺ who ordered Al-Barā' to slaughter another sacrifice. Al-Barā' said to the Prophet ﷺ, "I have a young milch she-goat which is better than two sheep for slaughtering." [The subnarrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Barā, or if it was in general for all the Muslims."]

[See Vol. 2, *Hadīth* No. 983]

6674. Narrated Jundub: I witnessed the Prophet ﷺ offering the '*Eid* prayer (and after finishing it) he delivered a *Khutba* and said, "Whoever has slaughtered his sacrifice [before the *Salāt* (prayer)] should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by

mentioning Allāh's Name over it."

(16) CHAPTER. *Al-Ghamūs* oath⁽¹⁾. And the Statement of Allāh :

"And make not your oaths, a means of deception amongst yourselves, lest a foot may slip after being firmly planted..."
(V.16:94)

'Dakhalan' means by a plot and dishonesty.

6675. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : The Prophet ﷺ said, "The biggest sins are : To join others in worship with Allāh ; to be undutiful to one's parents; to kill somebody unlawfully; and to take an *Al-Ghamūs* oath⁽¹⁾."

(17) CHAPTER. The Statement of Allāh :

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

And also the Statement of Allāh :

"And make not Allāh's (Name) an excuse in your oaths..." (V.2:224)

And also the Statement of Allāh :

"And purchase not a small gain at the cost of Allāh's Covenant. Verily! What is with Allāh is better for you if you did but know." (V.16:95)

And fulfil the Convent of Allāh (*Bai'a* : pledge for Islām) when you have covenanted, and break not the oaths after you have

مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلِذِبْحٍ

بِاسْمِ اللَّهِ . [راجع: ٩٨٥]

(١٦) بَابُ اليمين الغَمْوِس :

لَنَخْدُوا أَيْمَنَكُمْ دَخْلًا بَيْتَكُمْ فَتَرَأَ قَدْمَ

بَعْدَ ثُبُورِهَا» الآية [النحل: ٩٢] ،

«دَخْلًا» : مَكْرًا وَخِيَانَةً .

٦٦٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُقَاتِلٍ : أَخْبَرَنَا النَّضْرُ : أَخْبَرَنَا شَعْبَةُ :

حَدَّثَنَا فَرَاوْسُ الشَّعْبِيُّ : عَنْ عَبْدِ اللَّهِ

بْنِ عَمْرِو عَنِ النَّبِيِّ ﷺ قَالَ :

«الْكَبَائِرُ : الإِشْرَاكُ بِاللَّهِ، وَغَعْقُوفُ

الْوَالَدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ

الْغَمْوِسُ» . [انظر: ٦٨٧٠، ٦٩٢٠]

(١٧) بَابُ قَوْلِ اللَّهِ تَعَالَى :

إِنَّ الَّذِينَ يَشْرُكُونَ بِعَهْدِ اللَّهِ وَآيَمَنُهُمْ» [آل

عُمَرَانٍ: ٧٧] ، وَقَوْلُ اللَّهِ تَعَالَى :

«وَلَا تَجْعَلُوا اللَّهَ عَرْضَةً لِأَيْمَنِكُمْ» [البقرة:

٢٢٤] وَقَوْلُهُ جَلَّ ذُكْرُهُ : «وَلَا تَشْرُكُوا

بِعَهْدِ اللَّهِ ثَمَنًا فَيَلْلَهُ» [التَّنْعِيمٌ: ٩٠] إِلَى

قَوْلِهِ «وَلَا تَنْقُضُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا

وَقَدْ جَعَلْنَا اللَّهَ عَلَيْكُمْ كَفِيلًا»

[النَّحْل: ٩١]

(1) (Ch. 16) *Al-Ghamūs* oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Hell-fire. Hence comes the term '*Al-Ghamūs*', meaning, 'the dipping'.

confirmed them — and indeed you have appointed Allāh your surety..." (V.16:91)

6676. Narrated ‘Abdullāh بن موسى: رَضِيَ اللَّهُ عَنْهُ أَبُو عَوَانَةَ، عَنْ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَعْمَشِ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبَرْ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقَيَ اللَّهُ وَهُوَ عَلَيْهِ غَضِبٌ»، فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ **﴿إِنَّ الَّذِينَ يَشْرُكُونَ بِهِمْ أَنَّهُمْ وَآيَمْنُهُمْ ثَمَّا قَلِيلًا﴾** إلى آخر الآية.

And Allāh revealed in its confirmation: "Verily, those who purchase a small gain at the cost of Allāh's Conventant and their oaths..." (V.3:77)

6676 - حدثنا موسى بن إسماعيل: حدثنا أبو عوانة، عن الأعمش، عن أبي وايث، عن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «من حلف على يمين صبر يقتطع بها مال اميري مسلم لقي الله وهو عليه غضبان»، فأنزل الله تصديق ذلك **﴿إِنَّ الَّذِينَ يَشْرُكُونَ بِهِمْ أَنَّهُمْ وَآيَمْنُهُمْ ثَمَّا قَلِيلًا﴾ إلى آخر الآية.**

[راجع: ٢٣٥٦]

6677 - فدخل الأشعث بن قيس فقال: ما حدثكم أبو عبد الرحمن؟ فقالوا: كذا وكذا، قال: في أنزلت، كان لي بئر في أرض ابن عم لي فأتيت رسول الله صلى الله عليه وسلم فقلت: إذا يحلف عليك أو يمينه». فقلت: إذا يحلف عليها يا رسول الله، فقال رسول الله صلى الله عليه وسلم: «من حلف على يمين صبر وهو فيها فاجر يقتطع بها مال اميري مسلم لقي الله يوم القيمة وهو عليه غضبان». [راجع: ٢٣٥٧]

(١٨) **باب اليمين فيما لا يملك، وفي المعصية، والغضب**

(18) CHAPTER. To swear (to do or not to do) something which is not in one's power (to do or not); and to swear to do an act of disobedience or to take an oath in a state of anger.

6678. Narrated Abū Mūsa: My companions sent me to the Prophet ﷺ to ask him for some mounts. He said, "By Allāh! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allāh or Allāh's Messenger will provide you with mounts."

٦٦٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَرْسَلْنَا أَصْحَابِي إِلَى النَّبِيِّ ﷺ أَسْأَلُهُ الْحُمْلَانَ فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ عَلَى شَيْءٍ». وَوَاقَتْتُهُ وَهُوَ غَضِيبٌ فَلَمَّا أَتَيْتُهُ قَالَ: «إِنْطِلُقْ إِلَى أَصْحَابِكَ فَقُلْ: إِنَّ اللَّهَ أَوْ إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ». [راجع: ٣١٣٣]

6679. Narrated Az-Zuhri: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musayib, Alqama bin Waqqās and 'Ubaidullāh bin 'Abdullāh bin 'Uqba relating from 'Āishah رضي الله عنها the wife of the Prophet ﷺ the narration of the people (i.e., the liars) who spread the slander against her and they said what they said, and how Allāh revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Āishah said), "Then Allāh revealed the ten Verses starting with :

'Verily! Those who brought forth the slander...' (V.24:11-21) All these Verses were in proof of my innocence. Abū Bakr Aṣ-Ṣiddiq who used to provide for Miṣṭah some financial aid because of his relationship to him, said, 'By Allāh, I will never give anything to Miṣṭah after what he has said about 'Āishah.'⁽¹⁾ Then Allāh revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen...' (V.24:22)

"On that, Abū Bakr said, 'Yes, by Allāh, I like that Allāh should forgive me.' And then resumed giving Miṣṭah the aid he used to give

٦٦٧٩ - حَدَّثَنَا عَبْدُ العَزِيزِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ ح.

وَحَدَّثَنَا الْحَجَاجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيرِيُّ: حَدَّثَنَا يُوسُفُ بْنُ يَزِيدَ الْأَيْلِيُّ قَالَ: سَمِعْتُ الزُّهْرِيَّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَاصِ وَعَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُقْبَةَ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِلَفِكَ مَا قَالُوا، فَبَرَأَهَا اللَّهُ مَمَّا قَالُوا، كُلُّ حَدَّثِي طَائِفَةً مِنَ الْحَدِيثِ، فَأَنْزَلَ اللَّهُ ﷺ إِنَّ اللَّهَ جَاءَكُمْ بِالْأَقْرَبِ» الْعَشْرَ آيَاتِ كُلُّهَا فِي بَرَاعَتِي، فَقَالَ أَبُو بَكْر الصَّدِيقُ وَكَانَ يُفْقِدُ عَلَى مِسْطَحِ لِقَارَبِهِ مِنْهُ: وَاللَّهِ لَا أُنْفِقُ عَلَى مِسْطَحِ شَيْئًا أَبْدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ ﷺ وَلَا

(1) (H. 6679) Miṣṭah was one of those who spread false rumour about 'Āishah.

him and said, ‘By Allāh! I will never withhold it from him.’”

يَأْتِي أُولُو الْفَضْلِ مِنْكُنْ وَالسَّعَةُ أَنْ يُقْرِنُوا أُولَى الْقُرْبَى» الآية. قالَ أبو بَكْرٍ: بَلِيَ وَاللهِ إِنِّي لَأُحِبُّ أَنْ يَعْفُرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ النَّفَقَةِ الَّتِي كَانَ يُفْقِدُ عَلَيْهِ، وَقَالَ: وَاللهِ لَا أَنْزِعُهَا عَنِّي أَبْدًا. [راجع: ٢٥٩٣]

6680. Narrated Abū Mūsa Al-Ash'arī: I went along with some men from the *Ash'ariyūn* to Allāh's Messenger ﷺ and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, “By Allāh, If Allāh will, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath.”

٦٦٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُوبُ، عَنِ الْقَاسِمِ عَنْ رَهْدَمْ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهُوَ غَضِبًا فَاسْتَحْمَلْنَاهُ، فَخَلَفَ أَنْ لَا يَحْمِلْنَا، ثُمَّ قَالَ: «وَاللهِ إِنْ شَاءَ اللهُ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الذِي هُوَ خَيْرٌ وَتَحَلَّتْهَا». [راجع: ٣١٣٣]

(١٩) **بَابٌ**: إِذَا قَالَ: وَاللهِ لَا أَنْكِلُمُ الْيَوْمَ، فَصَلَّى أَوْ قَرَا أَوْ سَيَّغَ أَوْ كَبَرَ أَوْ حَمَدَ أَوْ هَلَلَ فَهُوَ عَلَى يَمِينِهِ،

وَقَالَ النَّبِيُّ ﷺ: «أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِللهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ». وَقَالَ أَبُو سُفْيَانَ: كَتَبَ النَّبِيُّ ﷺ إِلَى هَرَقْلَ: «تَعَالَوْا إِلَى كَلِمَةِ سَوَامِيْنَا وَبَيْنَكُمْ»

(19) CHAPTER. If one says: “By Allāh! I will not speak today,” and then offers *Salāt* (prayer) or recites the Qur’ān or says, *Subḥān Allāh* or *Al-Hamdu lillāh* or *Lā ilāha illallāh*, he will be (judged by Allāh) according to his intentions.⁽¹⁾

And the Prophet ﷺ said, “The best things to say are four (expressions) i.e., (A) *Subḥān Allāh*, (B) *Al-Hamdu lillāh*, (C) *Lā ilāha illallāh* and (D) *Allāhu Akbar*⁽²⁾.

And Abū Sufyān said, “The Prophet ﷺ wrote to Heraclius:

[‘O the people of the Scripture (Jews and

(1) (Ch. 19) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of *Salāt* (prayers) and invocations.

(2) (Ch. 19) See the glossary.

Christians)!] Come to a word that is just between us and you that we worship none but Allāh...” (V.3:64)

Mujāhid said : The word referred to above is the word of piety, i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

6681. Narrated Al-Musaiyyab : When the death of Abū Ṭālib approached, Allāh's Messenger ﷺ came to him and said, “Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), a sentence with which I will be able to defend you before Allāh.”

6682. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, “(There are) two expressions or utterances that are very easy for the tongue to say, and very heavy in the balance, and the most beloved to the Most Gracious (Allāh). (And they are): *Subḥān Allāhi wa bi-hamdihi; Subḥān Allāhil-Azīm.*”⁽¹⁾

6683. Narrated ‘Abdullāh رضي الله عنه : Allāh's Messenger ﷺ said a sentence and I said another. He ﷺ said, “Whoever dies while he is setting up rivals along with Allāh (i.e., worshipping others along with Allāh) shall enter the (Hell) Fire.” And I said the other : “Whoever dies while he is not setting up rivals along with Allāh (i.e., worshipping

[آل عمران: ٦٤]، وقال مجاهد: ﴿كَلِمَةُ الْقَوْى﴾ [الفتح: ٢٦]: لا إله إلا الله.

٦٦٨١ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الوفَاءُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةُ أَحَاجِّ لَكَ بِهَا عِنْدَ اللَّهِ». [راجع: ١٣٦٠]

٦٦٨٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْدَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَلِمَتَانِ حَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ». [راجع: ٦٤٠٦]

٦٦٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْواحدِ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً وَقُلْتُ أُخْرِيَّ، قَالَ «مَنْ

(1) (H. 6682) “I deem Allāh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh the Most Great, above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.”

none except Allāh) shall enter Paradise.”

[See Vol. 6, *Hadith* No. 4497]

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

6684. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ took an oath for abstention from his wives (for one month), and during those days he had a dislocation (sprain) of his foot. He stayed in a *Mashrubah* (an upper room) for twenty-nine nights and then came down. Then the people said, “O Allāh's Messenger! You took an oath for abstention (from your wives) for one month.” On that he said, “A (lunar) month can be of twenty-nine days.”

(21) CHAPTER. If somebody takes an oath not to drink *Nabidh* (infusion of dates) and then he drinks *Tilā* or *Sakar* or juice (syrup) then, in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as *Nabidh*.

6685. Narrated Abū Hāzim : Sahl bin Sa'd said, “Abū Usaid, the Companion of the Prophet ﷺ got married, so he invited the Prophet ﷺ to his wedding banquet, and the bride herself served them.” Sahl said to the people, “Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion.”

مات يَجْعَلُ اللَّهُ يَنْدَا أُذْخِلَ النَّارَ .
وَقُلْتُ أُخْرَى: مَنْ مات لَا يَجْعَلُ اللَّهُ
يَنْدَا أُذْخِلَ الْجَنَّةَ . [راجع: ١٢٣٨]
(٢٠) بَابُ مَنْ حَلَفَ أَنْ لَا يَدْخُلَ
عَلَى أَهْلِهِ شَهْرًا . وَكَانَ الشَّهْرُ تِسْعَا
وَعَشْرِينَ ،

٦٦٨٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ يَلَالِي،
عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَلَى رَسُولُ
اللَّهِ ﷺ مِنْ نِسَاءِ وَكَانَتْ اَنْفَكَثَرَ
رَجُلُهُ فَأَقَامَ فِي مَسْرُبَةٍ تِسْعَاً وَعَشْرِينَ
لَيْلَةً ثُمَّ نَزَّلَ فَقَالُوا: يَا رَسُولَ اللَّهِ،
أَلَيْتَ شَهْرًا، فَقَالَ: إِنَّ الشَّهْرَ يَكُونُ
تِسْعَاً وَعَشْرِينَ . [راجع: ٣٧٨]

(٢١) بَابُ إِذَا حَلَفَ أَنْ لَا يَشْرِبَ
نَبِيَّاً فَشَرِبَ طَلَاءً أَوْ سَكَرًا أَوْ عَصِيرًا،
لَمْ يَحْنَثْ فِي قَوْلٍ بِعَضِ النَّاسِ،
وَلَيَسْتَ هُنْدِهِ بِأَنْتِلَةٍ عِنْهُ

٦٦٨٥ - حَدَّثَنِي عَلَيْهِ: سَمِعَ عَبْدُ
الْعَزِيزِ بْنَ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي،
عَنْ سَهْلِ ابْنِ سَعْدٍ: أَنَّ أَبَا أُسَيْدِ
صَاحِبَ النَّبِيِّ ﷺ أَعْرَسَ فَدَعَا النَّبِيِّ
ﷺ لِعُرْسِهِ، فَكَانَتِ الْعَرْوُسُ
خَادِمَهُمْ . فَقَالَ سَهْلٌ لِلْقَوْمِ: هَلْ
تَدْرُونَ مَا سَقَتْهُ؟ قَالَ: أَقْعَثْتُ لَهُ تَمْرًا
فِي تَوْرٍ مِنَ الْلَّيْلِ حَتَّى أَضْبَحَ عَلَيْهِ
فَسَقَتْهُ إِيَّاهُ . [راجع: ٥١٧٦]

6686. Narrated Sauda رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ : One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water-skin.

(22) CHAPTER. If someone takes an oath that he will not eat *Udm* (cooked food-dish, meat, etc.) and then he eats dates with bread, (will his oath be regarded as dissolved)? And what sort of food is to be considered as *Udm* (cooked food-dish etc.)

6687. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The family of (the Prophet) Muhammad ﷺ never ate wheat bread with cooked food-dish (meat, etc.) for three consecutive days to their fill, till he met Allāh (i.e., till the Prophet ﷺ died).

6688. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ from Abū Ṭalḥa said to Umm Sulaim, “I heard the voice of Allāh’s Messenger ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?” She said, “Yes.” Then she took out a few loaves of barley bread and took a veil of her and wrapped the bread with a part of it and sent me to Allāh’s Messenger ﷺ. I went and found Allāh’s Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allāh’s Messenger ﷺ said to me, “Has

٦٦٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: مَا تَأْتَ لَنَا شَاةً فَدَبَّعْنَا مَسْكَهَا ثُمَّ مَا زِلَّنَا نَبْنِدُ فِيهِ حَتَّى صَارَتْ شَنَّا. (٢٢) **بَابُ** إِذَا حَلَفَ أَنْ لَا يَأْتِمْ فَأَكَلَ تَمَراً بِحِبْزٍ وَمَا يَكُونُ مِنْهُ الْأَذْمَم

٦٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا شَيْعَ أَلْ مُحَمَّدٌ ﷺ مِنْ حُبْزٍ بُرًّا مَادِومٌ ثَلَاثَةَ أَيَّامٍ حَتَّى لَحَقَ بِاللَّهِ [راجع: ٥٤٢٣] وَقَالَ ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَائِشَةَ، بِهَذَا.

٦٦٨٨ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ قَالَ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: لَقَدْ سَوَغَتْ صَوْتُ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَعْرُفُ فِيهِ الْجُوعَ، فَهَلْ عَنْدَكَ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ. فَأَخْرَجَتْ أَفْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْذَتْ حِمَارًا لَهَا فَلَفَتِ

Abū Ṭalḥa sent you?” I said, “Yes.” Then Allāh’s Messenger ﷺ said to those who were with him, “Get up and proceed.” I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, “O Umm Sulaim! Allāh’s Messenger ﷺ has come (with his Companions) and we have no food to feed them.” Umm Sulaim said, “Allāh and His Messenger know better.” So Abū Ṭalḥa went out (to receive them) till he met Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” So she brought that (barley) bread and Allāh’s Messenger ﷺ ordered that bread to be broken into small pieces, and then Umm Sulaim poured over it some butter from a leather butter container, and then Allāh’s Messenger ﷺ said what Allāh wanted him to say, (i.e., invoked Allāh to bless that food). Allāh’s Messenger ﷺ then said, “Admit ten men.” Abū Ṭalḥa admitted them and they ate to their fill and went out. He (ﷺ) again said, “Admit ten men.” He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men.”

الْخُبْزَ يَعْضِهِ ثُمَّ أَرْسَلَنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلَدَهُنَّ فَوَجَدُتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ قَعْدَتْ عَلَيْهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَأَرْسَلْتَ أَبُو طَلْحَةَ؟» قَلَّتْ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «فُوْمُوا» فَانْطَلَقُوا، وَانْظَلَقُتْ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمَ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُطْعِمُهُمْ. فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَغْنَمُ، فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقَيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي يَا أُمَّ سُلَيْمَ، مَا عِنْدَكِ»، فَأَتَتْ بِذَلِكَ الْخُبْزَ، قَالَ: فَأَمْرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ الْخُبْزِ فَقَتَّ وَعَصَرَتْ أُمَّ سُلَيْمَ عَكَّةً لَهَا فَادَمَتْهُ. ثُمَّ قَالَ فِي رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ. ثُمَّ قَالَ: «إِنَّنِي لِعَشَرَةَ»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبَعُوا ثُمَّ خَرُجُوا، ثُمَّ قَالَ: «إِنَّنِي لِعَشَرَةَ»، فَأَذِنَ لَهُمْ فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبَعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

(٢٢) بَابُ النِّيَّةِ فِي الْأَيْمَانِ

(23) CHAPTER. The intention in taking oaths.

6689. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه: I heard Allāh’s Messenger ﷺ

saying, "The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allāh and His Messenger, then his emigration will be considered to be for Allāh and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a women, then his emigration will be considered to be for what he emigrated for."⁽¹⁾

حدَثَنَا عبدُ الوَهَابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَاصِ اللَّبَيِّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّتَّيَةِ، وَإِنَّمَا لَامِرَئِي مَا نَوَى. فَمَنْ كَانَ هَجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَ هَجَرَتْهُ إِلَى دُنْيَا يَصِيبُهَا أَوْ امْرَأَةً يَتَرَوَّجُهَا، فَهَجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [راجع: ١]

(٢٤) بَابٌ: إِذَا أَهْدَى مَالَهُ عَلَى وِجْهِ النَّذْرِ وَالتَّوْتِيَةِ

٦٦٩ - حَدَثَنَا أَخْمَدُ بْنُ صالح: حَدَثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عبدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبَ مِنْ بَنِيهِ حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكَ يَقُولُ فِي حَدِيثِهِ، «وَعَلَى أَفْلَانَتَهُ الَّتِي كَلَّفَهَا»، فَقَالَ فِي آخِرِ حَدِيثِهِ: إِنَّ مِنْ تَوْبَتِي أَنْ أُنْتَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ، فَقَالَ السَّبِيْلُ عَلَيْهِ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ». [راجع: ٢٧٥٧]

(٢٥) بَابٌ: إِذَا حَرَمَ طَعَاماً،

(24) CHAPTER. If a person gives his property in charity because of a vow and as an expiation for sins (in repentance).

6690. Narrated Ka'b bin Mâlik in the last part of his narration about the three who remained behind (from the battle of Tabûk). (I said), "As a proof of my true repentance (for not joining the battle of Tabûk), I shall give up all my property for the sake of Allâh and His Messenger (as an expiation for that sin)." The Prophet ﷺ said (to me), "Keep some of your wealth, for that is better for you."

(25) CHAPTER. If someone makes some food unlawful for himself.

(1) (H. 6689) In the Hereafter, everyone will be judged according to his intentions.

And the Statement of Allāh : ﷺ
 “O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? ...”
 (V.66:1)

And also His Statement :

“O you who believe! Make not unlawful the Tayyibāt (all that is good as regards foods, deeds, beliefs, persons, things, etc.) which Allāh has made lawful to you...” (V.5:87)

6691. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا : The Prophet ﷺ used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet ﷺ), and he used to drink honey in her house. Hafṣa and I decided that when the Prophet ﷺ entered upon either of us, she would say: “I smell in you the bad smell of *Magħafir* (a bad smelling rasin). Have you eaten *Magħafir*? ” When he entered upon one of us, she said that to him, he replied (to her), “No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again.” Then the following Verse was revealed:

“O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you? ...” (V.66:1)

(Also His Statement): “...If you two (wives of the Prophet ﷺ namely ‘Aishah and Hafṣa) turn in repentance to Allāh...”
 (V.66:4)

The two were ‘Aishah and Hafṣa.

And also the Statement of Allāh : ﷺ
 “And (remember) when the Prophet ﷺ disclosed a matter in confidence to one of his wives (Hafṣa)...” (V.66:3) i.e., his saying, “But I have drunk honey.”

Hishām said : It also meant his saying, “I will not drink anymore, and I have taken an oath, so do not inform anybody of that.”

وقوله تعالى : ﴿أَزْوَاجك﴾ [التحريم : ٢-١] وقوله : ﴿لَا تُحِرِّمُوا مَا أَحَلَّ اللَّهُ لِكُم﴾ [المائدة : ٨٧]

٦٦٩١ - حَدَّثَنَا السَّعْدُ بْنُ مُحَمَّدٍ : حَدَّثَنَا الحَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ : رَأَمْتُ عَطَاءً أَنَّهُ سَمِعَ عَبْدَ بْنَ عُمَيرٍ يَقُولُ : سَمِعْتُ عَائِشَةَ تَرْعُمُ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بْنِتِ جَحْشٍ وَيَسْرُبُ عِنْدَهَا عَسْلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيْتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلَقَلَّ : إِنِّي أَجُدُ مِنْكَ رِيحَ مَغَافِرَ، أَكُلُّ مَغَافِرَ؟ فَدَخَلَ عَلَى إِخْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ، فَقَالَ : لَا بَلْ شَرِبْتُ عَسْلًا عِنْدَ زَيْنَبَ بْنِتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ». فَنَزَلَتْ ﴿يَأَتِيهَا الَّتِي لَمْ تُحِرِّمْ مَا أَحَلَّ اللَّهُ لَكُم﴾ ﴿إِنَّ نُورًا إِلَى اللَّهِ﴾ لِعَائِشَةَ وَحَفْصَةَ ﴿وَإِذَا أَسَرَ النَّبِيَّ إِلَى بَعْضِ أَزْوَاجِهِ حَوْيَنَا﴾ لِقَوْلِهِ : «بَلْ شَرِبْتُ عَسْلًا». وَقَالَ إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ هِشَامٍ : «لَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ، فَلَا تُخْبِرِي بِذَلِكَ أَحَدًا». [راجع : ٤٩١٢]

(26) CHAPTER. To fulfil one's vow. And the Statement of Allāh :
 تَعَالَى : «يُوْمُونَ بِالنَّدْرِ» [الإنسان: ٧] ،
 “They (are those who) fulfil (their) vows...”
 (V.76:7)

6692. Narrated Sa‘id bin Al-Hārith that he heard Ibn ‘Umar رضي الله عنهما saying, “Weren’t the people forbidden to make vows? The Prophet ﷺ said, ‘A vow neither hastens nor delays anything, but by the making of vows some of the wealth of a miser is spent.’”⁽¹⁾

٦٦٩٢ - بَابُ الْوَفَاءِ بِالنَّدْرِ، وَقَوْلُ اللَّهِ تَعَالَى : «يُوْمُونَ بِالنَّدْرِ» [الإنسان: ٧]

٦٦٩٢ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ : حَدَّثَنَا فُلَيْحَ بْنُ سُلَيْمَانَ : حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ : أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : أَوْ لَمْ يَنْهَا عَنِ النَّدْرِ؟ إِنَّ الْبَيِّنَاتَ قَالَ : «إِنَّ النَّدْرَ لَا يُقَدِّمُ شَيْئًا وَلَا يُؤَخِّرُ، وَإِنَّمَا يُسْتَخْرُجُ بِالنَّدْرِ مِنَ الْبَخِيلِ» .

[راجع: ٦٦٠٨]

6693. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The Prophet ﷺ forbade the making of vows and said, “It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it.”

٦٦٩٣ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى : حَدَّثَنَا سُفِيَّاً، عَنْ مَنْصُورٍ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ : نَهَى الْبَيِّنَاتَ قَالَ عَنِ النَّدْرِ وَقَالَ : «إِنَّهُ لَا يَرُدُّ شَيْئًا وَلَكِنَّهُ يُسْتَخْرُجُ بِهِ مِنَ الْبَخِيلِ» . [راجع: ٦٦٠٨]

6694. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, “Allāh says, ‘The vow does not bring about for the son of Ādām anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.’”

٦٦٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شَعِيبٌ : حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ ﷺ : «لَا يَأْتِي ابْنُ آدَمَ النَّدْرُ إِلَّا كُنْ قَدَرَهُ، وَلَكِنْ يُقْبِلُ لَمْ يَكُنْ قَدَرَهُ لَهُ فَيَسْتَخْرُجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتَيِ عَلَيْهِ مِنْ قَبْلُ» .

[راجع: ٦٦٠٩]

(1) (H. 6692) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.

(27) CHAPTER. The sin of him who does not fulfil his vow.

6695. Narrated Zahdam bin Muḍarrib: ‘Imrān bin Ḥuṣain said, “The Prophet ﷺ said, ‘The best of you (people) are my century (generation), then those who will come after them, and then those who will come after the second century (generation)’” ‘Imrān added, “I do not remember whether he mentioned two or three centuries (generations) after his century (generation). (The Prophet ﷺ) added, “Then will come some people who will make vows but will not fulfil them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.”

(28) CHAPTER. To vow for to be obedient to Allāh.

And the Statement of Allāh :

“And whatever you spend for spendings (e.g. *Sadaqa*—charity, etc. for Allāh’s Cause) or whatever vow you make...” (V.2:270)

6696. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said, “Whoever vows that he will be obedient to Allāh, should remain obedient to Him; and whoever made a vow that he will disobey Allāh, should not disobey Him.”

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody, during the Pre-Islāmic Period of Ignorance, and then he embraces Islām (should he fulfil his vow)?.

6697. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: ‘Umar said, “O Allāh’s Messenger! I vowed

(٢٧) بَابُ إِثْمٍ مَّنْ لَا يَفْعَلُ بِالنَّذْرِ

٦٦٩٥ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو جَمْرَةَ: حَدَّثَنَا زَهْدُمُ ابْنُ مُضْرِبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ فَرَّنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، قَالَ عِمْرَانُ: لَا أَدْرِي ذَكَرَ شَتَّى أَوْ ثَلَاثَأَ بَعْدَ فَرَّنِيهِ - ثُمَّ يَجِيءُ قَوْمٌ يَنْذُرُونَ وَلَا يَقُولُونَ، وَيَخْوُنُونَ - وَلَا يُؤْتَمِنُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهِدُونَ، وَيُظْهِرُ فِيهِمُ السَّمْمُ». [راجع: ٢٦٥١]

(٢٨) بَابُ : النَّذْرُ فِي الطَّاغِيَةِ 《وَمَا أَنْفَقْتُمْ مِّنْ نَفَقَّهُ أَوْ تَذَرَّشْتُمْ مِّنْ نَكْرِهِ》

[البقرة: ٢٧٠]

٦٦٩٦ - حَدَّثَنَا أَبُو تُعْيِمٍ: حَدَّثَنَا مَالِكُ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْفَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلَا يُطِيعُهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِيهِ». [انظر: ٦٧٠٠]

(٢٩) بَابُ : إِذَا نَذَرَ أَوْ حَلَفَ أَنْ لَا يُكَلِّمَ إِنْسَانًا فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ

٦٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ

to perform *I'tikāf*⁽¹⁾ for one night in *Al-Masjid-al-Harām*, during the Pre-Islamic Period of Ignorance (before embracing Islām)." The Prophet ﷺ said, "Fulfil your vow."

(30) CHAPTER. If somebody dies without fulfilling a vow (may somebody else fulfil it on his behalf)?

Ibn 'Umar gave a verdict to a lady whose mother had died, leaving an unfulfilled vow, that she would offer *Salāt* (prayer) in *Qubā'* (a mosque at Al-Madīnah).

Ibn 'Umar said to the lady, "Offer *Salāt* (prayer) on her behalf." Ibn 'Abbās said the same.

6698. Narrated Sa'īd bin 'Ubāda Al-Anṣārī that he consulted the Prophet ﷺ about a vow that had been made by his mother who died without fulfilling it. The Prophet ﷺ gave his verdict that he should fulfil it on her behalf. The verdict became *Sunna* [i.e., the Prophet's *Sunna* (legal way)]."

6699. Narrated Ibn 'Abbās: A man came to the Prophet ﷺ and said to him, "My sister vowed to perform the *Hajj*, but she died (before fulfilling it)." The Prophet ﷺ said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet ﷺ said, "So pay Allāh's Rights, as He is more entitled to receive His Rights."

أبو الحسن: أخبرنا عبد الله: أخبرنا عبيد الله بن عمر، عن نافع، عن ابن عمر أن عمر قال: يا رسول الله، إني ندرت في الجاهلية أن اعتكف ليله في المسجد الحرام، قال: أوف بندرك. [راجع: ٢٠٣٢]

(٣٠) باب مَنْ مات وَعَلَيْهِ نَدْرَهُ،

وأمر ابن عمر امرأة جعلت أمها على نفسها صلاة بقباء فقال: صلى عنها، وقال ابن عباس نحوه.

٦٦٩٨ - حدثنا أبو اليمان:
أخبرنا شعيب، عن الزهرى قال:
أخبرنى عبيد الله ابن عبد الله: أن عبد الله بن عباس أخبره: أن سعد بن عبدة الأنصارى استغنى النبي ﷺ في نذر كان على أمه فتوقيث قبل أن تقضيه فأفناه أن يقضيه عنها، فكانت سنة بعده. [راجع: ٢٧٦١]

٦٦٩٩ - حدثنا آدم: حدثنا شعبة عن أبي بشر قال: سمعت سعيد بن جبير، عن ابن عباس رضي الله عنهما قال: أتى رجل النبي ﷺ فقال له: إن أختي ندرت أن تحج وإنها ماتت، فقال النبي ﷺ: «لو كان

(1) (H. 6697) *I'tikāf*: See the glossary.

عليها دين أكنت قاضيًّا؟» قال: نعم.
قال: «فأقض الله فهو أحلى بالقضاء». [راجع: ١٨٥٢]

(٣١) **باب النذر فيما لا يملك**
وفي معصية

٦٧٠٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنْ الْقَاسِمِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلَيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِيهِ». [راجع: ٦٦٩٦]

٦٧٠١ - حَدَّثَنَا مُسَدْدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ لَغَنِيَ عَنْ تَعذِيبِ هَذَا تَفْسُهُ»، وَرَاهَ يَمْشِي بَيْنَ ابْنَيْهِ.

وَقَالَ الْفَرَارِيُّ، عَنْ حُمَيْدٍ، حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ.

[راجع: ١٨٦٥]

٦٧٠٢ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ طَاوِيسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالْكَعْبَةِ بِزِمامٍ أَوْ غَيْرِهِ فَقَطَّعَهُ. [راجع: ١٦٢٠]

٦٧٠٣ - حَدَّثَنَا إِبْرَاهِيمَ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ

(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

6700. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said, "Whoever vowed to be obedient to Allāh, must be obedient to Him; and whoever vowed to be disobedient to Allāh, should not be disobedient to Him."

6701. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Allāh is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him)⁽¹⁾.

6702. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ saw a man performing *Tawāf* around the Ka'bah, tied with a rope or something else (while another person was holding him). The Prophet ﷺ cut that rope off.

6703. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا While performing the *Tawāf* around the Ka'bah, the Prophet ﷺ passed by a person leading another person by a hair-rope nose-

(1) (H. 6701) The man had vowed that he would perform the *Hajj* on foot though he was old and sick.

ring in his nose. The Prophet ﷺ cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

الأَخْوَلُ أَنَّ طَاؤِسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاِسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَ وَهُوَ يَطْوُفُ بِالْكَعْبَةِ يَأْسَانِ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ.

[راجع : ١٦٢٠]

6704. Narrated Ibn ‘Abbās رضي الله عنهما : While the Prophet ﷺ was delivering a *Khutba* (religious talk), he saw a man standing, so he asked about that man. They (the people) said, “It is Abū Isrā’īl who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will observe fasting.” The Prophet ﷺ said, “Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast.”

٦٧٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبَتْ: حَدَّثَنَا أَيُوبُ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاِسٍ قَالَ: يَبْنَا النَّبِيُّ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ، وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمُ، وَيَصُومَ. فَقَالَ النَّبِيُّ ﷺ: «مُرْءَةٌ فَلَيُتَكَلَّمُ، وَلَيَسْتَظِلَّ، وَلَيَقْعُدُ، وَلَيُتَمَّ صَوْمُهُ». قَالَ عَبْدُ الْوَهَابِ: حَدَّثَنَا أَيُوبُ، عَنْ عَكْرِمَةَ عَنِ النَّبِيِّ ﷺ.

(٣٢) بَابُ مَنْ نَذَرَ أَنْ يَصُومَ أَيَّاماً، فَوَافَقَ النَّحْرَ أَوِ الْفَطْرَ

(32) CHAPTER. If somebody has vowed that he will observe *Saum* (fast) for a few successive days and then those days appear to coincide with ‘Eid-ul-Adhā or ‘Eid-ul-Fitr (should he observe fast then or make expiation, or observe fast on other days)?

6705. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما that he was asked about a man who had vowed that he would observe *Saum* (fast) all the days of his life ; then the day of ‘Eid-ul-Adhā or ‘Eid-ul-Fitr came. ‘Abdullāh bin ‘Umar said: “Indeed in the Messenger of Allāh ﷺ you have a good example (to follow). He did not observe fast on the day of ‘Eid-ul-Adhā or the day of ‘Eid-ul-Fitr, and we do not fast on these two days.”

٦٧٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيِّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُمَّةَ: حَدَّثَنَا حَكِيمُ بْنُ أَبِي حُرَةَ الْأَسْلَمِيُّ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ لَا يَأْتِي عَلَيْهِ يَوْمٌ إِلَّا صَامَ، فَوَافَقَ يَوْمٌ

أضحي أو فطر فقال: لقد كان لكم في رسول الله أسوة حسنة. لم يكن يصوم يوم الأضحى والفطر، ولا يرثي صيامهما. [راجع: ١٩٩٤]

6706. Narrated Ziyād bin Jubair: I was with Ibn ‘Umar when a man asked him, “I have vowed to observe fast every Tuesday or Wednesday throughout my life; and if the day of my fasting coincided with the day of *Nahr* (the first day of *Eid-ul-Adhā*), (what shall I do)?” Ibn ‘Umar said, “Allāh has ordered the vows to be fulfilled, and we are forbidden to observe fast on the day of *Nahr*.” The man repeated his question and Ibn ‘Umar repeated his former answer, adding nothing more.

٦٧٠٦ - حدثنا عبد الله بن مسلمة: حدثنا يزيد بن زريع، عن يوشن، عن زياد ابن جعير قال: كنْتُ مع ابن عمر فسألته رجلاً فقال: ندَرْتُ أن أصوم كلَّ يوم ثلاثة أو أربعة ما عشتُ، فوافقتْ هذا اليوم يوم النحر، فقال: أمر الله بوفاء النذر، ونهينا أن نصوم يوم النحر. فأعاد عليه، فقال مثله، لا يزيد عليه. [راجع: ١٩٩٤]

(٣٣) باب: هل يدخل في الأيمان والذور الأرض والغنم والرزع والأمنية؟

(33) CHAPTER. Can the land, sheep, farms and one's belongings be included in one's vows and oaths?

And Ibn ‘Umar said: ‘Umar said to the Prophet ﷺ, “I have a piece of land better than which I never had.” The Prophet ﷺ said, “If you wish, you may keep this land in your custody and spend its output in charity.”

And Abū Talhā said to the Prophet ﷺ, “Bairuhā” (garden) is the most beloved property to me from all my properties.” Bairuhā’ was a garden belonging to him, situated opposite the (Prophet’s) mosque.

[See Vol. 6, *Hadīth* No. 4554]

6707. Narrated Abū Hurairah رضي الله عنه: We went out in the company of Allāh’s Messenger on the day of (the battle of) *Khaibar*, and we did not get any gold or silver as war booty, but we got property in the form

وقال ابن عمر: قال عمر للنبي ﷺ: أصبت أرضاً لم أصبه مالاً قطّ أنفس منه، قال: إن شئت حبس أصلها وتصدق بِها. وقال أبو طلحة للنبي ﷺ: أحب أمالي إلى بريحاء، لحائط له مُستقبلة المسجد.

٦٧٠٧ - حدثنا إسماعيل، حدثني مالك، عن ثور بن ريز الديلي، عن أبي العيث مولى ابن

of things and clothes. Then a man, called Rifa'a bin Zaid, from the tribe of Banī Ad-Dubaib presented a slave named Mid'am to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ headed towards the valley of *Al-Qurā*, and when he was in the valley of *Al-Qurā*, an arrow thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allāh's Messenger ﷺ kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allāh's Messenger ﷺ said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of *Khaibar*, is now burning over him." When the people heard that, a man brought one or two *Shirāk* (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, "A *Shirāk* of fire, or two *Shirāk* of fire."

مُطْبِعٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حَيْثِرَ فَلَمْ تَعْنِمْ ذَهَبًا وَلَا فِضَّةً إِلَّا الْأُمُوَالُ وَالْمَتَاعُ وَالثِّيَابُ. فَأَهْدَى رَجُلٌ مِنْ بَنْيِ الصَّبَّيْبِ يُقَالُ لَهُ: رِفَاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامًا يُقَالُ لَهُ: مَدْعَمٌ، فَوَجَهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى وَادِي الْفُرْقَى حَتَّى إِذَا كَانَ بِوَادِي الْفُرْقَى يَئْتِنَا مَدْعَمٌ يَحْمُطُ رَحْلًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَهْمٌ عَائِرٌ فَقَتَلَهُ، فَقَالَ النَّاسُ: هَيْنَا لِهُ الْجَنَّةُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الشَّمْلَةَ الَّتِي أَخْدَهَا يَوْمَ حَيْثِرٍ مِنَ الْمَعَانِيمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لِتَشَعَّلُ عَلَيْهِ نَارًا»، فَلَمَّا سَمِعَ ذَلِكَ النَّاسُ جَاءَ رَجُلٌ بِشَرَاكٍ أَوْ شِرَاكَيْنِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «شِرَاكٌ مِنْ نَارٍ، أَوْ شِرَاكَيْنِ مِنْ نَارٍ». [راجع: ٤٢٣٤]

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٨٤ - كتاب كفارات الأيمان

(1) CHAPTER. The Statement of Allāh: ﴿تَعَالَى اللَّهُ تَعَالَى : (فَكَذَرَهُ
إِطْعَامُ عَشَرَةِ مَسَاكِينَ)﴾ [المائدة: ٨٩]

And what the Prophet ﷺ ordered when the following Verse was revealed:

“...must pay a *Fidyah* (ransom) of either observing *Šaum* (fasts) (for three days) or giving *Sadaqa* (charity — six poor persons) or feeding or offering a sacrifice (one sheep)...” (V.2:196)

Ibn ‘Abbās, ‘Aṭā’ and ‘Ikrima said, “Whenever the word ‘or’ occurs in the Qur’ān, then the person intended has the option to fulfil any of the alternatives specified.” The Prophet ﷺ gave Ka'b the option as regards the expiation (for his oath).

6708. Narrated Ka'b bin 'Ujra: I came to the Prophet ﷺ and he said to me, “Come near.” So I went near to him and he said, ‘Are your lice troubling you?’ I replied, “Yes.” He said, “(Shave your head and) make expiation in the form of *Siyām* (fasting), *Sadaqa* (giving in charity), or offering a sacrifice.”

(The subnarrator) Ayyūb said, “*As-Siyām* (fasting) should be for three days, and the *Nusuk* (sacrifice) is to be of a sheep, and the *Sadaqa* is to be given to six poor persons.”

(١) بَابُ قولِ اللَّهِ تَعَالَى : ﴿فَكَذَرَهُ
وَمَا أَمَرَ النَّبِيُّ
﴿فَقِنْدِيَةً﴾ مِنْ صِيَامٍ أَوْ صَدَقَةً أَوْ سُكُونًا
[البقرة: ١٩٦] وَيُذَكَّرُ عَنْ ابْنِ عَبَّاسٍ
وَعَطَاءٍ وَعَكْرِمَةً: مَا كَانَ فِي الْقُرْآنِ
أَوْ أَوْ «فَصَاحِبُهُ بِالْخِيَارِ، وَقَدْ خَيَّرَ
النَّبِيُّ
كَعْبًا فِي الْفَدْيَةِ .

٦٧٠٨ - حدثنا أَحْمَدُ بْنُ يُونُسَ:
حدثنا أبو شهاب، عن ابن عون،
عن مجاهد، عن عبد الرحمن بن أبي ليل، عن كعب بن عجرة قال:
أَتَيْتُهُ يَعْنِي النَّبِيَّ
فَقَالَ: «اَدْنُ»،
فَلَدَنَوْتُ، فَقَالَ: أَيُوذِيكَ هَوَامِكَ؟»
فَلَمَّا قَدِمَ: نَعَمْ. قال: «فِدْيَةٌ مِنْ صِيَامٍ
أَوْ صَدَقَةٍ أَوْ سُكُونًا». وأَخْبَرَنِي ابْنُ عَوْنَ، عَنْ أَيُوبَ قال: الصِّيَامُ ثَلَاثَةَ
أَيَّامٍ، وَالسُّكُونُ: شَاهٌ، وَالْمَسَاكِينُ:
سِتَّةٌ. [راجع: ١٨١٤]

**(٢) بَابُ مَتَى تَجْبُ الْكَفَارَةُ عَلَى
الْغَنِيِّ وَالْفَقِيرِ؟ وَقُولُ اللَّهِ تَعَالَى :** ﴿فَقَدْ
فَرَضَ اللَّهُ لِكُوْنِكُمْ
إِلَى فَوْلِهِ
أَيْمَنِكُمْ﴾

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor? And the Statement of Allāh:

“Allāh has already ordained for you (O men) the dissolution of your oaths. And Allāh is

your Maula (Lord, Master, Protector) and He is the All-Knower, the All-Wise.”
(V.66:2)

6709. Narrated Abū Hurairah رضي الله عنه: A man came to the Prophet ﷺ and said, “I am ruined!” The Prophet ﷺ asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while I was fasting) in Ramadān.” The Prophet ﷺ said, “Have you got enough to manumit a slave?” He said, “No.” The Prophet ﷺ said, “Can you observe Saum (fast) for two successive months?” The man said, “No.” The Prophet ﷺ said, “Can you afford to feed sixty poor persons?” The man said, “No.” Then the Prophet ﷺ said to him, “Sit down,” and he sat down. Afterwards an ‘Araq, i.e., a big basket, containing dates was brought to the Prophet ﷺ, and the Prophet ﷺ said to him, “Take this (basket of dates) and give it in charity.” The man said, “To poorer people than us?” On that, the Prophet ﷺ smiled till his premolar teeth became visible, and then told him, “Feed your family with it.”

[See Vol. 3, *Hadīth* No. 1936]

(3) CHAPTER. The man who helped another person in difficult circumstances to make an expiation (for the latter's fault).

6710. Narrated Abū Hurairah رضي الله عنه: A man came to the Prophet ﷺ and said, “I am ruined!” The Prophet ﷺ said, “What is the matter with you?” He said, “I had sexual relation with my wife (while fasting) in Ramadān.” The Prophet ﷺ said to him, “Can you afford to manumit a slave?” He said, “No.” The Prophet ﷺ said, “Can you observe Saum (fast) for two successive

﴿الْعَلِيمُ الْمَكِينُ﴾ [التحريم: ٢]

٦٧٠٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُهُ مِنْ فِيهِ عَزْ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: «هَلْ كُنْتُ». قَالَ ﷺ : «وَمَا شَأْنُكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «سَتَسْتَطِعُ تُغْتَصِقُ رَقَبَةَ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تُطْعِمَ سِتِينَ مِسْكِينًا؟» قَالَ: لَا. قَالَ: «اجْلِسْ». فَجَلَسَ فَأَتَيَ النَّبِيِّ ﷺ يَعْرِقُ فِي ثَمَرْ، - وَالْعَرْقُ: الْمِكْنَلُ الضَّخْمُ - قَالَ: «خُذْ هَذَا فَتَصْدِقْ بِهِ»، قَالَ: عَلَى أَفْتَرَ مِنَّا؟ فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَأَتْ نَوَاجِذُهُ، قَالَ: «أَطْعِمْهُ عِيالَكَ». [راجع: ١٩٣٦]

(٣) بَابُ مَنْ أَعَانَ الْمُعْسِرَ فِي الْكَفَارَةِ

٦٧١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا عَبْدُ الْواحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الرُّهْرِيِّ، عَنْ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: هَلْ كُنْتُ. قَالَ: «وَمَا ذَاكَ؟» قَالَ:

months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons?" He replied in the negative. Later on, an 'Araq (big basket) containing dates was presented to the Prophet ﷺ, and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we! O Allāh's Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al-Madīna) poorer than us." So the Prophet ﷺ said (to him), "Go and feed it to your family."

(4) CHAPTER. For expiation (of one's oath) one should feed ten poor persons no matter whether they are relatives or not.

6711. Narrated Abū Hurairah رضي الله عنه: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ asked, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe Saum (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons." He said, "I have nothing." Later on an 'Araq (big basket) containing dates was presented to the Prophet ﷺ and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than us? Indeed, there is nobody between its (i.e., Al-Madīna's) two mountains who is poorer than we." The Prophet ﷺ then said, "Take it and feed your family with it."

وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ قَالَ: «تَجِدُ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تُطْعِمَ سَيْنَ مِسْكِينًا؟» قَالَ: لَا. قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِعَرَقِ - وَالْعَرَقُ الْمِكْتُلُ فِيهِ تَمْرٌ - فَقَالَ: «اذْهَبْ بِهَذَا فَتَصْدِيقٌ بِهِ»، قَالَ: أَعْلَى أَحْرَاجَ مَنَا يَا رَسُولَ اللَّهِ وَالَّذِي يَعْثَكَ بِالْحَقِّ مَا بَيْنَ لَابْنَهَا أَهْلُ بَيْتٍ أَحْرَاجُ مَنَا. ثُمَّ قَالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ». [راجع: ١٩٣٦]

(4) بَابٌ: يُعْطِي فِي الْكُفَّارَةِ عَشْرَةَ مَسَاكِينَ قَرِيبًا كَانَ أَوْ بَعِيدًا

٦٧١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلْ كُنْتُ، قَالَ: «وَمَا شَأْنُكَ؟» قَالَ: وَقَعْتُ عَلَى امْرأَتِي فِي رَمَضَانَ. قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تُطْعِمَ سَيْنَ مِسْكِينًا؟» قَالَ: لَا أَجِدُ. فَأُتْبِي النَّبِيِّ ﷺ بِعَرَقِ فِيهِ تَمْرٌ، فَقَالَ: «خُذْ هَذَا فَتَصْدِيقٌ بِهِ»، فَقَالَ: أَعْلَى أَفْقَرَ مَنَا؟ مَا بَيْنَ لَابْنَهَا أَفْقَرُ مَنَا. ثُمَّ

قالَ: «خُذْهُ فَأَطْعِنْهُ أَهْلَكَ».

[راجع: ١٩٣٦]

(5) CHAPTER. The *Ṣā' (measuring unit)* of Al-Madīna, and the *Mudd* of the Prophet ﷺ, and his invocation for Allāh's Blessing in it. And what the people of Al-Madīna inherited of that through the generations.

(٥) باب صاع المدينة، ومد النبي ﷺ وبركته، وما توارث أهل المدينة من ذلك قرناً بعد قرنٍ

6712. Narrated Al-Ju‘aid bin ‘Abdur-Rahmān : As-Sā’ib bin Yazid said, “The Ṣā‘ at the time of the Prophet ﷺ was equal to one *Mudd* plus one-third of a *Mudd* of your time, and then, it was increased during the caliphate of ‘Umar bin ‘Abdul-Azīz.”

٦٧١٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكَ الْمُرَنِّي: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدًّا وَثُلَّثًا بِمُدْكُمِ الْيَوْمِ، فَرَيَدَ فِيهِ فِي زَمَنِ عُمَرَ بْنِ عَبْدِ الْغَزِيزِ . [راجع: ١٨٥٩]

٦٧١٣ - حَدَّثَنَا مُنْتَرُ بْنُ الْوَلِيدِ الْجَارُوِيُّ: حَدَّثَنَا أَبُو قُتْبَةَ وَهُوَ سَلْمٌ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُعْطِي زَكَةَ رَمَضَانَ بِمُدَّ النَّبِيِّ ﷺ، الْمُدُّ الْأَوَّلُ، وَفِي كَفَارَةِ الْيَمِينِ بِمُدَّ النَّبِيِّ ﷺ. قَالَ أَبُو قُتْبَةَ: قَالَ لَنَا مَالِكٌ: مُدُّنَا أَعْظَمُ مِنْ مُدْكُمْ، وَلَا تَرَى الْفَصْلَ إِلَّا فِي مُدَّ النَّبِيِّ ﷺ. وَقَالَ لِي مَالِكٌ: لَوْ جَاءَكُمْ أَمِيرٌ فَرَضَبَ مُدًّا أَصْغَرَ مِنْ مُدَّ النَّبِيِّ ﷺ، بَأِيْ شَيْءٍ كُنْتُمْ تُعْطَوْنَ؟ قُلْتُ: كُنَّا نُعْطَى بِمُدَّ النَّبِيِّ ﷺ.

6713. Narrated Nāfi‘: Ibn ‘Umar used to give the *Zakāt* of Ramaḍān (*Zakāt-ul-Fiṭr*) according to the *Mudd* of the Prophet ﷺ, the first *Mudd*, and he also used to give things for expiation for oaths according to the *Mudd* of the Prophet ﷺ. Abū Qutaiba said, “Mālik said to us, ‘Our *Mudd* (i.e., of Al-Madīna) is better than yours⁽¹⁾ and we do not see any superiority except in the *Mudd* of the Prophet ﷺ.’⁽²⁾ Mālik further said to me, ‘If a ruler came to you and fixed a *Mudd* smaller than the one of the Prophet ﷺ, by what *Mudd* would you measure what you give (for expiation or *Zakāt-ul-Fiṭr*)?’ I replied, ‘We would give it according to the *Mudd* of the Prophet ﷺ.’ On that, Mālik said, ‘Then, don’t you see that we have to revert to the *Mudd* of the Prophet ﷺ ultimately?’”

(1) (H. 6713) The other *Mudd* is that used by Hishām, and it was bigger than that of the Prophet ﷺ.

(2) (H. 6713) Mālik asserts that the *Mudd* of the Prophet ﷺ should be used because he invoked for Allāh's Blessings in it, and so it is superior to any other *Mudd* even if it were bigger in size.

قالَ: أَفَلَا تَرَى أَنَّ الْأَمْرَ إِنَّمَا يَعُودُ
إِلَى مَدْنَبِ النَّبِيِّ ﷺ؟

6714. Narrated Anas bin Mālik رضي الله عنه عن الرسول ﷺ said, “O Allāh! Bestow Your Blessings on their measures, Sa' and Mudd (i.e., of the people of Al-Madīnah)”.
الله

٦٧١٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ إِسْحَاقَ
بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَّسِ
بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ:
«اللَّهُمَّ بارِكْ لَهُمْ فِي مَكْبِلِهِمْ
وَصَاعِدِهِمْ وَمُدْهِمِهِمْ». [راجع: ٢١٣٠]

(6) CHAPTER. The Statement of Allāh: تعالى: ...Or manumit a slave...” (V.5:89)
And the manumission of what sort of slave is best?

(٦) بَابُ قَوْلِ اللهِ تَعَالَى: «أَوْ تَحْرِيرُ
رَقَبَةِ» [المائدة: ٨٩] وَأَيُّ الرَّقَابِ
أَزْكَى؟

6715. Narrated Abū Hurairah رضي الله عنه about the Prophet ﷺ said, “If somebody manumits a Muslim slave, Allāh will save from the (Hell) Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts (will be saved from the Fire) because of freeing the slave's private parts.”

٦٧١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا دَاوُدُ بْنُ رُشْدِيْدٍ:
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي
غَسَانَ مُحَمَّدَ بْنَ مُطَرَّفٍ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ عَلَيِّ بْنِ حُسْنِ، عَنْ
سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ
الَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً
أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِّنْهُ عَضْوًا مِّنَ
النَّارِ حَتَّى فَرَجَهُ بِفَرْجِهِ». [راجع: ٢٥١٧]

(7) CHAPTER. What is said about the manumission of *Mudabbar*⁽¹⁾ and *Umm Walad*⁽²⁾ and a *Mukātab*⁽³⁾ for expiation; and the manumission of a bastard.

(٧) بَابُ عَنِ الْمُدَبَّرِ وَأُمِّ الْوَلَدِ
وَالْمَكَاتِبِ فِي الْكَفَارَةِ، وَعَنِ الْمُكَاتِبِ
الرَّنَا. وَقَالَ طَاوُسٌ: يُحِرِّئُ الْمُدَبَّرَ
وَأُمَّ الْوَلَدِ

Tawūs said, “The manumission of a *Mudabbar* or an *Umm Walad* is sufficient (for making expiation).”

(1) (Ch. 7) A slave who is promised by his masters to be manumitted after the latter's death.

(2) (Ch. 7) A slave-girl who has given birth to a child for her master.

(3) (Ch. 7) A slave whose master agrees to free him for paying a certain amount of money.

6716. Narrated 'Amr: Jābir رَضِيَ اللَّهُ عَنْهُ said: An *Anṣārī* man made his slave a *Mudabbar* and he had no property other than the slave. When the Prophet ﷺ heard of that, he said (to his Companions), 'Who wants to buy him (i.e., the slave) from me?' Nu'aim bin An-Nahhām bought him for eight hundred Dirham. I heard Jābir saying, "That was a Coptic slave who died in the same year."

٦٧١٦ - حَدَّثَنَا أَبُو التُّعْمَانُ:
أَخْرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عُمَرِهِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَرَرَ مَمْلُوكًا لَهُ وَلَمْ يَكُنْ لَهُ مَا لَكُونَتْ غَيْرُهُ.
فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعِيمُ بْنُ النَّحَامِ
بِشَمَانِيَّةِ دَرْهَمٍ، فَسَعَى بَعْدَهُ جَابِرُ بْنُ
عَبْدِ اللَّهِ يَقُولُ: عَدْنًا قِبْطِيًّا ماتَ عَامَ
أَوْلَى. [راجع: ٢١٤١]

CHAPTER. If someone manumits a slave, possessed by him and another person.

(8) CHAPTER. If somebody manumits a slave for expiation (for dissolving oaths etc.), (then) for whom will the slave's *Walā'*⁽¹⁾ be?

6717. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا that she intended to buy Barīra (a slave girl) and her masters stipulated that they would have her *Walā'*. When 'Āishah mentioned that to the Prophet ﷺ, he said, "Buy her, for the *Walā'* is for the one who manumits."

(٨) بَابٌ: إِذَا أَعْنَقَ عَدْنًا بَيْنَهُ وَبَيْنَ آخَرَ،
يَكُونُ وَلَاؤُهُ

٦٧١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ:
حَدَّثَنَا شُعبَةُ، عَنِ الْحَكَمِ،
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِي بَرِيرَةَ
فَاسْتَرْطَوْا عَلَيْهَا الْوَلَاءَ، فَذَكَرَتْ ذَلِكَ
لِلنَّبِيِّ ﷺ فَقَالَ: «إِشْتَرِيهَا فَإِنَّمَا
الْوَلَاءُ لِمَنْ أَعْنَقَ». [راجع: ٤٥٦]

(9) CHAPTER. To say: "In shā' Allāh" (If Allāh will) while taking an oath.

6718. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللَّهُ عَنْهُ: I went to Allāh's Messenger ﷺ along with a group of people from (the tribe of) Al-Ash'arī, asking for mounts. The Prophet ﷺ said, "By Allāh, I will not give you anything to ride, and I have nothing to mount you

٦٧١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا حَمَادٌ، عَنْ عَبْلَانَ بْنِ جَرِيرٍ،
عَنْ أَبِي بُرْدَةَ أَبْنِ أَبِي مُوسَى، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ

(1) (Ch. 8) *Walā'*: See the glossary.

on.” We stayed there as long as Allāh wished, and after that, some camels were brought to the Prophet ﷺ and he ordered that we be given three camels. When we set out, some of us said to others, “Allāh will not bless us, as we all went to Allāh’s Messenger ﷺ asking him for mounts, and although he had sworn that he would not give us mounts, he did give us.” So we returned to the Prophet ﷺ and mentioned that to him. He said, “I have not provided you with mounts, but Allāh has provided you with mounts. By Allāh, if Allāh will, if I ever take an oath and then see that another thing is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation.”

رَسُولُ اللَّهِ ﷺ فِي رَهْبَطِ مَنِ الْأَشْعَرِيْنَ أَسْتَحْمِلُهُ قَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، مَا عِنْدِي مَا أَحْمِلُكُمْ». ثُمَّ لَيْسَنَا مَا شاءَ اللَّهُ فَأُتْبَيْ بِإِبْلٍ فَأَمَرَ لَنَا بِثَلَاثَ دَوْدٍ، فَلَمَّا انْتَلَقْنَا قَالَ بَعْضُنَا لِيَعْصِيْ: لَا يُبَارِكُ اللَّهُ لَنَا، أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَخْمِلُهُ فَحَلَّفَ لَا يَحْمِلُنَا فَحَمَلْنَا، قَالَ أَبُو مُوسَى: فَأَتَيْنَا النَّبِيَّ ﷺ فَدَكَرْنَا ذَلِكَ لَهُ قَالَ: «مَا أَنَا حَمْشُكُمْ، بَلِ اللَّهُ حَمَلُكُمْ، إِنِّي وَاللَّهُ إِنْ شاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الذِّي هُوَ خَيْرٌ وَكَفَرْتُ». [راجع: ٢١٣٣]

6719. Narrated Hammād, the same narration as above (*Hadīth* No. 6718): “I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation.”

٦٧١٩ - حَدَّثَنَا أَبُو التَّعْمَانَ: حَدَّثَنَا حَمَادٌ وَقَالَ: «إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الذِّي هُوَ خَيْرٌ، أَوْ أَتَيْتُ الذِّي هُوَ خَيْرٌ وَكَفَرْتُ». [راجع: ٢١٣٣]

6720. Narrated Abū Hurairah رضي الله عنه: (The Prophet) Sulaimān (Solomon) said, “Tonight I will sleep with (my) ninety wives, each of whom will beget a male child who will fight for Allāh’s Cause.” On that, his companion (Sufyān) said that his companion was an angel) said to him, “Say, ‘If Allāh will (*In shā’ Allāh*).” But Sulaimān forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half boy (malformed). Abū Hurairah added: The Prophet ﷺ said, “If Sulaimān had said, ‘If Allāh will’ (*In shā’ Allāh*) he would not have

٦٧٢٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ، عَنْ هِشَامِ بْنِ حُجَّاجِيرَ، عَنْ طَاوُسِينَ: سَمِعَ أَبَا هُرَيْرَةَ قَالَ: «قَالَ سُلَيْمَانُ: لَا أَطْوَقُ اللَّيْلَةَ عَلَى تَسْعِينَ امْرَأَةً كُلُّ تَلْدُ عُلَامَاءَ يَقَايِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ: - قَالَ سُفِيَّانُ: يَعْنِي الْمَلَكَ - قُلْ: إِنْ شاءَ اللَّهُ فَتَسْبِيْ. فَطَافَ بِهِنَّ فَلَمْ تَأْتِ امْرَأَةً مِنْهُنَّ بِوَلَدٍ إِلَّا وَاحِدَةً بِشَوْقٍ

been unsuccessful in his action, and would have attained what he had desired." Once Abū Hurairah added: Allāh's Messenger ﷺ said, "If he had accepted."⁽¹⁾

غَلَامٌ، فَقَالَ أَبُو هُرَيْرَةَ يَزْوِيْهِ: قَالَ: لَئِنْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْتَنْ وَكَانَ ذَرَكَأَ فِي حَاجَتِهِ». وَقَالَ مَرَّةً: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوِ اسْتَشْتَنَّ». قَالَ وَحَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

(10) CHAPTER. To make expiation for one's oath before or after dissolving it.

(١٠) بَابُ الْكَفَارَةِ قَبْلَ الْحِنْثِ وَبَعْدَهُ

6721. Narrated Zahdam Al-Jarmī: We were sitting with Abū Mūsa Al-Ash'arī, and there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillāh having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsa said to him, "Come along! I have seen Allāh's Messenger ﷺ eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall never eat chicken." Abū Mūsa said, "Come along! I will inform you about it (i.e., your oath). Once we went to Allāh's Messenger ﷺ in company with a group of *Ash'ariyūn*, asking him for mounts while he was distributing some camels from the camels of *Zakāt*. (Ayyūb said, "I think he said that the Prophet ﷺ was in an angry mood at the time.") The Prophet ﷺ said, 'By Allāh! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allāh's Messenger ﷺ and he said, 'Where are those *Ash'ariyūn*? Where are those *Ash'ariyūn*?' So

٦٧٢١ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمِ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى وَكَانَ يَبْيَنُ وَبَيْنَ هَذَا الْحَيِّ مِنْ جَرْمٍ إِخَاءً وَمَعْرُوفٍ، قَالَ: فَقَدْمَ طَعَامُهُ، قَالَ: وَقَدْمَ فِي طَعَامِهِ لَحْمٌ دَجَاجٌ. قَالَ: وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَمَّ إِنَّ اللَّهَ أَحْمَرُ كَائِنَهُ مَوْلَى، قَالَ: فَلَمْ يَدْنُ، فَقَالَ لَهُ أَبُو مُوسَى: اذْنُ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ قَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَنَزَّهَهُ فَحَلَفْتُ أَنْ لَا أَطْعَمَهُ أَبَدًا فَقَالَ: اذْنُ أَخْبِرْكَ عَنْ ذَلِكَ، أَتَيْنَا رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ أَسْتَحْمِلُهُ وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعْمَ الصَّدَقَةِ. قَالَ أَيُوبُ: أَخْسِبُهُ قَالَ: وَهُوَ غَصْبَانُ. قَالَ: «وَاللَّهِ لَا أَخْمِلُكُمْ، وَمَا عَنِدي مَا أَخْمِلُكُمْ». قَالَ:

(1) (H. 6720) If he had accepted the possibility that Allāh might not fulfil his desire. Such acceptance is expressed by saying, "If Allāh will" (*In sha' Allah*).

we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, ‘We went to Allāh’s Messenger ﷺ to ask for mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allāh’s Messenger ﷺ forgot his oath. By Allāh, we will never be successful, for we have taken advantage of the fact that Allāh’s Messenger ﷺ forgot to fulfil his oath. So let us return to Allāh’s Messenger ﷺ to remind him of his oath.’ We returned and said, ‘O Allāh’s Messenger! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.’ The Prophet ﷺ said, ‘Depart, for Allāh has given you mounts. By Allāh, *In sha Allāh* (if Allāh will), if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath’.”

فَانْطَلَقُنَا فَأُتَيَ رَسُولُ اللَّهِ ﷺ بِنَهْبٍ
إِبْلٍ، فَقَيْلَ: «أَيْنَ هُؤُلَاءِ الْأَشْعَرِيُّونَ؟
أَيْنَ هُؤُلَاءِ الْأَشْعَرِيُّونَ؟» فَأَيْتَنَا فَأَمَرَ
لَنَا بِخَمْسٍ ذَوِيدٍ غَرَّ الدُّرَى، قَالَ:
فَانْدَعَفْنَا فَقُلْتُ لِأَصْحَابِيِّ: أَتَيْنَا
رَسُولَ اللَّهِ ﷺ تَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا
يَحْمِلُنَا ثُمَّ أَرْسَلَ إِلَيْنَا فَحَمَلْنَا. نَسِيَ
رَسُولُ اللَّهِ ﷺ يَمِينَهُ؟ وَاللَّهِ لَئِنْ تَعْلَمْنَا
رَسُولُ اللَّهِ ﷺ يَمِينَهُ لَا تُفْلِحُ أَبْدًا،
اْرْجُعُوا بِنَا إِلَى رَسُولِ اللَّهِ ﷺ
فَلَنْدَكْرُهُ يَمِينَهُ. فَرَجَعْنَا فَقُلْنَا: يَا
رَسُولَ اللَّهِ، أَتَيْتَكَ تَسْتَحْمِلُكَ فَحَلَفْتَ
أَنْ لَا تَحْمِلُنَا ثُمَّ حَمَلْنَا فَظَلَّنَا أَوْ
فَعَرَفْنَا أَنَّكَ نَسِيَتَ يَمِينَكَ. قَالَ:
«اْنْظِلُقُوا فَإِنَّمَا حَمَلْكُمُ اللَّهُ، إِنِّي وَاللَّهِ
إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ
فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ
الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا»

[راجع: ٣١٣٣].

تابعهُ حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ،
عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ بْنِ عَاصِمٍ
الْكُلَّيْبِيِّ. حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا عَبْدُ
الْوَهَابِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ
وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدِمٍ بِهِنْدَا.
حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ
الْوَارِثِ: حَدَّثَنَا أَيُوبَ، عَنِ الْقَاسِمِ،
عَنْ زَهْدِمٍ بِهِنْدَا.

٦٧٢٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدٍ

6722. Narrated ‘Abdur-Rahmān bin Samura: Allāh’s Messenger ﷺ said, “(O

'Abdur-Rahmān!) Do not seek to be a ruler, for if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it. And if you take an oath to do something and later on find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath.'

الله: حدثنا عثمان بن عمر بن فاريس: أخبرنا ابن عون، عن الحسن، عن عبد الرحمن بن سمرة قال: قال رسول الله ﷺ: «لا تسألي الإمارة فإنك إن أعطيتها عن غير مسألة أعتنت علىها وإن أعطيتها عن مسألة وكتبت إليها. وإذا حلفت على يمين فرأيت غيرها خيرا منها فاذت الذي هو خير وكفر عن يمينك».

[راجع: ٦٦٢٢]

تابعه أشهل عن ابن عون. وتتابعه يونس وسيماك بن عطية وسيماك بن حزب وحميد وقادة ونصر وهمام والربيع.

85 - THE BOOK OF *AL-FARĀ'ID*⁽¹⁾ (THE LAWS OF INHERITANCE)

٨٥ - كتاب الفرائض

(1) CHAPTER. The Statement of Allāh: تَعَالَى اللَّهُ عَزَّ وَجَلَّ : “Allāh commands you as regards your children's (inheritance)... (up to)... This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing.” (V.4:11,12)

٦٧٢٣ . Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : I became sick, so Allāh's Messenger ﷺ and Abū Bakr came on foot to pay me a visit. When they came, I was unconscious. Allāh's Messenger ﷺ performed ablution and he poured over me the water of his ablution, and I came to my senses and said, “O Allāh's Messenger! What shall I do regarding my property? How shall I distribute it?” The Prophet ﷺ did not reply till the Divine Verses of inheritance (*Al-Farā'id*)⁽²⁾ were revealed.

(2) CHAPTER. Learning about the Laws of Inheritance (descent and distribution).

'Uqba bin 'Āmir said, “Learn (the Laws of Inheritance) before those who depend on *Az-Zan* (guessing), namely, those who base their judgement on mere presumption.”

٦٧٢٤ . Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, “Beware of suspicion, for it is the worst of false tales

(١) بَابٌ: وَقَوْلُ اللَّهِ تَعَالَى :
﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ إِلَى قَوْلِهِ:
﴿وَصَيْنَةٌ مِّنَ اللَّهِ وَأَنَّ اللَّهَ عَلَيْهِ حَلِيمٌ﴾
[النساء: ١١-١٢].

٦٧٢٣ - حَدَّثَنَا سُفيَّانُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيَّانُ، عَنْ مُحَمَّدِ بْنِ السُّنْكَدِرِ قَالَ: سَعَفْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِي رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَرَضْتُ فَعَادَنِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانَ، فَأَتَيْنِي وَقَدْ أَغْمَيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءُهُ فَاقْفَثُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَضْبَعُ فِي مَالِي؟ كَيْفَ أَفْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَّلَتْ آيَةُ الْبِيرَاثِ.
[راجع: ١٩٤]

(٢) بَابٌ تَعْلِيمِ الْفَرَائِضِ، وَقَالَ عَقْبَةُ بْنُ عَامِرٍ: تَعَلَّمُوا قَبْلَ الظَّاهِرَيْنَ، يَعْنِي الَّذِينَ يَتَكَلَّمُونَ بِالظَّلَّ.

٦٧٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ

(1) (Book 85) (H. 6723) *Al-Farā'id* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ān and it is: half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ān, *Sūrah 4*, Verses 11, 12 & 176).

and don't look for the other's faults and don't spy, and don't hate each other, and don't desert (cut your relations with) one another. O Allāh's slaves, be brothers!"

[See *Hadīth* No. 6064]

طاوُينِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَاكُمْ وَالظَّنَّ فِيَنَ الظَّنَّ أَكَذَّبُ الْحَدِيثَ، وَلَا تَحْسَسُوا وَلَا تَجَسِّسُوا، وَلَا تَبَاغِضُوا وَلَا تَدَابِرُوا، وَكَوْنُوا عِبَادُ اللَّهِ إِخْرَانًا» . [راجع: ٥١٤٣]

(٣) بَابُ قَوْنِ النَّبِيِّ ﷺ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»

(3) CHAPTER. The statement of the Prophet ﷺ: "Our (i.e., Messengers') property is not to be inherited, and whatever we leave (after our death), is *Sadaqa* (to be spent in charity)."

6725. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا عَنْهَا came to Fātima and Al-'Abbās عَلَيْهِمَا السَّلَامُ came to Abū Bakr, seeking their share from the property of Allāh's Messenger ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar.....
(Contd. to No. 6726)

٦٧٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ عَلَيْهِمَا السَّلَامُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ وَهُمَا حِيتَنٌ يَطْلَبُانِ أَرْضَيْهِمَا مِنْ فَدَكَ وَسَهْمَةُ مِنْ خَيْرٍ.

[راجع: ٣٠٩٢]

6726. Abū Bakr said to them, "I have heard from Allāh's Messenger ﷺ saying, 'Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muhammad ﷺ may take their provisions from this property.'" Abū Bakr added, "By Allāh, I will not leave the procedure I saw Allāh's Messenger ﷺ following during his lifetime concerning this property." Therefore Fātima left Abū Bakr and did not speak to him till she died.

6727. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said, "Our (Messengers') property is not to be inherited, and

٦٧٢٦ - فَقَالَ لَهُمَا أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ أَلْ مُحَمَّدٌ مِنْ هَذَا الْمَالِ». قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ . قَالَ: فَهَاجَرَتْهُ فَاطِمَةُ، فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ . [راجع: ٣٠٩٣]

٦٧٢٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِيَّ: أَخْبَرَنَا أَبْنُ الْمُبَارَكِ، عَنْ

whatever we leave, is *Sadaqa* (to be spent in charity in Allāh's Cause)."

يُونس، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً».

[راجع: ٤٠٣٤]

6728. Narrated Mālik bin ‘Aus: I went and entered upon ‘Umar, his doorman, Yarfa came saying, ““Uthmān, ‘Abdur-Rahmān, Az-Zubair and Sa‘d are asking your permission (to see you). May I admit them?” ‘Umar said, “Yes.” So he admitted them. Then he came again and said, “May I admit ‘Alī and ‘Abbās?” He said, “Yes.” ‘Abbās said, “O, chief of the believers! Judge between me and this (man ‘Alī).” ‘Umar said, “I beseech you by Allāh, by Whose Permission both the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (the Messengers') property is not to be inherited, and whatever we leave (after our death) is *Sadaqa* (to be spent in charity)?'" And by that Allāh's Messenger ﷺ meant himself." The group said, "(No doubt), he said so." ‘Umar then faced ‘Alī and ‘Abbās and said, "Do you both know that Allāh's Messenger ﷺ said that? They replied, "(No doubt), he, said so." ‘Umar said, "So let me talk to you about this matter. Allāh favoured His Messenger ﷺ with something of this *Fai'* (i.e., booty won by the Muslims at war without fighting) which He did not give to anybody else. Allāh said: 'And what Allāh gave as (*Fai'*) booty to His Messenger... (up to)... to do all thing.' (V.59:6) And so that property was only for Allāh's Messenger ﷺ. Yet, by Allāh, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property; out of which the Prophet ﷺ used to spend the

٦٧٢٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثِّى، عَنْ عَفَّيْلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أُوسٍ بْنِ الْحَدَّاثَى، وَكَانَ مُحَمَّدُ بْنُ جُبَيرٍ بْنِ مُطْعَمَ ذَكَرَ لِي ذَكْرًا مِنْ حَدِيثِه ذَلِكَ، فَانْتَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ: انْتَلَقْتُ حَتَّى أَدْخَلْتُ عَلَى عُمَرَ فَأَتَاهُ حَاجَةً يَرْفَأُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالرَّبِيعِ وَسَعْدِ؟ قَالَ: نَعَمْ، فَأَذِنْ لَهُمْ ثُمَّ قَالَ: هَلْ لَكَ فِي عَلَيِّ وَعَبَّاسِ؟ قَالَ: نَعَمْ، قَالَ عَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْصِ يَتَّى وَبَيْنَ هَذَا، قَالَ: أَشْدُكُمْ بِاللَّهِ الَّذِي يَإِذَا تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»، يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ فَقَالَ الرَّهْمَطُ: قَدْ قَالَ ذَلِكَ، فَأَقْبَلَ عَلَى عَلَيِّ وَعَبَّاسِ، فَقَالَ: هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؟ قَالَ: قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ: فَلَيْتَنِي أَحَدَتُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ لِرَسُولِهِ ﷺ فِي هَذَا الْفَيْءِ بِسَيِّئٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ عَزَّ

yearly maintenance for his family, and whatever used to remain he used to spend where Allāh's property is spent (i.e., in charity, etc.). Allāh's Messenger ﷺ followed that system throughout his life. Now I beseech you by Allāh, do you know all that?" They said, "Yes." 'Umar then said to 'Ali and 'Abbās, "I beseech you by Allāh, do you know that?" Both of them said, "Yes." 'Umar added, "And when the Prophet ﷺ died, Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ,' and took charge of that property and managed it in the same way as Allāh's Messenger ﷺ did. Then I took charge of this property for two years, during which I managed it as Allāh's Messenger ﷺ and Abū Bakr did. Then you both ('Ali and 'Abbās) came to talk to me, bearing the same claim and presenting the same case. (O 'Abbās!) You came to me asking for your share from the property of your nephew, and this man ('Ali) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition [i.e., that you would follow the way of the Prophet ﷺ and Abū Bakr and as I ('Umar) have done in managing it].' Now both of you seek of me a verdict other than that? Lo! By Allāh, by Whose Permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf."

وَجَلَّ : ﴿نَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ﴾ إِلَى
قَوْلِهِ : ﴿قَدِيرٌ﴾ فَكَانَتْ خَالصَةً لِرَسُولِ
اللَّهِ ﷺ، وَوَاللَّهِ مَا احْتَازَهَا دُونَكُمْ
وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمْ
وَبَتَّهَا فِي كُمْ حَتَّى يَقْبَيَ مِنْهَا هَذَا الْمَالُ.
فَكَانَ النَّبِيُّ ﷺ يَنْقُشُ عَلَى أَهْلِهِ مِنْ
هَذَا الْمَالِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَأْخُذُ مَا
يَقْبَيْ فَيَجْعَلُهُ مَجْعَلًا مَالِ اللَّهِ، فَعَمِلَ
بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ. أَنْشَدُكُمْ
بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ.
ثُمَّ قَالَ لِعَلَيٍ وَعَبَّارِينَ: أَنْشَدْكُمَا بِاللَّهِ
هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ. فَتَوَفَّى
اللَّهُ نَبِيُّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ
رَسُولِ اللَّهِ ﷺ فَقَبَضَهَا، فَعَمِلَ بِمَا
عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ تَوَفَّى اللَّهُ
أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ
ﷺ فَقَبَضْتُهَا سَنَتِيْنِ أَعْمَلُ فِيهَا مَا
عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ
جِئْنِيْنِي وَكَلَّمْتُهُمَا وَاحِدَةً وَأَمْرُكُمَا
جَمِيعَهُ، جِئْنِيْ تَسَائِلِي نَصِيبَكُمْ مِنْ أَبْنِ
أَخِيكُ، وَأَتَانِي هَذَا يَسَائِلِي نَصِيبَ
إِمْرَأَتِيْهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا
دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، فَتَلَّمِسَانِي مِنْيَ
قَضَاءَ غَيْرِ ذَلِكَ؟ فَوَاللَّهِ الَّذِي يَأْذِنُ
تَقْوَمُ السَّمَاوَاتِ وَالْأَرْضِ لَا أَفْضِي فِيهَا
قَضَاءً غَيْرَ ذَلِكَ حَتَّى تَقْوَمُ السَّاعَةُ،
فَإِنْ عَجَزْتُمَا فَادْفَعُهَا إِلَيَّ فَأَنَا
أَكْفِيْكُمَا هَا. [راجع: ٢٩٠٤]

6729. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "Not even a single Dinār of my property should be distributed (after my death) to my inheritors, but whatever I leave, excluding the provision for my wives and my servants, is *Sadaqa* (to be spent in charity)."

٦٧٢٩ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكُ، عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِيٍّ وَمَؤْوَنَةِ عَامِلِيٍّ فَهُوَ صَدَقَةٌ» .

[راجع: ٢٧٧٦]

6730. Narrated Urwa : 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "When Allāh's Messenger ﷺ died, his wives intended to send 'Uthmān to Abū Bakr asking him for their share of the inheritance." Then 'Āishah said to them, "Didn't Allāh's Messenger ﷺ say, 'Our (Messengers') property is not to be inherited, and whatever we leave is *Sadaqa* (to be spent in charity).'"

٦٧٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْدَنَ أَنْ يَبْعَثَ عُثْمَانَ إِلَيْ أَبِي بَكْرٍ يَسْأَلُهُ مِيرَاثَهُنَّ، فَقَالَتْ عَائِشَةُ: أَلِيسْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا نُورِثُ، مَا تَرَكْنَا صَدَقَةً»؟ . [راجع: ٤٠٣٤]

(٤) **بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:** «مَنْ تَرَكَ مَالًا فَلَأْهُلِهِ»

(4) CHAPTER. The statement of the Prophet ﷺ: "Whoever leaves some property (after his death), then it is for his family (inheritors)."

6731. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ said, "I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs."

٦٧٣١ - حَدَّثَنَا عَبْدُ الدَّاْنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَفْسِهِمْ، فَمَنْ ماتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتُرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِيهِ» . [راجع: ٢٢٩٨]

(٥) **بَابُ مِيرَاثِ الْوَلَدِ مِنْ أَبِيهِ، وَأُمِّهِ،**

(5) CHAPTER. The inheritance share of the offspring from the property of their dead fathers and mothers.

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'And Zaid bin Thabit said, "If a man or a woman leaves as an heir, a (single) daughter, then she inherits half of the property; and if they are two daughters or more, they inherit two-thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the female heirs."

6732. Narrated Ibn ‘Abbās رضي الله عنهما : The Prophet ﷺ said, “Give the *Farā’id* (the shares of the inheritance that are prescribed in the Qur’ān)⁽¹⁾ to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.”

وقال زيد بن ثابت: إذا ترَك رجُلٌ أو امرأةٌ نسألاً فلَهَا النَّصْفُ، وإنْ كاتَنا اثنتَيْنِ أو أكْثَرَ فلَهُمُ الْثُلَاثَانِ.
وإنْ كانَ مَعْهُنَّ ذَكْرٌ بِدِئْرٍ بِمِنْ شَرِكَتْهُمْ فَيُؤْتَى فَرِيضَتِهِ، فَمَا بَعْدِ فَلِذَكْرٍ مِثْلُ حَظِّ الْأُنْثَيْنِ.

٦٧٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ قَالَ: الْحَقُّوْفُ الْفَرَائِصُ يَأْهُلُهَا، فَمَا يَقْرَئُ فَهُوَ لَا وَلَى رَجُلٌ ذَكَرٌ». [انظر: ٦٧٣٥]

ב' זנ' זנ' זנ'

(٦) بَابُ مِيراثِ الْبَنَاتِ

(6) CHAPTER. The inheritance of daughters (i.e., their right to inherit property).

6733. Narrated Sa‘d bin Abī Waqqāṣ: I was stricken by an ailment that led me to the verge of death. The Prophet ﷺ came to pay me a visit. I said, “O Allāh’s Messenger! I have much property and no heir except my (only) daughter. Shall I give two-third of my property in charity?” He said, “No.” I said, “Half of it?” He said, “No”. I said, “One-third of it?” He said, “(You may do so) though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allāh’s sake) you will be rewarded for it, even for a morsel of food which you may put in the

سُفِيَّانُ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا ٦٧٣
عَامِرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَاصٍ، عَنْ أَخْبَرَنِي
أَبِيهِ قَالَ: مَرَضْتُ بِمَكَّةَ مَرَضًا
فَأَشْفَقْتُ مِنْهُ عَلَى الْمَوْتِ فَأَتَانِي النَّبِيُّ
يَعُودْنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَا لَا
أَبْتَغِي، أَفَأَتَصَدِّقُ بِثُلُثِيِّ مَالِيِّ؟ قَالَ:
«لَا»، قَالَ: قُلْتُ: فَاللَّيْلَةُ؟ قَالَ: «لَا»، قُلْتُ:
الثُّلُثُ؟ قَالَ: «الثُّلُثُ».

(1) (H. 6732): See the footnote of H. 6723.

mouth of your wife.” I said, “O Allāh’s Messenger! Will I remain behind and fail to complete my emigration?” The Prophet ﷺ said, “If you are left behind after me, whatever good deeds you will do for Allāh’s sake will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you.”⁽¹⁾ But Allāh’s Messenger ﷺ felt sorry for Sa’d bin Khaulā as he died in Makkah. (Sufyān, a subnarrator, said that Sa’d bin Khaulā was a man from the tribe of Banī ‘Amir bin Lu’āi.)

كبير، إنك إن تركت ولدك أغنىَّةَ خيرٍ من أن تتركهم عالةً يتتكفرونَ الناسَ، وإنك لن تتحقق نفقةَ إلا أحرجتَ عليها حتى اللُّقمةَ ترفعها إلى في امرأتك». فقلتُ: يا رسول الله، أخلفُ عنْ هجرتي؟ فقالَ: «إنْ تخلفَ بعدي فتعملَ عملاً تريدهِ وجه الله إلا أزدَّثَ به رفعهَ ودرجَهَ، ولعلكَ أن تخلفَ بعدي حتى يتتبعَ بذلكَ أقوامَ ويضرَّ به آخرونَ. ولكنَّ البايس سعدُ بنُ خولةً» يروي لهُ رسول الله ﷺ أن ماتَ بمكةً. قالَ سفيانُ: وسعدُ بنُ خولةَ رجلٌ منْبني عامرِ بنِ لويٍّ.

٦٧٣٤ - حدثنا محمودُ بنُ غيلانَ: حدثنا أبو النصر: حدثنا أبو معاوية شيبانُ، عنْ أشعثَ، عنْ الأسودِ بنِ يزيدَ قالَ: أتانا معاذُ بنُ جبلَ باليمنِ معلماً وأميراً، فسألناهُ عنْ رجليْنِ توفيَ وتركَ ابنتهَ وأختَهَ فأعطى الابنةَ النصفَ والأختَ النصفَ. [انظر: ٦٧٤١]

(٧) **بابُ** ميراثِ ابنِ الابنِ إذا لم يكنِ ابنُ،

وقالَ زيدُ: ولدُ الأبناءِ بمنزلةِ الوالدِ إذا لم يكنْ دونَهم ولدٌ ذكرٌ، ذكرُهم كذكريهم، وأنثاهُمْ كأنثائهمْ،

(7) CHAPTER. The inheritance of one's grandchild if one has no child.

And Zaid said, “Grandchildren are to be considered as one’s (own) children (in the distribution of inheritance) in case none of one’s own children are alive: A grandson as a

(1) (H. 6733) Sa’d bin Abī Waqqās survived forty years after the death of the Prophet ﷺ, but Sa’d bin Khaulā died in Makkah.

son, and granddaughter as a daughter, and they (grandsons and granddaughters) inherit (their grandparents' property) as their own parents would (were they alive), and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one's grandchild does not share the inheritance with one's own son (if the son is alive)."

6735. Narrated Ibn 'Abbās رضي الله عنهما said, "Give the *Farā'īd* (shares prescribed in the Qur'ān) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased."

يَرِثُونَ كَمَا يَرِثُونَ وَ يَحْجِبُونَ كَمَا يَحْجِبُونَ، وَلَا يَرِثُ وَلْدُ الابْنِ مَعَ الابْنِ.

٦٧٣٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُينَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْحَقُوا الْفَرَائِصَ بِأَهْلِهَا، فَمَا بَقَى فَهُوَ لِأَوْلَى رَجُلٍ ذَكْرٍ». [راجع: ٦٧٣٢]

(٨) بَابُ مِيراثِ ابْنَةِ ابْنٍ مَعَ ابْنَةِ

(8) CHAPTER. The share of inheritance of one's son's daughter in the presence of own daughter.

6736. Narrated Huzail bin Shurahbil: Abū Mūsa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take half and the sister will take the half. If you go to Ibn Mas'ūd, he will tell you the same." Ibn Mas'ūd was asked and was told of Abū Mūsa's verdict. Ibn Mas'ūd then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in his case, will be the same as the Prophet ﷺ did, i.e., one-half is for the daughter, and one-sixth for the son's daughter, i.e both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abū Mūsa and informed him of Ibn Mas'ūd's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

٦٧٣٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا أَبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ، قَالَ: سَمِيلَ أَبُو مُوسَى عَنْ ابْنَةِ وَابْنَةِ ابْنٍ وَأَخْتٍ، قَالَ: لِلابْنَةِ النَّصْفُ، وَلِلأَخْتِ النَّصْفُ. وَأَئْتَ ابْنَ مَسْعُودٍ فَسَمِعْتَ يَقُولُ أَبِي مُوسَى فَقَالَ: لَقَدْ ضَلَّتْ إِذَاً وَمَا أَنَا مِنَ الْمُهَدِّدِينَ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ ﷺ لِلابْنَةِ النَّصْفُ، وَلِلابْنَةِ الْأَبْنِ السُّدُّسُ تَكْمِلَةً الثُّلُثَيْنِ، وَمَا بَقَى فِلَلَّا خَتْ. فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ: لَا

تَسْأَلُونِي مَا دَامَ هَذَا الْحَجَّرُ فِيكُمْ.

[انظر: ٦٧٤٢]

(٩) بَابُ مِيراثِ الْجَدِّ مَعَ الْأَبِ وَالإِخْرَوَةِ،

(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

Abū Bakr, Ibn ‘Abbās and Ibn Az-Zubair said, “A grandfather is to be treated as a father (in the distribution of inheritance),” and Ibn ‘Abbās recited the Holy Verse :

“O children of Ādām...” (V.7:26) (And in fact, by that Allāh meant sons and grandsons and great-grandsons).

He also recited the Verse :

“And I have followed the religion of my fathers — Ibrāhīm (Abraham), Ishāq (Isaac) and Yaqūb (Jacob)...” (V.12:38)

And it is not reported that anybody disagreed with Abū Bakr in his lifetime, although at that time there was a great number of the Companions of the Prophet ﷺ. And Ibn ‘Abbās said, “My son’s son inherits my property though my own brothers don’t, and I do not inherit the property of my son’s son.” And there are different views given by ‘Umar, ‘Alī, Ibn Mas‘ūd and Zaid رَضِيَ اللَّهُ عَنْهُمْ (as regards inheritance).

6737. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “Give the *Farā’id* (the shares prescribed in the Qur’ān) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased.”

6738. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The person about whom Allāh’s Messenger ﷺ said, “If I were to take a *Khalil*⁽¹⁾ from this nation (my followers), then I would have taken him (i.e., Abū Bakr), but the Islāmic

وَقَالَ أَبُو بَكْرٍ وَابْنُ عَبَّاسٍ وَابْنُ الرَّبِّيرِ: الْجَدُّ: أَبٌ. وَقَرَأَ ابْنُ عَبَّاسٍ 『تَبَقَّى مَادَمَ』 『وَاتَّبَعْتُ مِلَّةَ مَابَوَّءَى إِبْرَاهِيمَ وَإِسْحَاقَ وَيَقْوِبَ』 [يوسف: ٣٨] وَلَمْ يُذْكُرْ أَنَّ أَحَدًا خَالِفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابِ النَّبِيِّ ﷺ مُتَوَافِرُونَ. وَقَالَ ابْنُ عَبَّاسٍ: يَرِثُنِي ابْنُ ابْنِي دونِ إِخْرَوَةٍ، وَلَا أَرِثُ أَنَا ابْنُ ابْنِي. وَيُذْكُرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ.

٦٧٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْحِقُوقُ الْفَرَائِضُ بِإِهْلِهَا، فَمَا بَقِيَ فِلَّا وَلَى رَجُلٌ ذَكَرٌ». [راجع: ٦٧٣٢]

٦٧٣٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَّا

(1) (H. 6738) *Khalil* : See the glossary.

Brotherhood is better (or said, ‘good’),” and regarded a grandfather as the father himself (in distribution of inheritance).

الذى قال رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مَتَّخِذًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَاتَّخَذْتُهُ وَلَكِنْ إِخْوَةُ الإِسْلَامِ أَفْضَلُ، أَوْ قَالَ: خَيْرٌ»، فَإِنَّهُ أَنْزَلَهُ أَبَا أَوْ قَالَ: قَصَادًا أَبَا. [راجع: ٤٦٧]

(١٠) بَابُ مِيرَاثِ الرَّزْقِ مَعَ الْوَلَدِ وَغَيْرِهِ

٦٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسَفَ، عَنْ وَرْقَاءِ، عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ عَطَاءِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالدِينِ، فَسَخَّنَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأَنْثَيْنِ، وَجَعَلَ لِلْأَبْوَيْنِ، لَكُلَّ وَاحِيدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرُ وَالرُّبُعُ. [راجع: ٢٧٤٧]

(١١) بَابُ مِيرَاثِ الْمَرْأَةِ وَالرَّزْقِ مَعَ الْوَلَدِ وَغَيْرِهِ

٦٧٤٠ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا الْلَّيْثُ، عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، «عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَضَى رَسُولُ اللهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحَيَانَ سَقَطَ مَيِّتًا، بِعُرَةَ عَبْدٍ أَوْ أُمَّةً، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى لَهَا بِالْعُرَةِ تُؤْفَقُتُ، فَقَضَى رَسُولُ اللهِ ﷺ

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

6739. Narrated Ibn 'Abbās: (During the early days of Islām), the inheritance used to be given to one's offspring and legacy used to bequeathed to the parents, then Allāh cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband half (if the deceased has no children) and one-fourth (if she has children)."

(11) CHAPTER. The inheritance of a woman and a husband along with the offspring and other relatives.

6740. Narrated Abū Hurairah: Allāh's Messenger ﷺ gave the judgement that a male or female slave should be given in *Qisās*⁽¹⁾ for an abortion case of a woman from the tribe of Banī Lihyān (as blood money for the foetus), but the lady on whom the penalty had been imposed died; so the Prophet ﷺ ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her 'Asaba'.⁽²⁾

(1) (H. 6740) *Qisās*: Laws of equality in punishment for wounds etc. in retaliation.

(2) (H. 6740) 'Asaba means all male relatives of the deceased from the father's side.

يأنَّ ميراثها لتبنيها وزوجها، وأنَّ
العقل على عصبيتها. [راجع: ٥٧٥٨]

(١٢) بابُ ميراثِ الأخواتِ مع
البناتِ عصبةٌ

(12) CHAPTER. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the '*Asaba*'.^(١)

6741. Narrated Al-Aswad: Mu'ādh bin Jabal gave this verdict for us in the lifetime of Allāh's Messenger ﷺ. Half of the inheritance is to be given to the daughter and the other half to the sister. Sulaimān said: Mu'ādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allāh's Messenger ﷺ.

٦٧٤١ - حَدَّثَنَا يَسْرُرُ بْنُ خَالِدٍ،
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعبَةَ،
عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ
الْأَسْوَدِ قَالَ: قَضَى فِينَا مُعاذُ بْنُ جَبَلٍ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: النَّصْفُ
لِلْأُبْنَةِ، وَالنَّصْفُ لِلأُخْتِ.
لَمْ قَالَ سُلَيْمَانُ: قَضَى فِينَا، وَلَمْ
يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.
[راجع: ٦٧٣٤]

6742. Narrated Huzail: 'Abdullāh said, "The judgement I will give in this matter will be like the judgement of the Prophet ﷺ, i.e., half is for the daughter and the rest of the inheritance for the sister."

٦٧٤٢ - حَدَّثَنِي عَمْرُو بْنُ
عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا
سُفِيَّانُ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ
قَالَ: قَالَ عَبْدُ اللَّهِ: لِلْأُبْنَةِ النَّصْفُ،
بِقَضَاءِ النَّبِيِّ ﷺ: لِلْأُبْنَةِ النَّصْفُ،
وَلِلْأُبْنَةِ الْأَبْنِيَّ السُّدُّسُ، وَمَا بَقِيَ
فَلِلْأُخْتِ. [راجع: ٦٧٣٦]

(13) CHAPTER. The inheritance of the sisters and brothers.

٦٧٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
شُعبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَكِرِ قَالَ:
سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ:

(1) (Ch. 12) *Asaba*: See the footnote of H. 6740.

conscious and said, "O Allāh's Messenger! I have sisters." Then the Divine Verses regarding the Laws of Inheritance were revealed.

دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ فَدَعَا
بِوْضُوءٍ فَوَضَأْتُهُ ثُمَّ نَصَحَّ عَلَيَّ مِنْ
وَضُوئِهِ فَأَفَقَتْ فَقَلْتُ: يَا رَسُولَ اللَّهِ،
إِنَّمَا لِي أَخْوَاتٌ، فَسَزَلْتُ آيَةً
الْفَرَائِضِ . [راجع: ١٩٤]

**(14) CHAPTER. (The Statement of Allāh
:(عَزَّ وَجَلَّ)**

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, then the male will have twice the share of the female.' (Thus) does Allāh makes clear to you (His Law), lest you go astray. And Allāh is the All-Knower of everything" (V.4:176)

(١٤) بَابٌ: ﴿يَسْتَشْتُونَكَ قُلِ اللَّهُ
يُنَبِّئُكُمْ فِي الْكَلَلَةِ إِنْ أَمْرَأٌ هَلَكَ لَمْ
وَلَدْ وَلَدْ وَلَدْ أَخْتُهَا يَقْصُفُ مَا تَرَكَ وَهُوَ
يَرِثُهَا إِنْ لَمْ يَكُنْ لَّهَا وَلَدٌ فَإِنْ كَانَتَا اَنْتَيْنِ
فَلَهُمَا اَلْثُلَاثَانِ بِمَا تَرَكَ وَإِنْ كَانُوكُمَا إِخْرَوْهُ يَرِثُهَا
وَنِسَاءٌ فَلَذَكَرٌ مِثْلُ حَظِّ الْأَثْنَيْنِ يُبَيِّنُ اللَّهُ
لَكُمْ أَنْ تَصْلُوْا وَاللَّهُ يُكَلِّمُ شَيْءًا
عَلَيْهِمْ﴾ [النساء: ١٧٦].

6744. Narrated Al-Barā': The last Qur'anic Verse that was revealed (to the Prophet ﷺ) was the last Verse of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband.^(١)

٦٧٤٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَخْرُجْ أَيْةً نَزَّلْتُ خَاتِمَةً سُورَةِ
النِّسَاءِ ﴿يَسْتَشْتُونَكَ قُلِ اللَّهُ يُنَبِّئُكُمْ فِي
الْكَلَلَةِ﴾ . [راجع: ٤٣٦٤]

**(١٥) بَابٌ ابْنَيْنِ عَمٌ أَحَدُهُمَا أَخٌ لِلَّأُمْ
وَالآخَرُ زَوْجٌ،**

(1) (Ch. 15) The relation between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife, who=

'Ali said, "Her husband takes half of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them."

6745. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ said, "I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his 'Asaba';⁽¹⁾ and whoever dies leaving a debt, or dependants, or destitute children, then I am their supporter."

وقالَ عَلَيْهِ: لِلزَّوْجِ النِّصْفُ،
ولِلأَخِرِ مِنَ الْأُمَّ السُّدُسُ، وَمَا بَقَى
بَيْنَهُمَا نِصْفانِ.

6746 - حَدَّثَنَا مَحْمُودٌ: أَخْبَرَنَا
عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي
حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ
أَنفُسِهِمْ، فَمَنْ مَاتَ وَتَرَكَ مَالًا فِيمَا لَهُ
لِمَوَالِيِ الْعَصَبَةَ، وَمَنْ تَرَكَ كَلَّا أَوْ
ضَياعًا فَإِنَا وَلِهِ فَلَأُذْدَعَى لَهُ». الْكَلُّ:
الْعِيَالُ. [راجع: ٢٢٩٨]

6746 - حَدَّثَنَا أُمِّيَّةُ بْنُ بِسْطَامَ:
حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ، عَنْ رَوْحٍ، عَنْ
عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ
ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ:
«الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ
الْفَرَائِضُ فَلَا وَلِيَ رَجُلٍ ذَكَرٌ».

[راجع: ٦٧٣٢]

(١٦) بَابُ ذَوِي الْأَرْحَامِ

6747 - حَدَّثَنِي إِسْحَاقُ بْنُ
إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أَسَمَّةَ:
حَدَّثَكُمْ إِدْرِيسُ: حَدَّثَنَا طَلْحَةُ، عَنْ
سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسِ

(16) CHAPTER. (Can) kindred by blood (i.e., *Dhawil-Arhām*) (be the heir of the deceased).

6747. Narrated Ibn 'Abbās regarding the Holy Verse :

"And to everyone, We have appointed heirs..." (V.4:33)

And also :

"...To those also with whom you have

=consequently married her first husband's brother and gave birth to a girl. This girl married the first son of her father's brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.

(1) (H. 6745) *Asaba* : See the footnote of *Hadīth* No. 6740.

made a pledge (brotherhood), give them their due portion by (*Wasiya* — wills)...” (V.4:33)

When the emigrants came to Al-Madina, the *Anṣār* used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (*Dhawil-Aṛḥām*), and that was because of the bond of brotherhood which the Prophet ﷺ had established between them, i.e., the *Anṣār* and the emigrants. But when the Divine Verse :

“And to everyone, We have appointed heirs...” (V.4:33) was revealed, it cancelled the other order i.e.:

“...To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* — wills)...” (V.4:33)

[See Vol. 3, *Hadīth* No. 2292]

(17) CHAPTER. The inheritance in the case of *Mulā'ana*.⁽¹⁾

6748. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا A man and his wife had a case of *Li‘ān* (or *Mulā’ana*) during the lifetime of the Prophet ﷺ and the man denied the paternity of her child. The Prophet ﷺ gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.⁽²⁾

(18) CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave-girl.

(1) (Ch. 17) *Mulā’ana* or *Li‘ān* means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur‘ān 24:7-10).

This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) (H. 6748) Such a mother would inherit the share prescribed for her in the Qur‘ān from her child’s inheritance and he would be her heir if she died before him.

﴿وَلِكُلِّ جَلَنْكَ مَوْلَى﴾ ﴿وَالَّذِينَ عَدَتْ أَيْنَتُكُمْ﴾ قَالَ: كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الْأَنْصَارِيُّ الْمُهَاجِرِيُّ دُونَ ذَوِي رَحْمَهِ لِلأَخْوَةِ الَّتِي آخَى النَّبِيُّ ﷺ بِهِمْ، فَلَمَّا نَزَّلَتْ ﴿وَلِكُلِّ جَلَنْكَ مَوْلَى﴾ قَالَ: نَسْخَتْهَا ﴿وَالَّذِينَ عَدَتْ أَيْنَتُكُمْ﴾. [راجع: ٢٢٩٢]

٦٧٤٨ - حَدَّثَنِي يَحْيَى بْنُ فَرَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا لَاعَنِ امْرَأَتِهِ فِي زَمَانِ النَّبِيِّ ﷺ وَأَنْتَفَى مِنْ وَلِدِهَا، فَفَرَقَ النَّبِيُّ ﷺ بَيْنَهُمَا وَالْحَقُّ الْوَلَدُ بِالمرأةِ.

[راجع: ٤٧٤٨]

(18) بَابُ: الْوَلَدُ لِلْفَرَاسِ حَرَّةً
كَانَتْ أُو أَمَّةً

6749. Narrated ‘Āishah ‘Utba (bin Abī Waqqāṣ) said to his brother Sa‘d, “The son of the slave-girl of Zam‘a is my son, so be his guardian.” So when it was the year of the conquest of Makkah, Sa‘d took that child and said, “He is my nephew, and my brother told me to be his guardian.” On that, ‘Abd bin Zam‘a got up and said, “But the child is my brother, and the son of my father’s slave-girl as he was born on his bed.” So they both went to the Prophet ﷺ. Sa‘d said, “O Allāh’s Messenger! (This is) the son of my brother, and he told me to be his custodian.” Then ‘Abd bin Zam‘a said, “(But he is) my brother and the son of the slave-girl of my father, born on his bed.” The Prophet ﷺ said, “This child is for you, O ‘Abd bin Zam‘a, as the child is for the owner of the bed, and the adulterer receives the stones.” He then ordered (his wife) Sauda bint Zam‘a to veil herself from that boy as he noticed the boy’s resemblance to ‘Utba. Since then the boy never saw Sauda till he died.

6750. Narrated Abū Hurairah : The Prophet ﷺ said, “The boy is for the owner of the bed.”

(19) CHAPTER. *Al-Walā’*⁽¹⁾ is for the manumitter.

(Regarding) the inheritance of *Al-Laqaṭ* (a small child or an insane person, who has nobody to be responsible for him).

And ‘Umar said, “*Al-Laqaṭ* is a free person and not a slave.”

٦٧٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ عَتْبَةُ عَهْدَ إِلَى أَخِيهِ سَعِدٍ أَنَّ ابْنَ وَلِيَدَةَ زَمْعَةَ مِنِي فَأَفْيَضَ إِلَيْكُ، فَلَمَّا كَانَ عَامُ الْفَتحِ أَخَدَهُ سَعْدٌ فَقَالَ: ابْنُ أَخِي عَهْدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ، فَقَالَ: أَخِي وَابْنُ وَلِيَدَةَ أَبِي، وُلِدَ عَلَى فِرَاشِهِ فَسَأَوَاقًا إِلَى النَّبِيِّ ﷺ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيَدَةَ أَبِي وُلِدَ عَلَى فِرَاشِهِ فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنِ زَمْعَةَ، الْوَلْدُ لِلْفَرَاشِ وَالْعَاهِرِ الْحَجَرُ». ثُمَّ قَالَ لِسَوْدَةَ بِنْتَ زَمْعَةَ: «اْحْتَجِبِي مِنْهُ» لِمَا رَأَى مِنْ شَبَهِهِ بِعَتْبَةَ فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ . [راجع: ٢٠٥٣]

٦٧٥٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوَلْدُ لِصَاحِبِ الْفَرَاشِ». [راجع: ٦٨١٨]

(١٩) بَابُ الْوَلَاءِ لِمَنْ أَعْتَقَ، وَمِيراثُ الْقِيقِطِ،

وقالَ عُمَرُ : الْقِيقِطُ حُرٌّ.

(1) (Ch. 19) *Al-Walā’*: See the glossary.

6751. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا bought Barīra (a female slave). The Prophet ﷺ said (to me), “Buy her as *Al-Walā’* is for the manumitter. Once, she was given a sheep (in charity). The Prophet ﷺ said, “It (the sheep) is *Sadaqa* (a thing given in charity) for her (Barīra) and a gift for us.”

Al-Ḥakam said, “Barīra’s husband was a free man.” Ibn ‘Abbās said, “When I saw him, he was a slave.”

6752. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ said, “The *Walā’* is for the manumitter (of the slave).”

(20) CHAPTER. The heir of the *Sā’iba* (a slave whose master frees him and tells him that nobody will be entitled to get his *Walā’*).

6753. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ The Muslims did not free slaves as *Sā’iba*, but the people of the Pre-Islāmic Period of Ignorance used to do so.

6754. Narrated Al-Aswad : ‘Āishah رَضِيَ اللَّهُ عَنْهَا bought Barīra in order to manumit her, but her masters stipulated that her *Walā’* (after her death) would be for them. ‘Āishah said, “O Allāh’s Messenger! I have bought Barīra in order to manumit her, but her masters stipulated that her *Walā’* will be for them.” The Prophet ﷺ said, “Manumit her, as the *Walā’* is for the one who manumits (the

6751 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةً فَقَالَ النَّبِيُّ ﷺ: (اشْتَرَيْهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْنَى)، وَأَهْدَيَ لَهَا شَاةً، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

قالَ الْحَكَمُ: وَكَانَ رَوْجُها حُرَّاً، وَقُولُ الْحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَائِشَةَ: رَأَيْتُهُ عَدِيًّا. [راجع: ٤٥٦]

6752 - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا الْوَلَاءَ لِمَنْ أَعْنَى. [راجع: ٢١٥٦]

(٢٠) بَابُ مِيرَاثِ السَّائِيَّةِ

6753 - حَدَّثَنَا قَيْصَرَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ أَهْلَ الْإِسْلَامِ لَا يُسَيِّبُونَ، وَإِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ.

6754 - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَرَتْ بَرِيرَةً لِتَعْتِيقَهَا وَاشْتَرَطَ أَهْلُهَا وَلَاءَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي اشْتَرَيْتُ بَرِيرَةً

slave)," or said, "The one who pays her price." Then 'Aishah bought and manumitted her. After that, Barīra was given the choice (by the Prophet ﷺ) (to stay with her husband or leave him). She said, "If he gave me so much, and so much (money), I would not stay with him." (Al-Aswad added: Her husband was a free man). The subnarrator added: The series of the narrators of Al-Aswad's statement is not authentic. The statement of Ibn 'Abbās, i.e., 'When I saw him he was a slave,' is more authentic.

لأُغْيِّنَهَا، وَإِنَّ أَهْلَهَا يَشْرَطُونَ وَلَاءَهَا
فَقَالَ: «أَعْتَقَهَا فَإِنَّمَا الولاءُ لِمَنْ
أَعْتَقَ، أَوْ قَالَ: أَعْطَى الشَّمَنَ»، قَالَ:
فَاشْتَرَتْهَا فَأَعْتَقَهَا. قَالَ: وَخُيُّرَتْ
فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ: لَوْ أُعْطِيَتْ
كَذَا وَكَذَا مَا كُنْتُ مَعَهُ.

قَالَ الأَسْوَدُ: وَكَانَ زَوْجُهَا حُرًّا،
قَوْلُ الْأَسْوَدِ مُنْقَطِعٌ، وَقَوْلُ ابْنِ
عَبَّاسٍ: رَأَيْتُهُ عَبْدًا، أَصَحُّ.

[راجع: ٤٥٦]

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

6755. Narrated 'Alī: "We have no Book to recite except the Book of Allāh (the Qur'ān) and this paper." Then 'Alī took out the paper, and behold! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as *Zakāt* or as blood money). In it was also written:

"Al-Madina is a sanctuary from 'Air (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion), or commits a crime in it or gives shelter 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 will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master some people other than his real masters, without the permission of his real masters, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be

٦٧٥٥ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ الشَّيْمَيِّ، عَنْ أَبِيهِ قَالَ: قَالَ
عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ: مَا عِنْدَنَا كِتَابٌ
نَفَرَوْهُ إِلَّا كِتَابُ اللَّهِ عَيْرَ هَذِهِ
الصَّحِيفَةِ. قَالَ: فَأَخْرَجَهَا فَإِذَا فِيهَا
أَشْيَاءٌ مِنَ الْجَرَاحَاتِ وَأَسْنَانِ الْإِبْلِ.
قَالَ: وَفِيهَا: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ
عِيْرِ إِلَى ثُورٍ، فَمَنْ أَخْدَثَ فِيهَا
حَدَّثًا، أَوْ آتَى مُحْدَثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ
مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ.
وَمَنْ وَالَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ،
لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا
عَدْلٌ. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى

secured 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 none of his compulsory or optional good deeds will be accepted on the Day of Resurrection.”

6756. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ forbade the selling of the *Walā’* (of slaves) or giving it as a present.

بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ». [راجع: ١١١]

٦٧٥٦ - حَدَّثَنَا أَبُو نُعْيَمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِيَارٍ، عَنْ أَبِنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبَيْهِ.

[راجع: ٢٥٣٥]

(22) CHAPTER. If someone is converted to Islām through somebody else.

Al-Hasan (Al-Baṣrī) did not think that the latter had the right to be the heir of the converted person.

The Prophet ﷺ said, “The *Walā’* is for the one who manumits (the slave).” And Tamīm Ad-Dārī is said to have narrated that the Prophet ﷺ said, “The one who converts somebody to Islām is the closest of the people to the converted person, whether during his life or after his death.” The scholars differ as to the genuineness of this narration.

6757. Narrated Ibn ‘Aishah رَضِيَ اللَّهُ عَنْهَا (Mother of the believers), intended to buy a slave-girl in order to manumit her. The slave-girl’s masters said, “We are ready to sell her to you on condition that her *Walā’* should be for us.” ‘Aishah mentioned that to Allāh’s Messenger ﷺ who said, “This (condition) should not prevent you from buying her, for the *Walā’* is for the one who manumits (the slave).”

(٢٢) بَابٌ: إِذَا أَسْلَمَ عَلَى يَدِيهِ، وَكَانَ الْحَسَنُ لَا يَرَى لَهُ وِلَايَةً، وَقَالَ النَّبِيُّ ﷺ: «الْوَلَاءُ لِمَنْ أَعْنَقَ»، وَيُذَكِّرُ عَنْ تَمِيمِ الدَّارِيِّ رَفِعَهُ قَالَ: «هُوَ أَفْوَى النَّاسِ بِمَعْيَاهُ وَمَمَاتِهِ». وَاخْتَلَفُوا فِي صِحَّةِ هَذَا الْخَبَرِ.

٦٧٥٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِي جَارِيَةً تُعْتَقُهَا فَقَالَ أَهْلُهَا: تَبِيعُكُها عَلَى أَنْ وَلَاءَهَا لَنَا، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْنَقَ».

[راجع: ٢١٥٦]

6758. Narrated Al-Aswad: ‘Aishah رَضِيَ اللَّهُ عَنْهَا said, “I bought Barīra and her masters

٦٧٥٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا

stipulated that the *Walā'* would be for them.” ‘Āishah mentioned that to the Prophet ﷺ and he said, “Manumit her, as the *Walā'* is for the one who gives the silver (i.e., pays the price for freeing the slave).” ‘Āishah added, “So I manumitted her”. After that, the Prophet ﷺ called her (Barīra) and gave her the choice to go back to her husband or leave him. She said, “If he gave me so much, and so much (money) I would not stay with him.” So she selected her own self (i.e., refused to go back to her husband).”

جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ
أَهْلُهَا وَلَاءَهَا فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ
فَقَالَ: «أَعْتَقْتِهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى^١
الْوَرْقَ». قَالَتْ: فَأَعْتَقْتُهَا، قَالَ:
فَدَعَاهَا رَسُولُ اللَّهِ ﷺ فَخَيَّرَهَا مِنْ
زَوْجِهَا فَقَالَتْ: لَوْ أَغْطَانِي كَذَا وَكَذَا
مَا يُبْتَعِدُهُ، فَاخْتَارَتْ نَفْسَهَا.

[راجع: ٤٥٦]

(23) CHAPTER. What a women can inherit of the *Walā'*.

6759. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: When ‘Āishah intended to buy Barīra, she said to the Prophet ﷺ, “Barīra’s masters stipulated that they will have the *Walā'*. ” The Prophet ﷺ said (to ‘Āishah), “Buy her, as the *Walā'* is for the one who manumits.”

(٢٣) بَابُ مَا يَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ

٦٧٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا هَمَامٌ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرَادَتْ عَائِشَةَ
أَنْ تَشْرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ ﷺ:
إِنَّهُمْ يَشْتَرِطُونَ الْوَلَاءَ، فَقَالَ النَّبِيُّ
ﷺ: «اشتَرِيَهَا فَإِنَّمَا الْوَلَاءَ لِمَنْ
أَعْطَنَّ». [راجع: ٢١٥٦]

٦٧٦٠ - حَدَّثَنَا أَبْنُ سَلَامٍ:
أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ
مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ
ﷺ: «الْوَلَاءُ لِمَنْ أَعْطَى الْوَرْقَ وَلَيْ
النَّعْمَةِ». [راجع: ٤٥٦]

(٢٤) بَابُ مَوْلَى الْقَوْمِ مِنْ أَنفُسِهِمْ
وَابْنُ الْأَخْتِ مِنْهُمْ

(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

6761. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "The freed slave belongs to the people who have freed him," or said something similar.

٦٧٦١ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُعاوِيهُ بْنُ قُرَاءَ وَقَتَادَةُ، عَنْ أَسِئْسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَوْلَى الْقَوْمِ مِنْ أَنفُسِهِمْ» أَوْ كَمَا قَالَ.

6762. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "The son of the sister of some people is from them or from their own selves."

٦٧٦٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَسِئْسَ عَنِ النَّبِيِّ ﷺ قَالَ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ، أَوْ مِنْ أَنفُسِهِمْ». [راجع: ٣١٤٦]

(٢٥) بَابُ مِيراثِ الأَسِيرِ

قَالَ: وَكَانَ شُرَيْحُ يُورَثُ الْأَسِيرَ فِي أَيْدِيِ الْعَدُوِّ وَيَقُولُ: هُوَ أَخْرَجَ إِلَيْهِ وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزَ: أَجْزِ وَصِيَّةَ الْأَسِيرِ وَعَتَاقَهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يَتَعَيَّنْ عَنْ دِينِهِ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ.

(٢٥) CHAPTER. The inheritance of a captive (in the hands of the enemy).

Shurayh used to give inheritance to the captive who was in the hands of the enemy, and used to say, "He is in more need of it than anybody else."

And 'Umar bin 'Abdul-Azīz said, "Execute the will of the captive, and fulfil his order to manumit slaves and allow him to dispose of his property, and he can do with it as he wishes."

6763. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them."

٦٧٦٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ مَالًا فَلَوْرَثَتِهِ، وَمَنْ تَرَكَ كَلَامًا فَإِلَيْنَا». [راجع: ٢٢٩٨]

(٢٦) بَابٌ: لَا يَرِثُ الْمُسْلِمُ الْكَافَرَ، وَلَا الْكَافِرُ الْمُسْلِمُ، وَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ الْمِيراثُ فَلَا مِيراثٌ لَهُ

(26) CHAPTER. Neither a Muslim can be the heir of a disbeliever, nor a disbeliever can be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead (disbeliever) relative is divided among the heirs, he will have no share.

6764. Narrated Usāma bin Zaid رضي الله عنهما: The Prophet ﷺ said, "A Muslim cannot be the heir of a disbeliever, nor can

٦٧٦٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبْنِ جُرَيْحٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ

a disbeliever be the heir of a Muslim.”

عَلَيْيِ بْنُ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ». [راجع: ١٥٨٨]

(٢٧) **بَابُ مِيراثِ الْعَبْدِ النَّصْرَانِيِّ**
والْمُكَاتَبِ النَّصْرَانِيِّ.
بَابُ إِثْمٍ مَنِ اتَّقَى مِنْ وَلَدِه

(٢٨) **بَابُ مَنِ ادْعَى أخَا أو ابْنَ أخِه**

(27) CHAPTER. The Inheritance of a Christian slave and a *Mukātab* Christian slave.

And the sin of the person who denies being the father of his children.

(28) CHAPTER. Whoever claims that somebody is his brother or his nephew.

6765. Narrated ‘Āishah: Sa‘d bin Abī Waqqās and ‘Abd bin Zam‘a had a dispute over a boy. Sa‘d said, “O Allāh’s Messenger! This (boy) is the son of my brother, ‘Utba bin Abī Waqqās, who told me to be his custodian as he was his son. Please notice to whom he bears affinity.” And ‘Abd bin Zam‘a said, “This is my brother, O Allāh’s Messenger! He was born on my father’s bed by his slave-girl.” Then the Prophet ﷺ looked at the boy and noticed evident resemblance between him and ‘Utba, so he said, “He (the boy) is for you, O ‘Abd bin Zam‘a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam‘a.” ‘Aishah added: Since then he never saw Sauda.

٦٧٦٥ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْأَبْيَضُ عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: أَخْتَصَّ سَعْدُ بْنُ أَبِي وَقَاصِينَ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ، فَقَالَ سَعْدٌ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَاصِينَ، عَاهَدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَهَابَهُ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي يَا رَسُولَ اللَّهِ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَهَابَهُ فَرَأَى شَهَابًا بَيْنَ عَيْنَيْهِ، فَقَالَ: «هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِي مِنْهُ يَا سَوْدَةَ بِنَتَ زَمْعَةَ». قَالَتْ: فَلَمْ يَرِ سَوْدَةَ بَعْدُ.

[راجع: ٢٠٥٣]

(٢٩) **بَابُ مَنِ ادْعَى إِلَى غَيْرِ أَبِيهِ**

(29) CHAPTER. Whoever claims to be the son of a person other than his father.

6766. Narrated Sa'd: I heard the Prophet ﷺ saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise (will be) forbidden for him."

٦٧٦٦ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا خَالِدٌ هُوَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ، عَنْ سَعِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنِ ادْعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالجَنَّةُ عَلَيْهِ حَرَامٌ.

[راجع: ٤٣٢٦]

6767. (Sa'd added:) I mentioned that to Abū Bakra, and he said, "My ears heard that, and my heart memorized it from Allāh's Messenger ﷺ."

٦٧٦٧ - فَذَكَرْتُهُ لِأَبِيهِ بَكْرَةً فَقَالَ: وَأَنَا سَمِعْتُهُ أُذْنَايِ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٣٢٧]

6768. Narrated Abū Hurairah : The Prophet ﷺ said, "Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief."

٦٧٦٨ - حَدَّثَنَا أَصْبَحُ بْنُ الْفَرَجِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ جَعْفَرِ بْنِ زَيْدٍ، عَنْ عِرَالِثٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَرْغَبُوا عَنْ آبائِكُمْ، فَمَنْ رَغَبَ عَنْ أَبِيهِ فَهُوَ كُفُّرٌ.

(٣٠) **بَابٌ:** إِذَا ادْعَتِ الْمَرْأَةُ ابْنًا

(30) CHAPTER. If a lady claims to be the mother of a son.

6769. Narrated Abū Hurairah : Allāh's Messenger ﷺ said, "There were two women and with them were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgement of (the Prophet) Dāwūd (David) who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Sulaimān (Solomon), son of Dāwūd and informed him of the case. Sulaimān said, 'Give me a knife so that I may cut the child into two portions and give half to each of

٦٧٦٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَتْ امْرَأَتَانِ، مَعَهُمَا ابْنَاهُمَا، جَاءَ الدَّيْنُ فَذَهَبَ بِإِبْنِ إِحْدَاهُمَا فَقَالَتِ إِصْرَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِإِبْنِكِ، فَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِإِبْنِكِ، فَتَحَاكَمَتَا إِلَى دَاوُدَ - عَلَيْهِ السَّلَامُ - فَقَضَى يَهُ لِلْكَبَرِيَّ، فَخَرَجَتَا عَلَى سُلَيْمانَ بْنِ

you.' The younger lady said, 'Do not do so; may Allāh bless you! He is her child.' On that, (Prophet) Sulaimān gave the child to the younger lady." Abū Hurairah added: By Allāh! I had never heard the word 'Sikkīn' as meaning knife, except on that day, for we used to call it 'Mudya.'

داود - عَلَيْهِمَا السَّلَامُ - فَأَخْبَرَتَاهُ
فَقَالَ: أَئْتُونِي بِالسَّكِينِ أَشْفَعُ بَيْنَهُمَا،
فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ، يَرْحَمُكَ
اللهُ، هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى».
قالَ أَبُو هُرَيْرَةَ: وَاللهِ إِنْ سَمِعْتُ
بِالسَّكِينِ قَطْ إِلَّا يَوْمَئِذٍ، وَمَا كَنَّا نَقُولُ
إِلَّا: الْمُدْيَةُ. [راجع: ٣٤٢٧]

(٣١) بَابُ الْقَائِفِ

(31) CHAPTER. The *Qā'if* (one who is expert in noticing resemblance between persons belonging to the same lineage).

6770. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: once entered upon me in a very happy mood, with his features glittering with joy, and said, "O 'Āishah! Don't you see that Mujazziz (a *Qā'if*) looked just now at Zaid bin Ḥāritha and Usāma bin Zaid and said, 'These feet (or Usāma and his father) belong to each other.' "(١)

[See Vol. 4, *Hadīth* No. 3555]

٦٧٧٠ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا الْلَّيْثُ، عَنْ ابْنِ شَهَابٍ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
مَسْرُورًا تَرُقُّ أَسَارِيرَ وَجْهِهِ فَقَالَ:
«أَلمْ تَرَى أَنَّ مُجَزَّزاً نَظَرَ آنفًا إِلَى زَيْدَ
بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ فَقَالَ: إِنَّ
هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

[راجع: ٣٠٠٥]

6771. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Once Allāh's Messenger ﷺ entered upon me and he was in a very happy mood and said, "O 'Āishah: Don't you know that Mujazziz Al-Mudlījī entered and saw Usāma and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said: These feet belong to each other."

٦٧٧١ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفِيَّانُ، عَنِ الزُّهْرِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ذَاتَ يَوْمٍ وَهُوَ مَسْرُورٌ
فَقَالَ: «يَا عَائِشَةُ، أَلمْ تَرَى أَنَّ مُجَزَّزاً
الْمُدْلِجِي دَخَلَ عَلَيَّ فَرَأَى أُسَامَةَ وَزَيْدًا
وَعَلَيْهِمَا قَطِيقَةً قَدْ عَطَيَا رُؤْسَهُمَا
وَبَدَّتْ أَقْدَامُهُمَا فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ
بَعْضُهَا مِنْ بَعْضٍ». [راجع: ٣٥٥٥]

(1) (H. 6770) The *Qā'if* learned through examining their feet, that they were father and son.

86 - THE BOOK OF *AL-HUDŪD*⁽¹⁾

٨٦ - كتاب الحدود

CHAPTER. What *Hudūd* one should beware of.

(1) CHAPTER. (The crimes of) illegal sexual intercourse and the drinking of alcoholic drinks.

And Ibn ‘Abbās said, “The light of Faith is taken away from the one who commits illegal sexual intercourse.”

6772. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it.” Abū Hurairah, in another narration, narrated the same from the Prophet ﷺ with the exclusion of robbery.

(2) CHAPTER. What is said regarding the beating (lashing) of a drunk.

6773. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ beat a drunk with palm-leaf stalks and shoes. And Abū Bakr gave

بَابُ مَا يُخَلِّرُ مِنَ الْحُدُودِ

(١) بَابُ الرِّزْنَا وَشَرْبِ الْخَمْرِ،
وَقَالَ ابْنُ عَبَّاسٍ: يُنَزَعُ مِنْهُ نُورُ
الإِيمَانِ فِي الرِّزْنَا .

٦٧٧٢ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقْلَيْنَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَرْزُقُ الرَّازِنِيَ حِينَ يَرْزُقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرُفُ حِينَ يَسْرُفُ وَهُوَ مُؤْمِنٌ، وَلَا يَتَهَبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارُهُمْ وَهُوَ مُؤْمِنٌ».

وعَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ التَّبَّيِّنِ ﷺ بِمِثْلِهِ إِلَّا النُّهَيَةَ. [راجع: ٢٤٧٥]

(٢) بَابُ مَا جَاءَ فِي ضَرْبِ شَارِبِ الْخَمْرِ

٦٧٧٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَئِسِ:

(1) (Book 86) ‘Al-Hudūd’ is the plural of *Hadd*. *Al-Hudūd* are the limits which Allāh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allāh. These penalties are also called *Hudūd*.

(such a sinner) forty lashes.

(3) CHAPTER. Whoever ordered that the legal punishment was to be carried out at home.

6774. Narrated 'Uqba bin Al-Hārith: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet ﷺ on a charge of drinking intoxicating drinks. So the Prophet ﷺ ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

(4) CHAPTER. Beating with stalks of date-palm leaves and shoes.

6775. Narrated' Uqba bin Al-Hārith: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet ﷺ in a state of intoxication. The Prophet ﷺ felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him with stalks of date-palm leaves and shoes, and I was among those who beat him.

6776. Narrated Anas: The Prophet ﷺ lashed a drunk with stalks of date-palm leaves and shoes. And Abū Bakr

أَنَّ النَّبِيَّ ﷺ ح. وَحَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ ضَرَبَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ، وَجَلَّدَ أَبُو بَكْرَ أَرْبَعِينَ. [انظر: ٦٧٧٦]

(٣) بَابُ مَنْ أَمَرَ بِضَرْبِ الْحَدِّ فِي الْبَيْتِ

٦٧٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَبْيَوبَ، عَنْ أَبْنِ أَبِي مُلِئِكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: جِيءَ بِالْتَّعِيمَانِ أَوْ بِابْنِ الْتَّعِيمَانِ شَارِبًا، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ بِالْبَيْتِ أَنْ يَضْرِبُوهُ. قَالَ: فَضَرَبُوهُ، فَكُنْتُ أَنَا فِيهِنْ ضَرَبَةً بِالنَّعَالِ.

[راجع: ٢٣١٦]

(٤) بَابُ الضَّرْبِ بِالْجَرِيدِ وَالنَّعَالِ

٦٧٧٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ أَبْيَوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلِئِكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ أَتَى بِتَعِيمَانَ أَوْ بِابْنِ تَعِيمَانَ وَهُوَ سَكْرَانُ، فَشَقَّ عَلَيْهِ، وَأَمَرَ مَنْ فِي الْبَيْتِ أَنْ يَضْرِبُوهُ، فَضَرَبُوهُ بِالْجَرِيدِ وَالنَّعَالِ، وَكُنْتُ فِيهِنْ ضَرَبَةً.

[راجع: ٢٣١٦]

٦٧٧٦ - حَدَّثَنَا مُسْلِمُ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ قَالَ:

gave a drunk forty lashes.

جَلْدَ الْيَتِيمِ فِي الْخَمْرِ بِالْجَرِيدِ
وَالْعَالَىٰ، وَجَلْدَ أَبُو بَكْرٍ أَرْبَعينَ.

[راجع: ٦٧٧٣]

6777. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : A man who drank wine was brought to the Prophet ﷺ. The Prophet ﷺ said, "Beat him!" Abū Hurairah added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allāh disgrace you!' On that the Prophet ﷺ said, 'Do not say so, for you are helping Satan to overpower him.'"

٦٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو ضَمْرَةُ أَنَّهُ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَتَيَنَا الشَّيْطَانُ يَرْجُلُ قَدْ شَرِبَ قَالَ: «أَضْرِبُوهُ»، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَمَنْ أَضْرَبَ بِيَدِهِ، وَالضَّارِبُ بِيَنْعَلِهِ، وَالضَّارِبُ بِثُوبِهِ، فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْرَاكَ اللَّهُ، قَالَ: «لَا تَقُولُوا هَكَذَا، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ». [انظر: ٦٧٨١]

6778. Narrated ‘Alī bin Abī Tālib رَضِيَ اللَّهُ عَنْهُ : I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allāh's Messenger ﷺ for the drunk.

٦٧٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو حَصِينُ: سَمِعْتُ عُمَيْرَ بْنَ سَعِيدَ التَّنْخِيَّ قَالَ: سَمِعْتُ عَلَيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كُنْتُ لَأُقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتُ فَأَجِدُ فِي نَفْسِي، إِلَّا صَاحِبُ الْخَمْرِ فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَهِنْ.

6779. Narrated As-Sā'ib bin Yazīd : We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet ﷺ, Abū Bakr and the early part of 'Umar's caliphate. But during the last period of 'Umar's caliphate, he used to give the drunk forty lashes; and when drunks

٦٧٧٩ - حَدَّثَنَا مَكْيُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُعَيْدِ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَنَا نُؤْتَنِي بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَإِمْرَأَ أَبِي بَكْرٍ وَصَدْرًا مِنْ

became mischievous and disobedient, he used to scourge them eighty lashes.

خلافة عمر، فقوم إليه بأيدينا ونعاينا وأرديتنا، حتى كان آخر إمرة عمر فجلد أربعين، حتى إذا عتوا وفسقوا جلد ثمانين.

(5) CHAPTER. Cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

6780. Narrated 'Umar bin Al-Khattāb رضي الله عنه: During the lifetime of the Prophet ﷺ there was a man called 'Abdullāh whose nickname was Donkey, and he used to make Allāh's Messenger ﷺ laugh. The Prophet ﷺ lashed him because of drinking (alcohol). And one day he was brought to the Prophet ﷺ on the same charge and was lashed. On that, a man among the people said, "O Allāh, curse him! How frequently he has been brought (to the Prophet ﷺ on such a charge)!" The Prophet ﷺ said, "Do not curse him; for by Allāh, I know he loves Allāh and His Messenger."

6781. Narrated Abū Hurairah رضي الله عنه: A drunk was brought to the Prophet ﷺ and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allāh disgrace him!" Allāh's Messenger ﷺ said, "Do not help Satan against your (Muslim) brother."

(٥) باب ما يكره من لعن شارب الخمر، وإنما ليس بخارج من الملة

٦٧٨٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي الْيَتْمَى قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدُ اللَّهِ، وَكَانَ يُلَقِّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأَتَيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجَلَدَهُ، قَالَ رَجُلٌ مِّنَ الْقَوْمِ: اللَّهُمَّ اعْنُهُ، مَا أَكْثَرَ مَا يُؤْتَنِي بِهِ، فَقَالَ النَّبِيُّ ﷺ: لَا تَلْعَنُهُ، فَوَاللَّهِ مَا عَلِمْتُ، أَنَّهُ يُبَحِّثُ اللَّهَ وَرَسُولَهُ».

٦٧٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ: حَدَّثَنَا أَبْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتَيَ النَّبِيُّ ﷺ بِسَكَرَانَ فَأَمَرَ بِسَرْبِيهِ، فَيَا مَنْ يَسْرِبُهُ بِيَدِهِ، وَمَنْ مَنَّ يَسْرِبُهُ بِتَعْلِيهِ، وَمَنْ مَنَّ يَسْرِبُهُ بِشَوِيهِ. فَلَمَّا انْصَرَفَ قَالَ رَجُلٌ: مَا لَهُ أَخْزَاءُ اللَّهِ، فَقَالَ رَسُولُ

الله ﷺ: «لَا تَكُونُوا عَوْنَ الشَّيْطَانِ

عَلَى أَخِيكُمْ». [راجع: ٦٧٧٧]

(٦) بَابُ السَّارِقِ حِينَ يَسْرِقُ

٦٧٨٢ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤَدَ: حَدَّثَنَا فُضَيْلُ بْنُ غَرْوانَ، عَنْ عَمْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: «لَا يَزِنِي الزَّانِي حِينَ يَزِنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ». [انظر: ٦٨٠٩]

(٧) بَابُ لَفْنِ السَّارِقِ إِذَا لَمْ يُسْمَّ

٦٧٨٣ - حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ بْنُ غَيَاثٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَعْنَ اللَّهِ السَّارِقُ يَسْرِقُ الْيَضْدَةَ فَتَقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَجْلَ فَتَقْطَعُ يَدُهُ». قَالَ الْأَعْمَشُ: كَانُوا يَرَوْنَ أَنَّهُ يَسْرِقُ الْحَدِيدَ، وَالْحَجْلَ كَانُوا يَرَوْنَ أَنَّهُ مِنْهَا مَا يُسَاوِي ذَرَاهِمَ». [انظر: ٦٧٩٩]

(٨) بَابُ : الْحَدُودُ كَمَارَةٌ

٦٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ أَخْبَرَنَا أَبْنُ عَيْنَةَ، عَنِ الرُّهْرِيِّ، عَنْ أَبِي إِدْرِيسِ الْحَوْلَانِيِّ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجَlisٍ فَقَالَ: «بَا يُعْنِي

(6) CHAPTER. The thief while stealing.

6782. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "When (a person) an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing."

(7) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

6783. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ He said, "Allāh curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off."

Al-A'mash said, "People used to interpret the *Baīda* (egg) as an iron helmet, and they used to think that the rope may cost a few Dirham."

(8) CHAPTER. *Al-Hudūd* (legal punishment) are expiation (for the sin one has been punished for).

6784. Narrated 'Ubāda bin As-Şāmit: رَضِيَ اللَّهُ عَنْهُ We were with the Prophet ﷺ in a gathering and he said, "Give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, will not steal, and will not commit illegal sexual intercourse." And then (the Prophet ﷺ) recited the whole Verse (V.60:12). The Prophet ﷺ added, "And

whoever among you fulfils his pledge, his reward is with Allāh ; and whoever commits something of such sins and Allāh screens him, it is up to Allāh whether to excuse or punish him.”

عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا
تَسْرِقُوا، وَلَا تَرْتَبُوا - وَقَرَأَ هَذِهِ الْآيَةَ
كُلُّهَا - فَمَنْ وَقَى مِنْكُمْ فَأَجْرُهُ عَلَى
اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا
فَعُوَقَبَ بِهِ فَهُوَ كَفَارَهُ، وَمَنْ أَصَابَ
مِنْ ذَلِكَ شَيْئًا فَسَرَّهُ اللَّهُ عَلَيْهِ، إِنْ
شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

[راجع: ٨١]

(٩) بَابٌ : ظَهَرُ الْمُؤْمِنِ حِمْيٌ إِلَّا فِي
حَدٌّ أَوْ حَنْقٍ

٦٧٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا عَاصِمٌ بْنُ عَلَيْ: حَدَّثَنَا
عَاصِمٌ بْنُ مُحَمَّدٍ، عَنْ وَافِدِ بْنِ
مُحَمَّدٍ: سَيِّفُتُ أَبِيهِ: قَالَ عَبْدُ اللَّهِ:
قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ:
«أَلَا أَيُّ شَهْرٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟»
قَالُوا: أَلَا شَهْرُنَا هَذَا. قَالَ: «أَلَا
أَيُّ بَلْدَنٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟» قَالُوا:
أَلَا بَلْدُنَا هَذَا. قَالَ: «أَلَا أَيُّ يَوْمٍ
تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟» قَالُوا: أَلَا
يَوْمُنَا هَذَا. قَالَ: «فَإِنَّ اللَّهَ تَبَارَكَ
وَتَعَالَى قَدْ حَرَمَ دِمَاءَكُمْ وَأَمْوَالَكُمْ
وَأَغْرَاضَكُمْ إِلَّا بِحَقِّهَا كَحْرَمَةٌ يَوْمُكُمْ
هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ
هَذَا، أَلَا هَلْ بَلَغْتُ؟» ثَلَاثَةٌ، كُلُّ
ذَلِكَ يُحِبِّبُونَهُ: أَلَا نَعْمَ. قَالَ:
«وَيُحِكِّمُ أَوْ وَيَلْكِمُ، لَا تَرْجِعُنَّ بَعْدِي

(9) CHAPTER. A believer is safe except if he transgresses Allāh's legal limits or takes others' rights.

6785. Narrated 'Abdullāh: Allāh's Messenger ﷺ said in *Hajjat-ul-Wadā'* "Which month (of the year) do you think is most sacred?" The people said, "This (current) month of ours (the month of *Dhul-Hijja*)."⁽¹⁾ He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (*Makkah*)."⁽¹⁾ He said, "Which day do you think is the most sacred?" The people said, "This day of ours."⁽¹⁾ He then said, "Allāh, the Blessed, the Supreme has made your blood, your property and your honour as sacred as this day of yours, in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully."⁽¹⁾ He then said thrice, "Have I conveyed Allāh's Message (to you)?"⁽¹⁾ The people answered him each time, saying, "Yes." The Prophet ﷺ added, "May Allāh be Merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other."

(1) (H. 6785) If somebody commits a crime, he is to be punished legally otherwise nobody and no authority can wrong him.

كُفَّاراً يُضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

(10) CHAPTER. To carry out the legal punishment; and to take revenge on those who transgress Allāh's limits and boundaries.

6786. Narrated ‘Āishah رضي الله عنها: Whenever the Prophet ﷺ was given an option between two things, he used to select the easier of the two, as long as it was not sinful; but if it was sinful, he would remain far from it. By Allāh, he never took revenge for himself concerning any matter that was presented to him, but when Allāh's limits were transgressed, he would take revenge for Allāh's sake.

(١٠) بَابُ إِقَامَةِ الْحُدُودِ وَالانتقامِ لِحُرْمَاتِ اللَّهِ

٦٧٨٦ - حَدَّثَنَا يَحْيَى بْنُ مُكَبِّرٍ، حَدَّثَنَا الْبَيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا خُبِيرَ النَّبِيُّ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَأْتِمْ، فَإِذَا كَانَ الْإِثْمُ كَانَ أَبْعَدُهُمَا مِنْهُ، وَاللَّهُ مَا انتَقَمَ لِنَفْسِهِ فِي شَيْءٍ يُؤْتَى إِلَيْهِ فَطَحَّ حَتَّى تُتَهَّكَ حُرْمَاتُ اللَّهِ فَيَتَقْتَمُ اللَّهُ [راجع: ٣٥٦٠]

(١١) بَابُ إِقَامَةِ الْحُدُودِ عَلَى الشَّرِيفِ وَالوَضِيعِ

٦٧٨٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا الْبَيْثُ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَسَامَةَ كَلَمَ النَّبِيِّ ﷺ فِي امْرَأَةٍ فَقَالَ: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا يُقْيِمُونَ الْحَدَّ عَلَى الْوَضِيعِ وَيَرْكُونَ عَلَى الشَّرِيفِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ فَاطِمَةُ فَعَلَتْ ذَلِكَ لَقَطَعْتُ يَدَهَا».

[راجع: ٢٦٤٨]

(١٢) بَابُ كَرَاهِيَّةِ الشَّفاعةِ فِي الْحَدِّ إِذَا رُفِعَ إِلَى السُّلْطَانِ

(11) CHAPTER. To inflict the legal punishment on the noble and the weak people (impartially).

6787. Narrated ‘Āishah رضي الله عنها: Usāma approached the Prophet ﷺ on behalf of a woman (who had committed theft). The Prophet ﷺ said, “The people before you (past nations) were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fātima (the daughter of the Prophet ﷺ) did that (i.e., stole), I would cut off her hand.”

(12) CHAPTER. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.

6788. Narrated ‘Āishah رضي الله عنها: The Quraishi people became very worried about the Makhzūmiya lady who had committed theft. They said, “Nobody can speak (in favour of the lady) to Allāh’s Messenger ﷺ, and nobody dares do that except Usāma who is the favourite of Allāh’s Messenger ﷺ.” When Usāma spoke to Allāh’s Messenger ﷺ about that matter, Allāh’s Messenger ﷺ said, “Do you intercede (with me) to violate one of the legal punishment of Allāh?” Then he got up and addressed the people, saying, “O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allāh, if Fātimah, the daughter of Muhammād ﷺ committed theft, Muhammād will cut off her hand!”

(13) CHAPTER. The Statement of Allāh تعالى:

“Cut off (from the wrist joint) the (right) hand of the thief, male or female...”
(V.5:38)

And what is the minimum theft because of which the thief’s right hand will be cut off (from the wrist joint).

And ‘Alī cut off the hand at the wrist. And Qatāda said concerning a woman who had committed theft and whose left hand had consequently been cut off: “Cut off nothing else.”⁽¹⁾

6789. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ said, “The hand should be cut off for stealing something that is worth a quarter of a Dīnār or more.”

(1) (Ch. 13) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qatāda thinks that the right hand should then not be cut off.

6788 - حدثنا سعيد بن سليمان: حدثنا الليث، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها: أن قريشاً أهنتهم المرأة المخروميمية التي سرقت فقالوا: من يكلم رسول الله ﷺ ومن يجرئ عليه إلا أسامه جب رسول الله ﷺ؟ فكلم رسول الله ﷺ فقال: “أتشفع في حد من حدود الله؟” ثم قام فخطب، فقال: يا أيها الناس، إنما ضلَّ من كان قبلكم أنتم كانوا إذا سرق الشريف تركوه، وإذا سرق الصعييف فيهم أقاموا عليه الحد، وإنما لو أن فاطمة بنت محمد سرقت لقطع محمد يدها». [راجع: ٢٦٤٨]

(13) باب قول الله تعالى:
«ولتسارق ولتسارق فاقطعوا أيديهما»
[المائدة: ٣٨] وفي كم يقطع؟
وقطع على من الكف. وقال
قتادة في امرأة سرقت فقطعت
شمائلها: ليس إلا ذلك.

6789 - حدثنا عبد الله بن مسلم: حدثنا إبراهيم بن سعد، عن ابن شهاب، عن عمراة، عن عائشة:

قالَ النَّبِيُّ ﷺ: «تُقطَعُ الْيَدُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

وَتَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، وَابْنُ أَخِي الزُّهْرِيِّ، وَمَعْمَرٌ عَنِ الرُّهْرِيِّ. [انظر: ٦٧٩٠، ٦٧٩١]

٦٧٩٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوْيَنْ، عَنِ ابْنِ وَهْبٍ، عَنْ يُوسُفَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ وَعُمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُقطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ». [راجع: ٦٧٨٩]

٦٧٩١ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، عَنْ عُمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ: حَدَّثَهُ: «أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: «تُقطَعُ الْيَدُ فِي رُبْعِ دِينَارٍ».

[راجع: ٦٧٨٩]

٦٧٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَهُ، عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي عَائِشَةُ أَنَّ يَدَ السَّارِقِ لَمْ تُقطَعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَّا فِي ثَمَنٍ مِجْنَنٍ حَجَفَةً أَوْ تُرْسِ. حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا حُمَيْدُ بْنُ

6790. Narrated 'Āishah: The Prophet ﷺ said, "The hand of a thief should be cut off for stealing a quarter of a Dīnār."

6791. Narrated 'Āishah: The Prophet ﷺ said, "The hand should be cut off for stealing a quarter of a Dīnār."

6792. Narrated 'Āishah: The hand of a thief was not cut off during the lifetime of the Prophet ﷺ except for stealing something equal to a shield in value.⁽¹⁾

(1) (H. 6792) A shield was worth one Dīnār at that time.

عَبْد الرَّحْمَنْ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ مِثْلَهُ . [انظر: ٦٧٩٣، ٦٧٩٤]

٦٧٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقايلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامٌ
بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَتْ: لَمْ تَكُنْ تُقْطِعُ يَدُ السَّارِقِ فِي
أَدَنَى مِنْ حَجَفَةَ أَوْ ثُرَى، كُلُّ وَاحِدٍ
مِنْهُمَا ذُو ثَمَنٍ . [راجع: ٦٧٩٢]
رَوَاهُ وَكِيعُ وَابْنُ إِدْرِيسَ، عَنْ
هِشَامٌ، عَنْ أَبِيهِ مُوسَى .

٦٧٩٤ - حَدَّثَنِي يُوسُفُ بْنُ
مُوسَى: حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: هِشَامُ
بْنُ عُرْوَةَ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ تُقْطِعُ يَدُ
سَارِقٍ عَلَى عَهْدِ النَّبِيِّ ﷺ فِي أَدَنَى
مِنْ ثَمَنَ الْمِجَنِ: ثُرَى أَوْ حَجَفَةَ
وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا ذَا ثَمَنٍ .
[راجع: ٦٧٩٢]

٦٧٩٥ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالْكُ بْنُ أَئْمَى، عَنْ نَافِعٍ
مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ
بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ
اللَّهِ ﷺ قَطَعَ فِي مَجْنَ ثَمَنَةَ ثَلَاثَةَ
دَرَاهِمَ . تَابَعَهُ مُحَمَّدُ بْنُ إِسْحَاقَ وَقَالَ
اللَّيْلُ: حَدَّثَنِي نَافِعٌ: قِيمَتُهُ . [انظر:
٦٧٩٨، ٦٧٩٧]

٦٧٩٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ،

6793. Narrated 'Āishah: A thief's hand was not cut off for stealing something cheaper than a *Hajafa* or a *Turs* (two kinds of shields), each of which was worth a (respectable) price.

6794. Narrated 'Āishah: A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a *Turs* or *Hajafa* (two kinds of shields), each of which was worth a (respectable) price.

6795. Narrated Ibn 'Umar 'Allāh's Messenger ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

6796. Narrated Ibn 'Umar: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

عَنْ ابْنِ عُمَرَ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي
مَجْنُونَ سَمْنَهُ ثَلَاثَةُ دَرَاهِمَ . [رَاجِعٌ: ٦٧٩٥]

٦٧٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي
نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: قَطَعَ النَّبِيُّ
ﷺ فِي مَجْنُونَ سَمْنَهُ ثَلَاثَةُ دَرَاهِمَ .

[رَاجِعٌ: ٦٧٩٥]

6797. Narrated ‘Abdullâh (bin ‘Umar رضي الله عنهما) : The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham .

٦٧٩٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْتَرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عَقْبَةَ عَنْ نَافِعٍ: أَنَّ عَبْدَ
اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَطَعَ النَّبِيُّ ﷺ يَدَ سَارِقٍ فِي مَجْنُونَ
سَمْنَهُ ثَلَاثَةُ دَرَاهِمَ .

تابعهُ مُحَمَّدُ بْنُ إِسْحَاقَ . وَقَالَ
اللَّيْثُ: حَدَّثَنِي نَافِعٌ: قِيمَتُهُ .

[رَاجِعٌ: ٦٧٩٥]

6799. Narrated Abû Hurairah رضي الله عنه عن Allâh's Messenger ﷺ said, "Allâh curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

٦٧٩٩ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْواحِدِ: حَدَّثَنَا
الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحَ
قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «عَنَّ اللَّهِ السَّارِقَ
يَسْرُقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرُقُ
الْحَبْلَ فَتُقْطَعُ يَدُهُ». [رَاجِعٌ: ٦٧٨٣]

(١٤) بَابُ تَوْبَةِ السَّارِقِ

٦٨٠٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ
يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ: أَنَّ النَّبِيًّا ﷺ قَطَعَ يَدَ

(14) CHAPTER. The repentance of a thief.

6800. Narrated ‘Âishah رضي الله عنها : The Prophet ﷺ cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet ﷺ, and she repented, and her repentance was sincere .

امرأة. قالت عائشة: وكانت نأتي
بعد ذلك فأرفع حاجتها إلى النبي ﷺ
فتابت وحسنت توبتها. [راجع: ٢٦٤٨]

٦٨٠١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ الْجَعْفِيُّ: حَدَّثَنَا هِشَامُ بْنُ
يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ،
عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ
الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بِاَيْمَنِ
رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ فَقَالَ:
«أَبَا يَعْكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ
شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَقْتُلُوا
أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبَهْتَانٍ تَفْتَرُونَهُ
بَيْنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ، وَلَا تَعْضُوْنِي
فِي مَعْرُوفٍ، فَمَنْ وَفِي مِنْكُمْ فَاجْرُهُ
عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا
فَأُخْذِدَ بِهِ فِي الدُّنْيَا فَهُوَ كَفَارَةً لَهُ
وَظَهُورُهُ، وَمَنْ سَرَّهُ اللَّهُ، فَذَلِكَ إِلَى
اللَّهِ إِنْ شَاءَ عَذَابَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ». .

قال أبو عبد الله: إذا تاب
السارق بعد ما قطع يده فليث
شهادته. وكل محدود كذلك إذا تاب
فليث شهادته. [راجع: ١٨]

(١٥) بَابُ الْمُحَارِبِينَ مِنْ أَهْلِ الْكُفْرِ
وَالرِّدَّةِ،

وقول الله تعالى: «إِنَّمَا جَرِيْوا
الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ» الآية.

[المائدة: ٣٣].

6801. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه: I gave the *Bai'a* (pledge) to the Prophet ﷺ with a group of people, and he said, "I take your pledge that you will not ascribe partners to Allāh, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in ordering you *Ma'ruf* (Islāmic Monotheism and all that Islām ordains). And whoever among you fulfils all these (obligations of the pledge), his reward is with Allāh. And whoever commits any of the above crimes and received his legal punishment in this world, that will be his expiation and purification. But if Allāh screens his sin, it will be up to Allāh, Who will either punish or forgive him according to His Wish."

Abū 'Abdullāh said, "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted repents, his witness will be accepted."

(15) CHAPTER. The Chapter of (the punishment for) those who wage war (against Allāh and His Messenger) from the people who are disbelievers and from those who have turned renegades (converted from Islām).

And the Statement of Allāh تعالى:

"The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be

killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land..." (V.5:33)

6802. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Some people from the tribe of 'Ukl came to the Prophet ﷺ and embraced Islām. The climate of Al-Madīna did not suit them, so the Prophet ﷺ ordered them to go to the (herd of milch) camels of charity and to drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islām) and killed the shepherd of the camels and took the camels away. The Prophet ﷺ sent (some people) in their pursuit and so they were (caught and) brought, and the Prophet ﷺ ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died.

(16) CHAPTER. The Prophet ﷺ did not cauterize (the amputated limbs of) those who fought (against Allāh and His Messenger) and of those who were renegades (reverted from Islām) (therefore they bled) till they died.

6803. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterize (their bleeding limbs) till they died.

(17) CHAPTER. No water was given to drink to those who turned renegades and fought (against Allāh and His Messenger), till they died.

٦٨٠٢ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ : حَدَّثَنَا الأُوزاعِيُّ : حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ الْجَرْمِيُّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِيمٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ عُكْلٍ فَأَسْلَمُوا، فَاجْتَنَبُوا الْمَدِينَةَ، فَأَمْرَهُمْ أَنْ يَأْتُوا إِلَيَّ الصَّدَقَةَ فَيَشْرُبُوا مِنْ أَنْوَالِهِمْ وَأَبْلَانِهِمْ، فَفَعَلُوا فَصَحُّوا، فَأَرْتَدُوا وَقَتَلُوا رُعَاتَهَا وَاسْتَاقُوا إِلَيَّ فَبَعْثَ في آثَارِهِمْ فَأُتْرِيَ بِهِمْ فَقَطَعَ أَيْدِيهِمْ وَأَرْجُلَهُمْ وَسَمَّلَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَخْسِمُهُمْ حَتَّى مَاتُوا. [راجع: ٢٢٣]

(١٦) بَابٌ: لَمْ يَخْسِمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحَارِبِينَ مِنْ أَهْلِ الرَّدَّةِ حَتَّى هَلَكُوا

٦٨٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلَتِ أَبُو يَعْلَى: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنِي الأُوزاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطَعَ الْعَرَبَيْنَ وَلَمْ يَخْسِمُهُمْ حَتَّى مَاتُوا. [راجع: ٢٣٣]

(١٧) بَابٌ لَمْ يُسْقَ المُرْتَدُونَ
الْمُحَارِبِونَ حَتَّى مَاتُوا

6804. Narrated Anas bin ‘Ukla (رضي الله عنه): A group of people from ‘Ukl (tribe) came to the Prophet ﷺ and they were living with the people of As-Suffa, but they became ill as the climate of Al-Madina did not suit them, so they said, “O Allāh’s Messenger! Provide us with milk.” The Prophet ﷺ said, “I see no other way for you than to use the camels of Allāh’s Messenger (ﷺ).” So they went and drank the milk and urine of the camels (as medicine), and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allāh’s Messenger ﷺ, he sent some men in their pursuit, and they were captured and brought before mid-day. The Prophet ﷺ ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Harra, and when they asked for water to drink they were not given till they died.

Abū Qilāba said, “Those people committed theft and murder and fought against Allāh and His Messenger.”

(18) CHAPTER. The Prophet ﷺ branded the eyes of those who fought (against Allāh and His Messenger ﷺ).

6805. Narrated Anas bin Mālik (رضي الله عنه): A group of people from ‘Ukl (or ‘Uraina) tribe — but I think he said that they were from ‘Ukl — came to Al-Madina and (they became ill, so) the Prophet ﷺ ordered them to go to the herd of (milch) she-camels and told them to go out and drink the camels’ urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet ﷺ

٦٨٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ وُهَيْبٍ، عَنْ أَيُوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدَمَ رَهْطٌ مِّنْ عُكْلٍ عَلَى الْبَيْتِ تَرْكِلَةً، كَانُوا فِي الصَّفَّةِ، فَاجْتَنَوْا الْمَدِينَةَ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَبْغُنَا رِسْلًا، فَقَالَ: «مَا أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِأَبِيلٍ رَسُولَ اللَّهِ تَرْكِلَةً، فَأَتَوْهَا فَشَرَبُوْا مِنْ أَبَانِهَا وَأَبْوَاهَا، حَتَّىٰ صَحُّوْا وَسَمِّنُوا، وَقَاتَلُوا الرَّاعِيَ وَاسْتَأْفُوا الدَّوْدَ. فَأَتَى النَّبِيُّ تَرْكِلَةً الصَّرِيقَ، فَبَعَثَ الطَّلَبَ فِي آثارِهِمْ فَمَا تَرَجَّلَ النَّهَارُ حَتَّىٰ أَتَيَ بِهِمْ، فَأَمَرَ بِمَسَامِيرٍ فَأَحْمَيَتْ فَكَحْلَهُمْ وَقَطَعَ أَيْدِيهِمْ وَأَرْجُلَهُمْ وَمَا حَسَنُهُمْ، ثُمَّ أَلْقَوْا فِي الْحَرَّةِ يَسْتَسْقُونَ فَمَا سُقُوا حَتَّىٰ مَاتُوا.

قالَ أَبُو قَلَابَةَ: سَرَقُوا وَقَاتَلُوا، وَحَارَبُوا اللَّهَ وَرَسُولَهُ. [راجع: ٢٢٣]

(١٨) بَابُ سَمْرِ النَّبِيِّ تَرْكِلَةُ أَغْيَنِ الْمُحَارِبِينَ

٦٨٠٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَهْطًا مِّنْ عُكْلٍ - أَوْ قَالَ: عُرَيْنَةً، وَلَا أَعْلَمُهُ إِلَّا قَالَ: مِنْ عُكْلٍ - قَدِمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمُ النَّبِيُّ تَرْكِلَةً يُلْقَاهُمْ وَأَمَرَهُمْ أَنْ يَخْرُجُوا، فَيُشَرِّبُوا مِنْ

early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet ﷺ before mid-day. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces, and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water.

Abū Qilāba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allāh and His Messenger ﷺ."

أَبْوَالْهَا وَأَلْبَانِهَا، فَشَرِبُوا حَتَّى إِذَا
بَرَئُوا قَتَلُوا الرَّاعِيَ وَاسْتَأْفُوا التَّعْمَ،
فَلَعَنَ النَّبِيَّ بِكُلِّ غُدُوَّةٍ فَبَعْثَ الظَّلَبَ فِي
إِثْرِهِمْ، فَمَا ارْتَقَعَ النَّهَارُ حَتَّى جَيَءَ
بِهِمْ، فَأَمْرَرَ بِهِمْ فَقُطِعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ وَسُمِّرَ أَعْيُنُهُمْ، فَأَلْقُوا
بِالْحَرَّةِ يَسْتَسْفُونَ فَلَا يُسْقَوْنَ.

[راجع: ٢٣٣]

فَالْأَبُو قِلَابَةَ: هُؤُلَاءِ قَوْمٌ سَرَقُوا
وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيمَانِهِمْ،
وَهَارَبُوا اللَّهُ وَرَسُولَهُ.

(١٩) بَابُ فَضْلٍ مَنْ تَرَكَ الْفَوَاحِشَ

٦٨٠٦ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
عَبْدُ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصٍ
بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
بِكُلِّهِ قَالَ: «سَبْعَةٌ يُظْلَمُهُمُ اللَّهُ يَوْمَ
الْقِيَامَةِ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ:
إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ
اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءِ
فَخَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعْلَقٌ فِي
الْمَسْجِدِ، وَرَجُلٌ تَحَاجَبَ فِي اللَّهِ،
وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ
وَجَمَالٌ إِلَى نَفْسِهَا قَالَ: إِنِّي أَخَافُ
اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا
حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعْتَ
يَمِينَهُ». [راجع: ٦٦٠]

[See *Hadith* No. 660, 1423]

6807. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is between his jaws (i.e., his mouth, his tongue) I guarantee him Paradise." (See the footnote of H. 6474)

(20) CHAPTER. The sin of illegal sexual intercourse. And the Statement of Allāh تَعَالَى :

"... Nor commit illegal sexual intercourse..." (V.25:68).

"And come not near to unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him)." (V.17:32).

6808. Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet ﷺ. I heard the Prophet ﷺ saying, "The Hour will not be established," or said, "From among the portents of the Hour (are the following):

1. Religious knowledge will be taken away (by the death of religious scholars).

2. (Religious) ignorance will prevail.

3. Drinking of alcoholic drinks (will be very common).

4. There will be prevalence of open illegal sexual intercourse.

5. And men will decrease in number while women will increase so much so that, for fifty women there will be only one man to look after them." (See H. 81, 1036)

6809. Narrated 'Ikrima رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "When a slave (of Allāh) commits illegal

٦٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا عُمَرُ بْنُ عَلَيْهِ حَدِيثَنِي خَلِيفَةً : حَدَّثَنَا عُمَرُ بْنُ عَلَيْهِ حَدَّثَنَا أُبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ : قَالَ النَّبِيُّ ﷺ : «مَنْ تَوَكَّلَ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ لَحْيَيْهِ تَوَكَّلْتُ لَهُ بِالْجَنَّةِ». [راجع: ٦٤٧٤]

(٢٠) بَابُ إِنْزَانِ الزَّنَاءِ، وَقُولُ اللَّهِ تَعَالَى : «وَلَا يَرْتَوْنَ» [الفرقان: ٦٨] «وَلَا تَفَرُّوْا لِلَّزَّانِ إِنَّهُ كَانَ فَجَسَّهَ وَسَاءَ سَبِيلًا» [الإِسْرَاءَ: ٣٢]

٦٨٠٨ - حَدَّثَنَا دَاؤُدُّ بْنُ شَبَّابٍ : حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ : أَخْبَرَنَا أَنْسُ قَالَ: لَا حَدَّثْنَاهُمْ حَدِيثًا لَا يُحَدَّثُنَّمُهُ أَحَدٌ بَعْدِي، سَعْوَتُهُ مِنَ النَّبِيِّ ﷺ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ - وَإِمَّا قَالَ: مِنْ أَشْرَاطِ السَّاعَةِ - أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الرِّزْنَا، وَيَقْلُلُ الرِّجَالُ، وَيَكْثُرُ النِّسَاءُ حَتَّى يَكُونَ لِلْخَمْسِينَ امْرَأَةً الْوَاحِدُ». [راجع: ٨٠]

٦٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّقِّيِّ : أَخْبَرَنَا إِسْحَاقُ بْنُ يُوسُفَ :

sexual intercourse then he is not a believer at the time of committing it ; and when he steals then he is not a believer at the time of stealing ; and when he drinks an alcoholic drink, then he is not a believer at the time of drinking it, and he is not a believer when he commits a murder .” Ikrima said : I asked Ibn Abbās, “How is Faith taken away from him ?” He said, “Like this,” by clasping his hands and then separating them, and added, “But if he repents, Faith returns to him like this,” by clasping his hands again.

أَخْبَرَنَا الْعُصَيْلُ بْنُ عَزْوَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « لَا يَرْبِّنِي الْعَبْدُ حِينَ يَرْبِّنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ. وَلَا يَشْرَبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَقْتُلُ وَهُوَ مُؤْمِنٌ ». قَالَ عِكْرِمَةَ فَلَمْ تَلِدْ ابْنُ عَبَّاسٍ كَيْفَ يُنَزَّعُ الْإِيمَانُ مِنْهُ؟ قَالَ: هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ ثُمَّ أَخْرَجَهَا، فَإِنْ تَابَ عَادَ إِلَيْهِ هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

[راجع: ٦٧٨٢]

6810. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse ; and a thief is not a believer at the time of committing theft ; and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter .”

٦٨١٠ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعبَةُ، عَنِ الْأَعْمَشِ، عَنْ ذَوْانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: « لَا يَرْبِّنِي الرَّازِيُّ حِينَ يَرْبِّنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالْتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ ». [راجع: ٢٤٧٥]

6811. Narrated ‘Abdullāh (bin Mas’ud) : I said, “O Allāh’s Messenger! Which is the biggest sin?” He said, “To set up a rival unto Allāh, though He Alone has created you.” I asked, “What is next (biggest sin)?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” (See H. 6001)

٦٨١١ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا يَحْيَى : حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ ، أَيُّ الدُّنْبُ أَعْظَمُ؟ قَالَ: « أَنْ تَجْعَلَ اللَّهُ يَنْدَا وَهُوَ خَلَقَكَ ». قُلْتُ: ثُمَّ أَيْ؟ قَالَ: « أَنْ تَقْتُلَ ولَدَكَ أَجْلَ »

أَنْ يَطْعِمَ مَعَكَ». قُلْتُ: ثُمَّ أَيْ؟
قالَ: «أَنْ تُزَانِي حَلِيلَةَ جَارِكَ».

[راجع: ٤٤٧٧]

قَالَ يَحْيَى: وَحَدَّثَنَا سُفِيَّانُ:
حَدَّثَنِي وَاصْلُ، عَنْ أَبِي وَائِلٍ، عَنْ
عَبْدِ اللَّهِ: قُلْتُ: يَا رَسُولَ اللَّهِ، مِثْلُهُ.
قَالَ عَمْرُو: فَذَكَرْتُهُ لِعَبْدِ الرَّحْمَنِ
وَكَانَ حَدَّثَنَا عَنْ سُفِيَّانَ، عَنْ
الْأَعْمَشِ وَمَنْصُورِ وَوَاصِلِ، عَنْ أَبِي
وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ قَالَ: دَعْهُ
دَعْهُ.

(٢١) بَابُ رَجْمِ الْمُحْسِنِ

وَقَالَ الْحَسَنُ: مَنْ زَانَى بِأُخْتِهِ
حَدُّهُ حَدُّ الرَّأْبِيِّ.

٦٨١٢ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شَعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهْيَلٍ قَالَ:
سَمِعْتُ الشَّعْبِيَّ عَنْ عَلَيِّ رَضِيَ اللَّهُ
عَنْهُ حِينَ رَجَمَ الْمَرْأَةَ يَوْمَ الْجُمُعَةِ
وَقَالَ: قَدْ رَجَمْتُهَا بِسْتَةَ رَسُولِ اللَّهِ
صلوات الله عليه.

٦٨١٣ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا
خَالِدٌ، عَنِ الشَّيْبَانِيِّ: سَأَلْتُ عَبْدَ اللَّهِ
بْنَ أَبِي أُوْفَى: هَلْ رَجَمَ رَسُولُ اللَّهِ
صلوات الله عليه? قَالَ: نَعَمْ، قُلْتُ: قَبْلَ سُورَةِ
النُّورِ أَمْ بَعْدُ؟ قَالَ: لَا أَذْرِي.

[انظر: ٦٨٤٠]

(21) CHAPTER. The *Rajm* (stoning to death) of a married person who commits illegal sexual intercourse.

And Al-Hasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

6812. Narrated Ash-Sha'bī: When 'Alī رَضِيَ اللَّهُ عَنْهُ stoned a lady to death on a Friday, he (Ali) said, "I have stoned her according to the *Sunna* (legal way) of Allāh's Messenger ﷺ."

6813. Narrated Ash-Shaibāni: I asked Abdullāh bin Abi Aufā: "Did Allāh's Messenger ﷺ carry out the *Rajm* penalty (i.e., stoning to death)?" He said, "Yes." I said, "Before the revelation of *Sūrat An-Nūr* or after it?" He replied, "I don't know."

6814. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: A man from the tribe of Banī Aslam came to Allāh's Messenger ﷺ and informed him that he had committed illegal sexual intercourse; and he bore witness four times against himself. Allāh's Messenger ﷺ ordered him to be stoned to death as he was a married person.

٦٨١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُوسُفُ، عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي أُبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: أَنَّ رَجُلًا مِنْ أَسْلَمَ أَتَى رَسُولَ اللَّهِ ﷺ، فَحَدَّثَهُ أَنَّهُ قَدْ زَانَ، فَشَهَدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَأَمْرَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرُجْمَ وَكَانَ قَدْ أَخْصَنَ.

[راجع: ٥٢٧٠]

(22) CHAPTER. An insane male or female should not be stoned to death.

And ‘Ali said to ‘Umar, “Don't you know that no deed, good or evil, are recorded by the pen (for the following) and are not responsible for what they do:⁽¹⁾

- (1) an insane person till he becomes sane,
- (2) a child till he grows to the age of puberty,
- (3) a sleeping person till he wakes up.”

(٢٢) بَابٌ: لَا يُرْجَمُ الْمَجْنُونُ وَالْمَجْنُونَةُ،

وَقَالَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَمَا عَلِمْتَ أَنَّ الْقَمَ رُفَعَ عَنِ الْمَجْنُونِ حَتَّى يُفَيَّقَ، وَعَنِ الصَّبَرِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيقِظَ؟ .

6815. Narrated Abū Hurairah رضي الله عنه: A man came to Allāh's Messenger ﷺ while he was in the mosque, and he called him, saying, “O Allāh's Messenger! I have committed illegal sexual intercourse.” The Prophet ﷺ turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet ﷺ called

٦٨١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ: يَا

(1) (Ch. 22): Quoted An-Nasa'i in the Book of Divorce Ch. 21. Narrated Āishah : The Prophet ﷺ said: The deeds of the following three persons are not recorded by the pen: (1) A sleeping person till he wakes up. (2) A child till he reaches the age of puberty. (3) An insane person till he becomes sane. [See the footnote of (V. 50:17) the Noble Qur'an]

him, saying, “Are you mad?” The man said, “No.” The Prophet ﷺ said, “Are you married?” The man said, “Yes.” Then the Prophet ﷺ said, “Take him away and stone him to death.”

6816. (H. 6815 contd.) Jābir bin ‘Abdullāh said, “I was among the ones who participated in stoning him and we stoned him at the *Muṣallā*. When the stones troubled him, he fled, but we overtook him at Al-Harrā and stoned him to death.”

(23) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

6817. Narrated ‘Āishah: Sa‘d (bin Abī Waqqās) and (‘Abd) bin Zam‘a quarrelled with each other (regarding a child). The Prophet ﷺ said, “The boy is for you, O ‘Abd bin Zam‘a, for the boy is (for the owner) of the bed. O Sauda ! Screen yourself from the boy.” The subnarrator, Al-Laith added (that the Prophet ﷺ also said), “And the stone (i.e., the punishment of stoning to death) is for the person who commits an illegal sexual intercourse.”

6818. Narrated Abū Hurairah: The Prophet ﷺ said, “The boy is for (the owner of) the bed; and the stone (i.e., the punishment of stoning to death) is for the person who commits illegal sexual intercourse.”

رَسُولُ اللَّهِ، إِنِّي رَأَيْتُ، فَأَعْرَضْ عَنْهُ حَتَّىٰ رَدَدَ عَلَيْهِ أَرْبَعَ مَرَاتٍ، فَلَمَّا شَهَدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ ﷺ فَقَالَ: «أَبِيكَ جُنُونٌ؟» قَالَ: لَا، قَالَ: «فَهَلْ أَحْصَنْتَ؟» قَالَ: نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «إِذْهَبْ يَهْ فَارْجُمُوهُ». [راجع: ٥٢٧١]

٦٨١٦ - قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالْمُصَلَّى، فَلَمَّا أَذْلَقْنَاهُ الْحِجَارَةَ هَرَبَ، فَأَدْرَكْنَاهُ بِالْحَرَّةَ فَرَجَمْنَاهُ.

[راجع: ٥٢٧٠]

(٢٣) بَابٌ : للعاشر الحجر

٦٨١٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا النَّبِيُّ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَخْتَصَسَ سَعْدٌ وَابْنُ زَمْعَةَ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الْوَلْدُ لِلْفَرَاشِ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ». زَادَ لَنَا قُتْبَيْهُ عَنِ النَّبِيِّ: «وَلِلْعَاشِرِ الْحَجَرُ». [راجع: ٢٠٥٣]

٦٨١٨ - حَدَّثَنَا آدُمْ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أبا هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: «الْوَلْدُ لِلْفَرَاشِ وَلِلْعَاشِرِ الْحَجَرُ». [راجع: ٦٧٥٠]

(24) CHAPTER. The *Rajm* (stoning to death) at the *Balāt* (a tiled courtyard opposite the gate of the Prophet's Mosque).

6819. Narrated Ibn 'Umar: A Jew and a Jewess were brought to Allāh's Messenger ﷺ on a charge of committing an illegal sexual intercourse. The Prophet ﷺ asked them, "What is the legal punishment (for this sin) in your Book (the Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and *Tajbiya*."⁽¹⁾ 'Abdullāh bin Salām said, "O Allāh's Messenger, tell them to bring the *Taurāt* (Torah)." The *Taurāt* was brought, and then one of the Jews put his hand over the verse of the *Rajm* (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salām said to the Jew, "Lift up your hand." Behold! The verse of the *Rajm* was under his hand. Allāh's Messenger ﷺ ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn 'Umar added: Both of them were stoned at the *Balāt* and I saw the Jew sheltering the Jewess.

(25) CHAPTER. The *Rajm* (stoning to death) at the *Musallā* (the open place where 'Eid prayers take place).

6820. Narrated Jābir: A man from the tribe of Aslam came to the Prophet ﷺ and confessed that he had committed an illegal sexual intercourse. The Prophet ﷺ turned his face away from him till the man bore witness against himself, four times. The

٢٤) بَابُ الرَّجْمِ فِي الْبَلَاطِ

٦٨١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ: حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ، عَنْ سُلَيْمَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُتَبِّعِي رَسُولُ اللَّهِ ﷺ بِيَهُودِيٍّ وَيَهُودِيَّةً قَدْ أَخْدَثَ جَمِيعًا، فَقَالَ لَهُمْ: «مَا تَجِدُونَ فِي كِتَابِكُمْ؟» قَالُوا: إِنَّ أَخْبَارَنَا أَخْدَثُوا تَحْمِيمَ الْوَجْهِ وَالْتَّجْبِيَّةَ. قَالَ عَبْدُ اللَّهِ بْنُ سَلَامَ: اذْعُهُمْ يَا رَسُولَ اللَّهِ بِالْتُّورَاةِ، فَأَتَبِّعِي بِهَا فَوْضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ أَبْنُ سَلَامَ: ارْفِعْ يَدَكَ، فَإِذَا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَتَرْبَّعِي بِهَا رَسُولُ اللَّهِ ﷺ فَرَجِعُوا. قَالَ أَبْنُ عُمَرَ: فَرَجِعُوا عِنْدَ الْبَلَاطِ، فَرَأَيْتُ الْيَهُودِيَّ أَجْنَانَ عَلَيْهَا.

[راجع: ١٣٢٩]

٢٥) بَابُ الرَّجْمِ بِالْمُصَلَّى

٦٨٢٠ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ النَّبِيَّ ﷺ

(1) (H. 6819) *Tajbiya* means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in opposite directions, and then they are mortified in public.

Prophet ﷺ said to him, "Are you mad?" He said "No." He asked, "Are you married?" He said, "Yes." Then the Prophet ﷺ ordered that he be stoned to death, and he was stoned to death at the *Musallā*. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet ﷺ spoke well of him and offered his funeral prayer.

فَاعْتَرَفَ بِالرَّبْنَا فَأَغْرَضَ عَنْهُ النَّبِيُّ ﷺ
حَتَّى شَهَدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَاتٍ،
قَالَ لَهُ النَّبِيُّ ﷺ: «أَبِيكَ جُنُونٌ؟»
قَالَ: لَا، قَالَ: «آخْصَنْتَ؟» قَالَ:
نَعَمْ، فَأَمَرَ بِهِ فَرْجِمَ بِالْمُصَلَّى، فَلَمَّا
أَذْلَقَهُ الْحِجَارَةُ فَرَّ، فَأَدْرَكَ فَرْجِمَ
حَتَّى مَاتَ . فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا
وَصَلَّى عَلَيْهِ .

لَمْ يَقُلْ يُونُسْ وَابْنُ جُرَيْجٍ عَنِ
الْزُّهْرِيِّ: فَصَلَّى عَلَيْهِ . [رَاجِعٌ: ٥٢٧٠]
سُئِلَ أَبُو عَبْدِ اللَّهِ عليه السلام هَلْ قَوْلُهُ:
فَصَلَّى عَلَيْهِ يَصْحُّ أَمْ لَا؟ قَالَ: رَوَاهُ
مُعْمَرٌ . قَبِيلٌ لَهُ: هَلْ رَوَاهُ غَيْرُ مُعْمَرٍ؟
قَالَ: لَا .

(٢٦) بَابُ مَنْ أَصَابَ ذَنْبًا دُونَ الْحَدِّ
فَأَخْبَرَ الْإِمَامَ فَلَا عَقوَةَ عَلَيْهِ بَعْدَ
الثَّوْبَةِ إِذَا جَاءَ مُسْتَغْفِيًّا ،

قَالَ عَطَاءً: لَمْ يُعَاقِبْ النَّبِيُّ عليه السلام .
وَقَالَ ابْنُ جُرَيْجٍ: وَلَمْ يُعَاقِبْ الَّذِي
جَاءَ فِي رَمَضَانَ، وَلَمْ يُعَاقِبْ عُمَرُ
صَاحِبَ الظَّبْنِيِّ . وَفِيهِ عَنْ أَبِي
عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ عليه السلام .

(26) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment ; and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allāh if he comes to the ruler with the intention of asking for a verdict about his sin.

And 'Atā said, "The Prophet ﷺ did not punish such a person." Ibn Juraij said, "The Prophet ﷺ did not punish a man who had sexual relations with his wife during Ramaḍān."

And 'Umar did not punish the person who hunted a deer while he was in the state of *Ihrām*. A similar verdict is reported from the Prophet ﷺ on the authority of Ibn Mas'ūd.

6821. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ A person had sexual relation with his wife in the month of Ramaḍān (while he was observing fast), and he came to Allāh's Messenger ﷺ seeking his verdict concerning

٦٨٢١ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا
الْلَّيْثُ، عَنِ ابْنِ شَهَابٍ، عَنْ حُمَيْدٍ
بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ

that action. The Prophet ﷺ said (to him), "Can you afford to manumit a slave?" The man said, "No." The Prophet said, "Can you observe *Ṣaum* (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Then feed sixty poor persons."

رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا وَقَعَ بِإِمْرَأَتِهِ فِي رَمَضَانَ فَاسْتَفْتَهُ رَسُولُ اللَّهِ ﷺ قَالَ: «هَلْ تَجِدُ رَبَّةً؟» قَالَ: لَا، قَالَ: «هَلْ تَسْتَطِعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لَا، قَالَ: «فَأَطْعِمْ سِتِينَ مِسْكِينًا». [راجع: ١٩٣٦]

6822. Narrated 'Āishah: A man came to the Prophet ﷺ in the mosque and said, "I am burnt (ruined)!" The Prophet ﷺ asked him, "With what (what have you done)?" He said, "I have had sexual relation with my wife in (the month of) Ramadān (while observing fast)." The Prophet ﷺ said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet ﷺ. (The subnarrator, 'Abdur Raḥmān added: I do not know what kind of food it was). On that the Prophet ﷺ asked, "Where is the burnt person?" The man said, "Here I am." The Prophet ﷺ said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet ﷺ said to him, "Then eat it yourselves."

٦٨٢٢ - وَقَالَ الْلَّيْثُ: عَنْ عَمْرُو بْنِ الْحَارِبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بْنِ الزُّبِيرِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبِيرِ، عَنْ عَائِشَةَ: أَتَى رَجُلٌ التَّبَيِّنَةَ فِي الْمَسْجِدِ قَالَ: أَخْرَقْتُ مِسْمَ ذَلِكَ؟» قَالَ: وَقَعْتُ بِإِمْرَأَتِي فِي رَمَضَانَ. قَالَ لَهُ: «تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ. فَجَلَسَ وَأَتَاهُ إِنْسَانٌ يَسْوُ حِمَاراً وَمَعْهُ طَعَامٌ - فَقَالَ عَبْدُ الرَّحْمَنِ: مَا أَدْرِي مَا هُوَ؟ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَيْنَ الْمُخْتَرِقُ؟» قَالَ: هَا أَنَا ذَا. قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ»، قَالَ: عَلَى أَخْرَوَ حَيَّنِي؟ مَا لِأَهْلِي طَعَامٌ. قَالَ: «فَكُلُوهُ». [راجع: ١٩٣٥]

قال أبو عبد الله: الحديث الأول

أبيين: قوله: «أطعم أهلك».

(٢٧) **بَابٌ:** إِذَا أَتَرَ بِالْحَدْ وَلِمْ بَيْنَ، هَلْ لِإِلَامٍ أَنْ يَسْتَرَ عَلَيْهِ؟

(27) CHAPTER. If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler screen it for him?

6823. Narrated Anas bin Mālik :

٦٨٢٣ - حَدَّثَنَا عَبْدُ الْقَدْوَنِ بْنُ

While I was with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet ﷺ did not ask him what he had done. Then the time for *As-Salāt* (the prayer) became due and the man offered *Salāt* (prayer) along with the Prophet ﷺ, and when the Prophet ﷺ had finished his *Salāt*, (prayer) the man again got up and said, "O Allāh's Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allāh's Laws." The Prophet ﷺ said, "Haven't you offered *Salāt* (prayer) with us?" He said, "Yes." The Prophet ﷺ said, "Allāh has forgiven your sin." Or said, "...your legally punishable sin."

(28) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, "Can't be that you have only touched the lady or winked at her?"

6824. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: When Mā'iz bin Mālik came to the Prophet ﷺ (in order to confess), the Prophet ﷺ said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allāh's Messenger!" The Prophet ﷺ said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e., after his confession) the Prophet ﷺ ordered that he be stoned (to death).

مُحَمَّدٌ: حَدَّثَنِي عَمْرُو بْنُ عَاصِمٍ
الْكَلَابِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى:
حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي
طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَجَاءَهُ
رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي
أَصَبَّتُ حَدًّا فَأَقِمْهُ عَلَيَّ، قَالَ: وَلَمْ
يَسْأَلْهُ عَنْهُ، قَالَ: وَحَضَرَتِ الصَّلَاةُ
فَصَلَّى مَعَ النَّبِيِّ ﷺ، فَلَمَّا قَضَى
النَّبِيُّ ﷺ الصَّلَاةَ قَامَ إِلَيْهِ الرَّجُلُ
فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبَّتُ حَدًّا
فَأَقِمْ فِي كِتَابِ اللَّهِ، قَالَ: أَلَيْسَ قَدْ
صَلَّيْتَ مَعَنَّا؟ قَالَ: نَعَمْ، قَالَ: «فَإِنَّ
اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ، أَوْ قَالَ:
حَدَّكَ».

(28) بَابٌ: هَلْ يَقُولُ الْإِمَامُ لِلْمُؤْرِّ:
لَعْلَكَ لَمْسْتَ أَوْ عَمَّزْتَ

٦٨٢٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ الْجُعْفَرِيُّ: حَدَّثَنَا وَهْبُ بْنُ
جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى
بْنَ حَكِيمٍ، عَنْ عِنْكِرَةَ، عَنْ أَبْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَتَى
مَا عَزَّ بْنُ مَالِكٍ النَّبِيِّ ﷺ قَالَ لَهُ:
«لَعْلَكَ قَبَّلْتَ أَوْ عَمَّزْتَ أَوْ نَظَرْتَ؟»
قَالَ: لَا يَا رَسُولَ اللَّهِ، قَالَ:
«أَنْكَحْتَهَا؟» لَا يَكْنِي، قَالَ: فَعِنْدَ ذَلِكَ
أَمْرٌ بِرَجْمِهِ.

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(29) CHAPTER. The question of the ruler to the confessing person, “Are you married?”

6825. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : A man from among the people came to Allāh's Messenger ﷺ while Allāh's Messenger ﷺ was sitting in the mosque, and addressed him, saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face away from him. The man came to that side to which the Prophet ﷺ had turned his face, and said, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, and the man came to that side, and when he confessed his sin four times, the Prophet called him and said, "Are you mad?" He said, "No, O Allāh's Messenger!" The Prophet ﷺ asked, "Are you married?" He said, "Yes, O Allāh's Messenger." The Prophet ﷺ said (to the people), "Take him away and stone him to death."

6826. [H. 6825 (contd.)] Ibn Shihāb added, ‘I was told by one who heard Jābir, that Jābir said, ‘I was among those who stoned the man, and we stoned him at the *Muṣallā*, and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there)’.”

(30) CHAPTER. To confess being guilty of an illegal sexual intercourse.

6827, 6828. Narrated Abū Hurairah and Zaid bin Khālid رضي الله عنهما : While we were

٢٩) بَابُ سُؤالِ الْإِمَامِ الْمُقِرَّ: هَلْ أَخْصَنْتُ؟

٦٨٢٥ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرَ
قَالَ: حَدَّثَنِي الْلَّيْثُ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شَهَابٍ،
عَنْ ابْنِ الْمُسَيَّبِ وَأَبْيِ سَلَمَةَ: أَنَّ أَبَا
هُرَيْرَةَ قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ
مِّنَ النَّاسِ وَهُوَ فِي الْمَسْجِدِ، فَنَادَاهُ:
يَا رَسُولَ اللَّهِ إِنِّي زَيَّتُ، يُرِيدُ نَفْسَهُ.
فَأَعْرَضَ عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِشَقِّ
وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ فَقَالَ: يَا
رَسُولَ اللَّهِ إِنِّي زَيَّتُ، فَأَعْرَضَ عَنْهُ
فَجَاءَ لِشَقِّ وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي
أَعْرَضَ عَنْهُ، فَلَمَّا شَهَدَ عَلَى نَفْسِهِ
أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
«أَبِيكَ جُنُونٌ؟» قَالَ: لَا يَا رَسُولَ
اللَّهِ، فَقَالَ: «أَخْحَصْتَ؟» قَالَ: نَعَمْ يَا
رَسُولَ اللَّهِ، قَالَ: «إِذْهُمَا فَارْجُمُوهُ».

٦٨٦ - قال ابن شهاب: أخبرني شَنْ سَمَعَ جابرًا قال: فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى، فَلَمَّا أذْفَقْنَاهُ الْحِجَارَةَ جَمَرَ، حَتَّى أَدْرَكْنَاهُ بِالْحِرَّةِ فَرَجَمْنَاهُ.

٣٠) بَابُ الْإِعْتِرَافِ بِالزَّنَا

٦٨٢٧ - حَدَّثَنَا عَلِيُّ بْنُ

with the Prophet ﷺ, a man stood up and said (to the Prophet ﷺ), “I beseech you by Allāh, that you should judge us according to Allāh’s Laws.” Then the man’s opponent, who was wiser than him, got up saying, (to Allāh’s Messenger ﷺ), “Judge us according to Allāh’s Laws, and kindly allow me (to speak).” The Prophet ﷺ said, “Speak”. He said, “My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom for my son’s sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man’s wife should be stoned to death.” The Prophet ﷺ said, “By Him in Whose Hand my soul is, I will judge you according to the Laws of Allāh . عزوجل Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death.” Unais went to her and she confessed. He then stoned her to death.

عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَا مِنْ فِي الرُّثْرِيِّ. قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَرَبِيدَ بْنَ خَالِدٍ قَالَا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ رَجُلٌ فَقَالَ: أَشْدُكَ اللَّهُ إِلَّا مَا فَضَيْتَ يَيْتَنَا بِكِتَابِ اللَّهِ، فَقَامَ حَضْمُهُ وَكَانَ أَفْقَهَ مِنْهُ فَقَالَ: أَفْضِلُ يَيْتَنَا بِكِتَابِ اللَّهِ وَأَئْذَنْ لِي. قَالَ: «فُلْ»، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَرَأَى بَارِمَاتَهُ، فَاقْدَنَتْ مِنْهُ بِمَائَةِ شَاةٍ وَخَادِمٍ، ثُمَّ سَأَلَتْ رِجَالًا مِنْ أَهْلِ الْعِلْمِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مائَةٍ وَتَغْرِيبَ عَامٍ، وَعَلَى امْرَأِيهِ الرَّجْمَ. فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا فَضِيلَ يَيْتَكُمَا بِكِتَابِ اللَّهِ جَلَّ ذِكْرُهُ، المائةُ شَاةٌ وَالخَادِمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدٌ مائَةٌ وَتَغْرِيبٌ عَامٌ، وَاعْدُ يَا أُنِيسُ عَلَى امْرَأَهُ هَذَا فَإِنْ اعْتَرَفْتَ فَارْجُمْهَا»، فَعَدَا عَلَيْهَا فَاعْتَرَفْتَ فَرَجَمْهَا .

فُلْتُ لِسُفْيَانَ، لَمْ يُقُلْ: فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَقَالَ: أَشْكُ فِيهَا مِنَ الرُّثْرِيِّ، فَرَبِّمَا قُلْتُهَا وَرَبِّمَا سَكَتُ . [راجع: ٢٣١٥، ٢٣١٤]

٦٨٢٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الرُّثْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ عُمَرُ: لَقَدْ

6829. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا ‘Umar said, “I am afraid that after a long time has passed, people may say, ‘We do not find the Verses of the *Rajm* (stoning to death) in Allāh’s Book (the Qur’ān)’, and consequently they may go astray by leaving an

obligation that Allāh has revealed. Lo! I confirm that the penalty of *Rajm* be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses, or pregnancy, or confessions.” Sufyān added, “I have memorized this narration in this way.” ‘Umar added, “Surely Allāh’s Messenger ﷺ carried out the penalty of *Rajm*, and so did we after him.”

(31) CHAPTER. The *Rajm* (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

6830. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا I used to teach (the Qur’ān to) some people of the *Muhājirin* (emigrants), among whom there was ‘Abdur-Rahmān bin ‘Auf. While I was in his house at Mina, and he was with ‘Umar bin Al-Khaṭṭāb during ‘Umar’s last *Hajj*, ‘Abdur-Rahmān came to me and said, “Would that you had seen the man who came today to the Chief of the believers (‘Umar), saying, ‘O Chief of the believers! What do you think about so-and-so who says: ‘If ‘Umar should die, I will give the *Bai’a* (pledge) to such-and-such person, as by Allāh, the *Bai’a* to Abū Bakr was nothing but a prompt sudden action which got established afterwards.’ ‘Umar became angry and then said, ‘If Allāh will, I will stand before the people tonight and warn them against those people who want to deprive others of their rights (the question of rulership).’” ‘Abdur-Rahmān said, “I said, ‘O Chief of the believers! Do not do that, for the season of *Hajj* gathers the riffraff and the rabble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will

خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ حَتَّى
يَقُولُ قَائِلٌ: لَا نَجِدُ الرَّجْمَ فِي كِتَابِ
اللَّهِ، فَيَضْلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ،
أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنِي وَقَدْ
أَحْصَنَ إِذَا قَامَتِ الْبَيْنَةُ، أَوْ كَانَ
الْحَمْلُ أَوْ الْاعْتِرَافُ. قَالَ سُفْيَانُ:
كَذَا حَفِظْتُ، أَلَا وَقَدْ رَجَمَ رَسُولُ
اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ. [راجع: ٢٤٦٢]
(٣١) بَابُ رَجْمِ الْحُبْلَى فِي الزَّنَاءِ
إِذَا أَخْصَنْتَ

٦٨٣٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحٍ، عَنْ الرُّهْبَرِيِّ، عَنْ عَيْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةِ بْنِ مَسْعُودٍ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ أُفْرِئُ
رِجَالًا مِنَ الْمُهَاجِرِينَ مِنْهُمْ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ فَيَسِّرَا أَنَا فِي مَنْزِلِهِ
بِمَنِي وَهُوَ عِنْدُ عُمَرَ بْنِ الْخَطَّابِ فِي
آخِرِ حَجَّةِ حَجَّهَا، إِذْ رَجَعَ إِلَيَّ عَبْدُ
الرَّحْمَنِ فَقَالَ: لَوْ رَأَيْتَ رَجُلًا أَتَى
أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ، فَقَالَ: يَا أَمِيرَ
الْمُؤْمِنِينَ، هَلْ لَكَ فِي فُلَانٍ يَقُولُ:
لَوْ قَدْ ماتَ عُمَرُ لَقَدْ بَايَعْتُ فُلَانًا؟
فَوَاللَّهِ مَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا فَلَتَّهَ
فَمَمَّتْ. فَغَضِبَ عُمَرُ، ثُمَّ قَالَ: إِنِّي
إِنْ شَاءَ اللَّهُ لِقَائِمُ الْعَشَيْةِ فِي النَّاسِ
فَمُحَدِّرُهُمْ هُؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ
يَعْصِبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ

spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Al-Madina as it is the place of emigration and the place of Prophet's *Sunna*; and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said 'By Allāh! If Allāh will, I will do this in the first speech I will deliver before the people in Al-Madina.'" Ibn 'Abbas added: We reached Al-Madina by the end of the month of *Dhūl-Hijja*, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'īd bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I, too, sat close to him so that my knee was touching his knee, and after a short while, 'Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Sa'īd bin Zaid bin 'Amr bin Nufail, "Today, 'Umar will say such a thing as he has never said since he was chosen as caliph." Sa'īd denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat down on the pulpit and when the *Muadh-dhin* had finished their call for *Salāt* (prayer), 'Umar stood up, and having glorified and praised Allāh, as He deserved, he said, "*Amma Ba'du* (then after), I am going to tell you something which (Allāh) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is

الرَّحْمَنُ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ،
لَا تَفْعَلْ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ
النَّاسِ وَعَوْغَاءُهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ
يَغْلِبُونَ عَلَى قُرْبَكَ حِينَ تَقُولُ فِي
النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُولَ فَتَقُولَ
مَقَالَةً يُظِيرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لَا
يَعْوَهَا وَأَنْ لَا يَصْعُوْهَا عَلَى مَوَاضِعِهَا
فَأَمْهَلْ حَتَّى تَقْدِمَ الْمَدِيْنَةَ فَإِنَّهَا دَارَ
الْهِمَرَةَ وَالسُّنَّةَ، فَتَخْلُصَ بِإِهْلِ الْفَقْهِ
وَأَشْرَافِ النَّاسِ فَتَقُولَ مَا قُلْتَ
مُمْكِنًا، فَيَعْلَمُ أَهْلُ الْعِلْمِ مَقَالَتَكَ
وَيَضْعُونَهَا عَلَى مَوَاضِعِهَا. فَقَالَ
عُمَرُ: أُمِّ وَاللَّهِ إِنْ شَاءَ اللَّهُ، لَأَقُولَنَّ
بِذَلِكَ أَوَّلَ مَقَامًا أَفُوْمُهُ بِالْمَدِيْنَةِ. قَالَ
ابْنُ عَبَّاسِ: فَقَدِيمَنَا الْمَدِيْنَةُ فِي عَيْبِ
ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ
عَجَلَتِ الرَّوَاْحَ حِينَ رَأَيْتَ الشَّمْسَ
حَتَّى أَجَدَ سَعِيدَ بْنَ زَيْدَ بْنَ عَمْرِو بْنَ
نَفِيلَ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ،
فَجَلَسْتُ حَوْلَهُ تَمَسْ رُكْبَتِيْ رُكْبَتِهِ.
فَلَمْ أُنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ
الْحَاظَابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلًا قُلْتُ:
لِسَعِيدِ ابْنِ زَيْدِ بْنِ عَمْرِو بْنِ نَفِيلِ:
لَقُولَنَّ الْعَشِيَّةَ مَقَالَةً لَمْ يَقُلُّهَا مَذْدُ
اسْتُخْلَفَ. فَأَنْكَرَ عَلَيَّ وَقَالَ: مَا
عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ قَبْلَهُ؟
فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ
الْمُؤْذِنُونَ قَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ

unlawful for him to tell lies about me. Allāh sent Muḥammad ﷺ with the Truth and revealed the Book (the Qur’ān) to him, and among what Allāh revealed, was the Verse of the *Rajm* (the stoning to death) of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allāh’s Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, ‘By Allāh, we do not find the Verse of the *Rajm* in Allāh’s Book,’ and thus they will go astray by leaving an obligation which Allāh has revealed. And the punishment of the *Rajm* is to be inflicted to any married person (male and female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allāh’s Book: ‘O people! Do not claim to be the offspring of other than your fathers, as it is disbelief on your part that you claim to be the offspring of other than your real father.’ Then Allāh’s Messenger ﷺ said, ‘Do not praise me excessively as (Prophet) ‘Isā bin Maryam (Jesus, son of Mary) was praised, but call me Allāh’s slave and His Messenger’. (O people!) I have been informed that a speaker amongst you says, ‘By Allāh, if ‘Umar should die, I will give the *Bai’ā* (pledge) to such and such person.’ One should not deceive oneself by saying that the *Bai’ā* given to Abū Bakr was given suddenly and it was successful. No doubt, it was like that, but Allāh saved (the people) from its evil, and there is none among you who has the qualities of Abū Bakr. Remember that whoever gives the *Bai’ā* to anybody among you without consulting the other Muslims, neither that person, nor the

أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنَّي قَاتِلٌ
لَكُمْ مَقَاةً قَدْ فُدِرَ لِي أَنْ أُفْلِهَا، لَا
أَدْرِي لَعَلَّهَا بَيْنَ يَدِي أَجَلِي، فَمَنْ
عَقْلَهَا وَوَعَاهَا فَلَيُحَدَّثْ بِهَا حَيْثُ
أَنْتَهُتْ بِهِ رَاجِلَتُهُ. وَمَنْ خَشِيَ أَنْ لَا
يَعْقِلَهَا فَلَا أَجِلُّ لَأَحِدٍ أَنْ يَكْذِبَ
عَلَيَّ. إِنَّ اللَّهَ يَعْثَثُ مُحَمَّداً
بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ
مِمَّا أَنْزَلَ اللَّهُ أَيْهُ الرَّجْمُ فَقَرَأْنَا هَا
وَعَقَلْنَا هَا وَوَعَيْنَا هَا. رَاجِمٌ رَسُولُ اللَّهِ
بِالْحَقِّ وَرَجَمْنَا بَعْدَهُ. فَأَخْشَى إِنْ طَالَ
إِلَيْنَا زَمَانٌ أَنْ يَقُولَ قَاتِلٌ: وَاللَّهِ مَا
نَجِدُ أَيْهَ الرَّجْمُ فِي كِتَابِ اللَّهِ،
فَيَضْلُّوا بِرَبِّكَ فَرِيقَةً أَنْزَلَهَا اللَّهُ.
وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ
رَأَى إِذَا أُخْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ،
إِذَا قَامَتِ الْبَيْتَةُ، أَوْ كَانَ الْحَبْلُ، أَوْ
الْاعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَا فِيمَا نَقْرَأُ
مِنْ كِتَابِ اللَّهِ أَنْ لَا تَرْغَبُوا عَنْ
آبَائُكُمْ فَإِنَّهُ كُفُّرٌ بِكُمْ أَنْ تَرْغَبُوا عَنْ
آبَائُكُمْ، أَوْ إِنَّ كُفُّرًا بِكُمْ أَنْ تَرْغَبُوا
عَنْ آبَائِكُمْ. أَلَا ثُمَّ إِنَّ رَسُولَ اللَّهِ
قَالَ: «لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى
بْنُ مَرْيَمَ، وَقُولُوا: عَبْدُ اللَّهِ
وَرَسُولُهُ». ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَاتِلَ
مِنْكُمْ يَقُولُ: وَاللَّهِ لَوْ قَدْ مَاتَ عُمَرُ
بَايَتُ فُلَانًا، فَلَا يَعْتَرَفُ امْرُؤٌ أَنْ
يَقُولُ: إِنَّمَا كَانَتْ يَعْثَثُ أَبِي بَكْرٍ فَلَتَهُ

person to whom the *Bai'a* was given are to be supported, lest they both should be killed. And no doubt, after the death of the Prophet ﷺ we were informed that the *Anṣār* disagreed with us and gathered in the shed of Banī Sā'ida. 'Alī and Az-Zubair, and whoever was with them, opposed us, while the emigrants gathered with Abū Bakr. I said to Abū Bakr, 'Let's go to these *Anṣārī* brothers of ours.' So we set out seeking them, and when we approached them, two of their pious men met us and informed us of the final decision of the *Anṣār*, and said, 'O group of *Muhājirīn* (emigrants)! Where are you going?' We replied, 'We are going to these *Anṣārī* brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allāh, we will go to them.' And so we proceeded until we reached them at the shed of Banī Sā'ida. Behold! There was a man sitting amongst them, wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubāda'. I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the *Anṣār*'s speaker said, '*Lā 'lāha illallāh* (none has the right to be worshipped but Allāh)' and praising Allāh as He deserved, he added, '*Amma B.'du*, we are Allāh's *Anṣār* (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practising this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared speech which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abū Bakr said, 'Wait a while.' I disliked to make him angry. So Abū Bakr himself gave a speech,

وَتَمْتُ، أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ،
وَلَكِنَّ اللَّهَ وَقَى شَرَّهَا، وَلَيْسَ فِيهِمْ
مَنْ تُقْطِعُ الْأَعْنَاقَ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ.
مَنْ بَاعَ رَجُلًا مِنْ غَيْرِ مَشُورَةٍ مِنَ
الْمُسْلِمِينَ فَلَا يُبَايعُ هُوَ وَلَا الَّذِي
بَايَعَهُ تَغْرِيَةً أَنْ يُمْتَلِّا، وَإِنَّهَا قَدْ كَانَ مِنْ
حَبَرَنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ أَنَّ
الْأَنْصَارَ خَالِفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ
فِي سَقِيقَةِ بَنِي سَعِيدَةَ، وَخَالَفَ عَنَّا
عَلَيْهِ وَالزَّبِيرُ وَمَنْ مَعْهُمَا، وَاجْتَمَعَ
الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ. فَقُلْتُ لِأَبِي
بَكْرٍ: يَا أَبَا بَكْرٍ، انْظُلْنِي إِلَيْهِ
إِخْوَانِنَا هُؤُلَاءِ مِنَ الْأَنْصَارِ، فَانْظُلْنَا
رُبِيدُهُمْ. فَلَمَّا دَنَوْنَا مِنْهُمْ، لَقَيْنَا مِنْهُمْ
رَجُلًا نَصَاحًا، فَذَكَرَ مَا تَسْمَى
عَلَيْهِ الْقَوْمُ، فَقَالَا: أَيْنَ تُرِيدُونَ يَا
مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتُ: تُرِيدُ
إِخْوَانَنَا هُؤُلَاءِ مِنَ الْأَنْصَارِ، فَقَالَا:
لَا، عَلَيْكُمْ أَنْ لَا تَقْرِبُوهُمْ، افْضُوا
أَمْرَكُمْ، فَقُلْتُ: وَاللَّهِ لَتَأْتِيهِمْ.
فَانْظُلْنَا حَتَّى أَتَيْنَاهُمْ فِي سَقِيقَةِ بَنِي
سَعِيدَةَ، فَإِذَا رَجُلٌ مُزَمَّلٌ بَيْنَ
ظَهَرَانِهِمْ، فَقُلْتُ: مَنْ هُذَا؟ فَقَالُوا:
هُذَا سَعْدُ بْنُ عَبَادَةَ، فَقُلْتُ: مَا لَهُ؟
قَالُوا: يُوَعَّلُ. فَلَمَّا جَلَسْنَا قَلِيلًا
تَشَهَّدَ حَطِيطُهُمْ، فَأَتَنَا عَلَى اللَّهِ بِمَا
هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَتَخْنُ
أَنْصَارُ اللَّهِ وَكَتِيبَةُ الْإِسْلَامِ، وَأَنْتُمْ

and he was wiser and more patient than I. By Allāh, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O *Ansār*! You deserve all (the qualities) that you have attributed to yourselves, but this question (of caliphate) is only for the *Quraish* as they are the best of the Arabs as regards their descent and homeland, and I am pleased to suggest that you choose either of these two men, so give the *Bai'a* to either of them as you wish. And then Abū Bakr held my hand and Abū 'Ubāida bin Al-Jarrāh's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allāh, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose member is Abū Bakr, unless at the time of my death my ownself suggests something I don't feel at present.' And then one of the *Ansār* said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm-tree! O *Quraish*, there should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abū Bakr! Hold your hand out.' He held his hand out and I gave the *Bai'a* to him, and then all the emigrants gave the *Bai'a* and so did the *Ansār* afterwards. And so we became victorious over Sa'd bin 'Ubāda (whom *Al-Ansār* wanted to make a ruler). One of the *Ansār* said, 'You have killed⁽¹⁾ Sa'd bin 'Ubāda.' I replied, 'Allāh has killed Sa'd bin 'Ubāda.'" 'Umar added, "By Allāh, apart from the great tragedy that had happened to us (i.e.,

مَعْشَرِ الْمُهَاجِرِينَ رَهْطُ، وَقَدْ دَفَتْ
دَافَةً مِنْ قَوْمِكُمْ، فَإِذَا هُمْ يُرِيدُونَ أَنْ
يَخْتَرُّونَا مِنْ أَصْلِنَا، وَأَنْ يَحْضُّونَا
مِنَ الْأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ
أَنْكَلَمَ، وَكُنْتُ رَوَرُثَ مَقَالَةً أَغْبَجَتِي
أَرَدْتُ أَنْ أَقْدَمَهَا بَيْنَ يَدَيْ أَبِي بَكْرٍ،
وَكُنْتُ أَدَارِي مِنْهُ بَعْضَ الْحَدَّ. فَلَمَّا
أَرَدْتُ أَنْ أَنْكَلَمَ، قَالَ أُبُو بَكْرٍ: عَلَى
رِسْلِكَ، فَكَرِهْتُ أَنْ أُغْضِبَهُ، فَتَكَلَّمَ
أُبُو بَكْرٍ فَكَانَ هُوَ أَحْلَمَ مِتَّيْ وَأَوْفَرَ،
وَاللَّهُ مَا تَرَكَ مِنْ كَلِمَةً أَغْبَجَتِي فِي
تَزْوِيرِي إِلَّا قَالَ فِي بَدِيهِتِهِ مِثْلًا أَوْ
أَفْصَلَ حَتَّى سَكَتَ. فَقَالَ: مَا ذَكَرْتُمْ
فِيهِمْ مِنْ خَيْرٍ فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ
يُعْرَفَ هَذَا الْأَمْرُ إِلَّا لِهَذَا الْحَيَّ مِنْ
قُرَيْشٍ، هُمْ أَوْسَطُ الْعَرَبِ نَسَباً
وَدَارَا، وَقَدْ رَضِيْتُ لَكُمْ أَحَدَ هَذِينَ
الرَّجُلَيْنِ، فَبَايِعُوا أَيَّهُمَا شِئْشُ. فَأَخَذَ
أَبِي دِيْدِي وَبَيْدِي أَبِي عُيْنَدَةَ بْنِ الْجَرَاحِ،
وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أُكُرَّهْ وَمَا قَالَ
عَيْرَهَا. كَانَ وَاللَّهُ أَنْ أَقْدَمَ فَتَضَرَّبَ
عَنْتِي لَا يُهْرِبُنِي ذَلِكَ مِنْ إِثْمِ أَحَبَّ
إِلَيَّ مِنْ أَنْ أَتَأْمَرَ عَلَى قَوْمٍ فِيهِمْ أُبُو
بَكْرٍ، اللَّهُمَّ إِلَّا أَنْ تُسْوَلَ إِلَيَّ نَفْسِي
عِنْدَ الْمَوْتِ شَيْئًا لَا أَجِدُهُ الْآنَ.
فَقَالَ قَاتِلُ الْأَنْصَارِ: أَنَا جَذِيلُهَا
الْمُحَكَّكُ، وَعَذَّبْهَا الْمُرَجَّبُ، مِنَ

(1) (H. 6830) i.e., you have prevented him from being caliph.

the death of the Prophet ﷺ), there was no greater problem than the *Bai'a* given to Abū Bakr because we were afraid that if we left the people, they might give the *Bai'a* after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So, if any person gives the *Bai'a* to somebody (to become a caliph) without consulting the other Muslims, then the one he has selected should not be given the *Bai'a* lest both of them should be killed."

أميرٌ وَنُكْمٌ أَمِيرٌ، يَا مَعْشَرَ قُرَيْشٍ.
 فَكَثُرَ اللَّغْطُ، وَارْتَقَعَتِ الْأَصْوَاتُ،
 حَتَّىٰ فَرَقْتُ مِنَ الْاِخْتِلَافِ، فَقُلْتُ:
 ابْسُطْ يَدَكِ يَا أَبَا بَكْرٍ، فَسَيْطَ يَدَهُ
 فَبَأْيَعْتُهُ وَبَأْيَعَهُ الْمُهَاجِرُونَ ثُمَّ بَأْيَعْتُهُ
 الْأَنْصَارُ. وَنَزَّوْنَا عَلَى سَعْدِ بْنِ
 عَبَادَةَ، فَقَالَ فَائِلٌ مِنْهُمْ: قَلْتُمْ سَعْدَ
 بْنَ عَبَادَةَ، فَقُلْتُ: قَتَلَ اللَّهُ سَعْدَ بْنَ
 عَبَادَةَ. قَالَ عُمَرُ: وَإِنَّا وَاللَّهِ مَا وَجَدْنَا
 فِيمَا حَضَرْنَا مِنْ أَمْرٍ أَفْوَى مِنْ مُبَايِعَةِ
 أَبِي بَكْرٍ خَسِينَا إِنْ فَارَقُنَا الْقَوْمَ وَلَمْ
 تَكُنْ بَيْعَةً أَنْ يُبَايِعُوا رَجُلًا مِنْهُمْ
 بَعْدَنَا، فَأَمَّا بَأْيَاعُهُمْ عَلَى مَا لَا
 نَرْضَى وَإِمَّا نُخَالِفُهُمْ فَيَكُونُ فَسَادًا.
 فَمَنْ بَأْيَعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنَ
 الْمُسْلِمِينَ فَلَا يُتَابَعُ هُوَ وَلَا الَّذِي
 بَأْيَعَهُ تَغَرَّرَ أَنْ يُقْتَلَا. [راجع: ٢٤٦٢]

(٣٢) بَابٌ: الْكِرَانِ يُجْلَدُانِ وَيُنْفَيَانِ
 «الْأَرَانِيَةُ وَالْأَرَافِيَ فَاجْلَدُوْنَ كُلَّ وَجْهٍ يَنْهَا مَائَةَ
 جَلْدٍ وَلَا تَأْخُذُكُمْ بِهَا رَأْفَةً فِي دِينِ اللَّهِ».
 قَالَ ابْنُ عَيْنَةَ: رَأْفَةٌ فِي إِقَامَةِ
 الْحَدَّ.

(32) CHAPTER. Unmarried males and females (committing illegal sexual intercourse) should be flogged and exiled. (And the Statement of Allāh :

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allāh's Law). The adulterer marries not but an adulteress or a *Mushrikah*; and the adulteress, none

marries her except an adulterer or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer or a *Mushrik* (polytheist, idolater or pagan). And the woman who agrees to have a sexual relation with a *Mushrik* or an adulterer, then she is either a prostitute or a *Mushrikah*]. Such a thing is forbidden to the believers (of Islāmic Monotheism).” (V.24:2,3)

Ibn ‘Uyaina said, “You should not take pity in establishing the legal punishment.”

6831. Narrated Zaid bin Khālid Al-Juhānī: I heard the Prophet ﷺ ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one hundred stripes and be exiled for one year.

٦٨٣١ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزَ: أَخْبَرَنَا أَبْنُ شِهَابٍ، عَنْ عَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، عَنْ رَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَأْمُرُ فِيمَنْ زَانَ وَلَمْ يُحْصِنْ: جَلْدٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ. [راجع: ٢٣١٤]

٦٨٣٢ - قَالَ أَبْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ بْنُ الرُّبِيعِ: أَنَّ عُمَرَ بْنَ الْخَطَابِ غَرَبَ ثُمَّ لَمْ تَزُلْ تِلْكَ السُّنَّةَ.

٦٨٣٣ - حَدَّثَنَا يَحْيَى بْنُ بَكَرِيرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقْيْلٍ، عَنْ أَبْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِيمَنْ زَانَ وَلَمْ يُحْصِنْ بِنَفِيِّ عَامٍ بِإِقَامَةِ الْحَدِّ عَلَيْهِ. [راجع: ٢٣١٥]

(33) CHAPTER. Exiling the sinners and effeminate men [those men who assume the similitude (manners) of women].

6834. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ cursed the effeminate men and those women who assume the similitude (manners) of men. He ﷺ also said, “Turn them out of your houses.” He turned such and such person out, and ‘Umar also turned out such and such person.

**(٣٣) بَابُ نَفْيِ أَهْلِ الْمَعَاصِي
وَالْمُخْتَيَّنِ**

٦٨٣٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى، عَنْ عِكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعْنَ النَّبِيِّ وَالْمُخْتَيَّنِ مِنَ الرِّجَالِ وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ، وَأَخْرَجَ فُلَانًا، وَأَخْرَجَ عُمَرَ فُلَانًا.

**(٣٤) بَابُ مَنْ أَمْرَ عَيْرَ إِلَامَ بِإِقَامَةِ
الْحَدِّ غَائِبًا عَنْهُ**

٦٨٣٥ - حَدَّثَنَا عَاصِمُ بْنُ عَلَيِّ: حَدَّثَنَا أَبْنُ أَبِي ذِئْبٍ، عَنْ الرُّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ جَاءَ إِلَى النَّبِيِّ وَهُوَ جَالِسٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَفْضِلُ بِكِتَابِ اللَّهِ فَقَامَ حَضِيمُ فَقَالَ: صَدِيقٌ، أَفْضِلُ لَهُ يَا رَسُولَ اللَّهِ بِكِتَابِ اللَّهِ، إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَّتِي بِإِمْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَأَفَتَدَنِي بِمِائَةِ مِنَ الْغَنِمِ وَوَلِيَّدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ، فَزَعَمُوا أَنَّ مَا عَلَى ابْنِي جَلْدٌ مَائَةٌ وَتَغْرِيبُ عَامٌ، فَقَالَ: «وَالَّذِي تَفْسِي بِيَدِهِ لَأَفْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْغَنِمُ وَالْوَلِيَّةُ فَرَدٌ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدٌ مَائَةٌ وَتَغْرِيبُ عَامٌ، وأَمَّا

(34) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

6835, 6836. Narrated Abū Hurairah and Zaid bin Khalid: A bedouin came to the Prophet ﷺ while he (the Prophet ﷺ) was sitting, and said, “O Allāh’s Messenger! Give your verdict according to Allāh’s Laws (in our case).” Then his opponent got up and said, “He has told the truth, O Allāh’s Messenger! Decide his case according to Allāh’s Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one hundred sheep and a slave-girl as a ransom for him. Then I asked the religious learned men, and they told me that my son should be flogged with one hundred stripes and be exiled for one year.” The Prophet ﷺ said, “By Him in Whose Hand my soul is, I will judge between you according to Allāh’s Laws: The sheep and the slave-girl will be returned to you and your son will be flogged one hundred stripes and be exiled for one year. And you, O Unaīs! Go to the wife of this man (and if she confesses), stone her to death.” So Unaīs went in the morning and stoned her to death

(after she had confessed).

أَنْتَ يَا أُنْيَسْ فَاغْدُ عَلَى امْرَأَهُ هَذِهِ
فَارْجُمْهَا»، فَعَدَا أُنْيَسْ فَرَجَمَهَا.

[راجع: ٢٣١٥، ٢٣١٤]

(35) CHAPTER. The Statement of Allāh تَعَالَى:

“And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (captives and slaves) whom their right hands possess, and Allāh has full knowledge about your Faith. You are one from another. Wed them with the permission of their own folk, (*Auliā* — guardians or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls), should be chaste, not adulterous, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.^(١) This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful.” (V.4:25)

CHAPTER. If a lady-slave commits illegal sexual intercourse (then what is her legal punishment?)

6837, 6838. Narrated Abū Hurairah and Zaid bin Khālid: رَضِيَ اللَّهُ عَنْهُمَا : The verdict of Allāh's Messenger ﷺ was sought about an unmarried slave-girl guilty of illegal sexual intercourse. He replied, “If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the

(٣٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَمَنْ لَمْ
يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ
الْمُؤْمِنَاتِ فَإِنَّمَا مَلِكُتُمْ أَيْمَانَكُمْ فَنَّيِّكُمْ
بَعْضَكُمْ مِنْ بَعْضٍ فَإِنْ كَوُهُنَّ يُبَذِّنُ أَهْلَهُنَّ
وَإِنْوَهُنَّ أَبْوَاهُنَّ يَأْلَمُونَ عَيْرَ
مُسْكِنَهُنَّ» - رَوَانِي - «وَلَا مُسْجَدَاتِ
أَخْدَانِ» - أَخْلَاءً - «فَإِذَا أَخْصَنَ قَانِ
أَنْتَ بِمَنْحَشَةِ فَعَلَيْهِنَّ نَصْفُ مَا عَلَى
الْمُحْصَنَاتِ مِنَ الْعَدَابِ ذَلِكَ لِمَنْ حَشِّنَ
الْعَنَتَ وَمِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ
عَفْوٌ رَحِيمٌ» [النساء: ٢٥].

بابٌ: إذا زَنَتِ الْأَمَةُ

٦٨٣٨، ٦٨٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ
بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي
شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ
عَبْتَةَ عَنْ أَبِي هُرَيْرَةَ وَرَبِيدَ بْنِ خَالِدٍ
رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
سُلَيْلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُخْسِنْ،
قَالَ: إِذَا زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ

(1) (Ch. 35) Female or male slaves (married or unmarried); if they commit adultery, their punishment is fifty (50) lashes; neither stoning to death nor exile.

third time), then flog her (fifty stripes) and sell her for even a hair rope.”

Ibn Shihāb said, “I am not sure whether the Prophet ﷺ ordered that she be sold after the third or fourth time of committing illegal sexual intercourse.”

رَأَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ رَأَتْ فَاجْلِدُوهَا، ثُمَّ يَعْوُهَا وَلَوْ بِضَفْرٍ». قال ابْنُ شَهَابٍ: لَا أَدْرِي بَعْدَ التَّالِثَةِ أَوِ الرَّابِعَةِ. [راجع: ٢١٥٢، ٢١٥٤]

(36) CHAPTER. If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled.

6839. Narrated Abū Hurairah رضي الله عنه said, “If a lady-slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished, and if she commits illegal sexual intercourse for the third time then she should be sold even for a hair rope.”

(٣٦) بَابٌ: لَا يُنَرِّبُ عَلَى الْأُمَّةِ إِذَا رَأَتْ وَلَا تُنْفَى

٦٨٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ، عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: إِذَا رَأَتِ الْأُمَّةُ فَتَبَيَّنَ زِنَاهَا فَلْيُجْلِدُهَا وَلَا يُنَرِّبُ، ثُمَّ إِنْ رَأَتْ فَلْيُجْلِدُهَا وَلَا يُنَرِّبُ، ثُمَّ إِنْ رَأَتِ التَّالِثَةَ فَلْيُنْهِيَّهَا وَلَوْ بِحَلْلٍ مِّنْ شَعْرٍ». تَابَعَهُ إِسْمَاعِيلُ بْنُ أَمْيَةَ، عَنْ سَعِيدِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(37) بَابٌ أَحْكَامٌ أَهْلُ الذَّمَّةِ وَإِحْصَانِهِمْ إِذَا زَنَوا، وَرُفِعُوا إِلَى الْإِمَامِ

(37) CHAPTER. The legal regulation for non-Muslims under the protection of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the *Imān* (Muslim ruler).

6840. Narrated Ash-Shaibānī: I asked ‘Abdullāh bin Abī Aufā about the *Rajm* (stoning to death for committing illegal sexual intercourse). He replied, “The Prophet ﷺ carried out the penalty of *Rajm*.” I asked, “Was that before or after the revelation of *Sūrat An-Nūr*?” He replied, “I do not know.”

٦٨٤٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ، سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوفَى عَنِ الرَّاجِمِ فَقَالَ: رَاجِمُ النَّبِيِّ ﷺ، فَقُلْتُ: أَقْبَلَ الثُّورُ أَمْ بَعْدَ؟ قَالَ: لَا أَدْرِي. [راجع: ٦٨١٣]

تَابَعَهُ عَلَيْهِ بْنُ مُسْهِرٍ، وَخَالِدُ بْنُ

عَبْدِ اللهِ، وَالْمُحَارِبِيِّ، وَعَبْدِهِ بْنُ حُمَيْدٍ عَنِ الشَّيْبَانِيِّ. وَقَالَ بَعْضُهُمُ: الْمَائِدَةُ، وَالْأَوَّلُ أَصَحُّ.

[راجع: ٦٨١٣]

6841. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : The Jews came to Allāh's Messenger ﷺ and mentioned to him that a man and a woman among them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, "What do you find in the *Taurāt* (Torah) regarding the *Rajm*?" They replied, "We only disgrace and flog them with stripes." 'Abdullāh bin Salām said to them, "You have told a lie. The penalty of *Rajm* is in the *Taurāt* (Torah)." They brought the Torah and opened it. One of them put his hand over the verse of *Rajm* and read what was before and after it. 'Abdullāh bin Salām said to him, "Lift up your hand." When he lifted it there appeared the verse of *Rajm*. So they said, "O Muḥammad! He has said the truth, the verse of *Rajm* is in it (the *Taurāt-Torah*)." Then Allāh's Messenger ﷺ ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

٦٨٤١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي مَالْكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَانِيَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا تَجِدُونَ فِي التُّورَاةِ فِي شَأنِ الرَّجْمِ؟» فَقَالُوا: نَفْضُحُهُمْ وَيُجْلِدُهُمْ. قَالَ عَبْدُ اللهِ بْنُ سَلَامَ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالْتُّورَاةِ فَشَرُّوْهَا فَوْضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ سَلَامَ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ. قَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرُجِحَ، فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى الْمَرْأَةِ يَقِيمُهَا الْحِجَارَةَ.

[راجع: ١٣٢٩]

(٣٨) **باب:** إِذَا رَمَى امْرَأَهُ أَوْ امْرَأَهُ غَيْرِهِ بِالرَّبَّنِيَّةِ عِنْدَ الْحَاكِمِ وَالنَّاسِ، هَلْ عَلَى الْحَاكِمِ أَنْ يَبْعَثَ إِلَيْهَا فَيَسْأَلُهَا عَمَّا رُمِيَتْ بِهِ؟

٦٨٤٢، ٦٨٤٣ - حَدَّثَنَا عَبْدُ اللهِ

(38) CHAPTER. If someone accuses his wife or another person's wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

6842, 6843. Narrated Abū Hurairah and Zaid bin Khalid رضي الله عنهما : Two men had a

dispute in the presence of Allāh's Messenger ﷺ. One of them said, "Judge us according to Allāh's Laws." The other who was more wise said, "Yes, O Allāh's Messenger, judge between us according to Allāh's Laws; and allow me to speak (first)." The Prophet ﷺ said to him, "Speak." He said, "My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one hundred sheep and a slave-girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death." Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws. O man, as for your sheep and slave-girl, they are to be returned to you." Then the Prophet ﷺ had the man's son flogged one hundred stripes and exiled for one year, and ordered Unaīs Al-Aslāmī to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ: أَتَهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَصَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ أَخْدُهُمَا: أَفْضِلُنَا بِكِتَابِ اللَّهِ، وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجْلُنَا يَا رَسُولَ اللَّهِ، فَأَفْضِلُنَا بِكِتَابِ اللَّهِ، وَأَئْذَنْنَا لِي أَنْ تَكَلَّمَنِي. قَالَ: «تَكَلَّمْ». قَالَ: إِنَّ أَبْنِي كَانَ عَسِيفًا عَلَى هَذَا - قَالَ مَالِكُ: وَالْقَسِيفُ الْأَجِيرُ - فَرَأَى بِامْرَأِهِ، فَأَخْبَرَ رَوْنِي إِنَّمَا عَلَى أَبْنِي الرَّجْمَ، فَاقْتُدِيَتْ مِنْهُ بِمَا تَشَاءُ وَبِجَارِيَةِ لِي، ثُمَّ إِنِّي سَأْلُتُ أَهْلَ الْعِلْمِ فَأَخْبَرَ رَوْنِي أَنَّ مَا عَلَى أَبْنِي جَلْدٌ مَا تَشَاءُ وَتَعْرِيبٌ عَامِ، وَإِنَّمَا الرَّجْمُ عَلَى امْرَأِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا وَالذِي نَفْسِي بِيَدِي لَا قُضَىٰ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَا غَنْمُكَ وَجَارِيُّكَ فَرَدَ عَلَيْكَ»، وَجَلَدَ ابْنَهُ مِائَةً وَغَرَبَهُ عَامًا. وَأَمْرَ أَنِيشَةَ الْأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الْآخِرِ «فَإِنْ اعْتَرَفَتْ فَأَرْجِعْهَا»، فَاعْتَرَفَتْ فَرَجَمَهَا. [راجع:

[٢٣١٤، ٢٣١٥]

(٣٩) بَابُ مَنْ أَدَبَ أَهْلَهُ أَوْ عَيْرَهُ دون السُّلْطَانِ،
وَقَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ:
«إِذَا صَلَّى فَارَادَ أَحَدٌ أَنْ يَمْرَأَ بَيْنَ يَدَيْهِ

(39) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler's permission.

Narrated Abū Sa'īd: The Prophet ﷺ said, "If one is offering *Salāt* (prayer) and someone tries to pass in front of him, one

should push him back, and if he insists on passing, one should fight with him.”⁽¹⁾ And Abū Sa‘id did the same.

6844. Narrated ‘Āishah: Abū Bakr came to me while Allāh’s Messenger ﷺ was sleeping with his head on my thigh. Abū Bakr said (to me), “You have detained Allāh’s Messenger ﷺ and the people, and there is no water in this place.” So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allāh’s Messenger ﷺ (on my thigh), and then Allāh revealed the Divine Verse of *Tayammum* (V.5:6).

6845. Narrated ‘Āishah: Abū Bakr came towards me and struck me violently with his fist and said, “You have detained the people because of your necklace.” But I remained motionless as if I was dead lest I should make Allāh’s Messenger ﷺ wake up although that hit was very painful.

(40) CHAPTER. Whoever saw his wife (committing illegal sexual intercourse) with another man and killed him.

6846. Narrated Al-Mughīra: Sa‘d bin ‘Ubāda said, “If I found a man with my wife, I would kill him with the sharp side of my sword.” When the Prophet ﷺ heard that he said, “Do you wonder at Sa‘d’s sense of

فَلَيْدَعْهُ، فَإِنْ أَبِي فَلَيْقَاتِهِ». وَفَعَلَهُ
أَبُو سَعِيدٍ.

٦٨٤٤ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
جَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ
اللَّهِ ﷺ وَاضِعُ رَأْسَهُ عَلَى فَخِذِي،
قَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ
وَلَيْسُوا عَلَى مَاءِ، فَعَاتَبَنِي وَجَعَلَ
يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، وَلَا يَمْعَنُ
مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ،
فَأَنْزَلَ اللَّهُ أَيْهَا التَّيْمُومَ. [راجع: ٣٣٤]

**٦٨٤٥ - حَدَّثَنَا يَحْيَى بْنُ
سُلَيْمَانَ:** حَدَّثَنِي أَبْنُ وَهْبٍ: أَخْبَرَنِي
عُمَرُو أَنَّ عَبْدَ الرَّحْمَنَ بْنَ الْقَاسِمِ
حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
أَفَلَيْ أَبُو بَكْرٍ فَلَكَزَنِي لَكْرَةً شَدِيدَةً
وَقَالَ: حَبَسْتِ النَّاسَ فِي قِلَادَةٍ، فِي
الْمَوْتِ لِمَكَانٍ رَسُولُ اللَّهِ ﷺ وَقَدْ
أُوْجَعَنِي، نَحْوَهُ.

لَكْرَ، وَوَكْرَ وَاحِدٌ. [راجع: ٣٣٤]
(٤٠) بَابُ مِنْ رَأْيِ مَعَ امْرَأَيِ رَجُلًا
فَقَتَلَهُ

٦٨٤٦ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمُلْكِ، عَنْ
وَرَادٍ عَنْ الْمُغْبِرَةِ قَالَ: قَالَ سَعْدُ بْنُ
عَبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَيِ

(1) (Ch. 39) ‘Fight’ here means pushing away with violence.

Ghaira?⁽¹⁾ Verily, I have more sense of *Ghaira* than Sa'd, and Allāh has more sense of *Ghaira* than me."

لَضَرِبَتْهُ بِالسَّيْفِ غَيْرَ مُضْفَحٍ . فَبَلَغَ ذَلِكَ الْجَيْشُ فَقَالَ: «أَتَعْجَبُونَ مِنْ عَيْرَةٍ سَعِدٍ! لَا كَا أَعْيُرُ مِنْهُ، وَاللهُ أَعْيُرُ مِنِّي» . [٧٤١٦] (انظر:

(41) CHAPTER. What is said regarding *At-Tarid* (i.e., a roundabout way of saying something).

6847. Narrated Abū Hurairah رضي الله عنه: A bedouin came to Allāh's Messenger ﷺ and said, "My wife has delivered a black child."⁽²⁾ The Prophet ﷺ said to him, "Have you got camels?" He replied, "Yes." The Prophet ﷺ said, "What colour are they?" He replied, "They are red." The Prophet ﷺ further asked, "Are any of them grey in colour?" He replied, "Yes." The Prophet ﷺ asked him, "When did that greyness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet ﷺ said (to him), "Therefore, this child of yours has most probably inherited the colour from his ancestors."

(42) CHAPTER. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

6848. Narrated Abū Burda رضي الله عنه: The Prophet ﷺ used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allāh."

(٤١) بَابُ ما جَاءَ فِي التَّعْرِيفِ

٦٨٤٧ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهُ أَعْرَابِيًّا فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ . فَقَالَ: «هَلْ لَكَ مِنْ إِبْلٍ؟» قَالَ: نَعَمْ . قَالَ: «مَا أَلْوَاهُنَّا؟» قَالَ: خُنْفُرْ . قَالَ: «فِيهَا مِنْ أُورَقَ؟» قَالَ: نَعَمْ . قَالَ: «فَأَتَى كَانَ ذَلِكَ؟» قَالَ: أَرَاهُ عِرْقَ نَزَعَهُ . قَالَ: «فَلَعِلَّ ابْنَكَ هَذَا نَزَعَهُ عِرْقُ». [راجع: ٥٣٠٥]

(٤٢) بَابُ: كَمِ التَّعْزِيزُ وَالْأَدْبُ؟

٦٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ بْنِ عَبْدِ اللَّهِ، عَنْ

(1) (H. 6846) *Ghaira*: See the glossary.

(2) (H. 6847) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.

أبِي بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «لَا يُجَلِّدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلَّا فِي حَدْدٍ مِنْ حُدُودِ اللَّهِ». [انظر: ٦٨٤٩، ٦٨٥٠]

6849. Narrated 'Abdur-Rahmān bin Jābir on the authority of others, that the Prophet ﷺ said, "No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allāh."

٦٨٤٩ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا فُضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرِيمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، عَمْنُ سَمِيعِ النَّبِيِّ ﷺ قَالَ: «لَا عَقُوبَةَ فَوْقَ عَشْرِ ضَرَبَاتٍ إِلَّا فِي حَدْدٍ مِنْ حُدُودِ اللَّهِ».

[راجع: ٦٨٤٨]

6850. Narrated Abū Burda Al-Anṣārī: I heard the Prophet ﷺ saying, "Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allāh's legal punishment."

٦٨٥٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: أَنَّ بُكَيْرًا حَدَّثَهُ قَالَ: يَتَسَاءَلُ أَنَا جَالِسٌ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ إِذْ جَاءَ عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ فَحَدَّثَ سُلَيْمَانَ بْنَ يَسَارٍ. ثُمَّ أَقْبَلَ عَلَيْنَا سُلَيْمَانُ بْنُ يَسَارٍ فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ: أَنَّ أَبَاهُ حَدَّهُ أَنَّهُ سَمِيعُ أَبَا بُرْدَةَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «لَا تَجْلِدُوا فَوْقَ عَشْرَةَ أَسْوَاطٍ إِلَّا فِي حَدْدٍ مِنْ حُدُودِ اللَّهِ».

[راجع: ٦٨٤٨]

6851. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ forbade *Al-Wiṣāl* (observing fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do *Al-Wiṣāl*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Who among you is similar to me? I sleep and my Lord (Allāh)

٦٨٥١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثِيرُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنَا أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ، فَقَالَ لَهُ رِجَالٌ

makes me eat and drink." When the people refused to give up *Al-Wiṣāl*, the Prophet ﷺ observed fasting along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet ﷺ said, "If the crescent had not appeared, I would have made you continue your fast (for a third day)," as if he wanted to punish them for they had refused to give up *Al-Wiṣāl*.

مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللهِ تُواصِلُ، فَقَالَ رَسُولُ اللهِ ﷺ: أَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعَمُنِي رَبِّي وَيُسْقِنِي». فَلَمَّا أَبْوَا أَنْ يَتَهَوَّهَا عَنِ الْوَصَالِ وَأَصْلَبَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوُا الْهِلَالَ. فَقَالَ: «لَوْ تَأْخَرُ لَرِدْتُكُمْ»، كَالْمُنْكَلِ بِهِمْ حِينَ أَبْوَا.

تَابَةُ شَعِيبٍ، وَيَحْيَى بْنُ سَعِيدٍ، وَيُونُسُ، عَنِ الزُّهْرِيِّ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ: عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٦٥]

6852. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allāh’s Messenger ﷺ if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

٦٨٥٢ - حَدَّثَنِي عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ بْنِ الْزُّهْرَى عَمْرَ أَهْمَمَ كَانُوا يُضْرِبُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إِذَا أَشْرَفُوا طَعَاماً جِرَافَا أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُؤُودُهُ إِلَى رِحَالِهِمْ. [راجع: ٢١٢٣]

6853. Narrated ‘Āishah رضي الله عنها : Allāh’s Messenger ﷺ never took revenge for his ownself in any matter presented to him till Allāh’s limits were exceeded, in which case he would take revenge for Allāh’s sake.

٦٨٥٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا اتَّقَمْ رَسُولُ اللهِ ﷺ لِنَقْسِيهِ فِي شَيْءٍ يُؤْتَى إِلَيْهِ. حَتَّى يُتَهَكَّمَ مِنْ حُرُومَاتِ اللهِ فَيُتَقْبَلَ اللَّهُ [راجع: ٣٥٦٠]

(٤٣) **بابُ مَنْ أَظْهَرَ الفاحشَةَ**

suspicious and dishonest way that he may be suspected of adultery; and the case of one who accuses others of evil deeds without any evident proof.

6854. Narrated Sahl bin Sa'd رضي الله عنه: I witnessed the case of *Li'an* (the case of a man who charged his wife of committing illegal sexual intercourse⁽¹⁾) when I was fifteen years old. The Prophet ﷺ ordered that they be divorced, and the husband said, "If I kept her, I would be a liar." I remember that Az-Zubair also said, "(It was said) that if that women brought forth the child with such and such description, her husband would prove truthful, but if she brought it with such and such description looking like a *Wahara* (a red insect), he would prove untruthful." I heard Az-Zubair also saying, "Finally she gave birth to a child of description which her husband disliked."

6855. Narrated Al-Qāsim bin Muḥammad: Ibn 'Abbās mentioned the couple who had taken the oath of *Li'an*. 'Abdullāh bin Shaddād said (to him), "Was this women the same about whom Allāh's Messenger ﷺ said, 'If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?'?" Ibn 'Abbās replied, "No, that lady exposed herself (by her suspicious behaviour)."

6856. Narrated Ibn 'Abbās رضي الله عنهما: *Li'an* was mentioned in the presence of the Prophet ﷺ. 'Āsim bin 'Adī said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. 'Āsim said, "I have been put to trial only because of my statement." So he took the man to the

واللَّطْخُ وَالْتَّهْمَةُ بِغَيْرِ بَيِّنَةٍ

٦٨٥٤ - حَدَّثَنَا عَلَيْيَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِّيَانُ: قَالَ الرُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: شَهِدْتُ الْمُتَلَاعِيْنِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَرَقَ بَيْنَهُمَا، قَالَ رَوْجُهَا: كَذَبْتُ عَلَيْهَا إِنْ أَمْسَكْتُهَا، قَالَ: فَحَفِظْتُ ذَاكَ مِنَ الرُّهْرِيِّ: إِنْ جَاءَتْ بِهِ كَذَا وَكَذَا فَهُوَ، وَإِنْ جَاءَتْ بِهِ كَذَا وَكَذَا كَانَهُ وَحْرَةً، فَهُوَ. وَسَمِعْتُ الرُّهْرِيَّ يَقُولُ: جَاءَتْ بِهِ لِلَّذِي يُخْرِهُ.

[راجع: ٤٢٣]

٦٨٥٥ - حَدَّثَنَا عَلَيْيَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِّيَانُ: حَدَّثَنَا أَبُو الرَّنَادَ، عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِيْنِ قَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: هِيَ التِّي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ رَاجِحاً امْرَأَةً عَنِ غَيْرِ بَيِّنَةٍ؟» قَالَ: لَا، تِلْكَ امْرَأَةٌ أَغْلَقْتُ [راجع: ٥٣١٠]

٦٨٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: حَدَّثَنَا يَحْيَى بْنُ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ذَكَرَ

(1) (H. 6854) See *Hadīth* No. 6748 and the chapter preceding it.

Prophet ﷺ and the man told the Prophet ﷺ about the incident. The man (husband) was of yellow complexion, thin, and of lank hair; while the man whom he had accused of having been with his wife was reddish brown with fat thick legs and fat body. The Prophet ﷺ said, “O Allāh! Reveal the truth.” Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet ﷺ made them take the oath of *Li‘ān*. A man said to Ibn ‘Abbās in the gathering, “Was that the same lady about whom the Prophet ﷺ said, ‘If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?’” Ibn ‘Abbās said, “No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse.”

الْمُتَلَّعِنَانِ عِنْدَ النَّبِيِّ ﷺ فَقَالَ عَاصِمٌ
بْنُ عَدَىٰ فِي ذَلِكَ قَوْلًا، ثُمَّ أَنْصَرَفَ،
وَأَتَاهُ رَجُلٌ مِّنْ قَوْمِهِ يَشْكُو أَنَّهُ وَجَدَ
مَعَ أَهْلِهِ رَجُلًا. فَقَالَ عَاصِمٌ: مَا
اَتَيْتُ بِهِذَا إِلَّا لِقَوْلِي، فَذَهَبَ إِلَيَّ
النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالذِّي وَجَدَ عَلَيْهِ
امْرَأَةً، وَكَانَ ذَلِكَ الرَّجُلُ مُضْفَرًا،
قَلِيلُ الْلَّحْمِ، سَيِطُ الشَّعْرِ. وَكَانَ
الَّذِي أَدْعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ
آدَمَ حَذْلًا، كَثِيرُ الْلَّحْمِ. فَقَالَ النَّبِيُّ
ﷺ: (اللَّهُمَّ يَبْيَنْ)، فَوَضَعَتْ شَيْئًا
بِالرَّجُلِ الَّذِي ذَكَرَ رَوْجُهَا أَنَّهُ وَجَدَهُ
عِنْدَهَا، فَلَاغَنَ النَّبِيُّ ﷺ بِيَتْهُمَا.
فَقَالَ رَجُلٌ لِإِنْ عَبَّاسٍ فِي الْمَجَلسِ:
هِيَ الَّتِي قَالَ النَّبِيُّ ﷺ: «لَوْ رَجَمْتُ
أَحَدًا بِغَيْرِ بَيِّنَةٍ رَحِمْتُ هُدُوهُ؟» فَقَالَ:
لَا، تِلْكَ امْرَأَةٌ كَاتَتْ نُظُمُرُ فِي
الْإِسْلَامِ السُّوءِ. [راجع: ٥٣١٠]

(٤٤) بَابُ رَمِيِّ الْمُحْصَنَاتِ وَقَوْلِ
اللَّهِ عَزَّ وَجَلَّ «وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ
يَأْتُوا بِأَيْدِعَةٍ شَهَادَةً فَاجْلِدُوهُمْ» الآية. [النور: ٤-٥]،
«إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَافِلُونَ الْمُؤْمِنَاتِ لَعُنُوا» [النور: ٢٣]،
وَقَوْلِ اللَّهِ «وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ
يَأْتُوا» الآية.

(44) CHAPTER. To accuse the chaste women.

And the Statement of Allāh :

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are *Fasiqūn* (liars, rebellious, disobedient to Allāh). Except those who repent thereafter and do righteous deeds, (for such) verily, Allāh is Oft-Forgiving, Most Merciful.” (V.24:4,5)

And also the Statement of Allāh :

“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are

cursed in this life and in the Hereafter, and for them will be a great torment.” (V.24:23)

6857. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Avoid seven great destructive sins.” They (the people) asked, “O Allāh’s Messenger! What are they?” He said, (they are :)

- (1) To join partners in worship with Allāh ;
- (2) To practise sorcery ;
- (3) To kill the life which Allāh has forbidden, except for a just cause (according to Islāmic law) ;
- (4) To eat up *Ribā* (usury) ;
- (5) To eat up the property of an orphan ;
- (6) To show one’s back to the enemy and fleeing from the battlefield at the time of fighting ;
- (7) And to accuse chaste women who never even think of anything touching their chastity and are good believers.

(45) CHAPTER. Slanderizing the slaves (accusing them for committing illegal sexual intercourse).

6858. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ I heard Abūl-Qāsim (the Prophet ﷺ) saying, “If somebody slanders his slave (by accusing them of committing illegal sexual intercourse) and the slave is free from what he says, he (the master) will be flogged on the Day of Resurrection, unless the slave is really as he has described him.”

(46) CHAPTER. Can a ruler order somebody to inflict the legal punishment on someone without himself being present? ‘Umar did so (during his caliphate).

6859, 6860. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhanī : A man came to the Prophet ﷺ and said, “I beseech you by

٦٨٥٧ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّيِّئَاتِ الْمُوبِقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشَّرُكُ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتَيمِ، وَالْتَّرَّلَيْ بِيَوْمِ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ».

[راجع : ٢٧٦٦]

(٤٥) بَابُ قَذْفِ الْعَبْدِ

٦٨٥٨ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ فُضَيْلِ بْنِ غَرْوانَ، عَنْ ابْنِ أَبِي نُعْمَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا القَاسِمَ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ جُلَدَ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَمَا قَالَ».

(٤٦) بَابٌ: هَلْ يَأْمُرُ الْإِمَامُ رَجُلًا فَيَصْرِبُ الْحَدَّ غَائِبًا عَنْهُ؟ وَقَدْ فَعَلَهُ عُمَرُ

٦٨٥٩، ٦٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسَفَ: حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ

Allāh to judge between us according to Allāh's Laws." Then his opponent, who was wiser than he, got up and said, "He has spoken the truth. So judge between us according to Allāh's Laws; and please allow me (to speak first), O Allāh's Messenger." The Prophet ﷺ said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom (expiation) (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)". The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you (in this case) according to Allāh's Laws. The one hundred (sheep) and the slave shall be returned to you, and your son shall be flogged one hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death.

الرُّهْبَرِيَّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ، عَنْ أَبِي هُرَيْرَةَ وَرَبِيعَةَ بْنِ خَالِدٍ الْجَهْنَمِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَنْشُدُكَ اللَّهُ إِلَّا قَضَيْتَ بَيْتَنَا بِكِتَابِ اللَّهِ، فَقَامَ حَضْمُهُ وَكَانَ أَفْقَهَ مِنْهُ، فَقَالَ: صَدَقَ، اقْضِ بَيْتَنَا بِكِتَابِ اللَّهِ، وَأَئْذَنْ لِي يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «قُلْ»، فَقَالَ: إِنَّ أَبْنِي كَانَ عَسِيفًا فِي أَهْلِ هَذَا، فَرَأَيْتَ إِيمَرْأَتَهُ فَاقْتَدَيْتُ مِنْهُ بِمِائَةَ شَاةٍ وَخَادِمٍ، وَإِنِّي سَأْلُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى أَبْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ، وَأَنَّ عَلَى امْرَأَةٍ هَذَا الرَّجْمَ. فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا قُضَىَ بَيْنَكُمَا بِكِتَابِ اللَّهِ: الْمِائَةُ وَالخَادِمُ رَدٌّ عَلَيْكُمْ، وَعَلَى أَبْنِكَ جَلْدٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ، وَبِإِنَّ أَعْدُ عَلَى امْرَأَةٍ هَذَا فَسَلَّهَا، فَاعْتَرَفْتَ فَأَرْجُمْهَا، فَأَعْتَرَفْتَ فَرَجَمَهَا». [راجع: ٢٣١٤، ٢٣١٥]