

## 3 - THE BOOK OF KNOWLEDGE

## ٣ - كتاب العلم

## (1) CHAPTER. The superiority of knowledge.

And the Statement of Allāh جل جلاله: "...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." (V.58:11) And the Statement of Allāh تعالى: "...My Lord, increase me in knowledge." (V.20:114)

## (2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

59. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger ﷺ continued his talk, so some people said that Allāh's Messenger ﷺ had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh's Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The bedouin said, "I am here, O Allāh's Messenger ﷺ." Then the Prophet ﷺ said, "When *Al-Amānah* (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet ﷺ said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars),<sup>(1)</sup> then wait for the Hour."

## (١) بَابُ فَضْلِ الْعِلْمِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: ١١].  
وَقَوْلِهِ: ﴿رَبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

## (٢) بَابُ مَنْ سُئِلَ عِلْمًا وَهُوَ مُشْتَغِلٌ فِي حَدِيثِهِ فَأَتَمَّ الْحَدِيثَ ثُمَّ أَجَابَ السَّائِلَ

٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ قُعَيْبٍ، وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي هَلَالُ بْنُ عَلِيٍّ عَنْ غَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَغْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكَّرَهُ مَا قَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَيْنَ - أَرَاهُ - السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ»، قَالَ: كَيْفَ

(1) (H.59) See *Fath-Al-Bārī*, for details.

إِضَاعُهَا؟ قَالَ: «إِذَا وُسِدَ الْأُمْرُ إِلَى  
غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ». [انظر:

[٦٤٩٦

**(3) CHAPTER. Whoever raises his voice in (conveying) knowledge.**

60. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *Ṣalāt* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire."

**(4) CHAPTER. Concerning variety of words used by the narrators conveying different significations regarding the concept of narrating and which has importance for the *Ḥadīth* scholars only.**

**(٣) بَابٌ مِنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ**  
٦٠ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ:

حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ  
يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ  
عَمْرٍو قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ فِي  
سَفَرَةٍ سَافَرْنَاهَا، فَأَذَرَكْنَا وَقَدْ أَرْهَقْنَا  
الصَّلَاةَ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُحُ  
عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ:  
«وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ  
ثَلَاثًا. [انظر: ٩٦، ١٦٣]

**(٤) بَابُ قَوْلِ الْمُحَدِّثِ: حَدَّثَنَا،  
وَأَخْبَرَنَا، وَأُنْبَأَنَا،**

وَقَالَ الْحُمَيْدِيُّ: كَانَ عِنْدَ ابْنِ  
عُيَيْنَةَ «حَدَّثَنَا» وَ«أَخْبَرَنَا» وَ«أُنْبَأَنَا»  
وَ«سَمِعْتُ» وَاحِدًا، وَقَالَ ابْنُ  
مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ  
الصَّادِقُ الْمَصْدُوقُ، وَقَالَ شَقِيقٌ عَنْ  
عَبْدِ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ كَلِمَةً،  
وَقَالَ حُذَيْفَةُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ  
حَدِيثَيْنِ، وَقَالَ أَبُو الْعَالِيَةِ: عَنِ ابْنِ  
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ  
رَبِّهِ عَزَّ وَجَلَّ، وَقَالَ أَنَسٌ: عَنِ النَّبِيِّ  
ﷺ يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ، وَقَالَ  
أَبُو هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ  
رَبِّكُمْ عَزَّ وَجَلَّ.

61. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, "Please inform us, what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

٦١ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَأَنْهَا مَثَلُ الْمُسْلِمِ فَحَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ ثُمَّ قَالُوا: حَدَّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هِيَ النَّخْلَةُ». [انظر: ٦٢، ٧٢، ١٣١، ٢٢٠٩، ٤٦٩٨، ٥٤٤٤، ٥٤٤٨، ٦١٢٢، ٦١٤٤]

(5) CHAPTER. The *Imām* questioning his companions in order to test their knowledge.

62. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

(٥) بَابُ طَرَحِ الْإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيُخْتَبَرِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ  
٦٢ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟» قَالَ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، ثُمَّ قَالُوا: حَدَّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هِيَ النَّخْلَةُ». [راجع: ٦١]

(6) CHAPTER. What is said about knowledge.

And the Statement of Allāh تعالى: "And say: My Lord! Increase me in knowledge." (V.20:114)

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

To recite or read (something) and present it in front of a scholar.

الْقِرَاءَةُ وَالْعَرْضُ عَلَى الْمُحَدِّثِ،  
وَرَأَى الْحَسَنُ، وَسُفْيَانُ، وَمَالِكُ  
الْقِرَاءَةَ جَائِزَةً، قَالَ أَبُو عَبْدِ اللَّهِ  
سَمِعْتُ أَبَا عَاصِمٍ يَذْكُرُ عَنْ سُفْيَانَ  
الثَّوْرِيِّ وَمَالِكِ الْإِمَامِ أَنَّهُمَا كَانَا  
يَرِيَانِ الْقِرَاءَةَ وَالسَّمَاعَ جَائِزَةً، حَدَّثَنَا  
عَبِيدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ قَالَ:  
إِذَا قُرِئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ  
يَقُولَ: حَدَّثَنِي وَسَمِعْتُ. وَاحْتَجَّ  
بَعْضُهُمْ فِي الْقِرَاءَةِ عَلَى الْعَالِمِ  
بِحَدِيثِ ضِمَامِ بْنِ ثَعْلَبَةَ أَنَّهُ قَالَ لِلنَّبِيِّ  
ﷺ: اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ؟  
قَالَ: «نَعَمْ»، قَالَ: فَهَذِهِ قِرَاءَةٌ عَلَى  
النَّبِيِّ ﷺ، أَخْبَرَ ضِمَامٌ قَوْمَهُ بِذَلِكَ  
فَأَجَازُوهُ - وَاحْتَجَّ مَالِكٌ بِالصَّكِّ يَقْرَأُ  
عَلَى الْقَوْمِ فَيَقُولُونَ: أَشْهَدْنَا فُلَانًا،  
وَيَقْرَأُ ذَلِكَ قِرَاءَةً عَلَيْهِمْ، وَيَقْرَأُ عَلَى  
الْمُقَرَّرِ فَيَقُولُ الْقَارِئُ: أَقْرَأَنِي  
فُلَانًا. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ:  
حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْوَاسِطِيُّ،  
عَنْ عَوْفٍ، عَنِ الْحَسَنِ قَالَ: لَا  
بَأْسَ بِالْقِرَاءَةِ عَلَى الْعَالِمِ. حَدَّثَنَا  
عُبَيْدُ اللَّهِ وَأَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ  
الْفَرَبْرِيِّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ  
الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ  
مُوسَى بْنِ بَادَامٍ عَنْ سُفْيَانَ قَالَ: إِذَا  
قُرِئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ  
يَقُولَ: حَدَّثَنِي، قَالَ: وَسَمِعْتُ أَبَا

63. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet ﷺ was sitting amongst us (his Companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet ﷺ said, "I am here to answer your questions." The man said to the Prophet ﷺ, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet ﷺ said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allāh sent you as a Messenger to all the mankind?" The Prophet ﷺ replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to offer five *Ṣalāt* (prayers) in a day and night (24 hours)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh! Has Allāh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e., Ramaḍān)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to take *Zakāt* from our rich people and distribute it amongst our poor people?" The Prophet ﷺ replied, "By Allāh, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Ḍimām bin Tha'labā from the brothers of Banī Sa'd bin Bakr."

عاصِم يَقُولُ عَنْ مَالِكٍ وَسُفْيَانَ:  
الْقِرَاءَةُ عَلَى الْعَالِمِ وَقِرَاءَتُهُ سَوَاءٌ.

٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ، ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْنَا: هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيٌّ، فَقَالَ لَهُ الرَّجُلُ: ابْنَ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقَالَ الرَّجُلُ لِلنَّبِيِّ ﷺ: إِنِّي سَأَلْتُكَ فَمُسَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدْ عَلَيَّ فِي نَفْسِكَ، فَقَالَ: «سَلْ عَمَّا بَدَأَ لَكَ»، فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلِكَ، اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ: «اللَّهُمَّ نَعَمْ»، قَالَ أَسْأَلُكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ: أَسْأَلُكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تُصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: «اللَّهُمَّ نَعَمْ». قَالَ: أَسْأَلُكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ نَعَمْ»، فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتُ

بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي  
وَأَنَا ضِمَامُ بَنِي ثَعْلَبَةَ أَخُو بَنِي سَعْدِ  
ابْنِ بَكْرٍ. رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ  
الْحَمِيدِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ عَنْ  
أَنْسٍ عَنِ النَّبِيِّ ﷺ بِهِذَا.

(7) CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

Anas said that 'Uthmān got the Qur'ān transcribed and sent its copies to far-off places. 'Abdullāh bin 'Umar, Yaḥyā bin Sa'īd and Mālik consider it permissible, and some people of Hījāz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

64. Narrated 'Abdullāh bin 'Abbās رضي الله عنه: Once Allāh's Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Baḥrain. (He did so) and the governor of Baḥrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator (Ibn-Shihāb) thinks that Ibn Al-Musaiyab said that Allāh's Messenger ﷺ invoked Allāh against them (saying), "May Allāh tear them into pieces, and disperse them all totally."

(٧) بَابُ مَا يُذَكَّرُ فِي الْمُنَاوَلَةِ  
وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ إِلَى  
الْبُلْدَانِ،

وَقَالَ أَنْسٌ: نَسَخَ عُثْمَانُ  
الْمَصَاحِفَ فَبَعَثَ بِهَا إِلَى الْآفَاقِ،  
وَرَأَى عَبْدُ اللَّهِ بْنُ عُمَرَ، وَيَحْيَى بْنُ  
سَعِيدٍ وَمَالِكٌ ذَلِكَ جَائِزًا، وَاحْتَجَّ  
بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاوَلَةِ  
بِحَدِيثِ النَّبِيِّ ﷺ حَيْثُ كَتَبَ لِأَمِيرِ  
السَّرِيَّةِ كِتَابًا وَقَالَ: لَا تَقْرَأْهُ حَتَّى  
تَبْلُغَ مَكَانَ كَذَا وَكَذَا، فَلَمَّا بَلَغَ ذَلِكَ  
الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ وَأَخْبَرَهُمْ  
بِأَمْرِ النَّبِيِّ ﷺ.

٦٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ  
اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ،  
عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ  
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ بْنِ  
مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ  
أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ رَجُلًا،  
وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ،  
فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى،  
فَلَمَّا قَرَأَهُ مَرَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ  
الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ

ﷺ أَنْ يُمَرَّقُوا كُلَّ مُمَرَّقٍ. [انظر: ٢٩٣٩، ٤٤٢٤، ٧٢٦٤]

65. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with "Muhammad the Messenger of Allāh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَتَبَ النَّبِيُّ ﷺ كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْرُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ، فَقُلْتُ لِقَتَادَةَ: مَنْ قَالَ: نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ؟ قَالَ: أَنَسٌ. [انظر: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢، ٥٨٧٤، ٧١٦٢]

(8) CHAPTER. Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.

(٨) بَابُ مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ، وَمَنْ رَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا

66. Narrated Abū Wāqid Al-Laith رَضِيَ اللَّهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face

٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا فَلَمَّا

from Allāh and went away, so Allāh turned His Face from him likewise.”

فَرَعَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ: أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ». [انظر: ٤٧٤]

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.”

(٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ»

67. Narrated ‘Abdur Raḥmān bin Abī Bakrah’s father رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He said, “Isn’t it the day of *Nahr* (slaughtering of the animals of sacrifice)?” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of *Dhul-Hijja*?” We replied, “Yes.” He said, “Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.”

٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بَشَرٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ: ذَكَرَ النَّبِيُّ ﷺ قَعْدَ عَلَى بَعِيرِهِ وَأَمْسَكَ إِنْسَانٌ بِخَطَامِهِ أَوْ بِرِمَامِهِ ثُمَّ قَالَ: «أَيُّ يَوْمٍ هَذَا؟» فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ فَقَالَ: «أَلَيْسَ بِذِي الْحِجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ». [انظر: ١٠٥، ١٧٤١، ٣١٩٧، ٤٤٠٧، ٤٦٦٢، ٥٥٥٠]



(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allāh تعالى :  
 “So know (O Muḥammad ﷺ) that “*Lā ilāha illallāh*... (none has the right to be worshipped but Allāh),” (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing. And whoever followed a way to seek (religious) knowledge, Allāh جل جلاله will make easy for him the way to Paradise. Allāh تعالى said, “...It is only those who have knowledge among His slaves that fear Allāh...” (V.35:28) And Allāh said, “...But none will understand them except those who have knowledge.” (V.29:43). (And also Allāh’s Statement): “And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire.” (V.67:10) And Allāh تعالى also said, “...Are those who know equal to those who know not?...” (V.39:9)

And the Prophet ﷺ said, “If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning.” Abū Dhar pointing towards his neck said, “If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet ﷺ, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others).” And Ibn ‘Abbās said, “You should be *Rabbaniyyūn* (religious scholars) forgiving, wise, and learned men.” And it is said that a *Rabbaniy* (religious scholar) is the

(١٠) بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩] فَبَدَأَ بِالْعِلْمِ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَرَبُّوهُ الْعِلْمَ، مَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ، وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَقَالَ جَلَّ ذِكْرُهُ: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: ٢٨] وقال: ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت: ٤٣]، ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك: ١٠] وَقَالَ: ﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾ [الزمر: ٩] وَقَالَ النَّبِيُّ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ» وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ وَقَالَ أَبُو ذَرٍّ: لَوْ وَضَعْتُمْ الصَّمْصَمَةَ عَلَى هَذِهِ - وَأَشَارَ إِلَى قَفَاهُ - ثُمَّ ظَنَنْتُ أَنِّي أُنْفَذُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ قَبْلَ أَنْ تُجِيرُوا عَلَيَّ لِأَنْفَذْتُهَا، وَقَالَ ابْنُ عَبَّاسٍ: ﴿كُونُوا رَبَّيِّنَ﴾ [آل عمران: ٧٩] حُلَمَاءَ، فَقَهَّاءَ، عُلَمَاءَ، وَيُقَالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ.

one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

**(11) CHAPTER.** The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

(١١) بَابُ مَا كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَيْ لَا يَنْفَرُوا

68. Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كِرَاهَةً السَّامَةِ عَلَيْنَا. [انظر: ٧٠، ٦٤١١]

69. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them".

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا». [انظر: ٦١٢٥]

**(12) CHAPTER.** Whoever fixed a special day for giving (a religious talk) to the students.

(١٢) بَابُ مَنْ جَعَلَ لِأَهْلِ الْعِلْمِ أَيَّامًا مَعْلُومَةً

70. Narrated Abū Wā'il رَضِيَ اللَّهُ عَنْهُ: 'Abdullāh used to give a religious talk to the people on every Thursday. Once a man said, "O Abā 'Abdur-Raḥmān! (By Allāh)! I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored."

٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ ﷺ يَذْكُرُ النَّاسَ فِي كُلِّ حَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَوْ دِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ، قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمَلِّكُمْ، وَإِنِّي أَتَحَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ

النَّبِيِّ ﷺ يَتَحَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا.

(13) CHAPTER. If Allāh جل جلاله wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'ān and Aṣ-Ṣunna (legal ways) of the Prophet (Muḥammad ﷺ)].

71. Narrated Mu'āwiya رَضِيَ اللَّهُ عَنْهُ in a *Khutba* (religious talk): I heard Allāh's Messenger ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and Aṣ-Ṣunna (legal ways) of the Prophet (Muḥammad ﷺ)], I am just a distributor, but the grant is from Allāh عزوجل. (And remember) that this nation (true Muslims — real followers of Islāmic Monotheism) will remain obedient to Allāh's Orders [i.e. following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh's Order (Day of Judgement) is established."

(14) CHAPTER. (The superiority of) comprehending knowledge.

72. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."

(١٣) بَابٌ مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ

٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ مُعَاوِيَةَ خَطِيبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَرَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ». [انظر: ٣١١٦، ٣٦٤١، ٧٣١٢، ٧٤٦٠]

(١٤) بَابُ الْفَهْمِ فِي الْعِلْمِ

٧٢ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي نَجِيحٍ قَالَ: قَالَ لِي ابْنُ أَبِي نَجِيحٍ: عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثْ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأَتَانِي بِجُمَارٍ فَقَالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً مِثْلُهَا كَمَثَلِ الْمُسْلِمِ»، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ

النَّحْلَةَ، فَإِذَا أَنَا أَصْعَرُ الْقَوْمَ فَسَكْتُ،  
قَالَ النَّبِيُّ ﷺ: «هِيَ النَّحْلَةُ».

[راجع: ٦١]

(15) CHAPTER. Wish to be like the one who has knowledge and *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ].

(١٥) بَابُ الْإِغْتِبَاطِ فِي الْعِلْمِ  
وَالْحِكْمَةِ،

And 'Umār رضي الله عنه said, "Everyone must acquire sound religious knowledge early before he becomes a chief." (Abū 'Abdullāh said:) The Companions of the Prophet ﷺ had studied in spite of the fact that they were old in age.

وَقَالَ عُمَرُ رضي الله عنه: تَفَقَّهُوا  
قَبْلَ أَنْ تُسَوِّدُوا. وَقَدْ تَعَلَّمَ أَصْحَابُ  
النَّبِيِّ ﷺ فِي كِبَرِ سِنِّهِمْ.

73. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: The Prophet ﷺ said, "Do not wish to be like anyone except in two cases. (The first is) a person, whom Allāh has given wealth and he spends it righteously (according to what Allāh has ordered in a just and right way); (the second is) the one whom Allāh has given *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others." (See *Fath Al-Bārī* Vol. I, page 177)

٧٣ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ:  
حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ  
بْنُ أَبِي خَالِدٍ عَلَى غَيْرِ مَا حَدَّثَنَا  
الزُّهْرِيُّ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي  
حَازِمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ  
مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا  
حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ  
مَالًا فَسَلَّطَ عَلَى هَلَكْتِهِ فِي الْحَقِّ،  
وَرَجُلٍ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي  
بِهَا وَيُعَلِّمُهَا».

[انظر: ١٤٠٩، ٧١٤١، ٧٣١٦]

(16) CHAPTER. What has been said about the journey of Prophet Mūsā (Moses) عليه السلام (when he went) in the sea to meet Al-Khidr.

(١٦) بَابُ مَا ذُكِرَ فِي ذَهَابِ مُوسَى  
عَلَيْهِ السَّلَامُ فِي الْبَحْرِ إِلَى الْخَضِرِ  
عَلَيْهِمَا السَّلَامُ،

And the Statement of Allāh :

"...May I follow you so that you teach me" (V.18:66)

وَقَوْلِهِ تَعَالَى: ﴿هَلْ أَتَعْبَكَ عَلَىٰ أَنْ  
تُعَلِّمَنِي﴾ الآية [الكهف: ٦٦].

74. Narrated Ibn 'Abbās رضي الله عنهما that he differed with Hūr bin Qais bin Hishn Al-Fazārī regarding the companion of (the

٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ  
الزُّهْرِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ

Prophet) Mūsa (Moses). Ibn ‘Abbās said that he was Khidr. Meanwhile, Ubai bin Ka’b passed by them and Ibn ‘Abbās called him, saying “My friend (Hur) and I have differed regarding Mūsa’s companion whom he asked the way to meet. Have you heard the Prophet ﷺ mentioning something about him?” He said, “Yes. I heard Allāh’s Messenger ﷺ saying, ‘While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khidr (is more learned than you). Mūsa (عليه السلام) asked (Allāh) how to meet him (Khidr). So Allāh made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khidr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking! (V.18:64) So they went back retracing their footsteps, and found Khidr. (And) what happened further to them is narrated by Allāh in His Book — the Qur’ān. (V.18:54 up to V.18:82)

إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ  
صَالِحٍ، عَنْ ابْنِ شِهَابٍ، حَدَّثَهُ أَنَّ  
عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ ابْنِ  
عَبَّاسٍ أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسٍ  
بَنِ حِصْنِ الْفَرَازِيِّ فِي صَاحِبِ  
مُوسَى: فَقَالَ ابْنُ عَبَّاسٍ: هُوَ خَضِرٌ،  
فَمَرَّ بِهِمَا أَبِي بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ  
عَبَّاسٍ، فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا  
وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى  
الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لُقْيَيْهِ:  
هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ؟  
قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي  
إِسْرَائِيلَ، جَاءَهُ رَجُلٌ، فَقَالَ: هَلْ  
تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى:  
لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى: بَلَى  
عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ  
إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَبَيَّنَّ  
لَهُ: إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ  
سَتَلْقَاهُ، وَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي  
الْبَحْرِ، فَقَالَ لِمُوسَى فَتَاهُ: أَرَأَيْتَ إِذْ  
أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ  
وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ،  
قَالَ: ذَلِكَ مَا كُنَّا نَبْغِي، فَأَرْتَدَّا عَلَى  
آثَارِهِمَا قَصَصًا فَوَجَدَا خَضِرًا فَكَانَ  
مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ عَزَّ وَجَلَّ  
فِي كِتَابِهِ». [انظر: ٧٨، ١٢٢، ٢٢٦٧،  
٢٧٢٨، ٣٢٧٨، ٣٤٠٠، ٣٤٠١، ٤٧٢٥]

[٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨]

(17) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Bestow on him (Ibn 'Abbās) the knowledge of the Book (the Qur'ān)."

75. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ embraced me and said, "O Allāh! Bestow on him the knowledge of the Book (the Qur'ān)."

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ عَلِّمَهُ الْكِتَابَ»

٧٥ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْكِتَابَ». [انظر: ١٤٣، ٣٧٥٦، ٧٢٧٠]

(18) CHAPTER. At what age may a youth be listened to (i.e. quotation of the *Hadīth* from a boy be acceptable).

76. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once I came riding a she-ass and had (just) attained the age of puberty. Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) at Minā. There was no wall in front of him and I passed in front of some of the rows while they were offering their *Ṣalāt*. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

(١٨) بَابُ مَتَى يَصِحُّ سَمَاعُ الصَّغِيرِ

٧٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى جِمَارٍ أَتَانِي وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِخْتِلَامَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِوَسْطِي إِلَى غَيْرِ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، وَأَرْسَلْتُ الْاِتَانَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكَرْ ذَلِكَ عَلَيَّ أَحَدٌ. [انظر: ٤٩٣، ٨٦١، ١٨٥٧، ٤٤١٢]

77. Narrated Maḥmūd bin Rabī رَضِيَ اللَّهُ عَنْهُ: When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي الرَّبِيعِيُّ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ قَالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً

مَجَّهَا فِي وَجْهِي وَأَنَا ابْنُ خَمْسٍ  
سِنِينَ مِنْ دَلْوٍ. [انظر: ١٨٩، ٨٣٩،  
١١٨٥، ٦٣٥٤، ٦٤٢٢]

**(19) CHAPTER. To go out in search of knowledge.**

And Jābir bin ‘Abdullāh travelled for one month to get a single *Hadīth* from ‘Abdullāh bin Unais.

78. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that he differed with Hūr bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of Prophet Mūsa (Moses). Meanwhile, Ubai bin Ka‘b passed by them and Ibn ‘Abbās called him saying, “My friend (Hūr) and I have differed regarding Mūsa’s (عليه السلام) companion whom he asked the way to meet. Have you heard Allāh’s Messenger ﷺ mentioning something about him? Ubai bin Ka‘b said: “Yes, I heard the Prophet ﷺ mentioning something about him (saying), ‘While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: ‘Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khidr is more learned than you. Mūsa (عليه السلام) asked Allāh how to meet him (Al-Khidr). So Allāh made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khidr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking. So they went back retracing their foot steps, and found Khidr (and) what

**(١٩) بَابُ الْخُرُوجِ فِي طَلَبِ الْعِلْمِ،**  
وَرَحَّلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةَ  
شَهْرٍ، إِلَى عَبْدِ اللَّهِ بْنِ أُنَيْسٍ فِي  
حَدِيثٍ وَاحِدٍ.

٧٨ - حَدَّثَنَا أَبُو الْقَاسِمِ خَالِدُ بْنُ  
خَلْفٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ:  
قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ  
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ  
مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ تَمَارَى  
هُوَ وَالْحُرُّ بْنُ قَيْسٍ ابْنِ حِصْنِ  
الْفَزَارِيِّ فِي صَاحِبِ مُوسَى، فَمَرَّ  
بِهِمَا أَبِي بْنُ كَعْبٍ فَدَعَاهُ ابْنُ عَبَّاسٍ،  
فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا  
فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ  
إِلَى لُقْيَيْهِ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ  
يَذْكُرُ شَأْنَهُ؟ فَقَالَ أَبِي: نَعَمْ، سَمِعْتُ  
النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ، يَقُولُ: «بَيْنَمَا  
مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ إِذْ  
جَاءَهُ رَجُلٌ فَقَالَ: أَتَعْلَمُ أَحَدًا أَعْلَمَ  
مِنْكَ؟ قَالَ مُوسَى: لَا، فَأَوْحَى اللَّهُ  
تَعَالَى إِلَى مُوسَى: بَلَى، عِنْدَنَا  
خَضِرٌ، فَسَأَلَ السَّبِيلَ إِلَى لُقْيَيْهِ،  
فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً. وَقِيلَ لَهُ:  
إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ  
سَتَلْقَاهُ، فَكَانَ مُوسَى يَتَّبِعُ أَثَرَ الْحُوتِ

happened further about them is narrated by Allāh in His Book – the Qur’ān.” (V.18:54 up to V.18:82).

فِي الْبَحْرِ، فَقَالَ فَتَى مُوسَى لِمُوسَى: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُبْرَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ. قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ. [راجع: ٧٤]

(20) CHAPTER. The superiority of a person who learns (Islām, becomes a religious scholar) and then teaches it to others.

(٢٠) بَابُ فَضْلِ مَنْ عَلَّمَ وَعَلَّمَ

79. Narrated Abū-Mūsa رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allāh’s religion (Islām) and gets benefit (from the knowledge) which Allāh تعالى has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allāh’s guidance revealed through me (He is like that barren land.)”

٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ أَسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ مَا بَعَثَنِي اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيعٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْمُشْبَّ الْكَثِيرَ. وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَفَنَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ».

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ، فَأَع



يَغْلُوهُ الْمَاءُ، وَالصَّفْصَفُ الْمُسْتَوِي  
مِنَ الْأَرْضِ.

(21) CHAPTER. (What is said regarding the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

And Rabi'a said, "It is not wise for a person who has been gifted with a part of the (religious) knowledge to ruin himself (by abstaining from teaching it to others)."

(٢١) بَابُ رَفْعِ الْعِلْمِ وَظُهُورِ الْجَهْلِ.

وَقَالَ رَبِيعَةُ: لَا يَنْبَغِي لِأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ الْعِلْمِ أَنْ يُصَيِّعَ نَفْسَهُ.

80. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

٨٠ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْحَمْرُ، وَيَظْهَرَ الزَّنا». [انظر: ٨١، ٥٢٣١، ٥٥٧٧، ٦٨٠٨]

81. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: I will narrate to you a *Hadith* which none will narrate to you after me. I heard Allāh's Messenger ﷺ saying: "From among the portents of the Hour are (the following):

1. (Religious) knowledge will decrease (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (See *Hadith* No.1036. Vol.2).

٨١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: لِأَحَدِنَاكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَقِلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَظْهَرَ الزَّنا، وَتَكْثُرَ النِّسَاءُ، وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ». [راجع: ٨٠]

(22) CHAPTER. The superiority of (religious) knowledge.

82. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "While I was sleeping, I saw that a cup full of milk was

(٢٢) بَابُ فَضْلِ الْعِلْمِ  
٨٢ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ

brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to 'Umar bin Al-Khaṭṭāb." (The Companions of the Prophet ﷺ asked, "What have you interpreted (about this dream)? O Allāh's Messenger!", He replied, "(It is religious) knowledge."

ابن شهاب، عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ». قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ». [انظر:

[٣٦٨١، ٧٠٠٦، ٧٠٠٧، ٧٠٢٧، ٧٠٣٢]

**(23) CHAPTER. To give a religious verdict while riding an animal or standing on anything else.**

**(٢٣) بَابُ الْفُتْيَا وَهُوَ وَقِفْتُ عَلَى الدَّابَّةِ وَغَيْرِهَا**

83. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: Allāh's Messenger ﷺ stopped (for a while near the *Jimār*) at Minā during his last *Hajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificing animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the *Jamra*)." The Prophet ﷺ said, "Do it now (the *Ramy*) and there is no harm."

٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ ابْنِ عُيَيْدٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِي أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَفْتُ قَبْلَ أَنْ أُذْبَحَ؟ فَقَالَ: «أَذْبَحْ وَلَا حَرَجَ»، فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «ارْمِ وَلَا حَرَجَ»، فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: افْعَلْ وَلَا حَرَجَ. [انظر: ١٢٤، ١٧٣٦، ١٧٣٧،

[١٧٣٨، ٦٦٦٥]

**(24) CHAPTER. Whoever gave a religious verdict by beckoning or by nodding.**

**(٢٤) بَابُ مَنْ أَجَابَ الْفُتْيَا بِإِشَارَةِ الْيَدِ وَالرَّأْسِ**

84. Narrated Ibn 'Abbās رضي الله عنهما: Somebody said to the Prophet ﷺ (during his last *Hajj*), "I did the slaughtering before

٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ

doing the *Ramy*.”<sup>(1)</sup> The Prophet ﷺ beckoned with his hand and said, “There is no harm in that.” Then another person said, “I got my head shaved before offering the sacrifice.” The Prophet ﷺ beckoned with his hand saying, “There is no harm in that.”

85. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and *Al-Fitn* (trials and afflictions) will appear; and *Harj* will increase.” It was asked, “What is *Harj*, O Allāh’s Messenger?” He replied by beckoning with his hand indicating “killing.” (See *Fath Al-Bārī*, Vol.I, page 192)

86. Narrated Asmā’ (bint Abū Bakr) رَضِيَ اللَّهُ عَنْهَا: I came to ‘Āishah رَضِيَ اللَّهُ عَنْهَا while she was offering *Ṣalāt* (prayer), and said to her, “What has happened to the people?” She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Ṣalāt* (the prayer). Āishah رَضِيَ اللَّهُ عَنْهَا said, “*Subhān Allāh*.” I said to her, “Is there a sign?” She nodded with her head meaning, “Yes.” I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet ﷺ praised and glorified Allāh and then said, “Just now at this place I have seen what I have never seen before, including Paradise and Hell. No

عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سَئِلٌ فِي حَاجَّتِهِ فَقَالَ: دَبَحْتُ قَبْلَ أَنْ أُرْمِيَ؟ فَأَوْمَأَ بِيَدِهِ، قَالَ: «لَا حَرَجَ»، وَقَالَ: حَلَقْتُ قَبْلَ أَنْ أُذْبَحَ؟ فَأَوْمَأَ بِيَدِهِ: «وَلَا حَرَجَ». [انظر: ١٧٢١، ١٧٢٢، ١٧٢٣، ١٧٣٤، ١٧٦٦]

٨٥ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْبُضُ الْعِلْمُ، وَيَظْهَرُ الْجَهْلُ وَالْفِتْنُ، وَيَكْثُرُ الْهَرْجُ»، قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ فَقَالَ هَكَذَا بِيَدِهِ، فَحَرَفَهَا كَأَنَّهُ يُرِيدُ الْقَتْلَ. [انظر: ١٠٣٦، ١٤١٢، ٣٦٠٨، ٤٦٣٥، ٤٦٣٦، ٦٠٣٧، ٦٥٠٦، ٧١١٥، ٧١٢١]

٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: أَتَيْتُ عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَالَتْ: سُبْحَانَ اللَّهِ. قُلْتُ: آيَةٌ، فَأَشَارَتْ بِرَأْسِهَا أَيْ: نَعَمْ، فَقُمْتُ حَتَّى عَلَانِي الْعَشِيِّ فَجَعَلْتُ أَصْبُ عَلَى رَأْسِي الْمَاءَ، فَحَمِدَ اللَّهُ عَزَّ وَجَلَّ النَّبِيَّ ﷺ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا مِنْ شَيْءٍ

(1) (H.84) *Ramy*: i.e., throwing small stones at the *Jamarāt* and it is one of the ceremonies of *Hajj* during the days at Mina, the others are *Halaq* (shaving of the head-hair), *Dhabh* (slaughtering of *Hady*), and *Mobit* (to sleep at night there at Mina)..

doubt it has been revealed to me that you will be put to trials in your graves, and these trials will be like the trials of *Al-Masīh Ad-Dajjāl* or nearly like it (the subnarrator is not sure which expression *Asmā* رَضِيَ اللَّهُ عَنْهَا used). You will be asked, 'What do you know about this man (Prophet Muḥammad ﷺ)?' Then the faithful believer (or *Asmā* رَضِيَ اللَّهُ عَنْهَا said a similar word) will reply, 'He is Muḥammad ﷺ, Allāh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muḥammad ﷺ.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it' (the same).'' [See Vol. 2, *Hadith* No. 1338]

لَمْ أَكُنْ أُرِيْتُهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي  
حَتَّى الْجَنَّةِ وَالنَّارِ. فَأُوجِبُ إِلَيَّ أَنْكُمْ  
تُقْتَنُونَ فِي قُبُورِكُمْ مِثْلَ أَوْ قَرِيبًا - لَا  
أَدْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - مِنْ  
فِتْنَةِ الْمَسِيحِ الدَّجَالِ: يُقَالُ: مَا  
عَلِمْتُ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ  
الْمُوقِنُ - لَا أَدْرِي بِأَيِّهِمَا قَالَتْ  
أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ  
رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى،  
فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ، ثَلَاثًا،  
فَيُقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ  
كُنْتَ لَمُوقِنًا بِهِ، وَأَمَّا الْمُنَافِقُ أَوْ  
الْمُرْتَابُ - لَا أَدْرِي أَيَّ ذَلِكَ قَالَتْ  
أَسْمَاءُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ  
النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ. [انظر:  
١٨٤، ٩٢٢، ١٠٥٣، ١٠٥٤، ١٠٦١،

١٢٣٥، ١٣٧٣، ٢٥١٩، ٢٥٢٠، ٧٢٨٧]

(25) CHAPTER. The Prophet ﷺ urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home).

Narrated Mālik bin Al-Huwairith that the Prophet ﷺ said to them, "Go back to your people and teach (religious knowledge) to them.

87. Narrated Abū Jamra رَضِيَ اللَّهُ عَنْهُ: I was an interpreter between the people and Ibn 'Abbās. Once Ibn 'Abbās said that a delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ who asked them, "Who are the people (i.e. you)? (Or) who are the

(٢٥) بَابُ تَحْرِيزِ النَّبِيِّ ﷺ وَتَدْوِينِ  
عَبْدِ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الْإِيمَانَ  
وَالْعِلْمَ وَيُخْبِرُوا بِهِ مَنْ وَرَاءَهُمْ،

وَقَالَ مَالِكُ بْنُ الْحَوَيْرِثِ: قَالَ  
لَنَا النَّبِيُّ ﷺ: «ارْجِعُوا إِلَى أَهْلِيكُمْ  
فَعَلِّمُوهُمْ».

٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ،  
قَالَ: حَدَّثَنَا عُثْمَرُ، قَالَ: حَدَّثَنَا  
شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ  
أُتْرَجُّ مِنْ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ،

delegates?" They replied, "We are from the tribe of Rabī'a." Then the Prophet ﷺ said to them, "Welcome, O people [or said, "O delegation (of 'Abdul Qais)"]. Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Muḍar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), and that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them.)" The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ﷺ ordered them to believe in Allāh Alone, the Honourable the Majestic and said to them, "Do you know what is meant by believing in Allāh Alone?" They replied, "Allāh and His Messenger know better." Thereupon the Prophet ﷺ said, "That means to testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh), *Iqāmat-as-Ṣalāt* [to perform *As-Salāt* (the compulsory congregational prayers) perfectly], to pay *Zakāt*, to observe *Saum* [fasts (during the month of Ramaḍān)], (and) to pay *Al-Ḳḥumus* (one-fifth of the booty to be given in Allāh's Cause)." Then he forbade them four things, namely *Ad-Dubbā' Al-Ḥantam*, *Al-Muzaffat* (and) *An-Naqīr* or *Al-Muqaiyar* (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet ﷺ further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

(26) CHAPTER. To travel seeking an answer to a problematic matter, and to teach it to one's family.

فَقَالَ: إِنَّ وَفَدَ عَبْدُ الْقَيْسِ أَتَوْا النَّبِيَّ ﷺ فَقَالَ: «مَنْ الْوَفْدُ؟ أَوْ مَنْ الْقَوْمُ؟» قَالُوا: رَبِيعَةٌ، فَقَالَ: «مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْرِ خَزَايَا وَلَا نَدَامَى»، قَالُوا: إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، وَلَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَمَرْنَا بِأَمْرِ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاَهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَهُ، قَالَ: «هَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِتْيَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتَعْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ»، وَنَهَاَهُمْ عَنْ: الدَّبَائِ، وَالْحَنْتَمِ، وَالْمُرَقَّتِ - قَالَ شُعْبَةُ: رُبَّمَا قَالَ: «النَّقِيرِ»، وَرُبَّمَا قَالَ: «الْمُقَيَّرِ» - قَالَ: «احْفَظُوهُ وَأَخْبِرُوهُ مَنْ وَرَاءَكُمْ». [راجع: ٥٣]

(٢٦) بَابُ الرِّحْلَةِ فِي الْمَسْأَلَةِ النَّازِلَةِ وَتَعْلِيمِ أَهْلِهِ

88. Narrated 'Abdullāh bin Abī Mulaika رضي الله عنه: 'Uqba bin Al-Hārith said that he had married the daughter of Abī Ihāb bin 'Aziz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast)." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allāh's Messenger ﷺ at Al-Madīna and asked him about it. Allāh's Messenger ﷺ said, "How can you keep her as a wife when it has been said (that she is your suckling foster-sister)?" Then Uqba divorced her, and she married another man.

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَزَوَّجَ ابْنَةَ لِأَبِي إِهَابٍ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ، وَالتِّي تَزَوَّجَ بِهَا، فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكَ أَرْضَعْتَنِي وَلَا أَخْبَرْتَنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ وَقَدْ قِيلَ؟» فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ.

[انظر: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠،

٥١٠٤]

(27) CHAPTER. To fix the duties in rotation for learning (religious) knowledge.

(٢٧) بَابُ التَّنَاوُبِ فِي الْعِلْمِ

89. Narrated 'Umar رضي الله عنه: My *Anṣārī* neighbour from Banī Umaiyya bin Zaid who used to live at 'Awālī Al-Madīna and I, used to visit the Prophet ﷺ by turns. He used to go one day and I another day. When I went, I used to bring the news of that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. Once my *Anṣārī* friend, in his turn (on returning from the Prophet ﷺ), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Ḥaḥṣa and saw her weeping. I asked her, "Did Allāh's Messenger ﷺ divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet ﷺ and said while standing, "Have you divorced

٨٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح، قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الْأَنْصَارِ فِي بَيْتِ أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا تَنَّاوُبُ النَّزُولَ عَلَى رَسُولِ اللَّهِ ﷺ يَنْزِلُ يَوْمًا وَأَنْزَلَ يَوْمًا، فَإِذَا نَزَلَتْ جِئْتُهُ بِخَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ

your wives?" The Prophet ﷺ replied in the negative. On that I said, "*Allāhu-Akbar* (Allāh is the Most Great)."

(See *Ḥadīth* No.5191, Vol.7 for details)

ذَلِكَ، فَتَنَزَلَ صَاحِبِي الْأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْبًا شَدِيدًا فَقَالَ: أَنْتُمْ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: قَدْ حَدَّثَ أَمْرٌ عَظِيمٌ، فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَقَكِنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَذْرِي، ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ وَأَنَا قَائِمٌ: أَطَلَقْتَ نِسَاءَكَ؟ قَالَ: لَا، فَقُلْتُ: اللَّهُ أَكْبَرُ.

[انظر: ٢٤٦٨، ٤٩١٣، ٤٩١٥، ٥١٩١]

[٥٢١٨، ٥٨٤٣، ٧٢٥٦، ٧٢٦٣]

**(28) CHAPTER. To be furious while preaching or teaching if one sees what one hates.**

90. Narrated Abū Mas'ūd Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ: Once a man said to Allāh's Messenger ﷺ "O Allāh's Messenger! I may not attend the (compulsory congregational) *Ṣalāt* (prayer) because so and so (the *Imām*) prolongs the *Ṣalāt* when he leads us for it." The narrator added: "I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet ﷺ said, "O people! Some of you make others dislike good deeds (*Ṣalāt* etc.). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)."

**(٢٨) بَابُ الْغَضَبِ فِي الْمَوْعِظَةِ وَالتَّلْمِيمِ إِذَا رَأَى مَا يَكْرَهُ**

٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَا أَكَادُ أُدْرِكُ الصَّلَاةَ مِمَّا يَطْوِلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّكُمْ مُتَّفَرِّقُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[انظر: ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩]

91. Narrated Zaid bin Khālīd Al-Juhani رَضِيَ اللَّهُ عَنْهُ: A man asked the Prophet ﷺ about the picking up of a *Luqaṭa* (fallen lost thing). The Prophet ﷺ replied, "Recognise and get acquainted with its tying material and its container, and make public announcement

٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ الْمَدِينِيُّ، عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى

(about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees, so leave it till its owner finds it." The man then asked about the (lost) sheep. The Prophet ﷺ replied, "It is either for you, for your brother (another person) or for the wolf."

المُبْعِثَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ الْفُقْطَةِ، فَقَالَ: «اعْرِفْ وَكَاءَهَا - أَوْ قَالَ: وَعَاءَهَا - وَعِفَاصَهَا، ثُمَّ عَرَفَهَا سَنَةً ثُمَّ اسْتَمْتَعَ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَذْهَبَ إِلَيْهِ»، قَالَ: فَضَالَّةُ الْإِبِلِ؟ فَغَضِبَ حَتَّى أَحْمَرَّتْ وَجْهَتَاهُ - أَوْ قَالَ: أَحْمَرَ وَجْهَهُ - فَقَالَ: «وَمَا لَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرُدُّ الْمَاءَ وَتَرْعَى الشَّجَرَ، فَذَرْهَا حَتَّى يَلْقَاهَا رَبُّهَا»، قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ». [انظر: ٢٣٧٢، ٢٤٢٧، ٢٤٢٨، ٢٤٢٩، ٢٤٣٦]

[٢٤٣٨، ٥٢٩٢، ٦١١٢]

92. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet ﷺ got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Hudhāfa." Then another man got up and said, "Who is my father, O Allāh's Messenger?" He replied, "Your father is Salīm, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet ﷺ he said, "O Allāh's Messenger! We repent to Allāh عزوجل (for offending you)."

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ»، قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حَذَافَةُ»، فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ»، فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ. [انظر: ٧٢٩١]

(29) CHAPTER. Whoever knelt down before the *Imām* or a (religious) preacher.

(٢٩) بَابُ مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ عِنْدَ الْإِمَامِ أَوْ الْمُحَدِّثِ

93. Narrated Anas bin Mālik رضي الله عنه: One day Allāh's Messenger ﷺ came out

٩٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:



(before the people) and ‘Abdullāh bin Hudhāfa stood up and asked (him) “Who is my father?” The Prophet replied, “Your father is Hudhāfa.” The Prophet ﷺ told them repeatedly (in anger) to ask him anything they liked. ‘Umar knelt down before the Prophet ﷺ and said thrice, “We accept Allāh as (our) Lord and Islām as (our) religion and Muḥammad as (our) Prophet.” After that the Prophet ﷺ became silent.

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ حُذَافَةُ»، ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي»، فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، فَسَكَتَ. [انظر: ٥٤٠، ٧٤٩، ٤٦٢١، ٦٣٦٢، ٧٠٨٩، ٦٤٨٦، ٧٠٩٠، ٧٠٩١، ٧٢٩٥، ٧٢٩٤]

### (30) CHAPTER. Repeating one's talk thrice in order to make others understand.

The Prophet ﷺ said: “Beware from giving a false statement,” and he kept on repeating it. (See *Hadith* No.2654, Vol.3). Ibn ‘Umar said that the Prophet ﷺ said thrice, “Haven’t I conveyed Allāh’s Message (to you?)”

(٣٠) بَابٌ مِنْ أَعَادَ الْحَدِيثَ ثَلَاثًا لِيَفْهَمَ عَنْهُ،

فَقَالَ: «أَلَا وَقَوْلُ الزُّوْرِ» فَمَا زَالَ يُكْرَرُهَا. وَقَالَ ابْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: «هَلْ بَلَغْتُ؟» ثَلَاثًا.

94. Narrated Anas رضي الله عنه: Whenever the Prophet ﷺ asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See *Hadith* No.6244, Vol.8).

٩٤ - حَدَّثَنَا عَبْدُهُ قَالَ: حَدَّثَنَا الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ثُمَامَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا. [انظر: ٩٥، ٦٢٤٤]

95. Narrated Anas رضي الله عنه: Whenever the Prophet ﷺ spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

٩٥ - حَدَّثَنَا عَبْدُهُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ثُمَامَةُ عَنْ عَبْدِ اللَّهِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا

96. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ remained behind us in a journey. He joined us while we were performing ablution for the 'Asr prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

(31) CHAPTER. A man teaching (religion to) his woman-slave and his family.

97. Narrated Abū Burdā's father رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [Iesa (Jesus) or Mūsa (Moses) عَلَيْهِمَا السَّلَام] and then believed in Prophet Muḥammad ﷺ (i.e., has embraced Islām).
2. A slave who fulfils his duties to Allāh and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

حَتَّى تُفْهَمَ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا. [راجع: ٩٤]

٩٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ سَافِرُنَاهُ، فَأَذْرَكْنَا وَقَدْ أَرْهَقْنَا الصَّلَاةَ، صَلَاةَ الْعَصْرِ، وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلَاثًا. [راجع: ٦٠]

(٣١) بَابُ تَعْلِيمِ الرَّجُلِ أُمَّتَهُ وَأَهْلَهُ

٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ قَالَ: قَالَ عَامِرُ السَّعْدِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ أُمُّهُ فَأَذَبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ».

ثُمَّ قَالَ عَامِرٌ: أَعْطَيْنَاكَهَا بِغَيْرِ شَيْءٍ، قَدْ كَانَ يُرَكَّبُ فِيهَا دُونَهَا إِلَى الْمَدِينَةِ. [انظر: ٢٥٤٤، ٢٥٤٧، ٢٥٥١،

**(32) CHAPTER. The preaching (and teaching) of the (religious) knowledge to women by the *Imām* (Chief) :**

98. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : Once Allāh’s Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment.

**(٣٢) بَابُ عِظَةِ الْإِمَامِ النِّسَاءِ وَتَعْلِيمِهِنَّ**

٩٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أُيُوبَ قَالَ: سَمِعْتُ عَطَاءً، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ - أَوْ قَالَ عَطَاءٌ أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ - خَرَجَ وَمَعَهُ بِلَالٌ فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُثْلِقِي الْقُرْطَ وَالْخَاتَمَ، وَبِلَالٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ. وَقَالَ إِسْمَاعِيلُ: عَنْ أُيُوبَ، عَنْ عَطَاءٍ. وَقَالَ عَنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ. [انظر: ٨٦٣، ٩٦٢، ٩٦٤، ٩٧٥، ٩٧٧، ٩٧٩، ٩٨٩، ١٤٣١، ١٤٤٩، ٤٨٩٥، ٥٢٤٩، ٥٨٨٠، ٥٨٨١، ٥٨٨٣، ٧٣٢٥]

**(33) CHAPTER. Eagerness to (learn) the *Hadīth*.**

99. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : I said, “O Allāh’s Messenger!, Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allāh’s Messenger ﷺ said, “O Abū Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Aḥādīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart ‘*Lā ilāha illallāh*’ (none has the right to be worshipped but Allāh).”

**(٣٣) بَابُ الْجُرْصِ عَلَى الْحَدِيثِ**

٩٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنَّ لَا يَسْأَلُنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ لِمَا رَأَيْتُ مِنْ جِرْصِكَ عَلَى

الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ». [انظر: ٦٥٧٠]

### (34) CHAPTER. How the (religious) knowledge will be taken away?

And ‘Umar bin ‘Abdul ‘Azīz wrote to Abū Bakr bin Ḥazm, “Look for the knowledge of *Ḥadīth* and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the *Ḥadīth* of the Prophet ﷺ. Spread knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).”

**100.** Narrated ‘Abdullah bin ‘Amr bin Al-‘Āṣi رضي الله عنهم: I heard Allāh’s Messenger ﷺ saying, “Allāh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”

### (35) CHAPTER. Should a day be fixed for women in order to teach them religion (apart from men)?

**101.** Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: Some women requested the Prophet

### (٣٤) بَابُ كَيْفَ يُقْبَضُ الْعِلْمُ؟

وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَبِي بَكْرٍ بْنِ حَزْمٍ: انْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَاكْتُبْهُ، فَإِنِّي خِفْتُ ذُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ. وَلَا يُقْبَلُ إِلَّا حَدِيثُ النَّبِيِّ ﷺ، وَلْيُقَسِّمُوا الْعِلْمَ، وَلْيَجْلِسُوا حَتَّى يَعْلَمَ مَنْ لَا يَعْلَمُ، فَإِنَّ الْعِلْمَ لَا يَهْلِكُ حَتَّى يَكُونَ سِرّاً.

١٠٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُوساً جُهَالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا».

قَالَ الْفَرَبْرِيُّ: حَدَّثَنَا عَبَّاسٌ قَالَ: حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ نَحْوَهُ. [انظر: ٧٣٠٧]

### (٣٥) بَابُ هَلْ يَجْعَلُ لِلنِّسَاءِ يَوْمًا عَلَى حِدَةٍ فِي الْعِلْمِ؟

١٠١ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

ﷺ to fix a day for them as the men were taking all his time. On that he ﷺ promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said, "A woman whose three children die<sup>(1)</sup> will be shielded by them from the Hell-fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

شُعْبَةُ قَالَ: حَدَّثَنِي ابْنُ الْأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبْنَا عَلَيْكَ الرَّجَالَ فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيهَا قَالَتْ لَهُنَّ «مَا مِنْكُمْ امْرَأَةٌ تُقَدِّمُ ثَلَاثَةً مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا جِجَابًا مِنَ النَّارِ» فَقَالَتْ امْرَأَةٌ: وَاثْنَتَيْنِ؟ فَقَالَ: «وَاثْنَتَيْنِ».

[انظر: ١٢٤٩، ٧٣١٠]

102. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ as above (the subnarrators are different). Abū Hurairah رَضِيَ اللهُ عَنْهُ qualified the three children (referred to in the above mentioned *Hadīth*) as not having reached the age of committing sins (i.e., age of puberty).

١٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عُثْدَةُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلَاثَةٌ لَمْ يَبْلُغُوا

الْحِنْثُ». [انظر: ١٢٥٠]

(36) CHAPTER. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

(٣٦) بَابُ مَنْ سَمِعَ شَيْئًا فَرَاغَعَ حَتَّى يَعْرِفَهُ

103. Narrated Ibn Abī Mulaika: Whenever 'Āishah رَضِيَ اللهُ عَنْهَا (the wife of the Prophet ﷺ) heard anything which she did not understand, she used to ask again till she understood it completely. ('Āishah said:) "Once the Prophet ﷺ said, "Whoever will be called to account (about his deeds on the Day

١٠٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ،

(1) (H.101) If she will bear their deaths with patience for getting reward from Allāh.

of Resurrection) 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, but whoever will be argued about his account, will certainly be perished (or ruined)”.

**(37) CHAPTER.** It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent.

This statement has come from the Prophet ﷺ on the authority of Ibn ‘Abbās رضي الله عنهما.

**104.** Narrated Sa’id عنه رضي الله عنه: Abū Shuraiḥ said, [When ‘Amr bin Sa’id was sending the troops to Makkah (to fight ‘Abdullāh bin Az-Zubair)] I said to him (‘Amr): O chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He ﷺ glorified and praised Allāh and then said, “Allāh تعالى and not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allāh’s Messenger ﷺ did fight (in Makkah), tell him that Allāh gave permission to His Messenger ﷺ, but He did not give it to you.” The Prophet ﷺ added: “Allāh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to

وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حُوسِبَ عَذَّبَ» قَالَتْ عَائِشَةُ: فَقُلْتُ: أَوْلَيْسَ يَقُولُ اللَّهُ تَعَالَى: ﴿سَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]؟ قَالَتْ: فَقَالَ: «إِنَّمَا ذَلِكَ الْعَرَضُ، وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكُ». [انظر: ٤٩٣٩،

[٦٥٣٧، ٦٥٣٦]

**(٣٧) بَابُ لِيَبْلُغَ الْعِلْمُ الشَّاهِدُ الْغَائِبَ،**

قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

**١٠٤ -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أُحَدِّثُكَ قَوْلًا قَامَ بِهِ النَّبِيُّ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أُذْنًا، وَوَعَاهُ قَلْبِي، وَأُبْصِرْتُهُ عَيْنًا، حِينَ تَكَلَّمَ بِهِ حَمْدُ اللَّهِ وَأَنْتَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِأَمْرٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْلُكَ بِهَا دَمًا، وَلَا يَعْصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَحَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا: إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ

those who are absent.” Abū Shuraiḥ was asked, “What did ‘Amr reply?” He said ‘Amr said, “O Abū Shuraiḥ! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makkah).”

عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلِيُبْلَغَ الشَّاهِدُ الْغَائِبَ، فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ عَمْرُو؟ قَالَ: أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ مَكَّةَ لَا تُعِيدُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَبْرَةٍ. [انظر: ١٨٣٢، ٤٢٩٥]

**105.** Narrated Abū Bakrah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “No doubt your blood, property;... the subnarrator Muḥammad thought that Abū Bakrah had also mentioned ‘and your honour (chastity)’... are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent.” (Muḥammad the subnarrator used to say, “Allāh’s Messenger ﷺ told the truth.”) The Prophet ﷺ repeated twice: “No doubt! Haven’t I conveyed Allāh’s Message to you.”

١٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ: ذَكَرَ النَّبِيُّ ﷺ قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، أَلَا لِيُبْلَغَ الشَّاهِدُ الْغَائِبَ»، وَكَانَ مُحَمَّدٌ يَقُولُ: صَدَقَ رَسُولُ اللَّهِ ﷺ كَانَ ذَلِكَ «أَلَا هَلْ بَلَّغْتُ؟»

مَرَّتَيْنِ. [راجع: ٦٨]

**(38) CHAPTER. The sin of a person who tells a lie against the Prophet ﷺ.**

**(٣٨) بَابُ إِثْمِ مَنْ كَذَبَ عَلَى النَّبِيِّ ﷺ**

**106.** Narrated ‘Alī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.”

١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مَنصُورٌ قَالَ: سَمِعْتُ رَبِيعَ بْنَ جَرَّاشٍ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ».

**107.** Narrated ‘Abdullāh bin Az-Zubair رَضِيَ اللَّهُ عَنْهُمَا: I said to my father, “I do not hear from you any narration (Ḥadīth) of Allāh’s Messenger ﷺ as I hear (his narrations) from so-and-so?” Az-Zubair

١٠٧ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ

replied, "I was always with him (the Prophet ﷺ) and I heard him saying, 'Whoever tells a lie against me (intentionally) then (surely) let him occupy his seat in Hell-fire.'"

108. Narrated Anas رضي الله عنه: The fact which stops me from narrating a great number of *Ahādith* to you is that the Prophet ﷺ said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

109. Narrated Salama رضي الله عنه: I heard the Prophet ﷺ saying, "Whoever (intentionally) ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-fire."

110. Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "Name yourselves with my name (use my name) but do not name yourselves with my *Kunya* name (i.e., Abū Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

قَالَ: قُلْتُ لِلرُّبَيْرِ: إِنِّي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا يُحَدِّثُ فُلَانٌ وَفُلَانٌ، قَالَ: أَمَا إِنِّي لَمْ أَفَارِقْهُ وَلَكِنْ سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٠٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ قَالَ: قَالَ أَنَسٌ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٠٩ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١١٠ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَسَمَّوْا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَأَنِي فِي الْمَنَامِ فَقَدْ رَأَنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر:

[٦٩٩٣، ٦١٩٧، ٦١٨٨، ٣٥٣٩]

### (39) CHAPTER. The writing of knowledge.

### (٣٩) بَابُ كِتَابَةِ الْعِلْمِ

111. Narrated Ash-Sha'bī: Abū Juhaifa said, "I asked 'Alī, 'Have you got any book (which has been revealed to the Prophet ﷺ

١١١ - حَدَّثَنَا ابْنُ سَلَامٍ قَالَ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ



apart from the Qur'ān)?" 'Alī replied, 'No, except Allāh's Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) in this sheet of paper (with me).'" Abū Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' 'Alī replied, 'It deals with *Diya* [compensation (blood money) paid by the killer to the relatives of the victim in case of man slaughter only], the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in *Qisas* (equality in punishment) for the killing of (a disbeliever).'"

112. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: In the year of the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them. They informed the Prophet ﷺ about it. So he rode his *Rāhila* (she-camel for riding) and addressed the people saying, "Allāh held back the elephant or killing from Makkah. (The sub narrator is in doubt whether the Prophet ﷺ said "elephant" or "killing," as the Arabic words standing for these words have great similarity in shape), but He (Allāh) let His Messenger ﷺ and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its *Luqata* (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two — the blood money (*Diya*) or

مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قُلْتُ لِعَلِيِّ: هَلْ عِنْدَكُمْ كِتَابٌ؟ قَالَ: لَا، إِلَّا كِتَابُ اللَّهِ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ، قَالَ: قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَاكَ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. [انظر: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٩،

[٦٧٥٥، ٦٩٠٣، ٦٩١٥، ٧٣٠٠]

١١٢ - حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ خُزَاعَةَ قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذَلِكَ النَّبِيُّ ﷺ فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ - أَوْ الْفِيلَ، قَالَ أَبُو عَبْدِ اللَّهِ كَذَا - قَالَ أَبُو نُعَيْمٍ: وَسُلْطَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ وَالْمُؤْمِنُونَ، أَلَا وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَمْ تَحِلَّ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ، حَرَامٌ لَا يُحْتَلَى سَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا تُلْتَقَطُ سَاقِطُهَا إِلَّا لِمُسْتَشِدٍّ، فَمَنْ قُتِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعَقَّلَ وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ»، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ

retaliation, having the killer killed.” In the meantime a man from Yemen came and said, “O Allāh’s Messenger! Get that written for me.” The Prophet ﷺ ordered his Companions to write that for him. Then a man from Quraish said, “Except *Al-Idhkhkhir* (a type of grass that has good smell) O Allāh’s Messenger, as we use it in our houses and graves.” The Prophet ﷺ said, “Except *Al-Idhkhkhir* i.e. *Al-Idhkhkhir* is allowed to be plucked.”

113. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: There is none among the Companions of the Prophet ﷺ who has narrated more *Aḥādīth* than I except ‘Abdullāh bin ‘Amr (bin Al-‘Āṣ) who used to write them and I never did the same.

114. Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās رضي الله عنهما said, “When the ailment of the Prophet ﷺ became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar said, ‘The Prophet ﷺ is seriously ill, and we have got Allāh’s Book with us and that is sufficient for us.’ But the Companions of the Prophet ﷺ differed about this and there was a hue and cry. On that the Prophet ﷺ said to them, ‘Go away (and leave me alone). It is not right that you should quarrel in front of me.’”

Ibn ‘Abbās came out saying, “It was most unfortunate (a great disaster) that Allāh’s Messenger ﷺ was prevented from writing that statement for them because of their

فَقَالَ: أَكْتُبْ لِي يَا رَسُولَ اللَّهِ، فَقَالَ: «اَكْتُبُوا لِأَبِي فَلَانٍ»، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا الْإِدْخَرَ إِلَّا الْإِدْخَرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ النَّبِيُّ ﷺ: «إِلَّا الْإِدْخَرَ». [انظر: ٢٤٣٤، ٦٨٨٠]

١١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو قَالَ: أَخْبَرَنِي وَهْبُ بْنُ مُبَيَّهٍ عَنْ أَخِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: مَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ. تَابَعَهُ مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ.

١١٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا اشْتَدَّ بِالنَّبِيِّ ﷺ وَجَعُهُ قَالَ: «اَتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ»، قَالَ عَمْرٌو: إِنَّ النَّبِيَّ ﷺ عَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا، فَاحْتَلَفُوا وَكَثُرَ اللَّعْطُ، قَالَ: قُومُوا عَنِّي وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ، فَخَرَجَ ابْنُ

disagreement and noise.”

(Note : It is apparent from this *Hadīth* that Ibn ‘Abbās had witnessed the event and came out saying this statement . The truth is not so, for Ibn ‘Abbās used to say this statement on narrating the *Hadīth* and he had not witnessed the event personally. See *Fath Al-Bārī*, Vol.I, p.220 footnote.) (See also *Hadīth* No.3168, Vol.4).

(40) CHAPTER. The knowledge and its teaching and preaching at night.

115. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا : One night Allāh’s Messenger ﷺ got up and said, “*Subhān Allāh!* How many *Al-Fitan* (trials and afflictions) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter.”

(41) CHAPTER. To speak about (religious) knowledge at night.

116. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : Once the Prophet ﷺ led us in the ‘*Tshā*’ prayer during the last days of his life and after finishing it [the *Ṣalāt* (prayer) with *Taslīm*] he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.”

عَبَّاسٍ يَقُولُ: إِنَّ الرِّزِيَّةَ كُلَّ الرِّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ كِتَابِهِ. [انظر: ٤٤٣١، ٣١٦٨، ٣٠٥٣، ٤٤٣٢، ٥٦٦٩، ١٣٦٦]

(٤٠) بَابُ الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ

١١٥ - حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ. وَعُمَرُو وَيْحَيَى بْنِ سَعِيدٍ، عَنْ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: اسْتَيْقِظَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقَالَ: «سُبْحَانَ اللَّهِ! مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ، وَمَاذَا فُتِحَ مِنَ الْخَزَائِنِ، أَيْقِظُوا صَوَاحِبَ الْحُجَرِ، قُرْبَ كَاسِيَةٍ فِي الدُّنْيَا غَارِيَةٌ فِي الْآخِرَةِ». [انظر: ١١٢٦، ٣٥٩٩، ٥٨٤٤، ٦٢١٨، ٧٠٦٩]

(٤١) بَابُ السَّمْرِ فِي الْعِلْمِ

١١٦ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حُثَمَةَ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُسَرَ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ

فَقَالَ: «أَرَأَيْتُكُمْ لَيْلَتُكُمْ هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». [انظر: ٥٦٤، ٦٠١]

117. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith (the wife of the Prophet ﷺ) while the Prophet ﷺ was there with her during her night turn. The Prophet ﷺ offered the 'Ishā' prayer (in the mosque), returned home and after having prayed four Rak'ā, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the Ṣalāt (prayer) and I stood up by his left side, but he made me stand to his right and offered five Rak'ā followed by two more Rak'ā. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

١١٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ وَكَانَ النَّبِيُّ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ ثُمَّ جَاءَ إِلَى مَنْزِلِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ: «نَامَ الْعُلَمَاءُ»، أَوْ كَلِمَةً تُشَبِّهُهَا، ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [انظر: ١٣٨، ١٨٣، ٦٩٧، ٦٩٨، ٦٩٩، ٧٢٦، ٧٢٨، ٨٥٩، ١١٩٨، ٤٥٦٩، ٤٥٧٠، ٤٥٧١، ٤٥٧٢، ٥٩١٩، ٦٢١٥، ٦٣١٦، ٧٤٥٢]

(42) CHAPTER. (What is said regarding) the memorization of the (religious) knowledge.

118. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: People say that I have narrated many *Aḥādīth* (the Prophet's narrations). Had it not been for two Verses in the Qur'ān, I would not have narrated a single *Ḥadīth*, and the Verses are:

“Verily, those who conceal the clear proofs, and evidences and the guidance,

(٤٢) بَابُ حِفْظِ الْعِلْمِ

١١٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ النَّاسَ يَقُولُونَ: أَكْثَرَ أَبُو هُرَيْرَةَ وَلَوْلَا آيَتَانِ فِي كِتَابِ اللَّهِ مَا

which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accept repentance, the Most Merciful." (V.2:159-160).

And no doubt our *Muhājir* (emigrant) brothers used to be busy in the market with their business (bargains) and our *Anṣārī* brothers used to be busy with their property (agriculture). But I (Abū Hurairah) used to stick to Allāh's Messenger, ﷺ, contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

**119.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I said to Allāh's Messenger ﷺ "I hear many narrations (*Aḥādīth*) from you but I forget them." Allāh's Messenger ﷺ said, "Spread your *Ridā'* (garment)." <sup>(1)</sup> I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridā'*) and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot anything.

Narrated Ibrāhīm bin Al-Mundhir: Ibn Abī Fudaik narrated the same as above (*Hadīth* No. 119) but added that the Prophet ﷺ had moved his hands as if filling them with something.

**120.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I have memorized two kinds of knowledge

حَدَّثْتُ حَدِيثًا ثُمَّ يَتْلُو ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْمُذَكِّاتِ إِلَى قَوْلِهِ: ﴿الرَّجِيمُ﴾ [البقرة: ١٥٩-١٦٠] إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَسْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ الْأَنْصَارِ كَانَ يَسْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ ﷺ لِشَبَعِ بَطْنِهِ وَيَحْضُرُ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ. [انظر: ٢٠٤٧، ١١٩، ٢٣٥٠، ٣٦٤٨، ٧٣٥٤]

**١١٩ -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُصْعَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ ابْنَ دِينَارٍ، عَنْ ابْنِ أَبِي ذُبِّ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أُنْسَاءُ، قَالَ: «ابْسُطْ رِدَاءَكَ»، فَبَسَطْتُهُ، قَالَ: فَعَرَفَ بِيَدَيْهِ، ثُمَّ قَالَ: «ضُمَّ»، فَضَمَمْتُهُ، فَمَا نَسِيتُ شَيْئًا بَعْدُ. [راجع: ١١٨]

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ بِهَذَا، أَوْ قَالَ: عَرَفَ بِيَدِهِ فِيهِ.

**١٢٠ -** حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

(1) (H.119) *Ridā'*: A piece of cloth (sheet etc.) worn around the upper part of the body.

from Allāh's Messenger ﷺ. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed).

**(43) CHAPTER. To be quiet (and listen) to religious learned men.**

121. Narrated Jarīr رضي الله عنه: The Prophet ﷺ said to me during *Hajjat-al-Widā'* (last pilgrimage of the Prophet ﷺ): "Let the people keep quiet and listen." Then he ﷺ said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)."

**(44) CHAPTER. When a religious learned man is asked, "Who is the most learned person," it is better for him to attribute or entrust absolute knowledge to Allāh عز وجل and to say, "Allāh is the Most Learned (than anybody else)."**

122. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) (the companion of Khidr) was not the Mūsa of Banī Isrā'el but he was another Mūsa." Ibn 'Abbās remarked that the enemy of Allāh (Nauf) has told a lie.<sup>(1)</sup>

Narrated Ubai bin Ka'b رضي الله عنه: The Prophet ﷺ said, "Once the Prophet Mūsa (Moses) عليه السلام stood up and addressed Banī Isrā'el. He was asked, 'Who is the most learned man amongst the people.' He said, 'I

حَدَّثَنِي أَحْيَى، عَنِ ابْنِ أَبِي ذَثْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: حَفِظْتُ عَنْ رَسُولِ اللَّهِ ﷺ وَعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَبَشْتُهُ، وَأَمَّا الْآخَرُ فَلَوْ بَشْتُهُ قُطِعَ هَذَا الْبَلْعُومُ.

**(٤٣) بَابُ الْإِنْصَاتِ لِلْعُلَمَاءِ**

١٢١ - حَدَّثَنَا حَجَّاجٌ قَالَ:

حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ: اسْتَنْصِبِ النَّاسَ، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [انظر: ٤٤٠٥، ٦٨٦٩،

[٧٠٨٠]

**(٤٤) بَابُ مَا يُسْتَحَبُّ لِلْعَالِمِ إِذَا سُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَيَكِلُ الْعِلْمَ إِلَى اللَّهِ**

١٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ

قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنَا عَمْرُو قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: إِنَّ نَوْفَ الْبِكَالِيِّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ. حَدَّثَنَا أَبِي بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «قَامَ مُوسَى النَّبِيُّ

(1) (H.122) Ibn Abbās said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (see *Fath Al-Bārī*. Vol.I, P.229).

am the most learned.' Allāh admonished Mūsa as he did not attribute absolute knowledge to Him (Allāh). So Allāh revealed to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsa set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they reached a rock, where they laid their heads (i.e., lied down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsa said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Mūsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsa greeted him. Al-Khidr (عليه السلام) replied saying, 'How do people greet each other in your land?' Mūsa said, 'I am Mūsa.' He asked, 'The Moses of Banī Isrā'el?' Mūsa replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You will not be able to have patience with me, O Mūsa! I have some of the knowledge of Allāh عزوجل which He has taught me and which you do not know, while you have some

عَلَّمَ خَطِيْبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ: رَبِّ، وَكَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتًا فِي مِكَتَلٍ فَإِذَا فَقَدْتَهُ فَهُوَ نَمٌّ، فَاَنْطَلَقْ وَانْطَلَقَ بِفَتَاهُ بُوشَعَ بْنِ نُونٍ وَحَمَلًا حُوتًا فِي مِكَتَلٍ حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُؤُسَهُمَا وَنَامَا، فَاَنْسَلَ الْحُوتُ مِنَ الْمِكَتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَاَنْطَلَقَا بَنِيَّةً لِيَلْتَمِهُمَا وَيَوْمُهُمَا، فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِفَتَاهُ: آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا، وَلَمْ يَجِدْ مُوسَى مَسًا مِنَ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ، فَقَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي، فَاِرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا أَتَيَا إِلَى الصَّخْرَةِ إِذَا رَجُلٌ مَسْجِي بِثَوْبٍ، أَوْ قَالَ: تَسَجَّى بِثَوْبِهِ، فَسَلَّمَ مُوسَى فَقَالَ الْخَضِرُّ: وَأَنْتَ يَا رِضْكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: هَلْ أَتَيْتُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا، قَالَ: إِنَّكَ

knowledge which Allāh has taught you which I do not know.' Mūsa said, 'If Allāh will, you will find me patient and I will not disobey you in aught.' So, both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khiḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khiḍr said: 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khiḍr went to one of the planks of the boat and plucked it out. Mūsa said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khiḍr replied, 'Didn't I tell you that you will not be able to have patience with me.' Mūsa said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khiḍr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mūsa said, 'Have you killed an innocent person who has killed none.' Al-Khiḍr replied, 'Did I not tell you that you cannot have patience with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. There they found a wall on the point of collapsing. Al-Khiḍr repaired it with his own hands. Mūsa said, 'If you had wished, surely you could have taken wages for it.' Al-Khiḍr replied, 'This is the parting between you and me.' " The Prophet ﷺ added, "May Allāh be Merciful to Mūsa! Would that he could

لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ، لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ، قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا، فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، لَيْسَ لَهُمَا سَفِينَةٌ فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا فَعَرَفَ الْخَضِرُ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْبِ السَّفِينَةِ فَتَقَرَّرَ نَقْرَةً أَوْ نَقْرَتَيْنِ فِي الْبَحْرِ، فَقَالَ الْخَضِرُ: يَا مُوسَى مَا تَقْصُ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا كَنَقْرَةِ هَذَا الْعُصْفُورِ فِي الْبَحْرِ، فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنَ الْوُحُودِ السَّفِينَةِ فَتَرَعَهُ، فَقَالَ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدَتْ إِلَى سَفِينَتِهِمْ فَحَرَقَتْهَا لِتُغْرَقَ أَهْلُهَا؟ قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟ قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيتُ، فَكَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا، فَانْطَلَقَا فَإِذَا غُلَامٌ يَلْعَبُ مَعَ الْغُلَامَانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ فَقَالَ مُوسَى: أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ قَالَ: أَلَمْ أَقُلْ لَكَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟ قَالَ ابْنُ عُيَيْنَةَ: وَهَذَا أَوْكَدٌ، «فَانْطَلَقَا حَتَّى أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلُهَا فَأَبَوْا أَنْ



have been more patient to learn more about their story.”

يُصَبِّقُهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ، قَالَ الْحَضِرُ بِيَدِهِ، فَأَقَامَهُ، قَالَ مُوسَى: لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْراً؟ قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ»، قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى، لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا».

[راجع: ٧٤]

(45) CHAPTER. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

(٤٥) بَابُ مَنْ سَأَلَ وَهُوَ قَائِمٌ عَالِماً جَالِساً

123. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: A man came to the Prophet ﷺ and asked, “O Allāh’s Messenger! What kind of fighting is in Allāh’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet ﷺ raised his head (as the questioner was standing) and said, “He who fights that Allāh’s Word (i.e. Allāh’s Religion of Islāmic Monotheism) should be superior, fights in Allāh’s Cause.”

١٢٣ - حَدَّثَنَا عُثْمَانُ قَالَ: أَخْبَرَنِي جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّا أَحَدُنَا يُقَاتِلُ غَضَباً، وَيُقَاتِلُ حِمِيَةً، فَرَفَعَ إِلَيْهِ رَأْسَهُ قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِماً فَقَالَ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [انظر:

[٧٤٥٨، ٣١٢٦، ٢٨١٠]

(46) CHAPTER. To ask about a religious matter and to give a religious verdict (at Mina during Hajj) while doing the *Ramy of Jimār* (throwing of pebbles at the *Jimār* in Mina during Hajj).

(٤٦) بَابُ السُّؤَالِ وَالْفَتْوَا عِنْدَ رَمَى الْحِمَارِ

124. Narrated ‘Abdūllah bin ‘Amr رَضِيَ اللَّهُ عَنْهُ: I saw the Prophet ﷺ near the *Jamra* and the people were asking him questions (about

١٢٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ

religious problems). A man asked, "O Allāh's Messenger! I have slaughtered the *Hady* (sacrificial animal) before doing the *Ramy*." The Prophet ﷺ replied, "Do the *Ramy* (now) and there is no harm." Another person asked, "O Allāh's Messenger! I got my head shaved before slaughtering the animal." The Prophet ﷺ replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet ﷺ was asked about anything as regards the ceremonies of *Hajj* performed before or after its due time his reply was, "Do it (now) and there is no harm."

(47) CHAPTER. The Statement of Allāh  
على : "And of knowledge you (mankind) have  
been given only a little." (V.17:85)

125. Narrated 'Abdullāh (bin Ma'sūd) رضي الله عنه: While I was walking along with the Prophet ﷺ through the ruins of Al-Madīna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (the Prophet ﷺ) about the *Rūh* (the spirit)." Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abūl-Qāsim! What is the *Rūh*?" The Prophet ﷺ remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet ﷺ then said, "And they ask you (O Muḥammad ﷺ) concerning the *Rūh* (the Spirit); Say: *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (V.17:85)

الرُّهْرِيّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ عِنْدَ الْجُمُرَةِ وَهُوَ يُسْأَلُ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، نَحَرْتُ قَبْلَ أَنْ أُرْمِيَ؟ قَالَ: «أَرْمِ وَلَا حَرَجَ»، قَالَ آخَرُ: يَا رَسُولَ اللَّهِ حَلَقْتُ قَبْلَ أَنْ أَنْحَرُ؟ قَالَ: «أَنْحَرْ وَلَا حَرَجَ»، فَمَا سُئِلَ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

(٤٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

[الإسراء: ٨٥]

١٢٥ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي خَرِبِ الْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَصِيْبٍ مَعَهُ قَمَرٌ يَنْقُرُ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ لَا يَجِيءُ فِيهِ بِشَيْءٍ تَكْرَهُوْنَهُ، فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فَقَامَ رَجُلٌ مِنْهُمْ، فَقَالَ: يَا أَبَا الْقَاسِمِ، مَا الرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إِنَّهُ يُوحَى إِلَيْهِ، فُقِمْتُ، فَلَمَّا انْجَلَى عَنْهُ، فَقَالَ: ﴿وَسْئَلُونَاكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥] قَالَ

الأَعْمَشُ: هِيَ كَذَا فِي قِرَاءَتِنَا.

[انظر: ٤٧٢١، ٧٢٩٧، ٧٤٥٦، ٧٤٦٢]

(48) CHAPTER. Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult.

126. Narrated Aswad : Ibn Az-Zubair said to me, “‘Āishah رَضِيَ اللَّهُ عَنْهَا used to tell you secretly a number of things. What did she told you about the Ka‘bah?” I replied, “She told me that once the Prophet ﷺ said, ‘O ‘Āishah! Had not your people been still close to the Pre-Islāmic Period of Ignorance (infidelity), I would have dismantled the Ka‘bah and would have made two doors in it; one for entrance and the other for exit.’” Later on Ibn Az-Zubair did the same.

(٤٨) بَابُ مَنْ تَرَكَ بَعْضَ الْاِخْتِيَارِ مَخَافَةَ أَنْ يَقْصُرَ فَهَمُ بَعْضِ النَّاسِ عَنْهُ فَيَقْعُوا فِي أَشَدِّ مِنْهُ

١٢٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: قَالَ لِي ابْنُ الزُّبَيْرِ: كَانَتْ عَائِشَةُ تُسِرُّ إِلَيْكَ كَثِيرًا، فَمَا حَدَّثْتِكَ فِي الْكَعْبَةِ؟ فَقُلْتُ: قَالَتْ لِي: قَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ لَوْلَا قَوْلُكَ حَدِيثَ عَهْدِهِمْ - قَالَ ابْنُ الزُّبَيْرِ: بِكُفْرٍ - لَنَقَضْتُ الْكَعْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ: بَابًا يَدْخُلُ النَّاسُ وَبَابًا يَخْرُجُونَ» فَقَعَلَهُ ابْنُ الزُّبَيْرِ. [انظر: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤، ٧٢٤٣]

(49) CHAPTER. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

And ‘Alī said, “You should preach to the people according to their mental calibre so that they may not convey wrong things about Allāh and His Messenger ﷺ.”

(٤٩) بَابُ مَنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ قَوْمٍ كَرَاهِيَةً أَنْ لَا يَفْهَمُوا،

وَقَالَ عَلِيٌّ: حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتَحِبُّونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟

127. Narrated Abū Aṭ-Ṭufail the above-mentioned statement of ‘Alī.

١٢٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مَعْرُوفِ بْنِ حَرْبُودٍ، عَنْ أَبِي الطَّفِيلِ، عَنْ عَلِيٍّ بِذَلِكَ.

128. Narrated Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ: “Once Mu‘ādh was riding behind Allāh’s

١٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ

Messenger as a companion rider. Allāh's Messenger said, "O Mu'adh bin Jabal." Mu'adh replied, "*Labbaik and Sa'daik*,<sup>(1)</sup> O Allāh's Messenger!" Again the Prophet ﷺ said, "O Mu'adh!" Mu'adh said thrice, "*Labbaik and Sa'daik*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muḥammad ﷺ is the Messenger of Allāh), except that Allāh تعالى will save him from the Hell-fire." Mu'adh said, "O Allāh's Messenger! Should I not inform the people about it, so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then Mu'adh narrated the above mentioned *Hadīth* just before his death, being afraid of committing a sin (by concealing the knowledge).

129. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was informed that the Prophet ﷺ had said to Mu'adh, "Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise."

Mu'adh asked the Prophet ﷺ "Should I not inform the people of this good news?" The Prophet ﷺ replied, "No, I am afraid, lest they should depend upon it (absolutely)."

(50) CHAPTER. (What is said as regards):  
To be shy (*Al-Hayā*) while learning  
(religious) knowledge.

And Mujāhid said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Āishah رَضِيَ اللهُ عَنْهَا said, "How excellent the women of the *Anṣār* are! They do not feel shy while learning sound knowledge in religion."

قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ وَمُعَاذُ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثَلَاثًا، قَالَ: «مَا مِنْ أَحَدٍ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ»، قَالَ: يَا رَسُولَ اللَّهِ، أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذَا يَتَكَلَّمُوا» وَأُخْبِرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا. [انظر: ١٢٩]

١٢٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسًا قَالَ: ذُكِرَ لِي أَنَّ النَّبِيَّ ﷺ قَالَ لِمُعَاذٍ: «مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ»، قَالَ: أَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا، أَخَافُ أَنْ يَتَكَلَّمُوا». [راجع: ١٢٨]

(٥٠) بَابُ الْحَيَاءِ فِي الْعِلْمِ،

وَقَالَ مُجَاهِدٌ: لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكْبِرٌ، وَقَالَتْ عَائِشَةُ: نِعَمَ النِّسَاءِ نِسَاءَ الْأَنْصَارِ لَمْ يَمْتَنِعْهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

(1) (H.128) See Glossary.

**130.** Narrated Umm Salama رَضِيَ اللهُ عَنْهَا : Umm Sulaim رَضِيَ اللهُ عَنْهَا came to Allāh's Messenger ﷺ and said, "Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?" The Prophet ﷺ replied, "Yes, if she notices a discharge." Umm Salama, then covered her face and asked, "O Allāh's Messenger! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning "You will not achieve goodness"), and that is why the son resembles his mother."

١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا اخْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ الْمَاءَ» فَعَطَّتْ أُمُّ سَلَمَةَ - نَعْنِي وَجْهَهَا - وَقَالَتْ: يَا رَسُولَ اللَّهِ وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ: «نَعَمْ، تَرَبَّتْ يَمِينُكَ، فَبِمَ يُشَبِّهُهَا وَلَدُهَا؟». [انظر:

٢٨٢، ٣٢٢٨، ٦٠٩١، ٦١٢١]

**131.** Narrated 'Abdullah bin 'Umar رَضِيَ اللهُ عَنْهُمَا : Once Allāh's Messenger ﷺ said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allāh's Messenger! Inform us of it." He ﷺ replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

١٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَادِيَةِ، وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، قَالَ عَبْدُ اللَّهِ: فَاسْتَحْيَيْتُ، فَقَالُوا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ» قَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ أَبِي بِمَا وَقَعَ فِي نَفْسِي فَقَالَ: لِأَنْ تَكُونَ قُلَّتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا. [راجع: ٣١]

(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

132. Narrated 'Alī رضي الله عنه: I used to get the emotional urethral discharge frequently so I requested Al-Miqdād to ask the Prophet ﷺ about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)." (See *Hadīth* No.269).

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

133. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما said: "A man got up in the mosque and said: 'O Allāh's Messenger! At which place you order us that we should assume the *Ihrām*?'"

Allāh's Messenger ﷺ replied, 'The residents of Al-Madīna should assume the *Ihrām* from Dhul-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people claim that Allāh's Messenger also said, 'The residents of Yemen should assume *Ihrām* from Yalamlam.'" Ibn 'Umar used to say, "I do not remember whether Allāh's Messenger ﷺ had said the last statement or not."

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

134. Narrated Ibn 'Umar رضي الله عنهما: A man asked the Prophet ﷺ: "What (kinds of

(٥١) بَابُ مَنْ اسْتَحْيَا فَأَمَرَ غَيْرَهُ  
بالسؤال

١٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ  
مُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ  
الْحَنَفِيَّةِ، عَنْ عَلِيِّ قَالَ: كُنْتُ رَجُلًا  
مَذَّاءً، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ  
ﷺ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

[انظر: ١٧٨، ٢٦٩]

(٥٢) بَابُ ذِكْرِ الْعِلْمِ وَالْفَتْيَا فِي  
الْمَسْجِدِ

١٣٣ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا  
الَلَيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا نَافِعُ  
مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ،  
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَامَ فِي  
الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ، مِنْ  
أَيْنَ تَأْمُرُنَا أَنْ نَهْلَ؟ فَقَالَ رَسُولُ اللَّهِ  
ﷺ: «يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي  
الْحُلَيْفَةِ، وَيَهْلُ أَهْلُ الشَّامِ مِنْ  
الْجُحْفَةِ، وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ»  
وَقَالَ ابْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ  
يَلَمْلَمٍ»، وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ  
أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ. [انظر:

١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨]

(٥٣) بَابُ مَنْ أَجَابَ السَّائِلَ بِأَكْثَرِ  
مِمَّا سَأَلَهُ

١٣٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

clothes) should a *Muḥrim* (a Muslim intending to perform 'Umra or Hajj) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuff* (leather socks) but the socks should be cut short so as to make the ankles bare." (See *Ḥadīth* No.1542, Vol.2).

ابْنُ أَبِي ذُئْبٍ، عَنْ نَافِعٍ، عَنْ ابْنِ  
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ،  
وَابْنِ أَبِي ذُئْبٍ، وَعَنِ الزُّهْرِيِّ، عَنْ  
سَالِمٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّ  
رَجُلًا سَأَلَهُ: مَا يَلْبَسُ الْمُحْرِمُ؟  
فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ وَلَا  
الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُوسَ  
وَلَا ثَوْبًا مَسَّهُ الْوَرُسُ أَوْ الرَّعْفَرَانُ،  
فَإِنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ  
وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ  
الْكَعْبَيْنِ». [انظر: ٣٦٦، ١٥٤٢،

١٨٣٨، ١٨٤٢، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥،

٥٨٠٦، ٥٨٤٧، ٥٨٥٢]