

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

(1) CHAPTER. *Al-Birr* (piety, righteousness), and *Aş-Şila* (good relations).

The Statement of Allāh تعالى:

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

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

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

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

## ٧٨ - كتاب الأدب

(١) بَابُ الْبِرِّ وَالصَّلَاةِ،

وَقَوْلِ اللَّهِ سُبْحَانَهُ وَتَعَالَى: ﴿وَوَصَّيْنَا

الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا﴾ [العنكبوت: ٨]

٥٩٧٠ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ قَالَ: الْوَلِيدُ بْنُ عِزَارٍ

أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو

الشَّيْبَانِيَّ يَقُولُ: أَخْبَرَنَا صَاحِبُ هَذِهِ

الدَّارِ، وَأَوْمَأَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ،

قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ

أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ؟ قَالَ:

«الصَّلَاةُ عَلَى وَقْتِهَا»، قَالَ: ثُمَّ أَيٌّ؟

قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ»، قَالَ: ثُمَّ

أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ»،

قَالَ: حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَزِدَّتُهُ

لَزَادَنِي. [راجع: ٥٢٧]

(٢) بَابُ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ

الصُّحْبَةِ

٥٩٧١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ

بEN شُبْرَمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي

هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ

إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ

اللَّهِ، مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ:

«أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ:

«أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ:

«أُمَّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ  
أَبُوكَ».

وَقَالَ ابْنُ شُبْرُمَةَ وَيَحْيَى بْنُ  
أَيُّوبَ: حَدَّثَنَا أَبُو زُرْعَةَ مِثْلَهُ.

(3) CHAPTER. One should not go for *Jihād* (fighting in Allāh's Cause) without the permission of the parents<sup>(1)</sup>.

5972. Narrated 'Abdullāh bin 'Amr: A man asked the Prophet ﷺ, "Shall I participate in *Jihād*?" The Prophet ﷺ said, "Are your parents living?" The man said, "Yes." The Prophet ﷺ said, "Do *Jihād* for their benefit."<sup>(2)</sup>

(٣) بَابٌ: لَا يُجَاهِدُ إِلَّا بِإِذْنِ  
الْأَبَوَيْنِ

٥٩٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا:  
حَدَّثَنَا حَبِيبٌ، ح قَالَ: وَحَدَّثَنَا مُحَمَّدُ  
بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ،  
عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ  
عَمْرٍو قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ:  
أُجَاهِدُ؟ قَالَ: «لَكَ أَبَوَانُ؟» قَالَ:  
نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ».  
[راجع: ٣٠٠٤]

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

5973. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allāh's Messenger! How does a man curse his parents?" The Prophet ﷺ said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

(٤) بَابٌ: لَا يَسُبُّ الرَّجُلُ وَالِدَيْهِ

٥٩٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ  
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ  
أَبِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ،  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللهُ  
عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ  
مِنْ أَكْبَرِ الْكِبَايِرِ أَنْ يَلْعَنَ الرَّجُلُ  
وَالِدَيْهِ»، قِيلَ: يَا رَسُولَ اللهِ، وَكَيْفَ  
يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «يَسُبُّ

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

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

الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ،  
وَيَسُبُّ أُمَّهُ.

(٥) بَابُ إِجَابَةِ دُعَاءِ مَنْ بَرَّ وَالِدَيْهِ

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

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

٥٩٧٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ قَالَ: أَخْبَرْتَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُولِ اللهِ ﷺ قَالَ: «بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشَّوْنَ، أَحَدُهُمُ الْمَطْرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَأَطْبَقَتْ عَلَيْهِمْ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجُهَا.

فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صَبِيَّةٌ صَغَارٌ كُنْتُ أَرْعَى عَلَيْهِنَّ، فَإِذَا رَحْتُ عَلَيْهِمْ فَحَلَبْتُ، بَدَأْتُ بِوَالِدَيَّ أَسْقِيهِمَا قَبْلَ وَلَدِي، وَإِنَّهُ نَأَى بِي الشَّجَرُ فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ، فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَجِئْتُ بِالْحِلَابِ، فَقُمْتُ عِنْدَ رُؤُسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَأَ بِالصَّبِيَّةِ قَبْلَهُمَا، وَالصَّبِيَّةُ يَتَضَاعَوْنَ عِنْدَ قَدَمِي، فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَدَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي

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

فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ فَافْرُجْ لَنَا  
فُرْجَةً نَرَى مِنْهَا السَّمَاءَ، فَفَرَّجَ اللَّهُ  
لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ.

وَقَالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كَانَتْ لِي  
ابْنَةٌ عَمَّ أُحِبُّهَا كَأَشَدِّ مَا يَحِبُّ الرَّجَالُ  
النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ  
حَتَّى آتَيْتَهَا بِمِائَةِ دِينَارٍ، فَسَعَيْتُ حَتَّى  
جَمَعْتُ مِائَةَ دِينَارٍ فَلَقَيْتُهَا بِهَا، فَلَمَّا  
فَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ  
اتَّقِ اللَّهَ، وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا  
بِحَقِّهِ، فَكُنْتُ عَنْهَا، اللَّهُمَّ فَإِنْ كُنْتُ  
تَعْلَمُ أَنِّي قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءً  
وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا. فَفَرَّجَ لَهُمْ  
فُرْجَةً.

وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ  
اسْتَأْجَرْتُ أُجِيرًا بِفَرَقِ أُرْزٍ، فَلَمَّا  
قَضَى عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي،  
فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ، وَرَغِبَ  
عَنْهُ، فَلَمْ أَرْزُ أُرْزَهُ حَتَّى جَمَعْتُ  
مِنْهُ بَقْرًا وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ: اتَّقِ  
اللَّهَ وَلَا تَطْلُمْنِي وَأَعْطِنِي حَقِّي،  
فَقُلْتُ: أَذْهَبُ إِلَى تِلْكَ الْبَقَرِ  
وَرَاعِيهَا، فَقَالَ: اتَّقِ اللَّهَ وَلَا تَهْرَأْ  
بِي، فَقُلْتُ: إِنِّي لَا أَهْرَأُ بِكَ، فَخَذْتُ  
تِلْكَ الْبَقَرِ وَرَاعِيَهَا، فَأَخَذَهُ فَاَنْطَلَقَ.  
فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً  
وَجْهِكَ، فَافْرُجْ مَا بَقِيَ، فَفَرَّجَ اللَّهُ  
عَنْهُمْ. [راجع: ٢٢١٥]

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

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

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

1. to be undutiful to your mothers
2. to prevent (what you should give in charity etc.)
3. to beg of men (begging) and
4. to bury your daughters alive.

And Allāh has disliked for you :

a) *Qil* and *Qāl* (sinful and useless talk, like backbiting, etc. or that you talk too much about others)

b) ask too many questions (in disputed religious matters)

c) to waste your property (by extravagance)."

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

5977. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ mentioned the greatest sins or he was asked about the greatest sins.

(٦) بَابُ : عُقُوقُ الْوَالِدَيْنِ مِنَ الْكِبَائِرِ،

قَالَ ابْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ .

٥٩٧٥ - حَدَّثَنَا سَعْدُ بْنُ حَفِصٍ :

حَدَّثَنَا شَيْبَانُ، عَنِ مَنصُورٍ، عَنِ الْمُسَيَّبِ، عَنِ وَرَادٍ، عَنِ الْمُغْيِرَةِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ وَمَنْعًا وَهَاتِ، وَوَأَدَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قَيْلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ» .

[راجع: ٨٤٤]

٥٩٧٦ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا

خَالِدُ الْوَاسِطِيُّ، عَنِ الْجُرَيْرِيِّ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنِ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُنبِتُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» - ثَلَاثًا - قُلْنَا: بَلَى يَا رَسُولَ اللهِ، قَالَ: «الإِشْرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»، وَكَانَ مُتَكَبِّرًا فَجَلَسَ فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ». فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ: لَا يَسْكُتُ. [راجع: ٢٦٥٤]

٥٩٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ

الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

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

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

(7) CHAPTER. To be good to a father who is a *Mushrik*<sup>(1)</sup>.

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

Ibn ‘Uyaina said, “Then Allāh revealed:

‘Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes.’” (V.60:8)

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

5979. Narrated Asmā’: “My mother who was a *Mushrikah* (pagan, etc.), came with her

حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْكِبَائِرَ - أَوْ سِئَلَ عَنِ الْكِبَائِرِ - فَقَالَ: «الشُّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعَقُوقُ الْوَالِدَيْنِ» فَقَالَ: «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قَالَ: «قَوْلُ الزُّورِ - أَوْ قَالَ: شَهَادَةُ الزُّورِ».

قَالَ شُعْبَةُ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: «شَهَادَةُ الزُّورِ».

(٧) بَابُ صِلَةِ الْوَالِدِ الْمُشْرِكِ

٥٩٧٨ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي: أَخْبَرَنِي أَسْمَاءُ ابْنَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَتَنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ ﷺ فَسَأَلْتُ النَّبِيَّ ﷺ أَصْلُهَا؟ قَالَ: «نَعَمْ».

قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: «لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ» [المتحنة: ٨]. [راجع: ٢٦٢٠]

(٨) بَابُ صِلَةِ الْمَرْأَةِ أُمَّهَا وَلَهَا زَوْجٌ

٥٩٧٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي

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

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

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

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

هِشَامٌ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ قَالَتْ: قَدِمَتْ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ وَمَدَّتِيهِمْ إِذْ عَاهَدُوا النَّبِيَّ ﷺ مَعَ أَبِيهَا، فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ؟ قَالَ: «نَعَمْ، صِلِي أُمَّكَ».

[راجع: ٢٦٢٠]

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

٥٩٨٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ، فَقَالَ: فَمَا يَأْمُرُكُمْ؟ يُعْنِي النَّبِيُّ ﷺ، فَقَالَ: يَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدَقَةِ، وَالْعِفَافِ، وَالصَّلَةِ. [راجع: ٧]

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

**(٩) بَابُ صِلَةِ الْأَخِ الْمُشْرِكِ**

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

٥٩٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: رَأَى عُمَرُ حُلَّةَ سَبْرَاءَ تُبَاعُ فَقَالَ: يَا رَسُولَ اللَّهِ ابْتَغْ هَذِهِ وَالْبَسْهَا يَوْمَ الْجُمُعَةِ، وَإِذَا جَاءَكَ الْوُقُودُ. قَالَ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ»، فَأَتَى النَّبِيَّ ﷺ مِنْهَا بِحُلَّةٍ، فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ،

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

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

فَقَالَ: كَيْفَ أَلْبَسَهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا، وَلَكِنْ تَبِعُهَا أَوْ تَكْسُوهَا»، فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخِي لَهُ مِنْ أَهْلِ مَكَّةَ، قَبْلَ أَنْ يُسَلِّمَ. [راجع: ٨٨٦]

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

(١٠) بَابُ فَضْلِ صِلَةِ الرَّحِمِ

5982. See the next *Hadīth* No. 5983.

٥٩٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي ابْنُ عُثْمَانَ قَالَ: سَمِعْتُ مَوْسَى ابْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ ح. [راجع: ١٣٩٦]

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

٥٩٨٣ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ابْنُ عُثْمَانَ بْنِ مَوْهَبٍ، وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ، أَنَّهُمَا سَمِعَا مَوْسَى بْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ؟ فَقَالَ الْقَوْمُ: مَا لَهُ، مَا لَهُ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَبُّ مَا لَهُ»، فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ. ذَرَّهَا»، قَالَ: كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ. [راجع: ١٣٩٦]

(1) (H. 5982) See the glossary for *Iqāmat-aṣ-Ṣalāt*.

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



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

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

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

5985. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Whoever is pleased that he be granted more wealth, and that his lease of life be prolonged, then he should keep good relations with his kith and kin."

5986. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin."

(13) CHAPTER. Allāh will keep good relations with the one who will keep good relations with his kith and kin.<sup>(1)</sup>

5987. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(١١) بَابُ إِثْمِ الْقَاطِعِ

٥٩٨٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: إِنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

(١٢) بَابُ مَنْ بَسِطَ لَهُ فِي الرِّزْقِ لِصَلَةِ الرَّحِمِ

٥٩٨٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْرٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

٥٩٨٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ». [راجع: ٢٠٦٧]

(١٣) بَابُ مَنْ وَصَلَ وَصَلَهُ اللهُ

٥٩٨٧ - حَدَّثَنِي يَشْرُ بْنُ مُحَمَّدٍ:

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

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

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

أخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي مُرَرٍ قَالَ: سَمِعْتُ عَمِّي سَعِيدَ بْنَ يَسَارٍ يُحَدِّثُنِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَعَ مِنْ خَلْقِهِ، قَالَتِ الرَّحِمُ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ؟ قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعِ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَهُوَ لَكَ»، قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَقْرُؤُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾» [محمد:

[٢٢]. [راجع: ٤٨٣٠]

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

٥٩٨٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمَنِ. فَقَالَ اللَّهُ: مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ»،

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

٥٩٨٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيَمَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «الرَّحِمُ شِجْنَةٌ، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا قَطَعْتُهُ».

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

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

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

(١٤) بَابُ: تَبَلُّ الرِّحْمِ يَبْلَلُهَا

٥٩٩٠ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ: أَنَّ عَمْرُو بْنَ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جَهَاراً غَيْرَ سِرٍّ يَقُولُ: «إِنَّ آلَ أَبِي - قَالَ عَمْرُو: فِي كِتَابِ مُحَمَّدِ بْنِ جَعْفَرٍ بَيَاضٌ - لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ».

زَادَ عَنِّي أَبُو عَبْدِ الْوَاحِدِ، عَنْ بَيَانَ، عَنْ قَيْسٍ، عَنْ عَمْرُو بْنِ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ: «وَلَكِنْ لَهُمْ رَحِمٌ أَبْلُهَا يَبْلَلُهَا». يَعْنِي أَصْلُهَا بِصِلَتِهَا. قَالَ أَبُو عَبْدِ اللَّهِ يَبْلَاهَا، كَذَا وَقَعَ وَيَبْلَلُهَا أَجْوَدُ وَأَصْلَحُ وَيَبْلَاهَا لَا أَعْرِفُ لَهُ وَجْهًا.

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

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

٥٩٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرٍو وَفَطْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - قَالَ سُفْيَانُ: لَمْ يَرْفَعَهُ الْأَعْمَشُ إِلَى النَّبِيِّ ﷺ، وَرَفَعَهُ

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

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

الْحَسَنُ وَفِطْرٌ - عَنِ النَّبِيِّ ﷺ قَالَ:  
«لَيْسَ الْوَاصِلُ بِالْمُكَافِي، وَلَكِنَّ  
الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَجْمُهُ  
وَصَلَّاهَا».

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

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

(١٦) بَابٌ مَنْ وَصَلَ رَجْمَهُ فِي الشَّرْكِ ثُمَّ أَسْلَمَ

٥٩٩٢ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ  
حِرَامٍ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ،  
أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّنْتُ بِهَا فِي  
الْجَاهِلِيَّةِ مِنْ صَلَاةٍ وَعَتَاةٍ وَصَدَقَةٍ،  
هَلْ كَانَ لِي فِيهَا مِنْ أَجْرٍ؟ قَالَ  
حَكِيمٌ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ».

وَيُقَالُ أَيْضًا، عَنِ أَبِي الْيَمَانِ:  
أَتَحَنَّنْتُ. وَقَالَ مَعْمَرٌ وَصَالِحٌ وَابْنُ  
الْمُسَافِرِ: أَتَحَنَّنْتُ. وَقَالَ ابْنُ  
إِسْحَاقَ: التَّحَنَّنْتُ: التَّبَرُّرُ، وَتَابَعَهُ  
هِشَامٌ، عَنِ أَبِيهِ. [راجع: ١٤٣٦]

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

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

(١٧) بَابٌ مَنْ تَرَكَ صَبِيَّةَ غَيْرِهِ حَتَّى تَلْعَبَ بِهِ، أَوْ قَبَّلَهَا أَوْ مَارَحَهَا

٥٩٩٣ - حَدَّثَنَا جِبَّانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ، عَنِ خَالِدِ بْنِ سَعِيدٍ، عَنِ  
أَبِيهِ، عَنِ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ  
سَعِيدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ  
أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرٌ، فَقَالَ رَسُولُ

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

الله ﷺ: «سَنَّهُ سَنَةً». - قَالَ عَبْدُ  
الله: وَهِيَ بِالْحَشِيَّةِ: حَسَنَةٌ -  
قَالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النَّبِيِّ  
فَزَبَرَنِي أَبِي، قَالَ رَسُولُ اللهِ ﷺ:  
«دَعْمَهَا»، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ:  
«أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي، ثُمَّ  
أَبْلِي وَأَخْلِقِي». قَالَ عَبْدُ اللهِ: فَبَقِيَ  
حَتَّى ذُكِرَ، يَعْنِي مِنْ بَقَائِهَا.

[راجع: ٣٠٧١]

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

(١٨) بَابُ رَحْمَةِ الْوَالِدِ وَتَقْبِيلِهِ  
وَمُعَانَقَتِهِ،

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

وَقَالَ ثَابِتٌ عَنْ أَنَسٍ: أَخَذَ النَّبِيُّ  
ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ،

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

٥٩٩٤ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا ابْنُ  
أَبِي يَعْقُوبَ، عَنِ ابْنِ أَبِي نَعْمٍ قَالَ:  
كُنْتُ شَاهِدًا لِابْنِ عُمَرَ، وَسَأَلَهُ رَجُلٌ  
عَنْ دَمِ الْبَعُوضِ، فَقَالَ: مِمَّنْ أَنْتَ؟  
فَقَالَ: مِنْ أَهْلِ الْعِرَاقِ، قَالَ: أَنْظِرُوا  
إِلَى هَذَا، يَسْأَلُنِي عَنْ دَمِ الْبَعُوضِ  
وَقَدْ قَتَلُوا ابْنَ النَّبِيِّ ﷺ، وَسَمِعْتُ  
النَّبِيَّ ﷺ يَقُولُ: «هُمَا رِيحَانَتَايَ مِنَ  
الدُّنْيَا». [راجع: ٣٧٥٣]

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

٥٩٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ: أَنَّ  
عُرْوَةَ بِنَ الزُّبَيْرِ أَخْبَرَتْ: أَنَّ عَائِشَةَ  
رَوَّجَ النَّبِيُّ ﷺ حَدِيثَهُ قَالَتْ: جَاءَنِي

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

امرأة معها ابنتان تسألني، فلم تجذ  
عندي غير تمره واحدة فأعطينها  
فقسمتها بين ابنتيها، ثم قامت  
فخرجت، فدخل النبي ﷺ فحدثته  
فقال: «من يلي من هذه البنات  
شيئاً، فأحسن إليهن كن له ستراً من  
النار». [راجع: ١٤١٨]

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

٥٩٩٦ - حدثنا أبو الوليد:  
حدثنا الليث: حدثنا سعيد المقبري:  
حدثنا عمرو بن سليم: حدثنا أبو  
قتادة قال: خرج علينا النبي ﷺ  
وأمامه بنت أبي العاص على عاتقه  
فصلى، فإذا ركع وضع، وإذا رفع  
رفعه. [راجع: ٥١٦]

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

٥٩٩٧ - حدثنا أبو اليمان:  
أخبرنا شعيب، عن الزهري: حدثنا  
أبو سلمة بن عبد الرحمن: أن أبا  
هريرة رضي الله عنه قال: قبل رسول  
الله ﷺ الحسن بن علي، وعنده  
الأقرع بن حابس التميمي جالساً،  
فقال الأقرع: إن لي عشرة من الولد  
ما قبلت منهم أحداً، فنظر إليه رسول  
الله ﷺ ثم قال: «من لا يرحم لا  
يُرحم».

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

٥٩٩٨ - حدثنا محمد بن  
يوسف: حدثنا سفيان، عن هشام،  
عن عروة، عن عائشة رضي الله عنها  
قالت: جاء أعرابي إلى النبي ﷺ

فَقَالَ: تُقْبَلُونَ الصِّبْيَانَ؟ فَمَا نَقْبَلُهُمْ،  
فَقَالَ النَّبِيُّ ﷺ: «أَوْ أَمْلِكُ لَكَ أَنْ  
نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ».

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

٥٩٩٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ:  
حَدَّثَنَا أَبُو عَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ  
أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ  
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ عَلَى  
النَّبِيِّ ﷺ سَبْيًا، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ  
تَحْلُبُ ثَدْيَهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا  
فِي السَّبْيِ أَخَذَتْهُ، فَأَلْصَقَتْهُ بِيَطْنِهَا  
وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ:  
«أَتُرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟»  
قُلْنَا: لَا، وَهِيَ تَقْدِرُ عَلَى أَنْ لَا  
تَطْرَحَهُ، فَقَالَ: «لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ  
هَذِهِ بَوْلَدِهَا».

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

(١٩) بَابُ: جَعَلَ اللَّهُ الرَّحْمَةَ فِي مِائَةِ جُزْءٍ

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

٦٠٠٠ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ  
الْبَهْرَانِيُّ: أَخْبَرَنَا شُعَيْبٌ، عَنِ  
الزَّهْرِيِّ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَبِّبِ  
أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ  
ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ فِي مِائَةِ  
جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ  
جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا  
وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ تَتْرَاحَمُ  
الْخَلْقُ، حَتَّى تَرْفَعُ الْفَرَسُ حَافِرَهَا  
عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ».

[انظر: ٦٤٦٩]

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

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

(٢٠) بَابُ قَتْلِ الْوَالِدِ خَشْيَةَ أَنْ يَأْكُلَ مَعَهُ

٦٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنُصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ»، ثُمَّ قَالَ: أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مَعَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»، وَأَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقَ قَوْلِ النَّبِيِّ ﷺ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ [الفرقان: ٦٨]. [راجع: ٤٤٧٧]

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

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

(٢١) بَابُ وَضْعِ الصَّبِيِّ فِي الْحَجْرِ

٦٠٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ وَضَعَ صَبِيًّا فِي حَجْرِهِ يُحْتَنِكُهُ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ. [راجع: ٢٢٢]

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

6003. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to put me on (one of) his thighs and put Al-Ḥasan bin 'Alī on his other thigh, and then embrace us and say, "O Allāh! Please be Merciful to them, as I am merciful to them."

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



أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِهِ، وَيُقْعِدُ الْحَسَنَ بْنَ عَلِيٍّ عَلَى فَخِذِهِ الْآخَرَ، ثُمَّ يَضُمُّهُمَا، ثُمَّ يَقُولُ: «اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا».

وَعَنْ عَلِيٍّ قَالَ: حَدَّثَنَا بِحْيَى: حَدَّثَنَا سُلَيْمَانُ، عَنْ أَبِي عُثْمَانَ: قَالَ التَّمِيمِيُّ: فَوَقَعَ فِي قَلْبِي مِنْهُ شَيْءٌ، قُلْتُ: حَدَّثْتُ بِهِ كَذَا وَكَذَا فَلَمْ أَسْمَعْهُ مِنْ أَبِي عُثْمَانَ، فَتَنَطَّرْتُ فَوَجَدْتُهُ عِنْدِي مَكْتُوبًا فِيمَا سَمِعْتُ.

[راجع: ٣٧٣٥]

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

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

٦٠٠٤ - حَدَّثَنَا عَبِيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَزْتُ عَلَى امْرَأَةٍ مَا غَزْتُ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلَاثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا. وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ. وَإِنْ كَانَ لِيَذْبَحَ الشَّاةَ ثُمَّ يُهْدِي فِي خُلَّتَيْهَا مِنْهَا. [راجع: ٣٨١٦]

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

6005. Narrated Sahl bin Sa'd: The

(٢٤) بَابُ فَضْلِ مَنْ يَعُولُ يَتِيمًا  
٦٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

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

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

الْوَهَابِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا»، وَقَالَ بِإِضْبَاعَيْهِ السَّبَابَةَ وَالْوُسْطَى. [راجع: ٥٣٠٤]

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

(٢٥) بَابُ السَّاعِي عَلَى الْأَرْمَلَةِ

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

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

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

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدِ الدِّبَلِيِّ، عَنْ أَبِي الْعَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

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

(٢٦) بَابُ السَّاعِي عَلَى الْمِسْكِينِ

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

٦٠٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَأَحْسِبُهُ قَالَ - يَشْكُ الْقَعْنَبِيُّ - :

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

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

6008. Narrated Abū Sulaimān, Mālik bin Huwairith: We came to the Prophet ﷺ and we were (a few) young men, of approximately same age, and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your *Ṣalāt* (prayers) in the way you saw me offering my *Ṣalāt* (prayer), and when the stated time for the *Ṣalāt* (prayer) becomes due, then one of you should pronounce its call (i.e., the *Adhān*), and the eldest of you should lead you in *Ṣalāt* (prayer)." (1)

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

(٢٧) بَابُ رَحْمَةِ النَّاسِ وَالْبَهَائِمِ

٦٠٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أُيُوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتَا النَّبِيَّ ﷺ وَنَحْنُ شَبَابٌ مُتْقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنَّ أَنَا اشْتَقْنَا أَهْلَنَا، وَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا فَأَخْبَرَنَا، وَكَانَ رَقِيقًا رَحِيمًا، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي، وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّئْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيُؤَمِّكُمْ أَكْبَرُكُمْ». [راجع: ٦٢٨]

٦٠٠٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بَطْرِيْقٍ، اشْتَدَّ عَلَيْهِ الْعَطْشُ، فَوَجَدَ بِئْرًا فَتَنَزَلَ فِيهَا، فَشَرِبَ ثُمَّ خَرَجَ، إِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطْشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطْشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي، فَتَنَزَلَ الْبِئْرَ فَمَلَأَ حُفَّهُ، ثُمَّ أَمْسَكَهُ بِيَدِهِ،

(1) (H. 6008) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

فَسَقَى الْكَلْبَ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ». قَالُوا: يَا رَسُولَ اللهِ، وَإِنَّا لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: «فِي كُلِّ ذَاتِ كَيْدٍ رَطْبَةٌ أَجْرٌ». [راجع: ١٧٣]

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

٦٠١٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللهِ ﷺ فِي صَلَاةٍ وَفُئِنَّا مَعَهُ، فَقَالَ أَعْرَابِيٌّ وَهُوَ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرَحِّمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَعْرَابِيِّ: «لَقَدْ حَجَّرْتَ وَاسِعًا». يُرِيدُ رَحْمَةَ اللهِ.

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

٦٠١١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «تَرَى الْمُؤْمِنِينَ فِي تَرَاحِيهِمْ وَتَوَادِّهِمْ وَتَعَاطِفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى»،

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

٦٠١٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ عَرَسَ عَرَسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ إِلَّا كَانَ لَهُ صَدَقَةٌ». [راجع: ٢٣٢٠]

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

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

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

[انظر: ٧٣٧٦]

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

And the Statement of Allāh تعالى.

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

**6014.** Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ said, “Jibrīl (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs.”

**6015.** Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Jibrīl (Gabriel) kept on recommending me about treating the neighbours kindly and politely, so much so that I thought that he would order me to make them as my heirs.”

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

**6016.** Narrated Abū Shuraiḥ: The Prophet ﷺ said, “By Allāh, he does not

**(٢٨) بَابُ الْوَصَاةِ بِالْجَارِ،**

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾  
[الآية [النساء: ٣٦].

٦٠١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ».

٦٠١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ».

**(٢٩) بَابُ إِنْ مَنَ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ،**

﴿يُؤَيِّقُهَا﴾ [الشورى: ٣٤]:  
يُهْلِكُهَا، ﴿مَوَيْقًا﴾ [الكهف: ٥٢]:  
مَهْلِكًا.

٦٠١٦ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ:

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

حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ؟» قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ».

تَابَعَهُ شَبَابَةٌ وَأَسَدُ بْنُ مُوسَى. وَقَالَ حُمَيْدُ بْنُ الْأَسْوَدِ، وَعُثْمَانُ بْنُ عُمَرَ، وَأَبُو بَكْرٍ ابْنُ عَيَّاشٍ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنِ ابْنِ أَبِي ذُئْبٍ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ.

(٣٠) **بَابٌ: لَا تَحْقِرَنَّ جَارَةَ لَجَارَتِهَا**

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

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

٦٠١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا سَعِيدٌ هُوَ الْمُقْبِرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةَ لَجَارَتِهَا وَلَوْ فَرَسِينَ شَاةً».

[راجع: ٢٥٦٦]

(31) CHAPTER. Whosoever believes in Allāh and the Last Day should not harm his neighbour.

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

(٣١) **بَابٌ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ**

٦٠١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَئِقَهُ، وَمَنْ كَانَ يُؤْمِنُ

بالله واليوم الآخر فليقل خيراً أو ليصمت». [راجع: ٥١٨٥]

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

٦٠١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي شُرَيْحِ الْعَدَوِيِّ قَالَ: سَمِعْتُ أُنْذَائِي وَأَبْصَرْتُ عَيْنَايَ حِينَ تَكَلَّمَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ جَائِزَتَهُ»، قَالَ: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَوْمٌ وَلَيْلَةٌ، وَالصَّيْفَةُ ثَلَاثَةُ أَيَّامٍ. وَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». [انظر: ٦١٣٥، ٦٤٧٦]

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

**6020.** Narrated ʿĀʾishah رَضِيَ اللهُ عَنْهَا: I said, “O Allāh’s Messenger! I have two neighbours! To whom shall I send my gifts?” He said, “To the one whose gate is nearer to you.”

(٣٢) بَابُ حَقِّ الْجَوَارِ فِي قُرْبِ الْأَبْوَابِ

٦٠٢٠ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو عَمْرَانَ قَالَ: سَمِعْتُ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ فإلى أَيِّهِمَا أَهْدِي؟ قَالَ: «إلى أَقْرَبِهِمَا مِنْكَ بَابًا».

[راجع: ٢٢٥٩]

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

(٣٣) بَابُ: كُلُّ مَعْرُوفٍ صَدَقَةٌ

6021. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Enjoining every kind of *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām orders one to do) is a *Ṣadaqa*."

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

#### (34) CHAPTER. Pleasant friendly speech.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A good, pleasant, friendly word is a *Ṣadaqa*."

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

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

٦٠٢٢ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : قَالَ النَّبِيُّ ﷺ : «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» ، قَالُوا : فَإِنْ لَمْ يَجِدْ؟ قَالَ : «فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ» . قَالُوا : فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ : «فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» . قَالُوا : فَإِنْ لَمْ يَفْعَلْ؟ قَالَ : «فَلْيَأْمُرْ بِالْخَيْرِ ، أَوْ قَالَ : بِالْمَعْرُوفِ» . قَالَ : فَإِنْ لَمْ يَفْعَلْ؟ قَالَ : «فَلْيَمْسِكْ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ» . [راجع : ١٤٤٥]

#### (٣٤) بَابُ طَيْبِ الْكَلَامِ ،

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

٦٠٢٣ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَمْرُو ، عَنْ خَثِيمَةَ ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ : ذَكَرَ النَّبِيُّ ﷺ النَّارَ ، فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بَوَجهِهِ ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بَوَجهِهِ - قَالَ شُعْبَةُ : أَمَّا مَرَّتَيْنِ فَلَا أَشْكَ - ثُمَّ قَالَ : «اتَّقُوا



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

النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَكُنْ فِيكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

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

**(٣٥) بَابُ الرَّفْقِ فِي الْأَمْرِ كُلِّهِ**

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

٦٠٢٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَفَهَمْتُهَا فَقُلْتُ: وَعَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلْتُ: وَعَلَيْكُمْ». [راجع: ٢٩٣٥]

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

٦٠٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَقَامُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزْرِمُوهُ»، ثُمَّ دَعَا بَدَلُو مِنْ مَاءٍ فَصَبَّ عَلَيْهِ.

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

**(٣٦) بَابُ تَعَاوُنِ الْمُؤْمِنِينَ بَعْضُهُمْ بَعْضًا**

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

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

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

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

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

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

٦٠٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بُرْدَةَ بُرَيْدِ بْنِ أَبِي بُرْدَةَ قَالَ: أَخْبَرَ جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»، ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ. [راجع: ٤٨١]

٦٠٢٧ - وَكَانَ النَّبِيُّ ﷺ جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ، أَوْ طَالِبٌ حَاجَةٍ أَقْبَلَ عَلَيْنَا بَوَّحِهِ، فَقَالَ: «اشْفَعُوا فَلْتُوَجَّرُوا، وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ». [راجع: ١٤٣٢]

(٣٧) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِمَّا وَنَهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِمَّا وَنَهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا﴾** [النساء: ٨٥].

﴿كِفْلٌ﴾: نَصِيبٌ، قَالَ أَبُو مُوسَى: ﴿كِفْلَيْنِ﴾ [الحديد: ٢٨]: أَجْرَيْنِ بِالْحَبَشِيَّةِ،

٦٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا آتَاهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ: «اشْفَعُوا فَلْتُوَجَّرُوا، وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ». [راجع: ١٤٣٢]

(٣٨) **بَابُ: لَمْ يَكُنِ النَّبِيُّ ﷺ**

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

فَاحِشًا وَلَا مُتَّفَاحِشًا

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

٦٠٢٩ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا وَائِلٍ: سَمِعْتُ مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو ح. وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ، فَذَكَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاحِشًا وَلَا مُتَّفَاحِشًا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ خُلُقًا». [راجع: ٣٥٥٩]

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

٦٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ: عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودَ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمُ اللَّهُ وَعَظِيبَ اللَّهُ عَلَيْكُمْ. قَالَ: «مَهْلًا يَا عَائِشَةُ، عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفَ وَالْفُحْشَ». قَالَتْ: أَوْ لَمْ تَسْمَعِ مَا قَالُوا؟ قَالَ: «أَوْ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ». [راجع: ٢٩٣٥]

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

٦٠٣١ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهَبٍ: أَخْبَرَنَا أَبُو يَحْيَى

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

فَلْيُحِبُّ بَنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ  
أَسَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَابًا  
وَلَا فَحَاشًا وَلَا لَعَانًا. كَانَ يَقُولُ  
لَا حِدْنَا عِنْدَ الْمَغْتَبَةِ: «مَا لَهُ؟ تَرَبَّ  
جَبِينُهُ». [انظر: ٦٠٤٦]

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

٦٠٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَيْسَى:  
حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: حَدَّثَنَا رُوْحُ  
بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ،  
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا  
اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَلَمَّا رَأَهُ  
قَالَ: «يَسُّ أَخُو الْعَشِيرَةِ وَيَسُّ ابْنِ  
الْعَشِيرَةِ»، فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ ﷺ  
فِي وَجْهِهِ وَانْبَسَطَ إِلَيْهِ، فَلَمَّا انْطَلَقَ  
الرَّجُلُ قَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ  
اللَّهِ، حِينَ رَأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذَا  
وَكَذَا، ثُمَّ تَطَلَّقْتَ فِي وَجْهِهِ  
وَانْبَسَطْتَ إِلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«يَا عَائِشَةُ مَتَى عَهَدْتَنِي فَاحِشًا؟ إِنَّ  
شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةٌ يَوْمَ الْقِيَامَةِ  
مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ». [انظر:  
٦٠٥٤، ٦١٣١]

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

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

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

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

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

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

**6034.** Narrated Jābir رَضِيَ اللهُ عَنْهُ: Never was the Prophet ﷺ asked for a thing to be given for which his answer was 'no'.

**6035.** Narrated Masrūq: We were sitting with 'Abdullāh bin 'Amr who was narrating to us (*Hadīth*): He said, "Allāh's Messenger ﷺ was neither a *Fāhīsh*<sup>(2)</sup> nor a *Mutafahhīsh*<sup>(3)</sup>, and he used to say, 'The best among you are the best in character (having good manners).'"

هَذَا الْوَادِي فَاسْمَعُ مِنْ قَوْلِهِ، فَرَجَعَ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ،

٦٠٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَادُ هُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْظَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ قَدْ سَبَقَ النَّاسُ إِلَى الصَّوْتِ، وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِي مَا عَلَيْهِ سَرْجٌ، فِي عُنُقِهِ سَيْفٌ، فَقَالَ: «لَقَدْ وَجَدْتُهُ بَحْرًا، أَوْ إِنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

٦٠٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُثَنِّدِ قَالَ: سَمِعْتُ جَابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَطُفَّ فَقَالَ: لَا.

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

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

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

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

فاجشاً وَلَا مَتَفَحِّشاً، وَإِنَّه كَانَ يَقُولُ:  
«إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ أَخْلَاقاً.»

[راجع: ٣٥٥٩]

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

٦٠٣٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِبُرْدَةٍ - فَقَالَ سَهْلٌ لِلْقَوْمِ: أَتَذَرُونَ مَا الْبُرْدَةُ؟ فَقَالَ الْقَوْمُ: هِيَ شَمْلَةٌ، فَقَالَ سَهْلٌ: هِيَ شَمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَتُهَا - فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَكْسُوكَ هَذِهِ؟ فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجاً إِلَيْهَا فَلَبَسَهَا، فَرَأَاهَا عَلَيْهِ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا أَحْسَنَ هَذِهِ فَأَكْسِينِيهَا، فَقَالَ: «نَعَمْ»، فَلَمَّا قَامَ النَّبِيُّ ﷺ لِامَةِ أَصْحَابِهِ، قَالُوا: مَا أَحْسَنَتْ جِئِينَ رَأَيْتِ النَّبِيَّ ﷺ أَخَذَهَا مُحْتَاجاً إِلَيْهَا ثُمَّ سَأَلْتَهُ إِيَّاهَا وَقَدْ عَرَفْتَ أَنَّهُ لَا يُسْأَلُ شَيْئاً فِيمَنْعُهُ، فَقَالَ: رَجَوْتُ بَرَكَتَهَا جِئِينَ لَبَسَهَا النَّبِيُّ ﷺ لَعَلِّي أَكْفَنُ فِيهَا.

[راجع: ١٢٧٧]

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

٦٠٣٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ؟» قَالُوا:

وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ، الْقَتْلُ».

[راجع: ٨٥]

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

٦٠٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: سَمِعَ سَلَامَ بْنَ مِسْكِينٍ قَالَ: سَمِعْتُ ثَابِتًا يَقُولُ: حَدَّثَنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي: أَفٌّ، وَلَا: لِمَ صَنَعْتَ؟، وَلَا: أَلَا صَنَعْتَ.

[راجع: ٢٧٦٨]

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

(٤٠) **بَابُ: كَيْفَ يَكُونُ الرَّجُلُ فِي أَهْلِهِ**

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

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

**(41) CHAPTER. Love is from Allāh تعالى.**

(٤١) **بَابُ: الْمَقَّةُ مِنَ اللَّهِ تَعَالَى**

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

٦٠٤٠ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنِ نَافِعٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأُحِبُّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأُحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ. ثُمَّ يُوضَعُ لَهُ

الْقَبُولُ فِي أَهْلِ الْأَرْضِ».

[راجع: ٣٢٠٩]

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

(٤٢) بَابُ الْحُبِّ فِي اللَّهِ

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

٦٠٤١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:

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

«لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَحَتَّى أَنْ يُفْذَفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا». [راجع: ١٦]

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

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

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

(٤٣) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَتَأْتِيَ

الَّذِينَ آمَنُوا لَا يَسَخَرُونَ مِنْ قَوْمٍ﴾ الْآيَةَ

[الحجرات: ١١]

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

٦٠٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الْأَنْفِيسِ وَقَالَ: «بِمَ يَضْرِبُ أَحَدُكُمْ امْرَأَتَهُ ضَرْبَ الْفَحْلِ، ثُمَّ لَعَلَّهُ يُعَانِقُهَا».

وَقَالَ الثَّوْرِيُّ وَوَهَيْبُ بْنُ خَالِدٍ

وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ: «جَلَدَ

الْعَبْدُ». [راجع: ٣٣٧٧]

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

٦٠٤٣ - حَدَّثَنِي مُحَمَّدُ بْنُ

الْمُنْتَنَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ:



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

[See Ḥadīth No. 1741 and 1742]

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

**6044.** Narrated 'Abdullāh رضي الله عنه: Rَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Abusing a Muslim is *Fusūq* (i.e., an evil-doing), and killing him is *Kufr* (disbelief)."

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

أَخْبَرَنَا عَاصِمٌ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ بِمِثْلِي: «أَتَذَرُونَ أَيَّ يَوْمٍ هَذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ هَذَا يَوْمٌ حَرَامٌ. أَتَذَرُونَ أَيَّ بَلَدٍ هَذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَلَدٌ حَرَامٌ. أَتَذَرُونَ أَيَّ شَهْرٍ هَذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهْرٌ حَرَامٌ.» قَالَ: «فَإِنَّ اللهُ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا.» [راجع: ١٧٤٢]

**(٤٤) بَابُ مَا يُنْهَى مِنَ السَّبَابِ وَاللَّعْنِ**

**٦٠٤٤ -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتْلُهُ كُفْرٌ.»

تَابَعَهُ مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. [راجع: ٤٨]

**٦٠٤٥ -** حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ: أَنَّ أَبَا الْأَسْوَدِ الدِّلِيلِيَّ حَدَّثَهُ، عَنْ أَبِي دَرٍّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ

النَّبِيِّ ﷺ يَقُولُ: «لَا يَزِمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلَا يَزِمِيهِ بِالْكَفْرِ إِلَّا ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ». [راجع: ٣٥٠٨]

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

٦٠٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا، وَلَا لَعَانًا، وَلَا سَبَابًا. كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ: «مَا لَهُ؟ تَرَبَّ حَبِيبُهُ». [راجع: ٦٠٣١]

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

٦٠٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ: أَنَّ ثَابِتَ بْنَ الصَّحَّاحِ - وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ - حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ، وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لَا يَمْلِكُ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا، عَذَبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

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

٦٠٤٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سُلَيْمَانَ

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

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

بَنَ صُرْدٍ، رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَغَضِبَ أَحَدُهُمَا، فَاسْتَدَّ غَضَبُهُ ﷺ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ»، فَاِنْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ ﷺ وَقَالَ: تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ، فَقَالَ: أُنْزَى بِي بَأْسٌ؟ أَمْجُنُونُ أَنَا؟ أَذْهَبُ.

[راجع: ٣٢٨٢]

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

٦٠٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنِ حُمَيْدٍ قَالَ: قَالَ أَنَسٌ: حَدَّثَنِي عُبَادَةُ بْنُ الصَّامِتِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ لِيُخْبِرَ النَّاسَ بِلَيْلَةِ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ، قَالَ النَّبِيُّ ﷺ: «خَرَجْتُ لِأُخْبِرَكُمْ، فَتَلَاخَى فُلَانٌ وَفُلَانٌ، وَإِنَّهَا رُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ».

[راجع: ٤٩]

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

٦٠٥٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ، هُوَ ابْنُ سُوَيْدٍ، عَنِ أَبِي ذَرٍّ قَالَ: رَأَيْتُ عَلَيْهِ بُرْدًا، وَعَلَى غَلَامِهِ بُرْدًا، فَقُلْتُ: لَوْ أَخَذْتَ هَذَا فَلَيْسَتْهُ كَانَتْ حُلَّةً، وَأَعْطَيْتَهُ ثَوْبًا آخَرَ،

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

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

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

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

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

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

فَقَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ كَلَامٌ، وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً فَنِلْتُ مِنْهَا، فَذَكَرَنِي إِلَى النَّبِيِّ ﷺ فَقَالَ لِي: «أَسَابَيْتَ فُلَانًا؟» قُلْتُ: نَعَمْ، قَالَ: «أَفَنِلْتُ مِنْ أُمِّهِ؟» قُلْتُ: نَعَمْ، قَالَ: «إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ». قُلْتُ: عَلَى سَاعَتِي هَذِهِ، مِنْ كِبَرِ السَّنِّ؟ قَالَ: «نَعَمْ، هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا يُكَلِّفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ». [راجع: ٣٠]

**(٤٥) بَابُ مَا يَجُوزُ مِنْ ذِكْرِ النَّاسِ، نَحْوَ قَوْلِهِمُ: الطَّوِيلُ وَالْقَصِيرُ،**

وَقَالَ النَّبِيُّ ﷺ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» وَمَا لَا يُرَادُ بِهِ شَيْنُ الرَّجُلِ.

**٦٠٥١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ: قَالَ صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ رَكَعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى حَشْبَةِ فِي مُقَدَّمِ الْمَسْجِدِ، وَوَضَعَ يَدَهُ عَلَيْهَا، وَفِي الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَخَرَجَ سَرْعَانَ النَّاسِ فَقَالُوا: قَصُرَتِ الصَّلَاةُ؟ وَفِي الْقَوْمِ**

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

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

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

رَجُلٌ كَانَ النَّبِيُّ ﷺ يَدْعُوهُ «ذَا الْيَدَيْنِ»، فَقَالَ: يَا نَبِيَّ اللَّهِ، أَنْسَيْتَ أَمْ قَصُرَتْ؟ فَقَالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرْ»، قَالُوا: بَلْ نَسَيْتَ يَا رَسُولَ اللَّهِ، قَالَ: «صَدَقَ ذُو الْيَدَيْنِ»، فَقَامَ فَصَلَّى رُكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. [راجع: ٤٨٢]

(٤٦) بَابُ الْغَيْبَةِ، وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَا يَغْتَبِ بَمَعْضِكُمْ بَعْضًا يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾ الآية [الحجرات: ١٢].

٦٠٥٢ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِأَثْنَيْنِ، فَفَرَسَ عَلَى هَذَا وَاحِدًا، وَعَلَى هَذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسُ». [راجع: ٢١٦]

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

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

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

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

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

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

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

6055. Narrated Ibn ‘Abbās: Once, the

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

٦٠٥٣ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّنَادِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي أُسَيْدِ السَّاعِدِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ». [راجع: ٣٧٨٩]

(٤٨) بَابُ مَا يَجُوزُ مِنْ اغْتِيَابِ أَهْلِ الْفَسَادِ وَالرِّيْبِ

٦٠٥٤ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: سَمِعْتُ ابْنَ الْمُكَلْبِ: سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «اِذْذُنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ، أَوْ ابْنُ الْعَشِيرَةِ». فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ، قُلْتُ: يَا رَسُولَ اللهِ، قُلْتَ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْكَلَامَ؟ قَالَ: «أَيُّ عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ، أَوْ وَدَعَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[راجع: ٦٠٣٢]

(٤٩) بَابُ: النَّمِيمَةِ مِنَ الْكِبَائِرِ

٦٠٥٥ - حَدَّثَنَا ابْنُ سَلَامٍ:

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

أَخْبَرَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ أَبُو عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ مِنْ بَعْضِ حِيطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتِ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ: «لُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرَةٍ وَإِنَّهُ لَكَبِيرٌ. كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ، ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكَسْرَتَيْنِ - أَوْ ثَلَاثَتَيْنِ - فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا، وَكِسْرَةً فِي قَبْرِ هَذَا، فَقَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْبَسِ». [راجع: ٢١٦]

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

And the Statement of Allāh تعالى:

"A slanderer, going about with calumnies." (V.68:11)

And also the Statement of Allāh تعالى:

"Woe to every slanderer and backbiter." (V.104:1)

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

**6056.** Narrated Hudhaifa: I heard the Prophet ﷺ saying, "A *Qatāt*<sup>(2)</sup> will not enter Paradise."

(٥٠) بَابُ مَا يُكْرَهُ مِنَ النَّمِيمَةِ وَقَوْلُهُ تَعَالَى: ﴿هَمَّازٌ مَشَّامٌ بِنَمِيمٍ﴾ [القلم: ١١] و﴿وَيْلٌ لِكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ [الهمزة: ١] يَهْمَزُ، وَيَلْمِزُ، وَيَعِيبُ: وَاجِدٌ.

٦٠٥٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: كُنَّا مَعَ حُدَيْفَةَ قَقِيلَ لَهُ: إِنَّ رَجُلًا يَرْفَعُ الْحَدِيثَ إِلَى عُثْمَانَ، فَقَالَ حُدَيْفَةُ: سَمِعْتُ النَّبِيَّ

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

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

ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

(51) CHAPTER. The Statement of Allāh تعالى:  
 "... And shun lying speech (false statements)." (V.22 :30)

(٥١) بَابُ قَوْلِ اللَّهِ تَعَالَى:  
 ﴿وَلَجِّنِيئُوا قَوْلَ الزُّورِ﴾ [الحج: ٣٠].

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

٦٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:  
 حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الْمَقْبُرِيِّ،  
 عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
 ﷺ قَالَ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ  
 وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ اللَّهُ  
 حَاجَةً أَنْ يَدَعَ طَعَامَهُ وَسَرَابَهُ».

[See *Fath Al-Bāri*]

قَالَ أَحْمَدُ: أَفْهَمَنِي رَجُلٌ

إِسْنَادُهُ. [راجع: ١٩٠٣]

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

(٥٢) بَابُ مَا قِيلَ فِي ذِي الْوَجْهَيْنِ

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

٦٠٥٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:  
 حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا  
 أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
 عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَجِدُ مِنْ  
 شِرَارِ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ، ذَا  
 الْوَجْهَيْنِ الَّذِي يَأْتِي هُوَ لَاءٍ بِوَجْهِ،  
 وَهُوَ لَاءٍ بِوَجْهِ». [راجع: ٣٤٩٤]

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

(٥٣) بَابُ مَنْ أَخْبَرَ صَاحِبَهُ بِمَا  
 يُقَالُ فِيهِ

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

٦٠٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ  
 يُونُسَ: أَخْبَرَنَا سُفْيَانُ، عَنِ  
 الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ  
 مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ  
 رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقَالَ رَجُلٌ مِّنْ



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

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

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

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

(Khālid said, “Woe to you,” instead of “Allāh’s Mercy be on you.”).

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

الأَنْصَارِ: وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِهَذَا وَجَهَ اللَّهُ، فَاتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَمَعَّرَ وَجْهَهُ، وَقَالَ: «رَحِمَ اللَّهُ مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ». [راجع: ٣١٥٠]

(٥٤) بَابُ مَا يُكْرَهُ مِنَ التَّمَادِحِ

٦٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَاءَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُنْبِئِي عَلَى رَجُلٍ وَيُظْهِرِيهِ فِي الْمِدْحَةِ فَقَالَ: «أَهْلَكْتُمْ - أَوْ قَطَعْتُمْ - ظَهَرَ الرَّجُلِ». [راجع: ٢٦٦٣]

٦٠٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا دُكِرَ عِنْدَ النَّبِيِّ ﷺ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - يَقُولُهُ مِرَارًا - إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبْ كَذَا وَكَذَا، إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ، وَاللَّهِ حَسْبِيئُهُ وَلَا يُرَكِّي عَلَى اللَّهِ أَحَدًا». [راجع: ٢٦٦٢]

قَالَ وَهَيْبٌ عَنْ خَالِدٍ: «وَيْلَكَ».

(٥٥) بَابُ مَنْ أَتَى عَلَى أَخِيهِ بِمَا يَعْلَمُ

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

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

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

And His Statement:

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

وَقَالَ سَعْدٌ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ يَمْشِي عَلَى الْأَرْضِ: «إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ» إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ.

٦٠٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقَبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جِئَ ذَكَرَ فِي الْإِزَارِ مَا ذَكَرَ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ إِزَارِي يَسْقُطُ مِنْ أَحَدٍ شِقِّيهِ، قَالَ: «إِنَّكَ لَسْتَ مِنْهُمْ».

[راجع: ٣٦٦٥]

(٥٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾ [النحل: ٩٠]، وَقَوْلِهِ: ﴿إِنَّمَا بِغْيِكُمْ عَلَى أَنْفُسِكُمْ﴾ [يونس: ٢٣] وَقَوْلِهِ: ﴿ثُمَّ بَغَى عَلَيْهِ لِيَنْصُرْنَهُ اللَّهُ﴾ [الحج: ٦٠] وَتَرَكُ إِثَارَةَ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كَافِرٍ.

ownelves..." (V.10:23)

And His Statement :

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

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

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

٦٠٦٣ - حَدَّثَنَا الْحَمِيدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَكَثَ النَّبِيُّ ﷺ كَذَا وَكَذَا، يُحْتَلُّ إِلَيْهِ أَنَّهُ يَأْتِي أَهْلَهُ وَلَا يَأْتِي. قَالَتْ عَائِشَةُ : فَقَالَ لِي ذَاتَ يَوْمٍ : « يَا عَائِشَةُ، إِنَّ اللَّهَ تَعَالَى أَفْتَانِي فِي أَمْرِ اسْتَفْتَيْتُهُ فِيهِ : أَنَا بَيْنَ رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رِجْلِي وَالْآخَرُ عِنْدَ رَأْسِي، فَقَالَ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي : مَا بَالُ الرَّجُلِ؟ قَالَ : مَطْبُوبٌ - يَعْنِي مَسْهُورًا - قَالَ : وَمَنْ طَبَّهُ؟ قَالَ : لَيْبِدُ بْنُ أَعْصَمٍ، قَالَ : وَفِيمَ؟ قَالَ : فِي جُفِّ طَلْعَةِ ذَكَرٍ، فِي مُشْطٍ وَمُشَاطَةٍ، تَحْتِ رَعُوفَةٍ فِي بَيْتِ دَرَوَانَ. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ : « هَذِهِ الْبَيْتُ الَّتِي أُرِيَتْهَا، كَأَنَّ رُؤْسَ نَخْلَهَا رُؤْسَ الشَّيَاطِينِ، وَكَأَنَّ مَاءَهَا نُقَاعَةَ الْجِنِّ ». فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَأُخْرِجَ قَالَتْ عَائِشَةُ : فَقُلْتُ : يَا رَسُولَ اللَّهِ، فَهَلَّا - تَعْنِي

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

A'sam was a man from Banī Zuraiq, an ally of the Jews." (See H. 5765)

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

And the Statement of Allāh تعالى :

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

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

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

**(58) CHAPTER. The Statement of Allāh تعالى :**  
**"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another..." (V.49:12)**

تَشَرَّتْ؟ - فَقَالَ النَّبِيُّ ﷺ: «أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَمَّا أَنَا فَأَكْرَهُ أَنْ أُتِيرَ عَلَى النَّاسِ شَرًّا»، قَالَتْ: وَلَيْدُ بْنُ أَعْصَمٍ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ. [راجع: ٣١٧٥]

**(٥٧) بَابٌ مَا يُنْهَى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ،**

وَقَوْلُهُ تَعَالَى: ﴿وَمَنْ سَرَّ حَاسِدٍ إِذَا حَسَدَ﴾ [الفلق: ٥].

٦٠٦٤ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [راجع: ٥١٤٣]

٦٠٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا. وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ». [راجع: ٦٠٧٦]

**(٥٨) بَابٌ: ﴿تَأْتِيهِمُ الَّذِينَ آمَنُوا أَخْتَبَرُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾ [الحجرات: ١٢]**

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

٦٠٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَأْتَاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

[راجع: ٥١٤٣]

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

(٥٩) بَابُ مَا يَجُوزُ مِنَ الظَّنِّ

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

٦٠٦٧ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُمَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا». قَالَ اللَّيْثُ: كَانَا رَجُلَيْنِ مِنَ الْمُنَافِقِينَ.

[انظر: ٦٠٦٨]

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

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

٦٠٦٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ بِهَذَا، وَقَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ يَوْمًا وَقَالَ: «يَا عَائِشَةُ، مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ». [راجع: ٦٠٦٧]

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

(٦٠) بَابُ سِتْرِ الْمُؤْمِنِ عَلَى نَفْسِهِ

6069. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

٦٠٦٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

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

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

**6070.** Narrated Safwān bin Muḥriz: A man asked Ibn 'Umar, "What did you hear Allāh's Messenger ﷺ saying regarding *An-Najwā* (secret talk between Allāh and His believing worshipper on the Day of Resurrection)?" He said, "(The Prophet ﷺ said) One of you will come close to his Lord (Allāh) till He will shelter him in His Screen and say: 'Did you commit such and such sin?' He will say, 'Yes.' Then Allāh will say: 'Did you commit such and such sin?' He will say, 'Yes.' So Allāh will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

[See Vol. 6, *Hadith* No. 4685]

#### (61) CHAPTER. Pride and arrogance.

Mujāhid said, " 'Bending his neck in pride...'(1) (V.22:9) means he is proud of himself." *'Ifahu'* means his neck.

عَبْدُ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ أَحْيَى ابْنِ شِهَابٍ، عَنِ ابْنِ شِهَابٍ، عَنِ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ: يَا فُلَانُ عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ».

٦٠٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّ رَجُلًا سَأَلَ ابْنَ عَمْرٍو: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي التَّجْوِي؟ قَالَ: «يَدْنُو أَحَدَكُمْ مِنْ رَبِّهِ حَتَّى يَضَعُ كَفَّهُ عَلَيْهِ، فَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ. وَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، فَيَقْرُؤُهُ، ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ».

[راجع: ٢٤٤١]

#### (٦١) بَابُ الْكِبْرِ،

وَقَالَ مُجَاهِدٌ ﴿ثَانِي عَطْفِهِ﴾ [الحج: ٩] مُسْتَكْبِرًا فِي نَفْسِهِ. عَطْفُهُ: رَقَبَتُهُ.

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

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

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madīna could take hold of the hand of Allāh’s Messenger ﷺ and take him wherever she wished.<sup>(1)</sup>

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

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

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

٦٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ الْقَيْسِيُّ، عَنْ حَارِثَةَ بْنِ وَهَبٍ الْخَزَاعِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَاعِفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ غَتَلٍ جَوَاطِئُ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

٦٠٧٢ - وَقَالَ مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ الْأُمَّةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ تَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ.

(٦٢) بَابُ الْهَجْرَةِ،

وَقَوْلُ النَّبِيِّ ﷺ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ».

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَوْفُ بْنُ الطَّفَيْلِ، وَهُوَ ابْنُ أُخِي عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ لِأُمَّهَا: أَنَّ عَائِشَةَ حَدَّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعٍ أَوْ

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

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

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

عَطَاءٍ أَعْطَتْهُ عَائِشَةُ: وَاللَّهِ لَتَنْتَهِيَنَّ  
عَائِشَةُ أَوْ لَأَحْجُرَنَّ عَلَيَّهَا، فَقَالَتْ:  
أَهُوَ قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ:  
هُوَ لِلَّهِ عَلَيَّ نَذْرٌ، أَنْ لَا أَكَلِّمَ ابْنَ  
الرُّبَيْرِ أَبَدًا، فَاسْتَسْفَعَ ابْنُ الرُّبَيْرِ إِلَيْهَا  
حِينَ طَالَتِ الْهَجْرَةَ، فَقَالَتْ: لَا وَاللَّهِ  
لَا أَشْفَعُ فِيهِ أَحَدًا، وَلَا أَتَحَنُّتُ إِلَى  
نَذْرِي. فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ  
الرُّبَيْرِ، كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ  
الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَعْقُوثَ،  
وَهُمَا مِنْ بَنِي زُهْرَةَ، وَقَالَ لَهُمَا:  
أَنْشِدُكُمَا بِاللَّهِ لَمَّا أَدْخَلْتُمَانِي عَلَى  
عَائِشَةَ، فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْذِرَ  
قَطِيعَتِي. فَأَقْبَلَ بِهِ الْمِسْوَرَ وَعَبْدُ  
الرَّحْمَنِ مُشْتَمِلَيْنِ بِأَرْبَعَيْتِهِمَا، حَتَّى  
اسْتَأْذَنَّا عَلَى عَائِشَةَ فَقَالَا: السَّلَامُ  
عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنْدَخُلُ؟  
قَالَتْ عَائِشَةُ: ادْخُلُوا. قَالُوا: كُنَّا؟  
قَالَتْ: نَعَمْ، ادْخُلُوا كُلُّكُمْ، وَلَا  
تَعْلَمَنَّ أَنَّ مَعَهُمَا ابْنَ الرُّبَيْرِ، فَلَمَّا  
دَخَلُوا دَخَلَ ابْنُ الرُّبَيْرِ الْحِجَابَ،  
فَاعْتَقَتْ عَائِشَةُ وَطْفِقَ يُنَاشِدُهَا وَيُنْكِي،  
وَطْفِقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ  
يُنَاشِدَانِهَا إِلَّا مَا كَلَّمَتْهُ وَقِيلَتْ مِنْهُ،  
وَيَقُولَانِ: إِنَّ النَّبِيَّ ﷺ قَدْ نَهَى عَمَّا  
قَدْ عَلِمْتَ مِنَ الْهَجْرَةِ، وَإِنَّهُ لَا يَحِلُّ  
لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ  
لَيَالٍ. فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنْ



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

التَّذْكَرَةَ وَالتَّحْرِيجَ طَفِقَتْ تَذْكُرُهُمَا  
وَتَبْكِي وَتَقُولُ: إِنِّي نَذَرْتُ، وَالنَّذْرُ  
شَدِيدٌ. فَلَمْ يَزَالَا بِهَا حَتَّى كَلَمَتْ ابْنَ  
الزَّيْبِرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ  
أَرْبَعِينَ رَقَبَةً، وَكَانَتْ تَذْكُرُ نَذْرَها بَعْدَ  
ذَلِكَ فَتَبْكِي، حَتَّى تَبْلُ دُمُوعُهَا  
خِمَارَهَا. [راجع: ٣٥٠٣]

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

٦٠٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ  
شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا  
تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ  
اللَّهِ إِخْوَانًا، وَلَا يَجُلُ لِمُسْلِمٍ أَنْ  
يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ».  
[راجع: ٦٠٦٥]

**6077.** Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former; and the better of the two will be the one who greets the other first."

٦٠٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ  
شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ،  
عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ: أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «لَا يَجُلُ لِرَجُلٍ أَنْ  
يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ،  
فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا  
الَّذِي يَبْدَأُ بِالسَّلَامِ». [انظر: ٦٢٣٧]

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

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

(٦٣) **بَابُ مَا يَجُوزُ مِنَ الْهَجْرَانِ  
لِمَنْ عَصَى،**  
وَقَالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ  
ﷺ: وَنَهَى النَّبِيُّ ﷺ الْمُسْلِمِينَ عَنْ  
كَلَامِنَا، وَذَكَرَ خَمْسِينَ لَيْلَةً،

6078. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "I know whether you are angry or pleased." I said, "How do you know that O Allāh's Messenger?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muḥammad,' but when you are angry, you say, 'No, by the Lord of Ibrāhīm (Abraham)!' " I said, "Yes, I do not leave, except your name."

٦٠٧٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ غَضَبَكَ وَرِضَاكَ»، قَالَتْ: قُلْتُ: وَكَيْفَ تَعْرِفُ ذَلِكَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّكَ إِذَا كُنْتَ رَاضِيَةً قُلْتَ: بَلَى وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتَ سَاخِطَةً قُلْتَ: لَا وَرَبِّ إِبْرَاهِيمَ»، قَالَتْ: قُلْتُ: أَجَلٌ، لَا أَهْجُرُ إِلَّا اسْمَكَ. [راجع: ٥٢٢٨]

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

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

[For details, see Vol. 5, *Hadīth* No. 3905 and 3906 حديث الهجرة]

(٦٤) بَابٌ: هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ، أَوْ بُكْرَةً وَعَشِيًّا؟

٦٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمَرَّ عَلَيَّهَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللهِ ﷺ طَرْفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً. فَبَيْنَمَا نَحْنُ جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظُّهَيْرَةِ قَالَ قَائِلٌ: هَذَا رَسُولُ اللهِ ﷺ، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا. قَالَ أَبُو بَكْرٍ: مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَ: «إِنِّي قَدْ أُذِنَ لِي بِالْخُرُوجِ».

[راجع: ٤٧٦]

## (65) CHAPTER. The paying of a visit.

And whoever visited some people and ate in their houses.

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

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

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

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

## (٦٥) بَابُ الزِّيَارَةِ،

وَمَنْ زَارَ قَوْمًا فَطَعِمَ عِنْدَهُمْ،  
وَزَارَ سَلْمَانَ أَبَا الدَّرْدَاءِ فِي عَهْدِ  
النَّبِيِّ ﷺ فَأَكَلَ عِنْدَهُ.

٦٠٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:  
أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ خَالِدِ  
الْحَدَّادِ، عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ  
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ  
رَسُولَ اللهِ ﷺ زَارَ أَهْلَ بَيْتٍ مِنَ  
الْأَنْصَارِ، فَطَعِمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا  
أَرَادَ أَنْ يَخْرُجَ، أَمَرَ بِمَكَانٍ مِنَ الْبَيْتِ  
فَنُضِحَ لَهُ عَلَى بَسَاطٍ فَصَلَّى عَلَيْهِ  
وَدَعَا لَهُمْ. [راجع: ٦٧٠]

## (٦٦) بَابُ مَنْ تَجَمَّلَ لِلرُّؤُودِ

٦٠٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ:  
حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي يَحْيَى بْنُ  
أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ  
عَبْدِ اللهِ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا  
عَلَّظَ مِنَ الدِّيَابِجِ وَحَسَنَ مِنْهُ، قَالَ:  
سَمِعْتُ عَبْدَ اللهِ يَقُولُ: رَأَى عُمَرُ  
عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ، فَاتَى بِهَا  
النَّبِيُّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، اشْتَرِ  
هَذِهِ فَالْبَسْهَا لِرُؤُودِ النَّاسِ إِذَا قَدِمُوا  
عَلَيْكَ، فَقَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ  
لَا خَلَاقَ لَهُ»، فَمَضَى فِي ذَلِكَ مَا

مَضَى، ثُمَّ إِنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ بِحُلَّةٍ، فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: بَعَثْتُ إِلَيَّ بِهَذِهِ، وَقَدْ قُلْتُ فِي مِثْلِهَا مَا قُلْتُ؟ قَالَ: «إِنَّمَا بَعَثْتُ إِلَيْكَ لِتُصِيبَ بِهَا مَالًا». [راجع: ٨٨٦]

فَكَانَ ابْنُ عُمَرَ يَكْرَهُ الْعَلَمَ فِي الثُّوبِ لِهَذَا الْحَدِيثِ.

(٦٧) بَابُ الْإِخَاءِ وَالْحِلْفِ،

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

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

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

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

6083. Narrated ‘Āṣim: I said to Anas bin Mālik, “Did it reach you that the Prophet ﷺ said, “There is no treaty of brotherhood in Islām?” Anas said, “The Prophet ﷺ made a treaty (of brotherhood) between the Anṣār and the Quraysh in my home.”

وَقَالَ أَبُو جُحَيْفَةَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ.

٦٠٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ فَأَخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ. فَقَالَ النَّبِيُّ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[راجع: ٢٠٤٩]

٦٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: «أَبْلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ؟» فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ

فِي دَارِي. [راجع: ٢٢٩٤]

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

(٦٨) بَابُ التَّبَسُّمِ وَالضَّحْكَ،

And Fāṭima عليها السلام said, “The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed.”

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

[See V.53:43 the Qur’ān].

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

وَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: أَسْرَّ إِلَيَّ النَّبِيُّ ﷺ فَضَحِكْتُ، وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ هُوَ أَضْحَكَ وَأَبْكَى.

٦٠٨٤ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ فَجَاءَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ عِنْدَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلَّا مِثْلُ هَذِهِ الْهُدْيَةِ، لَهْدِيَّةٍ أَخَذْتُهَا مِنْ جِلْبَابِهَا، قَالَ: وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ وَابْنُ سَعِيدٍ بِنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لِيُؤَدِّنَ لَهُ. فَطَفِقَ خَالِدُ يُنَادِي أَبَا بَكْرٍ: يَا أَبَا بَكْرٍ، أَلَا تَرَجُرُ هَذِهِ عَمَّا تَجَهَّرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ وَمَا يَزِيدُ رَسُولَ اللَّهِ ﷺ عَلَى التَّبَسُّمِ، ثُمَّ قَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ». [راجع: ٢٦٣٩]

**6085.** Narrated Sa‘d: ‘Umar bin Al-Khattāb رضي الله عنه asked permission of

٦٠٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا

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

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

إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْحَطَّابِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ بْنُ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ، فَأِذْنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ وَالنَّبِيُّ ﷺ يَضْحَكُ، فَقَالَ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَأُمِّي، فَقَالَ: «عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي لَمَّا سَمِعْنَ صَوْتَكَ تَبَادَرْنَ الْحِجَابَ»، فَقَالَ: أَنْتَ أَحَقُّ أَنْ يَهْمَنَ يَا رَسُولَ اللَّهِ، ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ: يَا عَدَوَاتِ أَنْفُسِهِنَّ، أَتَهْتَبِينَ وَلَمْ تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: إِنَّكَ أَفْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِيهْ يَا ابْنَ الْحَطَّابِ، وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْتَ الشَّيْطَانَ سَالِكًا فَجَأًا إِلَّا سَلَكَ فَجَأًا غَيْرَ فَجِّكَ». [راجع: ٣٢٩٤]

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

٦٠٨٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سَفِيَانُ، عَنْ عَمْرِو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ﷺ بِالطَّائِفِ قَالَ: «إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ».

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

فَقَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: لَا نَبْرُحُ أَوْ نَفْتَحَهَا، فَقَالَ النَّبِيُّ ﷺ: «فَاعْدُوا عَلَى الْقِتَالِ». قَالَ: فَغَدَوْا فَقَاتَلُوهُمْ قِتَالًا شَدِيدًا وَكَثُرَ فِيهِمُ الْجِرَاحَاتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ»، قَالَ: فَسَكَتُوا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

قَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ بِالْخَيْرِ كُلِّهِ. [راجع: ٤٣٢٥]

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

٦٠٨٧ - حَدَّثَنَا مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: هَلَكَتُ، وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: «أَعْتِقْ رَقَبَةً»، قَالَ: لَيْسَ لِي، قَالَ: «فَصُمْ شَهْرَيْنِ مُتَابَعَيْنِ»، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا» قَالَ: لَا أَجِدُ. فَأَتَيْتُ بَعْرَةَ فِيهِ تَمْرٌ - قَالَ إِبْرَاهِيمُ: الْعَرَقُ الْمِكْتَلُ - فَقَالَ: «أَيْنَ السَّائِلُ؟ تَصَدَّقْ بِهَا». قَالَ: عَلَى أَفْقَرِ مَيِّ؟ وَاللَّهِ مَا بَيْنَ لَابَتَيْهَا أَهْلٌ نَبِيْتُ أَفْقَرُ مِنِّي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: «فَأَنْتُمْ إِذَا». [راجع: ١٩٣٦]

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

**6088.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: While I was going along with Allāh's

٦٠٨٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

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

عَبْدُ اللَّهِ الْأَوْيَسِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ فَأَذْرَكَهُ أَعْرَابِيٌّ فَجَبَذَ بَرْدَائِهِ جَبَذَةً شَدِيدَةً، قَالَ أَنَسٌ: فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ وَقَدْ أَثَرَتْ فِيهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. [راجع: ٣١٤٩]

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

٦٠٨٩ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ جَرِيرٍ قَالَ: مَا حَجَبَنِي النَّبِيُّ ﷺ مِنْذُ أُسْلِمْتُ وَلَا رَأَيْتِي إِلَّا تَبَسَّمَ فِي وَجْهِي. [راجع: ٣٠٢٠]

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

٦٠٩٠ - وَلَقَدْ شَكُوْتُ إِلَيْهِ أَنِّي لَا أَتْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا». [راجع: ٣٠٣٥]

**6091.** Narrated Zainab bint Umm Salāma رضي الله عنهما: Umm Sulaim said, "O Allāh's Messenger! Verily, Allāh is not shy of telling the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices a discharge." On that Umm Salāma laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

٦٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى. عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ سَلِيمٍ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا اخْتَلَمَتْ؟ قَالَ: «نَعَمْ، إِذَا



[See Vol. 1, *Hādīth* No. 130]

6092. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: I never saw the Prophet ﷺ laughing to an extent that one could see his palate; he always used to smile only.

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

رَأَتْ الْمَاءَ». فَضَحِكَتْ أَمْ سَلَمَةَ  
فَقَالَتْ: أَتَحْتَلِمُ الْمَرَأَةُ؟ فَقَالَ النَّبِيُّ  
ﷺ: «فِيمَ شَبَهُ الْوَلِيدُ؟» [راجع: ١٣٠]

٦٠٩٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ  
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنَا  
عَمْرُو أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمَانَ  
بِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا  
قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُسْتَجْمِعًا  
قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِيهِ،  
إِنَّمَا كَانَ يَبَسُّمُ. [راجع: ٤٨٢٨]

٦٠٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ  
مَحْبُوبٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ  
قَتَادَةَ، عَنْ أَنَسٍ.

وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ  
زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ  
أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا جَاءَ  
إِلَى النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ وَهُوَ  
يَخْطُبُ بِالْمَدِينَةِ. فَقَالَ: فَحَطَّ الْمَطَرُ  
فَاسْتَسْقَى رَبَّكَ. فَنَظَرَ إِلَى السَّمَاءِ وَمَا  
نَرَى مِنْ سَحَابٍ فَاسْتَسْقَى، فَتَنَسَأَ  
السَّحَابُ بَعْضُهُ إِلَى بَعْضٍ، ثُمَّ مَطَرُوا  
حَتَّى سَأَلَتْ مَثَاعِبُ الْمَدِينَةِ، فَمَا  
زَالَتْ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ مَا تَقْلَعُ.  
ثُمَّ قَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ وَالنَّبِيُّ  
ﷺ يَخْطُبُ فَقَالَ: عَرَفْنَا، فَادْعُ رَبَّكَ  
يَحْسِبُهَا عَنَّا. فَضَحِكَ ثُمَّ قَالَ:  
«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا»، مَرَّتَيْنِ أَوْ  
ثَلَاثًا. فَجَعَلَ السَّحَابُ يَتَصَدَّعُ عَنِ

الْمَدِينَةَ يَمِينًا وَشِمَالًا يُمَطَّرُ مَا حَوْلَنَا  
وَلَا يُمَطَّرُ فِيهَا شَيْءٌ، يُرِيهِمُ اللَّهُ  
كَرَامَةَ نَبِيِّهِ ﷺ وَإِجَابَةَ دَعْوَتِهِ.  
[راجع: ٩٣٢]

(69) CHAPTER. The Statement of Allāh تعالى:  
“O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)” (V.9:119)  
And what is forbidden as regards telling of lies.

(٦٩) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٩] وَمَا يُنْهَى عَنِ الْكَذِبِ

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

٦٠٩٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّادِقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَادِقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.»

6095. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “The signs of a hypocrite are three:

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

٦٠٩٥ - حَدَّثَنَا ابْنُ سَلَامٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ.»

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

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

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

(70) CHAPTER. The righteous way or guidance.

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

6098. Narrated Ṭāriq: 'Abdullāh said, "The best talk is Allāh's Book (the Qur'an), and the best guidance is the guidance of Muḥammad ﷺ."

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

And the Statement of Allāh تعالى :

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

6099. Narrated Abū Mūsa: The Prophet

رَجَاءٍ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ رَجُلَيْنِ أَتْيَانِي، قَالَا: الَّذِي رَأَيْتَهُ يُسْقَى شِدْقَهُ فَكَذَّابٌ يَكْذِبُ بِالْكَذْبَةِ تُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ فَيُضَنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٨٤٥]

(٧٠) بَابُ الْهَدْيِ الصَّالِحِ

٦٠٩٧ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدَّتْكُمْ الْأَعْمَشُ: سَمِعْتُ شَقِيفًا قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: إِنَّ أَشْبَهَ النَّاسِ دَلًّا وَسَمْنَا وَهَدِيًّا بَرَسُولِ اللَّهِ ﷺ لِأَبْنِ أُمِّ عَبْدِ مِنْ حِينَ يُخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ لَا نَذْرِي مَا يَضْنَعُ فِي أَهْلِهِ إِذَا خَلَا. [راجع: ٣٧٦٢]

٦٠٩٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُخَارِقٍ قَالَ: سَمِعْتُ طَارِقًا قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ. [انظر: ٧٢٧٧]

(٧١) بَابُ الصَّبْرِ فِي الْأَدَى، وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠]

٦٠٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

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

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

[See Vol. 6, *Hadith* No. 4482]

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

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

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

يُحِبُّ بِنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ - أَوْ لَيْسَ شَيْءٌ - أَضَبَّ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لِيُعَافِيهِمْ وَيَرْزُقُهُمْ». [انظر: ٧٣٧٨]

٦١٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ شَقِيقًا يَقُولُ: قَالَ عَبْدُ اللَّهِ: قَسَمَ النَّبِيُّ ﷺ قِسْمَةً كَبَعُضَ مَا كَانَ يَقْسِمُ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ إِنَّهَا لِقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قُلْتُ: أَمَا لَأَقُولَنَّ لِلنَّبِيِّ ﷺ. فَأَتَيْتُهُ وَهُوَ فِي أَصْحَابِهِ فَسَارَرْتُهُ، فَسَقَّ ذَلِكَ عَلَى النَّبِيِّ ﷺ وَتَغَيَّرَ وَجْهُهُ وَغَضِبَ، حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبَرْتُهُ، ثُمَّ قَالَ: «قَدْ أَوْذَى مُوسَى بِأَكْثَرٍ مِنْ ذَلِكَ فَصَبَّرَ». [راجع: ٣١٥٠]

(٧٢) بَابٌ مَنْ لَمْ يَوَاجِهِ النَّاسَ بِالْعِتَابِ

٦١٠١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ: قَالَتْ عَائِشَةُ: صَنَعَ النَّبِيُّ ﷺ شَيْئًا فَرَحَّصَ فِيهِ فَتَنَرَهُ عَنْهُ قَوْمٌ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَحَطَبَ فَحَمِدَ اللَّهَ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ

am more afraid of Him than they.”

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

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

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

**6104.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ:

يَنْتَرَهُونَ عَنِ الشَّيْءِ أَضْنَعُهُ؟ فَوَاللَّهِ إِنِّي  
لَأَعْلَمُهُمْ بِاللَّهِ وَأَشَدَّهُمْ لَهُ خَشْيَةً».

[انظر: ٧٣٠١]

٦١٠٢ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ:  
سَمِعْتُ عَبْدَ اللَّهِ هُوَ ابْنُ أَبِي عُبَيْةَ  
مَوْلَى أَنَسٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنْ  
الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى  
شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ.

[راجع: ٣٥٦٢]

(٧٣) **بَابٌ مِّنْ أَكْفَرِ أَخَاهُ بِغَيْرِ تَأْوِيلٍ**  
**فَهُوَ كَمَا قَالَ**

٦١٠٣ - حَدَّثَنَا مُحَمَّدٌ وَأَحْمَدُ بْنُ  
سَعِيدٍ قَالَا: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ:  
أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى  
بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ  
أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ:  
يَا كَافِرٌ؛ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا».

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

٦١٠٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

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

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

عَنْهُمَا: Allāh's Messenger ﷺ said, "If anyone says to his brother, 'O *Kāfir* (disbeliever)!' Then surely, one of them is such."

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

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

And 'Umar said about Ḥāṭib bin Abi Balta'a. "He has done hypocrisy." Thereupon the Prophet ﷺ said (to 'Umar), "Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), '(Do whatever you like) I have forgiven you.'"

[See Vol. 4, *Ḥadīth* No. 3007]

6106. Narrated Jābir bin 'Abdullāh رضي الله عنه used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Ṣalāt* (prayer). Once he led the people in *Ṣalāt* (prayer) and recited *Sūrat Al-Baqarah*. A man left (the row of the people offering *Ṣalāt*) and offered (light) *Ṣalāt* (prayer) (separately) and went

حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

٦١٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَبَ بِهِ فِي نَارِ جَهَنَّمَ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

(٧٤) بَابٌ مَنْ لَمْ يَرَ إِكْفَارَ مَنْ قَالَ ذَلِكَ مُتَأَوَّلًا أَوْ جَاهِلًا،

وَقَالَ عُمَرُ لِحَاطِبِ بْنِ أَبِي بَلْتَعَةَ: إِنَّهُ نَافِقٌ، فَقَالَ النَّبِيُّ ﷺ: «وَمَا يُذْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: قَدْ عَفَرْتُ لَكُمْ؟».

٦١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا سَلِيمٌ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ مُعَاذَ بْنَ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي قَوْمَهُ

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

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

[See *Ḥadīth* No. 6650]

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

فِيصَلِّي بِهِمُ الصَّلَاةَ، فَقَرَأَ بِهِمُ الْبَقْرَةَ، قَالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةَ خَفِيفَةً، فَبَلَغَ ذَلِكَ مُعَاذًا فَقَالَ: إِنَّهُ مُنَافِقٌ، فَبَلَغَ ذَلِكَ الرَّجُلَ فَآتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا، وَنَسْقِي بِنَوَاصِحِنَا، وَإِنَّا مُعَاذًا صَلَّيْنَا الْبَارِحَةَ فَقَرَأَ الْبَقْرَةَ، فَتَجَوَّزْتُ فَرَعَمَ أَنِّي مُنَافِقٌ، فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ أَتَانَتْ أَنْتَ؟ - ثَلَاثًا - أَفَرَأَى ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿١﴾ وَ﴿سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿١﴾ وَنَحْوَهُمَا». [راجع: ٧٠٠]

٦١٠٧ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا أَبُو الْمُغِيرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ، فَلْيَصَدَّقْ». [راجع: ٤٨٦٠]

٦١٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ، فَنَادَاهُمْ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِمًا فَلْيَحْلِفْ بِاللَّهِ وَإِلَّا فَلْيَصْمُتْ».

[راجع: ٢٦٧٩]

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

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

And Allāh تعالى said:

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

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

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

[See Vol. 1, *Hadīth* No. 702]

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

(٧٥) بَابُ مَا يَجُوزُ مِنَ الْغَضَبِ وَالشَّدَّةِ لِأَمْرِ اللَّهِ تَعَالَى،

وَقَالَ اللَّهُ تَعَالَى: ﴿جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾ [التوبة: ٧٣].

٦١٠٩ - حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الرَّهْرِيِّ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَفِي الْبَيْتِ قِرَامٌ فِيهِ صُورٌ، فَتَلَوْنَ وَجْهَهُ ثُمَّ تَنَاوَلَ السُّتْرَ فَهَتَكَهُ. وَقَالَتْ: قَالَ النَّبِيُّ ﷺ: «مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَوِّرُونَ هَذِهِ الصُّورَ». [راجع: ٢٤٧٩]

٦١١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، عَنِ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنِّي لِأَتَأَخَّرُ عَنْ صَلَاةِ الْعَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا، قَالَ: فَمَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمٌ، قَالَ: فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُتَفَرِّقِينَ، فَايُكْمُ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ فَإِنَّ فِيهِمُ الْمَرِيضَ وَالْكَبِيرَ وَذَا الْحَاجَةِ». [راجع: ٩٠]

٦١١١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنِ



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

نافع، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي رَأَى فِي قِبْلَةِ الْمَسْجِدِ نَحَامَةً فَحَكَهَا بِيَدِهِ فَتَعَيَّظَ ثُمَّ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حِيَالَ وَجْهِهِ فَلَا يَتَنَحَّمَنَّ حِيَالَ وَجْهِهِ فِي الصَّلَاةِ».

[راجع: ٤٠٦]

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

[See Vol. 3, *Ḥadīth* No. 2429]

٦١١٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ فَقَالَ: «عَرَفُهَا سَنَةً ثُمَّ اعْرِفْ وَكَاءَهَا وَعِفَاصُهَا ثُمَّ اسْتَفِئُوقِ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْعَنَمِ؟ قَالَ: «حُذِّهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولَ اللَّهِ ﷺ حَتَّى احْمَرَّتَ وَجْهَتَاهُ - أَوْ احْمَرَّ وَجْهَهُ - ثُمَّ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَلْقَاهَا رَبُّهَا». [راجع: ٩١]

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

٦١١٣ - وَقَالَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ بُسْرِ بْنِ

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

سَعِيدٌ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجَيْرَ بَخْصَمَةَ أَوْ حَصِيرًا، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَيْهَا فَتَبَعَ إِلَيْهِ رِجَالٌ جَاءُوا يُصَلُّونَ بِصَلَاتِهِ، ثُمَّ جَاءُوا لَيْلَةً فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ فَخَرَجَ إِلَيْهِمْ مُغْضَبًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّهُ سَيَكْتُبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ؛ فَإِنَّ خَيْرَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

[راجع: ٧٣١]

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

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

And also the Statement of Allāh عزَّ وجلَّ:

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

#### (٧٦) بَابُ الْحَذَرِ مِنَ الْغَضَبِ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَنْثِمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ٣٧] وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالْقَلِيلِ﴾ [آية آل عمران: ١٣٤].

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

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

6114. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

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

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

٦١١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

٦١١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ بْنِ نَابِثٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ جُلُوسٌ، وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغَضَبًا قَدِ احْمَرَّ وَجْهُهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَا أَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ. [راجع: ٣٢٨٢]

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

(77) CHAPTER. *Al-Hayā*<sup>(1)</sup>

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

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

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

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

## (٧٧) بَابُ الْحَيَاءِ

٦١١٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَارِ الْعَدَوِيِّ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ». فَقَالَ بُشَيْرُ ابْنِ كَعْبٍ: مَكْتُوبٌ فِي الْحِكْمَةِ: إِنَّ مِنْ الْحَيَاءِ وَقَارًا، وَإِنَّ مِنَ الْحَيَاءِ سَكِينَةً، فَقَالَ لَهُ عِمْرَانُ: أَحَدَّثَكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَحَدَّثَنِي عَنْ صَحِيفَتِكَ؟

٦١١٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ وَهُوَ يُعَاتِبُ أَخَاهُ فِي الْحَيَاءِ يَقُولُ: إِنَّكَ لَتَسْتَحْيِي. حَتَّى كَأَنَّهُ يَقُولُ: قَدْ أَضْرَبَكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ». [راجع: ٢٤]

٦١١٩ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مَوْلَى أَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عَبْدِ اللَّهِ: اسْمُهُ عَبْدُ اللَّهِ بْنُ أَبِي عُتْبَةَ - سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا. [راجع: ٣٥٦٢]

(٧٨) بَابُ: إِذَا لَمْ تَسْتَخِرْ فَاصْنَعْ مَا

شِئْتَ

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

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

[See Vol. 4, *Hadīth* No. 3483, 3484]

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

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

[See *Hadīth* No. 130]

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

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

٦١٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ رَبِيعِ بْنِ جِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ».

[راجع: ٣٤٨٣]

(٧٩) بَابُ مَا لَا يُسْتَحْيَا مِنَ الْحَقِّ لِلتَّفَقُّهِ فِي الدِّينِ

٦١٢١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ أُمُّ سَلِيمٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ اللَّهَ لَا يَسْتَحِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ غُسْلٌ، إِذَا اخْتَلَمَتْ؟ فَقَالَ: «نَعَمْ، إِذَا رَأَتْ الْمَاءَ». [راجع: ١٣٠]

٦١٢٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

شُعْبَةُ: حَدَّثَنَا مُحَارِبُ بْنُ دِنَارٍ قَالَ: سَمِعْتُ ابْنَ عَمْرٍو يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضِرَاءَ لَا يَسْقُطُ وَرَقُهَا وَلَا يَتَحَاثُّ». فَقَالَ الْقَوْمُ: هِيَ شَجَرَةُ كَذَا، هِيَ شَجَرَةُ كَذَا. فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، وَأَنَا غُلَامٌ شَابٌّ، فَاسْتَحْيَيْتُ، فَقَالَ: «هِيَ النَّخْلَةُ».

[راجع: ٦١]

وَعَنْ شُعْبَةَ: حَدَّثَنَا حَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ عُمَرَ مِثْلَهُ. وَزَادَ: فَحَدَّثْتُ بِهِ عُمَرَ، فَقَالَ: لَوْ كُنْتُ قُلْتُهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا،

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

٦١٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَرْحُومٌ: سَمِعْتُ ثَابِتًا: أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَهَا، فَقَالَتْ: هَلْ لَكَ حَاجَةٌ فِيَّ؟ فَقَالَتْ ابْنَتُهُ: مَا أَقَلَّ حَيَاءَهَا! فَقَالَ: هِيَ خَيْرٌ مِنْكَ، عَرَضَتْ عَلَيَّ رَسُولِ اللَّهِ ﷺ نَفْسَهَا. [راجع: ٥١٢٠]

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

(٨٠) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يَسِّرُوا وَلَا تَعْسِرُوا»،  
وكان يُحِبُّ التَّخْفِيفَ وَالْيُسْرَ عَلَى النَّاسِ.

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

٦١٢٤ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللَّهِ ﷺ وَمُعَاذُ بْنُ جَبَلٍ قَالَ لَهُمَا: «يَسِّرَا وَلَا تَعْسِرَا، وَبَشِّرَا وَلَا تُبْفِرَا وَتَطَاوَعَا». قَالَ أَبُو مُوسَى: يَا رَسُولَ اللَّهِ، إِنَّا بَأْرِضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ يُقَالُ لَهُ: الْبِتُّعُ، وَشَرَابٌ مِنَ الشَّعِيرِ يُقَالُ لَهُ: الْمِزْرُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٢٦١]

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

6126. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh’s Messenger ﷺ was given the choice of one of two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allāh’s Messenger ﷺ never took revenge over anybody for his own sake but (he did) only when Allāh’s Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh’s sake.” [See Vol. 4, *Hadith* No. 3560]

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

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

٦١٢٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَسْرُوا وَلَا تُعَسِّرُوا، وَسَكُنُوا وَلَا تُنْفَرُوا».

٦١٢٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ اللهُ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللهُ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَسْتَقِيمَ بِهَا اللهُ. [راجع: ٣٥٦٠]

٦١٢٧ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ: كُنَّا عَلَى شَاطِئِ نَهْرٍ بِالْأَهْوَازِ قَدْ نَضَبَ عَنْهُ الْمَاءُ فَجَاءَ أَبُو بَرْزَةَ الْأَسْلَمِيُّ عَلَى فَرَسٍ فَصَلَّى وَحَلَّى فَرَسَهُ فَاَنْظَلَمَتِ الْفَرَسُ فَتَرَكَ صَلَاتَهُ وَتَبِعَهَا حَتَّى أَدْرَكَهَا فَأَخَذَهَا، ثُمَّ جَاءَ فَصَصَى صَلَاتَهُ، وَفِينَا رَجُلٌ لَهُ رَأْيٌ، فَأَقْبَلَ يَقُولُ: انظُرُوا إِلَى هَذَا الشَّيْخِ، تَرَكَ صَلَاتَهُ مِنْ أَجْلِ فَرَسٍ. فَأَقْبَلَ فَقَالَ: مَا عَنَّفَنِي أَحَدٌ مُنْذُ فَارَقْتُ رَسُولَ اللهِ ﷺ، وَقَالَ: إِنَّ مَنْزِلِي مُتْرَاحٌ فَلَوْ صَلَّيْتُ وَتَرَكَتُ لَمْ آتِ أَهْلِي إِلَى اللَّيْلِ. وَذَكَرَ أَنَّهُ

he had seen his leniency.

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

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

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

6129. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ :  
The Prophet ﷺ used to mix with us to the extent that he would say to a younger brother of mine, "O father of 'Umair! What did *An-Nughair* (a kind of bird) do (rhyming the words 'Umair' and 'Nughair')?"

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

(The playing with the dolls and similar

صَحَبَ النَّبِيَّ ﷺ فَرَأَى مِنْ تَيْسِيرِهِ .

[راجع: ١٢١١]

٦١٢٨ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح .

وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ

ابن شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ

اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ

أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَتَارَ إِلَيْهِ

النَّاسُ لِيَقْعُوا بِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ

ﷺ: «دَعُوهُ وَأَهْرِيْقُوا عَلَيَّ بِوَلِيهِ ذُنُوبًا

مِنْ مَاءٍ، أَوْ سَجَلًا مِنْ مَاءٍ، فَإِنَّمَا

بُعِثْتُمْ مُيسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ» .

[راجع: ٢٢٠]

(٨١) بَابُ الْإِنْسِاطِ إِلَى النَّاسِ،

وَقَالَ ابْنُ مَسْعُودٍ: خَالِطِ النَّاسَ

وَدِينَكَ لَا تَكْلِمْنَهُ. وَالدُّعَابَةِ مَعَ

الْأَهْلِ

٦١٢٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

شُعَيْبٌ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ:

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ

يَقُولُ: إِنْ كَانَ النَّبِيُّ ﷺ لِيُخَالِطَنَا

حَتَّى يَقُولَ لِأَخِي صَغِيرٍ: «يَا أَبَا

عُمَيْرٍ مَا فَعَلَ النَّعِيرُ؟». [راجع: ٦٢٠٣]

٦١٣٠ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا

أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ،

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ:

كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ

وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِي، فَكَانَ



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

[See *Faṭḥ Al-Bārī*]

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

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

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

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

رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ يَتَمَعَّنَ مِنْهُ فَيَسْرِبُهُنَّ إِلَيَّ فَيَلْعَبَنَ مَعِي.

**(٨٢) بَابُ الْمُدَارَاةِ مَعَ النَّاسِ،**

وَيُذَكِّرُ عَنْ أَبِي الدَّرْدَاءِ: إِنَّا لَنَكْشِرُ فِي وُجُوهِ أَقْوَامٍ، وَإِنَّ قُلُوبَنَا لَتَلْعَنُهُمْ.

٦١٣١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ: حَدَّثَهُ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ رَجُلٌ، فَقَالَ: «اإذْنُوا لَهُ فَيَسُّ ابْنُ الْعَشِيرَةِ - أَوْ: بِسُّسْ أَحْوُ الْعَشِيرَةِ». فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، قُلْتَ مَا قُلْتَ ثُمَّ أَلَنْتَ لَهُ فِي الْقَوْلِ؟ فَقَالَ: «أَيُّ عَائِشَةَ، إِنَّ شَرَّ النَّاسِ مَنْزِلَةٌ عِنْدَ اللَّهِ مَنْ تَرَكَهُ، أَوْ وَدَعَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[راجع: ٦٠٣٢]

٦١٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: أَخْبَرَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ: أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ أَقْبِيَّةً مِنْ دِيبَاجٍ مُزْرَرَةٌ بِالذَّهَبِ فَفَسَمَهَا فِي أَنَابِسٍ مِنْ أَصْحَابِهِ وَعَزَلَ مِنْهَا وَاحِدًا لِمَحْرَمَةٍ. فَلَمَّا جَاءَ قَالَ: «حَبَّاتُ هَذَا لَكَ»، قَالَ أَيُّوبُ بِثَوْبِهِ أَنَّهُ يُرِيهِ إِيَّاهُ، وَكَانَ فِي خُلُقِهِ شَيْءٌ.

وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ.  
وَقَالَ حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ،  
عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوَّرِ:  
قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَفْسِيَةً.  
[راجع: ٢٥٩٩]

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

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

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

(٨٣) بَابٌ: لَا يُلْدَغُ الْمُؤْمِنُ مِنْ  
جُحْرٍ مَرَّتَيْنِ،  
وَقَالَ مُعَاوِيَةُ: لَا حَكِيمَ إِلَّا دُو  
تَجْرِبَةٍ.

٦١٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
اللَّيْثُ، عَنْ عَقِيلِ، عَنِ الزُّهْرِيِّ، عَنْ  
ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا  
يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ  
مَرَّتَيْنِ».

(84) CHAPTER. The right of the guest.

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

(٨٤) بَابُ حَقِّ الضَّيْفِ  
٦١٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ  
مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ:  
حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى بْنِ أَبِي  
كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ:  
دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «أَلَمْ  
أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟»  
قُلْتُ: بَلَى، قَالَ «فَلَا تَفْعَلْ، فَمَنْ وَنَمَّ  
وَصُمَّ وَأَفْطَرَ، فَإِنَّ لِحَسَدِكَ عَلَيْكَ  
حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ  
لِرُؤُوكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُوجِكَ

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

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

عَلَيْكَ حَقًّا، وَإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمْرٌ، وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَذَلِكَ الدَّهْرُ كُلُّهُ. قَالَ: فَشَدَدْتُ فَشَدَدَ عَلَيَّ فَقُلْتُ: فَإِنِّي أُطِيقُ غَيْرَ ذَلِكَ، قَالَ: «فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ»، قَالَ: فَشَدَدْتُ فَشَدَدَ عَلَيَّ، قُلْتُ: إِنِّي أُطِيقُ غَيْرَ ذَلِكَ، قَالَ: «فَصُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ»، قُلْتُ: وَمَا صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ». [راجع: ١١٣١]

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

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

(٨٥) بَابُ إِكْرَامِ الضَّيْفِ وَخِدْمَتِهِ  
إِيَّاهُ بِنَفْسِهِ وَقَوْلِهِ تَعَالَى: ﴿صَيِّفِ إِبْرَاهِيمَ  
الْمُكْرَمِينَ﴾ [الذاريات: ٢٤].

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: هُوَ زَوْرٌ، وَهُوَ لَاءٌ زَوْرٌ، وَضَيْفٌ؛ وَمَعْنَاهُ أَضْيَافُهُ وَزُورَاهُ، لِأَنَّهَا مَصْدَرٌ مِثْلُ قَوْمٍ رِضًا وَعَدْلًا، يُقَالُ: مَاءٌ عَوْرٌ وَبِئْرٌ عَوْرٌ، وَمَاءَانِ عَوْرٌ وَمِيَاهُ عَوْرٌ. وَيُقَالُ: الْعَوْرُ الْغَائِرُ لَا تَنَالُهُ الدَّلَاءُ. كُلُّ شَيْءٍ عَوْرَتٌ فِيهِ فَهُوَ مَغَارَةٌ. ﴿تَزَوَّرُ﴾ [الكهف: ١٧]: تَمِيلُ مِنَ الزَّوْرِ، وَالْأَزْوَرُ: الْأَمِيلُ.

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

٦١٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

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

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

**6136.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whosoever believes in Allāh and the Last Day, should not harm his neighbour; and whosoever believes in Allāh and the Last Day, should entertain his guest generously and whosoever believes in Allāh and the Last Day, should talk what is good or keep quiet.”

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

كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ، جَائِرَتُهُ يَوْمَ وَلِيْلَةٍ، وَالصَّيْفَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ. وَلَا يَجِلُّ لَهُ أَنْ يَتَوَيَّرَ عِنْدَهُ حَتَّى يُخْرِجَهُ». [راجع: ٦٠١٩]

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ مِثْلَهُ، وَزَادَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

٦١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». [راجع: ٥١٨٥]

٦١٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ، إِنَّكَ تَبْعُنَا فَتَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَقْبَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ» [راجع: ٢٤٦١].

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

٦١٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمُتْ». [راجع: ٥١٨٥]

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

(٨٦) **بَابُ صُنْعِ الطَّعَامِ وَالتَّكْلِيفِ لِلضَّيْفِ**

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

٦١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعَمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أبا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخْوَكُ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ: كُلْ فَإِنِّي صَائِمٌ. قَالَ: مَا أَنَا بِأَكْلِي حَتَّى تَأْكُلَ، فَأَكَلْ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ: نَمْ، نَمْ، فَنَامَ. ثُمَّ ذَهَبَ يَقُومُ فَقَالَ: نَمْ، فَلَمَّا كَانَ آخِرُ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ، قَالَ: فَصَلِّ، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطُ

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

كُلُّ ذِي حَقِّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانٌ».

أَبُو جُحَيْفَةَ وَهَبُ السُّوَائِي يُقَالُ: وَهَبُ الْخَيْرِ. [راجع: ١٩٦٨]

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

(٨٧) بَابُ مَا يُكْرَهُ مِنَ الْعَضَبِ وَالْجَزَعِ عِنْدَ الضَّيْفِ

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

٦١٤٠ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ الْجَرِيرِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ أَبَا بَكْرٍ تَضَيَّفَ رَهْطًا فَقَالَ لِعَبْدِ الرَّحْمَنِ: دُونَكَ أَضْيَافَكَ فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ ﷺ فَأَفْرُغْ مِنْ قِرَائِهِمْ قَبْلَ أَنْ أَجِيءَ. فَانْطَلَقَ عَبْدُ الرَّحْمَنِ فَأَتَاهُمْ بِمَا عِنْدَهُ فَقَالَ: اطْعَمُوا، فَقَالُوا: أَيْنَ رَبِّ مَنَزِلِنَا؟ قَالَ: اطْعَمُوا، قَالُوا: مَا نَحْنُ بِأَكْلِينَ حَتَّى يَجِيءَ رَبِّ مَنَزِلِنَا؟ قَالَ: اقْبَلُوا عَنَّا قِرَاكُمُ فَإِنَّهُ إِن جَاءَ وَلَمْ تَطْعَمُوا لَنَلْقَيْنَ مِنْهُ، فَأَبَوْا فَعَرَفْتُ أَنَّهُ يَجِدُ عَلَيَّ. فَلَمَّا جَاءَ تَنَحَّيْتُ عَنْهُ فَقَالَ: مَا صَنَعْتُمْ؟ فَأَخْبَرُوهُ فَقَالَ: يَا عَبْدَ الرَّحْمَنِ، فَسَكَتُ ثُمَّ قَالَ: يَا عَبْدَ الرَّحْمَنِ، فَسَكَتُ، فَقَالَ: يَا عُثْرُ، أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتُ تَسْمَعُ صَوْتِي لَمَّا جِئْتُ، فَخَرَجْتُ فَقُلْتُ: سَلْ أَضْيَافَكَ، فَقَالُوا: صَدَقَ، أَنَا نَا بِهِ، قَالَ: فَإِنَّمَا انْتَظَرْتُمُونِي، وَاللَّهِ لَا

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

[See Vol. 4, *Ḥadīth* No. 3581]

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

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

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

أَطْعَمُهُ اللَّيْلَةَ، فَقَالَ الْآخَرُونَ: وَاللَّهِ لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ. قَالَ: لَمْ أَرَ فِي الشَّرِّ كَاللَّيْلَةِ، وَيَلْكُمْ مَا أَنْتُمْ؟ لِمَ لَا تَقْبَلُونَ عَنَّا فِرَاكِمُ، هَاتِ طَعَامَكَ، فَجَاءَهُ فَوْضَعَ يَدِهِ فَقَالَ: بِاسْمِ اللَّهِ، الْأُولَى لِلشَّيْطَانِ؛ فَأَكَلَ وَأَكَلُوا.

[راجع: ٦٠٢]

(٨٨) بَابُ قَوْلِ الضَّيْفِ لَصَاحِبِهِ: وَاللَّهِ لَا أَكُلُ حَتَّى تَأْكُلَ،

فِيهِ حَدِيثُ أَبِي جُحَيْفَةَ عَنِ النَّبِيِّ

ﷺ.

٦١٤١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: جَاءَ أَبُو بَكْرٍ بَضِيْفٍ لَهُ أَوْ بِأَضْيَافٍ لَهُ فَأَمَسَى عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا جَاءَ قَالَتْ أُمِّي: اخْتَبَسْتَ عَنْ ضَيْفِكَ أَوْ أَضْيَافِكَ اللَّيْلَةَ! قَالَ: أَوْ مَا عَشِيْتِهِمْ؟ فَقَالَتْ: عَرَضْنَا عَلَيْهِ أَوْ عَلَيْهِمْ فَأَبَوْا أَوْ فَأَبَى، فَغَضِبَ أَبُو بَكْرٍ فَسَبَّ وَجَدَعَ، وَحَلَفَ لَا يَطْعَمُهُ. فَاخْتَبَأْتُ أَنَا فَقَالَ: يَا غُنْثُرُ، فَحَلَفَتِ الْمَرْأَةُ لَا تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فَحَلَفَ الضَّيْفُ أَوْ الْأَضْيَافُ أَنْ لَا يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: كَانَ هَذَا مِنْ الشَّيْطَانِ، فَدَعَا بِالطَّعَامِ فَأَكَلَ

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

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

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

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

وَأَكَلُوا، فَجَعَلُوا لَا يَزْعَمُونَ لُقْمَةَ إِلَّا رِبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا فَقَالَ: يَا أُخْتُ بَنِي فِرَاسٍ، مَا هَذَا؟ فَقَالَتْ: وَقُرَّةٌ عَيْنِي إِنَّهَا الْآنَ لِأَكْثَرِ قَبْلِ أَنْ نَأْكُلَ، فَأَكَلُوا، وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [راجع: ٦٠٢]

(٨٩) بَابُ إِكْرَامِ الْكَبِيرِ، وَيَبْدَأُ الْأَكْبَرُ بِالْكَلَامِ وَالسُّؤَالِ

٦١٤٢، ٦١٤٣ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ، عَنْ رَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ أَبِي حَنْمَةَ أَنَّهُمَا حَدَّثَاهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحِيصَةَ بْنَ مَسْعُودٍ أَتِيَا خَيْرَ فَتَرَقَا فِي النَّخْلِ فَقَتَلَ عَبْدَ اللَّهِ بْنَ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُوَيْصَةُ وَمُحِيصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَبَدَأَ عَبْدُ الرَّحْمَنِ وَكَانَ أَضْعَرَ الْقَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «كَبِّرِ الْكَبِيرَ». - قَالَ يَحْيَى: لِيَلِي الْكَلَامَ الْأَكْبَرُ - فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «أَتَسْتَحِقُّونَ قَتِيلَكُمْ - أَوْ قَالَ: صَاحِبِكُمْ - بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، أَمْرٌ لَمْ نَرَهُ. قَالَ: «فَتَبَرُّنْكُمْ يَهُودٌ فِي أَيْمَانِ خَمْسِينَ مِنْهُمْ». قَالُوا: يَا رَسُولَ



it hit me with its leg.”

الله، قَوْمٌ كُفَّارٌ. فَوَدَّاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ. قَالَ سَهْلٌ: فَأَذْرَكْتُ نَاقَةً مِنْ تِلْكَ الْإِبِلِ فَدَخَلْتُ مِرْبَدًا لَهُمْ فَرَكَصْتَنِي بِرِجْلِهَا.

قَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى، عَنْ بُشَيْرٍ، عَنْ سَهْلِ قَالَ يَحْيَى: حَسِبْتُ أَنَّهُ قَالَ: مَعَ رَافِعِ بْنِ خَدِيجٍ. وَقَالَ ابْنُ عُيَيْنَةَ: حَدَّثَنَا يَحْيَى عَنْ بُشَيْرٍ عَنْ سَهْلِ وَحْدَهُ. [راجع: ٢٧٠٢]

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

٦١٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُونِي بِشَجَرَةٍ مِثْلُهَا مِثْلُ الْمُسْلِمِ، تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، وَلَا تَحْتُ وَرَفْهَا». فَوَقَعَ فِي نَفْسِي النَّحْلَةُ فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَتَمَّ أَبُو بَكْرٍ وَعُمَرُ. فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ ﷺ: «هِيَ النَّحْلَةُ». فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهُ، وَقَعَ فِي نَفْسِي النَّحْلَةُ. قَالَ: مَا مَنَعَكَ أَنْ تَقُولَهَا؟ لَوْ كُنْتُ قُلْتُهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِي إِلَّا أَنِّي لَمْ أَرَكَ وَلَا أَبَا بَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ. [راجع: ٦١]

(90) CHAPTER. What kinds of poetry, *Rajaz*<sup>(1)</sup> and *Hudā*<sup>(2)</sup> is allowed and what kinds thereof are disliked.

And the Statement of Allāh تعالى:

(٩٠) بَابُ مَا يَجُوزُ مِنَ الشُّعْرِ وَالرَّجَزِ وَالْحُدَاةِ وَمَا يُكْرَهُ مِنْهُ، وَقَوْلُهُ تَعَالَى: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ

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

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

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

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

6145. Narrated Ubāi bin Ka‘b: Allāh’s Messenger ﷺ said, “Some poetry contains wisdom.”

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

6147. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The most true words

الْفَاوِنَ ﴿٢٢٤﴾ أَلَزَّ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ  
يَهيمُونَ ﴿٢٢٥﴾ وَأَتَهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا  
وَسِعِلَهُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾ ﴿  
[الشعراء: ٢٢٤-٢٢٧] قَالَ ابْنُ عَبَّاسٍ:  
فِي كُلِّ لَغْوٍ يَخُوضُونَ.

٦١٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ  
مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ: أَنَّ عَبْدَ  
الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَعْقُوبَ  
أَخْبَرَهُ أَنَّ أَبِي بَنَ كَعْبٍ أَخْبَرَهُ: أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشُّعْرِ  
حِكْمَةً».

٦١٤٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا  
سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَبِيصٍ:  
سَمِعْتُ جُنْدُبًا يَقُولُ: يَتِيمَا النَّبِيِّ ﷺ  
يَمْشِي إِذْ أَصَابَهُ حَجَرٌ فَعَثَرَ فَدَمِيَتْ  
إِضْبَعُهُ، فَقَالَ:

«هَلْ أَنْتِ إِلَّا إِضْبَعٌ دَمِيَتْ  
وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ».

[راجع: ٢٨٠٢]

٦١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

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

[See Vol. 5, *Hadīth* No 3841]

حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ  
عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ  
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ  
ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةٌ  
لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ  
وَكَادَ أُمِّيُّ بْنُ أَبِي الصَّلْتِ أَنْ  
يُسْلِمَ». [راجع: ٣٨٤١]

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

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

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

٦١٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا حَاتِمٌ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ  
بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ  
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى  
خَيْبَرَ فَمَسَرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِّنَ  
الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تَسْمِعُنَا  
مِنْ هَيْهَاتِكَ؟ قَالَ: وَكَانَ عَامِرٌ رَجُلًا  
شَاعِرًا، فَتَنَزَّلَ يَخْدُو بِالْقَوْمِ يَقُولُ:  
اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا  
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَاغْفِرْ فِدَاءً لَكَ مَا اقْتَفَيْنَا  
وَوَتَّيْتُ الْأَقْدَامَ إِنْ لَاقَيْنَا  
وَأَلْقَيْنَ سَكِينَةً عَلَيْنَا  
إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا  
وَبالصياحِ عَوَّلُوا عَلَيْنَا  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا  
السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ،  
فَقَالَ: «يَرْحَمُهُ اللَّهُ». فَقَالَ رَجُلٌ مِّنَ  
الْقَوْمِ: وَجِبْتُ يَا نَبِيَّ اللَّهِ لَوْلَا أَمْتَعْتَنَا  
بِهِ. قَالَ: فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ

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

حَتَّى أَصَابْنَا مَحْمَصَةً شَدِيدَةً، ثُمَّ إِنْ  
اللَّهُ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمَسَى النَّاسُ  
الْيَوْمَ الَّذِي فَتِحَتْ عَلَيْهِمْ أَوْقَدُوا  
نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ  
تُوقَدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ:  
«عَلَى أَيِّ لَحْمٍ؟» قَالُوا: عَلَى لَحْمِ  
حُمُرٍ إِنْسِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«أَهْرِقُوهَا وَاسْكُرُوهَا» فَقَالَ رَجُلٌ: يَا  
رَسُولَ اللَّهِ، أَوْ نَهْرِقُهَا وَنَغْسِلُهَا؟  
قَالَ: «أَوْ ذَاكَ». فَلَمَّا تَصَافَتِ الْقَوْمُ  
كَانَ سَيْفُ عَامِرٍ فِيهِ قِصْرٌ، فَتَنَاوَلَ بِهِ  
يَهُودِيًّا لِيَضْرِبَهُ وَيَرْجِعُ ذُبَابٌ سَيْفِهِ،  
فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ، فَلَمَّا  
قَفَلُوا قَالَ سَلَمَةُ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ  
شَاجِبًا فَقَالَ لِي: «مَا لَكَ؟» فَقُلْتُ:  
فَدَى لَكَ أَبِي وَأُمِّي، زَعَمُوا أَنْ عَامِرًا  
حَبِطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ:  
قَالَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَأَسِيدُ بْنُ  
الْحَضِيرِ الْأَنْصَارِيِّ. فَقَالَ رَسُولُ اللَّهِ  
ﷺ: «كَذَبَ مَنْ قَالَهُ، إِنْ لَهُ لِأَجْرَيْنِ  
- وَجَمَعَ بَيْنَ إِصْبَعَيْهِ - إِنَّهُ لِحَاكِمٌ  
مُجَاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بِهَا مِثْلَهُ».

[راجع: ٢٤٧٧]

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

٦١٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
إِسْمَاعِيلُ: حَدَّثَنَا أُبَيْدُ بْنُ أَبِي  
قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ

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

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

عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمَّ سُلَيْمٍ، فَقَالَ: «وَيْحَكَ يَا أَنْجَسَهُ! رُوَيْدَكَ سَوْقًا بِالْقَوَارِيرِ»، قَالَ أَبُو قِلَابَةَ: فَتَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بَعْضُكُمْ لَعَبَيْتُمُوهَا عَلَيْهِ قَوْلُهُ: «سَوْقَكَ بِالْقَوَارِيرِ». [انظر: ٦١٦١، ٦٢٠٢،

٦٢٠٩، ٦٢١١]

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

(٩١) بَابُ هِجَاءِ الْمُشْرِكِينَ

6150. Narrated Ṛaṣī al-lah عنها أيشاه: Ḥassān bin Thābit asked the permission of Allāh's Messenger ﷺ to lampoon *Al-Mushrikūn* (in his poetry). Allāh's Messenger ﷺ said, “What about my forefathers (ancestry)?” Ḥassān said (to the Prophet ﷺ), “I will take you out of them as a hair is taken out of dough.”

٦١٥٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ رَسُولَ اللَّهِ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَكَيْفَ بَنَسِي؟» فَقَالَ حَسَّانُ: لِأَسْلَتَكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْعَجِينِ.

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

وَعَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: ذَهَبَتْ أَسْبُ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لِأَسْبِهِ فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ٣٥٣١]

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

٦١٥١ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ،

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

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

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

عَنِ ابْنِ شِهَابٍ أَنَّ الْهَيْثَمَ بْنَ أَبِي سِنَانٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي قَصَصِهِ، يَذْكُرُ النَّبِيَّ ﷺ يَقُولُ: «إِن أَحَا لَكُمْ لَا يَقُولُ الرَّفَثَ»، يَعْنِي بِذَلِكَ ابْنَ رَوَاحَةَ، قَالَ:

فِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعٌ أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقَلْبُونَا بِهِ مُوقِنَاتٌ أَنْ مَا قَالَ وَاقِعٌ يَبِيتُ مُجَافِي حَنْبُهُ عَنْ فِرَاشِهِ إِذَا اسْتَقَلَّتْ بِالْكَافِرِينَ الْمَضَاجِعُ تَابَعَهُ عُقَيْلٌ عَنِ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ وَالْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. [راجع: ١١٥٥]

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

٦١٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ: عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتِ الْأَنْصَارِيِّ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ فَيَقُولُ: يَا أَبَا هُرَيْرَةَ، نَسَدْتُكَ اللَّهُ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا حَسَانُ احْبَبْ عَنِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ»: قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. [راجع: ٤٥٣]

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

٦١٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِحَسَّانَ: «اهْجُهِمْ - أَوْ قَالَ: هَاجِهِمْ - وَجِبْرِيلُ مَعَكَ».

[راجع: ٣٢١٣]

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

(٩٢) بَابُ مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبَ عَلَى الْإِنْسَانِ الشُّعْرُ حَتَّى يَصُدَّهُ عَنِ ذِكْرِ اللَّهِ وَالْعِلْمِ وَالْقُرْآنِ

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

٦١٥٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

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

٦١٥٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

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

(٩٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «تَرِبَتْ يَمِينُكَ»، وَ«عَقَرَى حَلْقِي»،

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

6156. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Afrah, the brother of Abul-Qu'ais asked my permission to enter after the verses of *Al-Hijāb* (veiling of ladies) were revealed, and I said, "By Allāh, I will not admit him, unless I take permission of Allāh's Messenger ﷺ for it was not the brother of Abul-Qu'ais who had suckled me, but it was the wife of Abul-Qu'ais who had suckled me." Then Allāh's Messenger ﷺ entered upon me, and I said, "O Allāh's Messenger! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), *Taribat yaminuki*." 'Urwa said, "Because of this reason, 'Āishah used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations."

[See Vol. 7, *Hadīth* No. 5099]

6157. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ intended to return home after the performance of the *Hajj*, and he saw Saḥīyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet ﷺ said, "*Aqra ḥalqa!*" — an expression used in the Quraish dialect — "You will detain us." The Prophet ﷺ then asked (her), "Did you perform the *Tawāf-al-Ifāda* on the day of Sacrifice (10th of *Dhul-Hijja*)?" She said, "Yes." The Prophet ﷺ said, "Then you can leave (with us)."

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

6158. Narrated Umm Hānī رَضِيَ اللهُ عَنْهَا, the daughter of Abū Ṭālib: I visited Allāh's

٦١٥٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقْبِلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْبِ اسْتَأْذَنَ عَلَيَّ بَعْدَمَا نَزَلَ الْحِجَابُ فَقُلْتُ: وَاللَّهِ لَا أَدْنُ لَهُ حَتَّى اسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَإِنَّ أَخَا أَبِي الْقُعَيْبِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَنِي امْرَأَةُ أَبِي الْقُعَيْبِ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَتُهُ. قَالَ: «إِذْنِي لَهُ فَإِنَّهُ عَمُّكَ، تَرَبَّتْ يَمِينُكَ»، قَالَ عُرْوَةُ: فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرَّمُوا مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

٦١٥٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ فَرَأَى صَفِيَّةَ عَلَى بَابِ خِيَابِهَا كَثِيْبَةً حَزِيْنَةً، لِأَنَّهَا حَاضَتْ فَقَالَ: «عَقْرَى حَلَقَى - لَعْنَةُ قُرَيْشٍ - إِنَّكَ لِحَابِسَتُنَا»، ثُمَّ قَالَ: «أَكُنْتِ أَقْضَتِ يَوْمَ النَّحْرِ؟» يَغْنِي الطَّوْفَ، قَالَتْ: نَعَمْ، قَالَ: «فَانْفِرِي إِذَا». [راجع: ٢٩٤]

(٩٤) بَابُ مَا جَاءَ فِي: رَعَمُوا

٦١٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ



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

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مَرْءَةَ مَوْلَى أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَنْ هَذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيٍّ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِيَّ رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلُ رَجُلٍ قَدْ أَجْرْتُهُ فَلَانَ ابْنُ هُبَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِيٍّ»، قَالَتْ أُمُّ هَانِيٍّ: وَذَلِكَ ضَحَى. [راجع: ٢٨٠]

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

(٩٥) بَابُ مَا جَاءَ فِي قَوْلِ الرَّجُلِ: وَيْلَكَ

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

٦١٥٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكُبْهَا»، قَالَ: «إِنِّهَا بَدَنَةٌ»، قَالَ: «ارْكُبْهَا»، قَالَ: «إِنِّهَا بَدَنَةٌ»، قَالَ: «ارْكُبْهَا وَيْلَكَ». [راجع: ١٦٩٠]

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

٦١٦٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ

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

الأعرج، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ لَهُ: «ارْكَبْهَا»، قَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا وَتِلْكَ»، فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ. [راجع: ١٦٨٩]

**6161.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allāh's Messenger ﷺ said, "*Waihaka* (may Allāh be Merciful to you) O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

٦١٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. ح وَأَيُّوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، وَكَانَ مَعَهُ غُلَامٌ لَهُ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَيَحْكُ يَا أَنْجَشَةُ، رُوَيْدَكَ وَالْقَوَارِيرَ». [راجع: ١٦٤٩]

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

٦١٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَتِلْكَ قَطَعْتَ عُنُقَ أَخِيكَ - ثَلَاثًا - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا وَاللَّهِ حَسِيبُهُ، وَلَا أَرْكَبِي عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ». [راجع: ٢٦٦٢]

**6163.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: While the Prophet ﷺ was distributing (war booty etc.) one day, *Dhul-Khuwaisira*, a man from the tribe of Banī Tamīm, said, "O Allāh's Messenger! Act justly." The Prophet ﷺ said, "Woe to you! Who else would act justly if I did not act justly?" Umar said (to the Prophet ﷺ), "Allow me to chop

٦١٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَالضَّحَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ

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

[See Vol. 4, *Ḥadīth* No. 3610]

6164. Narrated Abū Hurairah عن النبي ﷺ:

A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I am ruined!” The Prophet ﷺ said, “*Waiḥaka* (may Allāh be Merciful to you!)” The man said, “I have done sexual intercourse with my wife while observing *Ṣaum* (fasts) in the month of Ramaḍān.” The Prophet ﷺ said, “Manumit a slave.” The man said, “I

ذَاتَ يَوْمٍ قَسَمًا، فَقَالَ ذُو  
الْخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا  
رَسُولَ اللَّهِ اغْدِلْ. قَالَ: «وَيْلَكَ، مَنْ  
يَعْدِلُ إِذَا لَمْ أُعْدِلْ؟» فَقَالَ عُمَرُ:  
اِئْتَنَنْ لِي فَلَأَضْرِبَ عُنُقَهُ، قَالَ: «لَا،  
إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ  
مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ،  
يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ  
الرَّمِيَّةِ، يُنْظَرُ إِلَى نَضْلِهِ فَلَا يُوجَدُ فِيهِ  
شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا يُوجَدُ  
فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضْيِهِ فَلَا  
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُدُوزِهِ  
فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثُ  
وَالدَّمُ، يَخْرُجُونَ عَلَى حِينٍ فُرْقَةٍ مِنَ  
النَّاسِ، أَيُّهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ  
نُدْيِ الْمَرْأَةِ، أَوْ مِثْلِ الصُّعَةِ تَدْرَدُرُ».  
قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمْعَتِهِ مِنَ  
النَّبِيِّ ﷺ، وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ  
حِينَ قَاتَلَهُمْ، فَالْتَمَسَ فِي الْقَتْلَى،  
فَأَتَيْتُ بِهِ عَلَى التَّعْتِ الَّذِي نَعَتَ النَّبِيُّ  
ﷺ. [راجع: ٣٣٤٤]

٦١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ

أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ،  
عَنْ حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى  
رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ

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

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

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

6166. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "*Wailakum* (woe to

هَلَكْتُ، قَالَ: «وَيْحَكَ؟» قَالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: «أَعْتَقَ رَقَبَةً»، قَالَ: مَا أَجِدُهَا، قَالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «فَأَطْعِمِ سِتِّينَ مِسْكِينًا»، قَالَ: مَا أَجِدُ، فَأَتَيْتُ بَعْرَقِي فَقَالَ: «خُذْهُ فَصَدِّقْ بِهِ». فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْلَى غَيْرِ أَهْلِي؟ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ طُنُجِي الْمَدِينَةِ أُخْرَجُ مِنِّي، فَضَحَكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبَاؤُهُ، قَالَ: «خُذْهُ». [راجع: ١٩٣٦]

تَابَعَهُ يُرُسُّ، عَنِ الزُّهْرِيِّ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ الزُّهْرِيِّ: «وَيْلَكَ»،

٦١٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابِ الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنْ أُغْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْهَجْرَةِ، فَقَالَ: «وَيْحَكَ إِنْ شَأْنِ الْهَجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا»،

٦١٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

(1) (H. 6164) Instead of *Waiḥaka*.

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

الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَبِي عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلَكُمْ - أَوْ وَيْحَكُمْ، قَالَ شُعْبَةُ: شَكَّ هُوَ - لَا تَرَجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

وَقَالَ النَّضْرُ عَنْ شُعْبَةَ: «وَيْْحَكُمْ». وَقَالَ عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ: «وَيْلَكُمْ، أَوْ وَيْحَكُمْ»،

6167. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: A bedouin came and asked the Prophet ﷺ, “O Allāh’s Messenger! When will the Hour be established?” The Prophet ﷺ said, “*Wailaka* (woe to you)! What have you prepared for it?” The bedouin said, “I have not prepared anything for it, except that I love Allāh and His Messenger ﷺ.” The Prophet ﷺ said, “You will be with those whom you love.” We (the Companions of the Prophet ﷺ) said, “And will we, too, be so?” The Prophet ﷺ said, “Yes.” So we became very glad on that day. In the meantime, a slave of Al-Mughhira passed by, and he was of the same age as I was. The Prophet said, “If this (slave) should live long, he will not reach the senile old age, but the Hour will be established.”<sup>(1)</sup>

٦١٦٧ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ قَائِمَةٌ؟ قَالَ: «وَيْلَكَ، وَمَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «إِنَّكَ مَعَ مَنْ أَحْبَبْتَ»، فَقُلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: «نَعَمْ»، فَفَرَحْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا. فَمَرَّ غُلَامٌ لِلْمُغْبِيرَةِ وَكَانَ مِنْ أَقْرَانِي، فَقَالَ: «إِنْ أُخْرَ هَذَا فَلَنْ يُدْرِكَهُ الْهَرَمَ حَتَّى تَقُومَ السَّاعَةُ».

وَاخْتَصَرَهُ شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ

أَنَسًا عَنِ النَّبِيِّ ﷺ. [راجع: ٣٦٨٨]

(96) CHAPTER. The signs of loving (others

(٩٦) بَابُ عَلَامَةِ الْحُبِّ فِي اللَّهِ

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

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

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

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

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

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

لِقَوْلِهِ تَعَالَى: ﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: ٣١]

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

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

تَابَعَهُ جَرِيرُ بْنُ حَازِمٍ، وَسُلَيْمَانُ بْنُ قَرْمٍ، وَأَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ

٦١٧٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا

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

يَلْحَقُ بِهِمْ؟ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».  
تَابَعَهُ أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ،

6171. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ, "When will the Hour be established, O Allāh's Messenger?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Ṣalāt* (prayers) or *Ṣaum* (fast) or *Sadaqa* (charity), but I love Allāh and His Messenger." The Prophet ﷺ said, "You will be with those whom you love."

٦١٧١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَعَدَدْتُ لَهَا؟» قَالَ: «مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرِ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ.» قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ.» [راجع: ٣٦٨٨]

(97) CHAPTER. The saying of one man to another: *Ikhsā*<sup>(1)</sup>

(٩٧) بَابُ قَوْلِ الرَّجُلِ لِلرَّجُلِ: اِخْسَاءً

6172. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said to Ibn Ṣā'id "I have hidden something for you in my mind; what is it?" He said, "*Ad-Dukh*."<sup>(2)</sup> The Prophet ﷺ said, "*Ikhsā* (you should be ashamed)."

٦١٧٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ: سَمِعْتُ أَبَا رَجَاءٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ رَسُولُ اللهِ ﷺ لَابْنِ صَائِدٍ: «قَدْ خَبَأَ لَكَ خَبَأٌ فَمَا هُوَ؟» قَالَ: الدُّخُّ، قَالَ: «اِخْسَاءً»،

6173. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar bin Al-Khaṭṭāb set out with Allāh's Messenger ﷺ and a group of his

٦١٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:

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

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

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

أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ  
 اللَّهُ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ  
 الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي  
 رَهْطٍ مِنْ أَصْحَابِهِ قَبْلَ ابْنِ صَيَّادٍ حَتَّى  
 وَجَدَهُ يَلْعَبُ مَعَ الْغُلَمَانِ فِي أَطْفَمِ  
 بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ  
 يَوْمَئِذٍ الْحُلْمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ  
 رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ:  
 «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنظَرَ إِلَيْهِ  
 فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. ثُمَّ  
 قَالَ ابْنُ صَيَّادٍ: أَتَشْهَدُ أَنِّي رَسُولُ  
 اللَّهِ؟ فَرَضَهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ:  
 «أَمَنْتُ بِاللَّهِ وَرَسُولِهِ»، ثُمَّ قَالَ لِابْنِ  
 صَيَّادٍ: «مَاذَا تَرَى؟» قَالَ: يَا بَنِي  
 صَادِقٍ وَكَاذِبٍ، قَالَ رَسُولُ اللَّهِ ﷺ:  
 «خُلِطَ عَلَيْكَ الْأَمْرُ». قَالَ رَسُولُ اللَّهِ  
 ﷺ: «إِنِّي خَبَأْتُ لَكَ خَبِيئَةً»، قَالَ:  
 هُوَ الدُّخُّ، قَالَ: «أَخْسَأُ، فَلَنْ تَعْدُو  
 قَدْرَكَ». قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ،  
 أَتَأْذَنُ لِي فِيهِ أَضْرِبُ عُنُقَهُ، قَالَ  
 رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْ هُوَ لَا  
 تَسَلْطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ  
 لَكَ فِي قَتْلِهِ». [راجع: ١٣٥٤]

6174. 'Abdullāh bin 'Umar added: Later on Allāh's Messenger ﷺ and Ubayy bin Ka'b Al-Anşārī (once again) went to the garden in which Ibn Şaiyyād was present. When Allāh's Messenger ﷺ entered the garden, he started

٦١٧٤ - قَالَ سَالِمٌ: فَسَمِعْتُ  
 عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ  
 ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِيُّ بْنُ كَعْبٍ  
 الْأَنْصَارِيُّ يُؤْمَانِ النَّخْلَ الَّتِي فِيهَا ابْنُ

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

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



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

صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ طَفِقَ رَسُولُ اللَّهِ ﷺ يَتَّقِي بِجُدُوعِ النَّخْلِ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ - أَوْ زَمْرَمَةٌ - فَرَأَتْ أُمَّ ابْنِ صَيَّادِ النَّبِيِّ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: أَيُّ صَافٍ - وَهُوَ اسْمُهُ - هَذَا مُحَمَّدٌ، فَتَنَاهَى ابْنَ صَيَّادٍ. قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتُهُ بَيْنَ».

[راجع: ١١٥٥]

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

٦١٧٥ - قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي أَنْذِرُكُمْوَهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ قَوْمَهُ. لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأْفُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ».

[راجع: ٣٠٥٧]

قَالَ أَبُو عَبْدِ اللَّهِ: خَسَأْتُ الْكَلْبَ: بَعَدْتُهُ. ﴿خَسَيْتَ﴾ [البقرة: ٦٥]: مُبْعَدِينَ.

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

(٩٨) بَابُ قَوْلِ الرَّجُلِ: مَرْحَبًا،

And 'Āishah said, "The Prophet ﷺ said to Fāṭima السَّلَامُ عَلَيْهَا السَّلَامُ, 'Welcome, O my daughter!'" And Umm Hānī said, "I came

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: «مَرْحَبًا

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

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

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

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

بَابَتِي». وَقَالَتْ أُمُّ هَانِي: جِئْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَرْحَبًا بِأُمَّ هَانِي»، ٦١٧٦ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ وَفَدَ عَبْدُ الْقَيْسِ عَلَى النَّبِيِّ ﷺ قَالَ: «مَرْحَبًا بِالْوَفْدِ الَّذِينَ جَاءُواوَ غَيْرَ خَزَايَا وَلَا نَدَامَى»، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا حَيٌّ مِنْ رَيْبَعَةٍ وَبَيْنَنَا وَبَيْنَكَ مُضْرٌ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ. فَمَرْنَا بِأَمْرِ فَضْلِ نَدْخُلُ بِهِ الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنَا. فَقَالَ: «أَرْبَعٌ وَأَرْبَعٌ: أَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا حُمْسَ مَا غَنِمْتُمْ. وَلَا تَشْرَبُوا فِي الدُّبَابِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ». [راجع: ٥٣]

**(٩٩) بَابُ مَا يُدْعَى النَّاسُ بِأَبَائِهِمْ**

٦١٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْغَادِرَ يُرْفَعُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ: هَذِهِ عَدْرَةُ فُلَانِ بْنِ فُلَانٍ». [راجع: ٣١٨٨]

(1) (H. 6176) See “*Iqāmat-aṣ-Ṣalāt*” in the glossary.

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

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

(100) CHAPTER. One should not say, ‘*Khabuṭhat nafsi*’ (i.e., I have been overcome by nausea).

6179. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ said, “None of you should say ‘*Khabuṭhat nafsi*,’ but he is recommended to say ‘*Laqisat nafsi*’<sup>(1)</sup>

6180. Narrated Sahl (bin Hunaif) رضي الله عنه: The Prophet ﷺ said, “None of you should say ‘*Khabuṭhat nafsi*’ but he is recommended to say ‘*Laqisat nafsi*’.”

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

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

6181. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh said, ‘The offspring of Ādam abuses *Ad-Dahr* (the Time), and I am *Ad-Dahr*’<sup>(2)</sup>; in My Hands

٦١٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَادِرَ يُنْصَبُ لَهُ لُؤَاءٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ». [راجع: ٣١٨٨]

(١٠٠) بَابُ: لَا يَقُلْ: خَبِثْتُ نَفْسِي

٦١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبِثْتُ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِيسْتُ نَفْسِي».

٦١٨٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أَمَامَةَ ابْنِ سَهْلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبِثْتُ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِيسْتُ نَفْسِي». تَابَعَهُ عُقَيْلٌ.

(١٠١) بَابُ: لَا تَسُبُّوا الدَّهْرَ

٦١٨١ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: قَالَ

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

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

are the night and the day.”

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

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

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

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

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

أبو هريرة رضي الله عنه: قال رسول الله ﷺ: «قال الله: يسب بنو آدم الدهر، وأنا الدهر بيدي الليل والنهار». [راجع: ٤٨٢٦]

٦١٨٢ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَمُّوا الْعَنْبَ الْكَرْمَ، وَلَا تَقُولُوا: خَيْبَةَ الدَّهْرِ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ». [انظر: ٦١٨٣]

(١٠٢) **بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ»**  
وَقَدْ قَالَ: «إِنَّمَا الْمُفْلِسُ الَّذِي يُفْلِسُ يَوْمَ الْقِيَامَةِ»، كَقَوْلِهِ: «إِنَّمَا الصُّرْعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»، كَقَوْلِهِ: «لَا مَلِكَ إِلَّا اللَّهُ»، فَوَصَفَهُ بِانْتِهَاءِ الْمُلْكِ، ثُمَّ ذَكَرَ الْمُلُوكَ أَيْضًا فَقَالَ: «إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا» [النمل: ٣٤]

٦١٨٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ،

=of all creation including time.’ One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

- (1) (H. 6182) ‘*Khaibat-ad-Dahr*’ means: ‘Frustrated be time’ ‘Allāh is the *Dahr*’ means Allāh is the Owner of time. He is the One Who is Disposer of everything, and He is the One Who Has created time.
- (2) (Ch. 102) The believer’s heart is more entitled to be called *Al-Karm* which mean ‘the generous’.

*Al-Karm* (the generous), and *Al-Karm* is only the heart of a believer.”

(103) CHAPTER. The saying of someone (to another): “Let my father and mother be sacrificed for you”.

This has been narrated by Az-Zubair that the Prophet ﷺ said so.

6184. Narrated ‘Alī ḥ الله عنه رضي: I never heard Allāh’s Messenger ﷺ saying, “Let my father and mother be sacrificed for you,” except for Sa’d (bin Abī Waqqāṣ). I heard him saying, “Throw! Let my father and mother be sacrificed for you!” (The subnarrator added, “I think that was in the battle of Uḥud.”)

(104) CHAPTER. The saying of somebody (to another): “May Allāh sacrifice me for you”.

And Abū Bakr said to the Prophet ﷺ, “Let our fathers and mothers be sacrificed for you.”

6185. Narrated Anas bin Mālik that he and Abū Ṭalḥa were coming in the company of the Prophet ﷺ (towards Al-Madīna), while Ṣafīyya (the Prophet’s ﷺ wife) was riding behind him on his she-camel. After they had covered a portion of the journey, suddenly the foot of the she-camel slipped and both the Prophet ﷺ and the woman (i.e., his wife, Ṣafīyya) fell down. Abū Ṭalḥa jumped quickly off his camel and came to the Prophet ﷺ (saying,) “O Allāh’s Messenger! Let Allāh sacrifice me for you! Have you

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيَقُولُونَ: الْكَرْمُ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ». [راجع: ٦١٨٢]

(١٠٣) بَابُ قَوْلِ الرَّجُلِ: أَبِي وَأُمِّي،

فِيهِ الزُّبَيْرُ عَنِ النَّبِيِّ.

٦١٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُقَدِّي أَحَدًا غَيْرَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «أَزِمِ فِدَاكَ أَبِي وَأُمِّي»، أَظْنُهُ يَوْمَ أُحُدٍ.

[راجع: ٢٩٠٥]

(١٠٤) بَابُ قَوْلِ الرَّجُلِ: جَعَلَنِي اللَّهُ فِدَاكَ،

وَقَالَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ: فَدَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا،

٦١٨٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ مُرَدِّفَهَا عَلَى رَاحِلَتِهِ، فَلَمَّا كَانُوا بَعْضَ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَضَرَعَ النَّبِيُّ ﷺ وَالْمَرَأَةُ، وَأَنَّ أَبَا طَلْحَةَ

received any injury?" The Prophet ﷺ said, "No, but take care of the woman (my wife)." Abū Ṭalḥa covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥa prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafīyya) mounted it. Then all of them proceeded and when they approached near Al-Madīna, or saw Al-Madīna, the Prophet ﷺ said, "*Āyibūn, tā'ibūn, ābidūn, li-Rabbina ḥāmidūn.*" [We are coming back (to Al-Madīna) with repentance, worshipping (our Lord) and glorifying His (our Lord's) Praises.] The Prophet ﷺ continued repeating these words till he entered the city of Al-Madīna.

(105) CHAPTER. The most beloved names to Allāh عزَّ وجلَّ.

6186. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A boy was born to a man among us, and the man named him Al-Qāsim. We said to him, "We will not call you Abūl-Qāsim, nor will we respect you for that." The Prophet ﷺ was informed about that, and he said, "Name your son 'Abdur-Raḥmān."

(106) CHAPTER. The statement of the Prophet ﷺ: "Name yourselves by my name, but do not call yourselves by my *Kunyaḥ*."

This is narrated by Anas on the authority of the Prophet ﷺ.

6187. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man among us got a boy whom he named Al-

قال: أَحْسِبُ افْتَحَمَ عَنْ بَعِيرِهِ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، جَعَلَنِي اللَّهُ فِدَاكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: «لا، وَلَكِنْ عَلَيَّ بِالْمَرَأَةِ». فَأَلْقَى أَبُو طَلْحَةَ نُوْبَهُ عَلَى وَجْهِهِ، فَقَصَدَ قَصْدَهَا، فَأَلْقَى نُوْبَهُ عَلَيْهَا، فَقَامَتِ الْمَرَأَةُ فَشَدَّ لَهَا عَلَى رَأْسِهَا فَرَكِيًّا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ، أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ قَالَ النَّبِيُّ ﷺ: «أَيُّونَ تَأْتِيُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ.

[راجع: ٣٧١]

(١٠٥) بَابُ أَحَبِّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ

٦١٨٦ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: أَخْبَرَنَا ابْنُ الْمُثَنِّكِرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وُلِدَ لِرَجُلٍ مِّنَّا غُلَامٌ فَسَمَّاهُ الْقَاسِمَ، فَقُلْنَا: لَا نُكْنِيكَ أَبَا الْقَاسِمِ وَلَا كَرَامَةَ، فَأَخْبَرَ النَّبِيَّ ﷺ فَقَالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحْمَنِ».

[راجع: ٣١١٤]

(١٠٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْنُوا بِكُنْيَتِي»، قَالَهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ،

٦١٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

Qāsim. The people said, “We will not call him (i.e., the father) by that *Kunyah* (Abū-Qāsim) till we ask the Prophet ﷺ about it.” The Prophet ﷺ said, “Name yourselves by my name, but do not call (yourselves) by my *Kunyah*.<sup>(1)</sup>”

**6188.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abul-Qāsim (the Prophet ﷺ) said, “Name yourselves by my name, but do not call yourselves by my *Kunyah*.”

**6189.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ: A man among us begot a boy whom he named Al-Qāsim. The people said (to him), “We will not call you Abul-Qāsim, nor will we please you by calling you so.” The man came to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said to him, “Name your son ‘Abdur-Rahmān.’”

**(107) CHAPTER. (What is said regarding) the name: Al-Ḥazn (literally: means hard, rough ground).**

**6190.** Narrated Al-Musaiyyab that his father (Ḥazn bin Wahb) went to the Prophet ﷺ and the Prophet ﷺ asked (him), “What is your name?” He replied, “My name is Ḥazn.” The Prophet ﷺ said, “You are Sahl.”<sup>(2)</sup> Ḥazn said, “I will not

خَالِدٌ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: وَوُلِدَ لِرَجُلٍ مِثْلًا غَلَامًا فَسَمَّاهُ الْقَاسِمَ فَقَالُوا: لَا نَكْنِيهِ حَتَّى نَسْأَلَ النَّبِيَّ ﷺ فَقَالَ: «سَمُّوا بِاسْمِي وَلَا تَكْنُوا بِكُنْيَتِي» [راجع: ٣١١٤].

**٦١٨٨ -** حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: - حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سَبْرِينَ: سَمِعْتُ أَبَا هُرَيْرَةَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْتَبُوا بِكُنْيَتِي». [راجع: ١١٠]

**٦١٨٩ -** حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ الْمُثَنَّدِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: وَوُلِدَ لِرَجُلٍ مِثْلًا غَلَامًا فَسَمَّاهُ الْقَاسِمَ، فَقَالُوا: لَا نُكْنِيكَ بِأَبِي الْقَاسِمِ وَلَا نُنْعِمُكَ عَيْنًا، فَاتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «سَمُّ ابْنِكَ عَبْدُ الرَّحْمَنِ».

[راجع: ٣١١٤]

**(١٠٧) بَابُ اسْمِ الْحَزَنِ**

**٦١٩٠ -** حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أَبَاهُ جَاءَ إِلَى

(1) (Chap. 106) and (H. 6187) *Al-Kunyah*: means calling a man, ‘O father of so-and-so!’ or calling a woman, ‘O mother of so-and-so.’

(2) (H. 6190) ‘Sahl’ is the opposite of ‘Ḥazn’.

change the name with which my father has named me." Ibn Al-Musaiyyab added, "We have had roughness (in character) ever since."

Narrated Al-Musaiyyab on the authority of his father similarly as above.

(108) CHAPTER. To change a name for another name which is better than the first.

6191. Narrated Sahl: When Al-Mundhir bin Abū Usaid was born, he was brought to the Prophet ﷺ who placed him on his thigh. While Abū Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abū Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy), he said, "Where is the boy?" Abū Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abū Usaid said, "(His name is) so-and-so." The Prophet ﷺ said, "No, his name is Al-Mundhir." From that day the boy was called as Al-Mundhir.

6192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Zainab's original name was "Barrah"<sup>(1)</sup> but it was said, "By that she is giving herself the

النَّبِيِّ ﷺ فَقَالَ: «مَا اسْمُكَ؟» قَالَ: حَزْنٌ، قَالَ: «أَنْتَ سَهْلٌ»، قَالَ: لَا أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتِ الْحُزُونَةُ فِينَا بَعْدُ.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ وَمَحْمُودُ - هُوَ ابْنُ غِيْلَانَ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ بِهَذَا. [انظر: ٦١٩٣]

(١٠٨) بَابُ تَحْوِيلِ الْأَسْمَاءِ إِلَى اسْمٍ أَحْسَنَ مِنْهُ

٦١٩١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ قَالَ: أُتِيَ بِالْمُنْدِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ ﷺ حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخْذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهَا النَّبِيُّ ﷺ بِسْمِيءَ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ فَخْذِ النَّبِيِّ ﷺ، فَاسْتَفَاقَ النَّبِيُّ ﷺ فَقَالَ: «أَيْنَ الصَّبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: قَلْبِنَاهُ يَا رَسُولَ اللَّهِ، قَالَ: «مَا اسْمُهُ؟» قَالَ: فُلَانٌ، قَالَ: «وَلَكِنْ اسْمُهُ الْمُنْدِرُ»، فَسَمَّاهُ يَوْمَئِذٍ الْمُنْدِرَ.

٦١٩٢ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

(1) (H. 6192) 'Barrah' means pious.



prestige of piety.” So the Prophet ﷺ changed her name to Zainab.

6193. Narrated Sa'īd bin Al-Musaiyyab that when his grandfather, Ḥazn<sup>(1)</sup> visited the Prophet ﷺ, the Prophet ﷺ said (to him), “What is your name?” He said, “My name is Ḥazn.” The Prophet ﷺ said, “But you are Ḥazn.” The Prophet ﷺ said, “But you are Ḥazn.” He said, “I will not change my name with which my father named me.” Ibn Al-Musaiyyab added, “So we have had roughness (in character) ever since.”

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

And Anas said, “The Prophet ﷺ kissed his son, Ibrāhīm.”

6194. Narrated Ismā'īl: I asked Abī 'Aufā, “Did you see Ibrāhīm, the son of the Prophet ﷺ?” He said, “Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet after him.”

6195. Narrated Al-Barā' رضي الله عنه: When Ibrāhīm عليه السلام (the son of the Prophet ﷺ)

عَنْ شُعْبَةَ، عَنْ عَطَاءِ ابْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَهَا. فَسَمَّاها رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

٦١٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ قَالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنِي أَنَّ جَدَّهُ حَزْنَاً قَدِمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «مَا اسْمُكَ؟» قَالَ: اسْمِي حَزْنٌ، قَالَ: «بَلْ أَنْتَ سَهْلٌ»، قَالَ: مَا أَنَا بِمُعَيَّرِ اسْمًا سَمَّيْتَهُ أَبِي، قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ فِيْنَا الْحُزُونَةُ بَعْدُ. [راجع: ٦١٩٠]

(١٠٩) بَابُ مَنْ سَمَّى بِأَسْمَاءِ الْأَنْبِيَاءِ،

وَقَالَ أَنَسٌ: قَبَّلَ النَّبِيُّ ﷺ إِبْرَاهِيمَ، يَعْنِي ابْنَهُ.

٦١٩٤ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا إِسْمَاعِيلُ قُلْتُ لِابْنِ أَبِي أَوْفَى: رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ ﷺ؟ قَالَ: مَاتَ صَغِيرًا وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ لَنَبِيٍّ عَاشَ ابْنُهُ، وَلَكِنْ لَا نَبِيٍّ بَعْدَهُ.

٦١٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ

(1) (H. 6193) 'Ḥazn' means rough, hard ground.

(2) (H. 6193) 'Ḥazn' is the opposite of 'Ḥazn', i.e. even, soft ground.

died, Allāh's Messenger ﷺ said, "There is a wet nurse for him in Paradise."

ثَابِتٌ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ».

[راجع: 1382]

**6196.** Narrated Jābir bin 'Abdullāh Al-Anṣārī رضي الله عنهم said, "Name yourselves after me (by my name) but do not call (yourselves) by my *Kunya*<sup>(1)</sup>, for I am Al-Qāsim (distributor), and I distribute among you Allāh's Blessings." This narration has also come on the authority of Anas that the Prophet ﷺ said so."

٦١٩٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بُكْتِي، فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

وَرَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

[راجع: 3114]

**6197.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Name yourselves after me (by my name), but do not call yourselves by my *Kunya*, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire." (See H. 110)

٦١٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَمُّوا بِاسْمِي وَلَا تَكْنُوا بِكُنْيَتِي. وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [راجع: 110]

**6198.** Narrated Abū Mūsa: I got a son and I took him to the Prophet ﷺ who named him Ibrāhīm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allāh's Blessing upon him, and then gave him back to me. He was the eldest son of Abū Mūsa.

٦١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وَوُلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ

(1) (H. 6196) *Al-Kunya*: See the footnote of H. 6187 and Chap. 106.

إِبْرَاهِيمَ فَحَنَكُهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ  
وَدَفَعَهُ إِلَيَّ، وَكَانَ أَكْبَرَ وَلَدِ أَبِي  
مُوسَى. [راجع: ٥٤٦٧]

6199. Narrated Al-Mughīra bin Shu'ba:  
Solar eclipse occurred on the day of  
Ibrāhīm's death (the Prophet's son).

٦١٩٩ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ:  
سَمِعَتِ الْمُغِيرَةَ ابْنَ شُعْبَةَ قَالَ:  
انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ.  
[راجع: ١٠٤٣]

رَوَاهُ أَبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ.

(110) CHAPTER. To name 'Al-Walid.'

(١١٠) بَابُ تَسْمِيَةِ الْوَلِيدِ

6200. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:  
When the Prophet ﷺ (once) raised his head  
after bowing [in the *Ṣalāt* (prayer)] he said,  
“O Allāh, save Al-Walīd bin Al-Walīd and  
Salama bin Hishām and ‘Aiyāsh bin Abū  
Rabī‘a and the helpless weak believers of  
Makkah. O Allāh, be hard on the tribe of  
Muḍar. O Allāh, send on them (famine-  
drought) years like the (famine-drought)  
years of (the Prophet) Yūsuf (Joseph).”

٦٢٠٠ - أَخْبَرَنَا أَبُو نَعِيمٍ الْفَضْلُ  
بُنْ دُكَيْنٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: عَنِ  
الرُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ  
قَالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ مِنَ  
الرَّكْعَةِ قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ  
الْوَلِيدِ، وَسَلْمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ  
أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ مِنَ  
الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى  
مُضَرَ. اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ  
كَسِينِي يُوسُفَ». [راجع: ٧٩٧]

(111) CHAPTER. Whoever, while calling a  
friend, omits a letter from his name.

(١١١) بَابُ مَنْ دَعَا صَاحِبَهُ فَفَقَصَ  
مِنْ اسْمِهِ حَرْفًا،

Abū Hurairah رَضِيَ اللهُ عَنْهُ said, “Once the  
Prophet ﷺ called me, ‘O Abū Hīr!’ ”

وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ  
قَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هِرٍّ».

6201. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا, the  
wife of the Prophet ﷺ: Allāh's Messenger ﷺ  
said, “O ‘Āish! This is Jibrīl (Gabriel)  
sending his greetings to you.” I said,  
“Peace, and Allāh's Mercy be on him.”  
‘Āishah added: The Prophet ﷺ used to see

٦٢٠١ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرَّهْرِيِّ قَالَ:  
حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ  
عَائِشَةَ رَضِيَ اللهُ عَنْهَا رَوَّجَ النَّبِيُّ ﷺ

things which we used not to see.

**6202.** Narrated Anas عنه رضي الله عنه: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet ﷺ, was driving their camels (very fast). The Prophet ﷺ said, “O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).”

**(112) CHAPTER. A child may be given *Al-Kunyah*<sup>(1)</sup> and one may be given *Al-Kunyah* before one has children.**

**6203.** Narrated Anas عنه رضي الله عنه: The Prophet ﷺ was the best of all the people in character. I had a brother called Abū ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, “O Abū ‘Umair! What did An-Nughair (nightingale) do?” It was a nightingale with which he used to play. Sometimes the time of the *Ṣalāt* (prayer) became due while he (the Prophet ﷺ) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the *Ṣalāt* (prayer)] and we would line up behind him, and he would lead us in *Ṣalāt* (prayer).

**(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has**

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَ، هَذَا جَبْرِيلُ يُقْرِئُكَ السَّلَامَ»، قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ، قَالَتْ: وَهُوَ يَرَى مَا لَا تَرَى.

[راجع: ٣٢١٧]

٦٢٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ فِي الثَّقَلِ وَأَنْجَشَةُ غُلَامٌ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَنْجَشُ، رُوَيْدَكَ سَوِّقَكَ بِالْقَوَارِيرِ».

[راجع: ٦١٤٩]

**(١١٢) بَابُ الْكُنْيَةِ لِلصَّبِيِّ، وَقَبْلَ أَنْ يُوَلَّدَ لِلرَّجُلِ**

٦٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ: أَبُو عُمَيْرٍ، قَالَ: أَحْسِبُهُ فَطِيمًا، وَكَانَ إِذَا جَاءَ قَالَ: «يَا أَبَا عُمَيْرِ مَا فَعَلَ النَّعِيرُ؟» نَعْرٌ كَانَتْ يَلْعَبُ بِهِ، فَوَبَّأَ حَضَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيَكْنَسُ وَيُنْضِجُ ثُمَّ يَقُومُ وَيَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا.

[راجع: ٦١٢٩]

**(١١٣) بَابُ التَّكْنِي بِأَبِي تُرَابٍ وَإِنْ**

(1) (Ch. 112) *Kunyah*: See the glossary.

another *Kunyah* name.

6204. Narrated Sahl bin Sa'd: The most beloved name of 'Alī رضي الله عنه was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet ﷺ himself. Once 'Alī got angry with (his wife) Fāṭima, and went out (of his house) and slept near a wall in the mosque. The Prophet ﷺ came searching for him, and someone said, "He is there, lying near the wall." The Prophet ﷺ came to him while his ('Alī's) back was covered with dust. The Prophet ﷺ started removing the dust from his back, saying, "Get up, O Abū Turāb!"

كَانَتْ لَهُ كُنْيَةٌ أُخْرَى  
٦٢٠٤ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:  
حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي أَبُو حَازِمٍ،  
عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: إِنْ كَانَتْ  
أَحَبَّ أَسْمَاءَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ إِلَيْهِ  
لَأَبُو تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ  
نَدَعُوهَا، وَمَا سَمَاهُ أَبُو تُرَابٍ إِلَّا  
النَّبِيُّ ﷺ، غَاضَبٌ يَوْمًا فَاطِمَةَ فَخَرَجَ  
فَاضْطَجَعَ إِلَى الْجِدَارِ فِي الْمَسْجِدِ  
فَجَاءَهُ النَّبِيُّ ﷺ يَتَّبِعُهُ فَقَالَ: هُوَ ذَا  
مُضْطَجِعٌ فِي الْجِدَارِ، فَجَاءَهُ النَّبِيُّ  
ﷺ وَامْتَلَأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ  
النَّبِيُّ ﷺ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ  
وَيَقُولُ: «اجْلِسْ يَا أَبَا تُرَابٍ».

[راجع: ٤٤١]

(114) CHAPTER. The name which is most disliked by Allāh.

(١١٤) بَابُ أَبْغَضِ الْأَسْمَاءِ إِلَى اللَّهِ

6205. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself *Malik Al-Amlāk* (king of the kings)."

٦٢٠٥ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «أَخْتَى الْأَسْمَاءِ يَوْمَ  
الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى مَلِكَ  
الْأُمَلَاكِ». [انظر: ٦٢٠٦]

6206. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The most perfidious (awful) name with Allāh," Sufyān said more than once, "The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings."

٦٢٠٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ،  
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً  
قَالَ: «أَخْتَعُ اسْمَهُ عِنْدَ اللَّهِ - وَقَالَ  
سُفْيَانٌ غَيْرَ مَرَّةٍ: أَخْتَعُ الْأَسْمَاءَ عِنْدَ

Sufyān said, "Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What

is meant by 'The king of kings' is '*Shāhān Shāh*'.<sup>(1)</sup>

الله - رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمَلَاكِ .

[راجع: ٦٢٠٥]

قَالَ سُفْيَانُ: يَقُولُ غَيْرُهُ: تَنْفِسِيرُهُ:

شَاهَانُ شَاهٍ .

(115) CHAPTER. The *Kunyah* of *Al-Mushrik*.

Al-Miswar said, "I heard the Prophet ﷺ saying, 'Unless the son of Abū Tālib wants.'"

6207. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ rode over a donkey covered with a *Fadakiya* (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda (who was sick) in the dwelling place of Banī Al-Hārith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, *Mushrik*, idolaters and Jews, and among the Muslims there was 'Abdullāh bin Rawāḥa. When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and said, "Do not cover us with dust." Allāh's Messenger ﷺ greeted them, stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Qur'ān. On that 'Abdullāh bin Ubayy bin Salūl said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him." On that 'Abdullāh bin Rawāḥa said "Yes, O Allāh's Messenger!

(١١٥) بَابُ كُنْيَةِ الْمُشْرِكِ ،

وَقَالَ مِسْوَرٌ: سَمِعْتُ النَّبِيَّ ﷺ

يَقُولُ: «إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ» .

٦٢٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ:

وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي

أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ

أَبِي عَتِيْقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ

عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ أُسَامَةَ بْنَ زَيْدٍ

رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ

الله ﷺ رَكِبَ عَلَى حِمَارٍ عَلَيْهِ قَطِيفَةٌ

فَدَكِيَّةٌ، وَأُسَامَةُ وَرَاءَهُ، يُعْوَدُ سَعْدُ بْنُ

عُبَادَةَ فِي بَنِي حَارِثِ بْنِ الْحَزْرَجِ

قَبْلَ وَقْعَةِ بَدْرٍ، فَسَارَا حَتَّى مَرَّ

بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بْنُ أَبِي ابْنِ

سَلُولٍ وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللهِ

بْنُ أَبِي، فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ

مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ وَعَبَدَةَ

الْأوثَانِ وَالْيَهُودِ، وَفِي الْمُسْلِمِينَ عَبْدُ

اللهِ بْنُ رَوَاحَةَ. فَلَمَّا عَشَيْتِ الْمَجْلِسَ

عَجَّاجَةُ الدَّابَّةِ حَمَرَ ابْنُ أَبِي أَنْفَهُ

بِرِدَائِهِ وَقَالَ: لَا تُعْبَرُوا عَلَيْنَا. فَسَلَّمَ

رَسُولُ اللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَتَرَلَّ

(1) (H. 6206) *Shāhān Shāh* is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.

Call on us in our gatherings, for we love that.” So the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were about to fight with one another. Allāh’s Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh’s Messenger ﷺ rode his animal and proceeded till he entered upon Sa’d bin ‘Ubāda. Allāh’s Messenger ﷺ said, “O Sa’d! Didn’t you hear what Abū Ḥubāb said?” (meaning ‘Abdullāh bin Ubayy). “He said so-and-so.” Sa’d bin ‘Ubāda said, “O Allāh’s Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (‘Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed.” So Allāh’s Messenger ﷺ excused him. (It was the custom of) Allāh’s Messenger ﷺ and his Companions to excuse *Al-Mushrikūn* and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh تعالى said:

“... You shall certainly hear much that will grieve you from those who received the Scripture before you...” (V.3:186)

Allāh also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed...” (V.2:109)

So Allāh’s Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh’s Messenger ﷺ had fought the battle of Badr and Allāh killed

فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ .  
فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي بِنْتِ سَلُولٍ :  
أَيُّهَا الْمَرْءُ ، لَا أَحْسَنَ مِمَّا تَقُولُ إِنَّ  
كَانَ حَقًّا ، فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا ،  
فَمَنْ جَاءَكَ فاقْضُصْ عَلَيْهِ . قَالَ عَبْدُ  
اللَّهِ بْنُ رَوَاحَةَ : بَلَى يَا رَسُولَ اللَّهِ ،  
فَاعْشِنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ .  
فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ  
وَالْيَهُودُ حَتَّى كَادُوا يَتَنَاقَرُونَ ، فَلَمَّ  
يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى  
سَكَنُوا . ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ دَابَّتَهُ  
فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ ،  
فَقَالَ رَسُولُ اللَّهِ ﷺ : « أَيُّ سَعْدُ ، أَلَمْ  
تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ؟ - يُرِيدُ عَبْدُ  
اللَّهِ بْنُ أَبِي - قَالَ كَذًّا وَكَذًّا ، فَقَالَ  
سَعْدُ بْنُ عُبَادَةَ : أَيُّ رَسُولَ اللَّهِ ، يَا  
أَنْتَ ، اغْفُ عَنِّي ، وَاصْفَحْ ، فَوَالَّذِي  
أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ  
بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ ، وَلَقَدْ  
اضْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ  
يُتَوَجَّهَ وَيُعَصَّبُوهَ بِالْعِصَابَةِ ، فَلَمَّا رَدَّ  
اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِيقَ  
بِذَلِكَ ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ . فَعَنَّا  
عَنِّي رَسُولُ اللَّهِ ﷺ . وَكَانَ رَسُولُ اللَّهِ  
ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ  
وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ  
وَيَضْبِرُونَ عَلَى الْأَذَى . قَالَ اللَّهُ  
تَعَالَى : ﴿ وَاسْمَعُوا مِنَ الَّذِينَ آوَوْا

whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allāh's Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. 'Abdullāh bin Ubayy bin Salūl and *Al-Mushrikūn*, (idolaters) who were with him, said, "This matter (Islām) has now brought out its face (triumphed), so give Allāh's Messenger ﷺ the *Bai'a* (pledge) (for embracing Islām)." Then they became Muslims. (See H. 4566)

الْكِتَابِ ﴿ الْآيَةَ (آل عمران: ١٨٦)،  
وَقَالَ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ  
الْكِتَابِ﴾ (البقرة: ١٠٩) فَكَانَ رَسُولُ  
اللَّهِ ﷺ يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ  
اللَّهُ بِهِ حَتَّىٰ أُوذِنَ لَهُ فِيهِمْ. فَلَمَّا غَزَا  
رَسُولُ اللَّهِ ﷺ بَدْرًا، فَقَتَلَ اللَّهُ بِهَا مَنْ  
قَتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ  
قُرَيْشٍ، فَقَفَلَ رَسُولُ اللَّهِ ﷺ  
وَأَصْحَابُهُ مَنْصُورِينَ غَانِمِينَ، مَعَهُمْ  
أَسَارَىٰ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ  
قُرَيْشٍ، قَالَ ابْنُ أَبِي بَدْرٍ سَلُولٌ وَمَنْ  
مَعَهُ مِنَ الْمُشْرِكِينَ عَبَدَةَ الْأَوْثَانِ:  
هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا رَسُولَ  
اللَّهِ ﷺ عَلَى الْإِسْلَامِ فَأَسْلَمُوا.

[راجع: ٢٩٨٧]

**6208.** Narrated 'Abdullāh bin Al-Ḥārith bin Naufal: 'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! Did you benefit Abū Ṭālib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet ﷺ said, "Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire."

٦٢٠٨ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا  
عَبْدُ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ  
بِْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ  
قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا  
طَالِبٍ بِشَيْءٍ فَإِنَّهُ كَانَ يَحُوطُكَ  
وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي  
ضَحَضَاحٍ مِنْ نَارٍ، لَوْلَا أَنَا لَكَانَ فِي  
الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[راجع: ٣٨٨٣]

**(116) CHAPTER.** *Al-Ma'arid* (indirect speech) is a safe way to avoid a lie.

(١١٦) **بَابُ: الْمَعَارِيضُ مَنْدُوحَةٌ**  
عَنِ الْكَذِبِ.

Anas said, "One of the sons of Abū Ṭalḥa died and he asked (his wife), 'How is the

وَقَالَ إِسْحَاقُ: سَمِعْتُ أَنَسًا:



boy?' Umm Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abū Talḥa thought that she was telling the truth."<sup>(1)</sup>

**6209.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, "(Take care!) Drive slowly with the glass vessels, O Anjasha! *Waiḥaka* (may Allāh be Merciful to you)."

**6210.** Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet ﷺ said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abū Qilāba said, "By the glass vessels" he meant the women (riding the camels).

**6211.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a *Hādi* (a camel driver) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By vessels) he meant the weak women."

**6212.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a state of fear in Al-Madīna.

مَاتَ ابْنُ لَأْبِي طَلْحَةَ فَقَالَ: كَيْفَ الْعُلَامُ؟ قَالَتْ أُمُّ سُلَيْمٍ: هَذَا نَفْسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدْ اسْتَرَاحَ. وَظَنَّ أَنَّهَا صَادِقَةٌ.

٦٢٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي مَسِيرٍ لَهُ فَحَدَا الْحَادِي، فَقَالَ النَّبِيُّ ﷺ: «ارْفُقْ يَا أَنْجَشَةُ، وَيْحَكَ، بِالْقَوَارِيرِ». [راجع: ٦١٤٩]

٦٢١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ وَأَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، وَكَانَ غُلَامٌ يَحْدُو بِهِمْ يُقَالُ لَهُ: أَنْجَشَةُ، فَقَالَ النَّبِيُّ ﷺ: «رُوَيْدَكَ يَا أَنْجَشَةُ سَوْفَكَ بِالْقَوَارِيرِ». قَالَ أَبُو قِلَابَةَ: يَعْنِي النِّسَاءَ. [راجع: ٦١٤٩]

٦٢١١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا حَبَابُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادٍ يُقَالُ لَهُ: أَنْجَشَةُ، وَكَانَ حَسَنَ الصَّوْتِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «رُوَيْدَكَ يَا أَنْجَشَةُ، لَا تَكْسِرِ الْقَوَارِيرَ»، قَالَ قَتَادَةُ: يَعْنِي ضَعْفَةَ النِّسَاءِ. [راجع: ٦١٤٩]

٦٢١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.

Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa (in order to see the matter). The Prophet ﷺ said, "We could not see anything, and we found that horse like a sea (fast in speed)."

يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرَسٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا لِأَبِي طَلْحَةَ، فَقَالَ: «مَا رَأَيْنَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

[راجع: ٢٦٢٧]

(117) CHAPTER. The description of something by a man as 'nothing' while he means that it is not true.

(١١٧) بَابُ قَوْلِ الرَّجُلِ لِلشَّيْءِ: لَيْسَ بِشَيْءٍ، وَهُوَ يَنْوِي أَنَّهُ لَيْسَ بِحَقٍّ،

وَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ لِلْقَبْرَيْنِ: «بُعْدَبَانِ بِلَا كَبِيرٍ وَإِنَّهُ لَكَبِيرٌ».

٦٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا مَخْلَدُ بْنُ بَزِيدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ: أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أَنَسُ رَسُولَ اللَّهِ ﷺ عَنِ الْكُفَّانِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ»، قَالُوا: يَا رَسُولَ اللَّهِ فَإِنَّهُمْ يُحَدِّثُونَ أحيانًا بِالشَّيْءِ يَكُونُ حَقًّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجِنِّي فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ فَرَّ الدَّجَاجَةَ فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ». [راجع: ٣٢١٠]

6213. Narrated 'Āishah رضي الله عنها: Some people asked Allāh's Messenger ﷺ about the foretellers. Allāh's Messenger ﷺ said to them, "They are nothing (i.e., liars)." The people said, "O Allāh's Messenger! Sometimes they tell something which comes out to be true." Allāh's Messenger ﷺ said, "That word which comes to be true is what a jinn (devil) snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they add to it one hundred lies."

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allāh تعالى: "Do they not look at the camels, how they are created. And at the heaven, how it is raised?" (V.88:17,18)

(١١٨) بَابُ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ، وَقَوْلِهِ تَعَالَى: ﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ [الغاشية:

And 'Āishah said, "The Prophet ﷺ raised his head (sight) towards the sky."

6214. Narrated Jābir bin 'Abdullāh that he heard Allāh's Messenger ﷺ saying, "Then there was a pause in the revelation of the Divine Revelation to me. Then while I was walking, all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira'; sitting on a chair between the sky and the earth."

6215. Narrated Ibn 'Abbās رضي الله عنهما: Once I stayed overnight at the house of Maimūna and the Prophet ﷺ was there with her. When it was the last third of the night, or some part of the night, the Prophet ﷺ got up looking towards the sky and recited:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190)

(119) CHAPTER. Whoever dipped a stick in water and mud.

6216. Narrated Abū Mūsa that he was in the company of the Prophet ﷺ in one of the gardens of Al-Madīna and in the hand of the Prophet ﷺ there was a stick, and he was striking (slowly) the water and the mud with

وَقَالَ أُيُوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ إِلَى السَّمَاءِ.

٦٢١٤ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ عَنِّي الرَّوحِيُّ، فَبَيْنَمَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي إِلَى السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِجْرَاءٍ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ». [راجع: ٤]

٦٢١٥ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي شَرِيكٌ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثُّ فِي بَيْتِ مَيْمُونَةَ وَالنَّبِيِّ ﷺ عِنْدَهَا، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْأَجْرُ أَوْ بَعْضُهُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَرَأَ ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ ﴿١٧﴾ [آل عمران: ١٩٠]. [راجع: ١١٧]

(١١٩) بَابُ مَنْ نَكَتَ الْعُودَ فِي الْمَاءِ وَالطِّينِ

٦٢١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَى أَنَّهُ كَانَ

it. A man came (at the gate of the garden) and asked permission to enter. The Prophet ﷺ said, "Open the gate for him, and give him the glad tidings of entering Paradise." I went, and behold! It was Abū Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him, or which will take place." I went, and behold! It was 'Uthmān. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet ﷺ had said (about a calamity). 'Uthmān said, "Allāh Alone Whose Help I seek (against that calamity)."

(120) CHAPTER. One may scrape up the ground with something in hand.

6217. Narrated 'Alī رضي الله عنه: We were with the Prophet ﷺ in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-fire." The people said (to him), "Should we not depend upon it?" He said, "Carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place." He then recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him" (V.92:5)

مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنْ حِيَطَانِ الْمَدِينَةِ وَفِي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ بِهِ بَيْنَ الْمَاءِ وَالطَّيْنِ، فَجَاءَ رَجُلٌ يَسْتَفْتِحُ فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ». فَذَهَبَتْ إِذَا أَبُو بَكْرٍ فَفَتَحَتْ لَهُ وَبَشَّرَتْهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ فَقَالَ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ». إِذَا عُمَرُ فَفَتَحَتْ لَهُ وَبَشَّرَتْهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ وَكَانَ مُكِنًّا فَجَلَسَ فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى هَلْوَى تُصِيبُهُ، أَوْ تَكُونُ»، فَذَهَبَتْ إِذَا عُثْمَانُ فَفَتَحَتْ لَهُ وَبَشَّرَتْهُ بِالْجَنَّةِ، فَأَخْبَرَتْهُ بِالَّذِي قَالَ، قَالَ: اللَّهُ الْمُسْتَعَانُ. [راجع: ٣٦٧٤]

(١٢٠) بَابُ الرَّجُلِ يَنْكُثُ الشَّيْءَ بِيَدِهِ فِي الْأَرْضِ

٦٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَلِيمَانَ وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ فَجَعَلَ يَنْكُثُ الْأَرْضَ بِعُودٍ فَقَالَ: «لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الْجَنَّةِ وَالنَّارِ». فَقَالُوا:

أَفَلَا تَتَكَلَّمُ؟ قَالَ: «اعْمَلُوا فَكُلَّ مَيْسَرَ ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾﴾ الْآيَةَ

[الليل: ٥]. [راجع: ١٣٦٢]

(121) CHAPTER. The saying of *Takbīr* [*Allāhu-Akbar* (Allāh is the Most Great)] and *Tasbīh* [*Subhān Allāh* (Glorified be Allāh)] at the time of wonder.

(١٢١) بَابُ التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ التَّعَجُّبِ

6218. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: (One night) the Prophet ﷺ woke up and said, “*Subhān Allāh!* How many treasures have been (disclosed) sent down! And how many *Fitan* (trials or afflictions) have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings [for offering *Ṣalāt* (prayer)]?” (He meant by this, his wives). The Prophet ﷺ added, “A well-dressed person in this world may be naked in the Hereafter.”

‘Umar said, “I asked the Prophet ﷺ, ‘Have you divorced your wives?’ He said, ‘No.’ I said, ‘*Allāhu-Akbar!*’”

٦٢١٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ: أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَيْقِظَ النَّبِيُّ ﷺ فَقَالَ: «سُبْحَانَ اللهِ، مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ؟ وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحَجَرِ؟ - يُرِيدُ بِهِ أَزْوَاجَهُ حَتَّى يُصَلِّينَ - رَبُّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ».

[راجع: ١١٥]

وَقَالَ ابْنُ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: طَلَّقْتَ نِسَاءكَ؟ قَالَ: «لَا»، قُلْتُ: اللهُ أَكْبَرُ،

6219. Narrated Ṣafīyya bint Ḥuyāi, the wife of the Prophet ﷺ, that she went to Allāh’s Messenger ﷺ while he was in *I’tikāf* (seclusion in the mosque) during the last ten nights of the month of Ramaḍān. She spoke to him for an hour at night and then she got up to return home. The Prophet ﷺ got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by, and greeting Allāh’s Messenger ﷺ, they quickly

٦٢١٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيْقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ صَفِيَّةَ بِنْتَ حُضَيْفٍ زَوْجِ النَّبِيِّ ﷺ أَخْبَرْتَهُ أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ فِي

went ahead. Allāh's Messenger ﷺ said to them, "Do not be in a hurry! She is Ṣafīyya, the daughter of Ḥuyāī." They said, "Subhān Allāh! O Allāh's Messenger (how dare we suspect you)." That was a great thing for both of them. The Prophet ﷺ then said, "Satan runs in the body of Ādam's son (i.e., man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

المَسْجِدِ، فِي الْعَشْرِ الْعَوَابِرِ مِنْ رَمَضَانَ فَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ، ثُمَّ قَامَتْ تَتَقَلَّبُ، فَقَامَ مَعَهَا النَّبِيُّ ﷺ يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ الَّذِي عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِمَا رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ ثُمَّ نَفَذَا، فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُمَيٍّ»، قَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبُرَ عَلَيْهِمَا مَا قَالَ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا». [راجع: ٢٠٣٥]

(122) CHAPTER. It is forbidden to throw stones (with the thumb and the index or middle finger).

6220. Narrated 'Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth."

(١٢٢) بَابُ النَّهْيِ عَنِ الْخَذْفِ

٦٢٢٠ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهَيْبَانَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلِ الْمُرَزِيِّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَقْفَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ». [راجع: ٤٨٤١]

(123) CHAPTER. To say 'Al-Ḥamdu-lillāh (praise be to Allāh) on sneezing.

6221. Narrated Anas bin Mālik رضي الله عنه: Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them, "May Allāh bestow His Mercy on you," but he did not say that to the other. On being asked

(١٢٣) بَابُ الْحَمْدِ لِلْعَاطِسِ

٦٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

(why), the Prophet ﷺ said, "That one praised Allāh (by saying "*Al-Hamdu-lillāh*" the الحمد لله (at the time of sneezing), while the other did not praise Allāh."

(124) CHAPTER. *Tashmūt* (i.e., to say *Yar-hamukallāh*)<sup>(1)</sup> to the sneezer if he praises Allāh (i.e., if he says, '*Al-Hamdu-lillāh*')<sup>(2)</sup>

6222. Narrated Al-Barā' عنه الله رضي: The Prophet ﷺ ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick; to follow funeral processions; to say: may Allāh be Merciful to you to a sneezer, if he says: praise be to Allāh; to accept invitation (to a wedding banquet); to return greetings; to help the oppressed; and to help others to fulfil their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), *Dibāj*, *Sundus* and *Mayāthir*.<sup>(3)</sup>

(125) CHAPTER. What is liked regarding sneezing, and what is disliked regarding yawning.

6223. Narrated Abū Hurairah عنه الله رضي: The Prophet ﷺ said, "Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who heard him, to say: May

عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُسَمِّتِ الْآخَرَ، فَقِيلَ لَهُ، فَقَالَ: «هَذَا حَمْدُ اللَّهِ، وَهَذَا لَمْ يَحْمَدْ». [انظر: ٦٢٢٥]

(١٢٤) بَابُ تَشْمِيتِ الْعَاطِسِ إِذَا حَمِدَ اللَّهَ، فِيهِ أَبُو هُرَيْرَةَ.

٦٢٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَرَدِّ السَّلَامِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ. وَنَهَانَا عَنْ سَبْعٍ: عَنْ خَاتَمِ الذَّهَبِ، أَوْ قَالَ: حَلَقَةِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَرِيرِ وَالذَّبِجِ وَالسُّنْدُسِ وَالْمِيَاثِرِ. [راجع: ١٢٣٩]

(١٢٥) بَابُ مَا يُسْتَحَبُّ مِنَ الْعَطَاسِ، وَمَا يُكْرَهُ مِنَ التَّأْوِبِ

٦٢٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذَلْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ:

(1) (Ch. 124) *Yar-hamukallāh*: 'May Allāh bestow His Mercy on you'.

(2) (Ch. 124) 'Praise be to Allāh'.

(3) (H. 6222) *Dibāj* and *Sundus* are two kinds of silk cloth. *Mayāthir* are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.

Allāh be Merciful to you (*Yar-ḥamukallāh*). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says ‘Ha’ when yawning, Satan will laugh at him.”

«إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاوُبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقُّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُسَمِّتَهُ. وَأَمَّا التَّثَاوُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَلْيُرَدِّهِ مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَاءَ، ضَحِكَ مِنْهُ الشَّيْطَانُ». [راجع: ٣٢٨٩]

(126) CHAPTER. When somebody sneezes, what should one say to him?

(١٢٦) **بَابٌ**: إِذَا عَطَسَ كَيْفَ يُسَمِّتُ؟

6224. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “If anyone of you sneezes, he should say ‘*Al-Ḥamdu-lillāh*’ (praise be to Allāh), and his (Muslim) brother or companion should say to him ‘*Yar-ḥamukallāh*’ (may Allāh bestow His Mercy on you). When the latter says ‘*Yar-ḥamukallāh*’”, the former should say ‘*Yah-dikumullāh wa Yusliḥ bālakum*’ (may Allāh give you guidance and improve your condition).”

٦٢٢٤ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بِالْكُمْ».

(127) CHAPTER. *Tashmūt* (may Allāh be Merciful to you) should not be said to a sneezer if he does not say ‘*Al-Ḥamdu-lillāh*’ (praise be to Allāh).

(١٢٧) **بَابٌ**: لَا يُسَمِّتُ الْعَاطِسُ إِذَا لَمْ يَحْمِدِ اللَّهَ

6225. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Two men sneezed before the Prophet ﷺ and he said *Tashmūt* to one of them, while he did not say *Tashmūt* to the other. So that man said, “O Allāh’s Messenger! You said *Tashmūt* to that fellow but you did not say *Tashmūt* to me.” The Prophet ﷺ said, “That man praised Allāh, but you did not praise Allāh.”

٦٢٢٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَسَمَّتْ أَحَدَهُمَا وَلَمْ يُسَمِّتِ الْآخَرَ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، سَمَّتْ هَذَا وَلَمْ تُسَمِّتْنِي، قَالَ: «إِنَّ هَذَا حَمِدَ اللَّهَ وَلَمْ تَحْمَدِ اللَّهَ». [راجع: ٦٢٢١]



(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

6226. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Allāh loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allāh, then it is obligatory on every Muslim who hears him (praising Allāh) to say *Tashmūt* to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him.”

(١٢٨) بَابٌ: إِذَا تَنَاءَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ

٦٢٢٦ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذَلْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الْعَطَّاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرَحِمَكَ اللَّهُ. وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَنَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ». [راجع: ٣٢٨٩]